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Christian Herald

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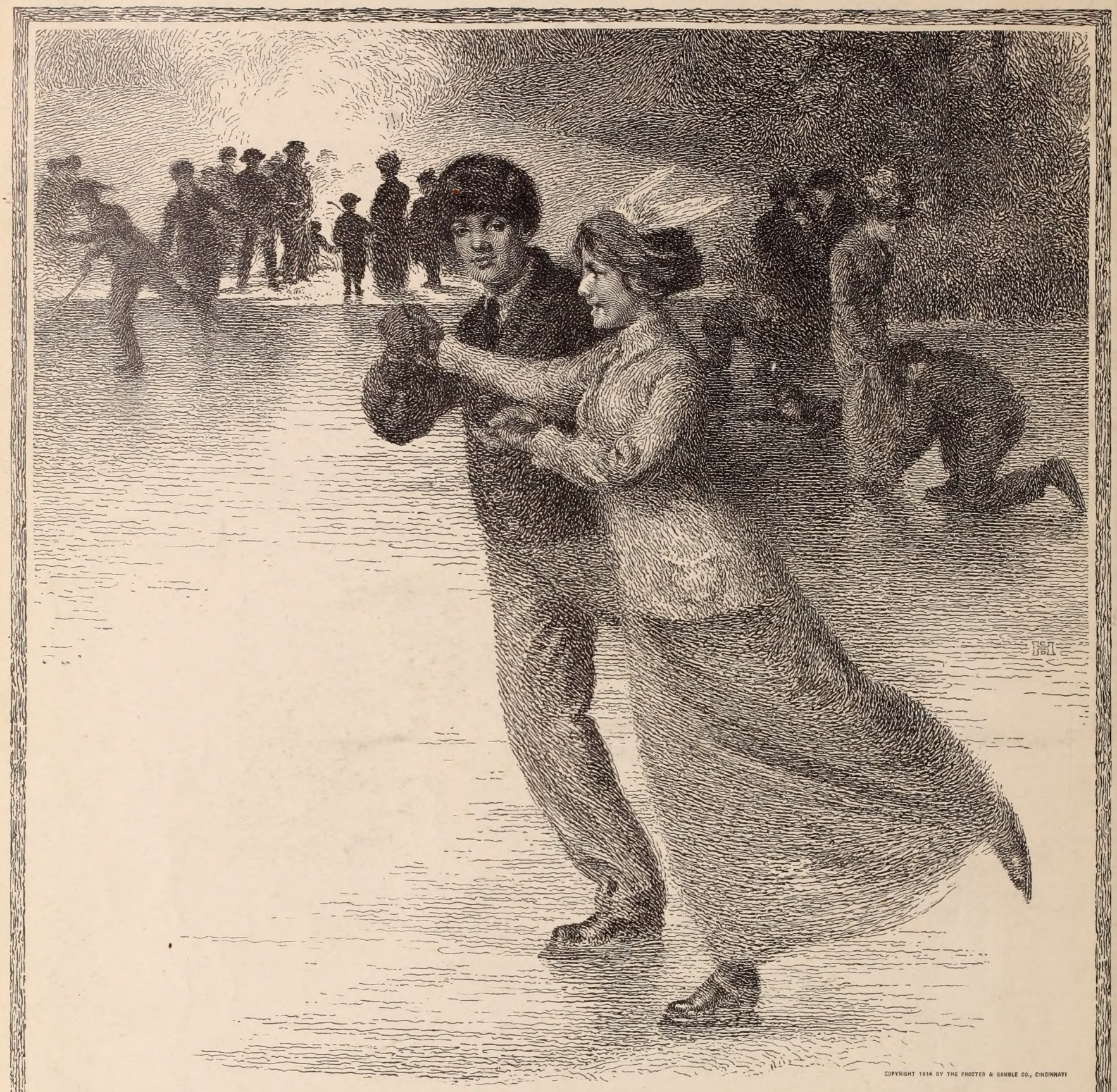
SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, JANUARY 6, 1915

VOL. 38—NO. 1. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by American Colony, Jerusalem.

WATER CARRIER OF PALESTINE



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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

WHAT I SAW IN WARRING EUROPE

CONTINUING THE PERSONAL NARRATIVE OF THEODORE WATERS, WHO VISITED FIVE COUNTRIES IN THE INTERESTS OF THE CHRISTIAN HERALD RELIEF WORK

"Give Us This Day Our Daily Bread"

AST week Mr. Waters told what he saw and experienced in Holland and in Belgium, the ory describing the despatch of the Dutch eamer Jan Blockx with the Christian Herald rgo of foodstuffs to Belgium, and his own re- ption in that country as the representative of ir Relief Fund for the Widows and rphans of the War. He also told his difficulties in arranging for a nveyance to take the party with hich he found himself from Ant- erp to Brussels, and of his experi- ce in a hotel, when his companion scued a miserable, forsaken cat om the cold, the incident setting eir thoughts busy anew with the ffering all about them.—*Editor.*]

EARLY next morning we started in the ramshackle hack. Brussels lay twenty miles distant and our ride was over a road which German troops had fought their way into Antwerp. Except for having to dodge motor cars crowded with German officers racing to and from Antwerp the ride was without interest until we passed the suburbs and saw a large number of Belgian prisoners working under German guard, repairing fortifications which they had once helped to defend. Evidently the Germans, in case the tide of war turned in the opposite direction, meant to use these very defenses against the enemy from whom they had taken them. And herein is contained the gruesome contingency that in such an event poor Belgium must again pass through as much more horror, rapine and misery as she has already experienced.

Beyond the fortifications we saw the network of entanglements which had been erected for the confusion of the foe when it was charging the forts. Acres and acres of barbed wire, strung criss-cross on stakes three feet high and three feet apart, squares, diagonals, in-and-outs, up-and-downs, a perfect maze of saw-toothed wire. And beyond this acres of funnel-shaped holes in the ground, perhaps a foot deep and with a sharp-pointed stake sticking up treacherously from the bottom, ready to impale the foot of the horse that would attempt to gallop across that field. It was a formidable barrier that had to be seen to be appreciated. These barriers had been strung over the roads as well, as we knew from the great mass of tangled wires piled up on each side, where they had been cut through and thrown aside. But how in the world could the Germans, how could any army have surmounted such obstacles while exposed to the fire of the forts? It seemed incomprehensible. But perhaps there was a reason.

After that, as we drove along, we began to see evidences of the horrors that had been. As we drove through the ruined villages I could liken the trip to nothing else than going to a funeral with the cemetery a long way out. Indeed, the country was one huge burying ground. Always between the ruined houses we could see graves. Graves! graves! graves! In some would be stuck a bayonet with a Belgian soldier's cap hanging on it. Above others were rough white crosses, rudely inscribed, "To the memory of a Belgian soldier." On one grave was a child's shoe, poor little mark of its parent's grief. Graves, graves! Orphans, orphans! A country desolated, its trees felled in rows to make way for the bullets. Its crops long gone to seed and sticking leanly up through the snow, dead things in rows like markers in a miniature cemetery. Houses in ruins or partly in ruins with the word "Bewoond" (occupied) chalked upon the doors to warn the homeless wayfarer that no more could be taken in. In some of the ruins women could be seen grubbing in the débris on the chance of finding some lost possession. We passed a woman trundling a heavy barrow on which were part of a stove and some small kitchen utensils. She did not even look up as we passed her by. In one village we saw a house with a hole made by a shell in the second story big enough to drive a wagon through. Two little girls looked out of this hole at us curiously. They were the only sign of life about the place. At the door of another house, the stucco front of which was spotted all over with bullet marks, stood a girl probably fourteen years old. Her peasant face was heavy and dull, her dress was ragged. She wore sabots but no stockings.

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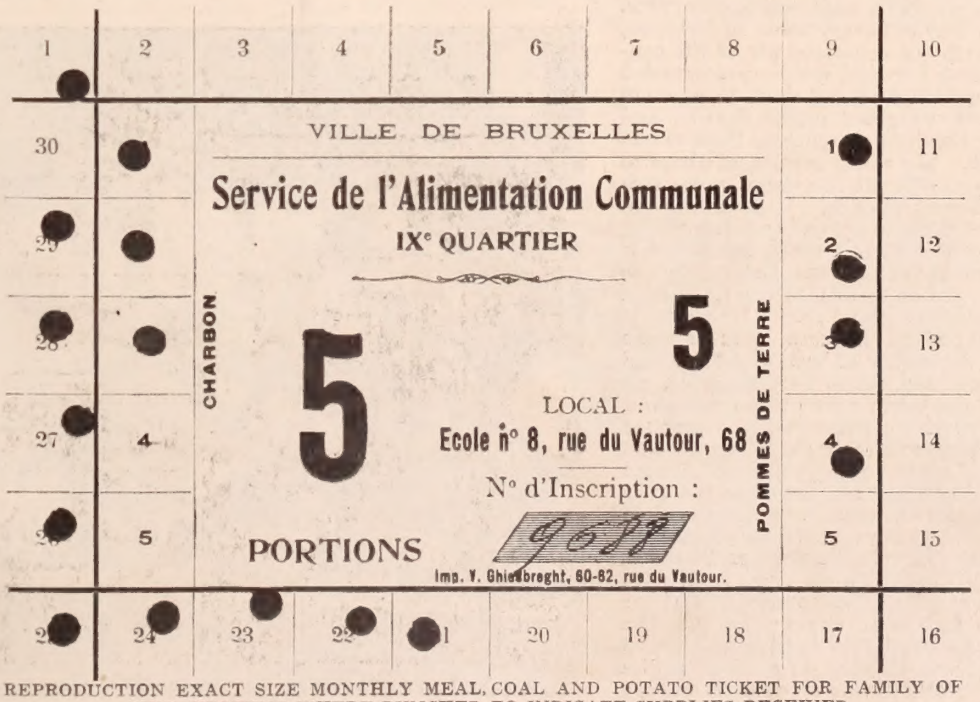
BARBED WIRE ENTANGLEMENT TO STOP ADVANCE

Another house had evidently been struck by a descending shell. Its whole front was gone and all of the floors except the third floor at the back, and there, hanging as it were on the edge of a precipice, was an old white enamel bed, a red coverlet still clinging to it. We saw innumerable houses intact, but with the handles of the doors gone and the places where they had been broken out, apparently with pick-axes. Evidently the soldiers had been there. And God knows what followed. Broken houses. Broken homes. Broken hearts. Yet the refugees were always on the road returning to just such desolate hearthstones farther on. Such is the homing instinct.

We stopped at Malines to look at the cathedral which had sustained considerable damage on the side that evidently had been in the line of fire. My traveling companion looked at some disconsolate peasants standing mutely by and seized with a generous impulse pulled out a handful of small coins and began handing them out. Instantly the place was in a turmoil. As though by magic men, women and children came running from every direction. A man with money! They crowded around him, fought to get at him and those who were nearest tore at his hands to secure even the smallest coin. They were frantic, mad, and finally to protect himself he flung all the coins he had left far from him. The crowd pursued the centimes and he escaped to the carriage. We drove away and left them fighting among themselves. His hands were literally scratched and torn from the nails of the mob. I gave him some peroxide in which to bathe his cuts. We wondered what would have happened had we offered them food.

Again and again we were stopped by German soldiers who demanded to see our passes, and always when that ceremony was through with a peasant carrying a tin box with a slot in the top would solicit a contribution for his commune. Meanwhile the refugees struggled onward in a never-ending procession.

As we approached Brussels and made several turnings off the main road we were directed by large white arrows painted by the Germans as a guide to the military in passing back and forth. We could not have lost the road unless we deliberately closed our eyes to the signs,



REPRODUCTION EXACT SIZE MONTHLY MEAL, COAL AND POTATO TICKET FOR FAMILY OF FIVE, SHOWING WHERE PUNCHED TO INDICATE SUPPLIES RECEIVED

HOW FUGITIVES LEFT THEIR ADDRESSES FOR FRIENDS FOLLOWING AFTER

which were simply another evidence of German thoroughness. Finally in a suburb the carriage came to a stop, the driver climbed down and announced that this was as far as he dared go. Also he called attention to the fact that the tram road began and ended at this point, and demanded his pay. He got it, for we were glad enough to exchange his convertible barouche for something that moved faster than a walk. The tram came along presently, we climbed aboard and arrived at the American legation, where we delivered the mail late on a Saturday afternoon.

Our impressions of Brussels were novel, to say the least. Brussels in times of peace was one of the most remarkable cities on the continent. In many respects she was another Paris, highly concentrated, a Paris under a monarchy, and that means much. Moreover, the Bruxellois were noted as among the best livers in Europe. Also their love for their city was a civic passion. For them Brussels was the world. The idea of its being destroyed by German guns was abhorrent, not to be thought of; and so when the hated Allemands made ready to lay it under siege Chief Burgomaster Max voiced the sentiments and gained the enthusiastic affection of his people when he told the enemy they might enter unmolested. They did. Also they presented a carefully prepared list of wealthy residents and laid them and the city under a few million dollars' tribute. Then they occupied the principal city buildings, turned the royal palace into a military hospital, and proceeded to administer the laws of the city according to the German fashion. This included the posting all over town of many rules and regulations in which the word "verboten" (forbidden) figured largely. But right there the civic gorge of the Bruxellois began to rise. They might let the Allemand in and pay him millions of tribute to boot, but they'd be ding-busted if they'd let him regulate their habits of living. Burgomaster Max moreover went the Germans one better by posting placards all over town, telling the people to obey *his* orders and never mind the "verboten" signs. It was a painful situation—for a few hours—but it cleared at once when Burgomaster Max was courteously invited to accept an escort of German soldiers to Berlin, where he now is.

Nevertheless, the habits of a people are hard to break, and even after the Germans commandeered all the stored food many Bruxellois who still had money went on wining and dining in the restaurants and hotels, while people in the poorer districts were already beginning to feel the press of want. Furthermore, in such instances, it is always easier to purchase a luxury than a necessity. Wherefore a superficial observer noting the brilliancy of certain public places might have concluded that privation was by no means imminent. But the law of nature, the law of supply and demand, gradually began to make itself felt, and so between the upper millstone of the Germans and the lower millstone of necessity the people of Brussels were slowly but surely ground. Wherefore, when we entered the city on that memorable Saturday afternoon, it was a subdued little capital that we found, and the undercurrent of impending misery was becoming increasingly apparent to observers.

Soldiers dominated the prospect as they did everywhere in Belgium, well-fed soldiers, who strode along with the conscious air of the conqueror, or so it seemed, and well-dressed, fur-clad women promenaded the avenues; but these ran a long gauntlet of sad-eyed, thinly-clad women, many of them holding babies snuggled under shawls, and some of them with little whimpering children clinging to their skirts as they shivered in the growing dusk. We asked several of these to tell us their troubles. But this it was difficult for them to do with their lack of English and our indifferent French. It generally resolved itself into a simple statement of "Man in army," or "Man dead." Money we found was the only language we could make them understand, and such coins as we gave them spoke volumes, judging by the nods, smiles and even tears they bestowed on us as they hurried away. After all it is a terrible thing to be hungry and cold. However, it must not be supposed that every one in Brussels was without realization of what might portend. A number of men of affairs had banded themselves into a relief committee, made requisition on all food supplies that had not already been taken over by the Germans, ferreted out secret stores laid up in thrifty communes and compelled these communes to hand over all in excess of their share, established a central depot where soup and bread could be made and distributed through forty sub-depots, and realizing what a short time the food supply on hand would last, issued plaintive appeals to the world to send more before the supply ran out. And it was running very short when the Christian Herald cargo on the Jan Blockx reached Brussels.

Under the arrangements made by the American committee with the nations at war all food had to be consigned to American Minister Brand Whitlock in Brussels. The food was shipped in the Jan Blockx to Rotterdam, whence it was loaded into barges and towed into the country. From Brussels it was shipped to various points —Louvain, Liège, Rheims, etc. Naturally I was anxious to pursue the individual food that had been bought by the Christian Herald Family and actually see it fed to the people. The food fr[the J Blockx was expedited in shipment. It reached Brussels a[he p of it intended for that city was sent immediately to the ce[l dep

It was on a Sunday morning when under escort of an interpre from the American Legation we walked over to the central dep It was cold, but the sun shone beautifully, and our walk took past some of the most picturesque buildings in perhaps the m picturesque city in Belgium—past the royal palace, every wind of which held a large German red cross; past the Church of Gudule, with its famous Pulpit of Truth; through that wonder public square of the guild houses, with their gilt facings; through Hotel de Ville, one of the most wonderfully beautiful pieces of arc tecture in the world; through back courtyards, down alleyways w overhanging houses, through a main business street and finally i a large octagonal building, the center court of which was three stor high and which was cloudy with the steam from huge caldrons cooking soup.

There indeed were bags of flour which had come on the Jan Bloc Bakers were kneading dough out of the flour from the bags. Th were the bags of peas being dumped into the great soup pots. It v a veritable hive of industry. Wagons came in from the outly depots, gathered up loads of bread or tanks of soup and went av again. In that depot were made each day over two hundred thous rations of soup and bread, and it kept the crews of bakers and s makers at work day and night to supply the need. We watched scene until noon and then went over to the nearest distributing de to see the food given out.

This distributing depot was a school house in a poor quarter of city. Long before we reached it through back streets we notice gradually thickening stream of poor people, mostly women and c dren, carrying pitchers, pots, pails, on the way to the depot. A have said, the sun was shining. It was the Sabbath morning. ternally there was every incentive to be joyous. But these peo were not joyous. They were sad, without language even. A great num wore sabots and the clatter of these on the stones rose louder and louder their number increased. It was symbolical of their growing need, of an om ously increasing clamor on the door of the world's charity. When they reac the school house they formed in orderly lines and waited each for his or turn.

In order to prevent possible duplication or repeating a ticket system been adopted. Only non-combatants are entitled to receive food. No soldi need apply. Most of the applicants are widows and orphans and as Christian Herald Fund is for the Relief of the Widows and Orphans of European War, it was arranged that tickets for the Jan Blockx food sho be issued to these only. Occasionally a decrepit old man stood in line, as the spirit of charity is broad no one with a heart would wish to depr such a one of food. After investigation a ticket is issued to each family he A large figure from 1 to 7 is stamped on each ticket, according to the num in each family, and that many rations of bread and soup are issued to e ticket holder. Around the edge of each meal ticket are numbers fr 1 to 31, and as the ticket is presented one of these numbers punc day after day. Once a week a special ration of potatoes and fuel is iss to each ticket holder.

Is it necessary to go into detail concerning that sad line of people, e with a heartfelt "merci," uttered as the food was received, each hurry away with a pitcher or pail of soup hugged under coat or shawl to keep the warmth until the little ones at home could partake of its abiding nurtu No one needs a recital of details to realize the misery that lies behind it of the homes desolated, of the hearts broken, of the grief that will last throu the years.

And what is true of Brussels is true in greater degree of all Belgium. I gium in times of peace imports five-sixths of all her food supplies. On acco of the war she is not now able to import those five-sixths, nor is she able e to produce the remaining one-sixth. If she does not receive food f America, and that is her only source of supply, her people, rich and poor al will starve, and starvation will spell ruin. For when people are hungry t are apt to commit ill-advised reprisals against the military, and if t happens—but such a catastrophe is too horrible to contemplate.

Give them this day their daily bread.

* * *

America is getting under this huge burden of woe wonderfully. It r with us of the Christian Herald Family to keep up at the highest possible p of efficiency the fund for the relief of the widows and orphans. This spe form of helpfulness reaches the very heart of the suffering. Address Widows and Orphans Fund, the Christian Herald, Bible House, New Y

(Acknowledgments on page 16)

CHILDREN OF SOLDIERS FED BY ORGANIZATIONS IN BERLIN

FAR WESTERN LANDS OF PROMISE

THREE YEARS AGO A DESERT

NO UNDERTAKING of the United States Government has had more remarkable results than the reclamation of arid land in the west by the construction of irrigation projects and the impounding of water in the wet season to be used in the dry season. The government, through its reclamation service, has created lands of promise; indeed, lands of fulfilment for nearly twenty-four thousand families now on the farms and in the villages established by the service.

No charge is made for the land; the settler pays only what it has cost the government to reclaim it, and in easy instalments. A conservative estimate is that 30,000,000 acres of arid land will ultimately be reclaimed for homes for more than a million families.

C. J. Blanchard, statistician for the reclamation service, who has been identified with the work almost from the start, says: "The democracy of the irrigated section always impresses the newcomer. It is due to the small farm, the independence of the owners and the social equality of the people. Conditions compel association and organization in harvesting and marketing high-priced products. The narrow provincialism which has marked life where farms are large is not found here. Rural delivery of mails, with daily papers, the county telephone, traveling libraries, centralized schools, and trolley lines to the towns, are all serving to bring the desert farmer within the stimulating currents of the world's thought."

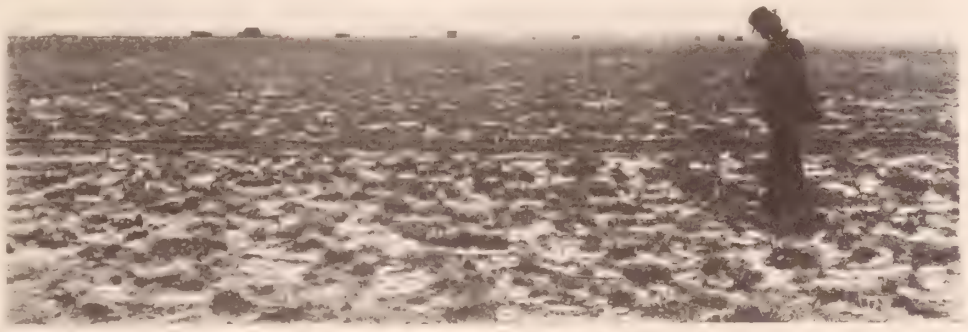
To utilize the snowfall of the winter and the rainfall of the rainy season, it remained but for man's industry and intelligence to grapple with the facts. The engineer found no field more attractive than this for his energies. He curbed the stream with masonry dams and lifted the water into huge canals. Water and land long divorced are wedded, and waving fields of grain and orchards prolific beyond comparison replace the wastes of sand and sage brush.

"How should a person proceed to get a government farm?" the writer asked Mr. Blanchard.

"Getting a government farm is comparatively a simple proposition," he replied. "Making good on it is quite another matter. In the first instance the government has made the way easy and inexpensive. Any citizen of the United States who has not used his homestead right is qualified to make a filing on any surveyed public lands not withdrawn from entry. A single woman of legal age, or a widow, is entitled to the privileges of homestead entry.

"After a personal inspection of the vacant land desired for a home the homeseeker proceeds to the proper local land office or land commissioner and makes his application. If accepted, he deposits his filing of $8 for an 80-acre farm or $16 for a 160-acre tract. If the entry is made on an irrigation project he must pay, in addition to the above amount, five per cent. of the building charge, and when due, the annual charge for operation and maintenance. On the irrigation projects containing lands now open to entry the building charge ranges from $30 to $60 per acre and is payable in twenty years without interest. The charge for operation and maintenance averages about $1 per acre and is payable annually. This charge will vary on the different projects and according to the amount of water used. Summing up the initial cost of obtaining a government-irrigated farm of forty acres, the settler will find it necessary to expend $6.50 for filing fees; if the construction charge is $50 per acre he will pay $100 for the first instalment and, when due, about $40 for the operation and maintenance assessment—a total of $146.50.

"In the second, third, fourth and fifth years following the only payments required are the annual charges for operation and maintenance, about $40. Thus, in five years, the settler is obliged to pay to the government approximately $306.50.



DESERT LAND IN WYOMING BEFORE IRRIGATION

"The balance of the unpaid construction charges are paid in fifteen annual instalments, beginning on December 1 of the fifth year, the first five of which are each five per cent., the remainder seven per cent. of the construction charge without interest. The secretary of the interior is authorized to require the reclamation for agricultural purposes and the cultivation of one-fourth of the irrigable area within three full irrigation seasons, and one-half of the irrigable area within five full seasons.

"On the basis of a construction charge of $50 per acre and an annual operation and maintenance charge of $1 per acre, the entire investment of the settler on a forty-acre project at the end of the twenty years' term will be, first, filing of $6.50; second, a construction charge of $2,000; and third, operating assessments of $800; a total of $2,806.

"Investigations carried on for a number of years show that the settlers who have taken up government farms, as a rule, have had a small capital, from $1,000 to $3,000 in cash and equipment. Necessarily their progress has been slow by reason of this handicap. It is a fact, however, that the majority of those who have shown industry, judgment and business ability have been able to overcome the handicap of small means, and after a few years of hard work and some sacrifices have won out.

"It may therefore be said that the average man who takes up a government-irrigated farm of forty acres should possess a capital of at least $2,500, and not less than $4,000 if he undertakes to sublet an eighty-acre tract.

"The type of farming to be selected should be based on the character of the crops to which the climate, the soil and the farmer are adapted.

"As a matter of fact the great bulk of the farming population is more particularly adapted to semi-intensive or diversified farming. For these the forty-acre farm unit is well adapted, and it is this size of farm that should generally be favorably considered. On this size of farm the raising of fruit can be practiced on a small scale; dairying can be carried on successfully; the raising of hogs, sheep or poultry can readily be practiced; and a multiplicity of profitable ways exist in which the operations can be varied."

The service issues a monthly paper, the Reclamation Record. It might be well for you to send for it and see what is being done on Uncle Sam's irrigation projects scattered over the west, or if you care to you can write to the Statistician, United States Reclamation Service in Washington, and you will receive a card which you may fill in and return, and you will then be furnished with detailed information which will suit your case. During 1913 the crop values on irrigated areas occupied by 16,000 farms exceeded $15,700,000. THOMAS O. MONK.

SMALL IRRIGATED TRACT SCIENTIFICALLY FARMED

AN IRRIGATED FIELD OF OATS IN SHOCK

THE WAYS OF GOD

A SERMON BY

REV. J. H. JOWETT, D.D.*

"Doth the plowman plow continually to sow? Doth he continually open and break the clods of his ground?"
Isa. 28: 24, R.V.

WE ARE bidden to look at the farmer, and then we are bidden to look at the farmer's God. We are questioned as to our common observations in the world of agriculture, and then we are challenged to make commanding inferences in the world of providence and grace. Watch the ways of the farmer, says the prophet, and then infer the ways of God. "Doth the plowman plow continually?" Is he always plowing? No. The plowing is preparatory to other labors and it yields its place to them. "Doth he continually open and break the clods of his ground?" Is he always pulverizing the soil? No, plowing is only one thing, and it is related to other things, and the plow is supplanted by another ministry which follows it in ordered sequence. "When he hath made plain the face thereof doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows, and the barley in the appointed place, and the spelt in the border thereof?" Of course he does; action follows action, each action looking forward to the next, and all of them succeeding one another in reasonable process and gradual culmination.

"For the fitches are not threshed with a sharp threshing instrument." Why not? Because the delicate growths would be bruised, and no vital purpose would be served, and all the fruit of the previous toil would be destroyed. "Neither is the cart-wheel turned about upon the cummin." Why not? Because such brutal usage would destroy the crop, and so make the farmer's life a maddening futility. "But the fitches are beaten out with a staff, and the cummin with a rod"; so that even though the seeds appear to be so much alike the farmer varies the process in securing them for his garner. "Is bread corn crushed?" Does the farmer maul his corn and pound it into a mush upon the threshing-floor? No, "he will not ever be threshing it and drag his cart wheels and his horses over it; he doth not crush it."

The End from the Beginning

Are you beginning to feel the force and the spirit of the challenge? We have been watching the logical and progressive processes of agriculture and what have we seen? We have seen that the farmer's life is not a collection of isolated and unrelated events. The farmer's varied labors constitute a process, inspired by reason, governed by purpose, with an intelligent and orderly adjustment of means to ends. The farmer does not stumble along in blind and stupid movement. His movements have eyes. His work today has its eyes on tomorrow. One act reaches forward to another act. And so the succession becomes a living sequence, and everything is joined to everything else in vital and reasonable communion.

Such is the observation; now for the splendid inference. Who gave the farmer this power of foresight, this grasp of purpose, this command of process and issues? And this is the answer of the prophet: "It is God. His God doth instruct him aright and doth teach him." Then comes the prophet's challenge: shall God, who inspired the farmer with vision, with long reach of purpose, with power of imagination which joins the plowshare to the sickle, and unites the broken clod with the golden grain, shall God himself be without eyes, having no foresight, no reasonableness, no governing purpose, no plan? Shall the farmer move with intelligence, and shall God who made him move in blindness? And shall all God's acts be dark happenings, with no reasonable relation and having no tendency to "one far off divine event to which the whole creation moves"? And the answer of the old Book is this: "If a farmer can stretch out both hands, and with one grasp the plowshare and with the other grasp the sickle, if he can hold in one vision the breaking clod and the yellowing grain, so also can the Lord God, "who is wonderful in counsel and excellent in wisdom." And so, I say, we are bidden to watch the ways of the farmer and then shape our conception of the ways of God.

Well, then, with this permitted liberty of inference, and watching the farmer, what can we say about the ways of God? First of all, we can say this: *a wise purpose runs through all the apparently isolated acts of God.* That is the message of farming. Farming knows no unrelated acts. And that also is the message of grace. No act of God stands alone, a vain and empty happening, devoid of wise significance. Every act of God has a "why" reaching backward into yesterday, and a "wherefore" reaching forward into tomorrow. No act of God happens without reason, and the reason has its beginning and ending in his sovereign holiness and love. In the life of the farmer it is the harvest which stamps every act with significance. And in the doings of our God a reasonable purpose makes everything significant. Nothing is a wayward stroke of ill luck, as nothing is a stray gleam of good chance. Nothing is without eyes, nothing is without sense, nothing is blind or mad. Everything is part of a reasoned and reasonable process, and is moving toward a perfectly defined and gloriously illumined end.

He Doeth All Things Well

And so it is in the graver happenings in human life. We can have confidence in the reasonable purpose of God even when the isolated acts appear to be without light and leading. You can point me to the battlefields of Europe, and I am gravely confused. You ask me to lay my finger upon the process, and to trace the bright thread of purpose running through the horrible entanglement. You perplex me in a thousand ways. When you point me to the desolate homes in Belgium, and England, and Germany, and Russia, and France, and to all the unutterable range of tragedy and woe, and ask me why God permitted it, and where is the connecting thread of holy purpose, I feel like a child who knows nothing about the making of strong linen, and who is watching the newly cut flax, with all its bonnie flowers upon it, as it is thrown into tanks to rot. I have no glimpse of the line of reason, but all the more do I fall back upon a reasonable God. I take my stand upon the revealed Word of the living God: "He also is wonderful in counsel and excellent in wisdom." "He that planned the ear, shall he not hear: he that formed the eye, shall he not see?" God doth instruct the plowman, who, while he breaks the clods, can see the harvest. And God also is wise! With God there are no accidents, no unillumined moments, no uncertain twilights, no stumblings. "Nothing walks with aimless feet." The Lord God has the end in sight, he sees the end of the process when we can only see the single act. And "the end of the Lord," says the Word of Grace, "is very pitiful." "This is the will of God"—the end of God—"even your sanctification." "The end . . . everlasting life." "The Lord of Hosts is wonderful in counsel, and excellent in wisdom."

Now, this reasonable purpose runs through everything and binds together apparent contradictions. Turn from the fields of the farmer to the more solemn fields of human life. Think of all the ministries which the great Father employs in the growing and perfecting of souls. What a strange medley of apparent contradictions! Just look at them: Hopes and fears, sickness and health, failure and defeat, laughter and tears, the oil of joy and the drought of affliction, labor and rest, gain and loss, the lovely light of the wedding morn, and the chilling shadow of death! What a medley! God uses a sorrow sharp as a harrow, and he also uses a peace tender as the dew. He uses the plowshare of calamity, and he also uses the gentle intimacies of lovely friendships. What a medley! Yes, but "doth the plowman continually open and break the clods of his ground?" Nay, he changes and varies the ministry; the breaking of the clod leads to the sowing of the seed; but the breaking is as reasonable and significant as the sowing, and all the changes are inspired with one significance and reach forward towards the golden harvest. And the divine purpose, the purpose which abides in the love of God, unites hopes and fears, and laughter and tears, and all these apparently hostile and contradictory experiences in a process which will assuredly culminate in a harvest of blessedness and glory. "Hath he not promised, and shall he not do it?" "This also cometh from the Lord of Hosts, which is wonderful in counsel and excellent in wisdom."

It Shall Accomplish That Whereto He Sent It

And so the divine means are perfectly adjusted to the divine ends. The farmer does not drive his cart-wheels over the cummin. What farmer would send his clumsy farm cart across the field where the tender corn is springing? The farmer's purpose is not to crush, but to create. Yes, the farmer is a minister of creation, and he adjusts every implement and every expedient to serve that royal end. And in all the processes of divine providence the purpose of our God is to create and not to destroy. "The thief cometh not but that he may steal and kill and destroy; I am come that ye might have life, and that ye might have it more abundantly"; and therefore even his grievous and burdensome ministries are scrupulously adjusted to the service of this blessed and holy end. My brethren, we need not be crushed. "Grace doth much more abound!" There is always a sufficiency of grace, if we will but take it; grace sufficient to prevent calamity becoming a moral and spiritual disaster. There is always a sufficiency of grace to convert a difficulty into a spiritual servant. There is always a sufficiency of grace to transform a gloomy task into a wealthy opportunity, to make a heavy sorrow a gracious help-meet of the spirit, to transfigure even death itself by the soft, sweet dawn of eternal life and glory.

No, we need not be crushed. It is not our Father's will to crush us. He will not break the tender cummin with the wheel of his cart, nor bruise it with his horsemen. No, a gracious Lord has the harvest day in sight, even when he is breaking up the clods; and even while we are being broken, in his vision the mellow corn is waving, and at the end of the long, changeable day he will be abundantly justified.

"He also is wise." "He is wonderful in counsel and excellent in wisdom." Trust him. "Let not your heart be troubled, neither let it be afraid."

* Pastor Fifth Avenue Presbyterian Church, New York.

A NEW YEAR'S PETITION

Light of the Years!
The way is all unknown—
Make plain my path to me,
Give me a faith serene—
The end I cannot see!
Deepen my trust! Brighten my hope!
Ere comes the evening time—
O Light of the Years!

Light of the Years!
Give me a work to do—
A life in service spent!
If mine but humble part,
Give me a soul content!
Sweeten my heart! Dispel my pride!
Ere comes the evening time—
O Light of the Years!

Light of the Years!
Give me a vision clear
To see and know the right!
A courage that is strong
To do it with my might!
Quicken my powers! Enlarge my mind!
Ere comes the evening time—
O Light of the Years!

Light of the Years!
In midst of Life's hard fight,
And its strife and stress,
When burdened oft with care,
Thy presence soothes distress—
Strengthens my soul and nerves my will
To toil till evening time—
O Light of the Years!

JOSEPH HENRY AYERS.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

The Balances of God

SUNDAY, January 10. I Samuel 2: 3. *"God is a God of knowledge, and by him actions are weighed."* We are apt to measure things by their size and not by their weight. We too often prefer the things which make the most show. We admire big things and we are not deeply concerned with their essential content. And so we appreciate the Pharisee's loud-sounding offering more than the widow's mite. We are more attracted by swelling rhetoric than by simple speech. We delight in the big canvas. We rejoice in pageants and demonstrations. Our admiration is usually determined by scale rather than by weight.

But our God weighs things. He weighs our offerings, and he weighs them in his own spiritual scales, to see what spiritual significance there is in them. He weighs our money gifts to ascertain their weight of sacrifice. And so it comes to pass that the widow's mite wins his praise rather than the rich man's abundance. He weighs our prayers to see what weight of holy desire there is in them. Prayers may be very long and very empty, and in the scales of God they are as light as the lightest chaff. In our prayers it is a desire that weighs heavily, and penitence, and humility, and serious purpose of amendment. In our intercessions it is our self-forgetfulness that wins the favor of the Lord—our sacrifice in thoughtfulness, our true sympathy, the burden of our brother's need. God weighs our joys, and it is our thankfulness which reveals its mighty presence in the scales. In the estimation of the Lord many things are very weighty which have no regard in the esteem of the world.

It is the spiritual and the sacrificial which truly count in all things. Without these everything is light as vanity, however imposing the display it makes in the eyes of the world. J. H. J.

Walking in the Light

MONDAY, January 11. Isaiah 2: 1-11. *"Come ye and let us walk in the light of the Lord."* Isaiah was walking there and desired that all might share his comfort and illumination. The night still hangs over the world, though the eastern sky is lightening. Still we are not at home; there are crags and torrents, moors and fells, pitfalls and precipices before us. We do not ask to see the distant scene, but sorely need a kindly light for our steps. There is a way, because we were created unto good works which God before prepared that we should walk in them. But how can we find it? The answer is given in the invitation to walk in the light of the Lord—to look at everything in the light of Christ.

A new friendship, a fresh departure, an inviting investment of your life is suggested by a friend, a book, or a sudden inspiration. It appeals to you. You are strongly attracted. It seems right in your own eyes. It may be the right way. But before adopting it hold it for at least a week in the light of our Lord's words, life, cross, throne and coming. Don't plead for it; don't argue for it; but let it be naked and open to the eyes of Him with whom we have to do. What would Jesus do? What would he wish me to do? Would it please and help him in his redeeming work if I were to enter upon it? Remember that you must be absolutely unbiased and candid. Beware of Balaam's mistake, who asked counsel of the Lord, but was biased by Barak's gold. Let us *go up* to the mountain of the Lord. He will teach us his ways and we will walk in his paths. F. B. M.

For the Sake of Others

TUESDAY, January 12. John 17: 19. *"For their sakes I sanctify myself."* "What you have done, that is your kingdom," said Carlyle. He might have added, what you have done, *not for yourself*, but for the sake of a person or a just cause, *that* is your kingdom.

The writer was attending a student conference on the Pacific coast. A small band of students came up from the University of Idaho. Among them were two young men who could not be persuaded to attend the meetings which were being held to consider the best ways to improve the moral and religious life of the colleges in that section. One was a great college leader. He was captain of the football team and had more influence in his university than any score of other men. His name was Larsen. He had come up in the mining camps and the saw-mills of the great Northwest. His life had been filled with every sort of wild experience. Certain students of Idaho, interested for the welfare of the college, had persuaded him to come to the conference in the hope that his life might be changed. His most intimate friend had come with him on condition that neither would be asked to attend the meetings, but would only engage in the athletic games. Toward the end of the conference, one evening, Larsen's friend came to me and said: "The boys say Larsen is going home without being influenced by the conference. They say I can influence him. I have come to ask if you will tell me how I can be a Christian in order that I can help save Larsen." I told the young man as best I could, and he, as I believe, gave himself to God with all the earnestness of this unselfish resolve. He then went out to find his friend. The next morning this young man came to me about six o'clock and said: "Larsen has come across!" He had worked and talked all night with the college leader as they walked on the shores of the Pacific. "Just before daybreak," as the friend described the scene, "Larsen thrust his hand into mine and said, 'There must be something in a religion which will cause you and these other men to do what they have done for me. I am going to give my life to God.'" He went back to the University of Idaho to take a stand that fairly revolutionized the student life of that institution—all because a few men and his intimate friend did something, not for their own sakes, but for the sake of Larsen.

Not for myself alone, but for the sake of the man who is under my influence, I determine to sanctify, to rectify my life. Thus I follow in the steps of him who said, "For their sakes." C. S. C.

The Soul's Recognition of Christ

WEDNESDAY, January 13. John 1: 19-34. *"I am not worthy."* The speaker was he whom Jesus characterized as one of the greatest of woman-born. When the Baptist uttered these words men were musing in their hearts concerning him, whether haply he were the Christ; but he confessed and denied not. He was not the Christ, not Elijah, not the prophet, but just a voice. He even shrank from baptizing Christ. The man who was no bending reed in the presence of an infuriated king and court avowed that he was not worthy to loose the shoe-latchet of his cousin from Nazareth. How superlatively great Jesus Christ must be to elicit such testimony from such a man—"This is the Son of God!"

Is not the estimate of Christ's contemporaries more reliable than that of these degenerate days? Would the Baptist have stooped so low to any human being? Is there not an intuitive recognition of great souls, when a Greater than the sons of men arrives? Yes, Jesus is Son of God. The more like him you become the more sure you will be of this. And the more you resemble him, the closer you live to him, the more often you will say: "I am not worthy." Then your eyes will be opened to see his presence, to recognize him as the Lamb of God and to behold the Spirit of God descending and abiding on you and on the church. "I am not worthy; mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphim unto me." . . . F. B. M.

Are You Somebody's Friend?

THURSDAY, January 14. John 15: 13. *"Greater love hath no man than this, that a man lay down his life for his friends."* Some years ago a young man came to me, saying: "I want to ask of you the greatest favor I ever asked of any man in my life." I expected he wanted a larger sum of money than usual, or perhaps desired my aid in getting a better position. He hastened to tell me, however, that he had been in New York for eight months and during this time he had found no one who seemed to care whether he lived or died. "My heart is breaking for friendship," said he; "I must tell someone the things that are deepest and most important in my life." Then, looking at me frankly and earnestly, he said: "Will you be my friend?"

There are hundreds of men and women all about us whose hearts are breaking for friendship. Men can live and be happy without much money, without fame and without great learning—but few can live the happy, worth-while life without a friend. Charles Kingsley was once asked the reason for his devoted life. He answered simply, "I had a friend."

Jesus was the ideal Friend of men. He was called the Friend of Sinners," because he never turned away from people simply because they were bad. He was able to put himself in another's place. He taught and he lived the principle that friendship meant helping, really caring and having undeviating confidence that in every person there is some element of goodness worth loving.

Today I am going out to meet opportunity for being a friend. It is one of the simplest but greatest opportunities of life. Someone is to be happier and greater today because of my friendship.

Let me live in a house by the side of the road
Where the race of men go by,
Men that are bad and men that are good,
As bad and as good as I.
Let me not sit in the scorner's seat,
Nor hurl the cynic's ban,
But live in a house by the side of the road
And be a friend to man.

C. S. C.

The Uplift of the Christ Life in Us

FRIDAY, January 15. Ephesians 1: 15-22. *"The exceeding greatness of his power towards us who believe."* Another rendering is—'the transcendent greatness of his power *in* us believers, as seen in the working of his infinite might, when he raised Christ from the dead." In other words, the resurrection-power *is* certainly in us, if we believe. "Dost *thou* believe in the Son of God?" Then, though hitherto you may have been unaware of it, that power is within *you*. Alas, that you have allowed it to run to waste, or blocked it by the débris of your cares or avarice! Thus it has become neutralized and fruitless. "Roll ye away the stone!"

When Israel journeyed to Beer—the well beyond the Arnon—the first thing was for the princes and nobles to dig and delve, removing the accumulated silt. Then sang Israel this song: "Spring up, O well!" Here is the clue to a holy life! We must believe that Christ's resurrection life is within us by the Holy Spirit. The sap is in the branch; the blood in the limb; the power of the first Easter is at work in the depths of our hearts. Now make way for it! In any moment of dryness, or drought, or temptation, or depression, say with Israel of old: "Spring up, O well; rise up in me, O Christ; work in me, thou Divine Energy that raised Jesus from the dead, and lift me also to his side." This appeal cannot be in vain! The Christ-life will arise in thee! Spring will break through the heavy clods! Thou also shalt know and experience the power of his resurrection. Sursum corda! F. B. M.

Loving Obedience Leads to Knowledge

SATURDAY, January 16. John 7: 17. *"If any man will do his will, he shall know of the doctrine."* "To be or not to be; that is the question"; but to know or not to know is a still greater question. To know in our narrow capacity, something as God knows, of destiny, of truth and love, in their relations to his universe, is the highest reach of the human soul. What am I? Whence am I? Whither am I going? Only God can tell you. To know thyself is to know him. Do his will and you will know. What is his will? First, that you believe Christ and accept him as your Saviour. Second, that you love God and your neighbor.

Loving obedience solves mysteries. You come to know that you are only a little lower than the angels, created in God's image, his offspring, to be crowned with glory and honor; that you are endowed with immortal powers—"divineness run in a finite mold." Destined to dwell in God's family forever. All noble doing springs from the conscious experience of God in the soul. Knowledge and love, mind and heart, act reciprocally upon each other. "Live my life and you will soon have my creed," said Pascal. Everlasting life, joy and peace are yours now; eternity is in the heart here. E. W. C.

PASTOR A. C. DIXON of the Metropolitan Tabernacle, London, writes: "God is giving us a gracious revival in Spurgeon's old tabernacle. During the past three weeks no less than three hundred have decided for Christ or public confession of faith. There never was a better time to win to Christ those in the homes of this great city from which the soldiers have gone to the battlefields, and my heart yearns to extend the work by opening hall and theater and central places for preaching and singing the Gospel to the thousands who are ready to come out to hear."

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

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SOLDIERS OF THE SEVENTH REGIMENT OF THE LINE (BELGIAN) MARCHING ALONG THE SEASHORE

BEFORE commencing to review the naval history of the war it might be entertaining to many of my readers who are unfamiliar with the sea and at the same time assist them to a clearer appreciation of the events, if a short description of the principal naval units and weapons were given.

The units used in most modern navies are battleships, armored cruisers, protected cruisers, light cruisers, torpedo destroyers, torpedo boats and submarines. Battleships are now divided into pre-dreadnoughts, dreadnoughts, and super-dreadnoughts. This name dreadnought is the name of a British battleship launched about eight years ago, which completely revolutionized battleship construction, and hence its name is used to designate battleships built on its model.

A battleship is the type of war vessel which carries the heaviest guns and the heaviest armor. This armor covers the ship from the water-line upwards on the sides to the main deck and extends over the main deck, and is of steel varying from eight to fourteen inches thick. The speed of a battleship is moderate, and space is not sacrificed in order to carry a large supply of coal. They are intended for effective action near their base of supplies, and are able to deliver the most powerful and telling blows and themselves to stand a great deal of punishment. A battleship has three weapons, guns, ram and torpedoes; but the last two can only be used in special circumstances. The guns on battleships vary from 10 inches to 15 inches bore, these last being only found on the very newest ships.

The dreadnought type of battleship differs from the older types in the principle of the increase in power of the larger guns, and the elimination of the smaller armament. Expressed in another way, this is the substitution of an effective fire at longer range and with fewer shots, in place of the older ideal of a vessel which can hurl the greatest amount of lead at an effective range. A battleship is called a super-dreadnought when her guns are at least of 13½ inches bore. The battle-cruiser is practically the same thing as a battleship excepting that the cruiser has greater speed. These are displacing armored cruisers. Armored cruisers are vessels of large size possessing ample room for large coal bunkers. They carry lighter armor, and have sufficient speed to run away from a battleship attack. They carry only a few heavy guns, but are well equipped with secondary batteries.

Cruisers are very lightly armored warships, carry only medium-sized guns as their main battery, can carry enough coal to have a large cruising radius and should have enough speed to run away from battleships and armored cruisers. Protected cruisers have a light armor over the vital parts of the ship, while light cruisers are practically unarmored.

Torpedo destroyers and torpedo boats are to a certain extent the same thing in that their primary weapon of offense is the torpedo. They both have great speed so as to be able to deliver their attack and get away. The destroyer is larger and a better sea boat than the torpedo boat, and it has the additional duty of protecting the main fleet from torpedo boat attacks, for which purpose it carries guns of sufficient calibre to make it dangerous at short range. The building of torpedo boats proper has practically stopped in favor of the destroyers. The submarine is sufficiently known not to require description. Its only weapon at present is the torpedo, though now some are being built with a small gun as an additional weapon.

Usually a battleship is over 10,000 tons and an armored cruiser the same. Cruisers vary from one to eight thousand tons; destroyers, torpedo boats, and submarines are all small. The table following shows the approximate size of the navies now at war, when the war opened.

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ENGLAND'S KING AND QUEEN VISIT WOUNDED INDIAN SOLDIERS

Since the beginning of the war nearly all the combatants have added some new vessels, but no details of these are known.

As soon as the war began Great Britain began a blockade of the German coast and bottled up by so doing the main German battle fleet then at Kiel in the Baltic, and that fleet has practically remained in that position. This resulted in that portion of the Russian fleet which was in the Baltic to the east of Kiel being also bottled up by the superior German fleet between it and the exit from the Baltic. The Russian fleet took refuge in the fortified port of Cronstadt, and there remained most of the time.

Class	*Britain*	*France*	*Germany*	*Austria*	*Russia*
Dreadnoughts and super-dreadnoughts	26	1	17	4	..
Old battleships	40	21	27	12	10
Armored cruisers	19	9	3	6	
Cruisers and light cruisers	118	12	36	9	8
Destroyers	228	81	110	15	93
Submarines	77	55	27	6	14

The German fleet was in a slightly more advantageous position. This fleet possesses two other bases, Wilhelmshaven on the North Sea, and the Island of Helgoland in the North Sea, both of which it has access to by the Kiel Canal, which connects the Baltic and the North Sea, and to these bases part of its units occasionally resorted.

Only one action has taken place in the North Sea, on August 28, off Helgoland, which resulted in the sinking of five German units, three cruisers and two destroyers, with little loss to the British. This was about evened late in September when a German submarine attacked and sunk three British armored cruisers a little to the south of the scene of the previous action. Other minor actions in the North Sea resulted in the sinking of various small cruisers, destroyers and submarines, some by the Germans and some by the British. The British lost two vessels, one a super-dreadnought and the other a battleship, in October and November respectively, from rather mysterious causes.

At the time when the war broke out the Germans had several vessels isolated in various parts of the world, the best known of which, from her subsequent exploits, was the Emden. These have all, except two, been sunk or interned. A small German fleet, cruising in the Pacific at the outbreak of hostilities, defeated a British squadron off the Chilean coast on the 1st of November, and was in turn itself defeated off the Falkland Islands on the 8th of December.

Various German auxiliary cruisers have been sunk or captured from time to time. There have been several minor sea fights between Russians and Turks and between the Germans and Russians, with results not particularly affecting the general situation. In mid-December the Germans made a

aid with several vessels on the east coast of England, but except for the regrettable casualties this also was without effect on the general situation. The naval campaigns so far indicate that the day of the battleship, in any of its forms, is passing, and that the day of the submarine, either working alone or in conjunction with some one of the varied forms of aircraft, is coming in.

The exploits of the Emden and the Karlsruhe also seem to point to the great importance of swift commerce destroyers in naval wars, where the enemy is possessed of a large merchant-ship marine.

THE report of the chairman of the military committee of the French Chamber of Deputies shows that from the experience of the French military hospitals with several hundred thousand wounded, the mortality has only been 2.48 per cent. This is not one-sixth of what the rate was in our civil war, and is far lower than obtained in the Franco-Prussian war of 1870, or even the Boer war in South Africa. Nothing can be more confirmatory of the advance in medical science that the past decade has witnessed than this extraordinarily low death rate. The rate in the British hospitals will probably be even lower, as these are said to be better equipped and better managed than the French. Many of the medical lessons of this war will hereafter be put in practice for the amelioration of the sufferings of ordinary humanity in everyday life, particularly in the sphere of preventive medicine.

Lack of space will this week again make the review of the actual events of the several fighting lines a summary, but except in the east there has been nothing of much importance to chronicle.

One fact has come to my attention which is worth noting as showing the severe character of the fighting on the western battle line at the end of October and the early part of November. The first battalion of the Irish Guards went into action on the morning of the 31st of October 1,105 strong. They fought that day and on November 1 and 7, and in those three days lost 713 of their effective. Other regiments, and many of them, suffered as heavily. These figures will bring home better than any description would the savagery of the conflict. On this western line of battle the result of the week's fighting has been practically nil, though the fighting has been at points very severe. On the extreme western end from Lille to the Channel the Allies have made a determined effort to advance, which has had some measure of success, but it must be remembered that every obstacle that either courage or science could put in the way has been interposed, so that the advance can be measured in yards only, and it will probably take weeks for the advance, if continued, to show appreciably on the map. This advance has been greatest at Nieuport and at Ypres.

During the week the Germans have also been busily engaged in fortifying the Belgian coast towns north of Nieuport which are in their possession. While so engaged they have been bombarded from time to time by the British fleet of monitors, but with immaterial results. Heavy siege guns are being brought up and placed in a strongly fortified position. There seems to be a double object in this: first, to use these towns as bases for defense against a further allied land advance, and second, to use the armament to defend the coast against British naval attack.

From Lille eastward the combats have been less severe until the region of the Argonne and Verdun is reached. In this intermediate region there have been intermittent duels and occasional infantry attacks, but on the whole in these trenches the week has been very quiet.

In the Argonne and Verdun districts, however, the fighting has been very severe, and as a result the losses very heavy. It has been a continual succession of hand-to-hand struggles and mining operations, culminating in the blowing up of the enemies' trenches and an unremitting shelling of the enemies' positions. The results achieved have been very insignificant as we see them from this distance, but may be of more importance than they seem. The main and strategic positions are, however, apparently entirely unchanged.

General Joffre, the French commander-in-chief, has during the past three weeks relieved, according to an official statement, some twenty-one French generals of their commands, some on account of age, which made it difficult for them to stand the fatigues of the campaign, others on account of incompetency. These changes will, no doubt, make for efficiency.

The Turko-Russian campaign drags. The Allies continue the bombardment of the Dardanelles; in fact, there is at the end of the week an unverified rumor that they have succeeded in forcing the strait.

During the week England has proclaimed a protectorate over Egypt and has deposed the Khedive. There are a good many territorials as well as native Indian troops in Egypt, sent there to take the place of the British regulars, withdrawn for use on the European battle line. So far, the Turkish movement against Egypt has not materialized.

The South African rebellion is definitely and finally crushed; over 5,000 of the rebels have surrendered and there are only a comparatively few still at large. In East Africa there has been some severe fighting. This assertion is based on the casualty lists, which are large; the results, however, we do not know.

But one thing remains to be considered: the German campaign in Poland. In North Poland, between

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SHINTO PRIESTS PRAY TO ANCESTORS OF MIKADO FOR VICTORY

MAJORITY VOTE FOR PROHIBITION IN CONGRESS

TUESDAY, December 22, 1914, will go down in American history as the date on which the resolution proposing the adoption of an amendment to the federal constitution, prohibiting the manufacture, sale, transportation, importation and exportation of intoxicating liquors, received a majority vote of the members of the House of Representatives present at the session. Notwithstanding this remarkable showing, the measure was defeated because a two-thirds vote is required for a resolution proposing an amendment to the constitution. The vote was 197 for and 189 against the resolution. Only sixty-one votes were lacking of the required two-thirds.

It is a long time since the House of Representatives has been the scene of so much excitement, animation and enthusiasm as marked the proceedings of this eventful day. The galleries were packed, almost exclusively by friends of prohibition, fervent temperance addresses were made from the floor of the House, which were replied to with almost equal fervor by members opposed to the measure. The chamber was decorated with placards proclaiming the evils of alcohol. Along the south gallery hung a petition signed by twelve thousand societies, representing six million people, praying Congress to submit the prohibitory amendment to the states.

The battle of oratory waged for ten hours, under the leadership of Representative Richmond Pearson Hobson of Alabama, who proposed the resolution. In the course of his remarks Mr. Hobson said:

"When the great war in Europe is over it will be found that the sum total killed on the field of battle for all nations will average less than fifteen hundred a day. Alcohol averages two thousand a day.

"When the fact is established that opium and cocaine and other drugs are poisonous no question has ever been raised as to the power and the right of the federal government and the states to co-operate in the suppression of the popular distribution of those drugs.

"Starting at twenty, a young man as a total abstainer can live to be sixty-five; as a moderate drinker he will die at fifty-one. Do not talk to us about temperance when it will cut fourteen and a half years out of the life of the average man, though he never gets drunk in his life. It will cause the heavy drinker to die at thirty-five, cutting thirty years out of his short life. Children of drinking parents die at the rate of from four to five times as many as those of abstaining parents in the ages when they ought to be protected.

"The organizations composing the liquor trust collect two and one-half billions of dollars from the American people every year. In this way nearly two-thirds of all the money in circulation in America in the course of a year passes into the hands of the liquor trust.

"Alcohol actually kills fully seven hundred thousand American citizens every year."

Mr. Hobson pointed out that fifty-six per cent. of all the people of the United States already live under prohibition laws. Of all the territory in the United States on the North American continent seventy-eight per cent. is dry. Fourteen states have statewide prohibition and five more are expected to become dry in 1918.

Party lines were forgotten in the fight on the prohibition measure, both Mr. Underwood, Democratic leader, and Mr. Mann, Republican leader, antagonizing the resolution. Mr. Underwood spoke of the loss from an economic standpoint entailed by the forfeiture of $325,000,000 yearly revenue on alcoholic drinks paid to the government. He also declared that "prohibition does not prohibit," citing the fact that there were eight hundred cases of "bootlegging" last year in prohibition Georgia. Mr. Mann, as well as Mr. Underwood, objected to the measure on the ground that it was outside the province of the federal government and must be controlled by the states themselves. Representative Heflin of Alabama also opposed the measure on the ground that the regulation of alcohol should be entrusted to the states.

Representative Garrett of Texas, speaking for the resolution and addressing the northern members of the house, said: "You took our negroes away from us at the time of the war. That was confiscation of property, but it was confiscation in a good cause. I do not see why any one should object to the confiscation of saloon property."

Representative Campbell, speaking for the measure, referred to the address made by Emperor William to his troops in 1907 in which he urged them to avoid the use of intoxicating liquors, and of the recent ukase of the Czar of Russia, prohibiting the manufacture and sale of intoxicating liquors. Mr. Campbell said that most of the poverty, pauperism, insanity, divorces and murders were traceable to the use of alcoholic stimulants.

Representative Lindquist of Michigan said: "The destructive wars of Europe would never wreck the future progress of the nation as can the curse which we are fighting here today."

The placards which Mr. Hobson had had placed at different points throughout the house bore such legends as these:

"Crime is caused by drink."

"Liquor fills the asylums."

"Child death rate higher in drinker's family."

"Alcohol has more victims than tuberculosis."

"Drinking mothers lose more than half their babies; sober mothers less than one-fourth."

A member of the House looked up the rules and discovered that the display of placards was forbidden. He brought this fact to the attention of the speaker with the result that the pages gathered up the score or more of placards on exhibition and removed them from the chamber.

The leaders of the prohibition forces at Washington, Representative Hobson and Dr. Dinwiddie of the Anti-Saloon League, are being warmly praised for their campaign, which has resulted in so fine a showing for the advocates of prohibition.

The New York Evening Mail, commenting upon the vote, declared: "Certainly the country was startled today. At breakfast tables all over the land there was amazement at the size of the vote in Congress for prohibition. The composition of the vote was tremendously significant. Constituencies typically American were generally in the aye column. Districts in which special local conditions were favorable to the liquor business made up the opposition. Studying the vote from this angle, remembering that in the long run the predominant sentiment of the American prevails in national legislation, it must be admitted that the test of strength yesterday portends national prohibition."

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The United States of the World

By Dr. Frank Crane

WE ARE coming, Uncle Woodrow, ten hundred thousand strong!

From all over this land, from California and Texas, from Maine and Florida, petitions are pouring in to Congress, to the Senate and to the President of the United States, urging them to propose at once some constructive program for the United Government of the World.

Will they do it? It depends upon you. Write now to your congressman and to the President, no matter who you are, man, woman or child, rich or poor, important or unknown. This ought to be the most universal, popular appeal ever known.

One hundred and thirty-eight years ago, America thrilled the world by issuing its Declaration of Independence, a document that is one of the landmarks of history. It is now time that we give forth another declaration, even more significant, the "Declaration of Interdependence."

We do not expect that all nations will join with us at once. We do not imagine we shall attain perfection at a leap. But we can BEGIN.

"All beginnings are difficult," says the proverb. It takes courage, vision, faith to begin. Have not the people of the United States of America these qualities?

Do not allow your mind to be side-tracked by the many details and difficulties that may be suggested. Anybody can point out the snags in the way. It will be said: "How can we get other nations to enter in? What will be the form, manner and details of the agreement?" And so forth, and so forth.

These things can be left to the practical wisdom of the statesmen. What is needed now is to commit them to the GREAT PRINCIPLE and to the PRESENT OPPORTUNITY of beginning to put it in force.

. . .

Christians are sending missionaries to foreign lands. What single move can compare with World Government, the laying down of arms, in its influence upon distant countries?

With how much more force would the Gospel come to the non-Christian peoples if the Christian nations would cease to threaten with gunboats, and would stand nationally for law, order, co-operation and justice, instead of brute force! What progress can we make if with our left hand we offer the program of Christ, while our right hand is a mailed fist?

The campaign for World Government is on. It is not a peace idea, it is a militant idea. But we fight not strangers of another land, with whom we have no quarrel in the world, but we fight the old, dead ideas that for centuries have gripped and terrorized the world. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of world-darkness, against spiritual wickedness in high places."

It is not enough for us to be neutral, to be peaceful, to stand aside and be but onlookers. We must come to the rescue of the world with a vigorous, practical, redemptive plan.

. . .

This plan cannot come from statesmen or diplomats. It must originate among the people. It must be a great, irresistible, universal demand.

It is a movement in which women, even more than men, ought to be interested. The woman half of the world is politically silent. Men fight battles and are cheered on by the enthusiasm of struggle. They wear the gilded uniforms. For them bands play. But it is the women that in darkness bear the bitter brunt. Wives and mothers in Belgium now are homeless, wretched, starving.

And think of the women now sitting by cold firesides in England, Germany, France, Russia, Austria and Servia, waiting for dreaded news!

Women of America, you have something clear, definite, workable that you can do. Get your church society or your women's club to petition your congressman at once to work for World Federation.

The greatest men in America are agreed.

Andrew Carnegie says: "The cure for war is the establishment of a world-wide organization with as many peaceful powers as possible."

Oscar S. Straus declares: "This can only be possible under a universal alliance."

Josiah Strong says: "World Federation is practicable, and, I am confident, is coming. It must take the form suggested by the United States of America—a United States of the World. Our Nation of States affords a working model for Kant's 'State of Nations.'"

Frederic C. Howe, commissioner of immigration of New York, says: "The United States, from her position of commanding influence, is the nation to promote such a federation."

Edward Alston Ross, president American Sociological Society, says: "There appears to be no middle ground between federation and the ruin of the civilization of the white race."

Charles E. Jefferson, pastor of the Broadway Tabernacle, New York: "I am quite clear in my mind that World Federation must come, and that Christian men ought to do all in their power to bring it about."

John Haynes Holmes, pastor of the Church of the Messiah, New York, says: "It is either federation, or it is chaos and black night. This it is which makes the present situation the most stupendous crisis in history."

David Starr Jordan: "The United States is particularly fitted, as a democratic nation looked to by all the democratic peoples in Europe as a model and an inspiration, to take the first step in forming a world alliance."

. . .

At first an American proposal for World Federation may be received with indifference, perhaps with scorn and ridicule by the contending European nations. Men in a street brawl hardly listen to reason. But by and by the warring states will wear themselves out. They cannot go on spending billions of dollars and sacrificing millions of lives a year. They will reach the limit of endurance.

Whichever side wins, the results will be colossal ruin. Then they will listen to our proposition, BECAUSE THERE WILL BE NOTHING ELSE FOR THEM TO DO. They cannot drop back into the old system of military preparedness. That would mean intolerable burdens placed upon a populace already bankrupt; it would mean still fiercer rivalries, and eventually another war.

You, however humble you may be, can do your part to cure the hurt of the world. We lay it upon your conscience, in the name of Christ our Master. Will you do your duty in this great war against war?

Go to the editor of your newspaper and urge him to advocate the Federation of the World.

Induce your Chamber of Commerce or Business Men's Association to petition the President.

Copy the brief petition which follows, have it signed by your neighbors and forward it to your congressman with your own personal appeal.

These things you can do, and you shall not be without your reward.

PETITION

We, the undersigned, respectfully petition you as our representative in Congress to use all your influence to induce the United States of America now to propose the United States of the World, in such manner as your wisdom may direct.

A Thought for 1915

WITH the passing of the old year, the clouds of depression are perceptibly lifting. Already we may see the bright gleams striking through in shafts of silver. The old year has become a part of the history of the dead past, while 1915, new, fresh, vigorous, is a living issue, full of hope and promise. Let us begin it with resolute confidence in the wisdom of the overruling Father. Let us count our blessings and show our appreciation of God's goodness to us as a nation, at a time when there is so much stress and struggle in the outside world. On every hand we see indications pointing to industrial and commercial revival. Our bumper crops, our steadily growing export trade, our banks everywhere sound and equipped with a system better adapted to mercantile and commercial needs than before—there is surely abundant cause for confidence in the business world. But there are reasons that appeal even more pertinently to the individual, the community, the nation. We are enjoying the paramount blessing of peace; panic, pestilence and disaster have mercifully passed us by. The year just begun can be all that we desire if we only strive to deserve the best work for the best, look for the best. Let us therefore take hold with courage and confidence, knowing that when all the turmoil is past, we shall look back on the days of our doubts and misgivings with something akin to surprise that we ever should have questioned the future. And so, "believing all things hoping all things, enduring all things," and firmly grounded in faith and confidence in God's goodness let us go forward with our work for 1915.

The Handwriting on the Wall

A MONSTER petition, representing 1,200 organizations and six million Americans, ran along the walls of the House of Representatives while, on December 22, 1914, a day henceforth to be memorable in American history the forces of prohibition won their preliminary victory in Congress. Technically the vote meant defeat for prohibition. But literally it was a real victory. For the poll showed that a majority of the members present voted for prohibition. The necessity of a two-thirds vote prevented the victory of the proposition to submit the prohibition amendment to the states, but with this magnificent showing at the first engagement the armies of prohibition can be absolutely certain that the day of final and complete victory is near at hand.

The claim that the amendment usurps for the federal government powers which belong to individual states is a mere quibble. A traffic which brings in $230,000,000 in federal revenue is certainly a federal matter. A traffic which kills seven hundred thousand American citizens every year is a federal issue. A measure which has already received the favorable vote of more than half the members of the House of Representatives in one of the most important sessions of that body's history is a federal measure.

American democracy will accomplish in a few years what Russian autocracy has just accomplished in a few days. The very principles of democracy will compel the enactment of the eighteenth amendment. Regrets that the measure was defeated this year are almost lost sight of in joy at the overwhelming demonstration of the fact that the day of nation-wide prohibition is near at hand. "The voice of the people is the voice of God."

To Our Readers

IN ACCORDANCE with its usual custom at this season of the year, the Christian Herald invites the expression of its readers' preferences as to the various departments of their favorite paper. We ask all of our friends to read the list below and that each should send us by an early mail a postal card, indicating the departments in the order of their personal choice, marked "1, 2, 3," etc. Such a vote from the members of our Family Circle will be very helpful to us in determining the comparative value and usefulness of the departments. We would be pleased to have as large a vote on the choice of departments as possible, and we thank our readers in advance for their co-operation in this effort looking to the general improvement of the paper. The departments on which you are asked to vote are these, marking through any that fail to interest you:

The Sermonic Page	Daily Meditations
Bible and Newspaper	Sunday School Page
Our Mail-Bag	Young People's Societies
A Week in the World's News	Anthony Arnoux's Weekly War Article
The Prayer League	Do You Know Your Bible?
A Serial Story	Miss Sangster's Articles
Short Stories (Complete)	Financial Department
Denominational News	Home and Foreign Missions
Editorial Forum	

Address all replies on this subject to the Christian Herald, Bible House, New York City.

Missionaries in Trouble

—THE PROTESTANT MISSIONARIES in Palestine are facing many hardships as a result of the war. Since Turkish mobilization began food has been growing scarcer and higher. American citizens and American missionaries have been treated with consideration, but the native Christian population and the Jews are suffering many hardships. Mr. Forder, the well-known missionary, whose Eastern travels and Gospel work have been frequently referred to in the Christian Herald, is under arrest charged with having included in his letters to a missionary board in England references to legal and military affairs to which the government took exception.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Successful Toy Flying Machine

WHAT boy will ever forget, to his last day, the joy felt at the pull of the kite on the string that has taken two or three balls of twine, and looks no larger than a hand far up in the sky? The fliers of kites are green with envy now at the boys who have toy aeroplanes. An eighteen-year-old boy in a city of Michigan, who made three dollars a month at odd tasks out of school hours, learned how to make a heavier-than-air device, with a rubber motor, that can fly a mile high. He makes the toy himself and it is so popular that he is said to have an income of $5,000 a year from it. He says that his first object in making the money is to put himself through college or a technical school, and he believes he will have a sufficient amount for that purpose in two years. This boy is a good example to the rest of the boys of the country, in his keenness of perception, in his careful investigation, in his intense application, and especially in his laudable ambition to secure a higher education that he may come to the most there is in him, and the most the world may require of him. In his determination to turn his money into mental and moral treasure, he is obedient to this command of the wise man: *"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."* (*Prov. 4: 7.*)

British Flag in Egypt

ON DECEMBER 18, 1914, England took the protectorate of Egypt from Turkey as a war measure and appointed Prince Hussein Kemal sultan. The prince is an uncle of Abbas Hilmi, who was deposed as sultan because of his pronounced friendliness to Turkey. Sir Arthur Henry McMahon was appointed the king's high commissioner for the protectorate. Egypt, while nominally forming part of the Turkish Empire, has in the past been virtually a dependency of England. King George sent to the new ruler the following message: "I offer you my congratulations and assurances of support and confidence in securing the well-being and prosperity of Egypt." The new sultan in his proclamation said: "I accept the British invitation to become sultan of Egypt with a full sense of my responsibility and will faithfully fulfil my sacred duties. I believe there is a great future for my country, once the disturbance caused by the war is over." France recognized the English suzerainty of Egypt. The ancient nation, once the dominant empire of the world, with the most brilliant civilization known, thus becomes a province of Great Britain. This is the country out of which the slave race came to become God's family, to found his kingdom in the earth. This is the country into which the Babe of Bethlehem was carried to escape the fury of the murderous king. *"When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod."* (*Matt. 2: 14, 15.*)

Sells Ring for Missions

AT THE Baptist State Convention of North Carolina, held at Raleigh recently, this touching incident occurred: A letter was received by the treasurer of the convention from a young woman of the Training School at Louisville, whose name, at her own request, was withheld. The letter said: "I am sending you with this a ring, which I hope you can dispose of and use the proceeds for the work of state missions. I have tried here but have been unable to dispose of it and am very anxious for it to go that way. I will appreciate it if you will do this and say nothing about it more than is necessary to sell it." When the convention heard the letter read a motion was passed that the convention purchase the ring, taking a voluntary offering for the purpose, applying the collection to state missions, and instruct the treasurer to return the ring to the young woman as a gift from the convention. The offering taken amounted to $90. The convention sent the young woman a communication, expressing its appreciation of her gift. We have in this incident a token of the loyalty and love woman has ever had for her Lord. There was sacrifice in the gift. She saw the pressing need of money; she did not have it, but she did have the ring. It may have been rich with memories. It may have been the symbol of a sacred earthly love. It may have been worn by the hand of one who had vanished. Whatever history the ring had, she loved her Master better than all and gladly gave it to promote his kingdom. Of just such woman's love as this the Saviour said: *"Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."* (*Matt. 26: 13.*)

BILLY SUNDAY'S PHILADELPHIA TABERNACLE

WHEN Evangelist Billy Sunday makes engagements for his spiritual campaigns he makes it one of the conditions that a house be constructed for the meetings under the direction of his own architect. The greatest of all the Billy Sunday tabernacles is the one just being completed in Philadelphia. It is a mammoth structure, capable of seating 20,000 people, and it will be crowded to the doors twice a day. The meetings will continue for ten weeks from January 3. It is expected that Philadelphia will be shaken religiously as it has never been before. Some will not agree with Sunday's theology; some will be offended at his "slang," and shocked by his rough figures of speech; but if men and women are saved and Satan's kingdom suffers defeat, all the rest is of little consequence. In this generation, there has perhaps appeared no one man who has struck the forces of moral evil such terrific blows as this fearless soldier of the Cross. His keen knowledge of the world and of human nature, his intense love for his Saviour and his fellow men, and his inveterate hatred of wrong, are some of the human elements in his success. Recognizing the enormity of sin and the efficacy of faith in a crucified Saviour, this evangelist continues the message of Peter on the day of Pentecost: *"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."* (*Acts 2: 38.*)

Sings at Own Funeral

AFTER the Masons had conducted the funeral service of Mr. Len G. Spencer, a phonograph was rolled beside the bier. Mr. Spencer in his will had decreed that two records should be played at his funeral, and suddenly there sounded through the room the dead man's voice, chanting the Lord's Prayer and the Twenty-third Psalm. The widow and two daughters had known in advance of Mr. Spencer's plan, but to the others it came as a surprise, which moved most of them to tears. The wife and daughters listened for hours to the records that echoed the voice of their dear one. Then, in accordance with the wish expressed in the will, the records were locked up and will not be played again for ten years. It will not be necessary, however, to have a phonograph to repeat the voices of the dead. The homes in which we dwell, the occupations that engage our hands, the circle in which we move, the temples in which we worship, the hovels of poverty we aid, the chambers of the sick we visit, all are records that repeat our voices and influence while we are living and after we shall have passed from this earthly scene. The children would never be much more lonesome than they are if they did not hear in the daytime, and oftener in the stillness of the night, the voice of the sainted mother in the blessed words of love she used when here, in the cradle-song and the hymns of comfort and of heaven, and in the prayers of "Our Father which art in heaven," and "Now I lay me down to sleep." Life is a phonograph and its records will be repeated to the end of time. Of what supreme importance is it that we say something worth saying, do something worth doing, have our hearts full of love, our hands full of service, our souls full of Christ's joy, which is heaven! The use of the phonograph at the funeral and the immortality of good deeds remind us of these words: *"He being dead yet speaketh."* (*Heb. 11: 4.*)

20,000-Mile Wagon Ride

GEORGE W. BECK and J. W. Ransom, two of the four oveland travelers who began their famous State House ride at Olympia, Wash., May 1, 1912, have reached Medicine Lodge, Kan., on their way from Oklahoma City to Denver. By June 1, 1915, they will have traveled through every state in the Union and will enter San Francisco with at least one of the original starting horses. For accomplishing this record-breaking feat they are to receive a large purse from the Northwestern Stockmen's Association. They have already traveled 17,000 miles. This 20,000-mile overland journey is a reminder of the wagon transportation in the west before the railroads were built. Now a man could go by rail from Washington State, visit every state and enter San Francisco in as few weeks as it will take years for the four men to complete their journey. In our time we are going at a swift pace on the journey of life into the regions of material, mental and moral improvement and service, not to return to the place from where we started, but to continue in another realm the enjoyments and companionships of which are symbolized by these words of Moses: *"We are journeying into the place of which the Lord said, I will give it you; come thou with us and we will do thee good."* (*Num. 10: 29.*)

Wilson Memorial

AMONG other monuments to Mrs. Woodrow Wilson is a ship's library. The American Seamen's Friend Society recently received a gift of money to be applied to the purchase of books for a library for the use of American sailors. Carefully selected volumes have been bought and are now on a deep-water ship. The loan libraries of the American Seamen's Friend Society have been going to sea for the greater part of a century. The society, which is putting into service these Wilson memorial books, has done benevolent work for the sailors which has been known in almost every port throughout the world. What a beautiful thought it was to furnish books for the boys on the sea, who in times of quietness and relaxation have the leisure as well as the disposition to read them! How appropriate to employ this gift of books as a memorial to one whose intellectual ability, social culture, deep sympathy and practical benevolence are themselves a memorial in the hearts of the people of this country! What a fitting memorial in every respect is the library provided for the men *"that go down to the sea in ships."* (*Ps. 107: 23.*)

Plant Trammels Electric Wires

THE electric wires of Porto Rico are seriously obstructed by a plant that does not anchor itself to the earth with its roots, but settles on the wires and derives its life from the air. The winds, or birds, or insects convey the seeds from which the plant springs. Parasites in the vegetable and animal realm are a low form of life. There are parasites in the social realm who get their living with as little work as possible, leaning on and fastening themselves to others for their support. There are some parasites in the church who are willing that others should do their praying, or paying, or both. To such God's word speaks plainly: *"Work out your own salvation."* (*Phil. 2: 12.*)

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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[SYNOPSIS OF WHAT HAS TAKEN PLACE: Mrs. Carew, a rich Boston woman, lives almost as a recluse in sorrow over the disappearance, years ago, of a little nephew Jamie. Her sister, Miss Wetherby, was Pollyanna's nurse during her stay at the Sanatorium where she was so wonderfully brought back to health and strength by Dr. Ames after her accident. Miss Wetherby persuades Mrs. Carew to invite Pollyanna to spend the winter with her, feeling sure that the result will be her restoration to happiness. Letters from Miss Wetherby and Dr. Ames persuade Dr. and Mrs. Chilton to let Pollyanna go, they themselves planning to spend the winter in Europe. Pollyanna is greatly delighted with Mrs. Carew's magnificent home on Commonwealth Avenue and with all that she sees of Boston. At the end of her first week she strays into the Public Garden, where by her conversation and her description of "the glad game" she starts an ex-convict toward a useful life and saves a young woman from temptation. Leaving the park, Pollyanna wanders in the wrong direction, loses her way, is rescued and brought home by a little newsboy. Some weeks later she meets her newsboy friend, Jerry, in the Public Garden. He has just wheeled up a little lame boy, his adopted brother, to spend the day in the park. Pollyanna learns that the boy's name is James; that his father is dead, and he cannot remember his name; that he loved books, some of which James still owns and reads. She is confident that he is the lost Jamie.]

CHAPTER IX—*Continued*

"POOH! there's nothing to know," rejoined the boy, with a shrug. "Besides, see, here's poor Sir Lancelot and all the rest, waiting for their dinner," he finished.

"Dear me, so they are," sighed Pollyanna, glancing at the fluttering and chattering creatures all about them. Recklessly she turned her bag upside down and scattered her supplies to the four winds. "There, now, that's done, and we can talk again," she rejoiced. "And there's such a lot I want to know. First, please, what *is* your name? I only know it isn't 'Sir James.'"

The boy smiled.

"No, it isn't; but that's what Jerry 'most always calls me. Mumsey and the rest call me 'Jamie.'"

"'Jamie!'" Pollyanna caught her breath and held it suspended. A wild hope had come to her eyes. It was followed almost instantly, however, by fearful doubt.

"Does 'mumsey' mean—mother?"

"Sure!"

"Pollyanna relaxed visibly. Her face fell. If this Jamie had a mother he could not, of course, be Mrs. Carew's Jamie, whose mother had died long ago. Still, even as he was, he was wonderfully interesting.

"But where do you live?" she catechized eagerly. "Is there anybody else in your family but your mother and—Jerry? Do you always come here every day? Where is your Jolly Book? Mayn't I see it? Don't the doctors say you can ever walk again? And where was it you said you got it?—this wheel chair, I mean."

The boy chuckled.

"Say, how many of them questions do you expect me to answer all at once? I'll begin at the last one, anyhow, and work backwards, maybe, if I don't forget what they be. I got this chair a year ago. Jerry knew one of them fellers what writes for papers, you know, and he put it in about me—how I couldn't ever walk, and all that, and—and the Jolly Book, you see. The first thing I knew a whole lot of men and women come one day, toting this chair, and said 'twas for me. That they'd read all about me, and they wanted me to have it to remember them by."

"My! how glad you must have been!"

"I was. It took a whole page of my Jolly Book to tell about that chair."

"But can't you *ever* walk again?" Pollyanna's eyes were blurred with tears.

"It don't look like it. They said I couldn't."

"Oh, but that's what they said about me, and then they sent me to Dr. Ames, and I stayed 'most a year; and *he* made me walk. Maybe he could *you!*"

The boy shook his head.

"He couldn't—you see, I couldn't go to him, anyway. 'Twould cost too much. We'll just have to call it that I can't ever—walk again. But never mind." The boy threw back his head impatiently. "I'm trying not to *think* of that. You know what it is when—when your *think* gets to going."

"Yes, yes, of course—and here I am talking about it! cried Pollyanna, penitently. "I *said* you know how to play the game better than I did, now. But go on. You haven't told me half yet. Where do you live? And is Jerry all the brothers and sisters you've got?"

SHE LIFTED HER CHIN AND SQUARELY FACED MRS. CAREW

A swift change came to the boy's face. His eyes glowed.

"Yes—and he ain't mine, really. He ain't any relation, nor mumsey ain't, neither. And only think how good they've been to me!"

"What's that?" questioned Pollyanna, instantly on the alert. "Isn't that—that 'mumsey' your mother at all?"

"No; and that's what makes"—

"And haven't you got any mother?" interrupted Pollyanna, in growing excitement.

"No, I never remember any mother, and father died six years ago."

"How old were you?"

"I don't know. I was little. Mumsey says she guesses maybe I was about six. That's when they took me, you see."

"And your name is Jamie?" Pollyanna was holding her breath.

"Why, yes, I told you that."

"And what's the other name?" Longingly, but fearfully, Pollyanna asked this question.

"I don't know."

"*You don't know!*"

"I don't remember. I was too little, I suppose. Even the Murphys don't know. They never knew me as anything but Jamie."

A great disappointment came to Pollyanna's face, but almost immediately a flash of thought drove the shadow away.

"Well, anyhow, if you don't know what your name is you can't know it isn't 'Kent!'" she exclaimed.

"'Kent?'" puzzled the boy.

"Yes," began Pollyanna, all excitement. "You see, there was a little boy named Jamie Kent—" She stopped abruptly and bit her lip. It had occurred to Pollyanna that it would be kinder not to let this boy know yet of her hope that he might be the lost Jamie. It would be better that she make sure of it before raising any expectations, otherwise she might be bringing him sorrow rather than joy. She had not forgotten how disappointed Jimmy Bean had been when she had been obliged to tell him that the Ladies' Aid did not want him, and again when at first Mr. Pendleton had not wanted him, either. She was determined that she would not make the same mistake a third time; so very promptly now she assumed an air of elaborate indifference on this most dangerous subject, as she said:

"But never mind about Jamie Kent. Tell me about yourself. I'm so interested!"

"There isn't anything to tell. I don't know anything nice," hesitated the boy. "They said father was—was queer, and never talked. They didn't even know his name. Everybody called him 'the Professor.' Mumsey says he and I lived in a little back room on the top floor of the house in Lowell where they used to live. They were poor then, but they wasn't near so poor as they are now. Jerry's father was alive them days, and had a job."

"Yes, yes, go on," prompted Pollyanna.

"Well, mumsey says my father was sick a lot, and he got queerer and queerer, so that they had me downstairs with them a good deal. I could walk then, a little, but my legs wasn't right. I played with Jerry and the little girl that died. Well, when father died there wasn't anybody to take me, and some men were goin' to put me in an orphan asylum; but mumsey says I took on so, and Jerry took on so, that they said they'd keep me. And they did. The little girl had just died, and they said I might take her place. And they've had me ever since. And I fell and got worse, and they're awful poor now, too, besides Jerry's father dyin'. But they've kept me. Now, ain't that what you call bein' pretty good to a feller?"

"Yes, oh, yes!" cried Pollyanna. "But they'll get their reward—I know they'll get their reward!" Pollyanna was quivering with delight now. The last doubt had fled. She had found the lost Jamie. She was sure of it. But not yet must she speak. First, Mrs. Carew must see him. Then—*then!*— Even Pollyanna's imagination failed when it came to picturing the bliss in store for Mrs. Carew and Jamie at that glad reunion.

She sprang lightly to her feet, in utter disregard of Sir Lancelot, who had come back and was nosing in her lap for more nuts.

"I've got to go now, but I'll come again tomorrow. Maybe I'll have a lady with me that you'll like to know. You'll be here tomorrow, won't you?" she finished anxiously.

"Sure, if it's pleasant. Jerry totes me up here 'most every mornin'. They fixed it so he could, you know; and I bring my dinner and stay till four o'clock. Jerry's good to me—he is!"

"I know, I know," nodded Pollyanna. "And maybe you'll find somebody else to be good to you, too," she caroled. With which cryptic statement and a beaming smile she was gone.

CHAPTER X

PLANS AND PLOTTINGS

On the way home Pollyanna made joyous plans. Tomorrow, in some way or other, Mrs. Carew must be persuaded to go with her for a walk in the Public Garden. Just how this was to be brought about Pollyanna did not know, but brought about it must be.

To tell Mrs. Carew plainly that she had found Jamie and wanted her to go and see him was out of the question. There was, of course, a bare chance that this might not be her Jamie; and if it were not, and if she had thus raised in Mrs. Carew false hopes, the result might be disastrous. Pollyanna knew, from what Mary had told her, that twice already Mrs. Carew had been made very ill by the great disappointment of following alluring clues that had led to some boy very

Continued on page 20

A WEEK *in the* WORLD'S NEWS

A SUGGESTION TO CONGRESS. In view of the returns now complete under the income tax law—357,598 individuals paying $28,253,535 income tax into the federal treasury—would it not be a move in the direction of a permanently increased revenue to enact a law requiring corporations and others to pay all employees salaries of $2,500 and more so that said employees would have to pay an income tax? Some of the income classifications in the report of the commissioner of internal revenue are far from overcrowded, as the following will show: Individuals receiving a net income of $1,000,000 and over, 44; $500,000 to $1,000,000, 91; $250,000 to $500,000, 222; $100,000 to $250,000, 1,241; $75,000 to $100,000, 998; $50,000 to $75,000, 2,681; $40,000 to $50,000, 2,427; $30,000 to $40,000, 4,553; $25,000 to $30,000, 4,164; $20,000 to $25,000, 6,817; $15,000 to $20,000, 11,977; $10,000 to $15,000, 26,818; $5,000 to $10,000, 101,718; $3,333 to $5,000, 114,184; $2,500 to $3,333, 79,426. The tax upon incomes over $20,000 amounted to $15,525,497. There were 278,835 married persons, 55,212 single men and 21,551 single women on the lists. Corporations to the number of 316,909 paid tax on an aggregate income of $3,339,550,008, that income approximating 7 per cent. on the total capital of over sixty-four billion dollars. From all sources the bureau received for the fiscal year ending last June $380,008,804, the largest income in its history; for the ensuing fiscal year the estimates are: total, $339,000,000; war tax, $74,000,000; income tax, $80,000,000.

DR. GIUSEPPE MOTTA
New Swiss President

EMPEROR OF AUSTRIA REPORTED DYING. The rumor has appeared at different times since the war broke out that Emperor Francis Joseph of Austria-Hungary was at the point of death, and the rumor has again appeared in the press of December 24 in a despatch from Rome that states that the emperor has received the last sacraments.

GETTING BACK TO AN OLD MAXIM. The hope of this country lies in teaching the young idea how to shoot, according to what among the prominent men who have organized a national security league, with the object of creating a national demand for an increase in our military and naval strength as a necessary preparation against a time of war. It is advocated that 3,000 educated men be enlisted and trained as army officers who later shall supervise our "military reserve." Congress is to be asked to authorize the issuance of a special loan of $100,000,000 in bonds at three and one half per cent., the proceeds to be devoted to perfecting our defenses. The teaching of the use of firearms in the public schools and colleges is one proposed feature of the new order.

HALF-HEARTED SABBATH IN PANAMA. The national assembly of the republic of Panama is understood to have enacted a Sunday law which imposes a heavy fine for keeping shops open on that day, but permits saloons to exercise their business.

A STABLE DOOR THAT IS STILL UNLOCKED. The irritating human traits of procrastination, which has so often left the door open for robbers of our most prized possessions, seems responsible for what may yet prove to be costly delay in bringing to an effective focus the efforts to devise ways and means for increasing safety at sea, begun with much flow of determination after the wreck of the Titanic, and stimulated by recent marine disasters. It is now stated in the press that a group of senators are vigorously opposing consideration by Congress of the bill to ratify the convention signed by the delegates to the London Safety-at-Sea Conference, a conference initiated by our government. It is stated the contention is made that the proposals in that convention actually operate against safety at sea. The President, Secretary Bryan and other influential members of the administration and of Congress have advocated the prompt ratification of the convention since the bill was introduced. The ratification by the Senate of the convention carrying an amendment reserving to the United States the right to impose higher standards of health and safety than those named in the convention will, in the opinion of the President, according to report, prevent the final exchange of ratifications between the maritime powers.

SUFFER THE LITTLE CHILDREN TO GO TO WORK. According to the National Child Labor Committee there are still 21 states which legalize the employment of children under 14 years of age in mills and canneries. A conference on the general subject has been called in Washington for January 5 and 6 to advance the movement for a federal child labor law that will enforce a 14-year limit throughout the country.

THE CHRISTMAS SEASON IN MEXICO. The present holiday season is being observed in Mexico as usual. There seems to be very little of the spectacular about the present state of war in that country, and efforts to inject into the news a color of real war fails to produce the desired effect. So far as can be gathered from reports, Mexico is in the midst of a mammoth political muddle in which there is a display of fire-arms and swords, and some real fighting with regrettable fatalities. But as to dignity and plan there seems to be none. It is even questioned if the present leaders know what they want for Mexico as a nation, though it is quite probable that they know what they want for themselves. Accounts of battles and of changing moods in the different aspirants for the presidency are indefinite and unreliable.

CHINA ADVANCING BACKWARDS. Press despatches report that on December 23 President Yuan Shi Kai, in accordance with orders from the administrative council prescribing the worship of heaven and of Confucius by the president of China, worshiped before the altar of heaven with ancient ceremonies, wearing the robes of the high dukes, which were designed in 1122 B.C., and thereby, according to the general understanding, re-established Confucianism as the state religion.

MASSACHUSETTS ABOLISHES ACCIDENTS. A new organization, the Massachusetts No-Accident League, has been formed to bring about legislation that will make the streets and roads of that state safe at all times through the installation of lights at road intersections, the creation of safety zones for pedestrians, the posting of policemen at the right spots. Not entirely new in method, perhaps, but new in resolve, as is fitting at the start of a new year.

TO MAKE LONDON BEHAVE. Whether there is a militant or a suffragette significance is not stated, but according to the news, London now has a women's volunteer police force wearing a distinctive new uniform, whose duties are principally to look after the welfare of the women and children. It is painfully apparent from the photograph of the new force that the

MEMBER OF LONDON'S NEW POLICE

uniform [illegible] to close [illegible] was designed [illegible] service.

HATS OFF AND EVERY MAN STANDING. A committee of men of keen imagination and exuberant patriotism is planning to have the whole United States sing the "Star-Spangled Banner" simultaneously at the moment that President Wilson, if he consents, touches a button to unfurl at the official opening of the Panama Canal an American flag which is to be made in the Betsy Ross house in Philadelphia, and the stars for which are to be supplied by the governors of the forty-eight states.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

AN EXHIBIT THAT FAILED TO CONVINCE CONGRESS. Russia, in recently decreeing the national suppression of the liquor traffic, has given a tremendous object-lesson to the civilized world. With a single stroke of the Czar's pen, it sacrificed $500,000,000 of its annual revenue. But what a transformation was effected in the nation! George Kennan describes in the Outlook how the suppression of the liquor traffic was followed by a phenomenal decrease in crime throughout the empire. Jails formerly filled with drunken criminals are now nearly empty. Many cities report from 50 to 90 per cent. decrease in offenses of all kinds; murders, robberies, assaults, etc. He cites reports from over a score of populous centers as proof of the change showing that in many places not only mass crime almost disappeared, but the people themselves have become industrious, thrifty and contented. Before the royal edict was passed, Russia had a brief experience of several weeks in practical prohibition. Then, when it was proposed to re-establish the liquor traffic, the whole nation united in an appeal for its permanent extinction. The good results had become so apparent that all classes desired the continuance of prohibition. Five months have passed, and Russia has apparently settled down contentedly to the new order of things.

FLOODS IN ARIZONA AND MESOPOTAMIA. Both these sections of the globe have been experiencing destructive floods, live stock being lost and traffic seriously upset in Arizona by terrific rains and the swelling of streams, and in the city of Bagdad twelve thousand persons are reported by Ambassador Morgenthau at Constantinople as having been made homeless by the overflow of the Diile, a tributary of the Tigris.

DIGGING THEIR OWN GRAVES. The Boston Transcript prints a letter received by the parents of a French soldier in which he describes the digging of trenches by the infantry, as follows: "The artillery prepares the way in the afternoon. As soon as night falls we move to the front line, and when the enemy's fire quiets we take a rifle in one hand, a shovel or pick in the other, and move over the flat land, crawling along on our stomachs. At the command 'Halt!' without rising and with our knapsacks as a protection against the whistling bullets we dig desperately. It is remarkable how quickly a hole may be dug when the bullets are kicking up the loose earth above your heads. When the soldiers have dug their individual trenches they must be connected, but this work may be done more leisurely. Next, the entire trench is deepened so that by morning we can stand up straight and aim comfortably over the crest at the line opposite. We must also burrow little caves to sleep in and tunnels communicating with the rear."

THE DEATH OF ALFRED H. LEWIS. An American author who had a wide audience, Alfred Henry Lewis, died at his home in New York, December 23, at the age of fifty-seven. Mr. Lewis was born in Cleveland, Ohio, and became a lawyer and then an editor and writer. He won popular attention by his stories of the Far West, and later by a story in book form which purported to expose the inner workings of a notorious political organization.

BABIES NO LONGER AN EXCUSE TO STAY HOME FROM CHURCH. The J. Addison Henry Memorial Presbyterian Church in Philadelphia has instituted, with every promise of its being a popular success, a nursery in which mothers may leave their infants in the care of volunteer nurses during the church services, cots, toys, swings and other devices often employed in the subjugation of the young being at hand, to say nothing of bottles and a place for warming milk.

A PEACE CELEBRATION WITH PEACE LEFT OUT. It can scarcely be said that the ambitious plans inaugurated three or four years ago in the formation of a huge committee of our most prominent men for the celebration of the completion of one hundred years of peace between English-speaking peoples, have materialized. The great day of December 24, the one hundredth anniversary of the signing of the treaty of Ghent, finds England at war and the ancient town of Ghent, where a notable banquet was to take place, at the center of hostilities. The exercises of December 24 have been largely abandoned, and other features of the year-long celebration have suffered by the war in Europe. The American Peace Centenary Committee, however, still calls upon the nation to consider the advantages of peace at this time, and special exercises in churches are urged for February 14, and wherever else possible, especially in schools, February 17, 18 and 22.

NO CENSUS OF AGRICULTURE. The proposal to take a census of agriculture in 1915 at a cost of about two and a quarter million dollars has been quashed by the House, sitting as a committee of the whole to consider the legislative, executive and judiciary appropriation bill.

BUDDHIST TREASURES DESTROYED BY FIRE. The wooden building in the Kurinor native city of the Mongols which was the temple palace of the spiritual and temporal sovereign of Mongolia, Kuruktu, the living Buddha, known as the Deified Lama, is reported as having been destroyed by fire with loss of treasures of fabulous value which had accumulated as offerings from devotees through many centuries, consisting chiefly of priceless gold and silver vessels inlaid with precious stones, and including a brass Buddha image said to be over one hundred feet high and profusely ornamented with precious stones, the thank-offering of the present Buddha for restored eyesight.

THE CALL OF GIDEON

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JANUARY 17. (JUDGES 6: 11-40)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyers, D.D.

"Blessed is the man whom thou choosest." Ps. 65: 4.

It is God's method to choose men and women that through them he may help and bless others. There are chosen stars, as one differeth from another in glory; but they shine with brighter light in the vault of night not for themselves, but to point the voyager across the main. If you use for yourself gifts and graces bestowed on you for the sake of others, yours will be the condemnation of the unfaithful servant. There is a deep blessedness in knowing that Christ is using you in his holy service. But this blessedness is co-existent with a great amount of outward friction, persecution and sorrow, which are needed to fit us more perfectly for our work. When our Lord told Ananias that Saul of Tarsus was a chosen vessel, he added: "I will shew him how many things he must *suffer* for my sake." But how deep a note of blessedness rings through the epistles of the great apostle! "Blessed be the God and Father of our Lord Jesus Christ, for as the sufferings of Christ abound unto us, even so our comfort aboundeth through Christ."

Strength Out of Weakness

By Rev. Edward Whittier Caswell

REFORMATION does not begin with masses of men, but with single individuals. Years of faithfulness in little duties form the noble character which is suddenly displayed in some great crisis. The angel called Gideon "a mighty man of valor," because he knew the fiber and texture of his manhood. He who was found grinding out the grain in a secluded spot was to be the chosen leader in a great conflict. The angel knew Gideon better than he knew himself. Gideon felt that he was a coward, hiding in a hillside, while multitudes of the Midianites were devastating the valleys, but the Lord exclaimed, "Go in thy might and save Israel; have I not sent thee?"

Gideon, like Moses, begged to be excused, saying, "I am least in my father's house." But when the Lord said, "Surely I will be with thee," light and love filled the soul of the modest hero, as he cried out, "I have seen an angel of the Lord, face to face. He has spoken to me, saying, Peace be unto thee; fear not. Thou shalt not die." Gideon now felt that God and one man were a majority. He began first at his own door, striking down the altar of Baal, as the disciples began at Jerusalem and as Andrew began with his brother, Simon Peter.

After the added sign of the fleece the called leader went forth to victory in full assurance of faith. One writer says, "Gideon's mother made a mantle of that fleece, which Gideon wore under his armor, next to his heart, in all his battles." That was but an outward sign of an inward power. Gideon realized that it was not by might or by power, but by the Spirit of the Lord that he was to win. The battle was not with the strong, for not many mighty, not many noble, are called. God hath chosen the foolish things of the world to confound the wise, the weak to confound the mighty, even the things which are not to bring to nought the things that are.

The history of the race is full of the service of lowly persons, who have been lifted to lofty achievements. Moses and David were taken from their flocks; Elisha from the plow, the disciples from their fishing nets. Bunyan was the tinker; Burritt, the blacksmith; Moody, the clerk; Grant, the tanner; Carey, the cobbler; Lincoln, the rail-splitter, and Billy Sunday the ball-player.

> No service in itself is small,
> None great, though earth it fill,
> But that is small which seeks its own,
> That great, which does God's will.

The angel came between God and man on the principle of mediation. God did not directly scourge Israel because of her backsliding, but permitted the Midianites to trouble her. Man is to save man under God's guidance. So Jesus came, the God-sent, divine man, and Mediator between God and man.

Alexander the Great conquered a world, but appetite conquered him. He was weakest where he should have been the strongest. He that ruleth his spirit is greater than he that taketh a city. Gideon's greatest victory was when he conquered himself. Jesus would not make stones into bread to satisfy his own hunger, but he would feed five thousand when it was for others. Gideon's consecration and heroism was for Israel and all coming ages. Standing in his shadow, multitudes have manifested like heroism. We must love the truth enough to be willing to die for it. Then, losing life is saving it. Legions of angels would have saved Jesus' life, but it was worth infinitely more to humanity and to Christ himself to give his life for men. Gideon had a great opportunity and he measured up to it grandly. He developed under Almighty guidance and power, a new self, full of trust, courage and moral grandeur, enriching and inspiring all generations following.

Eventful moments are hinges of destiny. What if Gideon had refused God's call, postponed decision, said to the angel, "Go thy way for this time"? He would have been merely a cave-dweller, unknown in history. He came to the fork in the road and obeyed the voice which said, "This is the way; walk ye in it." Gideon understood the pivotal value of the moment on which turned the immortal glory of a human soul.

Gideon

By Arthur H. Howland

THE story of Gideon is one of the most fascinating and inspiring of the whole Bible. It is full of phrases and incidents which have taken permanent place in the thought and speech of the Jewish and Christian world. Read the whole story, as you find it in the 6th, 7th and 8th chapters of Judges.

Notice some of these striking expressions and incidents.

"The Lord is with thee, thou mighty man of valor" (6: 12). Those were great words to be addressed to a young farmer.

"Go in this thy might" (6: 14).

"I will be with thee" (6: 16). With the same words Jesus left his disciples, after he had told them to wait for the power which he would send upon them for this task of evangelizing the world: "Lo, I am with you alway."

Gideon made a good beginning by breaking down the heathen altar on his own father's estate. He had ten men with him for that exploit. He had a great work to do in the future; he began with a small task in the present. It took courage. To deliver Israel from their enemies he would want the co-operation of his fellow countrymen. Yet he began by alienating them. He insisted at the beginning on making his work right; he would have no compromises, even in his own household.

His father stood by him splendidly. "It is up to Baal," he said. "If he cannot defend himself we need not worry about offending him."

Then Gideon "blew a trumpet." That meant action, conflict, loyalty, a challenge. Who is on the Lord's side? And he rallied his army from every side. The outcome we shall study in our next lesson.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

THE character of Gideon is among the most striking and inspiring of the Old Testament. Brave, tactful, shrewd, forceful, full of expedients, his life gives us more inspiring examples and watchwords than perhaps any other single individual. "The sword of the Lord and of Gideon" reminds us of many other stirring characters in history. "Lamps, pitchers and trumpets recall many other similar events of daring. "Ophrah" is a town on the west side of the Jordan within easy reach of the plain of Jezreel and apparently in one of the sloping valleys leading to that famous battlefield. "Beating out wheat in a winepress"—no more difficult process could be imagined as a substitute for threshing with oxen on a spacious threshing floor. Fear and dire necessity for secrecy speak eloquently of the sad plight of Israel about twenty-five years before God saved them by the hand of Deborah and Barak.

The Midianites trace their origin to Abraham. Moses married a Midianitish woman. They appear in Genesis as traders moving about in companies on camels. They are so closely connected with the Ishmaelites that at certain periods it is impossible to separate them. Together with the Amalekites they are a part of that great roving portion of the Semitic race which we know as Bedawin, who have lived from time immemorial about the borders of Palestine and whose history is as uncertain and as unstable as the waves of the sea or the sands of the desert, always shifting back and forward as the ruling powers wax and wane in their sway over them. Dean Stanley in a picturesque paragraph, has said: "Palestine is an island in the midst of pirates. The wandering tribes are the corsairs of the wilderness, the plains which run into the mountains are the creeks into which they naturally penetrate."

We who dwell in Palestine today and journey east and west of the Jordan and across the plain of Esdraelon listen to the stories from the Circassians, the Bedawin, the Druzes, the Christians and the Turks, which match and illustrate the events of the book of Judges in every detail, with this important addition: that into this confusion of blood and tongues have come other elements still further complicating the situation. The Germans have colonies at Haifa and through the plain of Esdraelon. The Jews have colonies on almost all its borders and speculative landowners are buying in every direction.

A Million Testaments

"Proceed"

THIS was the word that was cabled from the State Department in Washington on December 17, 1914, to the Rev. A. W. Clark, D.D., who is in Europe representing the interests of the American Bible Society in connection with his missionary work for the American Board. He was awaiting this word for authority to go ahead at once with the printing and distribution of a special edition of 20,000 copies of the Gospels in the Bohemian language for use in the Austrian army. This work had been originally planned by the National Bible Society of Scotland, but King George's proclamation, expressly forbidding the sending of funds, directly or indirectly, into the enemy's country, made it impossible to carry out the plan. The American Bible Society was appealed to and they in turn referred the appeal to the Sunday school scholars of America, with the result that Dr. Clark has been notified by cablegram that American Sunday schools will not permit the work to fail for lack of support. Dr. Clark will have printed inside the cover of each book, "Presented by an American Sunday school scholar."

This is simply one field. There will be no partiality to any particular countries. All the warring nations will be remembered: they all need the Book.

Sunday school scholars of America are responding with enthusiasm. Despite all the distractions of the holiday season in Sunday school work many thousands of nickels were collected before that shown in the accompanying picture, were sent out to the givers of the nickels. The cradle roll is represented too—as it should be. One mother sent in a contribution for her little tot who is not yet old enough to go to Sunday school, but whom she wishes to have represented in the movement. Perhaps that baby boy, grown to be a white-haired old man, will say some day, "This slip of paper represents what I did to help the soldiers in the last great war of history."

If you desire to help in this great Christian service write for enough

"I was sick, and ye visited me; I was in prison, and ye came unto me."

A MILLION Nickels
From a MILLION Scholars
For a MILLION Testaments
For a MILLION Soldiers

Place this book-mark in your Bible, and remember in your prayers him to whom your Testament is given—God knows his name.

"Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me."

THE MILLION BOOKMARK

Printed in red and blue. Name of each contributor to be written on other side, which bears facsimile autographs of the officers of the World's Sunday School Association.

souvenir book-mark receipts for your school, to Mr. Frank L. Brown, joint general secretary, World's Sunday School Association, Metropolitan Tower, New York, and send remittances to cover the nickels collected to Mr. Arthur M. Harris, treasurer, at the same address.

THE WAY OUT

BY ELIZABETH BURGESS HUGHES

"HALLE, *February 10.*

DEAR FRIEND: Tomorrow I start home—after four years of student life. And glad enough I'll be to see that unmatchable figure looking out across the waste of waters, our Liberty, welming me home. I'm ready for life, Charley. I feel s wine in my veins, the beat of it in my pulses. The eparation has been long, but I believe it was justified. l make you folks sit up, see if I don't! Not especially egant diction from the American who hopes before iddle life to occupy the presidency, eh? Well, school's it today, Charley, and I'm off—not for a holiday, but r life and work. The world is mine for the taking. h, it's great to be young and strong and ambitious! I tend to accomplish wonderful things. There's really o limit to what I mean to do. This isn't egotism—it's ncerity.

"Awfully glad you are to be in New York when the eorge Washington docks. Of course you'll meet me d help fight off any kodak fiends who may be lying in ait for (to be) notable Americans!

"Jubilantly yours,
"JOHN FLEMING."

rom the Darien City News:

"Among those on board the George Washington, which due at New York Tuesday, is Mr. John Fleming of this ty, who is returning home after four years of study broad. Our brilliant townsman, for whom great things re predicted, will reach Darien City the latter part of he week, and will, no doubt, be kept busy for a time greeting welcoming and admiring friends."

rom the Darien City News:

"Our little city is plunged into mourning. The terrible reck on the N. and W. railway, which bereaved so many, as taken from us three of our noblest citizens and inured others. Among those desperately wounded is Mr. ohn Fleming, who was en route home from New York, fter four years abroad. He is still alive, but reports rom his bedside are not encouraging. . . ."

"DARIEN CITY, *August 2.*

"My friend, oh, my friend, how am I to bear it? A elpless, hopeless chunk of flesh, lying here, begging God o let me die! At first—well, I didn't feel things very learly, except that old line of pagan Omar's that went o and fro through my head: *'The bird of time has but a ittle way to flutter—and the bird is on the wing.'* Nobody else expected anything but death—why should I? . . . Oh, if only it had come! It seemed a simple enough solution, then. Now that the soul of me is still lingering here in this broken shell, the thing's grown complex. Dying—dead—yet alive! Can anything be more horrible?

"Thank you for your letter. And you needn't mind alling to my notice in that roundabout and highly poetical fashion that I've got to go on living—that I dare not end t all, as I'd thought of doing. I may not take your warning seriously; our lives—whether whole or mere broken pieces—are our own to do with as we will, aren't they? And I don't mind telling you there's a vial of chloral on the table at the head of my bed. All human suffering must be punctuated sometime, somehow, friend o' mine. God would understand—I think."

"August 15.

"I want to thank you for the book—and the violets. I've a notion you fill the place in my life that a woman fills in the average man's. That's because of what I call the 'violet sense'—a sort of sixth sense—in you. If you didn't have the rare comprehension that belongs to a great and sensitive soul I'd have turned from you, too. Or rather you'd have turned from me. Many have. I was a nine days' sensation at first, and the place was like a conservatory, with flowers and jellies and tracts arriving hourly. The telephone jangled constantly, and there were plenty of sympathetic notes and notices. But it's an old story now, you see. I've settled down to a hopeless life-long invalidism—and ugly invalidism, for I'm terribly disfigured. My right arm's gone, Charley—that strong right arm, which I'd pictured defending a nation! And I've no voice to speak of—my throat was burned in the fire following the smash-up. There's nothing left—God is cruel—why didn't he let me die?

"But, anyway, there's the chloral. . . . Nothing to prevent my accomplishing that deed of mercy he left undone, is there?"

"September 1.

"Well, well—why didn't you go into the ministry earlier in life? You might have been famous as Spurgeon by now. That last sermon you gave me would clinch the matter, if the public could hear it. Your friendship I prize above everything. But your logic—no! I can't see it your way; and I prefer that you wouldn't quote any more Scripture, please. I'm in hell's darkness—let me alone. *Let me alone!"*

"September 3.

"I didn't mean it, friend—I'd be in blanker darkness without you. Forgive me. As a proof of my humility, I'm even willing to have you pray for me—"

"October 1.

"Do you know what I did today? Took a starved cat in out of the rain and fed and warmed it. I thought of what a convict told me once of a hideous spider that crawled about the walls of his cell. It was alive, and he was starving for life; so he watched and loved it, and wept when he found it dead. One sick mentally walks very near the borderland of mania, doesn't he? I felt as if I loved that wet, hungry bit of life because I had saved it. And yet—for what? More wandering about the lonely streets, beaten, starved, deserted—"

"November 3.

"I've been reading them all—Huxley, Spencer, Kant. Even the Imitation of Christ, if you will. And they are dust and ashes. I want back my strong young body, the hopes and ambitions that made me a mortal god, the future with its white banners of accomplishment. Oh, Charley, I want no religious cant—no conventional comfortings. I am sick of shadows. I want—what I have lost. Poor Job! His wife displayed a remarkably human point of view when she gave him that bit of advice, didn't she? 'Curse God and die!' . . . No, I don't want to do that. I've stopped caring about death. Ten to one it wouldn't solve the problem. You see, I do believe in a continuation of this life!

. . . "The sunshine hurts; these soundless dead days are in accord with my mood. The world and my soul are gray."

"January 12.

"Yesterday someone wrote me—a stranger. He was meant from the beginning for a public man, he said, and had just completed his education when an illness deprived him of his voice. Would I, deprived, too, tell him how to pick up the threads of life where they were dropped? I! I laughed aloud at that. . . . But I wrote to him."

"January 19.

"You ask what I wrote. Well, to tell the truth, a little of the orthodox anodyne you've been giving me. The odd part of it was, at the time I really meant it."

"March 1.

"He has written again—and again. Also others. The pigeon-holes of my desk are beginning to fill with such letters. I don't know how it has happened. At first I wasn't interested. Mechanically speaking, I couldn't write, you know. But I learned to plink out letters with my left hand on an old typewriter. It helped, of course, for it kept me from brooding. And so I've gotten in touch with a dozen souls crying out, as I cried: *Help me to bear it!*

"This is spiritual homeopathy, Charles. Sometimes the very weakness of the others made me strong; their determination to go down under their burdens helped me to get out from under mine. There are two, especially, who tell me that they need me—that I must keep on writing. The others fume and fret when I exhaust myself trying to make clear to them just what they demand—but they write again.

"Those first two—well, I can't quite make them out. Both are extraordinarily morbid. One is a woman who went blind just as a cherished dream of authorship began to crystallize. She said she was sitting in darkness—God had forsaken her—all the usual mad cant. I wasn't able to offer any but practical advice. I told her to get a typewriter and learn the touch system. She followed up the suggestion; and now she's on her knees to me, figuratively. She is happy in her work, and the weird, self-destroying strain of bitterness is disappearing under its healthy influence. The miracle was, she hadn't thought of that simple way out, nor had any one else suggested it to her. They would have, of course, in time. Some of her work is wonderful; she seems to have an uncanny vision of the human heart now that physical sight is gone.

"The other is a man who was sent to prison twelve years ago. He was to have been a missionary. Can you equal the irony of that? He is one of the finest souls I know. Heretical-sounding, maybe, to you, but it's true. His crime—well, there were extenuating circumstances. He has repented in sackcloth and ashes and his concern now is for the future. He wants to take up his old plans and become the foreign missionary he meant to be. Well—I told him to go to work where he is, among his kind—not his kind, exactly, but those who have worn the stripes. Pain-ordained, he should be able to make men of them. He will be out in a couple of weeks, and I'm watching to see what he means to do with himself.

"The others—just the same all through: Pain, deprivation, rebellion. I give each a word out of my year of perdition—that's all I can do. I never write a depressing or discouraging line. I'd pitch this old typewriter out of the window before I'd do that. Broken shell of a man that I am, there's no dodging a certain responsibility; and I'd no more hurt a soul with the cynicism and bitterness of my suffering than I'd smirch the white lily you sent yesterday. Still, I don't write foolish and insincere encouragement, either; usually it's just: 'I'm sorry. Will you let me try to help you?'—feeling, nay, knowing, all the time that it's the

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old parallel of the blind leading the blind. I have passed on the books you sent, after careful re-reading. I found more in them than I thought possible at first."

"June 30.

"I think I am beginning to understand."

"August 12.

"Service—that seems to constitute the whole scheme of life. It underlies Christ's existence here on earth like a brooding and beautiful musical motif. So long as one soul needs you, you are indispensable to God—so I'm gradually coming to believe. When we can no longer serve, we are junk—not before. And we can all serve in one way or another. Even I, who meant to wrest fame, wealth and happiness from life and make of it a flaring torchlight of triumph—well, I've come to see a good many things differently of late. If I had done all that, I should never have learned the real meaning of that word: Service. All my thought would have been for myself—what men were thinking of me. You know me well enough to be sure of that. I was just a bundle of raw egotism; hadn't even the tact to conceal it, had I?

"Ah, this unending year! I've gone down into the depths of hell, friend—down into that lower region of ice Dante tells us about, and, in rare moments, up to illimitable heights. I have been growing, friend. I can feel myself sprout. I am finding myself. What a miracle that is . . . to grow! I am learning the heights and depths of life. Yesterday a good man referred to me as a 'refuge for sick souls.' I—I! What has happened, Charley-boy? Did my body get out of the way to make room for my soul?"

"September 30.

"Old fellow, you always understand! Your chrysanthemums are on my desk, heavy-headed, odorless, a jumble of rare colors; the windows are open and the slow Indian summer sunlight glances in. I can bear its steady gold now. That soundless dead November seems a long way off. Have you read the wonderful, just-published novel Out of the Dark by Beatrix Lenoir? That's my blind friend. And the book is dedicated to me: 'Him who brought me out of bondage!' Poetical license, of course; but I am still with the wonder of it. The critics agree with me that its author is to be reckoned with in the world of letters. There's a marvelous touch of subtle human sympathy in all she writes.

"No need to mention Delmar—he's playing missionary more effectively, perhaps, than he could have played it before his prison experience. Not without your help though; the world is bitterly cruel to the discharged convict. It was fine of you to stand by him in that friend-and-brother sort of way, without a shadow of patronage.

"My pigeon-holes are full; I cleared them today to make room for others. What a brotherhood of pain these letters represent! 'As fellow-sufferers we are one; and the bond that binds the world most closely is the bond of pain.'

"The fret and the fever are gone. Today I am conscious only of a wide peace. Can you wonder that I preach the doctrine of service to others? Through it I have groped toward God—slowly—slowly. And yet it is simple enough: just a cry of 'Godspeed!' to the ships passing in the night.

"In one meager detail, if no more, I've reached your plane of understanding, Charley—for which I thank God. Do you remember the verse you quoted to me once and which I flung aside as conventional nonsense? Well, I understand now; and I know with you that it is enough

> "'. . . just to be good.
> To lift our hearts where they are understood;
> To let the thirst for worldly power and place
> Go unappeased; to smile back in God's face
> With the glad lips our mothers used to kiss.
> Aye, though we miss all else but this,
> To be good is enough!'"

THE WIDOWS AND ORPHANS RELIEF FUND

Total receipts to December 24, $99,971,66, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

Miscellaneous Amounts

Mrs C. S. Lowery, 30 cents; Linden Presby. Ch & S. S., Pa., $32; — , Garrison, Neb., 10 cents; Mr & Mrs E. R. Clockly & Sympathizers, $4.50; Mrs Rachel L. Brown, $1.20; Okla Holland, 20 cents; Oren Holland, 20 cents; Mrs. Julia Hinson, $4.95; Mrs F. Lewis, $3.50; Add. Wyndt, 10 cents; Effie Garlin, 20 cents; Dora Herring, 60 cents; The Lord's Money, 70 cents; Jeffersonville Presbyterian Ch., Pa., $25 29; Cedar M. E. Church, Sac City, Iowa, $7.10; "Spring Creek Union S. S.," Coplay, Pa., $8; Pleasant Valley School, 50 cents; Kansas Union S. S., Harrah, Okla., $1.55; Ladies' Aid of Bapt Ch., Avon-by-the-Sea, N. J., $6.50; Students & Teachers of Bogg's Academy, Keysville, Ga., $2.35; P. M. Ch. & S. S., Fraser, Iowa, $12; Christian Endeavor Society, Bear Lake, Pa., $13; M H Boyer, $32; Sloan S. S., Burt, Mich., $6.17; Friends, Pluckemin, N. J., $9; Grand St. School & Friends, Newburgh, N. Y., $16; C. E. S. of Lutheran Ch., Bakerstnte, Pa., $14; Thornwell Memorial S. S., Clinton, S. C., $14.22; Union S. S., So Rehoboth, Mass., $5 50; Maywood Chapel S. S., N. J., $4.07; Atlantic Memorial Cong'l. Ch., Mass., $28 28; Mr F. A. McGrath, $1.95; Mr. Schultz 10 cents; Miss Glady Price, 10 cents; Miss. Henderson, 10 cents; , , , 10 cents; The Young People's Society of Norwich Corners Presby Ch., N. Y., $8.50; S. S. of Pawnee Training School, Pawnee, Okla., $20 06; Bethany S. S., Stony Creek Mills, Pa., $12.25; "A Friend of the Sufferers," Martinsburg, N. Y., $12, The Sunday Schools of Edgar, Neb., $23.30; Ladies' Missionary Auxiliary & S. S. of Noyon, N. Y., $24, "Pea Ridge" Union S. S., Cambridge, Neb., $8; C. Q. Chandler, $100; Collected by Rev. P. P. Tschetter, $60; Cash, Walton, N. Y., $1.60; Cash, Bloomsbury, N. J., $1.20; People of Merino, Mont., $41; J. H. Brown's S. S. Class, Wellsville, N. Y., $35.25; E. G. T., Allentown, Pa., $30; Barron S. S., Alvarado, Va., $3.25; Monhegan S. S., Monhegan, Me., $1.40; Buffalo S. S., Blacksburg, S. C., $4.70; Mennonite Ch. of Millersville & Rohrerstown, Pa., $48 68; Ebenezer Luth. Ch. at Flaxton, N. D., $28 40; Meth Episcopal S. S., Pleasant Hill, O., $12.15; Alden Ernenwein, 30 cents; Sherwood Ernenwein, 20 cents; Mr & Mrs Harry Hamilton, $8; Mrs. W. F. Woodward, 40 cents; Mrs Mowrer, 20 cents; Mrs. Mendenhall, $3 10; "Ashland Citizens," Ashland, Pa., $3.50; First Cong'l. S. S., Mineral Point, Wis., $24 50; Ladies' Missionary Society of Meth. Ch., Imperial, Neb., $12.50; Sabbath School, Martinsburg, W. Va., $4.60; Eunice Hansen, Pupils and Patrons, Parker, S. D., $4.27; Union Peace Meeting of Bapt. Presby. & Meth. Churches of Jesup, Iowa, $20 80; Emanuels Evangelical S. S., Menomonee Falls, Wis., $17.10; Mrs. S. M. Caldwell, 10 cents; Mr. & Mrs. Frank E. Harvey, $8.33; Presbyterian S. S., Turin, N. Y., $6.10; Friends of National & Ashford, Wash., $11 80; Huston School, Caldwell, Idaho, $3.05; Edith Nelson, 15 cents; Collected by Mrs. P. A. Read, $4.05; Golden Rule Heights S. S. & Ch., Gragoon, Ariz., $5.70, Wilson R. Harper, $100; G. A. Cowherd & Family, $3.50; Trinity P. E. S. S., Tiffin, Ohio, $8.25; C. E. Society, Cabot, Vt., $16; A Friend, Skowhegan, Me., $1.03; Elizabeth B. Clark, 75 cents

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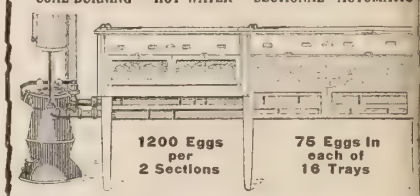

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mes L. Stalling, Suspension, Ala., Septem-
30, 1914.
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ber 12, 1914, 39.
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ber 11, 1914, 80.
iss Sallie J. Chapman, Grifton, N. C., Sep-
ber 25, 1914, 79.
rs. Mary Chalfant Thompson, Indianapolis,
., September 17, 1914.
rs. Mary Clark McCormick (Mrs. James
, Chicago, Ill., September 16, 1914, 81.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Make Bold Beginnings

Christian Endeavor and B. Y. P. U. Topics for January 17. I Tim. 1: 18, 19; 4: 12. (A young members' meeting, led by a beginner)

A NEW TESTAMENT study of the words, "bold, boldly, boldness," would disclose some interesting facts. We find Paul, who certainly was terrifically bold in the face of all sorts of opposition and danger and pain, asking his friends to pray that he might be bold. We hear the writer of the letter to the Hebrews exhorting his readers to "come *boldly* to the throne of grace." We hear the believers gathered at a prayer meeting after Pentecost, praying that "with all boldness" they might speak the word. Most interesting of all, we read, after Peter and John had, by the power of Jesus, healed the lame man, that the rulers, elders, scribes and Annas, Caiphas, John, Alexander and "as many as were of the kindred of the high priest" noticed the *boldness* of these two apostles. That was pretty good for Peter, was it not? Peter—who had been cowed into blasphemy and abject disloyalty before the questionings of a maid servant on the night that Jesus was tried.

Why was it that Peter, who had been so base a coward on that night, had become in these few weeks so amazingly bold? The answer is found in what happened at Pentecost. A certain kind of fire fell then that changed Peter's heart from cowardice to courage.

It is like this. We read thrilling accounts now and then of mothers or brothers or sisters becoming baptized with amazing boldness. We read of a mother bursting into a blazing room to rescue her baby, or a boy dashing in front of a trolley car or under a horse's hoof to rescue his sister. What makes these women and children so bold? It is because there is a fire in their hearts hotter than the flames, stronger than the electric current that drives the car or the power that impels the galloping horses—the power of love.

Now, can we love Jesus like that? Love him so that we would fly to his defense as we would fly to rescue our brother or sister from flames or wheels or hoofs? That is the way to be bold. To let Jesus come so close to us, to let him change and cleanse us so fully, to let him fill us with his Holy Spirit so completely that we shall be bold, bold, bold. Bold to speak for him when opportunity offers; bold to defend his name when it is attacked or ridiculed; bold to stand for his principles and commands when others are forgetting or fighting them; bold to try to bring others to him.

Make that kind of a beginning for the year. Make that kind of a beginning in your work as a Christian Endeavorer or a Union comrade. In your play, in your reading, in your work, in your plans for the future, you scorn a coward. Don't be a cowardly Christian.

Admire Christ so much, love him so much, live so close to him, believe in his words and ways so enthusiastically, hate what he hates so vigorously that Annas and Caiphas and Alexander and the kindred of the high priest and all the rest looking at you note your boldness, and "take knowledge that you have been with Jesus."

Notice how that verse ends. It is the 13th verse of the 4th chapter of Acts. It was not a self-confident boldness; it was not a boastful boldness; it was not a boldness that made others think, "These are great men." It was a boldness which made people say: "These men have been with Jesus." The way to be bold is to forget yourself and think of Jesus. Be bold, not for your own sake, nor on your own account, but for the sake of others, in the name of Christ.

Just now America needs, more than she needs anything else, men and women, boys and girls, with this same sort of Pentecostal boldness to stand against all the things that God hates and to win the hearts of the people to himself.

In many countries and in many ages boys and girls have met death willingly because they confessed the name of Jesus. That test will not come to us. But lesser tests will come, and it will need warm love and strong faith to keep us true. Make a bold beginning. Then work and fight boldly for our great Friend Jesus while life lasts.

A noble army, men and boys,
The matron and the maid,
Around the throne of God they stand
In spotless robes arrayed.
They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

League Study Classes

Epworth League Topic for January 17. Deut. 11: 18-21; Prov. 15: 28; 1 Peter 3: 15b.

THERE is one thing absolutely indispensable to a successful League study class. It *must* be interesting. Begin the work by presenting a number of subjects and let the people who are interested in one special subject choose that book and get together for studying it. And surely among the books suggested for the half-year study term between now and summer-time are some that will compel interest at once. Then the teacher must help the book hold the class's interest till the course is done.

The Social Aspects of Foreign Missions, by W. H. P. Faunce. Do you realize how interesting that is—a study of the ways in which Christianity is changing the social customs and feelings in heathen lands? For home missions, H. Paul Douglas's book, The New Home Missions, containing pictures of life among the immigrants, life in the frontier, life in city slums and life in neglected country districts. Or, listen to this: The American Indian on the New Trail, by Thomas C. Moffett.

Harry F. Wood's book, The Social Creed of the Churches, tells how the church is waking up to bring justice and cheer and help to the workingman and the poor. McCain and Pickett's book, The Greatest Common Destroyer, pictures the gigantic waves of the new temperance reform and shows us how we may help.

For Bible study courses, The Church of the First Apostles, by C. H. Morgan, is recommended. Mr. Morgan has written another new book, Studies in Poets and Prophets of the Old Testament, completing the course beginning with Studies in the Old Testament and Studies in the Life of the Church, written by Mr. Morgan and Mr. Taylor, and continued in Mr. Morgan's Studies in the Early Church.

It is recommended that those who have not yet taken the course, The Earliest Portrait of Jesus, do so before starting any other. This course is conducted without text books, the Gospel of Mark being made the basis of study. Questions are asked, the answers to which the student finds in Mark and puts down in his note book. At the close of the course the student has in his hands the life of Christ which he himself has put together and which will make the narrative of Jesus forever more vivid and real to him.

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SAFEGUARDING HUMAN LIFE

BY MARGARET E. SANGSTER, JR.

MY TICKET was for the second International Safety and Sanitation Exposition, and it was to be held at the New Grand Central Palace. I mused darkly on the uninterestingness of it as I swept uptown on a damp, unpleasant car, and wondered what earthly interest I could find in such a place.

The floor I got out at was a huge balcony surrounding an equally huge hall. All along the walls and down improvised aisles I saw booths containing anything from a stick of candy to an organ. On one of these booths there was a queer little bright object standing in the place of honor—an object with three legs and a sort of burner on top. I would have imagined it to be some kind of a tiny stove, but it had neither wick, electric batteries, gas attachment nor a place for fuel.

The man behind the counter saw me and came to the front of the booth. "A new invention," he explained to me; "the wickless kerosene stove!"

"How can a kerosene stove be wickless?" I questioned.

"Why," the man smiled proudly, "I'll show you how it works. It's going to be very popular when it becomes known, for it is absolutely safe."

There was a tiny cup of alcohol in the middle of the stove. The man lighted it and then with a swift movement of the hand he began to pump a tiny lever back and forth. I gasped in surprise as a clear blue flame jumped over the entire burner and began to grow steady. The man laughed at my surprise.

There was a stairway at the side of the balcony leading to the main room below and I walked slowly down and out into one of the largest halls I have ever seen. In the very center a huge elevator ran up some twenty-five or fifty feet and stopped short. I saw it go up and down several times as I stood there.

"It's a demonstration," I heard one man say to another, "of an elevator. It was put up completely in a few hours, and it is absolutely safe. A lot of department store men should be interested in it."

I thought of some terrible elevator accidents that I had read of and wished that *all* department store men would get interested in it.

Behind me I heard a tiny clang of machinery, the faint puff, puff of a steam engine. I turned sharply and saw a small, perfectly laid-out railroad track with an engine some four feet long running swiftly along it. Above it there was a sign, giving the name of a railroad called by some people "The Safe Railroad." The miniature railroad was intended to show how a real railroad can be made safe. The little engine was complete in every detail, from its shiny finishings to its sturdy little brakes. Even the gravel on the small track came from the bed of the large railroad.

It would take too long to tell you in detail all the wonderful things I saw. There were booths with pure grape juice and there were sanitary washing machines. Turning one corner I came suddenly on a huge iron figure that made me start back in fright, until I saw that it was only a diver's uniform. I tried to imagine being under the waves in the heavy, clumsy thing, and shuddered at the thought of it. Still the sign hanging above proclaimed it to be absolutely safe, and told of a marvelous dive that had been made in it. I saw safety brakes on automobiles, and safety guards on cars. I saw flashlight cameras and stove-lighters that could not set fire to anything—that flamed from friction alone. I saw adjustable dress forms, and trade magazines, and improved ice cream freezers, and electric batteries. I saw safety matches and strong cables for trolley cars.

"Why shouldn't science," said I, "which has already done so many wonderful things, succeed in making our elevators safe, and if elevators, why not trolley cars and railway trains? A life-saving fender would probably have saved that traffic policeman who was crushed to death by the trolley right in front of our office windows the other day. Poor fellow! Then how many fires come from unsafe kerosene lamps and what a toll of human life is paid every year through the lack of just such safeguards as I have been looking at. But the biggest rewards for science, it seems, are not given for saving, but for destroying."

This was the thought in my mind as I left the exhibition. At the door stood a little woman with a knobby umbrella in one hand and a worn suitcase in the other. She was evidently from the country.

"Land!" she murmured to me, "ain't it wonderful? Here we are having safety expositions in New York, an' across the ocean they're killin' and inventin' new ways to kill—and nobody's safe!"

"It is wonderful," I agreed warmly. The whole significance flashed through my mind and I smiled. "It *is* wonderful!" I said. And after all I am very glad I saw this exhibition of what the lusty Safety First movement really means. It means for one thing that a great many minds in all walks of life are concentrated on the humane (and economic) problem of reducing accidents to human beings. I wish the movement a happy New Year.

DO YOU KNOW YOUR BIBLE?

Honor Roll

The following answered correctly all the questions of List No. 11 (half-year contest List 5):

Mrs. J. Adam Andrea, Mrs. Arthur H. Apple, Maurine Apple, Mrs. A. F. Avery, Mrs. O. C. Barnes, Mrs. S. B. Barnes, Mrs. O. G. Beard, Harriet W. Bill, Mrs. Louis A. Black, S. R. Buckwalter, Delia M. Burkitt, Mrs. E. E. Cammack and daughters, Mrs. Lettie Cobb, Emma A. Coffin, Jennie Cunningham, Mary A. Demon, Jas. B. Davidson, Robert C. Dawson, Mrs. Geo. E. Dooley, Mrs. Eliza J. Fuller, John A. Freeman, Mrs. Adelia Forsythe, Mary French, Susan A. Glover, Mrs. A. S. Graham, Mae Granger, Annie M. Grover, Mrs. Bertha Guttzeit, Mrs. Maria L. Harkness, Mrs. Reuben Harlow, Mrs. Emily H. Harrington, Delia M. D. Harris, Goodwin Hastings, Mrs. W. C. Henderson, Mrs. J. R. Hissem, Mrs. J. S. Howell, Mrs. Garrit Hulst, Clara Irion, Delinda A. Jackson, Kate A. Jackson, Mrs. Wm. H. Jarvis, Clara J. Kelly, Amanda Greer Kendig, W. E. Light, Frank D. McBride, M. L. MacKenzie, George McLachlan, Mrs. W. A. McManigal, Mrs. H. J. Martin, Isabella N. Merritt, Mrs. W. M. Michaux, Miss M. E. Miller, Mrs. T. A. Newell, Mrs. Charles Newton, Miss W. Nicholson, M. H. Noble, Miss A. E. Nutt, J. N. Ogle, Mrs. S. E. Paul, Mrs. Clement T. Paull, Sister Lena Rasch, Fannie E. Raymond, Mrs. Jane Reynolds, J. P. Rodgers and son, Mrs. F. H. E. Ross, Mrs. J. J. Severance, Ruth J. Simison, Mary M. Stein, Sarah E. Taylor, Carrie Terxel, Mrs. Eleanor Porter Thompson, Mrs. Abbie W. Trueblood, Mrs. J. N. Tubbs, Mrs. J. A. Tuthill, Mrs. Ora N. E. Vaughan, Mary E. Wagner, Mrs. Edwin D. Ward, H. A. Washburn, Mrs. Anna S. Waugh, Mrs. L. M. West, Verna Whitlock, Dora Wilken, Eugene Wilson, Alice Wood, R. H. Young, one list containing no name.

Correct Answers

1. (a) At Jerusalem. Acts 12: 12. (b) The fact that when Peter arrived at her house there were "many gathered together praying." Acts 12: 12.

2. (a) Barnabas, Col. 4: 10. (b) Paul and Barnabas, Acts 12: 25; 13: 5.

3. (a) At Perga in Pamphylia, Acts 13: 13. (b) To Jerusalem, Acts 13: 13.

4. (a) Barnabas, Acts 15: 37. (b) It caused their separation, Acts 15: 39. (c) To Cyprus, Acts 15: 39.

5. (a) Col. 4: 10; II Tim. 4: 11; Phil. 24. (b) "If he come unto you, receive him," Col. 4: 10.

6. (a) "He is profitable to me for the ministry," II Tim. 4: 11. (b) Col. 4: 11.

7. (a) I Peter 5: 13. (b) "My son," I Peter 5: 13.

8. It is the shortest of the Gospels.

9. Authorized Version, twenty-one: Mark 1: 10, 12, 18, 20, 21, 28, 31, 42; 2: 2, 8, 12; 3: 6,; 4: 5, 15, 16, 17, 29; 5: 2, 29, 30, 42; Revised Version, twenty-four.

10. The young man who was so near Jesus when he was arrested that his garment was snatched off by one of Christ's enemies. Mark 14: 51, 52.

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THE WAR IN EUROPE

DESTRUCTION OF FORTIFICATIONS WROUGHT BY SIEGE GUNS

Continued from page 9

t Prussia and the River Vistula, h Russians have succeeded in beatback the German defensive.

Central Poland the Germans conue to advance without serious interion, but nevertheless with an rmous toll of lives on one side and other. It is here that the genius ne man, a great commander, who es in himself the two qualities of commander and strategist, Gen- von Hindenburg, the only find he war so far, is most exhibited. ere then the Germans are advanc- at a comparatively steady rate, have seized in their advance the s of railway and roads by which sia must send forward troops, be rom one side or be it from the r. But even though this advance in the spectacular goal, Warsaw, real goal is not won. The course he Vistula is the real goal. Once possession of the eastward bank of river and the fortresses along this , Germany can halt, because this controls the whole railway situation of Russia, who, though she may have to use, in the language of an American newspaper phrase, billions of men, cannot then get them forward to where they are needed.

The Polish situation would seem to be, at the present moment, the crux of the war, and if it inclines to the side of Germany she will have no more fear of the Russian bear and she will be able to devote her energies to the side wherein it is most necessary, and this side is necessarily where she will meet the English.

The French are fighting gallantly and dying nobly, but after all, the French have not the power of resistance which characterizes the English. The power of resistance is going to win the war and in this the Canadian and the Australian will be factors. If Germany is defeated it will be England who does it. France, Belgium, Servia, etc., will not do it, although they lay down their lives for the doing of it. When will England wake up to the great danger which confronts her?

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TTLESHIP BULWARK SUNK IN ESTUARY OF THE THAMES BY UNEXPLAINED EXPLOSION, LATE IN NOVEMBER

WAS much interested to hear of Pollyanna's friends in far-away beria. Sometimes I wonder where t little girl and her glad game will ! Have I told you that Pollyanna been translated into the Swedish guage, and that she is in New York nt for the blind? Many of my lets are very pathetic. They come m the blind, the sick, the crippled l the unhappy. Others are most using. One has just come from a harles Ames," who wants to know re about the "Dr. Charlie Ames" in Pollyanna story.—ELEANOR H. RTER, *Author of Pollyanna.*

AMONG the contributions to worthy benevolences sent to the Christian Herald are some from readers who desire to remain anonymous. One of these unknown donors in New York City sends $50 with the request that it be applied "to the widows and orphans of the household of faith." The gift has been divided equally between the European war widows and orphans and the orphans in care of our Protestant missions in China. A friend in Ohio who does not wish her name to be printed sends $5 "for the Belgian sufferers," which will be applied as she requests.

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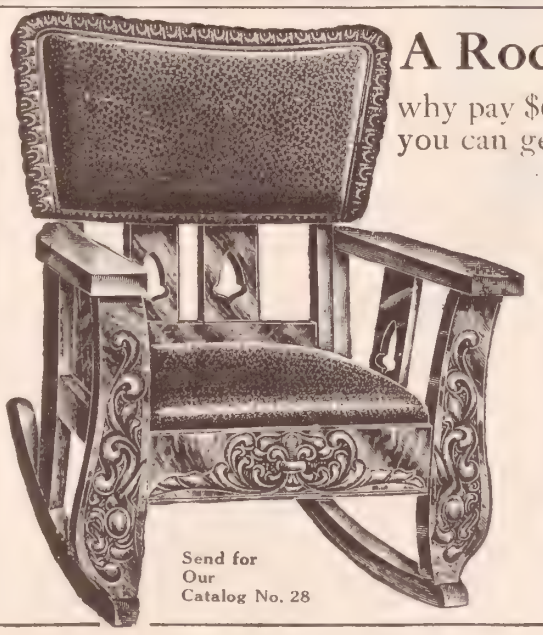

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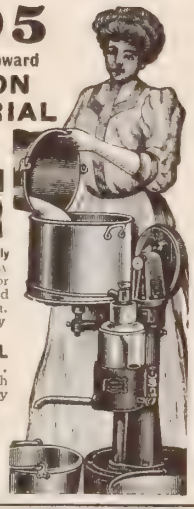

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THE RETURN OF POLLYANNA

Continued from page 12

different from her dead sister's son. So Pollyanna knew that she could not tell Mrs. Carew why she wanted her to go to walk tomorrow in the Public Garden. But there would be a way, declared Pollyanna to herself as she happily hurried homeward.

Fate, however, as it happened, once more intervened in the shape of a heavy rainstorm, and Pollyanna did not have to more than look out of doors the next morning to realize that there would be no Public Garden stroll that day. Worse yet, neither the next day nor the next saw the clouds dispelled, and Pollyanna spent all three afternoons wandering from window to window, peering up into the sky and anxiously demanding of every one: "*Don't* you think it looks a *little* like clearing up?"

So unusual was this behavior on the part of the cheery little girl, and so irritating was the constant questioning, that at last Mrs. Carew lost her patience.

"For pity's sake, child, what is the trouble?" she cried. "I never knew you to fret so about the weather. Where's that wonderful glad game of yours today?"

Pollyanna reddened and looked abashed.

"Dear me! I reckon maybe I did forget the game this time," she admitted. "And of course there *is* something about it I can be glad for, if I'll only hunt for it. I can be glad that—that it will *have* to stop raining sometime, 'cause God said he *wouldn't* send another flood. But, you see, I did so want it to be pleasant today."

"Why, especially?"

"Oh, I—I just wanted to go to walk in the Public Garden." Pollyanna was trying hard to speak unconcernedly. "I—I thought maybe you'd like to go with me, too." Outwardly Pollyanna was nonchalance itself. Inwardly, however, she was aquiver with excitement and suspense.

"*I* go to walk in the Public Garden?" queried Mrs. Carew, with brows slightly uplifted. "Thank you, no, I'm afraid not," she smiled.

"Oh, but you—you wouldn't *refuse!*" faltered Pollyanna, in quick panic.

"I have refused."

Pollyanna swallowed convulsively. She had grown really pale.

"But, Mrs. Carew, please, *please*, don't say you *won't* go, when it gets pleasant," she begged. "You see, for a—a special reason, I wanted you to go—with me—just this once."

Mrs. Carew frowned. She opened her lips to make the "no" more decisive; but something in Pollyanna's pleading eyes must have changed the words, for when they came they were a reluctant acquiescence.

"Well, well, child, have your own way. But if I promise to go, *you* must promise not to go near the window for an hour, and not to ask again today if I think it's going to clear up."

"Yes'm, I will—I mean, I won't," palpitated Pollyanna. Then as a pale shaft of light, that was almost a sunbeam, came aslant through the window she cried joyously: "But you *do* think it *is* going to—oh!" she broke off in dismay, and ran from the room.

Unmistakably it "cleared up" the next morning. But though the sun shone brightly there was a sharp chill in the air and by afternoon, when Pollyanna came home from school, there was a brisk wind. In spite of protests, however, she insisted that it was a beautiful day out, and that she should be perfectly miserable if Mrs. Carew would not come for a walk in the Public Garden. And Mrs. Carew went, though still protesting.

As might have been expected, it was a fruitless journey. Together the impatient woman and the anxious-eyed little girl hurried shiveringly up one path and down another. (Pollyanna, not finding the boy in his accustomed place, was making frantic search in every nook and corner of the Garden. To Pollyanna it seemed that she could not have it so. Here she was in the Garden, and here with her was Mrs. Carew; but not anywhere to be found was Jamie—and yet not one word could she say to Mrs. Carew.) At last, thoroughly chilled and exasperated, Mrs. Carew insisted on going home, and despairingly Pollyanna went.

Sorry days came to Pollyanna then. What to her was perilously near a second deluge—but according to Mrs. Carew was merely "the usual fall rains"—brought a series of damp, foggy, cold, cheerless days, filled with either a dreary drizzle of rain or, worse yet, a steady downpour. If perchance occasionally there came a day of sunshine Pollyanna always flew to the Garden, but in vain. Jamie was never there. It was the middle of November now, and even the Garden itself was full of dreariness. The trees were bare, the benches almost empty, and not one boat on the little pond. True, the squirrels and pigeons were there, and the sparrows were as pert as ever, but to feed them was almost more of a sorrow than a joy, for every saucy switch of Sir Lancelot's feathery tail but brought bitter memories of the lad who had given him his name—and who was not there.

"And to think I didn't find out where he lived!" mourned Pollyanna to herself, over and over again, as the days passed. "And he was Jamie—I just know he was Jamie. And now I'll have to wait and wait till spring comes, and it's warm enough for him to come here again. And then, maybe, *I* shan't be coming here by that time. Oh, dear, oh, dear—and he *was* Jamie, I know he was Jamie!"

Then, one dreary afternoon, the unexpected happened. Pollyanna, passing through the upper hallway, heard angry voices in the hall below, one of which she recognized as being Mary's, while the other—the other—

The other voice was saying:

"Not on yer life! It's nix on the beggin' business. Do yer get me? I wants ter see the kid, Pollyanna. I got a message for her from Sir James. Now beat it, will ye, and trot out the kid, if ye don't mind."

With a glad little cry Pollyanna turned and fairly flew downstairs.

"Oh, I'm here, I'm here, I'm right here!" she panted, stumbling forward. "What is it? Did Jamie send you?"

In her excitement she had almost flung herself with outstretched arms upon the boy when Mary interposed a shocked, restraining hand.

"Miss Pollyanna, Miss Pollyanna, do you mean to say that you know this—this begger boy?"

The boy flushed angrily, but before he could speak Pollyanna interposed valiant championship.

"He isn't a beggar boy. He belongs to one of my very best friends. Besides, he's the one that found me and brought me home that time I was lost." Then to the boy she turned with impetuous questioning: "What is it? Did Jamie send you?"

"Sure he did. He hit the hay a month ago, and he hain't been up since."

"He hit—what?" puzzled Pollyanna.

"Hit the hay—went ter bed. He's sick, I mean, and he wants ter see ye. Will ye come?"

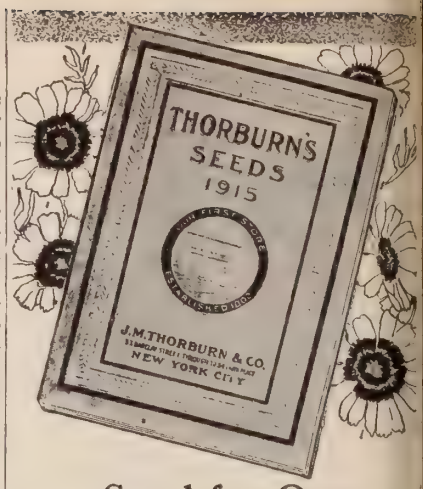
"Sick? Oh, I'm so sorry!" grieved Pollyanna. "Of course I'll come. I'll go get my hat and coat right away."

"Miss Pollyanna!" gasped Mary in stern disapproval. "As if Mrs. Carew would let you go—anywhere with a strange boy like this!"

"But he isn't a strange boy," objected Pollyanna. "I've known him ever so long, and I *must* go. I—"

"What in the world is the meaning of this?" demanded Mrs. Carew icily from the drawing-room doorway. "Pollyanna, who is this boy, and what is he doing here?"

Pollyanna turned with a quick cry. "Oh, Mrs. Carew, you'll let me go, won't you?"



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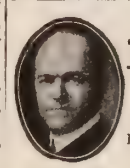

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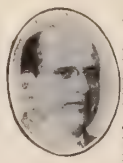

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"Go where?"

"To see my brother, ma'am," cut in the boy hurriedly, and with an obvious effort to be polite. "He's sort of off his feed, ye know, and he wouldn't give me no peace till I come up—after her," with an awkward gesture toward Pollyanna. "He thinks a sight an' all of her."

"I may go, mayn't I?" pleaded Pollyanna.

Mrs. Carew frowned.

"Go with this boy—*you?* Certainly not, Pollyanna! I wonder you are wild enough to think of it for a moment."

"Oh, but I want you to come, too," began Pollyanna.

"I? Absurd, child! That is impossible. You may give this boy here a little money, if you like, but—"

"Thank ye, ma'am, but I didn't come for money," resented the boy, his eyes flashing. "I come for—her."

"Yes, and Mrs. Carew, it's Jerry—Jerry Murphy, the boy that found me when I was lost, and brought me home," appealed Pollyanna. "*Now* won't you let me go?"

Mrs. Carew shook her head.

"It's out of the question, Pollyanna."

"But he says Ja—the other boy is sick, and wants me!"

"I can't help that."

"And I know him real well, Mrs. Carew. I do, truly. He reads books—lovely books, all full of knights and lords and ladies, and he feeds the birds and squirrels, and gives 'em names, and everything. And he can't walk, and he doesn't have enough to eat, lots of days," panted Pollyanna; "and he's been playing my glad game for a year and didn't know it. And he plays it ever and ever so much better than I do. And I've hunted and hunted for him, ever and ever so many days. Honest and truly, Mrs. Carew, I've just *got* to see him," almost sobbed Pollyanna. "I can't lose him again!"

An angry color flamed into Mrs. Carew's cheeks.

"Pollyanna, this is sheer nonsense. I am surprised. I am amazed at you for insisting upon doing something you know I disapprove of. I *can not* allow you to go with this boy. Now please let me hear no more about it."

A new expression came to Pollyanna's face. With a look half terrified, half exalted, she lifted her chin and squarely faced Mrs. Carew. Tremulously, but determinedly, she spoke.

"Then I'll have to tell you. I didn't mean to—till I was sure. I wanted you to see him first. But now I've got to tell. I can't lose him again. I think, Mrs. Carew, he's—Jamie."

"Jamie! Not—*my*—Jamie!" Mrs. Carew's face had grown very white.

"Yes."

"Impossible!"

"I know; but, please, his name *is* Jamie, and he doesn't know the other one. His father died when he was six years old, and he can't remember his mother. He's twelve years old, he thinks. These folks took him in when his father died, and his father was queer, and didn't tell his name, and—"

But Mrs. Carew had stopped her with a gesture. Mrs. Carew was even whiter than before, but her eyes burned with a sudden fire.

"We'll go at once," she said. "Mary, tell Perkins to have the car here as soon as possible. Pollyanna, get your hat and coat. Boy, wait here, please. We'll be ready to go with you immediately. The next minute she had hurried upstairs.

In the hall the boy drew a long breath.

"Gee whiz!" he muttered softly. "If we ain't goin' ter go in a buzz-wagon! Some class ter that! What'll Sir James say?"

To be continued

AMONG THE WORKERS

—Evangelist Edwin S. Stucker, of Ottawa, Kan., reports four good meetings in Kansas and Iowa since September. His next meeting ends about January 15 at McCook, Neb. Mr. Stucker is a well known Chautauqua lecturer, and secretary, in the town of his boyhood, of the second oldest Chautauqua in the world, but gives his winter months almost entirely to evangelistic work. He was associated with Dr. Chapman in his Chicago and Brooklyn campaigns and in Bible conference work at Winona Lake, Ind.

—Mahanoy City, Pa., has 16,000 inhabitants, about 9,000 of whom are Catholics—Roman and Greek. There are 168 licensed saloons in the town—one for every 96 of the population. Of course, the evangelical Protestant churches are neither numerous nor strong. Some of them got together and resolved upon a union evangelistic campaign, and Dr. L. W. Munhall, of Germantown, Philadelphia, was called to conduct it. A tabernacle, large enough to accommodate 2,000, was erected. The campaign lasted nearly six weeks. Upwards of six hundred persons from all classes of the community, including twenty-one Catholics, professed conversion, church members were very greatly revived, and all departments of church work wonderfully stimulated.

—That social service may be emphasized in an evangelistic campaign to the advantage of both was clearly demonstrated during the Biederwolf meetings in Watertown, N. Y., in November and December. Mr. Charles Stelzle was invited by Dr. W. E. Biederwolf and the local committee to conduct a social service campaign during the fourth week of the six weeks' evangelistic meetings. Mr. Stelzle opened up his campaign with a great men's meeting on Sunday afternoon, the larger part of the audience crowding the tabernacle being workingmen from the mills and factories. Scores of men responded to the appeal to surrender to Jesus Christ. Every day at three, from Monday to Friday, a popular meeting was held in the heart of the city. Mr. Stelzle also spoke to several organizations of men in the city at their regular meetings. Pledge cards upon which were indicated ten different kinds of work which needed to be done by the rank and file in the churches and the city were used in the closing meeting and were signed by more than 500 individuals, many of whom were new converts eager for service. The breadth of the social service appeal in no way marred the direct evangelistic appeal. Indeed, it strengthened it at every point.

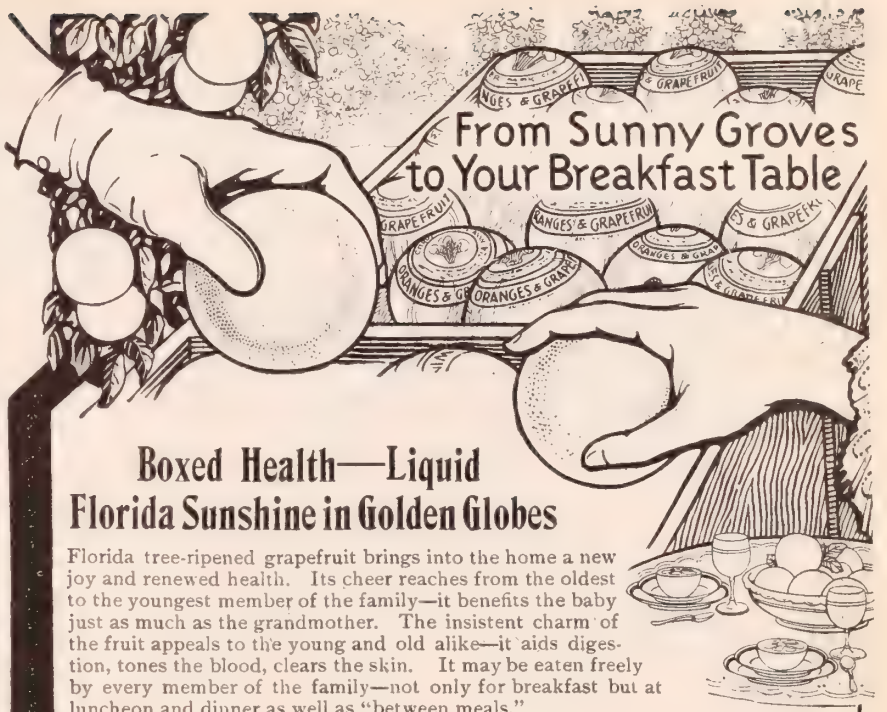
—At the Hobson Union revival meeting, Parlier, Calif., one feature was "Foreigners' Night," when all nationalities were invited to participate. There were nine nationalities and seventeen states represented, and each entered into the service with enthusiasm characteristic of his own race. The purpose was to demonstrate that "God is no respector of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

THE PILGRIM KNIGHT

ONE of the rare books of the season, in that it stands in a class by itself, is *A Knight of the Cross*, by Lawrence B. Saint. It might be termed, not inappropriately, a modernized *Pilgrim's Progress*. The knight, whose name is that of Bunyan's hero, sets out on a quest to find the way to Peace and Satisfaction. He has the Book of Truth as a guide. Many and great are the adventures that befall him; but protected by the King's Armor—the Helmet of Salvation, the Breastplate of Righteousness, and the Sword of the Spirit, and with his Lantern filled with the oil of Prayer, and with an unfailing supply of Heavenly Bread and Living Water, he pushes on courageously. Bad men, in the guise of friends, try to tempt him from the narrow way, and many a sharp battle he has with subtle and open foes. At one stage of his pilgrimage he is led astray and falls into the entanglements of Sin; but when hope seems gone he is fortunately succored and escapes, repentant and more resolved than ever to fight his way through. There are several places of refuge and help along the pilgrim path where the traveler rests and is comforted and encouraged. Serious dangers assail him farther on. He narrowly escapes being trapped by Lord Pride, who plotted to inveigle him to the City of Pride, which he afterward saw crushed for its wickedness. Other perils await him at the gates of the City of Lust, whose inhabitants live wholly for pleasure, whose ruler is a Queen who is pitiless to her victims. Her realm is one of universal indulgence, drinking and carousing. Christian is almost caught in the toils, but is fortunately rescued by a faithful guide, and sheltered in the Tower of the Sanctuary.

Christian's further adventures bring him at last to the High Hill of Suffering, where after an arduous struggle he stands beside the Cross and sees afar, with transports of joy, a vision of the King's City. Henceforward his knighthood becomes one of service for others until the triumphant close.

The book is well bound and is beautifully illustrated with full-page drawings in color. It is published by Geo. W. Jacobs & Co., Philadelphia.



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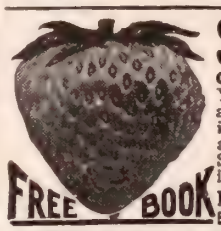

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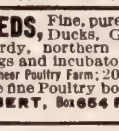

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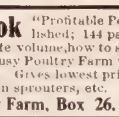

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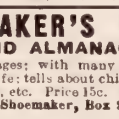

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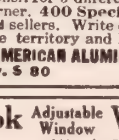

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THE PRAYER LEAGUE

OUR readers will greatly facilitate the work of the Prayer League if they will take pains to include in every communication their full names and addresses. Letters have been received for Mrs. M. H., of Rochester, N. Y., and Miss E. W., of Missouri. If these friends will send their full names and addresses the letters will be forwarded.

Many friends have written, gratefully to acknowledge answers to prayer. Among them:

E. L., Waterloo, Iowa (for spiritual blessing); L. S., Gloucester, Mass.; Mrs. B. V., Copenhagen, N. Y.; Mrs. A. N. (for state-wide prohibition in Colorado and success of Evangelist Sunday's revival campaign in Denver, at which over 10,000 were converted); A Reader, Colorado, who writes: "I believe God is forgiving and helping me"; Mrs. F. B. H. (for salvation of loved ones); Mrs. M. K. D. (for answer to many prayers and for renewal of a friendship); Mrs. C. C., Milton Junction, Wis.; A Subscriber, Keokuk, Iowa (for recovery of mother from a severe illness); Mrs. C. H. G., Osgood, Iowa; Mrs. H. A. W., Missoula, Mont. (for better health); Miss E. F. M., Anthon, Iowa (for lifting of a heavy burden, relief for a sister and answers to many other prayers); J. M., Locust Ridge, La. (for answer to many prayers); "In His Name," Washington; C. S., Green Ridge, Mo. (for prayers answered "times without number"); Mr. and Mrs. S. S., Unionville, Mo.; Mrs. E. S. A., Louisville, Ky. (for bringing husband, little son and self home safe from Europe); E. S., Rev. M. M. S. (for a great spiritual awakening and conversion of many souls and additions to the churches at Saluda, N. C.); Mrs. E. D. (for restoration of husband's health); A Reader, Blacksburg, S. C.; X. Y. Z., Upper Sandusky, Ohio; C. L. H., Kingman, Ariz.; C. E. S., Berlin, Mass.; C. A. W., Baltimore, Md.; A Reader, Syracuse, N. Y. (for lifting of a "terrible burden"); M. J. S., Berkeley, Cal.; Mrs. E. G., Cumberland Gap, Tenn.; H. E. P., Saegerstown, Pa.; Mrs. F. C. Y., Clinton Corners, N. Y.; A Reader in Michigan; Mrs. T. C. H. (for improved health); Mrs. M. M. B., Kendall, Wash.; Mrs. A. M., Petersburg, Va. (for answers better than her prayers—a greater work to do instead of having her place restored; also a home for self and husband); Mrs. S. E. B., Eaton Rapids, Mich. (for restoration of husband's health; Mrs. L. B. C., who says: "Some weeks ago I wrote you to pray for my son to be restored to the church and live a different life, and I rejoice today to write that that prayer has been answered. He is now in the church and living as a Christian should."

The following telegram came recently from Mr. H. M., of Kalama, Wash.: "Pray for boy lost in Washington forest. Urgent. Parents prostrated." The telegram was at once telephoned to the Bowery Mission and the Fulton Street noonday prayer meeting. Our readers will join in this prayer, but we confidently hope that before this page reaches them the lost boy will have been found. A sad letter comes from a mother, who asks special prayer that a daughter who is insane and also afflicted with tuberculosis may marvelously be healed. S. V., who is in great mental distress, asks prayers for healing.

A Southern Mother asks prayer that her son may return home and be delivered from a sin which has great power over him. Another reader asks prayer that a friend may hear from her son who mysteriously disappeared about eight years ago; another, that husband may be reconciled to her; another that a young couple may be united and a heavy cloud lifted from them; a woman, "that God may give me a child"; another woman that God may provide a home for her, that she may have the comforts of life; another that her husband may return.

Prayers are asked for revivals of religion at Evanston, Ill.; Hudson, Iowa; Montverde, Fla.; Hamilton, Ohio; Cambridge, Mass. Prayers are asked for blessing upon the Summerfield Methodist Episcopal Church, Newark, N. J., and the church in Emerick, Neb. Mrs. G. F. D. asks prayers that a cold church may become a living fire for the salvation of souls; Mrs. J. B. S., for blessing on a home devoted to the care of girls.

Thirteen friends ask prayer for mental restoration or strengthening for friends, relatives or themselves.

Prayers are asked for the restoration or strengthening of sight for eighteen persons who are wholly or partially blind.

Thirty-two friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Prayer is asked that twenty-four persons may be saved from the liquor habit and three from the drug habit.

Thirty-three parents ask prayer for the conversion of sons, including one mother who asks prayer that four sons may be saved.

Fourteen wives ask prayer for the conversion of their husbands.

Thirty-nine friends ask prayer for the conversion of other relatives and friends, including one man who asks that two brothers, both over eighty years of age, may be saved.

Nineteen readers ask prayer for special spiritual blessing for relatives or friends.

Seven sons and daughters ask prayer for the healing of mothers; three for the healing of fathers; six mothers and fathers for the healing of sons; eleven for the healing of daughters, including one mother that daughter may be cured of insanity and tuberculosis, and another mother that daughter may regain use of her limbs; twelve wives ask prayer for the healing of husbands; four friends ask prayer for the healing of brothers; eight for the healing of sisters; forty-three for healing for themselves; thirty for the healing of other relatives and friends, including one that a friend's child may be restored and enabled to walk, and another that two who have cancer may be cured.

Nine friends ask prayer for healing of hearing for themselves or other friends.

Twenty-nine friends ask prayer for help or guidance in financial affairs.

Fifty-six friends ask prayer for the granting of varied desires and needs, including a mother, that she may hear from her daughter and that she may be restored to her, also to hear from her own brother.

GO-TO-CHURCH BAND

THE Go-to-Church Band can do more than simply gain the voluntary presence of young people and children at the preaching service, for many churches are training the children to contribute regularly to the support of the church and its benevolences. The Old South Church, Worcester, Mass., has taken special pains to induce the children of the band to use its weekly offering envelope system, and the results are that this year, for the first time in its history, the church has run short of envelopes.

Young people take up the task of making a perfect record at church going with more enthusiasm and in greater numbers than the average pastor expects. The Phillips Church of South Boston, Mass., organized a successful band in the fall of 1913; last spring the pastor was called to the North Church, St. Johnsbury, Vt., and this autumn he started a band there and ordered supplies. They were taken so rapidly that in two weeks he was forced to send for a further supply, and then ten days later the third. This shows that young people go to church in unexpectedly large numbers if they are given the chance at something difficult. Details regarding the organization of a Go-to-Church Band can be obtained from Clinton Alvord, 7 Summer Street, Worcester, Mass.

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Your hunt for the right books to give or to own can end right here. These books will be permanently welcomed in any home. You will make no mistake in selecting one or more as gifts at any season or for your reading table.

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OUR MAIL-BAG

NOTICE

THE editors of THE CHRISTIAN HERALD *will be glad to answer any question addressed to* THE MAIL-BAG *provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.*

Questions and Answers

Reader. "To what or to whom does the word "these" refer in Jesus' question to Peter in John 21: 15: "Lovest thou me more than these?"

It is just as impossible in Greek as in English to tell whether the word "these," as it is used here refers to persons or to things. In some cases it would be evident, because the form of the pronoun differs in different genders and numbers. But this is the genitive plural, and the form is alike for all genders. It is likely that Peter is indicated by his question that he meant "More than these other disciples." That is, "Do you love me more than they love me?" He probably refers to Peter's boast that although all the rest should forsake the Master he himself would remain true, implying that he loved him more than any of the rest. But in answering Jesus' question now Peter does not repeat his boast. He merely says: "Thou knowest that I love thee." There is the possibility, however, that Jesus meant: "Do you love me more than you love these other men?" or "Do you love me more than you love these earthly things and pursuits?"

Reader. You will find the questions you mention and a great many others dealt with satisfactorily in the new book, 555 Difficult Bible Questions Answered, just issued by the Christian Herald. We could wish that every reader of this paper might have a copy of it at hand, for reference whenever a Bible difficulty is encountered. It deals with just the kind of Bible questions that are constantly arising, and is a valuable time-saver. You can send for it by adding 35 cents when renewing your subscription.

Minnesota Subscriber. 1. Do you think a non-Christian can hold an office in the Sunday school as secretary or treasurer? 2. Could he be the superintendent or a teacher?

As a rule it is better to have all the Sunday school offices filled by active Christians, but where none are available for such offices as are purely secular, like those you mention, a moral acting person who has the required ability but who may not be a professing Christian may be assigned to the work. There is probably no rule in any denomination forbidding such an appointment. And very often, when such a work is given an unconverted young person, he is led to take an interest in spiritual things and becomes an experimental Christian. 2. The superintendent should by all means be an out-and-out Christian. Some denominations, perhaps most, demand that the appointment of the superintendent be ratified by the official board of the church. The teachers, too, while we know of no denomination making this a positive requirement, should all be Christians. There is doubtless far too much laxity in this matter. Since the chief business of Sunday school teaching is to lead the children to Christ they should by all means be themselves Christians. There may be extremely rare exceptions, in which an earnest, thoughtful person, who is seeking the light of salvation but has not yet experienced its positive joys, may be allowed to teach. But with these rare exceptions the requirement of a body of converted teachers should be enforced.

J. S. P., Saratoga, N. Y. The passage in Luke 2: 1-3, which was formerly so frequently quoted by a certain class of Bible critics as a "blunder" on the part of the Gospel historian, has in recent years received unexpected confirmation. It was claimed that Luke's statement regarding a Roman census of Judea was a pure invention and that Cyrenius was a myth. Now, however, it has been discovered by historians and excavators that the entire passage, which has occasioned so much controversy, is literal fact. Sir William Ramsay, the noted archeologist, while excavating at Antioch of Pisidia (in Asia Minor) in 1912-13, unearthed inscriptions which revealed that Cyrenius was the name of the governor of Syria at the period of the Advent. Further, it has been established by careful investigation of ancient historical sources that the Roman authorities took a regular fourteenth-year census, and that under the prevailing law every one at some time within the year had to go and personally register in his native city.

H. P. J., Anamosa, Iowa. The passages in Matt. 24: 34 and Mark 13: 30 are parallel. Commentators take the meaning, according to the usual way of speaking in those days, to be that the generation then existing would not pass away without seeing *the beginning of the fulfilment* of what had been predicted and should therefore have confidence in the whole ultimately coming to pass. Many prophecies have a double perspective; one relating to events apparently near at hand, and the farther perspective dealing with occurrences very remote. The nearer prediction was fulfilled in the destruction accomplished by Titus, and the dispersion of the Jews under Adrian. As to the time of the fulfilment of further prophecy, we are told in Mark 13: 32 that no man, not even the angels, knoweth the hour.

B. G. L. B., East Pittsburg, Pa. Moving pictures have come to stay, and we should make the best use of them accordingly. Rightly used, they are calculated to be not only a source of entertainment and valuable instruction, but a great and potent aid to morals and good citizenship. Recognizing these facts, churches, colleges and schools are all making use of moving pictures. Besides, there are now Boards of Censorship, national and State, whose business it is to see that no films are permitted which could be regarded as objectionable, and a great many houses of popular amusement are now using pictures of unexceptionable merit, which contain no suggestion of vice or crime. There are good books and bad, good music and much that is trash; but we should not, therefore, discard all music and books, but rather select the wheat from the chaff. This is precisely what is now being done with moving pictures.

Reader, Downey, Calif. 1. It is right to pray for any one you believe to be in need of spiritual or other help which prayer invokes. The fact that you no longer associate with the person need not restrict you in your petitions. We pray for distant friends; why not for distant enemies as well? 2. When you feel discouraged, why not count your blessings? It is a good way to stop praying for any kind of blessing awhile and to devote that particular time to giving thanks for those blessings you have now and those you have enjoyed in the past. We feel sure that this will help you. Another way to get rid of discontent is to go out into the world and *do something* for somebody who needs it badly. Associate with some one who is engaged in practical Christian work, and you will soon be so deeply interested in helping others, that you will forget all about your own troubles.

Miscellaneous

J. T. D., Delaware, Ohio. The armistice proposition has been definitely rejected, to the great disappointment of many who had hoped that it might be favorably regarded.

H. M. B., Asheville, N. C. We have never heard any explanation of the origin of the custom in certain parts of the South of celebrating Christmas with horns, drums and fire-crackers.

C. J., Leivasy, W. Va. Zech. 14 deals with a prophecy that is yet unfulfilled. It is the last struggle of the forces of righteousness with the hostile world powers. The same topic is dealt with by several other prophets.

A. J. H., Sheridan, Ore. Joshua, according to the estimates of Bible authorities, was born about 1690-93 B.C., and at the time of the taking of Jericho he was about 85 years old. Ahab, king of Israel, is said to have been born about 900 B.C., or nearly 800 years after the time of Joshua.

A. E., Hood River, Ore. The right attitude for Americans to observe in relation to the war is that advised by the President—an open-minded neutrality. It is useless to waste time discussing causes at this stage. Rather we should look ahead, and hope and pray that good may follow, and that the world may be better and wiser when it is all over.

Mrs. G. F., Smithland, Texas. 1. You probably refer to the so-called upas, or poison tree of Java, which is said to exhale a vapor that kills whatever it touches—beast, bird, reptile or plant. It is purely a traditional tree, however, and is not known to modern travelers or to botanical science. 2. We quite agree with you in the exception you take to the book you mention.

A friend in Arkansas (Mrs. T. M. of Ozark) writes, apropos of the relief work in Europe: "Have we not millions here at home who are hungry and cold? Look at the south—the cotton belt here, where I am writing from. We lose $400,000,000 on cotton, and small farmers and renters can't pay for the feed and provision they have already consumed. And the merchants are going to the wall because the farmers are. Our government helped Galveston at the time of the tidal wave, and helped San Francisco, and the sufferers by the Indiana flood, but the cotton belt must get on the best it can."

H. J. P., Edinboro, Pa., and J. C. H., Accotink, Va. A great deal has been written concerning the millennium, and there is a wide difference regarding its interpretation, some holding to the belief in the personal advent of Christ for the purpose of establishing his millennial kingdom, while others contend that "we should look for the triumph of the Gospel on the earth by moral force and by the agency of the Holy Spirit in the soul of man, rather than to expect the reappearance of Christ in person as a ruler." In other words, they believe in a wholly spiritual interpretation, rather than a literal one. If you have access to any church library, you will doubtless find books on the subject, presenting both views.

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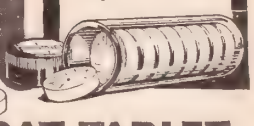

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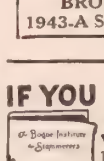

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, JANUARY 13, 1915

VOL. 38—NO. 2. PRICE 5 CENTS
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It is for this that Studebaker guarantees a Service of the highest type. And it is for this that Studebaker in the years gone by has picked and chosen only the best, the most dependable dealers who could insure the giving of such service. It is, in brief

—because it's a Studebaker

Studebaker Features

Electric Lighting and Starting—Full Floating Rear Axle—Timken Bearings—Safety Tread Rear Tires—One-man Type Top.

	Price in U.S.A.	Price in Canada
Studebaker ROADSTER	$ 985	$1250
Studebaker FOUR	985	1250
Studebaker LIGHT SIX	1385	1750
Studebaker SIX, 7-passenger,	1450	1825

All Prices F.O.B. Detroit

And "—because it's a Studebaker," backed by that $45,000,000 guarantee and all the wealth of experience and resources and ideas of manufacture, you can not in justice to yourself fail to see the Studebaker car. Go to your local Studebaker dealer. See the Cars—both the FOUR and the SIX—and judge them for yourself. And if you are interested in knowing how good a car can be made when the manufacturer wants to, write for "The Story of Studebaker."

STUDEBAKER—DETROIT

Canadian Factories, Walkerville, Ontario

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

WITH THE WIDOWS AND FATHERLESS

THE second instalment of the personal narrative of Mr. Theodore Waters, secretary of the Christian Herald, who recently returned from visiting the scenes of suffering in Europe caused by the war, in the interests of the Christian Herald Fund for the Relief of the Widows and Orphans, closed with what he witnessed in Belgium. This, the third article, confirms the reports that dire hardship has been visited upon other sections of Europe by this conflict. We keenly regret the continued delay in the receipt of the special photographs, which should have been in our hands weeks ago and the whereabouts of which we do not know, as there has been some unexplained interruption in their transmission from Europe.—*Editor.*]

SCHOOL GIRLS IN EUROPEAN CITIES KNITTING SOCKS FOR SOLDIERS

THE eyes of the kind-hearted people of the United States have been cast on the miseries of the people of Belgium. But we must not forget that Belgium is only one of the fields of warfare; that quite as great if not greater battles have been fought on the eastern front of the German-Austrian empires. Indeed, Galicia has been ravaged, her people driven and starved in as great numbers as those of Belgium. First the Russians invaded the country and lived on it as they swept everything before them. The Russians, used to being driven at home, drove when afield, and the result was not good for the people of the country, especially the women. Naturally they lived on the country and took all the food they could find; and the inhabitants, their houses leveled, their horses commandeered, their food supplies taken from them, and the terror of the Tartar urging them on, fled as fast into Austro-Germany as the growing impedimenta of women and many children would let them. Naturally they met Germans on the way, Germans in ever-increasing numbers, who, ruthless with the purpose of warfare, pressed through and over them; and so, to paraphrase Kipling, "some of them lived," and some of them, no one knows how many, died. They were deflected, shunted, scattered over the roads. They were caught, as it were, between the Scylla and Charybdis of the Tartar on the one hand, the Teuton on the other. Those who got by were happy in reaching the bigger cities of Austria, where they arrived stranded and dependent on the people of those places, but without the sympathy or help of the people of the outside world, who realized little or nothing of what was happening. For those who could not flee greater terrors and miseries were in store.

For many years there had lived a German army officer whose specialty had been the study of the very country through which the Russians were fighting their way. Part of this country, Eastern Prussia, was a veritable swamp, a region of morasses, where roads led between quicksands and where to lose one's way meant death. Few people ever threaded their way through these swamps, but this army officer, Count von Hindenburg by name, spent every moment of his spare time for years studying them. It was his theory that if ever the Russians attacked his fatherland they would almost certainly follow the roads leading past these swamps, and that with a little manipulation they could be driven into them and drowned. It was a neat little plan for wholesale destruction and Von Hindenburg devoted practically his whole life to it. While fellow officers were spending their leaves of absence in pleasure resorts, Von Hindenburg spent his vacations in the swamps. It was said that he knew every tree, road and quicksand in the region. It was his hobby and through it he came to be known to his fellow officers as "Swampy Hindenburg."

Time went on and Von Hindenburg perfected his knowledge of Eastern Prussia and of the surrounding region, but no war with Russia came to give him a chance to put it into practice. And by and by he grew old and was retired, and while his researches were on record they had almost been forgotten when the present war broke out. But when the Russians began to press back the German forces some one, said to be Emperor Wilhelm himself, suddenly recollected. The records were found and Hindenburg was sent for and asked to direct the operations of the German army against the Russians. His ideas were put into practice and by the most skilful operations the Russians were forced gradually but certainly towards the swamps. They themselves did not know what was to happen to them. There would be attacks and retreats, apparently to them without reason, but it came to pass at last that they found themselves with the Germans opposing them on all sides but one, and that one side was the swamp region. Ever and ever the Germans pressed forward. Whenever they gave way reinforcements always came up and the Russians were relentlessly pushed toward the morass. At last came the time when the whole German army came on in one grand drive, and the Russians, facing annihilation by bullets on the one hand, were forced into the swamps on the other.

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GERMAN TROOPS GIVING FOOD TO BELGIAN POOR

I was told this story in Vienna, and there it was said that the despairing yells of the Russian troops as they found themselves being driven into the waters of the swamps literally drowned the noise of the guns. Be that as it may, nearly all those who were not captured were drowned, and thus was brought about the big victory over the Russians of which the United States was informed some time ago.

But in the meantime the poor people of the adjacent country, the widows and the orphans, all those who had not fled before the first approach of the Russians, had suffered a second time under the onrush of the Germans. If the Russians had left any food in the first place the Germans had taken it in the second. It seemed as though not a single loaf of bread remained, not a stand of beef, not even a horse on which, in the last resort, one might feed.

Again a stream of refugees started towards Austria. They literally starved by the way, for the army had lived on the country through which they were passing. And some of them died, the weaklings naturally first, and women and little children are notable weaklings when war gets in its work.

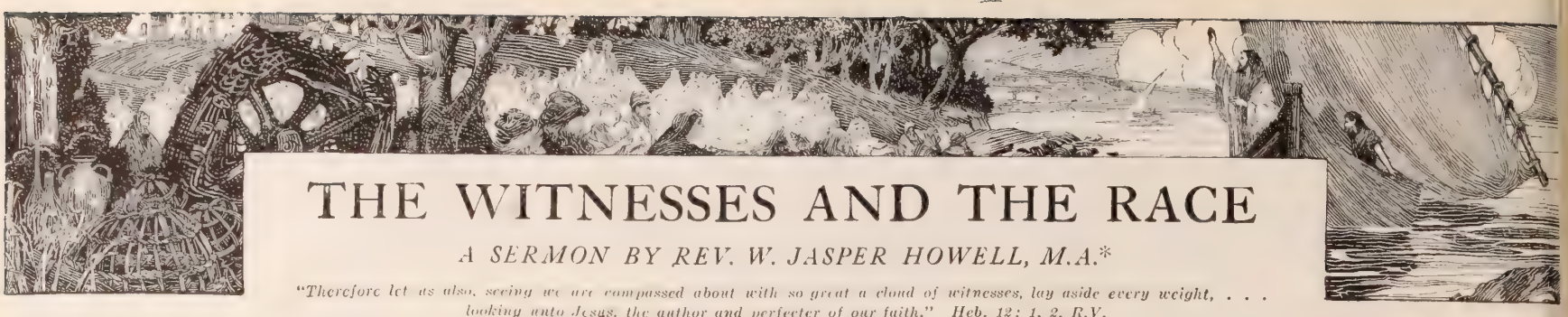
Even after this double experience people remained on the sites of their homes until it was reported that a new force of Russians were coming to sweep through the country again, as indeed they did, succeeding in pushing the Germans far back from the place where their lost comrades had been swept into the swamps. This was the last straw. Even the love of homes destroyed was not proof against it, and so the final procession got in motion, gathering force of numbers as the news of the Russian approach was passed along. People pushed little carts holding all they had saved from the wreck of their homes. If there were babies, the babies lay wailing in the carts. Sometimes a woman, worn out with the day's march, slept heavily on a pile of household utensils. When nearer the goal of their desires it was possible for some of them to get onto trains and these rolled slowly into Vienna and Berlin and the refugees were quartered in halls and buildings by the government, and when these were overflowing, on the householders themselves.

It was notable that whereas in Belgium, the great war storm having passed over, refugees could be seen returning by thousands to their villages, in Galicia there are no such examples. These invasions of two armies have swept the country clean and there is nothing left to go back to. Even the Arab has a home attraction in a tent, however much he may move it about; but these people have not even a tent. The nomad's lot in life is rich compared with theirs. Some are in Austria; some have come all the way to Germany. What the future holds for them will depend on the generosity of the American people.

[The Christian Herald Relief Fund for the Widows and Orphans of the War embraces all the countries in which suffering is caused and will be applied as far as facilities make it possible proportionately to the extent of the need. So far as the world knows as yet, Belgium has the first claim upon Christian charity, though not an exclusive claim. On our editorial page will be found mention of a second remittance, $50,000, to Europe for distribution by four of our relief committees. We await special information to release additional sums.—*Editor.*]

Now, in passing through, say, Berlin or Vienna,

Continued on page 35



THE WITNESSES AND THE RACE

*A SERMON BY REV. W. JASPER HOWELL, M.A.**

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, . . . looking unto Jesus, the author and perfecter of our faith." Heb. 12: 1, 2, R.V.

CHRISTIAN experience pursues a flying goal. Excellence may be a present achievement, perfection is ever in front of us as a future reality. What are our impediments and who are our onlookers? Impediments hinder the runner, and tend to moral failure. On the other hand, sympathetic onlookers give inspiration, and so lead to moral victory. They impart their ideals of goodness to those who struggle in their presence, and thus counteract those impediments that would lead the wavering toward a moral defeat. As the athlete presses on toward his goal in the distance, he finds a new strength for endurance in the inspiration of a cheering, encouraging and expectant multitude that looks down upon him in his heroic physical struggle.

This epistle was written to a church of wavering Hebrew Christians. They were upon the point of apostasy. They were no longer steadfast, but were about to return to Judaism, out of which they had come. The entire church was upon the verge of backsliding.

Encouragement, Not Disparagement, Needed

Just as new citizens of our own country often feel homesickness for their fatherland, so these new converts looked wistfully back to the religion of their fathers. The purpose of the author of this letter to these Christians was to instruct them and to establish them in their new faith and to prevent their lapse from faith in Jesus as the Messiah.

The Christian writer courteously approaches his readers. He does not disparage that which they love. He does not underestimate that which controls and attracts them. This author apostle saw more in their national history than even they themselves saw. Beginning with righteous Abel, he gives in an appreciative review this marvelous and thrilling recital of their heroes of faith. He recognized the beautiful and the true in a lower standard. The theologian need not despise the prayer of a child because it is immature.

Apostolic preaching, like that of Jesus, also was based upon what they saw. Their preaching was prompted by the problems in their religious situation. Jesus was the apt preacher. He was a preacher of observation. The dull preacher is one who depends entirely upon his books. Paul was forceful, because he was a student of human nature and a preacher from observation. This characterized him as a missionary in Corinth, Ephesus and cities of Asia Minor. In these cities, Grecian citizens celebrated their national athletic games. The imagery of the text is Grecian in its reference to the amphitheater and the cloud of witnesses. The imagery of the text suggests a Greek vase with a Christian flower. The apostle says: "O Hebrew Christian, behold yonder Grecian amphitheater!" He himself constructs an imaginary amphitheater, in which he seats the martyrs and confessors of the faith from Abel to Jesus. He then calls the roll of their heroes of faith and sacrifice. The invisible witnesses—the grand procession of believing ancestors—rekindles their expiring enthusiasm. The apostle thus cheers and inspires his readers who are acting in the arena of faith under the observation of a heavenly throng of beholders.

He who would really win in any race must drop all that clogs the step. The man with only one impediment loses his race as sadly as the man who has a multitude. It is not necessary to destroy all the machinery of a steamer in order to render it unfit for an ocean voyage. To disarrange only one vital part of that machinery renders the great steamer helpless. One leak will sink the most powerful ship that sails the sea. So one impediment—one besetting sin—will defeat the Christian who leaves it chained to his side.

The physical athlete is often wiser than the Christian athlete. His self-denial in diet and discipline in exercise suggests that the Christian's experience is also a discipline. The great requisite in the trades and professions is apprenticeship and experience. The inexperienced man does not instantly become superintendent of a great factory. The captains of industry served their apprenticeship. It is the experience in the intervening grades that makes an administrator. He who takes the highest seat may be asked to descend. The greatest preachers in the cities began modestly. Dr. Hillis was first a missionary on the frontier. Gipsy Smith began in a Salvation Army hall.

The Inspiration of Sympathy

Every life draws its moral strength from some inspiration. The responsiveness of a congregation makes the sermon effective. Many a preacher gets his passion of delivery from the eloquence of his hearers. The preacher becomes earnest when he has his eye on a discouraged man and wants to make him willing to live a week longer. It is the occasion that makes the orator. In the reply of Webster to Hayne, the occasion stirred his great memory and all his information passed before his mind like a panorama when he reached up for a thunderbolt and hurled it in impassioned eloquence.

The happiness of one individual is the happiness of many others. The realized expectations of any man means that also for all his friends. The disappointment of one is the disappointment of those who love him and believe in him. Sin in this sense is social. The innocent mother suffers for the guilty son. No one is absolutely lost so long as one good man is left to strive in his behalf. No one is saved so as to be beyond danger of receiving moral injury while any evil-doers are left to work their own moral undoing and that of others. If a son fails in moral or in business, the father fails of his expectations. If the student fails, he reflects upon his college. If the convert or Christian worker fails he stabs the honor of the whole church.

No man liveth to himself and no man dieth to himself. Every man has an influence. We cannot go alone into eternity. Much less can we go to heaven empty-handed. The failure of one bank may cause a panic. The moral failure of one man may cause many others to topple down. If one man stand firm in his moral life for one half a century he may have prevented hundreds from falling away from ideal behavior.

Lessons from the Past

The text exhorts us to use past experiences and memories in our present striving. Take a backward look into your own personal experiences. There were noble vows in those past years. In every life there have been holy scenes and sacred memories. The imagination can objectify the past and make it live again. Bring the sainted mother back to your daily experiences that she may touch your life for good as in past years. Now in the great city far from the homestead of your childhood imagine yourself there again. Then you aimed to live a noble life. Have you fulfilled that early vision? If you have an old family album open it. Look upon the faces of those who have passed out of your life. Let the faces deter you from intended wrong.

It would be a great loss in one's character if the day of his conversion were also the day of his death. If an infant dies it never can have the experiences of childhood, youth and manhood. It is only by our experiences after conversion that we can grow in moral stature and inspire others.

Looking unto Jesus is the secret of moral growth. For one look at self take ten looks at Jesus. One gradually becomes like that at which he looks. No life can ever rise higher than its ideals. Not failure but low aim is crime. Do not judge a man by what he does but by what he longs to do and become. The race is "set before us." Do not face the failures of yesterday. Face tomorrow's possibilities. Turn over an unblotted page. Anticipation is the mainspring of life. Let anticipation do its perfect work.

Every man's life is a plan of God. A good providence has planned our future years. Let us study closely the map of our lives that God's providence has made. Christlikeness is our goal. "We know not what we shall be, but we know that when he shall appear we shall be like him."

* Preached in First Baptist Church, Omaha, Neb.

NEWS FROM ALL PARTS OF THE FIELD

—IT IS ANNOUNCED that Evangelist W. E. Biederwolf and Rev. Charles Stelzle will work together in an evangelistic tour, success having already attended their joint efforts in more than one locality. Both men are known across the continent.

—CHRISTIAN RELIGIOUS ORGANIZATIONS are to occupy considerable space at the Panama-Pacific Exposition, and will have notable exhibits, conduct evangelistic and other services, and in many ways endeavor to make a deep spiritual impression on the ever-changing multitude that is expected to stream through the grounds.

—THE MISSIONARY REVIEW OF THE WORLD states that there is one ordained minister to every 594 people in the United States; one to every 82,152 in Africa; one to 123,711 in Korea; one to 172,538 in Japan; one to 321,448 in India; one to 476,462 in China. In other words, there are not enough ordained ministers to go around. What is the answer?

—BEGINNING EARLY IN January and continuing until Easter, churches of all denominations in Massachusetts will make a concerted "appeal for personal consecration to the service of God and man," following a strong recommendation by the Federation of Churches of that state "in view of the increasing unity of the churches and the deepening sense of social obligation, and the general seriousness of mind created by momentous international events."

—AT THE CONVENTION OF A comparatively new but already influential organization within the Baptist body, the State Secretaries and Superintendents Association, held in Cleveland, the question of open membership in local Baptist churches received attention in a discussion of the subject, "Is There a Place in Baptist Polity for a Community Church?" While open membership was not approved, it was strongly urged that Baptists find a way to unite the entire Christian strength of a community under Baptist leadership when conditions indicated such a duty.

—A RELIGIOUS SURVEY OF SOUTH AMERICA has been projected by the Disciples of Christ, with a view to comprehensive steps in the near future for bringing the peoples of that continent and of Central America into closer spiritual fellowship with North America. A Commission on Latin America will report on conditions in the countries to the south of us and on ways and means for reaching them with the message of Christian fellowship.

—THE WORLD'S SUNDAY SCHOOL ASSOCIATION is also interested in getting results in South America, and on January 21 a party composed mostly of Christian business men headed by H. J. Heinz expects to sail from New York to tour South America for the purpose of stimulating the work and perfecting the Sunday school organizations of the South American republics. Frank L. Brown, George E. Hall, W. N. Hartshorn, and Harry Morton (of San Francisco) are in the party.

—THE EPISCOPAL CHURCH OF ST. PETER'S, Chinese, in Honolulu, was recently consecrated, free from debt, after long waiting, and the Churchman declares that the service cannot be duplicated outside of Honolulu. A young Chinese who was born and educated in the islands played the organ, the choir was composed of Chinese native to Honolulu, the hymns were sung by whites and Chinese each in their own language, and the Bible sermon was repeated in Chinese after the preacher had finished.

—IN THE ONE HUNDRED AND TENTH YEAR just closed of the British and Foreign Bible Society portions of the Bible were printed for the first time in the following tongues: Kopu in southwest China; Mawken, in Lower Burma; Manchad, western Tibet; Car Nicobarese, an island dialect, Bay of Bengal; Addo, Southern Nigeria; Ruanda, the language of millions of negroes in German East Africa. Nearly nine million Bibles or portions were issued in 456 different tongues, including 35 in raised type for the blind.

—IN COURTESY TO THE State Department at Washington, which has taken the trouble to repeat to the Christian Herald by telegram a cable message from United States Consul General Hanna at Monterey, Mexico, we publish Mr. Hanna's cablegram herewith: "December 28, ten P.M. The American Red Cross suggests that I write them concerning the needs of the poor in this part of Mexico. As mail is so slow and uncertain, please give this telegram to Red Cross. I now have five hundred families on my list in Monterey who are being furnished corn, beans and rice twice a week. There are a thousand more families who want tickets to the relief station. There are probably more than two thousand families in Monterey who need help now and the prospects are that several thousand will be very hungry before January is past. The Mexican authorities are interested and doing what they can, but after four years of war during which the fields have been neglected or gone untilled the crops are very short and the local supply almost exhausted. I have purchased what corn I could and the ladies of San Antonio sent a car of supplies for Christmas. I need for Monterey and nearby towns two cars of corn each week. We need a car load of beans and rice each week. All such consigned to me via Laredo will be entered at Mexican custom house free and free freight on Mexican railroad. We wish every town in the cotton states would buy a bale of cotton blankets and send them to Mexico, for these people have very little clothing, are awfully cold. The food situation is evidently worse here than in Europe, where big harvests were gathered last fall. Please also furnish a copy of this to Dr. Sandison, Christian Herald, New York City."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

The Noisome Pestilence

SUNDAY, January 17. Psalm 91. *"He shall deliver thee from . . . the noisome pestilence."* It is one thing to deliver us from the influence of acts; it is a deeper thing to deliver us from the influence of an atmosphere. There are forces which operate like air; they besiege us like atmospheres. We may escape the blighting influence of some particular member of a club; but it is a more difficult thing to find escape from the influence of the club itself. There are antagonisms which are like climates. We draw our breath in hostilities. There is the climate of worldliness. There is the air of frivolity. There is the pestilence of vulgarity. Sometimes our spiritual enemy is discovered in the spirit of the age. The surrounding air can be foul or fair, and our very breathing may be a minister of enervation or strength.

Now, we have the promise of the Lord to provide a defense against a pestilential atmosphere. He is our sufficiency against evil infection. And how is our safety effected? By making it possible for a man to carry his own defensive atmosphere into the most destructive climate. Our firemen are now provided with helmets, in which they can carry fresh air with them into the thick smoke of desolating fires. In the suffocating fumes the fireman breathes at ease. And so is it in the choking, dulling atmosphere of the world; we can take our own climate with us, and we can breathe the air of heaven even amid the most noxious fumes of sin.

Dr. George Adam Smith gives this significant rendering of a familiar phrase in the book of Isaiah: "He shall draw in breath in the fear of the Lord." A man who does that is breathing mountain air, wherever he is. No plague shall come nigh his dwelling. He is immune from the noisome pestilence. His spiritual atmosphere is the breath of the Holy Ghost. J. H. J.

Christ in Our Lives

MONDAY, January 18. Isaiah 2: 12-22. *"The Lord alone shall be exalted in that day."* The shaking which Isaiah foresaw looming on his fatherland is the type of a greater overthrow which must befall the present system of modern civilization. In what way and at what day or hour, even the most prescient among us cannot forecast; but that day of the Lord will be upon all that is proud and haughty and lifted up. The loftiness of men shall be made low, and the one element to emerge from the general overthrow and to become the keystone of the new order which is to succeed, will be the exaltation of the Son of God. "The Lord alone shall be exalted in that day." In the name of Jesus every knee shall bow and every tongue confess that he is Lord." Great voices in heaven shall cry, "The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign forever."

With this touchstone we can test the theologies, institutions, and movements of our time. The one question about them is, *Do they exalt Christ?* Do they add to his honor and glory? If not, they are idols, i. e., appearances, which shall pass utterly away. With this thought in our minds let us examine our lives. Christ must be central and first. At his throne, albeit that he is our Friend and Saviour, we must prostrate ourselves continually. When he is supreme with us, everything that is natural, beautiful, and human will fall into its right place; otherwise we expose ourselves to the leveling of the day of the Lord of Hosts, which will spare neither cedar nor oak. F. B. M.

Faith for Great Undertakings

TUESDAY, January 19. Luke 5: 4. *"Launch out into the deep and let down your nets for a draught."* The Master gave orders that seemed to be unbelievably useless. The disciples had toiled through the night. They had failed. But the Master suggests that they push out into the deep for a new, for a greater trial.

A business man in a great city said recently that he failed because his business was on too small a scale. It involved a few hundred thousand dollars. If he had attempted a half-million dollar proposition, he might have engaged the attention of the financiers of the city. His faith was not sufficiently great to prompt a great endeavor. The ability to secure the help of God is largely dependent upon our need of that help and our need is dependent frequently upon the greatness of our task. Get something great to do—something so great and so difficult that you can not do it alone—and you will be driven to the almightiness of God. Did you ever attempt to do anything you could not do alone? Is your ideal perfection, or merely to do things as well as the average person? It is told that the old hammermaker became widely known because his motto was, "I shall make hammers so perfect that no man can for a moment question that I am not the best hammermaker in the country."

The life of most great men depends upon what they have faith to believe they can do *with* God. Ruskin once said that "the greatest thing a man can do in this world is to see something." The great Christian has invariably been the man who has seen things greater than has the average man, because his eyes have been adjusted to the possibilities of his powers, augmented by the power of God. "Launch out into the deep!" These words apply to our own particular mission in life, be that small or great; we may then add the phrase "nothing is impossible to God." C. S. C.

Keeping in Touch with Christ

WEDNESDAY, January 20. John 1: 35-51. *"Thou shalt see greater things than these."* It is hardly open to question that this guileless Israelite, sitting beneath the broad-leaved fig-tree in the heat of the day, was meditating on Jacob's vision of the ladder, which linked his stone-pillow with the starry heights. Probably he realized that for him also there were steps up to heaven, and angels descending, that they might help him to ascend nearer to God. The Lord had read his heart and offered himself as the true Ladder, of which Jacob's was a dream, that by him his soul might climb to higher heights than were possible under the old covenant.

Have you caught the vision of a nobler, purer, and more useful life? Jesus has read your heart and offers his help. He is the Way, the Truth, and the Life. Begin to deal at first hand with him. Don't look down to see if you are climbing! Don't compare yourself with yourself or others! Don't trouble about systems or methods! Just keep in touch with Christ; and almost without knowing it, you will find yourself emerging from the horrible pit, breathing purer air, and beholding a farther horizon. It will be as though the bride of an aeronaut should be so absorbed with his presence that she did not realize that the earth had dropped far beneath them, and the stars had drawn nearer. Live in touch with Christ, and he will be always saying, "There is something better, greater, lovelier, just in front; for silver I am bringing gold: thou shalt see greater things than these." F. B. M.

Haste That Fritters Away Opportunities

THURSDAY, January 21. Isaiah 28: 16. *"He that believeth shall not make haste."* An old man once said to me, "I discovered late in life that God has infinite time in which to accomplish his designs."

In these days of rush and rapid transit, one must often check himself and call to mind that "raw haste is the half-sister to delay." The constant sense of hurry and the feeling that we have no time take the quality and the peace out of life, and moreover exhibit the truth that we do not really trust in God, who speaks to us out of the prophet's mouth, saying, "He that believeth shall not make haste."

A Japanese admiral, while visiting a friend in New York, was one day taking the subway, when his friend said: "Do not take that train; it is a local; the express takes us up town four minutes quicker." "And," said the old admiral, "what do you do with the four minutes?" The man who is always in a hurry does not get time to think about God and his purpose for his life. Our careers are largely determined by the quiet thought and attention we give to them in the presence of God. Fifteen minutes in the morning for Bible study and getting a clear perspective upon our day—God's perspective. "But I have no time in the morning," I hear you say. "I try to get in my Bible study at night." When we argue this way are we not like the soldier who was in such haste to get out to the fight that he rushed off without his gun and shield, and returning at night, tired with defeat, took his weapon, put on his shield and went to bed with them?

Every person has time to save his life from being frittered away on secondary issues. It does not matter if we do not accomplish so many things, providing we do a few things that are truly worth while. C. S. C.

"God's Poems"

FRIDAY, January 22. Ephesians 2: 1-10. *"We are his workmanship, created for good works."* We do not work up to the Cross, but down from it. We are not saved because we work, but work because we have been saved. A man must be a new creature in Christ Jesus, or his works will be as unacceptable as Cain's offering of the produce of his toil. But it is a comfort to know that the works in which we are to be occupied have been already planned for us. The pattern is there on the mount, and we have only to make all things according to its model. The question is not so much what we are to do, but the faithfulness and diligence with which we do it. There is a path of good works which God has prepared for you to walk in: ask that by his Spirit and providence you may be led into it. Then, whatever your hand finds to do, do it with your might, not to men, but to the Lord.

In this way, you will become one of God's poems. Such is the literal rendering of the word: "We are his poem." As a great poet incarnates his thoughts in separate poems of different lengths and varying meter, so God puts his thoughts into human lives. Longer or shorter lyrics or epics; bright as Milton's L'Allegro, or sad as his Il Penseroso; rugged as Browning, or polished as Gray's Elegy! All is right, if it be his sweet will. Let us set his thought to the music of loving acquiescence and obedience, and give the world the utmost enrichment that our brief spell of mortality can minister. Walk in the path of your good works and you will become a song without words! F. B. M.

The Perfection That Comes Through Suffering

SATURDAY, January 23. Matthew 5: 10. *"Blessed are they which are persecuted for righteousness' sake."* Sometimes the pathway of life leads through seas of turbulence, deserts of death, plains of hunger, valleys of darkness, prisons of loneliness, storms of sorrow, Gethsemanes of agony and up hills of Calvary. When one reads such inscriptions on the guide-board along life's journey, he may be sure he has not lost his way, or mistaken the path, for his Master's footsteps have marked the path with blood and struggle.

The human heart in great distress often writes for relief of its own anguish, not expecting at the time many readers or great popularity. Such productions bubble up from the inner depths of being, like a perennial fountain, which God has uncovered for a world's refreshment. So Milton, in his blindness, wrote Paradise Lost; Dante, in banishment, the Divine Comedy; Bunyan, in his cell, the Pilgrim's Progress, and Paul, in prisons oft, his immortal Epistles. Persecution polishes the hidden jewels of the soul, that they may find a setting in the lustrous crown of the Master. E. W. C.

American Evangelists in Europe

MR. W. W. ROCK sends the Christian Herald an interesting account of the evangelistic work now going on in England under the personal direction of Rev. J. Wilbur Chapman and his associate, Mr. Chas. M. Alexander. "Wherever the great military training camps are pitched," he writes, "you will find a big marquee, with the triangular sign of the Y. M. C. A. written large above it. Within are a temperance buffet, a post card stall, writing tables, with a good supply of stationery, and other conveniences for the men. The greater portion of the tent is reserved as a meeting room where the Gospel may be preached and sung." The two evangelists visit the camps and speak to great audiences in the big marquee tents. Inside, stretching back from the rickety platform, are masses of khaki-clad soldiers, some sitting on the grass floor, a few of the more fortunate reclining in camp chairs, but the majority wedged into a solid phalanx. The singing is greatly enjoyed. One chorus after another is rendered, Mr. Alexander singing himself the tune through first, that his audience might learn it, and the men hardly suffer him to finish, so quick are they to catch the air, so eager to sing it.

Some of the men perhaps will remember those stirring appeals of Dr. Chapman in days ahead on the battlefield when face to face with the grim reality of war, and with death imminent day and night, they may yet "believe" and be saved.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Great Crusade

APPARENTLY by common consent, many leading churches on the last Sunday of the old year took as their sermonic theme the war and the general desire for world-peace. Throughout, the discourses were sympathetic with regard to the universal suffering, and all were condemnatory of the evils of war. The lesson drawn from the present conflict was that it was an outgrowth of non-religion and over-confidence in the protective power of civilization; but that, in its reaction, it was the strongest and most convincing argument for international peace and amity the world has ever known. Some of the preachers expressed the confident hope of world-peace in the indefinite future. Few if any of them, however, seemed to grasp the fact that the opportune moment to make a beginning is *now*—that if a beginning must be made, there is no time so propitious as the present.

In this, as in many other great measures of reform, the pew has led the pulpit. Dr. Charles W. Eliot in an article in the Cosmopolitan Student says of the churches that they are all alike in this respect, and that "so far as a definite and universal peace is concerned, one form of Christianity is as good as another, and all are helpless."

We take issue with this general conclusion. The Church of Christ is not helpless in the great struggle for world-peace. It must take its rightful place in a movement that should call forth its highest energies. In his series of remarkable articles published in the Christian Herald, Dr. Crane has shown the way in which preachers and laymen and all of God's people may vitalize the great peace movement that has already set in in this country and which we believe to be destined to spread to other lands. It is true, as Dr. Eliot has remarked, that there can be no short road to general peace; but from the first step along that road, the way grows shorter. Every foot of that road must be trodden some time; why not begin to tread it *now?*

Multitudes are rising to appeal to President Wilson and Congress to take up the crusade for world-peace in earnest. Public opinion in behalf of such a course will grow until it becomes irresistible. We can already foresee the day when the foundation will have been laid for a permanent World-Peace Congress on America's initiative.

Coincident with the movement in the United States comes the suggestion from Venezuela of a World Conference in Washington to consider the problems of war; but the greatest problem that now demands attention is the abolition of war itself. To grapple with this momentous question we must assemble the combined wisdom of the nations. Even if such a congress should prove impotent to deal with the present conflict, it could lay foundation for the future. After this war, the nations will be so spent and exhausted that they will welcome the call to the peaceful adjustment of all future quarrels.

We repeat, therefore, our urgent request to the Christian Herald readers to persevere in the course on which they have entered. We have the best reasons for believing that President Wilson regards the movement looking to world peace with cordial approval. The nation's desire is expressed in these memorials to Congress which are now being sent in with thousands of signatures. Public opinion is omnipotent; the voice of the people is a mandate to our legislators and will stir them to a practical appreciation of the greatness of the opportunity.

Ours is the work of seed-sowing and of tillage; we must look to God for the harvest.

No Friction with England

THERE has been some tendency, both in America and England, to over-emphasize the firmness of President Wilson's recent note to Great Britain, in which he insisted upon a change in the present treatment of American commerce. The government officials of Great Britain understand the friendly spirit in which the note was sent, and can have no objections to its requirements, for they are those already established by international law and insisted upon by Great Britain herself during the Boer War. They grant the right of search but refuse the right of seizure for further examination except on "clear and decisive evidence" of the presence of contraband cargo. Full examination must be prompt and a vessel convoyed to any British port for such examination must not be unduly detained.

There can be no rupture between Columbia and Britannia. Our hundred years of peace are merely a preface to many centuries of peace. It is unthinkable that we should ever again be involved in strife with our mother country. The British people, as well as the British Government, must remain assured of our friendliest regard.

Our War Relief Work

OUR readers generally, and especially those who have contributed to the Fund for the Widows and Orphans of the European War, will be glad to know that remittances have been sent to Christian Herald Relief Committees in London, Paris, Berlin and Vienna. It is hoped that arrangements now under way will soon result in opening relief work in Russian Poland and possibly in Servia. The activities of the Christian Herald Fund up to the present time are shown below:

Christian Herald Belgian Relief Committee. Cargo of 600 tons of food distributed under U. S. Minister Whitlock's direction in Brussels, Antwerp, Louvain, Malines and other cities	$40,000
Christian Herald Holland Relief Committee, P. C. Jongeneel, chairman (for Belgian refugees)	10,000
Christian Herald London Relief Committee, Rev. A. C. Dixon, chairman	10,000
Christian Herald Paris Relief Committee, Pastor Charles Wagner, chairman	10,000
Christian Herald Berlin Relief Committee, Pastor Siegmund Schultze, chairman	10,000
Christian Herald Vienna Relief Committee, Pastor Antonius Julius, chairman	10,000
Total remittances to date	$90,000

We rejoice with our readers and their friends in the success that is attending this great world-wide mission of mercy and helpfulness, in the carrying out of which they are giving such loyal encouragement and support.

Christians in Turkey

EVERYTHING is quiet at Beirut." This reassuring message arrived by cable to the Navy Department at Washington on December 29 from Captain Oman of the North Carolina, stationed now at Beirut Harbor. Considerable agitation had been caused a day or two previously by an unconfirmed report from Athens that the North Carolina had threatened to shell the town of Tripoli, Syria, because a mob there interfered with the embarkation of British and French refugees. Captain Oman's cablegram states that it was a Russian, not an American cruiser, that made such a threat. The American cruiser Tennessee recently transported five hundred refugees of different nationalities from Jaffa to Alexandria. During the anxious days missionaries continue to send messages, some alarming, some reassuring, to their friends in America.

One missionary writes: "Turkey's troops are already occupying Lebanon, where there is great danger of bloodshed from local causes." He adds: "We are all poor as church mice out here and do not know at the present moment when the situation can be changed. Our hearts are bleeding for the desperately poor whom we have no means of helping."

The attention of our readers is called to the remarkable paragraphs on the Sunday school page of this issue of the Christian Herald from Dr. Hoskins of Beirut. He writes:

> I am not a prophet, nor the son of a prophet, nor have I any scheme of prophecy to propose; but when one recalls the position of Palestine at the junction of three continents, and Esdraelon, not far from the outlets of the Bosphorus, controlling the Danube and the rivers of Russia, the Nile and the Suez Canal, and watches the movements of armies and nations in this almost universal war, one might almost think that we were approaching Har Magedon. Never since the dawn of history has any such concourse been within striking distance of this ancient battlefield (Esdraelon)."

The admiration of American Christians goes out to our brave representatives in troubled Syria. America must remain firm in her determination not to become in any way involved in the conflict now raging. It is a relief to know that the rumor of a threat made by an American vessel upon a Syrian town was unfounded. We are the friends of all the contestants in this tragic, gigantic conflict, and continue to hope for an opportunity in aiding their return to the paths of peace. Meanwhile the American church must be much in prayer for the safety and welfare of her missionaries and for her fellow Christians among the natives of seething Syria.

London's Newspaper War

LONDON has lately been in the throes of bitter journalistic war, which has fairly divided popular interest with the sea raider and the Zeppelins. It started in Fleet Street the newspaper section of the English metropolis with the appearance of a pamphlet said by the New York Herald correspondent to have been inspired by Lord Northcliffe, the owner of the Times and the Daily Mail, and which contained a sharp attack on a rival paper, the Daily News, edited by Alfred G. Gardiner. In that pamphlet the News was exposed as a false peace prophet, while the war predictions of the Mail were lauded as a great journalistic triumph, deserving of congratulation. The editor of the News promptly took up the challenge and retaliated by calling the Mail "a cultivator of war and hate"; it had preached war against the Boers, the French, the Russians and even against the British Government itself, by fanning the flames of revolt in Ulster. The News editor asserted bluntly that Lord Northcliffe, in his publication, had preached war, not for patriotic motives but solely to sell the paper. He stirred up the passions of the British mob because he knew that war "was a good newspaper thriller." For twenty years he had been "the incendiary of journalism, ever ready to set the world in a blaze to make a newspaper placard"; and now he rejoiced in a victory that has made Europe a shambles and which has cost over a million lives.

At this stage of affairs (as we further learn from the Herald) the owner of the Mail called into the wrangle as his defender Mr. Robert Blatchford, a leading Socialist, who made the next contribution to the literature of the controversy. He accused the News of advocating British neutrality in the present war, quoting evidence of this fact from its own columns. But the News, which admitted the charge, shelved this new apologist as one with whom the public had no concern, and insisted that the case rested with Lord Northcliffe alone, who must settle at the bar of public opinion for his "exploitation of war as a commercial asset."

This unseemly wrangle shows that yellow journalism, as a by-product of modern civilization, has no geographical limitations, but finds congenial soil wherever there is a printing press, flourishes in any climate and inflicts itself on any community where it can find an audience of the thoughtless and credulous. Here as elsewhere, unfortunately, it has its audiences, and has shown its capacity for mischief on various memorable occasions.

A Life of Noble Service

THERE passed away in New York a few days ago a woman by whose life the whole world was the gainer. Born to wealth and surrounded by all the conditions that ordinarily conduce to ease and luxury, she might have become a shining light in society—a leader in those circles where wealth and an honored name win a ready welcome. But she esteemed the world's adulation lightly. In her youth there had been kindled in her heart a love of service, and it grew with the years until it became a glowing flame—an absorbing passion. Few who knew her divined that within her glowed the Crusader spirit. None save her intimate friends realized that Grace Hoadley Dodge, the quiet Christian woman who shrank at publicity, was doing large things unostentatiously, which would some day put her in the rank of the great benefactors of her day and generation. She realized the ideal of a woman with a high purpose in life. Her wealth she regarded as a trusteeship, for which she must render full account. Few women in America have done more to advance the cause of social and religious work. Under her hand many a worthy project seemed to receive blessing and inspiration. Wise and far-seeing, she "builded better than she knew." She anticipated the coming development of the Young Women's Christian Association and her plans for its future were fully vindicated. Materially, intellectually and spiritually, she gave form and direction to various projects for the betterment of women. Her gifts, even when they reached up into the hundreds of thousands, were seldom heralded abroad, for she loved rather to give in secret, remembering the injunction "let not thy left hand know what thy right hand doeth." Such were the characteristics of the long and noble life of service which, now being ended, we must add to the honor roll of distinguished American womanhood.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Eminent Men Sell Newspapers

IN a number of cities a few days ago prominent men who had been newsboys early in life took their places on the street corners, where they had stood thirty or forty years ago, and sold apers for local charities. In Chicago "Old Newsoys' Day" was observed in this manner on December 3. Mayor Carter H. Harrison, who himself was nce a newsboy; K. M. Landis, United States istrict judge; John E. Owens, former county udge; Thomas F. Scully, county judge, and William orimer, formerly United States senator, are reorted to have sold papers as they did of old. n Detroit the old newsboys of prominence, led by ames G. Brady, collector of internal evenue, sold papers on the corners on ecember 21. In order that the regular oys should lose nothing, arrangements ere made to purchase papers from them t the customary retail price. Among hose thus selling the papers were two hysicians, a judge, an alderman, a banker nd a large number of merchants and anufacturers. A large majority of the host prominent and successful professional nd business men in the country have been oor boys who began at the foot of the adder and have climbed to the top by ard work. The sons of the rich that reain and add to inherited fortunes and hake good use of them deserve especial redit, for money thus gotten is likely to e a handicap to a young man in the race f life, prompting the hands to indolence nd the heart to luxury and the extravaance and moral danger that so often accompany it. These boys came to eminence ot because they were newsboys, but beause they were hustlers in selling papers nd at everything else they undertook. The Bible makes this reference to energy as an lement of earthly success: *"The hand of he diligent maketh rich." "The hand of the diligent shall bear rule."* (*Prov. 10: 4. Prov. 12: 24.*)

Senator Kern's Christmas Gift

IN THE recovery from infantile paralysis of his son and namesake, who has been afflicted for six years, United States Senator John W. Kern of Indiana rejoiced over a valued Christmas gift to his family. Six weeks ago a remarkable operation was performed on the boy, who is now fourteen years old. New tissues were grafted on the shrunken leg to replace those atrophied. Early in December the patient was brought from the hospital to Washington with his limb in a plaster cast. Two days before Christmas the cast was removed and the entire success of the operation was disclosed. Although some discomfort is still felt from the bandage, the happy young patient will be able to walk and play ball inside of another month. What a Christmas present this cure was to the boy himself, removing the physical and mental handicap he would have had in the race of life! What a blessing also to the parents, who suffered more, if possible, than the son in his disability! No one but a father or mother who has had an invalid child can realize what sympathetic suffering is and how great the rejoicing of Senator and Mrs. Kern must be at the restoration of their boy to health. The miracle of modern surgery is the result of the civilization of Christ. He, when on earth, made much of physical healing, in connection with his spiritual cures. He told John's disciples to say to their master that the evidences of his Messiahship were: *"The blind receive their sight, and the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the Gospel preached to them."* (*Matt. 11: 5.*)

Students Sell Their Blood

IN ANSWER to an advertisement, a student of Columbia University sold eight ounces of his own blood to St. Luke's Hospital. He received $25 for it, and spent the money for Christmas presents. Nine others followed his example. The parting with one's own blood for love is heroic, selling it as a commodity is another thing; it is a pure matter of business. Their blood may or may not save the lives for whose restoration it was intended. Christ shed his blood for us without money and without price, and all are saved who make an application of it. The remission of sins by the shedding of blood was the central thought of the Mosaic system and ritual, pointing to the spotless Lamb, whose blood was to take away the sins of the world. Christ thus mentions and perpetuates the thought of his atonement: *"This is my blood of the new testament, which is shed for many for the remission of sins."* (*Matt. 26: 28.*)

BLIND PEOPLE RECEIVE PENSIONS

NEW YORK CITY gives a small pension annually to all of its registered blind citizens. This is received with gratitude, and fills the hearts and homes of the unfortunate with cheer. This is a proper provision, and it might be hoped that the allowance were more generous than it is. Christ taught an altruism which is becoming more and more general. It is the business of those who have health to help take care of the sick, of those who are strong to support the weak, of those who are competent to provide for the imbecile, of those who have eyes to lead the blind, and of those who have spiritual character and life to lift up and save the fallen. Society everywhere is doing even better than granting pensions to the blind. It is providing institutions where the blind can not only secure an elementary, but a liberal education, even a technical preparation for trades and callings where the afflicted can make their own living. For there is no charity that can be compared with that of helping people to help themselves. Blind people can see much without eyes of clay. They can see with the mind a realm of material facts discovered by the scientist, of their relation to each other by the philosopher, of the beauty of form, of color, of melody behind them by the artist; of beauty of thought in them by the poet. They can see with the soul the Infinite Spirit underneath all the forms and forces of matter and mind, who is God. God pulled the curtains down over the windows of Homer's soul that he might see inner visions, which he has shown to the ages, and will to the end of time. Blinds were put up over Milton's eyes that he might see more clearly heaven and hell, and impart the saving vision to others. Shutters were put up over Fanny Crosby's eyes that she might the better see the Man on the tree, and the heaven he prepared. She sang "Just as I am, thy love unknown hath broken every barrier down." To this vision of God with the eye of conscience Christ referred when he said: *"Blessed are the pure in heart: for they shall see God."* (*Matt. 5: 8.*)

White Deer Brings $200

A WHITE deer was killed at the close of the hunting season at Ladysmith, Wis., the other day, and a man paid $200 for it. He intends to have it mounted and says he will get from $600 to $800 for it. The white deer is a freak and is exceedingly rare. One was shot in Wisconsin eight years ago and one twenty years ago. It is believed that only one more white deer exists in the Wisconsin woods. All deer are beautiful; how comely a white deer must be! Deer were among the animals of the Bible lands, and some of the most beautiful and touching passages of Scripture refer to the habits of this animal. This is one of them: *"As the hart panteth after the water brooks, so panteth my soul after thee, O God."* (*Ps. 42: 1.*)

Ostrich Feeds Fifteen Hundred

ROAST ostrich was the chief dish at a Young Men's Christian Association dinner given the other day in Los Angeles, Calif. There was but one bird, and fifteen hundred guests were served from it. The ostrich was five months old. Dressed for cooking, it weighed somewhat over a hundred pounds. Each drumstick tipped the scales at sixteen pounds. The ostrich is too expensive a bird for table use. From time immemorial it has been prized on account of its beautiful feathers, which today in so many nations are so popular and expensive a decoration for women. The beautiful white plumes grow in the ends of the wings of the male birds. A good bird three years of age will yield between thirty and forty of these plumes. The tail feathers are not so valuable, and those of the female are generally spotted and flecked with gray. The similarity between the climate of South Africa and Southern California is such that ostrich farming in California has gotten to be quite an industry. The Scriptures have this reference to the ostrich as a feather-producing creature: *"Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?"* (*Job 39: 13.*)

Visits Municipal Lodging House

COLONEL THEODORE ROOSEVELT visited the Municipal Lodging House of New York City the other evening, just as two hundred down-and-outs were being served with their meal of coffee, rolls, pea soup, etc. The colonel ate the meal and said it was good. He is investigating the question of the unemployed for data for lectures. The hunger of the body and its relief suggest that of the soul and its supply by Christ, who said: *"He that cometh to me shall not hunger, and he that believeth in me shall never thirst."* *John 6: 35.*

Fifty Years in White House

NO PRESIDENT of the United States is allowed to stay over eight years in the White House, but Colonel William H. Crook has been at the White House in some official capacity or another for fifty years. His half century of loyal service there was fittingly celebrated in Washington January 5, all making contributions to the success of the event, from President Wilson down to the humblest janitor. Colonel Crook's official title is "chief disbursing officer," but he is more widely known as the White House Encyclopedia. From Lincoln to Wilson he has had an intimate personal acquaintance with all the presidents, and he is sought constantly for individual and public facts about the various chief executives and their administrations. Colonel Crook was a member of President Lincoln's bodyguard and had been on duty for twenty-four hours continuously when Lincoln started for Ford's Theater, where he was shot. The colonel says he begged Lincoln to let him accompany him, but Lincoln, remembering that Crook had been on duty for a day and night, ordered him to go to bed and rest. In a delightful interview with him about Linclon, whose inner life he knew so well, the colonel described to us in touching language Lincoln's pathetic devotion to his little son "Tad." The great man unbent nowhere as he did with his little pet. It about broke Lincoln's heart when Taddie died. Jolly as he always was, his wit was sobered down after that. Colonel Crook is a man of intelligence, culture and Christian consecration. The reception given was a fitting recognition of his half century of devoted service and voiced the words with which we trust the Master will receive him at last: *"Well done, thou good and faithful servant."* (*Matt. 25: 21.*)

BROTHERS THREE

YOUNG CHINA

BY FRANK L. BROWN, Joint General Secretary World's Sunday School Convention

"NEW wine in old bottles" fitly describes the China of today, bursting the binding of the centuries. The unbinding of the feet and the unbinding of the mind have come together, and the swift feet of young China are pressing the highways of knowledge and of the spirit and never again shall they be fettered.

The transition from the old to the new makes China today a place of fascinating interest in its sharp contrasts. I saw the women moving slowly and painfully along on their stubs of feet, their hands holding fast to a companion for support; and then in a girls' school in the Southern Methodist Compound of Soochow I witnessed the splendid athletic exercises of the girls whose feet had not been bound. And when one of these girls, in beautiful English, made her speech of welcome to us as guests, she showed the quality of the mind of young China. Eagerly these Chinese girls listened to my story of an American Sunday school.

I stood at the door of the Y. M. C. A. at Shanghai with Consul General Wilder of Maine, whose splendid stand for temperance in that city, where social customs are loose, has done credit to his state and country. Several thousand of the bright-faced, keen-eyed boys and girls of the Sunday schools of China were swinging past us into the Martyrs' Hall, with their beautiful silk banners, and singing in Chinese, "Onward, Christian Soldiers." The consul general looked at them with glowing face, then turned to me and said, "Mr. Brown, give these Chinese boys and girls an education, and they will do as well as your children and mine."

And so they will. During the visit of our Sunday school party in China last year, in every city visited, in Shanghai, Soochow, Nanking, Hangchow, Peking, Tientsin, a series of Sunday school field days had been arranged, an absolutely new thing for the Sunday schools of China, with songs, sports, refreshments, addresses.

In Shanghai ten thousand came together in one great Sunday school gathering in Chang Suho's garden in a glad day of wholesome fun. There was egg hunting, of course, and athletic contests, including a tug-of-war, and day fireworks, during which various paper animals were shot up into the air, and, last of all, an open Bible of paper, which floated along, gazed at by thousands, as the book revealing China's new hope and the way to permanent progress. The Shanghai Mercury, a daily paper, said of this gathering: "For here was young China at its best, freed from many of the fetters of old superstitions; emancipated in the case of the women from the effects of millenniums of enforced ignorance and seclusion; bright, cheery, intellectual; types of which any country might well be proud, and who, if China is to be reinvigorated at all, may be trusted to perform the task. . . . If it (the Sunday school) grows, and grows, and grows in China as we hope to see it do, the days of crying wrong, of universal corruption and of all gross evils are numbered."

CHRISTIAN HERALD ORPHANAGE BOYS AT WORK

There are one hundred million children in China under ten years of age. One wonders how there are so many remaining, for multitudes of children die off through exposure, ill care, starvation and disease. Hundreds of thousands of these children live in the Chinese sampans, which ply the rivers and throng the water fronts of the great cities. For generations these boatmen knew no other home than these boats. A rope is attached under the babies' arms, and if they slip into the water they are fished out.

But life is plenty and cheap in China. "How much then is a man better than a sheep?" Not much better in China. A friend of mine, a Brooklyn judge, who arrived late at the public execution in Canton, and who could only stay for the day, was told that for $10 they would secure a special victim to satisfy the American's curiosity. And they proceeded to find a man who for the sake of his family was willing to barter his life for $10. Of course he got the $10 and his life.

Such institutions as the splendid Christian Herald orphanage in Soochow, and this journal's Famine Relief Fund for China, have done much to give a new value to life, especially that of childhood.

Such expressions as these make America the most dominant influence in China today in its real reconstruction. America's Christian schools, the return of the Boxer Indemnity Fund to China for education, America's recognition of the Chinese republic, our non-participation in the unpopular five-power loan, our consistent attitude in seeking China's good and not its gold—these are the profound influences recognized by the practical Chinese. What is the result? Chinese youth of high type are coming in increasing numbers to America for education. Chinese leaders are being selected by the government from the American Christian universities at Nanking, Shanghai, Canton and Peking. At one banquet at Tientsin I counted seven American university graduates now leaders in that province.

The sharp difference between the old and the new finds special illustration at Nanking. The old plan of education still adhered to in many parts of China was to memorize the Confucian classics. This work was carried on in small groups in country and city under the guidance of Confucian teachers. The brightest of these scholars went at certain periods to examination centers where for days they were confined in three-by-four stalls, enclosed on three sides, while they wrote their essays as a basis for government preferment. The substitution of modern educational requirements for the old Confucian classics has utterly changed this system. At Nanking I saw thousands of these examination stalls arranged in long rows, acres of them, silent, deserted, the passageways overgrown with weeds. Hard by was an old Confucian temple, its courts a mass of weeds and attended by a solitary priest. A mile away was the Nanking Christian University, attended by hundreds of bright Chinese young men and young women, their faces set toward the new day, alert, athletic, eager to know the most and best. I stood on the platform with Mr. H. J. Heinz, chairman of the executive committee of the World's Sunday School Association, when he presented to these straight, long-gowned Chinese youth one hundred Sunday school teacher-training certificates as recognition of their preparation for Sunday school leadership in China.

WISHES YOU COULD SEE HER NOW

On that same platform a contrast was shown of the "Sunday school of yesterday" in a disorderly, ungraded school and the "Sunday school of tomorrow," with small groups of boys, each group taught by a Chinese Christian student. And in China nearly 200,000 are now enrolled in the Sunday schools. Graded lessons have been produced, an officers' and teachers' library translated, and a summer training school established by Mr. E. G. Tewksbury, secretary of the China Sunday School Union. Last summer thirty-five Chinese young men were in training in that school for provincial Sunday school leadership. Think, too, of the Bible-memorizing possibilities of these Chinese boys and girls, trained to a high ability in the sheer memorization of the Confucian classics. At Canton I found seven girls who, I was informed, had repeated the entire New Testament from memory.

Then, too, there is the sharp contrast between the superstitions of yesterday that have enslaved the people, and young China's freedom from the fear and dread of spirits. In the city of Soochow I was at the top of a

Continued on page 42

AMERICAN SPORTS AT CHINESE SUNDAY SCHOOL FIELD DAY

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE two events of peculiar interest to Americans which have happened during the past week are the American note to Great Britain on the subject of delays and vexations to American commerce, and the German note to the United States on the subject of American consuls in Belgium.

The note of the United States Government to Great Britain was long, and contained a detailed statement of specific cases in addition to making a general protest covering the entire subject of the relations between the United States and Great Britain, as affected by the latter's policy toward neutral merchant ships, which is considered as highly objectionable by the Government of the United States. The document points out that complaints are widespread and that public opinion in the United States holds the British policy as directly responsible for the depression in many American industries, a situation the seriousness of which must be apparent.

Reimbursement alone for cargoes unlawfully detained or seized, it states, does not remedy the evil, as the chief difficulty is the evil moral effect of the British practice upon American exporters, who are restrained thereby from taking risks and hazards which in no case ought to surround legitimate trade between the United States and other neutral countries.

A discussion of the specific acts complained of, particularly relating to Great Britain's having practically abolished the distinction between absolute contraband and conditional contraband, and having placed articles which have always heretofore by international law been regarded as not contraband, on the list of contraband, would be too long and too highly technical to be discussed here. But in the main it may be said that the United States is in entire agreement with the doctrines expressed heretofore by the British Government itself at the time of the Boer War and at the time of the Russo-Japanese War.

The German Government has notified the United States in a formal note that American consuls in Belgium must be acceptable to the German military authorities, and that it is desirable that some of the consuls be withdrawn for the present, at least. This demand for the withdrawal of certain consuls is stated to be entirely impersonal, and to be based upon the law of military necessity which recognizes the right of the commanding officer in occupied territory to dictate absolutely the amount and extent of civil business and the manner in which it shall be conducted in such territory. All South American Governments received identical notes.

It must also be remembered that consuls are not diplomatic officers, and have none of the rights, privileges, powers and immunities appertaining to diplomatic officers. A consul is merely a commercial officer whose right to perform any act in his consular district depends entirely on his exequatur, which the issuing government—that in which the consular district is located—may at any time revoke without notice.

Japan, which now is in the same position as regards Kiauchau as Germany is as regards Belgium, has also intimated its objection to the presence of foreign consuls in Kiauchau; and all neutral governments have conformed to her desires.

It has been frequently said in these columns that Russia would be unable to continue the war very much longer unless some way were found to replenish her stock of arms, ammunition and munitions of war generally. To her enormous loss of men, far greater than that of any other combatant, must be added an equally enormous loss in rifles and artillery of all sorts. Of the latter she is credibly said to have lost more than half of the equipment with which she began the war.

In herself Russia has no resources of moment wherewith to replace these losses, and hence she must be supplied from the outside. The sea routes to her ports on the Arctic are not feasible at this season of the year. The Baltic is equally impracticable owing to the dangers of navigation at its entrance and the presence of the German fleet in force therein. The route across Siberia is open, but to transport munitions of war from western Europe, or even from the United States, by this way to the front would require at least two and in all probability three months from the time of beginning the transport.

One other route exists, via the Mediterranean and the Black Sea. But Turkey controls the passage between those two seas. Hence, in order to relieve Russia's pressing necessities, the Allies have a strong fleet of warships accompanied by a large army on transports off the western entrance to the Dardanelles, and are preparing to attack Constantinople, both by land and sea, in an attempt to open the passage between the two seas. This is the most important move which has been made in the war in some time, and its being risked shows how great the Russian need is.

Outside of the above there is nothing which calls for comment in the several campaigns against Turkey. From Egypt we hear nothing; the rebellion in South Africa is over, but severe fighting continues in East Africa, though we hear nothing of the details.

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It helps to make your dinner a success

There's no question of your soup-course being appropriate and delightfully acceptable when it is

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It is readily prepared either as a plain tomato bouillon—suitable with quite an elaborate dinner, or as a rich cream-of-tomato—to accompany a more moderate repast.

Its inviting character lends itself naturally to a wide variety of menus, while its distinctive and satisfying quality wins the approval of the most critical guest. Why not order a dozen today?

Your money back if not satisfied.

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Asparagus	Clam Bouillon	Pea
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	Ox Tail	

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BREAKFAST, dinner or supper in a cold, cheerless room—it's disheartening! Get a PERFECTION SMOKELESS OIL HEATER from your dealer. Put in about a gallon of kerosene. Light it. In five minutes it is radiating warmth and cheer. The food tastes better. Your family circle is happier. The world looks more cheery.

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The British have given the return blow to the Germans for the German raid on the English east coast towns, by raiding during the past week Cuxhaven and Wilhelmshaven, at or near the estuary of the Elbe. This raid was effected with both naval and air forces, and was, in a psychological sense, successful, though how much material damage was done is problematic.

As a result of these two raids the coast towns of both England and Germany are in a state of excitement. It is, after all, unfair to call it nerves, because no one likes to be suddenly sent out of life without a possible chance of defense. As a result all the coast towns in both countries are clamoring for more efficient protection.

In the fighting between Austria and Servia and Montenegro there is very little to be chronicled. After the retreat of the Austrians from the Servian territory, an invasion of Bosnia and lower Hungary by the Servians would have seemed natural, but up to the present time nothing of this character has materialized.

The Franco-Belgian campaign is languishing. Taken from the west, the seacoast, to the east, the Swiss border, each day's reports are practically the same thing; progress from both sides, but when this progress is studied out on the map, it does not seem to appear.

Of course, it is quite impossible from this distance from the fighting, only viewing the topography on a scale of one mile to the inch, and not seeing either the disposition of the trenches or of the artillery, to appreciate the strategic importance of an advance of one mile and 54 yards, which is the greatest advance which has been made at any point between the English Channel and the Swiss frontier, along this battle line. This advance has been made, and made by the Allies, on the extreme western end of the line, from Nieuport to St. George. It has been counterbalanced, but neither the a vance nor the counterbalancing ha any particular import.

The real truth—which is redunda for the truth can be nothing but real is that on the western line of battle t deadlock is almost absolute, and looks as though it would so remain u til the coming of spring, and with t spring the coming of the time when t temperature and the condition of t ground will be so that large bodies men, artillery and trains can move some purpose.

What can human flesh and blood c even though possessing courage in t highest degree, when in one little we ten per cent. of the effective of a sing regiment has to be sent home invalid from frost-bites and cold, as the Lo don Times tells us was the case in t week of December 6-13? Slow suffe ing is far more difficult to endure tha the excitement of the fight.

The campaign in the east is at th writing in a rather peculiar positio In East Prussia during the week t Germans have succeeded in complete driving out the Russians and forcir them back into their own territory. northern Poland, the Germans ha again advanced, recaptured Mlaw and are advancing southward ther from. In Central Poland, the cent of the German attack, the German li has advanced very slowly during t week, and with continuous fighting. southern Poland, the German advan has been more rapid, though in the fa of a strenuous Russian resistance. Galicia, the Austrians have been bad outmaneuvered and decisively beate by the Russians and have lost heavi (30,000) in men and in equipment.

These positions are so interconnecte that the Austrian reverses in Galici will probably bring about the failu of the whole Polish-Galician campaig unless the German commander has th military genius of a Napoleon.

INDIAN SOLDIERS WEIGHING THEIR DAILY RATIONS

WORLD'S PEACE CAMPAIGN IS ON

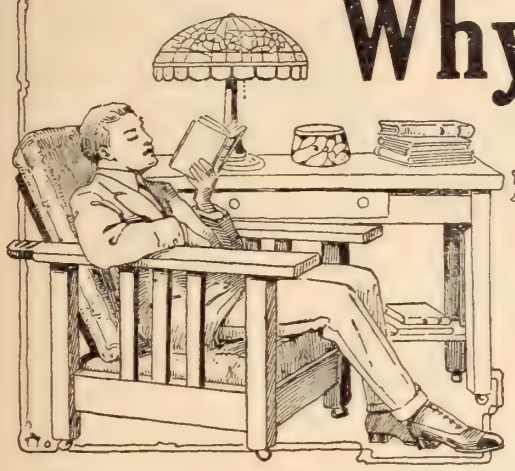
THE WHOLE COUNTRY CLAMORS TO SIGN THE APPEAL TO PRESIDENT WILSON, FAVORING WORLD-WIDE FEDERATION

SOMETHING quite unexpected has happened. A month ago, when the warring hosts in Europe were at the maximum of their efforts at mutual destruction, any serious talk of world peace would have fallen on unheeding ears. Even here, with the ocean between us and the battlefields, the prospect of peace in the old world seemed very remote. Within the last few weeks a great change has taken place—a new hope has sprung up in the hearts of all the Christian people of this continent which bids fair to be communicated to the rest of the world.

When Dr. Frank Crane, through the columns of the Christian Herald, published his appeal to the President from the Christian Churches of America, in behalf of a movement for a federation of the world, he struck the keynote for which every one had til then listened in vain. It was the elec tric spark which was needed to fir the magazine and set God's people everywhere working energetically with a very definite purpose in view. Dr Crane in his eloquent protest urge Americans everywhere to sign the ap peal with their own names and to se cure the signatures of their friends and forward them to the President and to their respective congressmen. That the suggestion has taken root is evi denced by the fact that hundreds of requests for copies of the appeal are now pouring in upon the Christian Herald from all parts of the country.

Many of the letters that have been received, requesting copies

Continued on page 43



Why You Need the Christian Herald in 1915

HAS it dawned on you that the greatest year of history has begun? Has the thrill that is in everything today, reached you? The warning to be ready for great changes, has it struck on your soul? Do you wish to have a part in shaping events by helping to form opinion in your home and community? Are you determined to keep informed on all this year's developments? Have you resolved to live a happier, holier, more helpful life, whatever comes?

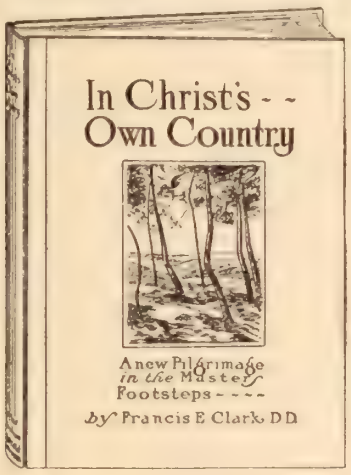
¶ Then you need the Christian Herald. Studying long the prospect ahead, we have prepared to give our great world-wide Family Circle the most helpful and enjoyable and inspiring weekly magazine that has ever gone out from the Bible House.

¶ The world is being shaken by the ear. The fearful situation in Europe has already started all nations and institutions, including the Church, to mending their ways. We believe the net result will be a much better world in which to live. And we intend to work for that result by making the Christian Herald an organ of hopefulness, progress in Christian civilization, and genuine cheer and helpfulness to the home and individual.

¶ On an inside page we print a condensed program of our plans for 1915; look it over from top to bottom; do you need a magazine that will fill its pages with such things? You assuredly do. And we need your cooperation in order that we may produce a magazine that shall stand unflinchingly for Christian faith, for real peace on earth and good will among men. We need your cooperation in order that we may continue, as in the years past, to spread Christian optimism throughout the world *both by words and deeds.* And *that* is one of the strongest reasons why you need the Christian Herald in 1915—**it needs you.**

Our New Year Offers to Our Friends and Yours

Here You Breathe the Air of Palestine

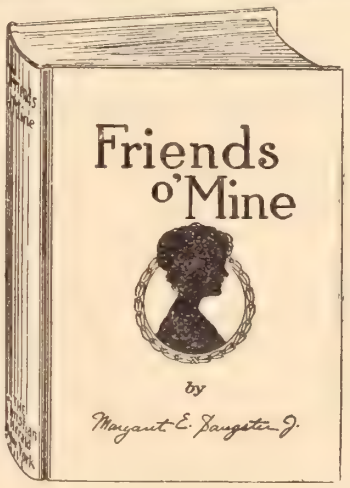


A Book that Makes the Bible Plainer

ALL of us sometimes and some of us often need a new stimulus to faith, a refreshment of our spiritual strength. Something must come into our lives outside of routine experience to give us this. Often we grope blindly for a new personal revelation of Christ. It seems none too much to say of Dr. Clark's newest book on the Holy Land that it is sure to bring to every heart just such a triumphant renewal of belief in a personal Saviour who trod this earth, a reassurance of the reality of the Gospel story and of the men and women and little children who knew Jesus of Nazareth. It is not easy to say exactly why this book should have this effect. It may be its richness in historical sidelights, or its tender human feeling, or its word painting, making the scenes stand out on the page, or its clear comment, by the way, on Scriptural passages. Most likely it is all these combined. And yet the book is but a straightforward, clearly told, reverent, delightful narrative of a pilgrimage in the Master's footsteps by a disciple of today who knows how to use his eyes and his ears and, thanks be, his pen. Many excellent pictures and four full-page beautiful color-process photographs of present-day scenes in Palestine illuminate the text. And so, for the helpfulness and uplift and entertainment this book gives we recommend it.

We will send this book, postpaid, and The Christian Herald for one year for $2.00. Or, to old subscribers, the book FREE with their renewal and one NEW yearly subscription with $3.00

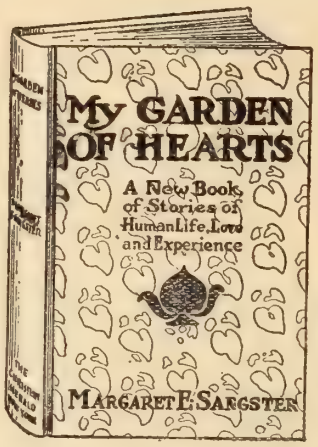
Here Is a Book of a Hundred Surprises



Word Pictures to Hang in Your Memory

THIS is a book specifically for you, for you haven't a half, nor a quarter, nor a thousandth of the friends you are entitled to have. Friends? The folks who send you eggs because you send them pears? Folks who ask after the health of your family and forget to call when you are ill? Folks who borrow your lawn mower or your pie pans as if conferring a favor, and entrust their pets to your care for the summer? Are these your friends? Sir and Madam, you need to get hold of Margaret Sangster's book right away. She might have called it Friends o' Yours. Her friends miraculously appear whenever she puts foot out of doors. She finds them without looking, exactly as people born with the gift stoop down and pick four-leaf clovers without once lowering their eyes. Wouldn't you like to find friends everywhere you go, in that unconventional way? Glean the secret from Friends o' Mine. Read these hundred and more short stories, sketches, poems, and if you do not begin to feel scales falling from your eyes—read them again. You will get a bookful of entertainment at any rate, and if your heart is in the right place you will get the friendship habit in the bargain; a very cheery, satisfying, go-to-bed-for-a-good-night's-sleep sort of habit to form, let us tell you—*and a good one to form while young.*

We will send "Friends o' Mine" and The Christian Herald for one year for $1.85. Or, to old subscribers, FREE upon receipt of their renewal and one NEW yearly subscription with $3.00



A Book that Still Makes Womanly Hearts Glad

ALMOST everybody likes to go visiting. The country people still keep up the custom among themselves, and city people plan "week-end" tours to friends in the country. Some people in these strenuous days feel that they are too busy to visit. But even they remember occasionally the thrills of delight with which they used to take Thanksgiving or Christmas or summer time journeys back home. Mrs. Sangster's book of stories, "My Garden of Hearts," gives you the sensations of not one but many charming journeys—journeys among friends, journeys among strangers, journeys for the most part to the country places, but now and then to the city. You feel the delightful atmosphere of home and the fragrance of simple love and hopes and joys and sorrows.

Mrs. Sangster still has a message for the world which learned to love her so deeply before she went away. Her characters live on and bring their message of cheer and hope to young and old alike. Refreshment, delight and inspiration linger for every reader in the pages of "My Garden of Hearts."

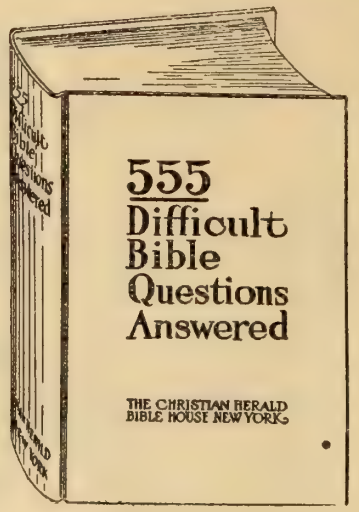
The author ventures into the spirit world in her charming story, "When Dorothy Went Home." The glimpse of heaven revealed in this narrative seems almost as real and convincing as the glimpse of the home which had been stricken.

Nor was Mrs. Sangster afraid to tell about some of the unpleasant characters met with in some households. The niggardly, self-centered father and husband are depicted in "The Revolution of Molly" and "Elbert Ansel's Thanksgiving." The stories of their conquest by a bit of fearless independence on the part of daughters and wife make most satisfactory reading.

The book contains sixty-three separate stories and a group of Mrs. Sangster's incomparable "Familiar Talks."

We will send "My Garden of Hearts," postpaid, and The Christian Herald for one year for $1.75. Or, to old subscribers, a copy of the book FREE for their renewal and one NEW yearly subscription with $3.00

The Newest Addition To Bible Helps Yet



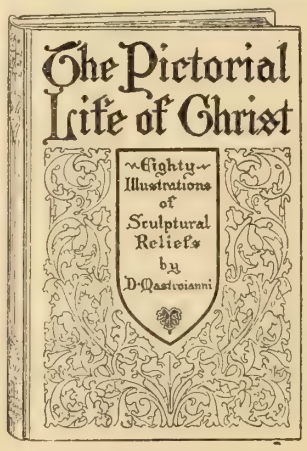
CAN you ask a new, sensible question about something in the Bible? Try it. When you are satisfied that you have done so, think upon this fact: For a score of years expert Bible scholars have been answering thousands of questions upon the Bible in the Christian Herald Mail-Bag. Now do you really believe a new question is possible? But every one of us is sure to ask again the same questions that others have asked, and they are new questions to us and the answers will be new. And after all, there are not such a swarm of questions; five hundred and fifty-five is the number we were able to select out of those that have been answered during the years, as being universal in their interest. And we are publishing this book in the belief that it will be a friend in need time and time again to every seeker after divine truth who has it in hand for reference.

When and why was the Sabbath changed to the first day of the week? Can evil emanate from God? Is confession a Christian belief? Should a Christian marry a non-Christian? Why does not God save all the human race? Will the Jews ever return to Palestine? What is the Parable of the Laborers intended to teach? Does a person go directly to heaven or hell after death? Have automobiles and airships been the subject of Biblical prophecy? Is a falsehood ever justifiable? Will there be a millennium and what will it be like? Have angels wings?

Just samples of the 555 questions answered in this book. Get the book; ask your question; consult the index; there's the answer. You have gotten along so far without this book, we will almit; but we fail to understand why you should struggle on without it any longer.

We will send this book, postpaid, and The Christian Herald for one year for only $1.85. Or, to old subscribers, a copy of the book FREE upon receipt of their renewal and one NEW yearly subscription with $3.00

THE CHRISTIAN HERALD wishes to thank all the members of its Family Circle for their loyalty and cooperation in the year that has closed. A national magazine founded on Christian principles and devoted to the interests of the home is a necessity in American life. You have enabled us to maintain such a publication with all that that makes possible of Christian influence and Christian principles, for many years. The need to uphold the standard of Christ in the periodical world has never been greater than it will be in the present year. In order that we may lift that banner high and advance it far, we ask you, friends and members of the Christian Herald Family, to stand by now as never before. More, we ask you to make a genuine, self-sacrificing, loyal effort to increase the list of our subscribers. Do you believe in the Christian Herald? Do you believe it is a power for good in the world? Then, friend, constitute yourself a missionary in the cause of Christian literature for the Home, and see to it that you make at least *one* convert to that cause. Will you do this,—**you,**—for the Christian Herald?—When?



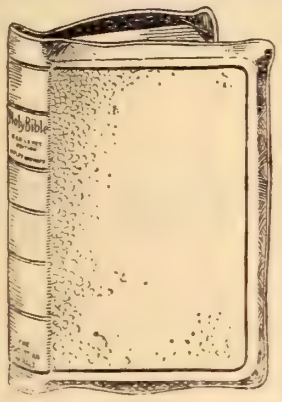
DOMENICO MASTROIANNI had a vision. Domenico was born a carpenter's son, and at twelve years of age set out for Rome to become an artist. Through poverty and toil he was brought by his Maker to his place in the scheme of things: he became a modeler in clay, a sculptor of exceptional brilliance. Then he had his vision. He went to Palestine to realize it. His vision was this: to combine the best qualities of both painting and sculpture in a new representation of the scenes of the life of Christ. He would make his figures in the round so that they would have true perspective; he would give them the real physical characteristics of the Orient; he would make them tense with action, and would group them before the correct setting of street, or field, or stream, and surround them with the very atmosphere of their day.

Domenico Mastroianni realized that vision. His marvelous tableaux depicting the life of Christ from Bethlehem to Golgotha are a delight to art lovers, a joy to all who reverence every incident in that Divine career.

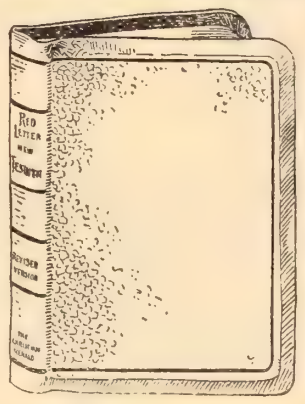
There are eighty of these indescribable groups. They have been photographed and the photographs reproduced with exactness. These photographs have been gathered into one volume, printed upon heavy, coated, tinted paper, which greatly enhances their beauty. The portions of the Scriptures from which the subjects for these eighty great pictures have been drawn hold the series together in one connected story of the life of Christ, each work of art having its own chapter, the print being large and clear. The pages are embellished with ornaments and a beautiful tint design. This is by far one of the most desirable volumes the Christian Herald has ever been able to offer its readers and is a work that cannot fail to be a constant source of spiritual exaltation.

We will send this superb book, bound in decorated white cloth, postpaid, with The Christian Herald for one year for $3.00. Or we will send a copy of the book FREE to old subscribers upon receipt of their renewal and two NEW yearly subscriptions with $4.50

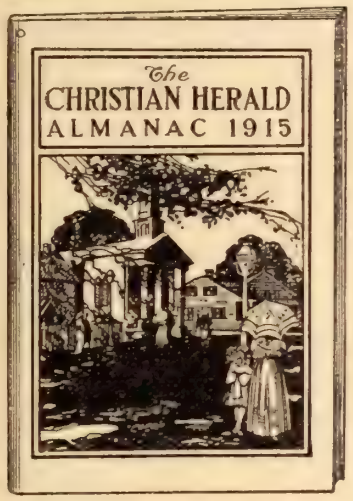
The Red Letter Edition Bible and New Testament

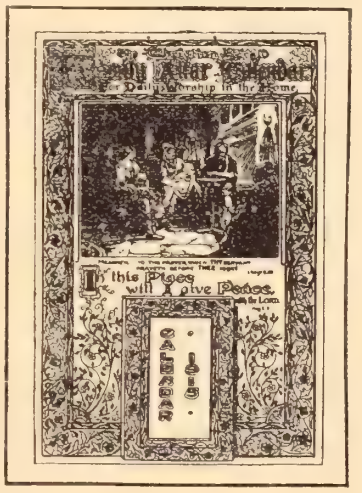


IN THE Red Letter Bible, more clearly than in any other edition of the Holy Scriptures, it becomes plain that, from beginning to end, the central Figure upon which all lines of law, history, poetry and prophecy converge is Jesus Christ, the Saviour of the world. He expounded in all the Scriptures the things concerning himself and the divine plan for man's redemption, and the Red Letter Bible indicates and emphasizes this divine exposition and personal revelation at each successive stage, making them so clear that even the simplest may understand. It sheds a new radiance upon the sacred pages by which the reader is enabled to trace unerringly the scarlet thread of prophecy from Genesis straight through to the person of the Divine Messiah, as the fulfilment of the promise of all the ages. The Red Letter Edition also brings out in a compelling manner the frequency with which Christ confirmed the authenticity of the Old Testament, greatly facilitating comparison and verification by the student. But only by constant use can one appreciate the many advantages to be derived from this method of printing the sacred text. By disregarding all but the red letter text in the New Testament (the utterances of Christ) one may enjoy a peculiar spiritual pleasure in intimate association with the Master undisturbed by the words of others. The whole tendency of the Red Letter edition is to make the Bible a more real and living Word of God.



In the Red Letter Edition Old Testament all passages quoted or referred to by Christ are printed in red, and a red star indicates the verses which embody prophetic references to the Messiah. In the New Testament all the words of Christ are printed in red. The Bible contains 268 pages of Helps and Concordance and 17 excellent Maps. Both Bible and New Testament are handsomely and serviceably bound in American Levant with overlapping edges. The type is bold-face minion. We will send the Bible and The Christian Herald for one year for $3.00. Or, to old subscribers, we will send the Bible FREE for sending us two NEW yearly subscriptions at $1.50 each. OR, add one dollar to the first offer, or one subscription to the second, to secure the Bible in genuine morocco, calf finish, leather lining, silk sewed. We will send the Red Letter Testament in either the Authorized or the Revised Version as desired, with The Christian Herald for one year, for only $2.00. Or, to old subscribers, we will send the Testament FREE as a reward for sending us one NEW yearly subscription with $1.50. All charges prepaid in every instance.





Two Perennial Delights

WE HAVE been publishing an Almanac for a number of years, and the only objection that has been raised, if we remember rightly, is that each edition is limited. But that objection must stand. We can in the nature of things get out only a certain number of this annual. And the way to be sure of having a copy is to apply promptly. The Almanac for the new year is every bit as good as the best that has preceded it: modesty forbids our saying more. But we believe you will find it a mine of entertainment and information more than worth the price over and over again. This is a book we get out with an ambition to give our readers something that will make us more popular with them every day of the year. And we pin our faith to this little volume that is packed full of good things, not omitting a careful chronology of the war up to November 1, nor the usual comprehensive summary of the status of the different denominations. But why go into the matter of contents? This is the same class of almanac as those which have brought us streams of grateful letters in the past. And the edition is *not* everlasting.

The 1915 Almanac will be sent, postpaid, if ten cents is added to your subscription for The Christian Herald for one year, new or renewal

WE HAVE been greatly delighted with the popularity of our Family Altar Calendar. There is great satisfaction in providing something that a great many people wish to have. The Calendar this year is on the same general plan as before, fully as beautiful, and contains a most excellent selection of Bible readings, memory texts, sermonettes and prayers for all the days of the year. It is by no means too late to hang this handsome and inspiring Calendar in your home ready for use in the daily worship. Let us suggest in this connection the wisdom of keeping up the daily worship in the home, or if you have neglected it, of renewing it in this year of trial, and of opportunity, too, that is dawning for the Church of Christ. It behooves us one and all to be prepared to stand fast for the faith once delivered to the saints: how better can we make this preparation than in a season of daily worship with our families? The Christian Herald Family Altar Calendar has been found by many to be excellently adapted to this purpose.

We will send the Calendar, postpaid, and The Christian Herald for one year for $1.90. Or, to old subscribers, the Calendar FREE for sending in their own renewal and one NEW yearly subscription with $3.00

The Christian Herald in 1915

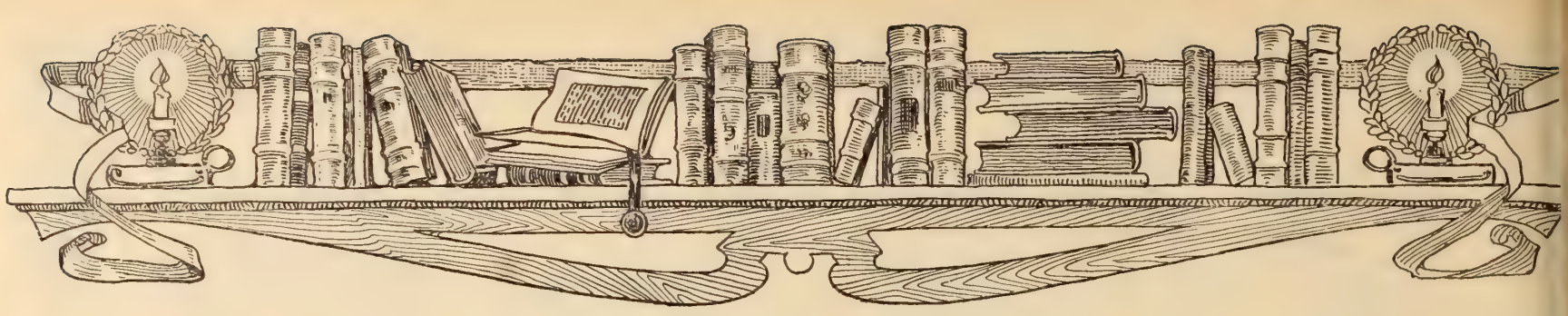
ON THE exact reverse of this is printed a list of the regular departments of the Christian Herald. You are invited to help us decide which of these can best be retained another year by indicating on that coupon your preferences. In order to vote, please use this coupon even though you may not need the order blank. It may be detached and pasted on a postal card if not used in conjunction with the order blank. Under no circumstances send in your vote as a part of a letter on some other subject.

IT IS the aim of the Christian Herald in 1915 to give its readers the best of sermons, spiritual uplift, much help in the Sunday School and Young People's Societies, enlightening information on current topics and important events, a wide variety of excellent fiction, poetry and general subjects. To do this we shall keep up our famous Sermonic Department, the page of Daily Meditations for each day in the year, Editorial, Bible and Newspaper, Week in the World's News, and Sunday School pages, the Young People's Topics Department, Our Mail-Bag, the Prayer League and the "Do You Know Your Bible?" contest.

Special articles by experts will deal with the great Welfare Movements of the day, the Federal Reserve Banking System will be described, also the growing Zionist Movement, the opening of the Panama Canal and the great things of the Panama-Pacific Exposition. Miss Margaret E. Sangster will continue her delightful department.

An up-to-date Report of the War will appear each week; writers will discuss the war's effects upon America and the world; there will be a symposium upon World Peace and "America's Next Ten Years," Socialism, and other vital matters. Some unusual things the government is doing for the people as a whole will be described, the work of excavators in Bible lands reported, and a startling exposé of prison life by an ex-convict will appear. Attention will be given to the Roman Catholic propaganda for political power, an article will present the evidences of the genuineness of the Gospels and Epistles; the maiden pulpit efforts of some of our famous preachers will be told.

Besides the great serial story, "The Return of Pollyanna," there will be a liberal amount of the best fiction, much good poetry, a remarkable imaginary story of of an aerial war for the possession of Judea, special contributions by Dr. Frank Crane, Charles Grant Miller, Dr. O. S. Marden and other equally popular writers, and ample pictorial features of the best kind in addition to the fifty-two art covers. News of the different denominations, reports from the scenes of our War Relief work in Europe, a prize competition in sacred music, and important articles upon agricultural subjects are also in the program, which is by no means complete in the above summary.



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...TH THE WIDOWS AND FATHERLESS

Continued from page 27

o will not find the woe of these e dle flaunted on the streets, for it s art of the national idea in these l æs, as in all parts of the Germanic m res, to treat the war as a matter o Spartan determination. But the v is there just the same, even though h main streets are crowded with a r throngs who show open admira- io for the numberless soldiers who l k by. For the matter of that there s oe in the New York slums every n t in the year, however much B adway may be filled with money- p ding crowds. In Germany it is n of a principle of the nation. "C ne back a victor," said one woman t bble birth to her husband, "or don't c e back at all." It is the old Spartan n nction: "Come back with your sh lds or on them." In the streets of B in I saw a company of soldiers m ching away, presumably to war. C s lined the sidewalks. They threw l ers at the men and one of them r ned out and pinned one on her sol- li lover's breast. He showed not th slightest emotion, seemingly re- g ding the act as only a proper t ute to his projected prowess.

But—and here is the other side of the p ure—over in the depot where the l s of casualties is occasionally given o war was to be found divested of its panoplies, its uniform stripped fr n it and only its miseries left to sh w what a horrible thing it is. For th re were gathered the mothers, the w es and the sweethearts of men who h been in battle, who had been w nded or killed, or what is worse, b ause of the unending suspense, had di ppeared never to be heard of again. N ow, you, reader, if you be a man, im gine your own mother in the place al one I saw, waiting, waiting, day a er day, for news of *you*, and then w en she gets it turning away in the d ying sight of the others, her hands st ching gropingly ahead of her, the t rs running down her cheeks, her e s turned despairingly upward. I d not know what it was she learned, fo I do not speak German, but it was e y to guess. It was like a moving p ture, the saddest I ever witnessed. I ould see the lips move, the play of th features, the despair of the atti- t e. It needed no words to add to it dramatic intensity, its unutterable t gedy. A mother bereft. What can b worse?

And you, reader, if you be a woman, I wonder if the news of your husband s t to death should come to you under c cumstances like the above, would y u take it quietly? One woman who w s there did not. When her turn c ne and she received the word she turned and in contradistinction to the phlegmatic German temperament, shrieked hysterically and tore her hair as she rushed from the place. Truly enough, some of them took their news quietly enough and walked away without other seeming emotion than the tear drop in the eye. But then there are all sorts and conditions of widows and orphans in Germany. The habit of wearing crêpe is discouraged, but I saw enough of it worn on the streets to convince me that if all those women who have been bereft put it on they could constitute one of the longest processions of mourners in the world.

When I visited Germany it was said that at least fifty thousand soldiers had already been killed in battle or had died of their wounds. Of these at least 20,000 left widows and orphans behind them. Many of these had large families, so that it is safe to say that there are perhaps one hundred thousand widows and orphans of the war in Germany today.

There is another class of widows and orphans in Germany, poor souls whose husbands and fathers are not dead, but who, being English, have been made prisoners or chased into exile. Thousands of Englishmen had settled in Germany, married German women and lived with them many years, raising large families. When the war broke out these men fled to England or were made prisoners. Their families being now of the enemy, were deprived of all support and cannot look to Germany for help, in which respect they are but on a par with the thousands of so-called alien or enemy families in England. Some kind-hearted people endeavored to plead for them in high quarters, but when their case was laid before a certain lady of high degree her only answer was: "An eye for an eye." And that ended it as far as they are concerned. Meantime they are in want.

. . .

THE vastness of the need in Europe tends to overwhelm those who would tell of the conditions to the American people. Words seem like very little things with which to describe what eye-witnesses observe. And yet it is all just cases of plain, hopeless, enforced poverty, extended over wide areas. And the relief that is to be administered, while it must be as vast as the need, still consists of an ordinary act of charity multiplied by hundreds of thousands of generous hearts. *Your individual act will help an individual case in Europe—if you perform that act.* Our readers have already done nobly in this deserving cause; let us continue unto the end.

THE WIDOWS AND ORPHANS RELIEF FUND

Total receipts to December 31, $103,-55.82, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

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hrough Rev C J Schaeffer, Sycamore, Ohio as fo ls: Sidney Daily News $2 75, Sentinel Daily Jou $22 50, Presbyterian S S No 46 C J Schaef o, offering at Union Thanksgiving service $1 00 byterian Church, $24 85, total $54 60

ustan Spalding, 5 cents, Van Orsser Union S S , $4 55, Pupils, Teachers & Mayor of Elk Co , Geneva, Ill $8 00, West La Fayette Bapt Ch , $14 58, Moorash M E South S S 1c $ 75 Leslie M Harris & a Little Girl, 8 cents, Sup School Mt Sterling Kan, $1 81, "H A I ew City N J $50, I E L & Children , 60 cents: A Sympathizer, Sylvan, Pa., $2 25; H C Grimes $1 25, Mrs P T H, Logansport , $1 50, Mr Silas Mills, 60 cents, First Bapt , Daytona, Fla., $9 05, The W C T U of chlas, Me $7 75, C L E, DeLand Fla, $2 10 Canaan Messenger, Oct 21, 60 cents, New Ca n Messenger Oct 28 60 cents, Dover Review 24, 90 cents, Bethany S S, Thomas Okla, $7, Johns Mission, Parsagonia, Miss, $ 65 M E South S S, Nocatee Fla, $10 16, Mr Mamie Wright, 20 cents, Ada S S & Community, S D, Miller-Sexton Electric Co $50, A E, Propst, cents, M G M, Wilmington Del 50 cents, ristian Church of Stanhope, Iowa, $9 70, Kelly sby Ch Chambers Neb $4 15, Mrs Herbert P uker, $2 50, United Presbyterian Ladies' Aid Society da, Ill, $15 50, Deerford Friends, La, $2 75, zie Hassett, $2 25, Mary E Sansom $5 10, Mrs Morgantown, $2 44, Kopp School & Bruce Davis ison, Mich, $1 15, Hoover A Stover $ 50, Mrs L Crenshaw $1 25, Ebenezer Public School, Ma n, Va $5 50, Oak Dale S S, Dallas Ore, $3 50, ckwell Bros & Co $3 10, Mrs N M J, Wesley, va, $2 25, First Bapt Ch of Lake City, Calif, $8, ople of Dawson City, Neb, $27 25, A Friend Deer dge, Mont, $10, A Subscriber Horton, Kan, $1 10; Independence N Y, Sabbath School, $9 72, Mrs Emil Gerstenberg, 15 cents, Mrs Wm J O'Brien, 10 cents Mr O F Symonds, 10 cents, Mrs G D Jackson $2 50, Hartley Presbyterian Ch Minn $20 30, Union, Erie County, Wisconsin, S S, $5 25, English Lake Congregation in Callaway, Minn., $2 22, Meadow River S S Union of Augusta Co, Va $16 87, Pleasant Grove Church, Ill, $1 25, The Pretty Prairie S S Teacher Code $2 75 Danish Bapt Ch of Harlan, Iowa $4 64, Jefferson S S of Republic County, Kan $13 00, Young peoples' Society of St Matthews Luth Cong, Cedarville Ohio, $6 70 Swedish & English Luth Aids of Gracetowng, Wis $26, Cuban Sympathizers, Santo Domingo, Cuba, $16 50, Hopkins S S, Westfield N Y, $7 85, P M Church, Big Patch, Wis, $18 87; Swedish Mission S S of Buckhn, Mo, $40 05, The Parent-Teachers' Assn of Carnook, Wash, $40, Five Friends, St Louis, Mich, $4 75, Ladies' Harmony Club of Orisco Minn, $6 75, Club, Concordia, Kan, $15 70 Antioch Christian Ch Bowling Green, Va, $37, Lola Circuit 75 cents, Second Presbyterian Ch Knoxville Tenn, $102 65, Citizens of Lebanon, Okla, $42 77, United Norwegian Lutheran Ch Rolling Mound, S

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Continued on page 37

Dish No. 5

Some Folks Revel in Puffed Grains

One mother says: "My little boy comes back every morning for his fourth and fifth dish of Puffed Wheat."

Let him have them. Never was grain food made so digestible. Puffing makes all the food atoms available. If every grain food could be steam exploded it would make a twice-better food.

A Million Dishes Daily
But How Few Folks Get Them

Lovers of Puffed Grains now consume a million dishes daily. But the wonder is how few homes get them, as revealed by our statistics.

Homes that know them serve them in abundance. Children revel in them. Puffed Grains in the morning with sugar and cream. Puffed Grains at night in milk. And dish after dish of them often. But the pity is that nine children in ten never get Puffed Grains at all.

That's why we tell you this story here, and repeat it month after month. Puffed Wheat and Puffed Rice are delicious. They are more than that—their delights are compelling.

They are crisp and porous, bubble-like and flaky. The taste is like toasted nuts. If we knew how to tell you half their goodness you would serve them tomorrow morning.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

We ask you to try them. If you know one of them, try the rest. Each has a different flavor.

Day after day, year after year, they'll bring healthful delights to your table. Your girls will use them in candy making. Your boys will fill their pockets with them when they go to play.

When you once discover the joys of Puffed Grains, you will never let your folks miss them.

The Quaker Oats Company
Sole Makers

(737)

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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[SYNOPSIS OF WHAT HAS TAKEN PLACE: Mrs. Carew, a rich Boston woman, lives almost as a recluse in sorrow over the disappearance, years ago, of a little nephew Jamie. Her sister, Miss Wetherby, was Pollyanna's nurse during her stay at the Sanatorium where she was so wonderfully brought back to health and strength by Dr. Ames after her accident. Miss Wetherby persuades Mrs. Carew to invite Pollyanna to spend the winter with her, feeling sure that the result will be her restoration to happiness. Letters from Miss Wetherby and Dr. Ames persuade Dr. and Mrs. Chilton to let Pollyanna go, they themselves planning to spend the winter in Europe. Pollyanna is greatly delighted with Mrs. Carew's magnificent home on Commonwealth Avenue and with all that she sees of Boston. At the end of her first week she strays into the Public Garden, where by her conversation and her description of "the glad game" she starts an ex-convict toward a useful life and saves a young woman from temptation. Leaving the park, Pollyanna wanders in the wrong direction, loses her way, is rescued and brought home by a little newsboy. Some weeks later she meets her newsboy friend, Jerry, in the Public Garden. He has just wheeled up a little lame boy, his adopted brother, to spend the day in the park. Pollyanna learns that the boy's name is James; that his father is dead, and he cannot remember his name; that he loved books, some of which James still owns and reads. She is confident that he is the lost Jamie. The boy fails to come to the park for several weeks. Pollyanna is in despair, as she does not know how to find him. One day Jerry comes to Mrs. Carew's home to say that his foster brother is sick and wishes to see Pollyanna. Mrs. Carew is unwilling to let her go, but Pollyanna, in her insistence, finally acknowledges that she thinks the sick boy is Jamie. Mrs. Carew decides to go with Jerry at once.]

CHAPTER X—*Continued*

IN MURPHY'S ALLEY

WITH the opulent purr that seems to be peculiar to luxurious limousines, Mrs. Carew's car rolled down Commonwealth Avenue and out upon Arlington Street to Charles. Inside sat a shining-eyed little girl and a white-faced, tense woman. Outside, to give directions to the plainly disapproving chauffeur, sat Jerry Murphy, inordinately proud and insufferably important.

When the limousine came to a stop before a shabby doorway in a narrow, dirty alley, the boy leaped to the ground, and with a ridiculous imitation of the liveried pomposities he had so often watched, threw open the door of the car and stood waiting for the ladies to alight.

Pollyanna sprang out at once, her eyes widening with amazement and distress as she looked about her. Behind her came Mrs. Carew, visibly shuddering as her gaze swept the filth, the sordidness and the ragged children that swarmed shrieking and chattering out of the dismal tenements and surrounded the car in a second.

Jerry waved his arms angrily.

"Here, you, beat it!" he yelled to the motley throng. "This ain't no free movies! *Can* that racket and get a move on ye. Lively, now! We gotta get by. Jamie's got comp'ny."

Mrs. Carew shuddered again and laid a trembling hand on Jerry's shoulder.

"Not—*here!*" she recoiled.

But the boy did not hear. With shoves and pushes from sturdy fists and elbows he was making a path for his charges; and before Mrs. Carew knew quite how it was done, she found herself with the boy and Pollyanna at the foot of a rickety flight of stairs in a dim, evil-smelling hallway.

Once more she put out a shaking hand.

"Wait," she commanded huskily. "Remember! don't either of you say a word about—about his being possibly the boy I'm looking for. I must see for myself first, and—question him."

"Of course!" agreed Pollyanna.

"Sure! I'm on," nodded the boy. "I gotta go right off anyhow, so I won't bother ye none. Now toddle easy up these 'ere stairs. There's always holes, and most generally there's a kid or two asleep somewheres. An' the elevator ain't runnin' terday," he gibed cheerfully. "We gotta go ter the top, too!"

Mrs. Carew found the "holes"—broken boards that creaked and bent fearsomely under her shrinking feet; and she found one "kid"—a two-year-old baby playing with an empty tin can on a string which he was banging up and down the second flight of stairs. On all sides doors were opened, now boldly, now stealthily, but always disclosing women with tousled heads or peering children with dirty faces. Somewhere a baby was wailing piteously. Somewhere else a man was cursing. Everywhere was the smell of bad whisky, stale cabbage and unwashed humanity.

At the top of the third and last stairway the boy came to a pause before a closed door.

"I'm just a-thinkin' what Sir James'll say when he's wise ter the prize package I'm bringin' him," he whispered in a throaty voice. "I know what mumsey'll do—she'll turn on the weeps in no time ter see Jamie so tickled." The next moment he flung the door wide open. "Here we be—an' we come in a buzz-wagon!" he cried. "Ain't that goin' some, Sir James?"

It was a tiny room, cold and cheerless and pitifully bare, but scrupulously neat. There were here no tousled heads, no peering children, no odors of whisky, cabbage and unclean humanity. There were two beds, three broken chairs, a dry-goods-box table and a stove with a faint glow of light that told of a fire not nearly brisk enough to heat even that tiny room. On one of the beds lay a lad with flushed cheeks and fever-bright eyes. Near him sat a thin, white-faced woman, bent and twisted with rheumatism.

ON ONE BED LAY A LAD WITH FEVER-BRIGHT EYES

Mrs. Carew stepped into the room, and as if to steady herself, paused a minute with her back to the wall. Pollyanna hurried forward with a low cry just as Jerry, with an apologetic "I gotta go now; good-by!" dashed through the door.

"Oh, Jamie, I'm so glad I've found you," cried Pollyanna. "You don't know how I've looked and looked for you every day. But I'm so sorry you're sick!"

Jamie smiled radiantly and held out a thin, white hand.

"I ain't sorry—I'm *glad*," he emphasized meaningly; "'cause it's brought you to see me. Besides, I'm better now, anyway. Mumsey, this is the little girl, you know, that told me the glad game—and mumsey's playing it, too," he triumphed, turning back to Pollyanna. "First she cried 'cause her back hurts too bad to let her work; then when I was took worse she was *glad* she couldn't work, 'cause she could be here to take care of me, you know."

At that moment Mrs. Carew hurried forward, her eyes half-fearfully, half-longingly on the face of the lame boy in the bed.

"It's Mrs. Carew. I've brought her to see you, Jamie," introduced Pollyanna, in a tremulous voice.

The little twisted woman on the bed had struggled to her feet by this time and was nervously offering her a chair. Mrs. Carew accepted it without so much as a glance. Her eyes were still on the boy in the bed.

"Your name is—Jamie?" she asked, with visible difficulty.

"Yes, ma'am." The boy's bright eyes looked straight into hers.

"What is your other name?"

"I don't know."

"He is not your son?" For the fir time Mrs. Carew turned to the twist little woman who was still standi by the bed.

"No, madam."

"And you don't know his name

"No, madam. I never knew it."

With a despairing gesture Mr Carew turned back to the boy.

"But think, think—don't you r member anything of your name but Jamie?"

The boy shook his head. Into h eyes was coming a puzzled wonder.

"No, nothing."

"Haven't you anything that b longed to your father, with possibly h name in it?"

"There wasn't anythin' worth savi but them books," interposed Mrs. Mu phy. "Them's his. Maybe you'd lil to look at 'em," she suggested, pointir to a row of worn volumes on a she across the room. Then, in plainly u controllable curiosity, she asked: "W you thinkin' you knew him, ma'am?"

"I don't know," murmured Mr Carew, in a half-stifled voice, as sh rose to her feet and crossed the room t the shelf of books.

There were not many—perhaps te or a dozen. There was a volume Shakespeare's plays, an Ivanhoe, much-thumbed Lady of the Lake, book of miscellaneous poems, a cove less Tennyson, a dilapidated Littl Lord Fauntleroy, and two or thre books of ancient and medieval histor But, though Mrs. Carew looked care fully through every one, she found no where any written word. With a de spairing sigh she turned back to th boy and to the woman, both of whor now were watching her with startlec questioning eyes.

"I wish you'd tell me—both of you—all you know about yourselves," sh said brokenly, dropping herself onc more into the chair by the bed.

And they told her. It was much th same story that Jamie had told Polly anna in the Public Garden. There wa little that was new, nothing that wa significant, in spite of the probing ques tions that Mrs. Carew asked. At it conclusion Jamie turned eager eyes o Mrs. Carew's face.

"Do you think you knew—my father?" he begged.

Mrs. Carew closed her eyes and pressed her hand to her head.

"I don't—know," she answered. "Bu I think—not."

Pollyanna gave a quick cry of keen disappointment, but as quickly she suppressed it in obedience to Mrs. Carew's warning glance. With new horror, however, she surveyed the tiny room.

Jamie, turning his wondering eyes from Mrs. Carew's face, suddenly awoke to his duties as host.

"Wasn't you good to come!" he said to Pollyanna, gratefully. How's Sir Lancelot? Do you ever go to feed him now?" Then, as Pollyanna did not answer at once, he hurried on, his eyes going from her face to the somewhat battered pink in a broken-necked bottle in the window. "Did you see my posie? Jerry found it. Somebody dropped it and he picked it up. Ain't it pretty? And it *smells* a little."

But Pollyanna did not seem even to have heard him. She was still gazing, wide-eyed, about the room, clasping and unclasping her hands nervously.

"But I don't see how you can ever play the game here at all, Jamie," she faltered. "I didn't suppose there could be anywhere such a perfectly awful place to live in," she shuddered.

"Ho!" scoffed Jamie, valiantly. "You'd oughter see the Pikes downstairs. Theirs is a whole lot worse'n this. You don't know what a lot of nice things there is about this room. Why, we get the sun in that winder there for 'most two hours every day,

THE RETURN OF POLLYANNA

with it shines. And if you get real near it you can see a whole lot of sky from it. If we could only *keep* the room!—but you see we've got to leave, we're afraid. And that's what's worrying us."

"Leave!"

"Yes. We got behind on the rent—mamsey bein' sick so, and not earnin' anything." In spite of a courageously cheerful smile, Jamie's voice shook. "Mrs' Dolan downstairs—the woman what keeps my wheel-chair for me, you know—is helpin' out this week. But of course she can't do it always, and then we'll have to go—if Jerry don't strike it rich, or somethin'."

"Oh, but can't we—" began Pollyanna.

She stopped short. Mrs. Carew had risen to her feet abruptly with a hurried "Come, Pollyanna, we must go." Then to the woman she turned wearily. "You won't have to leave. I'll send you money and food at once, and I'll mention your case to one of the charity organizations in which I am interested, and they will—"

In surprise she ceased speaking. The bent little figure of the woman opposite had drawn itself almost erect. Mrs. Murphy's cheeks were flushed. Her eyes showed a smoldering fire.

"Thank you, no, Mrs. Carew," she said tremulously, but proudly. "We're poor—God knows; but we ain't charity folks."

"Nonsense!" cried Mrs. Carew, sharply. "You're letting the woman downstairs help you. This boy said so."

"I know; but that ain't charity," persisted the woman, still tremulously. "Mrs. Dolan is my friend. She knows I'd do her a good turn just as quick—I have done 'em for her in times past. Help from friends ain't charity. They care, and that—makes a difference. We wan't always as we are now, you see; and that makes it hurt all the more—all this. Thank you; but we couldn't take—your money."

Mrs. Carew frowned angrily. It had been a most disappointing, heart-breaking, exhausting hour for her.

"Very well, just as you please," she said coldly. Then with vague irritation she added: "But why don't you go to your landlord and insist that he make you even decently comfortable while you do stay? Surely you're entitled to something besides broken windows stuffed with rags and papers! And those stairs that I came up are positively dangerous."

Mrs. Murphy sighed in a discouraged way. Her twisted little figure had fallen back into its old hopelessness.

"We have tried to have something done, but it's never amounted to anything. We never see anybody but the agent, of course; and he says the rents are too low for the owner to put out any more money on repairs."

"Nonsense!" snapped Mrs. Carew, with all the sharpness of a nervous, distraught woman who has at last found an outlet for her exasperation. "It's shameful! What's more, I think it's a clear case of violation of the law—these stairs are, certainly. I shall make it my business to see that he's brought to terms. What is the name of that agent, and who is the owner of this delectable establishment?"

"I don't know the name of the owner, madam; but the agent is Mr. Dodge."

"Dodge?" Mrs. Carew turned sharply, an odd look on her face. "You don't mean—Henry Dodge?"

"Yes, madam. His name is Henry, I think."

A flood of color swept into Mrs. Carew's face, then receded, leaving it whiter than before.

"Very well, I—I'll attend to it," she murmured, in a half-stifled voice, turning away. "Come, Pollyanna, we must go now."

Over at the bed Pollyanna was bidding Jamie a tearful good-by.

"But I'll come again. I'll come real soon," she promised brightly, as she hurried through the door after Mrs. Carew.

To be continued

"BUNCOMBE"

Don't Always Pay to Be Skeptical.

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

Being a newspaper writer and proof reader, also a graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject if anything would.

Day after day I read the proof on the Grape-Nuts advertisements with the feeling that they were all 'buncombe.' All the time I was suffering from dyspepsia from the improper food I was eating at the restaurant.

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THE REV. BOB JONES has just closed a successful evangelistic campaign in Wabash, Ind. Wabash is an old conservative town with a population of about ten thousand. It was the first campaign of the kind ever conducted there. The great body of Christians turned in and a large tabernacle with a seating capacity of four thousand was erected and was filled to overflowing at almost every meeting. One of the great services was that for the old folks held on the last Friday of the campaign. They were taken to the tabernacle in automobiles and carriages; among them were old men and women who hadn't been at a church service for years. The places of business all closed for this service, and many of the business men of the town went with their old fathers and mothers to the meeting. From Wabash the evangelist went to Martin's Ferry, Ohio.

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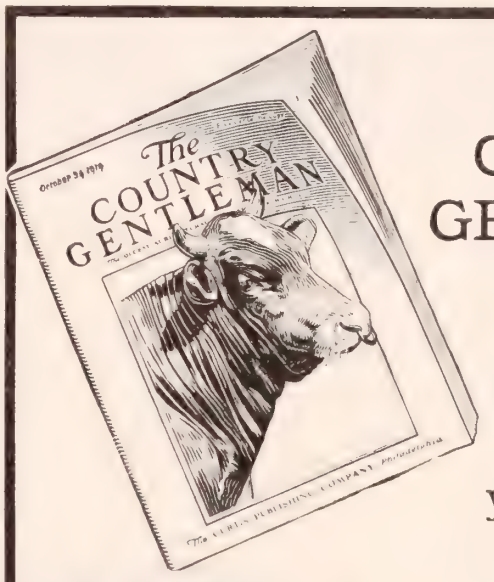

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A WEEK *in the* WORLD'S NEWS

THE AMERICAS DRAWING TOGETHER. Following close upon the recent Pan-American Conference to consider what steps can be taken to establish an international neutral zone to be enforced upon the warring nations of Europe, comes announcement of an invitation sent out by President Wilson to all Central and South American nations to be represented by their ministers of finance and leading bankers at a conference in Washington with similar personages of this country, the object being a closer commercial relationship between all these great groups of nations. Only within comparatively recent months have direct financial connections of importance been made with any of these countries by American banking interests, and so far on a very small scale, financial transactions of moment being conducted heretofore through London, a condition that has operated against a rapid extension of trade between the United States and South and Central American peoples. The conference now proposed may greatly change all this: it is expected to open early in the spring.

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CONVENTIONS FOR BRAIN AND BRAWN. The sixty-sixth annual convention of the American Association for the Advancement of Science, and the eighth of the American Association for Labor Legislation, were held in Philadelphia at the close of December. Their discussions in part touched kindred subjects, the scientists including among their topics the effect of improper ventilation upon mental work, a survey of our foreign trade and a study of the recent collapse of the world market. One speaker declared that the healthy brain-worker should look forward to forty years of usefulness after reaching the age of forty. Among strictly labor topics discussed by the representatives of labor that of workmen's compensation laws was foremost.

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SANTA CLAUS AS AN EMPLOYMENT AGENT. A Chicago news despatch states that fully 4,000 men who had been laid off by big firms because of business depression were summoned to return to work immediately after Christmas. A decided business revival is predicted for the Middle West during the current month.

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OHIO CATCHING THE COLORADO AILMENT. The coal miners' strike in Ohio, which was understood to have been settled, appears to be in force still, and several thousand families are said to have been served with eviction notices from the mine companies for failure to pay rent which has accrued during the continuance of the strike begun last April. It is intimated in the news reports that the strikers' quarters are to be required for strike-breakers. The United Mine Workers of America may seek to obtain injunctions restraining the mine owners from carrying out the eviction program. Federal troops on duty in Colorado since May are now being withdrawn according to a plan agreed to between the federal and state governments. It was not determined, however, just how soon the last troops will be withdrawn.

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KING CANUTE TURNS OVER IN HIS GRAVE. A Mr. Philip Brasher of Trenton, N. J., Princeton man, is about to insist that the proud waves of the ocean shall come so far and no farther upon the beaches of New Jersey's famous summer resorts. The waves will come rolling in as before, laughing secretly at man's impotence as they come, all unaware that Mr. Brasher has been installing a compressed air outfit along the bottom which, at just the right moment, will release its charge from a series of perforated pipes, and presto, the mighty waves will be blown into dew drops. There may be practical objections to the plan, but it sounds very well worth trying if there is enough money left in the United States to do it.

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FOR WAYS THAT ARE—WELL, INSCRUTABLE—THE HEATHEN CHINEE IS PECULIAR. The far-heralded Chinese republic stands in danger of being looked upon as a clever device for effecting a change of dynasties, the news of last week describing how President Yuan Shi Kai virtually re-established Confucianism as the state religion contrary to all expectations of our missionary bodies, and this week the news has it that by a new election law just promulgated the term of the president is fixed at ten years, the senate having the power, however, to extend the term indefinitely.

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PUTTING THE AUTOS THROUGH THEIR PACES. While we may not all own automobiles or even ride in our strangely forgetful neighbor's, that is no reason why we should not take an interest in the advances being made in the designing and perfecting of these rewards of self-denial in other directions, and so the annual automobile shows now taking place in the big cities deserve mention. One hundred motor car manufacturers had taken floor space for the Grand Central Palace show, New York, and over two hundred makers of accessories: 150,000 square feet of space was required for the exhibits. About 400 different cars were entered, ranging in price from $295 to $6,000. The automobile industry ranks high in our commercial standing, and motor cars are more rapidly than ever taking their place among the necessities of today.

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WHAT EVERY GIRL SHOULD KNOW. A Mississippi girl has cleared close to $100 from a tenth of an acre by planting tomato seed selected by herself, raising the plants, harvesting and canning the fruit and marketing the finished product, meeting socially with other girls, similarly engaged, at each other's homes to put up the tomatoes. Another member of the Girls' Canning Clubs of the South made $77.73 from 1,108 cans produced by her tenth of an acre. There are about 30,000 girls in this movement, scattered through 13 states: Arkansas, Florida, Georgia, Kentucky, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia and West Virginia. The federal department of agriculture has supervision of this educational work which is carried on by the General Education Board, the object being to teach girls scientific ways of doing things and inculcate the spirit of co-operation and a sense of the social value of being capable.

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WANTED: UNEMPLOYED MEN AND CAPITAL TO INSTAL MANUFACTORY IN ABANDONED BREWERY. Local option, taxes and increase of temperance have thrown a $12,000,000 brewery corporation of Ohio into the hands of a receiver, the order being handed down by the United States district court December 23. This is a big opportunity for Ohio to set an example in industrial advance by securing that huge plant for the making of one or more articles by men and women who need work and can't find it, but who, under competent management, might create a new business enterprise for their commonwealth, the state temporarily financing the undertaking.

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SCARBOROUGH HOUSE WHERE TWO WERE KILLED

ENGLAND'S EAST COAST LOSES POPULARITY. The fatal attack upon unfortified English coast towns by German cruisers is said to have set the inhabitants of that section in alarm, many families leaving for the interior, and most men who reside there taking up rifle practice with a view to offering a stout defense against any attempt of the enemy to land. Complaints have been lodged with the admiralty against the patrol vessels which are said to have been unprepared to defend the coast though lying at Hartlepool, one of the bombarded towns. An eye-witness of the attack from a distance, who immediately afterward went all through Scarborough, has described in the New York Times the ruined condition of many of the buildings, and the terribly sober state of mind of the population that Sunday. All aliens, both those British-born and naturalized, have been ordered by the government to remove from coast towns to an area thirty miles inland and approved by the military authorities.

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UNCLE SAMUEL GROWS PARSIMONIOUS. Internal Revenue Commissioner Osborne has announced that all voluntary gifts to ministers for officiating at marriages, baptisms, etc., must be included in the income tax, a ruling that may or may not swell the annual revenue.

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PRESIDENT'S BIRTHDAY MESSAGE TO THE NATION. President Wilson was fifty-eight years old on December 28, and received many congratulatory telegrams, including one from King George of England and others from other eminent persons, and many callers were received by him. The President announced that all information reaching him indicate steadily improving business conditions throughout the United States.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

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A FRAGMENT OF CHRISTMAS TRUCE. The soldiers the various armies in the field tried to celebrate Christmas w some approach to its immemorial spirit of good fellowsh While fraternal feeling between the men in the opposing li seems incongruous, it is nevertheless good to record. A Lond paper publishes a letter from an officer in the Queen's We minster Rifles in which the English soldier tells how, though t official armistice was not arranged, the men in the ranks ma aged to have a Christmas truce of their own. On Christm Eve they carried quantities of wood to the firing line from da until one o'clock Christmas morning. "All the time there w singing, cheering and trumpet calls in both lines, and the G mans had lights all along their front. We walked with our wo in the bright moonlight, but not a shot was fired." The ne day these weary but good-spirited soldiers left their respecti trenches and met each other, British with Germans, between t lines. The officer himself was photographed in a group of s diers of both armies. They exchanged souvenirs, conversed li friends, and exchanged addresses. The officer says: "It was t strangest scene you could imagine—going out unarmed a meeting our enemies, also unarmed. After our talk I rea think a lot of our newspaper reports must be horribly exa gerated. Of course these men were Saxons—not Prussians."

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EVERY-MAN-IN-CHURCH MOVEMENT. Following up suggestion made at the International Sunday School Conventi in Chicago last spring, representatives of many brotherhoo and other men's religious organizations who recently met Buffalo planned a sweeping campaign to induce all the men the churches to enter into definite active Christian work th winter, attendance upon Bible classes being one aim. A wide representative committee was formed to give body and directio to the movement, which has been described as the greatest fo ward movement yet attempted by American churches.

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FINAL SESSION OF CONGRESS. Congress reconvene after its Christmas recess on December 29, to settle down t what promises to be a strenuous session. Various appropriatio bills, the ship purchase bill, the Philippines bill, immigratio bill and other matters of the first importance held over from th first half of the session make an unusually full program. It i understood that the President supports the Jones bill for ult mate Philippine independence and will not be deflected by th recent disturbances in the islands. The illiteracy test in th immigration bill is proving a serious hindrance to the passag of that measure.

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GOVERNOR WITH PARDONITIS. All the facts are not be fore us to explain his course, but for what it is worth we restat the news from South Carolina in the papers of December 31 t the effect that Governor Blease has just pardoned, paroled an commuted the terms of fifty-five prisoners, three of whom wer convicted dynamiters, making a total of 1,544 prisoners, includ ing twenty-eight murderers, pardoned by the governor, and th news report intimates that in the twenty days of office still lef to him, the 149 prisoners left in the state jails may hope fo similar leniency.

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WE WONDER IF THE FARMERS KNOW IT. The product of American farms in 1914 were worth ten billion dollars, ac cording to Secretary Houston of the Department of Agriculture This total includes crops and livestock and aggregates eighty three million dollars more than in 1913, surpassing all previou records. The corn and the wheat were record crops, but cotton suffered an estimated loss of three hundred million dollars, without, however, preventing 1914 being the banner year. Of course these estimates do not represent an actual turnover of the products for cash, but merely their market value, the principle figures being as follows: Corn, $1,702,599,000; wheat, $878,680,000; hay, $779,068,000; cotton, $519,616,000; oats, $499,431,000; potatoes, $198,609,000; barley, $105,903,000; sweet potatoes, $41,294,000; rye, $37,018,000; sugar beets, $27,950,000; rice, $21,849,000; flaxseed, $19,540,000; buckwheat, $12,892,000.

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THE PRINCIPLES OF ST. JAMES AT WORK IN CHRISTMAS CHARITY. In connection with the distribution of baskets of food by charitable institutions in New York on Christmas Day, the New York Bible Society distributed 16,993 Bibles, Testaments and Gospels, which were placed in the baskets, the result of a similar distribution of 10,000 last year encouraging the society to keep up the custom, as it is known that in many cases the Bibles have been read throughout the year. The Bowery Mission was included in the institutions through which this excellent work was done.

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JAPAN DIVIDED ON MILITARY EXPANSION. Because the imperial diet rejected the government's program for military development, the Japanese emperor dissolved the national legislative body on December 25 in the midst of great excitement. The debates were prolonged and terminated in dramatic scenes when Emperor Yoshihito announced his action. The Japanese premier, Count Okuma, denied that the large increase asked for the army and navy meant militarism for Japan.

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WHERE WOMEN MAY VOTE EQUALLY WITH MEN. The attention of the readers of this paper is called to the ballot at the foot of the last page of the book insert in this issue, whereon they are privileged to express their preferences for the various weekly departments and features of the Christian Herald. This is your annual opportunity to help in a positive way in the shaping of this national Christian weekly. We cordially invite all readers to avail themselves of this offer. Please note that the vote can only be recorded if made on the ballot provided, detached or not, or on a copy of same, sent in by itself or separately with other matter.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Moses—From Passion to Self-Mastery

Epworth League Topic for January 24. Ex. 2: 11, 12; Num. 12: 1-3, 10-13; 16: 2-5.

WE ARE making startling discoveries as to the similarity of the conditions which Moses met in his work of delivering Israel and those which confront the great laboring masses of today. The Hebrews were the industrial slaves of the Egyptians. The Egyptians believed that the gods wished temples of quarried stone and also that the erection of tombs was more necessary than the building of homes. So the swarming masses of Egyptian workers, to which had been added the alien race of Israel, became laborers in the quarries and in the brickyards and where the temples and tombs were being built.

Kelly and Rumsey Jenness in their notes on the League topic for this date write: "Near the great construction works of Egypt have been uncovered the ruins of the tenements of the workers, from which it is seen that the close crowding of the people produced the difficult tenement house conditions which we find in our modern cities. There was no sewerage, no water supply and no lighting system for the Egyptian tenements." Speaking of the brick-making, they write: The brothers and cousins, perhaps even the father, of Moses must tread round and round, mixing the mud and water with bare feet. Under the blazing sun they then molded the mud in rough frames, laying out the bricks in the drying yard. Finally, the dried bricks were hauled in great loads on sledges, as we move a house, men stooped to the load, and straining to their utmost up the inclined planes that were used for the erection of the fortresses, the treasure and grain storehouses on which the Hebrews worked. Some of the old brick walls undoubtedly made by the Hebrews have been uncovered, and the change of strawless bricks can still be seen. Moses probably looked upon his brethren as, under the lash of the overseer, they strained up the inclined plane.

Moses determined early in his life to free his people from their taskmasters, but before he was able to be their leader he had to learn to master himself. Already he had developed strength of character, for though he had been brought up as the son of Pharaoh's daughter in the luxuries of the Egyptian court, he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Yet on one occasion when he witnessed a case of special oppression on the part of some Egyptian master his wrath overcame him, and in defending his fellow countryman, he killed his oppressor.

For forty years after that Moses lived in the wilderness, tending sheep and learning in the solitudes of God's open country the secrets of patience, kindness, self-control, and many lessons of truth.

How perfectly Moses did learn to control himself and to think of others instead of himself may be seen from that dramatic moment in his life when he asked Jehovah to blot out, if necessary, his name out of the book of life in order that his brethren might be saved. (Ex. 32: 32.)

There are various factors and elements in achieving perfect self-control. While it is never necessary to become lax or feeble in attacking injustices and wrongs, yet self must more and more be forgotten and the patience and power of God sought. So far as impatience is sinful it can be healed by the magic power, for Christ has promised to give us his patience for our own impatience.

Self-control grows more settled and complete as the years pass. We learn the folly of giving way to temper; we may come to care so earnestly for others that we shall shrink from wounding the feelings of any one, and our care for others, our thought of Christ and our trust in him, will help us to restrain our impulses to harshness and give us the true majesty and power of self-control.

There are tasks before us today even graver than those that confronted Moses. The forces standing for fairness and charity have need of leaders who, like Moses, learn the patience and power of "the God of the open air," and gain skill and strength to lead the people in his way.

Favorite Characters of the Bible, and Why

Christian Endeavor and B. Y. P. U. Topic for January 24. Ps. 105: 1-45 (Led by the Sunday School Superintendent.)

THIS ought to be an intensely interesting meeting. Its subject should be announced a week in advance, and each member asked to bring a list of his favorite Scripture characters, and also to state who is his first choice. The character of Jesus himself can hardly be included in this study because he is so incomparable that his name seems out of place in any list of other names.

The young men, many of them, will choose Daniel as their favorite character. Some will be inclined to include Joseph in their lists, but as the study of civilization advances the character of Joseph grows rather less than greater in the list of the world's leaders. In some respects he was led and helped by Jehovah, but he seemed later to develop a plan of rulership which it is difficult to think of God as commending. The character of Moses grows more splendid the more it is studied and the more civilization advances. Notice the paragraphs about Moses in the lesson study on the Epworth League topic of this date. Gideon is a fascinating character, so is Joshua; Jonathan ranks close to Daniel himself in the real charm of the best sort of young manhood. David has many fascinating characteristics, but as we read his life now it seems too grievously stained with blood and there is always staring us in the face the memory of his hideous sin. Josiah and Hezekiah were kings worthy of admiration. Samuel, Elijah, Elisha, and Isaiah are prophets of the sort we should like to see in the world today, with, it is true, less sternness than the first three sometimes showed.

Ruth and Esther stand out as the favorite women of the Old Testament. Their stories are ever full of delight, and the fact that so many girls of today bear their names shows how much they are still loved.

Of the New Testament characters we are apt to think of Peter as the most likable, and John the most admirable. Stephen compels our pity and praise. Paul almost frightens us with his intense courage, but we long to share his clear vision of the risen Christ and feel, as he felt, the fires of desire to win others to the rich joys of Christ's salvation. Mark and Timothy are lovable young men, Timothy appearing always to stand firm, Mark at one time wavering, though he may have had justifying causes for the change of plan which so displeased Paul, who later, however, came to love and honor this gifted ally. Have parts of the eleventh chapter of Hebrews read during the meeting and make it clear that the road to high character and fruitful service still lies open to all. It is the road of faith linked with uncompromising deeds of devotion to Jehovah and service to mankind.

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GIDEON AND HIS THREE HUNDRED

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JANUARY 24. (JUDGES 7)

The Field of Armageddon

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

GIDEON and his three hundred come much nearer to modern history than most people realize. The "Spring of Herod," most probably the fountain close by the town of Zerin (Jezreel) lies on the famous battlefield of Esdraelon, where thousands of famous warriors have quenched their thirst through the centuries since Gideon and his band lapped the water from their hands while scanning the neighborhood for signs of the enemy.

In connection with the lesson for January 10 mention was made of the possibility of war between Turkey and the Allies and, in case of such, the certainty of nations from the East and West meeting again in Syria on this most ancient battlefield, Esdraelon, now called Merj Ibn Amir. Since then war has actually broken out, and Esdraelon, where Gideon fought, requires more than a passing notice.

The valley of Jezreel is only another Bible name for Esdraelon, the triangular plain stretching westward from Mount Gilboa to Carmel or from the Mediterranean Sea to the Jordan valley. Its bays and natural gateways and ancient fortresses have been referred to in a preceding lesson. It is the world's most famous battlefield and becomes the type for the great world struggle between the powers of good and evil mentioned in Revelation 16: 16. The name Har Magedon is derived or connected with one of the fortress, Megiddo, situated at the pass leading from the south whence came enemies from Philistia and Egypt.

I am not a prophet, nor the son of a prophet, nor have I any scheme of prophecy to propose; but when one recalls the position of Palestine at the junction of three continents, and Esdraelon, not far from the outlets of the Bosphorus, controlling the Danube and the rivers of Russia, the Nile and the Suez Canal, and watches the movements of armies and nations in this almost universal war, one might almost think that we were approaching Har Magedon. Already German, Austrian and Ottoman soldiers are on the plain, or crossing this plain of Esdraelon. Russians are pouring down through Asia Minor toward the eastern Mediterranean; British and French soldiers are approaching Palestine. The Suez Canal is lined with British troops, Egyptian and a dozen nationalities from India and the Ganges, while behind them, not so far away, are the Japanese. If the United States should be drawn into the strife—which God forbid—then the Panama Canal and the Straits of Gibraltar would prove the pathway for the most remote nations of the East and West to come directly to the Levant, where lies Esdraelon, the prophetic type of Har Magedon. Never since the dawn of history has any such concourse been within striking distance of this ancient battlefield where Gideon fought so long ago.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts." —Zech. 4: 6.

There are three levels of force. First, the *physical*. Hercules, Samson, Napoleon Bonaparte, Archimedes with his lever, Nasmyth with his hammer, Stephenson with his locomotive, Lesseps with his canal, Edison with his electricity, Marconi with his wireless. Second, the *psychical*, which belongs to the soul. Here we class the great thinkers, artists, statesmen, rulers and leaders of every age. The sceptered spirits of our race! But, third, and beyond all, is the *spiritual* realm, where those eternal forces reside which we associate with God. It should be our aim to articulate our little lives with these. They are resident in the person of our Lord, to whom all authority is given in heaven and on earth, and therefore are easily available by us who are one with him. The civilized man is able to effect what appears miraculous to the savage, because he avails himself of the forces of nature, and makes them perform his bidding. Thus the Christian can accomplish still greater works, because he lives in union with the Holy Spirit—the Divine Medium between the divine and human—who gives himself to co-operate with the surrendered and obedient spirit of man.

The Battle Is Not Yours, But God's

By Rev. Edwin Whittier Caswell

AFTER Gideon was fully assured of his divine call to become the deliverer of his people he assembled thirty-two thousand soldiers for the battle, but God wanted less men rather than more, lest Israel would say, "Mine own hand hath saved me." After the twenty-two thousand fearful pessimists had fled God said, "There are yet too many; bring them down to the water and by every one that lappeth the water I will save you." So nine thousand seven hundred more returned home, leaving Gideon with his three hundred optimists, like the Spartan heroes of Thermopylæ. The three hundred drank with their hands and tongues while on the run, as a railroad engine takes water without stopping. They watched and prayed and drank at the same moment. They were alert, vigilant, minute men, loving God and their nation more than their own lives. These Gideon Ironsides were ready for any emergency; feeling God within they were quick for the enemy without. The three hundred had a leader like themselves.

When Alexander's army was parched with thirst, he refused to drink the water handed him if his soldiers could not, for he said, "If I drink alone these men here will faint." His men forgot that they were weary or thirsty after that, as they rushed to the conflict. Some churches of a thousand members have only about one hundred who bear the burdens and win the victories.

Christians today have the water test, on rainy Sundays and rainy election days. It is then that the thousands dwindle to hundreds. Bad weather is worse than skepticism for the church. Rubbers, umbrellas and waterproofs are the implements of our warfare against the storms, instead of lamps, pitchers and trumpets. We must break our pitchers—voices—so our light will shine in testimony, then give the trumpet shout of victory.

Heaven will win this world by the few wholly consecrated men who will not compromise or condone with evil, who trust God rather than wealth and human power.

The thirty-one thousand seven hundred were men who could do little jobs at home, build over against their own house, send supplies to the army. They were useful ciphers when placed alongside a unit. Removing two of the ciphers from the thirty-two thousand we have three, hundred and twenty to win the victory.

The Midianites descended from Midian, the fourth son of Abraham by Keturah. For seven years they had devastated Palestine with their multitude of soldiers and camels. They depended upon numbers and military equipment. What if that vast horde had known that only three hundred soldiers with pitchers, lamps and trumpets were coming against them? They would have smiled in derision as Goliath did at David. The natural man has no true estimate of the power of God. All Gideon had to do was to stand still and see the Midianites, in the darkness of midnight, kill themselves. The Midianites thought each trumpet represented a thousand men, and they were right, for legions of the angelic hosts were present at that conflict, as they were with Elisha at Dothan and Hezekiah before the Assyrians. When we in our weakness do our best God does the rest. Great evils fall before spiritual forces when the supreme moment arrives.

Our weapons are not carnal. O leader is the Prince of Peace, the Lo of love. His army are soldiers of t Cross, under the blood-stained bann of Calvary, who publish peace a take captives for Christ, echoing t Master's battle cry, "My peace I gi unto you." His is the armor of righ eousness, the sword of the Spirit, t power of love. Napoleon said, "Ale ander, Cæsar, Charlemagne and m self have founded empires upon for which have crumbled, but Jes founded his empire upon love, a millions today would die for him."

Jesus is marching onward, "trav ing in the greatness of his strengt mighty to save." In this fight of fait inspired by moral convictions a spiritual power, we will soon sho "Thanks be unto God, who giveth the victory, through our Lord Jes Christ."

"By the Three Hundred Th Lapped Will I Save You"

PROFESSOR BUSH thus describ the drinking test successfully m by Gideon's three hundred:

"They employed their hands as t dog employs his tongue—that is, forn ing it into a hollow spoon, and dippi water with it from the stream. Th mode of drinking is often practic in the East, and practice alone ca give that peculiar tact which generall excites the wonder of travelers. Th interchange of the hand between th water and the mouth is managed wit amazing dexterity, and with nearly quite as much rapidity as the tongu of the dog in the same act. The wat is not sucked out of the hand, but wit a peculiar jerk is thrown into th mouth before the hand is brought clos to it, so that the hand is approachin with a fresh supply almost before th preceding has been swallowed."

W. B. Wright says: "A dog drink ing is the emblem of alertness. Wat him! If a leaf rustles he sees it an starts. Sights and sounds which elud your powers of observation arrest hi The most conspicuous distinction be tween the dog and the ox at water i this: The ox never heeds his maste until his thirst is quenched; the do never heeds his thirst till his maste is obeyed. I have seen a hound pant ing with heat, his black lips baked his tongue cracked, dart toward th cool spring. But his master's whistl arrests him at the brink and he dart back without a drop. I have watche drovers call, pound, goad oxen at th ford, but the beasts would not budg until their thirst was slaked. Bot types you may have seen among th recruits enlisted in the army of th Lord."

THE LEADERSHIP TRAINING CLASS

By FRANK L. BROWN, Joint General Secretary World's Sunday School Association

Superintendent Junior Department

THE law of the Junior scholar's life is action, and the program must have in it go and snap in speech and song. Habits are forming in these years, and punctuality, promptness and reverence must be insisted on. The superintendent must know what he is to do next and there must not be a five seconds' pause between parts of the program. Variety in exercises, brevity in prayer, platform Bible drills, snappy announcements, bright music of a martial sort, are needed in this department. It is best to leave the lesson until well to the close of the program so that dismissal will follow the lesson after the closing prayer and hymn.

This is pre-eminently the memory age. Hymns and Scripture should be drilled into these Juniors. They enjoy this work. It is God's time to fill memory's storehouse against future use.

In Supplemental Lessons for the Elementary Grades (Board of Sunday School, M. E. Church, 1018 Wabash Avenue, Chicago) will be found suggested supplemental lessons for the Juniors to be taught from the platform or by the teacher in the class. This briefly includes:

Bible facts, divisions, names of books, Bible stories and characters.

Outline Life of Christ.

Scripture texts on giving, such as II Cor. 8: 12 and 9: 7.

Temperance texts, such as Prov. 23: 29-32; I Cor. 3: 16, 17.

Texts on sin and salvation, such as I John 3: 4; James 4: 17; Rom. 3: 10-25; Gal. 6: 7.

The Ten Commandments.

The Beatitudes.

Missionary texts. Mark 16: 15; I Chron. 16: 24; Hab. 2: 14.

The seven words from the cross.

Eleven appearances after the resurrection.

Church hymns memorized: "All Hail the Power of Jesus' Name"; "My Faith Looks up to Thee"; "From Greenland's Icy Mountains."

Special Bible Drill Suggestions: Scholars should be taught to mark their Bibles with special names for books and chapters, such as John, "Gospel of Love"; James, "Work"; 11th of Hebrews, "Faith" chapter.

The drills should include rapid finding of such important passages as the Ten Commandments, Solomon's prayer, the Shepherd Psalm, Moses' psalm, Isaiah's description of the Messiah, the Great Commandment, the Sermon on the Mount, the Beatitudes, the Magnificat, etc. Also to find the longest verse in the Bible; shortest verse; longest chapter; shortest chapter; four verses alike (Psalm 107: 8, 15, 21, 31); the "Rest verse" (Matt. 11: 28); the "Greatest Verse" (John 3: 16); the "Last Command," (Acts 1: 8). Or such tests as: "Find the verse: 'All have sinned and come short of the glory of God.' Where?" "Find the redemption verse. Where? What?" "Find a verse on love; prayer; faith; temperance; missions, etc."

Or an exercise in rapid finding of such passages as Psalm 91: 1; Matt. 11: 28; I Tim. 1: 18; Joshua 1: 9; Daniel 12: 3; Psalm 119: 165.

Drill in finding special chapters, such as the "Sin Chapter" (Rom. 3); the "Salvation Chapter" (Rom. 10); the "New Birth Chapter" (John 3); the "Atonement Chapter" (Isa. 53); the "Purity Chapter" (Ezek. 36); the "Love Chapter" (I Cor. 13); the "Abiding Chapter" (John 15).

An alphabetical drill may be tried, such as "A. All have sinned" (Rom. 3: 23). "B. Behold the Lamb of God" (John 1: 29), etc.

Experience guides us to look for a definite spiritual awakening between ten and twelve years. The Junior superintendent and teacher should watch carefully for an interest in God's call to the life at this time and guide to a decision. Many of our best workers trace the beginning of their Christian experience to this period. It was the time of my own clear conversion. Linked with conversion, with a clear recognition of Christ as Saviour and Lord, comes a desire to express this relation in these years in acts of service of a very practical nature. The superintendent should plan practical lines of service expression in gathering up magazines for hospitals, sailors' homes, sending flowers and picture card albums to children in

Continued on next page

THE PRAYER LEAGUE

ACKNOWLEDGMENTS of answered prayers have been received from Mrs. H. G. Hicks, Box Elder, Mont. (for healing from "a terrible illness"); Miss I. L. M. Guthrie, Okla.; Mrs. R. E. W., Springfield, Ill.; Mrs. S., Grimes, Ola.; M. F., Oxford, N. J.; Miss L. F. B. Furham, N. C.; Mrs. J. R. A., Urbana, Ill.; Miss A. P., Kittanning, Pa.; M. E. C., Kelley, Iowa; A Mother from Ohio (for restoration of daughter's health, strengthening of eyes and the abiding of a great trouble); C. R., Fort Wayne, Ind.; Mrs. M. A. G.; Mrs. L. A., Mansfield, Pa.; Mrs. G. B., Lonia, N. Y.; Mrs. L. D., Clarinda, Iowa; O. D. R., Greenville, S. C.; Mrs. G. G., Mosier, Ore.; Mrs. M. E. R., Knot, Ky.; Mrs. J. P., Bridgeton, N.J.; H. P. C., Greenville, S. C.; Mrs. W. A. C., Rougemont, N. C.; Mrs. E. H. B. (for hearing from her eldest son, from whom she had not heard in two years); A Pennsylvania Reader, for improvement in mental health, and for the recovery of a friend from insanity; A Reader, Macomb, Ill.

A Wife asks prayer that her husband's affections may be turned to her again and that he may cease to care for another woman. Rev. F. C. J. asks special prayer that a daughter eighteen years of age may be healed of nervous prostration.

Prayers are asked for revivals at St. Johns, Vt., Phelps, Mo., and Alliance, Neb.; for blessings upon revival meetings at Marlboro, N. Y., and upon a Presbyterian church at Athol, N. Y.; that a minister may be sent to the community of Beckett, Ohio, and that the church there may be revived and much good accomplished in the community; that the minister and members of a church at Elderton, Pa., may receive the blessing of the Holy Spirit. A reader asks prayer that a minister may receive the Holy Spirit; another for a nation-wide revival and that the Bible be restored to the public schools. Two friends ask prayer for the mental restoration of sisters, one, for mental restoration of a brother, another for the mental restoration of three friends. A reader asks prayer that her mind may be restored; another that her mind may be strengthened, her mother's failing mind restored, and a niece healed of mental trouble.

Eight friends ask prayer for restoration or strengthening of sight for themselves or friends.

Twenty-six friends ask prayer for assurance of sins forgiven, a deeper work of grace, or express in other ways their desire for personal spiritual blessing. Among these is one who is in great distress of mind because of sin.

Thirteen friends ask prayer that relatives or friends may be delivered from the liquor habit, including one who asks prayer that four brothers be saved from drink. R. E. S. asks prayer to be cured of the drug habit; A Reader that a brother may be cured of the morphine habit; another that a dear one addicted to the drug habit be cured and converted.

Twenty friends ask prayer for the conversion of sons, including three friends, each of whom asks prayer that three sons may be saved.

Seven wives ask prayer for the conversion of husbands.

Thirty-six friends ask prayer for the conversion of other relatives and friends, including one who asks prayer that father, brother, sisters and herself be saved, and one who asks prayer that a girl who has threatened suicide may be saved and lead a good life.

Six friends ask prayer for special spiritual blessing for others.

Two husbands ask prayer for the healing of wives, one from tuberculosis; three wives ask prayer for the conversion of husbands; nine parents ask prayer for the healing of daughters; four for the healing of sons; five sons and daughters for the healing of mothers; two for healing of fathers; five friends for the healing of sisters; one for the healing of a brother; seventeen, for the healing of other relatives and friends; thirty-four friends ask healing for themselves, including one that throat may be healed and for the return of speech, one from tuberculosis, and one for relief from impediment in speech.

Ten friends ask prayer for restoration of hearing for themselves or others.

Seventeen friends ask prayer for help or guidance in financial matters.

Thirty-one friends ask prayer for the granting of varied desires and needs, including one that a friend who is estranged from her family may be reconciled; a father and mother, that a son who is lost may be restored; a friend, that a nephew will be united with his wife and little ones; another, that a daughter may return home to her aged parents; another, that a dark stain may be removed from her reputation; another, that a friend may regain the power of speech.

LEADERSHIP TRAINING CLASS

Continued from preceding page

nurseries and orphanages, and to the sick in hospitals; acts of kindness and helpfulness in the home.

The Junior age is one of expression through hand, mouth, feet and body. These boys and girls are glad for a chance to use their hands in making maps in sand and paper pulp, and in fashioning models illustrating life in Palestine. They like to decorate narrative Bible stories with pictures, pen and crayon. Handwork in the Sunday School (Littlefield) will show just how this can be done. A room to which scholars may be taken for this handwork would be of great service.

The Junior Department is for children 9 to 12, inclusive. Ability to read the Bible easily is the usual test for entrance to the Junior Department. The Bible should be given to the scholar in the Primary Department as a gift or reward for verse memorization.

In the smallest there should be at least one class of children of the Junior age. If possible there should be one class of boys and one of girls of this age. If the size of the school permits there should be a department for the boys and girls of this age, separated by walls or screen from the balance of the school. It will be better yet if there can be one or more classes for the nine-year-old scholars, another class or group of classes for the ten-year-olds, another for the eleven, and another for the twelve, the International Graded Lessons being used for each year. Where this is not possible the International Uniform or Graded Lesson can be taught the department as a whole by the department superintendent or teacher.

Experience has shown that boys and girls of these years have acquired something of the gang or club spirit and a simple form of class organization works well, such as class president, secretary and treasurer elected for a three or six months' term. This is the age when scholars like to receive credits for their work, and the class officers can look after credits for church attendance, Bible bringing, home work, etc. Absent members can be followed up by these officers and class giving stimulated by them.

A good department equipment would include maps, blackboard, class tables for the hand work, birthday cards, welcome letters, department buttons as suggested by the International Sunday School Association, Honor Roll (for attendance plus Bible bringing and daily Bible reading at home), a temperance pledge roll, models of Oriental house, sheepfold, well, etc., curios from mission fields, a missionary library of books recommended by the Missionary Department of the International Sunday School Association (1416 Mallers Building, Chicago), or the State Sunday School Association, songs printed on muslin or curtains, and a picture roll. I would even include for schools that have the facilities, a stereopticon for exhibiting missionary pictures, and teaching new songs. This plan is followed now in many schools with excellent results.

The student in training for primary superintendent should study the general books on Sunday school organization already mentioned for other officers in previous lectures, and, for specialization study, the following: After the Primary—What? (McKinney), The Junior Worker and His Work (Robinson), Making Men and Women (Robinson), Junior Stage in Character Building (Baldwin), Our Boys and Girls (Kennedy).

Are Your Eyes Normal?

By C. Gilbert Percival, M. D.

If your eyes are normal, you are almost the exception nowadays.

But that does not necessarily mean that you must look forward to wearing eye-glasses for the rest of your existence whether you are wearing them now or not.

For it has been conclusively proven that eye troubles can be corrected by the proper kind of simple exercise.

Like many other functional weaknesses, the eyes when affected, lack the normal circulation of blood which Nature requires in order that the optic nerve shall work properly and the eye focus as it should.

Give the eye this proper circulation of blood, and if it is just a little weak, it will rapidly become strong again. If it has developed a more serious trouble in the course of years, normal circulation will so strengthen the eye as to make glasses unnecessary after that normal circulation has been re-established.

One instance, of my own knowledge, is of a man who had worn glasses for ten years because of acute astigmatism, and after properly exercising his eyes for just five minutes twice a day for a few months, could see perfectly without glasses and laid them aside. That, by the way, was six years ago, and he has never found it necessary to put glasses on again.

While this may seem remarkable in face of the fact that once a person puts on glasses he is usually condemned to wear them for life, yet it is not too much to expect in these days of Nature cures.

As a matter of fact, we might well be excused for marvelling that in these days of marked improvement in all treatments, that of the eyes has apparently stood stock still. It is inconceivable that, no matter how simple an eye trouble may be, you should have to put on glasses, yet this seems to be the only method of treatment so far practiced, outside of the exercise to which I refer.

The lack of progress in this direction has been particularly regrettable as time advanced, because at no period has mankind so sorely needed an efficient aid to strengthen the eyes than recently.

It is safe to say that the eyes have always been called upon to bear more strain than any of the other organs of the human body, and most nobly have they responded, but in modern life, with its striving and hustle, we do not realize what impossible demands we make of the eyes until they begin to weaken.

It is safe to say that the great majority of men put more or less tax on their eyes all day at business, then read their evening papers on their way home in a joggling train, and after dinner seek their recreation by either reading or going to a theatre or some function where their eyes are always busy.—And just remember, too, that a poor light, or lights misplaced, always put an extraordinary strain on the eyes.

Small consideration is also shown by our women folk for their eyes in the same, and in many different ways. In fact none of us ever think for a moment of whether we are taxing our eyes too much or not.

But the questions to be settled here are:

Because our eyes weaken under the strain, must we wear glasses for the balance of our lives?

Also if we now wear eye-glasses, must we continue to do so?

And if the recent experience of thousands may be taken as an indication, the answer to both of these questions is decidedly NO!

If you restore the normal healthy circulation of blood to the eyes, their original strength will gradually and naturally return and re-assert itself and the eyesight become normal once more; this result has not been confined to young folks either, as old-sight has been corrected just as frequently as other eye troubles.

There is but one way to restore this healthy circulation of blood to which I refer, and that is by properly applied massage, and it may be informing to quote what eminent authorities have to say about this:

The *New York Medical Record* has said: "This (relief) could be gained by any means that would bring about an increased blood supply, and the most feasible plan seemed to be properly applied manipulation." This referred to so serious a condition as a cataract of the eye.

It is of course essential that the exercise be given in a manner that is absolutely safe, and cannot possibly injure the eye nor affect it in any manner other than beneficially.

In no instance of the thousands where this nature method has been used, has it done the eyes anything but good.

A very interesting booklet of facts about "The Eyes; Their Care, Their Ills, Their Cure", can be obtained on request, without charge, if you will write Chas. A. Tyrrell, M. D., 134 W. 65th Street, New York, and mention having read this in The Christian Herald.

If your eyes are affected in any way, and you would rather not wear eye-glasses for the rest of your existence, it will be worth while to send for this little book and learn all the facts about this help to Nature, its operation and its results.

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THE KIND CONDUCTOR

BY MARGARET E. SANGSTER, JR.

I STEPPED gratefully on to the trolley car and subsided, near the door, into the only vacant seat. It was a very crowded trolley car; crowded with men and women, half-grown children and little crying babies, and as I looked interestedly down the aisle I saw workingmen in dirt-stained overalls next to women in broadcloth suits, prosperous people in fur-lined overcoats sharing their seats, unwillingly perhaps, with ragged immigrants.

It must have been extremely cold out on that back platform, for the conductor was holding his fingers before his face and blowing on them. He had a blue, pinched look about the mouth. As I smiled quite unconsciously out of the door, he pulled his lips frozenly together and smiled back at me cheerily.

The conductor had a pleasant though rather commonplace face. He had tiny laughter lines around his eyes, deep smile wrinkles at both sides of the mouth. His sandy hair was brushed back from a high forehead, and his eyes, deep-set blue eyes, twinkled at some small joke even as he tried vainly to blow the numbness from his finger tips. I found myself imagining him with a beard and long white hair, and I almost laughed as I realized how much he would look like Santa Claus, or Saint Valentine, or any of the other merry-men of childhood, if he could suddenly become old.

A fat woman with a thin, just-beginning-to-walk baby started to lurch toward the door. The car was going very fast, so fast that she stumbled from side to side, while the frightened child, with a look of vague despair on its poor little face, reached blind, groping hands toward the firmness of the seats. Involuntarily I stretched out an arm to steady the little thing, but as I touched its small coat sleeve the conductor pushed open the door, lifted the child and steadied it until the car stopped. His eyes smiled as he handed it to the fat woman and watched her hurry off down some side street.

A little girl, a rather fluttery, nervous little girl with an old-looking face, stepped on at the next corner. She gazed hopelessly, helplessly at the conductor as she handed him her fare.

"I've got to go to the normal school," she told him, worriedly, "but I don't know how t' get there! The car doesn't go right past, does it?"

The conductor put the coin into his fares pocket and beat his cold hands against each other.

"I'll let you out, Miss," he told her kindly, at a corner just two blocks from the school. Walk straight away from the car tracks and the first big building you see will be the one you are looking for. I'll call out when we get to the street." And with the nervousness fading from her face the little girl passed inside.

A faded old woman and a pretty young one were sitting far to the front of the car. They had attracted my attention several times, for the young one had her arm protectingly around the shoulders of the old one, who sat leaning heavily back with closed eyes and pale, nearly gray face. They were both dressed shabbily in very neat clothes, and as I was wondering what their story might be I saw the girl get up and help the old woman to her feet. When I saw them pressing down toward the door, the one tenderly solicitous, the other with tight-drawn lips and halting step, I realized that the older woman was desperately sick. When they reached the platform the chilly-looking conductor smiled reassuringly at the girl as he stopped the car. While they stood hesitating in the doorway at the top of the cruelly long steps, he jumped to the ground and held up his arms. The old woman was a very little old woman and he was a very big conductor. Gently, tenderly, as a trained nurse might have done, he lifted her from the high place and set her on the ground.

"You're good," I heard her murmur; "she's very sick, my mother is, just out of the hospital—an' she can hardly walk."

The conductor didn't answer. He only grinned—a cheerful, radiant, combination Santa Claus and Saint Valentine grin. Then he climbed back on the platform again and pulled the bell rope.

The car was beginning to thin out, and as I gathered my things together I thought of conductors in general. I thought of the cross ones, who wouldn't wait, and the snappy ones, who wouldn't help, and the occasional surly ones who growled. I compared them with this conductor.

While I was doing it the car stopped at the corner and a man got on, a man who looked almost objectionably prosperous from the soles of his patent leather, cloth-top shoes to the tip of his shiny imported hat. He held a bill out and waited importantly for change, while his small eyes looked curiously at the face in front of him.

"I'm glad I haven't your job," he volunteered, not unpleasantly; "it must be pretty bad in winter out on the back platform in the cold!" Comfortably he snuggled down into the depths of his fur-collared overcoat.

The conductor switched open the door and held an Italian woman's heavy market basket for her as she clambered stiffly down. He pulled the bell rope before he answered.

"Oh, I don't mind it," he answered cheerfully as he handed out the change—"y' know I like it—rather." It was then that I decided to write this article.

I had arrived at my destination, for the car was slowing down to the right street. I got off slowly, and the conductor smiled at me with his happy smile while I stepped to the ground.

The car swung heavily, clumsily around the corner and I saw him plainly on the back platform—for the last time. He was blowing on his fingers to keep them warm.

YOUNG CHINA

Continued from page 32

pagoda. The bells chimed sweetly in the breeze that swept through them. From that pagoda extended a long business street through the heart of the city, terminating in a temple at the farther end of the city. For centuries the people have believed that a great dragon ran underneath that street, the temple being the head and the pagoda the tail of the dragon. No well could be dug in that street for fear of disturbing the dragon.

Outside the city of Peking is the most sacred spot in China. It is the Altar of Heaven, where for hundreds of years the worship of the God of heaven has been carried on by the emperor. This form of worship, the persistence of the idea of the true God, has been carried on for four thousand years. On a hot May day we stood upon the altar in an enclosure reminding one of the courts of Solomon's temple, the walls capped with tiles in gorgeous china blues and yellows. Chinese and Christians united with the Sunday school representatives from America in the dedication of that altar to the worship of the Christian's God.

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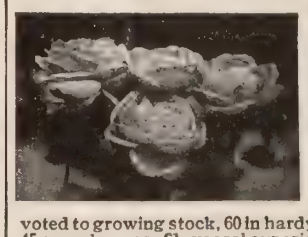

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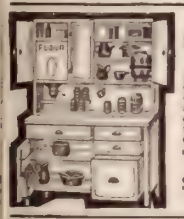

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WORLD'S PEACE CAMPAIGN IS ON

Continued from page 42

of the appeal for signature, breathe the Christmas spirit. A reader in Sedalia, Mo., writes: "The meaning of the word 'Herald' is to proclaim—to send tidings, good or bad news. I am very much impressed after reading Dr. Frank Crane's appeal to the President from the Christian Churches of the United States. His suggestion looks good to me: a world federation of the nations—one army, one navy, controlled by a court composed of righteous, intelligent men, before which any of the nations can lay their wrongs and grievances. This does seem to be the 'ounce of prevention.'"

"I have just read your appeal by Dr. Crane in the Christian Herald," writes Mr. George H. Prager, Pittsburg, Pa. "Every church in the United States will approve of your plan for peace. I request you to send me twelve copies of your blank petitions for church members' signatures. I will see to it that the several pastors whom I know begin in this great undertaking. May God speed your efforts. I feel this is so important that no time should be lost."

"Your whole plea is inspiration itself," writes Mr. W. S. E., of Fairmount, Ind. "I am the chairman of the Peace Committee of a Quaker church of 2,100 members, and can speak now of their unity in behalf of the movement proposed. There are five pastors of different creeds in this town; but they have a pastoral association and are strongly united in many good works, and peace is one of them. Send me the blank petitions and I will hustle."

Mr. O. B. T., Pataskala, Ohio, writes: "Send me copies with space for 300 names and I will see that it is circulated in the Presbyterian Church—perhaps it had better be 500 names."

A theological student of Bloomfield, N. J., writes enthusiastically of the world federation movement. "The message of peace which has appeared in the latest issue of the Christian Herald is the message of Christ," his letter declares. "With sincere hopes, I respond to your appeal to forward petitions to the President 'as fast as they are signed.' It is my privilege to have the petition signed by my fellow students. Success to you, Christian Herald, in this great, longed-for enterprise. May God bless the movement and bring it to pass."

Rev. D. S. Wahl, Edwardsville, Ill., writes: "I just read the appeal to President Wilson, and consider it a timely, sensible, God-given message. If every church will now act, how much misery America may prevent in the present war and in all the future years! Please send me a supply of blanks. I am pastor of a German M. E. church numbering about 200 members."

Mrs. R. L. Kirkwood, corresponding secretary of the Woman's Foreign Missionary Conference (M. E. Church, South), writes requesting 100 copies of the petition, to be placed in the hands of pastors of different churches.

"It is the grandest message of all!" writes M. L. S. S., Lebanon, Conn. "And what a message! What opportunity! What a privilege, too! It is the first dawn of a new day. Send me some petitions at once."

V. F. DeW., a business man of Seville, Ohio, writes for copies of the message and adds enthusiastically: "I will get busy at once on those petitions. I hope there will be millions of them sent in to the President."

The pastor of three churches, Rev. Thos. H. Ward, of Noble, Okla., writes for several copies of the petition and adds: "It is a step in the right direction. Anything to stop this preparing for conflict, and destruction of confidence between nations."

THE WIDOWS AND ORPHANS RELIEF FUND

Continued from page 42

[illegible]; Mrs. A B Lewis; Mrs. F H E Ross; Mr [illegible]; S S, Pa.; John C Du[illegible]; A I, Batavia, N Y; J E Thomas; Mrs [illegible]; M C C, Cooks; Mrs A Moses; [illegible]; A P, Monessen, Pa.; A Friend, Buffalo, N Y; E S Strong & Sister; Mrs Bazaarette View [illegible]; C & E, Boston; Theodore Hughes; Mr & [illegible]; Sister, Mrs Mary R Archbold.

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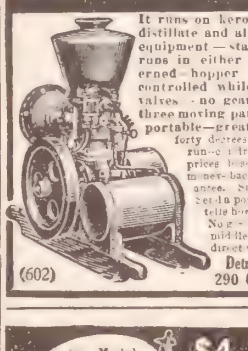

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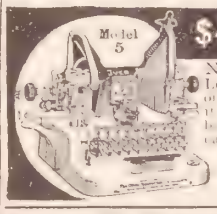

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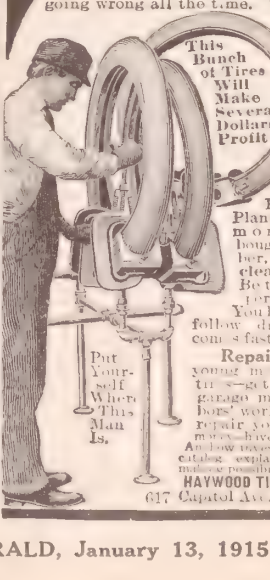

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ALOIS P. SWOBODA

1244 Aeolian Hall **New York City, N. Y.**

THE · CHRISTIAN · HERALD
A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PRACTICAL RELIEF WORK FOR EUROPE

BY THEODORE WATERS, Secretary of The Christian Herald

How the Committees Were Formed

THROUGH the kindness of Bishop J. C. Hartzell, the head of the Methodist Church of All Africa, the Christian Herald English Committee for the Relief of the Widows and rphans of the War in Europe had already been rmed. Its personnel is as follows: Dr. A. C. ixon, chairman; Earl Grey, Duchess of Marlrough, Sir Robert W. Perks, Mr. Selfridge.

As the Belgian refugees in England were being lartered as rapidly as possible among English milies throughout that island, and as the need in elgium was more immediately urgent, it was ought best to purchase a cargo of flour, peas and e, take it to Belgium and have it distributed ere under the auspices of a special committee.

In order to assure safe conduct for this cargo, so at it might not be seized by the English, French Germans, it was necessary to have it sent directly American Minister Henry Van yke in The Hague, where it ould be reconsigned to Ameri- n Minister Brand Whitlock in russels, from which point it ould be distributed throughout elgium.

So the way into Belgium lay rough Holland, and the most ailable port of entry at the ne of my visit was Rotterdam. I was in Rotterdam, while I was iting for the trans-shipment the cargo, that I came upon so ny miserable Belgian refugees ho had fled into this neutral untry on the approach of the erman forces. It was there at I saw men, women and chilen huddled together in the reining camps, in old factory ildings, even in the holds of rges. However beautiful Rotdam may be in summer, in nter, with its maze of canals ersecting all parts of the wn, it is a cold, damp and disal place. The plight of these or people was terrible. Holnd, suffering under the blight business stagnation, was unle to do more than look after r own poor. Nearly 500,000 fugees had quartered themves upon her, and the unsanitary conditions hich existed when I was there were the result of s sub-influx.

I have already written a description of the conditns as I found them. People needed food and thes, and it seemed that the most urgent thing to was to begin the formation of a committee, the hole organization of which might be completed by e time I got back from Belgium. Through the indness of Captain J. F. Lucey, I was introduced Mr. P. C. Jongeneel, an influential business man d banker who stood very high in the estimation of e community and who, giving up his ordinary purits, had worked practically day and night to furher the charity work of the American commission. r. Jongeneel threw himself into the work of formig a committee heart and soul. I left him to go Brussels, with the assurance that upon my reen he would have, if not the whole committee, at st the nucleus of one for me.

As I have already written, the road to Brussels s beset with danger, but it came to pass that I s able, late one Saturday afternoon, to consult th American Minister Brand Whitlock in the merican legation, and to invoke his assistance in rming the committee for the distribution of food r the widows and orphans throughout Belgium. e had felt that, as far as possible, it would be sirable to have our committees in these countries rmed of Evangelical clergymen. Mr. Whitlock t out a call for all such as had remained in Brussels up to that time. (It might be mentioned that most of the clergy in Belgium are of the Catholic faith.) There are comparatively few evangelical clergymen in Brussels, and to Mr. Whitlock's call but one responded, Rev. Kennedy Anet, who is the general secretary of the Christian Missionary Movement in Belgium.

Mr. Anet proved more than willing to undertake the work of administering funds, provided it could be done with the assistance and practically under the auspices of Minister Whitlock. The latter, whose father was a Methodist clergyman, is very much in sympathy with the Christian Herald work, and agreed to take it under his auspices, and if possible to enlarge the committee. However, his great efficiency in bringing about the consent of the various governments not to seize such food, and his executive ability in providing for the distribution of food sent into Belgium by Americans, may make a further extension of the committee unnecessary.

Photo by Earl Harrison, Special Staff Photographer

BELGIAN PEOPLE WAITING TO FORM IN LINE FOR FOOD SUPPLIES

At the close of this article is a most enlightening letter from Mr. Anet.

LEAVING the work in charge of Minister Whitlock, I proceeded to return to Holland for consultation with Mr. Jongeneel. During my absence Mr. Jongeneel had been working assiduously to form the committee, and the list was quite ready when I returned to Rotterdam. The committee is as follows:

Honorary Chairmen: Mr. Marshall Langhorne, American chargé d'affaires, The Hague; Baron de Fallon, Belgian ambassador, The Hague; Colonel S. Listoe, American consul general at Rotterdam; Mr. Edward Knight, Belgian vice-consul, Rotterdam.

Members: Professor J. F. Niermeyer, Utrecht, chairman; Rev. J. Bergman, Rotterdam; Rev. W. H. Stenfert-Kroese, Rotterdam; Rev. H. H. Coryton, Rotterdam; Captain J. F. Lucey, Rotterdam, manager of the American Commission for Relief in Belgium; Mr. Paul Rolin-Hymans, Rotterdam, member of the Comité National de Secours et d'Alimentation; Mr. P. C. Jongeneel, secretary and treasurer.

Mr. Jongeneel declared it his intention to use the organization of the Dutch Central Committee for Relief to Belgian and Other Victims of the War, of which he is a member, and also to consult the Belgian minister at The Hague with regard to the best methods of distribution.

In Berlin, Germany, I consulted with the officials of the American embassy, and with Pastor Siegmund-Schultze, who is the honorary secretary of the Churches Committee for Friendship. We had known of Mr. Schultze and his work for some time previously. He is very well known in church circles in Germany, and no hestitation was felt in making him chairman of the German Committee. Upon his advice, the personnel of the committee was determined upon as follows:

Chairman, Pastor Licentiat Siegmund-Schultze, secretary of the Churches Committee for Friendship; General Superintendent D. Lahusen, general superintendent of the Evangelical Church of Berlin; Geheimer Oberregierungsrat D. Nentwig, privy councilor of the Ministry of Education; Direktor D. Spiecker, president of the Central Body of Home Missions; Fräulein Gertrud Schwerdtfeger, secretary for the committee.

The above is the full list of the committee as made out at the time of my visit, but for operating throughout Germany other members will be added in different parts of the empire, particularly in Eastern Prussia, where the need is very great.

There was much more difficulty in forming the committee in Austria, where evangelical clergymen are not to be found so readily as they are in Germany. I consulted, in the first place, with American Ambassador Frederic C. Penfield, who was very kind and courteous and gave up much of his time to consideration of the necessities of the Christian Herald. He called in the assistance of Mr. Heingartner, who is vice-consul general in charge in Vienna, and who was most assiduous in his efforts to form a committee of evangelical ministers and others in sympathy with the Christian Herald Fund for the Relief of Widows and Orphans of the War in Europe. The committee, the headquarters of which are at Vienna I, Dorotheergasse 18, Vienna Evangelical Congregation, consists of:

President, Antonius Julius, pastor; vice-president I, Themessl Jakob, imperial councilor; vice-president II, Dr. Erwin Barta, I. R. professor; secretary I, Karl Ipolt, I. R. judicial councilor; secretary II, Klement Auer, civil service official; treasurer, Gustav Kaethner, director of the Evangelical Congregation; Rev. Josef Ploszek, Rev. Gustav Zwernemann, Mr. Eberhard Jergitsch, Mr. Ernst Kommerer, Mr. Heinrich Lutz, Mr. Leopold Raffelsberger, Mr. Franz Strasser.

The committee, in forwarding its formal acknowledgment of its existence to the Christian Herald, stated that it "gratefully appreciates the fact that in America also philanthropists have been found with open hearts and hands for the many unfortunates rendered destitute by the terrible war of nations now raging in Europe. The committee, which consists of representatives for the various provinces of the Empire of Austria, will accept with great pleasure the gifts tendered by generous hearts, and will gladly undertake their transmission to the persons for whom they are intended. May God bless givers and gifts alike."

Up to this writing it has not been possible to form committees in Russia, Servia, or Turkey, but efforts are being made through diplomatic and other channels to appoint committees in those countries.

AS SOON as these committees had been formed the Christian Herald arranged to have a proportionate amount of the general fund transmitted to each. Arrangements were made with the Broadway Trust Company for the transmission of moneys to the various committees. For instance, the following

was sent to the Rev. A. C. Dixon, D.D., Metropolitan Tabernacle, Newington Butts, London, E. C.:

Dear Dr. Dixon:

We take pleasure in confirming our cablegram to you of this date, as follows:

"New Year's greetings. Have deposited pounds sterling 2,057 in London and Southwestern Bank, Ltd., to credit of Christian Herald Committee for Widows and Orphans Relief, subject to your draft."

The above sum is the equivalent of $10,000. This sum has been appropriated for your committee, to be applied to relief work among the widows and orphans of the European War.

We will be glad to have you at your early convenience give some account of the operations of your committee, the publication of any extracts from which would be of general interest here. Very truly yours,

THE CHRISTIAN HERALD.

In the same way, 44,818 mark ($10,000) were forwarded to Pastor Siegmund-Schultze of the Berlin committee, and 55,555 kronen ($10,000) were transmitted to Gustav Kaethner, treasurer of the Austrian committee; the equivalent of ten thousand dollars were sent to Mr. P. C. Jongeneel, secretary and treasurer of the Christian Herald Committee in Holland, and 51,600 francs ($10,000) were transmitted to Pasteur Charles Wagner, chairman of the French committee; the sum total of food and money transmitted being therefore:

Christian Herald Belgian Relief Committee. Cargo of 600 tons of food distributed under U. S. Minister Whitlock's direction in Brussels, Antwerp, Louvain, Malines and other cities	$40,000
Christian Herald Holland Relief Committee (for Belgian refugees)	10,000
Christian Herald London Relief Committee	10,000
Christian Herald Paris Relief Committee	10,000
Christian Herald Berlin Relief Committee	10,000
Christian Herald Vienna Relief Committee	10,000
Total remittances to date	$90,000

Additional remittances will be made as fast as practicable.

Photo by Earl Harrison, Special Staff Photographer

THE SOLE WATER SUPPLY IN ANTWERP FOR DAYS

THE following is a translation of a letter from Rev. Kennedy Anet, from Brussels, November 24:

"I have just had the pleasure of meeting Mr. Theodore Waters, secretary of your honorable journal, and I wish to express to you and your readers the deep emotion I have experienced in learning through Mr. Waters the great feeling of generosity of the Christians of the United States in behalf of our Belgian people, millions and millions of whom are in the most desperate misery. Misery conditions are always great and they will be greater as the winter comes.

"Even in Brussels, where the well-to-do class see their resources diminish, and consequently have a hard time to do just what they would like and what they should do to help those who are without any resources, the situation is very sad, and will still become worse; they do a great deal and with great generosity for the working class, the greater part of whom are without work, for the women whose husbands are in the war, for the widows and orphans who are many already, for many people of the well-to-do classes, but who are now in poverty because they are either out of employment or their incomes have greatly diminished (clerks, commission salesmen, merchants, young ladies employed in the stores, etc.). I know some dreadful instances, and evidently very few in comparison with the real number of them, and I can't mention them all.

"Here are two examples: My wife found the other day a lady whose dress did not show her poverty, and who offered to sell her some potatoes. She was a lawyer's wife, and became a peddler to supply the needs of her large family. The day before yesterday I saw a young man, sick-looking, crying newspapers, few of which he could sell. I engaged in conversation with him, and found that he was a traveling salesman of a very important concern, and the firm had to dismiss him on account of the lack of business.

"But poverty in Brussels is nothing in comparison with what exists in the country and the industrial towns. There is lack of bread and of money to buy it with, even if there should be any.

"There are miners that walk from four to five leagues a day to get the bread in the towns and little villages, where they get help with great difficulty. There are hundreds, if not thousands of people in different parts of Belgium who are without shelter, without resources, ruined almost without clothes. The ministers of our Protestant Evangelist churches tell me that they don't know how they will be able to relieve the people, and more than one of the give to this cause a large part their salaries, while they are not su if they will receive their salaries t following month, because we are ou selves at the end of our resource Our church, independent of t state, is sustained by the gifts fro the members, and by the generosi from abroad. It is not necessary state that these gifts have either d creased or are missing entirely. W don't know how we are going to pr vide for the needs of our Protesta Orphanage that shelters forty bo and girls, and that, alas, will have receive new orphans.

"But I cannot abuse the hospitali of your paper. The little that I ha said is enough to make you realize t gratitude that I feel towards t Christians of the United States. wish to express this gratitude, n only in my own name, but in t names of all my colleagues and o churches, and nobody will contrad me if I say in the names of all o people. God bless the Christians the United States for their charit Allow me to tell them, quoting t words of the apostle Paul to t Corinthians: 'And God is able make all grace abound toward yo (You and the people of the Unit States.) II Cor. 9: 8, 11. In prayer meeting that we had yest day we thanked God while thinking of you.

"I cannot close this letter that expresses, althou imperfectly, our emotion and our gratitude, wit out saying how own town and our people feel gra ful towards his excellency, M. Brand Whitlock, yo distinguished minister to Belgium, for all that is doing in connection with his excellency t Marquis of Villalobar, the minister from Spain.

"Accept, dear sir, for yourself, for the readers the Christian Herald and for the Christians of t United States, my cordial greetings and my war est thanks. Yours devotedly,

"KENNEDY ANET,

"Minister and General Secretary of the Belgi Christian Missionary Church."

Photo by Earl Harrison, Special Staff Photographer

BEFORE THEIR NEW HOME

Photo by Earl Harrison, Special Staff Photographer

MAKING THE BEST OF IT

EVANGELIST SUNDAY STORMS PHILADELPHIA

THE broad streets of the City of Churches were brilliant with sunlight on New Year's Day, and gay with a vast festival crowd, which gave hilarious salute to the grotesque figures that composed a parade of revelry, headed by an absurd band, marching through the principal thoroughfares. For four miles the streets were lined with careless multitudes, intent on celebrating New Year's with all the circumstance of fun and frolic.

Two days later, the first Sunday of the New Year, the same multitudes thronged into the huge wooden tabernacle, built especially for the occasion (a picture of which appeared in a recent issue of the Christian Herald), to hear Evangelist Sunday at the opening sessions of the ten weeks' campaign for which preparations had been under way a long time. The press of that city states that 50,000 people heard the evangelist on the opening day and that 10,000 others were turned away.

So Philadelphia is now in the throes of perhaps the greatest revival of its history. The rude tabernacle, built to hold 20,000 people, is being packed every night, and some days twice. Church-goers are valiantly struggling with out-and-out sinners at the entrances to the building, not to force them in to hear the truth, but to get in ahead of them if possible. For once at least the irreverent of Philadelphia are willingly going to church. With a wide variety of emotions the faithful adherents of all the Protestant organizations are sitting in a joint assembly to hear the word of God preached in a manner and a language wholly new to them. Underneath it all, through it all and above it all is the heart-prayer of the Church of Jesus Christ in Philadelphia that this remarkable campaign shall bring Philadelphia to its knees before God first, and then on its feet for service for him thereafter.

One of the great surprises occurred right at the beginning, at the first Tuesday night prayer meeting. There were 15,000 people at the afternoon session and nearly 20,000 at nig according to the reports, and clergymen were present in the ev ing. The evangelist, with custom abruptness, merged his energetic t into a prayer without notice to hearers, and before he had finished petition the building resounded ag and again with applause. It rather startling to many in the au ence to hear in a prayer to God s expressions as this: "Bless the n who's just been elected superintend of schools—what's his name—oh, Jacobs"; and in reference to church body, the expression, "The a fine bunch, Lord." "Don't miss a body, Jesus, from the mayor to man who sweeps the streets," pra Billy Sunday.

A TOURIST'S IMPRESSIONS OF CENTRAL AMERICA

BY LLOYD LOGAN

MONUMENT OF A PREHISTORIC RACE

I SAILED from New Orleans on a splendidly equipped fruit boat, carrying a general cargo. These boats carry immense quantities of bananas on their trips to Europe, having refrigerator plant on board, their usual route being Central America, Panama Canal, thence to Southampton via Jamaica. Sailing through Southern seas, in due time Yucatan was sighted, its picturesque, rugged coast clad with great forests of mahogany, ramilla, logwood, and other dyewoods. The coast is dotted with countless keys. There are numerous lighthouses and beacon lights all along the shore.

Yucatan is part of the Mexican republic. In far ancient times when the kings of the Mayas ruled in Yucatan they erected many magnificent temples. Perhaps of all Central America the Mayas reached the highest point of civilization. The population of the country today, to a great extent, are their descendants. That these palaces and enormous buildings were splendid conception is evidenced by the interesting ruins. We occasionally spied these ruins along the coast. They are a paradise for archeologists, as comparatively little is known about them.

As we drew near Belize, British Honduras, we passed dozens of little islands covered with cocoanut palms, some apparently not more than two feet out of the water. Occasionally on these we saw native huts, on others very pretty houses which are used as summer resorts by the richer people of Belize.

We anchored about one half mile from shore. Native stevedores, possibly thirty, came on barges to unload the freight. They arranged a furnace in the forward part of their boats, prepared their own meals, and ate at any time, apparently having no regular dinner hour. Though they spoke English after a fashion, they chattered so that we could understand them. This was an opportunity to see the Caribs, who are so very black that they resemble the American negro. They live only on the seacoast, never venturing to penetrate into the interior. Their bodies above their waists were spotted white, which, according to the native tradition, is due to their eating raw fish.

Landing, we hired a carriage and drove all through the very narrow, dirty crooked streets that wind in and out among the palms. The English police may be recognized by their uniforms. There is the governor's house, churches, schools, and hospital. Immense quantities of mahogany form the chief export.

After Belize we touched at Puerto Barrios, a port of entry and delivery. Here it was dismal and unattractive. Besides the native huts along the narrow winding streets or alleys, there are only three buildings of any size, the custom house, a hotel, and a business office. Upon entering the latter to exchange some money, I made an interesting discovery. The native currency was so badly depreciated that $20 of my own money brought me $365. I spent the night and had breakfast at the one hotel, and received a bill for $27. The discount varies all of the time, and is different in different places.

A dramatic incident occurred just as the boat was landing. A little Spanish-speaking native girl, a Carib, was playing on the dock with a machete. Again and again she would lift up the huge, unwieldly knife, and twirl it around and around. There was danger in every movement. With horrified fascination all eyes were riveted on her. Her arm, I suppose, became suddenly exhausted. Down came the machete, and cut off the thumb of one hand.

The child screamed. One passenger fainted. Several of us hastened to the child's assistance. She repulsed every overture of friendliness. She refused to be consoled. With wonderful calmness she picked up her thumb, put it in her pocket, and ran away, to the consternation of every one. At the hotel we discussed the matter with the American doctor. He assured us it would soon be too late to graft the thumb on. A few volunteered to find the child, no easy matter in that labyrinth of tangled alleyways. In about an hour she was found, but it was very hard to persuade her to come to the hotel. She had kept the thumb in her pocket all of this time. The doctor washed the wound, and placed the thumb in position.

If it healed successfully, here was an opportunity to achieve renown, as almost an hour and a half had elapsed since the accident. The next morning she returned.

"It seems to be all right." The doctor spoke thoughtfully, after a careful examination. "Should blood poisoning set in, though, she will probably lose her entire arm, if not her life."

He hesitated. Up and down the floor he walked. Would it not be worth the while to take the chance, when it would place his name among the few? If he failed, who would know? "The drama of life is not in the circumstance, but in the soul." Again he examined the little hand with the greatest care, and removed the thumb.

Guatemala! "The land covered with trees." A veritable truth. Millions of acres of these magnificent forests abound in mahogany.

I left Puerto Barrios for the Rio Dulce, "sweet water," which empties into the Caribbean Sea at Livingston, a port of entry and delivery, only about twelve miles from Puerto Barrios. I found that the steamer, an open boat with an awning, had an informal schedule of its own. No one could tell within three hours its time of arrival or departure. Sometimes we ran close enough to the shore to see the Caribs and Indians fishing from canoes, which were cut out of one solid piece of mahogany. They smiled and bowed, but none spoke. Some canoes were carrying wood. There were hundreds of these canoes.

Sometimes we saw the Indian women, who were quite beautiful, generally rather short, but well built, and with very long, coal-black hair. They were barefoot. Some wore a coat, most of them nothing above their waists. Their skirts were bright blue or red. These skirts were originally woven by the natives themselves, who used dyes of their own manufacture. English manufacturers now make all skirtings so much cheaper that the most of them are now imported. This particular race of Indians is fast dying out.

THERE were dozens of Carib boys swimming around the docks. They were remarkably agile in the water. We walked up a steep hill to the hotel, an Indian girl carrying my grip to my room. Many buzzards ran in front; as a first impression, it was most peculiar. There were soldiers everywhere; it seemed as if you could hear the bugle call every ten minutes.

As it happened to be market-day, there were countless venders, under umbrellas and shades, selling innumerable native drinks, cigars, candies, cookies, and hot tamales. I bought a hot tamale, but did not have the change. "Oh, pay me tomorrow," the vender said informally, passing to the next customer.

We started at three the next morning to go up the Rio Dulce. The river runs between mountains for miles. No vegetation in a place meant that there had been a landslide, otherwise the growth was thick beyond description. There were vast numbers of mahogany and rosewood trees.

After a few hours' sail we came to a sharp turn, the ruins of an old Spanish fort frowning upon us. Then the river widened to a beautiful lake full of fish, wonderful birds flying all above. The macaws especially attracted my attention. These beautiful scarlet birds, with great wings of blue and yellow, are a gorgeous sight when in whole flocks they swoop down from some great height in the dazzling sunlight; they are powerful flyers. Great numbers of aquatic birds on every river and lake are a peculiar characteristic of all Central America.

The scenic beauty of the place was uncultivated, unadorned, by human hands, just as nature planned it. On the side of this lake was the end of my trip. My destination was a banana plantation. Every one stopped work at the arrival of the steamer, as that was an event. A forty-foot launch brought the regular mails. Barges towed by dug-outs came every other week for bananas. It had been six months since the owner of this plantation had even seen any English-speaking people. Neighbors were thirty miles here or forty miles there; only one house was comparatively near them. But such conditions will now, in all probability, soon disappear in the coming development of Central America. The opening of the Panama Canal makes accessible the great mines of Costa Rica, Nicaragua, and Guatemala, and we may expect to see Central America once more an important source of precious metals.

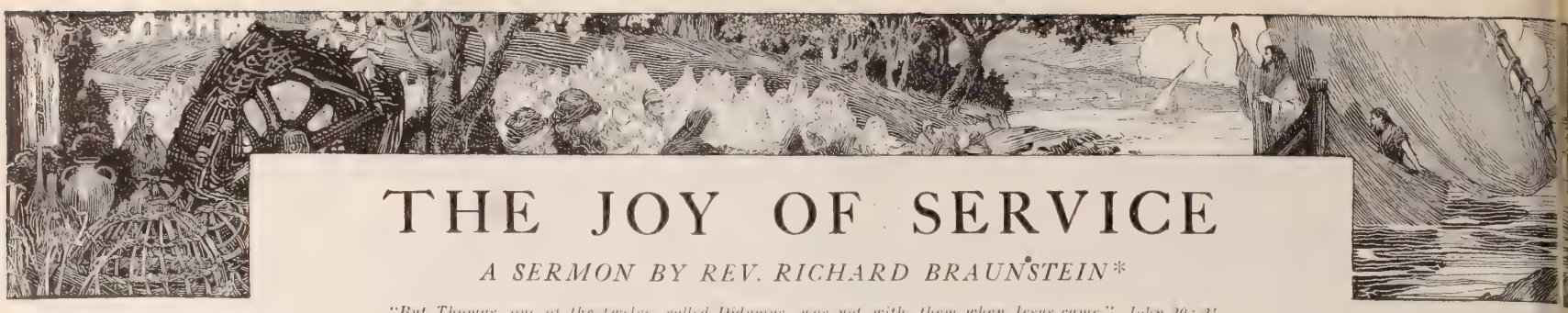
RUINS THAT SHOW ANCIENT USE OF THE ARCH

It is hard to realize the great solitude of this plantation. There were no cows or horses. Beef was a luxury. Turkeys and chickens formed the principal meat diet, and were prepared differently from any way that Americans use them. There were eleven house servants, no Caribs as it was too far inland. These servants are almost slaves, held under the peonage system. Native huts have no floors. The beds are a skin, stretched taut. Everything was retarded, no progression anywhere. Once in a long while they have cane juice as a great treat.

I took some pictures of boys, who were very much interested. A woman saw the picture. She hurried to me, to plead with me that I would make one of her baby that had died. She insisted that she could borrow a baby, and that I could make the picture look like her child. Would I please do so?

The natives were so grateful for the simple gifts that I bestowed upon them that they pressed me to accept in return something of theirs; a calabash, carved and stained; an eating-vessel in three compartments carved out of one solid piece of mahogany.

As I was leaving a canoe arrived, having come four or five miles to buy ten cents' worth of lye to boil corn in. There were five women and three children in the party. The canoe was very tippy. There was a peculiar charm in the natural poise and graceful way in which they handled it. As I left the shore, farther and farther away, I could hear their musical laughter, adding joyous life to this last impression of beautiful Central America.



THE JOY OF SERVICE

*A SERMON BY REV. RICHARD BRAUNSTEIN**

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." John 20: 24

ON THE evening of Christ's resurrection day, when the disciples met to sorrow over their absent Lord, Jesus suddenly appeared among them and turned their sadness into joy. *But one who ought to have been there was absent.* He was a man of prominence among the disciples. He was "one of the twelve." Why he was not present we are not told, but that he lost much by his absence we may be sure. The other disciples were made glad by the sight of Jesus and by the joy that accompanied his presence. They received special instruction from him on subjects of vital importance to the kingdom. They obtained his blessing and received the Holy Spirit. But Thomas was not with them, and he therefore missed the light and peace and joy which the presence of Jesus brought at that time. Thomas also missed the gift of the Spirit which made the other disciples so strong, and which fitted them to do such splendid work when they went forth freighted with the message of divine love, and by their preaching turned the world upside down.

Thomas may be regarded as a *representative member of the church.* There are many today who act just as Thomas did. They are the problem of our church life. They are not with the brethren when the Master comes. The absent disciples retard the progress of the kingdom. When the united army of God meets for inspiration and instruction, all forward movements are delayed because the ranks are depleted. Instead of spasmodic bursts of enthusiasm in first one section or another every Sunday should be a "go-to-church Sunday."

Two Kinds

THERE are two kinds of religious life after conversion, one or the other of which is adopted by every Christian, and by some both are tried at different times. One is to observe simply the external proprieties of religion, attend church once or twice on Sunday, occasionally partake of the Lord's Supper and endeavor so to live as to avoid bringing reproach on the church by un-Christian habits and practices. Many, sad to relate, look on this as the sum total of Christianity, and never advance a step beyond it. The other mode adds to this efforts after a high degree of spiritual life and a faithful attendance on the means of grace. Those who pursue the former course are often very much like Thomas in one respect. They are absent when Jesus comes, and they are great losers by it. They miss the blessings which the Master is ever ready to bestow upon the two or three, or more as the case may be, who meet in his name. They miss the strength which those blessings afford to the recipients. Thus they are poorly prepared to meet the issues and assaults of spiritual foes. After a time religious coldness and indifference result. Their piety may have outward forms and beauty—so has a polished statue—but it does not throb with life and virility.

Neglect is ruination. Let the merchant neglect his business, and he will soon close his doors. Let the sick man neglect to send for medical aid, and he is on the road to death. Let the man in the boat drifting with the current take his bearings as he nears the rapids else he will be lost. Cæsar received a letter warning him of a plot to take his life. Cæsar said, "I will read this letter tomorrow." He never had an opportunity to read that letter. Our time is brief. In the midst of life we are in death. Today is the day of days. Tomorrow may not dawn. Neglect is contagious. The example of absentees, especially the absence of those in official relation, is followed by others until all the spiritual interests are left in the hands of a few. When they meet Jesus is with them, and they are filled with his peace and the Spirit.

Rev. Edward Judson, son of the famous Baptist missionary, addressing the graduating class of Crozer Seminary, said: "All rich living is conditioned upon voluntary servitude. You can find illustrations in so many fields of life. The shepherd on the moor taking care of his sheep. You say he owns the sheep; but no, the sheep own the shepherd. If you are doing nothing but keeping pigeons, if you keep them successfully, you have to be their slave. The mother of a child is the slave of the child. The doctor to be a successful physician must be a slave to his patients. The teacher is a slave to the student. The minister is a slave to the church."

Belonging

CARRYING this thought into our theme, we may say that people speak truer than they think when they say: "I belong to the Methodist Church," or "I belong to the Presbyterian Church," or "I belong to such a denomination." They *do.* They belong to their church body and soul. When they joined the ranks they promised to be true, and serve them with their best interests. To be the kind of church members the Master would have them be, they must be the slaves of the particular denomination to which they belong. This is but another way of saying and illustrating what Jesus meant when he said: "He who would be great among you, let him be your minister." And he showed us by his wonderful life what he meant when he said: "The Son of Man come not to be ministered unto but to minister." This should be the law of every life. This is the law of life which makes men and women successful in other walks: the man in public life, the merchant on the corner, the village postmaster, the foreign missionary, the church officer, the housewife, the humble churchgoer.

All successful living is summed up in that word *service.* It takes character and consecration to get into the habit of servitude. Would you be great? Then you must minister. Would you be a great Christian? Then you must give yourself up to the principles that make for greatness in the energetics of the kingdom. The world was never so much in need of great church members as it is today. The church was never in need of a devoted membership as it is today.

Would you join the great company of men and women who are doing things worth while? Would you take your place in the ranks of toilers who are devout, devoted, earnest, manly, womanly, preaching Christ and illustrating his Gospel by their deeds? Would you take a hand in the renaissance of religion, for your own sake, your country's sake, for the sake of the future of the land and for the realization of the kingdom of God in the hearts of men? Never before was there such an opportunity to be something and to do something. There is a place for every one.

In a battle not long ago, a commander of a battalion came up to his superior and said: "Where shall I go with my men?" The superior answered: "Oh, go anywhere you like; there is good fighting all along the line." "Ye who are on the Lord's side, now serve him!" Can you sing? Then your place is in the choir. Can you teach a class in the Sunday school? Then you know where you are needed. Have you a sympathetic heart and are you sorry for the world's poor and needy? Then you shall be given a place among those who go about doing good. Are you gifted in organization? There are departments that are waiting for you to serve them. Are you gifted in prayer? The age needs a praying church. If Jesus has touched your heart and made it pure, so that you can see God, then you owe to the world your testimony. Do you love to hear the Gospel preached so that you are an eloquent hearer? Then you can be in your place on Sunday, and at the prayer meeting. The fact that you are on your way to the house of God is a good example to those who remain at home. You can swell the ranks by your presence. Your interest will be an inspiration to the minister. There is enthusiasm in numbers. The heart of many a man in the pulpit fails because the people do not rally around him. Empty pews, though of carved oak and cushioned, are depressing.

With a Mind to Do

THE age requires that the church impart the influence of light in darkness, leaven in flour, salt in corruption, peace in conflict, balm in sickness, comfort in sorrow and love in life. The age needs an active church. Not the church at play; not the church at feast or at rest, but the church at work. An inspirer of men, lifting the fallen, a witness for Christ, a winner of souls. A model for a working church is furnished by the returned Hebrews, building the walls of the temple and city. Men and women in our churches should be builders. Christians are the true builders. Nehemiah in speaking about the consecrated brethren who built so splendidly said "the people had a mind to work." The brethren today with their minds in Christ Jesus will work.

Christian activity is not a sentiment, but a c We believe there would be more frequent rev were it not for the absent disciples. Instea making part of the motive power of the church are a dead weight which the church is compell carry. All over the land today churches that weak are going down beneath the burden. army has enlisted for service, but it is mar time on dress parade instead of going into ba They are singing, "The Son of God goes fort war, a kingly crown to gain." But they are "following in his train." The king's busines quires haste.

The enemy is never idle. Men and women w hearts beat high in the joy of service; who ar terested in moral reform; who believe that church is not out of date, decadent or dead; believe that the Gospel is a ringing message has power to save; who believe that Jesus is a Personality, and not an ideal conceived in brains and highly inflated imaginations of the evangelists; who believe that Jesus is the same terday, today and tomorrow." Such people the power to close the saloon and house of ill-f make the Sabbath a real rest and worship da stead of a holiday; such people have the pow preserve our youth, keep sweet and pure the at phere of the home, pass kinder economic and s laws, manufacture ideals, build standards and t the multitudes of unchurched to concentrate th fections upon those things "which matter m Such men and women by holding up the Son of will enable a world dying in sin to see its Lord Saviour and live.

Consecration is the subtle fusion of the wo and his task, the union of work and worker, wit which nothing of value or permanence is ever A French officer was wounded in the region of heart in the battle of Waterloo. As the surgeon probing with his needle the soldier said: "A deeper, doctor, and you will find a picture of emperor." The church will succeed when the diers of Christ have a picture of their Leade graved upon their hearts. A divided love mea divided service. It takes all of a man all of his to be a good soldier. Wonderful that metapho Paul's when summing up his life he said: "I fought a good fight!" We have been reading bated breath, concerning the details of the *great* in Europe. We have been told that this will be last great war. Let us sincerely hope that will no longer clash swords. But let us also cont the "great war" of the organized forces of Cl tianity against evil. Let every man, woman child enlist. This is a war in which lives will n taken but in which lives will be saved. It will be a war of humanity against humanity. It wi a war of humanity against the inhuman. Man wage battle against the beast. The kingdon heaven will be won. Jesus shall be made king. church militant shall have become the church umphant, and "the gates of hell shall not pre against it."

The Field

THERE are multitudes today who are stan at the crossroads. Doubting, like Thomas, are asking to see the evidences of the risen Savi For them the Master stands waiting to reveal h self. The evidences are everywhere. They ca felt in the rising tide of religion. Missionaries going into fields of service at home and abroad. sound of a consecrated hammer is being heard in land. The highways are being made resplen with church buildings. Hospitals with open d are standing waiting to give relief. Schools libraries are being founded. A new era of consci is stealing upon the land like the breath of an vancing summer. A changing order for the goo mankind is coming. Souls are being saved. Men ashamed to do the things today they did yester The halls of legislation have been touched by Holy Spirit and better laws are being enacted. races are coming together. We are each oth keepers. The world is learning that the Cros Jesus was not in vain, but a divine necessity. love of God in giving his Son is moving me compassion. The sacrifice of Jesus is resto

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

The Sin of Prayerlessness

SUNDAY, January 24. I Samuel 12: 23. *"God forbid that I should sin against the Lord in ceasing to pray for you."* How few of us have placed prayerlessness among our possible sins. And how even fewer have placed the omission of pray for others in the black list of sins against the holy Lord. We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relationship, broadens and deepens the ministry and obligation of prayer! My needy brother has a right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battle of life. My prayers for him are part of his army. I control one of his vital equipment. Without my cooperation in prayer he is weakened and maimed. If I refuse him my prayers I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual duties, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against him.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital. I am helping him to mobilize his spiritual forces. I am sending him army corps enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph. J. H. J.

Our Home Life Under God's Care

MONDAY, January 25. Isaiah 4: 2-6. *"The Lord will create over every dwelling-place* [margin] *in Zion a cloud and smoke by day, and the shining of a flaming fire by night."* This imagery is, of course, borrowed from the narrative of the Exodus, when the pillar of cloud rested on the holy place. To convey to Israel the true idea of holiness it was necessary to have special places, ceremonies and hours in which God was worshiped. These were separated from the ordinary scenes and avocations of daily life. There was a severe contrast and severance between the sacred and the secular, the holy and ordinary, the tabernacle with its services and the common life of the people. But Isaiah foresaw the time when this distinction would be abolished, and every home would be a holy place, every family a priesthood, every act sacred. Then life would be lived under the canopy of God's love, and in the darkest hour of the world's midnight there would be light in the tents of his people. Let us lift our home life to this level! There should be no room in the tabernacle, in the proximity of that sublime symbol, for anything unseemly, unworthy, unclean, or impure. The thought of God's presence was enough to banish such intruders and fill the happy occupants with serenity and joy. Blessed are they that dwell in thy courts!" "I will dwell in the house of the Lord forever." "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts!" Pray and strive that your home may never drive from it the brooding cloud of God's gracious love and care. F. B. M.

Dealing with Slander and Detraction

TUESDAY, January 26. Nehemiah 6: 6. *"It is reported . . . and Gashmu saith it."* Gashmu is not a great Bible character. His name occurs but twice in Scripture: once in this chapter, at the beginning, where he is spoken of as Gashmu the Arabian, and again in the language of Sanballat, where he is quoted, who uses Gashmu's words to confirm the slander against the prophet Jeremiah: "It is reported that you are going to rebel against the king, as Gashmu saith it." As usually happens with slanderers and gossips, Gashmu is forgotten, if any one never remembered him, and Nehemiah, the slandered prophet, is immortal.

Nehemiah treated this false accusation with utter disregard. He did not rail and fight and raise a lot of dust. He just trusted God and went on about his work.

The Bible teaches that it is not the most successful course to bother about slanderers and those who bear false witness against their neighbors. Jesus' method was to point to his works as answer. "As a sheep before his shearers is dumb, so he openeth not his mouth." We are told how Frederick the Great, while riding through Berlin, discovered a crowd examining something on the wall. Upon nearer approach he found that it was a most disrespectful caricature of himself, and it was written so high that no one could tear it down. The crowd, upon seeing their monarch approach, anticipated a scene of passion on his part. Frederick looked at the picture, read the vile slander, and turning to a servant said, "Place it lower so that all may read it," then calmly rode away. In the cheer that broke from the crowd the famous hero of Silesia won his greatest victory. He had conquered himself and proved himself greater than his slanderer.

Let me remember today that it is not what Gashmu saith, or what some enemy saith, or what the world saith, but *what the Lord saith* that is the thing that counts. The man who is right with God can afford to bide his time, and "let them say."

C. S. C.

The Vision Comes to Lowly and Humble Hearts

WEDNESDAY, January 27. John 2: 1-11. *"But the servants which had drawn the water knew."* Apparently *they* alone knew. The ruler of the feast didn't know, nor the wedded pair, nor the guests, nor the disciples. Perhaps Mary guessed, but only the servants *knew;* and they knew because they had obeyed. When, in a low and gentle whisper, the Master bade them fill the water jars with water, with hearty alacrity as though they knew what was coming, they filled them up *to the brim.* And when he again asked them to take some of it to the ruler of the feast, they never for a moment supposed that he was sending them on a fool's errand. They *knew* that it could not be water which they would have to carry. It was impossible to suppose that he would expose them to ridicule or rebuke; and as they dipped the cup into the great stone flagon, just filled with water, they expected it to be wine.

We may take great comfort here. We also are servants, serving at the great table of human joys, griefs or needs. We may have no vision beyond the common round, the daily task of duty; and yet, as we serve and obey, the gleams of the Eternal and Infinite may be granted to us, which they miss who sit at life's board, and to whom the wine of life is granted. Lowly and humble souls may see great sights, which are hidden from the wise and prudent; and some day they will hear Christ say, "No longer servants, but I have called you friends," and he will gird himself and serve them. F. B. M.

Tolerance the Stamp of Soul Greatness

THURSDAY, January 28. Matthew 7: 3." *"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"* Jesus was the most tolerant soul in history. His sympathy with men was greater because he could see farther than others into men's motives. When the disciples showed their littleness, Christ always came forward with his greatness of tolerant love, calling forth by his confidence in men traits that would have been silent or sullen before suspicion or intolerance.

Tolerance is the characteristic of big souls. It recognizes that we see in part; it never judges harshly. Like love of which it is a part, it believeth all things, it hopeth all things. The tolerant man sees the good before the evil in men, and its doctrine is suggested in the word of Robert Louis Stevenson, who said: "We can all be angry with our neighbor; what we want is not to be shown his defects, of which we are too conscious, but his merits, to which we are too blind."

Tolerance is the passive side of love. The East Indians conceive of God as both father and mother; tolerance is the mother side of God.

I visited the night court in New York, where poor, broken humanity comes up, night after night, to meet the judge of the court. One by one the manifest wrongdoers were dealt their sentences and passed in sad procession through the tragic door into the jail. Then a woman appeared, the very picture of regret; her misdemeanor was read to her and the judge said, "Did you speak these words and commit these acts?" "Yes, your Honor, I did," said the woman. "Why?" asked the judge. "I suppose it was because of my bad temper," said the woman sadly. The judge questioned her a bit farther, then said, "I am going to let you off this time. Please don't do it again. You can go." A thrill ran through the audience of curious spectators. The eyes of women and of strong men glistened with the quick, impulsive tears that answer unsought the vision of things big and generous. A discerning judge had seen deeper than the act. Judgment was mixed with tolerance, with mercy.

Thus God judges us in love—in tolerance divine. Shall we be less tolerant with our fellow men than is our God with us? C. S. C.

The Secret of Nearness to God

FRIDAY, January 29. Ephesians 2: 11-22. *"Made nigh in the blood of Christ."* We have not to try to get nigh, we *are nigh.* Esther the queen, before she dared enter the presence of the king, called for a fast of three days and nights, and then had to stand in the court of the king's house, on the chance of the golden scepter being extended to her. But no such formalities or delays are interposed between us and our Father. By the sacrifice and death of our Lord, God has in him put away every barrier between us and himself. There is absolutely no formality to be observed, save that we have confessed and put away known sin, and have put on that raiment of white robes which, to use the expressive language of the Apocalypse, have been washed in the blood of the Lamb. Thus arrayed, with the kiss of forgiveness on our cheek, the ring of never-ending love on our fingers, and the shoes of loving obedience on our feet, we may come with boldness to the throne of grace, to obtain mercy and find grace to help us in our time of need.

The one important matter is not only to believe *generally* that we have access by the One Spirit to the Father; but to believe *particularly* and act upon it. Do not try to *feel* the nearness, but affirm it and act upon it. The way into the Holiest is open, but you must enter it for yourself; and as you do so, you will realize your nearness to God, and you will perceive that you are one with all others who draw nigh.

So near, so very near to God,
I cannot nearer be;
For, in the person of his Son,
I am as near as he.

F. B. M.

Drawing Men to Christ

SATURDAY, January 30. John 1: 42. *"And he brought him to Jesus."* When Andrew brought Simon Peter, his brother, to Christ he performed the noblest action of his life. He became the preacher by proxy at Pentecost. He lived in the wonderful career of the great apostle. He wrote and spoke through his brother. Should we not often say to our friends out of Christ, "Come and see him. He has saved me; he will save you. We have found him of whom Moses and the prophets wrote. Everlasting is his dwelling place, heaven his home and love for humanity his passion."

When Senator Dolliver's father was visiting him in Washington city the aged man was introduced to the Italian ambassador. During the conversation Mr. Dolliver said to him, "How is your soul?" Then he quickly explained his question, saying, "Are you a Christian?" The ambassador replied, "I am a Roman Catholic." Mr. Dolliver, soon after, at the age of ninety years, passed home to God. The ambassador was the first person to bring a floral offering for the funeral. He asked to look upon the silent face of the deceased with the relatives, for he remarked, with tears in his eyes, "Mr. Dolliver was the only one who ever said to me, 'How is your soul?'" What a good watchword that would be for Christian people everywhere. E. W. C.

The Joy of Service

Continued from preceding page

men to a deeper devotion. Prodigals are coming home. We are standing in the doorway of that new era when all the world shall sing the "new song," and when the hosts who at present know not God shall attune their faith to the music of the "Name which is above every name." Then may it be said to them as Jesus said to Thomas: "Because thou hast seen, thou hast believed; blessed are they that have not seen, and yet have believed."

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic, staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE dramatic event of the first week of the new year has been the sinking of another British battleship, by either a mine or submarine, probably the latter. The victim in the present case was the Formidable of the pre-dreadnought type, and the scene of the catastrophe was somewhere off the East Devon coast. The British admiralty did not, in its announcement of the disaster, give the exact locality, but we are informed from Berlin that it took place near Plymouth.

The vessel was a sister ship to the Bulwark, which blew up some weeks ago at Sheerness, and though of an old type, was still capable of rendering service of value. The loss of life is not known absolutely, but is in the neighborhood of 550.

This brings the total British naval losses since the beginning of the war to this date up to about 5,700, or about 2,000 more than those of the Germans. This is a very small loss, all things considered, but in a navy losses are more important than in an army, for the reason that sailors trained to naval routine and duties are more difficult to replace than army privates, to say nothing of officers.

Through the mediation of the Pope the warring nations have agreed to exchange such prisoners as they may have who are no longer capable of rejoining the army, and this exchange is about to begin, under the auspices of the Geneva Bureau of Prisoners of War.

The Germans claim to have had at the end of the year in their prisoners' camps (excluding interned civilians and prisoners in transit from the front), 3,459 French officers and 215,905 men; 3,575 Russian officers and 306,290 men; 612 Belgian officers and 36,852 men; 492 British officers and 18,828 men; a total of 586,013.

Russia claims to hold as prisoners of war 1,149 German officers and 134,709 men, while France and England, between them, claim to hold about 135,000 Germans of all ranks.

There are really no reliable figures concerning the Austrian prisoners; Russia claims to have 221,000 Austrians, and Austria also claims to have 165,000 Russians, but I am rather skeptical as to the reasonable exactness of these figures.

The British government has replied to the protest of the United States against interference of war vessels with neutral marine vessels and their cargoes. The answer is signed by Sir Edward Grey, British secretary of state for foreign affairs, and was cabled by Ambassador Page from London January 7. Its tone is said to be conciliatory, and while defending the policy of England as to seizure of suspected ships, suggests that the British Government will be glad to agree with our government upon some plan by which mistakes can be avoided and neutral owners of ships and cargoes fully insured against injury. The note is preliminary to a reply in full detail.

Greece, it is said on seemingly good authority, has called up all her army reserves both at home and abroad, the latter being required to report to the colors by March 1. This action on the part of Greece has caused great uneasiness in Bulgaria, and the Bulgarians are apparently preparing for the worst. The treaty which terminated the second Balkan war satisfied none of the contending countries and left great bitterness, particularly between Greece and Bulgaria.

It will not be surprising at any date, but a little nearer the spring, to see these two countries at war. If this comes to pass it will probably involve Rumania as well, and possibly Italy. Spain and Switzerland seem to be among the very small number of European countries which will tainly be able to keep out of the permanently.

It is said to be understood tha soon as the weather is settled Allies will land an army at some in Denmark and make a land a on the Kiel Canal, which is the to Germany's naval power. Pres is being put on Japan to send t to Europe, but unless she gets a high price for such action it is d ful whether she will do so.

The Karlsruhe and the Dre have so far succeeded in compl eluding their pursuers and have parently vanished from the ocean all probability they have taken re in some very out-of-the-way place will not again be heard of until end of the war, though this, of co is only surmise.

The name of Garibaldi, the he Italian unity, has been represente this war by his grandsons, wh ganized a legion of Italian volun to aid the French cause. One g son was killed about two months and on December 30 another, B fell.

Among other interesting n events of the last week has beer complete return of the French go ment to Paris.

Persia, not as a nation, for P hardly exists as that, but as an a gation of separate tribes, the mos portant of which is the Jurds, has her lot with the Turks. During past week there has been consider fighting on Persian soil between Russians and Turks, the Persians ing the latter. Since the event Persia which culminated in the missal of the American directo finances, Shuster, through Russia fluence, and the practical annex to Russia of northern Persia and establishment of a Russian prot rate over southern Persia, there been strong anti-Russian fe throughout the country and the like tribes have apparently only waiting an opportunity like the sent to convert this hostile feeling hostile deeds.

The Russo-Turkish campaign i Caucasus is still considerable puzzle. For weeks the Russians been reporting victories of more o importance and chronicling a con ous advance into Turkish territor was, therefore, a little surprisin the very early part of the wee find the Turks claiming, and the sians admitting, that the fighting going on in Russian territory n sixty miles from the frontier, and there were no Russian troops in T ish territory.

The Turks, operating in two umns, had succeeded in captu Ardahan, a Russian fortified forty-five miles northwest of K and also had penetrated to S kamysh. Later in the week the sians announced that at the l place they had totally defeated Turks, and of the two opposing c engaged had taken one entire a corps prisoners and had practi surrounded the other, besides rou the enemy at Ardahan.

These feats of arms were made subject of a telegram of congra tion by the Grand Duke Michae General Joffre. These events have as yet, however, received corrob tion, and remembering the great sian victory in Poland of four o weeks ago, which gave rise to a sim telegram, which victory did not t after materialize, until we receive corroboration perhaps an open on the subject will be most advis

The allied fleet is still contin the attack on the Dardanelles, with what result during the week, side the sinking of a torpedo boat

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ZEPPELIN RECONNOITERING OVER WARSAW

ENGLISH WOMEN ORGANIZE FOR VOLUNTEER HOME SERVICE

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GERMANS LYING IN WAIT TO MAKE A SURPRISE ATTACK

d not know. The Turks have con-
c trated a large army, said to be
a ut 200,000 strong, in and around
C stantinople, and apparently intend
t defend the city to the last.

We have little or no news from Egypt
a but little from the fighting in
A ica, though it is officially stated
t t compulsory military service has
b n proclaimed in the British South
A ican Union by General Botha, the
o ect of which is stated to be to pro-
v e sufficient troops for an attack in
f e on the German colonies of Ger-
m East Africa and German South-
w t Africa.

On the western battle line, from the
C nnel to the Swiss frontier, opera-
t s during the whole of the past
w k have been very greatly interfered
w h by the weather. The French
t mselves say that the perceptible
a tement which can be noted in their
e re offensive should be attributed
t the incessant rains which soak the
g und and make operations every-
w re almost impossible.

Nevertheless the Allies have made
s ht gains on both extremities of the
i , particularly on the eastern end in
A ace. A very considerable army,
u er General Paul Pau, the one-armed hero of the former Franco-Prussian war, has succeeded in penetrating well into Alsace, capturing and holding several important points. This has enabled it now to take up a position directly threatening the important town of Mülhausen, which earlier in the war they once held. On the whole, the situation here is favorable to the Allies at the present writing, and may grow more so.

On the other end of the line of battle, between Ypres and Nieuport on the Channel, the Allies have made also a perceptible advance at points. The forward movement has been measured in distance as much as a mile and a half, which, considering the conditions of the terrain and its defenses, is considerable.

On the rest of the line of battle the changes have been slight, though at times the fighting has been quite severe in spite of the weather. It would not be at all surprising if the positions on this line of battle remained about as they are for some time yet.

The bombardment of the Austrian naval port of Pola continued during the week, but without definite results, as far as forcing the port goes, though two Austrian battleships are said to have been severely damaged in the fighting. One of these ships, the Viribus Unitis, is one of the largest and most important ships of the Austrian navy, and hence a severe loss. The other, the Redetzke, is smaller. There is no news of the Servian or Montenegrin campaign of moment.

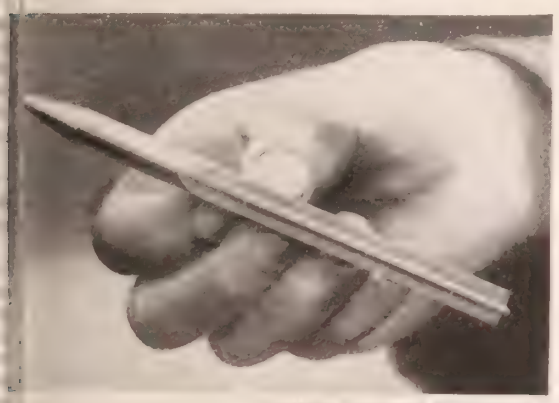
Trouble seems to be brewing in Albania as a result of the Italian occupation of Avlona, largely blamed to Greek intrigue.

The fighting in Galicia during the week has been, on the whole, favorable to the Russians. They have been able to retake Tarnow, on the railroad from Cracow to Lemberg, and have also more than held their own in the direction of Gorlice. The report, however, that they are making a serious advance into Hungary through the Carpathian passes is probably at present more of a hope than a fact.

The Polish campaign has been greatly hampered by very deep snow and by severe storms, which have made the German advance slower than might have been expected. The most important development during the week has been the capture by the Germans of Borsimow, a strategic point of importance lying nearly four miles to the eastward of the junction of the Rawka and the Bzura rivers and controlling the direct highway from Lowicz to Warsaw.

Movements are also being made to the north of the Vistula, and on Kielce in South Poland, the objectives of these movements being the two fortresses of Neogeorevisk and Ivangorod, respectively. The British have sent several general officers to the aid of the Russian commander, with the result that since their arrival Russian strategy has considerably improved.

Both the Germans and the Russians are fitting out river steamers as gunboats for use on the Vistula, the Bug and the other Polish rivers, thus reviving fighting of the character of that seen on the Mississippi during our Civil War.



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AERIAL ARROWS. (See page 58)

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TELEPHONING FROM TRENCHES

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ABANDONING THE DISABLED TERROR, THE EMDEN

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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SYNOPSIS OF WHAT HAS TAKEN PLACE: Mrs. Carew, a rich Boston woman, lives almost as a recluse in sorrow over the disappearance, years ago, of a little nephew Jamie. Her sister, Miss Wetherby, was Pollyanna's friend during her stay at the Sanatorium where she was so wonderfully brought back to health and strength by Dr. Ames after her accident. Miss Wetherby persuades Mrs. Carew to invite Pollyanna to spend the winter with her, feeling sure that the result will be her restoration to happiness. Letters from Miss Wetherby and Dr. Ames persuade Dr. and Mrs. Chilton to let Pollyanna go, they themselves planning to spend the winter in Europe. Pollyanna is greatly delighted with Mrs. Carew's magnificent home on Commonwealth Avenue and with all that she sees of Boston. At the end of her first week she goes into the Public Garden, where by her conversation and her description of "the glad game" she starts an ex-convict toward a useful life and saves a young woman from temptation. Leaving the park, Pollyanna wanders in the wrong direction, loses her way, is rescued and taken right home by a little newsboy. Some weeks later she meets her newsboy friend, Jerry, in the Public Garden. He has just wheeled up a little lame boy, his adopted brother, to spend the day in the park. Pollyanna learns that the boy's name is James; that his father is dead, and he cannot remember his name; that he loved books, one of which James still owns and reads. She is confident that he is the lost Jamie. The boy ceases to come to the park for several weeks. Pollyanna is in despair, as she does not know where to find him. One day Jerry comes to Mrs. Carew's home to say that his foster brother is very ill and wishes to see Pollyanna. Mrs. Carew is unwilling to let her go, but Pollyanna, in her impatience, finally acknowledges that she thinks the sick boy is Jamie. Mrs. Carew decides to go with Jerry at once. They find Jamie and his foster-brother in wretched circumstances, but, to Mrs. Carew's amazement, the woman refuses charity.]

CHAPTER XI

A Surprise for Mrs. Carew

NOT until they had picked their way down three long flights of stairs and through the jabbering, gesticulating men, women and children that surrounded the scowling Perkins and the limousine, did Pollyanna speak again. But then she scarcely waited for the irate chauffeur to slam the door upon them before she pleaded:

"Dear Mrs. Carew, please, please say that it was Jamie! Oh, it would be so nice for him to be Jamie."

"But he isn't Jamie!"

"O dear! Are you sure?"

"No, I'm not sure—and that's the tragedy of it," she moaned. "I don't think he is; I'm almost positive he isn't. But of course there is a chance—and that's what's killing me."

"Then can't you just *think* he's Jamie," begged Pollyanna, "and play he was? Then you could take him home, and—" But Mrs. Carew turned fiercely.

"Take that boy into my home when he *wasn't* Jamie? Never, Pollyanna!"

"But if you *can't* help Jamie, I should think you'd be so glad there was some one like him you *could* help," urged Pollyanna, tremulously. "What if your Jamie was like this Jamie, all poor and sick, wouldn't you want some one to take him in and comfort him, and—"

"Don't—don't, Pollyanna," moaned Mrs. Carew, turning her head from side to side, in a frenzy of grief. "When I think that maybe, somewhere, our Jamie is like that—"

"That's just what I mean—that's just what I mean!" triumphed Pollyanna, excitedly. "Don't you see? If this *is* your Jamie, of course you'll want him; and if it isn't, you couldn't be doing any harm to the other Jamie by taking this one, and you'd do a whole lot of good, for you'd make this one so happy—so happy! And then, by and by, if you should find the real Jamie, you wouldn't have lost anything, but you'd have made two little boys happy instead of one; and—"

"Don't, Pollyanna, don't! I want to think—I want to think."

Tearfully Pollyanna sat back in her seat. By a very visible effort she kept still for one whole minute. Then, as if the words fairly bubbled forth of themselves, there came this:

"Oh, but what an awful, awful place that was! I just wish the man that owned it had to live in it himself—"

Mrs. Carew sat suddenly erect. Her face showed a curious change. Almost as if in appeal she flung out her hand.

"Don't!" she cried. "Perhaps—she didn't know, Pollyanna. Perhaps she didn't know. I'm sure she didn't know—she owned a place like that. But it will be fixed now—it will be fixed."

"*She!* Is it a woman that owns it, and do you know her? And do you know the agent, too?"

"Yes." Mrs. Carew bit her lips. "I know her, and I know the agent."

"Oh, I'm so glad," sighed Pollyanna. "Then it'll be all right now."

"Well, it certainly will be—better," avowed Mrs. Carew with emphasis, as the car stopped before her own door.

Mrs. Carew spoke as if she knew what she was talking about. And perhaps, indeed, she did—better than she cared to tell Pollyanna. Certainly, before she slept that night, a letter left her hands addressed to one Henry Dodge, summoning him to an immediate conference as to certain changes and repairs to be made at once in tenements she owned. There were, moreover, several scathing sentences concerning "rag-stuffed windows" and "rickety stairways," that caused this same Henry Dodge to scowl angrily, and to say a sharp word behind his teeth—though at the same time he paled with something very like fear.

The matter of repairs and improvements having been properly and efficiently attended to, Mrs. Carew told herself that she had done her duty and that the matter was closed. She would forget it. The boy was not Jamie—he could not be Jamie. That ignorant, sickly, crippled boy her dead sister's son? Impossible! She would cast the whole thing from her thoughts.

It was just here, however, that Mrs. Carew found herself against an immovable, impassable barrier: the whole thing refused to be cast from her thoughts. Always before her eyes was the picture of that bare little room and the wistful-faced boy. Always in her ears was that heartbreaking "What if it *were* Jamie?" And always, too, there was Pollyanna; for even though Mrs. Carew might (as she did) silence the pleadings and questionings of the little girl's tongue, there was no getting away from the prayers and reproaches of the little girl's eyes.

Twice again in desperation Mrs. Carew went to see the boy, telling herself each time that only another visit was needed to convince her that the boy was not the one she sought. But even though, while there in the boy's presence, she told herself that she *was* convinced, once away from it, the old, old questioning returned. At last, in still greater desperation, she wrote to her sister and told her the story.

"I had not meant to tell you," she wrote, after she had stated the bare facts of the case. "I thought it a pity to harrow you up, or to raise false hopes. I am so sure it is not he—and yet, even as I write these words, I know I am *not* sure. That is why I want you to come—why you must

Continued on page 64

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Are We Keeping Up the War?

THE American people do not seem to have waked up to the fact that along with our prayers for peace and our expressed hope that the time might soon come when we could take some step to induce the belligerent nations to discuss peace, we have been sending to Europe guns, ammunition, powder and other material to aid the hostile armies to blow one another to pieces.

Here are the facts, so far as can be learned at present: In trade circles it is estimated that every week three million cartridges are shipped from the United States to one of the warring nations. A great American steel company is said to be under contract to deliver to the same government nine hundred steel howitzers within eighteen months. Another of the powers at war is getting from one American arms company two hundred thousand rifles, with two hundred million cartridges, and from another two hundred thousand rifles of .303 caliber, with two hundred million cartridges, and a half million .22 rifles with accompanying ammunition. From a single American firm seven million pounds of powder are to go to one belligerent power, four million to another. It is also reported that four million aerial arrows have been ordered in America by one of the fighting nations. These are but isolated items in the long list of the ghastly business.

Here is a definite, positive step for the American nation to take. It must extricate itself from this league of blood.

What does God think of our prayers for peace? He answers now as he answered through Isaiah long ago: "When ye spread forth your hands I will hide mine eyes from you. Yea, when ye make many prayers I will not hear. Your hands are full of blood."

One brave man stands out clean and strong from this tangle of murder. Clarence H. Howard, president of the Commercial Steel Company, Granite City, Ill., refused an order of two million dollars' worth of shrapnel for one of the warring nations. Hear him, not only America, but Europe and the world: "All the steel plants in the world, and all the battleships and all the firearms, are not so wonderful and valuable as one human life, with a soul wrapped up in it."

If it were your baby he was talking about you would say that this language is not extravagant. You think of him, with his soft fingers and his laughing eyes, and you know he would weigh down the world in the balance. Yet the men who are being torn to pieces in Europe today were once like him. Many of them are still boys. Their warm blood is being shed in rivers, their flesh rent, their limbs torn asunder. And we—we, the American people, who prate of peace and pray for peace and talk of brotherhood and helpfulness—we have helped to do it and are helping to do it every day.

SHAME! We have slumbered too long. It must be stopped. And stopped now!

It is not a question of dealing with one side or the other—of befriending one to the disadvantage of the other. The real point is that we should not be in this shameful traffic at all.

A resolution has already been introduced into Congress to prevent these shipments to Europe's armies which link us with their crimes. One of the authors of the resolution declared the other day in a rousing speech to the House: "We advised against loans to belligerents, but we now strain at a gnat and swallow a camel by allowing the shipment of just the things these loans were to buy."

Congress is your servant. What do you want it to do about this? You have a voice to speak and a hand to write. Tell your representatives in the House and Senate what they must do. Tell them—in order that you yourself may be free from this stain of blood that clings now to our hands.

Concerning Quitters

SOME friend, who has probably met with a disappointing experience, suggests that we should invite some pastor with a trenchant vocabulary to write a sermon on "Quitters." The idea is by no means a bad one. The natural history of the quitter has yet to be written. It should begin with childhood in order to be complete. As a boy he quits school, deeming study a bore, and goes out into the world only to discover that it has no place for a quitter. The youth goes on leaving one job after another until he becomes a jack-of-all-trades and an undesirable. The man who goes into business and after a spell finds it not what he expected, quits a loser because he hadn't the grip to hold on, or the common sense to know that experience must precede profit.

And so it is in all the relations of life. Quitters are always losers. The world makes progress, but it is due to the active, steady, self-reliant workers—the men who spur brain and body to meet the demands upon their energies. It is those who toil in the study, the forge, the laboratory, the machine-shop, the field, the counting-room, the store, who are the sons of progress—never the quitter. For him there are no honors, no rewards.

Even in the spiritual life we find the quitter, and that is the saddest of all. Men and women grow cold and indifferent and backslide into worldliness. A simple event, such as a change of residence, is often the excuse for a whole family abandoning their church connection. With a too willing ear they listen to the call of the world and the allurements of sin. They shake off spiritual restraint and simply quit.

There is only one way to live: find your vocation, let it be the best you can, and stick to it. Find your place in the great Christian family and honor it by consistent, loving, earnest, unselfish devotion. Be true to God, true to your religion and true to your convictions. Never quit; go on working and striving on these lines and the great promise will come true: "Be thou faithful unto death and I will give thee a crown of life."

Progress in the Philippines

IT IS to be regretted that the question of Filipino independence should have been raised again at this time, having the aspect of a political issue. This nation is pledged to train the islanders with a view to ultimate self-government, but the duty is one that cannot be performed in haste. Only a small percentage of Americans have any definite impressions regarding the present fitness of the Filipinos for independence, and it is not surprising that the wisdom of such a proposition should be very generally doubted. Those who know the islands and the people well, and who can speak with authority on the subject, are united in the opinion that the time for self-government has not yet come. Ex-President Taft holds that it will take two generations to train the Filipinos to the point where they can be trusted to intelligently conduct the affairs of a republic, and that to grant independence now would be "a crime against civilization." It should be remembered, even considering all the progress which has unquestionably been made, that something like ninety per cent. of the Filipinos are still illiterate. The agitation for independence springs from the unenlightened population, who are like soft clay in the hands of ambitious political manipulators. Among the enlightened minority, who know the weakness and perceive the danger ahead, there is no demand for independence now, but rather a conservative opposition to it. And yet we are not disposed to agree with those extremists who predict anarchy and chaos in the archipelago if our authority should be withdrawn, nor to approve Mr. Taft's gloomy prognosis in which he announces the conviction that if independence be granted to the Philippines before 1920, the worst conditions witnessed in Mexico will be duplicated in that country. These unhappy pictures are no doubt somewhat overdrawn, but there is quite enough of serious truth in the situation to warn us to proceed with caution if we would avoid the risk of our sixteen years of effort going for naught.

The First Step

WHAT may prove to be the first real step toward international federation and world-peace has been taken in Congress, in obedience to public sentiment. On January 2, 1915, the Hon. Charles F. Curry, from the Third California district, introduced in the House the joint resolution which is printed on page 58 of this issue. It was referred to the Committee on Foreign Affairs. Three days later, it was introduced in the Senate by Mr. Robert L. Owen of Oklahoma. Thus the matter is now squarely before both Houses.

No movement of this character can escape hostile criticism, and even derision, at the outset. It will be assailed as an idealistic and unrealizable scheme, wholly outside of the domain of legitimate legislation. We must be prepared for such an attitude on the part of those who have no vision beyond the things of the moment. It is well, however, to make a beginning, even though months and years may elapse before substantial progress is attained.

It is gratifying, however, to note that leading American journals are taking up the World Federation idea in earnest. Hon. Joseph H. Choate, writing on "America's Future Position" (after this war) in the Review of Reviews, expresses the belief that when the time comes for peace, this government will be "not only be called into consultation by the warring nations when they are no longer able to keep up the fight, but will practically be able to dictate the terms of peace between them." Hon. James A. Macdonald, the Canadian statesman, writing in the same publication, says: "A new-born world already begins to heave above the horizon line. It will be a world of free nationalities, a world of righteous democracies, in which there must be no supremacy and no servitude; a world where no master will be allowed on land and no mistress needed on the seas. Every nation, great or small, must be master in its own house. The might of all must defend the right of each." "When this war ends," writes Professor Josiah Strong in the monthly publication of the American Institute of Religious Science, "it will be a favorable time for the world to turn the last page and begin a new page of history," and he closes with a vision of universal and permanent peace through world organization. Albert Shaw, writing in the Review of Reviews, says: "The world will have to create a higher authority as its substitute for war. There must be a real federation of the world. There must be a peace union, with authority and the power to enforce its just decrees. There must also be neutralization of the high seas everywhere. The jurisdiction of the high seas should belong to the higher world authorities. Sea power should belong to no single nation." "We should like to see," 1915," says the Congregationalist and Christian World, "definite steps taken toward a reorganization of international relationships so that in future all disputes between nations shall be settled, not by a resort to arms, but by an appeal to the conscience of the world, as embodied in a properly constituted world-tribunal, supported if necessary by force, representing not one nation but all."

No movement for world-peace can succeed without divine help. We must look to God, first and last, for success. If the righteous in every civilized land unite for peace, the miracle would come to pass. But the church must be true to its mission; it must strip itself of its impedimenta of disputes and differences; it must combine in a mighty effort, bending all its energies to lead men back to God and to the recognition of Jesus Christ as the Prince of Peace and the world's Saviour. Men's hearts and consciences must be awakened to the love of justice and righteousness and to obedience to the divine law. Any peace that is based on other foundation than this will be a delusion and a disappointment. God is testing his church. Will it be found faithful and true?

Comment by the Way

—FIVE YEARS AGO E. A. EGGERS, now chairman of the Publicity of the New York Letter Carriers' Association, inaugurated the Sabbath Day rest movement for United States office employees. The movement resulted successfully. Now Eggers presents another problem on behalf of the postal employees and one equally deserving of serious consideration. He claimed that the government sustains a loss of many millions dollars annually owing to the inefficient services of aged employees, and that the first assistant postmaster general holds that all aged and inefficient men in the postal service should be dismissed. Mr. Eggers is now agitating in behalf of pensions for those who may be subject to removal from the postal service in consequence of age or sickness.

—PRACTICALLY ALL THE EUROPEAN POWERS are coquetting with the Vatican, less with a view to the Pope's influence being exerted for peace, than for the purpose of checkmating one another diplomatically. Meanwhile, Benedict XV and his secretary of state, Cardinal Gasparri, are striving to observe a "strict impartiality." It is not easy to understand how the Papal influence can be employed in behalf of peace. Should the Pope champion the cause of the Allies, he will mortally offend Austria, his most loyal supporter; while if he should espouse the cause of the Dual Alliance, Catholic France will be outraged, to say nothing of Belgium. Meanwhile, England, for the first time in three hundred years, has sent an ambassador to the Vatican (against the protest of the English Protestant Alliance), for the purpose of looking after its interests and of counteracting the influence of Germany and Austria. Then if the Pope could not be persuaded to sanction the relation of one side with "heathen Russia," no more could he be expected to approve the other side in its dealings with the "infidel Turk." Taken altogether, it is a peculiar tangle, quite as complicated as the war itself.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Intercession Day in Britain

THE first Sunday of the new year was observed as Intercession Day by all religious denominations throughout Great Britain. In the churches in France and Belgium, were circumstances permitted it, services were al held. Heads of the Catholic and Protestant churches made addresses to their people to humbly plead with God for the close of the war and a lasting peace. Rev. Dr. Horton, the distinguished Congregational leader, said: "This day is the instructive demand of the heart of the country, out of the depths of its sorrow. It will be very largely an expression of penitence and contrition; but there is also intense anxiety about our men in danger, and the immense loss of life appeals to us all." In the prayer sent out to all the Anglican churches there appears this paragraph: "We shall have no desire to see our enemies crushed merely for the sake of their humiliation. We wish for them, as for ourselves, that their eyes may be opened to know what is true, and we pray that the day may come, by the mercy of God, when we may learn to understand and respect one another and may be united as friends to pursue the common good." We have seen nothing so encouraging as this humility, penitence, brotherhood in intercession with God. Our God will turn a deaf ear to no nation that is on its knees with such a prayer. That spirit, shared by all nations, would soon end the war. Intercession and Prayer Day will in accordance with this suggestion of the psalmist: *"Pray for the peace of Jerusalem."* (*Ps. 122: 6.*)

Stalled by Hailstones

AN AVALANCHE of hailstones obstructed the tracks of the Pennsylvania Railroad from Glens Run beyond Richie, Pa., a distance of fourteen miles, recently. The hail rolling down the mountain was ground into fine particles and filled the track up with solid ice, so that it took a force as could be used ten long hours of hard digging with picks and work with sharp shovels to open a way for the trains. Railroading is a sturdy, a perilous business. There is always danger that the cold will snap the steel rails, that the switch will be left open, that the signal will be mistaken, that the heavy rains will wash away the ties and the bridges, that the snow and hail will obstruct the tracks. Every business has its barriers of some kind or other. It is so in the spiritual world as well. There are wrecking dangers to be avoided; there are deposits of hail on the track of the Christian that have to be dug out with pick and shovel. Worse than the hailstorm on the railroad track, where there was no loss of life, was the fatal one thus mentioned in the Bible: *"They were more which died with hailstones than they whom the children of Israel slew with the sword."* (*Joshua 10: 11.*)

Alaskan Reindeer Civilizes Eskimos

IT WAS expected, when the reindeer was introduced into Alaska twenty years ago by the United States Government, that good would result. But the most enthusiastic friends of the project did not dream that in so short a time such an evolution in the civilization of the natives could be effected. The Federal Bureau of Education in its report makes a record of this marvelous progress in the thrift of the Alaskans. The educational system of Alaska is closely linked to the reindeer industry and in the northern and western parts of the territory school superintendents have charge of the reindeer service. This industry has given to the Eskimos not only food and clothing, but a means of transportation superior to dog-teams. Instead of being nomadic hunters, as they were, by the introduction of the new animal the Eskimos have become home-makers and farmers. They are not only self-supporting, but they are embracing the opportunity to save money by the sale of meat and skins to the white men. And thus the process of evolution goes on from the dog to the deer, from the chase to the farmer and herdsman in the frozen north, as it has been in more friendly climates and soils in a better type of civilization from the ox to the horse, the horse to steam, and steam to electricity. The deer meat the Alaskans are raising for market is a choice dish. It was so counted in olden times: *"Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison."* (*Gen. 27: 3.*)

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CHURCH BURNS ON CHRISTMAS DAY

THE West End Methodist Church of Montreal, Canada, was completely destroyed by fire on Christmas Day. The weather was intensely cold, the thermometer registering fifteen degrees below zero. The water from the firemen's hose turned to ice, and the building presented a fantastic ice figure—a frozen ruin. The elements as servants are benevolent friends; as masters they are terribly deadly enemies. Fire as a servant was warming the houses and bringing comfort and cheer to them on the glad day; as a master it swept away the beauty of architecture, and the solid masonry, mocking even so sacred a thing as God's home and its altar. All thought has its material expression. Love for God incarnates itself in a house for God. It was so in the Mosaic dispensation, it is so now in the Christian era. Love for God through faith in his crucified Son expresses itself in every Christian church building. The material building with its worship ministers to the affection that created it. It is the spiritual church that endures. If every church building on earth were to be consumed by fire today, other ones would be started as soon as the ashes could be cleared away for the foundations. The love for Christ will build a new church in Montreal, because that love can never be harmed by any outward circumstance. The indestructibility of this spiritual kingdom is thus declared: *"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."* (*Ps. 145: 13.*)

Kansas Sends Belgium Food

THE steamship Hannah sailed from New York, January 5, with $300,000 worth of food for the Belgian sufferers. The fund was gathered by a Kansas committee with ex-Governor Stubbs as the head. Ex-Congressman Scott, of Iola, Kan., said: "This shipment of food represents the loose change of our people. The state is rich this year as the result of a great harvest that yielded about $2,000 for every family in the state; therefore it is easy for Kansas to give of her bounty, and she does so with a full heart, for never before has a cause so appealed to our state." There is this reference to a man who was helpless and was perishing for want of food: *"He is like to die for hunger in the place where he is: for there is no more bread in the city."* (*Jer. 38: 9.*)

Governor Whitman's Inauguration

CHARLES SEYMOUR WHITMAN was formally inducted into office as the forty-fourth governor of the state of New York in a brilliant manner on January 1. The new executive was honored by one of the most magnificent military pageants that ever graced the inauguration of any governor at Albany. Two thousand national guardsmen marched before the new governor. One of the bands in the parade was the New York City Police Band. The carriage bearing Mr. Whitman and Mr. Glynn was escorted by Troop B. The assembly chamber where the inaugural exercises took place had been lavishly decorated with flags, bunting, flowers and potted plants with holly and evergreen. The secretary of state had charge of the exercises. First were ushered in judges of the Court of Appeals, members of the new senate and assembly, the military staffs of Governors Glynn and Whitman, in their brilliant trappings. Then Mr. Whitman and the ex-governor entered the chamber amid the cheers of the distinguished audience filling the room. After a few appropriate remarks by the retiring governor, Chief Justice Bartlett administered the oath of office to Governor Whitman, who then subscribed to the oath in the book for the purpose, and the pen with which the signature was made was presented to Mrs. Whitman, who, with her little daughter Olive, was on the platform. Governor Whitman then read his inaugural address, which was direct and specific in its references to civic problems. He promised an immediate rigid investigation of all departments of the state. He made a severe arraignment of the growing extravagance and waste in the past twenty years, giving the figures in municipal and state expenditures to justify his complaint. Perhaps the strangest part of his address was his mention of the shocking disregard of law and authority, and of the multiplication of crime as the result. There was in sacred history a hero who slew a giant champion of moral evil and was inaugurated as ruler of the nation. *"And the men of Judah came, and there they anointed David king."* (*II Sam. 2: 4.*)

Powerful Locomotive

DURING the past year, a number of electrical passenger locomotives have been put into active service. They are the most powerful passenger engines in the world. They can haul sixteen steel Pullman cars at the rate of sixty miles an hour, and with a light load can make eighty-five miles an hour. All the wheels of the locomotive carry motors. These powerful machines are only the hint of the power of the Almighty, who made the iron, and the electric current, and the man to construct and run the engine, and the earth on which the track is laid. In his eloquent description of God's omnipotence Job says: *"He stretcheth out the north over the empty place, and hangeth the earth upon nothing. The thunder of his power who can understand?"* (*Job 26: 7, 14.*)

Inebriate Farm's New Head

DR. CHARLES F. STOKES, former surgeon-general of the United States navy, has been appointed director of the New York City Inebriate Farm at Warwick, Orange County, by Mayor Mitchel. The farm was intended to be used principally as a cure for alcoholism, but the victims of cocaine, heroin, opium and kindred drugs are so numerous that the attempt will be made to treat and cure them too. It is beautiful for society to cure the victims of evil habit, but it ought to better safeguard the weak against temptation, and the followers of Christ should so live and teach that the weak and wayward might be lifted up by love, and the individual hearts, especially of the young, might be so purified by faith that they might form characters that would not need to be reformed. No one is so low down but that he or she may realize the truth of these words: *"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."* (*Isa. 1: 18.*)

WILL THERE BE A "HOLY WAR"

WHEN it was announced by the cables, a few weeks ago, that the Sheik-ul-Islam, the head of the Moslem Church, had officially proclaimed a jihad, or "holy war," an element was injected into the great conflict now progressing in Europe and the Near East, which in former ages has many times caused the whole Christian world to shudder with apprehension. It is only too true, as the history of Mohammedanism shows, that the propagation of Islam by the jihad has been, in the past, one of the most potential means of extending the Moslem conquests and of establishing the religion of the Prophet in many lands. In the Koran the "holy war" is enjoined as a religious duty in dealing with an "infidel" country which it is desired to conquer, and in earlier times the ruthless treatment of many unfortunate peoples, who were overcome by the jihad, showed what frightful cruelties could be perpetrated by a fanatical race in the name of religion.

But the "holy war" no longer has the power to affright Christendom. No more can it be asserted that the followers of the prophet are a unit in their opposition to other religions. They interpret the Koran as their forefathers did, but they realize that it provides for the spread of Mohammedanism by peaceful persuasion and example as well as by force, and they choose the latter method as more liable to be successful. Besides, the scales have turned in the passing centuries. The forces of Christendom, united, would represent over 564,000,000 souls. The 240,000,000 Mohammedans, scattered as they are in many lands—170,000,000 in Asia, 8,500,000 in Europe, 65,000,000 in Africa and many distributed through different sections of North and South America and Oceanica—are so situated geographically that a jihad would be ineffective as a whole, even while it might be attempted in certain parts of the Moslem world.

Fortunately for the world's peace there seems to be little danger of any holy war on an extensive scale. The news of its proclamation, however, has been spread throughout Eastern Europe, Asia Minor, Syria and the adjoining countries, and Christian refugees are fleeing from the interior to the coast, where they can hope for protection. In Europe the proclamation of the holy war has been made by Turkey against Servia and her allies. There is thus far no evidence of a Moslem uprising in India, which has a large Mohammedan population. In North Africa, where the prophet's followers are numerous, there are signs of unwonted activity, but whether it will attain the proportions of a general movement cannot yet be determined.

In an article on the subject, communicated to the Christian Herald, Mr. Eugene Parsons gives these enlightening facts concerning the situation:

"Does the entrance of Turkey into the conflict between Germany and the Allies mean a Moslem holy war? This is a time of actual and impending transition in the Ottoman empire. The Turk is in desperate straits. It looks as if he would be driven out of Europe, unless he can get the help of Islamic hosts in Africa and Asia to stave off the evil day.

"The Sultan of Turkey is the caliph of Islam. As the successor of Mohammed, he is the head of the faith, and he may call upon Mussulmans their wealth and their lands as booty to the Moslems, O Lord of all creatures!

"The 'infidels' here referred to are those who do not accept the teachings of Mohammed. Such sayings as 'Giaour's neck is for the sword of Islam' and 'Giaour's property is lawful to Moslem' are often heard in Mohammedan countries.

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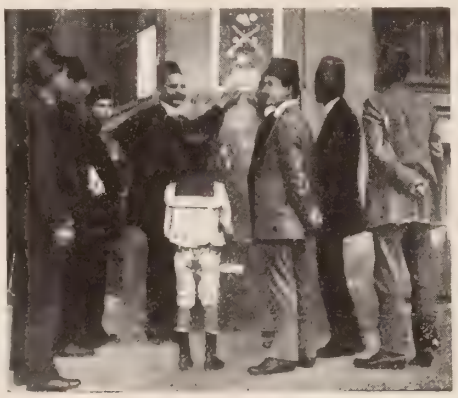
PROCLAIMING THE HOLY WAR, MOSQUE OF FAITH, CONSTANTINOPLE

to come to the rescue. In other words, he may summon the Mohammedan hordes of Asia and Africa to invade Europe again. A crusade of fanatical Moslems might be stirred up by 'mad mullahs,' and a vast deal of harm might result.

"It is well for us to understand that a deep gulf separates Islam and Christianity. Mohammedans do not admit the superiority of Western civilization. To them, the Koran is all and in all that is really valuable in culture. In Mussulman countries, personal rights, such as bearing arms and testifying in courts, exist only for the true followers of the prophet. 'Peace be unto you' are the words of salutation among Moslems, but they are never addressed to a Christian.



THE CALL TO ARMS

"The attitude of Mohammedans toward Christians is seen in the prayers in the Koran. Here is one:

I seek refuge with Allah from Satan (the rejeen), the accursed. In the name of Allah, the compassionate, the merciful! O Lord of all creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of thy religion! O Allah! Make their children orphans, and defile their abodes; cause their feet to slip; give them and their families, their households and their women, their children and their relatives by marriage, their brothers and their friends, their possessions and their race,

"Historians tell us that Islam made slow progress at first, and the impatient Mohammed started his followers on a career of conquest, promising paradise to those who fell in 'sacred warfare.' The hearts of Mussulmans still vibrate at the thought of dying for the faith. Death in such a cause opens to them the gates of a sensual heaven, where they are welcomed by smiling, beautiful houris to the fullest bliss. Fired with this hope, success in this life or happiness in paradise, the Moslem hosts conquered tribe after tribe. They obeyed the terrible mandate of the Koran: 'O true believers! wage war against such of the infidels as are near you and let them find severity in you, and know that God is with them that fear him.'

"Unbelievers had their choice of the Koran, tribute, or death. Within a century from the death of Mohammed, his followers had extended the dominions of Islam as far as India and Spain. The Arabs, or Saracens (as they are sometimes called), subjugated many nations, but their progress northward into France was checked by Charles Martel in one of the decisive battles of history, in the year 732. Later the Turks, migrating from Tartary into Armenia, fell in with the Saracens and were converted to Isla After centuries of fighting in Asia, Turks invaded Europe. The Ottom took Adrianople in 1365 and Consta tinople in 1453. They pressed on nor ward toward central Europe, but w repulsed before the gates of Vienna 1529. From that time to this, banner of the Prophet has been a m ace to Christian Europe. For m than thirteen centuries the sword a the Koran have gone together. A ligious motive was the pretext of the expeditions and wars of the Sa cens and Turks. What more natu than that this Moslem propagar should again take shape in a 'h war'?

"It is asserted that the Sultan Turkey is in correspondence with M hammedans of Afghanistan, Pers India and other countries of Asia a Africa. Could he by the mere pr lamation of a 'holy war' throw Moslem dominions into convulsio His is the supreme authority in r gion, but not in secular matters. has to reckon with public opinion, a this may not sanction an attack Christian nations. Abdul Hamid, wh Sultan, was never able to start widespread revolt of the faith against Christians.

"There are two other great Moha medan rulers besides the Sultan, vi the Sheik-ul-Islam in Cairo, who practically the pope of the ortho Mohammedans; and the head of secret order of the Senussiyah, w are the old-fashioned wing of Isla These two spiritual princes have mighty influence in the Mohamm dan world, and, while hostile to 'infidel,' they presumably will go sl in advising the Moslem populations take up arms as defenders of the fai True, they are both bigots. At t same time, they are educated m They know the strength of the enen and this knowledge may cause them think twice before letting loose t wild Bedouins of the desert upon fenseless Christian women and u armed Christian men.

"The present Sultan of Turkey not so despotic as his predecessor. the caliph of Islam, he is in a sense preme, but his word is not necessar law with the followers of the proph for the Sheik-ul-Islam may choose release them from allegiance to t Sultan in this matter, despite the called 'unity of religious belief in warlike creed.' But, if his co-religi ists fall in with the idea, then the m tary forces of the Ottomans will greatly augmented.

"There is no telling what fanat will do. We shall soon see whether t threatened 'holy war' is a reality not. If it turn out to be a terri reality, then we may expect to read more Armenian massacres and of u risings against Christians in oth parts of the Levant.

"The claim has been made by apologist for the Moslems of As Minor that they are not so intolera to Christians as is commonly su posed. Americans will await develo ments with the deepest interest a anxiety. The fact that American m sionaries have been asked by our co suls to leave Turkey is significant."

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WA

The receipts to January 7, $107,-616.30, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

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A WEEK *in the* WORLD'S NEWS

ALIEN LABOR PROTECTED BY CONSTITUTION. A special Federal District Court sitting at San Francisco to review an injunction restraining the state of Arizona from enforcing its recently adopted anti-alien employment act, declared that act unconstitutional, January 7, and made the injunction permanent. The court's argument was that the Supreme Court of the United States has held that the right to labor is a right of property; and an alien cannot be deprived of the right of property under our constitution. Foreign diplomats, especially those of England, Italy and Japan, have been openly concerned about the Arizona law. The decision may be appealed to the Supreme Court.

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WHO WILL PAY THE PIPER? Some dozen years ago a nation-wide boycott of D. E. Loewe & Co., hatters of Danbury, Conn., was carried merrily on by striking workmen and their sympathizers, because the firm refused to unionize its shops. The famous "Danbury hatters' case" resulted, the firm suing for damages, and court after court has considered the evidence and the law in the matter. The litigation as to the illegality of the boycott has now been forever settled by decision of the Supreme Court, which holds that 186 Connecticut labor union members are liable for the $252,130.09 damages awarded under the Sherman anti-trust law. The real and personal property of these men has already been attached, but they claim that they in turn can hold the United Hatters of North America and the American Federation of Labor liable for the huge bill, and this somewhat latitudinarian view has aroused no little debate among labor leaders attached to the respective organizations and to others. So possibly the Danbury Hatters' case is not even yet disposed of.

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SAFETY-FIRST MOVEMENT STIMULATED IN NEW YORK. A quarter of a million people on their way to work on the morning of January 6 were delayed for hours and caused

RESCUING VICTIMS IN SUBWAY DISASTER

enormous inconvenience, and worse still by far, one woman was killed and over 200 injured through panic, all due to a short circuit in the electric current that operates the subway. The short circuiting of the current threw the tunnel and the trains into darkness and started the insulating material, composed largely of rubber, tar and resin products, burning. Three overcrowded trains were first stalled just beyond the flames, then presently the whole system was disorganized. When the smoke and deadly fumes began to penetrate the cars the passengers were seized with panic, and terrible scenes resulted from their efforts to escape and make their way to the upper air. It is regarded as extraordinary that so few perished. Ambulances from all parts of the city were hurried to the scene, and private automobiles were pressed into service to remove the victims of the fumes, among whom were many of the firemen who had arrived with their apparatus. The subway was not in normal condition until one o'clock the following morning. An investigation of the disaster is under way and steps to make the equipment of the subway fireproof and otherwise safer for the public are also being taken. The fire was so intense that thick coils of four-inch cables were destroyed and asbestos-lined steel manhole doors were cracked.

. . .

ONE CIGARETTE, $500,000. Starting, it is alleged, from a cigarette thrown into some rubbish, a fire destroyed railroad property at Camden, N. J., January 3, to the value of more than $500,000. The railroad station and ferry slips of the Atlantic

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RUINS OF THE FIRE AT CAMDEN, N. J.

City Railroad Company and some twenty-five vestibule cars, besides a nearby lumber-yard, were destroyed; a dozen persons were seriously hurt, and over one hundred firemen were overcome by the smoke. It required the services of eighteen local fire companies aided by apparatus and fire boats from Philadelphia to subdue the flames, which were fanned by a north wind. Thousands of spectators watched the spectacle.

. . .

CONGRESS TAKES UP WORLD-PEACE. On January 2, Hon. Charles F. Curry of California introduced in the House of Representatives the first measure ever placed before an American Congress in the interest of world-peace. It was in the form of a joint resolution which reads as follows:

JOINT RESOLUTION

"Authorizing and empowering the President to invite all nations to send delegates to a convention to provide for disarmament, for the creation of an international legislature, an international court, an international army and navy police, and for other purposes.

"*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,* That the President be, and he is hereby, authorized and empowered to invite all nations to send accredited delegates to an international convention to frame a constitution for submission to the nations for ratification, said constitution among other things to provide for an international legislature to enact laws for the government of the intercourse between nations; to provide for an international court to adjudicate the differences between nations; to provide for the disarmament of all nations; to provide for an international army and navy to be used as international police and when so ordered to enforce the decrees of the international court; to provide that each nation shall be protected in its right to retain and maintain its own form of government and to exercise exclusive authority over its internal affairs; and to provide further that each nation shall only be permitted to maintain an army and navy sufficiently large to police its own territory."

On January 5 the same resolution was introduced in the Senate by Hon. Robert L. Owen of Oklahoma. The resolution has been referred to the Committee on Foreign Affairs and ordered printed. It is the outcome of a widespread agitation of the peace movement and of memorials, circulated by the Christian Herald, which have been numerously signed and mailed to members of both Houses and the President within the last few weeks.

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FOR ALL ISRAEL. The press reports that leaders of the Jewish race are preparing to wage a campaign for political equality of the Jews as a racial unit in all the countries of the world: the project is spoken of as the Jewish emancipation movement.

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WAR'S EFFECT ON TRADE REPORT. By the annual report of the British Board of Trade on January 7 we learn that that country has suffered a loss of $475,000,000 in exports, of course accumulating since the beginning of the war, and her imports fell off $355,000,000 for 1914 as against 1913. The exports in which the heaviest cuts have been made are coal, and iron and steel and cotton manufactured goods.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

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SELF-HELP ADVOCATED FOR MERCHANT MARINE. The ancient problem of government subsidies as a help to the development of our merchant class of vessels is being fought out all over again in Congress and out, and the administration program for the creation of a merchant marine under government ownership or control to meet present abnormal conditions of foreign trade is meeting with some determined opposition. A special committee of the New York Chamber of Commerce has declared against direct government aid. The Alexander bill in the House calls for the creation of a federal merchant marine fleet.

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SOUTH SEES BETTER PROSPECTS. With sixty-seven steamers booked to sail from Galveston between now and March 31 loaded with cotton for European consignees, and Russian buyers here looking for 50,000 bales, not to mention the use of cotton goods exclusively for their graduation gowns by girls of a New York high school, belief may be expressed that the cotton growers of the south have justified the administration's expectation that they would manage nicely without that $250,000,000 of federal money. Some readers of the Christian Herald have taken exception to our news paragraph on the latter phase of the cotton situation under the title "Uncle Sam Refuses to be a Hen," but they inadvertently overlook that while we have stated what seemed to be the views of the majority of Congress on that point, we also have given space and an illustration to commending the national movement for the relief of the hard-hit industry.

. . .

RUSSIA'S NEW LEAF STAYS TURNED OVER. In the face of enormous influence brought to bear by the liquor and allied interests to obtain a modification of the government's ban on alcoholic drinks in favor of beers and light wines, the councils of the cities, to whom had been reserved the right to appeal for such a modification, rejected the petitions, and now prohibition is complete, extending, it is said, even to denatured alcohol, varnishes and other alcoholic compounds: special permits are required for the sale of such commodities.

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EGYPT CHANGES HANDS. It was announced by the British Government the latter part of December that "in view of the state of war arising out of the action of Turkey, Egypt is placed under the protection of his Majesty, and will henceforth constitute a British protectorate. The suzerainty of Turkey over Egypt is thus terminated." As a direct consequence of this move, Abbas Hilmi Pasha was deposed as Khedive of Egypt and Prince Hussein Kamel Pasha, the eldest living prince of the family of Mehemet Ali and uncle of the former khedive, was made sultan of Egypt.

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EGYPT'S NEW SULTAN

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MOTHER EARTH RESENTS BEING CUT. There is so much movement of rock and soil into the Panama Canal basin, caused by the enormous pressure along the sides, that dredges must be continually employed to keep clear the channel; Colonel Goethals fears that battleships will be unable to pass through in connection with the formal opening in March, and the President and other distinguished guests may have to skirt the slides via railway in order to continue their historic voyage to San Francisco.

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DEATH A GOOD BUYER. Among the munitions of war which, it is claimed, are being purchased in vast quantities in this country by the belligerents of Europe is the aerial arrow, a pointed steel pencil with grooved sides that act as a stabilizer in the downward flight of this instrument, which, dropped from aircraft, by its terrific momentum becomes red hot, and, striking its victim with bullet velocity, pierces through helmet and man to the ground, and even through man and horse. An order for a great quantity of these terrible missiles has lately been refused by an American firm, according to the press, but it is currently understood that the French have been able to procure all they wish from makers here.

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BUT THEY WON'T TURN OUT FOR IT! A headline in a New York daily of January 9 states that "Auto Makers See Prosperity Ahead." With reckless abandon the industry drives straight on into this condition which is so apparent to it in the road, and consequently cannot justly complain if it finds itself stalled in a mire of money. In fact some makers already complain that their entire product for 1915 has been contracted for, the annual automobile show, which closed in New York on January 9 and then opened in Chicago, having had much to do with this situation. The show was declared the most successful in the history of the industry; and in the opinion of the National Automobile Chamber of Commerce is a reliable indication of vastly improved business conditions in this country close at hand.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. H. S., Cincinnati, Ohio. Is the day of miracles past? Is anything too hard or impossible for God? Would Christ today heal our physical bodies as he did in olden times if we had faith?

The day of miracles is not past. The question "Is anything too hard, or impossible, for God?" is apt to be misleading. While it is true that nothing is impossible for God, yet it is also true that God seems always to work according to method, or law. When the flying machine was invented, no laws of gravity were superceded; they were simply recombined with other laws, just as the magnet seems to break law, but does not. So with radium; it appears to break and change other principles, but in reality only readjusts and reapplies them. In his miracles Christ made use of a new power, but did not set aside the laws of the universe. The case you mention would seem to be one of those outside the sphere of God's miraculous activity. We never hear of a lost limb or member being made to grow again. Christ restored the ear of the high priest's servant not, doubtless, by making another ear grow, but by rejoining the severed member to its place—a thing which surgeons now occasionally do in their regular practice. An eye injured in the manner you mention could probably not be restored to normal condition, any more than if the eye had been lost another could be made to grow in its place. But foreign growths have been removed; germs dislodged; weak organs strengthened by Christ's miraculous power in response to the prayer of faith. And, while not neglecting any human skill or aid or material means, we should be constantly expecting from God greater things rather than less, and may come to find that even things we had called impossible are after all included in his plan.

Reader, Moores Hill, Ind. Cannot a person be a thorough Bible scholar and yet not a Christian, or must a person be a Christian to be a good Bible scholar?

We have to distinguish between knowing what is in the Bible and knowing what its contents really mean. One might be a good Bible scholar, even an eminent Bible scholar, in the sense of knowing what is in the Bible, and yet have a very imperfect or erroneous comprehension of what the Bible really means. The first kind of knowledge of the Scripture is possible to an unconverted man; the second kind is not. Paul is thinking of this when he says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (I Cor. 2: 14.) And "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (Verse 11.)

E. M., Corvallis, Ore., writes: "Some time ago I came across this in Mechanism in Thought, but Not in Morals, by Oliver Wendell Holmes: 'The divine foreknowledge is no more in the way of man's free agency than is the divine omnipotence in the way of man's free action. Surely the Infinite can slip the cable of the finite, if he choose so to do.' Certainly, thought I, although God is all-powerful, that does not prevent my chopping my wood and carrying it in. The power I have is but a portion of his, lent me for the present. Neither does his omniscience, his foreknowledge, prevent my freedom of choice. The knowledge I have is but lent me. I can use it as I please and then take the consequences. So with you. As for me, I am determined to do right. Will you do the same? The Lord help us. He will, we believe in him and are faithful to him.

R. C., Shelbyville, Tenn. Can a true Christian wilfully sin?

This question usually revolves about the passage: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (I John 3: 9). As we have stated many times in the Mail-Bag, the whole volume of Scripture must be taken together in answering any question. How the whole message of the Bible seems to be built upon the assumption that it is possible for any one to sin. The temptation of Christ seems to imply even he *could* have yielded: otherwise temptation would have no meaning. Paul said he was conscious of the possibility of becoming "a castaway." (I Cor. 9: 27.) While this passage from John is extremely difficult, we may, perhaps interpret it in this way—that while a person is loving God he cannot sin. The one must drop out of his consciousness first. Righteousness means the desire and effort to obey God; so that while we are loving him we are not sinning. Sin is "a wilful transgression of a known law"; and God does not account an act sinful when we do it believing that it has his approval. The way to keep from sinning is to keep this love for God ever present in our consciousness. While we have it our deeds will not be sinful. But we may at any time put it away, or allow ourselves to lose it, and then we shall yield to sin. A wilful sin means that one sins, saying: "I know that God does not wish me to do this, but I am going to do it." And certainly it is not an extravagance of language to say that while one is conscious of loving God he cannot say that.

Mrs. W. B. J., Irving, N. Y. According to many Biblical authorities Eden, described in Gen. 2: 8-10, was located in that region of Asia in the neighborhood of the Euphrates, and not far from the supposed site of Babylon. There are, however, several other regions indicated as the probable site of Eden. These include Armenia, the country near the Caspian Sea, the region of the Oxus, Cashmere in upper India, Ceylon, etc. Many attempts have been made to identify various rivers with those mentioned in the story in Genesis. Probably the preponderance of scholarship points to that section where the Euphrates and Tigris unite. 2. Sodom and Gomorrah were two of the "cities of the plain," situated in or near the vale of Siddim (Gen. 10: 19), which were overwhelmed by the destruction described in Gen. 19: 24-28.

Miscellaneous

E. K., Cincinnati, Ohio. Your suggestion is a novel one, but it is better not to mix the emblems of church and state.

Mrs. S. L. C., Dawn, Mo. Your suggestion to your Sunday school class that, amid the outflow of national generosity to Europe, we should not forget the suffering and starving in our own land, is both timely and practical.

A. H. S., Wilkesbarre, Pa. The responsibility for the European war is still an open question. You are, however, sound in your assumption that if the nations had been truly Christian, there would have been no war.

C. R. C., Shelbyville, Tenn. "S. O. S." stands for "Suspend other service." It is the wireless signal, indicating a last despairing call for help from a vessel sinking at sea, and is equivalent to "Leave everything and come and help us." 2. We cannot answer your other question.

R. A. G., Irving, N. Y. The war in Mexico has unquestionably produced a great deal of suffering in that country, but conditions there are such that any attempt to help would be impracticable. Our people have rendered help to the thousands of refugees along the border.

Mrs. M. H. G., West Farmington, Ohio. "God reigns and the government at Washington still stands," were the concluding words of a speech delivered in New York by General Garfield on the night of April 15, 1865, the day on which Lincoln was shot.

J. E. N., Dyberry, Pa. 1. For several years we have heard nothing of the evangelist you name. We believe he has quit the evangelistic field. 2. Don't know the books mentioned. 3. There are no means of comparing the two evils mentioned. Both are irredeemably bad.

E. H., Thornton, Iowa. The black pearl is obtained from the pearl-oyster of the Gulf of Mexico. It is small, of a brilliant luster, and on account of its scarcity commands a higher price than the ordinary whitish or yellowish pearl of the same size. Five hundred dollars has been paid for an ordinary sized specimen.

A. L. W., Chicago, Ill. 1. The quotation is a familiar one, and you will find it in any edition of Burns's poems in the public library. The correct quotation is:

"O wad some power the giftie gie us
To see oursels as ithers see us."

2. The quotation from Murtagh's collection of ballads is

"Fine pictures suit in frames as fine;
Consistencie's a jewel."

C. F. J., Alpena, Mich. In the passage in I Cor. 2: 6 (first clause) Paul, in speaking of those who are "perfect," referred to those mature in Christian experience and knowledge, and who were consequently capable of understanding the true superiority of the Christian wisdom over the heathen. Not the new convert but the experienced Christian could realize the unfolding of its rich treasures of knowledge. He does not refer to absolute perfection, but to a comparative degree of ripeness in Christian growth.

C. R. C., Shelbyville, Tenn. In John 3: 5 the words "born of water and the Spirit" carried a two-fold explanation of the "new birth" which Nicodemus found so difficult to understand. As a Jew he was familiar with the symbolical application of water, and this language was designed to show him that the thing was no other than a thorough spiritual purification by the application of the Holy Ghost. (See Ezek. 36: 25-27.) The Christian church was soon to become the visible door of entrance to the "kingdom" through the agency of the Holy Spirit.

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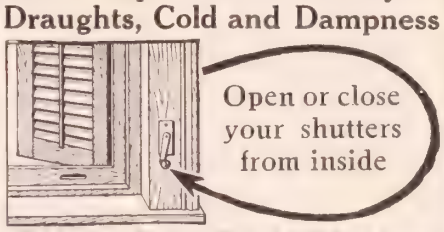

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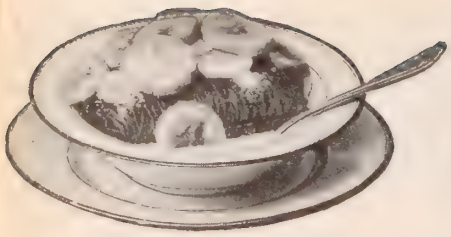

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THE BIRTH OF SAMSON

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JANUARY 31.
JUDGES 13: 8-16, 24, 25

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Beware, I pray thee, and drink not wine nor strong drink." Judges 13: 4.

The vow of the Nazarite was often taken for a limited period, of days or weeks. In this case it was to be for life, and therefore the co-operation of the mother was desirable and necessary. One feature of the vow was abstinence from wine and strong drink, and the angel was anticipating the findings of the most recent medical science when he forbade the mother to eat anything that came of the grape-vine or to drink strong drink. Of course she refrained! But, alas, how many parents and others are amongst us today who point blank refuse to abstain from self-indulgence, though their children's well-being is in the balance! The fashionable dance, the game of chance, the worldly set, are the intoxicating cup which young parents refuse to abstain from, though it cost their child's soul, partly because the nursery is left under an irresponsible nurse-girl, and partly because, as the boys and girls grow older, they imbibe through eye and ear influences that hurt. For the sake of the younger and weaker ones, let us abstain from abetting evil, and especially let us seek our exhilaration not from wine wherein is riot, but from the Holy Spirit, in whom is love, joy, self-control, and strength.

"The Child That Should Be Born"

By Amos R. Wells

THE Bible is a book of great prayers, but hardly in all its pages is there a greater prayer than Manoah's. He asked the Lord to send the angel again "to teach us what we shall do unto the child that shall be born." The time to plan for a child's training is before the child comes into the world. Two years ago, when the German Emperor became aroused on the subject of temperance, he learned that 60 per cent. of the insane in Germany, 52 per cent. of the epileptics and 46 per cent. of the criminals *are children of drunken parents!* A vast amount of misery would be saved if all parents should remember that their sin is sure to be visited upon their children, in sickness, shame, wicked inclinations and death.

When the angel came, Manoah asked him the wise question, "How shall we order the child?" One of the most painful scenes ever witnessed in a courtroom was enacted in England about a year ago when a mother, the witness of the murder, was compelled to testify against her son, who came home drunk and started to beat his wife. The mother's other son interfered and was stabbed in the throat by his brother. What mother, what father, with a little turn in life's wheel, but might be in the awful plight of that stricken witness? It was a sensible old farmer who, arguing with a lawyer on temperance, at last said, "Well, I have seven good reasons for voting for prohibition." "What are they?" "Four sons and three daughters."

When the angel forbade Manoah's wife, the mother of the coming Samson, to drink wine and strong drink, he laid down a fundamental principle of wisdom and strength. Ruin lurks in alcoholic liquors of all kinds and often where it is least expected. As I write, sixteen men in one Vermont town have just died from drinking liquor made of wood alcohol, furnished by a rascally druggist, and twenty more are sick. "There's death in the glass"—not always swift death like that, but always sure death.

Manoah's wife was also told to "observe all that the angel commanded her." Temperance carries with it the observance of the whole law. The great war had one fine effect in England—the saloons were compelled to keep open a smaller number of hours, and as a result, as one justice said, there was a swift falling off of thirty per cent. in the amount of crime. Alcohol is a universal law-breaker.

Then when Samson was born we have the significant words, "The child grew, and the Lord blessed him." He inherited the temperance blessing, and was himself under the total-abstinence vow. Such a blessing has come to the sons of Russia, as an unexpected result of the great war. Through the influence of Michael Tchelisheff, a peasant who became a millionaire, the Russian government has given up its monopoly of the production of vodka, the terrible national drink, almost pure alcohol. Of this vodka the Russians consumed $1,000,000,000 worth every year, and the government obtained from it $500,000,000 revenue. But already the improvement in the health of the Russians is so great and their savings-bank accounts are increasing so fast that this revenue loss is a manifest gain, while a New York life insurance actuary calculates that a Russian loss of 500,000 men in the war would be made good in less than ten years by total abstinence. Indeed, the Lord blesses the temperate life, as he blessed Samson.

"The Spirit of the Lord began to move" Samson, we read. The Spirit of the Lord cannot move one in whom the spirit of alcohol moves. Neal Dow was lecturing on a summer evening, and was annoyed by the beetles, gnats and other insects that gathered around a near-by lamp. He flirted them away with his handkerchief, but they kept returning. At last he blew out the lamp, and so ended the plague. That is the way to end the plague of rum. It is not enough to warn men away from the saloon; you must extinguish the abominable traffic in liquor.

It is a thousand pities that the life of Samson, so closely bound in one way to the temperance principle, should have come to grief through another intemperance than that in strong drink. He became the slave of licentiousness, the passion to which in our modern days the saloon directly ministers. Thus Samson, Delilah's fool, became spiritually blind before the Philistines put out his eyes. He died as became a Hebrew hero; would that he had lived more like one! Samson is an illustration of the need of thorough-going temperance—temperrance that reaches the heart and purifies the inward fountain of thought and action.

Samson, the Disappointment

By Arthur H. Howland

IT HAS been pointed out that the stories related of Samson in the book of Judges hardly seem to coincide with the serious statement that he judged Israel for twenty years and with the earnest announcement of the heavenly messenger before his birth that he was to be the divinely appointed instrument of God to begin the deliverance of Israel from the hand of her enemies. But you will notice that these narratives are chiefly of the early youth of Samson and again of the closing days of his life. Between those youthful exploits and the sad close of his career there were doubtless years of wise and sober leadership. One writer has pointed out that to judge Samson by his early adventures would be like judging a great statesman by some of his college pranks. Yet, after all, the story of Samson is disappointing. It carries out ruthlessly the Bible plan of telling not only the good but the evil in the lives of its characters. From the heavenly

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It is a dependable preparation for the numerous household accidents. Applied to cuts, bruises, wounds and sores, it makes the part aseptic, *kills the germs* and promotes rapid healing.

Absorbine Jr.
THE ANTISEPTIC LINIMENT
TRADE MARK REG. U.S. PAT. OFF.

It is purely herbal—contains no acids or minerals and is harmless to the most sensitive tissues.
USE **Absorbine, Jr.**, to reduce inflammatory conditions, **sprains, wrenches, painful, swollen veins** or **glands.**
To reduce bursal enlargements and infiltrations—etc. (Absorbine, Jr., is a discutient and resolvent).
To **allay pain** anywhere—its anodyne effect is prompt and permanent.
To spray the throat if sore or infected—a 10% or 20% solution of Absorbine, Jr., is healing and soothing and will destroy bacteria.
To heal **cuts, bruises, lacerations, sores** and **ulcers.** $1.00 4 oz., $2.00 12 oz. bottle at druggists or postpaid.
A Liberal Trial Bottle will be sent to your address upon receipt of 10c in stamps.

W. F. Young, P. D. F., 5 Temple Street, Springfield, Mass.

LADIES! EASE YOUR FEET Send postal for free catalog telling all about our Neat, Noiseless, Flexible, Comfortable, unlined **Vici Kid O'Sullivanized PILLOW SHOE.** New shoes easy as old ones. No breaking in required. Fit and feel like a kid glove. Customers everywhere. Trade-Mark Registered.

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184 Summer Street, Boston, Mass.

announcement of his birth and the careful preparations that were made for his coming into the world; from the piety and thoughtfulness and self-control of his parents; from the advantages of his boyhood, indicated by the words: "And the child grew and the Lord blessed him," and still more emphatically, "The Spirit of the Lord began to move him," we should certainly expect a far cleaner record of Samson's life than the Scriptures show.

But it has also been pointed out by Bible scholars that Samson must be judged not by the standards of morality prevailing in our day, but by those prevailing in his own. According to these standards he had a certain nobleness of character accompanying his great strength. His attacks upon his enemies, while apparently prompted by the spirit of personal revenge, may have helped, after all, in the delivering of the Israelites from their oppressors. They themselves had been subjected many times to the same kind of raids which Samson made upon the Philistines. In the second instance Samson had strong cause for resentment, because his wife had been given, in his absence, to another man who had been his own companion and friend. This in itself is an intimation of the low moral state of the times, though of course in this particular instance the morals of the Philistines and not the Israelites were involved, for he had married a young Philistine woman. In the third instance he seems to have acted entirely in self-defense. And although he was bound by his fearful neighbors, who plotted to deliver him to his enemies, he was so miraculously aided that he broke the bonds and worsted his foes.

There is a special fitness in regarding the story of Samson as a temperance lesson. The advice given to the mother of Samson before his birth is in harmony with the very latest science, because it has been found that children of mothers who drink liquor, even in moderation, have a strong tendency to become victims of alcoholism. Samson was pledged from his birth to be a total abstainer; and the enemies he overthrew, both beast and man, and that finally overthrew him, are very like the enemy which comes to tempt us in the guise of drink. It was the roar of a lion, then the attacks of men and lastly the pleadings of a woman that sought to conquer the Lord's giant. So, like a lion and like strong men and even like a delicate woman, the evil of strong d ink may attack and lure us. There is only one safe standard, that which Gough uttered just as death stilled his clarion voice: "Young man, keep your record clean."

The total abstainer is no longer ridiculed or even questioned. The young people of our Sunday schools are to be congratulated because they are growing up in the magnificently victorious days of temperance reform. We are at the beginning of the end of the struggle. And it is now probable that before the little people of our primary departments reach the senior grades this country will be what the temperance forces have set out to make it, A Saloonless Nation.

One earnest question forces itself upon every student of this lesson: "Is my life to be a disappointment, as Samson's was?" Ponder deeply that grave personal message of Paul's, sent through the Colossian Church: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

THAT class of commentators who spent much labor and ingenuity in attempting to transform the story of Samson into a sun myth or a modified Hercules have missed the whole meaning of the narrative.

Samson is a border hero and border warfare in all lands and ages has produced prodigious specimens of humanity. The fragment of the Danites who found a temporary home within the borders of the Philistines suffered greatly from their ancient hereditary enemies. The story of Samson is intensely human in every particular. This land is still abundant in shrines frequented by childless women who pour out prayers and register vows in their intense longings for children. God does hear such prayers and vows.

Samson, like many another, was a spoiled child. He fancied a maiden from among his hereditary enemies, the Philistines, and indulging in the rude customs of that time with his riddle caused the death of the whole family. Then in his disappointment he turned toward a still more questionable woman of Gaza and the remainder of his story is that of his fall and his death. The strongest man in the world is powerless when in the grip of any sin.

The valley of Soreh, once so far away in time and place, has suddenly come near to us as the modern road from Jaffa to Jerusalem, for up the valley now runs the railroad, and "Samson's cavern" lies along the line, and names once almost lost, for most people, in the book of Judges are found on the railroad time-tables and called out when the train stops.

I know a man not far from Samson's country who loved a maiden outside his own people and district. When he went to see her he had to take other horsemen with him lest the young men of the maiden's town should resent his visits, according to the rude customs of the countryside, and play their tricks upon him and his father. When the day came to claim his bride the father and bridegroom were obliged, according to the customs, to surfeit the whole town with feasts of food, and camel loads of rice and native butter were consumed in the process. Then followed feats of physical strength in which the bridegroom and his friends were forced to prove their superiority before they could secure the bride and carry her outside her native town.

A Million Testaments

A Million Nickels from a Million Scholars for a Million Testaments for a Million Soldiers

THE nickels for Testaments are rolling in most encouragingly, and thousands of the souvenir bookmark receipts are going out daily to the contributors, but there are still many schools to be heard from (perhaps yours is one of them), and "it's a long, long way to" a million. Superintendents are urged to take up the matter with their schools without delay.

Many interesting notes from children show how strongly the movement has appealed to them. Hon John Wanamaker, who is a member of the executive committee of the World's Sunday School Association, received a note printed by hand with a pencil, after the fashion of a child who has not yet learned to write and to whom spelling is still a mystery: "Mr. Wanamaker My babie sister cant go Sunday skol so i giv you 5 cts. 4 her 2 git bibal fir soljers. (Signed) Lottie Kidder." In her letter was ten cents, a nickel for herself and another for her baby sister.

But this Million Testament Movement is by no means merely a small children's affair. Older scholars and officers and teachers, as well as adults who have no relation to the Sunday school, are asking a share in the work. A letter from New Bedford, Mass., in which a dollar was enclosed to purchase twenty Testaments for the soldiers at the front, closed with this sentence: "This is from a nurse, who, though unable to go herself, wants to help send the Gospel to the soldiers."

Write to Mr. Frank L. Brown, general secretary, World's Sunday School Association, Metropolitan Tower, New York City, for enough bookmark receipts for your school, and make remittances to cover the nickels you collect to Mr. Arthur M. Harris, treasurer, at the same address.

How Many Hides Has a Cow?

Sole leather is not adapted to soft, tufted upholstery of automobiles and furniture.

Hides must be split into thin sheets to produce upholstery leather.

The two lower, fleshy, grainless sheets are coated, embossed and sold as "genuine leather." That is why so much "leather" upholstering cracks, rots and peels so quickly.

DU PONT FABRIKOID
REG. U.S. PAT. OFF.

MOTOR QUALITY
FOR AUTOMOBILES

CRAFTSMAN QUALITY
FOR FURNITURE

Is Guaranteed Superior to Coated Splits

It averages twice the tensile strength of coated splits, is waterproof, and perfectly parallels the appearance and "feel" of the best quality of grain leather.

For two years several leading makers of automobiles have been upholstering their cars with it and are entirely satisfied.

Get Acquainted *Small Sample Free*
Large Sample (18×25 inches) *50c*

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CANADIAN BRANCH, TORONTO, ONTARIO

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JOHN WANAMAKER, Philadelphia; McCREERY & CO., Pittsburgh; J. & H. PHILLIPS, Pittsburgh; JOHN SHILLITO CO., Cincinnati; STIX-BAER-FULLER CO., St. Louis; DU PONT FABRIKOID CO., 621 Broadway, New York

Many Deaf People Now

HEAR

with the aid of the perfected and improved

In the Hollow of Your Hand!

Latest 8-Tone Mears Ear Phone

—the final triumph of the inventor of the successful multi-tone ear phone. **Eight Tones!** Eight different adjustments to suit every condition of the ear. Sufferers from deafness everywhere welcomed the Mears **Four-Tone** as the first **perfected** hearing device. It was a scientific marvel. But all its wonderful powers have been **Doubled** in the amazing new ***Eight-Tone*** Mears—**just out!** The new Eight-Tone ear phone makes every kind and "shade" of sound as distinct to the deaf as shades of color are distinct to perfect eyes.

Our Offer:

In order to give our patrons the personal service that is possible only when we deal with them direct, we have discontinued all our American Agencies. The New 8-Tone Mears Ear Phone is sold at present **only direct from our New York office at the factory price with no jobbers' or dealers' profits added.** The highest grade instrument now offered at a price within the reach of all *and on easy monthly payments if desired.* Mail the coupon at once for our rock-bottom offer.

This Newest Device

has eight tone or sound strengths, instantly selective, and covers the widest possible range of sound. It is not only a substitute for healthy hearing organs, but its use exercises and positively benefits and improves the afflicted parts. If you would know again the joy of perfect hearing, of unhampered intercourse with others, investigate the wonderful **Eight-Tone** Mears at once. Write for booklet.

On Trial

We prove our confidence in the Mears by asking you to test it thoroughly before you buy. We will send you an **Eight-Tone** instrument on trial! Test it under every condition of service for 15 days. Satisfy yourself of its powers. We take all the risk. **If it fails to help you or please you, send it back, it will not cost you a penny.**

Notice: *We have discontinued all our American branch offices and agencies. The New 8-Tone Mears is sold direct from our New York office only.*

Booklet on Request

This coupon is printed for your convenience. Fill it out and mail it to us at once. We will send you at once, postpaid, the Mears Ear Phone Book with names and addresses of hundreds of satisfied users. It explains the cause of deafness, tells how to stop the progress of the malady and how to treat it. Also how you can get a Mears 8-Tone Ear Phone now at laboratory's price if you act at once. Mail the coupon today.

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If you live in New York call at our office for free demonstration.

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Dept. 2491
45 W. 34th Street, New York, N.Y.

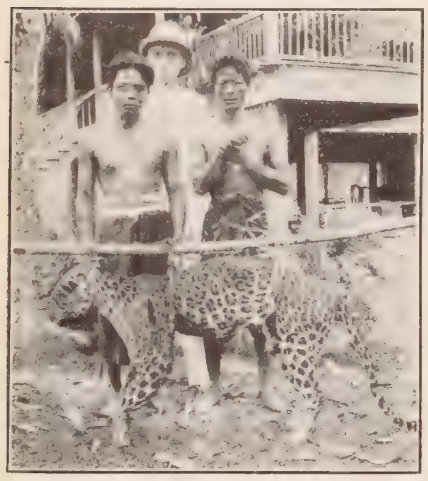
Gentlemen: Please mail me, free and postpaid, your Mears Ear Phone Booklet and particulars of Special Introductory Offer on new model 8-Tone Mears Ear Phone and Trial Offer.

Name .....

Address .....

MAN-EATING TIGERS OF SIAM

"TIGERS have become so numerous and bold here," writes Mrs. Sarah Wirt Peoples, a missionary of Nan, Siam, that people from the villages have to travel in companies and carry guns when leaving their homes. Just across the river from the Presbyterian Mission



NATIVES MAULED BY THIS LEOPARD

an Indian dairyman, who supplies us with milk, has had three cows killed by a family of tigers, who have made a lair in the ruins of an ancient temple back of his place. They killed and ate a man who ventured too near. Twelve miles southwest of the city a boy was sleeping on the porch of the Buddhist temple at night. A large tiger sprang up and dragged him off into the jungle, where he was found next day, half eaten. Leopards have entered the mission boys' school yard several times lately and carried off dogs and chickens. A bullock was attacked in the street in front, but the noise of the rescuers frightened the tiger away.

"A farmer had taken his family out to live in the lodge in his upland ricefield, as is necessary after the rice is planted, otherwise deer and other wild animals will eat the rice. The mother had gone to sleep with her five-months-old babe in her arms, when a tiger tore the child from her. They followed the tracks with torches, but only overtook the tiger at daybreak, when he was seen to be playing with the dead child as a cat plays with a mouse. The little baby was rescued and buried.

Two other children have been attacked and mauled, but escaped and are still living.

"The Christian Herald continues to cheer our home and the homes of our two colleagues; then our English-speaking school teachers and hospital assistants read it and enjoy its beautiful pictures, and the covers are eagerly asked for. Now there is scarcely a Christian home the walls of which are not brightened by the covers."

The Babe of the Nile

WAVES of the Nile, roll gently,
In rhythmic flow;
Softly, ye winds of morning,
Caressing blow;
There in the shadow hidden,
Where ripples creep,
Lies a wee babe of Israel,
Alone, asleep!

Tiny the ark of rushes,
Why drifts it there?
Soothing the morning hushes,
The babe is fair!
Time will reveal God's purpose,
The story tell;
Doubt not his saving power,
Oh, Israel!

Sleep, babe, in peace; God wills it:
No danger fear;
Powers of earth shall tremble,
Thy God is near.
He will deliver Israel
From Pharaoh's hand;
Thou shalt behold in glory
The Promised Land.

Angels are bending o'er thee,
Safe watch they keep;
Watching the drifting cradle,
Oh blessed sleep!
Drifting upon the river,
Sleep thou the while,
Lulled by the breath of morning,
Sleep, babe of the Nile!

ISABEL UPTON VAN ETTEN.

BAD DREAMS

Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night, for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and were drinking Postum, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could wean every man, woman and child from the unwholesome drug-drink—coffee.

"People do not really appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of coffee would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned. Yours for health."

Postum comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

Among the Workers

REV. SAMUEL LEVERMORE of the London Open-Air Mission, who has recently been traveling in France, will visit New York in the latter part of January, and will speak on his missionary experiences in the war zone. He may be addressed at 32 West Ninth Street, New York City.

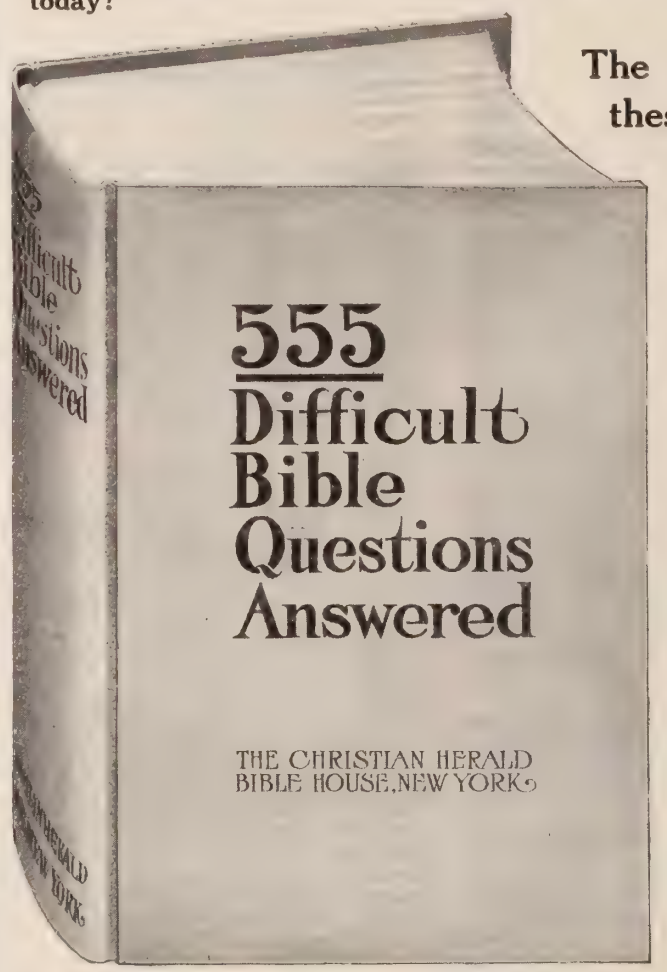
—CO-OPERATION BETWEEN churches of different denominations serving the same neighborhood is exemplified in the relations existing between the Calvary Baptist Church and the Morsemere Methodist Episcopal Church, in the Morsemere section of Yonkers, N. Y. Rev. Hart S. Fuller of the Methodist Church and Rev. W. Ewart Mounteney of the Baptist Church have joint pastoral calling cards containing the names of both pastors, their churches and locations, and the hours of services.

—REV. ALAN PRESSLEY WILSON, director of the Union Missionary Movement, Baltimore, Md., who makes use of old postcards in his missionary work, makes appeal for such cards. He writes that his missionaries can hardly secure enough cards with which to conduct their work. The missionaries say that many who could not otherwise be reached are attracted by the bright pictures offered. Mr. Wilson (who may be addressed as above) will gladly answer all inquiries regarding his work that may be sent to him by interested readers.

—THE LOYALTY ISLANDS form a French penal colony; but even here Christian Endeavor has demonstrated its adaptability in a new way by helping keep young converts firm in the faith. Nearly 4,000 Endeavorers are found on the Marshall and Caroline Islands, and in almost every other island of the Atlantic, the Pacific and the South Seas some measure of usefulness is being made possible through the world-wide scope and fellowship of this wonderful society. Africa has opened its doors to Christian Endeavor in very generous measure. There are unions of Dutch-speaking Endeavorers and unions of English-speaking ones as well. A strange discovery was made some years ago by a German Endeavorer when he found on top of one of the pyramids the Christian Endeavor monogram.

CAN YOU ANSWER THESE Bible Questions?

Has a man two natures?
Is misfortune a judgment of God?
Is it right to ask for definite blessings?
Is being tempted a sin?
Is trouble sent as a punishment?
Can one be saved without knowing it?
Is wealth an evil or a blessing?
Is confession a Christian duty?
Does God send disease?
Is falsehood ever justifiable?
Can the church heal by faith today?
Should a Christian marry a non-Christian?
What is the "unpardonable sin"?
Is sinlessness possible?
What was the "gift of tongues"?
Did Christ sing any hymns?
What was Jesus' first sermon?
Could Jesus sin?
Was the Ascension in human form?
What language did Christ use on earth?
What does "making friends of Mammon" mean?
What is the "new birth"?



The answers to these and over five hundred other equally important Bible questions are contained in this remarkable volume. Can you afford to be without it?

THIS book is the result of research covering a period of twenty-four years. Its theology is thoroughly sound, being along the lines followed by the ablest living orthodox expositors. For twenty-four years, the Christian Herald has been conducting a chair in Biblical questions. Thousands of intelligent inquiries, addressed to this chair, have covered practically every phase of Christian living and Biblical difficulty. These answers have helped myriads over hard places.

This book is a unique addition to Biblical literature. It will be found a handbook that the user will greatly value and love. We believe this book may become one of the most used of all Bible helps. Published in attractive and durable style.

$1.85

WE WILL send you, postpaid, a copy of "555 DIFFICULT BIBLE QUESTIONS ANSWERED" and THE CHRISTIAN HERALD for one full year for only $1.85. Or, we will send to old subscribers, FREE, a copy of "555 DIFFICULT BIBLE QUESTIONS ANSWERED" as a reward for sending in their renewal and one NEW yearly subscription to the Christian Herald, together with $3.00.

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Address: The Christian Herald, Bible House, New York

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Evenings with Great Hymns

(Hymns No. 511 and 481)

Epworth League Topic for January 31

MANY Epworth Leaguers will think it strange that so quaint a hymn as Charles Wesley's "Wrestling Jacob" should be assigned for study in the series of "Evenings with Great Hymns." But if you will sit down quietly and read the hymn through you will feel not only the dramatic power and narrative interest of it, but something of its real value for present-day soul needs. Notice the strong and tender beauty of the fourth stanza of the hymn's second part:

I know thee, Saviour, who thou art,
Jesus, the feeble sinner's Friend;
Nor wilt thou with the night depart,
But stay and love me to the end.
Thy mercies never shall remove;
Thy nature and thy name is Love.

And the exhilaration of these lines:

I leap for joy, pursue my way,
And as a bounding hart fly home,
Through all eternity to prove
Thy nature and thy name is Love.

Old as the hymn is, it expresses soul facts that are ever new: the fact that each soul must deal individually with God before it can receive the right equipment for spiritual work; the fact that there must be an earnest determination in prayer for divine blessing; the fact that the real essence of the blessing God gives us is love. That is his nature and his name.

The other hymn, "O Love that Wilt Not Let Me Go," by Dr. George Matheson, has back of it a story that will forever add pathos to the wonderful lines themselves. Informed by his physicians that he would become totally blind the young Scottish clergyman went to tell his fiancée the dreadful news and offer her release from their engagement. She accepted his offer and the engagement was broken. Having lost at once love and the hope of sight he went to his study and out of the anguish of his soul wrote the deathless words:

"O love that wilt not let me go."

In Contrast with Christian Countries

B. Y. P. U. Topic for January 31. (Ps. 72: 1-19. Conquest meeting.)

I HAVE a missionary friend in India who has suffered great hardships there but has built up a wonderful work. He came home on furlough, his hair whitened by Indian heat and the deadly fever. He enjoyed the vacation with his mother and other loved friends; America offered many attractions for pleasure and rest. But the pleading letters from his people beyond the sea, urging him to come back to them, tugged at his heartstrings and he was eager to get away. Some nights he could scarcely sleep, thinking of them. One young girl convert told of being cruelly beaten and tortured. Other similar stories brought him distress, and he sailed back, telling his friends that he never expected to come to America again and that if we wanted to see him we must come out to India.

This indicates some of the contrasts between life in Asia and in America. The multitudes of girl widows in India, condemned to lives of disgrace and suffering because the death of their husbands is believed to be caused by their own wickedness; the neglect of girl babies in China; the evils of the ridiculous yet horrible caste system in India; the oppression of the women of Mohammedanism; the immoralities of India and Japan—these are among the details which mark the difference between Christian and non-Christian countries. In Africa and Australasia there remain many of the darknesses and cruelties of heathenism.

Just now Christendom should hide its head in shame at the spectacle of its armies destroying one another in Europe. There are cruelties and injustices and shameful immoralities in America, too. Yet while we are trying to right our domestic wrongs, and while we are praying that a way may be found to bring the great war to an end, we must not relax our interest in the people who have not yet been given their chance to accept the Gospel of Jesus with its real brotherly kindness and true piety.

Foreign Mission Opportunities the World Around

Christian Endeavor Topic for January 31. Acts 16: 6-18

JUST now mission opportunities in the near East are scant. There will be little opportunity for fresh work till the war atmosphere has cleared. We must pray ardently for our missionaries in Syria and try to help meet their pressing temporal needs and the needs of the hunger sufferers there. After all, that is missionary work, and the money now being sent by Christian Herald readers for the destitute in Palestine will itself make new opportunities for telling the people there about the Christ whose love has inspired the gifts.

Opportunities in China are excellent in every way. The new republic has very friendly feelings toward America and welcomes our messages. The stand taken by President Yuan Shi Kai toward Confucianism will not interfere with the free work of Christian teachers.

In Japan missionaries and Sunday school workers are made welcome, Japanese statesmen confessing frankly the need of such instruction in morals for their children as Christian Sunday schools offer. The World's Sunday School Convention in Tokyo in 1916 will doubtless mark the beginning of new opportunities for still more wonderful and gracious spiritual victories in Japan.

Evangelists Begin Tour

THE Rev. Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, who have recently held meetings in London, England, have arranged a United Evangelistic Campaign in Lima, Ohio, closing February 1. Big preparation has been made for the meetings, the town has been districted and a religious census taken. A working force of nearly 2,000 has been organized, and there will be a choir of 400. Many personal workers will serve at each meeting. The Campaign Association Committee in charge consists of thirty-six members, composed of the pastor and one layman from each of the eighteen churches taking part in the movement.

At the close of the Lima campaign Dr. Chapman goes to Atlanta, Ga., where a series of meetings has been arranged to begin February 2, closing March 28. From Atlanta, they will probably go to Charlotte, N. C., there to conduct a campaign from April 1 to May 10.

Called Higher

Mrs. Ella V. Cook, Duluth, Minn., October 14, 1914.

Mrs. Joanna Howard, Kindlay, Ohio, October 2, 1914, 77.

Mrs. Hester A. Winchell, Rockwell, Conn., October 5, 1914, 88.

Clement Newton Bassett, Richmond, Texas, October 9, 1914, 72.

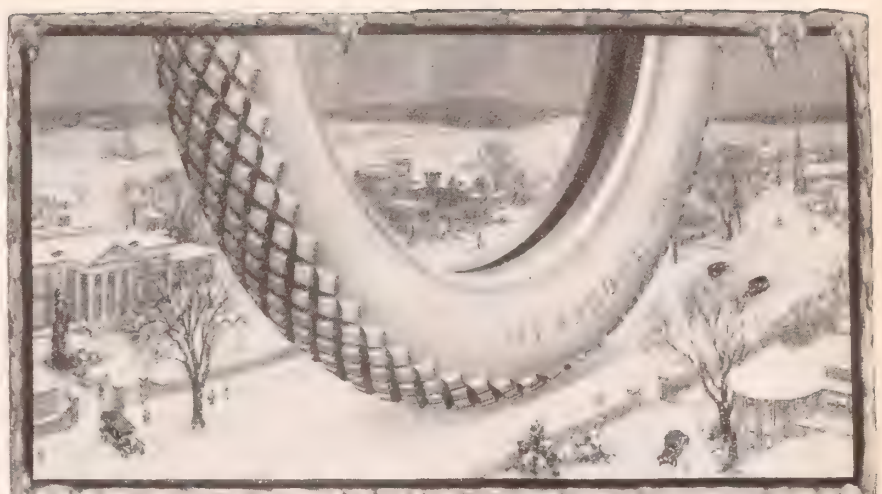
Mrs. Mary Elizabeth Kirk, Loomis, Calif., October 21, 1914, 86.

Mrs. Mary K. Kellogg, Saratoga, Calif., November 6, 1914, 86.

Mrs. Elizabeth Llewellyn, Krebs, Okla., November 5, 1914, 59.

Mrs. Edmund Janes James, Urbana, Ill., November 13, 1914.

David Franklin Glover, East Patchogue, N. Y., November 1, 1914.



Winter Tires

With a Bulldog Grip—Tough and Double-Thick

The All-Weather tread is an exclusive Goodyear feature. In a dozen ways it is the most efficient anti-skid that's known.

It is double-thick, and made of rubber toughened by a secret Goodyear process. This means maximum resistance both to wear and puncture.

The grips are deep and sharp. They last for thousands of miles. Their grasp on wet or icy roads is resistless.

They spread out, so strains are not centered as in old-time anti-skids. They are flat and regular, so they don't cause vibration. On all roads at all seasons they run as smoothly as plain treads.

You'll find anti-skids priced one-third higher, but nothing compares in modernness and merit with this Goodyear All-Weather tread.

Tire Royalty

The No-Rim-Cut tire with the All-Weather tread represents tire royalty. It can't be rim-cut. It gets the "On-Air" cure to save a major cause of blow-outs. It contains a patent feature to combat loose treads.

We spend $100,000 yearly on research and experiment to keep it the best tire built. And its sale—exceeding any other—shows that men regard it so. Get it, for your own sake. Any dealer will supply you.

GOODYEAR AKRON, OHIO
No-Rim-Cut Tires
With All-Weather Treads or Smooth

THE GOODYEAR TIRE & RUBBER COMPANY, Akron, Ohio

Keep Your Lungs Strong

This advice is doubly important with the knowledge that every three minutes some one in the United States succumbs to consumption and many refuse to realize they are afflicted until it is too late.

It is after colds or sickness, from overwork, confining duties or when general weakness exists that tubercular germs thrive because the resistive powers of the body are weakened.

Only with fresh air, sunshine and abundant rich blood can one hope to arrest their progress, and the concentrated fats in Scott's Emulsion furnish fuel for rich blood, and its rare nourishment helps strengthen the lungs while it builds up the forces.

If you work indoors, tire easily, feel languid or run-down Scott's Emulsion is the most strengthening food-medicine known and is free from alcohol or stupefying drugs. Avoid substitutes.

14-63 Scott & Bowne, Bloomfield, N. J.

Vapo Cresolene

for Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Established 1879

Don't fail to use Cresolene for the distressing, and often fatal, affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

It is a *boon* to sufferers from asthma.

The air carrying the antiseptic vapor, inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

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Continued from page 53

come. I simply must have you see him.

"I wonder—oh, I wonder what you'll say! Of course we haven't seen our Jamie since he was four years old. He would be twelve now. This boy is twelve, I should judge. (He doesn't know his age.) He has hair and eyes not unlike our Jamie's. He is crippled, but that condition came upon him through a fall six years ago, and was made worse through another four years later. Anything like a complete description of his father's appearance seems impossible to obtain; but what I have learned contains nothing conclusive either for or against his being poor Doris's husband. He was called 'the Professor,' was very queer, and seemed to own nothing save a few books. This might or might not signify. John Kent was certainly always queer, and a good deal of a Bohemian in his tastes. Whether he cared for books or not I don't remember. Do you? And of course the title 'professor' might easily have been assumed, if he wished, or it might have been merely given him by others. As for this boy—I don't know, I don't know—but I do hope *you* will!

"Your distracted sister,
"RUTH."

Della came at once, and she went immediately to see the boy; but she did not "know." Like her sister, she said she did not think it was their Jamie, but at the same time there was that chance—it might be he, after all. Like Pollyanna, however, she had what she thought was a very satisfactory way out of the dilemma.

"But why don't you take him, dear?" she proposed to her sister. "Why don't you take him and adopt him?" It would be lovely for him—poor little fellow—and—" But Mrs. Carew shuddered and would not let her finish.

"No, no, I can't, I can't!" she moaned. "I want my Jamie, my own Jamie—or no one." And with a sigh Della gave it up and went back to her nursing.

If Mrs. Carew thought that this closed the matter, however, she was again mistaken; for her days were still restless, and her nights were either sleepless or filled with dreams of a "may be" or a "might be" masquerading as an "it is so." She was, moreover, having a difficult time with Pollyanna.

Pollyanna was puzzled. She was filled with questionings and unrest. For the first time in her life Pollyanna had come face to face with real poverty. She knew people who did not have enough to eat, who wore ragged clothing, and who lived in dark, dirty, and very tiny rooms. Her first impulse, of course, had been "to help." With Mrs. Carew she made two visits to Jamie, and greatly did she rejoice at the changed conditions she found there after "that man Dodge" had "tended to things." But this, to Pollyanna, was a mere drop in the bucket. There were yet all those other sick-looking men, unhappy-looking women and ragged children out in the street—Jamie's neighbors. Confidently she looked to Mrs. Carew for help for them also.

"Indeed!" exclaimed Mrs. Carew, when she learned what was expected of her, "so you want the whole street to be supplied with fresh paper, paint and new stairways, do you? Pray, is there anything else you'd like?"

"Oh, yes, lots of things," sighed Pollyanna, happily. "You see, there are so many things they need—all of them! And what fun it will be to get them! How I wish I was rich so I could help, too; but I'm 'most as glad to be with you when you get them."

Mrs. Carew quite gasped aloud in her amazement. She lost no time—though she did lose not a little patience—in explaining that she had no intention of doing anything further in "Murphy's Alley," and that there was no reason why she should. No one would expect her to. She had canceled all possible obligations, and had even been really very generous, any one would say, in what she had done for the tenement where lived Jamie and the Murphys. (That she owned the tenement building she did not think it necessary to state.) At some length she explained to Pollyanna that there were charitable institutions, both numerous and efficient, whose business it was to aid all worthy poor, and that to these institutions she gave frequently and liberally.

Even then, however, Pollyanna was not convinced.

"But I don't see," she argued, "why it's any better, or even so nice, for a whole lot of people to club together and do what everybody would like to do for themselves. I'm sure I'd much rather give Jamie a—a nice book, now, than to have some old society do it; and I *know* he'd like better to have me do it, too."

"Very likely," returned Mrs. Carew, with some weariness and a little exasperation. "But it is just possible that it would not be so well for Jamie as—as if that book were given by a body of people who knew what sort of one to select."

This led her to say much, also (none of which Pollyanna in the least understood), about "pauperizing the poor," the "evils of indiscriminate giving," and the "pernicious effect of unorganized charity."

"Besides," she added, in answer to the still perplexed expression on Pollyanna's worried little face, "very likely if I offered help to these people they would not take it. You remember Mrs. Murphy declined, at the first, to let me send food and clothing—though they accepted it readily enough from their neighbors on the first floor, it seems."

"Yes, I know," sighed Pollyanna, turning away. "There's something there somehow I don't understand. But it doesn't seem right that *we* should have such a lot of nice things, and that *they* shouldn't have anything, hardly."

As the days passed this feeling on the part of Pollyanna increased rather than diminished; and the questions she asked and the comments she made were anything but a relief to the state of mind in which Mrs. Carew herself was. Even the test of the glad game, in this case, Pollyanna was finding to be very near a failure; for, as she expressed it:

"I don't see how you can find anything about this poor-people business to be glad for. Of course we can be glad for ourselves that we aren't poor like them; but whenever I'm thinking how glad I am for that, I get so sorry for them that I *can't* be glad any longer. Of course we *could* be glad there were poor folks, because we could help them. But if we *don't* help them, where's the glad part of that coming in?" And to this Pollyanna could find no one who could give her a satisfactory answer.

Especially she asked this question of Mrs. Carew; and Mrs. Carew, still haunted by the visions of the Jamie that was, and the Jamie that might be, grew only more restless, more wretched and more utterly despairing. Nor was she helped any by the approach of Christmas. Nowhere was there glow of holly or flush of tinsel that did not carry its pang to her; for always to Mrs. Carew it but symbolized a child's empty stocking—a stocking that might be—Jamie's.

Finally, a week before Christmas, she fought what she thought was the last battle with herself. Resolutely, but with no real joy in her face, she gave terse orders to Mary, and summoned Pollyanna.

"Pollyanna," she began, almost harshly, "I have decided to—to take Jamie. The car will be here at once. I'm going after him now, and bring him home. You may come with me if you like."

A great light transfigured Pollyanna's face.

"Oh, oh, oh, how glad I am!" she breathed. "Why, I'm so glad I—I want to cry! Mrs. Carew, why is it, when you're the very gladdest of anything, you always want to cry?"

"I don't know, I'm sure, Pollyanna,"

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ejoined Mrs. Carew, abstractedly. On Mrs. Carew's face there was still no ook of joy.

Once in the Murphys' little one-room enement it did not take Mrs. Carew ong to tell her errand. In a few hort sentences she told the story of he lost Jamie, and of her hopes that his Jamie might be he. She made no ecret of her doubts that he was the ne; at the same time she said she had ecided to take him home and give him very possible advantage. Then, a little earily, she told what were the plans he had made for him.

At the foot of the bed Mrs. Murphy stened, crying softly. Across the oom Jerry Murphy, his eyes dilating, mitted an occasional low, "Can ye eat that, now?" As to Jamie—Jamie, n the bed, had listened at first with he air of one to whom suddenly a oor has opened into a longed-for para- ise; but gradually, as Mrs. Carew alked, a new look came into his eyes. 'ery slowly he closed them and turned way his face.

When Mrs. Carew ceased speaking here was a long silence before Jamie urned his head and answered. Then hey saw that his face was very white, nd that his eyes were full of tears.

"Thank you, Mrs. Carew, but—I an't go," he said simply.

"You can't—what?" cried Mrs. arew, as if she doubted the evidence f her own ears.

"Jamie!" gasped Pollyanna.

"Oh, come, kid, what's eatin' ye?" owled Jerry, hurriedly coming for- ard. "Don't ye know a good thing hen ye see it?"

"Yes; but I can't—go," said the rippled boy again.

"But, Jamie, Jamie, think, *think* hat it would mean to you!" quavered Irs. Murphy at the foot of the bed.

"I am a-thinkin'," choked Jamie. Don't you suppose I know what I'm oin'—what I'm givin' up?" Then to Irs. Carew he turned tear-wet eyes. I can't," he faltered. "I can't let ou do all that for me. If you—*cared*, would be different. But you don't are—not really. You don't *want* me -not *me*. You want the real Jamie, nd I ain't the real Jamie. You don't hink I am. I can see it in your face."

"I know. But—" began Mrs. Carew elplessly.

"And it isn't as if—as if I was like ther boys, and could walk, either," nterrupted the cripple, feverishly. You'd get tired of me in no time. nd I'd see it comin'. I couldn't stand —to be a burden like that. Of course, you *cared*—like mumsey here—" Ie threw out his hand, choked back a ob, then turned his head away again. I'm not the Jamie you want. I— an't—go," he said. With the words is thin, boyish hand fell clenched till he knuckles showed white against the attered old shawl that covered the ed.

There was a moment's breathless ush; then, very quietly, Mrs. Carew ot to her feet. Her face was color- ess; but there was that in it that lenced the sob that rose to Polly- nna's lips.

"Come, Pollyanna," was all she said.

"Well, if you ain't the fool limit!" abbled Jerry Murphy to the boy on he bed, as the door closed a moment ter.

But the boy on the bed was crying ery much as if the closing of the oor had been the one that led to para- ise—and that had closed now forever.

To be continued

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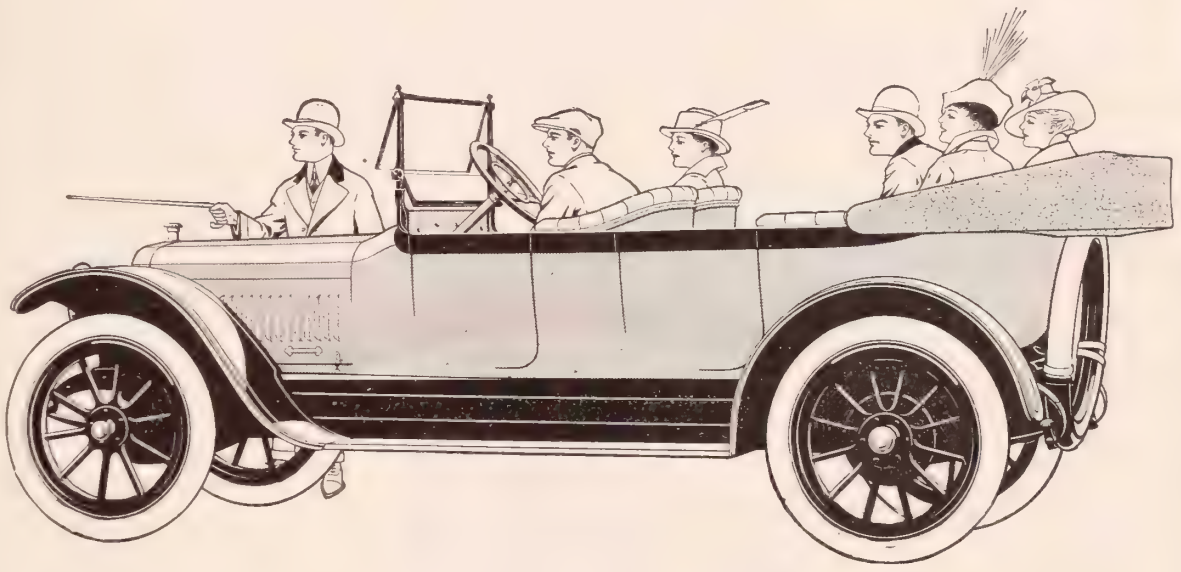

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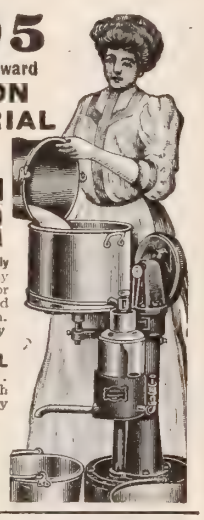

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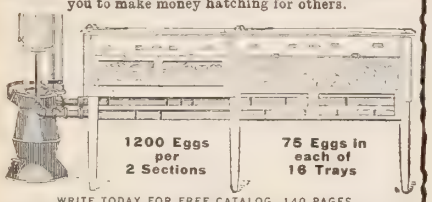

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BY MARGARET E. SANGSTER, JR.

ONCE every winter the lure of a coming springtime reaches out to me from the depths of the swirling snow, and across the wind-swept, gray-colored city I hear the pipes of Pan calling. At such times I lay down my pen and dream of blue June skies, and flowering plants, and trailing vines, and gardens.

It all started this year with a bulb, a brown bulb that was beginning to sprout. It was given to me in the middle of a deadly tiresome, hopelessly long afternoon, while I was trying to put a commonplace little thought into a commonplace little article.

"Is it an onion?" I asked a bit doubtfully. (I am not fond of onions.)

"Oh, no," answered the girl who brought it, "it is a lily bulb."

I regarded the bit of brownness in my hand with rather skeptical eyes. It did not look as if it could ever be a lily—a gold-hearted lily with a long graceful stalk.

"How shall I plant it—here?" I inquired. My eyes wandered over the plain, practical office room, the dull cold-looking outside world.

"Why," the girl smiled at the puzzled look in my eyes, "why, it's very easy." She produced a small saucer filled with pebbles and set my lily bulb firmly in the middle of it. "Just fill this with water, and in a few weeks—before you know it—" Her silence was so impressive that I saw, in my mind's eye, a tall green plant growing bravely.

The week after the little bulb came to live in my office was a very wintry week, but every morning I waded through drifts and slipped over icy pavements with a bit of eagerness in my heart. Every morning I dashed from the elevator to my room and looked anxiously at the lily bulb. For three days I was rewarded only by the sight of worm-like roots, but on the fourth I saw a slender, pale green leaf that lifted its head proudly to the world. It was on the fourth day that the lure of springtime perched on my desk and banished the darkness of the world outside.

In school my teachers used to tell me that I would be an artist some day, perhaps. With stubby pencil and wicked, double-pointed pen, with crayon and water colors and smudgy charcoal, I had builded dream castles that had risen bubble-like and broken just as easily. Fastening my eyes on the bowl with its baby plant I reached for a sheet of paper and a stubby yellow pencil. I began to draw a garden.

As my now unskilful fingers shaded and drew heavy lines, erased and drew lighter ones, a queer little landscape began to take form on the paper. There was a huge elm tree standing by a crumbling stone wall, and a little lonely path, with a clump of withered bushes banked up against it, ran crookedly across the foreground. I made small sketchy daubs across the wall and imagined that they were the trailing kind of nasturtiums, the kind that grow so easily and are so wonderful of color. Roughly I erased the straggling row of bushes and drew some dots on high stalks. I tried to imagine that they were phlox, the pale pink and deep rose and white phlox that you see growing in illustrated seed catalogues. I drew a little series of curlycues as a border to the path and made believe *hard* that small pansy faces smiled up at me.

The corner of the paper was bare of any drawing and I hurried breathlessly to fill it in. Asters in clumps and late roses covered the space completely, with gayety and fragrance and color. I remembered a page picture of them—yellow and red and white for the asters, some mottled faintly and some huge double ones; the roses in softer shades, some growing on low bushes and some with a single flower on a long stem.

Behind the stone wall, in the background of the picture, there was a space of sky. Darkly against the blackness of it I made the outlines of a tiny, low cottage. I drew flaming hollyhocks against the wall and twined a rambler rose with clematis over the doorway. It was a dream house, set in the middle of a dream garden.

"Behind the cottage," I told myself, "where nobody can see it, there is a little space of land covered with corn and big red tomatoes and shining green peppers." I shut my eyes and saw cauliflowers and cabbages and lettuce nestled on the ground like small rosettes on a child's Easter hat. I saw tall green poles with beans twined about them and yellow squashes gleaming like gold in the sun. I sighed and the pencil fell from my hands and lay, stubbier than ever, on my desk.

The door opened and a man came in. As he passed me he looked over my shoulder rather curiously. "What are you doing?" he asked.

"Why," I told him, "I'm having the best time! I'm planning a garden."

He looked at we with a puzzled sort of wonder in his eyes. "A garden!" he exclaimed. "It's snowing outside; it's winter!"

Bravely I defended my idea. "Winter is the best time to plan a garden," I told him. "The only time. All of the farmers are buying their seed and the suburban folk are wondering what they ought to plant in the bed under the bay window. Even clerks who live in the city are looking in flower shop windows and wishing they had a garden plot. . . . I think everybody in the world ought to have a garden—even if it's only a bird-seed planted in a cracked cup."

The man laughed. "May I see the plan of *your* garden?" he asked.

I handed him the picture a bit self-consciously. "I meant to be an artist—once," I told him.

The man stared at the drawing for a moment. Then he laid it down on my desk. "It's lucky," he said, "that you decided to write instead."

With a start I looked at the picture and saw only a white sheet covered with vague pencilings and smears. Gazing out of the window I saw an early dusk creeping softly over cold city streets. But as I turned back to my work with a sigh I saw the growing lily bulb and its tiny green leaf was the promise of a garden that I am going to have some day.

THE PRAYER LEAGUE

A READER from South Dakota writes: "Some time ago I wrote you, asking your readers to pray for me. I had earned money which had not been paid me and don't believe I ever would have gotten it without help from God. But in a few days after writing to you I got every cent of it. No one could make me believe but the money came in answer to prayer."

J. L. DeG. writes from Michigan: "I have had for some time a very troublesome business burden from which I saw no relief, although I prayed. So I decided to send a request for help, but to my surprise, yesterday before I started to write this letter, the burden was lifted. Glory to his name. 'Before they call I will answer.' Isa. 65: 24."

Acknowledgments of answers to prayer have also been received from: A Subscriber, Minneapolis, Minn.; Mrs. J. J. Y., El Paso, Ill; T. S. G., Mica, N. C.; P. A. M., Spalding, Sask.; Mrs. J. G. S., Griggsville, Ill.; E. B., Paterson, N. J.; Mrs. W. F. L., Austin, Texas; H. C. W., Iowa; A. S., Sharon, Pa.; Mrs. C. M. R., New Church,

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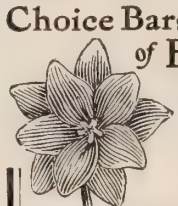

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...; G. V. C., Aledo, Ill.; A Reader ...m Illinois; Mrs. H. G. C., Mill ...oals, Ill.; Mrs. O. G., Ashland, ...ass.; Mrs. W. D. A., Union, S. C.; ...rs. R. G., Stella, Neb.

A Sister writes: "At this time the ...eatest sorrow of my life is upon me. ...ill you not pray fervently each day ...r the return of my sister, that she ...y throw off the influence which has ...red her away." A Subscriber, of ...nneapolis, Minn., writes: "My ...dy daughter is in the hospital sick. ...have lost two children in the last ...o and a half years. The loss of this ...e would leave me all alone. Please ...k the Prayer League for prayers in ...r behalf."

E. H. asks prayer for a man nearly ...nd, whose mind is failing and ...ose afflictions are causing him to ...e faith. M. C. asks repeated prayers ...r deliverance from great trouble, ...d for divine guidance. A Boston ...ader asks prayer for four women ...o are in great trouble, one of them ...t yet sure that Christ is the Saviour. ...s. E. A. B. asks prayer that she may ...ceed in getting a widow's pension, ...t her eyes may be healed and ...engthened, that a father of five lit...e children be saved from the drink ...bit, and that both he and his wife be ...ly converted, also for continued ...ayers for a niece who suffers from ...ntal trouble.

The following interesting letter ...mes from G. W. I., Reno, Nev., which ...ll, we know, receive the earnest ...ought and prayer of the League:

...ask prayer for the conversion of the Pai Ute ...ian medicine man Jack Wilson, as he is ...ed by whites; Wevo-ca (the cutter) is his In...n name. This man in 1888 to 1899 was ...der of the Ghost Dance and Messiah Craze, ...d caused for five years great excitement ...ong western Indians until the United States ...Government stopped the dances. I have re...ently met this man, who is a good farmer, ...ty years old, and am trying to lead him to ...ve up his heathen ideas. He neither smokes ...r chews tobacco and is strictly temperate and ...posed to the sale of intoxicating liquors. ...ase pray for him. He has been my friend for ...ne months and by his invitation I have visited ...s home eighty miles south. He has several ...ildren. If he becomes a Christian he can do ...eat good. There are but very few Pai Ute ...ristians. There are about 6,000 Pai Utes in ...ada and Utah. They are friends of the ...ites and as a rule industrious."

Prayers are requested for revivals ...Sanford, Fla.; Montpelier, N. D.; ...ays Lake, Ill.; El Paso, Ill; for an ...pouring of the Holy Spirit upon ...etings to be held at Lafayette, N. ...; Riverside, Mich.; upon the town ...d vicinity of Griggsville, Ind., and ...r special blessing upon the Baptist ...urch there; upon the community of ...ico, Neb.; Owensdale, Pa.; for ...essing upon the Presbyterian church ...Woodburn, Ky., and for the conver...on of the unsaved in that community; ...r the growth and success of a church ...Cartersville, Mo., and the salvation ...souls there; for God's blessing upon the community of Lansing, Mich., and that Christian workers may be sent there; for revival in a church at Weston, Mass. Mrs. E. R. asks prayer that all the members of her Sunday school class be brought to Christ and to consecrated Christian service; Mrs. C. S. W., for a special blessing upon each member of her Sunday school class and the families they represent.

M. F. E. asks prayer that her brother's mind may be restored; Mrs. O. A. P., that her son's mind may be restored; Mrs. P. B. W., that sister's mind may be restored; A Wife, for the strengthening of her husband's mind.

Mrs. I. M. C. and N. M. A. request prayer for strengthening of sight.

Twenty-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eight friends ask prayer that relatives or friends may be cured of the appetite for strong drink, including one who asks prayer that three sons and a son-in-law may be saved from the drink habit.

Fifteen parents ask prayer for the conversion of sons, including one who asks prayer that three sons may be saved.

Eight wives ask prayer for the conversion of their husbands.

Twenty-four friends ask prayer for the conversion of other relatives and friends.

Nine readers ask prayer for special spiritual blessing for relatives or friends.

Two daughters ask prayer for the healing of mothers; one daughter for the healing of father; six mothers and fathers for the healing of daughters; seven wives for the healing of husbands; three friends ask prayer for the healing of sisters; one for the healing of a brother; twenty-three for healing for themselves, including one, that power of speech and use of limbs be restored; sixteen for the healing of other relatives and friends, including one that a son who has never been able to talk may be cured of nervousness and receive the power of speech.

Ten friends ask prayer for healing of hearing for themselves or others.

Eighteen friends ask prayer for help or guidance in financial affairs for themselves or others.

Thirty-one friends ask prayer for the granting of varied desires and needs, including one that her husband, now suing for divorce, may drop the proceedings and return home; another that husband may return home; another, that a son may return home; another, that a stain may be removed from father's name; another, that son may return home and a heavy burden be lifted; another, that a brother, who has left home, may be found and restored to his family.

LOOK AHEAD, THINK AHEAD

A BUSINESS man, head of a large manufacturing concern, in sending holiday greetings to his friends, gave some very ...ctical advice. As we believe it will ...erest Christian Herald readers, we ...e his letter below:

...is difficult for me to realize that a year ...s elapsed since it was my pleasure and privi...ge to wish you the compliments of the sea...n. In many respects it has been a hard year, ...cause of the rumors of war and a big legisla...ve program in our own country; climaxed by ...e enactment of the greatest international ...edy in history in other parts of the world. ...We weathered one of the roughest storms ...at ever struck the world's business.

...he undoing of the commerce of our foreign ...mpetitors may prove the making of a great ...ternationalism in our country's commerce. ...is will mean prosperity, and "prosperity ...inds prosperity." The President and the ...icy of the administration are now pledged to ...operate with the business men. Our crops—...e all real wealth comes from the ground—are ...e greatest in history. The new Federal bank...g system is running smoothly. The railroads' ...tition to increase freight charges has been ...anted. Money in every center is getting very much cheaper, thus enabling the railroads and large industrial establishments to do their necessary financing, practically none of which was done in the past year, and this will mean much industrial progress. Savings are accumulating because people have, at least temporarily, checked their extravagance. In short, the American business man has no place for pessimism in planning for 1915.

We here confidently expect that 1915 will be the biggest and greatest year in the history of the Hamilton Watch Company. Your co-operation and heartfelt interest in the past have been more than appreciated, for which we are duly grateful. With your continued interest and renewed effort we shall succeed in our greatest hopes.

Therefore, let us resolve to look ahead; see the bright horizon for American business that even the war clouds can't hide; think ahead, good thoughts are an inspiration; plan ahead, and before 1915 is very far along, we shall all find that we are *getting ahead* as never before.

I wish you and all dear to you in a personal way, and all those associated with you in your business, a very happy Christmas. And may your happy Christmas be but the forerunner of a year of unparalleled health, happiness and prosperity. That is my Christmas greeting. Cordially and sincerely yours,

CHARLES T. MILLER, *President.*

Nature undoubtedly intended Florida as the world's greatest source of supply for oranges and grapefruit. Grown here, they reach the greatest perfection of quality. The soil of the citrus fruit section of Florida produces orange and grapefruit trees of unusual vigor. Florida showers and sunshine supply just the elements needed to ripen into rich, spicy, juicy and sweet oranges and grapefruit, the product of these fine trees. They gather flavor and sweetness as they ripen.

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When allowed to ripen on the trees and then carefully picked, packed and shipped, this splendid fruit keeps well and will reach the consumer in fine condition.

Realizing that the producers' prosperity depends finally upon the consumers' satisfaction with the product, progressive orange and grapefruit growers of Florida have formed the Florida Citrus Exchange, a co-operative, non-profit-making association for mutual protection and benefit of all concerned.

The Exchange insists that its members send to market only tree-ripened fruit, handled by white-gloved workers, and every doubtful orange or grapefruit be discarded. No matter what grade of fruit you buy, you will get your money's worth if the red mark of the Florida Citrus Exchange is on boxes and wrappers.

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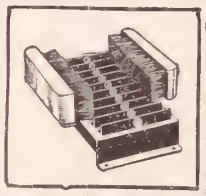

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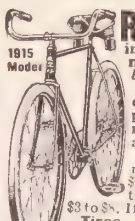

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NEW YORK, JANUARY 27, 1915

VOL. 38—NO. 4. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

If every tree in all the wood could take some mortal form,
And leave the ground where it has stood through sunshine and through storm,
The lofty pine would be a knight in armor strong and rare,
The slender birch with dress so white would be his lady fair.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

E. M. T., Virginia. I have been tossed on the sea of uncertainty and unbelief for the past sixteen years, and it has nearly worn me out, body, mind and spirit. Can you help me? If I could see the worthy teachings of my Bible as very truth, how happy a life of Christian service would be!

The first step is to stop all anxious worry about this matter. God is going to take care of you. Christ is a very kind physician, and his first treatment for one who is all worn out and weary with fruitless mental effort is rest. "Come unto me, and I will give you rest," he is urging. He would say to you, as he said once to his disciples: "Come ye yourselves into a desert place, and rest a while." The mental effort you have been making is in the wrong direction. One does not find the Christian life as one masters the multiplication table, by mental effort and application. It is as if you were longing to hear a beautiful piece of music; and instead of going to hear the music when you were near the place in which it was being rendered, you should spend your time and strength studying the scientific meaning and methods of melody, harmony, etc. To delve into these studies does not make you hear music. You must go where the music is being made and *listen* to it. While you are listening you will not be puzzling your own brain, or trying to understand anything. It is in some such way that the soul finds and touches Christ—by ceasing to struggle, by ceasing to figure things out, by yielding the soul to him in complete abandonment. You will be greatly helped by going among the most intensely spiritual people you know. You may shrink from this. You may find their ways and their sayings distasteful, because your heart has not yet been put into tune. But go to their meetings; give yourself up to the atmosphere of them; be reasonable enough to admit that God would like to do for you what he has done for them, to bless you as he has blessed them. We can get help reading our Bibles alone, but we get added help in understanding the Bible and in getting acquainted with Christ by associating with spiritually minded people. Above all—begin and begin now, to trust Christ himself. Test him. Accept the fact of his divinity and his power to forgive and cleanse you and become your friend as a mathematician or logician accepts a "hypothesis." Take it for granted it is true, and as you take it for granted you will begin to find the evidence in your own heart and mind that it is true indeed. Then begin at once to help others. Forget yourself in helping them, and the light of Christ will keep growing brighter and brighter in your life.

J. F. R., Lansdale, Pa. According to the view held by the leading commentators, the ceremonial or ritual department of the Mosaic laws (which dealt with meats, drinks and carnal ordinances) were purely typical in character, and were abolished by the Gospel. "They ceased to have any pertinence, the reality having come of which they were but the figures." The *moral* law, however—which is eternal and unchangeable—"was fulfilled rather than abrogated by the Gospel." This would seem to sufficiently cover the case stated in your letter.

J. B. Z., Harriman, Ore. The code of Hammurabi was a body of laws drawn up by that king about 2250 B.C. He was the sixth king of the first dynasty of Babylon. The laws were inscribed on a stele (slab) of black diorite. The stele or slab was discovered in three fragments in December, 1901, and January, 1902, by J. J. M. de Morgan at Persepolis on the site of Susa, capital of the ancient Elam. The stele, complete (which is supposed to have been carried to Susa from the temple E-barrah at Sippar) contains the text of 247 of Hammurabi's laws, which show a wholly unsuspected degree of culture and present a number of parallels to the early Hebrew legislation.

A Western Reader. Your case is like that of many others, who in seeking a higher experience are confronted with certain deeds of the past with the suggestion that confession and restitution be made. All the instances you mention are perplexing, and in settling them you need help from divine rather than human wisdom. A few principles, however, are fixed, and apply without exception to all such cases. In the first place you must bring yourself to agree to obey God *at any cost*. This is precisely what Jesus meant by his stern words about the right eye or the right hand. He probably did not mean that a circumstance would ever arise in which a man should pluck out his eye or cut off his hand. He thought too much of efficiency for that. He wants two-eyed and two-armed men in his army. But he did mean that it is far more important to obey God than it is to have two arms and two eyes. We must become so desperately in earnest to be right with God that we promise him that *when he makes his will clear we will obey*. Now that does not mean that we must go right off and do some fantastic or unreasonable thing before God has made his will clear. We must wait till his will is clear. That is all the consecration he ever asks from anybody: to obey, step by step, as he makes the way unmistakably plain. "My sheep know my voice," he said. If you are not sure it is his voice speaking, wait till you are sure before taking the step. Where any property is involved, even if the amount is very small, it should be returned to the owner or his heirs. You will find such a procedure easier than you fear. People do not ridicule the "conscience fund." They admire a man who is trying to do absolutely right. In the case of conduct in which others are involved the matter is more difficult. If your confession involves another, make very sure that the offense was really a serious matter and confer with those involved before making any statement. In the specific case you mention, it seems to us, from the facts as stated, that no confession is required. As to making financial restitution out of funds absolutely needed for present use, that problem is more difficult. In such a case it would be wise to make confession to those who were wronged, and ask them to give you time to make full restitution. Above all, think of God as a friend, who is trying to lead you to a place of perfect happiness, not as a tyrant demanding obedience to harsh and arbitrary rules. He is our best friend. You may win peace by trusting him. Then he will guide and strengthen you in untangling the problems and undoing the mistakes of the past.

Cash Statement *of*
Receipts and Disbursements
Bowery Mission and Young Men's Home

October 1, 1913—September 30, 1914

CASH		
Cash on hand, October 1, 1913	$10,117.79	
Petty Cash, October 1, 1913	110.00	$10,227.79
RECEIPTS		
Contributions	$34,069.96	
Legacies	3,031.24	
Kindling Wood Sales	5,391.58	
Interest	240.78	
Winners' Club	2,083.00	
B. M. Supplies	204.36	
Transportation	148.15	
Interest on Investment	63.75	45,232.82
		$55,460.61
Accounts Receivable not included in Cash on Hand, October 1, 1913		112.10
		$55,572.71
Accounts Receivable received in September, 1914, but not deposited until October 1, 1914		76.25
Total		$55,496.46
DISBURSEMENTS		
BOWERY MISSION DISBURSEMENTS (Including Free Labor Bureau and Bread Line)		
Food	$5,730.84	
Salaries	9,096.74	
Appeals for Funds	3,136.13	
Rent	7,000.00	
Ice, Fuel, Light and Water	2,361.76	
Repairs	49.59	
Telephone	141.26	
Carfare	173.07	
Postage	289.13	
Insurance	1,140.72	
Expressage	15.50	
Stationery	302.89	
Services	651.00	
Transportation	277.18	
Bulletin	204.00	
Household Supplies	15.60	
Shelter	53.90	
Thanksgiving Dinners	706.48	
Christmas Dinners	1,108.00	
Miscellaneous	2,654.47	$35,108.26
LABOR SETTLEMENT DISBURSEMENTS		
Food	3,160.78	
Salaries	1,215.00	
Kindling Wood	3,068.63	
Rent	840.00	
Stable Expense	1,580.47	
Ice, Fuel, Light and Water	564.00	
Repairs	133.89	
Telephone	60.71	
Carfare	171.85	
Postage	21.79	
Insurance	59.31	
Express	5.94	
Stationery	55.20	
Taxes	52.29	
Miscellaneous	1,153.22	12,143.08
		$47,251.34
Expenses incurred in September, 1914, but not paid until October 1, 1914		1,522.40
		$45,728.94
Expenses incurred in September, 1913, and paid October 1, 1913		1,130.48 46,859.42
Cash in Bank	$8,527.04	
Petty Cash	110.00	$ 8,637.04

After a careful examination we hereby certify that in our opinion all cash receipts have been properly accounted for, and the disbursements have been made for the purpose intended by the donors.

PATTERSON & RIDGWAY,
Certified Public Accountants.

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Miscellaneous

Reader, Bellwood, Neb. Flag Day is ob in the United States on June 14.

Reader, Troy, S. C. Write to Dr. Henr Dyke, American legation, The Hague, N lands.

H. S. W., Dunbar, Neb. The poem you tion was published in the Cincinnati En about twenty years ago.

C. B. W., Colorado Springs, Col. It wa mated that the public coronation of Edwar cost upwards of a million pounds.

J. W. S., Latta, S. C. Alaska's area is 5 square miles; population 65,000. The ter is under a governor and a legislature.

J. M. W., West Clifty, Ky. The pyr were erected as tombs for the Egyptian archs or Pharaohs who flourished from th to the twelfth dynasties.

A. S. H., Phœnix, Miss. Not only c members but all good Christians are entit sign the memorial to the President in beh World Federation for peace.

T. O., Jr., Chillicothe, Ohio. The name non is common among the peasantry of Pe shire, Scotland. There are several in the vi of Drummelzier and Innerleithen.

A. P. W., Tampa, Fla. Leprosy is classed as a parasitic disease, and is belie to be caused by a specific microbe which Ha a Norwegian physician, discovered in 1871.

G. G., Owego, N. Y. The old "f" form c ceased to be used in English print at th ginning of the nineteenth century, which ered in the period of modern or current E with the letter forms as we have them tod

M. F., Delewit, Minn. After the Cuban (1899) the remains of Columbus were br from Havana to Spain and kept for a ti Granada, but were finally deposited in 190 special mausoleum built for their recepti Seville.

Mrs. O. C. K., Greenville, Ohio. Write Herald office, Carnarvon, Wales, for full mation about the great religious revival in country. Or write to Rev. J. Fisher, Cefu, St. Asaph, Wales, or to Mr. J. H. D M.A., Aberystwith, Wales.

K. H., Rhinebeck, N. Y. A book that meet your wish is Woman's Work in the War, by L. P. Brockett and Mrs. Ma Vaughan—a record of heroism, patriotism patience. Another is Our Army Nurse Mary A. Holland, which recounts the sac and valor of 100 brave women.

Mrs. J. P. G., Marter, Ontario, Canad Vivisection, if permitted at all, should b der rigid legal control and not allowed pr cuously as at present. It is undoubtedly that great cruelties have been committe experimentalists, although it cannot be d that medical and surgical science has bene 2. There is no Belgian emigration moveme present, although it has been discussed may develop later.

Reader, Chicago, Ill. 1. Your friend s read the recent articles on the subject o attitude of the Italian people toward Rom Dr. Robertson of Venice, some of which appeared in the Christian Herald. 2. The no such clause in the Presbyterian confessi faith as you have quoted. 3. The two g men mentioned are Presbyterians. 4. You be safe to give a general denial to all the s ments.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

SIGISMOND PLACE, IN WARSAW

THE PUBLIC SQUARE IN LODZ

THE RUSSIAN POLAND OF TODAY

BY REV. FRANCIS E. CLARK, D.D., LL.D.

MY INTRODUCTION to Russian Poland was an interesting one, at least interesting to me as I think it over today. My wife and I had come from Berlin on a slow night train, and about daylight on a raw November morning we were bundled out of the train and told that we were at the Russian frontier customhouse.

We found ourselves in the midst of a crowd of dirty moujiks with dirtier passports which the inspector slowly examined, and then passed the travelers, with their scant baggage, through a wicket gate from Germany into Russia. Our turn came, and I handed in my handsome United States passport, signed by Elihu Root, then secretary of state. It was examined critically and at length, and finally we was allowed to pass through the gate and found myself on Russian soil.

I supposed of course that my wife, who was directly behind me, would follow; but no, the gate snapped to between us, and she was left in Germany. A long wrangle followed, while I insisted that the lady on the other side of the fence was the one described in the passport as my "wife." How could Mr. Inspector tell? Why should he take my word for it?

However, at last he concluded that he would risk it, as she was a little woman who does not look like an anarchist or a bomb-thrower. So the astute officer wrote in Russian on the back of the passport that I was accompanied by my wife, "Mary," though her parents never gave her that name, and we were united again and this time on Russian soil.

We boarded a train and steamed slowly off into the heart of Russian Poland, bound for Pabianice near Lodz (names that have become sadly familiar to newspaper readers of late). Here a large Christian Endeavor convention was to be held, which should bring together Endeavorers from all parts of Russian Poland.

Station after station on the wind-swept prairies of ancient Poland was passed, after brief stops, until at last as the train slowed down I saw a sign and began to spell out painfully in the almost unintelligible Russian characters what looked like P-A-B-I-A-N-I-C-E. Suddenly a lady appeared, running down the platform, and as she saw a foreign lady at the window of our compartment, she cried out in German, "Mrs. Clark, Mrs. Clark, get out quick!"

In the meantime she had sent a porter through the long train to get our baggage, and in two minutes (she had persuaded the guard to hold the train one extra minute) we found ourselves on the platform, and in five minutes more we were happily ensconced in the comfortable and roomy Lutheran parsonage, with a new idea of what a quick-witted pastor's wife could do when she had only two minutes to do it in.

Needless to say that under such auspices the Endeavor convention was well managed and successful. From all parts of Russian Poland they came, some from a distance of 250 miles: as intelligent, warm-hearted, earnest a company of young Christians as I have ever seen.

And this was in the very heart of blood-drenched Poland today. Pabianice has been under fire. Hostile armies have marched and counter-marched through the busy streets which I saw thronged with workmen going to and returning from the great woolen and cotton mills. I greatly fear that the fine church and parsonage of my good friend, the Lutheran pastor, are now but blackened ruins, though I have not been able to hear from him, and that the thriving little city is but a memory of former industry, thrift and prosperity.

Only fifteen miles away, and connected by steam railway and trolley, is the great manufacturing city of Lodz, around which the fiercest fighting in Russian Poland has recently centered. Here is a city of half a million people; a modern city, which did not exist a century ago; a city which of late has grown as rapidly as Chicago; a city of middle-class people and workmen and great factories. But what is left of it? Who can tell? "700,000 people in Lodz and its neighborhood on the verge of starvation," is the report in a recent paper. Discount this as much as you will, yet what is left represents an awful amount of suffering and privation.

RUSSIAN-POLAND VILLAGERS

And who are these people that are feeling today all the horrors of war? They represent one of the noblest races of Europe. They are as innocent of all responsibility for the war as the Belgians themselves, and they are suffering equally its pangs. Yet the sympathy of all the world has gone out to the Belgians, while few comparatively have thought of or given to the Polanders.

It is well to refresh our minds with some salient facts concerning their history. Many centuries ago, five or six centuries, perhaps, after Christ was born, a Slavic race, called the Poliani, settled in the great plain between the Oder and the Vistula, the latter a name forever connected with some of the most horrid scenes in that awful year of carnage, 1914. The Poliani were superior, mentally and physically, to many of the Slavic tribes around them, and they gradually conquered or absorbed these neighbors, and extended their own territory until, in the middle of the sixteenth century, it extended from the Baltic to the Carpathians, a territory of 280,000 square miles, about the size of the state of Texas.

For a time the kingdom of Poland was one of the great powers of Europe, but a succession of bad and weak kings and many internal quarrels wrought the havoc that was to be expected, and gradually their golden day of influence and power waned, until it was totally eclipsed in the partition of ancient Poland between Russia, Austria and Prussia.

Not once, nor twice, but three times was this division made, each time a larger slice of devoted Poland being taken by the allies, allies then, but foes now, for Russia was quite as eager as Austria or Prussia to get her share of the spoil. Indeed, she got by far the larger slice, since in the final division in the early part of the nineteenth century, 220,000 square miles fell to her share, some 35,000 to Austria and 25,000 to Prussia.

It must not be supposed that there have been no bright spots in Polish history. Indeed, it is full of heroic deeds. Sobieski, the great general, who defeated the Turks at the very gates of Vienna, drove back the invading hordes and saved all Western Europe and perhaps America from the curse of Mohammedanism, must be reckoned as one of the world's chief benefactors, and he was a Pole.

Kosciuszko, who fought side by side with Washington in our own revolutionary war, who was afterwards military governor of West Point, who defeated the Russians at Warsaw, and who almost established Poland's freedom, is another world's hero, and he was a Pole.

"Freedom shrieked when Kosciuszko fell," wrote Campbell, and ten thousand schoolboys have since declaimed his stirring lines.

Pulaski, who has given his name to one of our

Continued on page 91

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military criti staff writer of the Paris Daily Mail and Le Temps; contribut to l'Indépendance Belge

ONE feature of this war which has not been given the attention it really deserves is the extreme efficiency of the medical service, both curative and preventive. In Napoleon's day it is asserted that forty per cent. of the wounded who were sufficiently fortunate to reach a hospital perished. Two, three or four patients were placed in a single bed. Gangrene and various fevers prevailed to such an extent that a hospital was really a charnel house.

Even in our Civil War, fifty years later, the half-way war between the Napoleonic campaigns and the war of today, almost like conditions prevailed. Bullets killed many, but disease killed more. Here are the figures: Killed in battle, 67,058; died of wounds, 43,012; or, from the actual fighting, 110,060; died of disease, 199,105. This war will show no such proportions.

Preventive measures, with their practically complete conquest of smallpox and typhoid; their partial conquest of pneumonia and kindred ailments; their attention to the food, its quality, quantity and cooking; their control of the sanitary conditions of camps and lines of march, particularly of the sinks, through liberal use of disinfectants, which things are done by a special corps organized for the express purpose in the army of today: all these measures have made the conditions under which the modern soldier exists in war times often healthier than those in which he exists at home.

The life, largely in the open air, with plenty of exercise and usually plenty of nourishing food, rapidly hardens the men and so raises their power of resistance that the exposure and the wettings, etc., have little effect. We are now in the middle of a winter campaign, and the complaints of illness and of suffering are less than they were in September, and mostly come from the troops which have recently taken the field.

Not only has the curative work of the medical corps tremendously advanced, but its organization as applied to war conditions has been made well nigh perfect. It is said, and with good reason, that in no prior war has the attention given to the wounded been so prompt and so efficient. Caring for the wounded has been reduced to the same practical basis that characterizes the rest of army activities.

A special corps is consecrated to this service, men who do nothing else, and this organization is mobilized with the army and is provided with the most modern equipment for transporting and caring for the wounded. The automobile is everywhere in evidence and many special types of motor cars have been invented for this service. Notable among these is a truck with a body so arranged that stretchers are placed in it in tiers, and another which, in addition to carrying wounded itself, draws five two-wheel trailers, each equipped with two cots. Besides these there are cycle-car ambulances and stretchers, so contrived that they can be slung one on either side of a horse. And when necessary, all sorts of wheeled vehicles are pressed into service.

Under ordinary circumstances the field telephone can summon one of these to any point needed. During a battle they wait just behind the line, sometimes under fire, by the hundreds, and as fast as filled rush their cargoes to the field hospital.

Some of the wounded are able to walk to the ambulances, the others the litter-bearers bring in. It is very rare that a wounded man has to lie very long without attention. The men of the ambulance corps, of all the combatants, have shown the utmost devotion and courage in exposing themselves to danger and going under the heaviest fire to bring in the wounded. Many of them have been decorated for their bravery in this regard.

Once in the ambulance, the wounded are hurried off to the field hospitals, where devoted men and women are awaiting their arrival with everything in readiness to minister to them. Those whose condition is such that they cannot to be moved farther remain here. and the others, after having their wounds dressed and being fed and made comfortable, are sent farther back to the base hospital.

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FRENCH SOLDIERS ON SEARCH FOR SPIES

Antiseptics everywhere, everything used on the wounded sterilized, automobiles fitted up with distilling apparatus for furnishing pure water, others fitted up as an operating room, with glass-topped tables and all the other accessories of the well-organized hospital, others arranged so as to assure an ample supply of hot water day and night, etc.—nothing known to medical science, as either curative or palliative, is lacking.

Red Cross men and women, trained to their business, second the doctors efficiently, and the whole sad business is done without hitch, fuss or panic; even the Red Cross dogs seem to appreciate the importance of the work they are engaged in, and only bark when there is a reason.

Among the wounded there is no complaint. These soldiers do not grudge having given the best of their lives in the service of their country.

"Thank God," said a debonair young Englishman, whose cheek had been torn away by a shell; "thank God, I don't feel as bad as I look."

"I have been lucky," said a cheery little German, who had lost both legs. "I might have lost my arms. That would have been a real misfortune, for I am a tailor by trade."

The result of it all, the courage of the wounded, the devotion of the men and women who care for them, is that the mortality among the wounded has dropped from 40 per cent. of Napoleon's time to 2½ per cent. today.

The preliminary reply of Great Britain to the recent American note regarding the abuses of the right of search, etc., by British warships has been received and, while conciliatory, is not regarded as entirely satisfactory. As this reply is pr mi-
nary only, and as, true to diplc atic
practices, the preliminary note on-
tains the usual compliments and og
nition of some ground of comp int,
though equally maintaining the j lice
and expediency of the practices om-
plained of, which is the usual c rse
pursued when it is intended tha the
definite reply shall contain conces ms
it is perhaps not worth while a the
moment to comment on the po ior
taken in the preliminary reply, it
is morally certain that this po ion
will be, to a great extent, aban ned
in the definite reply.

The actual happenings of the am-
paign in Poland, freed from the on-
fusing details, seem to be abo as
follows:

During the last week the weath in
Central Poland has not been all
favorable for military operations too
cold and wet to permit the fla and
somewhat marshy country to dr ugh
and not cold and dry enough to ene
the ground. bogs and rivers ha

During this time the German i gh-
ing force has, to a large d ee-
marked time, though scoring gry
now and then on some point of the ong
line of battle running from the ia
tula to the east of Plock to Tarn in
Galicia, an advance of more o ea
importance in the direction of i gob
jective, the line of the Vistula on
Novogeorgievsk to Ivangorod.

The sum total of these advance na
not been despisable, and now tha on
ditions appear to be more fav ble
the forward aggressive moveme re
apparently about to be undertak in
strength, and with considerable ou
pect of a favorable result.

The Russian military road, ru ing
southward from Warsaw th gn
Radom and Kielce, to the frontier ea
Cracow, is at several points in en
man hands, and the loss of this l ch
Russians, which is fully as impo nn
as the north and south railroads the
westward, considerably affects the
Russian movements.

If followed up by the seizure c the
line running from Warsaw to I lic
and Kovel, it will make the ire
Russian position in Galicia preca na

The fighting in Galicia ha no
changed the positions there g ely
during the past week. The Aus are
are holding the Russians on th in
of the Nida River and along the ar
pathians. In Bukowina, howeve the
Russians are making steady pro ess

The center of interest on the es
ern battle line is slowly but s ess
moving eastward, from the B Ja
seacoast to the line running pe
Rheims to St. Mihiel. It will l re
membered that in the early part the
war, in August, in fact, it was s Lo
in these columns that the crucial ste
in France would probably take ho
within a few miles, compara ely
speaking, of Rheims, and the c ress
of events since the assaults on Ye
etc., having proved unsuccessful, ger
to point to the revival of the effo of
this point.

Naturally, from both topogr hic
and strategic considerations, the in
of Champagne seem indicated a the
key of France, and in spite of a ver
porary departure from these hi ng
battle lines, the indications today in
to the course of precedent bein low
lowed after all.

Verdun, the Argonne forest ar ng
Champagne plains are the three es
linked strategic points, the poss lo
of which simultaneously after a wi
probably determine the issue o ho
western campaign.

The early part of the week the ing
ing presented the usual char ers
istics: artillery duel, mingled wi ch
fantry skirmishes of little impor ns

Continued on page 89

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ENTRENCHMENTS FOR DEFENSE UPON ENGLISH EAST COAST

EARTHQUAKE BEREAVES ITALY

pyright, Underwood & Underwood
COLUMN OF AURELIUS

ITALY again mourns the sudden death of thousands of her people by an earthquake which overthrew whole towns, and wrecked buildings in many places. The disaster occurred on the morning of January 13, the center of the shock being in the region between Sarno at the base of Mount Vesuvius and Campobasso to the north.

The extent of the territory affected is said to include Naples t south and Ferrara in the north, a distance of a three hundred miles, and taking in the entire d of the country. Throughout this distance il ngs have been overthrown, some towns en- e destroyed and a great many people killed, the a number not being known at this writing—n ry 15.

E liest reports put the total number who per- eat twelve thousand and those injured at twenty ousand, but later reports increased the number into twenty thousand. Avezzano is reported en- e destroyed, a large portion of its twelve thou- n habitants dead. This town was about eighty le east of Rome and sustained the severest loss a y one place so far as reports indicate. Nine e towns are reported as either destroyed or e y damaged. In Rome, Naples and Tivoli much s f life is reported and more or less property n ge.

H toric buildings were injured in Rome, and the m s column of Marcus Aurelius is said to have e broken and twisted by the violence of the shock, a reat statue of St. Paul surmounting it being thrown out of position. Several of the noted churches also suffered minor damages.

The entire populace in the distressed region was thrown into wild panic by this sudden disaster. The shock lasted for several seconds and in some places the buildings continued to rock for half a minute. Scenes of great confusion followed: people rushed in all directions for safety, and in the cities fled in terror to the churches. For the most part survivors of the different towns spent the following nights camped out of doors in fear of recurrence of the shock. Communication with many towns was cut off. The government quickly instituted a system of relief work, and parties were speedily at work taking care of the thousands of injured and homeless and the bodies of the unnumbered dead.

This is the fourteenth time that Italy has been visited by a tragedy of this kind. The list of earthquakes, tidal waves and volcanic disasters is given by the New York Times as follows:

Date		*Loss of Life*
79	Bay of Naples (Pompeii)	2,000—5,000
1137	Sicily	15,000
1456	Naples	40,000
1626	Naples	70,000
1693	Sicily	100,000
1783	Calabria	30,000—50,000
1788	Calabria	1,000
1835	Calabria	2,000
1857	Sicily and Calabria	10,000
1857	Naples and vicinity	12,000
1905	Sicily and Calabria	3,000
1907	Sicily and Calabria	5,000
1908	Sicily and Calabria	77,285
1915	Rome and the Abruzzi	12,000

A second slighter shock followed some hours after the first, increasing the general terror. Switzerland felt the effect of the disturbance, and it is stated that avalanches were precipitated by the shock. Severe winter weather with tempests add to the suffering in Italy, and the interruption of communication hampers the work of relief committees. The catastrophe came without warning, overthrowing people in their homes and at their occupations. The king is taking the lead in the work of relief.

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TIVOLI, WHERE MANY ARE SAID TO HAVE PERISHED

PROGRESS IN A GOOD WORK

FOR those who have been engaged in the Lord's work through years of trial and struggle, it is a comforting and delightful experience to look back and note how their f s have been blessed and how the work has o n under their hands, even when they had least p tation of such results. This has been most m kably illustrated in the case of the China p nage work, which was founded a number of a ago, the funds for its establishment being n ibuted by generous Christian Herald readers. t he present time these orphanages, scattered e the great Eastern republic, are doing l did service for Christ and humanity. h e are in all twenty-four of these stutions, under the care of various de- nations, including Methodist, Bap- t Presbyterian, Congregational, Advent, i ds, Mennonite and Free Methodist, be- l the China Inland Mission, the Door Hope and other undenominational d s. Originally 2,000, there are now o 1,000 children in these various orphan- e who are supported by our readers. a y of the others are now actively en- g l in regular Christian work—some as e hers, teachers, evangelists or Bible- o n, while others are busy at useful oc- p ions to which they were trained in the i son industrial schools. In a number of s the boys have become self-supporting g ulturists. One mission has taught the r to weave and spin, and the boys to r poultry and do general farm work. In a er mission the young folks have been a ed to tea raising, and are pressing on p fully toward self-support. All the profit f e industrial work goes toward the sup- o of the mission orphans.

T e children themselves have not for- o n their kind patrons in far-off America. At t holiday season many greetings were sent by t young protégés to their friends here. Best o , a very large percentage of the boys and girls h developed into fine Christian young men and o n, who love to serve the Master and to walk i ly in his footsteps. "Thank God for leading h," writes a young student in Canton (formerly a rphan waif). "We cling to the faith. Some o r students are real Christians. We ask your p ers to pray for us and to ask God to grant his h in guiding us and converting all our students."

It is a beautiful and inspiring sight to witness the Bible class at study in almost any of the orphanages. Eager, earnest, wistful faces are turned toward the teacher. There is evidence of a deep desire to know the Gospel as it is presented in the Word. And not a few are becoming surprisingly good Bible scholars.

One of the missionaries writes from North China concerning his work. He has fifty-five children, supported by Christian Herald readers and their friends. A Chinese mandarin, named Fan En King, has been a generous patron of the work,

CHRISTIAN HERALD ORPHANS AT FOOCHOW

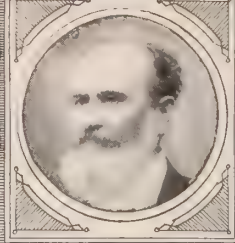
and other natives have shown much interest. Thus the mission has not only enjoyed God's love and care, but has been a means of awakening spiritual interest in heathen hearts. As the missionary writes: "Even the heathen begin to believe we cannot be forsaken by Him." As an illustration of the power of Christian example he mentions that a Buddhist orphanage has been established nearby, which is using the same methods in caring for the orphaned, friendless children that the Christians have employed—excepting, of course, the Gospel teaching of the young.

Compassion Orphanage, Ningpo, is an example of the excellent work that has been done in many of the mission orphanages throughout China in sheltering and training the child waifs and developing their spiritual character. Rev. E. F. Knickerbocker, superintendent, writes, under a recent date, that there are about 70 orphan boys under care, 50 of whom are supported by Christian Herald patrons.

There are at least forty other applicants now clamoring to be taken into Compassion Orphanage, and if they could be received it would be a great blessing to the community. Meanwhile the native Chinese have become deeply interested in the child-saving and training work, and their appreciation is shown in voluntary contributions that are used to buy rice-growing lands, which will be a valuable help in the industrial and economic development of the mission. At present these lands support about twelve orphans. Mr. Knickerbocker adds: "Let me say to you, and to all your fellow-workers in this good cause, that we have great reason to feel grateful for all the Christian Herald and its readers have done. The work has done great good in the Ningpo field, and that is a large one. The six Protestant missions of this vicinity (the American Baptist, American Presbyterian, North, the Chinese Inland Mission, the English Methodist Mission, Church of England Missionary Society and an independent mission of ladies), and all the Chinese churches connected with them are taking an active part in sustaining the orphanage and in sending boys to it."

Now that the orphanage work is nearing a close, we cannot refrain from congratulating all who have had a share in this child-saving, soul-winning enterprise, which has been and still is productive of the richest blessing. Those who began with the work and who have loyally kept in touch with it all the way will not fail to stay by it to the end. There are several orphanages where the children must remain under care and tutelage for some time to come. There are others where patrons are needed to provide for children who are not yet supported. For these little ones we bespeak the consideration of our readers, and of their friends. Any names sent to the Christian Herald for enrolment as patrons of the orphans will be welcomed.

TRANSFIGURED LIVES



A SERMON

BY

Rev. A. B. Simpson, D.D.*

'Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 7: 2.)

THE transfiguration of Christ was the glorifying of his earthly apparel and his human countenance with the radiance of the celestial world, so that the coarse linen of his garments and the lineaments of his face became resplendent above the brightness of the sun or the luster of any earthly robe. It tells us how these commonplace lives of ours may be so illuminated by the glory of God as it shines within that we shall reflect the light of heaven and let our "light so shine before men that they shall see our good works and glorify our Father which is in heaven."

Even so have we sometimes seen a little bit of broken glass shine with the radiance of some costly jewel, not because of its intrinsic value, but because the sunshine of heaven was reflected from it. So sometimes have we seen the sunset radiance reflected back from the lowly windows of some distant village that the humblest dwellings shone like celestial palaces and the whole landscape became transfigured with the reflected glory.

This is what the apostle means by transfigured lives. We are reminded that commonplace duty may be made sublime or inspired by the spirit of divine love and dedicated to the glory of God. The first saint described in the Old Testament lived such a transfigured life. Amid an environment of death and sorrow one illustrious name shines out with unique distinction, and yet with simple lowliness. "Enoch walked with God." He did not run some glorious race. He did not fly at some transcendent height. He did not achieve some heroic triumph. He simply walked, through three centuries and more, a commonplace path of faithful duty and fellowship. He "walked with God." The light of heaven illumined every step and the glory of translation was the climax of that transfigured life. His path was "as a shining light," shining "more and more unto the perfect day," until at last the portals of the sky opened to the earthly pilgrim and he was translated that he should not see death. And one of the latest pictures of the New Testament of the beauty and glory of sainthood is the portrait of some humble slaves to whom the apostle Paul sent an inspired message on the island of Crete through his epistle to Titus, whom he admonished so to live in their place of humble service that they should "adorn the doctrine of God our Saviour in all things." The lives of these slaves were not only to be in harmony with the teachings of the Gospel, but to add a new luster to that Gospel and make it more attractive to their masters and the world around.

Blessings in Disguise

Our text suggests trial transformed to blessing. Here, again, there rises before our vision the picture of a man stooping under the burden of an overwhelming trouble. He has brought it upon himself, and it is the accumulation of years of selfishness, duplicity and overreaching at last about to bring their own retribution. An angry brother is waiting with his armed bands to meet him and his helpless followers with the dawning of the morning. He has exhausted all the resources of his own astuteness and contrivance, and at last in helpless despair he sinks upon his knees at the ford of Jabbok and cries for help to the God of his fathers. All night long the conflict lasts as he wrestles with the angel until at last the touch of God's mighty hand has shriveled his strength and left him prostrate and clinging at the feet of mercy. But a transfiguration has come and the vivid and poetic picture of the inspired description of his transformed life tells the story better than any words of mere description. How we can see the light shining around him as we read the story! "As he passed over Penuel the sun rose upon him." This was an eternal sunrise and a new morning. Henceforth he was no longer Jacob the Supplanter, but Israel the prince, the man that had power with God and therefore power with men. So still God leads his suffering ones through darkness to light.

We are next reminded by the figure of our text of suffering as the stepping stone to glory. And there rises before us another patriarchal picture, the son of Jacob and the supreme sufferer of the patriarchal story. The peculiarity about Joseph's sufferings was that they were innocent. Jacob deserved his trials and brought them upon himself, but Joseph was the victim of injustice, oppression and cruel wrong. How severe, how protracted that ordeal of suffering! The treachery of his brethren, the long banishment from his father and his home, the humiliation of a slave, the place of a drudge in the kitchen, the harder place of unjust accusation by the temptress whom he had spurned, a prison cell and a convict's punishment for things he had never done—all this is well described by the psalmist's vivid metaphor, "the iron entered into his soul." But at length the transfiguration came and suffering was transformed to glory and shame to honor. The highest place in the world was his recompense, but with his exaltation there came the higher distinction of a character unharmed by prosperity, a love that triumphed over wrong, and unselfishness that used his opportunities and honors only to bless the world and to heap upon the brethren that had wronged him the coals of fire of his forgiveness, his love and his blessing. Surely it was worth while, and some day it shall be worth while for us too; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Proving His Will

Misfortune turned to blessing. Again we find our Scripture type of this transfiguration. In the early chronicles of the Hebrew tribes we have a pathetic little story of a child born to an unwilling mother, whom in her disappointment she called Jabez, because, she said, "I bare him with sorrow." "Little Misery," as his name meant, came into the world under a heavy cloud. Nobody wanted him, not even his mother. And no doubt he was often reminded that he was an unwelcome visitor. Such an influence is most depressing and disastrous to any child. But little Jabez somehow found the divine remedy for all his troubles, for we read, "Jabez called on the Lord God of Israel, saying, "Oh that thou wouldest bless me indeed and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me." It was as Jesus prayed that he was transfigured, and as Jabez prayed he was transfigured, too, for we read, "And God granted him that which he requested, and Jabez was more honorable than his brethren." The shadow of death was changed to the morning and the "bar sinister" became the badge of honor and success through answered prayer and transforming grace.

Temptation turned to triumph. The kaleidoscope changes again and we see four young men captives and exiles from their home in the great metropolis of the world. The sons of princes they are promoted to a place of honor among the students of Babylon. But they begin their career at once by refusing the luxuries of their high-born companions and being known as the humble, uncompromising servants of the God of Israel. It is not long until their second temptation comes. They have refused the smile of the world; now they must face its frown. Their loyalty to Jehovah is challenged. Will they compromise their principles, and for the sake of peace just make a form of bowing down to Nebuchadnezzar's golden image or cease to be seen praying with their faces toward Jerusalem? Not for a moment! Oh, how their transfiguration begins as their words ring out, "If it be so, our God is able to deliver us from the burning fiery furnace, but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." And Daniel, the bravest of them all, with all the detectives on his track, boldly goes to the little sanctuary in his home, and with the windows opened toward Jerusalem prays and gives thanks to Jehovah "as aforetime." And the test comes with all its terrors, the fiery furnace and the lions' den. But that furnace only burns off their fetters and lights up the night of their transfiguration as the wondering watchers behold them walking amid the flames with One in their midst like unto the Son of God; while Daniel spends the night unscathed amid the hungr and sees his persecutors devoured by them they reach the bottom of the den, while t queror of the world proclaims the God of Sh Meshach and Abednego and the God of Da be above all other gods. So still there co every true heart the same twofold test, the and the frown of this hostile world, but t that overcome the promise is unchanged, "Bl the man that endureth temptation, for w is tried he shall receive the crown of life the Lord hath promised to them that love

One more transfiguration scene appears a it we read the inscription, "Out of weaknes strong." Back of it there lies the story of Je Called to the hardest place, perhaps, that ev assigned to mortal, he felt himself utterly u by nature and temperament for the terribl of judgment he was required to minister. ' he cried, "I am a child." But God did not him from the awful task, but told him, " afraid of their faces, for I am with thee to thee." And the timid, shrinking Jeremiah a hero of faith and courage and stood unc through the fearful years of Jerusalem's sie fall, confronted the priests, the princes a kings of Judah with fearless daring, at the his liberty and life, and often amid the b persecutions, until at last his words of warn came true, and then God vindicated him in th glorious way. While the cowardly Zedekiah ably perished and the compromising leaders nation fell under the Babylonian conqueror miah passed immune through every peril and sight of Jerusalem was most carefully guar the express commands of Nebuchadnezzar while his name and memory were cherished countrymen to all later generations as the gu angel of their city and their country, for wh appearance in their midst they have been through all the ages. Surely this was a figured life and reminds us still that humar ness leaning upon God is clothed with omnip

His Power to Do

Pressure and difficulty are occasion for t sufficient grace of God. Once more we stand a typical life. We see a man selected from fellows to be a special object lesson of the difficulties, pressures and trials that a hum could bear, so that he himself declares, "] that God hath set forth us, the apostles, las were, appointed to death. We are made a sp unto angels and prinicpalities." And then r ing the story of his own peculiar sufferings, h "In labors more abundant, in stripes above m in prisons more frequent, in deaths oft; Jews five times received I forty stripes sa thrice was I beaten with rods, once was I thrice I suffered shipwreck, a night and a have been in the deep, in journeyings of perils of waters, in perils of robbers, in pe mine own countrymen, in perils by the heat perils in the city, in perils in the wildern perils in the sea, in perils among false br in weariness and painfulness, in watchings in hunger and thirst, in fastings often, in co nakedness." But does he murmur or con Listen. "If I must needs glory I will glory things which concern my infirmities. Most therefore, will I rather glory in mine infir that the power of Christ may rest upon me. fore, I take pleasure in infirmities, in repr in necessities, in persecutions, for Christ's for when I am weak, then am I strong."

Death, the stepping stone to life and Sometimes even here the dying countena lighted up with the glory beyond and within like Stephen's, the mortal face is as it had be face of an angel, and the very glory of th of man shines from the opened heaven. E doth not yet appear what we shall be, but w that when he shall appear we shall be lik for we shall see him as he is." The transfigu on Hermon is to receive its ultimate fulfilm that glorious day when the Son of man shal

Continued on next page

* President and Founder Christian Alliance.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

The Sin of Forgetfulness

SUNDAY, January 31. Deuteronomy 8: 10, 11. *"When thou hast eaten and art full, then beware lest thou forget the Lord thy God."* Fulness is apt to breed forgetfulness. The ...itude of our mercies may act like an opiate ...hake us heedless toward God. This is one of ...ubtlest perils. The bright day puts us to ... There are ten who can keep awake in the ...y of Humiliation, with Apollyon in fierce ...onism, to one who can keep awake on the ...anted Ground, where the antagonism is found ... rarity of the air and the softness of the en... missing light. It is the luxuriant isle which ...es our Lotusland. We were all alert when ... were driven by the stinging blast, and were in ...r of the engulfing deep. And thus it is true ...the bright days bring forth the adder. A pos...poison lurks in our comforts. We are most ...anger when we have no need. When we have ...ching we are in danger of losing God.

...d so does the Old Testament bid us "beware": ...o does the New Testament bid us "watch!" ...entinel of the soul must be continually on ..., and never more so than when the battle ...n to be over, and life has become a feast. Our ...must be exercised in deliberate vigilance when ...ave left the desert behind and have crossed ...Canaan. We must open our eyes in resolute ...se to see the seal of the Lord on the mercies ...h crowd our way. No divine privilege must be ...ed to pass as a personal right.

...the forehead of every providence we must ...the name of the Lord. This must be our ...r: "When all thy mercies, O my God, my ... soul surveys!" And that healthy wonder will ...e accompanied by the spirit of praise. Then ...ne songs of battle be sung again at the feast.

J. H. J.

The Reciprocity of Friendship

...NDAY, February 1. Isaiah 5: 1-16. *"I looked ...at it should bring forth grapes."* We are ...nded of those words of our Lord: "Behold, ...three years I come seeking fruit." The dis...ntments which God's love suffers in its deal...s with us are enough to dishearten him from ...ing further overtures to us; and we need seri...sly to ask ourselves whether we ought not to be ...mindful of responding to his yearning, seek...ve. Notice, the point is not whether we are ... in Christian duty; but whether we yield our ...ripe, sweet fruit when he comes into the vine...or orchard of the soul. Can we confidently ...ss him, saying, "Let my Beloved come into ...arden and eat his pleasant fruits," and does ...ly, "I am come, I have gathered my myrrh ...my spice; I have eaten my honeycomb with ...ney"? Or, putting the tropical imagery of the ...of Songs aside, do we make a personal re...e to the personal friendship of Jesus Christ? ...friendship there must be reciprocity. You do ...pect your friend to be always coming to you ...requests that you should do this or that. Of ...e, there are times when his life may make a ...d on yours; but for the most part, your re...ns with him are those of loving and familiar ...ourse. You give him sympathy, tenderness, ...fence, the expression of your heart, the fruit ...ur experience, the outcome of your thought. ...see to it that he does not come in vain. But ...often in our quiet hours the Lord comes to us, ...the wild waste of human rejection, for the ...nse of our affection, and is sent empty away, or ...wild grapes!

F. B. M.

The Law of Truth in Daily Living

...ESDAY, February 2. Malachi 2: 6. *"The ...w of truth was in his mouth."* Malachi was ...ast of the Old Testament prophets and his ...sage was a warning against insincerity. He ...d up for priests the example of Levi, of whom ...ah said, "The law of truth was in his mouth, ...nrighteousness was not found in his life."

...e Bible abominates a lie; it makes the eternal ...ation of truth the necessity for permanent ...ss. Christ said and lived the principle that ...truth shall make you free." We do not read ...e Bible that a man must live; we do read in ... places that a man must be a disciple of truth...ss. "That you should continue to exist," said ...t Louis Stevenson, "is a matter for your own ...deration; but that your business should be first honest, and second useful, are points in which honor and morality are concerned."

In the home, in the church, in the state, in the business office, there is but one way to be truly sure of winning, and that is to be exactly truthful, whatever the consequences.

Between the soldiers' field at Cambridge, where the undergraduates gather in their athletic sports, and the ancient academic roofs of Harvard, there stands beneath a tree a simple marble shaft bearing the names of the men whom the field commemorates, while below the names are written Emerson's words:

> Though love repine and reason chafe,
> There came a voice without reply—
> 'Tis man's perdition to be safe,
> When for the Truth he ought to die.

Whatever may be our religion, if it is of God, it will bear this sovereign word, "Truth," and truth is a big enough thing to die for. Let me speak truth, let me be the truth in the smallest detail of my work and thought, until it shall become in everything my habit, my law.

C. S. C.

The Value of Chastening

WEDNESDAY, February 3. John 2: 12-25. *"A scourge of small cords."* This is very remarkable! Our Saviour is the Prince of Peace. His beatitude is on the peacemakers. His servants may not use force in the promulgation of his kingdom. But here, with his own hands, he makes a scourge by plaiting together the cords that were strewn on the pavement, and does not hesitate to use at least the show of force in driving the rabble from the temple court. Is it not legitimate to argue when flagrant wrong has been committed in God's temple—whether the temple is the body of a little child, or the rights of an unoffending people—that we are at liberty to go beyond the region of persuasion, entreaty and argument, and take in hand, reverently, thoughtfully, dispassionately, the scourge of compelling force!

Would that we were even quicker in applying the scourge to ourselves than to others! We are ready enough to scourge with our tongue or pen, whenever another has offended against some revered sanctity; but how apt we are to deal with considerable laxity when our own character or habit is concerned! Hence the necessity that we should endure chastening at the hand of our heavenly Father. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." God help us to go through the courts of the heart, detecting flitting dove-like fancies as well as bestial passions, and driving forth everything inconsistent with the purity and fragrance of God's sacred presence.

F. B. M.

The Trusting Christian Does Not Worry

THURSDAY, February 4. Galatians 3: 6. *"Abraham believed God, and it was reckoned unto him for righteousness."* To really believe the promises of God and to follow them as best we can with his help should free us from worry and care, which according to physicians, cause more physical breakdowns than any other single influence.

A friend of mine, an old missionary in China, gave a Bible to a cultivated Chinese gentleman—a Confucianist—asking him to read it and then to tell him what he thought about it. After a few months he returned to the missionary and said, "I have read this book with great interest—it is a great book, and I am inclined to try these teachings; but," he added, "according to this book *you* are not a Christian!"

The old missionary, startled at this sweeping assertion, replied, "What do you mean?"

The Confucianist answered, "I read that a Christian is a man who is not handicapped by anxiety and worry, and is usually a happy man. He is one who knows that his God, who cares for the falling of the smallest bird, will surely care for him. This book commands him to cast his care upon God, and it assures him that he will receive the gift of peace. I read that Jesus said to his disciples that he gave them his joy, and he furthermore said, 'Let not your heart be troubled.' I find that a Christian is an unworried man. But you are the most worried man I know. You impress me as having a thousand cares. You are anxious about details concerning which, as these Gospels teach, you should trust God. You are not an unworried man. You are not a Christian."

The road to faith, according to the Bible, is, "Obey, then trust God." Abraham was obedient, even when he could not see the reason for God's command. Genesis 12: 1-5.

Do you realize that Jesus wrought virtually every miracle on this principle that men should believe? Do you realize that

> Half of the ills we hoard within our hearts
> Are ills because we hoard them

and do not trust God to help us carry our fears and anxieties?

C. S. C.

God's Love Shining Over All

FRIDAY, February 5. Ephesians 3: 1-11. *"Might be known by the church, the manifold wisdom of God."* What a wonderful glimpse this gives into the influence which our sin-stricken, sorrow-drenched earth has on the unseen universe! In great hospitals and homes of sickness it is often possible to find a group of students gathered around some bed of pain, where a renowned surgeon or physician is explaining the scientific causes of the complaint and indicating the cure. So it would seem from this wonderful sentence as though the highest intelligences of other worlds are watching our lives with intense eagerness and reverence. They attend us in our failures and need, as well as through the stages of our redemption and salvation; and they behold with adoring wonder the manifold wisdom of God in dealing with us, each according to a separate plan.

The Greek word rendered *manifold* is really "many-colored." Just as the pure beam of light is broken into the prismatic colors of the rainbow by the dark cloud, so, as the wise love of God comes in contact with the dark masses of human sin and sorrow, it is broken into a thousand lines of glory. We may put it thus, that though the holy beings of heaven see God's wisdom in suns and stars, they never would see its inner quality except in our human life, where all things are made to work our good and God's plan.

Is not this the reason why Job and Jeremiah suffered? May this not be one result of your suffering, when nobly and patiently endured? F. B. M.

The Abundant Goodness of God

SATURDAY, February 6. Matthew 7: 11. *"How much more shall your heavenly Father give the Holy Spirit to them that ask him?"* Earthly parents, compared with God, are often ignorant, changeable, poor, weak, hasty, perplexed, depressed or wicked. The heavenly Father is never liable to such vicissitudes.

What a problem in proportion—"How much more!" As much more as the Creator is beyond the created; holiness beyond sinfulness; riches beyond poverty; as the ocean is beyond a dewdrop or the sun beyond a flickering taper. What a chasm between divine and human ability!

Think of God's overplus of power in nature—wasted winds, more than enough to turn all wheels; wild waters, more than enough to redeem all deserts. Think of the vast power in the sunlight, not yet corraled by man; of the infinitude of material wealth and beauty, which are only symbols of his endless spiritual riches; his power of atoning blood, of Pentecosts in his bosom, more than enough—baskets full left after all are fed. The heavenly Father gives from his royal bounty like a king, more than we can ask or think, exceedingly abundantly more, according to his riches which are in Christ Jesus. Then let us ask and receive that we may be filled with the Holy Spirit's power.

E. W. C.

Transfigured Lives

Continued from preceding page

in the clouds of heaven and we shall be with him in his glory. Moses and Elias were but the types of the redeemed in that transcendent day when from the chariots of ascension and the open graves of earth ten thousand times ten thousand shall gather to meet him in the air, "when this corruptible shall put on incorruption and this mortal put on immortality, and then shall be brought to pass the saying that is written, Death is swallowed up in victory," and we shall prove in all its eternal fulness the meaning of the transfigured life.

A WEEK *in the* WORLD'S NEWS

READING MAKETH A FULL MAN, BUT NOT A FULL BOY. The children of families that are too poor to buy them sufficient food need no longer be hungry in the schools of New York. Twenty-four public schools in that city opened restaurants on January 13 to supply breakfastless pupils with a daily meal, consisting of biscuit, stewed fruit and chocolate. One hundred girl pupils of the cooking classes prepare the meal, while the older children act as waiters. Tickets are distributed free by the teachers to children known to be poor, while others who can afford to pay are served at cost. Should the experiment prove satisfactory, a large number of schools will adopt the new plan.

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OLD AND NEW DAYS IN THE PHILIPPINES. Contemporaneous events reported from the Philippines include a successful raid by Kalinga head-hunters and the granting of a franchise to the first railroad built exclusively with Filipino capital and under Filipino management.

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WHEAT NOW HAVING ITS DAY. On January 14 wheat sold for $1.45 a bushel in the Chicago market and for $1.48 at Portland, Ore., with minority holders of the crop waiting for two dollars before selling. Heavy purchases by Europe threaten to clean out the export capacity by the end of March, according to experts. Flour is beginning to rise in price. Switzerland, Greece, Italy, Holland and France are the chief foreign buyers at present; if the British Government is forced to enter the market the situation will be intensified. Scandinavian countries are also buying here, as Germany has shut down on rye exports. It is stated that German housewives are being urged by officials to learn and practice every possible method of food economy.

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HEADING FOR THE CANAL. The official program for the formal opening of the Panama Canal is practically completed, seventeen battleships of the Atlantic fleet having been ordered to proceed to Guantanamo, Cuba, on January 17 for practice work, where other vessels will also assemble late in February, and all will then gather at Colon and pass through the canal to Panama, where they will arrive about March 3. Foreign war vessels are expected at Panama a few days later, and on March 5 the President will leave Hampton Roads on the New York escorted by the Texas for Panama. There will be no ceremonious parade of war vessels through the canal. On March 13 there will be a review of the fleet by the President, and most of the assembled vessels will then proceed to San Diego and then to San Francisco, to take part in the two expositions. At present, besides South American countries and Cuba, Spain and Portugal are the only foreign powers which are expected to be represented by naval vessels at the opening of the canal.

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AGAIN! We have lost count of the number of times that Hayti has been torn by revolution, but enough remains of the country apparently to support one more such movement for the substitution of one party for another as the government, reports stating that leaders of the government recently overturned by President Theodore are now making headway in a counter revolution.

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7,056 CUBIC INCHES MAKE ONE BARREL. The House on January 13 agreed to a bill already passed by the Senate fixing a standard for barrels to contain fruits, vegetables and other dry commodities, and a special standard for cranberry barrels because of problems of packing. The standard barrel for general use must have a capacity of 7,056 cubic inches, and should be made of twenty-one-and-a-half-inch staves, seventeen-and-one-half-inch heads, the material not to be thicker than four-tenths of an inch. If the bill becomes law the penalty for on January 13 agred to a bill already passed by the Senate fix- months. Foreign shipments are excepted.

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ALL WOLVES' EARS MUST HAVE BURNED. Speaking before the twenty-first annual meeting of the New York Zoological Society on January 12 in behalf of the preservation of wild life in this country, Colonel Theodore Roosevelt declared the wolf to be the meanest of God's creatures, and endorsed the society's purpose to call upon the federal government for prompt action against the slaughter of wild game, excepting the elk of the Yellowstone Park, which, he stated, increase so rapidly that they would starve by thousands if not killed off.

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BACK TO THE SOIL VIA COLLEGE. The recently retired governor of Maine, William T. Haines, upon the completion of his term of office registered as a student in the state university at Orono for the agricultural course, according to the Boston Transcript, the ex-governor being an alumnus, class of '76, having paid his way through the university by farm work; in more recent years application to his law business impaired his health and recourse to agriculture restored it: hence, etc.;

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THEY WILL VOTE OR KNOW WHY NOT. Although for the second time within a year woman suffrage has received a setback in Congress, the leaders are nowise discouraged. They will reorganize their forces at once for another fight in the next Congress, and will keep up the battle to the end. It is conceded that many of them had hoped that the Mondell resolution would at least receive a majority, even if it fell short of the necessary two-thirds vote; but, even as matters stand, the vote more than fulfilled the expectations of many suffragists, being 174 ayes, 204 nos, a majority of thirty votes for rejection. It should be noted that equal suffrage, in the recent battle, was fought out more on the principle of its being a question within the rights of the states themselves, rather than on its own merits as a national proposition. This is held to explain the large democratic vote cast against it. A campaign of education to bring it out of the domain of the states and get it before the country on the broader ground will be a strong feature in the new plans of the suffrage party.

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Leading suffragists gather in interests of international peace. In this group from left to right in the front line will be seen: Mrs. Carrie Chapman Catt, Dr. Anna Howard Shaw, Mrs. Henry Villard, Miss Anna G. Spencer, Miss Janet Richards, Mrs. Pethick Lawrence (England), Miss Virginia Field, Mrs. John Jay White and Miss Jane Addams

SHE WON THE TEACHER-MOTHER BATTLE

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

AMBULANCE SERVICE AT RI MEETINGS. Fifty thousand Philac competing for the twenty thousan in the Billy Sunday tabernacle gave hundred and twenty-five police much more than they could do at o recent meetings, and a score o women and girls and several men badly bruised as to require speci ment at the emergency hospital, w feature of the campaign. A do corps of nurses were on duty in th hospital, but at that meeting it w sary to call for physicians from t ence to help take care of the injur

. . .

GREAT STORM ASSAILS NE LAND. One of the worst blizzar history struck the New England c uary 12, bringing death to four per destruction to many thousands of property. Vessels were tied up in bors and incoming ships were seri layed. The two days' wind att velocity of ninety miles an hour, con tion by wire was badly hit, and fishe islands off from the mainland we in great jeopardy, the sea rising the proportions of a tidal wave senting a terrifying spectacle u beating of the gale.

. . .

GOOD FUEL FOR THE POOR. ing to a news despatch, the brev Luzerne County, Pa., must hav twenty-two thousand empty barrels for which the business has no consumption of beer in that county declined to that extent, *only* 658,936 barrels having bee last year as against 680,783 in 1913.

. . .

RUSSIAN CREDIT GOOD FOR $25,000,000 HERE. announced on January 14 that the Russian Governm arranged with New York bankers, including J. P. Morg for an acceptance credit to the extent of $25,000,000, ceeds of the sale of the acceptances to be used in pur supplies here for shipment to Russia. The transaction as an indication of the shifting of the world's mone from London to New York. A very recent shipment o a New York banking house direct from China (via Sa cisco), the first instance of the kind, is another such i in the opinion of financiers.

. . .

THE HAND THAT ROCKS THE CRADLE. On most remarkable and persistent fights ever made for culminated in a full victory for the woman behind it v John H. Finley, New York state commissioner of educ January 11 ruled that the New York City Board of E had no right to remove Mrs. Bridget C. Piexotto be absence due to the birth of her child. Her reinstatem back pay from April, 1913, was ordered. The decisio others than this teacher-mother, and is regarded as fin existing laws. A disposition on the part of some me the city board to find a flaw in the case does not seem with favor by their colleagues. Legislation that wo turn this ruling for future cases of the kind may be s members radically opposed to the retention of teach become mothers.

. . .

THE PULSE OF BUSINESS. According to John B president of the Chamber of Commerce of the Unite organized by the National Commercial Conference in 1 ditions in nearly all lines of business continue in st provement.

. . .

ENGLISH NEWSPAPER GIVES US PALESTIN serious suggestion has been made by the London Chron certain eventualities of the war may force the United assume a "sort of" suzerainty over Palestine, even th Jews should re-occupy the Holy Land as a nation, food for many a speculative hour.

. . .

WHAT DID JULES VERNE TELL YOU? The ne proach yet to the prophetic dream of the author of Thousand Leagues Under the Sea will be the submari the Navy Department has ordered built at the Fore Ri yard, Quincy, Mass. This, the largest vessel of its kin will cost $1,350,000, will have a displacement of 1,000 radius of action of 3,000 miles as against the 300 mil German U-9 type, which have been at work on the Engli a surface speed of 20 and an under-water speed of 11 hour, and a submerged endurance which is going to ceed the best that present submarines can do without up to breathe.

. . .

THE AIR TO BE ALL CLUTTERED UP. It appe a recent public address by Second Assistant Postmas eral Stewart that the department has mapped out aeri for some 2,000 mail-aviators who may be provided fo next session of Congress, if the postoffice authorities their way, and that this manner of letter carrying will monplace within two or three years. On the same occa annual dinner of the Aero Club of America, the staten made that the army and navy are preparing for rapi sion of their aerial forces; and the Panama-Pacific E management proposed a three-route transcontinental ae starting from Boston, New York and Washington.

MY MAIDEN SERMON

AUTOBIOGRAPHICAL RECOLLECTIONS OF A MOMENTOUS EVENT IN THEIR MINISTERIAL CAREERS BY FIVE SUCCESSFUL AMERICAN PASTORS. COMPILED BY G. DOUGLAS WARDROP

*'IST sermons, or rather the recollection of them, a to most pastors a sensitive subject. To some, membrance seems like a long past but unten nightmare. Many very amusing stories ld of this early ministerial experience, when ung and ardent theologian, confident of his ili to sway the multitudes, suddenly, on conng an audience, finds himself terror-smitten d ngue-tied. Mr. Wardrop, in the sketches bev, ives some new and delightful reminiscences by ll-nown pastors. These form the first of a series tree articles that will be welcomed by our id's.—*EDITOR.]

Sadder But Wiser

Rv. S. Parkes Cadman, D.D., Pastor of the Central Congregational Church, Brooklyn

MY FIRST sermon was delivered when I was eighteen years old, and in a country farmhouse in Shropshire, England, and in the shadow of the stately Wenlock Abbey. The ch in which this august event took place was ed with a generous supply of hams and flitches of co with strings of onions strung from the fts.

Tl audience consisted of about fifteen farm nc five or six of their employers, and the miller th little hamlet. I addressed them with what I ount to be considerable effect for about fifteen nes, and no words of mine can describe the pations from which I suffered during this short eral.

A the close a husky plowman asked me if I was n of my father, who was also a preacher, and o my replying that I could claim that honor, he rongly advised me to send my father the next time d void such a catastrophe as I had inflicted upon en that Sabbath afternoon.

This began my career as a preacher, and I walked e seven intervening miles to my home a sadder d wiser youth.

"Lo, I Am With You Alway"

Rev. Ralph Welles Keeler, D.D., Methodist Episcopal Church, Pastor and Editor

DUBT if one ever forgets that first sermon. Tat is if he delivered it. And indeed one meets casional individual who never forgets hearing e first sermon.

Me came on a hot day in midsummer in a little necticut village. The pastor of the church had anged his vacation so as to get the cheapest possi- substitutes. I was one of them. I have often mered since whether the two dollars which he so nously gave me for taking his place overpaid , whether the sermon was worth more than the id paid for my services.

It was during the summer just previous to my ting the junior year at Tilton Seminary, Tilton, , to prepare for college. Of course I could ch a great sermon. What young fellow at that e could not outpreach the learned divines who ttered forth from city pulpits? And I took a xt directly in keeping with my confidence. Alas, li not know just how to prepare the sermon after ha taken the text. As I look at it now, it was a xt that needed considerable preparation, too, for r enthusiastic lack of knowledge I had chosen pach from the words of the Master, "Lo, I am t you always, even unto the end of the ages." re were moments during those sixteen minutes ony when it seemed as though I had already shed a decade or two since I announced the xt. To add to my embarrassment I discovered on ting the pulpit that the organist and the soprano ng were young ladies of my acquaintance "who d t any idea that I was the one who was to fill e ulpit, although they had noticed that the name as he same." "To fill the pulpit" was a most unly phrase. Rattle around in the pulpit would re appropriate.

I tared the face of my watch almost out of exte e. Never did the second hand travel its min- e ourse so slowly. Never did people seem so dull n uninspired as those who sat and listened list- s to my pronouncement. Over and over did I assure them that the Master would be with them even unto the end. I wonder now if they thought I was giving them comfort for what they were enduring that Sunday morning. There was a feeling both of relief and added embarrassment when I finished. Relief that it was over, embarrassment of recognition that I had failed to outstrip the brilliant preachers in the nearby city. Then there was a certain bit of ambiguity in the comment of some of the people who "did not know that I could preach like that."

One may ask whether or not these maiden sermons stick in the minds of the people who hear them. Some six years later, during the spring of my senior year in college, I met a lady from this same church who was visiting friends of mine in the college town. When I was introduced to her, she responded very sweetly, "I have met Mr. Keeler before. I heard him preach." Now what preacher is not flattered that some one should have remembered hearing the wisdom which he spoke? Like a hungry fish rising for a worm, I replied: "And where was that?" "At —— ——." "Oh," I continued, "that was my first sermon." "I thought so," she replied, with a benign motherly smile, and then I realized how much the good people of our little churches endure for the sake of the kingdom in permitting themselves to be the material upon which young ministers may develop themselves for efficient work in larger fields of service.

Treat Sin as a Rattlesnake

By Rev. William Ashley Sunday, the Well-Known Evangelist

WHEN I first started out to preach I diagnosed the difficulty as being located in the gray matter. I said, "The bunch seems to be from Missouri, and I guess it's up to me to show 'em." So I got down the Encyclopedia Britannica, Webster's Unabridged, and all the authorities on highgrade English and rhetoric. I had some sentences so long and complicated it would make the jaw of a Greek professor sqeak for a week after trying to pronounce one of them. But it never delivered the goods—it produced no more effect than shooting green peas against Gibraltar with a pop-gun.

Finally I said: "Lord, I think I have this thing doped out wrong. There's nothing the matter with any one except they have the devil in them." I loaded my old Gospel gun up with words, not so polished and elegant as those that come from the nickel-plated, copper riveted, homiletical, theological arsenal, but with common everyday phrases (which everybody could understand) and with rough-on-rats, barbed wire, ipecac, dynamite, and rock salt—I pulled the trigger and blazed away, and the feathers have been flying and the bunch have been hunting their holes ever since.

I think too much of the preaching nowadays is too nice, too pretty, too dainty—it don't kill. I find there is no use going to war on a skunk with cologne water—you've got to select your weapons according to the kind of game you are after. One reason why sin triumphs is because we treat it as though it were a cream-puff instead of a rattlesnake. A minister is God's artilleryman, and I purpose to keep firing away at iniquity and let others provide the Red Cross wagon.

A Heroic Resolution

By Rev. Abram Woodruff Halsey, D.D., Long-time Pastor Spring Street Presbyterian Church, New York, now Secretary, Presbyterian Board of Foreign Missions

THE only item of interest in my ministry connected with sermons is the heroic act which I did after ten years of ministry. I found at the close of ten years of the pastorate in the old Spring Street Church—the only pastorate I ever had—in New York City, that I was falling into the habit, and a very bad one, because of numerous funerals and calls, of pulling out an old sermon and pretending to dress it up and give it in its new dress to a long-suffering and intelligent congregation. So one day, after heroic resolution and with many dire misgivings, I destroyed my entire stock of sermons which had accumulated during the ten years. I saved only one, known as the John the Baptist sermon, from the text: "Blessed is he whosoever shall not be offended in me." This sermon was chiefly notable from the fact that it was prepared in the seminary and preached some twenty times during the last year and a half of my seminary course. It had so many marks of times and places on it that I kept it as a sort of souvenir. It was a great thing for me intellectually to destroy the old lot of sermons, for I was forced every week to prepare new material, since I remained at the same church until I was called to be secretary of the Foreign Board.

Occasionally ministers would come down to the Old Spring Street Church, thinking, as it was a downtown church, almost any sermon would do. Once a young student occupied the pulpit when I was away speaking at a college. I asked one of the good Scotch women, of whom there were many in the congregation, how she liked the young preacher, and she replied: "He is young: he thinks that we do not know the difference between calf and beef, but we do."

The calf sermons were given to the flames. I commend it to all young preachers.

Thirty-six Years Ago

By Rev. Anson Phelps Atterbury, D.D., Pastor, Park (Presbyterian) Church, New York

THIRTY-SIX years ago is a long time through which to look back, yet I must go back thus far to reach that incident in my life which seemed all important then—and which still looms large in memory. Since that time, I suppose that I have preached many "maiden" sermons, in that they were innocent and innocuous, but that first important occasion rises in mind—like certain tender passages in many men's memories of youth.

I had just graduated from the seminary. I had done some sermon writing, and even some actual preaching, during the three years of seminary life. A small seaside Methodist chapel had claimed my service, without remuneration, for a couple of Sundays. I had preached with more zeal than discretion a number of times in a small mission in a manufacturing town. But all this was work under circumstances that in its smallness seemed hardly noteworthy; they were mere fledgling flights. The real maiden sermon was called forth by a father of the presbytery, the pastor of one of the leading churches in the city, an old friend of my parents, and thus interested in me. He insisted that I should preach for him in his church some Sunday afternoon during the springtime of my graduation. He was wise and I was foolish.

It was with a heavy heart that I faced the prospect. I have the record of text and subject, of date and place, an estimate of the size of the congregation, and a note of the particular occasion for the sermon—but I hardly need to look up the old record, for I can still feel my heart beating as the sexton helped me on with the robe, used by me for the first time, and as I painfully mounted the stairs into the pulpit. Once started, the nerves came under control and the whole self, physical and spiritual, seemed to rise to the occasion.

Kindly friends said afterwards that the service was more or less gratifying; careful relatives, anxious not to fill the heart of the neophyte with pride yet desiring to encourage him, tried to mingle praise with warning. But I needed and heeded little of human report concerning the maiden sermon. I had learned, at last, to swim. Many times since then I have come near drowning, metaphorically speaking; but always have I known that I could swim, after a fashion, when necessary.

It is sad that in human preaching, whether in one's maiden sermon or in one's more modern sermons, the human element should rise so conspicuously, even overpoweringly. Why cannot little men remember that in preaching and conducting divine service they are speaking for and with God—that their little selves are of very small importance? Such is human infirmity; yet the divine power can take a young man who is really in earnest and make him of some use as a servant of Jesus Christ. But I suppose the hardest work that God has to do is to eradicate self-consciousness from his servants.

OUR EDITORIAL FORUM

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Christianity Without Christ

DR. ELIOT, president emeritus of Harvard University, has attained deserved distinction as one of the leaders of thought in America. His utterances on great public questions have always commanded a respectful hearing. He has been credited with wisdom and moderation in his public addresses. Consequently it was with something of astonishment that people of all religious denominations have received the address he delivered in Philadelphia on December 29 last, in Witherspoon Hall, a building dedicated to Christian uses, maintained by Christian funds. All the forces of his keen intellect were brought to bear in an attack upon the Christian churches. Forever incapable of preventing war, he charged that they have frequently incited the nations to conflict. For half a century they have seen Europe planning to make war more and more destructive, yet they uttered no protest. And now they are wildly petitioning the Almighty to grant victory each to its own nation, forgetting the law of Christ that each should love his neighbor.

Upon these general assertions as a basis, Dr. Eliot rears a structure of accusations against the Church of Christ throughout the world that might have been worthy of an Ingersoll, but hardly of the head of an American university. The creeds of the churches he finds intolerable in ethics, the orthodox conception of God unworthy of intelligent human beings, the Gospel of redemption and salvation an unsatisfactory formula and the atonement an invention "revolting to the universal sense of justice and fair dealing." Progress and civilization are due not to the churches but to other influences.

While each of these statements is open to successful challenge, it is with the closing part of Dr. Eliot's remarkable diatribe that Christian America is most immediately interested. It is not the church but the teachings of Jesus Christ that are the target of his final shafts. After describing the divisions in the Christian Church over the present war, he asks: "Is this impotent condition the final issue of the teachings of Jesus Christ, or only the result of the structure of the institutions and the quality of the doctrines in which those teachings have been embodied and set forth?" To his own question he furnishes the reply that an immense multitude of men in both continents have no interest in such a discussion—that they have rejected "the traditional dogmas of established Christianity"; that "the vital movements of the human spirit have taken more promising directions." The growth of social service, the numbers who are ready to die for the cause of freedom, none of this self-sacrifice and devotion, he affirms, has been derived from the teachings of the Christian Church.

Dr. Eliot forgets that Christianity has been the great, indeed almost the sole inspirer of philanthropy and social service throughout the civilized world; that to it we owe practically all that is worthy and efficient in the great social movement conducted not only by our Christian associations and reform organizations, but in those concerted efforts that are now prevalent in every community, looking to the uplift and betterment of the lower social stratum. These have been energized by the Church of Christ. There is hardly a worthy movement in existence today which has not as a basis the religion taught by Him who "went about doing good."

Not only the church but the Sunday school comes under the doctor's oratorical castigation. It is of little moment to him that there are nearly eighteen millions in the Sunday schools receiving Christian training. To his view it is a picture of inefficiency. Marion Lawrance could present the Sunday school in a vastly different and more truthful light; but Dr. Eliot is not to be burdened with statistics.

Looking to the future, he gives his idea of a new Christianity "which abandons the errors and the unjust, cruel conceptions that the centuries have piled upon the simple teachings of Jesus." The new Christianity, he believes, will "reject all the aspersions on the natural life of man which it inherited from Paganism and Judaism." This, we presume, is his prophetic vision of the discarding of the Bible. Moreover, the new Christianity which he has in view "will recognize that the pursuit of happiness in this world is legitimate for every human being," and he points out that the germ of this is to be found in the "liberal churches" which "lay emphasis on character and conduct, and are concerned not with the belief of their members, but with their tendencies and purposes and daily actions."

There is nothing in Dr. Eliot's arraignment of Christianity and its Founder that has not been said over and over again by freethinkers, infidels and agnostics. What he presents in prospect is not, therefore, a "new Christianity," but an invitation to men to go out into the wilderness and leave all that makes life precious and gives it fulness of meaning and purpose, to join him and share his doubts and his unbelief. He talks of liberalism, yet he himself has shown an illiberal spirit. He assails the religion that is held dear by hundreds of millions throughout the world, and which has brought up from sin and degradation countless multitudes, raising them to faith and happiness and the great hope of a life hereafter. His religion, which he has defined as the pursuit of happiness, is one which offers no consolation to the sinner. It makes nothing of the divine Christ, his Cross, his atonement and resurrection and the plan of salvation. It is a creed of dust and ashes, a Christianity without Christ, the lifeless philosophy of a long-past age, which never did and never will satisfy the souls of men.

The Root of the Matter

THERE is one thing which the critics of Billy Sunday can neither deny nor explain—he does get people to turn about from lives of godlessness to righteousness and devotion. The daily papers of Monday, January 11, told of the nearly seven hundred converts who had been won at his first direct appeal to his Philadelphia audiences to "hit the trail" for the better life. All classes and ages were represented in these volunteers for Christ. "A poor old woman, with ragged-edged skirt and beshawled head, who touched Sunday's outstretched fingers, was followed by a young girl with earringed ears and jaunty aigrette in hat; a big broad-chested man, who looked as if he might be a brewer, was next; a little woman, with a crying baby in arms, was next. Two youths, fashionably dressed, with flowers in their buttonholes, were next. All were weeping."

In Mr. Sunday's mail, which mounts up to thousands of letters a week, are many affirmations of the determination to lead a new life and testimonials to grace received. After one of the Philadelphia meetings, an empty half-pint whisky flask was found in one corner of the auditorium. Tied to the neck of the flask was a bit of paper with these words: "This is my last drink." Best of all, Sunday's converts *hold*. Reports show that communities visited by revivals under his direction feel the uplift years after. The towns are cleaner, the churches more vigorous and fruitful. Crowds of former converts flock to a new city to help prepare the way and assist the conduct of a new campaign.

Evangelist Sunday is leading people away from sin and getting them acquainted with Christ. The root of the matter is in him and in his work. He should have the prayers and the support of all who believe that "he that winneth souls is wise" and that the turning of many to righteousness should be life's chief business.

A Government Book on Babies

THE accusation has often been made that the United States Government took pains to tell its people how to raise pigs and apples and other kinds of produce, but had nothing to say about the raising and culture of babies. But the government has at last purged itself from this reproach. A recent pamphlet, issued by the Children's Bureau, tells young mothers how to care for their babies, giving detailed instructions about almost every conceivable phase of infant life. The book is entitled "Infant Care" and is written under the direction of Miss Julia C. Lathrop, head of the Children's Bureau, by Mrs. Max West. Anyone who desires a copy may have it for the asking.

The book is practical, telling in everyday language the simple things which must be done for the child's proper development. The carrying out of the directions does not involve expense so much as care. In fact, it will save many mothers money that might have been spent in useless or harmful medicines. There are earnest warnings against dangerous patent medicines; the work does not pretend to take the place of doctor or nurse in times of sickness. But it tells how to keep the baby well, putting fresh air as almost the first essential. "Keep the baby out of doors," Mrs. West insists. "Begin when he is two weeks old to take him out for a few minutes every day, increasing the gradually till he is staying out most of the

It is sad to think of the little lives which been sacrificed through the widespread ignc of the needs of babyhood, particularly amon poor, who are not able to keep in frequent munication with physicians. The government its real business in planning to save its ir and to lay for them the foundations of a hal sturdy life.

Hope for the Unemployed

THE mind of America is taking hold problem of unemployment with a new From Jeff Davis, who amazes New Yo starting to equip a "Hotel de Gink," to Pinchot, who assails the personnel of New municipal committee on unemployment, and Mitchel, who urges the Board of Estimates to funds immediately available for setting New unemployed to work, and ex-President Roos who begins a lecture tour in the interests unemployed, and President Wilson, who adv the formation of a Federal Bureau for bringi work and the worker together, the people are ing a determination to do more than investigat plan.

The situation in New York and other large has been appalling. It is vastly encouraging t that men of influence and authority are comi recognize the obligation of city, state and fe governments to provide employment for able-b industrious men who are unable to secure it on own account.

The old slogan of the tramp, "The world me a living," strikes a false note, because it that even if he would not work society must and support him. The man who will not when work is available is a criminal. But th of the honest toiler, "The world owes m chance to work, so that I and my family ma starve," is the cry of simple justice. America heed that cry and answer it.

Comment by the Way

—AS AN OFFSET TO THE ILLITERACY of a considerable tion of our immigration, we may turn with some deg satisfaction to the latest report of the United States Bu Education. It shows that illiteracy among children, nativ or resident, is steadily declining and that it is only a qu of time when it must totally disappear. At the beginn this century, 42 per 1,000 of all children over ten years could neither read nor write; in the first decade the rat declined to 22 per 1,000. Some states have made much progress than others. Connecticut, Massachusetts, Min Montana, New Hampshire, North Dakota, Oregon, Utah, ington and the District of Columbia have very nearly wip illiteracy among children of from ten to fourteen. This improvement, however, hardly reaches the adult popu among whom there are over 4,000,000 still classed as illi This phase of the problem is being met by night schools, in factories and department stores, etc.

—BY A VOTE SUFFICIENTLY LARGE to assure repassage event of a veto, the Immigration Bill passed the United Senate on January 2. It had already passed the House. porated in the measure as adopted is the "literacy test" f migrants, which is opposed by many on the ground that superficial and haphazard expedient that does not determi real value of the immigrant or his eligibility to citize Under such a test the hardy, honest toiler might easily fail the clever rascal would squeeze through, for it does not either true character or fitness. Had such a test been a in former years, the nation would have been poorer by t of many who proved to be valuable citizens, and who materially in the development of the country. Mr. Taft the Immigration Bill on account of the reasons indicate President Wilson is understood to oppose it as being "a thing in the wrong place."

—THE CONTINENT (PRESBYTERIAN) in a temperate an considered article under the caption "How Should a Prot Treat Catholics?" makes this observation: "If any C priest or layman individually shows signs of being les whole-heartedly American, then he ought to be watched, any other person should be who, under political activity, to be covering up some dangerous motive. It is not ri assume just because the local priest is a papist that he is to vote his church solid at the election. But if he is attempting any of that sort of thing, he must be fought as fiercely as any other kind of political boss. A Prot who in office would take orders from his pastor would be There is certainly every bit as good a reason for antago any Roman Catholic aspirant who couldn't be counted refuse dictation from his priest." Which seems to p whole matter fairly and squarely in a nutshell. It was pr this sort of dictation, detected and very properly re- which cost the Catholics the loss of several states in th election, New York among the number.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Church Ambassadors to Japan

EV. DR. SIDNEY L. GULICK and Professor Shailer Mathews, dean of the Divinity School, University of Chicago, sailed from San Francisco on the steamship Mongolia, un for Yokahoma, on January 2. They are on unue errand, for they are taking a message of odwill from the Federal Council of Churches of ri in America, on behalf of the thirty contut denominations, to the Federation of Chrisn hurches in Japan. This is perhaps the first ne n the history of Protestantism such a thing s er been done. Dr. Gulick, who has been a omment missionary in Japan for many years and o as been home on a furlough, and Dr. Mathews ll e in Japan from six weeks to two months. eywill visit all the leading cities of that country th errand of establishing relations of good will :w n the Christian churches of Japan and this my. How much better this kind of a mission in ne of reckless war talk, ic is calculated only to irrie oth sides. The Japanese tic respects our country. e mbition of their leaders, ecially the young men, is to rr our language and copy vilization. The missiones of Japan, following the ri e and devotion of their decessors, will yet save the tic for Christ and the ge liberty and love. As in e mission fields, there is Jaan an ideal of Christian ty and we can imagine how ig ful and salutary will be vit of these ambassadors gd will. With the ear of th e hear over the heads of se oving followers of Christ se words: *"My peace I give to you."* (*John 14: 27.*)

Diamond in Turkey

LLIAM MARKERT went own into Washington rt, New York, and bought ar y for three dollars. The ch r said to the purchaser: m people like the gizzard l me do not. Shall I put s e into the scales?" The n said yes. The butcher sh it with his knife and opped a diamond weighabout a carat. He took the n his hand and said to an who had bought the rl, I will give you fifty dols r it, and you can have t key besides." The man l would prefer to keep it, l ok home his turkey and stly gem, too. The bird rt know any better than us the precious stone and the cheap pebble to- h in grinding his grain for food. We some- es find objects of great value in the most iky and uncomely places. Out from the filthy m there appears now and then a beautiful ri ter, sparkling like a diamond—a lovely boy gi , or man or woman, arising in thought, affec- n d service to honor and usefulness. Precious ne are used as symbols of the graces that adorn ri ter; and the prophet calls God's beloved chil- n ewels to be worn by him. *"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."* (*Mal. 3: 17.*)

Gilded Ball Was Iron

JED by the high price of copper, John Mossop, a steeplejack and contractor, saw a treasure th gilded ball on the condemned steeple of the fo Presbyterian Church, Philadelphia. When re hed what he had sought as a ball of copper, y aluable, he found it was only iron. Mossop l our steeplejacks had worked for five days ip ng the tall spire of the church. Then with ck and tackle and a "gun-pole," the gilded ball, fi t in diameter and weighing several hundred ms, was let down to the street. Then Mossop co ered that the gold leaf was laid on galvanized iron. The ball was made fifty years ago, before machinery was made to spin such a ball from the metal, and it was made from strips riveted together and supported from within. It is no new thing to be deceived by iron covered with gold leaf to make it look like a precious metal. There are enterprises in life that appear to be gold, but when found they prove to be very cheap iron. They are sometimes called "gold bricks." There are some people who glisten like gold at the top of the steeple, who are really quite common metal. Fortunately, there are many sincere men and women and Christians who are just what they seem to be; who are made of good timber, not like worm-eaten wood concealed with a thin cover of veneering, nor like a ball of iron covered with the gold leaf of pretense or hyprocrisy. The gilded iron ball on the top of the church steeple is in contrast to the qualities of pure gold used in the first temporary house of God and afterward in the temple: *"And thou shalt make a mercy seat of pure gold."* (*Ex. 25: 17.*)

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HONOR FOR NAVAL HEROES

SECRETARY OF THE NAVY JOSEPHUS DANIELS on January 6 presented medals to fourteen men for conspicuous bravery during the invasion of Vera Cruz. All of the men belong on the dreadnought Florida. The presentation ceremony took place on the deck of that ship in the Brooklyn Navy Yard. The personnel of the American navy, always good, has improved very much in recent years. The bravery of our soldiers and sailors has been one of the proudest records of our nation's history, and the whole country has a pride in these prizes bestowed, and congratulates the heroes receiving them. Life is one great conflict for the protection of our homes, the community and the country, and bravery and loyalty to the interests we serve are necessary. There are battles to be fought with spiritual foes, and loyalty to God, and courage in overcoming his enemies are necessary to victory in this service. One of the greatest warriors against moral evil thus describes the prize that is awarded to those who have faith and bravery in the service of the Master: *"I press toward the mark for the prize of the high calling of God in Christ Jesus."* (*Phil. 3: 14.*)

Would Neither Work nor Hunt

FRANK PETERS was found in a starving condition the other day in a shack a few miles down the Taquamenon River, Wisconsin. It was at first thought that his weakness was the result of a malignant disease of some kind, and they took him to Marinette for treatment. They gave him two substantial meals. The next day he was discharged as well. The medical officer made this report: "Was starving to death; too lazy to work or to hunt." This was putting it very strongly. Many have been too indolent to earn a decent living or food for sufficient strength. Few, however, have been too lazy to hunt. The man who was starving because he was too indolent to go to the woods, so full of game, must have been close to the extreme limit of laziness. The church has a splendid company of industrious men and women. There are some who get easily tired at religious exercise, and some are to be found who are literally starving spiritually because they are too lazy to work. Even the lighter, the amusement, side of church life does not appeal to them, does not arouse them from the fatal lethargy into which they have fallen. There is this faithful picture of the lazy man: *"Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth."* (*Prov. 24: 33, 34.*)

Marshall P. Wilder Dead

MARSHALL P. WILDER, the noted lecturer, entertainer and humorist, died in the city of St. Paul, Minn., January 11. He was born in Geneva, N. Y., September 19, 1859. His physical disability prevented him from having an education higher than a few terms in the public schools. He began life as a pedler and later served as a clerk in an office. In 1880 he took up his work as an entertainer. In 1883 he filled an engagement in London, having in his audience the Prince of Wales, afterward King Edward VII, and for sixteen consecutive years he entertained audiences in that city. Wilder, while hardly in the class of America's greatest humorists, had genius. He overcame handicaps which would have held down a weaker spirit, laughed himself into the notice of America and the world, and lightened and brightened the hearts of thousands by his healthful fun, wit and humor. The Book that understands the heart better than all others said there is *"A time to weep, and a time to laugh."* (*Eccles. 3: 4.*)

Riis and Indian Woman

THERE is a beautiful story going the rounds of the press about the gift of an old Indian woman, and the action of the late Jacob Riis concerning it. A very small old Indian woman crept into his office one evening during the holiday season and laid a little soiled package on the table, saying, "For some little one, maybe," and then went down the stairs. Mr. Riis opened the package and brought to view an infant's frock of red flannel, so worn, so mended, so shrunken as to measure only about twelve inches in length. It was all she had to give, and she thought it might keep some poor baby warm. Mr. Riis followed her several blocks away to a poor hovel, and knocking at the door, said he had come to ask her what she wanted as a holiday gift in return. She said, "A bird with bright feathers, that can talk." He was about to sail for Denmark to visit his mother. That night one newspaper contained the following advertisement: "If some one will give a pretty parrot, who talks well, it will make an aged and lonely woman very happy. Send to Jacob A. Riis." The next morning there were six birds awaiting his approval. He found time to select one to be sent to Onna-Yuga, the old Indian woman. When he came back from Europe he went around to her room and saw her lying on a little bed with Polly on her shoulder, his head tucked in Onna-Yuga's neck, both fast asleep. This poor old Indian woman had given the dress of her own child, rich with precious memories, to keep some poor baby warm in winter, in imitation of the woman of whom Christ said: *"But she of her want did cast in all that she had."* (*Mark 12: 44.*)

Was a Real Benefactor

MR. CHARLES M. HALL, who died the other day, made a discovery which led to the perfection of a process that made aluminum a commercial commodity. At the time of this discovery aluminum had sold as high as $5 a pound; as the result of the new invention the price fell to fifty cents a pound. This large contribution to the industrial world by the genius and ingenuity of Mr. Hall was rewarded with a fortune reputed to be $5,000,000, most of which he bequeathed to educational and religious institutions. Among them was a gift to Oberlin College, of which he was a graduate, of $1,000,000. Mr. Hall, during his life, gave to a wide range of benevolences. Entering the other life with Christian faith, he could take up the words of the apostle: *"For to me to live is Christ, and to die is gain."* (*Phil. 1: 21.*)

IN THE WAKE OF THE AUTOM

SOME seventeen years ago there were no automobiles. Maybe it was nearer twenty years. Like as not it was eighteen and a half. Anyway, you and I can easily remember those days. Great days, too, and don't you forget it! . . . Well, another time we can get together and talk about those good old days; just now we shall have to stick to the text that the Editor laid down for me.

The Great Change began, I feel sure, about the year 1894. About that time automobiles began to be turned out as a regular commodity, and you and I began to quarrel about how to pronounce the word. Remember? "You're all wrong, Jim; it's auto-MO-bile." "Nothing of the sort; the word is automo-BEEL!" "Oh, get out; here, see what Webster—" But before we became fully estranged a genius came along and said, "Pshaw! call 'em cars"; and so cars it is. (But, really, Jim, the right way to pronounce it is auto-MO-bile; now isn't it? *What!* You still say it ought to be automo-BEEL? Say, don't you know any—)

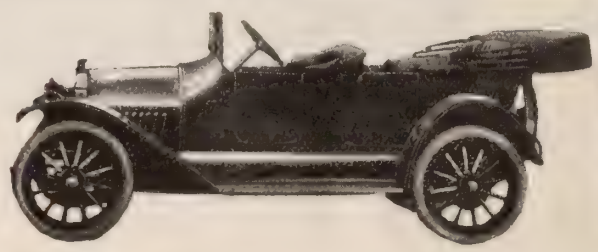
We were speaking of the Great Change. It was a gradual alteration of all our relations in life, but very definite. One by one as the years rolled on, this and that neighbor got a car and knew us no more as bosom friends. Remember? We felt awkward in the presence of these fortunate ones, like ignoramuses who have never been abroad, in the presence of some city fellow visiting the Wilcoxes just after a summer in Italy. We tried to act at ease when a former acquaintance happened to stop his new runabout at the curb where we were idling. We'd saunter near, look her over knowingly, lay a hand nonchalantly against the lustrous side, cross one leg over the other, push our hat to the back of our head and ask him how the little old mowing machine was acting nowadays. "Seen Fred's new one?" we queried, indifferently. "Nice little car, that." Or we showed intense interest in our former friend's car's tires, hubs, axles, steering-wheel, levers, lamp, crank, and what-not, asking all kinds of learned questions that neither he nor we understood. For the day had not yet come when the vocabulary of the automobile stood out in the English language like a sore thumb on a pianist's hand.

And so, little by little, the new aristocracy came into existence in America, and a new and never-to-die ambition laid hold on every man, woman and child, not in that aristocracy, to own a car. And when it became apparent that the nation was getting that longing, do you remember how the automobile factories sprang up in a night? And how every town and hamlet struck a vein of gasoline? And how every blacksmith and dealer paid off the old mortgage on his little white cottage? (And now he is trying to put a new one on so he can buy the family a car. Or, at least, so they say.)

Running your 60-h. p. "six" to the turn of the hill and bringing her to a full stop, and then standing up and looking back along the way the automobile has traveled to its present eminence in American life and the world's industry, you see down a vista of these seventeen or so years and are amazed at what you behold. You are amazed at the objects that once made the bystander gasp with suspicion of the honesty of persons who could own such magnificence just for pleasure. You are amazed at the still stranger objects with which maker after maker sought to supplant what had already been put on the market by something a bit better: a custom among makers which has persisted somehow ever since. You are amazed by the sudden increase in the number of cars in use year after year, and by the over-night production of a hundred types of car, and by the kingly prices charged, and then the princely and then the gentlemanly and then the common-sense. And while you stand there with your mouth hanging open in amazement, suppose I just tell our friends here what you are gazing at.

WELL, our friend there who is gazing back along the way the automobile has traveled sees a path that very much resembles a flattened funnel, or, better still, a turnip with a very long tap-root. And that long slender tap-root reaches back into the centuries, and I am not sure that it doesn't even take hold on Bible times, for I seem to recollect some allusion in the prophets to the day of the horseless vehicle. I shall be glad to be corrected if this is an error.

At any rate, the notion took hold of men several centuries ago that it would be practicable to make road vehicles carrying their own power, and if our friend's vision is keen enough he will perceive along quite an extent of that tap-root the results of many experiments in this direction.



I think there is no record of anything worth while having been accomplished until the beginning of the nineteenth century, when, in the year 1802, a road vehicle was made in England, propelled by a steam engine; and the only thing worth while about it was that it stimulated endeavor. About thirty years later, a number of steam-driven stages or omnibuses were put out in England and threatened to become a permanent addition to vehicle travel. "Threatened" is the correct word, for if accounts are true those unwieldy, cumbersome road engines were most unpopular with the populace, who thought they saw in them an early elimination of the horse with all the pleasure and comfort that faithful beast was giving. So popular will discouraged the new industry by imposing exorbitant tolls for the use of the highways, requiring a maximum speed of about four miles an hour and the precaution of having a red flag carried on ahead of each rumbling mastodon.

This is bringing the observer's gaze rather far along that tap-root of the industry, and he can easily perceive that in America serious attempts were being made about this same time to produce a practical self-propelled road carriage. For the best part of that century America and Europe kept at it, nip and tuck, the tap-root part of the path of the automobile beginning to thicken out toward real growth.

One of the most conspicuous things our friend on the hillside sees, as he looks back at that point in the automobile's course, is a smile of disdain on the public countenance. The pioneers of this industry were freaks to their generation. It was quite evident to the public that a practical horseless road vehicle could never be obtained. The inventors, who were on the track of the coveted prize, looked like so many men lost in the intricacies of a maze. New problems confronted them at every turn. Questions of fuel, the method of converting it into motor power, how to apply the power and regulate it, and similar problems—simple enough, now that they

THE AUTOMOBILE

OVERCOMING A MERE TRIFLE

Border decorations are

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BEING SOME RAMBLING OBSERVATIONS ON THE BUSIEST BUSINESS OF TODAY. BY WILLIAM B. ASHLEY

MICE

are successfully solved—were among the most difficult that faced these pioneers. It has been pointed out, for example, how the early inventors wrestled with the question of gearing the wheels to the engine so as to obtain a gradual transmission of the power, for it was soon found that the gasoline engine starts full speed, and to start any vehicle at full speed would simply mean to distribute its occupants hither and yon. So out of this one difficulty has grown the science of the clutch. Today enthusiasts talk clutch in their sleep.

But presently that smile of disdain was changed to an expression of bewilderment. for along toward the close of the nineteenth century gasoline-driven road wagons, carrying passengers, began to strut about our highways, thumbs in the armholes of their vests, with a sort of an "I-told-you-so" air about them.

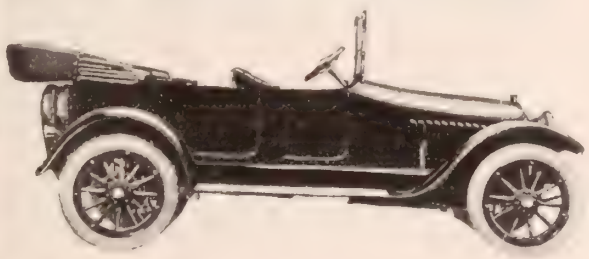
H IN THE PRESENT WAR

That is one of the most interesting spots our friend up there will see along the entire path of the automobile. It marks the merging of the tap-root into the big, swift-growing, juicy, golden-yellow turnip. It marks the end of empiricism in automobile building and the beginning of competition. It spells ostracism to the horse and a new era for the human race.

That spot is only about a year or two long. It is recognized by rows of horses sitting tremblingly on their haunches in village gutters watching out of blood-red, dilated eyes, buggies and runabouts and coupés whiz by with no horses to pull them; and by small boys racing along to see these strange craft come to grief and to hear the strange words the drivers thereof will utter from underneath their new-fangled wagons; and by sedate humans wondering what we are coming to next; and by impromptu debating clubs at every corner and in every barber shop, wrangling over the fact, apparent enough to sensible men, that the new invention could never become of commercial importance.

And just this side of that spasm in the career of the automobile, our friend beholds what is certainly one of the marvels of the industrial world, if not indeed of civilization itself—the instantaneous development of the automobile industry. For a business that can reach world proportions and change the customs of a nation's life within a period of, say, twenty years, must be said to have developed like spontaneous combustion.

Come to think of it, "spontaneous combustion" is good. The industry expanded on all sides at once. While the snug little family car sprang into the cozy tonneau style, keeping endurance first in mind, the racing car burst forth on every highway to set the standard for speed. Simultaneously, keen makers combined the excellencies of both and produced the seventy horse-power, long distance family touring car. The low-powered makes then fell naturally to the light delivery work of business houses, and the slow and small family tonneau style car became the ideal pleasure car of the farmer. Special uses brought forth special classes of car, the two-seated physician's runabout being a huge favorite. The success of the light delivery wagon led to the adoption of the powerful delivery trucks, mighty engines of modern commerce, and the American farmer woke up to the possibilities of motor wagons and motor trucks for big farming and to the economy of motor-driven threshers and reapers and incubators. Perhaps not incubators yet. Our farmers even began to hitch up one hind wheel of their pleasure cars, like a cow about to kick over the pail, attached belts to it and their grindstones, and, presto, a new use for the automobile.



MOTOR CARS NO LONGER HIBERNATE

Without pausing to take breath the big family touring car begot the elegant limousine and the dainty coupé to take turns with it in the service of the wealthy, and then turned a double somersault and came down in two classes, the high-priced, high-power, high-and-mighty car of the ultra rich and the same thing under a thinner coat of varnish for the substantial business and professional man.

KEEPING pace with all this there sprang into existence a big business in the invention and manufacture of "parts" to eke out the automobile owner's meager list of upkeep expenses. At once America realized its lack of foresight in not having planted rubber trees early in its history. The night became hideous with competing horns, each one warranted to reduce any pedestrian to a state of abject fear by its first blast. A new grade of oil was perfected almost every other hour. Gasoline became the most coveted commodity of earth.

The path of the ever-advancing automobile spreads so wide as it gets near to where our friend stands in his car with his mouth still hanging open in amazement, that he simply cannot see it all at one time. To do so he would needs take in at one glance the taxis in the streets of St. Louis and the armored automobiles along the Vistula River, the two million cars of over five hundred different designs in the United States today and the one hundred and nineteen great plants that make them, the countless separately sold essentials and the rivers of gasoline and oil, the armies of workers employed in the manufacture and selling and driving of automobiles and the thousands of miles of highway connecting almost all our cities and big towns and our coasts and maintained in the interests of automobile travel.

And even if he could sweep all this into one glance, he would not see the whole development of the industry. For one thing, he would not see the modern Santa Claus swinging through the air in a magic car, Ditzen and Blitzen forever myths of the past. He would not see the realms of fiction and of magazine articles and of books of travel built up around the automobile. And he would miss the glorious rivalry of the manufacturers in the advertising columns of the press and periodicals of the land.

I might even have to tell him that the day of the reasonable-priced car has come. That standardization of most classes of cars is now so well established that selections are made chiefly because of this or that fine point in equipment or finish or body lines. That some half million cars were sold by American makers in 1915, and that the index of the present season's annual shows points to the biggest year yet in the industry and to the most prosperous year in all the business life of our great land.

When an industry actually makes for the prosperity of a nation, it may well be looked upon with pride. When a nation turns to and helps make the prosperity of an industry, that industry, forsooth, may well consider how it can best put itself at the service of the greatest number in that nation.

I guess I'll just let our friend stay where he is and enjoy his retrospect. Sorry we could not get in a word about old times. Some other time, what do you say to getting together and having a downright good chat about the days before the autoMObile? Good old days those, but, after all . . .

-country automobile tour

EUROPE'S GREAT NEED

New Contributions to the Relief Fund

THE interesting article by Dr. Clark on page 71 of this number directs attention anew to that other vast scene of suffering caused by the war in Poland. And this but emphasizes how real is the need for continuous help from America. It seems as though these belligerent countries almost take it for granted that the humanitarian work called for by the war will be taken care of by this country.

It is stated in the press that relief work in Belgium alone has called into existence a regular steamship service between the United States and Rotterdam, 31 vessels running on schedule time to transport the supplies given by generous-minded America. This huge charity is automatically falling into systematic methods, one example of this being the gathering of cargoes by individual states as state gifts.

It still remains the distinctive work of the Christian Herald Family to direct its generosity to the relief of women made widows and children made orphans by the war. Your fund on January 14 amounted to $111,679.56 and ninety thousand of this has already been apportioned to the distressed districts. We are awaiting definite word and special information to enable us to release more of the fund for actual work. We know of no more worthy cause for the gifts of those who feel they are able to do something this winter for the distressed of the earth. Please address all gifts to the Widows and Orphans Fund, Christian Herald, Bible House, New York City.

Total receipts to January 14, $111,679.56, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

Miscellaneous Amounts

Burr Oak Gospel Team, M. E. Church, Burr Oak, Kan., $40 50; ——, Zimmerman, Minn., $9 25; Pleasant Valley U. B. S. S., Prairieton, Ind., $4; A "Friend," Goodrich, N. D., 55 cents; Geo. Payseno, 20 cents; I. E. Newsom, 55 cents; F. H. C. Class, Scruggs-Memorial M. E. Church, St. Louis, Mo., $4 50; Home Dept. Calvary Bapt. Church, Passaic, N. J., $19 50; Friendship Bible Class, E. End, Union S. S., Connellsville, Pa., $6; S. S. Class, "Girls," Calvary Bapt. Church, Portland, Ore., $7; Bucks Grove M. E. S. S., Havensville, Kan., $11 75; Council Hill M. E. S. S., Ill., $7; Mrs. Clara R. Raines & Mrs. C. H. Wertenberger, $20 50; B. F. Bigelow and Family, $10; "Two Sisters," Gordonville, Pa., $4; J. H. W. & N. P. B., $11; Herbert Chase, 10 cents; Rural S. S. & Friends, Mt. Vernon, Iowa, $6.50; Jas. M. Graham, $6; First M. E. Ch., Cody, Wyo., $8.50; Mrs. Jane & Hattie O. Brock, $1.50; Presbyterian Church, Caldwell, Idaho, $2.71; Mrs. G. W. Watson, $1.25; J. & H. Macauley, $6; Emma Martin, $20; Jack's Run, Presby. Mission S. S., Bellevue, Pa., $21; Woman's Missionary Society of the Presby. Church, Hillsdale, N. Y., $21; The First Baptist S. S., Eldred, Pa., $3.05; Friends, Winthrop, Conn., $12.50; Mrs. Eleanor D. Wood, $6; Local Christian Temperance Union, New Wilmington, Pa., $25.25; Allmon S. S., Petersburg, Texas, $4; Mr. H. E. Merriman, $1.25; Mr. & Mrs. J. P. Judson, $20; Emma Woodruff, $4.50; The Wesley Bible Class of Grace M. E. Ch., South, S. S., Aberdeen, Md., $3.60; Mrs. Carrie F. Otis, $2.13; Union S. S., Haines City, Fla., $3 53; Junior Auxiliary, All Saints' Episcopal Chapel, Lehighton, Pa., $8; Sunday-School & Christian Endeavor Society of Cong'l. Church, Wolfeboro, N. H., $26; Mrs. G. W. Barker, $4; Mr. George W. Barker, Bailey; Mr. & Mrs. Peter Slagle; C. H. "Reader," Atglen, Pa.; "J. S. J. Co."; J. G. Schmucker; Albert McHarg; ——, Bloomington, Ill.; Mrs. J. J. Fox & Family; Mr. & Mrs. Wm. Stewart; E. E. Snyder; E. T. Coefield; R. M. H. Bible Class, Millbury, Mass.; Mr. N. Paine; Mr. Wm. Papenfus; Mr. E. Vandreyer; Mr. Chas. Znelzke; Leon Daily; Wilson & Gene Cory; W. Friend, Mr. & Mrs. Harry Holloway, Mrs. Chas. L. Hogle; C. M. D. Browne; Mr. J. J. Paul; Mr. & Mrs. C. M. Meuli; Mrs. Lee Harshman; Edwin Carne; Friends, Trumansburg, N. Y.; Florence L. Kobler; Canute Ostberg; Mrs. Jane Poole; C. A. S., Avondale, N. B., Can.; C. E. R., Lancaster, Pa.; Mabel Mabbett; H. S. Hannurn; W. T. Fry; Mrs. H. Ahlf; Mrs. A. A. Parrett; A. R. Helfrich; Anna Elliott; Mr. & Mrs. D. N. Riggs; Mary E. M. Cannon; W. S. Hollinger; Edward C. Robbins; Wm. C. McKee; H. E. Barlow; A Friend, Frederick, Md.; Mrs. L. H. Graves; H. C. Dent; I. H. N. Society of Welsh Cong.

Photo by Earl Harrison, Special Staff Photographer

A BELGIAN BREAD LINE WAITING FOR DISTRIBUTION OF DAILY SUPPLIES

$4; T. G. T., Philadelphia, Pa., $4; S. S. Collection, Poplar Camp, Va., $13 40; A Friend, Rockdale, N. Y., $1.75; E. G., $4, Mrs. E. Gravett, 70 cents; Mrs. G. M. Leonard, $1 50; Presbyterian S. S., Havana Falls, N. Y., $4.15; Mrs. R. E. Todd, $2 50; Mrs. W. H. Leet, $2 25; Rev. P. G. Meath, $4.25.

Gifts of $25 Each

Harry I. Houston; Friends, Sand Creek, Wis.; R. H. Waters.

Gifts of $10 Each

Mrs. S. C. Laing, R. O. Prideaux; Elizabeth H. Elliot, Ellen Lehman, N. B. Laverett; E. R. Smith, Mr. & Mrs. S. J. Loud; A Friend, Monterey, Va., Mr. & Mrs. W. H. Batt; A Friend, Osage City, Kans.; B. H. Talmage, Elizabeth Camp Bible Class, Presby. S. S., Cherry Tree, Pa.; Helen F. Cuming; Mrs. Jas. Trapman; Christian Endeavor Soc'ty., Fenton, Mich.; A. J. Woodraska, A. J. Clever; S. H. Spencer, A Friend, Lotengville, La.; Miss L. Chisholm; S. S. St. John's Reformed Church, St. Johnsville, N. Y.; West Berlin S. S., Delaware, Ohio; Ladies' Aid Soc'ty., Danish Baptist Church, Osco, Neb.; Robert Kennedy Memorial Presby. Church, Welsh Run, Pa.; G. Graedel; Jules Grand.

Gifts of $6 Each

Mr. & Mrs. Osceol Collins; New Tenny House, Asbury Park, N. J., C. E. Soc'ty., Presby. Church, Darnestown, Md., A. R. P. Church, Huntersville, N. C., Mrs. D. B. Troy.

Gifts of $5 Each

Mrs. Henry Reeves; E. C. Prudden; Government Chemist, N. Y. City, N. Y., Jona H. See; Mr. & Mrs. R. H. Scudin; M. O. R. E.; J. M. S. Ashcroft, B. C., Canada; A "Subscriber," Dubuque, Iowa; Herman E. Martin; Mrs. Wm. M. Rudd; Dr. Wm. M. Rudd; W. W. Rack, H. M. Ochiltree; Lucy P. Smith; Mrs. E. A. Church, Waterville, N. Y.; Mrs. C. M. Mather; Howard J. Benchoff; Mrs. C. W. McCune; Salem S. S., Charleston, Ill.; Julia R. Leeman; Mrs. Laura R. Brown; Mrs. M. E. Gilliman; Kelly's Chapel S. S., Chilhowie, Va.; Jane Lew S. S., Jan Lew, W. Va.; Moscow Presby. S. S., Moscow, N. Y.; M. H. G., Maynard, Mass.; A. P. Patterson; Sadie Hall; H. T. Slater; The Morrison's, Edgerton, Wis.; Two Friends, Tamaqua, Pa.; C. S. Moore; J. S. Stewart; Miss Mattie E. Mason; Mr. & Mrs. F. S. Boudinot; Miss D. Keller; Young Ladies' Mission Band of the Fourth Ref. Church, Grand Rapids, Mich.

Gifts of $4 Each

Baptist Church, Westkill, N. Y.; Protestant Union Service, Rixford, Pa., V. B. Bible Class, Mt. Lebanon, Ind.; Presby. Church, Bonneville, Ohio; Mrs. Albert Stewart.

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THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XII

FROM BEHIND A COUNTER

MRS. CAREW was very angry. To have brought herself to the point where she was willing to take this lame boy into her home, and then to have the lad calmly refuse to come, was unbearable.

Mrs. Carew was not in the habit of having her invitations ignored, or her wishes scorned. Furthermore, now that she could not have the boy, she was conscious of an almost frantic terror lest he were, after all, the real Jamie. She knew then that her true reason for wanting him had been—not because she cared for him, not even because she wished to help him and make him happy—but because she hoped, by taking him, that she would ease her own mind, and forever silence that awful eternal questioning on her part: "What if he *were* her own Jamie?"

It certainly had not helped matters any that the boy had divined her state of mind, and had given as the reason for his refusal that she "did not care." To be sure, Mrs. Carew now very proudly told herself that she did not indeed "care," that he was *not* her sister's boy, and that she would "forget all about it."

But she did not forget all about it. However insistently she might disclaim responsibility and relationship, just as insistently responsibility and relationship thrust themselves upon her in the shape of panicky doubts; and however resolutely she turned her thoughts to other matters, just so resolutely visions of a wistful-eyed boy in a poverty-stricken room loomed always before her.

Then, too, there was Pollyanna. Clearly Pollyanna was not herself at all. In a most un-Pollyanna-like spirit she moped about the house, finding apparently no interest anywhere.

"Oh, no, I'm not sick," she would answer, when remonstrated with and questioned.

"But what *is* the trouble?"

"Why, nothing. It—it's only that I was thinking of Jamie, you know—how *he* hasn't got all these beautiful things—carpets, and pictures, and curtains."

It was the same with her food. Pollyanna was actually losing her appetite; but here again she disclaimed sickness.

"Oh, no," she would sigh mournfully. "It's just that I don't seem hungry. Some way, just as soon as I begin to eat, I think of Jamie, and how *he* doesn't have only old doughnuts and dry rolls: and then I—I don't want anything."

Mrs. Carew, spurred by a feeling that she herself only dimly understood, and recklessly determined to bring about some change in Pollyanna at all costs, ordered a huge tree, two dozen wreaths and quantities of holly and Christmas baubles. For the first time in many years the house was aflame and aglitter with scarlet and tinsel. There was even to be a Christmas party, for Mrs. Carew had told Pollyanna to invite half a dozen of her schoolgirl friends for the tree on Christmas eve.

But even here Mrs. Carew met with disappointment; for, though Pollyanna was always grateful and at times interested and even excited, she still carried frequently a sober little face. And in the end the Christmas party was more of a sorrow than a joy, for the first glimpse of the glittering tree sent her into a storm of sobs.

"Why, Pollyanna!" ejaculated Mrs. Carew, "what in the world is the matter now?"

"N-n-nothing," wept Pollyanna. "It's only that it's so perfectly beautii that I just had to cry. I was thinki how Jamie would love to see it."

It was then that Mrs. Carev patience snapped.

"'Jamie, Jamie, Jamie'!" she claimed. "Pollyanna, *can't* you st talking about that boy? You kn perfectly well that it is not my fa that he is not here. I asked him come here to live. Besides, where that glad game of yours? I think would be an excellent idea if you wo play it on this."

"I *am* playing it," quavered Pol anna. "And that's what I don't und stand. I never knew it to act so fun Why, before, when I've been glad abo things, I've been happy. But no about Jamie—I'm so glad I've carpets and pictures and nice thin to eat, and that I can walk and r and go to school, and all that; but harder I'm glad for myself the sorr I am for him. I never knew the ga to act so funny, and I don't know wh ails it. Do you?"

But Mrs. Carew, with a despairi gesture, merely turned away witho a word.

It was the day after Christmas th something so wonderful happened th Pollyanna for the first time alm

fogot Jamie. Mrs. Carew had taken h shopping, and it was while Mrs. Crew was trying to decide between a dhesse-lace and a point-lace collar, tht Pollyanna chanced to spy farther dn the counter a face that looked vguely familiar. For a moment she rarded it frowningly; then, with a lile cry, she ran down the aisle.

Oh, it's you—it *is* you!" she exclmed joyously to a girl who was pting into the showcase a tray of pk bows. "I'm so glad to see you!"

he girl behind the counter lifted h head and stared at Pollyanna in aazement. But almost immediately h dark, somber face lighted with a sle of glad recognition.

Well, well, if it isn't my little Pub-li Garden kiddie!" she ejaculated.

Yes. I'm so glad you remembered," bemed Pollyanna. "But you never cne again. I looked for you lots of tes."

I couldn't. I had to work. That w our last half-holiday, and— Fifty cets, madam," she broke off, in ansr to a sweet-faced old lady's questi as to the price of a black-and-wte bow on the counter.

Fifty cents? Hm-m!" The old la fingered the bow, hesitated, th laid it down with a sigh. "Hm, ye well, it's very pretty, I'm sure, my der," she she said, as she passed on.

mmediately behind her came two bght-faced girls who, with much gigling and bantering, picked out a jeeled creation of scarlet velvet and a airylike structure of tulle and pink bus. As the girls turned chattering av y Pollyanna drew an ecstatic sigh.

Is this what you do all day? My, h glad you must be you chose this!"

Glad!"

Yes. It must be such fun—such lo of folks, you know, and all diffe nt! And you can talk to 'em. Y *have* to talk to 'em—it's your bu ness. I should love that. I think I'l do this when I grow up. It must be uch fun to see what they all buy!"

Fun! Glad!" bristled the girl be ail the counter. "Well, child, I guess if ou knew half— That's a dollar, m am," she interrupted herself hastil in answer to a young woman's sh p question as to the price of a flang yellow bow of beaded velvet in th showcase.

Well, I should think 'twas time yo told me," snapped the young wman. "I had to ask you twice."

he girl behind the counter bit her ip

didn't hear you, madam."

I can't help that. It's your busi-ne *to* hear. You are paid for it, an't you? How much is that black on?"

Fifty cents."

And that blue one?"

One dollar."

No impudence, miss! You needn't be so short about it, or I shall report yo Let me see that tray of pink on."

he salesgirl's lips opened, then lod in a thin, straight line. Obediently she reached into the showcase an took out the tray of pink bows; ou her eyes flashed and her hands h k visibly as she set the tray down on the counter. The young woman wh m she was serving picked up five bo s, asked the price of four of them, h turned away with a brief:

I see nothing I care for."

Well," said the girl behind the coun-er in a shaking voice, to the wide-eyed Pollyanna, "what do you think of my usiness now? Anything to be glad b t there?"

llyanna giggled a little hysteric-ll

Ay, wasn't she cross? But she was in of funny, too—don't you think? An how, you can be glad that—that he aren't *all* like *her*, can't you?"

I suppose so," said the girl, with a ai smile. "But I can tell you right o kiddie, that game of yours you ya tellin' me about that day in the Galen may be all very well for you; u —" Once more she stopped with a in : "Fifty cents, madam," in answer o question from the other side of the ounter.

"Are you as lonesome as ever?" asked Pollyanna wistfully, when the salesgirl was at liberty again.

"Well, I can't say that I've given more'n five parties, nor been to more'n seven, since I saw you," replied the girl so bitterly that Pollyanna detected the sarcasm.

"Oh, but you did something nice Christmas, didn't you?"

"Oh, yes. I stayed in bed all day with my feet done up in rags and read four newspapers and one magazine. Then at night I hobbled out to a restaurant where I had to blow in thirty-five cents for chicken pie instead of a quarter."

"But what ailed your feet?"

"Blistered. Standin' on 'em—Christmas rush."

"Oh!" shuddered Pollyanna, sympathetically. "And you didn't have any tree, or party, or anything?" she cried, distressed and shocked.

"Well, hardly!"

"O dear! How I wish you could have seen mine!" sighed the little girl. "It was just lovely, and— But, oh, say!" she exclaimed joyously. "You can see it, after all. It isn't gone yet. Now, can't you come out tonight, or tomorrow night, and—"

"Pollyanna!" interrupted Mrs. Carew in her chilliest accents. "What in the world does this mean? Where have you been? I have looked everywhere for you. I even went 'way back to the suit department."

Pollyanna turned with a happy little cry.

"Oh, Mrs. Carew, I'm so glad you've come," she rejoiced. "This is—well, I don't know her name yet, but I know *her*, so it's all right. I met her in the Public Garden ever so long ago. And she's lonesome, and doesn't know anybody. And her father was a minister like mine, only he's alive. And she didn't have any Christmas tree, only blistered feet and chicken pie; and I want her to see mine, you know—the tree, I mean," plunged on Pollyanna, breathlessly. "I've asked her to come out tonight, or tomorrow night. And you'll let me have it all lighted up again, won't you?"

"Well, really, Pollyanna," began Mrs. Carew, in cold disapproval. But the girl behind the counter interrupted with a voice quite as cold, and even more disapproving.

"Don't worry, madam. I've no notion of goin'."

"Oh, but *please*," begged Pollyanna. "You don't know how I want you, and—"

"I notice the lady ain't doin' any askin'," interrupted the salesgirl, a little maliciously.

Mrs. Carew flushed an angry red, and turned to go; but Pollyanna caught her arm and held it, talking meanwhile almost frenziedly to the girl behind the counter, who happened at the moment to be free from customers.

"Oh, but she will, she will," Pollyanna was saying. "She wants you to come—I know she does. Why, you don't know how good she is, and how much money she gives to—to charitable 'sociations and everything."

"Pollyanna!" remonstrated Mrs. Carew, sharply. Once more she would have gone, but this time she was held spellbound by the ringing scorn in the low, tense voice of the salesgirl:

"Oh, yes, I know! There's lots of 'em that'll give to *rescue* work. There's always plenty of helpin' hands stretched out to them that has gone wrong. And that's all right. I ain't findin' no fault with that. Only sometimes I wonder there don't some of 'em think of helpin' the girls *before* they go wrong. Why don't they give good girls pretty homes with books and pictures and soft carpets and music, and somebody round 'em to care? Maybe then there wouldn't be so many— Good heavens, what am I sayin'?" she broke off, under her breath. Then, with the old weariness, she turned to a young woman who had stopped before her and picked up a blue bow.

"That's fifty cents, madam," Mrs. Carew heard, as she hurried Pollyanna away.

Continued on page 91

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RUTH CHOOSES THE TRUE GOD

INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEBRUARY 7. RUTH 1

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Thy people shall be my people, and thy God my God." Ruth 1: 16.

What a tribute to unconscious influence! Naomi was in the depths of despair. She said, "Call me Mara, for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Empty! Nay, she was bringing her sheaves with her! Ruth was the product of her soul-travail. The young girl had watched her as she buried her husband and boys, and had been amazed at the noble bearing of the elder woman. Chemosh had never done the like for any of her people, and in her heart the Moabitess began to yearn after this God who could sustain and inspire a soul to suffer as Naomi did. When the choice had to be made, all those previous years of observation told heavily, and made her choose Jehovah. Thus a woman's character was being trained to become the ancestress of David, and the king-psalmist was the resultant of Naomi's agony. Let us suffer with unflinching faith and patience. We know not what young eyes are watching, what souls are being thrilled and inspired, what lives are going to shed a new fragrance through the years as the result of our travail of heart.

The Lesson Story

By Arthur H. Howland

A RESIDENT of Bethlehem, Elimelech by name, emigrated with his wife, Naomi, and their two sons to the land of Moab, east of the Dead Sea. The man's name indicates a pious ancestry—for it signifies "God is my King," or "My God is King." His sons' names would indicate that they had been sickly in infancy, for one was called "Mahlon" (sickly), and the other, "Chilion" (pining).

The reason for the move was a famine in the land of Judah. Elimelech hoped to find prosperity—or at least a livelihood—in Moab. The question has been asked, was it right for Elimelech to take his family into an idolatrous country? We cannot judge his case, but unless God's leadings are clearly to the contrary, unless one feels the ambition to build up a Christian home in a bad locality for the sake of exerting a purifying influence, a man should bring up his family in the best spiritual atmosphere he can find.

Whether Elimelech's choice was right or wrong, the family met grief. For the father and both sons died, not, however, till the sons had married each a Moabite girl. Bereft of husband and sons, Naomi's heart turns toward the land of Judah and the old home town of Bethlehem. Fearing that the sacrifice involved in leaving their friends was too great, she suggests that her daughters-in-law return to their former homes. They insist upon remaining with her, but she urges them to return, realizing that she has nothing to offer them in her own land, no hope of other sons to become husbands for them, nothing but affliction and privation and perhaps reproach because they were of an alien and ungodly race.

Orpah accepts the release offered and turns back. But Ruth, type of all warm, affectionate hearts, cannot leave this mother of her lover husband. Maclaren has thus characterized her answer: "Ruth's passionate burst of tenderness is immortal. It has put into fitting words for all generations the deepest thoughts of loving hearts, and comes to us, over all the centuries between, as warm and living as when it welled up from that pure, heroic soul. The two strongest emotions of our nature are blended in it, and each gives a portion of its fervor—love and religion."

Orpah went forward with Ruth with strong desire after the true God. She was fighting in her heart the battle all must fight, but sin and Satan won the victory. She looked away from Naomi and Israel to the old idol habits and ways she loved more than the true and good she had seen in Naomi's life. How tragic is the power of choice when the will leans towards evil! How many who desire to be saved from eternal loss choose the pathway that certainly leads to those realms! Orpah was never heard from after she returned to Moab.

Not so with Ruth. She had beheld in Naomi's transparent life the God who had comforted her in all her afflictions. When Ruth made her decision to cut loose from all her past and venture her future upon Naomi's God, she uttered words that have become immortal—"Thy people shall be my people, and thy God my God." Her simple eloquence must have been punctuated with tears of joy and sobs of delight, and no doubt sounded in the ears of the astonished mother-in-law as if spoken from heaven. Indeed, no angel could have uttered more thrilling sentiments of devotion. David, the grandest singer of the world, who has touched all the chords of melody in the harp of the soul, never excelled Ruth's poetic song gem of love. Perhaps he inherited his matchless talent from his Moabitish great-grandmother.

Ruth's courageous purpose and noble decision has been an example to all the ages. She chose for God; God chose for her a place in the sacred line of the Christ; honor and riches in this life and glory eternal in the hereafter. Has not Ruth, as she looked down from the upper galleries, gloried in her noble choice, especially as she viewed the achievements of her great-grandson and of David's greater Son, Jesus, the Saviour of the children of men?

Little she dreams, the wise and tender Ruth,
What dower is hers of an immortal youth;
That into every clime, in days afar,
Her life shall gleam like a pure Syrian star!

Boaz was the generous-hearted rich man of that day. His love for his laborers is seen in the kind words of greeting he gave them: "The Lord be with you." "The Lord bless thee." Then he said aside to them, "Let some handfuls fall for Ruth." Poor, weary, starving, wandering child in a strange land, how happy she was that day, when she gleaned a bushel of barley!

There are benevolent wealthy people today, who leave a plenty in the fence corners of life for needy persons; may heaven's richest blessings rest upon them. As we glean for God let us not despise the little ones in the Sunday school, for they belong to Jesus in closer ties than kinship. Let us not forsake the deepest-dyed lost one in the slums of degradation.

Naomi means "God's pleasantness"; the real significance of her name was a long time coming to the front. At evening time it was light for her in the home of Boaz, and light forever afterwards among the heavenlies.

The Two Choices

By Rev. Edwin Whittier Caswell

THE book of Ruth is like a beautiful engraving of peaceful, Hebrew, domestic and farming life, placed between the battle books of Judges and Samuel. It is an idyl of love, in contrast with the rise and fall of nations. It teaches that the humble, suffering, faithful poor will be exalted; that all races should be brothers, and that God's providence is over all his children.

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Why was there a Moabitish link in
e chain of Christ's ancestry? Per-
ps because the Moabites descended
om Lot, and Lot, the grandson of
rah, Abraham's father, was the
dy one who followed Abraham to
naan. A second reason is because
e Gentile world, who were not of
e Israel fold, were to be brought in,
there would be one fold and one
epherd. God so loved the whole
rld of alien sinners that whosoever
ll may come unto him and be saved.
me of the most sinful were among
e ancestors of Christ. Yet he him-
f could be sinless, and by his divine
wer lift uttermost sinners into the
ghts of sainthood.

Oh for such love for Christ as Ruth
nifested in her choice! How can
go away from him? He has the
rds of eternal life; he dwells in the
me of the infinite, preparing man-
ns for us. His love is our very
ath; he is our way, truth and life.
s name is a mighty power; his na-
re is love; his person is everlastingly
changeable. His affection is sacri-
al, unaffected by dark, cold nights
trial or by stony, steep hills of Cal-
ry, or by wounds and sorrows. Who
uld knowingly reject the divine Son
God?

ife's still-recurring mystery of choice!
ne heeds, and one rejects, the inward voice;
imly may mortal vision trace the end,
ow paths to glory or to blackness trend.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

PALESTINE in the time of the Judges *faced* the desert and not the Mediterranean Sea. Unless we grasp this fact clearly we fail to catch the meaning of many of the events and the real drift of certain periods of its history. This is peculiarly true concerning the Land of Moab. It lies east of the Jordan and the Dead Sea and south of the Jabbok to the brook Zered and contained about three thousand square miles. Mentioned in Genesis and the Song of Moses it was the scene of Numbers 21-36 and all of the book of Deuteronomy. The Exodus ended in the Land of Moab; the wanderings ceased; the Joshua took command; there Moses died and the conquest of the Holy Land began.

The greatest charm of a journey in Moab is that so many of the ancient names remain unchanged to the present day. But the land in its present desolation, its insecurity, its lawlessness, its mournful ruins, is an open commentary, lighting up with electric flash the heavy pages of denunciations heaped by the prophets upon the lands of Moab and Edom.

Moab is mentioned one hundred and fifty-eight times in the Old Testament and the fate of the land and its people is the bitterest meted out to any of Israel's enemies.

The one gleam of sunlight over her breezy pages is the idyllic story of Ruth the Moabitess, grandmother to King David and in the line of the "generations of Jesus Christ, the Son of David, the Son of Abraham."

When traveling in the Land of Moab in 1902 and again in 1909, I was interested to note that many the merchants in the country of Moab were from Bethlehem, men with their families, who had just as naturally crossed the country below the Dead Sea as did Elimelech three thousand years before. An enterprising Turkish governor in Tafileh was actually planning for a carriage road from that point in Moab to Hebron, from whence a carriage road already built leads to Ruth's village, Bethlehem.

Leadership Training Class

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

Superintendent Intermediate Department

THE Intermediate Department covers the years from 13 to 16. This age is the first of the three periods of adolescence, and is called early adolescence, the years from 17 to 20 covering middle adolescence, and 21 to 24 later adolescence.

The Intermediate age covers years of great physical and mental change and growth, strong emotional life, spiritual crisis. They are years when the boy and girl is apt to break with the authority of the home and religion. The gang or club spirit is dominant. The emotions swing the young people from one extreme to another. They do not understand themselves. Parents and friends do not understand them. Law is frequently defied. Love and sympathy only will win.

The special problems of these swift-moving years call for the special organization of an Intermediate Department, where the size of the school permits, with a superintendent or supervisor and as many helpers as the department may require. Where there are a sufficient number of young people they should be appointed on the Department Committees for special days, missions, temperance, social work, to give them training for future service. A special department secretary may be appointed for birthday remembrance of scholars and other records.

The intermediate age takes naturally to class organization, with the usual class officers, and committees on social and benevolent work. The certificate of organization should be obtained from the secretary of the State Sunday School Association and framed and hung upon the wall. Names and buttons for class organizations can be secured. In any event the International Association button for the Intermediate Department should be obtained and worn by the intermediates.

In The Sunday School and the Teens a list of organizations applicable to the intermediate can be found with names, objects, etc., such as Boy Scouts, Camp-Fire Girls, Knights of the Holy Grail, Miriam Circle, Knights of King Arthur, Dorcas and Queen Esther Circles. A home-made organization to fit local needs that shall include a few good features of the best organization, is often better than an effort to adopt the whole plan of a new organization.

If a department room is possible it should be decorated with a department intermediate pennant, a department motto, pictures, such as The Boy Christ in the Temple, by Hoffman; Washington in Prayer at Valley Forge, missionary heroes and subjects showing hospital and other service. Small class tables around which chairs can be grouped will be found of great service for teacher and scholars. A missionary library, as suggested in the missionary library list of the International Sunday School Association, will be invaluable during these years when, experience shows, missionary ideals and decisions are formed. Maps, charts, and material for good hard work should be furnished as well as the Underwood travel pictures illustrating the lessons. Where a separate room is unavailable, the Intermediate classes should be grouped together and as many as possible of these suggestions followed.

These years of early adolescence are the years when the great majority of decisions are made for Christ and for future Christian service. The goal of the department superintendent and teachers should therefore be to enlist every scholar definitely for Christ before they pass 16. The expression of this decision may not always take the form of testimony or prayer. It may find its choicest outlet in real service for others in hospital, nursery, orphanage, for shut-ins and in work for home and foreign missions. There is no limit to what young people in these years will do for those in need through work and personal sacrifice. "By serving, love will grow."

Care must be taken in mixing boys and girls in the social and recreational life of early adolescence. Separate organization of the boys' and girls' activities at this period is advisable. Department picnics, carefully supervised, have been successful, and especially class hikes to points of interest, giving opportunity for teacher and class to come together. From 16 to 18 the young people seek each other's society naturally, and at that time this association may be encouraged under proper conditions.

At 17 the graduating class or classes should, upon the fixed promotion Sunday or upon a week evening, be given the opportunity of a dignified graduation to the Senior Department.

Where the intermediate graded lessons are used the classes may be graded into groups of 13-, 14-, 15- and 16-year-old scholars. These lessons may be used as department lessons, all the scholars studying the same year until the course is completed, or the grade lesson for the grade year can be used, and the classes advanced from year to year until promotion.

The duty of the Sunday school to safeguard the moral welfare of the young people during early adolescence by sane plans for sex education is clear. The plans for carrying out such instruction involve delicate questions and require careful handling. Conferences with parents should certainly be invited by the superintendent of the Intermediate Department or school, and books suggested to parents for their use with their children. Where parents will not undertake this service to their own children the Sunday school teacher, after conference with parents and careful direction by pastor or superintendent, may provide their young people with some helpful book. Lists of such books can be obtained from the Purity Department of the Intermediate Sunday School Association. No false modesty should lead the teacher or parent to shirk this plain duty and privilege of guiding these boys and girls through the rocks and shoals of early adolescence.

The student in training for superintendency of the Intermediate Department should study one of the books suggested on Sunday school organization already mentioned for other officers in previous lectures; for specialization study, one of the following: The Intermediate Worker and His Work (Lewis); The Intermediate Department of the Church (Athearn); The Sunday School and the Teens (Alexander); The Teens and the Rural Sunday School (Alexander). Additional books suggested for information: The Girl in Her Teens (Slattery); The Boy and the Church (Foster); The Boy and the Sunday School (Alexander); The Big Boy (McKinney); The Church Work With Boys (Forbush); The Boy Problem (Forbush); Boy Training (Alexander); The Boy of the Street (Stelzle).

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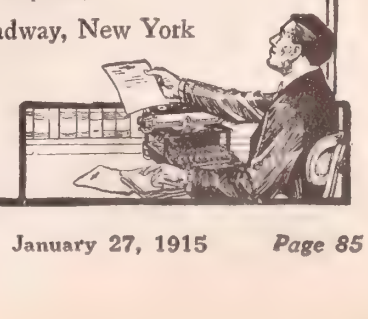

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HEROES AND COWARDS

BY MARGARET E. SANGSTER, JR.

Sofa Philosophy. III

THE Girl stared off into a distance vaguely peopled with dream figures. Her eyes were sober and her mouth was drawn into a nearly straight line, while the hands lying idly in her lap were very quiet. Gold-colored shadows from the log fire fell across her hair, her little dark dress, her face. The room was still.

The Boy looked at her sharply from his end of the sofa, and an amused smile flickered over his face as he spoke:

"It's hard work, isn't it?" he questioned. The Girl came out of her reverie abruptly.

"What's hard work?" she asked him.

"This heavy thinking," he answered. "I hate to see you go to so much trouble."

The Girl smiled and her eyes looked away from the dark end of the room. "You'll have to excuse me this once," she told him, "but do you know, I had forgotten that you were here. It's such a funny world, isn't it?"

The Boy did not look exactly pleased. He gazed gloomily into the fire with eyes that were just a little hurt. "Too bad that I'm so unimportant," he said stiffly.

The Girl reached over and laid a hand on his blue serge coat-sleeve. "I'm sorry," she told him, "but you don't mind, do you?"

The Boy grasped for the hand, and it was promptly withdrawn. "You know," he said, "that you can't make me really angry just because you're thinking. But you might let me know what it's all about."

The Girl brushed an imaginary speck of dust from the skirt of her dress. "I was thinking," she said softly, "that brave people are often cowards, and cowards often do the bravest things. This war has brought out a lot of that, I imagine. I wonder why it is?"

The Boy puckered his forehead in a large and formidable-looking frown. "It's one of the things that are hard to explain," he answered, "and I'm rather bad at trying to explain even the things that I understand. I only know that once I saw a man, who fainted at the sight of blood, run into a burning house to save a baby's life, after they told him that the roof would cave in any minute. He was a man that we called 'Scare-Cat' when we were children." He relapsed into thoughtful silence.

The Girl sighed as she gazed at the flickering firelight. "I was reading about a soldier the other day," she murmured, more to herself than to the Boy, "who dashed out under heavy fire and rescued his country's flag. It said in the paper that he was a peasant who everybody had thought was rather stupid and unpatriotic. He is going to be given a medal for bravery on the field of battle."

"Circumstances," said the Boy, "have a great deal to do with it, I think. If that man was asked what made him rescue the flag, he would probably look at you as if he didn't understand. It is all done more or less subconsciously. Given some love of country, a lot of firing, a few dying men and horses, a scream or two, and one of these stolid peasants might be expected to do anything."

"But"—the Girl was in an argumentative mood—"but that doesn't explain the man who dashed into the burning house."

"No, it doesn't," agreed the Boy. He relapsed into silence.

At the end of the room a clock ticked off the minutes, slowly, a bit somberly, perhaps. On the hearth the fire crackled and tiny sparks leaped spitefully out to the floor and died there. The Girl turned her head and looked at the face of the Boy.

"Who is thinking now?" she teased.

"Guilty," said the Boy. "But," he added, "I hadn't forgotten that you were here."

The Girl laughed. "It's useful," she said, "to kiss the blarney stone at least once a day. That's what you do, isn't it?"

The Boy moved down to the middle of the sofa. "Your disposition," he told her—and stopped abruptly. "But you know," he went on—"you did get me interested with your hero and coward talk."

"I'm glad," said the Girl, "that I was able to get you interested in something. And we'll leave my disposition out of this."

She moved to the farthest end of the sofa.

The Boy kicked his feet foolishly on the floor. "I wonder," he ventured at last, "what we'd do ourselves in an emergency. It's rather fun to guess. You're afraid of bugs and caterpillars and mice, and I've seen you cry, almost—when you were learning to skate and somebody left you alone on the ice. They say that you scream at the dentist's, and yet—perhaps you might really distinguish yourself in a boat wreck, or a flood."

The Girl looked resentfully into the fire. "Somebody," she grieved, "has been awfully mean. Who told you that I screamed at the dentist's, and that I cried when I was learning to skate? How did you know that I was scared when I saw bugs or caterpillars or mice?"

She shivered as she spoke.

The Boy laughed a self-satisfied, masculine laugh. "I was skating on the same pond when you learned," he told her. "And I've been with you a good many times when we have seen mice and caterpillars and other things, so I remember how you squealed. Besides, I know your dentist."

"So," the Girl lifted woe-begone eyes to his, "you think that I'm a coward? And yet over in Europe there are girls just as much afraid of those things as I am, bandaging terrible wounds, and cleaning horrible hospitals, and writing letters home for dying men. I might not be so bad if the test came."

The Boy was magnanimous. "I didn't mean to call you a coward," he told her contritely. "Though I've never been noticeably afraid of the things that bother you, I guess that there are plenty of trials and tasks and incidents that I'd rather not meet. If my real chance came I might cave in and be terribly ashamed of myself. Why," he said softly as he moved down along the sofa; "why, you've got me scared now. I haven't nerve enough—"

The clock struck many times and the Girl rose to her feet a bit hurriedly. "How the time does fly!" she said.

A Correction

A POEM, entitled "Two Kinds," which was printed in the Christian Herald of December 16 as having been written by Henry P. Lyman-Wheaton, was originally from the pen of Ella Wheeler Wilcox. It was submitted by him through an unfortunate mistake. It was published in a volume of Mrs. Wilcox's poems which appeared several years ago. Probably every well-known author has gone through the experience of having his or her work misappropriated by others. We print this explanation in simple justice to Mrs. Wilcox.

Pleased With Calendar and Almanac

I wish to acknowledge the receipt of the Christian Herald Family Altar Calendar and the Christian Herald Almanac for 1915. I am very much pleased with both, and look forward to the weekly visits of the Christian Herald during the new year with great pleasure. I would miss it greatly. MRS. J. C. McC
Cranbury, N. J.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

The Promise of Forgiveness

Epworth League Topic for February 7. Isa. 55: 7; Acts 5: 31, 13: 38; Eph. 1: 7; Matt. 6: 14, 15; I John 1: 9

THE Christian Church says far too little about this great Christian doctrine of forgiveness. The great distinctive note of the Christian Gospel is not what God asks us to do for him, but what he invites us to let him do for us. God completely disarms the bad man by his wonderful offer of forgiveness. An evil-doer can stand up against condemnation, against punishment. But what can he say against forgiveness? How can he reject it? That is God's message to men: "I will abundantly pardon."

Yet, on the other hand, there is no doubt that some people abuse God's lovingkindness. They say: "If he will forgive so readily I will sin again and get forgiven."

Could anything be more base than that? If God's forgiveness does not make us hate sin; if it does not make us love him so warmly that we cannot endure the thought of grieving him again, then Christ's blood has thus far been shed for us in vain.

What Will Improve Our Prayer Meetings?

B. Y. P. U. Topic for February 7. I Cor. 14: 1-12, 26

IF EVERY question were as easy to answer as this, life would be a simple matter.

But although the answer is easy, its application involves some things that many of us will not like to do.

Nothing is so indicative of the change which has come over the Christian Church and the perils and weaknesses that confront us as the change in the spirit and method of the prayer meetings. In some churches it would be hard to recognize that the meeting which bears this name is in reality a prayer meeting.

So the answer is: make the prayer meeting what its name implies—that is, a service in which people meet together to pray.

This involves another thing, namely, that people know how to pray. We must get on familiar terms with God, we must know how to talk with him in our private thinking and living, so that when we meet with others who love him it will be an easy matter to talk with him there.

Next, the Christian prayer meeting includes testimony; that is, a statement of the things Christ has done for our soul. It follows as a matter of course that when people do not let Christ bless them they have nothing to say when testimony time comes in prayer meeting. Since they have nothing to say, they do not even go to the prayer meeting, and herein lies the secret of the prayer meeting's dwindling attendance. The remedy is to let Christ bless you. Then you will be so anxious to tell of it that you will go to the prayer meeting and, when the time comes, report the gladness you have found.

Lastly, the prayer meeting is a time for instruction in Bible truths. We must realize again that the pages of the Bible lead us to God himself. If the people find out that their pastor is giving them, week by week, soul-nourishing truths from God's Word, their spiritual hunger will drive them to the prayer meeting. You yourself can help by finding new treasures in the Book and telling the rest about them when you meet with them at the prayer service.

Christian Endeavor That Counts

Christian Endeavor Topic for February 7. I Cor. 15: 57, 58. (Christian Endeavor Day.)

THIS is the first day of "Christian Endeavor Week." The splendid results of the first observance of this week-long festival of Christian Endeavor activities last year should make each society determined to join in the celebration this year and make a still better record.

The main business of this first Sunday is to make it an "Ingathering Day," recruiting new members for the society. A "two-by-two" canvass of the Sunday school, church and community is to be made and every available young person asked to join. This canvass is also to be continued during the week, reports being made to the leader in charge.

Monday, the second day, is Entertainment Day. The canvass is to be continued and a social held in the evening to introduce the new members to the society.

Tuesday, the second day, is Local Union Day. The societies forming your local union are to get together if possible for some day-time functions, but without fail for an evening rally. There will be addresses on "How Christian Endeavor Can Help Secure a Saloonless Nation" and "War Against War."

Wednesday is Church Day, unless your church holds its mid-week service on some other day. If so, readjust the week's program to fit. The society is to attend the church prayer meeting in a body and help the service in every possible way. It is impossible to avoid the thought that this effort might well be made not once a year, but fifty-two times.

Thursday is Entertainment Day; Friday Extension Day, to be devoted to the formation of allied societies, such as Junior, Intermediate, Mothers', Senior, Prison, Floating, Office, College, Academy, Rural, etc. At present two-thirds of our societies have no Junior Society connected with them; and seven-eighths no Intermediate.

Saturday is Junior and Intermediate Day. This may include parades and mass meetings of the local Junior and Intermediate societies.

Sunday is Decision Day—on which decisions are urged for accepting Christ; for joining the Tenth Legion, pledging one-tenth of one's income to God's cause; for joining the Quiet Hour, pledging one's self to spend at least fifteen minutes a day in religious meditation, reading and prayer; for weekly attendance at prayer meeting; for uniting with the church; for devoting one's life to some form of special Christian service.

Fuller help for celebrating Christian Endeavor week may be secured from the United Society, Hancock and Mount Vernon Streets, Boston.

AMONG THE WORKERS

—A GREAT AWAKENING is reported from Fairport, N. Y., as a result of the four weeks' tabernacle campaign just closed by evangelists Burgess and Butts. The early extinction of the saloons of the town is predicted.

—EVANGELIST GEORGE E. BURGESS, assisted by Professor Benjamin F. Butts, musical director, and Mrs. Butts, who has charge of the personal work, is conducting a series of meetings at Medina, N. Y., to close February 7.

—EVANGELIST H. D. SHELDON and helpers recently conducted a most successful three weeks' campaign with the State Street Methodist Church of Ithaca, N. Y. Many professed conversion, and the attendance has taxed the capacity of the church, the largest in the city.

—UNION TABERNACLE MEETINGS at Bellaire, Ohio, conducted by Evangelists Hart and Magann, of Madison, Wis., are declared to have been greatly successful. Delegations of church members from Wheeling, Bridgeport, Martin's Ferry and many other nearby towns attended. These evangelists are now engaged in a union tabernacle campaign with the Protestant churches of East St. Louis, Ill. The tabernacle is located a mile from the central business district, yet 7,000 people attended the opening day.

—THE MARINERS' CHURCH of the New York Port Society is continuing its work of spiritual ministry and good fellowship for seamen during these months of unwonted hazard at sea. Beside the spiritual work of the mission and the practical help given the seamen, a series of monthly concerts is conducted under the direction of Mrs. Charles R. Scarborough, chairman of the Women's Auxiliary. The interest of many well-known artists has been secured, and the programs are greatly enjoyed by the men. The members of the crews of vessels in port often take part in these exercises and share the applause of their comrades. Rev. Samuel Boult has been for many years the pastor of the mission.

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BILLY SUNDAY ON AMERICAN HOMES

From a Sermon Preached in the Big Tabernacle, Philadelphia, January 7, to 20,000 Auditors

THE longer I live and the more I visit up and down this land and see the joys and sorrows, the success and failures, of men and women, the more thoroughly I become impressed with the fact that the greatest institution of the American people today is the home, and every home should be the center of all that is elevating, inspiring and uplifting, and every home should be dead to anything that disgraces and pollutes.

You can build your palaces, you can amass your fortunes; you can spread Persian rugs on your floors; you can sit beneath the flash of the candelabra; you can push a button and have a retinue of servants doing a marathon to see which will be honored by waiting on you; you can roll down the street in the most magnificent and faultless equipages, but I say to you, nothing can make happy the father and mother of a godless, drunken loafer of a boy, or a frivolous, coquettish, flirty, good-for-nothing, empty-headed sort of a girl that gads the street with every Tom, Dick and Harry, and makes you hang your head with shame and disgrace that you ever gave her birth.

Not only peace and happiness center about the home, but all that is moral and religious as well. I believe the downfall of most men and women can be traced to some defect in the home. Every blackleg gambler, every drunkard rolling and staggering and vomiting and spluttering and spewing, every woman of the red-light district who is selling her virtue, was once pure as the morning dew. No drunkard ever intended to be a drunkard. The man who says, "I can drink or let it alone" —I notice they never let it alone —the man who tells me he can drink or let it alone lies. The drunkard begins with the moderate drinker. One of the curses of the world today is the moderate drinker, not the immoderate drinkers.

Nearly one-half of the inmates of the reformatory, committed there for crimes, commit the crimes for which they are sent there while in a state of voluntary or involuntary vagrancy. One-tenth of them have lost their parents; one-half lost either father or mother, and 65 per cent. are from homes where the parents have been divorced. Broken homes and broken lives seem to go hand in hand, they are inseparably connected. Many times sons and daughters are brought up in idleness; unrestrained in the expenditure of their money, rapidly acquiring extravagant habits, they figure in escapades that scandalize society, indulge in fast horses, gambling, men and women, and in the diversions of the idle—racing, lust and passions—and at last they go to a premature grave and are remembered only for the dissolute lives they led.

The women are silly, frivolous, extravagant; they have thrown to the winds all modesty, prudence, religion, and the virtues that are so attractive in women, and have allowed themselves to be flattered, cajoled and bamboozled by a lot of jilted jays with cracked characters, and they turn their homes into third-rate gambling dens and booze joints. They have vaudeville in their homes, they indulge in gambling, and the average society woman today is more familiar with the names of fancy wines and champagnes than she is with classic literature of the Word of God.

The prettiest picture that God has ever painted, or the world ever looked at, is a father and a mother that love Jesus Christ, and take hold of the hand of their oldest child, and the next oldest child, and the next child, down the line to the youngest, and the whole family go shouting and singing into glory. The blackest picture the world may see is to see a father and a mother, without Christ, and locking arms, taking hold of the hands of the oldest child and the next and the next, and on down to the youngest child, and see that whole family going to hell. You train up a child in the way it should go, and when it is old it will not depart from its training. I believe that if a child is properly trained it will not often go astray. The normal way to get rid of drunkards is to stop raising drunkards.

Our national life will never rise higher than the home life. This talk about the land of the free is discounted when the children look like a rummage sale in a second-hand store—with uncombed hair, ripped pants, buttons off, stockings hanging down—it doesn't take the wisdom of truth to see that that mother is too busy with her social duties, clubs, etc., to pay much attention to the kids.

If a boy will not obey his father and mother, he will not obey the social and moral law. If he won't obey you in your home, it is out of such that anarchists, nihilists, bomb-throwers and cutthroats are had. One of the danger signs of our times is the curse of the idle mother. Many a woman never darns a stocking, never a piece of hemstitching on a handkerchief, never put any lace or insertion on a thing; they manage to drag their old carcasses around, and if they ever go out, it is to some entertainment, some bridge whist party, some Dutch lunch, or out to some opera, and out to some fashionable dressmaker or some fashionable milliner — that eternal routine of bridge whist, dressmakers, milliners; they beat that little path. They never go out to help the poor; they never try to do anything in the homes of squalor or want; they never try to bridge the chasm and meet the fellow with the dinner bucket. If he goes to church, he thinks they are too stuck up, great, big stiffs.

And if you die and they keep it out of the newspapers, no one will ever miss you. Not even your husband, only when he gets your millinery bill shoved under his nose.

Don't shut the door lest the sun fade a little patch of the 65-cent ingrain carpet. Don't pull the blinds and turn the home into gloom. Don't repress the merry laughter that will shake the cobwebs out of the corner. If you want to ruin your home let children understand that all mirth shall be left out. Let them regard it as a place in which to eat and sleep and they will be swept along. Young people must have fun. They must have a good time. Then, in God's name, make your homes as attractive as you can for them, so they won't want to go away. Let the fire burn, let the lights blaze. I hate to go into a 20-foot square room, lighted by a 16-candle power light. It is the poorest economy in the world to have a dim, dingy home, or a dim, dingy church.

One-half hour in the family circle will iron out the difficulties of the day. The time will come too soon when the family circle will be broken, the time will come too soon when you will long for the touch of a vanished hand; the saddest time is when the old home is gone.

I tell you we are drifting away from the old-fashioned home. Fathers are busy, mothers give their children to the care of servants, whose only interest is in the dollars they earn, and they spend five nights a week at some opera, card party or bridge whist club.

You can clothe your children in silks and satins, bedeck them with French ribbons until they outrival a French millinery store, and yet they are orphans, though you still live. Show me your children, show me the company you keep, show me the nature of the books you read, and though I have never been in your home, I will write you a perfect history of it, and it will tell you how it came out. And I believe the ideal mother is the product of a civilization that rose from the manger of Bethlehem.

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Continued from page 82

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A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "The chubby, rosy-cheeked boys, Bob, Jack and Dick, respectively, are three of the reasons for using and recommending Grape-Nuts food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy.

"I gave a package of Grape-Nuts to a neighbor whose 3-year-old child was a weazened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work, and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

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Many mothers instead of destroying their children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is seen shown in greatly increased health, strength and mental activity.

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This Appliance is sold under a positive guarantee of money refunded if not satisfactory. We do *not* guarantee to cure any more than any doctor will guarantee to cure his patients. We *do* guarantee to furnish a perfect fitting Appliance, which will give the wearer solid comfort and retain the protrusion at all times. The purchaser is the sole judge and if for any reason whatever (which does not have to be furnished) it is returned, the price paid will be refunded in full.

Further information regarding the Appliance, rules for self-measurements and catalog sent FREE. Just send your name and address to

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THE PRAYER LEAGUE

N urgent appeal comes from M. S. A. C. for prayers for a friend who has endured two operations for cancer of the tongue and throat. The disease is reappearing and is now beyond the reach of surgical skill. She adds: "If there is any one anywhere possessed with a large faith will he or she write to me in behalf of my friend in care of the Christian Herald."

Prayers are requested for revivals at Oyster Bay, L. I.; Norwich, Conn.; Merkesaw, Wis.; Limona, Fla. Prayers are asked for blessing upon special meetings to be held at Rutland, B. C.; Venus, Pa.; for revival in a church at North River Mills, W. Va.; for the blessing of God's Spirit upon a series of meetings in the Baptist church at Linkerton, Iowa; for revival in a church at Hutsonville, Ill. Rev. C. E. A asks prayer for God's blessing upon his work in a new field of labor; a Reader, that members of her Sunday school class may be converted. A. M. M and Mrs. B. B. suggest prayer for a world-wide revival.

E. M. D. asks prayer that his wife's mind may be restored; Mrs. C. C. W., her husband's; Miss A. C. H., her mother's; L. J., her nephew's; A Reader, a friend's; A. L. A., that his wife's mind may be strengthened; Miss L. A. McC. and P. A. L., for mental strengthening.

E. N. N. asks prayer that sister's sight may be restored; F. J., Mrs. W. W. C. B. F., Miss L. A. McC., Mrs. M. E. R. and J. M. C., ask prayer for strengthening of sight or relief from other eye troubles for themselves or friends.

Twenty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Fourteen friends ask prayer that relatives or friends may be cured of the appetite for strong drink, including one that four sons may be delivered from this appetite, and another that father and three sons, a mother and wife may be delivered. One friend to be cured of the morphine habit.

Twenty-one parents ask prayer for the conversion of sons, including one that seven sons may be saved, another that three sons may be saved, and another that three sons and their wives may be saved.

Five wives ask prayer for the conversion of their husbands.

Thirty-six friends ask prayer for the conversion of other relatives and friends, including one woman that five children may be saved.

Seven friends ask prayer for special spiritual blessing for relatives or friends.

Three sons and daughters ask prayer for the healing of mothers; one daughter for the healing of father; nine mothers and fathers for healing of sons; nine for healing of daughters, including one mother that daughter may have the power of speech and use of limbs; four wives for the healing of husbands; five friends ask prayer for the healing of sisters; four for the healing of brothers; forty-five for healing for themselves, including one that health may be restored and use of hands and feet regained, and another for relief from spinal weakness; nineteen for the healing of other relatives and friends.

Eight friends ask prayer for healing of hearing for themselves or other friends.

Fifteen friends ask prayer for help or guidance in financial affairs.

Thirty-three friends ask prayer for the granting of varied desires and needs, including one that son may receive pardon and release from prison.

THE WAR IN EUROPE

Continued from page 72

tically, but involving considerable loss of life.

At the end of the week severe fighting took place in and to the north of Soissons, which resulted in the Germans winning considerable ground as the French being forced to abandon their position on the northern bank of the Aisne and retreat to the southern, with very heavy losses, between five and six thousand prisoners falling into German hands. This is the most important advance on this line which has been made in the last three months, and if held by the Germans will be a serious loss for the Allies. The Allies hold the advance mentioned last week on the extreme west of the line near Nieuport, but have lost some ground on the extreme west in Alsace.

Great Britain has commenced to move forward a portion of the so-called Kitchener's new army, and expects to put a half million fresh troops on the firing line during the next three weeks, it is stated.

As an illustration of the fierceness of the struggle on the western battle line, though this struggle has not of late been marked by any dramatic or sensational episodes, this fact, set forth in the latest English papers, is worthy of notice:

About the tenth of last October the first battalion of the Royal Welsh Fusiliers left England with a full complement of officers and, as to rank and file, 1,100 strong. On December 30 the battalion returned, eighty-seven strong, and led by a quartermaster, no officer being left.

This is not an isolated case, either. The Scots Guards, the Grenadier Guards (two battalions) and many other regiments have suffered equally severe losses, and in a dozen instances, it is said, there are not men enough left to make a full company and not enough officers to command that company.

The London Scottish First Battalion is, it is said, today pretty well wiped out. This was the first of the volunteer troops to go to the front.

Figures like these bring home more strongly than any words of description could do the intensity of the struggle.

These figures are, without the slightest doubt, duplicated among the French regiments, as well as among the Germans.

The Russo-Turkish campaign has given rise to such a mess of contradictory cables that it is extremely difficult to form any clear idea of what is really happening.

The Russian bulletins in the latter part of last week announced a crushing defeat of the Turks near Ardahan in the Transcaucasus, claiming to have captured one entire Turkish army corps, and to have another surrounded in such a position that surrender was inevitable. The Turks denied these facts absolutely and the Turkish forces in this vicinity were, by Russian statements, acting on the offensive.

The Turks are rapidly advancing in northwestern Persia, where the Russians placed garrisons some years ago, and are driving the Russians before them. The bombardment of the Dardanelles still remains apparently without definite results.

There have been many rumors during the week of the impending entrance into the war of Rumania, Bulgaria, Greece and Italy, but up to the present writing there has been no definite action taken by either one of these powers. The terrible earthquake in Italy will, no doubt, have considerable influence on her immediate future course.

It is conservatively estimated that 95 per cent. of the railways, 80 per cent. of the manufacturers, 85 per cent. of the trades and 75 per cent. of the agriculturalists discriminate against workmen who drink. Shades of "Personal Liberty!"

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ANSWERS TO FINANCIAL QUERIES

L. S. N., NEW YORK. The fiscal agency in New York City for the State of Oklahoma is the Chatham & Phenix National Bank, 192 Broadway, New York City.

M. E., NEW YORK. United Profit Sharing stock, having risen in price about 1600 per cent. since first offered to shareholders of United Cigar Stores of America, seems to offer no more than a very uncertain speculation. Should you buy at present price you would pay sixteen times the par value.

REV. A. W. L. The question is, will the insurance company accept you as a good medical risk or find your health impaired, and be willing only to issue what is called an "under-average risk"? So we advise you to ask the company to direct you to the authorized physical examiner in your city. The company bears the expense of the examination.

DR. D. O. M. If you prefer railroad bonds for your investment of approximately $6,000, we would suggest the following:

Atch. Top. & S. Fe. gen. 4s at	90½
Chic., Bur. & Quincy Joint 4s at	96
Northern Pacific 4s at	90
Southern Pacific conv. 5s	96½
Southern Railway 1st 5s at	98¾
U. S. Steel Corp. s. f. 5s	101½

F. A. M., GEORGIA. (1) Keep out of court, if possible. Lawsuits are expensive and unsatisfactory. (2) Buy six $100 bonds of public utility companies, all different. (3) The "savings club" plan is excellent. If you will send us the names and addresses of your out-of-town friends, lists of all the prominent issues of public utility bonds which may be obtained in $100 pieces will be sent.

MRS. A. R. W., CONNNECTICUT. The soundest issue in your list is Chicago and Northwestern 4s, 1987, at 90. The next best, in our opinion, is Third Avenue refunding 4s, 1960, at 80½. Our third selection would be Southern Railway general 4s, 1956, at 64. The other issues are considerably more speculative, all of them to some degree attractive for a business man's investment, but hardly appropriate for a woman's.

REV. C. E. D., VERMONT. Don't send any money to H. L. Barber & Co., Chicago. It would be returned—not by Barber, but by the government. Barber's offices were raided recently by postal inspectors, and Barber was locked up charged with fraud in connection with the sale of Consolidated Midway Chief Oil stock. Many of our readers can thank us for the warnings we gave about this fellow and his magazine, Investing for Profit.

W. J. W., DISTRICT OF COLUMBIA. The Mutual Life Insurance Company of New York and the Northwestern Mutual Life Insurance Company of Wisconsin are among the largest in the country. You need have no fear regarding the safety of your policies. The aggregate of the risks assumed in Europe by the big American life assurance companies, we are told, is less than 4 per cent. in the average of their total business, and losses are more than offset by an extra ten per cent. war premium charged on all policies issued to men in Europe who engage in military occupation.

S. H. J., NEW YORK. (1) While Westinghouse Air Brake pays four per cent. quarterly the yield from the investment at present price of the stock is only 6.60 per cent. The par value of this stock is only $50. (2) A five per cent. stock dividend was paid April 15, 1913.

MRS. S. C., ONTARIO. You made a most unfortunate investment when you bought 100 shares of Missouri Pacific last March. The stock has dropped to a new low record of 6⅝. The great decline in the stock may be attributable to the natural forces of gravity at work, and the situation presented for the stockholders certainly is dubious. You will lose if you sell; you will lose if you don't. Frankly, we don't know how to advise. Ever since this department was inaugurated we have advised our readers to keep out of Missouri Pacific.

MRS. H. C., NEW YORK. We can find no value to your King Gold Mining Development stock and have returned certificate.

MRS. A. P. PENNSYLVANIA. (1) We should advise you to sell your bonds immediately, provided it can be done. (2) Write to Brooks & Company, members of the New York Stock Exchange, Scranton, Pa., a firm usually able to obtain a market for these issues.

A. F. L., NEW JERSEY. We regard Interborough Rapid Transit Company First and Refunding Gold 5s a sounder investment—more attractive in every way to an Eastern investor than the Western traction issue you ask about. At current price these bonds will yield about 5.15 per cent. An assured marketability is one of the attractive features of Interborough 5s.

H. S., OHIO. The Postal Life Insurance Company has been doing business under New York charter for nearly ten years. The company is one of the old-line legal-reserve life insurance institutions, that is, it maintains a full legal reserve with the New York Insurance Department for the protection of its policyholders everywhere. The company, employing no solicitors and doing business wholly by advertising and correspondence, claims to effect a decisive saving by this means, and it writes life insurance at a lower rate than the other companies which secure their business through agents. From the fact that the company maintains the legal reserve required by law and is chartered and permitted to do business in the state of New York, we have every reason to believe that its policies are safe and enduring.

W. S., NEW YORK. Omaha City 4½s are highly regarded as a conservative investment issue. We think, however, living as you do in the state of New York, you would find the municipals of this state preferable, they being tax-exempt and yielding quite as much as the western municipals. Our preference would be for city of Buffalo 4½s (1934) and city of Utica 4½s (1921-1934). You may obtain prices on these issues from any New York banking firm.

T. L. N., NEW YORK. (1) City of Alberta, Dominion of Canada, 5 per cent. debentures are well regarded. (2) Also Atchison, Topeka & Santa Fe Railway preferred stock. (3) Although possessing a somewhat speculative cast, Atchison common is regarded as an exceptionally attractive investment for income. (4) The preferred stock will yield 5 per cent. and the common stock 6.50 per cent. You will not regret the purchase of any of the three above issues.

P. D. D., CALIFORNIA. (1) Short-term commercial notes paying 6 per cent. are undoubtedly attractive for a part of your investment. (2) We should accept the Montana firm's offer of the $2,500 farm mortgage for the balance of your $5,000. (3) We know nothing about the mortgageor. Really this is quite unnecessary, for the bankers stand very high and would be most unlikely to offer a mortgage which is not absolutely secure.

H. H., PENNSYLVANIA. We do not regard the 8 per cent. debentures you speak of as a desirable investment. Indeed we caution you to keep out of all 8 per cent. investments. A man looking for 8 per cent. is usually unconsciously looking for trouble. When investments promise to pay more than 6 per cent. look into them very carefully and into the reputation of the firm offering them.

O. C. R., FLORIDA. The American Smelting & Refining stock would hardly be called an investment of conservative nature. Christian Herald readers had better avoid such issues unless they are desirous of engaging in positive speculation and can well afford to encounter loss if they have to.

MRS. A. P. M., TEXAS. $18,000 is a good deal of money for a woman to invest, and the greatest care should be exercised in proper selection of securities and in correct diversification. You state that you do not anticipate the need of sudden conversion of your investments into cash. This simplifies matters somewhat. We suggest that you apportion the entire amount approximately as follows: $5,000 in farm mortgages at 6 per cent.; $5,000 in utility bonds—underlying issues, averaging 5¼ per cent.; $5,000 in first mortgage railroad bonds of the first class, averaging 4½ per cent.; $2,000 in short term notes at 6 per cent.; $2,000 in real estate bonds averaging 5½ per cent.; $2,000 in railroad stock, like Atchison, at 6 per cent. By such a diversification your annual income from the investment of $18,000 will amount to $1,057, or about 5¾ per cent. It will be a good plan to communicate with a number of banking firms, asking them to submit current offerings to you for your consideration. We shall be glad to advise definitely respecting the various suggestions they make to you.

(This page went to press January 15)

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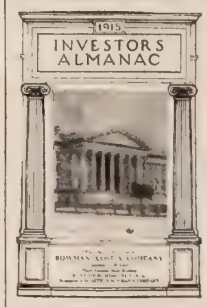

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THE RETURN OF POLLYANNA

Continued from page 83

CHAPTER XIII

A Waiting and a Winning

IT WAS a delightful plan. Pollyanna had it entirely formulated in about five minutes; then she told Mrs. Carew. Mrs. Carew did not think it was a delightful plan, and she said so very distinctly.

"Oh, but I'm sure *they'll* think it is," argued Pollyanna, in reply to Mrs. Carew's objections. "And just think how easy we can do it! The tree is just as it was—except for the presents, and we can get more of those. It won't be so very long till just New Year's Eve; and only think how glad she'll be to come! Wouldn't *you* be, if you hadn't had anything for Christmas only blistered feet and chicken pie?"

"Dear, dear, what an impossible child you are!" frowned Mrs. Carew. "Even yet it doesn't seem to occur to you that we don't know this young woman's name."

"So we don't! And isn't it funny, when I feel I know *her* so well?" smiled Pollyanna. "You see, we had such a good talk in the Garden that day, and she told me all about how lonesome she was, and that she thought the lonesomest place in the world was in a crowd in a big city, because folks didn't think or notice. Oh, there was one that noticed; but he noticed too much, she said, and he hadn't ought to notice her any—which is kind of funny, isn't it, when you come to think of it. But anyhow, he came for her there in the Garden to go somewhere with him, and she wouldn't go, and he was a real handsome gentleman, too—until he began to look so cross, just at the last. Folks aren't so pretty when they're cross, are they? Now there was a lady today looking at bows, and she said—we, lots of things that weren't nice, you know. And *she* didn't look pretty, either, after—after she began to talk. But you will let me have the tree New Year's Eve, won't you, Mrs. Carew?—and invite this girl who sells bows, and Jamie? He's better, you know, now, and he *could* come. Of course Jerry would have to wheel him—but then we want Jerry, anyway."

"Oh, of course, *Jerry!*" exclaimed Mrs. Carew in ironic scorn. "But why stop with Jerry? I'm sure Jerry has hosts of friends who would love to come. And—"

"Oh, Mrs. Carew, may I?" broke in Pollyanna, in uncontrollable delight. "Oh, how good, *good*, GOOD you are! I've so wanted—" But Mrs. Carew gasped aloud in surprise and dismay.

"No, no, Pollyanna, I—" she began, protestingly. But Pollyanna, entirely mistaking the meaning of her interruption, plunged in again in stout championship.

"*Indeed* you *are* good—just the bestest ever; and I shan't let you say you aren't. Now I reckon I'll have a party all right! There's Tommy Dolan and his sister Jennie, and the two Macdonald children, and three girls whose names I don't know that live under the Murphys, and a whole lot more, if we have room for 'em. And only think how glad they'll be when I tell 'em! Why, Mrs. Carew, seems to me as if I never knew anything so perfectly lovely in all my life—and it's all your doings! Now mayn't I begin right away to invite 'em—so they'll *know* what's coming to 'em?"

And Mrs. Carew, who would not have believed such a thing possible, heard herself murmuring a faint "yes," which she knew bound her to the giving of a Christmas-tree party on New Year's Eve to a dozen children from Murphy's Alley and a young woman whose name she did not know.

Perhaps in Mrs. Carew's memory was still lingering a young woman's "Sometimes I wonder there don't some of 'em think of helpin' the girls *before* they go wrong." Perhaps in her ears was still ringing Pollyanna's story of that same young woman who had found a crowd in a big city the loneliest place in the world, yet who had refused to go with the handsome young man that had "noticed too much." Perhaps in Mrs. Carew's heart was the undefined hope that somewhere in it all lay the peace she had so longed for. Perhaps it was a little of all three, combined with utter helplessness in the face of Pollyanna's amazing twisting of her irritated sarcasm into the wide-sweeping hospitality of a willing hostess. Whatever it was, the thing was done; and at once Mrs. Carew found herself caught into a veritable whirl of plans and plottings, the center of which was Pollyanna and the party.

To be continued

RUSSIAN POLAND OF TODAY

Continued from page 71

mportant towns, and Sodowski, who explored the Mississippi from its source to its mouth, were Poles. Four millions of people in whose veins runs the blood of Sobieski and Kosciuszko and Paulski and Sodowski live in America today, and for the most part they are upright, industrious citizens. Perhaps the Poles themselves are in some degree responsible for the low estate of their country. It must be admitted that they often quarreled among themselves, that they did not always support their best leaders, and that when they had secured a large measure of home rule under Alexander of Russia, their rebellion led the Czar to take away their liberties, and finally to incorporate their ancient kingdom into Imperial Russia.

Nevertheless, they always have been and are a high-spirited, liberty-loving, noble people, manifesting many of the fine traits of the Slavic character. They are a people of artistic temperament, as their great painters, musicians, novelists and poets testify. To prove this, I need only mention the names of Chopin and Mickiewicz and Sienkiewicz and Sienkiewicz—the last the most popular historical novelist of the present day, whose "Quo Vadis" is in thousands of American homes.

In late years Russian Poland has been comparatively prosperous from a material standpoint, for it has been the great manufacturing plant for much of the Russian empire. Cotton and woolen goods, boots and shoes, harnesses, machinery, paper and sundries of all kinds have been exported in ever-increasing volumes to all parts of eastern Europe and even to far-off Siberia.

Lodz was the great national workshop. Alas, what is it today? When I saw it, its streets swarmed with the sons of toil, and its houses were the homes of a half-million of industrious and comparatively contented people, who, nevertheless, had not lost their love for Poland or their desire for liberty.

Warsaw, some sixty miles from Lodz, is the political, literary and social capital of Russian Poland; a great, beautiful, enterprising city, which honors its poets and artists and musicians more than its men of wealth and station. There are few more interesting cities in all Europe than Warsaw. Its situation, on the Vistula, is commanding, its history is romantic, its very streets are alive with thrilling memories of the past, while the beautiful and stately buildings and churches and homes tell of prosperity and refinement.

What will be the condition of Warsaw when my readers, a few days or weeks hence, scan these words, I cannot predict, and what will be its fate in future days no one is wise enough to tell. At least let us sympathize with and pray for this devoted people, and give as we are prosperous to relieve their dire distress.

If you are thirty years old

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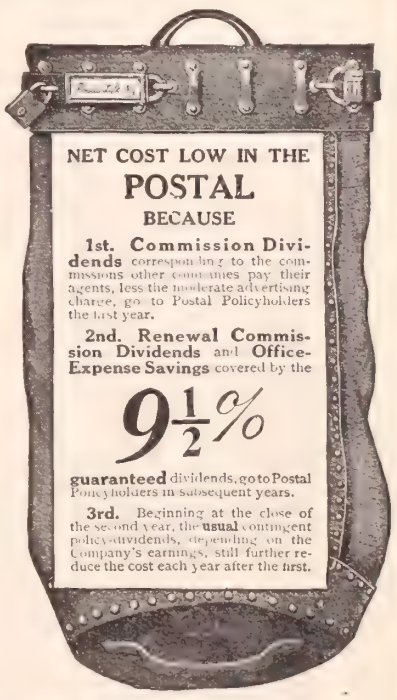

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NEW YORK, FEBRUARY 3, 1915

VOL. 38 NO. 5. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Unto the sea he gave command,
Its boundaries he fixed. (*Prov. 8: 29.*)

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OUR admiration of wedding gifts is often tempered by a realization of the care they will require. But if the bride has been "brought up" on Ivory Soap, the responsibility will not weigh so heavily upon her as we imagine.

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Use a wooden tub or a padded dish pan. Put one piece at a time in lukewarm Ivory Soap suds and let it remain a few minutes. Then go over it with a medium stiff nail brush. Rinse twice in water of the same temperature as the Ivory Soap suds. Add a little bluing to the second rinse water; this gives brilliancy. Dry with a soft flannel or a piece of cheesecloth which has been washed. Polish with soft tissue paper.

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IT FLOATS

THE CHRISTIAN HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ITALY'S WOE

THE full horror of the earthquake disaster that fell upon Italy in the early morning of January 13 is not yet known. The estimates of the dead increase daily, amounting at present to around thirty-five thousand, and the numbers of injured are added to as fast as relief parties reach the many widely scattered towns that were overthrown. The property damage has been variously estimated as from sixty million to a hundred million dollars. Entire towns have been annihilated. Survivors for the most part are either homeless, or too fearful of recurrent shock to enter their dwellings. Italy is confronted by a gigantic task of relief, and the tension upon the kingdom has been increased by additional earth tremors, which have been felt in different sections.

The Department of the Abruzzi, where the greatest shock of the earthquake was felt, is a mountainous district to the east of Rome, and has an average altitude of between four and five thousand feet. In these higher altitudes the climate is severe. The occupations of the people have chiefly to do with forestry and agriculture, wines and cereals being produced in the lower fertile valleys, and asphalt in some other parts.

AVEZZANO, WHERE TEN THOUSAND PERISHED IN THE RUINS

The day had scarcely begun for the Italian people when this catastrophe came upon them. Most families were still in their homes. Hotels, hospitals and other institutions were no more than awake. The great question of whether or no their land was to be plunged into war had not yet begun again to fill the hours with inquiry and debate. Italy was still at peace.

Some years back, scientists began to seek a way to determine in advance when and where nature would break out into some deadly cataclysm. It was believed that enough had been learned about earthquakes, volcanic eruptions and tidal waves to enable men to wrest this important secret from the earth or sea and sky. By computation and observation and the records of delicate instruments, men would foretell earthquakes as they foretell storms. But again all the science of learned men has been unavailing. Without warning, without even a foreboding in some supersensitive soil, the earth beneath the crust of Italy moved in mighty and indescribable convulsion and the peninsula rocked and quaked.

And instantly what scientists could not foretell, they knew had taken place. Delicate seismographs in observatories of Europe and America gave out the startling news of another disastrous earthquake somewhere. The instruments at Rome recorded the mighty tremor for thirty seconds, beginning at 7.55 in the morning of January 13. At Georgetown University, Washington, the vibrations moved the index on the seismograph at about 2.23 of that morning, and the evening papers of that day gave the first news of the calamity—barely more than an intimation that death and destruction had been caused in Italy by the shock.

THE ruin in Italy was instantaneous. Before the frightful, sickening movement of the solid earth was understood, the houses of the people were falling about their heads. Only the incomparable swiftness of a mother's intuition was swift enough to snatch the baby from the cot ere the opening floor and wall dropped the tiny bed to destruction. But alas, no movement was then swift enough to save the mother and babe! Terror and consternation at once seized the stricken regions. Although it was not known until days, some sixty towns were included in the general overthrow, many of them being completely destroyed with most of their inhabitants. Avezzano, the principal town of the Department of Abruzzi, a place of some ten or twelve thousand population on the main line of railroad, sixty-seven or so miles east of Rome, was laid in a heap and it is said that not a thousand souls survived. The thousands of stone structures, most of them built without the use of cement, collapsed like a child's village of dominoes which he overthrows on his table with a sudden jerk. And when the rescue parties, which hurried out from Rome as soon as men and women guessed what must have occurred, had arrived, Avezzano was a great cemetery in which hundreds, probably thousands, were buried alive.

The same fate overtook town after town, though some places suffered far less. At Sora, which is about an equal distance from Rome to the southeast, a town of 5,000 inhabitants, the proportion of deaths was almost as great. This was a proud community of fine houses and wide streets, and the better built walls were in many cases left standing, only, however, to threaten with destruction any who sought in frantic haste to dig within the mass of fallen floors and roofs for friends. White, sulphurous vapor, it is said, issued from crevices of the earth about this doomed town.

The commune of which Sora was the center contained some seventeen thousand inhabitants, and it is feared that only a few hundred escaped with their lives. Villages that stood on precipitous mountainsides simply disappeared. And as rescue parties penetrated farther and farther within the scene of devastation, they came upon successive heaps of ruins of what were happy little hamlets, but now are scenes of unutterable desolation.

The area in which this earthquake wrought destruction extended a distance of about three hundred miles lengthwise of the peninsula, and its full width across. In a general way, Naples and Ferrara marked the southern and northern extremities of this area. Those who have reported their experience amidst the ruins claim that the devastation is greater in kind than that which was witnessed at Messina in 1908, when volcanic eruption, earthquake and tidal wave overthrew that populous city and all the region about, bringing death to perhaps four or five times the numbers who are believed to have perished in the Abruzzi earthquake.

The political departments or provinces of Latium, Campania and Abruzzi are included in the area of the general upheaval. The weather was severe and accompanied in some sections by violent storms. Temperatures fell very low. These conditions and general disorganization

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MOST OF ROME'S CHURCHES, INCLUDING ST. PETER'S, WERE DAMAGED
(THE VATICAN AT THE RIGHT)

of telegraphic and telephonic, and for a day or so of railway, communications greatly delayed the receipt of news from the outlying districts. Railway stations and railway bridges were wrecked. Roads were impeded. Masses of rock and soil were dislodged from the mountain sides and added their destruction to the damage already wrought. At one point a landslide a mile long and nearly two hundred yards wide is said to have left a gigantic hole that promptly became a lake. In Switzerland avalanches were started by the vibrations.

Without waiting for full reports, the government instituted relief work on a large scale. King Victor Emmanuel took active charge for a time and, accompanied by the Duke and Duchess of Aosta and others, made a tour of the stricken region in automobiles. Detachments of the military were set at work throughout the district, and it is said that these soldiers literally starved themselves in order to feed those who were found dazed and injured and homeless in the different towns.

A considerable number of soldiers who were stationed at different points in the earthquake zone were killed in their barracks at the time of the disaster.

The urgent work of rescue was also aided by the survivors of the different towns, who, as soon as they realized what had occurred, in most cases set frantically to work digging in the ruins to reach imprisoned friends whose cries directed their efforts.

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A CORNER OF THE DESTROYED TOWN OF SORA

One of the most terrible things about this horror was this cry for help from amidst the wreckage. These heart-rending cries continued almost for days, but in steadily diminishing volume as one by one the helpless victims succumbed. Many instances are reported of survivors recognizing the voices of their loved ones whom they were unable to reach. In numberless cases a living hand or a foot could be touched, but hours of work would prove unavailing in lifting away the masses of stone and débris. This phase of the tragedy has been spoken of as a great and terrible wail rising over the whole region, a wail of agony and despair which those who heard will never forget.

Among the instances of seemingly miraculous escapes from destruction is mentioned that of a couple who were left crouching in the doorway on the second floor when the walls of their house collapsed. So great was the wreckage about them that they could not be reached, even with ladders, and finally jumped from their dangerous refuge and were picked up badly injured. Another is that of a mother and her little baby, born within the wreckage that imprisoned her, both rescued alive. Instances of personal heroism are constantly coming to light; but so swift and mighty was the overthrow that scant chance was given any who escaped to save others. A handful of people who escaped death in many of the towns, realizing how hopeless any effort on their part to help those who were entombed would be, erected signmarks to indicate where their own homes had been before fleeing for safety and for help.

The complete cessation of the routine of life and the interruption of travel produced diate shortage in all the supplies famine quickly threatened all that s of Italy. Offers of outside aid rush from many points, including an early sage from our ambassador at Thomas Nelson Page. President W also cabled his sympathy. The I Government expressed appreciatio America's readiness to be of se but took the position that official o aid would not be necessary and only gifts as might come from private so would be acceptable. Because of this ing on the part of the Italian Govern the Christian Herald and others ir country refrained from engaging in relief work.

It is evident that the Italian Go ment are doing all that is in their to meet the needs of the situation. way transportation has been put normal basis again and, accordir Ambassador Page, relief organizatic which soldiers have a large place, is efficient. By January 20 as many a thousand injured persons had been to Rome, where schools and barracks been turned into temporary hosp Business life is resumed in the e quake zone, though the people, as a are still under the paralysis of fea grief.

The cause of the disturbance is a m of scientific speculation. One theory is the displacement of rock sub-strata an subsequent settling of the crust of the may have been caused by filtration of heavy rains, converted into steam, which h find space for itself; or by vibrations of the set up by the concussion of the great guns in lery duels, as another suggests. No unusua tivity has been noticed on the part of M Vesuvius, though it is stated that several cr of extinct volcanoes seemed to show signs o newed life.

It will still be many days, if not weeks, befor exact extent of casualties will be known. mourns anew a sudden destruction of thousan her people, and is bearing this new burden of s ing with noble patience. Many of her finest chu and historic buildings, especially in Rome, have tained damages, in some cases irreparable. I history of great calamities a new and particu terrible chapter has been written.

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic staff writer of the Paris Daily Mail and Le Temps; contributo to l'Indépendance Belge

FOR the first time probably in military history armies in the field are now provided with complete laundry facilities. The laundry machinery is transported on automobiles arranged for that purpose, and embraces a complete washing, drying and ironing plant. Large boilers, also mounted on automobiles, furnish the hot water, the power being supplied by the engines of the automobiles on which the laundry is mounted. The whole plant can be working in a very few minutes after its arrival at a particular place. One of these laundries now at Kutno, Russian Poland, is said to have a capacity of several thousand pieces a day. They move with the troops, keeping a few miles in the rear, and it is said that they materially aid in keeping the sanitary conditions of the soldiers good.

How Napoleon would have marveled at the very idea of such a thing!

The Vorwaerts, the Berlin Socialistic paper, has made an estimate of the expenses of the war up to January 1, and arrives at the following conclusions as to the expenditures by the various powers:

Great Britain	$637,000,000
France	1,486,000,000
Russia	1,380,000,000
The other Allies	240,000,000
Germany and Austria	3,894,000,000

The expenses for a year at this rate would total the unimaginable sum of $16,676,000,000. In this sum are not included the economic losses of the various countries, nor the damage done to property in the various military terrains.

When it is said that the cost for one year of this war is seventeen times, roughly, the entire interest-bearing debt of the United States, or eleven times the assessed valuation of all the property in the city of Boston, or more than double that of the city of New York, some faint idea of its enormousness may be had. All the silver coined by the United States from the organization of the mint in 1792 to June 30, 1913, at face value, would only amou a little more than half of this one year's cost o present war.

"THE FAR-FLUNG BATTLE LINE." ENGLISH ENCAMPED IN EGYPT

Germany has issued further lists of casua which bring the total u 877,107. This does not in the casualties of three o federate states, nor is the to which these lists stated.

Austria has issued the 1 casualty list, which c down to about two mo ago, and shows 2,263 off killed and 8,985 wounded 628 captured; 40,827 killed, 231,160 wounded 9,502 captured. The fig relating to the captured manifestly far too low.

The movement of the T on Persia, which has resu in their taking Tabriz progressing further to eastward, is causing Ru considerable anxiety.

Russia had extended sphere of influence over no ern Persia (a polite wa saying had made a cong of it), and to be forced t treat therefrom is a ser blow to her prestige an the Persians; but even r important than this is this movement brings the Turks in a position f whence they can attack Baku and the Russian pian oil fields, a region where Russia presum has few troops.

The rest of the Russo-Turkish campaign is rounded by considerable mystery, the bulletins tradicting each other absolutely. The probab

ms to be that Russia has succeeded in driving
sk he Turkish army which had invaded the
ans aucasus. More than this cannot be said un-
we re in possession of more certain information
to hat really has happened.

n ner campaigns in the east the situation seems
be s follows: In Bukowina the Russians have
ch a point ten miles north of Watra Dorma,
ich s the southernmost town in these Austrian
wr lands. The evident objective is the Borgo
ss, hich leads into Transylvania
d t the head of the railroad at
lns The Kirlibaba Pass, a little
the north, which leads into Hun-
y id to the head of the railway
Bo a, fell into their hands a few
rs rlier. So that if their move-
nt completed the Russians will
re eir choice as between an in-
io of Hungary or of Transyl-
ia which they will choose is
bt l.

n alicia, while there has been
se r less desultory fighting, the
lat n has not materially changed.
li drawn north and south
ou Tarnow, about divides the
sia and Austrian forces. The
re of Przemysl, so long besieged,
ti holding out. The course of
nt in Central Poland will deter-
e e future course of this Gali-
a mpaign.

n entral Poland, from the Vis-
t the Austrian border, the
m line of battle has made slight
ns particularly in its center,
re he two towns of Opoczo and
lc have been taken, the effect of
t ing of the last town being to
th very considerably hamper
sia communications, as this town
oc ed on the only railway west
th Vistula, which was still controlled by the
sia ns and, also, on the military road from War-
t the Austrian frontier.

lil ary operations in Poland and in Galicia, too,
s d to be greatly hampered by weather condi-
s.

n rthern Poland, the Russians have launched
of nsive against Thorn in Prussia, in very con-
rs le force along the north bank of the Vistula.
r in body of this force has reached the neigh-
bol of Plock and its cavalry advance guard has
ch a point some twenty miles from the objec-
, horn.

Th this advance was being thus made, a Ger-
a rce crossed the Vistula from the south and
ce ed in establishing itself in the rear of this
sia force and between it and Warsaw, its base,
a e evident intention of cutting it off. The po-
on as, however, not yet sufficiently developed to
se the outcome. In the ex-
ne north of Poland there
len heavy fighting near
w with an apparently in-
si result, both sides claim-
e advantage. In East
ss itself, there has been
e rious fighting, some un-
ount skirmishes, and that
ll

Apparently a new campaign
in Servia has begun, an
ia announcement to this
ct having been made at
h the temporary capital.
ti the week reports from
la st stated that many
n of German troops were
si through that city des-
ti for this attack, so that
vasion will be made by
ti d force of Germans and
st ans.

Fr n London comes the an-
n ment that the following
ti regiments have suffered
st eavily in the war to
e: The Bedfordshire, Berk-
re Warwickshire, Worcester-
re Leicestershire, Durham
h nfantry and the North-
be and Fusiliers. There
len no report for a long
e f the total British casu-
ti These cannot be less
n 00,000.

On the western battle line,
fi t at Soissons, briefly al-
ec o last week, turned out to be much more im-
ta t than first thought to be, and London ad-
te quite frankly that this French defeat, a little
th of Soissons, and their subsequent retreat
os the River Aisne from a position which they
h ld for many weeks, was the most important
wh which had happened on the western battle line
m ths.

It pears that the German Emperor was present
th fighting near Soissons, and by this and other indications the military critics abroad seem to consider that a resumption of the German offensive is foreshadowed, some going so far as to hint at the possibility of another German drive at Paris, from which Soissons is, as the crow flies, fifty miles away.

Another fact which seems to the critics important is that General von Kluck, the general whom the critics regard as the ablest commander on the German side in the western campaign, has taken command of the troops at this point.

RECEIVING THE COVETED IRON CROSS FOR VALIANT SERVICE

There are two things, however, which militate against this theory: First, the Verdun-Toul line of defenses and fortifications is not in German possession, nor are the defending forces there so hemmed in as to be blocked; and, secondly, the real objective of the German campaign is not the possession of Paris or any other particular town or towns, but the destruction of the French field army.

If the taking of Paris would help the attainment of the real object, no doubt an effort would be made to take it, but the possession of that city, with the French field army still in being and unaffected by such taking, would be a source of weakness and not of strength. A large garrison drawn from the German army operating against the French army would have to be placed in the town, whereas, untaken, the French are obliged to garrison it. In figures, therefore, its possession would weaken the Germans by about 200,000 men, and strengthen the French by about the same number roughly speaking.

During the week the Germans followed up their victory near Soissons, in the western line of battle, by installing heavy artillery in the recently captured territory and beginning to shell the French positions on the bank of the Aisne. A severe struggle also took place at St. Paul, a hamlet a mile from Soissons, which, after being in the possession of both sides, finally remained in French hands.

There was also considerable fighting near Roye, St. Laurent and between Lille and Arras, but with unimportant results. These places are to the northwest of Soissons. On the rest of this western battle line the advantage during the week was consistently on the side of the Allies.

Near Nieuport on the Channel, the land and sea forces co-operating forced the Germans to withdraw the artillery they had mounted on the sand dunes, near the sea, to command the waters, a very considerable distance inland; and near Arras the British scored a very considerable advance, inflicting heavy losses on the enemy.

Farther to the eastward the Allies gained some ground near Noyon and in front of Rheims. Near that storm-center St. Mihiel, the French made very considerable gains though losing a part towards the end of the week. There was severe fighting in the Argonne, which, however, resulted in little change in the situation, and in Alsace the positions remained unchanged. On the western battle-front the weather most of the week was bad and hindered all military movements.

Two airship raids took place during the week, one by the Germans on Yarmouth, with the alleged object of destroying the hangars located in that town, which was unsuccessful. Several other towns were visited, and the only results were a small loss of life and the destruction of a comparatively insignificant amount of property. The other raid was by the Allies at Essen, Germany, and was directed against the Krupp Works there. No precise information as to the actual results attained has reached us as yet.

The specific reply to the American note to Great Britain on the subject of our shipping has not yet been received, and the situation has been complicated by two new cases, that of the Grienbrier and the Dacia. Fortunately, these matters will no doubt be amicably settled, as both parties are approaching the discussion in a friendly spirit.

THE cases of the Grienbrier and the Dacia are more specifically mentioned on page 105. A third case has also arisen. On the afternoon of January 22 the American steamship Wilhelmina, owned by the Southern Products Trading Company of New York and chartered by the W. T. Greene Commission Company of St. Louis, sailed from New York for Hamburg with a cargo of general food products intended for non-combatants in Germany and consigned to the branch office of the Greene Company in Hamburg. The whole question of the right of another government in time of war to seize American vessels carrying food products intended solely for a civilian population may be tested by this shipment, as it is believed in shipping circles that British officials will refuse to allow the Wilhelmina to enter any German port. The shippers, however, declare that an affidavit was filed guaranteeing that the cargo should not be used for any but non-combatants, and state that the firm had every assurance that the cargo would reach Hamburg without hindrance from British or French warships. The vessel is under the command of Captain William Brewer of Philadelphia and has American officers and engineers, Spanish firemen and Scandinavian sailors. Secretary Bryan is quoted as having assured the shippers there appears to be no reason why the cargo should be confiscated.—EDITOR.

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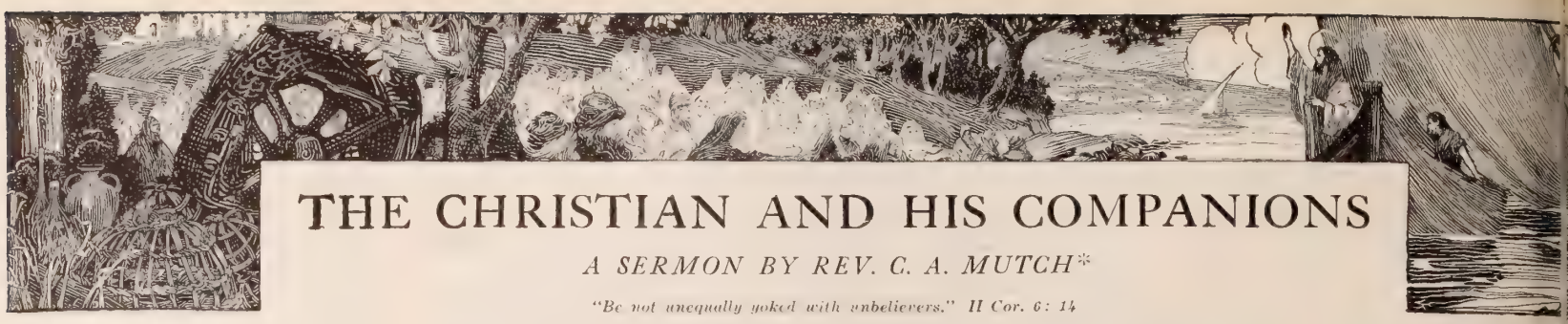
WHAT THE FRENCH 75 MM. GUNS DID TO A GERMAN BATTERY

A Battle at Nazareth?

IT HAS been reported that fortifications have been erected on the hills above Nazareth in anticipation of the possibility of a great battle being fought there. There is something in this announcement to make the soul of a Christian shudder. Nazareth! The town where the boy Jesus lived; the town in which he labored as a carpenter and dwelt as a dutiful son; the town in which he read and thought and prayed, receiving the wonderful mental and spiritual preparation for his mission.

Nazareth, home of the Prince of Peace, to hear the roar of cannonry; its people and their dwellings to suffer the woes of war.

If a battle does indeed take place at Nazareth it will, alas, not be the first time. In 1187 the town suffered severely in an attack by Saladin's forces, and in 1263 by Sultan Bibars. It suffered again when captured by the Turks in 1517. But it would be inexpressibly sad if after almost four hundred years of peace the streets and hills of the town of the Saviour's boyhood and young manhood should echo once more to the grim, savage sounds of war and witness its horrid sights.



THE CHRISTIAN AND HIS COMPANIONS

*A SERMON BY REV. C. A. MUTCH**

"Be not unequally yoked with unbelievers." II Cor. 6: 14

CHOOSING our companions is of vital importance to ourselves and to the kingdom of God. Our choice of companions has largely to do with our successes or failures in life. They will either prove a curse or a blessing. The normal man craves companionship. He wants sympathy; he needs friends. The burdens and the cares of life are many and often so heavy to bear that he needs the fellowship of others like himself, or similar to himself, to share his burdens. He needs the inspiration of their presence. There are few things so wearing as bearing burdens alone. There are few things that so completely sap our vitality and that so fill us with the gloom of despair and that so completely destroy all interest in life as the ceaseless grind of toil without the helpful association of others.

To avoid this breakdown as well as to gain in other matters, men seek pleasure and relaxation from toil by choosing congenial companions. But the choice is too frequently made without any reference to their moral character. We should never forget that we cannot escape the influence of those with whom we associate. This influence is either baleful or beneficial; it pulls us either downward or upward; we are made either worse or better. It becomes a part of us. It enters into our inner being and helps to mold and shape our character and plays an important part in fixing our destiny. We should remember that we can serve God and minister to the needs of the world at large quite as well in the choice of companions as in the right conduct of business. The demand is upon us and it is as imperative in the one as in the other. And yet how many sad mistakes have been made by wrong choice early in life! Multitudes have made shipwreck of faith and hope and love by simply choosing the wrong companions. Even though the loss is not so great as this, we cannot be what we might have been had our choice been better. "The memory of a festive hour will be sweet or bitter according to the companionship."

The Christian who deliberately chooses or associates with a worldly person will himself become worldly. One cannot touch corruption without contamination. One cannot play in the dirt without soiling the hands. St. Paul, in giving advice on this subject, says: "Good character is marred by evil company" (I Cor. 15: 33). It is to be feared that there are many in the churches today who were better Christians ten, twenty, or more years ago than now. Their spiritual declension is largely due to associates whose influence led them away from the straight path. In the choice of companions, we should be controlled by the same principles as those that should govern us in every other relation.

Ideal Companionships

THE right sort of associates are necessary to our own development. Our companions should be an inspiration to us so that we might do our best. One can never do his best alone. One cannot reach his highest development alone. In the conflict of life one may chase a thousand enemies and drive them off the field, and that is no mean achievement; but "two shall put ten thousand to flight"—one's power and efficiency being increased a hundredfold. Our Lord sent out the seventy in companies of two. Each could comfort and help the other. We set up our companions as ideals. Some go so far as to imitate them in walking, manner of speech, voice, and even in modes of thought. How supremely important it is that our ideals should be of the right kind! To choose the right companions we not only need the advice of those who are interested in us, but we need divine power as well as divine wisdom, if our "ideals shall be wrought into actual fact," and their "beautiful imagery shall become a living force." David might not have been the man he was without the companionship of Jonathan. That which gives that indescribable charm to the story of Ruth is the choice of companions she made. A young man or woman forecasts his or her future by the choice of associates.

"Can two walk together, except they be agreed?" asks the prophet. He probably refers to that "affectionate manner of intimate friends in the East, who walk with one arm over the shoulders of the other." Now, walking together is a common act of human fellowship, indicating interchange of thought and opinion, and a desire to "keep step" with each other. Friendship naturally develops itself in unity of mind and pursuit. Enoch "walked" with God, so did Abraham, and the fact that they had chosen God for their Companion gives their names a power and inspiration that shall never cease. Their fellowship with him in the world assured them a more blessed fellowship in all the eternities to come. Our fellowship with men has much to do with our fellowship with God. Or, to put it conversely, our fellowship with God determines our fellowship with men.

The Line Between Success and Failure

OUR companions should be a support to us in times of need. There are times in one's life when he almost loses faith in men, and nearly loses his grip on God, as did Asaph (Ps. 73: 2). Nor did he get his bearings until he entered the sanctuary and communed with his ever-faithful Companion. Some of us, perhaps many, in thinking of the past, recall experiences which tested our loyalty severely. We tremble even now as we think of them. The temptation was to yield a little to the pressure of the foes of righteousness. From every side came the cry to be less firm in adhering to our convictions, to compromise with sin. Sometimes this blind, unreasoning opposition came from those on whom we had counted for support in the struggle against wrong. But, through the earnest solicitation of friends and companions in the kingdom, by their practical sympathy during the struggle, the temptation was overcome. Calamities seem never to come upon us singly, but in troops. We cry, but our voice is not heard; we pray, but the answer is delayed. How like a ministering angel is the presence and ministry of a true companion! Our troubled spirits were soothed into quietness as we listened to their words of cheer. As the tumultuous waves of Galilee were stilled by the voice of our Lord, so their words, their voice, their calm, confident manner quieted the waters upon whose bosom our souls had been tossed and tempest-driven.

In days of prosperity, too, we need the helpful ministry of our friends to keep us humble and in the fear of God, quite as much as in days of failure. Every one tries to get on in the world. No one wants to fail in attaining what is called a successful career. Within proper bounds, this is laudable; but in far too many cases, what is called success bears only the image and superscription of Cæsar. We have a very contracted view of life if we make mere worldly success the goal. If that is what we are striving for, to the exclusion of making a *life*, we fail in the main thing. To fail in that is to fail in all. Success is a greater test of character than failure. "When Jeshurun wax kicked" (Deut. 32: 15). When our barns with plenty, it is comparatively easy to teem the Rock of our salvation. There what the world calls success which gradua us unsympathetic, supercilious, out of t our fellows, especially with those whom regard as our inferiors in ability. Such a full of peril. For some men, even a litt is full of danger. It turns their head Black, in his controversy with Robert I number of years ago, said: "A little kno dangerous for a fool." If we substitute "success" for the word "knowledge," the that statement is not impaired. In times from whatever source it may arise, it is friend, the right sort of companion, who our help by advice, warning or reproof a out the better and the safer way.

Earthly and Heavenly Companionshi

I HAVE said that our companions w either a curse or a blessing to us. T ment can be verified in every community. can call to mind some whose charact wrecked through sinful companions. I some whom I knew in earlier days, who sa in the things essential to life. They had opportunities as others; some of them superior advantages; but their lives have under a cloud; and those who are still li little promise of a better end. Their trag was almost entirely due to the choice of t companions. A great majority of crimi end their lives in shame and disgrace cor their downfall has been largely due to bad One of this unfortunate class said: "K from bad company is the best message I c Another left this message: "We were su have as many friends as any fellow on Side, but when it came to a showdown, it the church and our parents that stood b

Our companionships here should be a of our companionships in heaven. David influence as a Christian and missionary wide, though he spent only three short active service. A most potent influence w tributed to that end was his obedience to t he received, when a lad of nineteen, to with reverent and older people. Christian is our most precious possession. It develo It is the most beautiful thing in the uni is the finished product of Infinite grace and love, together with life's discipline. greatest moral force in the world, exc It is truth immutable and eternal inca human life.

I repeat that aside from God and his gr is nothing so potent for good as a compani fellowship in manner, conduct and con creates within us a longing for the true beautiful, for the things that are above. By panionship, we get foregleams of the comp of the saints in light. It is an earnest shall be one of the delights in our Fathe of many mansions. "I am part of al have met," said Ulysses. If that be true, more is it true of those whom we choose companions and invite to share our griefs, our struggles and our victories. value reputation, character, godliness; if regard for the approval of the wise and we love God as we should, we will heed t ing of the Scriptures: "Be not unequal with unbelievers."

* Pastor, Messiah United Brethren Church, Schuylkill Haven, Pa.

GOSPEL BREVITIES FROM MANY POINTS

—EVANGELIST HENRY OSTROM'S California engagements are being postponed until spring on account of the failing health of his aged mother. He has diverted his itinerary to Winchester, Ky., where six churches have federated for evangelistic meetings. During the month of February he will assist the twenty-one federated churches of Salem, Ore.

—EVANGELIST EDWIN S. STUCKER, who has just closed successful meetings at McCook, Neb., goes next to Kerwin, Kan., and early in February to Gaylord. In both of these towns he had held successful meetings the year before, and he is hoping for even more successful gatherings in the coming campaign.

—PROFESSOR SAM HIGGINBOTTOM, who has been doing evangelistic work here on furlough from Ewing Christian College, Allahabad, India, sails from New York on the steamship Lusitania, January 30, with his family. Professor Higginbottom has delivered almost a thousand addresses in the interests of the agricultural folk, whom the college which he represents hopes to benefit by sending out teachers trained in modern methods of agriculture. He has found that his agricultural work has been a great help to his missionary endeavors and has high hopes for the furtherance of the kingdom, with the introduction of modern agricultural knowledge.

—RESULTS OF THE EVANGELISTIC campaign recently carried on in Watertown, N. Y., under the direction of Evangelist W. E. Biederwolf, have been widespread. They have not been confined to the city, but have reached out into remote parts of the county and into some of the adjoining counties as well. After a week of preaching to the church people, Mr. Biederwolf gave the invitation and from that time to the end of the meetings a stream of p their way to the altar, determined to tian lives. Along with people who themselves to the service came mar the first time declared themselves a Christ as their personal Saviour.

—EVANGELIST W. H. VAN DEUSEN, Ind., lately completed three years' work in Oklahoma, Arkansas, Mi Indiana. The evangelist and his wi sisted by a corps of efficient work conversions are claimed during th and numbers have united with the c

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

Te Blessing and Discipline of Retirement

UDAY, February 7. Mark 6: 31. *"Come y yourselves apart and rest a while."* Ad thus the Saviour himself took time to rt. He had only three years of public str yet he made time for rest. He regarded res as a vital element in his service. He sought can of hills above" in order that he might be fied for the comings and goings in the busy bew. He went aside into the green pastures s be braced for the next stage along the rld. The retirement was a cordial and a rave for body, mind and soul. And if the ou of the world found time for the corrective est surely his disciples must follow him into ar refreshing fields.

hn Ruskin has told us that whenever he visited great gallery of art, he found, after a time, th continual processing of changing colors at and confused his eyes, and he lost the ra and sanity of his artistic discernments. e rried in his pocket a tablet of neutral hue, esul color of the meadows, and he would turn pe ldered vision upon it until the quietness is erception was restored. In a certain very w he went apart, and in the retirement he d new competency for his work. And surely ir wn day, when the rush of life is so fierce, erything is so intense, when our besetting es are so manifold, and often so glaring and lding, it is imperative that we get apart and ect ur moral and spiritual vision. The strain ir our powers and they need the rest of the ra tints. "He maketh me to lie down in the a stures: he restoreth my soul."

Drop thy still dews of quietness
Till all our strivings cease
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

J. H. J.

Ministering Spirits

)NDAY, February 8. Isaiah 6: 1-13. *"Then fle one of the seraphim unto me."* We know lit of these mysterious beings. Their name es their burning purity. Evidently they be- to that order of ministering spirits who are f th to minister to the heirs of salvation. n aiah realized and confessed his sinfulness, of hese sons of fire immediately felt an im- wards him, because, though he had never ed himself, he could at least recognize and ecte in the prophet's confession a first step rd those shining levels of holiness on which nchis fellows stood. In that confession the s srit manifested itself that led them to cover ces in the presence-chamber of God. He so that the only solution for deep heart eitn is to be found in the Altar of Atonement, re he blood of propitiation has been shed. The cd of Pentecost must follow on the Cross al ry!

or s there is special teaching in the three- d position of the wings of these holy beings. th twain they covered the face"—*there* is re e. "With twain they covered the feet"— s modesty and humility. "With twain they fly—*there* is instant obedience. "Bless the l, his angels that excel in strength, that do co mandments, hearkening unto the voice of wd." Whether to steady a sun or heal a eneart, the seraphim are equally swift. Let mate their reverence, humility and instant iele. Then we shall incite others to join in ce eless ascription of "Holy, holy, holy."

F. B. M.

The Right Uses of Money

JEDAY, February 9. Deuteronomy 8: 18. *Bi thou shalt remember Jehovah thy God, for that giveth thee power to get wealth."* secret of the use of money depends upon our ty to associate it with the will of God, who ony helps men to get wealth, but who also ld e our Guide in spending it.

ory may cause for us the tragedy of life, er self-indulgence, stimulate depraved appe- d corrupt business and politics; or it may th means through which we may gain the tes ideal of character and service to others. su never says that wealth is wrong, intrin- lly wrong, but he raises the danger signal, saying, in brief, that the effort after money and great possessions inevitably lays in a man's path a terrific opportunity to grow careless of his brother's need; it furnishes an arch-temptation to put second things first in the general conduct of a career.

The fixing of the attention upon money, Christ teaches, produces an ambition centered upon things that are impermanent; and when these things have captured a man's life, they determine the trend of that life and the spirit of all his endeavor.

As Jesus showed by his conversation with the rich young ruler, to give up the worship of mere possessions means something more than turning over money to the poor. It means the giving up or the changing of the central, regulating temper and disposition of the individual. This surrender or this change makes the man who is the servant of Mammon the servant of God, and money falls into natural relationship with the larger outlook.

The Master teaches in the Gospels that it is impossible to hold these two ideals of God and money in equal balance. One or the other must rule the life. Insomuch as life is more than meat and the body more than raiment he says, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." C. S. C.

The Five Gateways of the Spirit in Man

WEDNESDAY, February 10. John 3: 1-15. *"That which is born of the Spirit is spirit."* When the soul enters this world by the mystic gates of birth, it is provided with a body, which is a wonderfully contrived piece of machinery by means of which it is able to receive and communicate. Just as in the telephone there is the receiver and the transmitter, so the body is the apparatus by which the soul, through the five senses, receives the impressions of the outside world and transmits its decisions. Many people live and talk as though the body were themselves. There could not be a greater mistake. Don't pamper it, worry about it, or adorn it with extravagant care, any more than a lad would his bicycle. It is only a useful medium between the soul and the world on whose shore it has landed. Care for it that it may serve your purpose perfectly, but don't make it the end of your existence!

When we are *born again*, we become aware of another useful piece of apparatus, known as *the spirit*. It is to the unseen and eternal world what the body is to the material. It also has five gateways through which the impressions of the eternal are wafted to us; and through the spirit the soul is able to make its response. "Then Samuel answered, Speak; for thy servant heareth." The one effort of most people is to make as much as possible of their contact with what is material and transient. They are earthly, fleshly, sensual, and often end by becoming devilish. Oh that all they who by faith have become babes in the spiritual world, may be equally keen to make the most of their environment, receiving its impressions and giving back their quick response! F. B. M.

God's Message to the Individual Soul

THURSDAY, February 11. Ezekiel 1: 3. *"The word of Jehovah came expressly unto Ezekiel . . . and the hand of Jehovah was there upon him."* Nebuchadnezzar had overcome the people of Judah. He had given them a vassal king who had rebelled against him. Then, to subdue Judah, he had drafted ten thousand of the first men of Babylon and sent them working on the banks of the Chebar. Among these men was the young Ezekiel, and while he was by the river at his toil, he had one day a vision that set him apart and made him a prophet—a prophet of the individual soul—"the heavens were opened and I saw visions of God."

Isaiah and Jeremiah were prophets of the nation; a kind, religious imperialism runs through all their works. Now as the nation is humbled and its best sons taken captive, there arises a prophet, not of the nation, but of the individual, and he called the people not to national but to personal righteousness.

Tolstoi once said, "Every age must have an interpretation of religion in its own language, in order that you as an individual may know that it means *you*." Ezekiel, the prophet of the private soul, came to his people in captivity and said, "There is a personal force in the will, energized and supported by God, that can withstand any adversity or ill-fortune, a force that can modify and change the power of outer circumstances, that can resist and conquer adverse environments."

Today I would stop to think of the dignity of my own soul. I would comprehend the possibilities of my own spiritual personality to rise above every impending earthly obstacle, corporate or national. I may be a captive by some River Chebar, I may be far from home and bound to disagreeable tasks, but my soul is free. My soul is the connecting link between me and God.

Open to my eyes the heavens, O God, that I for *myself* may see "visions of God."

C. S. C.

The Leading of the Spirit in Our Hearts

FRIDAY, February 12. Ephesians 3: 11-21. *"Able to do . . . according to the power that worketh in us."* The apostle's prayer has to do with deeper depths in us than can be plumbed by the human mind. "They pass understanding," i. e., when our understanding seeks to keep pace with the intuitions of the spirit, it soon tires, its wings droop, its pace slackens, and it ultimately drops behind; whilst the heart expands beneath the pressure of its glorious revelations. As well might a sparrow keep pace with an eagle. "I knew a man in Christ, caught up into Paradise, who heard unspeakable words."

It would appear as though the apostle then turns to meet the objection that he was asking more than he could expect his converts to obtain. He replies that it is not so, because God is able to do all that his Spirit suggests in the heart which prays. "In my prayer," he seems to say, "I have become conscious of the throes of a greater conflict than can be accounted for by a pastor's anxiety. God's own Spirit is suggesting my petitions, and firing my earnestness; and I know that the power which waits to fulfil my prayer is as great as that which suggests it." We remember that the height of the rising Nile, as measured by the nilometer at Cairo, indicates the area which is being covered by the flood, and also indicates the resulting harvest. But that is not all. We can ask much, but we can think more. What may not a man think when his heart is filled with the love of God at a flood! But the Father can do exceeding abundantly above all, and in such a matter his ability is at the disposal of his love. F. B. M.

The Soul Strengthened in Solitude

SATURDAY, February 13. Matthew 14: 23. *"And when the evening was come, he was there alone."* "Yet I am not alone," said Jesus; "my Father is with me." Solitariness is one of the qualities of great geniuses. Washington and Lincoln had lonely periods in their lives. They were often misunderstood and maligned, but, being girded with infinite strength, their moral greatness stood the test, and shines today in silent grandeur. The father and savior of the American republic are embalmed in the hearts of their countrymen. They bore the burdens of a nation, as Jesus did of the whole world. They had their Gethsemanes of sorrow and loneliness, while men plotted against the nation. They drank the cup of calumny and criticism to its dregs. Now, like their Master, "they belong to the ages."

Washington and Lincoln stand foursquare before mankind, reflecting gentleness, truthfulness, majesty and goodness, filling the divine requirements to "do justice, love mercy and walk humbly with thy God." These noble Christian patriots are not alone now. Monuments proclaim them, memories recall them, multitudes pattern after them, hearts crown them. Their name and fame are the possession of present and future generations. E. W. C.

"THIS book of the law . . . thou shalt meditate in day and night. My soul shall be satisfied . . . when I meditate upon thee in the night watches. . . . I will meditate also on all thy work, and talk of all thy doings. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. The glory of the Lord shall endure forever. . . . My meditation of him shall be sweet. . . . The judgments of the Lord are true and righteous altogether. More to be desired are they than gold. . . . In the keeping of them there is great reward. . . . Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

OUR GREATEST CHINESE CENTER

BY PAUL H. DOWLING, Stanford University, Calif.

KEEPING up with the remarkable development of San Francisco's Chinese quarter since the disaster of 1906, the Sunday schools of the "New Chinatown" have grown in numbers and developed in methods until they compare favorably in nearly all respects with their American counterparts. This quarter of San Francisco is the greatest center of Chinese in America. Everything in its streets speaks of progress and the adoption of American customs. On one corner of Stockton Street is the Methodist church. Near by is a modern hotel and next to it the Chinese Nationalist League of America. Across the street is the Chinese Y. M. C. A. Churches of practically all denominations have religious directors in the city for the Oriental work, and the larger denominations have buildings in the heart of Chinatown where are located the church and Sunday school rooms, night and day school headquarters, dormitories and social halls.

The Presbyterian Church and Sunday school occupies a large building on Stockton Street, the second thoroughfare of importance in Chinatown. In this Sunday school, which in nearly every respect is modern, the superintendent, a young Chinaman, presides and is assisted by the pastor, Dr. Laughlin of Berkeley. Eight classes have separate quarters for their lesson periods. Some of the teachers are American and some are Chinese. Both languages are used in different parts of the service. Memory verses and the closing prayer are given in English and in Chinese. In the class taught by the American pastor, the boys all speak very good English.

In the Baptist Sunday school, each pupil buys his own material for the class work. Many of the teachers in this school are American women and men from other Sunday schools of San Francisco. In the basement of the church building there is a large social hall with a piano and a long reading table with many magazines and newspapers in English and Chinese. The son of the present Chinese consul general in San Francisco is one of the members of a young men's class in this school. The school has been in operation for twenty-six years, the average attendance being about one hundred.

While standing at an upper window of the Baptist Sunday school, my attention was attracted to the streets below, where a funeral procession of a wealthy Chinaman was passing. It was a heathen funeral. First in the procession was an open cab, with a large portrait of the dead man in the back. Surmounting this was a dove, which is supposed by the heathen worshipers to carry the spirit away to heaven. Next came a number of limousines and carriages of mourners, with a procession of friends and relatives marching behind, in two columns, the relatives dressed in sackcloth in one line, and the other mourners dressed in black and walking beside them. The costume of the relatives consisted of loose white robes with strips of sackcloth down the front and back. The most novel feature of the whole equipage was a carriage of musicians at the end of the procession, whose duty it is to drive away all evil spirits. There were all kinds of instruments which combined to make an unearthly din and confusion of noises. Everything, from the weird strains of the oboe to the dismal thumping of a tom-tom, seemed to be used in the effort to scare away the spirits of evil.

The Methodist Sunday school is the largest in the quarter, having eight classes, with a total attendance of 150. As typical American features, picnics and socials are held at intervals. Some of the features of the service itself are American and some Chinese. A Chinese girl played the organ and a choir of ten Chinese boys, under sixteen, sang anthems in English. The Scripture reading and discussion of the lesson by the superintendent was in the Oriental tongue. Girls of sixteen came into the room, cl beautifully woven costumes o colored silk with pantaloons underneath. Even with this costume the Chinese shoe w doned, and white pumps of t American style were worn. T of dress seem to be hopeless!

The Congregational Sunday like all the other leading sc Chinatown—is self-supporti the teachers but one are Chi and women. Rev. Chin K. T aggressive superintendent. these Sunday schools are car enterprises of their own in sionary field, just as the leade the American schools are doi Sunday school has been in more than sixteen years.

In a Christmas program the Congregational Sunday members presented a play, w a member of the school, who staff of a local Chinese pap parts of Santa Claus, Jac fairies, elves and bootblacks v played by the Chinese young

Coming out of such place Nationalist League club roo be seen Chinese men well in up-to-date American clothe may be followed by older n typical Chinese shoes and jac trousers of somber black. So children wear American cloth some are dressed from head t the bright-colored Oriental Girls, up to sixteen or so, n wear the garb of their native while those over that age, a dress in the costume of their sisters. Naturally, the old n generally adhere to Chinese and the young men are eager the American ways.

Here and there in the neat center of San Francisco ar and buildings which preser Oriental features. Joss hou remain, almost side by side Christian churches, and are guides of the quarter as poin terest. None but the Chinese, know to what extent they used as places of heathen wor the old Chinatown there was percentage of Chinese who c speak English when accoste streets. Children, now gro under the influence of the schools and Sunday schools, speak English fluently and with little difficulty Ameri language, manners and ideals.

PART OF OCCIDENTAL BOARD (PRESBYTERIAN) DAY SCHOOL

BILLY SUNDAY IN WASHINGTON

ACCOMPANIED by about twenty-five of the workers who have been helping him in his great Philadelphia campaign, Evangelist Billy Sunday visited Washington, D. C., on January 18. A delegation of one hundred churchmen and clergymen of the national capital welcomed the evangelist at the Union Station, and a huge crowd outside gave him a vociferous greeting. At 2 o'clock in the afternoon, Mr. and Mrs. Sunday, with the other members of the Philadelphia party, together with the local committee, visited the President and were received in the East Room of the White House. Secretary Bryan presented the visitors. President Wilson expressed great interest in the evangelist's work, and the two chatted familiarly.

Later the same afternoon, Mr. and Mrs. Sunday and their children took tea with Secretary Bryan, who has been personally acquainted with the evangelist for many years.

The evangelist was scheduled to speak in Convention Hall at 4.15, but it was fully a half hour later before the service began. He spoke to an audience of over 5,000 persons, many of them well known in official life, including cabinet officers, diplomats, senators, representatives and high government officials. His text was Luke 19: 1: "Jesus entered and passed through Jericho," and for a full hour he held his auditors while he delivered one of his characteristic sermons. Occasionally he was wrought up to a pitch of excitement, and spoke with rapid emphasis, accompanied by many of his familiar expressions and attitudes; but his language was unusually conservative. It was the same, yet a "different" Billy Sunday; less vivid and startling, but no less earnest and spiritual than the man who had stirred Philadelphia to its depths. It was evident that he felt himself to be before an audience differing in many respects from the customary revival crowd. He devoted the principal part of his discourse to holding up Jesus as a model for men of every condition in life, whether they were disposed to admit it or not.

"If Jesus should come to Washington," he said, "where would you want him to find you? At some tango tea, where the women don't wear enough clothes to make a tail for a kite or a pad for a crutch? . . . It is heaven or hell for everybody. There is no half-way. . . . If Jesus came, what changes would you make in your life? I am putting it up to *you* people. His judgment is not based upon what he reads in the Congressional Record. He has seen with a practiced eye the elements of justice and injustice that moved the crowd. He has been at the council table of every great corporation, and he knows when property rights are being put above human rights. He knows the motives behind the act of every man since this nation was founded."

There was the usual flow of Sunday epigrams throughout the sermon. "Christianity is a personal matter—personal to *you*." "If I could save America, there wouldn't be a guilty soul go out of here on its way to hell!" "If Jesus Christ came to Washington, he would be stoned as he was in Jerusalem. Oh, I'd like to think he would be treated differently, but it's not a hundred to one shot. I would not have to go without the corporate limits of Washington to find people who would crucify him." Again he said: "When you turn your back on Jesus Christ, you assassinate your character. We all need Jesus Christ—all of us—the President in the White House, the speaker, the Congress, the Supreme Court—all need Christ as well as the street sweeper." Here he read again the words of his text and continued: "Christ is here. He before Washington was ever named; befor Clay rode here on horseback from Kentucky Thomas Jefferson came. He never has bee He has heard every lie; seen every false has known every corrupt practice, and ev pure thought. He knows! He knows! If y he were coming here this afternoon, wo change any dates? Would you tell her you come, or tear up some letters, or draw a c some debt you owed? Would you tell the wagon not to come around any more? Wo Would you? Or would you say, as did th statesman when he was asked what he wou he had to die in twenty-four hours: 'I'd do just as on other days.'"

There is now a fair probability that Bil day may be asked to visit New York and series of evangelistic services. At a mee Methodist ministers held in New York on 18, a proposition to invite Mr. Sunday was ject of an animated discussion. One or tw pastors present are said to have opposed ar tion on the ground that their congregation object to the evangelist and his methods. favor of the proposition, however, were deci the majority. Bishop Thomas B. Neely sai lieved Sunday's "tendency is wholesome," results he achieved were good, and Rev. D Guthrie of Wilkesbarre also warmly defen evangelist. After the passage of the resol committee was appointed to go to Philadel make the necessary arrangements. A nur clergymen and laymen of the Presbyterian, Reformed and other denominational chur New York will unite with the committee in ing the invitation.

UNEMPLOYMENT A NATIONAL PROBLEM

VARIOUS SOLUTIONS SUGGESTED AT THE AMERICAN LABOR ASSOCIATION CONVENTION

N DECEMBER 28 and 29, 1914, the Ameri-an Association for Labor Legislation held its annual convention at the Walton Hotel, Philadelphia. Closely affiliated with this nization is the Association on Unemployment, se eetings were practically part of the con-ion The purpose of the organization is to ter nd standardize the best experience at home abad on the many problems of labor and make ac ally available for American needs. At the e tie it aims to rouse general interest, so that pr ram may become part of public con-ice nd law. Under the leadership of Dr. H. ger f Columbia University and Dr. and Mrs. rev, its secretaries, it has become, probably, mo effective and comprehensive single agency he ountry for solving the many problems of str not in the interest of a class, but of the le ople.

he st part of the session was devoted to con-ath of Workmen's Compensation laws in al eration. Pennsylvania came in for a re rubbing as one of the leading indus-stes that fell far short of making ade-e rovision for its injured workmen. rn-elect Brumbaugh, in a letter, ex-sed his determination to stand by the cam-n omises for an advanced compensation

discussion of the scale of compensation to aid brought out some interesting facts and es ns. As it is now, it is largely arbi-r. t was stated that the Federal Govern-; pd its employees $25 to $50 for the loss a e, $25 for an arm; for both arms, not th $50; for the loss of both legs $375. fe Jersey $250 was paid to a boy for the of foot, while nearly one-half of New ey injured workmen were not entitled to t n $5 compensation per week and only p cent. to more than $20. There was tic agreement that the existing scale is ow Neither one-half nor two-thirds of the is sufficient to keep a family from want.

A sugestion was made that the standard of g sall form the basis for a just scale. On that e scale would be measured, not by earn-b by the needs of the case. A sliding scale p posed—perhaps for the first time in ric—the man with a family to receive propor-ate more than the single man. All in all, ne assembled felt very hopeful for the future. he iscussion of unemployment brought up the t t is uppermost in the public mind at this he recurrent note was the criticism of ntlisorder. As Meyer London strikingly put "e future historian, looking back to our w call this the age of disorder, the age of s." Industry is not organized so that it will s oothly and continuously. It works by fits sts, at times working every available man in and again throwing a great number on o resources. Neither the municipality, nor sta, nor the Federal Government arranges ic ork with a view to fit in and tide over sea-o general depression. A great part of the e lls on the consumer, the American woman especially, who, it was remarked, has gone "crazy on styles, making necessary a revolution in industry every two or three months." As was pungently said by one of the speakers: "If women desire to be stupid and silly, they ought to be willing to pay for it." A warning note was sounded that order would have to come out of chaos, or individual freedom and action would be lost entirely in Socialism.

Pitiful conditions were brought out in the reports of investigations conducted by the associations. One report dealt with the building and shoe trades. It re-emphasized what students of the labor problem have known for a long time, viz., that the building trades, after their season is over, carry 20, 30, even 40 per cent. of their men unemployed. A great proportion are unskilled and have received wages inadequate to tide them over the winter months, so that they suffer actual privation. As a complication to the lack of continuous

DR. H. SEAGER JOHN B. ANDREWS

work, there is an actual oversupply of men. These could perhaps be used in succession at different tasks, if the unions had not organized into an unreasonable number of trades—at times really identical—out of which the men are not allowed to go for work.

It appeared that these are not isolated cases. Relief agencies in New York, Philadelphia and other large cities are strained to the utmost in trying to meet conditions this winter that have seldom been paralleled. The drift of the problem is toward human misery. The other side is the wastefulness of the present situation. In Pennsylvania the annual loss through unemployment was estimated at $250,000,000, excluding mines, public utilities and smaller industries. To that must be added the loss in human efficiency, for unemployment deteriorates the man mentally, physically and morally, many to such an extent that they never come back. The soberness of statements tended to drive home the overwhelming seriousness of America's struggle to give every man the right and opportunity to live.

If the analysis of the situation was thorough and complete, equally so were the remedies proposed. The first in order, if not in actual importance, was to give the young a fair start in life. If much of the unemployment falls to the lot of the unskilled, and if theirs is most of the suffering, then it is clear that a higher average standard of skill among those starting out in industry will lessen the amount of unemployment and minimize its suffering. Co-operation of schools, health boards and public employment agencies was urged to guide the young in finding vocations that are lasting and offer a fair competence. It was held that a sane policy of vocational guidance in continuation schools would drain off, to a large extent, the supply of non-skilled, underpaid, casual workers, who form a great part of the problem, while the smaller number remaining would find work more plentiful and continuous.

The main suggestions for a constructive solution of unemployment were two: To regularize industry and organize the labor market. It is interesting to note that both have been tried and found successful on an extensive scale in England and Germany. The plan proposes a more liberal and intelligent understanding and co-operation between consumer, retailer and manufacturer. Instead of buying at the last moment, or encouraging ever-changing, extravagant fashions, or entering cut-throat competition for a momentary larger output, every factor should be brought to eliminating the disturbing elements, and that would give opportunity to plan work for longer periods in such a way that the men would be employed continuously and enabled to live.

The other feature of the plan is to organize the labor market through public employment bureaus. These public employment bureaus are designed to keep accurate record of the men applying for work, as well as of conditions in the various industries throughout the country. With proper organization a change from job to job could be made without loss of time.

To deal with surplus labor in seasons of depression, it was proposed that the national, state and municipal governments arrange public work to fit in those seasons. At present public work stops when industry is slack. Instead, the government ought to become a model employer, as well as to offer work to all able-bodied willing workers, to tide them over dull times. As a second remedy, to meet the want of off-seasons unemployment, insurance was proposed. Workman, employer and the government could contribute to a fund in good times which would be sufficient to keep the worker and his family from suffering when employment is not to be had. It is this plan which has been tried with marked success on the continent of Europe, at an expense that is ridiculously low, compared with the great amount of good it does.

Dr. H. Seager has been re-elected president for 1915, and Mr. J. B. Andrews will again serve as secretary. The executive committee includes Jane Addams, Louis Brandeis of Boston, Samuel Gompers, Felix Warburg, New York; Woodrow Wilson and others.

O. H. PANNKOKE.

DO YOU KNOW YOUR BIBLE?

VE ARE glad to announce the following winners of prizes for the Bible contests of 1914:

e llowing eight receive each a so e book or set of books as first , ving had correct answers for n the twelve question lists of rea:

rs.. F. Avery, Mrs. O. C. Barnes, e obb, Mrs. Susan A. Glover, . A. McMannigal, Mrs. W. oln, Mrs. Clement T. Paull, Ewin D. Ward.

re readers won second prizes, ng ad ten correct lists:

rs. I. P. Calkins, Jennie Cunning-. Kte A. Jackson.

e ollowing eight receive third s, aving had nine correct lists:

rs.. A. Ferguson, John A. Free-; Ilia M. D. Harris, Mrs. W. C. lenn, Hilda B. Langille, Mrs. W. Mnaux, J. N. Ogle, Mary E. ne

ren friends win the prize of-r the special half-year con-h ing had perfect answers for he questions of the last six lists. ach of these is presented one of the rare clay tablets described in previous issues of the Christian Herald:

Mrs. A. F. Avery, Mrs. O. C. Barnes, Mrs. Louis A. Black, Jennie Cunningham, Adelia Forsythe, Mrs. Susan A. Glover, Delia M. D. Harris, Mrs. W. M. Michaux, Miss W. Nicholson, Mrs. Clement T. Paull, Mrs. Edwin D. Ward, Mrs. Anna S. Waugh, Mrs. L. M. West.

New Questions for 1915

The Bible lessons for 1915 will be about the letters of Paul. We shall study the towns and the people to whom he wrote, linking up his messages in the letters with the incidents recorded in the Acts. Questions will be prepared with the desire to make the places and people, particularly the friends and companions of Paul and the members of his various flocks in the towns in which he preached, seem real and fascinating. We shall study Paul the man and neighbor, as well as Paul the debater and theologian. The course will be found more interesting if accompanied with a study of Dr. Clark's book In the Footsteps of St. Paul. In studying the Epistles the order of the English versions is not followed. This order seems to have been based chiefly upon the length of the Epistles, not the time of their writing. In this course we shall study the Epistles in the order in which they are believed by the best New Testament scholars to have been written.

Prizes will be awarded on the same basis as formerly. We cannot yet announce whether arrangements will be made for a special half-year contest. Start in at once and make up your mind to win a prize this year. The contest is open to all. Answers must reach the Christian Herald office within two weeks from date of the issue in which the questions appear. Address: Bible Contest Department, Christian Herald, Bible House, New York.

Question List No. 1

First and Second Thessalonians

[It is interesting to note that modern Salonica, a town of one hundred and eighty thousand inhabitants, is the very same city to whose little group of Christians Paul wrote these letters long ago. Its present Christian churches are doubtless the outgrowth of the church Paul founded there in the first century.]

1. (a) What two companions accompanied Paul on his first visit to Thessolonica and later joined with him in writing letters to the Christians there? [Note that the name of one of these friends appears in the letters in a different form than that used in the Acts.] (b) How many Sabbaths did Paul preach in the Jewish synagogue?

2. (a) What expression in the narrative in the Acts shows there were many converts from those who were not Jews? (b) What expressions in the Epistles refer to the fact that some of the converts were formerly heathen?

3. (a) In whose house did Paul live while in Thessalonica? (b) What verses in the Epistles show that he worked for his own support while in the city?

4. After leaving Macedonia, at what city did Paul wait for his companions to join him? [It is believed that it was from this city that Paul wrote the first letter to the Thessalonians.]

5. (a) Who went from Athens to Thessalonica as a messenger from Paul? (b) What were the purposes of this errand? (Mention three.)

6. What report did this messenger bring of the Thessalonian Christians? [It is thought that this report was brought to Paul at Corinth, Acts 18: 5, and that it was from this city that he wrote his second letter to the Thessalonians.]

7. (a) For what special reason did Paul wish greatly to see the Thessalonian Christians again? (b) Quote two verses from one chapter of the first Epistle and one from another

Continued on page 109

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Providence and the Earthquake

ALONG with the extreme grief and horror felt throughout the world at the Italian earthquake, in which nearly fifty thousand lives were lost, came, to many Christian minds, the old haunting wonder: "How could God have allowed it to take place?"

Usually the discussion of such questions is devoid of profit. The devout heart exclaims: "Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

Christians feel and know that beneath and above all the clamor and havoc of rocking worlds there abide such never-failing things as love and hope and faith.

But sometimes a word dropped will make the opening for a flood of light. None of the explanations offered may be the correct one, but they indicate at least that there is a true explanation and that it could be found if our information and intelligence were comprehensive enough to reach it.

For instance, some have suggested that the earthquake will likely keep Italy out of the war. We see at once that of the two national calamities, war or earthquake, the earthquake is the less.

But some have even connected the present disaster with the war. A learned professor, Dr. Alois Kaehlin, formerly of the University of Halle, has advanced the idea that the quakes may have been caused by the shock waves of the cannonading of Europe's battles and sieges. "It is a well-known principle," he is reported to have said, "that concussions of any kind produce waves similar to those created by wireless apparatus. The only difference is that the electric waves travel through the atmosphere, while the shock waves radiate underneath the ground."

Surely if a spark and a flash can be transmitted and recorded for three thousand miles in the air, the terrific detonation of guns might be believed to be transmitted through the earth for a few hundred miles. If this theory has any value, we feel at once the incongruity of blaming the Almighty for results caused by bellicose men.

Geologists explain that the quakes were caused by the resettling of the earth after long volcanic disturbance. There are faults or breaks in the strata of the earth's crust, and these breaks are subject to readjustment, particularly after large quantities of rock have been thrown out in the form of lava. The inflexible laws of gravity hold good, and as the ground settles back into place, buildings and towns on the surface are destroyed. Professor Kaehlin pointed out that this section of Italy is the weakest spot in the peninsula, and that the shock waves of which he spoke would naturally seek their outlet there, at the point of least resistance.

Meanwhile the hearts of the Christian world are bowed with new grief over this fresh calamity, and pray that the stricken people of Italy, in the midst of their bewilderment and grief and the doubt of the permanency of all things, may feel that underneath them are the everlasting arms, and that God will still cause to abound among their souls and homes his never-failing grace.

The New Jersey Strike Tragedy

THE strike tragedy at Roosevelt, N. J., where sixteen men, not all of them strikers, were shot down by a posse of deputy sheriffs on January 19, is attracting public attention, second only in extent to that which was awakened by the Colorado strike a year ago. In the New Jersey case there was the same reckless and unauthorized use of firearms as in the Western strike, but there were marked differences in other respects. It has been claimed that the deputies employed in the interest of the fertilizer company were acting under no proper or responsible authority; that they were men wholly unfit to be called upon to preserve the peace anywhere, and that they fired wantonly upon unarmed strikers, who were not prepared for violence and were taken unawares. After the first volley it is said the strikers scattered like sheep before their assailants; several were shot in the back while endeavoring to escape and some were "sniped" after the general fusillade had ceased. Twenty-two of the deputies have been held on $2,000 bail each to answer a charge of manslaughter in the Jersey courts.

This unfortunate affair is the latest illustration of the evil of permitting any set of employers to engage private armed forces to the peril of human lives. Had New Jersey authorized the organization of a trained state constabulary on the model of the Pennsylvania organization, it would have been able to cope with such a situation in all probability without bloodshed. A bill to create a state constabulary was defeated in the New Jersey legislature last year, but will now probably be revived, the advantages of such a force being too obvious to call for comment.

There should be in each of the great industrial states a disciplined force with authority to deal with such a situation promptly when it arises, and whose training would enable them to do this without losing their heads, as the New Jersey deputies evidently did when they fired into a crowd of unarmed strikers. But even apart from the humanitarian aspects of the case, it is clearly wrong in principle to permit private citizens to engage armed bands to defend their property and to set up a local state of war. The power of life and death should be rigidly confined to the higher authorities, and not left to be exercised at will by any hurriedly organized posse of deputy sheriffs or private detectives.

The Price of Bread Must Not Be Raised

PRESENT-DAY events are constantly emphasizing the fact that the interests and activities of the nations of the world are becoming more and more closely intertwined. War, instead of demonstrating that nations can be independent of one another, demonstrates rather their close interdependence. But a bird's-eye view of the war would just now be most distressing. We find one continent embroiled in battles and other continents engaged in sharp and strenuous strife for commercial advantage. Strange to say, the fight with guns in Europe has much to do with the fight for dollars in America. American business men are constantly yielding to the temptation to coin gain out of Europe's woes.

Wheat has been going up. It was going up because of the enormous exportations of wheat to Europe to feed the people whose ordinary agricultural and commercial pursuits had been interrupted by the war. The fact that wheat was rising on the produce exchanges was a positive indication that the price of bread also would soon rise; and when the price of bread rises every family in the country is interested—and the majority of families are alarmed.

A lady in New York, Mrs. Julian Heath, head of a National Housewives' League, telegraphed President Wilson asking him to stop the exportation of wheat to Europe, declaring that it was needed for home consumption. In little more than fifteen minutes after the news was received in Chicago that this suggestion of a New York woman might be acted upon by the authorities in Washington, the price of wheat fell five cents a bushel. Still later, on the same day, President Wilson ordered the attorney-general to conduct an inquiry into the rising price of wheat and the expected rise in the price of bread.

In view of the gratifying reports of bountiful harvests and an enormous wheat yield there could be no possible excuse for such an advance in the price of the "staff of life." The Christian Herald some weeks ago stated its opinion of those business men who would try to manipulate conditions arising out of the war in Europe to their personal profit. It is to be earnestly hoped that the federal investigation and its report will effectively put an end to advancing prices of wheat, flour and bread.

A Boy Who Loved Trees

MANY years ago an immigrant family made a home in the Wisconsin wilds. They faced the hardships of pioneer life courageously; the father a stern, just man, the boys sturdy and enthusiastic lads who did not flinch at hard work. All around them was wilderness; virgin soil to be broken, forests to be cleared, every hour from daylight to dusk fully occupied. One of the boys at eleven was his father's right hand in all his labors. He was a boy of the type the poet knew who wrote "the thoughts of youth are long, long thoughts." He rose earlier than the others that he might have time for study; books and tools were his constant companions. In those early morning hours he developed a faculty of invention, and with his jack-knife and plane made several contrivances which the neighbors persuaded his father the state fair at Madison, where, to the l delight, his exhibits were accepted.

This was the beginning of the wonderfu John Muir. Supporting himself by farm went to study at the State University, little more than a dollar a week. But thoughts were among the woodlands, t Sierras and the giant trees. A lover of n longed to explore the mysterious ranges, a time he slept in the woods beside a ca twigs, and with only a blanket for cover diet was the simplest. He became a har taineer, and explored the Sierra Nevada, woods and the vast Yosemite, which at were practically undisturbed by the foot He made a study of glaciers and wrote o saw. By and by the scientific world bega notice of the young explorer and to read h of the great wilderness. But young Muir more than write; for ingenuity is needed plorer would live in the wilds. He coul saw-mill, make a clock or a cabin, and co bed that would discharge its occupant b him over at a certain hour; but the great l heart was reserved for the trees. He alr shiped them, and it is due largely to his l woods and to his tireless labors in their be the vast forests of the West have been sav American people. "It took more than th sand years to make some of these trees in ern woods," he once wrote. "Through all derful and eventful centuries since Chri and long before, God cared for those tre them from drought, disease, avalanches an sand tempests and floods; but he cannot s from fools—only Uncle Sam can do tha through his influence they were saved an day the heritage of the people. To him t owes the preservation of the giant redw Yellowstone Park—the finest public pleasu in the world—and the glorious Yosemite V of which ruthless commerce, in its hunt fo might have turned into a desert.

John Muir's name and fame have been in the history of our Western wonderla Muir Glacier was named after him. H dreamer, an enthusiast, who cared little many regard as the material prizes of life was a true child of nature, one of those gi spirits whom we too often fail to recogn they have left us. He did the whole nation that will not soon be forgotten.

What "America" Said

OUR Catholic contemporary, Ameri note from the editor of that journ our attention to a misquotation in t tian Herald of December 2 of a which appeared in America's issue of Oc entitled: "Another Subsidy." As a matter justice, we give America's article below, re any inaccuracy in our quotation, which wa due to inadvertence, and in no sense des obscure or misinterpret the original.

ANOTHER SUBSIDY

Some few weeks ago our government sent the S Turkey, carrying $200,000 of public money to Protes tutions. A few days since the nation's purse was op again, and this time $75,000 slipped into the coffers institutions in Asia. The New York Sun announces of news as follows:

"WASHINGTON, October 15.—For the relief of Ame sionaries in Turkey in Asia the cruiser North Carolin ordered to proceed to the port of Alexandria to get gold, which is to be distributed under the direction sador Morgenthau.

"The gold will be taken by the North Carolina to transported thence to Jerusalem for distribution. T part of the sum appropriated by Congress for the Americans stranded in the war zone."

How interesting! How kind! How apostolic! cruel! for, were not the real American citizens so bu a certain Catholic candidate for the office of governor. connections concerning the use of public money for purposes, they would lie awake at night fretting over dents, or falling asleep, their slumbers would be distu vision of an "evangelical" tie in the presidential ch administration should take pity on real American These continual violations of "the character of our viable liberties, signed with the blood of our illust bears—'all said in one breath'—will prostrate real citizens and there will be nobody left to 'preserve palladium." Meantime, even while we write, the w expanding enormously. Turkey in Europe, two w Turkey in Asia now. Thibet next, India after that, haps Norway, and later, perchance, Iceland. Maybe, there are no missionaries in the last-named place.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Worm Learns by Experience

THE department of zoology at Harvard recently, in its experimentations, undertook to find out certain things about the worm family which they suspected but of which were not quite certain. A worm was put in a box with two holes cut in it through which it could crawl in and out. Across the path leading to the exit he would naturally use, there was a wire charged lightly with electricity. The worm crossed over and got the shock. He tried again and took a pleasant current. The third time he had the experience. He only needed three lessons, and then became wise. He never tried that door always went out and in by the one that had the wire in front of it. This worm, which the professors call "One-Eyed Pete," might teach some people who never learn by experience, people who run up against the same snag, butt their heads against the same stone wall of opposition, be struck by the same electric current of warning time after time with no wisdom learned by experience. In one of his terrific contrasts between the thoughts of God and the littleness of man, Job thus speaks of man to a worm: *"How much less man, that is a worm? and the son of man, which is a worm?"* (*Job 25: 6.*)

Wellesley Arises from Ashes

THE old cornerstone, recently recovered from the debris of the buried College Hall of Wellesley, was laid January 15 by Bishop Lawrence as the cornerstone of the central dormitory of the new College Hall quadrangle, the first building of the new Wellesley. After the stone-laying, addresses were made in the chapel by Bishop Lawrence, Professor George H. Palmer, President Ellen F. Pendleton and Miss Candace C. Stimson of New York city, chairman of the Alumnæ Committee. So Wellesley begins to arise out of her ashes a larger and more beautiful institution than that destroyed by the flames. As if by magic, $3,000,000 of new endowment has been raised since last year. The Rockefeller Foundation gave $1,000,000 the General Education Board $200,000, Mr. Pierce $95,000, and other contributors $140,000 more. Perhaps the most generous gift, in proportion, is that of $200,000 contributed by young college graduates, undergraduates and their personal friends, in amounts from $5 to $100. The buildings destroyed by fire will be replaced by more fireproof structures. There is a fresh spiritual endowment. Wellesley has a splendid spiritual endowment in the heroism of the girls in the fire, and in the self-sacrificing contributions many of the graduates out of scanty earnings. At the cornerstone laying, they took the Bible out of the old cornerstone, which the fire had not even touched, and placed it in the box in the new cornerstone as a fitting foundation for an institution that has ministered to the mental, moral and spiritual needs of the young women of the country. The Bible, which is the law and Gospel of Christ, is the foundation of the highest manhood and womanhood. *"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."* (*Eph. 2: 20.*)

Ragged Wanderer's Genuine Heroism

MANY persons leaped from windows or were carried unconscious down the escapes during a fire in an apartment house in Chicago the other night. A ragged tramp discovered the fire, turned in an alarm and then went into the building and again and carried out at least a score of persons unconscious from the smoke, who without his help would have perished. When asked his name he simply said, "I am just a plain wanderer," and slipped away unidentified into the crowd. What a hero he was! In his spirit he was like unto him who said: *"For the Son of man is come to seek and to save that which was lost."* (*Matt. 18: 14.*)

Extracting Bullets by Magnets

WORKSHOPS and factories, when pieces of iron have been embedded in the flesh of workmen, they have often been extracted by a powerful electro-magnet. In 1910 a French physician constructed a huge electrometer, which is in use in the Lariboisiere Hospital. It has no effect on the steel French and German shrapnel, made of lead, nor the French bullet covered with German silver, but the fragments of cast-iron shells and the German balls covered with ferronickel easily responded to this powerful magnet, which will reach some balls four and a half inches below the surface, and lighter pieces of shell embedded five and eight-tenths inches deep. Terrible as is the loss of life in the European war, the progress of modern surgery in the past fifty years lessens greatly the mortality of the wounded. There are moral and spiritual wounds and the magnet of love will extract the sins that lie embedded in the heart. The prophet says: *"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."* (*Jer. 30: 17.*)

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PARENTS ABANDON LITTLE BOYS

CROWDS of women shoppers on Broadway, New York, the other afternoon gathered about two little boys who were alone on the sidewalk. They were children of five and three years, and the elder was crying while the younger sat unconcernedly in his go-cart. No one claiming them, they were taken to the police precinct station, where a sealed letter, which had been found pinned to the coat of the elder boy, was opened and read. This was the note: "Persons who are kind enough to take care of these boys for two months, until I find employment, will be appreciated if they would print their whereabouts, as I wish to have them back when I can keep same. At the present time, I am down to my last cent, and as work here is at a standstill, I must go elsewhere. Therefore, my babies must have a place while I am on the hunt. Although it is painful for me to do this, there is no other way out of it. God knows it is better to put them some place where they can get food and rest, instead of doing a crime. Trusting some one will print in the paper their whereabouts." Signed, "Father and Mother." The handwriting seemed to be disguised. The police authorities gave the boys over to the care of the Children's Society. A detective found the parents in a furnished house in New York. They admitted that they had deserted two younger children, one a little baby only two months old, in the same manner. One was sent to the New York Foundling Hospital, the other to the New York Nursery Hospital. There was poverty from the hard times, but there was the greater poverty of the parental instinct which should have prized the babies above all the money in the banks, and prevented the dishonest method of abandoning them. The desertion of children by parents is here used as a contrast to express the divine love: *"When my father and my mother forsake me, then the Lord will take me up."* (*Ps. 27: 10.*)

Scientist Claims That Plants Feel

MR. J. B. BOSE, a native of India, is professor of physics in the Presidency College of Calcutta, and one of the closest students of the secrets of plant life in the world. He has been making a tour of Europe, giving demonstrations to prove that plants feel—that they are susceptible to pain and to exhilaration. His instruments and experiments have surprised the world of science. He is at present in this country and recently gave a demonstration of his discoveries before Secretary Bryan, a personal friend, and a group of state officials. To demonstrate the emotions of a plant he pinched one of the growing things that he had brought with him, and immediately a fine needle, attached to a lever connected with the plant, became agitated, and exhibited its emotion by making dots on the smoked side of a glass plate. Dr. Bose put one plant to death by giving it a dose of cyanide of potassium, and stimulated another with alcohol. Every new discovery of the mysteries of plant life takes us back to the Author of all life, vegetable and animal, and to these words: *"And the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew."* (*Gen. 2: 4, 5.*)

Prosperity of American Farmers

THE Department of Agriculture at Washington, after having investigated the income of farmers, says: "The average farmer receives little more money for his year's work than he would be paid if he had hired out as a farm hand." The department does not take account of the fact that the farmer gets most of his living thrown in. He raises much that he uses that cost people in other callings a large amount. The automobile men, who are good judges of solvency, say the farmers are the most prosperous class in the country. They say that of the 1,500,000 automobiles in the United States, costing $1,500,000,000, one half of them are owned by the farmers. Men and women on the farm have to work hard, but physical, educational and social advantages have so improved that their life is healthy, happy, useful and prosperous. Christ made frequent references to agriculture as an industry. Here is one of them: *"But they made light of it, and went their ways, one to his farm, another to his merchandise."* (*Matt. 22: 5.*)

"If Your Heart Keeps Right"

"IF YOUR Heart Keeps Right" is the name of one of the most popular hymns sung at Billy Sunday's meetings. The other Sunday night there were 20,000 people in the tabernacle in Philadelphia and the choir master, Homer A. Rodeheaver, called for hymn No. 16. He said in a loud voice, "I want this hymn sung with particular expression tonight for two reasons. First, it is a young people's hymn, full of promise and enthusiasm, and it ought to be sung with feeling by this crowd of students. Second, the woman who wrote the verses is on the platform, Mrs. Lizzie De Armond, and she will hear her production for the first time in public." The author blushed like a girl and tears filled her eyes as the 20,000 voices took up the mighty volume of praise. B. D. Ackley, Sunday's pianist, set the words to music, which is familiar in the homes and on the streets of Philadelphia. It is said that the author received $1.75 for it originally, and she claimed at the time that that was about all it was really worth. At the close of the meeting Mrs. De Armond told how she happened to write the hymn. She said, "One day I thought how great a part in our life our heart plays. It is the center of all our spiritual life. If our hearts are right everything in us will be all right. This thought of how good hearts make good deeds inspired me to write it." She put into melody this thought of God in the Scriptures: *"Keep thy heart with all diligence; for out of it are the issues of life."* (*Prov. 4: 23.*)

Mohammedanism and the War

NOT only Palestine but the Farther East is reported as likely to become involved in military operations soon. An armed force is now reported as being in the valley of the Euphrates moving north, while another force is moving southwards. Bagdad, Damascus, the province of Syria and possibly even Mecca and Medina may be scenes of military activities in the near future. It is not considered probable, however, that the forces of Christian powers will be used against the sacred cities of Mohammedanism, although an effort may be made by the Yemen Arabs to capture the cities of the prophet. There are between 200,000,000 and 300,000,000 Mohammedans on the globe, a great majority of whom have not responded to the call for a jehad or "holy war." Students of prophecy are especially interested in the developments now taking place. They see in them a foreshadowing of the breakup of Turkey, so long predicted and so often averted by European intervention and will turn to God's universal rule toward which events are moving, thus spoken by the prophet: *"Thou art the God, even thou alone, of all the kingdoms of the earth."* (*Isa. 37: 16.*)

"FOR SOME MUST WEEP"

"FOR some must weep while others play; so runs this busy world away." This couplet may not be accurately quoted, but it is often used somewhat in this form as an easy philosophy to lessen our sense of personal responsibility in the misfortune of others. The first terrible shock of the war is past, just as in Italy the first horror of the earthquake is past. The acuteness of the misery into which the war and the earthquake plunged countless families is undiminished in their breasts, though all the world resumes its play.

And so they weep on in Belgium and in East Prussia, in Poland and Servia, and in Northern France. Hunger and cold are still most terribly real to women and children made destitute by war, helpless in the face of their great calamity.

When this chapter of history shall have been completed, its great redeeming feature will be the wonderful outpouring of help from America. And the greatness of this wonder is that this help has not been a spasmodic outburst of generosity on the impulse of the moment, but is continuous, undiminished, unregretted. And as the winter wears on, the great good being done by the specific work of the Christian Herald Fund among the widows and orphans of the war will become increasingly apparent. We rejoice with you that you have been able to give so well to this deserving cause. We hope that prosperous times throughout our land will enable Christian Herald readers to keep up this splendid bounty as long as the poignant need exists. Your gifts are being administered with the utmost carefulness and we shall in due time be able to tell you very definitely of the good accomplished through the agency of this fund. In the meantime, keep this work warm in your thoughts and prayers.

Please address all communications and remittances to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

Photo by Earl Harrison, Special Staff Photographer

IN THIS MANNER MANY FAMILIES SLEEP

NEW CONTRIBUTIONS TO THE FUND

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WOULD YOU LIKE TO HAVE YOUR CHILDREN FED IN THIS WAY?

A WEEK *in the* WORLD'S NEWS

INVESTIGATING CAPITAL'S ATTITUDE TOWARD LABOR. The United States Commission on Industrial Relations is investigating such endowed philanthropic corporations as the Sage Foundation and the Rockefeller Foundation with a view to determining what influence, if any, is exercised through such organizations upon industrial conditions. The commission began its work in New York about the middle of January, and elicited much important testimony. On January 19 Samuel Untermyer stated, among other things, that a capitalistic system is our only present solution of industrial questions. He said in part: "Notwithstanding its injustice and many other shortcomings, I believe in the capitalistic system, as our only present solution. Capitalism is more powerful, more rampant, more despotic and less controlled by law or public sentiment here than in any other country, but Socialism is a beautiful iridescent dream, which does not work out practical theory of government. Of all the blunders of capitalism, the worst is its disregard of the welfare of its industrial workers." Mr. Untermyer declared the manner of the organization of the Rockefeller, Carnegie and Sage Foundations to be "a fair illustration of the vice of our system," and went on to show how charters for those corporations were obtained from New York state because it was not possible to obtain federal incorporation from Congress satisfactory to the founders. In other words, there is such a lack of uniformity in our corporation laws that a new organization may go from state to state till, in all probability, it will obtain a charter on its own terms, whereas a uniform federal law would correct that condition of things, in Mr. Untermyer's opinion. The eminent lawyer, however, expressed himself as entirely satisfied with the purpose and management of the foundations under investigation. He also stated that under our present system "a handful of men in New York has a potential control over the relations between railroads (the specified eight companies) and their employees, and can dictate a practical uniform policy toward labor, whenever the occasion requires. It is a vastly more powerful organization than the organization of labor." He also expressed the opinion that the Reserve Banking law would do much to check the undue centralization of wealth. Mr. Roger W. Babson as a witness, gave the opinion that of the capital of American industries 80 per cent. is in the hands of absentee landlordism. He likened the relations of capital and labor today to those of England and the American colonies before the American revolution. England," he said, "learned its lesson, so capital must learn hers." Ida Tarbell advocated scientific management of business, and declared that the Golden Rule, if applied to industry, would solve all its problems, and expressed the belief that a silent revolution is taking place in American industry that would eventually work out a policy of doing as you would be done by, in business. Jacob H. Schiff, head of the banking house of Kuhn, Loeb & Co., denied Mr. Untermyer's statement as to the centralization of control over a large number of railroads. He and August Belmont, chairman of the Interborough Rapid Transit Company, both stated that the wages and hours of employees are matters for executives and not directors of corporations. He expressed himself in favor of federal effort to find employment for men and declared that any organization which would be a benefit to the moral and economic condition of the employees would be a good thing for the state, an opinion in which Mr. Belmont did not fully concur. The inquiry is attracting nation-wide attention. At this writing it is too early to comment upon this specific work of the commission, as the testimony is still under way, and is not yet in form for analysis.

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MEXICO. The convention of military chiefs which purports to rule Mexico, on January 16 deposed its first provisional president appointee, Gutierrez, and placed General Lucio Gonzales Garza in the chair, pending a regular election. General Gutierrez at once joined forces with General Villa with the intention of seizing the reins of government. Thus Mexico is torn by three contending factions, led respectively by Carranza, whose capital is at Vera Cruz; Gutierrez, whose capital is in the field, and Garza at Mexico City. Villa and his followers may be considered as a fourth faction, though practically ready to assimilate all of the others who will operate against Carranza. He has, however, virtually admitted his inability to dominate Mexico, and is reported to be considering the setting up of an independent republic composed of the northern states of Mexico. Besides these four belligerent factions there are now a number of minor revolutionary movements in different states.

. . .

ATTACK COMPENSATION LAW. There is a determined movement to amend the New York Workmen's Compensation Law, as, in the opinion of labor leaders, it operates against certain classes. The New York law is to some extent looked upon as a model, but criticism is made that in trades where a man may make $5 to $6 a day ordinarily, he cannot obtain more than $15 a week in compensation when incapacitated by injury, whereas formerly by litigation heavier damages were obtainable. Employers, it is alleged, in view of the comparatively small compulsory indemnity no longer take the same precautions as formerly to insure the safety of employees. Slowness in making awards is complained of and also other features which labor leaders consider undesirable. A bill is in preparation to be introduced in Albany substituting for the present compensation act a new one based upon the plan in use in Germany whereby the state issues stamps through employers to be pasted by the employee in a record book which is to be submitted in connection with any claim for damages, the state making the award, payable from a specific tax upon employees for the purpose. This is not considered popular with American workmen.

. . .

IDAHO BARS ALIEN LANDLORDISM. The Idaho House of Representatives on January 20 passed a bill somewhat similar to the California act which has created so much feeling in Japan, prohibiting the acquisition of land in Idaho by alien persons, firms or associations except by inheritance or the enforcement of liens, and land so acquired must be disposed of within five years or forfeited to the state. No mention of nationality is made. The press of Japan has been quoted as calling on the United States Government to prevent this legislation. The bill has gone to the state senate.

. . .

PRODIGAL AMERICA. In a special report the Department of Commerce gives the total export figures for the month of December as 28,875,217 bushels of wheat, five times that of December, 1913, and at $1.25 a bushel as against 93 cents a year ago; flour exports, 68½ per cent. more than a year ago; oats, 5,203,431 bushels as against 30,798 a year ago, and 5,202,717 bushels for the entire year of 1913; corn, 1,582,006, this December, as against 749,124 bushels last year; fresh beef approximately 6,500,000 pounds, as against practically the same quantity for the entire year of 1913, and a half million pounds for December, 1913; pickled and salted beef exported in December last, 2,951,080, as against 1,467,743 pounds, December, 1913.

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FEDERAL INDUSTRIAL RELATIONS COMMISSION

Left to right, seated: James R. O'Connell, Frank P. Walsh, Mrs. J. Borden Harriman, Harrison Weinstock; standing: John B. Lennon, S. Marston Ballard

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EX-GOVERNOR BLEASE GENERAL GARZA

. . .

A JOY-BOMB AT THE WHITE HOUSE. An aerial flier, called the Stork, dropped a seven-and-a-half-pound joy-bomb right in the White House on the afternoon of January 17, and immediately everybody was seized with a violent attack of happiness. The President radiated smiles for hours. His daughter, Mrs. Francis Bowes Sayre, who is visiting her distinguished father, promptly took the object, which was emitting strange noises, into her arms so as bravely to receive into her own bosom most of the happiness the joy-bomb could discharge. Mr. Sayre, who had been summoned by telegraph, reached the scene an hour or so after the arrival, and heroically determined to share his smiling wife's responsibility for the future safe-keeping of the welcome intruder, and for the sake of general convenience they named it Francis Sayre.—Over eighty years ago a grandson to President Jackson was born in the White House: Francis Sayre is the first boy born there since. In all six girls and five boys have sent up their first democratic protests against restraint in the home of our Presidents.

. . .

A MILLION FOR STEVENS INSTITUTE. In an enthusiastic campaign the alumni and friends of Stevens Institute of Technology, Hoboken, N. J., are in sight of the $1,360,000 they set out to raise for an engineering college to be erected in connection with the institute. The subscriptions came in from all over the country.

. . .

THE "DACIA" INCIDENT. Important international developments may grow out of the transfer of the former Hamburg-American ship Dacia to American ownership under the emergency rules devised by Congress to facilitate export shipping during the war. The ship was loaded at Galveston with cotton and consigned to a German port. The British Government made known its inability to accept the transfer as legitimate under the rules of war, and the consequent certainty of the seizure of the ship on the high seas as a prize of war pending investigation by Great Britain of the transfer led our government to request England to waive the point on the ship's initial trip in order to prevent complications, the request being declined on the ground that England could not risk establishing a precedent which might be taken advantage of by unscrupulous governments, who could connive at a pretense of transfer of ownership of vessels in order that such vessels might, under the guise of neutrality, serve their country, and the British Government informed our State Department that if the Dacia sailed for Germany she would be seized and taken to a British port to have the character of her transfer passed upon by a British prize court. It is said that the British people are much exercised over the incident, which, however, presents at present only the character of a test case in the controversy which has arisen between the two countries over Great Britain's attitude toward American shipping. It is stated that British warships are cruising between Key West and Havana in order to seize the Dacia, which was booked to sail in the latter part of January. The question of treatment of the American flag on vessels seized as prizes of war has also arisen because of the alleged hauling down of our flag on the steamer Grienbrier by a British officer when the vessel was seized on her way to Bremen with a cargo of cotton. This vessel was later released and the incident is receiving official investigation.

. . .

WHAT WERE THE SEISMOGRAPHS DOING? According to a news despatch of January 21 from Madrid, an earthquake on January 2 greatly damaged some eighteen villages in the northern section of Spain, but owing to lack of communication the news has just been received at the capital.

. . .

THE LITERACY TEST. So great has grown the opposition to the immigration bill now in the President's hands that a public hearing was arranged to take place at the White House on January 22 at which opponents and advocates would present their views. Tammany Hall sent a special delegation of its most prominent members to protest against the bill. On January 21 the lower house of the Rhode Island legislature passed a resolution calling upon the President to veto the bill. A petition to the President to veto the bill was also signed by representative New York Jews.

. . .

FOR AN INTERNATIONAL COURT. Representative Bartholdt has introduced in the House a joint resolution proposing an international court to meet at The Hague to adjust all disputes among nations, its decrees to be enforced by an international army and navy, individual national ownership of battleships to be abolished; the President of the United States is called upon in the measure to initiate the movement.

. . .

PASSING OF GOVERNOR BLEASE. Five days before the expiration of his four-year term as governor of South Carolina, Cole L. Blease resigned the office in the face of threatened impeachment proceedings growing out of this extensive pardoning of state prisoners, more than 3,000 having been freed by him. Governor Blease also issued an order disbanding the militia just prior to his resignation, because of conflict of opinion with federal authorities. It is not understood that the threatened impeachment was taken seriously by the ex-governor.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XIII—*Continued*

TO HER sister Mrs. Carew wrote distractedly of the whole affair, closing with:

"What I'm going to do I don't know; but I suppose I shall have to keep right on doing as I am doing. There is no other way. Of course, if Pollyanna once begins to preach—but she hasn't yet; so I can't, with a clear conscience, send her back to you."

Della, reading this letter at the Sanatorium, laughed at the conclusion.

"'Hasn't preached yet,' indeed!" she chuckled to herself. "Bless her dear heart! And yet you, Ruth Carew, own up to giving two Christmas-tree parties within a week, and, as I happen to know, your home, which used to be shrouded in death-like gloom, is aflame with scarlet and green from top to toe. But she hasn't preached yet—oh, no, she hasn't preached yet!"

The party was a great success. Even Mrs. Carew admitted that. Jamie, in his wheel chair, Jerry with his startling but expressive vocabulary, and the girl (whose name proved to be Sadie Dean), vied with each other in amusing the more diffident guests. Sadie Dean, much to the others' surprise—and perhaps to her own—disclosed an intimate knowledge of the most fascinating games; and these games, with Jamie's stories and Jerry's good-natured banter, kept every one in gales of laughter until supper and the generous distribution of presents from the laden tree sent the happy guests home with tired sighs of content.

If Jamie (who with Jerry was the last to leave) looked about him a bit wistfully, no one apparently noticed it. Yet Mrs. Carew, when she bade him good-night, said low in his ear, half impatiently, half embarrassedly:

"Well, Jamie, have you changed your mind—about coming?"

The boy hesitated. A faint color stole into his cheeks. He turned and looked into her eyes wistfully, searchingly. Then he shook his head.

"If it could always be—like tonight, I—could," he sighed. "But it couldn't. There'd be tomorrow, and next week, and next month, and next year comin'; and I'd know before next week that I hadn't oughter come."

If Mrs. Carew had thought that the New Year's Eve party was to end the matter of Pollyanna's efforts in behalf of Sadie Dean, she was soon undeceived; for the very next morning Pollyanna began to talk of her.

"And I'm so glad I found her again," she prattled contendedly. "Even if I haven't been able to find the real Jamie for you, I've found somebody else for you to love—and of course you'll love to love her, 'cause it's just another way of loving Jamie."

Mrs. Carew drew in her breath and gave a little gasp of exasperation. This unfailing faith in her goodness of heart, and unhesitating belief in her desire to "help everybody" was most disconcerting, and sometimes most annoying. At the same time it was a most difficult thing to disclaim—under the circumstances, especially with Pollyanna's happy, confident eyes full on her face.

"But, Pollyanna," she objected impotently, at last, feeling very much as if she were struggling against invisible silken cords, "I—you—this girl really isn't Jamie, at all, you know."

"I know she isn't," sympathized Pollyanna quickly. "And of course I'm just as sorry she *isn't* Jamie as can be. But she's somebody's Jamie—that is, I mean, she hasn't got anybody down here to love her and—and notice, you know; and so whenever you remember Jamie I should think you couldn't be glad enough there was *somebody* you could help, just as you'd want folks to help Jamie, wherever *he* is."

Mrs. Carew shivered and gave a little moan.

"But I want *my* Jamie," she grieved.

Pollyanna nodded with understanding eyes.

"I know—the 'child's presence.' Mr. Pendleton told me about it—only youv'e got the 'woman's hand.'"

"'Woman's hand'?"

"Yes—to make a home, you know. He said that it took a woman's hand or a child's presence to make a home. That was when he wanted me, and I found him Jimmy, and he adopted him instead.

"Jimmy?" Mrs. Carew looked up with the startled something in her eyes that always came into them at the mention of any variant of that name.

"Yes; Jimmy Bean."

"Oh—Bean," said Mrs. Carew, relaxing.

"Yes. He was from an Orphan's Home, and he ran away. I found him. He said he wanted another kind of a home with a mother in it instead of a Matron. I couldn't find him the mother part, but I found him Mr. Pendleton, and he adopted him. His name is Jimmy Pendleton now."

"But it was—Bean?"

"Yes, it was Bean."

"Oh!" said Mrs. Carew, this time with a long sigh.

MRS. CAREW saw much of Sadie Dean during the days following the New Year's Eve party. She saw a good deal of Jamie too. In one way and another Pollyanna contrived to have them frequently at the house; and this Mrs. Carew, much to her surprise and vexation, could not seem to prevent. Her consent and even her delight were taken by Pollyanna as so much a matter of course that she found herself helpless to convince the child that neither approval nor satisfaction entered into the matter at all, as far as she was concerned.

But Mrs. Carew, whether she herself realized it or not, was learning many things—things she never could have learned in the old days, shut up in her rooms, with orders to Mary to admit no one. She was learning something of what it means to be a lonely young girl in a big city, with one's living to earn, and no one to care—except one who cares too much, and too little.

"But what did you mean?" she nervously asked Sadie Dean one evening, "what did you mean that first day in the store—what you said—about helping the girls?"

Sadie Dean colored distressfully.

"I'm afraid I was rude," she apologized.

"Never mind that. Tell me what you meant. I've thought of it so many times since."

For a moment the girl was silent; then, a little bitterly, she said:

"'Twas because I knew a girl once, and I was thinkin' of her. She came from my town, and she was pretty and good, but she wan't over strong. For three years we pulled together, sharin' the same room, boiling our eggs over the same gas-jet, and eatin' our hash and fishballs for supper at the same cheap restaurant. There was never anything to do evenin's but to walk in the Common, or go to the movies, if we had the dime, or just stay in our room. Well, our room wasn't very pleasant. It was hot in summer, and cold in winter, and the gas-jet was so flickery that we couldn't sew or read, even if we hadn't been too fagged out to do either—which we 'most generally was. Besides, over our heads was a squeaky board that some one was always rockin' on, and under us was a man that was learnin' to play the cornet. Did you ever hear any one learn to play the cornet?"

"N-no, I don't think so," murmured Mrs. Carew.

"Well, you've missed a lot," said the girl dryly. Then, after a moment, she resumed her story.

"Sometimes, 'specially at Christmas and holidays, we used to walk up here on the Avenue and other streets, huntin' for windows where the curtains were up, and we could look in. You see, we were pretty lonesome, them days 'specially, and we said it did us good to see the homes with folks, and lamps on the center-tables, and children playin' games; but we both of us knew that really it only made us feel worse than ever, because we were so hopelessly out of it all. 'Twas even harder to see the automobiles, and the gay young folks in them, laughing and chatting. We wanted a good time, too; and, by and by—my chum began to have it—this good time.

"Well, to make a long story short, we broke partnership one day, and she went her way, and I mine. I didn't like the company she was keepin', and I said so. She wouldn't give 'em up, so we quit. I didn't see her again for three years, then I got a note from her, and I went. She was in one of those rescue homes. It was a lovely place; soft rugs, fine pictures, plants, flowers, and books, a piano, a beautiful room, and everything possible done for her. Rich women came in their carriages and automobiles to take her driving, and she was taken to concerts and matinées. She was learnin' stenography, and they were going to help get her a position just as soon as she could take it. Everybody was wonderfully good to her, she said, and showed they wanted to help her in every way. But she said something else, too. She said:

"'Sadie, if they'd taken one-half the pains to show me they cared and wanted to help long ago when I was an honest, self-respectin', hard-workin', homesick girl—I wouldn't have been here for them to help now.' And—well, I never forgot it. That's all. It ain't that I'm objectin' to the rescue work—it's a fine thing, and they ought to do it. Only I'm thinkin' there wouldn't be quite so much of it for them to do—if they'd just show a little of their interest earlier in the game."

"But I thought—there were working girls' homes, and—and settlement houses that—that did that sort of thing," faltered Mrs. Carew.

"There are. Did you ever see the inside of one of them?"

"Why, n-no; though I—I have given money to them." This time Mrs. Carew's voice was almost apologetically pleading in tone.

Sadie Dean smiled curiously.

"Yes, I know. There are lots of good women that have given money to them—and have never seen the inside of one of them. Please don't understand that I'm sayin' anythin' against the homes. I'm not. They're good things. They're almost the only thing that's doing anything to help; but they're only a drop in the bucket to what is really needed. I tried one once; but there was an air about it—somehow I felt— But, there, what's the use? Probably they aren't all like that one, and maybe the fault was with me. If I should try to tell you, you wouldn't understand. You'd have to live in it—and you haven't even seen the inside of one. But I can't help wonderin' sometimes why so many of those good women never seem to put the real *heart* and *interest* into the preventin' that they do in the rescuin'. But there! I didn't mean to talk such a lot. But—you asked me."

"Yes, I asked you," said Mrs. Carew in a half-stifled voice.

Not only from Sadie Dean, however, was Mrs. Carew learning things never learned before, but from Jamie, also.

Jamie was there a great deal. Pollyanna liked to have him there, and he

Continued on page 113

"Dat Crisco sho' am great"

Thus opines old mammy as she beams over the big, hot meat pie she has prepared for "company" dinner.

At first she had been doubtful of this "newfangled" cooking fat. But she tried it out—gave it a thorough test under all the practical difficulties of actual kitchen use.

And finally, as the supreme evidence of her faith in its good qualities, she has used it in the meat pie on which her fame as a cook chiefly rests.

CRISCO
For Frying-For Shortening
For Cake Making

Mammy's is only one experience out of thousands of the same sort. The best cooks appreciate Crisco most. For purity, digestibility, economy and convenience in keeping and handling, they have found it unsurpassed.

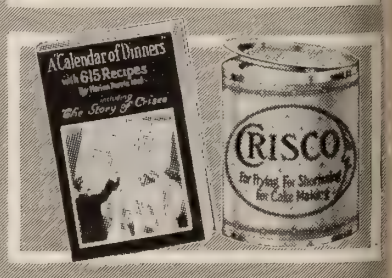
That is why the Crisco can is a familiar sight in the kitchens of first-class cooks everywhere.

Plain Crisco Pastry

1⅓ cupfuls flour 1 teaspoonful salt
⅔ cupful Crisco cold water
(*Use level measurements*)

Sift flour and salt and cut Crisco into flour with knife until finely divided. Finger tips may be used to finish blending materials. Add gradually sufficient water to make stiff paste. Water should be added sparingly and mixed with knife through dry ingredients. Form lightly and quickly with hand into dough; roll out on slightly floured board, about one-quarter inch thick. Use light motion in handling rolling-pin, and roll from center outward. Sufficient for one small pie.

If you would care to know more about Crisco, write for a copy of the "Calendar of Dinners", addressing your request to Department S-2, The Procter & Gamble Company, Cincinnati, Ohio, and including *five 2-cent stamps*. You will receive a book of 615 new cooking recipes and a complete account of what Crisco is, how and where it is made, and what it will do to simplify and improve your cooking.



THE CALL OF SAMUEL

INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEBRUARY 14.
I Sam. 1: 24-28; 3: 1-21

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Speak Lord, for thy servant heareth." I Sam. 3: 9

In the beginning of Christian life we listen as servants. "What saith my Lord unto his rvant?" Is it "Go," or "Come," or "Do this"? All other voices are hushed, that we may t miss one accent of his. Thus we are tested. "He that hath my commandments and epeth them, he it is that loveth me." But after a time, the Lord says: "Henceforth I call u not a servant, but a friend." Then there is perceptible change in his voice, and he loves hear us whisper back in response: "Speak, Lord, for thy friend [though unworthy to call ee so] heareth." Thenceforth he tells us plainly of the Father, unfolds to us things to me, and manifests himself as not unto the world. Did he not speak more freely in the per room when Judas had left it? There is the speech of outward providence, of the rds of Scripture and of the inner voice of the Spirit in the heart. Sometimes his fellow-ip and communion are too deep for words. Unspeakable! And even if he has to correct us, d the words are bitter to listen to, they will be wholesome for the inner digestion, and become the joy and rejoicing of the heart.

Hearing His Voice

By Arthur H. Howland

THE voices of our friends! How we love to hear them; how we love to remember them when we are absent from home; how we dream of them in the dark days wh we long for

the touch of a vanished hand,
nd the sound of a voice that is still!

he voice of God—can we hear that? Ca it be more than a dream, a memor or the reading of words out of a boo? Will he really talk to us? Yes, he ill, or all our religion is a delusion. d you read Frances Hodgson Burnett's story, The Dawn of a Tomorow? If not you missed not only a re pleasure, but an inspiration and colation as well. "Speak, Lord, for th servant heareth." These were the simple words with which "Glad" transformed the lives of those who shared wi her the sordid atmosphere of a London slum and with which she led thdespairing rich man to a new hope and a new life.

r. James Denney, writing for a rece number of the British Weekly a review of Dr. Macgregor's book on Christian Freedom, states and sanctios the latter's claim that "religion deends on immediate, vital communicaon between God and man, and that where such communication exists nothin can be pleaded against it. Where it as ceased to exist, or where any institutional authority is maintained in opposition to it, religion is decadent or dead."

hen the boy Samuel heard God's voe in the temple, the word of the Lord was "rare." The translation "precious" hardly gives the right idea. T word of God is always precious, thi is, of great value; but in this instance the word goes back to the root-meaning of precious—it was precious because it was so rare. Not many people were listening to God in those days. Right in the "house of God" there was base wickedness, as Eli's sons defied God's laws and made their sacred duties the occasion for sin. But because Samuel's heart was pure and his mind sensitive to divine influences God talked to him, gave him a message to th old priest himself.

here is need, too, in these days for people who can and will hear his voice. If he wants to send a message to your community, could he do it through y? Each one of us may be channels for taking God's message to others.

A prophet means not only one who foretells events, but one who gets messages of any sort from God. In the New Testament this was recognized as a fundamental part of the Christian life. The early Christian prayer meetings were like our modern ones and the members came together to report the messages God had given them. Did you ever have the experience in a devotional meeting of being impelled to announce or to start a certain hymn? You hesitated, and some one else almost immediately announced the same hymn. This may perhaps be partly explained by natural laws of mind, but back of these explanations is the deeper fact that God's Spirit worked to get the message of the hymn to the meeting and tried first one, then another, to find a spirit and a tongue ready, alert, willing.

The question how to detect God's voice from misleading impressions is too long for discussion here, but will make a good subject for class discussion.

Also talk about this "house of God" in which Samuel dwelt. It should not be called the Temple, because the temple was not yet built. It was the old tabernacle of the wilderness, set up doubtless with a number of adjacent, more permanent structures, all devoted, at least in name, to the service of Jehovah.

Samuel's Conversion

By Rev. Edwin Whittier Caswell

SAMUEL means "asked of God." He came into life in answer to the prayers of a devoted mother, was consecrated in childhood to the service of God, and brought up in the nurture and admonition of the Lord. Home is the head of the river of human life. As the fountain, so will be the stream. Out of the home flows national, social and religious character.

All nations, all churches, all organizations are but an aggregation of homes. In this earthly Eden, the parents are priests; the children are the congregation in the church in the house. Jesus, reared and instructed in such a godly home, at the age of twelve years confounded the doctors in the temple. Timothy, Paul's noblest helper, had the faith that was in his grandmother, Lois, and his mother, Eunice, and from a child knew the Holy Scriptures. Body, mind and soul are in the molding hands of parents. What immortal stewardship is theirs!

God said of Abraham: "For I know him that he will command his children and his household after him." Evidently, in Eli's home, golden opportunities were not improved. His children lacked the early government and counsel. "For he restrained them not."

Hannah was true to her promise. After Samuel was old enough, he graduated to the temple services, where he became a doorkeeper in the house of the Lord and ministered unto Eli. We should remember what a struggle his young heart must have endured, resisting the corrupting influences of Eli's sons. His early nurture and teaching is now put into practice. Training is useless if one never meets with trial, struggle or action. We use or lose.

"But Samuel did not yet know the Lord." He had not held personal, conscious communion with him, so as to know his voice, his leading and love. His previous service had been formal, dutiful and obedient, doing the will of God, that he might afterward know by heart experiences the indwelling of the divine Spirit.

One night, when a voice called "Samuel," thinking it was Eli he answered, "Here am I!" But no priest can help us to understand God's voice; no oracle is his interpreter; no human

The Club-Style Mid-Day Dish

Clubs, hotels, cafes and lunch rooms—thousands of them—now buy Van Camp's for men.

They used to bake their own Beans, as countless homes do still. But they cater to men in large part. And men who once taste Van Camp's Beans demand them.

Now countless men call Van Camp's the "Club-Style Pork and Beans." Or they call them the "Downtown Style." That means to them Beans mealy and whole—Beans with a tang and zest—Beans that easily digest.

Isn't that a suggestion to you, Mrs. Housewife? You want men to find things at home as delicious as they find them served downtown.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE

Also Baked Without the Sauce

10, 15 and 20 Cents Per Can

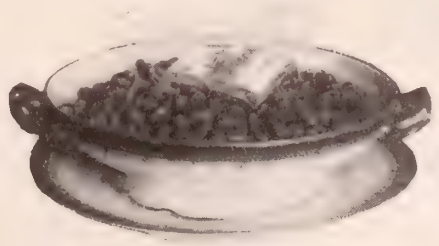
To bake such a dish in your home is impossible. You would need a steam oven, for one thing. Else some beans will be crisped, some broken, some mushy, and none will be more than half-baked.

You would need able chefs, such as we have. You would need our matchless sauce. And the sparkling sauce must be baked with the beans to give zest to every atom.

You can't do that. Nor can you buy beans baked elsewhere that are like Van Camp's. This is our specialty. We have spent 20 years on it. The dish we produce is inimitable.

It is easy to prove this—one serving will do it. Then you will know a ready-cooked meal which everyone will welcome. Don't wait to try it, and don't forget. Tell your grocer to send a few cans.

If you do not find Van Camp's the best beans you ever ate, your grocer will refund your money.



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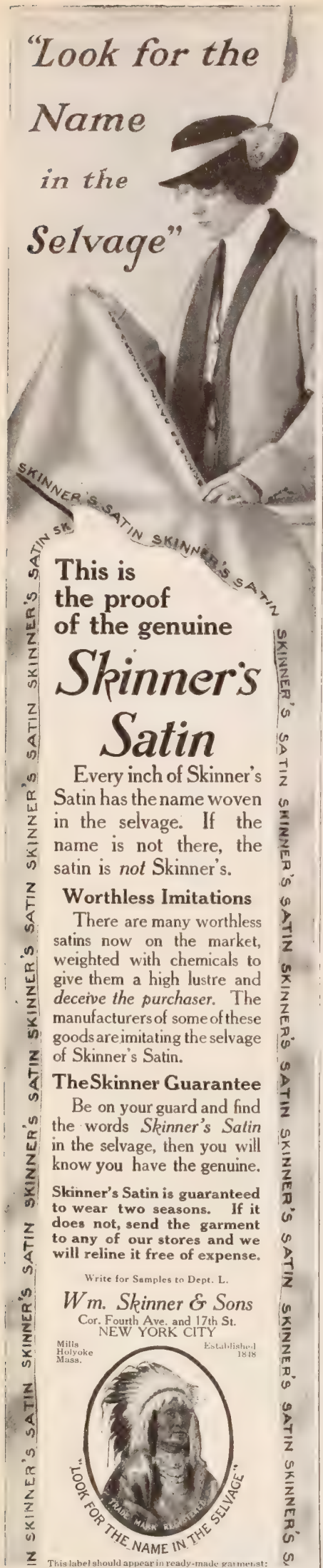

person his mediator. "My sheep hear my voice; they know not the voice of strangers." In hours of great exigency, in crises of the soul's eternal destiny, God alone can convey his message "and no man knoweth it save he who receiveth it." Absolute certainty that God is speaking to us is essential to peace and power.

The little boy Samuel now stood face to face with his God as he said, "Speak, Lord, for thy servant heareth." After that holy interview, Samuel grew in grace and the Lord was with him. Is not soul salvation the greatest mission of Christ to men, of the church to the world and of the Sunday school to its learners? These lambs of the flock must be brought into the fold of the Master. Should not our mottoes be "My son, give me thine heart," "And they brought him to Jesus"? Here begin all the great reformatory movements, civilizing powers and the Christianization of mankind.

God calls us today by his voice in his holy Word, by his providences, his sent messengers in Sunday school, his ministers in pulpits, by parents in the home, by his still, small voice, uttered by the Holy Spirit to the consciences of men, by angel ministry—all these cry, "Behold the Lamb of God, who taketh away the sins of the world."

Samuel, the high priest and judge, established the monarchy in place of the theocracy; he crowned kings, ruled and guided his people with integrity, righteousness and wisdom. He was true to Eli, telling him everything God had proclaimed to him on that wonderful night. It was an awful message to give to an over-indulgent father, but the young man did not shun to declare the whole counsel of God. Are not some tempted today to smooth over unpalatable truths, as a surgeon is to hide the fact of a deadly disease? Ministers are not commissioned with plenipotentiary powers to mankind. They are to preach the glorious Gospel of Christ as he has delivered it, and if men reject that Gospel, God's inexorable laws will visit them with certain penalties.

After Saul became king, Samuel retired from his high office into apparent obscurity. Only a man of a pure and noble character can surrender his place and power with a kindly feeling. In Samuel's leisure, he inaugurated the school of the prophets, and there culminated the grandest work of his career. To Samuel we owe David, Elijah, Elisha, Isaiah, Daniel and all the prophets. All institutions of theological learning date back to the college he established on Mount Ephraim. Samuel was the last of the judges and the first of the prophets, for Moses was more a lawgiver than a prophet.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

SHILOH is one of the few places in Scripture so accurately described that there can never be any doubt as to the exact locality. The name is translated "the place of tranquillity," and the most natural feature in the situation of Seilun (the modern name) is its seclusion. Near to the main roads of antiquity and yet not exactly on any of them—"on the east side of the highway that goeth up from Bethel to Shechem"—it was an ideal spot for retirement and worship. Travelers of today must turn aside from the modern carriage road if they would visit this ancient shrine. It was the spot to which Joshua moved his headquarters from Gilgal in the plain of the Jordan and was the second encampment west of that river. The whole family of Israel made Shiloh the principal sanctuary during the Judges and it remained so for several hundred years. Feasts and pilgrimages centered there and to its quiet nook came pious Israelites yearly to "worship and to sacrifice." Here came Hannah the mother of Samuel in "bitterness of soul" and "vowed a vow," and here she came again to lend her child to the Lord. This picture of little Samuel at prayer, waiting to hear the voice a second and a third time, is one of the most beautiful scenes of childhood belonging to our race and in all Christian homes one of the most inspiring memories to children. This little boy, given in answer to a mother's prayer, entering into the service of God at Shiloh, "where he ministered to the Lord before Eli the priest," has been in all centuries the pattern of thousands of mothers whose lives are connected so intimately with those of their children.

The "little coat" and the tresses of golden hair are dear to the mother heart of all lands and ages. The name "Samuel" is still one of the favorite names in the land where Samuel lived. I remember how a Syrian mother in Lebanon years ago spoke of her Samuel in a terse Arabic phrase of three words as growing up "kul shibr binither," which means "at every span a fresh vow."

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

THERE are about 40 or 50 in our Sunday school, but I cannot get them to come. Can you give me any suggestions to bring them?—T. B.

A. A prepared program, brevity, brightness and snap in the exercises, a cheery word at the door as scholars come and go, an encouraging word rather than scolding, all help to create interest and a homelike atmosphere without which a school cannot succeed. Little's "Cross and Crown" system has helped attendance in many schools. I should get some method book on the Sunday school such as The Superintendent and His Work, and use the suggestions for promoting platform interest and to make interesting the special days of the Sunday school. Advertise your plans in an article for the local paper. Establish a goal for attendance and membership and get everybody working. If a school has "go" and "glow" to it there will be some "grow" there, too.

Q. I am looking for a good text book of New Testament teachings that is simple yet broad and practical, for the teacher's use for a class of high school girls or young women.

A. In addition to some of the text books mentioned in a previous answer in this issue, I would suggest consideration of The Man Christ Jesus (Speer) for preparatory class, and The Principles of Jesus (Speer). Harry Emerson Fosdick's The Manhood of the Master is strong. Outline Studies of the Life of Christ and Outline Studies of the Apostolic Church by Morgan and Taylor are excellent. The last three books provide for Bible Daily Readings on the subject of the week. The new International Senior Graded Lessons supply some excellent material for those of the age of your class.

Q. How do you open your school and close it?—W. L. R.

A. We open the school or departments with silent prayer after the orchestra introduction. Then we take up a responsive service of Scripture adapted to the lesson as nearly as possible. These exercises are printed on stiff cardboard for our school use. In the back of the best Sunday school song books can be found similar services. Where the graded lessons are used the same plan can be followed if the one graded lesson is taught through the department and the department meets separately for its opening and closing exercises. If several grade lessons are taught in the department or in the school the opening exercises must of course be general in character, but they should consist of Scripture responsive readings and songs that have dignity as well as attractiveness.

Q. Could you suggest ten or twelve profitable topics or methods for our monthly business and social meeting? Class is composed of young men 16 to 22.—W. N. B.

A. Reisner's Social Plans for the Church will suggest some excellent plans for the social part of the evenings. As topics running through the year I may suggest:

February—"Qualities that made Lincoln and Washington great."

March—"Can a man make a million honestly?"

April—"Has the country boy an advantage over the city-trained boy?"

May—"How to save money and how wisely to spend it."

June—"Summer opportunities and perils."

September—"Reading plans for the year."

October—"What does the community rightfully expect of me?"

November—"Has America really advanced or declined since Plymouth Rock?"

December—"What is there in the Christmas thought that the whole world needs?"

January—"The gains and losses of modern social life."

A UNIQUE formula for testing the genuineness of salvation appears in an article by Yoshisabura Oda, in a little Japanese periodical entitled The Lord's Vineyard in the Sunrise Kingdom, telling of his experiences in preparing to open a mission at Dotonbori, the great theater street in Kobe, Japan. He writes: "We are so thankful to God that we can see our way clear to make an advance and capture one of the enemies' forts and turn it into a place where battle-scarred humanity from the ranks of the army of the devil can come in and find shelter, and a Saviour find the same kind of salvation that I found in an old slum mission, the Pacific Garden Mission, in the city of Chicago—a salvation that will make a *man wash the back of his neck,* pay his debts, keep the Sabbath Day, love his enemies, gladly give the tenth and more to the Lord and go out and preach a full Gospel to a lost world."

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It has hungry markets to feed. Two of the big cities of the Pacific Coast hold international expositions this year. Local mines and lumber camps never get enough farm products. And all the rest of the world is glad to get and pay good prices for California products.
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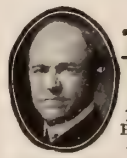
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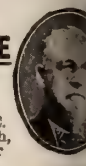
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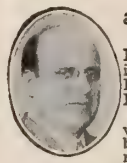
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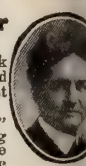
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DO YOU KNOW YOUR BIBLE?

Continued from page 101

chapter of the same Epistle in which Paul prays earnestly for their sanctification.

8. How many times and in what verses does he exhort them to industry?

9. (a) What verse hints that Paul had heard that the Thessalonians were worried about death and the hereafter? (b) Who does Paul say will go first to meet Christ when he comes? (Two passages.) [Read I Thess. 4: 15 in the Revised Version to get the correct meaning.]

10. (a) In what verses does Paul state that it is neither necessary nor possible to know the time of the Lord's coming? (b) What passage in the second Epistle hints that his remarks about the Lord's coming in the first letter have not been clearly understood? (c) What beautiful word does he make use of three times in telling them how they should feel and talk about death and the future life?

Correct Answers to December Questions. List No. 12; Half-Year's Contest No. 6

1. (a) II Cor., Phil., Col., I Thess., II Thess., Philemon. (b) Derbe or Lystra, Acts 14: 19. (c) He was stoned at Lystra, Acts 14: 9.

2. (a) Greek, Acts 16: 1. (b) Jewish, Acts 16: 1.

3. (a) Eunice, II Tim. 1: 5. (b) Lois, II Tim. 1: 5.

4. (a) He was "well reported of," Acts 16: 2. (b) As "unfeigned," II 1: 5. (c) In childhood, II Tim. 3: 15.

5. (a) Circumcision, Acts 16: 3. (b) Ordination, I Tim. 4: 4 and II Tim. 1: 16.

6. (a) Silas, Acts 15: 40. (b) Berea, Acts 14: 14. (c) Athens, Acts 17: 16.

7. (a) Thessalonica, II Thess. 3: 2. (b) Corinth, Acts 18: 1.

8. (a) Ephesus, 19: 22. (b) Troas, Acts 20: 5.

9. (a) Ephesus, I Tim. 1: 3. (b) I Tim. 1: 3; 4: 11; or 4: 6; 4: 16; 5: 1; 5: 19-22; 6: 17-21.

10. To come unto him, 4: 9, 21.

The Honor Roll for December is as follows:

Mrs. A. F. Avery; Grace M. Banks; Mrs. O. C. Barnes; Mrs. John Bissett; Mrs. Louis Balck; Mrs. H. P. Calkins; Mrs. E. E. Cammack and daughters; Mrs. Lettie Cobb; Emma A. Coffin; Mrs. Isaac T. Coppock; Jennie Cunningham; Dr. H. F. Datesman; Mrs. J. A. Ferguson; Mrs. J. W. Floyd; Mrs. Adelia Forsythe; Mrs. Susan A. Glover; Mrs. A. S. Graham; Mae Granger; Mrs. Emily H. Harrington; Delia M. D. Harris; Goodwin Hastings; Mrs. W. C. Henderson; Mrs. Annie F. Henry; Mrs. J. R. Hissem; Kate A. Jackson; Clara J. Kelly; Amanda Greer Kindig; Hilda B. Langille; Julia A. McConkey; Mrs. W. A. McManigal; Mrs. Arthur E. Masse; Miss Mira H. Messinger; Mrs. W. M. Michaux; Miss W. Nicholson; J. N. Ogle; Mrs. Clement T. Paull; Mrs. William J. Pitt; Mrs. Lyman Porter; Mrs. J. J. Severance; Ellen Simken; Mrs. J. W. Smith; Mrs. G. L. Snyder; Mary M. Stein; Mrs. Anna Stockmon; Mrs. Sarah J. Taylor; Mrs. Edwin C. Thompson; Mrs. Abbie W. Trueblood; Mrs. J. A. Tuthill; Mrs. Edwin D. Ward; Mrs. L. M. West; Mrs. M. E. White; Eugene Wilson; R. H. Young.

Stirred by Revival

NEWS comes of a notable revival at Ludington, Mich. Rev. Arthur P. Bourns, pastor of the Presbyterian Church at Ludington, as secretary of the Ministers' Association, was largely instrumental in uniting the English-speaking churches of the city in an effort to secure an evangelist and hold tabernacle services. The Congregational, Methodist, Presbyterian, Baptist, Swedish-Norwegian and Danish churches joined heartily in the union meetings held for five weeks, during which twelve hundred persons, many of them adults, professed conversion. About 200 converts are expected to unite with the Presbyterian Church; 70 per cent. of these are from the Sabbath school, 20 per cent. from the parish, while 10 per cent. had no previous church relationship. To conserve the results of the revival, the churches are to use some "follow-up methods." Pastoral interviews are held with those who have signified an intention to live the Christian life; communicant classes for the "'teen age" converts have been started; and a "Personal Workers' League" of 250 men has been organized. The Ludington revival has brought to the city and county a new conception of Christianity and the church. Present indications point to the closing of the saloons and increasing social service activities for the city.

"Like It All the Way Through"

At this renewal season, I again express my appreciation of the comfort and help that are brought to our home every week in the year through our beloved Christian Herald. We enjoy every page of it, Meditations, Sermons, Bible Lessons, Young People's columns, missionary items, Bible and Newspaper. For reliable news of the terrible war we turn to our old standby. But what is the use of enumerating? We like it all the way through, and assure you that as long as we live, we will remain faithful members of the Christian Herald Family. With the sincere and prayerful wish for God's blessings on the Christian Herald's great work for humanity, etc. H. Z.

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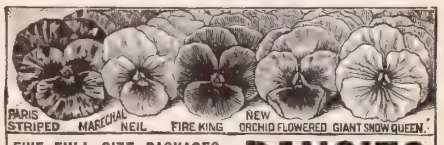

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SUSANNA COCROFT

Dept. 18, 624 South Michigan Ave., CHICAGO

Miss Cocroft is a college bred woman. She is a recognized authority upon the scientific care of the health and figure of women. She personally supervises her work.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. J. F. D. From the time that I was able to reason at all I have held the views of an agnostic, presumably partially due to influence in the home life. Upon reaching maturer years, there seemed to be another influence at work which of late, through church influence and Christian friends, I have almost come to believe is the Spirit of God. In fact for a time I fancied I had conquered agnosticism and even went to the point of accepting Christ, believing that I was thoroughly sincere. Now, since that hour, instead of coming out clearly, I seem to be in a deeper maze than before, and for some reason have a decided antipathy for spiritual things which I have never before felt. Can you explain the trouble?

While your case seems at first to be quite complex, it is in reality very simple. One of the most fundamental facts of human life is that the "natural man" does not feel friendly, or kindly, or cordial, toward God. St. Paul has expressed this fact in plain words: "The carnal mind is enmity against God." Rom. 8: 7. But now when a person really does not believe in the deity, God is so completely crowded out of his consciousness that the soul is not aware of this hostility. What has probably happened in your case is that you were truly convicted of sin and made an honest decision to accept the Saviour and the truths of the Gospel, but your personal faith did not go quite far enough to grasp Christ as your actual Saviour and Friend. This is a very distressing situation, and you should insist upon going forward vigorously till you come to trust Christ fully and really believe that he does become your Saviour. You must believe that he does literally forgive your sins and that he does bring to you the gracious gift of new life. You must not wait for feeling before believing this. The feeling will follow the faith. You must believe that his promises are true and that he really keeps them for you. When you thus trust Christ to be your Redeemer and Friend you will find real peace in your soul and will discover that all enmity toward God has been removed. You will delight then in the spiritual atmosphere of religious services and worship and the thought of God will no longer be painful but delightful.

Reader, Chambersburg, Pa. I am not a Christian, but would like so much to be one. I pray to God to forgive my sins, but do not seem to get any answer. I do not know if it is lack of faith, or what is wrong.

It certainly is lack of faith that prevents your finding peace. Jesus has said very distinctly: "Him that cometh unto me I will in no wise cast out." After having received so many, he is not going to reject you. Begin to trust him and you will find the beginning of peace. And as you trust him the peace will grow stronger and deeper. Read carefully the answer to E. M. T., Virginia, in last week's Mail-Bag. Your case is very similar to his.

E. R., Salem, Ore. A friend and I are both natives of one of the warring nations of Europe. We both feel that our native country is altogether to blame for the present war. But while I admit freely to every one that our home country is wrong, he will admit it only to me, and looks upon me as a traitor for speaking against my country to people of another nationality. I contend, however, that it is more honorable to stand up for what is right than to stand up for my country. Is he right or am I?

You are certainly correct in feeling that the obligation to do right is a deeper obligation than to be loyal to one's country. The old adage: "My country right or wrong" is not in keeping with the soundest views of ethics and religion. The first duty of every soul is to obey God, and to be true to him, and no claim of patriotism could possibly take precedence over a counter claim of conscience. In the present instance, however, it may not be necessary for you to express your opinions freely except when asked direct questions, particularly since you are now residing in a neutral nation.

J. S. N., St. Marys, W. Va. We assume you refer to the sacrifice of Pele, the spirit which the heathen natives of one of the Hawaiian Islands worshiped many years ago. She was believed to be the goddess or the controlling spirit of a volcano, and there is a tradition that human sacrifices were offered to her, the victim, usualy a young girl, being put in the crater of the volcano. We remember reading, many years ago, how Pele's priest officiated at these human sacrifices offered to appease the deity, the cessation of the eruption and the lava flow indicating that her vengeance was satisfied.

F. H. O., Rochester, N. Y. Next to the number seven, forty is most frequently used in the Bible. It is used to indicate a rounded or completed period, and is a symbol of completion. Thus, the Israelites were forty years in the wilderness; Moses, forty days and nights on Sinai; Saul, David and Solomon each reigned forty years, and the number occurs frequently in prophecy, giving the same sense of fulness or sufficiency.

Reader, West Point, Va. In the incident of the anointing as recorded in Mark 14: 3-9, there is no evidence that the woman who performed the office herself knew that she was anointing Christ for his burial. The Saviour's statement to that effect to his disciples was in the nature of a prophetic forecast, which none but he could speak. One commentator, dealing with this passage, says: "Not that she thought of his burial, much less reserved any of her nard to anoint her dead Lord; but as the time was so near at hand when that office was to be performed, and she was not to have that privilege even after the spices were brought for the purpose, he lovingly regards it as done now." Olshausen says: "In the act of love done to him, she has erected to herself an eternal monument. From generation to generation this remarkable prophecy of our Lord has been fulfilled; and we, in explaining this saying of our Redeemer, of necessity contribute to its accomplishment."

The Christian Herald Children's Home

ANNUAL STATEMENT OF INCOME AND EXPENSES

FISCAL YEAR ENDING MARCH 31, 1914

INCOME

Contributions	$34,147.81	
Interest and Discount	455.63	
Endowment Income	900.00	
Legacy Income	1,770.28	
Total Income		$37,273.72

EXPENSES

Insurance	$456.45	
Salaries	4,869.82	
Telephone	124.89	
Expenses	1,571.28	
Repairs and Renewals	3,872.17	
Printing and Stationery	311.78	
Stages for Children and Workers	1,738.30	
Annual Appeal (200,000 pamphlets)	3,772.12	
Amusements on Playgrounds	125.00	
Light, Fuel and Water	833.40	
Laundry	978.21	
Clothing for the Children	426.89	
Food	4,757.14	
Car and Railroad Fare for Children	1,019.09	
Postage	115.59	
Express and Freight Charges	115.88	
Household Supplies	254.44	
Services	196.50	
Rent for Ball Field	60.00	
Medical Attention	15.42	
Total Expenses		25,541.71
Excess of Income over Expenses		$11,732.01

After a careful examination we hereby certify that in our opinion all cash receipts have been properly accounted for, and the disbursements have been made for the purpose intended by the donors.

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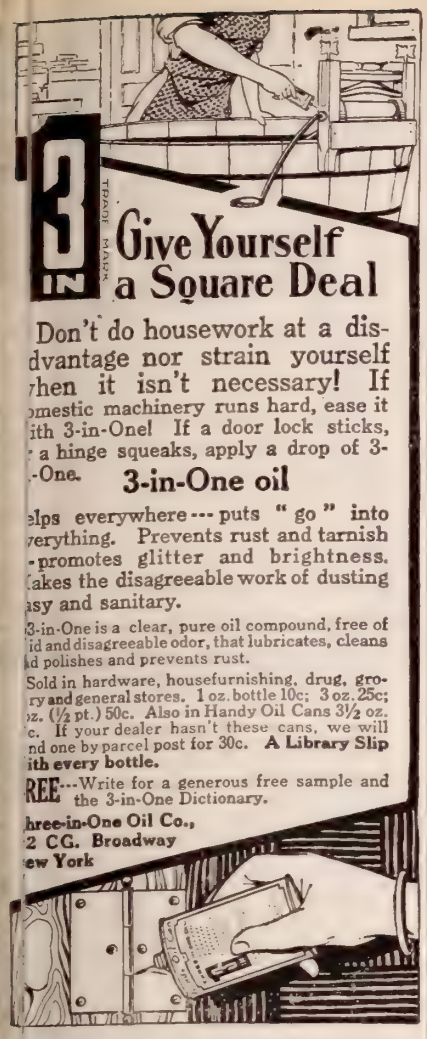

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THE YOUNG PEOPLE'S MEETINGS

Solid Foundations of Life

Christian Endeavor and B. Y. P. U. Topic for February 14. I Cor. 3: 9-15 (Consecration Meeting)

FOUNDATIONS! We have need of them. Particularly now, when the minds of men are seething with new fears, new hopes, new loves, new hates, new doubts. Where is an abiding rock upon which we may build?

Paul tells us. "Other foundation can no man lay than that is laid, which is Jesus Christ."

The civilization of Europe, while professedly built upon the name of Christ, was not built upon his spirit, and it is being torn to pieces. Problems which men struggle and agonize in vain to answer he settled calmly long ago. Every individual life and the life of every nation which is not built upon his spirit and his truth is doomed to fall, like the house which was built upon the sands.

We have heard this truth so many times that it seems almost needless to listen to it or read it again. But you will note that this is a consecration meeting, so the thing to be decided tonight is not "Will you admit that Christ is the right foundation?" but "Will you absolutely and unconditionally surrender yourself to him, determined to build upon no other foundation than his?" Will you say with Paul: "I am determined to know nothing save Jesus Christ and him crucified"? Will you agree that he henceforth is to be for you "wisdom, and righteousness, and sanctification, and redemption"? Until you make this great shift of your whole heart and life off from the foundations of self and altogether upon him, all your building will be insecure.

The Challenge of the Changing East

Epworth League Topic for February 14. Ezek. 43: 1, 2, 4-7; Mal. 3: 10

THE East is certainly changing. China working itself into a republic, banishing opium and overthrowing its ancient system of education for modern Western methods; Japan, which shut itself away from the world until Admiral Perry opened the gates in 1854, now one of the most progressive nations of the world, with modern customs and modern ideals and modern equipments, with religious liberty and an ever-widening welcome to Christian teaching; India, putting away its immoralities, so long practiced in the name of religion, abolishing child marriages, beginning to free itself from the steel grip of the insane and deadly caste system, stirred by mighty Pentecostal revivals; Turkey—who can say what will be happening in Turkey during the next few months? The London Chronicle recently suggested editorially that the time might come when America would establish a suzerainty over the new Palestine which may be created, for which American missionary, educational and charitable work there may be found to have prepared the way.

Already the church has taken splendid advantage of these rapidly changing conditions. Real spiritual victories have been achieved, of which the vigorous Japanese Methodist Church, organized a few years ago, to be independent of any foreign missions board, is an example. Japan will welcome the World's Sunday School Convention in 1916. Oriental conditions are indeed a challenge, a call to the church. We must try to mold these changing conditions according to the pattern of Christ. Great world-changes are taking place. The church must be alert, ablaze, dynamic, to turn it toward God. Find your place, high or humble, in these great tasks, and fill it faithfully.

Florida Oranges and Grapefruit Ripened Under Nature's Smiles

Citrus fruits came first to Florida of all America—were the heritage of the State from its Spanish discoverer. In no part of the world have oranges and grapefruit attained the perfection they have reached in their adopted "Land of Flowers." The soil and sunshine—the ocean breezes and the summer showers—develop and ripen the fruit in Florida as nowhere else. Every Florida orange and grapefruit which ripens on the tree is filled with citric acid, tempered, sweetened and enriched to a most delicious flavor.

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There are many ways of serving oranges and grapefruit. They are both food and drink and may be used in confections and cookery. Booklet containing scores of recipes for the use of citrus fruits mailed for 4 cents in stamps. Address,

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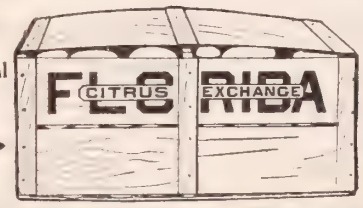
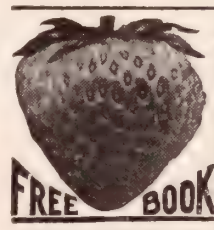


Eat these Grapefruit—Nature's Favorite Tonic



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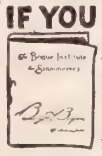

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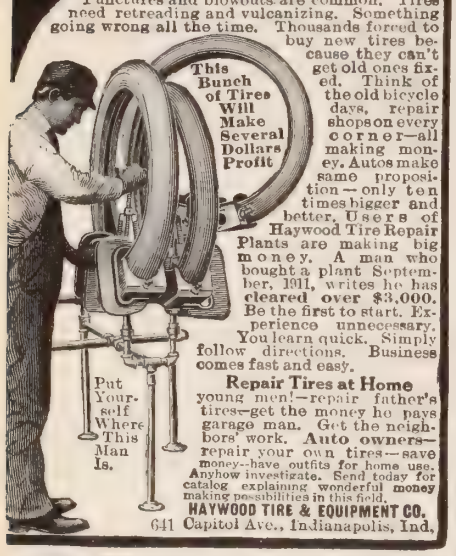

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"I RESOLVE—"

BY MARGARET E. SANGSTER, JR.

DID you ever pray for rain, and have a great splashing thunder-storm loom up out of the horizon? Did you ever wish for a good book and have somebody send you a gloriously large set of them? Did you ever want a tiny nosegay of violets and suddenly walk into a glowing patch of color, waiting for your hand to pick?

When, just a month ago, I asked my girls to write and tell me of their resolutions, I was praying for a shower, wishing for a book, hunting for violets. And in answer to my request I received a flood of letters that more than satisfied me. Although I cannot use all of them, I am going to show you a few of the sweetest.

This resolution comes from Illinois:

"Knowing that 'a merry heart doeth good like medicine, and a cheerful spirit bringeth light out of darkness,' it is my ambition and purpose for the new year to become a sunshiny member of the circle in which I move. To live the rôle of a cheerful one, so that weariness and doubt and care and gloom may be dispelled in the homes of my community, and peace and joy and hope and strength and courage be given the weak and discouraged ones.

"L. S."

Another letter comes from Pennsylvania:

"I resolve," it says, "to try to live a more consistent Christian life, striving each day to do a little for the advancement of His kingdom whom I try to serve, and thus prepare myself for a greater work for him. F. A. N."

A very new friend of mine from Ohio sends in quite a list of her promises to herself. She has them numbered:

"1. To be true to my God, to myself and to others.

"2. To be happier, so that the sun in my life may be always shining—especially in any time of need.

"3. To be more faithful, and above all more thankful, to Him who has done so much for me.

L. E. P."

Two wonderful resolutions, that I think would be an inspiration to any girl, come to me from Tennessee:

"For 1915 I made two resolutions, whereas I usually make many; but I mean that these shall be the 'keeping kind' and am sealing them air-tight. I am going in for the old rule, 'quality rather than quantity.'

"The first rule I am going to compel myself to follow is: To do one good turn each week of this year for somebody—something not at all required of me, nor in any regular line of duty, but something that I know is going to make somebody glad and that will give me a satisfied feeling. It may be nothing more than lending a good book to a friend, or a gift of a jar of preserves to one not having an opportunity to make them, or a visit to a sick friend, at which I tell everything cheerful I can think of.

"The second rule is to imbibe the Pollyanna spirit as much as I can; then live up to it as nearly as possible for one knowing a great many of the world's heartbreaks.

"MRS. J. M. S."

From New York State a resolution comes to me that tells me a whole story in a few words:

"As for New Year's resolutions," says the letter, "I am resolved to pass on to some one, each day of this coming year, one or more choice lines from God's Word; and I shall make a collection for that purpose of such as I need myself.

A. J. B."

A very interesting letter from Pennsylvania carries a rather novel idea with it: "My resolve," it reads, "is in the future to 'take time enough,' as my mother used to say. Hurrying without need shows an ill-ordered mind, causes mistakes and fatigue, and in short is—stupid.

"In order to be concrete in this letter, I sat at our front window from ten to eleven Saturday morning, tabulating the adult passers-by as 'tense' or 'natural.' We saw all kinds, from wealthy ladies to tramps, and thirty-three per cent. were either tearing along or had their mouths open (which is a sign of nerve strain). The old fable of the hare and tortoise has here a twentieth-century application.

"M. S. T."

Last of all, I am going to give you a small resolution from my own state, that I think all of my girls should be able to keep:

"I am going to get nearer to people," it whispers gently, "to try to help them, and to know them, and love them. I am going to be interested in the little things of life instead of dreaming and passing them by. I am going to try to help—if it is only a word; and give—if it is only a smile!"

One day, not long ago, I was walking along a road which was sprinkled lightly with tiny white pebbles. I picked one up, and as it lay, small and ineffectual, in the hollow of my hand, I wondered what good such a tiny thing could do. I was still pondering when I saw a column higher than my head loom up in front of me, and as I drew near I noticed that it was made of thousands of these same white pebbles, and that it marked a dangerous bit of road. As I stood before it, where it gleamed whitely in the sunlight, my question was answered.

Girls, dear, a grain of sand is a little thing, but the vast beaches are made of them; a drop of water is very small, but the ocean is composed of myriad drops. Perhaps, when you remember, as you think of your resolutions, that they are small, it will make your heart grow just a bit lighter and your pulses beat a bit faster to know that they are being held in the hollow of an Almighty hand and that God is planning some noble work for them to do.

OUR NATIONAL DISEASE

Caused by Coffee.

Physicians know that drugs will not correct the evils caused by coffee and that the only remedy is to stop drinking it.

An Arkansas doctor says:

"I was a coffee drinker for many years and often thought that I could not do without it, but after years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum for my morning drink.

"I had the Postum made carefully according to directions on the pkg. and found it just suited my taste.

"At first I used it only for breakfast, but I found myself getting so much better, that I had it at all meals, and I am pleased to say that I have been relieved of indigestion. I gained 19 pounds in 4 months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it.

"At the end of the year, she wrote me that she had gained 40 pounds in weight and felt like herself again."

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Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

The cost per cup of both kinds is about the same.

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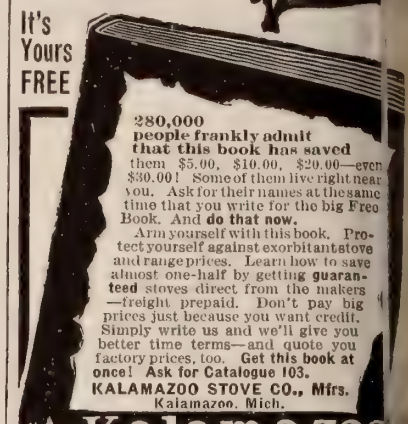

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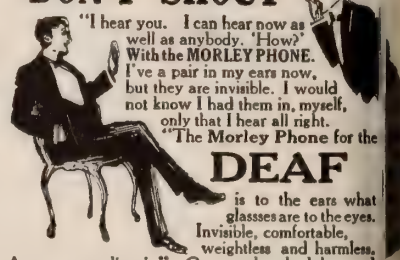

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DEAF

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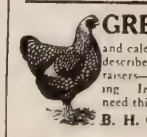

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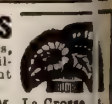

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Continued from page 106

liked to be there. At first, to be sure, he had hesitated; but very soon he had quieted his doubts and yielded to his longings by telling himself (and Pollyanna) that, after all, visiting was not "staying for keeps."

Mrs. Carew often found the boy and Pollyanna contentedly settled on the library window-seat, with the empty wheel-chair close by. Sometimes they were poring over a book. (She heard Jamie tell Pollyanna one day that he didn't think he'd mind so very much being lame if he had so many books as Mrs. Carew, and that he guessed he'd be so happy he'd fly clean away if he had both books and legs.) Sometimes the boy was telling stories, and Pollyanna was listening, wild-eyed and absorbed.

Mrs. Carew wondered at Pollyanna's interest—until one day she herself stopped and listened. After that she wondered no longer—but she listened a good deal longer. Crude and incorrect as was much of the boy's language, it was always wonderfully vivid and picturesque, so that Mrs. Carew found herself, hand in hand with Pollyanna, trailing down the Golden Ages at the beck of a glowing-eyed boy.

Dimly Mrs. Carew was beginning to realize, too, something of what it must mean to be in spirit and ambition the center of brave deeds and wonderful adventures, while in reality one was only a crippled boy in a wheel-chair. But what Mrs. Carew did not realize was the part that this crippled boy was beginning to play in her own life. She did not realize how much a matter of course his presence was becoming, nor how much interested she now was in finding something new "for Jamie to see." Neither did she realize how, day by day, he was coming to seem to her more and more the lost Jamie.

As February, March and April passed, however, and May came, bringing with it the near approach of the date set for Pollyanna's home-going, Mrs. Carew suddenly awoke to what that home-going was to mean to her.

She was amazed and appalled. Up to now she had, in belief, looked forward with pleasure to the departure of Pollyanna. She had said that then once again the house would be quiet, with the glaring sun shut out. Once again she would be at peace, and able to hide herself away from the annoying, tiresome world. Once again she would be free to summon to her aching consciousness all those dear memories of the lost little lad who had so long ago stepped into that vast unknown and closed the door behind him.

But now that Pollyanna was really going home, the picture was far different. The longed-for "peace" would be "wretched loneliness"; and as for her being able to "hide herself from the annoying, tiresome world," and "free to summon to her aching consciousness all those dear memories of that lost little lad"—just as if anything could blot out those other aching memories of the new Jamie (who yet might be the old Jamie) with his pitiful, pleading eyes!

Full well now Mrs. Carew knew that without Pollyanna the house would be empty; but that without the lad Jamie it would be worse than that. To her pride this knowledge was not pleasing. To her heart it was torture—since the boy had twice said he would not come. For a time, during those last few days of Pollyanna's stay, the struggle was a bitter one, though pride always kept the ascendency. Then, on what Mrs. Carew knew would be Jamie's last visit, her heart triumphed, and once more she asked Jamie to come and be to her the Jamie that was lost.

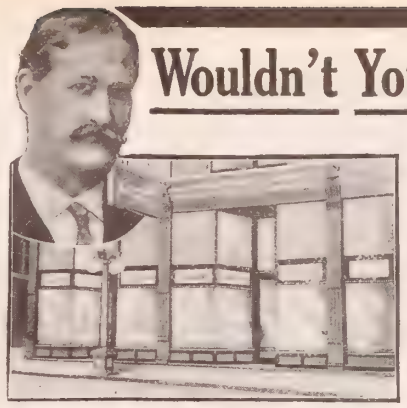
What she said she never could remember afterwards; but what the boy said she never forgot. After all, it was compassed in six short words.

For what seemed a long, long minute his eyes searched her face; then to his own had come a transfiguring light, as he breathed:

"Oh, yes! Why, you—*care*, now!"

To be continued

Wouldn't You Like to Own a Store Like This?



Wouldn't you like to be proprietor of a money making business? Once I was just a struggling candy maker. The profits from Crispettes, the new, delicious popcorn confection, built this business for me. The very same proposition that made me, stands to be the same for you. Best season just ahead. Don't slave them away for some one else. **Start in the Crispette Business for yourself.** Build a business of your own, as I did. Get a window—a small store—a cozy nook where the rent is low. Keep **all** the profits. I'll teach you the Crispette business—tell you how to succeed—show you how to make Crispettes by my special secret formula. I'll do it right here in Springfield—personally or by mail. But the thing for you to do is to

Come to See Me At My Expense

Don't say you're coming. Just drop in quietly. Call on any banker or merchant. Ask them about Long—about my store—my crispette business. Ask them if what I say isn't the truth—right from the shoulder. Look into my reputation. See if folks think I'll give you a square deal. Then come and see my store—see that it's just like the picture. See the machine. See crispettes made—make a batch yourself. Learn the business. Get my pointers on how to succeed. Up to a distance of 200 miles I'll pay all your traveling expenses, if you buy a machine. You'll see—know—learn everything. It's simple—easy. Won't take you a day. I'll be glad to see you—glad to show you the store and I have a good talk with you. You'll go home ready to make more money than you ever made in your life.

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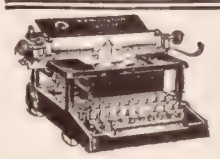

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THE PRAYER LEAGUE

A GRATEFUL mother writes: "My prayers have been answered for one who has been away for four years. Often I did not know where he was for months at a time. But I never gave up, and this holiday season brought him home to me. I have had such a happy Christmas." Mrs. James Rogers writes from Superior, Mont.: "The Lord answered many prayers for me, especially one for cure from cancer of the mouth. It was my last trial, as I knew the doctor failed to heal me. I went to the Lord in prayer and he healed me." Mrs. T. T. G., of Lott, Texas, writes: "I wish to acknowledge the healing of what was thought to be a cancer on my husband's face, of ten years' standing." B. G. writes from Bearden, Tenn.: "Some time since I wrote to the Prayer League, asking special prayer in behalf of a revival in our community. I am glad to report good results from the revival." A Subscriber writes: "Some time ago I asked the League to pray for the restoration of my wife's mind. I thank God that she is much improved."

A Canadian physician writes: "I wish to acknowledge thankfully the answer to your prayers which were joined to mine for deliverance from financial difficulties and also from a criminal charge made against me; also my health has been restored." Some of our readers will well remember this case and will rejoice with this friend in his deliverance from difficulties.

Mrs. M. E. F. writes from Nebraska: "For about ten years I have had some kind of lung trouble. Two doctors pronounced it tuberculosis. Two years ago I was bed-fast, and it was thought I could not last long. About a year ago I began to pray. I prayed almost constantly for three weeks until I got the prayer habit and kept it up for months, and have been as well as most women of my age, not far from seventy. I wish to give God the glory, and thank the Christian Herald for the first idea of healing through prayer."

W. T. R. writes from Wisconsin: "I feel your prayers have saved me from financial ruin."

Acknowledgments of answers to prayer have been received from:

E. L., Virginia (for overcoming a temptation); C. W., Ohio (for relief from a burden); S. S., Nebraska; C. E. M., Rutland, B. C.; P. H., San Diego, Calif.; An Anxious Daughter, Gillett, Ill.; Mrs. J. M. G., Litchfield, Mich.; W. J. R., Arlington, Pa.; R. C., Milo, Me.; A. C. H., Philadelphia, Pa. (for improvement in mother's mental condition and deliverance of a friend from the drink habit); L. J., Philadelphia, Pa.; Mrs. M. M., Orrville, Ohio; W. M., North River Mills, W. Va.; L. M., Ashland, Ohio; Mrs. N., Otto, Wyo.; Miss J. F. W., Harlem, Iowa; M. E. W., Steubenville, Ohio; L. M., Freeburg, Ill.; R. N. A.; A. S., Birmingham, Ala.

Mrs. F. G., Grant Park, Ill.; A. E. L., Melford, Ore.; J. W. S., Ill.; B. L. C., Bristol, Conn.; J. M. S., Golden City, Mo.; M. A. B., Bend, Ore.; A. G. D., Middletown, N. Y.; S. N. D., Talladega, Ala.; Mrs. C. E. W., Little Rock, Ark.; E. S., Leasburg, Mo.; "Anxious," Mo.

A telegram comes from Mrs. J. A. Hardy, of Portsmouth, Va., the "mother of the Prayer League": "Please pray for my friend who is hurt and in the hospital." A friend, who has written before to ask prayers that help and an opportunity for work as a teacher be found, writes again to repeat the request. The home has been broken up because of the lack of an opening for work and he is almost in despair.

J. O. J. writes to ask prayer for the speedy adjustment of a long-drawn-out financial trouble. From his statement of the case he seems to have suffered great wrong and greatly needs the prayers of the League. Mrs. M. K. asks special prayer for the conversion of her grandson, who recently heard one of his professors make the statement that there is no God. One of the Prayer League's very best friends has written several times asking prayer that her daughter be saved from a worldly life. She repeats this request, and it is earnestly desired that all the members of the League unite in fervent prayer for the return of this young woman to the spiritu

Mrs. L. B. asks prayer that a terian minister be sent to the nity of Amsterdam, Ohio. her husband lost their son by d wish to welcome to their own young servant of the Lord to place.

Thirty friends ask prayer f tal restoration or strengthen relatives or themselves.

M. A. K., E. M. H. and I. J prayer that their sight may stored; D. M. B., that wife's si be restored; S. E. H., that da sight may be restored; A Read the sight of herself and hus strengthened; Mrs. S. A. S., may be healed.

Prayers are asked for rev Stanton, Mich.; Ann Arbor, Port William, Ohio; Bingham Waco, Texas (and the abolitio saloons there); Medford, Or perior, Mont.; Salem, Wis.; S Ill.; Coulee City, Wash.; Le Texas, and Thornbury, On God's blessing upon revival to or being held at Nerstrand, Navarre, Ohio; Williamson, Jewell, Iowa (the pastor, Rev H., also asks prayer that he m strength for the work); M Mo.; Versailles, Ill.; Letitz, P pastor, Rev. S. G. H., writes: for me as a pastor. I mus souls"); Pennfield, Ill., also the members of a Sunday scho may give their hearts to Christ Bottom, W. Va.; Arlington, Oh revivals in a church at Grad Sodus, N. Y.; Greenville, Pa. the churches, Sunday schools a tors); Park Avenue M. E. Chicago, Ill. (that pastor and may be baptized with the Spirit). For church and Sunda at Centerville, N. Mex. That th bers of a Sunday school c Markesan, Wis., may become earnest Christians. For victory license campaign at Hinsdale, That a Spirit-filled minister sent to a church in Waco, Texa

Prayer is asked that twe persons may be saved from the habit.

A friend asks that her sister cured of the drug habit; anoth brother may overcome the drug

Twenty-nine parents ask pra the conversion of sons, includi who asks prayer that three so be converted and another, four.

Fifteen wives ask prayer f conversion of their husbands.

A Husband asks prayer f healing of his wife. Nine wiv prayer for the healing of hus fifteen mothers and fathers f healing of themselves, includi that daughter may be resto health, regain speech and the hands, arms and limbs; ten f healing of sons; six sons and ters ask prayers for the heali mothers; four friends ask pray the healing of brothers; twelve healing of sisters; seventy-two healing of themselves, includi that cancer of the mouth may be and one that the use of arm hands may be restored; twen for the healing of other relative friends.

Thirteen friends ask pray healing of hearing for themsel other friends.

Thirty friends ask prayer fo or guidance in financial affairs.

Fifty-seven friends ask pray the granting of varied desire needs.

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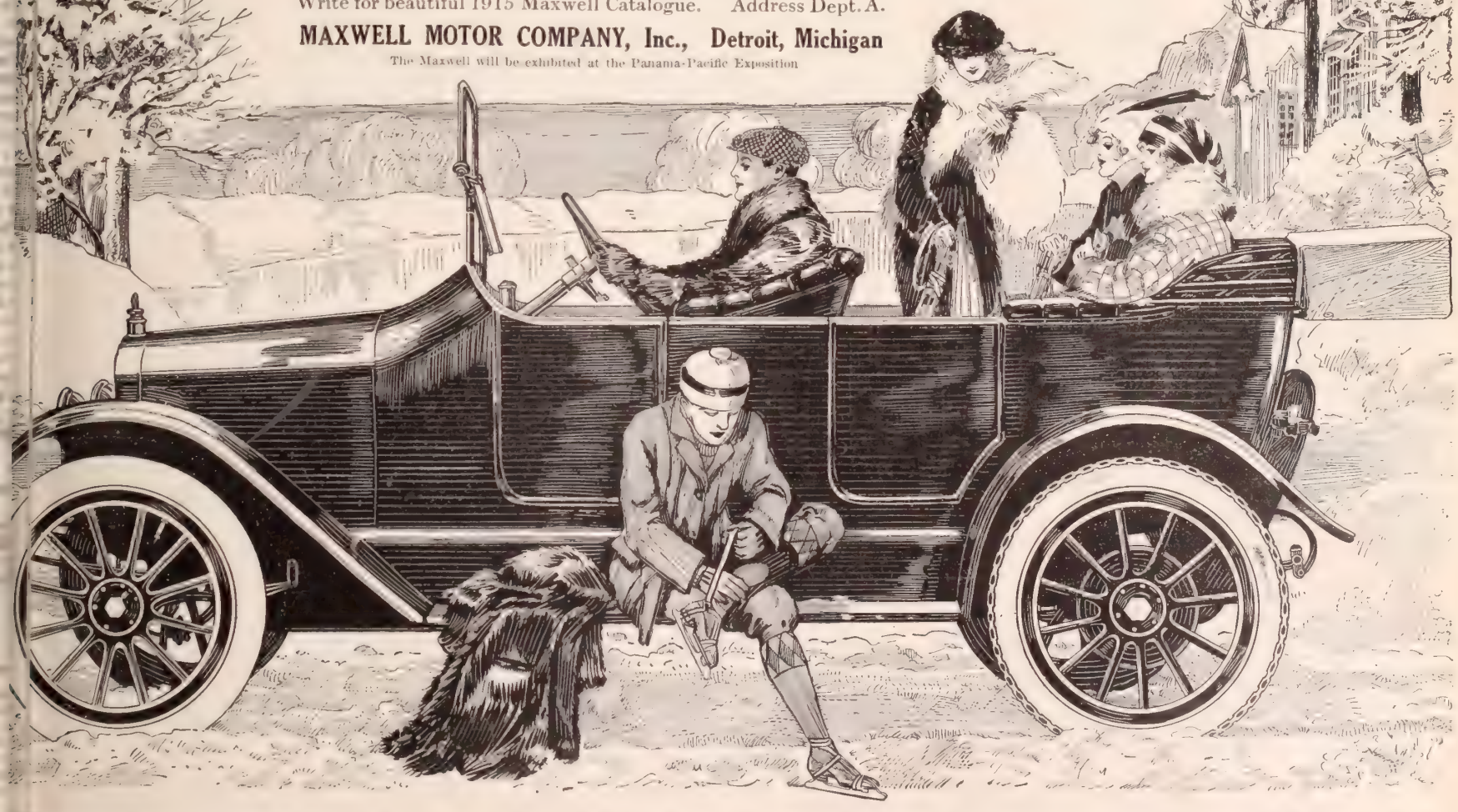

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High Cost of Living

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NEW YORK, FEBRUARY 10, 1915

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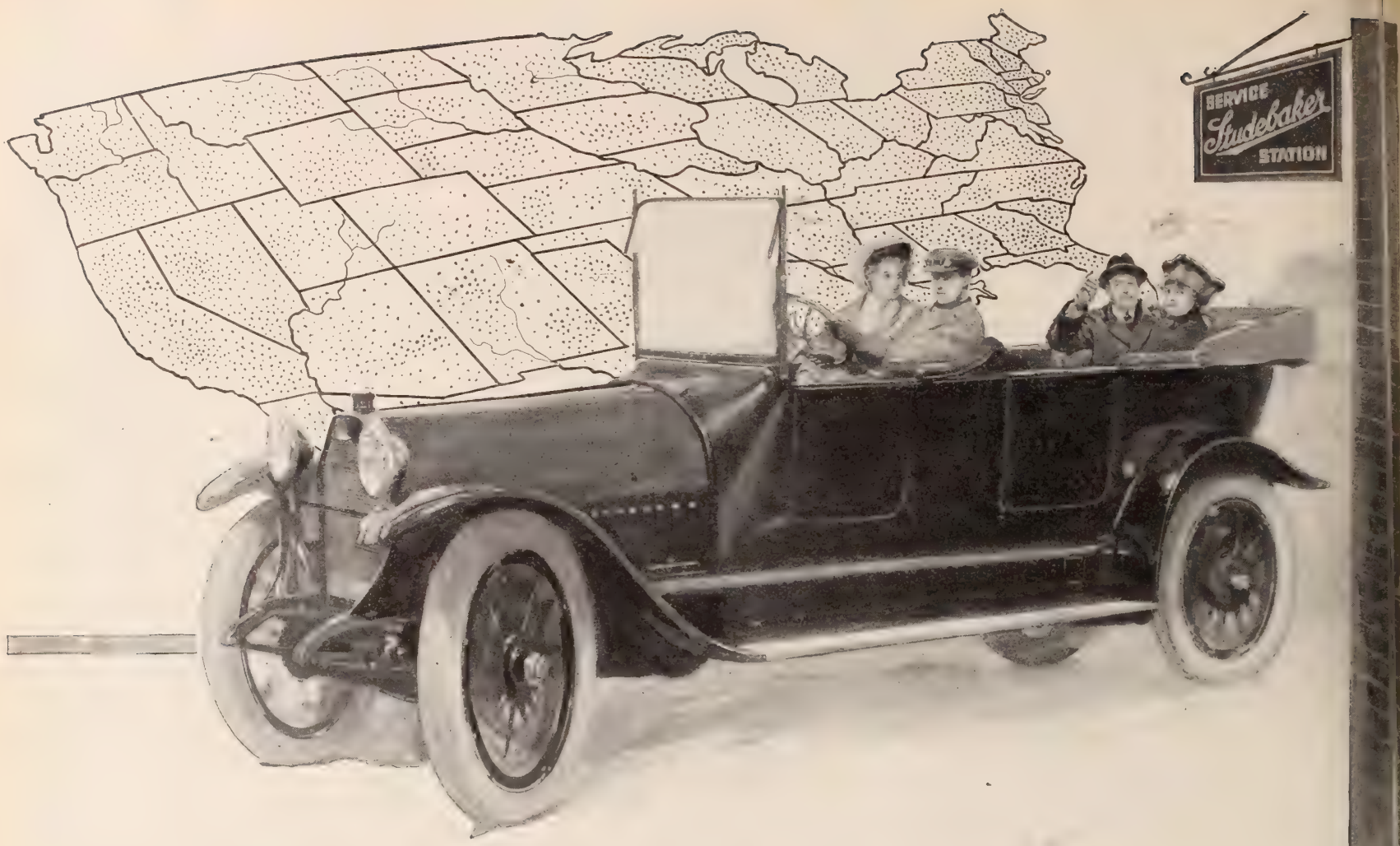
Oh, songs of a race that with arrow and knife
Went swift through the forests to roam . . .
The war-cries are silent, and calm-faced they stay
In peace by the door of their home.



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A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

RUSSIAN COSSACKS IN POLISH CITY AFTER RETREAT OF GERMANS

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CITADEL OF CRACOW AND KOSCIUSZKO MEMORIAL RISING BEYOND IT

IN DEVASTATED GALICIA

VIVID IMPRESSIONS OF A JOURNEY IN OLD POLAND BEFORE THE DECLARATION OF WAR

BY REV. FRANCIS E. CLARK, D.D., LL.D.

IF THEY would confess the truth, many Americans would have to acknowledge that their ids of the geography and hiory of Galicia, the war-svpt northern province of Astro-Hungary, are very hay. Until this war, which ha cleared up many things geographical for us, many we uncertain whether Galicia belonged to Austria or Spain, since the latter country has a province of th same name; or perhaps we confused it with Gatia, the Roman province in Asia Minor, to wch Paul wrote one of his epistles.

ne slight offset to the awful evils of the war ha been the increase of the world's geographical kwledge. We have learned among other things tht the Galicia where the battle rages is the most nthern province of Austria, lying on the southern bders of Russia. On the west are Bohemia and Mavia, with the little province of Silesia between; wle on the east the neighboring Austrian province ohe Bukowina separates it from Rumania.

alicia bends around Hungary to the south in bo-shaped fashion. Some one has compared Hungry to the kernel and Galicia to the shell of the n, which is not a bad comparison, except that the shl does not go entirely around the kernel. If w carry the comparison further, we might say tht Russia has found it a very hard nut to crack af that, in the process, the poor shell has been pnded and cracked and broken into many fragmts.

As I saw Galicia a few months ago, in traveling aoss the whole length of this bow-shaped province, I as reminded of our own upland prairie states, Nth and South Dakota and western Kansas and Nraska. The same general contour of rolling pirie; the same general climate, a trifle less sere than our northwest, perhaps; and much the sne products—wheat and rye and barley and oats, wh some Indian corn in the southern portions. To be sure, there is a difference in the character of th people, and their outlook on life. The poverty o our own prairies, where poverty exists, is the p erty of youth; the poverty of those just starting in life. The poverty of Galicia—and it is a poor cntry—is the far more hopeless poverty of age: o a country ravaged by war many times during th last thousand years; of a country partitioned, at repartitioned, and partitioned again among its v ious conquerors, since it fell from its glorious e ate as part of the ancient kingdom of Poland.

This is the part of old Poland which at last bcme Austria's share, and its territory is about the sa of West Virginia. One picturesque feature wich interests every traveler, as he looks from the c window, is the goose-girls tending their flocks osquawking, hissing geese, and often knitting long stkings or mufflers, as they leisurely follow their feathered bipeds to fresh fields and pastures new. Many shepherds, too, one sees, enveloped in stiff white garments of wool that stand out from the body almost like a tent. Indeed, the garment often serves for shelter at night as well as for clothing by day. The flocks they tend are sometimes pitifully small, and one wonders at the absence of fences or stone walls; but the explanation is simple. Men and women are cheaper than rails and barbed wire, and to hire a goose-girl or a shepherd costs the farmer less than to run three strand of wire around his pasture. No wonder that so many from Galicia have sought new homes across the sea, where wire and stones are cheaper than human labor.

The horsemen and horsemanship of Galicia have long been famous. Here and in the neighboring plains to the north the Cossack troops of Russia originated. Anton Malczewski, an immensely popular poet of Poland, wrote a spirited poem about the Cossack, of which I can quote but a single stanza:

> On, lit by the setting sun: onward ever driven,
> Like some messenger he seems, sent to me from heaven.
> You may hear his horse's hoof echo half a mile hence:
> Over all that mighty steppe lies a brooding silence.

Lemberg (or Lwow in Polish) is the capital of Galicia and is a thriving city of modern appearance, with some interesting ancient buildings. Though Poles are the leading citizens and outclass all others in numbers and influence, Lemberg is also the headquarters of the Ruthenians or Little Russians. Twenty-four thousand of these sturdy people every year come to America. At first the rulers of Austria tried in every way to check this emigration, but they found it impossible to prevent the attraction of moral and economic gravitation which pulled the would-be emigrant to America.

Many good stories are told of their hairbreadth escapes to the land of the free. "One man, as he reached the German frontier, was arrested by a gendarme. The Ruthenian stopped, as if to tie his shoe, picked up a handful of mud and threw it in the gendarme's face. Blinded for a few moments by the mud, he did not see his wily prisoner bound across the line into Germany, where he could not follow to bring him back. Thence he made his way to Bremen and thus escaped to America."

If Lemberg is the political capital of Galicia of Austrian Poland, Cracow is the literary, the artistic, the historic capital, for at one time all of ancient Poland looked to Cracow as its chief city. It still retains much of its ancient charm.

On the way from Lemberg to Cracow, we pass through that fortified town whose pronunciation has puzzled so many newspaper readers, and whose sad fate has shocked the world, for if all reports are to be believed, Przemysl is little more than a mausoleum for the dead—not a beautiful and stately tomb, but one filled with ruins and blackened walls and rotting bodies, after these long months of bombardment and carnage.

Cracow, like Warsaw, though belonging to a different power, is situated on the River Vistula: Warsaw nearer to the mouth of the river, Cracow on its upper stretches where it joins forces with the Rudowa. One of the unfading memory photographs in my mental gallery is of a soft, hazy October morning, when we wandered just outside the city walls to the confluence of these two streams. A boatman was lazily poling his skiff up the Vistula; the cattle were grazing on either bank; the great hayricks declared the bountiful harvest of the year, and it was altogether as peaceful and charming a rural landscape as I ever saw. How all this must now be changed! Even if Cracow is not fully invested as these words are read, it can be nothing else than an armed camp, war and not agriculture the business of the day. Stately St. Mary's Church and the great cathedral, the Westminster Abbey of Poland, and the beautiful old Tuch Haus, with its priceless museum, are awaiting daily the destruction of hostile bombs and ruthless aeroplanes.

"Cracow is in very truth," it has been said, "the Holy City of Poland; about it cluster the dearest and most precious memories of Polish national life. Here rise its stateliest monuments, here lie its famous dead. Although for 120 years Poland has vanished from the muster-roll of the nations of the earth, Cracow remains the center of Polish thought, of Polish art, of the hope of national resurrection."

In the annals of education and the higher learning, Cracow has long held an honorable place. Here was established in 1364 one of the first universities in Europe, established by the great King Casimir and known as the Jagellonian University. Erected the very year that Columbus discovered America, the old buildings are still standing, and the charming Gothic court contains a bronze statue of Copernicus, the most famous alumnus of the university. There he stands in enduring bronze in the center of the courtyard which his feet so often pressed, holding in his hand a sidereal globe, while he seems to reason out the astonishing fact that the earth moves around the sun, instead of the sun around the earth, as hitherto mankind had always believed.

But of all the historic buildings in Cracow, rich as it is in memories of the past, the cathedral (or

Continued on next page

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SAMUEL GOMPERS

NEW LIGHT ON LABOR

FACTS AND OPINIONS BROUGHT OUT BY THE FEDERAL COMMISSION ON INDUSTRIAL RELATIONS NOW IN SESSION AT NEW YORK INVESTIGATING THE GREAT PHILANTHROPIC FOUNDATIONS

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LOUIS D. BRANDEI

THE Eastern daily papers of January 28 published a photograph which is worth attention for its artistic merit alone. It shows an eager, earnest, gray-haired woman shaking hands with a handsome and almost equally earnest young man. Both faces show kindness—the woman's face an intense, piercing sort of kindness, kindness that is willing to fight for those she loves; the young man's face a wistful kindness, kindness mixed with perplexity, kindness that has not yet found a satisfactory method of expression and outlet.

But if the artistic value of the picture is considerable, its historic significance, its promise of hope for the future of civilization is vastly greater; indeed, it is immeasurable. The gray-haired woman was "Mother" Jones, the heroine of almost every great labor strike for a generation, the loved and trusted friend and champion of labor; the young man was John D. Rockefeller, Jr., heir to the greatest fortune in the world.

And the young man is asking the old woman to go with him to Colorado, the scene of almost the bitterest strife in the whole history of the conflict between capital and labor, to study with him the conditions of the laborers and their families there.

There have been hours, and almost days, during the present session at New York of the Federal Commission on Industrial Relations when the real purpose of this particular investigation seemed to be lost sight of. That purpose was to determine whether the great welfare foundations, notably the Rockefeller, the Carnegie and the Russell Sage Foundations, were a menace to democratic government. But in seeking information on this subject, Chairman Walsh and his colleagues on the commission probed deep into the fundamental conditions existing in the relationship of the workers and the capitalists.

Perhaps never before was so imposing an array of representatives of great wealth placed as witnesses at a public hearing in such rapid succession. Samuel Untermyer, Daniel Guggenheim, Jacob H. Schiff, August Belmont, Henry Ford, George W. Perkins and John D. Rockefeller, Jr., followed one another to the witness stand within a week. But more striking still, these men almost without exception expressed an attitude toward labor altogether different from anything that could have been expected twenty years ago. Public interest grew intense as Henry Ford outlined and explained the Utopia he has created for workingmen at Detroit, and reached its climax when young Mr. Rockefeller, after having invited Mother Jones to a conference with him at his office, added his invitation to the veteran strike leader to visit the Colorado mine fields with him.

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JACOB SCHIFF

Frank M. Walsh, chairman of the commission, speaking to an East Side audience on Sunday of the week in which these capitalists were to be called, gave a clear indication of the purpose and spirit of the investigation. The public was electrified and to some extent dubious, fearing his zeal for the laboring class was so great that he would find it difficult to conduct the investigation fairly and dispassionately. But day by day the conviction grew that the task had been put into the hands of the right man, bent only on finding the truth. After the surprise of Mr. Walsh's speech, the public received its second shock in reading the testimony of Mr. Untermyer. "Capitalism," he said, "is more powerful, more rampant, more despotic and less controlled by law or public sentiment here than in any other country." He made the statement, after naming nine great railroad systems, that "a handful of men in this city have a potential control over the relations between the railroads and their employers, and can dictate practically a uniform policy toward labor whenever occasion requires. It is a vastly more powerful organization than the organization of labor." He favored "insurance against sickness and invalidity and unemployment, and old-age pensions, life and accident insurance and maternity benefits. The employer, the employee, the state and the local community should contribute toward the sickness, invalidity and unemployment insurance, as well as old-age pensions. The state should conduct industrial insurance through the existing companies."

Daniel Guggenheim said: "I favor the Federal Government and the states helping men to find work, and when the workingman is sick the state should see he is attended to properly. The problem is too big for the state alone. It is too big for the employer alone. The two must get together and co-operate with the workingman. The workingman does not only want higher wages. He wants something higher—comforts for himself and family. He will get them and he should get them."

The most thrillingly interesting testimony of all was given by Henry Ford. He told of the increased happiness, prosperity and morality of his employees and their families since his great p... sharing plan has gone into operation. Descr... the motives which led to the formation of the ... he said: "Our first purpose was substantial ju... to our co-workers, without whom we could hav... complished nothing. We had had great success ... we desired no greater success from a mere fina... point of view. We do not regard it in any ... as a gift or charity, but a reward for service.

"The company," he said, "had the courage to ... an opportunity for breaking away from old ... habits and customs that were possibly appli... to other periods. The institution of a new o... treating men like men, in man fashion, ... brought out much of human salvage and p... that barriers between employers and emplo... thought to exist and often existing, can be la... removed.

"No man can bring up a family and ho... own a home on the ordinary rates of wages. ... cannot expect a man to give us his best e... when he is in debt and has not enough to ... his family on."

He stated that eight thousand families ... changed their places of residence since the ... was put into operation. An investigation s... that they have moved from poor and sq... quarters to sanitary localities with environm... conducive to health, happiness and comfort.

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HENRY FORD

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JOHN D. ROCKEFELLER, JR.

JOHN D. ROCKEFELLER, JR., stated ... contrary to published reports, he is in f... of giving laborers full rights to organize. ... stated that he disapproved of any effort or ... part of a corporation to control politics, an... a director would favor the discharge of any e... tive of a company who attempted so to influ... the election of public officers. When the m... was brought to his attention that an officer o... Colorado Fuel and Iron Company had in a pers... letter implied that the utterances of a certain ... ister were being carefully observed, he test... that he believed thoroughly in the right of ... speech, and that no corporation ought to ende... to control the utterances of the spiritual leade... the people. He described the new arrangem... with the workers at the mines, stating that in ... future they would be able to act together, uni... enced by bosses or other representatives of the company, and that their statements would receive due consideration.

Louis D. Brandeis, Samuel Gompers and Ida M. Tarbell also gave important testimony. Reports of the further hearings will be given in a subsequent article, dealing more particularly with the subject of the conduct of the great foundations.

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MISS IDA M. TARBELL

In Devastated Galicia

Continued from preceding page

Schlosskirche) is the most interesting, not only because of its antiquity and its intrinsic magnificence, but largely because of the great men who are here sleeping their last sleep. The kings, the warriors, the poets, the artists of Poland here mingle their dust—bad kings and good kings, slaughterers of their fellow men and fighters for righteousness and freedom like Sobieski and Kosciuszko are here buried. The great predominance of kings and successful warriors shows how much more not only Cracow, but the world, honors men of blood and iron than honest worth of mind and soul. Nevertheless, the list of warriors is relieved by the name of the great poet, Mickiewicz, and a few others of like character, while the monuments by that greatest of bronze workers, Peter Vischer, and the greatest of modern sculptors, Thorwaldsen, make the cathedral of undying interest to every traveler.

The greatest monument of all, however, is not in the cathedral, but is a few miles from the city, and is simply an artificial hill, thrown up by the brawny arms and the loving hearts of the people of Cracow, high and low, in memory of Kosciuszko, Poland's greatest patriot and hero. Even if the beautiful churches of Cracow are battered down, the university destroyed and the last resting place of kings and poets desecrated (which may heaven forbid!) Kosciuszko Hill, erected by the personal and grateful labors of all Cracow, is likely to ren... throughout the ages to come, a worthy monum... not only to one of Poland's but to one of Ameri... heroes; for Kosciuszko helped us to win some ... the chief battles of the Revolutionary War, and ... found an exile's home in America when his eff... to free his own beloved land had failed. Mr. ... Lothrop Stoddard has truly said, "The name ... Cracow must evoke a responsive thrill in the br... of every Pole, whether owing reluctant allegia... to Russia, Austria or Prussia, or living in sorr... ful exile in some distant corner of the world."

In the meantime, let us of America do our utm... to relieve the distresses of this heroic people ... whom not only Europe but America, the pres... home of millions of them, owes so much.

TALKING ACROSS THE CONTINENT

At 4.30 P.M. at New York, January 26 (1.30 in San Francisco), the inventor of the telephone, Dr. Alexander Graham Bell, in the presence of a distinguished company, in ...om of the president of the American Tele...and Telegraph Company at 15 Dey Street, ...ke to his life-long associate, Thomas A. Watson, ...Francisco, over a 3,400-mile wire. Ordi...y instruments were used, and the conversation ...s conducted with ease and clearness. For the ...tinent of the thing, Dr. Bell had his original ...ephone of October, 1876, attached in place of the ...se instrument, and continued the conversation ...th ual ease. In the wire that forms the circuit ...m New York to San Francisco was also incor...ated the piece of wire over which Dr. Bell and ... atson had conducted their earliest experi...nts years ago.

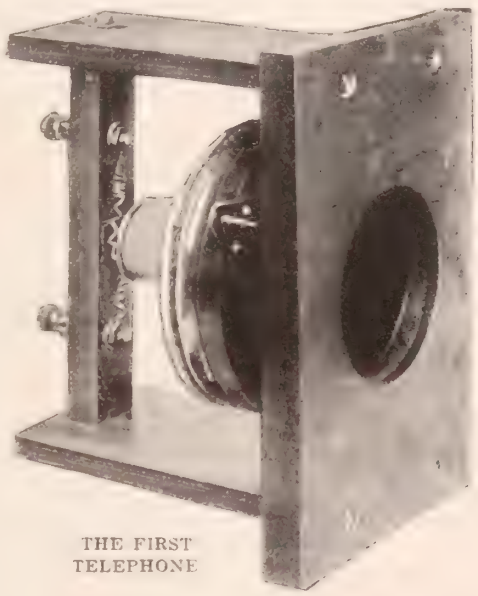
At the different stations along the transcontinental line groups of intensely interested men were ...hed to listen to the historic conversation ...ou instruments connected with the line. Theo...re ... Vail, president of the American Telephone ...d Telegraph Company, who was at Jekyl Island, ...s connected with the line by way of Boston and ...nc talked to Mr. Watson in San Francisco, a ...tance of 4,750 miles. President Wilson at Wash...to entered into the event and conversed with ...sident Moore of the Panama-Pacific Exposition ...Francisco, and then with Mr. Watson, to ...om he expressed his admiration "for the inven...e genius and scientific knowledge that have made ...s ...val cord across America possible." Then the ...sident and Dr. Bell continued the conversation; ... Bell, in reply to congratulations, declared that ...telephone system of the United States was the ...duct of a great many minds, not of one alone. ...e President replied: "But there has been one ...dit mind."

The performance by the modern telephone was ...ne ...ay's wonder. The world is so surfeited with scientific marvels today that twenty-four hours are about all we can devote to surprise and interest in even so great an achievement as this. In fact, the ink that printed the story was hardly dry before new type was set to herald the near approach of wireless communication across seas and continents.

THOMAS A. WATSON

The history of the telephone covers a period of but forty years, yet the beneficial effect of that invention upon all business and social life is impossible of computation. We would be like a race of cripples today without it. Yet forty years ago the thing was conceived by accident. Alexander Graham Bell, the inventor, and his co-worker, Thomas Augustus Watson, were trying to perfect a new telegraph instrument which would take care of two or more messages simultaneously. In the afternoon of June 2, 1875, a loosened spring at one end of the experimental wire the two men were using accidently sent audible notice of its condition along the wire to another part of the building—a very different performance from that of telegraphy. Surprised at the sound he heard, Mr. Bell traced it to its source and in his investigation suddenly conceived the idea of a similar transmission by wire of the sound of the human voice. Sixteen months later, on October 9, 1876, this inspiration materialized in a working telephone.

THE TRANSCONTINENTAL TELEPHONE LINE



THE FIRST TELEPHONE

That first telephone line stretched between Boston and Cambridge—two miles. By 1882 the line had been extended from Boston to Providence, a distance of forty-five miles; two years later New York and Boston were linked over a line 234 miles long; then by 1892, New York and Chicago, 900 miles. The limit of the telephone had now been reached, according to popular belief. But those who were at the heart of the industry knew better. Longer and longer grew the distance over which it became possible to talk by wire, until, in 1911, the country actually gasped at the news that New York and Denver, 2,100 miles apart, could talk to each other as easily as New York and Boston. And now the telephone spans the continent.

In noting the latest triumph of the telephone over space, a word about the principle of the instrument may be interesting as faintly indicating the difficulties in the way of long-distance communication.

The electrically sensitized copper wire transforms sound waves into electrical waves projected at a velocity of 56,000 miles a second. Sound waves travel through the air 1,160 feet per second. The telephone carries the voice from New York to San Francisco in one-fifteenth of a second. If it were possible for the voice to travel that distance through the air by sound waves it would take four hours.

To conceive of the countless distinct electrical waves set up by a conversation over the telephone, racing practically instantaneously over a wire 3,400 miles long to arrive undiminished in strength and unchanged in character, so that the sound waves into which they are then retransformed will be recognized by the listener as the very tones of the speaker, and to understand that an ordinary conversation requires millions of such currents, is to gain at least a faint idea of the problem that was solved when New York and San Francisco talked to each other by telephone with perfect distinctness on the afternoon of January 25.

All that is apparent to the public in the performance of this miracle of science are some 130,000 tall poles stretching over hill and dale, across

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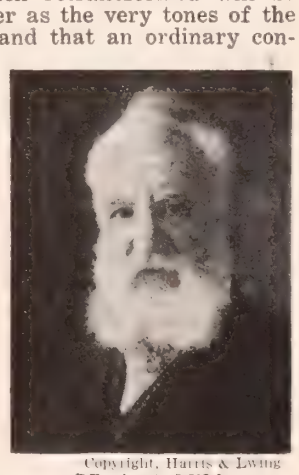

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DR. A. G. BELL

THE WAR IN EUROPE

BY ANTHONY ARNOUX

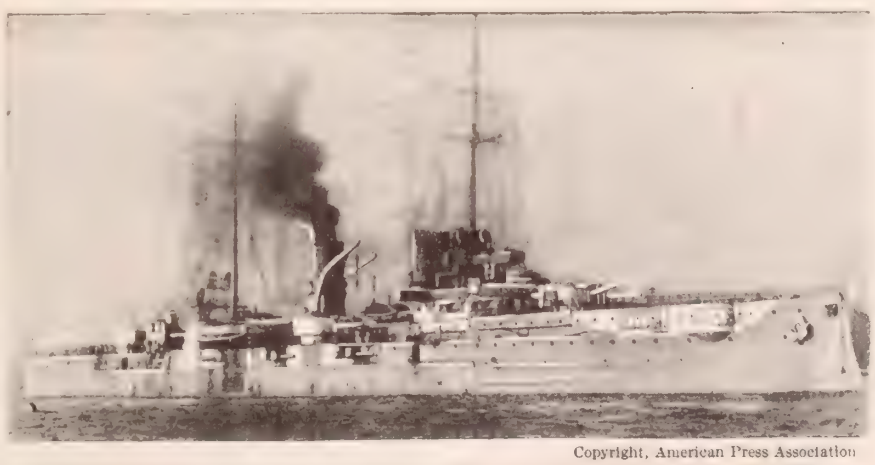
European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps, contributor to l'Independance Belge

THE most sensational feature of the week just past was the naval battle in the North Sea between German and British ...ets Sunday morning, January 24. ...fortunately the details of the fight ...e not altogether clear, but as far as ... formation is certain the story ...th battle is as follows:

...arly in the morning, about 7.30, ...sting patrolling squadron, under ...miral Beatty, sighted a German ...rce apparently destined for the ...English coast. On sighting the British, ... German ships turned back, but ...re pursued and a hot running fight ...sued, which resulted in the Blücher ...king, the rest of the German ships ...making their escape.

The Blücher was an armored ...is of 15,000 tons, laid down in ...06 with an armament of twelve 8.2-...ch and eight 6-inch guns, and a speed ...25 knots. She carried a crew of 885, ...whom 220-odd were rescued, making ...ss in lives about 660.

The British fleet was composed of ...ion, Tiger, Princess Royal, New ...Zealand and Indomitable, of which ...ion, Tiger and Princess Royal ...are superdreadnought battle cruisers ...the other two dreadnoughts. Be...ee them they carried twenty-four ...5-inch guns and seventeen 12-inch ...ns. The German force, consisting of ...Derfflinger, Seidlitz and Moltke, ...battleships, and the ill-fated Blücher, ...carried eight 12-inch, twenty 11-inch ...and twelve 8.2-inch guns as their main ...attleries. The 8.2-inch guns hardly count, as they were hopelessly outclassed, so that the British had twenty-four guns with superior range, the 13.5, and seventeen to eight of the 12-inch guns. These things, however, are the fortunes of war. The casualties of the British consist of fourteen killed and twenty-nine wounded. The Lion was hit below the water line and had to be towed into port, the Tiger was several times hit, with slight injury, and the Meteor, a new destroyer, was rather badly injured.



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THE GERMAN CRUISER BLUECHER, SUNK IN FIGHT WITH THE ENGLISH

In addition, the Germans insist that a British battle cruiser was sunk, and describe the sinking with a wealth of detail, while the British also insist with equal tenacity that the Germans lost a light cruiser, the Kolberg, and that several other units of their fleet were badly damaged, but in neither case are these losses admitted.

Submarines and aircraft participated in this fight, which is the first in the world's history that man has fought simultaneously on the water, beneath the water and in the air.

Germany has had very bad luck with armored cruisers. The Blücher is the fourth she has lost, the Scharnhorst, the Gneisenau and the Yorck being the other three. These losses practically destroy the German strength in this type, as the five she has left are all old, comparatively slow and without heavy armament.

Excluding auxiliary cruisers, which are nothing but merchant ships with a few small guns, repair and other non-combatant units, the battle in the North Sea Sunday makes the score between England and Germany as follows: British destroy twenty-five German warships, with a tonnage of 102,709 and a loss of life of 4,402. Germans destroy nineteen British warships, with a tonnage of 153,700 and a loss of life of 5,643.

Germany had another piece of bad luck on the water. The cruiser Gazelle was, it is reported, torpedoed in the Baltic, but managed to get into a port. The Gazelle is a small and old

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ARMAGEDDON

"And he gathered them together in a place called in the Hebrew tongue Armageddon." Rev. 16: 16

A SERMON

BY

Rev. David J. Burrell, D.D.*

IN THE center of Palestine is a beautiful valley, extending from the Jordan to the Mediterranean, which has been likened to "a rolling sea of verdure." Around it the mountains stand like sentinels, and through it the Kishon threads its noisy way. This is the Plain of Megiddo, or Armageddon; known also as Esdraelon, the historic battlefield of Israel. Here Gideon with his three hundred routed the Midianites. Here Barak triumphed over the Canaanites, and Deborah and her daughters raised the song, "O my soul, thou hast trodden down strength!" Here Saul and Jonathan, the "beauty of Israel," were slain upon the high places; and here the good king Josiah met his final defeat and the house of David was brought low.

To this valley John the Evangelist was transported in his vision on Patmos; and before him all the battles of history were gathered into one stupendous conflict, which was destined to close the present order and usher in the Golden Age. He saw seven angels in white linen come forth and pour out seven vials of wrath; on the land, and behold, a pestilence; on the sea, and it was coagulated "like the blood of a dead man"; on the rivers, and they were changed to sanguinary torrents; on the sun, and it became a ball of fire; on the throne of the Beast, and in the gathering night were heard voices of blasphemy; on the Euphrates, and its receding waters sent forth all manner of noisome things; into the air, and there were quakings and thunderings.

Then a trumpet call! And, behold, the opposing armies are marshaled at Armageddon for the last and greatest of the world's battles. The hosts of darkness advance under command of the Dragon and the Beast. The White Troop is led by a majestic Figure arrayed in garments dipped in blood, having upon his vesture and thigh a name written "King of Kings and Lord of Lords." There is a confused clash of arms; and presently, when the smoke clears away, a shout is heard, "Babylon the great is fallen, is fallen!" The Beast is cast into an abyss with a sound of rattling chains; and heaven rings with mighty thunderings, "Alleluia; for the Lord God Omnipotent reigneth!"

Is It the "Last War"?

It is not strange that some interpreters find in this prophetic picture a possible allusion to the outcome of the war now going on. Certain it is that such a conflict has never before been seen. At least one-half of the population of the world is engaged in it. And the forces employed are such as to suggest that there can never be another like it. Are we warranted, therefore, in concluding that it fulfils the conditions of John's vision, in portending the close of the present dispensation and ushering in the kingdom of Christ?

If the pouring out of the seven vials of plagues were all the evidence required we have it. Was Avarice ever so prevalent? Witness the universal scramble of the street. Were the forces of Intemperance ever more defiant? One and a half billions of money per annum are spent in our country alone for strong drink. Was Sensuality ever more shameless? The name of the Beast is writ plain on most of our literature and the drama, and, alas, public sentiment does not discountenance it. Was the Sabbath ever more flagrantly disregarded? Not a few of our legislatures legalize its desecration and many who call themselves Christians are not averse to it. Was the Bible ever more virulently assailed? The malady of our time is bibliophobia. Was Dishonesty ever more fashionable? There are men in canonicals who vie with commercial adventurers in giving the impression that "oaths are but straws." And what about War, the last and worst of the desolations? Hearken to the cry from the trenches of Belgium and from the far borders of the East!

Shall we say then that this is the beginning of the end? Who can tell? It is written, "The kingdom of God cometh not with observation," and "If any say 'Lo here' and 'Lo there,' believe him not."

The most we are warranted in saying is that it may be so. There is to be a last war, characterized as "the beginning of sorrows," in which the evil powers of the world shall, like the foul spirits of the demoniac, tear their victim before they come out of him. In this final grapple the fable of the dragon stinging itself to death shall be fulfilled; and the vanishing clouds of Armageddon shall show a new earth, wherein dwelleth righteousness, with a new heaven above it. Then shall the Tabernacle of God come down among men and he will dwell with them; and they shall be his people, and God himself shall be their God.

A Time of Great Events

Of this we may be sure; some things are passing. The logic of events has made progress an accomplished fact: the world in rolling around has rolled away from some of its ancient horrors and left them forever to the limbo of the past. For this let us be thankful.

> We are living, we are dwelling
> In a grand and awful time.

One of these foredoomed horrors of the past is barbarism. By this is meant not merely the ignorance and superstition of the "regions lying in darkness and the shadow of death," all of which have been penetrated by the light of civilization; but particularly the barbarities of war. The nations have mutually agreed that the demands of common humanity shall not be disregarded even in battle. The mere rumor of atrocities has stirred the indignation of the world. The army that cries "Vae victis!" is under the ban. The nation that preys upon peaceful commerce, wrongs the innocent or maims the wounded, must reckon with all mankind in these days. The stars in their courses have arrayed themselves against the scythed chariots of Sisera. The nations have for centuries been slowly but surely moving away from inhumanity, even on the thin red line.

Another of the abominations of the past, which the present war is making an end of, is militarism. It is obvious that no nation can henceforth exist on a war footing. Armies and armaments will probably continue so long as self-defense is necessary; but armies and armaments for conquest are doomed. The civilized world has arrived at the conclusion that governments are for the preservation of law and order among the people, not for the maintenance of royal establishments or the aggrandizement of national power by adding Naboth's vineyard to the public domain.

The manifesto of Paul on Mars Hill, "God hath made of one blood all nations of men for to dwell upon the face of the earth, and hath determined the bounds of their habitation," has at length been incorporated in the international code. The landmarks are set and the borders are placarded "No trespass." The only excuse for militarism is thus disposed of. The only footing for a nation henceforth will be a peace footing. The rising generations will not play with tin soldiers, but be trained in the arts of peace. If this should be the sole outcome of this dreadful conflict it will abundantly pay for all its expenditure of blood and treasure.

The "Larger Patriotism"

Still another of the foredoomed evils is False Patriotism. Far be it from me to decry the love of country. "Lives there a man with soul so dead, who never to himself has said, 'This is my own, my native land'?" But when patriotism is construed to mean either "Our country, right or wrong," or "Our country over all," that is, against its neighbors and the world, then the less of it the better.

When Marshal Bazaine was summoned before a court martial to answer for his cowardly surrender at Metz, all his excuses were met by the question, "But what of France?" There is, however, a larger question than any touching the welfare of France, namely: what of the fellowship of nations and the brotherhood of man? Let us rejoice that the advance of civilization has emphasized the fact that loyalty to one's country is not inconsistent with a just conception of the solidarity of the race. The ancient dream of "putting a girdle round the world" is being realized. Every turnpike, railway and electric cable, every treaty, international congress and exchange of diplomatic courtesy helps the ends of the world together and actua hope of the Parliament of Man.

One more of the vanishing evils is Eras that is, the organic union of church and st is affirmed with reason that the present wa probably not have occurred had the church its consent. But how could it be otherwi the church in every one of the nations co with a single exception, is under the patro the government? Is it not a foregone co that a minister who holds his "living" at hest of the crown will do what the king of him? What can an "established church' bow the pregnant hinges of the knee to th that maintains it?

The remedy is indicated in the teaching o "Render unto Cæsar the things that are and unto God the things that are God's." church and state are recognized as co-ordi independent organizations the conscience former is free from considerations of polit pediency; but where the church is dependen state for its franchise of prosperity it in treads the path of worldly wisdom and rendering unto Cæsar the things that are If disestablishment should follow this price, exorbitant as it seems, would not be t to pay for it.

A Faith-Testing Time

And, finally, the power of Antichrist is By Antichrist is meant a denial of the authority of Christ in the affairs of natic the children of men. (II John 7.)

It is plain to be seen in passing events t whole civilized world has practically adop principles for which the Gospel stands. A the trenches of Flanders cannot write a lett without paying tribute to Jesus in the ca letters "A. D." If he be wounded, the am that carries him to the hospital is marked Red Cross; and the same symbol is worn surgeon and nurses who minister to his nee all the heavenly bodies move in obedienc force binding them resistlessly to the cent so has our world been advancing along th of so-called civilization in the pathway mar by Christ, hedged in by two great truths, the Fatherhood of God and the brotherhood

John Wesley said, "I read the newspapers how the kingdom of God is moving on." Th ments of the public press on current even particularly with reference to the war, rev fact that the world of the twentieth centu adopted the principles of Christ: and, so fa we are warranted in believing that we are from the end of the present order of things

> For lo, the days are hastening on
> By prophet bards foretold,
> When with the ever-circling years
> Comes round the age of gold:
> When Peace shall over all the earth
> Its ancient splendors fling,
> And the whole world give back the song
> Which now the angels sing.

If this be true, it is the wrong time to asl we losing our faith?" A superficial obse events may, in view of the lurid scene, conclu the heavens are falling and the foundations great deep breaking up. Faith of that sort, ing worth the saving, may easily be lost. B faith is strengthened by conflicting winds. It "that God is on the field when he is most inv It looks beyond the Syrian host and sees, like that "the mountains are full of the Lord's and chariots."

When next the sun rises in crimson splendo mon your faith to the vision of Armageddo the White Troop advancing to meet the hosts Gog and Magog to the fray! Hear again th that closed the controversy in Carmel: "The he is the God!" Read history between the that open up like golden gates to let the K Glory enter in. For this is the logic of event Lord of Sinai, of Carmel, of Olivet, of Calv Megiddo, of all the salient heights of histor Lord is proving himself to be the God.

Continued on next page

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DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

The Vicissitudes of Life

NDAY, February 14. Psalm 36: 5. *"Thy ithfulness reacheth even unto the clouds."* nd is there anything more fickle and change- ole than the clouds? The transformation of ir utline is continual. If we try to sketch a ud t is almost gone before our materials are dy So fleeting is the form that we can watch sift transition. And yet these ephemeral ses es are here chosen to express the faithful- s God.

Clols are not the creation of caprice. They are sl ped by chance temperature, or by lucky and uc winds and tempests. In all their fickleness re an abiding purpose. In the apparent chaos res an established throne. Every transforma- n oeys a sovereign rule. "His faithfulness ch h even unto the clouds."

Life too, is full of vicissitudes. Our circum- nc are as changeable as the clouds. Everything n ix. We are never really 'settled"; a radiant cu stance suddenly melts like a fleecy cloud, and th circumstance appears, full of dark menace l fwn. "Change and decay in all around I see." d t the swift and almost fierce transitions are mo together by an inevitable bond of divine th lness. They are more than a chain; they t highway of grace.

Th ugh all the many coils and complications of A ne rope there runs the unbroken red strand ich betokens its genuineness and strength. And ou all the complicated web of the believer's cu stances, with their swiftly changing patterns, re uns the enduring strand of divine fidelity, blod-red strand of sacrificial love and care.

An thus our changing lot is the home of the ch ging God. One purpose pervades the pass- sasons. It links together spring-time and te and sunshine and shower. My fragmentary ny be a glorious whole in the unfailing truth l ercy of the eternal God. "O thou who ngst not, abide with me." J. H. J.

Christian Courage Through Trust in God

TODAY, February 15. Isaiah 7: 1-16. *"If ye ll not believe, surely ye shall not be estab- ed* A conspiracy was on foot to dismember ae Panic spread through the land, like the tlig of a forest in the wind. Under such cir- sta ces no man can bear himself worthily. The qu ed soul reveals itself in vacillation and weak- s. The child of God in troublous times must *est blished.* In a time of commercial or national cri is head must be cool, his hand steady, his gr nt calm and collected, his decisions reliable. Ne f the wood, shaken with every breeze, are em lem of the religious and believing soul. "He sh ot be afraid of evil tidings: his heart is fi d, trusting in the Lord. His heart is established, sh not be afraid" (Psalm 112: 7).

How may we obtain that calm and established he rt The clue is *faith*—the simple child's trust in the Father's care. He made you, has given you ch on nature, has cared for you and brought y hither to, loves you so much that he has given y name and place in his family—cannot you tr st im to care for you and yours?

Will he do worse for you than the wounded en soldier in a great battle recently, who, at ri his life, first drew a dying comrade out of fing-line, and then went back to give a drink m his flask to a dying German? Is there more e human hearts than in the heart of God? Besides, look farther down the chapter; see the ne y which God calls himself. *Immanuel!* God wit us! Say it over and over to yourself as you in the battle! Don't look down at your foes, ru into his face—God is with *me!* F. B. M

The New Heaven of Today

TUESDAY, February 16. II Corinthians 6: 2. *"Behold, now is the accepted time; behold, now the day of salvation."* There is no greater fallacy in spitual interpretation than that which makes Christianity a tactical scheme to escape hell and to secure into Paradise, to follow worldly methods with the idea of a sudden reformation later on, to postpone the peace of the soul, the new heaven and the new earth, to another or a future world. Jesus said and taught more truly than this. "The kingdom of God is within you," was his dictum. To the believing, accepting soul the Master was today, as he said to the thief on the cross, this day shalt thou be with me in Paradise"—the paradise of peace, born of the regulation of our lives to the life of God here and now, in this workaday world.

The new heaven of today! This shall be my motto, my sign of victory. What does God do for me now? This is the test of a religion. "God is a very *present* help in time of trouble," said the Hebrew singer. Are we making our religion a practice or a theory? Do we look to God first, in every smallest detail, in our everyday life? We are told, over and again, that God is all-powerful, all-wise and ever-present, for my life today. He means to exhibit his divine power with us *this very day.* This power God intends to use only for our good. In line with it, in co-partnership with him, our success is certain; nothing seriously harmful can possibly happen to us when we feel that we have this great power with us in our daily task. It would give a business man financial confidence to feel that he had behind him one of the biggest banking houses in the country. The Christian has a right to that confidence, growing out of the belief that he has behind him the limitless source of God's supply of all things, both material and spiritual, necessary for the needs of his children. "Behold, *now* is the day of salvation." C. S. C.

The Supreme Love that Annihilates Self

WEDNESDAY, February 17. John 3: 16-36. *"The friend of the bridegroom."* Though he never knew the joy of wedded love, and for the most part lived a lonely and austere life, the Baptist appears to have caught a glimpse of the happiness of marriage festivities. He had seen the joy on the bridegroom's face, and the joy of the bridegroom's friends had not escaped his quick eye, although it was different, and was as moonlight to sunlight, the reflection of the other, the sympathetic joy of a kindred heart. This was his joy. "This my joy is filled to the brim." He looked at things as they affected Jesus, and if He was happy, that was happiness enough for himself.

We may well covet joy like this, because nothing can deprive us of it. We have had joy in our own success, in the advance of our influence, wealth and comfort, or in the prosperity of those akin to us. But in these great words of the Forerunner we catch sight of something nobler far; namely, to look out on all happenings in the world, the church and ourselves, as they concern that great Friend who has called us into this sacred intimacy. We need to love him more than we love ourselves. We need a love which is not content to receive, but yearns to give. We need to love him so much as to be prepared to decrease, if only he may increase. That this is a high level is evident, but it is not inaccessible; and when once we have caught sight of it, we may at least turn our steps in that direction and begin to travel thither. Nothing but a supreme love can annihilate self and make us willing to decrease. Perhaps that love will come most readily as we listen to the Bridegroom's voice!

F. B. M.

The Shortest Road to Heart's Peace

THURSDAY, February 18. Psalm 139: 23, 24. *"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."* Some one said that Browning appealed to him more strongly than Tennyson, since Browning seems to speak from the place of one's ordinary daily struggle, while Tennyson's words come down to us from a lofty height of ideal perfection. Certain it is that the Psalms, which in so many cases seem to be spoken out of the depths of personal shortcomings, crying out and confessing the sins and weaknesses of our common humanity, are always contemporary with us. Repeatedly we feel that the psalmist's words represent an honest exposure of our own hearts. He drags out into the light our own faults and numbers them before our very eyes.

It was said that Brutus pointed out, in the robe of the murdered Cæsar, the various rents, identifying each rent with the name of the man who smote his friend. The Hebrew writer likewise holds the glass up to our own hearts and it is instinctive and natural to join in his cry, "Search me, O God, and know my heart."

The shortest road to peace is often by the way of confession to God or to man of our mistakes. The man who said, "I never apologize," is a poor example for him who would cultivate a heart at peace. The approach to the way everlasting is by the route cleared of every personal and besetting sin. The arousal to a new possibility is often first dependent upon clearing our path of the things that have been shutting out the spiritual light." If ye confess your sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

A few years ago I was talking to a student in a Southern college, who was troubled about his Christian life. I gave him this passage in the Psalms. He went out hurriedly and in a few hours returned, but his face had changed. "What did you do?" I asked. He answered, "I wrote a letter to a man whom I had wronged." God had helped him to search himself. The young man had squarely faced his spiritual obstacle. He had taken a step along the way of larger life by getting his past wrongdoing out of his path. He had begun to walk bravely in the way everlasting. C. S. C.

The Ministry of the Saints to Suffering

FRIDAY, February 19. Ephesians 4: 1-16. *"For the perfecting (i. e., jointing) of the saints unto the work of the ministry."* Every saint is meant to be a minister—a channel through which the healing love of God may flow out to soothe sorrow and cure the open sores of men. "The world is full of griefs and graves." Men accuse God; whereas an enemy hath done this. The malign powers that lie beyond our human ken devise evil, and obtain the use of mortal wills and bodies for the execution of their knavish plottings. But over all is the healing grace of God. The power of the Lord is as present to heal in our time as in any that has preceded it; but it always demands channels and agents through which to pour itself. The saints are intended to become these needed instruments, and they are called to be holy that they may be spiritually aseptic and efficient in such service.

But, alas, too many of us are out of joint! We are in the body of Christ, but, like dislocated limbs, are useless; and before we can fulfil the great ministry which Jesus desires to fulfil by our means, we must be articulated and jointed with the living Head.

He has two great difficulties in carrying out his purposes of mercy. On the one hand, the wounded and dying sons of men do not open their hearts to him in faith; and on the other, his own members need to be put in joint, so that his will and theirs may impinge like the joint of the elbow. To effect this, he commissions pastors and teachers and the like. If they carry out their special function faithfully, he will do the rest! F. B. M.

The Blessed Hour When the Master Calls Us

SATURDAY, February 20. Matthew 25: 34. *"Come, ye blessed of my Father."* Our Lord is standing where he did when he arose to welcome the first martyr to heaven. He is bending over the upper galleries, saying to us today, "Ye shall receive power, for all power is given unto me. Ye shall be witnesses of me. Ye shall go into all the world and preach the Gospel to every creature. Ye shall return with the lost worlds in your arms, bringing your sheaves with you."

Then, when the hour comes to call us home, he will say, "Come, ye blessed of my Father." This will be our name in the heavenly world—"Blessed of my Father!" That's what you are, and that is what you will be. It is not a long name in words; but in meaning it is a forever name. It is a name descriptive of your eternal life. When the hour comes for you to be called by that name, you will not be thinking of death, but you will whisper to yourself, "I will arise and go to my Father, where I shall be blessed forevermore. I will come up higher, for the Master is come and calleth for me."

E. W. C.

Armageddon

Continued from preceding page

And with our faith thus buttressed, what follows but to live that way? A soldier returning from battle was asked what he saw. "Nothing but dust and smoke." "And what did you do?" "I stood by my gun." It is for us to stand in our places and promote the advancing cause. The faith that says: "God's in his heaven; all's right with the world" is the secret of a happy and useful life; for only as we believe in the ultimate triumph of truth and goodness can we count it worth while to lend a hand along the way.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Lincoln a Bible Student

ALTHOUGH fifty years have wellnigh passed since the death of Lincoln, the memory of his great career is still cherished by Americans as warmly as ever. Probably in the case of no man in our public life has there been so much posthumous enlightenment. Year by year, the conviction has steadily grown that the greatness of Lincoln, the wondrous power of his public addresses, his official messages and his influence both in public and private life, are largely due to the fact that he was a close and appreciative student of the Bible. It was the source of his noblest inspirations and of those utterances which dignified his speeches all through his public career. A recent biographer said: "I have taken the pains to go through his public work, his speeches, his letters, and many of his public papers, and I have marked every reference to God and to providence, every Scriptural allusion or quotation, and I have been frequently astonished at the result. Some pages are literally covered with pencilings; some single paragraphs contain as many as half a dozen such references. I talked recently with an old man who heard the Lincoln and Douglas debate at Bloomington, Ill., who said: 'I remember Lincoln quoted Scripture like a preacher.'" Browne, one of his biographers, wrote: "He made frequent use of Bible language and of illustrations drawn from Holy Writ. It is said that when he was preparing his Springfield speech of 1858, he spent hours trying to find language to express the central idea. Finally a Bible passage flashed through his mind and he exclaimed, 'A house divided against itself cannot stand.'" (Mark 3: 25.) In his second inaugural he quoted twice from Matthew and once from the Psalms. It would seem that in every crisis of his life he sought Bible inspiration and divine guidance. While he was running for Congress, he declared his religious attitude when, pulling a small Bible from his pocket, he said to a ministerial friend: "If I read this Book aright, every preacher ought to be with me in this contest." His keen memory, together with his logical mind and legal training, made his Bible knowledge readily available. A biographer relates that on one occasion when Lincoln was in Chicago trying a lawsuit, he surprised a group of his friends by giving "a short but succinct account of all the inventions referred to in the Old Testament, from the time when Adam walked in the garden of Eden until the Bible record ended, 600 B.C." The simple truth would seem to be that Abraham Lincoln was a plain Bible Christian, neither sectarian nor denominationalist, but one who took the inspired Word as his guide and who sought to know the divine will. His trust in God and in the patriotism of the common people was his mainstay through life.

Favorite Chapters

TUCKED away among the paragraphs of the Christian Herald Mail Bag Department some weeks ago was the suggestion that readers send in votes, stating their twelve favorite chapters of the Bible. The matter has a timely interest just now, for the topic of two young peoples' societies on February 21 is, "Favorite Chapters and Why?"

If you are reading this editorial page while other members of the family circle are near, get them to lay down their other reading and notice this vote. Ask them what chapter they think heads the list. They will probably all agree, and all be right: the fourteenth of John. Two chapters tied for second place. What were they? You will all be quite sure to guess one of them, the other you may not agree on. I Corinthians 13 and Romans 8. The chapter having fourth place, many of you would perhaps have put in second or third. It is the "Shepherd Psalm," the wonderful 23d. Hebrews 11, the faith chapter, came next; and for the next place the vote is a tie again: Isaiah 53 and Psalm 103. That is a beautiful combination; the sufferings of Jesus and the Psalm of Praise. For next place three chapters have a tie vote: John 17, the high-priestly prayer; I Corinthians 15, the resurrection chapter, and Isaiah 55, the loving invitation to thirsty souls. This makes ten chapters. For eleventh and twelfth places five chapters received a tie vote, so the twelve favorite chapters cannot be accurately stated. These were Matthew 5, Romans 12, Psalms 19, 91 and 121.

The dear old Book! How would we live without it? It is indeed light, food, water, strength, joy. But while knowing and loving the Book as a whole it is good to have these places of particular delight. Their words are indelibly written upon brain and soul; they bring us our clearest views of Christ; they lift our burdens; they solve our problems; they heal our sorrows. They conquer sin for us; they fill life with music; they show heaven's gate standing open.

100,000,000 Souls!

HAVE we or have we not passed the 100,000,000 mark in population? This event is of such transcendent interest, not to say importance, that one is naturally surprised to learn that there should be any difference of opinion among our authorities on the subject. Yet there is such a difference. On the one hand, the Census Bureau assures us that on April 2 we shall be exactly 100,000,000 strong; while on the other, the actuary of the Treasury Department affirms that we have already passed the mark in the closing days of January, and that we began the present month with a population of 16,000 in excess of the 100,000,000. In either case, the great event is here. It is not unlikely that after the present war we may have a new influx from some quarter of the old world but little represented hitherto in our polyglot population. Uncle Sam is to be congratulated. He has the biggest metropolis in the world and one of the largest families on the globe; he is at peace with everybody and his influence is unimpaired and steadily extending. It is a tremendous responsibility to govern such a vast household, and those who are at the head of affairs need to take counsel daily of the Divine wisdom to direct them in their work.

One Kind of Diplomacy

IT IS a rather unusual condition of affairs that has been disclosed during the investigation in New York City in the case of the Hon. James Mark Sullivan, United States minister to the Dominican Republic. Mr. Sullivan, who was appointed by Mr. Bryan, secretary of state, is under charges, to investigate which the President assigned United States Senator-elect James D. Phelan of California, who seems to be making a very thorough job of it. Some of the charges have reference to Minister Sullivan's lack of official dignity and his preference for négligée costume. Some of the witnesses, however, testified that, as the climate was "a hot one, where most people wear as little as they may," while they might not consider Mr. Sullivan an ideal diplomat, he was a good man for "that kind of a country." One of the witnesses, John G. Gray, of Delaware, a friend of Secretary Bryan, had recommended Mr. Sullivan for the Dominican post, and, according to the account in the New York Times, to show Mr. Sullivan's "high purpose in office" he submitted a personal letter from the latter, dated January 31, 1914, which Minister Sullivan asked him to show to Secretary Bryan. It is this letter which is of special interest at the present time. After lauding Santo Domingo as the "richest and fairest land in the whole universe" the writer proceeds:

> The trouble with the Dominican Republic is that many of the people are unmoral. Religion, in the form of the Catholic Church, which is practically the only moral influence, receives no assistance from without and, constantly assailed from within, is unable to cope with the savage, brutal tendencies of semi-civilization. If this country is to live the Catholic Church here must have its arms strengthened.

The letter then refers to the attacks made by various Dominican administrations on the Catholic Church, and continues:

> The United States Government should do everything in its power to remedy the wrong inflicted by the irresponsible governments here, and to utilize the church to reclaim the country and the people. The men of this generation are hopeless, but I would have the youth taught the tenets of Christianity, and the true meaning of patriotism. It would be mighty good politics, John, as well as a glorious philanthropy.
>
> I need not tell you how well the Republicans "collected" on their friendship to Catholic interests in the Philippines and Cuba. They had to deal with a Protestant antagonism, but I believe it was settled by that experience that it was idle to confuse those people that had some idea of Catholicism by the introduction of doctrinal controversies. I am sure this is Mr. Bryan's opinion also.

In the same letter, the writer says:

> I have convinced the old archbishop that he must lay aside his pride and let the Christians of America become aware of the situation. I have told him that Mr. Bryan asked Christianity, and that he was glad I was a Catholic.
>
> I believe it is our duty to see that the archbisho belongs to him and that in doing our duty we would harm to ourselves, when the archbishop would tell Gi ley, O'Connell, and all the others how kind Mr. Bry me, had been to the church.

Mr. Gray during his testimony admitte had been asked to recommend Sullivan by American Society of Wilmington, Del. Mr had ambitions to be an assistant district at New York, according to Mr. Gray's statei he knew that was hopeless, and so he wou have some kind of an appointment. "Th Mr. Gray, "I heard he was a candidate for ent post, and my Irish friends asked me mend him. I told Mr. Bryan that Mr. Sul always ready and willing to come to Dela campaign orator. This is the only time I asked a favor from Mr. Bryan."

If this were on a par with the other ments of Secretary Bryan, it would inde tounding; but, even as an isolated case, something in it that requires explanatio was such a candidate appointed at all? question of fitness, or was it for the sal litical advantage? Did Secretary of Sta see the letter that Minister Sullivar and if he did, what action was taken to such a political muddle as seems to have in consequence? Mr. Sullivan may be a v Catholic and a very clever politician; but the liberty of seriously questioning the w putting a Catholic propagandist, clothed official powers of a United States minis where. Any political advantage obtained such an appointment would be paid for at a price.

The American people will look with a of interest for Senator Phelan's report to t dent on this latest instance of the mercen ing of religion and politics. Of late years seen this evil illustrated in several states, plorable results. It should be rigorously out of the diplomatic service, which must free from the ugly stain of propagandism ever cost.

A Federal Employment Bure

SECRETARY OF LABOR WILSON nounced that a system of bringing v workers together has been put into by his department. This is in line suggestion recently made by the Presider Indianapolis speech, that the government effort to keep the unemployed acquainted openings for work in various parts of the The present plan is "for the purpose, one hand, of developing the welfare of t earners of the United States and improvi opportunities for profitable employment, the other hand, of affording to employers whereby they may make application for as they need, either male or female, cit alien residents, and have their wants through said distribution branches. No charged employer or employee for this The Post Office Department and the Depar Agriculture are co-operating with the Dep of Labor in this work. The plan provides ing in every post office in the United St blanks of the Division of Information so t sons seeking employment and employers in help may apply at their local postoffice appropriate blanks on which to make appli

This is a long step in the right direction. line with ex-President Roosevelt's remark the unemployed in his recent New York given for their relief. "They want loans alms," he said; "work and not gifts." Mr velt also took advanced ground in expres conviction that persons who are unemplo cause of diseases and ill-living conditions by poverty, should be taken care of by the ment until their health is restored. "M will not work should be compelled to do declared, and stated that municipal far asylums are required to look after those w only to be set upon their feet.

Both the ex-President and the Administra to be congratulated upon their efforts for t of the present unfortunate situation. It earnestly hoped that before another winte public opinion and effort will have greatly the distress and grief caused by the unemp of those eager to work.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Carnegie Hero Medals Awarded

THE annual meeting of the Carnegie Hero Fund Commission on January 20 forty-four instances of bravery were rewarded. Silver medals were given to eleven and bronze al.o thirty-three persons. Thirteen heroes who e titled to recognition lost their lives, and he dependents pensions aggregating $3,900 a r re granted; while to the dependents of four ers who lost their lives sums totaling $3,000 e propriated. In addition to these money nts in eight cases sums aggregating $14,000 e propriated for educational purposes, pay- its to be made as needed and approved; and in nt three cases, awards aggregating $21,615 e ade, to be applied toward the purchase of nes the liquidation of indebtedness and to other th purposes. The report of the commission s e names and the acts of the heroes who ed heir own lives to save others. Among the ne stories told is that the bravery of Harry T. ich, a plumber. Emil ak ell from a catboat into Great South Bay, half a e fm the shore. He could sw n and was drowning. ich was a fine swimmer, mped in to rescue ak out the latter grabbed i such a way that he Hpless, and both men e owned. The commis- aarded Jedlicka's widow silv medal and $40 a th The hope of a reward s it enter into heroism; a notive would instantly ro the virtue of the act. its a beautiful thing for et to recognize and re- d eeds of self-sacrifice, pvide for the widows ildren of the brave o gave up their lives ers. Such instances te s forget the little peo- tht live for themselves, l our eyes to a loftier ad d of manhood, and to is whose spirit of love y ve caught, and whose m e of sacrifice they have ie *"Hereby perceive we le of God, because he l on his life for us: and ght to lay down our s or the brethren."* (*I n : 16.*)

ild Christ Fortune

Y decision of a jury in Droit the other day, the ,0 accumulated by gu Von der Heide in a lifetime at his trade as tter was left as the old man intended it—to ai the second coming of Christ. Witnesses said t he man took a literal meaning from the ale of the talents. They said he looked on his al as an evidence that he had been a "good l ithful servant," and that some time he would c ed to account for his stewardship of the ne Mere hoarding is not service. This man d it hid his talent in a napkin, but employed it us ful trading, leaving it with its present in- as and future accretion to await his Lord's re- rn Time, talent, opportunity, wealth, life are lo ments bestowed by our Lord, and for which wl call us to strict account. In making his d, he shoemaker seemed to have had in mind the sse containing this verse: *"Blessed is that vot whom his Lord when he cometh shall find dog."* (*Matt. 24: 46.*)

Medicinal Trees Fast Disappearing

TH woodman's ax has been clearing our forests so rapidly as to work great injury to the farm- g terests of the country and to the wealth of e rtion. The trees so necessary to the retention misture for the soil and a supply for the rivers ve been ruthlessly cut down. The trees from hic medicines are derived are rapidly disappear- g th the rest. The wild cherry, besides having the ax as an enemy, has been cut down by the tiny teeth of insects. Its bark contains hydrocyanic acid, and is a popular tonic. The witch-hazel, known as a remedy by the Indians, is being destroyed. The bark of the slippery elm tree is wonderfully healing to wounds and inflammations. The butternut as a mild cathartic, the white ash as an astringent, the white pine and spruce for the respiratory organs, the tamarack, the white willow and the birch as tonics, and other trees with health-giving properties are rapidly fading away. Nature is beneficent and sets herself to the task of curing her own wounds. In the earth there are minerals, and in the gardens, fields and groves there are chemicals for the healing of the diseases of the people. In the spiritual realm there is a remedy ready for the healing of every moral malady, a cure for the deadly diseases of sin. That cure is the love of God expressed in the blood of his crucified Son. *"And Jesus said unto him, I will come and heal him."* (*Matt. 8: 7.*)

FORCIBLY FEEDING MONSTER SNAKE

A VERY large and valuable snake in the Lincoln Park Zoo, Chicago, had lain dormant and had not taken food for several months. The fast had seriously injured the reptile, reducing its weight from 300 to 200 pounds, and threatening the destruction of its life. The keeper of the animals at Lincoln Park took a machine looking like a gatling gun, invented for the purpose, and forced food down the throat of the monster serpent twenty-six feet long. Snakes as a rule are flesh-eating. Some species are very fond of milk and eggs. They swallow their food whole. The large ones take live rabbits and birds, and other creatures, and, covering them with saliva, swallow them. After such a meal they show great contentment, and often lie dormant for some time. Everything that lives feeds, and when it stops feeding it pines away and dies. This is true of man's body, mind and soul. The love of God in Christ is the food of the soul, without which it dies. That love cannot be forced into the human heart as food was shot down into the throat of the snake in the park; it can only be done by willingly eating the bread and drinking the water of life. The perishing condition of the serpent illustrates the death by starvation of a human soul without Christ as the food thus expressed: *"And I perish with hunger."* (*Luke 15: 17.*)

Bear and Eskimo Boy

WHILE his father was out fishing off Boster Rock, Labrador, Ashwatuk, a sixteen-year-old Eskimo boy, was at home with his mother. A polar bear suddenly thrust his head in the igloo. The brave boy ran and commenced kicking the brute, who caught the boy's foot and bit it off. The bear was driven away, and the lad's mother, for whom he was fighting, was saved. First, the physicians of Dr. Grenfell's mission took an interest in the lad and cared for him in the hospital. Then Martha Leininger, a nurse, decided to get a job for him in her home town in Pennsylvania, and he was sent to New York on the steamship Stephano. The immigration officers decided that, even with the wooden foot the Grenfell people had given him, he might become a public charge if allowed to land, and sent him to Ellis Island. There a special board of inquiry ordered Ashwatuk deported. The boy, who did not utter a scream when the bear undertook to enter the hut, or cry when his foot was bitten off, wept when told he could not remain in this land of privilege which had been described to him. Friends interested themselves, and the case was appealed. Word came back from Washington that the Department of Commerce officials had reversed the order, and would permit the lad to land under a bond to insure his not becoming a public charge. Ashwatuk, after seeing the city, went to the farm of the father of Miss Leininger of the Grenfell Mission at Moshonton, Pa., which he expects to make his home. It is difficult to tell which most to admire, the superb bravery of the Eskimo boy, or the devotion of the Christian nurse and missionary; both are beautiful illustrations and inspirations of what is best in the human heart. The ministry to the limb as well as soul of the boy in the frozen North was in the name of him who said: *"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."* (*Matt. 25: 40.*)

New Potash Deposits Discovered

POTASH deposits have recently been discovered at Searles Lake in Death Valley, Calif. Covering twenty square miles, seventy-five feet deep, it is thought that they will yield for a quarter of a century to the United States as much as we have regularly imported from Germany. It will be sent as a fertilizer to all parts of the country, to be scattered over the farms to feed corn and root crops. With the Searles Lake mine are mingled some valuable salts. Among them is ammonia sulphate. Some of the product of this potash mine will be stirred into crucibles with sand and lead, and there, after the mass has been melted in the furnace, will be blown or pressed or cut into table ware or optical glasses. Some of it will be ground into gunpowder, some will be used in photography and in many of the useful arts. This discovery is but another revelation of the marvelous riches with which God has endowed our land, and leads us to say with the psalmist: *"He hath not dealt so with any nation."* (*Ps. 147: 20.*)

Policeman 49 Years

JAMES T. GRANT, a policeman, who enjoys the distinction of having been longer in the service than any other officer of New York City, was retired the other day, after having served forty-nine years as a patrolman. He will be seventy years old on April 4. Grant in 1866 joined the Metropolitan police force, which then took in New York, Brooklyn, Staten Island and Yonkers. When Brooklyn broke away from New York in 1870, Grant stayed in Brooklyn, and upon consolidation in 1898 returned to the Manhattan side of the river. This veteran has seen nearly a half-century of strenuous, intelligent, brave and loyal service in the protection of the property and lives of the citizens. The public cannot too highly appreciate the splendid men of the police and fire departments, who take their lives in their hands every time they leave their homes, and do it with a zest and joy. To this veteran one may repeat the Master's words to those having improved their opportunities: *"Well done, good and faithful servant!"* (*Matt. 25: 23.*)

Curtiss Loses Hydroaero Patent

THE Board of Examiners of the Patent Office decided that the man who made the hydroaeroplane possible was not Glenn H. Curtiss, but Albert S. Janin, a poor cabinetmaker of Staten Island. Janin claimed that a year before Curtiss made the first attempt to rise from the water on Lake Keuka in his aeroplane and failed, he had perfected a water device that was successful, but which he did not put on the market for lack of money, and the patent office authorities sustained his claim. This decision, it is thought, will make the poor cabinetmaker a very wealthy man, as whoever shall make a machine embodying his idea will have to pay him a royalty. The spirit of inquiry, the parent of discovery, is thus mentioned: *"The Athenians spent their time in . . . either to tell or to hear some new thing."* (*Acts 17: 21.*)

IT WAS THIS TYPE OF BRITISH AIRCRAFT, CALLED SEAPLANES, THAT MADE THE CHRISTMAS DAY RAID ON CUXHAVEN, OPPOSITE HELGOLAND

THE WAR IN EUROPE

Continued from page 121

cruiser and there appears to have been no loss of life. The Frederick Karl, however, a cruiser which the Russians reported two months ago that they had sunk, was seen afloat and apparently in good condition during the week.

Reports come from Libau that a German Zeppelin, which attacked that town Sunday, was destroyed and its passengers captured. Libau is a city on the Baltic in the so-called German provinces of Russia, and was, it will be remembered, attacked by a German fleet quite early in the war, then suffering some damage.

Another important event of the week was the actual beginning of operations against the Suez Canal and Egypt. This news was contained in the official despatch from Cairo, Egypt, wherein we were advised that what is apparently the advance guard of the Turkish army destined for the invasion of Egypt has taken contact with the defending forces a little to the east of Elkantara on the Suez Canal. An earlier despatch informed us that there was great animation among the British forces guarding the canal, and that troops were being assembled, warships taking up their assigned position, and that all civilians were being removed from the district bordering the canal, but it was a little bit of a surprise to learn that hostilities had actually opened.

These hostilities were in themselves a mere skirmish, but their importance lies in the fact that they show that the army of invasion has actually left its base at Kalat-el-Arish, and from the fact of this attack may be assumed the crossing of the desert of Et Tih, which many people imagined would prove an obstacle very difficult to conquer. From other sources we are informed that the strength of this army is three corps (120,000 men) and that Djemal Pasha is in command.

This army is advancing in two divisions, the one toward Elkantara by the caravan route, which skirts the Mediterranean, and the other by the more easterly route, which leads to both Ismailia and Suez. The bulk of the army is probably on the first-mentioned route.

What forces Great Britain has in Egypt to oppose the Turkish army is not precisely known. In ordinary circumstances she maintained an army of occupation of 6,000 regular troops, which were reinforced by a native army, raised by conscription, amounting to about 17,000 men, most of the higher officers being British. The regular troops were withdrawn at the outbreak of the war for use in Europe, and their places taken by an uncertain number of British territorials and Australian troops. Some comparatively few native Indian troops are also stated to have been sent here.

As for the native army, that will probably, with some possible individual exceptions, remain loyal to Great Britain. The native population, however, is more doubtful in its attitude. A few days ago Great Britain deposed the Khedive of Egypt and installed another member of his family in his place, and how this will be viewed by the Egyptians when the opportunity for free and uncontrolled expression of opinion arises, known. The native population of Egypt 11,000,000, of whom nearly 10,500,000 are M To the south of Egypt is the Anglo-Egyptian with a population roughly computed to be 3, the fanatical piety of most of whose inhabi still remembered from its effects und Califa.

WHERE TURKS CROSS THE CAUCASUS INTO RUSSIA

The premier of the Netherlands on Jan made a very important announcement in th house of the Dutch Parliament. "We mus tain, under the colors, our entire army, for moment incidents are possible which may re necessary for us to make an appeal to arm

It was a surprise to learn on Wednesd that Upington, in Bechuanaland, South only a mile or two from the northern bo Cape Colony, had been attacked by a larg of men under Colonel Maritz, and that sever ing had there taken place and was cont

Concerning the efforts of the Austrians in and Bukowina, against the Russians in Bul the Russians have lost control of the passes through the Carpathians from that duch Transylvania and Hungary. In Galicia the also suffered important defeats. The fighting Tarnow has been favorable to the Austria the Russians have evacuated that importan retreating to the eastward, and a like res attended the fighting farther south at Tuch Grybow, with the result of this combination lated victories that the control of the Biala has again passed into Austrian hands. To tents and purposes the siege of Przemysl h abandoned by the Russians.

The principal interest of the campaign in during the week last past has centered in the struggle which has been going on for the pos of the towns of Opoczno, Kousk and Kielce first and last of these places were capture before last by the Germans, but the Russian a rally and succeeded in retaking them. Th mans re-attacked in their turn and after the fiercest fighting of the ca succeeded in driving the R out. In the last three days vance of a few miles to the ea towards the Vistula has been by the Teutonic forces. No Opoczno there has also been severe fighting to the east of and Skiermiewice, and the Ge have arrived at about twenty from Warsaw. Progress on a front is now very slow, as th sians have to be driven bac trench by trench.

ICE DELAYS ADVANCE (AND RETREAT) OF THE ARMIES IN RUSSIA

On the northern side of the V the Russian offensive against seems at this writing to be stat and apparently not being vigo followed up. In East Prussia, neighborhood of Gumbinnen, has been considerable fighting. Russians are trying to break th here and attack Königsberg. whole East Prussian, Polish, cian and Bukowinian cam (really it is only one campaig rapidly drawing to the sta which something must crack.

London reports that the Ba England has loaned $25,000,0

Ba[nk] of Rumania on the security
um[ania] treasury bills. The amount
[is] la[r]ge enough for a war treasury,
fo[r] Rumania. There is just a
ibil[ity] that this advance is a part
[th]e [Ru]manian railway loan of 1913
100,000,000, a large part of which
a[gr]eed to be taken in Great
ain. The Rumanian Parliament
Ja[n]uary 28, and perhaps as a
[re]sult of this meeting we shall have
[de]finite knowledge as to Ru-
[m]ania's future course of action.

[Th]e Turko-Russian campaign has
[al]most languished during the week;
[bo]th sides seem to have maintained
[th]eir lines without modification their positions.
[Th]e Turks are still in the Trans-
[ca]ucasus in Russian territory, and are
[re]inforcing in Persia. The allied bom-
[bar]dment of the Dardanelles has as
yet produced no result of importance.

The yarn about the German gun which shoots twenty-eight miles has been revived. This was first trotted out some three months ago, and, not taking any too well, was put in retirement. Now, seeming like the sea serpent to have regular seasons of activity, the story is put forth once more.

On the western battle line there has been very little, almost no, change during the week. On the extreme western end near the sea the Germans bombarded St. Georges during the week so fiercely that the Allies were forced to withdraw. Passchendaele, between Roulus and Ypres, was also abandoned. Near La Bassee, the key of Lille, was the scene of a fierce struggle, with an indecisive result.

TALKING ACROSS THE CONTINENT

Continued from page 121

[wi]res over mountains, from one
[co]ast to the other of the United States,
[co]ntaining nearly three million pounds
[of] copper wire, 6,800 miles of it,
[do]uble circuit and some 14,000
[mi]les of hair-like fineness in the
[di]stributed throughout the line
[be]ats as relay stations for keep-
[ing] and sending on the marvelous
[cu]rrent carrying electrical current.
[It] is expected that the transcon-
[ti]nental line will be ready for business
[by] March 1, and that the charge
[for] a conversation between New York
[and] San Francisco will be around
[fif]ty dollars for the first three min-
[ute]s and nearly seven dollars for each
[ad]ditional minute hereafter. Apparatus that is
[no]w valued at two million dollars will be
[ma]de of service for the time being of
[th]ose who are using the wire for a
cross-country chat. It is estimated that it will require about ten minutes to connect the two terminal stations. Our outline map shows the way-stations on this great system.

The historic dates in the development of means of communication now include: 1756, when the first mail coach ran between New York and Philadelphia; 1807, when Fulton's Clermont sailed up the Hudson; 1844, when Morse sent the first telegraph message from Washington to Baltimore—"What hath God wrought?" 1858, completion of first Atlantic cable; 1869, completion of first transcontinental railway line, Union Pacific; 1876, first telephone line between two cities; 1896, Marconi's first long-distance wireless message; 1915, first transcontinental telephone conversation.

TURKEY AND PROPHECY

MY ATTENTION has been called to an article in your issue of November 18, entitled, "Turkey and Proph-[ecy]." We read in Daniel 11: 3, 4: "And a mighty king shall stand up, and shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity." Now, let us take a couple historical facts: It is known that when Alexander the Great, who ruled a kingdom extending from Illia to Grecia, was in the zenith of his power, he was suddenly cut off in death. All of his posterity perished. Four most powerful generals received the four parts into which his kingdom was divided. Rawlinson, in *Sixth Monarchy*, says: "A quadripartite division of Alexander's kingdom was recognized. Macedonia [on the] west; Egypt (south), Asia Minor [to the] north, and Syria (extending eastward beyond the Euphrates)."

In verse 5 of the same chapter we read: "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." Briefly, Seleucus, [the] king of Syria, conquered most of Asia Minor and Thrace, just beyond the present boundary of Turkey. Thus Seleucus became king of the north. The verses that follow are an account of the conquests between the king of the north and the king of the south.

We must just pass over the intervening years and come to the place where we find the "king of the north," here referred to in *the "time of the end."* The power now identified as the king of the north must occupy the same territory as the king in the preceding verses—the region that stretched from Constantinople to the Euphrates. Today Turkey occupies this exact region. Then in verses 44 and 45, we find that the attitude will come to this king in the *north*. Naturally, that is why we can see this prophecy working out today before our very eyes. Is not Russia already voicing her ancient hope of gaining as a war trophy Constantinople? This has been the desire and ambition of Russia for many years, and to all appearances she will gain what she wishes.

In the latter part we read that the king of the north (Turkey) "shall come to his end, and none shall help him." Deserted by those with whom she is now allied, Turkey will be no more, her people driven out.

Taking into consideration the fact that originally the Bible was not divided into chapters, we see that these passages indicate one of the greatest events the world has ever known: Christ's second coming (Daniel 12: 1). We do not know how long it may be before this event will take place. After the last event in the long line of prophecy contained in Daniel the space between is spanned simply by the words, *"And at that time."* Nor can we say that we hope that the world will improve or that this horrible war will be the last and that peace will follow in its wake, for "At *that time* (when the Turk goes) shall Michael stand up . . . and there shall be a time of trouble such as never was since there was a nation, even to that same time." That does not sound like peace; for just what the majority of people are saying now, "Peace, peace," is certainly a direct fulfilment of I Thess. 5: 3: "When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall in no wise escape."

We are surely approaching the time when the hope of the ages shall be fulfilled. May we not be lulled to sleep by the preparations for peace after the war is over, but rather awakened by the Word of God into activity and watchfulness, for "the day of the Lord cometh as a thief in the night."

ELEANOR CHAFFEE.

Ridgewood, N. J.

A BLESSING TO THE WORLD

I am sure I cannot vote against any department of the Christian Herald. It is all so good it would be very hard to decide what I like best, so I would say let it remain as it is and be in the future what it has been in the past, a blessing to the world. I hope I shall never be without it, for I should miss it as I would a friend.

Mrs. M. C.

Cambridge, Me.

(Here's The Answer)

"What soup shall I have?"

That is the puzzling question!

Are you planning an elaborate function? Or is it one of those semi-formal "little" dinners, or luncheons which help to make the social world go round?

In any case *"Campbell's Tomato Soup"* may well be the wise and easy answer.

Prepare it either as a light tomato bouillon or as a rich cream-of-tomato; or serve it in bouillon-cups topped with whipped cream—for a specially attractive feature.

It is readily adapted to any meal, moderate or hearty. And its rich distinctive quality commends it to the most epicurean taste.

21 kinds **10c a can**

Asparagus	Mock Turtle
Beef	Mulligatawny
Bouillon	Mutton
Celery	Ox Tail
Chicken	Pea
Chicken-Gumbo (Okra)	Pepper Pot
Clam Bouillon	Printanier
Clam Chowder	Tomato
Consommé	Tomato-Okra
Julienne	Vegetable

Vermicelli-Tomato

Campbell's SOUPS

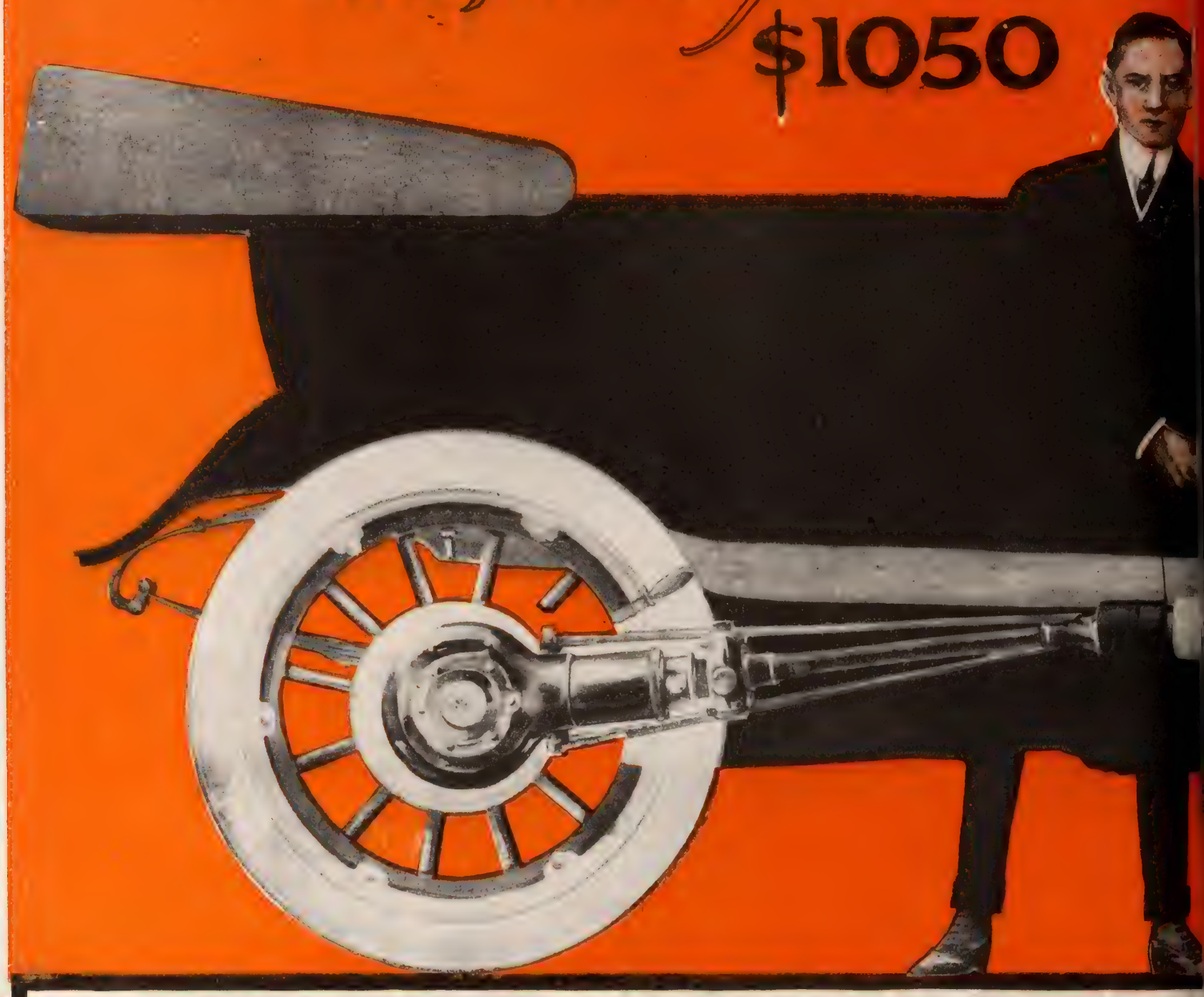
LOOK FOR THE RED-AND-WHITE LABEL

"There is the most acces

THE NEW REO - the Fifth

The Incomparable Four

$1050



WE VERILY BELIEVE THAT statement—else the Reo Motor Car Company would never have signed its name to it.

WE REALIZE that it is a very broad statement—and that there is much room for honest difference of opinion among engineers on this point.

BUT REO ENGINEERS MAINTAIN that in the Three-unit chassis Motor, transmission and rear axle each a separate unit—we have obtained the highest degree of accessibility.

ANY ADJUSTMENT or repair may be made to any unit without disturbing any other. The value of this, in dollars—not to mention time—to the owner, cannot be over-estimated.

IT WOULD BE SIMPLER—cheaper—for us from a purely manufacturing standpoint, to incorporate the transmission in the Motor or the rear axle. In a kind of annex, so to speak.

BUT IT WOULD BE less accessible and therefore mor
the user. If you have owned cars you appreciate tha
ask your friends who do.

IN ADHERING, AS WE HAVE, so tenaciously, to tl
we had in mind the fact that a satisfied user is the bes

NOT EVERY BUYER appreciates this when buying a
Reo owner does sooner or later. So the slight differ
for of course it does cost more—of the 3-unit chassis
made up to us in the selling value—when a Reo
prospective buyer of the low maintenance cost of his ca

A CERTAIN REO DEALER—one who also handles
of car of much higher price—was recently asked why
repair shop was always full of the high-priced cars wh
so seldom seen there—though he sells so many more

Prices

The New Reo the Fifth Touring Car .	$1,050
Roadster	1,000
4-Passenger Coupe	1,575
The New Reo "Six"	1,385

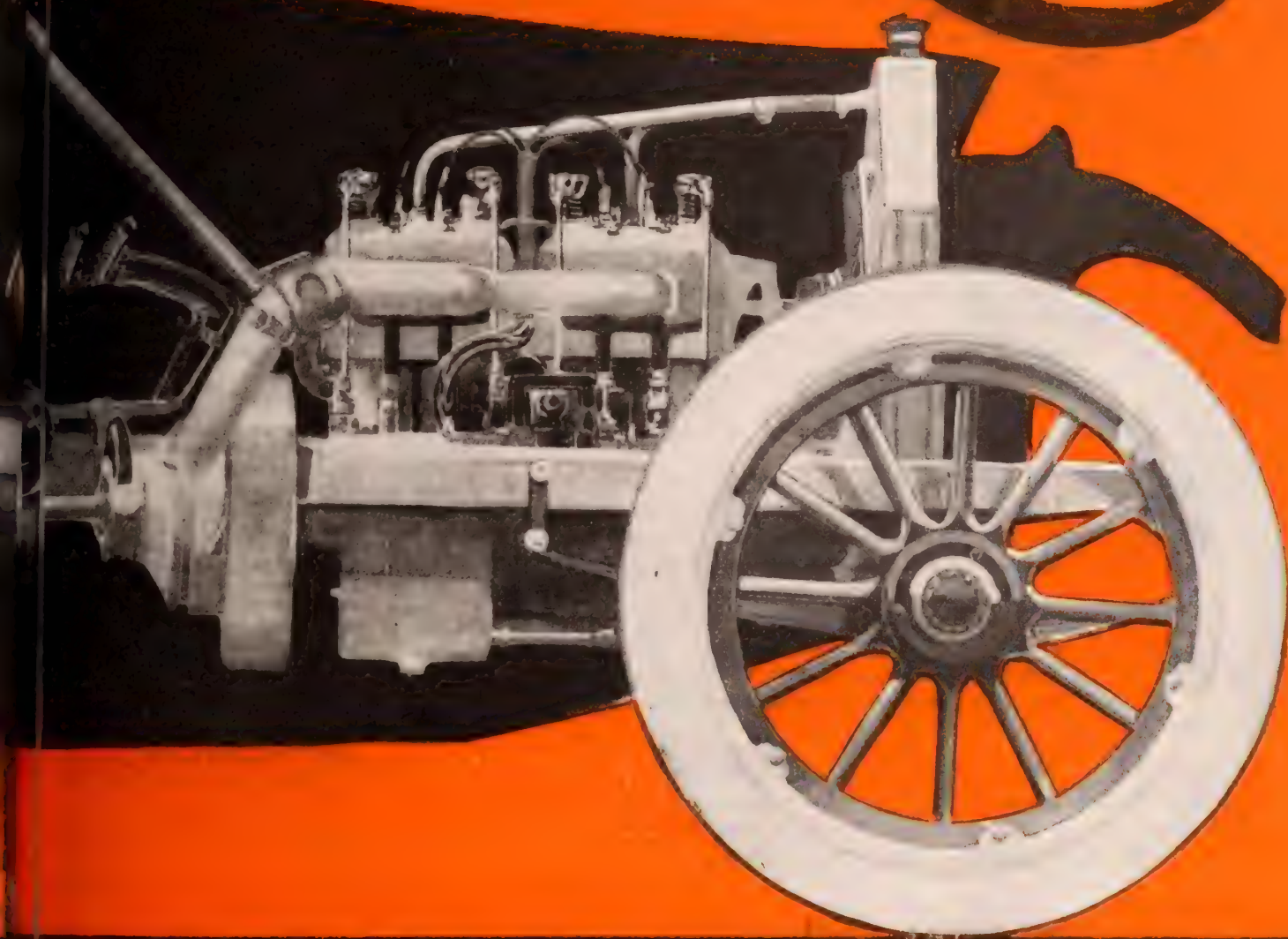
REO MOTOR CA

Manufacturers

automobile in the world—"

O SIX—
of Sixty
Superiorities
$1385

REO



T UCH A BAD CAR," he replied. "In fact, it's a mighty r cars go. But it's so inaccessible that, when anything on, no matter how small, it takes so all-fired long to fix it."

TALL IS in a nut-shell. The cost of the adjustment or the y pair may be small—but the cost of getting at the part t adjustment or the repair be great. "Five dollar repair a a five cent adjustment," as this garage man said.

TIS FEATURE in Reo cars. The more you consider it e ou will appreciate that in this vital principle of design gineers have had an eye single to your convenience—rs

E SALESMAN to go over the chassis—either the Four or f in this essential all Reos are alike—and show you how yo can get at any part without touching any other.

ALL THE EXPERIENCE—all the ingenuity—all the skill—of the Reo engineers have been concentrated on this one idea for several years—simplifying design always with greater accessibility in view.

AND WE ARE MOST PROUD of the result. Ask any Reo owner—and the longer he has owned his Reo the more enthusiastic will you find him. He will repeat the words that head this ad.

ASK FOR THE BOOK—the Reo catalog de luxe. It tells you in greater detail of this as well as the many other points in which we believe Reo cars are superior. It tells you how and why.

THERE ARE TWO—a catalog of the New Reo The Fifth—"the Incomparable Four"; and another treating of the Sensational New Reo Six—the "Six of Sixty Superiorities." We'll be pleased to send you either, or both.

Canadian Prices

The New Reo the Fifth Touring Car	$1,395
The New Reo "Six"	1,825
Roadster	1,325
4-Passenger Coupe	2,070

Y Lansing, Michigan
Re Motor Trucks

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XIV

JIMMY AND THE GREEN-EYED MONSTER

THIS time Beldingsville did not welcome Pollyanna home with brass bands and bunting—perhaps because the hour of her arrival was known to but few of the townspeople. But there certainly was no lack of joyful greetings on the part of everybody from the moment she stepped from the railway train with her Aunt Polly and Dr. Chilton. Nor did Pollyanna lose any time in starting on a round of fly-away minute calls on all her old friends. Indeed, for the next few days, according to Nancy, "There wasn't no putting of your finger on her anywheres, for by the time you'd get your finger down she wan't there."

And always, everywhere she went, Pollyanna met the question: "Well, how did you like Boston?" Perhaps to no one did she answer this more fully than she did to Mr. Pendleton. As was usually the case when this question was put to her, she began her reply with a troubled frown.

"Oh, I liked it—I just loved it—some of it."

"But not all of it?" smiled Mr. Pendleton.

"No. There's parts of it— Oh, I was glad to be there," she explained hastily. "I had a perfectly lovely time, and lots of things were so queer and different, you know—like eating dinner at night instead of at noon, when you ought to eat it. But everybody was good to me, and I saw such a lot of wonderful things—Bunker Hill, and the Public Garden, and the Seeing Boston Autos, and miles of pictures and statues and store-windows and streets that didn't have any end. And folks. I never saw such a lot of folks."

"Well, I'm sure—I thought you liked folks," commented the man.

"I do." Pollyanna frowned again and pondered. "But what's the use of such a lot of them if you don't know 'em? And Mrs. Carew wouldn't let me. She didn't know 'em herself. She said folks didn't, down there."

There was a slight pause, then, with a sigh, Pollyanna resumed.

"I reckon maybe that's the part I don't like the most—that folks don't know each other. It would be such a lot nicer if they did! Why, just think, Mr. Pendleton, there are lots of folks that live on dirty, narrow streets, and don't even have beans and fishballs to eat, nor things even as good as missionary barrels to wear. Then there are other folks—Mrs. Carew, and a whole lot like her—that live in perfectly beautiful houses, and have more things to eat and wear than they know what to do with. Now, if *those* folks only knew the other folks—" But Mr. Pendelton interrupted with a laugh.

"My dear child, did it ever occur to you that these people don't *care* to know each other?" he asked quizzically.

"Oh, but some of them do," maintained Pollyanna, in eager defense. "Now, there's Sadie Dean—she sells bows, lovely bows in a big store—she *wants* to know people; and I introduced her to Mrs. Carew, and we had her up to the house, and we had Jamie and lots of others there, too; and she was *so* glad to know them! And that's what made me think that if only a lot of Mrs. Carew's kind could know the other kind—but of course *I* couldn't do the introducing. I didn't know many of them myself, anyway. But if they *could* know each other, so that the rich people could give the poor people part of their money—" But again Mr. Pendleton interrupted with a laugh.

"Oh, Pollyanna, Pollyanna," he chuckled; "I'm afraid you're getting into pretty deep water. You'll be a rabid little Socialist before you know it."

"A—what?" questioned the little girl, dubiously. "I—I don't think I know what a Socialist is. But I know what being *sociable* is—and I like folks that are that. If it's anything like that, I don't mind being one, a mite. I'd like to be one."

"I don't doubt it, Pollyanna," smiled the man. "But when it comes to this scheme of yours for the wholesale distribution of wealth—you've got a problem on your hands that you might have difficulty with."

Pollyanna drew a long sigh.

"I know," she nodded. "That's the way Mrs. Carew talked. She says I don't understand; that 'twould—er—pauperize her and be indiscriminate and pernicious, and—well, it was *something* like that, anyway," bridled the little girl, aggrievedly, as the man began to laugh. "And, anyway, I don't understand why some folks should have such a lot, and other folks shouldn't have anything; and I *don't* like it. And if I ever have a lot I shall just give some of it to folks who don't have any, even if it does make me pauperized and pernicious, and—" But Mr. Pendleton was laughing so hard now that Pollyanna, after a moment's struggle, surrendered and laughed with him.

"Well, anyway," she reiterated, when she had caught her breath, "I don't understand it, all the same."

"No, dear, I'm afraid you don't," agreed the man, growing suddenly very grave and tender-eyed; "nor any of the rest of us, for that matter. But tell me," he added, after a minute, "who is this Jamie you've been talking so much about since you came?"

And Pollyanna told him.

In talking of Jamie Pollyanna lost her worried, baffled look. Pollyanna loved to talk of Jamie. Here was something she understood. Here was no problem that had to deal with big, fearsome-sounding words. Besides, in this particular instance—would not Mr. Pendleton be especially interested in Mrs. Carew's taking the boy into her home, for who better than himself could understand the need of a child's presence?

For that matter, Pollyanna talked to everybody about Jamie. She assumed that everybody would be as interested as she herself was. On most occasions she was not disappointed in the interest shown; but one day she met with a surprise. It came through Jimmy Pendleton.

"Say, look a-here," he demanded one afternoon, irritably. "Wasn't there *anybody* else down to Boston but just that everlasting 'Jamie'?"

"Why, Jimmy Bean, what do you mean?" cried Pollyanna.

The boy lifted his chin a little.

"I'm not Jimmy Bean. I'm Jimmy Pendleton. And I mean that I s
think, from your talk, that
wasn't *anybody* down to Bosto
just that loony boy who calls
birds and squirrels 'Lady Lan
and all that tommyrot."

"Why, Jimmy Be— Pendl
gasped Pollyanna. Then, with
spirit, "Jamie isn't loony! He
very nice boy. And he knows a
books and stories! Why, he can
stories right out of his own head
sides, it isn't 'Lady Lancelot
'*Sir* Lancelot." If you knew h
much as he does you'd know that,
she finished with flashing eyes.

Jimmy Pendleton flushed mis
and looked utterly wretched. Gr
more and more jealous moment b
ment, doggedly he held his grou

"Well, anyhow," he scoffed, "I
think much of his name. 'J
Humph!—sounds sissy! And I
somebody else that said so, too.'

"Who was it?"

There was no answer.

"*Who was it?*" demanded Polly
more peremptorily.

"Dad." The boy's face was s

"Your—dad?" repeated Polly
in amazement. "Why, how cou
know Jamie?"

"He didn't. 'Twasn't about
Jamie. 'Twas about me." Th
still spoke sullenly, with his
turned away. Yet there was a c
softness in his voice that was a
noticeable whenever he spoke
father.

"*You!*"

"Yes. 'Twas just a little whi
fore he died. We stopped 'm
week with a farmer. Dad helped
the hayin'—and I did, too, some.
farmer's wife was awful good t
and pretty quick she was calli
'Jamie.' I don't know why, bu
just did. And one day father
her. He got awful mad—so ma
I remembered it always—wha
said. He said 'Jamie' wasn't n
of a name for a boy, and that n
of his should ever be called it.
said 'twas a sissy name, and he
it. Seems so I never saw him s
as he was that night. He wo
even stay to finish the work; bu
and me took to the road again
night. I was kind of sorry, 'ca
liked her—the farmer's wife, I
She was good to me."

Pollynana nodded, all sympath
interest. It was not often that J
said much of that mysterious pa
of his, before she had known hi

"And what happened next?"
prompted. Pollyanna had, for
ment, forgotten all about the or
subject of the controversy—the
"Jamie" that was dubbed "sissy

The boy sighed.

"We just went on till we foun
other place. And 'twas there
died. Then they put me in the 'sy

"And then you ran away,
found you that day, down by
Snow's," exulted Pollyanna,
"And I've known you ever since."

"Oh, yes—and you've know
ever since," repeated Jimmy—bu
far different voice. Jimmy had
denly came back to the present,
his grievance. "But, then, I
'*Jamie*,' you know," he finished
scornful emphasis, as he turned
away, leaving a distressed, bewil
Pollyanna behind him.

"Well, anyway, I can be gla
doesn't always act like this," s
the little girl, as she mourn
watched the sturdy, boyish figure
its disagreeable, amazing swagg

CHAPTER XV

AUNT POLLY TAKES ALARM

POLLYANNA had been at
about a week when the letter
Della Wetherby came to Mrs. Ch

Continued on page 134

An Old Valentine

by

Margaret E. Sangster Jr.

I WANDERED to an attic where lacy cobwebs swayed,
Where sunbeams, dusty golden, were dancing as they strayed;
And as I crossed the threshold with footsteps soft and slow,
I felt the hidden presence of ghosts of long ago.

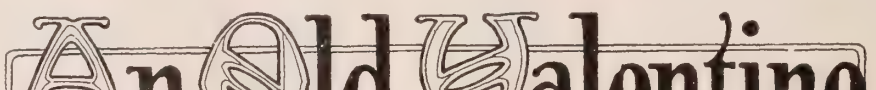
I saw a wooden chest there with rusty lock and key,
And when I knelt before it my dreaming eyes could see
Initials twined together and carving almost hid
By scratches, deeply graven upon the polished lid.

I knelt beside it, silent, and opened it with care;
I felt as if some girl-soul were standing by me there;
For dainty garments whispered, and perfumed laces sung
Of morning and of springtime, when all the world was young.

I saw a folded paper, all yellow with the years.
Perhaps the print of kisses, perhaps the mark of tears
Had touched it once—for, fastened with bow of faded blue,
It whispered through the ages a message, "I love you!"

. . .

I laid it gently from me and closed the chest with care,
And breathing through the stilness I heard behind me there
A murmur—half a love word, and half, perhaps, a sigh—
The phantom of a heart-beat of many years gone by.



THE LINCOLN SPIRIT

BY MARGARET E. SANGSTER, JR.

WHEN I shut my eyes I can sometimes see, vaguely, the picture of myself when I was a little girl in primary [illegible] And very often this picture [illegible]he form of a small blue sailor-[illegible]edigure standing in front of a big [illegible]rtrait finished in sepia and framed [illegible]brown. That picture hung on the [illegible]ll of the first schoolroom that I can [illegible]nember, and the kindly face of [illegible]raham Lincoln smiled down from it. The first time I saw the picture, I [illegible]nded who the homely man could [illegible] is face was furrowed with [illegible]ast and covered with a stubbly [illegible]ard. It reminded me of an old [illegible]un in near my aunt's home—a [illegible]un in covered with rough foliage [illegible]d dotted with rocky cliffs. Perhaps [illegible]my little girl mind I did not formu-[illegible]e it thought very clearly, but it [illegible]s there just the same.

The second time I looked at the pic-[illegible]e noticed the eyes, and somehow, [illegible]explainably, my thoughts went [illegible]into the mountain. I did not think [illegible]the foliage or cliffs or hollows, how-[illegible]er; or my mind now swept to the [illegible]tips of it and the sunlight that [illegible]pt softly over it, and the birds that [illegible]lt their nests in the shadow. So [illegible]chor the picture of Lincoln.

When I grew a bit older I began to [illegible]ad in my primer stories about the [illegible]atman. I spelled out the words [illegible]t told how he went miles to borrow [illegible]ook, hard miles that lay through [illegible]owdrifts and unbroken roads. I [illegible]ad stories that spoke of his talks to [illegible]ng soldiers, of his pardons to con-[illegible]nnal men, of his grief over the great [illegible]il War. When I began to read his-[illegible]y I pondered over his Gettysburg [illegible]ords; and when I was in growing-[illegible]g skirts I read books that talked [illegible]out him, that told of his sense of [illegible]mor, his wistfulness, his love of hu-[illegible]nity.

During the time that I have been [illegible]iting to you, friends of mine, I have [illegible]een in contact with not a few people [illegible]o wanted an education more than [illegible]ey wanted anything else, almost, in [illegible]e whole world. I have met, through [illegible]ese, boys and girls who have sacri-[illegible]ced many things to learn. I have [illegible]ard stories of prayer and work com-[illegible]ected that might measure up to Lin-[illegible]n's standard.

I have read stories, and had stories [illegible]old me, of men and women who [illegible]re drifting through life with heavy [illegible]ests resting on their shoulders, and [illegible]eadhearts lying like lead within [illegible]eir breasts. I have had them tell [illegible]e their sorrows and ask for comfort [illegible]nd bit of help. Yes, I have come [illegible]ontact with some deeply troubled [illegible]oul!

And then, too, there have been pen-[illegible]ed friends who have had hearts [illegible]full of love for everyone, from the [illegible]negro's child next door down to the [illegible]beggar on the street corner, carrying [illegible]the warmth of their own hearths to [illegible]the coldness of some poverty-stricken [illegible]arret. But though I have met [illegible]such people and read of them in [illegible]books, I have never heard of any boys or girls, men or women, who have won an education over such frightful odds as this man, or who have been able, as he, to jest while their trouble was deepest, while their heart was loaded to the bursting point with tears; who have loved black and white, rich and poor, friends and foes as did Abraham Linclon.

Sometimes, as I look around the busy New York streets, the noisy subway, the self-centered little cities that appear in every state, I wish that some of the Linclon spirit could come back again and invade the earth with a bombardment of cheerfulness and gentleness. I wish that the gruff man who takes the only seat in the car while a little white-haired lady is standing, could feel a bit of the warm-heartedness that wept over battle-fields and freed slaves. I wish that the girls who make scathing remarks from behind the shadow of their palms, could feel a little of the charity and love that made one man lay down his very life for a country of comparative strangers. I wish that the wise ones who from their own hearthstones try to settle the affairs of the nations could lean with a little more humility —as Linclon did—on God!

I knew a small boy once who hated to go to school. Every morning just before nine o'clock he developed strange symptoms—headaches, and toothaches, and backaches, that disappeared marvelously after the ringing of the final bell. During his school hours he concentrated chiefly on weirdly drawn pictures and stiff balls of paper. He refused to do home work, balked utterly on studying. His mother, trying to teach by love, was in despair; his father gave up the thankless task after many spankings.

Then, at the psychological moment, some one gave the boy a book about Lincoln. It told of the early struggles, the life of the young man, finally of his presidential career and his noble death. The boy read it carefully, and then, to the surprise of his parents, began to do his school work.

"Some day"—he confided to his mother—"I may be President. Look at Lincoln—he didn't have half my chance!"

Look at Lincoln! He didn't have half the chance of most of us, but the few hours that he stole from his busy boy life were made to count. And now, after a slender chain of years, the nation spends a golden day doing honor to him and people mention his name with tenderness and perhaps a bit of awe. Look at the rugged mountain face, and the mouth that is wistful, and think of the disappointments he went through; think of the strain of seeing a country—his own country—going to pieces, and knowing that the fragments lay in his own hand. And then, friends o' mine, look at the eyes. The eyes that carry you to a mountain top with peace and calm and bird-songs.

Oh, girls—young and old—and boys, too, catch the Lincoln spirit and make good. You have twice his chance.

THE GO-TO-CHURCH BANDS

[illegible]. CLINTON ALVORD of 7 Sum-[illegible]er Street, Worcester, Mass., who [illegible]s the head and front of this movement [illegible]ong the young, receives emphatic [illegible]aise for the idea from those churches [illegible]ich have adopted it. The pastor of [illegible]e large Second Congregational [illegible]urch of Oak Park, Ill., Rev. Edward [illegible]Cylord, writes him as follows:

[illegible]Let me acknowledge the receipt of the pins, [illegible]which I am much pleased. There are many [illegible]our pastors who feel grateful for the sugges-[illegible]tions you have given us in the Go-to-Church [illegible]ork. It has been a splendid thing in our con-[illegible]gregation.

[illegible]The weekly calendar of that church [illegible]contains the names of fifty-six Sun-[illegible]day school boys and girls who were [illegible]present in church attendance for the first quarter of the second year. From the Old South Church in South Weymouth, Mass., Mr. Alvord has received this word:

The Go-to-Church Band has secured the attendance of a substantial number of children regularly, and has raised, of course, our total church attendance. I am surprised at its feasibility and the helpful elements involved. All in all the movement has been even better for the second term.

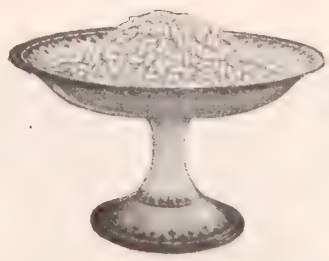
Mr. Alvord is glad to tell about the plan to any who are interested.

READS IT ALL

Now I can hardly tell you which department I like the best, for really they are all so good. I begin at the first page and read every article, and find something good in all. MRS. W. J. K.

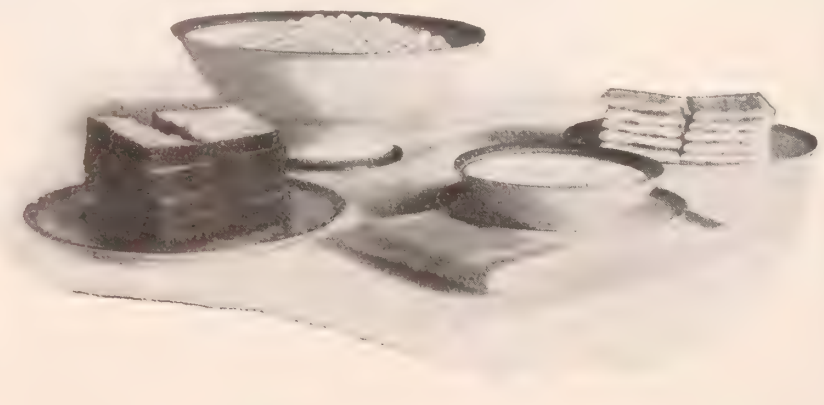
Muskegon, Mich.

Find Out How Folks Like Puffed Rice and Wheat



Serve a heaping dish for breakfast and watch it disappear. Note how folks pass back for it—dish after dish—until the last airy grain is gone. Then ask them what they want tomorrow.

Leave a package where hungry boys can get it in the afternoon. Or girls can get it when making fudge. Note how the package melts away before they get enough.



Or, at suppertime, surround a bowl of milk with Puffed Wheat, bread and crackers. And see which one of the three is put into the milk.

Serve What They Prefer

That is our only plea. If they don't like Puffed Rice or Wheat—if they like something else better—give them what they want. But don't deny them if their preference is for bubbles of toasted grain.

They differ vastly in their flavor. Serve them both and let the folks say which they like better.

Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS

Remember that these are the best-cooked cereal foods. Every granule has been steam exploded. Every element easily digests. They are Prof. Anderson's scientific foods.

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The Quaker Oats Company

Sole Makers

(777)

A WEEK in the WORLD'S NEWS

NEW YORK INVITES SUNDAY. Nearly 400 New York City and neighborhood ministers of all denominations have united in an invitation to Evangelist Billy Sunday to hold a series of revival meetings in the metropolis. It is understood that the evangelist has consented, making it conditional that a sum of $50,000 be raised for necessary expenses, that fifteen thousand prayer meetings be held in advance by way of spiritual preparation, and that arrangements be made for men's Bible classes on a vast scale, to be fully organized when he comes. He also desires the ministers to divide the city into sixty districts with a central committee over all. Mr. Sunday's meetings in Paterson, N. J., begin in March, and if his present program goes through uninterruptedly he may be ready to open his Gospel campaign in New York a month later, or some time in May at farthest. This arrangement, however, is subject to alteration, owing to other calls which may demand first consideration.

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ENGLAND AND THE VATICAN. Sir Henry Howard, envoy extraordinary and minister plenipotentiary from the King of England to the Holy See, has been received in state by the Pope, who is said to regard the resumption of diplomatic relations between England and the Vatican as permanent. The London Council of Protestant Societies, representing sixteen denominations, has protested vigorously to the government against the despatching of an envoy to the Pope, and has demanded the prompt termination of a mission which "in defiance of the national faith and policy, is a betrayal of national convictions, a humiliating subserviency to a foe of civil and religious freedom."

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PHILADELPHIA TO SAVE $4,000,000. Experts estimate that the housewives of Philadelphia have been giving $4,000,000 annually to cheats and tricksters who swindled them by fraudulent weights and measures, 56,000 doctored scales, measures with false bottoms, etc., etc., having been recently seized and exhibited in the municipal "How-to-Buy" show, where lectures on household economy were given to the thousands of women who attended, home weighing and measuring of all foodstuffs being advised. A per capita saving of $3 a year was promised families who practiced caution.

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WHOA! Our horses are getting away from us. Europe's war has already drawn over 60,000 horses from America, and agents are scouring the country for more still to meet the demand from abroad. There would not be enough to fill the orders if Germany and Austria and Turkey could import our horses and mules as safely as can the nations of the Triple Entente.

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CONGRESS MAY WORK OVERTIME. The sixty-fourth Congress, which ordinarily would not convene until December, may be called into extra session on the expiration on March 4 of the present Congress, because of the inability of the present Congress to dispose of the ship purchase bill, an administrative measure which cannot in the opinion of all concerned be left pending. Congress is divided along political lines on this measure. Developments in connection with the Dacia and the Wilhelmina may affect the passage of the bill.

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AN OUTSPOKEN VETO. Clear and explicit was the message of President Wilson, sent to Congress on January 28, vetoing the immigration bill. His prime objections to the measure were the proposed closure of the "open door," and the application of the literacy test. With regard to the former, he pointed out that it was proposed by the bill "to all but close entirely the gates of asylum which have always been open to those who could find nowhere else the right and opportunity of constitutional agitation for what they conceived to be the natural and inalienable rights of men." He refused approval to the literacy test on the ground that "it excludes those to whom the opportunity of elementary education has been denied, without regard to their character, their purposes or their natural capacity." He challenges the supporters of the bill to produce any evidence showing that the country demands restrictive legislation to limit immigration. Until the American people demand such legislation, it is not to be considered.

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CANAL CLOSING INSTEAD OF OPENING. Primarily because of continued slides that are giving the engineers some trouble in keeping the channel of the Panama Canal open, and incidentally because of the probability of an extra session of Congress, the plans for a formal opening of the canal have been postponed and the President, if he visits the exposition in California, will probably travel by rail. The formal canal opening may take place in July.

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DRASTIC ECONOMY IN GERMANY. On January 26 the German Government took control of the empire's food supply, all stocks of corn, wheat and flour to be administered by the government, and meat supplies to be strictly conserved by the municipalities under government direction. The German people must now accommodate themselves to a bill of fare fixed by their government and determine their food purchases by a fixed scale of per capita allowance. The German Government has assured the State Department at Washington that foodstuffs shipped from the United States to Germany will not be seized for military use. The government's action is a war measure intended to tide the nation over the interval before the next harvest.

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SIR HENRY HOWARD (CENTER) AS ENGLAND'S ENVOY, IS RECEIVED BY THE POPE

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JAPAN SEEKS CONTINENTAL TERRITORY. The Japanese Government is reported as having made demands upon China tantamount to the creation of a wide sphere of Japanese influence within that country should the demands be granted, the territory involved including all now under concessions to Germany and Austria, extensive mining properties in different sections and the right of way for an important railroad; China is also called upon to refuse territorial concessions in the future to all countries except Japan. The government of the Chinese Republic is said to view this action, which has follow Japanese occupation of Kiauchau, with alarm.

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AN IMPORTANT LABOR DECISION. In decidi brought against the Frisco Railway by a switchman threatened with dismissal if he did not withdraw Switchmen's Union, the Supreme January 25 declared unconstituti Kansas statute which makes it un coerce or influence any person agai ing or remaining a member of organization, as a condition of em Similar laws in thirteen other state Porto Rico are made ineffective. Day, Hughes and Holmes dissented decision of the court, which in eff employers the right to require em renounce membership in labor unio

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WILL EAST AND WEST MEE stated in the press that the Jap Society, Count Okuma, Japanese sec state, president, and the America of that society here have organize mittee of prominent men to invest causes of friction between America pan and to recommend ways and remove those causes.

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NOT SURE CATTLE PLA ERADICATED. Suspecting that and mouth disease, which recently ened the meat supply of the cou not been entirely stamped out, the ment of Agriculture late in Janua a temporary quarantine on the Uni Yards at Chicago, pending anot plete disinfecting of the plant. Th outbreak of the disease had cost ernment $2,129,138 up to Jan 101,176 animals having been slaughtered by that date cattle, 47,735 swine, the remainder sheep and goats.

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PROSPERITY! The Philadelphia North American uary 29 prints the following despatch: "As the resu ceiving the largest order in its history, the plant of the Chemical Products Company, at Wart started operations to its full capacity ary 28. The plant, which is one of leading industries, has received a $500,0 for gun-cotton from one of the warrir pean powers, but which one the official company refuse to disclose. The pl operate both day and night until the filled, which, it is understood, will req eral months of steady operations. Thi second contract that has fallen to a Wa through the war."

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THE SOUTH SEES THE SILVER Of the 1914 cotton crop of 16,250,0 9,520,000 had been marketed up to Jar and the value of the remainder, 6,730,0 and the visible supply besides, estin 5,217,000 bales on January 22, was $10 advance over November 1, or an inc about $120,000,000 in the value of th cotton now in the South. Only $10,000 borrowed from the bankers' $135,000,000 l and the pool is extinct. A widespread provement in all business in the South is repo

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THE WAR IN MEXICO. The forces eral Carranza, under command of Obregon, entered Mexico City on the afte January 28 without resistance, Genera retreating. Vera Cruz, however, will co be Carranza's headquarters and the real is expected to take place around Tam part of Villa's fighting strength was cut retreat to the north. No clear-cut inf is available as to the disposition of t bands operating on behalf of the various at war for the control of the Mexican Government. B occurring here and there with more or less fierceness present nothing of decisive character can be said to h place.

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WASHINGTON MAY TAKE A HAND IN HAYT FAIRS. According to the press the administration a ington may soon send a commission to Hayti to ad political leaders on the early establishment of a stable ment, a step in the direction of the action taken by ernment in 1905 in relation to the affairs of the other ha island, Santo Domingo, by which the customs of that insecure republic have been administered by Americans, per cent. of the collections being deposited in the Unit for the benefit of creditors of the Dominican Republi plan has proved satisfactory to all concerned and ma ually be adopted in the interests of Hayti.

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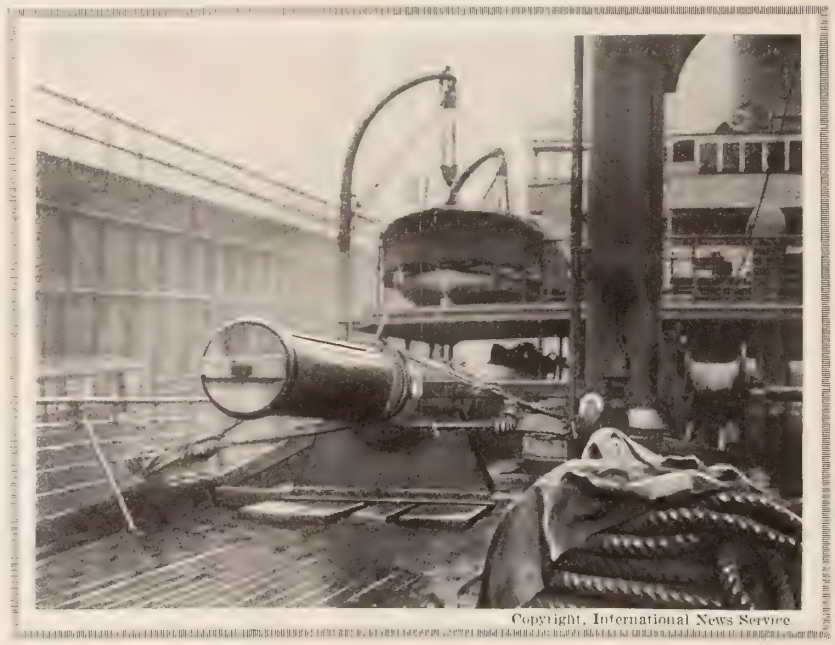
RUSSIAN HERO DIES. The famous commander of troops at Port Arthur during the Russo-Japanese War, ant-General Stoessel, who surrendered the fortress to Nogi after a three months' siege and was in consequen martialed and condemned to death, but later pardoned peror Nicholas, died on January 17, according to a n patch, a victim of paralysis.



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ONE OF TWO BIG GUNS RECENTLY SHIPPED ABROAD ON THE TRANSYLVANIA

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SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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THE PRAYER LEAGUE

A FRIEND writes from Mississippi: "I want to acknowledge an answered prayer for a brother who has been cured the morphine habit." T. A. writes: Some time ago I asked prayers that my father would quit drinking. I am happy to tell you he has been converted." Mrs. G. B. writes, acknowledging answered prayer for the strengthening of a brother's mind. "The cloud is removed," she writes; "the burden is lifted, and he is rejoicing in the Lord."

Mrs. W. L. writes: "I am happy to say that prayers for my nephew have been answered. He is a changed boy." Mrs. B. A. writes: "I want to acknowledge answer to prayer. It has been over two years and a half since I heard from my only son; now I have had to letters." J. B. H. writes: "It is about four months ago that I asked prayers for the Lord to help us in a financial trouble. So far as we can now see that trouble is over." Faith writes: "It is with thankful heart I acknowledge answer to prayers for a state-wide prohibition in Colorado, and one saved from the liquor habit, more agreeable change in my husband's work, and a much brighter outlook on life."

Acknowledgments of answers to prayer have also been received from:

Mrs. B. C., Englevale, N. D.; Subscriber, Bridgport, Conn.; C. E. S., Berlin, Mass.; B. Alverp, N. Y.; D. E. B., Malvern, Kan.; M. ., Arcade, N. Y.; Mrs. M. S. B., Leonster, Mass.; W. F. R., Markeson, Wis.; A. ade Merengo, Ill.; Mrs. A. H., Amsterdam, N. Y.; S. A. W., Conn.; Mrs. L. K. B., Sandy Creek, N. Y.; J. M. R., Bainbridge, Ga.; Mrs. C. ., Norcross, Wis.; M. J. McK., Boise, A. T.; St. Paul Park, Minn.; M. H., Toronto, Ont.; Anxious Reader, Riceville, Penn.; G. H., Lititz, Pa.; Mrs. S. C. T., Dunlap, Kans.; Mrs. S. S. S., Macungie, Pa.

Mrs. J. A. Hardy, mother of the Prayer League, writes to say that her daughter in the hospital is improving and asks for the continued prayer of the League. A telegram came from Mrs. A. G. G., asking that special prayer be made for a safe recovery from an operation. A very sad letter comes from a mother who fears that her daughter has fallen into the hands of white slavers. She has no help but prayer and asks the members of the League to pray for her daughter's deliverance. Mrs. J. S. P. writes to ask prayer that her son, who left home some time ago with a group of men and has not been heard of since, may return to her. A Methodist pastor in Vta, S. D., asks special prayer for the conversion of E. F., who would be a great power for the Gospel in the community and who would win many souls to Christ if he would yield. Mrs. H. repeats her request for prayers for special aid.

Prayers are requested for revivals at Ia, Okla.; Hazelton, Ind.; Rushford, Minn.; Carryville, Wis.; Thornbury, Ont.; Protection, Kan.; Seaford, N. H. For revival meetings being held or to be held at Belvidere, Ill.; in the Presbyterian church at Salisbury, N. C.; Medina, N. Y.; Crawfordsville, Ind.; Hammond, N. Y.; Lincoln, N. S.; Clarks Hill, Ind.; Springfield, Mo.; Petersburgh, Pa.; Atlatic Highlands, N. J.; in Presbyterian Church at Norris City, Ill.; Osage, Kan.; West Falls, N. Y.; for Mr. Chapman's February campaign in Atlata, Ga.; for a revival in a church at St. Ann, Ont.; Foley, Minn.; Frankfort, Kan. (and closing of the saloons there); in a church at Osceola, Neb.; in a church and the community of North Sydney, Kan.; in a church at Hamilton, Ohio; at Hudson, N. Y.; at Centerville, Mo. (that every member may become a soul-winner); in the United Brethren church near Bradon, Mich.; in Knoxville, Tenn.; Sebastian, Fla.; Bridgeton, Me.; Baranville, Va.; Sherodsville, Ohio; church and Sunday school in Greenwood, B. C. (also special blessing for Sunday school). For a mission started two years ago at Ionia, Mich. That church debt may be raised and fund raised to help build new church. Mrs. M. F. T. asks prayer that her daughter may have spiritual success with her Sunday school class and with junior league work. Mrs. A. C. McA. asks prayers that the shipment of whisky into North Carolina may be prevented; Mrs. A. M., for prohibition in the state or Arkansas; C. B., for nation-wide prohibition; Mrs. C. L. W., for a nation-wide revival; Mrs. J. T., for world-wide revival of religion. M. L. B., that a pastor may be sent to a church at Princess Ann, Va.; Mrs. A. C. McA., that a Spirit-filled pastor may be sent to the church in North Carolina. Mrs. I. L. F., that a way may be opened to found a home for destitute women of good character and for home missionary workers in Paterson, N. J.

Thirty-two friends ask prayer for restoration or strengthening of sight for themselves or friends.

Thirty-eight friends ask prayer for restoration or strengthening of minds for friends or themselves.

Eighty-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for spiritual blessing.

Prayer is asked that thirty-four persons may be saved from the liquor habit and five from the drug habit.

Seventy parents ask prayer for the conversion of sons, including one that a son may be saved and return home.

Twenty-nine wives ask prayer for the conversion of their husbands.

One hundred sixty-nine friends ask prayer for the conversion of other relatives and friends, including one that a father and four brothers may be saved, and another that a father and four sons may be saved; and that an aged man may be saved, who has not many days to live.

Seventy-four readers ask prayer for special spiritual blessing for relatives and friends.

Two husbands ask prayers for the healing of their wives; eleven wives for the healing of husbands; twenty-three mothers and fathers for the healing of daughters; twenty for the healing of sons, including one that son may regain the power of speech; also one that son may regain use of his limbs; seven sons and daughters ask prayer for the healing of mothers, one for the healing of father; nine friends ask prayer for the healing of brothers; nine for the healing of sisters; fifty-two for the healing of other relatives and friends, including one that a missionary may be restored to health, and another that pastor may be restored to health; also that a young man may regain the use of his limbs; another that a little girl, who can neither walk nor talk, be healed; ninety-six friends ask prayer for healing for themselves, including two to regain use of limbs, also one that back may be strengthened and that she may be able to walk.

Twenty-six friends ask prayer for healing of hearing for themselves or other friends.

Seventy-five friends ask prayer for help or guidance in financial affairs.

One hundred and fourteen friends ask prayer for the granting of varied desires and needs, including one who requests prayer for a son at war; another that husband and self may become reconciled; another that a home may be found for a woman and her young son; another that daughter may be restored to her; another that her husband and herself may be reconciled; another that son may return, and another that husband may come home and be reconciled.

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THE RETURN OF POLLYANNA

Continued from page 130

"I wish I could make you see what your little niece has done for my sister," wrote Miss Wetherby; "but I'm afraid I can't. You would have to know what she was before. You did see her, to be sure, and perhaps you saw something of the hush and gloom in which she had shrouded herself for so many years. But you can have no conception of her bitterness of heart, her lack of aim and interest, her insistence upon eternal mourning.

"Then came Pollyanna. Probably I didn't tell you, but my sister regretted her promise to take the child almost the minute it was given; and she made the stern stipulation that the moment Pollyanna began to preach, back she should come to me. Well, she hasn't preached—at least, my sister says she hasn't; and my sister ought to know. And yet—well, just let me tell you what I found when I went to see her yesterday. Perhaps nothing else could give you a better idea of what that wonderful little Pollyanna of yours has accomplished.

"To begin with, as I approached the house, I saw nearly all the shades were up—they used to be down, 'way down to the sill. The minute I stepped into the hall I heard music—Parsival. The drawing-rooms were open, and the air was sweet with roses.

"'Mrs. Carew and Master Jamie are in the music room,' said the maid. And there I found them—my sister, and the youth she has taken into her home, listening to one of those modern contrivances that can hold an entire opera company, including the orchestra.

"The boy was in a wheel chair. He was pale, but plainly beautifully happy. My sister looked ten years younger. Her usually colorless cheeks showed a faint pink, and her eyes glowed and sparkled. A little later, after I had talked a few minutes with the boy, my sister and I went upstairs to her own rooms; and there she talked to me—of Jamie. Not of the old Jamie, as she used to, with tear-wet eyes and hopeless sighs, but of the new Jamie—and there were no sighs nor tears now. There was, instead, the eagerness of enthusiastic interest.

"'Della, he's wonderful,' she began. Everything that is best in music, art and literature seems to appeal to him in a perfectly marvelous fashion, only, of course, he needs development and training. That's what I'm going to see that he gets. A tutor is coming tomorrow. Of course his language is something awful; at the same time, he has read so many good books that his vocabulary is quite amazing—and you should hear the stories he can reel off! Of course, in general education he is very deficient; but he's eager to learn, so that will soon be remedied. He loves music, and I shall give him what training in that he wishes. I have already put in a stock of carefully selected records. I wish you could have seen his face when he first heard that Holy Grail music. He knows all about King Arthur and his Round Table, and he prattles of knights and lords and ladies as you and I do of the members of our own family—only sometimes I don't know whether his Sir Lancelot means the ancient knight or a squirrel in the Public Garden. And, Della, I believe he can be made to walk. I'm going to have Dr. Ames see him, anyway, and—'

"And so on and on she talked, while I sat amazed and tongue-tied, but, oh, so happy! I tell you all this, dear Mrs. Chilton, so you can see for yourself how interested she is, how eagerly she is going to watch this boy's growth and development, and how, in spite of herself, it is all going to change her attitude toward life. She *can't* do what she is doing for this boy Jamie and not do for herself at the same time. Never again, I believe, will she be the soured, morose woman she was before. And it's all because of Pollyanna.

"Pollyanna! Dear child—and the best part of it is, she is so unconscious of the whole thing. I don't believe even my sister yet quite realizes what is taking place within her own heart and life, and certainly Pollyanna doesn't—least of all does she realize the part she played in the change.

"And now, dear Mrs. Chilton, how can I thank you? I know I can't; so I'm not even going to try. Yet in your heart I believe you know how grateful I am to both you and Pollyanna.

"DELLA WETHERBY."

"Well, it seems to have worked a cure, all right," smiled Dr. Chilton, when his wife had finished reading the letter to him.

To his surprise she lifted a quick, remonstrative hand.

"Thomas, don't, please!" she begged.

"Why, Polly, what's the matter? Aren't you glad that—that the medicine worked?"

Mrs. Chilton dropped despairingly back in her chair.

"There you go again, Thomas," she sighed. "Of *course* I'm glad that this misguided woman has forsaken the error of her ways and found that she can be of use to some one. And of course I'm glad that Pollyanna did it. But I am not glad to have that child continually spoken of as if she were a—bottle of medicine, or a 'cure.' Don't you see?"

"Nonsense! After all, where's the harm? I've called Pollyanna a tonic ever since I knew her."

"Harm! Thomas Chilton, that child is growing older every day. Do you want to spoil her? Thus far she has been utterly unconscious of her extraordinary power. And therein lies the secret of her success. The minute she *consciously* sets herself to reform somebody, you know as well as I do that she will be simply impossible. Consequently, heaven forbid that she ever gets it into her head that she's anything like a cure-all for poor, sick, suffering humanity."

"Nonsense! I wouldn't worry," laughed the doctor.

"But I do worry, Thomas."

"But, Polly, think of what she's done," argued the doctor. "Think of Mrs. Snow and John Pendleton, and quantities of others—why, they're not the same people at all that they used to be, any more than Mrs. Carew is. And Pollyanna did do it—bless her heart!"

"I know she did," nodded Mrs. Polly Chilton, emphatically. "But I don't want Pollyanna to know she did it! Oh, of course she knows it in a way. She knows she taught them to play the glad game with her, and that they are lots happier in consequence. And that's all right. It's a game—*her* game, and they're playing it together. To you I will admit that Pollyanna has preached to us one of the most powerful sermons I ever heard; but the minute *she* knows it—well, I don't want her to. That's all. And right now, let me tell you that I've decided that I will go to Germany with you this fall. At first I thought I wouldn't. I didn't want to leave Pollyanna—and I'm not going to leave her now. I'm going to take her with me."

"Take her with us? Good! Why not?"

"I've got to. That's all. Furthermore, I should be glad to plan to stay a few years, just as you said you'd like to. I want to get Pollyanna away, quite away from Beldingsville for awhile. I'd like to keep her sweet and unspoiled if I can. And she shall not get silly notions into her head if I can help myself. Why, Thomas, I've heard there's even talk of somebody's putting her into a book. Imagine it—Pollyanna seeing herself in a book! Why, Thomas Chilton, do we want that child made an insufferable little prig?"

"We certainly don't," laughed the doctor. "But for that matter, I don't believe anything or anybody could make her so. However, this Germany idea suits me to a T. You know I didn't want to come away when I did—if it hadn't been for Pollyanna. So the sooner we get back there the better I'm satisfied. And I'd like to stay—for a little practice, as well as study."

"Then that's settled." And Aunt Polly gave a satisfied sigh.

To be continued

TWO MILLION CHILD LABORERS

THE eleventh annual conference on child labor was held in Washington on January 5 and 6 under the auspices of the National Child Labor Committee.

The United States Congress was represented by Hon. A. Mitchell Palmer, M.C., and Senator William S. Kenyon. Mr. Palmer spoke on the "Constitutionality of a Federal Child Labor Law." He said that several child labor bills are now before Congress, but that the one prepared by the National Committee on Child Labor is absolutely constitutional. He spoke of the enormity of crime in the child labor evil, and proposed "doing a man's part to help in wiping the thing out of America." Senator Kenyon said: "I would rather be the pal of a bank-robber, or the robber himself, than associate with an exploiter of child life," and he added: "Men trying to coin the labor of dwarfed and diseased children into profit should be prosecuted unmercifully."

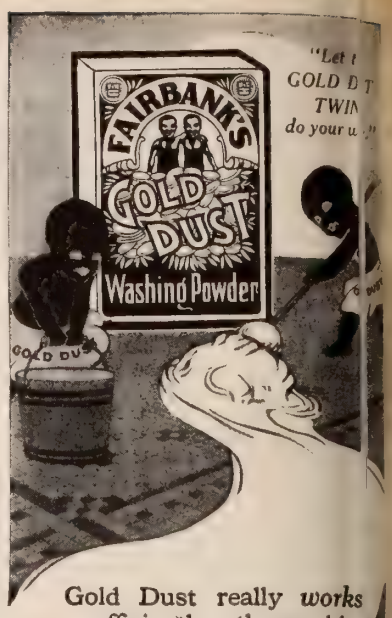
Representatives from state child labor organizations gave detailed reports concerning efforts to advance the age when children may be put to labor, and to decrease the hours of daily labor. In Illinois an eight-hour day for children is now proposed, with sixteen years as the flat minimum age. The new governor of Pennsylvania before his election declared that "Pennsylvania must have the best child labor law of any state in the Union." In some of the states as high as from 27 to 47 per cent. of the children employed in mills and factories are between ten and thirteen years old, and small and pinched for their age! Two million children in all are employed in the United States.

One session of the conference was devoted to the consideration of a children's code. Two years ago, the Ohio legislature appointed a commission to codify the laws pertaining to children. It is now proposed that the nation shall do a similar work. The United States commissioner of education stated that all laws pertaining to education were now being codified by the Bureau of Education and would be ready soon.

"A Children's Charter" was proposed in which such rights as the following should be guaranteed: General intelligence as a basis of fitness for life before being put to labor; no child put to labor until physically fit; minimum of fourteen years with a rising standard; compulsory education; labor occupations regulated by schools; a decent environment in which to grow up.

There was only one dissenting voice in the conference: that of an outsider. He said in part: "The fact that a boy of thirteen years works in North Carolina can in no way injure the citizens of New York or Massachusetts, and plainly speaking, it is none of their business." He was a long way off from realizing that children are the greatest asset of a nation. We do not want our children to grow up in idleness, else they will make most unreliable Americans, but they must be employed in ways that will help and not hinder the delicate processes of maturing. The whole danger lies in commercializing child labor.

MRS. WILBUR F. CRAFTS.



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THE DEATH OF ELI AND HIS SONS

INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEBRUARY 21. I SAM. 4: 1-18

Bad Sons, and the Harm They Did

By Arthur H. Howland

THE Israelites, though they "knew that Samuel was established to be a prophet of the Lord" (I Sam. 3: 20) and his word had come "to all Israel" (4: 1), did not heed his counsel and his warning. Perhaps they despised his youth, a thing which Paul commanded Timothy is apt to happen in the case of young prophets.

But things at the spiritual headquarters of Israel were in a bad way. The two sons of Eli, who was both priest and judge, themselves priests of God, were outrageously wicked, and soulless had wide and powerful influence. So Israel, unfaithful again, went down before her enemies.

The fact that Samuel is not mentioned at all in the fourth, fifth and sixth chapters, with the exception of a single reference at the beginning of the first verse of chapter four, which really belongs to the end of chapter three, has led to the conjecture that he may have been absent from Shiloh during these events. At least we know that living in direct communication with God as he did, he would never have countenanced sending the ark out to the battlefield.

What a grotesque picture! Hophni and Phinehas, vile and impious beyond description, accompanying the ark of God in the hope that the physical presence of the mere symbol of God's spiritual presence would bring a victory which their own wickedness had made impossible.

We see this tragic travesty repeated again and again in human life. People go wrong, and then instead of undoing the wrong, attempt by some other effort or observance to bring back God's power to their lives. The inevitable result takes place—defeat, disaster, shame, ruin!

We should read on to the end of the chapter, to get that terrible word, Ichabod—"the glory is departed." How often the glory of God fades from life, a church, an organization, a faith, because it has not been true to him. There is only one place where the glory is to be found—that is near to God. And that nearness means the readiness of obedience and faith and purity. When these are lost, no matter what physical signs there may be, crossing to prove God's presence, he is absent, and the glory has departed.

Consider the havoc wrought by these two unfaithful sons of a good home. Their lives, their father's life, the lives of a great army, their nation's honor, the presence and glory of God—all because they sinned!

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Be ye doers of the word, and not hearers only, deluding your own selves." James 1: 22.

How often people delude themselves! They go to a meeting with elaborate arrangements for taking notes of what may be said, and you meet them at the close with smiling faces, saying: "We've got it all down." The delusion is to suppose that you have really got a truth, or a fragment of it, because its statement has been appreciated by the mind. Nothing can be farther from the fact. We only possess, when we are possessed. We only know, when we do. We have only that amount of the Word of God which we put into practice and incorporate in words and deeds. The one test of Christian discipleship consists in obedience—not to win the favor of God, but because we have been saved by his grace and love him for himself. The previous verse sheds a ray of helpful light on the whole matter, especially when we connect "the engrafted word" with our Lord, who is the Word of God. When the nature of Jesus is engrafted on to the poor stem of our human weakness, and we send up the sap of our will through him into sweet and strong lives, we grow by giving, we increase by doing; as we obey his bidding, we become changed into his likeness. We hear and do the words of the WORD, and become Christlike, i. e., *Christians.*

"What If I Had Been Death?"

By Amos R. Wells

HOW did it happen that Eli, the good old man, had two sons so wild and wicked as Hophni and Phinehas? We may get a hint of the true answer from the story of the young Scottish mother who had hard work to keep her two-year-old boy from running into the village streets. She had just brought the lad home after a long run when she met a wise old fellow, Donald McTavish, and told him her troubles. "First I buttoned the gate, but he soon found out how to open it. I put the button higher, but he soon climbed up to it. I hid the box he climbed on, but he found another. I then put the button as high as it would go on the fence, but now he reaches up and opens it with a stick. What can I do?" "Put the button on the boy," answered the wise old Donald. That evidently is what Eli, with all his judicial authority, failed to do for his two sons.

In sharp contrast with Hophni and Phinehas we read of Samuel, and that "the word of Samuel came to all Israel." This wide influence of the holy lad was not on account of anything spectacular that he had done; it was merely on account of his character. As Rowland Hill said, "We can do more by being good than in any other way." A single grain of musk will scent a room for ten years, and at the end of that time weigh apparently as much as at the beginning. So with the quiet, all-pervasive influence of goodness.

When the Israelites were so severely defeated by the Philistines, they cried indignantly, "Wherefore hath the Lord smitten us today before the Philistines?" They should have gone to Eli and asked him to learn wherein they had sinned, but they did not. There is a reason back of all calamities, and we can discover it. A minister was praising an old woman for the lovely flowers which she had made to grow over an old stump in her yard. "Well, she said, "I found I couldn't get rid of it, so I made it raise nasturtiums." Thus the wise man will make every trouble raise the flowers of an ennobled character.

But the foolish Israelites substituted a gilded chest for repentance and confession and amendment; they put the outward form of religion before the inward reality, and thought that the ark would answer their purpose instead of obedience to Him who dwelt between the cherubim. "Religion," said Bunyan, "is the best armor that a man can have, but the worst cloak." Some men, as the Sunday School Times once said, make religion consist of *rite;* rather, it is based on *right,* on a moral standard, and goes on to *wright,* which signifies *work,* namely, the doing of what is *right.* The Israelites were ever wont to rest on a rite rather than do the right.

While we must here condemn the Israelites, we find something to praise in the Philistines. Surely theirs was a grand war-cry, "Be strong, quit yourselves like men, and fight." How glad we should be if this had been the war-cry of the Israelites! Said a little boy, "I love my mother with all my strength"; and when asked to explain, he said he meant that he was showing his love to his mother by carrying the big hods of coal from the cellar up four flights to the rooms where they lived. God wants his people to love him with all their strength, fighting sin, and sloth, and infidelity. The Philistines had the right war-cry on the wrong side.

What a picture is that of the aged Eli, sitting and waiting for news of the battle, and trembling for the ark of God! The ark was capable, as it decidedly proved, of taking care of itself. Like many others before and after, Eli feared for the wrong thing. The Boston Board of Health wished to move its bacteriological laboratory, but the owners of the new building refused accommodations when they learned that deadly diseases were lurking in the bottles of the laboratory. Their fear was foolish, since the physicians kept the disease germs tightly sealed and under perfect control. So God keeps the forces of his universe perfectly under control, and wisely ordered. We need never fear his providence, but only the uncontrolled forces of evil in our own hearts.

How little Eli expected the next event when he took that seat by the wayside! An eccentric minister broke in on a busy merchant. "Did you expect me?" he asked abruptly. "No, sir." *"What if I had been death?"* was the solemn question.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

SHILOH, the place of peace and tranquillity, like many other beautiful spots in Palestine became in later days a place where scenes of sorrow and evil tidings disturbed its sacred rest.

Eli comes into the Bible narrative as a very old man and nothing is told concerning his earlier life. Hannah was a model for mothers, and Eli a beacon for fathers. He reproved Hannah for drinking, and then discovering his error gave her his blessing. Combining the functions and honors of judge with those of his priestly office, he appears to have been a weak parent unable to control his own sons. This weakness characterized his care over Israel as the people drifted into conflict with their ancient enemies the Philistines, who had been quiet since the days of Samson. Hophni and Phinehas were worthless sons, "men of Belial," profaning their father's sacred calling by their greed and licentiousness.

After Israel's grievous defeat at Aphek (a fortress) in the plain of Sharon thirty miles away, they resorted to the desperate expedient of taking the Ark from Shiloh and carrying it to the field of battle accompanied by the two worthless sons of Eli. In this act they supposed that they, though unworthy, could compel God's help without praying for it. They had ceased to be religious and had become superstitious. The Ark in the days of Moses was the symbol of God's presence, but was no longer so to these "men of Belial."

The Arabs have a proverb that an empty gun frightens both its bearer and the man at whom it may be pointed. The wicked hearts of the Israelites must have failed them even "though bearing the Ark," and the Philistines were afraid, for they said, "God is coming to the camp." The symbol was not God, and God was not fighting for Israel that day, hence the dreadful defeat, the flying messenger, the evil tidings in Shiloh and the death of the aged priest.

"Clothes rent and with earth upon his head." These two acts are the most universal signs of helpless grief and dismay in all parts of the Orient.

Eli's seat, by the side of the gate, is a familiar feature of primitive country towns. It was probably elevated after the fashion of a throne seat, peculiar to him as a mark of his office or dignity. To this day judges sit on a wide sort of a divan where they can curl their feet beneath them. Such a seat in the Orient seems to be as necessary to a judge as the horse-hair wig to a Scotch lawyer.

THE MILLION TESTAMENT FUND

TWO years ago three little Kentucky girls, Nancy Bell Fisher, age 10, and her sisters Louise Catherine, age 8, and Willi Margaret, age 6, won three precious prizes. Each of them received a Testament from a religious newspaper inscribed with her name and the explanation, "For memorizing as many hymns as she is years old."

The year these little girls heard the appeal for "a million girls for a million Testaments for a million soldiers." They set up their minds that they would send these three precious testaments to three soldiers in Europe, told their grandmother about this wish and asked if they might carry it out. What could she do but consent? The little girls' parents are not living and they make their home with their grandparents at Bear, Ky.

All the way to New York came these three little volumes, each of them inscribed in round little-girlish handwriting, under the inscription they had loved so long and shown so many times to friends: "Donated to some soldier in Europe."

One reading the story first we may think: "They should not have made such a sacrifice." But when we study their faces, and then think of those three soldiers who will soon have the loved message brought to their hands by this genuine self-denial, our eyes are apt to fill with tears and we ask ourselves: "What am I going to do to match that sacrifice?"

The appeal of the World's Sunday School Association for this million Testament Fund met with a quick and hearty response from Sunday school scholars all over the United States. By January 20 there had come to the treasurer of the World's Sunday School Association, Mr. Arthur M. Harris, $2,689.66, representing more than 50,000 nickels; and in most cases there was but one nickel from a scholar. Remittances are coming in now from superintendents or treasurers of the Sunday schools and the number of such contributions has been growing steadily; yesterday there were 107 letters, almost all containing substantial gifts from Sunday schools. Each scholar who gives a nickel is presented with a bookmark receipt on which is printed the request, "Place this book-mark in your Bible, and remember in your prayers him to whom your Testament is given—*God knows his name.*"

LOUISE, NANCY, WILLI

Superintendents are asked to present the appeal to their Sunday schools and teachers to take it up with their classes. Send remittances to Mr. Arthur M. Harris, treasurer, World's Sunday School Association, 216 Metropolitan Tower, New York City, and ask for book-mark receipts to cover the number of nickels given.

A grandfather at Creston, Ohio, writes: "Having noticed your interesting solicitation in the Christian Herald, I take pleasure to enclose herewith $1 for twenty souvenir book-marks, for sixteen grandchildren and four great grandchildren—a few of them now at home in the Father's house of 'many mansions'—to make sure that they all may be happily enrolled in this heaven-born Sunday school movement. I can sympathize all the more with this Christian work of love and charity because of my experience of a half century ago, when, with eight brothers and many dear comrades, I was a soldier in our Civil War. Then we learned the value of God's Word in the pocket and in the heart."

Send your contributions to Mr. Harris today.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. A. E. H., Connnecticut. 1. Do you think that grown-up children should be reminded of their wrong-doings, or should their parents ignore them and act as if everything was all right? When the children know how anxious the parents are for their spiritual welfare and do not pay any heed to it, it is very trying to one's faith and patience. 2. Is audible prayer any more efficacious than a whispered prayer, so long as it is earnest, and comes from the heart?

1. Grown-up children should certainly be "reminded" of their wrong-doings, but not in a nagging, impatient spirit. It is easy to err in both directions. The Sunday school lessons for February 14 and 21 show the disaster that came to Eli because he did not "restrain" his sons from their evil ways. But children should always be made to feel that the admonitions of their parents are made in a spirit of genuine love. The parents should try always to be thoroughly companionable with their children, entering into their pleasures, sharing their sorrows, and making the home atmosphere truly delightful and affectionate. We must make our religion truly winsome. Then, too, as the children grow toward maturity, parents should leave many matters to their own consciences and judgment which they formerly decided authoritatively for them. It is very easy to err by being too strict; the frequent result of this is that a parent comes suddenly and terribly to realize that, while he was imagining that he had supreme authority, he really had no authority at all, and the son or daughter has snatched himself or herself out of the parent's hands and away from the restraints of home. Love and prayer will win, but not force. The bishop said to Monica, mother of the wicked young Augustine: "The son of so many prayers cannot be lost." And he became the great saint and teacher. 2. Audible prayer is not necessarily more efficacious, but if others do not hear the prayer they cannot help with their faith. When Jesus recommended praying by twos and in groups, he certainly thought those uniting would pray so that all could understand.

E. R. O., Missouri. I joined the Methodist Church when but a small child, and have fallen by the wayside. I do not think that I was thoroughly converted. When they ask the Christians to come forward, I do not go, thinking that I have not kept to my promise. Please advise me.

It is a mistake to keep looking back and trying to label and measure past experiences. If you fell into transgression after you professed conversion you should seek forgiveness again. This does not necessarily mean that you need to make a public confession and seek publicly for restoration to God's grace. You may, right while reading this letter, accept Jesus by faith as your Saviour and Friend, believing that he does just now forgive all the sins of the past and that you are truly his child. You will find peace coming back to your heart the moment you begin to trust him. Then when the invitation comes to identify yourself with those who love him you will be glad to do so.

Miss F. E. P., Woolwine, Va. In what vocations in life do we find languages other than English most essential, and what are most generally used?

Since the Spanish war many young American business men have found the knowledge of Spanish of special value. Many of our banking and business houses have transactions in Mexico and South America, and here also Spanish is useful. In some special fields of work, such as chemistry or certain lines of machinery, a knowledge of German would be advantageous. Singers find it useful to know Italian, and also German. Students of painting and architecture —and chemistry—find French a special aid. German is also helpful to students and teachers of philosophy. For writers Latin is helpful, but far from essential. Ministers and other Bible students find Greek and Hebrew helpful, but with the excellent translations and commentaries available they are by no means necessary. It is convenient to have the rudiments of Latin, German and French, as it saves one from error in pronouncing names and adapted words and makes it easier to master a desired language later. Any educational book house will suggest good grammars. Write to the Berlitz School of Languages, New York, for correspondence methods.

M. L., Edinburg, Ill. 1. The Bible teaching of future punishment is unmistakable, although we have no definite revelation as to the character of the abode of the lost. Some have contended that the word "everlasting" can also be translated "age-lasting," and others have held that eternal punishment is inconsistent with God's love and forgiveness. But we have no warrant for disputing the plain teaching of Scripture or distorting it to meet our own wishes. Our duty is to accept salvation now, rather than to speculate on a future which we can only dimly comprehend. Besides, the punishment of the impenitent is, after all, the result of their choice, if they reject repentance and forgiveness here. 2. We are distinctly told that the times of the events that indicate the end of the age are a mystery, hidden from all men and even from the angels, consequently human calculations and predictions on the subject are futile. Many expert students of prophecy who have fixed dates for coming events foretold in Scripture, have been compelled to admit that they were groping in a region where man's knowledge could not avail.

D. B. F., Bloomington, Ind. 1. The differences between the two churches mentioned are not vital, nor are they such as need keep a home divided in opinions. 2. The passage in John 9: 31 is the testimony of the once blind man to the power and authority of Jesus, who had opened his eyes. The Pharisees would not admit the possibility of such a miracle, yet here was the man before them, insisting that Jesus came from God, and that the righteousness of Jesus was proved by the miracle, since "God heareth not sinners." It is quite probable that the Pharisees took this as a reflection on their own assumption of righteousness. It was at this point that they excommunicated him. . . . In dealing with the one striking phrase, "God heareth not sinners," it should not be overlooked that it is absolutely true in one sense only—that is: He heareth not the unrepentant who abide in their wickedness and who, like the Pharisees, have their hearts and minds judicially sealed against the entrance of divine truth. But the contrite heart he will not despise, nor will he ever turn away from the cry of the repentant soul for forgiveness.

Reader. You write about feeling a strange shrinking from death. You must not chide yourself too severely for this, for it is something experienced by many good people. A man may be truly brave yet have a shrinking from pain. He goes straight ahead toward the pain without the slightest thought of wavering, yet dreads the pain that waits him. Then, too, many shrink from the mystery of death. But there should be no real fear. Christ can and will save us from that. He conquered sin, which gives death its sting; and he went through death and the grave triumphantly, and promises to be with each of us when our time comes to die. As a matter of fact, however, there is apparently much less distress connected with the experience of death than people generally think. Nature usually provides a physical soothing and partial stupor which make the passing easy. When to this kindness of nature is added the infinite grace of Jesus, who takes us by the hand to lead us into the new home, there should be no apprehension at all. The deathbed of many believers has been truly glorious. In these cases there was no numbness of nature, but a keenness of intellect which seems to pierce the veil and observe the realities of the spirit world. It should be our chief concern now to let God cleanse our hearts from all sin and to bring us unto a rich experience of his love. With this blessing and this companionship we may face death triumphantly and, both now and when our hour comes, shout with Paul: "O death, where is thy sting? O grave, where is thy victory?"

A good friend of the Christian Herald, Mr. Samuel Peter of Atwood, Ont., says that he would be greatly pleased to have the readers of the Christian Herald give him a "postcard shower" on his seventieth birthday, March 25. He writes that in the little village in which he lives a Belgian relief fund has been raised, one thousand dollars worth of blankets and cheese has been sent to Belgium and fourteen hundred dollars a month pledged as long as the war lasts. This is a notable record. Christian Herald readers will be glad to remember Mr. Peter's request, and time their postcards so that they will reach him on his birthday.

Miscellaneous

W. H. R., Sterling, Ill. Thanks for letter. We believe, with you, that the attitude of the Christian should be one of prayerful expectation and preparation, but that the "times and seasons" are not to be revealed to human searching.

M. V. B. P. The date of the birth of George Whitefield is, as you state, December 16, 1714. The date given in the article mentioned was intended by the author to be a day of general memorial last year, but that was not made clear, unfortunately.

Mrs. A. L. C., Yorktown, N. Y., and others. The history of the Christian Herald Prayer League is found in the Christian Herald Almanac for 1915. This book also contains much other material of interest and value. It will be forwarded to any address for ten cents.

J. H. M., Center, Col. 1. In the very earliest days of which we have any record of man's existence, there were apparently but two divisions of time: the morning and the evening. 2. Adam lived to be 930 years old (see Gen. 5: 5), and according to chronologists he died in 3242 B.C. This latter calculation, however, may be open to question.

H. M. C., Craig, Col., in a letter which is a sample of many others at this season of good wishes, writes: "The Christian Herald is next to my Bible, for it is my delight. My greatest wish for the Christian Herald Family is that they may let more of the kingdom of heaven reign in their hearts. I have studied many years to know my Bible, and find that we must obey God and trust our dear Saviour, if we want happiness."

C. K. W., Kempton, Ind. Many books have been written on Revelation, and learned men have struggled with the prophetic problems there presented. The results are far from satisfactory. The particular passage you mention is one concerning which no two interpreters agree. The same general remarks apply to Daniel. We must be content to await the solution of these mysteries in God's own time and way.

A. L. B., Verona, Miss. The assertion that "God is the author of the war" is utterly insupportable. Had the various governments appealed to God's revealed Word, they would never have gone to war, but would have settled their differences by peaceful measures, each making concessions to the other. The Bible teaches us to forgive our enemies and that all races of men are of one blood and should live in harmony and mutual friendship.

UNIVERSAL DAY OF PRAYER FOR STUDENTS

THE present world situation constitutes the most powerful call to prayer ever extended to North American students. It is a time for penitence and true searching of heart to discover wherein we may be responsible for unbrotherly relations, such as have involved our fellow students of Europe in the testing and temptations of war. A majority of the students in the belligerent nations have enlisted; thousands have been slain and wounded. But when all international fellowships seemed to be breaking, the leaders and members of our Christian federation were held together by the bonds of prayer. Shall we not, therefore, pray in confidence that the self-sacrificing devotion of European students to their country may inspire the students of North America with more intense devotion to Christ's greater work of reconstruction?

With these earnest words, John R. Mott and Charles D. Hurrey, executive secretaries of the Student Department of the International Young Men's Christian Associations, begin a letter to Y. M. C. A. leaders, calling for special zeal in preparing for the celebration of February 25 as a Universal Day of Prayer for Students.

In an accompanying circular letter, signed by Mr. Mott as secretary and Karl Fries, chairman of the World's Student Christian Federation, are the following significant statements:

In the vast and transcendently important work of repair and reconstruction, the Christian Student Movements of the world, with their branches in 2,500 different universities and colleges in over forty nations (including all the nations now at war) and their combined membership of over 155,000 students and professors, are destined to have a significant part. This is because their ranks embrace so largely the coming leaders of the most vital, the most potent, the most hopeful forces—the Christian forces—of all the countries and of all the races. What can be more important for the kingdom of God in the coming age than that the work of Christ be carried forward with wisdom, unselfish devotion and consuming zeal among those who more than any others are to guide Christian thought and action in each nation?

With the call to prayer are stated, among other objects for thanksgiving: Notable ingatherings among the students of China, and successful work among students in Latin Europe, especially Portugal and South America and among the negro students of the United States.

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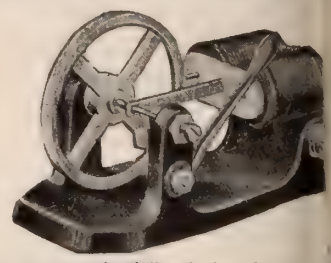

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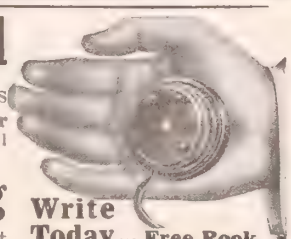

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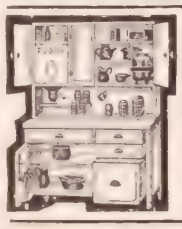

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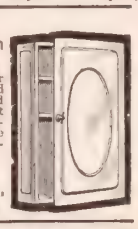

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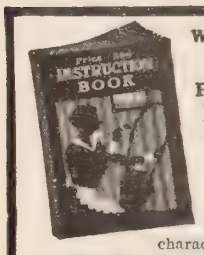

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Favorite Chapters of the Bible and Why

Christian Endeavor and B. Y. P. U. Topic for February 21. Psalm 23. (A Memory Meeting)

HOW many chapters of the Bible can you recite from memory? You certainly know this psalm, the 23d, and the first Psalm, and the 13th chapter of 1st Corinthians. Not sure about that? Then the 14th chapter of John and the 15th; the 53d and 55th of Isaiah; the 91st Psalm, Colossians 3. What riches these are for memory's treasure house!

You cannot begin to reckon what advantages there are in having the memory stored with Scripture passages. When swift and horrible temptations come the words will fly to your lips as they came to the Saviour's in his hour of trial. When a great sorrow comes they will hold you up. Often when perplexed they will show you the way. When you are trying to help others the words of the Book will come to your aid. Best of all, these memories will keep you conscious of the presence and love of God.

What new thing can be said about this "Shepherd Psalm"? Yet we shall not have exhausted its rich treasure till "all the days of our life" have passed; and—who knows?—even in heaven it will cheer and strengthen us.

Remember the new emphasis. We are not to seek God's blessing selfishly. We must not seek it simply to make us happy, but to equip us for making others happy. So do not stop at my Shepherd, my lying down, my being led, my soul's restoration and victories, my deliverance, a table prepared for me, anointing for my head, fulness of my cup, goodness and mercy for me, and a place for me in God's house forever. We shall lose every one of these blessings unless we try to pass them on to others, urging, toiling, striving that they may share them with us.

Our real business with God's word is to announce it to others, first taking its bounty for our own deliverance and enrichment, then assuring others that we have found his word true and know what he has done for us he will do for them.

Notice the vote on the favorite chapters quiz reported on page 124 of this issue of the Christian Herald.

Samuel: The Benediction of a Spiritual Home

Epworth League Topic for February 21. (I Sam. 1: 21 to 2: 2; 3: 1)

DO YOU like to stay out evenings? That seems to be a strange question with which to begin a Scripture study for a devotional meeting. But I suppose most of our young people would confess to a certain thrill of pleasure in planning for an evening out and a peculiar zest about the merry hours spent away from home.

Now we are not going to say that there is anything wrong about this, but right now, while you are thinking of the pleasure of an evening out, think of the pleasure of an evening *home*. That is a different sort of pleasure, but isn't it a deeper, truer, finer sort of pleasure? This business of going away from home to find our pleasure makes the beginning of danger.

You know some houses where the boys and girls really have their best times at home; where they really prefer staying home to going out; where every night before and after study hours there is romping and singing and jollity; where every Sunday evening there are songs around the piano in the parlor and delightful, quiet talks; where the very books and pictures and dishes seem to spell—happiness. That is what a home ought to be.

And when boys and girls begin to get restless at home and come to require almost every evening that thrill of an adventure outside the home circle, it's time to plan for brightening up the home atmosphere.

One really grave problem in this business is the claim of the church upon the young people. The home must not be forgotten in the plans for the church. And the obligation of choir, study class, social, or other church functions should not involve a weekly program that means more nights away from home than at home—nor anywhere near as many.

Joseph, Moses, Samuel, David, Jesus, John, Timothy—these are some of the great names that emphasize the power of the right sort of home.

Just now—in these days of automobiles and moving pictures, days of furious haste and exaggerated excitement, days in which some young people are drowning themselves in pleasure and others wearing themselves out with work—even church work or welfare work—it is necessary to sound an earnest plea for the claims of *Home*.

Our lesson is about a spiritual home. Not a home where cant abounds; not a home of over-strict prohibitions; but a home of which the fragrant, buoyant, helpful spirit of Jesus is the very atmosphere, whose members are trying to be like him, to serve him, and have found the secret of loving him.

This is really a lesson for parents rather than for sons and daughters. But sons and daughters must help the parents to make home the kind of a place it ought to be. Read this lesson over with your parents; talk about it with them. Make your home the right kind.

CALLED HIGHER

Dwight C. Kilbourn, Litchfield, Conn., October 28, 1914, 77.

Alexander Holland, Kansas City, Mo., November 20, 1914, 91.

Mrs. Susan Virginia Chevalier, Parkersburg, W. Va., November 18, 1914, 82.

Mr. Geo. W. Greene, Spokane, Wash., October 14, 1914.

Miss Cornelia Antoinett Pynchon, Sodus, N. Y., October 9, 1914.

Mrs. David Tamblyn, Topeka, Kan., October 29, 1914, 77.

Christianna E. Reamer, Quarryville, Pa., October 14, 1914, 53.

Henry Hewitt, Round Lake, N. Y., November 13, 1914, 77.

Mrs. Matilda Kohr, Sunbury, Pa., October 23, 1914, 93.

Mrs. C. A. Welborn, Asheville, N. C., November 1, 1914, 71.

Mr. E. Baldwin, Volney, N. Y., December 24, 1914, 87.

Rev. Albert Barnes King, December 18, 1914, 86.

Mrs. Elizabeth Llewellyn, North McAllister, Okla., November 4, 1914, 58.

Mr. James Sample, Indianapolis, Ind., December 26, 1914.

Mrs. Amanda Kline Nyhart, Beechwood, Pa., January 1, 1915.

Mrs. Martha V. Sharpe, Seaford, Del., December 10, 1914.

Mrs. B. C. Nettleton, Louisville, Ky., January 3, 1915.

Mrs. Henry Yost, Waterloo, N. Y., December 19, 1914, 75.

Wm. T. Bethel, Governor's Harbor, Bahama Islands, December 3, 1914, 84.

Mrs. E. S. Ficklin, Hobart, Okla., September 28, 1914, 82.

Crawford L. Battle, Centerville, Ala., November 16, 1914.

Miss Harriet S. Weihart, Washingtonville, Ohio, December 4, 1914, 79.

Mrs. Caroline Vaile, Rochelle, Ill., December 12, 1914, 86.

Mrs. Anna A. Flowers, Moscow, Ky., December 2, 1914, 81.

Miss Nellie T. Sanford, Bridgeport, Conn., November 19, 1914.

Mrs. E. T. Richards, Jackson, Ohio, October 25, 1914, 75.

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"My husband also had an with Grape-Nuts. He was and sickly one spring, and attend to his work. He was the doctor's care but medici seem to do him any good unti to leave off ordinary food and Nuts. It was surprising t change in him. He grew b off, and naturally he has none of praise for Grape-Nuts.

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NOW comes the only high-grade six-cylinder motor car of standard size for less than $1300. The Chandler! This identical car last summer broke sales records at $1595 and set the standards of the high six market. Two years ago, lacking many of its present refinements, it was a sensation at $1785.

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How can Chandler do it when similar cars still sell from two to five hundred dollars higher?

The Chandler Company has made money from the day that first of the light sixes took the road. The Chandler has *pointed the way*, every step of the way. And now, with maximum production, with an overhead expense so small that it astounds other manufacturers, with no old loads to carry and no old scores to wipe out, and with our working capital of *real money*, we have set this record-breaking price.

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At this new price, the pioneer Chandler retains absolutely every feature of construction and quality that has made it the leader of all light sixes. You will find all these features on the Chandler, and <u>not</u> on any other six selling for less than $2000.

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- Gray & Davis electric starting motor.
- Gray & Davis electric generator.
- Inclosed silent chains for driving motor shafts.
- Bosch spark plugs.
- Gray genuine Mercedes type radiator.
- Lyfield carburetor.
- Worm-bevel rear axle.
- Cast aluminum motor base extending solidly from frame to frame, giving rigidity to engine mounting; providing pedestals cast integral for magneto, pump and generator; and obviating necessity for dirty, rattly sheet metal drip pan.
- Imported annular ball-bearings throughout.
- Oiling system completely contained within the motor; no outside piping.
- Genuine hand-buffed leather (not machine buffed, split or imitation).
- Luxurious streamline body, with clean running boards.
- Golde patent one-man top, with Jiffy curtains.
- Large gasoline tank carried in rear.
- Firestone demountable rims.
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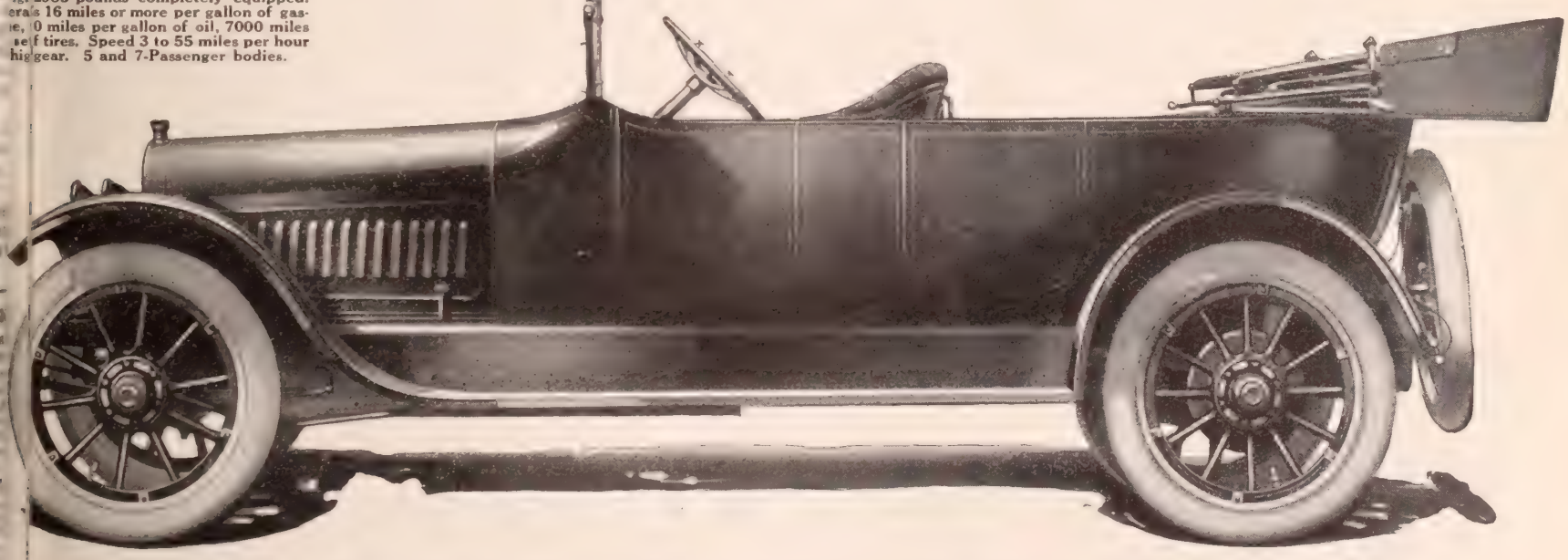
Weight 2985 pounds completely equipped. Operates 16 miles or more per gallon of gasoline, 0 miles per gallon of oil, 7000 miles on set of tires. Speed 3 to 55 miles per hour on high gear. 5 and 7-Passenger bodies.



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Easter Morning Of soft, lustrous Jacquard Silk Brocade, the ideal style for any affair demanding an elaborate costume. A multi-colored flower is sprinkled over a solid color ground. Skirt shows the new treatment of the Russian tunic, giving the fashionable fullness. Notice the graceful waist with girdle and trimming bands of silk. Sleeves of Chiffon over net, attached to an inner lining, giving the guimpe effect seen in all the newest dresses. Colors: Copenhagen with rose girdle, Navy blue with American beauty girdle, Reseda green with rose girdle, Tan with Copenhagen girdle. Standing collar and vestee of creamy Shadow Lace. Sizes, Misses 14-16-18 yrs.; Ladies 32 to 44 in. bust measure. State size and color.
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The Fifth Avenue The vogue for the Coat-dress has surpassed any style introduced in years. This Charles William model is of navy-blue Serge, guaranteed All Wool. Sleeves and underskirt of excellent quality Black Satin. Underskirt is attached to percale lining. Notice the red rose at the shoulder. Front closing. New style, high standing collar. Wide serge belt, bound with heavy silk braid. Navy blue Serge and black Satin only. Sizes, Misses, 14-16-18 years; Ladies, 32 to 44 inches bust measure. State size.
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The Barrymore A splendid example of Charles William values. Waist of Brocaded Jacquard Silk with smart flat embroidered collar and plain cuffs of Silk Crepe de Chine in color to match blouse. Narrow front yoke gives a good fit and becoming fullness. Fancy buttons. Colors, white, pink and maize. Sizes 32 to 46 inches bust measure. Give bust measure.
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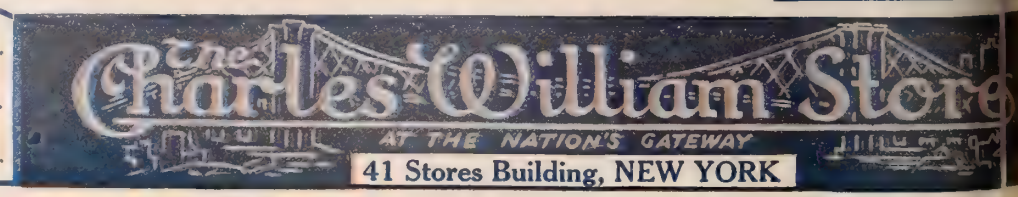

Christian Herald

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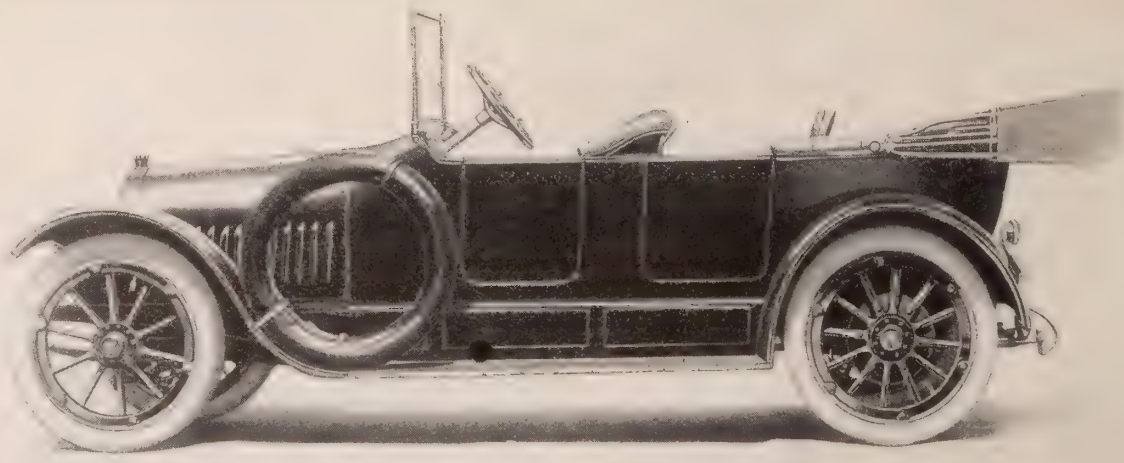
SUBSCRIPTION, $1.50 PER YEAR
PUBLISHED 52 TIMES A YEAR

NEW YORK, FEBRUARY 17, 1915

VOL. 38—NO. 7. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Harry F. Blanchard

If all the world were melted upon a winter day,
The ground would be a smoke-wreath of tender pearly gray.
The stream would be a dewdrop, and then perhaps—who knows?—
The sky would be the petals of some half-opened rose.



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But radical advances are always subject to question. New things must be proved. Every new type, even though Howard E. Coffin designs it, must run the gantlet of cynicism and attack. And here was a type which proposed, for one thing, to save 1000 pounds in weight.

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Their makers are starting where HUDSON designers started four years ago. The ideals we propounded, the betterments we demonstrated, have become the accepted standards. This is the second time that a new HUDSON model has revolutionized the practice of the times.

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We had Howard E. Coffin as chief of designing, and the foremost engineering corps in America worked with him. There were countless problems to solve, a thousand details to perfect. We had the time and the men to do it.

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The HUDSON Six-40 is an attained success. These cars for two seasons, meeting every condition, have answered all questions about it. When we state to you now that this car is right there are ten thousand men to confirm it. And that is true of no other Light Six.

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

WITH OUT-FLUNG ARMS THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION SPEAKS A WELCOME TO THE WORLD

THE WORLD TO MEET IN AMERICA

THE greatest of all world fairs opens in San Francisco on February 20 under extraordinary circumstances. The success of this mammoth exposition in the face of a world ati the very opposite of that which the exti typifies will redound to the honor of erin enterprise. This was to have been a ue peace city, in which the nations of the world ld ssemble for a year-long festival of good , exhibiting to each other the workmanship and an learning of their peoples, and discussing istal and sociological world questions with the e ighborliness and common interest that charrizour annual county fairs.

ut ne whole world is divided and has taken s i the bitterest war of history. War, not :e, the spirit of the hour; inria strife, not friendly competi, ithe spirit of the hour; race em ence, not common brotherl, ithe spirit of the hour. Facing a ondition, the Panama-Pacific rn ional Exposition opens its 's the world in typical Ameri fith that by some remarktu of events the exposition will be ne most successful of history, iap the bringer of peace to the ld. After all, we are none of us ad ven as races, when we stand to ace, as we are apt to think i ofer when apart.

ne ning is certain, if the world s t come to this exposition the ld ill be the loser. If the circstaces that accompany the iin of the exposition are extrana , the exposition itself is ully so. Something like fifty ionlollars are said to have been ste in the buildings and the inme of exhibits. Congress auize this fair as a national ora on of the completion of the am Canal, and partly financed un rtaking. California and her ple ave done the rest. And it laied that all preceding world s ped together have been out- point of magnitude and nifance in this exposition, which la from February 20 until December 4, 1915. n tober 14, 1911, President Taft inaugurated ac al constructing of the fair in the presence a ultitude, the occasion being marked by ade addresses and various functions. Three 's er the buildings were practically completed th first exhibits began to arrive.

he x hundred and thirty-five acres devoted to fai with a frontage of about two miles on San nci o Bay and an average width of half a mile, a city of three wards. The western section es ved for state exhibits, both foreign and eri n. The central is devoted to the eleven n exhibition palaces that contain the exhibits of industry, education, the arts, and social economy, and the eastern, called "the Zone," is devoted to amusement on a scale and of a character probably never witnessed before.

One aim of the architects has evidently been to make everything in the superlative, the "best ever" in exposition lines, the biggest, most beautiful, and best adapted to the purpose. The money and skilled labor and executive intelligence put into the enterprise have backed up this ambition. For examples, the Palace of Horticulture has the largest glass dome in the world, 152 feet in diameter and 185 feet high; the vast Palace of Fine Arts, in which will be housed approximately five million dollars in art treasures, is constructed wholly of steel and concrete, and is fire and burglar proof; "the Zone" represents an investment of ten million dollars for amusements, and is so immense in extent that reproductions of the Yellowstone Park and the Panama Canal are but incidents; the eleven great buildings occupying the central section are linked together with wonderful avenues and courts, small parks in themselves, and encircle a building called the Tower of Jewels, which rises 435 feet, and is covered with cut-glass jewels from Austria, to scintillate in the sunshine and in the special electrical illumination at night.

The design and decoration of the buildings, of which there are hundreds, the decorations including many fine groups of statuary, are intended to give visitors a lasting impression of delight. But of course it is on the inside of these buildings that the world will be repaid for the trouble and expense of attending the exposition. Besides all our own states and territories, forty foreign countries will exhibit the best examples of their arts and industries and the most successful forms of their educational and civic systems. One of the most wonderful things about the exposition is the enterprise which could accomplish the bringing together of such an overwhelming wealth of exhibits. Some countries have been lavish in their official expenditures in order to make a worthy show. Argentina's appropriation for its participation amounted to $1,700,000, and its exhibit will include a very interesting live-stock display, besides representations of its churches and of its educational work. Canada appropriated some $600,000, China a million, little Siam a quarter of a million, Australia $400,000. And so the figures run and still do not represent by any means the huge sums spent in behalf of the forty foreign countries, including the few that are not to be represented officially.

WHEN CALIFORNIA'S SUNSHINE FILLS THE COURT OF THE FOUR SEASONS

In addition to the exhibits of the very acme of the world's industrial and cultural progress, the exposition is going to afford opportunity for a discussion, before audiences representing all quarters of the earth, of practically every question of international interest. A permanent memorial auditorium has been erected in San Francisco at a cost of a million dollars, which seats ten thousand people; and conventions and congresses to the number of between three and four hundred have arranged to convene in that building during the year. These include agricultural societies, scientific, business, political, literary, religious and many other interests. It is intended by leaders in all these departments that the conventions shall be epoch-making in their effects upon international relations. Most interesting plans have long been under way for missionary conferences and exhibits such as only an occasion of this kind could very well warrant.

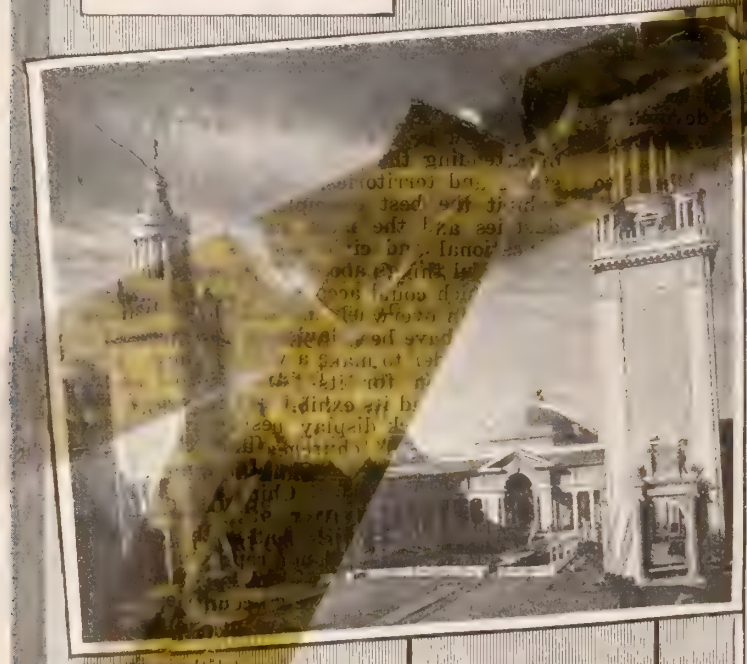
There is no denying that the war in Europe will have its effect upon the exposition. Fortunately, the forwarding and installing of exhibits was well under way before the war could interfere. But as things stand today it is hardly to be expected that there will be any great influx of visitors from abroad to see how the wonders of their respective countries compare with those of other lands. The trans-Atlantic and trans-Pacific steamship lines for the present have to bear a grievous disappointment. This interruption of what promised to be a world

Continued on page 159

ONE OF THE CLASSICAL DOORWAYS INTO THE MAIN BUILDING

ARCH OF THE SETTING SUN. WEST ENTRANCE TO COURT OF THE UNIVERSE

TOWER OF JEWELS (435 FEET)



COURT OF PALMS, FLANKED BY PALACE OF LIBERAL ARTS AND PALACE OF EDUCATION

TOWER OF JEWELS, SEEN FROM COURT OF THE SEASONS

PALACE OF HORTICULTURE, SEEN THROUGH THE COURT OF PALMS

PALACE OF EDUCATION, SURMOUNTED BY THE DOME OF PHILOSOPHY. LAGOON IN FRONT

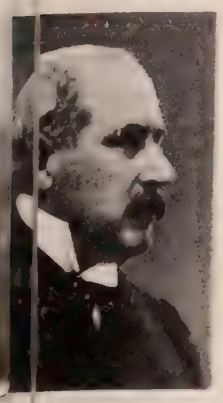
BIRD'S-EYE VIEW OF EXPOSITION, SAN FRANCISCO BAY AND THE GOLDEN GATE

PROBING THE FOUNDATIONS

CONTINUED TESTIMONY ON LABOR BEFORE THE INDUSTRIAL RELATIONS COMMISSION

UR main purpose," said Chairman Walsh of the Industrial Relations Commission in a recent interview, "has already been achieved. It was to bring home to the mc responsible—the employers living here in Yk—the horrible conditions in the industries r their control in the far West. We have let mployers tell just how much or how little they allyknew about the men on their payroll and mh or how little interest they took in labor itics. We have let the workers tell from their dpt why it is that they feel a spirit of st.

e mblance of cordiality between the leaders apal and the leaders of labor, which was



P. MORGAN

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JOHN R. LAWSON

ibl in last week's account of the commission's itiption, was short-lived, for Mother Jones d statement to the press in which she dece Mr. Rockefeller's plan of allowing the er to meet for deliberation and declared that gh 'good intentions are all right as paving-s, what we want is performance." John R. or of Colorado, member of the Executive d f the United Mine Workers, although he elihad accepted the invitation to meet Mr. efler in his office, said that the conference ed purely social and not official. He declared estying before the commission, "We rejoice afr all these years Mr. Rockefeller is at last se to consider and confer with the workers ompany's officials have despised and ignored eaavored to crush. We welcome any and y nference, but these meetings should be al nd purposeful and not mere social visits, me to give the utterly false impression that ndstrial war has had no more vital cause than air e on Mr. Rockefeller's part to shake hands. ar s possible, the remedies must be equal and eals our great wrongs." Asked if he had ever ed hrough any unpleasant experiences on act his labor activities, the witness replied: av been followed by the gunmen and thugs of Op ators. I have been arrested and put into c rged with carrying a gun, when I had no I was shot in the streets of Newcastle in 1913, several little things like that." Later a mother, whose children were killed at Ludlow, testified, and one of the strikers wounded recently at Chrome, N. J.

Mr. Lawson declared that one cause of industrial discontent was the attempt which is being made to substitute philanthropy for justice. "It is not their own money," he said, "that these lords of commercialized virtue are spending, but the money withheld from the wages of the workingman." Enumerating some of the activities of the Rockefeller Foundation, which had been presented to the commission, he said: "A wave of horror swept over me during that reading, and I say to you that same wave is now rushing over the entire working class of the United States. Help for China, a refuge for birds, food for the Belgians, pensions for New York widows, university training for the elect, and never a thought or a dollar for the many thousands of men and women and children who starve in Colorado, for widows robbed of their husbands and children of their fathers by law-violating conditions in the mines, or for the glaring illiteracy of the coal camps. There are thousands of Mr. Rockefeller's ex-employees in Colorado today who wish to God they were in Belgium to be fed or birds to be cared for tenderly."

Referring to the proposed investigation of labor conditions by the Rockefeller Foundation Mr. Lawson said: "What is labor to do in the meantime? What is Colorado to do? In response to these questions Mr. Rockefeller says that 'the problem now is for all concerned to develop peace and good will.' Labor has been crushed by machine guns and hired soldiery. Men and women and children have died, homes have been ruined and futures blighted. Now thousands have been imported for another decade of exploitation, and we are to 'let bygones be bygones.' Mr. Rockefeller, Sr., is quoted as saying that God must be brought to New York. In Colorado there is a suffering multitude that asks only for a little of the spirit of the Christ who died for human brotherhood."

Mr. Lawson, too, objected to Mr. Rockefeller's plan for the election by the workers of representatives to confer with the company, insisting that if this plan was to have any good effect it must be backed up by the grant of the union to the men. Dr. Charles F. Eliot, president emeritus of Harvard, in his testimony took the ground that the General Educational Board and the Foundations under discussion were no menace to the public. He acknowledged that he had known many instances in which these educational boards have influenced the course of education, but declared that their influence had always been for the good. Dr. Eliot held that the stockholders of a corporation were not responsible for labor conditions unless their attention was drawn to them specifically. But he held that the members of a labor union were responsible for the decisions and activities of their executives. Mr. Amos Pinchot declared that the very cornerstone of the system of industrial exploitation is that the owners should keep themselves in ignorance of the actual acts of oppression by the managers. As to wages and living conditions in general and especially as to the tyranny of the company over the thousands of men and women who are depending on it, Mr. Rockefeller claims, and I believe his claim is true, that he kept himself in the most complete ignorance."

In regard to the influence of gifts from the Rockefeller and other Foundations to schools and universities, Mr. Pinchot said: "Nothing is more powerful and subtle than the influence of such donations upon institutions whose existence is largely dependent on donations."

J. Pierpont Morgan confessed before the commission, "I have no opinion on poverty." Asked if he thought ten dollars a week was sufficient pay for a longshoreman, he replied: "If ten dollars a week is all a man can get, and he takes it, I should think that was enough." He denied that a large part of the railroads of the country were under the control of his company and Kuhn, Loeb & Co.

Edward P. Costigan, counsel for the United Mine Workers in Colorado, said of the foundations:

"Philanthropy, as conducted from the beginning of the world to the present day, has been a barrier to the correction of economic wrongs.

"Certain conclusions from the analysis of the Rockefeller Foundation in its relation to the Colorado situation would appear to be warranted. One is that feudalism in industry should yield to democratic expression and participation among the workers if permanent peace is to prevail and social welfare is to be paramount. Another is that social, industrial and governmental justice are more important than charity."

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AMOS R. E. PINCHOT

CHAIRMAN F. W. WALSH

NEW YORK PASTORS VISIT BILLY SUNDAY

VO HUNDRED representative ministers of Greater New York went to Philadelphia on a special train on January 28 tted the revival services held by ngist Billy Sunday in the big rnle. An ulterior object was to de he question of inviting Mr. da to New York for a great Gosca paign. Eighteen months ago as no one's thought; today it is ste. Pittsburg raised the ques; Philadelphia is pushing it home; York is considering the decision. g step in this direction was n Monday, January 25, by the my of 400 ministers at the Mar-Co giate Church, New York, pred er by Dr. Charles L. Goodell, n e vote favoring Mr. Sunday's in to the metropolis lacked but vo of being unanimous, and even , e adverse voter was outside York proper. Another important is be set down to this delegation Philadelphia. The whole trip was onnuous session of discussion. ngism was in the air. Dr. S. Edd oung of Brooklyn, director-er of the train-load of clergymen, ha ized the point that they were to e mere curious onlookers at the er cle service; and Bishop Ruoh of the Reformed Episcopal rc told how easy it was to talk of gic to the man of the street.

The great afternoon tabernacle meeting was absolutely compelling in its impression. The vast area of the audience, the volume of the singing, the prayer by Dr. Goodell, the earnest two-minute speech by Dr. Young, the sermon by the evangelist from the words "Give ye them to eat," forceful in thought, phrase, and action, the handshake by Billy and Ma Sunday for each minister as they filed out, all made the day unforgettable.

On the return trip it was revealed that the evangelist had simply swept the judgment of every last man of the delegation to his side. This question was submitted to the men in each car: "In the event that there is a general desire to have Billy Sunday come to New York, are you personally in favor of his coming?" In each of the four cars, the "aye" vote was unanimous.

Dr. Young, who is pastor of the Bedford Presbyterian Church and who for many years was chairman of the Clerical Conference of the Federation of Churches, made this statement at the close of the trip:

"Here are, say, two hundred and more ministers of many creeds with whom I have been in conversation today. Preachers are peculiarly ready to express diverse opinions. To many of these I have said something like this:

"'I want to know your inmost judgment on Sunday and his work—not what you might say under restriction, but freely as one man to another whom he trusts.' The overwhelming fact is that all of these preachers have been absolutely unanimous in their declaration of perfect confidence in Billy Sunday, and of their conviction that he is being used of God, and that mightily. I am persuaded that every one of our spiritual leaders will endorse him just as heartily as I do, and as others do, when they come to see him as he is—a humble, consecrated, commonsense, brave man of God, who is burning to the socket for his Lord. Who cares about his slang, when he finds that slang is only a kind of hitching-on point for the multitudes who do not understand theological terms and possibly little appreciate classic English?"

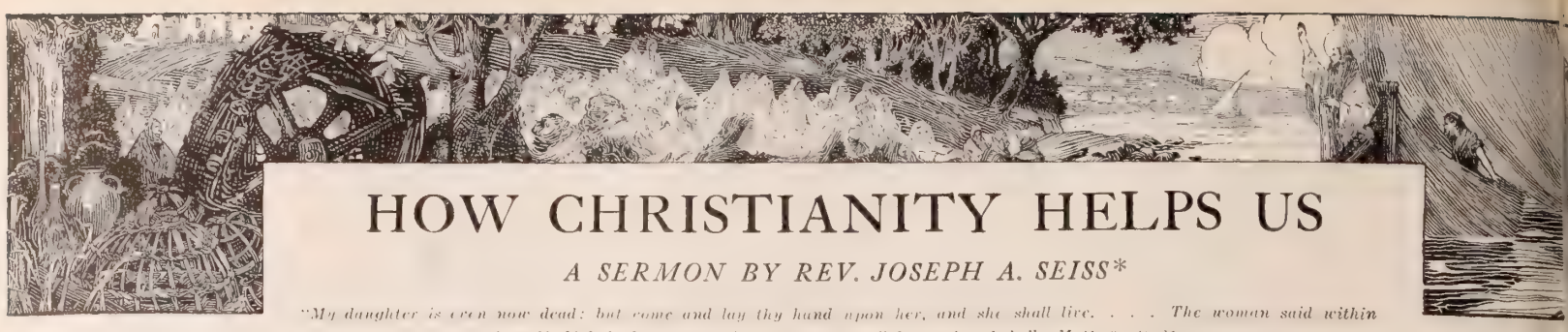
Practically all the orthodox Christian bodies were represented in the delegation. There was a goodly show of clergymen of the Episcopal Church, and this was the deliberately worded judgment of Canon Chase: "Billy Sunday made a very favorable impression upon me. The oddities of his language, which have attracted hostile criticism, seemed to fade into insignificance under the glow of his intense sincerity. He has the right message. Those who helped to gather audiences for him will, in my opinion, assist in extending Christ's kingdom upon earth."

Mr. Sunday himself said, concerning the visit of the clergymen: "It was a fine representative delegation of New York ministers all right. That talk about not heeding a call from New York is all wrong. I have said before that if I can do the most good there I will come. It is up to the Lord. If he wants me to go, he will open a way, and he will appoint a time for my coming."

The delegation appointed Dr. S. Edward Young chairman of a committee of twelve, with power to select others representing the main denominations, and four thus chosen were Canon William C. Chase, Episcopal; Dr. Malcolm J. McLeod, Reformed; Dr. John L. Clark, Congregationalist, and Dr. John H. Kerr, Presbyterian. It is probable that as the movement goes forward, this committee will be joined with the committee of which Dr. Goodell is chairman.

It would seem, as far as it can be anticipated, that Mr. Sunday will in the comparatively near future receive a call from the clergy and churches of Greater New York so complete and unanimous that he will have no disposition to decline it, and that very likely adjustments and careful months of preparation will be made so that he will conduct the New York campaign during the winter season of 1915-16.

REV. C. H. MORGAN, PH.D.



HOW CHRISTIANITY HELPS US

*A SERMON BY REV. JOSEPH A. SEISS**

"My daughter is even now dead: but come and lay thy hand upon her, and she shall live. . . . The woman said within herself, If I do but touch his garment I shall be made whole." Matt. 9: 18-21

TWO remarkable stories in one and the same paragraph, two wonderful restorations, two supreme instances of the power of true faith! They are so intertwined in the telling that they can hardly be disentangled. They are intertwined in the telling because they were originally intertwined in action. The stupendous question which presents itself to both the ruler of the synagogue and the woman with an issue of blood is, "To what extent can and ought and will Christ help me?" and the question so vital to them is equally vital to us. "To what extent can and ought and will Christianity help me?" Because of our indifference concerning this question, we have surrendered the citadel of faith to the rough, desperado spirit of men who have concealed themselves behind entrenchments of earth. We have surrendered a principle; we have been unwilling to fight a moral battle; we have succumbed to apathy in the realm of the spiritual. We do not deserve classification with the ruler and the woman!

Let us revert for a moment to the story. The dignified form of a ruler of the synagogue as he appears upon the threshold of an apartment in which publicans and sinners are feasting, is no whit stranger to the baffled banqueters than the presence of Christ in such an environment appeared to be to the carping critics drawn from the ranks of the Pharisees and Scribes standing without. Pharisees and scribes, publicans and sinners, these all fade from view, and the figures of the only Master of men and the ruler of the synagogue engage our attention. Our heart goes out to Jairus because he has left the bedside of a dying daughter. The symptoms, the verdict of the physician, the innate consciousness impress upon him, as he stands in the presence of Christ, the conviction, "My daughter is *even now* dead"; even now while I am speaking, there is no hope unless Christ be superhuman, unless he be divine. Yet there is a hope; for he is assured that though she be even now dead she may be, she will be reclaimed. "Come and lay thy hand upon her and she shall live."

Fear Not, Only Believe

This is his prayer. Leaving the happy circle of those whom he blessed with his presence, Jesus and the ruler lead the way homeward. Their progress is intercepted by a woman whose chronic illness has prompted her in faith to touch the garment of Jesus, who, realizing the outflow of power, turning, demands to know who it was that touched him. Peter, ever ready with an explanation, answers: "It must have been the multitude. See how people are crowding upon you. They can not help touching you." But Peter has not yet learned to distinguish between the strong rude contact of a surging mass of superficial, curious followers and the single, strong, yet humble touch of the believer seeking to be cleansed. Trembling with fear, realizing that she has been the cause of this commotion and delay, knowing that she has been discovered, the sick woman, a patient no longer, steps forth and acknowledges before all the people that it was she who touched his garments in response to the conviction that if only she do so she could be made whole.

The result put to naught the uncalled-for conjecture of Peter, astonishes the multitude and vindicates the faith of the ruler of the synagogue as well as the faith of the woman made whole. A word of commendation, not of rebuke, accompanies her as she retreats from view and is lost amid the throng. While Jesus is still speaking a messenger from the home of Jairus conveys the tidings surmised by the ruler and known by Jesus: "Thy daughter is dead, trouble not the Teacher." The compassion of the Saviour is thoroughly aroused. Turning to the ruler, he exclaims in words which can not be misunderstood, "Fear not, only believe, and she shall be made whole." The ruler trusts his Physician, Guide, Comforter. Jesus assumes the initiative and leads him to the house which is already being turned over to professional Oriental lamentation.

The Saviour's program has no place for these heathenish, superstitious symbols. He takes with him Peter and James and John into the now silent inner room. The word of power and life penetrates farther than the discordant sounds of empty rites. "Talitha kumi," (maiden arise). No empty form; not even a sacred commital of the body to the earth; but a recall of the spirit. The narrative concludes simply, "Her spirit returned and she rose up immediately."

The various elements in this story are important. As we read and reread the narrative, the lesson which stands out strongly for our age and needs is involved in the reasonings of the ruler of the synagogue and the woman seriously afflicted, a reasoning based on faith, faith based on a person and that person Christ. "To what extent can, ought and will Christianity help me?" is but a re-statement of the question put by two needy individuals reflecting upon their condition. Put the question in any other form you please: "Have I a right to expect anything from Christianity? Will it influence, mellow and transform my life? Is it worth while? Is it a good thing not only to die by but to live by as well? What must be my relationship toward it and its relationship toward me? Is it to be compared with the medicine in a vial in the medicine chest, which is to be used every day, or at regular intervals, or perhaps only occasionallv as a tonic? or ought it to be compared with the air we breathe and without which we can not exist?"

Large Petitions with Thee Bring

There is no doubt at all that the majority of even so-called Christians employ Christianity as a drug, a useful thing for emergencies, rather than a preventive of sin and disease, a rule of life, the one eternal principle amid the crash and ruin of successive ages, empires and republics. The question, "To what extent can and ought and will Christianity help me?" is simply forced on us as the question to what extent Christ could help them was forced on Jairus and the invalid woman. It was forced on them by their recognition of personal helplessness, by the inadequacy of the human advice accorded them, and by their inward conviction of the adequacy, the sufficiency of Christ.

What was it for which the ruler asked? What did the invalid woman require? The ruler came to Christ only as a last resort. The various means near at hand were first tried, the suggested remedies were applied. He who was a ruler, a leader of the synagogue, surely did not allow his daughter to lapse into a comatose condition without having consulted the best and ablest physicians of his community, perhaps even those from abroad. It was only as a last resort that he appealed to the Master: "My daughter is even now dead, but come and lay thy hand upon her and—she shall live." The request was absolutely supreme. He did not ask Jesus to restore an invalid daughter. He asked him to raise a child from the dead. His petition demanded *life*.

The woman having an issue of blood twelve years, who, according to the testimony of Luke in the parallel account (and you will remember that Luke was himself a physician), "had spent all her living upon physicians, and could not be healed of any," came and touched the border of Christ's garment. Why? In order that she might once more be whole. Her reasoning is keen; her need is very great. What she needs is newness of life. Recognizing that her power is wellnigh spent, she demands of him who can supply it, power, life, happiness. Thus the ruler of the synagogue and the woman answer the question, "To what extent can and will Christ help me?" by indicating for us the measure of the request. To many of us the measure of the request is infinitely small. We approach Christianity with no definite understanding of its power to bestow. We need to be reminded:

> Thou art coming to a King:
> Large petitions within thee bring;
> For his grace and power are such,
> None can ever ask too much.

In coming to Christianity we have the right to demand and there rests upon us an obligation to demand life—physical, moral, spiritual life. This is to be the measure of the request. Physical life is granted to those who obey the mandates of our holy religion. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. . . . They that are Jesus have crucified the flesh with the p the lusts thereof." In such passages a we taught to recognize the high plane Christians must move and by virtue physical life is granted. It has become in recent years to look upon the utter fective prayer in behalf of the sick as t tive of a sect. Christians have brough upon themselves because of the manne they have ignored the power of prayer physical life. The ruler's daughter li the woman lived anew in answer to pra instances are recorded by and receive th dation of a physician, and let it be remem this physician ministered to the great apostles—Paul, who in no wise rejected h The power of prayer in the sick-room mu dare not be disallowed by the physician, the other hand the true Christian mus dare not set aside as invalid the servic whose knowledge of the body and of means for the restoration of the bod recognition throughout the Scripture. As the great Physician lives and practices as members of his staff he enlists phys ministers.

To what extent can and ought and tianity help me morally? The interplay and moral assistance has already been Personally, Christianity must help me structing my life. My life, however, c reconstructed unless the life of the com which I belong, the life of the nation am a citizen, shall also experience a new Christianity is not to preach politics, tianity will affect my politics. It will m a better citizen and it will make of m better state.

To what extent can and ought and will ity bring about a moral reformation? accordance with the measure of my reque demands be large, the result will be large the results will be meager. What is th of your moral demands? Tell me that, tell you whether your Christianity is g false. The reconstruction of the state, in with moral standards, means new life for The reconstruction of business, in accord moral standards, means new life for the commerce and of trade. Thus the measu request must be nothing less than a des new moral life.

Thy Faith Hath Made Thee Whole

After all, the request of the Christian day seldom transcends the physical and mo and most clearly asserts its weakness in ing the spiritual realm. You may talk abo tion all you please, cleanliness ever remain godliness. It can not usurp its prestige. convene an international prison congress late concerning an amelioration of condit unless the congress consist of men move Spirit of God, it will fail in its purpose. engage in an organized attempt to blot dread malady, but you will inevitably retu conclusion that as long as there is sin in t so long will there be sickness. Isaiah is ri it. Israel's wounds and bruises and p sores are due to the fact that Israel is nation, "a seed of evildoers, children that rupters."

To what extent can and ought and wi tianity help me? It will lend unto me a life which will renew me through and throu raising of Jairus's daughter from the d healing of the invalid woman, were not themselves; they were means to a higher e all believe, we know without doubt, that t and the woman obtained something mo physical and moral benefits. Spiritual life imparted to them. "Thy faith hath m whole," may be predicated of the ruler as it is told the woman.

To what extent can and ought and wil tianity help me? To the extent of the me my faith, to the extent of my ability to things first, and to subordinate secondary to the extent of my recognition of a for than my own, prompting, urging, inviting,

* Pastor, Evangelical Lutheran Church of the Holy Communion, Philadelphia.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, D.D., E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

Fully Occupied

UNDAY, February 21. Ephesians 4: 27. *"Nither give place to the devil."* We are ne r to leave a vacant place for the devil. He is always on the lookout for the empty int the unoccupied circumstance, in which he bta a foothold and begin his nefarious work. onl safety is to fill everything with holy pur- an achievement, to fill it so full of God that is o room left for his foe.

.en e delay the performance of a duty we are g pce to the devil. When we say to the Lord, sw to his command, "Suffer me first to—" e fering the unfilled place to the devil. He th delays of Christians, their dilatoriness, re ctance, their postponements and adjourn- s, cause in the vacant hours he builds his abe. If my brother has aught against me de y the rectification of the wrong, the wrong grated and embittered, for the devil has used ela to extend his evil dominion.

enve do our duty half-heartedly we offer the hi as a place for the devil. He loves the lea ed, for they always provide him a home. of r only a room or two to the Lord, and he th rest for himself. So that even our partial cri ons give him a foothold, and he uses it ter his boundaries. A maimed discipleship s ffers chances to the devil, and he leaps e s allest chance. Give him an inch, he will h work as though he had a mile, and a mile on will have! Give him an empty port, and he will have a country. Only let him land, e ill never rest till his invasion is complete.

J. H. J.

How God Helps Those Who Wait on Him

NAY, February 22. Isaiah 8: 9-20. *"Surely the e is no morning for them."* Israel was lin invasion on its northern frontier from the ys croaching hosts of Assyria. There was se nxiety as to the result. Many urged the ati of an alliance with some neighboring n, hilst others turned for help to necromancy. th former, the prophet insisted that God him- vo d be the sanctuary of his people; and with att , he urged the absurdity of seeking help he ving present from those who had passed of s busy interests. "Should not a people ur their God?" If men need guidance amid p blems and perplexities, let them obtain m he law and the testimony—those oracles of . wich are God's great clue and guide through .. per exities of human life.

th se who deal with the spirits of the dead re no morning." They look to the earth and d istress and darkness, or, as the prophet se it, "the gloom of anguish." But when va for the Lord, and look for him, a light th the darkness, and we find that his going i is prepared as the morning. Only let us *wait* nt , courageously, hopefully. The morning da n on thee, sad heart, though thy night has lo g and sorrowful. Thy fears will not be ze Thy enemy shall not overcome. Thy bread be iven thee and thy water shall be sure. The or the night, the pestilence that walketh in ne , the evil dreams that have haunted thee, b forgotten in the gladness of the perfect n the dear Lord, who has been with thee th while, though thou knowest not. The nin breaks gradually. It is better so! But i it breaks, it goes on to the perfect day!

F. B. M.

Jesus, the Master of Happiness

JEDAY, February 23. Matthew 6: 17-18. *Bu thou, when thou fastest, anoint thine head wa thy face; that thou appear not unto men ast* It was the custom among the Pharisees tak a parade of the things they suffered in the e their religion. They were ostentatiously s; ut if we may read between the lines, they s so fraudulently pious. Their religion also e hem more or less miserable. It was ha ed especially upon its sorrowful and suffer- sid We see suggestions of this type of re- m day in the Orient. We find wailings among Orthodox Jews in Tunis and all kinds of pen- s, excruciatingly severe, among the Hindus, as s piety. I found one poor man on the Ganges who had held his arm above his head as an act of penance so long that it was practically fixed in that condition. Another expressed his religious devotion by lying naked upon a bed of sharp spikes.

Medieval painters followed this dreary line of religion by picturing Jesus as the Man of Sorrows, of sad countenance, a kind of dejected and defeated saint. It is an awful caricature of Christianity, as far as possible from the real Christ of the Gospels, if he followed his own teachings, as we have every reason to believe he did. Even in your religious duties, like fasting and prayer, the Master would say, "Do not disfigure your faces and make long countenances, "but thou, when thou fastest, anoint thine head and wash thy face."

Christianity should be an antidote for longfacedness and sad feelings. A prayer-meeting should not remind one of a funeral. Religion should cast about one an atmosphere of sunshine. The Japanese are taught from childhood to smile, whether or not they feel like smiling. It is not fair to others to advertise our sour feelings by dreary looks and dismal narration of ills. The flying of storm signals is not the true rôle of the Christian. It is better for him and for others that he annihilate his selfishness and self-pity and become an influence of uplift, rather than a drag upon humanity. "A merry heart doeth good like a medicine," says Solomon. I have no right to add my burdens to the world's woe. I shall today remember that any one can despair in trouble, but that it takes a brave Christian heart to sing in the rain. "These things have I spoken unto you," said the Master of Happiness, "that my joy might be in you, and that your joy may be full."

C. S. C.

The Draught That Satisfies the Soul

WEDNESDAY, February 24. John 4: 1-14. *"A well of water springing up into everlasting life."* Two words are used in the Greek to denote the well beside which this memorable colloquy occurred. The woman spoke of it as "the pit"; Jesus as "the spring." There is a vast difference between these. The one, the hole in the ground; the other, the sparkling jet of water, rising from subterranean depths to quench the thirst of man and beast. The same difference obtains still in our views of religion. Some think of it as the pit to which they must wearily repair, day by day, as a matter of duty, dragging themselves through the same rites, repeating mechanically the same words, performing the same round of duties, much as a mule will pace round a well, turning the wheel. How hopeless such an experience is! It is religious drudgery!

It was not intended that this should be the normal experience of the believer. Jesus said that *his* life and love should be in the soul, like a spring or fountain, fed from the mountains of eternity, and ever seeking to rise again to its source. Let us so think, as we commence our private devotions, as we open our Bibles, or take our place among our fellow worshipers in the church or at the table. Let us not be content with the pit of the outward, but eagerly expect that Jesus will make it the vehicle and channel through which he shall pour his life and love into our thirsty hearts. "Give us thyself, O Lord. It is not by the bread and wine of the sacraments merely, but by thy flesh and blood, that our souls can be truly satisfied!"

F. B. M.

No Real Happiness Without Righteousness

THURSDAY, February 25. Psalm 8: 4. *"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"* The old Roman, Marcus Aurelius, once said: "Perceive at last that thou hast in thee something better and more divine than the things which cause the various effects and, as it were, pull thee by the strings. What is that now in thy mind? Is it fear, or suspicion, or desire, or anything of that kind?"

It becomes every individual to ponder upon this question of the psalmist, echoed by the old Roman philosopher. The physiologist will tell us of our bodily constitution, our heart-throbs and our changing physical atoms. The scientist and the historian can reveal to us the laws of nature and the accomplishments of the past. But the man himself must answer this deeper question for himself in his inmost consciousness: "What is man?" He knows, in his clearest moments, that, as Jesus said, the life is more than food. He also knows that what Carlyle called "things"—what money can purchase for him—are not capable of giving permanent and durable satisfaction to the human soul. Not even is his love entirely free from fears, cares and suspicions. There must have been something higher and purer than these things in the fundamental thought of the Creator when he said, "Let us make man in our own image."

This something is the power and satisfaction growing out of doing right. Righteousness is the eternal foundation of the human soul and human happiness. The chief end of life is to know what is right and to do it. There is hidden in our breast this instinct, this knowledge, that right is better than wrong; that no real happiness is possible without the sense of following after righteousness in both motive and act. This is our divine inheritance, our elevation over the beasts of the field, our sovereignty, our secret of happiness, our key to peace. Are we fearful, discontented, poor in this world's goods, without friends? Still, there remains to us the one great possession, giving a reason for existence, that which makes God mindful of us—the privilege and power of doing right. It is the choosing of that worth-while thing which one's central self chooses or selects regardless of present or future consequences, because it alone brings harmony and restfulness into one's life.

C. S. C.

The Joy of the Soul That Is "Sealed" to Christ

FRIDAY, February 26. Ephesians 4: 17-32. *"In whom ye were sealed."* Sealing means authentication. When Ahasuerus handed Mordecai his ring every one knew that the documents issued by the Jew premier were authentic and carried the king's authority. Thus the Holy Spirit authenticates us as true children of God and heirs of his eternal promises.

Here is an experience that may enable us to understand what this holy experience is. James Brainerd Taylor writes: "It was on the 23d April, 1822, when I was on a visit to Haddam, in Connecticut. Memorable day! The time and place will never be forgotten. For a long time my desire had been that the Lord would visit me, and fill me with the Holy Spirit—my cry to him was, *Seal my soul for ever thine.* I felt that I needed something I did not possess. At this very juncture I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, Here, Lord, take me; take my whole soul, and *seal me thine*—thine now and thine for ever. All was calm and tranquil—and a heaven of love pervaded my whole soul. The name of Jesus was precious to me. He came as King and took full possession of my heart."

We may not have an experience precisely similar to this. The Spirit has many methods of making his presence known, but there is borne in on the consecrated soul a sweet consciousness that it belongs to God. The Dove settles down on its nest. The words we speak become invested with new power. There is a fellowship inaugurated with the Lord and with holy souls everywhere, which is our entrance into "the joy of the Lord."

F. B. M.

He Can Fill Up the Little World of Our Wants

SATURDAY, February 27. Luke 12: 7. *"Ye are of more value than many sparrows."* In God's holy Word, he is the rock in a weary land, where springs of water are; a tower of defense; a covert in the tempest and a refuge from troubles. In nature he makes beautiful the flowers, feeds the ravens, cares for the sparrows, gives life to every creature, from the seraph to a butterfly. One of his steps means immensity; in his hands are upheld worlds, and suns and planets are controlled, as they sweep along their mighty orbits. All suns borrow their splendor from him. One smile of his face is light; one frown darkness. He knows no today nor tomorrow. Everlasting is his life and eternity his dwelling place.

Can you longer fear your Father's ability or willingness to fill up the little world of your wants? Can you not say, with the psalmist, "I shall not want, for the Lord is my Shepherd"? If "he opens his hand to supply the wants of every living thing," will he neglect you, the masterpiece of his workmanship, the child of his bosom? If he feeds the birds, will he leave his babes to starve in his earthly nursery?

E. W. C.

A WEEK *in the* WORLD'S NEWS

ITALIAN EARTHQUAKE SCENES

AT THE LEFT, A STREET IN AVEZZANO

AT THE RIGHT, A CASTLE WITH 16-FOOT WALLS

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BOSTON RECEIVES A MEDAL. The Anthony N. Brady gold, silver and bronze medals for safety record by an American electric railway were awarded this year by the American Museum of Safety to the Boston Elevated, General Bancroft, president, receiving the gold medal, Vice-President R. A. Sears the silver, and Henry V. Neal, mechanic, the bronze medal. The road carried 343,181,049 passengers over a total of 57,990,436 car miles run without one collision or fatal accident attributable to the road. The Safety First campaign in Boston helped in making this record, considered by the Safety Museum as the best in the United States for 1914.

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PORTUGAL MAY REVERT TO MONARCHY. It is stated that the army of the Portuguese Republic has taken sides with the royalists as against the democrats and that the government has resigned, leaving the country to its fate.

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FOR A FEDERAL CENSOR OF RELIGIOUS PRESS. The House Committee on Post Offices gave a hearing early in February to friends and foes of the pending congressional bills to exclude from the mails publications that attack the Catholic Church. Representative Fitzgerald of New York and Representative Gallivan of Massachusetts are responsible for the bills. Rev. R. W. McKim of Washington opposed the bills as being "inconsistent with the principles of American liberty," and advised libeled persons and institutions to apply to the courts. Mr. Gallivan declared that forty-eight Democrats were defeated in the recent election because of the literature complained of. An extended report of the hearing will appear in the next issue of the Christian Herald.

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INVOLUNTARY THRIFT. According to Post Office Department figures on December 31, 1914, the 9,631 post offices handling savings accounts showed a total on deposit of $59,200,000 to the credit of 497,000 persons; about $10,000,000 of which has been deposited since the breaking out of the war by foreigners, apparently, who ordinarily would have sent their money abroad.

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"RING, GRANDFATHER, RING!" On February 2, Senator Hitchcock of Nebraska, chairman of the Philippine Committee, reported to the Senate the Philippine Government bill, the preamble of which, as finally agreed upon in committee, provides for independence whenever in the judgment of the United States the Filipinos are ready therefor. The majority report states that there is urgent need for action on the bill, as longer delay would increase political agitation in the islands, and aggravate the present business depression there, due to uncertainty which prevents capital from entering on new enterprises.

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ENGLAND'S FIRST WAR PARLIAMENT. When the British Parliament convened February 2 Premier Asquith secured the adoption of a resolution, said to be without precedent in England, to confine the session entirely to war measures, following the example of Canada and France; the general election, which should occur this year, may be postponed until the close of the war.

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VIA PEKING. Three news despatches from China's capital state, first: The government has awarded $25,000 to the heirs of B. R. Hicks of Oskosh, Wis., who was killed on the Yangtse by river pirates; $20,000 to A. N. Sheldon, who was permanently injured, and $5,000 to P. Hofman, who was slightly injured, and is again in China, teaching, all three having been stationed at the Chinese College, Chengtu, at the time of the assault. Second: The new election law provides a ten-year term of office for the president (now Yuan Shi Kai) who, upon the expiration of his term, may be re-elected by a two-thirds vote of the Senate without a general election, if that body sees fit so to do. Third: At the first conference of the government to consider the territorial demands recently made by Japan no sign of yielding was apparent.

THE CANADIAN PACIFIC BRIDGE BETWEEN MAINE AND NEW BRUNSWICK

LOOKING FOR TROUBLE. The former German steamship Dacia, now flying the American flag under what is suspected is an invalid transfer of registry to American ownership, sailed from Galveston January 31 loaded with cotton consigned to Bremen via Rotterdam, . . . and what will happen to her now remains to be seen.

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FOREIGN FLEETS RENDEZVOUS IN AMERICAN PORTS. Fifty-seven merchant steamers are now interned because of the war in ports of Continental United States, and nine others in Hawaiian ports; fifty-five of the total are German ships, eleven are Austrian. The list includes some of the famous ocean greyhounds such as the Vaterland and the George Washington. All these vessels had planned to bring thousands of tourists to this country for the San Francisco Exposition and the canal opening.

WERNER VAN HORN

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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EXTENDS WAR ZONE TO CANADA. morning of February 2 a German named Horn, stopping at a hotel in the border to boro, Me., opposite St. Croix, New Brunswi the Canadian Pacific railroad bridge over River on the Canadian side, with trifling d structure, his avowed purpose being to transportation of munitions of war into Ca in Europe. The British Government pron to the State Department at Washington for tion of Van Horn, who has been placed unde Vanceboro justice of the peace on the charge damage to village property, buildings bei injured by the concussion. Van Horn tel German embassy at Washington for aid extradition on the ground that his act wa one. The case has assumed international Van Horn, who claims to have acted withou from his government, cannot be delivered dian authorities without formal hearing in An immediate outcome of the incident is t extra precautions to guard the Canadian Building against similar attempts during t Parliament which began February 4.

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FREE SPEECH IN TEXAS IS COSTL shall, Texas, on February 3, William Black ex-Catholic priest had lectured against tha day before and was to speak again, was shot to hotel room in the presence of his daughter and a vi the two men who made the attack was also killed a wounded, probably mortally.

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FEELING OUR PULSE. The Washington Pos the banking house of J. P. Morgan & Co. has a de about 100 men organized to buy supplies for the ernment, in anticipation of American participati land's war loan next July to the extent of $500, tingent upon a reversal of our government's vi unneutral character of such loans to belligerents when a French loan was proposed last year.

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THE PRICE OF ANARCHY. It will be rememl large company of Hindus attempted to make a England's immigration policy, by insisting upon th enter Canada some months ago, being forcibly depo same steamer by which they arrived at Vancouve greeted the return of the steamer to Calcutta in the mutinous Hindus killed two police officials. have now been sentenced to death as a final conseq adventure.

. . .

A FEW EXTENDED HEADLINES. Austria many's example in taking control of grain crops un harvest; England is being urged to the same act cities.—The House by vote of 261 to 136 refused Burnett Immigration bill over the President's vet ministration's ship-purchase bill appears to face close vote in the Senate.—The French and Italian the Westinghouse Electric and Manufacturing C Pittsburg will be sold outright to the British W Electric and Manufacturing Company, Ltd., of with majority stock held by the American compa the output of these three European plants being for Two-cent postage rates from the United States to Ge pended and five-cent rate fixed until restoration transportation service.—New York City observed as "Bundle Day" for the unemployed, and expects co distribution will occupy two weeks.—Carranza in national trouble by threatening to deport the Spani at Mexico City unless an agent of the Spanish charged with active aid to Villa is surrendered. cruiser Amasa wrecked off the western coast of lower February 4, and American warship sent to rescue h five hundred.

DAWES HOTELS TO DOT CITIES

CHARLES G. DAWES

WHEN Mr. Charles G. Dawes of Chicago a year ago opened the doors of the big hotel for the unemployed, which he had erected as a memorial to his dead son, Rufus F. Dawes, there were many who watched the experiment with interest to note whether such a venture could be made self-sustaining. As a result of last year's experience it is now said to be practically certain that a chain of similar hotels will be built in different cities by the Rufus F. Dawes Hotel Association. The money for the first of the new hotels has already been subscribed by Mr. Dawes and his friends, and the construction of the new buildings will be started within a year. They may be located in New York, in Seattle or in Minneapolis.

The foundation on which the success of the Dawes Hotel rests—now and in the future—is that they are not in any sense charitable institutions. Their guests pay for everything they get, and the men who furnish the money for the construction of the hotels are investing in a business enterprise which they believe will ultimately pay them 4 per cent. cash and a much larger return in other ways. It is claimed that the first year's operation of the Rufus F. Dawes Hotel demonstrates the possibility of running such an enterprise as a paying business proposition at a charge of not to exceed fourteen or fifteen cents a room, a comfortable bed and a substantial meal. Incidentally, it also furnishes a lesson in the possibility of economical living, which should open the eyes of everybody in the country. For the year ending December 31, 1914, the Dawes Hotel sheltered a total of 180,000 guests. Almost every night during the year every one of its 511 beds was occupied. During the year the hotel served 59,000 meals. To each guest free service was rendered, with the lodging, to the extent of a shower bath, with use of towel, soap and razor, nightgown and slippers. The only charge for a bed is five cents, with the exception of a few private bedrooms, for which the charge is ten cents. The bill of fare includes the following items, the charge for each being set down:

Meat hash and beans	3 cents
Coffee, with milk and sugar	2 cents
Pie	1 cent
Macaroni and bread	3 cents
Mutton stew and bread	3 cents
Soup with bread	2 cents
Doughnuts	1 cent
Baked beans and bread	3 cents
Tea, all varieties	3 cents

The first year's total operations show a net loss on beds and restaurant—with a total of 179,000 guests—of the small sum of $432.81. To this has been added the sum of $1,364.03, charged off for depreciation, making the total net loss for the year 1914, or about one cent per guest.

In the new Dawes hotels which it is proposed to build in different cities, enough will be added to the present charges to make up the loss on operation to cover a reasonable charge for depreciation, to pay taxes, etc., and to earn in addition four per cent. annually on the money invested. On the basis of last year's statement, this will require an additional income of about $7,500. With 180,000 guests for the year's total, the additional tax on each will be a small fraction more than four cents each.

REGISTERING AT A DAWES HOTEL

Under the new arrangement the bill of a guest coming in for supper and a night's lodging might be itemized as follows:

For lodging	9 cents
For supper	6 cents
Total	15 cents

The purpose of the Rufus F. Dawes Hotel, according to its founder, Charles G. Dawes, is "to provide men with accommodations at reasonable figures." It is no different from any other hotel, except that its charges are lower. The management, proceeding on the idea that its guests are not to be considered as a class or a species or anything but American citizens, has succeeded beyond its expectations. No return was expected on the cost of the hotel, which was the gift of Mr. Dawes, as a memorial to his son.

There are no rules in the hotel different from ordinary hotels, save those relating to sanitation. All the lodgers take a shower bath before going to bed. When getting their beds assigned, each of the unemployed is given a key to a locker which corresponds in number to that of the bed. The hundreds of steel lockers are in the great room in the basement. In this room the men take off their day clothes, put them into the lockers and take from the lockers clean nightgowns and slippers. From the locker-room the men go to the bathing-room. Each man is furnished with soap and a fresh towel as he goes into the washroom. After he has taken his shower bath, the man is ready for bed. He goes to a clean bed, a condition which in no way detracts from his self-respect. For extra cleanliness, the hotel lends its guests safety razors and other shaving utensils for which no charge is made. A twenty-five-cent deposit is required, which is paid back when the razors are returned. Hundreds of the guests take advantage of this offer. They are thus enabled to present a good appearance when they go to hunt for work. Further, to preserve the self-respect of needy lodgers, the management has furnished for them hotel stationery similar to that in hotels where the prices for accommodation are many times greater. This enables the men to write to their families without conveying the idea that they are staying in a "dump" or a "flop."

The main entrance leads directly into a large tiled rotunda and reading-room, furnished with scores of comfortable chairs. At the south end of the rotunda is a big fireplace in which, on cold nights, logs are kept merrily burning, and before which groups of men sit and tell of their hunt for employment. At the left of the fireplace is the reading-room. At the east center of the rotunda is the caged hotel office, where the names of all lodgers are taken, where the keys are given out, and where strip tickets for the restaurant, worth a penny each, are sold. Off from the office are the rooms of the manager of the hotel. Leading off the rotunda is the first sleeping floor, containing upward of one hundred beds. The floor above is filled with one hundred and thirty-five comfortable iron cots. On these two floors the beds are five cents each. There are toilet and water-drinking arrangements on each floor. The rooms are well lighted and perfectly ventilated. On the third floor there are one hundred little separate sleeping-rooms, called "cubicles."

The hotel is not designed to be a permanent home for workingmen, but is planned as a temporary home for men who are out of work. They are welcome as long as they can find no employment, but are supposed to give up their beds when they find work at proper pay and thus make room for others less fortunate. There are many laborers in the city who would be delighted to make the hotel a permanent sleeping place, for it is so far ahead of other lodging houses in the city it a palace in comparison.

ROBERT H. MOULTON.

A QUIET CORNER IN THE READING ROOM

CHAPTER XVI

When Pollyanna Was Expected

Beldingsville was fairly aquiver with excitement. Not since Pollyanna Whittier came home from the sanitarium, *walking*, had there been such chatter of talk over back-yard fence and on every street corner. To-day, too, the center of interest was Pollyanna. Once again Pollyanna was coming home—but so different a Pollyanna, and so different a homecoming!

Pollyanna was twenty now. For six years she had spent her winters in Germany, her summers leisurely traveling with Dr. Chilton and his wife. Only once during that time had she been in Beldingsville, and then it was but a short four weeks the summer she was sixteen. Now she was coming home—to stay, report had it; she and her Aunt Polly.

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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The doctor would not be with them. Six months before the town had been shocked and saddened by the news that the doctor had died suddenly. Beldingsville had expected then that Mrs. Chilton and Pollyanna would return at once to the old home. But they had not come. Instead had come word that the widow and her niece would remain abroad for a time. The report said that, in entirely new surroundings, Mrs. Chilton was trying to seek distraction and relief from her great sorrow.

Very soon, however, vague rumors, and rumors not so vague, began to float through the town that, financially, all was not well with Mrs. Polly Chilton. Certain railroad stocks, in which it was known that the Harrington estate had been heavily interested, wavered uncertainly, then tumbled into ruin and disaster. Other investments, according to reports, were in a most precarious condition. From the doctor's estate little could be expected. He had not been a rich man, and his expenses had been heavy for the past six years. Beldingsville was not surprised, therefore, when, not quite six months after the doctor's death, word came that Mrs. Chilton and Pollyanna were coming home. Once more the old Harrington homestead, so long closed and silent, showed up-flung windows and wide-open doors. Once more Nancy—now Mrs. Timothy Durgin—swept and scrubbed and dusted until the old place shone in spotless order.

"No, I hain't had no instructions giving do it; I hain't," Nancy explained to curious friends and neighbors. "But I was halted at the gate, or came more than up to the doorways. "Mother Durgin's had the key, 'course, and has come in regerlar to air up and see that things was all right; and Mrs. Chilton just wrote and said she and Miss Pollyanna was comin' this week Friday, and ter please see that the rooms and sheets was aired, and ter leave the key under the side-door mat on that day.

"Under the mat, indeed! Just as if I'd leave them two poor things ter

Continued on page 160

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

George Washington

WASHINGTON'S birthday again! Most of us will celebrate it by staying home from school or from work, and planning a day of pleasure. We may attend some patriotic service or a supper, and the day will add one more item to our pleasant memories of the life of the father of our country.

This year suppose we add at least one new number to our Washington Day program. Take down the cyclopedia volume containing the "W's" and look up George Washington.

We can promise you half an hour or an hour of solid pleasure if you will read what your encyclopedia has to say about George Washington. Both the parts you have forgotten and the parts you remember will delight you. You will be glad to get the renewed information and pleased at remembering the old. You had forgotten his commission as major of militia and adjutant general at twenty-one; his honorable defeat by the French and Indians at twenty-two; his appointment as commander of all the forces of Virginia at twenty-three. You remember his earlier life as a surveyor and his later experience of rescuing Braddock's army after that general had been defeated and slain because he would not take the young American's advice. You remember his appointment as commander-in-chief of the armies of the colonies; you have forgotten the details of his hard campaigns of the Revolution. Read them again—up to Cornwallis's surrender. Read again his address to his officers who threatened to coerce Congress and perhaps change the form of government because their pay was not forthcoming, shaming them out of their treason and back to stanch loyalty. Read how, in his letter of farewell as commander-in-chief to the governors of the states, he urged upon them the abandonment of local jealousies and ambitions, a firm support of the Union, and a "sacred regard for public justice." Read his career as the Union's first President, his patience and courage in the face of opposition, his refusal to accept a third term in office, his farewell address, urging upon the people the claims of unity, non-partisanship, religion and education, and warning them against "entangling alliances with foreign states."

Washington was indeed great in peace, as well as in war. We regret the necessities that compelled him to take the sword, while we are grateful for what that sword made possible for us. We rejoice that our country's career has been so largely a career of peace. We hope that peace may be ours throughout the future years. We dedicate ourselves again, as we face the problems and tasks of the present and the future, to the principles for which he stood—liberty, justice, piety, education, to be defended and achieved by fidelity, patience, and cour[illegible]

The Pope and the War

AN article which appeared in the New York Times of January 31, "A Veteran Diplomat" discusses the probability of the Pope becoming peacemaker in the present war. He writes that Great Britain's appointment of a special embassy to the Pope, headed by Sir Henry Howard—the first appointment of the kind since Tudor days—is being followed by one from the Mikado to the Vatican. In Rome, and especially in ecclesiastical and political circles, he says, it is reported that "even the President of the United States is about to send a special embassy to the Eternal City, for the purpose of cooperating with the Pope in his efforts to prepare the ground for the restoration of a just and lasting peace." Thanks to his statecraft and diplomacy, Benedict XV has already succeeded in securing his assistance by all the belligerent powers as a friendly intermediary. Thus far his good offices have been restricted to an arrangement for the exchange of all wounded prisoners of war, and of those incapable of bearing arms." He further points out that, for the first time since the rupture of diplomatic relations more than a decade ago, telegrams of the most friendly nature have passed between the Pontiff and the President of France. So general and cordial, he declares, have been the responses from all the powers that the conviction is growing in Rome and elsewhere that the Pope is destined to become "the principal intermediary in all the negotiations among the warring nations looking toward peace."

This writer, who professes throughout to speak with the authority of intimate knowledge, adds that German statesmen and the German press have openly declared that they would not accept the United States in the rôle of peacemaker. One of the leading journals, the Cologne Gazette, recently stated very plainly that it would be foolish for Germans to accept America in that rôle, as our neutrality, while strict, "has been more favorable to Great Britain and France than to Germany." Austria would object to Italy, even if the latter did not enter the war, and both Germany and Austria would regard Spain as disqualified, her neutrality having been friendly to the Allies. There is thus left only the Vatican as the sole suitable and acceptable intermediary.

"Veteran Diplomat" recalls the precedent for a special mission from the American President to the Pope, when President Roosevelt in 1902 commissioned Mr. Taft, then governor-general of the Philippines, to go to the Vatican, where he assisted in the settlement of the dispute over the title and ownership of the lands held by the Catholic religious orders in the Philippines under Spanish rule. On that occasion, he informs us, Mr. Taft made "a most favorable impression at the Vatican, where he remains to this day persona grata." Mr. Taft's relations with Rome, and especially the part he played in the Philippine land settlement, are not recalled with satisfaction by Americans generally.

Although the Papacy no longer retains its former territorial possessions, "Veteran Diplomat" says, it still ranks as one of the sovereign European states, while the Pope himself is looked upon as a full-fledged sovereign. As a great world-power, our government can afford, like Germany, Russia, Japan and Britain, he argues, to send a special embassy to the Vatican, especially when the matter is one of such importance, involving world-peace. The rôle of mediator, he assures us, is almost always an ungrateful one, and it is well-nigh impossible to satisfy the various conflicting interests. Therefore, we are left to assume, it would be well for us to avoid it.

The whole argument in "Veteran Diplomat's" article is skilfully set forth with the obvious purpose of reconciling the American mind to a situation which contemplates the fullest recognition of Papal influence in international affairs. The reasoning is subtle and apparently conclusive. General acceptance of the Pontiff as mediator would be hailed by Catholics everywhere as an unprecedented triumph, and an overwhelming recognition of the claims of the Vatican to spiritual and temporal sovereignty. The Protestants of England vainly opposed the appointment of a British commissioner to the Vatican. Would a similar protest from American Protestantism be heeded, or would President Wilson—who, like his two predecessors, has given all too generous recognition in the same quarter—fall into line and appoint an American commissioner to aid in restoring the lost influence of the Papacy over the destinies of Europe and the world?

This war is making history on a gigantic scale. Now the Papacy sees an opportunity to regain its lost prestige and to rebuild its decayed fortunes. Its hopes may be rudely shattered when the crisis comes, for peace can be concluded without seeking the services of the Vatican. But it is playing for high stakes, with marvelous skill and adroitness, and its triumph would be all the greater if by diplomatic craft it could persuade Protestant America to become one of the tails to its kite. This is the situation the Administration will probably be forced to face. If the desires of the vast majority of the American people are consulted, there would be no doubt as to the character of the response.

The "Mighty Dollar" Again

THERE are two sets of joint resolutions looking to the facilitation of world-peace before Congress at the present time. Both are in the hands of a committee, where they seem likely to remain. Why these measures are not submitted for discussion is very clearly explained by a member of the U. S. Senate in a recent letter to an inquiring constituent. The senator wrote:

"I am in hearty accord with you. The trouble, however, is that with this, as with almost everything else, the mighty dollar stands in the way of progress and reform. The spectacle of the United States sending a shipload of food and clothing to the orphaned and widowed people of Europe and, at the same time, sending a shipload of guns and ammunition to make more orphans and widows, is one of those grotesque spectacles that we sometimes find. Again, there is so much money invested in the making and sale of arms and munitions of w[illegible] to this time we have simply been powe[illegible] anywhere with the bill. I regret this, condition that exists, much as you and I

It would be difficult to describe the i[illegible] attitude of this nation more tersely and than has been done in the senator's rem[illegible] ter quoted above. It is a humiliating con[illegible] money rules us, and that when great interests are involved, all other considera[illegible] give way. But is it an absolutely true pi[illegible] hesitate to believe that there are not i[illegible] enough men of conscience, courage and co[illegible] put the question successfully to the test opportunity comes.

"Have Faith in God"

"PEACE came when I stopped rep[illegible] prayers and trusted him." This[illegible] from a letter to the Prayer Leagu[illegible] volumes of spiritual truth.

Faith is a simple matter, but we are co[illegible] danger of letting something come betweer[illegible] and God. Rather, we have faith in somet[illegible] than God. Often when a prayer is unan[illegible] say: "I prayed earnestly for that. Why[illegible] come?" Our faith was in our prayer rath[illegible] God. Sometimes we have faith in our f[illegible] think: "Because I am believing for this th[illegible] surely come." But it does not come. Ou[illegible] not get beyond self; beyond our own pr[illegible] own believing.

Can we not see that so long as we keep[illegible] for a blessing our very asking is an ac[illegible] ment that it has not yet come? Why shou[illegible] for a thing that has been put into our hand[illegible] we are praying and making the effort to b[illegible] thoughts are on self, and on our needs. T[illegible] ing and this believing are usually nec[illegible] bring us to the place where our souls are[illegible] of God's bounty. But when the blessing[illegible] are not thinking of self, or needs, or prayer[illegible] but of his vast bounty and kindness. It[illegible] cry:

All my trust on thee is stayed,
All my help from thee I bring,

that the blessing descends. We sing:

Since my eyes were fixed on Jesus
I've lost sight of all beside.

Then we wonder that we could have kept[illegible] ing so long instead of taking; we wonder[illegible] could have made such desperate efforts t[illegible] instead of restfully and quietly trusting H[illegible].

The Rising Cost of Bread

IT IS a serious situation that confr[illegible] nation when, with a wheat crop of 89 00[illegible] bushels—nearly 130,000,000 more t[illegible] previous record and far in excess of ou[illegible] we find the price of bread soaring as thou[illegible] were famine in the land, instead of abund[illegible] is true, we have been exporting wheat to E[illegible] the rate of nearly a million bushels daily fo[illegible] past; but our normal surplus being doul[illegible] year, gave us an ample supply for home ne[illegible] 300,000,000 bushels for export besides. Ye[illegible] flour mounting week by week until it ha[illegible] touched $8 per barrel, almost double the c[illegible] year ago. Bakers have raised the price o[illegible] and rolls, and to the working class the sta[illegible] is becoming a luxury. In many places a gov[illegible] embargo on grain exports is being urged to[illegible] an actual bread famine. Investigators are b[illegible] few localities; but in the larger cities the[illegible] ordered by the federal authorities is accom[illegible] nothing. Meanwhile the popular protest[illegible] this needless extortion is unheeded and the[illegible] and speculators are reaping a rich harvest[illegible] point to the law of supply and demand as[illegible] ing the unprecedented rise in prices, and e[illegible] clare that they will go higher. It is clearly[illegible] for which there is no adequate legal provisi[illegible] eral or state, although it should be possible t[illegible] such rapacity promptly and effectively.[illegible] values in grain have afforded an opportun[illegible] speculation which is already oppressing the[illegible] American home to an extent that threatens[illegible] come serious if permitted to go on. Provide[illegible] sent us bountiful harvests, but the unholy g[illegible] gain has grasped the gift that belonged to th[illegible] people and selfishly turned it to personal adv[illegible]

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Hd Oriental Divination Night

NMBER of persons prominent in New York ociety assembled at the home of one of he wealthy members the other night, and Oriental divination exercises were held, act by the diviner, a native of Tokyo, Japan. rs ere arranged in the drawing-room, facing nte table of Oriental design, behind which a reen from the Mikado's empire. Between s the modern prophet, wise in the sooth- g lowledge of four thousand years ago. Men ien and letters and women too were gathered ad he oracle's table. The professor wore a e stume, and from time to time told what uri s cards of the Orient had to say, or read in in the arrangement of queer slender little s, nich stood like arrows in a wooden jar of ue esign. This meeting was but an expres- of e native desire to pry into the future and ts ecrets. There is one book which solves eri —the Bible. Its prophets did see and ell Its Messiah, who came in answer to hec alone can solve the riddle of life and the e. He "hath brought life and immortality to " the Gospel. They had soothsayers in ties, some of whom were popular and made y ht of their calling. It was one of these cril after Paul and for whom he cast out an spit to whom this reference is made: *"A cer- da sel possessed with a spirit of divination us which brought her masters much gain by sang."* (*Acts 16: 16.*)

Hen Lays 3,000 Eggs

SSELSIE DOBBINS, of Caldwell, N. J., is th owner of a hen which she believes holds wor l's record for industry. The hen is four- ye s old, and on January 27 laid her 3,000th e bird, which is a Plymouth Rock, was hec in 1901 and presented as a chick to Miss nin on her third birthday. An exact record ver egg laid was kept. They call her "Old abl' on account of her certainty as an egg- r. his fowl laid 250 dozen eggs, worth all va from $100 to $450. What a lesson of tire- ind stry is here! How many men and women hu ble creature made strong for daily duty; ma weak persons she helped into health! "Old abl never lived a moment for herself, always tin for others, to lay down some value for the ym t and life of others. The egg was a ese article of diet among the Hebrews, as we l om Christ's question: *"Or if he shall ask gg will he offer him a scorpion?"* (*Luke 11: 12.*)

Ambulance Dogs on Battlefield

HE Kaiser's canine conscripts, the "Sanitäts- un ," or ambulance dogs, have proved such ces in the West, where they have been em- ed r several months, that by order of the min- d war the number attached to each ambu- e mpany is to be increased to eight, while at ur nt request of Field Marshal von Hinden- g 20 additional dogs have been sent to the t. The commander of the dog division gives de ription of the relief work done: "At seven he vening we started for the battlefield. We e ready eagerly awaited by our grievously nd companions. The enemy had been driven t to miles. It was a pitch-dark night, with tea fog. At the command: 'Hunt the nd,' the dogs dashed ahead into the woods. fol wed them as rapidly as possible, to prevent r rking too long, and drawing the enemy's e heard the barking and ran in the direc- of he sound; we met the dogs coming back to us and they took us to one poor fellow, who d, for God's sake, help me and give me a drink : s ll die!' I gave him coffee from my flask pu him on a stretcher and had him taken back. pa ed on to the new barking, and in an all- it arch on that battlefield in those dark woods, ete men were rescued, most of whom would er ve been found without the dogs and would e rished by morning." From the military pit at Bonn a member of the engineer corps tes he following testimonial to the ambulance s: I was wounded in the ankle, and with sev- oter wounded comrades hid in the cellar of a se a small village. We were locked in by our mi who let streams of water into the cellar to wn s. For three days and nights we stood up to our breasts in water without a morsel of food. We gave up all hope of being saved, when a dog put his head through a hole in the cellar wall, as he had scented us. The captain took off the cover of his helmet and stuck it into the collar of the dog, who ran away, and in about four hours returned with the ambulance men, who released us. But for that merciful dog we should all have died." The dogs of Palestine must have been different from those in the world nowadays or they would not have been employed as the symbol of everything that is mean and despicable. Christ in the parable makes this mention of the merciful ministry of dogs, as contrasted with the hard-heartedness of an avaricious man: *"And moreover the dogs came and licked his sores."* (*Luke 16: 21.*)

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PRESIDENT WILSON'S FIRST GRANDSON

THE birth of Francis Sayre, the first grandson of President Wilson, in the White House has attracted national attention, as the brilliant wedding of the baby's parents did. The press has described and the cameras have pictured the keen delight of the President at the advent of the child. The White House has mirrored the shifting scenes of life; now it has been fragrant with the odor of the orange bloom; now saddened with the nightshade and the cypress, and again bright with joy at the cradle, and its bundle of love and life and hope. President Wilson has set an example to the nation in his ideal family life as husband, father, and grandfather. These family virtues from the White House to humblest cottage are the sure foundation-stones of the republic. A little newsboy of Washington called at the White House the other day. He had on his Sunday clothes. The attendant asked him whom he wanted to see. He said, "The President." He was told he could not see him, and asked what he wanted to see him about. He replied "Sayrie." "Who is Sayrie?" the man asked. The boy replied, "The baby that was born here. I am taking names for new members of the Young Men's Christian Association, and I wanted the kid on my list." "We call him Sayre, not 'Sayrie,'" the official smilingly corrected, at the same time telling the boy the matter would be laid before the President. To the beauty of babyhood there is added the lovely picture of the little newsboy's affection for Christ, and zeal for his cause. Francis Sayre will be early taught affection for and obedience to the Babe that rules the world, not born in the palace of a ruler, but in a manger, where his discovery by the shepherds is thus described: *"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."* (*Luke 2: 16.*)

Couple Married by Proxy

THROUGH a special dispensation by Queen Wilhelmina of Holland, Miss Eugenia Campbell of Colorado Springs was married in Denver by proxy January 21 to John Pieter Scholten, a young Hollander, located in Samarang, Java. A similar ceremony was performed simultaneously in Samarang, 10,000 miles away. Henry V. Deuell substituted for the groom here, a young woman in Java for the bride there, and officiating ministers, bridesmaids, best man and attendants were present at both ceremonies. Then the bride started on her long journey to stand side by side with her groom and be joined to him by a more elaborate ceremony. Miss Campbell is a granddaughter of the celebrated Alexander Campbell, the religious leader and founder of the Campbellites. She met Mr. Scholten, manager of a coffee plantation in Sumatra, who had come to Colorado Springs for his health. They were to have been married in Holland in December, but the war changed their plans. The Dutch immigration laws so hedged up the landing of unmarried women in Java that a special dispensation was granted, permitting the marriage by proxy, and the Dutch minister at Washington was authorized to issue the papers. Civil and religious ceremonies are necessary, but real marriage is of the heart, growing out of mutual respect and affection that will not permit supreme happiness when separated from each other. This blessed joining of two human hearts as one is used as a type of the intense affection of Christ for the church and his divine union with it. *"Come hither, and I will show thee the bride, the Lamb's wife."* (*Rev. 21: 9.*)

Boy Receives Important Patent

JOSEPH CAMPBELL, of Plattekill, N. Y., a boy eighteen years old, has invented a device to prevent the spreading of steel rails, which causes so many railroad accidents. A patent has been granted to him and it is said that one of the transcontinental railroad lines has offered him a handsome sum for the exclusive use of the patent rights and that he has declined it. There are two commendable things about this event: first, the boy's mental insight and painstaking application, so necessary to success in any efforts in life. The other is the splendid service rendered to his fellow men in avoiding accidents and thereby preventing pain and loss of life. There are perils all along the road and the wreckage that follows in the mental, moral and spiritual realm. How beautiful to remove these dangers and preserve the highest life of the soul in imitation of Him who said: *"I am come that they might have life, and that they might have it more abundantly."* (*John 10: 10.*)

Donate Salaries to Harvard

WHEN it was learned that there was a deficit in the current expenses of Harvard University, President Lowell and a number of the wealthy professors turned their year's salaries back into the treasury, and other professors donated a portion of their salaries to the deficiency. This is a fine spirit of consecration to the cause of higher education, recognizing this value put upon wisdom: *"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."* (*Prov. 3: 15.*)

Employer Saves Laborer's Life

A CONTRACTOR was building an important bridge over a river in New Jersey. He went down to see how the hands were getting along with their work and to give some special instructions. While there one of the workmen missed his step and fell into the river, whose rapid current was bearing him swiftly away. The contractor saw the man sink, unable to swim, and throwing off his overcoat and coat plunged into the river and swam rapidly to where the man was in the last act of drowning. He seized him and with great effort swam with him back to the bridge, where both of them were fished out. The large force of hands building the railroad bridge were so greatly impressed by the modest heroism of their rich and influential employer that they called a meeting privately, took up a subscription and called at his mansion to present a medal to him, expressing their appreciation of the deep interest he had alway taken in his men and of his heroic act in savir one of their number from death. The man w surprised and overcome with emotion at their tion. The usual story of rescue from drowning is that a well-to-do person falls into the water and some little wharf-rat, or deck-hand, or tramp, or humble citizen, leaps into the water and saves him. Instances of this kind of bravery are numerous among this humble class of people. But there is real heroism also among the cultured and influential. Labor troubles would be reduced to a minimum if the spirit manifested by this contractor toward his men and that of the men toward their employer were to prevail generally and if the representatives of capital and labor were to ask devoutly this question: *"Am I my brother's keeper?"* (*Gen. 4: 9.*)

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WHAT A ZEPPELIN BOMB DID AT KING'S LYNN, ENGLAND

TROOPS ON SKIS ARE A NEW FACTOR IN THIS WAR

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

OUT of all the various items of the week's news, those relating to two general subjects seem to be of the most importance, and will be treated first. These are the measures adopted by Germany to meet the British effort to starve her out, and the newly inaugurated aggressive campaign in the Carpathians by Germany and Austria against the Russians.

The measures taken by Germany to meet the English threat of starving her out are both offensive and defensive. The offensive is a strike at Great Britain's coastwise and oversea commerce by submarines, and the "blockade" of the entire British Isles planned by Admiral von Tirpitz against the British merchant marine has opened in grim earnest. Germany has also proclaimed a war zone around Great Britain after February 18.

In two days last week, in two widely separated portions of the water surrounding Great Britain, five merchant vessels were sent to the bottom by German submarines. The vessels so sunk were none of them of great importance in themselves, but the inauguration of such a policy of systematic destruction of merchant ships, and the power evidenced to strike with submarines a thousand miles from any conceivable base of operations, are of the highest interest and importance.

Three of the vessels destroyed were sunk only a few miles from Liverpool in the Irish Sea, and more than 1,000 miles from any German naval port. It is a great puzzle how, in view of the limited cruising radius of a submarine, it was possible for one to get to this point and threaten the commerce of one of the greatest of the English ports. Another submarine, later in the week, appeared off Havre, France, well to the south in the English Channel, and torpedoed and sunk two more British ships, the Tokmar, coming from New Zealand, and the Icaria.

It will be noticed that both of the scenes of action are located at points on the seas surrounding Great Britain, which were supposed to be absolutely in the control of the allied fleets. The torpedoing near Havre will cause troops to be sent from England by this route only with the greatest caution and under very strong escort.

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ONE OF THE AFTER-EFFECTS OF ZEPPELIN AND AEROPLANE WAR RAIDS

The newly launched Austro-German offensive is both important and interesting. Its scene is the Carpathian Mountains, which reach in a wide-spreading arc from Pressburg on the Danube, near Vienna, to Orsova, also on the Danube, opposite Rumania, a stretch of about 800 miles, forming a natural boundary for Hungary east and north of the Danube. While not of great average height as mountains go, at a point almost directly south of Cracow they attain an altitude of between 8,000 and 9,000 feet, while for the rest of the chain 5,000 to 7,000 is the maximum. Their width varies from seven to more than 200 miles, the greatest width coinciding with the greatest height. Nowhere in the chain does the snow lie perpetually.

The Galician side of the mountains is steep and craggy, while toward the south they fall away in lesser mountain groups and broken, sloping plateaus. Galicia, to the north, slopes down in terraces from the Carpathians and contains many marshy plains and bogs, becoming very flat toward the Russian border. Among its population are many Jews, who own most of the inns, taverns, shops and domestic animals. The most considerable part of the population are Poles.

Almost equal in numbers to the Poles are the Ruthenians, who differ materially from the Poles in language, religion and political views, and with whom there is much friction. These Ruthenians are among the most miserably poor and squalid white people in the world. The province is rich in corn, wood, salt and petroleum, but lacks industries.

The presence of this Ruthenian population in such large numbers has been a greater difficulty for Austria than the Russian army, since they are almost without exception devoted to the Russian cause or religious and racial groups, and have betrayed the movements of the Austrian on a possible occasions.

As the Carpathians and the province are apparently about to be the center of it seems fitting to give the above small the geographical and other conditions ther may be helpful.

A large Austro-German army, various at from 300,000 to 1,000,000—the last palpably an exaggeration—has recently sembled in Hungary south of the Carpath during the last week has been advanci wardly through the mountain passes c Hungary and Transylvania with Galicia a wina, out of which in several cases they successful in driving the Russians them.

At the present writing they are in sc coming out of the mountains and attacking sians on the plateaus on the northern si mountain chain, with the avowed object of the besieged fortress of Przemysl, and als ing the Russians out of e of Lemberg, the larges Galicia, which fell into hands some time ago.

The fighting in the ters was a working-int operation. The Austrian some ground in Bukov advanced in the passes Hungary and Galicia, Galicia itself they have a point eighty miles Przemysl, which repr gain of importance.

While this movement made from the south, offensive movement launched from the we the Tarnow-Sanec line, part of the whole move maximum pressure is b plied to the Russian lin Poland from Tarnow to These three apparently campaigns are really on now seems as though th moment in the Easte paign would occur withi few weeks.

The campaign in Pola third element in the Eastern campaign, and in a waiting attitude mo week. In the south th been some fighting on t River, and in the center Borjimow the German made a thrust in advance in the direction saw. North of the Vistula there has been at Mlawa and Lipine, and cavalry skirmishe west of the last named town. This is par alleged Russian offensive against Thorn, v in reality a feint to relieve the pressure on south of the Vistula. Another Russian o

Continued on page 153

MAP OF WESTERN WAR ZONE

hi been launched farther to the north against Kigsberg and Tilsit. This appears to be more seous than the offensive against Thorn, as it is siported by a greater force. Fierce fighting has bn going on all the week near Gumbinnen and in th forests to the north, and the Russians appear tonave made some progress. Gumbinnen, where thy now are, is seventy miles from Königsberg a that town is defended on the east by Dreime Cal, which will take some negotiation. and then fther to the east, reaching nearly to Insterburg, is striking natural defense of some fifty miles of mshland, in which marshes there are the possibies of half a dozen such affairs as that of Tnenberg.

ussia has refused to allow her prison camps to be inspected by neutral diplomatic officers, as Fnce, Great Britain, Germany and Austria have abady permitted. She will permit food and clothing toe sent to the Russian military authorities, to be dibuted by them to prisoners, but that is all. O State Department on November 19 made reqst to Russia to permit such visitation, but no rdy has apparently been received.

taly remains neutral for the time being; her ulmate intentions are doubtful. Rioting is repted to have taken place by anti-neutrals against th pacific party in the government. One thing ccerning Italy appears to be certain, which is tht she is about to possess herself of Albania. An eeditionary force of 20,000 men has been concetrated at Bari, an Italian port on the Adriatic, wh the avowed intention of seizing Durazzo on th Albanian coast, and it is extremely probable tht, once seized, it will be many a day before it w be given up. It will be remembered that some tie ago Italy secured a foothold in Albania by the seure of Avlona. It looks as though now she inds to complete her possession of the country, ar very possibly there will be some bloodshed, thugh how much fighting Albania can do is very uertain.

peaking of Germany's resources in copper, the setary of the German Iron Founders' Union mle the statement at the annual meeting of that oranization at Düsseldorf on February 1, "that as far as copper was concerned, by making use of all the bronze monuments and the copper cupolas of the churches and collecting all the copper we have used for other purposes in the last few years, Germany can hold out indefinitely. Besides, if necessary, we will seize everything made of copper in the conquered parts of Belgium and France."

London was alarmed during the week by reports of an intended Zeppelin raid. The raid did not, however, materialize.

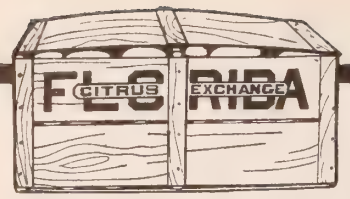
The western battle line has been extremely devoid of incidents during the past week. The district between La Bassée and Ypres has been the only scene of sustained fighting. In this district the Germans have lost some ground to the English, but hardly enough to effect any serious change of positions. The losses on both sides have been greater than the possible advantage justified. The allied naval forces bombarded the German positions on the Belgian coast twice during the week, but here again the results are, as far as known, insignificant.

No serious attempt to break through by either side between the sea and Arras, until the spring, would seem almost dictated by the conditions of the country. The opening of the canals, which traverse the country here, by the Allies, and the consequent flooding of all low ground, practically the whole countryside, aided in stopping the German advance last autumn, but it has had the counter effect of making an allied advance now very difficult. To this artificial condition must be added natural winter conditions, and the cutting up of the roads by the continued movement of cavalry, artillery and transport wagons for five months. Observers describe the resultant mud as so deep and so soft as to make the movement of troops impossible.

There has been some fighting during the week near Soissons, farther to the east, which has centered in St. Paul, a suburb of that town, and has been indecisive. Near Rheims and to the north of Châlons there have been artillery duels of no particular violence, in which both sides claim the advantage. In the Argonne mining and countermining have gone on steadily, and every now and then one side or the other has blown up a trench of the enemy. There has been some slight loss of life, and a few prisoners have been made on both sides; on the whole, the advantages appear equal.

The Christian Herald Fund for the Relief of Widows and Orphans of the War stood at $119,405.34 on February 5. An extra instalment of acknowledgments will be made next week.

We have received from Findlay, Ohio, $20, with no name or instructions. Will sender write us?



In the orange and grapefruit groves of members of the Florida Citrus Exchange the pickers wear white gloves to protect the fruit. They clip—not pull—the fruit from the trees and carefully carry it in canvas-lined baskets.

At the packing houses the fruit is washed by machinery and assorted for size, wrapped in tissue paper and carefully packed in boxes—all by white-gloved workers. No child labor is employed, and no human hand touches the fruit from tree to grocery or home in which the box is unpacked.

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SAMUEL, VICTORIOUS LEADER

INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEBRUARY 28.
I SAM. 7: 3-17

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Hitherto hath the Lord helped us." I Sam. 7: 12.

We may describe this sentence as the inscription on Samuel's stone of help. On Plymouth Hoe, which answers to Plymouth Rock, Drake played his famous game of bowls before embarking to meet the armada just sighted down the channel. On the monument, erected there to celebrate his victory, are these words: "He blew with his wind . . . they were scattered." That surely is a fitting motto for an Ebenezer stone. Nations and individuals must never forget that by the grace and help of God they are what they are; and all along the course of national and personal history, Ebenezer stones should be raised to tell what God hath wrought. "Not by an army . . . but by my Spirit, saith the Lord God of hosts." Hours of danger and anxiety should call us back to past deliverances. Let us recall our Ebenezer stones, when we need to be heartened to meet difficulty without, and the mutiny of a fearful heart within. Would God have done so much, and then leave us to fall into the power of our mighty foes? Has he delivered us in six troubles, and will he desert us in the seventh? Did he not calculate his resources before he espoused our case?

"Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through."

Enemies and Eben-ezers

By Amos R. Wells

SAMUEL was very wise, and he knew that the Israelites could never conquer the Philistines until they had conquered themselves; so he bade them put away their idols, and serve the Lord only. Every Christian needs to learn the little girl's sensible definition of repentance: "It is being sorry *enough to quit.*" A man who had been robbed of a hundred dollars received this letter a long time afterward: "Dear Sir: Five years ago I robbed you of a hundred dollars. I am filled with remorse, and I send you a dollar and a half to ease my conscience." It was not such a farce that Samuel proposed, but a thorough-going reform.

Russell H. Conwell, when a boy, joined with other boys in dislodging a great boulder, which rolled down a hill through an orchard, doing immense damage. One boy told his father, and they were compelled to go to the orchard-owner and confess. Young Conwell was full of fear, but the old man put his hand on their shoulders, invited them in, gave them apples to eat, and sent them away relieved and happy. Samuel knew that God was like that farmer, ready and glad to forgive.

But forgiveness comes only to shamed and repentant hearts. "Prepare your hearts unto the Lord," was Samuel's wise advice. "Only melted gold is minted," writes F. B. Meyer; "only moistened clay is molded; only softened wax receives the die; only broken and contrite hearts can take and keep the impress of heaven." Many a man fails of the blessing of repentance because he makes a bargain of it, and not an abasement.

Why did the Israelites ask Samuel to pray for them in their dire emergency? And why did Samuel heed their request and not bid the people pray for themselves? In the first place, doubtless, the people did pray for themselves. Their very request that Samuel pray for them was in effect a prayer for themselves, and a humble one. And in the second place, we Protestants, in our just denial of the Roman Catholic system of proxy religion, are likely to lose the great value of genuine intercessory prayer. Paul prayed much for his converts, and often asked the churches to pray for him. Missionaries constantly beg our prayers. "Pray for me!" is usually the first word of a sinner turning to the light.

"Brother, if thou prayest for thyself alone," Augustine wrote to Ambrose, "one alone will pray for thee; but if thou prayest for all, all will pray for thee." The President of the United States may be addressed by any citizen, and if it is a proper petition, it will reach him and be heeded carefully; but a petition presented by a cabinet officer has especial force, because the President knows the petitioner has already put enough into his plea to win one strong mind. May we not believe that God, who gladly hears the sinner's prayer, listens with especial favor to such a prayer when it is forwarded by the prayer of a saint?

Prayer brings confidence. The Israelites were terribly afraid of the Philistines, but as Samuel prayed for them they ventured to pursue the foe. A Christian tells how he was faced with the necessity to do a certain thing which he dreaded and feared so horribly that the feeling threatened to ruin his efficiency. Therefore he prayed, not for success, nor to be freed from the necessity, but to be freed from the dread, and instead to find actual joy in the experience. The answer was such joy and peace as had seemed impossible, and a resulting power to do the work from which his whole being had shrunk before. Some such experience must have come to the Israelites as Samuel prayed for them.

That Eben-ezer stone, with its great meaning, "Hitherto hath the Lord helped us," has been set up in millions of lives since Samuel set it up between Mizpeh and Shen. Such a stone has been set up only a few score feet from my office, beside the Massachusetts State House. It is a beautiful column of granite, bearing on one side the inscription: "Americans, while from this eminence scenes of luxuriant fertility, of flourishing commerce, and the abodes of social happiness meet your view, forget not those who by their exertions have secured to you these blessings." It is a monument to the memory of the heroes of the Revolution.

Now all that has been done for us by the bravest and wisest men is insignificant compared with what God has done for us, since all their bravery and wisdom come from him, and were sustained by him. If we are grateful to men, how much more should we say "Thank you!" to God.

Samuel the Evangelist

By Arthur H. Howland

OUR last lesson told of the dreadful loss of the ark of the covenant and the departure of God's glory from Israel. The Philistines kept the ark for seven months, then sent it back. Evidently the sacred buildings at Shiloh had been destroyed; it is likely that the town itself was partially destroyed, for it never again seems to have any importance.

So the ark is placed in the home of Abinadab, where it remained many years. The "twenty years" referred to in the verse immediately preceding today's lesson cannot cover the whole time, for many more years intervened before King David sent to the house of Abinadab to bring the ark to Jerusalem (see II Sam. 6). The twenty years mark the time between the return of the ark by the Philistines and the beginning of Samuel's prophetic work.

The question very naturally arises: "Why was not Samuel doing the work of a prophet during these twenty years?" The right answer probably is that he was too young. Certain tasks of God can be wrought only by men

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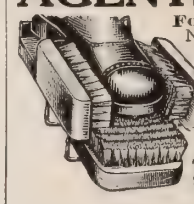

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into whose soul-fiber has gone the strength and experience and patience which only years can give. Moses, even at forty, sent into the wilderness for another forty years, to be made ready for God's use; Jesus, a carpenter for thirty years, making and repairing things for the use of men's bodies, before he began his work for their souls! Certain violin tones can be produced only upon old, old wood.

Wait! wait! wait! That is a hard lesson for the young. They cannot understand why God blocks their path and hems them in and refuses to let them dash forth in the ardor of their inexperience to set the world to rights. The most forceful and timely illustration of this ancient fact is the career of America's latest great apostle of evangelism, Billy Sunday. For the training of a prophet those years on the baseball diamond would seem to have been wasted. But they were not wasted. He was not only mastering the secrets of the American game, but he was mastering the secrets of America's life and America's thought and America's speech; and now, at fifty-two, he is shaking America's greatest cities for God.

Samuel may be called the first great evangelist. He was the first of the great prophets of Israel, and the work of the ancient prophet was very much the work of the modern evangelist. Dr. Elmslie thus describes the work of Samuel to which our lesson refers: "Everywhere Samuel, Nazarite and prophet, led a crusade against heathen worship, against sensual practices, against idolatry. Everywhere he fanned a great fire of absolute religious enthusiasm in the people. Inside the mass of apathetic, worldly-minded men he had established great and powerful classes of men devoted to religion, to patriotism, to God—the Nazarites and the schools of the prophets; men of ecstatic fervor, an inspired brotherhood."

Our lesson has at least two strikingly great phrases—one in the third verse, another in the twelfth. *"And serve him only."* Many people are willing to serve the Lord, but are not willing to serve him *only*. They are not willing to have their whole life fired with the flames of God's Spirit, all their thoughts and words and aims and acts inspired and controlled by his might and his love. It is not only a sad thing, but a perilous thing to let anything come between us and God, to let anything ever hinder God from carrying out his perfect will with us. When we do that we are serving something other than God.

The other passage is our Golden text: "Hitherto hath the Lord helped us." Surely he has; surely he will. He will help us today, tomorrow, all through this week, and the next, and the next, and through eternity. Never a burden too heavy; never a problem too hard; never a task too great. "As thy day, so shall thy strength be." "The Lord thy God is with thee, whithersoever thou goest." "I will not fail thee nor forsake thee."

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

MIZPEH! How many thousands of people, young and old, have worn "Mizpeh" pins without ever taking the time or pains to look up the meaning or find out where the word came from! Its original meaning is a "watch-tower" and was applied to at least seven locations in the Bible. The first one in Gen. 31: 49, where Jacob set up a pillar and urged his brethren to add stones until it became a heap. Laban called this heap Ca'eed as a witness between him and Jacob, both fearing each other. Jacob named it "Mizpeh" and gave the name with the meaning "The Lord watch between me and thee when we are absent one from another."

The second and by far the most famous "Mizpeh" is that in connection with Samuel, the victorious leader of Israel, where he lived, where he built his house, where he judged Israel, where he gained a great victory against the Philistines, where he died and where most likely he was buried. In fact it is Samuel's monument that became the mountain itself, and is called "Neby Samwil" (Prophet Samuel), and has been so known in all ages. It is the highest hill or peak in Central Palestine, and the highest mountain near Jerusalem. The Crusaders called it the "Mountain of Joy" because it was the first halting point that commanded a view of Jerusalem. It can be seen from every point of Central Palestine, while the views from its summit are the most extensive south of Mount Hermon.

When Shiloh fell into the hands of the Philistines, Israel's gathering place was "Mizpeh," and before Samuel's death it became the visible center of Israel's life. After his death it became a shrine and has remained so until this hour, revered alike by Jews, Christians and Moslems. At present it is a Moslem shrine of great sanctity. The summit of the hill is crowned by a finely built mosque from the minaret of which the visitor may get a magnificent view. The traditional tomb is reluctantly shown to Christians.

"Ebenezer." The stone of help was set up by Samuel to mark his victory. One of my earliest memories in southeast Pennsylvania, forty years ago, was looking into the window of a Methodist meeting house and hearing them sing "Here I'll raise my Ebenezer." Thus Mizpeh and Ebenezer link Samuel's day and life to our own three thousand years away.

Samuel was the first judge to found a "circuit court." He went from year to year in circuit to Bethel, Gilgal, Mizpeh and Ramah, where he dwelt. It was there he built an altar. Wise is the modern judge who in addition to his house and bench forgets not the altar and the church.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

WHAT lesson helps can you suggest for the teacher of a class of boys 16 years old?—Mrs. H. P. McC.

A. Tarbell's or Peloubet's Notes furnish splendid points and strong illustrations for this age. The Boys' Teacher (D. C. Cook Publishing Co., Elgin, Ill.), or the Teachers' Helps for the New International Senior Graded Lessons for 16-year-old classes will be found very helpful.

Q. We are starting a little Sunday school in a newly settled district here in Montana. I have been put in as superintendent. I have never held that important position before. I want the Sunday school to be run to the best advantage so that all will be helped and if possible led to Christ. Tell me just what to do.—Mrs. C. A.

A. Twenty-eight years ago I was in the same place of ignorance, but, like you, with a great desire to do my best and to win souls in the little school we had just started. Four thousand scholars have in those years been won to Christ through the efforts of the teachers and workers in that school. I bought two books, The Modern Sunday School, by Vincent, and The Model Superintendent, by Haven. They gave me some ideas to start with. If you get The Organized Sunday School, by Axtell, or The Sunday School Organized for Service, by Lawrance, or possibly The Superintendent and His Work, by the writer, you will get some suggestions which will start you. And God will use your best to his glory and the salvation of souls.

Q. A class of young ladies are about to organize their Sunday school class and are planning to raise the membership to 100. Could you give us any suggestions as to a name that would be suitable?—G. G.

A. The D. C. Cook Publishing Company, Elgin, Ill., publishes a little booklet, 100 Organized Sunday School Classes and All About Them, in which they give suggestions as to organization of the class and a list of class names with suggested mottoes, colors and aims. They have pins also to fit the names. Among the names suggested by them for girls' classes are "I'll Try," "Grace and Grit," "Persistency," "Always True," "Royal Circle," "Builders," "Good Cheer," "Dayspring," "Sunbeam or Sunshine Circle," "Pleasant Words Circle," "Ruths and Lydias," "Good Will Circle," etc. From a list of names for organized girls' classes prepared by Miss Margaret Slattery, I would select "Whatsoever Class," motto, "Whatsoever he saith unto you, do it"; "Priscillas," motto, "Doing good"; "T. B. O. G. T.," "The Bearers of Good Tidings," motto, "Go and tell"; "Other Girls," motto, the poem "Others"; "P. & W.," motto, "Persevere and win"; "Friendship Club," motto, "Would you have a friend? You must be one"; "Y. C. D. O. U.," "You can depend on us"; "The Hill Climbers," motto, "Difficulties show what men are"; "W. W. C.," "Worth While Class," motto, "Choose the things worth while"; "S. O. T. K.," "Servants of the King," motto, "I serve."

Q. Have you anything along the line of plays or entertainments for a Sunday school class of girls from 14 to 18? I don't know where to find anything suitable for a Sunday school social.—Mrs. W. J. G.

A. Write the Missionary Education Movement, 156 Fifth Avenue, New York, for samples of their missionary plays which will combine social life with instruction. Get Reisner's Social Plans for Young People, or Five Hundred Ways to Help Your Church, by Theresa H. Wolcott.

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AMIDST all the talk of war and of business depression and of the so-called failure of the church at home and abroad, it is wonderfully refreshing to realize that there still can be found Christian institutions running full time and keeping true to their aim. It is a satisfaction to have a part in things that accomplish something. Usually things that are worth while do keep going whatever the circumstances around them. It is not often, if it is ever, that we find our God drawing back from an enterprise into which he has called any of us who are trying to do his will on earth. And we rejoice in the steadfast Christian work that is being done among the orphans of China.

FOR OF SUCH IS THE KINGDOM OF HEAVEN

Some readers may have made such a colossal error as to suppose that all the orphans of China are being looked after by Christian men and women. We do not know how many orphans there are in that great land, but certainly 1,005 constitute a very small proportion. And yet somehow that number has been selected by Providence for the especial attention of Christian Herald hearts. And Christian Herald readers certainly can feel that their generous gifts to this work have been most beneficially expended.

So far as reports show, all the orphans being cared for through the Christian Herald are making progress in their different orphanage homes. There have been changes, of course, and removals by death and in other ways, but the total number has been kept intact. Some of these boys and girls have "graduated" into the busy scenes of life, equipped to look after themselves, mentally, morally and physically. They have been trained to be bread-winners, and in almost all cases soul-winners as well; at least their feet have been set in the pathway of righteousness and they have in many cases expressed their intention to do all in their power to lead their fellow countrymen into a knowledge of Christ.

And still the good work goes bravely on in the orphanage homes. Kindergarten training for the little ones, school studies, weaving, dressmaking, farming, tailoring, carpentering, rug-making, and many other useful things occupy the hours. The love and interest of many earnest-minded Christian missionaries are concentrated on these little lives. We have constantly tried to hold up before our readers the vision of this small army of recruits being so splendidly trained for Christian service. We feel that these children, so many of them saved from cruel and unnameable fates, so many of them saved from untimely death, have been brought within your care for a divine purpose. We know they are human. ("Human"? you would never doubt it if you once saw their happy, thoughtful, earnest faces.) We do not expect them all to be fiery prophets in the land; some may even disappoint us wholly. But we are sure the money which has been expended in this way has, every dollar of it, been blessed of God.

We are now approaching the time when the regular quarterly remittance must be met, and we would remind all our friends of this work, especially those who have accepted the responsibility of patrons for individual children. The yearly cost for one child is twenty dollars, and that covers complete care and all the child's needs. Several hundred of the children have been "given" by name to friends who have contributed twenty dollars yearly for their support. We would like to extend this list considerably. Yet the bulk of the work has been maintained by smaller contributions, and gifts of any amount are welcome. We know that America is being sorely taxed by the many calls for help that come from all sides this dreadful year. But your resources and your bounty are not by any means exhausted, so long as you have a coin to give in a good cause and the impulse to give it. But for the Chinese orphans do not give as little as you can, but as much.

The children, as you know, are distributed with many other such in a number of orphanages in different provinces, and the missionaries in charge have always been wonderfully encouraged in their general work by the regularity of receipts for the Christian Herald children. This note of encouragement should not grow faint at this time of all others, when the income of workers throughout the mission fields is being more or less interrupted. Please let us hear from you all promptly and generously.

Address, the Chinese Orphan Fund, the Christian Herald, Bible House, New York.

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HAVE you a kindly word of cheer?
Oh give it, friend, today;
I need it while I'm toiling here,
To light the lonely way.
'Tis while life's burdens sorely press,
And grief weighs down my heart,
I need, amid its strain and stress,
The strength you may impart.

It will not matter, by and by,
When life's long march is past;
Its weariness forgot, I lie
In peaceful rest at last.
The flowers that on my breast you lay,
Beside me kneeling low,
And all the kind words then you say—
I shall not care or know.

I shall not need the comfort then
That now would mean so much—
I shall have found, beyond life's pain,
Through death's dear healing touch,
The full sweet life that knows no care,
The joys I longed for so—
O friend, if you've a word of cheer,
Give while its need I know!

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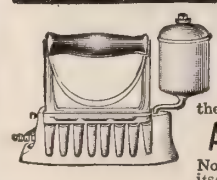

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BOW WOW, please, I'm David. I'm named David because he was a shepherd king, in the Bible, and I'm a shepherd dog. I am a Scotch collie and a beauty—so everybody says, though I don't know what that means either. I have a lovely fur coat, all brown and white, which never comes off except when they cut it off in hot weather, and a white fur collar around my neck. I am not lost, because I know where I am; but, like the little girl in the story, "I don't know where nobody is and nobody don't know where I am," and I can't send a letter to tell my people. My mistress, Mrs. M. R. Babcock, lives at 235 Central Street, Springfield, Mass., and August 24 she paid about $7 to a man named American Express Company to take me to Enfield, Nova Scotia, and he says he can't tell where I am. I heard this by dog wireless. He says I gnawed through my box, but I didn't. I wish anybody who sees me will write a letter to my mistress and tell her how to find me, because she loves me and I love her very much, and she is willing to pay anybody who will help her get me back to where I live and where my dog friends are.

Mrs. M. R. BABCOCK, 235 Central Street, Springfield, Mass.

THE PRAYER LEAGUE

MRS. A. T. writes acknowledging answer to prayer for a brother who was insane. He has recovered and returned hom from the asylum. Mrs. C. W. B. wris: "A few weeks ago I asked pra-er for a daughter who had been in e state hospital for nearly five yea. The request has been granted in ameasure. She has so far recovered as come home. Pray for her comple recovery." A Missouri judge wris: "I wrote in the early spring to ak that prayer be made for an absen son. I know God heard and ansered prayer, as my son returned hom in the early summer and has bee a great comfort to me and my fan y." Mrs. M. M. W. writes, acknoledging answer to prayers for her on, who has apparently lost the appite for strong drink.

A beautiful letter, written by a lady, com from a town in British Columbia "I just want to say that a small pra-r was answered recently for me, the irst real prayer I had uttered fro my heart for eight years. I need not ell you of all the misery I have uffred and how through this misery I sht God out of my life and heart. I cam here a nervous wreck, full of bitterss against every one and everything. For three days I had hardly anyhing to eat; all seemed black, and the evil was doing his best to tell me to ed it all, saying that then I should hav peace. I went for my mail; there was nothing. Coming down the steps of te post office I felt so sad, so weak, I jt cried out from my poor, breaking eart: 'O God, send me a friend. Don let me drift and break down aga.' I went a little way down the stret and met a man at whose house I h called that morning for work, and he told me to go to his office. He gav me two dollars and told me to get som food. Then he sent kind, gentle wom-n to see me, who brought me clotes and food and cheered me up wonerfully. My first prayer for yea had been answered, quickly, ovigly and thoroughly. Never again will I doubt God's love. I am God's chi once more. If my letter could onl reach some poor lonely soul that is going through a bad time as I did bet tell him not to doubt about a God. The is a God, a loving God. He will help them if they ask him as I did utside that post office when my hea was breaking. His beautiful me-engers were around me that day, guiding my tired-out feet to the right spo for food and love."

Aknowledgments of answers to pra-r have also been received from: Ms. C. H. T.; F. O. B., Orange, Ma.; Mrs. W. H. C., Philadelphia, Pa. Mrs. A. M., Petersburg, Va.; E. A. , Livonia, N. Y.; H. R., Minong, Wi B. M., East Lynn, Ill. (for renewd health of body and soul); Mrs. C. . B., Mont Verde, Fla.; N. H., Pudo, Colo.; Reader, South Dakota (forestoration of daughter's health); A riend, Louisville, Ky.; Mrs. P., Freman, Ont.; A. F. W., Buffalo, N. Y.; N. N., Spaulding, Sask.; Two Yo g Girls, Atlantic Highlands, N. J.; ev. C. A. B., Mora, Minn.

W B. H., Greenville, S. C.; Miss H. G., Philelphia; O. O. W., Wilmington, Vt.; A Friel, Flint, Mich.; Mrs. M. L. W., Bloomington, .; Mrs. J. M. B., Clarendon, S. C.; C. L. D., nneapolis, Minn.; Mrs. C. H. W., Garret, Ind. Mrs. O. T., Canute, Okla.; Mrs. S. L. J., Wisin; M. H., Texas; A. B. R., Oakdale, Neb Mrs. C. H. A., Brookline Sta., Mo.; Mrs. O. M., Port Orange, Fla.; E. F. G.; N. H., Mila Mo.

A telegram has come from Mrs. A. L. , saying: "Request prayer that a litt boy who seems dying may live to ser God." A pleading letter comes fro Mrs. C. L. G., asking prayers for spiritual peace and for guidance in teaing her children. Another letter ask anxiously for prayer that a home troole, which threatens to disrupt the hotehold, may be removed. A somewh similar letter comes from a fater who feels that other members of s household are treating him unjusly. A minister writes, asking prer for relief from a heavy burden.

Prayers are asked for revivals at: Greely Center, Iowa; Colville, Wash.; Freeman, S. D.; Marble Hill, Mo.; Auburn Four Corners, Pa.; Norwich, Ont.; Sedalia, Tenn. (that community and churches may be led by the Spirit and the Word); Bluffton, S. C.; Sharp Corners, Ont.; Princeton, N. J.; Boomville, N. Y.; Hartford, N. Y.; Penryn, Pa. (for conversion of the unsaved in the community and growth and success of the church). Special blessing is asked for revival meetings being held or about to be held at: Bellefonte, Ark.; Creighton, Neb.; Athol, Ind.; Mannsfield, Pa. For blessings upon church at Meadow Grove, Neb.; Lanark, Ill.; Malone, N. Y. Prayers are asked for the establishment of a Presbyterian church in a needy community. Special prayers are asked for the revival and upbuilding of a church at Jamesport, Mo. F. W. M. asks prayers for guidance in endeavors to open a Gospel mission; Mrs. E. S. D., that the members of her Sunday school class be converted; E. F. G., for the the overthrow of vice throughout North America; N. B. S., for the success of movement to get Bibles in their own language for the soldiers in Europe.

A Texas Mother and Mrs. M. D. B. ask prayer that the minds of their sons may be restored; Mrs. E. H., her husband's; M. L. C., his wife's; two sisters ask prayer that a brother's and a sister's mind may be restored. Fourteen other friends ask prayer for mental restoration or strengthening for themselves or friends.

Seventeen friends ask prayer for restoration or strengthening of sight for themselves or others.

Forty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Prayer is asked that twenty persons be saved from the liquor habit.

Mrs. N. M. D. asks prayer that four friends may be cured of the drug habit; Miss A. D., a nephew; M. S. R., a friend; T. J. H., self.

Thirty-nine parents ask prayer for the conversion of sons, including one mother that five sons may be saved.

Seventeen wives ask prayer for the conversion of their husbands.

Fifty-two friends ask prayer for the conversion of other relatives and friends.

Seventeen readers ask prayer for special spiritual blessing for relatives or friends.

Two husbands ask prayer for the healing of their wives; five wives for the healing of their husbands; fourteen parents for the healing of their daughters; eight mothers and fathers for the healing of sons, including one for healing of son's defective speech; seven sons and daughters ask prayer that their mothers may be restored to health, including one that mother may regain the power of speech, and another that mother may be restored to perfect health and be able to sleep; one friend asks prayer for the healing of her father; three for the healing of brothers; ten for the healing of sisters; forty-nine for healing for themselves, including one that she may regain the use of limbs; nineteen for healing of other friends and relatives, including two that pastors may be restored to health and strength.

Sixteen friends ask prayer for healing of hearing for themselves or other friends.

Forty-one friends ask prayer for help or guidance in financial affairs.

Fifty-nine friends ask prayer for the granting of varied desires and needs, including one that two little orphan children may find a permanent home together; another that a heart-broken girl may be restored to her loved home this spring; another that brother may return home and mother be comforted; and another requests prayer for news of an absent brother and for his safe return to his family soon.

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SNOW AND SNOWBALLS

BY MARGARET E. SANGSTER, JR.

"SHE'S like a snowball," said Eleanor, vindictively; "she's just like a snowball."

"A snowball?" I questioned vaguely. My mind swept to the girl in question—to her dark slenderness, her soft pink cheeks, her sarcastic tongue. "Why a snowball?" I wondered.

Eleanor turned toward me in the dim light and fixed her large eyes mournfully on my face.

"Didn't you ever," she asked, "make a snowball and roll it along the ground?"

I turned to the window and looked out across the drift-filled winter landscape. In imagination, I saw a small, pigtailed little girl with a red Tam o' Shanter pulled over her ears, and red mittens on her fingers, and shiny boyish rubber boots to her knees, who pushed through waist-deep snowbanks. I could see her hands patting a fat snow man into shape, giving him eyes and nose and mouth made of coal. I could see her chubby form stumble and almost fall as she pushed along a huge snowball for his body, a smaller one for his head.

"Oh, yes!" I answered, wistfully, perhaps, "I have rolled snowballs along the ground."

"Then"—Eleanor's voice quickened with interest—"then you will understand just what I mean. You start out with a small handful of snow and push it through the drifts. And as it rolls along it gathers snow, until it has become huge—as big as you are, maybe. And finally, when it is all finished and you look back over your shoulder, you see that it has gathered up all the snow and that there is a brown, sorry-looking path of dirt left!" She paused triumphantly.

"Yes—but—" I hesitated; "yes—I understand—but—"

Eleanor gave a sound half-way between a superior little laugh and a superior little snort.

"You don't understand at all," she told me. "You don't understand at all! You can't imagine why I think that *she* is like a snowball."

"To be truthful," I admitted ruefully, "I don't!"

Eleanor chuckled.

"Have you ever been in the room with her—at a party?" she asked. "Have you ever seen a company of glowing, interested people—and then noticed the change when she appeared? Why, my dear, she immediately dominates the conversation, and begins saying disagreeable things—bits of scandal, maybe, or hard knocks about your friends. Before you know it there is an argument—nine or ten arguments—going on, and her conversation and her scandals and her knocks keep growing bigger and bigger, like the snowball does. And then finally, when she does leave, the group of people who were sparkling and crisp and happy looking, like a snowfield in the sun, are brown and sullen and discouraged, like the track that a snowball leaves behind it!"

There are many snowball people in the world—too many of them by far. People who drain the color and sparkle out of life and leave a dark path, stretching out to mark the road they have traveled. They are the ones who scatter distrust and hate and envy just as surely as a certain type of mosquito brings malaria and yellow fever germs—just as unhappily as the tiny leaf of poison ivy brings discomfort with its touch.

Did you ever stand by a city window with your nose pressed, button-like, against the glass, and watch the flurry of a good old-fashioned snowstorm? Did you ever notice how it slips down softly over jagged sidewalks, and dull roofs, and grimy lamp posts, like a soft mantle of velvet or swansdown (the kind that they put around the edge of tiny baby hoods)? And, standing there, what impressed you most of all?

When I stand in a city window and gaze out into a snowstorm, it isn't the coldness or the dampness that I notice, it isn't the persistency or the relentlessness of it. I doubt if that impresses anyone who is warm and cosy inside of some house. What impresses me more than I could possibly express to you is the unutterable softness of it—the kindliness of it, as it drapes its beautiful garment over rough outlines and softens unpleasant surfaces.

There is another type of girl who is like the snowstorm—a girl that I glory in calling the snow-girl—who stands in marked contrast to the snowball girl. She is the girl who, on entering a room, puts folk at their ease by some charming little story, and softens the clash of "knocking" that often rises out of nowhere. She is the girl who drapes a garment of charitable thought over the rough outlines in other people's characters, and softens the unpleasant surfaces that mar the beauty of their lives.

The snowball habit is an easy one to get into—a dreadfully easy habit—but oh! friends of mine, it's a hard habit to break. It is a very easy thing to pick flaws in other folk, to criticize unprotesting people. It is not hard to believe the worst instead of the best. In fact, it is temptingly simple—enticingly fascinating. There is just one real cure that I know of for the habit. Take yourself, turn yourself around rigidly before some unflattering mental mirror and try to look into your own eyes in the unprejudiced way that a stranger would look. Take your smallest fault and hold it under a powerful microscope as you would a bug. Perhaps you will be quite a little surprised to realize how large it can look. Take the little harmless bit of a joke that seemed so clever yesterday, and wonder what you would say if someone else—some one you didn't like—had done it! Perhaps that may help to cure you.

Oh, girls, a snowball is after all a hard, cold and, when you consider it, a perfectly useless thing. But a snowstorm—when you view it from the warmth and happiness of your home—is pure, beautiful and soul-satisfying. Which of the two would you care to resemble?

WHAT MAKES THE DIFFERENCE?

DID you ever stop to think how a few flowers can change the whole appearance of a place? On an uptown city street is a row of houses, for all the world like dozens of other rows of "brownstone fronts" on dozens of other crowded streets; somewhere near the middle of it is a certain house where on the window sills, all the way from the basement up to the top story, are boxes filled with cheerful evergreens.

They won't be there long now, for just about the time one begins to have misgivings about a new spring bonnet those boxes are always freshly filled with bright geraniums. Then, when April comes and makes us long for the country, the housewife does her family and the weary public a good turn by making her windows gay with tulips and jonquils—and a month later follow the many-colored pansies.

And—this is the point of this true story—I don't believe that any one ever thinks of that house as "one of a row." It is *the* house; the row ends on one side of it and begins again on the other. Did you ever stop to think how a few flowers can change the whole value of a place?

THE CHRISTIAN HERALD A BLESSING

The Christian Herald is very welcome in my home, and much blessing have we received in the meditation of its contents. Surely it is a paper that ought to be read in every home. May God bless you for the good you are doing. F. A. S.
Marshfield, Ore.

Woman Makes Money in California

Mrs. E. V. Coleman farms seventy-five acr near Riverbank, in Stanislaus County, San quin Valley, California, and makes good money Sixty acres lie along the Stanislaus River, and re- mainder upland. She has thirty-five a s of peaches, eight of apricots, two of prunes, enty of almonds, five of olives. The remaind is in alfalfa. She grew 405 tons of peaches t sea- son, selling 350 tons fresh, and drying fi -five tons. She also dried eight tons of prune The other orchard trees did equally well. Du the season forty men and women were empl d in the cutting house, and thirty-five on th trees. The Fresno Republican says of this ranc

"Nothing is allowed to go to waste. The aprico ts are marketed at an average of $20 per ton. Peach p bring $5 per ton to orchardists, and all not so dispos f are used as fuel for cooking purposes. The almond hul nixed with alfalfa, are fed to the cows. The hulls bri 5 per ton. The nonpareil almond, this season, is extren large and an exhibition from those trees will be show the 1915 fair. The olives are estimated at $1,000 t year. "The lowest estimate placed on the Coleman chard this year, not including apples and cherries a , few other fruits grown in smaller quantities, is),000 above all expenses. A few cows, chickens, p an rabbits are kept on the ranch at a small cost."

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THE YOUNG PEOPLE'S MEETINGS

Winsome to Win Some

Epworth League Topic for February 28. Ps. 126; Acts 2: 46, 47

THIS topic is far more than a clever play upon words. The way to win some is to be winsome. Sour religion is dreadful. People will follow happiness, and when they see happiness in you they will want to know where you found it. "Then was our mouth filled with laughter, and our tongue with singing." And *then* said they among the heathen, "The Lord hath done great for them." When the early Christians were "praising God and having favor with all the people," "the Lord added daily to the church such as should be saved."

Does Jesus bless you so that you are really happy, really kind, really patient, really strong and brave and good? Again and again God's salvation is compared in the Bible to things that are delicious and beautiful—water for the thirsty, bread to the hungry, fruit and honey, dew and rain, mountains, music, love, laughter. Let God make your life beautiful. Pray with the psalmist. "Let the beauty of the Lord our God be upon us." Then others will be drawn to seek the beauty and joy you have found, and seeking these things will find your Christ.

What Will Improve Our Prayer Meetings?

Christian Endeavor Topic for February 28. 1 Cor. 14: 1-12, 26. (Led by the prayer meeting committee)

A DISCUSSION of this topic will be found in the Christian Herald of January 27 in the notes on the B. Y. P. U.

Social Gains in Heathen Lands

B. Y. P. U. Topic for February 28. Rom. 1: 16-23. (Conquest meeting)

SUGGESTIVE material for a discussion of this subject will be found in the Christian Herald of February 3 in notes on the Epworth League topic: "The Challenge of the Changing East."

World to Meet in America

Continued from page 143

pilgrimage is, on the face of it, the most serious setback the exposition must face.

Oddly enough, the management refuses to be dismayed by the situation. If the war is preventing Europe from coming to America, it is also preventing America from making its annual excursion abroad, the management argues; and consequently the whole United States will just naturally wend its way to the Pacific Coast. Which doesn't seem an unreasonable view of the matter: a view that holds good also in the case of South America. South American countries have almost gotten in each other's way in order to make the best showing at the exposition at San Francisco, and it is a natural supposition that they will be equally eager to see their exhibits in place.

All this is going to bring North and South America in very much closer touch than ever before. These progressive countries to the south—and they are far more progressive than the majority of us know—are going to link arms with us of self-satisfied America, gently direct our steps before their glass cases, and with a courtly wave of their hands indicate a few objects that will make us open our eyes. It is going to be good for us. It is going to reduce our pride a little and increase our respect for other people. It is going to awaken our interest in Central and South America, and stimulate our friendship for those countries and stimulate our trade with them.

Perhaps exactly the same effect is going to be produced in turn upon Brazil, Argentina and Chile and the rest of those great countries. That will be a good thing for them. It is high time they knew us better and gained clearer understanding of our resources. For there is no mistaking the fact that the war in Europe and the Panama Canal tend to bring about tremendously increased interrelations between the two American continents. If the Panama-Pacific International Exposiltion resolves into a Pan-American Exposition, it may achieve a greater success than the most optimistic had hoped for along the lines laid down.

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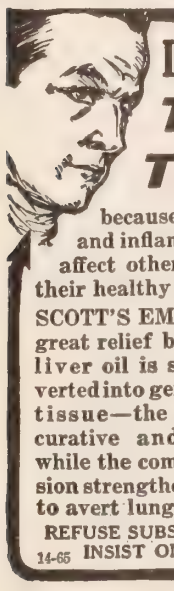

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THE RETURN OF POLLYANNA

Continued from page 149

come into this house alone, and all forlorn like that—and me only a mile away, a-sittin' in my own parlor like as if I was a fine lady an' had no heart at all, at all! Just as if the poor things hadn't enough ter stand without that—a-comin' into this house an' the doctor gone—bless his kind heart!—an'never comin' back. An' no money, too. Did ye hear about that? An' ain't it a shame, a shame! Think of Miss Polly—I mean, Mis' Chilton—bein' poor! My stars and stockings, I can't sense it—I can't, I can't!"

Perhaps to no one did Nancy speak so interestedly as she did to a tall, good-looking young fellow with peculiarly frank eyes and a particularly winning smile, who cantered up to the side door on a mettlesome thoroughbred at ten o'clock that Thursday morning. At the same time, to no one did she talk with so much evident embarrassment, so far as manner of address was concerned; for her tongue stumbled and blundered out a "Master Jimmy—er—Mr. Bean—I mean, Mr. Pendleton, Master Jimmy!" with a nervous precipitation that sent the young man himself into a merry peal of laughter.

"Never mind, Nancy! Let it go at whatever comes handiest!" he chuckled. "I've found out what I wanted to know: Mrs. Chilton and her niece are expected tomorrow."

"Yes, sir, they be, sir," courtesied Nancy, "more's the pity! Not but that I shall be glad enough ter see 'em, you understand, but it's the *way* they're a-comin'."

"Yes, I know. I understand," nodded the youth gravely, his eyes sweeping the fine old house before him. "Well, I suppose that part can't be helped. But I'm glad you're doing—just what you are doing. That *will* help a whole lot," he finished with a bright smile, as he wheeled about and rode rapidly down the driveway.

Back on the steps Nancy wagged her head wisely.

"I ain't surprised, Master Jimmy," she declared aloud, her admiring eyes following the handsome figures of horse and man. "I ain't surprised that you ain't lettin' no grass grow under your feet 'bout inquirin' for Miss Pollyanna. I said long ago 'twould come some time, an' it's bound to—what with your growin' so handsome and tall. An' I hope 'twill; I do, I do. It'll be just like a book, what with her a-findin' you an' gettin' you into that grand home with Mr. Pendleton. My, but who'd ever take you now for that little Jimmy Bean that used to be! I never did see such a change in anybody—I didn't, I didn't!" she answered, with one last look at the rapidly disappearing figures down the road.

Something of the same thought must have been in the mind of John Pendleton some time later that same morning, for, from the veranda of his big gray house on Pendleton Hill, John Pendleton was watching the rapid approach of that same horse and rider; and in his eyes was an expression very like the one that had been in Mrs. Nancy Durgin's. On his lips, too, was an admiring, "Whew! what a handsome pair!" as the two dashed by on the way to the stable.

Five minutes later the youth came around the corner of the house and slowly ascended the veranda steps.

"Well, my boy, is it true? Are they coming?" asked the man, with visible eagerness.

"Yes."

"When?"

"Tomorrow." The young fellow dropped himself into a chair.

At the crisp terseness of the answer, John Pendleton frowned. He threw a quick look into the young man's face. For a moment he hesitated; then, a little abruptly, he asked:

"Why, son, what's the matter?"

"Matter? Nothing, sir."

"Nonsense! I know better. You left here an hour ago so eager to be off that wild horses could not have held you. Now you sit humped up in that chair and look as if wild horses couldn't drag you out of it. If I didn't know better I'd think you weren't glad that our friends are coming."

He paused, evidently for a reply. But he did not get it.

"Why, Jim, *aren't* you glad they're coming?"

The young fellow laughed and stirred restlessly.

"Why, yes, of course."

"Humph! You act like it."

The youth laughed again. A boyish red flamed into his face.

"Well, it's only that I was thinking—of Pollyanna."

"Pollyanna! Why, man alive, you've done nothing but prattle of Pollyanna ever since you came home from Boston and found she was expected. I thought you were dying to see Pollyanna."

The other leaned forward with curious intentness.

"That's exactly it! See? You said it a minute ago. It's just as if yesterday wild horses couldn't keep me from seeing Pollyanna; and now, today, when I know she's coming—they couldn't drag me to see her."

"Why, *Jim!*"

At the shocked incredulity on John Pendleton's face the younger man fell back in his chair with an embarrassed laugh.

"Yes, I know. It sounds nutty, and I don't expect I can make you understand. But, somehow, I don't think—I ever wanted Pollyanna to grow up. She was such a dear, just as she was. I like to think of her as I saw her last, her earnest, freckled little face, her yellow pigtails, her tearful: 'Oh, yes, I'm glad I'm going; but I think I shall be a little gladder when I come back.' That's the last time I saw her. You know we were in Egypt that time she was here four years ago."

"I know. I see exactly what you mean, too. I think I felt the same way—till I saw her last winter in Rome."

The other turned eagerly.

"Sure enough, you have seen her! Tell me about her."

A shrewd twinkle came into John Pendleton's eyes.

"Oh, but I thought you didn't want to know Pollyanna—grown up."

With a grimace the young fellow tossed this aside.

"Is she pretty?"

"Oh, ye young men!" shrugged John Pendleton, in mock despair. "Always the first question—'Is she pretty?'"

"Well, is she?" insisted the youth.

"I'll let you judge for yourself. If you— On second thoughts, though, I believe I won't. You might be disappointed. Pollyanna isn't pretty, so far as regular features, curls and dimples go. In fact, to my certain knowledge, the great cross in Pollyanna's life thus far is that she is so sure she isn't pretty. Long ago she told me that black curls were one of the things she was going to have when she got to heaven; and last year in Rome she said something else. It wasn't much, perhaps, so far as words went, but I detected the longing beneath. She said she did wish that some time some one would write a novel with a heroine who had straight hair and a freckle on her nose; but that she supposed she ought to be glad girls in books didn't have to have them."

"That sounds like the old Pollyanna."

"Oh, you'll still find her—Pollyanna," smiled the man, quizzically. "Besides, *I* think she's pretty. Her eyes are lovely. She is the picture of health. She carries herself with all the joyous springiness of youth, and her whole face lights up so wonderfully when she talks that you quite forget whether her features are regular or not."

"Does she still—play the game?"

John Pendleton smiled fondly.

"I imagine she plays it, but she doesn't say much about it now, I fancy.

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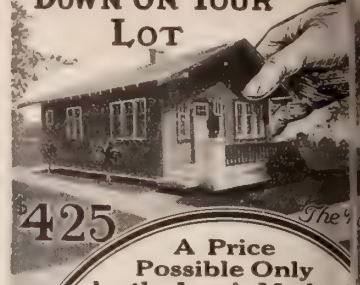

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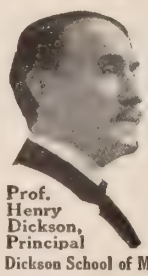

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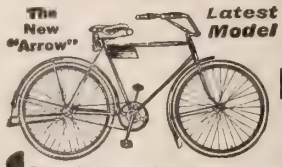

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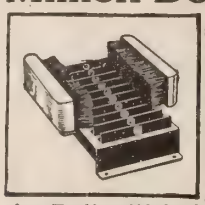

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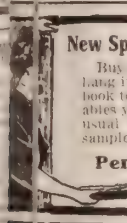

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Anyhow, she didn't to me, the two or three times I saw her."

There was a short silence; then, a little slowly, young Pendleton said:

"I think that was one of the things that was worrying me. That game has been so much to so many people. It has meant so much everywhere, all through the town! I couldn't bear to think of her giving it up and *not* playing it. At the same time I couldn't fancy a grown-up Pollyanna perpetually admonishing people to be glad for something. Someway, I—well, as I said, I—I just didn't want Pollyanna to grow up, anyhow."

"Well, I wouldn't worry," shrugged the elder man, with a peculiar smile. "Always, with Pollyanna, you know, it was the 'clearing-up shower,' both literally and figuratively; and I think you'll find she lives up to the same principle now—though perhaps not quite in the same way. Poor child, I fear she'll need some kind of game to make existence endurable, for a while, at least."

"Do you mean because Mrs. Chilton has lost her money? Are they so very poor, then?"

"I suspect they are. In fact, they are in rather bad shape, so far as money matters go, as I happen to know. Mrs. Chilton's own fortune has shrunk unbelievably, and poor Tom's estate is very small, and hopelessly full of bad debts—professional services never paid for, and that never will be paid for. Tom could never say no when his help was needed, and all the dead-beats in town knew it and imposed on him accordingly. Expenses have been heavy with him lately. Besides, he expected great things when he should have completed his special work in Germany. Naturally he supposed his wife and Pollyanna were more than amply provided for through the Harrington estate; so he had no worry in that direction."

"Hm-m; I see, I see. Too bad, too bad!"

"But that isn't all. It was about two months after Tom's death that I saw Mrs. Chilton and Pollyanna in Rome, and Mrs. Chilton was in a terrible state. In addition to her sorrow, she had just begun to get an inkling of the trouble with her finances, and she was nearly frantic. She refused to come home. She declared she never wanted to see Beldingsville, or anybody in it, again. You see, she has always been a particularly proud woman, and it was all affecting her in a rather curious way. Pollyanna said that her aunt seemed possessed with the idea that Beldingsville had not approved of her marrying Dr. Chilton in the first place, at her age; and now that he was dead, she felt they were utterly out of sympathy in any grief that she might show. She resented keenly, too, the fact that they must now know that she was poor as well as widowed. In short, she had worked herself into an utterly morbid, wretched state, as unreasonable as it was terrible. Poor little Pollyanna! It was a marvel to me how she stood it. If Mrs. Chilton continues to keep it up, that child will be a wreck. That's why I said Pollyanna would need some kind of a game if anybody ever did."

"The pity of it!—to think of that happening to Pollyanna!" exclaimed the young man in a voice that was not quite steady.

"Yes; and you can see all is not right by the way they are coming today—so quietly, with not a word to anybody. That was Polly Chilton's doings, I'll warrant. She didn't *want* to be met by anybody. I understand she wrote to no one but her Old Tom's wife, Mrs. Durgin, who had the keys."

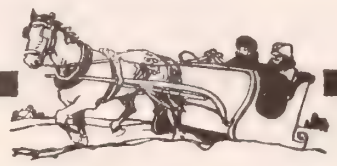
"Yes, so Nancy told me—good old soul! She'd got the whole house open, and had contrived somehow to make it look as if it wasn't a tomb of dead hopes and lost pleasures. Of course the grounds looked fairly well, for Old Tom has kept them up, after a fashion. But it made my heart ache—the whole thing."

"Are *you* going to the station?"

"I am."

To be continued

How would you like to travel 108 miles by sleigh in zero weather?



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"The book is an inspiration and no one can read it, whether he is as old as I am, or as young as Janice, without having some of the good stick to him, and without feeling that there is a lot of good in this bad world of ours, which would rather rise to the surface than stay under ground."

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A Reader. About a year ago I became deeply convinced of sin. I was already a church member and perhaps a believer, but I did not have the evidence, nor had I lived a consistent life. After a long, hard struggle I surrendered, and God blessed me. He shed abroad his love in my heart, and I could say "My Saviour" and "My Father." But now a dissatisfaction has sprung up in my heart. I feel that something is lacking. Why is it that God keeps me in almost everything and not in all? What is meant by abiding in Christ? What is the "second blessing"?

Your experience is by no means uncommon. Many persons who have long been identified with the church come to feel the need of a definite experience which shall make them conscious of loving God and really desirous to please him. The experience of peace found by such a seeker is the same as that which comes to any unconverted person who has never made any profession of religion. But the second part of your problem is still more a matter of common experience. When one has been soundly converted such feelings of dissatisfaction as you mention are almost sure to follow the first weeks or months of peace. They point the way to a still higher and better experience to which the Holy Spirit would lead us. It is not necessary to bother with explanations and definitions about this "second blessing." The Bible and Christian experience unite in summoning all converts to this "higher ground," into this inner circle. God certainly can keep you "in all things" as well as in some. You must trust him for cleansing and keeping and energizing power, as well as for pardoning and regenerating power. Study carefully such passages as Ezek. 36: 25-27: II Cor. 7: 1; Gal. 3; Eph. 3: 14-21; Col. 3; I Thess. 5: 23: Heb. 4: 9-11; Heb. 10: 1-23; Heb. 13: 20. Appropriating these and God's other "rich promises" to your own soul's needs, go forward vigorously in helping and serving others, and you will find the Christian life an ever-deepening satisfaction and delight.

A reader of this journal, S. P. N., of La Salle, Mich., sends us this paragraph, the sentiment of which will doubtless be approved by many readers. The name of the author is not given: "During the past few years a custom seems to have sprung up of children calling their fathers 'dad' or 'daddy.' The old familiar 'mamma' has given place, properly enough, to the more dignified name of "mother'; but why should the correspondingly dignified name of 'father' be changed to ignominious 'dad'? It would be funny if it were not deplorable to hear self-respecting matrons teaching their little ones to master 'mother,' but in the next minute saying 'daddy.' A few years ago, a young lady using that expression would not have been considered a desirable member of polite society. The name of 'dad' may have its place in the comic songs of the variety stage, but not in our best homes. We must look to the mothers of the land to restore father to his proper place, in order that we may go down in history as a nation of fathers and not 'dads.' We can not let George Washington be known to posterity as the 'dad' of his country."

F. W. R., Houston, Texas. Jesus clearly told his followers that they had a right to pray for those things of which they stood most in need. There are no limitations to the prayer of faith. Yet we need divine direction, lest we should pray amiss for things which might be hurtful to ourselves or others. We may desire something very much, and we do right to pray for it in His name who assured us that God would hear and answer; yet we can supplement even such a prayer with a request for guidance in our desires. This is simply seeking counsel of the supreme wisdom and is not an evidence of lack of faith. It is as though, like children who need the wisdom of a father, we said: "If this be right in thy sight, then, Lord, grant it for the sake of thy dear Son who hath promised." The true believer will not want in anything to go contrary to the divine wisdom; but this recognition will not prevent him from making his plea, in the firm faith that our heavenly Father will do all that is needful, and will both hear and answer in the way that is best.

M. B. P., Springfield, Ill. The theory has been advanced by Weiss and other authorities that the genealogy in Luke is that of Mary, tracing the descent through David's son, Nathan, while Matthew traces it through Solomon. Jesus' claims to Messiahship were never challenged on genealogical grounds, the prophecies stating clearly that he would be descended from David. 2. Matthias answered all the requirements for apostleship and was elected by the whole assembled body of the bret[h]ering about 120 (Acts 1: 15). H[is] has been variously discussed by Christian writers, and some have that "Paul was the divine appoint[ee] thias is said to have preached the Ethiopia and to have at last suffered [m]

N. S., DeKalb, N. Y. 1. Thomas Jesus in the remark: "Let us also [go] may die with him." (John 11: 16.) Jews had sought to kill Jesus. (See J[ohn] And he plainly told his disciples bef[ore] ning this last journey to Jerusalem would be killed there. See Matt. 16: 8: 31; Luke 9: 22. 2. The fact that set his face toward Jerusalem (Luke the Samaritans to reject him as M[ess]cause they had been taught that the would come to Mount Gerizim. (Com[pare] 4: 20, 21.) The Samaritans still consi[der] Gerizim the most sacred place in t[he] 3. The waters of the Sea of Galilee not salt. It is fed by the river Jorda[n] fresh from the mountain streams an[d] The Jordan also takes the waters away. They flow ultimately into the which is salt because it has no outlet.

J. B. M., Richfield Springs, N. Y. read the account in Luke 22: 54-61, get the setting of the group to which P[eter] his triple denial of the Master. He w[as] the serving-men in the hall or court the palace. They could look up to t[he] windows. It was cold outside and the warming themselves by the fire. I sketches the picture for us in his b[ook] the Messiah: "As Peter walked down toward the outer court, first one maid then, as he returned, he encountere[d] accuser, the door portress; then, cro[ss]ing inner court, he mingled again with t[he] around the fire; first one man and about him turned upon him charging being a disciple and accomplice of Jesu[s] together he gave the same denial—e[ach] an oath [see Matt. 26: 72]. The ec[ho] words had scarcely died out when, shrill, the cock-crowing was heard." no indication anywhere in the Gospel that the cock was in the palace of [Caiaphas] the high priest. That building, acc[ording] well-informed writers, stood on an only a short distance from the city w[alls] the crowing could easily have been those in the court. Even today in the barndoor fowl is common in househ[olds] cock-crowing is a common signal of [the] approach.

Miscellaneous

E. S. D., Deforest, Wis. It is not ex[pedient] to do so, although it is often done in [the] of humanity and kindness, and out of [re]eration for the feelings of friends. The[re] special Biblical injunction against it.

Mary E. B., Sullivan, Ind. The familia[r] "charity begins at home," is not foun[d] Bible and the author is unknown; b[ut it] probably based on I Tim. 5: 4, "Let the[m] first to show piety at home"—having r[e]both to charity and religious training.

B. F. B., Allentown, Pa. It is us[e]less to speculate on what would have happene[d] first parents had not sinned. With sin came into the world, and and in the ne[ed] of things every living creature shared [God's] 2: 19 relates the story of the creation [of] lower animals.

Subscriber, Assiniboia, Sask., Canada. The passages in Lev. 11: 7, 8 and Deut. 14 [are] from the Levitical laws as to clean and [un]meats, which were promulgated for obs[ervance] by the people of Israel then sojourning [in] wilderness. These laws are still observ[ed] to a large extent among the orthodox Jews. It has been claimed that, as a race, they ow[e their] immunity from many diseases to the obs[ervance] of those early health laws.

J. H., Toronto, Ont. God is not a God [of evil], but of good. The passages in Isa. 48: 18 [and] well be applied to the present war sit[uation]. Had the nations of Europe really been Ch[ristian] nations and their leaders governed by Ch[ristian] principles, their differences would have be[en] adjusted without bloodshed; but when th[ey] allowed their evil passions to rule uncon[trolled]. God's restraining power was withdraw[n] and they were left to their own evil inclinat[ions].

L. H. H., Garland, Texas. There ha[s been] much discussion concerning the "seven a[ngels]" spoken of in Rev. 1: 20. Commentator[s] say that heavenly angels are not meant, as [they] could not be charged with responsibiliti[es for] human delinquencies. There were many p[astors] in each of the larger churches, but there was only one officer in each who could b[e held] to the fullest responsible for its spiritua[l] condition, i. e., the bishop or superintenden[t] or pastor. Hence the term "angels" is held h[ere to] apply to an official, which is not out of [har]mony with the symbolism of the book of [Re]velation, as those earthly ministers are [the] messengers as certainly as the heavenly [ones] are.

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Christian Herald

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, FEBRUARY 24, 1915

VOL. 38—NO. 8. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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In the Bedroom

In the Kitchen

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1 yard	x 2 yards	1.20	"
1½ yards	x 1½ yards	1.35	"
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2 yards	x 3 yards	3.60	"
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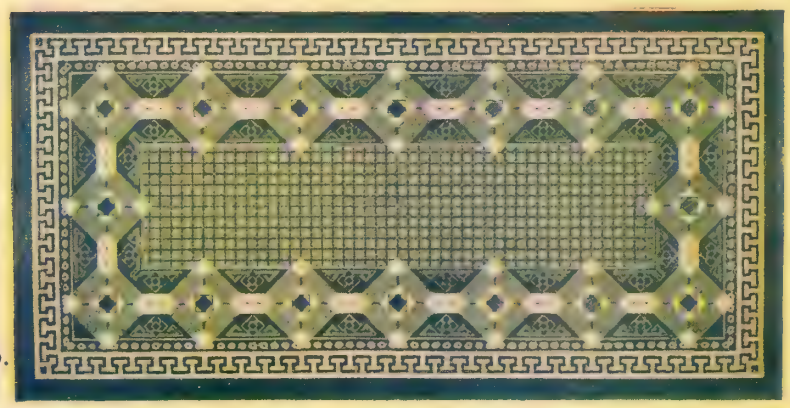

No. 20

N.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

The Miracle at Moundsville

A Wonderful Jail Transformation and How It Happened

BY EARL E. DUDDING

[EDITORIAL NOTE.—*Early one foggy morning in September, 1909, Earl E. Dudding, of Huntington, W. Va., shot and killed his uncle, Ira Chapman. The killing was the outcome of a series of family differences, according to Mr. Dudding, who maintained both before and after his trial that it was done in self-defense and that he had not the slightest wish to take the life of his uncle. Mr. Dudding was highly thought of in Huntington, W. Va., where he was a merchant of influence. Numerous, indeed, were his friends and sure was he that everybody would regard the event in the light of unavoidable occurrence that it never entered his head that he would not be set free. Wherefore, the imposed sentence of five years in the penitentiary at Moundsville dropped upon him like a thunderclap. It is of this sentence, five years out of his life, how he spent them in prison and what he did to reform his companions in durance, that he tells in the following article.*]

. . .

GUILTY!

Is there one other word in the English language or any other language that can hold so much sinister implication, that can so swiftly bridge the chasm between hope and despair?

To me the verdict was the very height of injustice, for I knew what the others might believe have faith to believe, that had not my uncle only to save his own life; that if I had not done, I would have been killed myself. Oh! how the horror of that September morning came back as I related it at the trial! I could hear my uncle insisting that I accompany him to his office on the second floor of the passenger station. I could see him rush angrily upstairs from the street, and then, when I followed reluctantly, my hands in my pockets, how he rushed at me with a pick-handle, raised ready to strike. I was too astonished to make any resistance at the moment. I threw up my hands and called out, "Don't hit me, Uncle!" But the pick-handle caught me on the forehead. I fell in the doorway and he struck me four or five times while I lay there. He was perfectly mad. Finally I got about half-way up, and he struck me again, cutting down my left cheek. I got to my hands and knees and started toward the hall, and almost reached the door of the hall, crawling as fast as I could. But he ran and shoved the door shut with the pick-handle, meantime striking me across the back. He used the handle like a flail, but the hall was narrow and as he aimed many blows at me, the end of the handle would strike the wall, lessening the force of each blow. My arms were black and blue.

I had not thought of the struggle up to that moment, but then I realized the determination of the man, I managed to scramble to my feet, jerked my overcoat open and got the pistol out of my pocket. He still came at me. I pointed the pistol into his face and walked backward the full length of the building, at least thirty or forty feet, telling him I would shoot if he didn't stop. I finally got into the east room. He struck me on the neck and I fell into a corner. As I fell, the pistol exploded. I think I was down on the floor when I fired the shot, but I cannot tell for certain. I could hardly see for blood. (I had fallen under a table.) Blood was coming out of my eyes and face. I was the bloodiest man you ever saw. I wiped the blood out of my eyes with my hands.

Finally I saw my chance to clinch him. I dropped the pistol on the floor and grabbed him by the legs, and pulled him close to the table above me. I grabbed his pick-handle with one hand and he dragged me bodily from under the table. We were all over that room, wrestling for that handle during the next five minutes. In the course of our struggles each of us stepped on the pistol and finally he made an effort to get it. I gave it a kick and sent it clear out into the hall. Finally I got the pick-handle away from him and hit him on the forehead. He went over backward.

I ran out, grabbing the pistol as I went, and rushed into the street. As I ran away my uncle came to the window, and called for some one to stop me. I went to the doctor's office and had my wounds dressed, after which I called up police headquarters and told them I was ready to surrender. The chief of police came up and arrested me.

THE AUTHOR BEFORE, DURING AND SINCE HIS IMPRISONMENT

HERE, IN THE WEST VIRGINIA PENITENTIARY, DUDDING GOT HIS VISION OF SERVICE

At police headquarters we went over the whole affair. I told my story, and they sent out men to investigate it. They reported that the physical evidence bore out my story; that the condition of the furniture and the room showed that there had been a terrific battle. They found my hat under the table, lying in a pool of blood. My uncle's bleeding was all internal. They took him to the hospital and gave him an anesthetic and operated upon him, but he died two hours after from internal hemorrhage. The only statement he ever made concerning the affair prior to his death was (when asked what was the matter), "Earl shot me."

So I was taken to jail! For several days my life hung in the balance. My pulse went as high as 130. During twenty-six days twenty physicians had reported to the court that in all probability I would not survive. I was released on bail from the first of November, 1909, to February 7, 1910. My trial lasted six days, beginning February 7. There are thousands of men who believe that I was improperly convicted, and even the judge of the court afterward told me that he believed everything I had sworn to on the stand. And later the court stenographer wrote a letter to the governor in my behalf in which he said that he had never seen evidence so distorted as it was in this case. Nevertheless, my appeal to the Circuit Court for a new trial was refused and I had to go to the penitentiary. Meanwhile, my wife lay ill in bed and there was very little money to buy food for my family.

. . .

POLITICS figured in this trial, of course. I had been a hard opponent of the "wets" in our section and I had made some enemies. I was never really in jail in Huntington. I had a room in the jailor's apartment and during my stay there I received over 1,500 people as visitors, which goes to show how much sympathy my case had awakened among the better classes of the community. I was never without visitors from early morning until late at night. My friends were streaming in and out of the jail all of the time.

After the new trial was refused I demanded to be taken to the penitentiary at Moundsville, as I could stand the strain no longer. The sheriff had arranged to take me out, but the clerk of the penitentiary was there, and the sheriff told the clerk that he would hand me over to him provided he would not handcuff me. The clerk refused to be responsible for me unless I was handcuffed, so the sheriff told him to take me at *his* risk.

Perhaps it was the strangest prison entry ever made. The sheriff drove me over to the depot and left me there until the clerk of the penitentiary arrived. I stayed at the depot for half an hour waiting for the officer to come. Between two and three hundred friends came down to bid me good-by. I did not feel inconvenienced in the slightest. It was just as though I was about to take a pleasant trip on the train. I waited around the depot until the clerk arrived with two other prisoners. They boarded the train and as it started I stood on the step and waved goodby to my friends. During the trip I went backwards and forwards through the train at my own pleasure.

The warden met me outside the prison, shook hands with me and greeted me very cordially. They took the handcuffs off the other prisoners and sent them to the South Hall. The warden knew that I had been in bad health; in fact, I could swallow nothing but milk; so he ordered me conducted to the hospital, meantime telling me to loaf around for a few days and get acquainted with the institution. Of course I would have been sent to a cell had I been well.

Before going into the hospital I was sent to the state shop, where incoming prisoners must exchange their street clothes for prison garb. That was the most trying ordeal I had gone through. When I pulled off my citizen's clothes it required all the nerve and energy I could command to keep me from breaking down. I have no language to describe how awful it seemed to me. It meant the difference between a free man and the convict.

The officer in charge went through my belongings and gave me back almost all the little trinkets I had—my pocketbook, my knife. (It was unusual for a prisoner to be permitted to carry a knife, a knife being a weapon.) The putting on of these clothes was the beginning of several days of the worst mental agony I ever experienced. I could not eat, I could not sleep. I managed to keep my face straight, but that was about all. I entered the prison on a bright May day, with the sun shining outside, lending all the more contrast to the misery and gloom within. The prison band in the yard played popular airs, some of which I knew before I was sent to prison. They did not attract me at all.

. . .

AT first they put me at the "blackboard," in the dining room of the penitentiary. A man was detailed to pick out news from the daily papers—items that would have special interest for the prisoners—and these were printed with chalk on the board, as some of the men could not read writing. I went to the board and tried to scribble upon it, but my physical condition was such that I was unable to do so. I went to the captain and told him about it. He was very kind and relieved me of the duty, telling me to write a few letters to my friends and see if I couldn't chase the clouds away in that manner.

As it was I could go anywhere inside of the walls of the prison, and that was my opportunity to observe the condition of the prison as it then existed. I associated with the men, observed their physical condition, the sanitary (?) arrangements of the prison, visited the shops and especially noted the condition of the hospital. The hospital was full of roaches, bedbugs, rats and everything that would help to make a filthy place. The walls were in bad condition; the sewage-disposal arrangements were worse.

After I had been in the hospital four or five days the doctor said to me: "You are able to get around, so we are going to give you a little work to do in the hospital. It will be your job to go around the halls and get the sick reports." I did so, visiting patient after patient, taking the names and reports on the charts and the condition of the patients. That gave me a still better opportunity to observe how things were conducted in the hospital. After a while I got to be an all-round handy man.

The vermin were so bad I could not sleep at night, so I got four empty cans, filled them with water, and put the bed-posts in the cans of water to keep the bugs from getting at me at night. I went to the warden and told him of the conditions in the hospital. He wanted to know what the vermin. I told him I wo a preparation to kill the ro bugs; he told me to work excited the enmity of the s the hospital with my aggres this matter.

Men lay dying of tuberc other diseases in that hosp beds in the wards were che cots with springs in them. T two wards containing thirt vided between them; for colored and one white. This left abo men to a room hard feet square. I had c to the warden about tal, and presently th dants began to mak hard for me.

I was living on nished by the hospit began to cut down a ance of milk until pr got so low there enough to sustain me plained to the doctor no good. I went to th again and he eased t up a bit; but I suffe the emnity of the a There was nothing th not do to make it unco for me. For insta made a trail up the pc bed of syrup and su cured a quantity of and trailed them to In the middle of the sprinkled some sugar. Aft been in bed half an hour t I could feel a nettling all ov grew alarmed over my cond such surroundings one's im becomes highly excited. I t was going to die. I got up ar the lamp and discovered hu not thousands of red ants over me. The hospital was f ants. I just cleaned up my said nothing. What was the

To be continued

MEN EXERCISING AMID SUCH SCENES IS A PRISON INNOVATION

OLDER THAN HAMMURABI'S CODE

BY PROFESSOR A. T. CLAY, Yale University

NOT many years ago, Biblical critics declared in unmistakable terms that a code of laws could not have been written in the time of Moses. That age was regarded as entirely too early for such a code to have been created. In 1901 the code of Hammurabi was found, which was written six or seven centuries prior to the time of Moses. It was then declared by many of the same critics that this was the origin of the Mosaic code.

One of the results of Biblical archeology is that many of the elements of the Hebrew culture, which were regarded in the past as peculiarly Hebraic, are found to have had their origin in antiquity. This is true as regards the Mosaic code. In other words, the culture of today is based upon that of yesterday. Not that it must be admitted from the evidence advanced that there is a direct bearing of the Mosaic upon the Hammurabi code, but there is every reason to believe that the Hebrew lawgiver codified these laws that were being practiced by the people and which he could sanction. This is illustrated by the recent discovery of laws older than the Hammurabi code.

The discovery of the Babylonian code, known as the Hammurabi code, is regarded as the greatest that has been made in any land for decades. The original is one of the treasures of the Louvre. It was cut on a large, irregular, diorite stone, standing about eight feet high. Fragments of another stele have been found, besides clay tablets, containing portions of the code.

The code contains a prologue, followed by two hundred and eighty-two sections of laws and an epilogue. The laws cover almost every phase of life. Such subject matter is treated as witchcraft, bribery, kidnapping, slavery, laws relating to landlords, tenants, creditors, debtors, licenses, slander, marriage, divorce, desertion, breach of promise, unchastity, inheritance, fees of surgeons and builders and their responsibilities, etc. This code, studied in connection with the thousands of documents containing contracts of an official and personal nature, as well as the letters and other inscriptions of the period, enables the decipherer and the historian to reconstruct the life of ancient Babylonia, two thousand years before Christ, in a way that cannot be done for some centuries of our Christian era.

As it has been inferred that the Mosaic code was based upon existing laws, so it was natural for scholars knowing the contract literature and the history of the times to conclude that other codes existed prior to the time of Hammurabi, upon which his code was based. The phraseology employed and the fact that Sumerian laws were quoted in the contracts of an earlier period, made it clear that such had been the case, but the actual existence of such laws could not be proved.

Within recent months the Yale Babylonian collection secured a tablet which, when it arrived, was heavily encrusted from being buried for more than four thousand years in earth impregnated with salt. After the tablet was cleaned it proved to belong to a period earlier than that of Hammurabi and to contain laws written in the Sumerian language, the language of Southern Babylonia prior to its conquest by the Semites or Accadians in the time of Hammurabi.

THE SUMERIAN TABLET

Most of the in ly known S text has yield efforts that h made to dec and the tr will shortly be published in a volume of tex in the Yale collection. It contains legisla cerning accidental and intentional injury to the repudiation of children, perhaps by thei parents; elopement; the hire of boats an and, like the code of Hammurabi, it compensation for the killing of a hired lion.

The tablet, moreover, considered in co with the code of Hammurabi, shows that prototype of that code. While the Hammu treats the same subject matter that is co the Sumerian, it would be impossible to the former was dependent upon the latter i not for one instance: the first law on the of the Sumerian tablet (which unfortunate only side preserved) reads: "If (a man) daughter of a man [and she sustain ser ternal injuries therefrom] he shall pay ten of silver." The second law reads: "If (strike the daughter of a man [and she serious internal injuries therefrom] he sl one-third of a mina of silver (twenty sh In other words, one law legislates concerni *dental* injury and the other *intentional*. Th laws are condensed into one form in th Hammurabi code. Section 209 reads: "If a ma the daughter of a man [and she sustain internal injuries] he shall pay ten she silver."

The penalty, namely, the payment of ten in the Hammurabi code is taken from t mentioned law of the Sumerian code, in accidental injury is referred to; but the striking with intention to injure, found Hammurabi code, is taken from the second of the Sumerian, where the offense is more dealt with. Although one code is wri Sumerian and the other in Semitic Babylo Accadian, it seems that the details, as well phraseology, are such that no other conclus be reached than that the former was a pr of the latter.

This, it seems to the writer, is but an i tion of what will probably be found in the the Mosaic laws, if the early Canaanitis should ever be discovered.

CARNEGIE AND ROCKEFELLER BEFORE THE COMMISSION

"YOU have your men calling you 'Andy' and you can get along with them." These words, uttered by Andrew Carnegie, pioneer captain of the steel industry greatly delighted the audience which crowded into the auditorium of the Metropolitan Life Insurance Building on Friday, February 5, to hear his testimony before the Industrial Relations Commission in session at New York. Mr. Carnegie and Mr. Rockefeller both testified on the same day, making this Friday the crowning day in public interest of the investigation. In answer to the question "What is your business?" Mr. Carnegie had replied: "My business is to do as much good as I can. I am retired from business." Mr. Carnegie and Mr. Rockefeller were succeeded by Morris Hillquit, prominent writer on Socialism and leader of Socialistic propaganda.

Mr. Carnegie had a thoroughly delightful time testifying before the commission, and that delight was largely shared by the audience. Chairman Walsh after making a number of more or less serious efforts to restrain the mirth of the crowd at the ironmaster's humor, gave up the attempt and, with the rest of the commissioners, shared openly in the hilarity of the occasion. Mr. Carnegie requested the privilege of standing instead of sitting during the reading of his notes, and showed himself to be a far more than ordinarily versatile actor and impersonator. He acted out the scenes he described, impersonating first one and then another of the characters he quoted. Taking up the matter of his absence in Europe during the Homestead strike in 1892, Mr. Carnegie declared that on hearing of the trouble he immediately wired that he would take the first ship for America, but "his partners urged him not to appear, as they were of the opinion that the welfare of the company required that he should not be in this country at the time. They all knew of his extreme disposition to always grant the demands of labor however unreasonable." This statement was quoted from a letter written by Mr. Phipps of the New York Herald.

Mr. Carnegie then continued: "Some of the men of the works became: 'Kind master, tell us what you want us to do, and we will do it for you.' It was too late."

"Only two partners out of our forty," said Mr. Carnegie, "sometimes consider me foolish in always yielding to labor, while I am satisfied that for every dollar so spent we have received ample and more than ample reward." Talking with the men after his return to Homestead, he told them that his partners had offered liberal terms and he could not have offered more. One man said: "Oh, Mr. Carnegie, it wasn't a question of dollars. The boys would have let you kick them out. They wouldn't have let another man stroke their oar." He told of starting a store for the workmen and being informed that they were being charged unfair prices by the local retail merchants. He continued: "We offered our men six per cent. upon all savings left with us, payable on demand. And let me congratulate Judge Gary and his board on the greatest step yet taken. When workmen were made shareholders, they were sold shares of the company upon very liberal basis and guarded against loss. I consider this the greatest of all steps forward yet taken for making workmen and capitalists fellow workmen indeed, pulling and owning the same boat."

Claiming that the Homestead strike was the only serious disturbance his companies had ever had with labor, Mr. Carnegie described in detail his settlement of a labor dispute by simply insisting that a foreman who was inclined to make trouble should stick to his contract. Another threatened disturbance was averted by a joke with one of his workmen. Quoting from his article "The Gospel of Wealth," published in the North American in 1888, Mr. Carnegie said: "The time is not far distant when the man who dies leaving behind him millions of available wealth which were free for him to administer during life will pass away unwept, unhonored and unsung, no matter to what use he leaves the dross which he cannot take with him. Of such as this the public verdict will then be "The man who dies thus rich will die disgraced." He stated that upon retiring from business his first act was to give five million dollars to the workers of the Carnegie Steel Company, four million for pensions to the men, one million for the maintenance of the libraries and halls he had built.

On being questioned by the commissioners, Mr. Carnegie acknowledged that the directors should look into labor conditions, when apprised of any difficulty. As a director in an institution he would take it for granted that everything is running well if the president and officers do not apprise of trouble. He said that he believed in the right of men to organize and to bargain collectively with their employers. He was always glad to confer with men representing organizations of workmen. It was here that he delighted the audience and spectators by the statement made in answer to the question whether such dealing with the workmen was usually the means of establishing peace. "Undoubtedly," he replied. "I know them by name, and I delighted—and you see, behind my back they always called me 'Andy.' I like that, and I would rather have it than 'Andrew' or 'Mr. Carnegie,' there is no sympathy to that. But you have your men calling you 'Andy' and you can get along with them." Asked if he considered the possibility of the foundation exercising undue influence upon institutions receiving its benefits he said: "I cannot imagine such a thing as that possible." Mr. Carnegie declared that he would welcome supervisory control over the foundations by state or federal government, and believed that full publicity should be given to the activities of the foundations. He declared that he could see no danger in interlocking directorates, having the idea that if a man served well in one position of responsibility that would qualify him in a similarly responsible position.

John D. Rockefeller presented a striking contrast to Mr. Carnegie upon the witness stand. He was very grave, and after reading the written answers which he had prepared, answered quietly and thoughtfully further questions put to him by the commissioners. He declared that the sole motive underlying the various foundations which he has established has been his desire to devote a portion of his fortune to the service of his fellow man.

As to the safeguards necessary to prevent such institutions as his foundations from becoming a menace to the public, he said: "I regard the right to amend and rescind the respective charters of the several foundations which inhere in the legislative bodies which granted them as an entirely sufficient guarantee against serious abuse of the funds. Furthermore, I have such confidence in democracy that I believe it can better be left to the people and their representatives to remedy the evils when there is some tangible reason for believing they are impending rather than restricting the power for service in anticipation of hypothetical dangers." He repeated the opinion expressed by his son as to the responsibility of investigators and directors for the labor conditions existing in the corporations in which they are interested. "I think that the stockholders are responsible for the choice of the best men as directors. The directors are responsible for the general conduct of the business and in discharging that responsibility it is their duty to select the best men administering it. These administrative officers must have discretion and power commensurate with their responsibility. And large stockholders ordinarily have more influence with the board of directors than the smaller one, and consequently would have a greater responsibility for the selection of directors, who would see to it that the administrative officers maintained proper working conditions for their employees." Mr. Rockefeller stated that he could not imagine that any institution coming under the educational class would be likely to alter its avowed principles or previous methods of procedure to receive his gifts, although it had been his experience that colleges had given up their denominational connections in order to secure grants from great foundations. Mr. Rockefeller expressed the opinion that the interests of the public are as well protected by the present charters of his foundation as if it was under Federal control. "What the future might develop," he added, "would have to be for the future." Mr. Rockefeller stated: "I would accord to all men the right to organize themselves—the workingman and the business man as well—with the proper limitations in respect to safeguarding the interests of the public or parties concerned. As to permitting workers to participate in the profits, I believe the best way to help the laboring men is to give them steady work and wages which they can earn—fair wages. I believe that that is better than any and all of the charities. And I believe that the good laboring men would prefer to have the labor and their honorable positions rather than to have any charity.

"I shall be very happy to see the laborers gradually become the owners of these same prosperous businesses to which you refer. I should be only too happy to surrender my holdings in part or in any or all that the laborers might come into the relation to the enterprise and have their representation on boards of directors according to their ownership, just the same as all other shareholders, thus giving them the profits to which you referred; giving them in addition to their labor these handsome profits which you are having in mind. I should be very happy to have them get these profits and feel that they were my partners."

Mr. Rockefeller seconded the position taken by his son that "workers should be allowed to work under such conditions as they should choose and that the employer must stand by his loyal men."

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ANDREW CARNEGIE — MORRIS HILLQUIT — JOHN D. ROCKEFELLER

THE WAITING HOUR

BY ELIZABETH BURGESS HUGHES

AS HARLAND came down the hospital steps he noticed abstractedly that it had begun to rain. It had been chill and raw, as to weather, in the early morning but no hint of rain; and that morning when he entered the hospital he had thought vaguely that the weather outwardly visualized the illness and somberness of his own situation. Marjorie ill—perhaps on the brink of the unknown—why, it simply seemed possible. Only last week the little girl, his only child, was well and strong; today she stood very near the portals of that mysterious threshold through which her mother had gone.

He turned up his coat collar and shivered a little as he hesitated on the steps in the rain. A sharp, stinging little wind blew up against him. The sky was like a tremendous sheet of dull metal. The world was dun-colored and hopeless, as was his soul. The operation was to be at ten; it was now eight. They had asked him to go. The strain was too terrible up there in the reception room, with its blank green walls. He must be moving, doing—the stillness and silence were unbearable.

The rain deepened as he walked down the street. His face was set; his eyes looked rather blank in the dull light; his step along the slippery pavement was shuffling and uncaring. People glanced at him, then looked away. It is the happy face, the upturned mouth corners, that attract. He was like a tragic mask of suffering; and he could no more have smiled than he could have sung. He seemed struck silent over night.

At last the wet streets and the mechanical pacing wearied him; he turned into his own cheap boarding house and went lifelessly up the steps to the small, chill room where he had battled with himself hours ago. He looked about the place slowly. Its cold bareness repulsed him.

Merciful heavens! he must do something—he could not go on like this. He should be at work. For days he had done nothing, and expense was mounting hourly. If only he weren't a writer, picking up his living at a pen's point! It would have been better if he were a ditch-digger. Hard muscular

Continued on page 191

THE CHRISTIAN LIFE

A SERMON

BY

Rev. J. Wilbur Chapman, D.D.*

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14

THIS Epistle to Titus is a tender, affectionate message, written by the apostle Paul to his son in the Gospel. It is filled with sound advice, which, if followed, would revolutionize a community and the church. While all the epistle is inspired and all of it is beautiful, yet there are gems in it, as for example, Titus 1: 15, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled"; and Titus 2: 7, 8, "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

When Peter writes concerning Christ, he says that he is our example, but when Paul writes to Titus, he tells him to be a pattern. A pattern is that which may be reproduced exactly, but an example that which must be reproduced in spirit. We are not able to live exactly as Christ did; for he was in the Orient, and we are in this far different country; but we may have his spirit in all things, while on the other hand, it is true that as we live in this world, so others may live. It has both an encouraging and a discouraging aspect; encouraging because in proportion as we are holy we may influence others; discouraging in that our imperfections are imitated and because of them men frequently go astray.

Another gem is found in the second chapter, the 11th to the 13th verses, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Grace is love in action, and the closing part of the Scripture quoted above leads us to look for him who shall one day appear, and at whose appearing we shall be like him. The word peculiar in the text may be interpreted in different ways.

A Purchased People

It would seem almost as if greater love were demanded on the part of the Father to give his Son to die for us, than on the part of the Son to yield himself, just as the sacrifice must have been greater on the part of the parents who in Europe are giving their sons to fight and possibly to die for their country than on the part of the sons who as they fight are inspired by the enthusiasm of battle and the inspiration of the soldier's life; but in different places it is also said that he gave himself, and we have only to study the Scriptures to realize how free was that gift. He might have shirked the responsibility, and it might have been possible in some other way to have saved the world; but he freely and fully gave himself that we might live, and it is not to be forgotten that he knew what his sufferings were to mean. He was the Lamb, slain from the foundation of the world. Suffering is worse in anticipation than in its realization; and if we knew that within three months God would take our property, our children, our dear ones, we would almost welcome the falling of the blow that our hearts might break, if break they must. He knew from the beginning the pains of his life of self-denial and the agony of the Garden of Gethsemane and the humiliation of the cross, and yet he went forward delighted even to do the will of God.

When God would create the world he has only to speak and it is done, but when he would redeem the world, he must part with his beloved Son, and he in turn must be content with the manger in Bethlehem, the life in Nazareth, the agony of Gethsemane and the bloody sweat, and his unspeakable suffering upon the cross. This purchase price also gives God's estimate of our worth, for we were redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ. How ought we to live therefore? In the Old Testament times when the blood of consecration was put upon the priest it was upon the ear, then upon the hand and finally upon the foot. Man ordinarily reverses that order and therefore unduly magnifies service; but with God it is upon the ear that we may first hear; upon the hand that we may appropriate God's gift; upon the foot that we may walk in his ways. This is ever the divine order and is most significant.

The story is told of a missionary who, to his horror, saw that one of his servants was in danger of death. He threw up his hands quickly and received in his own arm the arrow that was intended for the heart of his servant and thus saved his life. The man prostrated himself at his feet, then rose and threw his arms about him and said, "I am your slave from this time on forever." How ought we to live, who have upon us the blood of Christ? The hand that has been touched must lay hold of no thing that is against Christ; the ear that has been marked with blood must listen to no charge that is against him; the foot which has been consecrated must walk in no way that would be against his plan for us. Well may St. Paul say, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.)

A Possessed People

Christ with us, by which we understand that we are completely identified with Christ. He is our substitute and sacrifice; in God's plan we were crucified with him, buried with him, raised with him, and are now seated with him; but it is also true that he is with us in every time of trouble and of need, and will be with us until the end; naught can separate us from his love. Christ for us. He is our High Priest and Advocate at the right hand of God, making intercession for us, calling to remembrance his life of sacrifice and substitution.

We may not live as if we were his, but as a matter of fact we are. God gave us to him and we gave ourselves to him; it may have been years ago, but we yielded to him, as we well remember; and in addition to all this, he redeemed us. I cannot but feel that because we are possessed of Christ, our lives should be far different from what they are.

We are a people of a great possession. Certain things that belong to him are ours, because he is ours. His life is ours. It is not an intermittent life, weak one day and strong the next, but, when given the right of way, is ever overflowing in sweetness and blessing. His peace is ours. "My peace I give unto you," he said: not a peace like his, nor a peace that he had purchased, but his own peace; what a wonderful possession in these days of turmoil and strife! His joy is ours. "These things I have spoken unto you," he said, "that my joy might remain in you and that your joy might be full." We are a people having so great a possession in all things spiritual that our lives certainly ought to be more fruitful.

A Peculiar People

John Robertson, the great Scotch preacher, has said that in the East dress is still a symbol or sign of one's position. To alter one's robe was to alter one's faith. So the Christian has a distinct dress. It is the imputed righteousness of Christ; not a thread of it is made on earth; the crimson in it is the blood, while the luster upon it is the mark of the throne. Have we not come to a time now when, in our living, the demand has been made upon us that we should dress as the world dresses, not in the clothing we wear, but in our habits of thought and our manners of life? and is it not true that too often there is very little difference between us and the world? Have we not come to a time when, in the preaching, we are told not to mention so frequently the inspiration of the Bible, the sacrifice of Christ, his imputed righteousness, and if we consent it will save us from the reproach of the world? But alas, if we follow this advice, we should then be as the world is, and we should be shorn of our power.

There were national dishes provided in the olden times and there were certain things that God's people could not eat. The same is true today as in other days. Is it not true that we feed too much upon other things than those provided, upo that are questionable, trashy literature, etc is only one sure test as to whether a thing or wrong. It is this: Does it deaden our for better and holier things? The Word is our guide, yet how few of us read it! T even those of us who preach read it, not personal, spiritual profit, but that we mig others; and this is a mistake, for both ar sary. What a commotion a man would in one of our crowded trains, he should reading his Bible! The Old Testament was peculiar because he had no abiding sought one to come. He was content to tents because he knew he lived in another la ought to have the same spirit; with a C every pull of his heart ought to be heav Godward, Christward; and if we are too mu tered upon the things of the world, it is n good indication that we are not where Goo us to be.

A blind boy was seen flying a kite on a c and a passing traveler said to him, "My b do you fly the kite, when you cannot s Turning up a little face that was just shin said, "I like to feel the tug of it." And t picture for a Christian. Every tug of hi ought to be upward. Therefore, in the way w that is, in our habits of thought and the ma our life; in the food we eat, that is, in the we think about and the books we read, there which helps us to build up our spiritual cha It ought to be true that in everything we a ing to become a peculiar people.

There are but two ways to live in this orld: one is for God, the other is against him; on is in accordance with his will, the other is in ut disregard of what he desires for us. A life hout God is incomplete, unsatisfactory, and in t end is despair. It would be far better to yield him. The world may class us as peculiar, but G will look upon us as a very special treasure.

Then,—A Zealous People

To become a Christian there are certain ings we must remember: "Ye who sometime we afar off are made nigh by the blood of Christ." The debt has been paid, the sacrifice has been pre ted, the provision is abundant. We may have wa ered far. We may have sinned times without nber —it does not matter. It is now possible, b ause of all that Christ has done, for God to be ju and the Justifier of them that believe. We ne not wait for the way to clear up and our doub dis-appear. Nor need we tarry, with the hope t we may grow better; nor need we expect that i ould ever be easier than now to become a Christia The old hymn declares: "My God is reconciled, h pardoning voice I hear," and because he is recc iled, we need only to come to him and fully trust i im.

"Behold, now is the accepted time; behol now is the day of salvation."

It is quite easy to explain why it is so d icult for people in more mature life to become Chri ans. They have resisted God for so long a time hey have rejected his grace so often; they hav said "No" to him so frequently, and all the tim hey are drifting, and all the time their indiffere e is becoming more and more like open rebellion. Now is the safest time to come, because there no promise for any other time; the easiest tim because each resistance pushes him farther fr us and makes us feel less and less our need fo im; God's time, because all through his Word is calling the wanderer to come home. His l is "come" in Genesis, and it is also found in R elation and in all the books lying between thi first book in the Old Testament and the last book the New Testament.

The way of life his been plainly indica in his Word. It is like this:

(1) Repent. This is not sorrow for sin nor remorse on account of sin; if sorrow and re se be the end of our concern, it is rather such s ow as would lead us to turn from sin and unto G.

(2) Believe. This is not simply to give tel-lectual assent to the statements made in od's

Continued on next page

* Dr. Chapman is America's leading interdenominational evangelist.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY REVS. J. H. JOWETT, D.D., F. B. MEYER, D.D., E. WHITTIER CASWELL AND DR. CLAYTON S. COOPER

The Treasury of Prayer

NDAY, February 28. II Thessalonians 3: 1. *Pray for us, that the word of the Lord may n and be glorified.*" And so it is that the peo- e of one talent can help the men endowed with t. hey can be fellow-laborers in a common cru- de. he slave Onesimus can co-operate with the ost of the Gentiles. Obscure folk can be in the ght fellowship of the great. By prayer I can have har in the work of the preacher, and help to wing wds with the mysterious power of the Holy ost. By prayer, I can visit the lonely missionary, d e n though I remain at home I, too, can be a rke on the foreign field. By prayer, I can visit ono I can sit in cabinets with statesmen, I can int the editorial office, and influence the articles the aily press.

Wh a privilege, then, is mine, and also what a em duty! And how little and rarely I use my ver If there had been committed to me a mys- iou influence over men's bodies, by which I could par strength to those who are weak and faint, d I nly indifferently used the power, how great uld e my condemnation! But a much more pre- us ft is mine. I can be the strengthener of n's uls. And with this gift I am free from the itaons of space, for in a moment I can cross itimts and seas, and carry resource, by the ace f God, to his servants in the remotest parts the earth.

The be up, my soul, and use thy wonderful ver Make thy journeys round the planet, help- th servants of the Lord, enriching their minds d h rts, and giving to men and women in every ne rprises of inspiration. J. H. J.

How We May Lighten the Cares of Life

[O DAY, March 1. Isaiah 9: 1-7. *"Of the in- crease of his government and of peace there ll no end."* We must put the government of lis and of all that belongs to us on the strong uld r of the Son of God, who is described in these wi words, and immediately we shall enter into ace, nd God's peace will begin to keep our hearts d rnds. The measure of consecration is the ast e of peace. As we increase the one, we shall ern ce a deepening increase of the other. Give ris all, and immediately the fret and care of ar e will disappear, the hard lines of your face l sten, and a song will come into your heart it has not known for years.

Thi text became the keynote of one of the strong- ar noblest men of this generation. He could rd give an address in which it did not form a rt. Amid the stress of vast business operations, d fe throng of important responsibilities, he ve forward. Having committed all to Christ, he w l from Christ. When dying in the glorious eng of his manhood, his devoted wife heard h visper: "The government shall be upon his uld r." And as she knelt beside the lifeless body, er he first agony of her grief had spent itself, e t put the government of her all where her sba had placed it, and the peace of God in her e bame the marvel of all who knew her.

Is t s too much for you to experience? Do your airseem too entangled? Nay, verily! The zeal the Lord of Hosts will perform this for you also. F. B. M.

God's Word an Unfailing Refuge

UESDAY, March 2. John 6: 63. *"The words th I have spoken unto you are spirit and are ."* ccording to Jesus' teachings, the Bible should t be dry book. It is alive with the vitality of a ine message of the Son of God to the sons of men. Is r attitude to the Bible that is often at fault, r m hod or lack of method in its study.

Try oday to read a chapter or two of the Bible th gh you were reading it for the first time. k "hat do the words actually say?" not "What ve always supposed they said?" Let us try to ep the words of Jesus as simply as he spoke em. Take the great practical suggestions and oms of Christ as real, as the impelling force ivi you out to glad and useful service. Take e Bible for your cares, your worries and your sor- ws. Believe it and apply it. It has been a panacea a world's grief. You will find in it what the alm st found, "a refuge in a time of storm." Be- ve nflinchingly that God is a God of love, that he has a particular will for *you*, for your own individual happiness.

In his will is our peace.

Remember that God makes no distinction in his all-embracing care. As the mountains are round about Jerusalem, so the love of the Father is round about his own.

Thou wilt keep him in perfect peace,
Whose mind is stayed on thee.

If we fail to get such vitalizing and life-giving inspirations from the words of Jesus, either our hearts are harboring wrong thoughts or our method of studying the Bible is faulty. Christ said, "I came to give life," and every influence of his words and teaching should be radiant with peace and hope. C. S. C.

Walking in the Light

WEDNESDAY, March 3. John 4: 15-30. *"Must worship him in spirit and in truth."* If you know yourself, you know that you have an affinity to God on the one side, as you have to the earth on the other. That affinity Godward is your spirit, and there you must meet him. In prayer, accustom yourself to turn inward. Pass through the outer court with the many voices into the stillness, where God is, and there worship. He dwells between the cherubim. The Shekinah shines above the Ark of the secret Covenant. The still small voice speaks in the Horeb-cave of the soul.

There are two conditions for finding God within. First, we must be *true*. God is light and in him is no darkness at all. If we walk in the light as he is in the light, we have fellowship one with another. If there is any deceit, duplicity, or hypocrisy in our walk or conversation, we shall not be able to realize the presence of the Lord God, or, like our first parents, shall hide ourselves from it. Only he that is of the truth can hear the voice of the King of Truth, and he desires truth in the inward parts. Second, we must *love*. John always links these two together. "The elder unto the elect lady, whom I love in the truth, for the truth's sake, which dwelleth in us, and shall be with us forever." So he writes: and also, "Grace be with you and truth and love." Let us be willing that God's love should fill our hearts towards every one. Then when the heart is transparent and loving, it will become the shrine of God —his secret place. However unquiet the circumstances of our life may be, we can always turn into the holy calm of our spirit, and find God's spirit there. F. B. M.

Covetousness a Root of Evil in the Heart

THURSDAY, March 4. Exodus 20: 17. *"Thou shalt not covet!"* This is one of the commandments that we are inclined to forget or to disregard. It is as binding, as authoritative, as, for example, the sixth commandment: "Thou shalt not kill." There are several things enumerated by way of instance: "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The sin of covetousness is not a sin of Old Testament times merely; it belongs to the New Testament. Jesus said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15-22.)

The term also belongs to our own day, and it is at the root of much unhappiness, much unrest and much personal and social iniquity. We know of a man who is fairly miserable over the success of his best friend. In this day the commandment might read: "Thou shalt not covet thy neighbor's automobile; thy neighbor's ability to make a large salary; thy neighbor's honor; his trip abroad; thy neighbor's educational advantages; his good looks; his legacy—*anything* that is thy neighbor's."

Covetousness has its roots in selfishness and in the lack of conception of our own blessings, our own particular talent, or our own work given us by God, which no one but ourselves can possibly accomplish. Henry Drummond was fond of saying that in addition to the will of God for mankind in general, there was a private will of God for every individual according to his individual abilities, environment and education. No one can fulfil this will of God for *me*. This dignifies *me*. This satisfies and sets *me* apart from and above imitation or covetousness of others. "Imitation is suicide," said Emerson, since it kills our own capabilities, our own mission. The remedy is to keep near enough to God, to realize constantly our own work and God's purpose for us. There is no room for envy in the soul that is filled with the presence of God. Selfishness and unselfishness can not fill the heart at the same time. Today above all my thoughts I will write the words of the tenth commandment: "Thou shalt not covet!" C. S. C.

The Soul's "Hour of Opportunity"

FRIDAY, March 5. Ephesians 5: 1-14. *"Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee."* To every man, once at least in his life, there comes an hour of glorious opportunity, when the Christ stands beside his bed of sloth, or what threatens to become his grave, and calls to him to awake. That day brings in its hand a diadem or a fagot, the chance of stepping up to wide and wider usefulness, or of sinking lower into apathy and uselessness. There, on the one hand, are royalties, stars, and the heaven that holds them all; on the other hand are frivolity, fashion, money, the praise of men, and what they term success.

Too many take the lesser and are content—content with wood, hay, and stubble, with the bursting soap-bubble, with the passing flattery or laughter of fools and sycophants. But when that unworthy choice is made, Christ turns away, saddened and disappointed.

Alas that any soul, face to face with such opportunities, should show itself unworthy of its high destiny! But if it listen to the divine summons and choose purity, truth, honor, integrity, prayer, self-discipline, ceaseless help to others, which may involve the cross—then Christ shines upon it. The human verdict may be "Failure." But what are human voices, when compared with the love and satisfaction that shine on the face of Jesus? The glory of that smile will irradiate the soul when the sun is turned into darkness, and the moon into blood, and the stars of heaven fall. F. B. M.

The Day When Wars Shall Cease

SATURDAY, March 6. Matthew 24: 6. *"And ye shall hear of wars and rumors of wars, but the end is not yet."* War is barbarism; peace is civilization. War means force; civilization, freedom. War makes man a machine to kill his brother; peace makes man a power to lift up his fellow man. War means kingly authority, social aristocracy, feudal lordship over the multitude; peace means equality of rights. War looks backward to savagery; peace, forward to brotherhood.

War compels innocent men to become murderers, making them devilish, fascinated by criminal atrocities, drunk with the pleasure of blood. The butcheries of war turn civilization into a slaughterhouse.

But the end is not yet. God is coming. Powder, guns, swords, battleships, bombs, armies, lyddite and dynamite must give way before the presence of the Prince of Peace. War, the monstrous Moloch demon of the devil, that violates and crushes out all rights to life, liberty and happiness, must be abolished by the nations who fear God. Victor Hugo said: "Cannons will one day be exhibited in museums, just as instruments of torture are in prisons and prison ships today." Landseer's celebrated painting was a rusty cannon, with a lamb, in its innocence, looking into the cannon's mouth, as if wondering what the cannon was made for. E. W. C.

The Christian Life

Continued from preceding page

Word. Even the devils believe and tremble. It is to accept, to act upon, so to receive as to make God's will and Word a part of your very being and existence; it is throwing yourself at his feet in utter submissiveness. It is to say: "I yield, I yield; I can hold out no more."

(3) Confess. That is to make known your determination to follow Christ; tell others about it; let it be known that you have surrendered and have no will but his.

(4) Obey. "Whatsoever he saith unto you, do it." To know his will and do it, and to have delight in the same, is true Christian living.

Taking these steps, you will become his special treasure and life will be worth while.

IN THE LAND OF EARTHQUAKES

From Rome to Rome Through the Abruzzi

By Mrs. Gilbert Colgate, New York City

A GLORIOUS country and marvelous roads; but, oh, the hotels! If we had not had the special object of looking into the Waldensian missions on this trip, I fear we would have gone back to Rome after the experience of the first night. It is almost impossible to realize that if we had been in any part of this trip on January 13 we would undoubtedly have felt the earthquake shock and would possibly have also lost our lives.

Our first meal was taken at Tivoli and our first night was spent at Avezzano, one place injured and the other practically obliterated by the recent earthquake. It seems almost like a premonition that, as soon as the proprietor of the little hotel in Avezzano had shown us to our rooms, I turned to my husband with the exclamation, "I am glad we are in this hotel in Avezzano and not in Messina!" I had just returned from a visit to Messina, my second since the earthquake, and the horror of the destruction wrought there was still upon me. As I looked about this room and noticed that the construction of this ancient building, the principal hotel in Avezzano, apparently was of the same kind, stucco and soft stone, as had been the buildings in Messina, only in this case the walls were even more massive, I could not but feel how terrible would be the destruction should an earthquake occur. As there was no Etna or Vesuvius in this part of Italy, I rested quite happily without the slightest fear.

AN ABRUZZI MILL STREAM

Late in the evening, as I was leaning out of my window overlooking the public garden, across a sill three feet wide, watching the people as they sought their homes, some singing merrily as they passed by, there came to my ears from the church near by the sound of the sweetest chimes I have ever heard, and their music comes back to me now as a requiem over Avezzano.

One thing which impresses one, to one's shame, yes, but also as an inspiration to renewed effort, is the power of the individual life to accomplish what seems almost impossible. Take for example the next town we visited, Tocco Casauria. In that quaint little town, where the old stage coach is still a prominent factor in its commercial and its social life, is a man who, single-handed, has started a church and Sunday school in the midst of a superstition and ignorance almost unbelievable to an American. Donato Trovarelli is his name, and he became an "evangelical" in a Baptist mission in Albany, N. Y. He was just a day laborer in America; but he saved his money, and, as soon as he could, went home and started his work. He carried it on, at his own expense, as long as he possibly could, and then turned it over to the Waldensian Church, the only available agency. When he first went out and tried to sell his portions of Scripture and his Bibles, he was jeered at and tormented. Now he goes out into the public square of the town and calls out in a loud voice, "Who wants to buy the Gospel of our Lord Jesus Christ?" and every one present takes off his hat in reverence. Lately a petition signed by a hundred people was sent to the mayor of Tocco Casauria, asking permission to start a Waldensian school in connection with the church there.

I dread to think of Chieti, that beautiful city on a plateau overlooking that garden plain to the snow-capped mountains beyond—the picturesqueness of her streets greatly enhanced by the hundreds of artistically gowned students of her schools and seminaries. I have had only meager reports since the earthquake, but enough to know that the charming little Waldensian church, with its pure white walls and its cheerful red and white draperies, has been destroyed. The same thing has happened in Salle, ten miles away, where the work was started by Italians who had returned from America. A large number of members from this church have settled in Astoria, N. Y., where they have started an Italian Methodist church. In both Chieti and Salle the workers have overcome almost insurmountable difficulties by truly Christian sacrifice—the kind of giving which is little known among us, I am afraid; the kind which gives and goes hungry to do it. The church destroyed at Salle was only a few years old. What can the people do? Their houses are in ruins, their church is gone, and there is practically no work to be found. The situation is appalling!

No mountain height seems to phase the Italian Government in its road-building. From Vasto on the Adriatic to the west coast, the state roads are the heaven of the automobilist; but of the provincial roads beware! The soldiers arrived at Vasto just before we did, consequently there was not one bed in the town to be had. The hotel proprietor was greatly distressed, but offered to store our automobile in the front hall of his hotel if we wished to go to Termoli by train, returning in the morning. This offer we accepted, as Termoli was really where we wished to be. The old feudal system seems to be the only excuse for the fact that, though it takes but half an hour by train between these two old walled cities, there is absolutely no road connecting them, and we would have had to go one hundred miles around the country to have reached Termoli from Vasto by automobile.

THE WALL OF TERMOLI, ON THE ADRIATIC

AT Termoli a school was dismissed to run after and hoot us, because we were Protestants, the crowd gathering as the children shouted, "Away with you, out with you! Down with the Protestants!" A remarkable display of bigotry on the part of the priests, which certainly was not deep-rooted in the hearts of the people, as it was easily overcome by the judicious use of the kodak. Nicolantonio Cannella, of Buffalo, N. Y., has started a fine mission here.

There is no difficulty in climbing with a motor car to the highest of the hill towns. Some run like one great street on the ve the mountain, as Agnone, which is wonde turesque. Carunchio, however, is the c of hill town, with its streets winding r round until they reach the church at th pinnacle.

On the way you pass the little W church, where nine years ago one thousa stoned the congregation, who saved t only by escaping through a skylight. Un from the government at Rome sixty arr made and since then there has been n Members of this church started the Hol Presbyterian Church on One Hundred a third Street, New York City.

As is the custom throughout all Italy, the Abruzzi: the women wash their cloth special places provided by the towns for pose. Some of these are intensely pi Sometimes it is a diverted, fast-flowin with trees for shade when necessary, an places large fountains like huge marble women who gather at these places in the A remarkable for strength of character an Black hair and blue eyes are often found

To Americans passing through the Abruzzi, the close connection which exists between the people there and themselves is a great surprise. Not once did our motor car stop without our immediately being accosted by some one in our own language. The conversation would run something like this: "Have you ever lived in America?" "Yes, I been in America, I been in Columbus, Pittsb whatever the town might have been). E with the musical drop of the voice on the lable, so characteristic of the Abruzzesi. perhaps we would add, "Do you expect to g And the invariable answer would be, "Sur

OLD MILL NEAR AVEZZANO

We are getting into closer touch with th immigrant than ever before, for the colpo the American Waldensian Aid Society, wh quarters are at No. 213 West Seventy-sixt New York City, are boarding all steamer the ports of Naples, Genoa and Palermo, sel tions of the Scripture and "Guides to Am the Italian emigrants before they leave that they are admirably employed during weeks' trip. To be sure, the English lear the guide is intelligible, but sometimes applied. One man described a headache sick upstairs!"

Before leaving America, through the Imm Bureau of the same society, the Italian im are put in touch with the Waldensian C Rome. For a while these Italians are able on their missions alone, but very soon this impossible, as in the case of the work at ciano, where in five weeks Signor Caldo Columbus, Ohio, had a church with 130 a and at his open-air meetings a congregatio or 400.

The Waldensian Church is doing a wonder all through this section, and it confidently

CARUNCHIO, TYPICAL HILLTOP TOWN

PRIMITIVE IRRIGATING PLANT

A PUBLIC LAUNDRY BASIN

All the photographs in this article were taken by the author

THE SCHOOL CHILDREN WHO CHANGED THEIR HOOTS INTO CHEERS

m and women of the mountains of the
ruz to hold the same position towards
the Italy that the Waldenses of the Alps
d toward Northern Italy. The hope is likely
be realized and partly because of the in-
nce America is exerting in this region.
re an twenty churches have been started
Italians who have returned from America
ngi with them a strong evangelical faith.
seem to me that America should feel its
oon bility in supporting these missions,
te one might say, by our own people.
e present war has cut off from the Walden-
n Church of Italy almost half its income.
ari have been reduced and work added,
th burden will soon be too heavy to be
rie

. . .

TORIAL NOTE. Since the first days of
the earthquake horror which stunned Italy on January 13, but scant news has appeared in the press despatches. Italy is hiding her wound from the world.

One most remarkable experience in the earthquake has been reported, that of Michiel Cairolo, a resident of Paterno, who found himself blocked in a cellar beneath the ruins of a stable, where in total darkness and with only a little trickling water for nourishment he survived for twenty-five days, according to the accounts, most of that time being in a state of coma, and was finally saved by two men who were searching the ruins of their former home for personal property, and whose voices Cairolo heard. It has also been learned that the monastery of Monte Cassino near Naples was badly damaged by the earthquake, and historic treasures of art and literature are endangered by the condition of the building, which the government will restore.

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XVII

When Pollyanna Came

THE train neared Beldingsville Pollyanna watched her aunt anxiously. All day Mrs. Chilton had been growing re nd more restless, more and re pomy; and Pollyanna was fear- of he time when the old familiar ne lation should be reached.

ts llyanna looked at her aunt her rt ched. She was thinking that wild not have believed it pos- le tat any one could have changed l ed so greatly in six short nth Mrs. Chilton's eyes were ter s, her cheeks pallid and un n and her forehead crossed l rossed by fretful lines. Her uth rooped at the corners, and her r s combed tightly back in the ecoing fashion that had been hers en Pollyanna first had seen her rs efore. All the softness and eetss that seemed to have come to wh her marriage had dropped m r like a cloak, leaving upper- st e old hardness and sourness t hd been hers when she was Miss ly arrington, unloved and unlov-

'Pollyanna!" Mrs. Chilton's voice s i isive.

Pollanna started guiltily. She had un mfortable feeling that her aunt ght have read her thoughts.

'Ye auntie."

'Where is that black bag—the little ?"

'Right here."

'Well, I wish you'd get out my black l. We're nearly there."

'But it's so hot and thick, auntie!"

'Pollyanna, I asked for that black l. If you'd please learn to do what ask without arguing about it, it uld be a great deal easier for me. want that veil. Do you suppose I'm ng to give all Beldingsville a chance see how I 'take it'?"

'Oh auntie, they'd never be there th spirit," protested Pollyanna, rriedly rummaging in the black bag t th much-wanted veil. "Besides, re won't be anybody there, anyway, to meet us. We didn't tell any one we were coming, you know."

"Yes, I know. We didn't *tell* any one to meet us. But we instructed Mrs. Durgin to have the rooms aired and the key under the mat for to-day. Do you suppose Mary Durgin has kept that information to herself? Not much! Half the town knows we're coming today, and a dozen or more will 'happen around' the station about train time. I know them! They want to see what Polly Harrington *poor* looks like. They—"

"Oh, auntie, auntie!" begged Pollyanna, with tears in her eyes.

"If I wasn't so alone! If—the doctor were only here, and"— She stopped speaking and turned away her head. Her mouth worked convulsively. "Where is—that veil?"

"Yes, dear. Here it is—right here," comforted Pollyanna, whose only aim now, plainly, was to get the veil into her aunt's hands with all haste. "And here we are now almost there. Oh, auntie, I do wish you'd had Old Tom or Timothy meet us!"

"And ride home in state, as if we could *afford* to keep such horses and carriages? And when we know we shall have to sell them tomorrow? No, I thank you, Pollyanna. I prefer to use the public carriage, under those circumstances."

"I know, but—" The train came to a jolting, jarring stop, and only a fluttering sigh finished Pollyanna's sentence.

As the two women stepped to the platform, Mrs. Chilton, in her black veil, looked neither to the right nor the left. Pollyanna, however, was nodding and smiling tearfully in half a dozen directions before she had taken twice as many steps. Then suddenly she found herself looking into a familiar, yet strangely unfamiliar face.

"Why, it isn't—it *is*—Jimmy!" she beamed, reaching forth a cordial hand. "That is, I suppose I should say *'Mr. Pendleton,'*" she corrected herself with a shy smile that said plainly, "Now that you've grown so tall and fine!"

"I'd like to see you try it," challenged the youth, with a very Jimmy-like tilt to his chin. He turned then to speak to Mrs. Chilton; but that lady, with her head half averted, was hurrying on a little in advance.

He turned back to Pollyanna, his eyes troubled and sympathetic.

"If you'd please come this way—both of you," he urged hurriedly. "Timothy is here with the carriage."

"Oh, how good of him!" cried Pollyanna, but with an anxious glance at the somber veiled figure ahead. Timidly she touched her aunt's arm. "Auntie, dear, Timothy's here. He's come with the carriage. He's over this side. And —this is Jimmy Bean, auntie. You remember Jimmie Bean?"

In her nervousness and embarrassment Pollyanna did not notice that she had given the young man the old name of his boyhood. Mrs. Chilton, however, evidently did notice it. With palpable reluctance she turned and inclined her head ever so slightly.

"Mr.—Pendleton is very kind, I am sure; but I am sorry that he or Timothy took quite so much trouble," she said frigidly.

"No trouble—no trouble at all, I assure you," laughed the young man, trying to hide his embarrassment. "Now if you'll just let me have your checks, so I can see to your baggage."

"Thank you," began Mrs. Chilton; "but I am very sure we can"—

But Pollyanna, with a relieved little "thank you!" had already passed over the checks; and dignity demanded that Mrs. Chilton say no more.

The drive home was a silent one. Timothy, vaguely hurt at the reception he had met with at the hands of his former mistress, sat up in front stiff and straight, with tense lips. Mrs. Chilton, after a weary "Well, well, child, just as you please; I suppose we shall have to ride home in it now!" had subsided into stern gloom. Pollyanna, however, was neither stern, nor tense, nor gloomy. With eager though tearful eyes she greeted each loved landmark as they came to it. Only once did she speak, and that was to say:

"Isn't Jimmy fine? How he has improved! And hasn't he the nicest eyes and smile?"

She waited hopefully, but as there was no reply to this she contented herself with a cheerful "Well, I think he has, anyhow."

Timothy had been both too aggrieved and too afraid to tell Mrs. Chilton what to expect at home; so the wide-flung doors and flower-adorned rooms, with Nancy courtesying on the porch, were a complete surprise to Mrs. Chilton and Pollyanna.

"Why, Nancy, how perfectly lovely!" cried Pollyanna, springing lightly to the ground. "Auntie, here's Nancy to welcome us. And only see how charming she's made everything look!"

Pollyanna's voice was determinedly cheerful, though it shook audibly. This homecoming without the dear doctor, whom she had loved so well, was not easy for her; and if hard for her, she knew something of what it must be for her aunt. She knew, too, that the one thing her aunt was dreading was a breakdown before Nancy, than which nothing could be worse in her eyes. Behind the heavy black veil the eyes were brimming and the lips were trembling, Pollyanna knew. She knew, too, that to hide these facts her aunt would probably seize the first opportunity for fault-finding, and make her anger a cloak to hide the fact that her heart was breaking. Pollyanna was not surprised, therefore, to hear her aunt's few cold words of greeting to Nancy, followed by a sharp "Of course all this was very kind, Nancy; but, really, I would have much preferred that you had not done it."

All the joy fled from Nancy's face. She looked hurt and frightened.

"Oh, but, Miss Polly—I mean, Mis' Chilton," she entreated; "it seemed as if I just couldn't let you—"

"There, there, never mind, Nancy," interrupted Mrs. Chilton. "I—I don't want to talk about it." And, with her head proudly high, she swept out of the room. A minute later they heard the door of her bedroom shut upstairs.

Nancy turned in dismay.

Continued on page 179

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Can God Count on Us?

WHEN and how will God visit the world with a gracious and overwhelming blessing? To what extent will the great war hinder the work of his Spirit in the world? What things in the hearts of the men and women of America are keeping God out of our lives and depriving in any degree our nation of his blessing? May we expect a great turning to God, either in Europe or America, during the months just ahead? These are profound questions, profound enough to bow our hearts to the dust.

God is eager to bless our nation and the world. He will do it if channels are provided in human souls through which his power may descend. We can count on that. God is on the side of the people who yearn that the world shall be blessed and saved.

Not even the roar of cannon, the cries of wounded and dying men, the groans of widowed women, nor the moans of starving children can dismay God, nor make him give up hope for the world. He still has his hand upon us. Underneath us yet are the everlasting arms. He will bless us in spite of ourselves.

Here in America, though we have some colossal sins, such as greed and industrial injustice, drunkenness and harmful pleasure-seeking, yet the great fundamental national sins are indifference to God and personal rebellion against his sovereignty. With all that Christ means of humility and self-sacrifice and union with God, we are saying: "We will not have this man to rule over us!"

We have, to a woful extent, lost our faith. "When the Son of man cometh shall he find faith on the earth?" Would he find it tonight in your heart, in your home, in your church? Are you expecting him to bless you? Are you expecting him to use you in blessing others? Are you? According to your faith be it unto you. You have been inefficient because you expected to be inefficient, because you were willing to be inefficient. When you are ready to expect God to make you efficient he will do so.

We must absolutely obey him, so far as he makes his will known. Are you willing? "Are you willing to be made willing, then?" as Dr. Meyer asked Dr. Chapman at Northfield, leading him by that subtle and gentle question to the great surrender which opened his heart for the blessing which has made him a power for God and souls all over the world?

After all, God has answered our question long ago. What keeps out the blessing? Our disobedience. Listen! Hs is speaking to America now as he spoke to Israel long ago. "Bring ye all the tithes into the storehouse and prove me now herewith if I will not open you the windows and pour you out such a blessing that there shall not be room enough to receive it."

The Naval War Zones

IN THE light of the official interpretation of its new war zone proclamation, which was transmitted by Germany on February 7 in a memorandum to Ambassador Gerard, it is now evident that the temporary scare on the subject, which was started by sensational despatches in the American press, had little or no foundation. In the memorandum of the German Foreign Office it is made clear that Germany has no intention of sinking neutral ships, but simply means to warn them of the dangers within the zone from torpedoes intended for enemy vessels. Yet the original proclamation is sufficiently startling from the very extent of the sea territory it embraces.

Comparison of the two war zone proclamations is instructive. That of England was issued November 4 and became effective next day, November 5. It included the entire North Sea, and consequently the whole of the ocean frontage available to Germany's naval forces. Germany's war zone decree was announced on February 6, to take effect twelve days later, on February 18, and embraces the English Channel and all the territorial and high sea waters around the United Kingdom. Both belligerents warned neutrals of the perils to shipping within the zones, and each indicated a path of safety for neutral commerce. Here, however, there is this marked difference: that while the British "open road" for neutrals is along the channel and the Straits of Dover, the German path of safety for neutrals is the north of Scotland route. Vessels of other powers would thus be in danger by either passage.

With the establishment of these two war zones, the great struggle enters a new phase. In both cases the object is the same: to stop the enemy's food supplies and check imports of every kind that can be made available for continuing the war. Germany frankly admits that the step is taken in retaliation of England's effort "to stop neutral sea commerce with Germany," and charges that Britain's object has been, through the "paralyzation of legitimate neutral commerce, not only to strike at the German military strength, but also at the economic life of Germany, and finally by starvation to doom the entire population of Germany to destruction." England justified her course on the ground that "vital interests" were at stake, and Germany appeals to "vital interests" as her justification also. While there are other details, these are the essential outstanding features.

There have been many opinions expressed as to the probable effect of the new strategy on the world's commerce, on the food supply of the combatant powers, and on the duration of the war itself. It is a war that has already upset all precedents. There is little probability that either Germany or England will be starved out, however energetically the blockades may be enforced, if indeed they can be enforced at all. General Von Falkenhayn, the German chief of staff, has declared that Germany has food enough and can go on fighting indefinitely. Lord Kitchener, on the other hand, is quoted as saying that the real war will not begin until May. It is admitted that the duration of the struggle cannot be controlled or even materially affected by neutrals. Meanwhile our government in Washington is safeguarding American interests, and its task will be made easier if our people show their confidence by avoiding fruitless controversies, and especially by refusing to give heed to sensational rumors, no matter from what source they come.

The Joy of Doing Good

THERE is a virtue in the exercise of simple kindness that sweetens and dignifies life. If we, by any little service cheerfully rendered, can bring sunshine and comfort into less fortunate lives, we are conscious of being the gainers in a degree that makes us debtor to happiness. And if we are moved, not by any spirit of patronage, but by the Christ-love in our own hearts, which prompts us to share our blessings, then we give ourselves with the service.

"Bundle Day" was an illustration of the fulness with which the stream of human kindness flows when the heart opens its reservoirs. What generous thoughts, what gracious impulses must have moved the multitude of men and women who chose from their personal belongings not the worthless cast-offs, but the things that were far from being discarded, in order that their poorer brothers and sisters might be outfitted for once in the garb of respectability! What mountains of suits and dresses, of shirts and skirts, of hosiery and sweaters, warm wraps and winter overcoats! What overflow of baby-clothes, of mitts, of well-nigh irreproachable gloves; what wealth of fleecy blankets and downy quilts, suggestive of bed-time comfort! It was a festival of philanthropy, a veritable shower of good things, to which innumerable homes contributed and in which factories, warehouses, mills, and big business establishments had a generous part. "Bundle Day" has given to multitudes a new zest in well-doing and has taught them the happiness that is to be found in unostentatious kindness, and in the knowledge that they have helped to bring back self-respect and confidence to many who were finding the battle of life all too hard. It is an experiment well worth being repeated.

Christianity and Politics

SOMEBODY has asked the question, which is now being very widely discussed in the newspapers, "Can a politician be a Christian?" If it were true that politics is, according to the formal definition, "the science of government," the question might not be difficult to answer; but unfortunately, politics is not always what the definition represents. Bossism, graft, and temptation in many forms that make principles subservient to interest are among its characteristics. Yet politics, in the best sense, cannot be said to be incompatible with Christianity. There are doubtless many Christian men occupying political posts—men of sterling principle, devoted to the truest and best ideals and who can not be swerved from their conception of what is right. Such men are among the thought and action in every generation, adherence to the teachings of Christ ne questioned.

There are many callings of which it ce that their degradation or elevation depen upon the individual. We have Christian s Christian soldiers and Christians in other It was not designed by the Founder of Ch that his followers should keep themsel those occupations in which they might oc meet with temptation, but rather that th remain and by resisting temptation act as a leaven for the whole. They are to be in t yet not worldly; sanctified and kept from of the world, as He was sanctified, that ot be led to believe through their example. T is the real test of Christianity: when a carry into his business, whether he be a l a professional or day laborer, the mode an and action that are characteristic of high p it is his duty to remain there. Religion raise the standard of a nation or a commu is to be exclusive. It is by doing our duty we may happen to be placed, and by sti others to do likewise that we can vindicate Christianity does not and should not inc any one for any of the real tasks of life. If in business which he regards as being in d flict with Christian principles, then it is hi a Christian to get out of it. But the good not an ascetic, to withdraw himself becaus roundings may not measure up to his stan one who does a man's share of the work tha his hands, and who in the doing lifts and all around him. We need Christians in p we need them in every other field of ordina and the more the better.

Something Forgotten

IT IS not often that a man finds his true late in life. With the passage of the y mind ceases more or less to accommod to new conditions and situations. Yet occasional exceptions, as is shown in the ca old ironmaster, Andrew Carnegie, who, n ing the eighties, took up the task of a th and preached what was meant to be a little sermon to the Bible class of his frien Mr. Rockefeller, at a social gathering of in New York a few days ago. He began b them that he came of orthodox Presbyteri and that his uncle, whom he closely resembl tally and physical, was a Baptist preac was a fair presumption that the ironmaste his make-up some of the Baptist fire and el mingled with and mellowed by the sterner terianism. The combination seems to have prising results, theologically speaking, if th published reports of the event be correct. ing his own religious attitude, Mr. Carnegi stood about equally for both denominatic was glad to see all the sects now working for the good of mankind. He himself ent the most liberal views of God. "You can't he said, "that the Eternal Father picks out us who have done wrong and then tortures ever. No, the God above is trying to take care of us all and will do all that he can for the little peccadillos that all of us commit wiped out like this," which he illustrated by ing movement across the table with his "Don't be alarmed about your sins," he "There's a lot of them that will never be in heaven. And don't be too good—so good good for nothing!"

Most people feel kindly toward the genial master. However much they may be disp criticize his wealth and its acquirement, and with him regarding its distribution, they him as a useful and entertaining citizen, wi on peace and other matters. But however s he may take himself, as rich men often do, be disposed to accept him at his own valuat reliable theologian. In his little talk to th class, he seems to have overlooked the essent tor in man's forgiveness; and to some it mu scunded as though a Presbyterian were pr Universalism to a gathering of Baptists.

Whether we be rich or poor, learned or famous or unknown beyond the little circle i we move, may God grant us that faith in which shall make us hope to see him "face t and to know him as our Saviour and Redeer

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

egislature Thanks Southern Woman

ESOLUTION was passed by the legisla-ture of Vermont on January 29, commend-ing Mrs. Bettie Van Metre, of Berryville, Va., for her care of Lieutenant Henry E. lell of Westfield, Vt., after he was wounded ing he Civil War. Lieutenant Bedell's leg was ker by a shell in a battle at Opequon, Va., and wa eft behind by his regiment. He was picked un nscious and carried to a Confederate home. s. n Metre, then a young woman of twenty, eig or, went over and insisted on nursing the er o dangerously wounded. When the man ov d so that he could travel, Mrs. Van Metre om nied the lieutenant on the troop train, and en ashington was reached, the officer told Mr. nt , secretary of war, how his life had been ed hrough her devoted care. The secretary ne tely ordered the release of Mrs. Van Metre's ba , a Confederate soldier, who, with one of br hers, had been imprisoned Fo Delaware. Mr. Van Metre it vth his wife and Lieutenant ell to the latter's home in stfd, where they remained il e wounded man and the ri ed one had fully regained ir alth. Mr. and Mrs. Van re re still living at Berry-e, a. The resolution says: se ns most fitting that the e f Vermont should take ie tion in recognition of the elfn devotion of this young gir girl of fifty years ago to of he Green Mountain boys." e eir Northern sisters, the then women were heroic in ir re for the sick and wound-sol ers. Some of the most uti l romances and life alli-es ere the results of such ten- sympathy on their part for ir ffering foes. Above all, in all genuine charity, this na beautiful service was de to Him who said of such s: *I was sick, and ye visited ; I as in prison and ye came o .*" (*Matt. 25: 36.*)

Prevent Usury by Mail

PPYING to the practice of usry the principles of the bb Act, Mr. O'Gorman the er y introduced in the United tes Senate a bill making it a ne to use the mails for nego-tin loans in violation of the ry laws of any state. Gov-or hitman of New York, when ri attorney, investigated this ud nd reported that by a sys-. "sympathetic directors," iou corporations took high s f nominal services to bor-rer who obtained money at the legal rate of ere from one member of the group. Dishonest n ve generally found some way of evading rs ainst excessive interest, the interest being itte into the face of the note or provided for alt y in some other manner. It is to be hoped t Sator O'Gorman's bill will become a law and re e desired effect. The psalmist, in describing ill in the house of God, says: "*He that putteth ; o his money to usury.*" (*Ps. 15: 5.*)

emale Suffrage Referendum Ordered

HIlegislature of New York, with little or no opposition, passed a bill the other day sub-tin the question of female suffrage to a vote the nale electorate of the state. From now till ver er there will be a most strenuous campaign rie on by both sides. Against the measure will a rge number of intelligent, dignified women, o aim that the women themselves do not want m sure; that the best women would not exer-e t franchise if granted, and that those who l ve would be deteriorated in the quality of ir manhood. Equal suffrage will also be fought the opposite extreme of society, the underworld, om ed by the instinctive dread that women uld ote out the saloon and other institutions of vice. The measure will be backed up by women of brains, wealth and social culture, with sane arguments, driven home with the warmest enthusiasm. They insist that the marvelous spread of the movement is on its merits, and that in the states that have adopted it, it has not hurt the women and has wrought untold public good. Among most of the nations of the past woman has been counted an inferior, and amongst millions today she is considered little better than man's slave. Among the Hebrews she held an exalted position in the family. Some of the women of the Bible had great ability and exalted virtues, and were entrusted with large responsibility. Among them was Miriam, the poetess, prophetess and patriot, who was looked up to as one of the national leaders. There is this account of her leading the women in a service of praise in recognition of the victory of the children of Israel: "*And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*" (*Ex. 15: 21.*)

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A TRAGEDY OF THE WAR

THE Scharnhorst and the Gneisenau, two German war vessels, were sunk in an engagement off the Falkland Islands with the Invincible and Inflexible and several other vessels of the British fleet. The Invincible steamed to the spot where the Gneisenau went down to pick up the hundred or so survivors. One hundred and eighty of them were saved, but nearly two thousand lost their lives. One of the most shocking features of this greatest war of history has been the brilliant, desperate naval duels, and the appalling loss of life entailed. The sight of the wrecks on the sea and the dead on the land ought to prompt the Christian world to offer the prayer of faith for a speedy and permanent peace. Ships were used as vessels of war in olden times. There is this mention of them: "*The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.*" (*Dan. 11: 40.*)

Says Liberty Bell Is Diseased

THE Liberty Bell, it is said, suffers from a serious disease, and if sent on a trip to the Panama-Pacific Exposition at San Francisco it might receive a fatal shock. This was the burden of a report submitted to the Philadelphia chapter of the Daughters of the American Revolution the other day by the metallurgist of the Franklin Institute. The chemist said the diseased condition of the bell was due to several attempts at casting it, and also to the fact that its composition was changed three times, copper being added first and then a quantity of tin after the original bell was cast. Notwithstanding the protest, it is expected that the city council will order the bell sent to the exposition. The bell stands for liberty for our national life. The stones in Jordan were a memorial of national liberty: "*These stones shall be for a memorial unto the children of Israel for ever.*" (*Joshua 4: 7.*)

Gave Homeless Wardrobe-Money

A YOUNG woman of means came from Chicago to New York the other day on a shopping trip. She intended to buy some dresses, hats and other articles. On reaching the city she found so many unemployed and so many poor worthy families set out upon the streets in the rain and snow for the non-payment of rent that she changed her mind and plans and gave the $500 of shopping money for their aid. This was a beautiful act upon the part of this young woman. Eternity alone will reveal the good she did. Her act is an illustration of the fact that there are persons of wealth and culture who love their fellow men, and who are willing to share their material gifts with the less fortunate and those that suffer. We have here the illustration of a society woman who thinks it is a more important thing to keep poor families off the street in the cold winter time than to have new dresses, and who had the disposition and took the time to look up the families where need was most urgent. She is rich, not because she has a good bank account or a costly wardrobe or an enviable social position, but because she was rich toward God in caring for his poor. She presents an exact contrast to the one Christ condemned so scathingly for getting rich and not aiding others: "*So is he that layeth up treasure for himself, and is not rich toward God.*" (*Luke 12: 21.*)

Life-Saving Pension

THE passage of the Coast-Guard bill by Congress recently was a wise measure. Its chief provision is a pension for the life-saver after thirty years of hard labor in saving property and life. A better opportunity is afforded for the education of the children. The story is told of a life-saver who worked nearly thirty-three years at his occupation; then, being too old and broken for any such service, and not being able to save a great deal on his $65 a month, he was finally compelled to go to the poorhouse. Mrs. Martin W. Littleton and other philanthropists took a deep interest in securing the passage of the bill. Our life-savers are a splendid class of men, every way, in their physical fiber, mental keenness, daring courage, and complete self-sacrifice in danger, which they accept with a relish and not with dread. Pensions for such hardy men, who count their lives so lightly for the public safety, should be counted not only a duty but a pleasure. This department of the government of savers of bodies is a type of the church, which is composed of savers of souls, under the leadership and inspiration of the Saviour of the world. "*And thou shalt call his name Jesus: for he shall save his people from their sins.*" (*Matt. 1: 21.*)

Preparing for Last Account

HENRY EVANS, of Pana, Ill., sent a representative to Taylorville to pay for him three small debts of over thirty-five years' standing, all of which amounted to less than $5. Evans, who is an invalid, desiring to have a clear conscience before going into the other world, sent Isaac Jones with the money to pay the bills so that the books be squared before he died. Future accountability for earthly conduct has dropped out of its proper place in the theology, thought and life of too many people. Death does not end all of existence or of responsibility. We are earnestly exhorted to do our duty in this life and not mind the next. We are to do our duty in this life, but it is a matter of supreme importance to us that we mind the next life too. Evans was right in not wanting to go to his great account in the other world, which is inevitable to all, with the stain of dishonesty on his soul. It was the blazing light of a last great day of settlement that flooded his memory and awakened his conscience. Lincoln gave a copy of the Bible to a little Confederate soldier boy, whom he found on the battlefield, supposedly fatally wounded, when he had recovered and been paroled. The Bible had this on the fly leaf: "Take this Book of God to your mother.—A LINCOLN." Three verses of the Book were marked with ink and Mr. Lincoln's personal card. One of them was: "*For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*" (*Eccles. 12: 14.*)

THE BREAD LI E

By MARGARET E. SANGSTER, JR.

The country lanes are filled with snow, the ndly
stars are shining,
The evergreens are straight and stiff agai the
evening skies;
And many wander in the night, whose lonely he s are
pining,
For country homes, and country scenes, and ling,
tender eyes.

The city streets are filled with slush, the city wds
are thronging,
And some there are with mournful souls, an ome
are overjoyed,
And some there are without a friend, for warm and
clothing longing;
The mighty, ragged army of the city's unem, yed.

The Bread Line! In the dead of night with f and
fingers aching,
Alone and friendless in a world of sorrow l of
pain,
They stand and wait for food to eat; but mother- arts
are breaking,
And mother-prayers are asking that their boy me
home again.

IT IS OBJECTED to the Bread Line that many of the same men appear night after night for a hand-out. The explanation is that the same pangs of hunger assail the man without a home, without a job, without a cent, night after night. The purpose of the Bread Line is to stave off despair for one more twenty-four hours. The purpose of the Bread Line is to fan in the starved breasts of these derelicts that flickering hope for better days which survives so persistently in human hearts. The men who enter the Bread Line carry about with them enough shame and remorse for lost opportunities; why make them hopeless? The men of the Bread Line are already embittered enough against what they call "Fate"; why give them another kick downward? Do you ever stop to consider that the best soil in the world in which to plant seeds of kindness is a heart that has been broken up by adversity? The crumbs of the Bread Line are seeds of kindness; it is God's business to bring them to a harvest. He gives some of us opportunity to cultivate that soil and help along the growth of the seed we plant, because we are able to lure many of these unhappy men within sound of the Gospel, sound of good songs and good words. Nearly 300,000 heartening breakfasts were handed out through the Bowery Mission last year. That was a pretty big acreage of good soil into which to cast seeds of kindness. If those seeds grow, they will bear wonderful fruit to the glory of Jesus Christ! This is a mighty hard winter for men without work. We dare any man who has a five-dollar bill in his pocket which he thinks he needs pretty much, to come around and *watch* the Bread Line some night. You won't take your "five" away: you will figure up in your mind that it will feed two hundred such men once—and you won't keep your five dollars. Why not take our word for it and send on a dollar, two, five—and let us feed twenty to a hundred men as your guests? One of those men may go out the next day and get a job: a month later he may send to a charity institution for his wife to rejoin him; a year hence he may have savings in a bank and be again a man among men—a Christian among Christians. Don't you believe it? We can prove it to you over and over again. Why not take our word for it? Just pin the bill to a letter and say it is for the Bowery Mission Bread Line, and address it to the Christian Herald, Bible House, New York.

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KEEPING UP HOPE

THEY MAY BRING DOWN A ZEPPELIN

FOR the next two months two rivers, the Oise and the Aisne, will exercise an important influence on the campaign in the West. Normally of modest flow, for the two spring months of the year these become turbulent, yellow rushes, overflowing their banks and sending their waters over the surrounding country. The conditions this year point to floods of more than usual importance, and as a result these rivers will present

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

a barrier of the utmost difficulty for either army to cross, practically compelling an almost complete cessation of operations on the part of the armies affected by their courses.

During the past week very little of moment has occurred on this Western battle line. True, there has been some fighting and the usual artillery duels, but the positions of the respective armies have not changed at any point on the line, even as little as two or three hundred yards. In the latter part of last week Zeebrugge, on the Belgian coast, which place the Germans have made a submarine base, was bombarded by an allied fleet and some damage was inflicted. Constant skirmishing took place all through the week on the extreme West, from the sea to Ypres, and as a result the Allies gained slightly at various scattered points, the best gain being made in the vicinity of Ypres. From this point to Soissons almost absolute quiet prevailed. At and in the immediate vicinity of Soissons there was considerable fighting, culminating in a rather severe artillery attack on the town by the Germans, which did little damage. Then from Soissons to the Ardennes Forest all was again calm, an occasional cannon shot being the only mani tion of activity.

At Bagatelle, in the Argonne, there was fighting during most of the week, and the engaged were of some size. This fighting cont for four days, both sides losing very heavily as far as can be judged neither side made any

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A GERMAN CHARGE. ACTUAL BATTLE SCENE

moment. Even around Verdun there was tle tivity, and this was also the case oun St. Mihiel, the usual storm center. Alsce and the Vosges, the weather was bad and the snow so deep that any sus- ined effort was absolutely out of the esti.

As reshadowed in her communication to e nions some time ago, Germany has gun o remove foreign consuls from the ritv in Belgium which she holds. This mov began during the week in Bruges, e cnsuls there being ordered to haul wn heir flags and remove the national ats-arms, which are usually placed on e frits of buildings occupied by consuls forgn nations. Some of those in Bruges fuse and were forced to obey the order. e hae no consul there and hence are not ereed for the moment. This action is obaly the forerunner of like action in ner elgian cities, and very possibly the misl of the foreign consuls is a pre- lina step to the annexation of Belgium Gerany, which will also necessitate the misl of the diplomatic representatives reded to the Belgian Government, who e st in residence at Brussels. If Belgium is nex and retained at the conclusion of the war Gerany it is to be presumed that the Belgians o hve taken refuge in Great Britain, Holland d Fnce will be treated somewhat as were the satis in 1870, to the extent, at least, of being ven reasonable time to dispose of such property the may have in Belgium, in the event that y ert not to return and become oject of Germany.

One f the Paris papers, and one t gin to exaggeration, informs tha the record for surviving the ges number of wounds to date thi war belongs to one Rene lal f the Twenty-sixth Light ant. On the 28th of last Sep- nbe this soldier was in a trench ur Ntdidier when toward eight the orning a shrapnel shell fell hinhim and exploded. Picked unconscious at seven in the even- , h was found to have been und 139 times by fragments the xploding shell, but happily ne d these wounds was in itself al. For a time his life was in nger from loss of blood and shock, his good constitution triumphed d a the present time he is on the nt being discharged from the spit.

Aus ia published on the 18th of t Jnuary her one hundredth list casalties, which reached us only ely. Unfortunately we do not ow hat date it brings the casualties up to. The ures are: Officers: killed, 2,263; wounded, 8,- 0; ssing, 628; men, killed, 40,827; wounded, 1,16 and missing, 9,502.

It is been announced in Parliament that the itis army losses on the Western battle line were out 4,000 on February 4. There are about 20,000 itis prisoners in Ger- ny, of whom, however, ne 500 are sailors and rin, leaving some 17,- 0 as rmy prisoners. De- ctin these from the gross s w have 86,500, which ll dide up into approxi- tely 7,500 killed and 69,- 0 winded. The net loss casalties, that is, those led r so badly wounded to unable to return to e fi ng line, will there- re l about 21,000. No ures are given for those valid home from sick- ss, c., but it may be ubte whether these are ally ery numerous pro- rtio tely.

Fro a source of uncer- n lue the statement ache us that Ambassador rar has stated in a pri- te lter that the German ses p to January 8 were follws: Killed, 150,000; unod, 574,000; missing, 2,00 or a total of 896,000. ing ery doubtful of these ures only give them with reserve.

The British Parliament t elly in the week, but evets of very particular ere took place except at te government asked

HARD WORK KEEPS WAR PRISONERS IN TRIM

Parliament to vote it unlimited credit for war operations, the accounts of the expenditures under which are only to be rendered at the termination of the war, and the announcement was made that the army would be increased to three million men. Recruiting up to the present time has brought in about 1,500,000 and there are now supposed to be about 400,000 British troops on the continent.

SENTINEL OUTPOSTS OF THE SERVIAN ARMY

The Russian Duma also met during the week. Petrograd despatches seem to point to this body's demanding a greater share in the government and some real power, and greater political and religious freedom of the masses. The experiences of the members of the first and second Dumas, as a result of demands along similar lines, would seem to be

FRENCH BATTLESHIP TAKING ON FOOD SUPPLIES FROM TRANSPORT

the reverse of encouraging, though, without doubt, this movement will ultimately be successful.

Late last week the German admiralty issued a proclamation declaring the waters around Great Britain and Ireland, including the whole English Channel, a war zone on and after the 18th of the present month, notice of which has been formally given to our government at Washington. This fixed the date for the beginning of the putting into practice of the plan suggested some time ago by Admiral von Tirpitz for destroying British merchant ships, and consequently hampering and hindering all water communications with the British Isles. The notice contains one very drastic provision, which has never probably been incorporated before in a proclamation of this character: "Every enemy merchant ship found in this war zone will be destroyed, even if it is impossible to avert dangers which threaten the crew and passengers."

The attack foreshadowed is probably by submarines, and the base from which such attack on the English Channel will be made is equally probable at some point on the Belgian coast; Zeebrugge for preference, as this place is best adapted for such a base, having facilities in the canal which runs therefrom inland, for withdrawing the submarines a sufficient distance inland to be out of range of the monitors and other light-draught vessels which the Allies are using for bombarding the coast.

The use of the American flag by the British steamer Lusitania of the Cunard Line, in its voyage across the Irish Sea, has aroused great interest, and although it did not mention this instance specifically, the British foreign office issued a statement dealing with such usage in a general way. It argues that the only effect in the case of a merchantman in flying a neutral flag would be to compel a belligerent ship to investigate the nationality of the vessel and the character of her cargo before capturing her.

From stories told by passengers on the Lusitania, it would appear that the captain of the liner received his instructions to hoist the Stars and Stripes from the British Admiralty. He had been warned previously of the presence in those waters of German submarines.

Both of these events are being made the subjects of diplomatic inquiry by our government.

Germany, in addition to importing farm laborers from neutral countries, intends, it is stated, to place the services of her prisoners of war at the disposal of her agriculturists. As she is said to have something between 600,000 and 700,000 of these, many of whom are skilled in this class of work, such action will have an important influence on the size of this autumn's crop, on which, to a considerable degree, depends Germany's economic condition.

A joint relief action by the German and Austrian Governments and the Rockefeller Foundation will probably ensure that the starving population of the Polish territory now occupied by the German and Austrian troops will have its wants, as far as absolute necessities go, largely relieved.

A preliminary investigation of the conditions in this theater of war, undertaken by the Red Cross and the foundation, disclosed that the situation here was, to say the least, as urgent as the situation in Belgium. Some $815,000 had previously been collected in Germany itself for this purpose, and further funds will be forthcoming from the same source, which will be handed over to the foundation for administration and distribution.

The skirmishes along the Suez Canal, between the British and Turks, mentioned last week, were more important than at first thought; the fight at Tousson cost the British forces 15 killed and 58 wounded, and while they inflicted much heavier punishment on

Continued on page 187

A WEEK *in the* WORLD'S NEWS

FANNY CROSBY JOINS THE CHOIR INVISIBLE. Early in the morning of February 12, the world-loved hymn writer, Fanny Crosby, died at her home in Bridgeport, Conn., having almost reached her ninety-fifth birthday, which would have fallen upon March 24. Miss Crosby had been active until within a few months, when she became increasingly feeble and finally dropped to sleep. A review of the life of this wonderful woman will be given our readers in the next number of the Christian Herald.

. . .

THE SENATE ALL AT SEA. Just one subject is occupying the attention of the Senate at present, namely the Administration's Shipping Bill calling for the purchase and operation by the government of all the ships it can get its hands on in order to take care of the country's oversea trade, which is suffering for lack of bottoms because of the war. Filibustering is being resorted to to defeat the measure, which the President is understood to intend shall not be defeated. The question of the status of interned ships of warring nations enters into the tangle. Meanwhile the American flag increases in popularity as a protection to shipping, though the Dacia, loaded with cotton, and now once again on her way after having stopped at Newport, Va., to quell a mutiny among some alarmed sailors, fully expects to be seized by British war vessels. The Wilhelmina, carrying a cargo of foodstuffs for Germany, landed of her own free will at Falmouth, England, February 9, her flag flying, and was promptly seized and held for action by England's prize court.

. . .

TO MAKE GEOGRAPHY HARDER TO LEARN. Led by Commander J. Foster Stackhouse, the International Oceanographic Expedition will set sail in the good ship Discovery early this summer for a seven years' cruise of some 250,000 miles—if that much sea can be found outside the war zone—in the expectation of charting thousands of islands hitherto left unmolested by science, and making observations in geology, biology, ethnology and other departments of knowledge.

. . .

"BUSINESS IS BUSINESS." The Globe and Commercial Advertiser of New York gives some startling figures showing our financial interest in the war. It states that American manufacturers are fairly overwhelmed with orders, that are far beyond their power to fill. One concern has been compelled to refuse an order for $5,000,000 worth of metallic cartridges for machine guns. A vehicle factory's product is sold for three months to come. An order for $10,000,000 worth of shells is waiting its turn—all too busy to take it up now. Every ammunition factory, harness factory and vehicle factory is running on extra time filling war orders, and yet the demand keeps increasing. Some of the neutral European countries are being drawn upon to help out, but the chief source of supply is the United States, where the market is already clogged with orders. "The duration of the war," a manufacturer's agent is quoted as saying, "is all dependent upon the supplies. No one seems to be thinking of the bill."

. . .

TAILORING NEW YORK'S UNEMPLOYED. A commendable and well organized effort was made in New York during the week ending February 13 to clothe a million of the poorest by means of a Bundle Day, commuters and residents for days in advance having donated packages upon which they had been asked to state the nature and size of the garments inside. A "mayor's committee" of leading society women signed the appeals that were sent broadcast. Headquarters were at 208 Fifth Avenue. The long lines of men, women and children that passed along the base of the bundle mountain and gradually demolished it contained hundreds who were famished and despairing. A great many new garments, much good underwear, thousands of shoes, countless hats, made up the mammoth collection. Some heart-breaking cases of poverty came to light in the course of the outfitting, and some blood-boiling cases of plain "graft." The net result and ultimate effect of the movement cannot as yet be known.

. . .

A SOUTH SEAS HURRICANE. The Manua Islands in the Samoan group were visited early in February by a terrific hurricane with earthquake and tidal wave accompaniments, entire villages being blotted out and great destruction caused to the cocoa palms, a chief food supply of the islanders. A few natives were killed, and the three thousand inhabitants are said to be destitute. An American gunboat has ben despatched with food and clothing for temporary relief, as starvation threatens the islanders. It is said that this is the severest hurricane the South Seas have known, and this is attested by the destruction of even the source of the food supply. It is expected that Congress will make provision for the needs of the islands.

. . .

SHE FOUGHT IN THE CIVIL WAR. The Oxford Review-Times of Oxford, N. Y., on January 8 published the obituary of Mrs. Kady C. Brownell, who died on January 4, and states that she was the only woman who served in the ranks during the Civil War, later drawing a pension as a veteran. She was born seventy-two years ago on a battlefield in the first Boer war with Great Britain, and was named after Sir George Kady, chaplain in the English army. The account states that Mrs. Brownell, who was married as a girl, followed her husband into the Union army, wearing a special uniform designed by herself, and was allowed to join his company, with which she served in the first battle of Bull Run, and in other engagements. After the war she was mustered into the Grand Army of the Republic, the only woman receiving that distinction.

ROBBING THE SEA. Several cases have been reported this winter of heroic rescues of the crews of ships wrecked at sea. On February 5 the Steamship Philadelphia, Captain Mills, when in mid-ocean sighted the tank steamer Chester, Captain Steegebarth, in a sinking condition, and put off a lifeboat manned by volunteers in the teeth of a storm, and succeeded in saving the oil ship's captain and crew, many of the men being taken from the water. About the same time the full crew of the steamer Imatasca were rescued in a similar way from their sinking ship by the steamer El Zorro, according to wireless via Halifax, N. S.

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THE DACIA GETS UNDER WAY FOR—WHERE?

INTERSTATE HEROES. Congress some time ago authorized a medal to be given to persons who at the risk of their own lives save another's or prevent accidents upon railroads, or try to do so, and the sixteenth award under this act was to Patrick W. Mulligan of Norristown, Pa., who saved a child from death on the Pennsylvania line last August, President Wilson sending a letter of commendation with the medal early this month.

. . .

PHILADELPHIA SACRIFICES TO LINCOLN. In order to provide an emergency fund for the unemployed in the city, Philadelphia's people observed February 12 as Self-Sacrifice Day, from 12 P.M. Thursday to 12 P.M. Friday, Lincoln's birthday, by doing without all or a portion of many luxuries. Many of the city's best known men and women were upon the committee.

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THE BUNDLE LINE, MEN'S DIVISION, MADISON SQUARE, NEW YORK

. . .

ARGENTINA PAPERS PLEASE COPY. The Department of Agriculture reports that the decline in our livestock which had been noted in recent years appears to be checked, a decided increase being recorded on January 1, on which date there were approximately 7,712,000 more farm animals in the United States than a year ago, the increase in value being around $78,000,000.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

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WITH MEXICO'S PRESIDENTS. General C[arranza] been the most prominent of Mexico's four presidents that closes as this issue of the Christian Herald g[oes] having ordered the departure of the Spanish minis[ter] ico, José Caro, on February 10 within twenty-four midnight, because of alleged activity on behalf of Vil[la] Caro at once left Mexico City for Vera Cruz, where a Spanish steamer for Havana, declining an asylu[m] the United States battleship Delaware, which is n[ow] Cruz. It is said that the other diplomats in Mex[ico] indignant over the incident. President Villa has Carranza officials in the southern district of Lowe[r] who were elected at the last election. The bodies [of] and a nephew of General Carranza, who as hosta[ges] Villa were executed at the latter's order, reached V[era] February 12, and lay in state. Presidents Zapata a[nd] were not heard from. Although there is someth[ing] about the unending commotion in Mexico, it may that the revolutionary movements in that country [are] with considerable bloodshed and widespread sufferi[ng] present condition of Mexico does not appear to be [so] pitious.

. . .

A HUMANE LEGISLATURE. The Iowa Senate [on Feb]ary 1 passed a bill providing free medical treatm[ent] state for deformed and diseased children of the [poor] maladies can be cured; the preliminary examination [and] ing expenses to the hospitals are to be borne by t[he] The judge of the juvenile court will determine th[e] state care.

. . .

NEW YORK CITY'S BUDGET for the coming y[ear] gregate $200,000,000. Nineteen years ago the cost [of] the entire city government was in the neigh[borhood] $51,000,000 a year. Municipal expenditures have [outrun] calculations. A proposition has been made to tax al[l sal]aries excess of $2,000, but Mayor Mitchel is authority fo[r the sta]ment that it will not be seriously considered.

. . .

ALL-STATES FOOD CARGO TO BELGIUM. Ca[rgo foo]stuffs valued at over $530,000, the gift of more [than 30,0]persons representing every state in the Union, the [steamsh]Great City sailed from New York for Rotterdam, Fe[bruary 1]the cargo included 140,000 pounds of condensed mi[lk, interde]for the 30,000 Belgian babies born since the war b[egan. Th]total value of supplies which have now [reached] America to Belgium alone reaches into t[he millions] It is estimated that Belgium's "Bread Li[ne is 2,50]miles long.

. . .

TOWARD WORLD FEDERATION. [Senator L]Follette's resolution for an international [conference] is the latest legislative measure to in[fluence t]war situation in Europe. It provides fo[r our gov]ernment taking the initial step by ex[tending a]invitation for such a conference, the obj[ect] being (1) an offer of mediation, (2) th[e adoption] of rules for limitation of armaments, (3) [prohibi]tion of war exports by neutrals, (4) n[eutral fe]eration to provide for neutrality of o[cean trad]routes, (5) a general agreement as to th[e rights o]neutral commerce. This is the third p[art of the mea]ure introduced in the present Congress.

. . .

JAPAN SEEMS SMITTEN WITH [CHINA]Japan is proving an ardent suitor f[or China]favors, if reports can be credited. Kiauc[hau seems]to have whetted the island empire's fanc[y for dom]nance in Chinese affairs. Although th[e original]demands for extraordinary concession[s require]China to maintain secrecy during the ne[gotiations]it is now stated "on high official authority [that the]include the stipulations that China sha[ll cede to]section of her coast or islands to any p[ower sav]Japan, employment of Japanese in high [positions]in the army, police and financial departm[ents, pur]chase of at least half of China's arms [and am]munition from Japan, dependence up[on Japan]alone for foreign aid in preserving China's integrity, [and man]similar tokens of high preferment. China is temporiz[ing in this]new emergency, and Japan is said to be meditating [an ultim]force. Dr. Sun Yat Sen, of revolutionary and rebel [fame, has]been pardoned offenses against the present governme[nt and of]fered a high position if he and fellow "rebels" declare th[eir loyalty]

. . .

MEN OF NOTE PASS ON. John Jasper, who [was for]twenty-three years superintendent of New York City [Public Sch]retiring in 1905 with the high esteem of his associat[es, became]of the things he had accomplished, died at Washingto[n on Feb]ruary 7 aged 78. On February 8 James C. Fargo, [one of the]country's foremost express officials, died at New York [aged 86]James Creelman, a famous journalist, died in Berlin, [February]12, at the age of 55.

. . .

FRANCE TO SIGN THE PLEDGE. The first st[ep toward]national prohibition of alcoholic drink in France a[ll bars to]have been taken by the Chamber of Deputies, which on [February]12 adopted a bill prohibiting the sale of absinthe, Al[geria and]the colonies being included, the measure then goir[ng to the]Senate. In the course of the debate it was promisec[l that the]suppression of absinthe was only the beginning.

. . .

PORTUGAL TO THE FRONT. The Portuguese for[eign min]ister has stated to the press that the government is r[esolved to]carry out the agreement of Congress made in Augus[t and re]affirmed in November to enter the war as an ally [of Great]Britain. It is stated that Portuguese troops have for s[ome time]been engaged in western Africa. The entire mo[bilization]strength of Portugal is put at about 250,000; the navy [contains]five cruisers and a few torpedo boats.

THE "ERIN" FOR RED CROSS

R THOMAS LIPTON, in writing to friend, gives the following account of the Red Cross work in which stum yacht Erin is now engaged: I n expecting to leave here at the eston the 20th of this month, in neion with the trip the Erin is kin under the British Red Cross ie. The Erin will leave next ek nd will go direct to Marseilles, erche personnel will join her. Bees e large party of doctors, nurses l clerlies, she will carry from 25 0 ns of medical stores and a large nty of hospital comforts and also emclothing for the soldiers of nt egro and Servia. From Marleshe will proceed to Antivari in nt egro with doctors and nurses Ctinje, afterwards coming down Adanian coast, through the Corinth Canal, to Piræus and from thence to Salonica, where a special train will convey the rest of the doctors, nurses and stores to Nish and Belgrade in Servia. I will accompany the party and will see that everything is carried out in the best way possible. The expedition will be in charge of Captain Bennett, of the British Red Cross Society.

"There are a good many mines floating about the Adriatic, but I understand they will all be cleared away before the Erin arrives.

"The Servians and Montenegrins have done very well, and I feel it a great pleasure that I am able to do my little bit to help my country at this time. Yours faithfully,

(Signed) "THOMAS J. LIPTON."

January 7, 1915, London, E. C.,

THE RETURN OF POLLYANNA

Continued from page 173

O Miss Pollyanna, what is it? ıatıave I done? I thought she'd i I meant it all right!"

O course you did," wept Pollyıa, fumbling in her bag for her ıdkerchief. "And 'twas lovely to re ou do it, too—just lovely."

B *she* didn't like it."

Y, she did. But she didn't want sh she liked it. She was afraid 'd how—other things, and— Oh, nc Nancy, I'm so glad just to ry And Pollyanna was sobbing Nancy's shoulder.

T re, there, dear; so she shall, so s ll," soothed Nancy, patting the ıvig shoulders with one hand, and in with the other, to make the ne of her apron serve as a handchf to wipe her own tears away.

Y see, I mustn't—cry—before—;" altered Pollyanna; "and it *was* d-coming here—the first time, ı low, and all. And I *knew* how vs feeling."

O course, of course, poor lamb," ord Nancy. "And to think the st ning I should have done was ne in' ter vex her, and—"

O but she wasn't vexed at that," re ed Pollyanna, agitatedly. "It's it er way, Nancy. You see she esn like to show how badly she ls bout—about the doctor. And 's afraid she *will* show it that —he just takes anything for an us to—talk about. She does it to , t, just the same. So I know all utt. See?"

O yes, I see, I do, I do." Nancy's s apped together a little severely, d r sympathetic pats, for the nu, were even more loving, if posle. "Poor lamb! I'm glad I come, yh, for your sake."

Y, so am I," breathed Pollyanna, ıtl drawing herself away and pir her eyes. "There, I feel better. id do thank you ever so much, mc and I appreciate it. Now don't mkeep you when it's time for you go

H I'm thinkin' I'll stay for a ell, sniffed Nancy.

"Stay! Why, Nancy, I thought you were married. Aren't you Timothy's wife?"

"Sure! But he won't mind—for you. He'd *want* me to stay—for you."

"Oh, but, Nancy, we couldn't let you," demurred Pollyanna. "We can't have anybody—you know, now. I'm going to do the work. Until we know just how things are, we shall live very economically, Aunt Polly says."

"Ho! as if I'd take money from—" began Nancy, in bridling wrath; but at the expression on the other's face she stopped and let her words dwindle off into a mumbling protest, as she hurried from the room to look after her creamed chicken on the stove.

Not until supper was over and everything put in order did Mrs. Timothy Durgin consent to drive away with her husband; then she went with evident reluctance, and with many pleadings to be allowed to come "just to help out a bit" at any time.

After Nancy had gone Pollyanna came into the living room where Mrs. Chilton was sitting alone, her hand over her eyes.

"Well, dearie, shall I light up?" suggested Pollyanna, brightly.

"Oh, I suppose so."

"Wasn't Nancy a dear to fix us all up so nice?"

No answer.

"Where in the world she found all these flowers I can't imagine. She has them in every room down here, and in both bedrooms, too."

Still no answer.

Pollyanna gave a half-stifled sigh and threw a wistful glance into her aunt's averted face. After a moment she began again hopefully.

"I saw Old Tom in the garden. Poor man, his rheumatism is worse than ever. He was bent nearly double. He inquired very particularly for you, and—"

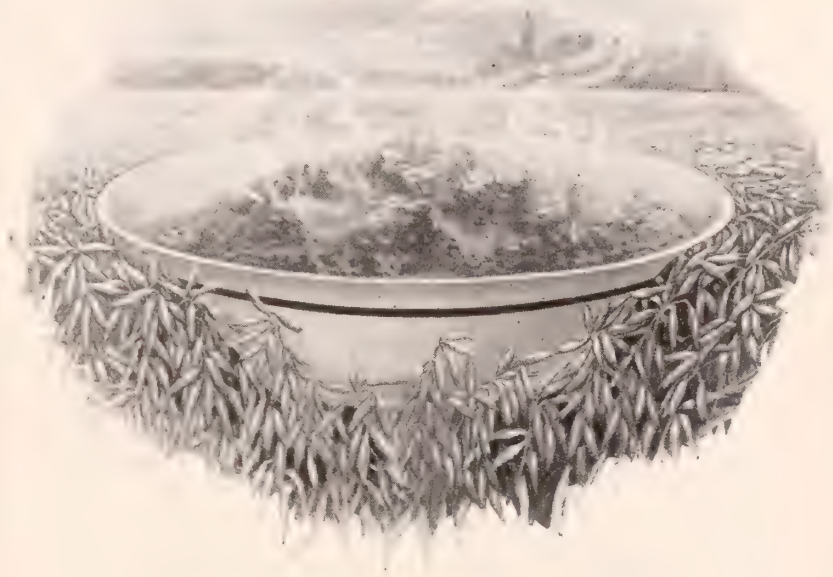
Mrs. Chilton turned with a sharp interruption.

"Pollyanna, what are we going to do?"

"Do? Why, the best we can, of course, dearie."

10% More for Your Money

Quaker Oats is put up also in a 25-cent size, nearly three times as large as the 10-cent size. By saving in packing it offers you 10 per cent more for your money. See how long it lasts.



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On Quaker Oats She Lavishes Her Best

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She stores it with phosphorus and lecithin, of which brains and nerves are made. She endows it with matchless vim-producing powers. Then, to win the children to the food they need, she adds enticing flavor and aroma.

But not to all oats. Some grains are starved and puny. Only the big, plump grains show Nature's lavishness. So we use in Quaker Oats those premier grains alone. Thus you get in these flakes the essence of the oat—the utmost that this food affords.

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Mrs. Chilton gave an impatient gesture.

"Come, come, Pollyanna, do be serious for once. You'll find it is serious, fast enough. *What* are we going to *do?* As you know, my income has almost entirely stopped. Of course some of the things are worth something, I suppose; but Mr. Hart says very few of them will pay anything at present. We have something in the bank, and a little coming in, of course. And we have this house. But of what earthly use is the house? We can't eat it, or wear it. It's too big for us, the way we shall have to live; and we couldn't sell it for half what it's really worth unless we happened to find the person that really wanted it."

"Sell it! Oh, auntie, you wouldn't —this beautiful house, full of lovely things!"

"I may have to, Pollyanna. We have to eat—unfortunately."

"I know it; and I'm always *so* hungry," mourned Pollyanna, with a rueful laugh. "Still, I suppose I ought to be glad my appetite is so good."

"Very likely. You'd find something to be glad about, of course. But what shall we do, child? I do wish you'd be serious for a minute."

A quick change came to Pollyanna's face.

"I am serious, Aunt Polly. I've been thinking. I—I wish I could earn some money."

"Oh, child, child, to think of my ever living to hear you say that!" moaned the woman; "a daughter of the Harringtons having to earn her bread!"

"Oh, but that isn't the way to look at it," laughed Pollyanna. "You ought to be glad if a daughter of the Harrington's is *smart* enough to earn her bread! That isn't any disgrace, Aunt Polly."

"Perhaps not; but it isn't very pleasant to one's pride, after the position we've always held in Beldingsville, Pollyanna."

Pollyanna did not seem to have heard. Her eyes were musingly fixed on space.

"If I only had some talent! If only I could do something better than anybody else in the world," she sighed at last. "I can sing a little, play a little, embroider a little, and darn a little; but I can't do any one of them well—not well enough to be paid for it."

"I think I'd like best to cook," she resumed, after a minute's silence, "and keep house. You know I loved that in Germany winters, when Gretchen used to bother us so much by not coming when we wanted her. But I don't exactly want to go into other people's kitchens to do it."

"As if I'd let you! Pollyanna!" shuddered Mrs. Chilton again.

"And of course, to just work in our own kitchen here doesn't bring in anything," bemoaned Pollyanna; "not any money, I mean. And it's money we need."

"It most emphatically is," sighed Aunt Polly.

There was a long silence, broken at last by Pollyanna.

"To think that after all you've done for me, auntie—to think that now, if I only could, I'd have such a splendid chance to help! And yet—I can't do it. Oh, why wasn't I born with something that's worth money?"

"There, there, child, don't, don't! Of course, if the doctor—" The words choked into silence.

Pollyanna looked up quickly and sprang to her feet.

"Dear, dear, this will never do!" she exclaimed, with a complete change of manner. "Don't you fret, auntie. What'll you wager that I don't develop the most marvelous talent going, one of these days? Besides, *I* think it's real exciting—all this. There's so much uncertainty in it. There's a lot of fun in wanting things—and then watching for them to come. Just living along and *knowing* you're going to have everything you want is so—so humdrum, you know," she finished with a gay little laugh.

Mrs. Chilton, however, did not laugh. She only sighed and said:

"Dear, me, Pollyanna, what a child you are!"

CHAPTER XVIII

TWO LETTERS

IT WAS toward the latter part of June that the letter came to Pollyanna from Della Wetherby.

I am writing to ask you a favor. I am hoping you can tell me of some quiet private family in Beldingsville that will be willing to take my sister to board for the summer. There would be three of them, Mrs. Carew, her secretary, and her adopted son, Jamie. (You remember Jamie, don't you?) They do not like to go to an ordinary hotel or boarding house. My sister is very tired, and the doctor has advised her to go into the country for a complete rest and change. He suggested Vermont or New Hampshire. We immediately thought of Beldingsville and you; and we wondered if you couldn't recommend just the right place to us. I told Ruth I would write you. They would like to go right away, early in July, if possible. Would it be asking too much to request you to let us know as soon as you conveniently can if you do know of a place? Please address me here. My sister is with us here at the Sanatorium for a few weeks' treatment.

Hoping for a favorable reply, I am,
Most cordially yours,
DELLA WETHERBY.

For the first few minutes after the letter was finished Pollyanna sat with frowning brow, mentally searching the homes of Beldingsville for a possible boarding house for her old friends. Then a sudden something gave her thoughts a new turn, and with a joyous exclamation she hurried to her aunt in the living-room.

"Auntie, auntie," she panted, "I've got just the loveliest idea. I told you something would happen, and that I'd develop that wonderful talent some time. Well, I have. I have right now. Listen! I've had a letter from Miss Wetherby, Mrs. Carew's sister —and they want to come into the country to board for the summer, and Miss Wetherby's written to see if I didn't know of some place for them. They don't want a hotel or an ordinary boarding-house, you see. And at first I didn't know of one; but now I do. I do, Aunt Polly! Just guess where 'tis."

To be continued

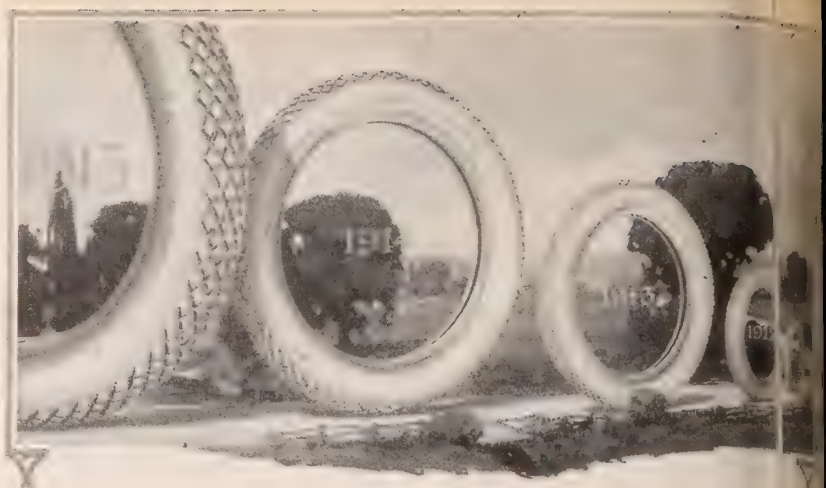
AMONG THE WORKERS

THE Bethesda Leper Home, Surinam, Dutch Guiana, needs bandages (old linen, cotton, cheese-cloth, old sheets, etc. No colored material. For the information of people who are willing to send rolls of bandages, instead of bandage material, such rolls must be not larger than two or three inches in diameter, while the bandages must be from two to three inches wide. Always give the name and address of the sender on the package, otherwise acknowledgment of receipt is impossible. As such packages of bandage material must be kept clean and as the voyage to the Leper Home is a long one, donations should be properly packed; if a small package, in strong paper; and if it is a large quantity, in a box (crackerbox, etc.). If sent prepaid by express company packages reach the office without further charge, while a charge is made for the delivery of packages from the piers to the office, if sent by railroad or steamship company. Address R. Dan Wolterbeek, 53 Park Row, New York City.

—ON THE 16TH OF LAST NOVEMBER Mr. and Mrs. E. Cook of Milaca, Minn., celebrated their golden wedding anniversary, their many friends rejoicing with them. They have been members of the Methodist Church for over fifty years and subscribers to the Christian Herald for nearly thirty years. They were, of course, the recipients of many attentions on their beautiful anniversary.

—EVANGELIST W. H. JORDAN of Cedar Rapids, Iowa, has associated with himself for general evangelistic work, Mr. J. W. Paterson of the same city, and this team of workers will be known as Jordan & Paterson.

—THE WILLIAMSBURG RESCUE MISSION of 376 Bedford Avenue, Brooklyn, N. Y., had as its guests, on January 21, the members of the International Union of Gospel Missions, which is composed of superintendents and their coworkers of New York City and vicinity. This mission was born in the hearts of men in the St. John's M. E. Church of Brooklyn on Washington's birthday, 1911. It opened its doors to the public two months later on April 20. There has been a service held every day since. The mission conducts a children's work and Sunday school along with the work of rescue, and the need of the neighborhood is beyond expression.



Note How Goodyear Grows As the Years Roll By

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In the last fiscal year we sold 1,479,883 Goodyear pneumatic automobile tires. That's about one tire for every car in use. It was 14 times as many as we made in 1909. It is more than were sold of any other tire that's built.

We sold those tires to men like you —to men who seek quality tires. To men who want safety, strength and endurance. Those sales, after 15 years of comparisons, show that Motordom's final verdict is that Goodyear tires are best.

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The reason lies in Good ear Fortified Tires — tires which protect you in five exclusive ways.

One combats rim-cutting.

One insures safety. Six flat bar of 126 braided wires insure that ti can't fly off.

One saves needless blow-outs our "On-Air" cure, which costs $1500 daily.

One reduces by 60 per cent t risk of tread separation.

And one combats punctures a skidding. That's our All-Weath tread — tough, double-thick, shar edged and resistless.

Goodyear Fortified Tires prote you in these five exclusive wa No other tire offers one of the We say that you cannot be fair yourself without proving out the tires. Any deal will supply you.

GOODYEAR AKRON, OHIO
No-Rim-Cut Tires
With All-Weather Treads or Smooth

The Goodyear Ti & Rubber Compar Akron, Ohio

(211

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The right selection of harmonizing colors for the walls would be the secret of his attractive results.

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NCE upon a time there lived a man—and not so long ago—who did as his father and grandfather had done before fl in love, took unto himself a e ad built for her a house. And y lled it the House of Dreams, he the young bride was to realize ho e of her girlhood ideals.

ncl led in the house plans was a ne housework" girl; one of the e, dependable kind who used to be nd real life and still exist in the ons of engaged couples and their ide aunts. But after five hired ds, as many nationalities, had e ad gone in less than six months, poc little bride's pet theory on nal, and keep, a good servant be- t tonelt away. During that first r married life she had ample op- tun y to learn the truth about sek ping; and the truth was that pit all her approved theories on tie management it left her little e f anything else. Still she held t to he belief that good housekeep- ne not mean household drudgery; als she discovered that the best of tem and methods could never suc- d uess given *the right things to nagwith.* There was the root of all tr bles! Not only the plan of her the but all of her tools of house- k emed designed with the spe- in nt to perpetuate the old, dis- cef adage that "woman's work is er ne."

lo te new home was re-christened House of a Hundred Mistakes, th they set about to make it over he ay it should have been made in fir place. With a very limited ome it took three years to accom- h their plans, but today that house un without any servant, save the the oman and hired man as occa- requires, and the mistress of it is wife who finds time to be a com- ion no less than a housekeeper to hu band, and a mother who is able on to care for the physical needs wo mall children, but who devotes e ne than most mothers can to ir ucation. Thus ends a true y. The moral follows:

HE act is that we have outgrown, thoh many of us are still obliged iven, the kind of house that Jack t fore Jill rebelled. Today the e Jill is heard throughout the d otesting that while woman's ere s, as it always has been and r s ll be, in the home, it need not ow hat woman must be a slave to isework. Of course from the start s other objected to her daugh- s "ew-fangled" ideas, but then the ing generation of her day decided av the spinning and dyeing of the ol al the weaving of the cloth done m hinery rather than by hand. d nk of the thousands of dear, d lies who honestly feared for all tue of domesticity when the sew- machine was introduced as a neces- y p t of every well-run home!

nfced economy is the only sane use for the woman who puts the t oherself into sweeping and pot- tch g these days. And even then s metimes have queer ideas on nor. Hundreds of women of lim- l sength are still struggling with l-settles and ash-pans because ey an not afford" a gas range or st e when, as a matter of fact, y c no more afford the physical or equired by the old-fashioned ge an they could eggs at seventy- cets a dozen. They simply take pr e out of themselves instead of m heir pocketbooks. And when r member the small cost of an oil ve rge enough to cook a square al r a family, and that usually luxury of cooking by gas costs less n th drudgery of cooking with coal, se alse economies seem all the re range! For two hours on a nm day the old kitchen fire must "ket up" to roast a piece of beef; wh the help of a simple, inex- siv fireless cooker, that same roast need be only started over a flame, then popped into "the magic cooker," together with vegetables and dessert, right after breakfast or lunch, and the housewife is free to leave her meal to "cook itself."

How long must patient, uncomplaining women read of, hear about and even see demonstrated the advantages of improved kitchen devices, yet continue to waste their time on old methods and their strength on heavy pots and pans? Sometimes is it the husband's fault because he does not know, or does not stop to think? In his own office a man must have the latest filing system or adding machine, knowing it is sure to pay for its cost, and on the farm in even remote districts we see the newest type of sulky plow, or cornshredder, or hay-press. Then why should the wives of these men be expected to "get along with" the equipment of their grandmothers? Forty-five per cent. of some 3,466 farmers whose methods of operation were recently examined had "invested in" modern farm implements, yet barely a quarter of them had bought a washing machine, or a fireless cooker, or other labor-saving devices for the woman who labored inside the home. No wonder that an authority on home economics was led to remark: "For years men have been discussing the conservation of everything under the sun except—women."

A FRIEND of mine who for no particular reason had lost her good spirits, then her appetite and finally her good looks and usual good health, consulted the family physician; but it was left for me to prescribe the remedy that cured. I chanced one day into her kitchen; drab-colored walls, dingy woodwork, old-fashioned cooking paraphernalia; everything neat, orderly and hopelessly unattractive! It was evident that she needed fresh paint more than a doctor's tonic. Finally I convinced her. The woodwork of that entire room we painted a creamy gray, the walls an even lighter shade and the ceiling white. Pretty linoleum, or to be exact a similar fabric, was laid on the floor, dainty muslin curtains were hung at the windows and three ugly oak chairs were scraped and painted white. A row of bright aluminum things were hung on a rack in plain sight near the new gas range. To be sure it has meant a little more work to keep this light, bright kitchen spick and span, but that extra labor has been more than offset by the time and energy saved by more efficient utensils to work with, and the woman is so happy in her new environment she has forgotten how to be morbid. Indeed, so effective has proved my remedy that reforms have since been carried into the dining-room, where dark and forlorn woodwork was restained and varnished a cheerful color, and wall paper chosen two years ago because it "wouldn't show finger marks" has been replaced by one of the modern light wall coverings from which finger marks, and other marks, may be easily wiped off. The effect is as if another window had been added to the room.

In this twentieth century, then, is it not as inexcusable for a devoted woman to allow needless housework to sap her strength, dampen her enthusiasm for life, consume all of her time and prevent her from entering into the larger joys of home-making, as for the other type of woman to shirk her housekeeping duties for love of ease?

Anvil Sparks

..He who does right day and night is all right.

..He who hears the Gospel gladly will be made glad by what he hears.

..The truth we live is apt to be more telling than the truth we tell.

..The higher a little man is lifted the less he sees of his fellow beings.

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INTERNATIONAL SUNDAY SCHOOL LESSON FOR MARCH 7.
I SAM. 8-10. (For class study 9: 17 to 10: 1)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Fear God. Honor the king." I Peter 2: 17.

For some nations, the collective force and majesty of the people is represented by a family, whose eldest son succeeds to the throne; in others the nation finds expression in its elected representative or president. Here it is an empire, and there a commonwealth. But in either case, it is not the man, but the nation for whom he stands, that is the supreme source of authority. In honoring the appointed ruler, we in fact honor the nation. The soul that is devoid of such reverence and respect is a mean and contemptible one, and does not properly estimate the battles and victories, the efforts which have been successful and the failures which have hardly been less so, the triumphs of peace, the trophies of industry. Honor, reverence, respect come with culture; knowledge of history, patriotism, and above all religion. It is God who has implanted in our breasts these noble emotions. It is he who has made nations great, and implanted in human breasts respect for order and authority! Respect and reverence towards him will inevitably lead us to loyalty to our fatherland and flag. Nothing so closely cements a nation as the fear of God. Love God first, and next your home and fatherland, and count it an honor to be called upon to sacrifice your life for either.

A Vestibule Prayer Answered

By Amos R. Wells

IT IS passing strange that Samuel, after witnessing Eli's failure with his sons, should have made the same sad failure himself. We wonder whether both Samuel and Eli were so busy in nation-wide affairs that they had no time—or thought they had none—to train their sons to succeed them. I have just read about a "father and son movement" in Cleveland, the object of which is to make fathers better acquainted with their sons. First, they are to have a banquet together! Both Samuel and Eli should have joined such a "movement."

No wonder, with the prospect of Samuel's sons before them, that the Israelites asked for a king; yet we republicans read with gleeful appreciation Samuel's graphic picture of the average king of the period, and what the Israelites might expect to suffer from such a ruler. I have been reading The New Book of Kings, in which J. Morrison Davidson sets forth mercilessly the many iniquities of Europe's royalties. For example, at the very grave of William the Conqueror a man stood forth, Oscelin Fitz-Arthur, and justly claimed the ground as the site of his father's house, wrested from him by William; and the funeral ceremonies did not proceed till the assembled prelates had guaranteed compensation.

Kings being so perilous, why did God grant the people's prayer? There are two kinds of prayers, and God answers both. "Is it not true," asks Dr. John Balcom Shaw, "that into the lives of many of us Christ has never come further than the vestibule? We never have let him into those inner chambers where is the secretmost part of life. There is the council-room in which our plans are gone over, and our judgments formed, and our purposes outlined and set." So there are vestibule prayers and there are council-chamber prayers. This was a vestibule prayer, and God answered it.

Our first acquaintance with Saul, the destined king, does not bear out Samuel's prophecies of evil. He is a fine, manly fellow, sufficiently trusted to be sent for his father's stray asses. It was a small thing, comparatively, finding the wandering animals, but it led to finding a kingdom. A farmer once gave his twelve-year-old boy a small potato, laughingly promising him all the potatoes he could raise from it till he was of age. The boy cut up the potato into as many parts as it had eyes, and planted them. He continued the process till his fourth year's harvest was more than a hundred bushels, and the farmer asked to be released from his bargain. If Saul had only followed along the line of fidelity to little things, he would not have failed in his great thing.

To be sure, Samuel told Saul not to "set his mind" on the asses; but he meant that he should not worry about them. Samuel also wished to arouse Saul's ambition. Dr. J. Ross Stevenson says that "the first and foremost question that can be addressed to any of us, and the most searching one, is 'What do you like?'" Too many of us keep our mind on asses when we should be thinking about our kingdoms.

We like Saul's humility, his thinking that the crown was not for such as he. Once a land-owner in India asked an irrigation engineer if a certain piece of farm land could ever be made profitable. "Yes," answered the engineer, "I can make it bear enormous crops, provided it lies low enough." The territory of Saul's soul did bear noble crops while it lay low down, before the terrible earthquake of pride and self-confidence lifted it too high for the fertilizing streams of God's grace.

That anointing of Saul to be king is a symbol for us. Every one of us has his kingdom, and we have only to ask for it. Once in Scotland a traveler found his way barred by a gate, suddenly shut in his face by a little girl. But the girl said, "You can pass without paying. Just say, 'Please let me go through.'" The traveler spoke the words, and at once the gate was opened, for the owner merely wished to maintain his legal right to his property. It is so with all of the spiritual kingdoms: we have only to ask God for entrance, and the way is open before us.

The proof that Saul really entered his kingdom is this that is said, "God gave him another heart." That was the real anointing; the oil was only a symbol. "If we would know the power of Christ's life," said J. Stuart Holden, "Christ must know the power of our complete surrender to him." This is the new heart which Saul had, and which we also may have on the same terms.

Choosing a King

By Arthur H. Howland

EMERSON writes: "God said, 'I am tired of kings!'" There is a peculiar significance and interest in the study of this lesson at this particular time when the world is having such a sad spectacle of kingdoms clashing, men bleeding, women wailing over the question, "Who shall rule?" The cover design of a great American weekly showed the New Year sweeping the crowns, not the kings, off the earth. Centuries ago God rebuked his people vehemently for insisting upon having a king.

The rise and fall of republics form one of the most interesting phases of history. Rome had a republic, which gave way before the imperialistic idea and fell to ruin; the Dutch republic rose, then fell to make way for a monarchy; France toyed with the republican idea from 1789 to 1871, but has been steady since then; Switzerland has showed a good, steady republican government; China has been the last to come in; while Uncle Sam for a long one hundred and thirty-eight and a half years has kept a successful republican form of government in operation.

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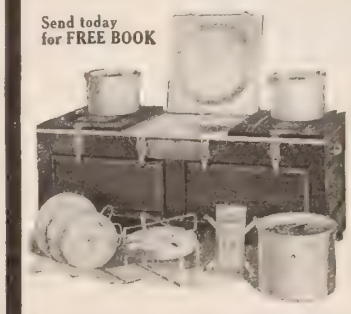

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country is not always determined the title of its ruler. The statement is sometimes made that England is more of a republic than the United States, despite its throne and crown; a recent writer declared that may, too, is more nearly a republic than the United States, the people having a more complete control of the government and the Kaiser having far less actual authority than President of the United States.

We are to study today the overthrow which is probably the earliest republic. The period of the Judges was really a period of democracy, and Samuel was the last president. He had a wonderful career and rendered the nation incalculable service. He had organized and solidified the nation, awakened true religious ardor, established the worship of the nation, and made in his schools of the prophets the beginnings of a system of popular education.

Samuel was so close to God that the people following him were following God, God was indeed their King, their leader, their Teacher. So he said truly to Samuel: "They have not rejected thee, but me."

What Samuel and Emerson and the cartoonist all mean by their criticism of opposition to kings is that a king may be a despot. The idea of giving to one man power to direct, sanctioned, the destiny of others is an affront at once to the mind of God and the highest instincts of man. Man in his primitive state likes to be domineered over; he likes the thought of raising to others; a crown dazzles him. But the new idea, getting back to the old ideas of God, is that every man may be a king—a king ruling well by the spirit, managing skilfully the affairs of his own work, acting the part of true nobility and true loyalty in serving others.

The young people of our Sunday schools will see great changes among the nations of the world during their lifetime. Learn early the God-inspired love of liberty, of the kingly possibilities of every soul, of the power of the people to govern themselves. Learn what God is willing to guide any man for what will serve him. Learn that the highest ideal for every nation is not to have one great king but to raise up a generation every man of whom is worthy to be a king. Learn that the highest ideal for every life is not to wear a crown, but to help make all men noble not to bow down in abject slavishness to one man who wears a crown, but to serve all men—leading them forward to true liberty of soul and to a true vision of God.

The idea of choosing God as King has been made more simple since the coming of Jesus. He is to be King of every life; he is King of kings and Lord of lords. He is King, with absolute power and with absolute right to our obedience, yet he chooses to be not only King, but friend, brother, comrade. And he waits to lead the world into his kingdom of peace and gladness and brotherhood. "Make Jesus King" is the title of a favorite Gospel song. The watchword of the great Sunday school convention at Chicago last summer was, "Jesus shall reign!" Have you made him King of your life?

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

JUDGE, prophet, seer, king, these all are functions of a leader. The prophet in Samuel suggests a *man of vision*. And the "seer" is one whose vision pierces the veil which hides divine influences in human affairs or one for whom the veil is now and then lifted by some chain of divine providence. Priest and prophet are like the opposite sides of a coin. The priest faces Godward, bearing the prayers and offerings of the people into his presence while the prophet represents God to the people, delivering his word and message to them. Saul the Benjamite was Samuel's choice. In stature, intellectual gifts and opportunity Saul promised well but failed miserably as the years passed.

The qualities which make an ideal king are the same as those which make an ideal man; one in whose heart is written the law of God and who never swerves from the paths of justice, mercy and love. The world has need of fewer kings, but an increasing number of men of kingly character.

High Place. Almost every hilltop in Palestine is now or has been a shrine or place of worship. Once occupied they are rarely deserted. The shrine may pass from Jewish to Christian or Moslem possessors. It may change its name or traditions but it rarely loses its sacred character. It frequently becomes a place of retirement and privacy. Ramah, where Samuel dwelt, became a shrine.

Guest Chamber. One such room is always found in Oriental houses. In large dwellings a number of rooms with separate stairs exists frequently on the upper or highest floor. "Samuel communed with Saul on the housetop. In crowded cities the most retired spots and most frequently used in early morning or after the heat of the day are the housetops.

Kissing and anointing with oil have been referred to in previous lessons. The anointing in this case was for service.

THE WAR AND PALESTINE

THE following interesting letter comes from a missionary stationed at Beirut, Syria:

Another week has passed, and the stress and restriction of a state of war increases. The Pope and other Powers succeeded in getting permission for the departure of all French missionaries and religious workers; so they departed from Syria to the number of more than two hundred. The plea urged was: "Seeing that they have been expelled, permit them to leave the country and not force them to live on the streets." We have not yet succeeded in securing the same permission for the British missionaries. The government has proceeded to empty the French schools and university of all their valuable books, pictures and all scientific apparatus. The local government has invited the Ottoman schools and hospital to occupy the vacated premises of the French. We have some of the British refugees in our house.

The news that trickles through from foreign sources is not at all encouraging. Meanwhile preparations for the combined Turko-German attack on Egypt seem to be proceeding with vigor. Whether or not this expedition will ever reach actual operations depends, I suppose, on further news from Europe. The effects upon business interests in Syria are very real and depressing. The stern necessities of martial law will allow the Turko-German authorities to commandeer the medical and surgical outfits of even the Syrian Protestant College. And the action the belligerents would allow them to take with the British members of the faculty, unless the government at Washington is able to prevent it in some way. Another batch of rumors passed might under the circumstances disturb the students to such an extent that the work of the college would be seriously hampered. This for the moment the most imminent possibility. If British subjects in general should be sent into the interior as already threatened, we should lose some of our best workers. It would take twenty Englishmen in all from our community, with the exception of three or four, who might avail themselves of the permission to leave in case the same privilege is accorded to the British that has actually been given to the French religious workers.

The ladies of the station are besieged by people in actual distress. They have begun to distribute flour in a small way because we have very little money available for any such purpose. Moreover, because Beirut and vicinity are in danger of being cut off from Damascus, which has commandeered all the wheat and provisions of the country, there has been great difficulty in obtaining flour at any price. We hope this state of affairs may be remedied without actual famine resulting.

The people of Lebanon are in great distress over the uncertainty as to the continuation of their privileges, which have been guaranteed and enjoyed since 1860, by the Powers. Turkish troops are slowly being moved into the Lebanon, which in the minds of the people threatens the continuance of their immunities and foreshadows possible bloodshed in case the suspicions of the military government should lead them to attempt the disarming of the Christians dwelling in the Lebanon. We watch the development of this situation with considerable anxiety. If, however, the whole European situation changes in the direction of peace the whole situation here will be eased automatically.

Our regular mission work is proceeding as well as we could expect under these circumstances. The minds of the people are more than usually open to spiritual matters and the attendance upon all religious services is greater than usual, especially when you take into consideration the large numbers of all classes who have fled to Cyprus, Egypt, and countries further away.

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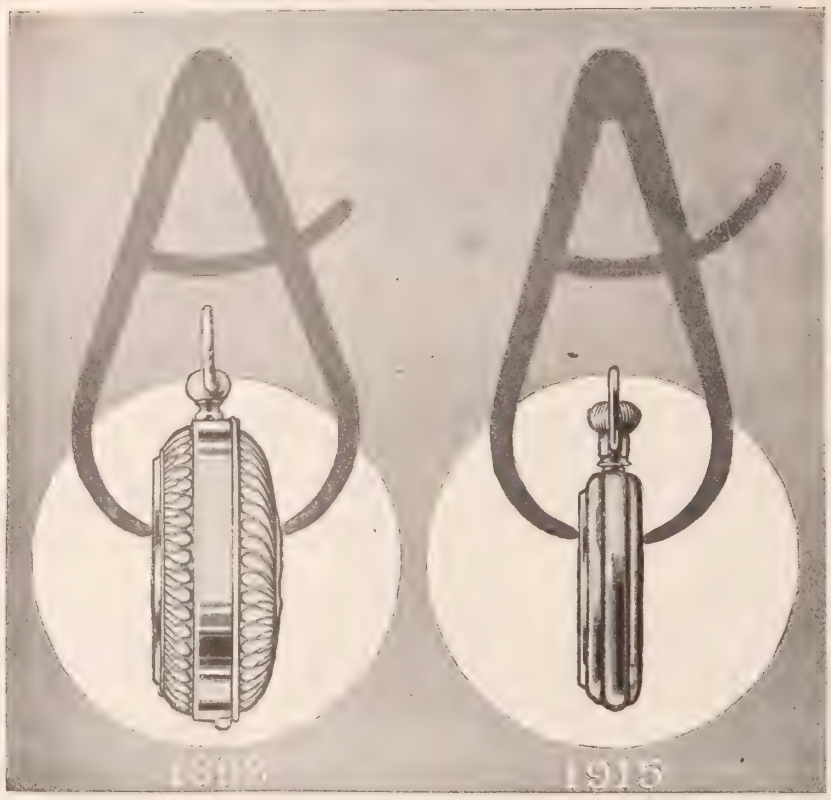

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TO GERMANY

WASHINGTON, Feb. 10, 1915.—The secretary of state has instructed Ambassador Gerard at Berlin to present to the German Government a note to the following effect:

The Government of the United States, having had its attention directed to the proclamation of the German Admiralty, issued on the 4th of February, that the waters surrounding Great Britain and Ireland, including the whole of the English Channel, are to be considered as comprised within the seat of war: that all enemy merchant vessels found in those waters after the 18th inst. will be destroyed, although it may not always be possible to save the crews and passengers; and that neutral vessels expose themselves to danger within this zone of war because, in view of the misuse of neutral flags, said to have been ordered by the British Government on the 31st of January, and of the contingencies of maritime warfare, it may not be possible always to exempt neutral vessels from attacks intended to strike enemy ships, feels it to be its duty to call the attention of the Imperial German Government, with sincere respect and the most friendly sentiments, but very candidly and earnestly, to the very serious possibilities of the course of action apparently contemplated under that proclamation.

The Government of the United States views those possibilities with such grave concern that it feels it to be its privilege, and, indeed, its duty, in the circumstances to request the Imperial German Government to consider before action is taken the critical situation in respect of the relation between this country and Germany which might arise were the German naval forces, in carrying out the policy foreshadowed in the Admiralty's proclamation, to destroy any merchant vessel of the United States or cause the death of any American citizens.

It is, of course, not necessary to remind the German Government that the sole right of a belligerent in dealing with neutral vessels on the high seas is limited to visit and search, unless a blockade is proclaimed and effectively maintained, which this government does not understand to be proposed in this case. To declare or exercise a right to attack and destroy any vessel entering a prescribed area of the high seas without first certainly determining its belligerent nationality and the contraband character of its cargo would be an act so unprecedented in naval warfare that this government is reluctant to believe that the Imperial Government of Germany in this case contemplates it as possible.

The suspicion that enemy ships are using neutral flags improperly can create no just presumption that all ships traversing a prescribed area are subject to the same suspicion. It is to determine exactly such questions that this government understands the right of visit and search to have been recognized.

This government has carefully noted the explanatory statement issued by the Imperial German Government at the same time with the proclamation of the German Admiralty, and takes this occasion to remind the Imperial German Government very respectfully that the Government of the United States is open to none of the criticisms for unneutral action to which the German Government believes the governments of certain other neutral nations have laid themselves open; that the Government of the United States has not consented to or acquiesced in any measures which may have been taken by the other belligerent nations in the present war, which operate to restrain neutral trade, but has, on the contrary, taken, in all such [matters,] position which warrants it [hold] those governments respons[e in] proper way for any untowar[d effect] American shipping which th[e accept] principles of international [do] justify; and that it, therefo[re regard] itself as free in the presen[t instan] to take with a clear conse[nce a] upon accepted principles th[e positi] indicated in this note.

If the commanders of Ge[rman ve] sels of war should act upo[n the pr] sumption that the flag of t[he Unit] States was not being use[d n go] faith and should destroy or [he ha] seas an American vessel or [he liv] of American citizens, it [ould] difficult for the Governme[nt of] United States to view the [act in] other light than as an indefe[nsible] lation of neutral rights, [which] would be very hard, indeed, [recon] cile with the friendly rela[tions no] happily subsisting between [the t] governments.

If such a deplorable situat[ion] arise, the Imperial Germar[n Govern] ment can readily appreciate [that the] Government of the Unite[d States] would be constrained to hol[d the Im] perial Government of Germ[any to] strict accountability for suc[h acts o] their naval authorities, and[to take] any steps it might be necessa[ry to prop] to safeguard American lives [in citi] erty and to secure to Amer[their ac] zens the full enjoyment of [the] knowledged rights on the hig[h seas.]

The Government of the [United] States, in view of these consi[derations] which it urges with the gre[atest re] spect and with the sincere p[urpose of] making sure that no misun[derstand] ings may arise and no circu[mstances] occur that might even c[ause the] intercourse of the two gove[rnments] expresses the confident hope [and ex] pectation that the Imperial [German] Government can and will gi[ve assur] ance that American citizens [and their] vessels will not be molested [by the] naval forces of Germany [otherwise] than by visit and search, thou[gh their] vessels may be traversing the [waters] delimited by the proclamatio[n of the] German Admiralty.

It is stated for the inform[ation of] the Imperial Government tha[t repre] sentations have been made to [Brit] tannic Majesty's Governm[ent, in] respect to the unwarranted u[se of the] American flag for the prote[ction of] British ships.

TO ENGLAND

WASHINGTON, Feb. 10, 19[15.—The] secretary of state has in[structed] Ambassador Page at London t[o present] to the British Government a [note to] the following effect:

The department has been [advised] of the declaration of the Gerr[an Ad]miralty on February 4, indicat[ing that] the British Government had [January] 31 explicitly authorized th[e use of] neutral flags on British merch[ant ves]sels, presumably for the pur[pose of] avoiding recognition by Germa[n naval] forces. The department's a[ttention] has also been directed to rep[orts in] the press that the captain of t[he Lusi]tania, acting upon orders or i[nformation] tion received from the [British] authorities, raised the Americ[an flag] as his vessel approached the [British] coasts, in order to escape anti[cipated] attacks by German submarine[s. To]day's press reports also cont[ain an] alleged official statement of t[he for]eign office defending the use of [the flag] of a neutral country by a bell[igerent] vessel in order to escape capt[ure or] attack by an enemy.

Assuming that the foregoing [reports] are true, the Government [of the] United States, reserving for [further] consideration the legality an[d propri]ety of the deceptive use of the [flag]

Continued on page 188

Comfort in the Kitchen

With the advent of the Florence came th turning point in oil stove history."

Came *Safety*—such that you can leave ou oil stove burning in your kitchen id go elsewhere about your home de- oid of fear; *Simplicity*—such that heat gulation and fuel supply practically e utomatic; *Economy*—such as a cost bit one-half cent an hour per burner : ull force; *Beauty*—such as you can e roud of! All these you can now av in

4-burner, high frame Florence Automatic. Other models have 1, 2 or 3 burners

FLORENCE

Oil Cook Stoves *"Look for the Lever"*

You need have a hot summer kitchen *o tore.* Florence Oil Cook Stoves re eady *when* you want to cook. As nu heat as you want, when you ar it, right *where* you want it—*in* he ooking, not *out* in the room.

Housewives all over America are ndig that Florence Oil Stoves solve he ooking question. Thousands of ne hants have wakened to the fact that here are such dependable, safe, convenient oil stoves as they've always wished to sell.

Florence Oil Stoves are so simple, so sure, so little trouble. You light a match. You turn a lever. You have a clean, intensely hot blue flame right up under the cooking.

Florence Oil Stoves change every drop of oil to gas. This mixes with oxygen from the air and burns with intense heat, with a clean, blue flame.

By easy little turns of the lever you have an intensely hot or a simmering flame. The heat goes upward into the cooking instead of outward into the kitchen. The lev urned—the flame is out.

These stoves have *no wicks* to design trimming, to smoke, scent and soot the house—*no valves* to wear out, or clog, or leak.

Each burner costs about one-half cent an hour. Much cheaper than a coal range or gas. There are no plumber's bills for connecting and disconnecting.

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All Florence Stoves and Ovens are fully guaranteed. We believe the Florence Automatic principle the best for oil cook stoves. Others cannot use it. *We own the patents.*

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—with mantel. Other models have 2 or 3 burners.

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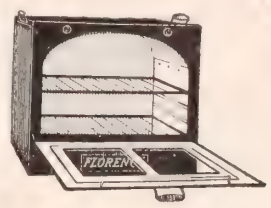
Let us send you this unusual book of recipes and household helps. It contains some decidedly "different" cooking and menu suggestions. It is FREE to you. Kindly write today, giving your dealer's name.



FLORENCE
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The oven grates run from front to back, instead of lengthwise. Liquid pies or puddings slide in easily. No slopping — no spilling. Florence Ovens are full-asbestos-lined and rust-proof, with arched roof—like a baker's oven top—ensuring even heat.

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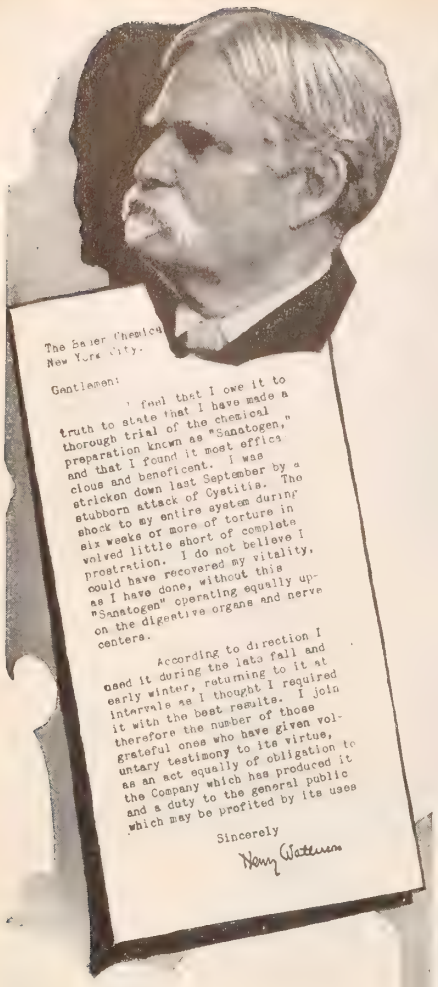

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And truly, it *is* remarkable—for such men rarely endorse any article. And yet, even though YOU were one of the world's leaders, you, too, would write just such a letter!

For imagine yourself in such a man's place—at the height of your powers, but handicapped by stubborn ill-health that threatens your very career.

And then suppose that you begin to take

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THE FOOD-TONIC

And as it *feeds* and *rebuilds* the impoverished nerve cells, you FEEL the old-time vitality return, with a new vigor of mind and a new elasticity of body—

Wouldn't you be grateful? And wouldn't you be willing, ay, even eager, to tell others the good Sanatogen had done for you just as Col. Watterson and scores of other noted people have done?

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STANDING OF THE DENOMINATIONS

Latest Statistics of the Churches of the United States for the Past Year

STATISTICAL tables showing the progress of the various religious bodies in the United States during the year just closed have been prepared by Dr. H. K. Carroll, who had charge of the Government Religious Census of Churches. These tables, which are now issued by the Federal Council of the Churches of Christ in America, show that the religious bodies have no cause to be discouraged over the results of the last twelvemonth's labors.

The grand total of members of all the bodies, Catholic included, is now 38,708,149. All the larger denominations share in the increase. Baptists gained 122,125; Eastern Orthodox churches, 36,500; the Roman Catholic Church 136,850, the Lutherans 56,248, the German Evangelical Synod, representing the State Church of Prussia, 29,315; the Methodists 231,460, the Presbyterians 56,019, the Protestant Episcopal Church 28,641. The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900. The Roman Catholic Church has gained nearly a million and a quarter since 1910, and more than five and a half millions since 1900. The Methodist Episcopal Church, the second largest denomination, gained nearly 700,000 since 1900.

The thirty churches constituting the Federal Council of the Churches of Christ in America report nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 churches. These bodies have a net increase of over 500,000 members, or more than two-thirds the entire increase of all bodies.

There are nine denominations which have a million and upward, the Roman Catholic 13,794,637, the Methodist Episcopal 3,603,265, the Southern Baptist 2,592,217, the National Baptist (colored) 2,018,868, the Methodist Episcopal, South, 2,005,707; the Presbyterian, Northern, 1,442,498; the Disciples of Christ 1,363,163, the Northern Baptist Convention 1,238,323, and the Protestant Episcopal 1,015,238. These seven denominations aggregate over 29,000,000 members, or more than three-fourths of the entire aggregate of the 170 religious bodies.

The effects on church membership of the European war in narrowing the stream of immigration were probably quite small, as only the last five months of the year were involved. The German bodies—Lutheran, Reformed, and the representative of the Prussian State Church, all show unusual gains for 1914. On the other hand, Roman Catholic gains are quite small.

Dr. Carroll's report says: "It is necessary to give again a word of explanation concerning the figures for the Roman Catholic Church in the column of communicants. The Official Catholic Directory reports only 'population,' which includes with communicants the unconfirmed baptized; that is, children who have not been admitted to their first communion. The rule adopted in the census of 1890, and followed in that of 1906, deducts 15 per cent. from Catholic population and sets down the remaining 85 per cent. as communicants. Representatives of that church object to the process, but as the rule to report only members or communicants is applied to all other denominations, there is obviously no convenient way of making an exception in this case. It should also be said that the figures for 'population' are for a large number of dioceses and archdioceses estimates, given in round numbers, as, for example, Baltimore, 261,000; Boston, 900,000; Cincinnati, 200,000.

"The grand total of communicants for 1913 was swelled by an abnormal increase reported by the Roman Catholic Church. A great body of Ruthenian Catholics, not included in the returns of previous years, were put into the tables, and this made the gains appear much larger than they really were, for the Ruthenians have been coming to the United States for years. A round 500,000 was added for them last year.

"The figures for Jewish members are misleading. The denomination furnishes no statistics, and nothing later than the figures gathered directly by circular from congregations by the government in its census of 1906 is obtainable. The census gives an even smaller number of members than this table, counting only heads of families, according to the Jewish rule. The number of adults connected with Jewish congregations must be 700,000 or more."

Denominations	Statistics of 1914			Gains of 1914		
	Ministers	Churches	Communicants	Ministers	Churches	Communicants
Adventists (6 bodies)	1,169	2,579	98,927	*d*10	32	105
Baptists (15 bodies)	42,710	57,537	6,179,622	672	290	122,125
Brethren, Dunkards (4 bodies)	3,433	1,289	121,475	39	16	2,015
Brethren, Plymouth (4 bodies)	.....	403	10,566	...	...	.....
Brethren, River (3 bodies)	224	105	4,903	...	...	.....
Buddhists (2 bodies)	15	74	3,165	...	...	.....
Catholic Apostolic (2 bodies)	33	24	4,927	...	...	.....
Catholic, Eastern Orthodox (5 bodies)	342	399	458,500	55	64	36,500
Catholic, Roman and Polish (2 bodies)	19,068	15,055	13,813,137	468	366	139,350
Christian Scientists	2,672	1,336	85,096	84	42	.....
Churches of Living God (3 bodies)	101	68	4,286	...	...	.....
Churches of New Jerusalem (2 bodies)	143	147	9,671	6	1	70
Communistic Societies (2 bodies)	.....	22	2,272	...	...	.....
Congregationalists	6,091	6,129	755,088	25	33	4,935
Disciples of Christ (2 bodies)	8,261	11,143	1,519,821	569	*d*582	452
Evangelical bodies (2)	1,569	2,598	190,293	30	*d*2	3,248
Faith Associations (9 bodies)	241	146	9,572	...	...	.....
Free Christian Zion Church	20	15	1,835	...	...	.....
Friends (4 bodies)	1,476	1,167	124,216	...	...	.....
German Evangelical, Protestant	59	66	34,704	...	...	.....
German Evangelical Synod	1,058	1,365	290,803	7	20	29,315
Jewish Congregations	1,084	1,769	143,000	...	...	.....
Latter-Day Saints (2 bodies)	3,610	1,570	361,000	50	50	5,000
Lutherans (21 bodies)	9,450	16,220	2,444,970	256	210	56,248
Scandinavian Evangelical (3 bodies)	629	857	72,900	...	...	.....
Mennonites (12 bodies)	1,413	736	57,337	...	...	.....
Methodists (16 bodies)	41,925	62,416	7,328,829	396	265	231,460
Moravians (2 bodies)	147	143	20,615	1	...	152
Pentecostal (2 bodies)	802	738	28,946	77	90	5,009
Presbyterians (12 bodies)	14,066	16,834	2,083,617	326	188	56,019
Protestant Episcopal (2 bodies)	5,629	8,002	1,026,048	102	103	28,641
Reformed (4 bodies)	2,177	2,770	478,951	9	7	15,265
Salvationists (2 bodies)	2,967	924	27,893	177	35	419
Spiritualist	.....	2,100	200,000	...	100	.....
United Brethren (2 bodies)	2,260	4,086	343,016	*d*4	*d*80	14,917
Unitarians	524	475	70,542	*d*7	*d*2	.....
Universalists	650	717	52,000	*d*52	8	284
Independent Congregations	267	879	48,673	...	...	.....

d Decrease.

WIDOWS AND ORPHANS RELIEF FUND

The receipts to February 9, $125,647.38, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

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Continued on page 190

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Draw your pencil around the color you want. Na Light Oak—Dark Oak—Cherry—Walnut—Mah Rosewood—Colonial Green—White Enamel.

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You can Weigh Exactly What You Should

You can be Strong, Vigorous—full of Life and Energy.

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I no longer need to say what "I *can* do" but what "I HAVE DONE." I have helped 20,000 of the most cultured, intelligent women of America to *arise to their very best—why not you?*

No Drugs—No Medicines

My pupils simply comply with Nature's laws.

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"Just think what you have done for me. Last year I weighed 216 lbs., this year 146, and have not gained at all since back. I am not wrinkled either. I feel so young and strong. No **rheumatism**, or sluggish liver. I can **breathe** now, too. It is surprising how easy I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began, and I used to take one every night."

"**My weight has increased 30 lbs.** I don't know what **indigestion** is any more, and **my nerves are so rested!** I sleep like a babe."

"Miss Cocroft, I have **taken off my glasses** and my **catarrh** is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing**—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to ten you or to thank you."

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THE WAR IN EUROPE

Continued from page 177

the enemy their own losses are greater than originally stated. The fighting at Ilkantara was also more severe than supposed. The important point, however, is that the Turks reached the canal itself and that they had artillery. The main armies cannot, therefore, be far away, and at any time, it would seem, we are liable to hear of severe fighting on the canal. The second Australian contingent reached there apparently in the nick of time for the Allies.

The Turks and Russians have bombarded each others' towns along the Black Sea during the week, but we are absolutely without news of the combats of their land forces in the Transcaucasus or in Persia. The bombardment of the Dardanelles is still going on, but with the most insignificant results. Uneasiness is reported from Afghanistan, Beluchistan and Southern Persia, which is said to be a result of the proclamation of the "holy war." However this may be, conditions at the moment are not acute.

The Galician campaign is extremely interesting. The Russians seem to be abandoning the western and southwestern portions of this province and withdrawing toward Przemysl and Lemberg. Roughly speaking, the Austrians and Germans—the armies of the two nations are now fighting together here—occupy a line beginning at a little to the west of Tarnow, running thence south to Sandec, thence to the Carpathians, and seemingly, according to the Russian statements themselves, to control the passes Tilicz, Dukla, Mezo, Laborez, Lupko and Uskok, leading into Hungary.

This joint army is said to be in great force and has forced the Russians backward pretty well all along this line. Another Austro-German army has concentrated directly south of Lemberg, in and around Nedoworna, and apparently these two forces are working together with the object of relieving Przemysl and retaking Lemberg. At the present writing the advance points of the Austro-German forces are within sixty-five miles of Lemberg and a little less than thirty of Przemysl. The Russians have lost heavily in this fighting, both in casualties, prisoners and munitions of war.

In southern Bukowina the passes into both Hungary and Transylvania have been completely cleared of the Russians, Kimpolung recaptured, and the Russians forced to the north of the town of Wana, a railway junction point of local importance which has fallen into Austrian hands. At the moment of closing this article a bulletin has come, announcing another Russian defeat farther to the north in Bukowina at Suczawa and the abandonment of Czernowitz, the capital, by them, but no details are given. The Petrograd bulletins admit these reverses in this terrain.

The fighting in Poland this last week has been concentrated on a six or seven-mile line to the east of Borjinow. Here an intense battle raged for three days, and terminated with the Germans holding the field. Losses on both sides are said to have been tremendous, in proportion to the numbers engaged.

Outside of this fight the week has been very quiet in Poland, with the exception of uninteresting and unimportant skirmishes here and there, some between infantry, but the majority between cavalry forces on the north bank of the Vistula, towards Thorn, and in North Poland, in the neighborhood of Mlawa.

In East Prussia the Russians made an advance of about ten miles from their frontier in the direction of Tilsit and there encountered a German force which was able to hold them. Both sides have been heavily reinforced since then, and apparently things are so shaping themselves that a battle of more than ordinary size will probably soon take place somewhere in East Prussia, between Lasdehen and Gumbinnen in the so-called Masurian Lake region.

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Fours and Sixes—Speedsters, Roadsters and Touring Cars—$1100 to $1685 f. o. b. Factory.

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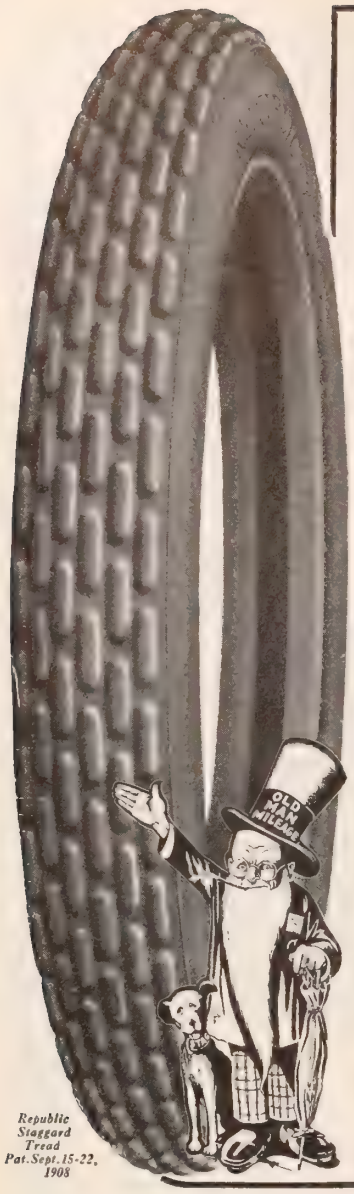


Republic Staggard Tread Pat. Sept. 15-22, 1908

Old Man Mileage Says:

"Tire *Economy* Comes Only from Tire *Quality*"

"And tire quality can only be had in a tire that is built to give mileage, not to meet a price."

"Republic Tires are Quality Tires. They cost more to buy and less to use than any tire made. They yield the maximum of uninterrupted road service at the minimum cost per mile."

"Republic Casings are made in Plain, W M, and Staggard Treads, Republic Tubes in grey and the famous Republic Black-line Red Inner Tube. Of these the Staggard Tread is the leader. It is the original non-skid tire bearing patent dates. Its long, tough studs give you the greatest freedom from skidding and the most efficient traction. Its wonderful construction yields the finest riding qualities and the lowest mileage cost."

Write for interesting book

Old Man Mileage has written a book on tire values that is of vital interest to every tire buyer. Write for it—read it—then buy a "find out" Republic. It will mean a lot to your pocketbook.

The Republic Rubber Co., Youngstown, Ohio
Branches and Agencies in the Principal Cities

REPUBLIC TIRES

Copyright 1914 by the Republic Rubber Co., Youngstown, O.

PLAIN, "WM" AND STAGGARD TREADS

TRADE MARK REGISTERED U. S. PATENT OFFICE

Many Deaf People Now

HEAR

with the aid of the perfected and improved

In the Hollow of Your Hand!

New 1915 Thin Receiver Model Mears Ear Phone

The final triumph of the first successful multi-tone ear phone.

96 Degrees of Sound It enables the ear to receive every shade of sound. A touch of the finger adjuits it. The new thin receiver model enables you to hear sermons, lectures, plays and every tone of conversation. The new model doubles the perfection of the old one, marvelous as that was. Eight octaves of tone distributing 96 shades of sound, making them as distinct to the deaf as shades of colors to perfect eyes.

Our Offer: In order to give our patrons the personal service that is possible only when we deal with them direct, we have discontinued all our American Agencies. The New 8-Tone Mears Ear Phone is sold at present **only direct from our New York office at the factory price with no jobbers' or dealers' profits added.** The highest grade instrument now offered at a price within the reach of all *and on easy monthly payments if desired.* Mail the coupon at once for our rock-bottom offer.

This Newest Device has eight tone or sound strengths, instantly selective, and covers the widest possible range of sound. It is not only a substitute for healthy hearing organs, but its use exercises and positively benefits and improves the afflicted parts. If you would know again the joy of perfect hearing, investigate the wonderful new 1915 Thin Receiver Model Ear Phone at once. Write for booklet.

On Trial We prove our confidence in the Mears by asking you to test it thoroughly before you buy. We will send you an **Eight-Tone** instrument on trial! Test it under every condition of service for 15 days. Satisfy yourself of its powers. We take all the risk. **If it fails to help you or please you, send it back, it will not cost you a penny.**

Notice: *We have discontinued all our American branch offices and agencies. The New 8-Tone Mears is sold direct from our New York offices only.*

COUPON

If you live in New York call at our office for free demonstration.

Mears Ear Phone Co.
Dept. 9492
45 W. 34th Street, New York, N. Y.

Gentlemen: Please mail me, free and postpaid, your Mears Ear Phone Booklet and particulars of Special Introductory Offer on new model 8-Tone Mears Ear Phone and Trial Offer.

Name.....

Address.....

Booklet on Request

This coupon is printed for your convenience. Fill it out and mail it to us at once. We will send you at once, postpaid, the Mears Ear Phone Book with names and addresses of hundreds of satisfied users. It explains the cause of deafness, tells how to stop the progress of the malady and how to treat it. Also how you can get a Mears 8-Tone Ear Phone now at laboratory's price if you act at once. Mail the coupon today.

Mears Ear Phone Co.
Dept. 9492, 45 W. 34th St., New York, N.Y.

THE YOUNG PEOPLE'S MEETING

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

How to Make This a Happier World

Christian Endeavor and B. Y. P. U. Topic for March 7. Prov. 3: 13-18 (Consecration meeting)

THE world is a big place. Can we do anything to increase its happiness? Indeed we can. That is our business.

We can do it, first, by letting Christ make us happy. Happiness is catching. If we are to spread joy we must have it.

Second. By telling others about the Christ we have found.

Third. By being helpful in other ways, by watching out for opportunities to relieve the distresses of people and bring them gladness for mind and body, as well as soul. New York had a "Bundle Day" on February 4. People brought to appointed stations bundles of clothing and supplies for the unemployed. It was an inspiration to see a big special bin at a railway terminal filling up with bundles for the poor. The people enjoyed giving; the poor enjoyed receiving. Another city asked its people to give a day's salary or wages to the poor. Here was another plan for spreading joy.

Fourth. This really belongs with three, but it is so important it must be counted separately: Be kind and cheerful at home. Be a "joy-spreader" there.

Fifth. Fight hard to right some of the fundamental wrongs of society, and to bring about justice. Millions are barred from happiness because they are deprived of simple justice—the opportunity to work and to live in reasonable content.

Sixth. This belongs with No. 2, but should have special mention. Do some definite work as a missionary or evangelist. Be a missionary giver if you can not be a missionary. Be a soul-winner—watching for opportunities to bring people to Jesus.

Seventh. Learn the true wisdom, described in our Scripture reference and in James 3: 17-18. Be pupil of Jesus and try to teach others what he teaches you.

The Promise of Sonship to God

Epworth League Topic for March 7. II Cor. 6: 16-18; Gal. 3: 26-29; Rom. 8: 14-16, 21

DID you ever really try to measure the love your father and mother have for you, the love they have had ever since you came, as a baby, to brighten their lives? God loves you like that, only with infinitely greater tenderness. He wants you to be truly his son or daughter, with all the love and gladness and help and boy... implies.

Jesus shows the way to this sonship. He takes away our sins which alienate us from God, so that we come close into the sweet home circle of heaven.

We must separate ourselves from sin and from harmful companionship. We must keep ourselves clean after Christ has cleansed us. So may enjoy the delight of God's children and be heirs of the vastly greater delights to come.

Remember that sonship of this does not free us from life's trials. may be called upon to suffer, but our Father and our Elder Brother will keep our souls blessed even when our minds and bodies may be distressed.

If we are the sons of God, the benefits of his home comfort, must bear the family resemblance in living every day to be like him, so that others will understand and love our Father.

And we must try to win all whom we can reach into the joys of our home circle.

Beside the beautiful Scripture passages assigned for our study which should be read word for word in the meeting, look up these also: John 1: 12; Jer. 31: 1-9; Isa. 66: 13; II Peter 1: 4. Find other passages about God's fatherhood and our sonship.

THE AMERICAN NOTES

Continued from page 184

a neutral power in any case for the purpose of avoiding capture, desires very respectfully to point out to His Britannic Majesty's Government the serious consequences which may result to American vessels and American citizens if this practice is continued.

The occasional use of the flag of a neutral or an enemy, under the stress of immediate pursuit and to deceive an approaching enemy, which appears by the press reports to be represented as the precedent and justification used to support this action, seems to this government a very different thing from an explicit sanction by a belligerent government for its merchant ships generally to fly the flag of a neutral power within certain portions of the high seas, which are presumed to be frequented with hostile warships. The formal declaration of such a policy of general misuse of a neutral's flag jeopardizes the vessels of the neutral visiting those waters in a peculiar degree by raising the presumption that they are of belligerent nationality regardless of the flag which they may carry.

In view of the announced purpose of the German Admiralty to engage in active naval operations in certain delimited sea areas adjacent to the coasts of Great Britain and Ireland, the Government of the United States would view with anxious solicitude any general use of the flag of the United States by British vessels traversing those waters. A policy such as the one which His Majesty's Government is said to intend to adopt, would, if the declaration of the German Admiralty be put in force, it seems clear, afford no protection to British vessels while it would be a serious and constant menace to the lives and vessels of American citizens.

The Government of the United States, therefore, trusts that His Majesty's Government will do all in their power to restrain vessels of British nationality in the deceptive use of the United States flag in the sea area defined by the German declaration since such practice would greatly endanger the vessels of a friendly power navigating those waters and would even seem to impose upon the Government of Great Britain a measure of responsibility for the loss of American lives and vessels in case of an attack by a German naval force.

You will impress upon His Majesty's Government the grave concern which this government feels in the circumstances in regard to the safety of American vessels and lives in the war zone declared by the German Admiralty.

You may add that this government is making earnest representations to the German Government in regard to the danger to American vessels and citizens if the declaration of the German Admiralty is put into effect

Do You Know Your Bible?

A special emergency, brought by the appearance of important current news, which could not be omitted, makes it necessary to postpone the publication of the new list of questions in the Bible contest. They will appear next week, together with Honor Roll and correct answers to List No.

More Leisure for You, Madam—

A Perfect, Seamless, Aluminum-Lined 12-Quart Fireless Cookstove, $8.00

Better cooked food and 50% saving in fuel. That's what it will mean to you to have a Caloric Junior Fireless Cookstove in your kitchen.

This wonderful, new model removes from fireless cookery the one great inconvenience that heretofore has almost over-shadowed its usefulness, namely, the necessity of handling and cleaning radiators. The

Caloric JUNIOR Fireless Cookstove

(No radiators to heat, clean or handle)

is almost as convenient as an extra maid. You simply put your dinner into the Caloric, put the Caloric on the stove, allow it to heat for a little while—that's all the heat needed to cook the dinner. Your time is your own for the rest of the day.

The food cannot burn—the Caloric patented Ventilating Valve prevents that. And such cooking as it does! Better than you have ever been able to obtain by any other means.

With a Caloric Junior you can cut down on your table allowance (because the food goes farther) save fuel, roast, bake, boil and stew with most satisfactory results and just about double your leisure hours.

The Caloric Junior does not cost more—it costs less—$8.00 for a perfect 12-quart Caloric Junior. The Caloric Junior Electric attaches to any light socket, $12.00.

Ask your dealer to show you

You will enjoy reading the Caloric Catalog—it's free. Write for it.

My husband says—"The Caloric makes an old rooster taste like a spring chicken"

THE CALORIC CO., Dept. C, Janesville, Wis.

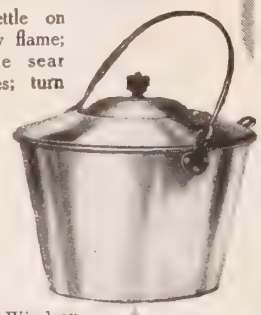
A Delicious Pot Roast

Without Grease and without Water

from the—

"Wear-Ever"

Aluminum Windsor Kettle



Place empty kettle on stove over a low flame; in heated kettle sear roast on all sides; turn down fire to a mere flicker. When half done turn meat over. Thus cheaper cuts of meat may be made as palatable as the most expensive cuts.

The "Wear-Ever" Windsor Kettle may be used for many purposes every day in the year.

With "Wear-Ever" Utensils you can cook rice that is dry and flaky without stirring—apples and potatoes that bake on the top of the stove—cakes that bake evenly without turning—griddle cakes that are light and crisp without grease.

Aluminum utensils are not "all the same"

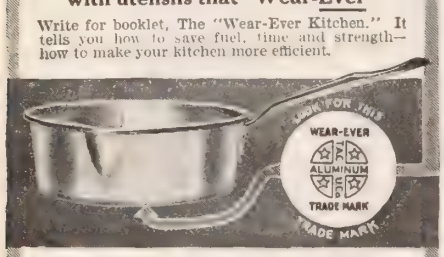
The enormous pressure of rolling mills and stamping machines makes the metal in "Wear-Ever" utensils dense and smooth, hard and rigid. They give enduring satisfaction.

Always look for the "Wear-Ever" trade mark—on bottom of every utensil.

If not obtainable at your dealer's, send ten 2-cent stamps for the one-quart "Wear-Ever" Stewpan and see for yourself how many women

Replace utensils that wear out with utensils that "Wear-Ever"

Write for booklet, The "Wear-Ever Kitchen." It tells you how to save fuel, time and strength—how to make your kitchen more efficient.

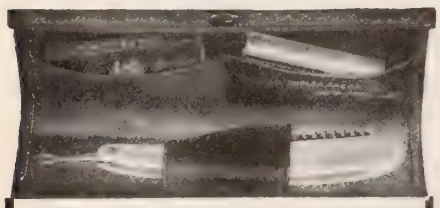


The Aluminum Cooking Utensil Co., Dept. 34, New Kensington, Pa., or (if you live in Canada) **Northern Aluminum Co., Ltd., Toronto, Ontario.**

Send me, prepaid, a 1-qt. "Wear-Ever" Stewpan, for which I enclose 20c in stamps—to be refunded if I'm not satisfied.

Name .....

Address .....



DURHAM-DUPLEX DOMINO RAZOR with white American ivory handle, safety guard, stropping attachment, package of six of the famous Durham-Duplex double-edged, hollow ground blades. Genuine red leather folding kit.

$5 DURHAM-DUPLEX Domino Razor for $1

Give your Durham-Demonstrator Razor to a friend and we will send you this $5 Durham-Duplex Domino Razor for $1.

If you do not possess a Durham-Demonstrator Razor, you may take advantage of this advertising offer if you will agree to mention Durham-Duplex to at least one friend.

DURHAM-DUPLEX RAZOR CO.,
590 Montgomery St., Jersey City, N. J.

Gentlemen:—Send me a $5.00 Durham-Duplex Domino Kit Outfit as per illustration above for which find enclosed $1.00

Name.....

Street.....

City..... State.....

Any dealer will honor this coupon W

DEATH OF NEW YORK'S OLDEST PASTOR

DR. J. H. OERTER

SOMETIMES when one sets out on a quest for the chief man, or the oldest man, or the most learned, one is doomed to a disappointment. During recent years the question came up from time to time: "Who is the oldest pastor in New York?" If an editor did not happen to remember someone was sent to find out, or if he did remember, someone was likely to be sent out anyway to have another interview with New York's oldest pastor. Whether the investigator knew beforehand or started out to make fresh inquiry, he experienced at the end of his search a sensation of complete satisfaction and delight. If he had drawn in his mind a most exalted idea of who and what the oldest pastor of a great city should be, he felt on seeing the man himself that the reality was better than the best that could have been fancied.

Modest, devout, scholarly, friendly, John H. Oerter served his fifty-seven years as pastor of a New York City church, the same church from beginning to end, awakened to spiritual life and quickened to deeper life hundreds of souls, was counselor and friend in many homes, stood in his neighborhood for cleanliness and righteousness, and by his writings and lectures helped to spread to other communities the sweet and sturdy truths of the Gospel he loved. To sit in his quiet study with this man of God and talk over the events of his long and beautiful life was a refreshment for mind and soul.

Dr. Oerter was born in Germany in 1831, came to New York in 1852, was graduated from the Theological Seminary at New Brunswick, N. J., in 1856, and was called, after a two-year pastorate at Warren, N. J., to the Fourth German Reformed Church of New York. This church had just been organized, and Dr. Oerter was its first pastor. After worshiping in various halls the congregation built a church in West Fortieth Street. Later another church building was erected on Forty-fifth Street, and here Dr. Oerter lived and labored until death suddenly called him home Sunday, January 24, at the age of 84. He had preached to his people two weeks before and, not realizing that his illness was serious, they were stunned by the news of his sudden death.

At his funeral service children and aged and middle-aged met and wept together as brother pastors testified to his purity of character, his fidelity and his stanch faith in the Gospel of Christ. Rev. E. G. W. Meury, president of the Classis of New York, said in his address, "No man in this city was ever a better pastor. In rain and snow, cold and heat, early and late, even with impaired health and faulty vision, he could be seen visiting his people. How we all shall miss the benediction of his beloved face as he passed along our streets! His life had but one purpose and his death can leave but one testimony. He walked with God, and all who walked with him came closer to God."

Some years ago, on the occasion of his fiftieth anniversary as the pastor of the Fourth Church, the New York Classis presented Dr. Oerter with a testimonial in which these words are found: "We dwell with peculiar satisfaction upon the sustained usefulness of your ministry, its exalted patience, its tender sympathy, its unfaltering courage. It interprets to us the divine ideal of Father, Brother, Friend. Such a pastorate is the noblest picture of human influence and of the relationship of man which the world has to show."

Dr. Oerter is survived by his widow, to whom he was married fifty-nine years ago, and a son and daughter.

THE WIDOWS AND ORPHANS RELIEF FUND

Continued from page 186

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Continued on page 195

Try Bran

Most folks who don't take drugs to do what bran does. Drugs are unnatural in effect. Bran is Nature's laxative in intended part of food.

Pettijohn's supplies the bran in unground form. It suppies a tender bran from soft white wheat, pressed into luscious whole wheat flakes. One hardly knows the bran is there, yet there's 5 per cent.

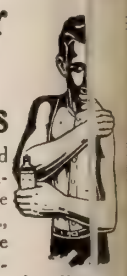
It is so inviting, so efficient that physicians regard it the ideal bran food. Its regular use will help keep your folks well, and they'll like it.

Pettijohn's

Rolled Wheat With the Bran

If your grocer hasn't Pettijohn send us his name and 15 cents in stamps. We will send one package by parcel post. After that, get Pettijohn's at your store. Address The Quaker Oats Company, Chicago. (788)

Don't Suffer with Stiff, Aching Limbs



Don't be inconvenienced and annoyed with tired, inflamed muscles. Massage the parts with Absorbine, Jr., and rout out the trouble—it quickly and effectually reduces soreness and inflammation.

Absorbine Jr.
THE ANTISEPTIC LINIMENT

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Do this *regularly* once or twice a ay, nd you will be astonished how uic the healing, antiseptic Resinol ed ation soothes and cleanses the ore removes pimples and black-ead and leaves the complexion lea fresh and velvety.

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THE WAITING HOUR

Continued from page 169

labor might have eased the pain and suspense. With brain pulsing and aching, how could he write—how think connectedly?

He sat down mechanically before his battered old typewriter. If only he could write something! He felt that he should go mad if he sat still in this torpor of inaction. And he felt too tired to drag himself about the streets. . . .

Suddenly he remembered a bit of advice some one had given him: "Put your heartache in your work." He shrugged, and plucked aimlessly at the cover of the table. He could make it realistic enough if the words would come. Write of his own agony, straight out of his heart? Well—perhaps; and somewhere a soul would read and say, "He understands."

He began to write. The letters fell slowly on the white page. They had a gray look; they ached with hopelessness. He stared down at them with compressed lips. Of what use to any human being was that cry of despair? He pushed back his chair and went over to the window. Long he stood there, looking out upon the streets. Then almost subconsciously he was aware that something had happened. People were not carrying umbrellas any longer; there was a sort of glow on the pavement. He looked up expectantly. Through the dun sky a rift of light showed. Why, the sun had come out! It had been shining while he was pouring out that jumble of unfaith in God and man. . . .

He stumbled back to the typewriter and sat down, his head on his hands. That the sun could shine while Marjorie was so ill! Why, the rain was more sympathetic to his sorrow. And yet—oh, God grant that for him the sun was yet to shine!

Out of the chaos of his mind came a haunting, singing line:

> In the mire and gloom of things
> Something always, always sings . . .

Long he sat brooding before the silent, mechanical thing that gave him back his thoughts in cold, neat type. After all, the world is full enough of heartbreak. Crowded with unfaith. Should he deepen it? Living or dying, Marjorie was in God's hands—and God was his friend. In spite of his suffering, he was quite sure of that.

He crumpled together the despairing sheets he had written and tossed them from him. Then, above the ache of his heart, he answered that singing line. He wrote of the sunlight through the gray—of the rift of light that always comes through darkness, of God's patient love for his fretful, misunderstanding children, and of the beauty of simple faith. Every word seemed torn out of the fibers of his hurt—but he kept on. And when he had finished, he smiled—for the thing he had written was inspired. It pulsed with beauty and light and tenderness, yet with subtle acceptance and understanding.

All was right with the world, for "God's in his heaven." When we cannot understand we can hope, and when we can no longer hope we can trust.

And yet it was not trite. Newer and graver perception of divine purpose is never so. Old—old, yes, but never trite, the cry of "*Courage!*" to our fellow men, the call to faith in a higher Force. Many would read and understand—and take heart again.

Reverently he laid the sheets aside. They were his prayer to God for the little life he loved. It wasn't an easy thing to do, but out of his own pain he had given the world a message of optimism and good cheer. After all, it was only another way of saying: "Though he slay me, yet will I trust in him . . ."

The telephone bell jangled. Some one called his name. He sprang to listen. The surgeon was speaking.

". . . very successful operation. Not the least fear for her. . . Yes? . . . Why, man, she'll be up and about in a few weeks. Come around as soon as you like, of course."

He turned his glowing face to the rift of light shining through the gray. "I thank thee, Lord!" he said.

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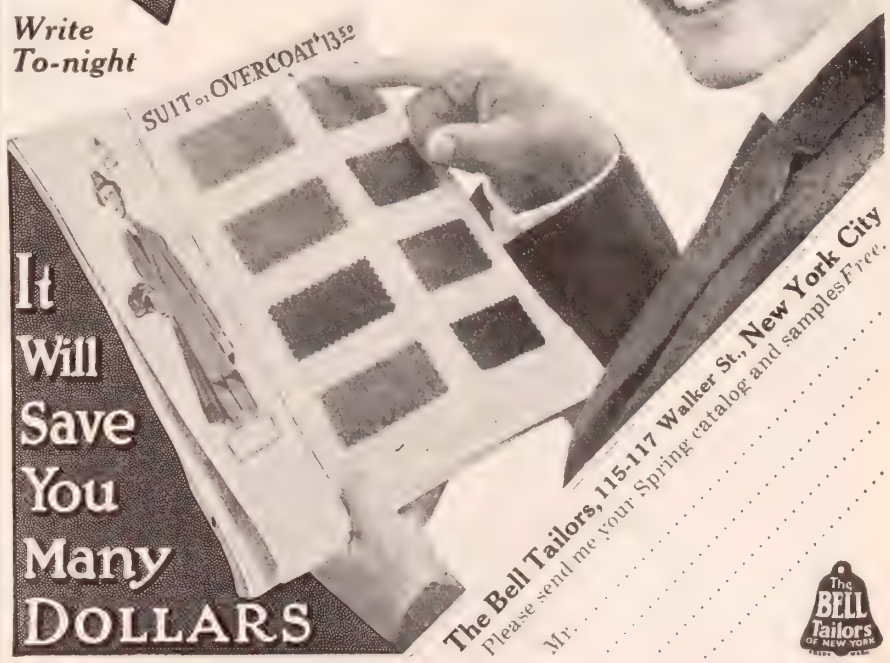

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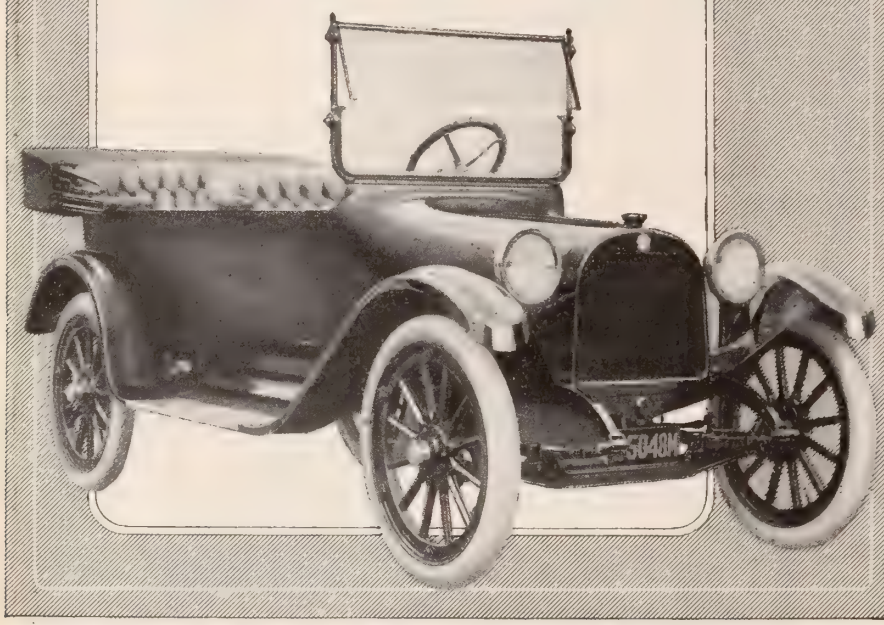

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We build Cyclone-Waukegan Fence in various designs to suit your taste, *with gates to match.* It costs little, and constitutes a permanent, repair-proof improvement, being built of heavy galvanized wire, firmly knotted.

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E. J. Reefer, the poultry expert of 410 Main St., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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THE PRAYER LEAGUE

SOME of our new subscribers are asking for more details as to the plan of work of the Prayer League. The organization is very informal. Its membership now numbers about six thousand. All who send in requests for prayer or acknowledgments of answered prayer are enrolled in the Christian Herald office as members of the Prayer League.

It is requested that every day at noon each member of the League make special prayer for all the other members, bearing particularly in mind the requests for prayer presented in the current issue of the Christian Herald. As has been suggested before, even if it is not possible to retire for secret prayer, there may be the "upward glancing" of the heart and the reaching out in sympathy for all those who have made their needs known to the Prayer League.

Where it is possible, it is urged that members of the Prayer League meet together at this noon hour or at some other hour of the day or week and pray unitedly for the objects mentioned. We are urged to pray with the thoughts of others' needs taking a larger place in our minds than our own needs. In this way the Christian Herald Prayer League becomes a sympathetic band of earnest souls eager to become channels of blessing through which God's Spirit may flow for the healing of souls and bodies, for the refreshing of churches, the guidance and blessing of nations.

In regard to the prayers for bodily healing we are often asked whether the Prayer League believes in the use of medicines and employment of physicians. The ansyer is always, heartily and emphatically, yes. We believe that the Holy Spirit has guided and blessed the minds of men in mastering the facts of the human body and of discovering the best means of retaining and restoring health. God is in his created material world as well as in the world of spirit, and he can and will bless the proper remedies to the good of bodies and increase the skill of our physicians. In case of serious illness there should be no delay in summoning the best available doctor. While the doctor is at work and the remedies are applied, godly friends of those who are sick should pray that God himself will bless physician and remedies and that life and health will triumph over disease and death.

A. A. P. writes acknowledging answer to prayer for strengthening of mind and hands. M. E. B. writes from Tyner, Sask.: "Some months ago I wrote asking prayer for a brother. We are so rejoiced, as he is most gloriously saved, and declares that now he is a servant of God." A Friend writes from Michigan: "I was worried and in trouble and had lost all trace of a very dear friend. I prayed and prayed for help. At last my prayers were answered and I am so grateful." Mrs. C. R. R. writes from San Antonio, Texas: "In September I was very ill; my life was despaired of. My recovery was a little less than a miracle; so says my physician. I am up, growing stronger each day. I feel that I was saved through special prayer."

Acknowledgments of answers to prayer have also been received from:

A. M. A., Keeseville, N. Y.; M. M. J., Jacksonville, Ill. (for special help in a business matter); Mrs. N. P. C., Cook, Ohio (for restoration to health of two sons); R. M. B., La-Grange, Ky.; A Reader, Barton, Vt.; Mrs. C. L. H., Kingman, Ariz.; M. A. B., Brownsville, Calif.; Mrs. D., Detroit, Mich. (for three definite answers to prayer); M. S. H., Canada (for healing and the conversion of four friends); Mrs. M. E. H., Allenton, Ill. (for healing of sister); Mrs. W. T., Ontario, N. Y. (for healing of a neighbor); Mrs. F. W., Rockton, Wis.; Mrs. C. O. M., Beatrice, Neb.

A telegram from Mrs. C. A. J. of Bluefield, W. Va., reads: "Please pray for my husband's recovery from a severe operation." A Wife writes to ask prayer that her husband's case at court regarding title to property may be settled justly. A widow seventy years old writes to ask prayer that justice may be done her in the settlement of her husband's estate. He died leaving no will, and others are deprive her of the property

Prayers are asked for r Jamesport, Mo.; Lavalle, Wi City, Iowa; Geddes, S. D.; So Texas. For revival meeti held or soon to be held at Marion, Ohio; the Baptist Lewiston, Idaho. For revi Methodist Church at Versa in United Brethren Church a Ohio (and for gracious revi community); a church at Vt.; a church in Chicago, Il church at Pleasant Hill, Or guided through a time of tr a Spirit-filled minister may a church at South Waco, T that there may be a revival o religion there. For success of school at Altapass, N. C., an versions among its members. Holy Spirit may guide the pre of the Christians of Greater N for evangelist Sunday's camp that many may be converted, many Hebrews. That a mini be sent to a church at James and be successful in building

A Subscriber asks pra mother's mind may be restore her son's; Mrs. L., her brothe other friends ask prayer fo restoration or strengthening relatives or friends or for th

Thirty-seven friends ask p a deeper work of grace, assu sins forgiven, or express in ot their desire for personal blessing, including two who as to be saved.

Nineteen friends ask pra relatives or friends may be from the drink habit or re temptation to drink.

A Wife asks prayer that band may be saved from th habit. Two other friends to of the drug habit. Twenty-se ents ask prayer for the conve sons. Sixteen wives ask praye conversion of their husbands. five friends ask prayer for the sion of other relatives and frie

Eighteen readers ask prayer cial spiritual blessing for rela friends, including one that Go est blessings may rest upon a ary and her work, also upon her in the home land.

Six wives ask prayer for the of husbands; twenty-two par the healing of their daughters, ing one that daughter may be infantile paralysis; six sons or ters for the healing of their m forty-five friends ask prayer healing of other relatives and including one that the mothe young child may be restored to fifty-one for the healing of ther including one that she may be st ened in her old age; anoth goiter may be removed.

Ten friends ask prayer for of hearing for themselves o friends.

Forty friends ask prayer for guidance in financial affairs, in one that she may be able to pr home for her aged parents; that a great financial loss threatened may be averted; that mother may receive financi and another that a way may be for an old couple to meet paym home.

Sixty-four friends ask pray the granting of varied desir needs, including one that siste herself may obtain an educati be able to make their own livin other that strength may be supp bear the death of husband; a that she may be pardoned and r from prison; and another that boy ten or twelve years of age sent to their home; they want to poor boy a home.

HIGHLY VALUED

The Christian Herald brings a blessing in every week, and it is worth its weight in gold been a subscriber for sixteen years, and ever grows dearer and it brings more love and in our hearts. God bless you. This paper three other families too MRS. C Vaiden, Miss.

"BOSS"
WASHING MACHINES
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nd thousands of women, who, tired of the disorder, long, ediıus hours of hard labor, backaches, pains and sickness, ave thrown out the old wash-tub and wash-board and use ıe "BOSS" way.

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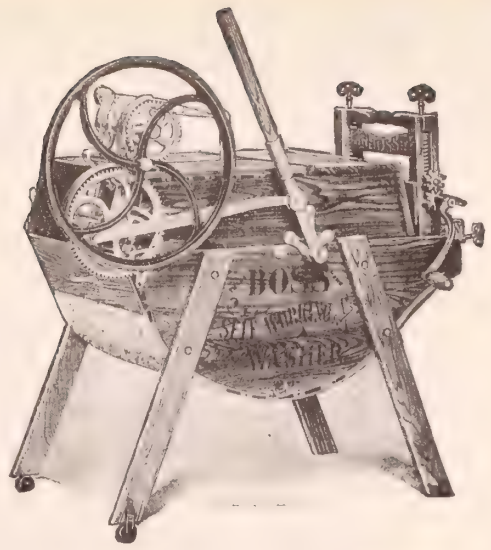

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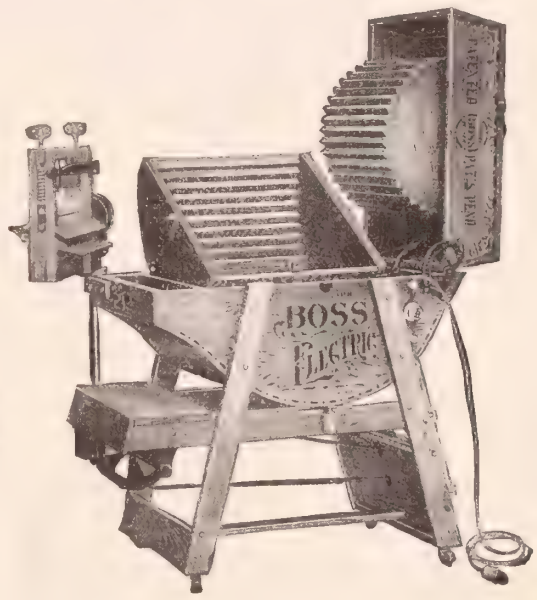

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I have used your Boss Washing Machine for 12 years now and I never washed with a better machine and I have now bought me a new one.
Mrs. Joseph DeKalver,
Luxenberg, Sask., Can.

I have just bought of the Clarke Hardware Company, of Jamestown, one of your No. 2 "BOSS" washers after trying it with a 1900 Junior. We have worn out two of the Vandergrift and have used most of the best makes, but consider your "BOSS" the best of all.
M. C. Grout,
Frewsburg, N. Y.

We are more than pleased with our "BOSS" washer. Have had three or four other kinds but like the "BOSS" the best of all.
Mrs. S. L. Hunt,
328 W. Main Street,
Walla Walla, Wash.

I purchased our Boss washing machine at Croswell, Mich., 7 years ago and it has been in regular use every week since. We have had a number of washing machines before we got the "BOSS" and I have seen quite a variety of machines since, but none equal to the "BOSS" in our opinion. For a hand washing machine it is as complete as can be made.
A. J. Holmes,
Pastor M. E. Church,
Auburn, Mich

We have now used your Boss Washing Machine for the last seventeen years, and it is still in very good condition.
M. C. Siegrosser,
1030 Central Ave.,
Wilmette, Ill.

I have just bought my second Boss Washing Machine in 18 years. I still have my first Boss and it is good yet, except for the need of a few new parts—so you can see that your machine is very durable.
Samuel Gibeau,
Red Lake Falls, Minn.

We have one of your Boss Washers and like it very much having used it for two families for fourteen years.
A. Vance Smith,
Valois, N. Y.

The No. 2 "BOSS" ordered from you on September 12th has been received and is in use today. As we have used one of the "BOSS" machines constantly for ten years, it is needless to say that we are well pleased. It does the work perfectly.
Geo. H. Sturgeon,
Creston, Cal.

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EVANGELIST SUNDAY ON THE TEN COMMANDMENTS

From a Sermon Preached in the Big Tabernacle, Philadelphia.

THERE can be no good citizenship where the Ten Commandments are broken or infracted. Nothing of political reform, no movements in social reform, that are not built upon the Ten Commandments, and when I say to you that I stand firm and square on the Ten Commandments, and when this old world is turned to ashes, I will have a foundation as sure and enduring as the God upon whose law I stand tonight. If you don't obey them, you'll be damned just as sure as you live and breathe.

"Thou shalt have no other gods before me." What is a man's god? Anything that he thinks more of than he does of God. With some people it is money. They worship money. Money is just as truly their god as if they would hang a fifty or hundred-dollar bill framed on the wall and pray to it before they get into bed. They do things in business because there is money in it, and they don't care whether they break the law of God or man to make money.

Other people are worshiping society. They do things in their social life, in their dress, and go to places because society demands it, and if they didn't, they would lose their standing. You put society first. You slap God in the face just to please some old, double-chinned, phlegmatic, dogmatic, goutmatic old hen of a society leader.

We are making money by the bucketfuls in this country, but we're going to hell in carload lots, freight prepaid.

Whisky is many a man's god. *He thinks more of a whisky bottle, a keg of beer or a case of wine than he does about God.* Oh, there are men here who, if they were to die, you would not need to preach their funeral sermon. Embalm them, put them in a coffin, carry them here, then go down to the booze joint and get a bottle of whisky or champagne and put it in their coffin. That is the story of their life.

There are some women here tonight, if they would die, they would not need to preach their funeral sermon. All you have lived for is to show off in society and all you think your body is for is to be a fashionable frame upon which to hang fashion's garments and a digestive apparatus with which to gormandize upon all the viands that a rich husband can give you.

"Thou shalt not take the name of the Lord thy God in vain." I would not trust a profane man any too far in any transaction. One of the things that shows the foundation of a man's character to be rotten is to hear him cuss and spew and vomit out oaths.

"Remember the Sabbath Day to keep it holy." How much Sabbath-breaking we have in this country!

I tell you, whenever a city turns its theaters loose on Sunday and has its baseball parks open, it is putting the red flag down the track.

"Honor thy father and thy mother." The young man or young woman who is ashamed of his or her father and mother because the brilliancy has faded out of their eyes and the roses have fled from their cheeks is a fool.

If your mother had thought a little more of herself perhaps she would be just as pretty as you think you are now, for there was a time when she was just as handsome and attractive as you are now, you little frizzy-headed sissy.

And I want to tell you that the wrinkles in her face and the care lines in her cheeks, and that weary, tired look in her eyes, those scars are love marks for you, yet you pass her up. So when you look on your father's white hair and his wrinkled face and his slow step and his awkward hand, remember that these marks and marrings of human beauty are simply marks of his love for you.

"Thou shalt not kill." Somebody says: "We are all right there, Bill, we haven't murdered anybody." But listen! It doesn't say anything about that. There are other ways of killing besides sticking a dagger in somebody's heart, shooting their brains out, pounding their head to a pulp with a club or an ax.

There is many a husband who is killing his wife because she has found he is false to his vows and his promises. Many a husband is killing his wife by neglect. He is showing more love for some other woman than for the woman who left a great deal better home than he ever gave her.

There are other ways of killing, I say. I mean the woman who reddens her hands with the blood of her unborn offspring to relieve herself from the cares of motherhood, so that she can flirt in godless whisky, wine, champagne, card-playing, Sabbath-breaking society.

"Thou shalt not commit adultery." I am not going to talk very much on that now for the reason that this isn't the place. But I want to tell you that there is no sin on earth in all the world that God so rails against as he does the sin of adultery. There is no sin on earth that is more damning and blighting. I tell you there is no shorter, quicker route to hell than by the road of lust.

"Thou shalt not steal." Listen a minute. A man is a thief when he takes that for which he does not give adequate return, either in property, work or money. *A man is a thief when he makes false representation. A man is a thief when he says: "This is all wool," and it is half cotton. A man is a thief when he says: "That is imported," when it was made in Philadelphia.* A man is a thief when he says: "This is a pure article," when it is adulterated. If he knows it, understand, he is a thief.

The employer that makes the workingman work for wages that keep him on the verge of starvation and don't begin to pay him for the labor he expends is a thief; so is the workingman that doesn't give his employer an honest return for his wages a thief. The church that holds a lottery is a thief, too.

"Thou shalt not bear false witness." I know some of you in here don't like what I'm saying, but that don't worry me a bit. I'm handing you out the straight truth, and truth hurts.

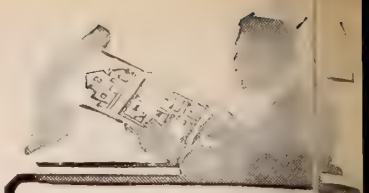
Here's one for you, sister: There are three ways to spread news—telephone, telegraph and tell a woman.

You run into your neighbor's in the early morning. You have a fascinator on, your hair is in curl papers and your hands are covered with dough. You say: "Good morning, Mrs. J.; have you heard the latest news about Mrs. S.? I feel so sorry for the family." *You are a miserable old liar, for if you felt sorry you would keep your old mouth shut. The devil is so afraid of some of you women he wouldn't get within twenty feet of you.*

"Thou shalt not covet thy neighbor's house, nor his man-servant, nor his maid-servant, nor his ass, nor his ox, nor anything that is thy neighbor's." That means his automobile. They didn't have them then, or Moses would have put one in. Nor his rubber-tired carriage. They didn't have those, either. Nor his steam yacht, nor his private car. If your neighbor has a girl that is a good cook, don't go nosing around and ask how much they pay her a week, and then offer her 25 or 50 cents more to get her.

Many a man would like to have his neighbor's wife. You let her alone. Keep your eyes for your own.

Stand up and let God measure you and see how far short you come of being what God's requirements are. Have you kept the law? If you have broken every commandment in that Book, and accept Jesus Christ as your Saviour, God will forgive you. He has promised to do it.



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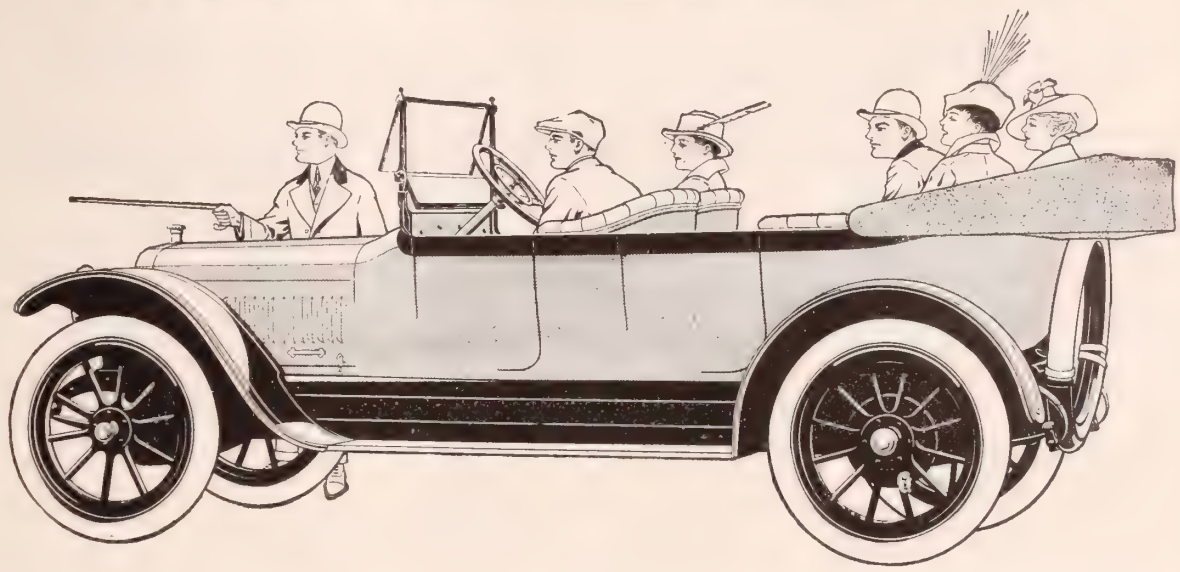

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J. A. E., KENTUCKY. Do not buy land you have not personally examined. Chicago firms have sold many tracts of Florida land to people who found, when too late, that their purchases were worthless for agricultural purposes.

A. C. D. Connecticut Mutual Life Insurance Company is one of the oldest, largest, and soundest life insurance companies in New England.

E. P. D., CONNECTICUT. Thoroughly seasoned bonds may be bought by responsible persons, just as real estate, furniture and other things are bought—through periodical payments. Thousands of investors are investing in this way while good bonds may be obtained at what is believed to be low prices.

MISS C. J. S., MASSACHUSETTS. Flint & Pere Marquette Railroad First Gold 6s comprise one of the underlying issues of the Pere Marquette Railroad Company. Receivership should not lessen the intrinsic value of these bonds. They represent a first lien on 281 miles of railroad. We see no reason to believe the bonds will recede in price more than their present quoted value, which is now around 80. Any plan adopted in reorganization will likely prove of value to all of the underlying securities of the Pere Marquette.

B. W. C., FLORIDA. An assessment of $30 a share in the reorganization of the Missouri Pacific is likely. If enough capital cannot be secured by taxing the shareholders it is not improbable that the bonds will be assessed. We should not purchase either stock or bonds at present.

MRS. F. C. D., NEW YORK. Many shrewd investors believe that prices for high-class investment securities are lower now than they are likely to be after the close of the war. After the close of the war money is likely to be plentiful and cheap, which will make low interest rates, and this condition should create a large demand for long-term bonds. Good bonds should be bought now, we believe.

REV. G. D. D., WISCONSIN. Springfield (Mo.) Railway and Light Company First Lien Sinking Fund 5s of 1926 at 88½, yielding over 6 per cent. are regarded as an attractive investment. The Springfield Railway and Light Company has at all times showed from two to two and one-half times earned above interest charges.

(This page went to press February 11, 1915.)

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Cost of Production
and
its relation to the
Investment Value
Send for our
Special Letter "20"
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Your money cannot earn 15% with assured security. But it can earn 6% when invested in "BONFOEY REAL ESTATE MORTGAGES." These loans are recognized as standard in investment circles. They are backed by a fully equipped organization of experts in land valuation. We suggest investment in large or small amounts as your requirements demand.

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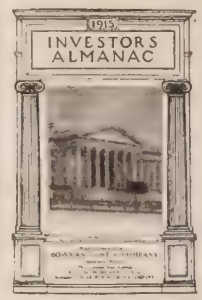
6% "THE BACKBONE OF AMERICA" 6%

Buy municipal tax-protected bonds [illegible] rich valley lands of the section [illegible] Backbone o[illegible] These bond[illegible] interest, are [illegible] nominations[illegible] of all, are [illegible] stringent an[illegible] ing laws of [illegible] drainage S[illegible] Union."



If others in[illegible] ings or surp[illegible] buying them 6[illegible] ERNMENT [illegible] federal incom[illegible] paid on thes[illegible] and banks, [illegible] panies and i[illegible] where buy the[illegible] not YOU? Se[illegible] tails—learn [illegible] to place your [illegible] bond-buyer.

If you hold bonds or have money on hand for safe investment, send for this wonderful reference book. It is invaluable to the investor. Supply is limited and our book cannot be bought at any price. Write us fully today, if you want to be sure of getting your copy.

Ask for Circ[illegible] out, expla[illegible] about these [illegible] 6% municip[illegible] bonds.

BOWMAN, COST & CO[illegible]
Investment Banke
615 Third Natl. Bank Bldg., S[illegible]

IF STRAIGHT 6% INTE[illegible]

on your money, with no chance to [illegible] or lose—on the principal appeals to [illegible] you owe it to yourself to look into t[illegible] "convenient maturity" bonds issued [illegible] Commercial Security Company.

These bonds are secured by two and [illegible] name secured commercial paper—acc[illegible] edged the best collateral in the world.

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is what the officers and directors of ov[illegible] banks will tell you if you ask them [illegible] the soundness of Commercial Security [illegible] pany Six Percent bonds.

$500 denominations Coupons, p[illegible] quarterly.

For full information about the bonds, [illegible] for Circular "H-2" and free monthly [illegible] zine, "INCOME."

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HW
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TEN YEARS OF SUCCESS

A record of achievement to the credit of the Postal Life Insurance Company

IN 1905 the Postal Life Insurance Company was organized, to carry out the economic idea of selling life insurance *direct*—without the intervention of agents.

This new plan of saving for the policyholder the cost of the agency system, while economically sound, was thought by some to be an experiment.

The Postal Way is no longer an experiment nor a promise, but an achievement based on actual performance through ten successful years.

At the close of a decade of consistent progress the Company points with satisfaction to what its non-agency method has accomplished. More than 60,000 policyholders, carrying more than $44,000,000 of insurance, procured through this method and through re-insurances, are now upon its books.

And 1915 starts off better than any year that has gone before; during the month of January, more than 4,000 people wrote the Company for insurance-information—more than ever applied before during a like period.

The Postal is indeed young in years, but old in achievement, for it has now fully demonstrated in this country what was long ago established in England, that the great business of life insurance can be successfully transacted *directly with the public*, without the intervention of agents and with consequent savings to policyholders, whether they live in New York, Nebraska, New Mexico, the Northwest territories, or New Zealand.

Service, saving, safety are the chief factors contributing to the success which the Company has earned.

Service

The Postal serves you *direct*, at its home office, or you may apply by letter and it will forward, *by mail only*, full official information regarding any standard policy-form.

The Company will also send you on approval the policy itself, so that you can see *just what you will get*, and when you are once a policyholder it will continue to be at your service for consultation and advice—personally or by letter—which also includes the service of the Company's *Health Bureau for policyholders*.

Saving

Besides *service* you will find net cost down the Postal because *you* get the benefit of *the agent's first-year commission*—a substantial saving *guaranteed in your policy.*

In *subsequent* years you get the agent's renewal commission, namely 7½%, and you also receive an *office-expense saving* of 2%, making up the *annual dividend of 9½% guaranteed in the Policy.*

Beginning at the close of the second year the Postal pays contingent dividends besides, depending on earnings and on the savings resultant from the elimination of the usual numerous branch offices and the various requirements of the States throughout the Union—unnecessary under the non-agency plan.

Report of condition at the close of business, December 31, 1914

ASSETS

State, Municipal and Railroad Bonds. Representing the money of policyholders invested in securities in the United States and Dominion of Canada.	$1,291,514.88
Bonds and Mortgages First liens on properties located in New York and other States	1,783,630.32
Real Estate All in New York City, including the Company's 15-story office-building, corner of Nassau and Liberty Streets	3,237,433.00
Policy Loans and Liens Money loaned to policyholders on the security of their policies to be deducted in case of any settlement	2,826,494.72
Premiums due and deferred (net) Payments in the mails and subject to 30 days' grace, also balance of instalment-premiums.	190,600.00
Cash in Banks and Office The Company's accounts are kept in four leading New York banks and one out-of-town institution	127,157.23
Interest due and accrued on Bonds, etc. Interest on secured loans made by the Company	151,716.01
Office Equipment, etc.	49,073.40
	$9,659,049.56

LIABILITIES

Full Reserve (as required by law) For the protection of policyholders everywhere.	$9,140,558.85
Additional Reserves Covering policy-dividends* and other obligations	238,047.28
Capital Stock fully paid Securities equal to the amount of the capital, on deposit with the State of New York as further protection to policyholders.	100,000.00
Unassigned Funds:	
Surplus Net	$131,370.03
Surplus Gross	180,443.43
Such funds are also for protection of policyholders, if needed	180,443.43
	$9,659,049.56

INCOME AND DISBURSEMENTS, 1914

Cash Income Premiums, interest, rents, etc	$2,160,565.39
Cash Disbursements Death Claims, Matured Endowments, Policy-Dividends and Miscellaneous Expenses	1,795,674.26

* The Company's policy-dividends are apportioned and distributed annually; it distributed $62,351.62 in 1914. It holds no deferred dividends from previous years

OFFICERS

President,
WILLIAM R. MALONE

Vice President,
WILLIAM S. RUSSELL

Secretary,
WESLEY SISSON

Treasurer,
WILLIAM H. MENDEL

Auditor,
SIDNEY R. CONKLIN

Actuary,
CHARLES W. JACKSON.

TRUSTEES

FRANK C. HOYT, The Outlook Company, New York
WILLIAM S. RUSSELL, President Cumberland Glass Co., Mount Holly Springs, Pa.
H. E. PAYNE, President American Typewriter Co., New York.
THEODORE C. VISSCHER, Architect, New York
WILLIAM R. MALONE, President of the Company, New York
ANSON J. MOORE, Coffee Merchant, New York
FRANK E. HOWE, President Manufacturers' National Bank, Troy, N. Y.
GEORGE H. GRONE, Pennsylvania Railroad, Philadelphia, Pa.
JOHN A. SLEICHER, Leslie's Weekly, New York
FRANKLIN BROOKS, Attorney-at-Law, New York
WILLIAM H. MENDEL, Concessionaire, Grand Central Station, New York
JAMES W. YOUNG, Electrical Engineer, New York
WESLEY SISSON, Secretary of the Company, New York.

Safety

The Postal is *safe* because it sets aside the full reserves required by law and necessary for the payment of *all policy-claims*, now and in the future.

In addition to this reserve of more than $9,000,000 the Postal carries a *surplus* and has *ample funds* at interest in leading banks, and a *special deposit* of $100,000 with the State of New York, where the Company is chartered.

Though only ten years old, it now pays—and promptly—*more than a million dollars a year* to beneficiaries throughout the Union and elsewhere.

Success

No small share of the Company's success is due to the *friendliness of its policyholders*, through whose good words during the last year and a half the Company has secured more than a quarter of a million of new business.

The Postal has proved that insurance can be written *without agents* at an average cost of $10 a thousand, that being about one-sixth of what other companies pay their agents as commissions. By the non-agency way alone the Company has enrolled nearly 8,000 policyholders, representing insurance amounting to more than $14,000,000. Under these contracts alone there has been paid $409,761.55.

Because of its non-agency savings it was able to re-insure (by official approval of the State Insurance Department) two other companies not making headway under the expensive agency system; and after having by its economies made up an impairment of reserve in one aggregating $80,000, has also paid out under these re-insurances $6,522,690.03—a magnificent sum.

Find Out What *You* Can Save

It will pay you to find out just what the Postal Life can and will do for *you*. The Company issues all the standard legal-reserve policy-forms; it supplies full *official information* to all applicants wherever they may live. Either call at the Company's offices or just write and say:

Mail me life-insurance particulars for my age as mentioned in THE CHRISTIAN HERALD for February 24th

In your letter be sure to give:

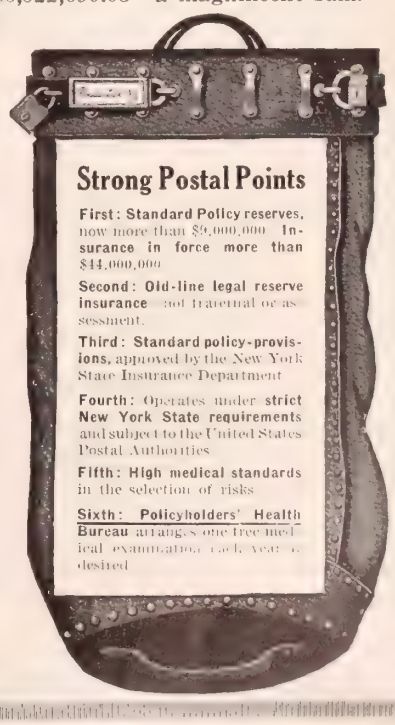
1. Your Full Name 2. Your Occupation
3. The Exact Date of Your Birth

The request for information places you under no obligations and no agent will be sent to visit you. Without disparagement of honest agents in any way, the Postal Life does not employ agents at all; the resultant commission-savings go to *you* because you deal *direct.*

Postal Life Insurance Company

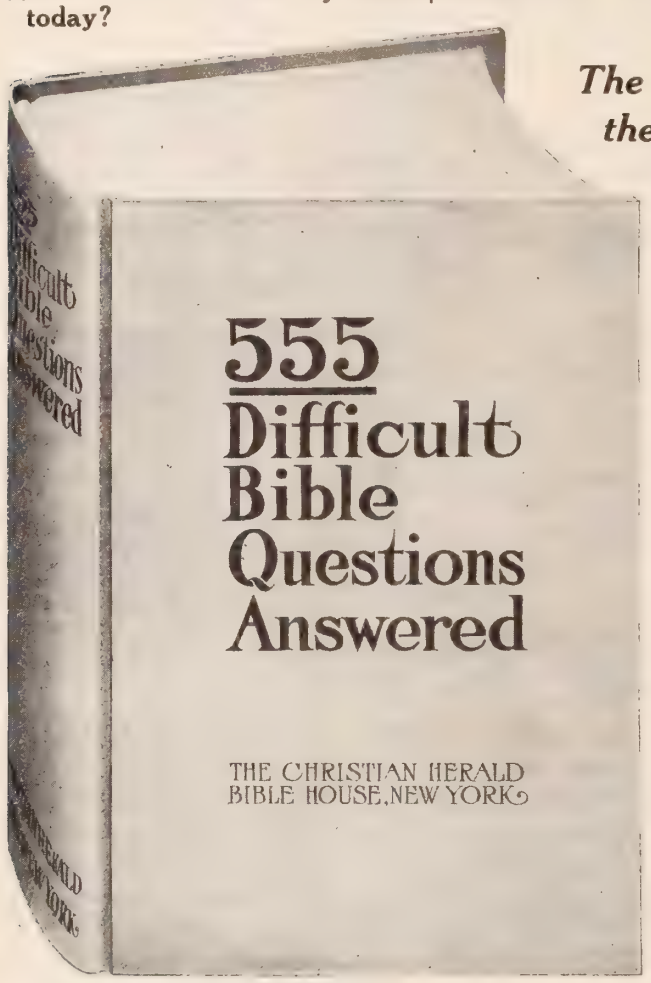
WM. R. MALONE, PRESIDENT

Thirty-five Nassau Street, NEW YORK



CAN YOU ANSWER THESE Bible Questions?

Has a man two natures?
Is misfortune a judgment of God?
Is it right to ask for definite blessings?
Is being tempted a sin?
Is trouble sent as a punishment?
Can one be saved without knowing it?
Is wealth an evil or a blessing?
Is confession a Christian duty?
Does God send disease?
Is falsehood ever justifiable?
Can the church heal by faith today?
Should a Christian marry a non-Christian?
What is the "unpardonable sin"?
Is sinlessness possible?
What was the "gift of tongues"?
Did Christ sing any hymns?
What was Jesus' first sermon?
Could Jesus sin?
Was the Ascension in human form?
What language did Christ use on earth?
What does "making friends of Mammon" mean?
What is the "new birth"?



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THIS book is the result of research covering a period of twenty-four years. Its theology is thoroughly sound, being along the lines followed by the ablest living orthodox expositors. For twenty-four years, the Christian Herald has been conducting a chair in Biblical questions. Thousands of intelligent inquiries, addressed to this chair, have covered practically every phase of Christian living and Biblical difficulty. These answers have helped myriads over hard places.

This book is a unique addition to Biblical literature. It will be found a handbook that the user will greatly value and love. We believe this book may become one of the most used of all Bible helps. Published in attractive and durable style.

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. C. L. G. Please help me to find rest in Christ. It seems that I cannot be a Christian. I pray, and pray, and cannot get the peace and rest that my soul wants. I am a sinner and feel that I am lost if I can't get the right feeling in my heart. I am in bad health. Please pray that I be made whole physically and spiritually. I want to love the Saviour with all my heart, but feel something keeping me from doing so. Is it right that I think of myself so much? I am always thinking how much I want to be a Christian and be well.

Do you remember that the first word of the angel who announced Christ's coming to the shepherds was "Fear not"? You are being tormented with fear. This fear is the cause not only of your spiritual distress, but very likely has also much to do with your physical ill health. You must deal with yourself just as you would deal with a child who is afraid of ghosts. Tell him there are no ghosts; there is nothing to be afraid of. Now the thing that torments you is just as untrue as the child's thoughts about ghosts. Your ghost is the thought that God is not kind. This is not true. He is so kind that he sent Christ to save you. Since he did so, why should you fear and doubt any longer? "Believe on the Lord Jesus Christ and thou shalt be saved," is just as true for you as it was true for the Philippian jailer and for the millions more who have tested it. But if you will not believe, if you insist on fearing instead, you will continue to live in torment. Do not wait for a "right feeling." That cannot come till you stop fearing and begin to trust. Perhaps you do think of yourself too much. Fix your eyes on Christ. Realize his great love and power, and remember that he loves you just as much as he loves anybody. He surely will save you. Take him by faith as your Saviour. Begin to live for others. Spend what strength you have in service for others, and he will give you more. Isa. 40: 29-31.

C. M. D. B., Washington, D. C. Jesus placed no limitations on the prevailing power of prayer. He has said, however, that we ought to seek first the things of the kingdom, and all the rest will be added; that is, a sufficiency for our needs. We should strive to know what are the things for which we should pray, and that are according to his will. Thus, to pray for wealth or for power could not be considered as coming in this category. The granting of such desires might be followed with evil to ourselves and others. Hence, it is right to say that we should pray for those things that he knows to be best for us, and which are in accordance with his will. The reference to praying for the removal of mountains is a figure of speech designed to show the vastness of God's munificence when our faith rises to meet it. The prayer of faith *can* remove mountains of difficulty from our path, and can overcome the seemingly insurmountable. The believer, therefore, should ask to be led that he may not pray amiss, through a wish to indulge in mere worldly desires. Many good Christians who live by faith have acknowledged in their experience instances in which their prayers have been denied, and they have been able to see later what a calamity it would have been to them had their desires been granted.

J. R. S., Austin, Minn. The passage in I Peter 4: 6: "For this cause was the Gospel preached also to them that are dead," etc., is obscure, and has been a subject of much discussion. Leading commentators take it in a broad and comprehensive sense to mean this: "The Judge of all is ready to judge the quick and the dead--the dead who in their lifetime had the Gospel preached to them, that so they may be judged at last as those living now, and that those among them who embraced the Gospel so preached, thus escaping condemnation, may live unto God in the Spirit." The Gospel was preached, in substance, in the Old Testament church, though neither as fully nor clearly as afterward.

E. P. M., Red Oak, Iowa. In the days of the Judges in Israel, the rule was patriarchal. They were chosen for their moral fitness, their experience, and their rectitude; yet none of the most notable among them was of priestly lineage. Some were appointed to do particular services, for which they were specially qualified, or to correct evils that had arisen in the community. One commentator writes: "God allowed them judges in the persons of faithful men, who acted, for the most part, as agents of the divine will—regents of the invisible King—and who would be more inclined to act as loyal vassals of Jehovah than kings, who would develop notions of independent right and royal privileges, which would draw atte[n]tion from their true faith in the theocracy. In [the] dependence of the Judges upon the [One] we see the secret of their institut[ion]. Israel enjoyed more liberty and ha[p]piness under the Judges than under the [k]ings shown in the record; yet they were [an] example of the nations around them [that] for a king. Read the warning writt[en] by Samuel in I. Sam. 8: 10-19—an[d] which was literally fulfilled.

Mrs. R. D., California. What kind [of] am I in when I am yielded to G[od] best I know, and desire to love h[im] my heart and serve him faithfull[y] saying I *do* believe and trust hi[m] painfully conscious that my hea[rt] say it? I lost the sweet consci[ous] sins forgiven years ago, not k[now] could so easily be lost. I drift[ed] and worldliness. For years I ha[ve] a state of anxiety. I pray and [I] best I know how, yet cannot get [the] ance that "It is well with my so[ul]" am I pestered with unbidden tho[ughts] are forced into my mind and tha[t] nate, when I desire so much t[o] mind stayed on spiritual things

Read the answer to Mrs. C. L. G. [in] column. Your cases differ in some re[spects], in others are similar. You are right [in] that it does no good to *say* you tr[ust] when in your heart you doubt him. [I] strongly advise you to get into the mo[st] spiritual atmosphere you can find. M[ake] worship with people who have "the [joy] Lord" for their strength, and you w[ill] easy to trust the Saviour who has bl[essed] so richly, and their blessings will over[flow] your own soul. Turn resolutely away [from] turn your back upon all forms of w[ilful]ness that might hinder your spiritual life [and] ness. Settle the matter once and fo[r] Christ has forgiven every sin of the [past]; believe heartily that he will keep you fr[om] the future. If any of the wrong-doi[ng] of the past is of a nature that can be made ri[ght] it right by confession and restitution. Determine to "get right with God," and go [on] resolutely till you find the place where [you] and do trust him with your whole h[eart]. In regard to thoughts of evil, remember [the] words: "I cannot prevent the birds fr[om] flying over my head, but I can prevent th[em] building nests in my hair." So lon[g] as the thoughts of evil are distressing to you [and] banish them instantly from your mind, [you] are not accounted sinful. And by rejo[icing] in Christ and getting interested in the l[ives] of others you will more and more crowd [out] the suggestions of evil.

Rev. A. J. R., Oxford, W. Va. The [poet] which Paul referred in his speech at [Athens] (Acts 17: 28) when he made the qu[otation] "For we are also his offspring," is be[lieved] by some commentators to have been Ara[tus] who had the same sentiment expressed almo[st] identically in an astronomical poem entit[led] Phenomena. Others claim to have discov[ered] the source of the quotation in different [poets] among them Cleanthes and Pindar. [The] source is uncertain, and it is quite [probable] that Paul spoke from general recollection [rather] than in the precise language of any p[articular] author.

Mr. J. D. Mitchell, Lamar, Col., [writes]: "Please publish in your excellent pape[r] a few of the names of those who are your old [sub]scribers. I subscribed first in 1880." [We] will be glad to hear from those among our [readers] who have been members of the Christian [Herald] Family for as long a period as Mr. [Mitchell]. We have no doubt that there are still [many] of the Old Guard who will respond to this [friendly] invitation.

NOTICE OF EXPIRATION

Once each month we attach, just [under] your address, a subscription blank and [a] notice of expiration for our subscribers whose [CHRISTIAN] HERALD subscriptions expired at any [time] during the past month. If your [address] subscription blank attached, please [do not] renew at once. **IF YOU SENT [YOUR] RENEWAL WITHIN THE LAST TWO [OR THREE] WEEKS, PLEASE PAY NO ATTE[NTION] TO THE BLANK.**

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Christian Herald

BSCRIPTION, $1.50 PER YEAR
BLISHED 52 TIMES A YEAR

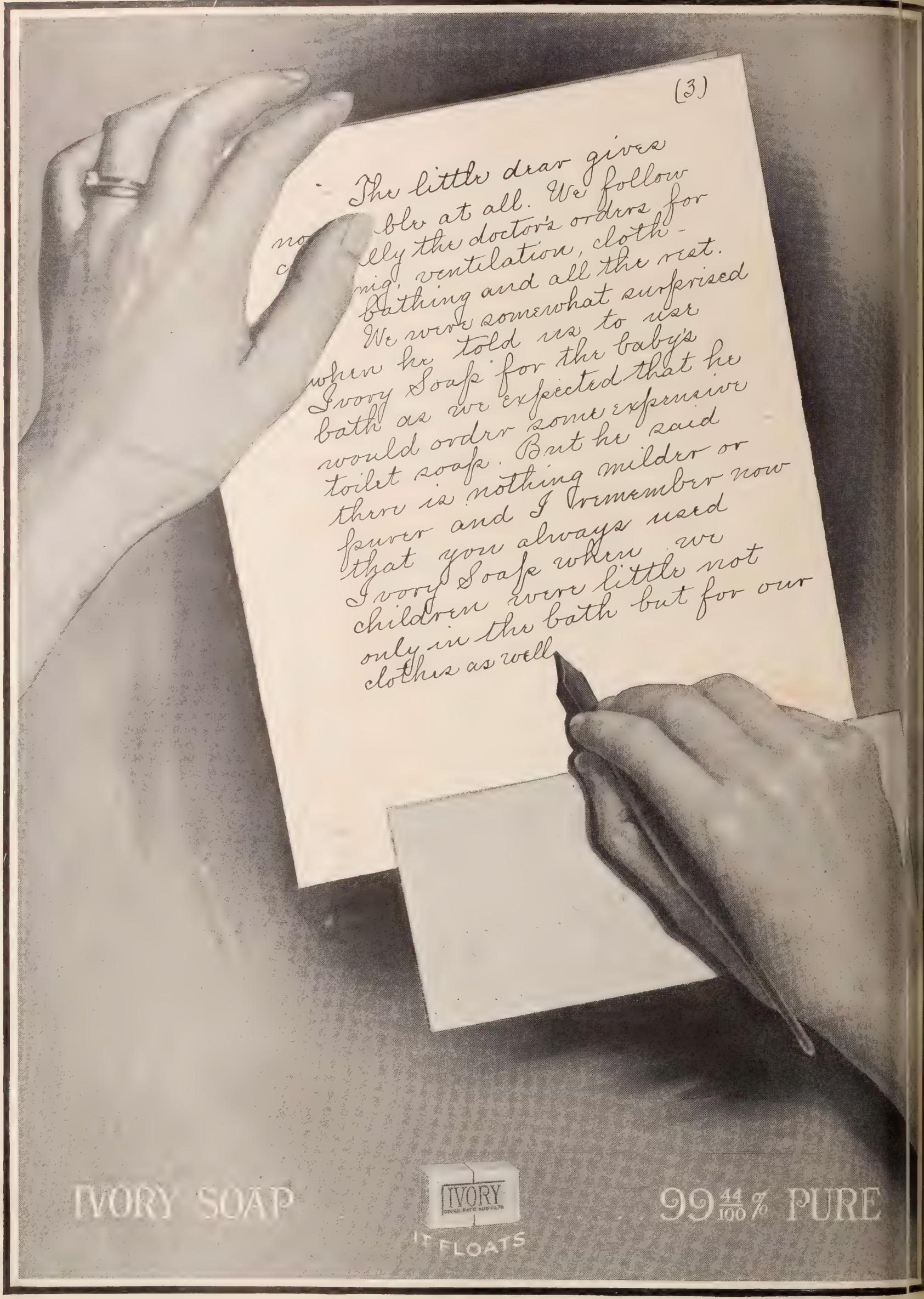
COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, MARCH 3, 1915

VOL. 38—NO. 9. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by American Colony, Jerusalem

Beside my flocks I stand and gaze upon the distant sky,
And from the centuries a host rise up to greet my eye;
For where I stand to guard my sheep from savage beasts that roar,
I know that other shepherds knelt to worship and adore.


(3)
The little dear gives
no trouble at all. We follow
carefully the doctor's orders for
bathing, ventilation, clothing and all the rest.
We were somewhat surprised
when he told us to use
Ivory Soap for the baby's
bath as we expected that he
would order some expensive
toilet soap. But he said
there is nothing milder or
purer and I remember now
that you always used
Ivory Soap when we
children were little not
only in the bath but for our
clothes as well.
IVORY SOAP
IVORY
IT FLOATS
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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

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CANADIAN TROOPS BEFORE GOING TO THE FRONT ARE REVIEWED ON SALISBURY PLAIN BY KING GEORGE AND LORD KITCHENER

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

PRECEDED BY AN EDITORIAL REVIEW OF THE AMERICAN-ENGLISH-GERMAN NOTES

The American Situation

TWO hemispheres were in a condition of acute tension on February 18, the day announced for the inauguration of the German naval war zone around the British Isles. It went into effect, officially, just after midnight, and the light of dawn revealed a spectacle such as has never had a parallel in the history of war. England had circled her coasts with a wall of steel, guarding every port of entrance around the island group with an unbroken line of dreadnoughts, battleships, cruisers and destroyers. It had been rumored that there was a likelihood of a sudden raid by a German fleet and possibly an attempt at a landing on British soil. But the first day of the new zone passed without incident. France, too, had her coasts and harbors similarly walled and defended by her fleet, but not a single hostile submarine showed itself in the forbidden waters from sunrise to sunset. That the new war situation would block commerce in the Channel was quite expected and it did; but the great ocean liners announced their regular sailings, each having as convoy through the war zone one or more destroyers. In our own country the war situation had produced a tension hardly less than that in Europe, although it proceeded from a different cause. The American notes to Germany and England of February 10 awaited answers. Execution was rife, and the silence of Germany was disquieting. People were beginning to ask the question "Will the United States be drawn into the war?" The new complications in the international situation and the possible danger to American warships in the war zone were uppermost in all minds. It was not until February 17, the day before the opening of the war zone, that the long expected answer came from Germany.

THE SUBMARINE MAY DECIDE THE WAR

ONLY TURRET AND CONNING TOWER VISIBLE

SUBMERGED AND READY FOR ACTION: INDISTINGUISHABLE IN HIGH SEAS

The two events were thus practically simultaneous. The German note was delivered to Ambassador Gerard in Berlin on the forenoon of February 17, and was then coded and transmitted by him to Washington, being cabled by way of Rome. A brief summary of the note sent in advance by the ambassador had nowise relieved the anxiety, and it was not until the full text of the note was received and read that it was found to be couched in friendly terms while still firmly maintaining the attitude of the German Government as set forth in its first note on the subject.

The new note, which is given in full below, opens with a reference to the friendly relations existing between the two countries, which Germany believes will be bettered by a full understanding. It explains that nothing in the German attitude is designed to injure legitimate commerce and the legitimate shipping of neutrals; the maritime war zone is solely a measure of self-defense against England, which the note charges with repeated violations of international law, the result being that Germany is now as good as cut off from her over-seas supply, while England is abundantly supplied with every class of goods, contraband and otherwise.

There is a pointed reference to the traffic in arms and ammunition now being carried on between American manufacturers and the Allies, which Germany regards as unfriendly if not unneutral. The German Government is determined to do all it can to suppress this supply of war material to its enemies, and takes it for granted that those neutral governments which have thus far done nothing against this traffic will not oppose the effort for its suppression. One of the most forceful passages is that which denounces as a "murderous method of warfare" Britain's effort to starve out her enemy and compel 70,000,000 of people to choose between destitution and submission. Reference is made to the use of the American flag on merchant vessels, and the note charges that this is done by the secret order of the British admiralty. There is an expression of gratification at the recent protest sent by our government to that of England on this subject.

In the German note, the assurance is given that commanders of German submarines have been instructed to refrain from violent action against American merchant ships, so far as they can be recognized. To facilitate such recognition and the safety of our ships, the note suggests that they should be convoyed by American warships, and should carry no contraband. It adds that it would be well for all American ships to be warned to avoid the new war zone until the question of the misuse of neutral flags is settled—a result to which, the note suggests, the United States can contribute by using its influence with England for that purpose.

In Washington, the German note was the principal topic of discussion. While its friendly tone and frankness of explanation were admitted, still it was regarded as possibly the beginning of a very grave situation. Members of the Foreign Relations Committee of the Senate talked it over, and it was the absorbing theme among congressmen generally, although few cared to express definite opinions at the present stage of affairs, holding that the effect of the note cannot be foreshadowed now, and that it will be necessary for us to wait until Germany itself translates into action the spirit and import of its communication.

As in all times of national excitement, there are those who claim to foresee in the German note the possibilities of complications which may ultimately involve us in the European conflict; but the prevailing view is that the Berlin note, while firm and unyielding in its announcement of Germany's intentions to pursue its policy without change or material modification, is still of a conciliatory character, which affords hope that the questions involved may, under the influence of friendly diplomacy, yield to satisfactory solution.

President Wilson has devoted much of his time to conferences with a view to the preparation of a rejoinder to Germany's presentation of the case. Meanwhile no reply had been received from England up to February 19 to our note of February 10 relative to the use of the American flag on English vessels. A communication was, however, received on February 17 through our ambassador in London, from Sir Edward Grey in reply to our note of December last, protesting against the undue detention of American vessels by British warships. It is a long document, containing some 10,000 words. In substance it denies that Britain has unduly detained our ships, or that its naval operations are the cause of any unfavorable conditions in American trade, which the note points out to be due rather to our shortage of shipping facilities, the consequent diminution of our cotton export trade and the destruction of many neutral vessels by submarine mines. It concedes that foodstuffs for a civil population are not contraband, but says: "In any country in which there exists such a tremendous organization for war as now obtains in Germany, there is no clear division between those whom the government is responsible for feeding and whom it is not." Regarding the right of "visit and search" on neutral vessels, the British note says: "No power in these days can afford to forego the exercise of this right. Vessels which are apparently harmless merchantmen can be used for carrying and laying mines and even fitted to discharge torpedoes. Supplies for submarines can, without difficulty be concealed under other cargoes. The only protection against these risks is to visit and search thoroughly every vessel appearing in the zone of operation, and if the circumstances are such as to render it impossible to carry it out at the spot where the vessel was met with, the only practicable course is to take the ship to some convenient locality for the purpose. To do so is not to be looked upon as a new belligerent right, but as an adaptation of the existing right to the modern conditions of commerce. . . . No war," it claims, "has yet been waged in which neutral individuals have not occasionally suffered from unjustified belligerent action." The note concludes: "It will be our endeavor to avoid injury and loss to neutrals; but the announcement by the German Government of their intention to sink merchant vessels and their cargoes without verification of their nationality or character, and without making any provision for the safety of non-combatant crews or giving them a chance of saving their lives, has made it necessary for his Majesty's Government to consider what measures they should adopt to protect their interests. It is impossible for one belligerent to depart from rules and precedents and for the other to remain bound by them."

When the new war zone decree went into operation, there were nearly 170 American vessels on the Atlantic with cargoes worth many millions destined for ports which could only be reached through the zone belt. New Orleans was represented by 30 ships, Baltimore 40, Norfolk 49, Charleston 12, Boston 7, Galveston 10, and several other ports were also in the list. To these should be added 14 steamers from New York (only three of them flying the American flag). Just what dangers they may encounter in the zone is a matter of conjecture. Germany has disavowed any purpose of imperiling legitimate American craft and cargoes, and has also given assurances that vessels carrying relief supplies will be immune. There remains, however, the danger of mines. It has been stated in the cable despatches that Germany was prepared with 150 submarines, each with an average carrying capacity of 100 mines, which were to be used in closing the war zone. This would mean an aggregate of 15,000 mines distributed throughout the North Sea, the Irish Sea, the Channel and along the west coast of Ireland.

(A full text of Germany's note follows Mr. Arnoux's story.)

. . .

PROGRESS OF THE WAR

By Anthony Arnoux

DURING the week there has been but comparatively little activity on the whole western battle-line. This condition has now lasted since the Soissons affair and has reached such a point that the London Times for the first time since the war had for two days, February 3 and 4, no officers' death notices in its obituary columns. All activity seemed to be reduced to occasional and purposeless bombardments on the extreme western end of the line. It is safe to assume that there has been little or no change from Ypres to the sea.

Coming eastward, calmness prevailed all the week, even about La Bassée. On the portion of the line in front of Rheims the French as a result of a strenuous artillery attack succeeded in gaining some ground. Farther to the east the French made the only important gain by either side during the week, to the northwest of Perthes, where they captured and held the German advanced trenches along a front of about two miles. The rest of the line all the way to Alsace, while there was some fighting, saw no particular changes.

In Alsace there was considerable cannonading and some unimportant skirmishing. One of these skirmishes, however, is worthy of mention, as it was a novelty in warfare—a bayonet charge on skiis. This took place in the Vosges. Some fifty Chasseurs Alpins on skiis were surrounded by the Germans and summoned to surrender, which they refused to do and pluckily charged with a courage worthy of a better fate than their ensuing capture.

These Chasseurs Alpins are among the finest troops extant, strong-bodied, white-souled boys, well led. I spent a week with detachments of them on two occasions, once in the Dauphiny Mountains and once in the Mont Blanc chain, and finer and nicer men I never want to meet, and in glacier and rc taineering they equal the best Swiss guide

The Belgian coast was the scene of two v esting events during the week. On F largest fleet of aeroplanes and seaplanes sembled, thirty-four in all, attacked the coast towns of Ostend, Bruges, Blankenbe Zeebrugge, this latter being the most i point. Ostend appears to have suffered m attack, which apparently lasted all day. Ir named place the railroad station is reporte been burned to the ground, and in Blank also the station is reported damaged. The between these two towns seem to have bee as well. Except for damage done to two r the raiding force escaped without injury, Grahame-White, well known in America married an American girl, was one of the and fell into the sea, but was rescued.

Hardly had these details reached us wh Tuesday following (February 16) a still la was made on the same places. This ti British and French aeroplanes made a new German gun positions at Middelkerke, Z and Ostend. The official report says that able success was attained, but the exact de not at this writing reach

These raids were r doubt, to cripple as muc sible the ports which mans have made s bases before the day Germany for the openi submarine blockade of ish Isles.

About the middle of persistent rumors were lation concerning heavy in East Prussia, but really definite and reached us until Febr when the official bulleti detailed narrative ac what is the most con German victory since t of Tannenberg in this cinity in the last days of

The fighting began o ary 6 and lasted nine da German troops, about strong, partly veterans a ly young troops from levies, under command eral von Hindenburg, amid fearful weather c the tenth Russian army, ing of eleven infantry and four cavalry d 198,000 men, then in in positions east of the M Lake district. After seve ing the Russians were driven out of their positi their army was completel and forced backward o border in disorder, whe fled precipitately throu woods towards Suwalki Augustowo. More than 65,(oners were taken by the and 175 pieces of artille hospital trains and 150 ammunition, besides a quantity of war materia Russian loss in killed and ed is said to be large.

The German forces the retreating Russians energetically and writing are said to have forced them to take in the Russian line of fortresses, Kovno, Augustowo and Ostrolenka, fronting the bo varying distances therefrom. One effect of t tory was to clear German soil completely of R

In Poland itself, north of the Vistula, t mans were also successful in retaking Plo Bielsk from the Russians, and succeeded in ing a considerable distance to the eastward f last named town and in swinging their line so as to threaten Warsaw from the north as from the west in Central Poland. In the last terrain no important events happened.

In Galicia the Russians have also met wi fortune. The Austrians have completely clea Carpathians from one end to the other o forces, administering repeated severe blows enemy, and have succeeded in descending fr mountains into the central plains of the prov

Their most important feat, however, was a wedge through the Russian front at K ninety-six miles east of Lemberg, and fo miles west of Czernowitz, thus splitting the R battle line in two, and in connection with the German force at Czernowitz, surrounding t treme left wing of the Russians.

. . .

The story of the war has necessarily given point of space to the presentation of the G Government's reply to the American note, th text of which begins on page 222.

THE ENGLISH REPLY IN FULL

At the Moment of Going to Press the Reply of the English Government to the American Note was Received and is Given in Full Below

THE memorandum communicated on the 11th of February calls attention in courteous and friendly terms to the action of the captain of the British steamer Lusitania in raising the flag of the United States of America when approaching British waters, and says that the Government of the United States feels certain anxiety in considering the possibility of any general use of the flag of the United States by British vessels traversing those waters, since the effect of such a policy might be to bring about a menace to the lives and vessels of United States citizens.

It was understood that the German Government announced their intention of sinking British merchant vessels at sight by torpedoes, without giving any opportunity of making any provision for the saving of the lives of noncombatant crews and passengers. It was in consequence of this threat that the Lusitania raised the United States flag on her inward voyage.

On her subsequent outward voyage a request was made by United States passengers, who were embarking on board of her, that the United States flag should be hoisted presumably to insure their safety. Meanwhile the memorandum from your Excellency had been received. His Majesty's Government did not give any advice to the company as to how to meet this request, and it understood that the Lusitania left Liverpool under the British flag.

It seems unnecessary to say more as regards the Lusitania in particular.

In regard to the use of foreign flags by merchant vessels, the British Merchant Shipping act makes it clear that the use of the British flag by foreign merchant vessels is permitted in time of war for the purpose of escaping capture. It is believed that in the case of some other nations there is similar recognition of the same practice with regard to their flag, and that none of them has forbidden it.

It would, therefore, be unreasonable to expect his Majesty's Government to pass legislation forbidding the use of foreign flags by British merchant vessels to avoid capture by the enemy, now that the German Government have announced their intention to sink merchant vessels at sight with their noncombatant crews, cargoes, and papers, a proceeding hitherto regarded by the opinion of the world not as war, but piracy.

It is felt that the United States Government could not fairly ask the British Government to order British merchant vessels to forego a means, always hitherto permitted, of escaping not only capture, but the much worse fate of sinking and destruction.

Great Britain always has, when a neutral, accorded to vessels of other states at war the liberty to use the British flag as a means of protection against capture, and instances are on record when United States vessels availed themselves of this facility during the American Civil War. It would be contrary to fair expectation if now, when conditions are reversed, the United States and neutral nations were to grudge to British ships the liberty to take similar action.

The British Government have no intention of advising their merchant shipping to use foreign flags as a general practice or to resort to them otherwise than for escaping capture or destruction. The obligation upon a belligerent warship to ascertain definitely for itself the nationality and character of a merchant vessel before capturing it, and a fortiori before sinking and destroying it, has been universally recognized.

If that obligation is fulfilled, the hoisting of a neutral flag on board a British vessel cannot possibly endanger neutral shipping, and the British Government holds that if loss to neutrals is caused by disregard of this obligation it is upon the enemy vessel disregarding it and upon the government giving the orders that it should be disregarded that the sole responsibility for injury to neutrals ought to rest.

FANNY CROSBY'S WONDERFUL LIFE ENDED

AFTER a wonderful career of Christian service Fanny Crosby, known and loved throughout the civilized world as "the blind hymn-writer," passed away in her ninety-fifth ar at her home in Bridgeport, Conn., on February .

Se had long been in failing health, but notthstnding the weakness of a naturally frail body, r mnd was clear and her interest in her great e wk of hymnology unimpaired to the last.

It h been said by one who knew her well that ' ev a harp was concealed within a human eastt lay hidden in the heart of Fanny Crosby, iere or over fifty years it was attuned to the eete melodies that ever found expression in rds. Nor was the tribute exaggerated, for the ndeul genius of the woman—whose songs, like ose the blind Homer, were sung in the darkss oher infirmity—has made itself felt wherever e voe of praise is lifted. Of the thousands of mns he wrote there are many that will long conue cheer the hearts and brighten the es o multitudes and to win souls for the igdo, as they have done in the past.

Fraes Jane Crosby was born at Southeast, tna County, N. Y., March 24, 1820. Her ndns dated from her sixth week, when an ectin of the eyes was subjected to improper eatmnt, resulting in total loss of sight. t itoon became apparent that the afflicn dy served to bring out all that was ongand beautiful in the young girl's na-e. Her talent for versifying developed in ldhd. When only eight years old she ote hese verses, which showed that even hen blindness she had a sweet, contented nd:

> Oh what a happy soul I am!
> Although I cannot see,
> I am resolved that in this world
> Contented I will be.
> How many blessings I enjoy
> That other people don't!
> To weep and sigh because I'm blind,
> I cannot, and I won't!

She was educated in the Institute for the ind, where in 1847 she began to teach school ong the sightless inmates. Her gentle, tien nature and amiable disposition made r a niversal favorite.

Her irst "real" hymn, which she often reled n looking over her career, began with se ell-known lines:

> We are going, we are going
> To a home beyond the skies,

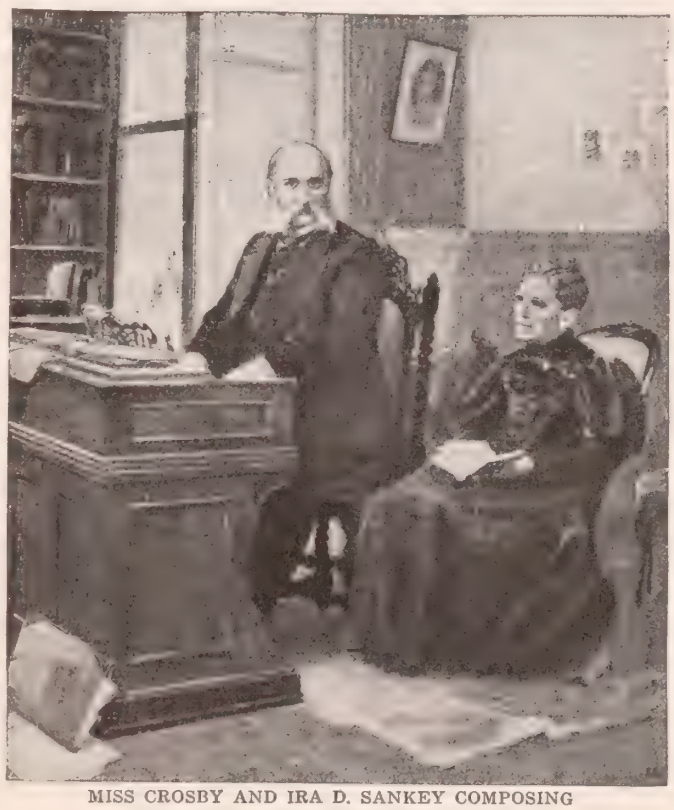
was written in New York City for William adbry, February 5, 1864, and from that ne award brain and pen wrought dilintly and many of her sweet, spiritual mn became favorites in all Christian lands. Bef e she began her career as a hymn-writer, e h already written a number of secular pieces r Grge F. Root, the composer, and had dedicated litt poem of welcome to Henry Clay on the casn of his visit to New York, after the close the Mexican War. She had the honor of being e fit woman whose voice was ever heard in the nite States Senate Chamber, where she recited poe, by invitation, to a distinguished audience. In e course of her long career as a hymn-writer nn Crosby attained, in a degree seldom equaled, e faulty of moving the heart and the religious noti by her verses. Her sense of rhythm was solely perfect. The slightest incident afforded r inpiration, and her productions were the means soning the heart of many a sinner. Occasionly se wrote both words and music, for she had ceivd a good musical education and could accomny er piano-playing in a clear soprano. As she ew der, however, devoted her efforts wholly the iterary work, dictating to an amanuensis.

He first volume of verses, entitled "A Blind irl nd Other Poems," was published in 1844, and as llowed by others, including "Monterey and the Poems," and "A Wreath of Columbia's low s," and in comparatively recent years, "Bells Evning" and "Memoirs of Eighty Years." While e as a teacher of rhetoric and history in the nstite for the Blind she produced a number of cul pieces which had a wide popularity, among emeing such well-known songs as "Hazel Dell," Pro World, Good-by," "Honeysuckle Glen," "There's Music in the Air," "Rosalie, the Prairie Flower"; also two cantatas: "The Flower Queen" and "The Pilgrim Fathers."

Fanny Crosby numbered among her friends many of the best known musical composers in America. This acquaintance was the means of stimulating her poetic talent to increased activity. Many of her hymns were composed to suit the measure and spirit of their musical productions. Dr. W. H. Doane, in April, 1869, spoke to her of a new melody he had just finished, and at her request he played it over. She listened with deep attention and evident appreciation, her poor, sightless eyes turned toward the player. Before an hour had passed she had dictated to an amanuensis her famous hymn, "Safe in the Arms of Jesus," which perfectly expressed the spirit of Dr. Doane's beautiful music, and their united product has been translated into many languages and is sung throughout the world today.

Another of her collaborators was Mr. Hubert P. Main, the veteran composer. Mr. Main is said to be the most prolific writer of sacred music in his day and generation. He has written the scores to many of the most beautiful and best known of Fanny Crosby's hymns. Occasionally the order would be reversed, and the composer would play over to his blind auditor some new piece, explaining as he did so what thought, feeling or emotion it was meant to convey. Sitting with hands clasped she would listen quietly, asking him to repeat certain passages, so that she might get them fixed in her mind. Before the impression faded her wonderful talent would unfailingly succeed in producing verses which perfectly expressed the musical theme in language so beautiful and appropriate that it was a marvel to all who knew of her methods. To a keen ear and a retentive memory she added a delicate and true musical perception, which gave her a remarkable power in such tasks.

During the long and active career of the late Ira D. Sankey, he many times collaborated with Fanny Crosby in the production of Gospel hymns. The two were frequently in correspondence over a new piece. Fanny would have an inspiration that would result in a new poem, which she would ask Mr. Sankey to set to music; or the "singing evangelist" would have some new composition for which he would request the blind poet to supply a literary setting. This partnership was productive of hundreds of new hymns, many of which may still be found in the church hymnals. It was at this period of greatest productivity that Fanny Crosby employed a number of different pen-names, including Mary J. Frances, Mrs. A. Van Alstyne, as the author of the new productions.



MISS CROSBY AND IRA D. SANKEY COMPOSING
From the Christian Herald, March 25, 1896

For upwards of twenty years Fanny Crosby was the warm friend and patron of the Bowery Mission. On more than one occasion she visited the Mission hall in New York, and such visits were marked by great outpourings of the unemployed and destitute, who almost worshiped the blind hymn-writer, and sang her songs in her presence with an energy and earnestness that she used to say "almost carried me off my feet." Regularly as her birthday came around, the men of the Mission remembered her with some kindly souvenir, to which she would respond with a helpful letter or a poem. When she spoke at the Mission, which she did at times, the rough audience was hushed, so that they might not miss a syllable of the feeble voice they loved to hear.

She was married in 1858 to Alexander Van Alstyne, a teacher, blind like herself, and who died in 1902. She made his acquaintance while at the Institution for the Blind.

Among the best known of Fanny Crosby's hymns are the following:

Saved by Grace	Safe in the Arms of Jesus
Blessed Assurance	Pass Me Not, O Gentle Saviour
Rescue the Perishing	The Bright Forever
I am Thine, O Lord	Jesus, I Come to Thee
Just a Word for Jesus	So Near to the Kingdom
Jesus, Keep Me Near the Cross	Through the New Jerusalem

Saviour, More Than Life to Me

There are probably more of her hymns sung today in the churches, in missions, at evangelistic gatherings, at camp-meetings, and elsewhere than any other writer in the domain of American hymnology. Her words have been wedded to the best productions of over a score of composers. She never wrote a hymn that did not breathe the spirit of Christian faith and helpfulness, and her consecrated talent has been the means of winning many souls from sin to salvation.

Coming of a long-lived family, Fanny Crosby inherited those peculiar physical qualities that tend to longevity. She was of a cheerful and contented mind, a bright and pleasing conversationalist and unobtrusively helpful to all with whom she came in contact. In talking, her whole face would light up and her smile would so irradiate it that the colored glasses which she constantly wore were forgotten by the visitor in the charm and old-fashioned grace of her manner. During her long life she had met many prominent Americans and she counted among her friends Presidents Tyler, Van Buren, McKinley and Cleveland, Secretary William H. Seward, General Winfield Scott and Henry Clay. In recognition of her spiritual value to the Christian Church at large, the Methodist Church honored her by observing yearly a day which was known as "Fanny Crosby's Day," when special services of a musical and evangelistic character were held. Her last public appearance was in May, 1911 (she was then ninety-one years old), when she attended a mass meeting held by the Evangelistic Committee in Carnegie Hall, New York.

Perhaps the whole lesson of Fanny Crosby's wonderful life has been interpreted by herself more clearly and simply than could have been done by any other. She said: "I do not know but on the whole it has been a good thing that I have been blind. How in the world could I have lived such a helpful life as I have lived had I not been blind? I am very well satisfied."

Her life was a benediction. The blind hymn-writer, whose sweet songs have cheered so many, and who never in all her ninety-odd years saw the sunlight, or had the pleasure of looking on the faces of those she loved, has gone to that land where there is neither blindness nor sickness and where, with wide-open eyes, and ears attuned to heavenly melodies, she may witness the full realization of the dream for which she struggled so bravely and so faithfully while here on earth.

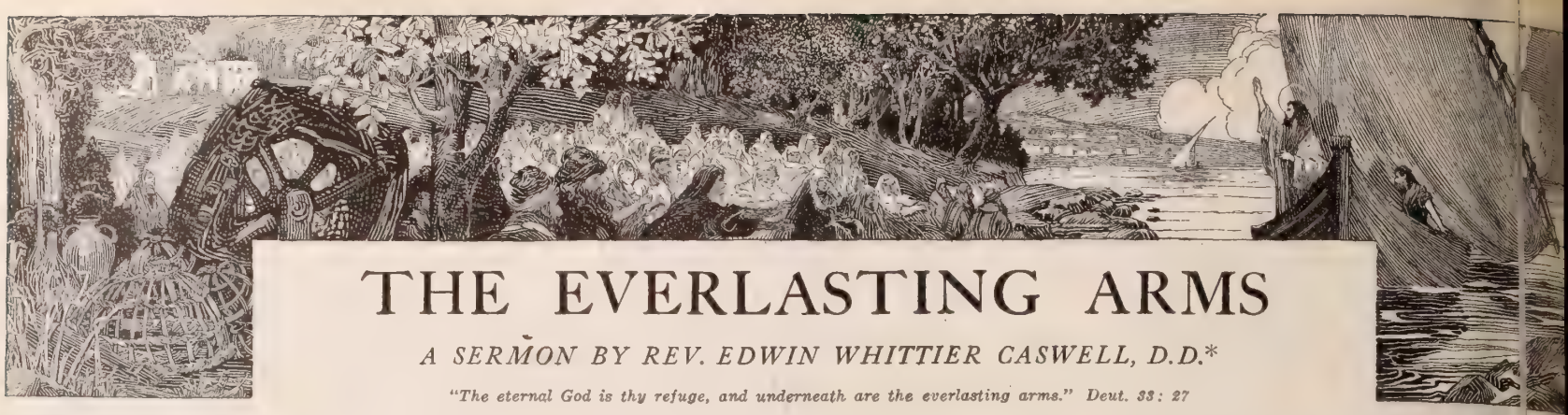
The funeral services were held in the First Methodist Church of Bridgeport, Conn., on February 15, when many hundred friends assembled. Delegations from various organizations of women were in attendance. White violets, the favorite flowers of the poetess, almost hid the casket from view. The Rev. George M. Brown officiated. The interment took place at Mountain Grove Cemetery.

SAFE IN THE ARMS OF JESUS

SAFE in the arms of Jesus,
Safe on his gentle breast—
There by his love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

Safe in the arms of Jesus,
Safe from corroding care;
Safe from the world's temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears.

Jesus, my heart's dear refuge,
Jesus has died for me:
Firm on the Rock of Ages,
Ever my trust shall be.
Here let me wait in patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.



THE EVERLASTING ARMS

*A SERMON BY REV. EDWIN WHITTIER CASWELL, D.D.**

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 27

AMONG Moses' wonderful words at the close of his career, just as he was going home to God, he pronounced his benediction upon Israel, saying: "As thy days, so shall thy strength be. The eternal God is thy refuge, and underneath are the everlasting arms." In the previous verse, he calls Israel "Jeshurun," meaning "my righteous little ones." Christ expressed himself in a similar manner when he said "Suffer the little children to come unto me." The largest and greatest are but children in the family of the divine Father.

We are helplessness and weakness incarnate. God, like a loving parent, invites us to his arms. Repose in his embrace means the impartation of his nature, which is the biggest thought of all history. God in man, and man in God. Though an unsolved mystery, it is a glorious fact. As the child partakes of the looks and nature of the parent, so the child of God becomes like him.

St. Augustine tells of meeting a little child on the seashore, who was pouring ocean water into a hole he had dug in the sand. Augustine said, "What are you doing?" The little fellow replied, "I am trying to pour the ocean into this little hole." The great theologian thought, "That is just the one task of life, to get eternity into our little souls." Jesus came to pour the divine Spirit into human hearts, that we might be filled with all the fulness of God, and that he might, in his arms, caress those he had created for himself. Resting there, our Father pours a little of his infinite ocean of love into our hearts, that we may feel the beat of his bosom, the touch of his everlasting arms, hide in his pavilion, rest our weariness and littleness in the immensity of his Fatherhood.

God's Father-Heart

It is a terrible truth that many of mankind seek the treacherous arms of lust, of transient, sinful pleasures, or, like children, are amused with toys, excited with baubles or absorbed with trivialities, refusing the outstretched eternal arms. Soon they will be crushed in the grip of awful appetites, passions and penalties, like the victims imprisoned in the iron figure that slowly closes its deadly arms around the helpless one. Sinful friendships are faithless; sin disintegrates, for hell is hate. Only heaven is love. There is no refuge for partners in crime, but separate, lonely cells.

In order to find refuge in God's arms, we must be repentant, dutiful and faithful. Dr. Conwell tells of a little boy who had a tendency to overstate things. He was finally told by his father that he could not take him in his arms as he came home at night if he had been guilty of a lie during the day. One night when the father came home, the little fellow rushed towards him, clambering upon his knee, throwing his arms around his father's neck, kissing him again and again, saying, "Papa, hold me tight, for I have not told a lie today." Moses conveyed this idea when he used the words "Jeshurun"—"my righteous little ones." We must be like him to rest in the bosom of his love.

Henry Ward Beecher once introduced an imaginary conversation between Jesus and Mary Magdalene. Christ is moved with compassion to save her. He talks to her as he did to the woman of Samaria. She sees how noble and grand he is and begins to long to be like him. As Jesus gazes upon her, he says, "I will make you my own and give you a place in my royal palace." She cries, "Oh, speak not of that; you don't know how degraded I am." Our Lord answers, "I know all about you. I know I can bring you up out of your degradation." But she insists, "You will never forget my vileness, and afterwards you will regret it." "Oh, no," says the Master, "I will blot out your sins as a thick cloud. I will never make mention of them more." But in desperation the Magdalene exclaims, "I'm not fit. I'm so ignorant and base." "But I will pour my knowledge into your soul, as ointment into a vase that perfumes it." "Oh, I don't think you know me. How sinful, how passionate, how vulgar, how base I have been!" "Yes, I do. Every evil thought, every word you have spoken, all your offenses are known to me." At last, hope rises in her soul as she realizes something of Christ's love and pity for her, and she cries, "Well, take me then, and every power I have in me shall try to requite your love. I will worship you and try to be what you are. But when you take me up among the angels, it may be you will be ashamed of me." "No, I will present you without spot or blemish."

This is but a faint picture, painted by the brilliant imagination of the great preacher. It tries to portray something of infinite compassion, but it is only a miniature of the mighty portrayal of the divine Fatherhood, of the loving Christhood that fills all worlds and all hearts who come within his embrace.

There are no sweeter words in language than "Come unto me and I will give you rest." "Arms" mean restfulness from a tormenting conscience, a gnawing remorse, from the terrors of death, justice, judgment. "Who shall deliver me from the body of this restlessness? I thank God through Jesus Christ, our Lord." Here is our Alabama, a sea of glass before the throne of God.

> Rest for my soul I long to find.
> I cannot rest till pure within,
> Till I am wholly lost in thee.

The almighty arms are protective. The devil cannot break through God's arms. Enemies cannot reach you here. He is a shield as well as a sun, a defense and fortress as well as our grace and glory. "No weapon formed against thee shall prosper and every tongue that shall rise against thee thou shalt condemn." When God with great mercy gathers you in his arms of love, you are safe forever. Like doves seeking shelter from the storm, flying to the ark of safety from the waste of waters, so you will dwell in peace and protection.

His arms are expressive of nearness. When David felt the embrace of forgiving compassion, he exclaimed, "Thou art near, O Lord." And then he added, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God; in him will I trust. He shall cover thee with his feathers, and under his wings shalt thou trust." The blessedness of nearness was in David's heart. It was the indwelling of God in the hearts of his children. If the touch of Jesus' fingers healed many of bodily ills, what must it be to be clasped in his arms! If one touch of the hem of his garment sends life into the soul; if Mary's washing, kissing and anointing Jesus' feet meant the washing of her sins away, what must it mean to have him always so near that we can see his smile! We often feel God near us in nature. We see symbols of his wondrous attributes here, but the soul longs for the spiritual personality, for God himself, manifested in Christ, breathing forth upon us forgiving love, precious promises, sweet fellowship, answering petitions. Without such nearness, humanity is far away from the Father. How blessed to know that he is not far from each one of us, though we may be in the uttermost parts of the earth!

In Fellowship

God's arms speak to us of filial affection. Jacob and Joseph loved each other, though they had been separated for twenty-two years; though Jacob had eleven other sons, his sorrow for the lost Joseph was as intense as though he had been an only child. Joseph was in the heart of Jacob always. The first thing Joseph asked his brothers was about his father. "Is he still alive?" What eloquent love is in that expression! Though Jacob was one hundred and thirty years old, bent with sorrow and care, leaning upon his staff, and Joseph the ruler of an empire, still he wanted his father near him and said, as they embraced, "Thou shalt be near unto me." For seventeen more years they dwelt together in Egypt with unfailing affection. This is but a little sample of God's yearning over the loved ones of his infinite family. We can come nearer to him than child and parent on earth, for a mother may forget her child, but "I will not forget thee."

Arms mean fellowship. Jesus comes and walks with us when we are agreed with him, a[l]
in the way the Lord led me."

> Sometimes I'm faint and weary,
> He knows that I am weak,
> And as he bids me lean on him
> His help I gladly seek.
> He leads me in the paths of light.
> Beneath a sunny sky,
> And so we walk together,
> My Lord and I.

Christ remaineth when all else departs know the secret code of communication wi Do you understand his language when he s sins are all forgiven thee"? "Let not you troubled"? "I that speak unto thee am he you feel the might of his everlasting arms, that all he is saying unto you is true. Yo further prove his divinity.

Everlasting arms are not around mounta terial things cannot hear the voice of lov the embrace of kindness. Man is the only this planet who can interpret the music o tion, see the invisible and know the unkno of love.

Divine arms are an unspeakable comfo dying hour. Bishop Quayle tells of a little teased to sit up and hear the conversatio bishop was having with the family. Long bedtime hour had come, she listened, but f asleep in her mother's arms. She was gent upstairs to her room, but did not know tha in the upper room till her eyes opened in t ing. So Christ giveth his beloved sleep in and when we awake we realize "I am thee," though in the higher room in Goo What is death? It is only "asleep in Jesu sleep!" He will touch your closed eyes awa eternal morning.

The Refuge of Souls

A friend said to Bishop Gilbert Haven, a nearing the dying hour, "Good night!" T replied, "Good night—but it will be 'good when next we meet." Bishop Phillips Brool his friends around his bedside, "Good-by. ing home." Moody exclaimed as his last have just been within the gates. I have children's faces. Earth is receding, heaver ing, God is calling!" Paul said, "To die Death is victory. Mortality is swallowed u The time of my departure is at hand. The is near."

Dr. Chapman tells of a clergyman holdi vice in an army hospital. He was asked t the beside of a dying soldier. He said he so after the singing of the closing hymn Saviour, Pilot Me." As he started to con dying man, the nurse approached, saying you were singing the last verse, he passe repeating the verse as you sang:

> "When at last I near the shore,
> And the fearful breakers roar
> 'Twixt me and the peaceful rest,
> Then while leaning on thy breast,
> May I hear thee say to me,
> 'Fear not, I will pilot thee!'"

Our Father's are *everlasting* arms. No the universe shall ever be able to pluck us o embrace. His arms are everlasting. T never lose their strength. "Hast thou n that the everlasting God fainteth not, n weary?" Paul begins the eighth of Rom "no condemnation," and ends the chapter separation." So, as we begin to abide in arms with no condemnation, there will neve the endless future, be any separation. "He forever." If electricity in nature never l power, if our Father can energize matter w less physical force, will there ever be any of the love that is far away in his heart, ba the forces of the universe?

Whosoever will may come to these arms and you need never go away. He will in cast you out. His outstretched arms are ext all. His bleeding hands appeal with the el of suffering for you.

* Preached in Simpson M. E. Church, Brooklyn, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Watchful Use of Opportunity

UDAY, March 7. Ephesians 5: 16. *"Redeem- the time."* The disciple of Christ is to be expert merchant in the commodity of time. is to be always engaged in "buying up portunity." He is to allow no one to be the peer the laster's servant. His vigilance must never ep d he must never be away from the market. ery moment must be bought up for the King, and ed in the service of his kingdom.

And herefore the disciple will be busy buying in ason both grave and gay. He will not allow the il or to buy any of the brighter seasons for his n ternal purpose. Seasons of merriment will purnased for the Lord; bright moments of wit d humor will be gained for him. This will never an hat merriment will lose its sparkle; it will ally ean that sunlight will be added to common ylig , because the merriment will shine with the ry litter and purity of the love of Christ. All wit ll b perfectly clean, and therefore translucent, taing nothing which darkens or defiles. Gay- wi become the most intimate friend of sanctity, d w be the possession of the Lord.

And he watchful merchant will also buy up the rke easons for his Lord. He will not allow his mes of disappointment, or sickness, or adver- y, t be owned and used by the devil. He will herlaim that the black seasons may be used for rist and he will accordingly bring them and er tem to his service. A dark house, with the rd i it, becomes a temple of ineffable fellowship. But n all these purchasings, everything goes to eay buyer. To be first in the market must be constant aim. Let us regard every moment as cio treasure, and before the enemy of our uls n lay his hand upon it, let us be up and buy for he Lord! J. H. J.

Christ Our Source of Joy and Strength

ODAY, March 8. Isaiah 11: 1-10. *"There sll come forth a shoot out of the stock of se, nd a branch out of his roots shall bear fruit."* e gat fulfilment and illustration of these words s sn in the birth of our Lord. The once ma- tic em of Jesse was reduced to a humble, un- wn amily, for which the inn had no room. The of me had leveled all the proud growth of the bre forest, and the tree of this family had suf- ed ith the rest. But the root sent up a new ot d branch. Out of that cut-down tree sprang lif which remade the world, and has given such e ad joy to mankind as were never known be- e.

But he same is true of our individual experience. w. den it seems as though we can never recover m te stroke of the ax or the rush of the storm; l th there is an uprush of life from the Root, ich Jesus Christ. "He is the root and offspring Dad and the bright and morning star." The ove of our old love and life are due to nothing ourelves, but to the life-force from the Root. n sake of Christ as a root out of a dry ground. ! hy great a mistake! He spreads out his roots the nature of the Holy Trinity, and they who tal of the fatness of that Root spread out in be ty of perpetual spring.

t ay be that you are complaining today that i ar dried up from the root, that your years are the here and yellow leaf, and that the joys of hae fled forever. Nay, it is not so, if only you ahling in Christ. For you, there shall be the ot d the branch; and as the prophet puts it at en of the paragraph, your resting-place shall glo ous. At evensong the level beams of your 's nset shall cast a shaft of glory on the earth. t ad glory! These shall come to you together!

F. B. M.

The Christ-Life Brings Soul-Peace

UEDAY, March 9. Revelation 21: 1. *"And I saa new heaven and a new earth; for the first ve and the first earth had passed away; and re as no more sea."* Here we have, in the rds f the mystic, a symbolic picture of the peace the soul. The sea is a symbol of unrest and tio of change and turbulence—a driven thing, a ubl and uncertain force, a thing pictured in Bble attended by storms, billows, ragings and sin . The seer's vision of the new kingdom of ve in the soul of man is a place of harmonious ce, where "there is no more sea." Two things plainly taught in the Bible concerning the peace of the soul are, first, there must be a unity of purpose in one's life, a harmony of our spirit, faculties and senses, so that together a man's life flows steadily and joyfully toward a common end.

A young man spoke to me of his life and temptation: "I seem to be a bundle of fierce contradictions—a lot of risings and fallings. I am just a seesaw of conflicting desires and passions. My real spiritual successes are always shaded by my lapses from virtue and I am afraid to face temptation. Just as I seem about to succeed I am brought low by some distracting betrayal of weakness. Fully half of my life is filled with penitence and disgust of myself. How can I get mastery—peace?"

Here was the common experience of those of us whose lives do not move to harmonious ends. The psalmist spoke of having a peace that is calm as a river; a peace that moves on uninterruptedly, borne along by a still, deep current. The road to peace is harmony of all our life to some worthwhile end. A busy physician of my acquaintance takes history as his pleasure specialty; his book is always in his pocket on trains and in street cars; it takes up all the broken ends of his day and night. His collection grows and is becoming one of the richest historical libraries in the land. I talked to him one day upon the temptations of the physician. He said, "I never think of temptations. I am too busy with my practice and my history." He had gathered up all his stray purposes and desires and knitted them into a single strong strand of ideal resolve. He had brought peace into his life by the road of harmony with a single great note.

Thus the Christian finds his new heaven and new earth in the discovery of a surpassing sympathy of his will with God's will. In the reconciliation of our aims with divine aims lies our peace. Over every detail of life place the question, "What does God want in this particular case?" We thus command God's power and protection in a harmonious copartnership. In his will is our peace. C. S. C.

Taking God at His Word

WEDNESDAY, March 10. John 4: 39-54. *"The man believed the word that Jesus spake unto him and went his way."* There was something about the presence of Jesus that compelled faith. The woman at the well, the people of Sychar, and now this nobleman! Jesus simply said to him, *"Thy son liveth."* That was all. No sign, no renewed assurance, no appeal to emotion or sense. Just the utterance of these majestic lips. Without another word, and apparently without hesitation, the man believed and went his way.

Comparing the length of time occupied on his homeward journey with the distance between Cana and Capernaum, the conviction is forced on us that he made no particular haste back. Why should he? The boy was living, doing well. He was certain of it, and thanked God. He was as sure as though he saw the bright smile dimpling his cheeks. He seems to have spent the night at a wayside inn, and slept off, in a deep childlike sleep, the effects of long watching, intense anxiety and the swift journey to Cana. Could there be a more illuminating illustration of the faith that reckons confidently on the bare word of God!

Suppose you come, as a penitent, to Christ, conscious of a heavy load of sin. It may be for the first time or the thousandth. You tell the sad dark story; not hiding nor extenuating aught, you confess your sins; but do you not recognize that, according to his promise, he is faithful and just to forgive your sins? Whether you *feel* forgiven or not matters little. Go your way, saying, "I believe that Christ is true; I take his word for it; I *am* forgiven, not because I feel, but because he promised to put away our sins if we were penitent and believing."

F. B. M.

The Inner Calm of the Soul

THURSDAY, March 11. I Thessalonians 4: 10, 11. *"But we exhort you . . . that ye study to be quiet!"* Paul wrote these words to the people at Thessalonica more than nineteen hundred years ago, but they belong to us today in a peculiar way. Such words of universal adaptation to all ages and all kinds of people reveal the supernaturalism of the Bible. Did you ever stop to think that if you could understand everything in the Bible it would probably lose its fascination for you and you would read it once for all and finish it? Not only for us, but for the generations ahead the Bible has hidden truth when new conditions will require new light from God. The Bible has not been outgrown in all the advances of modernity.

"Study to be quiet!" Quiet in this active, feverish American life of competitive business and ceaseless pleasure-hunting? Yes, and especially in such conditions is quietness of spirit indispensable. Some one defined a fanatic as a man who doubles his enthusiasm when he has lost his aim. Success is not altogether an enthusiastic doing and plunging ahead. Religion is not altogether church work and committee meetings and social service. Religion is realizing the presence of God in the soul. It takes time and detachment from care and hurry to realize anything; it is especially necessary if we are to know God or know ourselves. It is not how much we do, but the spirit in which we do it, that counts—it is the attitude of our mind that determines the character of the result.

> If chosen men could never be alone
> In deep mid-silence, open-doored with God,
> No greatness ever had been dreamed or done.

"In quietness and confidence shall be your strength." C. S. C.

The Christian Life a "Walk with God"

FRIDAY, March 12. Ephesians 5: 15-33. *"Look therefore carefully how ye walk."* Life is a walk from the cradle to the grave. Our steps emerge from the jeweled gates of birth; traverse rock and sand, enameled meadow and difficult mountain pass; and ultimately descend to the gate of death, which, though somber on this side, is jeweled and radiant on that. In the opening chapters of Genesis we are told that Enoch *walked* with God; and in the closing chapters of Revelation, that the nations shall *walk* by the light of the Holy City. And between these extreme points the pages of Scripture are strewn with similar expressions. Life is a pilgrimage on foot, always onward, like a moving staircase.

A walk is made up of steps. Though a man circle the globe he must do it by a step at a time. Thus life, however prolonged, for the most part is made up of trifles, commonplaces, reiterated and simple acts. And what we are in these will determine the color and value of our lives in eternity. Life is not made by rapturous and exalted hours, but by the steps of our daily duty and monotonous commonplaces.

Let us walk worthily of our high calling; 4: 1. Let us walk in the light, God is light; 4: 17; 5: 8. Let us walk in love; 5: 2. Let us walk carefully. Pick your way amid the pitfalls of the world. Gird up your flowing robes with dainty care, lest they be soiled by the filth of the street. Beware of sidetracks, which will beguile you from the narrow path. Especially buy up every opportunity for making progress in the divine life and helping others. So you will walk with God, and he with you, until one day he will say: "Come home with me!" And you will find yourself in the house of many mansions, to go no more out for ever. F. B. M.

Christ's Glory Through the Centuries

SATURDAY, March 13. John 17: 5. *"And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."* Jesus had been maligned, ostracized and rejected by the men he came to save. He was hunted as an outcast, ridiculed as an impostor, tried as a blasphemer, crucified as a criminal. No wonder he cried, out of the depths of his bruised heart, "Glorify thou me! Let me shine in my real, supreme, divine glory, that I may be vindicated before the universe from misrepresentation, that I may glorify thee by being seen, believed upon and known in my true nature, as the Creator, Redeemer and Saviour of men."

For nearly twenty centuries Christ's infinite glory has been unveiled to mankind. He is shining today in the undimmed splendor which he possessed when he said, "Let there be light!" The day is coming when his glory will fill the whole earth as the waters cover the sea. Let men be careful who seek to throw a shadow across the effulgence of his divine shining, for he is coming again in all the majesty of Deity. Every eye shall see him, every knee shall bow, including those who have pierced him with javelins of unbelief. Then all people will know that he is the God-man, illuminating the universe through transfigured humanity and glorious divinity. E. W. C.

The Miracle at Moundsville

BY EARL E. DUDDING

[EDITORIAL NOTE.—*The first instalment of this remarkable story of a jail transformation appeared in the Christian Herald of February 24, and described the quarrel between the author and his uncle in which the latter was killed and in consequence of which Earl E. Dudding received a jail sentence, unjustly, according to his story. His physical condition necessitated his being sent to the jail hospital, where he witnessed and experienced conditions little calculated to benefit sick men. Because of his activity in bringing these things to the attention of the warden he found himself the object of hostility on the part of attendants, who apparently determined that he should not get well. The present instalment of the story will be followed by a third.*]

THE steward of the hospital realized that if I stayed there much longer I would be appointed in his place, and graft might be done away with. They were taking food away from the patients and selling it to other prisoners. Eggs, milk, beef, bacon and fruit that should have gone to patients were constantly sold by the attendants. In fact, they were doing everything that they ought not to do and I acquired an intimate knowledge of their rascality. They tried to bribe me and I refused to be bribed. I also told them I was not responsible for being there and I would not pay a person for doing something which he ought to do for me as a matter of duty. I had to do without many privileges because I would not pay for them. I could have had more milk had I paid the cook. I could not get my washing done because I refused to pay extra for it. The warden, however, was not aware of this graft system.

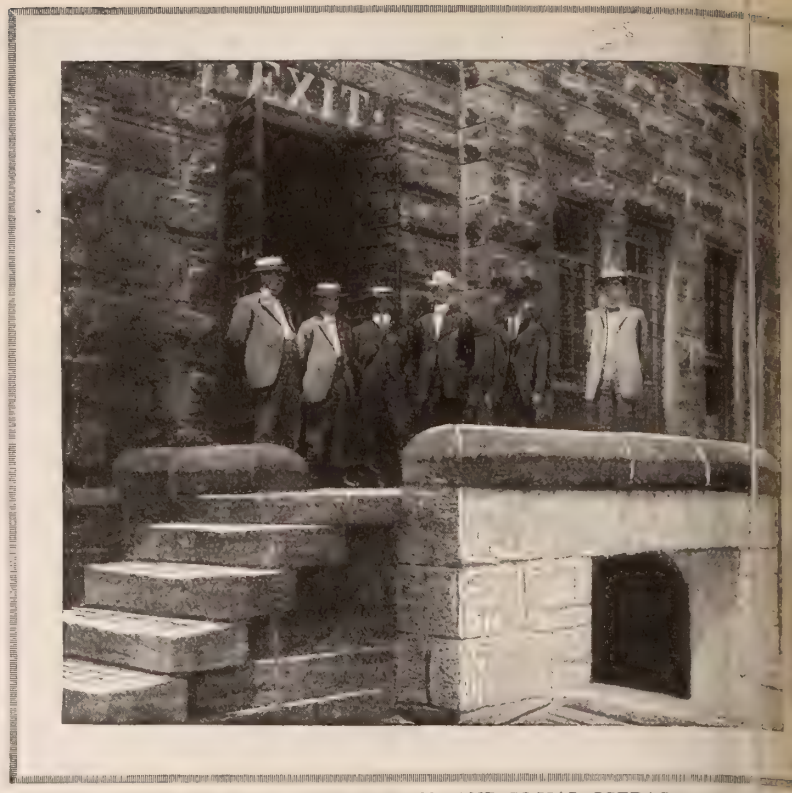
All these things were taking place in an atmosphere that, God knows, was sorrowful enough without them. For instance, there was the case of old Sandy Ficklen, a colored man who lay dying of tuberculosis. I went to him and said, "Sandy, haven't you some people to write to?" He said, "Yes, but I can't write." I said, "Well, I'll write them a letter if you want me to." So I wrote his mother a nice letter, and told her where he was, said he was sick and that his chances of recovery were doubtful. I wrote it as though he had written it. I sent the letter off for him.

In a few days a reply came back. He had not heard from his folks for several years. But that letter from his mother was one of the finest I have ever read. She told how distressed she was to hear of his physical condition, but on the other hand, how glad she was to hear from him at all. Thirty minutes after I read that reply from his mother, Sandy Ficklen died. So then I wrote his mother again and told her how her letter had arrived just in time and how her son had died with her name on his lips.

A parallel case was that of a mere boy seventeen years old. He called me to his bedside about ten minutes before he died and asked me in a firm tone, "How long will it be?" I said to him, "Boy, it won't be long." He said to me, "Won't you write mother and let her know that I was thinking of her in my last moments?" I assured him that I would and I did. At the last sound of his voice, my attention was drawn to someone entering the ward. It was the chaplain, the Rev. Dr. Riker. He was greatly interested in the lad and would visit and pray for him every day. He inquired of me how the boy was. I went over to the bedside to see if he was still conscious and found that death had settled it all. The next day a pardon came for the boy, but it was too late!

You can see how distressing all this was. People lying there suffering and dying in the midst of such unsanitary and immoral conditions. After a time, however, I prevailed with some of the attendants. I suggested ways to the cook for improving the cooking; I even helped him cook and did as much as I could to alleviate the condition of the poor patients.

We got rid of the rats; in two weeks there was not one left. We got the bugs out of the beds. The walls, however, were still full of them. I got the warden interested in the problem and he told me to go ahead and clean up all I could. I managed finally to get the prison hospital in as fine a condition as was possible under the circumstances. I was in the hospital for two months. Gradually my health got better, but in the meantime I suppose no man experienced greater agony of mind than I did. There were times when I thought I would go insane.



THE DOOR TO FREEDOM—AND SOCIAL OSTRACISM

THE HUSBAND AND FATHER IS "AWAY"

MEANTIME, while I was in the hospital, certain events occurred which showed that the misery of prison life was not all confined to the hospital. After I had been there five or six days some attendants came in carrying a man on a stretcher. They laid him down on the veranda. He was unconscious. In fact, he had been whipped until he became unconscious. Then they brought him to the hospital. I asked what the trouble was, whereupon another prisoner whispered to me that I had better keep quiet and mind my own business. I did what I could for the man. They had left him lying there without further attention. I felt his pulse. It was very high and I discovered that he was very feverish. I got him some water and gave him a stimulant of some kind. He revived at last, but as soon as he recovered consciousness he was sent back to his cell. He should have been treated in the hospital; but the idea of punishment which prevailed in the place at that time did not permit of it.

He had been beaten in the Tower, which composed one of the corners of the building. In there they bound a man down to whip him, fastening his hands and his feet together. This fellow was whipped until it seemed there was no skin left from the middle of his back down to his knees. Yet in spite of this fact, he was sent to his cell with no other treatment than such as I had been able to give him. He was unable to go to work next morning. But it was the rule to put a man to work immediately after he was whipped. And if he complained he was taken to the Tower and whipped again. What good do such whippings do? They just harden the men and make anarchists of them.

When I first entered the institution they whipped as many as eight and ten men every day. In fact, the whippings were so common that I got used to them. You always knew when a man was being whipped by hearing him scream and yell. The Tower was at one end of the prison. I have heard the cries of men being whipped clear to the other end of the institution. In fact, the yelling of the m[en] such a nuisance and a hor[ror] zens living near the prison [that] protested against it.

The whippings were reg[ularly] scribed. A man would be s[entenced] five or ten lashes, but wh[o] given the sentence of five [lashes] usually got fifty; and wh[o] given ten he usually got a h[undred] saw one man who, afte[r he] whipped and taken down, [was] cuffed to two rings seven [feet] the wall and compelled to s[tand] half hanging to the ring [for] hours. One man who was w[hipped] mercifully and afterward [handcuffed] to the rings on the wall, los[ing his] and was sent to the asylum.

I saw one man who was [unmercifully] fully whipped, having b[een given] about one hundred lashes w[ith a] leather paddle five feet lon[g and] inches wide, built up and do[ubled with] sole-leather so as to make a [handle] one end, and it weighed a[bout] pounds. Three days later, [after] man's injuries and part[s] swollen and inflamed, he [was] back to the whipping post [and given] another unmerciful beating.

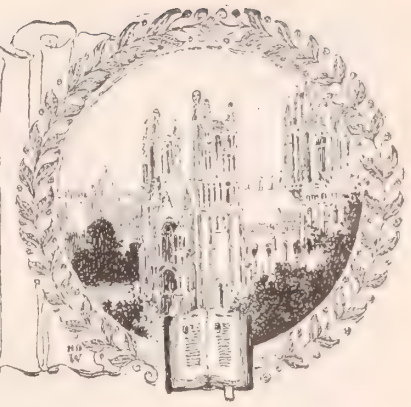
Whipping was only one fo[rm of] ishment. They used a w[ater cure] also. In administering the [latter] they fastened the man to th[e wall,] arms stretched out so that [he took] the form of a cross. Hav[ing] him in that position they w[ould] sixty or seventy pounds' p[ressure] water from the hose upon h[im.] shot it into his mouth, his f[ace or] part of his body and the wa[ter would] knock the skin off in spots [where] touched. I have seen them [keep it] a man's face until his eyeba[lls seem] ready to burst from thei[r sockets.] Sometimes the pressure w[as not] heavy at one time as it w[ould be] another. But it was terrible [torture] all times. In winter time [the water] was turned on just the sa[me] temperature it came from [ice] The treatment generally la[sted] two minutes up to five.

HOWEVER, the water cu[re was] ministered in extreme ca[ses. There] were grades of punishment [such as] taking away privileges, pu[tting men] in stripes (only the lowest g[rade men] wore stripes), and the whi[pplings.] great many of the latter [were] failing to make "tasks." A [task is] a prescribed amount of wo[rk which] a prisoner is required to a[ccomplish] within a definite time. [The] system is a direct result of [contract] labor and is the outcome of [the] city of the contractors, who [took]

Continued on page 21

MY MAIDEN SERMON

AUTOBIOGRAPHICAL RECOLLECTIONS OF A MOMENTOUS EVENT IN THEIR MINISTERIAL CAREERS BY FIVE SUCCESSFUL AMERICAN PASTORS. COMPILED BY G. DOUGLAS WARDROP



A Narrow Escape from Breakdown

By Rev. N. McGee Waters, D.D., Tompkins Avenue Congregational Church, Brooklyn, N. Y.

MY "maiden sermon," I think, was the first sermon I preached after I left the seminary. I had practiced on the people more or less while in the seminary, and by courtesy it was called preaching. But now I had completed my seminary course and was invited to the pastorate of the First Church, of Oskaloosa, Iowa, whose pastor, Dr. Hilton, had just died.

Oskaloosa was a small and stirring prairie town of eight thousand people. The First Church was the oldest and leading church of the town. Not a little interest was awakened in the community by the coming to that pulpit of a young minister from Boston.

The first Sunday was a beautiful day in May. The old church was packed to suffocation. People were standing everywhere. There was scarcely room in the pulpit for the ministers, because of the overflow into it of the auditors, some anxious and many curious.

Of ministers there were several. Rev. Mr. Warring, a retired minister, had been in charge for several weeks pending my coming. He had a man's heart and tried in every way to smooth the path for the young pastor. He on this day was master of ceremonies. He had invited to the first service not only Dr. Hughes from Grinnell, but four or five other ministers. Six of us elbowed our way into that crowded pulpit—I trembling in every limb and feeling like a criminal being conducted to execution.

The singing was good; the prayer, by one of the visiting ministers, most beautiful and affecting. The morning there was not only kindly, but warm even, with good will and welcome. Then Brother Waring arose to make the notices. He made short work of them, and started in on what he evidently considered the important duty of the day—an introduction of the new minister. He gave an extended biography of the young man, more complimentary than accurate; described preachers from Paul to Beecher, and wound up by saying that the young man before them combined the excellencies of them all. All this occupied twenty minutes. To me it seemed like eternity. I kept shrinking and shriveling and sinking down in my chair. My tongue was parched, my lips paralyzed, and I prayed to die. When he finished and turned to me to arise and read I felt so weak that I thought I could never stand up. I wanted to cry out, to run away, but could do neither. Neither tongue nor legs would work. I was in a perfect funk.

Like an inspiration I remembered my text, and it overcame me. I had chosen Paul's words in II Cor. 10, and as they came to me I thought I saw a way out. I arose, tottered to the desk, looked the breathless audience for a moment, smiled and paused my text, "And who is sufficient for these things?" And the audience laughed. I was saved! I had their sympathy. Paul's apt words had released the tension and already they had forgotten me. I do not know what I said—I did not know then. I only knew that I had escaped breakdown by a miracle and that the people had been won inside by an embarrassing situation, and were with me heart and soul. I have never ceased to be grateful over introductions. But I have always said, God bless Brother Waring for his intended kindness, and God bless those good people for their delightful sense of humor and their quick sympathy for a young man about to fail."

Joy of First Attempts

By Rev. Charles Lewis Slattery, Rector, Grace Church, New York

I CANNOT remember my first sermon.

The last summer that I was in the theological school as a layman, I took charge of a parish in a New England town for a friend who had just been ordained and who wished to spend the summer abroad. I had acted as a lay reader from time to time in a number of small parishes around Boston, and had read the sermons of Frederick Robertson, Phillips Brooks and Dr. Hodges. With the free summer before me, I thought I should like to begin writing sermons; so I gained the bishop's permission, and to a responsive and patient flock I began to preach what I had learned through experience and through books. I shall never forget the joy of those first attempts to preach the Gospel, nor can I forget my gratitude to those who listened.

The first of these sermons is safely resting at the bottom of my barrel. Since I cannot remember it otherwise, it seems quite as well not to look at it.

A Fifteen-Minute Service

By Rev. William H. Morgan, Pastor Calvary Methodist Episcopal Church

THE first service I ever conducted was in 1887, in a small chapel in St. Paul, Minn. The whole service was not more than fifteen minutes in length. We sang a hymn. Then I tried to pray, but could not, on account of stage fright. I read a few verses of Scripture, but my throat and mouth were so dry I could hardly speak. Another hymn was sung and the collection taken, and then the all-important moment.

I laid my paper on the Bible and announced the text. I tried to speak and could not. I picked up the manuscript and endeavored to read it, but could not see a word or read a line. A cold sweat broke out all over me, and I had to give up. A local preacher got up, said a few sympathetic words and dismissed the congregation.

You can imagine how I felt! How thoroughly discouraged I was! But I determined to succeed in the work to which I knew God had called me.

The next time I tried I did a little better, and the Lord has given me some degree of success.

"Mary Hath Chosen That Good Part"

By Rev. George Roe Vandewater, D.D., St. Andrew's Church (Harlem), New York

MY maiden sermon! How well I recall it! It was written forty years ago. In all the sermons I have prepared since that was written, there never has been one so wholly my own as was that one. With intention or unconsciously, it now seems to me that every public utterance has incorporated more of other men's thoughts and views and methods of discussion than did this first sermon of mine. The text was, "Mary hath chosen that good part." I can recall now the divisions, and my treatment of each. The manuscript is still preserved and is in a library of such, the first of seventeen hundred.

I worked the consideration of the text in a retrogressive manner, first explaining the "good part," then describing "the choice," and then at some length picturing Mary, contrasting her character with that of her sister, who was notable for being "troubled with many things."

That sermon, as I now recall it, was one of the simplest I ever preached. There is no exegesis in it. It was nothing but an earnest utterance on a subject that seemed perfectly clear at the time, clearer a good deal than it has since. But when I come to think about it, I am impressed by the thought that I felt more infallible then than I do now. I didn't know it, but I was a conceited young theologian, right at the brink of a career that has been successful in nothing more than in making this young preacher modest.

That first sermon had an ipse dixit characteristic in every utterance. It expressed "the good part" with special reference to the supereminent characteristics of the Christian religion and particular depreciation of the shortcomings of every other religion. It described the winsome glories of heaven, but was not content until it had suggested Dante in some of the descriptions of hell. There was the usual glorification of Mary and the not unusual depreciation of Martha. I remember that doctrines of the church, and historic creeds, and something like "quod semper" were inserted to fortify the accepted faith, and I would not be at all surprised if in that first endeavor to preach one were to find something about succession which had nothing to do with the subject. The sermon, my maiden effort, was preached in the church where I was baptized and confirmed, and when I preached it, there sat my parents, my family, my friends and my rector, and how in the world I ever dared to do it I cannot imagine! I do not think I was conceited. I know that I felt unworthy. But there was a confidence that I love to recall. I felt sure of my message. I had something to say and I said it.

To tell the truth, that "maiden sermon" of mine worked fairly well. It was not wholly weak, and my best friends never expected anything very strong, so it proved acceptable. As I recall what was said of it, I remember the only thing worth remembering. They said it was a simple sermon of a simple, earnest man. As often as I have been conscious of any failure in my preaching, I am conscious that the failure has been due to a departure from this rule of conduct. What men need today, and what a nation must have if it is to survive, is the simple faith in Jesus Christ, without which any man or nation runs to his fall.

The "good part" of my first sermon, faith in Jesus Christ, is the victory that overcometh the world. Power, culture, any attainment whatsoever lacking this "good part," is foredoomed to failure.

I am not sure that, were I to prepare the last sermon I would ever preach, I could in all Scripture find a better text than the one of my first sermon, preached in 1876—when I was only twenty-two—"Mary hath chosen that good part."

The Knowledge of Good and Evil

By Rev. Richard Morse Hodge, Lecturer in English and Bible Literature, Columbia University

MY FIRST sermon was upon the Knowledge of Good and Evil, and was based on Genesis 3: 5: "Ye shall be as gods, knowing good and evil." I chose the subject because it interested me, and it interested me because it perplexed me, and because it perplexed me, the solution of the problem involved promised a development for me and presumably, I hoped, for those also whom I was to address. My problem was how the pursuit of knowledge and its successful prosecution by the scientific method of experiment could be impious when the learners confessedly became more godlike through the experience. "Ye shall be as gods," said the serpent. "Behold, the man is become as one of us, to know good and evil," declared Jehovah (verse 22). I remember that I did not discuss my perplexity in the sermon, because it remained a perplexity when the time for preparation inopportunely expired, and I had to be content to speak upon the simpler issues of my general subject. I had seen that Jesus identified godliness and goodness; this I took to be an advance upon the Genesis narrative. But years were to pass before I recognized that the double standard of morality for God and man was inherent in the monarchical theory of religion, and that it disappears in favor of a single standard of conduct only on the democratic plane of thought. Many questions had to be raised and answered before I could understand whether a double standard was desirable today, or learn who in general thought that it was sufficient and why, who thinks that it is not desirable and why, what it accomplished in ancient times and does now, and what it has failed to do for the character of its advocates. I still find the study a fruitful pursuit.

What I learned from the preaching of the first sermon was that a subject which I was especially incompetent to discuss was the last topic upon which I should have presumed to speak. I even fancied, on the morning after, that I had learned this much in one lesson. But how can one learn so much at once? He has not only to recognize his danger of presumption, but must identify also what he does not know.

Some men have a fine sense of their limitations from early youth and appear to proceed always upon what they actually know, whether it be little or much. It is principally to such persons that we owe our respect for the tone of authority natural to the accurately informed. The fanatic, who is the unconscious enemy of authority, actually emphasizes its value by his pose. His followers mistake the audacity of his ignorance for evidence, but his innocence of intellectual modesty betrays him. Genuine authority always exhibits both the assurance of knowledge and the reserve of exact not-knowing.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Can Wrong Ever Be Right?

SOME of our Canadian contemporaries are apparently disturbed over the neutrality question. The Christian Guardian of Toronto criticizes the Christian Herald's attitude on the war, basing its objections on the ground that this paper does not approve of the present policy of our government in permitting arms and ammunition to be sent to the belligerents from American ports. It points out what everybody knows, that, under existing conditions, it is impossible for both sides to avail themselves equally of the opportunity to purchase arms in America, for the obvious reason that the Allies control the sea. Therefore, the Guardian urges, to prevent such shipments would be a blow at the Allies and a direct aid to their opponents.

Unfortunately, the Guardian's logic halts here; it will not stand the test of analysis. It seems blind to the fact that a neutral nation, professing to be a Christian power and an advocate of peace, cannot reconcile its professions with the sale of war material to either side. Such course is neither Christian nor neutral. It invalidates all our pretensions as peace-lovers and gives the lie to our profession of Christianity. Nor is it at all a question as to which side is benefited by our traffic in the material of murder. Our act in any case is wicked, hideous, indefensible—a sin before God. Food? Yes. Weapons? *NO!* We feel that it is a reproach to us as a nation to do what we are doing, and a thing that we shall yet look back upon with shame.

From the outbreak of the war, the Christian Herald has been neutral. It has been fair to both sides in its presentation of events as they have occurred. Accepting the President's advice as to the avoidance of "hostile discussions," it has hoped that by a decent neutrality this nation might be qualified, largely because of its fair-mindedness, to aid in bringing about peace when the opportunity came. The dream has been shattered, and largely by the very traffic which the Guardian defends, but which every right-thinking man and woman in the United States should condemn.

Our Canadian friends are evidently unaware of the fact that not one or two, but all of the neutral nations of Europe—Italy, Holland, Denmark, Norway, Sweden and Switzerland—have laid embargo on the export of arms. The United States enjoys the distinction of being the sole neutral power that is making money out of the war by selling war material—"blood money," the Omaha World-Herald bluntly calls it. There are American steel and iron manufacturers to whose credit it should be stated that they have refused contracts amounting to millions of dollars for supplying shells and other munitions to the combatants. They have declined for "humanitarian reasons" to take a profit on such traffic. But others are not so scrupulous, and consignments of big guns, metallic cartridges and other paraphernalia of the battlefield are going forward steadily to keep up the "devil's carnival."

Are our people blind to these facts? That they are not is made evident by the opposition of a number of journals, which take the same view as the Christian Herald. Those favoring an embargo include the Tacoma News, Los Angeles Times, Denver Express, Wichita Beacon, Kansas City Post, Memphis News-Scimitar, Illinois State Journal, Grand Rapids News, Saginaw Valley News, Dayton News, Norfolk Ledger-Dispatch, Omaha World-Herald, Paterson Call, Paterson Evening News, Toledo Blade, Spokane Chronicle, Troy Record and many others. These are all American publications, printed for and read by Americans.

There is a bill now before Congress providing for an arms embargo. A few weeks ago a distinguished member of the United States Senate, writing on this subject, gave this striking description of the strange situation: "The spectacle of the United States sending shiploads of food and clothing to the orphaned and widowed people of Europe, and at the same time sending a shipload of guns and ammunition to make more widows and orphans, is one of those grotesque contrasts that we sometimes find. Again, there is so much money invested in the making and sale of arms and war munitions that we have simply been powerless to get anywhere with the bill." He put it in the light in which it should be regarded by all Americans who take the Christian view. Guns and Gospels, peace and powder, ammunition and alms as combinations are simply unthinkable. If Jesus were here, would he give bread to non-combatants with the one hand and shrapnel to combatants with the other? We are surprised to find, even in these warlike times, a single religious journal lift its voice in approval of the supplying of deadly weapons to carry on the great drama of destruction that is now saddening the world.

The Dollar vs. the Child

IT HAS been a long fight to get the anti-child labor bill through the House of Representatives, but the victory was won at last on February 16. The question of attacking the evils of child labor without interfering with the principle of state rights was solved by linking the matter of child labor to interstate commerce. In this idea and the legislative activities based upon it ex-Senator Albert J. Beveridge was a pioneer and an ardent worker. The bill makes it unlawful to transport in interstate commerce mine or quarry products made wholly or in part by children under sixteen years of age, or mill and factory products made by children under fourteen years old, or those between fourteen and sixteen who work more than eight hours a day, or more than six days a week, or later than seven o'clock at night.

This is getting down to real business. We have too long made the dollar the standard, rather than life itself. Our lawmakers will more and more come to understand that we send them to the legislatures or to Congress, not for the purpose of finding ways to make money for a few men, but to safeguard the lives and to promote the comfort of all. Employers of child labor have long been asking reformers the insolent question of Tweed: "What are you going to do about it?" Congress is ready now to give them the people's answer: "If you abuse or harm childhood in making or mining your commodities, you cannot send those commodities forth to the markets of the nation and of the world."

A Singer of Joy, Work and Hope

HOW may one best sum up the life and work of Fanny Crosby? What is it that she has done for the world? An answer is to be found in studying the lines of some of her most widely and deeply loved hymns.

This is what she has done. She has made people feel how kind the Saviour is and how he will fill with gladness the soul that trusts him. She has interpreted him to the world, and to the church. Singing her songs, and realizing what he has meant to her, they have let this blind singer of salvation's raptures lead them to the light. A friend of Christ herself, she has led thousands to that same friendship and quickened love for him in many hearts that were growing cold.

But she did more than stir people up to receive Christ's joys. She summoned them to his service.

> To the work, to the work, we are servants of God,
> Let us follow the path that our Master has trod.
> With the balm of his spirit our strength to renew,
> Let us do with our might what our hands find to do.

Still another thing she did—a thing realized more fully now that she has gone than at any time during her inspired life. She has made heaven real. Christian hearts all over the world are thinking wistfully of the splendor of the light which has come at last to those eyes so long darkened and the joy of that meeting she looked forward to so eagerly:

> Some day, when fades the golden sun
> Beneath the rosy-tinted west,
> My blessed Lord shall say, "well done,"
> And I shall enter into rest.
> And I shall see him face to face,
> And tell the story, "Saved by grace."

Does the Spirit Ever Grow Old?

THAT the spirit in man, under average normal conditions, does not age with the body, but retains its youth and freshness even in the face of advancing years, has long been the claim of philosophic observers. "It is a fact often discovered by the aged," remarks a thoughtful writer in Scribner's Magazine, "that folks do not, in the depths of reality, change or grow old. The outside of the man or woman waxes and wanes, but the 'I myself within me'—that something of which we are conscious, that spark of the infinite flame, seems as changeless as eternity." But the spirit in man is not only perennial, even while the outer garment of flesh droops and fades; it is also progressive. It grows, broadens, expands with the ex riences the years; if its aims lead it to seek the n est co panionships, the highest purposes, the p est en tions, the kindest acts and most sidera thoughts, its development goes on unint upted almost independent of mere surrounc gs. bodily age comes and limitations and infi ities crease, the spirit, though hampered by ts w garment, is still unconquered and indom ble. perspective changes in the sense that it n regar with greater interest the past and the ture, though it keeps in active sympathetic touc with present also; yet it has attained that jud al vis which does not permit the things of the ment outweigh all others, as they too often d n you The ultimate goal becomes more clearly lined the veil that shuts out the future grows t spare In the face of the aged saint who has w ed w God through the years, we seem to see ne fa reflection of the heavenly brightness of at g land where age and feebleness are unk wn, where the redeemed spirit will realize its eams eternal youth and endless progress.

Conspiracy in Bread

CONSPIRACY! That is an ugly d. when the word is used in connectic with supply of food it becomes still u r. investigation being conducted in w Y City by Deputy Attorney General Alfred Bec before State Senator Meyer Nussbaum tting referee, will be watched with intense int st. Becker finds reason to suspect that the anipu tions leading to the increased price of w at, and bread amount to a conspiracy, and t lerta to find out.

Surprising facts came out during the st da testimony. It was learned that the Depa ment Agriculture did not know and could no ell h much wheat the farmers are holding; ho much now in the elevators, nor whether the eat being moved rapidly out of the elevator nor farmers shipping to the elevators. Mr. P kins pressed the belief that European specula rs h had much to do with the situation here. e qu tion of farmers holding wheat for a rise f pri will be gone into. Price methods of baker will be scrutinized. But most searching will the amination of the manipulators who arbi rily prices by attempting to corner the b adstu supply.

Sociologists and missionaries have oft aw ened a half-hearted sort of interest and mpa by stating that more than half the peo in world never have enough to eat, are alway more less conscious of being hungry. We knew t s me chiefly India and China, so we could enc e he ing the horrible words. Lately we have n he ing similar things about the continent o Euro That has cut a little sharper. Specters f wh nations threatened with starvation have isen the naval complications became more tang d. N in our own country the specter of hun r loo larger and darker than ever before. Milli s und fed, because they are underpaid and co nodit overpriced; millions more underfed becau fath and husbands are out of work. Now e p of bread, the poor man's and the outca s m going out of his reach.

It is time the public should ask Wh? palace of gold which speculators and ma ulat have been rearing will be found to have n bu on the flesh of hungry men and weak w en little children. It will, sooner or later, co e do bearing to destruction those who built nd habited it. If there has been a conspirac et it laid bare and punished to the utmost.

Comment by the Way

—DR. GEORGE WASHBURN, for thirty-three years a g p dent and president of Robert College, Constantino died Boston, Mass., February 15, at the age of eight wo. Washburn was a pioneer missionary and also a pic r in world of Christian education in foreign lands. He ame fessor of philosophy at Robert College in 1868; was a ng p dent from 1870 to 1878; and president from 1878 til Dr. Washburn was an authority upon the politic of so eastern Europe, and, besides being a regular contrib r to Contemporary Review of London and other America nd lish periodicals, was the author of Fifty Years in Con ntin He spoke on Mohammedanism at the World's Pa ment Religions held at Chicago in 1893, and was the Low Insti lecturer in Boston, 1909. He labored under the Ame n Fo of Foreign Missions, having been ordained a Con gati minister in 1863.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Public Schools for China

THE world is making such rapid intellectual and moral progress that it scarcely halts to read the information contained in a stickful of type that China has determined upon a public school system for the entire nation. For ages the education of the young in China was almost general. The elementary schools were supported by the parents. The government had a system of examinations and higher institutions for the training of the literary men and the officers of state. The honor men at the district examinations were called "men of talent." They entered the competition of the provincial examinations where three out of a thousand only could be chosen, who were called "men for promotion," and competed for the highest degree, "men to be presented to the emperor." These received special education at the hands of the government and became the scholars and officers of the empire. The examinations were based solely on the literature of China, and memory was the chief faculty brought into exercise. This system of education existed for centuries, till 1906, when China began to awake, when it was abolished and a system requiring western literature was substituted. Now the astonishing news is learned that the President of the republic has issued an order instructing the minister of education to prepare the way throughout China for public schools, largely patterned on Western ideas, but not discarding the best teachings of China's ancient sages, "to whom the culture of the nation is due." The effect of such action upon the spread of Christianity in "the Flowery Kingdom" and the world cannot be calculated. Our public schools in this country have been as valuable to a healthy Christianity as to a wholesome patriotism. The system of popular education promises will be a long step toward ushering in the kingdom of God in the "Flowery Kingdom." God is omniscient and Christ is God. Education and the right type of Christianity have always gone hand in hand, and always will. The world has to come to Christ for its education, morals and religion. He declared truly: *"I am the way, the truth and the life."* (*John 14: 6.*)

Joy Kills a Man

OVERWHELMED with joy at the receipt of a check for $2,350 in a contested suit for a legacy, Lesli C. Wilder, of West Haverstraw, N. Y., dropped dead the other day. The relation of the soul to the body is so delicate and deep that the heart often ceases forever from a shock of grief or joy. Many have dropped dead at tragical news about some member of the family. The bullets of war have pierced many hearts, and so has grief at their deadly work. Excessive joy at sudden good news sometimes causes death. There is one who comes to us with a joy which never brings death, but always brings life. It floods the soul with supreme rapture and gives it a stronger hold and control of the body, and a stronger grip on the glory to come. Every one living up to the highest standard of Christian experience realizes the meaning of the precious words: *"These things have I spoken unto you that my joy might remain in you, and that your joy might be full."* (*John 15: 11.*)

Tramp Plays Organ Solo

A CONCERT was being held in a mission in one of the great cities recently, when one of the tramps who had drifted into the meeting volunteered to play an organ solo. It was The Holy City, and he played it so beautifully that a hundred or so of the down-and-out men wept. All clapped their hands and kept him until he had rendered a half dozen numbers. He said he had been a prominent member of one of the leading churches of the city, and that drink had taken him, like many others among the boys present, down to the bottom. The superintendent of the mission and his wife asked him to stay permanently at the mission, and a publisher of music, who was at the meeting and heard him play, promised to give him employment when he shall have patched up his health a little. A similar case occurred in the Bowery Mission many years ago. Men of the most brilliant and gorgeous imagination, warm affection, lofty ambition, and deep spiritual instinct are the ones that temptation especially marks for its victims. Fortunately, there are influences in the church, and missions to overcome these temptations, and repair their damage, and the hand divine is stretched out for their rescue. The organist had the spark in him left that responded to the breath of the Almighty in the evangelical mission, and was fanned into a flame of penitence and love. Jesus thus describes the return of such a wanderer to virtue and to God: *"And he arose and came to his father."* (*Luke 15: 20.*)

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SAND DRIFTS THREATEN HOMES

THE turbulent sea has thrown upon the shore such quantities of sand at Salisbury Beach, Mass., as to threaten the destruction of many fine summer homes there. In many cases, the sand has drifted against the houses half way up to the roofs. The restless oceans busy themselves in throwing up sand banks at the mouths of rivers, in estuaries and shallow seas, now making an island off the shore, and then turning it into the mainland. People build their homes close to the ocean for the grandeur of the scenery and the health of their families. But they take more or less risk in getting too close to the ocean, which sometimes becomes very angry and destructive, and they have to take that risk. On the shores of life, the shifting sands of the sea are often thrown up against the structure of human character, to threaten and destroy it. Christ makes reference to a building of this character ruined by the sand, not in banks thrown against it by the wind and tide, but from the sand slipping out from underneath it in a storm and wrecking it: *"And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."* (*Matt. 7: 26, 27.*)

Must Raise Big Crop

PRESIDENT WILSON, in his speech to the National Chamber of Commerce in Washington recently, called attention to the necessity of doing our utmost to increase planting and sowing throughout the country this year. He said, "Not a plow or spade should be idle." We have to raise much food for Europe in ordinary times; this year we shall have to furnish much more, for the food-producers of Europe have gone from the fields to the war. Every farmer ought to plant this season, as a patriotic duty, every inch of ground he has or can secure. Every man in city or village who is unemployed should seek work in the country to prepare for such a food crisis as occurs seldom in the centuries. The Agricultural Department of the government in Washington is wide awake to the imperative demands for increased food production, and the agricultural departments of the various states and of the different lines of railways are urged to bestir themselves, and the people they represent. Soil conditions are unusually favorable to farmers this year. The ground has an abundance of moisture at this time. With increased acreage and redoubled diligence and good prices, the farmers are likely to have the best year in their history. We shall have to feed not only the hundred millions of our own people, but also many of the millions of Europe, either with food bought by foreign money, or given to the starving by our generous nation. Let the people pray that God in his providence may make this year the most bountiful one in the nation's history. The prophet thus describes the planting of the farmer under divine guidance: *"When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him."* (*Isa. 28: 25, 26.*)

Physicians Offer University $1,000,000

WILLIAM J. and Charles H. Mayo, brothers, physicians and surgeons of Rochester, Minn., propose to establish a $1,000,000 foundation for medical research in charge of the University of Minnesota Board of Regents. It is proposed that the interest from the fund be used in research work at Rochester, open to graduate university medical students. At a meeting of the medical college faculty, the plan was approved by a vote of 39 to 26. This action will go to the Medical College Advisory Board, and it is believed will certainly be approved. The medical is one of the most remunerative of the professions. These men have devoted their lives to the health and happiness of others, and their honestly gained wealth no one begrudges them. But they had a larger vision, and a deeper love, and escaped the oblivion of those who gather wealth for themselves only. In spirit as well as service, they have copied Him who cured the bodies as well as the souls of men: *"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people."* (*Matt. 9: 35.*)

Carry Peace Message

TWENTY-SIX states, as well as many Canadian provinces, with 10,000 exhibits, met in New York at the twenty-sixth annual poultry show, February 12. Soon after the show opened a flock of homing pigeons was sent from the tower of Madison Square Garden to President Wilson with the following message of peace: "The thousands of men and women close to the soil, represented at the Poultry and Pigeon Show, send you their sincerest wishes for continued peace for our country, and for peace for the world as soon as possible." The message carried by the birds was the one the angels brought to earth: *"Glory to God in the highest, and on earth peace, good will toward men."* (*Luke 2: 14.*)

Accidents from the Fog

MANY accidents are reported as the result of a dense fog that settled down upon the east Atlantic coast the other morning. A house across the street could not be seen. There were collisions on the railroads, the elevated and the surface lines; ferryboats ran into each other, and into wrong landing-places; ships went to wreck, all because the people could not see. No matter how keen the physical eye it cannot see unless the atmosphere be clear. Men are often lost in intellectual fog, and flounder about aimlessly, and without destination. Some are enveloped in a foggy moral atmosphere. They do not see the moral quality of an action, and suffer many collisions. There are theological and spiritual fogs which sometimes settle down over ministers. Luckily they are few, and clear vision returns when the sun arises higher up in the heavens. Rev. Dr. Hugh Black, in a current magazine article, advises ministers who have doubts to "burn their own smoke" and not work out any of their unbelief into the sermons to act as a black cloud of smoke to darken souls. As the sun drives away the fog in the natural world, the Sun of Righteousness scatters the fogs of unbelief, and opens the Bible, the cross, and life to the eye of faith. *"In him was life; and the life was the light of men."* (*John 1: 4.*)

THE RELIGIOUS ISSUE IN CONGRESS

FREEDOM OF THE PRESS THREATENED BY BILLS INTRODUCED BY ROMAN CATHOLIC CONGRESSMEN

BY W. W. PRESCOTT, Editor Protestant Magazine

FOR many centuries it has been the policy of the Roman Catholic Church to suppress as far as possible both persons and publications advocating anything adverse to her claims. Even at the present time, any book which is regarded by the Roman Congregation of the Index as inimical to the interests of the papacy is placed under the ban, and Roman Catholics throughout the world are forbidden to read it. The history of the censorship of the Church of Rome shows that whenever it has had the power to do so, it has mercilessly suppressed all utterances regarded as hostile to her teachings.

That this is the spirit of Romanism in America at the present time is indicated by the continued efforts to secure the exclusion from the United States mails of such anti-Catholic publications as are especially offensive to the Roman hierarchy. This campaign has been openly carried on for about five years. At its annual meeting held in New Orleans in 1910, the American Federation of Catholic Societies adopted a resolution calling for such an amendment to the revised statutes of the United States as would shut out from the mails publications "which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon faith." At the annual convention of 1911, substantially the same resolution was adopted, the last words being changed to read "slanderous attacks upon our faith." Having been informed by the Post Office Department that under the provisions of the federal constitution such a law as would demand it could not be passed, a campaign was entered upon to induce the postmaster general to exclude these offensive publications under the existing law; but being informed by the solicitor general for the Post Office Department that such a construction of the law was not in harmony with the decisions of the courts, an appeal was made to Congress for new legislation granting the desired power to the postmaster general. Under the leadership of Roman Catholic papers, the faithful in all parts of this country have passed resolutions and have written to congressmen urging the enactment of the desired legislation.

With the evident purpose of satisfying this demand, Mr. Fitzgerald of New York proposed an amendment to the postal appropriation bill which would give to the postmaster general large discretionary authority in the matter of excluding publications "of an indecent, immoral, scurrilous or libelous character" from the United States mails. This amendment was shut out on a point of order, but a little later Mr. Fitzgerald introduced a bill (H. R. 20644) embodying the same provisions. This was followed a little later by bills (H. R. 20780 and H. R. 21183) introduced by Mr. Gallivan of Massachusetts, more radical in their character, although really designed to accomplish the same purpose. These three bills run as follows:

SIXTY-THIRD CONGRESS; THIRD SESSION
H. R. 20644

IN THE HOUSE OF REPRESENTATIVES

January 7, 1915.

Mr. Fitzgerald introduced the following bill, which was referred to the Committee on the Post Office and Post Roads, and ordered to be printed:

A BILL

To Amend the Postal Laws

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the postmaster general that any person is engaged, or represents himself as engaged, in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications, matter, or thing of an indecent, immoral, scurrilous or libelous character, and if such person shall, in the opinion of the postmaster general, endeavor to use the post office for the promotion of such business, it is hereby declared that no letter, packet, parcel, newspaper, book, or other thing sent or sought to be sent through the post office by or on behalf of or to or on behalf of such person shall be deemed mailable matter, and the postmaster general shall make the necessary rules and regulations to exclude such nonmailable matter from the mails.

SIXTY-THIRD CONGRESS; THIRD SESSION
H. R. 20780

IN THE HOUSE OF REPRESENTATIVES

January 11, 1915.

Mr. Gallivan introduced the following bill, which was referred to the Committee on the Post Office and Post Roads, and ordered to be printed:

A BILL

To Amend the Postal Laws

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever it shall be established to the satisfaction of the postmaster general that any person is engaged in the business of publishing any scandalous, scurrilous, indecent, or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs, or other publications which are, or are represented to be, a reflection on any form of religious worship practiced or held sacred by any citizens of the United States, it is hereby declared that the postmaster general shall make the necessary rules and regulations to exclude such matter from the mails.

SIXTY-THIRD CONGRESS; THIRD SESSION
H. R. 21183

IN THE HOUSE OF REPRESENTATIVES

January 26, 1915.

Mr. Gallivan introduced the following bill, which was referred to the Committee on the Post Office and Post Roads, and ordered to be printed:

A BILL

To Amend Section Two Hundred and Twelve of the Penal Code

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section two hundred and twelve of the Penal Code of the United States be, and hereby is, amended by striking out said section and inserting in lieu thereof a new section, as follows:

Sec. 212. That all matters otherwise mailable by law, upon the envelope, outside cover, or wrapper of which, or any postal card upon which any of the nonmailable matter described in the foregoing section is written, printed, or otherwise impressed or apparent, is hereby declared unmailable matter and subject to the provisions and penalties set forth in said foregoing section regarding nonmailable matter.

A PUBLIC hearing upon the bills was appointed to be held before the Committee of the House on the Post Office and Post Roads on Monday, February 1. The degree of interest manifested was indicated by the fact that an hour before the appointed time for the hearing, the committee room was densely packed and a large number of persons were standing outside. A certain feeling of expectancy prevailed, indicating that those present were looking for some interesting developments, and the sequel proved that they were not disappointed.

The chairman of the committee, Hon. John A. Moon, first gave opportunity to Mr. Fitzgerald, who introduced H. R. 20644, to make a statement concerning his bill. Mr. Fitzgerald declared that his bill was prompted by the discussion in the report of the postmaster general concerning the transmission through the mails of obscene and scurrilous matter. He thought the postmaster general had sufficient authority under existing law to exclude such publications, but as the postmaster general took another view, this bill was introduced in order to give him the necessary authority. Mr. Fitzgerald declared that "the mails of the United States should not be used to transmit all the foul, filthy, indecent, objectionable literature that evil-minded persons might create and desire to circulate."

Judge Finley, the ranking member of the committee, in a courteous way sought to draw out from Mr. Fitzgerald the admission that his bill was inspired by Roman Catholics, but Mr. Fitzgerald diplomatically avoided committing himself upon this point, affirming that he was simply seeking to vest in the postmaster general the power which that official now stated he did not possess.

Mr. Gallivan of Massachusetts, who introduced the bills H. R. 20780 and 21183, then took the floor to explain the purpose and provisions of his bills. Referring to publications of a defamatory and scurrilous character, Mr. Gallivan stated:

"I am informed, Mr. Chairman, that during the campaign a few months ago literature of that very kind was circulated widely throughout congressional districts in this country, and it may be interesting to certain members of this committee to know that *as a consequence of the circulation of that kind of literature, forty-eight Democratic congressmen were defeated either at the primaries or on election day.* Now I believe that it is time for either the Post Office Department or the Committee on the Post Office and Post Roads to do something. What I do here today I do on my own initiative. If any gentleman of the committee desires what Judge Finley asked my predecessor to produce, it is within the power of the committee to summon the postmaster general here with the character of the literature which he describes under the heading 'obscene and scurrilous matter.' We are not here to parade anything or give any entertainment to any multitude who may have come expecting to see some excitement or perhaps make some."

Being asked by Judge Finley what the difference was between H. R. 20780 and 20644, Mr. Gallivan replied that his bill was intended to accomplish the same thing as Mr. Fitzgerald's bill. This was doubtless true, but Mr. Gallivan had expressed the purpose in such bald terms as to interpret the general terms of Mr. Fitzgerald's bill to apply primarily to the discussion of the dogmas and practices of the Roman Catholic Church. As Mr. Fitzgerald and Mr. Gallivan are both Roman Catholics, and as the Roman Catholic press are favoring their work, the average man naturally concludes that this proposed legislation is primarily for the purpose of preventing any offensive discussion of Roman Catholic tenets and practices. This was plainly intimated by Judge Finley, who said to Mr. Gallivan:

"If I understand your bill, the purpose of it is to enable the government to intervene in controversies, political, religious, or of other character. You want the government to intervene and enact a law that will prevent going through the mails the matter of the character referred to in that bill. Then you want the postmaster general to be made sole faculty to determine that question. Now, that may be a religious, political, social, or scientific question. Is it to protect the individual from injury? Are not the courts of this country open for that purpose, and can not they all be protected? and when man oversteps the bounds of free speech cannot that be attended to?"

IT REMAINED, though, for Congressman Maher of New York, the next speaker, to unfold the Roman Catholic program and to make it perfectly clear that special legislation was being sought in the interests of the Roman Catholic Church. Referring to certain publications which he believed were making "a direct attack upon one party, the Catholic Church," Mr. Maher said:

"There are, I understand, 16,000,000 Catholics in this country. There are, approximately, 20,000 priests. I believe I voice their sentiment w[hen] they want protection from th[ese] derous, scurrilous, obscene art[icles] are circulating through the r[ural]

This statement by Con[gressman] Maher gave a new turn to the[ir] as he had definitely introduce[d] gious issue, thus opening the[ir] the discussion of the bills f[rom] standpoint.

The first one who spoke in o[pposition] to the proposed legislation [was] Randolph H. McKim, D.D., [of] the Church of the Epiphan[y], ington, D. C., who declared [he] represented the Federation o[f] tant ministers of his city, havi[ng] three hundred members, but [he] was present simply as an [American] citizen "to protest against bi[ll] seem to me, and which seem [to be] consistent with the princip[les] which this great republic [is] rests." Dr. McKim voiced t[he] sition against these bills firs[t] ground that they were un-A[merican] second, that they were unne[cessary] third, that they were unconst[itutional] and fourth, that they were [revolu]tionary in their character. [He de]clared that they "involved a [direct] upon the freedom of the pr[ess], therefore, freedom of speech, [and] day that they were passed w[ould] the beginning of the destru[ction] American liberty." Doctor [McKim] made it very clear that he w[as] favor of the publication and [not] tion of obscene or scurrilous [circulation] but that he was opposed to ve[sting] power to decide the questio[n in the] postmaster general, without [giving] publisher any opportunity fo[r convic]tion by due process of law.

DR. W. RUSSELL COLLI[NS], New York City, editor of the C[onverted] Catholic, next took the floor, a[nd] having expressed his satisfaction [that] cat was now let out of the ba[g as it] had been stated that the real [purpose] of the proposed legislation wa[s to se]cure the suppression of anti-[Catholic] publications, he proceeded to [handle] the question in such a way as [to show] his grasp of the real point [at] issue. The three Roman Catholic c[on]gressmen, Messrs. Fitzgerald, Gallivan, [and] Maher, especially the two la[tter], by their interruptions and in s[ome] instances by such unparliamentary [tac]tics as called for the interfe[rence of] the chairman, attempted to br[eak the] force of Dr. Collins's emphati[c state]ments; but to the evident sati[sfac]tion of a large portion of the a[udien]ce present, Dr. Collins showed [himself] master of the situation and [successfully] maintained his ground. [When] Mr. Gallivan resorted to the [characteristic] Roman Catholic met[hod of] argument, and declared one [of his] statements concerning Roman [Catholic] theology to be a lie, Dr. [Collins] simply replied that it was th[e usual] case of ignorance on the pa[rt of a] Roman Catholic layman, and [that it] was the common practice for th[e hier]archy to keep the laymen in ig[norance] of the true teachings of the chu[rch].

Other arguments against th[e bills] were submitted to the committee [by the] writer of this report; by Pr[esident] C. S. Longacre, secretary of t[he Na]tional Religious Liberty Asso[ciation] by Mr. S. B. Horton, secretary [of the] Columbia Religious Liberty A[ssocia]tion; by Rev. Howard G. Englar [representing the Washington Court of] Guardians of Liberty; by Rev. [Clarence] A. Vincent, representing th[e Congregationalists, and by Mr. John D.] Bradley, president of the Wash[ington] Secular League. Some excellen[t argu]ments against the bills were m[ade by] these gentlemen, but lack of spa[ce for]bids giving even a brief outl[ine of] them.

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A WEEK *in the* WORLD'S NEWS

A RUINED CHURCH AT SORA

REMOVING BODIES AT AVEZZANO

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ITALY'S GREAT EARTHQUAKE

FLOODS FOLLOW QUAKES IN ITALY. On February 15 new earthquake shocks were felt in Italy in the regions lately overthrown, the damage inflicted being slight in comparison with that previously caused. It is stated that near forty thousand people perished as a result of the former earthquake, and of the survivors great numbers are of necessity living in the open air. Torrential rains also visited Italy about the time of this latest shock, causing dangerous floods, particularly in the section immediately about Rome. The Tiber rose fifty-seven feet above its normal height, and people were driven from their homes to the hills. The Vatican, situated in the lower quarter of Rome, was surrounded by deep water. Everywhere streams overflowed their banks, and bridges were in danger, including the oldest bridge in the city of Rome, built in 639 B.C., and commonly said to be the one defended by Horatius and his two fellow soldiers.

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CHINA LOOKING FOR HELP. In the remarkable situation that has developed in Japan and China through the drastic demands made by Japan as a condition of the return to China of Kiaohau, China has presented a memorandum of Japan's demands to the United States, Great Britain, France and Russia, and it appears that Japan's version of her demands does not agree with that of China. The President is understood to be waiting for complete and reliable information on the subject before committing himself to any course of action relating to protection of American interests.

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MAIN QUARANTINING CATTLE. All of the states east of the Mississippi and north of Tennessee were placed under quarantine against the spread of the foot and mouth disease on February 15; and by special regulation after February 17 shipment of livestock anywhere in the United States must be made in disinfected cars.

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A TRIPLE ALLIANCE AGAINST OPIUM. The governments of America, China and the Netherlands have entered into a convention for the suppression of international traffic in opium, cocaine and other habit-forming drugs, nearly one billion people being thus in a measure protected against one of the worst foes of the race. Four days after the announcement in the press of the signing of the convention at The Hague by the ministers of the respective countries, the captain of a British trading steamship which arrived at the port of New York February 13 with contraband opium concealed aboard was arrested under federal warrant and held for trial. Three Chinese members of the crew were held on the charge of preparing the opium for use. The drug was hidden in the coal bunkers.

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TO TEAR CHILDREN FROM THEIR BELOVED MACHINES. Word-pictures of the delight that children take in hurrying from their beds to factories to stoop over whirring machines all day and then drag themselves off to sleep, failed to move the House of Representatives from its purpose to put an end to child labor in the United States, and on February 15 the Palmer bill prohibiting interstate commerce in the products of child labor passed by a vote of 232 to 43, and then went to the Senate, where, unfortunately, it is supposed to have no chance of passing at this session.

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TRYING IT ON THE INDIAN. In connection with a pending Congressional Indian appropriation bill an effort is being made, according to the Indian Rights Association, to perpetuate what is described as a misappropriation of public funds to the use of Roman Catholic mission schools, such use or misuse having survived an old law which for a time allowed churches of all denominations government aid in Indian missions. In order to end all governmental financial aid to sectarian institutions a movement is on foot to bring about a widespread public demand for the defeat of the objectionable clause in the appropriation act in the form of letters and telegrams to representatives in Congress protesting against the adoption of the amendment to House Bill 20150, which seeks to extend the provision of the law of March 2, 1889, relating to the education of the Sioux Indians. It is claimed that such an extension will in principle give Catholic parochial schools federal recognition.

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PRESIDENT DEFEATED ON SHIPPING BILL. With success for the administration Ship Purchase bill almost in sight, in the opinion of its friends, though never so admitted by its opponents, the measure was on February 18 by joint consent of the House and Senate put over until February 27 in order that the annual appropriation bills might be disposed of, an action which is considered by all concerned to be tantamount to tabling the measure, as it is practically impossible to take it up and pass it for the President's signature in the four days between February 27 and the close of the session. It was predicted that an extra session would be called to convene immediately after the closing of the present session if the Ship Purchase bill failed of passage, but an extra session is not now expected.

FOREIGN NEUTRAL NATIONS ARE NOW PAINTING THEIR COLORS AND THE SHIPS' NAMES ON THE VESSELS' SIDES, AS IN THE CASE OF THIS HOLLAND STEAMER

MIGHT INSURE AGAINST LOSS OF BUSINESS THROUGH ENDING OF THE WAR. This suggestion of a new field for insurance activity is offered gratuitously because of the vast contracts for war materials entered into by American manufacturers to belligerents in Europe. If accounts are well founded, the termination of the war within a few months would rob American business of hundreds of millions of dollars. It is, of course, frightful to think of the suffering that would be caused in the United States by the loss of so much Christian business! The heavy exports of war materials to Europe has begun to demoralize foreign exchange markets, as immense credit must be arranged for on this account. Up to the first of the year more than one hundred million dollars' worth of supplies for us in conducting the war had been shipped from this country, according to the press.

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MASSACHUSETTS ON THE VERGE OF WOMAN SUFFRAGE. After sixty years of effort friends of equal suffrage in Massachusetts were rewarded February 16 by a decisive vote in the state house of representatives in favor of submitting to popular vote an amendment to the state constitution giving women the right to vote, the senate having previously passed the same bill. Crowds of women spectators in the galleries showered the members with flowers when the vote, which stood 196 to 33, was announced.

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MAY BE ITALY'S GRAVEST PARLIAMENT. The Italian Parliament reopened at Rome on February 18 with little outward excitement, though the atmosphere was tense with foreboding, as Italy stands so close to the verge of war that even a small incident may cast her into the conflict. Republicans, Nationalists, Socialists and Radicals are said to be waiting an opportunity to align Italy with the Allies, but the elements in favor of neutrality continue to control the situation.

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FREE SPEECH COSTLY IN NEW JERSEY ALSO. The press of Texas published lengthy accounts of the fatal attack upon an ex-Catholic priest named William Black recently in the town of Marshall in that state, mention of which was made in the Christian Herald of February 17. The New York Times of February 19 tells the experience in Paterson, N. J., on February 17 of H. L. King, an anti-Catholic orator who had been a priest for twenty-five years and whose speeches on the two preceding nights had inflamed his auditors so that at his third attempt to address them they attacked him with missiles, which he dodged as he continued his talk above the hooting, and finally drove him from the hall under the protection of the mayor, a crowd of some five thousand men and boys outside being held in check by police and the threat of a drenching from a line of fire hose. This mob afterward created a riot before the home of the owner of the hall in which King had spoken.

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NEW HOPE OFFERED TO CANCER VICTIMS. As the result of almost a year's experimental use of a new serum at the Memorial Hospital in New York, the announcement is made that remarkable success has been secured in the treatment of cases that had passed beyond the help of an operation. While this new therapeutic agency, which is administered by injection, is active against malignant growths in general, its effect upon cancer proper is most important, and although it is too early to make positive statements as to the permanent value of the serum an early report is expected from the medical board of the hospital which will give the history thus far of this new ally of medical men in their war upon one of the greatest enemies to human life, and the facts that enter into that report have encouraged physicians and surgeons of wide repute to hope that a great advance has been made in the treatment of cancerous growths.

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HUSBANDS MUST BE BREAD-WINNERS. The Indiana state senate on February 16, by a vote of forty-four with none opposed, passed what is nicknamed the "Lazy Husband" bill, providing a fine not exceeding $500 and possible imprisonment not exceeding six months for failure to provide one's wife and children with proper food, clothing, shelter and medical attention.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

C. B. C., Kirksville, Mo. Is it right to have ice cream suppers in a grove by the church and use the proceeds to get an organ for the church? A sect here teaches that it is not right for a Christian to attend a picnic. Is it right to go to hear a minister who teaches that it is not right to belong to denominational churches?

We devoutly wish that those stern Christians who insist that certain detail acts of conduct are wrong and certain others right would study carefully and prayerfully St. Paul's words about judging and about liberty, Romans 14; 1 Cor. 8; 1 Cor. 10: 19-33. The very heart of the Christian system and the new dispensation is that people, after having love for God and love for their neighbor implanted in their souls, are *free;* free to use their sanctified judgment in all matters of conduct not definitely prescribed by the moral law. If a church society wishes to go to the labor of arranging a supper and takes the proceeds for the church, no one should find fault, though it is true, on the other hand, that if all the members of the church contributed as much as they should, these functions would not be necessary. As to picnics, what possible objection could any one have to the children of a Sunday school getting together with their parents and teachers for a pleasant day in the woods or by the lakeshore or the sea? As for the minister who preaches against denominations, we think he is mistaken in taking that stand, but no one should say it is wicked to go to listen to his arguments. Read again, and get your friends to read, the great freedom chapters, Gal. 3 to 5.

A. N. S., Topeka, Kan., writes: "In your excellent paper of January 13, you published an article 'Fifty Years in the White House,' which is very interesting to me, giving a delightful interview with Colonel Crook. You make Colonel Crook say that the death of Tad almost broke his father's heart. Probably it was Willie who was referred to, as he died the first years they were in the White House, and Tad did not die till after his father was assassinated. Yet what the writer says about President Lincoln and Tad was true, so far as the father's attachment for Tad was concerned. Often I have seen him sitting on the porch and playing checkers with Tad, or walking down the street hand in hand with him. Tad was a bright boy and all who knew him loved him. We were at the White House as President's Guards for thirty-three months. I was a member of Company K, 150 P.V., sixteen months, was a recruit for the company and was there at the time of the assassination. We were not bodyguards but house guards. One of our company on guard heard the President say that evening, when in the carriage on his way to the theater, that he hated to go, but others who were advertised to be present would not be there, and he disliked to disappoint the people."

Mrs. A. C. G., Jermyn, Pa. The contrivance you mention, which seems to answer questions by pointing to letters spelling certain words when two people rest their hands upon the pointer, cannot possibly have any magic power. You will probably find if you will keep a record that a large percentage of the answers are incoherent. What sensible answers cannot be accounted for by pure accident or coincidence are probably caused by the fact that one of the players, thinking of a possible answer, guides the pointer, it may be entirely unconsciously, to the letters spelling this answer. You may test this by having the players ask the board a series of questions suggested by a third party, the right answers to which are not known to either of the players.

Reader, Mich. Doubtless the thought has occurred to many besides yourself that it is somewhat remarkable that no contemporaneous record was made of the public ministry of Jesus. It has been suggested by certain writers that such a purpose does not seem to have occurred to any of his immediate followers at the beginning of his ministry, although as it developed, and more especially towards the close, it is reasonable to assume that some of his disciples may have kept records of a more or less fragmentary character. John, in the close of his Gospel (21: 24, 25) says distinctly "this is the disciple which testifieth of these things and *wrote* these things." All four evangelists made records, although at what time cannot be learned, and Jerome states that Theophilus arranged these records into one harmonious work. The Gospels, as we now have them, are to be traced chiefly to the oral teachings of the apostles as their original source; that is, they were proclaimed orally before being committed to writing. It was an age of oral traditions rather than writing. In Luke 1: 1-4, there is a very clear intimation that an early effort had been made—probably shortly after the ascension—to set forth a formal statement of Christ's ministry, and that the facts had been related by eye witnesses and ministers (disciples), who were familiar with the events from the beginning of the public career of Jesus. Westcott writes: "So long as the first witnesses survived, so long the (Gospel) tradition was confirmed within the bounds of their testimony: when they passed away it was already fixed in writing."

E. H., Thornton, Iowa. The Seer of Revelation appears to have had his visions in the form of a series of scenes, like a great panorama. Toward the close of these scenes comes the vision of "the beast" (Rev. 13). The last verse in the chapter is capable of two interpretations. "Here is wisdom" is held by some to mean that divine or spiritual wisdom which is "the armory against the second beast, as patience and faith are the armory against the first"; or, according to other interpreters, it may mean that spiritual wisdom is needed to solve this great mystery of wickedness, so that we may not be beguiled by it. A great deal has been written concerning the Beast, and there have been many attempts at identification; but none is accepted as thoroughly satisfactory. The history of these investigations is too complicated and conflicting to be discussed in the Mail-Bag.

N. E. J., Sac City, Iowa. The term "moral awakening" is usually employed to designate the first work of the Holy Spirit in conversion, that is—the work of conviction. It is also applied to the result of revivals of religion, in which many of the indifferent are aroused to a sense of their spiritual danger. It may be said briefly to be the conviction of sin and the experience of sorrow and contrition, followed by the desire for forgiveness and a determination, with divine help, to lead a better life. Biblical instances of spiritual awakening are the turning-point in the life of the prodigal; the wonderful experience of Paul on the road to Damascus, etc. More familiar are the frequent cases in which the sinner, under Gospel preaching, suddenly sees the errors of his ways and comes to the Saviour for deliverance.

M. F. D., Nebraska. The passage in John 15: 4 is interpreted to mean that, as all spiritual fruitfulness has been ascribed to "the mutual inhabitation and living active interpenetration, so to speak, of Christ and his disciples," so the keeping up of this vital connection is held to be essential to continued fruitfulness. In the whole discourse, the oneness of Christ and his people is set forth in a figure familiar to the Jews—the figure of the vine, with Christ as the true or central stem, and his disciples as the branches. According as they are spiritually and vitally connected with him, they are fruitful or the reverse. The fruit is loving obedience, and the spirit and work of true discipleship.

J. W. C., Roseville, Ill. This correspondent, referring to the proposed relinquishment of political and territorial rights in the Philippines by the United States Government, cites another case of the kind given by Gibbon as follows: "The resignation of all the eastern conquest of Trajan was the first measure of his reign. (Hadrian's.) He restored to the Parthians the election of an independent sovereign, and withdrew the Roman garrisons from the provinces."

F. L., Yale, Mich., and Reader, Lewisburg, Pa. 1. We suggest for the use of any who are interested in various forms for grace at table for home meals and on other occasions (for adults and children), the book Table Graces for Daily Use, Special Days and Occasions, published by M. E. Munson, Bible House, New York. 2. The number of Jews in the world is estimated at 11,300,000, divided as follows: Australasia, 17,000; Africa, 400,000; America, 1,200,000; Europe, 9,000,000, of whom 2,100,000 are in Austria-Hungary and 5,400,000 in Russia.

Reader, Madison, Wis. 1. Every great thought, like a seed dropped in the ground, requires time to mature. There is evidence that thoughtful people are impressed with the project of world federation, but divine help is needed to bring it to pass. 2. The virtues you have enumerated, if by any possibility they could be found combined in a single individual, would assuredly mark an admirable character; yet they are not to be regarded as exclusively Christian virtues. We believe many of them are found in such men as Cicero, Plato, Epictetus and others, Stoic and pagan.

H. L. H., a reader in Philadelphia, sends us this letter, which will interest many of our oldest subscribers: "The enclosed subscription is sent in memory of my dear father and mother, who were regular readers of the Christian Herald, as my sister was also. I felt that by having the papers sent in their names, it is, as it were, a weekly message from them. Mother died in November, 1911, and in 1913 father subscribed in memory of her; but since then (March, 1914) father has also left this earth to join mother. We are happy to be able to say that they both left an inspiration in us of love for the Christian Herald. I tell you these facts to cheer you in the good work, for I know you must love to tell the 'old, old story,' or you would not be able to present the truth to win others in the way you do." We believe there are many families in which love for the Christian Herald has been handed down from parents to children as a precious legacy. To us such a letter is in itself a whole sermon of encouragement.

C. F. B., Howell, Mich. If we could answer your question, we would be wiser than any mortal who ever lived. Prescience, or foreknowledge, is an attribute of the perfect divine nature, but as one eminent writer says, "as man has no analogous faculty, it is difficult if not impossible for us to conceive of God's prescience. Our knowledge of all future things is so obscure and inferential that it is vain for us to try to fathom God's foreknowledge of all things."

Mrs. L. A. H., Landersville, Pa. The crown of thorns which was placed upon the brow of Christ is believed to have been either of the thorny species known as the coppares spinosæ, or the Arabian nubk. Some writers hold that it may have been the plant known as the southern buckthorn. There is a legend that Empress Helena recovered the thorny crown and preserved it as a sacred relic. Several treatises have been written about it, but nothing definite can be stated.

Miscellaneous

H. P., Koskia, Idaho. The Christian Herald is not a political paper.

F. E., Shannon City, Iowa. We should require further information before forming an opinion on the subject.

Reader, Pa., would like to learn, from some other reader if possible, the name of the author of the quotation "The sins we do by two and two shall be paid for one by one."

A. C. J., Lorimor, La. It is impossible to forecast the future of Palestine in connection with the present war, with any reasonable degree of certainty. In certain events, it might be made an independent neutral state, as some have suggested. Speculation at present, however, would seem to be premature.

M. J. L., Cupid, N. B. 1. To find the area of a circle multiply the diameter by 3.1416. 2. "O. K." comes from a humorous spelling of "All Correct." Some one (among others, Andrew Jackson is given the credit) is said to have spelled it "Oll Korrect," and the first letters of the words of this old joke have come into general use.

J. G. D., White Rock, Me. There is a great variety of opinion among authorities concerning the date of the Exodus. Hales places it in 1648 B.C.; Usher, 1491; Bunsen, 1320; Poole, 1652. It is an open question. Under the circumstances, it is impossible to reconcile individual dates. The Mail-Bag can simply give the best authorities available.

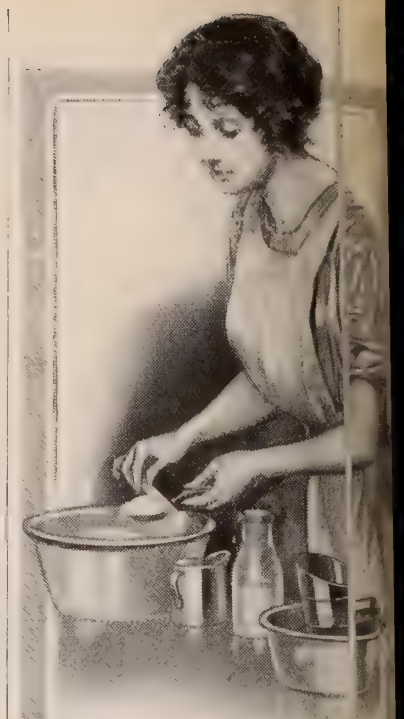
Mrs. M. D. M., Waco, Texas. The body, to be a fit temple of the Holy Spirit, should be kept free from taint of sin and vice. Not for our own sake only, but for the sake of others, who might be influenced by our example, we should strive to avoid even the appearance of evil and to conquer those habits that degrade the body and cloud the mind.

H. R., Plymouth, Mich. In Psalms 104: 5 and preceding verses, the writer speaks of God's essential glory and also that displayed by his mighty work, which afford grounds for praise. The earth is firmly fixed by his power, but the term used (verse 5) does not imply that it is eternal, but rather "age-lasting." The same characterization applies to the last clause of Eccles. 1: 4.

W. B. E., Hot Springs, S. D. 1. Presbyterian, we believe. 2. One of the strange and inexplicable things about the present war is that all the nations are appealing to God for victory, each against the other. How this attitude can be justified, no one can understand. Our own attitude as a nation is that of a neutral. God will bring light out of the darkness in his own good time.

S. R. B., Oklahoma. Interest is implied in every debt, unless stipulated to the contrary. Talk the matter over frankly with your creditor; tell him you are able to pay the principal, but not the interest. Since, by special arrangement, payment of interest is sometimes not required, there would be no impropriety, in case it is necessary to do so, in asking him to forego payment of interest on his loan to you.

Subscriber, Coal Creek, Colo. On general principles, it is well to furnish to children such amusements as will keep them at home and prevent their straying into doubtful places. Pool rooms, entirely apart from the merit of the game, are unfortunately associated with the saloon, and to teach children to become lovers of pool is to put them in the way of temptation. We should avoid even the appearance of evil.



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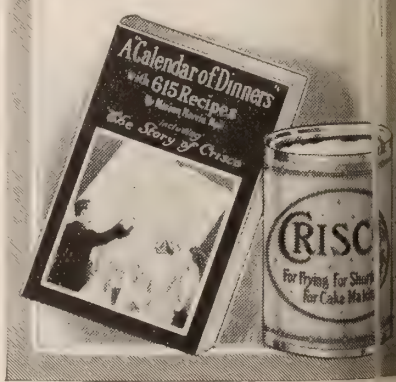

"LOOK FOR THE NAME IN THE SELVAGE"

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s god as Skinner's"—if
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"WITHHOLD NOT THY HAND"

A HOUSEWIFE—this is a true incident—had started a batch of bread. The dough was in the mixer to rise when she was asked to go to her sister's for the day because of some need. On an impulse of economy she put her dough in an aluminum pail, covered it, put it on her arm and started on her visit. The mass began to rise, and she was put to some confusion in disciplining it. When she reached her sister's home she let the lump follow its bent, and before returning home had baked a half-dozen delicious loaves of bread.

ORPHAN GIRLS AT THEIR KNITTING

This great round ball of matter which we call the earth is being joggled about considerably just at present. But there has been set to work in our world an influence that goes right on, performing its appointed task regardless of changing conditions about it. The Gospel of the Son of God continues quietly to work its transforming power.

This is a time when Christians should look well to all established agencies for propagating this wonderful Gospel of divine love. The little story told above is almost too simple for the purpose, perhaps, but yet it may suffice. In due time, as the perfected loaves of bread appeared on the table, so the perfect results of our human efforts to do the will of God among men will be revealed. And it is in that light that we have always regarded the interesting and beautiful work being done for the orphans under our care in China. We look upon that company of a thousand souls as in especial preparation for the time when all China shall begin to ask "What shall I do to inherit eternal life?" We know the work seems tedious sometimes; we know it requires faith to see the great possibilities for good in it; we know that it is difficult to feel the same tender interest in those little foreigners so far away as we might expect to feel in a similar company right here at home. Yet, as has been pointed out again and again, we believe there was a divine purpose in bringing those children to our doors, and we gladly go forward with their support and training.

We think no one missionary enterprise of the Christian Herald has had a warmer-hearted co-operation from our readers than this. You have taken care of these children with most commendable generosity. Whatever your individual gifts have been, you are a sharer in the work they shall do for the cause of Christ.

So we renew our reminder at this time that another quarter's remittance of five thousand dollars is about due. We ask all of our friends who feel they can make some sacrifice in behalf of these Chinese boys and girls, whose very living depends upon us, to make a gift now for this purpose. Let your gifts come as freely and as promptly as possible, and follow them with thoughts about the work and prayers for its success. (Look up Eccles. 11: 1-6.)

Address The China Orphan Fund, Christian Herald, Bible House, New York City.

THE MIRACLE AT MOUNDSVILLE

Continued from page 208

the prisoners as mere beasts from whom the greatest possible amount of labor should be exacted.

I remember one man who was whipped repeatedly for failing to make his task. This man had been put at a machine to make trousers. Now, there are some men who simply cannot acquire the knack of doing certain work. This man, H——, was one of those fellows. They found it was impossible to teach him to make trousers, so they were trying to teach him to make women's skirts on a sewing machine. For a long time he could not seem to manage it, and during that time he was whipped repeatedly. Finally, he got so that he could stitch pretty well, but even then he could not finish his task in time. The first time they punished him for being short on his task he was hung upon the cell door for half an hour. In a day or two there was another report against him for being short on his task. This being the second offense, they hung him up for five hours. The third time they whipped him for it. This happened again and again with many prisoners.

The contractors paid the state 62½ cents a day for the work of each man. A man worked nine or ten hours a day for the contractors. Each contractor has his foreman inside the prison. It is the contractor who makes the task, and if the man is short the contractor's foreman reports it. The state has a guard in each department of each shop, and this guard is supposed to stand between the prisoner and the contractor. In each case of dispute, the matter is referred to the captain of the guard. I know of cases where only nine hours were allowed to a man to do what would require fifteen hours to accomplish. Naturally he was short of his task, and was punished.

Of course abuses of the task system are flagrant. A man is given a task which may take him two weeks to accomplish. If he accomplishes more than the task during the two weeks he is supposed to be paid for it. This is to encourage him to work as hard as possible. They let him run along, making a little extra money for a while; then the contractor advances the amount of the task up to the greatest quantity of work which the man has accomplished during the time allowed. He now has to work regularly as fast as he formerly worked in trying to accomplish more than his task. This might seem to encourage a man never to do more than his task. However, the foreman sees to that. If the prisoner just accomplishes the task and no more, the foreman will complain that he is not speeding up; whereupon it is up to the prisoner to produce more work or be punished.

To be continued

AMONG THE WORKERS

—REV. ARTHUR J. SMITH, who was prostrated by a nervous breakdown in December, is rapidly recovering and fully expects to be back again in the evangelistic field in a few weeks.

—REV. E. O. GUERRANT of the Soul Winners' League, Wilmore, Ky., writes: "If you all knew how much the Herald helps us in our work, and how deeply we appreciate it, I am sure you would be most gratified. Indeed, but for such friends we could not carry on our work among those poor mountain whites in the great Southern mountains. Your generous help ($175) just received will supply our Highland Orphans' Home for two months. I am sure the Shepherd of those poor lambs will abundantly reward all those who helped."

SUNKIST ORANGES

Picked Ripe from the Orange Groves of Sunny California—These Big, Delicious, Firm, Tender-Meated Seedless Navels

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In millions of homes Sunkist Oranges are now the standard fruit, served every day the year 'round.

They are served on the breakfast table, in handy fruit dishes between meals, and in salads and desserts.

There are scores of tempting recipes. Write for our beautiful book, "Sunkist Salads and Desserts."

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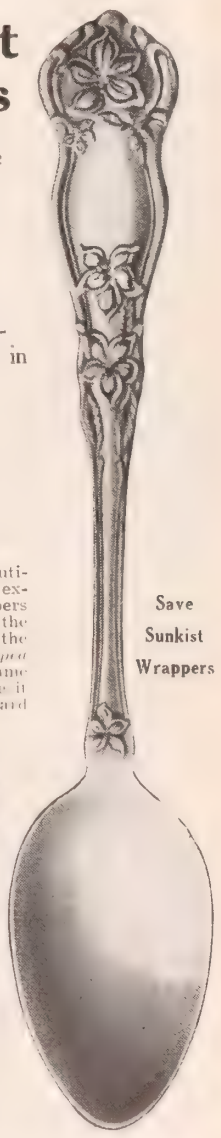
We are offering 16 beautiful pieces of table silver in exchange for Sunkist wrappers to induce dealers to allow the wrappers to remain on the fruit. Ask for the *wrapped* Sunkist—look for the name "SUNKIST," because it marks the highest standard in oranges and lemons.

Send 12c and 12 wrappers from either Sunkist Oranges or Lemons to the address below and get the genuine Wm. Rogers & Son spoon shown in the illustration. There is no advertising on this silver. It is an exclusive design made especially for us. If not satisfactory in every way we will return the money.

Send coupon now for our beautiful free book, "Sunkist Salads and Desserts," describing complete list of premiums.



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1 envelope **Knox** Sparkling Gelatine. 1 cup sugar. Whites of two eggs. ¾ pint cold water. ¾ pint boiling water. Rind and juice of two lemons.

Soak the gelatine in the cold water ten minutes. Dissolve in boiling water and add grated rind and juice of the lemons and sugar. Stir until dissolved. Strain and let stand in a cool place until nearly set. Then add the whites of the eggs, well beaten, and beat the mixture until it is very light and spongy. Put lightly into glass dish or shape in mold. Serve with thin custard made of the yolks of the eggs, or cream and sugar. Different fruit juices may be used in place of part of the hot water.

NOTE. If you use Knox Acidulated Gelatine, which contains Lemon Flavor, you will not need to buy lemons.

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SAUL GAINS HIS KINGDOM

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MARCH 14. I SAM. 11: 1-15

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. 16: 32.

We make great mistakes in our judgments of character. Too often the man who flies into a violent passion, storms and swears and stamps in unrestrained fury, is looked on as the strong man; whereas he who takes insult or violence calmly and quietly is regarded as weak—negligible if not despicable. But this verdict is altogether erroneous. It needs no particular strength to give vent to the passion that boils within. Any kettle-lid will shake and rattle when the water boils. But to keep back the bitter answer and repress the cutting repartee; not to revile when you are reviled, not to threaten when you are wrongly reproached—that takes all the strength of the strong. When a converted pugilist was struck a stinging blow by one who would not have dared to touch him in the old days, he quietly replied: "God bless thee, lad, I'll pray for thee." The strength that others might have poured out in word or blow, became a moral and spiritual dynamic, which convicted his assailant of sin, and brought him back some days afterwards to ask forgiveness. Elijah was a man of like passions with us, but he prayed. Let us, like him, turn passion into prayer. If you cannot rule yourself, you cannot take or rule cities; but to master yourself is to be a king.

The Place Will Come to You

By Amos R. Wells

"HOW shall this man save us?" sneered the children of Belial when Saul was crowned; and they brought him no presents. But the kingly young man held his peace and went back to his fields.

Once a naturalist saw a meadow mouse try to get a stalk of wheat, whose kernels were far above him. He bit through the stalk as high up as he could reach, and it fell, but was still held upright by the other stalks. Again the mouse bit it through and again it fell, remaining upright, the grains far out of reach. In this way he bit off five lengths of stalk before he brought the kernels within reach of his paws. So will the wise man, like Saul, be patient and live his life faithfully from day to day. All the time his success is coming nearer, and at last it will be within his grasp.

The threat of Nahash to blind all the men of Jabesh was cruel and barbarous; but can we point our fingers at him? Listen to the talk of men in the European war. In England and France it is all of crippling Germany, of making her bite the dust; in Germany it is all of ruining England and France irretrievably. Yes, and in our own land do not business competitors seek to maim one another, and to destroy one another? Are we so much better than the Ammonites?

The men of Benjamin wept when they heard the news, and half their tears were for themselves. Once a blind man in St. Louis was walking briskly along a familiar street when some one bumped into him and knocked off his hat. At once he began to berate the stranger for his carelessness in running into a blind man, and commanded him to pick up his hat. "I can't," said the other mildly, "for I too am blind." The first man stretched out his hands, found the other, and fell on his neck weeping. Thus a sense of their common misery and peril made the Israelites weep for their endangered brethren. They had learned the truth that Epictetus expressed: "The universe is but one great city, full of beloved ones."

While the people were weeping Saul was afire with righteous indignation. Crawford, the missionary to Africa, tells of a fight with a lion in which one of his workmen engaged. The man and the lion wrestled, and at last the man got on top of the lion and pinned his head to the ground while he roared for help. A big boy came running with a hoe. The boy watched for a minute, but at last ventured to beat the head of the enraged beast with the hoe. Harder and harder he beat, the lion roaring fiercely, and at last he broke the lion's skull. That was Saul's way of attacking an evil—not with polite petitions and ceremonious bows, but with downright blows, full of splendid and well-merited anger.

There was something splendid also in the vigorous summons which Saul sent up and down the land. After the outbreak of the great European war the young men of England saw the walls glaring with big posters: "Your King and Country Need You!" That summons led hundreds and thousands of them to join the army and march into deadly peril. It was such a summons that Saul issued, and such a call is constantly made by the church of God in the name of Jesus Christ.

"We are coming," Saul sent word to the desperate men of Jabesh-gilead; "tomorrow ye shall have help." Billy Sunday, weary after one of his great efforts, was awakened by a cashier, who insisted on seeing him and confessing that he had robbed his employer of $700. The next day Sunday faced the employer and told him the truth. He was for instant dismissal, but Sunday made him give the repentant fellow another chance. And after he had agreed to do so, Sunday handed him his own check for $700. That was help of the right kind, help all around, help that made for lasting character and happiness. It is this help that every Christian should be giving to the beleaguered men of every Jabesh-gilead.

No wonder, after this, that Saul's enraptured friends wished to take vengeance on the sons of Belial that had refused to recognize him as king; but Saul proved his kingship by forgiving them. And the moral of it all for us? Listen to Spurgeon: "Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. *The place will come to you.*"

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

JABESH-GILEAD. One of the most exciting journeys I ever took in Palestine, years ago, when traveling east of the Jordan was forbidden by the government and unsafe, was to visit the site of Jabesh-Gilead. We camped at Golan, one of the cities of refuge, visited Gadara and Jerash and wished to make our way homeward by Jabesh-Gilead, whose brave inhabitants had crossed the Jordan by night and stolen the body of Saul from the wall of Bethshean, where it had been nailed in derision by those who killed him. We crossed the Jordan by the same dangerous ford and made most of the rough journey west of the lonely valley by night. It gave us a new conception of these East Jordan people who had made the double journey over and back with the dead body so many centuries before. The story of the journey is found in a little volume by the Rev. George C. Doolittle, one of our party of three, entitled Forbidden Paths in the Land of Og (F. H. Revell & Co.). Political affairs were such in 1899 that he could not publish it over his own name.

Saul had been chosen by Samuel and anointed as king by him in secret. He had yet to gain his kingdom by some feat of prowess which would arouse the enthusiasm of his own tribe and of all Israel. Apparently some one knew of his anointing and his having been chosen, but evidently (verse 12) expressed their unwillingness to recognize him as king.

Messengers came from Jabesh-Gilead telling the sad story of their oppression by the Amorites, a migratory tribe of Hebraic people, descendants of Lot through Ben-Ammi, living

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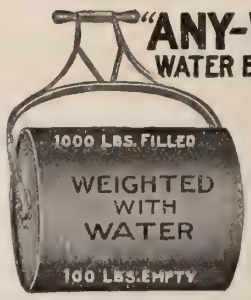

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of e Jordan. Ammon on the Jabbok was r ital. These messengers found Saul wing (homely avocation for a king), and he rig ous anger called for men of Israel ug t all the borders and smote the orit until not two of them were left to- er. In the enthusiasm that followed his nds ere in favor of punishing with death e vo stood in his way to the throne, but l in ood nature spared them and so secured r a iance.

Re ving the kingdom in Gilgal." Appar- y Iel had not been any more obedient to uel choice and directions than his own thle sons had been to their father.

ilga circle of stones—one of the places re muel judged Israel in his yearly cir- , wch included Mizpeh and Bethel.

Leadership Training Class

By Frank L. Brown

t neral Secretary World's Sunday School Association

HE enior Department covers the years from .7 20. They are the years which should be est n fruitage to the church; when the nin from infancy through all the depart- its Sunday school instruction should bear der for the kingdom. And yet these are yea when both church and Sunday school, oug inadequate plans, have lost these young ple ost largely and unnecessarily.

he must be here full recognition of the in- sin social, physical, mental and spiritual elo ent of the life, and plans must be laid ap e all these avenues of expression if the le e is to be held. The power of class and r ganization must be applied. Self-gov- me in administration must be conceded. he are the years of middle adolescence, of y rtship, of heightening ideals, maturity roi independence of judgment, distressing bt d deepening spiritual experience, when ng people are active, adventurous, emo- al hen great criminals are made or leaders go; years of solitude and great decisions; ic possibilities of service.

ar ent Organization.

n t smaller schools there should be a class en boys and senior girls organized. The he of such classes should read The Senior rk and His Work (Lewis).

n t larger schools a superintendent of the ior department should be appointed to su- ris he special needs of these years.

Wh possible a special department room ld e provided. In recent Sunday school str tion this is provided for. As a part of n nstruction class rooms should be ar- ge for this is supremely the age of class an tion. The officers should number a er endent, assistant superintendent, secre- , rarian and chorister.

ar ent Equipment.

hi ould include class rooms, a department nea, up-to-date maps, song books of a re lvanced type similar to the excellent ss published by the Congregational and host boards.

ar ent Committees.

he oung people should have a place with t chers on the department committees. y ould be here in training for responsible re work later. The committees should re t in their work the following lines of ric Social, Social Service, Spiritual, Rec- tio l, Employment, Temperance, Mission- , itation, Welcome.

ss ganization.

hi s the club and organization age. Every s , the senior age should be organized un- threquirements of the State Sunday School oc tion, and receive and frame the State oc tion certificate. The department or spe- ss button should be worn. The class ul ave a motto, aim, name and cry or song, n for social and benevolent work. A nt business and social meeting will be pro- ed or. Given an opportunity, the senior s ill be glad to decorate their room with ss nnant, pictures, colors and fine mottoes. e ass and teacher become the strongest ts, the life next to the home.

p ment Life.

h najority of seniors are in business. The ip ment Committee of the department has a unique opportunity of relating these young people to the right employment. This committee should know the lines of employment open in the community, and if in the country, can ascertain the opportunities in the nearest city, and safe places of boarding. The applicant should be counseled with to find out the best direction for his or her ability.

Recreational Life.

The Department Social Committee plans regular social occasions to give the members opportunity for acquaintance and the wholesome expression of their social nature under the guidance of the school. The athletic life is being increasingly met by Sunday schools through gymnasiums, tennis and baseball grounds and contests, hikes and tournaments.

Organizations.

There are many organizations now which meet the need for the larger grouping of seniors. A list of these is found in The Sunday School and the Teens, with full description of the methods and objective of each organization. It is better for the Senior Department to suggest these organizations to young people rather than to have them happen on their own organization. I refer to such organizations as Knights of the Holy Grail, Queen Esther and Dorcas Circles, Camp-fire Girls, etc.

Training Classes.

At 16 to 18 is the best time for giving the seniors a chance to train for service, through training classes meeting during the Sunday school hour. Whole classes should take up such courses guided by the teacher. The teaching training course of the denomination should be consulted, covering the four subjects: the Bible, the Scholar, the Teacher, the Sunday School Organization. At this age, before the young people are tangled up with other things that come after twenty, they are usually eager for service.

A leadership training class should be planned to train officers and members of department committees. This may be done in one training class for both teachers and leaders, the class studying in common the book on the Sunday school and specializing at home for their particular work under the guidance of the teacher.

Lesson Courses.

The International Graded Lessons for Seniors offer the best courses for seniors, while excellent material is found in the Blakeslee Courses.

For the seniors who are in high school or college there are special student courses published by the International Y. M. C. A. and Y. W. C. A. Those senior scholars who leave for college should be followed up by correspondence, be specially remembered in prayer, and a word of recognition by the superintendent given as they leave and return.

Senior Department Leadership.

It has been found of great interest to give the seniors occasionally a part in conducting the exercises, say on a Senior Round-up Sunday and Class Organization Day, making these days objectives toward which to build membership and interest. This has been successfully done by the young men taking the entire program, one of their number acting as superintendent, another as precentor, another leading in prayer, and in review, song, publicity, orchestral, welcome committee, and other parts of the day's activities. In this way leaders will be developed for future service and discoveries made of unsuspected talent.

Spiritual Possibilities.

These are the years of strong spiritual decisions. The examples of strong men and women who are Christians, especially if business, professional or political leaders, should be put compellingly before these seniors, and the personal example of a loved teacher will rarely fail of fruitage.

Read one of the books on Sunday school organization suggested in lists printed with previous lectures, with this additional suggestion: The Village and Country Sunday School (Fox). Specialization book for senior workers: The Senior Worker and His Work (Lewis). For collateral reading as desired: The Teens and the Rural Sunday School (Alexander); The Sunday School and the Teens; Spirit of Youth in the City Streets (Adams); Just Over the Hill (Miss Slattery); The Girl in Her Teens (Miss Slattery); The Boy and the Church (Foster); The Boy and the Sunday School (Alexander); The Girl and Her Religion (Slattery) The Quest of the Best (Hyde); Our Boy (Barto).

THE RELIGIOUS ISSUE IN CONGRESS

Continued from page 212

T hearing was enlivened from n to time with pointed questions d atements, which sometimes drew t ther emphatic remarks, but with e r two possible exceptions no bad o was raised. The general feeling f part of those present was that s ong impression had been made o the minds of the committee a st the passage of these bills, and e is little expectation that they l oe reported during the present session of Congress. In all probability, however, these same bills, or some of similar import, will be introduced in the next Congress, and it will be necessary to keep up a watchful opposition in order to prevent the passage of some law which will restrict freedom of the press. It is not likely that the earnest campaign which has been carried forward for several years by Roman Catholics will cease without further vigorous efforts to obtain the legislation they desire.

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3 for $1.00

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"Just think! I have not had a pill or a cathartic since I began, and I used to take one every night."

"**My weight has increased 30 lbs.** I don't know what **indigestion** is any more, and my **nerves are so rested!** I sleep like a baby."

"Miss Cocroft, I have **taken off my glasses** and my **catarrh** is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing**—spiritually, physically and mentally. Really I am a stronger better woman. I don't know how to tell you or to thank you."

Reports like these come to me every day. Do you wonder I want to help **every woman** to vibrant health and happiness? Write me your faults of health or figure. Your correspondence is held in strict confidence. If I cannot help you I will tell you what will.

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THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Tests of My Christianity

Christian Endeavor and B. Y. P. U. Topic for March 14. Matt. 10: 16-31 (An honorary members' meeting)

WHEN you would get some gain or advantage by swerving a little from the truth or the right—are you a Christian then?

When you have the opportunity of choosing between a benefit to yourself and a benefit to some one else—are you a Christian then?

When things occur in your home, or school, or office, that would tend to make you impatient and tempt you to be unkind—are you a Christian then?

When some one is despondent or wavering and needs a comforting, strengthening friend—are you a Christian then?

When the temptation comes to forsake a principle because of opposition or ridicule—are you a Christian then?

When some one is looking wistfully your way to see if religion really makes people glad and kind and patient and courageous and triumphant—are you a Christian then?

When the Holy Spirit suggests some act or word that might win some one to Jesus or strengthen some one in the Way—are you a Christian then?

When a piece of hard work needs to be done and the others who have been interested are inclined to give up and back out—are you a Christian then?

Epworthians as Dyke-Builders Against Rum

Epworth League Topic for March 14. Isa. 59: 19 (A.V.); Neh. 2: 17-20; 4: 7-9; 6: 15, 16

ONE of the best things you could do to help build the dyke against rum in your locality would be to write to Congressman Richmond Pearson Hobson at Washington and ask him to have mailed to you a number of copies of his recent speech in the House of Representatives in favor of a prohibition amendment to the Constitution. It will stir the souls of all who read it, shake the opponents of prohibition in your locality and stiffen its advocates.

While waiting for the passing of the prohibitory amendment work for prohibition in your state. If no prohibitory measure is before your legislature now try to get one introduced; if you can't do that urge your assemblyman and senator to introduce, as has been done in the New York legislature, a "local option" measure. Then work for that. Or if you have local option in your state, but your community is still wet, get busy with tongue and fingers and feet—walking, writing, talking and singing for temperance.

If you live in territories already dry, get in touch with some neighborhood still wet and tell the prohibition forces there how you won the victory in your county or state.

Remember that what governs legislation in a republic is the expression of public opinion. If you are a voter—or even if you are not—a letter from you to your representatives, either in the state legislature or in Congress, will have weight. And besides the letters you yourself can write, there are the letters you can get others to write.

Then, too, of course, as a league, as a church, as a home, as an individual, don't forget to pray.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

DO YOU KNOW YOUR BIBLE?

DO NOT neglect a single list of the 1915 Bible questions. Start at the year's beginning and work through to the end. Even if you fail once or twice at the beginning of the year, you may catch up and win a prize at the end.

Remember—answers must reach the Christian Herald office within two weeks from the date of the issue in which the questions appear. Address Bible Contest, Christian Herald, Bible House, New York.

New Questions, List No. 2
Galatians

This epistle is believed to have been written while Paul was on his third missionary journey, probably while at Ephesus (Acts 19: 1-10).

1. What passages in the epistle to the Galatians refer to visits of the apostle to Jerusalem? [The first of the visits is referred to in Acts 9: 26; the second was on the occasion of the great church council, Acts 15.]

2. a. From whom does Paul declare he received his Gospel? b. Did Paul feel that the sanction of the disciples at Jerusalem added anything to his authority as an apostle? c. In what corresponding passage in I Cor. does Paul defend his apostleship?

3. What controversy did Peter and Paul have at Antioch?

4. a. How had the Galatians received the Holy Spirit? b. How were they, then, to be made perfect, by faith or works? [The Judaizers, having failed in the council (Acts 15) to make circumcision and the ceremonial law obligatory upon Gentile Christians, attempted to teach that by later submitting to these requirements they would attain a higher spiritual life and closer fellowship with God.]

5. a. How did Paul claim that even Abraham was justified? b. In what passage in Romans does Paul enlarge upon this statement?

6. a. What is it which Paul declared makes one a child of Abraham, and thus an heir of the promise made to Abraham? b. Find three verses in the third chapter which emphasize the fact that when one becomes a child of Abraham he also becomes an heir of the promise made to Abraham.

7. a. Which came first, the law or the promise? b. How much later did the second come? c. Does the law give life? d. To whom is the fulfilment of the promise given?

8. a. To whom does Paul compare the law? b. Is a Christian a son of God or his bondslave? c. How were the Galatians indicating their desire to return to bondage?

9. a. What attitude did Paul urge them to take toward the principle of Christian liberty? b. If they consented to trust in outward observances what value would Christ's death for them have? c. What one word fulfils the law?

10. a. How are we kept from yielding to the flesh? b. In what does Paul declare shall be all his confidence, or boasting (or glory)?

We shall have to ask our friends to wait one more week for the Honor Roll of Question List No. 1. So many answers came in on the last day of the contest that it was impossible to complete the Honor Roll in time for this issue.

"Peace on Earth"

"PEACE on earth, good will toward men!"
Sang the angels long ago,
Over Bethlehem hovering when
One in manger lay below.

"Peace on earth" was then his will,
"Peace on earth, good will toward men!"
So he sees the picture still
Even as he saw it then.

When will men in their mad way
View it as he viewed it then?
When will dawn a brighter day—
"Peace on earth, good will toward men"?

GEORGE TAGGART.

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THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XVIII—*Continued*

"DEAR me, child," ejaculated Mrs. Chilton, "how you do run on! I should think you were a dozen years old instead of a woman grown. Now, what are you talking about?"

"About a boarding place for Mrs. Carew and Jamie. I've found it," dabbled Pollyanna.

"Indeed! Well, what of it? Of what possible interest can that be to me, child?" murmured Mrs. Chilton, wearily.

"Because it's *here*. I'm going to have them here, auntie."

"Pollyanna!" Mrs. Chilton was sitting erect in horror.

"No, auntie, please don't say no—please don't," begged Pollyanna, eagerly. "Don't you see? This is my chance the chance I've been waiting for; and it's just dropped into my hands. We can do it lovely. We have plenty of room, and you know I *can* cook and keep house. And now there'd be money in it, for they'd pay well, I know, and they'd love to come, I'm sure. There'd be three of them—there's a secretary with them."

"But, Pollyanna, I can't! Turn this house into a boarding house?—the Harrington homestead a common boarding house? Oh, Pollyanna, I can't, I can't!"

"But it wouldn't be a common boarding house, dear. 'Twill be an uncommon one. Besides, they're our friends. It would be like having our friends come to see us; only they'd be paying guests, so meanwhile we'd be earning money—money that we *need*, until money that we need," she emphasized significantly.

A spasm of hurt pride crossed Polly Chilton's face. With a low moan she fell back in her chair.

"But how could you do it?" she asked at last, faintly. "You couldn't do the work part alone, child!"

"Oh, no, of course not," chirped Pollyanna. (Pollyanna was on sure ground now. She knew her point was won.) "But I could do the cooking and be overseeing, and I'm sure I could get one of Nancy's younger sisters to help about the rest. Mrs. Durgin would do the laundry part just as she does now."

"But, Pollyanna, I'm not well at all—you know I'm not. I couldn't do it."

"Of course not. There's no reason why you should," scorned Pollyanna softly. "Oh, auntie, won't it be splendid? Why, it seems too good to be true—money just dropped into my hands like that!"

"Dropped into your hands, indeed! You still have some things to learn in this world, Pollyanna, and one is that summer boarders don't drop money into anybody's hands without looking very sharply to it that they get ample return. By the time you fetch and carry and bake and brew until you are ready to sink, and by the time you nearly kill yourself trying to serve everything to order from fresh-laid eggs to the weather, you will believe what I tell you."

"All right, I'll remember," laughed Pollyanna. "But I'm not doing any worrying now; and I'm going to hurry and write Miss Wetherby at once so I can give it to Jimmy Bean to mail when he comes out this afternoon."

Mrs. Chilton stirred restlessly.

"Pollyanna, I do wish you'd call that young man by his proper name. That 'Bean' gives me the shivers. His name is 'Pendleton' now, as I understand it."

"So it is," agreed Pollyanna, "but I do forget it half of the time. I even call him that to his face, sometimes, and of course that's dreadful, when he really is adopted, and all. But you see, I'm so excited," she finished, as she darted from the room.

She had the letter all ready for Jimmy when he called at four o'clock. She was still quivering with excitement, and she lost no time in telling her visitor what it was all about.

"And I'm crazy to see them, besides," she cried, when she had told him of her plans. "I've never seen either of them since that winter. You know I told you—didn't I tell you?—about Jamie?"

"Oh, yes, you told me." There was a touch of restraint in the young man's voice.

"Well, isn't it splendid, if they can come?"

"Why, I don't know as I should call it exactly splendid," he parried.

"Not splendid that I've got such a chance to help Aunt Polly out, for even this little while? Why, Jimmy, of course it's splendid."

"Well, it strikes me that it's going to be rather *hard*—for you," bridled Jimmy, with more than a shade of irritation.

"Yes, of course, in some ways. But I shall be so glad for the money coming in that I'll think of that all the time. You see," she sighed, "how mercenary I am, Jimmy."

For a long minute there was no reply; then, a little abruptly, the young man asked:

"Let's see, how old is this Jamie now?"

Pollyanna glanced up with a merry smile.

"Oh, I remember—you never did like his name, 'Jamie,'" she twinkled. "Never mind; he's adopted now, legally, I believe, and has taken the name of Carew. So you can call him that."

"But that isn't telling me how old he is," reminded Jimmy, stiffly.

"Nobody knows, exactly, I suppose. You know he couldn't tell; but I imagine he's about your age. I wonder how he is now. I've asked all about it in this letter, anyway."

"Oh, you have!" Pendleton looked down at the letter in his hand and flipped it a little spitefully. He was thinking that he would like to drop it, to tear it up, to give it to somebody, to throw it away, to do anything with it—but mail it.

Jimmy knew perfectly well that he was jealous, that he had always been jealous of this youth with the name so like and yet so unlike his own. Not that he was in love with Pollyanna, he assured himself wrathfully. He was not that, of course. It was just that he did not care to have this strange youth with the sissy name come to Beldingsville and be always around to spoil all their good times. He almost said as much to Pollyanna, but something stayed the words on his lips; and after a time he took his leave, carrying the letter with him.

That Jimmy did not drop the letter, tear it up, give it to anybody, or throw it away was evidenced a few days later, for Pollyanna received a prompt and delighted reply from Miss Wetherby; and when Jimmy came next time he heard it read—or rather he heard part of it, for Pollyanna prefaced the reading by saying:

"Of course the first part is just where she says how glad they are to come, and all that. I won't read that. But the rest I thought you'd like to hear, because you've heard me talk so much about them. Besides, you'll know them yourself pretty soon, of course. I'm depending a whole lot on you, Jimmy, to help me to make it pleasant for them."

"Oh, are you?"

"Now, don't be sarcastic, just because you don't like Jamie's name," reproved Pollyanna, with mock severity. "You'll like *him*, I'm sure, when you know him; and you'll *love* Mrs. Carew."

"Will I, indeed?" retorted Jimmy

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huffily. "Well, that *is* a serious prospect. Let us hope, if I do, the lady will be so gracious as to reciprocate."

"Of course," dimpled Pollyanna. "Now, listen, and I'll read to you about her. This letter is from her sister, Della—Miss Wetherby, you know, at the Sanatorium."

"All right. Go ahead!" directed Jimmy, with a somewhat too evident attempt at polite interest. And Pollyanna, still smiling mischievously, began to read:

You ask me to tell you everything about everybody. That is a large commission, but I'll do the best I can. To begin with, I think you'll find my sister quite changed. The new interests that have come into her life during the last six years have done wonders for her. Just now she is a bit thin and tired from overwork, but a good rest will soon remedy that, and you'll see how young and blooming and happy she looks. Please notice I said *happy*. That won't mean so much to you as it does to me, of course, for you were too young to realize quite how unhappy she was when you first knew her that winter in Boston. Life was such a dreary, hopeless thing to her then; and now it is so full of interest and joy.

First she has Jamie, and when you see them together you won't need to be told what he is to her. To be sure, we are no nearer knowing whether he is the *real* Jamie or not, but my sister loves him like an own son now, and has legally adopted him, as I presume you know.

Then she has her girls. Do you remember Sadie Dean, the salesgirl? Well, from getting interested in her, and trying to help her to a happier living, my sister has broadened her efforts little by little, until she has scores of girls now who regard her as their own best and particular good angel. She has started a home for Working Girls along new lines. Half a dozen wealthy and influential men and women are associated with her, of course, but she is head and shoulders of the whole thing, and never hesitates to give *herself* to each and every one of the girls. You can imagine what that means in nerve strain. Her chief support and right-hand man is her secretary, this same Sadie Dean. You'll find *her* changed, too, yet she is the same old Sadie.

As for Jamie—poor Jamie! The great sorrow of his life is that he knows now he can never walk. For a time we all had hopes. He was here at the Sanatorium under Dr. Ames for a year, and he improved to such an extent that he can now go with crutches. But the poor boy will always be a cripple—so far as his feet are concerned, but never as regards anything else. Someway, after you know Jamie, you seldom think of him as a cripple, his *soul* is so free. I can't explain it, but you'll know what I mean when you see him; and he has retained, to a marvelous degree, his old boyish enthusiasm and joy of living. There is just one thing—and only one, I believe—that would utterly quench that bright spirit and cast him into utter despair; and that is to find that he is not Jamie Kent, our nephew. So long has he brooded over this, and so ardently has he wished it, that he has come actually to believe that he *is* the real Jamie; but if he isn't, I hope he will never find it out.

"There, that's all she says about them," announced Pollyanna, folding up the closely-written sheets in her hand. "But isn't that interesting?"

"Indeed it is!" There was a ring of genuineness in Jimmy's voice now. Jimmy was thinking of what his own good legs meant to him. He even, for the moment, was willing that this poor crippled youth should have *part* of Pollyanna's thoughts and attentions, if he were not so presuming as to claim too much of it! "By George! it is tough for the poor chap, and no mistake."

"Tough! You don't know anything about it, Jimmy Bean," choked Pollyanna; "but *I* do. *I* couldn't walk once. *I know!*"

"Yes, of course, of course," frowned the youth, moving restively in his seat. Jimmy, looking into Pollyanna's sympathetic face and brimming eyes, was suddenly not so sure, after all, that he *was* willing to have this Jamie come to town—if just to *think* of him made Pollyanna look like that!

CHAPTER XIX

The Paying Guests

THE few intervening days before the expected arrival of "those dreadful people," as Aunt Polly termed her niece's paying guests, were busy ones indeed for Pollyanna—but they were happy ones, too, as Pollyanna refused to be weary, discouraged, or dismayed, no matter how puzzling were the daily problems she had to meet.

Upon the appointed day, Pollyanna with Timothy (who owned the Harrington horses now) went to the station to meet the afternoon train. Up to this hour there had been nothing but confidence and joyous anticipation in Pollyanna's heart. But with the whistle of the engine there came to her a veritable panic of doubt, shyness, and dismay. She realized suddenly what she, Pollyanna, almost alone and unaided, was about to do. She remembered Mrs. Carew's wealth, position, and fastidious tastes. She recollected, too, that this would be a new, tall, young-man Jamie, quite unlike the boy she had known.

For one awful moment she thought of getting away—somewhere, anywhere.

"Timothy, I—I feel sick. I'm not well. I—tell 'em—er—not to come," she faltered, poising as if for flight.

"Ma'am!" exclaimed the startled Timothy.

One glance into Timothy's amazed face was enough. Pollyanna laughed and threw back her shoulders alertly.

"Nothing. Never mind! I didn't mean it, of course, Timothy. Quick—see! They're almost here," she panted. And Pollyanna hurried forward, quite herself once more.

She knew them at once. Even had there been any doubt in her mind, the crutches in the hands of the tall, brown-eyed young man would have piloted her straight to her goal.

There were a brief few minutes of eager hand-clasps and incoherent exclamations, then, somehow, she found herself in the carriage with Mrs. Carew at her side, and Jamie and Sadie Dean in front. She had a chance, then, for the first time, really to see her friends, and to note the changes the six years had wrought.

In regard to Mrs. Carew, her first feeling was one of surprise. She had forgotten that Mrs. Carew was so lovely. She had forgotten that the eyelashes were so long, that the eyes they shaded were so beautiful. She even caught herself thinking enviously of how exactly that perfect face must tally, figure by figure, with that dread beauty-test table. But more than anything else she rejoiced in the absence of the old fretful lines of gloom and bitterness.

Then she turned to Jamie. Here again she was surprised, and for much the same reason. Jamie, too, had grown handsome. To herself Pollyanna declared that he was really distinguished looking. His dark eyes, rather pale face, and dark, waving hair she thought most attractive. Then she caught a glimpse of the crutches at his side, and a spasm of aching sympathy contracted her throat.

From Jamie Pollyanna turned to Sadie Dean. Sadie, so far as features went, looked much as she had when Pollyanna first saw her in the Public Garden; but Pollyanna did not need a second glance to know that Sadie, so far as hair, dress, temper, speech and disposition were concerned, was a very different Sadie, indeed.

Then Jamie spoke.

"How good you were to let us come," he said to Pollyanna. "Do you know what I thought of when you wrote that we could come?"

"Why, n-no, of course not," stammered Pollyanna. Pollyanna was still seeing the crutches at Jamie's side, and her throat was still tightened from that aching sympathy.

"Well, I thought of the little maid in the Public Garden with her bag of peanuts for Sir Lancelot and Lady Guinevere, and I knew you were just putting us in their places, for if you had a bag of peanuts, and we had none, you wouldn't be happy till you'd shared it with us."

"A bag of peanuts, indeed!" laughed Pollyanna.

"Oh, of course, in this case, your bag of peanuts happened to be airy country rooms, and cow's milk, and real eggs from a real hen's nest," returned Jamie whimsically; "but it amounts to the same thing. And maybe I'd better warn you—you remember how greedy Sir Lancelot was?—well—" He paused meaningly.

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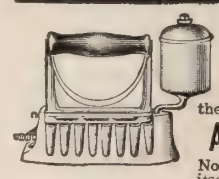

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"All right, I'll take the risk," mpl Pollyanna, thinking how glad ie vs that Aunt Polly was not eser to hear her worst predictions nedly fulfilled thus early. "Poor r Lucelot! I wonder if anybody eds m now, or if he's there at all."

"W , if he's there, he's fed," inter- sed Mrs. Carew, merrily. "This edicu us boy still goes down there at ast hce a week with his pockets lgin with peanuts and I don't know hat l. He can be traced any time y th trail of small grains he leaves shin him; and half the time when orde my cereal for breakfast it isn't rthcming, because, forsooth, 'Master amie has fed it to the pigeons, a'an' '"

"Y but let me tell you," plunged . Jmie, enthusiastically. And the ext inute Pollyanna found herself sten g with all the old fascination to sto of a couple of squirrels in a mlifgarden. Later she saw what ella Wetherby had meant in her tter or when the house was reached, car as a distinct shock to her to e Jmie pick up his crutches and wing himself out of the carriage with eir id. She knew then that al- eady in ten short minutes he had ade er forget that he was lame.

To Pollyanna's great relief that rst readed meeting between Aunt olly nd the Carew party passed off uch etter than she had feared. The ewc ners were so frankly delighted ith he old house and everything in , th it was an utter impossibility r t mistress and owner of it all to ontne her stiff attitude of disap- rov g resignation to their presence. esi s, as was plainly evident before n ur had passed, the personal har and magnetism of Jamie had ierc even Aunt Polly's armor of istr t; and Pollyanna knew that at least one of her own most dreaded problems was a problem no longer, for already Aunt Polly was beginning to play the stately yet gracious hostess to these her guests.

Notwithstanding her relief at Aunt Polly's change of attitude, however, Pollyanna did not find that all was smooth sailing, by any means. There was work, and plenty of it, that must be done. Nancy's sister Betty was pleasant and willing, but she was not Nancy, as Pollyanna soon found. She needed training, and training took time. Pollyanna worried, too, for fear everything should not be quite right. To Pollyanna, those days, a dusty chair was a crime and a fallen cake a tragedy.

Gradually, however, after incessant arguments and pleadings on the part of Mrs. Carew and Jamie, Pollyanna came to take her tasks more easily, and to realize that the real crime and tragedy in her friends' eyes was not the dusty chair nor the fallen cake, but the frown of worry and anxiety.

"Just as if it wasn't enough for you to *let* us come," Jamie declared, "without just killing yourself with work to get us something to eat."

"Besides, we ought not to eat so much, anyway," Mrs. Carew laughed, "or else we shall get 'digestion,' as one of my girls calls it when her food disagrees with her."

It was wonderful, after all, how easily the three new members of the family fitted into the daily life. Before twenty-four hours had passed Mrs. Carew had gotten Mrs. Chilton to asking really interested questions about the new Home for Working Girls, and Sadie Dean and Jamie were quarreling over the chance to help with the pea-shelling or the flower-picking.

To be continued

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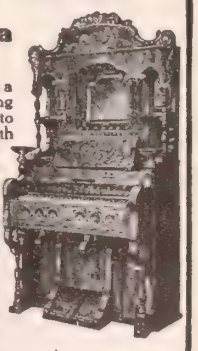

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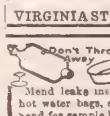

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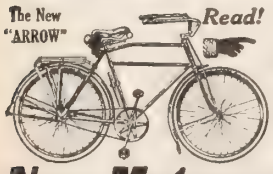

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FULL TEXT OF GERMANY'S NOTE

Continued from page 204

THE Imperial Government has examined the communication from the United States Government in the same spirit of good will and friendship by which the communication appears to have been dictated. The Imperial Government is in accord with the United States Government that for both parties it is in a high degree desirable to avoid misunderstandings which might arise from measures announced by the German Admiralty and to provide against the occurrence of incidents which might trouble the friendly relations which so far happily exist between the two governments.

With regard to the assuring of these friendly relations, the German Government believes that it may all the more reckon on a full understanding with the United States, as the procedure announced by the German Admiralty, which was fully explained in the note of the 4th inst., is in no way directed against legitimate commerce and legitimate shipping of neutrals, but represents solely a measure of self-defense, imposed on Germany by her vital interests, against England's method of warfare, which is contrary to international law, and which so far no protest by neutrals has succeeded in bringing back to the generally recognized principles of law as existing before the outbreak of war.

In order to exclude all doubt regarding these cardinal points, the German Government once more begs leave to state how things stand. Until now Germany has scrupulously observed valid international rules regarding naval warfare. At the very beginning of the war Germany immediately agreed to the proposal of the American Government to ratify the new Declaration of London, and took over its contents unaltered, and without formal obligation, into her prize law.

The German Government has obeyed these rules, even when they were diametrically opposed to her military interests. For instance, Germany allowed the transportation of provisions to England from Denmark until today, though she was well able, by her sea forces, to prevent it. In contradistinction to this attitude, England has not even hesitated at a second infringement of international law, if by such means she could paralyze the peaceful commerce of Germany with neutrals. The German Government will be the less obliged to enter into details, as these are put down sufficiently, though not exhaustively, in the American note to the British Government, dated December 29, as a result of five months' experience.

All these encroachments have been made, as has been admitted, in order to cut off all supplies from Germany and thereby starve her peaceful civil population—a procedure contrary to all humanitarian principles. Neutrals have been unable to prevent the interruption of their commerce with Germany, which is contrary to international laws.

The American Government, as Germany readily acknowledges, has protested against the British procedure. In spite of these protests and protests from other neutral states, Great Britain could not be induced to depart from the course of action she had decided upon. Thus, for instance, the American ship Wilhelmina recently was stopped by the British, although her cargo was destined solely for the German civil population, and, according to the express declaration of the German Government, was to be employed only for this purpose.

Germany is as good as cut off from her overseas supply by the silent or protesting toleration of neutrals, not only in regard to such goods as are absolute contraband, but also in regard to such as, according to acknowledged law before the war, are only conditional contraband or not contraband at all. Great Britain, on the other hand, is, with the toleration of neutral governments, not only supplied with such goods as are not contraband or only conditional contraband, but with goods which are regarded by Great Britain, if sent to Germany, as absolute contraband; namely, provisions, industrial raw materials, etc., and even with goods which have always indubitably been regarded as absolute contraband.

The German Government feels itself obliged to point out with the greatest emphasis that a traffic in arms, estimated at many hundreds of millions, is being carried on between American firms and Germany's enemies. Germany fully comprehends that the practice of right and the toleration of wrong on the part of neutrals are matters absolutely at the discretion of neutrals, and involve no formal violation of neutrality. Germany, therefore, did not complain of any formal violation of neutrality, but the German Government, in view of complete evidence before it, cannot help pointing out that it, together with the entire public opinion of Germany, feels itself to be severely prejudiced by the fact that neutrals, in safeguarding their rights in legitimate commerce with Germany, according to international law, have up to the present achieved no, or only insignificant results, while they are making unlimited use of their right by carrying on contraband traffic with Great Britain and our other enemies.

Our Trade in Arms

If it is a formal right of neutrals to take no steps to protect their legitimate trade with Germany, and even to allow themselves to be influenced in the direction of the conscious and wilful restriction of their trade, on the other hand, they have the perfect right, which they unfortunately do not exercise, to cease contraband trade, especially in arms, with Germany's enemies.

In view of this situation, Germany, after six months of patient waiting, sees herself obliged to answer Great Britain's murderous method of naval warfare with sharp counter-measures. If Great Britain, in her fight against Germany, summons hunger as an ally, for the purpose of imposing upon a civilized people of 70,000,000 the choice between destitution and starvation or submission to Great Britain's commercial will, then Germany today is determined to take up the gauntlet and appeal to similar allies.

Germany trusts that the neutrals, who so far have submitted to the disadvantageous consequences of Great Britain's hunger war in silence, or merely in registering a protest, will display toward Germany no smaller measure of toleration, even if German measures, like those of Great Britain, present new terrors of naval warfare.

Moreover, the German Government is resolved to suppress with all the means at its disposal the importation of war material to Great Britain and her allies, and she takes it for granted that neutral governments, which so far have taken no steps against the traffic in arms with Germany's enemies, will not oppose forcible suppression by Germany of this trade.

Acting from this point of view, the German Admiralty proclaimed a naval war zone, whose limits it exactly defined. Germany, so far as possible, will seek to close this war zone with mines, and will also endeavor to destroy hostile merchant vessels in every other way. While the German Government, in taking action based upon this overpowering point of view, keeps itself far removed from all international destruction of neutral lives and property, on the other hand it does not fail to recognize that from the action to be taken against Great Britain dangers arise which threaten all trade within the war zone, without distinction. This is a natural result of mine warfare, which, even under the strictest observance of the limits of international law, endangers every ship

Continued on page 226

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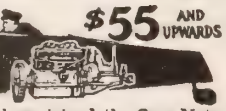

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"Oh!" I said appreciatively, "it's a regular Paris frock, isn't it?"

The child looked at me just a bit reproachfully and when she spoke I gasped with surprise. "No, *not* a Paris frock!" she answered vehemently; "it's a 'made in America' dress!" She brought out the last in triumph.

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"A lady," answered the tiny girl, "came to tea with mother yesterday, and she was talking about it."

GENEVIEVE CHAMP CLARK

I wonder if any of you have ever heard of "The Women's National Made in the U. S. A. League." It is a rather new society with the national headquarters at Washington, and a motto: *"Buying everything, whenever possible, 'made in U. S. A.' is practical patriotism."*

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"I pledge myself for the welfare of the country, while the war lasts, to demand and buy everything, whenever possible, 'made in U. S. A.,' and urge my friends to do likewise."

Miss Genevieve Champ Clark, daughter of the speaker, is on the committee of workers. Her enthusiasm is shown in an article that she has written on the subject. I am going to quote a bit of the article:

"The other day a friend of mine was on a purchasing tour in some Washington shops. In one shop was a sale of crêpe material. My friend asked the clerk if those materials were made in the U. S. A. In a desultory fashion the clerk responded that she did not know. The manager of the shop, happening by, overheard my friend's remark. He stopped and explained to her that a part of the goods were made in American mills and a part in English. He showed her two samples in the quality of which she could discern no difference. He assured her that there was none. One of the pieces was forty cents a yard. This was American made! The other was seventy-five cents and was made in England. My friend asked him why that was, why he bought English goods when he could buy American made, just as good, at a lower figure. He replied that the women who do the bulk of buying in this country would rather pay the difference on the same goods if they are made in a foreign country. Is this not a lamentable commentary?

"My tailor once told me a story that made me feel like the proverbial 'thirty cents.' He told me that before he came to this country he was a designer for one of the most famous dressmakers in Paris and that his talent had in no way diminished since his removal to this country. That now, however, he had to pay exorbitant prices for models designed by his own pupils, because they remained in Paris and he came to the United States of America. It was resentment over such antics as this which I think prompted the American tailors several years ago to start a great propaganda for American clothes for American women. They held a great convention, which was attended and enthusiastically endorsed by the leading tailors and modistes of this country. The designs were lovely. But did they succeed? They most certainly did not. We American women would not co-operate.

"All these things are in the past. And as Perlmutter says, 'There's no use crying over spoiled milk, no matter who left the ice-box open.' But we have got some more milk in the ice-box, and let us be careful about the lid. We have the greatest opportunity to solve an economic riddle confronting our country that any generation of American women ever have had.

There is a great deal of plain sense in the paragraphs I have quoted. Miss Clark realizes that, while the war in Europe may be tearing homes, and hearts, and nations apart, it is building up, here in America, an independent and a creative spirit that could never have existed while the foreign workman was plying the needle and loom instead of sword and gun. It is the duty—and it should be the pride—of every girl and woman of this nation to help her own countrymen in their new industries—to make the sign, "Made in U. S. A." have a world-wide significance.

AWAY WITH COURTS!

IT HAS just been proven that courts are not necessary in the settlement of claims over disputed money. At least, there are financial disputes that can be adjusted without litigation by a method which a merchant of New York hit upon recently when threatened with suit for payment for something which he claimed he had never received. The outcome of his method of adjusting the claim shows that both parties in the transaction were honest, even though one must have been mistaken: which one, is immaterial, and even a Solomon might, under the circumstances, be hard put to it to decide.

The facts are best given in the two letters which passed between the parties to the transaction; of course, names are omitted, but the incident occurred between two New York merchants in February of this year. One letter reads as follows:

Bowery Mission, New York:

Find check for $33.88 enclosed with letter attached, which explains itself. Rather than go to law to collect a bill against a man that thinks he is right, I accept his suggestion and forward check enclosed. May it do good.

Yours truly,

_____.

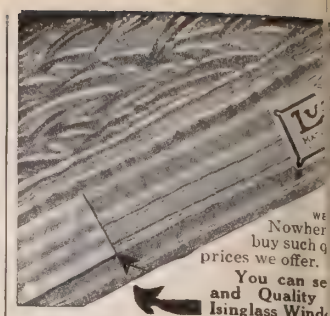
The letter addressed to the writer of the above and to which he refers reads:

Referring to your note of January 23, would like to state that I do not think it fair that I should pay for something not received, but to show you that it is not for the sake of the money involved, I will send you a check for the full amount you claim (but not a cent of which I owe), with the understanding that you forward the same to the Bowery Mission to be used for the poor of New York City. Should you not agree with this proposition, you can send back check and start proceedings if you like. If agreeable, send receipted bill.

Respectfully,

_____.

The check has been duly put to work through the Bowery Mission, and it is difficult to imagine a finer way to dispose of such a dispute; all that you need do if you are a party in a case of this kind, is to name your favorite charity as the depository for the amount involved and agree with your adversary that payment of the same thereto is a satisfactory settlement.



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We do not want to sell you one Mattress, but wa need for Beds, Mattresses, Springs and Pillows as Our goods are not sold in stores; you can *buy onl* the *manufacturers.* We save you all middlemen's *Write for Illustrated Catalog* showing complete Mattresses and Springs, Pillows and Brass Beds at

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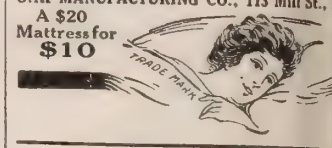

MAY BE COFFE

That Causes all the Trout

When the house is afire, it's a same as when disease begins it's no time to talk but time delay is dangerous—remove t of the trouble at once.

"For a number of years," Kansas lady, "I felt sure tha was hurting me, and yet I was of it I could not give it up. At l so bad that I made up my min either quit the use of coffee o

"Everything I ate distressed I suffered severely most of t with palpitation of the heart. quently woke up in the night feeling that I was almost go heart seemed so smothered and its action. My breath grew shor least exertion set me panting. but little and suffered from rheu

"Two years ago I stopped u coffee and began to use Postu from the very first I began to i It worked a miracle! Now I anything and digest it without I sleep like a baby, and my hea strong and regularly. My br has become steady and normal, rheumatism has left me.

"I feel like another person, a all due to quitting coffee and usi tum, for I haven't used any n and none would have done any long as I kept drugging with Name given by Postum Co., Creek, Mich. Read "The Road ville," in pkgs.

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E. A. K. HACKETT, FORT WAYNE, IN

THE PRAYER LEAGUE

A PENNSYLVANIA Mother writes: "I wish to acknowledge prayers answered for my son who had mental trouble and s entirely recovered." Another Pennlvan Mother writes: "I want to tell u th t the boy you prayed for some onth since (prayed he should be ved from the curse of drink) very on dered to sign a pledge. I have ver oubted for a moment that this as a direct answer to prayer." A ien in Illinois writes: "I wish to knoledge answered prayer for a othe who has given up drinking and tryg again to be a man." M. A. K. rites "A few months ago I asked aye for the conversion of a young an, lso from healing from nerve oubl God has answered both these aye , for which I thank him." S. C. rites acknowledging answer to prayer ge ng word from a dear one far vay. C. E. S. writes from Berlin, ass. "Some time ago I wrote asking aye for healing. I thank God for ari and answering all prayers, for am feeling well and happy." B. rite from Memphis, Tenn.: "I wish soud a note of praise that the proibiti law is being enforced in emp is."

A other writes from Arkansas: 'he ord has answered my prayer for son ho has been estranged from the mil for several years. I received a autiful letter from him, asking for y fo iveness. I also thank the Lord r a aughter's healing." M. E. D., itir from Chester, S. C., to acknowlge nswer to prayer for mother's alin adds: "I want to tell you that nile raying for my mother's recovy I ealized how loving God is. Be re had always believed in God, but so thing very far off, but it came m then that God is so real and so ar."

Ac owledgments of answers to aye have also been received from: Mr J. G., Albion, Iowa; Mrs. T Ashley, Ohio; A Reader, Iowa ty, owa; Mrs. S. W. C., Unadilla, ..; rs. C. C. M., Buffalo, N. Y.; M. M Lakeside, Calif.; J. F. W., Harnd, bwa; E. P., Cuckoo, Va.; Mrs. E. J. California; Mrs. A. M. Fordyce, kasas; Mrs. L. D., San Francisco, alif (for restoration of husband's alt); R. M. B., La Grange, Ky.; rs. . K., Ilion, N. Y.; Mrs. I. T. C., nnsylvania (for financial aid and rkound for her son); C. P., Athens, nio Mrs. F. G. B., Waterport, N. ; rs. J. H., Galesburg, Ill.; Sister . K Dallas, Texas; W. M. K., Dorest , N. B.; H. S., Great Falls, on M. D., Tuscola, Ill.

Mrs J. R. M., Wales, Ont.; A Reader, Fort orth Texas; L. T., Bellair, Ohio; A Reader, nwa Mo.; F. W. M. (for successful opening a nsion in New York City); Mrs. G. W. C., nsi , Mich.; E. E. B., Valparaiso, Neb. (for eiv g a great spiritual blessing); S. F. S., ako a, S. D.; Mrs. E. B., Richland, Ore.; s. . M., Tulare, Calif.; Mrs. H. L. C., St. hns Ohio; Mrs. I. R., Dade City, Fla.; Mrs. D. cl., Pocohontas, Tenn.

A Hebrew Christian, whose fivear ld son died a few weeks ago, asks ay for his wife and two sons who e a sick and in the hospital. M. S. a s special prayer that a suit invlvig valuable property may be ghously settled.

A roken-hearted wife writes: "My om is all broken up; my husband rn against me. I am a physical rec ; my mind is completely bewilre and I am frantic and troubled ith doubts. Please pray that God ill ive me back my power of right in ng that I may be able to plan for e ildren's welfare. Also that he ill how me how to get out of this vf trouble." A lady writes from ho Island: "I am a great sufferer d hut-in, having met with severe juies eleven years ago. But bodily d hysical suffering are not to be ount of, but lately a cloud has come d am in deep grief. I long for ac and the assurance of forgive-ess

Pr ers are requested for revivals of religion B gor, Mich., in the Church of the Brethren there; Malden, Mass. (in the Maplewood Baptist Church); a church at Gibraltar, Mich.; Colton, Calif.; a church in Illinois; a church at Gurley, La., blessing upon the ministers of the community, and that Evangelist Sunday may come to New Orleans; in the societies of a church at St. Paul, Minn.; Roy, Wash.; Seabrook, N. H. (in Baptist church and community); Long Beach, Calif.; Rough and Ready, Calif.; Lytton, Iowa; upon revival meetings being held at Gettysburg, Pa.; Woodsville, N. H.; Richland, Ore.; Columbiaville, Mich.; Corvallis, Ore.; Tulare, Calif.; Concord, Ill.; Bellaire, Ohio (for outpouring of the Holy Spirit upon people and pastor); for outpouring of the Holy Spirit upon the tabernacle at Delhi, N. Y.; at a mission in New York City, and that a Hebrew family may be saved; upon a Bible class recently organized at Coal Dale, Pa. (that its members may receive the Holy Spirit and that wonderful awakening may result from its work); upon a Sunday school class at Jackson, Minn. (that its members may all be active Christians, willing to work for Christ); that dancing and other worldly amusements may be removed from the public schools of Memphis, Tenn.; for world-wide prohibition and suppression of gambling, and for a world-wide revival.

Twelve friends request prayer for mental restoration or strengthening for themselves or friends, including one that the minds of two daughters may be restored.

M. E. S., Mrs. E. A. R., M. E. F., and A Reader ask prayer that their sight may be restored; C. D. and F. F., that mother's sight may be restored; Mrs. J. H., her brother's; R. E. D., two friends; M. N., that one threatened with blindness may receive help; Mrs. H. G. J., that son's eye may be healed without an operation; S. H., that sight may be strengthened; C. N. T., that sight of one eye may be restored.

Sixteen other friends ask prayer for restoration or strengthening of sight for themselves or friends.

Thirty-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Fifteen friends ask prayer that relatives or friends may be delivered from the drink habit. A wife asks prayer that her husband may be delivered from the drug habit; a friend that a cousin may be cured of the drug habit; another friend to be cured of the morphine habit.

Twenty-eight parents ask prayer for the conversion of sons.

Fifteen wives ask prayer for the conversion of their husbands, including one that husband may return to God and to his family.

Forty-four friends ask prayer for the conversion of other relatives and friends.

Thirteen readers ask prayer for special spiritual blessing for relatives or friends.

Forty-nine friends ask prayer for the healing of themselves; eighty-two for the healing of other relatives and friends, including one that a pastor's wife may be restored to health and strength, another for the healing of son who has never talked.

Seventeen friends ask prayer for healing of hearing for themselves or other friends.

Forty-one friends ask prayer for help or guidance in financial affairs.

Sixty-two friends ask prayer for the granting of varied desires and needs, including one for the return and reconciliation of husband; another for the return of wife and baby; another that the truth may be known concerning a wrong for which he is blamed and of which he is not guilty, and that he may be restored in the estimation of all who know him; another that husband may return; another friend requests prayer for a son's return to his parents; another that a son out West may write home; also another that a son may return to his wife and little ones.

M. S. C. appreciates the kindness of friends who have written her and will answer their letters as soon as she can. One friend with faith has appointed eight o'clock in the evening—Denver time—for united prayer for her friend's healing.

Some friends write anonymously to whom letters of personal counsel would be sent if their letters were accompanied by name and address.

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Photos by Underwood & Underwood

Where sore throats come from—

SCARCELY a day passes but that you find yourself in the very places where sore throats come from—in the crowded places, the stuffy cars, stores, theatres, where with every breath you must inhale millions of germs, and germs not only of sore throat, but often of more serious maladies.

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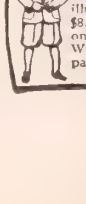

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Put knob where corn rubs
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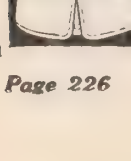

State size on postal and whether you want collar like cut or low turnover style.
REVERSIBLE COLLAR CO., Dept. T. Boston, Mass.

GERMANY'S REPLY TO OUR NOTE

Continued from page 222

approaching the mine area. The German Government considers itself entitled to hope that all neutrals will acquiesce in these measures, as they have done in the case of the grievous damages inflicted upon them by British measures, all the more so as Germany is resolved, for the protection of neutral shipping, even in the naval war zone, to do everything which is at all compatible with the attainment of this object.

Warns Neutrals Away

In view of the fact that Germany gave the first proof of her good will in fixing a time limit of not less than fourteen days before the execution of said measures, so that neutral shipping might have an opportunity of making arrangements to avoid threatening danger, this can most surely be achieved by remaining away from the naval war zone. Neutral vessels which, despite this ample notice, which greatly affects the achievement of our aims in our war against Great Britain, enter these closed waters will themselves bear the responsibility for any unfortunate accidents that may occur. Germany disclaims all responsibility for such accidents and their consequences.

Germany has further expressly announced the destruction of all enemy merchant vessels found within the war zone, but not the destruction of all merchant vessels, as the United States seems erroneously to have understood. This restriction which Germany imposes upon itself is prejudicial to the aim of our warfare, especially as in the application of the conception of contraband practiced by Great Britain toward Germany—which conception will now also be similarly interpreted by Germany—the presumption will be that neutral ships have contraband aboard. Germany naturally is unwilling to renounce its rights to ascertain the presence of contraband in neutral vessels, and in certain cases to draw conclusions therefrom.

Germany is ready, finally, to deliberate with the United States concerning any measures which might secure the safety of legitimate shipping of neutrals in the war zone. Germany cannot, however, forbear to point out that all its efforts in this direction may be rendered very difficult by two circumstances: First, the misuse of neutral flags by British merchant vessels, which is indubitably known to the United States; second, the contraband trade already mentioned, especially in war materials, on neutral vessels.

Regarding the latter point, Germany would fain hope that the United States, after further consideration, will come to a conclusion corresponding to the spirit of real neutrality. Regarding the first point, the secret order of the British Admiralty, recommending to British merchant ships the use of neutral flags, has been communicated by Germany to the United States and confirmed by communication with the British Foreign Office, which designates this procedure as entirely unobjectionable and in accordance with British law. British merchant shipping immediately followed this advice, as doubtless is known to the American Government from the incidents of the Lusitania and the Laertes.

Arming Merchant Ships

Moreover, the British Government has supplied arms to British merchant ships and instructed them forcibly to resist German submarines. In these circumstances it would be very difficult for submarines to recognize neutral merchant ships, for search in most cases cannot be undertaken, seeing in the case of a disguised British ship, from which an attack may be expected, the searching party and the submarine would be exposed to destruction.

Great Britain, then, was in a position to make the German measures illusory if the British merchant fleet persisted in the misuse of neutral flags, and neutral ships could not otherwise be recognized beyond doubt. Germany, however, being in a state of necessity, wherein she was placed by violation of law, must render effective her measures in all circumstances, in order thereby to compel her adversary to adopt methods of warfare corresponding with international law, and so to restore the freedom of the seas, of which Germany at all times is the defender and for which she today is fighting.

Germany, therefore, rejoices that the United States has made representations to Great Britain concerning the illegal use of their flag, and expresses the expectation that this procedure will force Great Britain to respect the American flag in the future. In this expectation, commanders of German submarines have been instructed, as already mentioned in the note of February 4, to refrain from violent action against American merchant vessels, so far as these can be recognized.

Suggests Convoys

In order to prevent in the surest manner the consequence of confusion—though naturally not so far as mines are concerned—Germany recommends that the United States make its ships which are conveying peaceful cargoes through the British war zone discernible by means of convoys.

Germany believes it may act on the supposition that only such ships would be convoyed as carried goods not regarded as contraband according to the British interpretation made in the case of Germany.

How this method of convoy can be carried out is a question concerning which Germany is ready to open negotiations with the United States as soon as possible. Germany would be particularly grateful, however, if the United States would urgently recommend to its merchant vessels to avoid the British naval war zone, in any case until the settlement of the flag question. Germany is inclined to the confident hope that the United States will be able to appreciate in its entire significance the heavy battle which Germany is waging for existence, and that from the foregoing explanations and promises it will acquire full understanding of the motives and the aims of the measures announced by Germany.

Germany repeats that it has now resolved upon the projected measures only under the strongest necessity of national self-defense, such measures having been deferred out of consideration for neutrals.

If the United States, in view of the weight which it is justified in throwing and able to throw into the scales of the fate of peoples, should succeed at the last moment in removing the grounds which make that procedure an obligatory duty for Germany, and if the American Government, in particular, should find a way to make the Declaration of London respected—on behalf also of those powers which are fighting on Germany's side—and thereby make possible for Germany legitimate importation of the necessaries of life and industrial raw material, then the German Government could not too highly appreciate such a service, rendered in the interests of humane methods of warfare, and would gladly draw conclusions from the new situation.

In West Virginia after four months' trial of prohibition, Wheeling has turned her brewery into a packing house which employs three times as many men, and every place which once was a saloon has been rented to another form of industry, some at advanced rents. Charleston's brewery has become an ice plant, and the people are to have ice at a price that the poor of the city can afford. And for the first time in the history of the State a grand jury has adjourned without finding a single offense worthy of indictment.

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(Signed) James M. Gray

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, MARCH 10, 1915

VOL. 38—NO. 10. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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The snow has draped its graceful folds like ermine on a king.

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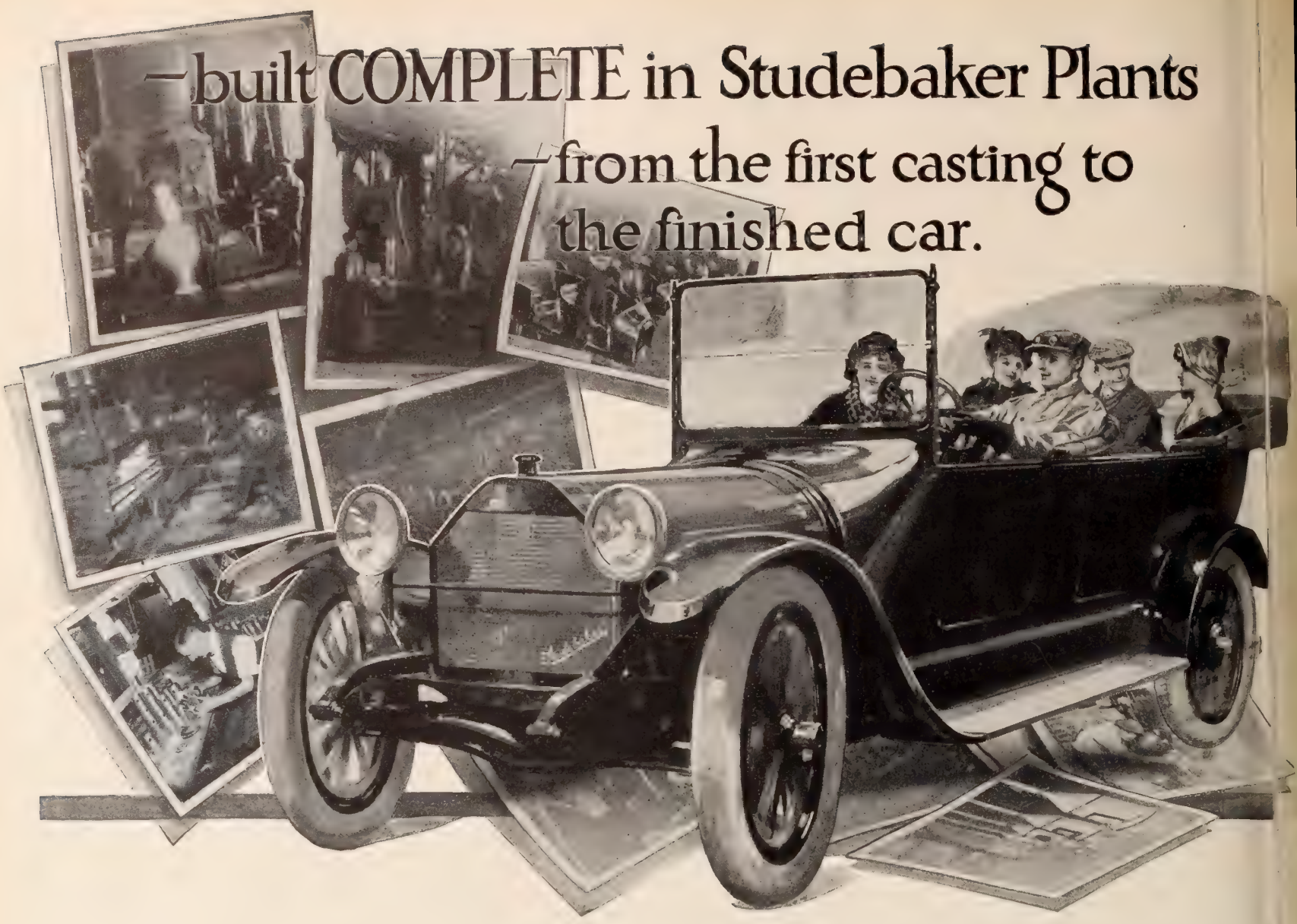

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE interesting events from a popular standpoint of the week last past have been the attack on the Dardanelles, the Polish campaign of Marshal von Hindenburg and the submarine attack on British commerce. The political side of a successful campaign against Constantinople, however, deserves some notice as well as the military.

Premier Goremykin of Russia in a speech before the Duma just prior to its hasty adjournment, the text of which has just now reached us, let the cat out of the bag when he said that Russia's great reward for her participation in this war would be the possession of Constantinople. Had he sought a declaration which would be most effectual in chilling pro-Russian or pro-ally feeling in Rumania, Bulgaria, Greece or even Servia itself, he could not have found one which would have better served the purpose.

The people of these little Balkan states have a keen sense of nationality, and neither they nor their statesmen fail to recognize that Russia to north, east and south of them would ultimately mean their becoming provinces of that empire. Unquestionably, however, this matter has been arranged among the three important allies, for when, late in the week, this matter was brought up in the House of Commons on a question by one of the members as to whether "England knew and approved of the Russian statement," the reply of Sir Edward was that "with these aspirations England is in sympathy. What form their realization will take no doubt will be settled in the terms of peace."

The military part of this campaign has resulted so far in the success of the Allies. Late in the week (February 26) London announced that the outer forts at the entrance of the Dardanelles had been engaged by an Allied fleet numbering between thirty and forty warships, and had been successfully reduced. How strong these forts were is a little of a puzzle. In recent years they had been permitted to go into decay, but whether or not they had been strengthened since the outbreak of the war we do not know. There were two of these forts on the European side, Helles Burme and Sedd-el-Bahr, and one on the Asiatic, Kum Kale. The latest cables assert that the attack is continuing on the inner line of forts. It will be rather surprising if the Dardanelles are speedily forced. These straits are forty-seven miles in length, and vary from one mile to four and one-half miles in width. At the narrowest point, where there is also an island in the middle of the strait, are situated the strongest fortifications, and at many other points there are forts and defenses, particularly at the entrance to the Sea of Marmora; besides which permanent fortifications, the entire length of the straits has been heavily mined, and on the defenses thus created we are given to understand the most reliance is placed by the defenders.

In the event that the Dardanelles are forced, the sea of Marmora still remains to be traversed before Constantinople can be bombarded. This sea is full of islands to which troops and artillery have recently been sent, and mines and submarines will also be used in its defense. There are some intimations that the attackers will land troops to aid in the attack, which they readily could do from fairly nearby points such as Malta and Egypt, if the military situation at such points permit. However, this contingency may at the moment be a little premature for discussion, as certainly troops will not be landed until the straits are more nearly forced. There is also talk of an attack from the north by the Russians, but this seems a little doubtful as a possibility.

The opening of the Dardanelles to Russia would somewhat simplify both the Allies' finances and the question of their food supply, as it would enable Russia to market an immense stock of surplus wheat which she has been unable to get forward heretofore. This would have the collateral effect of reducing the price of wheat in America.

Outside of the Dardanelles episode, the Russo-Turkish campaign has been rather quiet during the week, though the Turks have defeated the Russians near Batum, and are advancing towards that center of Russia's oil supply. Persia has dismissed her pro-Russian officials largely and seems to have determined to cast her lot in with the Turks.

No change has occurred during the week as to the Italian position of scrupulous neutrality. As regards Rumania, the Russian minister at Bucharest informed his government in the early part of the week that Russia could not count on Rumanian cooperation. This official announcement, however, did not stop the usual crop of rumors on the subject, the latest announcing her active participation in the war on the side of the Allies, early in April.

Marshal von Hindenburg's East Prussian victory has grown to be in point of size perhaps the greatest of the war so far, and by common consent will, it seems, be known as the Battle of the Masurian Lakes. A late report from an American, the representative of the most important American news-gathering agency, who was present at the battle in East Prussia, has just reached us and gives a very vivid description of the fight and the subsequent retreat of the Russians.

According to his account, von Hindenburg, while concentrating the attention of the Russians on the Warsaw line, quietly assembled an overwhelming force in East Prussia behind the Masurian lakes, and then suddenly launched an attack on the unsuspecting Russian commander, General Baron Sievers, in three simultaneous assaults.

The frontal attack was made by the troops against whom the Russians had been operating for some time, and while they were busied repelling this, two other armies, one from the north and one from the south, fell upon them, and the Russian army was cut to pieces. The battle was fought in a driving snowstorm, and the correspondent ascribes the escape of any part of the Russian army to the fact that this snowstorm was driving from the north and into the eyes of the German forces coming from the south.

The retreat is described as being in the nature of a rout. The correspondent motoring along its line over roads deep in snow and through a desolate and swampy country reports a scene of defeat and demoralization which scarcely can be conveyed in words. Abandoned guns and automobiles, wrecked and overturned wagons, sledges and ammunition caissons encumbered the way. Rifles, blankets, knapsacks and other equipment lay in thousands where thrown by the fleeing soldiers. Dead horses and an occasional fallen soldier were everywhere along the roadside.

At street corners in the towns of Suwalki and Augustowo were great heaps of abandoned rifles and bayonets, while large bands of Russian prisoners, many of whom surrendered without firing a shot, were frequently encountered along the road. Late despatches state that the number of pieces of artillery lost by the Russians in this fight and retreat will exceed 300.

Among the hundred thousand prisoners are one army commander, General Burgaloff, seven major and brigadier generals and about 3,500 other officers, besides immense quantities of munitions of war, horses, etc.

Since the battle the Germans have vigorously pursued the retreating foe, who has been compelled to

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FRENCH INFANTRYMEN CARRYING COMRADE TO AMBULANCE

Copyright, International News Service

ENGLAND'S SUBMARINE FLEET AT GOSPORT, PORTSMOUTH HARBOR

fall back to and in some cases farther than the line of first defense fortresses extending from Kowno, south through Ossowetz and Ostrolenka to Novo Georgievsk. Suwalki and Augustowo, towns on this line, have been captured and the German troops have at this point advanced much farther to the east, in fact to within a few miles of Grodno. The movement eastward of the Germans in Poland north of the Vistula has continued all through the week in two columns. The first, advancing southeastwardly from Lyck in East Prussia, at the end of the week had reached and taken by storm the town of Przasnysz, capturing some ten thousand prisoners of war and considerable artillery. The evident objective of this column is a position in the rear of the fortress of Novo Georgievsk, in order to attack this fortress, operating simultaneously with the column next mentioned.

This column, which, advancing north of the Vistula, had last week reached Plock, is now located at Wyszgrod, within striking distance of Novo Georgievsk. There will probably be a considerable wait here until the first column reaches its position, and also until the heavy artillery, now in process of being brought out, reaches it, a slow process over abominable Polish roads. In central Poland, the only change to be noted during the week has been the re-occupation of Morligh southeast of Borlijou by the Russians. Elsewhere there have been some skirmishes and some cannonading, but no changes in position.

Coming south into Galicia, there has been hard fighting with slight Austrian gains on the lower San River, severe fighting with indecisive results on the northern slope of the Carpathians as far as the Jabonlitza Pass. Through the latter pass the Austrians made an advance last week in force and penetrated a considerable distance northward. This advance continued this week, and the Russians were severely defeated near the important railway junction town of Stanislau, this town falling into the possession of the Austrians.

Very late in this week the Austrians made another advance northward, and a pitched battle is going on as these lines are written on the banks of the Dniester opposite Halicz, another junction town, and sixty-nine miles from Lemberg.

Bukowina is now completely cleared of the Russians. After their retreat from Czernowitz, mentioned last week, the retreating troops received reinforcements and re-advanced, but were decisively beaten at Bojan, and have since again retreated from Bukowina.

Some minor fighting between the Montenegrins and Servians took place during the week, but was resultless, except that near Antivari, on the Montenegrin coast, the Austrians sank a French torpedo boat, the Dague, which was aiding the Montenegrins.

The mutiny among the Indian troops which took place at Singapore during the week and cost the lives of some 600, including seven British officers, is probably an isolated event arising from local causes. These soldiers were not Mohammedans, and hence the Holy War, which, by the way, appears so far to be a fizzle, was not the moving cause.

The Canadian regiment, the Princess Patricia, has up to the present time lost about 150 men; only one other Canadian regiment has been in action.

The submarine campaign, while spectacular, has on the whole not been remarkably productive of results, either psychological or material. During the week Great Britain lost some eight or nine vessels directly from this cause. These vessels were, however, small and their loss in view of the enormous number of British ships will not be noticed. Undoubtedly some uneasiness has been created particularly among sailors, but so far the movement of shipping has been but little affected.

Several neutral vessels were sunk, principally Norwegian, and several other British and neutral vessels were lost through striking mines. The loss of life has been very small, all things considered. The German submarines have shown great boldness in their attacks, even going boldly into British harbors.

The official information bureau of London, late in the week gave out the following statement, which so thoroughly summarizes in a few words the situation, both as to the movements themselves in the western battlefield and the importance of such movements, that it is quoted verbatim. It runs:

"Since the repulse of the Germans by the allied forces in Flanders, no battle of great importance has been fought, the gain in the smaller engagements which have taken place is measured by the amount of ground won, the results being indeed small. A few hundred yards to the north of Ar..., a village or two between the Aisne and the corner of the line nearest Paris, a belt varying from a mile and a half to two hundred yards wide to the east of Reims, and a few miles of what was German territory in Alsace—these acres are all that have been gained. The enemy holds on Belgium and northern France is as strong as ever."

During the week the situation on this western line was absolutely calm, from the sea to Alsace. There was some artillery and inconsequential fighting north of Perthes in the Champagne and in Alsace, both sides claiming small gains. Reims was fitfully bombarded on once or twice, otherwise there is nothing worth chronicling.

Great Britain is reported to be sending nearly a hundred thousand men to this front each week. While the number is perhaps exaggerated, there is little doubt that she is sending forward troops in large numbers; probably, however, there will be no serious fighting on this line until the weather settles.

. . .

[Washington has sent two new notes to the English and German Governments on the naval war zone situation. These notes and their discussions abroad are treated in profound secrecy at present. The President is reported as having received favorable notes from Ambassadors Page and Gerard.—*Editor.*]

EASTERN WAR ZONE, POLAND SECTION

Heavy lines show frontiers. Parallel lines, dotted, show approximate battle line in February. Underscored towns are fortified. Cross-ruled lines indicate railroads: A and B, to Berlin; C, to Berlin and Budapest; D, to Vienna; E and F, to Budapest; G, to Black Sea port; I and J, to southern Russia; K and L, to Moscow; M, to Petrograd; N and O, to Russian interior and to Koenigsberg; P, terminal.

THE RELIGIOUS TRAGEDY IN TEXAS

AN ACCOUNT BY A SPECIAL CORRESPONDENT OF THE ASSASSINATION OF WILLIAM BLACK

ONE of the greatest tragedies ever known in Harrison County, Texas, was perpetrated by men engaged in the service of Christianity and was the result of religious prejudices. The tragedy occurred in a private room in a hotel at Marshall, about 6 o'clock Wednesday evening, February 3. Two men were killed outright and a third received wounds from which he died later. Those who lost their lives in the shooting were William Black, expriest and traveling lecturer; George Rogers, contractor, of Marshall, who died almost instantly, and John Copeland, cashier of the First State Bank of Marshall, who lingered several days after the shooting.

Tuesday night preceding the killing, William Black, who registered from Bellaire, Ohio, delivered a lecture in the court house before a large audience on "Effects of the Confessional Box." The lecturer claimed that he was an ex-priest, and made strong statements against the Roman Catholic Church. His talk at times was vitriolic in its nature, and aroused much indignation among members of the Catholic Church who heard the vigorous denunciation. Among those present at the lecture Tuesday night were John Rogers and John Copeland, George Ryan and George Tier, who were open in their denunciation of the attack on the Catholic Church.

Wednesday morning, the town of Marshall was in a furore of excitement. Many prominent and wealthy citizens championed the cause of the visiting lecturer, and he was warmly congratulated when seen on the street. On the other hand, friends of the Catholic Church openly condemned the action of lecturer Black and branded him as a "fake" in their public utterances.

Throughout the morning, William Black, with his friend C. F. Hall, who registered from St. Paul, Minn., and his adopted daughter, Miss Sadie Black, remained in their rooms at the hotel. In the afternoon, an advertisement was given out announcing that William Black would deliver another attack on the Catholic Church at the court house that night, exposing the inner workings of that faith, from the angle of a man who had once been a priest. The announcement created a sensation, and it was plainly evident from the small groups of men gathered in earnest conversation on various street corners, that trouble was brewing. Gatherings of this nature in Texas towns generally have a sequel, and such sequels are often written in blood.

A few minutes before 5 o'clock in the afternoon, William Black, accompanied by C. F. Hall and his daughter, Miss Sadie Black, left the hotel and went for a walk, passing through the principal streets of the city and into the residence district. At five minutes before 6 o'clock they returned to the hotel, and met in the lobby a committee of members of the Catholic Church, who demanded a private interview with Mr. Black. The committee was composed of George Ryan, John Copeland, George Tier and John Rogers. The men were invited to the room of Mr. Black and the events that followed are best told in the sworn statements of eye-witnesses.

The first witness introduced in the examining trial was Miss Sadie Black, who testified that she had recently been an inmate of the Home of the Good Shepherd in Hot Springs, Ark.; that she was only the adopted daughter of William Black, whom she met after running away from the Home of the Good Shepherd. She testified that, after running away from the institution, she went to her own home at Little Rock, and there met William Black, who legally adopted her, and that she had only been traveling with him a week when the tragedy occurred. The adoption papers were found in the coat pocket of William Black, pierced by a bullet. She testified that after the men entered the room, John Rogers said to her father: "We understand that you are lecturing here against Romanism, and had we have known that you were going to deliver such a lecture last night, we would have stopped you sooner. You can't deliver the lecture tonight and you are going to leave town."

"To this my father said that he was going to deliver the lecture as advertised, and that he was not going to leave town.

"With this the man with the derby, John Rogers, jumped on papa, grabbed him by the arms, and a violent scuffle followed. Then the other man shot my father. My father

Continued on next page

A DAY WITH A SKY-PILOT

BY REV. ALEXANDER PRINGLE

V 88-EAR-OLD HOMESTEADER

IT WAS twilight on the prairie — not the prairie of flower-scented June with its purple haze of quiet sundown, but the wind-swept prairie of bleak November, wild and wilful in its elemental passions. There was a steadfang temperature as black night settled down n the desert-like waste of snow and desolation.

The train rolled into the station. There were ghts therefore human habitations — grateful eak n the oppressive monotony.

"Tre it is, right opposite, the best hotel in wn. Certainly, it was warm, and comfortable okir, promising the tired traveler a good night's st. Lunch counter and barroom occupied differ- it c ners of the same room. The former was my tra on. The pork and beans were not quite up th Boston standard, but they tasted good to a ng man. Business for the day being about er, ne cook came out from behind his curtains nd opped into familiar conversation with the aite

"Se, Bill, what ever become of that 'bo Finerty inch last week?"

"I sure I don't know, Jim; the last I heard of im I'd crawled into the jungle to get out of sight f th deputy."

"Bieve me, that was some package the poor evil got from the deputy sheriff. I seen the thing ith ne own eyes from the saloon window. The o w sitting on a box when up comes Finerty and atted him out wid his billy. He lay there for ead and I didn't care if he was only a 'bo, I oul 't see no man die without I done somethin' to save him. So I carried him out a cup of hot coffee. I raised his head; he took a gulp; and —excuse me, partner [with a courtesy to me] when I carried back the cup it was half full of blood. Believe me, it was fierce; and the— tramp hadn't done a thing to nobody."

The night wind howled savagely like famished wolves pursuing their prey. It was bitterly cold; but the hotel was warm. I was soon in bed, for my work next day called for an early start.

Sleep was prevented by an angry discussion coming from an adjoining room. At first it seemed like the bitter reproaches of a badly abused boy in heated altercation with a heartless, unjust parent; but as the tones grew louder and angrier, and as the second party made reply, the true situation became apparent: she claimed the right to dance with whom she pleased. At length, without blows or pistol shots—much to my surprise — the uninspiring word-duel ceased, the angry combatants having exhausted their profanity, vituperation, and obscenity.

THE ENTIRE SCHOOL OF ONE PRAIRIE DISTRICT

In the gray morning I made my way through the "jungle" to the Missouri River, which must be crossed by ferry. Down stream, and close to the farther side, I descried a dim figure. It was the ferryman in an open boat battling with the dangerous current. The ice floe almost clogged the river; it seemed a miracle how a rowboat could live in such angry waters. Too eagerly intent on the ferryman's fate, I stepped on what looked like the sandy beach; but underneath was thin ice which let me through, treating me to immersion in true Baptist style. I had scarcely regained my feet when my body was encased in ice.

This, however, was not half so disappointing as the remark of the ferryman on landing: "I wouldn't cross that river again without breakfast and another pair of oars for all Dakota."

"Friend," I ventured, "it is very necessary that I get across, for I am due in Plain City at eleven."

"Sorry, boss. I'm exhausted." He was; and it was daredevil business to attempt to cross the river in an open skiff with such a jam of rapid-flowing ice.

A PRETENTIOUS WILDERNESS MANSION

Having already traveled over five hundred miles to make an appointment I did not like to sit down defeated with my destination only twenty miles away. "You can't possibly cross the river," said the hotel man. "Make yourself comfortable where you are."

But I found a railway bridge some miles up stream, so I started out afoot. It wasn't the pleasantest walking, to be sure; but the sun came out, and I soon forgot petty inconveniences in the exhilaration of a real hike over the snow and ice, in the teeth of a prairie blizzard. Fortunately, I was provided with a lumberjack's mackinaw, the ideal garment for a winter's walk.

Fortunately, too, I found a halfway house where I had a few minutes' rest and shelter. The good woman prepared a hasty lunch. Two others—neighbors, evidently —played cards; a third did fancy work.

"We have no church to go to," they apologetically explained. "We must do something."

A baby of one of them played on the floor.

Five miles farther on an auto hurried up. "Jump in, you fool! Why do you walk a day like this?"

This rough and ready hospitality was accepted. A passenger sat beside the driver. There was baggage piled on the seat behind covered with a robe. I wedged myself in. The man in front passed a whisky bottle; but I declined after the example of Scott and Peary in their polar experiences!

The keen tooth of that winter wind grew keener as the day wore on; but its breath was not half as rude as man's brutality revealed in the conversation I was compelled to hear, conversation without point or interest, whose chief mark was bestiality.

All of a sudden the thing I was sitting on moved! Could some beast have crawled in here for protection against the cold? Such an unsuspected thing gives a fellow a creepy feeling, but the mystery was quickly solved. It was a drunken man rousing out of his stupor. I made way for the apparition, which soon found its headgear—and its whisky flask, which was duly offered to the

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A CHURCH OF ONE FAMILY—*AND VICE VERSA*

(ntinued from preceding page

iis n out, but was unable to use it, ind hen I ran from the room."

In his testimony, C. F. Hall corrob- ora l the testimony of Miss Black ip the shooting of Black. Then, acc ding to his testimony, "Rogers ear l over him, and I fired at his hea striking him just above the right eye. I then sprang back into the bath- roo to cut off the fire from the right, whe the other two men were stand- ing one at the foot of the bed and the ther on the other side near the wal They were making for their hip pocets. I do not remember how many tim I fired, but my pistol hung fire one ime. The other men ran into the hal way and I followed them. I did not ire down the hallway. The men esc ed by way of a stairway in the ext me east end of the building. Oth r people ran up from the lobby, and I did not fire after leaving the roo ."

So intense was the feeling at the examining trial of C. F. Hall and Ryn and Tier that the sheriff ordered all men who entered the court house sea ched for firearms.

George Ryan testified that Rogers made a demand of Black to leave town, which was refused, and that Rogers then leaned over and shook his finger in Black's face, saying, "You won't lecture here tonight!"

"Black then reached for his gun," said Ryan, "and as he did so, Hall shot Rogers." Ryan testified that other shots were fired, and that Hall backed into a bathroom and continued firing, mortally wounding Copeland.

After the hearing George Ryan was bound over to the grand jury under a bond of $10,000; George Tier, $5,000, and Clarence F. Hall, $2,500.

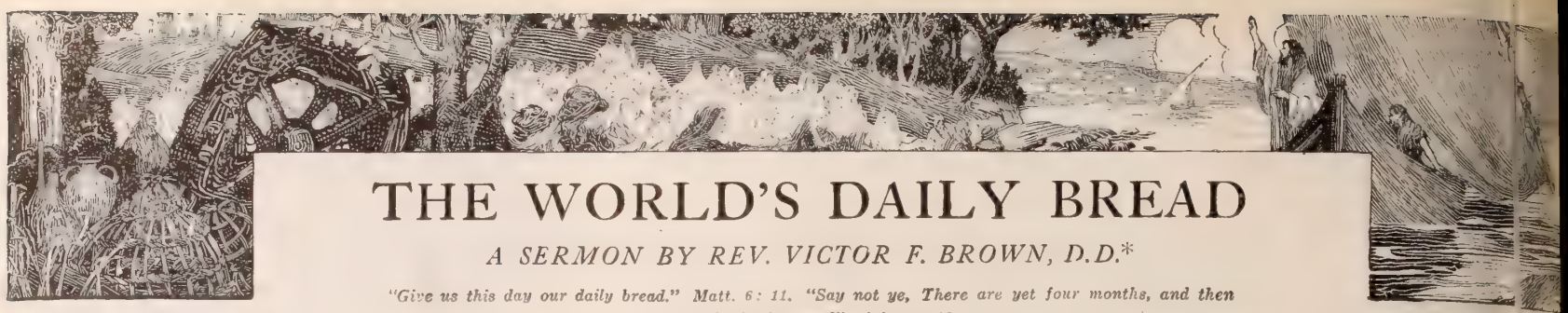
Dr. Knott, a guest at the hotel, was the first person to enter the room after the shooting. He found Black lying on the floor, shot through the heart, and across his body Rogers was lying, shot through the head. Copeland was lying near the door, shot in the breast near the left shoulder, and in the abdomen.

The $2,500 bond of C. F. Hall was made up by prominent citizens of Marshall, who were in sympathy with him, and who offered him much assistance in the way of procuring counsel. Hall is about thirty-five years of age. He claims to have fired the shots in the protection of his friend and of himself, when attacked by four armed men in his own room. "I knew nothing of those men," said Hall. "I knew they were prominent in the Catholic Church; and when they abused Black for his speech of Tuesday night I said nothing, but when they pulled guns and began shooting, I realized that not only Black but myself were in immediate danger of being killed. I pulled my gun and shot as effectively as I could until all danger to myself was past. When the smoke cleared away I saw my friend Black dead on the floor, and Rogers and Copeland mortally wounded near his body. I have known Black a long time and knew him to be a Christian gentleman. He was a lecturer of considerable ability. I accompanied him as his business manager."

Testimony as to who fired the first shot is conflicting, but it was definitely settled that the killing grew out of intense feeling induced by attacks on the Catholic religion in a lecture delivered by William Black, and resulted immediately after a futile attempt on the part of prominent Catholics and members of the Knights of Columbus to drive William Black from the city. The men charged with the assault on Black are strongly financed, and are receiving outside assistance from an unknown but suspected source. Hall is being cared for by men who believe in fair play, and who are of the opinion that he was unwarrantedly and unlawfully attacked.

Marshall is divided into factions, whose animosities will not subside during the present generation. There are three factions in the town: Those in sympathy with the Catholic Church and personal friends of the deceased Ryan and Copeland; those in sympathy with the anti-Catholic element and prominent members of Protestant churches; and those who are bitterly opposed to men of any religious cult seeking to serve their Lord with six-shooters.

It is openly alleged on the streets of Marshall that the plan to have a committee to visit Mr. Black and discuss matters with him was conceived in the hall of the Knights of Columbus.



THE WORLD'S DAILY BREAD

*A SERMON BY REV. VICTOR F. BROWN, D.D.**

"Give us this day our daily bread." Matt. 6: 11. "Say not ye, There are yet four months, and then cometh the harvest?" John 4: 35.

THE texts are a call to forethought, and an honest look into the future. Men and nations alike must be provident and forearmed against the day of necessity and danger.

The improvident man never looks forward. His motto is, "Let us eat, drink and be merry, for tomorrow we die." He lives for today. He forgets that there is a tomorrow coming. In a sense we are all of us improvident. We forget that there is a need beyond the needs of today. Because hunger has never pinched us we think it never will. Because these broad acres of our magnificent country have always provided us plenty and to spare we think they always will. Because God has given us harvests for the season, we think that no season can ever come without an abundance. All this may be true, but it is an entirely unsafe principle upon which to base one's life and all his relations to it. In fact it is to be questioned if he would trust his domestic loves to such a slender thread. Such things have happened as the severing of the tie that binds, and cold, gray ashes have been left upon the hearthstone where love once kept her altar fires aglow.

Today we have in mind something far greater than a matter of any single personal improvidence. We are thinking today in the terms of national improvidence. Not that we are wasteful; but we are thinking of the enormous loss of labor from which we are suffering today; of the tremendous loss from which our industries are suffering because of the paralyzed condition of business, of the consequent high prices which all men are forced to pay for their daily bread and for all the other staples of existence. The burden is no less than staggering, it is appalling! It is crushing the very life out of your brothers and mine. It is robbing the hearthstone of its warmth, the larder of its food and the heart of man of its laughter and hope. This is not right. This is not as it should be. This is not as God intended it should be. Jesus Christ had the true secret. It was embodied in that wonderful prayer, "Our Father, who art in heaven. . . . Give us this day our daily bread." He taught us to have that intimate relationship with God, our Father, by which we could touch the secret springs of life and prosperity.

Prayer and Preparation

Jesus never intended that any man should place the narrow limitation of twenty-four hours upon that prayer. Instead of being a prayer for just twenty-four hours, it is a prayer that reaches up and out in its sweep to comprehend each and every one of the 365 days that span the distance between the harvests, and beyond which no harvest of the preceding year is sufficient to reach out into another twelvemonth to feed the hungry of earth.

Today we are to try and set this prayer in the light of all the meaning of Christ when he prayed it. These words of petition for our daily bread are mighty in their significance. They are almost infinite in their sweep of possibilities and relationships. All the ministry of spring is in it; all the ministry of summer is in it; all the ministry of sunshine and shower are in it. Day and night, heat and cold, frost and falling rain—all these are in it. The light that has come from unthinkable distances is in it, and breezes that have blown from far away, and the powers of nourishment that for a million years have been preparing in the mother earth—all these are in it. It is no little thing, then, to ask for our daily bread, for the request has to do with seasons that are sometimes fickle, and with all the elements of nature which God has prepared for one grand conspiracy of sunshine and shower that golden harvests in abundance may be gathered in for the sustenance of man.

If it was right for the Master to offer that prayer, which has become a part of the litany of us all, and in which he teaches us to ask him for our daily bread, it is also right for us to look away to the fields, and to the seasons, and to the seed that shall be sown, and to have care that these things are well done and properly attended to. Slothfulness and improvidence have ever met the most bitter denunciations of God and men. "He that will not work, neither shall he eat." "He that soweth sparingly shall reap also sparingly." These and many other things have been said by them of olden time, and we have taken up their sayings and made them our mottoes in the life-activities of today.

Christ's life was a living example of the things that he taught. He taught that men should pray without ceasing, and prepare for the crises and duties of life by constant communication with the Source of life and power. His words "Lift up your eyes unto the fields, for they are white unto the harvest"; "Pray ye therefore the Lord of the harvest that he will send forth laborers," are in keeping with his other prayer that he taught us to pray, "Give us this day our daily bread." It is a practical lesson from his own lips of the forethought that is essential to life. It is his lesson of the secret which makes merchants successful because they anticipate the needs of their patrons and the fluctuations of the market; it is his way of telling the secret of how statesmen are made and the way victors are brought out on the field of battle. They have all given forethought and painstaking care to see that no possible thing has been left undone that might jeopardize success. But he who does not look away to the autumn—who does not watch the clouds and the storms—who does not figure on the things that may happen—who does not pray for the daily bread in terms of constant activity and toil, and in wise forecasting of all that the future may have in store, need not be surprised if the coming days have for him only the disappointments of those who dwell apart with their afterthoughts and vain regrets.

Today's Great Need

Here we are, then, face to face with the facts which confront us as a nation. We must meet them now—or later. The war has robbed many of the fields of the old world of any chance of cultivation. No husbandman can drive the plow deep into the soil and scatter seed in hope of abundant harvest in the autumn. Already the resources of the nations abroad are being counted out in a given number of pounds of wheat and other grain that may be left in the granary, while the rest is confiscated for the good of the government. Hardships beyond all description there are bound to be in the months that are to come, which are beyond anything ever experienced in the annals of modern times and rarely if ever exceeded in the annals of the world. This will be particularly true if the war is prolonged for another year, as many predict, with the increasingly multiplying number of men sent to the front, and the consequently decreasing number of those who are able to till the fields and make ready for the harvests.

How thoughtless we often are that we do not recognize the Giver of all these harvests! But I have noticed that there are times in the heated seasons of the summer when the hot winds from the south blow over the growing fields of waving grain and the farmers begin to worry lest the grain shall be cooked in the field and never come to maturity. I have noticed that in the warm days of summer a cloud sometimes comes up to blot out the sun and the bright day turns suddenly to a day of deep dread, portentous with the devastating wrath of the smiting storm, whose cyclonic fury sweeps away the toil of all the days that have gone before. And I have also noticed that sometimes in the long weeks of early summer, when the stalks should be shooting upward, the rains are withheld, and the sun smites with terrific fury and withers away even the promise of any harvest at all. Such things as droughts and floods, and burning, blasting winds, have ruined and destroyed crops before now. Fortunately these calamities have been local and never general in our country. But we tremble as we stop to give it one honest thought, and consider what it would mean to us this year if such a series of calamities should be general.

My heart is heavy for the many men who are out of employment all over our country. I do believe that it is the will of our heavenly Father that these should be fed. I do believe that it is his will that these should have honest toil and plenty of it. It is my honest conviction that some plan can be devised by which the wheels of progress and prosperity may be set in motion for the welfare and sustenance of these for whom Christ not only prayed himself—but for whom he taught us to pray, and for whom, in a way, we have been praying all our lives as we have been repeating this prayer. I am well aware of the splendid efforts being made by our social workers and churches and by our secretary of agricul these things do not seem to me to be quit There has come to me in these more re an audacious thought. For some reason get it out of my heart or mind. In fact, a the life of Jesus and the lives of the sain through all the ages, I am quite convinced right in believing that these calls to reme brothers are calls to self-preservation; ca come Christlike in charity; calls to fulfil th Rule and do unto others as we would t should do unto us.

If the greatest men of the nation had r selves set us an example in their own acts recognition of divine aid as Washingto Valley Forge, when he fell down on his kn snow and implored divine aid in that mo hour, which was vouchsafed him; if Abra coln had not time and again retired to l alone with God, where he poured out his soul for help in those dark days, and if f years the governors of all our states and t dent of these United States had not set asi days for prayer, we might not be so bold as it now, but, in this present crisis, import was that there should have been set aside day for prayer last fall that this nation mi in its petitions for the early cessation of h in Europe—right now seems to me a vas important time for the nation to meet for day of prayer that God will put it into th of every man who has an acre of land t be tilled, that he shall put it under cultivat as soon as the frost will permit it, and th encouraged to redouble his energies for the of a vastly greater wheat crop, and oat c corn crop, and of all other grains and cere ever before in the history of the nation. day of prayer would supplement, crystall make effective in the largest possible mea many magnificent things already said and

Already the Canadian Government has little pamphlet, urging that all of the idle sible be put under cultivation.

The God of the Harvest

If the men of this nation want a return perity, if they want a return of the day the larder shall be full and the purse sh enough to purchase the common necessities let them at once remember that Jesus said: soever ye shall ask in prayer believing, receive." And then let them set aside a which the people of America shall recogn as the giver of the waving grain, and if t of it, then the inspirer of the passion to f hungry of earth as we shall have to do, an are even now trying to do, even at the exp our own poor and needy; and if the inspire passion to make every acre, and every ke grain cast into the soil, count for all th worth, then he is also the protector of the grain, and he will not be deaf to the united such a people.

Has it ever occurred to you how limited earth's yearly produce? If the earth should to give her harvest next autumn, do you kn there isn't enough to last through another No—not in all the world! There is never corn or wheat or cereals in store for any mo a year's consumption. There is never mor enough breadstuffs to last through a singl What shall we do, then, when the grana Europe give out, as they must, and wh granaries of the other parts of the earth give our nation should, through unexpected and to unexperienced general drought, or sto pestilence, be deprived of her crops?

One dreads to think what the next year wi a kind Providence will not open the wind heaven and pour out just the right amount shine and shower, and keep back the burning the destroying cyclones and the floods. Ma put it into the hearts of all who have it i power to open the furrows and cast into the seeds of abundance, and to employ every acre. Then shall the doors of industry open shall the wheels of commerce begin again their then shall the idle return again to their task the destitute be clothed and the hungry be fe

* Pastor First Congregational Church, Bay City, Mich.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Vision of God

SUNDAY, March 14. Psalm 16: 8. *"I have set the Lord always before me."* This is the real practice of the presence of God. It is the endeavor to see everything in the light of that Presence, and never to regard anything as detached from the divine relationship. In the flat miles of country round about Lincoln everything can be viewed in relation to its noble cathedral, upstretched here on the mount. Whether you are toiling in the fields, or walking along the road, or sitting by the way, the cathedral is ever before you, throwing its sacred suggestiveness over every common spot. And to have the Lord always before us on the broad plains of daily life, overlooking our playfields and our battlefields, our place of business and our place of worship, the green pastures and the treechurchyard—this is to cultivate the vision of God. "I saw the Lord, high and lifted up, and his train filled the temple."

No this kind of vision is not easily attained, nor can it be gained in a day. It was said of the late Bishop Westcott that "he only saw because he took time to see." That is where so many of us miss it. We do not give time to see. We are so feverish in activity that we have no leisure for vision. We are more concerned about movement than we are about direction. We are more ambitious to have the wheels going round than we are to receive the divine unction. And so the plain has no towering cathedral. The day is not overlooked by the literal. Life has no sacred mount.

It has been said that the poet is one who "sees the infinite in things." Then, in a very rich degree, we can be poets, seeing the infinite in our ordinary work in the country lane, and amid the festivities of a wedding, or in the shadows by an open grave. We can verily "keep the Lord always before us."

J. H. J.

Christ's Influence on Our Lives

MONDAY, March 15. Isaiah 12: 1-6. *"With joy shall ye draw water out of the wells of salvation."* On the last day of the Feast of Tabernacles, a procession of priests and Levites descended from the temple area, down the long flights of marble steps to the Pool of Siloam at their foot, and drew water in a golden vase. Returning to the temple court they poured it forth flashing on the expectant, while the choristers chanted these words. Our Lord was present on such an occasion and was moved to stand up and cry, saying: "If any man thirst, let him come unto me and drink!"

He said in effect: What you seek in rites and ceremonies, I will give as the result of direct contact and fellowship with myself; and I will do more than supply your individual need; I will enable you to pass on to others of that same living water which I communicate to you. "He that believeth on me, out of him shall flow rivers of living water; and this spake he of the Spirit, which they that believe on him should receive." The evangelist adds that the Spirit had not been given in his pentecostal fulness, because Jesus had not yet been lifted to the right hand of Power. There is a ray of illuminating light for us all in that remark. The primal duty for every Christian soul is to glorify Christ, i.e., to put him in the first and highest position in thought and life. Then he will shed the Holy Spirit in floods of light and power on our hearts, and the holy influence will go forth from us to quicken and inspire others. Remember that good rivers do not end in marshes or malaria-haunted swamps. They get always deeper as the River in Ezekiel's vision, till they kiss the brimming feet of Eternity. F. B. M.

Living Close to Christ Day by Day

TUESDAY, March 16. John 17: 23-24. *"That they may be with me where I am."* There are persons characters whose influence upon us is profound and silent, like the influence of the stars. We become better by being with them, although we may not quite understand how it happens.

Jesus must have understood the marvelous alchemy of personal contact, and the communication of the Spirit, which is far more powerful than the giving of a dogma. Mark tells us that "He appointed twelve that they might be with him"—for their sakes, yes, and also for his sake, for he was often in need of the human touch of sympathy, without which our nature is desolated and finally dies. And now we find him praying in his immortal prayer to the Father, that "they may be with me where I am."

Being with Christ made the early disciples what they were. He formed them anew on the model of his transcendent ideals and ideas. When he left them the world must have seemed blank, emptied of its chief inspiration and meaning for his fisherfolk; yet he told them in his last intimate talk that he was going away in order that he might be even nearer them in spiritual presence. He did not leave them comfortless, he came to them and walked with them in all those tragic early days of Christianity. Many a time other than when he walked with them on the road to Emmaus their hearts burned within them because he was near. Paul comforted himself in his disconsolate hours with the thought, "Have I not seen Jesus Christ?" and it was Paul who expressed one of the deepest verities of the intimate union of human and divine when he said, "In him we live and move and have our being."

I go out today to meet both known and unknown foes. But I do not venture forth alone. "When my foes came upon me to eat up my flesh," said the psalmist, "they stumbled and fell. Thou, O Jehovah, only makest me dwell in safety."

Today I shall be secure in the presence of Christ. I shall remember the words of Tennyson's Higher Pantheism:

> Speak to him, thou, for he hears,
> And spirit with spirit shall meet;
> Closer is he than breathing,
> Nearer than hands and feet.

C. S. C.

The Faith That Works Miracles

WEDNESDAY, March 17. John 5: 1-18. *"Wilt thou be made whole?"* The man was one of a great multitude of impotent folk—blind, halt and withered. Are there not many such even among religious people? They are *blind* to God's dealings with them and the world. They are halting in obedience—limping where they should run. They are *withered*, as limbs wither from atrophy, and as branches wither, which are snapped from contact with the parent stem. Are you in that condition? Have you been a long time in that case? Can you say truthfully that you are willing to be made whole? If so, let us together learn the significance of this incident.

This man was looking for some magical movement of the water, which was attributed to an angel, but was clearly the motion of a chalybeate spring. His mind was fixed on the medium and method instead of on God, the source of life and health. He had faith of a kind, but it was in nature rather than in the indwelling energy of the Divine Spirit. Our Lord bade him take up his bed and walk. In this way he forced him to reckon on God, to believe that God was already at work within him, and to use what little strength he had.

This is a profound lesson. Do not wait for some one to help you. Do not wait to *feel* strength for a certain service or suffering. Act! Act as though you felt able to act! Do things which, in your own poor mortal strength, you cannot do. Be prompt! "Immediately." And as you do what you are bidden to do, you will suddenly discover that you can do it. Ah, the porches of our churches are crowded with people who could achieve magnificent tasks if only they would cease trying to feel, and would start, assured that as their day so would be their strength. F. B. M.

Learning and Doing the Will of God

THURSDAY, March 18. John 7: 17. *"He that willeth to do my will shall know of the teaching."* The destiny of most men is determined by the will. Regarding Christianity Browning once said, "Would you *will* Christianity to be true if it can be?" What we will to do is the decisive thing about us.

We read how a young French officer used to pace about his room exclaiming, "I will be a marshal of France and a great general!" He willed this to be true. His desire, his valiant, ardent wish was a presentiment of his success. He became a distinguished commander, and he died a marshal of France.

Oh well for him whose will is strong!
He suffers, but he can not suffer long;
He suffers, but he may not suffer wrong,
Nor moves for him the loud world's random mock.
He seems a promontory of rock, that, compassed round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffeted but citadel-crowned.

God helps us when we will do his will. All the forces of heaven work on our side. We have put the little water-wheel of our life into the current of God's strong flowing stream. We have obeyed the law of a force, and we command that force.

Note that the passage does not say that he who always succeeds in doing God's will shall know the teaching, but he who *willeth*, who tries, who keeps trying, who never stops trying even when he fails, who wills that God will teach him the divine purpose for his own life. This means you, it means me, every one, any one. "He that willeth—*shall* know."

C. S. C.

Steadfastness Amid Trials

FRIDAY, March 19. Ephesians 6: 1-13. *"And having done all, to stand."* Evil days come to us all. People sometimes say humorously that they have "got out of bed on the wrong side." Everything seems to go wrong. The skein is tangled so soon as we begin to unwind it, and it gets worse and worse. In such days the apostle says that probably the most we can expect to do is just to stand. "Having done all, to stand." Stand, as the sentinel did when Pompeii was destroyed, and who was discovered after so many centuries encased in scoriæ. The doom of the world would not have driven him from his post. He could not go out to fight the elements, but he could remain quietly where he was placed. In such a case to *stand* is to *conquer*.

Probably "the *wiles* of the devil" are harder to withstand than his obvious assaults. To resist flattery, the soft caress, the enticement to ease and pleasure and self-indulgence—this is harder than to breast the raging of the storm. For most of us, under the blandishments of the wanton world appealing to the sensitive flesh, it is only by the miracle of God's grace that we remain steadfast, immovable, and always abounding in the work of the Lord. It is much harder for a soldier to stand patiently and quietly under fire than to charge with fixed bayonet. We need the *whole* armor of God for such a task as that. No one piece can be dispensed with, because we cannot tell where the enemy will assail. Almost certainly he will attack at our weakest point. We need to read again the story of the good Nehemiah, who was plied by many artful stratagems. He replied to one of them: "I am doing a great work, and cannot come down." Let us look at our God, at our responsibilities, at our God-given equipment, and having done all, still stand. F. B. M.

Jesus Alone Satisfies the Soul's Desire

SATURDAY, March 20. Mark 9: 8. *"Jesus only."* When dying, Professor Christlieb said, "I see no man save Jesus only." Happy the preacher who can make his audience see Jesus supremely, while all others fade away in his transfiguring light. When we unveil Christ men are enamored of his loveliness, lost in his beauty. In many portions of our earth men see only Buddha, Brahma, Confucius or Mahomet. Others see idols or images, but Jesus only is the One who can satisfy the soul thirst after God. We see him dimly in history, poetry, art, music and learning, but the Bible portrait is the best, and while you look, you are changed from glory to glory into his image. Bliss is pouring into your being as grace drops from his lips.

Bernard of Clairvaux said, "Jesus is honey in the mouth, melody in the ear, a song of jubilee in the heart, which leaps to the lips." At the illumination of his name, every cloud flies away, serenity returns." Thomas à Kempis said, "O Jesus, brightness of the eternal glory, comfort of the pilgrim soul, with thee are my lips without a voice, and my very silence speaks to thee. Thou my God, my hope and my eternal salvation."

Though we are unable to give such beautiful expression to our consciousness of the Christ, we can let him fill our vision and thrill our hearts as we gaze with love upon "Jesus only!" E. W. C.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Religion and the War

THERE are multiplying evidences that a great spiritual change is being wrought throughout the world, as the war progresses. In France, Germany and England, we hear of crowded churches, of great audiences tense with feeling, of pastors earnestly striving to lead the multitudes nearer to God. It is a time of general awakening; of deep heart-searching; of the dispersion of the clouds of skepticism and unbelief; of a new realization of accountability to God for all the sins and shortcomings of nations, communities and individuals. Reports that reach us show that the peoples are coming back to Him whom they have neglected and forgotten. There is deep contrition and earnest prayer. All these heart-burnings mean purification and a clearer spiritual vision.

This war is one of the means whereby God makes "the wrath of man to praise Him." Though far apart from the actual strife, our own land is feeling the shock of the almost universal conflict. We, too, have begun to look into our own hearts and to question ourselves whether we have been blameless. In the perspective of this war, we see a lesson of the wickedness of populations devoted to the pursuit of wealth and power, pleasure and indulgence, and of the folly of giving selfish aims and desires the foremost place in national and individual life. While the newly aroused Christians of Europe are bowing themselves in the dust and praying for forgiveness, have we no sins in common with them to lament? Are we so fortified in our righteousness as a nation that we are immune from visitation? Have we no evils here at home which we have been tolerating in the blind confidence that they count for little and are but incidental to a growing civilization? Have we no lesson to learn from this great spiritual upheaval in other lands, which is the accompaniment of the physical conflict?

"Man's vocation," says a writer in the Constructive Quarterly, is "to move on endlessly from glory to glory, in the faith of Jesus Christ. . . . If the world receives no inspiration from the faith of Jesus Christ; if we at certain hours fail to bring home to men the one offer which can be of any avail, then we shall have made the great refusal." It is a time for churches, pastors and evangelists and Christian citizens everywhere to bestir themselves for a national arousal and a new movement Godward. We cannot stand still while all the world is in motion.

Palestine's Opportunity

AS THE war progresses, observes a writer in the English publication, the New Statesman, the possibility of building up a new Palestine on the ruins of the ancient home of the Jewish race is more and more in evidence. Christendom, he points out, owes a debt to the Jews in recompense for all the persecutions they have endured in the past centuries. Today they are a comparatively small nation, and would not be able to stand alone; they would have to be protected and upheld by the powers of civilization, under a general agreement, for many years to come. There are several powers, the writer remarks, claiming to have interests in Palestine. England, which had the largest traffic there at the outbreak of the war, under favorable conditions would be the foremost claimant to the right of protectorate. It is recalled that many years ago Lords Beaconsfield and Salisbury negotiated with Turkey with a view to the creation of an autonomous Jewish state in Palestine. After the present war it might be possible to revive this project, not with a single state as the guarantor of Jewish autonomy, but with all the leading nations uniting in a plan to restore Israel to its ancient seat. Students of the Bible may find this prospect closely related to the prophesied restoration. When it does come it will be a landmark in world history.

Christianity and Economy

A READER asks us to discuss the question: "Where should we as Christians begin to economize?"

Here are some interesting figures: Americans have been spending yearly for foreign missions $11,600,000; for chewing gum, $25,000,000. For all church work America spends yearly $290,000,000; for candy the same figure—$290,000,000. To revert to missions—less than twelve million for winning the heathen world to Christ, and two hundred and ninety million for candy. For soda water—hold your breath, still remembering the eleven for missions, and the two ninety for all church work—for soda water $415,000,000! For tobacco, $700,000,000. For jewelry and plate $900,000,000, more than three times the amount spent for churches. For intoxicating drinks, one billion, six hundred million dollars, or six times the amount spent for church work.

Part of the answer to your question is, in the light of these figures, very easy. Liquor—that must be absolutely cut off the Christian's spending account. Tobacco—if we asked each of you to settle that upon your knees you would probably decide it the same way. Candy, chewing gum and soda water—it would perhaps be absurd to say that indulgence in these things is wrong, yet, on the other hand, while so many are starving, and while consecrated money can do as much for God, what shall we say? Jewelry—here, too, the Christian must be strict with himself.

Expensive clothes, house-furnishings, etc.—what shall we say about these? Would not business conditions be badly disarranged if the people started wholesale economies in these things, and would not more suffering result in the end? Well, it is not good for business conditions to have people mortgaging their houses and plunging into debt for costly things for which they cannot pay. Extravagance and wastefulness are not good even for business in the long run. And the Christian must not only be careful to buy only what he can pay for, but must, in the light of the needs of the world, buy only what he needs to provide reasonable comfort, efficiency and pleasure for himself and his family.

The war is teaching Europe, even its royalties, some new lessons about economy. If war is producing these economies, surely the pressure of the crying needs of men's souls and bodies should make the Christian careful. Spend enough for yourself and your household to be kept in the best trim for work. Whatever is harmful, whatever is not really needful, must be left for those who have never heard the call of the self-sacrificing Christ to help him save and bless the world.

The Heretic King

THE recent death of Theodore M. Davis, Egyptologist, calls to mind again the career of King Amenoph IV, or Akhnaton, whose tomb Mr. Davis discovered and excavated in 1907. Akhnaton was the revolutionary king. He was not afraid to attack the creeds and customs of his time, brushing away much of the grotesque and harmful superstitions which flourished, and leading the people to conceptions of God and duty, startling for their truth and clearness.

While he found a large measure of truth, this ancient king lacked the divine power of communicating the truth so that it would be perpetuated. After his death his people lapsed into their absurd and shameful idolatries. It needed the word and the touch of Christ upon mankind to sow truth's seed so that it would live and spread and fructify. Yet it is refreshing to have found, groping among the dark records of the past, the sayings of this insurgent king of long ago, who had a heavenly vision and was not disobedient to it.

The Bible in the Schools

NEW YORK is just now in the thick of a remarkable battle over the Greiner-Tallett bill, a measure introduced in the Assembly at Albany, which calls for the reading of at least ten verses of the Bible daily in the public schools. It has been in the hands of a committee, which recently reported favorably by a vote of 9 to 2. The religious question was injected into the discussion at an early stage. Catholics, Jews and others opposed the bill on the ground of its unconstitutionality, and urged that the Bible would be used to sectarian advantage. Jewish children from the East Side of New York were brought up to plead with the legislators against the measure. On the other hand, the supporters of the bill contend that the opposition is founded in narrow sectarianism, and that the Bible readings would have an elevating influence. No religious instruction is contemplated, "but," said one speaker, "every one with a Christian point of view feels that the Bible is a book of inspiration. The parts to be read are to be chosen by a commission representing all the lea
No parents would object," he declared, "u
religious leaders put them up to it. As
would have a voice in selecting the less
could be no valid ground for their opposit
Dr. J. H. Jowett is one of the strongest ac
the bill and predicts that opposition will
as soon as the measure is tried. It is u
however, that there should be no comm
reader. "Our young people should be mac
with the Bible," said Dr. Jowett, "because
erary as well as its moral and religious
is our greatest piece of literature, an
should be included in our school curriculum
the opponents of the bill are many Luthera
ing the Synods of Missouri, Ohio and oth
and forty-five Lutheran churches in New
They hold it as unpatriotic and uncons
The Unitarians also oppose it and the Cath
announced their determination, should the
of carrying the fight to the Court of Appea

The Bowery Mission's Ne

CHRISTIAN HERALD readers
been so largely instrumental in th
ment of the Bowery Mission ma
proud of the position it now holds
the redemptive institutions of the world, a
truly marvelous work it is now accomplish

As an instrumentality for the reclamati
men, and as a means for aiding unfortu
who are the victims of present economic c
it is probably without a rival in the histor
ization.

For a quarter of a century the propri
editors of the Christian Herald, backed by
erous support of its readers, have devot
persistently striven to achieve this end,
have succeeded.

The beautiful and spacious auditoriu
Mission is filled to its capacity every eveni
year. The Mission Brotherhood now num
30,000 and its members are found in ever
of the globe. At the recent anniversary
representatives of twenty-four different
ties were present and spoke. In the last se
the Free Labor Bureau has found posi
25,913 men. In the Mission Industries,
cupy three large lofts over the auditoriu
the Labor Settlement at Yonkers, N. Y.,
are being constantly employed in tempora
while permanent positions are being sec
them. Recently a farm of 277 acres has
cured and equipped in the northern part
chester County, where in years to come t
of men will receive a rudimentary training
ing, thus fitting them for a healthy, wholes
happy life's work in "God's out-of-doo
at the same time, relieving the congested s
the city of so many miserable, homeless,
men.

What a boon and blessing to the commu
an institution is can well be imagined.

The cost is tremendous. The feeding of
gry, the clothing of the naked, the resusci
the men half dead through exposure and
sleep, the various means needed for preac
Gospel of Jesus Christ and thus supplying
tive moral power needed for a life of uprig
hood, involve huge expense.

The trustees have hesitated to lay unn
burdens upon those who are foremost in ev
philanthropic work, and who have recently
much for the war-sufferers in Europe. Th
abstained from making the usual appeal thr
Christian Herald for funds at Thanksgiv
Christmas. Now, however, in justice to th
work of the Bowery Mission, which they f
not be abated by one jot or tittle at this most
cus period of its existence, they deem it nece
ask the readers of the Christian Herald to
special financial help.

Once more, therefore, we appeal to you o
of this God-honored and God-honoring ins
the old Bowery Mission. If you wish to pa
the effort to rescue precious human lives fr
radation, defacement, and despair, and i
souls from eternal death, please send in yo
tributions without delay to the Christian
Bible House, New York City.

H. C. Hallmond

Superin den

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Average Minister's Salary Insufficient

THE last religious census reports the average salary of ministers of all denominations at $663. The few large salaries bring up the average. It is thought that at least one-third of the preachers of the country do not receive more than $400 a year. This is less than the day laborer gets, who digs the garden or mows the lawn or sweeps the street, or empties the garbage cans. This amount is scarcely half of what the mail-carrier receives, or a third of what a bricklayer carpenter, plumber or other first-class artisan is paid. The states and nation are seriously trying to find out what amount is necessary for the support of an average American family. The investigations have led to a scale of amounts, but it is generally agreed that the minimum living wages $750. So that a third of the preachers of the country do not get much over half of a bare living wage. And the average minister does not have salary enough to support him in a decent, self-respecting manner. Some ministers are not short the $663, or even $400 a year, but most of them are worth many times what they receive. For a minister to be compelled to piece out his sufficient salary by some outside employments as humiliating and disheartening to the church he serves as to himself. It is true that some congregations are poor themselves, on the ragged-edge of want and unable to do better; but in most instances the salaries are far below the ability to pay. We do not believe the average congregation intends to be unjust in this matter. It is much of it carelessness which can be corrected by agitation and the awakening of the conscience on this subject. The minister and his family have the respect and affection of the members of the church and community as few others do. It is marvelous how far preachers' clothes salaries are made to go in clothing, food, education and benevolence. That they practice an economy that is sometimes painful rather than leave the profession is an evidence of loyalty to their divine call. One-third of the clergymen have comfortable salaries; in recognition of this principle laid down by Christ when he sent out his disciples: *"The laborer is worthy of his hire."* (*Luke 10: 7.*)

Afflicted Girl Wants Heaven

A POOR girl of seventeen stood on the street corner of a great city before daylight the other morning crying. An officer, finding her, could get no response from her, and took her to the police station, where she indicated by her motions that she wanted paper and a pencil. She wrote: "I am Minnie Reynolds, seventeen years old, deaf and dumb, and I have no home. I want to go to heaven!" In answer to a telephone call, a physician came and took her to a hospital. The poor girl may have been somewhat deficient in mind, as she was in hearing and speech; or the outer world may have been rough or cruel with her, and here she was despondent and longed for relief. Others with similar misfortune, like Fanny Crosby and Helen Keller, have seen a vision of the Man on the Cross, and have had a life of joy and hope. Now the girl has been discovered, fortunately there are benevolent institutions where she may have a home for which she cried, and Christ, who is the heaven here and hereafter for which she longed. The cries and longings of the poor deaf and dumb child have expression in these words: *"O that I had wings like a dove! for then would I fly away, and be at rest."* (*Ps. 55: 6.*)

Indians on War-Path

ON SUNDAY, February 21, a battle was fought between renegade Ute Indians and a posse of United States marshals near Bluff, Utah, in which one marshal was killed, two wounded and two Indians killed. Surprised by a band of warriors, numerically much superior to what they had expected, the white men were forced back, finding another band of Indians in the rear. The telephone wires were cut just after Marshal Nebeker sent an urgent call for help. The battle between Marshal Nebeker's men and the Utes, under the leadership of Tse-Na-Gat, was the first since the days of old Chief Colorow—warrior brave who made the Utes famous—and the most serious since the days of the Meeker massacre. Tse-Na-Gat took the warpath last October after he had been indicted by a Federal grand jury in Denver for the murder of a Mexican. He joined the reservation in the southwestern section of Utah and since then has defied arrest. He has dared any one to go after him. Marshal Nebeker organized a posse containing the best rifle shots in the cattle ranges of Colorado and Utah. They started from Grayson, Utah, and overtook the Indian force ninety miles away, near Bluff. The deepest anxiety has been felt for fear the white force would be butchered, and the white people of Bluff massacred; but the latest advices are that Marshal Nebeker will be able to summon all the local help necessary to defeat and capture the Indians without having to call for government troops to aid him. The Utes were originally five tribes, under one chief, scattered over the states of Colorado, Utah, California, New Mexico and some other states. There are about 800 of them on a reservation in Colorado and 1,200 on a reservation in Utah. Most of them are friendly and the present uprising is not likely to be general. This outlaw leader and the bad red men he has enlisted in the struggle are thus described: *"For their feet run to evil and make haste to shed blood."* (*Prov. 1: 16.*)

PRAYER-BOOK SAVED SOLDIER'S LIFE

IT IS often that a button, or buckle, or some part of the soldier's uniform deflects a bullet that otherwise would have killed him. The manuscript in Colonel Roosevelt's pocket weakened the force of the cruel ball that entered his breast. In one of the deadly battles in Russian Poland recently a non-commissioned German officer was struck by a piece of shrapnel; but fortunately a prayer-book he had in his pocket was pierced by the ball, and his life was spared by the narrowest margin. The flower of the young manhood of Europe is on the battlefield. Many of the young men from all the nations involved carry Bibles, and words of prayer and worship with them. Most of them, whether they carry their books on their bodies or not, carry faith in God and love for their fellow men in their hearts. Surely the Father of us all will hear the cry of the universal heart for peace, and that soon, and abiding. We are in the midst of a spiritual fight. The apostle describes it with the weapons of defense and of active assault. The officer who carried the book with its Scripture readings from the Old and the New Testament, and its words of devotion, is the type of the soldier of the Cross who is protected by the spiritual defenses for which the text of the book stands, and is thus instructed: *"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."* (*Eph. 6: 14.*)

Leper Masters Wireless Telegraph

IN 1909 Archibald Thomas of Upton was sent as a leper, when a boy, to the colony on Penikese Island, Massachusetts. Cut off from the world, Thomas found entertainment and consolation in the study and practice of wireless telegraphy. He learned to operate a crude apparatus and was licensed by the United States Navy Department a year ago. Later he received a fine equipment, paid for by popular subscription, and often received press bulletins. His disease ran his system down so that he became an easy prey to pneumonia, which took him off. With all his handicap he kept his mind busy and his heart pure, and went out into a world where all iniquities will be made right and he will have a limitless realm for his investigation and enjoyment. The loathsome, painful, communicable, incurable leprosy was the type of sin. Those thus afflicted came to Christ. There is this mention of one: *"If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."* (*Mark 1: 40, 41.*)

Veteran School Teacher Dies

NATHAN PERRY BEERS, the oldest school teacher in New York City, died at his home, West Eleventh Street, the other day, in his ninety-third year. He taught for sixty-six years in the public schools and was principal of No. 15 in Fifth Street between Avenues C and D for fifty-four years. Hundreds of men prominent in the life of New York were his pupils, among them Rabbi Wise, Justices Giegerich, Newburger and Hoffman, Colonel Goethals of Panama Canal fame, and Otto Koenig, president of the Christian Herald. Mr. Beers retired from active service about ten years ago. At the time Mr. Beers began his teaching the region of the city where he taught in one school for over half a century was a succession of truck patches and cow-pastures. No language can describe nor arithmetic compute the influence of the public school teachers on the character of the individual child, or on the building of the state. They take the stream of life at the foundation and direct it in channels to refresh society and to produce beautiful flowers and bountiful harvests of thought and action. What figures can calculate the influence of the teacher on the young life, the best life of New York, for well nigh three score years and ten! How many boys and girls he prepared to make a living and found a home! The old teacher was always simple and modest. He did not have a fat bank account, nor live in luxury; he did not have political preferment, nor was he enrolled among the Four Hundred; the tailors did not take his form or fabric as models for their fashion plates; he was not featured in the newspapers; he had to die to get a stickful or two of space in the dailies and only got that because he was the oldest teacher in the city; yet it is likely that he was one of the most potential characters in the city for the past fifty years, when measured by the highest standards of this life and of the next. That he even had a hand in cutting through the Panama Canal, too, might be urged from the fact that he had so much to do with the early education of the man whose genius and energy were employed in making the two oceans one. All true teachers in the public schools, or private schools, or academies, colleges or universities must take as their model Jesus, the great Teacher, who came to teach the truth, as he did in the inaugural to his ministry when on the mountain: *"He opened his mouth and taught them, saying."* (*Matt. 5: 2.*)

Harbingers of Spring Appear

THE weeks are hurrying along and the forerunners of spring are making their appearance. Grasshoppers in Connecticut, the bees buzzing in New Jersey, bluebirds at Rockaway Beach, robins returning from their winter home in the South, and other creatures that have an inner prophecy tell us that the season of light and life, of beauty and love is hurrying to us. They may yet get chilled, or nipped by the frost and the snow; but their prophecies of the future are pretty reliable. The season announcing its appearance is thus described: *"For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come,"* (*Song of Sol. 2: 11, 12.*)

Bank Cashier Refuses Damages

W. R. HALSEY, cashier of a bank of Hazlehurst, Miss., was struck by a passenger train while crossing the tracks. The claim agent of the road hurried to the injured man's house and offered a liberal sum in settlement. Mr. Halsey said, "Get out from here. I will not take a cent. It was all my fault, and I am happy to get off with my life." The railroad officials said it was the first time in the history of the road that a man had refused damages offered. He was a frank and honest man to blame himself when he was to blame. Amid the perils of body and soul, it is well to remember this injunction: *"Watch ye."* (*I Cor. 16: 13.*)

THE CALL OF THE AUTO

ONE Sunday morning not long ago the people living in a small but live town in Dakota, according to a newspaper despatch, were interested to see what at first glance looked like a picnic party drive in and proceed to camp at the intersection of the two main streets. There was a round dozen in the party and they clinked down from the apparent motor truck and made arrangements that astonished the crowd. Instead of producing picnic baskets they turned down the sides and ends of the truck, making a platform nearly as large as the small stage of the local opera house. And there on the platform was a small pulpit, a number of chairs and an organ.

The village loafers gasped. They had graciously allowed the respectable portion of the community to go to church, while they chose to lounge around in the bright sunshine, and here was the church coming back at them in the form of a modern speed wagon, and attracting their interest in spite of themselves. For the members of the little band of evangelists lost no time in perfecting their arrangements. The chief of the band stepped up to the pulpit and announced that the morning service was about to begin. The organ boomed forth a glad hymn of salvation, the singers took it up, the crowd around the wagon grew larger and larger, and presently there on the street corners a first-class revival meeting was in progress. When the meeting drew to a close, all too soon for the crowd, men in the latter called out for more, but the leader had to deny them because he had "six other towns" to make that Sunday. But he would be back the following week to greet them all.

This incident is related to give some insight into the possibilities and the unlooked-for uses of the automobile. Time was when the auto was considered merely as a "red devil wagon," designed to provide outlet for the joy-riding instincts of the irresponsible portion of the community. But that day has passed and the motor car has come to be recognized as one of the accepted institutions of modern life as necessary to the evangelist [note Billy Sunday] as it is to the butcher, the baker or the candlestick maker.

We confess in our more youthful days to dreaming of living in the times of Pharaoh, of Julius Cæsar, or even of Napoleon, and of having invented the modern motor car, which, with becoming modesty on our part, we presented for the use of the then reigning emperor. And the emperor, recognizing immediately the advantage it gave him over all his enemies, promptly made us his confidential adviser and bestowed upon us his beautiful princess and only child, thus paving the way in the event of his early demise to our becoming the most powerful man in the world, our power, once we got the reins in our own hands, to be used, of course, solely for the uplift of humanity and the glory of God.

What a dream that was! What a foolishly impossible dream, when you come to consider the elements that have been gathered into the making of the modern motor car! For the motor car is not the invention, not even the conception of any one man. If Charles Goodyear, struggling through years of grinding poverty, had not succeeded in perfecting his process of vulcanizing rubber, we might not have had the rubber tire, which makes smooth riding possible. If James Watt had not shown us the mechanical possibilities of confined vapor, or George Stephenson its application to traction purposes, we might not have been able to develop the modern motor engine. If the discoverers of kerosene, or rather its derivative, gasoline, had not developed its application, that engine would probably have remained an impracticable plaything. If Bessemer had not perfected his process of steel making, the automobile might have remained a clumsy wooden buggy in which no one would want to ride. If the scores of scientists, from Franklin to Edison, had not shown us how to harness electricity there would have been no ignition system and none of many other contrivances that are hidden under the fine varnish of the modern car.

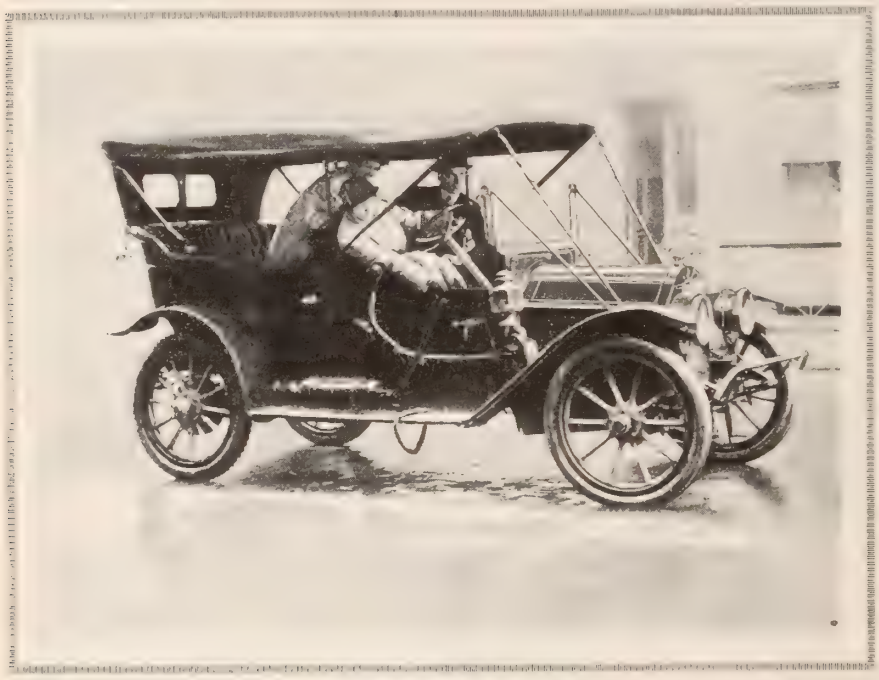
It would be practically impossible to compute the amount of benefit which the achievement of the motor car has brought to the world even in the last five years. It is estimated that there are over a million and a half cars in use in the United States today. Think of it! more motors than there are people in San Francisco, Buffalo, Kansas City and Indianapolis put together, or in the whole state of Colorado. Think of the great army of wage earners which find steady employment constructing these machines.

Take the matter of time-saving alone. Has your grocer or your butcher no motor delivery wagon? Then he cannot give you as efficient service as he might, for the tradesman of today must go far afield with his deliveries and the rounds made in the shortest poss But leaving the direct mon out of it, see how the n doubles the efficiency of th sional man, the physician, fo and even the clergyman. doctor, every moment spent ing from one patient's hou other's is lost to him and oft the difference between life to them. It is somewhat the minister who has to f widely separated. Even he crease his usefulness to his means of a quicker mode of than the horse provides.

And it is coming. The d machine is here. Parents isolated communities have f with a machine to carry th and forth their children can vantage of the more advanc in the neighboring large Friends living far apart ha the machine an easy mode sonal communication. One's broadens under such conditio is not so much dependent mediate neighbors.

The general surge of the m as suggested in our opening pa is to be felt in the ever- use of the machine—the aut the ambulance, the United St wagon, the doctor's motor, th delivery wagon; in the increa ber of family cars with w farmer's wife does her cal marketing; in the growing re on the part of the farmer that mobile is an asset which k young people from seeking n (7 per cent. of the farmers sylvania own motor cars); an constant increase of good road versal benefit, for which the bile is largely to be thanked.

THE PROFESSIONAL MAN HAS NOW ENLARGED HIS FIELD OF SERVICE



LEARNING TO DRIVE A CAR IS THE QUINTESSENCE OF DELIGHT

DO YOU KNOW YOUR BIBLE?

THE name of R. H. Young is added to the list of those who won the Babylonian clay tablet prize.

Correct Answers for List No. 1, 1915

1. a. Silas and Timothy. Acts 16: 1; 17: 1. b. Three. Acts 17: 2.

2. a. "And of the devout Greeks a great multitude." Acts 17: 4. b. "And how ye turned unto God from idols." I Thess. 1: 9.

3. a. Jason's. b. I Thess. 2: 9; II Thess. 3: 8-10.

4. a. Athens. Acts 17: 15, 16.

5. a. Timothy. I Thess. 3: 1, 2. b. To establish them; to comfort them; to know their faith. I Thess. 3: 2,5.

6. Good tidings of their faith, charity, and remembrance of Paul and his companions. I Thess. 3: 6.

7. a. "That he might perfect that which was lacking in their faith." I Thess. 3: 10. b. "That he may establish your hearts unblamable in holiness." I Thess. 3: 12, 13. "The very God of peace sanctify you wholly." I Thess. 5: 23.

8. Twice. I Thess. 4: 11; II Thess. 3: 8-12.

9. a. I Thess. 4: 13, also II Thess. 2: 2. b. The dead in Christ. I Thess. 4: 16.

10. a. I Thess. 5: 1, 2. b. II Thess. 2: 2, 3. c. Comfort. I Thess. 4: 18; 5: 11; II Thess. 2: 17 [or "Asleep." I Thess. 4: 13, 14, 15].

Honor Roll for List No. 1, 1915

John Ainslie, Miss C. M. Anderson, Mrs. J. Adam Andrea, Mrs. A. F. Avery, Miss H. P. Axtell, Miss Grace M. Banks, Miss Ethel Barber, Mrs. Charles Bartholme, Constance Bason, W. S. T. Bassett, Wilder S. Beard, Mrs. H. R. Bishop, Mrs. John Bissett, Miss A. D. Bliss, Ruth I. Bogue, M. S. Boyden, Rose Bovard, Mrs. Jennie D. Bryan, H. C. Buffam, Mrs. W. B. Candless, Mrs. M. E. Carman, Mrs. W. C. Carpenter, Bess D. Cary, J. D. Clapp, Fanny B. Clossom, Mrs. Lettie Cobb, J. S. Colbin, Mrs. Mary E. Congdon, Mrs. Isaac T. Coppock, Bertha A. Cowles, Elizabeth C. Curtis, Sarah J. Cutler, James B. Davidson, Annie Dengler, Mrs. C. A. D., Helen E. Dewey, Dr. F. W. Hays Ditto, Mrs. Arthur DeBoise, Mrs. Mabel Elliott, Miss Charlotte Emery, Mrs. J. P. English, Mrs. J. A. Ferguson, Emma A. Fleer, Mrs. J. W. Floyd, Mrs. William Findlay, Mrs. P. M. Fitzgerald, Besse M. Foley, Hulda Franzen, John A. Freeman, Mary French, Mrs. Eliza J. Fuller, W. L. Geisher, Mrs. Giffin, Miss Elizabeth Gilmore, Mrs. Susan A. Glover, Mrs. A. K. Godshall, Mae Granger, Pearl F. Grant, Mrs. David Greek, Mrs. Mary Groom, Mrs. Agnes J. Hanmer, Mrs. Delia M. D. Harris, Miss Ethel Hart, Goodwin Hastings, Mrs. F. E. Hemingway, Mrs. A. J. Henderson, Mrs. Emma C. Hendra, Mrs. Annie F. Henry, Miss Verna Whitlock, Mrs. J. R. Hissem, Inez Hopkins, Jennie E. Hussey, Lucy N. Hutchins, Miss Elsie Innis, Miss Alma Isbell, A. D. Jacot, Mrs. Ella Jameson, Mrs. M. H. Jaquith, Mrs. Lina Jasper, Lydia V. Joseph, Dena Katte, Amanda Greer Kendig, Martha Kriekenbaum, Mrs. F. J. Langhorst, Anna L. Larson, Carl L. Lasley, Mrs. Bert. Lynes, Mr. & Mrs. D. McBride, Mrs. Anna McGaughy, Catherine J. McKillop, Mrs. Murray McLaughlin, Annie M. McLellan, Mrs. W. A. McManigal, Mrs. B. F. McPherson, Eva Mann, Ethel Maple, Annie B. Markel, Mrs. H. J. Martin, Carrie B. Meredith, Miss M. E. Miller, Mrs. E. W. Minns, Mrs. Lizzie Morse, Flora B. Naylor, Mrs. A. F. Newman, Mrs. F. L. Norton, Edith Nowell, J. N. Ogle, Mrs. E. L. Overton, Harry V. Owen, Mrs. D. S. Paterson, Mrs. Mabel E. Peeler, Mrs. William J. Pitt, Mrs. J. V. Poler, Mrs. Lyman Porter, Mrs. Susan E. Potter, Mary B. Prince, Sister Lena Rasch, Miss Mary E. Raynor, Miss Etta A. Rippel, Miss Effie L. Ritcey, Mrs. E. J. Roach, Miss Mary M. Robe, Mrs. F. H. E. Ross, Mrs. G. E. Ross, Emily E. Round, Mrs. M. F. Rowe, Miss Jennie Scott, Miss Maria Scott, Lizzie L. Seegar, Mrs. M. Si Sitler, Miss Amanda Smith, Mrs. G. Mrs. Grayson Steep, Annie G. Stine, Stockmon, Miss Anna L. Stoddard, Stofford, J. E. Taylor, Mrs. Sarah Miss Katherine Thompson, Mrs. H. Mrs. C. C. Tilley, Mrs. Jay E. Trave J. Trethewey, Minnie M. Trout, Mrs. Trueblood, Mrs. Maggie R. Tucker, Turner, Mrs. J. A. Tuthill, Mrs. E Deventer, Emmons R. Vest, C. M. Vo burgh, Mary E. Wagner, Mrs. Anna Mrs. L. M. West, Mrs. W. L. Wheatl T. Wheeler, Miss Mary Willet, Mrs. J liams, Miss Emma G. Willsea, Dors Elizabeth Wilson, Mrs. A. M. Withers James Young and one unsigned corre

Remember, there are no rule lations or restrictions about t test except that the answer reach the Christian Herald within two weeks from the dat issue in which the questions Question List No. 2 appeared March 3 issue. Address Bible Christian Herald, Bible Hous York.

A DAY WITH A SKY-PILOT

Continued from page 233

nge Now, I had learned from nta climbing in the Colorado kies and from the experience of exposed to the severest storms, the worst traveling companion in the orld at such a time is John leyon. I politely bowed our old nd hn back into the pocket of seat ate, where he did not remain bu was quickly consumed.

ired s I was, walking would be a sur compared with the agony and ust f such companionship. Not l su an experience is thrust upon lo w realize the blessing of com- s hose speech is pure. The iem t of manners, the exaltation ife's ordinary intercourse through unonscious dissemination and otio of New Testament ideals to is human life of ours a value bl sedness which is the chief y o the Cross of Jesus. Truly, ines is profitable for the life that is.

n w sped. Presently the driver ed f the road. A few hundred is d he drew up in front of a er ne-looking house.

fum off, partner; come in and m u; we're about frozen."

wan roof was no insult on such y a this. A woman met us at the . e entered. Another woman ear , and another. Suspicions no entirely vanished—the ugly s we too evident.

esis the devil and he will flee from flint is sometimes safer. Bit by I ached the door. A favoring nen and I was outside on the broad rie ce more, now and then glanc- ove my shoulder, hitting the trail f th Germans were after me. I sa ly away, and glad of it.

fel like a prisoner who has sud- y egained his freedom; and, py the companionship of nature, igh wild and stern, I pursued my ne with bounding step, and heard an ls sing.

a tle while I reached the edge he ench," and looking down into "co ee," could behold, in the misty igh the outlines of a respectable g, th here and there an evening p s aking the magic word "home." 'st ks in the distance, a grain ato or two, suggested harvests th life-bringing river close by. e perienced eye, taking in the ati , would guess, "eight hundred ple gathered in this sheltered spot eal e, each according to his light, pu ose of his creation.

An artist, standing as I did on the shelving rock, might easily from that point of vantage sketch the scene; but, to the casual eye, the result would be quite inartistic—merely the framework of a frontier town slowly coming into being. Nor is it likely that any poet would be inspired to write an "Ode from a distant prospect"; yet, I thought, is there not material here for an epic? What? In a word—Creation. Out of the wilderness, life. Out of the barrenness, fruit. Out of desert darkness, light. Out of age-long monotonous waste, fields, meadows, the triumphs of the plow. Where nought but the coyote's cry was heard, now the songs and laughter of childhood arise. Before me is the smoke from cottages. Yonder I behold human thought and effort taking useful form. There I see love, labor, industries arising, education established, and vital forces released that shall touch the ends of the earth, and be felt throughout the ages.

Listen. It is the call to prayer. The grateful Sabbath bells are heard across the valley.

The little home mission church, neatly furnished, warm and comfortable, how heaven-like it seemed to me that night, after the disquieting events of the day. Brought in contact with sin in its most loathsome form "the fellowship of kindred minds" in prayer, praise and social intercourse was most blessed.

"Abide with me, fast falls the eventide. . . ." Its singing tonight brought me a feeling of rapt communion never experienced in the great cathedral.

"I need thy presence every passing hour. . . ." And no one knows what a day may bring forth, what unexpected experience may call for a new manifestation of that gracious Presence.

As I looked over the congregation my thought was: how little does this worshiping company appreciate the force they wield in the scheme of life, in raising and maintaining standards of virtue; in leavening and purifying, and in mutual support in well-doing. Remove this healing stream of praying people, nourished by the River that flows from the Great White Throne, and what speedy impoverishment, nay, what rapid degradation of life would follow.

Lord, to whom shall we go? Thou hast the words of eternal life. Ride on in glorious majesty, O conquering Galilean, until all the ends of the earth shall have seen the salvation of our God.

WIDOWS AND ORPHANS RELIEF FUND

The receipts to February 25, $129,-53 not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

Miscellaneous Amounts

Cor. Canon City, Colo., $12.50; Marvin el Sch., Plane No. 4, Ind., $9.85; Elkmount C. ch, Fordville, N. D., $9; The Standing Rock, era urch, Fort Ransom, N. D., $37.44; Eighth- e, Gwood School, Canton, Okla., $16.75; Whil- n Bch Bapt. S. S., Taunton, Mass., $5.50; "Ev Faithful Class," Mt. Upton, N. Y., $5.50; Mre, 75 cents; Margaret Moore, 70 cents; ds, llwyn, Va., $2.55; Mr. John F. Hammel & ly, cents; Miss Elsie Wethje, 10 cents; Con- tion S. S., Plainfield, N. J., $19.49; Union ant alley S. S., Broadway, N. J., $7.95; First S., Delhi, N. Y., $9.15; M. E. S. S., Am- M., $7; Friends Church, Fowler, Kan., $3.12; Ma E. Streeter, $7; A Subscriber & Friends, sy, , $8.50; A "Well Wisher," Oxford, Kan., nts. Irs. Mary H. Clapp, 40 cents; Mrs. Amos n, cents; Miss Ida Olsen, 10 cents; Teachers, Pry. S. S., Heuvelton, N. Y., $21; United gell S. S., Womelsdorf, Pa., $5.78; Brother- A rican Reoman, Bridger Creek Homestead, 2565 rey Cliff, Mont., $27; Hector Presby. S. S., a. , Y., $30; Rev. W. J. Wilson's Church, At- , Co. $11; United Presby. S. S., Greensboro, ,$4 ; M. E. & Presby. Churches, Milford, ..; M. E. S. S., Lyndonville, Vt., $11.30. ner S., Vollmer, Idaho, $6 ss lma Whitney, $6.34; Public School, Alpha, .. ; Lloyd L. Bolton and Daughter, $5.50; h lgins & Family, $7.50; Friends, Steamboat , Co., $11; Mrs. M. E. Burgess' Friends, $3.25. Tobscot Bapt. Ch., Man., Canada, $10.15. Bar Ch. of the Brethren, New Bethlehem, Pa., — Meadville, Pa., $8; Mummasburg, Pa., Union .. ; 10; Sunny View S. S., Knoxville, Tenn., ; Mary S. S., Knoxville, Tenn., $7.02; Mrs. Jno ait & Family, $3.06; E. B. & F. S. B., $4; gell Churches, Moberly, Mo., $1.45; E. Mac- n Mrs. H. A. Goodell, $7; Kingsbury Bapt ch, Y., $15.50; B. A. Waldron, $1.25; Asso- Pi Ch., Pleasant Run, Delphi, Ind., $11; La- Al Pres Ch., Naches Heights, Natches, Wash., ; Second Free Meth. Ch., Detroit, Mich., $7.18; or gue, Morenci, Mich., $1.25; Public School, onk , N. Y., $1.37; Wesleyan Ch., Sheridan, $ Bapt., Congregational & Presby. Churches, Omro, Wis., $15.66; W. C. T. U., Argyle, Idaho, $3.50; Mrs. Wolf and Mrs. Manning, $12; Mrs. W. H. Engle, $1.25; Thomas Summer, 10 cents; Annie Patrick, 10 cents; T. P. Nugent, $5.10; South Westport, Mass., Christian S. S., $2.66; C. S. G., $7; Mr. Chas. Mauro, 10 cents; Mr. Josiah Clough, 10 cents; Mr. Elmer Nile, 10 cents; A "Friend," Southboro, Mass., 20 cents.

Gifts of $5 Each

A Friend, Ackley, Iowa; Mrs. Janet Thompson; Edwin Huenefeld; Lydia E. Cox; Mr. & Mrs. C. C. Risk; Mrs. I. E. Day; Mrs. B. F. Miller; M. Mayell; Mr. & Mrs. H. L. Calhoun; Mrs. J. H. Augustine & Family; A Reader of the Christian Herald, Spokane, Wash.; Mr. & Mrs. Geo. W. Walter; Mrs. S. Geary; Mrs. G. Johnson; Mr. & Mrs. E. Whalen; Lizzie N. Johnson; Mr. Thos. Townsley Mr. Fred F. Tuttle; Mrs. Chas. Datisman; J. W. D., Kingsland, Ark.; A Friend, Crystal Lake, Ill.; F. O. Armstrong; R. L. Ayres; Mr. William Elwick; H. C. Dyck; Mr. Walter Kiekhoefer; Mrs. H. F. Wettlaufer; All Star S. S. Cl. United Presby. Ch., Shushan, N. Y.; Mr. Geo. Canfield; W. E. Chamberlin & Family; J. W. Webster; "Dubuque Subscriber"; H. B. Macy; Mrs. Emma J. Besore; Mrs. John Grey; J. W. Vidal; Mrs. S. J. Jolley & Daughter; Mrs. I. H. Sherwood; Mr. James A. Shannon; A Friend, Mesa, Ariz.; Mrs. E. E. Penn; Bapt. Ch., Kennedy, N. Y.; Aid Society of Franklin Ch. of Christ, Archbold, Ohio; Epworth League Sunbeam, Aledo, Ill.; Mrs. Abram Jaggers; Mary J. Gross; Mr. James S. McGill; A. C. Herrington; P. S. Marcellus; A Friend, Byron, Okla.; "In Sympathy," Millersburg, Pa.; W. S. D., Torrington, Conn.; Mr. Oliver S. Blakeman; ——, Beach Haven, Pa.; Evelyn M. Gardiner; Mr. & Mrs. W. G. Webb; W. H. & F. M. Society, Liberty, Ill.; Grace E. Cafferty; Class No. 4, Presby. S. S., Memphis, Mo.; Queen Sewing Circle Presby. Ch., W. Pittsburg, Pa.; Rudolph Grunder; F. W. Baxter; John I. Stoddard; A Friend, Cashmere, Wash.; G. H. B.; F. G. Ellsworth; Mr. & Mrs. O. C. Trumbull; Mr. Arthur S. Ellenberger; Mr. & Mrs. W. S. Beamer, M. J. R.; H. F. Prouty; Mrs. Sarah J. Merkel; Mrs. Sarah A. Strong; Mr. Simon Eberly; Mr. Joseph Erb, S. H. Larimore; Mrs. L. E. Cain; Mrs. E. B. Thomas; Mr. Williamm F. Otis; Mrs. Wm. Randall; M. C. G.; H. P. McNair; Mr. & Mrs. C. E. Stevens; E. W. Smith; The International Order of Good Templars Lodge of Travilah, Gaithersburg, Md.; Presby. Ch., Mesilla Park, N. M.; Read F. Black; F. F. France; Levi W. Rood; Rev. John Lee; Sheridan High Sch., Sheridan, Ill.; The Ninth Grade of High School, Dade City, Fla.; Charles A. Towney; Andrew Humphreys; Cash, Edwardsville, Ill.;

Continued on page 247

A real builder

"Some folks build for wealth or fame,
And some for lofty station.
But one wise rule, for all the same,
Is: *Build a sure foundation.*"

That's what you do when you build up health and strength by good food and sensible eating. And that is why you ought to get the regular benefit of

Campbell's Tomato Soup

This is not merely a tempting dinner-course or a dainty feature for the formal luncheon. No. It is a wholesome and nourishing food in itself. It is good for anybody at any time. And it fits exactly into all sorts of every-day occasions.

The regular mid-day meal—no matter what you call it; the children's luncheon; the family supper—they all become more appetizing and more nutritious by the addition of this delightful Campbell "kind."

That's the kind of foundation to build on every day. Why not begin *today?*

21 kinds **10c a can**

Asparagus	Clam Chowder	Pea
Beef	Consommé	Pepper Pot
Bouillon	Julienne	Printanier
Celery	Mock Turtle	Tomato
Chicken	Mulligatawny	Tomato-Okra
Chicken-Gumbo (Okra)	Mutton	Vegetable
Clam Bouillon	Ox Tail	Vermicelli-Tomato

Campbell's SOUPS

LOOK FOR THE RED-AND-WHITE LABEL

The New REO The Fifth $1050

"The Incomparable Four"

Surely This Must Be a Wonderful Car To Enjoy Such a Demand at Such a Season!

Never mind the size of the type—the fact is big and the information vital to you. You will read it in five minutes. Then use the 'phone—there's no time to lose

WHEN WE TELL YOU that March first looked like "May Day" at Lansing—orders for immediate shipment greatly in excess of output—and that, despite the fact the big 25-acre Reo plants were running double shift, and turning out 105 cars per day—you'll agree the condition is remarkable.

OUR SCHEDULE OF DELIVERIES of Reo the Fifth—made in August in the usual course and anticipating the usual "dull season" of January and February—called for 300 cars of this model in January and 450 in February. With March, according to that schedule, would begin the big out-flow.

ALAS FOR WELL LAID PLANS! In January we shipped 1200 instead of 300; and in February, instead of 450, our dealers took 1800 Reo the Fifths—and begged for more.

MIND YOU, THAT was middle of winter—War Year! Just when everybody was trying to convince everybody else that we were enjoying hard times the Reo plants were running a double shift in an effort to keep up with the demand for immediate shipments of automobiles.

CAN YOU IMAGINE any stronger testimony to the splendid qualities of a car than that unusual demand at that unusual season?

"HOW COULD WE SHIP that many cars in those months if our plans called for the lesser number?" you ask. The answer is the whole point to this ad.

KNOWING FROM PAST EXPERIENCE that the demand for Reos is always greater than the supply—for there never has been a time since the first Reo was made that we could supply enough cars for all who wanted Reos—knowing that this demand would be hopelessly in excess of our facilities in the spring months, we planned, as we fondly believed, to meet it.

AT A COST OF OVER $100,000 we had built a warehouse capable of storing 2,000 cars. We planned to run full force on the Reo the Fifth model during the fall and winter months, expecting to ship about 300 cars per month and store the rest against the big spring rush.

WE MADE THE CARS ALRIGHT—but there our plans were frustrated by dealers' demands for immediate shipments. These took the full capacity of the plants for those months—and today there is not a Reo the Fifth in that big warehouse!

ABOUT THE SAME TIME that we laid those plans we also reserved advertising space in several of the most prominent publications to push the sale of those cars in these "off" months. Instead we are now using that space to tell you this story and to warn you against delay in ordering your Reo if you want to be one of the "lucky" ones.

YOU KNOW AS WELL AS WE—if you have watched it at all—that in previous years thousands of would-be Reo owners have been disappointed. Not merely delay in delivery—but the absolute impossibility of getting a car. Factory output all allotted to dealers—dealers' quota all contracted for by customers weeks in advance.

IT IS A REMARKABLE FACT that in years past premiums have been paid for Reos—not to us or to Reo dealers but from one buyer to another who, by foresight, had secured an option on the coveted car—while cars with lesser reputation went a-begging.

THIS YEAR, BECAUSE of the condition above recited—not a car in reserve, factory running double shift and daily demand keeping pace with and absorbing whole output—only those who have learned by past experience and who order immediately, can hope to get a Reo the Fifth.

WE SUPPOSE WE OUGHT to tell you something about this car—it's the usual thing to do in an ad. But bless you, everybody in the world knows Reo the Fifth as "The Incomparable Four." This great product of Reo experience, Reo facilities and of Reo integrity, occupies a place that is unique among motor cars.

REO THE FIFTH comes as nearly being a staple as has ever been designed in an automobile. Since this chassis was developed—and you'll remember we said then it would prove to be "the ultimate car"—finality in all essentials of chassis design—the only changes have been in improvements, refinements of details and in equipment.

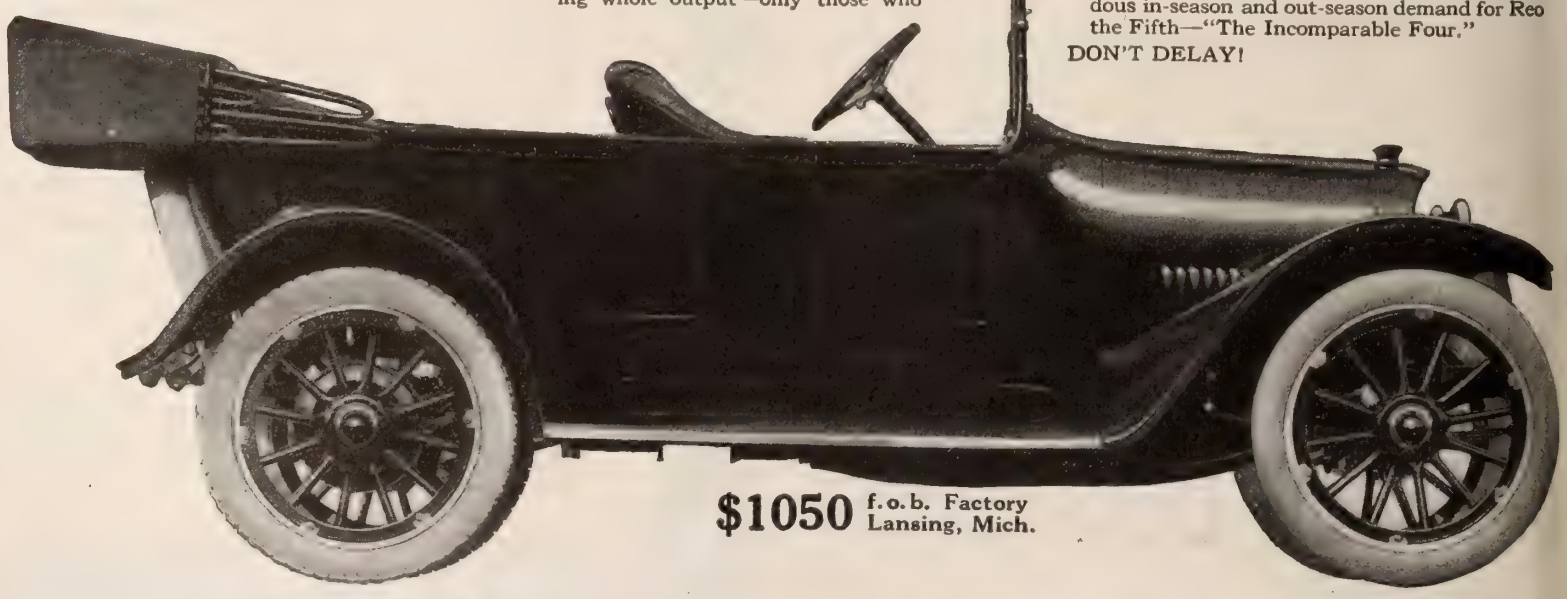
IT HAS BEEN OUR AMBITION to make and to keep this the leading four-cylinder car for that great class of buyers who want a car of superior quality at a moderate price.

FROM YEAR TO YEAR as manufacturing conditions have improved—and especially this year when Reo ready cash enabled us to buy when cash was at a premium and to obtain theretofor impossible values—we have given Reo buyers the benefit in the lower prices.

LAST SEASON $1175—NOW $1050—same car, but longer wheelbase and a score of minor but most desirable improvements. Your local Reo dealer will tell you where and why.

MORE THAN FORTY THOUSAND of them today in hands of users—and some of those users are your intimate friends. Ask them. They will tell you more and better than we can. And you'll hear facts about low up-keep cost that will astound you—and that will explain to you as nothing else could the reason for the tremendous popularity, the tremendous in-season and out-season demand for Reo the Fifth—"The Incomparable Four."

DON'T DELAY!



$1050 f.o.b. Factory Lansing, Mich.

REO MOTOR CAR COMPANY, LANSING, MICH.

Reo Automobiles and Reo Motor Trucks

Canadian Factory, Reo Motor Car Company, Ltd., St. Catherines, Ont.

The 2-Ton REO MOTOR TRUCK

"As Reliable as a Chronometer"

Never Was There—Never Will There Be—a Better Time Than Right Now to Modernize Your Delivery Equipment

Unprecedented demand and high prices for horses enable you to make the change—and at a profit

NEVER WAS THERE—never will there be—a better time than right now to dispose of your obsolete—slow, uncertain, expensive—horse equipment and replace it with modern—rapid, reliable and economical—Motor Trucks.

HORSES COMMAND at this time, not only a ready market, but unprecedentedly high prices. This is true of all classes of horses, but especially the heavy draft types, "chunks" and mules.

THE EUROPEAN WAR has created many opportunities for those with eyes to see and minds alert to grasp. This opportunity to do at a stroke that which you have long contemplated but hesitated to do because of the immediate loss you felt you would have to sustain—though convinced the ultimate saving would many times offset that loss—you can now do without sacrifice of time or money.

EVEN IF THAT WERE NOT SO, still it would be the part of good business to dispense, at the earliest possible moment, with a system that is out of step with the times.

YOU CAN COMPUTE the cost of supporting—of replacing and maintaining—horses and horse equipment, but you cannot know the losses you sustain by forfeiting business to your more alert rivals.

THE PRIZE IS TO THE SWIFT these days—business goes to the house that handles it with the greatest dispatch.

THIS IS EQUALLY TRUE of rural and of urban business. The modern farmer and dairyman, no less than the modern merchant, must keep up with the times—and with his competitors—in the matter of trucking equipment.

BUT YOU KNOW THAT. It is a waste of space to discuss the relative merits of the old and the new—that subject has been thoroughly thrashed out, pro and con, and the decision has been made.

IT IS NO LONGER a question of horses or motor trucks. The only question that remains to be decided is—which truck?

AND IN THE CONSIDERATION of that subject let us suggest that in selecting a truck or a fleet of them you follow the same policy to which you have always adhered in buying horses—buy only from a concern whose reputation you know and of which you are sure.

YOU WOULD NOT BUY a draft horse from a wandering gipsy—not though you felt you knew all there was to know about horse-flesh.

THERE'S VASTLY MORE TO KNOW about motor trucks than about horses. And he who is most sure of his "motor-wisdom" is most likely to select the wrong truck if he depend upon his own experience alone.

MIND YOU, the poorest truck made is better—more reliable—more consistent in performance—than the best team of horses. But that is not the point. You want the most reliable truck made. You want the truck that is cheapest to maintain because of needing fewer repairs, and, when repairs or replacement parts are needed can be obtained quickest and at the least expense.

AND OF COURSE YOU WANT the utmost in truck excellence for your money at the same time that you insist on paying no more for it than you can realize on the amount of horse equipment that truck will replace in service.

ALL OF WHICH SAYS—REO. The cardinal quality in Reo cars, as you know, is stability.

THAT QUALITY YOU'LL FIND in superlative degree in the Reo two-ton (Model J) truck shown at the bottom of this page.

YOU HAVE NEVER KNOWN a man or a firm to install a Reo truck as a starter and then change to any other make when completing his equipment.

ANY REO DEALER anywhere can tell you about Reo trucks in service and can show you figures in cost upkeep that will astound you. And, though we talk shop service only as incidental to our business—for we believe in "Road Service Built in at the Factory" such as makes shop service unnecessary—yet it is an important fact that you have at your service any one of fifteen hundred Reo dealers at any time or place you may call on them.

LOOK INTO THIS matter of advantageous sale of the horses and equipment. And, before buying any truck, look at this Reo.

IT IS IN SERVICE in more than one hundred lines of business—yours among them. So there's nothing experimental about it. And it carries the Reo nameplate—guarantee of "quality in unseen parts" as well as in places you can see.

NOW—RIGHT NOW—IS THE TIME, the great opportunity to make that change.

Reo Two-Ton (Model J) Motor Truck
Price—Chassis with Driver's Cab—$1650

REO MOTOR TRUCK COMPANY, LANSING, MICH.

Reo Automobiles and Reo Motor Trucks

Canadian Factory, Reo Motor Car Company, Ltd., St. Catherines, Ont.

A WEEK *in the* WORLD'S NEWS

RADIOGRAM FROM PRESIDENT STARTS THE FAIR. By quick work, the Weather Bureau was able to sweep the rain clouds off the sky above San Francisco just in time for the opening of the Panama-Pacific Exposition promptly at noon, Pacific coast time, February 20, a wireless signal from President Wilson at three o'clock, Washington time, setting in motion this mammoth enterprise. Some fifty thousand persons assembled for the formal exercises in the great South Garden that fronts the Tower of Jewels, the grandstand containing about three thousand with the president of the exposition, Charles C. Moore; California's governor, Hiram W. Johnson; the mayor of San Francisco, James Rolph, Jr.; Secretary of the Interior Franklin K. Lane, and many other notables. Nearly a quarter of a million people in all visited the fair on the opening day. There was speech-making and exchange of telegrams with the President and others, the singing of the Panama Hymn, especially composed by Justice Wendell Phillips Stafford, and a civic parade, a portion of which marched through the miles of exposition streets. The exposition is scheduled to last until next December, and if it should slide off into San Francisco Bay tomorrow about $300,000,000 worth of exhibits and $80,000,000 worth of buildings and equipment would be lost to the world. We doubt, however, that this will happen. It is stated in the press that a somewhat novel method of celebrating Washington's birthday at the fair was attemped by some unknown person who sought to create a diversion by dynamiting the Japanese building, sufficient dynamite being placed to wreck the entire exhibit. The Weather Bureau, having done what it thought its duty for the exposition, contented itself with merely prophesying clear, bright weather for the fair on February 22, and in consequence heavy rains caused the great Vanderbilt cup race for automobiles to be postponed until March 6.

. . .

YEAST TO BE TAKEN OUT OF PRICES. At the close of February the indications in New York were that the price of bread would not continue to rise and would, in fact, fall back to the immemorial retail figure of five cents a loaf as a result of the agitation against the move of wholesale bakers to turn an extra penny on account of the war.

. . .

NEW YORK'S CONSTITUTION CREATES UNEMPLOYMENT. In a lengthy opinion by Judge Cardozo of the New York State Court of Appeals, concurred in by five other members of the court and dissented from by one, the constitutionality of a clause in the labor law prohibiting employment of aliens on public works and the forfeiture of contracts upon violation of the law, was upheld February 25. This opinion follows efforts begun last fall by labor unions to apply the alien labor law to the construction of new subway lines in New York and Brooklyn, and that work has been more or less disorganized ever since in consequence, though about 20,000 men are at present at work under these contracts, many of whom will be affected by the decision, and the contractors, unless some accommodation can be effected, may be placed in a serious condition; they will in any event lose heavily by the decision, it is said, upwards of $150,000,000 being represented in the total contracts so far given out by the Public Service Commission. A bill is pending in Albany to repeal the clause in question, but it is not expected to pass against the strength of the labor union interests. The economic principle upon which the decision of the court is based is that construction of public works is by public moneys, and aliens, having no interest in the common property of the state, must not share in that property on the same terms as those who have an interest.

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NEVER PUT OFF TILL TOMORROW THE JOB YOU CAN GIVE TODAY. With the purpose of getting all who expect to have odd jobs done some day or other when they can get around to it, to have them done now in order to provide work for the unemployed, Philadelphia has started a Hire-a-Man Movement.

. . .

PIONEER IN DIME NOVEL EXPLOITS GOES INTO CAMP. A favorite rival of school books in a day long past, the forbidden dime novel, packed to the doors with hair-raising adventures, was largely built on the careers of Frank and Jesse James (sons of a respected minister of Missouri), who engaged in the Civil War for the plunder that was possible, and afterward terrorized several states by the depredations of their "gang." Bank robberies, train-wrecking and similar crimes were their forte. Jesse James was finally killed by a rival bandit in 1882, and Frank James then surrendered to the authorities and was put on trial, but was never convicted of any crime. He changed his occupation, however, becoming a farmer, and after thirty years of retrospection the notorious freebooter died on February 18 at the age of 74, little deserving, we fear, such an extended notice of the event in the Christian Herald.

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FOGS CONQUERED AT LAST—IF THE IDEA WORKS. It is to be devoutly hoped that the secret of fog annihilation as explained recently before the American Institute of Electrical Engineers will prove a correct one. Electrically caused precipitation is the principle depended on to clear the way for ships at sea, make London visible to visitors and even brighten up Pittsburg—for smoke is equally susceptible to this enemy of darkness. Ships will send out a small aeroplane connected with the vessel by a wire, and the electric current will banish fog for a third of a mile ahead; a system of wires will be installed all over London—this is the plan—to ward off fog banks; and the chimneys of great manufacturing plants will be wired to precipitate the smoke before it can escape.

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FLORENCE NIGHTINGALE IN STATUE. What is said to be the first statue of any woman not royal was unveiled in Waterloo Place, London, February 24, a statue of the pioneer of army nurses, Florence Nightingale, erected by the subscriptions of nurses, soldiers and sailors.

. . .

COUNT ZEPPELIN SAYS, "AMERICA NEXT!" In an interview published in the New York Evening Sun, copyrighted by the United Press, Karl H. von Wiegand reports an interview with the venerable Count Ferdinand von Zeppelin in which the latter declares that a peaceable journey in an airship of the Zeppelin model across the Atlantic to America would be the crowning effort of his career. "My greatest ambition," said the inventor, "has not been to create an engine of destruction, but to demonstrate that the Zeppelins were suited to greater purposes." He believes trans-Atlantic flight to be near at hand and practical aerial navigation assured. He seemed to regret the Zeppelin's part in the war and did not look for any such aerial battle as has been so often pictured as bound to happen.

EVEN THE SKY HOLDS WONDERS FOR THE EXPOSITION'S CROWDS

MEXICO ACCIDENTALLY ESCAPES WAR WITH UNITED STATES. According to a recent press story, an old-time thriller was enacted at Puebla, Mexico, not long ago when our consular agent at that point, W. O. Jenkins, having been arrested by Zapatistas on a charge of allowing soldiers of Carranza to be fired on from his house, was led out before a firing squad of soldiers for execution when, just as the sword of the officer in command had almost reached that delicate point in its flashing signal to the squad which would have marked a severance of diplomatic relations with the United States, an officer of Carranza idly sauntered into view on horseback, to whom Jenkins appealed as an American—and the incident was closed for the time being. Later, on the protest of our government against "discourteous treatment of an American consular agent," Mr. Jenkins was released with an apology, while the reply to the demand for the punishment of the Mexicans who had mistreated him has not, according to the report, been received.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

CHANGE OF ADDRESS.—It requires *three weeks'* time to make the change. Give both old and new address.

LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

ON THE PROHIBITION FIRING LINE. Local opti by counties has been voted by the Minnesota legislature and be nes a state law when Governor Hammond signs the bill; it ex- pected that three-fourths of the counties of the state wi the city of Minneapolis will expel the saloons.

. . .

WOMEN HELP EFFECT RADICAL CHANGE OF MAYORALTY IN CHICAGO. In the recent primari in Chicago, Carter H. Harrison, now in his fifth term as r or, his father, Carter H. Harrison, Sr., having served five ter be- fore him, was defeated for renomination by Robert M. Sw er, who received 182,534 ballots, of which 57,666 were cast by w n, Mr. Harrison receiving 104,983 ballots, 36,207 being ca by women. All candidates together received 155,000 women' al- lots, said to be nearly three times the number voted at pr us primaries.

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LINKING UP THE NATIONS. China and Chile hav or the first time entered into treaty relations, their respective n- isters at London having signed a treaty on February 19 l he terms of which regular diplomatic and consular represent es will be appointed and direct relations between the two cou es established.

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JUST ITCHING TO LEND MONEY. The project whic as long been under discussion in various quarters, to provide d- eral facilities to one class and another for borrowing mon on collateral not usually accepted by banks, has found expr on again in Congress, this time in the form of a rider hitch to the Agricultural Appropriation bill (as a boy hooks his sl on behind a cutter) when nobod as looking; the Senate, driving id with the bigger measure, ad d unawares a Rural Credits ill providing for a Bureau of al Credits in the Treasury De t- ment to loan government n y through national banks on far s mortgage notes on ten-year e at five per cent. and in amour of from three hundred dollars t n thousand dollars, four and half per cent. twenty-year U d States bonds to the exten of $10,000,000 to be issued to pr e a permanent fund for this pur . It is understood that this sur e legislation is expected to forc - ceptance by the House of e form of rural credits.

. . .

CATHOLIC PATRON SA T TO BE ENSHRINED AT WA - INGTON. Originating with e Catholic University at Washin n a plan is now well advanced r the erection at the national ca l of a $3,000,000 shrine to e "Blessed Virgin," under whose - ronage papal affairs are condu d in the United States, the prop h big-domed structure of w e stone to contain many memo s and to be maintained exactly s are the notable shrines of Eu , accommodations being provide d hosts of pilgrims, for elaborate - vices and great pageants. funds are being raised by Cath women through chapters organ d in each large city, 15,000 of contemplated 100,000 member being already enrolled and actively at work, according to Boston Transcript.

. . .

SURE SIGN OF CIVILIZATION AMONG INDIANS. dians of the Northwest have just held their first annual con tion as a federation, fifteen tribes being represented by about delegates, both men and women, at the session in Tacoma, Wa February 21-22. Besides the suppression of the liquor tr among Indians, government aid for needy old Indians was ac cated as their rightful due.

. . .

THE NEW "BLACK POPE." Recent despatches from R announce the election on February 11 of Father Wlodi Ledochowski, a Russian Pole, as general of the Society of Je in succession to the late Father Francis Xavier Wernz, v died August 20, 1914. It is stated in the despatch that result of the election is a cause of much comment. The ch of the "Black Pope," or head of the Jesuits, is always surroun by the greatest secrecy. On the present occasion a strenu effort was made to put the supreme control of the society ag in Latin hands, but it failed. When Father Wernz, the l incumbent, was chosen, it was regarded as a triumph for German element. On his death, the office was temporarily fil by Father Fines, the assistant Jesuit general for France, pe ing the choice of a permanent successor. Wlodimir Ledochows the new "Black Pope," and head of the most powerful sec religious organization in the world, was born in Poland, Octol 7, 1866, and was the son of Count Antony Ledochowski, officer in the Austrian army. His uncle was Cardinal Le chowski, prefect of the Propaganda of the Holy See. Wlodir became page in the court of the late Empress Elizabeth Austria. He studied in Vienna, Tarnow and Rome, and w high honors in scholarship. He entered the Jesuit order 1889, and was ordained a priest in 1891. In 1902 he was a pointed provincial for Poland, and afterwards was chosen Father Wernz's assistant in the society's work in Europe. T generals of the Society of Jesus are elected for life.

THE MIRACLE AT MOUNDSVILLE

BY EARL E. DUDDING

[The third instalment of an ex-prisoner's story that will have a most interesting development in next week's Christian Herald.]

THE selling of privileges, when I entered Moundsville, was another means of graft. In those days a man who got any privileges had to buy them. The officers carried on this system of graft through the trusty convicts. There are two classes of prisoners: those who are locked in cells, and "trusties," who are given special work to do and have more or less freedom through the penitentiary. For instance, one method of obtaining money was carried on in practically the following manner: With the knowledge of an officer, a trusty convict would interview a convict locked in a cell, saying to him, You see how easy I have it. I have a job in the office and I can talk as much as I please. You are working in the shop on a sewing machine, from bell to bell. However, if you can get hold of $25 or perhaps $50 I can get you on the lockout. You can have a job weeding the street, or helping the cook.

So the locked-in convict, under inspiration of the trusty, writes to his folks at home, telling them that if they can send him $25 or $50 his condition in prison will become much alleviated; that he has no opportunity to show that he can be a better man, whereas with the freedom of the jail he might be able eventually to work out his release.

As it would not do for this letter to go out in the regular way, the convict in the cell hands it to the trusty, who gives it to the officer with whom he is in collusion, and the latter takes it out and mails it. The mother, or the sister, or the wife of the convict may sell the last cow or mortgage the farm in order to send the money to the convict in prison. Of course it would be directed to Mr. John Doe, the guard officer out in the city. He would receive the money and the man in the cell would be put on the special privilege list. The officer in return would permit the trusty to do a little grafting on his own account, selling pies, beef, or anything he could sell.

There were men, of course, who had been in other prisons, and from information gathered from them, conditions in a number of other prisons were a great deal worse than in Moundsville. There were three prisoners who, I recall, had served time in the penitentiary at Richmond, Va., and they all state that sanitary conditions and cruelties were worse there.

Again, the trusty would engage to make it easier for a man in the matter of tasks, by erasing the record of work from another man's ticket and adding it to the first man's ticket. Or a convict foreman working under the contractor's foreman would graft through his power to accelerate or retard the operation of a sewing machine. Such a man would let the work out and would be responsible for the oiling of the machine. He would give the convict a good machine if paid for it, or he would fix the machine so it would not run fast enough, thus preventing the convict from making his task. Afterward, he would offer to make the machine run fast if paid for doing so.

I cannot recall all of the graft systems that were in vogue there. You even had to tip the convicts who waited upon you in the dining-room. Everybody demanded pay. If you were a poor man, absolutely without friends or funds, you entered the institution doomed to be crushed. You would be neglected that you would not get enough to eat, and you might die from absolute neglect, in the meantime suffering from many whippings. Money simply had to be procured in one way or another.

In the meantime, the warden of the prison left us and in his place was appointed Mr. M. L. Brown. Before his arrival, I had been given charge of the telephone switchboard. Prior to my taking charge of the telephone, it had been used in many ways to promote the graft system. Warden Brown knew of this and seemed much worried over it. However, after he had learned of my record in the prison, he and I became very good friends. He was a congenial fellow, who tried to be friendly with the prisoners wherever he met them. He gave them all to understand that he was our friend, and as quickly as time would permit he expected to adjust all the things that were going wrong in the penitentiary. The officers began to get scared and to shut down on the petty graft. As telephone operator I was in a strategic position in the penitentiary, and I resolved to help Mr. Brown all I could.

IT WAS about this time that I received a letter from the Christian Herald which had been forwarded from my old address in Huntington, and it asked me to remit a dollar and a half for my yearly subscription which had expired. I wrote the Christian Herald in reply and told them I had lost practically everything I had and that I felt my family needed every cent I had. I told them I was sorry to lose the paper because I believed it had helped me. I asked them to discontinue my subscription, and when I got out of prison I would try and remit them a dollar and a half.

In a few days I received another letter stating that my indebtedness had been canceled and that they would continue to send the paper to me as long as I was in prison. I was so impressed with this letter that the next time Warden Brown came I asked him to read it. He did so and said: "I don't take that paper, but I have heard a great deal of it. It is a mighty good paper for a man to take who is in prison."

Such little incidents mean very much to a man with the prospect of spending years of his life behind bars. Warden Brown was himself a very sympathetic man and I am sure he understood my feelings, because I noticed that his eyes were wet when he finished the letter. So I said to him: "If you will give me permission I will get a few subscribers in this prison for the Christian Herald, just to show them that my heart is in the right place." And he replied: "All right. I will be the first subscriber. Put me down for the paper."

I interested a number of prisoners, and got twenty-eight of the guards to take the paper. All of these subscriptions were sent into the Christian Herald office, and as time went on I did all I could to spread the influence of the paper throughout the penitentiary. Warden Brown became very much interested in the work and grew quite intimate with me. I told him a lot of things that it would have been impossible for him, personally, to have found out. I told him all about the unsanitary conditions. I told him about the graft system and of those who were carrying it on. He got right after the matter, and tried hard to eliminate the evils. He tried to improve the sanitary conditions and did so, one by one. He called the officers together and lectured them on the necessity of improving conditions. He told them what he knew of their conduct in the past; of their grafting on the prisoners; and how he meant to discharge any officer thereafter caught taking anything from a prisoner. He inquired into the whipping business. He opened a police court of his own at which he dictated the punishments. It got so there would not be a man whipped in the course of a week.

The windows of the penitentiary had not been cleaned for years. In fact, the glass panes had been painted over to keep the men from seeing anything of the outside world. Warden Brown had the paint scraped off the windows so that the men could see the trees and the flowers from their cells. He got a better crowd of men on the lockout. Conditions began to improve rapidly indeed.

In the meantime we enlarged our subscription list for the Christian Herald and the influence of the paper on the morals of the men made itself felt. And we all began to work together to help out the warden in his fight for better conditions. The boys read the stories. They read the Sunday school lessons and other departments of the Christian Herald, which was rapidly becoming the most widely read paper in the penitentiary.

Of course, there was difficulty at first, because my motives in offering even the Christian Herald to some convicts were mistaken. The men had had so much injustice done to them, they had been imposed upon so many times that this new project of mine to them meant simply a cloak for a new form of graft. I argued the matter out with many a prisoner many a time in vain. Then I began to take up the individual cases of the men. I listened to their complaints and if I thought the man was worthy I communicated the complaint to the warden, who would call the man over, have a heart-to-heart talk with him and make an investigation. Such men were generally removed from contract work because they stood in danger of bodily harm.

It was necessary sometimes to work through others in order to bring a recalcitrant prisoner to the state of mind where he could appreciate the good the Christian Herald could do him. I remember one instance in particular. There was a negro named Sam Vineyard, who had been sent to the penitentiary for life. One day I went to Sam's cell and told him I wanted him to take the Christian Herald. He cursed me, saying: "You're another one of those grafters who have been walking these tiers grafting off us prisoners."

I knew what he referred to. It had been the custom for the trusties to go among the men and collect money for a better parole system, with the understanding that the money was to be used to test out certain cases of prisoners which had been brought to the courts for adjustment. Of course, the money was never used for such a purpose, but was divided among the officers. Warden Brown had stopped this soliciting as soon as I told him about it, issuing an order that no money was to be solicited from any prisoner except by special permission from him. But Sam Vineyard did not know of this. He told me to get away from his cell, and offered to run a knife into me the next day if I bothered him any further about it.

I went to the guard of his section and asked him to talk to Sam and tell him that I was not a grafter, and that I simply wanted to do what I could to help the prisoners. He did so, and in a few days Sam Vineyard, marching in line past the telephone exchange, asked me to come up to his cell that night to see him. I did so and he said, "I'm sorry I talked to you the way I did. I have been imposed upon so much that I thought you were one of those grafters. Now what about this Christian Herald?" I told him I was not making anything out of it, but was turning over all commissions to help poor prisoners. I went down and got copies of the letters which had been written to me, showed them to him and convinced him that I was on the square. So Sam agreed to take the Christian Herald, and he is one of the most enthusiastic Christian Herald subscribers in the penitentiary today. He will probably remain in the prison as long as he lives.

To be continued

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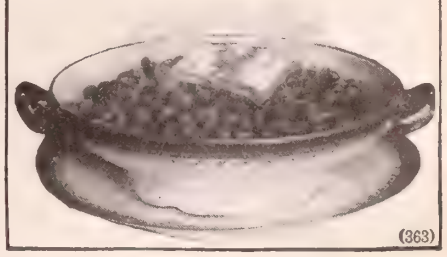

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Reader, German Valley, Ill. I wonder if you will help me. I want to be a Christian so badly, but cannot find Christ. I try to pray, but it seems to be only a mental effort, and brings no peace, and my mind is so confused that I am almost worn out with the struggle. I have always been a doubter, and now that I want to believe so badly, I find it impossible; Jesus seems to be more of a name than a living personality. I want to love him and trust him, and live such a life as he would have me live, but instead I find my heart filled with coldness.

When people are cold they go where the fire is burning. The very best thing for you would be to find some church which is experiencing a revival of the "old-time religion," or where there is a steady glow of spiritual fervor. It was when John Wesley, after years of seeking, went to the little prayer meeting on Aldersgate Street and heard some one reading Luther's preface to the Galatians, that his heart was "strangely warmed." The fire came from Christ, through Paul and Luther and the little group of faithful, consecrated souls in London who were awaiting God's blessing. This way of finding Christ is especially appropriate for you because you have thought and puzzled about the matter until your brain is tired and should not be put to any further strain. You will find peace by ceasing all effort and simply "letting" Christ bless, and forgive, and save you. Even if you can not find such a gathering as that described above you may, in the quiet of your own room, find peace. Remember Jesus is especially interested in tired folks. "Come unto me," he said, "all ye that labor [or are weary] and heavy laden, and I will give you rest." Have you ever stopped to think, not about your own grief, but God's grief, because you do not trust and love him? The death of Jesus is the expression of that grief of God because people had wandered away from him. Come back to him, now, in simple, heartfelt trust, and you will find your sins forgiven and, newly born in your heart, a love for the Saviour who died for you.

J. R. V., Wenona, Md. 1. Judging from the experience of others and myself, I cannot escape the conclusion that very few prayers are answered at once, but God seems to work by process of time according to a predetermined plan. Is this correct? 2. Please suggest some good books on prayer.

1. It depends altogether on what the prayer is. There are many records of instantaneous answers to prayer—as instantaneous as the relief which came when "he touched her hand and the fever left her." Prayers for guidance, for blessing, for relief from pain are often answered immediately. But you are perfectly right in saying that many prayers require time for complete answer. A farmer might pray for a good crop of wheat, but he would have to wait through the months of growing and ripening before his prayer could be answered. Some things for which we pray are like this, and we must patiently wait God's method and God's time. 2. Andrew Murray's With Christ in the School of Prayer; S. D. Gordon's Quiet Talks on Prayer; S. B. Shaw's Touching Incidents and Remarkable Answers to Prayer; Men who Prayed, by Henry W. Frost; Wireless Messages, by C. N. Broadhurst.

Mrs. W. C. E., Cooper Tract, Pa. Is it necessary to fast, since God does not want us to punish ourselves, and since by so doing we cannot atone for sin?

Fasting is not commanded in any New Testament passage. Christ, living under the Mosaic ceremonial law, often fasted, and referred to the custom in speaking to the people, using the expression "When ye fast," or "when thou fastest." Paul has nothing to say about it except in two passages (II Cor. 6: 5 and 11: 27) in which he may simply be referring to the fact that he had often been compelled to go without food in his journeys, imprisonments and disasters. In the Authorized Version there are two passages in which Christ recommends fasting, but the American Revision omits altogether one of these verses, Matt. 17: 21, and in the other, Mark 9: 29, omits the words "fasting." It also omits the word in I Cor. 7: 5, in which, according to the Authorized Version, Paul speaks favorably of fasting. Your arguments are precisely right. God does not want us to punish ourselves; and we cannot atone for sin. Fasting belongs to the ceremonial law. But fasting sometimes is a benefit to the body, for many people are inclined to eat too much. And sometimes a devout soul may grow so concerned in a spiritual matter for which prayer is being made that food will be forgotten. This was doubtless true in the case of Jesus. Also, some one said recently, it is a good thing to miss a meal now and then for the sake of realizing what it actually means to be hungry so that we may sympathize with those who are compelled to live in want.

Miss Agnes E. Dodge, of Boston, sends us this helpful little bit of simple philosophy for the Mail-Bag: "I was hastening down the elevated stairs one morning. As I left the transfer booth and walked along the dark passage toward the turnstile, a broad stream of sunshine suddenly fell before me. I involuntarily held my breath, for the strong light showed up innumerable, infinite particles of dust, scintillating and vibrating in their whirlings. I breathed easier when on the other side of this. As I did so, I said to myself: 'What folly for me to think I am not inhaling those very germs just because I cannot see them as well! Yet they are all around me!' Then I fell to moralizing thus: 'How easy it is to set certain things down as wrong because they are well-defined evils and we can lay our hands on them, but how often are we deceived by the elusive sins that besiege us on all sides! The habits that are not vicious but which lead to meaner things; the many shades of wrong-doing which we call enjoyment but which are profitless and deteriorating.' I then decided to turn the bright light of Truth upon my habits, and by it plan a better course for myself."

Mr. T. C. Coffman, superintendent of schools, Clay County, Kan., sends us this very touching letter: "I am enclosing a copy of a petition which I circulated in all my schools. I wondered if it would not be a good thing to have all the other counties in the United States do likewise: 'We, the undersigned children of Clay County, Kansas, beg of you, the rulers of these great nations, to stop fighting at once, and to let the cause of the war be submitted to the Hague tribunal for settlement. We also beg of you to adjust all future difficulties in the same manner. We are the children and grandchildren of your former subjects. We are many of us tied by blood and affection to the soldiers now engaged in this awful war. We beg this on behalf of the helpless children of Europe and Asia, whose fathers are being killed, homes destroyed, and families left in wretchedness and poverty. In the name of all the children in the world, we beg of you to stop this war.'"

Miscellaneous

J. M. G., Rosedale, Ind. Although nothing is said in Scripture on the subject, the presumption is that all the animals lived harmoniously together in Eden.

F. B., Howell, Mich. The question admits of no answer. We have never heard of any one who has presumed to know the mysteries of the divine mind.

Reader, Yonkers, N. Y. Knowing the age limit for children with regard to paying fares, the parent or guardian should make it a matter of conscience to pay, if the child is over age.

S. L. J., Allenton, Mo. While there may be no danger, it would be well to submit the question to a physician, who will advise what measures should be taken. Infection is very subtle, and may exist for years.

L. W. O., Stockton, Calif. When the heart is right with God, the whole being is buoyant and troubles are carried lightly. If we cast our cares upon him, "He will carry us through." Read the Meditations in the Christian Herald on this subject.

Mrs. F. H., Gainesport, Mo. The great majority of the Belgians are Catholics, consequently any immigration from that country would naturally be of that class. We agree in the main with the sentiments expressed in your letter.

W. J. H., Arlington, Tenn., asks: "Why do the American people talk so much about the starvation of the population in the warring countries, and yet keep sending gunpowder and all sorts of things to keep up the war? It seems to me we encourage war for the sake of the money we get out of it, and thus help to make widows and orphans, and then beg to help feed them."

H., Absarokee, Mont. The Christian life is steadily progressive. It may be difficult, and in some cases almost impossible, to convey to the minds of those who have not yet entered the way of life such a conception of its development as they can readily grasp and understand. Not until they themselves travel along that road can they realize the nature and meaning of the experience to be found there.

Reader. We have had occasion before to refer readers who wish to have a good selection of table graces, to the little book, Table Graces for Daily Use; Special Days and Occasions, published by Miss M. E. Munson, Bible House, New York City. This excellent collection of graces for the home and for special occasions is by no means solely for children, as some have thought, but does contain one special chapter for little folks.

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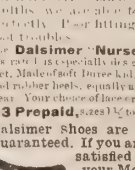

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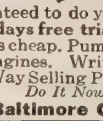

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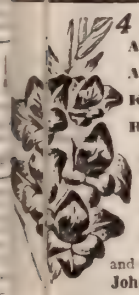

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MANY WORTHY CAUSES HELPED

IN SEPTEMBER, 1913, Miss Sarah K. Walbert of Frenchtown, N. J., passed away after a life of remarkable Christian usefulness. During her lifetime, Miss Walbert had been a warm supporter of various forms of Christian effort, being more especially interested in Gospel missions and works of Christian benevolence. In her will she appointed as her executors Messrs. Anderson B. Kugler and Harvey H. Johnson. Among other provisions, the will contained a bequest of $1,000 for the benefit of the Christian Herald Children's Home at Nyack-on-the-Hudson, and it further devoted the sum of $6,000, "the same to be applied and distributed by the said Christian Herald, Bible House, to, for and among different charitable objects that may be deemed worthy and needy, and for charitable help and assistance, by the said Christian Herald, Bible House." After deducting an inheritance tax of $300, the total sum of $5,700 remains to be apportioned. This sum having been paid over to the Christian Herald by the executors for the estate, the following apportionment has been made in accordance with the wishes and for the purpose of carrying out Miss Walbert's charitable plans:

FOREIGN MISSIONS

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NEW HEBRIDES MISSION (Rev. Frank H. S. Paton), MELBOURNE, AUSTRALIA. This mission was founded by the famous missionary, John Paton, who gave the Gospel to the savages of Polynesia, including the New Hebrides. This work is now carried on by his son and a corps of assistants and is worthy in all respects..... 100

BISHOP J. C. HARTZELL, successor of the late Bishop William Taylor, pioneer of Gospel Missions in a large part of Africa. Bishop Hartzell has founded new missions in Algeria, Morocco, Angola, Zambesia and other parts of Africa, and is constantly visiting his chain of African missions to direct, strengthen and encourage the work. In the north African Missions and indeed throughout the whole country there is the great problem of the spread of Mohammedanism to contend with, making it a difficult field..... 100

REV. T. J. BACH, MARACAIBO, VENEZUELA, SOUTH AMERICA. He is one of two missionaries at Maracaibo, on the shores of the lake. It is a mission both by land and by water, and takes in some half dozen villages along the shore of the lake, which are visited by boat in preference to the long and dangerous journey on land. It is arduous work, but has been a means of blessing to many..... 100

REV. ROBERT H. BENDER, Central American Mission, San Salvador, Central America. He has for the past 17 years been doing colporteur work and preaching among the natives. He has met with great success, and deserves encouragement..... 100

DR. WILFRED GRENFELL, ST. ANTHONY HOSPITAL, ST. ANTHONY, NEWFOUNDLAND. One of the greatest of modern missionaries. He has for many years been a medical missionary to the natives of Labrador, and has been instrumental in bringing about wonderful results both medically and spiritually..... 100

REV. LEON B. SALMANS, M.D., GUANAJUATO, MEXICO. Dr. Salmans is connected with a large hospital at this place, in addition to looking after the spiritual needs of the natives..... 100

PUNDITA RAMABAI, POONA, INDIA. She is a Christian native of India, a woman of great talent who is laboring among her own people and has done wonderful work in the way of establishing institutions for the upbuilding of the natives. She has been rewarded by seeing many wonderful results..... 100

CHINESE ORPHANAGE COMMITTEE, 92 BIBLE HOUSE, NEW YORK CITY. This is a fund to enable the missionaries to take care of 1,000 poor little Chinese orphan waifs, distributed among over twenty mission stations. It has been in operation nearly ten years and has done a great work of child-saving and child-training. Many thousands of little Chinese children who were made orphans by the floods, famine, pestilence and war, have been rescued, evangelized and educated..... 1,000

RELIEF FUND FOR THE WIDOWS AND ORPHANS OF THE EUROPEAN WAR. Established by the Christian Herald and now conducting relief work in six different countries within the war area, with committees in each of the following cities: Brussels, Rotterdam, Paris, Vienna, Berlin and London. This fund sent the first American cargo of food into Belgium..... 1,000

HOME MISSIONS

TUSKEGEE INSTITUTE, TUSKEGEE, ALABAMA. Founded by Booker T. Washington, designed to elevate the negro race. Very worthy..... 100

MAYESVILLE INDUSTRIAL INSTITUTE, MAYESVILLE, S. C. Miss Emma Wilson, president. An industrial educational institution for poor negro boys and girls. They are trained to earn a living for themselves at farming, brick-making, and other avocations..... 100

SOUL WINNERS' LEAGUE, DR. E. O. GUERRANT, PRESIDENT, WILMORE, KY. A large and very active and successful missionary society laboring among the poor mountaineers of Tennessee, Kentucky and South Carolina..... 100

PACIFIC GARDEN MISSION, CHICAGO, ILL. A rescue mission for men and lads. Conducted by the widow of the founder. Very worthy; doing an excellent work..... 100

SUNDAY BREAKFAST ASSOCIATION, PHILADELPHIA, PA., serves breakfast every Sunday morning to the homeless and destitute, after which a religious meeting is held..... 100

THE BOWERY MISSION AND YOUNG MEN'S HOME, 227 BOWERY, NEW YORK CITY. Incorporated under the laws of the state of New York in 1897. This is a mission of great usefulness, the largest of its kind in the country. It deals with the destitute and unemployed men and boys who have strayed from the right path and fallen into poverty and trouble through wicked causes or misfortune. It has a mission hall and brotherhood rooms at 227 Bowery, together with a Free Labor Bureau, which finds work for some 4,000 unemployed every year. It has an industrial annex in the Bronx..... 1,000

THE CHRISTIAN HERALD CHILDREN'S HOME, NYACK, NEW YORK. Established in 1894; incorporated under the laws of the state of New York in 1899. A fresh air work on a very large scale for the poor children of the tenements who have no other means of getting an outing. It shelters from 2,500 to 3,000 children every season. No denominational or sectarian lines; has many beautiful buildings on 30 acres of property; one hour from New York..... 1,000

URGENT NEED FUND. This is a special fund for use in deserving cases where immediate relief is advisable. It has been largely used in furnishing quick relief in cases of dire necessity through epidemics, fires, floods and similar causes. Also extends relief to worthy individuals where the case is known to be really deserving..... 200

$5,700

A copy of the foregoing list was forwarded to the executors of Miss Walbert's will and checks for the amounts indicated were sent to each of the missions and organizations on the list, the whole transaction being completed within a few days after the receipt of the money from the executors.

This generous offering comes at a time when, on account of the war and its far-reaching influence, it will do a great deal of good to all of the worthy causes that are beneficiaries under the will. Miss Walbert's noble generosity should be an inspiration to others. Her gift will cause her name long to be remembered with gratitude and blessing by those who are devoting their lives to Christian work at home and abroad.

At 8 o'clock,
after clearing away breakfast and washing the dishes, she puts the clothes to soak with Fels-Naptha Soap in cool or lukewarm water

At 8.30
she starts to do the washing, after making the beds and getting the children off to school.

At 11.30,
the washing done and on the line, she starts to prepare the noon meal.

At 3 o'clock,
the clothes dry and sprinkled down, she irons a few of the plain pieces, so that to-morrow's work may be lightened.

At 4.30
she lies down for an hour's rest before dressing and preparing supper.

At 6.30
a happy family and a rested mother eat a wholesome, nicely prepared meal.

What Fels-Naptha Soap did for this woman it will do for every woman who has an average wash.

Why not buy Fels-Naptha today and do your housework and washing the easy, Fels-Naptha way?

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THE OLD CHINA PLATE

BY MARGARET E. SANGSTER, JR.

IT RESTED high on a shelf, the old china plate, with the dust of years blown lightly over its surface. There were cracks running across its blue surface under the dust, and pictured on it there was a faded landscape with a gentle little lake kissing a gentle little hillside, with gentle little trees caressing a gentle little sky.

"*What* a beautiful plate!" said the Collector Lady. "What a *beautiful* plate!"

The Housekeeper sighed. "That?" she questioned vaguely. "That? Why, that's only an old Irish dish that went with Great-grandmother Bascomb's wedding china. It's not worth anything, I guess." She took it down carelessly and smoothed it with a soft duster. "See, it's covered with cracks. I'm sure it wouldn't stand much washing!"

The Collector Lady's eye sparkled as she raised the old china plate in her hands. "It's very old," she told the Housekeeper, "and it's worth a good deal, cracks and all. I'll give you a whole new set of china for it!" Her voice broke with eagerness.

The Housekeeper tightened her grip on the plate. She dusted it more carefully with the soft cloth.

"My goodness!" she ejaculated. "Why, it's been standing there for years, covered with dust. I didn't think anyone wanted it."

The Collector Lady smiled ecstatically. Her hand stretched toward the dish. "A whole tea set for the one plate," she enticed; "a tea set with gold edges." In her mind's eye she could see a blue dish sitting triumphantly on a certain plate rail in a certain yellow-tinted dining-room. "I can have it?" she questioned.

The Housekeeper clasped the old china plate more closely. A perfect fire of possession burned in her eyes.

"Why, I wouldn't part with it for anything!" she exclaimed almost angrily. "It was part of Great-grandmother Bascomb's wedding china!"

And yet it had stood on her shelf covered with dust for years.

It isn't only old china plates that suddenly grow valuable under a pair of admiring eyes. It isn't only cracked blue dishes that stand idly on the shelf, covered with dust, until some person with a collector's insight discovers that there is real value under the dirt.

I once knew a mother—the kind of a mother who does everything for the comfort and well-being of her family. She had three grown-up children who loved her in a desultory fashion, but managed fairly well to keep her on the closet shelf. When they had dinner parties the mother was usually in the kitchen helping with the work; when they had callers in the evening the mother was gently but firmly shooed away to bed.

This went on for some time. The mother, a bit resentful at first, began to realize that her place was in the dust-filled corner. She effaced herself very successfully.

One day a girl came to live in the one large hotel that the town boasted. She was the kind of a girl that attracted attention, for she had a great deal of money, wore imported clothes and drove her own little gray racing car through the shady streets. She was all alone in the world, but she never spoke of being lonely—and folk envied her.

One night the girl went to call on the family and found the mother alone in her little den, darning the family stockings. It was her first call, and as she saw the little white-haired figure in the light of the homely lamp, a lump rose in her throat. She sat down near the mother and began to talk. It was an hour later that one of the daughters came in and found them.

"Why, mother!" she exclaimed just a bit accusingly, "you didn't tell me."

The girl raised her eyes from the small figure in front of her.

"It was my fault," she laughed, "I wouldn't let her tell that I was here. We've had such a good time!" Her tone was full of regret.

"But aren't you tired?" questioned the daughter rather sharply.

"Why, no, dear," answered her mother. For the first time in years she did not take the hint. "Why, no, dear! We've been having such a lovely talk." Her tones, too, held regret.

The daughter opened her lips, but on second thought closed them.

When the girl was walking down to her little car the daughter walked beside her with a vague question in her heart. Mother had seemed possessed! She had laughed and talked and told charming little stories of her girlhood. Why, the daughter hardly understood her! She looked at the girl beside her—at the modish dress, at the waiting car. Why, mother had monopolized the conversation, had ignored her visitor's importance. The girl must say something to show her delight in the call.

"It was nice of you to come this evening," she said—"when you have so many other things to do. Oh, how I envy you, your car, and your clothes, and—everything."

The girl looked at her companion sharply, then she turned away. Her voice trembled when she spoke.

"Don't—say—envy," she gulped. "Don't you dare! Why, *you* have a mother. I'd give anything I ever possessed if I could have just one tiny speck of her for my own. I can't remember—" Her voice choked and she drew her hand across her eyes.

It's the familiar things, girls dear, that we sometimes pass over and leave on the shelf to grow dusty while we look for beauty in other directions. It's so much nicer to go to an art gallery and exclaim over the paintings—so much more stimulating than it is to look out of your bedroom window and appreciate the view that you can see every day. It's so much easier to admire a girl that is passing than it is to see the smile in the eyes of a girl you have known all your life.

Oh, friends of mine, if you have a rare piece of china on your closet shelf—you know what I mean—don't wait for a stranger to tell you that it is valuable.

Open your eyes and appreciate it *yourself* before it is too late.

THE YOUNG PEOPLE'S MEETINGS

NOTES ON THE CHRISTIAN ENDEAVOR, EPWORTH LEAGUE AND BAPTIST YOUNG PEOPLE'S UNION TOPICS

Favorite Books of the Bible and Why?

Christian Endeavor and B. Y. P. U. Topic for March 21. John 1: 1-5; 21: 20-25

YOU will be surprised to find that this is a harder thing to decide than the question of your favorite chapters and verses. This is because most of us have the habit of reading the Bible by chapters and verses instead of by books. This is not necessarily a bad habit, because in almost every book some passages are more strikingly helpful than others. And we wish to glance again and again at the gems we have found. But if we do this exclusively we shall miss many more gems that we might find, and shall also fail to get the broad understanding of the Bible which comes from reading it book by book. There are few books in the Bible which you could not read through in an hour.

Some time ago we asked the readers of the Christian Herald to vote on their favorite chapters. It will make an interesting meeting if the leader of this meeting will ask the members present to vote on their six favorite books, putting down the vote on a blackboard. Here are some of the books that will doubtless stand high: John, because it gives such intimate views of the inner heart of Jesus and contains so many of his long, wonderful conversations; I John, because it is full of love; Isaiah, because it, too, is brimming over with love and tenderness and promises of blessing; Psalms, because every soul finds its own longings uttered there and is helped to find the way of having these longings satisfied; Hebrews, because it explains in powerful, beautiful and familiar language what Christ does for the soul; Colossians and Ephesians, because they echo the rapture and confidence of the redeemed soul; the Acts, because it tells of the deeds of the men who knew and loved Christ on earth and the great apostle to the Gentiles, who never saw him in the flesh, but who lived a life of radiant triumph because he had admitted the risen Saviour to his heart; Romans, Galatians, Mark, Matthew, Luke, Ruth, Esther, Daniel, Deuteronomy, Hosea.

The meeting should be full of blessing and should lead many to determine to master more fully the contents of the sixty-six wonderful books that show us the way to God.

David: God's Way of Developing Leaders

Epworth League Topic for March 21. I Sam. 16: 11-13; 18: 6-9; 24: 1, 2

AN open-air boy, a worker in the fields, a muscular, bold fellow, a singer and harpist, such was the young man God picked out to be his people's king. He led him to the court of Saul; helped him slay Goliah; was with him in the wilderness when Saul, having turned against him, led an army out to capture and slay him; helped him to be magnanimous, sparing instead of killing his enemy when he fell into his hands; guarded him through his subsequent campaigns until, at Hebron, the crown of Judah was put upon his head and he went at last to Jerusalem to be king over all Judah and Israel. The lesson? Live so well, do your tasks so thoroughly, keep your faith in such trim that when God has some special work to do he may choose you for doing it. Be sensitive to his guidance, not murmuring when he seems to be leading you down into the wilderness instead of upward toward the throne.

Read the story of Geraint, the kitchen knight, in the Idyls of the King, and the story of "Brother Lawrence," also a kitchen helper, who wrote for all men and all ages The Presence of God.

Welcomed in the Great War Zone

We are advised to use cards for foreign correspondence when possible now during war time. The Christian Herald has been a very welcome weekly guest in our home. It is especially prized now when we are cut off from all Christian literature from England. We trust we shall continue to receive your paper. We begin in the family to read Pollyanna this evening.

J. S. PORTER.

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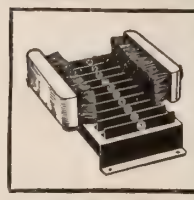

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THE PRAYER LEAGUE

. . . to him who is able to do exceeding abundantly above all that we ask or think, . . . unto him be glory. Eph. 3: 20, 21

MRS. J. A. HARDY, the loved mother of the Prayer League, writes: "I am thankful to tell you God has answered our prayers for the old lady friend of mine in the hospital. The doctor says if she will be prudent she can come back home in a week or so." Mrs. Hardy writes further to tell of the great burden which is upon her heart in relation to a dear relative. She asks the earnest prayers of the League that God may work out his peaceful will in this life, bringing it to perfect physical, mental and spiritual health.

A friend writes: "Some time ago I wrote you in regard to my husband. He has not used liquor for about four months and has commenced to take an active part in church work." Mrs. A. M. D. writes, acknowledging answered prayers for a revival in one of the churches in Dillar, Neb. M. E. J. writes: "Some time ago I sent a request for prayer which has been answered fully."

Acknowledgments of answers to prayer have also been received from:

Mrs. L. H. J., Colorado Springs, Colo.; Mrs. E. K., Lincoln, Ill.; M. P. B., Brooklyn, N. Y. (for healing of sister); Mrs. A. F., Boonton, N. J.; Mrs. H. C. L., Wallington, N. Y.; Mrs. C., Broomfield, Colo. (for spiritual and physical strengthening); E. B. W. A., West Woodstock, Vt.; M. W., Atkinson, Ill. (for healing of friend); Mrs. J. F. W., Los Angeles, Calif.; Mrs. A. N., Fort Collins, Colo.; N. S., Box Elder, S. D.; Mrs. E. S., Arcadia, Fla.; Mrs. S., Kandall, Kan.; Mrs. E. J. V., Mineral Point, Wis.; Mrs. F. W. G., Keysville, Va.; Mrs. C. T., Canute, Okla.; Mrs. M. E. S., Marietta, Fla.; A Believer, Lakewood, Ohio; One in need, B. D., Lawrence, Kan.; Mrs. A. E. G., Harrison, N. D.; Mrs. E. McD., Marysville, Mo. (for healing of daughter and improvement in mother's health); Mrs. L. M. D., Cortland, N. Y.; A. E., New Bedford, Pa.; Mrs. W. A. S., Huntington, Pa.

Prayer are asked for revivals of religion in North Columbia County, Pa.; Miles City, Mont. (special blessing on the M. E. church there); Ikton, Va.; Ricksford, Pa.; North Sydney, N. S.; Broomfield, Colo.; Raymond, N. H.; Bottineau, N. D. (special blessing upon M. E. church and upon all the churches); a church in Post Falls, Idaho; First Methodist church in Tame, Calif.; Star, Ore.; Herick, Mich.; Findlay, Ohio (blessing upon revival now in progress); Lake County, Ill.; Prescott, Iowa; Mrs. S., Lakewood, Ohio, asks prayer for the conversion of Sunday school pupils and also of unconverted residents of the community. Mrs. A. A. asks prayer that the new converts of a revival in Diller, Neb., may be faithful; A Worker in Manchester, Ohio, asks prayer that a loss of return to the church and Sunday school and that a minister be successful in his work.

Mrs. J. D. C. asks prayer that the way may be opened for her son to have a church; Miss E. E. that pastor may be blessed in his work for a church at Denton, Texas. A Friend for special blessing upon a pastor's health; M. M. . . . that a church may be built at Manning, S. C.; W. W. R., to be made efficient in the work of caring for homeless children. E. E., for help in teaching Sunday school class; D. A. . . . for success in church work; I. M. W., for God's blessing upon a minister.

Mrs. C. S. asks prayer that her husband's mind may be restored; J. McK., his wife's; Mrs. T. F. C., S. P. C, and Mrs. B. G., sons'; L. R. and Mrs. M. E., their daughters'; Miss A. M. and Mrs. M. E. S., their brothers'; Mrs. J. J. Y., her sisters. Fifteen friends ask prayer for restoration or strengthening of the minds of other relatives or friends.

Mrs. C. L. W. asks prayer that her mother's sight may be restored; Mrs. W. . . . S. and a Friend, their husband; Mrs. M. J. D., her son's; Mrs. H. C. G., grandson's; Mrs. L. W., A Reader and A Subscriber, that their own sight may be restored; nine friends for the restoration or strengthening of sight for other relatives or friends.

Two wives ask prayer that their husbands may be saved from the liquor habit; six mothers, their sons; six friends, their brothers; five that other relatives or friends be saved from drink.

Two friends ask prayer that they may be cured of the morphine habit; a mother that her son may be saved from the morphine habit; a wife that her husband may be cured of the drug habit.

Forty-six friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Twenty-eight parents ask prayer for the conversion of sons.

Eighteen wives ask prayer for the conversion of their husbands, including one that her husband may return home.

Seventy-three friends ask prayer for the conversion of other relatives and friends, including one that an aged parent may be saved.

Nineteen readers ask prayer for special spiritual blessing for relatives or friends, including one mother, that her children may be all soul-winners for Christ, another that husband may never touch drink again and be a good true Christian.

Two husbands ask prayer for the healing of their wives; five wives, for the healing of husbands; thirteen parents, for the healing of daughters, including one mother that daughter may be restored to health and return to family; eight parents, for the healing of sons, including one that son's hearing and speech may be restored; eleven sons and daughters, for the healing of mothers; forty-two friends ask prayer for the healing of other relatives and friends; seventy-three ask prayer for the healing of themselves, including two that use of limbs may be restored.

Seventeen friends ask prayer for healing of hearing for themselves or friends.

Seventy-two friends ask prayer for help or guidance in financial affairs, including one that she may be able to pay her way and get back to friends; another that money mislaid or taken from her may be restored.

Sixty friends ask prayer for the granting of varied desires and needs, including one that a trouble that is ruining her home may be removed; another that an old lady may have better care; another that husband may receive justice in lawsuit; another that she may be able to establish her innocence of faults of which she is accused; another that a dear one accused of wrongs of which he is innocent may be exonerated; another that a young lady may be kept from an influence which would lead her away from the Master; another that she may secure a position with some Christian lady as companion; another that word may be received from daughter; and another that a Christian couple may be blessed with children.

WIDOWS AND ORPHANS RELIEF FUND

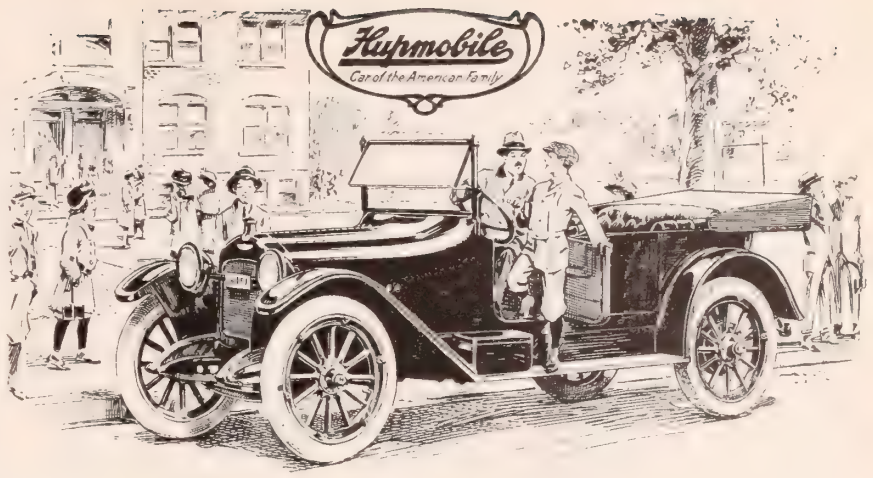
Continued from page 229

Mrs. Alex Weiss, Mrs. M. J. Gray, Boston, Mass.; A Friend, Berwick, Pa.; Mrs. Olive Gee, Frieda Moos, Dr. & Mrs. W. W. Hoge, "One Who Has Suffered," Hartford City, Ind.; E. B. P., M. Elizabeth Cowles, Dudley, Georgia; Mr. & Mrs. John H. Mercer, Mrs. Horace Pyatt, Mount Joy, Pa.," Conneaut, Ohio; J. H. Ross, Mrs. Isaac Hartzler; Readers of C. H., Cook, Ohio; E. Plymouth, Dunmore, Pa.; S. H. Manger, Mr. & Mrs. A. Towne; Mrs. H. Clarsing, Friend, Lansing, Mich.; Y.; From a Subscriber to the C. H., Oregon, Ohio; Mrs. Lillie T. Dome, Harriet Elliot, Ohio; A Reader of the C. H., Croton, Ohio; Mrs. C. Moncrieff, Dublin; Mrs. Susan Dryster, Mrs. John Ahrens, Mr. & Mrs. C. A. Linn, Jos. B. Rice, Mrs. E. J. Talcott, R. R. Merrill; A Rural Community, Saint Louis, Mo.; B. Y. P. U., Baptist Church, Colver, Ariz.; T. Baird; Luna Pierce & S. S. Class, Motley, Iowa; Dale C. Wright, Mr. & Mrs. J. W. Fuller, F. C. Boyd, Grand Theater, Shelby, N. C.; Mrs. Lutie Litneberger; Percy Pilfold, Mr. & Mrs. Fisher & Family, The Ladies' Aid Baptist Church, Packwick, Minn.; Loyal Guard, S. S. Class, Baptist Center, Baptist Church, Silverwood, Mich.; Old Subscriber," Mobile, Ala.; Mrs. J. C. Hillery, Wilson Averall, E. H. Slocum, Friend, Aurora, Ill.; A. J. & Fannie Simms, The McElhaney Family, Mr. & Mrs. D. P. Emrick, Friend, Minneapolis, Minn.; Lois L. G. & F. J. Miller, Mr. Middleton, Mrs. A. J. Strickland; Friend, Evanston, Ill.; Thomas Noble, Mrs. T. J. Reid, Mrs. M. E. Riggle; J. O. & Emma Stromberg, James & Jno. Inness; Mrs. J. K. Oren, Mother & Daughter, Barrow, Wis.; Anne B. Dodd, Fred Conrad, W. W. Williams; Mr. & Mrs. A. M. Bowers; Mrs. J. G. H.; The Ladies' Aid Society, First Baptist Church, Tyler, Texas.

Gifts of 25 Cents Each

Mrs. J. W. Hovman, Master Cortez Suttles, Mrs. J. A. Robertson, Jr.; Mr. J. A. Robertson; Mr. W. L. Richardson; Mrs. W. L. Richardson; Jack Persse, Miss P. B., Millerton, N. Y.; Mr. T. M. Worth; Mr. Henry Lohman; "A Friend," Prospect, N. Y.; Sylva & Lois Hall; Merl Hall; Dale Hall; Mrs. Miller; Robert S. Clark.

Additional contributions to be acknowledged later.



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THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XIX—*Continued*

THE Carews had been at the Harrington homestead nearly a week when one evening John Pendleton and Jimmy called. Pollyanna had been hoping they would come soon. She had, indeed, urged it very strongly before the Carews came. She made the introductions now with visible pride.

"You are such good friends of mine, I want you to know each other, and be good friends together," she explained.

That Jimmy and Mr. Pendleton should be clearly impressed with the charm and beauty of Mrs. Carew did not surprise Pollyanna in the least; but the look that came into Mrs. Carew's face at sight of Jimmy did surprise her very much. It was almost a look of recognition.

"Why, Mr. Pendleton, haven't I met you before?" Mrs. Carew cried.

Jimmy's frank eyes met Mrs. Carew's gaze squarely, admiringly.

"I think not," he smiled back at her. "I'm sure I never have met you. I should have remembered it—if *I* had met *you*," he bowed.

So unmistakable was his significant emphasis that everybody laughed, and John Pendleton chuckled:

"Well done, son—for a youth of your tender years. I couldn't have done half so well myself."

Mrs. Carew flushed slightly and joined in the laugh.

"No, but really," she urged; "joking aside, there certainly is a strangely familiar something in your face. I think I must have *seen* you somewhere, if I haven't actually met you."

"And maybe you have," cried Pollyanna, "in Boston. Jimmy goes to 'Tech' there winters, you know. Jimmy's going to build bridges and dams, you see—when he grows up, I mean," she finished with a merry glance at the big six-foot fellow standing before Mrs. Carew.

Everybody laughed again—that is, everybody but Jamie; and only Sadie Dean noticed that Jamie, instead of laughing, closed his eyes as if at the sight of something that hurt. And only Sadie Dean knew how—and why—the subject was so quickly changed, for it was Sadie herself who changed it. It was Sadie, too, who, when the opportunity came, saw to it that books and flowers and beasts and birds—things that Jamie knew and understood—were talked about as well as dams and bridges, which (as Sadie knew) Jamie could never build. That Sadie did all this was not realized by anybody, least of all by Jamie, the one who most of all was concerned.

When the call was over and the Pendletons had gone, Mrs. Carew referred again to the curiously haunting feeling that somehow she had seen young Pendleton before.

"I have, I know I have—somewhere," she declared musingly. "Of course it may have been in Boston; but—" She let the sentence remain unfinished; then, after a minute, she added: "He's a fine young fellow, anyway. I like him."

"I'm so glad! I do, too," nodded Pollyanna. "I've always liked Jimmy."

"You've known him some time, then?" queried Jamie, a little wistfully.

"Oh, yes. I knew him years ago when I was a little girl, you know. He was Jimmy Bean then."

"Jimmy *Bean!* Why, isn't he Mr. Pendleton's son?" asked Mrs. Carew, in surprise.

"No, only by adoption."

"Adoption!" exclaimed Jamie. "Then *he* isn't a real son any more than I am." There was a curious note of almost joy in the lad's voice.

"No. Mr. Pendleton hasn't any children. He never married. He—he was going to, once, but he—he didn't." Pollyanna blushed and spoke with sudden diffidence. Pollyanna had never forgotten that it was her mother who, in the long ago, had said "No" to this same John Pendleton, and who had thus been responsible for the man's long, lonely years of bachelorhood.

Mrs. Carew and Jamie, however, being unaware of this, and seeing now only the blush on Pollyanna's cheek and the diffidence in her manner, drew suddenly the same conclusion.

"Is it possible," they asked themselves, "that this man, John Pendleton, ever had a love affair with Pollyanna, child that she is?"

Naturally they did not say this aloud; so, naturally, there was no answer possible. Naturally, too, perhaps, the thought, though unspoken, was still not forgotten, but was tucked away in a corner of their minds for future reference—if need arose.

CHAPTER XX

SUMMER DAYS

BEFORE the Carews came Pollyanna had told Jimmy that she was depending on him to help her entertain them. Jimmy had not expressed himself then as being overwhelmingly desirous to serve her in this way; but before the Carews had been in town a fortnight he had shown himself as not only willing but anxious—judging by the frequency and length of his calls, and the lavishness of his offers of the Pendleton horses and motor cars.

Between him and Mrs. Carew there sprang up at once a warm friendship, based on what seemed to be a peculiarly strong attraction for each other. They walked and talked together, and even made sundry plans for the Home for Working Girls, to be carried out the following winter when Jimmy should be in Boston. Jamie, too, came in for a good measure of attention, nor was Sadie Dean forgotten. Sadie, as Mrs. Carew plainly showed, was to be regarded as if she were quite one of the family; and Mrs. Carew was careful to see that she had full share in any plans for merrymaking.

Nor did Jimmy always come alone with his offers for entertainment. More and more frequently John Pendleton appeared with him. Rides and drives and picnics were planned and carried out, and long delightful afternoons were spent over books and fancy-work on the Harrington veranda.

Pollyanna was delighted. Not only were her paying guests being kept from any possibilities of ennui and homesickness, but her good friends the Carews were becoming delightfully acquainted with her other good friends the Pendletons. So, like a mother hen with a brood of chickens, she hovered over the veranda meetings, and did everything in her power to keep the group together and happy.

Neither the Carews nor the Pendletons, however, were at all satisfied to have Pollyanna merely an onlooker in their pastimes, and very strenuously they urged her to join them. They would not take "No" for an answer, indeed, and Pollyanna very frequently found the way opened for her.

"Just as if we were going to have you poked up in this hot kitchen frosting cake!" Jamie scolded one day, after he had penetrated the fastnesses of her domain. "It is a perfectly glorious morning, and we're all going over to the Gorge and take our luncheon. And *you* are going with us."

"But, Jamie, I can't—indeed I can't," refused Pollyanna.

"Why not? You won't have dinner to get for us, for we shan't be here to eat it."

"But there's the—the luncheon."

"Wrong again. We'll have the luncheon with us, so you *can't* stay home to get that. Now what's to hinder your going along *with* the luncheon, eh?"

"Why, Jamie, I—I can't. There's the cake to frost—"

"Don't want it frosted."

"And the dusting—"

"Don't want it dusted."

"And the ordering to do for to-morrow."

"Give us crackers and milk. We'd lots rather have you and crackers and milk than a turkey dinner and not you."

"But I can't begin to tell you the things I've got to do today."

"Don't want you to begin to tell me," retorted Jamie, cheerfully. "I want you to stop telling me. Come, put on your bonnet. I saw Betty in the dining-room, and she says she'll put our luncheon up. Now hurry."

"Why, Jamie, you ridiculous boy, I can't go," laughed Pollyanna, holding feebly back, as he tugged at her dress-sleeve. "I can't go to that picnic with you!"

But she went. She went not only then, but again and again. She could not help going, indeed, for she found arrayed against her not only Jamie, but Jimmy and Mr. Pendleton, to say nothing of Mrs. Carew and Sadie Dean, and even Aunt Polly herself.

"And of course I *am* glad to go," she would sigh happily, when some dreary bit of work was taken out of her hands in spite of all protesting. "But, surely, never before were there any boarders like mine—teasing for crackers and milk and cold things; and never before was there a boarding mistress like me—running around the country after this fashion!"

The climax came when one day John Pendleton (and Aunt Polly never ceased to exclaim because it *was* John Pendleton) suggested that they all go on a two weeks' camping trip to a little lake up among the mountains forty miles from Beldingsville.

The idea was received with enthusiastic approbation by everybody except Aunt Polly. Aunt Polly said, privately, to Pollyanna that it was all very good and well and desirable that John Pendleton should have gotten out of the sour, morose aloofness that had been his state for so many years, but that it did not necessarily follow that it was equally desirable that he should be trying to turn himself into a twenty-year-old boy again; and that was what, in her opinion, he seemed to be doing now! Publicly she contented herself with saying coldly that *she* certainly shouldn't go on any insane camping trip to sleep on damp ground and eat bugs and spiders, under the guise of "fun," nor did she think it a sensible thing for anybody over forty to do.

If John Pendleton felt any wound from this shaft he made no sign. Certainly there was no diminution of apparent interest and enthusiasm on his part, and the plans for the camping expedition came on apace, for it was unanimously decided that, even if Aunt Polly would not go, that was no reason why the rest should not.

"And Mrs. Carew will be all the chaperon we need, anyhow," Jimmy had declared airily.

For a week, therefore, little was talked of but tents, food, supplies, cameras and fishing tackle, and little was done that was not a preparation in some way for the trip.

"And let's make it the real thing," proposed Jimmy, eagerly—"yes, even to Mrs. Chilton's bugs and spiders," he added, with a merry smile straight into that lady's severely disapproving eyes. "None of your log-cabin-central-dining-room idea for us! We want real campfires with potatoes baked in the ashes, and we want to sit around and tell stories and roast corn on a stick."

"And we want to swim, and row,

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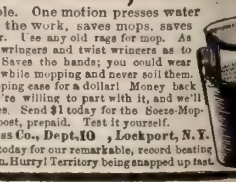

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sh," chimed in Pollyanna.
nd-" She stopped suddenly, her
es Jamie's face. "That is, of
urse she corrected quickly, "we
ould t want to—to do those things
l the ime. There'd be a lot of *quiet*
ings ve'd want to do, too—read and
lk, u know."
Jam's eyes darkened. His face
ew little white. His lips parted,
t b ore any words came Sadie
an as speaking.
"Oh but on camping trips and
enic you know, we *expect* to do out-
or unts," she interposed fever-
ily; and I'm sure we'd *want* to.
ist mmer we were down in Maine,
d y should have seen the fish Mr.
trew aught. It was— You tell it,"
e beged, turning to Jamie.
Jam laughed and turned his head.
"Th'd never believe it," he ob-
cted-"a fish story like that!"
"Tr us," challenged Pollyanna.
Jam still shook his head—but the
lor d come back to his face, and
s ey were no longer somber as if
th ain. Pollyanna, glancing at
die Dean, vaguely wondered why
e sudenly settled back in her seat
th very evident an air of relief.
At st the appointed day came, and
e strt was made in John Pendle-
n's g new touring car with Jimmy
th wheel. A whir, a throbbing
mbl a chorus of good-bys, and they
re f, with one long shriek of the
en under Jimmy's mischievous
ger
In ter days Pollyanna often went
ck her thoughts to that first
ght n camp. The experience was
ne and so wonderful in so many
ays.
It vs four o'clock when their forty-
le tomobile journey came to an
d. ince half-past three their big
r h been ponderously picking its
ay er an old logging road, not de-
sne for automobiles. For the car
elf, nd for the hand at the wheel,
is pt of the trip was a most wear-
g o; but for the merry passen-
rs, ho had no responsibility con-
rnin hidden holes and muddy
rve it was nothing but a delight
owig more and more poignant with
ery new vista through the green
che and with every echoing laugh
ey dodged the low-hanging
anes of the trees.
The site for the camp was one
ow to John Pendleton years before,
d h greeted it now with a satisfied
ligh that was not unmingled with
lief.
"O how perfectly lovely!" cho-
sed he others.
"G you like it! I thought it
ould be about right," nodded John
endton. "Still, I was a little
nxios, after all, for these places do
ang, you know, most remarkably
me nes. And of course this has
ow up to bushes a little—but not
th we can't easily clear it."
Evybody fell to work then, clear-
g te ground, putting up the two
tle ents, unloading the automobile,
ild g the campfire, and arranging
e "tchen and pantry."
It as then that Pollyanna began
pec lly to notice Jamie, and to fear
r h. She realized suddenly that
e hmmocks and hollows and pine-
ter knolls were not like a carpeted
oor r a pair of crutches, and she
w at Jamie was realizing it, too.
ie w also that, in spite of his in-
mi, he was trying to take his
ar in the work; and the sight
oub d her. Twice she hurried for-
ard and intercepted him, taking
om is arms the box he was trying
ca y.
"Ble, let me take that," she begged.
You e done enough." And the
cor time she added: "Do go and
t dwn somewhere and rest, Jamie.
ou ok so tired!"
If he had been watching closely
ie uld have seen the quick color
vee to his forehead. But she was
ot atching, so she did not see it.
he d see, however, to her intense
urp e, Sadie Dean hurry forward a
om t later, her arms full of boxes,
id ard her cry:

"Oh, Mr. Carew, please, if you *would* give me a lift with these!"

The next moment Jamie, once more struggling with the problem of managing a bundle of boxes and two crutches, was hastening towards the tents.

With a quick word of protest on her tongue, Pollyanna turned to Sadie Dean. But the protest died unspoken, for Sadie, her finger to her lips, was hurrying straight toward her.

"I know you didn't think," she stammered in a low voice, as she reached Pollyanna's side. "But don't you see?—it hurts him—to have you think he can't do things like other folks. There, look! see how happy he is now."

Pollyanna looked, and she saw. She saw Jamie, his whole self alert, deftly balance his weight on one crutch and swing his burden to the ground. She saw the happy light on his face, and she heard him say nonchalantly:

"Here's another contribution from Miss Dean. She asked me to bring this over."

"Why, yes, I see," breathed Pollyanna, turning to Sadie Dean. But Sadie Dean had gone.

Pollyanna watched Jamie a good deal after that, though she was careful not to let him, or any one else, see that she was watching him. And as she watched, her heart ached. Twice she saw him essay a task and fail; once with a box too heavy for him to lift; once with a folding table too unwieldy for him to carry with his crutches. And each time she saw his quick glance about him to see if others noticed. She saw, too, that unmistakably he was getting very tired, and that his face, in spite of its gay smile, was looking white and drawn, as if he were in pain.

"I should think we might have known more," stormed Pollyanna hotly to herself, her eyes blinded with tears. "I should think we might have known more than to have let him come to a place like this. Camping, indeed!—and with a pair of crutches! Why couldn't we have remembered before we started!"

An hour later, around the camp-fire after supper, Pollyanna had her answer to this question; for, with the glowing fire before her, and the soft, fragrant dark all about her, she once more fell under the spell of the witchery that fell from Jamie's lips; and once more she forgot—Jamie's crutches.

To be continued

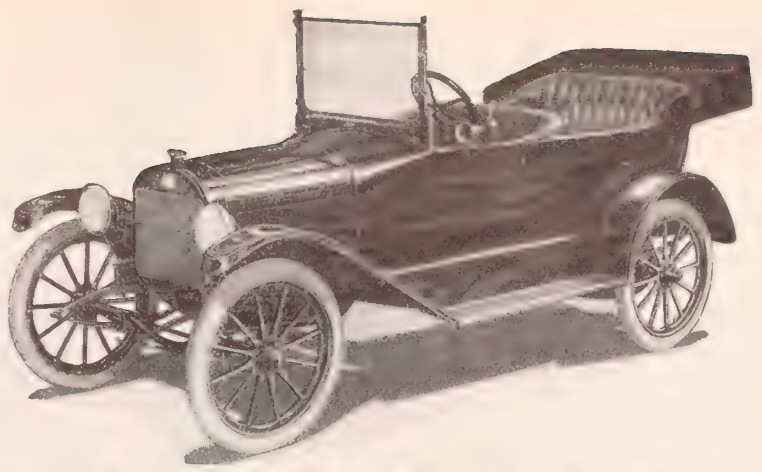
Among the Workers

—EAST ST. LOUIS, ILL., has been greatly stirred by Evangelists Hart and Magann, thousands being in attendance daily. The effect upon the civic conditions of the city is said to have been excellent.

—THE BROWN-CURRY revival meetings at Long Beach, Calif., were held in a tabernacle seating about 4,000 people. Several times it was taxed beyond its capacity, and overflow meetings were held. Hundreds took a stand for God and right living, many of them young men and women of the high school. One night the pastor and six hundred members of the First M. E. Church attended in a body, and other churches and organizations followed their example.

—EVANGELIST ROBERT JOHNSON is in the midst of a tabernacle campaign in Brookville, Pa., after having just closed a series of evangelistic meetings in Lehighton, Pa., which resulted in a large number of decisions. As a result of the meetings in Lehighton it is said the saloon business has been cut in half and two saloons have been forced to close. On February 18, Evangelist Johnson conducted a large meeting in Punxsutawney Baptist Church. Hundreds arose asking prayers.

—EVANGELIST CHARLES REIGN SCOVILLE reports what he feels is destined to be his greatest union meeting at Akron, Ohio, a city of 80,000 to 100,000 population. The tabernacle was centrally located and all the Protestant churches co-operated. Eight thousand people packed the building almost nightly, and overflow meetings were held Sunday nights and several nights during the week. This party consists of Mr. Sandy, superintendent of personal work, and wife; Bruce Holmes and wife; Superintendent of Tabernacle Construction Marty and wife; musical directors, Mr. Coffin and Miss Robinson; Mrs. Scoville, soloist and superintendent of girls' work; Thomas P. Ullom, assistant evangelist. Salvation Army Hall was packed with overflow meetings on the night of February 21, and three of the evangelist's party spoke to overflow crowds on the street.



METZ "25"

The Quality Car

$600 Touring Model, Equipped Complete, Including Electric Starter and Electric Lights

THIS new Metz Touring Model offers you everything obtainable in the way of luxurious motoring, and at a cost that you can easily afford. It embodies all the leading features found in other high grade cars, and, in addition, certain exclusive advantages which they do not possess.

Regular equipment includes Gray & Davis electric starter and electric lights, plate glass rain-vision built-in wind shield, instant one-man top, 32-inch wheels, 3½-inch Goodrich clincher tires, 25 h. p. water-cooled motor, Bosch high tension magneto, Hyatt roller bearings, speedometer, built-in gasoline gauge, signal horn, etc. Wheel base 108 inches, standard tread. Body is of the pure stream line type, seats finished with heavy tufted upholstery, and deep cushions. In every way it is a car that any owner may justly feel proud of.

Fibre Grip Gearless Transmission

All METZ cars are equipped with fibre grip gearless transmission, which entirely eliminates gear and clutch trouble. Compared with ordinary gear types, METZ transmission is lighter and stronger, simpler in operation, contains fewer parts, is noiseless, more economical, develops greater efficiency, does not start the car with a jerk, and provides seven different speeds. It makes the running of the car so very simple that a woman can safely drive it.

THE METZ "22" (ROADSTER MODEL) WINNER OF THE LAST GLIDDEN TOUR, SELLS FOR $495

Write for new illustrated catalog "H."

METZ COMPANY, WALTHAM, MASS.

EASTER PRESENTS FROM THE HOLY LAND

WHEN the president of the Christian Herald visited the Holy Land last year he procured a number of special olive wood covers with which to bind the Pictorial Life of Christ, the Red Letter Bible and the Red Letter Testament, for such good friends as might wish to use them as Easter gifts. Naturally only a limited number of covers could be obtained, and these have been bound upon the volumes mentioned below and are now offered to any member of the Christian Herald Family who desires to obtain an especially unique and appropriate Easter gift.

Pictorial Life of Christ—*Bound in Olive Wood*

The Pictorial Life of Christ illustrated with 82 magnificent photographs taken from the original wax and clay sculpture by the famous artist, Mastroianni. The text by the Rev. Ira S. Dodd tells the story of the life of Jesus in simple, attractive language. This volume will instantly attract attention wherever shown. Size 7 x 10 inches.

We will send you, postpaid, a copy of the Pictorial Life of Christ, bound in olive wood, and the Christian Herald for one full year for only **$4.00.** *Or, we will send to old subscribers, FREE, a copy of the book as a reward for sending us four new subscriptions to the Christian Herald, at* **$1.50** *Each.*

Red Letter Bible—*Bound in Olive Wood*

Authorized or King James Version unchanged. In the Old Testament the passages quoted by our Lord or directly related to incidents to which he refers are printed in red. In the New Testament the words universally accepted as those of the Saviour are printed in red. Contains full references, concordance, subject index, and dictionary, maps, etc.

We will send you, postpaid, a copy of the Red Letter Bible, bound in olive wood, and the Christian Herald for one full year for only **$4.00.** *Or, we will send it to old subscribers FREE as a reward for sending us four new subscriptions to the Christian Herald at* **$1.50** *each.*

Red Letter Testament—*Bound in Olive Wood*

The words spoken by our Lord printed in red. Very clear type; red under gold edges; issued in both Authorized and Revised Version.

We will send you, postpaid, a copy of the Red Letter Testament, bound in olve wood, and the Christian Herald for one full year for only **$2.50.** *Or, we will send it to old subscribers FREE as a reward for sending us two new yearly subscriptions to the Christian Herald, together with* **$3.00.**

Address: THE CHRISTIAN HERALD, Bible House, New York

JONATHAN AND HIS ARMORBEARER

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MARCH 21. I SAM. 14: 1-46

The Heroism of Jonathan

By Rev. Edwin Whittier Caswell

JONATHAN was the disciple of faith, hope and love in the olden time. His matchless love will be treated in a subsequent lesson. His sublime faith in God's leadership is seen in the daring exploit up the cliffs of Geba. Jonathan knew he was entering upon a dangerous mission. In the eyes of men it was a foolhardy adventure, but, having interviewed his God, he said to his armorbearer, "There is no restraint to the Lord, to save by many or by few." His perfect trust in God was like that of Moses before Pharaoh, David before Goliath and Daniel before the lions.

Faith never considers numbers, physical forces or human power. When faith locks arms with God, as Enoch did, it walks with him in complete composure.

Jonathan had the assurance of a sign, as Gideon did in the fleece. The Philistines in the garrison who received them were probably not ready to defend themselves and became panic-stricken at the sudden onslaught. When twenty of their comrades had fallen the balance in the fortification fled, believing that the whole army of the Hebrews was coming up the mountain side. Their flight produced consternation among the hosts of the Philistines, who fell upon each other as the Midianites did. There was a trembling like an earthquake, which increased the fear in the hearts of the enemy until the rout was complete.

Saul, perceiving the commotion, pursued the Philistines, while all Israel came out of their dens and caves, assisting in the overthrow. Saul inquired, "Who did this? Where is Jonathan and his armorbearer?" Jonathan had taken no one into his confidence, not even his father, the king. He censored all his movements that he might win a victory in the name of the Lord.

Lord Nelson had some of the Jonathan spirit. When chafing under inactivity, he cried, "Give me Westminster or victory!" Our own Patrick Henry uttered a similar sentiment, "Give me liberty or death!" Jonathan was battling in self-defense for home and native land.

Life is a battle, whether for physical existence or spiritual being. "Greater is he that ruleth his spirit than he that taketh a city." Fighting the enemies of the soul is the highest type of warfare. It is not a sharp, short encounter, but is only fought to a finish when the last enemy, death, is overcome. Many of those who are luxuriating in quiet ease have surrendered to the enemy—slaves of sin—prisoners of Satan. We must fight if we would win the good fight of faith; put on the whole armor of God and go forth with moral muscle and spiritual prowess. Christian conquerors do not count their victories like the Indians, by the number of scalps, or like the warrior, by the millions slain, but by their captives for Christ, the multitude of the redeemed.

Let us go forth as the armor-bearers of light, with no blots of defeat on our shields, following the Captain of our salvation into the very ranks of the enemy, till all the kingdoms of this world become the kingdoms of the Prince of Peace.

We should never excuse ourselves because we are only one against a multitude. So Luther was against Romanism; Livingstone, Morrison and Carey against heathenism. Be true to your convictions and you will be called to do heroic work for the King. The little conflicts in your everyday life will make a great sum of victory in the end.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Let us put on the armor of light." Rom. 13: 12

A Roman army, according to this conception, is sleeping in its tents, while the sentinel goes to and fro on his beat. Presently as the morning light begins to glimmer in the east, he lifts his voice and cries: "Comrades, it is high time to awake out of sleep: the night is far spent, the day is at hand, let us put off the works of darkness, and let us put on the armor of light." A little later the apostle says: "Let us put on the Lord Jesus Christ." Probably we talk too much of what we put off and too little of what we are putting on. There are two methods by which the evergreens may be robbed of their leaves. They may be torn off with violence, or be quietly pushed off by the up-rising sap of the spring. Surely the latter is preferable. It is thus that we should grow into the likeness of our Lord. Let us put on Christ; ever endeavoring to act as he would do, if he were in our place; always trying to please him. Then, almost insensibly, the old evil things will drop away, because no room is left for them. The armor of light is not put on in all its symmetry and beauty by one act. We put it on in flakes. It grows on us like the ice on a pond by almost insensible additions. We continue to add fresh layers each day as we abide in Christ. Old things pass away; and all things become new.

Christians and the War

By Arthur H. Howland

SUPERINTENDENTS and teachers should be very careful, in teaching these battle lessons, to point out the better and higher ideals of peace which Christ brought to earth. The Old Testament is largely a story of strife; the New Testament a message of peace. The first word of the announcing angel was, "Fear not!" and the angels who gathered around him sang: "Peace on earth."

Christ did say in one stern passage, "I am not come to send peace on earth, but a sword." He knew that his message would awaken antagonism in the hearts of evil men and that they would persecute his followers. His message would rouse others to take the sword, but the whole spirit and tone and phraseology of his message were that his followers should be men of peace, not men of war. There is one recorded statement which seems to take another view: "He that hath no sword, let him sell his garment and buy one" (Luke 22: 36). But in the account in Matthew he said plainly: "Put up again thy sword into its place; for they that take the sword shall perish with the sword" (Matt. 26: 52). Jesus did not believe in bloodshed. There can be no doubt about that. "Blessed are the peacemakers," he said. And how clear and emphatic are the words, "But I say unto you that ye resist not evil," and "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Perhaps our Quaker friends go to an unwarranted extreme in insisting that fighting is absolutely never justified. To deliver others from oppression, to defend from attack those for whose safety we are responsible, it may sometimes be justifiable to resort to force. But the whole meaning of Jesus to the world is that men should live together in love and co-operation, not in hate and strife. Jesus' teaching about the value and sacredness of human life, his toil in relieving pain, his intense interest in the bodies as well as the minds and souls of men, his concern for the comfort of all whom he could help, his glorification of love, insisting that every man should love every other man, make it impossible to think of him in any other light than as an enemy and detester of war.

Dr. Eliot, in his recent Philadelphia speech, in which he made so many distressing attacks upon the doctrines and institutions held sacred by faithful Christians, did point out some real weaknesses and faults of the church, among which was the free and frequent use of war terminology in our counsels, prayers and hymns. To be sure, the Christian life requires courage; to be sure, we must in our souls strive against evil, yet the constant expression of our Christian career in terms of warfare is dangerous, unj inconsistent with the real me spirit of Jesus. Paul used, o casions, the phraseology of he, too, preached and lived t love. Though a Roman citizen no reason to believe he eve a sword, and cannot imagine so. And the words with summed up his life are not so rendered "I have fought fight" as "I have played game," being the language n but of athletics.

It is extremely unfortunat following the program worke the International Committee fore the war began, we mu reading the terrible news o battles during the week, spenc in Sunday school studying oth ful battles fought long ago. day's lesson the time will l spent in talking about Jesus attitude toward strife and bloodshed than about this e Jonathan's, brave though it w led to such a vast slaughter o enemies.

Read the first article on the page of last week's issue of t tian Herald, and notice also poem on page 218 of the sam

Echoes from the Holy Land

By Rev. Franklin E. Hoskin D.D.

Member of Syria Mission

GIBEON, Migron, Michmash, Gel name in the lesson can be trace of that locality. Sometimes these from their original locality, but neve far away. Deborah had her palm dwelt under a pomegranate tree for shelter. This tree from seed to fruit the most beautiful and useful in Sy almost an evergreen from ten to fi high. Its blossom of seven sca against the dark green leaves makes combination. Its fruit, as large a sized apple with a beautiful red blush, full of angular pink and crystal grai as a coffee bean, but filled with swe juice much esteemed as wholesome foo

"Wearing an ephod." A garmen woven and the distinctive vestment o priest. Two principal pieces of clot the back and the other for the breast, by straps over the shoulders and arms. About the exact form of a worn by the priests in the Roma church.

The "rocky crags," rather "teeth," be recognized as one passes through t valley.

The "armorbearer," once a most person in every battle, was one in wh fulness and loyalty were the shining necessary. The nearest modern equ an aide-de-camp. "Come up to us will show you a thing"—the exact w this challenge is one of the commone sions in Arabic to this present hour i changeable East.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

DO YOU favor a Sunday school teacher staying with one department or going forward with the class when the class is promoted?—H. M.

A. This is the oft-recurring question brought to the front by the graded system. In dealing with over a thousand teachers in the twenty-nine years of my superintendency, and with a carefully graded school, I do not observe hard and fast rules on this question of promoting teachers. In the elementary years I favor the teachers staying by the departments, through the primary at least. I frequently promote with the class a Junior teacher in passing to the Intermediate (13 to 16) years, because that teacher's influence with a particular class may be vital in launching them through the rapids of the early teens. Then, too, I must have a place in the Junior Department for the young teachers who are graduating from the teacher training class, and therefore some teachers must be promoted out. In passing from the Intermediate to the Senior again I would give first consideration to that teacher's ability to understand and guide the boys and girls over the hard years of the later teens, for here is the largest leakage in the ordinary Sunday school.

Q. We want to invite the parents of our department for a social evening. What can we do to make it a success?—W. McB.

A. One of the departments of our school (the Intermediate) had a most successful affair recently for the fathers and mothers. The committee prepared a form letter which they put in the hands of the teachers to be sent to the parents and reading as follows:

"DEAR FRIEND: On Tuesday evening, June 9, the Intermediate Department scholars will hold a social of an unusual nature, and believing that their relatives and friends would enjoy being present, we have planned to include them in this evening of fun and sociability.

"As a teacher in that department I would like to visit and invite you personally, but finding myself unable to do this, I am hoping this letter will be accepted as a personal invitation.

"Trusting that I may have the pleasure of greeting you, I am, Cordially yours,"

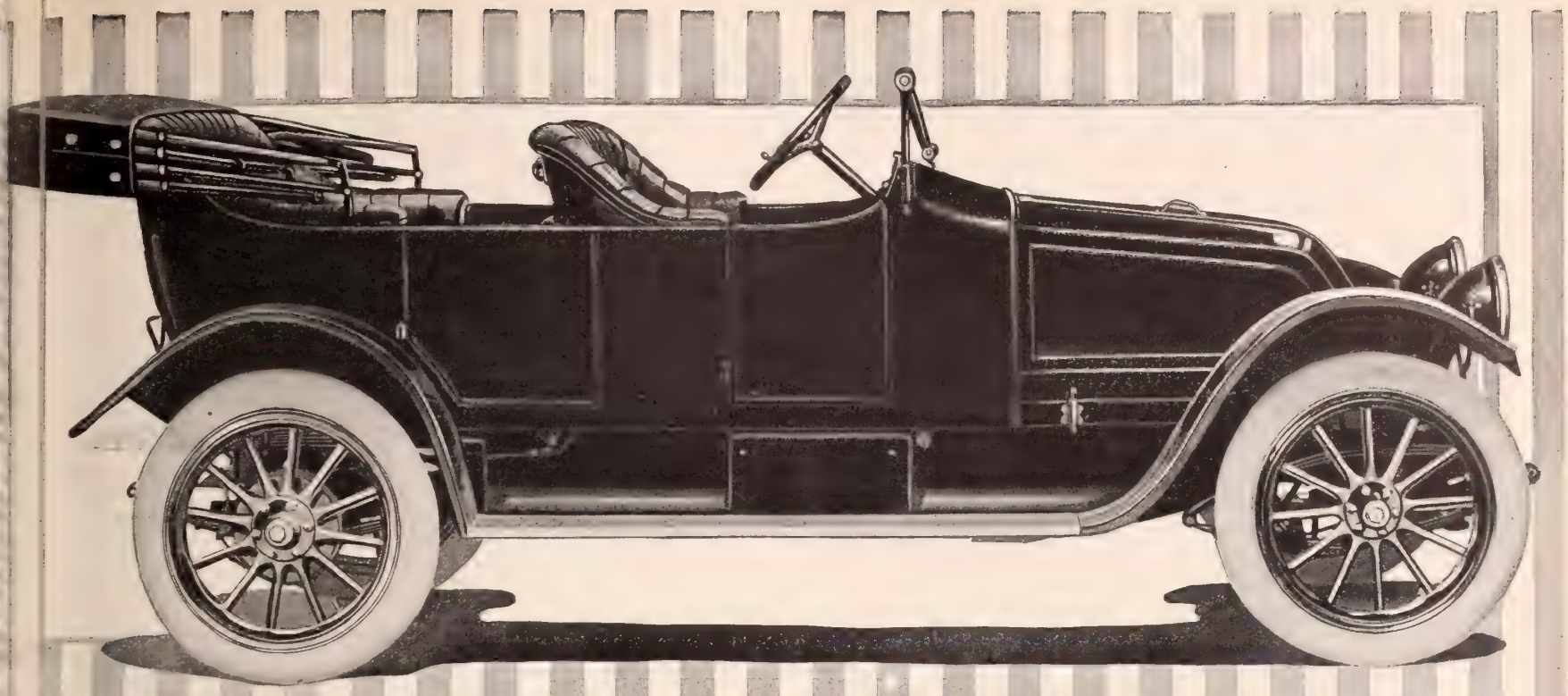
You can be sure the parents were on hand. Altogether 200 or 250 were present.

Four songs were mimeographed and with two blank sheets of paper for the autograph game were tied together in book form with the Intermediate colors of blue and white. Each guest was handed one on entering the room. Three prizes were given, one a picture for a parent, a baseball mit for a boy and a fan for the girl obtaining the most autographs of the guests present within a certain length of time. And the people got acquainted.

The program was as follows: Selections by the department orchestra; department song; drill by department girls; solo, The Rosary (a girl); Annie Laurie (all); banjo selections (a girl); shadowgraph (ballad of Mary Jane), department boys; song, The Lorelei (all); Topsy Turvy chorus by department boys; selections by orchestra; autograph game; address by superintendent; refreshments; song, Home, Sweet Home.

Q. I teach a Sunday school class of twelve to fifteen boys, ranging in ages from 14 to 16 years. When I get down to the lesson and solid facts I find it hard to hold their attention, but if I will interject a story occasionally and draw my illustrations from the story, they seem to be interested. Is there any book or helps in illustrations that I can use which will enable me to fire the lessons and hold their attention?

A. There is no book of illustrations pl planned in connection with the uniform There are, however, choice illustration lesson in Peloubet's and Tarbell's Not many of the denominational Senior Q There are several books of general illu from which selection can be made f application: Anecdotes and Morals, Albert Banks, containing over 500 tions drawn from everyday incident, companied by a forceful character lesso cloth, $1.50; Spurgeon's illustrated A arranged under subjects and topic list price; Treasury of Illustration, b Ward Beecher. Although published f years, it is a book full of pungent illus homely phrase and flashing wit; $2.50 Art for Pulpit and Platform, by Jame includes a wealth of illustration dra ancient and modern art. He has arra material clearly and methodically so t easily available for speakers who wish trate some particular topic. List price, best illustrations, however, are ofte drawn out of observation, daily incid newspapers.



FRANKLIN

You Use it all the Time—
50 degrees below Zero, 120 degrees in the Shade

IN Strassburg, in the 12th Century, there was built a wonderful clock. It rang all sorts of bells. It gave the phases of the Moon. It was full of wheels and pipes and pulleys. It was so wonderfully complicated it required constant attention. So they only ran it on Sundays and Fête days, and on these days it told the time.

Then some bold spirits said—Give us a clock that will run all the time!

That is about what has happened with the automobile.

Men used to brag about what they had in their car. Now they tell you what they have gotten rid of. They are looking for *simplicity*, not complexity.

They used to think that with a multiplicity of parts they were getting more for their money—radiator, pipes, fittings, gears in the fly-wheel, automatic devices in connection with the starter, spark control; torque, reach and other kinds of rods tying the axle to a ponderous body.

Now they know that every time they get rid of something on an automobile they add to their peace of mind.

The Franklin achieved one of the biggest things in the automobile business when it established direct-air-cooling and *did away with plumbing*. Nothing to freeze in winter or boil in summer. No radiator to nurse up the hill on a hot day or to blanket every time you draw up to the curb in cold weather. No fussing with anti-freezing mixtures.

A car that you can use all the time.

59 per cent. of Franklin owners are men who have owned other standard makes of automobiles.

There are so many things about the Franklin that are different. There are so many results obtained in its use that are different, in comfort, luxury and easy riding qualities, that these men never get over telling you how it does every thing any other car ever did for them—does it better and at less cost of operation.

Every one is aware now of the growing interest in air-cooling both in this country and in Europe.

The Franklin over a period of fourteen years has perfected a direct-air-cooling system that is attracting the attention of the world.

If you want to know how satisfactory is the Franklin direct-air-cooling system talk to a Franklin owner, or go to a Franklin dealer and ask him to show you how thoroughly Franklin direct-air-cooling *cools*.

The Franklin National Cooling Test settled that question for all time, when on September 24, 1914, 116 Franklin stock cars in 116 parts of the country ran 100 miles each on low gear without stopping the engine.

Among fine cars the Franklin is the exponent of scientific light-weight.

The Franklin Six-Thirty Touring Car weighs 2750 pounds and the price is $2150.

FRANKLIN AUTOMOBILE COMPANY
SYRACUSE, N. Y.

SAXON $395

"Sweet Land of Liberty"

To the Saxon owner, America becomes in a new sense the "sweet land of liberty." The region "just beyond the hills" or the show places of the continent are alike within your reach.

You can go anywhere you want, *in your daily business rounds or out on pleasure tours,* in this sturdy, willing car. No roads are too rough and rugged for it; no mountain climb too difficult.

Saxons Prove Reliable in Daily Use

Thousands of Saxons, all over the land, are proving their wonderful touring ability, as well as their all 'round daily utility. Saxon was the first car to cross the country from ocean to ocean on one continuous trip over the Lincoln Highway. It traveled the entire 3389 miles in 30 days, averaging about 30 miles to a gallon of gasoline.

Letters from all parts of the country tell of the stylish Saxon's never-failing and economical performance.

Mrs. Ray. M. Mackey of San Antonio, Texas, writes: "My Saxon is very easy on tires and gasoline. It has the power to climb hills on country roads and to get in and out of traffic on crowded streets without difficulty. I like its neat and up-to-date appearance."

Two Saxon owners, G. W. and J. W. Logan recently drove from their home city, Tiffin, Ohio, to Los Angeles, California, over every possible condition of road—at a total cost for car operation of $38.60.

Ideal Car for Every Day Motoring Needs

Mrs. E. J. Parenteau of Pittsburg says: "I have driven my Saxon about 5,500 miles and have found it ideal for country driving as well as city use—at an exceedingly small upkeep. On a recent trip from Pittsburg to Monongahela, we took the wrong road, covering a route where no automobile had ever gone before. So we feel quite proud of our Saxon."

W. P. Hensley of the Calumet & Hecla Mining Company, Calumet, Mich., writes: I use my Saxon in my work and for pleasure trips, too. It climbs the hills that some of the big cars simply can't negotiate. And it has cost me so far sixteen cents a day to run it and I have averaged over 30 miles per gallon of gasoline. My wife and I expect to drive out to the Panama-Pacific Exposition in it next summer."

Wonderful Saxon Motor Wins This Owner

Dr. E. J. Marsh of Oswego, N. Y., gives this testimony: "I have driven my Saxon nearly 3,000 miles. There isn't a prettier working engine in the world."

Saxons are popular with ministers. Note this from the Rev. G. W. Bush, Eliot City, Md.: "My car has given perfect satisfaction. Made a perfect trip to Indiana and return."

From Paul E. Reiff, Saxon owner in New Cumberland, Pa., comes this evidence: "The car does the work to my entire satisfaction and can climb hills on high gear that lots of machines are obliged to take on second."

Travel Independence Now Within Your Reach

The two-passenger Saxon—priced at $395—brings motoring within the reach of everyone.

Saxon is a big car for the price—wide and roomy enough for two large people to sit in perfect comfort. It is sturdily built, smooth riding with light but powerful and flexible motor. Owing to its superior design it is light in weight—the modern idea in automobiles—that's why it is so economical to run. Because it contains good materials and is strongly constructed, it has plenty of strength to stand the hardest work; it will go the pace for years.

The 1915 Saxon has many improvements which make it even more desirable than before. Saxon is the *modern* car—distinctive, graceful. It is a car you'll be proud of. It is thoroughly up to the minute in every detail. Electric lights and starter, specially built for the Saxon, furnished when desired, as extra equipment.

"Saxon Days," our interesting magazine, contains more proof of Saxon superiority in construction and performance. We will gladly send you a copy upon request. Saxon dealers are everywhere—get in touch with one located nearest you or write us for his name. Address Dept. K.

Saxon "Six" $735

This is a big, handsome five-passenger car—of exceptional value. It is fully equipped, including Gray and Davis electric starting and lighting system, and has features usually found only in cars of much higher prices. 112-inch wheelbase, roomy, comfortable streamline body, cantilever springs, 32x3½" tires, demountable rims, one-man top, speedometer. You owe it to yourself to see this modern car before placing an order.

Saxon Motor Company, Detroit, Michigan

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD
NEW YORK, MARCH 17, 1915

VOL. 38—NO. 11. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

The Doorway of the Old Home

The doorway of the old home
Is stained with age and small;
And in the early twilight,
When purple shadows fall
Across the little doorstep,
My half-shut eyes can see
A row of clear-cut visions,
That stand and smile at me.

The doorway of the old home
Has often opened wide
For schoolgirl and for student,
For mother and for bride;
And soldier feet have traveled,
While eyes were dim with pain,
Across the narrow threshold,
That ne'er came back again.

The doorway of the old home
Has heard love's stories told;
Has seen the splendid autumn
Of people growing old.
And baby hands have fumbled
At lock and heavy key;
And feeble arms stretched from it
To children out at sea.

The doorway of the old home
Is stained with age and small;
And yet in glowing summer,
In winter and in fall,
It gives a cheery welcome,
And knowing eyes may see
The row of clear-cut visions
That stand and smile at me.

Margaret E. Sangster Jr.

Let's talk sense about motor car economy

There has been a lot said about *what is* and *what is not* motor car economy. You may have been told that it is economy to buy a cheap car. But you can clearly see that the first price is not the real cost of any automobile. A cheap car—like most other cheap things—is pretty expensive in the long run. After all, it's really the *monthly price you pay*—the upkeep cost for service—that tells whether your car is economical or not. Now, upkeep cost depends upon three things—gasoline cost, oil cost and repair cost. Let's face these facts frankly and figure out in which of these three there is a chance for the greatest economy.

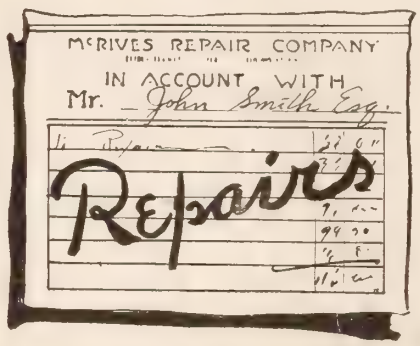
The Big Saving Isn't in Gasoline

There are other "Light Sixes" as sparing of gasoline as this Chalmers. We admit this frankly. But then—the most you could possibly save in gasoline wouldn't amount to much. There is less than $25 difference in a season's gasoline cost between any two "Light Sixes" on the market.

The Big Saving Isn't in Oil

Nor is the Chalmers $1650 Light Six-48 more saving in oil than many other "Light Sixes."

But oil is the cheapest thing you buy for your car. A season's cost of oil for any car is really a minor expense.



But Here's Where There's Real Saving

It's your repair bill that determines the real cost of your car. For one repair bill will wipe out a season's saving in oil and gasoline. So the car that has the lowest repair expense—the $1650 Chalmers Light Six-48—is the cheapest car to own. *Its service costs you least.* And your satisfaction and comfort are consequently greater.

The Chalmers Light Six-48 "Stays Put" —that's Why It Is So Economical

Four big features of this car enable it to stand the hardest service without noticeable effect.

These are—right construction, right weight (undue weight is bad—under weight is worse), proper balance and scientific distribution of weight, and best quality materials. At the point of service where some "Light Sixes" begin to rack and jar and develop need for repairs, the Chalmers Light Six-48 is running smoothly, "sweetly" and powerfully. At the time other cars begin to pile up repair bills this car goes on its way holding expense down to the lowest notch.

CHALMERS MOTOR CO. Detroit, Mich. U.S.A.

Quality First

A month by month comparison with other "Light Sixes" during the past season will prove every statement made about this car's remarkable economy.

Make a note on your memo pad to see the Chalmers Light Six-48 today, at your dealer's.

Send for our "Economy" Booklet

Chalmers Motor Company, Detroit

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

"Unto the Church in—"

A WORK-WEARY man in one of our big cities left his desk one afternoon and went out on the street to clear his thoughts and rest his mind. He was not an important man, as importance goes—excepting possibly to his own family. To his own family he represented a home, clothing and food, care in sickness, love and protection. In business he was but a cog in a great machine. A faithful, busy cog upon which at times the whole machinery turned. But the world would never know the part he played in producing the good for which his business was famed: he knew, and sometimes he felt that God knew; and, as it was his rule in life to do whatsoever he did as unto God and not unto men, he was content.

That is, he was content to a certain degree. But the man was human, and, like you, he would sometimes grow weary in well-doing. Weary for delayed appreciation, delayed reward. He had to grapple with and solve many problems of his work, alone. He had to grapple with and solve the problems of providing for his family. Like you and others, he had to endure misunderstanding, injustice, hardship. Matters did not always come out as planned, debts would accumulate, hopes would be blasted, discouragements were always dogging his way. And on this day a special task worried him and he was too weary to grapple with it. So he went out seeking a sanctuary from the enemies to his peace.

THE outside air braced him a little. But he was too tired to note the street scenes, for his mind still turned at bay now upon this care and now upon that. He did not remember when he had been so harassed and so near despair. But presently he halted before a quiet little church in the middle of a block tightly wedged in between two stores. Toilers were hurrying by in either direction unmindful of a plainly printed sign at the doorway: "This church is open for rest, meditation and prayer. 'Come ye yourselves apart and rest awhile.'" He entered, as he had all along intended to do, for this was not the first time he had seen that invitation.

Have you ever stepped inside a church that is kept open in this way, stepped in out of the turmoil and cold and unfriendliness of a city street?

As the man made his way to a retired seat near a pillar, he noted how the light was mellowed by the stained windows. On Sundays the oaken pews, the carpeted aisles, the furniture of the pulpit and of the choir, never looked quite so restful. And how still it was! Scarcely any one else was in the room, but who now and then some one entered and selected a place for meditation, his movements had a far-away and softened effect. The hush that pervaded the room was like the fragrance of a rose garden that imparts itself to every one near. The man experienced a sense of other-worldness as he leaned his tired head against the pillar to rest.

It was strange, but this sense of other-worldness completely possessed the man. His vast burden of care seemed to have remained in the vestibule, like some wrap which he did not wish to take inside. He could almost have doubted the reality of the burden which he must take up when he should leave that restful spot. A sense of being in the presence of God filled his heart. A sense, a new sense of the reality of the burden-bearing Christ came upon him. A sense of sonship warmed his heart and exulted his soul. He began to grow courageous—yes, eager for the battle that must be fought day by day for his loved ones. And as this transformation came over him he began to muse. And thus he mused:

IF an empty church can lift me away from the troubles of life nearer to the throne of God, what would a church filled with the redeemed of the Lord be able to do for a weary world! How is it that the world is not fleeing to the church as a sanctuary from the storms of life? How is that this sacred building when emptied of worshipers is filled with the angels of God?

Is the church no longer his sanctuary? Has the church forgotten that Christ came to the world to save sinners? Why are not these seats filled with men and women fleeing from the wrath to come? Is this no longer the sanctuary of God? Is it, as a sneering world has said, a club-house for the spiritually well-to-do?

Quite suddenly the man had a vision of that world. He saw most plainly that it was the same world that Jesus came to save. Like the beggar the world is, it hides its need with the rags of wealth, and jingles in futile pretense the coins of prosperity, but its heart is sore and weary—and *Friendless*. Sin has dragged it down and it knows no place of refuge from the storms to come.

Somehow, he mused, the church had overlooked the fact of sin. The church had overlooked the underlying cause of poverty and suffering and unrest. That men and women were sinners still until saved by the grace of Christ had ceased to be the reason for the Sunday services and the mid-week prayer meeting and the Sunday school and the young people's societies. Christian culture had become the church's objective. Christian culture can be sought by eminently respectable people in entirely respectable clothing. And such people and their children can be so congenial—at times. Congeniality on Sundays makes for hearty singing, and for sympathetic listening to the choir and the preacher, and for liberal giving, and for a complacent sense of activity and accomplishment—

"AND knowest not that thou art wretched, and miserable, and poor, and blind, and naked," mused the man by the pillar.

He leaned forward and took a well-worn Bible from the pew rack. There was light enough to read by, and he turned to that passage and read it, and some others:

"Nevertheless, I have somewhat against thee, because thou hast left thy first love.

"And unto the angel of the church in Sardis write." Sardis? mused the man; Sardis? In which state is that town? "I know thy works, that thou hast a name that thou livest, and art dead."

And again: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot."

And still again: "As many as I love I rebuke and chasten."

And then: "Behold, I stand at the door and knock . . ."

Through the man's memory ran a refrain of his boyhood, and the words came with it: "Knocking, knocking; what, still there! Waiting, waiting; oh, so fair!" He replaced the Bible and went out.

At the door he shouldered his burden again and swung into the crowd on the sidewalk, hurrying past the door with its sign: "This church is open for prayer, meditation and rest. Come ye yourselves apart and rest awhile." Standing just outside was a wistful Figure, he thought, that tried to halt each anxious-faced man, each slouching woman, each evil-looking youth; tried to halt them one by one and turn them toward the door of his sanctuary.

The man looked back once or twice over his shoulder as he hurried to his office; the Figure still was there, the crowd pressing past unseeing, unheeding, unresting.

ALL this that has gone before is true, even to the vision of the Christ there before the door of his empty house.

How was it that no one perceived him standing there? How is it that the world in its need gives scant thought to the sanctuary provided for a refuge from the storm, a shelter in the time of need? Is it so in your town? What would Christ today direct the scribe to write to the angel of the church in——? Or don't you have any angels in your church today?

There was one most significant thing about that tired man's experience. He saw Christ standing *before the door of a church*, trying to turn sin-sick men and women into it. True, it was an empty church. Perhaps on a Sunday he would take up his stand elsewhere. What do you think? Is there any reason why he would try to direct weary souls to your church on a Sunday?

. . .

THE experience of this man is told here for a purpose. He that hath an ear to hear, let him hear.

Let him hear the growing murmur against indifferent church members. Let him hear the thunder of criticism being hurled at the church because of them. Let him hear the ribald jeers of the underfed, the unhoused, the unemployed. Let him hear the voice of his own conscience. Let him hear also what the Spirit saith unto the churches:

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "He that overcometh and keepeth my works unto the end, to him shall I give power over the nations." And again: "Behold, I have set before thee an open door, and no man can shut it." And yet again: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

CAPTIVE GERMAN AEROPLANE EXHIBITED IN PARIS

THE great center of interest during the week has been the allied attack on the Dardanelles, preparatory, if successful, to the siege of Constantinople. Constantinople has been besieged so many times, oftener in fact than any other city in the world, that one siege more can hardly be viewed as a novelty in its history.

The first siege was in 450, the next in 553, then in 626 and in 666, and then one each year from 672 to 679. Next in 717, followed by one in 782. Then the Slavs besieged it four times from 865 to 1043, and the Hungarians tried their luck in 924; the years 1081, 1203 and 1204 were marked by sieges; so was 1422, and finally, under Constantine Palæologus, Constantinople yielded to Mahomet in 1453, and with it fell the Roman empire of the East.

Only three of these sieges were successful. The city has thus often been the aim, rarely the prize, of invasion. By a somewhat curious coincidence, the present Sultan bears the same name as the original Turkish conqueror.

It has been said for many generations, almost since the fall of the city, in fact, in 1453, that the cross on the wall of St. Sophia, which shows vaguely through the whitewash with which the interior of the church was daubed by the Moslem conquerors, would one day show again in the full light of day. That day now seems almost to have dawned, to the extent at least that the city will probably in the next two or three weeks be under the guns of a Christian fleet, though whether the city itself will be in the possession of the Christians is another question, which will depend for its answer on the number of the land forces the Allies will be able to bring to the scene of operations.

The Dardanelles themselves are at a considerable distance from the city and are forty-seven miles in length, narrowing at one point to just under a mile in breadth. In the center of this narrowest part there is a deep but very narrow channel. Near shore on both sides of the channel the water is quite shallow. This narrow portion of the strait is about midway between the entrance and the Sea of Marmora, and the shores rise abruptly to a height of four to five hundred feet, while at the same time the course of the strait curves considerably.

The forts are located on the hills, and it is this combination of difficulties which constitute for battleships the hard part of the problem, for a battleship must elevate the curve of its projectile sufficiently to reach the forts, while on the other hand the forts will be able to shoot down on the battleships.

The western side of the strait is formed by the long, narrow peninsula of Gallipoli, which, at the narrow part of the strait, is about fifteen miles wide. On this peninsula there is a force of from 60,000 to 70,000 Turkish troops, and any landing force will have them to reckon with. Opposite on the Asiatic side of the Dardanelles there also is a force of Turkish troops.

Great Britain is about to land or has landed troops on both the Asiatic and European sides of the straits. The landing forces consist of some French troops from Morocco, Senegalese, Australians, Canadians and some few native Egyptians. How strong these are numerically is not stated, but if they exceed 40,000 all told at present it will be rather surprising. A French general, D'Amade, commands this mixed force.

The bombardment of the forts defending the passage began on February 19, and at a late hour on March 5 the allied fleet had succeeded in penetrating to a point about fourteen miles from the entrance, approximately opposite Kephez Bernu, after destroying the forts at the entrance and those on the way, so that the really difficult part of the work has still to begin. Landing parties have attempted to complete the work of the ships, but not always with success, as the Turks have driven them back to their ships quite often. The British allied casualties to date in men are somewhere in the vicinity of 750; those of the Turks cannot be accurately stated, but are more numerous.

The total number of war vessels engaged in this effort is said to be fifty-two, of which the greater part are British, which, as usual, occupy the dangerous positions, the French vessels being employed on the lighter and less exposed work. The identity of the British fleet is not accurately known. The Queen Elizabeth, one of the few warships extant carrying 15-inch guns, is certainly present, and so is the Agamemnon, a pre-dreadnought battleship, the Vengeance, the Canopus, which was in the battle of the Falkland Islands, both of the same class, and the Dublin, of the cruiser class. These are all that can be stated with certainty. The material damages so far sustained by the fleet do not, as far as we hear, amount to much. The Agamemnon and the Vengeance are said to have been hit, and two torpedo boats and two mine-sweepers are said to have been sunk. It must, however, be remembered that our news as regards casualties is necessarily limited.

While these things are taking place in the straits themselves the French fleet is engaged in bombarding from the Ægean Sea the northern neck of the Gallipoli Peninsula at its narrowest point, where the land is barely three miles wide, between the Ægean Sea and the Sea of Marmora, the object being to cut off from Constantinople the Turkish troops now on the Gallipoli Peninsula, and to prepare for the landing of allied troops here. How much progress has been made towards these ends is not easily discernible from the scanty reports which have come in.

According to the reports which reach the American Government from our ambassador to Turkey, Mr. Morgenthau, the Turks are planning for a stubborn defense of all the outlying positions along the Sea of Marmora and the approaches to Constantinople. Earth fortifications are being thrown up, and the experiences of this war have shown that earth fortifications are most effective in resisting the tremendously powerful artillery of these days, and the activity of the Turkish forces is such that there seems to be little question of the intention of the Ottoman Government to make a desperate fight against the invading forces.

In 1807, the British Admiral worth did succeed in forcing th danelles with a fleet and in re the Sea of Marmora, but was un proceed farther and had grea culty in getting back. Reason analogy is, however, very unr in this case, because of the trem change in conditions. On the probabilities seem to incline success of the allied fleets as forcing the passage from the terranean to the Black Sea i cerned, but whether they will h to hold this passage, once won, capture and hold Constant rather depends on the land forc are able to dispose of. It is apparent that they wish to us sian aid in this or in any other little as possible.

Several things besides financ discussed at the recent meeting Russian, British and French ministers at Paris, and credi reports from serious sources are culation that Russia made a demand among other things f opening of the Dardanelles, an unless Great Britain succee forcing the straits Russia wi clude a separate peace, and that Britain is aware of her intention and that thi reason why the British forces in the west ha been more heavily reinforced than they hav

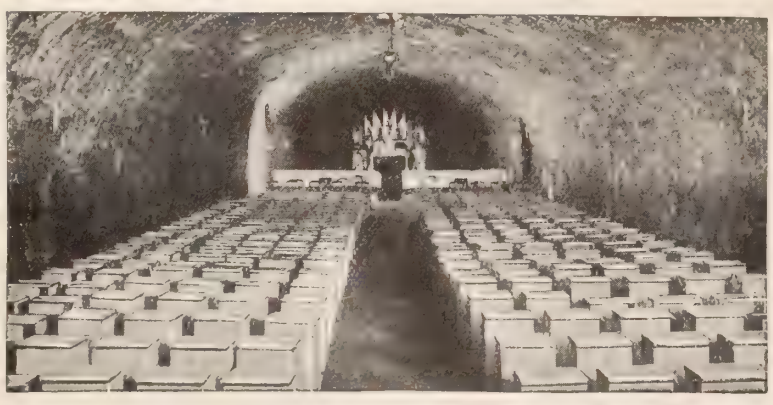
Russia is supposed—this word is used ad because it may turn out not to be a fact—to h enormous quantity of wheat concentrated in Russia, which, the passage from the Black the Mediterranean being closed to her, she ha unable to get to a market; and even the pros the Dardanelles being opened has caused th of wheat to fall rapidly and severely in markets of the world.

At the moment the political consequences opening of the Dardanelles need not be enter now more than to say that it hardly seems p that the Balkan states, which still cherish am to possess Constantinople some day, will b joyed at the city's passing into either Russ British hands, as such a possession woul death blow to their hopes and ambitions direction.

The situation in Belgium is improving r The railroad, telephone and telegraph em have returned to work; the mines in the which have been closed since last Augus slowly resuming operations and numerous fa are also beginning work in tentative fashion the reports from the agricultural districts i that the usual spring work in the fields is largely carried on.

Little news has come to us during the pas concerning the minor campaigns—the Russo ish, the fighting in Africa and Asia or the Al attack on Servia. The German submarin campaign has not been prosecuted vigorously the week, probably because Germany is av the results of the American negotiations with Britain on the food question. The case Wilhelmina has not yet come before the prize while the Dacia, which was taken into Bres French cruiser, has been declared forfeited both hull and cargo, by the French m prefect. But this, of course, does not e matter.

The only naval activity during the week the exception of the attack on the Dardanell the bombardment of Antivari, Montenegro, Austrian fleet, in which a number of lives we An item of interest concerning naval affai the change in command of the British the North Sea, Sir John Jellicoe being prom admiral and relieved by Sir Hedworth formerly in command at Portsmouth, wh



WINE CASES AS SEATS IN A FRENCH CELLAR-CHURCH

THIS CORRESPONDENT IS HURRYING TO THE FRONT

appointed to the North Sea fleet. This change is said to have excited considerable comment.

General Joffre has also made another sweeping set of changes in the French army in the higher commands, and many of the younger men in the army have been advanced to brigadier and major-generalships as a result.

During the week there has been surprisingly little movement of consequence in the western battle line. On the eastern end in Alsace, only one skirmish of importance has taken place which was an unsuccessful attempt by the Germans to cut the French lines of communication between St. Amine and Belfort. In the Vosges and thence westward towards Nancy, the Germans made a gain of several miles on a front of ten or twelve miles.

Around Verdun and in the Argonne the fighting on the whole during the week was unusually mild in character, and as a result there has been little if any change in position. Farther west, in Champagne, the French continued to gain ground in the vicinity of Perthes, and here occurred the heaviest fighting of the week, with heavy losses to both sides. For some four or five weeks the French have been hammering at the German lines in this vicinity and have made sustained and continuous advances, the object being to make the German position in the Argonne, a little to the eastward, untenable. Rheims has been severely bombarded again during the week, and both the loss of life and the material damage resulting are said to have been severe.

Near Arras, as a result of a fierce German attack, the French fell back for nearly a mile, losing quite heavily in proportion to the forces engaged both in killed and in prisoners. On the extreme western end of the line, the Belgians gained and held some ground. Looked at broadly, the result of the week's fighting has practically nil.

Great Britain has not greatly increased her forces in France, in spite of the reports in the daily press to the contrary. The reason for this is that she has another movement in mind as a possibility, which depends on how efficacious the 15-inch guns now being tried in the Dardanelles for the first time by a warship, may prove to be. This is creating some unrest in France among the people, who of course do not know what is in the wind. This subject will be again referred to next week.

The campaign in Galicia has not been productive of any results during the past week, although the fighting there has been most severe. The Russians, who have been largely reinforced and who now number probably 1,600,000, have been making desperate efforts to drive back the Austrians from the ground recently regained by them, but the Austrian line has held, and even in one or two places advanced slightly. The Russians are still everywhere to the north of the Carpathians, and their tremendous efforts to force the Austrians back into the passes have been uniformly repulsed. In eastern Galicia, the fighting has been particularly severe between Halicz on the Dniester and Stanislau, and here the Austrians have also held their ground. In Bukowina, the Russians have begun a bombardment of Czernowitz, which has resisted so far in nothing.

In Poland, south of the Vistula the week has been very quiet, and nothing of importance has taken place. North of the Vistula, the Germans came very near meeting with a serious disaster at Przasnysz, which place it will be remembered they took last week. One army corps advanced too far from the main line and was surrounded by the Russians in superior force, but finally managed to cut its way through the Russian ring and escape. This involved the recapture of the town of Przasnysz by the Russians, and a retreat by this portion of the German line.

Otherwise the positions are much as they were last week. The Germans are besieging the important Russian fortress of Ossowitz, and are devoting the most of their energies to its capture. Reports reach us that two of the seven detached forts surrounding the main fort have been reduced and that the indications are that the place will be taken before very long. The Russians are making attack after attack on the German lines here with the object of stopping the siege.

There has also been some severe fighting near Lomza and northwest of Grodno, as well as to the east of Augustowo and Suwalki, but without change of moment.

The Dardanelles—Ancient Hellespont—45 miles long, 1 to 5 miles wide. The Sea of Marmora is 175 miles in length. 50 miles wide, and contains many small islands. The Bosphorus is 17 miles long, 1 to 2 miles wide.

EDITORIAL NOTE. As mentioned last week, President Wilson on February 22 addressed an identical note to the English and German Governments on the subject of neutral commerce menaced by the establishment of the naval war zone around Great Britain by Germany, and by the use of the American flag to protect neutral vessels.

The exact representations in this new note have been kept a secret, but in a general way it is understood that the President sought to secure between Germany and England an agreement that, in consideration of the withdrawal by Germany of her naval war zone announcement, England would permit vessels carrying foodstuffs destined for the civilian population of her enemies to proceed to their ports. The President's note, which is not a formal proposal but solely a friendly effort to serve the interests of humanity, suggests that drifting mines shall not be laid by either belligerent, that anchored mines shall be used exclusively for defensive purposes within gun range of harbors and shall be constructed so as to be harmless away from their anchorages. It also suggests that submarines shall not attack merchant shipping, and that neutral flags shall not be employed to conceal nationality.

Needless to say, this note addressed to both powers received the most serious attention abroad. One notable result has been the practical suspension by Germany of her submarine blockade of Great Britain, pending formal action by the Allies upon the President's note. In fact, as early as March 3 the press contained the German reply to this note in substance accepting the President's suggestions. As to the use of mines, Germany thinks it not practicable fully to renounce the employment of anchored mines for offensive purposes. It agrees to restricted use of submarines on condition that hostile mercantile vessels shall not be armed nor hide their identity by neutral flags or signs. It offers to enter into the suggested regulation of foodstuff shipments so as to insure their treatment as non-contraband, but insists that other raw materials for peaceful economic purposes shall be included. The offer of co-operation by the German Government is declared in the note to be tentative, pending the announcement of the attitude of the Allies on the subject.

Just prior to the reception of the German answer, the reply of the Allies to the German naval war zone proclamation was announced in the House of Commons by Premier Asquith, who at the same time stated that the policy then announced was not to be construed as a rejection of the latest representations of the United States, which were still under careful consideration.

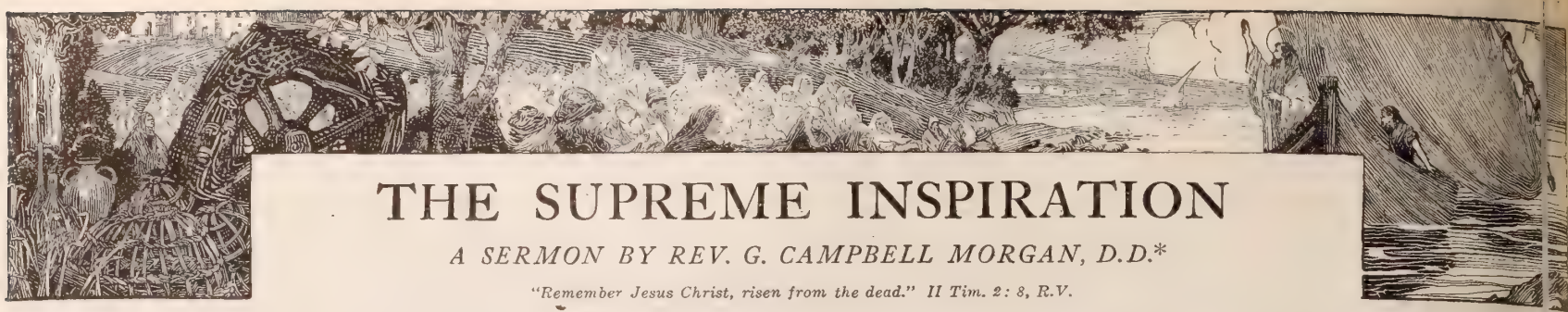
The substance of the Allies' reply to the German declaration of a war area about Great Britain is, that such a move by Germany is contrary to the law and customs of nations in as far as it includes attacks on commerce; the whole responsibility of such attacks is placed upon the enemy; the submarine is declared incapable, because of its character, of conforming to the recognized rules of law governing the treatment of enemy merchant vessels; and England declares that she will adopt retaliatory measures in order to prevent commodities of any kind from reaching or leaving Germany, but in strict observance of the dictates of humanity.

It does not appear that Washington is inclined to be satisfied with the course of events, but remains hopeful that the Allies will arrive at an early decision upon the President's note of February 22 in harmony with the attitude of Germany. Meanwhile, so far as reports show, there is a practical suspension of the German submarine "blockade," in all probability in order to open the way for an adjustment of this international question to the satisfaction of all concerned. Shipping has not, however, resumed its normal status.

The stumbling block to an adjustment on the basis of the American suggestions, appears to be the German requirement that raw materials, including fodder, intended for peaceful purposes shall be exempt from interference on the high seas. Such commodities include cotton, wool and other materials of the textile industries; oil and seeds; rubber and resins; hides and bones; fertilizers, including nitrates and phosphates; metallic ores; glass, lime, bricks; china and glassware; paper and paper-making materials; soaps and paints; ammonia, sulphate of copper and similar substances.

The entire subject of contraband goods in time of war is a delicate one, and a readjustment at the present time is looked upon as doubtful. The hope is that by concessions on both sides, foodstuffs and some other essentials to life, intended for non-combatants shall be held entirely exempt from interference by belligerents in the present war. The joint resolution passed by Congress, seemingly giving the President increased power over shipments of munitions of war, does not affect the situation.

A SECTION OF CONSTANTINOPLE AT THE WATERFRONT. GALATA BRIDGE AT LEFT



THE SUPREME INSPIRATION

*A SERMON BY REV. G. CAMPBELL MORGAN, D.D.**

"Remember Jesus Christ, risen from the dead." II Tim. 2: 8, R.V.

THESE words are found in the last writing of Paul preserved for us. When he wrote them he was in prison and facing death. He was charged with crime; mark the significance of his own words, "In bonds as a malefactor." What the charge was specifically we are not told. Different conjectures have been made: that he was arrested and imprisoned on a charge of sedition, on a charge of having complicity in the burning of Rome, on a charge of treason. Most probably it was this latter charge of treason, which was preferred against him on the ground of his preaching of the kingdom of God and of the kingship of Jesus. In Thessalonica they charged him with acting "contrary to the decrees of Cæsar, saying that there is another King, one Jesus." His trial had two stages. The first was over when he wrote this letter. In it he had been deserted. Listen to his pathetic words, "At my first defense no one took my part, but all forsook me." He seems to have expected some delay before the second stage of the trial, for he urged Timothy to hasten to him, bringing Mark with him, charging him also to bring a cloak, a suggestive revelation of his physical suffering in the chilliness of the dungeon, and also some precious parchments. The probability is that there was not the delay he expected, and that Timothy never saw him again alive. Mark it well: in those days of loneliness, in the grip of hostile world-power, forsaken by his friends, suffering the chill of the dungeon, and anticipating the end, he wrote, "Remember Jesus Christ, risen from the dead, of the seed of David."

Timothy almost certainly received this letter in Ephesus. The first letter was sent to him there, and the probability is that he remained there having the care of the churches. Tradition has it that he was martyred in Ephesus. Ephesus was the capital of Proconsular Asia. It was the child of Athens with its culture, and Asiatic paganism; a strange mixture. It was the center of the worship of Artemis or Diana; and it was also a commercial center. Wealthy, superstitious and corrupt, it was a place of grave peril to the infant church. The man in oversight of that church held a position of peculiar responsibility and subtle peril. The struggle against almost overwhelming odds must have been fierce, and to that man in those circumstances these words came: "Remember Jesus Christ, risen from the dead, of the seed of David."

The Fairest of Ten Thousand

Let us then consider these words in the simplest way; observing in turn, first, the meaning of the injunction; secondly, the reason of its giving; and thirdly, how it may be practiced, and what is the value of such practice.

"Remember Jesus Christ, risen from the dead." In the Authorized Version the text reads thus: "Remember that Jesus Christ of the seed of David was raised from the dead." When we put the two versions together we recognize the fact that they both say the same thing in different ways. Central, to our thinking of him, we must keep this fact, "Risen from the dead." Necessarily that involves the actuality of his death. It has been asserted that he never really died, but swooned, and was resuscitated. The actual Man of our humanity did most actually die, but we are to remember him as risen from the dead, not "raised from the dead," but "risen from the dead." The apostle was fixing attention not upon the act, but upon the fact. Paul said in effect: Let your last thought about Jesus Christ, and your perpetual remembrance of him, fasten him upon your mind as alive, though having been dead. That is Paul's more logical way of saying that which John said more poetically, quoting the words of Jesus as he heard them in the isle washed by the sea, "I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore!" "Remember Jesus Christ, risen from the dead, of the seed of David."

Having realized the importance of the central note of the injunction we may fasten our attention upon the Person. Necessarily we think of more than the resurrection, but in the process of remembering Jesus Christ, we shall qualify everything by the final act of resurrection. So let us think of him; of his person; of his teaching; of his cross.

Think of his person. John, the apostle of love, said concerning Jesus: "We beheld his glory, glory as of the only begotten from the Father, full of grace and truth." "Remember Jesus Christ"; and in so doing we think of incarnate grace and truth. There are no better words than these, and if for a moment I borrow other words it is only that we may catch some of the splendors focused within them. "Remember Jesus Christ," and remembering the person of Jesus Christ, we remember sweetness and strength; light and love; justice and compassion; righteousness and mercy; the merging in a personality of those qualities and quantities which sometimes seem to be in antagonism, but when perfectly blended are seen to present the true man. "Remember Jesus Christ." Yes, but he was murdered; those hands that were ever doing good were nailed to the cross; those feet that were ever hurrying upon errands of mercy were transfixed with brutal and bloody nails; he was mauled, spit upon, done to death! I remember him! Then remember him risen! Grace and truth cannot be finally crucified, it must rise again. All the high things that make humanity beautiful cannot forever be laid in the dust spattered with blood. "Remember Jesus Christ, risen from the dead."

For the Joy That Was Set Before Him

Remember him again in order to listen to his teaching. How shall I summarize the teaching of Jesus? I will do it by the use of three words: righteousness, peace, joy. I wonder if I have put them in the right order. It is the apostolic order; yet listen to the teaching of Jesus; remember the keynote of his great Manifesto, the first note. Presently as you read the Manifesto through, you hear the deep and awful tones of stern denunciation, and you hear again and again the infinite music of perfect tenderness, each marvelous strain blending and merging into the ultimate and final harmony; but the first note of the Sermon on the Mount is happy! "Blessed" as we read it, but it is far more accurately, happy! Before he is through with that great ethical enunciation he will make you shake and tremble and shiver with fear, if you are a man at all. He will probe the innermost recesses of your soul, and bring to bear upon the secret things of your life the white light of the eternal throne; but the keynote is Happy. That is the ultimate purpose, but happiness must be based upon righteousness. So he went about teaching.

Have you ever taken time to write out for yourselves all the words of Jesus? Having written them, read them through, just for once forgetting the context and the occasion on which they were spoken. Read them again and again, and ponder them, and you will find three notes running through them: righteousness, peace, joy. Yes, but they silenced him; they buffeted the mouth that had uttered the words; they murdered him, so that the dear lips could say nothing else. "Remember Jesus Christ, risen from the dead!" You may for a while silence the voice, but you cannot silence the Word of the living God. After the drear, deep, dense darkness of those days and nights in which the world and heaven were without Christ, his body in the grave, his spirit descending to hades, behold him risen! Now he will speak, not with one human mouth, but with twelve, with five hundred, with ten thousand; until today the speech of the risen Son of God is being proclaimed by all the sacramental host who are born again of his Holy Spirit. "Remember Jesus Christ, risen from the dead."

When I remember his person, I see him murdered. When I remember his teaching, I find his voice silenced, so that the central, awful, appalling thing I remember is the Cross. Dare to look at it, dare to face it! Here is one perfect example of humanity, of beauty, of strength, of tenderness, of compassion, of clarity of intellect, of marvel of emotion, of balance of volition; dead at the hands of lawless men. Where is God? You have never seen the Cross if you have never been driven to ask that question. When modern philosophers take the resurrection away from me, and leave me only the Cross of such a Man as this, they leave me an infidel in revolt against God, declining, therefore, to believe that there is a God, or if there is, that he is good. The Cross alone is the place where all hope goes out in hellish darkness; and all faith is eclipsed forever. You tell me the Cross is vulgar! So it is, and with a vulgarity too terrific for words; the vulgarity that mauls and puts to death the most beautiful things the world has ever seen.

Let us now go further and inquire why he charged Timothy to "Remember Jesus Christ, r Timothy had been ordained to a life and service were extremely difficult. There are two no this letter which are of supreme importance. The first is: Be not ashamed of me, and be not asl of the Gospel. The other is: Suffer hardship. may express it in the old way, No cross, no c No pains, no gains. It is true of the soldie athlete, the husbandman. Did you ever t stand this verse so well as you understand day? "No soldier on service entangleth hims the affairs of this life!" That does not mear the soldier will not waste time playing; it means that nearer and dearer to the soldier is the c duty, than mother, wife, sweetheart, child. cross, no crown! No pains, no gains! The a must contend lawfully. Again it is the same ciple. No cross, no crown! No pains, no g No sloughing off of things unnecessary, no res put upon the forces of the physical and menta then no crowning, no garland, no winning! wonderful of all, and I do not say that care the husbandman laboreth. We must read int word laboreth all its significance. The Greek means the toil which reduces strength, the toi brings fatigue, the work that brings the wea which is the touch of death. The man away in the country today who plows and watch laboring; putting down into the dear old m earth her own vitality and strength, and if not, then there will be no reaping of the ha and no golden fruitage.

Paul said in effect to Timothy, the young eva list, called to the Christian service and min You are called to a service and ministry so di that you will need the quality of the soldier its touch of heroism, the severance of ever that binds to this life; the quality of the at the careful training which refuses the things hinder and contends lawfully; the toil, the the fatigue of the husbandman. Who is suff for these things? Where is there sufficient ins ration to enable a man so to serve, so to live? Remember Jesus Christ, risen from the dead."

He Ever Liveth

So we pass to the final word, the injunction How can we remember Jesus Christ risen? word "remembrance" is very accurate and be ful; yet unless we are careful we may mis meaning. Strictly the word does not mean remembrance, re-collection; it means fixity, havi mind, keeping it there. The memory is not referred to as something which works spasm ically; but as a faculty of the soul which is charged for evermore with this wonderful i of the risen Christ. How can that be? Be mind the memory is not moral, it is not imm it is non-moral. Memory has no relation t right or wrong of a thing. You tell me it is easy to remember an evil thing than a good t No, it is not; that is your fault, the result o low level on which you have trained your m There is no such thing as a cultured memory. Ne is memory automatic, self-acting. As Prof James once said, "Never forget, memory doe act by itself." If I say to you, "Remember," will say, "What?" Memory will be of no use I tell you what to remember. It is well to these things in mind, for by doing so we shal rid of a good deal of false thinking about mem

The basis of memory is knowledge. You ca remember anything you do not know. I philosophic. The activity of memory is tho You have to think upon the thing you know, t your mind on it. Finally, it is pragmatic, th practical. There must be application of the you know or memory will become atrophied, lyzed. I will take three other words. The act of memory may be defined thus: associa imagination, inspiration. We must know Christ risen from the dead. That is the of association. Then we must think upon Christ risen from the dead, and that imaginat and not merely logically, allowing our imagin to work and have full play. Finally let associ interpreted by imagination become inspira That is to remember Jesus Christ.

Mark the value of that exercise. Put it in an way. I will borrow from another New Testa writing, probably by the same man: "Consider

Continued on page 273

* Pastor, Westminster Congregational Church, London.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Waste of Christian Influence

SUNDAY, March 21. Psalm 107: 2. *"Let the redeemed of the Lord say so."* It is their duty. The man who has been blessed is in duty bound to become a witness. The enriched disciple must become a busy apostle. He who has heard the word of life must himself become a messenger. "Let him that heareth say, Come." Experiences must record themselves in expression. The world is waiting for witnesses, and especially for witnesses of the lay and unofficial order. The witness of the regular ministry is partly discounted because of our calling. Our testimony is expected, and it is thereby deprived of the element of surprise. But when a business man witnesses to the power of redeeming grace the testimony runs with arresting strength. It is this kind of witness who captures the interest of the jury and wins their verdict. The world, I say, is waiting for lay witnesses, and too often their testimony is hid like a lamp put under a bushel. "Let the redeemed of the Lord say so!" It is their duty to add the power of their experience to the record of redeeming grace.

But it is also their sacred interest. Experiences which are denied expression speedily fade away. Expression confirms experience, it sustains it and enriches it. Sentiments which find no voice find it hard to live. Gratitude which never says "Thank you" pines away in its silence. Expression gives air to sentiments, and quickens and strengthens them. It is ever so with a truth of revelation. We confess our hold upon a truth when we become its witness. Many doubts melt away like mist when our souls go into the open air of public testimony. When the disciple of truth becomes its apostle it clothes itself in more radiant glory. And so do I say it is our interest to declare what the Lord hath done for our souls.

"Ye shall be my witnesses!" That was our Lord's command. The world is waiting for our obedience.

J. H. J.

The Tearless Faces of Heaven

MONDAY, March 22. Isaiah 25: 1-12. *"He will destroy . . . the veil spread over all nations."* Note the connection between this radiant anticipation of the rending of the veil, with the wiping away of all tears: "The Lord God will wipe away tear from off all faces." It would appear that there can never be a face without its tears. We have seen them on the pure, sweet faces of the children, and on the wrinkled faces of the aged. They have been set flowing by many causes, but especially because of the fact of the covering that is cast over all peoples and the veil that is spread over all nations. There is so much in our life which is veiled, as the mountains by morning-mists. If only we could see the meaning of life's discipline, the ultimate certain accomplishment of all that we have developed for, the reunion of sundered hearts and lives we could at least smile through our tears, and perhaps we should shed none.

But surely that veil is becoming every year thinner! Already the empire of the spiritual is beginning to assert itself, as when the light of a radiant summer morning steals in on a brilliantly lighted hall. The presence of our Lord is near to be revealed. He has always been with us, but our eyes have been holden that we should not see him. The veil which conceals the spirit-world is thinning away every hour. The light behind is becoming more intense. It cannot be long before those who love his manifested glory will see it. And it shall be said in that day, Lo, this is our God, we have waited for him; we will be glad and rejoice in his salvation. Then as we see eye to eye, all mysteries solved, all separation ended, all hearts satisfied—tear will be wiped away forever.

F. B. M.

Attempt Great Things with God as Ally

TUESDAY, March 23. Luke 1: 32. *"He shall be great, and shall be called the Son of the Most High; and the Lord shall give unto him the throne of his father David."* Who does not want to be great in his particular realm? Try to think of the men who have tried to make their names immortal. The Greek Phidias carved his name on the shield of Minerva, and thought thus to make his name immortal; but the world cares little for Phidias today.

When visiting Egypt, I saw a great pile of ruins on the bank of the Nile, said to be the remains of a vast pyramid, erected by an Egyptian king at the expense of thousands of men's lives of toil. But I found no one who could even tell me the name of the ruler, who had failed to perpetuate his own memory.

The angel said to Mary concerning Jesus, "He shall be great," and this Peasant of Galilee, who built no monuments, wrote no books, marshaled no armies, is today the greatest figure in history.

Have you ever attempted to do, by the help of God, things that you could not do alone?

Phillips Brooks once said, "Pray for powers to fit your tasks, not for tasks to fit your power." Do not fear to attempt great things with God. Your extremity will prove to be God's opportunity.

Jesus acted upon the principle, "Not my will, but thine be done." He said, "I do always the things that please him." The Christian must always keep in mind, "What does *God* want me to do?" God has a private and particular will for each one of us, different from that for any other individual in the world, and in accordance with our own particular temperament, education and environment. To find this will and to follow it makes the humblest man great.

C. S. C.

Bringing Heaven Into Our Daily Lives

WEDNESDAY, March 24. John 5: 19-29. *"The Father loveth the Son, and showeth him all things that himself doeth."* These words of our Lord were spoken of his relation to the Father during the period of his earthly and mediatorial ministry. They explain what was involved in his self-emptying on our behalf. He laid aside his participation in equality with God that he might know our human life, set us an example and link us with the eternal God. The spirit of his Sonship has been breathed into our hearts also; so that what was true of him, when he lived on earth, is also true of us, and is the more deeply true of us as we are more profoundly animated and inspired by his Spirit. Let ue therefore appropriate these words.

The Father loves us. Whatever parental love stands for in our experience exists between God and us, carried to the millionth degree of patience, tenderness and resource. And if we will only walk with him, and give him time, he will show us what he is doing. "Surely the Lord God will no nothing, but he revealeth his secret unto his servants the prophets." "And the Lord said, "Shall I hide from Abraham that which I do? . . . For I have known him to the end that he may command his children after him." "Even as Moses was warned of God when he was about to make the tabernacle: See, saith he, that thou makest all things according to the pattern that was shewed thee in the mount." We learn from these words that our Lord's human life was fashioned by his vision of eternal realities. He translated into that material what he saw in the spiritual. What he saw in the spiritual he transferred to the material and physical. His life was a copy of things in the heavens. Why should not ours be? But if so, we must watch the unfoldings of God's plans, and we must not be disobedient to the heavenly vision.

F. B. M.

Carry Your Cross with a Smiling Face

THURSDAY, March 25. Luke 14: 27. *"Whosoever doth not bear his own cross and come after me cannot be my disciple."* Everybody has a cross, and in this respect everybody is like Jesus. The difference between men is the difference of their attitude toward their crosses and their obstacles. The successful Christian is the one who has the right point of view toward obstacles, who recognizes that the taking up of his cross and bearing it bravely as Christ did means success.

It may be a lack of education; it may be a fierce besetting sin; or it may be poverty, or ill health, or the loss of friends and home. Everyone has one or more of these crosses, and the heart that can bear its burden with a smiling face, and trust God through shadow as through light, is the standing example of the Christian. He is the man who helps.

Napoleon said, "Obstacles are just things to be overcome." What is *your* attitude toward *your* obstacle?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven heart and fearful?
Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You're beaten to earth? Well, well, what's that?
Come up with a smiling face;
It's nothing against you to fall down flat,
But to lie there—that's disgrace!
The harder you're thrown, why, the higher you bounce;
Be proud of your blackened eye.
It isn't the fact that you're licked that counts,
It's how did you fight, and why?

And though you be done to death, what then?
If you battled the best you could;
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, *how did you die?*

Today let me keep in mind that nothing is too hard for God.

C. S. C.

Faith the Christian's Trusty Shield

FRIDAY, March 26. Ephesians 6: 14-23. *"Able to quench all the fiery darts of the evil one."* We must not be astonished at the shower of fiery darts that are dropped on us, or flung at us, like the rain of iron bullets on the battlefield, or the dropping of bombs on a sleeping town. The devil's weapon is a lie. He insinuates the suggestion that this or the other is not wrong, or at least not wrong for you; or, if he admits that the thing is wrong, yet the dart is fire-tipped with an appeal to passion in the hope that it may ignite some magazine of impetuous desire, causing it to explode. We need some means of *quenching* the fire-dart. The missile must be plunged into water and allowed to explode or fizzle out there.

Paul had had many an encounter with the prince of the power of the air and his subordinates, and speaks from his personal experience when he tells us that all the fiery darts of the evil one are quenched on the shield of faith. By faith we climb into the world of spirit and obtain thence supernatural power, which is stored in the nature of Jesus. By faith we enter into the pure and holy atmosphere of heaven, in which evil is not to be found, and therefore the atmosphere forbids the ignition of the soul. By faith we hide ourselves in Christ, and are covered by his protecting wing, putting his grace and peace between us and evil. Then we can say with him, "The prince of this world cometh, and hath nothing in me." We are fighting in the dark, and this makes the fiery darts seem more terrible; but it is in the dark that we learn to trust; and we know that if we watch unto prayer we must be heard. The answer will be given. Not one prayer will drop into the sea and be lost as a wearied carrier-pigeon. In the hour when the murky air is the thickest and the attack hottest, Christ's revelation of himself as Love and Power will be our safeguard.

F. B. M.

The Homelessness of Jesus

SATURDAY, March 27. John 8: 1. *"Jesus went unto the Mount of Olives."* He who was born in a manger because there was no room in the inn, who fled into Egypt because his own nation sought his life, who passed his boyhood in despised Nazareth, began the work of his life without a home, a city or a country that desired him; he who found an occasional resting place among friends in Capernaum, Bethany and Jerusalem, once said, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." He who was rich became poor that we, through his poverty, might become rich."

Bread and fish was his diet; he slept in boats, in deserts, on hillsides. His disciples and the people who followed him were poor. The world's Christ was rocked in a borrowed cradle, buried in a borrowed grave. The robe he wore, the only memento he could have left his mother, was raffled for by his crucifiers. He gave his body, his life, his blood, himself, for the salvation of mankind. Christ was rich in creative and redemptive power, in love, mercy and compassion, and we are the heirs to the infinite legacy of his wealth. Though Jesus lived like a beggar, he was a king in disguise, on a visit to save a race. Now he is the Chief, the One altogether lovely among the inhabitants of immortality, as well as the Judge upon the throne of the universe.

E. W. C.

THE FILIPINO HORSE MIGHT ALSO SERVE IN FAMINE

OUR FILIPINO WARDS

BY FRANK L. BROWN

Joint General Secretary World's Sunday School Association

A BRIDGE FOR ONE-WAY TRAVEL ONLY

THE booming of Admiral Dewey's guns in Manila Harbor sounded a new day for the brown-skinned boys and girls of the Philippines. Little did they dream that Uncle Sam had come to liberate their minds and bodies, yes, and their very souls, by bringing education and the freedom of religious worship.

Within a few years of America's possession of the Philippines six hundred thousand bright Filipino boys and girls were found in schoolhouses scattered all over the islands studying modern textbooks illustrated from Philippine life. Fifteen hundred American school teachers had come over ten thousand miles to the debilitating climate of the islands, to enable these boys and girls to know the facts of history, the wonders of life, the secrets of healthful living.

Then these young people told the story to their parents, who had never been educated under the Spanish régime. In fact, to be educated was the privilege only of the estrado or upper classes. And these Filipino children told their parents they must open the windows of their nipa (straw-thatched) huts at night and let in the fresh air; and that it was not sanitary for each member of the family in turn to smoke the long black family cigar which was suspended from the ceiling. They told them, too, that water must be boiled to prevent the spread of typhoid, which had steadily decimated the population.

But superstitions yield slowly, and the American rule was not welcomed heartily, and many of these new reforms must wait until the children of today become the parents and teachers of tomorrow.

Has it been good to give these people education? To be sure, the result at first, as with our own negroes, was to make them heady and to spoil them for labor on the farm or in the village, for the educated Spanish never worked. But the hard necessities of living gradually corrected this. And the Americans introduced manual instruction, and the Filipino youth were taught to be carpenters, to make fine furniture from their beautiful native woods, to weave and to knit. The industrial exhibit of the provincial schools which I saw at Manila was a wonderful testimony to this increasing skill.

And Uncle Sam did another fine thing for these young people. Baseball was introduced by the American teacher, and these Filipinos, formerly accustomed to spend their time and money in the cockpits which abounded, betting on their favorite roosters, now are in the open playing baseball with an enthusiasm that would almost outdo the Americans of the homeland.

Gradually these educated young Filipinos are becoming school teachers and are entering the government service as clerks. With education has come indifference to the old church of the islands, which demanded too much of their reasonable belief.

Ambitious, music-loving, imitative, amiable, patriotic, these youth face the new day. They must be won for Christ, for the future of these islands is in their hands.

Four years ago the World's Sunday School Association began co-operation with the mission forces in laying strong Sunday school foundations in the islands. It was my privilege to go to the islands with strong letters from President Taft and other leaders. Governor Forbes and Bishop Brent cooperated in addressing a great convention of Sunday school workers from twenty-three provinces. The Philippine Islands Sunday School Union was formed. A Filipino pastor was elected president.

Two years ago Rev. Mr. Williams of Portland made a Sunday school tour of the Philippines for the World's Sunday School Association, to promote the educational work of the Sunday schools. The new slogan calls for a Sunday school membership equal to the church membership, by the World's Sunday School Convention at Tokyo in October, 1916, and that means an increase from 30,000 to over 60,000. Attractive literature is being produced and the boys and girls are being given a chance t know the Book. The Filipino young people in Cl stian educational schools are being trained for nday school leadership, and a brighter day is d ning for those who have been bound with superst on.

So here again we have the old and the w in sharp contrast. The Intramuros, an inner y, is there, where the Spaniards in the old tin shut themselves in and away from the diseases tha cilled off the natives without the walls, with no e rt to relieve their condition. An old dungeon still ands, dark, forbidding, a hole where prisoners we kept, hating their oppressors. And near by sta the Bilidid prison where Uncle Sam is traini the prisoners to be self-respecting citizens t ough schooling and manual instruction. As I st un- der the Stars and Stripes on the platform the center of the prison enclosure, I saw the pr oners drawn up in the prison yard for their dail exer- cise. The prison band of sixty pieces play The Star-Spangled Banner, and two thousand pr oners bared their heads and placed their hats on th left breasts as the patriotic strains pealed out. I did not wonder when the keeper told me that w of these prisoners came back as second offende

In the deep dust of the highway in the t n of Mexico north of Manila, I tramped with tw hou- sand others, with bands and gorgeous flag cele- brating the tenth anniversary of the intro ction of Protestantism in that place. Thousands of town faces looked out upon us from the Filipino omes set in palms. In the procession were two r mark- able floats. One of them held a representati of a padlocked Bible seven feet by four—to sugg t the hundreds of years of a closed Bible under e old ecclesiastical order. The other float had the ures of four young men, Matthew, Mark, Luke an ohn, writing the Gospel in an open book. Behin hem was painted a sunrise, prophetic of the ne day, with the open Bible for the heart-thirst the people.

CARRYING THE BANNER OF CHRIST AFAR

A JOURNEY IN INDIA

IT WAS my privilege to get away from Ceylon for a while to the broader plains of India, and see how the empire world there was getting on—the world—the old world—the world that has changed little for decades of centuries—the world that is the wonder of the world because it has not changed. The patient, toiling, plodding peasant still makes it the storehouse of the world, the same as it was in Alexander's time, and it is still coveted by greedy nations the same as it has been ever since that time.

Taliamannar! Dhanusnkodi! Ramswarami Mandapami—connecting the Indian side of the new railway across—away from the raids of the Emden. We have not yet got to the time when there shall be no more sea, but so far as the human efforts of finite man go, they are reducing that element materially in those places where it is not wanted.

Railway accommodations and attendance in India are very good, and the line is so smooth, as compared to Ceylon, that one hardly seems to be moving. A number of Indian gentlemen from Calcutta and Northern India were traveling with us. They had only landed that day from South Africa and the last that they heard of the war was being bombarded.

The represented authorities asked me on entering India, "What is your caste?" "Caste," said I; "I have no caste." But they insisted, so I had to give in, and as I really hadn't any, I replied that according to international law I must be a Vellala, as my husband was such. So they put me down as a Vellala, with a smile, and that evaded my being taken for a spy that time. But I was examined at every junction all the way to Madras.

In Madras—the city of dirt and magnificence—the mass of Indian life goes on as it would go on if there were no war. The horizon is too narrow to admit of anything very far off. Life is too strenuous, and today is too dear—poor Indian!

And now we are away up here in Central India. I rather believe the conservative Mahrattas have more to say on the subject, but what they think we do not know; and one can only look at matters all around and discriminate. The opium-eating laborers are in no wise likely to set the North River on fire, and the Brahmans, of whom there is a great preponderance, are at present not fighters, so the worst that has happened is that the price of cotton is lower, and they are thinking of putting in some other crops next year.

The climate is cool and pleasant, twenty degrees from the equator, and the vast population of the plains of India are far more open to thoughts of religion than to thoughts of war.

(MRS.) KITTIE WOOD KUMARAKULASINGHE,
Newara Eliya, Ceylon.

PIONEER WORK IN CENTRAL AFRICA

THE joy of preaching the Gospel of Christ to those who hear it for the first time is rarely experienced by the pastor or evangelist in this country. This joy falls to the lot of the missionary who explores those districts of Africa where the Christian messenger has never been. Such has been the recent experience of Rev. A. J. Liebenberg and Rev. A. G. Murray of the Nyasaland Mission of Central Africa. It was found necessary to visit the governor general at Tete, on account of Roman Catholic opposition, and so these missionaries made the journey south of the stations in Nyasaland to Portuguese East Africa, covering a distance of 1,000 miles. The journey, by foot and on the backs of donkeys, was filled with new and remarkable experiences, together with many hardships. On one occasion they were without water for two days, except for some muddy, coffee-colored liquid which they found in small quantities by digging holes in the sand of a dried-up river. Afterwards they found plenty of good water on the Chiuta Mountains. There they also found a beautiful plantation, owned by a half-Portuguese, named Farnandi, where pineapples, oranges, bananas, lemons and other fruits, besides vegetables and rubber, are grown for export.

Mr. Liebenberg writes: "This country has been in the hands of the Portuguese since 1632, and today when I had services in this vill e of Chiuta, where Farnandi's cattl craal is, this half-Portuguese said to ne, 'I never heard a white man yet l me about God.' He cannot read, an ieve heard the Gospel. This whol coun- try is in absolute darkness. W must do something! If I remember ghtly Livingstone first visited Tete i 1856, and we are blaming the Portugu e for not doing anything for these th ands since 1856. What have we as otes- tants done? Farandi is sevent years old.

"I saw very strange things uring these two months, and visited e vil- lages of nearly 80,000 pe e. I preached to many every day al g the road and found that the Gosp had never been preached in any the villages where we stayed at nig One thing that made my heart gl was that almost anywhere the peopl could understand me."

The Nyasaland Mission bega work on the shores of Lake Nyasa, enty- five years ago, under the direc n of the Dutch Reformed Church o South Africa, the only native chu or- ganization in that great con nent. Dr. Andrew Murray, now eight seven years old, was then the principa ader in the movement. There are oday about 2,000 native evangelists, labor- ing in 832 out-stations, und the supervision of seventy-two Eu pean missionaries in eighteen centr sta- tions.

A HEROINE OF ANTWERP

BY MAUD HARRISON

AN ENGLISH trained nurse was on her midsummer holidays in Antwerp, Belgium. She had left home thoroughly tired out aft a very hard spring and winter of ost constant employment.

Ce day as she was walking along the treets on her way to the cathedral, enjring her every surrounding and thing that she would be quite conten to spend the rest of her life in hisric old Antwerp, a newsboy rused past her with an armload of nevpapers. The little fellow was calg at the very top of his lungs: "We! war! war! The Germans are comg!"

Te nurse was startled. Could it reay be true that war had really com and that Belgium, perhaps the beaiful city she was in, was to be invled, maybe destroyed? She hoped it ould not be as bad as all that. At ny rate, the mobilization of troops tak time, and she thought nothing serus could happen in the next few day and then her holidays would be ova and she would return to peaceful En and.

Inally the day for her return arriv, but events had developed so quidly it was quite impossible for her to t home. There was nothing for hero do but stay where she was until the ide of the German army turned in ther directions, and a safe passage wa open to the coast for the noncomatants.

I is in just such crises as this whn confronted Mrs. John Scott that we ecome heroic—some of us.

Iturning sadly from the British conlate, where she had gone to see if ything could be done towards her depture, Mrs. Scott met wagons and amulances coming into the city from the ountry, loaded with wounded soldiel. They were piled in indiscriminaty together, Germans and Belgians alil. The majority were very young me many mere boys. Instantly her mo er-love was aroused by the pitiful sig.

I England Mrs. Scott had been wh is known as a surgical nurse. Th is, she confined her work to the car of patients recovering from brken bones and operations. She had alshad considerable experience in the nuing of victims of gunshot wounds, in her words, just the training most suible for an army nurse, having assisd at many operations, and watched carully the surgeons at work.

ven if she was not of their nationali, the thought of what she could do hat would be most helpful to these bre soldier boys continued to agitate hemind. Why not, as she must stay in e country, open a private hospital an give to the younger men a real mo er's care and nursing, something qui impossible in the overcrowded bigity and Red Cross hospitals?

he burgomaster, a kind, middleag Belgian, received her proposition wi enthusiasm. "Madame," he said, "God has sent you to us. Our hospitals are overcrowded with the wounded, we are at a loss to know what to do with many of the poor fellows who are being brought in from the front."

"But I can think," said the burgomaster, in some perplexity, "of no place the city can offer you, except perhaps one of our schools."

"The very thing!" replied Mrs. Scott. So a schoolhouse was selected for the work, and desks and other furniture removed. Then Mrs. Scott, as help was hard to obtain, got down on her hands and knees and washed the floors with an antiseptic solution. Next she treated the walls in the same manner. While at this work the magnitude of the task she was undertaking, unaided, almost overcame her, and she was on the point of giving up, but the pitiful picture of the ambulances and wagons, loaded with the wounded and suffering, came to her mind and she felt ashamed of her weakness when there was so much work to be done immediately.

The room put in a sanitary condition, the next thing was to furnish it. Hospital beds, even cots, were unobtainable. So the assistance of an aged carpenter was procured. A number of strong wooden bunks were built along the sides of the rooms. With the help of the burgomaster Mrs. Scott managed to get mattresses and bed clothing, as well as necessary surgical supplies and instruments. Now her medical staff had to be established. But investigation soon proved that practically the only doctors left in the city, between private practice and hospital work, had much more than they could do, and it was quite impossible for them to promise to undertake any more.

What could she do? The answer came quickly. The work itself: run a hospital, nurse and mother the sick, set broken bones, remove bullets and other foreign matter from wounds, perhaps perform other operations. In short, surgeon, nurse and the whole hospital crops.

The strength was given her. In a little room off her main ward she fitted up, with the help of her aged carpenter, an operating cabinet. A tiny kitchen was also equipped. Then with much difficulty the burgomaster found her a male helper, a strong young man, who had lost his job in a restaurant, and who was able to do the cooking for the sick and help lift the patients and care for them.

In a surprisingly short space of time she was ready to begin her work. There was no lack of patients from the moment the doors were opened. She performed all operations, many of them most difficult ones, with success. Then, when the poor fellows were patched together and laid in their beds to get well, she nursed them night and day with a mother's care.

MRS. SCOTT AMONG HER CONVALESCENTS AND HELPERS

"IN SHORT, SURGEON, NURSE AND THE WHOLE HOSPITAL CORPS"

As the work progressed good women of the city became interested in it, and contributed money, bandages and surgical supplies and home-made dainties. Several also volunteered as assistant nurses, and worked with a will.

Mrs. Scott wrote long letters for the patients to the old folks at home, and tender love letters to sweethearts. She cheered her boys when they were down-hearted, and made them good things to eat just as mothers would. When they became convalescent, she devised amusements for them, and found them good books to read.

There was a splendid spirit of camaraderie in the little hospital. Every one wanted to help! Just as soon as a patient was able to be around, he always insisted on doing something for those who were not as well off. National differences caused by the war were forgotten for the moment, and German and Belgian patients fraternized like brothers.

When the Germans besieged Antwerp Mrs. Scott's hospital was so crowded with desperately wounded patients that many were obliged to sleep on mattresses on the floor. When the city surrendered, her Flemish help and all her Belgian patients who were even able to crawl fled. Still the hospital was left crowded with soldiers too ill to move. If Mrs. Scott thought of flight, which was doubtful, a look at these patients was enough for her to make up her mind to remain. Shortly after the Germans had taken possession of the city she presented herself to the military governor and in a few brief words told him the story of her hospital, how she had cared for many wounded German soldiers, and wished to continue her work, but desired to preserve the neutrality of her efforts. The bluff soldier asked her many questions and seemed greatly interested. Finally he said to her:

"Madam, as you are fully aware, your country and mine are at war, but between you personally and the German forces under me in Antwerp I declare a truce. You are free to go or stay as you will. From this moment your hospital shall be regarded by us as neutral territory, and if any of my soldiers invade it or bother you in any way, you have only to report the matter to me, and I will see they receive severe punishment. If you need help, money, food, medical supplies, call upon me and they will be supplied. Madam, I have the honor to wish you good morning, and—may God bless you!"

AMONG THE WORKERS

—Rev. J. R. Walker, M. E. Church, Edgefiel S. C., writes that at a union service at Tron, S. C., it was voted to petition the Prident and Congress to use their influence, as on as practicable, in advancing the cause of rld peace and world federation.

—Evangelist Edwin S. Stucker conducted ser es with the Federated church in Marion, Kan in February, and goes in March to Kansas Cit Kan. This will be his twenty-eighth me ng in Kansas, where he is also much inter ed in Chautauqua work, being secretary of e second oldest Chautauqua in the world, at tawa, Kan., and president of New Kansas Alliance of Independent Chautauquas. His work as pastor, evangelist and lecturer has reached from coast to coast.

—Rev. Charles V. LaFontaine, pastor of the First Pentecostal Church of the Nazarene, Spokane, Wash., has just closed a month's series of evangelistic services in which 150 persons were at the altar for pardon or for purity of heart. Rev. J. B. McBride of Pasadena, Calif., assisted. Campaign will be held during April, when Rev. L. Milton Williams of Oskaloosa, Iowa, will be the evangelist. Rev. L. N. Fogg, of Sanbornville, N. H., will be the called evangelist for the summer camp meeting of the Nazarene Camp Meeting Association of Eastern Washington, July 8 to 18 at Spokane, Wash.

—A number of young Syrian Christians in Kunnamkulam, Malabar, Southern India, have organized a society for spreading the Gospel in that section. They have opened several Sunday schools in towns and villages, set up a printing-press to publish free vernacular tracts, and started a free public library.

—Evangelist H. Humble, of Cincinnati, Ohio, has recently conducted a union meeting of the Methodist and Congregational churches in Belle Fourche, S. D., and a large per cent. of the number were high school pupils. The campaign was conducted in a large auditorium in the heart of the business district. Pastors stood by the evangelist.

—The Eighty-sixth Anniversary Day Parade of the Sunday schools of Brooklyn will be held on Thursday, June 10, 1915. The officers for this year are Charles Francis, marshal in chief; William D. Wilkes, parade marshal, and Charles H. Rue, assistant marshal. Elaborate plans are under way to make this the greatest of all anniversary days and a special campaign to have the entire city decorated is being worked out.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Protest of the Neutrals

IT IS impossible to read the official correspondence between our government and the governments of Germany and England, relative to the proposed enforcement of the retaliatory blockades, without feeling a sense of disappointment at the disregard not only of existing international laws, but of the rights of humanity, which the situation reveals. In the blind storm of conflict, the belligerents yielded to the temptation to sweep aside existing international laws dealing with the rights of neutrals, and to create a condition which would render legitimate ocean commerce impracticable and virtually deprive the non-combatant nations of their inalienable right to the freedom of the seas.

Our government has made an honest endeavor to persuade Germany and the Allies to make reciprocal concessions and to come to a common understanding, so that peaceful commerce should not be needlessly endangered by floating mines and submarines. Germany's reply expresses a readiness to join in any effort to reach an understanding and conditionally to observe general international rules. Up to March 4 no response had come from England to the American note, although it was still expected. In his address in the Commons, announcing England's proposed blockade of retaliation, which aims to completely isolate Germany and cut her off from all ocean commerce, Premier Asquith explained that the measures would be enforced "without risk to neutral ships or non-combatants' lives and in strict observance of the laws of humanity." This might be reasonably interpreted to apply not only to neutral vessels, their crews and passengers, but also to the case of the Belgian sufferers and other non-combatants who for months past have been subsisting on American relief. But the premier fails to indicate how that relief is to be continued if the Allies, under the new blockade rules, succeed in shutting up the enemy's ports against all ocean commerce. While England is silent on this point (although it may be dealt with later) the German Government has voluntarily rescinded its regulations affecting the safe-conduct of neutral vessels and has informed Dr. Van Dyke, our minister to the Netherlands, that American relief ships bound for Belgium will be assured of safe passage through the naval war zone.

As the Allies have announced their willingness to hear the views of neutrals on all the questions involved, there is a reasonable hope that when the case is presented in behalf of the rights of all the neutral governments, temperate counsels may prevail and such recognition of these rights may be accorded as existing international law demands. Should this be denied the neutrals still have the resource of a vigorous protest.

Since the present war begun, one after another of the usages and obligations of international law has been virtually abrogated, on the plea that new conditions in war have created new necessities and evolved new dangers, which can only be met with new laws. The time has come to demand of the combatant powers a clear and unequivocal recognition of the rights of neutrals in the interest of civilization, justice and humanity.

Drink and Labor

"DRINK is doing us more damage than all the German submarines put together!" So has spoken Lloyd-George, chancellor of the British exchequer. With vodka driven from Russia, absinthe from France, and the British people warned that fearless measures will be taken to save Great Britain from the menace of alcohol; with the German emperor exhorting his armies to abstinence; with the states of the American Union voting "dry" so rapidly that it is difficult to keep prohibition reports up-to-date, the temperance forces seem to be approaching a world-wide triumph.

Mr. Lloyd-George spoke of the indispensable value of the workers of a nation, particularly in time of war. "This war," he said, "is not going to be fought mainly on the battlefields of Belgium and Poland. It is going to be fought in the workshops of France and Great Britain." He rebuked the workers for haggling over questions of pay and time when their best efforts are so urgently demanded, scoring particularly the workers of the Clyde, some of whom are holding out on strike for a farthing more an hour than the amount conceded.

He declared that while the government is not planning so drastic a step as that taken by Russia in prohibiting vodka, or France in prohibiting absinthe, some definite and fearless governmental action will be taken on the drink question.

It will perhaps be startling to many laborers to hear the chancellor's suggestion that it is they, even more than the soldiers, who are fighting the war. It may rouse the old dreams and convictions which the war has for the present overshadowed, that the workers really control the world situation and that as soon as they determine not to fight there will be no more wars. Meanwhile, the deliverance of the worker from the curse of drink, though wrought by the hand of authority rather than his own, will clear his brain and strengthen his muscles for present tasks and furnish him and his posterity with immeasurably increased efficiency for future years.

Two Years of President Wilson

IN THE last hours of the Sixty-third Congress a message was received from the President, expressing his appreciation of the work it had accomplished, the purpose and quality of which, he declared, will be more and more valued by the nation, the longer it is tested. This is very high praise, indeed. Coming at the close of the second year of President Wilson's administration, it naturally suggests a look backward for the purpose of recalling what has actually been accomplished in that period. The Christian Herald is not a political paper in any sense, and the President is to be judged, not by the standards of any political party, but solely on the merits of his administration as they must appeal to the whole nation.

Among the real things accomplished in these two years we need mention only a few. In revising the tariff, the old high tariff shibboleth was forever demolished; and in the reversal of the ancient policy—which had ruled for fifty years—business attained a new freedom. The Federal Reserve System is the concrete application of sane and up-to-date commercial principles to the nation's finances, and is a permanent barrier against recurrent panics. The Panama tolls exemption bill proved how a great nation could keep good faith with the rest of the world. In the two wars that have been begun during this administration, we have preserved a fair and just neutrality, even when there were many obstacles in the way. Few if any of our Presidents of recent times could have so tactfully avoided the dangers that threatened. Critics with sharp tongues and ironical pens derided his methods and called him a visionary. Yes, he had the vision, and it led him safely through. And now the nation knows that he was right!

In dealing with the trusts, he has shown more skill than his predecessors. Their regulation has proceeded with less disturbance than the alarmists predicted. The business of the nation today is conducted under better conditions than in the past; and the men at the head of great enterprises, while compelled to give full observance to the requirement of Federal laws, are no longer a target for oppression and persecution.

In his parting message to Congress, President Wilson sounded the keynote of his whole administration in these words:

"The constant thought of every patriotic man should now be for the country—its peace, its order, its just and temperate judgment in the face of perplexing difficulties. Its dignity and its strength alike will appear, not only in the revival of its business despite abnormal conditions, but also in its power to think, to propose and to act with patience, with disinterested fairness and without excitement, in a spirit of friendliness and enlightenment, which will firmly establish its influence throughout the world."

These are strong, clear words—the language of a patriotic servant of the people—and they deserve to be remembered.

Palestine's Future

WHILE the bombardment of the Dardanelles progresses, speculation grows as to the future of the Turkish Empire. One of the latest suggestions with regard to the ultimate disposition of Palestine, which is now being discussed both here and abroad, is that some powerful neutral state may be chosen as the responsible supervisory agent in the event of the Holy Land being permanently separated from the Ottoman Empire. In some European capitals, the cable informs us, it has been suggested that the United States, as the leading neutral power, and one which guarantees the free exercise of religion, may be selected for this responsible task. It is argued that there is no nation among the present belligerents which could so acceptably undertake the duty of governing Palestine and of caring for its holy places without arousing antagonism and religious conflict.

This would be a strange climax to the checkered history of the ancient Jewish homeland. It is not difficult to imagine the Palestine of the future, under republican rule, again a center of world interest and activity, its cities restored, its once fruitful soil gardenized anew, its holy places again beckoning shrines of visitation for the Christians of the world. Many natural advantages contribute to make Palestine one of the most fertile and beautiful of countries. To the dispersed Jews, such a change would make it the center of all dreams and ambitions. The Holy City itself would even regain something of its former greatness and glory.

Zionists have dreamed of the restoration of the Jewish state, and such a result as we have pictured might more nearly fulfil such a hope than anything else that seems likely to happen. Palestine is today the most sacred land on earth, not only to the Jew and the Christian, but even to the Mohammedan. Under an American protectorate, all religions would enjoy the utmost equality and freedom, and the ancient land, which has been battle-torn for twice twenty centuries, would once more be at peace. It is a dream worth dreaming and which may yet become true.

"Pay-Up Week" in the West

IT IS now over a year since a little town up in Wisconsin originated a bright idea, which seems to have taken root in a very large section of the state. When the town in question announced its purpose of observing "Pay-Up Week," in which debtors would make settlement *en masse*, everybody smiled; but the thing was done and several thousand unsettled bills were cleared in the process. Now the place has had its most prosperous year, and many other Western towns and not a few big cities are contemplating a "Pay-Up Week." The philosophy of the plan is simply this: that by paying your bills, the other fellow is enabled to pay his, and so on in a sort of endless chain, which finally comes around to you again. Thus all are quickened, the commercial skies are clear, and everybody feels better. In the first experiment over $40,000 of old accounts changed hands, and the liquidation this year promises to be a financial tidal wave. The idea of a "Pay-Up Week" is excellent, and should be pushed along.

The Right to Work

TO PERMIT alien immigrants to come to this country and then deny them the right to labor is an absurdity on its face. It conflicts with the fundamental principle that aliens, as presumptive citizens, are to share the common privilege of earning their own living and are to be encouraged in industry and self-support. Never till now has it been contemplated that this class of future citizens could be denied this right by any legislature in any state. All the laws that properly apply to the status of the citizen, present or prospective, are of Federal origin, and any state-made law restricting their privileges, and especially affecting their right to labor, is held to be unconstitutional. This is the view of authorities who have given consideration to the question recently raised affecting alien labor in New York state. An almost forgotten law was found on the statute books, which provided that municipalities undertaking public works must employ citizen workmen only. No one can remember any previous enforcement of this law, which has now been dragged to the light and made operative, with the result of throwing many thousands of unskilled alien workers out of employment at a time when their places cannot be filled advantageously by citizen labor and even then compulsorily at rates largely in excess of those usually paid to unskilled labor.

The right to labor is not exclusively a citizen right. If we have no better use for immigrants than to consign them to tramphood we should shut the gates against all immigration forthwith. But the better and wiser way is to repeal the alien statute, which threatens most unjustly to add to the already large army of the unemployed and destitute, for whom the state must care, thus actually increasing the burdens of the citizen instead of lightening them.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Brutal Punishment for Son

A BOY at Phillips, Wis., disobeyed his father and went to a dance, and came home after the carousal late at night. The father fastened about the boy's neck a twenty-one pound piece of railroad iron and then attached a heavy log chain to it, which was seven feet in length. Then he compelled his son, with this disgraceful encumbrance, to walk to school and back, six miles, for three days, with the thermometer several degrees below zero. The community was horrified with indignation, and the sheriff had to take the boy to the blacksmith's to have the iron fetters cut away. The son may or may not have been a very bad boy, but nothing could justify such harsh, brutal treatment by a father. Such discipline would be likely to contribute to constitutional badness in the child; would wither all self-respect and have a tendency to kill whatever affection the child might have for his parent. The trouble nowadays is usually the other way. The fathers and mothers are not firm enough in compelling the obedience necessary to the proper training of the child, the comfort of the family and the community generally, and harshness and cruelty are rare rather than from the parent. Love is the thing that wins in conquering the child's heart. If we can secure obedience with tenderness and persuasion, very good; if necessary it should be backed up with authority, and with some form of punishment. The railroad iron about the child's neck and the log chain dangling were a picket of fatherhood, and a picket of boyhood; but the symbol of disobedience, fastened about the father's or mother's neck by the son or daughter, is as great a mockery of fatherhood and motherhood and wreckage of childhood. The good Book gives this salutary advice: *"Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul."* (*Prov. 29: 17*)

Texas Kills Wolves

THE state of Texas wolves and other wild beasts are even the sheep in such number as to seriously reduce the wool crop. In September 1912, a law went into effect, granting a bounty for every wild beast destroyed. In the first eighteen months the state treasurer reported that 98,000 wolves and wildcats (including 53 panthers and 22 leopards) had been killed and the bounties secured. It would seem incredible that a state having a population of 4,000,000 people could be so overrun by wild beasts. The scourge is not yet over, but the people will soon clean them all out before long. Christ likened his followers to sheep, and those who would ruin their souls to wolves, and described his protection and that of the pastors set to care for the flock as that of a shepherd. The sheep-killing instinct of the wolf in Palestine is thus mentioned: *"The wolf catcheth them, and scattereth the sheep."* (*John 10: 12.*)

A Kansas Preacher-Judge

REV. J. H. RICE, pastor of the First Congregational Church of Emporia, Kansas, was appointed judge of the police court by his friend, Mayor Bob Hammer, nine months ago. They call Judge Rice in the "South End," where his court is located, and the Rev. Dr. Rice in the "North End," where his church stands. The church-judge in his court has introduced the policy of leniency, love and wholesome advice toward criminals, and the reports are that it works like a charm. It is a court of fact, not of suspicion. The judge sentenced one bad boy to go to church. He set other prisoners to work cutting up the dead trees in the city into firewood, and had it hauled to their homes. His salary he devotes to the cause of the suffering families of the accused and convicted. He does all the preaching and pastoral work of his church besides. William Allen White, Emporia's most distinguished citizen, recently united with that church. Such would be a debatable experiment for the average minister, but Judge Rice has made good in both functions. He obeyed literally this injunction: *"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."* (*Mark 12: 17.*)

URUGUAY PEACE TREATY SIGNED

THE Uruguay peace treaty was recently signed by Secretary Bryan and Don Juan Carlos Blanco of Uruguay, a special emissary sent by his government for the purpose. The signing was witnessed by a number of the representatives of the United States and Uruguay. The latter is the smallest of the independent countries of South America. The signature of this treaty was beautiful. It is not a mockery to sign peace compacts at this time when a majority of the people of the world are engaged in war. It is rather a good example to set, and we have the pledge that the principle underlying it shall ultimately prevail. The pan-American peace treaties strengthen the doctrine which our country has always held, that the United States and the South American republics were fully able to take care of their own affairs, and that any serious interference upon the part of foreign nations would not be tolerated. All national or international unity and peace that are to be enduring must have as their basis the union of the individual heart with God through Christ, and the union with each other through our relation to him, for which he prayed: *"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."* (*John 17: 21.*)

Brothers, Long Separated, Meet

GEORGE H. RICHARDSON and John C. Richardson, who lived near Petersburg, Ind., became separated from each other twenty-nine years ago and lost trace of each other till the other day, when they accidentally met on the streets of Venice, Ill. The men recognized each other and were overcome with surprise and joy. The fact was revealed that each had lived in the same neighborhood in Venice and was unaware of the presence of the other. A family reunion was called to celebrate the meeting. In stationary civilizations, like that of China, members of a family have lived for a hundred or maybe several hundred years on the same farm or in the same neighborhood. While much of motion and progress is lost, there is the compensation of pleasant relationship and of comfort. In our complex and swiftly moving civilization, it is the rule for the children to strike out for themselves, for families to scatter to different neighborhoods or states and even countries. In the intense and large enterprises of our times it is the exception that families settle down close to each other and enjoy the fellowship so precious and divine. It is comforting to be assured that after all the mutations of earth, the flight of the years and the separation of families, we shall meet our loved ones again, and shall see their faces and enjoy their embraces forever. For Christ, who is in heaven, and brought us heaven, thus sweetly and gloriously describes it as "my Father's house." *"In my Father's house are many mansions."* (*John 14: 2.*)

Pauper had Money

SURROUNDED by every evidence of poverty and squalor a widow died from old age and insufficient nutrition in her two-room apartment in New York City the other day. After her death Policeman Crossley found in one of the rooms five savings bank deposit books, showing that the woman had a total of $12,000 in cash to her credit in the banks. For the past seven years she had lived in her rooms on the scanty bounty of neighbors who supposed her penniless. No one ever dreamed the woman possessed a dollar. She had lived the life of a pauper, a beggar, and died, the neighbors think, from weakness, caused from insufficient nutrition, and from the cold. She loved money for its own sake, living in discomfort, a poor miser. It is the most charitable thing to believe that the poor old woman was mentally unsound. There are people who have good food and clothing, and fine horses, and an abundance of ready money to spend on themselves, but who are poisoned by the same avarice that blighted the life of the old woman who pretended to be a pauper. Such instances call to mind the truth of these words: *"For the love of money is the root of all evil."* (*I Tim. 6: 10.*)

War on Alcohol

THE Russian minister of finance, M. Bark, in a recent interview with the correspondent of the New York American in Petrograd, makes some statements of supreme importance on the value of the prohibition of the liquor traffic to the financial and moral welfare of his nation. Among other things he says: "It is difficult for beginners to realize how great are Russian economic resources and how much greater they have become since the promulgation of that humanitarian law forbidding the sale or consumption of alcohol. I can assure you that the productivity of every class of workman in Russia, whether we examine those engaged in agriculture or industrial pursuits, has already increased from 30 to 50 per cent., and I hardly need point out to you what that one fact means in a population of 170,000,000, to say nothing of the cessation of the waste which formerly accompanied and followed the consumption of alcohol. Again, the rates for the maintenance of prisoners have fallen, because crime has everywhere diminished, and in some districts has disappeared. The reports I have secured from the savings banks are so encouraging that even I, whose faith in the Russian people has been large and firm, did not anticipate the rapid and splendid results which they indicate." There are evidences that the British Government is prepared to deal with the drink traffic with a strong hand. In February Iowa's legislature repealed the Mulct law, which if signed or passed over the governor's veto will make the state dry. Idaho went dry by statutory provision, the measure having been recommended by Governor Moses Alexander (who is a Jew), making the eighteenth state to pass into the prohibition column, eight of them becoming dry in the past six months. There seems to be a race-wide war on rum, the nations waking up to the truth of the wise man's words with reference to alcohol: *"At the last it biteth like a serpent, and stingeth like an adder."* (*Prov. 23: 32.*)

RECOLLECTIONS OF FANNY CROSBY

"MY personal acquaintance with Fanny Crosby," writes Rev. Charles Elmer Furman, pastor of Belknap Congregational Church, Dover, N. H., to the Christian Herald, "has suggested to me to give a few reminiscences. Many of them relate to interviews with the poet during my stay at her home last June.

"She always maintained a uniformly pleasant disposition, and was always very pleasant. Her temperament was unfailingly sunny and cheerful. She was remarkably diligent, too—was a determined student and would study for hours on a composition until she finally got it as she wished it to be.

"For a blind person, she was very courageous and would go about the house alone. At meals she needed but little assistance. She could tell a friend by the tone of the voice.

"Unlike some authors, she could never compose while in bed. She never attempted to write a hymn until she had first prayed over it. 'I've got no lonely hours,' she told me. 'I've got my thoughts to keep me company. I couldn't engage in card playing; I couldn't! I couldn't! I couldn't!' Then she told me the story of a railroad man whose son was ruined by card playing. She seriously objected to being regarded as aged or infirm. 'I'm Methodistical,' she declared while discussing her denomination. 'If any one feels like saying, Hallelujah, praise the Lord! why, say it.'

"Dr. W. H. P. Rhoades, a Baptist pastor from Brooklyn, invited her, a Methodist, to partake of communion at his church with him and she did.

"'I'm four feet three inches tall,' she told me at that visit. 'I was four feet five, but I've shrunk up some. I weigh eighty-four and a half pounds. I couldn't tell a falsehood to save my life,' she declared. 'I was frightened into this by the instance of Ananias and Sapphira.'

"On another occasion she said: 'I have nothing that I have not received from God. I never undertake to write without asking divine assistance. The Lord worketh in me to do of his good pleasure, and he wants me to work it out.' Again she said: 'I'm the receptacle for everybody's troubles; but I've found the Balm of Gilead.'

"'My grandmother used to call me "Fanny Flewit," because I flew around so,' she told me with an amused smile during our conversation.

"In her room at her home in Bridgeport, I can recall seeing the photograph of Charles Alexander, the Gospel singer, marked II Tim. 2: 15, and a picture of Ira D. Sankey seated at the organ with Fanny sitting near by. There was a little rocker in the room in which she usually sat while writing or dictating her poems. There were also pictures of Sylvester Main and Hubert B. Main, and also a Madonna and Child and a miniature painting of Henry Clay.

"It was such things she treasured.

"After Fa... written the ... hymn, 'Pass ... O Gentle Sav... was sung at ... vice in the ... Prison, New York, before an audience of 500. ... who was present, was so deeply affected t... had to be carried out. She spoke to the inm... the prison and said, 'If I knew you were al... way to heaven, I would say, "Now, Lord, lett... thy servant die in peace."'

"While composing, she would frequently ... little book to her mouth, which seemed to ai... calling to remembrance anything she wi... write.

"She had pronounced views concerning ... criticism. 'Critics have no right to cha... Bible,' she said. 'The old Book is just as ... tended it to be.'

"She was a stanch and loyal friend. '... rather burn my hand off than betray a con... she remarked during our conversation; '... be true as steel to a friend.'"

. . .

A Fanny Crosby Memorial

A MOVEMENT has been begun in Bri... Fanny Crosby's home for many years, ... view to the erection of a permanent memori... great hymn-writer. It is proposed that the ... should take the form of a memorial buildi... used by the Bridgeport Christian Union as ... Saving Station." The poet was a frequent ... ant at the mission services of the Christia... and was greatly interested in its work. ... committee has been organized and it is pro... have an international committee also, in or... the movement may be shared in by the mu... throughout this country and other lands, w... the hymns of Fanny Crosby are known and ...

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXI

COMRADES

THEY were a merry party and a congenial one. There seemed to be no end to the new delights that came every new day, not the least of which was the new charm of companionship that seemed to be a part of this new life they were living.

As Jamie said one night, when they were all sitting about the fire:

"You see, we seem to know each other so much better up here in the woods—better in a week than we would in a year in town."

"I know it. I wonder why," murmured Mrs. Carew, her eyes dreamily following the leaping blaze.

"I think it's something in the air," sighed Pollyanna, happily. "There's something about the sky and woods and the lake so—so—well, there just is; that's all."

"I think you mean, because the world is shut out," cried Sadie Dean, with a curious little break in her voice. (Sadie had not joined in the laugh that followed Pollyanna's limping conclusion.) "Up here everything is so real and true that we, too, can be our real true selves—not what the world *says* we are because we are rich, or poor, or great, or humble; but what we really are, *ourselves*."

"Ho!" scoffed Jimmy, airily. "All that sounds very fine; but the real common sense reason is because we don't have any Mrs. Tom and Dick and Harry sitting on their side porches watching us."

"Oh, Jimmy, how you do take the poetry out of things!" reproached Pollyanna, laughingly.

"But that's my business," flashed Jimmy. "How do you suppose I'm going to build dams and bridges if I don't see something besides poetry in the waterfall?"

"You can't, Pendleton! And it's the bridge that counts every time," declared Jamie in a voice that brought a sudden hush to the group about the fire. It was for only a moment, however, for almost at once Sadie Dean broke the silence with a gay:

"Pooh! It'd rather have the waterfall every time, without *any* bridge around—to spoil the view!"

Everybody laughed—and it was as if a tension somewhere snapped. Then Mrs. Carew rose to her feet.

"Come, come, children, your stern chaperon says it's bedtime!" And with a merry chorus of good-nights the party broke up.

And so the days passed. To Pollyanna they were wonderful days, and still the most wonderful part was the charm of close companionship—a companionship that, while differing as to details with each one, was yet delightful with all.

With Sadie Dean she talked of the new Home, and of what a marvelous work Mrs. Carew was doing. They talked, too, of the old days when Sadie was selling bows behind the counter, and of what Mrs. Carew had done for her. Pollyanna heard, also, something of the old father and mother "back home," and of the joy that Sadie, in her new position, had been able to bring into their lives.

"And after all it's really *you* that began it, you know," she said one day to Pollyanna. But Pollyanna only shook her head at this with an emphatic:

"Nonsense! It was all Mrs. Carew."

With Mrs. Carew herself Pollyanna talked also of the Home, and of her plans for the girls. And once, in the hush of a twilight walk, Mrs. Carew spoke of herself and of her changed outlook on life. And she, like Sadie Dean, said brokenly: "After all, it's really you that began it, Pollyanna." But Pollyanna, as in Sadie Dean's case, would have none of this; and began to talk of Jamie, and of what *he* had done.

"Jamie's a dear," Mrs. Carew answered affectionately. "And I love him like an own son. He couldn't be dearer to me if he were really my sister's boy."

"Then you don't think he is?"

"I don't know. We've never learned anything conclusive. Sometimes I'm sure he is. Then again I doubt it. I think *he* really believes he is—bless his heart! At all events, one thing is sure; he has good blood in him from somewhere. Jamie's no ordinary waif of the streets, you know, with his talents; and the wonderful way he responded to teaching and training proves it."

"Of course," nodded Pollyanna. "And as long as you love him so well, it doesn't really matter, anyway, does it, whether he's the real Jamie or not?"

Mrs. Carew hesitated. Into her eyes crept the old somberness of heartache.

"Not so far as he is concerned," she sighed, at last. "It's only that sometimes I get to thinking: if he isn't our Jamie, where is—Jamie Kent? Is he well? Is he happy? Has he any one to love him? When I get to thinking like that, Pollyanna, I'm nearly wild. I'd give—everything I have in the world, it seems to me, to really *know* that this boy is Jamie Kent."

Pollyanna used to think of this conversation sometimes in her after talks with Jamie. Jamie was so sure of himself.

"It's just somehow that I *feel* that it's so," he said once to Pollyanna. "I believe I am Jamie Kent. I've believed it quite a while. I'm afraid I've believed it so long now, that—that I just couldn't bear it, to find out that I wasn't he. Mrs. Carew has done so much for me; just think if, after all, I were only a stranger!"

"But she—loves you, Jamie."

"I know she does—and that would only hurt all the more—don't you see?—because it would be hurting her. *She* wants me to be the real Jamie. I know she does. Now if I could only *do* something for her—to make her proud of me in some way! If I could only do something to support myself, even, like a man! But what can I do, with—these?" He spoke bitterly, and laid his hand on the crutches at his side.

Pollyanna was shocked and distressed. It was the first time she had heard Jamie speak of his infirmity since the old boyhood days. Frantically she cast about in her mind for just the right thing to say; but before she had even thought of anything, Jamie's face had undergone a complete change.

"But, there, forget it! I didn't mean to say it," he cried gaily. "Ar... 'twa... rank heresy to the game, wa't it? I'm sure I'm *glad* I've got the c...ches. They're a whole lot nicer th... the wheel chair!"

"And the Jolly Book—do you ...ep it now?" asked Pollyanna, in a vo... tha... trembled a little.

"Sure! I've got a whole lib...ry o... jolly books now," he retorted. "...ey're all in leather, dark red, except ... firs... one. That is the same little c... note-book that Jerry gave me."

"Jerry! And I've been mea...ig a... the time to ask for him," crie... Polly-anna. "Where is he?"

"In Boston; and his vocab...ry i... just as picturesque as ever, onl... e ha... to tone it down at times. Jer... s stil... in the newspaper business—... he's *getting* the news, not selling ... Re-porting, you know. I *have* b... able to help him and mumsey. A... don't you suppose I was glad? Mun...y's i... a sanatorium for her rheuma...m."

"And is she better?"

"Very much. She's coming ou... pretty soon, and going to housekeepi... with Jerry. Jerry's been making ... som... of his lost schooling during th... pas... few years. He's let me help h...—bu... only as a loan. He's been ve... par-ticular to stipulate that."

"Of course," nodded Pollya...a, ... approval. "He'd want it that w..., I'm sure. I should. It isn't nic... to b... under obligations that you ca... pay. I know how it is. That's w... I ... wish I could help Aunt Poll... out—after all she's done for me!"

"But you are helping her th... sum-mer."

Pollyanna lifted her eyebro...

"Yes, I'm keeping summer b...rders. I look it, don't I?" she challeng... with a flourish of her hands tow... l he... surroundings. "Surely, neve... was boarding house mistress's ta... quite like mine! And you should ha... hear Aunt Polly's dire predictions ... who... summer boarders would b... sh... chuckled irrepressibly.

"What was that?"

Pollyanna shook her head d...decid...

"Couldn't possibly tell you. ... Cha... a dead secret. But—" She stop...d an...

Continued on page 280

A WEEK *in the* WORLD'S NEWS

A LABOR JOB THAT WON'T WORK. The attempt by the unions to resuscitate a forgotten clause in the labor law of New York State in order to debar alien workmen from employment upon public works, although for the moment supported by the state constitution may be defeated by special legislation already under way at Albany. Meanwhile contractors having in hand the construction of New York's new subways have laid off several thousand alien laborers, skilled and unskilled, and the great project involving millions of dollars is almost at a standstill.

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"FOR SOME MUST WORK WHILE OTHERS PLAY." The Senate of the Sixty-third Congress failed to take up and pass the Palmer bill passed by the House and favorably reported on to the Senate providing that the products of child labor could not be shipped in interstate commerce. So, of course, such products can be so shipped, hence the caption to this paragraph.

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REIGN OF TERROR POSTPONED. Believing, and not without reason, that by murdering in cold blood the leading financiers of the country, and destroying a few notable buildings, a reign of terror might be set up for the benefit of the incompetents and the criminals of the land, a gang of anarchists in New York concocted a plot for the accomplishment of such acts, and in the early morning of March 2 Frank Arbano and Charles Carbone, young Italians, entered St. Patrick's Cathedral, while several hundred worshipers were at mass, and place powerful bombs at the base of two of the great pillars. Unfortunately for those who would improve conditions by such methods, the police department had all along been aware of what was in progress, and through detectives who had succeeded in joining the anarchist gang and learning their plans step by step, had been able to set a trap at the cathedral, a number of detectives disguised as scrub-women and others being in readiness to arrest the Italians, who were promptly taken into custody. The police department claims to have in its possession evidence that will lead to the arrest of other anarchists and the exposure of a wide plot of wide extent. New York, which holds its police department in high esteem, tried hard to feel that it had escaped an awful tragedy, but somehow the impression prevails that it has really had a diversion. In other words, the public is skeptical about the affair, though the press courteously spread the story in much detail upon its pages. The arrested Italians claim the detective Polignani, who played the leading rôle in their arrest, instigated the entire plot.

ALIEN LABORERS BEING DISCHARGED FROM NEW SUBWAY

CARBONE AND ARBANO

INSPECTOR EAGAN WITH BOMBS

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SCIENCE INCREASES OUR NATIONAL WEALTH. A young scientist connected with the Federal Bureau of Mines, Dr. Walter F. Rittman, presumably has added immensely to the resources of this country by two discoveries announced late in February, one of which is a cheap process for extracting some 200 per cent. more gasoline from crude petroleum than by previous methods; the other making possible the extraction from crude petroleum of toluol and benzol, essentials in manufacturing dye stuffs and high explosives, this country's supply heretofore being obtained in Germany. The discoveries are looked upon by the government as of the first importance, though commercial chemists are withholding their opinions until practical demonstrations have been made. Dr. Rittman, who is but thirty-two years of age, attributes his success in large measure to the possession of a strong body tuned to endure the long strains incident to experimental work by collegiate athletics. If his discoveries become commercially practicable he will have made one of the most notable contributions of science to our industries.

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WALTER RITTMAN

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A SOCIALIST FORECAST OF THE WAR. One of the ablest of European socialists, Karl Kautsky, lately wrote a series of articles on the war, in the last of which he makes the following prediction: "We may expect that a few months more of this war will suffice to give rise to as strong a feeling of the need of a lasting peace as did the twenty years of war a hundred years ago. Perhaps it will, as that war was, be brought to a close by an international congress. The combatants already number nearly a dozen; an assemblage of them alone, to conclude peace, would constitute an international congress. It would be time want to apportion not Europe but rather the world. The neutrals, too, would demand admission to it. Governments are not as independent of the people of a country as they were a hundred years ago. They could not simply ignore their wishes. Under these circumstances it is possible that this congress, supported by the general longing for peace, would consummate a work at least as enduring as that of the Congress of Vienna. But a fifty years' peace is hardly to become a permanent, an everlasting peace. For in that period of time the proletariate will beyond doubt have advanced to the point where it will have arranged the world according to its need. And among those needs are reckoned international solidarity and a policy which secures lasting peace among nations. The ideal of so many thinkers of the last three hundred years will then be realized, not as an ethical postulate but as an actual necessity of a definite social order. Every system of exploitation will disappear."

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THE ANIMALS. Thousands of animal lovers of Massachusetts have recently caused to be erected in Boston the Angell Memorial Hospital for Animals as a tribute to the memory of the founder of the Massachusetts S. P. C. A., George Thorndike Angell, one of the greatest characters in this field of humane work. The hospital cost $225,000 and is said to be the best of its kind in this country. The society's offices and the printing plant of Our Dumb Animals are in the new building.

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SEA CATASTROPHE BARELY AVERTED. The afternoon papers of March 6 reported the French Line Steamship Touraine on fire several hundred miles from Havre, her destination, and that several other steamers were hastening to her assistance. Great anxiety was created by these reports, especially as it had been stated that the steamer would carry a considerable quantity of ammunition; among her passengers were a number of Americans. Despatches received March 8, however, indicate that the fire was confined to one compartment in the hold and was under control, and that it had not been found necessary to transfer passengers to other ships and no fears were entertained by the officers aboard the Touraine for the safety of their vessel.

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BUDGET OF THE SIXTY-THIRD CONGRESS. The Sixty-third Congress, which ended its duties on March 4, broke all records in appropriations. Its totals aggregate $2,250,626,579, or about $130,000,000 more than the appropriations of its predecessor. Appropriations for the coming year are as follows: Agricultural, $22,971,532; army, $101,974,165; diplomatic and consular, $4,061,280; District of Columbia, $11,859,584; fortifications, $6,060,216; Indian, $11,255,865; legislative, executive and judicial, $36,904,799; Military Academy, $1,069,813; navy, $147,538,981; pension, $164,100,000; postoffice, $317,948,869; sundry civil, $126,922,750; rivers and harbors, $30,000,000; general deficiency, $7,917,485; urgent deficiency, $4,398,858; permanent annual, $131,196,407; omnibus claims, $2,000,000. The congress appropriated more liberally for the navy than was expected, adding five dreadnoughts, 26 submarines, and 12 destroyers.

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THE UNPLEASANTNESS IN MEXICO. The only Mexican ruler concerning whom much has been in the press recently is General Carranza, who is ensconced at Vera Cruz as his temporary capital, General Obregon representing him in Mexico City. Lacking the stabilizing control of an established government, the lawless element in Mexico is attempting to make the most of the situation, and for a short time it was feared that the lax rule of Obregon would permit anti-foreign demonstrations in Mexico City accompanied by looting and worse. Foreign diplomats took joint action to learn the intentions of the United States as regards Mexican disorders, especially in Mexico City, and Secretary Bryan, through American Consul Silliman at Vera Cruz, made positive representations to Carranza which apparently are bringing to pass a modification of the anti-foreign spirit. Food and other necessary supplies to the city's population were growing short because of the exclusive use of the railroads for military transportation, and this and other menaces to international amity have given way, it is said, before Secretary Bryan's stand. There is a rumor that Obregon is ambitious to supersede Carranza as first chief of the Constitutionalist Party, but this he denies. The general situation in Mexico cannot be said to be improving.

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THE CANAL IS SULKY. Evidently put out because it was not, after all, to be the scene of pageantry early in March as originally planned, the Panama Canal shut itself up tight at the Culebra Cut by a new earth slide March 3, and only consented to resume its proper functions under the coaxing of the powerful dredges which promptly started their simply irresistible persuasions the next day.

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ENTRAPPED MINERS PERISH IN COAL PITS. One hundred and eighty-two miners, most of them of foreign birth, though including a number of Americans, one of them an assistant mine boss, were caught by an explosion of gases in the Layland coal mines near Quinnimont, W. Va., March 2, and although a rescue car and crew were quickly despatched to the scene by the United States Bureau of Mines, more than one hundred are believed to have perished. Miners from surrounding towns formed rescue parties to aid the trained crew, and these penetrated the mine as fast as the fans cleared the tunnels. Many of the entombed miners were brought to the surface unconscious. The rescue work was kept up continuously, and one by one the men, living or dead, were found and removed, forty-seven miners being brought to the surface on Saturday, four days after the accident, and shortly after five men, who had waited until the air pressure reached them, made their way out; the latter reported nine other men left behind who were too weak to come of themselves, and rescuers found them. All these had had but their one meal, taken into the mines on Tuesday. The force of the explosion was so great that much damage was done to surrounding buildings, and one man, seventy-five yards from the mine entrance, was thrown against a pole and killed.

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PRESIDENT TO REMAIN IN WASHINGTON. Presumably because of the international situation, President Wilson, according to report, has abandoned his intended transcontinental trip to the Panama-Pacific Exposition and the series of visits to cities en route, at least for some time to come.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Reader, W. Va. I have been a member of the church since I was a child. Have tried to do my duty and live a Christian life, but have never been truly satisfied, and do not feel the witness of the Spirit that I am a child of God. Yet my whole desire is to know God truly and love him with my whole being. I seek him continuously. Why can I not find peace? Why do I have so many doubts and fears? I try to live for God and do his holy will in the best way I know how. Have I done a wrong by staying in the church? I have studied, mourned and prayed until sometimes I am almost discouraged. Can you help me?

Our spiritual problems are made simpler if we stick close to the question of sin. (Happiness or unhappiness, success or failure, safety, or danger, all relate back to the fundamental problem of sin.) When any soul is in distress it should force itself back to a plain and emphatic settlement of the sin question. Now, are your sins forgiven or are they not? You have asked God to forgive you; what does he say? Your fears say he has not forgiven you; Satan says he has not; unbelief says he has not. But God himself says he has. Christ is saying to you, as he said to those who sought help from him long ago: "Thy sins are forgiven thee." Are you going to trust all these false voices and refuse to believe him? Would he deceive you? Take him at his word. You will feel instantly the peace of forgiveness in your heart. The promises of cleansing from sin are just as emphatic. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Then will I sprinkle clean water upon you, and ye shall be clean." Now, as you take God at his word in these matters of forgiving and cleansing, you will find yourself rejoicing. His presence will be a reality. You will know he is your Saviour and your Friend. Future clouds will be dispelled by that heroic determination to trust his word about saving you from sin. Then as you grow more and more busy in telling others about your gladness and leading them to trust him too, the light will grow brighter and brighter, your faith stronger, your strength for service greater. Don't worry about whether you have done right to stay in the church. You are in it. Now make yourself a strong, efficient, faithful member by believing that the name of Jesus really means that "he shall save his people from their sins."

A. B. C., Holton, Ind. Does God forgive people who say they forgive only when forgiveness is asked? Could any one go on having a hard feeling against another and at the same time expect God's forgiveness?

It would be hard to make any such principle fit in with these words of Jesus: "I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. 5: 44); or the words of Paul, quoted from Proverbs: "If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12: 20, Prov. 25: 21.) In the passage in Matthew about forgiving "until seventy times seven" (Matt. 18: 22) nothing at all is said about forgiveness being asked, though in Luke 17: 3, 4, mention is made of the repentance of the trespasser. The point is that a Christian who has been wronged must have the forgiving spirit, whether forgiveness is asked or not. He cannot cherish bitterness and resentment in his heart. He must be like his divine Master, who prayed: "Father, forgive them," even while he was being crucified (Luke 23: 34), and like Stephen, who prayed for his murderers as he died: "Lord, lay not this sin to their charge." (Acts 7: 60.) But in the nature of the case, forgiveness cannot actually be received by the offending party until he has a sense of guilt and a desire for pardon. An offer of forgiveness would be meaningless to one who has no feeling of having done wrong. God has pardoned us long ago, but we really do not get that pardon into our consciousness until we feel our need of it and ask for it. So while we must love those who wrong us and must forgive them instantly and fully in our hearts as soon as the wrong is done, they cannot possess and enjoy our forgiveness until they desire and welcome it. Yet S. H. Hadley used to say, in telling about his work for the drunkards and outcasts: "If a man cheats me nineteen times I shame him out of his frauds by trusting him the twentieth." Certainly one who has not this forgiving spirit cannot expect nor receive God's forgiveness. Forgiveness is a detail of the greater feeling of love. We must love every one; and in doing this we automatically and instantly forgive all who wrong us.

S. K. S., Philadelphia. Please state the ten Bible chapters which you consider most appropriate for children between 8 and 14 to memorize.

We would suggest the following: John 14; I Cor. 13; Psalm 1; Psalm 23; Isa. 53; John 15; Eph. 6; Col. 3; I John 3; Rev. 22. Also such fragments as Eccles. 12: 1-7; Phil. 4: 4-7; Matt. 5: 1-12; Matt. 11: 28-30, and, of course, the children's verse, Mark 10: 14.

A MAN THEY LAUGHED AT

BY CHARLES GRANT MILLER

CHICAGO has lost the chief laughingstock of the downtown district. "Old Doc" Hanson during the whole period of his life there—and that was a long time, for he was born in an old-time Chicago cabin and was past ninety when he died the other day—was a constant object of ridicule and the butt of jokes.

He was queer looking, his pompous mien enhanced by a high silk hat, a long coat and the inevitable cane. And so they laughed at sight of him.

He talked queerly, blundering through a profusion of polysyllables to express quaint notions and undergoing facial contortions that emphasized his sincere conviction that he was uttering profoundest wisdom. And so they laughed at his talk and prodded him with questions and silly suggestions to keep him going.

He acted more queerly than he looked and talked. He had a queer habit of going quietly about helping other people.

He was a negro and he loved and was proud of his race.

Whenever a negro got into trouble, "Old Doc" Hanson, if he knew of it, was on hand. And people laughed.

Many a plea he has made in the police court for some friendless man or woman, whom he deemed innocent or a victim of untoward circumstances. And the court room was in a roar of laughter.

Many a dollar has he stolen from his own slim store to secretly help some one in need.

He never waited for want and misery to hunt him up; he was ever on the lookout, and his hand was ever ready. And they thought him the greatest fool that ever was; and when he got "sold," as sometimes he did, they laughed and laughed.

He had a crude knowledge of the uses of simple medicines, which he had picked up in some unknown way, and this he applied even more mysteriously than he had received it. It was very funny, and people laughed and laughed and laughed.

The poor, black or white, never wanted for treatment if he knew of their sickness.

Pain and poverty touched his heart-strings that were attuned to heavenly symphonies. He freely offered all that he had. He was queer, indeed.

For long, long years he was the familiar angel at the bedside of suffering. If better medical assistance than his could be afforded, he still remained as nurse, faithful day and night, until the dread specter had passed by.

No epidemic deterred him. No scourge caused him to turn aside. He knew no thought of self when pain appealed.

And so, a little while ago, he went to care for a case of smallpox, as he had cared for many a like case before.

But God decided the old man had been laughed at long enough. He wanted angels like that up in heaven.

Hanson was taken with the smallpox, went to the detention hospital and there died. As his radiant spirit slipped from his queer worn-out old body, he might have breathed this prayer:

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did his will; but thou, O Lord,
Be merciful to me, a fool."

It was a sadly faded smile that passed round downtown at the news that the quaint figure had passed away, to be laughed at no more. It was a smile that had no mirth in it, but was like a gleam of sunlight over ice. A strange something rose in the throats, but it was not a laugh.

One may be weak or doubtful in theology, but somehow one feels sure that "Old Doc" has somewhere found a better place and better appreciation than he found here.

Mrs. D. N. F., Three Rivers, Mich., writes: "I do not believe nor have I ever believed one-half I read about the needs of those foreign countries; but I do know that right at our own doors are thousands of poor, needy creatures, too proud to ask aid, who are being starved and frozen. I believe in the old adage 'charity begins at home.'" Our correspondent is doubtless quite sincere in her energetic plea for the home sufferers, but she is mistaken in thinking that they are overlooked or forgotten. The Christian Herald is only one among many agencies that are doing relief work at home as well as abroad. We should like to see our churches and religious organizations of every sort energetically facing the home situation and doing all that lies in their power to relieve cases of suffering within their reach.

G. F. B., Standard, La. 1. In his reply to the plea of the penitent thief, Jesus gave him as the reward of his faith "what he needed most—the assurance of rest and peace. The word 'paradise' meant to the dying man repose and shelter, the greatest contrast possible to the thirst and agony and shame of the hours upon the cross," is the explanation of one commentator. Paul has spoken of degrees of heavenly exaltation (II Cor. 12: 3) and the religious teaching of the Jews of his day taught this. There has been much discussion as to the promise spoken by the Saviour. However we may interpret it, it conveyed to the repentant man the assurance that his future place would be one best fitted for him, and that his faith would not go for naught. Speculation beyond this is futile. 2. Adoption, in the theological sense, is "that act of God's free grace by which, when we are justified by faith in Christ, we are received into the family of God, and become heirs to the heavenly inheritance." See Rom. 8: 17; II Cor. 6: 18; Rom. 8: 15, 16. The certainty of one's adoption and of the inheritance warranted by it are counted among the attributes of the new birth.

A. L., Foxboro, Ont., Canada. John younger of the two sons of Zebedee, a fisherman. His father appears to hav comparatively good circumstances, o vessel and having hired servants. not the natural vehemence of his bret was of a mild and gentle disposition, ful and affectionate. Nor did he join strifes for leadership. His whole hea to be centered on Jesus, and our Lor nizing this supreme attachment, made "bosom-disciple." The disciple, in his in later years, referred to himself as "whom Jesus loved." His Gospel and all breathe a deeper spirituality, a m plete absorption and a higher degr spiration than those of other write New Testament books. Wholly diffe the character of David. He was th and soldier-king as well as the swe His love and his hate were both arde we find him in Psalm 139 "hating hi with a perfect hatred"—the languag untempered by moderation or forgiv was the expression of human feeling like that of John, whose feelings wer by personal contact with the Savi taught us to forgive our enemies.

Miscellaneous

Mrs. R. H. G., Filer, Idaho. Th Emperor is a member of the Luthera

H. W., Bornholm, Ont., Canada. ment is certainly not historical, althou be current in diplomatic circles. If it torical it would be widely known and edged.

W. C. M., Harrison, Ohio. 1. There warnings against false teaching in days. See II Thess. 2: 3; Matt. 24: sequent verses; Mark 13: 5, 6; Lu Mark 13: 22, 23. Such warning through the Scriptures. 2. The sect tion is not recognized by orthodox be

G. W. S., Winchester, Ohio. The r tism, except in cases of sickness or preventing attendance in church, is ministered in public, in presence of t gation. It is a very special opportu knowledging our spiritual allegiance world, and of signalizing our entran visible church as members of the ho faith.

J. U. A., Seattle, Wash. 1. We be gelist Sunday to be a thoroughly sinc for souls. 2. The woman mentioned is interpreted by commentators as the whole apostate church, Roman, even Protestant, in so far as it ha away from its "'first love" to C heavenly Bridegroom, and given its worldly pomps and idols.

R. K., Harwarden, Iowa. Before Moses was delivered to the children they were a vast tribe of nomads, g patriarchal laws, which had been k the beginning of their race and whic through the power of natural relati comparatively simple and unsystem The time had come for their transitio condition of a tribe to nationhood, w in the world's history and duties acc

W. J. McC., White Rock, Pa. II C and II Kings 8: 26, relative to the Ahaziah began to reign, are explain mentators on the ground that "accor first passage, his reign began in the f year of the kingdom of his mothe when he himself was twenty-two yea This is the explanation furnished by It is not made clear in the translatio the only presumption available by planation.

F. D., Oklahoma. Marriage is fir to in Gen. 2: 18 and can therefore b certain sense to be of divine ordin also verse 24 of the same chapter. many passages in Scripture comm married state, and the only instance it is discouraged are where it has dered inexpedient for sufficient reas Matt. 19 and I Cor. 7.) Early m spoken of with approval in severa Read Prov. 2: 17; Prov. 5: 18; Isa. Prov. 12: 4; 18: 22; 19: 14; 31: Heb. 13: 4.

Mrs. F. C. L., Portland, Ore. The I Peter 4: 6 must not be interpr sense of implying a second pr preaching to those who have alre from life. The text says "for this the Gospel preached also to them dead." It was as though the apostl ten: "It was preached to many now they were yet alive: the antediluvia triarchs, the Israelites in the Peter is here referring only to tho been brought within reach of the who knew God through the preach ministers in Old and New Testamen

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Thereceipts to March 2, $131,250.61, ot c acknowledged in the Christian Hera as yet. Acknowledgments will ontinue each week.

Miscellaneous Amounts

r. & rs. H. P. Ring, 60 cents; Mrs. Gian Levone, cem F. Cheli, 20 cents; L. P. Greene, $4; North eadm Bapt. Ch., North Reading, Mass., $6; Two Frien " Williamston, Mich., $7; M. & C. Bindmme 6; Stephensburg S. S., N. Y., $4.50; Mrs. mes derman, 30 cents; Mrs. Charlie Freese, 10 nts; ss. Clarence Derby, 15 cents; Thomas Mcerson 10 cents; Mrs. Geo. McCouchie, 10 cents; P. ankland, $4; First Bapt. Church, Detroit, inn., 45; Dr. John Peach & Family, $8; Miss ellie apman, $7; Mrs. N. McVicar, $6; Hessville eform S. S., Gibsonburg, Ohio, $6.25; First Presterian Church, Oswego, $3.51; Christian Church S. , Bluence, Ind., $5.40; First Ger. M. E. S. S., rgaret Pa., $4; The Moravian S. S., Canal Dover, nio, 13; The Dority Creek Union S. S., Barron, is., 12; E. C. A., $20; Waukena Union S. S., lisbu Pa., $8; "Friends," Americus, Kan., $3.25; orth ork Presbyterian Church, Bainbridge, Ohio, 2.30; I. E., Presbyterian and Reformed Churches, nal lton, Ohio, $3.51; A. J. Van Houten, $10.38; adies' id Society of New Bridge, Asheville, N. C., .25; and Valley S. S., Forbes, N. D., $13; Hyam Presbyterian Church, Hysham, Mont., $5.50; Lae' dult Bible Class, Jerusalem Reformed S. S., enan Charge, Fredonia, Pa., $3.70; Y. P. S. Swed Lutran Church, West Union, Minn., $5.22; Mem rs a Friends, Presbyterian Ch., Honey Grove, xas, 3; Alexander Black, $5.25; W. Worthington E. S., West Worthington, Mass., $3 60; W. orthington M. E. Church, West Worthington, Mass., 50; ptist Friends, St. Louis, Mich., $11; M. E. urch S., Paden City, W. Va., $7; Philathea Class, ptisthurch, Louisville, Ky., $12; Two Buttes S. S., o Bes, Colo., $5 04; Lee Hall, 1 cent; English angel Lutheran Church, Milwaukee, Wis., $; Pleasant Presbyterian S. S., Solomon, Kan., $7; E. urch, Elba, Mich., $10.50; Westport Baptist S., stport, Calif., $2.65; Crestline Citizens, Crestne, O, $19; Methodist Protestant Church S. S., uth oboy, N. J., $2.75; Methodist Episcopal S. S., hocte N. Y., $9; Heath S. S., Heath, Mass., $4.30; M. S., Ransonville, N. Y., $2.90; Lynnfield Ctr. ag. S., Lynnfield Ctr., Mass., $17; First Cong'l. S., ller, Ind., $6; Romulus M. E. S. S., Romulus, ch., ll; Friends, Sandusky, Mich., $14; Hyden Epth ague, Jennings, Ind., $15.33; Church of Christ, ncar Ariz., $4.25; M. E. S. S., Medford, Minn., 60; ission Fund, Neutral Union S. S., Columbus, n., 25; Friends, Columbus, Kan., $4.75; Mrs. A. & innie E. Johnson, $6; Chandler Children, atto Col., 80 cents; Mrs. Virgil J Holt 30 cents; a. W. L. Brown, $1.25; Mrs. Winnie Litzinger & s Otie Dutton, $1 25; Mr. & Mrs. L. L. Pierce, Ch P. Hairhouse, $9; Mr. & Mrs. J. P. H., 50; rs. D. Wagner, $15; Mr. & Mrs. J. F. Wats at S. J. Watkins, $6; W. A. Pottinger & Fam $6 resby. S. S., Richland Center, Wis., $10 19; rchf the Brethren, Fairfax, Va., $24 03; Danis her S. S., Beresford, S. D., $17; Presby. S. S., rth Paul, Minn., $8.93; Junior Christian Union, ociety Reformed Presby. Ch., Chester, S. C., $7.50; st sfield W. C. T. U., Wmsfield, Ohio, $16.35; a Weeney, $15; Adamsville & Middlebur Ladies' d Sty, Bamweld, Wis., $20; New Bern S. S., on, n., $23.55; M. E. S. S., Nooksack, Wash., ; Cler Union S. S. & Church, Carter, Neb., $18; lish esby. Church, Lime Springs, Iowa, $26.75; edis Mission S. S., Idaho Falls, Idaho, $6.45; st as Conference, Mendel Colored Church, Cleone, Texas, $7.25; Immanuel Baptist Church, Aun n, $11.43; Presby. Church, New Scotland, Y., 13.75; Women's H. & F. Missionary Soc'ty, y Sland, N. Y., $8.75; C. E. Society, New Scod, Y., $3.50; Citizens of Lahonia, Okla., $42.75; acul & Students," Shepherd College State Nor l Sdol, Shepherdtown, W. Va., $42.09. nkan Pupil, 10 cents; Mrs. W. D Cowart, 30 ts; ss Marion C. Needham, 10 cents; Miss Gerle eks, 18 cents; Miss Ruth Walker, 10; Rened hurch, Kerhonkson, N. Y., $3 50; Ladies' Aid ty, rst Presby. Church, Hamptonburgh, Campbell l, Y., $20.10; Mrs. W. H. Frederick's S. S. ss, rview, Christian S. S., Berechee, Ky., $2 25; n Leaid, $2.75; Bethel Sunday Schools, Column, O., $6.50; First Reformed Church, Gallon, Ohio, 13; he Royalton Christian Church, Gasport, N. Y., 16; Sympathizers," Burlington, Mich., $1.75; esth Reformed Church, Rotterdam Jct., N. Y., 10; rotestant Churches, Aspinwall, Pa., $36.40; sby Meth. Churches, Petersburg, W. Va., $22.40; ublic hools, Third, & Fourth & Fifth Grades, Pebur W. Va., $1.14; Collected by L. J Forman, 40; ited Presby. & Presby. Churches, Elmira, Ill., .53 Presby. S. S., Newkirk, Okla., $3.20; Mrs. hol s S. S. Class, $7; C. C., Whiting, N. J., 20 nt esert Christian Endeavor, Senior & Junior ieti Maine, $7.50; New Vernon Presby. S. S., J., 14; Ladies' Bible Class, M. E Ch., Baltic, o. 70; Churches in Delevan, N. Y., $14 56; Epth ague and B. Y. P. U., Caruthers, Calif., 75 he Walker Family, $8; Church in Charlotte, , Y., $5.48; T. Arthur Oliver & Grace H. ns, 7; Fred S. Goodell, $2.25; Mr. & Mrs. F. lton, $1.56; Primary Room, First, Second Grades, rsity, W. Va., $1.22; Sixth, Seventh, Eighth des Senior Class, School in Petersburg, W. Va., 7.

ffey, Staver's, $1.59; Mr. & Mrs. H. Rupley, $7; C. Reader," Monticello, Iowa, $7 23; Mary E Won & Mabel Repa Groff, $5 50; A C. H. de Toledo, Iowa, 75 cents; A Lover of Jesus, 1 Obispo, Calif., $3.50; The Contribution of reek, N. Y., collected by L. H. Mosier, $80; Mrs. T. uckey, $6; A. B. Hire and Family, $8 25; 1 ls., Jr., $1.40; Mr. & Mrs. George Earle, 30; e Bergfelder S. S., Mt. Lake, Minn., $6.87; E. mington Pres. Church, North Branch, N. J., ; Burndale School, Dist. No. 7, Bloomer, Wis., Fr ds' Church, Aurora, S. D., 92 cents; Pleasant Hrie S., Manila, S. D., $1.25; City Schools & le ool of the Christian Church & Friends, Du n, Ill., $20 48; Laura Sunderland School, Conl. C., $16; Union Thanksgiving Offering, ensrg, Ind., $18.07; Church, Tenner, N. Y., 35; r. John Brett, Jr., 10 cents; Mr Emil Ullger 0 cents; Rural M. E. Church, Mandan, N. D., 60 East Blue Creek S. S., Lewellen, Neb., $12; lis Meth. S. S., Ohlman, Ill., $6 50; Small Saw n, Boydville, Ga., $8; Mr & Mrs Ed. lee $23; Immanuel Danish Lutheran Church, ie Mich., $11.65 Members and Friends, Meth. S., auphin Island, Ala., 85 cents; Y. P. S., Ebe r E. Church, Sherman, N. Y., $12.50; Church, lle Mich., $8.25; Thanksgiving Service, Platte , is., $10.58; Maple Glen School, Platteville, , 65; Citizens & Friends, Brownsville, Ohio, 57 Union Service, Meth. E. Church, Johnsonburg, Y., 5.50; Bethany Danish Evangelical Lutheran , Dinview, Neb., $58 50; Baptist Ch., Highland, h., 22; Officers at Grasmere, N. H., $5.96; C. E. ty enton, Mich., $3 40; Big Islands S. S., Mausas, $2 60; Hiland Russell, 60 cents; A re Mt. Nebo, W. Va., $14.50; Churches, Woodl, ch., $19.10; Miss Annie L. Haralson's Pupils, rc Texas, $7; Union Services, Meth Churches, tti o, Me., $2.92; Mennonite Ch., Meadows, Ill., 47 old Folks' Home, Ch. of the Brethren, Fosa, hio, $20.30; Baptist Ch., Blanchester, Ohio, 5; Bethabara Congregation, Moravian, Winston m N. C., $1.75; Oak Grove Congregation, Winston, N. C., $2.55; Union Services Mansfield P. C. E., Eagleville, Conn., $9; Philathea Class, ab Church, Waynesboro, Va., $39; M. M. School ain y School, Corinth, Miss., $6 68; M E. Church, th Vadesboro, N. C., $18.60; James Boydston, $6; B. resham, $2.25; G. A. Hamilton, $3.50; Jos. ki $4; Thanksgiving Offering, Pleasant Hill, Academy, Tenn., $16; Protestant Churches, Wellsville, N. Y., $20.56; Public Schools, Sandborn, Ind., $7; Union Service, Boonville, N. Y., $9; Union Thanksgiving Service, Edgewood Reformed, Borough Park Presby., Baptist., Meth., Congregational and Christian Churches, Brooklyn, N. Y., $40; North Prairie Congregation, United Lutheran Church of Amer., Whalan, Minn., $54.35; Cove & Second Cove U. P., Congregations, McConnellsburg, Pa., $50.38; Free Will Baptist Ch., Ayden, N. C., $7; Mrs. M. H. Berry, $6.56; Presby., Meth., & Baptist Churches, Penn Yan, N. Y., $39; Union Services, Meth. & Baptist Churches, Surprise, Neb., $6; O. G. Frey, 75 cents; Churches, New Auburn, Wis., $5.77; Decora Prairie Congregation, Galesville, Wis., $9.81; Union Services, Meth., Baptist & Presby. Churches, Millerton, N. Y., $13.43; Thompson, Ohio, $4.25; Edith E. Norris, $1.25; Churches of New Straitsville, Ohio, $10.33; Friends, Moorhead, Miss., $5.50; Collected in Deer Creek, Okla., $5.75; Union Service in Presby. Ch., Elvaston, Ill., $4; Church of the Brethren, Chicago, Ill., $11.25; Church of the Brethren S. S., Chicago, Ill., $15.32; Union Thanksgiving Services, Decatur, Miss., $3.85; Churches, North Loup, Neb., $15.20; Citizens, Independence, Iowa, $28.04; L. A. Kumber, $7.91; M. E. Church, Union Service, Armstrong, Iowa, $38.70; Three Churches of Bowen, Ill., $10.35; Union Service, Meth. & Baptist Churches, Lake Crystal, Minn., $5.25; Junior C. E., Congregational Ch., Gridley, Ill., $1.10; Senior C. E. Congregational Ch., Gridley, Ill., $2.10; Union Service, Congregational Church, Gridley, Ill., $16.80; Presby. Church, North Butler, Pa., $12.68; Union Thanksgiving Service, Fairfield, Ill., $26 63; Mrs. Tom Kinard, 75 cents; Union Thanksgiving Service, Baptist Church, Centralia, Ill., $32; St. Joseph's Ch. and Union Services Held at Mandan, N. D., $46; Second Baptist Church, Calais, Me., $140.90.

Ida Sauter, $3.45; Miss Rachel Fauss, 30 cents; Mary A. Davisson, $5.15; Mrs. A. A. MacDonald, $1.15; Miss Elizabeth George, 51; Margaret Griffith, $2.05; Southfield United Presby. Church, Redford, Mich., $17; Mrs. O. F. Starr, $1.15; Mrs. Winifred M. Hutchins, 75 cents; Mrs. S. M. Shepherd, 90 cents; Mary E. Lewis, Can Hill, $1 10; J. C. Zimmermann, $6.20; J. Worth Miller, $5.05; C. L. Moseley, $5.50; Three Baltimore Friends, $11; Elizabeth Martin, $4.50; Friends, Wilmington, Ohio, $15.70; Mrs. Wm. Phillips, $4 10; Harrison Wise, $7.60; N. Currie, 75 cents; Peter Ober, $1 15; Mrs. J. W. Stewart, $3.25; Mrs. Francis L. McMillian, $1.15; Mrs. C. O. Smith, 83 cents; Paonia S. S., Colo., $4; J. M. Davison, $1.90; Mrs. Kate E. Fay, $1.15; L. T. Leneve, $1.40; Mrs. J. A. Stewart, 65 cents; S. S. Class, Mitchells, Va., $2.50; Miss Bessie & Mrs. I. E. Montgomery, $6; Addie Roat, $3.15; G. H. Zimmerman, $5.50; Miss Augusta J. Johnson, $3.50; Mrs. Elizabeth Hanson, $4 50; Mrs. J. & W. H. A., Alleshouse, $4; Helen Zecher, $4; Mrs. E. B. Hickok, $8.50; Mrs. S. A. Kykendall, $1.40; Mrs. Carrie L. Kelsey, $2.15; Mrs. Geo. Steuenwald, $1.15; Mrs. I. H. Every, 85; M. McLeod, $5.50; E. E. B., 75 cents; Mrs. C. A. Jacobs, $7; Sunshine M. E. S. S., Springville, N. Y., $2.25; VeKstelle Custis, $1 10; Mrs. S. M. Lockwood, $2 50; Mrs. Fred Johnson, $1.10; Mr. John Sondena, $2.75; Mary E. Domer, $8; Mrs. R. G. Prindle, $8.15; A. C. Wall, 10 cents; Emma A. Crockett, $2 50; Mrs. Marion Loos, $1.10; Chas. L. Scott, $25; W. O. H. Keesey, $15; Mrs. Jennie McDowell, 5 cents; B. Hinckley, $2.25; M. L. Weaver, $1.35; John H. Sneed, $3.25; Mrs. P. L. Jegrey, $6; Mrs. M. Trowbridge, 75 cents; Mrs. Richard Stevens, $1.20; Mrs. John Hackett, $2.50; Alice Wayne, 30 cents; M. E. Bryant, $1.10; P. R. Dinning, $1.15; F. M. Wilson, $1 85; Mrs R. Taylor, $5.50; Miss M. A. Allen, $3.45; Mrs. H. B. Williams, 45 cents; R. E. Crawford, $2 10; John W. Price, 10 cents; Liberty Friends' Church, New Providence, Iowa, $11; Mary B. Guison, 62 cents; Chas. G. Gray, $1.15.

Collected by Union Congregational Church & S. S., Seekouk, Mass., $40; Miss Agnes Frankum, 55 cents; Mrs. Crane, $11; Mrs. Joseph Hunt, $4; W. E. Gallaher, $2.85; Mr. & Mrs. J. C. Ross, $1.15; Thanksgiving Offering, from Victor, Ohio, $30.35; Meth. & Baptist Churches, Weston, Mich., $17; Union Church, Glen White, W. Va., $17; W. C. T. U., Pendleton, N. Y., $8.50; Mrs. C. R. Cross & Family, $4.25; Norwegian Evangelist Free S. S., Muskegon, Mich., $5.85; Pastor & Friends, Baptist Ch. of Tempe, Ariz., $7.50; United Protestant Churches, Fort Sumner, N. M., $17; Watts de Peester Home, $4; Union Services of Ninth Presby., Oakwood Ave., Presby. & Church of Christ, Jay St., Upper Troy, N. Y., $20; Union Service, Damascus, Ohio, $15.25; Free Meth. S. S., Sherburne, N. Y., $11.22; Mrs. J. A. Hodge, $20; S. S., Cedar Hill, N. M., $6; Aid Soc'ty, Church of the Brethren, Dayton, Va., $7; The Christian Workers, North Bingham, Pa., $13; Pine Hall S. S., N. C., $8.50; S. S., Warden, Wash., $4 80; Baptist S. S., Old Bridge, N. J., $1.75; Presby. Church, Garfield, N. Y., $3.55; Loring Circle & S. S. & Friends, Presby. Church, West Alexander, Pa., $74.05; Congregational S. S., Savannah, N. Y., $2.60; Mrs. Henrietta Wood, 56 cents; Mr. & Mrs. Wilbur Phillips, $2.25; Busy Bee Class, Congregational S. S., Cavanuah, N. Y., $1 70; Neighborhood of Keeler Hollow, Milan, Pa., $15; Friends, Judsonia, Ark., $4.85; tanwich Congregational Ch., Stamford, Conn., $33.84; Member, Presby. Ch., Millerton, N. Y., $15; Union Thanksgiving Offering, Clinton, Mich., $12 94; Stoneham S. S., Warren, Pa., $6; The Beor Creek Ladies' Aid Soc'ty, Fort Runsom, N. D., $25 20; Bloomfield Presby. Ch. & S. S., Bloomingdale, Ohio, $15; Bible Class M. E. S. S., Alexander, N. Y., $6; Union Christian Endeavor Soc'ty, Rock Screana, N. Y., $22 50; Pequea United Evangelical Ch., Gap, Pa., $28; C. H Kelly & Family, $9; Swedish Mission Ch., Anita, Pa., $15.10; Union Thanksgiving Services, Churches, Herkimer, N. Y., $26.90; Friends, Coahoma, Texas, $11; Presby. Church, Freeport, Kan., $5.50; Friends, Greeneville, Tenn., $35; M. E. S. S., Rushmore, Minn., $22.64; Miss Mary Hall, 60 cents; F. N. Stelson; $19; Union Thanksgiving Services, Baptist & First Presby. Churches, Hamburg, N. J., $42.45; Wm. Thiessen & Family, $4; Friends, Garden City, Mo., $4; Eva Gallagher, $2 45; Citizens of McLean, Texas, $19.95; Union Thanksgiving Service, People of Berlin, Pa., $50; A Friend, Cloverdale, Ore., $6; First Baptist S. S., Boise, Idaho, $60.75; Richard Floyd, $1.25; Junior Auxiliary of St. Johns, the Evangelist Church, Edenton, N. C., $1.25.

G. S. Lazenby, $10 50; M. E. Church, South, S. S., Hinton, W. Va., $21.18; Calidonia S. S., Johns, N. C., $1.10; Bethany Chapel, Wilmington, N. C., $8.75; Ladies' Christian Missionary Soc'ty, and Women of the Prayer Circle, Rifle, Colo., $1.25; Union Thanksgiving Service, Petersham, Mass., $8.85; Protestant Union Service, Duke Center, Pa., $7; United Churches, New Berlin, N. Y., $21.35; Citizens, Palmyra, Mo., $22 25; Sunny Side S. S., National City, Calif., $2.75; Government Employees & Indians, Sacaton, Ariz., $54; Casa Blanca Pima Indian Church, $15.60; M. P. Middletown, Ohio, 30 cents; E., D. and J. De Buhr, $9; Mrs. S. J Orr & Family, $12; Rural School, Dist. 9, Lewiston, N. Y., $2.25; Master Raymond Kelly, 5 cents; Miss Gerta Clift, 32 cents; Master Wayne Blosser, 10 cents; Mrs. Rella Blosser, 23 cents; Chikaskia M. E. S. S., Corbin, Kan., $2.80; Union S. S. Hines, Minnesota, $3.60; Pine Creek S. S., Polo, Ill., $13.66; Rock Springs Church, Plantersville, Ark., $7.25; Mrs. Geo. Saxby's S. S. Class, $10.50; M. E. S. S., St. Paul, Texas, $2.93; Oak Grove Baptist S. S., Pinckneyville, Ill., $6.25; Union S. S., Weston's Mills, N. Y., $10 75; Helderberg Reformed Ch., Guilderland Center, N. Y., $20.60; Mennonite Church, Carlock, Ill., $12; Little Gleaner S. S. Class, Olive U. B. Ch., Casey, Ill., $1.77; Mrs. Elizabeth Strohl, 15 cents; Mrs. Rose Humphrey, 15 cents; Union Service, Baptist, Meth, & Congregational Churches, Pulaski, N. Y., $18.37; Second Free Methodist Ch., Detroit, Mich., $3.36; V. Anderson, $15; J. L. I. H., $20; Swedish Churches, Kingsburg, Calif., $15; Union Service, M. E. Church and M. E. Church, South, Linden, Calif., $4.22; Union S. S. Pringle, S. D., $5.50; Union Thanksgiving Services, Walworth, Wis., $9 01; Welsh M. C. Church, Mifflin, Wis., $8.50; Thanksgiving Offering, Churches, Forreston, Ill., $8.56; Reformed Presby. S. S., Wyman, Iowa, $34.20; Ladies' Aid Soc'ty., Grants M. E. Church, R. 2, Almond, Wis., $6; Federated Churches, Fairmont, Neb., $46.04; Two Reformed Presby. Churches, Sparta, Ill., $19.30; Baptist Church, Lexington, N. Y., $6.34; M. E. S. S., Cliffwood, N. Y., $15.15; Milford H. Bartter, $25; Church & Friends, Frewsburg, N. Y., $13.12; Motor Friends Church, Milo, Iowa, $14; Union Thanksgiving Service, Covington, Pa., $7.51; C. J., Obion, Tenn., 40 cents; B. B. Obion, Tenn., 75 cents; Mrs. Caroline Helmers, $15; Geo. H. Helmers, $20; Mr. & Mrs. E. Rosschy & Family, $16.70; Bible Class, Leeper, Pa., $2.11; Jane Boyd, 10 cents; Union Thanksgiving Service, Berlen Springs, Mich., $6.50; Christian Churches, Cadiz, Ky., $3.90; W. M. Church, Waldron, Mich., $12.70.

W. C. T. U., Polo, Ill., $7; St. Mark's Lutheran Church & S. S., Guilderland Center, N. Y., $13.19; Cross Roads Union S. S., Cameron, W. Va., $5.70; Rose Valley S. S., Trout Run, Pa., $7.50; Friend, Jennings, La., $15; Dr. & Mrs. P. B. Peck, $200; Friends, Dundee, N. Y., $189.34; J. D. Graham's four children, $4; A Friend, Springfield, Ohio, $15; A Friend, New Windsor, Md., 10 cents; Isabel Plumb, $7.50; M. Green, $1.05; Mrs. J. M. Dillon, 75 cents; P. J. Ming, $4.25; Sempronius Baptist Church, N. Y., $12.40; Mr. S. P. Felt, $1.06; Friends, Alba, Mich., $14; Grammar School, Intermediate Dept., Leonardsville, N. Y., $2.25; Prim. Dept. S. S. of S. D. B. Church, Leonardsville, N. Y., $1.45; Union Thanksgiving Service, Leonardsville, N. Y., $19.36; Cheerful Workers, Mission Band, West Somerset Bapt. Church, Barker, N. Y., $6.50; Harry Wilson & S. S. Teacher, M. E. S. S., Woodcock, Pa., $1.75; Union Thanksgiving Service, Chelsea, Mich., $39.47; Mrs. Wm. J., Conebourne, $1.30; Churches, San Bernardino, Calif., $30.50; Spanish Meth. E., Church, Hillsboro, N. M., $2.60; Union Service, East Worcester Baptist Church, N. Y., $7.20; Solomon's Re. Church S. S., Marion, Pa., $2.60; Morganville Christian Church, Eureka, Ill., $5.25; Thanksgiving Offering, Swedish Mission Ch., Keene, Neb., $26.50; Little Rock Annual Conference, Colored M. E. Church, Texas, $8; Churches, Sutersville, Pa., $8.66; Presby. Church, Mt. Holly, N. C., $10.90; Baptist S. S., Flemington, N. J., $28.25; J. R. Beeman, $2.21; Ladies' Aid Soc'ty., M. E. Church, Ketchikan, Alaska, $24.40; Union Service, Ashland, Ore., $24.53; Friends, Rochester, Wis., $26.50; West View S. S., Glen, Colo., $11; M. E. S. S. & Ladies' Aid, Banks, Ore., $5.50; Danish Baptist Church, Osco, Neb., $27.75; Presbyterian Sabbath School, Buckhannon, W. Va., $24; The Church of Christ, Guide Rock, Neb., $13.85; Christian and Methodist Episcopal Churches, Anilton, Ill., $4.80; "Woodstock Presby. Church, Woodstock, Minn.," $11.50; Union Thanksgiving Offering of the Cardington, O., Churches, $16 25; Sinners' Union Prayer Meeting & S. S., Greenfield, Mo., $17; Fred Reiter, $1.25; Mrs. Margaret Burges, $2.75; Avola Methodist S. S., Sheldon, Mo., $5.25.

Irving W. Ketchum, $23; Collected by Gilbertsville, N. Y., Baptist S. S., $38.50; Collected by Gilbertsville, N. Y., Presby. S. S., $52.73; Collected Union Thanksgiving Service, Gilbertsville, N. Y., $8.77; J. A. Rawlings, $6; Friends, East Dover, Vt., $7; Friends, Frankfort, Ind., $11; Standard Bearers of the Rose, N. Y., M. E. Church, Clyde, N. Y., $2.75; Mrs. A. W. Deck; Samuel Fletcher, $7.50; Methodist S. S. of Fall Anter, Caldwell, Kan., $1.78; Christian Endeavor Society, Hasty, Minn., $1.41; Enfield S. S., Enfield, Minn., $4.08; Bridgeport S. S., Seneca Falls, N. Y., $7; Hillsboro Union S. S., Old Bridge, N. J., $13.50; Mr. Olsen, 75 cents; Brethren in Christ of Ashland & Rockland Co. Districts, $21 22; East Washington Mennonite Congregation, Washington, Ill., $63.81; The Two Welsh Churches, Delta, Pa., $81 05; Camden Presby. S. S., Camden, Ala., $40.35; The United Evangelical S. S., Loganville, Pa., $19.02; Ladies' Aid Society, Evangelical Church, $10.98; Family, Jetmore, Kan., $55; Woman's Baptist Mission Circle, Mansfield, Pa., $16; Church at Russell's Creek, Beaufort, N. C., $1.15; Edgewater M. E. Church, Edgwater, Md., $21; Bloomfield United Presby. Ch., New Concord, O. $13.50; Norman Congregation Men's Soc'ty., Fleming, Mich., $1 50; Ladies' Aid Society of the First Presby. Church, E. Paso, Texas, $15; Presbyterian, Methodist and Baptist Churches, Bradenstown, Fla., $14.69; Centbright, W. Va., School, $2.75; Douglas Park Ch. of the Brethren, Chicago, Ill., $5.73; Union Thanksgiving Meeting of the First Presby. Ch., Fort Pierce, Fla., $8; Pettibone S. S., Pettibone, N. D., $6.07; Union Thanksgiving Offering of the M. E., R. P. and the W. O. Congregation, Vovina Center, N. Y., $27; Methodist Episcopal Church, Ashville, N. Y., $8; Standish S. S., Standish, Calif., $11; Friends, Nomay Ridge & Mather, Wis., $8 10; Annual Sunrise Prayer Service, Immanuel Presby. Church, Galveston, Texas, $5.50; "Friends of the Sufferers," Nassa, Ore., $9; Christian Reformed Church, Rochester, N. Y., $14.54; Parke Memorial Presbyterian Church, Evansville, Ind., $2.40; "The Uplift Club," Morristown & Elmore, Vt., $2.40; North Caldwell Chapel, North Caldwell, N. J., $1.15 Wilcox S. S., Dalhart, Texas, $4.67; Mrs. M. D. Butler, $1.25; Woman's Missionary Society of Plymouth Congregational Church, Binghamton, N. Y., $11.50; Collection Thanksgiving Service held in U. P. Church, Viola, Kan., $17.05 Lutheran & Reformed Church, Altmont, N. Y., $10 62; Union Thanksgiving Service of the Churches, Sheriden, Ore., $8.24; The Pilot Point Churches, Pilot Point, N. Y., $23.47; Branford Baptist S. S., Branford, Conn., $4.35; Grand View Union S. S., Sidney, Iowa, $5 40; Collection at a Thanksgiving Service, Wolbach, Neb., $5.75; German Congl. Church, Greely, Colo., $47.35; Thanksgiving Day Collection, Carmichaels, Pa., $31.31; Zoar Ch. S. S., Shelby, N. C., $10 15; Presbyterian Church, Shelby, N. C., $12; Shelby, N. C., Graded School Children, $3.20; Mr. Ransom Bush, 30 cents; Mrs. Kanoy, $2.20; Marble Presbyterian Church, Broomall, Pa., $63.75; Rev. W. J. Walker, $2.50; Cornahan Creek Community, Garrison, Kan., $9; Christian Endeavor at Rykman, Springfield, Ore., $4.50; Baptist S. S., Chambers, Neb., $6.05; Bethany, N. D., M. E. S. S., West Duluth, Minn., $26.60; Synarep S. S., Synarep, Wash., $1.88; Collection taken at Union Thanksgiving Service, Holyoke, Col., $32.70; Methodist Protestant Church, Thompkins' Cove, N. Y., $3.50; C. Bastue & Family, $3.20; Christian Endeavor Society, Westminster Presby. Church, Port Huron, Mich., $22; Ladies' Aid Society, Java Village, N. Y., Congregational Church, $13.64; Baptist S. S., Kent, N. Y., $5.90; T. H. Winn, $40; Fredonia Presbyterian S. S., Fredonia, Pa., $17.15; Morning Sun O., United Presby. Congregation, $23 45; Twelve Friends, Thompson Ridge, N. Y., $10.75; Rev. W. M. Keller, $7; Theophilus J. Gaehr, $7; J. O. Hunter, $10.85; Mr. & Mrs E. B. Wadhams, $3.50; Mrs. A. G. Duree, $1 10; W. W. Walton & Family, $6.15; Benson Perrie, $4.75; Mrs. J. F. Woodyard, 75 cents; A Friend, Summit Hill, Pa., $2.25; C. H. Reader, Skime, Minn., 24 cents; Presbyterian Church, Bradford, Ohio, $12; Presbyterian & R. M. Churches, Otisco, N. Y., $12; Cabozon Union S. S., Cabozon, Calif., $4.10; Baptist & Presbyterian Churches, Balket, Texas, $17.71; The Reservation M. E. S. S., Delmont, S. D., $7; First Congregational Church, Francestown, N. H., $11.

Irwin Myer, $9.13; Friends, Trout Royal, Va., $12.50; ——, Rougemont, N. C., $2.70; Vera Fuller, 10 cents; Lucetta A. Coffroad, $1.25; Mrs. E. J. Keenland Smith, 30 cents; Albert J. & Alice E. Legge, $3.70; Methodist & Friends Church, Spiceland, Ind., $32.50; Kingston, Ind., Presbyterian Church, $27; M. E., N. P. and R. P. Churches, Bovina Center, N. Y., $1.25; "Cradle Roll Birthday Fund, Guildford Center, N. Y.," 75 cents; Buffalo Springs Union S. S., Buffalo Springs, N. D., $1.66; S. S. at Henryville, Tenn., $4.25; Stanwood S. S., McLouth, Kan., 97 cents; Collected at a Union Thanksgiving Service, Medford, Minn., $1.10; B. Y. P. U., Paradise, Calif., $2.35; First Baptist Church, Mansfield, Ohio, $14.69; E. V. Sabbath School, Red Haw, Ohio, $7.70; Presbyterian M. E. Churches, Westdale, N. Y., $18.08; Arkansas Annual Conference of the Colored M. E. Church, Augusta, Ark., $5.10; Epworth League M. E. Church, South Macon, N. C., $24; Mispah Class, 2nd Baptist S. S., Walworth, N. Y., $10.81; Solid Rock Class, 2nd Baptist S. S., Walworth, N. Y., $5.45; Winners' Class, 2nd Baptist S. S., Walworth, N. Y., $1.85; Primary Class, 2nd Baptist S. S., Walworth, N. Y., 38 cents; St. John's Lutheran Church, Epsy, Pa., $6.55; W. C. T. U., Ashtabula, Ohio, $9.30; The Northwestern Holiness Association, Granville, N. D., $5.50; Woodrow, Fla., Union Church, $9.30; Collection taken at Union Services of all Churches, Alamo, Tenn., $4.70; United Presbyterian Congregation, Carter, Ill., $7; Oglesby Union Church, First Baptist Church and Jonesvill Union S. S., Oglesby, Ill., $19.56; Brotherhood of the First Presby. Church, Mexico, N. Y., $111; Bethesda Mission S. S., Wynnewood, Okla., $15.25; Dryden Village & Vicinity, Dryden, N. Y., $68.85; Friend, Quincy, Fla., $35; Lake Mills Union Lutheran Church, Lake Mills, Iowa, $84.50; The Union Church, Berea, Ky., $48.68; Bible Class (Senior), Union Church, Berea, Ky., $29.74; Sabbath School Presby. Church, Central City, Neb., $64; M. E. S. S., Larimore, N. D., $13; A. S. S., Minneapolis, Minn., $1.10; Mrs. S. S., Miss Bettie & Annie McGill, $2.55; The Woman's Missionary Society, La Canada, Calif., $11.70; Willard Fuller, 10 cents; Presbyterian Church, Arapahoe, Colo., $11.05; The Hired Man, Jerseyville, Ill., $2.43; Friends, Sioux Falls, S. D., $17; Cong. Ch., Hardingrove, S. D., $2.55; L. S. U., WoodsSpur, Idaho, $6.25; Central Presby. S. S. Class No. 10, Amarilla, Texas, $3.30; Gilman Baptist S. S., Gilman, Ill., $3.55; Frank Sawyer, 20 cents; Ladies' Aid of Pleasant Ridge, S. D., $5.30; Free Methodist Church, Spring Arbor, Mich., $30; Ladies' Aid, M. P. Church, West Lafayette, Ohio, $9.65; The Union Ladies' Aid, near Canton, S. D., $80; Presbyterian S. S., Wilmington, Ill., $18.35; Cornwall-on-Hudson, N. Y., Presbyterian Church, $6.60; Collected at Thanksgiving Service, Stamford, Ill., $11.50; "Ladies' Aid Society," Emmanuel Union Church, Lakeview, N. C., $17; Bright Jewels, Ransomville, N. C., 31 cents; Stella V. Sparrow, $40; Gardena Baptist S. S., Gardena, Calif., $10.90; Mrs. J. E. McClendon, $5.50; United Miami Missionary Society of Northwood, Bellcenter, Ohio, $13; Ruth, Florence, Thomas and Lawrence Lawson, $5.25; M. E. Church, Clintondale, N. Y., $16; Bethany S. S., Port Blakeley, Wash., $5.30; Young Ladies' Class, First Baptist Church, Athena, Ore., $12.50; Young People's Society, Morrisonville, Wis., $12.20; Golden Valley Parish, German Cong Churches, Golden Valley, N. D., $7.38; M. E. Church, Ayden, N. C., $6.50; Second District Meeting I. O. O. F., Ayden, N. C., $26.20; Dr. Thos. Northen, $11.75; Friends, Lithonia, Ga., $5.67.

D. F. Allison, $4.50; ——, Morrison, Tenn., 20 cents; The Altruistic Club, Rockford, Iowa, $18; Stony Point Ch., Mountain Grove, Mo., $6.25; Bapt. S. S., Winnabago, Minn., $15.67; Presby. S. S., Tenino, Wash., $2.25; M. E. Philathea Cl., Edgar, Neb., $17.75; C. R. F. Club, Kinzua, Pa., $11.24; Part Proceeds of Social Given by Sch., Marthasville, Mo., $8.50; "The Kinsher Family," $5.50; S. S. of the Presby. Ch., Crown Pt., Ind., $16.10; Citizens, Luthersburg, Pa., $8.50; Tuttleville M. P. S. S., Unionville, Mich., $9.14; Sunday School, Sites, Calif., 60 cents; Congregational Soc'ty., Preston, Conn., $22; Boght Reformed Ch., Cohoes, N. Y., $11; Free Meth. S. S., Wessington Spgs., S. D., $30.25; M. E. Ch. South S. S., Nocatee, Fla., $9.90; Endeavorers of Pleasant Valley, Okla., $14.40; A Reader, Lacy, S. D., $2.16; A. B. Garthright, $4.50; Margaret, Laura & Lena Brannon, $3.19; "One Who Sorrows," $3.23; Pleasant Plains S. S., Jerome, Idaho, $9.50; Ruth Fox, Mildred Neff, Flora Grimm, Bernice Wiseley & Dorothy Bright, $2.65; 1st Presby. S. S., Intermediate & Senior Dept., Dunmore, Pa., $35; 1st Presby. Ch., Youngstown, N. Y., $18; Jr. C. E. Society of Friends' Ch., Millbrook, N. Y., $2.25; Huron Presby Church, Wolcott, N. Y., $17.50; A. L. Chase, $29; ——, Brookline, N. H., $5.25; Presby. S. S., Punta Gorda, Fla., $28.25; "Walthall Neighborhood," $13.60; Stanfordville, N. Y., $19; Y. P. S. C. E., Royalton, Vt., $6.25; Bapt. Ch., Massena, N. Y., $6.25; St. Paul's Meth. Protestant Ch. S. S., Inwood, L. I., N. Y., $40; Geo. Shaeffer, 75 cents; John Snyder, 75 cents; Ellie Bretz, 35 cents; Annie Flickinger, 10 cents; Mrs. I. C. Hess, 30 cents; Presby. Church, Delaware, N. J., $14.84; South Mountain Union S. S., Dillsburg, Pa., $13.17; C. E. Soc'y., Mason, N. H., $5.50; Flarmington Friends S. S., Macedon, N. Y., $35.07; First Baptist Church & S. S., Lestershire, N. Y., $39; Ocala Third Grade Children, Ocala, Fla., $3.78; First Bapt. Ch. & Friends, Rome, N. Y., $55.12; Hedding S. S.,

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WA

Miscellaneous Amounts

Harding and Sister, $11; Presbyterian S. S. Class No. 2, Osceola, Mo., $5.50; Mrs. John Hess & Children, $1.83; West Jewett S. S., Jewett, N. Y., $4.39; Upper Path Valley Presbyterian Church, Dry Run, Pa., $56; Churches at Alba & Community, Alba, Pa., $37; Immanuel Presby. Church, Louisville, Ky., $5.50; Christian Endeavor Society, Grace Church, Naperville, Ill., $26.29; Members of First German Presby. Church, Orange, N. J., $23; Free Baptist Church, Penfield, N. Y., $36; Mrs. M. J. Scott and School Class, $2.25; Citizens, Houghton, N. Y., $39.50; Presby. Miss'y. Society, Lewisville, Ind., $26; Presby. Church & S. S., Bigler, Pa., $12.18; Bapt. Church at Alder Run, Jackson, Pa., $10.59; Luth., Meth., & Presby. Chs., Jewett, Ohio, $6.95; Christian Church Union Thanksgiving Offering, Matanzas, Cuba, $6.13; Mrs. Mary E. Coon & Bible Class, $5.10; Lutheran Church, Fernald, Iowa, $18.10; Vischer Ferry Church Members, Vischer Ferry, N. Y., $8; M. E. Church, Union Thanksgiving Service, Lansford, Pa., $11.45; S. S. of the First Holland Reformed Church, Passaic, N. J., $39.25; Cumberland Presby. Ch., Mercer, Tenn., $2.55; Jane A. McCready, $12.02; Relief Committee, Newport, N. Y., $115.36; Relief Committee, Norway, N. Y., $19; People of Edwardsburg, Mich., $27.30; Christian Herald Readers, Kinzua, Pa., $8; B. W. H., Pilot, Va., $2.25; United Presby. Church, Ryegate, Vt., $14; Woman's Mission Band of the Bapt. Ch., Woolwich, Me., $12.25; "Wintersville Community," Ohio, $42; Swedish Mission Ch., Wilton, N. D., $12.75; People of Pickford, Mich., $40; First Presby. Ch., Chippewa Falls, Wis., $29.68; T. W. H., Sanders, $2.75; Reformed Church, Cicero, N. Y., $7.75; Norwegian Lutheran S. S., Argyle, Wis., $31.35; Baptist Church, Sweets Corners, Williamstown, Mass., $6.50.

——, Minnesota, $5.75; Tabernacle Methodist S. S., Fredericksburg, Va., $15.18; Congregational Church, Moira, N. Y., $7.25; Sunday School, Fruit Hill, Pa., $14; Congregation, Fruit Hill, Pa., $26; Christmas Collection Congregational S. S., Bertrand, Neb., $4.24; Conlu Baptist S. S., Deep Creek, Wash., $32.65; Baptist Young People's Union, First Baptist Church, Westerlo, N. Y., $3.75; Contributed by a few Americans on Thanksgiving Day, Cagnas, Porto Rico, $23.70; Citizens of Cairo, W. Va., $17.50; Collected at Christmas Tree Exercises of the First Presbyterian Church, Mt. Vernon, Mo., $20.43; Presbyterian Church, Marksboro, N. J., $21; Presbyterian S. S., Wapato, Wash., $14.60; A. T. Innes, 85 cents; "W. C. T. U., of Umatilla, Fla., $19; Sunday School, State Bridge, N. Y., $4.38; Congregational S. S., New Braintree, Mass., $7; Reformed Presby. Church, Wilkinsburg, Pa., $22.50; Collection at Christmas Entertainment, Baptist Church, Ledgewood, N. J., $8; Lutheran S. S., Trautville, Pa., $16.50; Christmas Gift, First Baptist Church, Atlantic Highlands, N. J., $6.50; S. S. Class, Uhrichsville, Ohio, $2.25; Mrs. Jno. P. Harwick & Family, $13; "Little Friends," $1.80; S. S. of the Reformed Church, Wyman, Iowa, $18.80; Ella Farwell, $3.26; Mrs. Ruff, 10 cents; Mrs. M. F. Tucker, 10 cents; Mrs. Andy Anderson, 10 cents; Mrs. Charles Beavers, 10 cents; J. Sherrick, 15 cents; H. Fisk, 10 cents; A. N. Rhyne, 10 cents; A Friend, 15 cents; Teacher & Pupils of School District No. 14, Carlton, N. Y., $6.05; Sunday School, Cadis, Pa., $12.50; Methodist & Christian S. S., Hickory, Wis., $6.01; Mrs. E. J. Blanchard & Friends, $1.30; Presby. Sunday School, Windom, Minn., $40.75; Christian Church S. S., Stanfordville, N. Y., $11.50; Congregational S. S., Wayland, Ohio, $2.95; Baptist Sunday School, Warren, Ind., $16; C. E. Society of 1st Ref. Church, Howes Cove, N. Y., $2.40; S. S. 1st Ref. Church, Howes Cove, N. Y., $12.60; Mrs. Theodore Hotaling, 55 cents; Presby. Sunday School, Allenwood, Pa., $17.31; Primary Dept., First Baptist Church, Penn Yan, N. Y., $24.07; Baptist Sunday School, Averill Park, N. Y., $25.50; Loder's Mission, Evangelical Sunday School, Stroudsburg, Pa., $18.60; Class No. 5, Whetstone Reformed S. S., Whetstone, Ohio, $13.50; Second Baptist Church, Worcester, N. Y., $7.33; Free Baptist Sunday School, Beebetown, Ohio, $26.60; Congregational S. S., Osseo, Wis., $4.39; First Navajo Presby. Church, Tolchaco, Ariz., $41.25; Blake Memorial Church, Lake Helen, Fla., $9.75; Free Methodist S. S., Woodsfield, Ohio, $3.35; Quitman Civic Club, Quitman, Ark., $21.80; Mrs. Mary A. Way, Northampton, N. Y., $4.80; Union Sunday School, Townsville, N. C., $10.69; Mrs. I. W. Wingo, Tigerville, S. C., $1.15; A. M. Bell, $6.25; Miss Annie Caruthers, $7.50; "A Sympathetic Friend," Holdrege, Neb., $7; Mrs. Ava A. Decker and Others, $5.60; Pioneer Union S. S., Ameworth, Neb., $12; Citizens of Rebersburg, Pa., $6.75; Young People's Christian Endeavor Society of the Beachwoods Presby. Church, Reynoldsville, Pa., $27.10; M. E. S. S., Barnerville, N. Y., $3.03; Grant Mound Christian Endeavor Society, Hollow, Okla., $2.25; "A Friend," Ross, N. D., 75 cents; M. E. S. S., Randolph, Minn., $2.45; S. S. Collection, Burlington, Okla., 40 cents; Rob. Ferguson, 85 cents; Heidelberg Reformed Bible School, Stoutsvill, Ohio, $25.57; Methodist Sunday School, Marcus, Iowa, $10.60; Woman's Missionary Society of the Reformed Church, Raritan, Ill., $12; Swedish Baptist S. S., Concordia, Kan., $10.47; Dallas School, Dallas, Iowa, $4.50; Catherine Hughes and Citizens of Manchester, Ohio, $22.90; Presby. Church, Williamstown, N. Y., $3.65; Sunshine Class of Presby. S. S., Williamstown, N. Y., $3.20; Reginald York, 1 cent; Trinity Lutheran Church, Rockford, Ill., $69; R. P. Congregations, Ryegate & Barnet, Vt., $10 45; Wickersham School, East Nottingham Twp., Pa., $2.05; Slocum Sunday School, West Pittston, Pa., $21.29; U. P. Sabbath School, Mulberry, Md., $13; Sunday School of the First Presby. Church, Williamson, N. Y., $30; Sunday School, First Congregational Church of Southern Pines, N. C., $55.40; Grace Episcopal Ch., Southern, Va., $19; Collection of Sunday, Dec. 20, 1914, at the Union Church, North Gage, N. Y., $8.11; "Bethany Presby. S. S.," Hamburg, N. J., $12; S. S., Dry Creek, W. Va., $3.90; S. S., Rock Creek, W. Va., $4.10; S. S. and Epworth League of the Queechy M E. Church, Canaan, Conn., $3.62; Presby. Church, Evans Mills, N. Y., $5.45.

Salem Union S. S., Lockwood, Mo., $6.55; Dixie S. S., Cleveland, Ohio, $1.60; U. B. Church at Pleasant Hill, Akron, Iowa, $1.40; Ev. Mission Church, Ishpeming, Mich., $12.56; Arch Stoneman, 75 cents; M. E., Bapt., & Presbyterian Chs., Emerson, Iowa, $29; Class of Little Girls, Alliance, Ohio, $4.25; Citizens, Groom, Texas, $13.57; Federated Church S. S., Grangeville, Idaho, $13; College Church, Findlay, Ohio, $17.03; Valley Grove Community, Valley Grove, Wash., $29; Yankton Agency Presby. Ch., Greenwood, S. D., $15.18; Union Service of Churches, Crawford, Neb., $11.75; Hackney Bros., $1.25; Prof. McWatt, 45 cents; Miss Mary Givens, 35 cents; S. S. 1st Presby. Church, Rocky Ford, Colo., $18; Mr. Clyde Salisbury, $2.25; Rosanna Rothlesberger, 80 cents; Methodist Ch., Norwood, N. Y., $12.65; Episcopal Church, Norwood, N. Y., $6.35; Friends, Clintonville, Wis., $4.25; Mr. & Mrs. J. W. Morgan, $5.06; Mrs. E. Foster, 5 cents; Beider District, Belle Plaine, Minn., $21.53; Christian Endeavor Society, Lakeside, Calif., $14.45; A Friend, Jacksonville, Ill., $30; Mrs. Emma Wetzel, 20 cents; Mrs. B. Adams, $1.75; Mrs. E. H. Pettingall, $1.75; Mrs. S. F. J. & Son, $1.25; C. M. C. & I. C., Los Angeles, Calif., $1.10; Mae M. Elliott, $3.62; Amanda Westenberger, $1.25; M. E., Baptist & Presby. Chs. Windom, Minn., $23; McCandless Ave. M. E. Ch. & S. S., Pittsburg, Pa., $15.72; Bapt. Church, Singers Glen, Va., $10.90; Woman's Miss'y & Aid Soc., Sugar Hill, N. Y., $6.50; Fairbanks Union S. S., Fairbanks, Wash., $16.18.

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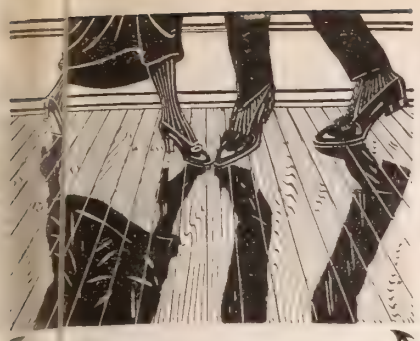

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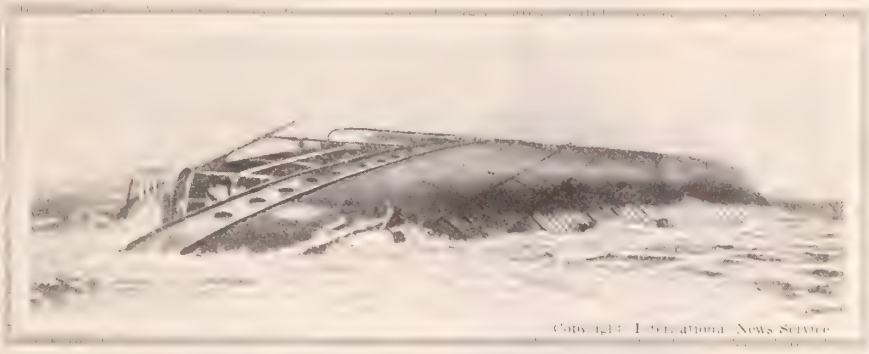

LAST VIEW OF THE KAISER WILHELM DER GROSSE

ONE of the first naval encounters of the present war was that between the German auxiliary cruiser Kaiser Wilhelm der Grosse and the British cruiser Highflyer, in which the former was sunk off the West African coast and the crew taken prisoners. From a reader in Ottawa, Ohio, the Christian Herald has received a most interesting communication, containing copies of several letters written by the first engineer of the Kaiser Wilhelm, relating what befell the crew after the battle, and how they are faring in captivity. It is explained that much that was of a personal nature has been eliminated from these letters, but the narrative is largely retained.

The first of the letters, which is dated more than a month after the beginning of the war, is as follows:

"KINGSTON, JAMAICA, September 13.

"I am not dead, as you may have supposed, but a prisoner of war on the island of Jamaica. On August 2, Kaiser Wilhelm der Grosse was made auxiliary cruiser of the navy. On August 4 we left Bremerhaven to wait for orders in the North Sea. At 5 P.M. we received orders to leave, and to disturb English merchant traffic on the Atlantic, in order to attract English cruisers to the South Atlantic. As the English Channel was already blocked, we went north to Iceland and Greenland and then south to the Azores and to the Canary Islands. All we caught on the way was the Grimsby fishing steamer Tubal Cain. The ship was destroyed after the crew was taken aboard. South of the Isle of Faroe we met the English steamer Galician; but as she had women and children on board we could not do anything to her, and we let her go after we had destroyed her wireless. Then we met a large meat steamer, Capaira, and destroyed her, after having taken her crew on board. Then we met the Alonza, a ship like the Grosser Kurfürst, having several thousands of passengers on board. We had no use for her either, as there were too many women and children, and so we only made her throw her wireless apparatus overboard.

"Finally we met the cargo steamer Nyanca. She also was destroyed by us after having taken her crew aboard. Altogether, we had 123 English prisoners and had to make a neutral station for coaling. For that purpose we went to Rio de Oro, on the west coast of Africa. We arrived there August 17, but not until the 25th did our two coal steamers come—the Hamburg-American liner Bethania, and the Oldenburg Portuguese liner Urucas—and we started coaling at once. Our ship was at anchor half a mile from shore and we had our boilers going only at half speed. The next day at noon came the English cruiser Highflyer. A whole fleet had been searching for us for a week. The Highflyer requested our commander to surrender. 'A German warship never does such a thing,' our commander answered; and so the fight began. As our boilers were still going at half speed there was no chance for us to escape; our commander gave the order that all men, except the artillery, should board the coal steamers. So 400 men boarded the Bethania and about 100 men the Urucas, and only about fifty men were left on the Kaiser to man the guns. We prepared to sink our ship, so that it might not fall into the hands of the enemy. I was the last man to leave the ship, after having opened the bottom valves in order to sink it. I escaped through a porthole—there wasn't time to reach the decks. Fortunately, I caught the Bethania, which was steaming away to get out of danger, but I had to swim hard to do it.

"As the Highflyer gave all her attention to the short combat which followed, we escaped westward and made up our mind to reach North America if possible—as neutral land. All went well until we were about 300 miles off the Charleston coast, when accidentally we met the English cruiser Essex, which made us prisoners and brought us to Kingston, Jamaica, September 10.

"We are treated here according to our rank, I must say, more generously than I expected; but we had to leave the Kaiser without any clothes and without any money to buy any, although the English Government does not object to our either receiving or buying clothes. There are 399 men from the Kaiser, besides myself, who have nothing at all and are utterly destitute.

"October 17.

"I want to pray you not to oblige me any more than you did already, because it might be impossible to pay reward to you. On account of being a naval officer, I receive some pay while in prison (I did not know this when I wrote to you before) that is quite sufficient for the little things I need for comfort. Food we get aplenty; water and climate are healthy. What more do we want? The only thing which I do not feel quite comfortable about is the fact that I have to share a room with eighteen others who do not always talk common sense nor show always a No. 1 manners. But war is war; and being a prisoner of war, I have to be satisfied as it is.

"November 8.

"We got some more comrades today, and our little house is rather crowded, which makes it disagreeable. I wish the war was over, for I am longing for the occupation I am accustomed to. Can't you prophesy how much longer I will have to stand it?

"If I could daily climb up the hill I can see from our quarters, it would be a great pleasure to me; but I can only look at it. Our garden is successful—we have harvested radishes already. If there is no chance for engineering after the war, I shall go to America and cultivate some land.

"And now enough today. I wish I had my favorite poet here today—Fritz Reuter—to cheer me up a little; but he is resting at the bottom of the sea—like so many other things. Fool that I was to have so many things on board!

"November 25.

"It is getting cooler now, in consequence of the rains. We are preparing for Christmas. One of us plays the piano, another the violin, and so we play and sing our German Christmas songs so far away from home. Another Christmas far away from home!

"They are all well at home and good care is taken of everybody, so that they don't notice the war at all.

"O. W."

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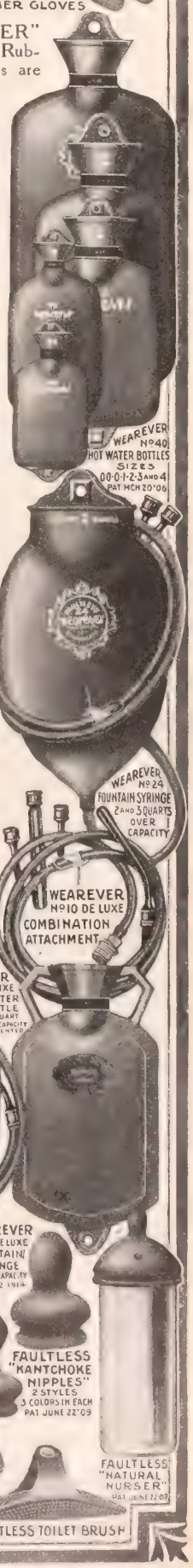

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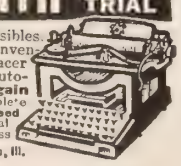

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THE MIRACLE AT MOUNDSVILLE

BY EARL E. DUDDING

[*Fourth and final instalment of this story of an ex-convict and what came of his imprisonment.*]

HIRAM REILLY was a negro "lifer." He had been in the penitentiary twelve years. He was rated as one of the most unmanageable men there. Once I expressed my determination to get Hiram to take the Christian Herald. The captain of the guard heard my remark and laughed, saying, "If you can get Hiram Reilly to subscribe to the Christian Herald I'll buy two subscriptions myself." I took him up. And that night I went to see Hiram Reilly. Walking up to his cell, I said: "Hello, Hiram." He answered: "How comes you so familiar with he?" I replied: "I call you to police court enough to know what your name is." I went on and told him about the Christian Herald, and how I wanted him to subscribe for it. Instead of getting angry with me, as I expected, he said: "You're the fellow that was talking to Sam Vineyard?" I said "Yes." He replied, "He tells me it's a pretty good paper. I'll just take it." I was a little bit surprised, but I replied, "Fine, Hiram. You and I are going to be friends from now on. I'm an old hardened sinner, just as you are, and have a pretty stiff sentence before me; but I have some influence and if you will help me we will all join together and live as good as the people outside. Quit scrapping with these officers and step down at the office any time you want to talk with me."

He braced up, showed his teeth in an old-time smile and I went away with his subscription signed up. I showed his handwriting to the captain of the guard, who recognized it. The captain was as good as his word. He became a subscriber to the Christian Herald, and sent an additional subscription to his sweetheart. That was one result. The other was that Hiram Reilly got out of wearing stripes, and has never had them on since! He is wearing first-grade clothes; he belongs to the Bible class and the choir; he is on the lockout and he has today as many privileges as I had when I was in the penitentiary! Yet he had been one of the worst men in the jail!

AFTER a while the men talked of forming a Sunday school class. They asked the warden to discuss it with them and he became enthusiastic, attended the services himself, and induced a prominent church worker outside to come in and act as superintendent. There is now a Sunday school class of over 400 in the penitentiary.

This Bible class had its beginning in a tragedy. There was to be a hanging, and eight or ten life-time prisoners were singing and holding services for the man who was to be executed. During these services three or four of the boys were actually converted. They sang and prayed there for three or four nights. The man to be hanged was converted and was baptized. And when he walked up to the scaffold, he met his fate in such a way that it made a deep impression on the men.

There had been a special lockout for those men so that they might hold the services. After the man was hanged, they asked that this special lockout be continued so that they could have additional services. They went to the chapel, studied their Bible and Sunday school lessons. They had a special room in the chapel where they were permitted to go without an officer and hold services, and these services have been continued.

THE story "Pollyanna" was read with a great deal of interest by the men who were to be executed. I saved several sets of it so I could give a man a complete one. He would read it and return it so some other fellow could read it. One fellow played the "glad game" even on the scaffold. It had a wonderful effect on the boys. There was no holding them once t[hey] got the habit of reading the paper. [The] Christian Herald arrived la[te] would almost mob me. "Yo[u] Christian Herald man," the[y] say, "and it's up to you to get [it]

And so the years dragged [on] a gradually increasing leaven o[f] ness in the midst of the mise[ry] was the atmosphere of the [pri]son. And slowly, ever so slowly [I] nearer and nearer the day whe[n I] to leave the penitentiary. Mos[t] men knew just when I would [be] for such matters are of large [im]portance to those behind prison walls. [As] the days passed, I presently [became] aware of another misery whic[h] gendered by prison life, not wit[hin] walls, but without. One by on[e] approached by convicts, some [of] short-timers, some of them life-[ers,] asking me to use my influence [to] their families who had been d[eri]ved of their support when they ente[red] jail.

Thus was revealed one of th[e gre]at injustices of our modern penal [sys]tem, unavoidable, no doubt, but crus[hing] in its effects.

When a man enters upon a t[erm in] prison, not only is the man pu[nished,] but his family, by that very [fact, is] punished as well. I talked wi[th men] who, separated from their fam[ilies by] the law, had no idea how these f[amilies] were being supported during th[eir in]carceration. A prison sentence [some]times means the complete break[ing up] of a household. Children scatte[red or] sent into institutions; women [com]pelled to labor for their bread i[n ways] to which they had not been us[ed be]fore the disgrace fell upon [them]. "Won't you try to do something [for] the old woman and the kids?" was th[e bur]den of many an importunity [which] came my way before I was re[leased.] And I resolved that I would do [every]thing possible to help them.

My thought, then, was simp[ly for] the families of the men who h[ad ap]pealed to me. But after I left M[ounds]ville Penitentiary, and becam[e ac]quainted with instances of pover[ty and] privation endured day after d[ay by] poor women and children whos[e hus]bands and fathers were wearing [prison] stripes, I found an opportunity t[o con]tinue in my small way the work [which] had begun behind prison walls.

When I left Moundsville, I [found] that the friends who had said "[good]by" to me so sorrowfully years [before] were waiting to greet me, quite a[n] ously. Of course, my story wa[s the] topic of the day in Huntington, [and I] had many offers to go into busin[ess in] one way or another. It seemed, [how]ever, as though the routine o[f the] prison and the misery that I ha[d en]countered there had erased all [desire] for commercial preferment. I su[ppose] it was because I had had a taste [of the] joy of helping one's fellow man, [and I] wanted to continue the work if [possi]ble. The idea of doing somethin[g for] the destitute wives and families o[f men] incarcerated in the penitentiaries [took] strong possession of me. I becam[e en]thusiastic over it, and as enthu[siasm] is usually contagious, it was not [long] before I had a number of offers [from] friends who desired to work with [me.] We formed ourselves into a little [band] of willing workers, and from thi[s nu]cleus grew the Prisoners' Relief So[ciety] of today. What that society is [doing] has been partly told in the Chri[stian] Herald. Suffice it to say that we [have] succeeded in lifting some of the bu[rden] of misery from wives and childre[n of] convicts in a number of pr[isons] throughout the country, and shall [con]tinue to do so to the utmost of [our] ability.

. . .

[EDITORIAL NOTE.—The Priso[ners'] Relief Society was organized in [June,] 1914, and duly incorporated unde[r the] laws of the state of West Virgi[nia.] It has the endorsement of the

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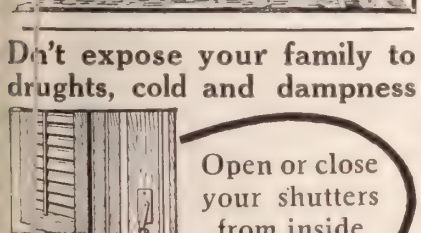

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Huntington papers, such as the Huntington Advertiser, the Huntington Herald-Dispatch, etc., the editors of which have first-hand knowledge of the work the society is doing. It also has the endorsement of the Ministerial Association of Huntington, W. Va., which association, in a series of resolutions, resolved: "That we, the Ministerial Association of Huntington, W. Va., do heartily endorse the Prisoner's Relief Society and pledge our influence to its advancement."

The Christian Herald has received letters commending Mr. Dudding and his work from the following:

Warden M. L. Brown, under whose auspices the penitentiary at Moundsville underwent so much moral and physical improvement; John S. Marcum, who was employed by the relatives of his uncle to prosecute Dudding; Jean F. Smith, the state's attorney, who prosecuted him; Judge John T. Graham, who defended him at the trial; R. S. Douthat, court stenographer at the trial; Dr. C. M. Crouch, who attended his injuries after the fight with his uncle; Floyd S. Chapman, mayor of Huntington; P. C. Buffington, sheriff of the county in which he was convicted, and others.

The Prisoners' Relief Society has received some contributions for its work and has aided a number of worthy but destitute families of prisoners. Its work is not confined to the prisoners at Moundsville, but is being gradually extended with the idea of covering the whole country.

The Supreme Inspiration

Continued from page 258

that hath endured such gainsaying of sinners against themselves. . . . Who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Is your service difficult, must you endure hardness? Consider him who endured the cross, the ultimate hardness. Is your service difficult, must you be careful not to be ashamed? Consider him who despised shame. Never forget the rest, "And sat down at the right hand of the throne of God." "Remember Jesus Christ, risen!"

Where is God? "Remember Jesus Christ, risen!" Why does God permit this war today? "Remember Jesus Christ, risen!" Why did God permit the Cross? In that Cross his government and goodness were challenged. In that Cross his government and goodness were vindicated. "Remember Jesus Christ, risen!" But Christianity has failed; all its precepts are trampled in the dust! What then? "Remember Jesus Christ, risen!" Did he fail? Through suffering and weakness and all that made him contemptible, he won his victory. That is the story to the end.

It is a curious thing that when I searched my New Testament to find some man in the days of Jesus who was a dilettante, fooling, I could not find one. When Jesus passes by in any guise or garb, he forces superlativeness, and there is no man in all the story who was fooling! Men today who do not see that the day of the Lord is at hand, and who do not drop into line somewhere, ready to suffer and die; for them there is no comfort in this.

But to the man, the woman, who faces the problem, the distress, the darkness; and then buckles on the armor and goes by way of the Cross; I say to such: "Remember Jesus Christ, risen!"

—GOOD NEWS COMES from China to the effect that the famine situation in the southern provinces is now greatly improved. This is due to generous responses from the Chinese themselves and to liberal gifts from abroad. Our latest information is that no further assistance is needed. Rev. C. E. Parson of Grand Blanc, Mich., writes us that he has received confirmation of this good news from the Canton Committee, through the secretary of the Southern Baptist Convention.

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GOD'S MERCIES TO DISOBEDIENT ISRAEL

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MARCH 28. REVIEW SUNDAY. READ NEHEMIAH 9: 26-31

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34.

There is something wrong with a man who does not love his fatherland:

"Lives there a man with soul so dead,
Who never to himself has said:
This is my own, my native land"?

The Hebrew race preferred Jerusalem to their chief joy, and in captivity refused to sing the Lord's song, hanging their harps upon the willows and weeping as they remembered Zion. Our Lord set the supreme example of patriotism when he wept over the doomed city, and bore her on his heart as he trod the Via Dolorosa. Because we love the land on which our eyes have rested at birth and shall rest last in death, we want to see her exalted. "It shall come to pass in the latter days that the mountain of the Lord's host (i. e., Mount Zion) shall be exalted above the hills and nations that flow into it." Why? Because her people shall be all righteous, and they shall beat their swords into plowshares! Let us strive to increase the righteousness of our national life, first, by the nobility of our own character and example; second, by our pure and holy influence; and third, by getting as much of our Lord's legislation as possible registered on her statute books.

Review Suggestions

By Dr. Wilbur F. Crafts

AGAIN we suggest that Review Day shall be a Nature Review of the season in the beginners' class (under 8); Decision Day in classes whose members are from 8, the age of legal responsibility, to 15, the age of decision for a greater number now in the church than any other; and Vocation Day for those from 16 to 21 years of age; and a Citizenship Review of God's Newest Testament for those who have reached or passed 21.

Decision Day

The spring is a picture of revival and regeneration, when the latent life of the barren trees springs into flower and fruit. Spring is a new birth to the seemingly dead plants. As the north wind blows away the fogs, and the south wind gently wooes slumbering life into useful service for man, so God's convicting and converting Spirit awakens our dormant powers to life and love and liberty. "Heaven is near in the valley of decision." A Christian life is more beautiful, more natural, more useful, than an un-Christian life.

In the lessons of the quarter we have two types of conversion in Samuel and Samson. In Samuel we see a sample of those whose first choice is right, those who hear God's first call, and give their whole life to him. That is the way it should be with all who have good parents as he did. But Samson, though he had good parents and in a rough way helped God in his youth, represents those who, having fallen into great sin, come back and renew their consecration and die for God and their fellow men at last. His story should encourage the old and sinful to come into "the valley of decision." God says to the very chiefs of sinners: "Him that cometh unto me, I will in no wise cast out."

Vocation Day

The lessons of this quarter fit very well into the suggestion of the Presbyterian Church, which others might well adopt, that a special day should be set apart as "Vocation Day," when all young people who are nearing the portals of manhood should ask, "What does God call me to be?" That is the meaning of "vocation"—a call. And that, of course, is the meaning of the word "calling" as the synomym of occupation. God calls us by the capacities he gives us and the opportunities that confront us. Let every one put with the question, "Who made you?" that other question, "What for?" God made Joseph to be a leader, and showed him plainly that was what he was for. Moses also was called loudly and plainly to leadership. Some are called to be humble followers. "They also serve who only stand and wait." In the lessons of this quarter we have two typical calls of boys and men in Samuel and Gideon; of girls and women in Deborah and Ruth. Gideon's call was to danger, to revolution, to battle against great odds; to clean his own town, and also to overthrow his country's foes. Samuel's call was to a quiet ministry as both priest and judge. It took no less courage than that of the battlefield to carry to Eli, the high priest, God's condemnation of his failure as a father in training his sons and the prophecy of the retribution to follow. Ruth represents woman called to home life; Deborah, the maiden queen, called to public service. Today it takes more courage than that of soldiers, in many cases, for a popular and educated young man to choose the work of the ministry or of the missionary, from which so many strong men have turned away for money or fame, "disobedient to the heavenly vision." Young men of noble instincts, God-given, should be challenged to push aside the allurements of wealth for the harder but grander tasks of evangelism and social betterment.

Christian Citizenship Review

For the two millions in men's classes Review Day is the fitting time to review the revelation of God's power in the civic events of the quarter. As in a megaphone God is saying great things to the world through the thunder of the siege guns and the undertone of heart-breaking sobs. Such things as these the war has already said to those who have ears to hear:

No nation liveth or dieth to itself. If one member suffer, all members suffer with it. The race is one. We rise or fall together.

The mightiest thing this side of the throne of God is the power of public sentiment. That is the meaning of the effort of all warring nations to justify their course to neutrals. More than ever we must seek to enlighten this new "world power" of public sentiment.

Autocracy and militarism must go.

"War is the trade of barbarians!"

Alcohol is the foe of efficiency.

This is the supreme compensatory message of the war thus far, that it is proclaimed to the world in tones like the roar of the new British howitzers, that vodka and absinthe and even wine and beer are the enemies of efficiency among soldiers and of economy and harmony among civilians. France has passed a prohibitory law for its worst drink, absinthe, applying not only to France itself but in all its colonies. And the nation's political leader says it is but the beginning of the nation's war on all intoxicants. Great Britain has sounded a warning. The German emperor's advocacy of abstinence before the war has now taken form in some war orders, not yet adequate. But Russia's nation-wide prohibition has become the eighth wonder of the world, saving more money than the great war costs, so that savings bank deposits have greatly increased; saving more lives than are being lost in this unspeakable twentieth century war. The prohibition, decreed at first for three months and only for the saloons of the poor, and later extended to all drinks for all classes, has now been extended beyond the war as a fixed

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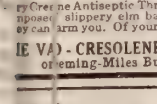

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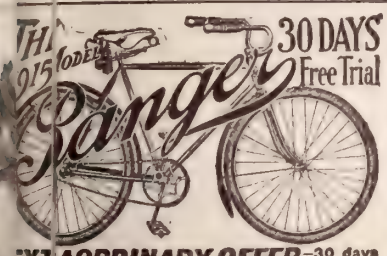

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policy because of the vast improvement speedily wrought in the appearance and conduct both of individuals and in communities. The latest news is that jail-building has been stopped, which is the negative side of the picture, with the increase of savings banks as its positive.

These European recognitions of the evil of the liquor traffic and the value of prohibition are reinforcing our American campaigns for state-wide and nation-wide prohibition to such an extent that the nations at war on both sides have become our "allies" in our war on the saloon. It is easier to prophesy when our anti-alcohol war will end than when the European war will end. "A saloonless nation in 1920" has become not merely a hope but a probability—almost a certainty.

The writer has been touring the forty-two legislatures in session this year. Nearly all of them are either strengthening the enforcement of the prohibition they have already enacted or increased the range of local planning for state-wide prohibition.

After the fashion of the war reports from Europe, let us review our recent "gains." About a year ago we had eight states under state-wide prohibition: Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, North Carolina, Tennessee. In about a year's time we have added Virginia, West Virginia, Colorado, Washington, Oregon, Arizona and Alabama—the latter significant as a return to the fold of the only Southern prohibition state that ever relapsed. Besides the fifteen states there are eight states whose congressmen unanimously opine they are coming into line soon, for their delegates voted solid for prohibition when the majority vote was cast recently in Congress: Arkansas, Florida, Idaho, Montana, South Carolina, South Dakota, Vermont, Wyoming. That makes twenty-three white states in sight. Add the states not now under prohibition, a majority of whose congressmen voted prohibition: Illinois, Iowa, Kentucky, Michigan, Missouri and Pennsylvania, and we have twenty-nine states of the thirty-six needed to carry the constitutional amendment. There are indeed thirty-four already, a majority of whose people have voted for some form of prohibition, local, county or state-wide. We may well make it our marching song with the two million members of men's Bible classes leading the chorus:

"It's a short way to prohibition!"

Making the Best of Poor Material

By Amos R. Wells

IT IS well that this quarter's lessons begin with one on God's patience with all his people, for it must have been sorely tried during this period; yes, and all through Israel's history, as Stephen said in his dying speech. "A tree," writes Rev. J. Reid Howatt, "may grow straight for a time, and then, somehow, take a twist; after that, however, it may grow straight up again. So some people may be good, and yet be overtaken in some fault, as the tree was with the storm that twisted it; but the wish of the tree was to rise straight. Through all his failing God may see a wish to be his, even in the one who has yielded to some temptation, and so he is patient, patient—so very patient." Thus God was patient with his sinning people, and so we also should be patient with all sinners, and with the tedious progress of the right. "Never be discouraged," George Macdonald advises us, "because good things get on so slowly here. Enter into the sublime patience of the Lord."

The next thing to notice in this quarter's lessons is the prominence of women—Deborah, Ruth, Delilah and Hannah. One bad woman and three good, one hinderer and three helpers in the onward movement of the nation. "Consideration for women," said Gregoire, "is the measure of a nation's progress in social life." Evidently Israel was far ahead of the nations around it, since so much is made of women in its earliest history.

Note the heroic element in these early Hebrew chronicles. Gideon dared meet a world of enemies alone. Samson was entirely willing to perish, so that his country's foes might perish with him. Samuel dared difficult obedience even when a boy. Saul shamed his people into meeting the Ammonites and rescuing their fellow countrymen. Heroism, as we see in all these examples, consists in forgetting self in the zeal for service. We see it in the splendid close of the journal kept by Captain Scott as he and his fellow explorers starved to death in the Antarctic. Those last words had no thought for himself, no regret for the too early close of his strong young life; only praise for his companions, and an expression of confidence that England would not fail to care for the families dependent on them.

These Bible heroes, however, had to be summoned loudly to their tasks, every one of them except the vainglorious Samson. Deborah had to prod Barak. Gideon was enlisted by an angel. Samuel was called by the voice of the Lord. Saul was solemnly set apart by Samuel. There are no self-made men in the kingdom of God. "Life," says J. M. Barrie, "is a long lesson in humility." Some men are just like an old Englishwoman who was deaf, but insisted on joining in the solo of the anthems. The minister of the church was asked to request her to sing only in the hymns. He shouted in her ear, "Betty, I've been asked to speak to you about your singing!" With much difficulty she at last caught the word "singing," and replied, "Not to me be the praise, sir; it's a 'gift.'" Such are the self-complacent, self-nominating men who deem themselves strongest when they are weakest, and think they are adequate for any task. But the modest Bible heroes wait for the divine call, unmistakably pronounced.

But how many flaws there were in these noble men! God had to be very patient with them as well as with the people. Barak was sluggish, unenterprising. Gideon was over-cautious, at least in the start. Samson was licentious and careless. Eli was heedless of his sons, and over-indulgent. Samuel made the same great mistake. Saul was headstrong and obstinate. Yet in spite of their faults these men did a great work. They were like a minister who, when a phrenologist told him he lacked reverence and so should not be a minister, answered that that was the very reason why he should be a minister; "because," said he, "if I overcome this fault, I shall be better able to help others overcome their faults." Every inner battle we win helps us to win an outward battle for some one else.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

Member of Syria Mission

THREE HUNDRED years of Israel's history have emphasized for all time some eternal truths of sorrow and mercy. The Oriental mind finds no difficulty in recognizing the hand of God in afflictions for sin and in this attitude the dwellers in Syria—Jew, Christian and Moslem—are nearer to the Biblical truth than the people of the West.

We have a devout neighbor, a woman who often works in our house. When the war broke out she felt so deeply the connection of sin and sorrow that she vowed daily attendance till God's mercy shall put an end to the awful sorrow involved. And to see that woman rising at early dawn and going through cold and rain to keep her vow has been a sermon to us all.

I met a Druze Emir—a feudal prince of ancient family—a few days ago. I told him some of our sayings about war, and he graphically described it as "the sword in God's hand punishing us for our sins." It rang like the words of the prophets who recognized that the issues of every battle were in his hands and giving the lie to Napoleon's sneer that God was always on the side of the big battalions.

In all the Christian churches of Syria—Greek, Maronite, and Roman Catholic—the priests have for months been preaching the war as punishment for our sins with the necessity of a return to him seeking mercy and forgiveness.

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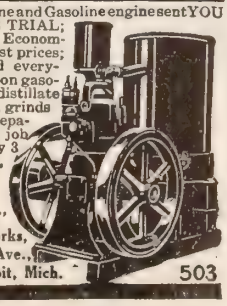

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WITH AND WITHOUT A GARDEN

LAST spring, in May to be exact, fortune favored me with a two days' automobile tour which covered a fair portion of the map between New York and Boston via dozens of dear old Connecticut towns.

The weather was perfect; the country beautiful; all the expected delights of autoing in the heyday of the year! But one unlooked-for thing made an especially bright picture in the memory of that trip; the charm of even the plainest and oldest and smallest houses and barns—in out-of-the-way places no less than on the high road.

Everywhere were yellow forsythia and sweet syringa radiant in bloom. Here and there a blossom-laden fruit tree transformed some little dooryard into a small Garden of Eden. By the side of stately country house and humble cottage alike nodded the lilacs; great, purple, fragrant masses of them; while tulips and hyacinths, in prim, precise rows to many a garden gate, tempted us to open the latch and walk in.

And we passed the old homestead which a friend of mine had left to a caretaker soon after her grandfather died, and she built for herself an up-to-date house in the city near by. We had heard it could be bought for $3,500. We stopped before it and fairly gasped. "Thirty-five hundred for the most adorable little rambling farmhouse that one could imagine, with flowers in front and in back and on all sides of it, and a fascinating vegetable garden in the bargain?" Why, that was fairly giving it away! One of our party declared he would buy it in another year. But there was small chance it would be on the market that long; it was altogether too attractive! A bargain, indeed, with a capital B!

. . .

In October I was asked to take the same trip again. The friend who had coveted possession of the old Thomas homestead wanted to go out and look it over; this time with the keys and a permit to go inside.

The weather was perfect; the country beautiful; all the expected delights of autoing in the fall of the year! But one looked-for thing *was not.* "When," I wondered, "would we come to *them;* all those fine houses and love-in-a-cottage places that belonged to this part of the country?"

There were plenty of attractive houses, to be sure; but then there always are attractive houses wherever you go, and these were no different from any others on any other ride—certainly not to be compared with those we had run across on the same roads six months before! Moreover, we did pass no end of places that stood woefully in need of the painter and carpenter.

Then the truth began to dawn on us. It was all the reckless profusion of the spring blossoms that had made this country such a paradise of charming homes when we last saw it. The newly-raked gardens; the blooming, sweet-smelling bushes by the sides of the houses and the flowering vines that climbed over their porches, which had atoned for the sins of the architect or neglect of the landlord, and had made us envy the householder of even the humblest home.

Today we saw those houses in all their uninteresting sameness, and oft-times naked ugliness. And one and all of that automobile party resolved that when he or she bought the house in the country—of which every normal city-houses man and woman dreams—it would have one thing above all else; a garden. For my part, two-fifths house and three-fifths garden—even though the invited guest must sleep perforce on the living room couch!

. . .

About that house of the Thomases, did you ask? Why, the price they wanted for it was simply exorbitant. In the clear light of October we looked it critically over and marveled at the impudence of asking $3,500 for—well, if Josephine Thomas seriously hopes to sell the place she had better talk to prospective buyers only in the spring time. A fool and his money might conceivably be parted there on a May day, with the fragrance of the lilacs deadening cold reason; or in June when the glory of the crimson ramblers blinded one to the cheerlessness of the rooms within. Certainly no one who saw it for the first time without these exterior decorations would have courage to attempt anything with the interior. But, to change the subject, let me ask *you* a question:

When spring comes this year how is *your home* going to look to your family, and to your neighbors, and to the public who pass by?

Just like other peoples' houses?

Catalogues are ready; send for one; seeds are cheap; "now's the time!" Grow something!

VIRGINIA EARLE.

A BIT O' SHAMROCK

BY MARGARET E. SANGSTER, JR.

"SHURE, don't you know what it is?" asked the Little Old Lady. "It can't be that you don't know!" She lifted the sprig of greenness to her nose and sniffed it as if searching for a half-imaginary, wholly delightful fragrance. "Why, it's a bit of shamrock—shamrock from the ould country."

The Girl looked at the withered hand with its neat white cuff and slender, heavily blue-veined wrist. She saw the ring-finger with its dull, heavy band of gold, the spot of vivid color that outlined itself, clover-like, on the palm.

"A bit of shamrock!" she mused. "A bit of shamrock!"

"'Tis on it the fairies are dancing this night," murmured the Little Old Lady, "and my heart is with them there."

The Girl started. Some time ago there had been fairies, but they were make-believe fairies, carefully sandwiched between the pages of her long-discarded story books.

"The fairies?" she questioned. "Real fairies?" Her voice held a surprised wonder—a polite unbelief. "Surely you don't mean it?" she asked.

"Shurely I do!" ejaculated the Little Old Lady. "Why, I've noticed them myself. It's often I've noticed them. They dance on the green, and it's the little shamrocks they love better than any flower—the little shamrocks that are as green as God's grass and trees, that are shaped like a kiss from the wind that blows over the heather. It's many times they've come to me!"

The Girl looked across the dim twilight-filled room. Somehow, her eyes smiled softly into the shadows.

"Just how have you happened to notice them—the fairies?" she asked.

The Little Old Lady put a small finger to her lips in a meditative, strangely childlike way.

"Why, it's not aisy to explain," she murmured. "Dear child! They come different ways, different ways altogether. Sometimes I thought it was a string o' sunbeams dancin' on the floor—sometimes I thought it was a light breeze playin' on the wee grasses. But I always, *always* knew soon that it was the fairies!"

The Girl gasped wonderingly. "You always knew it was the fairies?" she questioned. "You always knew? Do you mean that you—saw them?"

A slow deprecating smile spread itself, dreamlike, over the wrinkled

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Postum comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

Both kinds are equally delicious and cost per cup about the same.

"There's a Reason" for Postum.

—sold by Grocers.

"3-in-One" is a household oil, for lubricating, cleaning, polishing and preventing rust—

Try it oiling sewing machines, clocks, locks, guns, bicycles, etc. Try for cleaning and polishing any furniture; fine pianos, old tables, etc. Try it for preventing rust on any metal surface. Trial bottle sent free. 3 IN 1 OIL CO., 42C Broadway, New York.

face, as the Little Old Lady gazed a bit wistfully at the shamrock in her hand.

"Well, it's never exactly that I've seen them," she said slowly, "but shure I've felt them!" her voice was triumphant.

The Girl was plainly startled. How, she wondered, could one feel a fairy? Some way, in her most utterly believing child days, she had never felt one—actually felt one.

"Did they—touch you?" she asked abruptly.

The Little Old Lady laughed delightedly and beamed through her thick glasses at the Girl.

"They never exactly touched me," she admitted; "but, darlin', my soul felt them. . . . I knew they'd been in the room, the blessed little people, for somehow I'd find my spirits up in the air, and my heart, that had, maybe, been heavy-like, a singin' hymns. I'd feel clear-headed, and healthier, and more sweet, so I'd know they'd touched me!"

The Girl pouted. (She had a charming mouth that pouted kissingly.) Two big question marks glowed menacingly in her soft eyes.

"But if," she ejaculated, "but if you have felt them, why haven't I? If they've come to you in sunbeams or summer winds, why haven't they come to me? If they've kissed your soul, why haven't they helped me when I've been low-spirited and sad? I've never seen one." Her voice was plaintive.

The Little Old Lady reached out a small hand that was scarred with toil-marks, toil-marks that were veiled dimly by a host of years. She touched the Girl gently on the arm.

"Shure, dear," she murmured, "you can't expect to see them—it was in the ould country that they used to visit me. They kissed my tears away when Johnny died, and softened the hurt when my little girl sailed over the ocean. It was in the ould country! Here . . . why, here you don't believe and hope—you haven't time! A sunbeam's only a sunbeam, and a breeze is only a breeze. The shadow of their wings is only a bit o' dust, and the sound of their singin' is only a troublesome noise in your brain. Why, child, here you haven't got a fairy ring that they could dance on; you've put tall buildings and streets and cars over them, and built subways under them. You're too busy hurrying after work, and money, and fame, to stop for their whisper. And when perhaps you've earned the right to rest, your heart is too old and wrinkled to know the feel of their hands. Shure, dear, you haven't time for the little people."

The purple shadows fell softly over the Girl's face as she sat with drooping eyes, and the Little Old Lady sighed as if the wind of her homeland was playing through her mind. The small room was strangely still—strangely filled with peace.

Suddenly the Little Old Lady spoke, while her eyes looked tenderly at the bit of shamrock that drooped on the palm of her hand. "Green it is!" she murmured, "like all of God's growing things—" All at once she laughed gently at a pretty little thought. "Child," she half whispered, "do we ever, when we see the growing things, thank God enough? We should thank him every day that he didn't make the trees or the grass red, or purple, or orange. Think of our eyes if we couldn't rest them like with the deepness, or the freshness, or the softness of the green! Do we ever thank him enough?"

The Girl visualized a world tinted, like a cubist picture, in orange, or purple, or red. Suddenly a convulsive shudder swept across her shoulders and she eyed, very thankfully, the sprig of healthy, wholesome, romance-tinted greenness on the withered palm.

"A bit of shamrock!" she mused, "and in the old country the fairies are dancing on a ring of them—"

The Little Old Lady, under cover of the shadows, raised the small leaf to her lips. "And me heart is dancin' with them," she sighed. Her voice was gentle—but a bit husky.

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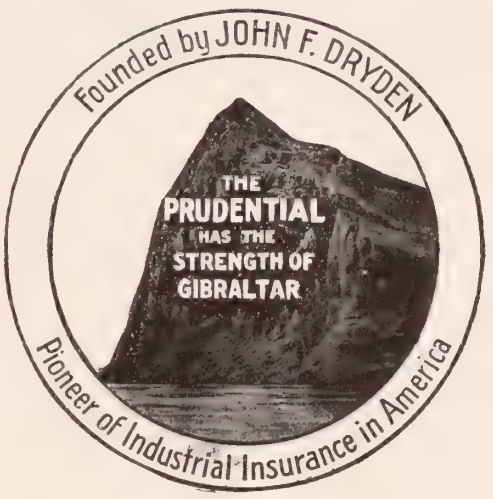

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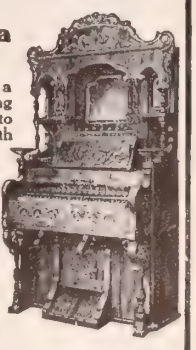

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THE PRAYER LEAGUE

MRS. S. W. L. writes from Wooster, Ohio: "I wish to acknowledge answer to prayer in restoration of sight to a son." A Friend writes to acknowledge answer to prayer for a formerly drunken brother. He has not taken liquor for about three months. A Reader from Virginia writes: "My heart has been made very happy of late. God has heard and answered my prayer and saved a very dear friend's soul." L. T. writes, expressing thanks for relief from a financial burden: "The dear Lord has heard our petitions and the relief has been more abundant than we could have hoped or asked."

A Friend from New Jersey writes: "Last October I wrote you regarding my wife who had been afflicted with a mental delusion. A few weeks later she improved very markedly both mentally and physically, but a most torturing fear of disaster still clings to her, robbing her of peace of mind and greatly limiting her sleep. I write to ask you to join with me in gratitude for what God has done and asking that if it can be his will the fear may be taken away and natural sleep restored."

Acknowledgments of answered prayer have also been received from H. P., Little Bethel Homestead, Catlin, Ohio; Mrs. V. T. P., San Augustine, Texas; J. W. I., Los Angeles, Calif.; Mrs. M. D. H., North Scituate, R. I.; Mrs. O., Charlotte Hall, Md.; Mrs. R. P. R., Chambler, Ga.; H. L. R., Columbus, Ohio; A Reader; Mrs. H. R., Monroe, Wis.; Mrs. E. N., Meridian, Miss.; Mrs. F. E. G., Bowling Green, Ky.

Here is perhaps the saddest letter ever addressed to the Prayer League. Will not all the members of the league give it their most heartfelt attention and unite in earnest prayer that this friend may be saved from his despair? "Please pray for me that I may not commit suicide. I am in terrible fear of committing that sin. My condition comes from sins of my youth, and physical breakdown, with nervousness and depression, self always to the front and rebellion towards God. I am conscious of the fact that I deserve no sympathy from God nor man but yearn for sympathy with unutterable longing. I feel that my condition means the loss of my soul hereafter, and neither peace of mind nor comfort of body in this life. Please pray also for my son. He is wayward, and my sins are visited upon him. Please pardon this selfish letter, and beg God to forgive and save. I have no faith, and an awful fear of insanity and eternal punishment. Yours in unspeakable distress."

A special letter is being sent to our brother urging him to an immediate trust in God. He writes that he has no faith, but he must have had some faith or he would not have asked our prayers. We shall hope to have good news from him soon.

Mrs. V. T. P. asks prayers for the healing of her mother who suffers great bodily agony, and whom physicians have failed to relieve. She writes: "I know it is through God's power alone that we shall get relief."

A husband and wife ask prayer that the wife's sister, together with her husband, may be reconciled to them, bringing to an end an estrangement of some years' standing. They also ask prayer for the conversion of these dear ones, and that all jealousies and misunderstandings may be removed. Prayers are asked, in view of the added perils which endanger the lives of those who "go down to the sea in ships," that the men and women who are employed on these vessels may be saved from disaster. A friend asks prayer for a loved one and friend who are undertaking a perilous journey, that they may safely reach their destination.

Prayers are asked for revivals of religion at Cuba, Ala.; Modesto, Calif. (special union meetings to begin on April 1—that many may be converted early in the meeting); West Scituate, R. I.; M. E. Church at Branchville, N. J.; Mackford Prairie Church at Markesan, Wis.; Lott, Texas; Farina, Ill.; Corning, Calif.; Mt. Mitchell M. E. Church, Witherville, Va.; North Wilbraham, Mass.; Parkton, Md.; Chillicothe, Mo.; Dunkerton, Iowa; Fayetteville, Ga.; Ash Ridge Baptist Church, Gillingham, Wis. (special help for the minister duri vices); Cincinnati, Ohio (for a that every home there may be t Bible home); F. W. M. asks pra unconverted will attend in larger mission at Abingdon Square, New Miss A. asks prayer that a mini found for the Presbyterian churc cothe, Mo.; prayers are asked for of the Holy Spirit upon a congre ciding whether or not to call a Prayers are asked that a church Md., may receive financial aid fo pairs. "In His Name" asks praye may be opened for work in the crusade or in connection with a Bi religious publishing house; also th of the W. C. T. U. may be bles larged.

Twenty-six friends ask p the mental restoration or st ing of relatives, friends, or t including one that the min brothers may be restored, an a Sunday school teacher's be restored.

A subscriber asks prayer husband's sight may be restc M. A., her mother's; Mrs. S. L. M., and A. S. K., the ters'; E. D., that sight of so may be restored. Eight fr prayer for restoration or st ing of sight for other re friends.

Seventeen friends ask pr relatives or friends may be s the liquor habit. A wife as that her husband may be cu morphine habit; two friends may be cured of the drug hal daughter; another, that a br be cured of the morphine woman, that she herself may of the morphine habit; ano prayer that a boy, also a wc husband and three sons may of the drug habit.

Forty-four friends ask p a deeper work of grace, ass sins forgiven, or express in o their desire for personal blessing, including one wh "Please pray that I may retu Fold."

Thirty parents ask praye conversion of sons.

Seventeen wives ask praye conversion of their husbands

Forty-nine friends ask p the conversion of other rela friends, including one that may be saved and that he happiness in his home.

Twelve readers ask pr special spiritual blessing for or friends.

One husband asks prayer healing of his wife; twelve the healing of their husbands parents for the healing of d including one that daughte may be straightened and h stored, and another that who has never spoken a wor able to talk; seventeen paren healing of sons, including one may more perfectly gain th of speech, another that son gain the use of limbs, and ano son's back may be straight that he regain the use of lim three for the healing of th including two who request p regaining the use of limbs, that he may be able to walk crutches; sixty-nine for the h other relatives or friends, one for the recovery of a brot blood poisoning.

Ninety-nine friends ask p the granting of varied desires a including one that sister m from her son who left home; that home life may be hap other that "we may have a our own in our old days"; that husband and self may b ciled to each other and live another, "that I may be recon loved one"; another, "that a and wife, long estranged, ma reconciled; another that "I forgiven for a mistake I made return of peace of mind"; ano a husband and wife may becor ciled; another that means found to pay for operatio brother and sister sadly need.

ome Mission Opportunities hat Summon Us

istia Endeavor Topic for March 28. Ezek. 34: 20-31

WA talking with a church offi- cia the other day who bewailed the act that the Home Missions Bo d of his denomination failed et t "feel" of the Great West Mid e West where so much of its s lay It is hard to get the needed an wisdom for work like this out ming into first-hand contact its people and its conditions. ding over the notes on the Ep- h L gue topic for this same date, are by Mr. and Mrs. Jenness, I a s ange thrill, caused, I knew, he f t that in writing about In- s th were writing about people wh m they had lived and for m th had worked. So Dan Craw- tal about Africa. So Samuel ley ed to talk about his "bums." he church and its leaders must "get " to the people whom they are d to help. In the city slums the ar itecture of the churches is a re elling rather than attractive. man city blocks the church on t-da is in the one dark, gloomy . Te church ought to be a place ight and gladness and freedom helpfulness every day and all day. side our city populations, which the larger share of our million immigrants every year, there are Indns and negroes (read the orth League notes below), the un- hed districts of the West and h, t Chinese and other Orientals he Pacific coast, and—a big group rien to whom we owe a special wh h is almost wholly ignored e Je s.

he w rld is coming to us. America dee "The Melting Pot." A ring- ch enge comes to Christian eav ers to act aggressively, skil- , wh inspiration and self-sacri- to h p bring out the pure gold of stia character from this bubbling . ead, give, pray, think, talk; h f the task lying at your door, thi s you may do for the for- ers, he laborers, the miners, the , th sick, the prisoners in your tov or county. If possible, go. whe the field is neediest; there the chest rewards.

nlarged Missionary Ideals

. P U. Topic for March 28. Eph. 11 2. Conquest meeting

)Wh ay we make our missionary ide bigger?

) I trying to grasp the magni- o the world's population—a's four hundred millions, India's two hundred and thirty-two millions, Africa's one hundred and eighty millions, the world's one billion seven hundred and thirty-two million. These are big figures. Yet we may have a real part in reaching and saving and blessing some of this vast multitude.

(2) By realizing how deep is the world's need of salvation.

(3) By realizing the completeness and power of the salvation of Jesus for the souls, the minds and bodies of the world.

(4) By realizing the splendor and power of the blessing he offers to each of us individually to equip us for our part in these great tasks.

(5) By realizing the nobility and grandeur of the sacrifices already made by missionary heroes of the past and present and by longing to measure up to the standards they have set.

(6) By realizing the completeness of the surrender Christ wants us to make to him and to his cause of saving the world.

Our Nation's Wards: or a White Man's Chance for Red Men and Black Men

Epworth League Topic for March 28. Ex. 12: 49; Deut. 10: 19; Acts 17: 26-28; Luke 4: 18, 19

READ some of the newspaper ac- accounts of the recent unexpected Indian uprisings in the West. We can hardly blame the Indians for feeling resentful when they consider their treatment at the hands of the white man. The United States Government's treatment of the Indians makes one of the darkest pages in our history. All that we can do for them in the future can scarcely atone for our wrongs to them in the past. But we must do what we can to give those who remain of this subjugated race a "white man's chance." Indian schools, such as the Carlisle School in Pennsylvania and the Sheldon Jackson School in Sitka, Alaska, are doing great work. Home missionaries are bringing the Gospel to the reservations. Some members of the race are making noble records in the nation's life and work.

More has been done for the negro, but much remains to be done. The work of the Freedman's Aid Society brings education and the Gospel to the descendants of the slaves of long ago. We must support the work with our gifts. And we must let Christ's love in our hearts make us thoughtful, courteous, truly helpful to all the members of this brother-race, remembering that skin color has nothing to do with the worth of souls and with God's desire that every life shall have opportunities for happiness and achievement.

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LIVING, hale and hearty, is the last of the heroic band that met the Merrimac and defeated her on March 9, 1862. His name is William Durst. When Lieutenant John L. Worden was wounded it was Durst that caught him and carried him to safety. He says, "It was a battle that was fought from eight in the morning till two in the afternoon of a beautiful Sunday. Then the Merrimac with sprung sides was made to retire. Worden was badly hurt as he stood at the turret looking out of the eyehole; a Merrimac shell exploded right before his eyes making him temporarily blind. His wounds were severe but not fatal. Some on the Merrimac bled from mouth, nose, and ears from the cannonading of the Monitor, which steamed proudly away after the encounter. She was practically unhurt."

When the "Yankee cheesebox on a raft," as the Monitor was called, sank in a wind-storm when en route to Beaufort, N. C., four officers and many men were drowned. The loss was great, but the Monitor had demonstrated the value of armored vessels for warfare on the seas. Durst's picture shows him in full uniform as he was clad when on board the Monitor.

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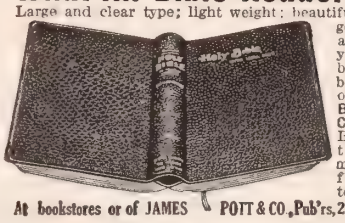

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THE RETURN OF POLLYANNA

Continued from page 264

sighed, her face growing wistful again. "This isn't going to last, you know. It can't. Summer boarders don't. I've got to do something winters. I've been thinking. I believe—I'll write stories."

Jamie turned with a start.

"You'll—what?" he demanded.

"Write stories—to sell, you know. You needn't look so surprised! Lots of folks do that. I knew two girls in Germany who did."

"Did you ever try it?" Jamie spoke a little queerly.

"N-no; not yet," admitted Pollyanna. Then, defensively, in answer to the expression on his face, she bridled: "I *told* you I was keeping summer boarders now. I can't do both at once."

"Of course not!"

She threw him a reproachful glance.

"You don't think I can ever do it?"

"I didn't say so."

"No; but you look it. I don't see why I can't. It isn't like singing. You don't have to have a voice for it. And it isn't like an instrument that you have to learn how to play."

"I think it is—a little—like that." Jamie's voice was low. His eyes were turned away.

"How? What do you mean? Why, Jamie, just a pencil and paper, so—that isn't like learning to play the piano or violin!"

There was a moment's silence. Then came the answer, still in that low, diffident voice; still with the eyes turned away.

"The instrument that you play on, Pollyanna, will be the great heart of the world; and to me that seems the most wonderful instrument of all—to learn. Under your touch, if you are skilful, it will respond with smiles or tears, as you will."

Pollyanna drew a tremulous sigh. Her eyes grew wet.

"Oh, Jamie, how beautifully you do put things—always! I never thought of it that way. But it's so, isn't it? How I would love to do it! Maybe I couldn't do—all that. But I've read stories in the magazines, lots of them. Seems as if I could write some like those, anyway. I *love* to tell stories. I'm always repeating those you tell, and I always laugh and cry, too, just as I do when *you* tell them."

Jamie turned quickly.

"*Do* they make you laugh and cry, Pollyanna—really?" There was a curious eagerness in his voice.

"Of course they do, and you know it, Jamie. And they used to long ago, too, in the Public Garden. Nobody can tell stories like you, Jamie. *You* ought to be the one writing stories; not I. And say, Jamie, why don't you? You could do it lovely, I know!"

There was no answer. Jamie, apparently, did not hear; perhaps because he called, at that instant, to a chipmunk that was scurrying through the bushes near by.

It was not always with Jamie, nor yet with Mrs. Carew and Sadie Dean, that Pollyanna had delightful talks and walks, however; very often it was with Jimmy, or John Pendleton.

Pollyanna was sure now that she had never before known John Pendleton. The old taciturn moroseness seemed entirely gone since they came to camp. He rowed and swam and fished and tramped with fully as much enthusiasm as did Jimmy himself, and with almost as much vigor. Around the campfire at night he quite rivaled Jamie with his story telling of adventures, both laughable and thrilling, that had befallen him in his foreign travels.

"In the 'Desert of Sarah,' Nancy used to call it," laughed Pollyanna one night, as she joined the rest in begging for a story.

Better than all this, however, in Pollyanna's opinion, were the times when John Pendleton, with her alone, talked of her mother as he used to know her and love her in the days long gone. That he did so talk with her was a joy to Pollyanna, but a great surprise, too: for never in the past had John Pendleton talked so freely of the girl whom he had so loved—hopelessly. Perhaps John Pendleton himself felt some of the surprise, for once he said to Pollyanna, musingly:

"I wonder why I am talking to you like this?"

"Oh, but I love to have you," breathed Pollyanna.

"Yes, I know—but I wouldn't think I would do it. It must be, though, that it's because you are so like her, as I knew her. You are very like your mother, my dear."

"Why, I thought my mother was *beautiful!*" cried Pollyanna, in unconcealed amazement.

John Pendleton smiled quizzically.

"She was, my dear."

Pollyanna looked still more amazed.

"Then I don't see how I *can* be like her!"

The man laughed outright.

"Pollyanna, if some girls had said that, I—well, never mind what I'd say. You little witch!—you poor, homely little Pollyanna!"

Pollyanna flashed a genuinely distressed reproof straight into the man's merry eyes.

"Please, Mr. Pendleton, don't look like that, and don't tease me—about *that*. I'd so *love* to be beautiful—though of course it sounds silly to say it. And I *have* a mirror, you know."

"Then I advise you to look in it—when you're talking sometime," observed the man sententiously.

Pollyanna's eyes grew wide open.

"Why, that's just what Jimmy said," she cried.

"Did he, indeed—the young rascal!" retorted John Pendleton, dryly. Then with one of the curiously abrupt changes of manner peculiar to him, he said, very low: "You have your mother's eyes and smile, Pollyanna; and to me you are—beautiful."

And Pollyanna, her eyes blinded with sudden hot tears, was silenced.

Dear as were these talks, however, they still were not quite like the talks with Jimmy, to Pollyanna. For that matter, she and Jimmy did not need to *talk* to be happy. Jimmy was always so comfortable, and comforting; whether they talked or not did not matter. Jimmy always understood. There was no pulling on her heartstrings for sympathy with Jimmy—Jimmy was delightfully big, and strong, and happy. Jimmy was not sorrowing for a long-lost nephew, nor pining for the loss of a boyhood sweetheart. Jimmy did not have to swing himself painfully about on a pair of crutches—all of which was so hard to see, and know, and think of. With Jimmy one could be just glad, and happy, and free. Jimmy was such a dear! He always rested one so—did Jimmy!

To be continued

Zealous in Good Works

WHEN Corona, N. Y., was a small colony the late Charles P. Leverich, then president of the Bank of New York, founded the Union Evangelical Church of Corona with the proviso that the church building was forever to be union, and the seats forever free. A third of a century ago, Rev. William Jay Peck (Congregationalist) became its pastor. He holds the record of one of the longest continuous pastorates in the city. He tells of the building up and decay of many churches. His ministry has been a very active one. During the third of a century over six thousand children have been on the rolls of the Sabbath school, of which Mr. C. D. Leverich, son of the founder, is now the honored superintendent at seventy-five years of age. Dr. Peck has baptized during these years 1,379 persons, received into church membership 734, married 676 couples and officiated at 1,103 funerals. The mother Union Church has a promising descendant. At North Corona the work has been expanding till the original four in Mr. J. Carllins' Sunday school became nearly three hundred and a new, Second Union church will be ready for dedication in February, costing 12,000. Twenty denominations and as many nationalities are represented in the work. Dr. Peck has traveled much and given many lectures on countries visited. He has been a correspondent of the Christian Herald for nearly twenty years

WHAT IS AN INTERNAL BATH?

By R. W. BEAL

MUCH has been said and volumes have been written, describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable but preventable through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of today is only fifty per cent. efficient." Reduced to simple English this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent. overload. A machine could not stand this and not break down and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happi ss bu the most essential thing of all hat o giving their bodies their proj care

Would you believe that fiv to te minutes of time devoted to sy matl internal bathing can make you ealth and maintain your physical cienc indefinitely? Granting that suc a sim ple procedure as this will do hat i claimed for it, is it not worth ile t learn more about that which ill ac complish this end? Internal thin will do this and it will do it fo peopl of all ages and in all condi ns o health and disease.

People don't seem to realize, rang to say, how important it is to ep th body free from accumulated bo wast (poisons). Their doing so wo l pre vent the absorption into the od o the poisonous excretions of t bod and health would be the inevi ble re sult.

If you would keep your blo pure your heart normal, your eyes cl , you complexion clean, your mind k , you blood pressure normal, your n es re laxed, and be able to enjoy the gor o youth in your declining years, actic internal bathing and begin to r.

Now that your attention h been called to the importance of ernal bathing, it may be that a nu er o questions will suggest thems es t your mind. You will probably ant t know WHAT an Internal Bath WH people should take them, and t WA to take them. These and countle othe questions are all answered in book let entitled, "THE WHAT, TH WH and THE WAY OF INT NAL BATHING," written by Doct Chas A. Tyrrell, the inventor of the B. L Cascade," whose lifelong study nd re search along this line make h th pre-eminent authority on this bject Not only has internal bathin save and prolonged Dr. Tyrrell's o life but the lives of a multitude of eless individuals have been equally pare and prolonged. No book has e been written containing such a vast houn of practical information to the ines man, the worker, and the hou wife all that is necessary to secure t boo is to write to Dr. Chas. A. Ty ell a Number 134 West 65th Stree New York City, and mention havi read this article in The Christian rald, and same will be immediately m led t you free of cost or obligation.

Perhaps you realize now, mo than ever, the truth of these stateme s, and if the reading of this article wi esult in a proper appreciation on yo par of the value of internal bathing t wil have served its purpose. What u wil want to do now is to avail you elf o the opportunity for learnin more about the subject, and your wri g for this book will give you that i rma tion. Do not put off doing t , bu *send for the book now* while the atte is fresh in your mind.

"Procrastination is the thief o ime." A thief is one who steals son hing. Don't allow procrastination to c t you out of your opportunity to g this valuable information which is e fo the asking. If you would be ural be healthy. It is unnatural to sic Why be unnatural, when it is ch simple thing to be well?—*Adv rtise ment.*

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The Catholic Church and the Reformation

IT WILL doubtless be news to many that the Roman Catholic Church has already begun to make preparation for the approaching four hundredth anniversary of the Reformation, which will be celebrated in 1917. The Protestant world has been looking forward with interest to the coming of that year, and Protestants are now beginning to wonder what effect the present war will have upon the celebration. Meanwhile, the Roman Catholics have taken time by the forelock and are publishing literature calculated to fortify the minds of their people against any effect which such a Protestant celebration may have. The most important preparation of this sort which has been made so far is the publication of a Life of Martin Luther by the Jesuit historian, Hartmann Grisar. It is a bold attempt to discredit the whole Reformation movement by placing the most unfavorable construction upon the writings of Luther. With a pretense of perfect fairness, it woefully distorts the true historical picture of the great reformer, and thus interferes with an honest estimate of the work that he began.

In the interests of the truth it has long been desirable that the English-speaking public should have some means of checking the statements of the almost innumerable Luther biographers. None of us is quite ready to agree with those who would make Luther out to be a saint, and none of us is willing to credit all that the Roman biographers tell us about him; but it is only that small number of us who can go to the original languages in which he wrote that are able to form our own opinion of the man, the aims and purposes and motives that animated him in his revolt from Rome, and the ideas and ideals for which he stood.

We therefore welcome the announcement that this lack is shortly to be made up by the publication of a ten-volume translation of Luther's Works in English. The first volume is now in press and will present the earliest of Luther's more important writings, beginning with the year 1517. The second volume, which is to follow in a few months, will include the great writings of the year 1520. The work has been done with utmost care, and the selections have been so made as to offer examples of all the different kinds of treatises which came from the pen of this many-sided man. A group of five competent scholars is in charge of the work of translating and the advisory members of the committee include Professor Henry E. Jacobs of the Lutheran Theological Seminary, Philadelphia, who is well known as a Luther scholar and author of one of the best English biographies of the Reformer. The publishers are the A. J. Holman Company of Philadelphia.

By a New Way

"By a way that they knew not." Isa. 42: 16

THE day had gone, alone and weak
I groped my way within a bleak
And sunless land.
The path that led into the light
I could not find! In that dark night
God took my hand.

He led me, that I might not stray,
And brought me by a new, safe way
I had not known.
By waters still, through pastures green
I followed him—the path was clean
Of briar and stone.

The heavy darkness lost its strength,
My waiting eyes beheld, at length,
The streaking dawn.
On, safely on through sunrise glow
I walked, my hand in his, and lo,
The night had gone!

ANNE PORTER JOHNSON.

Your best customer is the man who doesn't drink. If you want to prosper make your community dry and every man in it a non-drinker.

The Truth About Leather

In a recent defensive circular to the auto trade, leather manufacturers define leather as "the skin or hide of an animal, or any part of such skin or hide, tanned or otherwise prepared for use."

But since whole hides are too thick for upholstery and the under fleshy portion must be split away from the grain side to make it thin enough, why should the two or three sheets into which the wastage is split be called leather? Although artificially coated and embossed to look like real grain leather, they are weak, spongy, and soon crack, peel and rot.

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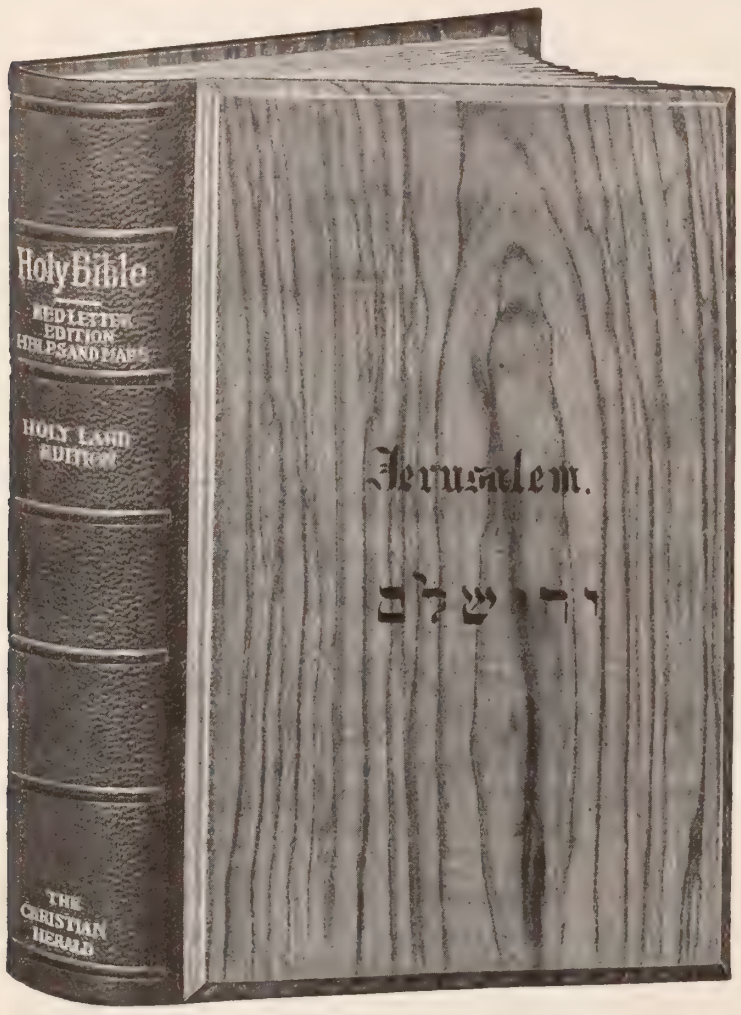
EASTER PRESENTS
FROM THE HOLY LAND

WHEN the president of the Christian Herald visited the Holy Land last year he procured a number of special olive wood covers with which to bind the Pictorial Life of Christ, the Red Letter Bible and the Red Letter Testament, for such good friends as might wish to use them as Easter gifts. Naturally only a limited number of covers could be obtained, and these have been bound upon the volumes mentioned below and are now offered to any member of the Christian Herald Family who desires to obtain an especially unique and appropriate Easter gift.



This illustration is one-half the size of the Olive Wood Bible

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Address: THE CHRISTIAN HERALD, Bible House, New York

BILLY SUNDAY ON THE ATONEMENT

An Evening Sermon Preached in the Philadelphia Tabernacle Fe

THIS is a lesson instead of a text. My sermon tonight is topical, not textical. The subject of it is "The Atoning Blood of Jesus Christ," the thing about which all else centers. I believe that more logical, illogical, idiotic, religious and irreligious arguments have been fought over that than all others. Now and then when a man gets a new idea of it, he goes and starts a new denomination. He has a perfect right to do this under the thirteenth amendment, but he doesn't stop here. He makes war on all of the other denominations that do not interpret as he does. Our denominations have multiplied by this method until it would give one brain fever to try to count them all, but I can name on the fingers of my two hands all of the denominations that believe in the atoning power of the blood of Jesus Christ as the only means of salvation, so at one sweep of the sword of the Spirit I have decapitated ninety per cent. of the others and swept them on the junk heap where they belong.

I have sometimes thought that Adam and Eve didn't understand as fully as we do when the Lord said: "Eat and you surely shall die!" They had never seen any one die. They might have thought it simply meant a separation from God. But no sooner had they eaten and seen their nakedness than they sought to cover themselves, and it is the same today. When man sees himself in his sins uncovered he tries philanthropy or culture. God looked through the fig leaves and the foliage and God walked out into the field and slew the beasts and took their skins and wrapped them around Adam and Eve, and from that day to tonight when a man has been a sinner and has covered himself it has been by and through faith in the shed blood of Jesus Christ.

Every Jew covered his sins and received pardon through the blood of the rams and bullocks and the doves. The reason God accepted Abel's sacrifice and rejected Cain's was because Abel offered his choice of his flocks, filled with the blood of life, while Cain gave only crops from the field.

An old infidel said to me once, "But I don't believe in atonement by blood. It doesn't come up to my ideas of what is right."

I said, "To perdition with you and your ideas of what is right. Do you think God is coming down here and consult you with your great intellect and wonderful brain, and find out what you think is right before he does it? My, but you make me sick! You think that because you don't believe it that it isn't true. Oh, mercy!"

He said, "But I can't believe that the innocent must suffer with the guilty; it isn't justice." Great God, man! We're not looking for justice; it's mercy we're crying for. If we'd had justice, we would have all been in hell long ago. As for your opinion, what does it amount to in the sight of God? Your opinion doesn't count anything with the laws of Pennsylvania. They're supreme. Men go to the penitentiary oftentimes because of a difference of opinion.

I have read a great deal—not everything, mind you, for a man would go "bughouse" if he tried to read everything—but I have read a great deal that has been written against the atonement from the infidel standpoint—Voltaire, Huxley, Spencer, Diderot, Volney, Bradlaugh, Paine, on down to Bob Ingersoll—and I have never found an argument that would stand the test of common sense and common reasoning. And if any one tells me he has tossed on the scrapheap the plan of atonement by blood, I say, "What have you to offer that is better?" And until they can show me something that is better I'll nail my hopes to the cross.

You say you don't believe in the innocent suffering for the guilty. Then I say to you, you haven't seen life as I have seen it up and down the country. The innocent suffer with the guilty, by the guilty and for the guilty that old mother waiting w bling heart for the son she h into the world. And see reeling and staggering to his mother prays and weeps the pillow with her tears godless boy. Who suffers m mother or that God-forsake whisky-soaked loafer of a b have only to be the mother like that to know who suf Then you won't say anyth the plan of redemption an Christ suffering for the gui

Look at the young wife, w the man whose name she whose face is woven in the fi heart. The man she loves, for him in fright, and when reeking from the stench of ing of his marriage vows, arms of infamy, who suff That poor, dirty, triple extr and sin, marplot, God-forsak who is so low down it wou miracle of God to raise him t of total depravity? You ha be the wife of a husband li know whether the innocent the guilty or not.

So when you don't like t redemption because the inno with the guilty, I say you d what is going on. It's the p everywhere.

From the fall of Adam down to tonight it has alway rule that the innocent suffe guilty. It is the plan of al less you bring yourself to see an idiot, an imbecile, a fool, all four, and gross flattery a

Jesus gave his life on the any who will believe. We' deemed by silver or gold. J for it with his blood. A go hymnology and so-called preaches all about the clarify I don't believe in that. I t the blood from the wounds w your clothes or mine if it wo them.

When some one tells you religion is a bloody religio Bible is a bloody book, tell Christianity is a bloody rel Gospel is a bloody Gospel, th a bloody Book, the plan of r is bloody. It is. You take of Jesus Christ out of Christi that Book isn't worth the p written on. It would be wort than your body with the bl out. Take the blood of Jes out and it would be a me jargon and jumble of words.

When a man says to read g do good deeds, live a good you'll be saved, you'll be dam the books in the world won't out of hell without the aton of Jesus Christ. It's Jesus nothing for every sinner earth.

Without it, not a sinner delphia ever will be saved. paid for your sins with his bl doctrine of universal salvatio I wish every one would be s they won't. You will never if you reject the blood of Jes

God hates sin. Sin is somet can't deny. You can't argue sin. A skilful man can frame ment against the validity of but he can't frame an against sin. If you are grounded in faith before yo book on infidelity, the cha you'll begin to think unbeli reasonable than belief, and yo to doubt.

You can argue against Jes the Son of God. You can arg there being a heaven and a you can't argue against sin.

Some day he will withdraw of salvation. Then—God pity

It's up to you—and you, and you. What are you goi about it? As for me and my h serve the Lord!

Text: Heb 9: 13, 14

Easter Bible Sale!

JUST before the holidays we printed a huge edition of our splendid new Self-Pronouncing Teacher's Bible, and as a special courtesy to our many friends and customers throughout the United States we offered this beautiful Teacher's Bible at manufacturer's prices. The orders poured in—we were nearly swamped—and to provide enough Teacher's Bibles to meet the demand we were forced to print a second edition. This second large edition melted away at an astonishingly rapid rate, but we now have remaining on hand a few of these Bibles, which we have decided to offer CHRISTIAN HERALD Readers at a GREAT BARGAIN, in order to advertise our name and to add a few new customers to our mailing list of book-buyers. So then, *as long as they last,* we offer these Brand-New

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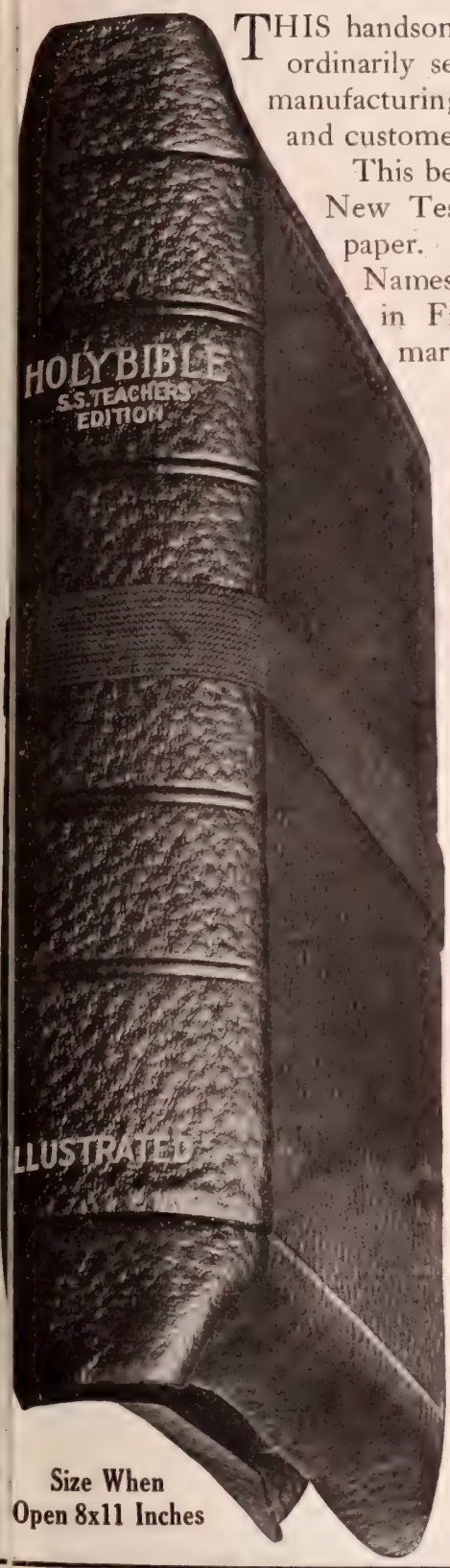

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SUBSCRIPTION, $1.50 PER YEAR
PUBLISHED 52 TIMES A YEAR

NEW YORK, MARCH 24, 1915

VOL. 38—NO. 12. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Clarence A. Purchase

AN OLD OYSTER BOAT
At Port Washington, L. I.

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The fisher boat lies close to land, and dreams of days at sea.

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A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THREE FAMOUS MEDITERRANEAN ISLANDS

A CONTINUATION OF THE NEW TRAVEL SERIES IN PAUL'S FOOTSTEPS

BY REV. FRANCIS E. CLARK, D.D., LL.D.

OUR journey with the apostle Paul today takes us to the great island of Crete and the smaller but no less important islands of Rhodes and Malta (all of which have been brought into prominence by the European war). Neither the captain of the Alexandrian corn ship upon which Paul with his soldier guards and his companions, Luke and Aristarchus, embarked at Myra, nor the prisoners, nor any of the other passengers probably expected to set foot on Crete or Malta when they sailed, for they doubtless intended to make a straight course for Italy before the stormy winter season should make traveling dangerous.

But God evidently wished Paul to visit these important islands and spread in them the knowledge of his Son. Even the tempest and shipwreck accomplish his pleasure, "stormy winds fulfilling his word."

The first land that would greet the eager eyes of the passengers after leaving Myra would be the famous island of Rhodes, illustrious alike in ancient and medieval history. Many travelers still touch at Rhodes on their way in or out of the Ægean, and no more safe or beautiful harbor or more charming scenes greet the eyes in any voyage than Rhodes affords. That mighty statue, the Colossus of Rhodes, which once towered 106 feet above the harbor, though not bestriding it as some have thought, had long been in ruins even in St. Paul's day. The captain of the corn-ship, however, did not avail himself of this safe haven, but sailed on until he sighted the long, narrow island of Crete, which stretches through four degrees of latitude directly south of Greece.

VALETTA, CAPITAL OF MALTA, FROM FORT ST. ANGELO, BRITISH NAVAL BASE

This island, in modern as well as ancient times, has been a bone of contention between the nations. The enterprising Phœnicians from Sidon established their colonies there. Greeks and Romans and Turks have fought for its possession, and only within very recent times, since the settlement of the war between the Turks and the Balkan allies, has the island come into the secure possession of the Greeks without the shadow of Turkish suzerainty. For years the great Powers maintained the tenuous claims of Turkey, and I remember, on one occasion when I was in Athens, what excitement was produced when the Cretan delegates to Parliament, who had stolen away from their island without the knowledge of the Powers, presented themselves for admission to the Grecian House of Representatives. The Greeks themselves were then obliged to refuse the deputies, though elected by the people of Crete to this office, but now the island seems to be under the permanent rule of Greece.

ENTRANCE TO GRAND HARBOR, MALTA

In the extreme southern point of Crete is a roadstead—it cannot be called a harbor—which now, as nineteen hundred years ago, was called Fair Havens, but which seems to belie its pleasant-sounding name, for it was scarcely a fair or safe place for a vessel to ride out the winter storms. However, for some reason, Paul's grain ship seems to have spent some time there until the approach of severe winter weather made it less dangerous to remain than to proceed. So far as we know there was no town at Fair Havens, but Luke tells us that it was nigh unto the city of Lasea.

If we should journey five miles east of Fair Havens we should find the ruins of an ancient city—heavy stones upon the shore, the remains of the foundations of great buildings, or perhaps piers stretching out into the waters. Farther inland we should find other remains, and the people in the vicinity would tell us that the name of the place was Lasea, doubtless the same city of which Luke speaks.

WHETHER our prisoner spent few or many days there we do not know. Probably he went ashore with his soldier guard ever at his side, and proclaimed there the good tidings in Lasea. After considerable delay the captain of the ship disregarded Paul's advice and started on the voyage which was to be so disastrous to his vessel, but so memorable in the life of the apostle.

So many times and with so much evidence and circumstantial detail has the story of the shipwreck been told that I shall not attempt another description. Though told in detail thousands of times, the account as recorded by St. Luke in the twenty-seventh chapter of Acts has never been improved upon. For terse, graphic, nervous language, language which presents an unforgetable picture to the reader's mind, I would refer him unhesitatingly to the original story.

"When we were escaped," says the writer at the conclusion of his account of the shipwreck, "then we knew that the island was called Melita." The ancient name is but little changed today, for the island is none other than Malta, the great stronghold of the British fleet in the mid-Mediterranean. Owing to the long occupation of the British, this island has more of an Anglo-Saxon air, and one feels more as though he were among his "own folks" than in any of the other cities connected with the apostle's life and labors. Here the language of business is English, though Italian is spoken in the law courts; here we find pounds, shillings and pence instead of piastres and mejidiehs. The pound sterling has something of an Italian sound, as it is called by the natives the "lira sterlina," while the shilling is a "scellino" and the penny a "soldo," though worth twice as much as the soldo of Italy.

In spite of the veneer of English civilization, the island is really far more Oriental than British. Out of the more than 200,000 inhabitants only 10,000 are English or foreigners, and the language spoken by the common people is nearly related to the Arabic. The terrible winds which prevail at some seasons of the year keep the island treeless, though it was once well wooded, and at first sight it looks barren and forbidding indeed, a mere rocky outpost of Britain's mighty naval power, as with seven-league boots she strides around the world.

But when one goes ashore he finds the island far from barren and unfruitful. As the Dutch and Danes have conquered the natural difficulties of their soil and have made their countries smiling gardens of the north; as the Swiss have turned their rocky, forbidding mountain fastnesses into the playgrounds of Europe; so the enterprising Maltese, perhaps because of the difficulties in their way, have made their apparently sterile island into one of the most luxuriantly fertile in all the seven seas.

Valetta is the chief port of the island today, and is a compact and enterprising little city of some 30,000 inhabitants, with one of the finest harbors in the world. It is situated on a promontory and is connected by a narrow neck of land with the island, while on every side the blue sea laves its shores, and twice a day fills the little bays on either side which run far up into the deeply indented shore. Landing at the quay we must climb at once to get into the heart of the city, sometimes by long flights of steps. The influence of British rule is evident on every side, not only in the great fort of St. Elmo and the other forts which guard the harbor at every point, not only in the dock yards and the hospitals and the public buildings, but we notice it in the unusual cleanliness of the streets, a distinction which cannot be accorded today to most of the other cities of St. Paul that we have visited.

The deep bay on the northwestern coast of the island where the sailors ran the fated corn-ship

ashore is now called St. Paul's Bay, and it has been identified beyond a reasonable doubt with the scene of the shipwreck. Here the centurion commanded those who could swim to get ashore as best they could, while the rest, "some on planks, and some on other things from the ship," escaped safe to land. The minutest incidents of the voyage and the shipwreck have been verified by careful scholars, and even the English sailing directions have been drawn upon to prove that, with her anchors out, St. Paul's corn-ship could have withstood the furious winds of that terrible night, for these directions say that the ground in St. Paul's Bay is "so good that while the cables hold there is no danger, as the anchors will never start."

Here on this hospitable island the apostle and his companions stayed for three months until the winter winds had spent their fury and they could safely sail for Italy in another ship. One or two incidents which occurred in connection with the apostle's life on this island made a deep impression, not only upon the people who witnessed them, but upon Christians of all subsequent ages.

Grown people, no less than children, like to picture to themselves that scene on the shore of St. Paul's Bay when the great man, who afterwards gave it his name, ever active and desirous of making himself useful, gathered a bundle of sticks and laid them on the fire on that chill rainy day on which they escaped the perils of the sea. We can see the crawling viper sting the work-worn hand of the apostle; we can hear the superstitious barbarians whispering among themselves, as they saw the venomous snake hanging from his arm, "This man must be a murderer; though the gods allowed him to get ashore they are still upon his track to avenge his foul deed." They knew that he was a prisoner, and their surmise was not an unnatural one, but when they saw him calmly shake off the serpent into the fire and no harm come to him they concluded with much relief of mind that he was not a murderer but a god.

Once before, in front of the temple at Lystra, Paul had been hailed as a god, and doubtless, as on that occasion, he took the opportunity to declare that he was no deity, but the servant of Jesus Christ. Perhaps this gave him his first opportunity to preach the Gospel to these islanders, who apparently knew nothing of the new religion. Soon after this he had the privilege of curing of fever and dysentery the father of Publius, the chief man of the island, by prayer and the laying on of hands. Then came others to test his miraculous power, and his reputation, not only as a miracle worker but as the servant of the most high God, was so firmly established that he was honored with many honors, and when he sailed again he had "many gifts from the islanders of such things as he needed."

I have seen exactly the same change in the attitude of a Turkish village, wrought in these later days by a medical missionary, who by his healing skill had changed the hostile, ugly attitude of a whole town in a single day to one of admirat kindness, while the hands that a few hours had hurled stones at us now brought pres tokens of their good will.

The place where Publius, the chief man island in St. Paul's day, lived is thought to b Vecchia, the ancient capital. It lies near the of the island, about midway between Valet St. Paul's Bay, and is connected with Valet railroad. Here every turn reminds us of St The principal square is called Piazza San and here we find a fine cathedral which is be built on the very site of the house of P Entering the cathedral, we see a great image Paul, covered with a silver cloth, a remin contrast, perhaps, of how little of that p metal he was possessed of in his lifetime. In a by suburb of Città Vecchia is another dedicated to St. Paul and named for him, the inhabitants devoutly believe is built ov very grotto in which he lived during his months on the island, and the catacombs grotto are also called after his name.

I must not forget to mention one striking ment to the apostle which reminds every p traveler of this wonderful story. In the St. Paul is a tiny island called Selmun, and island is a towering statue of the apostle, whi be seen from far, a fit emblem of the colossal character which in all the ages since has so influenced and blessed the world.

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military criti staff writer of the Paris Daily Mail and Le Temps; contribut to l'Indépendance Belge

THE political situation abroad has become so acute during the week that a glance at that situation will perhaps be interesting. Since the bombardment of the Dardanelles began the English, French and Russian papers and publicists are devoting much time and attention to the international problems which will result from the opening of the straits, particularly as to their effect upon the relations of the Allies.

Assuming as is most probable that the Dardanelles are forced and Constantinople taken by the armies of the Allies, the political situation which will result will be at once one of the most interesting as affects the continuation of a working understanding between the Allies, the most dangerous of the war, so far.

THE FAMOUS DOGS OF ST. BERNARD MAY BE SUPERSEDED IN SONG AND STORY BY THE RED CROSS DOGS WHICH ARE BEING WIDELY USED IN THE WAR

Since the day of Peter the Great, the possession of Constantinople and the Dardanelles has been the great and continuous aim of Russian foreign policy. For generations she has worked consistently toward that end, in nowise discouraged at the various mischances which have attended her efforts; for more than once the goal has seemed within her grasp, only to be withdrawn. For military and naval purposes, and commercial as well, Russia must have access to the Mediterranean, and never can she be a really great nation until that ambition is realized. Now, it appears impossible for England and France to allow Russia to possess herself of Constantinople permanently, for many reasons, some common to all these countries and some of individual concern only.

GENERAL VON HINDENBURG
Commanding German Forces in Poland

One common reason is that England and France both have subject to their rule millions of Moslems, and as Russia has always been regarded by the Moslems as the chief enemy of their religion the allowance by these powers of Russian possession of Constantinople would arouse a strong and perilous resentment among their Mohammedan subjects. Again, it would bring a third partner, and one whose claims could not be disregarded, into the control of the Mediterranean lake.

The present alliance between England and France, on one side of the Dardanelles, and Russia, on the other, cannot for many reasons be a permanent one, and hence Russia, established in possession of one of the strongest points i the Mediterranean, growi as she is more rapidly tha the other two in populatio nd with enormous resource ntouched which in the c ng years will be exploited nd with, moreover, an ins able hunger for more nd more territory—Ru a, among all the powers o he world, is the most dang us to the future peace of g- land and France and to ir future plans in the pr nt war.

Egypt, the Suez C al, the French colonies or he north African shore, M ta and Gibraltar, would a be within easy striking dist ce of Russia, if she w re strongly established on ne Bosporus, while India en could be attacked by er from two sides.

Remember, too, tha in addition to the other rea s why Russia is so anxiou o possess herself of Constantinople is the religious one, and a religious rea n in Russia is potent, since the vast majority of the Russian population is evotedly attached to the Orthodox Church, to which church Constantinople is e holy city, as Mecca is to the Moslems, or Rome to the Catholics. Is it, theref , probable that instead of the possession of this holy city, peculiarly importan o her, and in general strategic and economic importance one of the most valuable sites in the world, Russia will be satisfied with a mere right of passage through the Dardanelles and a membership, one of five or six, in an international commission charged with the government of the town?

Furthermore, how will this solution of the problem be viewed by Greece, Rumania and Bulgaria? Would it satisfy them, or would it satisfy Italy even?

In Greece, a cabinet crisis occurred as a result of a conflict between the prime minister on the one side and the king and the general staff of the Greek army on the other, over the question of the immediate entrance of Greece into the war, a policy favored by the prime minister. The result has been the resignation of Premier Venizelos and his cabinet, and the constitution of another ministry under the premiership of Mr. Gounaris, whose policy is announced to be one of unswerving neutrality. As the new ministry cannot probably command a majority in the Boule, the Greek parliament, that body no doubt will

GENERAL D'AMADE
Commanding Allied Forces in Turkey

be dissolved and an appeal made to the country. In Bulgaria a somewhat similar episode has taken place, and for identical reasons, and has resulted in the fall of a ministry of pro-ally sympathies and the creation of a new one, which has not yet announced its policy.

Many contradictory rumors continue to reach us as to the ultimate action of both Rumania and Italy in regard to participation in the war, but there is absolutely no credible evidence as to their future course.

The German submarine campaign, which had been inactive for some ten days began again in the last days of the week. On March 9 four British merchant steamers were sunk at such widely separated points as near Liverpool, St. George's Channel, near Scarborough on the Yorkshire coast, off Hastings on the south coast, and in the Channel well over to the French coast. Two days later the British auxiliary cruiser Bayano was sunk off the west coast of Scotland, only 26 of her crew of 2[illegible] being rescued. The Bayano sank within three or four minutes after being torpedoed. The German Admiralty has been advised that twelve submarines are missing, eight of them being of the newest types; only two of these are known to have been sunk, and in one case the whole crew and in the other a part of the crew were made British prisoners and were refused the honors of war and sequestered apart from other prisoners pending a decision on the part of the British Admiralty whether they shall be tried on criminal charges.

Other naval news is that a North German Lloyder, the Prinz Eitel Friedrich, which has been for some months playing the part of an auxiliary cruiser, put into Newport News the last of the week for repairs, which cannot, it is said, be made within the time allowed to belligerent vessels to remain in a neutral port, so her ultimate course is uncertain. This vessel had a number of prisoners on board, taken from ships recently sunk by her, and these, if non-combatants, in the event of internment will be paroled and released.

Among the vessels so sunk was an American ship, the W. P. Frye, of Bath, Me., whose wheat cargo the German commander considered contraband. This occurrence may have the effect of bringing to a head the moot question whether wheat and other foodstuffs presumably intended for a civilian population can be treated as contraband of war. In the event that the sinking of the Frye is determined to have been a violation of our neutrality, the German Government will be expected to pay for the hull and cargo and make whatever other amends such an act calls for. All the crew of the Frye were saved by the German vessel.

The bombardment of the Dardanelles has continued steadily during the week, except where weather conditions made such work impossible. The allied fleet appears so far to have penetrated the straits about fifteen miles, and has met with so stubborn resistance that the actual progress during the week has been very little, not much over a mile. The forts at the beginning of the Narrows have not been silenced, and their guns are replying incessantly to the allied attack. There is little reliability to be placed at present in reports of damage to either forts or ships, as such reports are always overestimated by the one side and understated by the other for obvious reasons.

The British admiralty, during the week, stated that it did not expect the forcing of the straits to be accomplished before the middle or end of April. The aviators who are acting as range-finders for the fleet have suffered considerably, we are told by London advices. As these lines are written the fighting is taking place near the entrance to the Narrows between the fleet and the fort called Chawak on the Asiatic side and Kilid-Baha and Namazieh on the European.

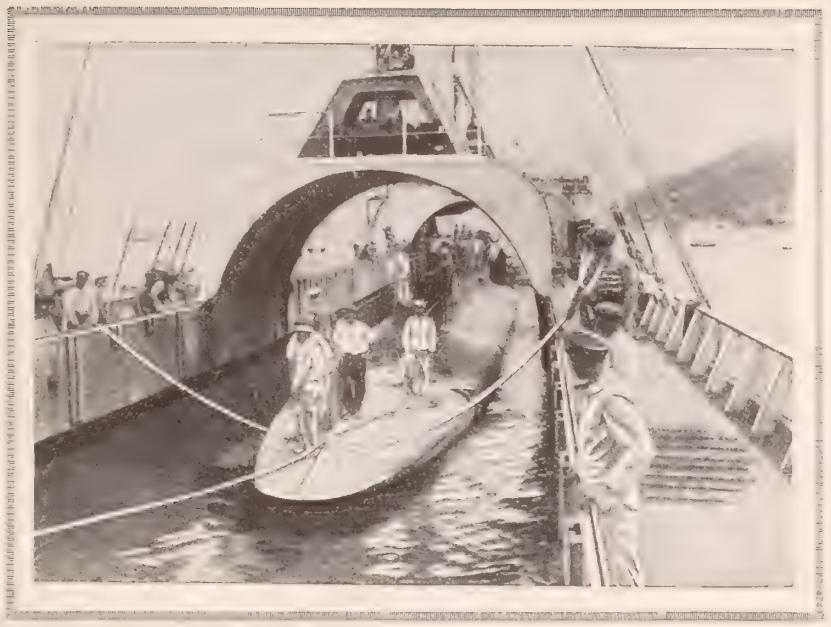
As to the reports of panic in Constantinople, they may be true, but it seems improbable. The Turks are fatalists and take events rather quietly, good and bad. When the Serbians and Bulgarians were banging away at the Chatalja lines some years ago, much nearer to Constantinople than the Allies are now, and with only a defeated and dejected army opposing them (I know because I was there), there was no panic at all in Constantinople; in fact, one would not have known from the appearance of the city that the last stand in its defense was being made a few miles away.

The Russian Black Sea fleet during the week made an attack on Turkish forts on the Black Sea, but apparently the damage done was superficial. I have often stated in these columns that reports from Russian sources, official or otherwise, could only be taken with the greatest caution and reserve, and the week last past has furnished the strongest kind of evidence in support of this attitude. An official despatch from Petrograd to London on March 9 announced that since the beginning of the war the Russians had captured four Turkish pashas, 337 officers and 16,675 soldiers.

On January 5 an official bulletin was sent out from the Russian headquarters in the Caucasus, which reported an overwhelming victory at Sari Kamysh, saying: "We have beaten two Turkish army corps and made the entire Ninth Turkish Army Corps, including its commander and three division commanders, prisoners."

Now, an army corps is 40,000 men. In the course of the next few days another Turkish army corps, the Tenth, was cut to pieces, many prisoners being taken, and the Eleventh was routed, more than half its strength remaining prisoners, according to official bulletins from Petrograd. All told, in two weeks 74,000 prisoners were announced, and from the beginning of the war to the present time at frequent intervals, the Turks have lost heavily in prisoners, according to the Russian bulletins.

Now there are but 17,016. What has become of the rest? Have they died in captivity, or escaped, or were they never captured? One of these alternatives must be true.



FRENCH SUBMARINE IN FLOATING DOCK FOR REPAIRS

AUSTRIAN SCOUTING PARTY IN GALICIA

The western battle line this week has been devoid of incident, except at two points, though of course the usual resultless fighting has been going on at many points on the long line. The particular incident which merits attention was an important and successful advance of the British near La Bassée which resulted in the capture by them of a couple of miles of German trenches and the occupation of the important village of Neuve Chapelle.

In this operation, the British captured some seven or eight hundred prisoners; but what is more important, the result achieved constitutes a menace to the German hold on La Bassée, which is the key to Lille.

In Champagne, the fighting for the past four weeks, now seen in perspective, appears much more important than till now could be appreciated. A supplemental German bulletin dealing particularly with this series of conflicts states that the fighting in this district has been continuous, night and day, since February 17, when the French general staff initiated this attack in the hope of breaking through at any cost, so as to furnish relief to the Russian forces, then hard pressed in the Masurian lake region of East Prussia.

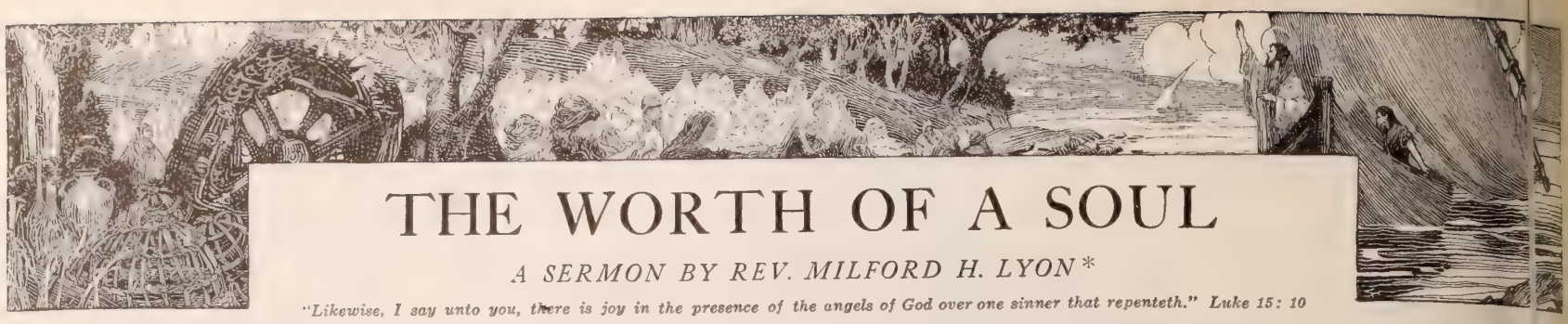
The Germans further say that this battle is now over, and that it has resulted in the French making only the smallest advances at the cost in casualties of 45,000 men. The German loss is admitted to have been heavy, though much less than the French. The French also, in a special bulletin, admit the principal statements of the Germans except as to losses, which they place much lower, though not giving any figures, and claim that this movement on their part saved Warsaw for the Russians.

The Polish campaign has decisively assumed the phase of a triple attack on the northern end of the Warsaw-Ivangorod line in the past week. The German forces north of Ossowetz are apparently being used to hold the Russian forces in position and prevent their being sent to critical points to the south. The siege of Ossowetz itself is still going on and by the latest cables the Germans have succeeded in penetrating to the inner line of forts. Russian attempts to create a diversion in this terrain by efforts to break through the line between Suwalki and Augustowo have not been successful.

Farther south to the north of the Vistula, two of the movements against Warsaw have now developed to such an extent that their objective can be seen. The Germans in great force have advanced to within a few miles of the fortified town of Pultusk, north of Warsaw, and evidently, after investing that town, intend to proceed eastward for a little distance and then, turning southward, attack Warsaw from the rear. Another column, also, in strong force is advancing on and has nearly reached Novo Georgievsk, the strongest defense of Warsaw, apparently with the plan of laying siege to that fortress in form.

On the western front of Warsaw the throwing of heavy German reinforcements into the line gives color to the above theory.

MAJOR LANGHORN (x) U. S., OBSERVES POLAND CAMPAIGN WITH OTHER ATTACHES



THE WORTH OF A SOUL

*A SERMON BY REV. MILFORD H. LYON**

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10

THE difference in human lives is very largely a difference in standards of value. If you know what a man deems of greater and what he considers of lesser importance, you have a key to his character and an index to his future. All effort and incentive also are proportionate to realization of value. No man would leave the comforts of home to go to the gold-fields of Alaska merely to obtain worthless sand or stone. He is willing to endure all the rigors and hardships of that Arctic climate because he hopes to obtain possession of a certain yellow metal which will bring to him and his loved ones not only the necessities, but also the luxuries of life. If in these coming days we are to get men and women to sacrifice their time and strength and substance in the work of the salvation of souls, it will be because they have been gripped by the great truth that a human soul is the most precious treasure in all God's universe. And just in proportion as they realize the value of a soul will they put forth earnest effort in the work of human rescue.

Man has subjected the value of a human soul to almost every commodity under the shining sun. First of all, man has subordinated the importance of a soul to conquest and ambition. We think of the awful tragedy being enacted upon European soil today. Millions of men grappling in a death struggle in the greatest war in history. Little thought had the rulers, who plunged a continent into this terrible vortex, for the worth of a human life. The blood of the bravest and best sons of earth is being poured out, not for the benefit of mankind, but merely to gratify revenge, selfish ambition, and lust for power.

Man the Crown of Creation

Moreover, man has sacrificed the value of human souls for the sake of creating and building great organizations. We look upon men merely as material to make a school, a lodge, a church, a state, a political party, as we would think of bricks or stone to build a building. We have yet to learn the great truth that the state was made for man, not man for the state. Some have even thought of revivals as merely means to build up religious organizations. The church, like the individual, might gain the world and yet lose its own soul.

Moreover, man has subjected the value of a human soul merely to the accumulation of property. Our own age has become money mad. We speak of the ancient Israelites worshiping a golden calf; we are doing the same today. There is no enterprise today so dangerous to the physical, the intellectual or moral welfare, but if the pay is big enough there will be always multitudes who will take the risk.

The laws of our country are written more for the protection of property than for the protection of life. Gold is the god of more people than is Jesus. The Golden Rule has too often given way to the rule of gold. Prophecy tells us the time will come when a man will be regarded of more value than much fine gold, but we have not yet reached that period. We are caring more for money than for manhood, more for coin than for character, more for dollars than for duty. Many people are more interested in making a living than they are in making a life.

Furthermore, man has subjected the value of a soul to appetite and physical gratification. I ask, why do you indulge in that filthy habit? Does it make a better man of you? Give you higher ideals or strength of character? No, you say, it is merely because I like to do it. Sometimes when they wish to be especially harsh, they call some men hogs. This is an insult—to the hogs. Lots of men will do things that hogs will not think of doing. You couldn't get a four-footed hog to put his hat on the side of his head and stick a cigarette between his teeth. You couldn't get a thoroughbred swine to swill down the booze that human hogs are doing in your city every day. A man and a dog will go into a booze joint and after a half hour the man will come out reeling and staggering, but the dog will come out sober and walk off like a gentleman. Many a young man will stain and soil and scar his eternal soul merely for the gratification of appetite and a night's indulgence.

In contrast with man's depreciation of the human soul, mark God's appreciation. All during the centuries, your heavenly Father has been endeavoring to impress upon mankind how great a value he set upon a human life. He has shown this by the environment with which he has surrounded his creation. If the environment of man is great, how much greater in his endowment. If an artist would spend a fabulous sum upon a frame for a painting, would you not reasonably expect the picture within the frame would be of greater value? Marvelous, indeed, is the physical endowment of man.

The Price of a Man

God has shown the great worth he set upon a human life by the gift of his own Son. First, by the incarnation of Jesus, when God for all time deigned to occupy a human life. He forever set his stamp and seal upon that life. Also by the work of Christ he revealed his conception of human worth. There was no life he did not deem of great value. He delighted to go before the dawn of the morning to heal the blind, the lame and the leper. He put his strong, everlasting arms down beneath the lowest stratum of society, and thus lifted up the entire structure.

Jesus emphasized the value of a soul. At one time he declared: "Of how much more value is a man than a sheep." Some thoroughbred stock raisers will get as high as one thousand dollars for a sheep. In Madagascar and other heathen countries, before the missionaries went, you could buy a full grown man for three dollars. I do not know where you can buy a man for three dollars now, unless it is in some of these cities when they are voting on the question of licensing booze; then you can buy some fellows for a glass of beer—and then pay more than they are worth. Why has the proportion changed in our civilization and the value of a man constantly risen? It has been due to the workings of Christ's Gospel in human souls. At another time Jesus exclaimed, as he saw the sparrows flitting from branch to branch: "No sparrow falls to the ground without your Father's notice." If God will attend the funeral of a sparrow, will he not care for you and me?

There is a tendency in many quarters to trust to other agencies for the uplifting of man and the gaining of human rights, rather than to the Gospel plan. Labor unions, legislation, can accomplish something, but comparatively little. If the working people of this country ever get their rights it will be through the compelling might of the Gospel of Jesus Christ.

The Dynamics of Social Reform

Whenever you get an employer soundly converted you will have a man that will look upon his business as a means of serving God. It is his opportunity to contribute to human welfare. And when you get an employee thoroughly converted, he will look upon his employer, not as one from whom he is to get as much as he can, and to give as little as possible in return, but he will have a spirit to labor for the common good. The motto of both employer and employee will be: "All for each and each for all." More and more I feel the importance of the value of Christianity, not simply for "the sweet by and by," but for the "nasty now and now," not merely to get men to a home in heaven when they die, but also to get them to have a heaven in the home while they live. When the jeweled hand of wealth grasps the calloused hand of toil, and both are clasped by the pierced hand of the Son of God, it will solve the problems of strikes and lockouts, and solve them right, too.

Womanhood never had a champion till Christ came. Woman was merely the toy or slave of man. It is the Gospel that has given woman her proper place in society. A Christless woman is the most ungrateful creature on earth, when everything she has she owes to Jesus. Childhood had no champion till Christ came. Even the philosopher Plato advocated the abandonment of superfluous children. "If you have more in your family than you want," said he, "put them out on the mountain and feed them to the wild beasts." I am glad that I did not live in Plato's time, for I was the youngest of fourteen children. Jesus said: "Suffer the little children to come unto me."

In the pearls of Christ's parables, as recorded in the fifteenth chapter of Luke, Jesus spoke of the lost sheep, the lost silver and the lost son. In the first case, one out of one hundred was lost; in the second, one out of ten; in the third, one out of two; but in each case the thing lost was of value and there was joy in the heart of the owner when t lost was found. Likewise, said Jesus: "There is y in the presence of the angels over one sinner t repenteth."

God's Yearning Over Souls

There are many things that the people o this earth are interested in that the angels in aven would pay no attention to at all. Wome will scramble at a bargain counter worse than a oot- ball scrimmage. They will talk by the hour bout styles in hats and gowns, while the angels wo not stop to think for a moment whether they ere dressed in silk or calico. Men will talk poli s by the hour and sit up all night merely to he the election returns, and the angels would merely mile at their foolishness. Suppose everything yo ave said in the last six months had been recor on phonograph tablets, and you were tied in you air and all these things ground out in your ars. Wouldn't it make you feel foolish? How m of the thought and time and strength of many the average persons is absorbed with the poor, lish things that perish with the moment!

In the last place, God has shown how g t a value he sets upon a human soul by the sacrifi and death of Jesus Christ. Whatsoever one is v ing to die for, that he counts of great worth. I God deemed our salvation from sin a matter of uch infinite importance that in the person of Chr he was willing to die for us, certainly it is a m ter worth living for. The rescue of a soul from e nal death is the most important business that ver occupied human effort and attention. A friend om- ing over from Europe said that when out in mid- ocean the cry went up, "A man overboard!" I me- diately the whistles blew, the engines were rev ed, the lifeboats were lowered, the lifelines were th wn out, all the business on that great steamship was stopped to rescue the lost man. If we coul but comprehend it, we would see that all about us ves are overboard, struggling in the billows of sin.

A friend on the Pacific Coast has wanted m to come to California in the hunting season. He ays that when you get a pack of hounds and your ell- kept rifles and go up in the mountains and see a deer coming within rifle range, there g s a tingling through every nerve and fiber of your ng such as nothing on this earth equals. "Oh," s I, "my friend, there is something better than t. God has given us the opportunity of hunting n ler game, human souls that are going to spend ete ity somewhere."

They That Win Many to Righteousness

Supposing that I should announce that on me night of the coming week, at a most unseaso ble hour, say at 2 o'clock in the morning, I would di ge publicly from this platform a secret proces by which ordinary rocks and stone could be m e- diately changed into nuggets of pure gold. lk about excitement! The telegraph and telep ne would spread the news all over the surrou ng states. Every steam and electric road would un special cars and trains from all directions. 6 o'clock on the evening before, the building wou be packed and every street near the tabernacle w ld be crowded by eager throngs, eager to hear the rs. They would climb up on the roof and tear off he boards. As soon as they found the secret, wit ut waiting for the light of day they would start ut with lanterns, gathering up stones.

Supposing you should stop a man and ask his opinion about the tariff or the reserve banking s- tem. He would say: "Don't bother me; I am bu ." Supposing you should try to talk to him about at baseball team has the best prospects for winning he pennant in the National League. He would y: "Don't talk to me about baseball. I am busy." is eagerness to obtain the new-found wealth w ld make everything else seem insignificant. But ve have something far greater than this, a di ne alchemy by which the poor, hard, stony hu an hearts can be changed into the pure gold of chil en of God and a citizen of the eternal kingdom. re is a work worth your while. It is a man's job It challenges your best strength and thought nd effort. Save a man if you can, or a woman a child. Save some one. There will be joy in e heart of the saved one. There will be joy in ur heart; yea, there will be joy among the angel in heaven.

* Dr. Lyon is one of the best known Union evangelists in the West. This sermon was preached in Tiffin, Ohio.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Hallowing of Life

SUNDAY, March 28. Psalm 95: 6. *"Let us worship and bow down; let us kneel before the Lord our Maker."* An act of worship is intended to hallow the life. It is not a fleeting bit f ritualism, a spasm of homage which passes wit the hour. It is purposed to be the expression of mood in which everything in life is to be sanctified Acts of worship are to create the atmosphere in hich we live and move and have our being. Sh we say that the acts are to create attitudes, so at when we leave the sanctuary the spirit of wo hip is to accompany us into our common life? I a to take the reverence of the church into the ma et. The spirit of adoration is to be with me in e country lane. Yes, a certain awe is to be at e background of my festivity, hallowing my mo ment, and making my laughter pure and sweet as e morning song of birds.

s do I say that when we go to worship we go to halw life. The hour is spent in the service of the ear. And let us remember that in these acts posire helps the mood of worship. "Let us worshi—let us kneel." We add fresh difficulties to the oul when we deny it the helpmeet of the body. Wh the body lounges the soul finds it hard to wo hip. A man with his hands in his pockets will fin it difficult to pray. Yes, irreverent postures are unfriendly to adoration. And therefore let us mae our bodies the servants of our souls. When we worship let our bodies manifest the wished-for mo l of the soul. "Let us worship and bow down; let s kneel before the Lord our Maker." J. H. J.

How the Soul Finds Peace in God

MONDAY, March 29. Isaiah 26: 1-10. *"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."* The Hebrew literally rendered is "Peace, peace." In the bu , noisy streets of a manufacturing or commercial town it is often the case that double windows are employed to exclude the noise. So the sou that trusts God absolutely is kept within the double windows of "Peace, peace."

here is, as the apostle John tells us, a twofold pe e which the Master gave on the resurrection evning. "He said, Peace be unto you, and showed tho his hands and side." "And he said to them agn, Peace be unto you, and when he had said th he breathed on them and saith unto them, Reive ye the Holy Ghost." The first is the pe e of the evening hour, when we return soiled an sorrowful through contact with the world and re ire forgiveness and cleansing. The second is th peace of the morning, when we go forth to do th work that Jesus did, and tread in his steps. Al then we need his Spirit and grace, so that we m be kept steadfast, unmovable, and always ab nding in his work. But what an inestimable bo it is to receive, in either case, the assurance an breathing forth of his peace!

ote, however, the condition. The mind with its bu planning, the heart with its vagrant impulses ar the imagination with its wandering contrances for deliverance and self-help, must be de ed and called back to center themselves in God. Ou hearts must be stayed, because we wait absolu ly and only for his salvation. F. B. M.

Negative Christians

TUESDAY, March 30. Proverbs 14: 4. *"Where no oxen are, the crib is clean."* There is a French epram which reads, "He makes no mistakes, and he makes nothing else." The writer of the Proverbs ha in mind the negative good man—the man who is never making mistakes, but who never makes anthing else. He is like a clean stable with no ox to soil it, a factory with no output; everything is systematic and methodic, the arrangements ar perfect, but the man either does not have force enugh to utilize them in any positive way, or he is coward, does not dare to begin. He may be a negative saint—but his saintliness is of little value to the world. He is like the perfect ship that never leaves the shipyard, nice to look at, but not half as interesting and surely not half as useful and trustworthy to the voyager as the battered vessel that has faced many a storm at sea.

esus pictures the elder son in the parable in Luke as a negative perfectionist. "Lo, these many years do I serve thee; neither transgressed I at any time thy commandment." Yet this same negative good man became angry and would not go in when his brother who was lost was found, and the father, in his generous, forgiving heart, was fain to make merry and to rejoice. The elder son needed heart, he needed humanity, he needed the passion of a positive doer of deeds rather than the self-righteousness of a man who simply rests his case on never having transgressed at any time.

So God looks upon the man with strong, passionate, active doing, even through the mistakes that always attend one who is moving, not judging him always by the outward failures which the world sees, but by the inner motive, by realizing what he has done and resisted.

Carlyle said, "Granted the ship comes into harbor with shrouds and tackle damaged, the pilot is blameworthy. He has not been wise nor all-powerful; but to know *how* blameworthy, tell us whether his voyage has been around the globe or only to Ramsgate and the Isle of Dogs!" C. S. C.

Rest and Peace Found in Doing His Will

WEDNESDAY, March 31. John 5: 30-47. *"I seek not my own will, but the will of the Father, which hath sent me."* What an agony they must suffer whose life seems at the mercy of some cruel fate, or iron destiny, or implacable unalterable law! They beat their breasts against the bars of their cage till they fall panting, dying to the floor. But as soon as the soul has learned to recognize God's will in all the events of life—in the veriest trifle, like the falling of a sparrow or the shedding of a hair, in what God permits as well as what he appoints, in the coming of a Judas with the cup in hand, or of an angel to strengthen—then there is rest.

You are separated from some twin-soul, you are persecuted for righteousness' sake, you are yoked with an uncongenial partner—now look up and believe that your Father is not unmindful and could deliver you if it were absolutely necessary. Look up to the rainbow-encircled throne, and say, "Yes, my Father." Do you not find the spirit of a new acquiescence breathing rest and peace through your soul? This was our Lord's way. He lived in the moment. He was always touching the Father's will in the incidents of daily Providence. The doing of the Father's behest was his yoke, which he consecrated forevermore. Remember a yoke is for two. If you set about doing it also, you will find him at your side, as a true yoke-fellow. However hard and difficult the ground, it will be easy for you and him together. Gulfs are bridged, barriers pierced, space annihilated, when the soul and Christ unite in God's will. F. B. M.

God Gives Us Courage for Life's Battle

THURSDAY, April 1. Genesis 15: 1. *"Fear not, Abram: I am thy shield."* Abram's life was one of spiritual adventure. He was called by God to make unusual changes in his life plans. These changes involved the leaving of his lands and kindred and going forth to unknown places and engaging in perplexing contests, all of which tended to multiply fears and apprehensions as to his future. When these words were spoken to him by Jehovah Abram had just returned from a fierce battle with the enemies of the kings of Sodom and Gomorrah, which enemies had taken captive Lot, Abram's brother's son. It was then that the Lord in a vision said to him, "Fear not, Abram: I am thy shield."

One of the great values of true religion is to deliver us from fear and dark forebodings. To fear and to worry is equivalent to saying that we are not to be dealt with justly and lovingly by God. Abram's life teaches that if a man is willing to follow God's leadership; if he is always ready to confess his mistakes, and keep right on about his work, fear is a baseless and wicked exercise. Every life is a kind of spiritual adventure. The soul goes forth each day to be tried with new and unforeseen changes and tasks, and some of these experiences seem at times both fearful and unbearable. "Something is wrong," we say; "we have sinned unpardonably." At such moments we should remember God's words to Abram, whose tests of confidence in Jehovah were greater than any of ours, but who always found at the right moment the voice of God assuring him: "Fear not, Abram: *I* am thy shield."

It is not the things we have to endure that count, it is the sense of power we have to go through them that settles things. Our obstacles, regardless of their size, crumble when we bring up against them the irresistible might of God. Think today upon the power and love of Jehovah. The Psalmist said:

> I will say of Jehovah, he is my refuge and my fortress;
> My God, in whom I trust.
> . . . . . .
> There shall no evil befall thee,
> Neither shall any plague come nigh thy tent,
> For he will give his angels charge over thee,
> To keep thee in all thy ways.

C. S. C.

Growing More and More unto His Likeness

FRIDAY, April 2. Philippians 1: 1-13. *"That ye may distinguish things that differ."* A friend of mine, who on one occasion had Mr. Roosevelt in his congregation, told me that at the close of the service his distinguished hearer came to thank him for his sermon, which had dealt with conscience and its problems. He said amongst other things: "My difficulty is not so much to distinguish between white and black, as between the different shades of gray." That utterance proved that the speaker knew what the apostle prayed for here. Nothing is more important for us all than to learn to distinguish things that differ, and the unceasing accuracy with which we do so indicates our growing approximation to the likeness of our Lord.

A musician's ear is capable of being trained to distinguish the most delicate shades of sound; so that if a piccolo is silent in a great orchestra, or a single violin is out of tune, he will instantly detect it. So as we know more of our Lord, and live in the growing light of his presence, we shall come to discern with a quick instinct that things which we once permitted are no longer permissible, because they are not in perfect keeping with his holy presence. In this way we become, in the apostle's words, sincere and without offense till the day of Christ. Surely the dawn of that day is in the eastern sky; and just as in the growing light of spring the housekeeper will find it necessary to have a spring cleaning, so to know Christ is to put off some newly discerned inconsistency and choose the opposite. F. B. M.

Our Loving Redeemer

SATURDAY, April 3. Luke 24: 6. *"He is not here, but is risen."* A Mohammedan once said to a missionary, "We have one thing you have not. When we go to our Mecca, we find at least a coffin." "That is just the difference," replied the missionary. "Our Redeemer liveth, while yours is dead." Christianity does not go to monuments or mausoleums as do the worshipers of Menu, Buddha, Confucius or Zoroaster. Ours is the risen Lord, alive forever more.

To worship ancestors, saints or great religious leaders is idolatry. We should worship only him who has power over life, who bound the monster death in chains and led him away captive forever. An infidel once tried to frighten a little child by saying, "Your God was killed on Calvary." But even the little child understood that Jesus' death and resurrection meant the life and immortality of all those who love him; that his followers would rise in newness of soul life in this world and dwell with him in everlasting life in the world to come. E. W. C.

A MOTHER'S VISION

SITTING alone in the firelight, with aged head bent low
Over some little garments that were worn in the long ago,
A woman, old and faded, was dreaming of other years;
And the faces of absent loved ones she saw through a mist of tears.

All was silent; no echo of footfalls swift and gay;
The dancing feet of her children had wandered far away.
Busy and happy and thoughtless, they were scattered far and wide;
All grown to be men and women—save the little boy who died.

It was strange that of all the children, he should feel tonight so near.
His little grave had been covered by the snows of many a year;
Yet she fancied she saw him enter; that she saw him standing there,
His blue eyes clear and smiling, the light on his curling hair.

And a voice spoke from the silence, saying: "This for you I kept:
But my meaning you could not fathom when for your child you wept.
The living have left your hearthstone, but with you shall he abide
In the beauty of deathless childhood, your little boy who died."

Marinette, Wis. GERTRUDE HOCKRIDGE.

AT LAST THE REVIVAL

SOME of us remember when the talk about revivals pointed back to "forty years ago." That was the time of the great tidal wave of nation-wide revival which left flashes and memories of heavenly glory in many a life. As that awakening grew less and less distinct in the past, the talk has been of a great revival to come. We have longed for it, and prayed for it, and talked about it, but as for actually expecting it in the immediate future most hearts grew faint. It was really too good to expect. The people were going so fast and so far into paths of worldliness and sin that the thought of a nation stirred to renewed concern about God and holiness and immortality seemed too good to be true.

But suddenly we are made to realize that the great religious awakening has come. It has stolen upon us unaware. Steadily the tide has been rising. Reports from all quarters bring glorious news of multitudes turning to God. Sherwood Eddy, back from his Gospel triumphs in China, has been having unprecedented success in winning American students to Christ; from South and West come reports of men and women saved: Philadelphia and its suburbs contribute thousands to the new army of the Cross; Paterson and the surrounding towns and villages become a city of prayer, in preparation for Evangelist Sunday as he comes from Philadelphia to begin his campaign in New Jersey's industrial center; from Akron, Ohio, comes a telegram with these words: "Four hundred and nine men responded to the invitation today; two hundred and twenty-five men this afternoon." After other daily reports come the words: "A total of two thousand one hundred ninety-six in five days." Wabash, Ind., is stirred by revival enthusiasm. Evangelists Hart and Magann report over two thousand professed conversions in East St. Louis. Evangelist Lyon reports about five thousand decisions for Christ at Fort Wayne, Ind. The Epworth Herald, devoting an issue to revival reports and statements of pastors and workers as to ways young people can help in evangelistic campaigns, records Gospel victories and accessions to the church at many points. Evangelist Sunday, not officially welcomed to Princeton University, visits the town, addresses the students and wins six hundred men for Christ's cause.

A report from the New Jersey Methodist Episcopal Conference, prepared by Rev. G. W. Ridout, a member of that conference, now connected with the faculty of Taylor University, brings this good news:

"The New Jersey Methodist Episcopal Conference, with a membership of nearly three hundred preachers, just closed its session at Atlantic City March 9. The preachers reported the most remarkable revival year in the history of the conference. There were upwards of eight thousand conversions reported, distributed through the four districts as follows: New Brunswick, 1,500; Camden, 2,900; Trenton, 1,200, and Bridgeton, 2,400. A special feature of this revivalism was meetings were carried on lar the pastors of the churches. the most remarkable awaken curred at the following places River, 260 conversions; May' ing, about 150; Cape May House, 268; Manahawkin, 150; over 100; Collingswood, over 10 other points showing good a Rev. J. W. Lynch, pastor at Ca Court House, had the greatest there in the history of the chu great was the interest that came from all over the county, church was taxed to its utn pacity. Many of the leading of the town were converted. T rooms were closed and the sa most put out of business."

Evangelist Robert Johnso closed a campaign at Brookvi with a record of 1,920 decisi Christ—65 per cent. of the po of the town. The "trail-hitte cluded a bank president; three nent attorneys (one of whom i the most prominent criminal in that part of the state); a candidate for the United Stat ate; numerous business men, ex-county officials, among who two ex-sheriffs; present coun cials. All classes were repres bartenders; notorious drunkar gamblers; clerks; Bible class te church officials; laboring me women; people ranging in lif millionaires to paupers!

Chapman, Biederwolf, Burg Butts and other prominent e ists continue their victorious The Presbyterian states: "The seems to be general, and is de upon no one man or set of m upon any particular methods The sum of it seems to us that God ing among them by his Spirit in dence and grace, and the peo willing in the day of his power.

THE SPIRIT OF REVIVAL

By REV. G. W. RIDOUT

I AM the Spirit of Revival. By me prophets spoke and kings were moved and the people mourned. By me Elijah brought fire from heaven and Isaiah and Ezekiel had visions of God. By me Jonah cried aloud and Nineveh repented, John the Baptist lifted up his voice in the wilderness and multitudes turned to the Lord. By me Peter preached at Pentecost, Philip at Samaria, and there was great joy. By me Luther preached and truth and life spread forth to dying nations. By me Wesley and Whitefield woke a nation to righteousness and the church was baptized with fire. By me Finney preached the Gospel, clothed with power, and Moody as he spoke and Sankey as he sang turned the land Godward, and by me the millions today are being called to repentance. By me the Word of God becomes a fire that burns, a hammer breaking hard hearts, a sword piercing consciences. I make sinners tremble and penitents weep, the wicked forsake their ways and the unrighteous their thoughts. By me churches are given joy where there was sadness, preachers gladness of heart instead of sorrow. New songs do now the Christians' tongues employ, and converts with the light of a new life make glad the wilderness and the solitary places.

I come to those who seek me; I stay with those who love me. I have power for the weak and strength for them who have no might. I speak, and behold it is done; I break the stony heart and cleanse the guilty. By my power the drunkard becomes sober, the vile clean, the wicked righteous and the sinner a saint.

"Not by might, nor by power, but by my Spirit, saith the Lord."

EZRA'S MITE-BOX

BY ARTHUR H. HOWLAND

EZRA GOTTSCHALK

LAST summer in a pleasant yard in a suburban town of Blooming Glen, Pa., a twelve-year-old boy spent many happy hours laying out a model city, made of homes, churches, schools, stores and factories, which he had made with a bracket saw. Houses, wagons and people were in the streets and over this truly model municipality the boy maker and mayor ruled. When fall came the buildings, animals and people were taken in the house and carefully put away. This summer they will not be taken out and put in place again. Boys outgrow such things. And this boy very suddenly outgrew his model city. He belongs to a truly model city now—a city whose streets are of gold and whose gates are of pearl. But the little stored-up buildings of his model city seem lonely. Hearts in the house are aching. In his home town and neighboring villages a bright face and a brave voice are missed. People who do not understand clearly about the golden streets and the gates of pearl say that he is dead.

Ezra Gottschalk was in a very special sense a Christian Herald boy. From December, 1913, to February of 1915 he had sold 1,429 copies of the paper. And it was with his week's supply of Christian Heralds in the brown Christian Herald bag of which he was so proud that he started on that fateful Saturday upon the trip from which he never returned. He sold copies at Perkasie, Sellersville and Souderton; then still having copies to dispose of, and missing the trolley to Hatfield, he started to walk along the track. Crossing a trestle as he was nearing Hatfield, an express car came upon him. Thinking to save his life, he lay down on the ties outside the rail, forgetting that on the express cars the third rail arm reaches out and lies low. The little fellow was torn to pieces, and his sunny life on earth, which had held rare promise, came to an end. But, after all, not even on earth has his life ended. Let me tell you more about him. I purposely began with his model city and the buildings and other things he had made with his bracket saw so you would not get the impression that he was too good to be just really human. But this is the kind of boy he was: He had volunteered to go as a missionary to India. He tithed all the money he earned; would keep money that ordinarily goes from a boy's pocket for chewing gum, moving pictures, etc., so that he might put more into the collections he was saving for. "He was very conscientious about tithing," his mother writes. "After coming back from selling the Christian Heralds he would lay aside the tithes and offerings before he would use any for himself." He would even walk, frequently, from one town to another so he could have one nickel more for his church work. When the rest of the family could not go to church he would walk three miles alone rather than miss the service. He had just finished reading his Bible through a day or two before he went to that other city. He had planned to finish it in a year, but was one month and thirteen days ahead of schedule time. He began at once at the beginning of the New Testament and had read to the 4th chapter of Matthew—

His father writes: "He was constantly filling notebooks with copied poems and also some of his own production; and all kinds of historical events, dates and statistics of all kinds. He had cupboards full of newspaper clippings and odds and ends of all kinds of literary treasures, pictures and illustrations of all kinds. Every imaginable thing a boy might value was piled up among his belongings. How sacred they all seem now!"

But I have not yet told you about Ezra's mite-box. Not content with his regular offerings, he wanted to raise a special fund for some good work. From a prayer circle he received a mite-box a few days before his death. On Saturday, February 6, there were twenty-one cents in it. Can't we do something about that?

We told his mother and father we thought the Christian Herald readers would like to fill up that mite-box. They replied by returning to us a check for $5.69, due Ezra on his commissions, 69 cents that were in his pocket and the sacred 21 cents. Besides this they add $6.13, representing the cash value of forty-nine coupons Ezra had earned at his Christian Herald work. The Christian Herald adds $20 to th fund and some members of the sta and office force are to make addition contributions later.

Ezra had not definitely sta l to what work his mite-box fund s to be applied. But his parents, in swer to our questions, have said th the work which is particularly or heir hearts is that for the Eurasi s in India; that is, the mixed popu ion, half European and half Asiati who, as a class, are socially ostraciz and spiritually neglected. Mr. an Mrs. Gottschalk were themselves fo erly missionaries to India, engaged i work for these Eurasians. They had ped to return to the work or, if they uld not go, that Ezra, after his vol eering for the foreign field, would pose that work. He had said that dia would be his chosen field. So t he was to have carried on their unfi ished work. But now—

They are here, and Ezra has one, leaving twenty-one cents in his ite-box.

His father and mother sugges hat whatever money comes to fill the ite-box be spent for Eurasian orpha and widows.

Ezra's pastor, Rev. C. N. W of the Evangelical Association Chu at Perkasie, took for the funeral te the words: "He being dead, yet spea th." At two meetings in Philadelphia een boys and girls gave themselv to Christ upon hearing the story his life and death. They are not th last who will seek Jesus because of im. On all sides there is grief at m ing the genial little friend of the ple of five towns. But Ezra's life i ust beginning. He will be loved in ore towns than five. Meanwhile, the ite-box—

It stands now: From Ezra ott-schalk, $12.72 (mite-box 21 ts; pocket, 69 cents; commissions, 69; coupons, $6.13). Christian Herald 20.

MEXICO CAUSES WORRY

HE GEORGIA'S 12-INCH GUNS

THE flea must be the national emblem of Mexico. The Mexican official has all the temperamental qualities and muscular ability that go into the composition of that more or less interesting member of the animal kingdom, and there are times when his habits can be typified by no better emblem.

General Huerta gave the world an excellent exhibition of this trait. And in these latter days of the tempest in Mexico, our secretary of state seems to be having his own troubles getting near enough to Mexican leaders to gain their attention to his wishes. In the first days of March this difficulty began to worry the countries that have vital interests in Mexico.

The movements and plans of the various armed forces serving one or another of the contending leaders in Mexico have not been made clear in the news despatches for a long time. We are left to imagine such details of a general revolution. Most of the news has had to do with the situation in Mexico City, where General Obregon, representing General Carranza, has been in temporary control. As stated in last week's issue of the Christian Herald, a shortage of foodstuffs and the fear that the city would be given over to the lawless element by the withdrawal of Obregon and his troops elicited a stern note from Secretary Bryan to General Carranza at Vera Cruz with seemingly satisfactory results. The Carranza Government denied that there was danger to foreigners in Mexico City, and asserted that the water supply, which had been imperiled by Zapata's bandits hovering near by, was being protected. General Obregon was planning a northern movement against Villa, but would leave a garrison at the national capital.

There was something unsatisfactory about the replies and the general situation, and on March 8 it was announced that President Wilson and Secretary of the Navy Daniels would increase the number of battleships now at Vera Cruz as a preliminary step to ordering the Atlantic fleet to Mexican waters if developments required. Our fleet is now at Guantanamo for spring maneuvers, and it was said that orders had been sent to Rear Admiral Fletcher, who is in command of the fleet, to despatch five vessels to Vera Cruz to join the battleship Delaware, the cruisers Des Moines and Tacoma, and the gunboats Sacramento and Petrel.

In anticipation of Obregon's evacuation of Mexico City, General Carranza invited the foreign diplomats to make their headquarters at Vera Cruz. The entire corps, however, declined to leave Mexico City, in the belief that the foreign population was in great danger from mobs. The situation was even likened to that of Peking in the days of the Boxer Revolution.

GENERAL CARRANZA AT FUNERAL OF HIS SLAIN SON

It is estimated that some 26,000 foreigners are in Mexico City, including 2,500 Americans, about 2,500 Germans, the same number of French and half that number of English, 12,000 Spaniards, and a good many Chinese, Japanese, Turks and other nationalities. Up to March 8 no reply had been sent by Carranza to Secretary Bryan's note, demanding adequate protection for foreigners and their property and release of railroad facilities for the transportation of foodstuffs.

The news of March 9 related the evacuation of Mexico City by General Obregon and his troops, and stated that followers of Zapata had promptly entered the capital. This news, by way of agents of Villa, was confirmed by despatches from John R. Silliman, now a special representative of the State Department at Vera Cruz. Communication with Mexico City has been cut off since the 6th inst., and the gravity of the situation is rapidly increasing. Talk of armed intervention by the United States was resumed in many quarters, but official Washington discouraged such expectations. The battleships Georgia and Washington are said to be on their way to Vera Cruz, and the Des Moines has been ordered to Yucatan.

It also developed in the news that Secretary Bryan had some days previously sent a warning to Americans, through the Brazilian minister, to leave Mexico. This warning, however, did not provide Americans in Mexico City with railroad transportation, the Carranza government having taken over the lines for military uses entirely, and even private messages and press despatches from Mexico City were being censored at Vera Cruz, according to the reports.

Carranza's activities have extended to Yucatan, where the port of Progreso had been blockaded, with the result that certain exportations, among them that of sisal, an essential in the twine industry of the United States, has been made impossible, and as one effect of this, it is said, there may be a shortage of binder twine in this country next summer sufficient seriously to affect harvesting of the wheat crop.

The situation as the Christian Herald goes to press tends to justify the opening paragraph of this article. It is not apparent that Secretary Bryan has yet gotten a firm hold upon any responsible Mexican official. Reports were current in the press that somewhat indefinite assurances have been received by a roundabout way that conditions had improved in Mexico City, though a dangerous shortage of food continued. It was stated that some Swedish subjects had been killed, and it was known that a British merchant steamer had been seized by Mexicans, and the protection of our government was requested.

Carranza's reply to Secretary Bryan's first note was evasive, and on March 11 a second note of protest was sent to the Constitutionalist leader. A state of unrest and uneasiness prevails, aggravated by the success with which the Mexican leaders evade definite and direct representations to foreign nations as to what may be expected from those in nominal authority.

* * *

Late advices on March 12 declare that the Brazilian minister in Mexico City has notified the State Department at Washington of the killing of an American, John B. McManus, by Zapatistas, the man's body being riddled with bullets. Satisfaction has been demanded from Zapata, who is in no sense a governmental official but is apparently in control at present of the Mexican capital. This news despatch has not yet been fully confirmed nor are all the particulars known.

THE POWER OF THE PRESIDENT

BY CHARLES M. PEPPER

THE power of the President of the United States is vast. Ordinarily it is only discussed in connection with domestic matters. When a situation like the one caused by the world war arises foreign affairs come into view.

Foreign affairs and domestic matters however, should be considered together in analyzing the President's authority. They are interwoven.

European writers who have studied the American Constitution often refer to the power of the President as greater than that of any European monarch. This is not correct. In two of the greatest of the European monarchies there is no co-ordinate legislative branch of the government similar to the Congress of the United States. Germany has the Reichstag and the Bundesrath, or federal council, but these bodies are far from corresponding to the House of Representatives and the Senate in the United States. They do not afford the same check on the Kaiser's power as Congress does on that of the President.

Russia, until recently, was an absolute monarchy with no parliamentary institutions. The Czar was the autocrat. The establishment of the Duma was a recognition of the growing spirit for liberal political institutions, but the Duma at best bears faint resemblance to the American Congress, though in time it may become a really representative legislative body.

The British monarchy presents a different basis of comparison. English writers, in describing how little real power the King has, often write of the much greater authority possessed by the President of the United States. This is a very misleading illustration. The comparison should be made with the prime minister rather than with the King. The real ruler of Great Britain is the prime minister. Associated with him is the cabinet. And it is here that the difference between the British and the American political systems becomes clear. The cabinet is the real executive authority in Great Britain. The prime minister acts as its mouthpiece. He frequently has to convince his colleagues that certain policies are right and proper before he will take the chance of submitting them to the Parliament, and especially the House of Commons, for approval, and often the other members of the cabinet convince the prime minister that their views, which may differ from his, are the ones which should be adopted. The tendency of British public opinion is to hold the cabinet as a whole responsible.

The cabinet in the United States does not occupy the same position. Sometimes the members are referred to as the President's constitutional advisers. Sometimes they are also spoken of as mere executive clerks. The constitution, it must be remembered, did not create the cabinet as a distinct body. It says that the executive power shall be vested in a President. Then it authorizes Congress to do certain things, and Congress, in pursuance of this authority, from time to time has created executive departments, until now there are nine of these, each presided over by a cabinet minister.

Public opinion in the United States, differing from that in England, has tended more and more to hold the President to complete responsibility for the acts of his administration, and to ignore the cabinet.

A cabinet member can be impeached by Congress. If he disagrees with the President on questions of national or international policy to the degree that his convictions or his conscience will not allow him to support that policy he can resign.

It is not surprising that differences of opinion sometimes arise among members of the cabinet, but in the end it is the opinion of the President that prevails. President Lincoln sometimes overruled Secretary Seward in regard to foreign matters. Sometimes he allowed himself to be overruled by Secretary Stanton in regard to military matters. But in both cases the American people held him responsible for the measures to preserve the Union.

President Grant, when what was known as the Inflation Bill, which provided for paper currency, was before him, had a cabinet whose opinions were divided. The majority were in favor of his signing the bill. That was his own inclination. But when he set out to write a message giving his reasons for approving it, the objections which arose in his own mind impressed him so strongly that instead of approving he wrote a veto message. He did not consult his cabinet about his change of mind. Instead, he read to them the veto message which he immediately thereafter sent to Congress.

President Cleveland, during his second term, had before him what was known as the Silver Seigniorage bill. The amount of silver bullion put into the silver dollar then coined was equivalent to fifty cents. The government, therefore, made about fifty cents of silver bullion on every silver dollar it coined. The bill passed by Congress provided that this excess should also be coined.

President Cleveland's cabinet members were divided. Some of them, for whose opinions he had great respect, thought that he should sign the measure. After full consideration, however, he vetoed it.

During the events growing out of the Cuban insurrection, which led to the war with Spain, there was a sharp division of opinion in President McKinley's cabinet, but the policy which

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Japan's Demands on China

WITH the formulation of the long list of Japan's demands on China and the announcement that a Japanese ultimatum has been delivered in Peking, setting a brief limit for compliance, conditions in the Far East have reached a point which threatens serious developments. These demands, twenty-one in number, have been discussed at a number of conferences in the Chinese capital, at which M. Hioki, the Japanese minister, represented his government. No complete list of the demands has been telegraphed, but it is learned that they included the cession to Japan of the "rights" she had won from Germany in the Shantung campaign, including Kiauchau; the appointment of Japanese in advisory capacities in the administrative, financial and military branches of China's government; concessions or leases to Japan of certain important stations along the coast, all other foreign powers to be excluded from such privileges; the grant of land in China for arsenals on sites to be chosen by Japan, and many other important privileges. When a certain stage of the negotiations had been reached, China, having granted eleven of the demands, refused to yield further and a deadlock resulted, which was followed by the Japanese ultimatum. It now appears that calmer counsels prevailed, for the moment at least, and that the conferences were resumed, China agreeing at the session of March 10 to extend to ninety-nine years the lease of the Antung-Mukden railway, which expires in 1923.

If it be the fact, as has been surmised, that the demands still unsettled include several that strike at the very heart of China's independence, it would seem to be a fitting time for our government, as the friend of both powers and especially as the source of China's republican aspirations, to enter a strong remonstrance. It is not too much to say that China, in such an emergency, will naturally turn to us for counsel and encouragement, and that Japan, too, will be disposed to give heed to a power which has always stood for friendship with and fair play in the Orient. It cannot be regarded as necessary for the future of either China or Japan that there should be any deliberate scheme of spoliation by one against the other. China wants to retain and to govern all her own territory, to maintain the "open door" according to her pledge, to choose her own administrative officials and to live at peace with her neighbor and the whole world. Any movement to secure a strangle-hold on her now, and to enforce the cession of her territory and the surrender of her right to rule her own coasts, would precipitate both war and revolution. It would mean the undoing of all that has been accomplished, in the face of great obstacles, in the last decade. The new life of China has just begun. To subject its four hundred millions of citizens to the disappointment of all their national hopes and aspirations would be to set China back a quarter of a century in social and political development, in religious freedom and in her intercourse with the outside world. Such a thing should not be possible.

The Setback to Civilization

THE war is throwing back civilization. It is undoing the past. It is spoiling the present. It is jeopardizing the future.

Eighteen American social workers, including Jane Addams, Hamilton Holt, Edward T. Devine, Stephen S. Wise, Emily G. Balch, Frederick C. Howe and John Haynes Holmes, have issued a statement calling attention to some of the horrible setbacks to human progress caused by the war, and urging Americans to be ready to express themselves in some affirmative way as freemen, democrats and peace-lovers. They protest that

> War has brought low our conception of the preciousness of human life as slavery brought low our conception of human liberty. It has benumbed our growing sense of the nurture of life; and at a time when we were challenging Reichstag, Parliament and Congress with the needlessness of infant mortality and child labor it intrenches two million youths with cold and fever and impending death. It has thwarted the chance of our times toward the fulfilment of life, and scattered like burst shrapnel the hands of the sculptors and the violinists, the limbs of the hurdlers and the swimmers, the sensitive muscles of the mechanics and the weavers, the throats of the singers and the interpreters, the eyes of the astronomers and the melters—every skilled and prescient part of the human body, every type of craft and competence of the human mind. It has razed the flowing lines in which the art and aspiration of earlier generations had expressed themselves, and has thus waged war upon the dead. It has whetted a lust among neutral nations to profit by furnishing the means to prolong the struggle. It has sucked into its blood and mire our most recent conquests over the elements—over electricity and air and the depths of ocean; and has prostituted our prowess in engineering and chemistry and technology to the service of terror and injury. It has in its compulsory service made patriotism a shell, empty of liberty. It has threatened the results of a hundred martyrdoms and revolutions, and put in jeopardy those forms of government which make possible still newer social conquests. It has made were-wolves of neighboring peoples, in the imaginations of each other. It has set faithful against faithful, priest against priest, prayers against prayers, for that success of one army which means slaughter of both. It has put its stamp upon growing boys and girls and taught them to hate each other, and taught them to hate other children who have chanced to be born on the other side of some man-made boundary. It has found a world of friends and neighbors, and substituted a world of outlanders and aliens and enemies. It has given the lie to the teachings of missionaries and preachers and educators and will stay civilization in the uttermost parts of the earth.

There is grave danger of our becoming hardened to the war's horrors. Life is as precious, pain is as terrible, the grief of women and children as pitiful as when the war began. We must keep on protesting. We must keep on hating war. We must blind ourselves to the alluring glories of war and turn our hearts back to the brighter, sweeter glories of peace. We must determine to delve down to the roots of our international social fabric to find the real causes of war. We must determine that when they are found they shall be ruthlessly destroyed, no matter what cherished ideals and convictions perish with them. Wars must cease! Wars shall cease! Love is mightier than hate; peace is mightier than strife; Christ is mightier than Mars. The richness of the past must not be lost. The horrors of the present must be curtailed. The future—with life and peace and plenty, with music and wisdom and gladness and fellowship and hope—must be guaranteed. We know that God is on the side of peace.

The Price of Bread

THERE could hardly be a sharper commentary upon the laxity of modern legislation than the failure to apply a check at the outset to those who were responsible for forcing up the price of bread. All the official and legislative machinery failed to accomplish what one man, satisfied with honest profits, has done. When the bakers, with sudden unanimity, announced that the rise in wheat made the five-cent loaf a business impossibility, and raised it to six cents accordingly, the people were obliged to submit. The "poor man's loaf" became the plaything of greedy speculators. But this one man knew better and put his convictions into practical form. He simply rented a bakery, put in expert workmen, bought flour at the market rates and produced good, wholesome bread at a cost which, retailing at five cents per loaf, left a clear profit, after deducting all expenses, of twenty per cent., which was fairly halved between manufacturer and retailer. In the light of this practical experiment on an extensive scale, all theories of the necessity for forcing up bread fall to the ground. The staple of life has probably reached the highest point it will attain in a generation, and it has been demonstrated that even under such conditions, the five-cent loaf is a perfectly safe and good proposition. There is surely something radically wrong when a country which can afford to give away millions of bushels of its surplus wheat to fight famine abroad is obliged to pay a premium on every loaf it consumes at home.

A Dream Fulfilled

"LANGLEY'S FOLLY" has at last been proven to be a product not of folly, but of wisdom. It can really fly. It has flown, and its present custodians declare it will fly higher and farther. It is no longer the relic of a hopeless dream. It is the demonstration of a dream fulfilled.

The nation laughed when Professor Langley's flying machine fell from the cliff from which it was launched, straight to the ground, without demonstrating any birdlike capabilities. But he had made models which to many scientific minds demonstrated that flight with heavier-than-air machines was practicable. Professor Langley died in 1906—just before the great public triumph of the Wright brothers.

It is, after all, not much of a disgrace to fail. The real disgrace is not to venture forth upon the truth revealed, in the desperate search for truth still hidden. The real disgrace is to be disobedient to the heavenly vision. The real hero is the man from whose soul the jeers of his contemporaries fall like futile arrows from a brave knight's shield, while he remains confident that the men of the future will believe what he believes.

Many a life is full of these wistful dreams unfulfilled. But, after all, we should not t care whether recognition comes to us or to a so long as it is truth that is honored. We not greatly care whether the recognition work's worth come before or after it is fi Faithful every day—that is the test. Faith the highest and best, following "the Gleam" is the thing noble and worth while. Others led to the faith and kept true because we ha steady. Others will go farther because w gone as far as we could. And who knows, wh final rewards are given, whether the greates go to those who wrought the final victories those who first dreamed the dream and though vainly, to grasp its promise?

The Churches and the War

FROM a reader in Kansas City, Mo., w received the following letter, which ex a thought that is doubtless shared by thousands of Americans, in and out churches:

> I have been firmly convinced that the Christian chur and ever have been extremely inconsistent. I have re articles with great pleasure. When such editorials as yo from the orthodox pen, there is yet hope that so-called tians" may be led to see and understand even as the meant that they should.
>
> That our glorious country has sold its birthright for a pottage to the manufacturers of war munitions is a make the American cheek burn with shame; if we are less in this degradation it is the beginning of degenera when the ideals on which our republic is based have c we are a fallen people.
>
> As a newspaper woman I am not ignorant of orthod writings. I have never admired them to any extent; I wis intrude upon their peace and satisfaction; but I would say that if they should all take the brave, forward-lookin of the Christian Herald, even if they did not conver one to their own particular faith, they would at least unqualified respect and entire confidence of the whole

Is the writer justified in charging the ch with inconsistency on this question, as the tter states? Is there anywhere in the United St a single church or congregation that has go on record as approving the nation's traffic in nitions of war? Is the silence of the churche concerning that traffic to be interpreted as the ence of approval?

Our churches of all denominations have ited in earnest prayers for peace. They have give ten erous help to the war sufferers. They are eve ow looking forward, in hopeful expectation, to th ime when an end will come to the sanguinary st gle which has drenched half the world with bloo and filled millions of nameless graves. Furthe our churches have preached the Gospel of pea on earth and they have led their people to look f be yond the present to the glorious vision of a rld at peace. Is it conceivable then that, prayin believing and teaching as they do, the ch hes could silently approve of the abominable un- ris tian traffic in war material which is now goin on? We cannot believe it. We expect soon to h a loud call of dissent from those churches tha are true to the great Christian ideals, which will all know just where they stand.

Commodore Perry's Motto

--MR. D. CARPENTER, a reader in Gashland, Mo., wri "I have just read your piece on 'Quitters' and thought t en- closed might help some of them. The author is unknown He sends us a little article headed with Commodore Perry's tto, "Never give up the ship." It says: "Are you engage n a laudable pursuit? Go on. If you give up in despair, y are half ruined. Are you a merchant? Are sales few? D but little money come in? Go on, business will revive and y will succeed. Are you a mechanic? Have you but half enoug ork to keep you employed? Go on. Finish what you have en ed; you will have more to do another day. Are you poor? K p at work, go on! If you are faithful, you will rise above ant. Never lag by the way; never rot out; never die so long you can catch a straw or hold your head above water. It's th only way to succeed." Lincoln was an illustration of persiste and successful perseverance. No one man in ten thousand so many difficulties to surmount as he. What would have ha ned if he had been a quitter? But we might go farther ba to Columbus, whose famous "Sail on! Sail on!" was his un ing reply to those who urged him to abandon the great quest ich ended in ultimate success. Our Missouri friend sends a c plet from some unknown source which is a good motto to go w his advice:

> "Sing away, ye joyous birds, while the sun is o'er us,
> If I only knew the words, I would join the chorus."

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Blind Girl Suddenly Sees

MISS MAUDE E. LINCOLN

THE other day Miss Maude Emerson Lincoln of Marblehead, Mass., who was born blind twenty-one years ago, received her sight suddenly. At nine years of age she was sent to a blind asylum, where she was educated. The restoration of her sight was not claimed as the result of prayer or faith, but from natural causes. The medical staff at the asylum told her never to have anything done to her eyes, as sight would naturally come to them some day. A specialist think that hers was a case of keratitis of the corne a form of inflammation. This, in passing, eave scars that obscure the sight. The scars radually grow thinner and thinner, until they disappe. Whatever may have been the trouble with her es, the disease was self-terminating, and now his oung woman rejoices in her vision, and the new, glorious orld that is revealed. Physal blindness is the type of spiritual blindness, which shuts the soul in with the darkness of sin, and which is relieved, not by natural causes, but by the touch of the divine ingers of Christ. The young woman who received her sight can adopt the words of the man born blind: *"One thing I know, that whereas I was blind, now I see."* (*John 9: 25*)

Motherhood Instinct

THE maternal instinct, so marked among the lower animals, had this striking illustration the other day: A farmer bought a little pig of his neighbor, and putting it in a sack, which he threw over his shoulder, started home. The mother broke through the fence, jumped up at the man's back, ripped the sack open with her teeth, released her offspring and ran after the intruder, who undertook to beat a hasty retreat, and bit his limbs quite seriously. The paper which gave this incident also told of a father and mother who sold two of their beautiful children for $1,000, giving as a reason that they needed the money to pay off a mortgage on the farm. Another paper, a few days before, recorded the confession of a mother who smothered her baby to death, giving as the reason that it cried so much it got on her nerves." These cases of parental coldness and infidelity are the rarest exceptions. Most mothers are the sweetest, tenderest, most devoted and most like God of any creatures on earth. God himself thus uses a mother's love as the symbol of his own: *"As one whom his mother comforteth, so will I comfort you."* (*Isa. 66: 13.*)

Rare Plants at Flower Show

A SCIENTIST who has spent twenty-seven years hunting and studying the plants and flowers of South America, especially in Bolivia, Peru and Brazil, brought a rare collection from those countries to the flower show of the Horticultural Society, held in the Grand Central Palace, New York, during the week beginning March 17. The exhibit includes $75,000 worth of orchids. There were some poisonous plants among them. One of these plants was a species of jatropha from Colombia, which secretes a poison like that of the copperhead snake, and shoots it through two fangs when touched, making a deadly wound. Most of the collection was exquisitely beautiful, delicious in fragrance and healthful in essence. Some of the plants and flowers acted almost as though they had intelligence. Their exhibitor insisted that they did, that they saw, shrank with modesty at the approach and touch of rude hands, and did many other things that people do. He may have drawn on his imagination. God made the flowers to answer to our desire for the beautiful and as a material token of his love for us. And the Messenger who brought us the Father's saving love at the cost of his own life is thus fittingly typified by the wise man: *"I am the rose of Sharon, and the lily of the valleys."* (*Sol. Song 2: 1.*)

Panama Canal Builders Promoted

COLONEL GEORGE W. GOETHALS was nominated on March 4 to be a major general of the line, in recognition of his services in building the Panama Canal. Four other nominations for promotion of officers were presented at the same time, and all were immediately confirmed in an open session of the Senate, an unusual proceeding. The other nominations were Brigadier General William C. Gorgas, surgeon general, to be major general, medical department; Colonel Harry F. Hodges and Lieutenant Colonel William L. Sibert, United States Corps of Engineers, to be brigadier generals; Commander H. H. Rousseau, United States navy, promoted to the rank of rear admiral. These giant leaders and the multitudes of men under them in cutting the path through the isthmus, making the two oceans one, have made it possible for ships and wares to pass the more easily between the West and the East, to bring the thoughts and hearts of the world into closer communication and the souls of men into a more vital relationship to Christ, who is to dominate the laws, literature, commerce and religion of the world. These promotions are the voice of a great nation taking up these words: *"Well done, thou good and faithful servant."* (*Matt. 25: 21.*)

PARIS HONORS SON OF THE FAMOUS GARIBALDI

A SPONTANEOUS demonstration greeted General Ricciotti Garibaldi, the Italian patriot and patriarch, when he visited Paris the other day. The general, his wife and his son, Colonel Peppino Garibaldi, lunched at Paillard's restaurant, which had hung out an Italian flag in honor of the distinguished guests. The news spread rapidly, and when the aged veteran, leaning on his crutch, left the restaurant so great was the throng that traffic on the boulevard was brought to a standstill. The general, visibly moved by this expression of sympathy, smiled, bowed and lifted his patriarchal felt hat in response to the cries of "Vive Garibaldi! Vive l'Italie!" Later in the day, the general and M. Rivet visited the president of the republic. General Garibaldi told the president he had made the journey to Paris to better acquaint himself with the international situation. The Garibaldis have at different times been hunted as conspirators, lauded as patriots, sent into exile and again exalted to the summit of popular favor. The name stands for everything that is upright and honorable, brave and true and liberty-loving. Italy does well to prize the family, and Paris to honor its patriarch. We are reminded that above the names of all the leaders and patriots of the world is that of the Captain of our salvation, of whom it is said: *"God also hath highly exalted him, and given him a name which is above every name."* (*Phil. 2: 9.*)

War Producing Religious Revivals

THAT Great Britain has turned from religious indifference and is being swept by a tide of stern Puritanism as a result of the war is asserted by F. Herbert Stead, head of Browning Hall, London, a brother of W. T. Stead, the noted journalist, who went down on the ill-fated steamer Titanic. The result of this war from a religious standpoint," said Mr. Stead, "promises to be a real national regeneration. The British army, particularly the new one being organized by Lord Kitchener, is now filled with the Puritan spirit as no army has been since Cornwallis's time. A common expression nowadays is that 'the army has become religious.' I heard of several different companies that would not go into battle until they had offered prayer, even insisting that their colonel lead them in prayer." Precisely this state of affairs exists in Germany. France and Russia, too, are swept by the same wave of religious enthusiasm, and other nations involved in the conflict are flying to the cross for refuge and help. If this religious revival shall intensify and remain, this indescribably horrible war will not have been entirely in vain, and the words of the psalmist will be fulfilled: *"Surely the wrath of man shall praise thee."* (*Ps. 76: 10.*)

Fatal Operation for Freckles

TELEGRAPHIC despatches in several New York journals state that a wealthy woman recently went to a specialist for the removal of freckles. The anesthetic was too much for her, and stopped her heart. She was a woman of fine character and neither her folly nor pride deserved such a tragedy. Art makes a poor success of it in trying to improve the complexion or features, and is generally injurious. Nature has to give the real touch of beauty. Beauty that is of any value is more than skin deep. The tyranny of many social customs calls to mind these words: *"Pride compasseth them about as a chain."* (*Ps. 73: 6.*)

A Boy Hero's Rise

THIS story in the press teaches an excellent lesson: In a Western state a farmer's boy was accustomed to go down to the railroad bridge fishing. He was bright and kind, and made friends with the railroad men, especially an engineer. One day the boy while fishing saw Jim's train stop in the middle of the bridge, and, feeling sure that something was wrong, climbed up and crawled on the crossties to the cab. As he did so he heard shooting and knew something dreadful was happening. He saw there was no one in the cab. He got under the cars and uncoupled the engine tender and mail car from the rest of the train. Then he got into the cab and pulled the lever he had seen Jim pull and drove the engine at high speed to the nearest station. There a posse of men went back to the bridge and frightened off the robbers who had held up the train. When Jim saw the boy he threw his arms about him and hugged him. About $30,000 in baggage was saved. An agent of the company went to the boy's house to thank him and to ask him to go to the city, as the president of the road had sent for him. The president said, "Now, what do you want me to do for you as a reward?" "I do not want anything for myself, but I would like for you to promote Jim," was the boy's reply. The president smilingly said, "I guess we can take care of you and Jim, too." As soon as the boy was big enough he was taken into the employ of the road and was advanced by one step after another and is now the president of the railroad. The boy's courage, sagacity, unselfishness, simple unconsciousness of his worth, and excellent moral character were splendid qualities for the making of a successful railroad president. This type of manliness is thus referred to in an appeal to young men who had started in the Christian life in an un-Christian age: *"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."* (*I John 2: 14.*)

A GREAT RELIGIOUS PILGRIMAGE

CALIFORNIA this year will be the Mecca of probably the greatest religious pilgrimage in this country's history.

Beginning early in May, with the national gathering of the Young Women's Christian Association in Los Angeles, leaders of religious, social and educational activity will cross the continent until late in October, when the convention of the Women's Foreign Missionary Society of the Methodist Episcopal Church will meet in the same city.

Features that will interest the delegates to the religious conventions in Los Angeles will be found in the church life and work of that city. The Y. W. C. A. there is said to be the largest in the world. The Young Men's Christian Association is the second largest.

In the latter part of 1914 the Auditorium building was completed by the Trinity Methodist Episcopal Church South at a cost of one million dollars. It was opened to worshipers exactly one hundred years after the first church in Los Angeles was completed. It is but one of nearly three hundred and fifty edifices dedicated to religious work. The auditorium seats three thousand and is used for grand opera, moving pictures, lectures and many things besides religious gath is equipped with a fine orga are four auditoriums, each seating capacities. There is where babies may be left parents attend services, a la lor, a roof garden, tennis ball courts, a gymnasium, and banquet hall. A bachel 325 rooms adds to the conve

One of the most interestin of the organization is the Church, in which the mem limited to those between the and fourteen. Its board o is composed of children, a other officials. At times t members preach from the pu

Among the religious org that will hold national or int conventions in Los Angeles are included the Young Christian Association May 5 International Sunshine Socie to 23, the Northern Baptist to 28, the Young People's Union of the United Pre Church July 4 to 11, Inte Convention of Christian July 21 to 28, Woman's For sionary Society of the Episcopal Church October 2 vember 4.

MORRIS M. RA

WHERE LOS ANGELES WILL ENTERTAIN BIG CONVENTIONS THIS YEAR

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXII

"TIED TO TWO STICKS"

IT WAS on the last day at camp that it happened. To Pollyanna it seemed such a pity that it should have happened at all, for it was the first cloud to bring a shadow of regret and unhappiness to her heart during the whole trip, and she found herself futilely sighing:

"I wish we'd gone home day before yesterday; then it wouldn't have happened."

But they had not gone home "day before yesterday," and it had happened; and this was the manner of it:

Early in the morning of that last day they had all started on a two-mile tramp to "the Basin."

"We'll have one more bang-up fish dinner before we go," Jimmy had said. And the rest had joytully agreed.

With luncheon and fishing tackle, therefore, they had made an early start. Laughing and calling loudly to each other they followed the narrow path through the woods, led by Jimmy, who best knew the way.

At first, close behind Jimmy, had walked Pollyanna; but gradually she had fallen back with Jamie, who was last in the line; Pollyanna had thought she detected on Jamie's face the expression which she had come to know was there only when he was attempting something that taxed almost to the breaking-point his skill and powers of endurance. She knew that nothing would so offend him as to have her openly notice this state of affairs. At the same time she also knew that from her more willingly than from any one else would he accept an occasional steadying hand over a troublesome log or stone. Therefore, at the first opportunity to make the change without apparent design, she had dropped back step by step until she had reached her goal, Jamie. She had been rewarded instantly in the way Jamie's face brightened, and in the easy assurance with which he met and conquered a fallen tree-trunk across their path, under the pleasant fiction (carefully fostered by Pollyanna) of "helping her across."

Once out of the woods, their way led along an old stone wall for a time, with wide reaches of sunny, sloping pastures on each side, and a more distant picturesque farmhouse. It was in the adjoining pasture that Pollyanna saw the goldenrod which she immediately coveted.

"Jamie, wait! I'm going to get it," she exclaimed eagerly. "It'll make such a beautiful bouquet for our picnic table!" And she nimbly scrambled over the high stone wall and dropped herself down on the other side.

It was strange how tantalizing was that goldenrod. Always just ahead she saw another bunch, and yet another, each a little finer than the one within her reach. With joyous exclamations and gay little calls back to the waiting Jamie, Pollyanna—looking particularly attractive in her scarlet sweater—skipped from bunch to bunch, adding to her store. She had both hands full when there came the hideous bellow of an angry bull, the agonized shout from Jamie, and the sound of hoofs thundering down the hillside.

What happened next was never clear to her. She knew she dropped her goldenrod and ran—ran as she never ran before, ran as she thought she never could run—back toward the wall and Jamie. She knew that behind her the hoof-beats were gaining, gaining, always gaining. Dimly, hopelessly, far ahead of her, she saw Jamie's agonized face, and heard his hoarse cries. Then, from somewhere, came a new voice—Jimmy's—shouting a cheery call of courage.

Still on and on she ran blindly, hearing nearer and nearer the thud of those pounding hoofs. Once she stumbled and almost fell. Then dizzily she righted herself and plunged forward. She felt her strength quite gone, when suddenly, close to her, she heard Jimmy's cheery call again. The next minute she felt herself snatched off her feet and held close to a great throbbing something that dimly she realized was Jimmy's heart. After that it was all a horrid blur of cries, hot, panting breaths, and pounding hoofs thundering nearer, ever nearer. Then, just as she knew those hoofs to be almost upon her, she felt herself flung, still in Jimmy's arms, sharply to one side, and yet not so far but that she could still feel the hot breath of the maddened animal as he dashed by. Almost at once then she found herself on the other side of the wall, with Jimmy bending over her, imploring her to tell him she was not dead.

With an hysterical cry that was yet half a sub, she struggled out of his arms and stood upon her feet.

"Dead? No, indeed—thanks to you, Jimmy. I'm all right. I'm all right. Oh, how glad, glad, glad I was to hear your voice! Oh, that was splendid! How did you do it?" she panted.

"Pooh! That was nothing. I just—" An articulate choking cry brought his words to a sudden halt. He turned to find Jamie face downward on the ground, a little distance away. Pollyanna was already hurrying toward him.

"Jamie, Jamie, what is the matter?" she cried. "Did you fall? Are you hurt?"

There was no answer.

"What is it, old fellow? *Are* you hurt?" demanded Jimmy.

Still there was no answer. Then, suddenly, Jamie pulled himself half upright and turned. They saw his face then, and fell back, shocked and amazed.

"Hurt? Am I hurt?" he choked huskily, flinging out both his hands. "Don't you suppose it hurts to see a thing like that and not be able to do anything? To be tied helpless to a pair of sticks? I tell you there's no hurt in all the world equal to it!"

"But—but—Jamie," faltered Pollyanna.

"Don't!" interrupted the cripple, almost harshly. He had struggled to his feet now. Don't say—anything. I didn't mean to make a scene—like this," he finished brokenly, as he turned and swung back along the narrow path that led to the camp.

For a minute, as if transfixed, the two behind watched him go.

"Well, well!" breathed Jimmy, then, in a voice that shook a little, "That was—tough on him!"

"And I didn't think, and *praised* you right before him," half sobbed Pollyanna. "And his hands—did you see them? They were—*bleeding* where the nails had cut right into the flesh," she finished, as she turn stumbled blindly up the path.

"But, Pollyanna, w-where going?" cried Jimmy.

"I'm going to Jamie, of cou you think I'd leave him li Come, we must get him to co

And Jimmy, with a sigh t not all for Jamie, went.

CHAPTER XXIII

JIMMY WAKES UP

OUTWARDLY the campi was pronounced a great but inwardly—

Pollyanna wondered sometir were all herself, or if ther were a peculiar, indefinable co in everybody else. Certainly it, and she thought she saw that the others felt it, too. the cause of it all—unhesitati attributed it to that last day with its unfortunate trip to th

To be sure, she and Jim easily caught up with Jamie, a after considerable coaxing, pe him to turn about and go on Basin with them. But, in s everybody's very evident effort as if nothing out of the ordin happened, nobody really succe doing so. Pollyanna, Jam Jimmy overdid their gayety a haps; and the others, while no ing exactly what had happene evidently felt that something quite right, though they plainl to hide the fact that they did Naturally, in this state of affai ful happiness was out of the q Even the anticipated fish dinn flavorless; and early in the aft the start was made back to the

Once home again, Pollyann hoped that the unhappy episode angry bull would be forgotten she did not forget it, so in a ness she could not blame the if they could not. Always she t of it now when she looked at She saw again the agony on hi the crimson stain on the palms hands. Her heart ached for hi because it did so ache, his mere ence had come to be a pain to he morsefully she confessed to

Continued on page 309

A WEEK *in the* WORLD'S NEWS

MERICAN CHILDREN SEND EASTER SHIP TO WAR ORPHANS. Through activities of the organization known the Belgian Relief Fund, a steamer the Argosy, loaded with provisions for women and children in Belgium, is to from New York as an "Easter ship of life loved her cargo consigned to the seven-year-daughter of King Albert of Belgium, Princess Jo. This expression of practical sym- will made possible chiefly by the children of rica to whom the appeal for this beautiful of lief had been directed.

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ATTLE PLAGUE PERSISTS. The epidemic of hoof and mouth disease, which was supposed have been stamped out, is breaking out here the throughout the country, and local antines are established as fast as the dread spreads itself. Pennsylvania has obliged the roads to cease transporting cattle from in- points across that state; and the county of Schoharie, N. Y., was placed under quarantine when 1 and many valuable cows were shot and hoofs buried twelve feet deep in quicklime.

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SATURN GETTING EXCITED OVER THE Scientists at Lowell Observatory, Flag-, Ariz., announce that the east side of the et Saturn's crepe ring has distinctly widened, cause being understood by the astronomers. message has come from Mars asking an ex- ation of the disturbed condition of the atmos- e on the east side of the planet Earth.

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OTH RUSSIAN STATESMAN DIES. Count Sergius Witte died March 12. Count Witte was of noble birth, but after a remarkable career ennobled by the Czar in recognition of his ices at the Porstmouth Conference, which set- the terms of the Russo-Japanese peace. This esman was born in 1849, and began his career railway employee at $50 a month. Eventually built the Trans-Siberian Railway, became min- of finance, and was a powerful factor in development of Russian industries and nce.

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STAMPLESS MAIL. A news despatch from eva states that letters and packages of a gre value of $1,600,000 have been mailed free the Swiss Postoffice Department acting as tal intermediary between belligerent pris- rs, causing a deficit to that extent. All na- alit are represented in this governmental evo ce, scattered from Japan to South ica.

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CORPORATIONS NEED, EVEN IF THEY HAVE, CONSCIENCES. The possession such a monitor in good working order might ve sed the Central Railroad of New Jersey m its present predicament of facing a 00,0 penalty for rebating (to the Lehigh al Navigation Company) on shipments, a y in the United States court at Trenton, N. J., fin found the railroad guilty on 185 separate nts. The minimum penalty is said to be 5,0 but the maximum may be imposed.

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WOULD WISH THE FOOD SHIPMENT RING ON THE POSTOFFICE. The presi- t of the recently formed German-American tion Alliance, Dr. C. J. Hexamer, proposes t parcel post be utilized for the sending foodstuffs to civilians in the warring coun- es, the United States mails, in his opinion, uld not be tampered with by any of the bel- erent nations.

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AMERICA NOW LEADS IN BABY-SLAY- G. One-fifth of each year's crop of babies in the United States, estimated to be 500,000, die during their first year of entirely preventable causes, according to Dr. M. M. Carrick of the ner n Medical Association, speaking recently in New York; and 1,500,000 persons are ill to a not be. The association is sending out speakers to inform the public on the subject of eve able sickness, believing that 42 per cent. of the present death rate is unnecessary. Impure milk for infants is cited as one prolific cause of in- ntile death. The doctors are desirable citizens, but no one will gret if they show us how to get along without them and the der er.

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CLEARING THE DECKS FOR ACTION. Largely because the low rank of rear-admiral held by commanders of fleets in the United States Navy prevents them from taking charge of ergency situations in foreign waters when an admiral or vice- iral of another navy, even with an inferior fleet, is present, ngress recently created the grade of admiral, and on March 10 esident Wilson appointed as admirals Rear-Admirals Fletcher, owden and Cowles, in command respectively of the Atlantic, cific and Asiatic fleets. Previous admirals especially appointed ere Farragut and Porter, and Admiral Dewey, who is now miral of the Navy, the only such officer in the world.

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WILL HECKLE POSTMASTER GENERAL. The Roman tholic organization, the Knights of Columbus, through its spe- al commission on religious prejudices announces its intention to request Postmaster General Burleson to explain publicly his attitude in regard to excluding from the mails publications which attack the Catholic Church.

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WHEN DEATH IS KIND. On the morning of March 10 Charles A. Schieren, who was mayor of the old city of Brooklyn in 1894-5, died at his home of pneumonia, and twenty-five hours later his wife followed him into the other world, she also having been stricken by pneumonia. Both were seventy-three years of age and were members of the Lutheran Church of the Redeemer. Neither was aware of the approaching death of the other. Mr. Schieren was born in Germany near Düsseldorf and came to this country in 1856. He eventually became head of one of the most important leather manufacturing concerns in the country, and besides his strong interest in religious and charitable affairs was active in politics. He was a director in various business institutions, and also in the Y. M. C. A. and the S. P. C. C. Readers of the Christian Herald will remember that in 1898, when it became imperative that the American people send relief to the Cubans who were starving in the concentration camps, President McKinley appointed a national relief commission of three men, Charles A. Schieren, Stephen Barton and Louis Klopsch, whose headquarters were in the Bible House, and through whose splendid management a great deal of good was accomplished.

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THE ADMINISTRATION IS MINUS ONE APPENDIX. Secretary of the Treasury William G. McAdoo, the President's son-in-law, was successfully operated on for appendicitis March 12 by Dr. A. M. Fauntleroy.

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BUY-A-RAILROAD DAY FOR STATES. California has initiated a new movement to stimulate commerce by setting about buying the Western Pacific Railroad, now in the hands of receivers. Governor Johnson announces that the ownership of this road by the state will assure California permanent commercial freedom. It will also afford the country an interesting example of government-owned industries.

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THEY PROBABLY HAVE THEIR USES. Chinese eggs preserved in a solution of boracic acid are declared good even after 100 years, by a professor of biological chemistry, in a suit at law brought by a New York importer against an ex-collector of the port to recover $12,000 lost through the destruction in 1908 of a consignment of eggs so preserved, which the collector declared unfit for human food. A cake made with ten-year-old eggs was passed around in the court room and sampled with expressions of satisfaction.

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BREAKING THE MAIL BLOCKADE. With some fifty steamships, which should be doing service between this and other countries and England, tied up at the docks of the latter country by the dock laborers' strike, it was believed that outgoing mails from America would be few and far between, but the first break in the situation occurred when the Ryndam of the Holland-American Line departed with British mail March 10, and on March 13 the White Star liner Arabic arrived at New York from Liverpool with over 8,000 sacks of mail and more than 500 passengers. This is said to be the largest quantity of mail ever brought here from England; destroyers convoyed the Arabic far out to sea as a protection.

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TO SAVE THE CENSORS' TIME. Since the cutting of direct cable communication between America and Germany by the British early in the war, we have been dependent upon wireless communication for war matter from Germany, and much that has come from England is by wireless, in both cases rigidly censored. According to the Boston Transcript, the first direct communication between the United States and a neutral nation in Europe since the war began, is about to be established by way of a Marconi wireless station at Cape Cod with a corresponding station on the coast of Norway, and early operation of this service is expected.

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PLUNGED 3,000 FEET TO DEATH. While executing his famous drop from a height of 3,000 feet above the waters of San Francisco Bay on Sunday, March 14, in the presence of an enormous Panama-Pacific Exposition crowd, Lincoln Beachy, one of the foremost of the world's aviators, plunged to his death in the waters of the bay, the wings of his German Taube monoplane crumpling under the strain put upon them when the aviator, at the end of his perpendicular drop, threw in his current to straighten out in the graceful sweep he had often successfully negotiated in his own biplane. Beachy was thirty years of age, and had performed many hair-raising feats in previous expositions and also just before his attempt. The machine and driver fell into the from the aviator's brother, and a special crew ship Oregon rescued the wrecked monoplane strapped in the seat, after several hours of se

THE CLIPPER WILLIAM P. FRYE, FOREMOST OF AMERICAN SAILING VESSELS, SUNK BY THE GERMAN CONVERTED CRUISER PRINZ EITEL FRIEDRICH

OFFICERS OF THE PRINZ EITEL FRIEDRICH. FORMER COMMANDER MUNDT, PRESENT CAPTAIN THIERICHSEN, AND LIEUTENANT BRAUER

NORTH GERMAN LLOYD LINER AS THE FAST CRUISER PRINZ EITEL FRIEDRICH

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

"Anxious," Trenton, N. J. May we pray with the same assurance that our heavenly Father will answer our prayers for others as well as those for ourselves? I John 5: 14, 15 states that if we ask anything "according to his will" he hears and grants the petition. I have been greatly distressed about one very dear to me. In some ways the case seems hopeless, but I still cling to the promises. God has wonderfully answered many prayers and given me hope times without number. I do praise him for this with all my heart, and am seeking to live only for him. But this dear one's salvation I feel I must be assured of or at times I feel that I cannot live.

We know that God is concerned for those who are still rejecting him even more than we can be, and loves them even more than we can love them. We can have greater influence to bring our dear ones to Christ if we have a cheerful, bright, trustful experience. We must remember, however, that God does not save people against their wills. In all our interpretations of Scripture we must be reasonable, interpreting each passage in the light of all the rest. The promise in John, then, cannot mean that God will save one who refuses to be saved. So we cannot always pray for others with the same assurance as we pray for ourselves, for we have not control of their wills, as we have of our own. But sometimes the assurance may come from the Holy Spirit that a friend is going to yield, just as evangelists often have assurances in prayer that certain campaigns will result in great spiritual victory. Keep on praying; keep on trusting that God will do every possible thing to win your friend's love; let him see in you a peace and joy and confidence that will attract and win him. There will probably still be seasons of intense, passionate intercessory prayer, and in some such season you may receive the assurance that your friend is about to yield to the Saviour. Don't say or think that the case is "hopeless." There are no such cases. Christ can reach and save and forgive and bless "whosoever will."

Bible Student, Pekin, Ind. Please explain the following apparent discrepancies in the accounts of Paul's conversion: Acts 9: 7. "The men which journeyed with him stood still, hearing a voice but seeing no man"; Acts 22: 9: "They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Again, Acts 26: 14: "When we were all fallen to the earth, I heard a voice," etc. Acts 9: 7: "The men which journeyed with him *stood* speechless."

The first two statements evidently mean that while all indeed heard the *sound* of the voice no one but Paul could distinguish the words. The latter difference has been explained by saying that at first the men all fell to the ground and the rest hurriedly got to their feet and "stood" while Paul remained prostrate on the ground listening to the voice. The statement in Acts 9: 7 that the men "stood" follows the narration of the whole conversation of Jesus with Paul. While this was going on the men who had at first fallen with Paul (26: 14) stood watching their companion, who still knelt or lay on the ground. Conybeare and Howson say: "The whole scene was evidently one of the utmost confusion; and the accounts are such as to express, in the most striking manner, the bewilderment and alarm of the travelers."

Reader, Wisconsin. How much of the Lord's work ought a Christian to do—one who has a home to care for? I would like your opinion as to how much God expects his people to do.

God expects his people to give their lives unreservedly and absolutely to his service. Whether one is at work in the home or in the church, there should be the consciousness that the work is being done for God. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." (Col. 3: 17.) The question how much time should be given to God's service in the home and how much to God's service in church and community must be settled in individual conscience. "Duties *never* conflict." There is always one thing to do which is [illegible] God wants done at that particular [illegible]ably true that a mother's first [illegible]ome, though there are excep[illegible]ich a woman may be called to [illegible]r broader work, and every mother must cultivate a deep interest in the needs and sufferings of those outside the home circle and do all she can to relieve them. But women who are kept close at home should not feel that their lives are being wasted. They are training lives which may bless multitudes. Susanna Wesley was a true mother and home-maker, doing her work there and giving to the church and the world two great spiritual leaders. Home must be kept bright, neat, happy, cheerful, worshipful. Church and community duties which unfit women for their work at home, or take them too much away from their children, should not be undertaken.

J. W. G., Slingerlands, N. Y. The flag, as originally designed by the Flag Committee appointed by the Continental Congress, proved unsatisfactory, not being considered sufficiently distinctive. A committee of three, including General Washington, Robert Morris and Colonel George Ross, took the matter of a new flag under consideration. A rough sketch was made, the design showing thirteen stripes in alternate red and white, with thirteen stars set in a circle in a field of blue. Betsy Ross. (Colonel Ross's niece) was asked to make the flag according to the design. At this stage of the discussion, the question was raised whether the stars should be five-pointed or six-pointed. The stars in Washington's family coat-of-arms were five-pointed. He argued that such a star was difficult to make, whereupon Betsy Ross said: "If the stars have any points, they are five-pointed, and nothing is easier to make than one of that style." While speaking she took up a piece of bunting, folded it two or three times and with a single clip of her scissors cut a perfect five-pointed star. It was quite distinctive from the English star, which had six points. The five-pointed star was then definitely decided on, and the first American flag showing these stars was officially adopted by Congress June 14, 1777. Such is the story of the flag, as written by John Quincy Adams (a lineal descendant of the famous Adams family of Revolutionary days) for the Christian Herald several years ago. Our flag is, in a sense, the evolution of the combined flags of the colonies, each of which had its own emblem during the exciting times from 1760 to 1775, although none of them had the stars. We know of no historical record of any American starry flag of earlier date.

The Mail-Bag of February 17 contained a letter from a reader in Michigan, who sent a little paragraph commenting on the use of the appellation "dad" to a father. W. A. R., Superior, Wis., this week sends a reply to the article in question. He writes: "I call my father 'dad' and taught my daughters to call me 'daddy.' I do not want them to call me 'father,' I do not want them to act on their dignity with me. 'Daddy' is more chummy, and I hope always to be my daughters' chum. I can conceive of them romping with 'daddy,' but 'father' is too dignified for such kiddish notions. Yes, I know parents who insist on their children saying 'father' and 'mother,' but I am glad to have my kiddies say 'daddy' and 'mama.' I am a plain man, never referred to my parents as 'governor,' 'the old man,' 'the old lady,' and such." Of course, the whole matter is one of individual choice.

Reader, Long Beach, Wash. Would it be right for a member of one church to join a church of another denomination, whose doctrine differed from his own, and parts of which he does not believe—providing there is no church of his own denomination where he lives. Would it be right to enter the other church in such case?

Much would depend upon the nature of the differences referred to. If they relate to non-essentials and nowise conflict with the fundamentals of the Christian faith, then you could worship with the members and call them brethren. There is a strong and growing tendency toward interdenominational brotherhood. If the differences are vital, denying the divinity of Christ, the atonement, the resurrection, and the Gospel message, such teaching should be avoided. It is possible, however, that you have formed a wrong impression, and that the difference may only be in some minor matter of

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MANICURING A NEW YORK ZOO ELEPHANT. MOTHER NATURE'S METHOD IS TO LET HER WILD CREATURES WEAR AWAY SUCH GROWTH AGAINST ROCK AND FOREST DEBRIS, AS THEY ROAM

church government or of ceremonial form. It would be a great mistake to misjudge in such a case without due cause. It must be remembered, however, that there are some denominations which make it obligatory on their members to go to their churches or to none, and in such a case we cannot advise, as that is a matter for the individual conscience.

C. M. L., Locklies, Va. Will you tell me something about "Dives" through the Mail-Bag? I can't find the word in any concordance I have, nor in the Bible.

It is not in the Bible. The only name mentioned in any of the parables is that of Lazarus (Luke 16: 20-25). The "certain rich man" in this parable, nameless in Scripture, gradually came to be known in early religious literature as Dives, a name suited to one of his wealthy station, and now inseparably connected with the parable wherever it is mentioned. It is a remarkable instance of the manner in which a descriptive adjective has been transformed to the name of an individual.

F. A. T., Etna, Me. There is little in the Scriptures to throw light on the question "where was the spirit of Jesus during the three days his body lay in the tomb?" Among the early writers, and by many of later days, the subject has been discussed. The Apostles' Creed says: "He descended into hades" (the place of departed spirits). Some theologians, Dean Alford among them, in discussing the passage in I Peter 3: 19, 20, contended that Christ, in the interval between his death and resurrection, preached or announced his finished work to the spirits "in prison"; but the passage is mysterious and has always puzzled B[illegible] In the early days of the Christian [illegible] were several writings on the subj[illegible] to describe the exultation of the [illegible] pre-Christian fathers whom he d[illegible] hades and brought into paradis[illegible] writings have long ago been st[illegible] canonical and apocryphal. 2. T[illegible] I Tim. 2: 4, while it declares the [illegible] that all men should be saved and [illegible] knowledge of the truth, plainly le[illegible] acceptance of the individual. [illegible] grace is a free gift, it is not a fo[illegible] vation is not thrust upon any m[illegible] desire it, seek it, pray for it, t[illegible] should be observed that Paul, in [illegible] Timothy, implies the possibility of [illegible] tance or rejection. 3. The able [illegible] hold that "although Christ rose w[illegible] appearance like the natural body, [illegible] mysterious change which was [illegible] from the fact that Mary failed to [illegible] (see John 20: 15). He rose with [illegible] had acquired "without total loss o[illegible] attributes of a spiritual body, as [illegible] from the natural body; of an in[illegible] distinguished from a corruptible [illegible] Phil. 3: 21; Col. 3: 4.) When [illegible] have touched him, therefore, he [illegible] gently. The crown of his lifework [illegible] completed. She evidently compr[illegible] significance of the change and w[illegible] the disciples.

E. B. C., Elmira, N. Y. Who was [illegible] the poem containing the lines

"Right forever on the sca[illegible]
Wrong forever on the [illegible]

The line is from Lowell's great [illegible] Present Crisis." This is a heroic [illegible] and every one should try to mem[illegible] may be found in any edition of Lo[illegible] works.

Miscellaneou[illegible]

Mrs. A. K. Bery writes from [illegible] Iowa, to ask if any one can tell he[illegible] of her daughter, Mrs. A. A. Walt[illegible] address was care of Eagle Lumb[illegible] Timber, Ore.

Mrs. C. D. Stone, 393 Seventh St[illegible] N. Y., an aged "shut-in," woul[illegible] cheered if a few Christian Herald [illegible] each send her a friendly postal on h[illegible] ing birthday, March 30. She has b[illegible] years a member of our Family Cir[illegible]

R. J. S., Kinsman, Ohio. Tha[illegible] letter. Fortunately, industrial c[illegible] improving. The government is [illegible] efforts towards relieving the situ[illegible] and village authorities could help [illegible] trying to give work to as many u[illegible] possible.

C. H. F., Delhi, Iowa. The t[illegible] bread question is not so largely w[illegible] dealers as with the bakers themsel[illegible] gation has shown that manufact[illegible] have refused to serve retailers, unl[illegible] the price of the loaf, even when [illegible] themselves feel this to be unjust.

G. C., Ben's Run, W. Va., wr[illegible] reading in a recent Christian [illegible] this country is making fire-arms [illegible] tion to be shipped to the warring [illegible] think this should not be done. In [illegible] the word, it is making more wid[illegible] phans to be fed and clothed."

F. M., St. Louis, Mo. The Unite[illegible] Canada together have 10,000 miss[illegible] in foreign fields; Great Britain h[illegible] same number; France, 120; Holla[illegible] many 12,000; Switzerland, 450; [illegible] 700. These figures are exclusive o[illegible] sionaries and helpers, of whom the [illegible] greater army in the mission fields [illegible] than of white workers.

Another correspondent, Rev. J[illegible] ting, writes: "I am convinced tha[illegible] of using 'dad' or 'daddy' as a s[illegible] papa or father, has not arisen fro[illegible] motive than sincere affection. 'I[illegible] times 'Tad' or 'Thad') is the wor[illegible] in Welsh, and is used as such i[illegible] Prayer in the Welsh New Testamen[illegible] 'dad' or 'daddy' has come to us [illegible] intermarriage of Welsh and Engli[illegible] sidered, it is really an affectionate [illegible] of our language."

J. B., New York. There are [illegible] American ports at the present ti[illegible] German and eleven Austrian mer[illegible] with a total tonnage exceeding 500,[illegible] an aggregate market value far in e[illegible] of all the United States merchant [illegible] are likely to visit the naval war zo[illegible] ern Europe. The fact that such [illegible] portion of Germany's merchant [illegible] situated has been pointed out as a [illegible] argument against the theory that G[illegible] any purpose of singling out Am[illegible] chantment for special attacks.

THE LITTLE DEACONESS' STORY

s, we do get very much mixed
u sometimes. It was a Presby-
rian city missionary that first
d us about Mrs. Jansen and
ee and it was a Baptist doctor
wa so good to her and the chil-
ad it was an Irish Catholic
nat came in and scrubbed the
beautifully and wouldn't take a
of ay. And I—I'm a Methodist
ne, you know! Laugh? Yes,
la hed a dozen times as I've
h of the mixture. But it isn't
tir at the oddity of it, it's
r cause I'm glad—yes, very glad
t e denominational lines are
g low that we walk right over
metimes and never know
e here! I think it's a good
on't you?

m a nurse. Too small to be a
? I've been told so a thousand
am little, I admit, but I'm
nd well, and I love my work.
'aid they wouldn't take me to
s the hospital—that was six
a —because I wasn't a Goliath,
y But Miss Barclay, the super-
le , called me into her room and
he all over—my, but I did
! and she asked me if I was
anted to be a nurse. And I
e had dreamed of it ever since
a iny girl and heard my mother
but Florence Nightingale. Then
sk me if I was sure I wanted
a eaconess. And I felt the tears
go my eyes because it wasn't
hat I "wanted" to be one—
h did—but that I knew God had
e to be one. But I steadied
nd told her that I did. And
t have seen that I was very
i earnest, for she put her hand
er mine and the next I knew
accepted. And all the three
e my training I never missed
om illness—not a single day!
'aven't missed many days in
he years since—except that
I had diphtheria—oh, yes, we
ses haven't any guarantee
"catching" things any more
er nurses. We don't get the
us diseases often, though, be-
have been taught how to take
ourselves.

ou more about Mrs. Jansen?
I wish you could have been
when I opened the door into
ittle room in which they were
g—mother and four children.
her had died a little while be-
d they were dreadfully poor.
her was lying on a mattress
oor in the corner moaning with
o sick to notice anything; but
saw her at first for the chil-
here was a little round sheet-
ve in which there was a poor
was late in the fall and cold.
ve door was open and a little
about six was sitting on a
ore it holding a tiny baby. She
ng to warm its little feet and
t the same time—it was only
ys old. The two little drum-
red legs stuck out at the fire
little thing was kicking and
g and gasping as the girl held
th of a beer bottle to its lips
d to make it drink cold milk!
were two more children, one
d the other two. They were
up against the knees of the
nother," watching the perfor-
with big eyes. It was better than a picture show to them. Maggie told me afterward—that was the name of the six-year-old—that she had heard somewhere that a little baby should be fed out of a bottle! And she was doing the very best she knew how. Of the little convenience that goes on the mouth of the bottle before it becomes acceptable to a baby she had never heard. The baby was black in the face with choking. I didn't stop to take my bonnet off before I seized it. I rubbed its little feet a bit—they were like ice—warmed them the best I could and wrapped them in some flannel that I had brought in my nurse's satchel. It stopped its crying, and I put it way back on the table, told the children not to touch it till I came back, and rushed down to the nearest drug store for the—convenience! Yes, and to telephone to the Home, too, for I saw in a moment that I needed some clean sheets and other things—more than I had in my nurse's satchel. It did not take but a minute.

WHEN I got back the baby was still quiet, and I was afraid it was dead. But when I got the milk prepared and warmed you should have seen the little thing drink! I really think it was the first food it had taken in all its life, and it was three days old! Well, I rubbed it gently, warmed it and wrapped it up again and it went to sleep—as all tired babies should do when they are comfortable. I laid it over on the farther side of the table again—there wasn't any other place. The only furniture in the room consisted of the stool the little girl had been sitting on, the stove, the mattress and this old wooden table.

Just then there was a knock at the door, and the Presbyterian city missionary brought in a big basket of food. He stopped just long enough to tell me that he was glad I was there—he "didn't think there was any hope for the mother, but the children ought to be looked after." The children gathered around the basket—he had brought baskets before—and I knew they were hungry. I hated to let the sick woman wait, but I took some of the things out on the table—buns and butter and cookies and a quart jar of milk; I remember thinking that whoever put up the basket must have had children himself—and the children stood around with outstretched hands. I checked them a moment and said, "Don't you think we ought to thank the One who gives us these things?" and said grace. I made it short, the children staring at me. Then the two younger ones began ravenously on their buns, but the little girl looked at me, her eyes big with solemn childish reproach, and said, "I don't think that man would like to have you call him God!"

You don't understand? Neither did I at first. It took some questioning to unravel the working of the child's mind. But I found that she knew nothing whatever of God except as she had heard the name in connection with vile words on the street, and when I said "the One who brought us these things," she thought I meant the city missionary who had brought the basket; and her loyal little heart resented the idea that this friend should be called by an odious name! Heathenism? Of course it is—the blackest heathenism. But I've found it right here in this city, and right under our church spires, again and again. Not in children alone either. I found a boy of nineteen once, who did not know enough about Jesus to trust him for salvation.

Well, the children once eating, I had time for the woman. She was desperately sick, temperature 105, and had been utterly neglected—nobody to do anything for her since the baby was born, but that little six-year-old! It was pretty near hopeless, but I worked and I prayed. They sent me supplies and reinforcements from our home and the good Baptist doctor came twice a day. "We must pull her through if we can," he said more than once, "for the sake of the children." And I did my level best—oh, I just like such cases as that—where I have to pull them literally from the jaws of death!" I feel the real joy of battle, and I'm not often conquered. Unless, indeed, the patient is really hopeless before I get hold of her.

Just what I did? Oh, a lot of things. I bathed her and cleaned up her bed—oh, it was dreadful! Things you could not even imagine! Then I telephoned the city agent, and as soon as he could send it a neat little iron bed came—you see, the poor creature had pawned the other to get food for the children. Then the United Charities helped nobly—that's a great organization. And the Visiting Nurses' Association sent a nurse to "spell" me when I had to go home to sleep. And a neighboring restaurant keeper never let me pay a cent for my meals all the time I was on the case. And the Irish woman stole time from her own little brood again and again to scrub the floor. Oh, I must tell you—this woman happened to come in once after Mrs. Jansen was most well, just as I was praying with her. I rose from my knees, rather expecting ridicule or some kind of an outburst, but my red-haired Irish woman was wiping her eyes with a corner of her apron, and I heard her say softly, "Shure, an' may all the saints bliss 'em!" Oh, there are kind hearts if people only knew of their neighbor's need. And our orphanage took all the children and kept them till the mother was quite well again. For she got well—oh, yes. Three months from the time the Presbyterian missionary told us of the case Mrs. Jansen stood at the altar of a little church and united with God's people. They have rallied to her assistance most nobly, finding her work and helping her over the hard places. She's keeping her little family together—she's a nice little woman and is making a brave fight.

There's a great deal of talk about social service lately, and I believe in it from the bottom of my heart. We must work for the betterment of the community in which we live, right along with our efforts to better individuals. We must have better laws, cleaner streets, more playgrounds, all sorts of neighborhood improvements. But do you know, I can't after all think of any better service for society than to save the life of the mother of four children, and to help her in her noble efforts to be self-supporting and self-respecting.

LUCY RIDER MEYER.

AMONG THE WORKERS

W. E. BIEDERWOLF, evangelist, during
t campaign in Alton, Ill., made the
er of $100 to the person or persons
prove as false or misstated any of the
facts or quotations used in his lecture
bject of Christian Science. Mr. Bran-
y came to claim the reward. Dr.
f and Mr. Casey each selected two men
four in turn selected a fifth, the five
s a jury to hear Mr. Casey's arguments
Biederwolf's defense. The decision
to Dr. Biederwolf, the jury sustaining
l the points presented.

OF OUR READERS who are members of
mination of Friends (Quakers) have written us giving some interesting statistics concerning their denomination which were not included in the Christian Herald Almanac for the current year, although we would have printed them gladly had they been sent to us in time. Mr. C. W. Dickinson of Pensacola, Fla., writes: "The Society of Friends has foreign missions in many countries. It also has professional ministers." Mr. Luke Woodward of Fountain City, Ind., another member of the same society, writes: "We have missions in India, China, Japan, Africa, West India Islands, Syria, Mexico and Alaska. We have disciplinary rules in regard to recognizing and officially recording our ministers." Mr. S. E. Nicholson, editor of the American Friend, Richmond, Ind., is authority for the statement that of the 140,000 Friends in the United States 100,000 are Orthodox Friends, while the others are divided up into two or three branches. We are glad to print these additional facts concerning the society as a matter of general information.

—THE STEELE HOME in Chattanooga is now over thirty years old. In that time Mrs. Almira S. Steele, who founded the home, has trained many hundreds of colored children to useful trades and callings. Her former charges are now engaged in sixty-nine different trades. Besides the industrial training, they received a rudimentary education.

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A man is also judged by the promptness with which he keeps his appointments.
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And certainly every man who keeps his appointments with a South Bend watch will always be on time - - - - -
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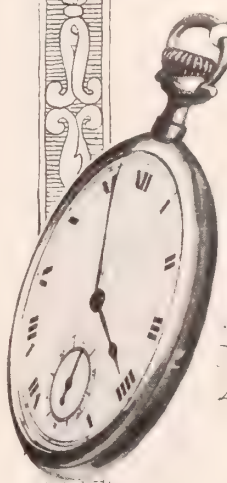

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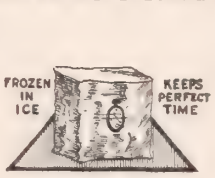

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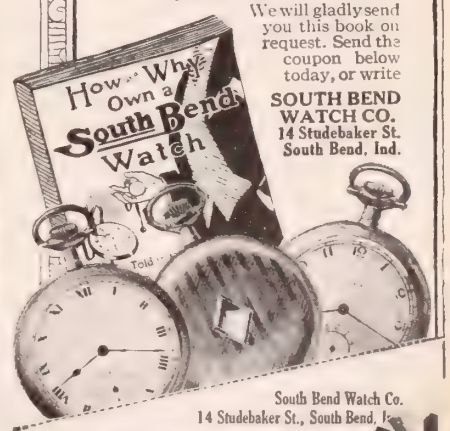

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SAUL REJECTED BY THE LORD

INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 4. I SAM. 15

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Behold, to obey is better than sacrifice." I Sam. 15: 22.

Obedience is better than sacrifice, but it is a sacrifice of an inner and deeper sort. You cannot obey without sacrificing your own will and way: and the more exacting the obedience is, the more suffering and sacrifice it will involve. "The sacrifices of God are a broken spirit!" "It is much easier," says Matthew Henry, "to bring a bullock or a lamb to be burnt upon the altar than to bring every high thought into obedience to God, and make the will subject to his will." We find not uncommonly that those who are consciously leading a sinful life are diligent in outward religious acts, and will even use the fruit of their disobedience as sacrifice to the Lord, under the impression that it may compensate for their other shortcomings. "But hath the Lord as much delight in burnt-offerings and sacrifices, as in obeying his voice?" "To love him with all the heart is more than whole burnt-offerings and sacrifices." You may have no gift to bring, but bring your obedience as an offering for the altar. It will be graciously welcomed. When an officer of the engineers urged that the directions he had received were impossible to execute, the Duke of Wellington replied: "Sir, I did not ask your opinion; I gave you my orders, and I expect them to be obeyed."

The Obedience of Christ

By Rev. Edwin Whittier Caswell

SAUL enjoyed the religion of conventionality and ceremony, rather than that of heart obedience. He was taught that loving obedience was better than sacrifice and that forms of religious service will not answer as an excuse for disobedience, any more than doing good with stolen money will quiet the cry of conscience. Saul had been warned before regarding his unfaithfulness, but he was like some men who, as Spurgeon said, seem to have India rubber hearts—touch them and they respond, but soon resume their former position. Samuel called Saul's sins by the right name—idolatry, iniquity, stubbornness and sinfulness. By these Saul lost his kingdom and Jonathan his heirship to the throne.

But there is mercy with the heavenly Father. When sin and death came by the disobedience of Adam, righteousness and resurrection came by the obedience of Christ. The promise took effect immediately. "The seed of the woman shall bruise the serpent's head."

Jesus said: "I come to do thy will, O God!" In youth he was about his Father's business. His meat was to do God's will and to finish his work, and his dying words were, "It is finished!" Christ's obedience was perfect. He fully answered for Adam's fall; yea, more, for "where sin abounded, grace did much more abound." Instead of Adam in his purity battling with the tempter, now it is Christ in man winning the victory. Instead of man living above the power of death, it is the God-man conquering death. Instead of God visiting man in Eden, it is man dwelling with God in the heavenly Eden. Instead of innocence, it is victory by mighty conflict, life out of death. Instead of being lord of earth, it is reigning with Christ on the throne of his glory. Instead of knowing God as our Creator, we see him as the world's Redeemer, imparting infinite love and power. We are not only the children of our heavenly Father, but the bride of Christ and joint heirs with him to his eternal inheritance. He died that we might live, but a dead Christ could not empower his church. He must conquer death as well as sin, that his people may exclaim, "I know that my Redeemer liveth!" So that Paul could write, "For he hath abolished death and brought life and immortality to light in the Gospel."

Though we do not now see the face of our Lord as the wondering disciples did after his resurrection, as the women did at the sepulcher, as Peter did alone in his confession, as the five hundred did on the mount, as the early church did when he went home from ...et, or as, last of all, Paul did ...e cried, "Who art thou, Lord?" ...rd the gentle answer, "I am ...hom thou persecutest," yet we ...ness and power of his ... far surpassing mo... ...cial expression. We ...We have seen the Lord"—his soul presence, his saving arm of power, his cleansing blood, his pardoning love; and we have heard his voice, with infinite tenderness, saying, "Thy sins, which are many, are all forgiven thee." "Go in peace!"

Calvary had to be supplanted with the resurrection, or Christianity would have died at its birth. Every living church is a proof of the reality and glory of the risen Christ. Every Christian experience is a personal evidence that Jesus, who lives in the believing heart, is alive forever more. Christ's resurrection answers the question of all the ages: "If a man die, shall he live again?" Hope was born at Jesus' bursting tomb. Since that hour humanity has shouted victory over death, hell and the grave. We worship at no shrine of departed glory, but at the feet of the living Christ, and we know that "when Christ, who is our life, shall appear, we also shall appear with him in glory." The disciples at Pentecost knew Jesus had reached the eternal home when the baptism of the Holy Spirit fell upon them.

Oh that the churches would roll away the stones! the stones of formalism from the grave of spirituality, the stone of ignorance and superstition from the sepulcher of the souls of heathendom, the stone of militarism from the tomb of national freedom! May the day soon appear when the infinite Christ will speak to lifeless forms in church and state, and cry, "Come forth!" so that the kingdoms of this world will become the redeemed and liberated kingdoms of our Lord and Saviour, Jesus Christ.

O Saul, it shall be
A face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever; a hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

Love and Obedience

By Arthur H. Howland

IN STUDYING these Old Testament lessons the teacher should frequently remind the pupils of the crude and low standards of the times, which explain many of the things that sound strange to our ears, familiar as they are with the sayings of Jesus. In the chapter studied today appear these startling words: "Now go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling." We must remember, in reading such words as these, that the ancient prophets thought of God as a "man of war." They lacked the light which Jesus brought to earth, the light which reveals the infinite tenderness of Jehovah. We get the best picture of God when we see Jesus with the children upon his knee and hear him saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We see God today through the atmosphere of the love of Jesus and understand him better than the people could have understood him who lived before he came.

Indeed, the bringing over into the Christian era of these warlike conceptions of God has doubtless been one of the contributing causes of the present bloody war in Europe. American children must be taught that our God is not a God of war, but of peace; not a God of hate, but of love; not a death-dealing monster, but a life-giving Friend. Tell the children what Jesus said about God. Make them feel the breath of Jesus upon their faces, his touch upon their fingers. Show them Jesus weeping over the sad city, dying upon the cross, rising from the dead to be their Saviour and their Friend and to lead them forth to paths of cheerful helpfulness.

As to Saul's disobedience, the whole history of Saul shows him to have had a rebellious, self-confident soul. Humble and teachable at first, he seems to have been spoiled by his honors, and failed to understand his need of God. He failed to learn that fundamental lesson: "The fear of the Lord is the beginning of wisdom."

The words of Samuel are both true and sad: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Rebellion and stubbornness; how they hinder and spoil our work! If a girl is going to master music she must first become its slave, surrendering her whole being to the principles and the ideals of music. If a boy is to master a trade or a profession he must give himself up to it. If a man is to be a great leader of the people, he must surrender himself to the welfare of the people. If one is to be a Christian and a Christian worker he must surrender himself altogether to the will and the voice of God.

Many of us have a hard time with our Christian experience because we are busy going around finding and making "sacrifices" instead of simply and sweetly obeying Christ. His yoke is easy and his burden is light, because it is the yoke of love.

Compare the Old Testament Saul with the New Testament Saul. King Saul was disobedient to the heavenly vision and lost his kingdom and his crown. Saul of Tarsus, evidently by nature a stiff-willed man, laid down his will and his hopes at the feet of the risen Christ whom he met on the Damascus road. To his heavenly vision he was not disobedient, and the last view we have of him is as he is reaching out his hands to receive the heavenly crown which the Lord, for whom he has labored and suffered and at last died, stands ready to bestow.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

THE immovable East furnishes almost exact counterparts of Saul as king in the persons of the "emirs" or hereditary princes of the Bedawin. Saul had no palace; our lesson two weeks ago left him dwelling under a pomegranate tree. He had no system of government and his rashness and selfwill proved his ruin. He had no capital city, but went and came about Gilgal, where he was anointed king by Samuel.

For many years I have counted among my friends a certain emir of the Bedawin whom I have visited in his tents and who has been a guest in our home at Beirut. He was a fine looking man with courtly manners, sober speech and untutored natural dignity. His little kingdom was the Jaulan, the ancient Golan, east of the Jordan. He dwelt in tents, moving from place to place among the hills and the Jordan valley, judging his people, fighting their battles against their neighboring enemies, the Druzes and Circassians, and other hostile Bedawin, until his death by accident three years ago. His unworthy son, who succeeded him, was a cruel headstrong fellow who, having lost some

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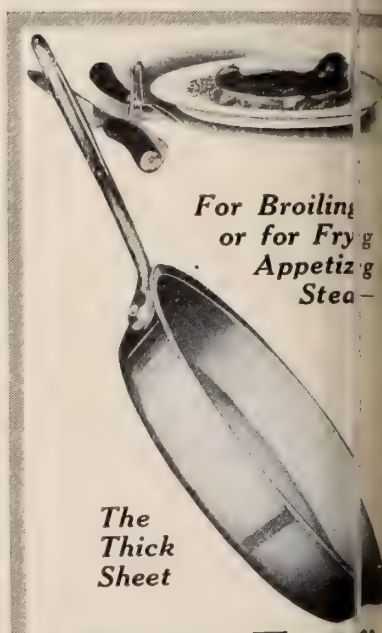

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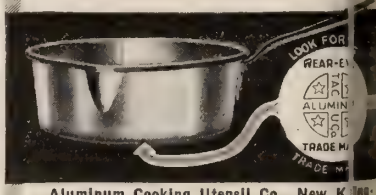

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fling ject by theft, vowed that he would cut the nd of the thief when discovered. A ek lar the poor culprit was brought into pres ce and the emir actually cut off the nd of he poor fellow with his heavy sword. "Amalekites." This was the first of the athen tribes who met and opposed the chil- en of Israel when they reached Rephidim in e tim of the Exodus. The intertribal wars these rans-Jordanic Arabs furnish many a interr t to the doom of Agag and all his ople.

"The m of witchcraft." This same desert intry filled with traces of every ancient sin d the ractices and superstitions of all ages. have ome closer to what seemed to me tanic ower and unholy influence than I have r m or read of in civilized lands. The guag of the people is filled with references and hoes of sorcery and magic, which are pposed to affect every relation in human life. is is e bondage of ignorance and sin.

Leadership Training Class

By Frank L. Brown

nt General Secretary World's Sunday School Association

The Adult Department Superintendent

The last nine years the adult Bible class novement has come into being. About three illion men are now enrolled in these classes- ney as many women.

The ovement has become a profound in- nce a) in giving dignity and strength to Sunday school; (b) in holding the older s; as an evangelistic, temperance and sionary force; (d) in promoting attendance men on the church service; (e) in supply- teachers for the Sunday school.

The Adult Department in the Sunday school forms unit the adult class, and the class ve the button with a white heart and a rim indicating purity and sacrifice.

Department Organization.

Where er possible the classes composing the Adult Department should have separate opening closing exercises even where there are but three such classes, or in the individual is a large one, there are good reasons the separate exercises. It is scarcely rea- able to expect the songs acceptable to the ior and other departments will attract the nts. The school notices are often of no in- est adults. The whole range of needs is ver- And especially should additional time stand for in connection with class discus- s, a lesson teaching, and this necessarily ld abbreviate the opening and closing exer- s.

Where the adult classes are grouped into a partment there should be a department super- ndent, chorister and other essential officers, add a live welcome committee.

The department should be the department committee e of representatives from the various ses overing the department interest in sion temperance, social and recreation life, community needs.

The partment program should have a brief sin dignified music, yet including selec- ns of a good rhythm, prayer for the sick, the ing, the straying, community, national and ad- le interests. For the closing exercises e ould be some special music in the form of quartet or instrumental music, and a ad ress by some man of standing in the ment or community on a topic related to les n. The appeal for a personal decision Chr st should not be omitted, for men and wo en are frequently nearer to these decisions ea ch influences than we dream.

Class Organization.

The ass should be organized with the State Provincial Sunday School Association recog- ni n certificate. A class name and motto ld e chosen, and a class song should be te by one of the members and used on ial occasions.

Five committees are suggested: Executive, ib hip, Devotional, Social and Mission- e teacher has charge of the lesson, and cl president presides on Sunday and at ss sessions. The executive committee is of the class president, teacher and chairman of the class committees. The membership committee secures new members and visits absentees and sick. The devotional or spiritual committee arranges for the devotional exercises, cottage prayer meetings and Gospel services for men where needed. The social committee introduces new to old members and plans for functions and entertainments. The annual class banquet is a recognized feature of such work. The missionary committee cares for the benevolent work of the neighborhood and for some class work upon the foreign field and brings regular information to the class of their work.

In large classes captains are sometimes appointed over groups of ten to report regarding non-attendance, sickness and non-employment.

3. Activities.

The activities of these classes cover a wide range of service, including athletics, employment, civic improvement, temperance, agitation, hospital and institution visitation, providing of substitute teachers, support of students on the foreign field. The International Sunday School Association publishes a pamphlet on 100 activities of organized classes.

4. Parents' Classes.

A new and interesting feature of the Adult Department is the formation of mothers' classes and fathers' classes. A good point for the beginning of such classes is with fathers and mothers of the Beginners' and Primary Departments, for these are often in attendance with their children. As the children are promoted, organize new classes from the new crop of younger fathers and mothers.

5. Advertising the Class.

Many of the members of the adult class are salesmen and business men. They are putting the adult class goods before the community in attractive forms. These forms can be found in The Adult Worker and His Work, and the other adult books mentioned in this article.

A favorite plan is to institute a membership campaign, dividing the class into two bands for this purpose and setting a goal as to time or membership. Some classes regularly advertise the class in the local press to attract strangers, or by electric and other signs on the school building.

6. Community Survey.

A splendid plan is to institute a community survey, dividing up the community among the class to get new members, and to ascertain the location of saloons, pool rooms and amusement places. To know the actual conditions will often start the classes toward community reforms and the supplying of wholesome community recreation. Members of the class should be in touch with the courts in order to become big brothers or sisters to first offenders.

7. Class Federations.

The executive committee of the classes or the officers of the department should plan for an annual parade of the adult classes in federation with other adult classes of the city or community. The very exhibit of the strength of these classes is a wholesome influence upon public officials and attracts others to the Sunday school.

8. Lesson Courses.

There is now in the market a large variety of Bible courses, many of them brief, for adult classes. The mere statement of the books available would make an impressive list. This list can be obtained by writing the International Y. M. C. A., 124 East Twenty-eighth Street, New York; the Student Y. W. C. A., 600 Lexington Avenue, New York, and the International Sunday School Association, 1416 Mallers Building, Chicago, Ill. The Bible should be at the heart of these studies, for it has been found from experience that this is necessary for the sustaining strength of a class organization.

Besides one of the books of the lists on Sunday school organization mentioned in previous lectures, one of the following specialization books should be studied by adult workers: The Adult Worker and His Work (Barclay); The Adult Bible Class (Pearce); The How Book (Hudson); The Organized Adult Bible Class (Cunninggum). For collateral reading: Adult Bible Classes (Wood-Hull); Adult Bible Classes: Forms of Organization (Hazard); Fishin' fer Men (Dr. Joseph Clark); The Efficient Layman (Cope); The Organized Adult Bible Class (Methodist Board of Sunday Schools).

SOWING SEED IN A BUILDING

INTERESTING letter signed "A Friend" describes a recent visit to the Hotel de ew York, the institution presided over Jeff Davis. The visitor was led to go to interesting establishment with a Bible, re- that it be placed where the men could The letter continues: "I went in and see Jeff Davis. The officer at the door er short and roughly dressed and had a his hand. They call him the 'chief bull jungle.' He asked me what I wanted, that Jeff was upstairs fixing the sleep- artments. While waiting for him I had view of the boys there, and as they came f the cold and wet for shelter and some d buns, I was strongly reminded of the the prodigal son. I had a Christian in my pocket. One young fellow, with missing, who looked, like the weather, quite gloomy, attracted my attention, and I handed him my copy of the Christian Herald. I showed him the article about not being a 'quitter.' He read it, and it seemed to hit his case, for it livened him up. Jeff himself appeared now. You would not take him to be a hobo. He acted more like the business manager of a factory. I had a few words with him as I handed him the Bible, telling him that it would do him and all the boys who stopped here good to read it. A quiet smile stole over his face. I imagine he was much surprised. He thanked me, and said he would read it. I asked them if they would like to have the Christian Herald every week for three months, and the answer was 'yes.' I hope and pray it will be the means of getting some of those boys to write to their mothers and to lead them to seek the Christ who died for them."

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Pontiac, Mich.

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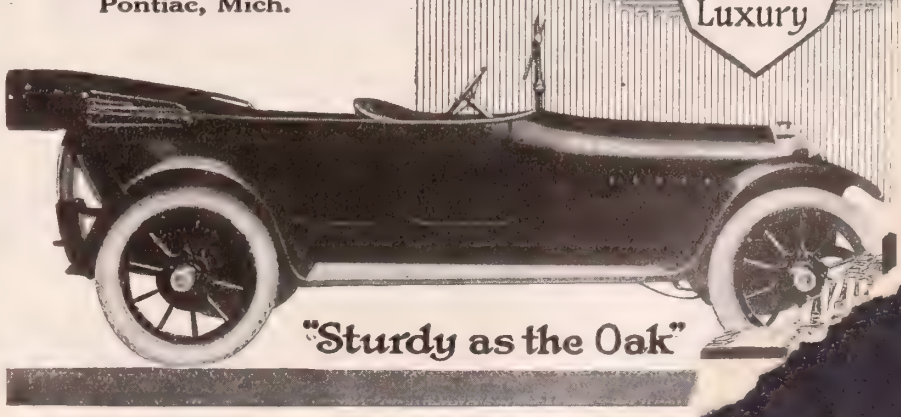
5 Low Center of Gravity With Usual Road Clearance

5 Great Strength With Light Weight

5 High Speed Motor With Great Power

5 Flying Wedge Lines With Least Wind Resistance

5 Economy With Luxury



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A YELLOW ROSE GARDEN

BY MARGARET E. SANGSTER, JR.

THE lady next to me dropped her muff to the floor, and, as I stooped to regain it, she laughed gently.

"It's so crowded here," she murmured, "it's so very crowded that one can't very well help dropping things! I wonder where they will ever be seated?"

As I glanced around the old-fashioned drawing-room, with its Oriental rugs, its carved cabinet, and its heavily-framed portraits of men and women, I too wondered where folk were going to find room. True, there were some hundreds of wiggly camp chairs in orderly rows; but they were fast being filled with rustly ladies in silk and satin and furs—ladies who perfumed the air with the waxen gardenias and spicy carnations that added a note of color to their dark suits.

"I wonder," said the lady next to me, as she motioned vaguely with her program, "I wonder whether this crowd of people are amateur gardeners or Child Welfare League members."

Another lady leaned forward hurriedly and answered the question. "I," said the lady, "am more interested in *gardens*."

I bit my lip. I was interested in gardens too, but I was rather more interested in children.

It was the first of a series of four lectures that I was attending, lectures on "Successful Gardening," given by Mrs. Herbert Harde, a successful amateur gardener. The proceeds, which from the size of the crowd would be rather large, were to go to the International Child Welfare League."

Somehow, as I sat silent in my chair, I felt that it was rather incongruously pleasing to realize that the flowers, which many pale-faced, sad-eyed babies of the East Side had never seen, would be the real cause of help for them.

A hush fell over the room, and somewhere in front chairs were pushed back hurriedly. I saw, over the heads perhaps of a hundred people, the soft fluffiness of a brown veil, the shaded daintiness of a brown hat. "Mrs. Harde—" said the lady who sat next to me.

My first impression was that Mrs. Harde wore attractive hats; my next, as she raised slender, gloved fingers to her veil, that her hands were not exactly my idea of a gardener's hands. For the rest—

SUDDENLY out of the stillness came a voice with a curiously appealing little accent. "Can you all—hear me?" asked the voice.

From the back of the room several other voices rose on the flower-scented air:

"No!" said the other voices emphatically.

"Perhaps," suggested some one, "if you stand on a chair—"

A chair was brought. It was a substantial mission-style chair with a high back. They stood it against a tall from-the-ceiling-to-the-floor mirror, and Mrs. Harde climbed up upon its firm support.

"My talk this afternoon," she said, "will be on 'A Yellow Rose Garden in the Making.'"

The lady next to me inclined her silvered head in my direction.

"I'm glad she stood on the chair," she murmured in a satisfied way; "she's so pretty!"

"I want you to know," Mrs. Harde was saying, "that a yellow rose garden need not be monotonous. There are thirty varieties of yellow roses—I have six here." She held them up, in pretty vases and baskets: a gorgeous bit of sunset color; a pale lemon-tinted bud; a delicate, almost buff beauty; a cream-colored full-blown specimen; a deep-gold tight blossom; and a flower that showed flecks of crimson and orange. "Only six," she said, "but there *are* thirty!"

Mrs. Harde was pretty! It struck me, as she stood on the high ... some small girl waiting for ... parade, that she was not u... own yellow roses. A mass ... golden, glittery hair was flu... from her face and caught i... knot at the back of her neck; h... smiled with two deep dimple... each side; her eyes glowed ... shadow of her hat. She wa... in a brown suit with a waist ... I think, made of gilt lace. ... sunlight crept over her as it ... to caress her, and it seeme... that she sparkled. Maybe it ... gold of her waist, or the so... ness of her hair, but I am i... think that it was her dimples

YELLOW rose gardens ... near-heavenly things. Th... Mrs. Harde told about had bee... in Devonshire, England, and ... enlarged and improved upon ... our New England states. Th... had beds of tall roses, outl... little border roses; it had sn... walks, a stone wall covered ... and graceful arches ban... Shower of Gold climbing ros... roses planted together so ... shades sometimes harmoniz... times contrasted; it even h... tem of small pipes to water ... series of washes and fertil... scientific baths to feed and c...

There was a lady up in th... the room who was taking v... notes. Quite suddenly she ... eyes from her flying pencil.

"But aren't roses hard t... she questioned; "don't the... great deal of trouble?"

Little Mrs. Harde bean... from her high perch on ... "You have to understand ... love them," she smiled, "ju... would understand and love ...

The lady wrote it down, ... in her notes.

Mrs. Harde had some very ... little garden hints that seer... tract her enthusiastic audie... suggested that amateur gar... lamp wicking, dyed either ... brown, to tie their bushes ... instead of the customary raf... often unties, but lamp wick ... does after the first wetting. ... that a common mistake is ... planting too deep; she told t... dirt of a pasture enriche... greatly. She told about hell... kills bugs, but spots the l... about other things that do n... leaves but cost horribly. ... about a great many things ... ested me, but somehow I cou... thinking that the richly-gow... were just whiling away the ... if in answer to my silent ... Mrs. Harde spoke:

"A great many reporters ... up to ask if this gardening ... she said, "but I have told ... There are women sculptor... and poets, why shouldn't ... women gardeners? I thin... that some women are born g...

The lady next to me nodde... vehemently, and there wa... rustling all over the room ... heads were nodded.

. . .

That night I dreamed a ... saw a wonderful swaying ... roses, with Mrs. Harde ... through it slowly, smilingly. ... light glittered on her hair. ... because I must have had ... Welfare League" in mind, ... that a child-face nestled in ... of each blossom.

A Cry from Chin...

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THE POWER OF THE PRESIDENT

Continued from page 293

den McKinley himself thought
vas he one followed.
ile he President is not specific-
obli d by the Constitution to
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all bjects of national or inter-
al importance. In connection
forei n affairs he is supposed to
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rd war, placed the whole
o before the chairman of the
Committee on Foreign Affairs,
g the chairman was not of the
o ical party. President Cleve-
er his Venezuelan message,
rations with Great Britain
tined, consulted with the lead-
ing members of the House and Senate committees. President McKinley, when the war with Spain came on, consulted freely with the leaders in Congress, both of his own party and of the opposing party. President Wilson has conferred with the House and Senate committees on several phases of our foreign relations during the past year.

There seems little danger that any President will go against Congress or the people in any vital matter of foreign policy. There was a President once, who came into high office through the vice-presidency, who caused much apprehension because of his personal habits, and the fear that when not himself he would precipitate the country into trouble. But that was a good while ago.

In situations like the present, with numerous foreign complications, it is naturally assumed that the President consults his cabinet before taking any important step. Yet such action could be taken by President Wilson without cabinet consultation if he chose. The notes sent to Great Britain on the question of the rights of our commerce and the misuse of the flag and to Germany on the blockade of the English Channel by submarines could have been sent without the approval of the secretary of state, but if the secretary of state found that the principles laid down were contrary to his convictions doubtless he would retire from the cabinet.

The existing situation inevitably draws attention to the great power of the President. He is commander-in-chief of the army and navy. He may not declare war without the assent of Congress, but the modern practice is such that countries may find themselves at war without formal declaration.

Avoiding war is one of the many heavy responsibilities that are imposed by circumstances on President Wilson. The whole foreign situation is so charged with danger that it imposes conservatism on the executive. At the same time there is the duty of upholding American rights. The thing for the American people to do in the crisis is to inform themselves fully of all phases of the developments, and to make up their minds deliberately on all matters relating to our policy. Calmly molded public opinion of this kind is both a restraining and a sustaining force to the executive in the exercise of his great powers and the discharge of his great responsibilities.

MY FLIER IN CHICKENS

MY MOTHER didn't want me to keep chickens. She said a great deal against my declared decision to buy some and a rooster and raise eggs. She said raise more trouble than eggs. She would take a lot of pleasure eggs and in the young fries that would hatch out. I went ahead and up my coop and chicken yard. I worth of lumber making a of that I afterward sold for 50 It that is anticipating.

Coop finished, I went down to the and bought six hens and a that were still intact. I would need money if I had had their prefully amputated before I got home, but I didn't know it is also is anticipating.

Had the seven fowls loose in the I began turning regular porridge corn and bran into the fowls. They had fine appetites. Those would spear a kernel of corn at peck, and they stuck their heads in bran mash, clear to their ears; they didn't seem interested in the chests. The first dollar's worth of eggs netted about one dozen eggs, 30 cents. Of course they hadn't paid for yet; they had to have time to get to their new home; so I cheerfully bought some more grain. I never mention chickens to my mother. Only superior "I-told-you-so" smile and her self-laudatory comments regarding her several and distinct prophecies were gall and bitterness to my youthful ego.

I was very hopeful, consistently expectant, over the egg prospect, but without much material encouragement. The hens got fat; but they didn't lay. I decided that they needed more exercise, and expressed myself accordingly; but my mother stipulated that said exercise must be taken under my personal supervision. She feared for her flower beds. Just as if a lot of geraniums and verbenas and sweet alyssum could possibly equal the edible value of one egg!

Well, I watched them, and they ran straight for those flower beds. I think they got their exercise; anyway, I got enough, but I didn't need it. Those hens found 4,659 ways of reaching the flower beds when I wasn't looking. I watched them every afternoon for a week. Then, one afternoon, there was a ball game on Casaday's lot. For three days I had kept those hens contentedly picking bugs off the grass in the north yard. They seemed to have forgotten all about the flower beds. Anyway, I found it possible to reach a logical conclusion to the effect that the hens were completely satisfied with the north yard, and that I might as well make better use of my time.

I was on third base, ready to steal

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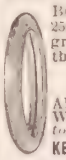

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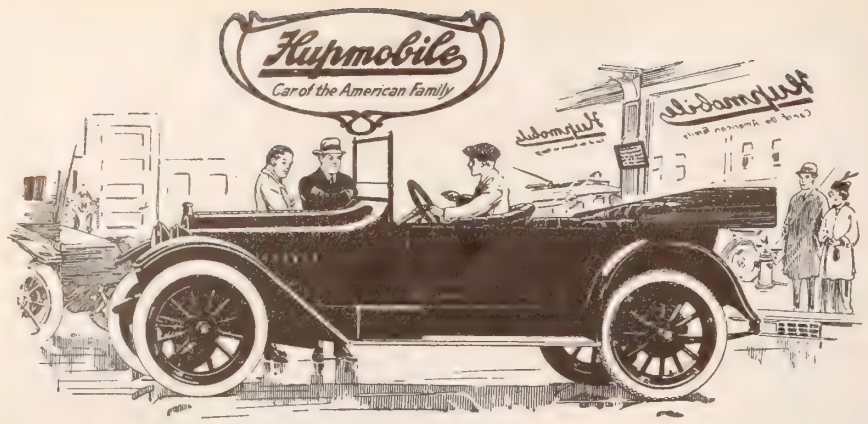

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KALAMAZOO STOVE CO., Manufacturers, Kalamazoo, Michigan

FREE Color Printed BOOK

Tells why chicks die

E. J. Reefer, the poultry expert of 810 Main St., Kansas City, Mo., is giving away free a valuable book entitled 'White Diarrhoea and How to Cure It.' This book contains scientific facts on white diarrhoea tells how to prepare a simple home solution that cures ible disease over night and actually raises 98 per ery hatch. All poultry raisers should certainly eefer for one of these valuable FREE books.

FOOD QUESTION

Settled with Perfect Satisfaction.

It's not an easy matter to satisfy all the members of the family at meal time, as every housewife knows.

And when the husband can't eat ordinary food without causing trouble, the food question becomes doubly annoying.

An Illinois woman writes:

"My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He suffered severely with stomach trouble, was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks.

"One day, seeing an advertisement about Grape-Nuts, I got some and he tried it for breakfast the next morning.

"We all thought it was pretty good although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts?' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

TABLE GRACES For DAILY USE SPECIAL DAYS and OCCASIONS
All Will Welcome This New Book of Graces. Postpaid. Paper, 25c. Cloth, 50c. M. E. MUNSON, 77 Bible House, New York, N.Y.

"home," when a clarion call came from the direction of our south yard. Some one was calling me. "Lou-ee! Come home!" came the call.

"I ca-a-an't!" I replied.

"Course you can't," agreed Bill Taylor, "whajuspose I'm catchin' this game for?"

"Lou-ee! Lou-ee! Come home this minute!" There was no mistaking the voice or the tone. It wasn't a call; it was a command.

Just then Clyde Brown sent a grounder flying somewhere, and I left third base in a cloud of dust. As I crossed the plate I heard one say, "Yrout!" but I knew that before he spoke. I was clear out and headed for that south yard and the flower beds.

I found my mother and the girl driving six over-heated hens over and across and around those flower beds, while the rooster went flapping and squawking at the end of the procession, I couldn't tell which end. Those hens, despite their sex, didn't understand the feminine sign language. "Shoo! shoo!" and the frantic waving of a gingham apron only terrified them. Figuratively speaking, they just lost their heads. Actually, the complete physical loss was narrowly averted.

After that, the hens got only an occasional respite from the confinement of their own yard. I didn't arrive at any logical conclusion; but I just got tired missing baseball and the swimming hole and the woods, for the moral and physical good of a parcel of hens. However, I kept on looking for eggs. That was fun. One hen had a penchant for laying her eggs, when she did lay, away back in the far corner of the coop. One Sunday morning I heard her familiar cackle and found the egg all right; but, in backing out, I caught the back of my new Sunday-go-to-meeting coat on a nail. I was backing strong and the nail had a good hold. My mother waited until Monday to say what she thought about it. That is, she saved most of it for Monday. She worked a lot of it off mending that tear, and, for weeks, every sight of the mend called for an encore.

The hens were still backward about laying. A friend of mine told me to feed them red pepper in the bran mash. He said it would stimulate them. I believed everything I heard then and, anyway, most anything was worth trying, so I put in a good liberal handful and, as I thought, mixed it in well.

I have read stories in which some rooster would scratch up a nice worm, and then would call the hens and look on, in a sort of fatherly way, while the hens fought for the worm. My rooster was not so thoughtful. If a hen got anything before he did, she had to hurry. When I scattered this pepper-filled mash, the rooster was on the job in one long jump. He saw a big lump and dove for it. It went down in one gulp.

My friend told me the pepper would stimulate the hens. The rooster was no hen, but he was greatly stimulated. He stretched his neck and blinked rapidly; then he made a rapid succession of involute curves with his head; then he backed off a step or two; then he flew up on the coop and crowed lustily four or five times. Finding he couldn't back away from the fire or blow it out, he started to run it down.

Around and around the coop he went. Head straight out in front, wings beating, crowing, cackling and saying everything in the chicken language fortissimo, he ran, flew and jumped, now up on the coop, now straight against the bars, now round and round again. The frightened hens ran to get out of his way; but his way was everywhere at once, and they were bowled over and over, almost as fast as they could gain their feet. At last they all gained the safe haven of the coop and left the yard clear for his stimulating exercise. I came back in about an hour and found him huddled in a corner of the yard, dead tired, but still blinking and still stretching his neck. (Oh, he got over it all right and outlived the hens, for a while.) The stimulation didn't seem to benefit the hens, at least it bore no tangible fruit in the shape of eggs.

I began to look around f
hens to add to my pen.
friends had a young chic
said was a hen. It looked
hen. I had a new jackl
cost me 35 cents, and he of
hen and a half dozen ja
the knife. I looked at the
hard; it was just right
peg or making willow wh
wanted the hen, so we t
took her home.

Next morning my fathe
"Come, here, son," he sai
a look at your new hen."
was, up on the coop, cro
the world like a rooster.
she was a rooster, a roost
comb. I might have enj
that chicken if folks ha
much to say about hens ar
recall the unpleasant past
never crowed again.

Suddenly the whole bu
wanted to set all at onc
know what license they t
had to set, they hadn't do
to warrant it. Two of ther
the laying nests, and sat ar
china eggs. When I tri
them off, they gave me one
look and sat still. The
found places to their lik
them in an old manger, ar
two in hollows in the floor
and there they sat, in all th
feminine persistence. Fi
determined, I bought som
gave them each a dozen; b
mind you. After feeding
all winter I had to buy
them, and it wasn't beca
eaten many eggs either. T
one iota of justice in the
those hens for offspring, h
seemed greatly to desire it
I could.

The first hen to come off
six little yellow balls of ani
ing a mother, even if th
adopted, she was permitte
the big yard; anyway,
weren't planted yet. A fe
I heard a dismal cheeping
rection of the chicken yard
five little chickens; one of
furnished an early break
yellow tom cat next doo
disconsolately about the bo
foster mother. I didn't
ailed her, but she was dead
day, I found one of the othe
on her nest. Her eggs wer
cubated, but had grown cc
whole dozen was a total
the other four hens decide
sat long enough. Another
would have finished their t
they wouldn't go back. It
of race suicide pure and sir
wouldn't even scratch for t
tle orphans, and I finally g
my chum, whose one buff
accepted them into her br
a question. The four dese
to lay again in a desulto
but, before they had reache
eggs, they began dying off,
cause I could not locate.
circumstances, my mother
to use those eggs; so, after
died, she made me throw the
I threw them at the neighb
low cat. Cruelty to anima
all. I didn't hit him.

We stewed the rooster, h
find him very stimulating.

LOUIS E.

Students' Gift to Belgium

SUPERINTENDENT R. A. F
Toccoa Falls Institute, Tocc
writes to the Christian Herald e
be applied to Belgian relief. Th
from the students and teachers o
and Principal Forrest writes: "Ev
meant sacrifice." Two years a
dormitory of the Institute was
ground. While the fire was still
Institute family dropped to thei
out of range of the flames, and a
had prayed, they sang "'Tis so S
in Jesus," and there was no mur
ward for the loss. The students
while they are working for the
their dormitory, and although t
poor and devoting their entire e
building, they could not resist the
from the war widows and orpha

THE PRAYER LEAGUE

NEW JERSEY Reader writes: "I wish to acknowledge the goodness of the Lord in answering my prayer. My brother turned to his children and has begun to give up the liquor habit and new life." Mrs. A. L. C. writes: "My eldest daughter has been converted and she is much happier"; T. writes: "I was in distress last year and out of a position. The Lord heard and answered me when I called on His name; and I am so thankful that He has removed from me the tobacco habit. I have had no desire for the weed since 1914, after using it for over forty years."

A little girl of twelve writes from Highlands, N. J.: "About a year ago another girl and I wrote to prayers for the conversion of our dear friends. One of them was converted a few days after I started to am going to ask prayer for my friend and for revival meetings in my home town." Miss F. S. writes: "Some time ago I wrote, asking prayer for the restoration of my health, and I am so much improved in health that I must tell you how thankful I am." Mrs. A. C. B. writes: "I thank the prayers of the league for my husband, one of whom had been operated on and the other one was in a great trouble. I am thankful to say both have been wonderfully helped." B. S. writes to acknowledge answer to prayer for health, an increase of faith, and the manifest assurance of God's love. Mrs. J. W. R. writes to acknowledges answer to prayer for help, "for which," she writes, "we are grateful." C. B. writes: "I requested prayer that the Lord might deliver me from the power of sin and create in me a new heart and keep me from yielding to certain temptations that I could not overcome. Now I can say that I have experienced a great change in my heart within the last week. The way before me seems to be much brighter, my faith is stronger and the Lord is giving me more grace to keep from sinning." A Subscriber from Oregon writes: "God has most graciously answered my prayer in giving financial help when it seemed as though there was no way out." A Reader from Ohio writes, acknowledging help in financial matters: "The prayer was answered in the way I wanted it."

Other acknowledgments of answers to prayer have also been received from Miss S., Knoxville, Iowa; Mrs. M. Louisville, Ky.; Mrs. J. E. S., N. M.; Mrs. J. S., Huntington; Mrs. C. M. B.; San Juan, ; Mrs. M. A. S., Rensselaer, ; B., Livonia, N. Y.; G. W., Iowa; Mrs. E. P., Norwalk, Mrs. L. T. S., Trenton, N. J.; B. H., Binghamton, N. Y.; Cottage Grove, Ore.; M. B., ton, D. C.; M. E. C., Union, Reader; Michigan Reader; Mrs. Monroe City, Mo.; J. S. McC., ; Mrs. A. N., Fort Collins, (for three direct answers to ; Mrs. I. W. L., Schuylerville, ; M. H. C. (for wonderful an- several prayers); S. A. F. ndson at school).

are asked for revivals at Madison, Westchester, Pa.; Greensboro, Vt.; (for a revival and the spiritual of all church members); Hallstead, al blessing upon the M. E. church egation); Albia, Iowa; Bowling (success of the noon-day prayer- being started and for a revival Milford); Amelia, Ohio; Elkton, Neb. (Grace M. E. Church); Highlands, N. J.; Laramie, Wyo.; Em- (a revival of vital faith in this needy City, Iowa (that churches may have and many souls be brought to Middletown, N. Y.; Cottage Grove, Ont.; Gary, Ind. (the church school); Lawton, Mich.; Sharp Ont.; Johnstown, N. Y.; a church at Ill.; F. McI. asks prayer that the of her Sunday school class may all hearts to God while young, and that helped by the Holy Spirit to teach way); A. M. G. asks prayer that a worker be sent to the M. E. Church, re.; M. D. M. R. asks prayer for a al in the province of Manitoba; two peace throughout the world; Mrs. or the greatest revival ever known in country; a reader asks prayers for in a community which he fails to name; J. S. L., that the heads of the Roman Church be converted to true Christianity; a reader, for the evangelization of the world; another reader, that the wealthy members of a church may pay its debt; another that the way may be opened to raise money to build schools.

A discouraged mother asks prayers that a child's mind may be restored; F. W. P., that his wife's mind may be restored; Mrs. M. A. N., Mrs. B. C., Mrs. M. A., Mrs. C. P., H. R. E. and E. A., that the minds of their sons may be restored; Mrs. A. C. M., her daughter's; A Reader and Mrs. M. J. H., their mothers'; Miss P. W. H., her brother's; M. M. M. and J. S. J., their sisters'. Ten friends ask prayer for mental restoration or strengthening for other friends or relatives or for themselves.

Mrs. R. P. R. asks prayer for the complete healing of her mother, who has been suffering from paralysis; that her husband may be delivered from a great financial trouble which threatens to affect his mind, and that both she and he may be spiritually healed.

Mrs. W. H. B., Miss M. E., Mrs. M. L. T., M. M. K., N. L. J., Mrs. J. W. R., E. E. C., M. T. L., Mrs. W. H. C., Mrs. T. O. B., Mrs. H. J. A. and H. R. E. ask prayer that their sight may be restored; Mrs. A. M. W., Mrs. J. S. W., Mrs. S. R. McA., that their husbands' sight may be restored; R. A. H., M. E. C., that daughters' sight may be restored; A. M. S., granddaughters'; K. E., that her sister's sight may be strengthened; M. E., that a man's sight may be restored; Mrs. A. M. W., that daughter's eyes may be cured; Mrs. H. G. J., that grandson's eye may be healed without operation; R. A. H., that grandson's eye may be straightened; Miss L. J. M., that eyesight may be improved; Mrs. S. A. S., that sight may be strengthened; Mrs. G. B., that sight may be fully restored.

Twenty-six friends ask prayer that dear ones may be saved from the liquor habit, including one that two sons may be cured of this habit; another, two brothers.

A mother asks prayer that her son may be cured of the morphine habit; two friends, that their daughters may be cured of the drug habit; another, her sister-in-law; another, a brother-in-law.

Sixty-two friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing. Thirty friends ask prayer for the conversion of sons, including one that son, who is a soldier, may be thoroughly converted and enter into active service for the Master; another that son now at the front may be saved. Twenty-three wives ask prayer for the conversion of their husbands. Seventy-one friends ask prayer for the conversion of other relatives and friends, including two mothers, each asking that three daughters be saved; another that daughter may be saved and have more love for her; another for the conversion of an acquaintance going to war. Fifteen readers ask prayers for special spiritual blessing for relatives or friends. Seventy-six friends ask prayer for healing for themselves, including one to regain the use of limbs; another to be restored and return home; another, that health may be restored so she may raise her child to be a true Christian; another, that lameness be cured; another, that limb may be healed, so that she may walk without a crutch.

One hundred and twenty-three friends ask prayer for the healing of other relatives and friends. Twenty-four friends ask prayer for healing of hearing for themselves or other friends. Fifty-six friends ask prayer for help or guidance in financial affairs, including one that a way may be opened to provide means for self and mother. Fifty-four friends ask prayer for the granting of varied desires and needs, including one for the return of husband and that peace and harmony may come to their home, another that she may be released from prison.

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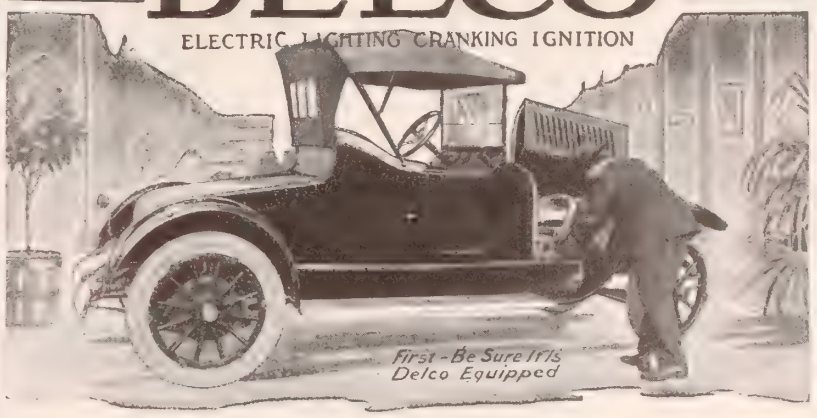

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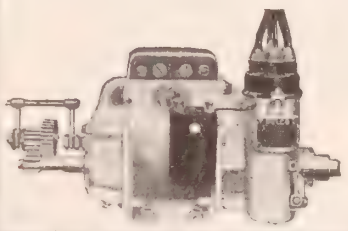

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of oks has thus been awaiting
ion hich we are glad to recom-
at ts time:

ittle Sir Galahad*

UES," she thought, "God's all
ght when he—when he gets
to u."
y lice did not mean to be
ren when she said that. She
ndit out her first facts about
odn ss and protection of God.
as drunkard's daughter—and
d nant pain and privation.
n o summer night, in a hap-
d dermination to have an out-
ne ts way out in the country,
leyar, finds there is no car back
ci and spends the night at
hom s's—farmer, humorist and
soul friend of everybody who
him
's le son Charlie is a cripple.
a ying acquaintance of Mary
Fra cis Willett, has organized a
of ights—the Knights of Sir
id. He comes to see Charlie, and
e b omes a knight.
Chrlie trusts God to make him
of gs; how Sam Thomas deter-
tha Lem, Mary Alice's father,
give up drink; how Mary Alice
a ice in the store owned by
s Willett's father; how a great
frnd of John Willett tries to
ra Charlie's legs; how Francis
ell from college and later
o ke Mary Alice promise to
hi how John Willett fails to
e -license cause just enough
w to be defeated; how Francis
ned up with rum and gets
te tangled up in a life-and-
trgle with Lem; how Charlie
n ving everybody and expect-
ryody to be good, and develops
ambition for a noble art which
t stem the tide of the battle
song drink—this is the story
e Galahad.
we have tried not to tell the
E ry life into which the read-
It ters will be sweeter, purer,
ar, more confident of the ulti-
trmph of right. No one
ms the opportunity of becom-
ried of brave Charlie Thomas.
or is laid in a New England
i suburbs, but reaches at last
op battlefields.
uthr is Phœbe Gray; the pub-
Sall, Maynard & Co., Boston,
has well been characterized
oo with a Blessing."

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tions of well-known paintings. The text of the American Revision is followed, and the notes and explanations by Dr. Dallmann are woven into the Scripture paragraphs in a skilful manner, which does not interrupt the continuity and interest of the narrative. There are throughout the book copious quotations from literature, particularly the best hymnology, and much interesting data of contemporary history and geography. The work will be cherished in many homes, where it will be enjoyable and helpful to young and old alike.

A Large Variety

The Saloon Fight at Berne, Indiana, written by Fred Rohrer and published by the Berne Witness Company, tells in vigorous language the thrilling story of the author's campaign against the saloon in that city. Its own title page well describes the book: "Not a novel, but real history, truth stranger than fiction." How a brave man went through with his work in the face of threats and persecution and dangers, and how he won out in the end, make the book interesting to all lovers of courage as well as to all lovers of temperance.

The Autobiography of Arthur T. Pierson, by his son Delavan L. Pierson, published by Fleming H. Revell Company, not only outlines the life of this honored and useful evangelist and Bible teacher, but gives many interesting glimpses of other Christian workers of his era and various evangelistic and Bible study movements of the time. There are intimate glimpses of such men as Spurgeon and A. J. Gordon, and incidents of the founding and early work of the Northfield and Keswick assemblies. The book also reveals to us Dr. Pierson as a Bible student and describes his methods and plans of Bible study.

A dainty and skilfully compiled year-book is issued by the Abingdon Press, compiled by Margaret Bird Steinmetz. It is entitled Leaves of Life, and contains on each page the birth date of three or four famous men or women, a selection from the works of one or more of the writers born on that day, together with other literary gems, a passage of Scripture and a prayer. The book has wide catholicity, bringing together the best of the ancients with the best of living writers. It is charmingly bound in green leather and is a delight to the eye and touch as well as to the soul.

A truly refreshing book is Hogan and Hogan, by Charles A. McAlpine, published by the Du-Bois Press, Rochester, N. Y. Mr. McAlpine rivals the famous Mr. Dooley in the mastery of the Irish dialect and philosophy. The book is made up of the sayings of one Hogan, who with his good wife, the other member of the firm of Hogan and Hogan, state their observations of the life and work of Protestant ministers, laymen and organizations. Their homilies are not only refreshingly humorous, but startlingly suggestive, pointing out many weak places in modern Protestant church life, and hinting the way to better things.

Deeper Experiences of Famous Christians, edited by G. Gilchrist Lawson, and issued by the Glad Tidings Publishing Company, Chicago, Ill., is a collection of narratives which relate the crises in the lives of a number of the world's great spiritual leaders in which they passed to a higher, purer and more powerful plane of Christian living. The book is a challenge to every Christian believer to seek the highest possible standards of Christian living, and the true stories of the successful search of these earnest souls for the life of purity and power will encourage many who are hungering for the "'fulness of the blessing of the Gospel of peace."

The number of people who are interested in prayer and its possibilities grows greater rather than less. Two remarkable books have been issued, one a year or so ago, the other within a few months, both of which will be of very practical help to those who would learn more of the secrets of prayer. The earlier book is entitled Wireless Messages, Possibilities Through Prayer, and is written by C. M. Broadhurst, published by Fleming H. Revell Company, New York. It relates not only the triumphs of prayer recorded in the Bible but those of the intervening centuries down to the present times. The book is full to the brim of thrilling proofs of the willingness of God to give and help lavishly in answer to the prayer of faith. The more recent book, published by Geo. H. Doran, New York, is entitled Men Who Prayed. It is by Henry W. Frost, who is already well known as a helpful and inspiring teacher of the subject of prayer. Mr. Frost has been for twenty-five years connected with the administration of the China Inland Mission, and writes from a heart full of zeal for the cause of Christ. He calls his book Familiar Heart-to-Heart Talks Concerning the Lives of the Old Testament Saints Who Offered Prayer to Jehovah." In these pages his Old Testament heroes are made to live again. What they achieved through their prayer and faith is felt to be possible for us who live in these later and still better days.

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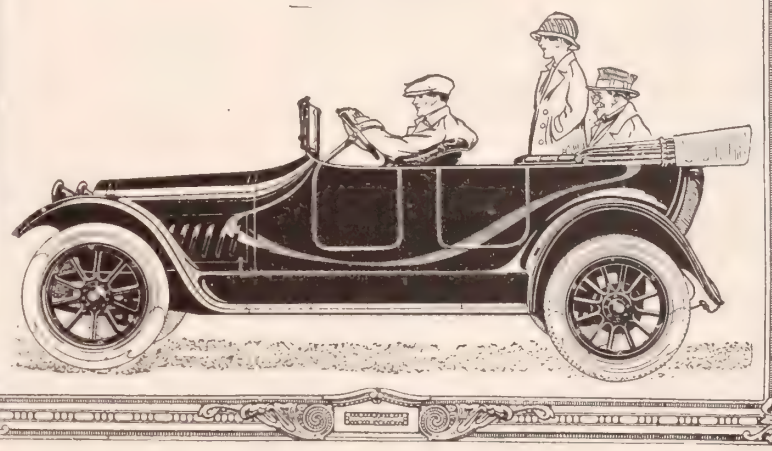

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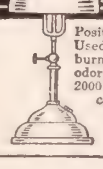

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ANSWERS TO FINANCIAL QUERIES

J. A. V., ILLINOIS. The Christian Herald has no means of knowing the value of land in southern Mississippi. The purchase of land is surrounded by a more than ordinary degree of hazard, and the hazard is immeasurably increased where the purchaser has no personal knowledge of the land he seeks to buy. Hence, we would say to our readers, never buy land you have not seen, that you have not personally examined carefully. During the past ten years many land companies have been organized and their tracts sold to the public. If all their customers had first looked into the proposition with their own eyes, and not merely accepted the representations made in a prospectus, there would have been much less money lost in this form of speculation.

REV. T. B. C., GEORGIA. Atchison common is one of the most attractive stocks on the list. We think you would be quite safe in buying ten shares for a permanent investment. Ten shares will cost approximately $960 and will yield about 6.30 per cent.

MISS D. P. M. Chino Copper Company controls the properties formerly owned by the Santa Reta Mining Company in New Mexico. Company paid initial quarterly dividend of 75 cents a share June 30, 1913. September 30, 1914, dividend was reduced to 50 cents. The par value of shares is $5, so you see at present price of $35 the investment yield is less than 6 per cent. This yield is too small for a mining investment.

"NOVICE," NEW YORK. The partial payment or instalment plan applied to the purchase of good securities works splendidly, and the Christian Herald recommends it to its readers who desire to acquire ownership of securities, but who find it inconvenient to pay all down. But the investor should be careful in his selection of the firm to whom he gives his patronage. Both firms you refer to are well rated, and are members of the New York Stock Exchange.

E. E. C., OHIO. The Beaver Company, Canton, Ohio, and Buffalo, N. Y., manufactures the most widely advertised and most generally used plaster wall-board in the United States. For the last four years the company has earned more than five times the amount necessary to pay preferred dividends. The stock is selling at $106, netting 6.60 at this price. A good semi-speculative investment for a business man.

MRS. H. W. G., PENNSYLVANIA. The International Textbook Company has maintained a long and consistent dividend record, but no one can tell how much longer the company will continue its past successes. Judging by its past records, however, the stock might be considered an attractive speculative investment for a limited amount, but we call attention to the fact that the company has been asking $125 a share for the stock, when it is quoted by curb brokers in the eighties or nineties.

C. O. S., NEW YORK. (1) Marquette, Houghton & Ontonagon R. R. is controlled by the Duluth, South Shore & Atlantic Railway. The general six per cent. bonds are very inactive, but are gilt-edged. (2) Southern Railway's earnings are a bit improved. Do not sell either the preferred or the common. You may get better prices by waiting.

MRS. T. M. C., FLORIDA. Invest your $2,500 as follows: One $500 Swift & Co. 5 per cent. gold bond at $480; one $1,000 Lackawanna Steel Company 6 per cent. two-year gold note at $980; one $1,000 Jackson (Miss.) Light & Traction Company first mortgage sinking fund 5 per cent. gold bond at $960, and one $100 Central Vermont R. R. Co. first mortgage 4 per cent. bond at $75. This arranges for an expenditure with interest of approximately $2,500.

MISS M. K., WISCONSIN. You state that your parents are considering the sale of their farm, and will have $10,000 to invest in securities. There are scores of sound investments on the market today at prices offering income yields of from five to six per cent. Indeed, there are so many securities we hardly know which ones to suggest. In the first place the one most important consideration is safety. That overshadows all other considerations. Next important should be income yield, and the next, marketability. Also do not put all your eggs into one basket—do not have all your money invested in any one class of security. $10,000 should be invested as follows:

$3,000, good 5 per cent. utility bonds
$3,000, first mortgage railroad bonds
$1,000, municipal bonds of eastern cities
$2,000, standard railroad stock.
$1,000, short term 5 or 6 per cent. notes.

By having your money thus invested you can obtain an average income yield of 5½ per cent.

D. T., MICHIGAN. (1) The three-year 5 per cent. gold bond of the City of Montreal, Canada, is an exceedingly attractive municipal investment for $1,000. (2) Japanese bonds at $750 are not in the same class. While the war is on avoid bonds of belligerent nations. (3) At present American Locomotive 7 per cent. preferred dividend is uncertain. The last annual report showed a surplus of over $11,000,000 and cost of more than $7,300,000, so the company can easily pay the dividend and charge it to surplus.

MRS. L. A. L., CALIFORNIA. The Postal Life is a legal reserve, old line life insurance company, licensed to do business by the state of New York, whose laws governing life insurance companies are very strict. The company in no way differs from any other big life company in its method of writing insurance except that it employs no agents and solicits business entirely through the mails, thus effecting economies which permit the company offering lower premium rates than other companies which still adhere solely to the agency system. The company's nearest physician, in Los Angeles, will make the examination.

REV. T. W. H., KANSAS. You may be able to obtain the required loan on your church property from the Mercantile Trust Company, St. Louis, Mo. This bank does an extensive loan business on church properties, and charges the lowest market rates of interest.

W. B. C., OHIO. The Jamestown Portland Cement Corporation was incorporated in 1909. The properties are located on deep tidewater at Yorktown, Va. The company controls marl lands along the York River in Virginia, with deposits averaging between 20 and 40 feet in thickness, in blanket formation. There is an issue of $2,000,000 of seven per cent. cumulative preferred stock with a par value of $100.

DR. W. E. C., INDIANA. The only elevated railway security yielding 6 per cent. or more is the Chicago Elevated Railways two-year 5 per cent. secured gold notes (a closed issue) now selling at 97 and interest, to yield 6.07 per cent. These notes mature July 1, 1916.

MRS. D., CONNECTICUT. Have no fear for the safety of your Atlantic Coast Line Railroad 4s. These bonds are secured by direct closed mortgage on nearly 4,000 miles of road, being a first mortgage on over 1,000 miles and a general lien, subject to $29,780,500 and underlying bonds on the balance. Rather than sell you had better invest the surplus $3,000 in these bonds while the price is around 92.

F. E. W., KENTUCKY. For a young insurance company the Ohio National Life has done exceedingly well. The fifth annual statement, December 31, 1914, reveals a healthy financial condition.

MISS "PRUDENCE." We approve of your choice of one Middle West Utilities ten-year 6 per cent. collateral gold bond at $950 to yield 6¾ per cent. and ten shares of Baltimore & Ohio 4 per cent. preferred $680 to yield 6 per cent.

M. D. W., VERMONT. Buy one Government of Switzerland five per cent. gold note. These notes may be obtained through any of the banking houses whose advertisements appear in this issue.

A. P. (1) We do not advise on matters of grain speculation. (2) The following might be considered for your diversified investment of $9,000, if you desire exclusively public service funds:
Michigan Railway Company first lien 6 per cent. five-year gold notes;
Rockford & Interurban Railway Company first mortgage 5 per cent. gold bonds;
Jackson Gas Company first mortgage 5 per cent. bonds;
Michigan Light Company, Bay City Gas Company, first mortgage 5 per cent. bonds;
Rockford, Beloit & Janesville Railroad Company first mortgage 5 per cent. gold bonds;
Commonwealth Power Railway and Light Company 6 per cent. cumulative preferred stock;
Central Illinois Light Company first and refunding mortgage 30-year 5 per cent. gold bonds;
Consumers' Power Company 6 per cent. cumulative preferred stock;
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(This page went to press March 12, 1915)

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H RETURN OF POLLYANNA

Continued from page 296

she id not like to be with Jamie
no to talk with him—but that
not ean that she was not often
him She was with him, indeed,
h of ner than before, for so re-
sefulvas she, and so fearful was
that e would detect her unhappy
ne of ind, that she lost no oppor-
ty o responding to his overtures
omr eship; and sometimes she
eraty sought him out. This last
did it often have to do, however,
mor and more frequently these
Jan seemed to be turning to her
comnionship.

e r son for this, Pollyanna be-
d, vs to be found in this same
ent f the bull and the rescue.
that amie ever referred to it di-
y. H was even gayer than usual;
Pollanna thought she detected
time a bitterness underneath it
ut as never there before. Cer-
y sh could not help seeing that
nese seemed almost to want to
thothers, and that he actually
d, aif with relief, when he found
elf one with her. She thought
me why this was so, after he
to r, as he did one day, while
we watching the others play
s:

ou e, after all, Pollyanna, there
an one who can quite under-
as ou can."

nde tand?" Pollyanna had not
n vat he meant at first. They
eenvatching the players for five
es ithout a word between them.
es; or *you*, once—couldn't walk
rse."

h-es, I know," faltered Polly-
a she knew that her great
ss ust have shown in her face,
o ckly and so blithely did he
e te subject, after a laughing:
mecome, Pollyanna, why don't
ell ne to play the game? I
if were in your place. For-
p se. I was a brute to make
ok ke that!"

Pollyanna smiled, and said:
no no, indeed!" But she did
for t it." She could not. And
ma her the more anxious to be
fare and help him all she could.
if ow I'd ever let him see that
ev anything but *glad* when he
fitme!" she thought fervently,
h ried forward a minute later
e r turn in the game.

yana, however, was not the
men the party who felt a new
ar ess and restraint. Jimmy
etc felt it, though he, too, tried
slw it.

m was not happy these days.
a re-free youth, whose visions
f onderful spans across hither-
orired chasms, he had come to
a ious-eyed young man whose
s re of a feared rival bearing
th girl he loved.

m knew very well now that he
l e with Pollyanna. He sus-
t t he had been in love with
r me time. He stood aghast,
find himself so shaken and
les before this thing that had
to im. He knew that even his
d ridges were as nothing when
ed against the smile in a girl's
nc he word on a girl's lips. He
d hat the most wonderful span
o orld to him would be the
th could help him to cross the
o fear and doubt that he felt
w n him and Pollyanna—doubt
e Pollyanna; fear because of

v il he had seen Pollyanna in
d that day in the pasture had
li d how empty would be the
s world—without her. Not
hi wild dash for safety with
m in his arms had he realized
re ous she was to him. For a
it ndeed, with his arms about
ne ers clinging about his neck,
l lt that she was indeed his;
re in that supreme moment of
knew the thrill of supreme
ien, a little later, he had
a e's face, and Jamie's hands.

To him they could mean but one thing: Jamie, too, loved Pollyanna, and Jamie had to stand by, helpless—"tied to two sticks." That was what he had said. Jimmy believed that, had he himself been obliged to stand by helpless, "tied to two sticks," while another rescued the girl that he loved, *he* would have looked like that.

Jimmy had gone back to camp that day with his thoughts in a turmoil of fear and rebellion. He wondered if Pollyanna cared for Jamie; that was where the fear came in. But even if she did care, a little, must he stand aside weakly, and let Jamie, without a struggle, make her learn to care more? That was where the rebellion came in. Indeed, no; he would not do it, decided Jimmy. It should be a fair fight between them.

Then, all by himself as he was, Jimmy flushed hot to the roots of his hair. Would it be a "fair" fight? Could any fight between him and Jamie be a "fair" fight? Jimmy felt suddenly as he had felt years before when, as a lad, he had challenged a new boy to a fight for an apple they both claimed, then, at the first blow, had discovered that the new boy had a crippled arm. He had purposely lost then, of course, and had let the crippled boy win. But he told himself fiercely now that this case was different. It was no apple that was at stake. It was his life's happiness. It might even be Pollyanna's life's happiness, too. Perhaps she did not care for Jamie at all, but would care for her old friend Jimmy, if he but once showed her he wanted her to care. And he would show her. He would—

Once again Jimmy blushed hotly. But he frowned, too, angrily: if only he *could* forget how Jamie had looked when he had uttered that moaning "tied to two sticks!" If only—but what was the use? It was *not* a fair fight, and he knew it. He knew, too, right there and then, that his decision would be just what it afterwards proved to be: he would watch and wait. He would give Jamie his chance; and if Pollyanna showed that she cared, he would take himself off and away quite out of their lives; and they should never know, either of them, how bitterly he was suffering. He would go back to his bridges—as if any bridge, though it led to the moon itself, could compare for a moment with Pollyanna! But he would do it. He must do it.

It was all very fine and heroic, and Jimmy felt so exalted he was atingle with something that was almost happiness when he finally dropped off to sleep that night. But martyrdom in theory and practice differs woefully, as would-be martyrs have found out from time immemorial. It was all very well to decide alone and in the dark that he would give Jamie his chance; but it was quite another matter really to do it when it involved nothing less than the leaving of Pollyanna and Jamie together almost every time he saw them. Then, too, he was very much worried at Pollyanna's apparent attitude toward the lame youth. It looked very much to Jimmy as if she did indeed care for him, so watchful was she of his comfort, so apparently eager to be with him. Then, as if to settle any possible doubt in Jimmy's mind, there came the day when Sadie Dean had something to say on the subject.

They were all out in the tennis court. Sadie was sitting alone when Jimmy strolled up to her.

"You next with Pollyanna, isn't it?" he queried.

She shook her head.

"Pollyanna isn't playing any more this morning."

"Isn't playing!" frowned Jimmy, who had been counting on his own game with Pollyanna. "Why not?"

For a brief minute Sadie Dean did not answer; then with very evident difficulty she said:

"Pollyanna told me last night that she thought we were playing tennis too

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much; that it wasn't kind to—Mr. Carew, as long as he can't play."

"I know; but—" Jimmy stopped helplessly, the frown plowing a deeper furrow into his forehead. The next instant he fairly started with surprise at the tense something in Sadie Dean's voice, as she said:

"But he doesn't want her to stop. He doesn't want any of us to make any difference—for him. It's that that hurts him so. She doesn't understand. She doesn't understand! But I do. She thinks she does, though!"

Something in words or manner sent a sudden pang to Jimmy's heart. He threw a sharp look into her face. A question flew to his lips. For a moment he held it back; then, trying to hide his earnestness with a bantering smile, he let it come.

"Why, Miss Dean, you don't mean to convey the idea—that there's any *special* interest in each other—between those two, do you?"

She gave him a scornful glance.

"Where have your eyes been? She worships him! I mean—they worship each other," she corrected hastily.

Jimmy, with an inarticulate ejaculation, turned and walked away abruptly. He could not trust himself to remain longer. He did not wish to talk any more, just then, to Sadie Dean. So abruptly, indeed, did he turn, that he did not notice that Sadie Dean, too, turned hurriedly, and busied herself looking in the grass at her feet, as if she had lost something. Very evidently, Sadie Dean, also, did not wish to talk any more just then.

Jimmy Pendleton told himself that it was not true at all; that it was all folderol, what Sadie Dean had said. Yet, nevertheless, true or not true, he could not forget it. It colored all his thoughts thereafter, and loomed before his eyes like a shadow whenever he saw Pollyanna and Jamie together. He watched their faces covertly. He listened to the tones of their voices. He came then, in time, to think it was, after all, true: that they did worship each other; and his heart, in consequence, grew like lead within him. True to his promise to himself, however, he turned resolutely away. The die was cast, he told himself. Pollyanna was not to be for him.

Restless days for Jimmy followed. To stay away from the Harrington homestead entirely he did not dare, lest his secret be suspected. To be with Pollyanna at all now was torture. Even to be with Sadie Dean was unpleasant, for he could not forget that it was Sadie Dean who had finally opened his eyes. Jamie, certainly, was no haven of refuge under the circumstances; and that left only Mrs. Carew. Mrs. Carew, however, was a host in herself, and Jimmy found his only comfort these days in her society. Gay or grave, she always seemed to know how to fit his mood exactly; and it was wonderful how much she knew about bridges—the kind of bridges he was going to build. She was so wise, too, and so sympathetic, knowing always just the right word to say. He even one day almost told her about The Packet; but John Pendleton interrupted them just at the wrong moment, so the story was not told. John Pendleton was always interrupting, thought Jimmy, vexedly, sometimes. Then, when he remembered what John Pendleton had done for him, he was ashamed.

"The Packet" was a thing that dated back to Jimmy's boyhood, and had never been mentioned to anyone save to John Pendleton, and that only once, at the time of his adoption. The Packet was nothing but a large white envelope, worn with time, and plump with mystery, behind a huge red seal. It had been given him by his father, and it bore the following instructions in his father's hand:

"To my boy, Jimmy. Not to be opened until his thirtieth birthday, except in case of his death, when it shall be opened at once."

There were times when Jimmy speculated a good deal as to the contents of that envelope. There were other times when he forgot its existence. In the old days, at the Orphans' Home, his chief terror had been that it should be discovered and taken away from him. In those days he wore it always hidden in the lining of his coat. Of late it had been tucked away in the Pendleton safe.

"For there's no knowing how valuable it may be," John Pendleton had said, with a smile. And, anyway, your father evidently wanted you to have it, and we wouldn't want to run the risk of losing it."

"No, I wouldn't want to lose it, of course," Jimmy had smiled back, a little soberly. "But I'm not counting on its being real valuable, sir. Poor dad didn't have anything that was very valuable about him, as I remember."

It was this packet that Jimmy came so near mentioning to Mrs. Carew one day—if only John Pendleton had not interrupted them.

"Still, maybe it's just as well I didn't tell her about it," Jimmy reflected afterwards, on his way home. "She might have thought dad had something in his life that wasn't quite—right. And I wouldn't have wanted her to think that—of dad."

To be continued

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"Every one notices the change in my complexion. It has lost that yellow color.

"Just think what you have done for me. I was a fright, weighed 216 lbs. I have reduced and have not gained back. I am not a skeleton either. I feel so good and strong, no rheumatism, no sluggish liver. I look younger now, too. It is surprising how easily I do it. I look 15 years younger.

"Just think! I have had a pill or cathartic since I began, and only take one every month.

"My weight has increased 30 lbs. I don't have indigestion is any more, my nerves are so steady I sleep like a baby.

"Miss Cocroft, you have taken off my glasses. My catarrh is so much better. Isn't that good?"

"I feel as if I could tell every man, woman and child in the face with a smile that I am growing mentally, physically and spiritually. Really I am a stronger woman. I don't know how to tell you or to thank you enough.

Reports like these come to me every day. Do you wonder I want to see every woman to vibrant health and happiness? Write me about your faults of health and figure. Your correspondence is held in strict confidence. I cannot help you I will tell you what will.

My interesting book tells how to stand and walk correctly and contains other information of great interest to women. You are welcome to it. Write me. It is **FREE.** If you do not need me, you may be able to help a dear friend. I have had a world of experience and I'd like to tell you about it. Address me at my desk daily from 8 until 5.

SUSANNA COCROFT
Dept. 18, 624 Michigan Ave., Chicago

Miss Cocroft is a college-trained woman who has the recognized authority upon the scientific development of the health and figure of women, and has them in personal charge of her work.

THE YOUNG PEOPLE'S MEETINGS

Conquering Discouragement

Christian Endeavor and B. Y. P. U. Topic for April 4. Ps. 27: 1-14 (Consecration meeting)

HOW to conquer discouragements? That is a very modern question, as well as a very ancient one. This twenty-seventh Psalm has some good suggestions. We may conquer discouragements,

(1) By thinking of God. Verse 1.

(2) By seeking his presence. Verses 4 and 8.

(3) By praising and singing. Verse 6. If Paul and Silas had yielded to their discouragements in the Philippian jail they might have been there yet. But though they were far from home and friends, though they were in prison, though their backs were sore from beating and their feet in the stocks, and though it was midnight, instead of complaining or sleeping they sang praises to God and deliverance came.

(4) By praying. Verses 9, 11, 12.

(5) By trusting. Verses 10 and 13.

(6) By waiting. Verse 14.

Then the second and third verses come true, and our enemies, whether they are men or circumstances, stumble and fall. Read Isa. 40: 28-31.

Easter, the Promise of Immortality

Epworth League Topic for April 4. John 11: 25; Phil. 3: 20, 21; II Tim. 1: 10

MANY true and beautiful things have been said about Jesus, both inside and outside the Scriptures. But of all these beautiful things said and written, few are more beautiful than these words from Paul's letter to Timothy in which he says of Christ that he "brought life and immortality to light through the Gospel."

That was for centuries the one dark spot in the thought life of mankind. "What can we do about death?" "What comes hereafter?" "Can there be such a thing as immortality?" Life was a fact, immortality was a fact, but they were shrouded in darkness. Jesus brought them to light. He showed people how to find them.

He shows us that God is love; he shows us a way to get rid of sin; he takes away the terror of death; he helps us to bear the agony of separation from our loved ones; he tells us about the "many mansions" where they dwell with him; he promises to lead us to the tearless land if we will but follow him.

This Girl Could Not Walk or Stand
—at the age of four

Pink Vosburg, daughter of Mrs. Ida Vosburg, Bedford, Ia. Mrs. Vosburg brought her daughter to this Sanitarium in 1911, for treatment of Infantile Paralysis. The child could neither walk nor stand alone, but could only crawl about on her hands and knees. She was here eight months; now walks, goes to school and gets about splendidly. Mrs. Vosburg will affirm the above.

This is not a selected case, nor are the results unusual.

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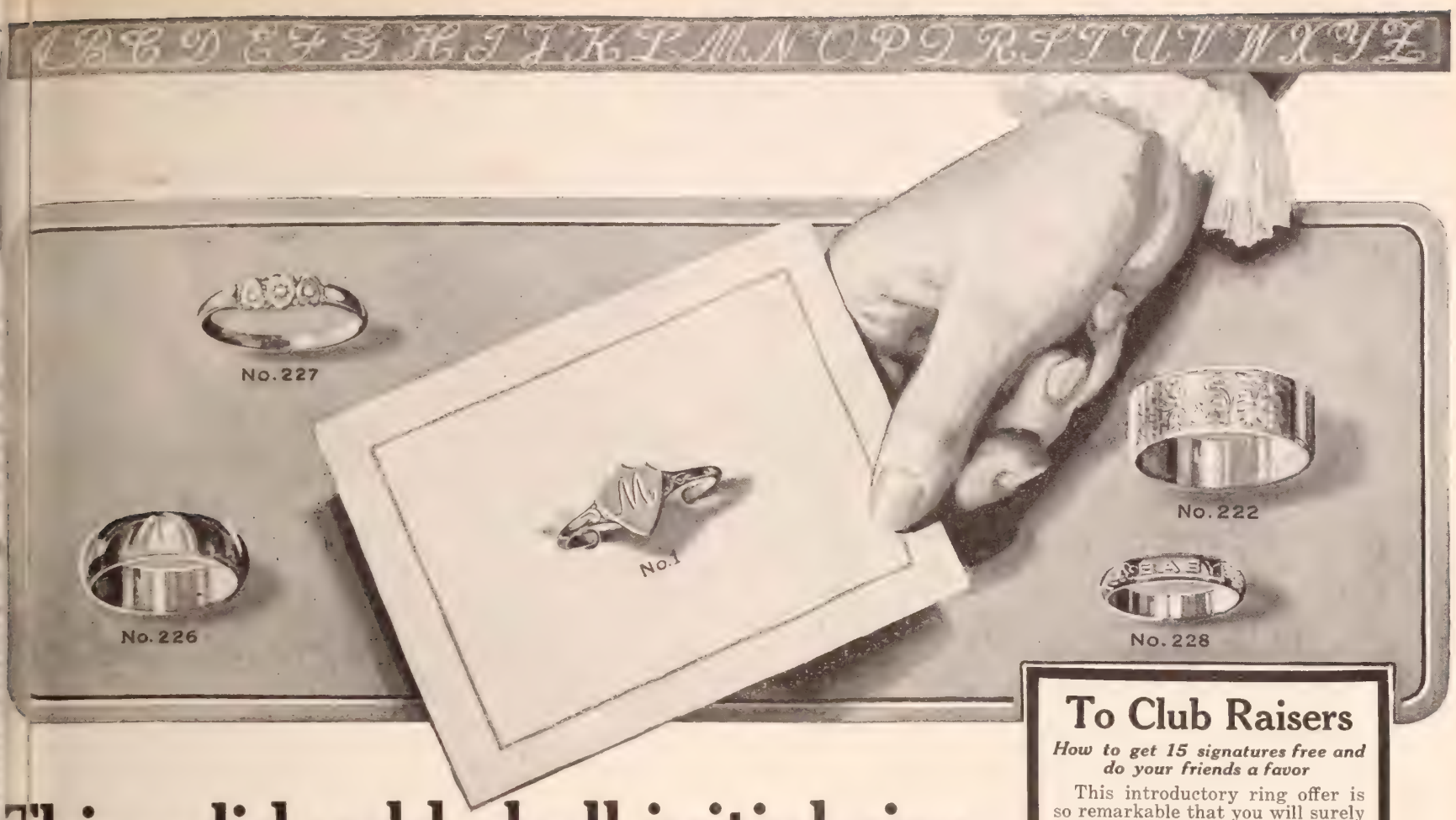
The McLain Orthopedic Sanitarium
923 Aubert Avenue, St. Louis, Mo.



This solid gold-shell initial ring *given to you*

Wonderful introductory offer—closes April 30, 1915. Send the coupon below today with a signature from a one-pound package of Arbuckles' Ariosa or Arbuckles' Ground Coffee, and 10 cents in stamps or coin.

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One of these beautiful initial rings, with any letter that you may desire placed on the heart. Its value is remarkable. It is an absolutely solid gold shell ring (not a washed or electro-plated ring) and we guarantee it to give excellent wear. If it does not, it will be cheerfully exchanged at once, without a question. You could not get a better guarantee if you paid many times the price!

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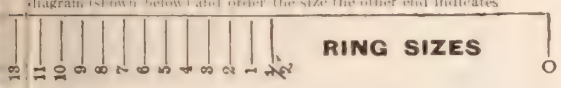
This ring is offered in sizes from 1 to 10. Be sure to give the ring size, and initial desired. (Only one letter on each ring.)

To determine the size you need, cut a strip of thick paper, so that the ends will exactly meet, when drawn tightly around the second joint of the finger. Then lay one end of the strip at 0, on the diagram shown below, and order the size the other end indicates.



We make this astounding offer to induce you to try one pound of Arbuckles' Ariosa or Arbuckles' Ground Coffee *now*—to have you *compare* it, in flavor and aroma, with the coffee you now serve. Learn why more Arbuckles' Ariosa and Arbuckles' Ground Coffee is sold *than any other packaged coffee.*

In over a million American homes, every morning, a piping hot cup of Arbuckles' starts the day. Its tempting *coffee* aroma makes keen the appetite. It is *good coffee*—so good that it could never be offered at the price, were it not for its tremendous sales.

Try it today, and get one of these valuable initial rings for yourself or for some one in your family. Cut out the coupon now. Then buy one pound of Arbuckles' Ariosa (whole bean) or Arbuckles' Ground Coffee, cut the signature from the package, and send it with the coupon and 10 cents in stamps or coin. Do it today, so that you will not forget. This is a special introductory offer, remember, and lasts only until April 30th, 1915.

Mail the coupon with the signature and 10 cents to Arbuckle Bros., 71-A Water Street, New York

Other wonderful rings you can get

No. 226, Wedding Ring. Mail the coupon below, with nine Arbuckle signatures and a 2 cent stamp. This solid gold-filled ring is for men or women; it is of good weight; and wears well. It is one of our most popular presents. Tens of thousands of men and women every year earn it. Give size.

No. 228, Baby Ring. Mail the coupon below, with seven Arbuckle signatures and a 2 cent stamp. This solid gold-shell ring is a lovely new pattern, word "Baby" embossed and dainty flower design. Sizes ½ to 4. Give size.

No. 222, Fancy Band Ring. Mail the coupon below, with eight Arbuckle signatures and a 2 cent stamp. This ring is for men or women. Solid gold shell, exceptionally beautiful pattern. Give size.

No. 227, Heart Ring. Mail the coupon below, with twelve Arbuckle signatures and a 2 cent stamp. This solid gold shell ring is for ladies or misses; the design is three hearts each set with imitation turquoise. Give size.

To Club Raisers

How to get 15 signatures free and do your friends a favor

This introductory ring offer is so remarkable that you will surely want your friends to know about it. Under the following club offer, it will be well worth *your* while to tell them, and *they* will thank you, too.

Send the coupon below, with one signature, and 10 cents in stamps or coin, and we will send you at once one of these beautiful initial solid gold-shell rings. This will be *your* ring. Use it to show your friends what a remarkable offer this is. Get five of them (not already using Arbuckles' Coffee) to take advantage of this offer, just as you have. We will mail each of your friends direct the beautiful ring, when you send us the money and signatures for the five rings.

For doing this *you* will earn 15 signatures free.

When we send you *your* ring, we will send a special blank, giving full and clear instructions as to what you have to do to get these 15 signatures free. At the same time, we will send you our beautiful new catalog, showing the wide choice of wonderful gifts you can get for 15 signatures.

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Size wanted.....
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No. and Street.....
or R. D.
City.....
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This coupon, with 10 cents and one signature, is good for the initial ring shown above, or, with the proper number of signatures, for any of the other presents shown. This offer does not hold good after April 30, 1915. Only one coupon accepted from any one person or family.

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NEW YORK, MARCH 31, 1915

VOL. 38—NO. 13. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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"Lo, I Am With You Alway"

By MARGARET E. SANGSTER, Jr.

Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that He
May lead me where I go. ~ ~ ~
I feel His presence at my side,
His hand upon my hair:
His love sweeps boundless, like the tide,
About me everywhere. ~ ~ ~ ~

Beside the plow He walks with me;
I cut the furrows deep ~ ~ ~ ~
I know His gentle eyes will see
The harvest that I reap. ~ ~
His guiding touch is on my arm,
And well I know the care ~ ~
That keeps me safe from sin and harm
Is with me everywhere. ~ ~ ~ ~

Beside the plow He walks with me,
And all my troubles sweep ~ ~
Away; I know that there will be
No time to pine or weep: ~ ~ ~
My very oxen seem to feel
The rapture in the air: ~ ~ ~
The love that lives to bless and heal
Surrounds us everywhere. ~ ~

Beside the plow He walks with me,
And lo, the sun shines down:
The same that smiled on Galilee,
And on a thorny crown. ~ ~ ~
God grant that when the shadows creep
Across the mountain fair ~ ~ ~ ~
His love may still be wide and deep
About me everywhere. ~ ~ ~ ~

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

F. G. M., Corvallis, Ore. Is it not an error to hold forth that this is a Protestant nation? True, it is not a Roman Catholic nation. But is it not true that it is neither a Protestant nation nor a Roman Catholic nation, but a free nation, under our national and state constitutions? Is it not true that a large majority of our people are not professors of religion, belong to no church, and, hence, would be more likely to try to hold this as a free country rather than as a Protestant or a Catholic country? While I am a member of a Protestant church, it seems to me, and I think to others, that the line indicated in the foregoing questions is the proper one and the more likely to succeed in the struggle to make this nation denominational. We believe the majority of our people want this nation to be and to remain a free nation, untrammeled by union of state and church or by undue denominational interference or influence.

If the religious population is dealt with exclusively and majorities are taken into account, the nation might be regarded as overwhelmingly Protestant. Of a total membership of 38,708,000 in all the religious bodies (as Dr. Carroll's recent official Federal Council report showed) 13,813,000 are Catholics as against 24,895,000 of all other organizations, mainly Protestant. Indeed, the six leading Protestant bodies—Baptist, Methodist, Lutheran, Presbyterian, Episcopalian and Disciples—alone have 24,895,000 members and adherents, or nearly double the Catholic figures. Besides, as Dr. Carroll's report showed, the Catholic Church includes with its communicants "the unconfirmed baptized; that is, children who have not been admitted to their first communion." On the other hand, if we take into account the whole population of 100,000,000, the enrolled religionists of all creeds being less than one-half, we would not be justified in claiming the nation as Protestant. There is no desire on the part of Protestants, so far as we know, to make such a claim, and they have very properly resented the widely proclaimed purpose of the Roman Church to "make America Catholic." Under our constitution, which guarantees freedom of religion for all, such a claim is preposterous.

G. H., Grayville, Ill. Please state why time before 1752 is called "O. S." (or Old Style) and since that time "N. S.," and by whom was the change made and why? An explanation will help a number of us.

One of the Popes (Gregory XIII), with the view of rectifying the then current calendar, devised a new one in which ten days were omitted, October 5, 1582, becoming October 15. The "New Style" was adopted by France, Italy, Spain, Denmark, Holland, Belgium and Portugal in 1582, by Germany and Switzerland in 1584, Hungary 1587, Britain 1752. After 1700 an additional day was dropped, making eleven days' difference between "Old Style" and "New Style," and again after 1800 an additional day was dropped, since which the "New Style" has remained fixed. In Russia, Greece and the East, the "Old Style" has been retained, although even in these countries it is being gradually superseded.

F. L. S., Michigan. For six years there has been ill feeling between a member of our family and myself on account of some plain facts which I told her, and which I knew to be true. She will not write to me, and I do not feel quite satisfied with myself. I wrote her once, making no retractions nor asking any, but it did no good. I don't feel exactly sorry for what I wrote, though I wish it had not been written. But the provocation was very strong, and at the time I could see no wrong in writing as I did. But now in the light of recent religious experience, I do not feel easy. Please advise me.

We have quoted at length from your letter because the circumstances it describes could be duplicated in countless cases. Of all the causes which are clouding Christian experiences and blocking spiritual power, this single cause of cherishing resentment is probably the chief. It will help you to find the answer to your own problem to look at your letter frankly as it lies before you now in type. If some one else had written it wouldn't you suspect that there was very little love in it? Wouldn't it be a little hard to find humility in it? Is it strange, then, that there is not perfect peace in the writer's heart? Such incidents or one such incident will mar the peace of any life. Your duty is very clear. Write at once to this friend—we have purposely concealed the relationship, because it is one which should be almost the tenderest of all—saying how you grieve for her love and how much you regret the heart separation. Say that while you cannot take back the accusations because they are true, you are sorry you spoke without love. If the wrong was against yourself, say that you freely and fully forgive it. Then ask her to forgive you for having allowed the separation to broaden and deepen, and plead that she join with you in seeking the way back to heart unity. The love that "seeks not its own" will win back your lost companion. Read the thirteenth chapter of I Corinthians upon your knees; then write your letter. Care most of all that you shall both be true to God, that he shall be pleased with each of your lives. Then as you write, in the atmosphere of self-forgetfulness and prayer and love, he will show you how to lead her heart into the way of truth and love and peace.

H. M. A., Dover, Pa. 1. According to the estimates of Bible chronologists, Cain was born about 4170 B.C.; the murder of Abel is placed about 4043 B.C. Then followed the flight into exile. There is nothing in Scripture to warrant the statement that Cain was one hundred and twenty-eight years old when he was married. 2. The passage in Gen. 6:6 is intended to show that God, who had been merciful and long-suffering towards an impious race, was now about to show himself a God of judgment. The language chosen—that God "repented," etc.—was doubtless meant to translate the idea into terms suited to human understanding and experience, although God cannot change (Mal. 3: 6; James 1: 17). 3. There is no real conflict in the two genealogies of Jesus, as recorded in the Gospel. Luke traces the descent through David's son, Nathan, while Matthew traces it through Solomon.

J. H. R. 1. Was it in God's plan that the Jews, God's own people, were to crucify Christ? 2. If so why should they be blamed? 3. If the Jews had not crucified him how would atonement have been made?

1 and 2. We do not recall that in any of the passages fortelling the sufferings of Christ it is definitely stated that these sufferings were to be inflicted by the Jews. We shall be glad to have our readers call our attention to any such passages if we have overlooked them. God never *plans* that any one do wrong, but he often leads his servants up into positions in which he knows they must inevitably meet suffering and disaster inflicted by his enemies. The church will probably never again slip back to a discussion of that old difficulty of reconciling the freedom of the will to the fact of God's foreknowledge. We know that the whole universe of soul is founded on the principle that character is dependent upon choice. Tests are constantly being presented, and character is achieved by choosing the right and rejecting the evil. God knew that, sin being what it was, his Son would be slain when he came to earth with his heavenly message. 3. We can only state again that it was inevitable, the world being what it was and Jesus being what he was, that he should be slain. It is idle to speculate the various ways in which that death might have occurred. It has often been pointed out by physicians that the flow of water from the heart of Jesus indicates that it had literally burst with its weight of grief. He might have died in Gethsemane, under the great weight of anguish there. This anguish was caused by the world's sin. It was the world's sin that killed him. "Sin when it is finished bringeth forth death." He put himself in front of the arrows of sin; he put himself in the path of death.

L. V. W., Mount Kisco, N. Y. Why is the constellation the Southern Cross in the southern hemisphere so widely noted?

Professor S. P. Leland, the well-known astronomer, gives this reply to the foregoing: "The main special interest in the Southern Cross is the fact that the constellation of the Centaur contains the nearest star to us of the first magnitude, and that the feet of the Centaur touch the Southern Cross. This Cross is formed of four stars of the second magnitude. It reigns like a queen in splendor and silence over the measureless solitudes of the South Pole."

T. B. D., White Earth, N. D. We know very little about it, and cannot express an opinion. Your course in such a case should be a matter of conscience.

WHILE IT IS YET DARK

BY ALICE J. WHITTIER

OH, but to touch thee! Up through darkness groping!
The night lies close, and all the morning's hoping
Seems far and faint in this night's hour of rain.
I am afraid, and so alone, my Father!
Oh, tell me that the light will come again.
(Sweet harp of silence to the Still Voice thrilling)
"Know I have never ceased to hold thy hand.
Forevermore the light hath scattered darkness,
And soon the morning comes to bless the land."

But in my heart a deeper night is lying,
And all the earth is full of pain and crying,
For he thou lovest hath been ta'en away.
Why should earth's noblest sons be swept to battle,
And goodly flesh be mangled into clay?
I sleep and see the sodden trenches filling
With dead, white things but now were quick and strong.
I wake to hear the widows and the orphans
Calling, "How long? O thou our God, how long?"

How can thy children, though the cannon rattle;
Though blood-stench drunken, and the heat of battle
Strike into flame all pride of race and state,
Spill brother's blood and break the heart of woman?
Kill and destroy in bitterness and hate?
"Death is sin's certain wages, O my daughter,
Hate's bitter fruit of jealousy and sin.
But lift thine eyes and see beyond the slaughter
The great world-peace is being ushered in.

"Long have I waited to give joy for sorrow;
Now will they hearken. On a brighter morrow
They who are mine shall hear and understand.
Lift up thine head and reach the hands of helping;
Know thy redemption's even now at hand.
Wait thou in faith the morning sun's uprising:
Work thou in faith, and Love shall keep his own;
Watch thou in faith; for faith's divine surprising
Easter dawn lingers till man's faith be grown."

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H. H. Savage, pastor First Baptist Barron, Wis., writes: "I was interested answer to Mrs. A. C. G. in the March of the Christian Herald on the ques ferring to certain so-called 'magic' boa one time in my life I became very muc ested in Spiritualism. These peculi trivances are looked upon as being har a great many people; but the fact of ter is that it is the devil's own tool fo people into the heresy which God co warned his people against getting i awful tentacle grasp of the heresy of ualism. Your answers are usually s concise, definite, and truly helpful tha the liberty to speak to you on this poin ing as I do that ignorance of the tr taining to these things has led many a pecting one into error."

Miscellaneous

H. F. S., Adamstown, Pa. Not in th

T. N. H., Beaver City, Neb. See an G. D., DesMoines, Iowa.

G. D., Des Moines, Iowa. We know about the organization in question, but membership weighs on your conscien have the remedy in your own hands. own hearts convince us of sin, it is heed the admonition.

G. A. H., of San Anselmo, Calif., w the Mail-Bag in protest against the ac the Panama-Pacific Exposition manage keeping the fair open on Sundays. This the San Francisco Examiner of Febr marks as "a departure from precedent." H. adds: "Liquor is to be served at or on the fair grounds."

S. R. B., Oklahoma. Even if he neve ised to pay the debt or the interest, would be under honorable obligation both. This is apart from the question liability. If unable to pay both, he frankly state the fact to his creditor, w be willing to meet him in a generous spi

A. L. A., Heisson, Wash. Why not your own denomination, the church parents and of your childhood and you you should happen to be in a neighb where there is no church of your denomi then you might feel free to worship w other church holding the same vital Ch truths, even if it differed in minor matte

Reader, Ravenna, Ohio. The past mention probably belongs to the "destr school of higher critics, who have little he in attacking the Bible. Their puny a make no impression upon what Gladston "the impregnable rock of Holy Scriptur is quite natural that they should ant evangelists who preach "a whole Gospel a salvation," as Billy Sunday does. The to forget that "if this thing is of God, stand," despite all opposition, whereas i not of God, it cannot endure.

Mrs. E. B. C., Wayne, S. D. Christi observance recognizes the obligation to dev Lord's Day to rest, reconciliation to Go ship, abstaining from secular vocatio doing only those duties that are inc upon us as "works of necessity or of (charity, etc.). Jesus himself rebuk Scribes and Pharisees for their rigid and restrictions on the Sabbath and showed was designed for our common humanity serve the highest good.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE CHINA THAT SHALL BE

STAFF OF WORKERS, CHRISTIAN HERALD FUKIEN INDUSTRIAL HOMES, CHINA

IIS a good Easter ought that China will come a Christian na- on. It is a wonderful prosect. It is, moreover, a perftly reasonable prophecy. A prophecy in keeping with he Scriptures and in keeping with the signs of the imein that vast land. And amog all the forces that comne to bring this to passit seems safe to say, nones more potent than the chary bestowed upon the veryeast of China's people, her phans.

If ll this is true, if China is tbecome Christian and largy through the instrumenlity of those who today re dependent children, wha more fitting subject coul be presented in these opemg pages of the Easter numer of the Christian Herld than that of the progess of the Chinese orphai who are supported by the bunty of the Christian Herd Family? Already thei dull and hopeless lives have been filled with the ght of the risen Lord; to them Easter means nothan anything else they know; for them Easter has become the story which they must tell their fellcs—their countless fellow beings—whenever thei time of preparation is completed and they are sentout into life to become just so many witnesses to t Gospel's power to bless them.

Te process by which an entirely worthless skinful Chinese baby is changed into a valuable member f the great Oriental Republic can scarcely betoldn a page or two. But enough may be possible in te space available to convey a fairly satisfactory impession of what takes place.

Ohans actual or by desertion—girls especially—are lmost indigenous to China. The difficulty is noth finding them, but in avoiding them, for they arear in excess of the means to care for them. But occion offers now and then, and at once the missiorry at hand remembers the child that had to be turd away with sorrow some time before. In all probility the child cannot now be found. But som score of others are known, and one is quickly brought within the protecting influence of the mission So the capacity of the missions is always very nea to the breaking point.

Iceived into the mission, or the orphanage, the wai who a day before was cast out of the protection of h own kin because he was one too many, or she was as the case might be, is painstakingly cleansed anattired and assigned to the place in the new fanly that his or her years dictate. From that poi the scrap of flesh is treated as if there were an nmortal soul wrapped up in it to some day be delered into the hands of its owner, much as the finer of a package will safeguard it until the loser can receive it back.

"WE have our primary school and kindergarten," writes the secretary of the Christian Herald Home at Foochow, "and this past summer made a mall beginning in industrial work by teaching cabet-making to a few of the older boys." (That schol is but five years old. In older schools or homes cabet-making and weaving and farming are routin things.) Many of the children are upwards of fouteen and fifteen years of age when received, but eve so must, as a rule, become babes in point of edcation, and begin at the beginning to learn everythig a Christian boy or girl ought to know. Remarkable to relate, these slant-eyed children take wi avidity to lesson tasks which American boys an girls look upon as punishment for being young. A aragraph from a recent letter addressed "To the pa ons and friends of the Christian Herald Fukien Industrial Homes" by the boys and girls there will give a fair idea of the curriculum:

"This last term we have had regular drill and singing lessons. We have no drawing teacher yet, but Mr. Lieu, who takes care of the boys who are learning gardening in the city, will teach us another year. Mrs. Long, our Manchu house-mother, teaches us Mandarin. Dear Pastor Iek comes rain or shine to teach us the Bible. We wish you could have been here to see the sports at Christmas; the tug of war, the candle and eggs, bag, three-legged horse and rope-skipping races." The industrial work is mentioned later in the same letter, which also tells what is done to build up the health of the ailing ones:

"A lot of us boys were always ailing and the doctor said we should have a change and the sea was the best place for us. So forty of us started out with Miss Hartwell and teacher Lieu on a big ferry boat. We ran into two typhoons, and so the trip of a day became a cruise of a week. What a grand time we had on the beach! The smallest went back to Foochow, but thirty of us still stay and are growing fat and strong while we study half a day, and watch goats, and learn masonry or carpentry helping build the cottages in which to have the school. The little boys are the shepherds and live near their flocks of goats."

TEA AT THE SANITARIUM

And still another phase of the orphanage life is revealed in this paragraph from the letter:

"Perhaps you heard of the great meetings Foochow had when Mr. Eddy was here. We boys went whenever we could, and twenty-seven of us decided at that time to make a stand for Jesus Christ. Besides prayers and Sunday services at our different churches, and Sunday school and Junior Endeavor at the Homes, we have Morning Watch. Mr. Iek first teaches the older boys to lead the Bible study, then they come to our dormitories and teach those of us who are members. These things bind our hearts together and help us to be happy and contented, and we hope to be worthy of what one of our friends says of those who went to the Boys' School at Ingtai: 'The boys have made a reputation for themselves up here for their quiet, orderly attention to their own business, for their courtesy and good manners.'"

"Are you wondering," says the letter, "when you shall hear about us girls?" (Well, to tell the truth, we were.) "We are so few in proportion, only fifteen in all for the five years." (A proportion that does not hold good in all cases, by any means.) "Lately two of us have been attending a Government Girls' Industrial School through the help of one of our sustaining members. We are very happy in our school life, but when vacation comes we have no good homes to go to. Last summer many of us learned sewing. We not only helped make suits for the Homes brothers, but we also made our own dresses.

"We have eighty boys and ten girls studying all the day, forty-one boys and two girls who study half a day and work the other half, and twenty-six boys who work all day and study evenings, and thirteen boys and one girl who work all the time with no special teaching."

The significant thing about all this is that Christian influence, Christian teaching and training, color everything that is done for these orphan boys and girls: boys and girls at the start, but young men and young women when they bid the missions farewell at last.

Just why it seems possible that this kind of missionary work may be of the very first importance in the future evangelizing of China will perhaps be seen from the following letter, or extracts from a letter, written at about the same time as the one from which the above quotations are taken. This next letter is dated at Sian, Shensi, China, January 27, 1915. It reflects what is being accomplished at just one of the many mission stations where orphans are received for Christian care. The thousand orphans for whom the Christian Herald Family have made themselves responsible are but a portion of the great number now within the protection of Protestant missionaries in China.

Our correspondent at Sian writes in part as follows:

"WHEN I said farewell to my Christian Herald friends last June, I promised to write when we got back to our station. We have been back now

a few months. We had a very pleasant journey from New York to Shanghai, China. We got out there just at the time Japan declared war on Germany. Of course, everybody was in great excitement, wondering what it would mean to China as a whole. But so far we are glad to be able to say it has not disturbed China very much.

"As we had been away from China about six years, we expected to see a good many changes, both in Shanghai and other places. Yet, as a whole, China remains very much like what it used to be. It takes time to move this vast nation!

"From Shanghai we had before us the long and lonely journey of about 2,000 miles to the Sian plain in Shensi province. This time it was more lonely than usual, as we had left our dear children behind us. The first 700 miles we traveled by steamer up the Yangtse River to Hankow. From there we had two roads to choose between: one, the old road up the Han River by native sailboat to Longchutsai, and thence by pack mules over high mountains. This way it used to take from two to three months of travel. The other way is by railway from Hankow to Mienchih in Honan province, and thence to Sian by freight cart. This is the quicker route, but the most dangerous, as Honan province is a stronghold for highway robbers. We selected the railway route, however, as we wanted to get up to our station as soon as possible.

"This was our first experience of railway traveling in China. Compared with the railways in America, it is far behind in both comfort and speed.

"Owing to the great transportation of soldiers who were sent to capture the robber chief, the 'White Wolf,' we had some difficulty in securing carts for our journey to Sian. And because of bad roads, we had a trying time on our overland journey, but we got into Sian, safe and sound. When we arrived it was very painful for us to see the remaining evidences of the destruction of the Manchu city during the time of the last revolution in China. We got a very hearty welcome from our fellow missionaries as well as the native Christians. We could not help contrasting this with the welcome we received when we, twenty-three years ago, for the first time visited Sian city. The people then did all they could to hinder us and even tried to get rid of us by violence. Now there is a remarkable willingness amongst the people to listen to the Gospel. Crowds gathered at our services, and our chapels are well filled at most of our meetings. We had special meetings here in Sian when we first came back. These meetings lasted fo
Great crowds of people came to every
although we held four a day. The powe
Holy Spirit was manifested in these gat
We had the joy of receiving twenty-two ne
bers into the church by baptism. Afterw
visited nearly all our stations and held n
at every place.

"At one station, Pingliang in Kansuh p
we spent a whole month. On Christmas
had an early service. We met at 5 A.
the chapel was c
Some of the people h
a long distance in t
morning. In the af
we had an entert
for the Sunday sch
dren at which the la
a program to presen
am sure they did it
a way that it wou
been a credit to any
school in America.

"Rev. and Mrs. T
are in charge of th
in Pingliang. At th
the readers of the
tian Herald suppo
number of orpha
from the beginning
connection with tha
It was a great p
when we came back
that nearly all of the
had decided to ser
Lord. Out of fift
phans ten are good
tians, and out of th
seven are engaged i
gelistic work. I e
some photographs o
young people. I am sure it would have
matter of great gratification to those who
to support these orphans to see their happ
It is not merely a case of keeping a few c
from starvation, but it is the bringing up
and useful men for the country and, bett
of faithful servants of God."

Chang King Wa, an Evangelist — Mrs. Chang, an Active Bible Teacher — Chang N. Wa, a Gifted Preacher

THE PRODUCT OF CHRISTIAN ORPHANAGES IN CHINA

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military cri staff writer of the Paris Daily Mail and Le Temps; contrib to l'Indépendance Belge

DURING the past week official statements in France and Great Britain have given us data which enable us to compute with reasonable accuracy what the cost of the war to these two powers will be for the first year.

Monsieur Ribot, the French minister of finance, announced in the French Chamber of Deputies that at these rates France's total war expenditure to the end of March would be about 9,400,000,000 francs, or roughly, $1,800,000,000, a daily expenditure of $7,000,000. Of this sum, 4,600,000,000 francs had been advanced by the Bank of France, and 3,862,000,000 had been advanced by the public on national bonds of various kinds; hence, the balance must have been provided either by the receipts of extraordinary taxation or by a floating indebtedness.

The French national debt before the war amounted in round figures to $6,500,000,000; the departmental debt to $200,000,000 and the commercial debt to $890,000,000; a total of $7,600,000,000, and to this sum, since the beginning of the war to the present time, the fresh indebtedness of the nation alone will add $1,680,000,000.

During the week, also, the chancellor of the British exchequer, Mr. Lloyd-George, stated to Parliament that Great Britain's war expenses to the first of August would exceed $3,500,000,000, which is about a billion more than Mr. Asquith's original estimate. This means a daily expenditure of $9,850,000.

We are without accurate figures of the Russian expenditure, and Belgium's and Servia's; but it is safe to say that the total outlay by the Triple Entente and their allies is not far from $30,000,000 a day, and of Germany and Austria combined about $25,000,000, sums so vast that in less than three weeks this bill will amount to a sum larger than the entire interest-bearing debt of the United States.

Statisticians of the French Government have also issued a summary of the results of the German invasion of France, from an economic and commercial point of view, and find that the war has placed over 50 per cent. of manufacturing industries of France temporarily in the hands of the Germans. Forty-three per cent. of France's steam power is in the districts occupied. The highest percentage is in the textile industries, where nearly 69 per cent. of the power is now in German hands. The mining industries, including quarries, follow, with 60.5 per cent, and the iron and metal industries are not far behind with 54 per cent.

The British Government is to take over the control of all factories in England producing mar material. This announcement was made during the last week by the government, after several conferences between the Committee of Imperial Defense, representatives of the various industries affected, and the labor leaders. This arrangement is temporary, but it would be a great blessing to humanity if this condition could be permanent, not only in Great Britain, but in all the countries of the world. As a practical measure, easily and quickly realizable, it would be a most powerful instrument for averting rash and hasty wars, besides removing from private hands what really ought to be a government function.

The submarines have been active during the past week and their radius of work seems to have increased. One British ship was torpedoed off the extreme southern point of England, directly in the path of Atlantic commerce. In all, fifteen merchantmen were sunk, the loss of life being quite small.

The combat in the Dardanelles continued fiercely in the early part of last week, and slackened considerably during the latter part of the week. This slackening was caused, we are informed from Athens, by the great difficulties encountered by the allied fleet as they neared the so-called Narrows. Several mine-sweepers and a French submarine were sunk here, and as this is the most heavily mined as well as the most heavily fortified portion of the Dardanelles, it is imperative that these mines be removed before further serious efforts to force a passage can be made by the fleet. During the slackening of the bombardment the Turks managed, it is said, to strengthen their forts and
struct emplacements for nev
teries. They have also brough
number of movable batteries on
trucks and railway carriages,
are shifted from place to place.

An army, it is claimed by L
of 250,000 men has been concer
in aid of the defense put up
forts. In the latter part of las
and the early part of this, l
parties from the ships were
roughly handled and driven ba

As I write these lines, the
London cables advise us that the
expert of the London Times, a
man well known in naval circles,
that the fleet will be unable t
a passage without the co-opera

CONSTANTINE I, KING OF GREECE, WHERE WAR SPIRIT IS RISING

KING FERDINAND OF BULGARIA JOIN FORCES WITH THE ALLI

nd rces, which, if well founded, eans the sending forward of an nglo rench force of not less than 0,00 men, in view of the large urki force at hand. The French attle ip Bouvet, a 12,000-ton vessel the re-dreadnought type, and the ritis battleships Ocean and Irresist- le ve been sunk in the fighting, d t Gaulois and Inflexible are re- rte out out of action. These ships ill o course be replaced. The Eng- h c iser Amethyst was severely ma d, with a heavy loss in lives, hile gaged in a gallant dash to cut cabl

The ombardment of Smyrna, which gan bout ten days ago, was halted d en resumed, has made no ogr s, and most probably the pur- se t reduce the town will be aban- ned.

Litt news reaches us as to the ogr s of the Russo-Turkish cam- aign n the Transcaucasus of a re- able ature, both sides claiming vic- ry ter victory, but little actually ems o have happened. Near the ersia Gulf the Turks claim to have iver he British out of Korma at the nctio of the Tigris and Euphrates iver We have as yet no British por on the subject.

As the intentions of Italy, Bul- aria nd Rumania, nothing depend- le s reached us. From Italy come por of the expulsion of Germans om he Italian Riviera, the sever- ce, a degree, of relations with ustr concentration of Italian troops the French frontier, anger of cer- in ctions of the Italian people at reat Britain for her practical block- le o Italian ports, etc., etc., from all hich it is very difficult to draw any tiorl conclusion.

Acc rding to reports from Bulgaria, at rtion is moving troops and artil- ry t her northern, eastern, southern d estern borders simultaneously, us parently preparing for any pos- ble mergency.

The fighting in Galicia and Buko- ina uring the last week has been mp atively light, which is not at all rprising under the circumstances. he termometer is ranging between teen and thirty degrees below zero, e sn w on the level is three feet deep, d i places where exposed to the icy ind as drifted to a depth of twenty et. Under these conditions the move- ent f artillery and supplies has be- me n impossibility and the chang- g o positions by the troops entails uch uffering.

In me of the few skirmishes that ave ken place, the men are reported h e fought in snow up to the oulders. As a result, the changes in is t ain have been very slight. The ussi ns report that they have cap- tur e outer forts of the Austrian rtr s of Przemysl, which has now esis d their attacks for over five ont , and that the fall of that for- ess near at hand. There has been me ittle fighting along the lower eac s of the San River, with no im- ort t results. In eastern Galicia ere as been some skirmishing near tan au, but this also was without mpo ance. On the northern border f Bkowina, the Russians made a emo stration in force which degen- rate into a resultless artillery duel.

Gr t complaint is again being made y Astria and Germany at the treat- ent of their prisoners by the Rus- ans and efforts are again being made ince that power to permit the in- pec n of her prison camps by rep- ese atives of the neutral powers. Up t the present, however, Russia has ot ven her consent to such inspec- on, nd thus stands alone of the sup- ose y civilized powers in this matter.

N s reached us during the week of he nking of the French steamer Gua loupe by the German auxiliary rui Kronprinz Wilhelm off the oas of South America. The Kron- rin is possibly the only German ava vessel on the open ocean, as irc stantial accounts have come ron several sources lately, asserting hat the Karlsruhe, the only other erm n warship free, was sunk either y sign or accident—the accounts differ—a couple of months ago in the West Indies.

The light cruiser Dresden, which took flight and escaped at the time of the battle of the Falkland Islands, was caught up Sunday morning, March 14, by the two British cruisers, the Kent and Glasgow, and the auxiliary cruiser Orama, near the island of Juan Fernandez off the Chilean coast, and made short work of. Her crew were saved and brought into Valparaiso later in the week. Germany has complained that she was attacked and sunk in Chilean waters, which would be a violation of neutrality, and Chile has sent a commission to the island to investigate.

The death of Count Witte, which took place during the week, deprives the Russian peace party of its strongest leader, which would seem to be to the advantage of the military and dynastic ambitions of the Rusian commander-in-chief. This death greatly lessens the possibility of a Russian arrangement with Germany, unless Russian public opinion as regards England's part in the war grows much stronger. The Russians, like the French, do not understand the vast importance to the Allies of the work accomplished by the British fleet; like most continental people, their eyes are fixed on the land fighting, and they neither comprehend nor care for the sea fighting.

In France, the late Paris papers seem to indicate that the peace party is showing great activity. According to the Temps of March 1, the prefect of the Department of Deux Sevres, in the central southwest of France, a country department without large cities, and far from the scenes of war, has been obliged to issue a proclamation, rather argumentative in tone, protesting against this peace propaganda in his department.

This proclamation is addressed to all the mayors in the department, and invites them to use their best efforts to stop the propaganda. Every commune in France, town or township we would call it, has its mayor, and not the cities only as here. There are some 36,000 of these mayors in all.

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SMYRNA. SNAPPED THROUGH A LOOP-HOLE IN A CITADEL ON MOUNT PAGUS

SERVIA PLAYS A SPASMODIC PART IN THE WAR SHE STARTED, AND OF COURSE LOSES SOME MEN AS PRISONERS

In Poland, not only has there not been much fighting in the week just past, but the accounts of the situation which reach us are contradictory and confused. The siege of Ossowetz continues, but we have had absolutely no details of its progress. At the end of the week in North Poland, as far as one can ascertain by a comparison of the contradictory terms, the present battle-line begins at Tauroggen in the north near the frontier, and thence runs south through Szaki, Pilwiski, Mariampol, Krasnopol to a point directly east of Augustowo, thence to Ossowetz, to Mecarozo, thence along to Bobr River, north of Louiza, and south of Kolno and Myszemec to a point directly north of Przasnysz and thence through Stupsk and Zuromnick to a point on the Vistula River well to the east of Plock. South of the Vistula the line runs along the Rawka and Bzura Rivers to the Pilica, where it joins the Austrian line running south through Kielce to Tarnow.

The victories and defeats during the last week seem to about balance each other and to have entailed little change of importance. On the extreme north of East Prussia, Cossack cavalry and other troops succeeded in getting around the northern end of the German line, and penetrated into East Prussian territory, where, according to the Germans, they are burning and pillaging. By way of reprisal, the Germans have threatened if this burning and pillaging continues to burn the government buildings in the various provincial capitals of Russia and Poland which are in their possession.

Several aircraft attacks have taken place during the week in south Germany and at Calais, but none of them appear to have accomplished anything of moment.

On the western battle line the fighting at Neuve Chapelle and St. Eloi last week and the early part of this was a battle of great size and importance, and the losses to both sides have been tremendous. The British gained at these points about two miles forward on a front of five miles. The combat was fierce beyond description. The British massed 350 guns on the five-mile front and after several hours of bombardment the infantry advanced and the most desperate hand-to-hand fighting succeeded. Finally, the Germans gave ground for the distance mentioned. The German loss the British put at about 20,000, of whom some 1,700 were taken prisoners. The British loss was put at about 10,000.

Lord Claude Hamilton, addressing a meeting in London, said that the papers were not giving full lists of the losses. His own regiment, the Grenadier Guards, he declared lost their colonel and 16 officers, killed and wounded, and of 1,100 men, the finest in the army, only 300 survived. The Cameronians also seemed to have been almost totally wiped out. The system of concealment on the part of the military authorities, Lord Hamilton asserted, was most ridiculous, and he was afraid it would have the effect of prolonging the war.

Owing to the anxiety felt in Scotland regarding the Sixth Battalion of Gordon Highlanders, John E. Sutherland, member of Parliament, made inquiries of the government, whereupon the under secretary of the War Department replied that he greatly regretted to state that Colonel MacLean and four other officers had been killed and several wounded.

A despatch to the Times gives a list of 25 British officers killed, whose names had not appeared in the official lists, making a total of 338 officers killed or wounded in the recent fighting.

As regard the fighting in Champagne around Perthes, Le Mesnil and Beausejour, which names for the last month or so have figured nearly every

Continued on page 334

HOW GOD SAVES A SOUL

*AN EVANGELISTIC SERMON FOR EASTER WEEK BY REV. JAMES M. GRAY, D.D.**

"I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." Rom. 1: 16, 17, R.V.

IN THESE stirring and troublous times there is a strong temptation to the preacher to preach about the times. But I strive to resist it for two or three reasons. In the first place I feel that the average occupant of the pew is about as intelligent on the times as the average preacher. In the second place, he hears as much about them during the week as is good for him. And in the third place, there is always some one in a congregation like this who is more or less under old-fashioned conviction of sin, and who is anxious before all else to learn the way of salvation.

Whenever I preach to a strange audience I still find myself under the spell of the story of Charles H. Spurgeon's conversion. I heard it at the beginning of my ministry and it has affected me as a preacher ever since. He was about sixteen when he was brought under deep conviction of sin and for six months wandered in spiritual darkness, fearing that God would never have mercy on him. Finally, he resolved to visit every place of worship in the town to find out the way of salvation, but he never heard it. The ministers preached truth, he said, great truths, truths that were fitting to many in their congregations, "but they never once told me how I might get my sins forgiven." At last, one snowy day, the storm compelled him to stop at an obscure street, and he turned down a court where there was a Primitive Methodist chapel. The services went on, but no minister came. At last a very thin-looking man came into the pulpit and opened his Bible and read these words: "Look unto me, and be ye saved, all the ends of the earth." "Just setting his eyes upon me as if he knew me all by heart, he said, 'Young man, you are in trouble. You will never get out of it unless you look to Christ.' And then, lifting up his hands, he cried out, as only a Primitive Methodist could, 'Look! look! look!' 'It is only look,' said he. I saw at once the way of salvation, and oh, how I did leap for joy at that moment! I know not what else he said, I was so possessed with that one thought. I had been waiting to do fifty things, but when I heard this word, 'Look!' it settled everything."

The Gospel's Uplifting Power

Mr. Spurgeon used to say, influenced by his own experience, that a minister who can preach a sermon without addressing sinners does not know how to preach. Impressed by that thought I have chosen this text tonight. Paul is telling the Christians at Rome of his strong desire to visit that city and to preach Christ there, saying, "I am not ashamed of the Gospel." Every one knows that "Gospel" means "good news" or "glad tidings," that good news or glad tidings which Jesus Christ came into the world to proclaim, or rather which he himself was in his own person and work. But why is not Paul ashamed of it? Because "it is the power of God unto salvation to every one that believeth." It is the dynamic which God uses to lift men out of the death of sin into the life of righteousness. It is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes. It implies deliverance from the guilt and power of sin, safety and preservation in God's grace, and healing and soundness of the soul and spirit. It is a great word surely.

"But, Paul, is this salvation for all men absolutely?" His answer is "Yes" and "No." It is for all in the sense that it is sufficient to save all, but it is for some, in the sense that it is efficient only "to every one that believeth."

Believe! Believe! Oh, how often we hear that word, and what, possibly, can it mean? How strange that men of intelligence and education should so often stumble at it! We know what it means in other cases, but in the things of the soul, how Satan blinds us to its apprehension! Men say, "We believe," or "We thought we had believed, but we have no consciousness of salvation. What does the word mean? What is it to believe?"

Let me help you to understand what it means by a synonym that has helped me. It is found in the second chapter of John's Gospel, where, speaking of Jesus as having wrought many miracles in a certain place and adding that many believed in him, he says: "But Jesus did not commit himself unto them, because he knew all men." We readily understand what "commit" means in such a case. It means that Jesus did not trust himself to these men, he did not give himself away to them, as we sometimes say. But that word "commit," so easy to be understood, is, in the original, the same as the word "believe," and it would not strain the language seriously to translate it thus: "Jesus did not believe himself unto them, because he knew all men."

If, then, to commit is to believe, to believe is to commit, and that man believes in Jesus Christ who commits himself to him, who trusts him, who gives himself away to him to be saved.

The Faith That Takes Hold

It is like this: Tonight you are on the ocean, let us say, and ere you turn into your berth, you observe a life-preserver fastened just above it. This is knowledge, but it is not faith. You go over to the wall to extinguish the light, and observe a printed notice attached to it, explaining that if the life-preserver be fastened around your body in a certain way it will keep you afloat in water. You assent to this, but assent is not faith. However, in the middle of the night a fog settles down upon the ocean, a collision occurs, a hole is stove into the side of the vessel, she fills and begins to sink. You jump out of your berth, fasten the life-preserver around you according to directions, ascend to the deck, and at the word of command plunge into the sea. That is faith. You are now acting on your knowledge, and turning your assent into trust; you are committing yourself to the life-preserver to be saved, and you *are* saved.

There are men and women in this congregation who have known about Jesus Christ from their youth up, but this is not faith. They yield assent to the fact that he is the Saviour of the world, and their Saviour if they believe, but this is not faith. Why not go a step further? Why not act on your knowledge, why not turn assent into trust? Why not definitely, in the silence of your hearts, just now say, "Lord Jesus, I here commit myself to thee to be saved"? You need not stand, you need not come forward, you need not raise a hand to do that, and yet in the doing of it you will pass forever from death into life.

To encourage you to do it, let us inquire further what the Gospel is, or just what God does to save a soul that trusts in him. "Paul, you say that the Gospel is the power of God unto salvation; tell us wherein its power lies, what is its essence, what is the heart of the Gospel?" Listen to his reply: "Therein is revealed a righteousness of God by faith unto faith." Observe, he does not say, as the King James Version makes him say, "*The* righteousness of God," but *a* righteousness of God." There is a real difference between these two expressions, for "the" righteousness of God is the righteousness which God is, while "a" righteousness of God is a righteousness which God gives, and this is what the sinner needs.

There is no good news, no glad tidings, necessarily, in telling a sinner that God is righteous. A poor lost sinner, such as all of us are by nature, can find no real joy or comfort in that fact, because he knows that one day he must stand before that righteous God in all his spiritual nakedness, in all the hideousness of his iniquity. Therefore, the more he realizes that God is righteous, the more he trembles at the thought of it. But tell him that God has a righteousness to bestow upon him as the free gift of his grace, a righteousness that perfectly and forever satisfies his justice, and you have communicated good news indeed. But this is the kind of righteousness of which Paul speaks, and he means just what he does in another place when referring to Christ he says, "Who was made sin for us, who knew no sin; that we might be made the righteousness of God in him." Oh, what good news is this!

But that phrase, "by faith unto faith," is ambiguous; tell us what that means. Well, suppose that instead of a preacher standing here tonight, I were a tradesman; suppose I had something to sell—a book, for example—this Bible. I hold it up to you and say, "Here is a book that can be obtained only cash. I offer it to you for cash; have you the cash to take it?" We all understand that very clearly, but that is practically what God says in this text. He has a righteousness, or a rightness, which can be obtained by faith, and he offers it through Christ to our faith, and says, "Have you the faith to receive it?" This is the meaning of "a righteousness of God by faith unto faith."

But the Holy Spirit does not end the subject here. He keeps Paul talking about it, and amplifying it, until finally, in the fourth chapter, which was part of our Scripture lesson tonight, he is led to introduce Abraham as the great Old Testament example of how this grace works.

We all know the story of Abraham, how God promised him an heir through his wife Sarah, and how he and she had long passed the period when, in the course of nature, offspring would be born to them. The patriarch was troubled about it, and began to inquire of Jehovah. And one night God called him out to his tent door and bade him look up at the stars. "Canst thou count them, Abraham?" "Nay, Lord!" "Nevertheless, so shall thy seed be;" believest thou this?" And Abraham replied, "Yea, Lord, I believe; in spite of reason and experience and all nature to the contrary, I take thee at thy word, I accept thy testimony as true." And in the same moment God "counted it to him for righteousness."

Imputed Righteousness

What does this mean? Just this: that Abraham, like all the rest of us, was born into this world into a state of sin, which is a state of wrongness in God's sight, and a state of death. But the moment he accepted God's testimony as to the promised seed, God did, by an act of sovereign grace and power, lift him out of that state of wrongness and place him before himself in a state of rightness forevermore. It was not at all a question of a change of character on Abraham's part, God took care of his character afterward; but it was a question of his position or legal standing before God, which thereupon changed radically and irreversibly. This is what is meant by righteousness being imputed or counted unto him.

And the point is this: Paul says "it was not written for his sake alone, that it was imputed unto him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification." How perfectly plain and simple this makes it! You and I are born into a state of sin and wrongness in God's sight, and in infinite grace he puts our sin upon the person of his own Son, who died for us and rose again. He then presents that fact to us in the preaching of the Gospel, and asks us to believe it, and the moment we accept his testimony concerning Jesus Christ he counts it unto us for righteousness. In that moment, by an act of sovereign grace and power, he lifts us out of the state of wrongness and places us before him in a state of rightness forevermore. Like Abraham, it is not as yet a question of our change of character; God takes care of that in due time; but it becomes at once a change of our position or legal standing before God, and we thereafter are justified from all sin.

Who would not believe such a Gospel and thank God for it with all his heart? Jesus Christ is walking by your side tonight, and the turning point approaches. Hearken as he says, "Which way?" Thou knowest the way he goes, and shall thou not say, "This way"? And when he asks, "For life?" wilt thou hesitate to answer, "Yea, Lord, life forevermore!" God help you to do it for his name's sake!

* Preached in Madison Avenue Methodist Episcopal Church, New York. Dr. Gray is dean of the Moody Bible Institute of Chicago.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Refreshed by Threats

SUNDAY, April 4. Revelation 2: 10: *"Be thou faithful unto death!"* Our faithfulness is the measure of our faith. When faithfulness ceases faith has collapsed. We may still carry a creed, we are not borne along by a faith. Faith is vital, and its only expression is life. If the living expression vanish it is because faith itself has become extinct. Faithfulness is the line of green grass, stretching across the otherwise barren waste, and revealing the presence and course of faith, the hidden running waters from which it derives its life and strength. Let the secret streams dry up, and the grass will sicken and die.

Then, we examine the vigor of our faithfulness we are also examining the quality of our faith. What can my faithfulness endure? How much of Christ sort of roads can it travel? Maybe it can travel the road from Bethany to Jerusalem, when palm branches are being waved and it has the company of a joyful multitude; but what about the road from Jerusalem to Jericho, where it travels alone, and where men frequently fall among thieves? "There are some men who rise refreshed on hearing a threat." Opposition acts like a tonic, and the exultingly survey their resources as danger draws near. Is it even so with my faithfulness when antagonisms flash like the gleam of a sword? Does it quicken its pace with a joyful cry, or does it turn aside to hide in dishonorable fear? Can it sing even in the pain of threat and disaster? Can it be "faithful unto death"?

We can make positive answer to all these questions if we diligently look to the increase of our faith. And blessed be God! even faith itself is a gift of grace. We can obtain the faith where we obtain the life. Our God gives the seed as well as makes the fruit. He is the author and finisher of our faith. Faith is the most wonderful gift in the treasury of Grace, for in the gift of faith all other gifts are concealed. "Lord, increase our faith!" J. H. J.

The Song That Gives Strength Amid Trials

MONDAY, April 5. Isaiah 26: 11-21. *"Awake and sing, ye that dwell in the dust."* Many of us have been down in the dust, and some of us live there. We are conscious of sin and failure; we are filled with the contempt of the proud; we are perpetually reminded of our limitations. "We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen." This is a sorry light for the children of the eternal Father! But it need not last. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her pinions with yellow gold!" "Awake and sing, ye that dwell in the dust!"

Awake and sing, because your sins, which are many, are all forgiven and put out of God's memory. Awake and sing, because he loves you as much today as at that happy hour when first you said, "Abba, Father!" Awake and sing, because you are accepted in the Beloved! Awake and sing, because God sees a way through your present difficulties to a sure standing-ground, where the waterfloods cannot reach. Awake and sing, because you have such a God, such a hope, such an exceeding weight of glory awaiting you. Do not wait to feel or see, but begin to sing whilst the morning is still struggling with the night. "When Israel began to sing and to praise, the Lord set liers in wait against their enemies and they were smitten." But note two especial reasons for singing. (1) "Thy dew is as the dew of herbs." The gentle dew of the Holy Spirit is distilling already on thy heart, refreshing and softening it. (2) "The earth shall cast forth its dead." There shall be an hour of resurrection, when all your joys and hopes shall live again in immortal beauty. F. B. M.

The Gospel of the Second Mile

TUESDAY, April 6. Matthew 5: 41. *"And whosoever shall compel thee to go one mile, go with him two."* The words of Jesus seem often to our twentieth-century sense contradictory, puzzling and impossible to follow. We read constantly in the Gospels of the command to love our enemies, to forgive those who wrong us, to refrain from resisting evil, and to go the second mile with him who compels us to go with him the first mile. It seems a hard saying. The Sermon on the Mount and making a living do not seem to match. The problem was expressed recently by a young lawyer who wanted to be a Christian in his profession, but found the tide of business affairs in his community running strongly against the gospel of the Golden Rule. He asked, "How crooked can a man be and still be straight?"

At first sight the world seems to be organized on a fighting rather than on a peace basis. But Christ enunciated a higher law, a spiritual law, more potent than the law of physical force and human enmity, a law depending upon the spiritual weapons of forgiveness and goodwill even towards our enemies. It was the most daring and revolutionary experiment of the Christian scheme. Moreover, it worked; and it is the only law that really succeeds in the end. John G. Paton tried it in the South Seas, when he went single-handed and unarmed among the wild tribes, catching their spears in his unprotected hands. He lived to see the chief of the wild tribes in Christ's school. Every time a Christian has returned good for evil, refraining from taking all his "rights," he has gone "the second mile" with his enemy, and this highest law of spiritual conquest has been vindicated.

Have you had a taste of the indescribable joy of turning your hate into love and forgiving one who has wronged you? Have you given up something you wanted yourself for another and found that truly your sacrifice returned to you in double blessing? Have you, like Christ, dared to be misunderstood and criticized unjustly? If so, you have had a foretaste of this great Christian principle, which is to be the ultimate law of Christian civilization. It is the law of love without boundaries that overcomes the world. C. S. C.

The Things That Test Our Faith

WEDNESDAY, April 7. John 6: 1-15. *"This he said to prove him; for he himself knew what he would do."* Yes, Jesus always knows what he will do. He sees the end from the beginning. He is able to meet every emergency with absolute sufficiency. However awkward the position into which the great enemy of your soul has enticed you, Jesus understands and can make a way of escape. But how often he allows us to drift into difficulty which threatens disaster, that he may prove us. "It came to pass after these things that God did prove Abraham and said unto him, Abraham: and he said, Here am I." "Thou, O God, hast proved us, as silver is tried. Thou broughtest us into the net . . . but thou broughtest us out into a wealthy place."

When you are at your wits' end, do not look down, but up; not to your own resources, but to Christ's. Andrew went into a profound calculation. He figured out what each person in the crowd would be likely to require, even at the lowest estimate; then he multiplied this by the price of bread in the neighboring villages, and finally he fixed the total at two hundred pennyworth. Thirty-five dollars, of course, meant bankruptcy to their meager stores. But Andrew left Jesus out of the account, and that made all the difference. It is very beautiful when the soul understands that the hot and fiery trials, the crushing sorrows, the heart-breaking troubles are not to be its permanent experience. Fear none of those things that thou shalt suffer. They are only sent to prove the genuineness of thy faith and love; but in the meantime the great Alchemist is bending over the flame, intent on ridding the metal of the alloy. But he always knows how to deliver the godly out of their trials or provings. F. B. M.

The Rock-like Trust of the Righteous

THURSDAY, April 8. Job 19: 25-27. *"But as for me, I know that my Redeemer liveth, and at last he will stand upon the earth; and after my skin, even this body, is destroyed, then without my flesh shall I see God."* This is a passage we usually have quoted at times of death. Job uttered it when he was alive, and after he had suffered loss of goods, family and health, and the sympathy of his friends. They are among the immortal words of history, because they represent the experience of a man who could endure in his faithfulness to God even when he could not see why. There seemed indeed no evident practical purpose to all these calamities that befell him. Job lost everything but his faith and his patience. He did not give up the game of life; he did not stop believing in his Maker.

Job is the standing proof to us that the human soul can live without temporal rewards, without bodily health, without friends and home even—live upon the abundance of a resistless faith. Job was bigger than Old Testament Jewish theology, which made material prosperity the sign of God's approval and misfortunes the penalty for sin. Job stands out in the galaxy of Bible heroes as a man without the things that belong to the world, and who, in addition, could suffer and be strong. It is the real and supreme test of Christian faith, of Christian patience, to be able to trust God in conditions unfavorable to our love for him; to hold, even while we lose all else, the rugged conviction that God is not dead, that his purposes never fail, nor do they work uncongenially or banefully for those who are determined to do right though the heavens fall. It is not simply at the tomb but in the tempests of life that we need the immortal and patient faith of Job, expressed in the words: "I know that my Redeemer liveth." C. S. C.

Magnifying Jesus in Our Daily Lives

FRIDAY, April 9. Philippians 1: 14-30. *"Christ shall be magnified in my body, whether by life or death."* Oh that we might all be possessed by this holy passion! Zinzendorf once said: "I have but one passion—it is Jesus!" We are intent on magnifying our churches, our denominations, and too often (though we are not prone to admit it), ourselves; but how few are taken up with the one holy purpose of magnifying Jesus Christ, so that he may be greatened in the eyes of men, and they shall say as they look at us, "How great and beautiful He must be if this is one of his servants!"

These are considerations to put to ourselves each morning and night. In the morning: "I have to live and speak today so that the people I meet may think higher of Jesus my Lord"; and at night, "Have I done anything to make men think worse of Christ?" If so, may his forgiveness come to us as to Peter after his failure! Or, "Have I made Jesus more glorious in the thought of my companions?" If so, it is matter for humble thanksgiving and comfort.

Sometimes we have to magnify him in life. Right out in the midst of the crowd, the rush, the absorbing interests of the state, the business, or religious work, we have to set the Lord always before us. We must construe everything in the light of our great endeavor. This will be the determining factor in every conclusion and will turn the scale in each wavering decision.

Life is given to the least and obscurest. It is the most precious gift of any. Each has the chance of living for Christ; nay, of living Christ. Sometimes we have to magnify him in death. We bury our dearest hopes and plans; nay, we enter ourselves into the grave of neglect, of apparent defeat, of self-immolation. But does the soldier regret dying in the ditch if his king rides over him to victory? F. B. M.

Seeing the Divine Perfection Through Nature

SATURDAY, April 10. Luke 12: 27. *"Solomon in all his glory was not arrayed like one of these."* In the gala period of another springtime let us worship in nature's cathedral, where birds and zephyrs sing, where every flower and tree speak of Him who has made everything beautiful in its time. Beauty was born when God said: "Let there be light!" Come, let us worship; let us bow down, let us commune with nature's God, look through the seen to the unseen; for the sky, field and mountains are but reflections of the beauty of his holiness.

These are God's galleries of art, poetry, music and beauty; the symbols of his inner being of love, goodness and truth. Holiness could not help being beautiful, beaming from the face of the glorious Creator of all color, form and splendors in his wondrous worlds.

Some worship only the reflection of his face in nature, the image instead of the Author, the painting instead of the grand Original, the esthetic and artistic rather than the ethic and real. The Greeks adored the bodily form of beauty and the cultured mind; but they failed to behold the perfection of the eternal Father. All the separate rays of beauty in language, nature, art and music, we may trace upward to the central majesty of the Son of righteousness. E. W. C.

THE GOSPEL'S FARTHEST NORTH

ALTHOUGH as early as 1770 missions to the Eskimos of the Hudson Bay region were undertaken, these strange people are to-day but little under the influence of the church. Some of the tribes live so far north, surrounded by ice twelve months of the year, that it is almost impossible for a white man to reach them. Many of the natives have yet to set eyes on any but members of their own race. The more central tribes have come in contact with white people, but their customs and manner of life have been only slightly modified, and heathen they still remain. Those Eskimos who live closer to the southern limit of their ice-bound country are more or less under the influence of the missionaries—Moravian, Anglican and Roman Catholic.

It is only within the last few centuries that the Eskimos have become a circumpolar race. They used to live far south of their present limits, which are now the Turnavik Islands on the Labrador, Fort George on the east coast of Hudson Bay, and Churchill on the west.

When the northern parts of Canada were first opened up to the European discoverer, the Eskimos were to be found along the north shore of the St. Lawrence. Their hereditary enemies, the Indians, waged an intermittent warfare with them, and many a bloody battle took place on the southern Labrador. Then the Europeans came on the scene and the Indian, the first of the two aboriginal races to come into possession of firearms, gained the upper hand. The less fortunate Eskimos were compelled to retreat north.

Slowly they were driven back, farther and farther north, till, reaching the barrens of the sub-arctic regions, they stood, defended by Nature's barriers. Far into the frozen wastes beyond the timber limit the Indian dared not venture. His only fuel was wood, whereas the more ingenious Eskimo made use of the oils of the sea animals, and the stone lamp in his igloo gave him ample protection from the Arctic frost.

Here for a time the harassed Eskimos were comparatively safe. But the racial enmity continued. The blood-lust, nurtured in the breasts of the Dogribs and Chippewyan Indians, was so strong that about the year 1770, when Samuel Hearne, the explorer, made his journey down the Coppermine River, a band of the latter tribe accompanied him solely for the purpose of making a raid on their Northern enemies. The explorer was rewarded by valuable discoveries, whilst the bloodthirsty savages satisfied their craving with the massacre of an entire Eskimo band. Such was the strength of the racial hatred.

MISSIONARY DISEMBARKING AT LAKE HARBOR

The unequal warfare continued for years, until the arrival of the whalers in the waters of the North. The advent of these and their accompanying traders marked the beginning of an era in which the Eskimos became freed from their ancient enemies, only to have thrust into their midst an evil whose far-reaching effects are being deplored today.

The Moravians, the first missionaries to enter this Northern field, arrived on the Labrador coast in the year 1770. They established a string of stations from Hamilton Inlet to Cape Chidley. Hebron, Ramah, Nackvek and Eclipse Harbor are some of these. About the stations the Moravians have collected the natives in bands and have kept them as free as possible from contact with the floating white fishing population. To do this they obtained exclusive trading rights from the Newfoundland Government, and the proceeds from the trade enable them to maintain the stations. The natives operate seal fisheries and are taught to provide for themselves by work of one kind or another. From long contact with the missionaries the Moravian Eskimos have become devout Christians, and now conform closely to the manners and customs of civilization.

An Anglican mission was started over ten years ago by the Rev. Mr. Peck at Blackhead Islan the Cumberland Gulf. With two assistant reached the natives living on a two-hundred stretch of coast. Five years ago he establish station at Lake Harbor on the north side of son Strait, and later passed the work on to you men. There are few today who have a more mate knowledge of the Hudson Bay and Baffin Eskimos than this veteran pioneer of Arctic sionary work. His successor at Lake Harbor, Mr. Broughton, was brought out two years on the Hudson Bay Company steamer Nasc having been so badly frozen in a blizzard tha a time his life was despaired of. He recov however, and returned to his charge. At Chur on the west coast of the bay, an Anglican sionary is carrying on work among the na who each spring journey down from the nort spend the summer about the posts.

Thus a certain amount of education and a sight into the white man's religion are being sp among the scattered members of the more sout tribes. These, in turn, will carry the instru into more distant fields, inaccessible to the man, and the far-reaching influence of the C tian doctrines may tend to wean the most sa natives from their ancient customs and belie

On a little schooner, held fast in the ice of Hudson Strait, I met and lived for a time the Rev. Mr. Peck. At the conclusion of an i esting story, embracing the lives of the two pe the Eskimos and the Indians, with whom he so long and patiently labored, I asked, "Whic your mind, is really the superior race?"

"The Eskimos, by all means," he answered. " are far more energetic, industrious and prov than the Indians. Bright and cheerful of dis tion, as against the sullen, silent nature of other, they are a very active race and wi twice the labor that an Indian would accom

"But they are fast dying off," added the vet missionary. "Nearly all have tubercular or diseases, and the mortality exceeds by far the rate. That is the whalers' legacy left to th offensive, contented Eskimo."

R. J. FRAS

MORAVIAN MISSION AT PORT BURWELL

MISSION SCHOONERS IN HUDSON STRAIT

MADE IN THE UNITED STATES

STEP by step the idea of definitely exploiting the industries of the United States of America has progressed, until several decidedly impressive results have now been achieved. Long before the present European war broke out, American manufacturers had recognized the tremendous advertising power the few words "Made in Germany" had proved for that country, and the city of Detroit offered a prize of $500 for a suitable stamp to be used on goods "Made in U. S. A." A condition of the contest was that the winning design was to become the property of the people of the whole United States, and not merely of Detroit business men. In appreciation of this broadly patriotic attitude of the Detroit Board of Commerce, the El Paso, Texas, Chamber of Commerce came to the front with an additional prize of $50. Four of the five judges were chosen from other cities: Chicago, Milwaukee and New York.

The winning design, chosen from 119,000 submitted by citizens of the United States, consists of an American eagle with wings extended, in blue, on which appear the words, MADE IN, in white; underneath the eagle the word *Detroit*, and below that the letters "U. S. A., in red, the whole symbolizing the American shield. The name of the city may be omitted or changed without impairing the design.

The war gave an added impetus to such suggestions. The women of the nation took up the idea. A convention was held in Chicago to encourage American fashions for American women, and in New York the other day a fashion parade showed costumes made in America of American goods, and of American design. With the new year came the organization of the Women's National Made in U. S. A. League, with the wives of several cabinet officers as its sponsors, and its purpose to enlist American housewives in the common cause of buying American goods by securing the signatures of 20,000,000 women to this agreement: "I pledge myself for the welfare of my country, while the war lasts, to demand and buy wherever possible only things made in the United States, and to urge my friends to do likewise."

Meanwhile organized movements have arisen all over the United States for a series of Made in U. S. A. demonstrations. As spring approached, when buyers from all sections of this and other countries come to New York, plans were made for the first national Made in U. S. A. Exposition, to stimulate the sale of American goods both in home and foreign markets, and to educate the world as to the resources of this country. Supplementing the general exposition committee an advisory committee was appointed, with Mrs. Charles S. Whitman, wife of the governor, as chairman, and including the women most prominent in the philanthropic and social life of the city.

An infant's coat, made of white silk, from the mills of Paterson, N. J., lined with pale blue and trimmed with ribbon made in a Pennsylvania factory, was presented by the women of the committee to Mrs. Whitman for the new baby in the Executive Mansion. At a luncheon given by the committee, the menu was printed on rose-colored satin, made in U. S. A. mills, all the food was purchased here, all the ornaments, favors and souvenirs made in this country, and every member wore a costume designed and made in America of materials produced here. Women played an important part in the exposition, and are already arranging for a woman's industrial exposition to be held in April, to illustrate all phases of women's activities.

The exhibits at the national exposition were arranged in an effort to exploit our own goods among our own people, and also to encourage the manufacture of goods which have been made abroad but which it has been proved can be made in this country as well, as cheaply, and with as great profit to the manufacturers. The one requirement was that every article exhibited must have been grown or manufactured in the U. S. A. or that it should represent American achievement. The result was comprehensive, covering a varied and extensive range, from lamps to lobsters, from soup to suffrage, from vegetable shredde temperance lunch wagons. Fo Made in U. S. A. movement consi something beside "the wheels th round." Not only are industria commercial, agricultural and graphical possibilities presented also something of the civic and p thropic interests which have had to do with the making of the U. S.

Under a group of tiny flags nations and a motto "The only found under every flag," was a di of Bibles by the American Bibl ociety.

Among the various entertainm offered by the exposition was a le on Temperance Day given by Robert J. Patterson, "Catch-M Patterson." The Women's Cl Temperance Union displayed in ective prominence two cartoons la respectively "Made in U. S. A.: Output," a drunken man in the g and "Made in U. S. A.: The Fin Product," a drunken woman on a step.

"The temperance people are sho the efficiency end of temperance the sentimental end. Railroad manufacturing corporations de temperance because men can a plish so much more," said Mr. A R. Rogers, commissioner of educ in Boston, who was "loaned" by M Curley of Boston to supervise the ucational features.

MARY KENDALL HY

HIS PRAISE IN SONG

We Shall Know Them

HOW shall we know them in His stainless regions,
Our friends before us home now with the Lord?
How shall we find, amidst the ransomed legions,
The comrades long in tender memory stored?

How will they come—with what new form invested?
Shall we behold our loved ones once again,
When we by sin no more shall be molested,
But, pure at last, with our own Lord shall reign?

"We know in part." At Jesus' resurrection,
When he the Magdalene had called by name,
She knew his voice; she caught the old inflection
Of love that banished all her fear and shame.

The Master, calling to his children, tired
From fishing through the night with no reward,
Was known by them; the words his heart desired
John heard, and trembling cried: "It is the Lord!"

By look and deed, in rare and blissful meeting,
Of his disciples was the Master known;
The forty days with him were all too fleeting,
Before he ascended to his Father's throne:

O risen Lord, first fruit of those who, sleeping,
Have laid aside the cumbrous robe of earth,
We shall be like thee, sheltered in thy keeping;
We know in truth thy resurrection's worth.

And we shall know those, for a while departed,
Since Jesus' own, they shall like him arise—
Your voice, your touch, well known, O friends true-hearted;
Your beaming smile; your tender, loving eyes.

Dear ones, at home "with Christ, which is far better,"
Passed to the heritage of fairer lines—
Though freed from all that mind and heart can fetter,
We'll know them by the old familiar signs.

Like happy children, curious and eager
For Christmas morning, breaking with surprise.
Beyond our dreams and speculations meager,
We wait the joys ne'er seen by mortal eyes.

When for the loved ones to thy glory entered
We can but long and long with aching heart—
Then, Friend unseen, be our strong purpose centered
On winning here below the better part.

At thy dear feet, oft let us be reclining,
As those passed onward sat and learned thy ways,
Thus, Lord, anear them here, with service shining,
May we unite in their triumphant praise!

Home; home—in thine own time thy children bringing,
Oh, make us steadfast pilgrims of the night;
Till, songs of Easter Day in glory singing,
We'll come, with loved ones waiting, to thy light.

RICHARD ARNOLD GREENE.

Two Hours

TWO hours outshine upon the roll of Time
All other earthly hours as stars aloof;
One tells the moment, throbbing and sublime,
When He was born beneath the stable roof,
Whose advent hosts of winging angels sang,
While all the sky with alleluias rang.

The other, when, with glad unerring wing,
The Easter Angel at command divine
Unsealed the stone and Love rose triumphing;
(That tomb, were he unrisen, were mine and thine.)
For the first hour, all earthly hours are named,
But for the other's sake, a lost world is reclaimed.

LOUISE MANNING HODGKINS.

Easter Everywhere

REJOICE today, though skies be gray
And never sunshine seen;
Though flowers beneath deep snow delay,
And songs of birds be far away,
And winds be shrill and keen.
Rejoice, O Earth!
Rejoice and sing!
There is no dearth
Of praise to bring.

No frost nor heat our joys can mar,
For Easter brings delight
Though Southern Cross or Polar Star
Be high in heaven or glimmering far
Near sea or plain tonight.
Rejoice, O Earth!
Rejoice and sing
Of our new birth
Beyond death's sting.

Up, Christians all. Each heart has need
Of our most happy lay.
Around the world the gladdening creed,
"The Spring has come," today must speed
Because 'tis Easter Day.
Rejoice, O Earth!
Rejoice and sing
With hearty mirth!
The year's all spring.

Where hearts are glad, spring fills the year.
Lord, keep us ever free
From faithless sorrow, grief and fear.
O risen Christ, to us draw near;
Our joy begins in thee.
Rejoice, O Earth!
Rejoice and sing!
And praise the worth
Of Christ our King.

MALCOLM SANDERS JOHNSTON.

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXIV

THE GAME AND POLLYANNA

BEFORE the middle of September the Carews and Sadie Dean said good-by and went back to Boston. Much as she knew she would miss them, Pollyanna drew an actual sigh of relief as the train bearing them away rolled out of the Beldingsville station. Pollyanna would not have admitted having this feeling of relief to anyone else, and even to herself she apologized in her thoughts.

"It isn't that I don't love them dearly, every one of them," she sighed, watching the train disappear around the curve, far down the track. "It's only that—that I'm so sorry for poor Jamie all the time; and—and—I *am* tired. I shall be glad, for a while, just to go back to the old quiet days with Jimmy."

Pollyanna, however, did not go back to the old quiet days with Jimmy. The days that immediately followed the going of the Carews were quiet, certainly, but they were not passed with Jimmy. Jimmy rarely came near the house now, and when he did call, he was not the old Jimmy that she used to know. He was moody, restless and silent, or else very gay and talkative in a nervous fashion that was most puzzling and annoying. Before long, too, he himself went to Boston; and this, of course, she did not see him at all.

Pollyanna was surprised then to see how much she missed him. Even to know that he was in town, and that there was a chance that he might come over, was better than the dreary emptiness of certain absence; and even his puzzling moods of alternating gloominess and gayety were preferable to his utter silence of nothingness. Then, one day, suddenly she pulled herself up with hot cheeks and shamed eyes.

"Well, Pollyanna Whittier," she upbraided herself sharply, "one would think you were in *love* with Jimmy Bean Pendleton! Can't you think of *anything* but him?"

Whereupon, forthwith, she bestirred herself to be very gay and lively indeed, and to put this Jimmy Bean Pendleton out of her thoughts. As it happened, Aunt Polly, though unwittingly, helped her to this.

With the going of the Carews had gone also their chief source of immediate income, and Aunt Polly was beginning to worry again, audibly, about the state of their finances.

"I don't know, really, Pollyanna, what *is* going to become of us," she would moan frequently. "Of course we are a little ahead now for this summer's work, and we shall have a small sum from the estate right along; but I never know how soon that's going to stop, like all the rest. If only we could do something to bring in some ready cash!"

It was after one of these bemoaning lamentations one day that Pollyanna's eyes chanced to fall on a prize-story contest offer. It was a most alluring one. The prizes were large and numerous. The conditions were set forth in glowing terms. To read it, one would think that to win out were the easiest thing in the world. It contained even a special appeal that might have been framed for Pollyanna herself.

"This is for you—you who read this," it ran. "What if you never have written a story before? That is no sign that you can not write one. Try it. That's all. Wouldn't *you* like three thousand dollars? Two thousand? One thousand? Five hundred, or even one hundred? Then why not go after it?"

"The very thing!" cried Pollyanna, clapping her hands. "I'm so glad I saw it! And it says I can do it, too. I thought I could, if I'd just try. I'll go tell auntie so she needn't worry any more."

Pollyanna was on her feet and half way to the door when a second thought brought her steps to a pause.

"Come to think of it, I reckon I won't, after all. It'll be all the nicer to surprise her; and if I *should* get the first one—!"

Pollyanna went to sleep that night planning what she *could* do with that three thousand dollars.

Pollyanna began her story the next day. That is, she, with a very important air, got out a quantity of paper, sharpened up half-a-dozen pencils, and established herself at the big old-fashioned Harrington desk in the living-room. After biting restlessly at the ends of two of her pencils, she wrote down three words on the fair white page before her. Then she drew a long sigh, threw aside the ruined pencil, and picked up a slender green one with a beautiful point. This point she eyed with a meditative frown.

"Oh, dear! I wonder *where* they get their titles," she despaired. "Maybe, though, I ought to decide on the story first, and then make a title fit. Anyhow, *I'm* going to do it." And forthwith she drew a black line through the three words and poised the pencil for a fresh start.

The start was not made at once, however. Even when it was made, it must have been a false one, for at the end of half an hour the whole page was nothing but a jumble of scratched-out lines, with only a few words here and there left to tell the tale.

At this juncture Aunt Polly came into the room. She turned tired eyes upon her niece.

"Well, Pollyanna, what *are* you up to now?" she demanded.

Pollyanna laughed and colored guiltily.

"Nothing much, auntie. Anyhow, it doesn't look as if it were much—yet," she admitted, with a rueful smile. "Besides, it's a secret, and I'm not going to tell it yet."

"Very well; suit yourself," sighed Aunt Polly. "But I can tell you right now that if you're trying to make anything different out of those mortgage papers Mr. Hart left, it's useless. I've been all over them myself twice."

"No, dear, it isn't the papers. It's a whole heap nicer than any papers ever could be," crowed Pollyanna triumphantly, turning back to her work. In Pollyanna's eyes suddenly had risen a glowing vision of what it might be, with that three thousand dollars once hers.

For still another half-hour Pollyanna wrote and scratched, and chewed her pencils; then, with her courage dulled, but not destroyed, she gathered up her papers and pencils and left the room.

"I reckon maybe I'll do better by myself upstairs," she was thinking as she hurried through the hall. "I *thought* I ought to do it at a desk—being literary work, so—but anyhow, the desk didn't help me any this morning. I'll try the window seat in my room."

The window seat, however, proved to be no more inspiring, judging by the scratched and re-scratched pages that fell from Pollyanna's hands; and at the end of another half hour Pollyanna discovered suddenly that it was time to get dinner.

"Well, I'm glad 'tis, anyhow," she sighed to herself. "I'd a lot rather get dinner than do this. Not but that I *want* to do this, of course; only I'd no idea 'twas such an awful job—just a story, so!"

During the following month Pollyanna worked faithfully, doggedly, but she soon found that "just a story, so" was indeed no small matter.

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Make Earth Like Heaven

EASTER and Revival! There will be new gladness in the Easter anthem this year because the long-looked-for revival has come. Reports herald the glad tidings of almost unprecedented spiritual blessing throughout our own and other lands. Even in the midst of the anguish of war, souls are being blessed by the power of God. Nineteen-fifteen may yet go down to history, not as the year of carnage, but the year of salvation. The very horror of the war has driven the minds of men back from the ghastly incongruities and inefficiencies of civilization, back through all the gloom and mire and quicksands of life to Christ—the great Foundation, the world's one Light and Hope.

The revival means new life. Fields and hills are green again, and the blossoms are on their way. Sunshine, and fragrance, and the tonic of the clear spring air—as these refresh our minds and bodies, so the reviving grace of God may refresh our souls. We open our lungs to the healing air of spring; we open home windows to let in spring fragrance and sunshine. So soul doors and church doors should open to let in the Easter glories of the new revival.

That new revival must have a distinct social result upon the new age. While it must be, as all the great revivals of the past have been, pre-eminently a spiritual matter, bringing individual souls into vital, affectionate communion with Christ, there will be in it a fresh social emphasis. The church must translate the new life of the soul into new deeds for the welfare of men. The newer and sweeter conceptions of the divine Fatherhood must be interpreted into new terms of human brotherhood.

Easter—Revival—War! What could be more grotesquely incongruous than that that hideous third word should force itself into our thoughts even while we are pondering the bliss and glory of the other two? Is that fact not a challenge—a challenge that in the new light and the new power from heaven men shall find and destroy the causes of human strife? With the strains of the Easter anthems and the revival songs in our ears, the clash of armies, the groans of dying men, the sobs of women and the wailing of little children are known to be what they are—the work of hell.

And we, one by one, can help Christ put an end to sin and strife throughout the world. As we let the flood of his resurrection life fill our souls, as we let his Spirit dominate our thoughts and acts, as we set ourselves against greed and wrong and strife, living the life of peace and helpfulness and hope, so shall we have some definite part in transforming earth into the likeness of heaven.

The Rights of Neutrals

SUMMED up in the briefest terms, the "order in council" issued by the British Government, formally announcing the nature and scope of the Allies' long-range blockade, may be characterized as a prohibitive mandate to all the neutral nations against trading with Germany. It serves notice on Italy, Holland, Spain, Sweden, Norway, Denmark, Greece, Bulgaria, Rumania, the United States and the Southern republics that sea traffic with Germany, Austria and Turkey is forbidden. Neutral vessels carrying cargoes to or from the ports of any of those three powers are liable to seizure at any point within the "radius of activities" of an indefinite naval war zone, which apparently takes in the whole North Atlantic and Mediterranean coasts. In the diplomatic notes on the subject the Allies for the first time employ the term "blockade," but explain that the soft pedal is to be applied in dealing with neutrals, in order that they may experience a minimum of inconvenience. It is not intended to interfere with neutral vessels outside of European waters, of course, the notes explain, and there need be no apprehensions that neutral ships will be sunk or the lives of neutral non-combatants needlessly sacrificed. Further, our acquiescence in all of this program is suggested, in view of the fact that the changed conditions of war have made the old form of blockade impracticable.

But this consideration for neutral interests does not seem to have produced the effect intended, for we find the neutral nations, with singular unanimity, resenting the right of any combination of powers to practically tie up the legitimate sea commerce of a large part of the globe. No power in the world has a right to set itself above the law of nations. Every one of the neutral countries has certain rights in common with other neutrals. These rights are guaranteed by international law, which is founded upon the fundamental principles that govern the relations of civilized nations. If the object aimed at were a true blockade, it would be a different problem; but nowhere is it shown that this is a true blockade. In the absence of an actual blockade, there is nothing in international law or custom to forbid neutrals trading in non-contraband. This will be, in part at least, the basis of the protest now in preparation by the neutrals. It is not enough to be assured that neutral vessels and legitimate cargoes will be treated with consideration, that humane principles will be observed and that hardships to neutrals will be minimized. Nor is the question merely one of our trade with Germany and Austria, which is so insignificant that a true blockade of these two countries could affect us but little. It is for the recognition of a high principle, fixed by international law, and involving the freedom of ocean commerce, that our government and our fellow neutrals must make their stand. If this cannot be established, and if our flag must no longer float on the seas because it is illegally forbidden, then let us confess that international law has ceased and that international intercourse, welfare and justice have disappeared, under the plea of military necessity.

A Wife and Her Earnings

A GASP of dismay, coupled with indignation, rose throughout the country when a learned judge decided a few days ago that money earned by a married woman was, according to law, the property of her husband. This may be the case, and doubtless is, for a learned judge has so declared. But it is certainly not equity, and our prognostication is that the various women's organizations, suffragist and anti-suffrage alike, will unite in making efforts to get the law changed on this point.

The old law on which this decision is based rests on the ancient assumption that woman is more or less of a chattel. Modern thought insists that woman has a soul, an independent soul, and has the same right as a man to work out, unhindered, her personal destiny.

It is to be feared that many men—and it is not unlikely that some of them are church members—need to have their convictions and opinions about the monetary rights of women altogether revised. While most men would scorn to take the earnings of their wives, many men accept the time and strength of their wives without realizing that these have definite monetary value and should be recompensed. Many women dread even to ask their husbands for needed money, whereas it is the husband's duty to provide unasked and regularly what money a wife may need for her personal use.

This modern ratification of an ancient and iniquitous law will lead to some readjustments which will bring woman still nearer to the independence and opportunities which must be hers.

Evangelism as an Asset

NOW that Evangelist Sunday's spiritual campaign in Philadelphia has closed, after nearly three months of continuous services and record-breaking audiences, the work he has accomplished is such as may well give serious pause to those who have affected to despise the methods of modern evangelism. With remarkable unanimity the public and press of Philadelphia pay him the tribute of having conducted the most unique spiritual movement ever witnessed in that city. Its influence has been felt throughout a large part of Pennsylvania, southern New Jersey, Delaware and Maryland. The vast audiences have been far in excess of anything ever known in those states, if not, indeed, in any state. It is estimated that the united attendances aggregate 1,600,000—equal to the entire population of Philadelphia. Of this multitude, thousands signed pledge cards and "hit the trail." In its spiritual results, too, the work was phenomenal. Ten thousand who had backslidden into sin renewed their vows to the churches, while a much larger number made their first confession of saving faith and started in the new life, won by the evangelist's plain, outspoken presentation of the old Gospel.

Small in stature, nervous, emotional, and with the burden of souls on his mind day and night, it would have surprised nobody if he had broken down under the strain. But the same power that drew him into the battle sustained him to the close. Why should any signal success on the part of a pa[s]tor or evangelist be made a mark for condemna[t]ion instead of congratulation? It is not so with [o]ther successful men in other callings. Many a lawyer [h]as earned a fee far in excess of any sum ever paid [a]n evangelist. Let a physician, a corporation pre[s]ident, a successful author or the executive head [o]f any large concern receive a princely income, [a]nd he is praised and commended; but if an evangel[i]st, who has done service to society at large and [i]s the means, under God, of transforming a multitude of human lives, receive a generous free-will [o]ffering, he is at once condemned. And this though[t]he makes no demand, but leaves the people themselves to estimate the value of his work. It seems to us that the real question about Billy Sunday is not whether he uses the language of the vulgarian in dealing with the crowds who gather to hear him, but whether he is really an asset to the church and the cause of Christianity. Paul declared his purpose to become all things to all men, if by any means he might save some. If in his Philadelphia campaign Evangelist Sunday succeeded in drawing over 40,000 into the right attitude of clean, wholesome Christian living he certainly is an asset to be taken into account in the reckoning, as the united testimony of three hundred churches declared.

The President on "Captains of Industry"

IT HAS remained for a President of the United States to do justice to the great captains of industry. In a little book just issued by Harpers, which is in the nature of a biographical essay, President Wilson reviews the career of a number of Americans who have come to the front in large enterprises and great benevolences. The keynote of his volume may be found in his observations on the late George Foster Peabody, of whom he writes that he, like others, was not fascinated by the glitter of gold, but rather was "in love with the exercise of his own faculties on a great scale. . . . It was this fascination," he wrote, "that got hold upon the faculties of the man whom the world was afterwards to know, not as a prince among merchants, but as a prince among benefactors; for beneficence breeds gratitude, gratitude admiration, admiration fame, and the world remembers its benefactors." To such natures, beneficence becomes as interesting as business; indeed, the President remarks, it is a sort of sublimated business, in which money moves new forces in commerce which no man can bound or limit. It is in this sense that he believes "a man comes to himself," and realizes the great opportunities of service that are open to him. But there is a proviso attached to such careers. He holds that they are only open to those who "can detach themselves from tasks and drudgery long enough to get a view of the proportions of life and the stage plot of its action." President Wilson holds that it is a popular error to imagine that the great captains of industry are wedded to the mere pursuit of money. Unusual display by their families and dependents may give this impression, he admits; but they themselves, he believes, are too busy as a rule with their sober thoughts to give time to mere matters of display. The book, though just published, is really a souvenir of the professorial days of fifteen years ago, but the reasonable presumption is that the writer still holds the same views. They are interesting but partial and generously optimistic, rather than discriminative; for unfortunately not all the great captains of industry have belonged to the high-souled class he has idealized in his essay. It was evidently written in the days of his early enthusiasms, before he had acquired a working experience with the subject. The world has changed its opinions somewhat since then, and the last ten years of administrative history have shown repeated instances in which the captains of industry came to for their share of discipline for the safety and welfare of the greater number, and that the process of accumulating vast fortunes was one to be jealously watched and regulated rather than unstintedly encouraged and applauded.

Mother's Pension Bill Passed

—THE NEW YORK STATE SENATE has passed the Widowed Mother's Pension bill and its adoption by the Assembly is looked for. It is now coming to be very generally recognized, in the states that have already enacted a widow's pension law, that it is a wise and an economical substitute for a certain class of public institutions devoted to the care of half orphans, and that this class is better cared for and trained at home than in institutions, in the long run, and at less cost to the state.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

ire Company with Smoke Helmets

A RESCUE Company No. 1 in the Fire Department of New York City has been organized by Commissioner Robert Adamson to conquer the smoke and kill the fire at the start. The two officers and eight men of Rcue No. 1 are equipped and have been trained to enter sub-c llars that are filled with highly ca onated smoke, ammonia fumes and chemical gas and to bore their way into the holds of burning ships and quench fires before they have gained helway. They are able to do this by reason of smke helmets, containing sufficit oxygen to furnish proper ai for breathing for the space of an hour and a half. Telephne attachments to the headge enable the officers to coverse with chiefs on the sidewa and to report the progress of he fight. Last year there wa a fire in a tobacco factory, wh fifty-five firemen were relered unconscious. This led Fi Commissioner Adamson to se for some better provision to figt such smoke. He found on investigation that London, Berlin and other European cities ha in use the very device he neled. He purchased the very be helmets and other equipmts needed, set his men to dr in the deadly fumes, and nc has his Rescue Company N 1 ready for business. Prevtion of fire is the best thing; putting it out at the start is the ne best; the worst is to let it gro into a terrific blaze and th fight desperately to extingish it. It is tremendously important to stamp out the fires of moral evil in the heart at the start, befo the flames of appetite and evil habit have burst in a deadly conflagration, destroying conscience ar love. The prophet thus likens evil in the human he t to a fierce fire: *"For wickedness burneth as th fire: it shall devour the briers and thorns, and sh kindle in the thickets of the forest, and they sh mount up like the lifting up of smoke."* (*Isa. 9 8.*)

Disastrous Pie-Eating Contest

TWO men in a restaurant in a large city the ther day entered into an argument as to which cd eat the most. They agreed that a test shld be made as to which could eat the largest nber of mince pies. Each had eaten three and a ne of them undertook to eat the fourth he sank don in his chair in agony. The ambulance was cad, but he was dead when he reached the hospil. Such is the story as it appeared in several day newspapers. There are thousands that kill themselves as surely, though not so swiftly, as this m did. Most people, especially in sedentary life, eat too much. The glutton makes a close race with th drunkard for the cemetery. Spenser, in describin the vices that drew the chariot in which the qen rode, makes gluttony one of the most disgting of them. There is this severe Biblical anignment of the glutton: *"This our son is stubbo and rebellious, he will not obey our voice; he is glutton, and a drunkard."* (*Deut. 21: 20.*)

Girl Rescues Drowing Man

MISS ELSIE DITSON, a young society woman of Paterson, N. J., was driving her automile along the road by a pond at Cedar Grove w n she heard a man's voice from the pond, crying, "Im drowning! Save me!" She ran and found th a young man, while skating, had fallen into th water and was drowning. She ran back to her c and unstrapped an extra tire from the side. S ing a clothesline hanging near a barn down the rd, she hurried, and, seizing it, tied it to the tire a threw it out to the man as a life-preserver. H put both arms through the tire just as he w about gone. The girl tried in vain to pull h out. Then she ran her car up close enough to he pond to tie the clothesline to its spring, and th , driving at half-speed, she pulled him out. Hw much woman's brains, and tact, and energy, a sympathy have done in the physical and moral sa ation of men! It is a rather unsafe proposition for a young woman to marry a young man with the idea of reforming him, and numbers have been punished in the attempt. But many women have, by their ability, character and love, saved young men from drowning in the sea of temptations into which they have fallen. If the young man had not availed himself of the improvised life-preserver he would have instantly perished. How passing strange it is that so many men and women, young and old, will not make use of the spiritual life-preserver thrown to them, and perish! This question can be seriously asked: *"How shall we escape, if we neglect so great salvation?"* (*Heb. 2: 3.*)

NEWLY FORMED RESCUE CREW AND APPARATUS, NEW YORK FIRE DEPARTMENT

Library Books Widely Circulated

NEW YORK CITY points with just pride to the fact that during the past year 12,000,000 books were used by the people, an average of over two books to every man, woman and child. The cost to the city was about eleven cents for each book used, and less than twenty-five cents per capita. The children of the city took out the astounding number of 3,580,000. What a blessing to the millions of the poor, who have no books, is the public circulating library! There were books in olden time, written, of course, by hand. The apostle's desire for books is thus expressed: *"The cloak that I left at Troas with Carpus bring with thee, and the books, especially the parchments."* (*II Tim. 4: 13.*)

Mrs. Rockefeller Passes Away

MRS. JOHN D. ROCKEFELLER died suddenly at her home at Pocantico Hills, N. Y., on March 12. Her husband and her son, John D. Rockefeller, Jr., who were in Florida, returned by special train for the funeral. Mrs. Rockefeller, before her marriage, was Laura Celestia Spelman, daughter of a well-to-do merchant of Ohio, who did business at Wadsworth, Akron and Cleveland. She was a woman of intellectual ability and liberal education. She was exceedingly simple in her habits and democratic in her tastes, even to the last. A poor person, if worthy, had as much of her attention and affection as one possessed of wealth. Amidst great wealth she counted simple home life and duty the main things, and took her highest enjoyment in them. She taught her daughters to work and keep house as though they had been the children of poverty. Mrs. Rockefeller was intensely religious, being a Congregationalist before and a Baptist after her marriage. She was old-fashioned in her views on questionable amusements and personal habits. She was a devoted student of the Bible. At the funeral a quartette of the Fifth Avenue Baptist Church, New York, rendered the favorite hymns of Mrs. Rockefeller: "Jesus, Lover of My Soul," "Love that Will Not Let Me Go," "Nearer, My God, to Thee," and "Now the Day is Over." Rev. Dr. Cornelius Woelfkin, of the Fifth Avenue Baptist Church, pastor of the family, made touching remarks. Thus passed from earth one whose worldly circumstances might have tempted her to pride, vanity, ease and self-indulgence, but who lived a sincere, simple life, a true wife and mother. The words of the wise man can be here applied: *"She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household."* (*Prov. 31: 26, 27.*)

MRS. JOHN D. ROCKEFELLER

Fire, Dynamite and Hero

WORKMEN were engaged in making a new track on the New York Central Railroad at Beacon, N. Y., when a fire was discovered in a little wooden shed in which were stored two tons of dynamite. All ran for safety and the alarm was given the people of the neighborhood to escape the terrible explosion momentarily expected. Three hundred children were hurriedly marched from a public school. One of the gang of workmen ran toward the shed, though he must have known that the chances of escape from being blown to pieces were few. Onlookers shuddered at the certain death into which they thought he was going. The blaze was burning fiercely, but at last he got the fire under control. Neither the men who own the railroads nor the financial princes who are passengers upon them have more superb manhood than this simple workingman who felt somewhat of responsibility as a representative of the company, but who realized that many lives were in peril, and risked his own to save them. Though the man did not suffer, his act is an imitation of the example and an illustration of the spirit of the One who saved others but had to lose his own life in doing so, and of whom it was said: *"He saved others; himself he cannot save."* (*Matt. 27: 42.*)

Bird and Snake Fight

CHARLES SNYDER, keeper of the reptile house at the Bronx Zoölogical Park, New York, emptied a big black snake out of a basket in the ostrich house as a meal for Bill, one of the two secretary birds in the collection. It is the habit of these birds to leap four feet in the air and come down with stiff legs on the snake and trample it to death. Bill missed his victim, which coiled about his legs and gave him no end of trouble, till his mate came to his rescue and the two killed and ate the reptile. There is the bird nature with wings to fly above the earth, and a snake nature with fangs and poison, and the two are ever at war with each other. Plato graphically described it, and so does Paul in this language: *"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit."* (*Rom. 8: 5.*)

Grover Cleveland's Memory Honored

THE fourth annual memorial service under the auspices of the Grover Cleveland Birthplace Memorial Association was held the other day in the Presbyterian Church of Caldwell, N. J., under the presidency of Dr. John H. Finley, state commissioner of education for New York. Before the pulpit was placed a portrait of the former President, presented to the association by Charles R. Crane of Chicago. Nine hundred were present. Up to his time there had been no Democrat elected to the presidency since the beginning of the Civil war. Grover Cleveland had a firm belief in the Bible, the atonement, and the efficacy of prayer. During his last years he manifested a vital religious experience. Whether people agreed with his views on public policies or not, all believed him to be a man of moral courage and sterling honesty. The exercises at Caldwell illustrate the fact that *"The memory of the just is blessed."* (*Prov. 10: 7.*)

A WEEK *in the* WORLD'S NEWS

WAR ROBS BISMARCK OF HIS DUE. Festivals are planned for all Germany and in several American cities to celebrate the centenary of the birth of Prince Otto Eduard Leopold Bismarck, April 1. Various organizations have sent out programs, and in New York City there will be notable gatherings. The war in Europe has

MOST POPULAR PICTURE OF BISMARCK AND HIS FAMOUS DOGS

caused the world to focus its attention upon that great statesman's "blood and iron" policy at a moment when, had peace prevailed, universal praise for his many wonderful achievements would have been given without stint. Bismarck, the personification of German nationality, was born in Schoenhausen, Magdeburg, April 1, 1815, apparently for the purpose of creating out of the quarreling German and Prussian states the united Germany of today. He overcame the short-sighted but tremendous opposition to his policies by virtue of the persistency and thoroughness which characterized him, and lived to receive the sincere homage of those whom he defeated in the field of diplomacy.

. . .

PASSPORT FRAUD PROVEN. The attempt to manufacture and use a fraudulent United States passport, which has agitated official Washington, resulted in the conviction of two of the conspirators, Cook and Madden, in the Federal District Court, New York, March 18; and Richard P. Stegler, to whom the passport was issued and who turned state's evidence and tried to implicate a member of the German embassy at Washington, Captain Boy-Ed, is self-convicted by his confessions, and was sentenced for sixty days, the others for ten months each, to Blackwell's Island.

. . .

MEXICO. Protests on a number of matters have been sent from Washington to a number of Mexican presidents, etcetera, during the week, and rumors of a determination to exterminate all foreigners in Mexico City and elsewhere, followed by assurances of a change of heart in the matter, have continued to come over the border, together with news of decisive movements by this and that revolutionary force. Other than these definite facts, there is little to chronicle about the Mexican situation.

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CORPORATIONS HAVE NEW MASTER. Under act of Congress President Wilson recently appointed as members of the new Federal Trade Commission, Joseph E. Davies, lawyer; William Harris, fire insurance president; William H. Parry, newspaper editor; George Rublee, lawyer, and Edward Nash Hurley, manufacturer, each at a salary of $10,000, the commission's duties being to formulate rules and regulations for the conduct of corporations doing an interstate business, its almost unlimited powers extending over business and interests having a total capitalization of $20,000,000,000. The commission will have the assistance of a committee from the Chamber of Commerce of the United States, and will begin its work by gathering inside information from industrial corporations.

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INSURGENT CHIEFS CAPTURED. The capture of Chief Old Polk and his son Hatch and Chief Posey and his son by General Hugh Scott on March 20 put an end to the Piute uprising in Utah. General Scott has been called the "Great Pacificator." He has dealt with Indians, Spaniards, Cubans, Filipinos and Mexicans. Among the Indians he has met on the battlefield or in parley were Sitting Bull, Red Cloud, Spotted Tail and Geronimo.

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FAR END OF PENNSYLVANIA ALSO GETS RELIGION. While eastern Pennsylvania exhibits one symptom of "getting religion" the western end displays another, the Allegheny Presbytery of the United Presbyterian Church in convention at Pittsburg ruling that every pastor of that denomination in that county must be paid a salary of $1,000 at the least, and have a permanent parsonage.

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COVETOUSNESS LEADS BELLIGERENT'S CONSUL INTO TROUBLE. Because he hoped to gain for his government something of value in the war by learning secrets about shipments of submarines in parts to Canada, and, it is alleged, bribed an employee of the Seattle Construction and Dry Dock Company accordingly, William Mueller, Imperial German consul at Seattle, and his secretary, B. M. Schultz, were arrested in the consulate March 17 and released under bond. The German embassy at Washington has protested to the State Department that this action was a violation of treaty rights. It is understood that the consul at Seattle, if guilty of the act charged, was trying to prove that submarines are being manufactured in this country for shipment via Canada to England. Secretary Bryan has declared that the construction of submarines for delivery to a belligerent nation during the war would be considered a violation of neutrality. Aside from the unfortunate curiosity of this German consul—why only submarines? Trainloads of cartridges, shiploads of war munitions, destined for belligerent nations during the war, every individual item "constructed" in this country, are being shipped from our ports constantly. Why such bitter enmity toward *submarines?* Any reader who knows may answer.

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EVENTS QUICKLY TOLD. The Twenty-ninth United States Infantry, Colonel John S. Mallory commanding, sailed March 17 to reinforce the garrison at the Panama Canal.—Russia is seeking new trade treaty with United States to take the place of the treaty abrogated January 1, 1914, because of racial discriminations.—Walter Crane, famous English artist and author, died March 15 at London, aged seventy years.—

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CHAINED TO SUCCESS. In the Grand Prize automobile race recently run on the Panama-Pacific Exposition grounds, the winner, an Italian by the name of Dario Resta, was saved from defeat, according to the stories of the race, in a romantic manner. Resta was on his honeymoon, and his bride, a sister of an automobilist who was killed in a former Grand Prize race, sitting among the spectators, noted the coming of rain with the certainty of its affecting the track, and by signals managed to warn her husband, as his car made lap after lap, to stop and put on his chains, Resta finally, heeding his wife's frantic motions and stopping to comply with them out of consideration for her feelings, losing his position in the race and courting defeat, but winning out after all because of that precaution.

EASTER JOY

By Kathleen Wheeler Ross

WE MIGHT have known in the winter
That spring would come again;
We might have known that the future
Would bring an end to pain.
But oh, to be sure that the suffering
Is over, and all made clear,
And to feel 'neath the blazing sunshine
That spring is really here!

We might have known through the snowtime
That flowers were underneath;
We might have sensed the Eternal
Knows no such thing as death.
But, oh, the joy of an Easter
After long winter drear,
And to feel by the soul's awakening
That spring is really here!

We might have known mid the darkness
That sorrow with joy is blent,
And that gladness would end in the morning
The night of our discontent.
But, oh, to forget the shadows;
To mock at unfaith and fear!
And to laugh like jubilant children,
Now spring is really here!

AMERICAN MISSIONARIES ATTACKED. Serious disturbances have occurred in Persia, with steadily increasing violence, since the entrance of Turkey into the European War. The Moslems of Persia have bitterly persecuted the native Christians, and massacres have been feared. A despatch from Julfa to an official Russian news bureau says: "The Turkish consul at Urumiah, Mehemed Raghib Bey, at the head of seventy Askaris, recently attacked the American mission at that place, where 15,000 Orthodox Christians had taken refuge. The consul ordered three priests and two deacons to leave the mission, and as they were passing through the streets they were insulted. An American missionary, Mr. Allen, who was also subjected to insults and blows, succeeded in sending to Selmas two messe[ngers] to ask for prompt assistance from the Russian troops to sa[ve] lives of the Christians, whom the mission was not able to pro[tect]." Those who remember the frightful outbreak of Mo[hammedan] fanaticism in 1896, which resulted in massacres in Armeni[a] at points along the Persian border, will understand the d[anger] that now threatens the missionaries and their charges. Alt[hough] the missionaries themselves were spared, in many localiti[es on] the Turkish side of the border the mission buildings and co[unty] were wrecked, looted and put to the torch, while large nu[mbers] of defenseless native Christians were killed.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

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GENERAL CHARLES FRANCIS ADAMS DEAD. C[harles] Francis Adams, grandson of President John Quincy A[dams] and greatgrandson of John Adams, died at Washingt[on] March 20. General Adams has had a successful and d[is]tinguished career as soldier, financier, and historian. He [was] formerly president of the Union Pacific Railroad and wa[s re]viously chairman of the Board of Arbitration of the [and] Trunk Railway. He served in the Union army throug[h the] Civil War first as lieutenant of the First Massachusetts C[avalry] and later as captain; then as lieutenant colonel and colo[nel of] the Fifth Massachusetts Cavalry. He was made brevet bri[gadier] general on March 13, 1865. General Adams was the auth[or of] many noteworthy historical works and also a favorite spea[ker in] political campaigns and on special occasions.

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AN OLD FRIEND IN A NEW GUISE. Time was [when] stages ran hither and yon at the beck of every passenger, [their] routes being determined by those who paid fares. Even [now] York remembers the amiable contrivances that riccochett[ed up] and down Fifth Avenue, and after a while were called [buses] instead of stages. Then intervened the eras of the ho[rse car] and the trolley-car, though there has never been any let-u[p with] the Fifth Avenue bus service. And now the stage is c[oming] back in the form of an automobile, and with pardonable [pride,] considering its past, hides its identity behind the name [jitney.] The jitney is any passenger automobile—usually, at pres[ent a] third-hand one—that stops to get you and to leave you wh[ere] you say, charging five cents for the service and earning h[ilarious] the white-heat antagonism of established car lines. The [jitney] has broken into the peace of several of our cities, and with [much] financial success that a special jitney type of automobile [may] soon make its appearance in the catalogues.

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THE WORLD'S GREATEST FIGHTING MACHINE. [In] both size and gun-power, the super-dreadnought Pennsyl[vania,] which was launched at Newport News, Va., on March 16, [is the] largest warship in the world, and the most powerful. Br[itain's] biggest dreadnought, the Queen Elizabeth, which is now [bom]barding the Dardanelles, is one-third smaller in her batte[ry and] three thousand tons less in size than our new warship. [The] five largest Japanese warships are all of considerably les[s ton]nage, although they may excel the Pennsylvania somewh[at in] speed. Her tonnage is 31,400, while that of the Nevad[a, the] Oklahoma and the Queen Elizabeth is 30,500 each. The Pe[nnsyl]vania's main battery has guns which fire a united broads[ide of] seven and one-half tons of steel, while her secondary batte[ry has] 22 five-inch guns. She has also four 21-inch torpedo [tubes.] Her officers and crew total 1,002 men. When ready to g[o into] commission, she will have cost $13,000,000.

SUPERDREADNOUGHT PENNSYLVANIA IS LAUN[CHED]

Prayer by Bishop Berry preceded; Miss Elizabeth Kolb of Ge[rman]town, Pa., named the vessel, and Commander Thierichens [of the] Prinz Eitel Friedrich was in full uniform with the official [party.]

FOR WAR'S WIDOWS AND ORPHANS

OF THE total of $134,731.47, contributed up to noon of March 17 for the relief of the widows and orphans of the war in Europe, $93,000 has been forwarded to our committees, as already reported in the Christian Herald, and is being employed according to the best judgment of those in charge in the respective countries. We print below a letter from the chairman of the committee in England, and will follow this with reports from other sections when received.

Further remittances will be made rapidly as we are satisfied where best to employ the funds, and we hope to be able to have committees at work in Poland and Galicia soon. Through a reader we have received a letter dated at Zbaraz, Galicia, January 5, 1915, which reads as follows:

"WHEN I had arrived at home from America, I did not stay at home even one day, because the war broke out. I was called to my regiment. During five months I was on the battlefield and always in the fighting line. At last our regiment (35 Landwehr) came to Przemysl, where we were in a terrible fight with the Russians, in which we were victorious. But on another day we were defeated by the Russians. Our regiment was crushed and there were left only 300 soldiers and seven officers. So we were interned in prison. When we were transported to Russia I asked a Russian officer if he would permit me to go home with my wife and children, and because the eastern part of Galicia is occupied by the Russians already he permitted me to go.

"I would have much more to write to you but I cannot write more, because my shoulder is injured. I cannot hear perfectly. Therefore you may imagine how sad our Christmas must be the Ruthenians in Galicia are (Greek Catholics and have their Christmas Dollar).

"At present there is an awful famine here. The prices of victuals are raised so high that it is impossible for poor people to buy any. Everywhere there is lack of food. Many people are dying on account of the famine. In the villages there are only women, girls, young boys and old men, who can hardly walk because of hunger. If I recover I will write you more."

It is not to be doubted that the distress throughout this general section of the country equals, if, indeed, it does not pass, that of Belgium. We shall be glad to be able to report that our readers' bounty is being used to alleviate the suffering in that far-distant section of the war.

Report from Our Committee in England

LONDON, *March 3.*

THE committee entrusted with the task of disbursing the Christian Herald Widows and Orphans War Relief Fund for England are now enthusiastically at work gathering, investigating and helping cases. A group of busy public persons, enjoying the highest confidence of the social and philanthropic forces of London, meet regularly at the mansion of the Duchess of Marlborough, and devote their time to the sympathetic consideration of the cases they have themselves personally discovered, or have had submitted to them.

Earl Grey, formerly governor general of Canada, stands in the front rank of empire-builders and diplomats; Sir Robert Perks (chairman) is one of the leading laymen of the Methodist Church in Great Britain. These represent the English side of the committee, the American members being the Duchess of Marlborough, Mr. H. Gordon Selfridge and Dr. A. C. Dixon, honorary secretary.

All cases are passed on by this committee before help is afforded, and help is given immediately when the facts have been ascertained to justify it. Already some fifty or sixty persons are receiving weekly allowances to tide them over their distressing circumstances. The administration is made as tactfully as Christian courtesy and delicacy can suggest, in order that there may be nothing of pauperism about it. Many of the recipients are refined, sensitive people, unexpectedly plunged into circumstances of need, people with a proper pride and self-respect, which would cause them to shrink from accepting assistance, save as offered in the most considerate way. In the words of Mr. Selfridge, the aim is to make it "a beautiful charity for individuals and families," with as intimate a personal touch as possible; and as the Duchess of Marlborough has said, it is to be patent to everybody that it is an expression of warm goodwill between the two great nations.

Some of the cases are peculiarly pathetic. One poor widow, 21 years of age, has two children, the younger born three or four months after the father was killed in the war. A few weeks before her confinement, her mother died, which plunged her into fresh sorrow and compelled her to live awhile with another relative too poor to keep her. She received a very small War Office grant. When her strength is recovered, she will return to work to maintain her children, and her former employers will probably take her back. Meanwhile a grant from the committee of $2.40 a week is carrying her over.

ANOTHER sad case is that of a young widow who had been married only eleven months, the marriage being deferred until the man had completed his fifteen years' service in the navy. He was called up as a reservist on the outbreak of the war, and was among those who went to a watery grave in the North Sea when H. M. S. Cressy was lost. This lonely young woman, quite unfit, on account of severe illness, to earn her own living, receives a state pension which is insufficient to maintain her, and this has now been supplemented for a while by a grant from the Christian Herald fund.

A moving spectacle is presented by a group of seven children received through the instrumentality of the Christian Herald fund into the National Children's Homes. These seven little things—the ages of six of whom average about eight years, the youngest of the seven being a baby of two weeks—are the children of soldiers, and their fathers have in several cases been killed in the war. Two of them, however, are the little daughters of an army reservist, a widower, suddenly called to rejoin his regiment and go to the front, and having to leave behind seven children, all under eleven years of age. He was at his wits' end to know what to do for his motherless bairns, not all of whom could be provided for at a moment's notice. Here the fund stepped in and made provision for two little girls.

In each of the seven cases alluded to a sum of $50 has been paid as an admission fee to the National Children's Homes, one of the largest (with 2,200 inmates) and most excellent institutions of the kind in Great Britain, founded by the late Rev. Dr. Stephenson, and having branches in Canada. Now, for the modest sum of $50 apiece, these children are introduced into a position which secures them for life. In the Homes they will be fed, clothed and educated until of an age to earn their own livelihood, and then carefully placed out into useful and profitable situations, for which they have been trained. It is a small expenditure, the influence of which will last for sixty or seventy years, and have an effect upon future generations.

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These are samples only, and they represent a genuine need, and a response to that need for which the committee and the English Christian folk who know the work are profoundly grateful. Each week other cases are coming to light, some of the most needy having to be sought for, such is the reserve and modesty of many of those in the direst distress.

REV. A. C. DIXON.

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

The receipts to March 17, $134,-47 not all acknowledged in the ristn Herald as yet. Acknowledgits ill continue each week.

Miscellaneous Amounts

shes Carsonville, Mich., $25.43; S. S. of 1st sy. urch, Columbus Grove, Ohio, $53.97. "A Gi Sidney, Ohio, 70 cents; Three Mile S. S., Dail Ore., $6.50; Silver St. Church, Goshen, $2 Philathea Class M. E Ch., LaMesa, Churches of Farmersville, Calif., $13; Pre Church, Luverne, Minn., $7.75; Okla ad. ents; F. N. Tolroad, 15 cents; Mrs. B E 5, 15 nts; Mr. Joe Bowman, 15 cents; Mrs. Jenny e. 1 ents; Mrs. T. F. Boisvert, 15 cents; N on, cents; Mr. John Eberline, 15 cents. Miss Frie. 10 cents; Miss Ena A. Jarvis, 10 cents; Langha Gaston, 10 cents; Mr. J. S. Gaston, 10 ; Mr E. J. Bennett, 10 cents; Mr. Will Patrick, nts; iss Elsie Bowman, 10 cents; Mrs. John ager, 0 cents; Miss Nannie Fessler, 10 cents; John yler, 10 cents; Mrs. John Kern, 10 cents; Martha Lovall, 10 cents; Mr. C. J. Benson, 10

t. S., Virgil, N. Y., $2.62; Mrs. W. A. Hol- $9; utford School, Dist. No. 4, Clark, S. D., ; Mr Leon Crossley, 5 cents; Mr. Henry Jim- 5 cts; Logan Horton, 10 cents; Mr. Wm. l, cents; Mr. Henry McCrane, 10 cents; e Eland, 5 cents; Miss Guest's S. S. Class, 60 ; Hyde Congregational Ch., Forest Grove, Ore., S Beetown, Wis. $8.14; Mr. Chas. L. Scott, Boco Cong'l. Ch., Hopkins, Mich., $37.25; Tieton y. Naches, Wash., $5.50; Friends, Valley t. ser, Wash., $38.50; Lone Star S. S., near er. sh., $9; Estelle Hillegas, 47 cents; Mrs. ret kman, $7; —— Vernon, Texas, 10 cents; ls. nsville, Ore., $2.72; First Bapt. Ch. S. S., M., $12.70; Hanover Center S. S., Silver N. , $10.55; Elmwood Ave. Bapt. Ch., Elmira N. $3.50.

F. Reid, $3.65; Mrs. H. K. Aurand, $1.45; ish Christian Ch., Big Stone Lake, Minn., $13.50; T Taylor, $3.50; Mr. John Jarvie, $3.50; Waitz Bletzer, $2.60; Mr. Clem H. Beau, $1.05; G. Cowre $3.10; Gensemer and Salen, $35; Mrs. Eliza 5; Roy Heuer, 75 cents; Mrs. E. L. Mahl, Emerick, Neb., $3.50; Mrs. M. A. Clark, Weld W. Robinson, 85 cents; Mary S. ; Mrs. I. G. Jones, $1.15; Mr. David N. 80 ents; Wesleyan Meth. Church, Ashwood, ; $57; Sara C. Bair, 35 cents; Mr. George rown 0 cents; "A Friend," Montross, Va., 85 S. Moody, $4; Susan C. Hagon, $3.50; E. rlin $2.60; E. B. Tucker, $3.35; George Par- $1. Mrs. Samuel Soule, 35 cents; Mrs. Mary 60 ts; Mrs. William Watson, $17.75; W. A. $3 Geo. Robinson, $3.15; Mrs. H. A. New- $2 Mrs. Randolph Harrison, 40 cents; Mrs. Sm $3.15; Miss Ellen S. Smith, $8.50; S. J. $3 Mr. & Mrs. J. B. Nelson, $8.50; Mr. s Pool, $1.25; Mrs. John Hackett, 90; J. G. nan Family, $6.50; Mrs. D. E. Strain, $1.05; Got Jr., $7.50; Mrs. Emily J. Duffee, $1.25; len Lewis, 60 cents; Mrs. R. R. Kippen, $8.50; R. ley, 45 cents; W. A. McLean, $3.50; Mr. ane $3.50; Eliza J. McLoughlin, $3.15; Mrs. L. W. Brink, $1.40; Mrs. Randolph Harrison, 40 cents; Indian Lake Baptist Church, Indian Lake, N. Y., $11; Carroll W. Franklin, $5.10; Mrs. L. C. Collier, $3.50; "A Willow Glen Friend," 60 cents; Miss M. A. Reynolds, $1.75; F. M. Van Derveer, $2.35; Mrs. James Buckish, 75 cents; I. Westengard, 75 cents; Mrs. S. A. Barron, $7.

Baptist Sunday School, Vaughan, W. Va., $6.50; Mrs. M. J. & H. J. Newman, $4, Sunday School, Richpatch Mines, Va., $8; Presbyterian Sabbath School, Millbrook, Pa., $19; M. E. Sunday School, Cosmopolis, Wash., $3.40; Presbyterian Sunday School, Salmon, Idaho, $4.50; United Presbyterian Congregation, New Lebanon, Ohio, $7; German Lutheran Hospital Training School, Sioux City, Iowa, $16; Miss Flory Small, 10 cents, Mr. Chester Small, 10 cents; Harmar Small, 10 cents; Laura Massey, 10 cents; Ella Small, 10 cents; Minnie Small, 20 cents; Essie Burton, 10 cents; Donald Massey, 10 cents; Joseph Skater, 20 cents, Mrs. Anderson, 10 cents; Havana Presbyterian S. S., Havana, Minn., $22.07; Danish Baptist S. S., Hutchinson, Minn., $40; The Bonested Churches, Bonested, S. D., $28.07; Mr. & Mrs. S. Terwilliger, 20 cents; Mr. & Mrs B. Sturdevant, 35 cents; Mrs. Elma Edwards, 10 cents; Mr. Sullivan Kile, 10 cents; Mr. C. Whipple, 30 cents; Mrs. E. Whipple, 10 cents; Mrs. Alfred Dicker, 10 cents; From "Our Lord's Treasury," Firested, S. D., $9.10; Christian Endeavor Society, Guilford, Vt., $6; Jessie M. Charles, $6; M. A. Crellin, $11; Mrs. Bert Rattray, 44 cents; A Little Boy, Fort Sumner, N. M., 20 cents; From One That is Interested, Riverton, N. J., $1.28; Mina & Stanley Bryant, $7; Grace Sawyer, $2.75; J. E. Caster, $12.50; Presbyterian Church, Pulteney, N. Y., $35.85; The Lawrence Creek U. B. Sunday School, Gaylord, Kan., $20.20; Woman's Missionary Society, Fair Grove, Mo., $9.56; Young People's Meeting of the M. E. Church, Oppenheim, N. Y., $7; Wooddale S. S., Knoxville, Tenn., $11; The Congregational S. S., Clinton, Mich., $16.12; Hysham Community, Hysham, Mont., $11; Y. P. S. C. E., Shrewsbury, Mass., $4.80; Congregational S. S., Dennysville, Me., $6.26; The Christian Endeavor Society, Oak Hill, Ohio, $5.25; First Christian Church, Swansea, Mass., $15.65; Bethany Sunday School, Loup City, Neb., $3.25; Chestnut Hill S. S., Hillsboro, Iowa, $1.91; Mt. Zion U. B. Country S. S., Pawnee City, Neb., $2.66; Methodist S. S., Noble, Okla., $15.80; High School, Noble, Okla., $6.59; Two Classes, Grove City, Pa., $7.50; Congregational Sunday School, Tryon, N. C., $16; Members of the Winter Park Presbyterian Church, Wilmington, N. C., $5.75.

Providence Baptist S. S., Holy Grove, W. Va., $3.75; Rich Hill Church, Shenango, Pa., $5.82; Home Department & Two Classes of the First Congregational S. S., Elgin, Ill., $66; The Oxford First Presbyterian S. S. and Church, Belvidere, N. J., $24.50; Church & S. S., Omak, Wash., $23; Waverly Union S. S., Alamosa, Col., $4.50; Indian Children in the Government School and Others, Klamath Agency, Oregon, $9.05; Sunday School, Smackover, Ark., $7.50; Presbyterian S. S., Elk Grove, Calif., $7.75; The United Presbyterian S. S., Beaumont, Calif., $35; Y. M. C. A., Noble, Okla., $1.22; Cottrell Baptist S. S., Gresham, Ore., $2.40; "Friends," La Platte, Neb., $5.15; Sunday School of the Episcopal Church, Kerrville, Texas, $4.20; Received through the Christian Leader, Cincinnati, Ohio, $6.35; Epworth League of the Methodist Church, Omaja, Cuba, $19.50; A Friend, So. Norwalk, Conn., 35 cents; West Point Union S. S., Nevada, Mo., $4.12; Mrs. M. S. Huffer & S. S. Class of Boys, Lewisville, Texas, $7.20; Santiago Baptist Church, Sunday School, & Women's Home and Foreign Missionary Society, Santiago de Cuba, Cuba, $10.55; Bethel Church Welsh C. M., Samsonville, Ohio, $7.75; Mrs. M. P. Haycost & Family, $7; P. Tompsen, $1.95.

First Parish S. S., Falmouth, Me., $18.04; Brotherhood Cl. Trinity Reformed Bible Sch., Wadsworth, Ohio, $4.80; Sunday Sch., Middle Water, Texas, $4.70; A Member of 3rd St. Meth. S. S., Troy, N. Y., 35 cents; Oak Grove S. S., Marietta, Ohio, $11; First Bunker Hill Bapt. Bible Sch., Charleston, Mass., $12.87; Friends, Dragoon, Ariz., $2.53; Presby. Ch., Victor, Idaho, $2.51; Presby. Ch., Badger, Idaho, $1.63; Mrs. H. G. Raabe & Pupils, $1.90; Friends, Aumsville, Ore., $1.55; First Presby. Church, Greensboro, N. C., $163.37; Chas. A. Harper, $7; Baptist Ch., Guide Rock, Neb., $5.33; First Bapt. S. S., Bradford, Pa., $27; Cong'l. Church, Whately, Mass., $8.50; James Clark & S. S. Class, $2.75; Churches, Kinsey, Ala., $1.80; Theressa Mower & Schoolmates, $3.10; Decoy Bapt. Ch., Leno, Fla., $1.15; Blue Mountain Reformed Ch., Saugerties, N. Y., $25.50; Meth. S. S., Salem, N. Y., $8.50; Harry A. Bucke, $13.82; Reformed Church, Huntington, Pa., $27.79; Perrysville Churches, Perrysville, Ohio, $3.30; Union Service of Presby., Cong., & Meth. Chs., Chester, N. J., $4.02; Presbyterian Ch., Milan, Ohio, $31; Bapt. S. S., Evangelical & Meth. Chs., Dayton, Ore., $15.31; Oliver Presby. S. S., Minneapolis, Minn., $21.67; Friends, Presque Isle, Me., $57.25; Mrs. Helen Riddell, $3.85; Mr. & Mrs. A. L. Holmes, $7.50; Three Little Chs., Adair, Okla., $3.11; Friends, Palmer, Mich., $18.10; McConnellsburg Civic League, McConnellsburg, Pa., $58.34; Church, East Blue Hill, Me., $5.30; Scholars of Moore Ch., Moundville, Mo., $2.25; Presby. Ch., Jesup, Iowa, $6.75; Hurricane Ridge Sch., Bingham, W. Va., $21; Advanced Bible Cl., 1st Cong'l Ch., Lowell, Mass., $13; First Bapt. Church, McComb City, Miss., $25.90; S. B. Everts, $3.50; Mrs. Grace Bennett & Son Roy, $1.02; Mrs. Fannie Tendall, 10 cents; Friends, Addison, Me., $4.50; Readers, Kent, Conn., $7; St. Johns Ch., East Mauch Chunk, Pa., $27.25; Ladies' Aid Soc'y., Isabella, Tenn., $4.65; Sophomore Bible Cl. of Midway College, Midway, Ky., $2.60.

First Presby'y. Church, Hoxie, Kan., $14.15; "The proceeds of a donation, by a Florida friend, of two boxes of grape fruit, sold through the courtesy of Brown & Secconb, without charge," $3.25; The Epworth League, Elsie, Neb., $8.50; Boys' Class, Trinity Reformed S. S., Boonsboro, Md., $5.25; Charles Steenerson, $1.41; St. Olef's Lutheran S. S., Fort Dodge, Iowa, $9.69; Presby. S. S., Apple Creek, Ohio, $13; Pasadena S. S., Pasco Co., Fla., $7.50; Mrs. Nina N. DeVane, $4.40; S. S. Collection, Sunday, November 29, 1914, Madison Avenue Baptist S. S., Paterson, N. J., $16; P. J. Wiens, $2.42; Rev. Arthur D. Mink, $39.08; M. E. S. S., Talcottville, N. Y., $25.60; Society of Friends of the Woodland Church, Genoa, N. C., $2.75; Presby. S. S. of Cameron, W. Va., $9; Churches, San Saba, Texas, $38.27; Oscar Myers, $1.25; "Bethel S. S. of Friends' Church," Oklahoma, 75 cents; Junior S. S., Shelburne, Mass., $4.30; Mrs. M. R. Hoener, 29 cents; Mrs. Stanley and her S. S. Class, $7.50; Mrs. David Padgham, $7.50; Mrs. Levinger, $2.05; O. F. Merrill, $4.25; M. E. S. S., Columbia, Ill., 70 cents; M. E. S. S., Waterloo, Ill., $1.36; Pearle Wood, 10 cents; Ruby Wood, 10 cents; F. Avery Wood, 10 cents; Winifred Wood, 10 cents; Mrs. S. M. Weeks, 10 cents; Mary Shuman, $3.15; C. F. Sheffield, $5.10; Congregational Church, East Canaan, Conn., $3.36; Ridge Union S. S., Griffith, Ind., $12.54; Reid Memorial Baptist Church, Buffalo, N. Y., $4.13; United Presby. S. S., Clinton, Mass., $11.64; Epworth Leagues, Crossville, Tenn., $7.25; First Baptist & M. E. Churches of Kendall, Wis., $4.66; United Evangelical Church, Dawson, Neb., $40.36; Mrs. B. C. Teeksbre, $1.45; Frank Ceckrum, 5 cents; J. D. Burke, Wife and Daughters, $4.65; Andrew Stiles, 5 cents; Dallas Stiles, 5 cents; Pleasant Unity Presby. Missionary Society, Greensburg, Pa., $7.30; K.-K., Family, Portland, Ore., $7; Proceeds of a Basket Social, Mound City, S. D., $7.30; Church of the Covenant, Greensboro, N. C., $4.75; Orange Presbytery, Greensboro, N. C., $14.65; Westminster Presby. Church, Greensboro, N. C., $20.30; Friends' Church, Greensboro, N. C., $21; First Baptist Church, Greensboro, N. C., $25.69; St. Andrew's Episcopal Church, Greensboro, N. C., $34.92; West Market M. E. Church, South, Greensboro, N. C., $77.82.

Reformed S. S. & United Evangelical Church, Robesonia, Pa., $45; Thanksgiving Day Offering Members of Baptist Church, Rose, N. Y., $22; First Baptist Church, Glenville, Neb., $50.05; Meadowfarm M. P. S. S., Zanesville, Ohio, $21.11; Union S. S., Sunderland, Vt., $3.20; Class No. 4, Spring St., Methodist S. S., W. Roxbury, Mass., $1.30; Yates Baptist Church, Lyndonville, N. Y., $2.40; Men's Club, Presby. Church, Asbury Park, N. J., $8.50; Moravian S. S., Great Kills, S. I., N. Y., $25.52; Mission Church, Ryegate, Vt., $4.51; Center Church, Lometa, Texas, $7.50; Rockwell Church of Christ S. S., Syracuse, N. Y., $5.76; United Brethern S. S., Gem, Kan., $2.76; Trinity Cong. Church S. S., Beachmont, Mass., $10.90; First Cong. S. S., Hinsdale, Mass., $13.51; Protestant Church of Craig Colony, Lonyea, N. Y., $30.36; Mrs. H. O. E. Bell, $6; Loyal Women Bible Class, Bethany, W. Va., $15.62; Methodist Woman Federation, Waco, Texas, $8; "Primary Dept., United Brethren S. S., Westerville, Ohio, $9; Friends, Burchard, Neb., $6.50; Girard Presbyterian Church, Girard, Pa., $20.65; Methodist Protestant Church, Munda, N. Y., $31; "The Members & Friends of the Barnet Cong. Church," Bornet, Va., $32; Bedminster Reformed Church, Bedminster, N. J., $25.61; Protestant Churches of Southington & Plantsville, Southington, Conn., $83.40; First Presbyterian Church, New Kensington, Pa., $102.02; Trinity Reformed Church, New Kensington, Pa., $8.06 First Baptist Church, New Kensington, Pa., $4.22; First Methodist Episcopal Church, New Kensington, Pa., $18; First Methodist Episcopal Church, Arnold, Pa., $7.87.

A Lowell Letter Carrier, Lowell, Mass., $11; Mrs. Mary R. Adams, $1.20; Second. Presby. Ch. Session Fund, Oak Park, Ill., $13.54; A Sunday School, Retah, Mont., $30; Fairview S. S., Farmersville, N. Y., $22; S. S., Warrensville, Ohio, $14; Mrs. E. J. Fowler, $1.03; Mountain View S. S., Cody, Wyo., $8; Friends, Gold Beach, Ore., $10.90; S. S., East Granby, Conn., $19.61; St. James' Lutheran S. S., Zepp, Va., $9.25; Baptist S. S., Cabin, N. D., $19; The LeRoy Disciple Bible School, LeRoy, Pa., $12.38; Ladies O. A. B. C., of M. P. Church, Franklinton, N. Y., $4.50; M. P. Sunday School, Franklinton, N. Y., $10.50; The Community S. S., Vollmer, Idaho, $4.27; Miss Jessie V. Farrell's S. S. Class, Belington, W. Va., $1.25; Mt. Vernon S. S., Mt. Vernon, Ore., $21; Helderberg Reformed Church, Guilderland Center, N. Y., $32; The Free Methodist S. S., Salem, Ore., $3.60; The Bible School of St. Paul's Lutheran Church, Berne, N. Y., $40; Lower Path Valley Presbyterian S. S., Fannettsburg, Pa., $18.50; Collected by J. H. Owen,

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE V

Miscellaneous Amounts

$8.50; A Sunday School, South Branch, N. J., $8; "Pollyanna Girls" of M. E. S. S., Boston, N. Y., $32.50; "Friends," Cherry Creek, N. Y., $60.30; Wm. Thompson, Sr., $11; Baptist Church, Withamsville, Ohio, $2.35; Christian Endeavor Society, Farmingdale Pres. Church, Farmingdale, Ill., $12; ——, Wakonda, S. D., 75 cents; A Class of Girls of American Reformed Sabbath School, Orange City, Iowa, $4.58; Mrs. Thomas L. Forbes, $5.35; The Gospel Chapel, Clark's Mills, N. Y., $16.88; Baptist S. S., La Moille, Ill., $21.52; Baptist Sunday School, Southern Pines, N. C., $25.09; Baptist Sunday School, Smyrna, N. Y., $7; Baptist Sunday School, Wixom, Mich., $6.65; Reserve Friends Church, Sharpsville, Ind., $16.50; Sunday Schools, Fair Haven, Ohio, $28.25; United Brethren S. S., Sidney, Ohio, $3.89; Presbyterian S. S., Sidney, Ohio, $30; M. E. Sunday School, Aspen, Col., $8.30; S. S. & Church, Chippewa, Mich., $10.60; Baptist Sunday School, Benton Center, N. Y., $22; Class No. 9, Allentown Baptist Church, Allentown, Pa., $6.25; Primary Dept., Emmanuel M. E. Church, South, Huntington, W. Va., $3.50; Christian Herald Reader, Winter Hill, Mass., $3.50; ""A Friend," Concord, N. H., 40 cents; H. A. F. Hoseland, $2.75; G. L. Bodkin, $8.15; Mr. John McNelly, $8; A. Kitson, 10 cents; C. Wells, $8; Margaret Stafford, $4; Joshua Spearman, $1.05; Mrs. Edberg & Family, $1.35; Hilma Johnson, 75 cents; Esther Peterson, 10 cents; H. W. Bruner, $3.55; W. C. Morton & S. S. Class, $3.60; Mrs. M. J. McFarland, $4.50; Miss Jennie Meermans, 35 cents; Mrs. J. E. Miller, 45 cents; Mrs. C. A. Doner, 30 cents; J. W. Winter, $25.20; Red Oak S. S., Jefferson Township, Wimmers, Pa., $4; D. H. Laird, $3.85; Mrs. E. C. Russ, $1.40; Mrs. H. Harlecan, $3.50; Mrs. E. C. Russ, $1.40; ——, Quinque, Va., 80 cents; Mrs. Octavia Thompson, $3.50; Mr. George D. Hawks, $1.75; Mrs. Isoline Waffiard, 35 cents; Mrs. Wm. Clark, $3.40; Friend, Moore's Hill, Ind., $8; Johnsonville, N. Y., $2.40; H. Juren, $4; D. H. Foster, $1.60; Mrs. I. M. Ericson, 45 cents; G. T. Thompson, $7; H. H. Breler, $3.40; Mrs. Robert Hay, $8; ——, Prisque Isle, Me., $1.55; Mr. James McBride, $1.90; B. Hartman, $3.05; Mrs. J. S. Judd, 45 cents; ——, Bridgton, Me., $1.45; M. D. Ware, $1.40; Jud McQueen, $3.50; Anna C. Larson, $2.85; M. M. Wickham, $1.05; Christian Church, Center Lovell, Me., $4; Francis M. Litchfield, $1.25; G. A. Connolly, $5.15; Sunday School, Carlisle, Ind., 83 cents; Mr. Joseph Wilk, $3.40; Mr. E. Henderson, $2.25; Mary P. Whitney, $3.50; Mr. Henry A. F. Schroeder, $1.70; Mrs. J. B. Putney, 65 cents; J. G. Johnston, $9.40; Mrs. P. Turnkull, $3.50; Mrs. M. Scherer, 65 cents; L. N. Foltz, $1.85; J. W. Bratton, 40 cents; Mrs. Andrew Baker, $7; Jacob Flowers, $3.50; Jacob Egle, $3.40; Mrs. A. D. Cramer, $1.25; Clara Kramer, 55 cents; Mary Montgomery, $2.37; Mrs. James Bucklish, 75 cents; I. Westengard, 75 cents; G. Decker, $8.10; W. C. Tillet & Family, $8.50; Mrs. A. M. Burgett, $2.60; W. F. Goldspohn, $2.55; Louis Weike, $2.25; Martha W. Parry, $3.50; J. E. Todd, $1.90; Swedish Free Church, Newman Grove, Neb., $22.35; Mrs. M. E. Winters, 65 cents; Mrs. A. S. Bolton, $4.50; F. Sorenson, $6.65; Mrs. Robert Thomas, $1.45; Mrs. Jonas Alspach, 15 cents; J. A. Heeren, $6.05; Mrs. Jennie R. Adams, $3.40; Mrs. J. S. Spencer, $2.15; Mary S. Vore, $1.60; W. W. Whitmer, $5.50; Mr. John Peterson, $3.50; Mrs. N. C. Davis, $4.25; E. P. Shade, $6.65; Mrs. S. M. Doebler, $7.75; Vila R. Furstenberger, $3.05; J. W. Makle, $6.90; Mrs. Frances Weymouth, $2.25; L. E. Sensebe, $6.40; Mrs. Tilghman McKay, $3.50; Miss Susan O'Brien, $1.60; A. M. Davenport, $3.50; Mrs. Virginia B. Hays & Family & Mrs. N. J. H. Williamson, $5.50.

Miss Nelle M. Wright, $106.67; Mrs. L. V. Newton, $2.10; Mrs. Mattie Miller, $36; First Presby. S. S., Canon City, Col., $6; Minnie Farquhar, $6; The Philathea S. S. Class, Swedish Baptist Church, Kiron, Iowa, $6.25; "Friends," Shelburne Falls, Mass., $3.50; Congregational S. S., Somerset, Mich., $23.76; First Presbyterian Church, Verona, N. J., $2.25; Presby. S. S., Chesterville, Ohio, $8.40; S. S. of the Reformed Dutch Church, Lisha's kill, N. Y., $34.52; Primary Dept., M. E. S. S., Eau Claire, Wis., $2.11; Misses Ida & Anzley Appleby, $9; Methodist Episcopal S. S., Adrian, Mich., $62.75; Methodist S. S., Ogden, Utah, $2.85; Three Baptist Friends, St. Louis, Mich., $1.85; "Grandchildren," Woodbury, Tenn., 10 cents; School Children, Dassel, Minn., $16.93; U. P. S. S., Tarkio, Mo., $23.50; C. C. Hull, $4; A Sympathizing S. S. Class, Loysville, Pa., $6; Florence L. Wilson, $8.50; J. W. Russell, 62 cents; C. E. Society, Honey Brook, Pa., $12.56; Reformed Church, Franklin Park, N. J., $36.90; Union S. S., Parks, Neb., $5.60; Methodist Episcopal Society, York, Me., $21.30; "True Blue" S. S. Class, Napoleon, Ohio, $6.65; Highland Union S. S., Phoenix, Ariz., $11.50; First Primitive Methodist S. S., Fall River, Mass., $46.25; Baptist S. S., Herrick Center, Pa., $6.64; Union S. S., Texico, N. M., $16; Miss A. V. Cooper, $7; Junior Christian Endeavor Society, Aliceville, Ala., $2.40; Senior Bible Class, Hunts Corners S. S., Akron, N. Y., $14; Mrs. Ingvald Bjorge, 35 cents; Laura Ronning, 20 cents; Presbyterian Church, Franklin, Miss., $9.27; Presbyterian Church, Pickens, Miss., $1.33.

Wm. Maltas & Friends, $8.50; United Presbyterian Sabbath School, Uniontown, Ohio, $32; Employees of Post Office, Sharon, Pa., $6; Methodist Sunday School, Larrabee, Iowa, $7; Trinity United Evangelical Church, Allentown, Pa., $31; Congregational Sunday School, Benzonia, Mich., $18.38; Mrs. R. H. Cowgill, $1.40; Mrs. Wm. H Peters, 75 cents; Sweden Presbyterian Sunday School, Brockport, N. Y., $30; Methodist Sunday School, Childress, Texas, $6.54; Franklin Sunday School, Dagmar, Mont., $6 Presbyterian Sunday School, Almond, N. Y., $6; Lutheran Free Church, Ambrose, N. D., $25.35; Charleston High School Girls, Charleston, W. Va., $7.93; Stone's Lutheran Sunday School, Ashland, Ohio, $26; Methodist Episcopal Sunday School, Towanda, Ill., $17.16; "Friends," Reem's Creek, N C., $7.75; Mrs. Emma Willson's Sunday School Class, Boston, N. Y., $5.20; Frances W. Zaraphonithes, 70 cents; Free Methodist Church of North America, $161.01; Sunday School, Crown King, Ariz., $3.30; Katsbaan Sunday School, Saugerties, N. Y., $2.55; Miss Callie Beaty, $1.10; Emmanuel Baptist Sunday School, Sacramento, Calif., $6; Carson Indian School, Stewart, Nev., $12.61; Westfield Christian Endeavor Society, Westfield, Vt., $21.88; Union Sabbath School, Troy, Vt., $7.20; Union Sabbath School & Friends, Scottsdale, Ariz., $30; "Friends," Chadwick, N. Y., $38.20; Methodist Episcopal Sunday School, Stone Ridge, N. Y., $7; Methodist Church, Galston, Ontario, Can., $16.05; C. E. Society and Congregational Sunday School, Canaan, N. Y., $13.75; Viborg Commercial Club, Viborg, S. D., $68.20; Dr. Yeomans Bible Class, Danville, Pa., $12; Primary, Intermediate and High School Pupils of Birmingham Public Schools, Birmingham, Ohio, $4.75; Ernest Fauser, 20 cents; Westminster Presbyterian Church, Auburn, N Y., $7.75; Immanuel Presbyterian Sunday School, Galveston, Texas, $6; Lawrence Friends Sabbath School, Lawrence, Mass., $53.30; Mrs. H. F. Noel, $3.50; Harper Hazen & Family, $6; Middle Willow School, Gothenburg, Neb., $2.15; Mrs. J. S. Jones, $6; Sunday School, Rupert, Idaho, $1.25; Missionary Society of United Miami Congregation, Bellecenter, Ohio, $4; Orangedale Sunday School, Beeville, Texas, $2.25; Floranna Sunday School, Floranna, N. Y., $5.50; Primitive Methodist Church, Jermyn, Pa., $17.38; Federated Sunday School, Fergus Falls, Minn., $32; Ardena Baptist Sunday School, Freehold, N. J., $32.50; "Friends," Farmington, N. M., $38.17; Ebenezer Sunday School, Moorefield, Ind., $14; Synod of N. E. L. Church of America, Decorah, Iowa, $93.45; Christian Endeavor Society of Port Penn Presbyterian Ch., Port Penn, Del., $10.75; Second United Presbyterian Church, Mercer, Pa., $85.86; C. P. Gibson, M. D., $27; M. L. Norman, $7.25; Mrs. N. M. Bryan & Family, $4; Ellen F. Wighman & Mrs. Joy A. Kieley, $4.40; "A Little Friend to the Orphans," Portsmouth, Va., $1.25; Mrs. M. M. Warren, $3.50; Claridon Congregational Church, Claridon, Ohio, $10.30; M. T. McCutchen, $4; M. C. McCutchen, $4; Presbyterian Sunday School, Monroe, La., $12.80; Caguas Baptist Sunday School, Caguas, Porto Rico, $9; Ladies' Aid Society, Lincoln Church, Lake Crystal, Minn., $4.30; Congregational Sunday School, Harford, Pa., $1.70; Trinity Lutheran Church, Rockford, Ill., $21.34; Baptist & Methodist Societies, Granville, Mass., $12; F. A. Johnson, $6; Sunday School, Belpre, Ohio, $5.70.

Mrs. Mary E. Costin, $4; ——, Trumbull, Neb., $8; Rosa Pierce, $4; Caroline M. Mottaz, $11.60; Miss Lydia Glowatz, 10 cents; Miss Iva M. Boldt, 35 cents; Milton Badger, 45 cents; M. E. Ladies' Aid, Wilsonville, Ore., $24.35; Noble, Okla. High School, $1.16; The Tents of Grace Circle King's Daughters, Gnadenhutten, Ohio, $14.50; Mrs. R. A. Fleming, $6; Baptist Sunday School, Eureka, N. Y., $3.50; Ladies' Mission Circle, North Hebron, N. Y., $14; Mrs. L. J. Hubble, $6; Union Church, Seoul, Korea, $77.51; Rev. R. V. Turner and Members of Wonsan Station, M. E. Church, South, Seoul, Korea, $12; God's Mission Sunday School, Pleasant Ridge, Ohio, $23.65; Dale M. E. Sunday School, Pollock, S. D., $12; Cedarhome Baptist Sunday School, Stamood, Wash., $3.40; Judge Houston's Class Presbyterian Sunday School, Lexington, Va., $7; J. O. C. Class of First M. E. Sunday School, Pasadena, Calif., $6; "In His Name," Middletown, Ky., $4; Mrs. Bertha M. Call, $12; R. E. Craig, $1.40; J. M. Stoner, $2.06; Immanuel Baptist Church, Auburn, N. Y., $3.20; Pleasant Hill Congregation of Obion Presbytery, of the Cumberland Presbyterian Church, Union City, Tenn., $22.50; Sabbath School, Coolspring, Pa., $19.03; Riverside Sabbath School, Olin, Iowa, $3.15; E. G. T., $30; W. C. T. U., Bloomsbury, N. J., $3.25; New Era Club, McConnellsville, Ohio, $5.50; Olivet United Evangelical Church, Bethlehem, Pa., $21.08; Miss Alice C. Love, $4; Eden Center Church of God, Nevada, Ohio, $6; United Presbyterian Church, Jamestown, Ohio, $14.70; United Brethren Sunday School, South Haven, Mich., $4; "Friends" of United Brethren Church, South Haven, Mich., $12.65; W. C. T. U., Edmeston, N. Y., $8; Ida L. & Francis L. Casey, $1.20; Union Sunday School, Newberry, Pa., $6 Mrs. R. Rosmon, 10 cents; "Willing Workers" Class of Christian Sunday School, Kinross, Iowa, $1.40; Sunday School Class of Small Girls, Cloverdale, Mich., $1.17; Presbyterian Sunday School, Culbertson, Neb., $8; Union Service of Lodi, Wis., $8.21; Presbyterian Sabbath School, Stoneboro, Pa., $4.81; Union Service Collection, Keerville, Texas, $7.25; M. E. Sunday School, Thrifty, Texas, $4.50; Mrs. S. C. Montgomery, $7; Union Church, Berea, Ky., $8.82; Southern Presbyterian S. S., Valley Springs, W. Va., $11.25; Young Girls' Society, North LaMoure N. D., $34.64; Mrs. M. Cummings, $6; J. M. Carthy, $7; Boarding Pupils of the Dorland Institute, Hot Springs, N. C., $7.

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TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Man looketh on the outward appearance, but Jehovah looketh on the heart." I Sam. 16: 7.

We were talking, the other day, my friend and I, about biographies, and I said: "I don't care for these shop-window biographies which put all the best and most attractive goods to the front, and say nothing of the failures, the soiled and waste." We like to know of the motives that actuated men, their ideals and aims, their failures to attain, their consciousness of sin, their rapture in the presence of God, the dizziness with which they looked back on the edge of the precipice over which they had almost gone. That is why the Confessions of St. Augustine, the Memoirs of Brainerd, or Bunyan's Grace Abounding have been of such inestimable value in our Christian library. But after all, what a comfort it is that the Eye which has seen our downsitting and our uprising, and has known our thoughts before they were born in act, is God. Who could endure to have the secrets of his heart unbared to any other? Hence the exquisite fitness of those two contiguous texts! The one, "The Word of God is quick and powerful, . . . the discerner of the thoughts and intents of the heart"; the other, "We have not a high priest that cannot be touched with the feeling of our infirmities. Let us therefore draw near with boldness unto the throne of grace."

Enter David

By Arthur H. Howland

SUMMER before last you took a delightful trip to a charming spot. Last summer you went back to it, and it seemed more charming than ever. You noticed things about it you had not seen the other time. You felt that the first summer you scarcely began to realize how lovely it was. You may go back this summer and have the same experience. The place will look familiar, yet different. The old charms will be there, but you will see them with new eyes and a mind hungry for rest.

So we go back again and again to the characters of the old Book, and every time find something new and fresh, some point of interest and meaning that we had not seen before. And here we are, studying David again.

David is almost the most lovable character of the Old Testament. He was such a brave, charming boy, tending his father's sheep, playing the harp and singing as he watched them, killing the lion and the bear when they came to attack his charges; having the strange visit recorded in our lesson today, and finding himself set apart to be king of Israel; going to the camp of Israel's armies and slaying Israel's arch-enemy; then taking his place in the king's palace, loving the king's son, faithful to the king, trying to forget the promise made that he himself should one day be king; later, a man now, fleeing from the angered king, pining for water from the old Bethlehem well; mourning when Saul and Jonathan fell in battle with the Philistines; receiving the crown; longing to build a temple for God; sinning his grievous sin; repenting in anguish; exiled by his treasonable son; mourning with a broken heart when his son is killed; singing all his life through the praises of God, the delights of his love; writing the world's great penitential hymn and telling thereafter the richness of repentance.

We are to have eleven lessons about David. All the boys whose names are David will be particularly interested. But every boy and girl, man and woman may get something beautiful and helpful for their own lives by studying his. As the centuries pass we forget his wars and his sin—and see the earnest boy and man, with his heart full of music and affection and worship, preparing the way for the coming of the Messiah and pointing the souls of men to the love of God.

The Light on the Lace

By Amos R. Wells

NO wonder Samuel mourned over Saul's downfall; it seemed to mean the destruction of Samuel's hopes for the people for whom he had given his life. And yet Samuel's peace should have been drawn from a deeper source that no evil of man could mar. On the Western prairies one can see now and then a derrick that tells of a fruitless search for water. A thousand feet the prospector may have bored, till money and patience gave out; no life-giving, fortune-giving water rewarded his toil. But the Christian can sink a well anywhere, however shallow, and he strikes the water of life, clear, pure, satisfying. It flows from the eternal hills; it is never-failing, and no surface currents muddy it. Samuel knew that constant supply of peace and joy, but he seems to have forgotten it.

It is strange to find Samuel timid about visiting Jesse to choose another king. He would appear to have learned long before what Whittier sings: "Simple duty hath no place for fear." The most delicate Brussels lace is—or, alas! was—woven by a single spinner alone in a darkened room, through whose window a narrow shaft of light fell upon the piece he was weaving. Thus, in the weaving of life, it is best done when the weaver sits in the dark, and only his task is in the light. A step at a time, and all the rest mysterious—that was best for Samuel and it is best for us.

The men of Bethlehem were as timid as Samuel, and with equal groundlessness. What is more foolish than fear? An Eastern pilgrim met the Plague. "Where are you going?" he asked. "To Bagdad," "replied the Plague, "to kill five thousand people." A few days later the pilgrim met the Plague returning and took him to task: "You said you were going to kill five thousand people, but you killed fifty thousand." "No," said the Plague; "I killed only five thousand, as I said I would; the others died of fright."

Samuel made another mistake, in judging of Jesse's boys. He thought God would choose the tallest and strongest, as Saul had been chosen. He should have learned by that time the deceitfulness of appearances. Once a girl was grieving because she was the ugliest and stupidest in a class of very attractive girls. Her teacher gave her a coarse, wrinkled bulb. "That is you," she said; "plant it and take care of it." The plant grew into a lovely Japanese lily, fit emblem of the lovely woman that the young girl became.

What a fine saying is that of verse 7: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart!" Once an old weaver, at work on a costly fabric, dropped a reel of his silk into a pot of dye. The stain was unnoticeable, and he went on with his work. When finished, the piece was greatly admired, till his employer, holding it up to the light, cried out in dismay. The flaw was instantly visible as a dark, ugly stain. Thus our characters, though admired by men, show too their hidden flaws when held up in the divine light.

It is most significant that David was chosen for the throne when he was at work. Thus Christ chose his disciples. Thus our Lord himself came from the carpenter's shop. Thus Amos was drawn from the farm, and Elisha also. David tended sheep, as did Jacob and Moses. Saul was anointed

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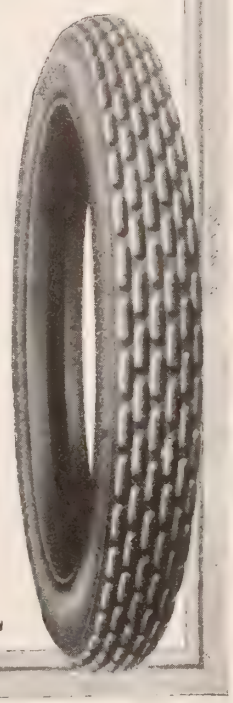

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as he was seeking his father's asses. The true worker is already a king.

We are glad when we see the anointing oil on the forehead of the young David, but we are sobered when we think of the long years of danger and difficulty before him. It was much like the experience of the great French painter Millet, who was a farmer's son, as David was a shepherd's. Millet, having in mind his boyhood, tenderly painted his wonderful "Angelus." He took it to Paris and hawked it about, but no one would have it. At last the Belgian minister gave him $360 for it. Six years after Millet's death the picture sold for $32,000, and in 1889 James F. Sutton, president of the American Art Association, bought it for $116,000.

Yes, the Davids are long, often, in coming to their own among worldlings and in worldly matters; but from birth the chrism of the Most High is upon them. In the eyes of God they are anointed in boyhood, and through all the long struggles toward the belated recognition of their fellows. Well for them if, like David, they do not live for human recognition, but are well content with the approval of their God.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

"HORNS *of Oil.*" Horns of cattle were used for bottles long before the invention of glass. The larger end was closed by wood or metal and the smaller end by a movable plug or other form of stopper. These horns were frequently adorned by polishing, carving and most elaborate fittings of silver and gold. Horns are most frequent in Syria today for carrying gunpowder and are prized because of their w and damp-proof quality and convenience in l ing the old-fashioned muzzle-loader guns.

Bethlehem—House of bread. This is the assured mention of this place in Bible hist It stands five miles south of Jerusalem, birthplace of David, the birthplace of Ch Its inhabitants are wholly Christian. Church of the Nativity is perhaps the ol Christian church in existence. Its people, men and women, wear a peculiar costume ognizable all over Syria. The Bethlehemites still a fine looking race compared with the ple of all the other towns within many mil

Harp. A stringed instrument whose e shape is unknown. The modern "ood" is n like a mandolin. The Bedawy emir, menti last week, kept a man about his tents to the praises of his guests. When Dr. Mary visited his encampment this poet and mus was assigned to her, the honored guest, sat and sang in front of her tent night day. At other times he served to keep the traditions of the tribe and repeat the st of valor and adventure so dear to the heart.

The people of Syria well understand power of music to soothe and restore the mony of a troubled mind. While the rea tive music is essentially different from th Europe they are not insensible to our mo hymns and songs. A Druze judge visite home not many days ago and after listeni some Christian hymns played by a vietrol pressed him to say how it affected him. D touched he sat for a moment in silence and said that it made him feel *merciful* and lead him to lighten sentence upon a t gressor.

"Elders of the town." Older men or of families. In a patriarchal system of go ment these are the natural authorities. lehem still has its "elders" who meet a d guished guest at the borders of the tow who perform somewhat similar duties to which fell to them in Samuel's day. elders are in every case the most trustw and substantial men of the community. *to meet him trembling."* Samuel's visits often made in his official capacity to rebul and to correct abuses, hence their alarm sacrifice was a peaceful errand.

SUNDAY SCHOOL WORKERS' ROUND TABL

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Associati

I AM asked to take the superintendency of a school in a community to which I have just moved. I am asked to make a survey of the school and adopt my own plans and methods to bring the work to highest efficiency. What course would you pursue? Do you know of any persons who have performed similar service for schools?

A. Miss Lemert of Kansas City for some years has been employed by the Sunday School Board of the Christian Church as a Sunday school efficiency expert. She usually goes to a community, to one or more schools in that place, and inaugurates an efficiency campaign to increase the teaching force through a teacher-training class and build up the weak departments and strengthen the spiritual power of the school. She stays from one week to several months according to need. She is usually engaged several years in advance so great is the demand for her services. She can be reached in care of the Standard Publishing Company, Cincinnati. The Methodist Board of Sunday Schools, 1018 Wabash Avenue, Chicago, has now several Sunday school specialists employed to build up schools. You can doubtless learn the plans by writing to them.

In Detroit Mr. Eugene C. Foster carried out a plan of taking to the Sunday schools of the city in succession several of the Sunday school workers of the county to show the school how to build up. First a survey of the school was made to discover the points of need. Then from four to six o'clock on the day appointed an elementary worker would meet with the Cradle Roll, Beginners', Primary and Junior teachers to show plans for efficient work for these departments. At six o'clock pastor, officers and all the teachers of that school would meet together for supper and a social time. At seven the boys' and girls' work would be considered; at 7:30 the adult work; at 8.30 teacher training, and the pastor would end with an inspirational talk. Thus over thirty of Detroit's schools were built up.

In taking charge of your school I should certainly make a survey of the school first, ascertain its points of weakness and strength. Then I would make a survey of the community by a house-to-house visitation and find what grip the school has upon the homes. Call the officers and teachers together, give credit for all that is good, show the deficiencies and proceed to build up intensively and then start a campaign for new members and spiritual results. Plan to cover the week-day as well as Sunday needs for your scholars, secure a good officers' and teachers' library, promote teachers' meetings, advertise the school, vary and brighten the exercises, create school atmosphere and loyalty by the contagion of your own spirit.

Q. Can you suggest a course of study for girls' and women's classes?

A. For the senior girls there are several years of graded lessons now published. The Methodist Book Concern, Cincinnati, Ohio, can supply you with samples. The Young Women's Chr an Association, 600 Lexington Avenue, New rk City, publish for women's classes the foll ng course of systematic Bible study:

Course 1: First year, Jesus the Man of ilee, Elvira J. Slack, 30 cents; second yea ife of St. Paul, A. G. Leacock, 50 cents; rd year, Studies in the Prophets, Ma ret Brooks, 25 cents.

Course 2: First year, The Mind of th es siah, Charlotte H. Adams, 40 cents; nd year, Bible Studies in the Book of Acts, W. Oldham, 40 cents; The Epistles of Paul, E ard E. Nourse, 40 cents; third year, Women An cient Israel, Charlotte H. Adams, 25 ts; Work and Teachings of the Earlier Pr ets, Kent and Smith, 50 cents.

Then there are text-books for special sen such as: Young Working Girls, by Rob A. Woods, 60 cents; Student Standards of on, by Harrison L. Elliott and Ethel Cutl 50 cents.

For special mission courses for wn's classes secure Voluntary Bible Prospectu ub lished by the Student Young Women's Chr ian Association, 600 Lexington Avenue, New ork, which contains splendid courses on the ble, foreign missions and North American pr ms

Q. How can my class of girls increas their interest in missions?—H. W.

A. Write the Missionary Education Se ary of your denomination for the books th are recommending for girls of the age of t e in your class. Encourage your girls to meet ekly if possible, if not then monthly, at the h e of the teacher, or one of the members, and half an hour to an hour in reading from th ook, each girl reading a chapter in turn. Aft each chapter's reading, ask one of the girls t ll as well as possible the story of that chapte This will make them listen carefully.

Secure from the Missionary Educatio ovement, 156 Fifth Avenue, New York, pl for acting out a missionary story, the girl o be dressed in the simple costumes of the eign countries represented and to present t eus toms and work of the countries in an i resting way. Invite the parents and frien when the girls are ready and take up an offe g for some special missionary work, such as t sup port of an orphan, or the training of girl to be a Bible woman, etc. You will sur prised at the enthusiasm which the g will develop for mission work if they have a bject to work for and a plan of work.

A Cry from China

LITTLE HAI IEH TSI (the "Abused ıf"); a Story of Childhood and its P ls in Heathen China. All who are inter d in sweet and innocent childhood will fin his fascinating story. A postal card addr ed to "China Orphans, Christian Herald, Bibl House, New York." will bring you free copies of this illustrated booklet.

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THE YOUNG PEOPLE'S MEETINGS

Getting Ready for the Next Life

Christian Endeavor and B. Y. P. U. Topic for April 11. Col. 3: 1-4

WE COME to the application of Easter. It means to die to sin as Christ died to his earth life; it means to rise with him to a new life, a life of holiness here and now; it means to have our minds fixed on heaven's principles and heaven's purposes; it means to try to bring heaven's atmosphere to earth; it means to live so that when Christ comes we shall not be terrified but glad; it means to start now the life we are to live in heaven, so there will be no shock when we pass from this world to that.

A Singer with a Consecrated Voice

Epworth League Topic for April 11. Ex. 15: 20, 21

TO SING for Jesus—that may be a higher mission than preaching Jesus. Indeed to sing for Jesus is to preach him, for the number of those souls who have been led to Christ by consecrated song is beyond reckoning.

If you have a good voice, consecrate it to Christ; let him fill your heart with his love; get the voice trained; take the simple opportunities of singing for Jesus—in prayer meetings, league meetings and Sunday school, while waiting and training for the larger opportunities. Keep sweet; don't be jealous of other singers—it is one of the saddest phases of church work that so many "squabbles" center around the choir. Sing the love of Jesus and lives will be blessed.

Do You Know Your Bible?

Question List No. 3. I Corinthians

PART I

IT IS not too late now to enter the Bible Contest for 1915. You still have a good chance of winning a prize. The contest is open to all. Answers must reach the Christian Herald office within two weeks from date of issue in which questions appear. Honor Roll next week.

State Scripture reference with every answer.

1. a. What province and city does Paul mention in the last chapter of I Corinthians, which indicates the place from which the epistle was written? b. What two Christians, who used to reside in Corinth, does he refer to as being with him there? c. What passage in the Acts tells of these friends having gone with Paul from Corinth to this city and having remained there?

2. a. Who brought the news to Paul that all was not well with the church at Corinth? b. What three other visitors from Corinth came to see Paul? c. Whom was he sending back as a messenger?

3. a. What was the principal fault of the Corinthian church? b. The use of what names emphasized this error? c. What verses in Acts state that one of these men had preached and worked in Achaia, specifying Corinth?

4. a. Can men know God through their natural wisdom? b. Does God need wise and strong and honored men or things to carry on his work?

5. a. What did Paul declare was the one subject of his thinking and preaching at Corinth? b. In what was their faith to stand?

6. a. What does the fact of their contentions show as to their spiritual condition? b. In what terms does Paul state that the personality of the leaders through whom one accepts Christ or is first nourished is not a vital matter?

7. Beside the matter of impurity, what other fault does he condemn?

8. a. In what chapter does Paul state his personal opinion that, because of the strenuous nature of Christian work and because he thought the time of Christ's return was near, it would be better for unmarried Christians to remain unmarried? b. Though each Christian is at liberty to decide for himself questions of conduct in non-essentials (such as, in those days, the eating of meat which had been offered to idols), of what must he take care? c. What noble stand does Paul himself take?

9. a. In what chapter does Paul defend his apostleship? b. Why does he disclaim any credit for preaching the Gospel?

10. a. What warning does he give overconfident Christians? b. In what great verse does Paul state that every act of life must come under the religious motive? c. How does he express the fact that he did not seek his own advantage in his work?

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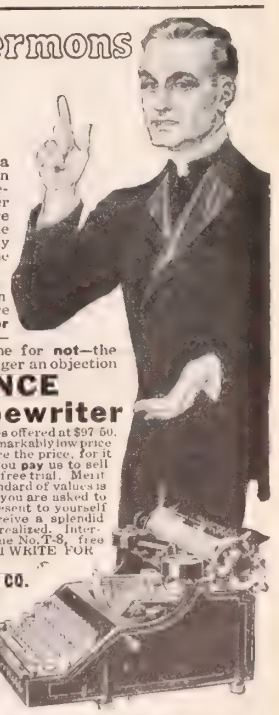

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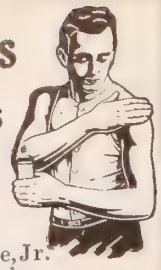

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Wife: *What—another? I thought you were going to wait till next year.*
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He was right. For him "Next Year" never came. He took "the long trip," but left his home protected.

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AN EASTER FABLE

BY MARGARET E. SANGSTER, JR.

SOME of us, here in the world, are destined to be flowers in the garden of life—tall lilies, or graceful roses, or modest violets. Some of us, perhaps not a few, may become weeds. No matter what we are, let us try, with God's gracious help, to grow beautifully, lovingly, helpfully!

ONCE upon a time, by some strange chance, a little seed blew into a large conservatory and settled down to sleep on the moist earth. Being tired from its long journey it slept steadily until one day the sun poked a warm finger into the earth and whispered softly:

"Wake up, tiny seed; put your little green arms above the warm blanket and reach to me!"

And the little seed, like a drowsy child on a cold winter morning, stretched its arms and smiled, as that same child would have stretched its arms and smiled to a loving mother. And there, above the brown blanket of earth, two small green shoots appeared and started to grow.

The conservatory was very beautiful, and the little seed caught its breath with wonder and delight as it gazed around for the first time. Masses of glossy green foliage fell away from a small marble fountain and bits of statuary gleamed whitely from behind huge, graceful ferns. Great rose bushes filled the air with fragrance and tall lilies nodded lazily to each other. Bright-faced pansies giggled in a royal purple and yellow group, and clumps of mignonette blossomed shyly together. The little seed breathed a sigh of rapture as it looked, and wondered vaguely how it had ever happened to come to such a beautiful place. It remembered a time of tossing on the wind, a time of being buffeted from one cold window ledge to another; finally a time of sleeping. But this—the little seed gave another deep sigh—this was like heaven!

"I wonder," it murmured, "I wonder what kind of a flower I shall be when I grow up? Perhaps I shall be white and gold like the lilies, or shell-pink like the roses!" It wiggled its little roots in the softness of the earth and stretched its arms higher toward the warm, smiling sun.

The days crept on, a vague number of them (for little seeds cannot be expected to count). There were many visits from a harsh man, who opened windows, and snipped leaves with a wicked-looking pair of scissors, and sprinkled cool water over the earth. He was called "the gardener." There were children who sniffed at the flowers and dabbled their fingers in the clearness of the fountain; and there were young lovers who slipped quietly down the tiny walks and murmured gentle words to the accompaniment of the soft music that filled the rest of the house. The little seed hardly slept for sheer interest.

"I wonder," it questioned one day of a tall lily that towered high above it, "I wonder if I shall ever look like you?"

The lily bent its wonderful head graciously.

"I don't think so!" it said sympathizingly. "You don't seem to grow tall."

For the first time the little seed looked down at its leaves. True, it had not grown tall! Why, it was even growing fat and scrubby. Suddenly, with a fear that gnawed at its heart, it turned to its near neighbor, a pansy. Pansies are not tall.

"Do you think," it asked, with a note of desperation in its voice, "do you think that I shall grow to look like you?"

The pansy shook its head—shook it cheerfully.

"Never!" it murmured—"why, our leaves are different." Suddenly it jumped. "Keep quiet," came a whisper; "the gardener!" (Flowers never talk when folk can hear.)

The little seed always shivered instinctively when the gardener passed. It gasped, now, in abject terror, as the man paused in front of it.

"A weed!" he was saying contemptuously; "a weed! How did it get in my garden?" All at once his rough fingers plucked the little seed from its warm bed and flung it, small and quivering, on a wheelbarrow. "A weed!" muttered the gardener. Then he passed down the tiny walk.

The little seed lay dazed, to all outward appearance, as it was borne trundled from the conservatory. But it felt as the captive emperors felt when they were being dragged through Rome at the chariot wheels. At last it was thrown carelessly into a bare spot on the gutter, its poor little heart seemed to snap. Quite suddenly it hated the other plants that were flowers, the gardener, the sun, and the warm brown earth.

"I might have been a lily, if I had only tried hard enough!" it sobbed, "and I'm only a weed. I must die—I will die—the world is cold and I hate it!"

MARY ELLEN was coming home from the mission school. The kind Lady had been talking about flowers, and Mary Ellen's little heart was sad. She lived alone on the top floor of a tenement house with the Busy Mother, and she knew that there would never be time for a garden or money for a plant. Still, the hope died hard, for Mary Ellen had faith in miracles, and she prayed as she walked home from the mission school.

"O God, send me a garden!" prayed Mary Ellen.

She was passing a barrel at the time. Her keen eyes caught a shimmer of green in the depths of it—drooping, fading green. It was the little seed, and the little seed was praying, too.

"Oh, let me die!" the little seed was saying.

Mary Ellen poked experimental fingers into the barrel. Tenderly her small hand brought the bit of greenness to light. She surveyed it happily—its healthy roots, its drooping little leaves that were trying to die. Mary Ellen was a polite child—they teach one to be polite at the mission school.

"Thank you, God!" said Mary Ellen.

It was a triumphant entry that the little seed made into the small apartment room. The Busy Mother laid down her sewing and found a saucer to hold the visitor, and Mary Ellen searched the whole place for a bit of sunlight to stand it in. "My garden!" she cooed.

The little seed drooped in its saucer. It remembered the fountain, the sunlight, the rich, brown soil of the conservatory.

"I cannot live here!" it cried.

If the little seed had been a flower it probably would have died. But it was a weed, and though it moped and tried to smother its tiny soul, it continued to grow greener, and stronger, and more scrubby. The Busy Mother paused often in her work to look at the bravery of it; little Mary Ellen took sparkling stories of "my garden" to the mission school, and the one gala day when she came home at night she screamed with delight to see a tight green bud on the plant.

"Mother! mother!" she cried, "see—a flower."

For the first time since it had left the conservatory the little seed felt proud. After all, it was something to be loved—after all it was something to bear flowers for a Mary Ellen.

"I wonder what I am?" murmured the little seed.

The next day at mission school the kind Lady told about Easter Sunday. She gathered the children, mostly little aliens, about her and told them

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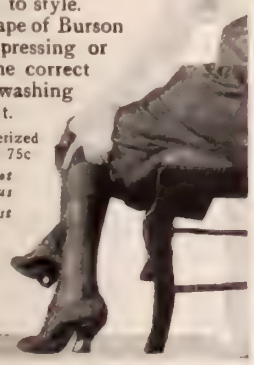

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the story of a wonderful Life that began in a stable and ended on a cross. She told them the way her church uptown celebrated the day with anthems and white-robed choir boys and lilies. She told how, afterwards, the flowers were sent to sick children.

"We give them in His name," she finished; "in His name! Because," her eyes glanced far away, "because he gave his life for us!"

Mary Ellen was listening. "We give because"—she asked breathlessly. "Lady, did he give his life—for me?"

"For you, Mary Ellen!"

Mary Ellen walked home slowly. The Busy Mother greeted her with a smile that was less tired than usual.

"See, dear," said the Busy Mother, "your flower has bloomed. I used to pick them when I was a tiny girl. We called them dandelions!"

Mary Ellen walked softly over to the flower. One small finger caressed the golden yellow blossom.

"It's my dearest thing—next to you!" she said softly—"should I give it, mother?"

The Busy Mother laid down her work. There in the dim little room the blossom made a splash of sunlight color amid the dulness.

"Give it?" she questioned—"give it—where?"

Mary Ellen looked at her garden. Then she looked at the Busy Mother who had again bent over her sewing.

"It's going to be Easter Sunday," she said, "and Jesus gave his life for me. I want to give something to him!" Suddenly she sobbed. "It's my garden," she choked, "but I want to give it. It's—" she buried her head on the Busy Mother's shoulder and told about the church and the flowers.

The Busy Mother patted Mary Ellen's small, tired head, and winked back her own tears, but over in the corner the little seed drooped its blossom with shame. Why, *lilies* went to church on Easter—not *weeds!*

The next morning when Mary Ellen arrived at the mission she handed a newspaper-wrapped, queerly-shaped bundle to the Kind Lady.

"It's for Him"—said Mary Ellen.

"Him?" The Kind Lady was not thinking of the Easter story—"him? What is it, dear?"

Mary Ellen choked back a sob. "He died—for me—" she told the Kind Lady, "and I want to give him my dearest thing. Will you take it to your church?"

The Kind Lady's brow cleared. Softly, with tender fingers, she undid the clumsy wrappings, the bulky newspaper. In all its brightness the little seed glowed at her—

"My garden!" breathed Mary Ellen.

The Kind Lady's eyes were moist as she looked at the child's gift. She thought of the flower committee's astonishment when they saw the dandelion, and she made up her mind that it should have a place of honor. Suddenly she drew the little girl into her arms.

"Your garden shall go to church, dear," she said, "and He, Himself, will watch it as it grows!"

THE church was wonderful—just as the conservatory had been wonderful. Masses of white lilies and green ferns breathed of love, and springtime, and resurrection. At first the little seed, in the shadow of a tall plant, was rather frightened and ashamed. It shivered with nervousness, and then—

All at once a breath of something stole through the huge room—something sweeter than the perfume of the lilies, sweeter and infinitely thrilling—it was music.

Unexplainably, with the music a light of understanding crept over the little seed. It realized that, even though it was only a weed, there was a place for it in the world. It realized that a weed may be beautiful and useful. Its little golden face made a spot of color against the green—color that looked like the rays of the sun. When the music stopped the little seed sighed and breathed a prayer—to live! It had found itself.

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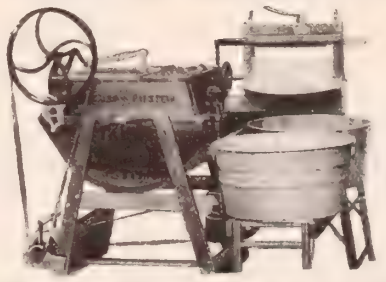

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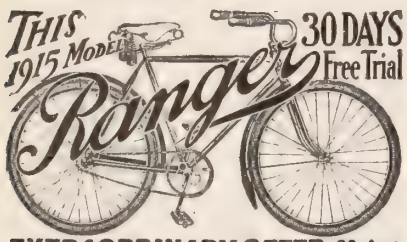

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THE JAPAN-CHINA SURPRISE

WITH a physical map of the world before us the demand of Japan that China shall give her an important place in her national councils appears as absurd as if Cuba were to make a similar demand upon the United States. But a physical map of the world conveys nothing as regards the situation that has suddenly developed between Japan and China, excepting the tremendous disparity in the size of the two countries. China proper, with Manchuria and all the outlying countries under her government, has about four and a quarter million square miles of territory; Japan, with all her dependencies, has about a quarter of one million square miles. The population of China is vastly in excess of 325,000,000; that of Japan is under 70,000,000. But mere size has little to do with the things that are happening in that section of the world.

In an interview with an American who has had unusual opportunities to study at first hand China and her relations with her ambitious neighbor, we have gathered some interesting sidelights on this subject. These are rather fragmentary and detached items, and by no means determine what is Japan's motive or object, nor what the future will bring forth. But they will help somewhat in understanding what Japan has already done.

It has been reported in the Christian Herald that Japan recently made twenty-one demands upon China, which on their face were startling, inasmuch as they seemed tantamount to claiming the right on the part of the Japanese to participate in the government of China; a claim apparently without any other ground than a wish to enjoy such participation. So far as the outside world is aware, nothing has occurred in the history of these two nations, or in their diplomatic intercourse or their trade relations, the natural outcome of which would be such a move on the part of Japan. Japan, however, is said to feel that because she stopped Russian aggression in China, China owes her something.

THE explanation that seems to fit is that Japan is rapidly outgrowing her territory, and having always considered China as the natural field for her expansion, and knowing China's total inferiority in military and naval strength, and realizing that the pressing engagements elsewhere of the nations of Europe give her a free hand in dealing with China, Japan inserted an opening wedge by seizing the German colony of Kiauchau on the pretext of assisting an ally under attack (England), and at precisely the psychological moment now seeks to follow the wedge into Chinese affairs.

It will be remembered that Japan resented the activities of the Chinese in Korea years ago—the present president of China, Yuan Shi Kai, then representing his emperor in Korea—and failing to obtain what she felt were her rights in that country, stepped across with an army and drove out the Chinese, winning the everlasting antipathy of Yuan Shi Kai. The expansion of Russian influence in Manchuria excited similar distrust on the part of Japan, and the Russo-Japanese war resulted, Russia being expelled from Manchuria.

It is commonly understood in China that Japanese capital financed the second revolution in China, the revolution that was aimed at the overthrow of Yuan Shi Kai; and that in return Japan was to have been given Manchuria had the revolution succeeded, which it did not. Huang Hsing, who was second only to Dr. Sun Yat Sen in that second revolution, is said to be in the United States at the present time sowing seeds of a third revolution among the Chinese of this country. If this is a fact, it is interesting in view of the sudden determination on the part of Japan to claim a place in the affairs of China.

The vast population of China is not united in support of the present government. It is said that it would be impossible for Yuan Shi Kai to command the financial support of the great wealthy classes in the south of China in the event of a third revolution. With the government unable, presumably, to maintain itself against a national uprising, what effective defense can be expected in the event of an aggressive move by Japan having at least the moral support of those Chinese who connived at the revolution that failed?

Looking across the sea to China, Japan sees there limitless opportunities for expansion, and realizes that her nearest and greatest market may be lost to her if she does not succeed in gaining such a place in the administration of that country as shall enable her to dictate China's policy toward other countries. In return, and equally in self-preservation, Japan will doubtless be prepared to preserve China from any "division" by the powers of Europe after the war.

China, of course, is slow to welcome such violent wooing. That vast and ancient land does not understand why it should pass under the protectorate of Japan merely because Japan nee that sort of an arrangement. Chi does not require it for herself. She working out her destiny as every oth nation is supposed to be free to Her land and her coasts, her ports a her resources, her history and people have not, in the opinion China, been in preparation all the c turies for Japanese conquest in 19

ONE indication of the feeling on part of the Chinese is in an peal addressed to President Wilson the Chinese Y. M. C. A. of Washi ton, William W. Chung, preside which in part reads as follows:

For three years and a half China has st gled through an internal revolution and is now beginning to reap the benefits of a re lican form of government. Her sons daughters have only begun to realize what triotism means, and her government has begun to develop her vast natural resou Just at this time, when her every energy sh be devoted to building up a strong and st government, and at the psychological mo when the attention of all the world is abso in the awful European conflict, the governr of Japan has seized the opportunity to n twenty-one drastic and far-reaching dem upon China which, if acceded to, will mean absolute absorption of our country by Ja and will precipitate, inevitably, a war bet the two countries. Should China have to to these demands, the death knell to her dom will have rung, she will pass into a sta subjection, but in the process the blood of flower of her young manhood will flow in rivulets throughout her land as flows the bloo the young manhood of Europe today! To vent this great wrong to China, to preven war which must follow if Japan presses unrighteous demands, we appeal to you ar the Christian people of this great countr give us at least your moral support.

The opinion was expressed in the terview referred to above that a stand taken by the United State behalf of the integrity of China w very probably terminate Japan's p ent aspirations.

CHINA approached the powers, cluding the United States, upon subject, making known the dema of Japan, and the Administration Washington has made a diplom protest to Japan, on the ground some of the demands contravene isting treaties between this cou and China. Russia, England France also have opposed objecti and while the exact status of aff is not made public, it is unders that Japan has taken some steps king to an armed enforcement of requirements. It does not ap likely, however, that in the fac positive objections raised by United States and other nations Ja will persist in her program at pre

THE WAR IN EUROPE

Continued from page 317

day in the bulletins, an American correspondent of reputation, Herbert Corey, telegraphing from the German headquarters on this western battle-line, under date of March 16, states that he had watched that day a battle on the five-mile front, from Perthes to Hila, in Champagne, and asserts that this battle was fought over the bodies of 25,000 French dead, and that on this line, short as it is, more than 50,000 French have been killed since February 4.

Though it has been known that the fighting at this point was extremely murderous, no one has thought that the dead were anything like so numerous. For obvious reasons, considering from whence this despatch was sent, Mr. Corey gives no figures regarding the German casualties.

How the deadlock on this front is going to be broken becomes more and more of a puzzle. Direct frontal attacks seem absolutely out of the question, as the Neuve Chapelle battle proves. Even though there was a two-mile gain, it cost the victors some 18,000 men. The French offensive at Champagne has not gained very much, and that little at even a more extensive loss in men, and men in such numbers neither side can afford to lose.

On the extreme western end of the line, near Dixmude, the Belgians are said to have advanced a little along the river Yser. In the Argonne and around Verdun matters have apparently been very quiet, for those storm-centers. In Alsace and Lorraine affairs were very quiet. Appearances may, however, be deceptive, as it is clearly apparent that both sides are concealing their movements as much as possible and allowing little news to reach the outside world.

• • •

[Later details of the fighting in the Dardanelles state that the battleships Bouvet, Irresistible and Ocean were blown up by floating mines while engaged with the remainder of the allied fleet in attacking the forts in the narrows of the Dardanelles on Thursday, March 18. The crews of the two British ships were virtually all saved, having been transferred to other ships under a hot fire, but an internal explosion took place on board the Bouvet after she had fouled the mine and most of her men—621 officers and crew—were lost. The Bouvet sank in thirty-six fathoms within three minutes of the time that she hit the mine. The Irresistible sank at 5.50 P.M. and the Ocean at 6.05 P.M.

The waters in which the ships were lost had been swept of mines, but the British Admiralty asserts that floating containers of explosives were set adrift, and were carried down by the current toward the allied ships gathered inside the entrance of the straits.

All the ships that were sunk were old ones, the Bouvet having been completed nearly twenty years ago and the Ocean and the Irresisti in 1898. They were very useful, however, fo he work in which they were engaged in the Da nelles. The sunken British ships are beir re-placed by the battleships Queen and Impla le, vessels of a similar type.]

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By C. E. WILLIAMS

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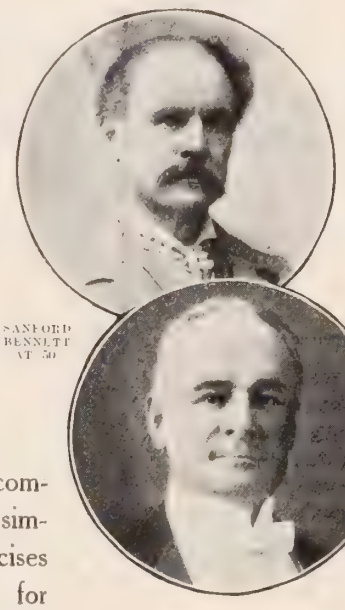

All this he has accomplished by some very simple and gentle exercises which he practises for about ten minutes before arising in the morning. Yes, the exercises are taken in bed, peculiar as this may seem.

As Mr. Bennett explains, his case was not one of preserving good health, but one of rejuvenating a weak middle-aged body into a robust old one, and he says what he has accomplished anyone can accomplish by the application of the same methods, whether they be young or old —male or female—and so it would seem. All of which puts the Dr. Osler theory to shame.

I haven't room in this article to go into a lengthy description of Mr. Bennett's methods for the restoration of youth and the prevention of old age. All of this he tells himself in a book which he has written, entitled "Old Age—Its Cause and Prevention." This book is a complete history of himself and his experiences, and contains complete instructions for those who wish to put his health and youth-building methods to their own use. It is a wonderful book. It is a book that every man and woman who is desirous of remaining young after passing the fiftieth, sixtieth, seventieth, and, as Mr. Bennett firmly believes, the one hundredth milestone of life, should read.

For the purpose of spreading broadcast the methods of promoting health and longevity developed by Mr. Bennett, an interesting eight-page booklet, which is in effect a summary of his system, has been prepared by the publishers of Mr. Bennett's interesting book—the Physical Culture Publishing Company, 3903 Flatiron Building, New York City.

This booklet they will send free to anyone sufficiently interested to write for it.)

The grandest thing in the world is Youth, and it is one of the really great hardships of life that "its beauteous morn" should pass so swiftly and give place to old age.

For having solved the problem of prolonging youth during life, the world owes Sanford Bennett a vote of thanks. Of course there are those who will scoff at the idea, but the real wise men and women among those who hear of Sanford Bennett and his return to youth will most certainly investigate further, and at least acquire a knowledge of his methods.—*Advertisement.*

THE RETURN OF POLLYANNA

Continued from page 321

Pollyanna, however, was not the person to set her hand to the plow and look back. Besides, there was that three-thousand-dollar prize, or even any of the others, if she should not happen to win the first one! Of course even one hundred dollars was something! So day after day she wrote and erased, and rewrote, until finally the story, such as it was, lay completed before her. Then, with some misgivings, it must be confessed, she took the manuscript to Millie Snow to be typewritten.

"It reads all right—that is, it makes sense," mused Pollyanna doubtfully, as she hurried along toward the Snow cottage; "and it's a real nice story about a perfectly lovely girl. But there's something somewhere that isn't quite right about it, I'm afraid. Anyhow, I don't believe I'd better count too much on the first prize; then I won't be too much disappointed when I get one of the littler ones."

Pollyanna always thought of Jimmy when she went to the Snows', for it was at the side of the road near their cottage that she had first seen him as a forlorn little runaway lad from the Orphans' Home years before. She thought of him again today, with a little catch of her breath. Then, with the proud lifting of her head that always came now with the second thought of Jimmy, she hurried up to the Snows' doorstep and rang the bell.

As was usually the case, the Snows had nothing but the warmest of welcomes for Pollyanna; and also as usual it was not long before they were talking of the game: in no home in Beldingsville was the glad game more ardently played than in the Snows'.

"Well, and how are you getting along?" asked Pollyanna, when she had finished the business part of her call.

"Splendidly!" beamed Milly Snow. "This is the third job I've got this week. Oh, Miss Pollyanna, I'm so glad you had me take up typewriting, for you see I *can* do that right at home! And it's all owing to you."

"Nonsense!" disclaimed Pollyanna, merrily.

"But it is. In the first place, I couldn't have done it anyway if it hadn't been for the game—making mother so much better, you know, that I had some time to myself. And then, at the very first, you suggested typewriting, and helped me to buy a machine. I should like to know if that doesn't come pretty near owing it all to you!"

But once again Pollyanna objected. This time she was interrupted by Mrs. Snow from her wheel-chair by the window. And so earnestly and gravely did Mrs. Snow speak that Pollyanna, in spite of herself, could but hear what she had to say.

"Listen, child, I don't think you know quite what you've done. But I wish you could! There's a little look in your eyes, my dear, today, that I don't like to see there. You are plagued and worried over something, I know. I can see it. And I don't wonder: your uncle's death, your aunt's condition, everything—I won't say more about that. But there's something I do want to say, my dear, and you must let me say it, for I can't bear to see that shadow in your eyes without trying to drive it away by telling you what you've done for me, for this whole town, and for countless other people everywhere."

"*Mrs. Snow!*" protested Pollyanna, in genuine distress.

"Oh, I mean it, and I know what I'm talking about," nodded the invalid, triumphantly. "To begin with, look at me. Didn't you find me a fretful, whining creature who never by any chance wanted what she had until she found what she didn't have? And didn't you open my eyes by bringing me three kinds of things so I'd have what I wanted, for once?"

"Oh, Mrs. Snow, was I really ever

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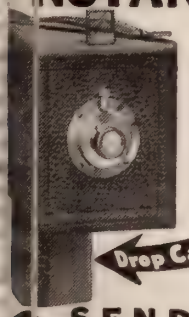

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quite so—impertinent as that?" murmured Pollyanna, with a painful blush.

"It wasn't impertinent," objected Mrs. Snow, stoutly. "You didn't *mean* it as impertinence—and that made all the difference in the world. You didn't preach, either, my dear. If you had, you'd never have got me to playing the game, nor anybody else, I fancy. But you did get me to playing it—and see what it's done for me and for Milly! Here I am so much better that I can sit in a wheel chair and go anywhere on this floor in it. That means a whole lot when it comes to waiting on yourself, and giving those around you a chance to breathe—meaning Milly in this case. And the doctor says it's all owing to the game. Then there's the others, quantities of others, right in this town, that I'm hearing of all the time. Nellie Mahoney broke her wrist and was so glad it wasn't her leg that she didn't mind the wrist at all. Old Mrs. Tibbits has lost her hearing, but she's so glad 'tisn't her eyesight that she's actually happy. Do you remember cross-eyed Joe, that they used to call Cross Joe, because of his temper? Nothing went to suit him, either, any more than it did me. Well, somebody's taught him the game, they say, and made a different man out of him. And listen, dear. It's not only this town, but other places. I had a letter yesterday from my cousin in Massachusetts, and she told me all about Mrs. Tom Payson that used to live here. Do you remember them? They lived on the way up Pendleton Hill."

"Yes, oh, yes, I remember them," cried Pollyanna.

"Well, they left here that winter you went in the Sanatorium and went to Massachusetts where my sister lives. She knows them well. She says Mrs. Payson told her all about you, and how your glad game actually saved them from a divorce. And now, not only do they play it themselves, but they've got quite a lot of others to playing it down there, and *they're* getting still others. So you see, dear, there's no telling where that glad game of yours is going to stop. I wanted you to know. I thought it might help—even you to play the game sometimes; for don't think I don't understand, dearie, that it *is* hard for you to play your own game—sometimes."

Pollyanna rose to her feet. She smiled, but her eyes glistened with tears, as she held out her hand in goodby.

"Thank you, Mrs. Snow," she said unsteadily. "It *is* hard—sometimes; and maybe I *did* need a little help about my own game. But, anyhow, now—" her eyes flashed with their old merriment—"if any time I think I can't play the game myself I can remember that I can still always be *glad* there are some folks playing it!"

Pollyanna walked home a little soberly that afternoon. Touched as she was by what Mrs. Snow had said, there was yet an undercurrent of sadness in it all. She was thinking of Aunt Polly—Aunt Polly, who played the game now so seldom; and she was wondering if she herself always played it, when she might.

"Maybe I haven't been careful, always, to hunt up the glad side of the things Aunt Polly says," she thought with undefined guiltiness; "and maybe if I played the game better myself Aunt Polly would play it—a little. Anyhow, I'm going to try. If I don't look out, all these other people will be playing my own game better than I am myself!"

CHAPTER XXV

JOHN PENDLETON

IT WAS just a week before Christmas that Pollyanna sent her story (now neatly typewritten) in for the contest. The prize winners would not be announced until April, the magazine notice said, so Pollyanna settled herself for the long wait with characteristic philosophical patience.

"I don't know, anyhow, but I'm glad

Continued on next page

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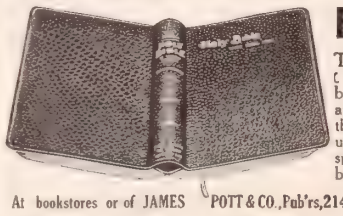

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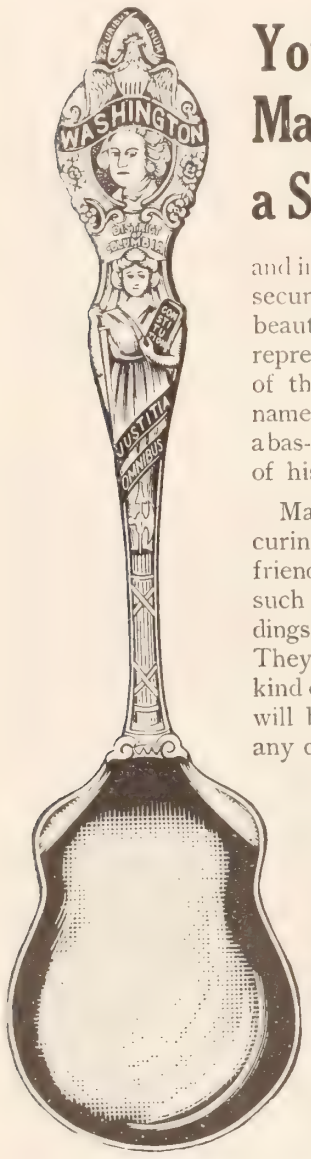
Every spoon has on it the name and the seal of the State it represents, and each one has wrapped around it the special guarantee from the manufacturer, agreeing to replace free of charge any spoon which does not give satisfactory service to the purchaser.



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THE PRAYER LEAGUE

MRS. A. A. P., Brooklyn, N. Y., wishes to acknowledge answer to prayer for strengthening of mind and hands. Mrs. M. R. H. writes from Winchester, Va.: "January first I sent a request for prayer that my little daughter might be restored to health and regain the power of speech and the use of her hands and limbs. She was desperately ill at that time. Her peculiar case baffled our very best physicians. In a few days after I sent my request she began to improve, at first very slowly, then more rapidly, until now she is almost well. The physicians say it is almost a miracle. I know it is an answer to prayer and I thank God from the depth of my heart for his wonderful goodness." Mrs. J. A. Hardy, "Mother" of the Prayer League, sends the good news that special prayer for her dear ones is being answered and asks the continued prayers of the league for them. Mrs. J. S. B. writes from Cortland, Neb.: "Words cannot express my gratitude to God and the Prayer League and also others who have helped in praying for my children." Mrs. M. E. U. writes from Woodham, Ont., acknowledging prayer that she might become fonder of studying God's Word and that she be given special work to do for him. She rejoices in having now a class of Sunday school scholars to lead and help.

Acknowledgments of answered prayers have also been received from H. H. (for a revival at Columbiaville, Mich.); Mrs. M. E. S., Newburgh, Ore.; J. A. C., Independence, Iowa; Mrs. M. I., Ann Arbor, Mich.; V. M. L., Philadelphia; M. E. F., Kampsville, Ill.; A. E. J., Clinton, N. Y. (for sending a pastor to a church at Nelson, N. Y.); G. R. G., Dos Palos, Calif.; A. E., Weaverville, N. C.; M. V. M., Fowler, Ind.; W. E. P., Orestes, Ind.; A Subscriber, Anagance, N. B.; Mrs. C. S. P., Butte, Mont.; Mrs. H. E., Johnstown, Pa.; Mrs. L. A. C., Grove Port, Ohio; L. S., China Spring, Texas; A. M. S., Norwell, Mich. (for a great blessing); C. J. M., Illinois; K. T.; G. B. C., LeRoy, Mich.; Anxious, New Hope, Pa.; Mrs. F. K., Goshen, N. Y.; A Friend, Springfield, Ill.; Mrs. B. G., Hagers Grove, Mo.; R. W., Walnut Hills, Ohio; Mrs. E. K., Castile, N. Y. (for finding purchaser for her farm).

E. McN. requests that special prayer be made for her at 8 o'clock in the evening on Good Friday, that a request of years may be granted and that Easter joy may fill her heart as never before.

Prayers are asked for revivals of religion at Caruthersville, Mo.; Pennington, N. J.; Webster, S. D.; Brockton, Ill. (in the M. E. Church); Mount Vernon, Ind. (at the General Baptist Church); Memphis, Tenn. (Third Presbyterian Church); Merna, Neb.; Menahga, Minn.; Williminna, Ore. (in M. E. Church and the town); Farmington, Me.; Montreal, Que. (special blessing upon all the ministers); Carterville, Mo. (that a church there be blessed with revival power during the Lenten season); Columbus, Wis. (for the blessing of the Holy Spirit on home, church and city); Somerset, Ky.; Sidell and Allerton, Ill.; Burlington, Iowa (special blessing upon meetings held in the First M. E. Church and upon its minister); Percy, N. H.; for prohibition victory at Athlove, Ont.; for success of local option in the counties of Michigan; statewide prohibition in Wisconsin; statewide prohibition in California; that a church in Cairo, Mo., be united and built up in God's power and love; that the members of a girl's Sunday school class at Pennington, N. J., be converted; that a class of Sunday school boys may be led to Christ; for divine guidance opening a Gospel work at Reading, Pa.; that t right pastor be sent to a church at Percy, N. H also to the Bethel Baptist Church, Port Leyde N. Y.; that a faithful Christian minister n out of a pastorate may receive an appointmen that Sunday school missionary may be success in his work; that a newly organized Sund school at Wagner, S. D., be successful; that church at Menahga, Minn., may be help financially; that a pastor in Memphis, Tenn., blessed in his soul-saving work for a revi throughout the state of Ohio; that the wars Mexico and Europe may come to a speedy e

Twenty-four friends ask prayer f mental restoration or strengthening relatives, friends or themselves.

Eleven friends ask prayer restoration or strengthening of sig for themselves or others.

Sixty-six ask prayer for a deep work of grace, assurance of s forgiven, or express in other wa their desire for personal spiritu blessing.

Twelve friends ask prayer that re tives or friends may be delivered fr the drink habit or resist the temp tion to drink.

A wife asks prayer that husb may be cured of the drug habit.

Thirty-seven parents ask prayer the conversion of sons.

Thirty-one wives ask prayer for conversion of their husbands.

Sixty-six friends ask prayer for conversion of other relatives friends, including one that brother law may be saved and pardoned of prison, also that five brothers be verted; another that daughter ma saved and return home to her husb and baby; another that four old may be saved; another that a loved may return home and be saved.

Nineteen readers ask prayer special spiritual blessing for relat or friends.

Two husbands ask prayer for healing of wives; sixteen wives, the healing of husbands; fifteen ents ask prayer for the healin daughters; sixteen, for the healin sons, including one that son ma able to walk, another that son have full use of his limbs. Fifty- readers ask prayer for the healin other relatives or friends. Sev six friends ask prayer for the he of themselves, including one to re use of hands, arms and legs; an that operation upon a cancer ma successful; another that health speech may be restored, and friends that they may regain u limbs.

Sixteen friends ask prayer fo healing of hearing for themselv friends.

Thirty-six friends ask praye help or guidance in financial affa

Seventy friends ask prayer fo granting of varied desires and including one mother that son m relieved of a serious difficulty; a that son's case in court may be settled; another that she may from an absent friend whom she and that they may be reunite other that husband may return

THE RETURN OF POLLYANNA

Continued from preceding page

'tis so long," she told herself, "for all winter I can have the fun of thinking it *may* be the first one instead of one of the others, that I'll get. I might just as well *think* I'm going to get it, then if I do get it, I won't have been unhappy any. While if I don't get it—I won't have had all these weeks of unhappiness beforehand, anyway; and I can be glad for one of the smaller ones, then." That she might not get *any* prize was not in Pollyanna's calculations at all. The story, so beautifully typed by Milly Snow, looked almost as good as printed already—to Pollyanna.

Christmas was not a happy time at the Harrington homestead that year, in spite of Pollyanna's strenuous efforts to make it so. Aunt Polly refused absolutely to allow any sort of celebration of the day, and made her attitude so unmistakably plain that Pollyanna could not give eve the simplest of presents.

Christmas evening John Per called. Mrs. Chilton excused but Pollyanna, utterly worn ou a long day with her aunt, we him joyously. But even here she a fly in the amber of her conte John Pendleton had brought wi a letter from Jimmy, and the was full of nothing but the pl and Mrs. Carew were making wonderful Christmas celebrat the Home for Working Girl Pollyanna, ashamed though she own it to herself, was not in to hear about Christmas celeb just then—least of all, Jimmy'

John Pendleton, however, ready to let the subject dro when the letter had been rea

To be continued

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Christian Herald

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P3LISHED 52 TIMES A YEAR

NEW YORK, APRIL 7, 1915

VOL. 38—NO. 14. PRICE 5 CENTS
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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

PERSIAN CHRISTIANS SLAUGHTERED

ONE of the saddest tragedies of the great war was reported by the cable on March 24 in despatches from the American missionaries in Urumia, Persia. There is a Christi population in northwestern Persia of some 5000 souls, who are known as Nestorians. They a descendants of the ancient Assyrians and their fefathers were among the ve earliest converts of Christiity, dating their conversi, it is said, to the preachin of the apostle Thomas. Ty are regarded as the oldes and purest of the Oriental chrches and have clung to thr simple faith through all th centuries, in the face of my hardships and persecutis.

hese people live in a primiti way in scattered hamlets kwn as the Assyrian villages, wch lie north and west of Umia. When Turkey entered th war as a combatant, large bies of Mohammedan troops, iruding Askaris (regulars) ar Kurds (irregulars), entered Psia and captured Urumia, Tbriz and several other cities wch had been previously occ ied by Russian forces, Persi being under the protection of Russia and Great Britain. Ts Turkish invasion carried pil to the Assyrian populati and also to thousands of Anenians who, having left thr own country, had sought tmporary shelter in Persia. Any fled north into Russia, hundreds perishing dng the long winter journey over the frozen hills a swamps. Large numbers sought refuge in the cmpound of the American missions at Urumia and Tbriz, where they hoped to find safety under the ptection of the Stars and Stripes.

The latest developments of this pitiful situation a described in the cable despatches, which state tt the Askaris and Kurds have begun a campaign opersecution and massacre against the Assyrian Cristians. Dr. Henry C. Packard, of the American Presbyterian Mission at Urumia, bravely risked his li at Geogtapa, where three thousand Assyrians, wo had taken up arms to defend their families, vre in deadly peril of massacre. They had been l ted in flight and for three days had withstood the Trks, but when Dr. Packard reached the scene, ty were defenseless and in despair, the last of tir ammunition having been expended. The doct, risking his own life, went between the lines crying a large American flag unfurled, on seeing vich the Turks abandoned their attack and the r ugees were saved. Two hundred Assyrians of the sne place, however, who had sought shelter in a crch which was fired by the Kurds, are reported thave perished in the flames.

At the time the message was sent there were 1000 Christian refugees in the shelter of the compund of the American Mission at Urumia, and unr the protection of our flag. The French Mission ld yielded asylum to some two thousand more. The Trkish regulars, disregarding the right of missnaries to give sanctuary in such cases, are rerted to have forced their way into the American ission, hanged the Orthodox bishop, Mar Elia, and ar Orthodox pastors, and beaten and insulted Rev. r. Allen, an American missionary. There were venty soldiers in the party who perpetrated this trage. The French Catholic Mission was also inded and it is reported that sixty refugees were agged out and killed, in spite of the appeals of the ission workers to spare them.

Frightful atrocities, that recall the Armenian assacre of 1896, are reported as having taken place the Assyrian villages. There were 103 of those mlets a few months ago, all of which have been sited with slaughter and destruction. At the vilge of Gulpashan, which had held out longer than the others, the Kurds ordered all the Assyrian men and boys out into the streets, where they tied them together in groups of five, marched them to the cemetery and killed them. They then slew the older women and the little children, and carried a number of the younger women off into captivity. It is not accurately known how many of the unfortunate Assyrians perished during the numerous attacks by the Mohammedans, but estimates at the Urumia Mission are that some 20,000 are either dead or missing, while 12,000 have sought refuge in the Caucasus and 17,000 were still in deadly peril at the time of sending the despatches. No official confirmation of this news had been received at the time of writing. The refugees are utterly destitute, all their property having been destroyed.

Alleged leaders in Massacre. Left to right, sitting: Kurdish chief; officer; Sheikh, Kurd leader; Turkish consul; member of staff

THE SLAIN BISHOP

On March 26, two days after the sending of the first cable despatch, Hon. Gordon Paddock, American consul at Tabriz, wired to Washington, via Tiflis, Petrograd and London, that the American Mission at Urumia had been the scene of still further violence by Turkish troops. Messages added the startling information that the Turks had beaten some of the American missionaries and insulted others. Consul Paddock's telegram includes a statement from one of the American missionaries, Rev. Robert M. Labaree, to the effect that the Turkish consul at Urumia with a detachment of troops forced his way into the missionary compound and seized some of the native Christians who were under the protection of the American flag. They were removed from the mission and put to death most brutally.

Reports of the serious situation in northern Persia, received by our State Department at Washington, have caused much uneasiness, and there is a full appreciation of the grave danger to which the missionaries are exposed at a time when Kurds seem to be uncontrolled and committing atrocities wherever they please. Secretary Bryan has several times cabled Ambassador Morgenthau at Constantinople, directing him to make the strongest representations to the Turkish Government and to demand that full protection be given to Americans and American interests in Urumia. All our diplomatic and consular representatives in Turkey, Russia and Persia are being directed by the State Department to report promptly any information reaching them, which may throw light on the situation.

At the New York headquarters of the Presbyterian Board of Foreign Missions it was not feared up to March 26 that any serious harm had befallen the missionaries themselves. From various sources the information has reached the board that the Kurdish chiefs leading the attacks had given strict orders that American missionaries were to be unmolested.

Mr. Scott of the Presbyterian Board explained that very likely the execution of the Orthodox bishop was in retaliation for the hanging of a number of Kurdish leaders and Moslem mullahs, or priests, some years ago by the Russian authorities. Some estimate of the influence which the missionaries hold may be gained from the statement made in an official communication to the board that last October when the situation became critical the Russian consul had begged Dr. Packard to remain, pleading that he considered the moral effect of his presence and that of some half dozen other missionaries might accomplish more in the way of quieting the natives than the consul's own guard of 800 Cossacks. It was thought that if Mr. Allen had been attacked it could only have been under some such circumstances as that he had harbored certain refugees and had refused admittance to those who came demanding that they be delivered.

Dr. H. P. Packard is one of the most popular and greatly beloved missionaries of Persia. Some months ago the Foreign Mission Board had decided to transfer Dr. Packard to a more important post. The announcement gave rise to such a storm of protest from his friends in Urumia that this decision was altered. Among the communications received by the board on this occasion is the following, addressed to Mr. Robert E. Speer, secretary of the board, from the governor of the province:

To the presence of exalted Excellency, Mr. Speer, Head of the Presbyterian Board, may his fortune endure:

During the whole period of his service as a missionary in Urumia, Dr. Packard has been entirely occupied with administering medicines and remedies to the sick of this province. In truth and good conscience the people of this province are wholly grateful for the good results of his work as a physician and for his personal character. His presence in this province is regarded as an extraordinary benefit. Now that we have recently heard of his expected recall, the people of Urumia of every rank have been heavy-hearted and sorrowful; for they regard the loss of this benefit at this time as their own misfortune. We understand that a letter has been written to you in regard to reversing the decision for Dr. Packard's departure from here, requesting, for the sake of completing his benefit to us and of perfecting his love, the continuance of Dr. Packard's mission here. In accordance with the wish of the people of this province and of the government and of the members of the bureaux of administration I trouble you with this writing and make request from your excellency that you permit Dr. Packard to remain here. There is no doubt that you will not fail to help in this matter and will render grateful the government and all the administration and the people of this province.

Imam Kuli Mirza, whom Dr. Shedd, who forwarded the communications to New York, characterized as the most generally respected man among the nobility in Azerbaijan, closed his letter with these words:

In short, on behalf of the inhabitants of the region of Urumia in particular and the people of the province of Azerbaijan in general and because of the pleasing conduct and skill and

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DR. H. P. PACKARD

eminence witnessed in the being of Dr. Packard, all of which is a God-given blessing to the people of this kingdom and for which all are grateful, I give this trouble to your excellency and request that our beloved friend, your excellency, would grant that Dr. Packard as long as he lives may be a missionary in Urumia, so that all should rejoice and be glad in the benefits of his goodness and share in the benefits of his deeds in medicine.

Letters were also received bearing the signatures of groups of citizens of Urumia, all praising Dr. Packard in the highest terms and insisting that he be allowed to remain in Urumia.

The following simple and touching letter was received a few days ago by a Persian friend of the Christian Herald staff, who is at present residing in New York. It was written by his mother and dated Tiflis, February 10.

It is a long time I have no word from you since you left Paris, and I am surprised not to hear from you for a long time. When I was in Tabriz, the refugees started to come from Urumia and Salmasse. We had seven relatives from Salmasse. We left the city of Tabriz in a hurry and we left everything home. Now I am at Tiflis with my sister, but I tell you that Salmasse and Urumia are completely ruined and no word from my daughter. I am anxious to hear from them because her husband is sick and she has four children. I am thinking only of her.

The Presbyterian Board, in a letter lately issued, gives a touching picture of conditions in the Urumia district, drawn from letters from these distressed fellow Christians. The sufferings and disasters have been indescribable. The flight of women and children through mountain roads filled with snow where no shelter nor relief of any sort was available cost many lives. Survivors of the plundered villages are in dire need. It is estimated that there are fifty thousand refugees at Tiflis, Tabriz and Urumia. J. O. Barnard, a missionary of the Church of England, describing the flight of the Persian Christians which began on January 2, writes to the board as follows:

"Practically the entire Christian population of the Urumia plain and neighboring districts was in flight. As far as the eye could reach in both directions was a constant stream of refugees, sometimes so dense that the road was blocked. It was a dreadful sight, and one I never want to see again; many old people and children died on the way." The long journey from Urumia to Tiflis was made afoot in the depth of winter over frozen mountains and through half-frozen swamps, with no provision for the journey. A naturalized American citizen from Tiflis: "During the ten days' journey we witnessed a long chain of men, women and children most of them walking in cold and mud without food or shelter. We have seen many women and children dead on the way, as they could not endure cold and fatigue." Villages were destroyed, homes devastated and private property confiscated.

From Tabriz, Frederick N. Jessup, an American missionary, writes: "Every one is seeking safety with us—French, Belgian, Swede, Austrian, German, Turkish, Armenian, even Moslems. The Armenians are in great terror, and every one dreads the Kurds and their coming. All our school buildings are given over to refugees; some from Maragha have absolutely nothing; others have walked fifty or sixty miles on foot in the winter blizzard, leading or carrying children, leaving everything behind."

Copies of the board's letter have been sent with the co-operation of the Federal Council of Churches of Christ in America, to five thousand Protestant churches in the United States.

THE KIND OF TURKISH IRREGULAR TROOPS (KURDS) WHO ARE KILLING CHRISTIANS

. . .

AT the time of closing this ... noon of March 29, no ... developments have been reported in the situation as given ... While there seems no good reason to hope that the conditions are less terrible than ... scribed in the newspaper accounts, yet it must be borne in mind that no detailed confirmation of the story has been received or at any rate given out by the State Department at Washington.

The various missionary boards are in possession of fragmentary information only, and have no complete and authentic report from the scene of this latest massacre. The news as above is on the authority of the despatches in the press and is subject to whatever modification more direct and detailed advices may make necessary.

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic, staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

HARBOR OF PIRÆUS, GREECE; FLEET AT ANCHOR; GREEK SAILORS DRILLING ASHORE

THE fall of Przemysl was the great event not only of the week past, but of the Galician campaign since the capture of Lemberg in September. This "fortified and entrenched camp," to give it the technical name invariably used in military treatises, is located on the main line of the Galician Railroad, one hundred and fifty-two miles east of Cracow and sixty miles west of Lemberg. The town, as contradistinguished from the camp, is one of the centers of the oil industry and has, in late years, acquired both importance and population on that account. With 54,000 inhabitants, of whom a large minority are Jews, it is today an active, bustling place, with many of the characteristics of our own oil towns in their palmy periods.

As a defensive fortification the camp was very strong, and was deemed untakable by assault or artillery fire, and it is worthy of note that neither of these brought about its surrender, hunger having been the compelling cause.

From the beginning of their Galician campaign the capture of Przemysl has been one of the main objects of Russian tactics, as, with this strong place in the possession of the enemy, it was almost an impossibility to initiate any serious movement having as an objective either Cracow to the west, and through Cracow, Silesia or Hungary, to the south; nor could the complete conquest of Galicia itself be attempted with serious hope of accomplishment.

The siege of Przemysl, which has just ended successfully for the Russians, is, chronologically, the third. Twice before have they surrounded the camp, and twice have the Austrians been able to break their circumscribing lines and relieve the defenders, and after each check the Russians have managed to rally and beat off the relieving force and resume the siege. Finally, as a result of the third siege, and after a desperate and honorable resistance, the white flag was hoisted on Sunday last, March 21, and parleys looking to surrender entered into, which culminated on Monday in the formal surrender of the stronghold.

On the Frida... preceding a last ... perate sortie was ... made by a portion ... the garrison which, ... the hope of being ... e to cut their way th... ough the Russian li... s to safety, failed. This sortie was pr... eded and followed b... such an extravagant ... e of ammunition by ... artillery as to lea... the impression tha... the besieged army ... s at the end of i... re-sources and des... d to consume the r... ainder of its amm... ition prior to surren... ing.

This turned ... t to be true and it w... also found, subsequ... t to the surrender, ... hat the remainder ... Saturday and the ... arly hours of Sunda... had been employed ... the defenders in d... nan-tling and dest... ying as far as possible, the artillery and fortifica... as of the stronghold so as to render the prize as ... alue-less as possible.

As to the number of prisoners taken in th... capture there is some dispute. The Russians cl... m to have captured 9 generals, 73 officers of the A... rian general staff and 2,500 other officers, and ... bout 119,000 men. On the other hand, Baron ... azai Hungarian minister of the national defens... has made an official statement that "Russia's ... aims that more than 100,000 troops were captu... d at Przemysl are without foundation. At no ti... did the garrison number more than 25,000 men. This included trench-diggers and other military la... rers. By their gallant efforts, however, these s... diers

he[l] at bay a Russian army many times their nu[m]ber, and forced the enemy to believe the garriso[n] was much larger." The truth is probably somewh[e]re between the figures given in the two sta[te]ments. The amount of war material captured is [n]ot yet accurately known, but must be very large.

[P]zemysl being now definitely in the hands of Russia, what will be the ne[x]t move, against Cracow or Hunga[ry]?

[V]ery possibly Hungary will be chosen as the objective, for the reason tha[t] Cracow presents the greater difficulties, in that before this town can be threatened for the third time the Russians must first break through the Austrian defenses along the Dunajec River, which are said to be very strong. Besides, they must break the Austrian line along the River Nida in Poland or run the risk of finding themselves in a false position strategically in front of Cracow, with their line of communication in continual danger of lateral attack by superior forces. The calling of Cracow the key to Silesia is an assumption and not the statement of a fact.

The German frontier in East Prussia has been defended successfully and there is therefore little reason to suppose that, even assuming that Cracow falls into Russian hands, the defense of Silesia, from the German side of the frontier, where the system of strategic railroads is very completely developed, will present any greater difficulty.

The passage of the Carpathians also presents some difficulties, but these seem less than those at Cracow, and it is probable that the Russian attack will be made there.

The rich country of Hungary would be as great a prize as Silesia, and Budapest is not to be disdained. However, there is some distance between the present Russian position and that city, and before it is traversed, if attained it ever is, many days and many attacks will have passed away. Besides which, at any moment during the time which must necessarily elapse before that goal can be attained, a decisive German victory in Central Poland, with its consequences, would make the entire Russian position in Galicia and a position in or across the Carpathians almost impossible to hold.

In addition to this important episode, at the end of the week one of the most important theaters of the war in the terrain is in progress in Galicia, on the northern slope of the Carpathians, in front of the entrances of the Dukla, Jasik and Lupkow passes. The Russians are endeavoring with the greatest fierceness to make themselves masters of these passes, with the ultimate design of penetrating into the rich and fertile Hungarian territory on the other side of the mountains, and the Austrians are resisting with vigor and tenacity. Late but as yet unconfirmed reports declare that the Russians have taken the passes.

In Bukowina there has been some skirmishing during the week north of Czernowitz, from which quarter a Russian attack looking to the recovery of the possession of the crown lands is apparently impending. In southern and central Poland, as far north as the Vistula, nothing of any importance has taken place during the week.

In northern Poland the Russians have been endeavoring principally to force the Germans to abandon the siege of the fortress of Ossowetz, but unsuccessfully, and the bombardment continues unabated. A German movement against Ostrolenka fortress has had some measure of success, both in ground gained and in prisoners taken. Outside of these two rather important engagements little took place.

A Russian force had last week possessed itself of Memel, a port in the extreme north of East Prussia, and was endeavoring from thence to attack Tilsit. This force was, about the mid-

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GERMAN MACHINE GUN IN CONCEALED POSITION, FLANDERS

dle of the week, attacked by the Germans, both from the sea and by land, and driven out of the town and again across the border. Most of its men were either destroyed or captured. Outside of these events there has been little of interest in this field.

The aeroplanes and Zeppelins have made several raids during the week, with, as far as we know, comparatively little result. The most spectacular was a German attack on Paris and the railroad station at Compiègne, near Paris, which accomplished but little. The most successful was the British raid on Hoboken, near Antwerp, where the German submarine construction plant is located, and where considerable damage was done.

The submarines made several victims during the week, but did not in all cases sink the vessel torpedoed. This is very probably the result of the new form of torpedo which the Germans are using for this work, which, being much less expensive, is apparently much less powerful. Aeroplanes have also been used quite freely in attacking ships. It became known that the German submarine U-12 was sunk in one such attack, on March 12, off the Scottish coast, and it is believed that others have been put out of business. The British Admiralty has announced that the U-29, one of Germany's most powerful submarines, has, according to reliable reports, been sunk with all her crew. The U-29 had sunk many British ships.

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REMAINS OF A ZEPPELIN WHICH WAS BROUGHT DOWN IN FRANCE

The Russians and Turks have been doing considerable fighting during the week, principally on the Russian frontier north of Lake Van in Asia Minor, and the appearances are that the Russians gained a slight advantage. There was also a skirmish on the Suez Canal, opposite the town of Suez, between a Turkish and British force, ending in the retreat of the Turks. The railroad across the Sinai Peninsula, being built by the Turks and Germans, is not yet finished, and it now looks as though real fighting would not take place here until this was finished.

There has been some fighting between a British force, led by General Botha, of Boer war fame, now premier of the Union of South Africa, in German Southeast Africa, resulting to the advantage of the British.

During the first two months of 1915, according to a report just issued, French foreign trade decreased $126,400,000 a month from the normal, this decrease being about equally divided between exports and imports. This shows a considerable improvement over the earlier months of the war.

Germany now claims to hold 805,000 prisoners of war, the majority of whom are Russians. This is an army in itself. Many of these are being used in agricultural work.

The recruiting for Kitchener's new armies is said to have gathered a little over 2,000,000 men. About thirty per cent. of these are ready for the front, or are at the front. Canada and Australia contribute together another 150,000 ready for the line of battle. The Australians, however, are mostly being held in Egypt in view of the possibilities of trouble arising in or near that country, as it is apparent that the Turkish movement toward Suez and Egypt has not been abandoned.

The material damage done to Poland and East Prussia by the contending armies is estimated at about one and a half billion dollars. There is a report from Berlin that all of the German warships lost during the war have been replaced by new vessels. This would be perfectly possible, as at the outbreak of hostilities Germany had enough ships in course of construction to more than replace those reported lost to date. It will also be remembered that some little time ago the British Admiralty said that the British navy was stronger, particularly in first-class ships, than it was last August.

The situation is Serbia must be extremely bad. Sir Thomas Lipton, who has just returned from there, and who, it will perhaps be remembered, came near being killed a few days ago in the streets of Belgrade, reports that typhus is raging violently and that the dead lie exposed in the churchyards because there are not enough living to dig graves for them.

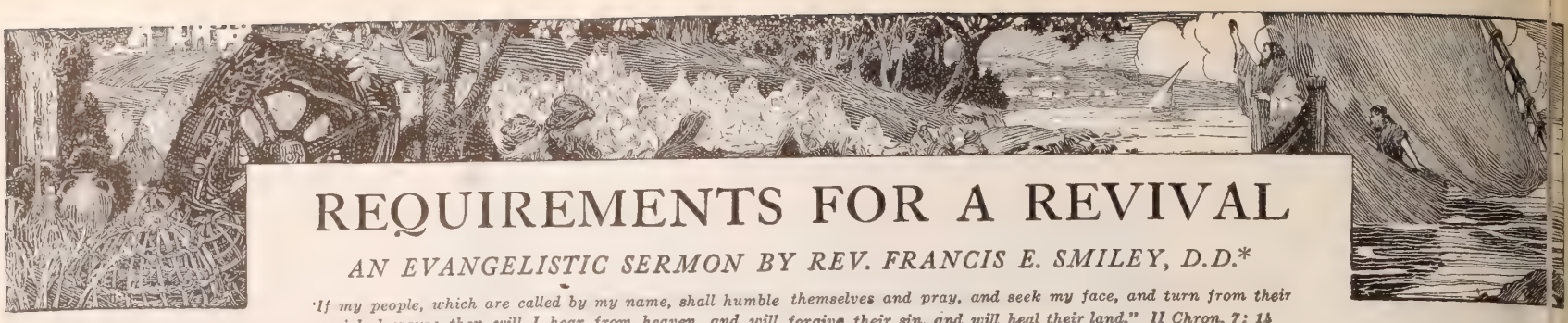
A cable from London states that the Italian Embassy there, to silence dangerous rumors which have been afloat, issued an official statement to the effect that "it has no information confirming reports that Italy is about to forsake neutrality," and "that Italy stands now where she has always stood."

This last phrase may be interpreted to mean either of two things: first, that Italy stands neutral, as she has stood always since the beginning of the war; or, second, that Italy stands

Continued on page 366

GENERAL DIMITRIEFF
Who Began Siege of Przemysl

GENERAL VON KUSMANEK
Defender of Przemysl



REQUIREMENTS FOR A REVIVAL

*AN EVANGELISTIC SERMON BY REV. FRANCIS E. SMILEY, D.D.**

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7: 14

THE Bible is an encyclopedia of spiritual knowledge. It is not discursive, but exceedingly intensive in its directions. We are not disappointed when seeking from it information about religious revivals. This text epitomizes the Bible philosophy of the subject. It very tersely and logically sets before us the essential conditions upon the fulfilment of which God promises to bless his people.

The word "revival" is often given a meaning which primarily does not belong to it. Many emphasize the conversion of sinners as the essential element in revival work; but that is the secondary meaning of the word. Essentially, "revival" means the quickening of God's people. You cannot revive a dead man. The unregenerate sinner is spiritually dead. He must be born again. Now, you may revive a partially drowned body, or a partially frozen body. The regenerate soul's life often weakens and wanes, until the flame almost flickers out. But if there be the least spark of life left, it can be fanned into a flame; and like the apparently dead cinder in the smithy's forge, that spark will touch others and kindle a flame that will enthuse a church, a city, or even a nation. A revival of religion, then, must logically begin with the church. Such is the divine order.

To Begin at His Sanctuary

This is also the historic development. All the great revivals have begun with the people of God. After they have been quickened and cleansed, divine life has flown through them unto the world. It was so with that wonderful revival in the reign of good King Hezekiah. He began with the house of God. The temple was first cleansed. The idolatrous altars were broken down. The heathen idols were destroyed. The priests were purified, and the people made confession of their sins. Then it was that the mighty wave of spiritual influence from heaven moved out through this faithful nucleus until it touched the nation. It was so on the day of Pentecost. Before sinners were converted the apostles themselves needed to be baptized. The revival began, not in the streets of Jerusalem, but in that upper room where for ten days they waited patiently upon God. After the Holy Ghost came upon that little band of faithful disciples, there was no difficulty in reaching and saving the masses. The fruit gathered by one day's testimony numbered 3,000 souls.

It was so in the great revival at Ephesus. When Paul entered that city he was amazed to find the influence of worldliness. The little church of a dozen believers was huddled in a corner, apparently useless. Every phase of wickedness was openly flaunted. Paul called a prayer meeting. The Holy Ghost came upon them. The revival began then and there. The little church, enthused with divine power, went forth and conquered the city for Christ. Ephesus was turned upside down. Politics were purified. Society was fumigated. Business was bettered. And the devil's devices found their natural habitat in flames.

In view of this Biblical philosophy we may now arrive at a clear definition of a revival. A religious revival is the awakening of the callous conscience of the church to its relationship to God, and the reviving of the energies of the church unto the salvation of sinners. Let us follow now the rhetorical order of the various steps suggested by the text. You will notice the passage contains a promise, which hinges upon certain conditions. God says he will hear, forgive and heal the land if his people will humble themselves, pray, seek his face and turn from their wicked ways.

The Part of His People

First, consider carefully the conditions. God's promises always hang upon conditions. If we are faithful in their fulfilment, he is faithful to his pledge. The first condition is that of humility. We are to humble ourselves, empty ourselves of every vestige of self-aggrandizement. God is jealous of his glory. He will not give it to another. If we are to enjoy the blessing he must enjoy the praise.

We are to pray. You may think that is easy. Some praying is; but prayer offered in the right spirit is often hard work. Jesus agonized in prayer. The prayers of Gethsemane drew blood. These are the prayers that have power with God and prevail.

We are to seek his face. How often in planning for a revival do we turn our thoughts from heavenly energy to earthly effort, from God to man! We expect the pastor to work miracles. We send for an evangelist to "get up a revival." We forget it is "not by might nor by power, but by my Spirit, saith the Lord." To seek God's face is to draw near to him—to have him alone as our dependence.

We are to turn from our wicked ways. You are apt to rebel at the insinuation of being called wicked. Alas, that is because you do not know your own hearts! The briefest catalogue of our sins is appalling. Would you care to write them down in order? Begin, then, with sins of omission: neglect of Bible study, of prayer, of the means of grace, neglect of interest in your unsaved friend and in backsliding Christians. Need I mention ingratitude to God, lack of self-denial and self-sacrifice? Now, catalogue a few of your sins of commission: pride, envy, levity, evil speaking, evil temper, designed deceptions, dishonesty, hypocrisy—all of which have become stumbling-stones, no doubt, to your companions. To experience a revival, God says we must turn from these, forsake our sins and repent. "If I regard iniquity in my heart, the Lord will not hear me." God can use only clean vessels to carry the waters of salvation to the parched lips of the lost. We need to unite with the psalmist in his penitential prayer, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Then Will He Hear from Heaven

Having thus examined the conditions upon which God bestows his blessing, let us now regard the fulness of this blessing, as contained in his precious promise.

The promise. God says "I will hear from heaven." Heaven is not far from earth. It is, however, too far for some prayers to reach. They must be winged with the strong pinions of faith if they are to penetrate to the throne of God. Our text is proof that God hears prayer. It is his articulate answer to Solomon's humble petition at the dication of the temple.

God will forgive. This should beget confid ce. Even that gloomy catalogue of sins which we ve just enumerated, and which has convicted us be nd the possibility of cavil, ought not to discourage ny one, since God has flung out this blessed hope a Father's forgiveness.

He will heal our land. The promise is not ly to the individual. Each one of us will be rev d; the families will be revived, the churches, the ty. And it will not stop here, for the whole land ill feel the pulsation of a great work of grace.

Such is the history of the religious mover nts that have affected nations. They have begu in a small way. Mighty revivals have germi ed from the prayer of a single devout child of Go In 1857 six Christian business men gathered for p yer in a room in the Dutch Church in New York ty. Who can estimate the influence of the F on Street prayer-meeting upon the religious li of America, if not on the world! The great re val of 1857 began there, and it is within the me ory of some still living to recall the far-reaching ect of that religious movement. It was confined no location or condition. It spread from the At tic to the Pacific, until every town and city in our nd was aflame with religious enthusiasm. Nor ld the waters of the sea quench it. The tongu of fire leaped across the Atlantic and kindled spi al experiences that are a testimony to God's ace unto this day.

He Is Faithful Who Hath Promised

Consider finally the Author of this magni ent movement. God says he will do it—the "I n," the omnipotent Jehovah—the same yesterda to-day and forever. His arm is not shortened. His hand is stretched out still. In the mighty reli ous upheavals of history we get a glimpse of the wer of his divine dynamic. Nothing is impossible ith him. We cannot conceive the infinite resourc of omnipotent power that are reserved for the of his children.

Remember that his faithfulness has never en shaken. He is faithful who hath promised. Not one jot or tittle shall he vary in his word. Remember his willingness to do all that he has promised—more willing than we are, even, to ave him do it. And remember that in the ine economy faith is the lever and prayer the fu um that are to move the arm of Jehovah. Herei our weakness becomes strength.

Hell Gate in New York harbor was a m ace to the shipping interests of the port. The go rn-ment decided to remove the dangerous obstru on. For years men tunneled under the river. hey stored tons of dynamite in the honey-combed ks. They attached an electric cable to the mines. pon an appointed day the banks of the river were ed with thousands of spectators. Many were do ful as to the efficacy of the enginery to be emp yed in the destruction of the mountain of rock be ath the water. General Newton, the engineer, br ght his little child into the office where the bat ies were located and pressed her tiny finger upo the button. Instantly there was a trembling li an earthquake, a roar like thunder, an eruption e a volcano. Sea and sky seemed to meet. Hell ate was no more. A little child—and father—did!

* Director of evangelistic work and member of the Interdenominational Association of Evangelists.

GOSPEL BREVITIES FROM MANY POINTS

—Dr. French E. Oliver has just closed a successful five weeks' revival campaign at Bakersfield, Calif. The churches united and were greatly strengthened and energized as the result of the meetings.

—Volunteer labor from four churches joined in constructing a Gospel tabernacle at Alma, Mich., and the work was completed in just 20 hours. The building is 60 by 120 and has a seating capacity of 1,500. All the material was donated.

—Rev. Robert McWatty Russell, D.D., LL.D., president of Westminster College, has just accepted the call of the Moody Bible Institute of Chicago to the chair of Doctrine and Homiletics, and also will be associated with the dean, Dr. James M. Gray, and other members of the faculty in evangelistic and Bible conference work. Dr. Russell is a native of Pennsylvania. He has held two notable pastorates, one for six years in Caledonia, N. Y., and the other for nearly sixteen years in the Sixth Church of Pittsburg, both being marked by evangelistic and missionary enthusiasm.

—The revival at Medina, N. Y., conducted by Evangelist George E. Burgess and Musical Director B. F. Butts, held in the Medina Tabernacle (decorated with Christian Herald flags), has produced remarkable results. The total number of decisions was about 850, and the meetings called together the largest audiences under one roof ever known in Orleans County.

—The week beginning April 11, 1915, has been set aside by a number of the leading religious bodies for prayer in behalf of a better Sabbath observance. Many pastors will preach upon this subject at some time during that week. The New York Sabbath Committee offers helpful literature free to all who may be preparing for these services. Requests for literature should be made early and the particular phase of the subject specified. While the literature is given freely, the committee will not refuse stamps to cover postage. Requests should be directed to Rev. William P. Swartz, Ph.D., secretary, 31 Bible House, New York City.

—A union evangelistic meeting closed lately in Fort Wayne, Ind., in which twenty-five churches joined. Dr. Milford H. Lyon and his party of workers were called to that city for a campaign during January and February. During the meetings every activity of the city life was directly touched. Shop meetings were held, store meetings, meetings in the court house, in the surrounding towns and wherever a meeting could be scheduled. Nearly 5,000 pers de-cided for Christ in the revival. Mor than twenty-five hundred have joined the ious churches in the past two weeks, and oth will follow. Seventy Bible Study Classes ha been organized in homes, stores and factories.

—Rev. Ralph L. Miller began on day, February 28, a series of evangelistic m ings at Mount Gilead Baptist Church, East Or Hundred and Thirty-second Street, New Yor City, Rev. L. B. Twisby, pastor. Mr. Miller w for-merly a familiar figure in the world of p lism, and as Leon Miller held the banter ight world's championship. He also, for a ti fol-lowed the race track as a jockey. In his sent work he has much to say of the evils of race track and prize ring. He has recently co ucted evangelistic campaigns in New Rochelle Y., and Greenwich, Conn.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Doing the Impossible

SUNDAY, April 11. Luke 18: 27. *"The things which are impossible with men are possible with God."* We have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us! It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income-tax; it is impossible to compel him to be generous. We can readjust a man's circumstances, we cannot renew a man's heart. We can educate, we cannot regenerate. We can refurnish a man's mind, we cannot give him the mind of Christ. We can give him courtesy, we cannot endow him with grace. We may give him good manners, we cannot make him a good man. We may save him from worldly excesses, we cannot make him immune from the contagion of the world. We may "patch up a bad job," but we have no power of new creation.

And so we touch our "impossible" almost at a stroke. The "impossibles" stare upon us on every side. How then? It is only in God and in the power of his holy grace that the impossible thing can be realized. In the Lord Jesus miracles may happen every day; they *are* happening every day! But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would recreate the vessel. We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society, and the holy Lord is waiting with the unspeakable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibles being accomplished. In God the impossible becomes possible!

> Though earth and hell the Word gainsay,
> The Word of God can never fail:
> The Lamb shall take my sins away.
> 'Tis certain, though impossible.
> The thing impossible shall be.
> All things are possible to me.

J. H. J.

He Helps Us to Overcome Our Besetting Sins

MONDAY, April 12. Isaiah 28: 1-13. *"The Lord of Hosts . . . shall be for strength to them that turn the battle at the gate."* Isaiah denounces the great sin of that day—and, alas! of every subsequent day—the love of strong drink. He speaks in scathing terms of the destruction which must befall the land that had nourished a race of drunkards, and proclaims the imminence of judgment. The valleys, terraced with vineyards, would become desolate, and all their beauty would be as a fading flower. Then, in contrast to the glorious beauty of the vintage, he sets the Lord of Hosts! The lust of the eyes and the lust of the flesh must pass away; only he who doeth the will of God shall endure for ever. The crown of the drunkard's pride would be trodden under foot; but for his own the Lord would be a crown of glory and a diadem of beauty.

What we need in this hard world more than glory or beauty. Some of us are called to make for ourselves and pronounce for others momentous decisions; and others to exert themselves to hurl back the enemy who endeavors to rush the gate. But for each function God is the storehouse of all-sufficient grace. To the one he will be the Spirit of judgment, to the other of Strength. All that we need to do is to draw upon him by a faith that breathes in what it needs by a daily, hourly act of spiritual inhalation. What enemy are you trying to withstand? Strong drink? Passion? Jealousy? Pride? Whatever it is, be of good cheer! The beginning of Miss Havergal's power was the moment when she definitely trusted God to overcome for her her besetting sin. When the enemy comes in like a flood, the Lord will lift up a standard against him, and will empower you to turn him back at the gate. F. B. M.

Optimism an Aid to Right Living

TUESDAY, April 13. Genesis 50: 20. *"And as for you, ye thought evil against me; but God meant it for good."* Joseph is speaking to his brethren at the burial of his father, Jacob. He looks back upon the track of his misfortunes, the evil that he suffered at the hands of his jealous brethren who sold him into Egypt, and with that optimism that only a firm believer in God can have, saw not evil in it all, but the divine hand leading him through shadows to light. Joseph caught the spirit of the New Testament Gospel, which says in the words of Jesus, "Your sorrow shall be turned into joy," and in the speech of Paul, "All things work together for good to them that love God."

Joseph's career passed from selfishness to unselfishness and to sympathy by reason of the things which he suffered. He realized that in sorrow as in gladness the spirit of a man may move upward, and that seeming defeat and so-called penalty may be turned into victory, in accordance as we believe in God.

George Matheson has likened Joseph's life to Chopin's prelude, each of which has three parts, and each embodying a distinct sequence. "In the first, the melody is free and unrestrained. In the second it seems to move through tangled places—to be impeded in its way by the intervention of resisting elements. But in the third, the melody comes out into the open once more; the tangles vanish, the impediments are removed, and the notes of the first part reappear in a new connection and with a fresh power."

Joseph passes from his free life of favored youth into dungeon darkness, but he is great enough to discern that, in his tunnel of shadow, he was moving all the time, and now he comes out into the radiance of clear day by way of his sorrows. He has learned that "God meant it for good."

C. S. C.

He Is Sufficient for All Our Needs

WEDNESDAY, April 14. John 6: 16-29. *"He saith unto them, It is I, be not afraid."* The Greek word here is very significant. It might be rendered, "I AM." This is not the only instance of its use by our Lord. "I that speak to thee AM." "Before Abraham was, I AM"; and we may add the reference to himself as the True Vine, the Resurrection and the Life, the Shepherd and the Door, the Bread and the Water of Life. Not in the least degree are these blessed assurances less reassuring or helpful for us, upon whom the ends of the ages have come, than for those to whom they were first addressed. It is often our experience to be constrained to go before him into the storm. Often we toil hard at the oar, and make but slow progress. Sometimes we think ourselves forsaken and forgotten; and we misread his dealing with us. Then suddenly we become aware of his presence, and hear the sweet reassurance, "I AM."

It is admissible to affix to those words what we will. When first spoken to Moses at the burning bush, they were intended to connote the unchangeableness, the all-sufficiency and the presence of Jehovah. It seemed as though Israel was invited to affix whatever it needed for its emancipation from Egypt, and the supply of all requisites in the Exodus march. All this Jesus is willing to be and do in regard to us. He is always with us, for his second advent cannot make him nearer than he is. He never changes; and he invites us to fill up this blank check as we will, writing our greatest need after his majestic assurance, I AM. "I AM thy shield and thine exceeding great reward."

F. B. M.

The Secret of Abiding Success

THURSDAY, April 15. Deuteronomy 31: 6. *"Be strong and of good courage, fear not, nor be affrighted at them: for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."* Last words are always fraught with impression. These are among the last words of 120-year-old Moses to Israel, uttered shortly before his death. They are a part of that wonderful and explicit instruction and warning given by the prophet who stood for the people Godward to those who were to be led by Joshua "over this Jordan" into the land which Jehovah had sworn unto their fathers to give them. The words are repeated again and again to Joshua and they contain the message that every modern man may take into his work and responsibility.

The root of our troubles and anxieties lies usually in the conception of ourselves as working alone. The secret of abiding success exists in the ability of conceiving what Jesus seems constantly to feel: "I am not alone; the Father is with me."

How shall we be able to secure and to retain this sense of God's presence? First, there must be the consciousness that God is with us, in us, always associating his life with ours, since he has made us for himself and therefore cares for the way we take. We are told in Genesis that God made man in his own image and likeness. Claim your sonship. Realize your birthright as a son of God. It will give you a new and lasting self-respect—"Jehovah, he it is that doth go with thee."

Phillips Brooks once confessed that he only found the rich intimacy of God's presence when he became ready, if God willed it, to go into the humblest pulpit in the country and there, unheralded and unknown, to serve his fellow men. Desire for personal renown had been his idol, standing between himself and the source of divine presence. God comes in when the opposing idols of our own selfishness are broken. C. S. C.

He Abased Himself for Our Sakes

FRIDAY, April 16. Philippians 2: 1-11. *"He became obedient to death, even the death of the cross."* These stages in the descent of our Lord from the highest to the lowest are extremely wonderful, as we study them under the strong light of the apostle's inspired thought. The voluntary refusal to make use of those divine attributes of deity, which were his by native right! The assumption of a servant's obedience to laws, which as King he himself had promulgated! The passing by the nature of angels that he might stoop to the low estate of fallen, sinful man. And that finally he should become obedient to the most shameful and painful death of any! Here is the wonder of wonders!

There are many modes of death. The death of the young girl, who fades away in consumption, almost without pain, or as sometimes with the anticipation of returning health. The death of the beloved friend, fading into life, in the midst of a group of loving friends, as our Lord might have passed back to God from the home of Bethany, with Martha ministering to every need and Mary anointing him with sweet ointment!

No! He must die the death of the cross! He would not have it said that any of his friends or followers had tasted of a bitterer cup than he had drained to the dregs, or passed through darker rooms than he had traversed beforehand. He desired also that the cross should become sanctified, ennobled, beautified in our thought, and that we might choose it as the daily portion of our inner experience, saying with the apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified to the world, and the world to me." Seek nothing better for thyself than the wondrous, shameful cross! F. B. M.

The Special Gift to the Consecrated Soul

SATURDAY, April 17. Luke 24: 49. *"Tarry ye in the city of Jerusalem until ye be endued with power from on high."* The Pentecostal baptism comes after completeness of consecration and waiting faith in the promise of the Father. All agonizing precedes faith. While we tarry we know that he will not tarry beyond the divinely appointed moment.

Each individual experience of holiness may be the same in its purity and power, but unlike in other manifestations, as flowers are of many colors and shapes, though all of circular form. Each person may use words expressive of the baptism which seem adapted to his own blessing. To Dr. Boardman, the Presbyterian, it was "the higher life." To Dr. Earle, the Baptist evangelist, it was "the rest of faith." To John Wesley it was "entire sanctification," while his brother Charles sang himself into the "second rest." The beloved John on the bosom of Jesus found "perfect love," while Paul was "filled with all the fulness of God." There are different manifestations, but the same spirit. There was Charles G. Finney's pulpit power of burning logic, Wesley's power of holy song, John Knox's power of holy boldness, Moody's evangelistic power, Müller's power of faith and William Booth's organized power for rescuing millions from the slums of sin. E. W. C.

MY MAIDEN SERMON

AUTOBIOGRAPHICAL RECOLLECTIONS OF A MOMENTOUS EVENT IN THEIR MINISTERIAL CAREERS BY FOUR SUCCESSFUL AMERICAN PASTORS. COMPILED BY G. DOUGLAS WARDROP

Large Room for Improvement

By the Rev. William Pierson Merrill, D.D., Pastor of the Brick Presbyterian Church, New York

MY FIRST sermon was not really mine at all. I remember distinctly that I was afraid of my own thoughts, and very careful to set forth approved ideas. I had heard some one speak on "The Relation of the Christian to the World," using four texts in the 17th chapter of John. So I used those texts, and developed the thought along lines very conventional and prosaic, ending with a vision of heaven as the true home of the Christian. It was an eminently safe and meaningless discourse.

I recall an incident or two in connection with that sermon. In the course of conducting the service, desiring to pray for the country, I said: "Bless our land, Lord." I was overcome with dismay, but few noticed the double possibility of the petition. I remember an old Dutch elder approaching me, at the close of the service, and saying: "Dot's goot; you have still one more year at the seminary?" and when I answered affirmatively, he said: "Dot's good; I hope you will improve a great deal."

But my first real sermon I find indexed as No. 8. Up to the time of preparing this, I had followed conventional lines, carefully avoiding any attempts at originality. But I recall vividly my decision one morning to "look in my heart and write." I shut myself in a room, and wrote what I thought and felt, regardless of tradition. How different that sermon was in form and effect and in my own satisfaction! As I read the two now, No. 1 and No. 8, they are not very dissimilar. But in passing from one to the other, I passed from patchwork to preaching. I count No. 8 my first real sermon. Its text was "Prove all things; hold fast that which is good; abstain from every form of evil." I preached it four times the first year; it was one of the sermons which led to my first call. I have an abiding affection for it such as I have for no other sermon I have written, numbering now some two thousand.

A Congregation of Seven Souls

By the Rev. J. Wesley Johnston, D.D., Litt.D., "Annan Dale"—Pastor of the John Street Church, New York

WAS it a sermon? Of that both the preacher and the congregation had serious misgivings. Just how to describe or rather classify it even at this late date is somewhat difficult.

Just a few weeks before I had been promoted from the ranks of the Exhorter, called at times, with a large measure of truth, "Exhauster," and had been duly qualified as a Local Preacher, which dignity I was trying to bear with simple modesty and ministerial pride. Knowing that the time was at hand when I would have a place on the "Circuit Plan," a number given to my name, and certain dates and places assigned to my number, I at once began preparations for my first appearance in a pulpit. Going to a stationer's I bought a well bound, nicely ruled blank book, of about two hundred pages, for I meant to write my sermons with much care, having a feeling that they ought to be kept in book form and not on loose sheets liable to be torn or lost. Then I selected three or four subjects which seemed easy of treatment, such as the Last Judgment, the Origin of Sin, Conditional Immortality, and others of like simplicity, to which I gave such serious attention as I could spare from my other studies. Finally, I started to write in my blank book; with fine flourishes I wrote the text, taking care to give it in full, deeming that any abbreviations or word signs would not be in harmony with the dignity of either the theme or the sermon. After this I paused. I looked at the ceiling. I read the text again; it didn't seem quite as simple as when I had turned it over in my mind. Having no commentaries at hand and not being fully certain of the exact meaning of some words in the text, I gave that special passage up for the time and selected another, with which I had a measure of success. This might seem to imply that I wrote a sermon on that text. Implications, however, are not always just. I wrote something. To that I humbly confess. And what I wrote I had the audacity to preach, for youth often has the most reckless courage.

One day a letter came from the military chaplain saying that I was appointed to preach in the Wesleyan church at Richmond, a suburb of Dublin, two or three miles out. Never having been to the Richmond church, and knowing nothing of the size or nature of the congregation, I spent much anxious time and thought in arranging for my first pulpit service. Accompanied by a young friend, also a ministerial student, I started for Richmond, a walk of fully two miles. It was a pleasant morning and we might have enjoyed each other's company and conversation, but we were both burdened in mind, for I was to preach at the first service and my friend at the second. So we trudged along in silence.

At length we reached the church, a small unpretentious building, standing some way back from the street. Going in I found seven persons, two men and five women, nearly all well on in years. Sitting down I waited for the congregation to arrive, the solemn silence being broken by the heavy ticking of a large clock and an occasional whisper by one of the old people. Suddenly a rather shrill voice piped out: "If either of you young men is going to preach, it's time to begin—the congregation is all here." Seven! Seven old people. And for them what mental and spiritual agonies I had suffered!

Confused, nervous and perspiring I got through the devotional part of the service, and then in such voice as remained I announced my text. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." I opened with a lengthy description of the interview between Christ and Nicodemus, sharply criticizing Nicodemus for coming at night, claiming that such an act was cowardly. This gave me a chance to say a lot of things of people who were not there, and who would never hear a word of what I said. But I rattled on making it hot for Nicodemus with his evasions, his indirect questions, and his incredulity. How I did belabor him! I gave him such a vigorous trouncing that I kept one of the old men in my congregation half awake; the other one was fast asleep soon after I announced my text. Wise man! I probably didn't think so then. I do now.

After having disposed of Nicodemus I went into an exhaustive study of meteorology, explaining to my own comfort and satisfaction wind currents, vacuums, atmospheric pressure and all the rest of it. So satisfied were two of the old women with my explanations that they nodded with approving fervor, though their eyes were shut most of the time.

Having thus prepared the way I entered with ease and assurance on my real theme—"the movement of the divine Spirit on the human soul." Having dabbled quite a little in metaphysics, I was now quite at home, quoting from text-books, referring to this one and that one, causing the one wakeful woman and the half wakeful man to glance frequently at the clock, fearing that the time would be up before I had finished that part of the sermon!

But greatly to their surprise and grief I stopped rather abruptly, having vainly beaten the air for the space of nearly forty minutes. I have never preached from that text since. I have made peace with Nicodemus. I have, however, the book in which the sermon is written. Nothing would induce me to part with it.

A "Dumb" Animal Competitor

By Rev. Arthur Lowndes, D.D., Secretary of the Christian Unity Foundation

I REMEMBER quite well the great pains I took in the preparation of my first sermon. I committed it carefully to memory and was letter perfect when the time came for its delivery. It was preached to a small congregation of farmers and their womenfolk. It was a beautiful summer's day, when all the windows and doors were wide open, and my subject was on the "Silence of God." I remember I spoke of the wonderful silence of God in the Bible, and how silently he governed his great world, how our human ears could not hear the noise which this world or planets and stars made in their progress through space, and how God governed our souls so silently. I remember quite well how impressive I thought I was when I said "and on this beautiful day we hear no sound"—and the deep silence was broken by the deep braying of a donkey, who brayed sonorously thrice!

I had to pause, fearing the effect of this anti-climax on my congregation, and I scanned their faces apprehensively, but not a muscle moved; their faces wore the same stolid expression as they had done throughout the sermon. Whether I preached or the donkey brayed—it was just the same.

My shortest sermon was preached the first time I addressed a city congregation. I had been asked several times to preach there, but the distance was great and the difficulty of providing some one to take my place in my own pulpit was even greater. However, the occasion arose, and I went down to the city thoroughly prepared to make a "hit" with one of my very best sermons, which I had completely memorized. I ascended the pulpit. Before me were the faces of many kind friends who had labored to give me this occasion. I announced my text, and then suddenly, swiftly, in the twinkling of an eye—everything went out of my head! To gain time I repeated my text, very slowly—but still my mind was a perfect blank. Nothing was in it and I could get nothing out of it. Again I repeated my text, and this time said a few foolish words. Finding my mind still a blank, I turned round and gave the benediction, and descended from the pulpit. I had not been altogether five minutes there, from first to last. This was the shortest sermon I ever preached. My friends with whom I went to dinner had the grace to say nothing, but I was never asked to preach in that church again, though my friendship with these people ripened and continued for years till, owing to the death of the father, the family moved away to the Pacific Coast.

"Steadfast and Unmovable"

By Rev. Alexander Harris McKinney, Superintendent New York City Mission Society

MY FATHER left his home as a lad of sixteen. The expected and toiled-for fortune was not accumulated. It was thirty-four years before the voluntary exile visited his native place. While there he spoke of his son who expected to become a Presbyterian minister. Many and insistent were the appeals for the young man to come and get acquainted with his father's family. The next summer found him in the home of his ancestors. Although he was not to enter the theological seminary until the following autumn it was settled that he must preach to his friends from the pulpit of the church of which his great uncle had been pastor for forty years.

On that bright August Sunday morning there were fifty-two blood relatives and many others, relatives by marriage, who patiently endured my maiden sermon, which had been prepared with misgivings and forebodings during the preceding week.

Knowing that the majority of those who would listen to me were descendants of the Covenanters—men and women who were ready to die for the faith once delivered to the saints, stalwarts who made many sacrifices for the sake of their religious convictions—I concluded that much would depend on the text selected. In this conclusion I made no mistake. When I announced with great solemnity that the text for the morning discourse was: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," I was at once conscious that my hearers were pleased. In fact, some were so well satisfied with my apparent orthodoxy that they went to sleep at once. One young woman, a cousin, who sat directly in front of the high pulpit, placed her arm on the back of the pew before her, laid her head on her arms and did not show her face until the closing Psalm was announced. Whether her action was caused by pity for me, by a desire to miss nothing of the great sermon, or by weariness, I have never ascertained.

A WEEK *in the* WORLD'S NEWS

JST CAN'T BELIEVE THE NEWSPAPERS. Secretary the Navy Daniels has ordered an investigation to determine if reports that have appeared in the press to the fect that submarines are being constructed in sections in this untry and shipped abroad for use in the war, are true. The formation is doubtless desired for the State Department, as i s understood that the State Department is exceedingly indignant over the idea of such a violation of moral neutrality as t construction and shipment of submarines. Now the Secretary of War were to start investigati cartridge plants—but the State Department has t got around to cartridges as yet.

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WIELESS PLUCKS SIXTY-FIVE FROM SEA On March 22, while homeward bound after discharging a cargo of cotton at Bremen, the Mallory liner Denver, single screw steel steamship, sprung a leak 1,300 miles from New York and signaled for help. It took nearly twenty-four hours for answering vessels to find the Denver, owing to bad weather and darkness, and the St. Louis and the Manhattan came up with her only in the nick of time, taking off the Denver's crew of sixty-five men and the few passengers—members of crews of American ships sunk in the North Sea by German mines according to the manager of the Mallory Line—and leaving the vessel to her fate.

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JAPAN KEEPS HER FOOT IN CHINA'S DOORWAY. The situation between China and Japan continues strained, though if China would just yield to all of Japan's demands and be done with it, the tension would be relieved. China has consented to several of the demands, amounting to concessions in South Manchuria that give Japan a measure of supervision there, and Japan has moved a considerable body of troops into China and has put on a very stern face indeed.

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IN THE HOLLOW OF CARRANZA'S HAND. The war in Europe has prompted the planting of some three to four million more acres in spring wheat this year than at any previous time in our history, a tremendous crop being predicted. To harvest this cereal, American farmers are dependent upon binder twine made largely from sisal grass grown in Yucatan. We cannot vouch for the fact but the Christian Herald has printed within a year an article which declared that our importations from Yucatan support the worst slavery in existence today. At present this product, so necessary to the harvesting of the war wheat crop, is held up in Yucatan ports by Mexican bands under Carranza, who has proclaimed a blockade of the Yucatan coast. To circumvent this obstacle the administration at Washington has authorized the use of a warship to carry near a million dollars from binder twine manufacturers to the port of Progreso for payment to the Yucatan Government for the sisal awaiting shipment, or rather to Carranza agents in charge of the customs. The American flag recently was torn down and insulted by bandits of Zapata, whose "soldiers" killed the American McManus. Demands from our government that the murder be officially investigated and the criminals punished, and that the insult to the flag be promptly repudiated and amends made are still pending with the Mexican "government."

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MOTHERS VS. INSTITUTIONS. New York state has placed a Widowed Mothers' Pension bill upon its books, the purpose being to allow to such mothers, when found worthy, a sum for the support of their dependent children equal to that which the state would otherwise pay for the care of the children in an institution. Child welfare boards will be appointed in all counties to carry out this law.

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HE WON HIS VICTORY, TOO. For successfully negotiating the latest war loan for the German government ($2,250,000,000), Dr. Karl Helfferich, secretary of the imperial treasury, has been decorated by the Kaiser with the Iron Cross, Second Class. This loan, sufficient to finance the war until autumn, was subscribed by the people of the empire.

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SEEKING TO RELIEVE US OF ANXIETY. In friendly consideration over our perplexities about the Philippine question and the matter of immigration to California, a number of prominent politicians of Japan have secured signatures to a petition which they have presented to the Japanese premier, Count Okuma, calling for the purchase by Japan of the Philippine Islands. If consummated that would, of course, solve the question of Japanese emigration to California, and that of the festival by the United States of independence upon the Filipinos.

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TO DRY OUT SASKATCHEWAN. The government of this Canadian Province announced through its premier March 19 that it would make liquor a political issue by proposing government control of the traffic and the total abolishment of the retail sale of intoxicating liquors across bars, dispensaries to take their place.

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PRESIDENT DEDICATES FAIR BY PROXY. The Panama-Pacific Exposition was given a clean bill of opening on March 24 when Vice-President Marshall, on behalf of President Wilson, formally opened and dedicated the exposition as a glorification of the completion of the Panama Canal built "to make the whole world kin. There are two gospels now," said Mr. Marshall; "the Gospel of good will has been supplemented with the gospel of personal contact." A regiment of United States regulars and several enormous guns, besides some mines, have been sent to the Canal to regulate the gospel of personal contact.

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AIR-PLAY ENDS IN DEATH. On March 16 at Los Angeles, Calif., Frank Stites, performing 150 feet in the air for a motion picture film, having exploded the dummy airship upon which he was dropping imitation bombs, lost control of his own machine, and plunged to his death. The photograph was taken immediately before the fatal drop.

MAKE-BELIEVE EXPLOSION THAT KILLED AVIATOR

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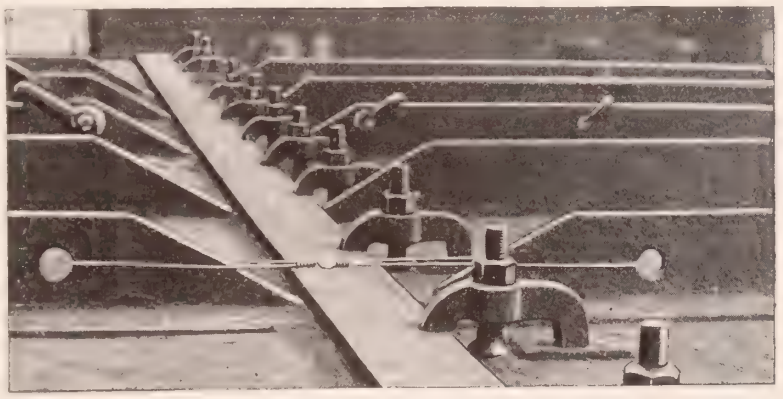
BRITONS SEAL AMERICAN SHIPS. It is stated that British officials now put their seals on cargoes outward bound from American ports in order to obviate the necessity of taking the ships to a British port to determine the character of the cargo. The picture above shows one of the seals placed across the hatches of the S. S. Joseph Fordney before she cleared from New York recently for a neutral port.



BRITISH OFFICIAL SEAL ON AMERICAN SHIP

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LITTLE AIDS IN A BIG CAUSE. The State Charities Aid Association, New York, announces the sale at Christmas last year outside of New York City, of 8,525,000 Red Cross seals in the interests of the anti-tuberculosis crusade, an increase of 1,700,000 over 1913, the record year, winners of the banners offered for competition being Garden City, Freeport, Corning, New Rochelle, Troy and Rochester.

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WAR BECOMES AN ALLY OF SOCIALISM. Labor has already been hailed as the hope of each of the belligerent nations, but England has now placed Labor beside the throne in order to assure the continuance of the necessary output of war munitions, a law recently enacted being the formal recognition of the new relation between the state and labor. By this law the government can take over the manufacturing plants of any and all industries at will and transform them into war-supply factories. In principle this has been one objective of Socialism for years. David Lloyd-George, chancellor of the exchequer, commenting upon this revolutionary step said: "This document ought to be a great chapter for labor." And he added: "This country would inevitably be deprived of victory in the war if labor failed us." Though the chancellor did not specifically include American labor, he meant it. A committee of business men serving as a governmental labor advisory committee will immediately classify every factory in the British Isles, tabulate its productive capacity and other facts pertinent to the purpose in hand, and as rapidly as needed these plants will be taken over and operated by the government in the manufacture of munitions of war.

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THE H. K. W. L. D. R. S. K. F. FORMED. If the members of this new organization attempt to pronounce its name while in the condition in which they would put the boys and men of the state, the result will be a fair sample of the soundness of their reasons for being organized. The Hotel Keepers, Wholesale Liquor Dealers and Retail Saloon Keepers' Federation of New Jersey, representing invested capital of more than $75,000,000, will have headquarters at Trenton and wage a systematic campaign against the foes of drunkenness, woman suffrage being included by them in that category.

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AMERICAN SUBMARINE LOST. While engaged with a flotilla in target practice, two miles out from Honolulu Harbor, March 25, the submarine F-4 carrying a crew of twenty-three men went under water as part of the maneuvers, and failing to return to the surface within the usual time, the others began an active search for her, aided by the naval tug Navajo and vessels from the harbor. Grapplers made fast to some object on the bottom of the ocean at a depth of three hundred feet, about twenty hours after the F-4 went down, and this was believed to be the missing submarine, and hope was entertained that her crew might still be alive. But divers, at the expiration of another twenty-four hours, discovered that the grapplers had laid hold of an old anchor, and a new search was necessary, the F-4 being finally located and parts of her superstructure brought to the surface. This was on March 28, three days after the accident, and special contrivances were then under construction for bringing the fated submarine to the surface, no further hope being possible that any of the crew would be found alive. The F-4 was commanded by Lieutenant L. Ede of Reno, Nevada, junior grade, age 28 years.

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THE SOUTH MOURNS WIDOW OF STONEWALL JACKSON. Accompanied by a military escort, and in the hush of suspended business and public affairs, the body of Mrs. Mary Anna Jackson was taken to Lexington, Va., March 26, and laid to rest beside that of her distinguished husband, General "Stonewall" Jackson. Mrs. Jackson died in the old Jackson homestead at Charlotte, N. C., March 24, aged 84. She was born near that city, her father being the Rev. Robert Hall Morrison, a Presbyterian minister, founder of Davidson College. Mrs. Jackson always spoke of General Jackson as a lover of peace.

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THE IMPOSSIBLE HAS HAPPENED. A Chinese typewriter has been invented. It has 4,200 characters. It has only three keys. It can make 50,000 letters or characters by combinations of the basic 4,200. It is still a crude affair, but workable, and perfected models are under way. To write a letter you turn a cylinder upon which are the 4,200 characters, until the right one comes opposite the key-word of the guide on another cylinder, then you strike the printing key just as on an American machine, then you begin a still hunt for the next character which you are to print—and so on while reason lasts.

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WANDERLUST. Two German ships would like to leave our ports, but are at present curbing their spirits. One, the Hamburg-American steamer Odenwald, in port at San Juan, Porto Rico, having been refused clearance papers by advice from Washington, essayed on March 21 to ignore convention and depart without proper authorization, whereupon American guns sent first two shots across her bow and then fired directly at her hull to compel her return, the Odenwald sullenly taking the hint and returning to her berth. At Newport News, Va., the Prinz Eitel Friedrich, the German cruiser which inadvertently sank the pet of the American sail-rigged merchant fleet, is ready for flight upon the first night that is dark enough for her to evade the British cruisers said to be waiting for her just outside the harbor, provided, of course, that she has not by then exceeded her time for recuperation in a neutral port, as in that case American cruisers will insist upon the Eitel's remaining through the war.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

War and the Gospel

"WITH the cry, 'Lay down your arms!' the Gospel has nothing to do." These words, from the lips of Bishop Faulhaber of Speyer, spoken at Berlin on March 19, make a startling challenge to those who hold that the whole tenor and spirit of the New Testament is against war.

"The Gospel," the bishop said, "as a message of international love among mankind finds, it is true, no pleasure in the mutual massacre of nations, but the peace greeting of the Gospel is not a political truce toward men; it is a religious peace toward God. Nowhere do the Gospels say, as the peace propagandas falsely assert, that peace has precedence before war. In the light of the Gospel the fable of eternal peace appears as a superstition."

There is one emphatic answer to the bishop's argument, an answer implied in his own words, but which he does not see. The New Testament teaches peace because it teaches love. There are no exceptions to Christ's imperious command: "I say unto you, love your enemies!" This was the new Gospel to the world. And it is new yet. The church has been so blinded by the superstitions of patriotism that she has not seen these fiery words of Jesus. She has been so deafened by the often meaningless shouts of nationalism that she has not heard Paul's bold call to internationalism in the words: "God hath made *of one blood* all nations of men for to dwell on all the face of the earth."

The trouble is that confessed Christians insist, as does the bishop of Speyer, on living in the Old Testament rather than the New. Do these people never read the tenth chapter of Acts, nor the first part of the eleventh chapter, nor the fifteenth, nor the thunderous passages from Paul's Epistles in which he insists that the national and racial limitations of Judaism have been flooded out of sight and thought by the stream of Christ's blood, shed on Calvary? He was to make both Jew and Gentile one in mutual love and in united worship.

Who can think of Christ, the Christ who was so gentle with little children, sanctioning the slaughters of the nineteen hundred and fifteenth year of his grace? Who can think of him viewing with anything but agony such scenes as these from the siege and fall of Przemysl: "For seven days prior to the fall of the fortress the people had nothing to eat." "Numbers of the men were dropping from exhaustion, while others had not strength to leave the trenches, and ate moss and gnawed at the straps of their equipment to keep themselves alive." The writer of this article saw the other day a photograph of a soldier's hand shot through with a dum-dum bullet, the photograph showing a clean hole on one side and a great, ghastly, star-shaped tear where the mushroom bullet had plowed its way out on the other side. Can we think of the wounds, the corpses, the widows, the wailing orphans the war has made and say that the Christ of the Gospel approves?

Suppose Jesus of Nazareth, reincarnate, were to meet today in some room with the hundred men who are controlling the present plans of Europe's bloody campaign. What would he say to them? Would he tell them to go on fighting? Would he take the part of either side and say they had done right? There cannot be the slightest doubt what he would say to them. He would cry: "Cease!" And, moreover, they would cease. They are fighting because they have forgotten him.

God is the Father of every soul on earth. Christ is the Elder Brother of all. We are all brothers, sisters, neighbors, friends. Statesmen must learn that the same rules which Christ so plainly laid down for individual life apply to national and international life. Nations must learn that they exist, as our own President has so nobly declared, to *serve* one another.

The Gospel teaches war! That is a hideous thought! Christ and John and Paul know only one standard, only one law, only one plan of life—and that is love! And there is no more justification for a Briton hating a German or an Austrian hating a Russian than there is for a man who lives in Indiana to hate a man who lives in Ohio, or for a boy who lives on East Eighth Street to hate a boy who lives on East Ninth.

The church must rise above the narrow limits of nationalism. The church must get the international viewpoint of Jesus and his early allies. It was the *world* that God so loved as to give his only Son for. We have not begun to catch the meaning of that love and that sacrifice until we have come to recognize that the life of a man or woman or child in any other country is as precious as the life of one in our own.

India's Mass Movement Christward

"FRIENDS, there is very little pleading with the people here to become Christians, in these days; the pleading is on their side, that we will receive them." These amazing words, coupled with the statement that in his district there are 8,000 converts waiting to be baptized, are from the pen of Rev. Charles E. Parker, superintendent of the Vikarabad District of the North India Methodist Episcopal Conference. His communication appears in the third number of a new periodical being published in India under the name of the Mass Movement Era. Every page is full of most intensely interesting material, telling of the wonderful movement toward Christianity of India's people. During 1913, Methodist Episcopal missionaries and pastors in India baptized thirty-five thousand converts; ninety-five thousand in three years.

Rev. Brenton T. Badley describes this mass movement as one in which people enter the Christian Church not singly, nor even as families, but in companies or groups, and in considerable numbers. He states that so far these converts have come from the lower castes and the outcasts, but says wisely that this is by no means to be regretted. "The *common people*," he reminds us, "heard Jesus gladly, and it was the publican and the sinner that entered the Kingdom under his preaching. If Christianity can demonstrate its work of regeneration among these 'depressed classes' it has thereby given the most compelling proof of its power to save and uplift." He states that the mass movement is not confined to any one denomination, but cites among the missionary societies sharing in its results the American Presbyterian, the American Baptist, the Church Mission and the Wesleyan Methodists.

Dr. Parker, in the article first referred to, quotes from a letter received from one of his preachers: "The people of this circuit are crying out very much, saying: 'Thirsty! thirsty! thirsty!' and they are begging, saying: 'Preach to us! Preach to us! Baptize us!' Most of them are begging very much for preachers, saying that they will give half the money for building houses for them. As the kingdom of heaven is at hand the people are repenting now. The Holy Spirit is working everywhere and in everyone. When the people speak to us and I see that there are no preachers to send to them my heart is burning and burning within me."

The stories of how the new Christians endure persecutions, the story of how one little girl led two hundred of her fellow villagers to Jesus, must be left till another time. But the foregoing will stir the heart of every Christian who reads these lines; will stimulate our faith; will give us new hope for the revival now spreading through our own land and will kindle flames of missionary enthusiasm which will lead to fresh sacrifices of giving and of *going*.

Losing God

A RECENT letter to the Prayer League, asking the prayers of Christian Herald readers, contained these terrible words: "I am losing God!"

More people are in this condition than realize it. In a thousand ways God may be thrust out of our lives. We do not know this is happening. We should resent the suggestion that it is happening. Yet it may be happening just the same. Few would set about deliberately to put God away. Yet we do the same thing by choosing other interests than his; by putting other things first—giving him second or third place in our thoughts instead of first; by beginning to care even a little more what somebody else thinks than what he thinks; by doing some of the little things which we fear may not altogether please him, and growing to care less and less whether he is pleased or not; by toying with our faith, and letting it slip away; by refusing to meet some test to which he challenges us; by refusing to do some plain duty he puts straight before us.

We need again and again to be forced back to a recognition that nothing else in life can count the weight of a grain of sand in the scales against God's approval and God's presence. We choose for the approval of a few people for a few years than for the approval of countless multitud shall know our worth at the Judgment D the destiny our deeds have determined; we the love of some friend rather than God's lo getting that only God's love can put us into tion to truly help and bless the life we l brighten.

Do not lose God. You cannot afford to lo Those for whom you care cannot afford th should lose him. Those whom your life ma and save cannot afford that you should lose

Best of all, you need not lose him. Turn him now. Seek him *first* before stopping t pute any other matter. Oh, how near he is he longs that you will not put him away! eager he is to catch the first whisper of welco to return to the full companionship of other

The friend who writes us need have no fe she has actually lost him. The fact that she for his return is proof that he is very nea and all of us who have let anything else c between our souls and our God, have but to away the obstructing object and we shall fi waiting with his blessing and his comfor there may not be any such dividing obstruc may simply be that our faith has wavere we have fancied the blessings of the past t to last; that we have imagined again that w do something to win his favor rather than y ourselves trustfully to his love and power. we not all receive again the fulness of gra flows out of the souls of men from the c Christ? Shall we not seize again the hand o who waits to guide us to the place of bl Shall we not at once find God again, ou incomparable treasure?

The Sin of Slander

WE READ at intervals in the daily papers of slanderers who, by the what has been very aptly call "poisoned pen," drag the good n members of the community into disrepute an grievous trouble into many innocent homes. typical case of the sort, a slanderer, by anonymous letters, upset the peace of a families and drove a church congregation al distraction. Another, by similar secret met which was added the crime of forgery, school authorities and citizens in an atti sharp antagonism. There is nothing sacre slanderer. There are few so good that mind, which shoots its arrows from ambush find some weak point to strike, some opport depreciate, some way to bring sorrow to th

Slander, with all its variety of names grees—detraction, talebearing, depreciation, making, censoriousness, aspersion—is one meanest of vices. It is the special sin of envious and revengeful natures. Secret slan aggravated form of the offense, is the refug weak and cowardly, who hope to accomp stealth and secrecy what they dare not att the open. Through this sin, hearts are est homes are broken up, reputations are ruin are blighted and health and happiness de And where the slander is secret, it is often that the victims are defenseless.

How guarded, then, we should be against approaches of a foe from which all need to tected. "Speak not evil of one another"; " uttereth slander is a fool." The unruly ton scourge; life and death are in its power; devouring fire"; it cannot be tamed. So Scripture; and where the evil heart and sla tongue take to themselves the aid of the sec the combination is one to be dreaded. Me let us keep our own skirts clean. Let us cultivate generous thoughts of our neigh avoid "knocking" and mud-throwing and criticism and senseless gossip. If we have n for him, then let us be magnanimously silen let us hope that the "poison pen" slanderers caught and properly punished as an exampl good of society.

Bible Out of Louisiana Schools

—THE SUPREME COURT of Louisiana on March 23 decision dealing with the public schools of Caddo Par which the reading of the Bible and recitation of Prayer at the daily opening of the schools are prohib plaintiffs against the use of the Bible were Catholi brews. It is considered not unlikely that an appeal ma to a higher court.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Device for Fighting Tetanus

A REPRESENTATIVE of the Rockefeller Institute has forwarded to the warring nations of Europe an instrument of his own invention, designed to aid in the cure of tetanus or lockjaw, which is one of the greatest scourges of the war. Each of the belligerents is given the right to manufacture as many of the instruments as may be needed by the medical corps. The device is intended to produce artificial breathing and save many lives that would otherwise be sacrificed. The established modern means of preventing lockjaw is by a prophylactic dose of anti-tetanus serum. Recent studies of scientists prove that the germ of lockjaw propagates in the rich soil of battlefields, thus infecting so many wounds and causing untold suffering. The inventor of the new instrument found that an injection of Epsom salts in the spinal membrane of a tetanus patient will produce complete relaxation of the body for hours, thus relieving the sufferer of the frightful strain of convulsions. But the injection is attended by one danger. The relaxation is sometimes so complete that the muscles of respiration may also be affected, so that the person about to get well must be snuffed out of life suddenly. To guard against the danger the instrument is used. Being placed in the mouth, its action restores respiration and saves the patient's life. In the journey through the plague-stricken districts of earth and on the battlefields where the struggle is being waged between right and wrong for the possession of man's soul, there are moral and spiritual diseases contracted and wounds received that are incurable by any human remedy. Christ the Great Physician is the only one who can cure them, and that alone with his own precious blood. *"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."* (*Isa. 53: 5.*)

Converted Cannibals

THE most civilized nations do not have to go back many centuries to find savage ancestors. The Anglo-Saxon had barbarians for forefathers. Jesus Christ turned the savage into the civilized, the heathen into the Christian nations. Of all the sudden transformations of savage into Christian nations in modern times none has been more wonderful than that of the Fiji Islands. Homer C. Stuntz, Methodist bishop, with residence at Buenos Aires, in speaking to a meeting of laymen in Columbus, Ohio, the other day, said: "Ninety per cent. of the former man-eaters of the Fiji Islands are now church members in good standing." Bishop Stuntz has had a wide missionary experience and knows the miraculous transformation effected by the Gospel on the hearts of the different races. Christ came to change the individual heart—to take the demon out of it and put the angel in it. The change in the Fiji Islands is in fulfilment of this prophecy: *"He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."* (*Zech. 9: 10.*)

10,000 Sign Temperance Pledge

ON THE night of March 15, in Billy Sunday's tabernacle in Philadelphia, Secretary of State Bryan made a memorable temperance address in the interest of a nation-wide total abstinence pledge campaign. After an impassioned appeal, Mr. Bryan asked all who would abstain from intoxicating drink to stand. Twelve thousand men arose to their feet, and it is reported that 10,000 men did actually sign the pledge. Mr. Bryan showed that the United States spends every year twice as much money for liquor as for the maintenance of the Federal Government, three times as much as is spent for education, enough to pay for the maintenance of six Panama Canals. In his severe arraignment of drink, the secretary continued: "The use of liquor is the direct cause of crime, poverty, degradation and despair, and we never can tell when we shall ourselves suffer at the hands of those who are the victims of intemperance. Property is insecure and life is unsafe in proportion as the use of liquor contributes to the number of criminals, paupers, and desperadoes. I believe that as sure as I am here alive tonight, I shall live hereafter, and in order that I may do so happily, I must shut off such a dangerous and blighting habit as that of strong drink, and help others to do so." *"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."* (*Dan. 1: 8.*)

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PRISON REFORM AT SING SING

UNTIL recent times, the punitive institutions of the country and the world have been one of the worst disgraces of civilization. The prison cells have been filthy, unhealthy, dismal; and the treatment of the inmates has been harsh and cruel. Within the past twenty years there has been a radical change in this regard, amounting to a revolution. New York State Prison at Sing Sing is attracting the attention of the nation on account of the extremely progressive policy adopted by Mr. Thomas Mott Osborne, who has charge of the institution. His belief is that a criminal can be reformed only by humane treatment, and not by harsh, repressive measures. With this in view, he has allowed more liberty to the men in guarding and governing themselves. He keeps their minds pleasantly employed, and furnishes concerts and entertainments that make an appeal to the better nature. It is claimed that the new plan at Sing Sing is working successfully. There is a place for authority and punishment in institutions, human and divine; but love is the chief force to win the heart and rule the world. Christ and his system are the expression of this love. Mr. Osborne, in dealing with human nature, has only copied the divine example thus described: *"Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great."* *Ps. 18: 35.*

Gift for Cats Contested

TO DECIDE which of two coteries of cats and kittens, resident in London, England, should receive a bequest of $31,000 by the will of Miss Caroline G. Ewen of New York City, who left an estate of $300,000, lawyers of two nations filed a report in the Surrogate's Court recently. It seems that the contest is between the tramp cats, as members of the London Institute for Lost and Starving Cats are called, and the aristocratic felines, who, it is said, have the patronage of the royal family, as members of the Animal Rescue League, which is a subsidiary of the Royal Society for the Prevention of Cruelty to Animals. Miss Ewen left the bequest to the Cats' Home, Miss Kate Renning, London. It seems there is no such person as Kate Renning in London, and one of the parties contesting says that Miss Kate Cording, who founded a large cat sanitarium, annexed by the Royal Society, was the person meant in the will. Miss Cording began in a small way in 1898, catching stray cats and kittens. At the time of the death of Miss Cording the institution she founded had 300,000 cats and kittens. The healthy ones fed on milk, the sick ones on chloroform. The courts will determine which of the two societies shall receive the money. It might be a good idea to divide the amount, as the cats of London would get the benefit of it. The cat and dog problem in the large cities is a great one, and boards of health are of the opinion that the menace to human life by hydrophobia from dogs and by contagious diseases from cats demands the decimation almost to the point of extermination of these pets that become pests. The superiority of man in the scale of being to the lower tribes is thus declared by Christ: *"Ye are of more value than many sparrows."* (*Matt. 10: 31.*)

Refused Praise as Hero

"STOP calling me a hero! Any feller in the block, who isn't a coward, would have done the same thing." These were the words that greeted friends of James McLoughlin, eleven years old, of Wakefield Street, Philadelphia, when they visited his home to congratulate him on saving the life of Raymond Holdsworth, aged seven. While passing a quarry near his home, he heard loud cries for help. Looking down, he saw his little friend struggling at the bottom, in about ten feet of water. He lowered himself into the quarry, and, while holding his chum in his arms, shouted for help. Passersby heard the screams of the two boys and hastened to the rescue. It was a brave thing for James to do, and he was a real hero, though he disclaimed the fact. Modesty is a beautiful element in human nobility or heroism. He said to the little companions who came to congratulate him on his heroism: "Don't let's talk about what I did, which I ought to have done, and any of you would have done; let's be happy because Raymond didn't get drowned." Look out for this little fellow; he has elements of real greatness. With proper educational and religious advantages, he ought to make a very good and useful man. Next to the bravery that risked his own life to save his friend, was the modesty that minified his relation to the act. Christ puts a high estimate on this element of character: *"Blessed are the meek, for they shall inherit the earth."* (*Matt. 5: 5.*)

Snow Slide Kills Fifty

A SNOW slide from near the top of the mountain swept down the side gathering rocks and trees in its course, burying people and partly destroying the town of Britannia in British Columbia. In the neighborhood of fifty people were killed. There was a report like a dynamite explosion. The slide carried from a ledge a bunkhouse, cookhouse, and houses occupied by families of the miners, and then shot downward, continuing its work of death. Such calamities remind us of the wisdom of the injunction: *"Be ye also ready: for in such an hour as ye think not the Son of man cometh."* (*Matt. 24: 44.*)

Nation's Largest Cotton Crop

THE Census Bureau announces the season's cotton crop of this country to be 16,645,272 commercial bales, including linters. This estimated crop is nearly 650,000 bales in excess of the largest one ever grown. The cotton is on a gold basis, and is very near, if not quite, at its so-called cost of production. But the value of the total crop just reported, including the seed, may approximate between $850,000,000 and $900,000,000 to the South before its final marketing. This would mean a return of between $24 and $25 per acre on the 37,000,000 acres planted last season. There is good news also from the wheat belt. Very little of the grain has been winter-killed. The area sown in wheat last fall was about 4,000,000 acres greater than in 1913. Besides caring for our own people we shall have to furnish much bread for the nations at war. Christ thus refers to the farmer as the basis of all industry, to whom the world looks for its food and clothing, for the illustration of a spiritual truth: *"A sower went forth to sow."* (*Matt. 13: 3.*)

OUR RESPONSIBILITY IN THE WAR

BUSINESS BEFORE BLOOD

NOTE—The Electric Steel Company of Pittsburg has declined, on humanitarian grounds, an English order for four million dollars' worth of steel shells.

All, whither are we drifting now?
What means this pious deed?
Does Pittsburg think to show us how
To meet financial greed?

STAY! Send abroad our implements
Of death to those who fight;
We have the good, hard business sense
That makes all commerce right.

WHAT matters it though blood be shed?
It is not ours, forsooth!
Our country is not splashed with red,
Nor slain our budding youth.

THE "ULTIMATE CONSUMER" OF WAR MUNITIONS

OUR ammunition and our guns
Are made by peaceful hands,
And why should not our business sons
Feed fat on warring lands?

IF others wish to maim and slay,
But lack the means therefor,
Why should we not make fighting pa
And so prolong the war?

THE stench of dead men rotting the
Is worse than words can tell,
Yet it is sweet beyond compare
With such commercial smell.

W. J. LAMPTON

TO a very large proportion of the American people the fact is becoming increasingly apparent that, while we are acclaimed by the whole world as neutrals, we are in reality one of the principal participants in the European strife. By our vast shipments of weapons and ammunition we are assisting materially in keeping up the slaughter. How we can logically claim to be a peace-loving and humane nation, and still supply the means of destroying thousands of human lives, is a problem which the American people must ultimately square with their own conscience.

From time to time the news has been published that certain firms have declined contracts for supplying cannon, rifles, metallic cartridges and shells to European combatants. According to a despatch in the New York Evening Post, the Driggs-Seabury Ordnance Corporation of Sharon, Pa., turned down orders in the first two months of the year from agents of the Russian, French and British Governments for millions of dollars' worth of shells and other war munitions. The president of the company, Mr. John Stevenson, said: "Just as persistently as the orders come in they are rejected. Our corporation will take no part in this business. I am opposed to war on principle. Although this company was established for the purpose of manufacturing the rapid-fire gun, which was turned out in large quantities for years, our policy has changed. I now believe it is far better to make things that are useful to mankind than things that destroy our fellow men, their women and children." But there are others not so scrupulous, who are manufacturing night and day death-dealing materials for use in the battle areas. So immensely profitable is this murderous trade that the appreciation of neutrality and the sense of moral responsibility for results seems to be wholly lost sight of in the haste to profit by the war. A despatch to the Tribune of March 19 from Omaha, Neb., says: "Ten solid train-loads of rifle bullets, in the shape of pig-lead, were started from Omaha today direct to London, where they will be used by the British army. The lead is shipped from the Omaha plants of the American Smelting and Refining Company and aggregates six thousand tons, which will make up into six hundred million rifle bullets of standard size and weight. Each train consisted of twenty cars and each car was loaded with three hundred tons of the lead." On the basis of one bullet in every thousand killing a man, a military observer estimates, this single consignment would be capable of carrying death to six hundred thousand men in the battlefields of Europe.

ALMOST from the beginning of hostilities our war material producing plants have been coining money, at the cost of human lives, at a tremendous rate. From September 1 to December 31, 1914, our exports of war material totaled $49,466,092, being an increase over the same months in the preceding year of $37,751,255. The September increase was slightly over a million, the increase of October was $6,973,964, the November increase $12,554,957, and the December increase $17,209,495. The figures for January and February of the current year are not available, but it is known that they maintain the rising ratio.

In its issue of March 4, the New York World gives an amazing description of the martial activities of the plants in the industrial communities of western Pennsylvania, eastern Ohio and West Virginia, known collectively as the "Pittsburg district." No sooner had the war begun than these plants sprang into sudden activity, working double and triple shifts and continually increasing their forces until it is estimated that not less than 150,000 men are now employed in turning out war orders.

Among the war material turned out in enormous quantities by these steel and iron works, according to the World, are:

Cartridges	Pig lead for bullets
Shells	15-inch guns
Rifles	Submarines
12-inch guns	Bayonets
Barbed wire	Shrapnel steel

One company has a contract for $1,500,000 worth of steel; another a contract for entrenching tools; another for 34,000 tons of cartridge clip steel; another for 3,000 detonator steel, and for 18,000 tons of shrapnel steel and 3,000 tons of angles and shapes. Other contracts are for 5,000 tons of barbed wire; 5,000 tons of reinforcing steel; 5,000 tons of steel for bayonets; 100,000 brass caps for shells, besides contracts for steel rivets and finishing on shrapnel bodies. One leading company, according to the World, has an order for war material received from either France or England amounting to $20,000,000. Another very large concern has an order for 1,000,000 three-inch shrapnel shells and 20,000,000 cartridge discs. It is said that one man alone, by personal visits and through agents, has obtained contracts from foreign governments amounting to not less than $40,000,000.

IN CONCLUDING its presentation of the subject the World says: "Shipments abroad are made through Canada, by which most of the arms and ammunition goes, Boston, Philadelphia, Baltimore, Norfolk, Galveston, New Orleans and the Pacific Coast. Yet the steamers sailing from the port of New York alone in two months carried the enormous total of $43,858,500 worth of distinctive war material, consigned only to French and English ports."

There was a bill before the late Congress, providing for an arms embargo, but it came to nothing for the reason given by U. S. Senator Moses E. Clapp (Minn.) in a letter to one of his correspondents, in which he said: "The spectacle of the United States sending shiploads of food and clothing to the orphaned and widowed people of Europe, and at the same time sending shiploads of guns and ammunition to make more widows and orphans, is one of those grotesque contrasts that we sometimes find." And he added: "There is so much money invested in the making and the sale of arms and war munitions that we have simply been powerless to get anywhere with the bill."

Some of the members of Congress have been courageously outspoken in their exposures of this nefarious business, which is sanctioned by our government. Senator La Follette, in a speech in the United States Senate on February 12 on his resolution for an international peace conference, took strong grounds in favor of the "prohibition of the exportation of arms, ammunition, artillery, vessels of war, armor plates, torpedoes or anything used exclusively for military or naval purposes." He added:

"The secretary of commerce reports that in November, 1914, American manufacturers shipped to England cartridges valued at $1,231,285, amounting to 50,000,000 rounds. It is estimated that one soldier is killed or wounded for every thousand rounds fired in battle. Hence, in one year we shipped enough cartridges to kill or wound 50,000 beings! It is revolting that we should enc and permit traffic in arms and ammunition l vate capital for profit with organized govern thus prompting selfish interests to influence lation increasing appropriations in preparati war and furnishing incentive to intrigue in d and foreign affairs to make war for priva vantage. It is repugnant to every moral that governments could even indirectly be into making and prosecuting a war throu machinations of those who make money l

SENATOR W.S. KENYON of Iowa, the sam speaking in the Senate, said: "In addition cartridges Senator La Follette has spoken of forty thousand rifles have been used in som to keep this war going on. Does not the s think we had better stop praying for peace country as long as we are shipping out munitions of war for profit?" To this S La Follette replied: "Yes, I think it hardl sistent that we should pray for peace and same time supply the ammunition to contin war."

Speaking on the same subject in the Ho Representatives Congressman Clyde H. Ta of Illinois said: "Fortunate indeed would it this nation if today the government had a mo of the manufacture of munitions of war. It the average American, the man who will quired to do the fighting and pay the bills country becomes embroiled in war, who is jeopardizing our peace. If our country b involved in the terrible European conflict, American people have no doubt as to who responsible. It is the ring of war-traffickin vate arms and ammunition firms who thi minute are endangering the peace and welf 100,000,000 American citizens simply in ord they may satisfy their greed for profits."

At the meeting of the New York Confere the Methodist Episcopal Church, on March export of war munitions to the belligeren discussed and strong ground was taken by the speakers in favor of the complete stopp the infamous traffic in the interest of hu His sentiments were applauded by the thre dred clergymen present. A committee of six was appointed to report on "the general s the country."

The New York Times of Sunday, 21, tells of the sailing of six steamships fro port on the previous day laden with guns, nition, food and clothing for the Allies, th material alone worth $2,000,000. No estim given of the value of the peace products cargo. There was a time when the Christian was scandalized by the shipments of Bibl rum on the same vessels. Now it is life food and weapons of wholesale murder tha the hideous contrast. On the decks of one steamers were lashed two big 15-inch guns, ing 73 tons each, consigned from the Bet Steel Works, the Times declares, to Newca Tyne. These eloquent evidences of strict neu and disinterested Christian charity, going h hand, each to counterbalance the other, a instructive.

This whole question of an avowedly Christi peaceful nation supplying arms to the combat Europe may well occupy the attention of tho Americans. If it be right, what becomes humanity? If wrong, who is responsible

MONEY'S MOST MERCIFUL MISSION

THE Christian Herald has just received the first report from Pasteur Charles Wagner of Paris (author of The Simple Li), who was asked to form a Commiee in France for the Relief of the Widows and Orphans of the War in urope. On December 31, ten thousa dollars, equivalent to 51,600 frcs, were transmitted to Pasteur Wner to be used by his committee forthe relief work. The report in pa follows:

"I forming the committee I first hose a number of Frenchmen who we willing to collaborate with me in thework. They are as follows: M. Pa Favre, manufacturer; M. de Maziarly, merchant; M. Lefevre, secretry of the Federation of Jewelers; M. lfred Wuntier d'Aggalliers, pastor I then went to the American Embay and asked to be introduced to Anricans who might wish to serve wit us. The officials at the embassy coeously directed me to the Americar Clearing House, where I was well recved, and under the auspices of whh I made the acquaintance of Miss Ade B. Hyde and Professor J. Mark Bawin. Then, following your suggeson, I called on Dr. Mary Crawfor, director of the American Ambulan Hospital. All of these were adcd to the committee.

'onsidering that the funds sent by the Christian Herald are exceptional gif, which will not continue after the wa, the committee decided not to engag in the adoption of orphan childre or in making pensions for widows or d persons. It will aid orphans and widvs and old persons in their first dispss, and will see that steps are taki to secure their future by the actn of the state, the church and indiv ual effort. It will select the most appaling cases amongst those which wilpe shown it. Instead of seeking to succr the victims of the war in the gre centers and in Paris in particuarit will relieve cases of distress in he localities least provided with ageies of rescue.

"; will be, above all, attentive to the iorons of territory recently freed, and o e regions which are yet occupied y ne enemy; certainly it is there ha intervention will have the most itily.

"xperience has taught us that orhas to be placed need first of all loting. We used a part of your urs to set up a workshop, where vorn out of work, paid by us, will na underclothing and outer garneis which can be more cheaply made y emselves.

TIE committee also has given immediate attention to several particrly interesting cases, as follows:

"e three Feuilloy children, a boy of 11, a irl eight and a babe of eight months, without ther or mother. The father fell on the attield, October 29. The mother was taken t th hospital January 18, and it was at once ecelry to care for the children. Two weeks later the mother died and there was none to take the place of the parents but a poor old grandfather who lived in the Department of the Nord. We have adopted those children provisionally, and will pay for their support until their future is assured.

"Raymond Bioulac, at Choye, Haute Saône. Young man of 18, incapacitated, whom two uncles were supporting. Both are in the army. In the small place where Bioulac lives there is no relief station. Two old persons of 70 were taking care of the unfortunate young man. We are going to help him until his uncles return from the war.

"A very respectable young woman whom we know, and who lived near us a very honest and laborious life, has lost her work through the war. She is a modiste. She has been supporting her mother, who is 82 years old, in the commune of Severac (Aveyron). It is a very distressing case. The old lady possessed nothing and receives nothing. We shall attend to her until the young woman finds work.

"My colleagues of the Aisne, of the Marne, of Lorraine, of the Vosges, are notified to let us know of cases of extreme distress. There are persons who have lost their houses and their goods, who are waiting for the spring in order to cultivate their fields and gardens, and in the meantime are obliged to live in wooden barracks until their houses are rebuilt. Especially in those cases where the father was killed in the war, if care can be taken of the widow she may prevent the family from being broken up. In general we do all in our power to prevent the separation of children from the widowed mother.

"We will proceed with caution in order to make the gifts of our American friends attain the maximum of efficiency. May God protect you and bless you together with the Christian Herald, you and your kind readers.

(Signed) "CHARLES WAGNER."

SHALL we cease our efforts to relieve the war-crushed homes of Europe, now when the climax of misery is approaching? Shall we shut our ears to the cries that grow ever more bitter as the war grows fiercer? Shall we close our eyes to the new wrecking of homes, the new exodus of peoples, the new pitiful companies of terror-stricken refugees, fleeing before the battle as it sweeps through corner after corner of Europe's vast homeland?

Reports from the Christian Herald Relief Committees, who are distributing parts of the Fund for the Relief of the Widows and Orphans of the War, are now coming in and reveal anew the vastness of the need which confronts the Christian world. We never hesitate to lay upon the hearts of Christian Herald readers the burdens of those upon whom calamity has grievously fallen. Your response to the great pitiful cry that came from the broken homes of Europe as the war began its terrible course is a beautiful thing. Today your committees are administering your gifts to thousands of widows and orphans, whose lot would wring your hearts could you see it as your representatives there see it. Last week we published the report from England; on this page is the report from the committee in France. Holland, we think, will be the next country heard from, and then we hope the committee in Vienna will have gotten its first report through to us. It is to Vienna and the district to the east that we wish to call your special attention now.

THESE RUTHENIAN PEASANTS WERE NOT PAUPERS BEFORE THE WAR

THOSE who know the peoples of Galicia, their habits and their land, and understand the effect of the war upon their fortunes, agree with observers on the spot that nowhere has war's affliction been more bitter. It is said that Belgium, at the height of its woe, might have ceased its sobbing out of very amazement at the miseries of these poor peasants on the frontiers of Austria and Russia.

Galicia, it is stated, has been almost depopulated. Villagers and farm dwellers alike have been thrust from their homes and forced to flee across the Carpathians into the regions around Vienna, there to accept what haven they could find. For countless numbers death opened the haven. Resistance to their fate was impossible. They became a people without a country, and for a refuge knocked at the door of a house threatened by famine and disease. How they have survived the winter, those hundreds upon hundreds of thousands of paupers, is beyond knowing. But there they are.

They were not paupers until the war made them so. They had been merchants, professional people, teachers, small farmers, laborers, housewives, happy children. There were aged and sickly among them as well. They are a part of a great people whose identity as a nation has long been destroyed. Representatives of the races of Galicia are numerous in the United States and become excellent citizens of this country. But in Galicia they were on their native soil, where for centuries their ancestors had dwelt. But now they are outcasts among the nations and dare not even hope as yet to return to their ruined possessions and start life anew. So there before the door of a house threatened by disease and famine they crouch, a nation in beggary. Little children have had all the play taken from them and all desire for play. Mothers have no incentive of homekeeping to cheer them; their one frantic task is to find food and shelter for themselves and little ones through each slow-dragging day.

Little has yet been done to relieve this terrible situation by the outside world. The Christian Herald has its committee at Vienna, to which it has forwarded funds for use among the destitute Austrians. We are now arranging for the appointment of a subcommittee, located at Vienna, but to work solely among the refugees from Galicia. We shall place ten thousand dollars at work there immediately the arrangements are completed. Would you not wish this were ten times ten thousand dollars? Can you conceive of greater need for your charity than is presented by these hopeless objects of war's soulless course?

WE invite our readers to renew their gifts again and again, so that the Christian Herald Fund, which is entirely for the widows and orphans of the war, may carry into every corner of the devastated portions of the world the mercy and comfort of Christian sympathy and love.

Address all gifts to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

tal receipts to March 25, $135,-723, not all acknowledged in the hrtian Herald as yet. Acknowledgnts will continue each week.

Miscellaneous Amounts

Elbeth Swanson, $3.50; Mrs. A. M. Hill, 85 nts; rs. F. R Rand, 30 cents; F E Knight, $5.50, O. M. E. Bishop, $3.50; James Ashberg, $2.05; a Kerr, $3.50; Union S. S., Harrington, Wash., 50 Sunday School, Bangor, Mich., $5.50; Mrs. era $3.50; Mr. N., Nice, France, 22 cents; T Hill, 50 octavia Smith, 40 cents; Jesse W McGohan, 10 nts I E B, $1.75; Mrs. J. V. Roberts, $1.25; E za 10 cents; John H. Wiens, $3.15; Miss Amanda arl 75 cents, Mrs J. A Soper, $4; Mrs N Mac ee $3.50; G. Wessels, $3.50; Barbara Bontrager, 15 nts —, Lorena, Okla., $1.20; N G. Hershey, 20 nts Parker Mission S. S., Savannah, Ga., $3.50, iet College Hill, Ohio, $10.15; Jacob Berthoud, 05 H. Grinzebach, $1.75; Mrs. James Loucks, 15 nts rs. S. Chapman, 15 cents; Mary E Topping, 50 rs. Emily Grove, $1.25; Alex. B Garden, $1.65, ss Izabeth Kyle, 75 cents; Mrs Sallie Ross, 75 nts rimary Room of Presby. Church called "King's ilen," Chattanooga, N. Y., $6; N. D Prentice, 50 A Sympathizer, Farmington, W Va., $3.50; S. A. O'Neal, $1.15, Fred Kullman, $1.15; G Lorough, $4.75; John Riess, 85 cents; Wm Mar- $8; Belle S H. Flanegan, $1.15; Mrs Mary E. rle $1.85; Mr. and Mrs. Jens P. Nelson, $6; s. H. Butterway, $1.17; H. Beaiy, $1.65, Mr. A. P. Putnam, $1.35; H. C. Wendt, $3.50; W. W. Walker, 60 cents; McKendree M E Church, New Haven, Conn., $5.25; J H Azadian, $1.60; Wm E Walton, 90 cents, Sarah Beran, $2.80; John Thomas Walters, $3.50; Mrs. J. O. Myers, $1.75; Mrs. F. M. Evans, $3.50, Mrs. J H W Schmeder, 75 cents, Mrs Willard Eavey, 85 cents, C H Hancock, $8; ——, Cedars, Quebec, Canada, $9.10; W H Patterson, $3.50, Mrs W C Ott, 40 cents, Margaret A McGibbon $6, Jacob Truby, $3.50, Gospel Hall S. S., Sparta, Ill., $10.65, Willie Hall, $1.25; H A. Wauvig, 65 cents, Baptist Church, Climbing Hill, Iowa, $12; Presby. S S., South Ryegate, Vt., $8.75; Sunday Schools, Driftwood, Okla., $17; Children's Christmas Tree, Shennington, Wis., $5.50; Charlotte Stevens, 10 cents, Maitland Stevens, 10 cents; Clifton Rand, 10 cents, Etta Rand, 10 cents; Olive Lurvey, 20 cents, Percy McDougall, 10 cents; Leonard Gould, 5 cents, Mrs F H Webster, 85 cents; E D Bedford, $3.40, Albert Robinson, 35 cents, S. S. of First Baptist Church, Medford, Ore., $12.15; C. L. Myers, $2.60; S. M. Bagwell, 15 cents; Jennie Stoner, 15 cents; Fowler Union S. S., Grinnell, Iowa, $19.29; M. E. Getzendaner, 20 cents; Miss Harriet Edehy, 15 cents, Eliza A Borst, 40 cents; W T Durham, 30 cents; E Baldwin, $3.50; John Clark, $1.20; C E. Hampton, $3.15; Alex. E. Edgar, $3.50; "In Jesus' Name," Consort, Alberta, Canada, $8; Nels Hansen, 85 cents; J. W. McNutt, 30 cents; Miss Josephine Horton, $3.50, Ella J Seldon, $1.05; John Drysdale, $1.58, Jay S Chapin, $3.70; Phebe J. Maxon, 70 cents; W. S Sikes, 40 cents; Mrs E. A. Tinkham, 35 cents; S. S. Cole, $2.80; Fred Hubbeling, $3.10; Harry S. Foss, $2.65; "In His Name," Fuquay Springs, N. C., 80 cents; Emma Dean Anderson, $1.40; Boyd Mehrling, $2.45; Mrs. A. Walker $39, Robert Heron, $3.50; D R & Petie Stokes, $6, William Zimmerman, 65 cents; Mrs Ophelia Peebles, $2.40, Conrad Heil, $8.50, Raphael Harris, $3.50; J. F. Owens, $3.50; I. Eby, $7.

Gifts of $25 Each

H S Sealing; R D Laughlin; Mrs. Jacobine Breitenmann.

Gifts of $20 Each

Mary A Damand, Mrs L Coggins.

Gift of $15

Sheffield S. S., Alpena, S. D.

Gifts of $10 Each

Mr. & Mrs. Sam Totel; D. F. Kennedy; A. Y. Houston; Mr. & Mrs. A. T. Tangeman; G. W. Murphy, H H Berg; G Frank Grey, Mrs. Margaret McHard; C. W. G.; Gustave Young; C. D. Kirk; L. A. Smith, A Friend, Soudan, Minn.; Mrs. Bertha Hamburg; Mrs. M. A. Motycka.

Gifts of $5 Each

W. F. Dennis; Miss Catherine Lotterhos; Mrs Will McFee; Laura F. Davis; Martha Essex; J. S. W. Woodworth; Arch Stafford; S & E Fountain; Mrs. C. Ely Shouse; John Stewart; David Hunter; Henry M. Pearson; S. Disney; Perry Brothers; Mrs. G. W. Hubbard; Mrs. F. A. Marean; Mrs. S. H. Griffith; Mrs. Lucia Dayforth; James Christie; Mr. & Mrs. B. W. Martin; W. Edwards; Mrs. Joseph Miller; Baptist Church, Blanchester, Ohio; Jacob Harrey; W. M. Adair; E. E. T.; Roderick McAuley; Frank L. Gibson; Mrs. S. E. Finch; L. H. Bock; Mrs. L. H. Bock; Esther C. Myers; Bruce B. Byron; E. Grunstad; Mr. A. E. Foster; Mrs. A. E. Latter; Mrs. S. M. Glenn; J. O. Barnes; Charlotte E. Roberts; Chas. Edmund; Mrs. Balderstone; Boydton Institute, Boydton, Va.; Newton Wright; Lillie A. Moore; W. C. Randel; W. J. Martin; R. J. Fouser & Family; R. T. McKibben; Mrs. J. H. Taylor; Wilbur Wood; P. P. Kleinsosser; A Reader of The C. H., Franklin, N. C.; Isaac W. Hawthorn; John Peterson, Sr.; Mrs. Adelia Grudler; Mrs. W. J. McNeal; Mr. & Mrs. C. E. Kauffman; A Friend, Mayville, N. Y.; L. R. Moore; The Hardy Family; Raymond E. S. Watkins; G. S. DeVries; C. E. Healy; Mrs. J. M Knox; J. J. Stoner; Oscar Leal, Dr Ramon de Poo; Rev Hy. Iverson; T N Wanzler, L. E Ross, C. N. Larkam; Joseph MacLaughlan; Mrs. W. L. Caldwell; Geraldine Rohde; Mrs. J. A. Short; J. Heeringa; A Reader, Libertyville, Ill.; Mrs. Fannie Kluick; Mrs. Geo. H. Jecket, Newell Graves.

Gifts of $1.50 Each

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Additional contributions to be acknowledged later.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

W. E. R., Lancaster, Ky. Does a perfect Christian always feel the same? At times I feel happy and can say, so far as I understand, that my sins are all forgiven; I feel that I love everybody, and feel God's Spirit within. Then I get indifferent; I don't wish any one harm, but do not have the same spirit and love within. I have prayed to overcome this and not to have these feelings, but it seems to be a nature I can't overcome. Sin is disgusting, especially wilful sin, and I long to be made whole. I am in bad health and sometimes get irritated with my family when they oppose my wishes or do not seem interested in God's Word.

Suppose we begin, in trying to find an answer for your problems—which could be matched in countless lives—by quoting these words from Paul: "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9: 8.) That's comforting, isn't it? Whatever our problems are, then, we are not going to worry about them, because God's grace is so abundant. Almost every difficulty in life is solved by just getting a little more of God's grace. He is going to take away your anxiety, and make you happy; you can count on him for that. But not even perfect Christians "feel" the same all the time. Another word for feeling is *emotion*, and that very word implies motion, change, fluctuation. Our feelings are affected by many things—health, sleep (or the lack of it), conditions of the air, etc. You speak of being in bad health, and, especially in cases where nerves are overstrained and the brain overwearied, this is very likely to produce depression and oversensitiveness. You hate sin; you love God; you wish everyone well; you long that others shall love God's Word. Now thank God for all the grace he has given you, and ask him for more. Read his wonderful promises of cleansing and believe he means them for you. Then, disregarding your feelings and living actively for others, keep on believing that he keeps his promises for you, moment by moment. See Ezek. 36: 25-27; II Cor. 7: 1; I Thess. 5: 23-24. If you will insert the word "but" between the verse that puzzles you and the verse that follows the meaning will be clear.

"Pencor." Please let me know through the Mail-Bag if it is right to use parts of another's sermon in your own.

Absolutely, no; unless full credit is given. There is no more excuse for stealing another's brain wealth than for stealing his money wealth. It is strange that some preachers seem to have little or no conscience on this point. If one periodical uses material printed in another and protected by copyright, the publishers may be severely punished by law. While a spoken sermon is not copyrighted, it is just as wrong morally to quote orally from it without credit, as it would be to publish quotations without credit from a printed and copyrighted sermon. It is very hard to have patience with speakers or writers who steal their ideas or their phraseology from others. Particularly in religious teaching or discussion is this thing offensive. One can always bear personal witness to the grace of God, and this is more effective than any insincere utterance of another's ideas. Of course it is right to use the sayings and interpretations of others if one gives credit to them for the material used. Or in cases when a certain interpretation is well known as being held by many scholars, one can make such an interpretation without specifying any particular authority. But it is better always to err on the safe side. Go out of your way to give credit to the man who has done the work which you are finding useful.

Constant Reader, Goshen, Va. Your letter is a very unusual one, from the fact that it plainly avows that you, a professing Christian, have contemplated a course which is both un-Christian and unneighborly. It is difficult to accept such a letter in good faith, as the attitude you describe seems to be incomprehensible. Put yourself in the neighbor's place for a moment; he might say with truth and justice: "Here is that neighbor of mine, a professing Christian and active in the work of his church, who is planning so to shut out the light, sunshine and air from my living rooms that my entire property will be injured and its value greatly depreciated. He is building a cottage which he admits he does not need and which he could place to better advantage on another part of his property; but he does this because he dislikes me. I have tried through the law to protect my right, but have failed. What shall I do?" If this were the case, and your neighbor made an appeal to you personally, asking you to "do unto others as you would that they should do unto you," we fail to see how you could justify yourself in refusing to grant his request. Assuming that you have stated the case with absolute fairness in your letter, we repeat that we do not clearly comprehend why, knowing and professing the doctrines of Christianity as you do, you could ever have been in doubt as to the proper course to pursue. Consideration for rights of others is one of the first requisites of Christian character and is the very basis of Christ's teaching, when he said: "Love thy neighbor as thyself." "Neighbor" is in various passages translated "friend," and means one who should be considered not only as a friend but as a relation (Deut. 5: 20). Jesus taught that the people of the whole world are neighbors and that this feeling of neighborly brotherhood should extend even to our enemies.

G. B. C., Waycross, Ga. Where is the reward for our efforts to enlighten, Christianize and educate the Chinese, the Japanese and all the hordes of heathen of the Old World? We have spent billions of dollars trying to make something out of them, fed them in time of famine, helped them in time of pestilence and always our hand is open to their relief. Now we are feeding them while they kill and maim each other.

The carrying out of the "Great Commission"—the preaching of the Gospel to all the world—was the last injunction of the Saviour to his disciples before his ascension. (See Mark 16: 15-20.) This task was handed down by the apostolic church to its successors and it is incumbent upon every professing Christian to carry it on to completion. For his sake, and without a thought of reward in this world, multitudes have given their best energies and their means, and a great number have literally given their lives, dying as martyrs. To the devotion of faithful Christian men and women is due the fact that the Gospel now has its true believers in well-nigh every land, and that heathenism is passing away. Some of the finest Christians of our own day are to be found in lands once heathen and barbarian. Wherever Christianity has penetrated it has carried with it the spirit of Christlike benevolence. Thus we find the "good Samaritans" of Christendom helping the distressed and suffering wherever found regardless of race or creed. Indeed, this benevolence has proved a splendid entering for the Gospel; and in India, China, Japan and elsewhere it has won over to the side of friendship thousands who were formerly the enemies of Christianity.

B. M. F. B., Port Leyden, N. Y. When you are in doubt concerning any amusement, it is a safe rule to apply a very simple test to it by asking yourself these questions: (1) Will it hinder or help my progress in the spiritual life? (2) Will it be a good example to others, or a stumbling-block in their paths, possibly leading them in the wrong direction? It is a familiar argument in behalf of certain amusements that "there is no harm in them"; but the safest and best policy for a professing Christian is to apply the test in such cases. There are so many good, healthful and thoroughly clean amusements that no one need be deprived of recreation, or driven to take up those that are at least doubtful if not positively bad in their influence upon life and character. It is an excellent thing to follow the Scriptural advice and "avoid even the appearance of evil."

Mrs. A. M., Centerville, Iowa. There can be no reasonable objection to making the Lord's house as beautiful and attractive as consecrated art and generous gifts can make it. Solomon's temple was the wonder and joy of the Eastern world. But we always love to think that God regards the heart of man, rather than his surroundings, and that a temple may be found in the humblest of places, if only the true spirit of Christian faith and worship be present. Far better a simple, unassuming church, built by loving gifts and dedicated to the Lord's service free of all burdens, than a great and costly pile, mortgaged to the top of its spires, and imposing cares and responsibilities that might have been avoided.

Mrs. F. F., Liberty, Ill. There are so many passages in the Bible commending the generous heart that one may gather from a comparison of those noted below what may be called the Bible estimate of a model giver: Lev. 25: 35; Deut. 15: 7; Ps. 68: 5; Ps. 10: 14; Isa. 1: 17; James 1: 27; Deut. 14: 29; Deut. 15: 10; Prov. 19: 17; II Cor. 8: 12; Luke 21: 3, 4, etc. He who gives gladly, generously, unostentatiously, with kindness and consideration for the feelings of the recipient; he who gives in His name who gave his life for us and through whom we have the gift of eternal life; who gives expecting no return, not even thanks; who gives that he may have a heavenly treasury instead of accumulating a big bank account here to leave to others when he passes away; who regards his wealth as a stewardship which he must use to the glory of God and the good of his fellow men—he is the model giver. We should not judge others, however, who may have a single great and worthy object in view. Those men and women who enrich the whole world by their gifts to noble causes that advance humanity should not be left out of the category of model givers. We know personally some who devote their means systematically to the support of missions and the spread of the Gospel, or to the reclamation of the fallen, the amelioration of poverty, the cause of the sick, etc. America is rich in model givers of this class.

A cheering letter from E. J. Heurlin, Elgin, Texas, says: "In some manner the Christian Herald has become indispensable to me; it and my Bible are essentials to me. More than twenty-five years ago, in Nebraska, I used to see and read copies of the Christian Herald, for my boyhood chum was a constant reader. Perhaps it may interest you to know that he is now teacher of a missionary school in Liangyang, China, through the influence, I am sure, of the Christian Herald. Under its influence I attempted a school for our Mexican children. We have forty or fifty in this town of school age and no school. I could continue only two months for lack of support. I am hoping to organize the school again with at least a five or six months' term."

Miscellaneous

C. R., Clymer, N. Y. The initials R. E. C. indicate the Reformed Episcopal Church.

Mrs. C. H. Kresge, Ellensburg, Wash., writes to ask if some reader of this journal will kindly send her a copy of the "Railroad Hymn."

T. B., Stafford, Kan. Write to the Registrar, Columbia University, New York City. There is a professor of the Chinese language on Columbia's faculty, and through him you would doubtless receive the suggestions you desire.

Mrs. G. H. K., West Boylston, Mass. Writers of fiction try to be realistic and hence, no doubt, the frequency of such passages as you mention. They certainly do not add to the attractiveness of a story.

Reader, N. Y. The sermon which appeared in the Christian Herald of February 17 last was preached by Rev. E. P. Pfatteicher, successor of Rev. J. A. Seiss, Church of the Holy Communion, Philadelphia.

G. L., Rogers, N. D. Hugh S. Boyd was the blind tutor of Elizabeth Barrett Browning in her girlhood. She always looked up to him with almost worshipful veneration as the one who had guided her early thoughts and ideals. Their friendship was very beautiful and spiritual.

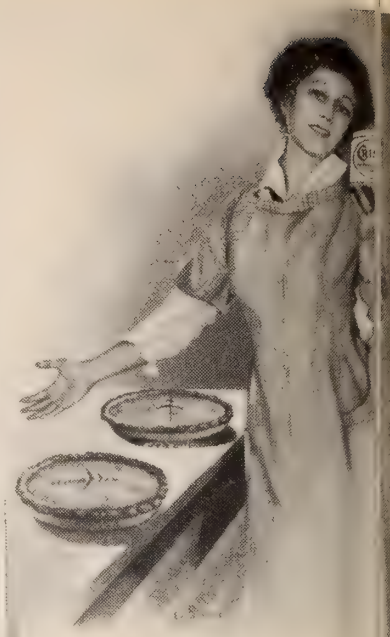
C. J. K., Wichita, Kan. Your criticism of the statements by the writer in question is a just and proper one; but as there is no probability of agreement among students of the prophecies in Daniel and their application to the present war, we can see no advantage in keeping up the controversy.

E. L. B., Elmira, N. Y. It is folly for any one to claim that, in view of recent European events, Christianity is a failure. Christianity is nowise responsible for the war. If the nations of Europe, or rather the governments of Europe, had been truly Christian the war would never have been begun. The war itself is the strongest possible argument in favor of a return to Christianity on the part of the rulers and people of Europe.

S. L., El Paso, Texas. Under our constitution, complete religious freedom is guaranteed to all. Consequently, Catholics have a right to believe and express their belief without interference from any source. It is when the church of Rome steps out of its proper sphere as a religious organization, and employs its influence in political affairs, that there is legitimate ground for criticism and objection. Such a course is in opposition to the basic American principle of total separation of church and state.

Subscriber, Middleton, Idaho. It seems quite clear that the sect whose beliefs and claims you mention are fanatics. The claim that the seal of God is a visible mark on forehead, hands and feet, and that they themselves constitute the 144,000 mentioned in Rev. 7: 4, seems fanciful and irrational. Their insistence upon celibacy for all is unreasonable and un-Christian. If it is the duty of all to adopt this principle and all were persuaded to adopt it, the human race would at once come to an end. The passages you refer to can only mean that in certain rare and isolated cases God may call one to a single life so that more complete attention can be given to some special work.

Mrs. N. G. M., Newington, Conn. The name of the boy who he'd the basket which contained the loaves and fishes that fed the multitude (John 6: 9) is not given anywhere in the Scripture, but it is said to have been preserved in a tradition of the early Christian times—a period when tradition and legend had far more acceptance than afterward. According to the particular tradition in question the boy's name was Ben Ezra, the son of Mariamne, a sister of Philip the disciple. It is, of course, impossible to give any proof of the correctness of such legends, which belong very largely to the age of apocryphal literature.



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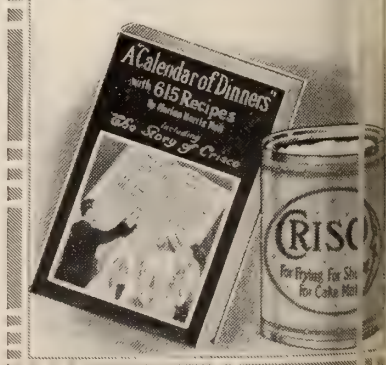

"THE FORTY DAYS"

BY PASTOR D. H. STEFFENS

THE New Testament records but three appearances of the risen Saviour during the forty days which he spent on earth after his resurrection. There may have been appearances of which no mention is made. It is nowhere said in the Gospels or Epistles that there were none other besides those recorded. The probability is that there were, for Luke tells us that the Lord "showed himself alive after his passion by many infallible proofs." If there were any such, they doubtless form part of the character of the manifestation to James, of which we should have known nothing but for the simple record of it preserved for us by Paul in his first Epistle to the Corinthians, and which seems to have been of a private and personal rather than a public nature.

Now, why, if his interviews with his followers were so few, his intercourse with them so brief, so broken, so reserved, did Jesus remain on earth so long? Why were so many as forty days of an existence such as his spent in this way? We may ask these questions because their Scriptural answer is full of instruction and comfort for the Church, which is awaiting the final appearance of her Lord.

By these appearances our risen Lord shows his disciples and his church what is to be his present relationship to us. They all show us this one thing: he who arose from the dead, ascended into heaven and sitteth on the right hand of God is "this same Jesus" still. They, one and all, are a wonderful comment on his precious promise to his people: "Lo, I am with you always, even unto the end of the world."

Though his resurrection our Lord entered "entered into his glory," to use, fully and unceasingly, the divine majesty communicated to his human nature. At first thought it would seem that he thereby withdrew himself from his church. But he comes to his people. Instead of merely proclaiming his resurrection through an angel messenger, "he shows himself alive after his passion by many infallible proofs, being seen of them for forty days." "His delights are with the children of men." He is "this same Jesus" still.

He comes to his affrighted disciples as the Son of man, saying: "Handle me and see; for a spirit hath not flesh and bones as ye see me have." He has not assumed a phantom body or put on an appearance as angels do when they visit the children of men. He comes as very man, exalted, glorified, yet "this same Jesus" still. Were he come in his divine nature we could not endure his presence, for "the Lord thy God is a consuming fire." He therefore graciously associates himself to us as our brother according to the flesh, as the Godman, our Saviour and our Friend.

He is compassionately tender with their infirmities. He bears with them when they yet believed not for joy and wondered." He dries the tears of weeping Mary Magdalene just as he had once dried the tears of the widow of Nain. When she, supposing him to be the keeper of the garden, pleads with him to tell her where they have taken the body of her Lord, he reveals himself to her by calling her by name. She recognizes the familiar word and turns to him in an ecstasy of believing love. He hastens to show himself to Peter, who after denying him had gone out into the night weeping bitterly, and whom we even now may imagine as sitting above in the blank despair of remorseful self-reproach. He joins the two sorrowing disciples going to Emmaus on the afternoon of the first Resurrection day and sends them back to the eleven at Jerusalem with the glad tidings of the privilege vouchsafed unto them. Verily, "we have not an high priest which cannot be touched with the feeling of our infirmities." He is "this same Jesus" still. "A man of sorrows and acquainted with grief." He hastens to comfort those who mourn and to bind up the broken heart. "A bruised reed shall he not break, and the smoking flax shall he not quench."

Dr. Hanna in his famous "Life of Christ" points out that "in Mary, Peter, and these two disciples, three different varieties of human grief were dealt with." He says: "Mary's was the grief of a grateful and affectionate heart, mourning the loss of one beloved; Peter's was the grief of a spirit smitten with the sense of a great offense committed; the grief of the two disciples was that of men disappointed, perplexed, thrown into despondency and unbelief." The loving Saviour with compassionate tenderness accommodates himself to their several needs, just as he in the days of his public ministry took poor Bartimeus apart from the multitude and used signs to speak with the poor deaf-mute whose healing is recorded by Mark. He is "this same Jesus" still, compassionately tender with the infirmities of his people.

Nor has he forgotten his former state and relationship with them. He speaks of the time "while I was yet with you." He reminds them of the words he had spoken to them of his suffering and death. He is still the great Teacher who "opens their understanding that they might understand the Scriptures," "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself." He is just as tender of the Scriptures as ever he was; just as solicitous that not one word of them should fall to the ground and remain unfulfilled. He says: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." And so he sends his disciples "to preach repentance and remission of sins among all nations," thus teaching us as he taught them, opening our understanding as he opened theirs.

Oh, he is "this same Jesus" still. His every word and look and gesture shows it. Like Joseph, his heart yearns toward his brethren. They may not immediately recognize him, but he leads them step by step, until they can receive the precious revelation: "I am Joseph." Thus did he speak to Saul of Tarsus on the way to Damascus: "I am Jesus." "This same Jesus"—and that is the great lesson of the Forty Days.

THE CHURCH THAT DOES THE MOST

THE general sentiment of the First Annual Conference on Open-Air Evangelism, recently held in the headquarters building of the National Bible Institute in New York City, resolved itself into these words: "Go where people *are* and give them what they *need;* they *are* in the streets and they *need* the Gospel."

In the opening address, Don O. Shelton president of the National Bible Institute, uttered a series of convincing epigrams. "If we say we have failed and neglect the great multitudes in our cities, we have fallen short of our declaration. . . . Faith without works is a gold brick. . . . Zeal for the saving of lost souls is the surest evidence of the sincerity of the churches. If the Gospel seed is within our hearts, it will show itself in evangelistic zeal. . . . The church that does the most to get the Gospel to the people outside the church is the church that does the most indoors."

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Whatever the reason, men do like Van Camp's. At their clubs and their lunch rooms they get them. Thousands of such places, to please their men patrons, are buying Van Camp's today. They never attempt home baking.

Isn't there, Madam, a suggestion for you? If you are buying the old-style, or baking at home, isn't it possible that many around you are serving a better dish?

Please find out. Find out what the men like. If it isn't Van Camp's, after serving one meal, your grocer will return your money. If it is Van Camp's, get a dozen cans. Think how handy they are. Think what bother they save you.

Order your trial meal now.

(371)

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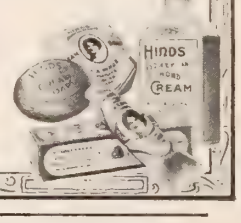

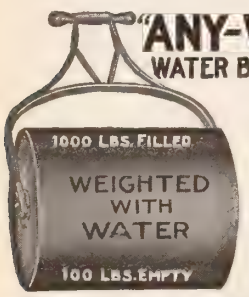

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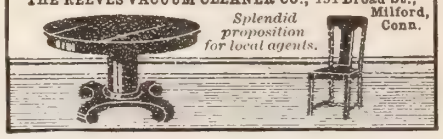

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THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXV—*Continued*

"GREAT doings—those!" John Pendleton exclaimed, as he folded Jimmy's letter.

"Yes, indeed; fine!" murmured Pollyanna, trying to speak with due enthusiasm.

"And it's tonight, too, isn't it? I'd like to drop in on them about now."

"Yes," murmured Pollyanna again, with still more careful enthusiasm.

"Mrs. Carew knew what she was about when she got Jimmy to help her, I fancy," chuckled the man. "But I'm wondering how Jimmy likes it—playing Santa Claus to half a hundred young women at once!"

"Why, he finds it delightful, of course!" Pollyanna lifted her chin ever so slightly.

"Maybe. Still, it's a little different from learning to build bridges, you must confess."

"Oh, yes."

"But I'll risk Jimmy, and I'll risk wagering that those girls never had a better time than he'll give them tonight, too."

"Y-yes, of course," stammered Pollyanna, trying to keep the hated tremulousness out of her voice, and trying very hard *not* to compare her own dreary evening in Beldingsville with nobody but John Pendleton to that of those fifty girls in Boston—with Jimmy.

There was a brief pause, during which John Pendleton gazed dreamily at the dancing fire on the hearth.

"She's a wonderful woman—Mrs. Carew is," he said at last.

"She is, indeed!" This time the enthusiasm in Pollyanna's voice was all pure gold.

"Jimmy's written me before something of what she's done for those girls," went on the man, still gazing into the fire. "In just the last letter before this he wrote a lot about it, and about her. He said he always admired her, but never so much as now, when he can see what she really is."

"She's a wonderful woman—Mrs. Carew is," declared Pollyanna, warmly. "She's a dear in every way, and I love her."

John Pendleton stirred suddenly. He turned to Pollyanna with an oddly whimsical look in his eyes.

"I know you do, my dear. For that matter, there may be others, too—that love her."

Pollyanna's heart skipped a beat. A sudden thought came to her with stunning, blinding force. *Jimmy!* Could John Pendleton be meaning that Jimmy cared in *that way*—for Mrs. Carew?"

"You mean—?" she faltered. She could not finish.

With a nervous twitch peculiar to him, John Pendleton got to his feet.

"I mean—the girls, of course," he answered lightly, still with that whimsical smile. "Don't you suppose those fifty girls love her 'most to death?"

Pollyanna said "yes, of course," and murmured something else appropriate, in answer to John Pendleton's next remark. But her thoughts were in a tumult, and she let the man do most of the talking for the rest of the evening.

Nor did John Pendleton seem averse to this. Restlessly he took a turn or two about the room, then sat down in his old place. And when he spoke, it was on his old subject, Mrs. Carew.

"Queer—about that Jamie of hers, isn't it? I wonder if he *is* her nephew."

As Pollyanna did not answer, the man went on, after a moment's silence.

"He's a fine fellow, anyway. I like him. There's something fine and genuine about him. She's bound up in him. That's plain to be seen, whether he's really her kin or not."

There was another pause, then, in a slightly altered voice, John Pe ton said:

"Still, it's queer, too, when come to think of it, that she ne married again. She is certainly —a very beautiful woman. Don' think so?"

"Yes—yes, indeed, she is," plu in Pollyanna, with precipitate h "a—a very beautiful woman."

There was a little break at the in Pollyanna's voice. Pollyanna, then, had caught sight of her own in the mirror opposite—and Polly to herself was never "a very beau woman."

On and on rambled John Pend musingly, contentedly, his eyes o fire. Whether he was answered o seemed not to disturb him. Wh he was even listened to or no seemed hardly to know. He wa apparently, only to talk; but at he got to his feet reluctantly and good night.

For a weary half-hour Polly had been longing for him to go, she might be alone; but after h gone she wished he were back. had found suddenly that she di want to be alone—with her thou

It was wonderfully clear to anna now. There was no doubt Jimmy cared for Mrs. Carew. was why he was so moody and re after she left. That was why h come so seldom to see her, Polly his old friend. That was why—

Countless little circumstances past summer flocked to Pollya memory now, mute witnesses would not be denied.

And why should he not care fo Mrs. Carew was certainly bea and charming. True, she was than Jimmy; but young men had ried women far older than she times. And if they loved each ot

Pollyanna cried herself to slee night.

In the morning, bravely she tr face the thing. She even tried, tearful smile, to put it to the t the glad game. She was rem then of something Nancy had s her years before: "If there *is* a folks in the world that wouldn't no use for that 'ere game o' your be a pair o' quarrelin' lovers!"

"Not that we're 'quarreling,' o 'lovers,'" thought Pollyanna, ingly; "but just the same I can b *he's* glad, and glad *she's* glad only—" Even to herself Poll could not finish this sentence.

Being so sure now that Jimm Mrs. Carew cared for each Pollyanna became peculiarly sen to everything that tended to stren that belief. And being ever o watch for it, she found it, as v be expected. First in Mrs. C letters.

"I am seeing a lot of your young Pendleton," Mrs. Carew one day; "and I'm liking him mo more. I do wish, however—ju curiosity's sake—that I could tr its source that elusive feeling th seen him before somewhere."

Frequently, after this, she tioned him casually; and, to Poll in the very casualness of thes references lay their sharpest sting showed so unmistakably that and Jimmy's presence were n Mrs. Carew a matter of course. other sources, too, Pollyanna ob plenty of fuel for the fire of he suspicions. More and more freq John Pendleton "dropped in" w stories of Jimmy, and of what was doing; and always here the mention of Mrs. Carew. Poor anna wondered, indeed, some if John Pendleton could not t anything but Mrs. Carew and Jimmy, so constantly was one or the ot those names upon his lips.

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he injurious action of coffee on the hrts of many persons is well known bphysicians to be caused by *caffeine*. Tis is the drug found by chemists in ccee and tea.

woman suffered a long time with sere heart trouble and finally her dor told her she must give up coffee, ashat was the principal cause of the trble. She writes:

My heart was so weak it could not dcits work properly. My husband wld sometimes have to carry me from th table, and it would seem that I wld never breathe again.

The doctor told me that coffee was casing the weakness of my heart. He sa I must stop it, but it seemed I could ngive it up until I was down in bed wh nervous prostration.

For eleven weeks I lay there and suered. Finally husband brought home sole Postum and I quit coffee and stted new and right. Slowly I got wl. Now I do not have any headaes, nor those spells with weak heart. W know it is Postum that helped me. Th Dr. said the other day: 'I never thght you would be what you are.' I usl to weigh 92 pounds and now I wgh 158.

Postum has done much for me and I ould not go back to coffee again, for I lieve it would kill me if I kept at it. Pcum must be prepared according to dictions on pkg., then it has a rich flor and with cream is fine."

ame given by Postum Co., Battle Crk, Mich. Read "The Road to Wellvi," in pkgs.

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too, and they told of Jimmy, and of what he was doing to help Mrs. Carew. Even Jamie, who wrote occasionally, had his mite to add, for he wrote one evening:

"It's ten o'clock. I'm sitting here alone, waiting for Mrs. Carew to come home. She and Pendleton have been to one of their usual socials down to the Home."

From Jimmy himself Pollyanna heard very rarely; and for that, she told herself mournfully that she *could* be *glad*.

"For if he can't write about anything but Mrs. Carew and those girls, I'm glad he doesn't write very often!" she sighed.

CHAPTER XXVI

The Day Pollyanna Did Not Play

AND so one by one the winter days passed. January and February slipped away in snow and sleet, and March came in with a gale that whistled and moaned around the old house, and set loose blinds to swinging and loose gates to creaking in a way that was most trying to nerves already stretched to the breaking point.

Pollyanna was not finding it very easy these days to play the game, but she was playing it faithfully, valiantly. Aunt Polly was not playing it at all—which certainly did not make it any easier for Pollyanna to play it. Aunt Polly was blue and discouraged. Nor was she well, and she had plainly abandoned herself to utter gloom.

Pollyanna was still counting on the prize contest. She had dropped from the first prize to one of the smaller ones, however; Pollyanna had been writing more stories, and the regularity with which they came back from their pilgrimages to magazine editors was beginning to shake her faith in her success as an author.

"Oh, well, I can be glad that Aunt Polly doesn't know anything about it, anyway," declared Pollyanna to herself bravely, as she twisted in her fingers the "declined-with-thanks" slip that had just towed in one more shipwrecked story. "She *can't* worry about this—she doesn't know about it!"

All of Pollyanna's life these days revolved around Aunt Polly, and it is doubtful even if Aunt Polly herself realized how exacting she had become, and how entirely her niece was giving up her life to her.

It was on a particularly gloomy day in March that matters came, in a way, to a climax. Pollyanna, upon arising, had looked at the sky with a sigh—Aunt Polly was always more difficult on cloudy days. With a gay little song, however, that still sounded a bit forced, Pollyanna descended to the kitchen and began to prepare breakfast.

"I reckon I'll make corn muffins," she told the stove confidentially; "then maybe Aunt Polly won't mind—other things so much."

Half an hour later she tapped at her aunt's door.

"Up so soon? Oh, that's fine! And you've done your hair yourself!"

"I couldn't sleep. I had to get up," sighed Aunt Polly, wearily. "I had to do my hair, too. *You* weren't here."

"But I didn't suppose you were ready for me, auntie," explained Pollyanna, hurriedly. "Never mind, though. You'll be glad I wasn't when you find what I've been doing."

"Well, I shan't—not this morning," frowned Aunt Polly perversely. "Nobody could be glad this morning. Look at it rain! That makes the third rainy day this week."

"That's so—but you know the sun never seems quite so perfectly lovely as it does after a lot of rain like this," smiled Pollyanna, deftly arranging a bit of lace and ribbon at her aunt's throat. "Now, come. Breakfast's all ready. Just you wait till you see what I've got for you."

Aunt Polly, however, was not to be diverted, even by corn muffins, this morning. Nothing was right, nothing was even endurable, as she felt; and Pollyanna's patience was sorely taxed before the meal was over. To make matters worse, the roof over the east

Continued on page 366

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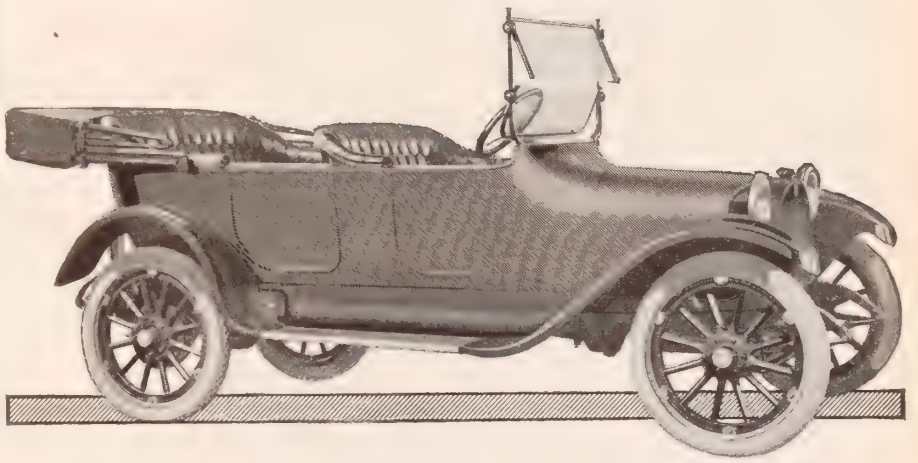

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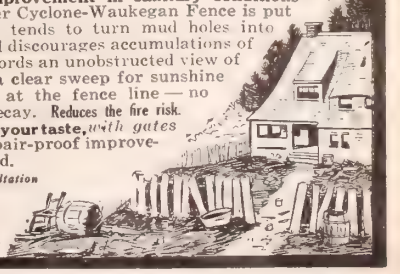

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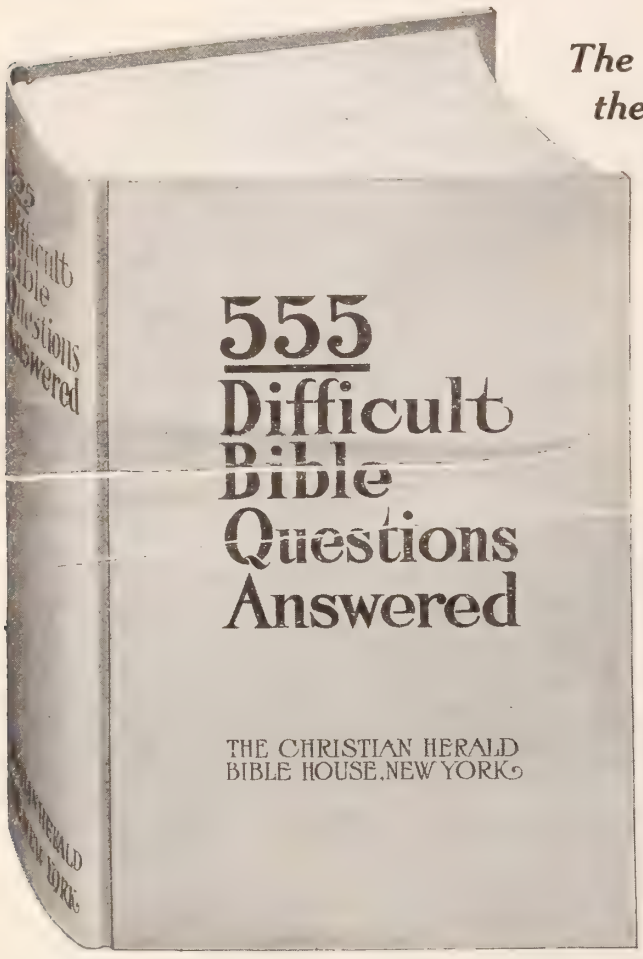

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THE FLOWER SHOW

BY MARGARET E. SANGSTER, JR.

"BUT you'll have a—beautiful time," said the Comforting One, as I climbed into my coat and hat, "the Flower Show will be wonderful; think of the colors of them—the fragrance."

I sniffed disconsolately. A bad cold in the head is not very conducive to good temper and sweetness of disposition.

"No matter how fragrant they are," I murmured hoarsely, "I won't be able to smell them!"

The door closed gently behind me.

DURING my work in New York I have flattered myself that I knew the city rather well. I have wandered joyously along obscure East Side streets; I have walked with lifted chin past the homes of millionaires; and, being fortunate, I have always found my way to the desired place.

Perhaps having a cold dulled the brain of me; perhaps I was just naturally stupid; but, going to the Flower Show at the Grand Central Palace, I lost my way. There was no excuse, for I have often been there; but somehow I found myself changing cars wildly and dashing down side streets and creeping in bewildered circles. Finally, after much worrying, I found myself standing on the corner of Fourth Avenue and Thirty-fourth Street, very much bewildered.

Somehow, when I have been troubled, or worried, or lost, there has always been a providential person to help me out. As I stood on the corner, uncertain as to my next move, I saw a lady who looked very kind, coming down the street. She was dressed in brown and wore brown furs, but it was the sweetness of her face that made me step up to her side.

"I wonder," I asked, "if you can tell me where to find the Grand Central Palace."

The lady looked at me keenly—then she smiled.

"You're going to the Flower Show, aren't you?" she asked. "Well, so am I! We'll go together."

Somewhere, I think, there is a special heaven just like the Flower Show. As I walked up the wide steps I forgot that I had a cold, that I had lost my way, even that the kind lady was still with me. A mass of color that was in some spots as vivid as flame, in others as cool as the depths of a great wood, met my gaze on every side. A group of pale pink, blue and pearly white hydrangeas stood out like some Dresden shepherdess, dainty yet healthy looking.

I walked around, drinking in the wonders on every side. There was a lovely booth with wicker porch-baskets, and tiny cut-out wooden birds to place among the flowers; there were huge palms, and great feathery masses of fern; there were tiny Japanese gardens with miniature lakes and unbelievably small fir trees; there were lilies and carnations and—roses.

Roses—they were everywhere, growing on bushes, and in heavenly sweet clusters that filled innumerable jars. As I walked along, fascinated, p rows of them, I suddenly found mys between two gardens that were ca fully planned bits of beauty. One w a tiny plot of green grass and climbing roses. Quaint walks of stones ran between round beds and bors. The other was more elabora for there were small lattice fran covered with blossoms, and even a tle fountain that splashed beneath huge bush. The predominating co was pink and the walks were narr ones filled with white pebbles.

For a moment I had lost my k lady in the ever changing throng. N as I turned a corner, I heard her vo speak softly in my ear.

"Today," she told me, "the hotels having a table-decorating contest. T offer a huge silver cup worth a h dred dollars to the best table." U der her direction I turned a cor and walked into the midst of a sup room.

The tables were very beauti There were tiny artificial lakes w white wax swans floating on th there were small fountains under b liant hidden electric lights, and th were chubby Kewpie dolls standin bowers of daffodils. Everywhere I gold plate that was famous and cry cut with fairylike delicacy.

It was a surprise to me, rathe pleasant surprise, to find the si cup resting on the simplest table—table that had the least heavy p and silver on it. The decorations sisted of a star-shaped centerpie yellow acacia blossoms, and very pink sweet peas, with a tall sle vase of them in the middle. There a vague touch of blue in the glassw and china. . . .

HERE I am almost at the end of article and I haven't told you enough. I haven't spoken about glorious "peace" carnation, whit any dove, that bloomed beside blood-reddest roses; and I haven't you about the "Polish Tea-Gar that was packed, sardine-tight, fashionable folk, and hungry folk, débutantes in peasant costume haven't even told you about the plot of shamrocks, or the pretty in floppy garden hats and fascina linen smocks, who sold flowers.

Somehow, I always have to away for a train. I felt, as I sa hurried good-by to the kind lad Cinderella might have felt as she the ball-room at the stroke of tw

Some day, perhaps, if I ever o rich fairy godmother, I shall ma flower show of my own. And, wh I do, I will throw the gates open and give a party to street children have never seen the greenness of g and folk who have to hurry for t and kind ladies.

. . .

As I left the doorway I s faintly; and then, all at once, I rea that I could smell a heavenly grance.

My cold was better.

GIFTS IN SECRET

THE following interesting letter was recently received by the Christian Herald, and has been attended to in the manner indicated below. These are precious trusts committed to us, many of them in the course of the years, and we count it a great privilege to make distribution of such gifts. The letter, which is self-explanatory, follows:

Please find enclosed draft for six hundred dollars, of which amount send three hundred dollars to foreign missions and the rest to the War Famine Fund, or wherever it is most needed, in your opinion. We have been pleased with the distribution of money which we have sent you before. Please do not publish our names.

This letter is signed by a good friend and his wife and the amount enclosed has been apportioned as follows:

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For instance—by buying in quantities sufficient for our year's output we get rock bottom prices. Our financial strength enables us to discount every bill. The high development of our organization of over 4,000 men enables us to attain many economies in labor and time. And because we are in business to stay we have ever been content with a small margin of profit per car—in fact, less than that taken by many companies selling cars priced at half our prices.

We have never lost a sale to anyone who has gone through our shops and seen Chalmers cars in the making. We feel very certain in saying that you, too, would be content only with a Chalmers Six could you but visit this plant.

Expert mechanics—men of the highest standing in their particular field—have told us that the Chalmers plant is the best equipped automobile factory in the country. Some of the labor saving machinery we have is exclusively Chalmers—invented by our own men.

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We have never priced them with a view to allowing our dealers such a large discount that they, in turn, could make larger discounts for old cars. The prices of our cars are based upon their being sold for cash—not upon the basis of taking old cars in trade.

A mistake often made by buyers is to allow the amount they may get for the old car to outweigh the consideration of the new car.

First decide if the price of the new car you want is right—then get what you can for your old car.

If you have an old car to trade in, our dealers will allow you whatever the market is on the old car.

It is better for you to accept less for the old car and get a car of Chalmers quality and value than to take a new car of less real value—a car originally overpriced to enable a big allowance—and accept a larger allowance.

Our dealers are always glad to give you all they can get for your old car and not charge you anything for disposing of it.

Another thing to get clear in your mind before deciding on any car is its real price.

After all the real price of any car is not what you pay when you get it but what you pay while you have it—the upkeep cost for service.

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A good deal has been said about what is and what is not motor car economy. You may have been told that it is in oil saving or in gasoline saving. But such saving isn't real economy although both are desirable. For oil is a negligible expense and there is little difference in a season's gasoline cost between any two cars of similar size and power on the market.

It's your repair bill that determines the real cost of your car. For one repair bill is often large enough to wipe out a season's saving in oil and gasoline. Consequently saving of repair bills is the big economy. And Chalmers are built so well that they rarely need attention, adjustment or replacement of parts.

Chalmers cars are noted for their ability to "stay put"—to "stand up" under the hardest driving conditions and still keep "sweet" running. Their repair bills are kept at the lowest notch.

There are—in the main—four reasons why Chalmers cars have such marked superiority in strength and stamina.

First—their construction is right. The basic principles of their design are correct. Strains and stresses that—if not provided against—will eventually tear a car, under hard service, to pieces have been eliminated.

Second—the weight of Chalmers cars is right.

Not too light—for an underweight car is necessarily flimsy. And a flimsy car quickly succumbs to road punishment.

Too light weight in a motor car is worse than overweight. Think that over. Too light weight is worse than overweight.

Third—Chalmers cars have proper balance. The load is proportioned with marvelous engineering skill.

The rear axle carries just the right amount. The front axle—drop forged and of great strength—is not overburdened.

Moving parts are adjusted with absolute accuracy. The most delicate instruments known to science—measuring to 1-1000 of an inch—establish the trueness of alignment of parts.

The racking of parts and pounding of pistons that will so quickly disable a car have no chance to develop in a Chalmers car.

And because of the perfect distribution of weight—the perfect balance—of Chalmers cars the wear on tires is at the minimum.

Fourth—the materials put into Chalmers cars are of top quality. A special corps of inspectors—trained to detect the most minute flaws—make it absolutely certain that only unblemished materials of highest grade enter our stock rooms.

Makers of steel and automobile accessories will tell you that no company is more exacting in its requirements—that no company has stricter standards.

For instance—the frame construction is of pressed steel—the transmission gears are 3½% of nickel steel—exhaust valves are of Tungsten steel—the piston rings are formed of a very high grade of tempered steel spring.

Throughout Chalmers cars—in the big and little details of both finish and construction—the "Quality First" idea in workmanship as well as material is rigidly maintained.

Yet—there are other features besides the notable one of repair economy that will interest you in Chalmers cars.

Chalmers Sixes Have the Beauty of Class

Few costly cars can claim equality with them in beauty. The streamline body possesses a distinctive grace of line that makes it noteworthy even when contrasted with the finest foreign models.

There are no fenders built—whether flat or merely crown—that are as handsome as the Chalmers molded oval fenders. They conform with exquisite harmony to the clean-cut sweep of the body lines.

The doors are wide and flush-fitting. The running boards are clear. The tires are carried in the rear. Compare Chalmers cars point by point, detail by detail, with any others selling within several hundred dollars of their prices, and the greater value of the Chalmers will be quite apparent.

We haven't depended upon our own car alone to tell us whether or not we are right; we have bought and have driven almost every make of car in the medium priced field, so that we could have the chance of comparing the Chalmers with these cars.

Someone said that there isn't a bigger fool than the man who fools himself. We didn't want to fool ourselves. So we learned what our competitors' cars are from actual experience with these cars.

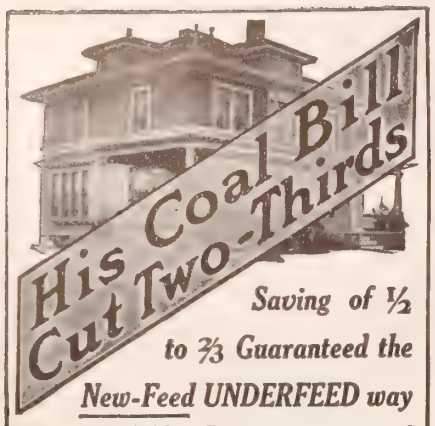
These are just a few of the reasons why you ought to consider the Chalmers in your purchase this spring. After all, it is to your interest more than ours, because if you don't buy a Chalmers car, we will make one less sale—and we shall probably oversell our output anyhow this spring; but if you don't buy a Chalmers car, and don't get the same high grade qualities the Chalmers possesses, you are the loser for a year or two or five years of service. We of course want to sell cars, but we don't want to sell cars on misrepresentation.

CHALMERS MOTOR CO. Detroit, Mich. U.S.A.

Quality First

Send for Our "Economy" Booklet

Chalmers Motor Company, Detroit



Saving of ½ to ⅔ Guaranteed the New-Feed UNDERFEED way

Stop! Read this. It means money saved to you. It means better, cleaner heat. And please remember that all this comfort and saving is guaranteed—*guaranteed* the Williamson New-Feed UNDERFEED way. It is but one instance among thousands of such others that we can show you:

"The year before my UNDERFEED was installed, my house was heated with an Overfed Furnace of so-called "standard" make. My coal, year before last, cost me from $3.00 to $3.25 a ton; the bill for the winter ran almost $90 00, and during that winter only about half of my house was heated as a house should be.

"Last winter the same house was heated with one of your UNDERFEED Furnaces. The coal used was "Slack," which cost me $1.50 per ton; the bill for the entire winter ran about $35.00. The house was comfortably heated every day of the winter, including windy days.

"A comparison of those two years has convinced me of the superiority of your UNDERFEED Furnace."

Yours respectfully, (signed) H. Ernest Hutton,
401 Baum Bldg., Danville, Ill.

WILLIAMSON NEW-FEED UNDERFEED Furnaces and Boilers CUT COAL BILLS ½ to ⅔

The "Candle" Principle

The New-Feed UNDERFEED operates on the "candle" principle. Coal is fed from below. Hot, clean coals and flame are always on top in direct contact with most effective radiating surfaces. In passing up through the live fire, all smoke, gases and dirt are consumed and utilized in the form of clean heat. They can't go up the chimney and be wasted as in top-fed heaters.

Burns Cheaper Grades of Coal

And the New-Feed UNDERFEED burns the cheaper grades of coal—a first great tangible saving. And the New-Feed is so simple that a boy of 12 can operate it with as good results as when the fire is in charge of a professional "furnace tender." Adapted to warm air, steam or hot water.

Learn More About It

Send the attached coupon. Remember the 50 per cent saving in coal bills is guaranteed where the New-Feed is properly installed and operated. The coupon brings you, free, the interesting book "From Overfed to Underfeed" which describes the New-Feed's simple operation. Sending the coupon costs you nothing—places you under no obligation. Send it NOW!

Cut-Out View of Underfeed Furnace

The Williamson Heater Co.
(Formerly The Peck-Williamson Co.)
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The Williamson Heater Co.
1925 Fifth Ave., Cincinnati, Ohio

Tell me how to cut my coal bills from one-half to two-thirds with a Williamson New-Feed UNDERFEED.

Warm Air_____Steam or Hot Water_____
(Mark an X after system interested in)

*Name*_____

*Address*_____

*My dealer's name is*_____

This Little Girl Had A Spinal Deformity

Little Miss Taylor had Potts Disease, a progressive, destructive disease of the spinal column, usually tubercular, and often accompanied by paralysis. The trouble in this case had been in existence three years when her mother, Mrs. W. S. Taylor, R. F. D. No. 2, Clinton, Ind., brought the child to this Sanitarium, Feb. 22, 1910. At that time, because of the disease and deformity of the spine, the child's head was forced forward—her chin in contact with her chest.

This picture, recently taken, shows her condition and appearance at this time. Write Mrs. Taylor. *In treatment of this case plaster paris was not used.* The

L. C. McLain Orthopedic Sanitarium

is a private institution, devoted exclusively to the treatment of crippled and deformed conditions, especially of children and young adults.

Write us freely regarding Club Feet, Spinal Diseases or Deformities, Infantile Paralysis, Hip Disease, Bow Legs, Knock Knees, Wry Neck, etc. We will send you descriptive literature and advise you fully. Ex-patients as references everywhere.

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923 Aubert Ave., St. Louis, Mo.

THE YOUNG PEOPLE'S MEETINGS

One Day in Seven for the Highest Things

Christian Endeavor and B. Y. P. U. Topic for April 18. Ezek. 20: 1-20. (Sabbath observance meeting)

JESUS gave the world much new light upon the Sabbath. People had thought the Sabbath an institution God had established for his own pleasure, that its observance was something which in some mysterious way pleased or benefited him. Jesus put it the other way about. "The Sabbath was made for man." God wanted man to be assured of a chance to think and worship and relax and recreate his strength, so he made the Sabbath "for man."

Work is good, but too much work is bad. It dulls the eye and deadens the brain and wearies the soul. Read Edwin Markham's "Man with the Hoe," and feel again how unrelieved drudgery brutalizes a man who was meant to be like God. Read Jack London's description in "Martin Eden" of the soul-deadening, mind-destroying results of overstraining at dull and difficult physical labor. It occurs in the chapter in which the writer narrates his experiences as a hotel laundryman. Many people are overtired all the time. Americans work too hard and too fast. We need the Sabbath. We need Christ's gracious invitation to weary folk to accept his rest for our souls and to learn how to toil restfully, because toiling with him and for him.

The church has a definite duty to perform to relieve the worker from too burdensome conditions, so that he may have time and mental strength and physical energy left from his toil to think the highest thoughts and develop such a soul as a creature should have who was made to be the companion of God.

Seizing One's Chance to Save Another

Epworth League Topic for April 18. Acts 16: 25-34; Luke 23: 42, 43

A BUSINESS man has a definite amount of territory to cover in a day, a definite number of men to see. He does not consider he has done a day's work until he has filled this schedule.

We sing: "One More Day's Work for Jesus," but how much of our work is really done for him? Are we definitely trying now to lead certain definite people to Jesus and giving definite time to doing it? Opportunities are missed every day. We need to care more. We need to plan more; then we need to carry out our plans resolutely and regularly, trusting the power and wisdom of Christ to help us in leading people to him.

In the incidents forming our Scripture lessons two men were in prison, the third man was being executed. These circumstances might be thought to excuse one from trying to win souls; but they thought otherwise. Read the wonderful story of the "Miracle at Moundsville," found in the Christian Herald for February 24, March 3, 10 and 17.

THREE VISITS TO THE BOWERY MISSION

BY REV. J. GREGORY MANTLE

SINCE I have been in America, I have visited missions in New York, Chicago, Cleveland, Columbus, Dayton and other cities. The first impression made upon me in my visits to the Bowery Mission was the large number of men in attendance at the meetings. In several other places I have been impressed with the scarcity of men, and consequently the small output for an expensive plant. The chapel at the Bowery, so admirably adapted for its purpose, has been filled on each occasion.

If you are shooting at a small covey of birds, you may miss; but if you are firing into a large flock, you are pretty sure to hit something. From a long experience of such work as that which my friend, Dr. Hallimond, is doing, I think the strongest proof of its success is that he has such a crowd of men always present at the meeting.

The second impression has been the attention, interest, and responsiveness of the men. Of course, in such a crowd of storm-tossed, wave-battered men, there were some who could not resist the temptation to sleep; but they had probably been out all night, and the warmth and comfort of the Bowery Mission were too much for them. I always felt sorry when the "wakers-up" nudged these men and aroused them to a brief attention.

I have tried on each occasion to preach the Gospel which, it seemed to me, these poor fellows needed most. Two thoughts have been always in my mind: first the marring, disintegrating, destructive power of sin, and the possibility of being made over again by the Lord Jesus—the Gospel of the second chance; and second, the necessity of removing from the minds of these men the hard thoughts of God which Satan loves to inject and encourage.

On my last visit I told them a story of the late Charles Garrett of Liverpool, one of the most successful workers in this difficult field of service. He had invited to a midnight supper all the thieves, burglars and blackguards he could find in the lowest part of Liverpool. Two of his guests were conversing under the light of a street-lamp when the supper was over. Suddenly and stealthily a policeman came upon them with the peremptory question, "What are you doing here?" "We have been to Charles Garrett's supper," said one of the men, who was a notorious criminal. "Fudge!" said the policeman. "You don't fool me with that stuff." "Indeed we have," said the men in concert. "Then," said the man in blue uniform, "if you have been to Charles Garrett's supper, you can tell me something he has told you." "Why," said one of the men, "he told us that God was love, *that God actually loved us.* We always thought that God was a great policeman, following us up, and only waiting for a chance to run us in." "All right, boys," said the policeman. "You've been there, right enough. Good night!"

Through the kindness of Dr. Hallimond, I have been able to meet the men who stood at the close of the sermon, expressive of their determination to lead a new life, in a room by themselves. There were between thirty-five and forty on one occasion, and twelve at my last visit. That gave me the opportunity of further instruction, and a fuller insight into the character of the men. On my last visit, for example, there were three or four bright young men among the twelve who met me for a few moments at the end of the meeting. I found two of them were stewards of ocean liners, one from Liverpool, and another from Southampton. They had played the fool, had lost their berths, and had found their way to the Bowery. To see the determined look in their faces, to listen to their confession of folly, and to know they were leaning on a strong arm for salvation and help, was a joy which only those who have experienced it can understand.

Dr. Hallimond told me of the new farm project, and of all that is being done to restore to these men their lost self-respect. Who is there who cannot rejoice when the vessel marred by sin is made over again by the Great Potter, who bids us "do good to all men, despairing of none"?

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to dust, clean and polish it, all at same time. A little O-Cedar on y dampened dust cloth will pick up dust instead of scattering, will clean the face, and produce a delightful, mirror lustre that brings out every detail of delicate grain. For pianos, furniture, lea cushions and woodwork, as well as for newing *any* polish mop, O-Cedar is unexce

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Here is an iron that burns common Ke It is unqualifiedly the best, safest and mos tical self-heating iron in the world. efficient, economical, convenient. No c wires to bother. Use indoors or out. No no danger—easily cleaned. Burns kero gasoline, **10 hours for 1 cent.**

The Imperial Self-Heating Iron makes ironi It soon repays low cost in time, health, service and fuel saved. Liberally **guaranteed.** Test the Imperial in your own home—see the saving in labor, time and money.

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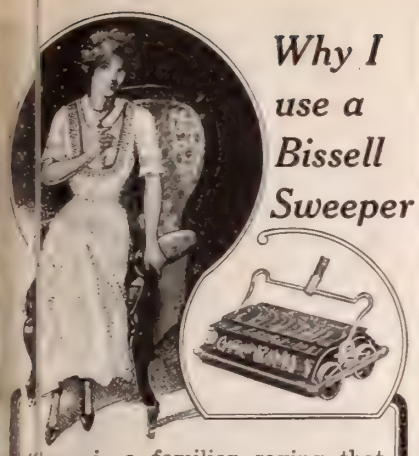

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"here is a familiar saying that if you have found a good thing, by, push it along. Well! I truly found a gem in your delightfully easy and less carpet sweeper. Knowing how many nerve and tired women there are, as help seems less able today than ever, I should feel selfish did I end in an endorsement of same, that others may benefited by its use. I can sweep many rooms out the least fatigue, and no one would know the sweeper was in operation. A two year old can run it. Quote me as being,

Your well pleased,
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"Cyco" BALL BEARING
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is a handy, inexpensive cleaning device for every house, and added convenience is secured by having an extra sweeper for upstairs. Prices $2.75 to $5 at all dealers. Booklet **"Easy, Economical, Sanitary Sweeping"** mailed on request.

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AMERICAN WOMEN AND THE WAR

WE HAVE received from the Organization of American Women for Strict Neutrality a printed form of protest against the exportation of arms and munitions of war, which we reproduce below. Copies of this protest with ruled places for signatures can be obtained from Miss N. L. Miller, Roland Avenue, Roland Park, Md., upon request, and it is the hope of the organization that women all over the United States will obtain the forms, procure signatures and send the completed documents back to Miss Miller for presentation to the President. It is equally in order to copy the form as printed below upon any suitable paper, secure signatures with full name, city and street address and mail as above. The form follows:

Organization of American Women for Strict Neutrality

WE THE *undersigned, citizens of the United States, unite in earnest protest against the exportation from this country of arms, munitions and all contraband of war for the use of nations engaged in the present conflict—for humanitarian reasons—basing our protest on international law and precedent, as follows: Woolsey International Law: "If the neutral, instead of wheat, should send powder or balls, cannon or rifles, this would be a direct encouragement of the war, and so a departure from the neutral position."*

"On January 23, 1871, long after the Franco-Prussian War had begun, President Grant signed an embargo on arms. The result of this was that the war was settled within a few months and the shedding of much blood was prevented."

"President Taft in 1912 issued a proclamation forbidding the export of arms and munitions to Mexico."

"In 1913 President Wilson placed an embargo on munitions of war to Mexico."

"The British Government has a law on its statute books, conferring discretionary power on the king of England to forbid the export of arms and ammunition. On April 23, 1898, at the time of the Spanish-American War, that government warned British subjects against unneutral acts, among which were enumerated the supplying of arms, ammunition, military stores or materials."

"During the Spanish-American War the German Government stopped the sale of arms and munitions of war to Spain."

"At this time every neutral country, except the United States, has placed an embargo on munitions of war."

Beside all this, we have President Wilson's own declaration of neutrality: "We must be neutral in fact as well as in name, and we must put a curb on every transaction which might give a preference to one party in the struggle over another."

Your signature will help stop this war.

Name Street City State

.....

Among the Workers

—THE ANTI-SALOON LEAGUE OF AMERICA is arranging a program for its national biennial convention, which promises to be the greatest gathering of temperance forces ever held. This convention will be held on the steel pier at Atlantic City from July 6 to 9, inclusive. All persons will be recognized as delegates who are appointed by local church, Sunday school, Gideons, Young People's societies, temperance organizations, Y. W. C. A. and Y. M. C. A., or district or annual associations, synods or conventions of a religious body, or by any state board of trustees or state headquarters committee or any other organization co-operative with the state department. Each such local organization is entitled to one delegate and one alternate. The league has rented what is known as the "Million Dollar Pier," the great place for public assemblies at Atlantic City. This pier has upon it four large auditoriums, and in order to accommodate the people, addresses will be delivered in all the auditoriums at the same time.

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KNOX MEAT LOAF

THIS LOAF IS MADE FROM "LEFTOVER" MEAT AND

KNOX SPARKLING GELATINE

Soak 1 envelope **Knox** Sparkling Gelatine in 1 cup cold water 5 minutes. Add 1 onion, grated, and stalk of celery to 1 pint rich stock, well seasoned, and after boiling a few minutes, strain and pour over the softened gelatine. Add juice of a lemon, and when the jelly is beginning to set, mould in 2 cups cooked and chopped veal, chicken or other meats. Slice and serve on platter.

Yellow Package

Blue Package

Send for FREE Recipe Book

It contains many economical Desserts, Jelly, Salad, and Pudding Recipes. It is free for your grocer's name. Pint sample for 2-cent stamp and your grocer's name.

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10 **SPECIAL OFFER—Shrubs and Vines, Our Cottage Garden Collection,** delivered at planting time **FOR $1.00**

1 Wisteria, 1 Climbing Rose
1 Boston Ivy, 1 Golden Bell.
1 Golden Spirea, 1 Deutzia,
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1 White Lilac, 1 Bridal Wreath **10**

Order Now. Stock Limited. Send Post Office Money Order. Reference: Worcester National Bank.

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You can be **Strong, Vigorous**—full of Life and Energy.

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You can have a **Clear Skin.**

You can have a **Good Figure**—as good as any woman.

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I no longer need to say what "I *can* do" but what "I HAVE DONE." I have helped 70,000 of the most cultured, intelligent women of America to *arise to their very best—why not you?*

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My pupils simply comply with Nature's Laws.

What My Pupils Say:

"Every one notices the change in my complexion. It has lost that yellow color."

"Just think what you have done for me. Last year I weighed 216 lbs., this year 146, and have not gained an ounce back. I am not wrinkled either. I feel so young and strong, no rheumatism, or sluggish liver. I can breathe now, too. It is surprising how easily I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began, and I used to take one every night."

"My weight has increased 30 lbs. I don't know what indigestion is any more, and my nerves are so rested! I sleep like a baby."

"Miss Cocroft, I have taken off my glasses and my catarrh is so much better. Isn't that good?"

"I feel as if I could look every man, woman and child in the face with the feeling that I am growing—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell you or to thank you."

Reports like these come to me every day. Do you wonder I want to help every woman to vibrant health and happiness? Write me your faults of health or figure. Your correspondence is held in strict confidence. If I cannot help you I will tell you what will.

My interesting book tells how to stand and walk correctly and contains other information of vital interest to women. You are welcome to it. Write for it. It is **FREE.** If you do not need me, you may be able to help a dear friend. I have had a wonderful experience and I'd like to tell you about it. I am at my desk daily from 8 until 5.

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Dept. 18, 624 Michigan Ave., Chicago

Miss Cocroft is a college-trained woman. She is the recognized authority upon the scientific care of the health and figure of women, and is daily in personal charge of her work.

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THE SHEPHERD PSALM

INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 18.
PSALM 23

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"The Lord is my Shepherd, I shall not want." Ps. 23: 1.

This is the Nightingale Psalm. An idyl of almost peerless beauty. The experiences of the psalmist's boyhood are set to music with the perfect art of his mature manhood. He tells us that just as sheep look to their shepherd for everything, and are lost indeed without him, so we shall find everything in God, and God will supply all our need out of his fulness in glory. The psalm naturally divides itself into two parts. First shepherd and sheep; second, host and guests. God is our Shepherd during life's chances and changes, and will be our Host forever. We shall not want any good thing, not because we are clever, prudent, and provident, but because God is God to us. When we need food and rest, for body, soul, or spirit, he will provide. When we are faint and sick at heart, he will be at hand to restore. When we are uncertain as to our path, it is for him to guide aright. When the valley is dark, he has a club for the beast of prey, and a hooked crook to extricate us from the pit. The Shepherd is in front, and his two watch-dogs Goodness and Mercy guard the rear. Our enemies may hate us, but they cannot hinder the feast or the anointing oil. "Pure psalm, enter into my soul. Thou the breath and I the lungs; thou the blood and I the veins."

Eastern Sheep and Shepherds

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

STURDY shepherds, silly sheep, and silent Syrian stars.

I never saw or heard of a weak or sickly shepherd. One of the oldest occupations in the world, it has never lacked strong, sturdy, fearless men, who face the wind and storm and cold, the dangers of robbers by night and the ravages of wild beasts at all seasons of the year. I have watched a shepherd guarding his flock at night, dressed in his heavy sheepskin coat, never lying down, but leaning on the heavy staff he carried in his hand. He did not sleep, because at intervals of a minute or less he would raise his head and give a peculiar reassuring call to the flock under his care and his faithful dog at his feet.

No animal could possibly be more helpless than a sheep. The shepherd leadeth, restoreth, guideth the helpless, silly creature, who can do absolutely nothing for itself. Men have trained dogs, goats, horses, but no one ever saw a sheep perform the simplest trick. When attacked by a dog or wild animal the sheep stands chilled by fear while the fleece is torn from his back and the bleeding flesh from his bones.

One of our older missionaries, Rev. William Bird, visited a sheepfold in Lebanon. It was a strongly built enclosure of uncut stones, whose walls were made doubly secure by closely packed rows of dense thorn above the top row. Its doorway was low and just wide enough for the sheep to enter one by one. The doorway lacked a door and had nothing of any sort to close it. Mr. Bird asked the reason for this strange sight even in this land. The shepherd laid his hand proudly on his breast and answered, "I am the door; whoever enters must pass over my body."

No words can ever exaggerate the peculiar beauty of the heavens in the midnight Syrian sky. The horizon is so clear that the stars appear above it with a flash like the turning on of an electric light and disappear without any dimming of their brightness as they approach the horizon. Now the shepherds were the pioneer astronomers, and their acute vision in the desert atmosphere makes their eyesight appear almost miraculous when compared with that of the city men whose vision has been dulled for generations by the printed page and by brilliantly lighted cities, where night is turned into day and gas and electricity conceal the beauties of the starry heavens.

The Shepherd Psalm

By Rev. Edwin Whittier Caswell

THE psalmist, resting on one of the sunny slopes where shepherds watched their flocks, thought how he had been delivered from the lion and the bear as he led his flocks along the ridges of Bethlehem, of his triumph over Goliath and of his deliverance from the javelins of Saul. As these strains of emotion swept over the harp of his soul, he touched the chords of melody which have echoed God's care and comfort in every portion of the earth.

"The Lord is my Shepherd" is like the music of angels. It expresses personal appropriation of the divine. He is not a far-off Shepherd. "Thou art near, O Lord." "I shall not want" is the shortest sentence for the longest wealth ever penned. It is a draft upon unsearchable riches. It is a promise that never goes to protest, a bridge over the river of death, a motto over the gates of Paradise.

"He maketh me to lie down in green pastures." David is taking an enforced vacation, being throneless and homeless. He hears the Shepherd's voice saying, "Come apart with me and rest awhile. Peace, be still."

"He leadeth me beside the still waters." These are the deep waters of his love. The sheep cannot drink in swift waters, so the shepherd finds an eddy, or builds a pool "where quiet waters flow."

"He leadeth me in the paths of righteousness." Or, in right ways, not in the bypaths that Bunyan's pilgrim took, but in the highway of holiness.

"He restoreth my soul." When Peter was restored the Good Shepherd asked him to feed the lambs and the sheep. Peter's activity as an undershepherd ever afterward led many where there is one fold and one shepherd. After David's restoration, sinners were converted and words were written that have inspired millions to enter the kingdom of the Master.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Comradeship with Christ casteth out the fear of death. Death is only a shadow with Christ behind it. There are shadows in life which are long vanishing; shadows of shame, sin, illness, disappointment and bereavement, but in all these we can exclaim: "Thou art with me; I will fear no evil."

"Thy rod and thy staff they comfort me." When the sheep are too near a precipice the shepherd applies his crook; when the flock is in danger from attack by a beast of prey, he uses the rod as the weapon of protection.

"Thou preparest a table before me in the presence of mine enemies." The sheep have enemies, such as poisonous plants, snakes, wild beasts and robbers. David's enemies are pursuing him, but a great blessing has come to his soul. He is feasting at the King's banquet; his banner over him is love. A glorious vision is before him; he will again sit upon the throne of his kingdom. He is more than conqueror through his Lord; his head is anointed with the oil of a divine baptism and the cup of his soul runneth over with love. He beholds the angels Goodness and Mercy, following him all the days of his life, so that he triumphantly exclaims, "I shall dwell in the house of the Lord forever." There "they shall hunger no more; neither shall

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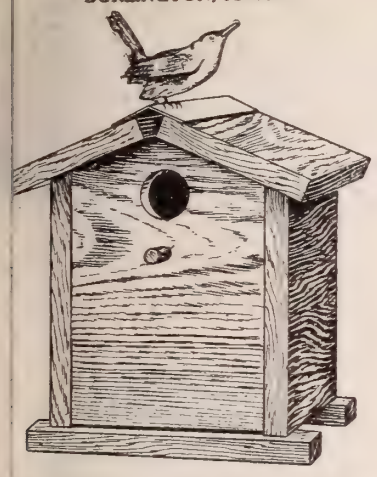

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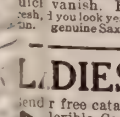

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the sun strike upon them, nor any heat, for the Lamb, which is in the midst of the throne, shall shepherd them and shall lead them unto fountains of the waters of life."

The touching power of this psalm is in its personal pronouns. Seventeen times David uses the "I's," the "Me's," the "My's" and the "Mine's." Twelve times he speaks of the beloved Shepherd in the "He's," "Thou's" and "Thines," and other names, making twenty-nine times of these little affectionate expressions out of the one hundred and eighteen words in the entire psalm. It is the Bible in miniature, as the Lord's Prayer is the miniature of all prayers. No theory of theology is presented in this matchless mosaic, yet the Christian's faith is here pictured in condensed loveliness. It is the portrayal of a lost lamb, embraced in the bosom of the shepherd. It is the language of absolute certainty, not speculation, far more than hope; it is real enfoldment, conscious security, rest in everlasting arms. It is the soul's ultimatum to doubt, fear and unbelief. It is blessed reality, known fact and abiding presence.

The Lord is my shepherd, no want shall I know.
I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow.
Restores me when wandering, redeems when oppressed.

LEADERSHIP TRAINING CLASS

Conducted by FRANK L. BROWN, Joint General Secretary World's Sunday School Association

The Sunday School Librarian

I. REQUIRED STUDY. One of the following books: The Church School (Athearn); The Sunday School Organized for Service (Lawrance); Organizing and Building the Sunday School (Hurlbut); The Organized Sunday School (Axtell); The Efficient Sunday School (Cope); The Sunday School at Work (Faris); The Modern Sunday School (Cope).

II. SPECIALIZATION BOOKS. Modern Methods in Sunday School Work (Mead); Sunday School Reports, Records and Recognitions (Fox); The Sunday School Superintendent and His Work, Chapter 14 (Brown).

III. METHOD MATERIAL. Admittedly the public library and the public school library have very largely taken the place formerly occupied in good measure by the Sunday school library. In many places it is unwise and unnecessary for the Sunday school to compete with such libraries. Rather should there be a spirit of co-operation with them.

In many states the public library co-operates heartily with the Sunday school by sending a scholars' or teachers' traveling library of excellent books, for use for a limited period, these to be replaced by others as required. This diminishes the cost locally and serves the community in a better way than the old plan. The old-style Sunday school library in the large cities is not now used, although by a careful selection of wholesome books Sunday schools in cities are rendering a splendid service. The Halsted Street Methodist Sunday School of Chicago, the Emmanuel Baptist Church Sunday School, Albany, N. Y., and the Baptist Sunday School of Somerville, Mass., have good examples of effective libraries, the latter school maintaining a library of 4,000 books.

There is certainly a field in the Sunday school for a strong missionary library and for a special library for parents and teachers.

1. The Library Committee.

The committee should have a representative from each department of the school. Any book selected should have the O.K. of at least two members of the committee. The books should be selected and added to the library list monthly rather than to add a large number at any one time. This will enable better selection of books. A library appropriation should be made from the school budget at the beginning of the school year, a certain amount to be spent monthly.

2. The Librarian.

Ladies make good librarians. The librarian should know something about each book, and be able to suggest the right book to scholar, parent or teacher, with a few words about the contents, as the title is not always a true index.

3. Library Plans.

The books should be catalogued by departments or ages and, if possible, classed under sections, such as General Reading; Missionary; Officers and Teachers; Parents and Home Department. It would be well if the general reading were subdivided into history, biography, fiction, etc.

The additions to the library should be posted on a bulletin and occasionally mentioned from the platform, with a brief statement of contents.

The simplest library plan is to have a separate vertical compartment for each book, numbered the same as the book. A duplicate card is prepared for each scholar, one card with number of book and date going with the book to the scholar, and the duplicate showing name and date filed in the compartment or in an alphabetically arranged filing rack.

If possible a library room should be provided where young people can come evenings for reading and quiet games. Magazines should be provided for such evenings.

4. Officers' and Teachers' Section.

So many books for the help of Sunday school workers have been produced in the last fifteen years that it is difficult to make the right selection. As the result of inquiries addressed to nearly two hundred Sunday school experts in America the Illinois Sunday School Association, 1414 Mallers Building, Chicago, has prepared a list of seventy-three books on Sunday School History. Management, Organization, Psychology, Pedagogy, Department Problems and Evangelism in five one-foot sections, making a five-foot library in all. The first section is the simpler, and each section contains books for the various workers, so that a school can start with the first section containing eighteen books and costing $10 and can add additional sections as financially able. A simple statement of the purpose of each book is given with the list.

The Methodist Board of Sunday Schools (1018 Wabash Avenue, Chicago) publishes a leaflet of one hundred best books for Sunday school workers. Other denominations issue similar catalogues.

When these books are secured the librarian should place them in the hands of the workers according to department or position in the school, with request that they read and return with a statement of at least one thing they have learned from the book for practical service.

As suggested, the public library will be glad to secure for the use of the workers any good books upon request.

Another plan is to write in the fly-leaf of the book the names of the teachers to whom the book may be of interest, and request that the book be passed on to the next on the list, after reading.

5. Missionary Section.

In the last ten years a missionary library of absorbingly interesting books has been built up. The Missionary Education Movement has assisted largely in this. Every land is brought in this way to the scholar and inspiration provided for missionary giving and consecration to missionary service.

A splendid catalogue of such books, arranged for different ages, has been prepared by Mr. Delavan L. Pierson and published by the International Sunday School Association, Mallers Building, Chicago. Copies can be procured of the State and Provincial Sunday School Associations. The Missionary Education Movement, 156 Fifth Avenue, New York, publish sets of missionary books for Sunday school use. The denominational branches of the Missionary Education Movement also furnish lists.

A good way to introduce missionary books to the attention of scholars is:

(a) To post a sketch of the book and a brief story of the contents.

(b) Telling a few facts to the point of absorbing interest, then tell the scholar to get the book.

(c) A library social with brief papers by the scholars on the books read, with scaled rewards for best papers.

(d) A Sunday school class weekly or monthly gathering at which scholars in turn will read a chapter of the book.

6. Parents and Home Department Section.

One of the new departures of the Sunday school is the formation of libraries for parents. Mothers' associations in connection with the Sunday school sometimes contribute the money for such libraries.

A splendid list of books for such a section of the school library has been compiled by Mrs. W. F. Heath, R. F. D., No. 2, Somerville, N. J. Mrs. Isaac F. Russell, 422 Greene Avenue, Brooklyn, has prepared an excellent list for the Elementary Grades Section of the Brooklyn Sunday School Union.

7. General Section.

Lists of books for a good scholars' library can be obtained from the three schools mentioned earlier in this lesson or from the Church Library Association, Cambridge, Mass.

Ten Converted in a Prison

An inmate of Auburn Prison, New York, writes: "The Christian Herald has afforded me an education. It has greatly helped in staving off grief, because of my incarceration. Its kindly words of good cheer clearly show that salvation can be had when the mind is turned in the right direction. I have ten young friends who read your paper, and they have started to serve God by so doing. It is like getting a message from heaven to get your paper."

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THE PRAYER LEAGUE

A SUGGESTION comes from Mrs. F. L. Raynorth, of Bayfield, N. B., that a special verse of Scripture be designated each month for the members of the Prayer League to have particularly in mind, especially at the time of noonday prayer. She suggests for April Isaiah 61: 11: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." This passage is especially appropriate during these days of world strife, when nature is awaking to the new life of spring. May God's blessing on his people soon overflow till all the world shall share his peace. L. T. M. writes from Cumberland, Md.: "Some time ago I wrote, requesting prayers that I might be healed, and for a brighter evidence that I was born of the Spirit. I now wish to return thanks to God that my health is much improved and my faith is stronger and that I have more peace." A Missouri Mother writes to acknowledge answer to prayer for the return of a son after an absence of four years. Mrs. C. W. W. writes: "Some time ago I asked an interest in the Prayer League in behalf of my daughter. God so graciously answered the prayer my faith has been strengthened many fold. I feel as though I could launch out on the sea of faith and ask and trust God for anything."

Mrs. L. E. V. M. writes from Pasadena, Calif., to thank God for wondrously saving three sons and one daughter. H. M. writes from Iowa, acknowledging answer to prayer for assurance of sins forgiven.

Acknowledgments of answers to prayer have also been received from:

G. H., Gurley, Ala.; Mrs. E. McD., Maryville, Mo.; Mrs. W. H. C., Arkadelphia, Ark.; R. M., Natural Bridge, Va.; Mrs. R. K. C., Dayton, Ohio; A Michigan Wife and Mother; V. S., Long Beach, Calif.; W. S. D., Pennsylvania; "An Old Subscriber," Bridgeport, Conn.; C. S., Berlin, Mass.; Mrs. F. M. S., Denver, Col.

A Colorado Mother writes: "This is the third time I have asked your prayers for my sons that they may be saved from the drink curse. Oh, the dreadful drink habit! What untold suffering it does bring on the helpless and innocent! Dear little children have to suffer want because the father cares more for drink. Now, dear Prayer League, help me to cling to the all-sufficient Saviour for saving mercy, for he is abundantly able to supply our every need." Mrs. D. McD., Portland, Ore., asks continued prayer that her daughter's hearing may be restored. Rev. J. W. K., of Ohio, asks special prayer that his son's health may be restored, for the baptism of the Holy Spirit upon his church, his son and himself, and for help and guidance in some other matters.

Prayers are asked for revivals of religion at Pleasant Valley, Wash.; Broonwood, Ga.; Goldsboro, N. C. (a revival that will wake the people up for Christ); Moriches, N. Y. (a revival right from Glory, that many souls may be saved, also for blessing upon a cottage meeting there); Nashville, Tenn. (outpouring of the Holy Spirit upon pastor and church); Ingold, N. C.; Pleasant Lake, Ind. (at the Baptist Church); Rock Hill, N. Y.; Paris, Ill. (that a church may experience a religious awakening and have its problems satisfactorily settled); Mackford, Wis.; Plain, Texas.

Rev. J. A. W. asks prayer for a genuine Pentecostal revival in all three of his churches in the community of McComb, Miss., and that many may be saved. A request comes from Ontario for prayer for an outpouring of the Holy Spirit upon the people and pastor of a Presbyterian church in a town which is not named, also upon a Sunday school class and its teacher. Prayers are asked that all the converts of a recent revival at Essex, Vt., be firmly established in the faith and be true to Christ, also that many others in the community may be saved and a pastor blessed in his work of soul winning. A. McF. asks prayer for the success of a Sunday school at Belfast, Ark., and that the people be led to a higher plane of Christian life. Prayers are asked for victory of no-license campaigns at Markesan, Fair Water and Brandon, Wis., and that the saloons may be kept out of the town of Marysville, Ohio. H. asks prayers for guidance in Sunday school work. Prayers are asked that a superintendent be found for the Central Union Mission at Washington, D. C., and that the interest of the people in the District of Columbia in the work of this mission may be revived and that friends may be found to pay its debts; that a Spirit-filled minister be sent to Rock Hill, N. Y.; that a church at Lineville, Iowa, may not be forced to discontinue its work; that the minister of the Church of the Brethren near Bangor, Mich., may be blessed in building up the Lord's work there.

F. B. asks prayer that her husband's mind may be restored; W. S. T., that son's mind may be restored; Mrs. E. H. S., her daughter's; L. E. and Mrs. M., their brother's; Mrs. A. E. J. and L. B. B., their sisters'; ten friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

Mrs. J. S. and A Subscriber ask prayer that their sight may be restored; S. B. and A. A. M., that their mothers' sight may be restored; R. J. K., sister's. Fourteen friends ask prayer for restoration or strengthening of sight for other relatives or friends or for themselves.

E. L., L. K., A. M. G., J. C. W. and Mrs. M. L. R. ask prayers that their sons may be saved from the drink habit; S. S. W., two sons; Mrs. F. M. S., her sons; Mrs. B., Mrs. F. C. D., Mrs. J. C. M., their husbands; Miss M. C., two brothers; Mrs. F. B. and Mrs. H. C., their brothers. Eight friends ask prayer that other relatives or friends may be saved from the drink habit.

A friend asks prayer that her sister may be cured of the morphine habit.

Fifty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing, including one that she may have strength and courage to confess all her faults and return to God's ark.

Twenty-six parents ask prayer for the conversion of sons.

Fourteen wives ask prayer for the conversion of their husbands.

Forty-six friends ask prayer for the conversion of other relatives and friends, including one who asks prayer that her grandfather may be saved.

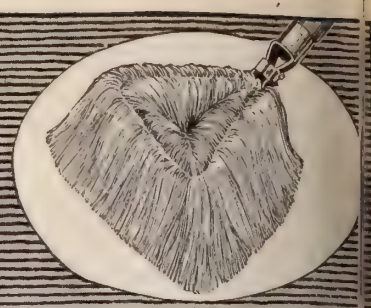
Eighteen readers ask prayer for special spiritual blessing for relatives or friends, including one who asks prayer that her mother's faith may be strengthened and another that her mother may have the assurance of salvation.

Four husbands ask prayer for the healing of their wives; eight wives for the healing of their husbands; seventeen parents for the healing of daughters, including one mother that daughter may be restored to health and strength and spared to her little ones; eight for the healing of sons; forty-six for the healing of other relatives or friends, including one that pastor may be restored to health, and another that a baby seven weeks old may gain strength; sixty-five for the healing of themselves, including one that voice may be restored, that it may be used for the Master; another, that use of limbs may be restored; another, that heart may be strengthened; and another that health may be restored and use of limbs regained.

Fourteen friends ask prayer for healing of hearing for themselves or others.

Thirty-five friends ask prayer for help or guidance in financial affairs, including one who requests prayer for a mother, that a way may be opened to educate her children and they may choose Christian work.

Sixty-one friends ask prayer for the granting of varied desires and needs, including one that a girl may be delivered from a great trouble and return home; another, that she may receive tidings of an estranged and lost daughter; another for a way out of an overwhelming difficulty; another, for a dear relative who is to be tried in June on a serious charge—that the matter may be cleared up and a witness for the accused found; another, that a sorrow may be removed and that home may be restored; another, that a young mother may receive justice at her trial—that husband may be brought to understand his duty to his wife and child; another, that a father may hear from a lost daughter.



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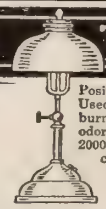

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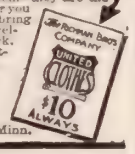

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TYPEWRITER EMPORIUM, 34-38 W. Lake St., Chicago

Catholicism's Political Growth

ABOUT three years ago, at the time when Farley of New York and O'Connell of Boston were created cardinals of the Roman Catholic Church—"princes of the church," so to speak—I took issue with you in an editorial regarding them. In a very courteous reply you did not in the main agree with my views, especially those I held in regard to their domination of the political affairs of the country.

Three years have wrought wondrous changes. We have seen one of those "princes" claiming precedence over the governor of the State of Massachusetts, and said governor staying away from a banquet on account of it. We have no such thing as a free press today, for the few papers that dare to print the truth are being persecuted and hounded, and in some cases the editors jailed. Free speech is also being fought against, even to bloodshed, and the majority of our Protestant churches are almost ready to apologize to Rome for being allowed to live.

About three hundred of the Protestant ministers of Greater Boston recently made a journey to Philadelphia to implore and entreat Billy Sunday to come to Boston. They were unanimous in their appeal, but there was nothing said about Christ; it was all Billy Sunday. I have never heard of them all joining hands and hearts so unanimously to implore God to save Boston! Have they not, by their action, acknowledged that they are unable to do the work? Isn't it a deplorable thing that the churches get so affected by dry rot that they have to resort to Billy Sunday to revive them? Understand, please, that I am not trying to discredit Billy Sunday, for I think he is a great man and is doing a great work; but the point I raise is that while, through lack of spiritual life, our Protestant churches are so cold and our ministers are so spineless, Romish priests sit back and smile at them.

I am proud of the Christian Herald since it has come out openly against political Romanism, and I have heard others express the same view.

O. S. BRYANT.

West Somerville, Mass.

Do You Know Your Bible?

The following fifty-seven readers answered correctly all the questions of List No. 2:

Honor Roll

Hattie P. Axtell, Mrs. Earl Barrett, Miss Ethel Barber, Mrs. John Bissett, H. C. Buffam, Mrs. F. Bullock, T. E. Campbell, Mrs. J. R. Cocke, Mrs. Isaac T. Coppeck, Dr. H. F. Datesman, Celia H. Deeley, Mrs. Ernest J. Fish, Mrs. J. W. Floyd, Mrs. R. C. Forst, Mrs. Eliza J. Fuller, Mrs. Susan A. Glover, Mae Granger, Ida A. Hansen, Mrs. F. E. Hemingway, Rosa Hirschy, Miss Elsie Innis, Clara Irion, W. E. Light, Mrs. D. F. Long, Julia A. McConkey, M. L. MacKenzie, Cora J. McKenzie, Annie M. McLellan, Mrs. W. A. McManigal, Mrs. Benjamin Marek, Miss E. M. Menninger, Carrie B. Meredeth, Mrs. W. M. Michaux, F. E. Newquist, Miss W. Nicholson, Edith Nowell, Miss Ethel Paxman, Mrs. Clement T. Paull, Mrs. Mabel E. Peeler, Mrs. William J. Pitt, Mary B. Prince, Mrs. D. W. Reynolds, Mrs. J. C. Ross, Mrs. Emily C. Round, Mrs. Mammie Sink, Mrs. J. W. Smith, Mrs. Mary Q. Smith, Mr. and Mrs. H. E. Suhre, Miss Ida S. Templin, Miss M. J. Thomasson, Mrs. Maggie R. Tucker, Miss Mary E. Wagner, Miss Katie Walker, Miss Emma J. Willsea, Rosa W. deWinton, Mrs. W. D. Young, and one correct unsigned list coming from Mahonwen, Minn.

Correct Answers. List No. 2

1. Galatians 1: 18; 2: 1.

2. a. By the revelation of Jesus Christ. Gal. 1: 12. b. No. Gal. 2: 6. c. I Cor. 9: 1-6.

3. A controversy about observing the Jewish ceremonial law. Paul accused Peter of inconsistency in observing the ceremonies after he had repudiated them. Gal. 2: 11-14.

4. a. By the hearing of faith. Gal. 3: 2. b. Faith. Gal. 3: 3; 3: 14; 2: 16.

5. a. By faith. Gal. 3: 6. b. Romans 4: 1-14.

6. a Faith (in Christ). Gal. 3: 7; 3: 14; 3: 20. b. Gal. 3: 9, 14, 16, 29.

7. a. The promise. Gal. 3: 17. b. 430 years after. Gal. 3: 17. c. No. Gal. 3: 21. d. To them that believe. Gal. 3: 22.

8. a. To a schoolmaster. Gal 3: 24. b. A son of God. 4: 7. c. Observing special "days and months and times and years." Gal. 4: 9, 10.

9. a. "Stand fast." Gal. 5: 1. b. No value at all. Gal. 5: 2. c. Love. Gal. 5: 14.

10. a. By walking in the Spirit. Gal. 5: 16. b. In the cross of our Lord Jesus Christ. Gal. 6: 14.

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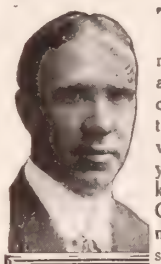

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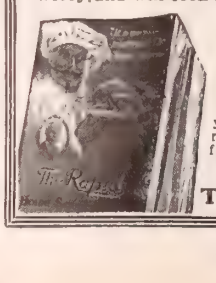

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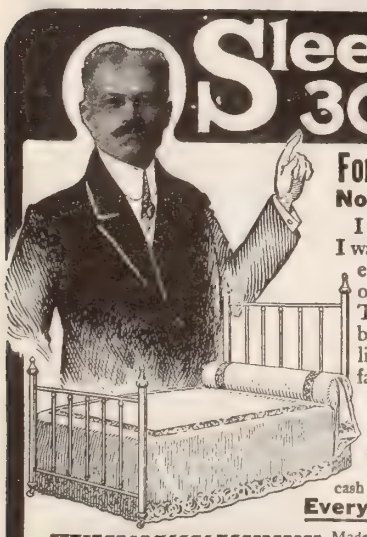

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THE RETURN OF POLLYANNA

Continued from page 357

attic window was found to be leaking, and an unpleasant letter came in the mail. Pollyanna, true to her creed, laughingly declared that, for her part, she was glad they had a roof—to leak; and that, as for the letter, she'd been expecting it for a week, anyway, and she was actually glad she wouldn't have to worry any more for fear it would come. It *couldn't* come now, because it *had* come; and 'twas over with.

All this, together with sundry other hindrances and annoyances, delayed the usual morning work until far into the afternoon—something that was always particularly displeasing to methodical Aunt Polly, who ordered her own life, preferably, by the tick of the clock.

"But it's half-past three, Pollyanna, already! Did you not know it?" she fretted at last. "And you haven't made the beds yet."

"No, dearie, but I will. Don't worry."

"But did you hear what I said? Look at the clock, child. It's after three o'clock!"

"So 'tis, but never mind, Aunt Polly. We can be glad 'tisn't after four."

Aunt Polly sniffed her disdain.

"I suppose *you* can," she observed tartly.

Pollyanna laughed.

"Well, you see, auntie, clocks *are* accommodating things, when you stop to think about it. I found that out long ago at the Sanatorium. When I was doing something that I liked, and I didn't *want* the time to go fast, I'd just look at the hour hand, and I'd feel as if I had lots of time—it went so slow. Then, other days, when I had to keep something that hurt on for an hour, maybe, I'd watch the little hand; and you see then I felt as if Old Time was just humping himself to help me out by going as fast as he could. Now I'm watching the hand to-day, 'cause I don't want to go fast. See?" she twinkled chievously, as she hurried from room, before Aunt Polly had tir answer.

It was certainly a hard day, a night Pollyanna looked pale and out. This, too, was a source of v ment to Aunt Polly.

"Dear me, child, you look tir death!" she fumed. "*What* we'r ing to do I don't know. I su *you'll* be sick next!"

"Nonsense, auntie! I'm not s bit," declared Pollyanna, dro herself with a sigh onto the "But I *am* tired. My! how goo couch feels! I'm glad I'm tired, all—it's so nice to rest."

Aunt Polly turned with an imp gesture.

"Glad—glad—glad! Yes, of you're glad, Pollyanna. You're a glad for everything. I never sav a girl. Oh, yes, I know it's the g she went on, in answer to the loo came to Pollyanna's face. "Ar a very good game, too; but I thir carry it altogether too far. eternal doctrine of 'it might be has got on my nerves, Pollyanna estly, it would be a real relief *wouldn't* be glad for something, time!"

"Why, auntie!" Pollyanna herself half erect.

"Well, it would. You just some time, and see."

"But, auntie, I—" Poll stopped and eyed her aunt reflec An odd look came to her eyes; smile curved her lips. Mrs. C who had turned back to her wor no heed; and, after a minute, anna lay back on the couch v finishing her sentence, the smile still on her lips.

To be continued

THE WAR IN EUROPE

Continued from page 345

as she has always stood, a member of the Triple Alliance, never having denounced the treaty which made her such. The Italian Parliament has been adjourned till May 12.

For many days now Champagne, on the western battle line, has been the scene of one of the greatest and most continuous battles of the war. In practically every bulletin from either the French or Germans during seven or eight weeks, the names of the towns of Souain or Perthes, Le Mesnil and Beausejour have figured.

The fighting has taken place in a parallelogram, with seven miles as the longest side and something like five miles as the shortest.

In this area, Mr. Corey, an American correspondent of standing, who has personally gone over the ground very recently, told us the other day that since February 4 50,000 French had been killed. The Germans a while before had officially admitted in a bulletin that here also their sacrifices had been great.

The Belgians made a small gain on the extreme western end of the right bank of the Yser. Otherwise the week's news has contained only reports of unimportant and unconnected skirmishes and artillery duels. Both sides seem to have been exhausted by the violent efforts at Neuve Chapelle and in the recently finished battle in Champagne.

The Dardanelles were the scene late in the week before of one of the most exciting and important episodes of the war, although news of the event did not reach us until March 20.

The allied fleets made a dashing attempt on Thursday, March 18, to break through the straits. The battle began early in the morning and was opened by the Queen Elizabeth, Inflexible, Agamemnon and Lord Nelson bombarding the forts at the narrows. About noon a French squadron, the Suffern, Gaulois, Charlemagne and Bouvet, also entered the strai and engaged the forts at close rang The fighting became desperate, the hips being frequently hit. A reserve uad- ron, consisting of the Vengear , Irresistible, Albion, Ocean, Sw sure and Majestic, reinforced th two squadrons already in the strait bout 2 P.M., when the fighting incre ed in violence. Towards half-past t the Bouvet was hit by a heavy sh and her magazine exploding, she k in three minutes, all but about s y of the crew of 700 going down w her. A few minutes after four o'cl k the Irresistible left the line of bat list- ing heavily. She had been hit veral times and an hour later sank e in- shore. A few minutes after th Ocean was either torpedoed or ruck a mine, and sank twenty minut later. Most of the crews of the last tw ships were saved. The Inflexible, te Great Britain's new battle c sers about five o'clock was hit by four- teen-inch shell, which rende he unmanageable, killed four of ofi- cers and forty-three of her cr , an forced her to leave the bat lin while the Gaulois of the Frenc qua ron was badly damaged by a also forced to withdraw.

Some minor craft, destroye mi sweepers, etc., also suffered. Abou dark the bombardment ceased d th allied squadrons withdrew. T to loss in lives is somewhere aro d Great Britain and France bo h despatched other warships to ke t place of those injured, and h e a nounced their determination fo the straits at all costs. What m was done to the forts by th bo bardment cannot be said wh curacy, the Allies claiming th wer badly damaged and that the urkis troops suffered heavily. Th Tu say their loss in lives amo ed twenty-one and that the da ge the forts is easily repaired. S e i action nothing decisive has occ red.

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VOL. 38—NO. 15. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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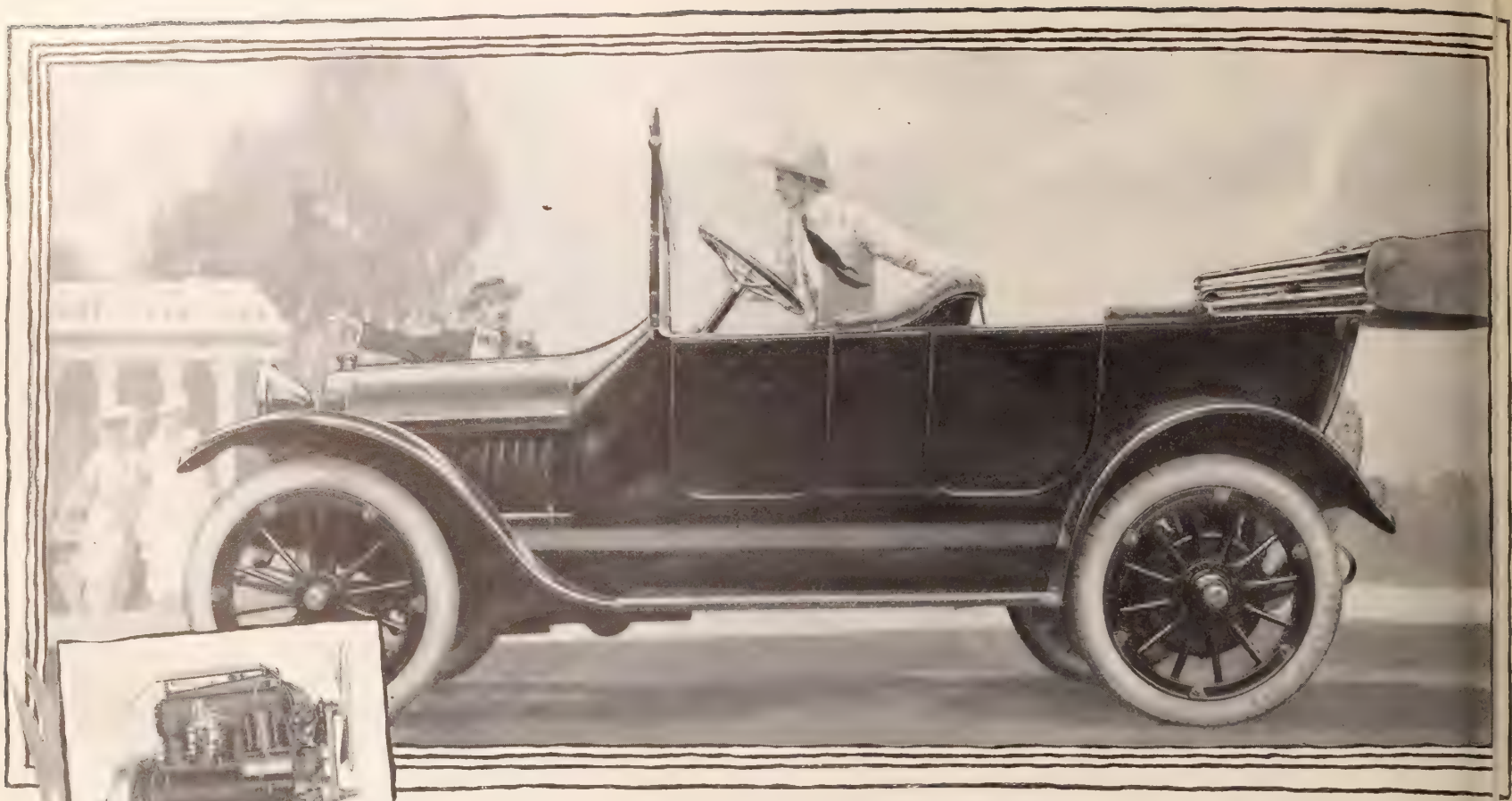

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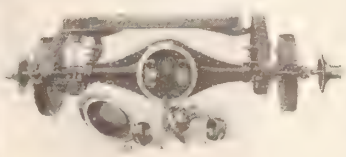

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE PINEYS OF NEW JERSEY

STRANGE, SHY, NEGLECTED PEOPLE WHO ARE IN NEED OF THE GOSPEL AND A SOCIAL UPLIFT. PLANS FOR THEIR BETTERMENT

By REV. A. W. BOSTWICK, Rector, Trinity Church, Vincentown, N. J.

THE piney region of New Jersey presents a wonderful opportunity for Christian service. Beginning only twenty-seven and a half miles outside of the city of Philadelphia, with almo any of the small villages of that region you ent what is known as the pine belt of New Jersey, runing through three counties, Burlington, Ocean and Atlantic, never leaving it until you reach the sho. Wonderfully attractive in the early summer, wit its great stretches of laurel, mile after mile alo your path; or as you raise your eye over the bogyou see the beautiful white egret or, in late autnn, among the cranberry bogs you see the hundre of Italians clothed in their varied colors. In the ourse of your day's journey, you come suddenly, the in the woods, upon a little hut—with one little roo, or two or three, it may be—and a little boy, attcted by you because he sees you are a stranger, cons out, and lifts his little face up toward you and jus says, "Huh."

Ju take a good look at him. There is something que about the boy—his strange gait as he came tow d you, his sloping shoulders, his pasty complexon, the dead look in his eye. You want to say, "Bo what in the world's the matter with you? Wh have you done to yourself, anyway?" He is onl a little piney boy. We have about four thousan of them in this region, and they present to us thr problems—one of the mental deficients, one of the oral deficients, and the third, the problem of life tself. It seems strange, in thes days, in a Christian state like Ney Jersey, when you consider wha New Jersey is supposed to be, hat you will stumble so often, in hat region, upon great grown-up en or women, thirty or forty yea of age—the age doesn't make any difference—yet with the mind of a little child of eight, ten or twe e. Wherever the mind has bee affected, I don't think I have eve seen them above twelve years old, mentally. It won't make any diff ence how old they grow in bod mentally they will always be just he same, like little children.

I aw a boy on the steps of the ban the other day, and he had a pile f money laid out on the steps.

"Johnnie," I said, "what in the wor are you doing?"

"I am tryin' to count me money," said he little fellow.

I oticed he had his money laid out n piles of fives, sometimes a five ent piece, sometimes five pennies

"Joe," said he, "I have a dollar and hirty cents there, and I can't nal out how much this is." And he held out his little hand toward me, nd I noticed he had three pennies n it. Somebody in the woods had aught little Johnnie to count n fi s, and when he was short two ent he couldn't figure out for himself just how muc he had, so for every dollar and thirty-three e ned, he had to short-change himself, and call t a dollar-thirty.

I emember when Governor Fielder came down her ast spring because he wanted to see these peo- le ith his own eyes and to hear their story with is wn ears, one of the places I took him to was haf f a great, grown-up fellow, named "Joe Boy,"* nd said, "Now, Joe Boy, the governor has come ow here today to see you, that he may find out something about you, himself. And I want you to tell the governor what education you have and something about your opportunities in life."

"Well, now," said Joe Boy, "you know, Mr. Bostwick, I ain't had much education in life. I've just been kicked around from one place to another, and ain't never had a chance."

"I know," said I, "but tell him something about yourself. What day of the week is it?" I asked.

"Well"—he didn't just know the day of the week.

"What month of the year is it?" said I.

"Well"—he didn't just know that.

"Well, now, I tell you, Joe Boy, you name over the months of the year for the governor."

"What," said he, "you mean, name 'em all?"

"Yes, name them all."

"Well, now, I can't do that," said Joe Boy, "but I can give you one of 'em. I remember the Fourth of July." And that was the best he could do.

The truth is that Joe Boy is one of the fellows whom it is impossible to keep straight. He is always tumbling into trouble. I no sooner get him out of one strait than he is in another—either marrying another girl, or stealing something that doesn't belong to him. He doesn't seem to have the mental balance that is essential to keep in the right way.

There has been opened, at a place called Four-Mile, a colony for the extreme cases of mental defectives. This is the first rural colony of its kind in the state of New Jersey. The buildings for this institution have already been erected at a cost of some $10,000, and the institution is about filled now to its capacity. We have in the community, according to statistics, one child in every four in this condition of mental deficiency; not in the extreme condition of the people who are put at Four-Mile, but yet whose minds are in such a state that in all probability they will never develop beyond the age of an ordinary child of twelve years. Four rural schools have been opened for the mental deficients whose minds will develop up to the age of twelve years. These children will be taught by specially trained teachers and fitted, it is hoped, for some occupation in life that will enable them to support themselves to some degree when they come to the age of responsibility.

VISITING AN OLD-TIMER AND HIS FAMILY

After all, the great danger in this community comes not from the mental deficients, but from the moral deficients. It seems strange, again, that in a Christian state like New Jersey, in these days, you will stumble here so often in the woods upon men or women with anywhere from two to five wives or husbands. Living by themselves generation after generation for a century, secluded and left to go on in accordance with their own traditions and customs, it is not to be wondered at that some of these customs to which the Pineys have held tenaciously have wrought great havoc, both to the Pineys themselves and to the surrounding neighborhoods.

There is poor Louisa, a mere slip of a girl, the "Gipsy of the Pines," as she is called because of her dashing black eye and her black hair, and the bit of color with which she loves to adorn herself. She is not much more than a stone's throw from the rectory. She has five husbands! I remember last spring, one of them, Lonnie, a notorious character of the region, came down into the village where I live, paid a dollar for his license, the same as any one else would, swearing, without much compunction, that Louisa had never been married before, and obtained a license for her to marry Jim, a friend of his. Lonnie, Louisa's husband, had sold her to Jim for $32. In the same house where Lonnie lives—the famous home known as the "Pig and Whistle"—lived "Joe Boy," whom I have spoken of before. "Joe Boy" already had two wives, but he also had a fondness for Ida; so "Joe Boy" paid $1 also and he, too, got a license at the same time Lonnie got his. I remember, on my return home that afternoon, hearing about the prospective wedding, and going out to the place where the weddings were to be held. Jim, the prospective husband, came out to my buggy. I told him I had heard there were to be some weddings out there that night.

"Yes," said he, "we're going to be married."

"How many times have you been married?" said I.

"Only twice," said Jim.

The end of it was that, after some conversation, I handed Jim back his $2 and brought home the licenses with me. I still have them in my possession, as pieces of curious literature; but these experiences are not uncommon among the Pineys. The truth is that many of them are so tangled up in

THE PINEY HOME IS AS YOU SEE IT HERE

* The names used in this article are, of course, fictitious.

their wedding ventures, that it is almost impossible to unravel them, and tell who is who.

We have, within a narrow radius, fifty-two illegitimate children. I remember, not long ago, on the main street of our village, one woman in whose home there were four illegitimate children, and her last little baby she just took and put in a bureau drawer, and shut the drawer upon it. She is serving her term in prison for that now.

There are numerous examples in families where there are four generations of illegitimates, and a condition invariably accompanies that fact—four generations of people who can neither read nor write!

I have been ten years rector of the parish where I serve, studying the origin, the continued life, the outcome of the problems of these people, and I am writing merely the story of my daily ministry among a good people whom I have tried to serve.

You will hear a great many tales of the Pineys, and so I have confined myself strictly to facts, which have come in my own ministerial experience among a people whose heartaches and sorrows and difficulties of life I have tried to find some solution for.

How do these people support themselves? Man only needs two things in this world, God and bread. And when I think of the struggle of the Pineys for bread, for the mere necessity for daily life, for just enough to keep the body clothed and fed, I realize what a struggle there is. They pick cranberries, some; work on the bogs, some; switch the huckleberries; make umbrella handles or ax-handles; cut cord-wood; or in the middle of the winter, you will see the little boys who have broken through the ice up to their knees in the water, gathering fresh moss for the florists in the city. But their financial reward is very meager and intermittent. I sometimes like to ask Christian people what they would do with some of the problems which we find daily confronting us. It isn't as if we were in a big city, where there were a hundred agencies to which one might turn for help. We have to depend largely upon our wits to solve many of the problems as they come to us.

What would you do in the case of poor Sarah, for instance? She lives in a little stretch of woods, not so far from the rectory, with her twin babies. And her sister with her baby. And her still older sister with her baby. And no father for any of them! And Sarah, the babies, and the home with all its unspeakable dirt and filth. I remember the first time I went into that home, there was nothing there, except an old couch and a stove. I couldn't find even anything to cook with. How shall she get work? She has too far to go to it, and how shall the babies be taken care of, if she go? People can't take her work. What would you do with a problem of that sort, to bring her into some sense of what human fellowship and decency of life mean? Or, farther up the road, in a little similar one-room hut, there is poor Warry's widow. Warry was killed by lightning last summer. I remember going up there and saying to the poor woman, "Mrs. Brown, how are you going to get along, now that Warry is dead?"

"Why," said she, "Warry left me his entire 'state."

That sounded pretty good to me. "What do you mean by that—his entire estate?" I asked.

"Why, he left me these eight acres of land," she said, "and this house."

Eight acres of land! You couldn't possibly grow anything on those acres. I remember the pine stumps were even still in the front, so that I almost tipped my buggy over trying to get in the place.

"Why, Warry paid $100 for this," said she; "that is, he paid $5 cash and I've got the rest to pay."

That was Warry's "entire estate"—five dollars in cash. And you can't let little babies starve, can you? So we have had to look out for them, and feed them, and clothe them, since Warry died, as we have had to do with a good many Piney children.

Or, again, to understand something of the ignorance of the Pineys, look at Benny's children. Only a little farther up the road there are fifteen of them, eleven of them of school age, and they have to walk six miles to school every day. Suppose, on Saturday night, father had to buy eleven pair of shoes in place of two or three, and didn't have money enough to buy even one pair. Or suppose you had to put up eleven lunches every day for them to take along to school, and you didn't have anything to put up for them. Why, I remember that, at the school where Benny's boys go, last winter some of the little children in that school would say to their mother: "Mother, put in an extra piece of bread for one of Benny's boys," that he might not go hungry.

And then, further, when the winter snows come, harder than they have this winter, and the roads are all closed up, how shall Benny's boys get to school then? When you begin to look into the conditions and know the lives and the hardships and the struggles of the Pineys, you begin to understand something of why the Piney is what he is today.

Governor Fielder, the present executive of New Jersey, has taken more than a passing interest in the problem of the Piney. He has evidenced in many ways his willingness and determination to render any aid within his power to right conditions which, as they exist, are the greatest moral menace that the state of New Jersey has within its borders today. The state authorities, in fact, have been more quick of co-operation than the local communities. They are willing to help with good roads, with better schools, and to put every part of the state government at the service of any who may be interested in the betterment and saving of th American stock, for the Piney is not the sc the earth. He is a real American, going back history to the time of the refugees of the R tionary period. And he is today what Go Fielder terms "an example of what the la religion and education can do to a people c ancestry."

One can imagine the plea of a little Piney set right in the midst of our Christian civiliz saying: "You never came to me to minister and look at me, what I have become."

What is it we are trying to do? I remem little girl in the woods coming to me, and p her little hand in mine, saying, "Mr. Bostwick, you find my mother for me?" Then she told r little story. I remember hunting through th lage until I found her mother. I went up to he touching her on the shoulder, said, "Your Mary sent me to you to tell you that she love and to ask you if you won't come back home t

Every child cries for mother, and we are to bring home to them a sense of the reality o motherhood means. I remember my own litt when he was a baby, crying out from the n because he had hurt his finger, and the nurs ning to him. I could hear his little voice s "Go 'way. I want mother." And every chil for mother. There is no one who will take th of mother in the life of the

We have put a trained nu the region, who, by her in and her teaching, will bring to them a reality of the se what motherhood is. It is be life to be pure than impure better to be clean than to be Wherever there is need, o within twenty-four miles, th responds. This summer w start to build a home for ou ers, and a small hospital wi be attached to that home, wh nurse may bring the people their homes down to her, th may be better cared for, a hope, inspired somewhat to things, under her influenc are planning to do somethir the economic side, helping t ple in their daily strugg bread.

We estimate that it wi $10,000 for that building, in connection with the w home and the hospital win $15,000 for the three bu The Piney is wonderfully im and in our larger building v to have the equipment neces teach him some of the e things of the daily living. what he is not because he w be so, but because he hasn given a sufficient opportun that building, the man or woman who can't write will be taught; girls will be instructed and to keep house. We shall also have industry in rug-making, by which the people helped to support themselves. In the autu shall have another worker added to the st will teach the Pineys along industrial lines place will also serve as a social center in t munity. We hope to establish two of these as remedial influences of betterment, one at town, the other over toward Browns Mills from which we may reach out to the scattere in the communities. We shall welcome th interest of any one who feels drawn to th and any inquiries sent to the Christian Her receive attention.

THE AUTHOR AND GOVERNOR FIELDER TALK WITH HUCKLEBERRY PICKERS

EVANGELIST SUNDAY'S MISSION AND METHOD

A CLOSE-RANGE VIEW OF HIS WORK AND THE WONDERFUL ORGANIZATION BEHIND IT

BY WILLIAM B. ASHLEY

THE one outstanding characterization of Evangelist William A. Sunday is that he gets results. This is the final word of praise from his enthusiastic admirers; it is the answer that suffices to silence criticism; it is the argument that persuades the hesitant minister: he gets results. It is the most effective claim which can be made for a man on any account in the present day, and there is scarcely a church, a pastor or an active layman who will not be interested in an inquiry as to how this noted evangelist gets results and what the results are.

On the last day of his eleven weeks' campaign in Philadelphia, Mr. Sunday declared, in effect, that the success of that great religious undertaking was due to organization, prayer having the chief place. He stoutly disclaimed all personal credit for the results, and all personal responsibility for whatever might happen in Philadelphia after his departure.

Coming from the evangelist himself, who ought to know, this is important. If Mr. Sunday had not so frankly and publicly expressed his appreciation of the part that organization of Christian effort has in his revival campaigns, a discussion of that point might seem superfluous. Yet it is evident at the outset that one of the most remarkable results attained is this same organization of Christian forces in every community where he labors.

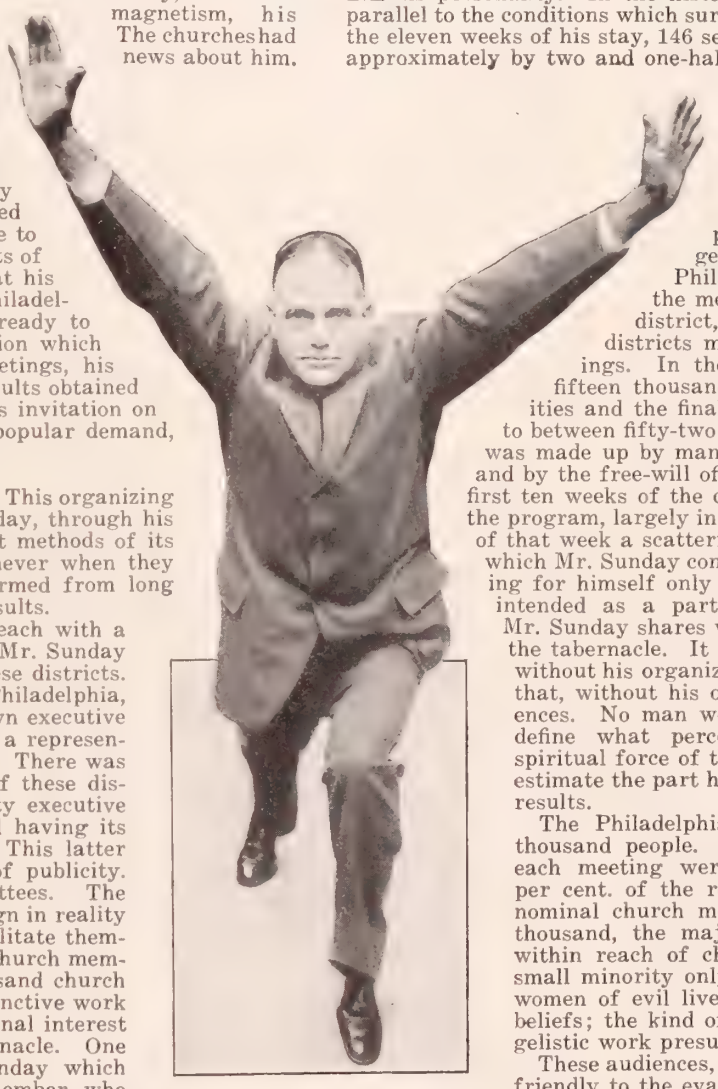
It is proper to state that the writer, from personal observation, is impressed with the belief that the Rev. Mr. Sunday is trying, with all his concentrated might, to bring into the field of Christian evangelism factors which make for success in far different fields of human endeavor. The Sunday tabernacle campaigns are designed to show the church today how to win souls by new and unusual methods, and it behooves the church to consider those meth

A YEAR ago, all was lovely in the City o erly Love. That is to say, business w politics "rotten," as politics should be in keep good men attending to civic affairs; th were filled, the factories were humming, th were doing their best to accommodate the the saloons worked overtime, the street car schedule, historic spots were thronged, libra crowded, art was patronized, the newspap out somehow upon the war news, the churc open on Sundays and once in the middle of whether there seemed to be a demand for activity or not, all as usual, and nobody th making a change. In short, Philadelphia v rupt and contented."

Though I might add that the Lord's re

Philadelphia continued on their knees night and day beseeching him to show himself strong in behalf of his church in Philadelphia. There are not a few good people who very naturally connect this latter circumstance with the coming of Mr. Sunday to Philadelphia. Yes, in Philadelphia there had been for a long time a persistent and increasing wish on the part of many Christian people that their city should experience a great revival. This prayerful wish is in the hearts of devout Christians of every community today. It is the initial moan toward a revival. People who feel that way talk that way, and confer together on ways and means to bring about an answer to their prayers. It was so in Philadelphia. And some one proposed that the churches invite Billy Sunday.

Mr. Sunday at that time was in the midst of a campaign elsewhere. From the beginning of his career, his eccentricities of speech and his platform action have been discussed in local papers and have served to keep him well before the public. His meetings were well reported, and the reports somehow reached the best mediums for wide publicity. And as he moved from place to place, his growing reputation and extending organization everywhere increased the interests that followed on his ministry. He early adopted the practice employed by most evangelists of having enthusiastic workers of a town where tabernacle meetings have been held go singly or in groups to localities that were considering the holding of such meetings, and thus the fame of his work was spread abroad. These methods are frankly employed, in keeping with Mr. Sunday's purpose to carry into the field of evangelism measures which bring success in other fields. Publicity is one of the important factors in evangelistic work. It is basic. It was the publicity his work had already won that primarily made Mr. Sunday known to those in Philadelphia who initiated the movement to invite him there. There was at first very little, if any, first-hand information about the evangelist's personal magnetism, his compelling message, his thousands of converts. The churches had gained their ideas of Sunday from following the news about him. But immediately the movement was started to invite him to Philadelphia, organized publicity, as a part of the methods so successfully employed in Mr. Sunday's campaign, was actively introduced. The conferences between the churches, the reports of visiting delegations from towns where Mr. Sunday had appeared, the slogan "he gets results," discussed in full in the local press created a universal desire to secure hear this heroic figure among the evangelists of the day, and united the churches in the belief that his coming would inaugurate the greatest revival in Philadelphia's history. By the time the churches were ready to meet his conditions and issued the formal invitation which secured the evangelist's promise to hold the meetings, his enthusiastic reception was assured. Among the results obtained by Mr. Sunday must be noted that of a unanimous invitation on the part of the churches of a city, supported by popular demand, that he come to their assistance.



IT'S now that the organizing of the work begins. This organizing is done under the personal direction of Mr. Sunday, through his representatives. The local committee may suggest methods of its own and such suggestions may be adopted, but never when they conflict with Mr. Sunday's settled convictions, formed from long practical experience, as to what will produce the results.

Philadelphia was divided into twenty districts, each with a population of about 80,000. Excepting Pittsburg, Mr. Sunday had never preached in a place as big as one of these districts. Paterson has only about 130,000 population. In Philadelphia, each district was organized as a unit, having its own executive committee of four, and sub-committee composed of a representative from each Protestant church in the district. There was also a woman's committee in each district. All of these district committees were responsible to a central city executive committee, composed of men of large affairs, and having its suite of offices in the Stock Exchange building. This latter committee directed all activities, including that of publicity. All the pastors co-operated with the committees. The churches were made to feel that the Sunday campaign in reality meant a wonderful opportunity for them to rehabilitate themselves. Every possible stimulus was put upon the church membership to arouse to the task. Two hundred thousand church people throughout the city were lined up to do distinctive work in pushing the campaign, and in seeking, by personal interest and invitation, to bring multitudes into the tabernacle. One experiment, however, was permitted by Mr. Sunday which failed. Tickets were issued to every church member who agreed to bring a "trail-hitter" to a tabernacle meeting. The result was a veritable storming of the doors by ticket-holders and their willing "prospects." The committee admitted that conditions made such a plan impracticable. But at every meeting in the tabernacle several hundred seats were reserved, on one side of the building for men, on the other for women, who, upon the assurance that at that meeting they intended to hit the trail, received special admission tickets which alone could get any one in through the indicated doors.

Besides the constant personal work done by church members in general, and the five thousand prayer meetings held throughout the city during the five weeks immediately preceding the campaign, seven hundred selected personal workers were instructed in Mr. Sunday's methods of assisting prospective converts to hit the trail, and in guiding and helping them in every way, as they went forward to grasp the evangelist's hand in evidence of their public acceptance of Jesus Christ as their personal Saviour; and to direct them to front seats vacated by the congregation, that the record of their Christian decision and their church preference might be made upon cards prepared for the purpose.

Eighteen hundred business and professional men of the city were drilled as ushers. Fifty other carefully chosen men acted as secretaries to take down the names of the converts. Nearly two hundred policemen and firemen were on duty at every meeting, but these can scarcely be considered as part of the organization. The great chorus choir numbered 3,600, half that number on duty at a time. At the men's meetings, the male choir numbered two thousand.

THE creation of this tremendous organization—press, pulpit, Sunday school and other church associations and societies, individual church members, sympathetic friends, committees, business firms—all working as a unit in homes, stores, workshops, prayer meetings, church services, and in a hundred ways to prepare a city to receive the message of the evangelist, is a second result which Evangelist Sunday gets. He has succeeded in touching the secret spring that sets in motion all the aggressive Christianity in the church; and has devised the methods by which that aggressive force shall make itself felt in its community.

It is stated by leaders in this preparatory work that not only was intense curiosity awakened among all classes to hear the evangelist, but a predisposition to a Christian life was felt by multitudes, and a renewal of church duties by lukewarm members was noted in every church; and conversions also were many. One of the especial objects of this temporary federation of the churches was to bring as many lukewarm Christians and unconverted people as possible into a state of mind in which they would be susceptible to the appeal of the tabernacle meetings. A telegram to Mr. Sunday from one of his aides in Paterson read: "City is thoroughly aroused; full of expectancy and enthusiasm, and ready to follow your leadership."

It may be mentioned, in passing, that not the least satisfactory result of this preliminary work was the ready subscription of all the funds necessary for the campaign. In Philadelphia, this amounted to about fifty-two thousand dollars, eighteen thousand dollars of which represented the cost of the building itself. The balance was expended for lighting and heating, printing and other incidental matters and included, it is stated, two-thirds of the cost to Mr. Sunday of the maintenance of his own party, composed of sixteen persons besides himself. The details of these expenditures are not available, but the point is that whatever the Sunday campaigns cost is willingly paid in advance by those who wish to hear him. Perhaps this excellent financial condition might be mentioned as one distinctive result that Mr. Sunday gets.

MR. SUNDAY reached Philadelphia at the height of the public interest in his personality. In the history of evangelism, there had never been a parallel to the conditions which surrounded the Philadelphia meetings. During the eleven weeks of his stay, 146 services were held in the tabernacle, attended approximately by two and one-half million people. Mr. Sunday preached at every one of these services. Approximately 45,000 "trail-hitters" were counted. It is thought that as many more "signed up" as converts in the five hundred outside meetings conducted by members of the Sunday party in private homes, business houses, and other places, and by pastors in their churches. Contrary to the general understanding, all the churches at Philadelphia were not closed all the time while the meetings were on, but were closed district by district, in order that every one in the respective districts might have opportunity to attend the meetings. In the course of the tabernacle meetings, over fifteen thousand dollars was contributed for special charities and the final offering to Mr. Sunday himself amounted to between fifty-two and fifty-three thousand dollars. This sum was made up by many individual checks, some of large amount, and by the free-will offerings in the tabernacle at the close of the first ten weeks of the campaign. An eleventh week was added to the program, largely in the interest of local option, and at the close of that week a scattering free-will offering was gathered, most of which Mr. Sunday contributed to the poor of Philadelphia, accepting for himself only what he felt he had reason to believe was intended as a part of the original personal thank-offering. Mr. Sunday shares with his organization the actual work inside the tabernacle. It is manifestly impossible to conceive of him without his organization. In the first place, it must be admitted that, without his organization, he would not have such audiences. No man would, today. And while it is impossible to define what percentage of converts is obtained by the spiritual force of the words of his message, it is reasonable to estimate the part his organization fulfils in producing the final results.

The Philadelphia tabernacle held approximately eighteen thousand people. About three thousand of that number at each meeting were part of the organization. Fully fifty per cent. of the remainder, it is safe to say, were at least nominal church members. Of the remaining seven to eight thousand, the majority were people who had always lived within reach of church influences. We may assume that a small minority only of the immense audiences were men and women of evil lives, of aggressively un-Christian habits and beliefs; the kind of people, in a word, for whose uplift evangelistic work presumably is carried on.

These audiences, so constituted, were there with a disposition friendly to the evangelist's message. This has been shown in the preliminary work of the organization. In case of out-and-out unbelievers, their hearts had been, for the most part, already touched in some degree by the work that had gone before—results, let it be remembered, arrived at intentionally by the methods employed.

The crowds at the meetings were moved upon by the magnificent singing of the chorus choir. That effective vocal work was augmented by the wonderful singing of the great hosts, under the leadership of Mr. Homer A. Rodeheaver. Evidence of the general character of the audience was found in their familiarity with the hymns and their fondness for them. The previous thorough training of the choir enabled Mr. Rodeheaver to use that part of the organization as a great human organ, and the appeal of music has never been more effectively employed. To this influence upon the audience must be added the psychological effect produced by the concentration of so many minds upon one object. These meetings were being prayed for by thousands, as they progressed. Friends uncountable were thinking of those who they hoped would yield to the opportunity. The reputation of the evangelist himself inspired every one to expect results. And to such an audience, in such a mood, brought together by the superb organization of religious forces of the city under his personal direction, Billy Sunday delivered his message.

Mr. Sunday's sermons have occasionally been referred to as stereotyped. Under what conditions of inspiration they may have been prepared, it is not important now to inquire. They are the climax of his efforts, under conditions he has created to get results. And they do. The Sunday message comes from his lips with all the earnestness and vigor and expression of impromptu address. He could not put more energy and personality and spontaneity into a message delivered to him by inspiration while he speaks. Even were the actions that accompany his words called in question—as they sometimes have been—as studied and automatic, they are a part of his system, and their effectiveness is undeniable. This is his chosen course of preaching the Gospel. It is his finishing touch that he puts upon the evangelistic campaign which he has devised.

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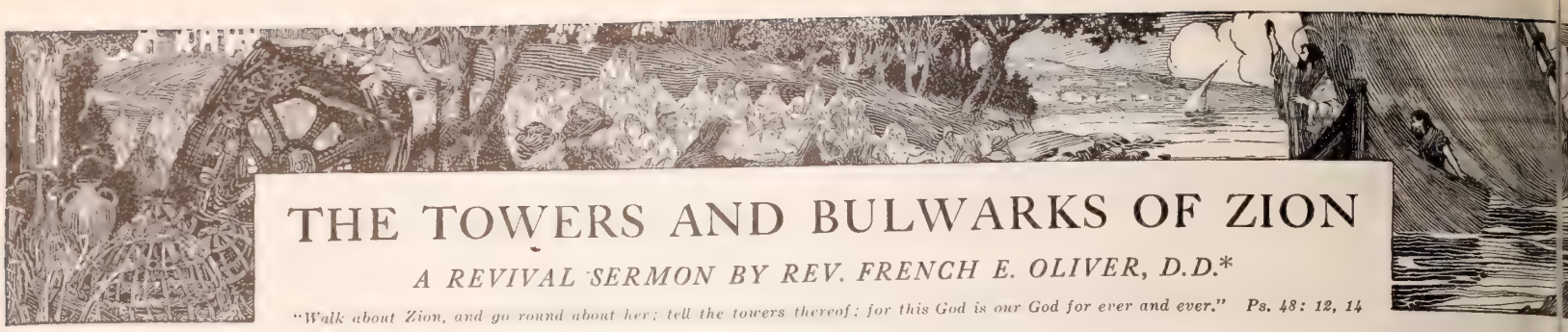

THE TOWERS AND BULWARKS OF ZION

*A REVIVAL SERMON BY REV. FRENCH E. OLIVER, D.D.**

"Walk about Zion, and go round about her; tell the towers thereof; for this God is our God for ever and ever." Ps. 48: 12, 14

THE word "Zion" in the original Hebrew is made up of two words: "Tsee Yone," meaning sunny. Zion is the most southwesterly hill upon which the city of Jerusalem stands. It was the great fortress of the Jebusites; there the "Castle of Zion" stood, and when David captured the fortress he dwelt in the castle. The word "Zion" in the Bible is used symbolically of heaven, Jerusalem and the church. It is my purpose to use the term in its spiritual symbolism of the church.

Our text advocates no superficial pleasure excursion. The language is as clear as a bugle call: "Walk about Zion, and go round about her." In other words, make an honest investigation of her right to have place on the earth. Such investigation will prove to you who make it that the church is a divine institution, and that she has a holy mission to perform; a God-given sphere to occupy, till Jesus comes to reward her for her labor of love or judge her for her deeds of sinfulness or idleness.

Compare the triumphs of the great men of Zion —heroes of the faith—with the great heathen nations. For a recent illustration, take the great hero of Japan, Count Nogi. No doubt you will recall his frightful act when the emperor or Mikado died. He and his wife entered into a suicide pact, and carried it into execution when the signal was given that the emperor had been carried to his last resting-place. The Japanese idea of loyalty to a ruler is set before you in that frightful act, and that which is the pride of Japan is the colossal disgrace of Japan. Thank God, fidelity to Jesus Christ our King is seen in a life of service which blesses the fallen race and makes the world a better place in which to live.

Looking to the Foundations

THE second important command of the text is this: "Tell the towers thereof." These towers stand forth in grace and majesty in Zion—pointing us the heavenly country where our hopes are to be realized when we awake in the likeness of our Saviour and behold him face to face. The first tower which attracts the eyes of eternity-bound pilgrims is the tower of Divine Revelation. The mystery of the existence of man upon this earth demands an explanation. Whence comes man? Who created him? Why was he created? Where will he spend eternity? Where did he get his faculties? From whom did he get his ideas of right living? It is evident that a design is the product of a designer. The law of cause and effect demands this conclusion.

When Dr. Rainsford was in London he was visited by an old friend, professor in the University of Berlin. The professor was a skeptic, and the eminent preacher delivered a powerful sermon on Christian evidences, with the skepticism of his friend duly considered. As they walked together from the service to the home of the minister, he asked the professor this question: "What do you think of the claims of Christianity?" The man replied: "Christianity is beautiful, but I do not believe a word of it." Dr. Rainsford said: "Professor, do you not believe that possibly there is a God?" He replied: "Most certainly I admit the possible existence of God. I could not do otherwise and be reasonable." Then the minister asked: "Have you ever thought that since God created man he must be kindly disposed toward him?" The professor replied: "If God created man, he certainly would be compelled to be kindly disposed toward him." The minister asked: "Have you considered the fact that if he is kindly disposed toward his creatures he must make a revelation of himself to them?" The professor replied: "I have never admitted to myself that God has made a revelation of himself to the human race; however, it is not impossible that he should do so." When they were at last in the study of the minister, Dr. Rainsford said: "Professor, have you ever asked God to reveal himself to you?" The professor answered negatively. Then he was asked this question: "Are you willing to ask God to reveal himself to you?" The skeptic was an honest doubter. Therefore he said he was willing to ask God to make a revelation of himself to his heart, and added the statement that he would follow such a revelation. At the suggestion of Dr. Rainsford they knelt in prayer. When the minister finished his prayer he asked the professor to pray. He said: "O God—if there be a God; if the Bible is thy Word, and Christ is thy Son, and if a revelation of the truth be possible, make thyself known to me and I will follow the revelation at any cost." Dr. Rainsford said the professor sprang to his feet when he had made that promise and said: "I see it! I see it! Jesus Christ is the Son of God! It is beautiful! It is beautiful!"

Thank God, the tower of Divine Revelation offers a guarantee of personal friendship with the Creator and a knowledge of his Son, our Saviour. Are you honest enough to test him now?

The second tower in Zion which sheds its rays of light upon human needs is Saving Faith. There is a vast difference between the mere intellectual acceptance of the doctrines of the Bible and the spiritual acceptance of them. "The demons believe and tremble," yet their believing and trembling makes no difference in their character. Saving faith regenerates the whole man. Mere mental faith may degenerate him. Saving faith raises the conscience to the standard of the Bible. Mere mental faith may permit the conscience and the morals to decay. Faith is a component part of the soul. The faith faculty marks the differentiation between man and the brute life about him. Man is on a higher plane. He feels the call to eternal peace within his soul. God speaks to his conscience and warns him to flee from the wrath to come. He obeys the call of God and he builds for eternity.

Signs of Strength

GEORGE MULLER went to Birmingham when a young man, and God put upon his heart a burden for the welfare of the orphans. He never asked a living man or woman for money, but when he needed it he called mightily to God and, after caring for thousands of orphans and spending millions of dollars, he was summoned to report to his Creator at the end of a marvelous career. You cannot account for the wonderful life he lived upon any other possible basis than that he, by saving faith, was brought into vital relationship with God. His work was a modern miracle, and the great institution he established still moves forward, supported by faith and in answer to effectual fervent prayer. Thank God there is such a tower as Saving Faith in Zion, which sheds its beams of light upon the whole relationship of man to his Creator and to his fellows in this world.

The third tower in Zion is Righteousness. There is a line of demarcation between the Christian and the sinner, and that line is the righteousness of Christ, which protects his disciples from the wrath to come, and which shines gloriously in their lives while they fight the good fight of faith. We hear people depreciate the caste system of some of the heathen nations, and it is a curse to every nation in which it finds support. If you will read the first psalm you will see a caste system advocated most vehemently; it is the caste system of pure and undefiled religion. God demands more than mere morality from his followers. There must be the sweetness of righteousness in their lives. The world demands more of the Christian than it demands of its own children. When a professing Christian goes wrong the world looks with scorn upon that step because the man has professed to be a new creation in Christ Jesus.

When a gambler was converted in one of our Western meetings, he began personal work, and when he approached an old schoolmate and asked her to become a Christian, she said: "I know the life you have been living; if you mean this, come to me in six months and I shall be glad to talk it over with you. When you live up to your profession for six months, then I will believe you are sincere." She was right about it: "By their fruits ye shall know them." Christ gave us that test of discipleship. The tower of righteousness indicates the need of lifting the bottom of our lives up to the top of our light.

Fortified by Service

THE fourth tower in Zion is Personal Service. Jesus Christ has no use for an idler. He says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Zion is no refuge for sloths or cowards; it is an aggressive, industrious city. Initiative is supreme; action is universal; the joy of accomplishment floods the hearts of all the true residents of Zion. When General Booth of the Salvation Army desired to say the most in one word to his American Arm he cabled one word above his name. The essag read: "Others. BOOTH." He knew if h cou fire them with love and service for others h wou have the joy of knowing that they had urne thousands to Christ.

It is possible to live a wastrel selfish l , a lament through all eternity the years spent ba self-indulgence and sin. There is a wom wh lives in Indiana who made New York Ci gas a few years ago. She appeared on the stre wi diamonds in her shoe-heels. She went back ye later and made them gasp some more by pea ing in public places with ropes of diamonds sten to her shoulder-straps and attached to he lbo and to the rings on her fingers. Now it is ossib to resolve life into such unreasonable d u womanly procedure, but, thank God, there i mo excellent way to live.

When George Buzelle of Brooklyn lay d d, a the pastors had paid high tribute to his ife service to God and God's poor in Great Ne York, a young man stood by the coffin and ot li a child. One of the pastors said to this you mar "We have lost a friend today, haven't we Th young man replied: "He was the best frien I ev had; he led me to Jesus Christ." The four towe in Zion constantly reminds us that God wants to live for others. I would rather wear th badg of service than a rope of diamonds as lo na clothes-line.

The towers of Zion are guarded and p tecte by impregnable bulwarks. The first bulw k f our consideration is that mighty fortres calle Creation. Upon it we read: "In the be nnin God created the heavens and the earth." Ther is scientific and philosophic security in hi g b hind that bulwark. I pity the man who i large than the rampart behind which he tries to de. am sorry for the little professors who ar cryin to hide behind "a protoplastic monad" or 'spon taneous generation" or any other paper rt o atheistic evolution. The people of earth, o ar hunting for a satisfactory explanation of ation can find it in the language of the Bible: "T fait we understand that the worlds were frame by th Word of God, so that things which are se wer not made of things which do appear." e u reason of denying God in creation is easily rover All creation pulsates with life, and it is stu ndou folly to claim that life is produced by a p seles lifeless, inanimate nonentity.

Mightiest Love

THE second bulwark which I behold in ion God's Law. Law or lust rules every lif n th world. You are servant to whom you yie you self servant to obey. The man who ha s an breaks the Ten Commandments is not fit tru ten seconds. Law is necessary to every orth enterprise. There must be order and sy em our thinking and living or else disorder, ch s an mental degeneracy will prevail. Had Ch n preached the Ten Commandments to M es Mount Sinai, Jesus would never have preac d th Beatitudes on the mount to the assemble mult tudes. The man who pretends to love the ermo on the Mount and hates the commandment whic are called the law of God, will not do t trus Christ came, not to destroy the law, but to lfil

Several years ago a great English preac r wa in our country, and at the close of his sermo a lad came to the platform and asked him t shak hands with her little boy. She said: "I w t his to be able to say when he grows up that h shoo hands with one of the greatest preachers Eng land." The little boy came up very sh y an extended his left hand, while he held h rig behind his back. The preacher asked: " ther anything wrong with your right hand?" T litt boy said, "No, sir." The minister said, "W ll, m lad, the right hand is the one to use." e bo brought his hand from behind his back, a d st his fingers were closed over something. Th gre preacher was interested to know what th litt hand was holding. He said: "What have you your hand, my lad?" The boy opened h han slowly, and there he had three marbles whic were dearer to his boyish heart than a ha shak with a king. You smile at the childish ait character. Let me ask you, What have ou your hand just now? There is a Hand s etch

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* Rev. Dr. Oliver (Presbyterian) is one of the leaders in American Evangelism.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Kings and Priests

SUNDAY, April 18. Revelation 1: 6. *"He hath made us kings and priests unto God."* He makes kings out of slaves; he transforms outcasts into priests. He takes life in which there is no noble sovereignty and control, and he gives the soul a scepter and a throne. He takes a soul which has lived in the streets, in the mere passage and outer things of life, and he leads it into the holy of holies, and gives it a place in the sanctuary of the Innermost, and a ministry at the divine altar of sacrifice. It is the most marvelous change in a world which is full of changes. He gives the imperial purple to the beggar, the miter to him who has gone far astray. Yes, the God of grace takes his kings from servitude and his priests from the mire.

How, then, shall his kings be known? What shall be the sign of their sovereignty? They shall be known by the royalty of their bearing, by the loftiness of their carriage, by their royal way of doing ordinary things, by the manner in which they crown the commonplace with distinction. They perform unattractive duties with grace, thus converting dull opportunities into state occasions. They stamp the kingly superscription upon the meanest coin. They prove their kingliness by an elevation which touches everything into dignity. They live "in the heavenlies in Christ Jesus." They sit with him on his throne.

And how shall the priests be known? By their power of intercession, and therefore by their self-forgetfulness and self-sacrifice. They minister at the altar in no selfish quest, but in the service of their brethren. They may therefore be known by the keenness of their sympathies, by their wide-open hearts, by their wakeful readiness to take another's need to the mercy seat, and to bring to him the rich bounties of grace. A priest is one who has a well-trodden way to God, and who treads it in the interest of his brother. J. H. J.

"Haste in Prayer Means Fever and Failure"

MONDAY, April 19. Isaiah 28: 14-22. *"He that believeth shall not make haste."* One of the greatest mistakes in life is *hasty* praying. We rush into God's presence, and try in a few hurried sentences to link him to our cause and inflame him with our strong emotions. And before we have decently ended we are off to do some busy thing, with hardly a thought of the great aid we have invoked. Is it to be wondered at that we are so feverish, fitful, anxious and fretful? The quick-firing guns must have time to cool, but how little space do we devote to the cooling processes of our soul! If we only realized the true nature of prayer we would understand that it is better to entreat God to make speed to save us than that we should hasten forth to our duties, to the neglect of prayer.

One who knew Luther well wrote thus to Melancthon: "I cannot enough admire the extraordinary cheerfulness, constancy, faith and hope of the man in these trying and vexatious times. He constantly feeds these gracious affections by a very diligent study of the Word of God. Then not a day passes in which he does not employ in prayer at least three of his very best hours. Once I happened to hear him in prayer. Gracious God! What spirit and what faith there is in his expressions! He petitions God with as much reverence as if he was in the divine presence, and yet with as much a confidence as he would address a father or friend."

The great Wilberforce wrote to his son: "Let me conjure you not to be seduced into neglecting, curtailing or hurrying over your morning prayer. Of all things, guard against neglecting God in the closet. There is nothing more fatal in the life and power of religion. How much better I might serve God if I cultivated a closer communion with him." Haste in prayer means fever and failure. Time spent in prayer is time saved. F. B. M.

The Vision of the Spirit

TUESDAY, April 20. Job 42: 5. *"I have heard of thee by the hearing of the ear; but now mine eye seeth thee."* "A true Christian may be almost defined," said Newman, "as one who has a ruling sense of God's presence."

Job had this ruling sense of the presence of God; his vision throughout adverse circumstances and affliction of the changeless God was the secret of his character.

One of the great boons that prayer brings to the Christian is the sense of God coming into our open souls when we leave behind the sin and the obstructing medium of our cares, getting a vision of him "whose dwelling is the light of setting suns." Like Paul, we live on these visions, and when clouds gather about our heads we repeat with him, "Have I not seen Jesus Christ?" But we are not to wait for great sorrow, nor need we live in a past vision, in order that we may have this perpetual sense of God in the soul. We recall the prayer of George Dawson: "We pray thee that no greatness of ancient testimonies may hide from us the sense of thy continuous presence *today*." The depth and strength of our characters depends upon the frequency and the vividness of these visions of God.

What makes a man's work successful? Perseverance, more than anything else, perhaps. Wesley said he had no genius: "I can just plod," said he. But perseverance is the product of vision more than we realize. John Paton, the great missionary to the New Hebrides, said that the memory of his father, with bowed head, praying for him on the hilltop outside Glasgow, when the young man left for his long work in the mission field, was the vision that made a print on his soul. It sustained him in days of trial.

Thus we look back to the bright golden days when God walked with us on the shining road, and we keep on plodding. No obstacle or fear can rob us of the hope born of these great moments of communion with the Unseen. Today I will renew this "vision splendid" because I believe his word: "Then shall ye seek me and find me, when ye shall seek me with all your heart." C. S. C.

His Word a Daily Banquet, Giving Life and Strength

WEDNESDAY, April 21. John 6: 30-40. *"Lord, evermore give us this bread!"* Bread communicates to our bodies the life forces which the wheat-plant has extracted from the sun and atmosphere and soil. These are conveyed to us through the medium of corn. So the Word of God, like the nature of our Lord, conveys to us the power and love and glory of the eternal world, the world of reality, the true origin and home of our souls. There is need for us to read the Scriptures deeply, carefully, intensely. Sooner may a furnace glow without coals than the heart keep earnest and prayerful apart from the absorption of our soul in the Scriptures of Truth. They have derived their power to help, comfort and enkindle us from Jesus Christ. We derive from coal the light and heat that vegetation absorbed from sunshine in primeval ages; and we obtain from the Bible what the Christ-Spirit imparted to its writers. "The testimony of Jesus is the spirit of prophecy." "They are they which testify of me."

George Müller tells us of a remarkable conclusion to which his experience led him. At one time his practice was to give himself to prayer, so soon as he had dressed; but his plan underwent a change. "I saw that the most important thing I had to do was to give myself to the reading of God's Word, and to meditate on it, that my heart might be comforted, encouraged, warned and instructed, and be thus brought into experimental communion with the Lord. As the result, I have found that after a few minutes my soul has been led to confession, intercession, or supplication." But, again, we must not read the Scripture mechanically. We must ask the Lord Jesus to break it to us. As we open our Bibles we should say: "Evermore give us [give me] this bread." F. B. M.

The Spirit That Uplifts the World

THURSDAY, April 22. Genesis 6: 8. *"But Noah found grace in the eyes of the Lord."* Noah was the Bible's first great preacher of righteousness, the first great reformer. Abel was removed from his evil environment, Enoch was translated, Cain was driven out to be a wanderer on the face of the earth; but Noah stayed where he was and tried to make things better by showing the people that they were following a wrong ideal, that every imagination of their thoughts was evil continually. Speaking not long ago in India with a prominent Hindu Brahman, the latter said to the writer that he felt the times were out of joint in Western civilization, and that materialism and shrewd utilitarianism were coming with a rush into thoughtful, spiritual India, crushing out the higher things of the spirit. As a result of this misled economic and earthly ambition, he saw a decadence in the development and spiritual regeneration of the individual. He therefore was soon to follow his ancestors' example, and at the age of fifty-five would renounce the world, departing into the desert to become a "sanyassi," living thereafter a life of meditation.

Many men have felt this desire. Noah must have felt it, but he stayed. He faced his time, he looked the evils squarely in the face and he gave his life to the endeavor of showing men their mistakes and assisting them in the reconstruction of their careers upon loftier principles.

On many sides we hear, during these days of world warfare, that men have been exchanging their Christian ideals for Napoleonic principles; that men have a "wrong idea of glory," preferring brute force and physical well-being to the unutterable peace of right hearts and right thoughts. The world, we say, is tuned to a wrong note—to the song of the sword, not to the song of the spirit.

It is a good time to remember Noah. He saw things steadily and he saw them whole. He warned men that no permanence, no rest to the soul, can be built merely on a physical foundation. Among a multitude who lost their faith through the terror and confusion of circumstances, Noah believed God, and saw beneath the Rainbow of Promise the eternal hope that God would never leave his world. C. S. C.

God "Working in Us"—What It Means

FRIDAY, April 23. Philippians 2: 12-18. *"Work out . . . it is God which worketh in you."* Salvation is an all-including word. It stands not only for our deliverance from the just penalty of our sins, but for the whole process through which we are cleansed, purified, sanctified and conformed to the image of our Lord. It includes that feeding on the Word of God and those habits of prayer which are above all things necessary to our growth in grace and knowledge of our Lord and Saviour.

At times it seems easy to ascend to these glorious heights. We mount up with wings as eagles, we run and are not weary. Not infrequently, however, our soul tires and faints. The wings of aspiration are clipped. We scourge ourselves, but cannot force our lethargic natures to take the heavenward way.

At such times especially, but at all times generally, we should turn from our good selves, as we do from our bad, and direct our thoughts to the Spirit of God who is within us. Deep in our subconscious nature he is at work, and often at a depth which is beyond the reach of our consciousness.

Oh, the *depth* of the love of God! There he is willing and working. His *will* is our sanctification, prayerfulness and holiness, and presently, as we watch and wait, we shall find that will informing and inspiring our own. We shall yearn with inexpressible desire. The Spirit will witness with our spirits and yearn in us with jealous envy for the exclusion of all evil and the attainment of all good. Nay, more, he will work in us. We shall be empowered, enabled, possessed. The power to be what we have been led to desire will be granted. Every desire of goodness will be fulfilled. It will be possible and easy then to work out all that God is working in for our perfect salvation. F. B. M.

Our Lives Here Should Begin Heaven on Earth

SATURDAY, April 24. Hebrews 7: 16. *"The power of an endless life."* Life here is the seed-time, death the open gateway into the endless life. Our life here is a life of heaven on earth. It is not that we would desire to live forever in an aimless life, but to live in the activities of a future that will be more useful and glorious than this.

If an artist who has outlined a great painting should wantonly destroy it at its beginning, he would be doing what some believe God will do with us at the end of this life—blot us out. The power of the endless life is the power of God. We walk as seeing the invisible. Deut. 11: 21: "As the days of heaven upon the earth"—that is, as long as the heavens are above the earth, which means forever. Thus the Jewish nation was promised to prosper if they were true to God. It means a forever life to all who love God. John saw it in his heavenly vision. It is the same figure as the one "as the heavens are higher than the earth." One is a type of God's greatness; the other of his everlastingness. We must aim at the beyond, not at the little things of time. Our days here may seem dark and turbulent, but they will be glorified soon. Christ's life was full of sorrow, but now he dwells in light eternal. E. W. C.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

ONE effect of the war which will in all probability be lasting, and which will be a permanent advance in good government, good morals and the increased efficiency of a large portion of the human race, is the practical abolition of the manufacture and sale of alcoholic drinks in many of the combatant nations, and the prospect that nearly all of those nations which have not already taken prohibitive action will very shortly do so. A review of what has actually happened may be interesting.

Russia, to begin with, has practically prohibited the manufacture, sale or gift of any drink containing alcohol in all the dominions of the Czar. This affects a hundred and seventy-one million people, among whom a large number were very heavy drinkers.

France has absolutely prohibited the manufacture and sale of that terrible poison, absinthe, in France and her colonies, and further legislation looking to the absolute prohibition of many kinds of so-called spirits is pending in the French Parliament.

Germany has forbidden the use of spirits by the troops, and made it a criminal offense to offer them to a soldier, either for sale or as a gift. This week Egypt has followed the example of France and prohibited the sale or use of absinthe in her territory.

The agitation in England on this subject is rapidly reaching a climax. The chancellor of the exchequer, Mr. Lloyd-George, has declared that drink is the greatest enemy Great Britain has to fight. Lord Kitchener has added his influence to the movement, and hundreds of influential men of all classes of the nation have petitioned Parliament to take drastic action on the question. The king in an open letter has promised to set the example by banishing from his table, during the war, all forms of beverages containing alcohol. The concensus of opinion seems to be that the length of the war will be considerably affected, favorably, if prohibition legislation be generally adopted. The increased drinking among English women, which has grown to be a public scandal and menace, would then be immediately stopped.

The matter is now before the British cabinet, and undoubtedly in the next few days some course of action will be determined upon which, if not prohibitory, will be nearly so. It is figured that the revenue derived from taxes on this class of drink, which would be lost, would be far more than made up by the increased efficiency of all classes.

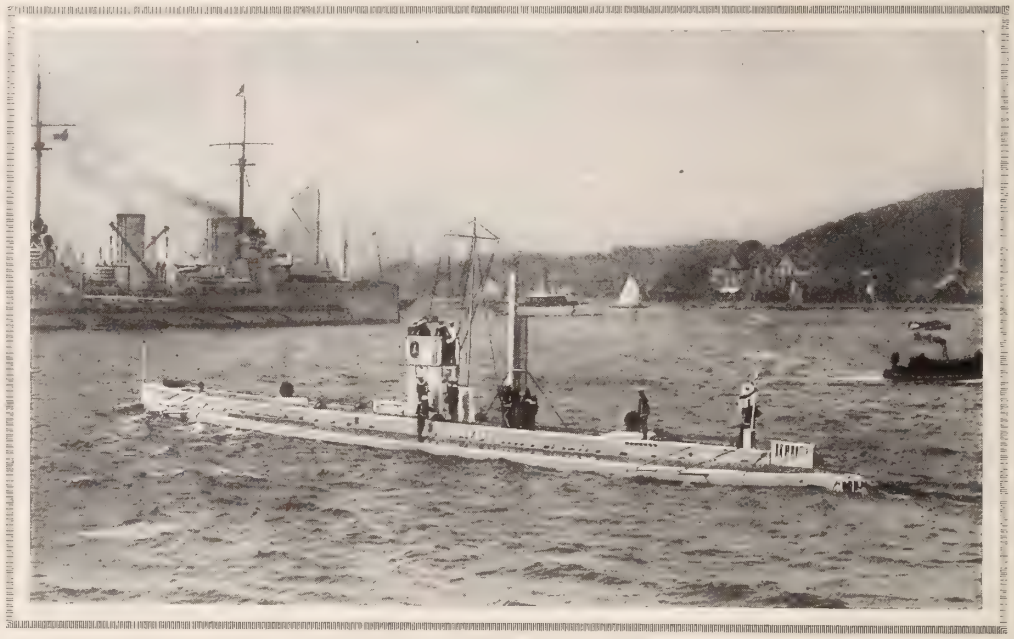
Among the half-dozen papers in London which count is the Economist, which is peculiarly the mouthpiece of the financial interests and men of capital, and which plays a rôle in the business life of the city which is without parallel among the papers of like class in America.

In its issue of Friday, March 26, it thus expresses itself: "As soon as the main issues for which we are fighting can be achieved, it is just as much the duty of our statesmen to make peace as it was in the view of Sir Edward Grey to make war at the end of July last. The time may come before long when it will be possible to consult the dictates of humanity and at the same time secure the objects indicated by Sir Edward Grey. If such an opportunity is lost the war will not go on forever. It will end in revolutionary chaos."

For some days there have been persistent and somewhat detailed rumors of impending peace in the inner circles of the New York banking interests. Perhaps this statement by the Economist, particularly the phrase, "the time may come before long," is not unconnected with these New York rumors. At the same time there is nothing in either the military or naval situation of the combatants which adds strength to the possibility of an impending peace.

The British Government is about to organize the dock laborers of Liverpool as the dock battalion of the Liverpool regiment, thus bringing them under military law, though continuing to use them as dock laborers. Such a move would, it is thought, prevent the labor troubles which have recently been the cause of considerable delay in handling war material coming forward to that port.

Trouble of apparently a sporadic nature has taken place on the northwest frontier of India. Some 10,000 tribesmen, composed mostly of Zadravs, gathered on the other side of the frontier, apparently with the design of attacking Tochi, near the Miranshah frontier post. On the morning of the 26th these tribesmen were attacked by Indian Government troops, under General Fane, and put to flight after a fight, with a loss of some 500 in casualties. The British casualties are not stated. There have been rumors lately, more or less vague, of unrest in India and to the westward, whether as a result of the declaration of the holy war or not can-



THE GERMAN SUBMARINE TERROR U-8, WHICH THE ENGLISH HAVE SUNK

A FOREST TELEPHONE STATION IN FRANCE

not be said. Anyhow, there is no indication of any concerted action.

The interventionist press in Italy has suddenly within the past week, according to news from a reliable source, completely changed its position, and instead of trying to force the government to throw Italy into the war at once, states openly and without the slightest ambiguity that there are serious doubts whether such a course would be either advisable or advantageous.

As has been said in these columns, Italy is still a member of the Triple Alliance, and has never taken any step whatsoever to dissolve the tie which binds her to Germany and Austria, and were it not for the agitation, more or less irresponsible, of the Garibaldians and the syndicalists, there would have been no reason to believe that there was any probability of Italy deserting her position as a neutral.

The Garibaldians derive their name from the word. Giuseppe Garibaldi, the founder of the family, first came into prominence just before the wars which united Italy. His first exploit was to lead the revolution which dethroned the rather ridiculous Bomba of Naples and the Two Siciliés. Thereafter Cavour, seeing that he had a certain gift of control over certain rather turbulent elements of the Italian population, used Garibaldi to attach these elements to the fortunes of the House of Savoy.

When the war was over which converted the small states of Italy into one kingdom, and Garibaldi attempted to assert his views and opinions as to the future of the united Italy created by the fusion, he was quietly, gently, but firmly squelched and for the rest of his life, except for a moment in the Franco-Prussian War of 1870-71, was a spectator rather than an actor.

Continued on page 402

RUSSIAN PRISONERS HELP CULTIVATE GERMAN FIELDS

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A SERVIAN EMERGENCY AMBULANCE

PALESTINE MISSIONS AND THE WAR

FROM A MISSIONARY CORRESPONDENT IN JERUSALEM

THE missionary societies of England had called most of their missionaries home from Palestine in September, but tse in charge of the institutions fnd it very difficult to leave their wk and were still at their posts as l as December. Those in the o-stations were brought into Jusalem, under escort of sol-drs, and kept in the city as psoners of war until December 2 when they were allowed to le the country or remain at t r own risk. Already the citulations had been with-dwn and foreign post offices cled; the soldiers had been sent o to the villages to get food fm the poor peasants again a again. The shops in the ces had been plundered until rchants had nothing left to s—that is, in the food line—al the suffering and poverty ve increasing daily. French, Issians and Egyptians, Jews, nks and nuns had been driven o of the land by thousands, al all British subjects saw that ts was their opportunity to go. A their schools, hospitals and engelistic work had been osed and many of their build-is taken possession of by the Tks for the use of the officers al soldiers, and to be used as spitals for the wounded. So, lving their homes as well pro-ted as possible, they left for Jfa.

They had great difficulty in ssing through the Custom use and embarking, as orders l been received from Constan-tople forbidding them to leave til certain negotiations could t made concerning a notable Trkish prisoner in London. It the United States consul, l. Glasebrook, proved to have eat influence with the officials. His dealings with the people l gained their confidence and eem because of his affability d uprightness and Christian rtesy. He wrought faithfully that c, explaining, persuading and insist-e that the promise having been given ould not be broken. All objections d expostulations being finally over-me, the last British subject—who s being detained because he did not ar the regulation clerical collar—was set free and all reached their boat with thankful hearts.

THAT same day the Turkish com-mander-in-chief, Zaky Bey, who had given them the permits to leave, was deposed and Djamal Pasha, a strong Turk from Constantinople, put in his place. Conditions grew rapidly worse. Zaky Bey had been favorable to missions and had done what he could in our behalf. But Djamal Pasha declared that he preferred to see the young people grow up in ignorance rather than have them taught the Bible or learn any religion except that of the Moslems. He persecuted the Jews, especially the Zionists, with great vigor. The Turks extracted from them all the money possible by fines and imprisonment and drove them out of the land, so that when I came through Alexandria there were 60,000 refugees there, in the lazzaretto, who had nowhere else to go, and more were coming rapidly.

Germans and Americans were still permitted to continue their work in Jerusalem, provided they teach Turkish as many hours a day as English or Arabic. But there were other demands intended to be made to which we could not agree, so we do not know how long we may continue our work. All these difficulties had drawn us more closely together than formerly, and there was much prayer and unity of spirit. The London Jews' Society were still caring for a few of their boys and girls, orphans who had no homes. The German missions were sadly crippled because their people were unable to provide the necessary funds, but they were doing their very best for many. Our American schools were still in progress, except our Girls' Boarding School, which we closed January 21, as it was not deemed wise to keep so many girls together, in case the defeated army returned from Egypt.

It was a great grief to us to send so many girls to their home villages, as they have no one to instruct them and in many cases it meant great privation and hardship and perhaps starvation. I rejoice to hear that already the Christian Herald has sent funds to our faithful, efficient consul, Dr. Glasebrook, and trust that more may be sent. All may feel assured that the money will be used to the very best advantage possible.

PROPHECY is fulfilling so rapidly that we must not sleep longer lest we be found with no oil in our lamps. Truly the "times of the Gentiles" have closed. According to the Palestinian covenant, given in Leviticus 26, the Gentile supremacy over the land had continued exactly the seven times, i.e., 2,520 years, and the war began "on the selfsame day," the ninth day of Ab, according to the Jewish reckoning. God is preparing the land for the restoration of his chosen people. America has the privilege, in this time of crisis, of working with God to accomplish his own purpose for his land and his people.

He has said: "And I will bless them that bless thee, and curse him that curseth thee." And the United States of America is the only so-called Christian nation that has not persecuted the Jew—the only one that has blessed the Jew.

O God, who shaped the mountains high,
Who made the fields, the grassy plain,
Who sent the breeze, the gentle rain,
Who filled with blue the peaceful sky,
Oh, let thy healing Spirit lie
Within our hearts. We feel thy care;
We know that thou art everywhere,
To keep our souls from sin and stain.
God, hear our cry!

Thy sheep are grazing on the green;
They have no cares they would release;
The very shadows on their fleece
Are violet-tinted, and the scene
Is beautiful, and calm, and clean.
They do not worry, do not pine,
Because they are so wholly thine.
We beg a vestige of their peace.
On thee we lean!

God of the mountains, of the sheep,
Watch gently o'er our evening sleep.

By Margaret E. Sangster, Jr.

PLACATING MARY PETERS

BY FLORENCE HAINES-REED

Author of "Three Shots," "Bread on the Waters," "Comin' Through the Dip"

MARY PETERS peered cautiously around the kitchen door into the dining-room where Jim, her matrimonial rtner, was making violent efforts to d the weekly news garnered from t town environs and compressed into e Titusville Courier.

She resumed her dishwashing with ce resentfully puckered and vigor-sly admonished the flowers to come the best "chiny" dishes. The usville Courier was disgraced. In ersonal Mary had been classified as "weakly" visitor to Sulphur Hot rings. The personal grilled deep. e Springs "wuz a genuine invalids' t," and Mary had always prided rself on being as strong as the horses e drove at hayin' time.

"I'll never read thet paper ag'in. ow you kin bear to hev' the thing ound, Jim Peters, is more'n I know. e words ain't spelled right and the ammar's awful!"

Jim continued to read the paper, hough Mary's teeth clicked every ne he asked if the paper had come; and when Mary's teeth clicked he knew she was always in dead earnest about something. She read the temperance quarterlies, the almanac, clothes and seed catalogues and the city papers, which she piled in the closet after the city boarders left, for her winter's reading.

When Amanda Evans, belle of the town, was married, the most important event which had stirred Sharpsville since Meecham's "crick" washed the bridge away, she got her news verbatim from Molly Garner, town historian. When the Masons' new home was described at length in the society column, Mary nearly expired with curiosity to know how they had furnished a house with "a livin' room and no parlor." And the missionary meeting was a whole week away.

Mary was "among those present" at Jed Hodges' funeral, and the paper went to her cousin after Jim had underscored the élite names that happened in the typographical vicinity of "Peters."

"Hes the paper come, Mary?"

She sniffed a peppery explosive.

"It's there some'ers. I ain't keepin' track o' it."

Jim scraped the lamp nearer his eyesight, gave the rocking-chair an extra hunch, which made it shriek in protest, adjusted his spectacles at a perilous angle on his Roman fortification, and unfolded the emissary of the community.

Mary settled with her sewing as near to the light as she could get, considering the available space was blocked by a chain containing her husband's stockinged feet. She stabbed her mending with the diligence of accentuated perturbation.

"Wall, I'll be switched ef Ed Wheat ain't sold his house to them city folks thet boarded here las' summer."

"I warrant they'd be good neighbors." Then she considered the informing source. "Well, I hope et's true, but you can't put no account in thet paper."

"The Browns hes got a baby and a new calf. They're goin' to call the baby Elizybeth. Don't say what they named the calf." Jim chuckled modestly over his facetiousness.

"Wall, Mary, I do declar' ef here ain't yer speech you made to the temp'rance meetin'—and it's got kind of a character sketch, telling how you're one of the strong lights o' the feminine community."

"Jim!"

Mary extended her fingers in a five-horse-power clutch to get the proof of her public glorification. Jim, remembering the electricity which usually flashed around his name when it was isolated with an exclamation point, acted out a meek essay on silence. Mary remembered to remember her vow.

"Don't place much account in et. They've prob'ly jumbled et all up so's you can't make head ner tail o' what I said." The velocity of the chair increased almost to precipitation.

She looked pathetically at Jim, buried in the front page, unaware that his superior three-quarters were quivering with suspense.

Continued on page 386

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

"Choice Appointments"

"HE REFERRED to the manner in which choice city appointments are secured by some, while others are left in the hills." "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

The first paragraph is from the newspaper report of an address made by a modern clergyman, pleading before a body of his fellow workers for some plan which would safeguard the interests of pastors. The last paragraph is a cluster of quotations from the lips of Jesus of Nazareth. The last sentence of this second paragraph occurs, with slight variation, three times in the Gospels. Thrice are the words recorded: "Let him deny himself." Let him deny himself." "Let him deny himself."

Yet Christian ministers squabble among themselves for that "first place," which Jesus commanded his followers not to seek. One is sometimes tempted to think that the time is ripe for a new order of ecclesiastics who will retake the long-forgotten vow of "poverty."

Thank God there are multitudes of noble souls in the pulpits of all the denominations who think much of their message and little of their pay. But there are others whose minds are too largely on the salaries—greedy for the big places that others get, chafing at the economies required by their own small incomes.

Money, in one phase or another, has been almost the arch-curse of the church. We have forgotten Christ's fiery words: "Ye cannot serve God and Mammon." We have forgotten "the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might become rich"—not rich in gold and lands, but rich in faith, in sacrifice, in humility, in good works.

Most ministers get too little pay. Some get far too much. But the strife among ministers for the more lucrative pulpits is one of the most deadly faults of the church. During these days of nation-wide revival, when rich and poor, students and laborers, young and old, are heeding the call of the Master and yielding their lives to his sway, it is most unfortunate that contests among clergymen for preferment and emoluments must be witnessed. We would urge all our ministerial friends to remember again what that word "minister" really means, "a servant," and in the light of this recollection to read again Christ's earnest words: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all."

How a Woman Saved Easter

HOW a woman's wit saved the day in the Paterson revival is an incident in the history of a great spiritual campaign that deserves to be remembered. Evangelist Sunday has shown himself to be a general who knows how to marshal his forces against the hosts of sin. He has a system of his own relative to preparatory work, which might be compared to the wonderful system of Von Hindenburg, the hero of the Masurian Lake victories. He leaves no stone unturned which will aid in bringing success in the coming battle. Consequently, in making his agreement with the united Paterson pastors, Evangelist Sunday stipulated that, after all the preparatory work had been done—and tremendous work it was, sometimes 500 prayer meetings being held simultaneously—and when the opening day arrived, no church should hold services in its own building. To this the pastors agreed.

Later, however, when they remembered that the active campaign was to open on Easter Sunday, and when they saw the financial budget of the revival mounting in the thousands, some of the pastors began to have qualms of conscience concerning the Easter collection. How could they get along without it? Would the churches be able to pull through under the unusual financial strain unless they had the benefit of this usually very liberal annual offering? Moved by the spirit of revolt against an arrogant rule, some of the churches decided to hold the usual Easter service in the forenoon. When the evangelist heard of the decision, he promptly insisted that the original agreement should be kept, otherwise—no revival! The Easter service program was thereupon abandoned.

But to give up Easter was a regrettable sacrifice, and it was at this juncture that the wise brain of a clever, tactful Christian woman came to the rescue. Mrs. Garret A. Hobart, the widow of the late Vice-President of the United States, an active churchwoman, and chairman of the Women's General Committee, called the committee of members and pastors together. She wrote a telegram to the evangelist, which appealed equally to the evangelist's gallantry and to his sense of justice. It read:

"If you could say, 'Open your churches for Easter services and then join with me in the afternoon in the greatest religious demonstration that Paterson has ever known,' the entire city would be with you for your generous act."

Evangelist Sunday opened, read and surrendered! Even Von Hindenburg couldn't have withstood such an appeal. Mr. Sunday was ready to meet the issue with all the ministers of the city, the county, or even the entire state; but here was an appeal he could not resist; and so he wired back to Mrs. Hobart within an hour, gladly consenting to the holding of the Easter services in the churches. It was a wise backdown and a happy way out of a disagreeable dilemma. The honors of the situation clearly remain with the clever woman who induced General Sunday to modify his plans in the interest of peace and harmony and a successful revival.

College Students Turn to Christ

THE recent revival at Yale took but little time. Four formal meetings were held, addressed by Mr. Sherwood Eddy, but these were attended by about eleven hundred of the twenty-five hundred undergraduates, and it is estimated that five hundred made the decision to accept Christ. Many more were profoundly impressed, and the special four-day campaign was followed by daily meetings. The campaign was preceded by dormitory and fraternity house meetings, and some consecrated members of the faculty arranged special meetings for the professors and instructors, one hundred of whom attended regularly for six nights. Observers recall the meetings at Yale conducted by John R. Mott and Robert E. Speer fifteen years ago, the earlier meetings held under the leadership of the beloved Professor Drummond of Glasgow, and the still earlier revival in the days of Horace Bushnell.

Mr. Eddy's recent amazing evangelistic experiences among the students of China fitted him in unique fashion for this Gospel campaign at one of New England's great conservative universities. He had previously held successful meetings at the University of Pennsylvania. Billy Sunday also made a helpful impression upon the U. P. students, and later was heard eagerly by the men of Princeton. The movement at Princeton was so promising that special help was sent from Yale to carry on the Gospel meetings there.

The common people still hear Jesus gladly, but the young successors of Nicodemus, Gamaliel, Paul, Calvin, Luther, Wesley, Edwards, continue to prove that his Gospel can appeal to minds trained to think, and become to them "the power of God unto salvation." Christian America rejoices that in the early days of this year, which promises to be for our country in a special sense a "year of grace," its students as well as its workers, its children, its business men and its women are finding their way to the Cross of Christ.

Militarizing the Schools and Colleges

MILITARISM has strong advocates both in and out of Congress. Representative Gardner wants a regular army of 200,000 men, and Congressman Parker appeals for a reserve militia of 16,000,000 strong. Colonel Roosevelt wants our navy doubled and Admiral Chadwick lifts his voice for eighty battleships, with cruisers and submarines in proportion, at a total cost of $600,000,000. One project, which has a dangerous aspect on the part of a neutral nation, looks to the formation of an "American Legion," the promoters of this jingo scheme being a certain class of wealthy men who have vested interests at stake which they desire to have protected in the event of the nation going to war. They are not moved by patriotism, of course, but by personal interests. But it is more surprising to note how the military fever has attacked our colleges. Professor Richard Ely wants all boys at school and college to drill from the ages of twelve to twenty-five, and then into the reserve. Other professors have succumbed to the same influence, but we believe that the sense of Americans generally will revolt against such a scheme. While physical drill and exercise are desirable as a part of the training of our boys and young men, the proposition to deliberately devote a large part of the time that should be spent in mental training to equipment for service in the battlefield, will be instantly challenged.

Was it not Goethe who wrote that when the children of a nation play at soldiers, then we must look out for war? The spirit of the child develops into the spirit of the man, and familiarity with weapons produces the love and use of such weapons. One of the most shocking things about the present situation in Europe is the militarizing of youth. Boys, whose athletic sports till now have been the wholesome games of the ballfield and gymnasium, are taken from their studies and drilled and disciplined in the great game of war. Instead of learning those qualities that make for nobility of character, they are taught the Satanic art of wholesale murder. True patriotism is perverted and the sense of right and wrong obscured, and what Christianity has stamped as the greatest of human crimes ceases to be regarded as a crime at all. Race hatred and antagonism are unavoidably instilled, the spirit of Christ is obliterated and the genius of scientific destruction usurps the place of the highest ideal. It does not surprise us that, uniting with sister organizations abroad, the women of America should have voiced a protest against this desecration of childhood and youth. As guardians of the future generations they have a right to demand that their offspring shall not be dedicated to slaughter and trained to be food for the cannon. Our seminaries and colleges would do well to beware of being drawn into the rapids of militarism. God forbid that we should care out such a destiny for our sons!

The Dante Anniversary

PLANS are being perfected for the celebration in May of the six hundred and fiftieth anniversary of the birth of Dante. The world's interest in Dante is far more than interest in a poet. He was a poet, but he was more. He was a prophet, a pioneer of truth and freedom. Withal, he was an arch-lover, a tender, chaste, ardent, inspired disciple of love.

But it is Dante's place in history as a teacher of religious truth and as a protester against the errors and corruptions of the Church of Rome that is of greatest interest to evangelical Christians. He has long been recognized as the great pre-Reformation reformer. Two hundred years before Luther's time he insisted upon placing the authority of the Scriptures above the authority of the pope, condemned the custom of granting indulgences, opposed the veneration of saints, and manifested his dauntless courage—perhaps at the expense somewhat, of his standing as a meek and gentle saint—by condemning, in his "Divine Comedy," three successive Popes to the tortures of hell. He foresaw the Reformation, and declared that it would come, not from the papal, but from the civil authority. He advocated stanchly in his "De Monarchia," the principle of the separation of church and state, writing his treatise in support of the emperor against the claims of Boniface VIII to temporal power.

The doctrines of evangelical Christianity gleam in the lines of the Divine Comedy. The atonement, salvation by Christ alone, he saw and announced. Modern Christians lament the fury of his descriptions of the sufferings of lost souls, but rejoice that in the darkness and corruption of the Middle Ages this brave and gifted man found and proclaimed so much of Gospel truth.

Who can think of Dante without remembering Beatrice? A vague, mysterious, bewitching character, she shines ever above the image of the poet himself. He possessed her not on earth, but found her in the heavenlies. And his pure love, his obedient following of the light she shed upon his life, are a constant challenge to every true man to follow the purest and highest star that shine for his own soul.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Sir George Turner's Martyrdom

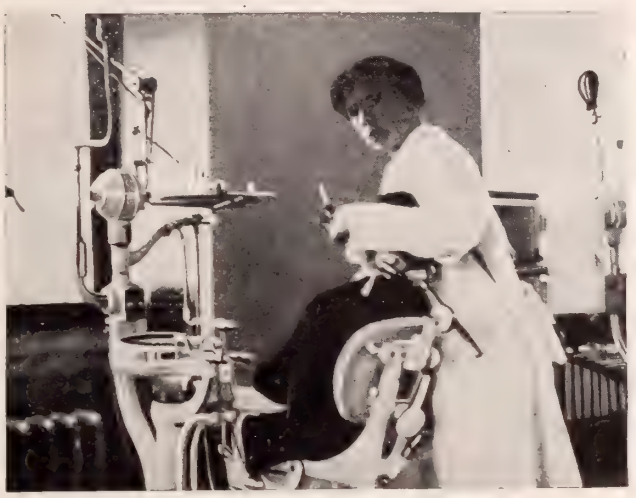
SIR GEORGE TURNER died recently at Colyton, Devon, of leprosy contracted in South Africa during research work to discover a cure for that disease. Sir George worked for many years in South Africa and discovered a cure for the cattle plague. He also served as medical officer of health in Cape Colony and the Transvaal and later was engaged in research in England. He was born in Melbourne in 1851. Dr. Turner's most important achievements were in South Africa, where he not only discovered a serum which stamped out the rinderpest and checked an epidemic of typhoid fever in military hospitals and concentration camps during the Boer War, but gave up his life to the service of lepers. He first became interested in a leper asylum at Pretoria while fighting against the second scourge of the cattle plague in 1901. After several years' work among the lepers after his retirement from the health service upon reaching the age limit he found that he had contracted leprosy. With certain death awaiting him he gave himself cheerfully to the task of ministering to his fellow sufferers, and in prosecuting his search for a remedy that would stamp the loathsome disease from the face of the earth. He was a real nobleman. "Not like the dumb, driven cattle," he was "a hero in the strife." In his death in his search for life for others he copied the example and partook of the spirit of the blessed Saviour, who laid down his life that others might live. What a burden of obligation there is on us to live for him who died for us, thus expressed: *"He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."* (*II Cor. 5: 15.*)

President Addresses Conference

PRESIDENT WILSON'S address to the Methodist Episcopal Church, South, in Washington the other day was of general interest. After the President had been introduced by Bishop Warren A. Candler of Atlanta, Ga., he said among other things: "I feel that I am looking in the faces of men and women who are not interested in the temporary but in the permanent things, things that are good for the healing of this nation not only but for the healing of all the nations. This is not a council of peace, not to form plans of peace, but to proclaim the single supreme plan of peace, the revelation of our Lord Jesus Christ; because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another, and act righteously before God himself. I look upon bodies like yours as the stabilizers of the nation. You have your compasses and know the moral charting of the world. We know what haven we are bound for. We know the only legitimate process by which one can work his way against the tradewinds of all in the world, to the haven desired." The moral steadfastness of Christians to which the President referred is thus enjoined: *"Be ye steadfast, unmovable, always abounding in the work of the Lord"* (*I Cor. 15: 58.*)

Killed with a Nail

CHARLES G. HEUSER, a Montana ranchman, started from his home with a thousand dollars in money on his body recently for Europe to enlist in the German army. He took steerage passage on a ship at Jersey City, and on the day set for sailing his body was found in a coal bunker of the vessel. It was at first thought that he had been smothered to death. But the county physician discovered a scalp wound and a round hole in his skull, which indicated that the robbers had driven a long nail into his brain and killed him. They got seven hundred dollars of the man's money, but three hundred dollars in German coin they did not discover. What foul things will not avarice do! It will take the neighbor's money by too sharp dealing, by falsehood and by fraud; it will pick the pocket; it will break into the house in the dead of night and steal it, take the purse on the highway. It so often employs murder to do its diabolical work, in securing the provision in the will, the money on the insurance policy, the coin in the stocking or chest in the house. The greatest dramatists of the world have not overdrawn the picture in their scathing denunciations of the relation between avarice and the bloodiest of crime. There is this mention of the killing of a man with a nail: *"Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him* [*Sisera*], *and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died."* (*Judges 4: 21.*)



CHILDREN'S DENTAL HOSPITAL DEDICATED

A DENTAL hospital was dedicated to the children of Boston recently, the gift of two Forsythe brothers, costing a million dollars. A nominal fee of five cents a tooth is charged for treatment. The institution has in its employ seventy skilled dentists, some of them women, and five hundred dollars are expended as an equipment for each dentist. This is a unique and beautiful charity. The condition of the teeth has much to do with the health, happiness, and good temper of people of all ages. As a rule the teeth of children have been neglected, and sometimes they have suffered through life as a result. This is said to be the only institution of the kind in the world. This princely gift to the children of Boston was in the spirit of the Saviour who loved the children so: *"And he took them up in his arms, put his hands upon them, and blessed them."* (*Mark 10: 16.*)

Railroad Men's Christian Association

THE editor of the Railway Age Gazette has been interviewing a number of the officers of the leading railroads in the country to ascertain how far the Railroad Branches of the Young Men's Christian Associations have contributed to the personal comfort, the mental and moral benefit of the men for whom they were organized. Most favorable reports of the splendid work done were received and given to the readers of the magazine in two successive issues. The report of the general superintendent of the Lackawanna Railroad voices the general commendation in these words: "The Railroad Branch of the Y. M. C. A. is a real asset to the railroad. It has raised the standard of the men and improved their condition by giving them an opportunity to spend the day or night at their lay-over point, away from their home terminal, amid proper surroundings, where good, plain food is furnished, and clean sleeping-quarters provided at low cost, and where their thoughts are turned in the right direction to have them lead better lives and to fulfil their duties to the public, to the railroad, to their co-workers, and to themselves and their families. I do not see how we could get along without the Railroad Y. M. C. A." God raised up the Y. M. C. A. as one of the most powerful instrumentalities of his for the salvation and betterment of the race. And now later Providence has called up the Y. W. C. A. to do the corresponding work in behalf of the young women of the land. Any one who has ever visited a railroad Y. M. C. A. and seen the stalwart, rugged, brave conductors, engineers, brakemen and other employees will verify the commendations of the work given by the representatives of the railroads in the railway magazine. The ministry to these men calls to mind these words: *"The glory of young men is their strength."* (*Prov. 20: 29.*)

Girl Prodigy in Scholarship

WINIFRED SACKVILLE STONER, a girl of twelve years of age, daughter of Dr. James B. Stoner, in command of the Marine Hospital in Pittsburg, is credited with a precocity truly astounding. It is claimed that she speaks eight languages, has written a number of story books for small children, is a teacher in the Carnegie Institute in Pittsburg, and is ready to pass her entrance examinations for college. In an interview in a leading New York City daily the mother explains her daughter's wonderful scholarly attainments. Ordinarily it is best not to push a child too fast in books, in the interest of physical health and of mental thoroughness. Geniuses are rare. It is the plodders that do most of life's work. The brilliant mental attainments of this child of twelve call to mind this description of the value of wisdom: *"She is more precious than rubies, and all the things thou canst desire are not to be compared unto her."* (*Prov. 3: 15.*)

Telephone Operator Saves Lives

THE chief operator of the Flatbush Telephone Exchange, Miss Mary M. Gildea, received the congratulations of friends on having saved the lives of three persons from asphyxiation at the home of Asad Khouli, a business man. Central was called from the residence by a woman who gasped "Oh, come quick!" Then there was a thud as of a body falling to the floor. The operator immediately called up the Brooklyn Police Headquarters and the Kings County Hospital. The policemen got there first, and forcing their way into the house found it full of gas. Beside the telephone, in the dining-room, they found Mrs. Khouli unconscious on the floor, and in an adjoining room on a couch was her aunt, also unconscious, and in the basement Mr. Khouli, almost dead. The ambulance and the surgeon sent from the hospital arrived soon after the policemen and immediately and vigorously applied restoratives and brought them all back to life. It was only the quick wit and immediate action of the telephone girl that saved the three lives. It is likely that sixty seconds' delay would have been too late, and a triple tragedy would have been the result. It is a beautiful thing to save the bodies of our fellows, a still more beautiful thing to save their souls. So many are in peril; some may be in such imminent danger that a day's or hour's delay in rescuing them may be too late. The action in saving these people who were almost lost calls to mind that of the One who saved lost souls: *"For the Son of man is come to seek and to save that which was lost."* (*Luke 19: 10.*)

Death of William Jay

COLONEL WILLIAM JAY'S death on March 28 removed from the stage one of our most conspicuous and valuable lawyers and citizens. His great-grandfather was John Jay, of the Supreme Court of the United States. William Jay was a major in the Civil War, and was made lieutenant-colonel for gallant service. After the war he became a foremost practitioner of law in New York City. He was at the head of many of the leading business enterprises of the country. He was a friend to education, to fine art, to large benevolence, to healthy sport. He was a true Christian man and supporter of all the departments of the church, and his loss to the city, state, country and kingdom of God will be deeply felt. The secret of his success was his ability and intimate relationship with God. This secret of earthly success is here recorded: *"And the Lord was with Joseph, and he was a prosperous man."* (*Gen. 39: 2.*)

IN THE WAKE OF WAR'S DESTRUCTION

THE first report from our relief committee in Vienna is given below in free translation, and it is our expectation that reports from all sections where the work is going on will follow in successive weeks. We have already printed those from Belgium, England and France.

Vienna, February 23, 1915.

TO THE highly esteemed management of the Christian Herald, New York:

The Austrian Relief Committee of the Christian Herald, New York, for the relief of the widows and orphans of the war in Europe, allows itself the privilege of sending best thanks for and acknowledging receipt of 10,000 dollars, which is 55,555 kronen, inasmuch as the committee promised recently to apply the transmitted amount to the best of its knowledge and conscience according to the plans of the donors, thereby to relieve as soon as possible the heavy burden under which the many widows and orphans are suffering through the death of their supporters. At the same time the committee desires to report an account of the development of its activities. In order to reach the needy in all the Austrian provinces the committee has addressed the following to the proper political authorities:

"The now completed committee allows itself to communicate that the evangelical publication, the Christian Herald of New York, has opened a fund for relief of the widows and orphans of those who have fallen in the war. Under the auspices of the consulate general of the United States of America there was organized on the 3d of December in Vienna a committee composed of representatives of the various provinces of Austria, which has undertaken to relieve the needy widows and orphans whose breadwinners have fallen in the war—and this without regard to denomination or creed.

"It is requested that it be announced in the dioceses of the district headquarters, by way of the official papers, or in any other suitable way, and with all possible haste, of the existence of this committee and its purpose, in order that the needy may bring in their petitions for help before this committee.

"The petition blanks, filled in, should be sent to the Austrian Relief Committee of the Christian Herald in Vienna and should contain the following information: Name, age, religion and residence of the petitioner; the number and age of the children, the profession as well as former income of the fallen breadwinner. The accuracy of this information and the necessity for relief can be verified through the local authorities. We at the same time beg that all possible diligence be used."

A copy of this announcement was sent to the authorities of the autonomous cities of Austria, and finally to the councils and county governments, who were urged in every way to endeavor to advance the purpose of the committee. The committee has already received a number of petitions which it speedily took into consideration and which were promptly attended to. An exact accounting of the distribution of the fund will be rendered in due time.

THE WOMEN OF POLAND SMILE NO MORE

The committee has newly added to its organization the president of the Imperial Evangelical Church Council in Vienna and a member of Parliament, Dr. Wolfgang Haase.

Again with best thanks, signed in behalf of the committee,

J. THEMESL, *Vice-President.*
JUDICIAL COUNCILOR IPOLT,
Secretary.

FOR the thousands of new members who have come into the Christian Herald Family in the past six months we wish to speak of the magnificent work which our readers have been doing for the relief of the widows and orphans of the war. Doubtless many of you have already had part in this work. We find that our readers do not stop with one gift to such an appealing cause, but again and again, as they are able, send in additional amounts, knowing full well that these special great charities, which are a feature of the Christian Herald organization, are managed with the acme of efficiency and the minimum of expense. It is a point of honor with us to see to it that such funds are distributed to the most needy cases in the most thorough manner possible, by absolutely reliable volunteer workers. Although gifts of this character have not been as readily made in the war regions as we and you could wish, but the contributions sent up to date have been forwarded to be employed for the practical relief of genuine suffering among widows and orphans of the war in Belgium, France, England, Germany and Austria, and we are using every means to make satisfactory arrangements in Poland, Galicia, Servia and wherever war has crushed with its armed heel the defenseless women and children of Europe.

We selected at the start of the movement the widows and orphans of the war as the especial objects for the charity of the Christian Herald Family. It goes without saying that these, first of all, deserve the quick sympathy and ready aid of Christian people. To visit the widows and the fatherless in their affliction is a fundamental duty of the children of God.

We are given to understand that the need throughout Europe cannot be stated in words. Who can picture to himself a whole countryside fleeing in abject terror from their homes, fleeing to no certain refuge; flying in dismay and despair away from every familiar sight to throw themselves upon the mercy of strangers in a strange land? These things cannot be told; they cannot be visualized; they can only be believed. And who will demand that he see for himself the pallid faces of these women, or hear for himself the cries without weeping of the children before he is shall feel that divine pity which is the hope of uncounted thousands of these poor creatures today?

The proof that God is willing to these woful hearts only through kindness bestowed in the name of Christ. We do not know and cannot even guess the divine purpose in this cataclysm of suffering that has overtaken millions of our fellow beings on the other side of the world. But we can understand, we do not need to guess what the Master would have us do while the calamity lasts. And so we renew to all our readers this appeal in behalf of these unspeakably afflicted mothers and children of Europe. Send what your heart dictates and your purse affords and we will see to it that your gifts of love shall do all that human means can extract from money for the relief of human suffering.

You must be patient in looking for reports from the field, as conditions that surround all this work are without precedent, and the first business is to get the money at work. In due time you will hear exactly how your fund has been handled and will have the satisfaction of knowing the great good it has performed.

* * *

Please address all gifts to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

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HELP THEM TO BUILD UP THE WASTE PLACES

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

The receipts to March 31, $136,060.85, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

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Phebe I. Hall; Elenoar G. Sullivan; Caruth Sullivan; Wallace Bowden; S. E. S.; "Overpaid" Halifax, N. S., Canada; Harlan L. Smart; Miss Shaull.

Additional contributions to be acknowledged later.

A WEEK *in the* WORLD'S NEWS

GREAT BRITAIN MAY GO "DRY." There is a temperance wave rising in England which is as sudden as it is apparently overwhelming. The king has given the example by promising to banish liquor from Buckingham Palace, the royal residence, and has sent a letter to Chancellor of the Exchequer Mr. David Lloyd-George in which he virtually admits that intemperance is seriously interfering with British preparedness in the war. "We are fighting Germany, and Austria, and drink," said the chancellor, addressing a deputation of the Shipbuilding Employers' Federation in London a few days ago; "and, so far as I can see, the greatest of these three deadly foes is drink. With the nation's very existence in peril, the workers are spending their time in carousing, many doing less than half the regular tasks. Nothing short of root-and-branch methods would meet the emergency, and he intimated that the government would not hesitate to go to the farthest lengths in enforcing sobriety. Russia has prohibited vodka; France has shut down on the manufacture of absinthe, and the time seems to have come for England to take a radical step in the same direction. No one would be surprised to learn of the enforcement of prohibition as a war emergency. But would it be confined to the industrial forces or should it go further? On another occasion the chancellor is quoted as saying: "Drink is doing more damage to this country (Great Britain) than all the German submarines put together." In the face of such emphatic utterances, it sounds strangely to read in the columns of the Toronto Guardian the statement that "during the present war the government has contracted for over 500,000 gallons of rum for the use of the soldiers and more than half of this has already been sent to France." Clearly, the responsibility for the situation does not rest exclusively with the industrial workers, but must be shared by those higher in authority.

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EUROPE'S RICHEST BANKER DIES. Baron Nathan Mayer Rothschild, head of the great banking-house known throughout the world, a man of vast wealth and boundless charities, died in London on March 31, aged 74. He was the first Jew ever elected to the British Parliament. The Rothschilds have a wonderful history. The forefathers of the late Baron Nathan were honored and ennobled for the distinguished services they rendered to European governments, some of which they were the means of saving from financial disaster in times of crisis. Anselm Mayer, the founder of the family, was the son of a Frankfort tradesman, but he proved to be a genius in finance, and when he died in 1812 he left five sons and five daughters. The great bank he established already had branches in Vienna, London, Naples and Paris, the central office being in Frankfort in the "House of the Red Shield"—whence the family took its surname. The Rothschilds' united wealth has been estimated at $2,000,000,000, and the late Baron Nathan was regarded as one of the richest men in Europe. He was, however, more than a mere capitalist and money-lender. Those who knew him most intimately say that he was an inexhaustible source of charity," with a heart ever ready to respond to the appeal of suffering, and the generous patron of a long list of philanthropies to which his gifts were so liberal as to be in some degree commensurate with his vast wealth. It is also recorded of him that he was a man of public spirit and a leader in movements for social progress.

BARON ROTHSCHILD

HOUSTON C. TEEHEE

. . .

A POPULAR SIGNATURE. A nearly full-blood Cherokee Indian, Houston C. Teehee, son of a chief, has succeeded another Indian as register of the treasury, and all new federal paper money must now bear his signature to be good.

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HAINT VIA HAITI? Expecting that affairs in Haiti would eventually drift into a United States semi-protectorate over that half of the island similar to the friendly supervision exercised by us over Santo Domingo's finances, the administration has prided its time in confidence that European governments were too much occupied to take a hand in Haiti—as they are supposed to be in respect to Mexico—and now has the dismay of seeing France, Italy and Germany each for itself extend recognition to the Haitian government of General Guillaume Sam who has not been recognized by the United States, thus disarranging American plans for supremacy and also indicating that Europe is not too busy to act in the Western hemisphere if necessary in self-interest.

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FOR MISSIONARIES IN PERSIA SAFE. Up to the first week of April, there had been no reliable confirmation of the reports of a general massacre of native Christians by Turks in Urumia, Persia, and hopes were entertained that the original rumors, which came by way of Tiflis, had been greatly exaggerated. That there have been serious disturbances in and around Urumia, however, is reiterated in despatches from Tabriz, received by way of Petrograd, April 1, which state that after a battle between Turks and Russians at Salmac Plains, resulting in a Mohammedan reverse, the Russians on entering the village of Haftdewan found 720 mutilated bodies. There were many evidences of a massacre. Some of the victims had been shot, others were bound to ladders and decapitated, while still others had had their limbs chopped off, or their eyes destroyed before the death-stroke ended their sufferings. Messages from Urumia confirm the stories of the maltreatment of Rev. Dr. E. T. Allen, of the American Mission, and add that over 800 persons have been killed there by the Turks (all Assyrian Christians), while some 2,000 more have died as the result of disease and privation. Turkey, responding to the representations of our State Department, has given assurances of protection for the American missionaries and for any converts to whom they may give asylum within the mission property.

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FIVE DIE IN AMERICA FOR THE WAR. By an explosion of over two tons of black powder at the plant of the Equitable Powder Company, five miles from Alton, Ill., April 1, a plant which adjoins that of a big cartridge company, both concerns working under rush ammunition contracts from Europe, five men, including the superintendent of the plant, were killed and many others hurt.

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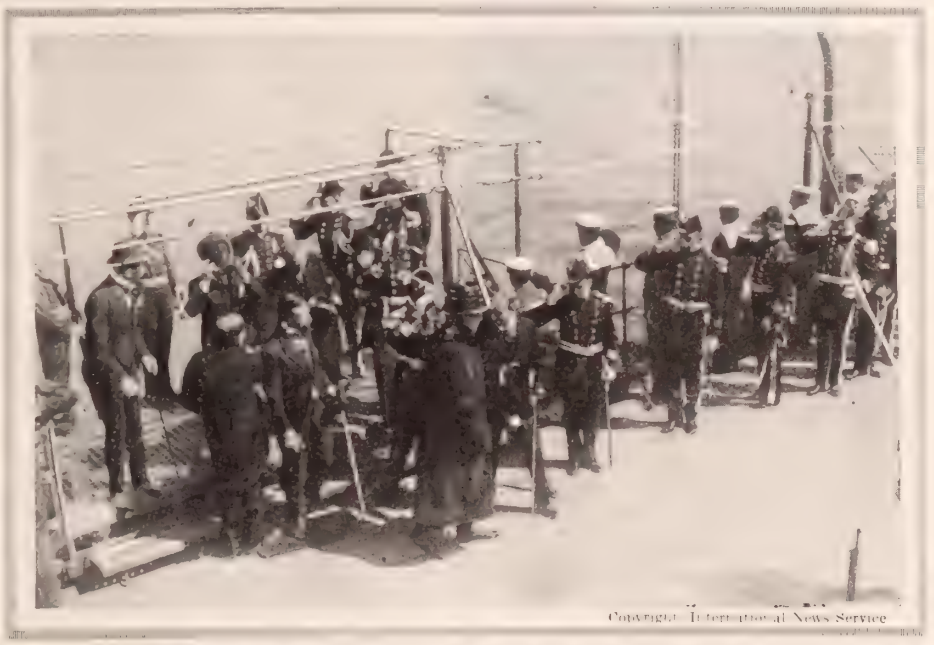
DRASTIC TREATMENT FOR MENTAL DISORDER. Discovering, after he had been in this country for two years, that Nathan Cohen, a Russian Jew, who came here from Brazil in 1912, was insane when he arrived, the immigration authorities in accordance with the law ordered the steamship company to return him to Brazil, which the company painstakingly tried to do. But Brazil declined to receive Cohen back. For over a year he has traveled back and forth on the steamers, each voyage ending in a new rebuff. Hebrew charitable societies here became interested in his case and finally persuaded the authorities to admit him to America until his return to Russia, where he really wants to go, can be arranged, and so, just as the poor fellow was about to start on his fourth useless trip to Brazil, March 27, he was apprised of his better fortune. The prolonged sea journey is said to have much improved his mental condition.



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PRESIDENT WILSON IS RECEIVED ON FOREIGN TERRITORY

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PRESIDENT SHATTERS TRADITION. The presence in Annapolis Roads of the new Argentine battleship Moreno gave President Wilson, on March 29, opportunity to leave American territory contrary to custom and at the same time say a few words to help accelerate what he termed the coming union between the United States and the countries of South America: "A union, not of political ties, but of understanding and of mutual helpfulness." With Secretary of the Navy Daniels, the President boarded the Moreno from the Mayflower and was entertained by the president of the Argentine Naval Commission, Admiral Martin, Ambassador Naon and the ship's commander, Captain Galindez.

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BREAK OUT THE FLAG! General Victoriano Huerta is said to have sailed from Spain for Mexico via the West Indies and Yucatan with blue prints of a new revolution by which to free his country, several of his former compatriots being in the plot. He should find the Star-Spangled Banner still courteously waiting his gracious salute. Affairs in Mexico are bad enough without this new menace, and the administration at Washington is said to be growing apprehensive about conditions along the border. Troops are on guard there in readiness for any developments. Through the representations in our behalf of the Brazilian minister to Mexico indemnity to the amount of $20,000 for the killing of McManus has been paid his widow.

. . .

SUSPENDED ANIMATION. Much interest has centered in the German cruiser Prinz Eitel Friedrich at Newport News, Va., because of the uncertainty of her plans and the likelihood of an attempt to make a dash for the open sea at the first opportune moment, having one eye on the weather and the other on the allied warships which are watchfully waiting outside the three-mile limit. The Eitel has been coaling and taking on supplies, and United States warships are at hand to preserve American neutrality in any event. If the German boat elects to make a run for freedom, which she must do before Tuesday, April 6 or be interned, if guesses at her time limit are correct, she must first traverse the twenty-mile strait between Cape Charles and Cape Henry and then evade the three British and one French cruisers lined up at intervals of five miles opposite the mouth of the strait. The administration at Washington has filed a claim upon Germany for indemnity for the full value of the clipper William P. Frye, which the Eitel sank, but as the cargo of wheat was shown to be British-owned no claim is made therefor.

. . .

NEW AMERICAN NOTE TO ENGLAND. Since the announcement by the British Government of its determination to meet the German naval war zone edict with the most drastic retaliatory measures, President Wilson and the Secretary of State have been giving most serious attention to the preparation of representations from our government in relation to the English policy, and this note, which is believed to be of extraordinary importance, was despatched to Ambassador Page at the end of March, and its contents were to be released for the press of both countries April 1, but owing to the unwillingness of the British premier, Sir Edward Grey, to alter his Easter holiday plans, the note was withheld from the public temporarily, and at the time the Christian Herald goes to press its contents are unknown outside of official circles, though forecasts of its tenor, based on the general gravity of the situation, are disquieting.

. . .

OUR NAVAL TRAGEDY UNRELIEVED. Up to April 2 all attempts to bring the lost submarine F-4, lying at a great depth off Honolulu, to the surface or to determine her exact condition have failed, and the Navy Department finds itself confronted with a most difficult piece of work in getting proper apparatus to the scene to reach and lift the boat from her grave. Six expert divers have been sent from the New York Navy Yard and will sail from San Francisco on the cruiser Maryland to aid in this work. No hope is left that any of the crew will be found alive, but the recovery of their bodies is necessary and the Navy Department also is determined to ascertain if possible the cause of the accident so as to guard against a repetition. It is pointed out that the commanding officer of a Japanese submarine, which sank a few years ago with all her crew, left a detailed report of the accident which was found when the craft was recovered.

. . .

ORIENTALS LOCK HORNS. China and Japan face each other in serious mood over the latter's unyielding demands for extra-territoriality for Japanese in Manchuria (equivalent to making Manchuria Japanese soil) and other concessions in keeping, President Yuan Shi Kai declaring that China can go no further than to grant to Japan certain commercial advantages secured by special treaty and which really amount to a serious impairment of the "open door" policy in China, in the opinion of other governments. Washington is keeping in close touch with the negotiations, and does not disguise the fact that a crisis seems imminent.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to our Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. W. R. B., Los Angeles, Calif. The following is found in an editorial: "Have Faith in God," appearing in the Christian Herald of February 17: "Can we not see that so long as we keep on asking for a blessing our very asking is an acknowledgment that it has not come?" In the book "555 Difficult Bible Questions Answered," page 375, the question: "Should we persistently ask for blessings?" is answered: "By all means. The three passages, Matt. 11: 12; Luke 11: 5-10; Luke 18: 1-8, all relate to the subject of earnestness and perseverence in prayer. The argument is that God will surely grant our requests when he sees that we are in desperate earnestness." Please explain the apparent contradiction.

We should persist in prayer till we actually reach the point of faith. To quote again the editorial you mention: "This prayer and this believing are usually necessary to bring us to the place where our souls are receptive of God's bounty." As we have pointed out many times, our chief concern in praying should be to find out God's will. So long as we are not sure what God desires in any matter, we may keep on asking him to do what we wish. We come at length to the point of faith where we believe that he is going to answer our prayer in the way we have been asking. It is the act of believing rather than the act of asking which puts us into that vital touch with God which brings the blessing. But it is celar that so long as we are asking we are not believing. Persistent prayer will bring us to the point of faith. But when faith has come we need no longer ask. Treat God as you would treat any trustworthy, competent friend. If you ask a rich man for money and he hands you a check you do not ask again. You go and cash your check.

Reader, Allentown, Mo. 1. Please define spirituality. 2. Are not all the Christian virtues or characteristics both fruits and gifts of the Holy Spirit?

1. The word spirituality, used in the religious sense, means that state of soul in which one is led and inspired by the Holy Spirit, in which one is conscious of loving God and all that relates to God. Spirituality is like life, or like love, a difficult thing to define but an easy thing to detect. It is often counterfeited. Forms and acts and speech are often fashioned to represent it, but the real is spontaneous, vital, fruitful. We should not form the habit of judging others, but we should pray earnestly for that genuine, heavenly spirituality which means that soul and life are being dominated by the Holy Spirit. 2. Yes. That is, all the Christian graces or characteristics are direct gifts of the Holy Spirit, and then they are the fruits or results of these gifts. The Holy Spirit implants them and then develops them to stronger and higher degrees. It has been the experience of multitudes that after trying in vain to secure such soul qualities as love, joy, peace, gentleness, meekness, patience, they have received these gifts directly through the blessing of the Holy Spirit. It is also true, however, that many people who are not professed Christians, indeed, some in pagan lands, have seemed to attain many of the graces of Christianity, such as meekness, gentleness, humility, kindness, self-control. It is impossible to explain all the subtle workings of the Holy Spirit, who, as Jesus said, is like the wind, of which we hear the sound, but cannot tell whence it comes nor where it goes. But knowing the Gospel and its results, it is our duty to persuade others to attain heavenly character by receiving the Holy Spirit, and, for ourselves, to give the Spirit right of way in our souls as he strives to make us more and more like Christ.

Reader. I regret so many acts and words which I have done and said. Are we always held responsible for all our thoughts? I dwell constantly on wrong things which I have thought and said and done. If I am very penitent and ask to be forgiven, am I pardoned? It is so hard for me to have faith.

God has promised to forgive our sins, and we must try to do the same. It should not be hard to believe that he forgives our sins when he has stated so often and so emphatically that he will do so: "I, even I, am he that blotteth out thy transgressions" (Isa. 43: 25); "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1: 18); "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103: 12). After you have trusted Christ to forgive your sins you should give yourself so earnestly and energetically to service for others in his name that you will have little time to think about the past. Some converts make a mistake in dwelling too much on past sins in telling about their redemption. It is sometimes helpful to others to tell of our sins in testifying to God's pardon, but we must be careful not to do it too much. As for responsibility for our thoughts, we have quoted a number of times Wesley's saying, "I cannot prevent the birds from flying over my head, but I can prevent them from building nests in my hair." Thoughts of evil are suggested to us, but we can repel them by our will power, helped by the grace of God.

A reader in Erie, Pa., sends to the Mail-Bag this sprightly and clever little brochure, taken from the weekly bulletin of the Park Presbyterian Church of Erie, and which was read by the pastor, Rev. S. H. Torrer, at the union dinner of the Men's and Women's Bible Classes recently: "Morbus Sabbaticus is a disease peculiar to church-goers. The attack comes on every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until after the services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and talk politics; but about church time in the evening he gets another attack and stays at home. He retires early, sleeps well and awakes on Monday, refreshed and able to go to work, and has no symptoms of the disease until the next Sunday.

"The writer suggests a remedy: On Sunday, rise at seven o'clock, use plenty of cold water. Then mix and take internally a dose composed of equal parts of the following ingredients, viz.: Will, Push, Energy, Determination, Respect for the Lord's Day, Respect for the Lord's Book, Respect for the Lord's House. Stir well. Repeat the dose every three minutes till church time, unless relief comes sooner.

"If the day is stormy, an external application of overshoes, rubber coats and umbrellas will be beneficial. Try it."

E. L. J., Oneida, N. Y. Urim and Thummim are Anglicized forms of two Hebrew words which are always used together, except in a single incident in Scripture. They are not proper names, but appellatives. Hebrew scholars hold that Urim means "light" or "fire" and Thummim means "perfection" or "completeness." There are certain authorities, however, who contend that Thummim means "truth" or "to be true." Urim and Thummim together would mean practically "light and perfection." There are various theories mentioned by writers on the subject by way of explaining the uses of the Urim and Thummim. On the breastplate of the high priest were two groups of gems, six on each side of the plate, but whether all the gems or only a certain number of them constituted the Urim and Thummim is uncertain. Kalisch and Lightfoot, two leading interpreters, identify the Urim and Thummim with the twelve Bible gems as a whole. They were apparently employed for oracular uses. If there was any highly important question to be decided, the priest put on his robes and went into the holy place and stood before the altar and made inquiry of the Lord concerning the matter in question. Rabbinical authorities say that the answer was given by certain letters engraved on the stones in the breastplate becoming peculiarly lustrous, in proper order, which could then be translated by the high priest into words. An illustration is found in II Sam. 2: 1 of the use of the priestly oracle when David inquired of God whether he should go up to one of the cities of Judah. The answer was "go up."

Mrs. E. D. E., Cole Camp, Mo., writes: "We like the '555 Difficult Bible Questions Answered' very much. It is a great help to us; yet I come seeking more information. In my Sunday school the question was asked: 'Why did Christ appear first to the woman after the resurrection?' No one gave any opinion but myself. I said I thought that when Christ died he died for all, and it showed that he put woman on an equal standing with man, which was not the custom in olden times. Was I right?" Nowhere can we find any evidence to show that the question of woman's equality with man was at all involved in the incident. Such an interpretation would be very much strained and fanciful, indeed; yet the fact remains that to a woman was this honor given to be the first who saw the risen Redeemer.

Miss Lotta B. White, superintendent of the Butler County Sabbath School Association, of Butler, Pa., writes, relative to the biographical sketch of the late Fanny Crosby which recently appeared in this journal: "You state that her last public appearance was in May, 1911, when she attended a mass meeting in Carnegie Hall, N. Y. I heard her at the International C. E. Convention at Atlantic City in July of that year. She spoke for a few minutes of her great joy in being permitted to be present, and when asked to name her favorite hymns she did so, naming Safe in the Arms of Jesus, Saviour, More than Life to Me, Pass Me Not, etc., and special singers sang them to her delight."

R. M., Decatur, Iowa. "At a recent meeting here it was stated that no man or woman was ever won to Christ except through the efforts of some other person. Is that statement invariably true?" We think not, in the literal sense, Take the case of the sudden conversion of Paul as an illustration. Certainly it could not be said that he was brought to a saving knowledge of Christ through the efforts of any person. Dr. L. J. Birney, in an address some time ago before a religious gathering at Indianapolis, spoke of Dr. Durbin as having laid down the same general proposition. There are doubtless many who come into the light through the reading of the Scriptures and prayer; yet, in a remote and impersonal sense, they may be said to have been influenced, perhaps unconsciously, by the experience and example of others. Hence, if we critically investigate each case of conversion within our knowledge, it will be generally found, except in very rare instances where the connection is untraceable, that they have been led by the influence of others. By way of illustrating the remarkable and far-reaching power of human influence, on one notable occasion made this "If Peter had won three thousand day after Pentecost, and if his ap cessors had had religion enough to thing, it would have taken a thousa bring the world to Christ, as the w Peter's day, and there would have new generations unaccounted for; of the three thousand had gone out a year, and each new disciple ha same, the entire world would have b for Jesus Christ a whole generation Gospel of John was written."

B. M., Germantown, Pa. We lea the armies engaged in the great w regular system which enables them the dead. The Russian soldier wea bered badge, the French soldier has fication card stitched into his tunic, soldier a little metal disc bearing h the British soldier has an aluminum identification marks and church affi Japanese soldier has three discs, all on the neck, another in his belt and boot; the Austrian has a gunmetal ba shape, with identification on a tiny leaf within. The Turk is the only sol so lightly valued that he carries no tification evidently being regarded as

Miscellaneous

M. L. C., Parsons, Kan. Neith poems is in our collection.

Bessie H., Lewisburg, W. Va. T sion you mention is not in the Bible.

A. W. G., Ferrell, Va. Write to th the Protestant Magazine, Washingt for the information in question.

M. L. B. and others, Dryden, N. Albert of Belgium married the Duc beth of Bavaria, October 2, 1900.

Mrs. Volney Bissell, Prairie du County, Wis., would be grateful to of this paper who may send her a co Drunkard's Prayer."

Mrs. J. E. W., Troy, N. Y. We have of knowing what is done with the evangelists. Doubtless a considerab is used in forwarding their religi Your only accurate source of informa be the evangelists themselves.

F. P. H., Williamsburg, Va. As th of the people in the various countri by the war are Catholic, it is reasona clude that the Catholic authorities their share in helping to relieve the We have no information from an source as to the extent of the relief by the Catholic Church to the war su

A. M., Sayre, Ohio. 1. The passag 21: 25 is not to be taken altogether bolical. In writing it John intended reader know that even when he had his Gospel there was still an immens of material which was so far from hausted that he said he could write books from it if such a thing were 2. Write to the Department of Publ Washington, D. C.

W. M. E., Rossville, Kan. 1. Man has been asserted that the living municated with the dead, or have communications from the dead, but it been satisfactorily demonstrated Sensational writers and investig psychical phenomena make much claims, but the fact remains as we ha and it is well not to be misled by fal 2. The Suttee (widow-burning) and gernaut sacrifices have been abolished for many years past.

H. W. B. L., Damascus, Ohio, se very pertinent and effective verses title, Why Is It?

If one man shoots his brother
Because they can't agree,
They call him bloody murderer,
And hang him to a tree.
But when ten thousand men stand
Paid by the nation's gold,
And kill a man with every shot
They name them heroes bold.

When one home circle's broken,
And wife and orphans wail,
The man who did the awful deed
Is quickly sent to jail.
But when the homes of thousands
Are made a prey of war,
The heroes (?) are applauded
With epaulet and star.

O cruel war! O senseless war!
When will thy carnage cease,
And men and nations understand
Our Saviour's rule of peace?

PUENTE DEL INCA

ONE of the natural marvels to be seen in South America is the famous Puente del Inca, or Inca Bridge, originally one of the old Indian passes through the Andes. It is situated in the heart of the Andes, spanning the River Cuevas at a height of 65 feet. It has a span of 70 feet, and a width of 90 feet. Descending a path leading under it, one can fully appreciate its enormous proportions, and its beauty; while from above and close by can be seen the towering and imposing Mount Aconcagua, rising to a height of 23,080 feet.

All along the basin of the River Cuevas are many strong mineral springs, which issue forth from the rock into natural reservoirs, and are rapidly coming into estimation for their medical properties. It is only within recent years that the springs have been accessible by railroad, though for many generations they have enjoyed a fabulous reputation for cures of rheumatism and skin affections. The principal constituents of the hot springs are salt of iron, sulphur, and chloride of soda, and the temperature is at about 95 degrees.

ATLANTA STIRRED BY A REVIVAL

THE accompanying picture shows the sign which fronts the Chapman-Alexander Tabernacle in Atlanta, Ga. The sign stands on a permanent advertising billboard.

With the governor's mansion on the right, and the University Club on the left, the tabernacle specially built for these meetings fronts historic Peachtree street, the best-known business and residential thoroughfare in the South. Peachtree Street is a byword to Dixie, and anything unusual that appears thereon does not escape notice. It was not long before the sign began to cause considerable comment. After dark the bill-board is electrically lit with concealed lights, so that, night and day, the city cannot escape it.

"Atlanta for Christ" is the slogan of the campaign, and the letters appear in white on a red background. "II Tim. 2: 15 needs no explanation to readers of the Christian Herald, but more than one or two people on the street, not so familiar with the Word of God, have been forced by their curiosity to look it up. "Get Right With God," the most striking legend on the board, is in flaming letters, three feet high, standing out boldly from the white.

One day not long after the meetings began a citizen in addressing the Ad. Men's Club saw fit to criticize this sign in general, and the phrase "Get right with God" in particular. "It was bad advertising. It was slangy. It was not Scriptural." Such were the contentions of this professing Christian, who was evidently no believer in the advice of Paul as given in the latter part of I Cor. 9: 22.

The newspapers published his speech verbatim, and the unexpected result was that in two days the phrase, "Get right with God," was on everybody's lips, and in greater numbers than ever the people wended their way to the Chapman-Alexander tabernacle, completely out-taxing its accommodation.

Such is the history of the sign. It is indeed a "Sign of the Times," for night after night, behind the bill-board, the Gospel is preached and sung to immense audiences. Touched by the singing of the Gospel hymns under the inspiring leadership of Charles M. Alexander; stirred by the powerful appeals of Dr. Chapman, men and women in increasing numbers every day come to a fuller realization of their need, and are "getting right with God" by accepting his Son as their personal Saviour. Christian people are being led to deeper consecration; many are volunteering for active, earnest personal service and lives are being made over. In his name, the work goes on to victory.

WM. W. ROCH.

. . .

BOTH Dr. Chapman and Mr. Alexander are unexpectedly laboring in the United States. Their engagements would have called them this year to Aberdeen and to London, but the war temporarily changes the plan of the British committee, and these evangelists after laboring in Lima, Ohio, have just recently closed the campaign in Atlanta, Ga., and then began their work in Charlotte, N. C.

The preparatory work for the Chapman-Alexander Missions is exceedingly thorough. For months before the arrival of the evangelists the cities are districted, and the homes of the Christian people are thrown open for prayer. In Atlanta people from all walks of life have met in great numbers to pray for a great spiritual victory. A religious census is also taken of the city, and every man, woman and child not identified with the church has his name taken, and this is turned over to the minister for whom he expresses a preference, or to the nearest church if no preference is expressed.

In the preparatory meetings the ministers preach along the lines of the coming evangelistic campaign. There is frequently an interchange of pulpits. Not only is the city prepared where the meeting is to be held, but the nearby cities and towns are reached. This thoroughness of work has made the Atlanta movement a most remarkable one. That the Atlanta meeting is a great success is evidenced by the following expressions taken from the estimates made of the revival by some of Atlanta's leading citizens. These are made over their own signature:

"The methods of both Dr. Chapman and Mr. Alexander are above any kind of criticism, and will prove of lasting benefit to our city."

"We believe that the results of the work will be permanent. Already thousands have been reached, and the meeting is not half over."

"The methods used have not been extreme, and I believe that the results will be lasting. A profound impression has been made upon the city at large."

"You may be sure that there will be no backwash after these meetings close."

It is said that Atlanta is the gateway to the South, and certainly the Atlanta meeting is proving that the South is ripe for a revival.

A PICTURE THAT TELLS ITS OWN STORY

"As sunshine bright, and balmy air
Set flowers springing free,
So this delicious *Campbell* fare
Puts spring inside of me."

It beats a "spring tonic"

In fact this wholesome tomato soup is a *natural* tonic. It contains the invigorating properties which nature has stored up inside the juicy, red-ripe tomatoes from which we make it. They are the basis of

Campbell's Tomato Soup

And the other nourishing materials with which it is blended increase this healthful effect.

You ought to keep a supply of this strengthening soup on your pantry shelf, and enjoy it regularly on your table. You can prepare it easily in a variety of tempting ways. And it is as convenient as it is tasty and appetizing.

Your money back if not satisfied.

21 kinds **10c a can**

Asparagus	Clam Chowder	Pea
Beef	Consommé	Pepper Pot
Bouillon	Julienne	Printanier
Celery	Mock Turtle	Tomato
Chicken	Mulligatawny	Tomato-Okra
Chicken-Gumbo (Okra)	Mutton	Vegetable
Clam Bouillon	Ox Tail	Vermicelli-Tomato

Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

Plan Now the Way You Want Things this Summer

How spick and span things will look when the folks in your neighborhood trim their lawns, fix the broken cementing and put in needed new steps and porch pillars! New paint, green grass, green leaves and shady awnings make a picture.

A man's standing in his community is often based on the "front" his house puts up. If you have been wanting to brighten up your place but have been unable to see how you could swing the expense, let us ask, "Have you ever thought of Acme-izing?"

ACME QUALITY

Paints and Finishes

are the finest quality of paints, enamels, stains and varnishes, prepared in such a way that the work is done easily and quickly and results are a delight.

There's an Acme Quality Finish for every surface—Acme Quality Veranda Floor Paint, Acme Quality Porch Furniture Enamel, Acme Quality Varno-Lac for refinishing floors and varnished woodwork of all kinds.

Write for our practical books, "Home Decorating" and "Acme Quality Painting Guide." These books tell you just what Acme Quality Finish to use, how much to use, the brushes needed. Sent free on request, together with name of nearest dealer.

Acme White Lead & Color Works

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Have an "Acme Quality Shelf"

Keep always on hand at least a can each of **Acme Quality Varnotile**, a varnish for floors, woodwork and furniture; **Acme Quality White Enamel** for iron bedsteads, furniture, woodwork and all similar surfaces; **Acme Black Iron Enamel** for ranges, stovepipes and other metal or wood surface. These will cover many of the "touching-up" jobs. Put up in containers of ½-pint and up, with friction-top, replaceable covers which are easy to open and close and keep the contents in usable condition.

DAVID AND GOLIATH

INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 25.
I SAM. 17: 1-54

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"What shall we say to these things? If God be for us, who is against us?" Romans 8: 31.

The court is crowded. Our time has come to be judged. The witnesses have given evidence, one after another; and their direct and unshaken testimony has grown ever darker and more destructive of hope. The last star in our sky is overcast, and the heavy clouds hang close to earth like a canopy of wrath. Conscience has told of the myriad times that her still small voice has been gagged. Secret sins have stood forth in the light, and told of our shame. The mocking tempters, who have lured us to evil thoughts, words, and actions, have offered triumphant evidence of our frequent yielding to their suggestions. The recording angel has been compelled to disclose his observations and notes. What shall we say to these things? Admit them all! Say, "I have gone astray like a lost sheep!" Say, "Have mercy on me, O God, according to thy tender mercies." But, stop! Behold, the Judge steps down from his seat, saying: "Deliver him from going down into the pit. I have found a ransom." What ransom? He gives himself! "He came not to be ministered unto, but to minister, and give his life a ransom for many." "He can therefore be just and the justifier of him that believeth." Wherefore, being justified by faith, we have peace with God. God is not against us, but for us; and from his presence our accusers steal out, self-condemned.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

THERE are many references to men of giant stature in the Old Testament. Goliath of Gath is one of the latest mentioned in connection with the kingdom of Israel. If we reckon the cubit as twenty-one inches, then Goliath was over eleven feet in height. But many authorities make the cubit a handbreadth shorter, and in that case he would still be over nine feet in stature. If he was measured from the ground to the top of his armor crest, this height is not incredible. The description of the size and weight of this armor calls for a man of such stature.

Chang, the famous Chinese giant, the tallest man of modern times, without his thick-soled shoes or high hat was 8 feet and 11 inches. Frederick the Great's Scottish giant, whose stature has been authentically recorded, was not quite 8 feet 3 inches. The tallest men in Syria today are certainly under 7 feet.

"The Philistine stood and cried . . . morning and evening." Many of these verses, 8-11, 16, 23, 42-47, in poetic form, employing either rhyme or alliteration, belong to what are called "taunt songs," of which the Bible contains scores of examples. These are the messages shouted across the narrow valley by the Philistines and the Israelites while encamped on opposite sides. This custom is continued to the present day in Syria. Boys from opposite villages, conflicting and warring sects among all classes of population, indulge in rhyming jeers. The war songs dropping into rhyme and fitting popular melodies on European battlefields are a continuation of this very ancient custom.

The sling was a weapon used by Hebrews, Egyptians and Assyrians and by them passed on to the later Greeks. During their palmy days the Romans employed foreign auxiliaries of slingers from Greece, Syria and Africa. The left-handed slingers of Benjamin were famous (Judges 20: 16).

The form of the sling has never changed, being about the same in all ages. In Syria the strap and the two strings are woven of stout woolen yarn, sometimes of horsehair. The strap is called the "hand," in which the pebble is placed. Our home for twelve years was in Zahleh, a village on Lebanon, where every boy was trained to the use of the sling and where every boy seemed to have a scar on his head from some other boy's sling. They were expert enough to kill small birds with pebbles.

The valley of Elah, where the combat took place, now called Wady es Sunt, is easily recognizable in southern Judea among the hills which slope away to the country of the Philistines. David easily made the journey of twelve miles from his home in Bethlehem, almost due west and down the narrow valley to the battlefield. The bed of the brook is still strewn with a bountiful supply of smooth white waterworn pebbles.

A Boy and a Giant

By Arthur H. Howland

THE Philistines were harassing Israel again, as in the days of Samson. They still made raids, plundering property and capturing the people, whom they sold as slaves. Their five leading cities were Gaza, Ashkelon, Ashdod, Ekron and Gath. From Gath came the insolent giant Goliath, who for forty days had challenged the army of Israel to send out a champion to meet him in single combat.

It was common in ancient times for hostile armies or nations to decide their contests in this way. Thus Paris offered to fight Menelaus; thus the Horatii and the Curiatii represented their countries in combat. Peloubet and Wells quote Geike as saying, "In the days of Saul, at least, the result of such a duel was regarded as a divine judgment and often saved much blood." It is hardly possible to read this without wishing that some such plan could be devised to bring the war in Europe to a decision. If the kings, or diplomats, or bankers, or merchants who have disputes would come out and fight one another hand to hand, while all would regret the resulting bloodshed, it would seem infinitely more just than that millions of men should be slain to settle the differences of a few dozen.

Here comes the boy David from his father's farm at Bethlehem, bearing a few biscuits and a little threshed and parched wheat or barley for his three brothers serving in Israel's army and encamped in the valley Elah, and ten cheeses as a gift to the one whom we shall call the colonel of their regiment. He was also to bring back word to his father how his brothers were getting along.

Reading the account in the Authorized Version we are startled to come upon a word we see every day in the accounts of Europe's battles: "And he came to the trench as the host was going forth to fight." But trench means, as we see in the American revision, the place of wagons. It was simply the line of wagons used as a rough barricade. David left here what he was carrying, greeted his brothers, saw the approach of the Philistine giant and was ashamed to see his fellow countrymen running away from him.

He hears the big rewards offered to the man who will destroy this archenemy. David takes the matter very seriously: "Who is this uncircumcised Philistine," he asks, "that he should defy the armies of the living God?" Eliab scornfully rebukes his unwarranted zeal. But he keeps on asking questions, until his words reach the ears of Saul, who sends for him.

Then came his confident rehearsal of God's past deliverance, the king's consent that he accept the giant's challenge, the effort to fit into an armor

These two wome... the same amou... work during the...

This wom... up at five ... started her ... ing by ma... red-hot fir... the wash-... and set it ... stove to boi...

Then she ... rubbed the ... till her har... sore and he... ached. The... and smell ... boiling c... made her si...

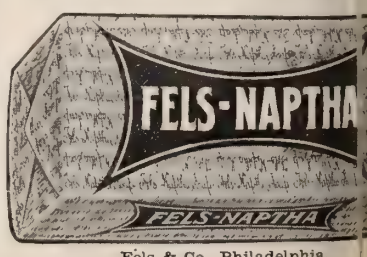
The re... housewor... neglected, b... five o'clock ... afternoon ... her wringi... the last pie... after that s...

a miserable ... supper fo... family, whi... was too tir... cross to ea... self.

But this woman put her clothes to soak after breakfast, in cool or lukewarm water, while she straightened up the house. Then she finished the easy part of the washing—Fels-Naptha ... ready done the hard part ... didn't have to hard-ru... clothes—the dirt was all ... to roll out with a few easy ...

The wash didn't have to be boiled; no need of a hot fire. She got through a little before noon—and had the afternoon to rest and get a nice nourishing supper.

Don't waste time and str... —get Fels-Naptha today ... do your housework and ... ing the easy Fels-Naptha way.



Fels & Co., Philadelphia.

hat w not his, his choice of pebbles rom t brook, the scornful boast of he su rised giant, David's brave re- ort, n the sure shot, backed by rust God, the death of the enemy's army. nd th defeat of the enemy's army. Amang pluck! we say; amazing aith! A scene and an announcement or a the world and all ages to onde at: "I come to thee in the ame the Lord of hosts, the God of he aries of Israel, whom thou hast efied. We like the picture of David onni toward Goliath; he did not eep orward with hesitating feet. e lil the picture of his slaying the iant ith the giant's own sword. Theythat take the sword shall erish ith the sword." We like his depe lence in refusing to be turned ack t the indifference or ridicule of is br ers and the rest. Most of all -nowdo we?—want to be like David attking our own temptations and r ov tasks for God, in assailing the rceshat are blocking the progress Chi t's cause.

Notrith swords, nor guns, not even ith gs and shots are we to defeat od's nemies now. Christ showed a tter way, which Europe, Chris- an iname, has forgotten. But with e sne trust in our hearts that avid ad, with the same love for God d t right, we may go against the rceof hate and unrighteousness d ustice and win victories as nazi as his.

Trust—and a Sling

By Amos R. Wells

NO ATH has always been a sym- b of gigantic evils. What a olia is war! This accursed giant no wantonly wasting money di- ctly t the rate of at least six billion llar a year, and indirectly no one is t heart to guess how much. He ta g toll of human life by the illic and of human happiness by he h dred million. He has the entire orld his grip, and is squeezing out it e prosperity and joy of many eac to come. Oh for a David air this Goliath!

But Goliath was only one of a family f gts. What a Goliath is the doo Its yearly waste of money, ma resources and life is equal to hat the war giant at his worst, and ha continued now for centuries. esid, he slays the soul, while the war nt in most cases slays only the ody Oh for a David against this oliat, and against the Goliaths of cen usness, of infidelity, of greed, f lag and of pride! Verily the hilline giants are not yet extinct.

Th arrogance of all these giants nit s perfectly that of the giant f Gh. Pride is a mark of littleness, n a an or an organization of men, whi humility always marks great- ess. aid George Washington, "Speak ot hen others speak, sit not when the stand, walk not when others top One of the greatest men of mod n science was Professor Roent- en, he discoverer of the x-ray. An nte national congress was called to eleb te the tenth anniversary of this marvelous discovery, which has done so much for mankind and is to do so much more. Roentgen was on the program, but so shrank from facing the throng of admirers that he could not attend, and merely sent his acknowledgments by telegraph. Contrast that with the swaggering parade of the Goliaths!

The fear that Goliath inspired was born of ignorance, as most fear is. The Israelites did not know what a big bubble he was and how easily pricked. When Garland was attorney-general of the United States his little old-fashioned mother kept house for him in Washington. It was well known in the city that the sweet little lady was not afraid of anybody. She explained it by saying, "My dear, at my age there are no great men." Wisdom and experience teach us what to fear and what not to fear.

Before David faced Goliath he had to face the ridicule of his brothers, and that was harder. Once in Athens a man dropped a loaf of bread and was afraid to pick it up again for fear some one might make fun of him. To teach him a lesson Diogenes tied a cord around the neck of a bottle and dragged it through Athens. "Many people will laugh at you," said a man to the philosopher. "But I am not laughed down," Diogenes replied. That is the stuff of which David was made, and all other heroes.

It was well for David that he did not try to fight wearing Saul's heavy armor. He was sorely tempted thus to compliment the king, just as we moderns are sorely tempted to follow the crowd, to imitate the great, to be somebody else rather than our own probably inferior selves. John Stuart Mill put the matter strongly when he said, "A want of individuality is the most dangerous sign in modern civilization." It is this that perpetuates evils. It is this that prevents progress. We wear the archaic armor of our ancestors and do not dare like David to find our own weapons and adapt ourselves to our own times.

The heart of this splendid story is not the killing of Goliath; it comes earlier, in David's calm expression of trust in Jehovah. A man watched a young mother in a railway car. Suddenly she lifted her baby from the seat beside her, put the child's little arms around her neck and held her close. The man wondered at this, but the action was soon explained as the train shot into a dark and roaring tunnel. The little one was not in the least frightened by the experience, but would have been if her mother's arms had not been around her. David always felt himself supported by "the everlasting arms," and has shown us the way into the same trust.

Well, Goliath fell, tumbled unexpectedly into the dust by a pebble from an insignificant sling. It was like that one and only capture of the old castle in Edinburgh, which was left undefended on one side because its defenders thought the rock there too steep for climbing. But the foe did climb there, and the castle fell as Goliath fell. Verily, "the Christian is one who attempts impossibilities."

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

S UR Sunday school and church have de- ci d to adopt the combination morning ser- ice, would consider it a great favor if you ould ive us your opinion as to whether it is est dismiss the primary department or have hem main for the church service. Can you irect s to where we can secure a form of ser- ice, put us in touch with some church using he c bination service where we can secure uch ormation?

A. any churches are now using the com- inat church and Sunday school service. The Boar f Sunday Schools, 1018 Wabash Avenue, Chic , will, upon application, furnish several pamphlets which give the successful experience of two urches with this service. Many pastors nd perintendents are inquiring as to the ract al working out of the plan. I am giv- ing t order of service with two churches that have ccessfully employed this plan: (1) Organ oluntary. (2) Hymn. (3) Prayer. (4) Gloria or Doxology. (5) Scripture lesson. (6) Collection and special music by choir. (7) Notices (8) Sermon. (9) Brief prayer. (10) Hymn. (11) Bible study. (12) Secretary's report. (13) Hymn. (14) Benediction.

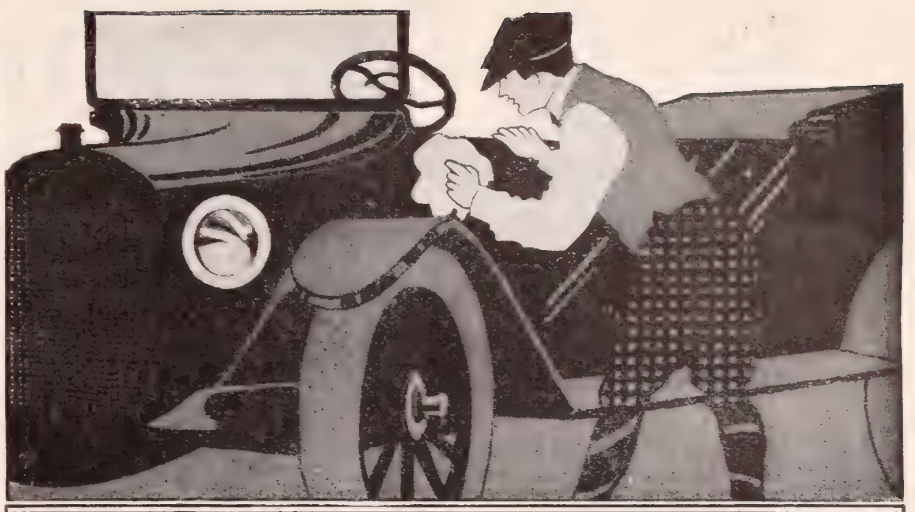
The other order of service begins at 10 and closes at 11.55.

At 10 o'clock the Beginners' and Primary classes take up their regular Sunday school work in the church parlors, and come into the audience room for public worship at 11 o'clock. At 10 o'clock the Intermediate and Adult classes assemble in the audience room and the church choir takes its place. (1) Organ voluntary. (2) Hymn from Sunday School Hymnal. (3) Apostles' Creed. (4) Prayer by pastor, closing with Lord's Prayer. (5) Hymn from Sunday School Hymnal. (6) Sunday school lesson read responsively by superintendent and school. (7) Class study of Sunday school lesson (thirty minutes). (8) Pastor's exposition of Sunday school lesson (ten minutes).

At 11 o'clock the entire school is seated in the audience room.

(1) Report of Sunday school secretaries. (2) Hymn from Sunday School Hymnal. (3) Church

Continued on page 388



MAKE YOUR OLD CAR LOOK LIKE NEW

WITH

JOHNSON'S PREPARED WAX

The Weatherproof Body Polish

It forms a thin protecting film over the varnish—it sheds dust and water—it greatly prolongs the life of the varnish—it prevents cracking and checking. It will make your old car look as well as a new coat of paint and varnish.

Does Not Gather Dust

Johnson's Prepared Wax gives a perfectly hard, *dry* polish which will not collect dust. It preserves the varnish and protects it from the weather—it covers up small scratches—is clean and easy to use—and

"Sheds Water Like a Duck's Back"

Every housewife who takes pride in keeping her home sanitary and in a high state of repair—needs Johnson's Prepared Wax. It is just as necessary around the house as soap—you will find it splendid as a polish for

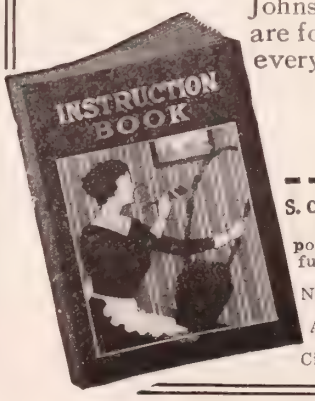
Floors	*Pianos*
Linoleum	*Furniture*
Woodwork	*Leather Goods*

It gives perfect results over varnish, shellac, oil, etc.—it imparts a velvety, protecting finish of great beauty and durability. It is impervious to water, dust, scratches, finger-prints, heel-marks, etc.

Free Instruction Book

Ask your drug, hardware or paint dealer for a free copy of our 25c color book "The Proper Treatment for Floors, Woodwork and Furniture." This book is the work of famous experts. It is full of valuable ideas on home beautifying—illustrated in color. It gives full instructions for finishing new furniture, woodwork and floors and for doing over old woodwork of this character—for staining basketry, etc.

For 10c we will send you postpaid a can of Johnson's Prepared Wax—sufficient for polishing a large car—a piano, several pieces of furniture or a small floor—also our instruction book on home beautifying.



Johnson's Prepared Wax and other wood finishes are for sale by drug, hardware and paint dealers everywhere.

S. C. JOHNSON & SON
"The Wood Finishing Authorities"
RACINE, WIS., U. S. A.

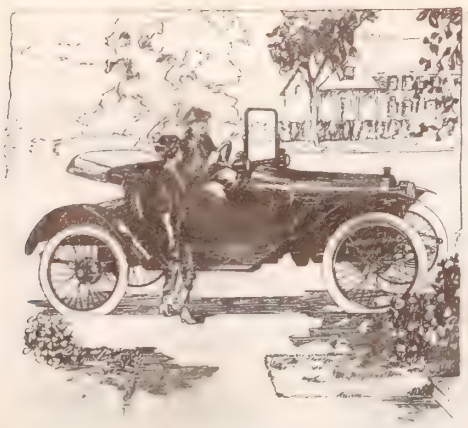
S. C. JOHNSON, & SON, Racine, Wis. CH. 4.

I enclose 10c for a can of Johnson's Prepared Wax enough for polishing an automobile, a small floor, a piano or several pieces of furniture, also Instruction Book on home beautifying.

Name.....

Address.....

City and State.....



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Motorvique

4-cylinder, shaft drive

$295

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Top, windshield, headlights and generator attached, $29 extra

HERE'S efficient, comfortable motor-transportation at a first cost so low and an up-keep so economical that owners say it's "cheaper than carfare."

The Argo is not a freak or an untried experiment. It is an easy-riding, good-looking car of sound mechanical design, sponsored by some of the best-known and most successful men in the industry.

The Argo embodies the best European engineering ideas—and the light car has reached its highest success abroad. American manufacturing skill in quantity production at low cost has done the rest.

Benjamin Briscoe and his associates have been working on the Argo for years. They have tried it over all kinds of roads and under all traveling conditions. Every detail of construction, every item of material, has been subjected to the most exhaustive tests.

For pleasure and for business—for the town dweller or the farmer—for the professional man, the business man or the high-school student—the Argo offers a greater return than any other investment of a similar amount you could make.

See the Car, *or*
Write for Descriptive Folder

Argo dealers are now demonstrating the car in hundreds of localities. If there isn't one near you, write for full descriptive folder of the "motor-vehicle for the millions."

ARGO MOTOR CO., Inc., 612 Main Street, Jackson, Michigan

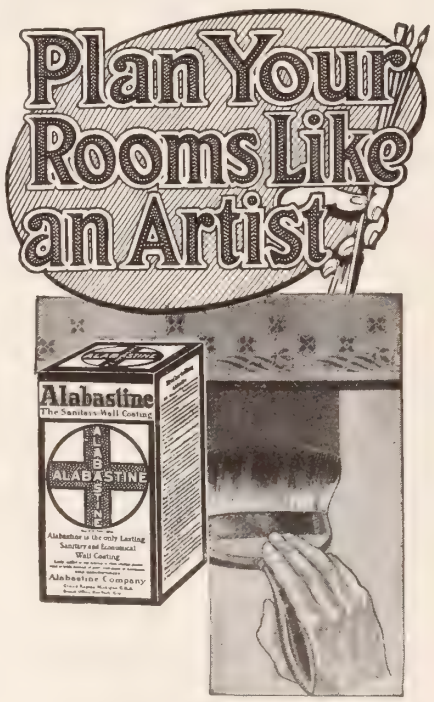
Merchants: Ask about the wonderful Argo parcel delivery car.

Specifications: **Motor:** L-head type; 2⅜ in. x 4 in., 4 cylinders cast en bloc; 3-point suspension. **Cooling:** Thermo-syphon system. **Clutch:** Internal cone type, leather faced. **Transmission:** Sliding gear, two speeds forward and reverse. **Axle:** Front, I-beam; rear, solid alloy steel with bevel gear. **Drive:** Propeller shaft. **Bearings:** Ball bearing complete from engine to wheels. **Springs:** Full elliptic, front and rear. **Brakes:** External contracting. **Lubrication:** Self-contained constant-level splash system, sight gauge on dash. **Ignition:** Timer distributor of great battery economy. **Frame:** Pressed steel channel. **Wheels:** Wire, clincher-rim; 90-inch wheelbase, 44-inch tread. **Tires:** 28-inch. **Control:** Single pedal, spark and throttle on steering column. **Body:** Dark finish, two passenger; seat 24 x 42 inches; leg room 38 inches. **Gasoline:** 4-gallon tank, gravity feed; 35 to 40 miles per gallon; speed 5 to 40 miles per hour. **Equipment:** Two side oil lamps, oil tail lamp, horn and tools

PLAN YOUR ROOMS LIKE AN ARTIST

Would you not be pleased to have an artist plan the color scheme of your home?

You and your decorator can get the artist's results if you will send today for the **Free Alabastine Book of Color Plans,** "The Mystery of the Lost Woman." This book contains in a nutshell the decorating artist's secret of planning a beautiful room, and shows how absolutely essential to a woman's appearance are proper wall colors. It also contains valuable information about decorating and dress styles, money-saving in decorating, sanitary walls, etc. Book tells how you can secure attractive wall stencils free.



Alabastine

The Beautiful Wall Tint ***Made in U. S. A.***

Sold extensively by druggists, hardware dealers, general stores. By combining and intermixing the standard Alabastine tints and strong colors, any color, tint or shade desired can be secured.

Alabastine comes as a dry powder, is easily mixed with hot or cold water, and applied with regular wall brush. **Will not rub off, chip nor peel** when applied according to directions on package. Truly economical. A great surface coverer. Durable. Sanitary.

Insist on purchasing Alabastine in packages and having the workman bring such packages on the job. Look for circle and cross in red.

Plans in color made especially for you. No charge. Write us about your decorating problem for home, church, school, etc.

ALABASTINE CO. 339 Grandville Rd. Grand Rapids, Mich.

PLACATING MARY PETER

Continued from page 377

"Is—it—good—Jim?" She purred over his baptismal.

"Hm, hm."

Mary curbed her desire to throw the lamp at him and went on putting patches on his shirt. Jim held the Courier on his knee and blinked at the fire. The clock curfewed nine.

"Wall, I guess et's time to go to roost," said he, stretching out comfortably in the asthmatic rocker.

Half an hour passed while she conjured dark plots to get rid of him. Ready to scream with impatience, she uttered a mild, "Well, I guess et's time to go to bed!" and settled back uncomfortably in her chair.

"Ya—up," said Jim. But he did not move.

Nine forty-five!

"Well, I declare it'll be mornin' and time to milk 'fore we git to bed!" Mary rose and tossed her sewing into the basket.

She placed the lamp in the geometrical center of the table. She traversed the circumferences of several circles around Jim, straightening the machine cover which was straight, wound the clock which had been Jim's exclusive job for twenty years, gave the window plants a cold shower in opposition to her set rule of watering them "'fore the sun struck 'em"; dusted the spotless clock shelf and straightened the rug before the fireplace, which had never been out of alignment with the point where the red painted boards joined the undecked woodwork underneath.

Then she sat on the perilous edge of a chair and teetered, glaring at the masculine bulk spread over two chairs, who any other night "would 'a' been in bed at seven a'clock."

The paper fell to the floor as he performed a St. Bernard stretch. As he started to bed he stumbled through the outspread sheets of the Courier. The law-and-order instinct which Mary's perpetual immaculateness had drilled in him asserted itself. He folded the paper in its proper creases and threw it into the fireplace. The flames woke and Mary's oratory was in ashes.

Choked, speechless, Mary trailed wearily up the stairs behind him to bed.

At nine o'clock the next morning she went to Mrs. Green's to borrow the paper. That individual was shiny-faced and red from a tussle with a batch of doughnuts.

"Yes, I hed the paper, but I started the kitchen fire with et this mornin'. You could jes' as well 'a' had et. Yer speech wuz wonderful elevatin', Mis' Peters."

Into the Dorchester gate walked Mary.

"The paper? If you'd come five minutes earlier—sent et to town by Jerry—to Sister Clary. Wanted her to see your speech."

Mrs. Blackburn was next.

"Our paper ain't come. Tim was fumin' round here las' night, wantin' to know where the paper wuz. Wuz you in a hurry?"

Mary proved that she was by the speed with which she left the Blackburn homestead behind her. She felt comfortable that everyone praised her speech, but it wasn't satisfying. You can look at a dish of luscious peaches and get a certain amount of pleasure in visualization, but there is nothing like a bite out of each for pure satisfaction.

Mary watched Mrs. Burke peel turnips awhile before she broached her errand.

"We don't take the paper. Our subscription run out in July. They sent us a bill last week, and it made John so mad that they'd send a stingy bill for six months he wouldn't pay 'em, and ordered 'em to stop the paper. I heard you made a fine speech at the temperance meetin'."

"Yes," agreed Mary absently. Then she went out into the sunshine and looked up and down the street. Mrs. Caldwell's household was spre[ad] miscuously about the yard w[ith] owner buried under a mattre[ss]

"Course I'd been glad to g[ive] the Courier, but I wuz clean mornin', and put et on th[e] shelf."

A feverish Mary walked to lage to get—soap and ginge[r] eyes tricked her into looking a[t] In battered, time-worn letter it was—Titusville Courier. pride went down in a heap. S[he] lie and passed under the sign

If Mr. Wilkins, owner, editor tising manager, star and cub r was startled to see his openly enemy he gave no sign.

"Good mornin', Mr. Wilkin said faintly; "I want to git this week's papers."

"All right, Mrs. Peters; how

"Two or three is all I need— like one besides."

He passed between the typ to a pile of papers, the lower chocolate brown with two yea the upper showing in graduate that the accumulating proce still going on.

Let's see; that would be Fri cember 8, wouldn't it? Here's December—no, that's Decemb Friday, November—no, we do that. December 8. H'm, that's Hey, Kane!" said he, piercing nermost recesses of the pre with a heavy voice, "where's cember 8 copies?"

"Ain't they none there? All guess."

Mary crumpled. "Are yo Kane?" shouted the editor, helplessly through some ante issues.

"Mr. Wilkins," stammered "I've been bearin a grudge ag sence you wrote I wuz a visitor to Sulphur Springs. ain't Christian like and I ow wuz in the wrong. I want t you fer printin' my article. seem to get a paper, but folks mentin' on et, so I guess et n been all right."

It was lunch time. Mary's was empty. But her head an were too full for appetite. She the Colonial parsonage acr street with interest other th usual homage; for hope has petual motion no matter how do out it is. But she waited a the drug store and ate pep drops until she figured Rev. M ran's wife would have the table and wouldn't *have* to invite her The rest brought her that tem equipment of strength often ne the last spurt at anything.

She turned the bell handle. we have the paper," said Mr. C "I want to congratulate you remarkable impetus you have g the morals of the community t your splendid talk to our ladies

"Thanks, Brother Cochran; it took some time to git et t but I'm happy ef et's done o munity any good."

Mr. Cochran turned the pap side in, inside out and upside first patiently, then frantically. he did it again.

"How stupid! The first page here."

He brought from the library of paper that looked as if some been trying to make it into con

"I believe the baby has tried it up," laughed he.

It was the indissoluble, ind tible truth that the Cochran ba left no proof of Mrs. Peters' liancy.

She wended her stricken Amanda Evans Hawkins's. T of smoke from the chimney, th ternal sign of hospitality country wayfarer, did not curl kitchen curtains were lowered, fallible sign in rural districts one is at home.

Mary tramped wearily to the and came face to face with Rura

Livery Mail Box No. 187 of Route 2 Protruding invitingly was a Titusville Courier. She knew it was the Courier. No other paper had such variegated wrappings and no editor had ever duplicated the heterogeneous type. Nobody was at home and—

Temptation mounted into her mind. She extended her fingers reverently. Then she put her hand behind her, still an honest citizen of the town.

The idea, Mary Peters! would you read yer neighbor's mail box—and after you've made a moral temp'rance speech, too?"

She left a note for Amanda to save the paper. Mary next took the shortcut out Spencer Road. The Spencer horse gave magnificent grace to a hill. Mary was scared of the grand house and awed by its mistress, but a mission born brings its own equipment of bravery. She shut her teeth with the old time click that always upset Jim, and fared up the veranda.

Mrs. Spencer, in a city-made tea gown and lace cap, flustered with ribbons, drawled, "What a pleasure to see you, Mrs. Peters!" with inflections that suggest that pleasure is a perfect bore.

Thanks!" came meekly from the depths of upholstery. "I come to see if you hed this week's paper. I'd love to borry et ef yer through with et."

Don't you take the paper?" came in staccato icicles from Mrs. Spencer, who having subscribed and paid in advance for five years was in a position to marvel.

Yes, but Jim burnt et up 'fore I could read et."

Hired men are so careless!" gracefully enunciated Mrs. Spencer.

Oh, 'scuse me, Mis' Spencer, Jim ain't the hired man; he's my old man."

Oh—you—mean—your—husband."

Oh, Chase," called Mrs. Spencer, who was in Newport training. She languidly directed Chase to give Mary the paper.

Mary left with a gay heart. She reached home at four, tossed her best bonnet on the table and opened the paper.

She blinked. Then she stared tongue-tied and muscle-locked. The page was there, but the temperance story had been cut out and dull advertising showed through the desecrated space. Mary gazed at the scenery for five minutes without seeing it, then she put the teakettle on with such vehemence that it bounced.

Mrs. Green entered. "I thought I stirred the fire with the paper, Mary, but I found et in the woodbox. Kind of flirty, but mebbe you kin read et. Ain't Mis' Dorchester wrote her sister to send their paper back."

Mary's spirits sang gaily as she bent over the potato bin. Exit Mrs. Green; enter Mrs. Blackburn.

Our paper come today, and Tim read et. They put a extry copy in, an' you kin hev both."

Mary swathed her in gratitude.

Knock number three heralded Mrs. Bake.

Borried Mis' Ellis's paper. She's been lendin' et to us sence we stopped ourn."

Mary was in superlative transports. Three potatoes peeled. Mrs. Caldwell panted in.

Mary, I got to thinkin' after you left I could jes' as well went down cellar and took thet paper off'n the shelf. I never thought I could put farther on. I did that now."

As Jim came from the barn a boy sparkling with brass and other accoutrements of livery passed majestically in the Peters gate and knocked foreboadingly on the door.

The grand gilt-edged envelope flustered Mary into opening it with the potting knife.

My esteemed Mrs. Peters: It occurred to me after you left that perhaps you wanted to see your talk before the temperance society. I had my maid clip it to send away. The clipping is enclosed. MRS. JOHN BURLINGH-FITZGERALD SPENCER."

The lady with the hyphenated cognomen did not add that she had designated the speech a sample of backwoods oratory.

Mary bowed and scraped to the "livery man." He went forth with his importance and she lunged into a chair and mopped her brow with its new "tidy" as Jim peeked in to see if the company had gone.

"Everybody's sendin' me the paper with my speech," she said apologetically.

"Are you keepin' 'em?"

Mary was submerged in arithmetic.

"Seven papers—one for the Cranes, one for Anne—one for—I'll put some in the depot readin' rack where the towerists will read 'em."

The door received a thunderous thud—the cause, Jake the village grocery boy, bent and intent with a load.

"I tole Mr. Cochran I wuz comin' by here, and he axed me to bring them papers. He had fifty extra papers run off, and he give you forty of 'em."

Mary chuckled hysterically as she laid the papers on the floor and turned to find another boy with a bulky package.

"Mis' Peters, Mr. Wilkins found these papers after you hed went. They wuz back by the press, and we didn't know we hed 'em. Mr. Wilkins says fer you to take the whole twenty-five of 'em with his compliments."

The papers took a toboggan slide across the floor.

"'Pears like I want my supper," said Jim, and he settled ponderously into the wooden chair and dipped a generous hodgepodge of salt pork and boiled potatoes.

Mary fussed among the papers like Ophelia waving the Rosemary in "Hamlet." She compared the printed product with the thirty-four sheets of her writing tablet, and word by word they were identical. She opened her scrap book to anchor one of the clippings.

Staring at the page she stood with digits outstretched like fan stays. Then she looked questioning at Jim.

"When did you paste that clippin' in there?"

"This mornin'. Thought mebbe you'd like to keep et."

"This mornin'? Wher'd you git et? Why, I tramped—" She swallowed the remainder of the sentence.

"Tore et out the paper las' night while you wuz polishin' the clock shelf and turnin' the house upsid' down in general."

For half a minute Mary's jaw was locked with a round O that never materialized in sound. She opened the door in answer to another knock. It was Joe Bilkins, who ran the saloon that stood opposite the Methodist church where she had given her lecture—the only "wet" district in the township. He held in his hand a clipping.

Mary remembered the sentence in it that had caused him to come. "Joe Bilkins is selling the devil's fiery liquor, tempting our young men to their downfall. Their ruin is on his guilty hands. Brothers and sisters, we must wipe out this terrible disgrace from Titusville."

He waved the paper before her, while the blood mounted in his face and his veins stood out like the stamping on embroidery paper. She bristled with her temperance tactics.

"Well?" Antagonism oozed out of every letter.

He fumbled the paper and mixed it earnestly with his hat.

"Mis' Peters, I want to say—I've come to say—you said I'm runnin' to ruin the young men—and I reckon I hev to live—but I want to say—I'm goin' to close the saloon and go to farmin' vegetables. Won't even raise apples for fear they git into cider. They're goin' to turn my place into a—a—I guess they said 'civil center.'"

He held out his hand. "And here is five dollars to give to the missionaries in South Africky or Californy." Then he bolted and strode down the path mopping his forehead and the back of his neck. He looked around when he got to the gate. Mary had just strength enough left to wave him a benediction. Then tenderly, reverently, she placed one of the clippings in the family Bible.

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Soreness and Inflammation

rub in a few drops of Absorbine, Jr. It is surprising how promptly it penetrates and acts—how clean and pleasant it is to use and how economical, because only a few drops are required to do the work. In addition to being a dependable liniment, Absorbine, Jr., is a safe, powerful, trustworthy antiseptic and germicide, which doubles its efficiency and uses.

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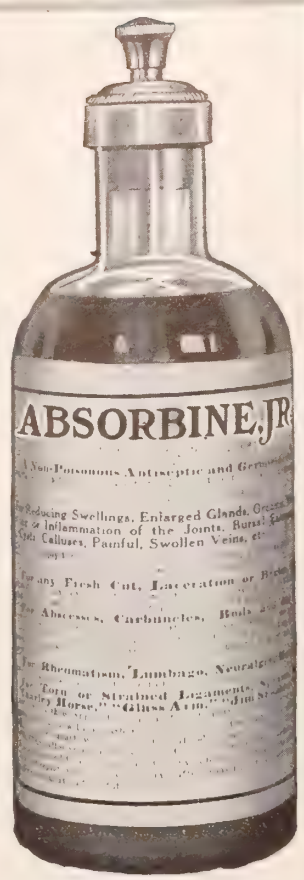
TRADE MARK REG. U.S. PAT. OFF.



When applied to cuts, bruises, and sores, it kills the germs, makes the wound aseptically clean, and promotes rapid and healthy healing. It allays pain and inflammation promptly. Swollen glands, painful varicose veins, wens and bursal enlargements yield readily to the application of Absorbine, Jr.

A 10% solution sprayed into the throat is cleansing, healing, and *kills germs.* An excellent preventive—thoroughly efficient and yet positively harmless. Absorbine, Jr., is made of herbs and is non-poisonous and non-destructive of tissue.

Doctors prescribe and recommend Absorbine, Jr., where they wish a thoroughly aseptic condition produced.

Dentists use Absorbine, Jr., in cases of Pyorrhea (Riggs Disease) and for spongy or bleeding gums, abscesses, sinuses and ulcerations.

Athletes use Absorbine, Jr., in advance of games to condition their muscles, and afterward to prevent lameness, stiffness and soreness.

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"Your generous sample made so good that a large size bottle was bought. It is all right—shall not be without it in future."

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(Complete reports with names and addresses mailed on request.)

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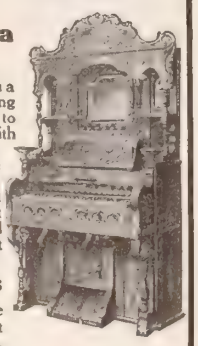

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THE PRAYER LEAGUE

"I ASKED for prayer through your league for the conversion of my husband. He gave his heart to God the first day of February, 1915." This happy news comes from A Reader in Maine. Mrs. C. L. G. writes from Springville, La.: "I wrote some weeks ago requesting prayer. I wish to acknowledge the blessing of God in answering. I have found that blessed peace at last." Mrs. J. M. B. writes: "I want to acknowledge answer to prayer for my nephew. He is a youth sixteen years old, and I cannot be thankful enough that he has been brought to Christ. He 'hit the trail' at one of the Sunday meetings and is now working every night at a union revival meeting being held in our church, and has already brought some of his companions to the Saviour." A "Wife and Mother" writes: "I asked the Prayer League to pray that the little band of members of the Minaville M. E. Church be blessed and a deep work of grace wrought in the hearts of the people. The prayer has been answered, praise his holy name! We have a revival going on now." Mrs. J. A. Hardy, "Mother" of the Prayer League, writes that her prayers are being still more definitely and fully answered.

Acknowledgments of answers to prayers have also been received from:

Reader, Lestershire, N. Y.; Rev. D. H. S., Ionia, Mich.; J. R. B., Asheville, N. C.; Mrs. A. K., Port Byron, N. Y.; Mrs. A. J. P., Middleport, N. Y.; Mrs. E. A. R., Wellsville, N. Y.; S. A., Chicago, Ill.; Mrs. J. F. N., Marshfield, Wis.; Mrs. E. F., Sebastian, Fla.; E., Lynchburg, Va.; A Maryland Reader (for improvement in health of a friend and the reunion of a divided family circle); Mrs. E. H. B., Baltimore, Md.; A. M. J., Carnegie, Pa.; H. M. L., Jefferson, Ohio.

A Reader in great distress asks special prayer for relief in domestic troubles. Prayer is asked that a family problem which is causing great grief and distress to the father and mother may be settled in accordance with God's will.

Prayers are asked for revivals of religion at Amsterdam, N. Y.; Sterling, Mich.; Center Point, Ark. (special blessing upon the pastor in his work of soul saving); Waveland, Ind.; Curtiss, Wis.; Washington, D. C.; Cook, Neb.; at the government Methodist church in Mobile, Ala.; Sanford, Fla; Ochelata, Okla.; Selden, Miss. (that the children and young people of the vicinity may give their hearts to God); Gilroy, Calif.; a church at Anna, Texas; prayers are asked for a prohibition victory at Elgin, Ill., on April 20; a Canadian reader asks prayers that weekly preaching services may be provided at Victoria, Ont., and also for the cause of temperance there. J. R. B. asks prayers that a leader be sent for Gospel work at Asheville, N. C.

Mrs. H. S. asks prayer that her husband's mind may be restored; Mrs. L. D. F., her daughter's; T., a sister's; Mrs. E. A. H., her brother's; A Friend, that sister's and father's minds be restored. Fifteen friends ask prayer for mental restoration or strengthening for other friends or for themselves.

J. B. L. and Miss S. A. ask pr[ayer] that sight may be restored; C. M. [S.], that mother's sight may be restore[d a] Reader, her husband's; eight fri[ends] ask prayer for the restoration [or] strengthening of sight for other r[ela]tives or friends.

A mother asks prayer that two [sons] be saved from the liquor habit. E[ight] other mothers ask prayer that t[heir] sons be saved from drink; two wi[ves], their husbands; one friend, a broth[er]; another, a cousin; another, a ne[igh]bor.

Thirty friends ask prayer fo[r a] deeper work of grace, assurance [of] sins forgiven, or express in other w[ords] their desire for personal spiri[tual] blessing, including one that she ma[y be] able to get out of her heart the bit[ter]ness she feels toward a neighbor; [and] another that he may not commit [sui]cide and that faith may be stren[gth]ened.

Twenty-one parents ask prayer [for] the conversion of sons.

Twenty-one wives ask prayer [for] the conversion of their husbands.

Forty-four friends ask prayer [for] the conversion of other relatives [and] friends.

Ten friends ask prayer for spe[cial] spiritual blessing for relatives [or] friends.

Two husbands ask prayer for [the] healing of their wives; six wives [or] the healing of their husbands; se[v]teen parents for the healing of t[heir] daughters, including one that da[ugh]ter may be healed and use of li[mbs] restored; thirteen parents for [the] healing of their sons, including [one] that little son may be able to t[alk]; sixty-four friends ask prayer for [the] healing of other relatives and frie[nds], including one that a boy may be c[ured] of heart trouble, another that pa[ralysis] may be restored to health, ano[ther] that child may have the power [of] speech, another that a little girl [may] regain the use of limbs; sixty-[one] readers ask prayer for the healin[g of] themselves, including one that she [may] regain the use of limbs, another [that] she may regain the use of her h[ead] and overcome nervousness, ano[ther] that he may be able to work, ano[ther] for healing of speech and to rec[over] the use of limbs, and another that [one] may be restored to usual strengt[h of] body and lameness cured.

Five friends ask prayer for hea[ling] of hearing for themselves or o[ther] friends.

Thirty-one friends ask prayer [for] help or guidance in financial affai[rs].

Sixty friends ask prayer for [the] granting of varied desires and ne[eds], including three wives that their [hus]bands may return, another that [she] may become reconciled to her husb[and], another that she may hear from [one] whom she has not heard from for [four] years; another requests prayer for [the] awakening of love between mother [and] father, another that trouble whic[h is] destroying two homes may be remo[ved], and another that an aged couple [may] hear from their son.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Continued from page 385

notices and church collection. (4) Anthem. (5) Sermon. (6) Hymn from Sunday School Hymnal. (7) Benediction at 11.55. After a thorough test this order was made the permanent order of worship. The attendance of adults at Sunday school service has increased 300 per cent. and the entire Sunday school attendance has increased 150 per cent. It has increased the attendance of children upon public worship 500 per cent. The pastor has had a message for his own young people. The Sunday school service has become "the Bible teaching service of the church." There is no dismissal between services. It has made the Sunday school and church one.

Q. Can you suggest name of the book on Bible questions referred to in previous Round Table, and cost?—*Mrs. O. A. G.*

A. This book is A Supplemental Bible Question Course, by John B. Smith, published by the Sunday School Times Company, Philadelphia, Pa. Price, 50 cents. It is a manual of Bible facts, places, persons, etc. This book may be used for a platform drill by the superintendent or by the teacher in the class or in a question contest for a class social occasion.

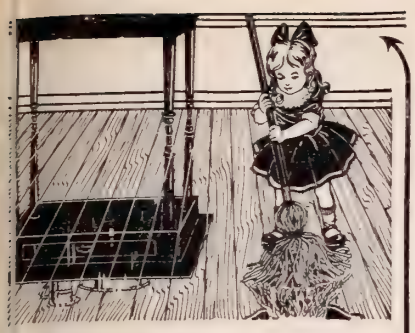
Q. Can you give me any good helps o[n] Sunday school lessons? I get the Sunday S[chool] Quarterly, but it don't explain the lesson [as] I wish it would. What good commenta[ries] there and how much would it cost?—*Mrs. McW.*

A. Every teacher should, if possible, [have] some good lesson help in addition to the l[esson] quarterly; such helps as Peloubet's ($1); Tarbell's Guide ($1.15); Practical Comme[n]t by Arnold (55 cents). Each teacher will [find] to select the illustrations and points suite[d] the class, gather the homely stories of dail[y] that will make the lesson real, and then, [in] prayer, a clear vision of Christ and a deep[er] for the scholar, give to all of the mater[ial] living value.

Cordial Appreciation

I have been a subscriber of your paper for eighteen years, have sent thanks more than once, enjoyed paper, almanacs and other premiums.

Highstown, N. J. MRS. H. M. VAN NE[STE]



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THE YOUNG PEOPLE'S MEETINGS

The Bible the World's Supreme Book

Christian Endeavor Topic for April 25. Deut. 6: 1-9

THE Bible is the world's supreme book because it gets us acquainted with God. It meets our deepest need and brings us our highest gains. In the Bible we read of men with like passions as ourselves who knew God intimately. They talked with him. They asked him to do things for them, they walked with him by day and thought of him at night. We cannot read of God's kindness to these men and his friendship with them without knowing very positively that he wants to do the same things for us which he did for them. In the New Testament we see Jesus. We see the kind of a man he was and the kind of things he did, and we are convinced that he has not changed in any manner or in any degree. He longs to save and bless and help us now as he longed to save and bless and help the people who knew him long ago.

The Bible tells us how to solve our problems, how to bear our burdens, how to do our work, how to get ready for the next world. It shows us our sin and our need of God, and gives us the picture of the cross of Calvary, by which we find our way into the divine Presence and gain forgiveness and spiritual power. It shows us our true calling and place and mission in life, which is to lead others to the Christ of the Bible, to lead them to adopt his plan of life, to share in his joys, to gain the life that has no end.

Missionary Practice Through the Use of Tracts

B. Y. P. U. Topic for April 25. Eccles. 11: 1-6 (Conquest meeting)

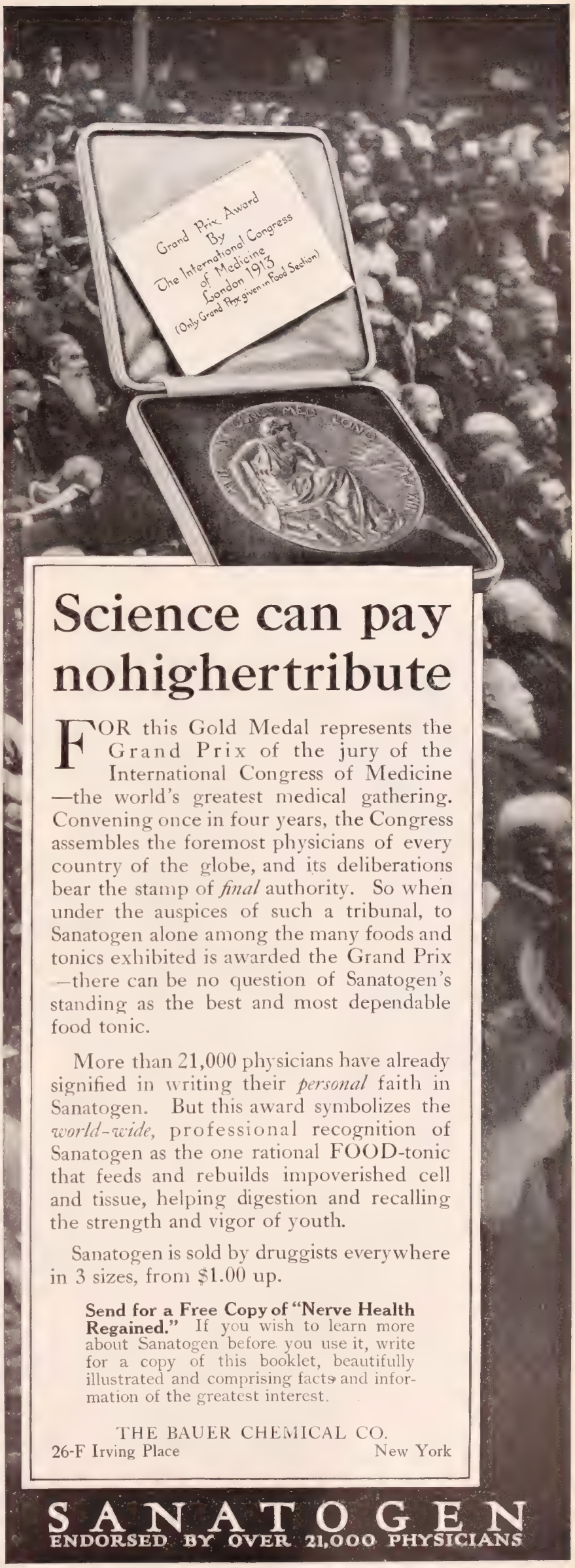
MORE than fifty-nine million tracts have been distributed by the American Baptist Publication Society since 1840. During the missionary year, 1913-14, representatives of the society distributed 1,277,358 tracts.

For some reason or other American Christians seem to have been getting the idea that the use of tracts is obsolete. But people are more interested in reading than ever. If tracts are well written and carefully published they will be read as in former years. Our lesson deals particularly with the use of tracts on the mission field. In lands of more primitive civilization the people are greatly impressed by the printed word. In our home mission work the tract is particularly useful. Hundreds of copies are distributed to the immigrants at Ellis Island, printed in the language of their homeland. The tract once read is handed on to some one else. Even if it is thrown away some one else will see the words and through them be made to hear the call of the Holy Spirit.

What the League is Doing in India

Epworth League Lesson for April 25. James 1: 27; I Cor. 1: 26-31

READ the editorial in last week's Christian Herald, "India's Mass Movement Christward." The reports from that land are more wonderful than from any other field. There are on the files of the missionaries a list of 160,000 names, people still unbaptized, who have signified their desire to be taught to be Christians. There were, two years ago, 63,685 Methodist young people in India. Twenty-three thousand of these were members of the league. Thirty-five thousand Methodist converts were baptized during 1913, many of them young people, so the league's numbers have been reinforced. League literature is published in India in ten languages. The Christian Herald will have more to say about India's great Christward impulse. Write to the Board of Foreign Missions at 150 Fifth Avenue, New York City, for the pamphlet, "A Challenge—Shall We Meet It?"



Science can pay nohighertribute

FOR this Gold Medal represents the Grand Prix of the jury of the International Congress of Medicine —the world's greatest medical gathering. Convening once in four years, the Congress assembles the foremost physicians of every country of the globe, and its deliberations bear the stamp of *final* authority. So when under the auspices of such a tribunal, to Sanatogen alone among the many foods and tonics exhibited is awarded the Grand Prix —there can be no question of Sanatogen's standing as the best and most dependable food tonic.

More than 21,000 physicians have already signified in writing their *personal* faith in Sanatogen. But this award symbolizes the *world-wide,* professional recognition of Sanatogen as the one rational FOOD-tonic that feeds and rebuilds impoverished cell and tissue, helping digestion and recalling the strength and vigor of youth.

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Send for a Free Copy of "Nerve Health Regained." If you wish to learn more about Sanatogen before you use it, write for a copy of this booklet, beautifully illustrated and comprising facts and information of the greatest interest.

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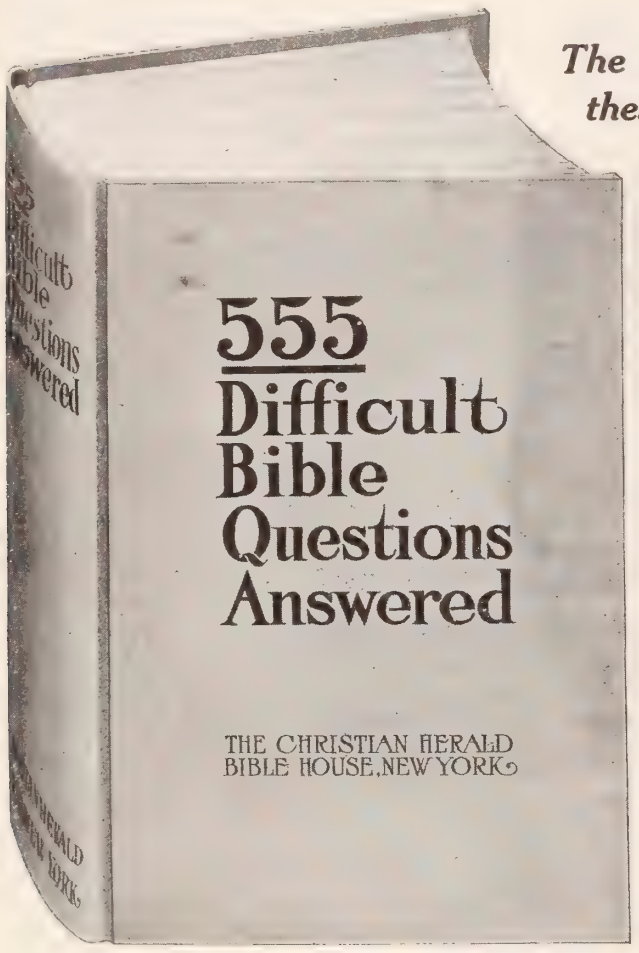
SANATOGEN
ENDORSED BY OVER 21,000 PHYSICIANS

CAN YOU ANSWER? These Bible Questions?

Has a man two natures?
Is misfortune a judgment of God?
Is it right to ask for definite blessings?
Is being tempted a sin?
Is trouble sent as a punishment?
Can one be saved without knowing it?
Is wealth an evil or a blessing?
Is confession a Christian duty?
Does God send disease?
Is falsehood ever justifiable?
Can the church heal by faith today?
Should a Christian marry a non-Christian?
What is the "unpardonable sin"?
Is sinlessness possible?
What was the "gift of tongues"?
Did Christ sing any hymns?
What was Jesus' first sermon?
Could Jesus sin?
Was the Ascension in human form?
What language did Christ use on earth?
What does "making friends of Mammon" mean?
What is the "new birth"?



The answers to these and over five hundred other equally important Bible questions are contained in this remarkable volume. Can you afford to be without it?

THIS book is the result of research covering a period of twenty-four years. Its theology is thoroughly sound, being along the lines followed by the ablest living orthodox expositors. For twenty-four years, the Christian Herald has been conducting a chair in Biblical questions. Thousands of intelligent inquiries, addressed to this chair, have covered practically every phase of Christian living and Biblical difficulty. These answers have helped myriads over hard places.

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A UNIQUE MEMORIAL

THE friends of Richard Watson Gilder are erecting a monument to his memory, peculiarly appropriate, and also peculiarly interesting as an illustration of the possibilities of combining the sentimental and the practical.

In his writings, as well as in his editorial work—Mr. Gilder was editor of the Century Magazine when he died in 1909—this gifted American gave expression to the same humanitarian impulse which drew his interest to tenement house reform work in New York City and to the efforts of the Kindergarten Association to increase the chances of boys and girls for useful and happy lives.

To perpetuate the memory of a man who worked so continuously for the public good, his friends have sought to solve one of the hardest of our social problems, that of acceptable and ready help to families suddenly left without means by the death of their bread-winner. This class of respectable people suffer more keenly, perhaps, than any other when face to face with destitution. They are not protected by insurance, nor have they been able to accumulate savings. Statistics show that a large percentage of such households, for one reason and another, need a very *practical* form of assistance through the first year of their bereavement.

To meet the needs of this class a special form of life insurance has been devised, and has received the approval of the Insurance Department of the State of New York so that it can be issued by the regular insurance companies. It is called "The Gilder Weekly Income Policy Plan," and is not sold through paid agents, but can be obtained from life insurance companies only by direct application at the company's home office or branch offices. The cost is low and premiums may be paid annually, semi-annually or quarterly. The Gilder Weekly Income Policy provides for the payment of seventy-five dollars at death, to cover the funeral expenses, and thereafter a weekly income to the family of from ten up to seventeen dollars for fifty-two weeks. The terms of the contract are such that these payments cannot be diverted from the family of the insured.

THE Gilder Policy Association, which is trying to have all the regular life insurance companies issue the Gilder weekly income policy for the benefit of families compelled to live on small weekly earnings, is incorporated solely to promote this special form of welfare work in memory of Richard Watson Gilder, and no officer or member of the association can derive any profit or remuneration from the enterprise. The association believes that employers can do their employees a lasting service by informing them of this special plan. A descriptive literature and folders for distribution, with display posters, are supplied upon request, and there is nothing to prevent any employer, or for that matter, any wage-earner, from getting the fullest light upon this interesting memorial movement. The association is at 103 East Sixteenth Street, New York, and Mr. R. G. Cholmeley-Jones is the president. We understand that insurance companies may also be asked to supply information upon this special form of policy.

It seems to be a beautiful way in which to erect a permanent memorial to a good man. As we understand it, there is no possible conflict between this new departure in life insurance and existing offers by the companies themselves. The elimination of paid agents makes for the lowering of the cost, and as practically an entirely new clientèle will respond to the proposal, no one, apparently, is unfavorably affected in a business sense, while multitudes may be vastly benefited and on a business and not a charitable basis, so far as the companies issuing the policy are concerned.

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The Corn
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Some folks still cling to liquids to inefficient plasters, or to merely paring corns.

They wrong themselves.

Their own friends keep free from corns by using **Blue-jay** plasters.

They apply one in a jiffy, then forget the corn. In 48 hours without pain or soreness, the entire corn comes out.

A famous chemist found this way which makes corns out-of-date. One can't prevent them easily, but to keep them is folly.

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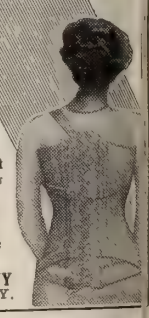

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How Prohibition Works in Russia

A NEW light on the temperance situation in Russia is supplied in a letter from the American consulate general in Moscow, Russia, dated February 2, 1915, just received by Mr. A. H. Woodson of the National Model License League, Louisville, Ky. The letter says:

"In response to your inquiry of January 7, requesting exact information in regard to the Russian ukase prohibiting the use of liquors other than vodka in Russia, I beg to state that in the strict sense of the word the Crown has not proclaimed such an edict. At the beginning of the war, the government expressed a desirability for the discontinuance of the sale of all intoxicants throughout the empire, but the issuance of regulations for the sale of drinks were left to the local institutions of self-government.

"The city of Moscow was the first to prohibit the sale of intoxicating drinks, including light wines and beer, but only the vodka shops were closed for the first three months of the war, it being possible to purchase, either at the beer saloons or wine shops, all grades of beer and wine. Vodka was also sold at that time in the higher class restaurants in Moscow, and in fact throughout Russia in the same places. Later, however, all wine stores and beer saloons were closed and the sale of any kinds of intoxicants absolutely forbidden for the time being; no limit being set for the opening of these institutions. Petrograd followed Moscow's example, and so did most of the other cities, boroughs and villages, so that it may be assumed that the sale of intoxicants is forbidden in perhaps 90 per cent. of all cities and towns in the empire.

"In the city of Moscow, these regulations are outwardly being strictly enforced; a heavy fine being exacted from all persons infringing the rules. Wine may only be obtained on a prescription signed by a doctor, the exact amount being named, and the prescription good for only one time, but this office is informed that in all the restaurants drinks may be obtained. It is stated, furthermore, that private houses have sufficient supplies to last during the war.

"At the present moment there is a movement in favor of the authorization to sell light wines and beer; this question will be placed before the legislative institutions upon which will depend the passing of a law regulating the sale of liquors.

"Practically all the breweries in Russia are temporarily closed, but according to a statement of the manager of one of the largest in Moscow they expect to open in the spring, as they anticipate a favorable ruling on the part of the government authorities with regard to the sale of beer. The wine merchants are equally hopeful, but no one is in a position to state accurately what the disposition of the government will be as to the continuance of the general sale throughout the country of vodka. There is a pretty decided opinion on the part of the thinking classes that the bottle houses in the villages and rural districts should be cut down, at least, and perhaps eliminated, and that the number in the larger cities should be fewer. This question is problematical, and no decision will be reached until the cessation of hostilities.

"The government's loss on account of the closing of the vodka shops is more than $1,000,000 per day.

"JOHN N. SNODGRASS."

..If you mean to do things don't take time to tell anybody about it, but let them know about it by getting to work and doing.

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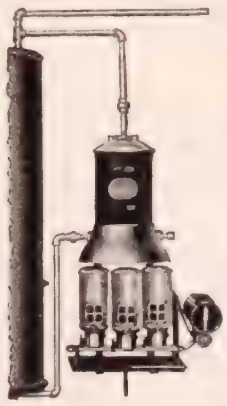

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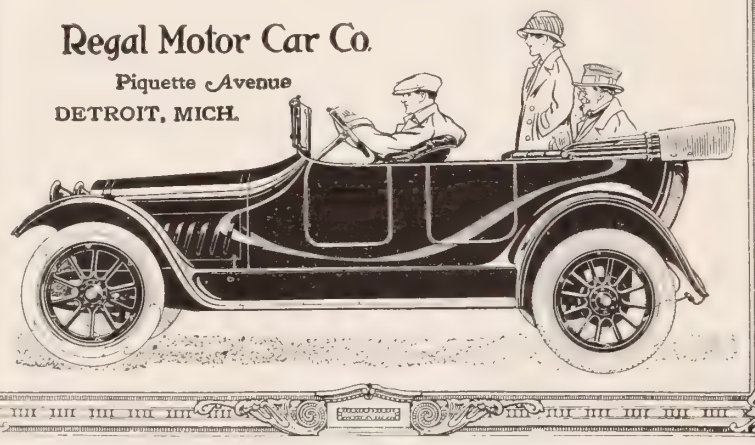

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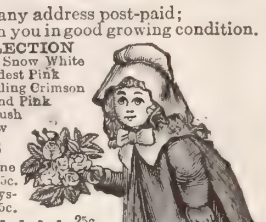

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THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXVI—*Continued*

IT WAS raining again when Pollyanna got up the next morning, and a northeast wind was still whistling down the chimney. Pollyanna at the window drew an involuntary sigh; but almost at once her face changed.

"Oh, well, I'm glad—" She clapped her hands to her lips. "Dear me," she chuckled softly, her eyes dancing, "I shall forget—I know I shall; and that'll spoil it all! I must just remember not to be glad for anything—not *anything* today."

Pollyanna did not make corn muffins that morning. She started the breakfast, then went to her aunt's room.

Mrs. Chilton was still in bed.

"I see it rains, as usual," she observed, by way of greeting.

"Yes, it's horrid—perfectly horrid," scolded Pollyanna. "It's rained 'most every day this week, too. I hate such weather."

Aunt Polly turned with a faint surprise in her eyes; but Pollyanna was looking the other way.

"Are you going to get up now?" she asked a little wearily.

"Why, y-yes," murmured Aunt Polly, still with that faint surprise in her eyes. "What's the matter, Pollyanna? Are you especially tired?"

"Yes, I am tired this morning. I didn't sleep well, either. I hate not to sleep. Things always plague so in the night, when you wake up."

"I guess I know that," fretted Aunt Polly. "I didn't sleep a wink after two o'clock myself. And there's that roof! How are we going to have it fixed, pray, if it never stops raining? Have you been up to empty the pans?"

"Oh, yes—and took up some more. There's a new leak now, farther over."

"A new one! Why, it'll all be leaking yet!"

Pollyanna opened her lips. She had almost said, "Well, we can be glad to have it fixed all at once, then," when suddenly she remembered, and substituted, in a tired voice:

"Very likely it will, auntie. It looks like it now, fast enough. Anyway, it's made fuss enough for a whole roof already, and I'm sick of it!" With which statement, Pollyanna, her face carefully averted, turned and trailed listlessly out of the room.

"It's so funny and so—so hard, I'm afraid I'm making a mess of it," she whispered to herself anxiously, as she hurried downstairs to the kitchen.

Behind her, Aunt Polly, in the bedroom, gazed after her with eyes that were again faintly puzzled.

Aunt Polly had occasion a good many times before six o'clock that night to gaze at Pollyanna with surprised and questioning eyes. Nothing was right with Pollyanna. The fire would not burn, the wind blew one particular blind loose three times, and still a third leak was found in the roof. The mail had brought to Pollyanna a letter that made her cry (though no amount of questioning on Aunt Polly's part would persuade her to tell why). Even the dinner went wrong, and innumerable things happened in the afternoon to call out fretful, discouraged remarks.

Not until the day was more than half gone did a look of shrewd suspicion suddenly fight for supremacy with the puzzled questioning in Aunt Polly's eyes. If Pollyanna saw this she made no sign. Certainly there was no abatement in her fretfulness and discontent. Long before six o'clock, however, the suspicion in Aunt Polly's eyes became conviction, and drove to ignominious defeat the puzzled questioning. But, curiously enough, then, a new look came to take its place, a look that was actually a twinkle of amusement.

At last, after a particularly doleful complaint on Pollyanna's part, Aunt Polly threw up her hands with a gesture of half-laughing despair.

"That'll do, that'll do, child. I'll give up. I'll confess myself beaten at my own game. You can be—*glad* for that, if you like," she finished with a grim smile.

"I know, auntie, but you said—" began Pollyanna demurely.

"Yes, yes, but I never will again," interrupted Aunt Polly, with emphasis. "Mercy, what a day this has been! I never want to live through another like it." She hesitated, blushed a little, then went on with evident difficulty: "Furthermore, I—I want you to know that—that I understand I haven't played the game myself—very well, lately; but, after this I'm going to—to try. *Where's* my handkerchief?" she finished sharply, fumbling in the folds of her dress.

Pollyanna sprang to her feet and crossed instantly to her aunt's side.

"Oh, but, Aunt Polly, I didn't mean— It was just a—a joke," she quivered in quick distress. "I never thought of your taking it *that* way."

"Of course you didn't," snapped Aunt Polly, with all the asperity of a stern, repressed woman, who abhors scenes and sentiment, and who is mortally afraid she will show that her heart has been touched. "Do you suppose I know you didn't mean that way? Do you think if I thought you *had* been trying to teach me a lesson that I'd—I'd—" But Pollyanna's strong young arms had her in a close embrace and she could not finish the sentence.

CHAPTER XXVII

JIMMY AND JAMIE

POLLYANNA was not the only one that was finding that winter a hard one. In Boston Jimmy Pendleton, in spite of his strenuous efforts to occupy his time and thoughts, was discovering that nothing quite erased from his vision a certain pair of laughing blue eyes, and nothing quite obliterated from his memory a certain well-loved merry voice.

Jimmy told himself that if were not for Mrs. Carew, and the fact that he could be of some use to her, life would not be worth the living. Even at Mrs. Carew's it was not all, for always there was Jamie; and Jamie brought thoughts of Pollyanna—unhappy thoughts.

Being thoroughly convinced that Jamie and Pollyanna cared for each other, and also being equally convinced that he himself was in honor bound to step one side and give the hand of Jamie full right of way, it never occurred to him to question further. Of Pollyanna he did not like to talk or to hear. He knew that both Jamie and Mrs. Carew heard from her; and when they spoke of her, he forced himself to listen, in spite of his heartache. But he always changed the subject as soon as possible, and he limited his letters to her to the briefest and most infrequent epistles possible. To Jimmy, a Pollyanna that was not was nothing but a source of present wretchedness; and he had begged when the time came for him to go Beldingsville, and take up his studies again in Boston; to be so near Pollyanna, and yet so far from her was found to be nothing but torture.

In Boston, with all the fevered haste of a restless mind that seeks distraction from itself, he had thrown himself into the carrying out of Mrs. Carew's plans for her beloved working girls, and such time as could be spared from his own duties he had devoted to this work, much to Mrs. Carew's delight and gratitude.

And so for Jimmy the winter passed and spring had come—spring blossoming spring full of soft

Continued on page 394

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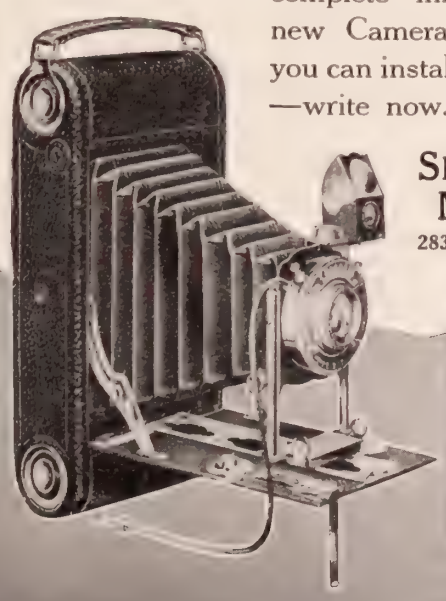

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Our Hupmobile is a great convenience to me. It enables me to shop and do errands in much less time, and it's so comfortable and easy that I delight in riding as often and as far as they will take me. It has helped me renew many old friendships. I know it can't cost us a great deal, for I never hear John say a word about it.

I'd almost rather drive a Hupmobile than eat. It's no trick for me to manage the car, down town or anywhere. It's got a lot of power and a fine-running motor. It hardly ever gets out of order. What few adjustments are needed are so simple I make them at home. It's never been in a repair shop.

It seems to me that my friends rather envy me because we have a Hupmobile. I know they like the car as well as I do, and I can't tell you how much I like it. There isn't a thing about it, I think, that could be better. Oh, yes, I drive when I want to. Our car is so easy to drive that I often wonder why other girls don't drive theirs.

I'm for the Hupmobile, every time. The fellows all think it's a bully car, and they can tell it from all the others on the street. Daddy says I'm not big enough to drive it yet, but I know I could if he'd only let me try. It's so easy, Art says. Gee, I'm glad we have a Hupmobile. I'd rather have it than any car.

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THE RETURN OF POLLYANNA

Continued from page 392

gentle showers, and tender green buds expanding into riotous bloom and fragrance. To Jimmy, however, it was anything but a joyous spring, for in his heart was still nothing but a gloomy winter of discontent.

"If only they'd settle things and announce the engagement, once for all," murmured Jimmy to himself, more and more frequently these days. "If only I could know *something* for sure, I think I could stand it better!"

Then one day late in April he had his wish—a part of it: he learned "something for sure."

It was ten o'clock on a Saturday morning, and Mary, at Mrs. Carew's, had ushered him into the music-room with a well-trained: "I'll tell Mrs. Carew you're here, sir. She's expecting you, I think."

In the music-room Jimmy had found himself brought to a dismayed halt by the sight of Jamie at the piano, his arms outflung upon the rack, and his head bowed upon them. Pendleton had half turned to beat a soft retreat when the man at the piano lifted his head, bringing into view two flushed cheeks and a pair of fever-bright eyes.

"Why, Carew," stammered Pendleton, aghast, "has anything—er—happened?"

"Happened! Happened!" ejaculated the youth, flinging out both his hands, in each of which, as Pendleton now saw, was an open letter. "Everything has happened! Wouldn't you think it had if all your life you'd been in prison, and suddenly you saw the gates flung wide open? Wouldn't you think it had if all in a minute you could ask the girl you loved to be your wife? Wouldn't you think it had if—but listen! You think I'm crazy, but I'm not. Though maybe I am, after all, crazy with joy. I'd like to tell you. May I? I've got to tell somebody!"

Pendleton lifted his head. It was as if, unconsciously, he was bracing himself for a blow. He had grown a little white; but his voice was quite steady when he answered.

"Sure you may, old fellow. I'd be—glad to hear it."

Carew, however, had scarcely waited for assent. He was rushing on, still a bit incoherently.

"It's not much to you, of course. You have your two feet and your freedom. You have your ambitions and your bridges. But I—to me it's everything. It's a chance to live a man's life and do a man's work, perhaps—even if it isn't dams and bridges. It's something!—and it's something I've proved now I *can* do! Listen. In that letter there is the announcement that a little story of mine has won the first prize—$3,000—in a contest. In the other letter there, a big publishing house accepts with flattering enthusiasm my first book manuscript for publication. And they both came today—this morning. Do you wonder I am crazy glad?"

"No! No, indeed! I congratulate you, Carew, with all my heart," cried Jimmy, warmly.

"Thank you—and you may congratulate me. Think what it means to me. Think what it means if, by and by, I can be independent like a man. Think what it means if I can, some day, make Mrs. Carew proud and glad that she gave the crippled lad a place in her home and heart. Think what it means for me to be able to tell the girl I love that I *do* love her."

"Yes—yes, indeed, old boy!" Jimmy spoke firmly, though he had grown very white now.

"Of course, maybe I ought not to do that last, even now," resumed Jamie, a swift cloud shadowing the shining brightness of his countenance. "I'm still tied to—these." He tapped the crutches by his side. "I can't forget, of course, that day in the woods last summer, when I saw Pollyanna—I realize that always I'll have to run the chance of seeing the girl I love in danger, and not being able to rescue her."

"Oh, but, Carew—" began the other huskily.

Carew lifted a peremptory ha

"I know what you'd say. But say it. You can't understand. aren't tied to two sticks. You d rescuing, not I. It came to m how it would be, always, with m —Sadie. I'd have to stand asi see others—"

"*Sadie!*" cut in Jimmy sharp

"Yes; Sadie Dean. You ac prised. Didn't you know? H you suspected—how I felt t Sadie?" cried Jamie. "Have I so well to myself, then? I tri but—" He finished with a faint and a half-despairing gesture.

"Well, you certainly kept it all old fellow—from me, anyhow," Jimmy, gayly. The color had back to Jimmy's face in a rich and his eyes had grown suddenl bright indeed. "So it's Sadie Good! I congratulate you again I do, as Nancy says." Jimm quite babbling with joy and ment now, so great and wonderf been the reaction within him discovery that it was Sadie, not anna, whom Jamie loved.

Jamie flushed and shook his h bit sadly.

"No congratulations—yet. Y I haven't spoken—to her. But I she must know. I supposed ever knew. Pray, who did you th was, if not—Sadie?"

Jimmy hesitated. Then, a litt precipitately, he answered: "Wh thought of—Pollyanna."

Jamie smiled and pursed his li

"Pollyanna's a charming girl, love her—but not that way, any than she does me. Besides, I somebody else would have someth say about that, eh?"

Jimmy colored like a happy conscious boy.

"Do you?" he challenged, try make his voice properly imperso

"Of course! John Pendleton."

"*John Pendleton!*" Jimmy w sharply.

"What about—John Pendl queried a new voice; and Mrs. came forward with a smile.

Jimmy, around whose ears f the second time within five minut the world had crashed into frag barely collected himself enough low word of greeting. But Jam unabashed, turned with a triumpha of assurance.

"Nothing; only I just said tha believed John Pendleton would something to say about Polly loving anybody—but him."

"*Pollyanna! John Pendleton!*" Mrs. Carew sat down suddenly in the nearest her. If the two men fore her had not been so deeply absor in their own affairs they might ha noticed that the smile had vanishe from Mrs. Carew's lips, and that an od look as of almost fear had come to he eyes.

"Certainly," maintained mie. "Were you both blind last sum er? Wasn't he with her a lot?"

"Why, I thought he was wit all of us," murmured Mrs. Carew, a tle faintly.

"Not as he was with Pollyanna insisted Jamie. "Besides, have yo forgotten that day when we were t ing about John Pendleton's marryin and Pollyanna blushed and stammere and said finally that he *had* thoug of marrying—once. Well, I wor red then if there wasn't *somethin* between them. Don't you remembe"

"Y-yes, I think I do—now tha you speak of it," murmured Mrs. rew again, in a low voice. "But I d— forgotten it."

"Oh, but I can explain that," t in Jimmy, wetting his dry lips. ohn Pendleton *did* have a love affair nce, but it was with Pollyanna's moth."

"Pollyanna's mother!" excl ned two voices in surprise.

"Yes. He loved her years ag but she did not care for him at all, understand. She had another lov —a minister, and she married him ir ead —Pollyanna's father."

"Oh-h!" breathed Mrs. Carew and

"Begged Father

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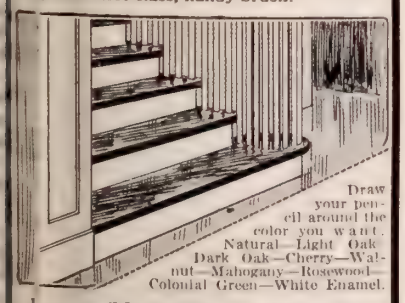

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leaned forward suddenly in her chair. "And is that why he's—never married?"

"Yes," avouched Jimmy. "So you see there's really nothing to that idea at all—that he cares for Pollyanna. It was her mother."

"On the contrary, I think it makes a whole lot to that idea," declared Jamie, wagging his head wisely. "I think it makes my case all the stronger. Listen. He once loved the mother. He couldn't have her. What more absolutely natural than that he should love the daughter now—and win her?"

"Oh, Jamie, you incorrigible spinner of tales!" reproached Mrs. Carew, with a nervous laugh. "This is no ten-penny novel. It's real life. She's too young for him. He ought to marry a woman, not a girl—that is, if he marries any one, I mean," she stammeringly corrected.

"Perhaps; but what if it happens to be a *girl* that he loves?" argued Jamie stubbornly. "And, really, just stop and think. Have we had a single letter from her that hasn't told of his being there? And you know *he's* always talking of Pollyanna in *his* letters."

Mrs. Carew got suddenly to her feet. "Yes, I know," she murmured, with an odd little gesture, as if throwing something distasteful aside. "But—" She did not finish her sentence, and a moment later she had left the room.

When she came back in five minutes she found, much to her surprise, that Jimmy had gone.

"Why, I thought he was going with us on the girls' picnic!" she exclaimed.

"So did I," frowned Jamie. "But the first thing I knew he was explaining or apologizing or something about unexpectedly having to leave town, and he'd come to tell you he couldn't go with us. Anyhow, the next thing that I knew he'd gone. You see," —Jamie's eyes were glowing again— "I don't think I knew quite what he did say, anyway. I had something else to think of." And he jubilantly spread before her the two letters which all the time he had still kept in his hands.

"Oh, Jamie!" breathed Mrs. Carew, when she had read the letters through. "How proud I am of you!" Then suddenly her eyes filled with tears at the look of ineffable joy that illumined Jamie's face.

CHAPTER XXVIII

JIMMY AND JOHN

IT WAS a very determined, square-jawed young man that alighted at the Beldingsville station late that Saturday night. And it was an even more determined, square-jawed young man that, before ten o'clock the next morning, stalked through the Sunday-quiet village streets and climbed the hill to the Harrington homestead. Catching sight of a loved and familiar flaxen coil of hair on a well-poised little head just disappearing into the summerhouse, the young man ignored the conventional front steps and doorbell, crossed the lawn, and strode through the garden paths until he came face to face with the owner of the flaxen coil of hair.

"Jimmy!" gasped Pollyanna, falling back with startled eyes. "Why, where did you—come from?"

"Boston. Last night. I had to see you, Pollyanna."

"To—see—m-me?" Pollyanna was plainly fencing for time to regain her composure. Jimmy had looked so big and strong and *dear* there in the door of the summerhouse that she feared her eyes had been surprised into a telltale admiration, if not more.

"Yes, Pollyanna; I wanted—that is, I thought—I mean, I feared— Oh, hang it all, Pollyanna, I can't beat about the bush like this. I'll have to come straight to the point. It's just this. I stood aside before, but I won't now. It isn't a case any longer of fairness. He isn't crippled like Jamie. He's got feet and hands and a head like mine, and if he wins he'll have to win in a fair fight. *I've* got some rights!"

To be continued

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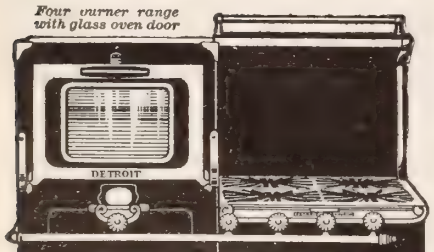

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A CHIP OF THE OLD BLOC

SURE, I shave myself! Whom did you think I shaved? Oh, yes, it took me some time to learn. I began learning when I was in my 'teens.

My mother had, for some weeks, been constantly sending me to the bath-room to wash my face. I really washed it, too; but I couldn't satisfy her. I was just at the age when boys begin to recognize the existence of whisk brooms, tooth powder and shoe-shining outfits. I was beginning to care how I looked; and the constant reiteration of the charge against my countenance greatly offended my rapidly growing sense of manly dignity. Finally, after I had been sent back the third time in one afternoon, I got a hand mirror, faced the strong light of the west windows, and scrutinized closely the region of my mouth, which was the particular portion of my face that seemed most susceptible to soil, according to my mother's complaints. I looked and trembled and looked again and triumphed. It wasn't dirt, *it was hair!* My upper lip and chin were shadowed by the softest, silkiest down that ever sprouted in the soil of masculinity; at least that was the way I felt about it. I suppressed the shout with which I was tempted to announce my great discovery, and slipped out to my shop. I got out my oil-stone and sharpened my jack-knife until it would shave the back of my hand. Then I quietly crept back to the bath-room, made a lather with my mother's toothbrush and some Pear's soap, and quickly and cleanly removed the offending smudge from my lip and chin. When my mother had pronounced my face really clean, I calmly and with great dignity apprised her of the enormity of her mistake. Even her contemptuous declaration that it had looked like dirt failed to dim the glory of my onrushing manhood. My chum had been shaving for six months and had even cut himself twice. I need no longer envy him.

I found an old razor of my uncle's which I took to the barber's to get honed and put in shape. I walked into the shop and handed the implement to old "Fritz" with as much nonchalance as I could muster. Fritz looked at me and then at the old blade. "Vot you tink you do mit dot, hey?" he said. Old man Evans was waiting his turn. He came over and looked at my face carefully through his spectacles. "Pooh!" he said; "go home and put cream on your face and let the cat lick it." My face flamed and my tongue just simply wouldn't act. The rest of the barber-shop crowd passed me advice of various tenor, recommending sand-paper, Turkish-toweling, muriatic acid, which was guaranteed to make shaving unnecessary forever, and even my mother's scissors. Goaded into action at last, I blurted out that I had shaved, the day before, with my jack-knife and didn't need any scissors; and then I faded away under the storm of laughter and further advice which threatened to overwhelm me. I went back for that razor after the shop had closed; and I used it faithfully until the beard really began to assume sufficient character to resist the blade. Then I fell a victim to the lure of the luxury of the barber-shop, and did not attempt to shave myself again until I went to college.

When I was getting my things together, preparing for college, I came across this old razor and made an attempt to shave with it. The attempt was not entirely successful; but it suggested to me the advisability of shaving myself, to save, while under expense in school, the money that shaves would cost. I again had it put in order, and, to make assurance doubly sure, I went to the hardware store and paid $2.50 for a new razor. My mother had hand-painted a mug for me and I bought a strop. I felt that I was at last emancipated from the thraldom of the barber chair. The first time I shaved myself I got the hair off so easily that I felt foolish, as I thought of the shaves I had paid for. The second time the razor pulled a bit, and a carele opened a big leak in the point chin. I was half an hour lat freshman class-meeting, all on a of that slash; but I had saved cents anyway and I would le time. The barber's careless sl of his razor on his strop had looked ridiculously easy to me found it hard to simulate. I de a pain in my forearm, several in my strop and a serious unin ment in the edge of my razors attempt. Nevertheless I persiste each successive shave brough terrors. The new razor especia came an instrument of tortur last I found myself lacking the sary courage for another attem I decided to take the razors to t lege barber-shop and buy one while they were being put in There was now no thraldom barber's chair. I sank down i safety of that plush cushion ar more tasted luxury. I took the back to my room when the bar turned them with his guarar their renewed efficiency; but I t too much of the keenness of edges to risk again the ruin s follow on their use. I decided t them in reserve until some eme should make their use necessary

The emergency did not come own case during my college lif in my junior year, a few of us at school to make up work dur Easter vacation. The college b shop was closed. One of the boy "date" and that required a sha had the only shaving equipment house and was the only one of t fellows who had ever had the least ence in handling such tools, alth admitted that my experience wa recommendation of my skill. A had talked it over, pro and c fellow with the date, which w mentarily getting nearer, deci take his life in his hands and shave him. I did it; but, when finished, his map looked like a ttle-ground in Flanders. I did my was as careful as I could be, bu will occur and some fellows are a thin-skinned anyway. He ke date, more or less disguised with plaster; and, for more than a w didn't wear his face on the stre cept after night. I had no f opportunities to perform as a

My shaving tools continued an idle life until I approached m riage. I felt that some economy be necessary in the household th to be; and I saw difficulties ahe me, if I tried to urge careful sp on the part of the future "othe of the house when I was dr about $1 a week in the barber-sh talked it over with my barber looked over my equipment and was all wrong. He sold me son razors, a new strop and a hon showed me how to use them; and summoned up all my moral coura tried again. A styptic pencil the most useful adjunct of m equipment. It took all the capac persecution inherited from a lo of Puritan ancestors to nerve each return of the lather brush succeeding torment; but I stuck It was evident, however, that had not intended me for a to artist, although it was possibl she had spoiled a dandy surgeon. some friend suggested a safety

Sure, I shave myself. Who you think I shaved?

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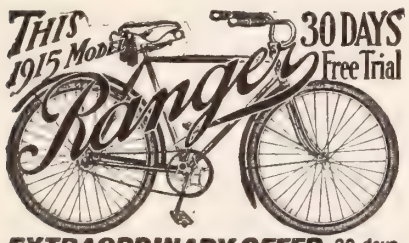

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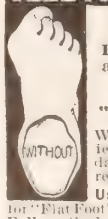

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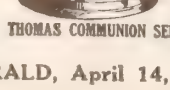

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THE MOLD OF HEROINES

BY MARGARET E. SANGSTER, JR.

BEFORE the war Eva Barath was a Hungarian telegraph operator. She sat on a chair in front of a switchboard and plugged at keys and sent out code messages (isn't that what telegraph operators do?), and received many astonishing or commonplace messages in reply. I do not doubt that some mornings seemed very blue to her as she left her warm bed and started for work; I would not be surprised to know that often, in the dull, tired evenings, she wished, as she guarded the singing wires, that she was a rich girl who could sit on a satin-covered divan and eat chocolates and read, with never a care to worry her. We all at times have wished that same wish,—distorted, perhaps, or painted a little differently on the outside—but the same wish.

HUNGARY'S WAR HEROINE

Before the war Eva Barath was a telegraph operator. But now that the war has been raging for three-quarters of a year she has stepped lightly before the public eye, and folk read about her and honor her. For Eva Barath is a heroine. This is the story:

The telegraph office where Eva worked was on the Servian frontier, and one day the girl, used by that time to the distant rumble of guns, was surprised and probably frightened to hear them coming very near. Before she could realize the fact, grasp it in her brain, she knew by the terrifying whirr of bullets and crash of machine guns that the battle was being fought only a breathing space from the door of her office.

In a case like that I think a great majority of girls—girls brought up to dull work and utter peace—would have hurried as fast as possible from the spot, leaving their work unfinished and their hat and coat on the peg by the door. Eva Barath didn't. She crouched low over her desk and, with an eye to the battle, began to plug at the little keys. A clicking sound answered her efforts. She was wiring news of the battle to headquarters. The shots rang heavily about her, and the air grew thick with smoke and horrible with screams. Oftentimes the little building rocked on its foundations and the instrument itself, perhaps, almost broke. But Eva Barath stayed at her post until the office was destroyed by a Servian shell. Then, when she could no longer be of service to her country, she thought of herself.

She had been a telegraph operator when she walked in to work that morning, but she was a heroine when she left. It was not many days before all Hungary was honoring her, not many days before she wore the country's highest reward, "the Cross of the Order of Merit," on the front of her simple little waist.

It wasn't so long ago that the United States was thanking a girl who was as brave as Eva Barath in circumstances just about as trying. She was a telephone central, and it was during a great flood that she sat at her switchboard, while the water whirled up about her, warning folk of the terrible menace that crept toward them, swiftly, quietly wolf in the night. She sent after message until the valle flood was filled with hurrying who climbed to high places, wh watched their homes go dow angry w and than that th been save they ha warned i

As for tral—we ently the rose ve and the snapped, girl put head an very qui peacefull think I even con into her had don she could to think those la ments she held by th Power gives co the mar she ha given her others many country may not her name world s member brave deed of the humble t girl.

It's a wonderful thing to the divine workings of Pr when it comes to heroes and The operator on the Servian might have been the coward wasn't; the girl who telephon of the flood might just as w fled to safety, but she didn't! dence had cast their natu hearts in the heroic mold, as of trial proved.

I went to luncheon a few w and heard several girls talki bravery, and critical situati heroines. I heard them w what they would do—if the came; what they would say- had to say anything; how the act—if it was necessary for act at all.

"I," said a fluffy little g large eyes, and an appealing and small hands that made in butterfly gestures, "I know could never be brave. I know never win an Iron Cross or of Honor medal if I were a Why, at the first shot I would flat on the ground and hope bullets would fly over me; o behind a huge tree and pray guns would point in some oth tion. If they came nearer af I'd—I'd desert!" She laugh bit daintily into an olive.

A tall girl with a dark, inte spoke up.

"I'm ashamed to hear you t way, Alicia," she said a trifle "You don't mean it—not a bit. only saying it to sound cunnin I'd like nothing better than a troop under fire, a troop of that listened to my voice, an for my step, and followed death if need be! Think of t and the excitement—"

"And the shrieks, and the bl the dying, and the machine interposed the small blond gi

The dark girl opened her the very movement looked Then she shut her mouth— bang almost. Her eyes flas she turned away, as a young d'Arc might have turned aw

I listened to them in silenc am rather inclined to think

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ALLEN S. OLMSTED, LeRoy, N. Y.

sympathized with the little timid girl. I didn't exactly imagine that I would "thrill" at the sound of bugles, or be "excited" at the thought that I was leading others, perhaps to victory, probably to death. And as I thought very quietly about it all, I studied the two faces, the blond childish one and the dark, stern, thoughtful one. I wondered vaguely what lay under the calm exteriors. I wondered if either of their hearts were cast in the mold of heroines, or if their words were little, insignificant things. I wondered, if there ever came a time of doing deeds, when there would be no time for talking, how each girl would act. Perhaps a gesture of the butterfly hand might do more toward quieting a panic, or soothing a multitude, or leading a troop than a flash of command from the dark eyes.

Friends of mine, you must not say how you will act if something happens. Go along, day by day, doing your regular tasks, and in that way prepare yourself for the emergency that you may some time have to meet. Eva Barath was able to be brave by doing, at an exceptional time, the same thing that she had always done, while others were trying to do something different. Most heroines are made that way.

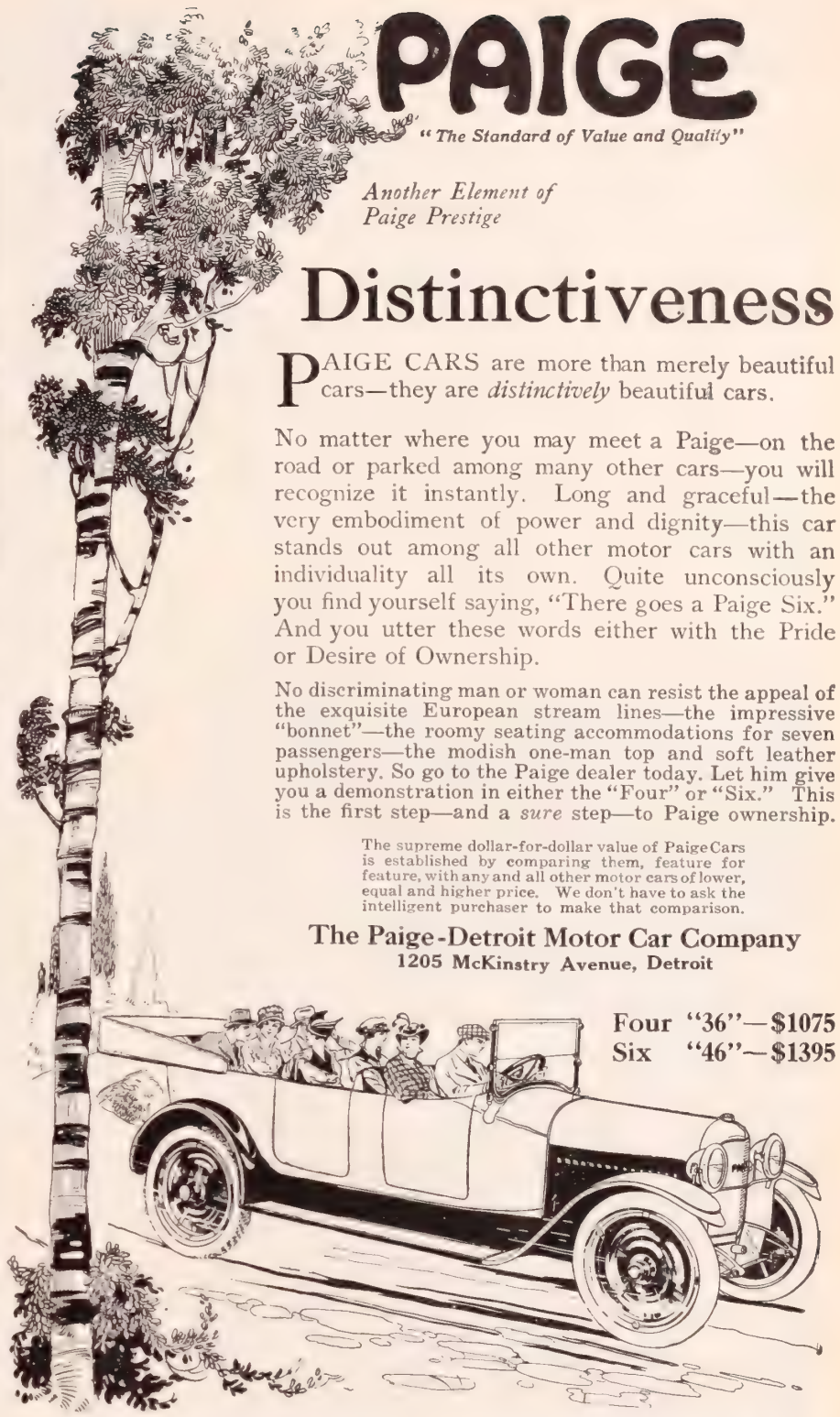
As for the mold—well, the mold of heroines is perhaps life and the conventions and the fears of life, that at times hide the real value that lies inside. But when the crisis comes, the moment of emergency, when hands tremble and brains whirl, when the coward is miraculously brave, and the brave one shows the white feather, if we have allowed the mold to shape us—our minds, our characters and our hearts—we shall come out with proud step and bright eyes, and folk will call us heroines.

Rushing American Supplies to the Front

THE press of March 25 reported a contract for the erection of new buildings by the Nitrate Products Company of Mount Carbon, Pa., to be rushed to completion by the middle of April, for the manufacture of a new secret high explosive under contracts with European nations, that will keep the factory busy for a year. The capitalization of this new plant, the item stated, comes from New York, Philadelphia and the town of Pottsville, Pa.

According to the press of March 31, eighteen big guns, of a caliber of either fourteen or sixteen inches, were about to be shipped from Seattle to an unnamed destination in Europe, presumably Russia. These guns, the item stated, are the product of the Bethlehem Steel Works. Every plant in the United States capable of turning out rifled cannon and small arms, according to the New York Evening Mail, is stacked up with orders for a full year ahead, and contracts have been made extending over a period of two and three years. It is pointed out that the continuance of the war is very largely dependent upon the ability of belligerents to replenish their death-dealing supplies from this country.

The Bethlehem Steel Corporation stated in its annual report, made public Saturday, March 27, that its unfulfilled orders amounted to $46,513,189, as against $24,865,560 in 1913. Manufacturing profits of the company last year, including amounts expended for ordinary and extraordinary repairs and maintenance, were $12,247,385; the net profits, after deducting repairs and maintenance, $9,378,385, an increase of $847,677 over 1913, and of $4,531,571 over 1912. It was generally known that the Bethlehem Company was prospering prodigiously on account of orders and shipment of war materials, but the publication of this report so far surpassed the expectations of speculators that 26,000 shares were sold during the day, the price jumping from 67 3-4 to 76. By the following Tuesday the company's stock reached 91 1-2.



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BY REV. FRANCIS E. CLARK, D.D., LL.D.
President The World's Christian Endeavor Union

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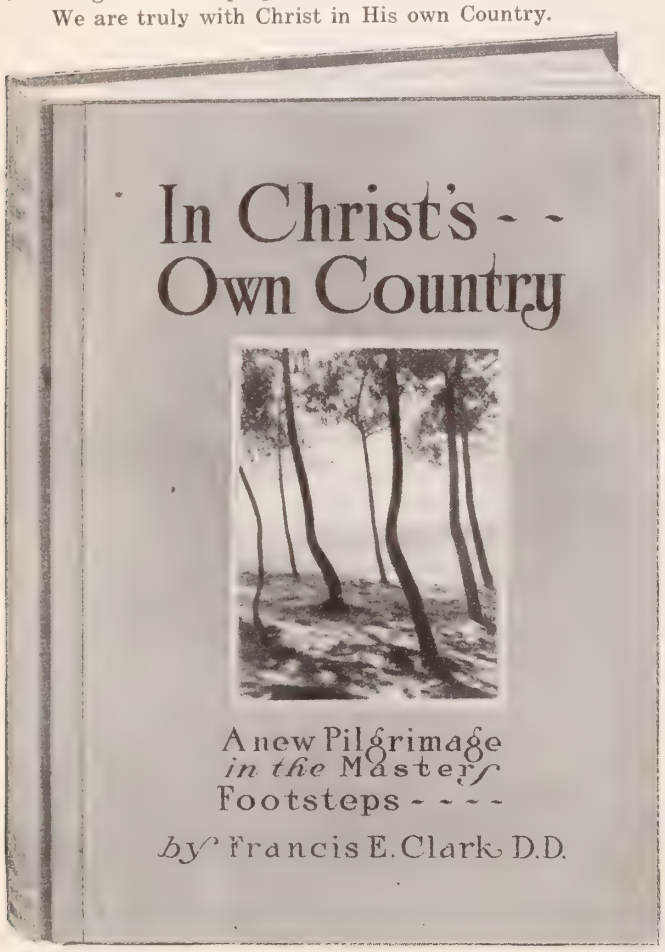
Dr. Clark not only takes us to the land of Christ, but brings Christ back to it. He wipes away both time and distance, and brings us side by side with the Master.

With Him we walk the ways that He walked, see the scenes as He saw them, and mingle with the people with whom He mingled.

We are truly with Christ in His own Country.



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Beyond the Jordan
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There are fifty-three fine photographic illustrations, taken by Mrs. Clark, who accompanied her husband on this journey through Palestine. They bring to the mind what the text brings to the heart. There are also several superb four-color, full-page photographs (size of plate 5¼ by 7 inches), which will be greatly appreciated.

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Evangelist Sunday's Mission and Methods

Continued from page 373

Mr. Sunday invariably has his audiences with him from the start. They are sufficiently informed in morals, in the Christian religion and in church life to instantly appreciate his ruthless blows at human weakness and human perversity, his stinging characterizations of shams in church and out, his keen logic and his appeals to sentiment. They laugh at his most telling blows, but seldom cry. They applaud him when he shows them their own pet sins. They evince the greatest interest in his message, but little emotion. It is impossible to speak of his audience as overwhelmed by a conviction of personal sin. What he has to say seems to be received as a company of earnest students might listen to the closing address of their collegiate year. When he finishes those who are ready for the step make the great confession.

AND right here the organization again takes up its work. Immediately the watchful personal workers and ushers note that the evangelist is through, and that he means that the trail-hitting shall begin, they are at work throughout the audience, and especially among those concerning whose readiness to respond they have been previously advised, inviting, urging, persuading, encouraging men and women to hit the trail. The choir has also begun its appealing songs. Everybody is standing up. The full current of all the influences that have been at work focuses upon this moment. It is the moment for which Billy Sunday plans and works. And presently, down the saw-dust aisles come the trail-hitters, to grasp the evangelist's hand and seat themselves in the places assigned, to have their names enrolled for the information of the churches of the city. Upon their faces are earnest expressions, often smiles, sometimes tears, sometimes doubt; but always sincerity. How many of them are backslidden Christians returning to their allegiance, how many are at last yielding to loving pressure that has been brought to bear on them for years, how many are sinners saved by grace then and there, no man may even venture to guess. But whatever they are, they are the visible results that Evangelist Sunday gets.

One other result that must be included, but which does not lend itself to discussion here, is the reinvigorated churches into whose care the converts are committed, and which are left by the Sunday campaign to develop the newly awakened religious feelings in the community. He puts it up to the church. His work is done. He gives the church a new chance.

No account has been attempted in this article to discuss Mr. Sunday's personality. What has interested the writer at this time has been the evangelist's wonderful organization of forces and their cumulative effect in producing concrete results. Pre-eminence in this field must be accorded to the Rev. W. A. Sunday. He is a master at organizing for a common purpose the press, the church and the people.

He has shown that churches can work in unison. Men and women will engage in neighborhood prayer meetings, Bible classes and even evangelistic services; men will train themselves for special personal work in public meetings; singers will devote their talents to arduous chorus work; business men will open their doors to emissaries of the church; busy men and women will give freely of their time, their means and abilities in committee work; and the people themselves will throng to hear the message of the Gospel when presented in the atmosphere of such united and systematized endeavor. A word to the wise (church) is sufficient.

Addenda. Billy Sunday has preached in 21 cities in ten years, six, besides Pittsburg, having populations over 80,000; thank-offerings, $346,665.91.

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TIE TOWERS AND BULWARKS OF ZION

Continued from page 374

ou from heaven toward you. The So of God has been waiting long ver for some of you to grip the Hand tha was wounded for you. Will you no let everything go and clasp the Sa our's hand?

e third bulwark in Zion is God's Lo. Many years ago a man boarded a ip at an English port. An aged fa er stood close by and being well ac ainted with th traveler he asked hi if he was leaving for America. Th man answered in the affirmative. Th old father said: "You know my wa ward boy who left us years ago an from whom we have never heard a ord since his departure. If you se im in America, just say to him, 'Y r father loves you still.'" When Je s left heaven to come to this dark wo d of sin and death, God said: "Tell th I love them still." The message wa faithfully delivered, but the re-beon in the human race was so in ase that they cruelly murdered the Pi ce of Life. But he broke the bands of eath and proclaimed liberty to all wh will believe on his name. Every ch d of God can say with Isaiah: "Tu hast loved my soul from the pi f corruption."

hen I see some man made over a n, and know that he has found Ch st and saved his home as well as hi oul, I thank God, and take courage. G gives us the right advice when he ays, "Consider her palaces." The ho es of Zion are homes of prayer, consecration, purity, honor, good citizenship, for this reason: "God is known in her palaces for a refuge." Oh, my countrymen, when will we place God first in our homes as our refuge? When we have the knowledge of his presence and blessing we see the wisdom of obeying the next exhortation of the text: "Tell it to the generation following."

For Ever and Ever

WE hear much about the culture and erudition of the present century. We have profited by the mistakes and successes of the people who have lived before us. We do not hesitate to tell our booklore to the generation following. We want our children to know all they possibly can learn of useful and indispensable knowledge. Their future success depends upon what we do for them along this line. God pity those who are willing to tell their children about earthly things, but are too wicked and godless to tell them about heavenly things. The devil can come into our homes and inject the poison of hell into the hearts of the children and not a word of advice is given. Men and women tell the generation following all about the art of money-making. They are told about the social amenities of public and private life. But in the majority of homes God is denied, the Bible is not loved or taught, and while morality is neglected, evil habits are formed. If the message of God is worth believing, it is worth telling to the generation following. I pity the children who are never told the story of God's love to a lost world. They are starved in soul. It is a sin in the sight of God to be indifferent about the salvation of the generation following. When you fail to tell them of Christ the responsibility of their eternal welfare is upon you.

In closing I desire to direct your thoughts to the last words of the text: "For this God is our God forever and ever; he will be our Guide even unto death." These gracious words give us the rich assurance that there is victory now and hope beyond the grave for every one of us if we will claim our heritage in Christ Jesus. "Mark the perfect man, and behold the upright, for the end of that man is peace." There is no greater hope offered than that of these words. "He will be our Guide even unto death." We will need some one to light the way before us when we enter the Valley of the Shadow of Death.

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THE WAY OUT

ıange of Food Brought Success and Happiness.

in ambitious but delicate girl, after fa ng to go through school on account of ervousness and hysteria, found in Gpe-Nuts the only thing that seemed to uild her up and furnish her the pe e of health.

From infancy," she says, "I have ne been strong. Being ambitious to le n at any cost I finally got to the Hh School but soon had to abandon m studies on account of nervous pros-tion and hysteria.

My food did not agree with me, and I rew thin and despondent. I could n enjoy the simplest social affair for I ffered constantly from nervousness in pite of all sorts of medicines.

This wretched condition continued u il I became interested in the letters o hose who had cases like mine and w were being helped by eating Grape-Ns.

I had little faith, but procured a p . and after the first dish I experi-e ed a peculiar satisfied feeling that I ad never gained from any ordinary fd. I slept and rested better that night a in a few days began to grow s nger.

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Three thousand eight hundred and thirty-seven children made a perfect record at church attendance for the four months ending with January, and three hundred and fifty-nine of these had attended church without failure for as much as twelve months and some of them have gone thirty-six or forty months without an absence.

Several churches have each had over one hundred members make perfect records. Over eighteen thousand young people and children are enrolled for the term ending with May.

The pastor of the First Congregational Church of Oregon City, Ore., writes as follows regarding his band:

You will be interested, I think, to know that one little boy who had come faithfully to church for four months without his parents, was attended on the Sunday the awards were made by his father and mother and little brother. They sat in a front seat, heard a sermon on the family in the church, and the boy not only started on his second term, but his parents also seem to have resolved to keep him company. They had scarcely entered the church in a year.

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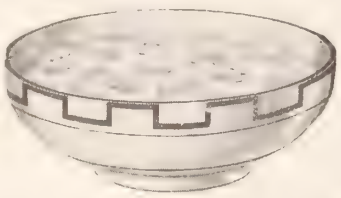
Yet these food confections—these bubbles of grain—are better than they taste. Never were whole grains so fitted for food as they are by this Anderson process.

Here they are toasted for an hour. Here they are steam exploded. Here every food granule, for ease of digestion, is literally blasted to pieces. Every authority knows this to be the hygienic form of grain food.

Don't you think that children who like Puffed Grains should enjoy them to their hearts' content?



Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

They are Triple-Cooked

Wheat bread, for instance, is simply baked. When you want it more digestible you toast it.

Puffed Grains are baked and super-toasted, for 60 minutes, in 550 degrees of heat.

Then comes the unique preparation. A hundred million steam explosions are caused inside each kernel. Thus Puffed Wheat and Rice are triple-cooked, and each cooking is heroic. They deserve a high place in your food list.

The Quaker Oats Company

Sole Makers

(863)

THE WAR IN EUROPE

Continued from page 376

In the Franco-Prussian War he organized a corps of volunteers which took part in that war on the French side. His son was the leader of the Italia Irredenta movement, which climaxed in a riot in Rome in 1878, the accounts of which read very much as do the accounts of the riot on Sunday, March 28, 1915, in the same city. His grandson, the present General Garibaldi, is also a leader of the Italia Irredenta movement, a soldier of fortune, and has also organized a corps of volunteers to fight for France in the war of today. Neither the son nor the grandson of the great Garibaldi have ever been considered in Italy men of force, and had it not been for the name they bear it is very doubtful if either would ever have been heard of.

The Syndicalists somewhat resemble the I. W. W., which, for a moment, were rather prominent in the United States, and exercise about as much influence on the responsible politicians in Rome as do the I. W. W.'s on the heads of the Washington Government. These two forces have been the main ones moving for intervention in Italy.

Bulgaria, Greece and Rumania have all during the week reiterated their announcement that their attitude would be neutral.

The western line of battle has continued quiet during the week. True, there have been some skirmishes in the Argonne and in the Vosges, and the usual artillery duels at various places on the long line, but except at two points none of the movements have had any results in more than a few yards' change of position, without tactical value. Around Verdun there have been movements of importance, and Paris admits for the first time that the Germans have succeeded in getting within artillery range of the chain of forts defending that city. The northeasterly group, which comprises Forts de Belleville, de Donaumont, de Souville, de St. Michel, de Vaux and de Tavannes, is the point of attack, and Fort de Donaumont, the most advanced of the group, is the fort now being shelled.

While this was going on to the northeast of the fortress, on the southeast, on March 29, the French scored a victory of some importance. They succeeded in forcing the Germans to evacuate the village of Heudicourt, to the northeast of St. Mihiel. This place is on the road from Apremont to Vigneulles, and if well held will be capable of forming a base point from which an attack on St. Mihiel itself can be launched; so this gain has a tactical importance.

The situation in Serbia is rapidly growing very serious. The epidemic of spotted typhus is apparently beyond control, and this terrible disease spreads so rapidly that unless it is gotten in hand at once there is very grave danger of its spreading beyond the Serbian borders in all the adjacent countries, with incalculable effects, particularly as the spring favors its ravages.

The war cloud in the Far East is growing, apparently. In fact, in one despatch it is said without concealment that China fears that war with Japan is coming, and May 1 is given as the approximate date of the opening of hostilities. At the conference at Tokyo between the Japanese statesmen and the Chinese representatives, inquiry was made by the Chinese, it is said, as to the meaning of the recent entrance of Japanese troops into China. The reply was made that these troops were intended to relieve the present garrisons, but that all the Japanese troops would remain in China until the conclusion of the negotiations between China and Japan, presumably by way of stimulus to China. There are eight divisions, it is thought, of Japanese troops now in China and Korea, or approximately 108,000 men.

The German submarines have been active during the week and have sunk several vessels; in one case the[re] a very considerable loss of life. [S]ince the submarine campaign forty-two merchant vessels hav[e] sunk to April 1, an average of day.

Little has been done in the D[a]nelles during the past week. Th[e] sweepers have been at work m[o]re less constantly, but there has b[een] assault on the forts by the Turkey has greatly increase[d] flying corps, and now has, it i[s] thirty machines at this point. have attacked the fleet with [no] but do not seem to have don[e] damage of moment.

The Eastern campaign has [been] little brisker this week than las[t] Austrians have carried the wa[r] Southern Russia, according t[o] admissions in the Russian bullet[in] column variously estimated at 40,000 to 75,000 strong has adv[anced] eastward out of Bukowina and, ing the frontier, penetrated R[us]sian territory to a point in the imm[e]diate vicinity of the town of Cholin i[n] Bessarabia, driving the Russians them. Cholin is on the Dniester about thirty-five miles northe[ast] Czernowitz, the capital of Buk[o]vina.

The present effect of this a[d]vance is to drive back the end of the R[ussian] left wing in Galicia the above dis[tance]. The future effect will be, if the [op]eration is carried out successfully logical objective, to turn that but this, of course, is not yet ach[ieved], nor has this movement progress[ed] enough to enable us to have any for forecasting the probable res[ult].

On the rest of the Galician [front] there are strong indications t[hat] large German, not Austrian, for[ces] been quietly concentrated at points to the south of the Carpat[hians], and this force will enter into act[ion] a very brief period.

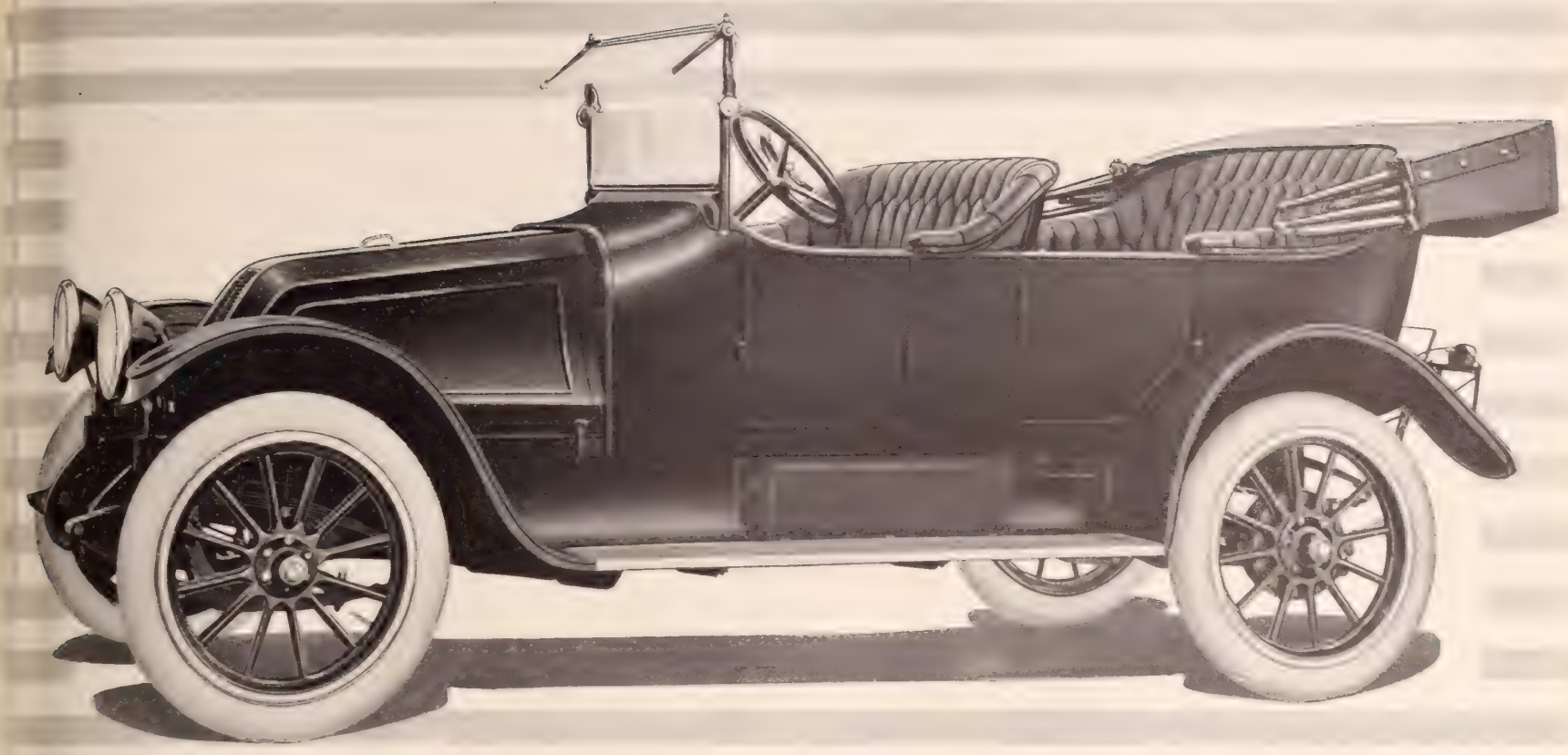
The actual fighting of the past [week] has been mostly at and aroun[d the] Dukla Pass, and here the Ru[ssians] have managed to break throug[h the] Austrian defense and drive them [back]ward out of the pass, and them[selves] penetrate into Hungary, and hav[e now] nearly reached Bartfeld. For a [couple] of days the Austrians put up a [stiff] fight, but finally gave way with [quite] heavy losses.

At the other passes they ma[y] ged to hold the ground in spite of rep[eated] Russian assaults, and there has [as] yet been no trial of strength on the [Dunajec] River, where are located the [field] defenses of Cracow. In fact, up [to] the present time everything points [to] the Russians making their great [effort] towards Hungary and not in th[e] direction at all.

In southern and central P[o]land there has not been much activity and the lines have hardly changed [at] all from the position occupied last [week]. Apparently for the time being, at [least], no frontal assault on the Russian [po]sition is contemplated by the Ger[mans], who are too strongly entrench[ed] to render a Russian assault practi[cable].

On the other, the northern si[de] of the Vistula, the already acquired [po]sitions seem to be held without ch[ange] until we reach Ostrolenka. A[round] this town there has been some v[iolent] fighting, and the Germans have [made] some slight gains. Ossowetz is [still] surrounded and the siege is still [going] on, though the activity this week has not been as great as last. There has been some fighting to the northeast of Augustowo without much result the town still remaining in German hands, as does Suwalki farther north.

Directly to the east of Suwalki at Krasnopol, has been the heaviest fighting of the week, which resulted in the Germans taking the town and advancing farther eastward, forcing the Russians to retreat to Seiny. This is a lake district, somewhat resembling the Masurian region. Farther north there has been some indecisive fighting near Mariampol, and still farther north the Russians were driven out of Tauroggen.



The FRANKLIN CAR

The Most Talked about Fine Car in the Country Today

THERE was a man Bishop Vincent used to tell about who prayed that he might become well enough off so that he could afford to be economical.

When it comes to the basis upon which we maintain either the necessities or the luxuries of life well-to-do people have an unquestioned advantage.

It was the well-to-do man who first began to apply a mental taximeter to his heavy automobile, and found the cost of mileage too high for what he got out of it.

The fact that he could afford the expense better than his neighbor never appealed to him as an argument. He *disliked waste.* That was one reason why he was well-to-do.

Every time he looked at that big heavy body, with its weight added to rigid construction, he knew it was the cause of perpetual tire troubles and extravagant tire bills.

He said, "What I want is a *fine light car.*"

That explains perhaps why such a large number of Franklin owners are of the well-to-do class of seasoned motorists.

It should mean even more to the buyer of small means — this *ultimate economy* of the Franklin.

As for the new motorist,—it should lead him to stretch a point if necessary in the matter of first cost.

The man who best appreciates the Franklin is the man who has owned and operated another car—any car. He has a basis for comparison.

This determination of buyers to face the facts and get the figures has made the Franklin the fastest-selling *fine* automobile in America.

The Franklin today represents the most difficult of all engineering achievements—the attainment of *scientific lightweight,* simplicity and easy riding qualities in a luxurious five-passenger touring car that *costs less to maintain* than the cheapest car made.

Automobile users everywhere have seen the U. S. Government's report showing the cost of operating a Franklin car in comparison with other makes.

The Franklin *Direct-Air-Cooling-System* does away with all useless complications—eliminates radiator leaks—frozen plumbing in winter and the trouble and annoyance of boiling water in hot weather.

In the recent engineers' test at the Mason Laboratory of Yale University, not only was the fuel mileage cost of the Franklin the lowest of any car tested: but under the strenuous conditions of the test, during the fastest runs and the heaviest pulling, the engine could not be overheated.

Get the facts. Any Franklin dealer can give them to you. The Franklin Six-Thirty Touring Car weighs 2750 pounds (*scale weight*) and the price is $2150.

FRANKLIN AUTOMOBILE COMPANY

SYRACUSE, N. Y.

"Our Boys Drink Welch's"

THERE'S health in Welch's—the health that Nature creates from the dews of spring, the sunshine of summer and the crisp air of autumn—the health that Nature surrounds with the purple skin of the Concord grape.

Welch's

"The National Drink"

A small glass of Welch's at breakfast makes a most appetizing fruit course—a most acceptable beginning for a good day.

The exact, sanitary Welch method secures and retains unchanged all the goodness Nature puts into the choicest selected Concords. It is not manufactured. It is unadulterated and unsweetened and absolutely pure.

For family use it is a good plan to buy Welch's by the case.

Do more than ask for "Grape Juice"—
say WELCH'S—and GET IT!

If unable to obtain Welch's of your dealer, we will ship a trial dozen pints for $3, express prepaid east of Omaha. Sample individual bottle, by mail, ten cents. Booklet of recipes free.

The Welch Grape Juice Company - - Westfield, New York

Christian Herald

BSCRIPTION, $1.50 PER ANNUM
BLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, APRIL 21, 1915

VOL. 38—NO. 16. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by American Colony, Jerusalem

THE WONDERFUL BLACK JERUSALEM EASTER LILY

Judge by What It Did

In this day of Light Sixes, with some 31 models, thousands of men ask, "Which is best?"

Can you pick out the coming leader in a crowd of college students? Or say what leading man of now will attain a monument?

Nor can you in cars. None can be judged by prospects or promises. The verdict of history alone is decisive.

Hudson Has a History

The HUDSON Light Six, in last year's model and this one, has been driven some 30 million miles in the hands of over 12,000 owners. What those men say is history. Any user will tell you that the HUDSON has proved itself faultless, sturdy, economical, ideal.

Then the history of former HUDSONS gives confidence in this. The HUDSON success is marvelous. And it grows with experience. HUDSON sales have trebled in the past two years.

The history of Howard E. Coffin, this car's famous designer, is another convincing factor. He is a 12-year leader in motor car engineering. His models have always been right. They have always established a new high mark in their class.

Is This-or-That Car Like the Hudson?

Our dealers are asked—perhaps a thousand times daily—"How does This-or-That car compare with the HUDSON?" Outside of appearance and evident features, no one can answer that.

The Light Six is a new type. In its creation, all oldtime standards had to be revised. It involves a new-type motor. It requires special steels. To attain this lightness a thousand parts had to be re-designed.

The Light Six, to be sturdy, must have exceptional quality. The questions of strength and endurance, upkeep and repair, must be answered by time and tests. In the HUDSON those questions are answered.

Waste is Unpopular

The Light Six is in vogue now because waste is unpopular. Needless size and weight, with their over-tax, offend the spirit of the times.

The HUDSON is this Light Six type carried to perfection. It shows the result of four years of refinement. Every part and detail shows the final touch. And it is a time-tested production.

Its supremacy shows in lines and finish, in luxury and equipment, in its evident class. These facts with its history, will make it your first choice. Now is the time to prove that—before the over-demand which comes to every leading model every spring.

7-Passenger Phaeton, $1550, f. o. b. Detroit
Four other body styles

The HUDSON Company never loses interest in the cars it sells. So long as a car is in service we maintain our interest in the character of its service. That's one great reason for HUDSON reputation.

HUDSON MOTOR CAR COMPANY, DETROIT, MICHIGAN

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

POLAND, NOW THE CENTER OF GREATEST SUFFERING, SHOWING WAR-DEVASTATED AREA, CONTRASTED WITH THAT OF BELGIUM AND FRANCE

SUPPLIANT POLAND

BY REV. FRANCIS E. CLARK, D.D., LL.D.

MANY a land across the seas is today looking to the wheatfields of America for bread for the coming year, and to our prosperous citizens for relief from the pangs of hunger and homelessness, because there is no other land that can be appealed to today with like success. More than half the world is engaged in war, and the belligerent nations, however well-disposed, cannot be expected to do much for the unfortunate countries that have been ravaged by war, and whose lands have been made one great battlefield, since they have all that they can do to care for their own.

China with its hundreds of millions can scarcely be appealed to. Japan and South America, with the best of intentions, can do but comparatively little. The rest of the world, aside from the United States, is in the throes of the most awful war of the century. Where can these nations look, then, but to us, for relief and succor?

That they have not looked in vain, that they have not appealed to the generous hearts of Americans without result, is shown by the millions of dollars and the millions of tons of provisions which have gone across the seas to suffering Belgium as a result of these appeals.

Belgium is comparatively near our shores. The "European tripper" from America is pretty certain to have crossed her boundaries, if he did not linger in her ancient and beautiful cities. His sympathy would easily be aroused for the sufferers of Louvain and of Liège, and that fair land that has been desolated.

But poor Poland is nearly one thousand miles farther away from us geographically, and much more than a thousand miles farther from us in knowledge and sympathy with the actual state of affairs. A score of voices have been raised for Belgium where one has been raised for Poland, and yet the needs of Poland are quite as great as those of her sister nation which has been desolated.

The famous author, M. Sienkiewicz, has said of Poland: "I do not wish to make any comparison with the sufferings of Belgium; they have been too fearful for words; but our needs touch 15,000,000 ruined people in a country seven times the size of Belgium, devastated by repeated passages of armies during the six months from the early days of August."

And Poland has peculiar claims upon our sympathies which even Belgium cannot urge. Comparatively few Belgians have found a home in this new land, but millions of Poles have contributed their brawn and sinew, the strength of their arms and the vigor of their brains, to the building of our own national fabric.

As I have before written, "If the people of Polish ancestry, most of them in the first generation, who live in the United States, were massed in New England, they would occupy five states as populous as Maine, New Hampshire, Vermont, Connecticut and Rhode Island. Five sovereign states like these, if not the largest, are to be reckoned with in the sisterhood of commonwealths; and a country that in a generation can populate five such states, and is likely in another generation to people as many more, is worth the sympathetic consideration of every American."

MOREOVER, the contribution of Poland to America should be measured, not by its quantity alone, but by its quality. Some of the noblest men in the history of America have been of Polish descent. John of Kolno was a Pole, who discovered the coast of Labrador sixteen years, it is said, before Columbus made his memorable voyage. Soon after the Plymouth colony was settled by the Pilgrims, some distinguished Polish families came to the New Jersey coast. One of them was Chancellor of New Jersey; another, dean of Harvard College, and men of such names as Gouverneur Morris, the Bayards, the Jays, the Astors, can boast of the Polish blood that runs in their veins.

In our Revolutionary struggle, Polish sympathy was intensely with us, and their greatest hero, Kosciusko, came over to fight our battles as a friend and aide of General Washington. Pulaski and Sodowsky have also left their names upon the map of America for the good work that they have done.

But not only have noble men of Poland fled across the sea to cast in their lot with America, but hundreds of thousands of humble, faithful, honest laborers have helped make our country what it is today. In the western part of Massachusetts, it is said that the advent of the Poles, with their intensive system of agriculture and their wise methods of horticulture, has doubled the value of much of the land in that part of the state. They have not only made comfortable homes and fortunes for themselves, but they have shown the native-born Americans how to do the same.

On the broader fields of the West with its larger opportunities the Poles are still more largely found. Such cities as Detroit and Milwaukee reckon in their directories a very large percentage of Polish names. In fact, in Wisconsin and Michigan every eighth person is a Pole; in Pennsylvania, one in twelve; and in New York, one in fourteen. It has been truly said: "As a rule they make good citizens. They are willing to pay the price to succeed, and that price is to work hard and save."

To go a little farther back, we must remember that not only America but all the civilized world owes an unpaid and almost unpayable debt to Poland. At one time in the world's history, it looked as though the Turks would overrun all Europe. They had planted their battalions at the very gates of Vienna. The king and the nobles fled in wild dismay. It looked as though the Moslems would overrun the whole of Europe and plant their minarets and their harems all over the Western lands. This was in the seventeenth century, when our own country was receiving its early colonists. If that had been the fate of Europe, it is almost inevitable that it would have in some degree been the fate of America, and the whole current of civilization would probably have been changed.

Just at the critical moment, Sobieski, the great Polish general, in 1683, set out from Cracow, the ancient capital of Poland. His cavalry was especially conspicuous for its splendid equipment. He launched himself and his forces against the Turks, shouting in Latin, "Not unto us, O Lord, but unto thy name give glory." Under his leadership were the veterans of Saxony, and the united armies were victorious all along the line. The Turks fled in wild dismay. Many thousands were killed, and a mere remnant of the army managed to cross the Danube again and reach Belgrade. This was one of the critical and decisive moments of the world's history, and a great Pole stemmed the tide of onrushing Mohammedanism, deserving the undying gratitude of the world.

SUCH is the great country which of late years has been divided between Russia, Austria and Prussia, and which deserves the sympathy of all Americans. Of the 127,000 square kilometers which comprise it, more than 100,000 have been devastated by the armed forces that have tramped back and forth across her devoted soil. More than a million horses

UNTROUBLED BY A FEAR OF WAR, THEY PLAY—THEN—ROOFLESS, HOMELESS, FACE THEIR DARKENING DAY

and two million head of cattle have been seized by the invaders, of one side or the other, and in four-fifths of the country, we are told on good authority, "not one grain of corn, not a scrap of meat, nor a drop of milk, remained for the civil population. The material losses are estimated at $500,000,000, and no fewer than 400,000 workmen have lost their means of livelihood." This is in ancient Poland alone.

The condition of Galicia, or Austrian Poland, is almost as heart-breaking. Here the same levies were made upon the poor people. "Over a million inhabitants," we are told, "have sought refuge in other parts of Austria; they are in sheer destitution, wandering over the country with nothing but the clothes they are wearing."

Surely such a story of destitution will appeal to every generous heart in America, and will lead us to endeavor to secure the plaudit which the Master gave to the woman who broke the alabaster vase of ointment upon his head: "She hath done what she could."

. . .

THE first report from the Christian Herald Relief Committee from Holland will be found below. The need in Poland is so acute that we wish to add to Dr. Clark's eloquent appeal a few intimate words to our readers.

We are proceeding with all the expedition possible, under the conditions prevailing in Poland, to organize there a relief committee for the widows and orphans. A study of the map on the preceding page will show how tremendous must be the need. In the much smaller area of Belgium millions upon millions of dollars are being expended for the relief of the destitute, and to give families a new start in life, and yet into this vastly greater area comparatively little has thus far found its way. As Dr. Clark points out, neighboring nations cannot be looked to for adequate help at this time, though generous people of Germany have given almost a hundred thousand dollars, through their relief agents, to relieve the suffering.

There is no more inoffensive race than the Poles. They are not, of course, a nation now, but they still are a people. They are a nation in heart and always will be. They still regard the territory they occupy as their homeland, they still revere the memory of those who would have kept them free, they still feel the impulse of a united race, in which when one of its members suffer, all of the members suffer with him. And in the years of her troubled history, Poland has indeed suffered. Indeed, what nation more?

For months the contending armies, millions of men, have made a battlefield of this section of country. The presence of these armed hosts has practically stopped industry, ended farming, put a blight upon every crop, chilled the chimneys of every home. All ambition has been stifled. All sense of security has been banished. In place of domestic peace, the simple comfort of peasant homes, the sweet happiness of childhood, the pleasant reward of neighborliness after toil, in place of all these things, which make up the sum of human happiness for the great majority of us, there has come to them terror, starvation, disease, wandering, nakedness, death. Poland has been beaten and robbed in order that armies might subsist and fight. Helpless and homeless, hopeless and strengthless, this high-minded, inoffensive race has come into a period of suffering beyond anything that has ever gone before in their history.

Thousands have attempted flight, only to find that there is no refuge from the devastating storm. Hemmed in by impassable mountains and equally impassable armed camps; held in by those ties which make death, if it must come, sweeter if on one's native soil; thrust back by brutal winds and snows and senseless cannon; drawn back by baby voices, and by that home-love which flames cannot destroy; these millions of our fellow human beings are in a position of such dire want and peri[l] world simply could not stand were it at pea[ce] itself. Had the wrath of heaven and not t[he] of men struck down these multitudes, all th[e] would have rushed to lift them up.

And as their condition becomes know[n] Christian hearts begin to burn with sympa[thy] Christian gifts begin to pour in for the r[e]lief o Poland, lying there unheeded by the natio[ns] wh owe her life, a new chapter in the history o[f] worl charity begins to be written which promise[s] to be perhaps, the greatest single story in all th[e] itera ture of suffering. What opportunity [is] her presented for Christian America! It is th[e] glor of Christianity that when it has done its [ut]mos for those in need, it still does something m[o]re. I is not content until it has exhausted itself in [ser]vic for others. And we feel, as the poignant c[ry] fro Poland comes across the world, that our [lead]er will charge us with failure in duty, failure [in] faith toward them, failure in leadership, if we fa[il] to sa with all the emphasis we can command, *give* [as] *yo never gave before*, for your fellow beings in [Po]land

The widows and orphans in that land [will] b the recipients of your bounty through the C[hris]tia Herald. None can possibly need it more[.] Tha whole people would say, "Widows and [chil]dre first." Make it possible, members of the C[hris]tia Herald Family, make it possible for our rep[resen]ta tives there to put bread into starving [hand]s clothing upon shrinking fellow beings, wh[o] but little while ago were as you are today, a[nd] nev hope and courage into hearts that have b[ee]n t despair of human fellowship in this world.

Send your gifts, great and small, prompt[ly.] Sen them repeatedly. Send them until you simp[ly] hav no more to send, and the Father who seeth i[n] secre —the Father of them as well as of us—wil[l] inder stand.

Address all gifts to the Widows and [Or]phan Fund, Christian Herald, Bible House, Ne[w] York

FROM OUR HOLLAND RELIEF COMMITTEE

YOUR secretary, Mr. Theodore Waters, has described in your paper how Holland was absolutely overwhelmed in a few days by refugees equaling almost ten per cent. of the total population of the country. A separate organization for relief to widows and orphans of the war could only be arranged after all the refugees had been properly registered, so that each case in itself could be examined. In this way only was it possible to obtain the conviction that the full benefit of your valued assistance was obtained.

Those refugees who could once more provide for themselves in Belgium have returned to their homes, but those whose houses have been destroyed and those who cannot expect to find any suitable employment in Belgium and have no means whatsoever have stayed. Naturally amongst the latter there are many widows and orphans, and these can be divided into two categories, i.e., firstly, those whose husbands and fathers have been killed in the war; secondly, those who were already widows or orphans but have been reduced to poverty by the war.

We think we are acting entirely in accordance with your intentions by extending our support to both these categories. As a matter of fact, we have rendered temporary support in such cases where no certainty could be obtained about husband or father, in other words, where the commission came across "temporary" widows or orphans who, nevertheless, were in sore need of support.

We have now circulated a letter amongst all the various local committees in Holland, established with a view to supporting Belgian refugees, and we have requested them to address to us all cases where they have found widows and orphans in need of support, at the same time giving them advice as to the best means of rendering such support. However, before giving more detailed information in this connection, we desire to be in a position to have an oversight over the whole organization, but we expect to be able to say more in the course of this month.

In the meantime, however, we have been able to do very well with your financial support. At Amsterdam, a home for Belgian children has been established. The members of this association have rendered very useful assistance in the way of making regular trips to Belgium, in order to bring children suffering badly in that country to Holland to provide a home for them in this country with families, either temporarily, while the war lasts, or permanently in the case of orphans who cannot get any support from their relations. We need scarcely say that the Union supports children regardless of religion. This association badly wanted a good building answering all hygienic requirements, where some fifty children after their arrival from Belgium could be lodged, properly fed, and medically assisted (a quarantine) in order to be taken up by relations later on. The cost of hiring and fitting out such a building, however, was beyond their means. Seeing that amongst these children there is a large number of orphans, we have decided to place at their disposal an amount of 5,000 florins ($2,000) in order to enable them to make all arrangements and, needless to say, this gift was thankfully accepted. You will therefore have the satisfaction of knowing that this very useful institution has been est[ab]lishe solely through your assistance. The staff [o]f th house will consist chiefly of Belgian widow[s]

The chairman of the above association, [Mr.] otar C. F. I. Brands of Amsterdam wrote us F[e]ruar 27, after his return from Belgium, as follo[ws]:

"The children I brought with me yester[day] ar with one exception, all orphans. They we[re] ver thin and hungry, and their clothes were in[] ver poor condition. There was a little boy of eig[ht] year who, for want of proper boy's clothing, h[ad] bee put in girl's garments and was shivering f[rom] th cold. He did not even have trousers on, [and] wa wearing only old slippers on his feet. This [is] on one out of a hundred cases. You see the di[s]tress very great and will increase while the wa[r] asts We trust this first report may soon be foll[owed] t others more important, but we do not wish [to] finis the present without a word of praise from [Hol]lan for all that America is doing to relieve th[e] awfu woe of the miserable victims of this dreadfu[l] war all parts of Europe, and more especially in [Bel]giu

(Signed)
THE CHRISTIAN HERALD DUTCH COMM[ITTEE.]
Rotterdam.

. . .

Total contributions to the Christian Hera[ld] Fu for the Relief of the Widows and Orphan[s] of t War, amounted to $137,134.35 on April [7.] greater number of these gifts have been a[c]know edged in the Christian Herald, and all wi[ll] be acknowledged, lists appearing nearly ever[y] wee

DARK LIBERIA

PERSONAL REMINISCENCES
BY JAMES R. MORRIS

THE very name of Africa has been a subject of much discussion. It is believed that the name is derived from the Latin word "aprica" (meaning sunny), or from the Greek word "aphrika" (without cold).

The nickname "Dark Continent" has lost much of its significance. The Bible long ago called Africa "the Land Shadowed with Wings." Mr. Henry M. Stanley stamped it as the Dark Continent. Another man called it the Land of Blinding Sunshine. As I have traversed its jungles and pathways, many a time I have called it the Land of Winding Paths. With the perspiration has flowed down over my face and body until every thread upon me has been drenched in the warm, moist climate, I have named the country "the Land of Natural Turkish Baths."

More of Africa's interest lies within the tropics than that of any other country. Its physical conformation may be compared to an upturned plate or saucer, the terrace slopes running back from the coasts and rising to its vast table-lands where countless wild animals roam and feed, and where inland native cities are built so close that the report of a gun cannot be heard from one end to the other. Some of these places are so stretched out that it takes a man one or more days' journey to walk through them, and they often walk thirty to forty miles a day there.

"CARRY YOUR GRIP, SIR?" IN AFRICA

COSTUMES TO SUIT ALL TASTES

The Phœnicians sent colonies there. The Greeks made conquests there. The Roman standards were also unfurled there, but this was along the Red and Mediterranean Seas. In 1788 the African Association was formed to explore inner Africa, and the father of African exploration, Mungo Park —whose career inspired Barth, Overweg, Livingstone, Stanley, DeBrazza and others, leading them to achieve a work for civilization for which humanity will ever be grateful—was sent forth.

Africa is a remarkably beautiful country. Its coast lines are picturesque, graceful, fascinating, alluring. Its seaport towns and cities are usually clean, pretty and reasonably healthful. Equatorial Africa has, until the last two decades, been called the White Man's Graveyard, but clean living, quinine, mosquito netting, sobriety and sanitary improvements have made Africa a place where one can not only exist, but live in as much comfort, take it all in all during the year, as in the city of New York, and with some advantages in favor of Africa.

Life is simple, placid, calm, and not so complex. The work life is not strenuous. The people do not rush and drive as they do here at home. If you try to hurry a man who is working for you, he will calmly tell you, "One day be not all de days, daddy!" And you stand rebuked, for you know he is telling you the truth.

Four and a half years ago the New York Colonization Society sent me to the west coast of Africa to study the conditions of life in America's little colored child over the sea, Liberia. It was kind of America to provide a home for her freed colored people, but cruel to leave them to the tender mercies of the big European governments to exploit and rob of thousands of miles of land, and never say "Thank you, Liberia"; but to say, rather, "If you don't keep still about it we'll take the whole of you, and then what are you going to do about it? Your big mother over the sea is too busy looking after her own interests to bother with you. She will loan you money and make you pay double for it; we will rob you, steal your children, put them at work in our mines and ships, and don't you dare say a word. If you do, we will eat you alive." That is what the great European nations have practically said and done. And America sleeps on.

This was what I found there, and my experience has been that of most other travelers who have had the opportunity of seeing things as they are. Morocco, Algiers, Senegal, Bathurst, Konakry, Sierra Leone, Togoland, Nigeria, Kamerun, East and South Africa are beautiful and attractive, but the little struggling republic of Liberia is to me the most attractive spot in Africa.

Monrovia, the capital city of the republic, is picturesquely situated on Cape Mesurado, and is a city with about 15,000 inhabitants, many of whom live in beautiful homes, some very costly. The cape and river were named by the Spaniards, who, in the early days of the slave trade, landed a squad of armed marines there, searching for slaves. The natives attacked them. A furious conflict took place, and the Spaniards were overcome by the bold and warlike Deys. During the battle, the Spanish, who were beaten, cried "Misericordia! misericordia" (mercy! mercy!) So the cape came to be called Mesurado, or Montserrado, a corruption of the Spanish Misericordia.

Liberia has a number of fine settlements, peopled by either colored Americans or their descendants, who have done a remarkable work in planting farms, building homes and establishing a civilized community and a decent government on the west coast of Africa. They have been greatly condemned by both Europeans and some short-sighted Americans, whose actual knowledge of Liberia could easily be printed on one single sheet of paper.

The rivers of Liberia abound with fish, and were it not for the series of fine falls or rapids, from fifteen to twenty miles back from the sea, the rivers might be navigable for hundreds of miles. The woods abound with game of many varieties —the vicious bush-cow, deer, leopards, elephants, civet cats, golden cats, monkeys in almost endless varieties, and other game. In the far interior lions and other big game abound.

About twenty tribes make their home in Liberia. Tribal wars, which depopulated certain districts, are becoming things of the past. Strange secret societies, which were at one time a menace to all, are now losing their power and hold upon the people as education and commerce are going forward. This also means a lessening of one of Africa's greatest curses—household slavery, or buying, selling, loaning or giving wives—and will diminish the numbers held by one man. I am acquainted with one man who has more than one hundred.

ON a recent trip to the hinterland, where I had been invited by King Momah, son of the powerful King Pomoporah, as we sailed up the river in the little boat, with our serious friend, Solomon Hill, the owner and captain, a clerical and solemn-looking little man in a frock coat so long that it reached to the tops of his shoes, and whose collar and garb stamp him as a preacher, came to me and introduced himself as a presiding elder, having a large number of churches under him.

He asks very cordially, "What might your name be?"

"My name is Morris."

"Where you be from?"

"The United States," I answered.

"Yeh!" he replies, with a strong nasal inflection. "What be you here for?" he asks.

"Various things," I tell him.

"I have to work very hard," he informs me, significantly.

"Do you?" I inquire.

"These people are ignorant and hard to get along with," he tells me.

"Indeed!" I reply.

"I live at Louisiana."

"Where is that?" I ask.

"On the St. Paul River." Just then everybody jumped up at the report of a gun and a heavy splash was heard as a large alligator, badly wounded, flopped into the water.

Rev. Presiding Elder borrows my fountain pen and begins to write vigorously. But only for a few moments, when he gets into a theological boxing match with several men, who I learn are "Revs." also. This title has a peculiar fascination for many in Africa. Everybody loves a title, and if one who has "Rev." to his name can raise $8 and send to Texas or some other place and get a "D.D.," he adds six inches to his coat-tails, and his importance and egotism grow to the proportion of a foot to the inch.

Finally our presiding elder puts his high hat and long coat on a hook, then comes to me and asks all sorts of questions about Syria. I am staggered at two of them. He asks seriously, "Brother Morris, isn't Syria way down near the southeast coast of South America?"

"Oh, no," I tell him. You just take a steamer at Monrovia, and sail north until you reach the Canary Islands, then transship from there through the Strait of Gibraltar, and go east through the Mediterranean Sea, and keep on going, and you will land at Syria or thereabouts."

"Oh!" he says.

His next question is equally staggering. "Brother Morris, do you think they have moved Syria, or is it still in the same place it was in the Bible times?" I gravely tell him that to the best of my knowledge it is still in the same place; "they have never moved it."

My interesting and talkative friend points out to me a very pleasant and comfortable house on the bank of the river, and tells me that he lives there. He gathers his string of world-weary fish, his long coat, high hat and other traps together, bids me a cordial "goodby," and leaves the boat for home and the work of presiding.

Friends meet me at the headquarters of the river, and an invitation is extended to attend a revival meeting in a little church near by at night. A serious young man was preaching from the text, "Strive to enter in at the strait gate," etc. We were late, and missed part of his eloquent sermon, but we heard him say, "What fo' you dun cum heah? Why yo' gwine cum to dis meetin'? Is yo' po' wanderin' feets in de way dat leads to distraction? Is yo' feets on de Rocks ob Ages? Whar is yo' gwine to lib fo'ebber? In de place whar de Good Book say de saints am gwine? Or is yo' gwine to be shut up in de fire an' de flames?

"Will yo' dun gib yo'self to de Lawd, an' like dese po' mo'ners heah, seek de salvation of youse nebbah-dyin' souls?

"Yo' mus' git all combusted togedder and seek de Lawd wif all yo'se hearts, an' bring yo' piccan [children] an' yo' frens to de Lawd. Do it one time [at once] befo' it am ebberlastin' too late."

I thought he was sound in the faith. What do you think?

One black man, having the happiest and sweetest laugh I have ever heard, comes to me, his eyes dancing with merriment, and says, "Daddy, yo' dun love me?" I answer him and say, "Yes, Monkey, I surely love you." His name is Monkey.

"Den make yo' go carry me to Kilay," he replies. How he found out that I was going to Kilay was a mystery to me. But I engaged him to "carry me to Kilay," which meant that he was to carry my belongings to Pomoporah's town. Monkey went with me and was fine company, and from him I got many of my folk-lore stories which I hope to give later. Pray for him and the poor darkened souls among whom he lives.

"I Will Help Thee"

"I WILL help thee." Oh, the sweetness, oh, the sureness of his word!
Hush, O heart, be still and listen, for thy fainting cry is heard.
"I will help thee." With what fleetness comes the answer back to me.
Oh, be swift to claim its surety, for his promise is to thee!

"I will help thee." Ah, no matter to what depths his help must reach,
Through what lengths, or through what mazes, it must come thy soul to teach
That his promised word once given shall forevermore abide.
Rise, O heart, be swift to greet him, for thy Lord is by thy side!

MRS. W. S. ANGLEMAN.

RESPONSIBILITY FOR SOULS

A SERMON

BY

Rev. J. Wilbur Chapman, D.D.*

Text: "Where is Abel thy brother?" Gen. 4: 9

GOD'S first question recorded in the Bible is addressed to one who has sinned against him, and is in hiding. If men only knew God, they would never try to hide from him. There is no recorded instance in the Bible and none in history where he has been other than loving to a repenting sinner, however deep his sin; and so, with infinite pathos, he is saying to Adam: "Where art thou?"

The second question which we find him asking has to do with one's brother, and thus we learn at the beginning of the story of the human family of our responsibility one for another. The questions must always stand in this order. Daniel Webster once announced that the most important question for him, and he thought for every one, was his personal responsibility to God; but I am sure that the great statesman would have agreed that the second question almost equaled the first in importance, and this is: "Where is thy brother?" for we are saved to serve.

Selfishness has no place in the Christian life. We do not pray, "My Father which art in heaven," but always, "Our Father," and he only is a consistent follower of Jesus Christ who realizes that he must seek another's welfare, and strive to make his brother's burden easier to bear, and seek to bear the lost to him. Cain and Abel were brothers. They met in the field, and Cain in a passion slew his brother, and from that day on he bore the mark of his awful sin. It is the distinguishing characteristic of sin that it always leaves its mark.

The man who is selfish, sensual, dishonest or untrue in any way, however carefully he may try to cover the fact, will show in his face, in his voice, or in his physical bearing, the fact that he is a sinner.

Cause and Effect

IF WE seek to cover sin we make a miserable failure of it. The other day a man was tried for murder. He killed his victim twenty years ago, and as they were digging for the foundation of a new building they found the skeleton of the murdered man, and easily traced the crime to the one who for a score of years had thought himself free from the claims of justice. Sin always leaves its mark and no human effort can cover it over. It is extremely sad also to realize that the mark passes on to others, and the sinful, sensual life of today touches children yet unborn.

Not long ago I spoke in a penal institution, and learned that one-half of the inmates were affected in one way or another by the sins of their parents, and they were in prison not altogether because of what they had done themselves, but, in a certain sense, because of what others had done before them. God as truly asks the question concerning our brother today as he did when he faced Cain. He has set the solitary in families, and we are supposed each to influence the other.

When William A. Sunday was associated with me in my work at the beginning of his remarkable career, I heard him speaking to a young man as we walked away from the tent towards the hotel, and calling him by name, he said: "Your mother wants you to be a Christian, for I know she is a Christian, and your father would be pleased, because he is an officer in the church." And the boy said nothing, until at last, just as they said "Good night," the boy replied to Mr. Sunday's urging, "Possibly you may not believe what I am to say, but neither my father nor my mother have ever asked me to be a Christian, and I never expect to be until they do." God has made us social beings, and we have certain responsibilities for those about us which we cannot shirk. I must not fold my arms and put forth no hand to rescue when others are drifting to eternity unsaved. I must not stop my ears when on every side the cry is heard for assistance in times of suffering, because of the pinch of poverty and because of sin, and I must not seal my lips and say no word to the unsaved about me. If I do, I shall be called to an account.

Not long ago the ex-governor of a Southern State was brought to Christ. He had sinned grievously, and, according to his own confession, had shocked the moral sensibilities of the people of the state and had hurt those whom he loved. A minister whom I know wrote to him and asked: "Dear Governor, why do you not accept Christ in your time of trouble?" The answer came back to him: "You are the first person in all my life who has ever asked me this question." That governor is today a Christian and a mighty force for righteousness. We are disloyal to Christ if we give no word of invitation to the unsaved about us. The same interest bring us together, and there is no Christian so humble and none so distinguished but he must, if he be true to Christ, speak a word for his Master. One of the greatest business men in Chicago was transacting a bit of business, involving an investment on his part of a quarter of a million dollars, and in the midst of the conversation he stopped and said to the gentleman with whom he was dealing, "Are you a Christian?" and then said, "Before we proceed with the other business, let us give attention to this." Such a spirit would revolutionize the whole business world.

Two hundred and fifty years ago a pedler selling books gave a pamphlet to one who was supposed to be an ordinary young man, but he was Richard Baxter, and under the influence of that pamphlet he wrote "The Saints' Everlasting Rest." This fell into the hands of Philip Doddridge, and he wrote "The Rise and Progress of Religion in the Soul." This book fell into the hands of Wilberforce and he wrote "A Practical View of Christianity." This book came to Leigh Richmond, and under the power of it he was led to write "The Dairyman's Daughter." This in turn fell into the hands of Thomas Chalmers, the mightiest Scotch preacher of his day, and after he became a minister, it was the means of his conversion and of his mighty spiritual transformation. A pedler on the one side and Thomas Chalmers on the other—what a marvelous story!

Why in the world should there be an apparent indifference on the part of the church people to the unsaved about us?

It is a burning shame that I should be obliged to waste one minute of my time or one ounce of my strength to try to persuade fathers and mothers to speak to their children about Christ and to impress you as Christians with the necessity of warning others who, if they should die tonight, would go into eternity unsaved!

Seeking the Lost

ONE reason why so comparatively little of this work is done in the church is found in the fact that we have grown too formal. The church is not always fitly representing her Master. There is too much of red-tape in the service she renders, and too much of formalism in her worship, and while there is no design upon the part of church members to be inconsistent, formalism inevitably breeds inconsistency. Not long ago, in the Berlin papers, there appeared the story of two people bathing in the sea, and they got beyond their depth. One man sprang to rescue them and he was pushed to death upon the rocks. The two were good swimmers and they kept afloat, but they could not reach the shore. The harbor authorities were notified, but they said it was not their business, and notified the police. They, in turn, shirked responsibility and sent word to the district authorities. For two hours the people were floating and crying for help. At last the harbor police decided to give assistance, but they had to change their clothes before they could do the work properly. Then they found that the life-saving appliances were out of order. Finally an individual sprang into the sea and battled through the waves, but when he reached the two they were insensible, and a little later they were dead.

I am aware that this is an exaggerated story when applied to the church generally, but it is a good representation of some churches I know. Suppose you should hear that a boy in the next block from your home was seriously, if not fatally, ill. The doctors had given him up, but your boy had the same disease and you knew a cure; and suppose you should not give to the stricken household the secret of your boy's cure, what would you think of yourself? Suppose you should see a blind man walking along the streets of your city, feeling h way with his cane, and unconsciously approac g a swift-running automobile or street car, a you should stand with folded arms and sealed li and not cry out: "Danger! danger!" what wou you think of yourself? And what do you suppose hrist thinks of us when we know that men are si unto death with sin and do nothing to help? W we see the multitudes rushing headlong to dest tion and we know the way of escape, and do not ll of it, what can he think of us but this: that are faithless, and almost, if not quite, heartle ? It is because I would correct this if possible at I bring you this text: "Where is Abel thy br her?" It is perfectly natural to be concerned bec se of one's physical condition in the hour of dang .

A New York business man lived on an land where he had his summer home. He determ ed to spend the late fall in his island home with h wife and children, and he and his son, leaving Ne York started late in the evening to row acr the Sound to the island. The boat capsized. The ther could swim and the boy could not. He cau t his boy by the collar and swam to the boat, l t the boat turned over and he lost his hold upon l boy, and the boat was too slippery for him to ke hold of. For an hour he did his best to rescue hi child. Once he got hold of his coat with his teeth a held on, battling vigorously with his hands, b the coat tore away and the boy sank out of sigh The father barely made his way to the shore; he now a physical wreck, they say. Such a brave s ggle is perfectly natural in a case of physical nger but why in the world should there be so lit con- cern when the danger is spiritual?

The Rebuke of the Unsaved

THERE are some conditions which must me if we are to answer this question of t text properly. We must right ourselves. Incons ency worldliness and hypocrisy—these things cho back the words we try to speak, but a godly lif is an unanswerable argument for Christ, and a co sten life is an appeal to an unsaved person whi can- not be gainsaid, nor can it be resisted.

A business man in a Southern city told that he spent one entire day speaking to his b iness associates. He made seventy-five calls a was repulsed by no one.

For twenty years Edmund Tuttle was a eacon in the First Congregational Church of Miden Conn., and I have been told that every Frida nigh he wrote a letter to some man in the city. T s was the letter he wrote:

"Dear friend: I am writing to ask you to tten the morning service in the First Congre iona Church next Sunday. We have one of the st o pastors. Our singing is beautiful. I will b t th door to welcome you, and I shall expect yo to si in my pew. Do not disappoint me.

"Earnestly yours,

"EDMUND TUT E."

The pastor said he always had him in min whe he prepared his sermon, and this one man le hos of people to Christ.

We must also realize the danger of thos abou us before we feel a measure of responsibil y an before we can answer the question regard g ou brother. What if we should die, and no w l ha been spoken by us to our household? What you boy should die and you had never warne him What if you were the only person in the wo l wh could speak to him, and your lips should be eale and he should be lost for eternity? I f l lik making the question personal: "Where is t son Where is thy daughter? Where is A th brother?" Where is he as regards the in tatio which he may never have had?

Where is he as regards eternal life? If do now know Christ, if he has not been save if h sins have not been forgiven, then he is lost. Whe is he as regards the judgment? He must e h sins; he must meet the record of an evil e; h must stand before his Judge; and it will b a sa thing if your son, your daughter, your h ban your wife, your brother, should say, "I wa nev warned; I live in a so-called Christian ho e an was never invited; I dwelt beneath the sh ow the church and no man cared for my soul."

* Dr. Chapman is America's leading interdenominational evangelist.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Divine Visitations

SUNDAY, April 25. Luke 19: 44. *"Thou knewest not the time of thy visitation."* God visits us in opportunity. The dawn of opportunity is the unveiling of his presence. When the door opens upon the way of sacrifice and enlargement, he is there! No longer does he visit us bodily form: he comes in the form of circumstance. He speaks to us in the voice of events. We may behold his comings and goings in the movements of our day. We may see him in a tendency, we may hear him in a challenge, we may find him in the midst of upheaval and unrest. He comes to us in the brightness of some glorious hope, being "clothed with light as with a garment"; and he comes to us in the shadow of some chilling disappointment, visiting us "in the night seasons."

It is therefore a fine attainment in grace to be able to interpret events as to discern the presence of the Lord. We are advancing in the school of the Spirit when we know the time of his visitation, when we can look upon the robe of light or the pall of darkness, and say, It is the Lord! But when events have no divine significance, when they are merely as a drum, life becomes a very hollow procession—indeed, it is scarcely a procession at all, but just a disorderly assemblage of blind and waiting instincts, rushing out of the night and into the night again.

To recognize the divine visitation, and to discern the Visitor! To know him as he comes! "Behold, I stand at the door and knock!" How may we know his knock? "He that hath ears to hear, let him hear." "With what measure ye hear it shall be measured to you again." We need the consecrated ear and the ear is sanctified in the consecrated heart. When the heart is sanctified all the senses are awake to the presence of the Lord. "Blessed are the pure in heart, for *they shall see God.*" J. H. J.

Cheerfulness Under Discipline

MONDAY, April 26. Isaiah 28: 23-29. *"He will not ever be threshing it."* The husbandman deals with many different sorts of plants, some of which are mentioned here. The cummin, the vetch, wheat and barley, spelt or rye. Each needs to be treated in a special manner and at a special time. It would be absurd to thresh the vetch, or turn a cartwheel on the cummin. So it is with the human family: each individual is unlike any other and demands separate and special treatment. And so far as we can understand the secret of our existence, we must believe that the infinite variety of circumstances through which we pass is designed to correct our special faults and give us opportunities for realizing the particular beauty and glory of which we are capable. God wants to do the very best for each of us, and takes the surest and direct test way to achieve it. Do not compare your lot with that of others. Do not suppose that you are worse loved because your circumstances are specially hard. Dare to believe that you are held capable of more than they, and that it is for your infinite gain that the fire for you is heated seven times. Remember that bread corn is threshed, not with a rod, but with the corn-drag, composed of heavy cylinders armed with iron teeth.

This stern discipline, however, is not pursued beyond a certain point. "He will not be ever threshing it." "He will not contend for ever, neither will he be always wroth, for the spirit would fail before him and the souls which he has made." "After two days he will revive us; on the third day he will raise us up and we shall live in his sight." The wheels of his cart and his horses may scatter you but he will not grind you to powder. Be of good cheer—you are beloved and precious to him. Trust him! He is wonderful in counsel, and excellent in working. F. B. M.

When We Set Up Money as an Idol

TUESDAY, April 27. Mark 10: 22. *"But his countenance fell at the saying and he went away sorrowful: for he was one that had great possessions."* The rich young ruler who had kept all the commandments, but found his idol of riches coming between him and the Kingdom of Heaven, has been called the Hamlet of the New Testament. Like the Prince of Denmark, he stood between his conscience and his idol—ruined by indecision.

There is a tradition to the effect that when the young ruler left the Master and returned home he found that the satisfaction he had felt in his possession of fields and flocks, houses and lands had gone. His talk with the great Teacher had brought him a discontent that would not be satisfied with mere "things." He finally stopped struggling against the new vision and returned, freed of his handicap, to follow the Christ.

The young ruler's idolatry did not consist in the fact that he had money, but in the fact that he had allowed money to become the supreme idol of his life. His riches had come to be the most real part of him. He took his spirit and his temper from them. Jesus saw that money had become his god, and that he could not serve God and Mammon at the same time. The Master's teaching regarding money is that wealth is an evil when it shuts out the light of better things, competing with more durable satisfactions and eternal possessions. The "deceitfulness of riches" is the false hope that money holds out, a hope that it can not and does not fulfil. To put money for itself or for oneself *first*, is to forget humanity as Dives did; and the man who is forgetful of his brother has cut off his chief hope of permanent happiness.

John Muir once said to Mr. Harriman, "I am richer than you are." "Yes," said Mr. Harriman, "but how?" Mr. Muir answered, "Because I've got enough money and you haven't." John Muir placed money in the right place, using it as a means solely to help him become a great servant of his time. It is not the amount of money we have that counts; it is our attitude towards it that determines whether or not we are dollar-idolaters. C. S. C.

Feeding Daily on the Bread of Life

WEDNESDAY, April 28. John 6: 41-59. *"I am the Bread of Life."* Though a man may have an unlimited supply of flesh, he cannot find in it all he needs for the support of physical life. But —unless the processes used to prepare it for our consumption rob it of its original properties—bread contains all the elements needed for nutrition. So is it with Jesus. In him is stored everything needed for "life and godliness." He is a hiding-place in a storm, a covert from the tempest, rivers of water in drought, the shadow of a great rock from scorching heat. For the polluted, he is purity; for the irritable, patience; for the weak, courage; for the ignorant, wisdom. "All my capacious powers can wish, in him doth richly meet."

But bread must be appropriated before it can become life-giving. We must masticate, digest and assimilate, or we shall derive no benefit though it lies around us like the manna in the wilderness. And what the processes of digestion are to food, *that* devout and loving meditation on the words and work and redemption of the Lord Jesus is to our spirit. By the one process a union is secured between our bodies and the sun-energy, which is incorporated in the grain; and by the other a union is effected between our spirits and the divine-energy, which is stored in Jesus. This is where we fail. We are so ftful and irregular in our meals. We bolt our food so rapidly and carelessly. We spoil our digestion by our haste, and have to pay dearly for our fault.

Oh, to love Jesus above our chief joy, and to abide in him, and to esteem him more than our daily food! F. B. M.

The Song in the Heart Means Happiness

THURSDAY, April 29. Nehemiah 8: 10. *"Neither be ye sorry; for the joy of the Lord is your strength."* These are the words of Nehemiah to the weeping Jews, surrounded and harassed by their enemies. Even the new walls builded about Jerusalem could not deliver them from the fears that their foes might be too strong for them. The prophet brings them the message which has repeatedly lightened the burdened heart of humanity. It is the message that God worketh with us and that our labor therefore may be not only successful; it also may be filled with joy; it may be so joyful that others can catch from us the note of a new happiness.

"Give me," says Carlyle, "the man who sings at his work." Joy is the secret of the best effort, as it is the secret of the best health, and to make a man happier is to make him better. The Bible, in oft-repeated passages, reiterates the fact that happiness depends upon harmony with God. "The joy of the Lord is your strength." We too often connect goodness with solemnity and gloom, and associate probity with even crude and disagreeable people.

> So rugged was he that we thought him just,
> So churlish was he that we deemed him true.

Some one spoke of a very religious man, saying, "He is the most pious and disagreeable person I know." Religion is not complete unless it carries happiness to oneself and to others in its train. Jesus said, "Your joy shall be full," and "Your joy no man taketh from you."

What is the key to the possession of a joyous heart? A singing soul? Keep the mind fixed on "whatsoever things are lovely" and of good report. Let no one dampen the fire of your song by evil gossip. Cultivate the love that hopeth all things, the imagination of belief rather than suspicion. Keep working. Keep occupied. The man who sings in the rain is usually at his work. Keep up the regular study of God's Word; the secret of song is in "the practice of the presence of God." It is God who giveth songs in the night. C. S. C.

What "Full Surrender" Means

FRIDAY, April 30. Philippians 2: 19-30. *"They all seek their own, not the things which are Jesus Christ's."* This is a very sad complaint. The apostle felt deeply that those who surrounded him in his confinement within his hired house at Rome were actuated by motives of self-interest. The flame of their apparent devotion did not burn clear. But is not this true of a good deal of the work which is being done today? We live for our church, our importance and influence, our private advancement, but how seldom is our only passion, as Zinzendorf's was, for Jesus, only Jesus.

In the life of Nicholas Herman, better known as Brother Lawrence, three steps are indicated, which led him into the blessed life, hid with Christ in God, which has stimulated so many to practice the presence of God, and in which "the things of Jesus Christ" were paramount. The essence of his teaching is that we should make a heart renunciation of everything that does not lead up to Jesus Christ. We must also make a full surrender of ourselves to him, and put our whole trust in him. All must be given for all. He must be the Alpha and Omega of our thought and activity, because everything which is worth doing, and ought to be done, may in some way be linked with him, his kingdom and his glory. It does not mean that we should think only of him. The business man doesn't think of his wife and children at every moment of his daily duties; but his heart is towards them, and their happiness and comfort are the spring and inspiration of all he does. So the underlying motive of each of us should be to do the will of Jesus and make men think well of him. F. B. M.

God Gives Assurance That Right Makes Might

SATURDAY, May 1. Luke 21: 36. *"Watch ye therefore, and pray always."* Luther fought his mightiest battles in all-night prayers, as Jacob did at Jabbok. Luther knew his victory was won when the morning dawned. When Ethelred was about to give battle to the Britons, seeing a number of unarmed men, he asked what they were doing. He was told, "They are praying for the success of their countrymen." "Then," said he, "they have begun the fight against us. Attack them first." Prayer moves the arm that moves all worlds, that mobilizes the innumerable hosts of heaven. He who forgets to reckon with God's legions loses the conflict. The nation whose cause is just prays with the true spirit, and often is conscious of the coming triumph. God gives assurance that right makes might. He that lacketh wisdom or might, let him ask of the Lord and it will be given him. At other times we are to stand still and see the salvation of God.

War is considered murder unless in self-defense. Those who are misinterpreting divine power find that the heavens are brass to prayer. "Thou shalt not kill" is a commandment never abrogated. Napoleon, for self and national glory, turned all Europe into a burying-ground. There were only the dead, the dying and the mourning. We have been having a similar Golgotha. The devil, as an angel of light, is the inspiration of the present conflict. As Napoleon was banished, so may other monarchs fall, who seek to build their thrones on a pyramid of human skulls. E. W. C.

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PATERSON STORMS THE BIG SUNDAY TABERNACLE. It is not too much to say that the attention of the Christian world is upon the Billy Sunday campaign now in progress in Paterson. Several things, including a phenomenal snow storm on April 3, which reduced the elaborate welcome prepared for the Sunday party to a greeting from a mere committee, seemed to chill off the enthusiasm at the start, and some were even bold enough to predict failure for the meetings. That is a word that Mr. Sunday refuses to recognize when he sees it. All the obstacles, including somewhat apathetic audiences at the start, were soon transformed by the indomitable energy of the evangelist, and the thoroughness of the organization which had been built up in Paterson to support the campaign, into a warmly responsive city that is trying to crowd itself into the tabernacle at the regular meetings. There is still a feeling that Paterson is to be a testing of Mr. Sunday and his methods. He appears to accept the challenge with unfaltering faith in his mission

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE movement in regard to the prohibition of intoxicants during the war, at least, continues to excite almost as much public interest in Great Britain as the military and naval happenings of the moment. The government, while recognizing the fact that indulgence in drink is seriously impairing the efficiency of the British soldiers and workmen, and while being overwhelmed with petitions and requests for drastic action, seems to be acting, in dealing with the question, with much timidity, and the cabinet, in its weekly meeting, contrary to general expectation, did not deal with the subject, and great disappointment is, we are told, being expressed by both the British press and people at this lack of action. The opposition to appropriate action on this subject seems strongest in Scotland. Parliament will very probably occupy itself with the matter in the course of the next few days.

The submarines during the week past have continued their activity, and the total number of vessels sunk by this means has now been brought up to fifty-five. While this is a seemingly large number, it is small in comparison with the total number of vessels entering and leaving British ports during the period it has taken to achieve this result. The U-29 is admittedly lost, Berlin stating that it has been so long unheard of that it must be given up. This was the largest and latest of German submarines and was commanded by Captain Weddigen, who sank the Hogue, Aboukir and Cressy.

The government of Germany has, through the United States, made a protest to the British Government concerning the treatment by that government of the crews of sunken or captured submarines in its possession, and notified Great Britain that if anything out of the ordinary happens to these men the German Government will, for each German so treated, subject a British officer to a like treatment by way of reprisal.

In the British reply Sir Edward Grey said that the crews of the submarines could not be regarded as honorable enemies, but were "offenders against the law of nations and common humanity."

The present situation on the western battle line appears to be a waiting one, and very possibly is premonitory of an absolute change in the grand strategy of the Allies. The recent advances by the French in Champagne and by the British at Neuve Chapelle and St. Eloi seem to have proved that even a very small advance can be made only at the expense of many thousand lives.

We are only now commencing to get a clear idea of how fierce the fighting was at Neuve Chapelle and St. Eloi, March 10 to 15, when the British captured these places. Shortly after the fighting was over London reported that the German loss was about 18,000, but we had no statement of the British losses.

The London Times, up to and including the number of March 23, 1915, has published in its casualty lists the names of 755 officers who fell in this fighting, and taking the usual proportion of 20 men to one officer, we can compute the British loss at something like 15,000 to 16,000.

The cables inform us that yesterday the first list of non-commissioned officers and men appeared, and contained 1,843 names from 70 regiments—573 killed, 1,107 wounded. The total British loss in officers to March 23 is announced at 5,877, of whom 1,844 were killed. Of the 3,301 wounded, perhaps 2,000 will be able to return to the line.

On May 1, 1914, the total number of estab officers, including the Indian establishment was 12,783. Unquestionably large numbers of retired officers rejoined the colors at the outbreak of the war, and there have also been many promotions from the ranks, so that probably the vacancies caused by these casualties have been pretty well filled.

In more than one cable during the week London has remarked significantly that the belief is in many quarters in England that the leaders of the Allies in the West are reckoning on the very heavy cost of smashing the German line there and will very possibly seek only to hold their present positions in the belief that Russia will ultimately succeed in invading Hungary and joining hands with the allied forces working north through Serbia. To carry this plan through requires the conquest of Hungary by Russia, and the forcing of the Dardanelles by the Allies.

There is no doubt that Austria is the weak point in the German armor and it need occasion no surprise if a change of strategy is made, and therefore in all probability when a new attack on the Dardanelles is made it will only be after the landing of a strong force on the Gallipoli Peninsula, on the shores of the Gulf of Saros, near Dojaz-Cheskme, for choice, because there are roads from that point reasonably good in nearly all directions; and also the landing of a force on the Asiatic side.

Very possibly the present operations is to afford the necessary time for such forces to be brought to the scene of operations from France and England, which countries are rumored to be sending, respectively, 80,000 and 90,000 men. It appears from late experiences to be almost impossible for warships, unsupported by troops, to force the straits.

The Turks state that they have taken advantage of this lull to repair forts at the entrance, new guns have been mounted therein, and to drive off the mine sweepers, sinking a couple and damaging others. If this is true the Allies have lost whatever advantage they may have gained in the first attack.

On the extreme western end of the line there has been a little fighting around the village of Drei Grachten on the west bank of the Yser near Dixmude, between the Germans and the Belgians. The village mentioned

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THE BATTLE-LINE AT AND ABOUT ST. MIHIEL, WHERE THE FRENCH IN THE FIRST WEEK IN APRIL MADE A FORMIDABLE ATTEMPT TO THRUST BACK THE GERMANS. (From New York Times.)

WAR'S PHASES SHOWN IN PICTURES

SNAPSHOTS OF HUMAN LIFE IN THE LANDS WHERE THE GREAT CONFLICT IS RAGING

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At the top are German prisoners en route; below, Indians pray at a comrade's funeral pyre, a French despatch rider flees for his life; and villagers live in a cellar. In the center a French general kisses a wounded soldier just decorated with the Legion of Honor.

In Belgium man's friend, the dog, is forced to aid the carnage; Germans are seen drinking tea at Russian booths; and Belgian snipers, caught in the act, are carried as prisoners into camp.

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Right and Wrong Ideals

FRANKNESS is an excellent quality in a speaker, and when with it he combines accurate and logical statement, it is apt to create an impression. We doubt, however, whether the forty or more Presbyterian ministers who listened to an address a few days ago in New York by Professor Philip M. Brown of Princeton University were quite prepared for the wholly new angle from which the speaker discussed the attitude of the American pulpit on the war. Professor Brown used to have a chair in Robert College, Constantinople, and has been in the American diplomatic service. His field is that of international law. He bluntly criticizes the pastors for their pulpit treatment of the war. Some called it "horrible," and others "murder," but it was neither. The clergy made a mistake in dwelling too much on the propaganda of world-peace. Any sentimental, ideal propaganda for peace, he said, results in derision that hurts the whole movement of Christianity. "What are the preachers doing," he asked, "to keep the peace in Colorado, West Virginia and New York?" They should preach Christ and leave aside problems of labor and world conflicts. "God will work out his plan, and we have no right to protest against the great features of his plan." War, he declared, is not indefensible or irrational, but the most rational thing that can happen. It is not brought on by the evil in men's hearts, nor is it from malice that men in war fire at each other. Men go to war actuated by a wonderful spirit of sacrifice. He knew of men who went to war to defend an ideal; war is a conflict of ideals, and men are living or dying for ideals.

Listening to such a characterization of war, those forty ministers, who were consecrated to preach the doctrines taught by the Prince of Peace, must have wondered greatly. Could this professor, who spoke with authority, be right in holding that the ministers should either approve of the war and stop discussing peace, or leave the whole subject alone, as one outside of their proper sphere of consideration? Could any one who has studied the Gospels and who professes to follow the teachings of Jesus adopt such views? The Master dealt with the great problems that were agitating the world in his time, and those ministers doubtless recalled how we are told: He taught that enmity should give place to forgiveness; hate to love; and that "all they that take the sword shall perish with the sword." Jesus made it clear that wars and persecutions were the result of sin in the world. His kingdom was not of this earth, cursed with all its wars and bickerings and bloodshed; if it were, then would his servants fight; but it was the ideal kingdom toward which all good men should strive—the kingdom of peace and brotherly love. And it is this high ideal which the church must hold up when it preaches the Gospel of the King. If the Princeton professor can find anywhere in the language of Jesus, or in the New Testament writings, a single expression in justification or approval of war, he will have made an amazing discovery. How then could he urge Christian ministers to advocate and uphold war when the very spirit and essence of Christ's teachings are against it?

That war is an evil, the effects of which will be universally felt to the end of time, Jesus himself has warned us. Wars, earthquakes, pestilences, persecutions, are to be the heritage of believers, in common with their fellow mortals. These are the inevitable accompaniments of world-wickedness. Nowhere is it promised that by means of Christianity believers are to be free from such afflictions here. Yet, through it all, they are to hold fast to their citizenship in the Kingdom of Peace, the full realization of which can only come when this earth shall have been regenerated and redeemed, and when its nations shall regard all men as of one blood and brotherhood.

The "Common People"

"A TREE does not derive its strength from its flower or from its fruit. It derives its strength from its roots. And so with a nation. The nation is not fed from the top. It is not fed from the conspicuous people down. It is fed from the inconspicuous people up. What America has vindicated above all things else is that native ability has nothing to do with social origin. It is very amusing sometimes to see the airs that high society gives itself. The world could dispense with high society and never miss it. High society is for those who have stopped working and no longer have anything important to do."

These are not the words of a soap-box orator or labor organizer. They are words spoken a few days ago by the President of the United States at a Washington meeting, held in the interests of Berea College, Ky., and, more broadly, in the interests of "Appalachian America," as President Frost of Berea has named the great mountain region of the South, with its three million inhabitants. President Wilson has sounded again in this utterance the foundation truth of America's meaning and America's hope.

We are in constant danger of forgetting that a nation means only the people of the nation—and that this means not the rich, nor the prominent, but the great multitude of "common folks," of whom dear Lincoln said that the Lord must have loved them or he would not have made so many, and of whom St. Mark recorded that greatest double compliment in all literature, a compliment to the people and to the Christ: "The common people heard him gladly."

Money has power; military organizations have power; the higher learning has power. But the one irresistible power in the world is the power of the people themselves. The world is theirs. That is what America means. The common people do not exist for the purpose of making gold for a small circle of "conspicuous men"; they do not exist for the purpose of being fed to the sword or to the cannon. The people exist to help one another all over the world. They exist to find knowledge for themselves, as these constituents of Berea College have determined to find it; they exist to find for themselves opportunities of soul culture and bodily comfort; they exist for the purpose of uniting the world in one vast brotherhood, which shall hear the call of the world's ineffable Comrade and let him lead them into endless life.

Hidden Sins

IF A MAN tells a malicious lie on his neighbor, if he steals his pocketbook, if he shoots him or poisons him, if he is guilty of drunkenness, gambling, and the like—ah, then he is a great sinner, says the world. And no one will contradict the judgment of society in such a case. But what of offenses purely against God, as indifference to religion, violation of the Sabbath day, irreverent use of the divine name? In whose eyes are these things regarded as sins of darkest hue? A man may be guilty of them all his days—swear as much as he pleases, be greedy of gain, spend his Sundays in amusement or mild dissipation, never read the Bible or bend the knee in prayer, rarely if ever enter the house of God, affecting rather to look superciliously upon Christian people—one may thus live to the end and yet have the praise of a godless world as an excellent and virtuous citizen. So have men inverted the standard of moral good and evil. They have set in the front rank, not sins against God but sins against society; and these, indeed, are often the only sins to which they attach any great criminality or opprobrium. How slow we are to learn that "God seeth not as man seeth, for man looketh upon the outward appearance, but the Lord looketh upon the heart."

The Savage Standard

WHAT we are pleased to call modern civilization has strange aspects at times. Any one who witnessed the excited crowds in our cities, cheering themselves hoarse in front of the newspaper bulletins announcing the outcome of a prizefight in Havana a few days ago, might reasonably have questioned the sanity of the assembled thousands. It is doubtful whether the news of some really great event, such as might decide the fate of a nation, would have stirred up such a wild furore as this announcement of the triumph of the "white hope," who had pounded his black antagonist into unconsciousness, and won great glory for the Caucasian race. Just why there should be such exultation over the result of this brutal and ignoble exhibition is not altogether clear, since, as everybody knows, it is merely a test of brute strength and endurance, and an average healthy gorilla could easily have whipped both. Only a few years ago pugilism seemed to be on the wane. It was said that the days of the prize-ring were wellnigh over, and that people were ashamed of the brutality of such exhibitions. Lately there has been a barbaric revival and the ring has again taken its place on the sporting page. It is a poor reflection on our standard of appreciation to note that in a very large class of people the hope of the race, be he white or black, is crowned with the halo, distinguishing him as one who possesses the animal qualities of strength and force and who can inflict the greatest punishment on a fellow man. It is the old gladiatorial arena over again where the multitudes let the savage nature loose in a way that shows that even at the best of times it lurks very closely under the skin.

An Appeal to Humanity

WE QUESTION whether there ever was a plea in the name of humanity, couched in more eloquent and simple terms, than that of the editors and managers of foreign journals published in the United States, in appeal to the American Government and people to stop the godless traffic in war materials for Europe, which is prolonging the struggle and adding daily to the multitude of victims. The very shrapnel and cartridges our manufacturers are shipping to the combatant nations, these petitioners declare, are destined to destroy their brothers, widow their sisters and mothers and to orphan their children. They find ample justification for this plea, if not for the sake of the soldiers themselves then in the cause of the millions of widows, the fatherless children and orphans and the starving multitudes of Europe, whose condition is being daily aggravated by keeping up the war. They believe it would soon come to an end if America, who have been so lavishly pouring out their charity to save life, could be made to fully realize the evil they are doing in supplying, at the same time material to keep up the slaughter and destruction.

Among the 450 signers of the appeal are men of almost every European nationality: Italian, Slovak, Polish, Magyar, French, Jewish, Rumanian, Arabic, Syrian, Russian, Lithuanian, Hungarian, Dutch, Portuguese, Swedish, Servian, Spanish, Slovenian, Finnish, Chinese, Croatian, Danish, Greek, Rumanian, Jewish-English, Lettish, Bohemian, Flemish, Bulgarian and Norwegian. Such a document from so many different sources, and representing nations on both sides of the struggle as well as neutrals, can only have been inspired by a strong desire to do what lay in their power to stop further cruel waste of human life. They know that this waste is largely the result of our traffic in war supplies. And they know that if these supplies were stopped it would be a practical impossibility, under existing conditions, to keep up the slaughter. Their appeal to us to spare their brothers across the sea should not pass unheeded. We should not consent longer to have the nation name dishonored by this inhuman traffic. As a people professing Christian civilization, we cannot any longer justify the selling of deadly weapons to any of the powers engaged in this terrible struggle.

Comment by the Way

—DURING THE MONTH OF APRIL, an International Congress of Women will meet at The Hague in the interest of peace. It is expected that there will be world-wide representation. Addresses will be made in Dutch, English, French and German. Calls for the appointment of delegates to the congress have been widely issued. The call sent out by the women of the Netherlands announces that the congress will discuss a course of action for the women of the world to follow with a view to allaying the hatred between nations, and to protest against a continuance of the present war, as well as to plan to prevent recurrence of it in the future. The congress will urge a truce during which the combatant nations—each of which claims to be fighting in self-defense—will be asked "to publicly define the terms on which they are willing to make peace."

—NEW YORK CITY does not seem disposed to wait a year or possibly two before beginning its projected revival. Evangelist W. A. Sunday, it is understood, is tied up by engagements until 1917, and although he was recently invited to the metropolis, the prospect of his coming is still uncertain. A large meeting of clergymen was held at the Park Avenue Presbyterian Church March 22. at which the speakers favored going ahead without waiting for the evangelist. It was generally agreed that religious enthusiasm was increasing in the city, and that all the conditions were favorable for an early spiritual campaign which would probably last until 1917, if not longer. Should Mr. Sunday then come, he would be welcome.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Nutritious Straw-Flour Produced

THE experiment of human food from straw has been carried on in Germany industriously for four years by Dr. Hans Friedenthal, lecturer in the University of Berlin. The German Information Bureau announces that wholesome bread is made and used from straw, not as an extreme war measure, but as a matter of practical utility. After a lecture to a meeting of the farmers' Association at Berlin, Dr. Friedenthal passed round samples of soup prepared half-and-half straw flour, the taste of which was like green pea soup, and samples of bread, prepared of straw and rye flour, tasting very much like the Swedish rye bread. The lecturer demonstrated the high proportion of digestible nutriment contained in oat straw, hay, pea straw, etc. He claims that straw contains four times as much albumen and from four to five times as much fat as the potato. By thoroughly crushing and grinding all the cell walls the nutritive matter of the plants can be attained so that they are even fit for baby food. Straw has always been counted good for horses, asses, cattle, and sheep, etc. After describing the preparation of food for the royal family there follows: *"Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge."* (*I Kings 4: 28.*)

Gas Kills Trees

A MILLIONAIRE, who could not wait thirty years for trees to grow large, had thirteen fine horse-chestnuts, full-grown, transplanted from Germantown, Pa., to set down in front of his palace on Fifth Avenue. A trench six feet deep was dug along the curb, which was filled with rich soil from a Long Island truck farm. The tons of native earth were effolinging to the roots of each tree. It is estimated that the transplanting cost at least $500 a tree. The trees were planted in the fall of 1913. They had a thirsty time in 1914, and this year they were dead beyond hope. On investigation the gardeners found that the Long Island soil had been saturated with illuminating gas, fatal to trees and people, and that there was also a gas leak in front of the trees that made the death more certain. Thirteen full-grown sycamores will take the place of the trees that died. Life in the mental, moral and spiritual realms is attacked by the deadly fumes that poison the soul. The pure atmosphere of Christian companionship and of a Christian character are the certain antidotes to such stupefying deadly poisons. The godly man, with proper soil and atmosphere for his soul, is thus compared to a healthy tree: *"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."* (*Ps. 1:*)

Spots on the Sun

THE largest spot seen on the sun for many years has just become visible. In diameter the spot seemed to be about 54,150 miles. Our whole earth could only cover a part of the affected area of the sun. The length of the group of spots, which contains, in addition to the large one, three of smaller size is about a hundred and fifty thousand miles. The largest spot of which there was a record was seen on the sun in 1858. It was 143,000 miles in diameter, covering a space larger than that occupied by the entire group that has recently been visible. Other large spots appeared in 1892 and 1894. Nearly everything has a spot on it. We are to look at the great glorious sun, and not on the black stain on it. The spots emphasize the material insignificance of our little earth as compared with the sun around which it whirls. We are ever reminded of the divine authorship of the heavenly bodies as thus recorded: *"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."* (*Gen. 1: 16.*)

Sends Many Boys to College

MR. L. L. NUNN, a wealthy citizen of Utah, was watching the proceedings of the United States Senate from the galleries a short time before the adjournment of Congress, when his attention was attracted by the alertness of one of the pages of the Senate—Clyde S. Barley. For a page to attract attention from the galleries means more than one might think, as the dozen boys who run errands for senators are all dressed alike and are about of the same age, less than fourteen years old. Mr. Nunn promptly made inquiries, found that Clyde's record was good, and decided to pay his expenses for a four years' course at Cornell University. One of the senators who knows Mr. Nunn well says that he is now paying the way of nearly fifty boys at Cornell; that he has picked out the most deserving ones from different parts of the country and sent them to college at his expense. This is one of the most beautiful benevolences possible. If the man shall live a few years he will see the mental and moral interest of his investment compounded to an inconceivable amount, and the compounding process will continue throughout eternity. What a privilege, a blessing to turn money into brains, scholarship, manhood, character, supreme efficiency in the labors and duties of life! No rust can lodge on that coin, no thief can get a penny of that money. This is the kind of investment of which Christ speaks and which he rewards: *"He that had received the five talents went and traded with the same, and made them other five talents."* (*Matt. 25: 16.*)

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RED CROSS MEMORIAL STARTED

THE cornerstone of the American Red Cross headquarters at Washington was laid by President Woodrow Wilson and the oration was made by Ex-President William Howard Taft on March 27. The building is to be a memorial to the splendid service of the women of the Civil War from both the North and South. Congress in the summer of 1913 appropriated $400,000 for this building on the condition that the Red Cross provide the additional $300,000. Almost immediately the Red Cross reported subscriptions amounting to $400,000, and the superb structure will be built at a cost of about $800,000. The building will be three stories in height, with basement and cellar, and will occupy the city block 300 x 540 feet from Seventeenth to Eighteenth Streets and from D to E Streets, Northwest. The building, which will be of marble, is of classic architecture. Massive Corinthian pillars, reaching two stories high, will encompass the structure. The Red Cross, originally intended for times of war, has been used in times of peace in relief for suffering caused by earthquakes, volcanoes, fires, floods, famines, mine explosions and other disasters. Since Congress made it a national institution in 1905, the American Red Cross has spent in peace and war $12,000,000 in cash and supplies. No truer nor tenderer women ever lived than those of the North and South during the Civil War, and they have had worthy successors to this hour. Let the memorial arise to the divine task of relieving suffering, and to the angelic womanhood which has rendered this sweet ministry of love. The building marked with the cross of Christ will reflect this tribute of his to a sanctified womanhood for generations to come: *"Wheresoever the Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."* (*Matt. 26: 13.*)

Ancient Tomb Dug Up

RECENT excavations at an abbey at Canterbury have resulted in remarkable discoveries. A layer of earth was removed, disclosing what is assumed to be the remains of work begun by Wilfric in 1055. There now may actually be seen the despoiled tombs of Archbishops Lawrence and Justus, and part of what may be the altar of St. Gregory. There is also visible the grave in which the body of Mildred was laid by Wilfric. This excavation at Canterbury digs toward the dividing line in England between the old faith of the pagans and the new religion of Jesus. These despoiled tombs speak of the empty vanity of this earthly life. Washington Irving, in his description of a visit to Shakespeare's tomb, tells of a conversation he had with the sexton, who looked through a hole in the tomb and said he could see neither coffin nor bones, only dust. Only dust is the story of the tombs opened or closed. The tomb is more than vanity and dust; it suggests the things that do not fade and cannot die. The empty tomb in the garden is the guarantee of the resurrection of the body as well as the immortality of the soul. *"But now is Christ risen from the dead, and become the firstfruits of them that slept."* (*I Cor. 15: 20.*)

Cement Made from Beets

IN THIS utilitarian age, little is allowed to go to waste. On the farm, in the factory, in the mine, in the slaughter-house, things that used to be thrown away as worthless are now turned into money values. The latest important discovery of the kind is a by-product recently found in the making of beet sugar. The Scientific American gives a good description of it. The scum that forms when the beets are boiled consists largely of carbonate of lime, oxygen and hydrogen, and from 70,000 tons of beets 4,000 tons of this carbonate of lime is obtained; to this 1,100 tons of clay are added, the result being 3,162 tons of good cement. The scum is put into tanks and allowed to dry partly, and then the fine clay is thoroughly mixed with it, and the amalgamated product is baked in a rotary kiln and is then pulverized into cement. There are waste forces in the mental and moral realm that should be utilized, the wasted talents, hours, opportunities, that should be turned into useful and valuable products of mind and of soul. Christ taught the lesson: *"Gather up the fragments that remain, that nothing be lost."* (*John 6: 12.*)

Praying for Great Revival

REV. CHARLES WHITEFIELD WELCH and his colleagues must have felt encouraged at the general response to an invitation to a prayer and conference meeting in New York City recently. Over a hundred Protestant ministers and church officials engaged in earnest prayer for an old-fashioned outpouring of the Holy Spirit for the conviction and conversion of sinners, and the awakening of the church. Rev. Charles A. Eaton said: "If we preachers keep holding these Monday afternoon meetings long enough perhaps some of us will get religion, and I imagine that is what we are here for. We must get together and pray hard that God's mill of salvation may produce a larger grist." They agreed to hold a union communion service of ministers and church officials and that all the preachers be requested to preach on the following Sunday from this text: *"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."* (*Mal. 3: 10.*)

WINIFRED STONER, A CHILD WONDER

HOW THE AVERAGE MOTHER MAY INCREASE HER CHILD'S AND HER OWN EFFICIENCY AND HAPPINESS

BY MABEL POWERS

IN NORFOLK, Va., on the 19th of August, 1902, a baby girl was born. Probably there were a great many baby girls born on that same day, but this one was a remarkable baby, for she was larger than the majority of tiny girls (weighing fourteen pounds), and she had a certain wide-awake look in her black eyes. She was the daughter of Dr. James B. Stoner of the United States Marine Hospital Service, and Winifred Sackville Stoner, writer and educator.

They say that all babies have an equal start in life, but this baby was out of the ordinary. Her mother, who had many theories, practiced them on her own child with the result that in a few years, a few weeks rather, she began to be a famous child. Many scientists and educators now declare her to be the most wonderfully developed little girl in America. The following chronological measuring points show her remarkable attainments:

At 6 weeks, could sit alone.
At 6 months, could talk and knew colors.
At 8 months, could walk unassisted.
At 1 year, used polysyllables in conversation.
At 16 months, could read.
At 3 years, learned musical notes and played simple airs on piano.
At 4 years, learned Latin declensions and conjugations as singing exercises; received diploma for speaking, reading and writing Esperanto; wrote on the typewriter.
At 5 years, wrote stories for newspapers, spoke eight languages, translated Mother Goose into Esperanto rhyme.
At 7 years, learned the outlines of Greek, Roman and Scandinavian mythology.
At 9 years, passed entrance examinations of one of the largest Western universities.
At 12 years, ready for graduation work in any university in the country.

Winifred Stoner has written nine books, has taught Esperanto at Carnegie Institute, and was one of the teachers in the First Natural Education School of Pittsburg. This twelve-year-old girl plays the violin and piano well, sketches from life, is an expert chess-player, rows, skates, fences, swims, rides horseback, and can hold her own in feats of strength with the average boy of 14. She can also help mother with any household task—and loves to do so. She is a perfectly normal, childlike child, without egotism, and without self-consciousness; happy, spontaneous and loving as the day is long.

Mothers throughout the country are asking, "How has this phenomenal development been achieved, and what can I do to make my child more efficient?" Mrs. Stoner believes that the blue bird of happiness can not be caged, but must be shared with all. She knows that the more we give, the more we have, and she is giving prodigally of her time and radiant personality without thought of self to telling mothers the secret.

Mrs. Stoner calls her system natural education. By natural education she means education from the first breath to the last. Education that is practical and useful, that makes a child at home in his environment. It is playing for a purpose. All is expression, not repression. Joyous service, happiness, harmonious development of body, mind and soul.

Mrs. Stoner went back to Mother Nature to learn. She studied pedagogy with old mother cat. She observed that mother cat does not turn her children over to aunts, grandmothers, or hirelings; that she teaches them herself, and that she plays with them for a purpose. Tail-catching is the first game. It trains muscles that later will catch rats and mice, and make the kitten self-reliant. When they play they play vitally—and then lie down and rest. There is no pretension. All unconsciously old mother cat is observing these five objective points of natural education: Observation—they watch mother do it; active interest—they are intensely eager to do it; concentration—for the time being they know nothing but tail-catching; imitation—they do the way mother does; exploration—they investigate and invent new ways of tail-catching.

This wise human mother set about to apply these principles of natural education to child life, and with remarkable results. But some one says, "This is an extraordinary mother and child. All mothers have not the intelligence of Mrs. Stoner nor the splendid material to work on."

Quite true. This is an unusual woman with a trained body and mind, with the advantage of world travel and association with some of the greatest minds of the age. She has inherited splendid physical energy and endurance, and maintains them through constructive thinking and living. Her sense of humor takes her through many a hard place, and she is most unselfish in her desire to serve and help others. Not every mother could accomplish what Mrs. Stoner has, but every mother of average intelligence could make her child far more efficient—and herself, too. She does not claim that the ignorant, overworked, and half-starved mother and child can apply her principles. They must be reached in other ways. But she does claim that her child is not a genius, simply a well developed, normal child, made happy and intelligent through play directed by her mother. Things that any mother can do. Play and love are the secrets.

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A PHENOMENAL MOTHER AND CHILD

Any mother who loves her child can do more with her imperfect knowledge than the hired teacher who has more knowledge, but does not love the child. All mothers who can train their children should assume the responsibility of those first years, and relieve the overcrowded conditions of the public schools. A child must have individual training to be above the average. Children can not be turned out through educational machines and be individual. Nature intended every mother to be a kindergarten teacher. It does not require any more time than the average mother spends now with her child, but let her spend it intelligently and happily, playing to a purpose. Make every task a game. It takes the drudgery out of life, and makes forty-year-old mothers look like twenty. Do everything possible to make the child interested in things worth while. Stimulate his curiosity and then satisfy it. Always answer that everlasting "why."

Begin natural education the day of a child's birth—and before. As soon as a mother knows that the fairies are to bring her a baby, every breath she draws should be one of love. We need not more children but better children. It is the mother's privilege to give her child a heritage of courage, strength, health, good cheer and love. She should prepare for this by eating pure food, drinking no stimulants, breathing and exercising much in the fresh air and, most important of all, by thinking beautiful thoughts and doing kind deeds. She should make her surroundings as beautiful as possible. We grow beautiful by looking at beautiful things with seeing eyes.

As soon as the mother is able, when baby is but a few days old, begin to play for a purpose, by training the senses, eye and ear first. "The first twelve years the mind is a sponge," says Professor James, the great psychologist. Fill it full of impressions and facts of value. It is like wax, it must be written upon. Later the mind acts of itself, the reasoning faculties develop. The first years are the years of the age, and ideas impressed then are not forgotten.

Most doctors would keep baby very quiet, in a dark place, his three diversions being to sleep, eat and cry. Not a varied program. Mrs. Stoner says there was never a greater mistake. The first weeks and months must not be lost. It does not hurt a child to train his body, mind and soul at once. That he is not an animated vegetable, to be made drunk with sleep, but a human being, and must be treated as one in the beginning. When awake he must have something to do—he must be intelligently amused—but don't wait to amuse him. Baby can't lie there and look at a blank wall; he must have something interesting to observe. The Indian mother hangs her pappoose on a tree, gives him a look, and lets him be lulled to sleep by nature's lullabys. We give ours a look at a fluffy carriage top.

Here are some of the suggestions given by Mrs. Stoner for training the senses of the child in those first weeks and months, and which any mother could use. In addition to giving him a "pacifier," hang different colored bells at the foot of his crib. Attach to each a different-colored ribbon. Say the name of the "bell" each time you ring one. The baby learns the color of the ribbon. Both eye and ear senses are being trained and baby entertained. By the time he is six months old he will pull any ribbon of any color asked for.

When four or five weeks old he should be taught definite ideas of form and motion. Get several colored balloons and tie a different one each day to his wrist. As he lies contentedly, he learns to move it in different directions, up and down and around. This starts co-ordination of mind and muscle. He is getting ideas of smoothness, lightness, color, and is also developing the strength of his baby arms. Then take two chairs, tie a string across their backs and drop a colored ball down to baby, who is on the floor or better on a stack of pillows. Teach him to reach for the ball, and later when he can sit up throw it to you. A ball is a child's natural heritage. Begin to play with it in the cradle.

Every day a mother should spend time to play with her child and for some definite purpose, just as much as to provide food and clothes for him. She would spend much more time and not nearly as much energy as she does now, in quieting a worrying child, scolding him, or, later, in counteracting his destructive activities. Energy must be directed or it will be turned to destructive ends. Train the ear to musical sounds. Little babies love rhythm. If you can, sing beautiful lullabies. If not, repeat rhythmic verse. Mrs. Stoner, not being a singer put her child to sleep singing Virgil, with the result that when Winifred was one year old she could scan the first ten lines. Many beautiful poems and songs can be learned in this way.

Mrs. Stoner believes that every home should be built around the nursery. If a mother is able to have a separate room let it be the brightest, sunniest room in the house. Soft colors that are restful to the eye should be used for decoration. Hang brightly-colored reproductions of good pictures on the wall.

Make the child familiar with his environment by carrying him about the room, giving him the names of various objects and telling him simple stories about the pictures and articles in the room. He will understand much more than you think. Do not direct the attention to one thing for more than a few moments. A baby, like a grown-up, rests through change. When he ceases to be interested in things, never force them on him. Let him rest.

* * *

EDITORIAL NOTE: This is the groundwork of Mrs. Stoner's methods. As the child grows and develops its capabilities, she would have the mother lead out the child's thoughts along pleasant lines. Much that has been found difficult to learn in book form, Winifred learned as simple jingles similar to those familiar to most children by which the months of the year are memorized. Wide-awake mothers will find many aids to this command, and in no department of the child's education are these aids better prepared or more easily utilized than in relation to the child's moral nature. Once the inertia of letting children grow up just like all other children has been overcome by a determination to give one's child the best opportunity possible, mothers will find that the way is far easier and pleasanter than they have supposed. This is the great secret of Mrs. Stoner's wonderful success. It is, of course, a wonderful experience, but between it and the ordinary routine of life, what vast room there is for improvement!

THE WORLD-WAR ON ALCOHOL

EUROPE AND AMERICA IN RIVALRY FOR NATIONAL PROHIBITION AND THE DESTRUCTION OF THE LIQUOR TRAFFIC

BY FERDINAND C. IGLEHART, D.D.

E great war has not only rown the nations into loud mentation for the loss of the ead in almost every home, and their nees in a cry to God for help, t it wounding and possibly deyir the liquor traffic in a way that s ner dreamed of when the t bein. Perhaps the most signifiat gle event in the warfare ains drink since the world began s th national prohibition of intoxits Russia, with almost twice as ny ple as we have in our country, d th was done by imperial edict d th authority of the Duma in a . here was grain enough for ad vodka, but not for both; so nan, as a war measure, deterned have bread for the soldiers d th people, and let the vodka go. the ime of the edict, Russia was ng 0,000,000 gallons of spirituous uors which was almost twice as ch any other nation on the globe, ow United States having the disce being second to her.

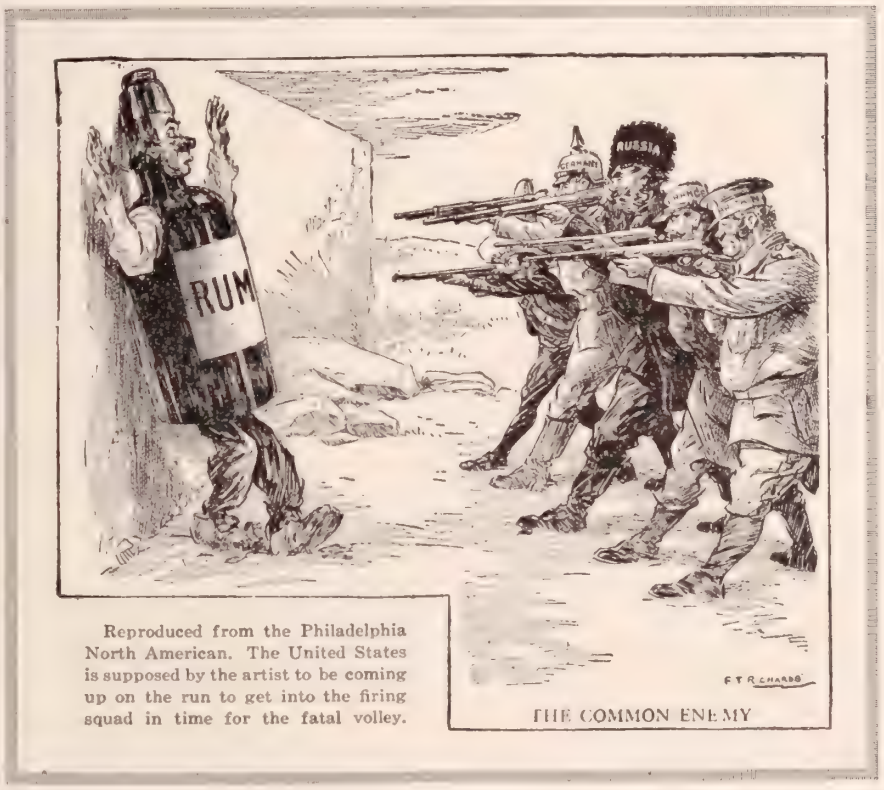
Fortiately, there is a cause deeper n th of physical efficiency back of s bashment of the nation's drink. is deep-seated, conscientious contionf the people that vodka was a ano crime against God and man, l th its removal on moral and gio grounds was necessary. One the reatest moral figures in the toryof the world is Michael D. eliieff, who was a poor peasant, -ed ated and possessing an intense e fo man and for Christ his Sa-ur. He grew rich, and a tenant on of his farms, an excellent man ina y, crazed by vodka, murdered wif The tragedy so affected Mr. eliieff that he swore eternal vennce gainst vodka, and determined levo his life to its destruction. As erm, mayor of the city and memof ne Duma, he used his ability l sesmanship in behalf of rectiv measures against alcohol, in it c which, however, he was dete-d by the bureaucracy. When the e bke out this patriot and rener laimed an audience with the r, id by his personal influ gelybrought about, first, the temary expulsion of vodka and then abc ion and that of all intoxicants inghe war period. He says that Cz promised him that national hib on should continue after the .

ion before the war, the German ser ook a bold stand against the ess use of intoxicants, and said be-drinking habit of Germany s by injuring it every way. He nes commended total abstinence the udents, the officers of his navy ary and others. In addressing yo g naval officers he said: "I it ng men in my navy who can r ships straight. If you use r, y can not steer them straight. it one! I want men to aim my s i such a way that they will hit sh in a vital place and sink it. ou rink beer, you can not aim my s r hit the ships of the enemy. be alone! I would advise you tak a pledge of total abstinence n s ong drink." As a war meas-, h has materially repressed the nuf ture, sale and use of intoxits.

'rai, one of the most economical we as shrewdest nations of the th, s a war measure, early in the tes abolished absinthe.

HE hancellor of the British exche er, David Lloyd-George, sured nat nation and the world by se re arraignment of drink and influ nce on the men building ships n ing munitions of war. He l, mong other things: "We are tin Germany, Austria and drink. nk the worst of our enemies! It does us more harm than all the submarines of Germany put together." King George V showed himself strongly in favor of the moral and economic reform in the following letter addressed by him through his private secretary, Lord Stamfordham, to the chancellor of the exchequer:

> From this evidence, it is without doubt largely due to drink that we are unable to secure the output of war material indispensable to meet the requirements of the army in the field, and that there has been such serious delay, in consequence, of the necessary reinforcements of supplies to aid our gallant troops at the front. A continuance of such a state of things must inevitably result in the prolongation of the horrors and burdens of this terrible war. I am instructed to add that if it be deemed advisable, the king will be prepared to set an example by giving up all alcoholic liquor himself, and by issuing orders against its consumption in the royal households, so that no difference shall be made, so far as His Majesty is concerned, between the treatment of the rich and the poor in this question.



Reproduced from the Philadelphia North American. The United States is supposed by the artist to be coming up on the run to get into the firing squad in time for the fatal volley.

THE COMMON ENEMY

On April 6, the following order was issued by the king's command: "No wines or spirits will be consumed in any of His Majesty's houses after today." Lord Kitchener has also taken the same pledge of abstinence for himself and his family during the war.

The Archbishop of Canterbury, in his Easter sermon, made a powerful and eloquent plea for total abstinence and national prohibition during the period of the war. Many prominent men and statesmen, as well as many of the workingmen who have heretofore used liquor, have followed the example of the king in his abstinence from drink. There is a difference of opinion as to what measure the government should adopt. Some think it should go as far as Russia, and demand national prohibition; others think less drastic measures should be adopted; but all agree that spirituous liquors should be suppressed, and other repressive policies employed.

THE Scandinavian countries have been pioneers in the war on rum. There are 500,000 total abstainers in Sweden, which has only six million inhabitants. The Parliament of Finland, within the last few years, passed a nation-wide prohibitory law, which was vetoed by the Russian Czar under the evil spell of his bureaucracy. We do not believe the Czar would veto such a bill now.

ICELAND, a few years ago, started toward national prohibition. It has it in full effect this year, and Denmark, which gave her official sanction, is pleased at the experiment. Iceland has a poor soil and climate, but it has no almshouses, nor inmates in jails, nor criminal courts worth mentioning; but it has newspapers, schools, churches, total abstinence for the individual, and prohibition for the nation.

Going 17,000 miles south, we find New Zealand with the same hatred of rum they have in Iceland and with a fight on, almost as victorious. The people voted the liquor traffic out by a majority vote; but their law required a sixty per cent. vote, which they will secure in the near future.

Canada has local option, and by it much "dry" territory has been secured. The rural districts generally have adopted total prohibition. Prince Edward Island is entirely "dry."

It is generally agreed that the steady, persistent, successful warfare of the people of the United States on the liquor traffic has had much to do with giving temperance light to Europe and the world, and has been the leaven which is leavening the whole lump. About sixty years ago, a wave of prohibition swept over the Northern States. Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, Delaware, Michigan, Indiana, and Iowa adopted statutory prohibition. One state after another dropped out of the line, until in 1907, Maine stood solitary and alone. In 1907, Maine, Kansas and North Dakota were the only ones of the eighteen states that had tried the experiment of prohibition that retained it, they having adopted constitutional prohibition. Then a wave of popular indignation set in which has moved with steady but merciless fury against the saloon and which now seems to have reached its climax in the process of the destruction of the drink traffic. The states have entered the prohibition column in the following order: Georgia in 1907; Oklahoma, Alabama, Mississippi and North Carolina in 1908; Tennessee in 1909, and West Virginia in 1912. Since last September, the number of "dry" states has been doubled. Virginia began the victory in September last with a majority of 35,000, and with every city but three voting against license. It was followed on election day in last November by the four Western states of Arizona, Colorado, Oregon and Washington, all adopting constitutional prohibition.

ALABAMA, the only Southern state to return to license, slipped back into the prohibition column in January, and Arkansas, Iowa and Idaho adopted prohibition in February. Both branches of the legislature of Utah passed a state-wide prohibition bill in March; but the governor vetoed it some time after the legislature had adjourned (an act of questionable legality), and there was no recourse. On one day, the third of last November, the saloon was cleared away from enough space in United States territory to make room for England, Ireland, Scotland and Wales; for all of Italy, Holland, Switzerland and Denmark, and then have enough left for another England. Within the last eight months a geographical area has been cleared of the liquor traffic in this country into which could be placed the British Isles, all of France, all of Germany, all of Italy, all of Denmark, with five thousand square miles left.

What an empire—with the Stars and Stripes, unstained by rum, and the Cross of Christ as the sources of the best civilization on the earth! We have here a hundred years of progress in a little over half a year in the warfare against alcohol.

In February last the legislature of South Carolina voted to submit the question of state-wide prohibition to a vote of the people next September. In the same month, the legislatures of Montana and South Dakota passed a similar bill, sending the question of prohibition down to the people to be voted upon in the November election of 1916. In February the Vermont legislature also voted to refer a statutory prohibition measure to the people for approval. On February 25, Minnesota passed a county option bill, to take effect immediately, which was fought bitterly by the liquor people.

For between forty and fifty years the brewers and distillers have had a strong hand on municipal, state and national legislation, corrupting it with its touch. The more than $200,000,000 tax paid by these men gave them a real mortgage on national affairs; but things have changed miraculously. Little by little the United States Government has resented the assumed ownership by removing bars from government buildings and institutions, by taking the canteen out of the army, grog from the men in the navy, the wine-mess from the officers, under Secretary Daniels, and the saloons from the Canal Zone under the present administration. The grip of the brewers and distillers on Congress was so absolute that it took ten hard years of fighting to get a vote on the Interstate Amendment Commerce Bill, forbidding the illicit transfer of liquors from "wet" to "dry" territory, which was passed by a two-thirds majority over President Taft's veto and has recently come into effect to destroy, according to the admission of the liquor people themselves, one-third of all their business in America!

For the first time in one hundred and thirty-eight years a vote on a bill for national prohibition was allowed to come to a vote on December 22. The measure was prepared by the Anti-Saloon League, concurred in by the Women's Christian Temperance Union, and endorsed by about all of the temperance organizations in the country. The bill had been introduced by Senator Morris Shepard of Texas into the Senate, and into the House

Continued on page 426

A WEEK *in the* WORLD'S NEWS

UNITED STATES ASSERTS RIGHTS ON SEA. The latest note from Washington to the British and French Governments on the subject of rights of neutrals as affected by the reprisal policy of those governments in the matter of the German submarine blockade, was made public on April 5, and was found to be a dignified, firm and friendly assertion of the right of American merchantmen to pass unmolested through a blockading cordon to neutral ports, provided their cargoes consisted of non-contraband goods. The note expresses the expectation that England will modify her newly made policy sufficiently to avoid any interference with United States trade, and will be prepared to make full reparation for any injuries inflicted on American commerce through violation of our neutral rights. The possibility of a new form of blockade through use of submarines and aircraft is recognized, as also the right of a belligerent nation to visit and search neutral ships which may with reason be suspected of carrying contraband of war intended for the enemy, and to take such ships if caught with contraband on board to a prize court for disposition. Positive protest is made against the right of a belligerent country to include in a naval blockade the coasts and ports of a neutral power, as was done in the British Order in Council. Comments of the British press upon the note reflect virtual agreement with its views, and forecast compliance on the part of the Allies, inasmuch as the laws and precedents cited in the note establish a clear case for the contention of the United States Government.

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TWO NOTABLE CAREERS ENDED. On April 6 Curtis Guild, former governor of Massachusetts and United States ambassador to Russia, died at Boston, aged 55. Mr. Guild came of Revolutionary stock and was a son of whom Massachusetts has always been proud. He served in the Spanish War, was three times governor of the state, was an ambassador to Mexico and also to Russia, and as the owner and publisher of the Commercial Bulletin and a man of high literary attainments made his impression upon current public affairs. His father, Curtis Guild, was also the editor and proprietor of the Bulletin, and the son worked his way up from the position of a reporter until he had mastered the business of which he was in turn the proprietor when he died. On April 7 at New York, F. Hopkinson Smith, widely known as an author and less widely known though equally proficient as an artist and engineer, died in his seventy-seventh year. Mr. Smith was born in Baltimore, and through business reverses sustained by his father he became a shipping clerk in a hardware store at fifty dollars a year at the age of sixteen. He had a strenuous struggle before achieving success, the construction of the foundation for the Statue of Liberty in New York Bay being one of his works as an engineer. He did not begin writing until he was forty-five years of age, although he had always been skilful at drawing, and was known world-wide at the time of his death.

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KILLED BUT NOT DEAD. The United States Department of Agriculture has announced that the foot-and-mouth livestock scourge has been eradicated, but that more animals inevitably will be stricken because all possible means of conveying the infection have not been destroyed. However, all infected animals known to the department had been killed and buried at the time the report was made, more than 124,000 between October and the end of March. The financial loss to the industry has been enormous. The government has spent in the neighborhood of three million dollars to stamp out the plague and reimburse owners fifty per cent. of the value of the animals slaughtered, the states in most cases paying the other fifty per cent., and it is estimated that the value of the animals killed approximated six million dollars. It is now believed that if new cases are promptly reported, future spread of the disease can be wholly prevented.

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TOP-NOTCH DAYS AT THE STOCK EXCHANGE. Only twice since 1912 has the Stock Exchange at New York reached the record of a million shares in one day, except the two panic days which preceded the closing of the Exchange last summer at the outbreak of the European War. But on Friday, April 9, 1,275,000 shares changed hands. Two hundred and forty thousand of these were due to trading in steel. Other standard securities took a big advance, among them Amalgamated Copper, Canadian Pacific, Lehigh Valley, Northern Pacific, Reading, South Pacific, Union Pacific. The United States and the Bethlehem Steel Companies were the leaders in the day's advance, United States Steel advancing 7½ points, Bethlehem Steel 7 points. The advance in Bethlehem steel has been most remarkable, the stock rising from 67¾ to 112 in two weeks. As has been pointed out in previous statements, this spectacular advance in steel stock is due to large orders remaining unfulfilled for guns and ammunition to be shipped to the nations at war in Europe.

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DO WE REALLY REPEAT OURSELVES? Does our civilization—in any of its phases—advance in a straight line or swing around in vast circles, constantly repeating itself? This is an old problem which has been strangely recalled by not a few of the archeological discoveries of recent years. We find that, to a considerable extent, we are treading in the footsteps of our ancestors, and that there is somehow, somewhere, a gamut of human effort, which is oft repeated and beyond which we do not seem to go very far. Professor Camden Coburn, archeologist and explorer, who has spent many years in Palestine, Egypt, and other ancient lands, tells us of a few discoveries he has made which, though belonging to remote periods, have a distinctly modern flavor. Thus he has evidence, he declares, which shows that Rome had seventy labor unions in Paul's time, and capital and labor were waging war against each other; that there were big trusts and monopolies in oil, eggs, bricks and various other articles; an income tax was levied on all Roman incomes over $4,000; Nero's palace had three elevators; that there were three systems of shorthand two thousand years ago, and stenographers a-plenty; that 3,000 years ago, hobble skirts were worn by the fashionable ladies of Eastern lands; that there were "sure cures" for baldness, and professionals who practiced mental healing or thought cure. The fact of the existence of those early phases is beyond doubt, the professor says. They are referred to in well-preserved papyrus descriptions and on clay tablets. One interesting phase, which might stir the jealousy of some of our latter-day plutocrats, is the case of a noble Roman—a patron of the arts—who spent $12,000,000 in decorating his house. Another got rid of $90,000,000 in one year, but the method this Crœsus used in his extravagance is not stated.

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TWO EMINENT SCHOLARS DIED ON APRIL 9, Professor Thomas Raynesford Lounsbury of Yale, and Professor Friedrich August Johannes Loeffler of the University of Berlin. Professor Lounsbury was recognized as a great English scholar and especially as an authority on Shakespeare. He was the author of many books of literary and critical studies. He said on one occasion that if cast ashore on a desert island and limited to five English books he would choose Chaucer, Shakespeare, Milton, Tennyson and the Bible. Professor Loeffler was famous as the discoverer of the diphtheria bacillus. The development of the diphtheria antitoxin was largely the result of his work. Dr. William Hallock Park of New York, an authority on bacteriology, said of Professor Loeffler: "I place him just after Koch and Pasteur in the importance of his work." Dr. Loeffler was also successful in finding preventives for certain diseases among animals, particularly the foot-and-mouth disease, for which he discovered a preventive inoculation in 1899. He was the author of many works on disinfection, milk-hygiene, sewage disposal and various phases of bacteriology. He was a privy councilor and a member of the German Imperial Council of Health.

THE PRESIDENT ON THE WAR

PRESIDENT WILSON *is in his happiest vein when he is on his feet, with an intelligent and responsive audience in front of him. His brief talk to the Maryland Annual Methodist Protestant Conference in Washington, a few days ago, is worth more than a passing paragraph. "These are days of very great perplexity," he told the ministers, "when a great cloud of trouble hangs and broods over the greater part of the world. It seems as if great, blind material forces had been released, which had for long been held in leash and restraint. And yet, underneath that you can see the strong impulses of great ideals.*

"It would be impossible for men to go through what men are going through on the battlefields of Europe—to go through the present dark night of their terrible struggle—if it were not that they saw, or thought that they saw, the broadening of light where the morning sun should come up, and believed that they were standing, each on his side of the contest, for some eternal principle of right.

"Then, all about them, all about us, there sits the silent, waiting tribunal which is going to utter the ultimate judgment upon this struggle, the great tribunal of the opinion of the world, and I fancy I see, I hope that I see, I pray that it may be that I do truly see great spiritual forces lying waiting for the outcome of this thing to assert themselves, and asserting themselves even now, to enlighten our judgment and steady our spirits. No man is wise enough to pronounce judgment, but we can all hold our spirits in readiness to accept the truth when it dawns on us and is revealed to us in the outcome of this titanic struggle.

"You will see that it is only in such general terms that one can speak in the midst of a confused world, because, as I have already said, no man has the key to this confusion, no man can see the outcome, but every man can keep his own spirit prepared to contribute to the net result when the outcome displays itself."

The President, in these thoughtful terms, pictured the open mind—the right attitude for Americans. There are, unfortunately, too many who keep thrashing around to find a solution for what is clearly an insoluble problem—thus far at least. Let us possess our souls in patience, and wait for the light which will surely come.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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ITEMS IN BRIEF. In a battle at Irapuato, Me on April 8, General Obregon routed the forces of G the latter losing 3,000 killed and wounded.—The firm of J. B. Greenhut & Co., controlling big depar in New York, went into a receiver's hands in a suit April 9. Liabilities nominally estimated at $18,000 $17,000,000. There are some hopes of a reorganiza

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THE EITEL BECOMES OUR GUEST. After whole country in suspense for a week—not to British and French cruisers waiting outside the warming expectation to the top of the thermomet on supplies, coaling up and getting under steam a dash for freedom, the German converted cruiser Friedrich froze everybody into disapp quietly becoming interned 12 o'clock midni until the end of the war, the reason giv mander Thierichens being that in the fa pected relief he was unwilling "to deliver ship to fruitless and certain destruction." quintessence of neutrality, the United St ties detained at Newport News several m sels, British and Russian, that were re inasmuch as their departure would have necessitated the Eitel's remaining in port hours thereafter willy-nilly. The masters sels refused to see the humor of the situa case of our other involuntary guest, th which was prevented from leaving San without clearance papers by shots from t fort, the German Government has charged States officials in Porto Rico disregarded rules in withholding clearance papers, ar investigation by our government has been is now under way.

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WAR CORRESPONDENT RECEIVES GEM. In the course of an interview with Turkey at Constantinople April 7, in whi arch refused to imagine that the Darda taken, the service that luck played in the suggested by the representative of the Ass and he was rewarded by the informati Turks have this saying: "Luck is infatua efficient."

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FROM PALACE TO COTTAGE. A bi fore the New York legislature favored Whitman which, if passed, will result in ment of Sing Sing Prison for a new on in Dutchess County and to be called Prison, and, if Warden Osborne has his tage system will be adopted.

. . .

HER "S. O. S." UNAVAILING. Al steamers picked up the wireless call for hel the Royal Dutch West Indies steamship Pri apparently sixty miles northeast of Cape H were unable to find the vessel after a long no doubt remains that she went down, crew and four passengers, 49 in all, to Prins Maurits sailed from New York Prince, Haiti, April 1, and disappeared that same day a terrific storm drove a going tug, the Edward Lauterbach, and the Virginia coast, 15 men being lost; and off coast 10 men perished when their coal barge foun were other disasters all along the coast, but with loss of life.

. . .

A COLORLESS FUTURE. The textile industry with the possibility of shutting down within sixty days, throwing nearly half a million workmen ou ment, because of the impossibility to import dyestu many, that situation being due to two causes: blockade of German ports, and the use by the Ger ment of basic elements of dyestuffs in the ma explosives. Textile manufacturers of twenty-eight made representations to the government at Washi subject, and declared that experiments in this failed to discover a formula for making dyestuffs utilized within a half dozen years.

. . .

A DISTINGUISHED UNDESIRABLE CITIZEN. Pinchot, who was attached to the American Leg Hague, and, as a member of the commission for gium, had been assigned to take charge of the fe French north of the German lines, has been e Belgium by the German authorities because his wife of an Englishman, Sir Alan Johnstone, Britis The Hague, this relationship throwing Mr. Pinch into the society of the British minister in the o German governor, General von Blissing, and Mr. turned to Holland March 31, where he waits instr Washington. The fact that Mr. Pinchot had been our minister to the Netherlands, Henry van Dyke, American consular agent, made him (because of connection) persona non grata to the German auth

. . .

HUMAN BLOOD A GOOD FERTILIZER OF The price of the common stock of the Bethlehem St has been greatly stimulated by the demand for mat by belligerent nations in Europe, that huge corpor many subsidiary companies being one of the heavie ordnance and other supplies. On April 8 the Be stock created great excitement on the Exchange, g 105 to 117 and making a net gain for the day of This spurt was attributed to various causes, chief company's reputed big contracts from Europe.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use nom de plume to identify the question, but letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

C. W., Barboursville, W. Va., writes: "As we have had such unusual weather this winter (the thermometer ranging down around zero, and the absence of wind), do you believe the European war has had any effect upon our climate?" Professor Samuel Phelps Leland, the well-known astronomer, to whom we have referred the foregoing letter, writes in reply: "It is difficult in the present state of climatic knowledge to state definitely what influence the tremendous cannonading in Europe may have had on our atmosphere. The vibrations are so intense that their waves may reach us, and, perhaps even envelop the earth. It is a familiar knowledge that any disturbance of the atmospheric currents will affect the temperature. Our atmosphere, at the height of only a few miles above the earth, is very rare, and vibrations or sound waves can be carried very rapidly and for great distances, meeting, as they would, with very slight resistance. They may form whirlpools or gaseous cyclones in the far-away skies, directly affecting the condition of the denser atmosphere below. It is, therefore, not improbable that the temperature of the whole earth should be affected, with a tendency to whirlwinds and cyclones, especially in mountainous districts."

Reader, S. C. 1. Forgiveness is a Christian privilege as well as a duty. It is the exercise of grace that strengthens our own Christian character, while influencing that of the person toward whom it is extended. Ordinarily speaking its effect would be to soften the asperity of his feelings toward us; but we should regard forgiveness as the right course, whether the beneficiary appreciates it or not. Even if the offense should be repeated, we must still forgive. Jesus himself said we should forgive our brother even "seventy times seven." (See Matt. 18: 22). 2. Gambling should not appear in a Christian's word of things permissible. There are plenty of innocent games that are wholesome and entertaining without the gambling element. For the sake of others whom we might lead into sin though our example, we should avoid even the appearance of evil.

Edith," Goodman, Miss. 1. The English translators who made the Authorized Version use the word "Lord" as the equivalent of several Hebrew and Greek words, some of which have a different import from others. "Lord" is an old Saxon word, meaning "ruler" or "governor." The translators applied this interpretation to the Hebrew word "Jehovah" in many cases, and also to the Greek equivalent of the same. There are many eminent scholars who have regretted this choice as not sufficiently distinctive, since in the Hebrew Scriptures the name "Jehovah" is never used with reference to any but the Almighty, whereas the word "Lord" is sometimes applied to the Supreme Deity and sometimes to an earthly ruler, or even an employer. 2. The Revised Version, although accepted almost universally by scholars, and valued by reason of its greater accuracy, has never gained the hold upon the affections of the common people which the Authorized enjoys.

M. F. S., Miguel, Calif. We must not judge others, especially on general principles, and where we do not know the facts. There are many people who, while not professing Christianity, are yet full of sympathy for those in suffering. Kindness and generous helpfulness were prominent features of Christ's teachings while here on earth. He taught his followers to love one another, and to cultivate the spirit of kindness to all who came within their influence and who needed help. He regarded any kindness shown to the needy, the sick, the prisoners, the destitute as done to himself, and, equally, any indifference shown to the sufferers he connected in the words "Inasmuch as ye have not done it to the least of these, ye did it not unto me." There was nothing in his language to convey the lesson that kindness was to be confined exclusively to those who were of the faith. His own love and pity went out to the whole world. When the case is that of a believing brother who needs our help, such a one has a double claim upon our practical sympathy, as being a member of the household of Christ.

Reader, Wales, Ontario, Canada. The United States as a nation owes England as a nation no borrowed money. United States bonds are held in England for investment purposes, but they are held by individual investors. Doubtless quite as many British consols are held on this side of the water by our own American investors. (The word "consols" is an abbreviation for "consolidated annuities.") England cannot reproach this country for anything that America owes England. Indeed, the situation is rapidly becoming the very reverse of this. At the outbreak of the present war, there were $81,000,000 in maturing New York City bonds held by British investors, and every dollar of this indebtedness was paid off several days in advance of its maturity, by gold being shipped into Ottawa, and a good, stiff premium of exchange was paid. Not only does the United States as a nation owe England as a nation nothing in the way of gold, but the balance of credit is in our favor and is rapidly being augmented.

C. H. R., Otisville, Mich. 1. There is no record of New York ever having been "dry," in half a century at least. On repeated occasions the saloons have been subjected to more or less rigid supervision and compelled to close at certain hours. Numbers of the lowest class of drinking places have been wiped out by the cancellation of licenses or the refusal of renewal. 2. Your second question is purely speculative and cannot be definitely answered.

Reader, New York, writes: "What was done in Congress with the Gallivan Bill, which was designed to prevent the passage through the mails of any newspapers and periodicals that dared to criticize the Church of Rome?" The Gallivan Bill was not reported upon by the Committee on Post Offices and Post Roads, before which it had a public hearing on February 1, an account of which appeared in the Christian Herald on March 3. It was a foolish attempt at curbing the freedom of the press, which could only have originated in minds blinded by bigotry and prejudice, and utterly unable to comprehend the American spirit, which would never tolerate legislation of the kind proposed.

E. R. K., DuBois, Pa. The question of church entertainments is one that deserves serious consideration. The Lord's house was not consecrated to his service for the purpose of being turned over to worldly amusements such as you mention, including dances and secular games, the singing of popular songs, etc. If a church is to fulfil its mission, its leaders should be spiritually-minded men who can find some better use for it than to try to set up a rivalry in worldly pleasures. If they make it a matter of conscience and prayer, they need have little difficulty in deciding where to draw the line. We do not consider lectures or concerts out of place on week days in a church, provided they be of the right kind, and church socials are conducive to the cultivation of neighborly spirit among the members.

Edith M. L., Somerville, N. J. 1. No doubt Sir Henry Howard, the British envoy to the Vatican—the first representative from England appointed in three hundred years to the Holy See—had to go through the regular formula at his presentation to the Pope that is customary in such cases. His appointment was strongly opposed by the Protestant societies of England; but their opposition was unavailing. 2. We know nothing about the organization you mention beyond what has appeared in the public prints. 3. For a description of Polaris, the North Star, turn to the article on "Astronomy" in any good encyclopedia.

C. W., Grinnell, Ill. Luke the evangelist and author of the book of Acts, though not an apostle, has so well supplemented their labors by his New Testament writings that he has put the whole Christian world under loving obligations. The profession of medicine in Luke's day was regarded as suited to persons of humble rank, and was frequently practiced by slaves. About Luke himself and his antecedents very little is known. He was not born a Hebrew, and the date of his conversion is nowhere stated. That he was a physician Paul testified in his Epistle to the Colossians 4: 14. Tradition says he was born of Gentile parents in Antioch. 2. The profession of medicine is very ancient. Early writers state that it was practiced with great skill in Egypt, Chaldea and Babylonia.

Reader, R. F. D., No. 4, Putnam, Conn. If the prize you mention is offered to the customer who purchases the *largest amount* of goods at the store, this would not constitute gambling. But if numbered tickets are given out and the prize is to be given to the one holding a certain number, this is gambling, or lottery, because the reward comes by chance, and the chances are paid for.

Mrs. I. T., Arapahoe, Okla. 1. The passage in Gen. 1: 26, "Let us make man in our image," is the first use in Scripture of this plural pronoun. It is the *pluralis majestatis*, the majestic form of utterance that belongs to royalty and which has been adopted by the monarchs of earth when they desire to be especially authoritative and impressive. But the human mind cannot grasp fully the significance of the plural form in this instance, beyond accepting it as the first intimation of the great mystery of the Godhead which was further made known in the revelations of the Gospel. Some have held the passage to be part of a soliloquy in which the Creator gave his thoughts to the writer through inspiration, while others claim that the Creator may have been addressing the angelic hosts whose agency was to be employed to carry out his sovereign purpose. 2. Melchizedek, who is introduced in Gen. 14, has been, through all the ages, a personality of mystery. Some Jewish traditions have identified him with Shem; others held that he was an angel in the flesh, and still others that he was an early manifestation of the Son. That he was a type of Christ is generally accepted, and this view is supported by Ps. 110 (one of the strongly Messianic psalms), and also by Heb. 7. The subject is treated at considerable length in the book "555 Difficult Bible Questions Answered."

H. P., Edinboro, Pa. 1. Palestine, at this writing, is still nominally under Turkish rule. 2. The passage in Luke 21: 34 has been a subject of much controversy by prophetic writers and not all are agreed concerning it. 3. Mr. Redding's book is enlightening. Written fifteen years ago, it is especially interesting from the fact that it foretold the present war. Published by Loomis, Peekskill, N. Y. For your other questions, which are too far-reaching to be discussed in the Mail-Bag's limited space, see any good Biblical encyclopedia, preferably Schaff-Herzog or McClintock and Strong.

Miscellaneous

M. F. C., Keene, N. H. Commentators are practically agreed that the passages to which you refer, in Zech. 12: 10; John 19: 37; 13: 18; Ps. 49, have direct reference to the sufferings of Christ, and in some cases to the ultimate repentance of the Jews.

Mrs. J. W. B., Carlisle, Pa. There are many birds mentioned in the Bible from the sparrow to the eagle, the turtle-dove to the vulture. McClintock and Strong enumerate a partial list of thirteen clean and twelve unclean birds mentioned in Scripture. Harbaugh's Birds of the Bible is a good authority on the subject.

Mrs. J. J. J., Venedocia, Ohio. Candlemas, in the Roman Church, is the feast of the purification of the Virgin, held on February 2. The name "Candlemas" is derived from the introduction of candles in the procession on that day, all the candles and tapers being "consecrated," including also a supply to be used in the churches during the whole year. The Church of England abandoned the festival of Candlemas long ago.

D. S. Van H., Amsterdam, N. Y. The case to which you refer is probably that of the Christian missionaries in Korea, who were accused by the Japanese authorities in that country of having incited rebellion among the natives. The case was dealt with at considerable length in the Christian Herald. There was an official investigation which did not sustain the charges, although the missionaries were subjected to much hardship and inconvenience at the time.

In a recent issue the Christian Herald published a short article relative to the experiences of William Durst of Philadelphia, who was spoken of by the writer of that article as "the last survivor of the Monitor." Commodore S. C. Van Tassel of the National Association of Naval Veterans writes us enclosing the names of four other survivors of the Monitor. They are William E. Carpenter, St. Louis, Mo.; John Driscoll, Hampton, Va.; Lawrence F. Fay, Indianapolis, Ind., and George W. Weeks, Washington, D. C.

E. C. S., Maysville, N. C. 1. The familiar language of the time of Jesus' ministry, and of the people among whom he lived and taught, was the Aramæan, one of the northern branches of the Syro-Arabian family of tongues. It has been sometimes called the Syro-Chaldaic, being a mixture of both the Eastern and Western dialects. It took the place of the Hebrew, after the Babylonish captivity, and became the current language of Palestine. Common terms, such as "talitha cumi," "ephphatha," "sabachthani," etc., are in this dialect, and the expression on the cross in Matt. 27: 46 is in the same tongue. It is regarded as beyond question that the Saviour employed this language largely in his ministry.

Our Cover Picture

"Arum Palaestinum Boiss"

IN THE United States we think of an Easter lily as being as white as snow, but in the land of the Bible there grows, at Easter time, a lily similar to ours in shape and leaf, but with a flower as black as ink, in fact so black that ink can be made from it.

The spathe is covered inside with a plushy surface, and erect in the center is the great black spadix. From this latter the natives give the flower a name which, as near as it can be translated, means "Negro Fingers." These black lilies are usually found growing in loose stone piles, or among the rocks and along the edges of the rubble tumbledown walls, which to the peasants here are what the fences are to our American farmers.

If allowed to grow undisturbed the bulbs attain in a few years their full growth. The flowers often will grow so large that they will measure from the stem to the tip over a foot in length.

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SAUL TRIES TO KILL DAVID

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 2. I SAM. 19

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." Prov. 29: 25.

Our faith in God ought to make all the difference in our lives, but in how many cases it leaves professing Christians in the same plight as others, who have no part or lot in Christ! We need not stay to elaborate the first clause of this memorable sentence, because evidences abound daily in our experience of the bad effect of the fear of man. Notice it is not man that entraps us, but the *fear* of man. If the pilgrim will only have sufficient strength of faith to ignore the fear *of* man, he will have little to fear *from* man. The lions are chained. The giant will measure his length on the ground before the first pebble slung from the lad's sling. The iron gate of the prison will open of its own accord. "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn. This is the heritage of the servants of the Lord."

How safe are they that trust in the Lord! It is related that in the great war, a widow and her children dwelt in a house not far from the line of march. They were helpless and greatly feared the dreaded soldiers. So one night in prayer she put herself and her little ones under the wings of God; and in the morning they found that a large quantity of snow had fallen during the night, and had drifted so as to build up an impenetrable wall in front of their tiny cottage, entirely hiding it from view. Go on, child of God, doing thine accustomed work, not flinching from the post, standing like the sentry on duty, and thou shalt be as safe as in heaven itself. But thou must fulfil the condition of quiet faith!

The Framed Telegram

By Amos R. Wells

THE Greeks told a story about a wrestler who was defeated, and who in his chagrin was compelled to see the people raise a statue in honor of his victorious rival. Every night he went to this statue and wrestled with it. At last he succeeded in overthrowing it, but as it fell it tumbled on the jealous athlete and crushed him to death. This is nearly what happened to Saul, madly jealous of the young hero David. Saul wrestled with David's growing fame, and, though he did not succeed in overthrowing it, he did succeed in destroying his own happiness and finally his own life and dynasty. It is a true parable of all jealousy.

It has been said that "when a man's temper gets the best of him, it reveals the worst of him." Certainly that was the case with Saul. His angry jealousy grew till he plotted most basely against David and even entertained thoughts of murder. Once a soul begins to go down hill, it is like a rolling boulder. A fatal gravitation seizes it, and draws it faster and faster toward ruin.

Jonathan was a true friend; he proved it by being ready to spend and be spent for David. The singer, Madame Solari, burst a blood vessel, and the only chance for her life was to go to southern France. She was in great trouble, as she depended on her voice for her livelihood. As she was making sad and hasty preparations for the journey Jenny Lind, the sweet Swedish singer, came and forced upon her a thousand dollars, chiding her for attempting to go away without telling her of her distress. Said Jenny Lind, "Remember, wherever you are, that friends have but one purse. God bless you!" That was a friendship worthy of Jonathan.

Blessed are the peacemakers! In making peace, though only a temporary peace, between Saul and David, Jonathan won a nobler crown than he could have gained by succeeding his father. Once an old man was counseling a young man who had been grossly insulted and was for demanding an apology at once. "Wait a little," said the sage. "An insult is like mud; it will brush off much better when it is dry." Many a time we need just such advice, and well for us if we have a Jonathan at hand to give it.

Saul allowed his foolish passions to drive him into frenzy, into temporary insanity. "Bad temper," said Charles Buxton, "is its own scourge. Few things are more bitter than to feel bitter. A man's venom poisons itself more than its victim." When Saul was in this evil plight, David drew him out of it by his sweet minstrelsy. He practiced the truth of the Mohammedan proverb, "Let us be like trees that yield their fruit to those that throw stones at them."

Once a Greenlander followed the murderer of his father, and in his hunt obtained lodging with a missionary, who knew his deadly errand, and began to tell him about Jesus Christ. The man was moved by the wonderful story, and exclaimed, "I *do* love Jesus; how can I prove it?" The missionary told him of the commandment about murder, and what Christ said about it, and how Christ also said, "If ye love me, keep my commandments." The avenger gave up his design, sent for his enemy and said, "I freely forgive you, for Christ has forgiven me." That is just what was done by David, the human ancestor of Christ.

Saul's javelin, quivering in the wall where David had been, is a good symbol of the Christian's many escapes from perils seen and unseen. When the steamer Atlantic was wrecked off Halifax a Boston merchant was on board and his family was greatly distressed. He managed, however, to reach the land, made his way to a telegraph office, and telegraphed to his family the one word, "Saved." That one word was enough for his rejoicing dear ones. When the merchant got home he had the telegram framed and hung in his office as a constant reminder of God's goodness. What Christian of us but should frame just such a telegram, in his grateful memory if not upon his wall?

Bishop Hannington, the noble missionary who was murdered by the blacks in the heart of Africa, told in the last entry in his journal how twenty ruffians seized him, took away his valuables, and then dragged him over the ground. Bruised in every limb, realizing that he was about to be murdered, he yet sang "Safe in the arms of Jesus." He was not rescued, as Michal rescued David, and yet he was indeed "Safe in the arms of Jesus," safe then, and safe forever.

The Danger of Being Armed

By Arthur H. Howland

IT WAS probably because Saul happened to have a javelin in his hand that he did not resist the evil impulse to attack David. If he had been empty-handed and the fit of anger had roused him to go and find a weapon, the physical and mental exertion of searching for it might have allowed the murderous impulse to die away. Still better, if he had had no weapon in the house he would have been saved from making the attack.

The law forbidding the carrying of weapons is just and wise. They form no essential part of a human being's equipment. And the same principle, recognized now in so many localities among citizens, will be at last applied to nations.

Not only this, but the possession of arms leads, by subtle suggestion, to a desire to fight. Scientific psychologists insist more and more strongly upon the power of suggestion, and in daily life we are constantly witnessing illustrations of the principle. People see a

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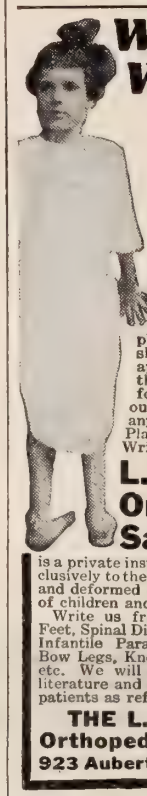

The case was that of F ces Campbell, 13 years old, daug r of Mrs. J. A. Campbell, 3819 W ern Parkway, Louisville, Ken ky. The upper photograph shows ctly how her feet looked July 7, 191 hen she came to us for treatment. ties that they were twisted nearl om- pletely backward. The lower phot aph shows the feet as they now appear after treatment at this Sanitarium. This deformity was corrected without Chloroform, Ether or any General Anesthetic. Plaster Paris was not used. Write Mrs. Campbell. The

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thi or hear it mentioned, and want to ossess it; they touch something, an immediately want to make some us of it; particularly if they possess a ing they want to use it. So indivi als or nations well armed will be ter ted to test the value of their eq oments, just as a boy insists on fir ing his Fourth-of-July crackers and pi ls.

w much greater was David with his harp, trying to soothe, than Saul wi his spear, trying to kill!

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

The demon of jealousy was roused in Saul's art. When the women came out from the citi of Israel singing and dancing, saying: "Sa hath slain his thousands and David his ten ousands," it was more than he could bear. Wh a certain commander of troops passed thr h our city the thoughtless people proposed a gold medal naming him "The Victorious" bef he had entered the campaign. Other lead s showed signs of jealousy, but who can des be their feelings now that the victorious lead has returned in humiliation and defeat? Perhaps Saul had many tastes of this galling exp ence as David returned again and again fro his victories over the Philistines.

Sa "eyed David from that day forward." Wh some of the most beautiful teachings of the Bible are connected with God's watchful and guiding eye, the reference here is certainly to the Oriental belief in the "evil eye," that baleful faculty superstitiously attributed to certain persons, still believed in the Orient, of inflicting injury or bringing bad luck upon a person by looking at him. Many devices are in use today to prevent the evil effect of envy, anger, jealousy and malice from trees, houses, animals and human beings. A bit of rag is hung upon a fruit tree in a vineyard. Blue beads are used on horses, mules and children to catch and divert the first glance of the "evil eye." These beads are a regular industry and item of commerce. They are woven into the mane or tail of a horse; they decorate the trappings of a mule. A blue bead, a bit of alum and a bit of wood from the graveyards of Mecca hung on the forehead of a baby is supposed to be a most efficacious charm to guard against the "evil eye."

"That they should kill David." Saul's secret purpose was now openly avowed. The feud which was to last through generations was begun. Saul was afraid of David and every wise act of David was wilfully misunderstood. Jonathan openly loved David and delighted in him. Only in Oriental lands can such things happen in these days. Not infrequently, as in the case of Michal, is a bride used as a means of patching up a broken friendship.

"Jonathan called David." His loving friendship strove hard to effect a reconciliation. One of the loveliest sights in Syria is the reconciliation of two persons who have quarreled or been estranged for some known or unknown reason. After hours of reasoning and explanations two boys, or two men, are induced to embrace each other and exchange the kiss of reconciliation. Alas! in too many cases the "evil spirit" returns as in Saul's case and the javelins fly as before.

LEADERSHIP TRAINING CLASS

Conducted by FRANK L. BROWN, Joint General Secretary World's Sunday School Association

The Home Department Superintendent

The Home Department is for all shut-ins and shut-outs who cannot get to the school session. The requirement of such members is one half-hour's study weekly of the Bible lesson in the Home Department Quarterlies furnished by the school. This study is recorded on a visitor's card. The voluntary offering covers the cost of the quarterly and more.

The department is an outreach of the Sunday school into the community, an extension course of Bible study. It reaches the infirm, the old, the young mother, nurses, physicians, Sunday clerks, soldiers, policemen, railway employees, commercial travelers.

It has been demonstrated as a department that furnishes substitute and often regular teachers, builds into church membership and attendance and adds steadily to the adult membership of the school.

1. Organization.

The Home Department requires a superintendent, secretary and treasurer, and visitors. It is to be inaugurated by the distribution of membership application cards at the church service after the pastor has presented the privilege of the department; by a visitation of the homes of the church and Sunday school members and by the pastor's efforts to enroll his members for the Home Department during his calls; and by a visitation of neighborhood institutions from which members may be recruited.

A membership record book is required, also application cards and the quarterly report card for lesson study record. Birthday cards are desirable.

2. Visitors.

A visitor is needed for each ten or more members to visit the homes once a quarter with the new quarterly, gather up the record of the past quarter's work and the offering, to bring the social touch of the school to the home, and often to pray with the member who may be denied the privilege of attendance upon the church or Sunday school services.

It is usually best to divide the neighborhood into Home Department Districts, with a visitor for each district.

3. Family Worship Feature.

One of the new Home Department plans is the effort to introduce family worship into the home in connection with the daily Bible reading suggested in the Home Department Quarterly. The International Sunday School Association suggests a special record of these homes with cards of application that include the Family Worship feature.

4. Home Department Social.

A quarterly or annual social of all Home Department members at the church or at some home gives opportunity of bringing the members together. The members will be glad to serve on committees to plan for this social, and the pastor and Sunday school superintendent can make those affairs come into contact with the Home Department. Where the work is divided into districts each visitor may plan for a quarterly gathering of the members within the district for a conference on the lessons, any necessary business and a social time.

In one large Home Department in Los Angeles, Calif., where there were a number of members in one of the hospitals, flowers were sent by the department on special days to the hospital members.

5. Birthday Remembrance.

Members of the Home Department have often passed the time of special birthday remembrance. For that very reason the annual remembrance of the birthday by the Sunday school through letter or visit will be the more appreciated. Forms of such birthday remembrances can be obtained from "The Sunday School and the Home," or from Goodenough & Woglam Co., 122 Nassau Street, New York.

6. Library Privileges.

The Home Department visitor should see that library privileges are extended to the Home Department members. The school should have a special parents' library for this purpose. Lists of such books can be obtained from a leaflet prepared by Mrs. W. F. Heath and published by the Sunday School Times Company, Philadelphia, or from Mrs. Isaac F. Russell, 436 Greene Avenue, Brooklyn, N. Y. The Boys' Messenger Corps or Boy Scouts or Sunshine Girls can be used in delivering these books.

7. Home Department Day.

This should be observed annually through a sermon by the pastor in the church service and by a special program in the Sunday school. Reserved seats should be arranged and a flower pinned on each member as a recognition. Mother's Day is another occasion when the Home Department can be specially emphasized.

8. Parents' Department.

An extension of the Home Department to include all parents through a Parents' Department is a recent plan, the purpose being to see that every parent is visited and definitely attached to the Home Department, a father's or mother's class, or a parent's association. This is a promising field for Home Department extension of plan and effort.

Specialization book for Home Department workers, one of the following: The Home Department of Today (Stebbins); For Home Department Workers (Ferguson); The Sunday School and the Home (Brown); Home Classes and Home Department (Hazard); Home Training in Religion (McKinney); Home and Family Worship Pamphlets (International Sunday School Association).

China Orphans Want to Help Belgium's Orphans

THE Lord has so wonderfully blessed our little Chinese orphans (now forty-one boys and girls), that our hearts go out to the orphans of other lands. We have thought and prayed as to Belgium, and now I write to ask if you think you can get for us twenty boys and girls, real, needy orphans from Belgium, and if so, when, how, to what point in the United States of America. I have a house offered already, rent free, in the Central States (Kansas), and will at once take needful measures of preparation, and to raise support, if I get a favorable answer from your committee.

ALLEN N. CAMERON.
Faith Orphanage, Hunan Province.

[A copy of this letter, which shows a beautiful Christian spirit, has been forwarded to the Belgian Relief Committee in New York.]

Your Grandfather

too, knew this trademark. So will your children's children. For 72 years it has been a famous name — a symbol of satisfaction. No other automobile has the same pedigree.

And today — what does it all mean to *you?* It means that once you know the CASE car — you'll want no other. For it's that famous car of "hidden values" — beneath the excellent lines of its body is real "stuff" — it's the kind of car that stands up day in and day out — on good roads and bad, on ups and downs — covering millions of miles all over the world. All rough roads are smooth roads in a CASE, with its deep upholstery and cantilever springs.

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It's a companionable sort of car — you can always depend on it. So it is a particular favorite among those who know CASE machinery, just because it is a *Case car*. In this car you find a permanent friend—one always at your service. It is built to *wear*—that is why its hidden parts are made with unusual sincerity.

But all its value isn't hidden—its beautiful lines, its extra equipment, its great comfort speak for themselves. Women folks all like the CASE car.

Then let us tell you fairly just what it will do. Nothing could satisfy you more.

Least in Price

Of popular priced cars the CASE car costs you least, we maintain, because we include extra accessories to the value of $110.25. These you'd have to buy later. If we left them out—as others do—the price would be $1,239.75. Including them our price is $1,350, with 5 per cent. off for cash. The CASE car has all the equipment other cars have—but also an Extra Tire and Tube on Rim with Tire Cover, Weed Non-Skid Tire Chains and 8-Day Clock.

Remember, too, that we *save thousands*—where others must *spend* —in selling, because our cars are sold by our own organization.

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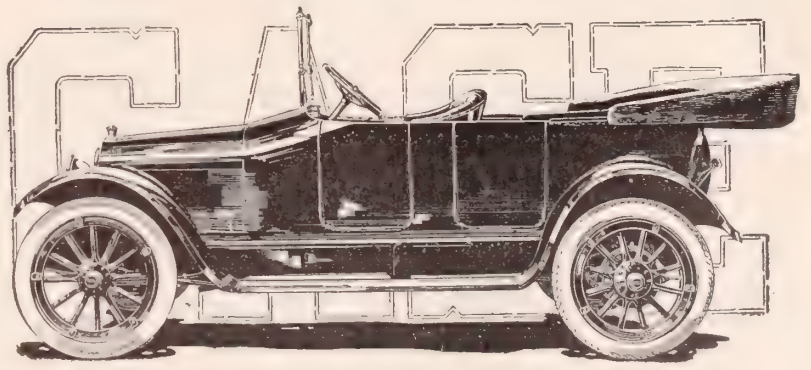

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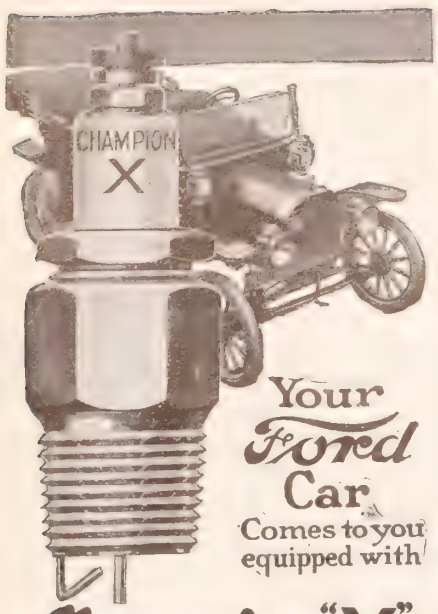

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ON THE PHOTOGRAPHIC ART

BY MARGARET E. SANGSTER, JR.

FOR the third time this year I have been to the Grand Central Palace for inspiration, and for the third time my mood—but I get ahead of my story.

On looking over the files (an interesting and sometimes profitable habit) I find that when I attended the Safety and Sanitation Exposition before Christmas it was raining; also that I was cross. Without looking back, I can remember that I had a horrible cold on the day of the Flower Show, and that I lost my way and rode around in silly, inefficient circles. When I learned that I was to attend the International Exposition of Photographic Arts and Industries on the afternoon of April 3, the closing day, I made up my mind that this trip to the Grand Central Palace would be a pleasant trip, and I convinced myself, with sound arguments, that nothing unpleasant would happen. "I'll go smiling," I said, "and write a happy article, no matter—"

April third—the date sounds rather like songbirds and flowering plants, and perhaps a gentle shower, with a far-off delicately-tinted rainbow—April third dawned exceedingly cold and very misty. I was glad that I was wearing a winter suit with a fur collar. As I walked to the station the wind tossed me around in a malignant playfulness, and as I boarded my train for the city, tiny snowflakes began to fall—April third!

I left the train in the first flurry of a young blizzard. As I wended my way officeward, I remembered that the exposition did not open until eleven o'clock and that the snow would be quite deep by eleven. The thought was hardly comforting and my faint smile died miserably.

When I finally started the snow *was* deep! Because it was the third of April I was wearing pumps. The cars blocked, and the subway was a long, long walk—or so it seemed. I had a wildly extravagant desire to call a taxicab, a desire which I killed economically before it had grown to very huge proportions. When I arrived at the gray building that loomed ferociously through the white snowflakes, I wished that all expositions were closed and that some giant from the green and gold fairy tale book might shove the Grand Central Palace gently into oblivion. I pushed heavily, with much rustling of damp skirts, through the door.

SOMEHOW, no matter how blue I am, the great hall always makes me feel cheerful. There is a certain dignity to the wide steps, a certain height from the floor to the ceiling, a certain grace and cleanness to the white-pillared balcony that is charming. There always seems to be a vague breath of music somewhere in the corners; there always seems to be a brightness of flowers somewhere to relieve the severity of the columns and the walls. And then the booths, with their church-fair exteriors and wonderful toy-shop interiors, are always fascinating. These thoughts crowded my mind as I walked up the broad steps; but as I passed the first booth a man behind it called out to me and distracted my attention.

"Are you interested in amateur or professional photography?" he asked. All the nice thoughts flew out of my head, and I remembered with a bewildered rush of emotion that I was only concerned with my wet pumps, my damp suit, my cold hands.

"I'm not interested in either of them!" I nearly snapped. Then I felt better.

On the left hand side of the staircase as I came in was a wall that, at a distance, seemed a blur of small squares and large squares, of soft grays and sharp blacks and rich sepias. I purchased a program and hurried in that direction. There were in all (according to the program) six hundred and forty-five pictures in the contest. As I walked along, it seemed to me that there were a great many more. The burlap wall, which I think was either dark gray or dull brown or deep green (for I only remembered that it made a good background) was completely covered with some of the most wonderful photographs I have ever seen. There were portraits, views from all over the United States, and some very peaceful pictures of Old World towns that are being swept by the storm of war.

The first picture that I noticed was the gray print of a young man's face. It was an interesting face with a strong chin and great eyes that were strangely vivid in expression. He wore a checked cap, and, I believe, a checked mackinaw. I wondered about him.

The next picture that caught my attention was one of the prize views. It was a large sepia in a brown frame of an old man driving a team of horses through a lonely White Mountain road. I think that the name was "Homeward Bound."

A NEW YORK picture that looked very familiar was a remarkable photograph of one of the commonplace scenes that a great many people would have ignored. It was called the "Ferry Entrance," and it showed a cab with a sad-looking horse standing just under the shadow of a dark shed. It was a misty picture, and the impression that I received was that of a rainy twilight in November. Very often I have waited at the ferry entrance on such a day.

I have just time to tell you about another view that impressed me. It was so soft and melty looking that it gave the effect of a charcoal drawing. The lines faded into each other with vague shadows and soft masses. It was a winter landscape.

From the gallery of exhibits I passed on to the booths that ran through the room like columns of well-behaved tin soldiers. I had very little time (just as I have very little space now), but several unique things caught my attention. I saw a tiny camera the size and shape of a dollar watch, that took a picture about the size of a postage stamp—a remarkably clear picture; and in the same booth I saw a small black box, 2½ x 3⅜ x 1 inch thick, which can easily be carried in a small pocket, and I was told that detectives and officers of the law considered it invaluable. It is very practical, for it loads in the daytime and can be snapped without attracting attention. The picture when printed is 1½ by ⅞ inches and can be easily enlarged.

Flashlight pictures have had a horror for me ever since as a very small child some well-meaning grown-up set one off and very nearly frightened me into a convulsion; but there were some remarkable flashlight outfits at the exposition. One of them was made especially for photographing wild animals in their homes, and I saw some really wonderful pictures of deer, and bears, and raccoons walking unconcernedly in the wood. By some arrangement of wires, which my mind is too unscientific to understand, the animal snaps its own photograph.

I wish that I could explain in detail all the things at the Grand Central Palace, but I came away with the bewildered sense of not having seen them all. I wish that I could tell about everything I did see, but my vocabulary is limited. However, when I went home, damp and mussed up, but strangely self-satisfied, I dragged out an old camera that I have owned—passively—for years, and sat dreaming over it, late into the night.

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Pettijohn's is a wheat-and-bran food made luscious and efficient. It is made by rolling the tender bran into flakes of soft white wheat.

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Bran alone isn't tempting, but in this form it's delicious. Try it.

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Which of these two Cars would you suppose is the most popular Automobile in America?

FOR THE LIFE OF US, WE CAN'T TELL.

CERTAINLY IT RESTS BETWEEN the two—for if a demand that is more than four times the capacity of our big 25-acre plants is any indication, the most popular automobile in America surely is a Reo.

WHEN WE DECIDED, in response to an insistent demand, to design a Six and make it the Reo way, we were told that the new Six would prove a dangerous rival to the popularity of the famous Reo the Fifth.

OF COURSE WE DID NOT THINK SO—else we would not have made two models. If we could have seen how a better car than Reo the Fifth could be made at its price—$1050—of course we would have made that kind of a car.

BUT WITH MORE THAN 40,000 Reo the Fifths on the roads and more than 40,000 delighted owners proclaiming its merits at every possible opportunity, we believed that it was the best automobile in the world in its price class.

FOR REO THE FIFTH OWNERS are not merely satisfied owners. They do not feel they got merely 100 per cent. value. They are delighted owners and their enthusiasm as they tell of the performance, the consistency and the almost unbelievably low upkeep cost of their car, is that of men who feel they have gotten a great deal more than they paid for.

AND SURELY THEY DID! When you consider that the total administration sales and advertising expense of the Reo Motor Car Company is less than three per cent. (3%) you will realize that the buyer of a Reo automobile gets more actual—intrinsic—mechanical value for his every dollar than he can get in any other automobile—or in any other commodity, for that matter.

WHY, WHEN WE MADE THAT ASSERTION recently, it staggered men in other lines of business. They wrote us they had always considered the automobile business an extravagant business.

WE REPLIED that it had been with some—but they are no longer in it. And it had been with some buyers—but they didn't buy Reos!

REO CARS ARE FULL VALUE—and so the possession of a Reo is an asset. It is a necessity, a convenience and an economy. Pays for itself over and over again by multiplying the efficiency of its owner by three. Makes it possible for him to be in three times as many places in a day—to oversee three times as much work or three times as many plants or men or whatever he has to do.

AND SO WE FELT NO CONCERN for the popularity of that wonderful Reo the Fifth, the car that has by common consent been called "The Incomparable Four." Without advertising from us, still its 40,000 friends would keep its fame alive, and create a demand for all we could make.

BESIDES, WE HAD NO INTENTION of making our favorite second in our ads or our considerations. Certainly not in production. Like the mother's first-born, it always must occupy first place in our hearts. Why, Reo the Fifth, more than any other product of the Reo plants made the Reo reputation what it is. You know that.

BUT STILL FOLKS SAID—dealers especially—that the new Reo Six at its sensational price would prove a dangerous rival for the popular idol.

WELL, FOR THE LIFE OF US we can't say at this moment which of these two Reos is best liked by buyers.

WHEN WE TELL YOU that the demand for both is hopelessly in excess of our ability to supply, you will understand that it is impossible to gauge, with any degree of exactness, the relative demand.

REO DEALERS ARE WIRING from everywhere, "Ship more Fours—and Sixes." "Ship more Sixes—and Fours." One day's batch of mail and telegrams seems to show that the Six is gaining on the Four; the next batch brings requests for Reo the Fifth that stagger us!

WE ARE MIGHTILY PLEASED and proud that our judgment has worked out so accurately. We made the Six for an entirely different class of buyers. A class who wanted Sixes, who were willing to pay the difference for the difference in cars. And as the difference is just that—why, how could the two Reo models compete with each other?

WHEN WE ANNOUNCED THE SIX we were, of course, anxious to set forth its merits just as favorably as possible. Yet we could not say it was superior at any point to the Four—the splendid Reo the Fifth. For we had incorporated everything we had learned in that model. And so we could only say for the Six that it was just as good as the Four—and that it was a Six.

WE HAD NO THOUGHT of ever replacing that great Four with this great Six. Nor have buyers—evidently. One chooses the Six, the next a Four. Or rather the next two—for our output of the four-cylinder model is twice that of the Six—and the demand is relative.

WE ESTIMATED that about twice as many would want a car at $1050 as would feel willing to pay $1385. And we were exactly right—our records show that the ratio holds, even if the supply doesn't!

WONDERFUL—THIS DEMAND. Truly wonderful. It is unprecedented even for Reo. And you know from the day the first Reo was made we have never been able to make enough cars to supply all who wanted Reos.

FROM THE DAY REO WAS ORGANIZED we have never stopped building. Always a force of masons and carpenters is adding to the Reo plants. Today they cover twenty-five acres. In arrangement, lighting, sanitation, laboratory and manufacturing equipment the Reo plants are pointed to by experts as "The Model Automobile Plants."

AND YET WE CANNOT supply the demand for Reos of either model. Must be a wonderfully good product to command such a market. Must be. In no other way can you account for it.

NOW JUST A WORD—that same word of warning we must always sound in a Reo ad. Don't delay!

THERE WON'T BE, CAN'T BE, ENOUGH REOS TO GO 'ROUND.

WHEN WE TELL YOU that in March we shipped nearly twice as many Reos as in May last year. That in January, February and March we were unable to store one automobile—or keep up with the demand;—

WHEN WE TELL YOU that today orders are coming into Lansing in a veritable flood, every dealer begging for an increase in his allotment, and that the total is more than four times the number of Reos we can make;—

WHEN WE TELL YOU THESE THINGS—and you know the Reo word, like the Reo product, may always be taken at par—you will realize that you cannot afford to wait another day.

IF YOU WANT A REO—Six or Four—if you want it for early spring delivery, then you must place your order with your local dealer now. Have him tell you his allotment and his delivery dates. He can count on those and no more.

HAVE A DEFINITE DATE SET for the delivery of your car—and feel easy in the knowledge that you have obtained the greatest automobile value it is possible to obtain—whether you have selected for your car the Reo Six, the "Six of Sixty Superiorities," or Reo the Fifth—"the Incomparable Four."

Canadian Factory
St. Catharines, Ont.

REO MOTOR CAR COMPANY
LANSING, MICHIGAN, U. S. A.

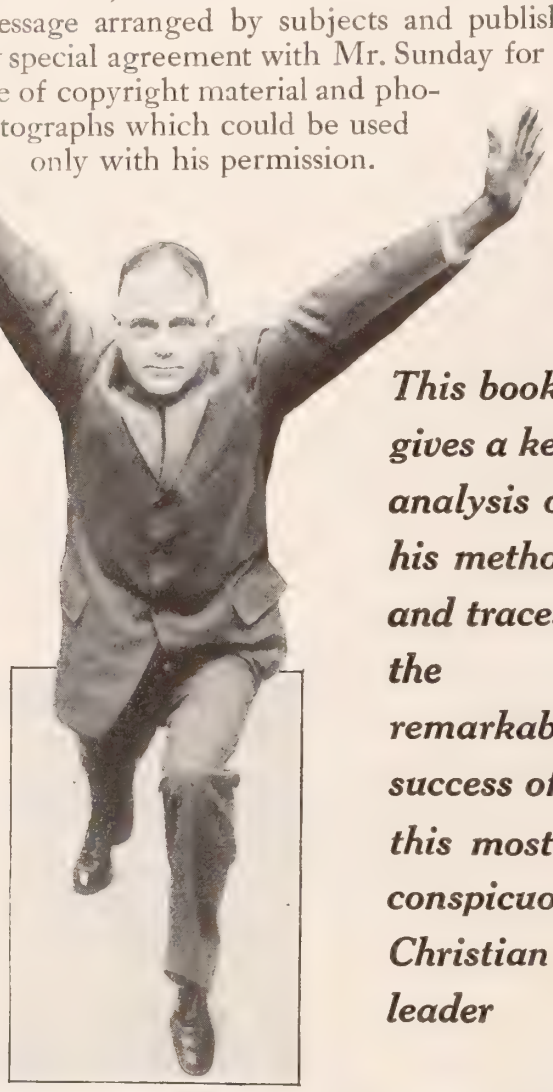
Reo Automobiles and
Reo Motor Trucks

"BILLY SUNDAY
The Man and His Message"

Authorized by MR. SUNDAY

MANY have criticized the unconventional methods of Billy Sunday, but the sobering fact remains that he has led 300,000 men and women to a profession of Christianity.

Serious men and women the country over are asking, "What manner of man is this?" This book, written by Wm. T. Ellis, LL.D., provides the answer. It not only tells the story of Sunday's eventful life, gives a keen analysis of his manner and methods, traces his remarkable success as the most conspicuous Christian leader in America, but it also contains the heart of his message arranged by subjects and published by special agreement with Mr. Sunday for the use of copyright material and photographs which could be used only with his permission.



The Message that led three hundred thousand to hit the Sawdust Trail is contained in this story of Mr. Sunday's life

This book gives a keen analysis of his methods and traces the remarkable success of this most conspicuous Christian leader

Preaches Religion in Homely Phrases

"I never preach a sermon until I have soaked it in prayer."—BILLY SUNDAY

Mr. Sunday is tremendously in earnest. His utterances are vivid. His epigrams, like his stories, are of the homely Lincoln sort that people remember. He barbs the truth and makes it enter and stick. The crowds follow him. They come to hear a man preach a strong Gospel, which can meet the real need of the human heart.

"Billy Sunday, the Man and His Message," is an intensely interesting book because it deals with a subject of the greatest human concern in a new way.

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OR, We will send to old subscribers a copy of "Billy Sunday, The Man and His Message," as a reward for sending a ***new*** eight months' subscription, accompanied by . . . . . } **$1.10**

Address: The Christian Herald, Bible House, N. Y.

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXVIII—*Continued*

POLLYANNA stared frankly.

"Jimmy Bean Pendleton, whatever in the world are you talking about?" she demanded.

The young man laughed shamefacedly.

"No wonder you don't know. It wasn't very lucid, was it? But I don't think I've been really lucid myself since yesterday—when I found out from Jamie himself."

"Found out—from Jamie!"

"Yes. It was the prize that started it. You see, he'd just got one, and—"

"Oh, I know about that," interrupted Pollyanna eagerly. "And wasn't it splendid? Just think—the first one—three thousand dollars! I wrote him a letter last night. Why, when I saw his name, and realized it was Jamie—*our Jamie*—I was so excited I forgot all about looking for my name, and even when I couldn't find mine at all, and knew I hadn't got any—I mean, I was so excited and pleased for Jamie that I—I forgot—er—everything else," corrected Pollyanna, throwing a dismayed glance into Jimmy's face, and feverishly trying to cover up the partial admission she had made.

Jimmy, however, was too intent on his own problem to notice hers.

"Yes, yes, 'twas fine, of course. I'm glad he got it. But, Pollyanna, it was what he said *afterward* that I mean. You see, until then I'd thought that—that he cared—that you cared—for each other, I mean; and—"

"You thought Jamie and I cared for each other!" exclaimed Pollyanna, into whose face now was stealing a soft, shy color. "Why, Jimmy, it's Sadie Dean. 'Twas always Sadie Dean. He used to talk of her to me by the hour. I think she likes him, too."

"Good! I hope she does; but, you see, I didn't know. I thought 'twas Jamie—and you. And I thought that because he was—was a cripple, you know, that it wouldn't be fair if I—if I stayed around and tried to win you myself."

Pollyanna stopped suddenly and picked up a leaf at her feet. When she rose her face was turned quite away.

"A fellow can't—can't feel square, you know, running a race with a chap that—that's handicapped from the start. So I—I just stayed away and gave him his chance; though it 'most broke my heart to do it, little girl. It just did! Then yesterday morning I found out. But I found out something else, too. Jamie says there is—is somebody else in the case. But I can't stand aside for him, Pollyanna, I can't—even in spite of all he's done for me. John Pendleton is a man, and he's got two whole feet for the race. He's got to take his chances. If you care for him—if you really care for him—"

But Pollyanna had turned, wild-eyed.

"*John Pendleton!* Jimmy, what do you mean? What are you saying—about John Pendleton?"

A great joy transfigured Jimmy's face. He held out both his hands.

"Then you don't—you don't! I can see it in your eyes that you don't—care!"

Pollyanna shrank back. She was white and trembling.

"Jimmy, what do you mean? What do you mean?" she begged piteously.

"I mean—you don't care for Uncle John, that way. Don't you understand? Jamie thinks you do care, and that anyway he cares for you. And then I began to see it—that maybe he did. He's always talking about you; and, of course, there was your mother—"

Pollyanna gave a low moan and covered her face with her hands. Jimmy came close and laid a caressing arm about her shoulders; but Pollyanna again shrank from him.

"Pollyanna, little girl, don't! You'll break my heart," he begged. "Don't you care for me—*any?* Is it that, and you don't want to tell me?"

She dropped her hands and faced him. Her eyes had the haunted look of some wild thing at bay.

"Jimmy, do *you* think—he can for me—that way?" she entreated just above a whisper.

Jimmy gave his head an impatient shake.

"Never mind that, Pollyanna—now. I don't know, of course. How could I? But, dearest, that isn't the question. It's you. If *you* don't care for him, and if you'll only give me a chance—half a chance to let me make you care for me—" He caught her hands and tried to draw her to him.

"No, no, Jimmy, I mustn't! I can't!" With both her little palms she pushed him from her.

"Pollyanna, you don't mean you *do* care for him?" Jimmy's face whitened.

"No, no, indeed—not that way," faltered Pollyanna. "But—don't you see?—if he cares for me I'll have to—to learn to—some way."

"*Pollyanna!*"

"Don't! Don't look at me like that, Jimmy!"

"You mean you'd marry him, Pollyanna?"

"Oh, no!—I mean—why—er—yes, I suppose so," she admitted faintly.

"Pollyanna, you wouldn't! You couldn't! Pollyanna, you—you're breaking my heart."

Pollyanna gave a low sob. Her face was in her hands again. For a moment she sobbed on, chokingly; then, with a tragic gesture, she lifted her head and looked straight into Jimmy's anguished, reproachful eyes.

"I know it, I know it," she cha[n]gered frenziedly. "I'm breaking mine too. But I'll have to do it. I'd break your heart, I'd break mine—but I'd never break his!"

Jimmy raised his head. His eyes flashed a sudden fire. His whole appearance underwent a swift and marvelous change. With a tender, triumphant cry he swept Pollyanna into his arms and held her close.

"Now I *know* you care for me," he breathed low into her ear. "You said it was breaking *your* heart, too. Do you think I'll give you up now for any man on earth? Ah, dear, you little understand a love like mine if you think I'd give you up now. Pollyanna, *say* you love me—say it with your own dear lips!"

For one long minute Pollyanna lay unresisting in the fiercely tender embrace that encircled her; then with a sigh that was half content, half renunciation, she began to draw herself away.

"Yes, Jimmy, I do love you." Jimmy's arms tightened, and he could have drawn her back to him; but something in the girl's face forbade. "I love you dearly. But I couldn't ever be happy with you and feel that—Jimmy, don't you see, dear? I'll have to know—that I'm free first."

"Nonsense, Pollyanna! Of course you're free!" Jimmy's eyes were mutinous again.

Pollyanna shook her head.

"Not with this hanging over me, Jimmy. Don't you see? It was my mother long ago, that broke his heart—*my mother*. And all these years he's lived a lonely, unloved life in consequence. If now he should come to me and ask me to make that up to him, I'd *have* to do it, Jimmy. I'd *have* to! I couldn't *refuse!* Don't you see?"

But Jimmy did not see; he could not see. He would not see, though Pollyanna pleaded and argued long and tearfully. But Pollyanna, too, was obdurately, though so heartbroken, and

swe[e]dly obdurate that Jimmy, in spite of [h]is pain and anger, felt like turning comforter.

"Jimmy, dear," said Pollyanna at last, "we'll have to wait. That's all I can say now. I hope he doesn't care; and I—I don't believe he does care. But I've got to *know*. I've got to be sure. We'll just have to wait, a little, till we find out, Jimmy—till we find out."

And to this plan Jimmy had to submit, though it was with a most rebellious heart.

"All right, little girl, it'll have to be as you say, of course," he despaired. "But surely never before was a man kept waiting for his answer till the girl he loved, *and who loved him*, found out if the other man wanted her!"

"I know; but, you see, dear, never before had the other man *wanted* her more," sighed Pollyanna, her face puckering into an anxious frown.

"Very well, I'll go back to Boston, of course," acceded Jimmy reluctantly. "But you needn't think I've given up because I haven't. Nor I shan't give up just so long as I know you really care for me, my little sweetheart," he finished, with a look that sent her palpitating into retreat, just out of reach of his arms.

CHAPTER XXIX

John Pendleton Turns the Key

JIMMY went back to Boston that night in a state that was a most tantalizing commingling of happiness, hope, exasperation and rebellion. Behind him he left a girl who was in a scarcely less enviable frame of mind; for Pollyanna, tremulously happy in the wondrous thought of Jimmy's love for her, was yet so despairingly terrified at the thought of the possible love of John Pendleton that there was not a thrill of joy that did not carry its pang of fear.

Fortunately for all concerned, however, this state of affairs was not of long duration; for, as it chanced, John Pendleton, in whose unwitting hands lay the key to the situation, in less than a week after Jimmy's visit turned that key in the lock, and opened the door of doubt.

It was late Thursday afternoon that John Pendleton called to see Pollyanna. As it happened he, like Jimmy, saw Pollyanna in the garden and came straight toward her.

Pollyanna, looking into his face, felt a sudden sinking of the heart.

"It's come—it's come!" she shivered; and involuntarily she turned as if to flee.

"Oh, Pollyanna, wait a minute, please," called the man, hastening his steps. "You're just the one I wanted to see. Come, can't we go in here?" he suggested, turning toward the summerhouse. I want to speak to you about something."

"Why, y-yes, of course," stammered Pollyanna, with forced gayety. Pollyanna knew that she was blushing, and she particularly wished not to blush just then. It did not help matters any, either, that he should have elected to go to the summerhouse for his talk. The summerhouse now to Pollyanna was sacred to certain dear memories of Jimmy. "And to think it should be here—*here!*" she was shuddering frantically. But aloud she said, still gayly, "It's a lovely evening, isn't it?"

There was no answer. John Pendleton strode into the summerhouse and dropped himself into a rustic chair without even waiting for Pollyanna to seat herself—a most unusual proceeding on the part of John Pendleton. Pollyanna, stealing a nervous glance at his face, found it so like the old stern, sour visage of her childhood's remembrance, that she uttered an involuntary exclamation.

But still John Pendleton paid no heed. Still moodily he sat wrapped in thought. At last, however, he lifted his head and gazed soberly into Pollyanna's startled eyes.

"Pollyanna."

"Yes, Mr. Pendleton."

"Do you remember the sort of man I was when you first knew me years ago?"

"Why, y-yes, I think so."

"Delightfully agreeable specimen of humanity, wasn't I?"

In spite of her perturbation Pollyanna smiled faintly.

"I—*I* liked you, sir." Not until the words were uttered did Pollyanna realize just how they would sound. She strove then, frantically, to recall or modify them and had almost added a "that is, I mean, I liked you then!" when she stopped just in time; certainly *that* would not have helped matters any!" She listened then, fearfully, for John Pendleton's next words. They came almost at once.

"I know you did—bless your little heart! And it was that that was the saving of me. I wonder, Pollyanna, if I could ever make you realize just what your childish trust and liking did for me."

Pollyanna stammered a confused protest; but he brushed it smilingly aside.

"Oh, yes, it was! It was you, and no one else. I wonder if you remember another thing, too," resumed the man, after a moment's silence, during which Pollyanna looked furtively but longingly toward the door. "I wonder if you remember my telling you once that nothing but a woman's hand and heart or a child's presence could make a home."

Pollyanna felt the blood rush to her face.

"Y-yes, n-no—I mean, yes, I remember it," she stuttered; "but I—I don't think it's always so now. I mean—that is, I'm sure your home now is—is lovely just as it is, and—"

"But it's my home I'm talking about, child," interrupted the man, impatiently. "Pollyanna, you know the kind of home I once hoped to have, and how those hopes were dashed to the ground. Don't think, dear, I'm blaming your mother. I'm not. She but obeyed her heart, which was right; and she made the wiser choice, anyway, as was proved by the dreary waste I've made of life, because of that disappointment. After all, Pollyanna, isn't it strange," added John Pendleton, his voice growing tender, "that it should be the little hand of her own daughter that led me into the path of happiness at last?"

Pollyanna moistened her lips convulsively.

"Oh, but, Mr. Pendleton, I—I—"

Once again the man brushed aside her protests with a smiling gesture.

"Yes, it was, Pollyanna, your little hand in the long ago—you and your glad game."

"Oh-h!" Pollyanna relaxed visibly in her seat. The terror in her eyes began slowly to recede.

"And so all these years I've been gradually growing into a different man, Pollyanna. But there's one thing I haven't changed in, my dear." He paused, looked away, then turned gravely tender eyes back to her face. "I still think it takes a woman's hand and heart or a child's presence to make a home."

"Yes; b-but you've g-got the child's presence," plunged in Pollyanna, the terror coming back to her eyes. "There's Jimmy, you know."

The man gave an amused laugh.

"I know; but—I don't think even you would say that Jimmy is—is exactly a *child's* presence any longer," he hazarded.

"N-no, of course not."

"Besides—Pollyanna, I've made up my mind. I've got to have the woman's hand and heart."

His voice dropped and trembled a little.

"Oh-h, have you?" Pollyanna's fingers met and clutched each other in a spasmodic clasp. John Pendleton, however, seemed neither to hear nor see. He leaped to his feet, and was nervously pacing up and down the little house.

"Pollyanna"—he stopped and faced her—"if—if you were I, and were going to ask the woman you loved to come and make your old gray pile of

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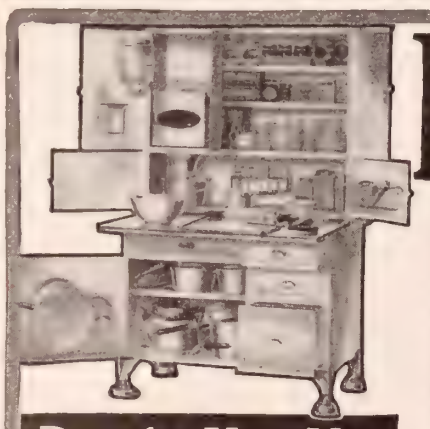

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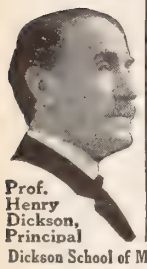

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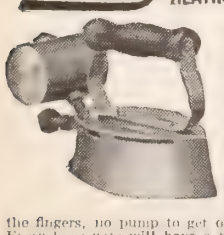

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stone a home, how would you go to work to do it?"

Pollyanna half started from her chair. Her eyes sought the door, this time openly, longingly.

"Oh, but, Mr. Pendleton, I wouldn't do it at all, at all," she stammered a little wildly. "I'm sure you'd be—much happier—as you are."

The man stared in puzzled surprise, then laughed grimly.

"Upon my word, Pollyanna, is it—quite as bad as that?" he asked.

"B-bad?" Pollyanna had the appearance of being poised for flight.

"Yes. Is that just your way of trying to soften the blow of saying that you don't think she'd have me, anyway?"

"Oh, n-no—no, indeed. She'd say yes—she'd *have* to say yes, you know," explained Pollyanna, with terrified earnestness. "But I've been thinking—I mean, I was thinking that if—if the girl didn't love you, you really would be happier without her; and—" At the look that came into John Pendleton's face, Pollyanna stopped short.

"I shouldn't want her if she didn't love me, Pollyanna."

"N-no. I thought not, too." Pollyanna began to look a little less distracted.

"Besides, she doesn't happen to be a girl," went on John Pendleton. "She's a mature woman who presumably would know her own mind." The man's voice was grave and slightly reproachful.

"Oh-h-h! Oh!" exclaimed Pollyanna, the dawning happiness in her eyes leaping forth in a flash of ineffable joy and relief. "Then you love somebody—" By an almost superhuman effort Pollyanna choked off the "else" before it left her delighted lips.

"Love somebody! Haven't I just been telling you that I did?" laughed John Pendleton, half vexedly. "What I want to know is—can she be made to love me? That's where I was sort of—of counting on your help, Pollyanna. You see, she's a dear friend of yours."

"Is she?" gurgled Pollyanna. "Then she'll just have to love you. We'll make her! Maybe she does, anyway, already. Who is she?"

There was a long pause before the answer came.

"I believe, after all, Pollyanna, I won't—yes, I will, too. It's—can't you guess?—Mrs. Carew."

"Oh!" breathed Pollyanna, with a face of unclouded joy. "How perfectly lovely!"

A long hour later Pollyanna sent Jimmy a letter. It was confused and incoherent—a series of half-completed, illogical, but shyly joyous sentences, out of which Jimmy gathered much: a little from what was written; more from what was left unwritten. After all, did he really need more than this:

"Oh, Jimmy, he doesn't love me a bit. It's some one else. I mustn't tell you who it is—but her name isn't Pollyanna."

Jimmy had just time to catch the seven o'clock train for Beldingsville—and he caught it.

To be continued

THE YOUNG PEOPLE'S MEETINGS

Joys of the Christian Life

Christian Endeavor and Baptist Young People's Meetings for May 2. I Peter 1: 3-12. (Consecration meeting)

THE first great joy is the joy of salvation, which is like a fountain in the soul springing up and sparkling with gladness.

The next joy is that of being kept by the power of God in perfect safety. A banker once said to a faithful clerk: "I have willed you $10,000, which you are to receive on my death." This was good news to the young man; it filled his heart with joy. But the banker added: "I have decided to give you the interest on this amount—$600—during my life, which will help care for you meanwhile." Our Christ has made us joint heirs with him in an inheritance "incorruptible, undefiled and that fadeth not away." We do not enter upon this possession until we have reached our majority, or have finished our earthly service. But the interest on the bond is the keeping power of joy. "The joy of the Lord is your strength." Christ's joy in us makes our joy full. The joyful Christian is strong to resist temptation, to conquer evil propensities, to do valiant service in the vineyard. Sorrow and fear weaken manhood, while joy makes us bold as a lion.

A lady who had broken her porcelain crucifix said to a friend: "What shall I do? My dear Christ is broken in pieces!" The friend replied: "Do not grieve. I keep the Saviour always in my heart. He is Christ in me, the hope of glory." So we keep an eternity of joy in the soul when our fellowship is with the Father and with his Son Jesus Christ.

Peace is love in repose. Joy is love in motion. It is the one infinite ocean of divine love, shoreless and fathomless, into which flow the individual rivers of human affection. Hope of one day sailing into the haven of rest is joy sublime; a heaven to look forward to with the assurance of perfect peace and happiness.

The Promise of Personal Holiness

Epworth League Lesson for May 2. Jer. 31: 33; I John 1: 9; I Thess. 5: 23, 24; II Cor. 7: 1.

LIBERATING a man from prison is only the first step in his reformation. Pardon must be followed by purity, if the manhood is redeemed. Inwardness must be changed, cleansed, made holy. Outwardness is but the form of the power within. Godlikeness is holiness or wholeness, completeness in him. One has said: "The great question of this age has come to be not is it right or wrong, but is it sterilized?" We are trying to reform men by externals; but it is internals and eternals that we need. Holiness works from within outward. Holiness, like a banyan tree, is taking root among all denominations in all lands, and its leaves are for the healing of the nations. Wesley's "Holy Club" is a worldwide evangelistic organization now. Jeremy Taylor's "Holy Living and Dying" is being practiced everywhere. Thomas à Kempis's "Imitation of Christ" is becoming the ideal of all true Christians. Personal holiness is the privilege and mission of every believer.

The World-War on Alcohol

Continued from page 417

of Representatives by Richmond Pearson Hobson. The Hobson Bill was voted upon in the House, securing eight majority. It did not receive the necessary two-thirds majority; but the vote astounded the nation and the world. Despite the opposition of Mr. Underwood, the Democratic leader, and Mr. Mann, the Republican leader, all of the South but four states voted for the bill. Two Republicans to one and eleven Progressives to one supported it. The nation is now two-thirds "dry," as to geographical area, and sixty per cent. of the people have abolished the saloon by law. It would be expected that Washington would reflect this fact, which it did.

This vote marks the collapse of the liquor power in American politics. The eight majority will soon be multiplied, until soon the necessary two-thirds will have been secured.

Senator Shepard will press the matter with great vigor at the next session of Congress. A vote of three-fourths of the states is necessary for the ratification of this constitutional amendment. There are nineteen "dry" states already, and eleven more that are pretty certain to join them within the next two years, making thirty virtually in sight that the temperance people can count upon. Six more states only will be necessary for the three-fourths majority, which will doubtless be secured, and nation-wide prohibition prevail by 1920.

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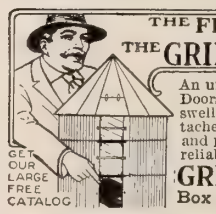

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Write for Book of latest styles, prices on Engraved Invitations, announcements, Cards, etc. With each order we will make free HANDSOME CARD RECEIVER from copper plate they are engraved from

VIRGINIA STATIONERY CO., 915-F Main St., Richmond

THE FASTEST SELLING FINE AUTOMOBILE IN AMERICA

GENERAL Sam Houston won the Battle of San Jacinto because far in advance he had picked the spot where the fight should occur—took his position and waited for Santa Anna to meet him there.

In the general competition of automobiles today, the owner of a Franklin Cars *occupying ground he picked for himself* long ago.

It took foresight and sound judgment to see that ultimately the whole motor-car question would revolve around the principles represented by *his car*—light-ness, strength, flexibility, easy riding qualities, high mileage per gallon of gas, low upkeep.

Now he has the satisfaction of having other men endorse his *principles* without being able to hatch his *fact.*

He sees them all maneuvering toward that picked ground of economy, high weight and efficiency—supported by a battery of "talking points" to meet Frank-lin *facts*, Frank-lin *figures*, Franklin *performance.*

Franklin high weight begins with the Franklin system of Direct-Air-Cooling. All the weight of water, water-circulating system, radiator, pipes, brackets, pump and fan are done away with in the stroke; and with these *177 super-fluous parts* goes all the *extra weight* necessary to carry this plumbing.

But it does not stop there.

Franklin Light-weight is Scientific Light-weight with Flexibility

Less weight under the springs. On a Franklin Car the front axle, rear axle and wheels all together weigh only 321 pounds. What breaks up a car is rigid heavy construction *below the springs* pounding the road—sudden blows jarring every part of the mechanism. This is what causes rapid depreciation. It is almost as destructive as direct violence.

If you want to know what Franklin light-weight with flexibility means in added strength—what it means to the life of a car, go to a used-car dealer and try to buy a second-hand Franklin Car.

Franklin Economy is Not a Chance Result Depending upon Good Luck

It is built into the car.

Poor tire service is the fault of the car-maker—not of the tire-maker.

The Biggest Shipment of Fine Motor Cars Ever Made. A Train-load—Twenty-two Freight Cars of Franklin Automobiles Leaving Syracuse, N. Y., for the Pacific Northwest

In 1914 the people of New England bought $30,000,000 worth of cars, but spent 15,000,000 for new tires alone. In two years, tire expense equals the cost of their cars.

One of the reasons, perhaps, why the sale of the tire-saving Franklin Car shows such a startling increase in that section—an increase of more than 141 per cent. in the last six months.

You are going to buy a car on the basis of proven results. You are looking for facts—something more convincing than statements, claims, or assurances.

Franklin Economy Performance. See the U. S. Government report showing that it costs less to maintain the Franklin Car than the cheapest car made.

Franklin Gasoline Mileage Performance. See the legally certified statements sworn before duly commissioned State officials throughout the United States, showing that 94 Franklin Cars averaged 32.8 miles to a gallon of gasoline.

Franklin Cooling Performance. See official certificates sworn before 116 American Notaries Public, that 116 Franklin Stock Cars ran 100 miles each on low gear within ten hours, without stopping the engine.

Franklin Tire Mileage Performance. See records loaned by permission of Franklin owners, showing an average of 8,997 miles per set of tires.

Franklin Oil Consumption Performance. See records showing that Franklin owners are averaging from 400 to 900 miles per gallon of oil.

Franklin Fuel Consumption Performance. See the official report of Yale University by Arthur Benjamin Browne, M. E., and E. H. Lockwood, M. E., that the Franklin Car showed the lowest fuel mileage cost of any car tested.

Franklin Efficiency Performance. See official test diagram of Worcester Polytechnic Institute, Worcester, Mass., showing that the Franklin Car delivered 84.4 per cent. of its engine power to the rear wheels in actual driving energy.

Franklin Easy Riding Performance. See any Franklin dealer. He will show you how a Franklin Car will go further in a day with the greatest comfort and at the least expense.

The facts are available. Any Franklin dealer will give them to you.

THE FRANKLIN AUTOMOBILE COMPANY

SYRACUSE, N. Y.

This is the day of common-sense in buying motor cars

The day of false pride and extravagance over motor cars is past. They are no longer bought on a "price tag" basis to show that the buyer "had the price." We no longer hesitate to buy a low priced car, ***providing*** it possesses the very desirable qualities of style and efficiency. We buy today on the basis of dollar-for-dollar value. We judge motor cars by the service they give in relation to the price.

The Saxon idea from the beginning was to go one step farther than ever before was achieved by motor car makers ***in combining economy, efficiency and style.***

We sell the Saxon car with the absolute confidence that, on the average, year in and year out, under all kinds of conditions, it will carry its owner whatever number of miles he wants to go at less expense than any other automobile in the world.

SAXON
Strength Economy Service

Have you had your Saxon demonstration? We urge you to act now—for only by your prompt action can we assure you delivery of your car when you want it. See the Saxon dealer. If you don't know his name, write us.

Address Dept. K,

Saxon Motor Company, Detroit

ROUND THE WORLD TOURS

P&O

The Best Regular Services to EGYPT, INDIA, CHINA, PHILIPPINES, JAPAN, AUSTRALIA, NEW ZEALAND. Round World Trips and Winter Tours in INDIA. PENINSULAR & ORIENTAL S. N. CO.
Full information from
CUNARD LINE, 24 State St., N. Y.

Bird Houses—Large & Small

Send for our free portfolio containing 25 new designs. The finest line of bird houses in the world. We also make the most practical bird baths in existence.

THE MATHEWS MANUFACTURING CO.,
942 Williamson Bldg., Cleveland, O.

WANTED

In every town in the United States, an intelligent man or woman, boy or girl, to represent The Christian Herald. This is

AN OPPORTUNITY

To build up a business of your own, which should grow more and more profitable year after year. Address

AGENCY DEPARTMENT

The Christian Herald,
BIBLE HOUSE, NEW YORK

AGENTS—AT LAST!

A Hot Water Bottle that WON'T LEAK

Pure aluminum. Can't rust. Light. Comfortable. Guaranteed for 25 years. **CHEAPER THAN RUBBER.** Low price means **a sale in every home.** Agents wild over **big profits** they are making. Your territory open. Write quick.
Thomas Bottle Co., 3524 Rome St., Dayton, Ohio

Tells why chicks die

E. J. Reefer, the poultry expert of 910 Main St., Kansas City, Mo., is giving away free a valuable book entitled 'White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

LADIES! Ease Your Feet

Send for free catalog telling all about our Neat, Noiseless, Flexible, Comfortable, unlined **Vici Kid O'Sullivanized PILLOW SHOE.** New shoes easy as old ones. No breaking in required. Fit and feel like a kid glove. **O'Sullivan's** Rubber Heels on **all styles.**

$3.00 Postpaid

PILLOW SHOE CO., Dept. 3
184 Summer St., BOSTON, MASS.

KIDDER'S PASTILLES For 50 yrs. Standard Relief for **Asthma** (Inhalation) All Druggists; or by mail, 35c.
STOWELL & CO., Manufacturers, Charlestown, Mass.

PURE White Mountain COLD

"The Chest with the Chill In it"

A lifetime investment, insuring health, convenience and economy. Every interior part removable, every nook and corner accessible and cleanable. Duplex circulation of cold dry air by famous "MAINE" Duplex Ice Grate. Beautiful catalog on application.

DUPLEX CIRCULATION **MAINE MFG. CO.** **REFRIGERATORS** **NASHUA N.H.** **GERM PROOF**

THE PRAYER LEAGUE

SHALL we open our league meeting with prayer, using the words of Charles H. Spurgeon when he prayed, saying:

"O God, our God! When we come to thee our very weakness teaches us to look to the Strong for strength. We are driven by our necessities to thy all-sufficiency. We thank thee for a sense of our weakness. We would rather have it increased, to glory in our infirmities, that the power of Christ may rest upon us.

"May we delight to do thy will, and glory in tribulation; thanking thee that when the rivers have been deepest, we have not been drowned; the fires hottest, they have not kindled upon us.

"Hear our prayer for ungodly relations, children, near and dear kindred, who are out of the ark of safety. Save souls. Wherever we go, may we be as burning lamps, to scatter light in the dark. Let us not live to ourselves, but for him who bought us with his own blood.

"Keep us from evil. Let us not fall, or even stumble, but walk with God; so that others may safely follow us, as we, the Christ. Amen."

Mrs. J. H. D. writes to acknowledge answers to prayer in behalf of the restoration to health of her grandson. T. W. M. tells of five young men who have found work in answer to requests for prayer sent to the Christian Herald. Miss C. E. M. writes that the trouble has been removed for which she solicited prayer. J. L. H. writes that God has answered her prayer for the healing of her brother-in-law in body, mind and soul. She asks for prayer for the conversion of four young men.

E. M. writes that prayer has been answered that her son might find employment. Mrs. E. E. B. appeals to the Prayer League in behalf of the restoration of her hearing. Mrs. L. D. H. acknowledges answer to prayer in a business matter of great importance. Mrs. M. H. requests the league to set a day of prayer for the President of the United States, that he may be sustained and guided in the difficult affairs of state, now so perilous in European countries. L. J. K. says a blessed revival of religion prevails in a town in Kansas, in answer to the league supplications.

J. P. J. praises God for the saving of her son from the curse of drink. E. P. N. requests prayer for the healing of a friend of long illness. Mrs. E. L. W. writes that Jesus has answered her prayer regarding the healing of her body. G. W. N. of Dallas, Texas, writes: "I wish to say, through the Prayer League, that God has begun to answer prayers in my behalf, for which I praise his holy name."

Acknowledgments of answers to prayer have been received from W. J. G. Mrs. R. A. A., Petersburg, Pa., writes: "Wonderful answer to prayer for a revival; already more than 100 converted."

Prayers are asked for rev... Greenville, Tenn.; Versailles, ... Fredonia, Kansas; Yadkinsv... C.; New Cambria, Mo.; A... Square, New York City; L... Mass.; Cumberland Gap, Ter... Malakoff, Texas.

Forty-two persons ask pra... financial aid and guidance in t... matters. Sixteen wives ask ... that their husbands may be ... Thirty parents ask that childr... be converted. Twenty-one per... quest prayer for the salva... friends. Twenty-seven fathe... mothers ask that their sons ... saved. Twelve persons ask ... for friends addicted to the drin... Forty-four friends present the... as subjects for prayer for the ... sion of the fulness of the ble... the Holy Spirit.

Thirteen friends ask for ... blessings for others: that ten... people may become soul-winne... a husband and wife may becon... deeply interested in the Christi... etc. Seven ask prayer that sig... be restored and five that heari... return. Seventeen friends ask ... for dear ones afflicted with ... mental powers. Twenty-four pl... physical restoration of heal... strength.

Six husbands ask prayer tha... may be restored to health; seve... ask that husbands be heale... sisters that a brother may be ... sixteen parents that children ... healed; nine children that parer... be restored to health; five broth... quest prayer for sisters who ... forty-nine persons reques... pra... themselves, believing the "pra... faith" will save the sick.

Fifty-one people request to ... membered in prayer for various... believing that "my God will su... your needs." Among these ... laneous appeals are included ... to be saved from the habit of ... and drugs and tobacco; als... enemies may be forgiven, b... lifted or strength given to bear ... that alienated friends may ... united; that a brother may ... home safely; that a husband, e... ed, may return to his wife, an... God may abundantly bless the h... this year on account of the m... distress throughout the world.

Lord, what a change within us one shor...
Spent in thy presence will prevail to n...
What heavy burdens from our bosoms ...
What parchèd grounds refresh as with a ...
We kneel—and all around us seems to l...
We rise—and all the distant and the n...
Stand forth in sunny outline brave and ...
We kneel—how weak: we rise—how ...
power.
Why, therefore, should we do oursel...
wrong;
Or others—that we are not always stro...
That we are ever overborne with care;
That we should ever weak or heartless ...
Anxious or troubled, while with *us* is p...
And joy and strength and courage are wi...
—TR...

AMONG THE WORKERS

—COLORADO COLLEGE, Colorado Springs, is planning for a conference during May at the college for discussion of the educational and social movements carried on by the Foreign Missionary Societies of the various denominations and churches in the United States. A number of the ablest speakers have been invited to take part in the discussion.

—REV. H. B. ROLLER, evangelist, has been having a busy year. Last fall for about two months he was campaigning in Tennessee; December and January he was in Indianapolis, Ind. From there he went to Madison, Ind., for his third meeting in that city. Next to Windfall, Ind., and now he is conducting meetings in Salem, S. D.

—EVANGELIST CLYDE LEE FYFE and his associate workers have been conducting a most successful revival at Douglas, Wyo. Two hundred confessed Christ, among them some of the leading citizens of the place. The meetings were held in the Princess Theater, and practically all the churches in the town united in the movement. The evangelistic party opened a spiritual campaign in Laramie on April 7.

—REV. JOHN A. MCKAMY, pastor of t... First Presbyterian Church of Fredonia, Kan., writes this note concerning an aged Christian worker with whom he is proud to be acquainte... "Mr. John Carpenter of Gashland, Mo., is a ... e old man. He is up in his eighties, but he ... fuses to count himself an old man. He is act... and interested in everything that is going ... He has long enjoyed a wide range of intere... but more than all else, he is and has been a... active working Christian. Few laymen in no... west Missouri have been so active and efficien... And he is going right on with the Lord's wo...

—THE REV. STUART ROUSSEL, delegate ... the Evangelical Reformed Church of Fra... is visiting the United States in the interest ... that organization, which is the old Huguenot ... urch of France. The war has so seriously pr... ated this evangelical reform church that t... very existence of a large number of her 450 ... gregations is in danger. Pastor Roussel ... an eloquent preacher, and will be glad of an ... portunity to place the subject of his miss... before Protestant congregations. He may ... address Room 612, 105 East Twenty ... cond Street, New York City.

WORLD FEDERATION THE SOLUTION

THE United States of the World cannot be established in a day. That it will yet come is the belief of the brightest minds of the century, and is the steadfast aim of important organizations. The petition to the President to inaugurate such a movement, printed in the Christian Herald of December 23 last, and afterwards circulated by many of our readers for signatures, and articles of the same import that appeared in other journals about that time, have made this vast project a living issue in our own Congress, and it is not too much to expect that when the conflict in Europe draws near its close, definite action will be taken at Washington looking to a convention of all nations in the interests of a world federation.

One of the greatest forces behind this movement is enlightened labor. The Evening Post of New York on April 6 editorially declared that the peace program adopted by the German Socialist Democratic Party would, if adopted at the conclusion of peace, put the world forward a wonderful step. The climax of that program is a confederation of the European states. An organ of labor in Great Britain, the British Labor Leader, declares that this program is identical with that desired by Democrats in Britain, "and, indeed, in all the belligerent countries," and comments upon the scrupulously just character of the conditions proposed, and concludes that "the program is not in the interests of Germany, but of Europe—not to represent the triumph of one nation, but of all. That is the spirit in which the peace treaty must be drawn up and signed if it is to inaugurate an era of permanent peace." Below we give this program as published in the British Labor Leader, and also, first, the resolutions adopted on April 5 by the Independent Labor Party of England at their annual meeting in Norwich given as follows in news despatches:

Resolved, That the conflict between the nations of Europe with which this country is involved, is the result of the pursuit by foreign offices of diplomatic policies with the idea of maintaining the balance of power; that our natural policy of understanding with France and Russia only was bound to increase the power of Russia both in Europe and in Asia, and to endanger our good relations with Germany; that Foreign Secretary Grey is proved by the facts he gave in the House of Commons Committee to have given definite assurance of support to France in the event of any war in which she was seriously involved before the House of Commons had any chance to consider the matter; that the labor movement reiterates the fact that it had opposed the policies which produced this war, and that its duty now is to secure peace at the earliest possible moment on such conditions as provide the best opportunities for the re-establishment of amicable relations between the workers of Europe.

These resolutions contain the ideal of international federation so positively expressed in the peace program which received the commendation of the British Labor Leader and the New York Evening Post and which is given below. We do not begrudge the Social Democrats the honor of devising so splendid a peace program as this; yet we would wish that the Christian Church might be foremost in advancing and insisting upon such an enlightened policy:

1. Peace on terms that will heal fresh wounds.
(a) No humiliation, no mutual recrimination.
(b) Indemnifications determined by just claims and financial responsibilities.
(c) Restitution of territory occupied during the war: Belgium, German colonies.
2. Peace on terms that will heal old wounds.
(a) Adjustment of states by nationality.
(b) Plébiscite conducted by international committee in disputed territories: Alsace-Lorraine, Schleswig, Russian Baltic provinces, Finland, Poland, Trentino, Balkans.
3. Peace on terms that give lasting security.
(a) Confederation of European states.
(b) Alliance of all against aggressor.
(c) International parliament and international permanent committees in place of secret diplomacy.
(d) International police and international law courts for minor international offenses, espionage, assault, etc.
(e) International possession of European states: Bosphorus, Dardanelles, Suez Canal, Gibraltar, Kiel Canal.
(f) Limitations of armies and navies.
(g) Guarantees for democratic government: Universal suffrage, equality of electoral districts, redistribution every ten years, proportional representation, payment of members.

Samuel Gompers, in the name of the American Federation of Labor, has issued a call to all peoples to establish a United States of the World for the maintenance of permanent peace. Labor as a class, by putting its gigantic strength into such a movement, is doing more for itself than it could possibly accomplish by any other means.

A GREAT REVIVAL IN KOREA

ABOUT the middle of the fall term a great revival broke out in First Church, Seoul. Most of the students attend here. They were so deeply moved that for nearly a week we were compelled to dispense with recitations and give ourselves up to meditation and prayer. It was like the disciples waiting in the upper room.

Seoul is all ablaze. The pastor of First Church was so moved for his people that he resolved to arise every morning and spend at least an hour in prayer for them. Beginning early in November he arose at 5 A.M. and went out to pray on the south mountain. He kept this up for more than a month. On rainy mornings he went into the church. It was not long before quite a number were attending these morning prayer meetings, and the first thing the pastor knew a great revival had broken out.

The experiences were nothing less than marvelous. The whole church was shaken from center to circumference. The pastor himself, who before had been powerless, was filled with the Holy Ghost and became like a firebrand. The meetings lasted over three weeks. As soon as they closed in First Church, they began in another church, and are still going on. All the churches began with their five o'clock morning prayer meetings. In Pyengyang, in less than three weeks, more than 3,000 men and women confessed Christ.

On a recent Monday morning one of the students in the seminary came to me and asked to be excused for a few days. He said that he had just received a letter from Kanghwa asking him to come up there and help in a revival. We gave him permission to go. Three days later news came that they were having a wonderful meeting. In a church where only fifty men and women had been in attendance, more than 150 were coming, an increase of 200 per cent. in less than a week.

REV. ELMER H. CABLE.
Seoul, Korea, February, 1915.

Practical Charity

EARL E. DUDDING, founder of the Prisoners' Relief Society, Huntington, W. Va., announces the republication in pamphlet form of "The Miracle at Moundsville, a Wonderful Jail Transformation and How it Happened." The leading article contained in this pamphlet was published in the Christian Herald some time ago. It is now being circulated in aid of the work of the relief society, and any readers of this journal who are interested in the effort to introduce better conditions into our prisons, and to help the families of the prisoners, who are usually left penniless by being deprived of their breadwinners, can do so by sending the price of the pamphlet, 25 cents, to the Prisoners' Relief Society, First National Bank Building, Huntington, W. Va.

"Do you wear those sheer hose for all outdoor sports, John?"
"Yes; they're Holeproof—guaranteed to wear six months without holes."

Holeproof Hosiery
FOR MEN, WOMEN AND CHILDREN

Holeproof Hose are stylish and light weight—seamless and comfortable. And six pairs are guaranteed to wear without holes for six months. If any of the six pairs fail in that time we give you new hose to replace them free.

We use the best Egyptian and Sea Island cotton yarns, costing an average of 71c per pound. And the best Japanese thread silk. Common cotton yarns cost 29c.

Go see Holeproofs at your dealer's—see them in white and in buff, the season's popular colors.

The genuine are sold in your town. Ask for dealers' names. We ship direct where no dealer is near, charges prepaid, on receipt of remittance.

Write for free book about Holeproof.

$1.50 per box and up for six pairs of men's cotton Holeproofs; $2.00 per box and up for six pairs of women's or children's in cotton; $1.00 per box for four pairs of infants' in cotton. Above boxes guaranteed six months. $1.00 per box for three pairs of children's cotton Holeproofs, guaranteed three months. $2.00 per box for three pairs of men's silk Holeproof socks; $3.00 per box for three pairs of women's silk Holeproof stockings. Boxes of silk guaranteed *three months*. Three pairs of Silk-Faced Holeproofs for men $1.50; for women $2.25. Three pairs of Silk-Faced are guaranteed for three months.

HOLEPROOF HOSIERY CO., MILWAUKEE, WIS.
Holeproof Hosiery Co. of Canada, Ltd., London, Canada

Whitcomb's "Flexsole" Shoe

Most comfortable shoe made for Women. Soft, perfect fitting, and handsome. No seams—no tacks—no lining. Perfect fit guaranteed or money refunded. Send outline sole of foot and state size usually worn.
Postpaid—Lace $3.00
Oxford $2.50 Button $3.25
EASTERN SHOE COMPANY
11 Broadway Beverly, Mass.

Sani-Steel Kitchen & Bath Cabinets

No wood, bugs or dirt. Cleaner and cheaper than old style wood. Sent on approval. Illustrated Catalogue CH. free on request.
Columbia School Supply Co., Indianapolis, Ind.

WHEEL CHAIRS and TRICYCLES

A Wheel Chair is often an invalid's greatest comfort. We offer over 75 styles of invalids' rolling chairs and tricycles with latest improvements. Ship direct from factory to you and sell on THIRTY DAYS' TRIAL. Liberal discounts to all sending for FREE Catalog now.
GORDON MFG. CO.
341 Madison Ave. Toledo, Ohio.

MONUMENTS

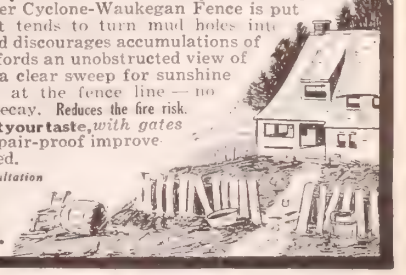
White Bronze is more enduring than stone and less expensive. Over $200,000 worth sold through Christian Herald alone. Write for free Booklet, handsomely illustrated. We will send selected designs if you state approximate size or price.
Reliable Representatives Wanted
THE MONUMENTAL BRONZE CO.
355P Howard Ave. Bridgeport, Conn.

SNAP-ON CURTAIN RODS are self-adjusting and require no nails, screws or fixtures. Instantly adjusted or removed. Fit any window. Last a lifetime. Sightly and sensible. A big improvement. Price, 2 for 25c., postpaid. Agents wanted.
UTILITY MFG. CO., 425 Tuttle Bldg., Chicago, Ill.

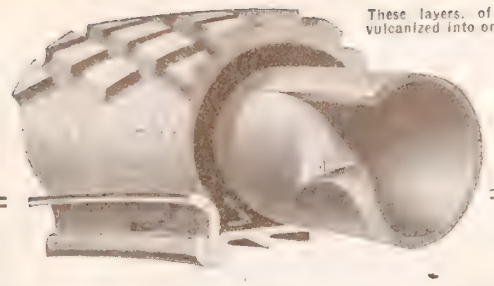
BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SANITARY—BEAUTIFUL—CYCLONE ORNAMENTAL FENCE

THE man who takes pride in the appearance of his home will find lasting satisfaction in surrounding it with Cyclone-Waukegan Sanitary Fence. **Substantial improvement in sanitary conditions** follow wherever Cyclone-Waukegan Fence is put up, because it tends to turn mud holes into flower beds and discourages accumulations of rubbish. It affords an unobstructed view of the premises, a clear sweep for sunshine and fresh air at the fence line—no moisture, no decay. Reduces the fire risk.



We build Cyclone-Waukegan Fence in various designs to suit your taste, *with gates to match.* It costs little, and constitutes a permanent, repair-proof improvement, being built of heavy galvanized wire, firmly knotted.
Our engineering department will solve your fence problem. No charge for consultation service and estimates.
Write us for Free Illustrated Catalog, showing different designs
CYCLONE FENCE CO., Dept. 108, Waukegan, Ill.



These layers, of course, are vulcanized into one solid tube.

Goodyear Laminated Tubes
Outlast Any Tire

We have built an Inner Tube—laminated and extra-thick—which outlasts any tire. Four Tubes outwear five Casings, on the average.

This year we have made them **still thicker.** To our smaller sizes we have added 12½ per cent. To our larger sizes, 16⅔ per cent of unadulterated rubber.

Yet, despite this increased weight—averaging 14 per cent—our prices are **one-fifth less.** On February 1st we reduced them 20 per cent. So these heavy, Laminated Tubes now cost about the same as others.

Built Layer on Layer

Goodyear Laminated Tubes are built layer on layer.

Tubes built by machines, of one thick piece of rubber, often have undiscovered flaws. We roll the rubber into sheets so thin that flaws can be seen and discarded. Then these sheets, wrapped layer on layer, are vulcanized into a solid rubber tube.

The valve patch—usually stuck on—is made a part of our Tube. No loosening here, no leakage.

This extra thickness, this pure rubber material, this layer construction and this leak-proof valve patch, make the Goodyear Laminated the greatest Inner Tube built.

Get This Extra Value

Lesser Tubes cost about the same as these do. In justice to yourself, get this extra value. Then remember that Goodyear Fortified Tires embody the same standards. They, too, excel all others—in five costly, exclusive ways.

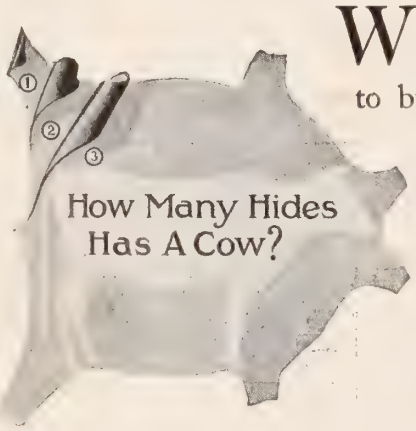
Any dealer will supply Goodyear Tubes or Tires.

GOODYEAR
AKRON, OHIO
Laminated Tubes
Extra Heavy Tubes—Uncolored
Built Layer on Layer
By the Makers of Fortified Tires

They Are Gray

Goodyear Tubes are gray, the natural rubber color. Any other color requires mineral adulteration. Minerals absorb heat, the greatest foe of rubber. We cannot color without making short-lived tubes.

THE GOODYEAR TIRE & RUBBER COMPANY, Akron, Ohio
(2317)



WHO "should worry"? You, if you expect to buy an automobile, or if the one you own is upholstered in coated "split leather" that is rotting and splitting, and giving your car a generally disreputable appearance.

A real cow only grows one hide—too thick for upholstery—suitable only for shoe soles, belting, etc. To produce genuine grain leather upholstery, ⅔ to ¾ of this thickness is split away. To save the by-product, some manufacturers split it into two or more thin sheets, coat and emboss it to make it look like grain leather.

Hence, ⅔ to ¾ of all leather upholstery is coated splits.

DU PONT FABRIKOID
REG. U. S. PAT. OFF.

MOTOR QUALITY
For Automobiles
CRAFTSMAN QUALITY
For Furniture

Is Guaranteed Superior to Coated Splits

It is coated and embossed the same way, but with much more coating, and the backing is a fabric twice as strong as the average split.

America's largest automobile manufacturers have used it on hundreds of thousands of cars with entire satisfaction and better service than they formerly got from splits.

In selecting a car, choose one of the many now using it.

Small Sample Craftsman Quality Free or a Piece 18"x25" Postpaid, 50c.

It is on sale by John Wanamaker, Philadelphia; McCreery & Co., Pittsburgh; J. & H. Phillips, Pittsburgh; John Shillito Co., Cincinnati; Stix-Baer-Fuller Co., St. Louis; The Palais Royal, Washington, D. C.; Bedell & Co., Washington, D. C.; Stewart & Co., Baltimore, Md.; T. Eaton & Co., Ltd., Toronto and Winnipeg; Du Pont Fabrikoid Co., 90 West St., New York; Davison-Paxon-Stokes Co., Atlanta, Ga.; D. N. & E. Walter & Co., San Francisco, Los Angeles, Seattle and Portland; Henry B. Day Co., Los Angeles, and upholstery dealers generally

DU PONT FABRIKOID COMPANY, Wilmington, Del.
Canadian Branch: Toronto, Ontario

THE FRYE CASE

GERMANY has established a new record in the rapid exchange of diplomatic notes. The American note making a demand for the payment of $228,059 to compensate the owners of the American ship William P. Frye for her destruction by the converted German cruiser Prinz Eitel Friedrich was received in Berlin on April 3, and within twenty-four hours Herr von Jagow of the German foreign office sent to Ambassador Gerard the German reply—a feat of speed probably unequaled in diplomatic correspondence.

The German note opens by reciting the stoppage and searching of the Frye on January 27, the finding on board of a wheat cargo consigned to English ports, the effort to remove the cargo, the taking possession of the ship's papers, and finaly the removal of the crew and the sinking of the ship. The note then continues:

The German commander acted quite in accordance with the principles of international law as laid down in the Declaration of London and the German Prize Ordinance. The cargo of wheat, being food or foodstuffs, was conditional contraband within the meaning of Article 24, No. 1, of the Declaration of London, and Article 23, No. 1, of the German Prize Ordinance, and was therefore to be considered as destined for the armed forces of the enemy, to be treated as contraband pending proof of the contrary. This proof was certainly not capable of being adduced at the time of the visiting of the vessel, since the cargo paper read "to order." This, however, furnished the conditions under which, pursuant to Article 49 of the Declaration of London and Article 113 of the German Prize Ordinance, the sinking of the ship was permissible, since it was not possible for the auxiliary cruiser to take the prize into a German port without involving danger to its own security or the success of its operations. . . . The legality of the measures taken by the German commander is furthermore subject to examination by the German prize court. These prize proceedings will be instituted before the prize court at Hamburg, as soon as the ship's papers are received, and will comprise the settlement of questions whether the destruction of th and the ship was necessary within the r of Article 49 of the Declaration of L whether the property sunk was liable ture, and whether or to what extent in is to be awarded the owners.

To substantiate their claim, th wners of the ship and cargo would e at liberty to submit proof (in accoi ance with the Declaration of London that the wheat cargo had an innocen destination and was, therefore, not c tra- band. Failing such proof, the G man Government, according to interna onal law, would have no liability for am- ages. But the note here points ou that the situation is somewhat differe , in view of the fact that under th old Prussian-American treaties of F nd- ship and Commerce. made in 17 and 1828, it was provided:

that contraband belonging to the subj s or citizens of either party cannot be confisc d by the other in any case, but only detai d or used in consideration of payment of t full value of the same. On the ground of the eaty stipulation, which is, as a matter of urse, binding on the German Prize Court, the neri- can owners of ship and cargo would eive compensation, even if the court should lare the cargo of wheat to be contraband. Ne the- less, the approaching prize proceedings not rendered superfluous, since the competer rize court must examine into the legality of t cap- ture and destruction, and also pronounc upon the standing of the claimants and the ount of indemnity.

It is made clear by the note hat Germany holds that as the Decla tion of London is practically unreco ized by other powers in the present w , it cannot apply to the present case, hich is covered by the ancient treati be- tween Prussia and America. And hus it has strangely happened that, der Herr von Jagow's official constru on, the German Government has go be- yond the demands of the United S tes by including indemnity for the ca as well as for the ship.

THE WAR IN EUROPE

Continued from page 412

changed hands several times, finally resting in the possession of the Belgians. From here to the forest of the Argonne, a long distance, nothing has apparently taken place. In that much fought over terrain, Champagne, not even cannonading has been reported and quietness has been unbroken.

In the Argonne there have been a few slight skirmishes, resulting in no changes. Such activity as there has been has been south and southeast of Verdun. The Germans say that the French have increased their forces here, and are apparently about to make an effort to regain possession of St. Mihiel, which has been a thorn in their side since its capture some months ago.

Up to the present writing the French attacks, which have been made at many points, are in the nature of feeling-out movements; that is, made to ascertain the strength of the enemy's defenses in men, artillery and obstacles at these various points, in order that when a general assault is made, if it is, the thrust may be made at the point where success is most probable. The general position will be defended by the Germans to the last gasp, as they regard the semi-circle their armies describe around Verdun as the must important part of their line in France.

The mud, which is described as being impassable by horses slowed up operations in the Polish plains the whole week, and consequently there was little or no fighting anywhere in that country. The lines remain much in the same position as heretofore, and there probably will be no change of any importance until the country dries up, which will take a considerable time.

In western Galicia all was also quiet, the banks of the Donajec hardly being disturbed by a cannon shot. Such was not the case, however, further to the south in the Carpathians, where some of the heaviest fighting of the war took place. The Russian lan of campaign is now clearly define nd it is evident that it is their pu ose to conquer Hungary and to eff a union with the Serbians.

In pursuance of this plan, whi by the way is in harmony with the gested new strategy of the A es, Russian troops during the week ere incessantly hurled at the Aus ian forces defending the passes th gh the mountains. These latter, th gh greatly outnumbered, put up a ut resistance, and though overwhe ed and forced back, made the Rus ns pay a high price for each fo of ground won.

As a result of the week's fig ng it is clear that the Russians have c- ceeded in clearing the Duklea an he Vereczke Passes completely, an of possessing themselves of the cres of the other important passes, the p- kow, the Uszok Passes, and seizin he railways leading through them, hile the Austrians have been driven ell back across the Hungarian fronti

The seizure of the railroads is m- portant, as they will enable the ssians to bring up supplies and arti ry with comparative ease. Accordi to the Russians, the Austrian los in prisoners alone since the 23d of M ch has been in excess of thirty thou nd in the Carpathian battle.

Austria has appealed to Ger ny for aid in the emergency which n- fronts her and it is said, as a re lt, that Germany is rushing some of er new levies to her relief.

The campaign east of Bukowi is the only one in which Austria is n- ning any advantage at the mon t, and even then she is little more an holding her own.

There is fighting again in S th Africa and in the Belgian Congo, ut details lack. The news from he Turko-Russian campaign in the u- casus is scanty and vague, but he fighting is still taking place on s- sian territory.

Now with 7-passenger body and longer wheel-base, $1295

CHANDLER SIX

The Pioneer Light-Weight Six

Chandler dealers are now showing the New Season's seven-passenger Chandler touring car, at the same sensational price announced recently for the five-passenger Chandler, $1295.

Except for the better value given it by its lengthened wheel-base and big seven-passenger body, this is a continuation of the same Chandler model that sold last year with only five-passenger body for $1595. Not a single feature of design or materials has been cheapened to make this price possible.

No Cramping, No Crowding

The luxurious new body is a genuine seven-passenger body. No cramping, no crowding. When not in use the two auxiliary seats fold away neatly, entirely out of sight in the floor and the back of the front seat, leaving the tonneau free from any marring obstruction and converting the car into an extremely roomy five-passenger carriage.

Not long ago a car of such beauty and size and convenience immediately brought to mind the thought of high price. Rich men were paying four and five thousand dollars for cars of such comfort only a couple of years ago. Yet today you can buy this car for $1295. Only a couple of years ago, too, such a price would have been sensational for a small, good four-cyclinder car. And here, today, for this price you get the leader of speedy, powerful, flexible, light-weight sixes.

Value That Seems Impossible

All of these things—the splendid mechanical construction, the *Marvelous Chandler Motor* of our own design and built in our own factory, the big seven-passenger body, the beauty of design and finish, the economical light weight and the generous equipment seem quite impossible for $1295. But the Chandler has always offered seemingly impossible value for its price. It has brought the highest grade six-cylinder construction within reach of the average purse, and the *conservative* purse. It has set the pace.

Facts and Features

The Chandler weighs 2985 lbs., completely equipped. Runs 16 miles or more per gallon of gasoline, 700 miles per gallon of oil and 7000 miles per set of tires. Speed 3 to 55 miles per hour on high gear. Climbs every famous "demonstrating hill" in America on high gear.

The high-grade features of Chandler design, construction and equipment include: The exclusive Chandler long-stroke motor—Bosch magneto—Gray & Davis separate unit electric starting and lighting system—Rayfield double-jet carburetor—Mayo genuine Mercedes type radiator—cast aluminum motor base extending from frame to frame, giving rigidity to the engine mounting, providing pedestals for magneto, generator and starting motor, doing away with necessity for dirty, rattly drip-pan—three enclosed silent chains for driving motor shafts—silent worm-bevel rear axle—genuine hand-buffed leather upholstery—Firestone demountable rims—Stewart vacuum gasoline feed—Golde patent one-man top covered with high finish Never-Leek—Jiffy curtains—motor-driven horn—Stewart-Warner magnetic speedometer—and all the usual incidental equipment.

The small illustration above gives some idea of the spaciousness of the Chandler seven-passenger tonneau, and shows the clever construction of the auxiliary seats. Note how they fold away into the floor and back of front seat when not in use. No thumb-screws or levers of any nature are necessary for the adjustment of these seats. One direct motion of the hand raises either seat, ready for use, or lowers it away completely out of sight.

See the Chandler at your local dealer's or write today for new catalog

Touring Car or Roadster, $1295

CHANDLER MOTOR CAR COMPANY, 1504-1534 East 131st Street, CLEVELAND, OHIO

New York City Office, 1890 Broadway **Cable Address, "CHANMOTOR"**

Two beautiful Collar Pins for you

With a signature from a one-pound package of Arbuckles' Ariosa or Arbuckles' Ground Coffee and eight cents in stamps. Special introductory offer, ending May 31, 1915

Cut out the coupon and mail today

Collar pins will be worn more than ever this season. Fashionable high collars have made them absolutely necessary. You can see for yourself (from the picture) how exquisite the pattern of these pins is. You will be delighted with their beauty and value. They have absolutely solid rolled gold tops and will last for years. If they do not give excellent wear, we guarantee to exchange them without question. You could not get a prettier or more useful gift!

This special offer is made to get you to buy your *first* pound of Arbuckles' Coffee *now*. When you use this first pound you will know why more Arbuckles' Coffee is sold than any other packaged coffee, and why its sale is continually increasing. It comes to you with all its precious coffee aroma preserved in sealed packages. Its tempting aroma gives an edge to the appetite at every meal.

Get a package today, and earn these two beautiful collar pins for yourself or some one else. Cut out the coupon now; buy one pound of Arbuckles' Ariosa (whole bean) or Arbuckles' Ground Coffee; cut the signature from the package, and mail it with the coupon, and eight cents in stamps *now*. Do this today, before you forget. This offer positively ends May 31, 1915.

Other wonderful presents you can get with your first package:

Wedding Ring, No. 226—Mail the coupon below, with 9 Arbuckle signatures and 2-cent stamp. This solid gold-filled ring is for men and women. It is of good weight, and wears well. It is one of our most popular presents. Tens of thousands of men and women every year earn it. Give size.

Baby Ring, No. 228—Mail the coupon below, with 7 Arbuckle signatures and 2-cent stamp. This solid gold-shell ring is a lovely new pattern; word "Baby" embossed and dainty flower design. Size ½ to 4. Give size.

Heart Ring, No. 227—Mail the coupon below, with 12 Arbuckle signatures and 2-cent stamp. This solid gold-shell ring is for ladies or misses; the design is three hearts, each set with imitation turquoise. Give size.

Three Baby Pins, No. 252—Send the coupon below, with 8 Arbuckle signatures and 2-cent stamp. These pins have solid rolled gold plate tops, and are practically unbreakable. The pattern is absolutely new, and very pretty. Word "Darling" on each pin. Will give excellent service.

Bar Pin, No. 262—Send the coupon below, with 10 Arbuckle signatures and 2-cent stamp. This is an exceptionally attractive pin, with three large and beautiful imitation diamonds set in three-knot design. Rose and burnished gold plated, making a most attractive combination. Length, 2¾ ins.

This is the signature you cut from the package and save to get valuable premiums.

This COUPON is good for the chocolate pins shown above when sent with nine Arbuckle signatures and 8 cents in stamps, or for any of the other presents shown with the proper number of signatures and stamps. This offer cannot hold good after May 31, 1915. Only one coupon accepted from any one person or family.

ARBUCKLE BROS.,
71-A1 Water Street, New York.

With this coupon, I enclose ..... signatures from Arbuckles' Coffee, and ....2c stamps, for which please send me:

State here article desired.....

If ring, give size wanted.....

Name.....

No. and Street.....

or R. D.....

City..... State.....

Christian Herald

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NEW YORK, APRIL 28, 1915

VOL. 38—NO. 17. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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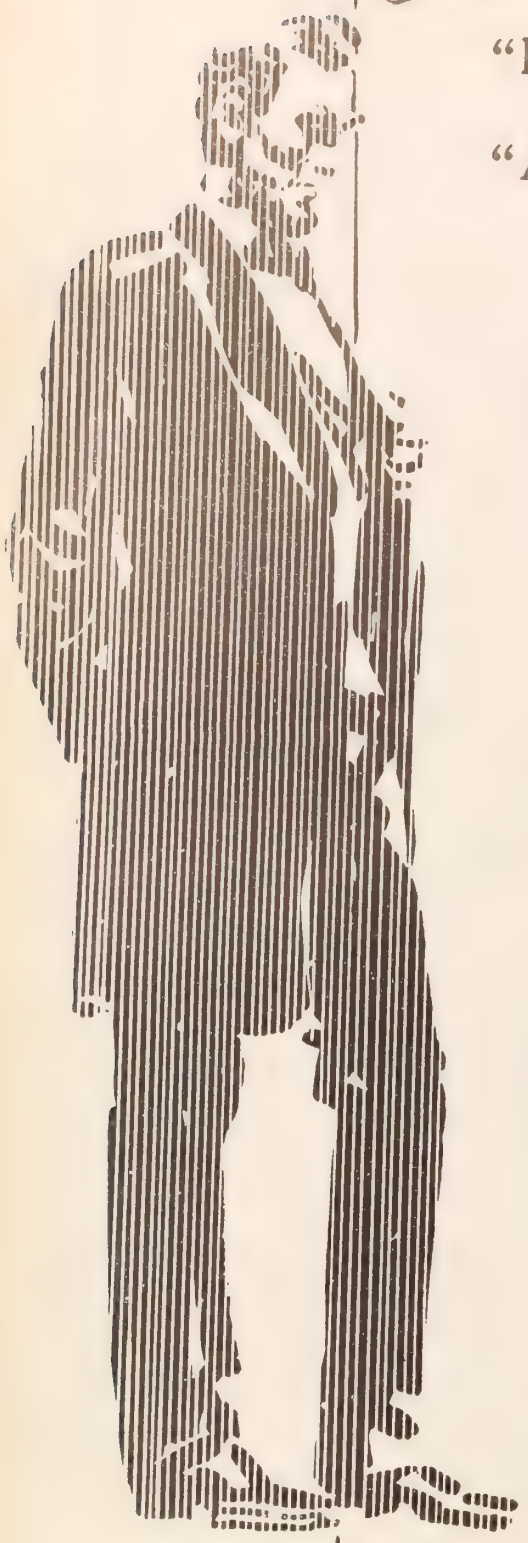
Peaches in the orchard, sunshine in the leaves,
Shadows dancing gently as the morning flies;
Little children playing in the world's own joy time,
Peach bloom on their faces, sunshine in their eyes.



"How long should a man's legs be?" someone asked Abraham Lincoln.

"About long enough to reach from his body to the ground, I should say," replied Mr. Lincoln.

"How heavy should a motor car be?" someone asked Hugh Chalmers.

"Heavy enough to do what he wants it for," replied Mr. Chalmers.

"I want one heavy enough to see me over the rough roads without danger and big repair costs—light enough to be reasonably economical of gas and oil."

Among this kind of motor cars, the Chalmers Light Six-48 at $1,650 is supreme when you consider the cost of the motor car while you *have* it, instead of its cost when you *get* it.

Saving on gasoline and oil may be saving at the spigot, to run out at the repair bunghole.

There are only a few dollars difference in a season's oil and gas cost between any two cars—parts and repairs are what cost.

Good tires are all adjusted to your car and sold on a guaranteed mileage basis.

Yet there are other features besides the notable one of repair economy that will interest you in this class car leader—the Chalmers Light Six-48.

Few costly cars can claim equality with it in beauty. The streamline body possesses a distinctive grace of line that makes it noteworthy even when contrasted with the finest foreign models.

There are no fenders built—whether flat or merely crown—that are as handsome as the Chalmers molded oval fenders. They conform with exquisite harmony to the clean-cut sweep of the body lines.

The doors are wide and flush-fitting. The running boards are clear. The tires are carried in the rear.

CHALMERS · MOTOR · CO · Detroit, Mich. U.S.A.

Quality First

The Chalmers Light Six-48
$1650

Comparison Proves WHAT WE SAY Compare the Chalmers Light Six-48 point by point, detail by detail, with any other light six selling within several hundred dollars of its price—$1650—and the greater value of the Chalmers will be quite apparent.

First—in stability, which embraces construction, design, balance, quality of material and—as a result of all these—greater repair economy—or worded differently—more continuously efficient service at less upkeep cost.

Second—in looks, which means finish, design, upholstery, equipment and construction.

Third—in power—ample for every motoring need—with a long, strong pull that makes light of heavy roads and steep hills.

Fourth—in speed—you don't intend to shatter any speed records, yet it is deeply satisfying to feel that—if you ever want to—you can leave your rival in the rear.

Take the Measure of This Car's QUALITY Yourself Yet though these claims are all fortified by fact—we do not ask you to accept them on our assurance.

But we believe that you should personally investigate their truth.

We believe that the record of the Chalmers Motor Company during the past seven years and the record of this car—its fastest selling six—during the past season have earned the right to your serious consideration if you are contemplating purchasing a car between $1400 and $2400 in price.

Chalmers Motor Company, Detroit
Let your next car be a Chalmers

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

TOM BROWN—*Alias* Thomas Mott Osborne

BY ARTHUR H. HOWLAND

3 1-3 x 7 FEET

TWO BY TWO THEY PASSED; EARNEST, KEEN, KINDLY—BROTHERHOOD IN THEIR HEARTS

"WHY does a miller wear a white hat?" That was an old-fashioned riddle to which the rather disappointing answer was: "To keep his head warm."

"Why does Thomas Mott Osborne wear a gray suit?" The answer to that question is far more interesting.

I had seen Mr. Osborne twice before seeing him in Sing Sing Prison. I had already grown to admire his brave face, a face that could show such reaches of earnestness and such depths of kindness. I had seen his eyes fill with sudden tears, tears that brought a stoppage in his throat, unexpected to himself as well as to his audience, when he repeated the words of a still unreconstructed prisoner at Auburn who when urged again to consider society his friend and join the prison league cried out: "Can the league give me back my lungs?" The new prison system may remake and reorganize a man's mind and spirit but it cannot give back lungs and some other things which the old system destroyed.

But, as to that gray suit. Both times that I had seen Mr. Osborne before, he had it on, and there seemed nothing at all unusual about it. But when I saw it the third time I had a thrill.

I was standing at the rear of the mess hall in Sing Sing Prison, where were seated twelve hundred convicts eating their dinner. We had already spent an hour or more behind the walls, marveling at the "new spirit." Cheerfulness, earnestness, hopefulness, helpfulness were everywhere to be seen and felt. And we knew that back of all this new spirit was a man—a man who had had a vision and who was striving with all his might not to be disobedient to it.

The rumor spread about the prison that the warden was to come and say something to the men after dinner. Looking about the room and waiting, my glance fell upon the quiet figure of a man whose entrance I had not noticed, but who stood now leaning against the wall near a rear window. About his throat was a gray woolen muffler, which looked from my distance exactly like a gray prison sweater, and upon his body was a gray suit whose hue blended with the universal gray of the prison dining-room. About the grounds had been seen guards in blue; visitors in civilian clothes were here and there. But when Warden Osborne, in his gray suit and gray muffler, sauntered into the dining-room and leaned against the window casing it was only as if another prisoner had come in to stand and wait his turn at dinner.

First I thought I would charge him with it. Then I decided not to. But my companion stated to him my theory as to that gray suit.

Mr. Osborne laughed.

"I have always rather liked gray," he said.

But I know why he wears a gray suit. And you will see that I am right before this story is ended.

Here is the heart of Mr. Osborne's system as he himself explains it. He quotes the words of a prisoner who spoke to him while suffering imprisonment for a crime of which he declared himself innocent.

"I could not tell the truth," this prisoner explained, "without implicating two of my friends. You know, Mr. Osborne, the ethics of *my profession*" (for while innocent of this particular charge, the man did not deny that he had been a thief) "the ethics of my profession are based on the rule that you are never to squeal on a pal."

Hitherto the most intense motive of these men has been the motive of loyalty to the gang, to the pal. "Now," Mr. Osborne pleads, "if we can only stretch that motive to include the whole community of the prison, there is a good chance that it can be stretched till it covers, in the convict's thought, all of society."

HERE WE ARE AT THE HEART OF THE NEW SYSTEM: THE PRISON-CONDUCTED COURT

"Canada Blackie," whose real name was John E. Murphy, died a few weeks ago in Mr. Osborne's home.

"Blackie said to me a short time before he died," declares Mr. Osborne, "'Now look here, do you know what the old system did? Under that system it was me and my pals against every one else. We were doing all we could against the prison system. We wanted to do all we could against society. Now the warden is one of our pals.' [Are you remembering that gray suit?] 'The prison authorities are our pals. They are trying to act on the level with us and we must try to act on the level with them. We must go the limit for them.'"

In other words the new system is summed up in this: The prisoner who wants to go straight is the pal of *every man* who is trying to go straight. The watchwords are Brotherhood, Friendship, Service.

The Mutual Welfare League, which is the physical organization of this new spiritual impulse, has for its motto: "Do good. Make good." In the office of the league's headquarters is a banner bearing the sign: "To our brothers in Sing Sing from their brothers in Auburn." Warden, guards, convicts—all together are members of this Mutual Welfare League. The oath taken by the delegates who are elected by the various shops and other groups to constitute the governing body of the league is as follows:

"I solemnly promise that I will do all in my power to promote in every way the true welfare of the men confined in Sing Sing Prison; that I will cheerfully obey and endeavor to have others faithfully obey the rules and regulations of the duly constituted prison authorities, and that I will endeavor in every way to promote friendly feeling, good conduct and fair dealing among both officers and men to the end that each man, after serving the briefest possible term of imprisonment, may go forth with renewed strength and courage to face the world again. All this I promise faithfully to endeavor, so help me God."

It is hard, in telling this story, to know which will be more interesting—to tell some of the things one has actually seen and heard, or to emphasize the real philosophy that lies back of Mr. Osborne's work. That philosophy comes out most strikingly in his advocacy of the "indeterminate sentence." Mr. Osborne claims that it is just as ridiculous to attempt to determine beforehand, even approximately, how long a man must stay in prison as it would be to attempt to tell a patient entering the hospital how long he must remain there. He uses the attack of grip from which he is still suffering as an illustration. The doctor told him he would be over it in two weeks. It is now more than five and the disease is still uncured.

Now Mr. Osborne holds that a man who has committed a crime should be kept in prison till he is cured; that is, until he can prove himself to have the right attitude, the right feeling toward society.

The old system made criminals. It herded men together in a spirit of sullen resentment. It fostered hate. The longer society kept men in prison the deeper grew this hate. And when a man left prison his one desire was to "get even," to punish society back for what he felt to be the unreasonable punishment society had inflicted upon him. Mr. Osborne is urging the passage of a law which will create a Board of Parole, selected with most rigorous care, who shall together decide when a man may come out of prison, shall decide this after he has served some time in prison, not before he goes there, shall base

this decision upon the man's record in prison and the sort of spirit he shows, upon the question whether or not he has "made good" as a helpful member of the prison community and so shown good promise of making good out in the world.

Mr. Osborne startles his hearers by declaring that there is no such person as a criminal. "Criminal" is only a name, a word, an idea. A criminal is a man. Most of the old characteristics attributed by penologists to criminals are palpably ridiculous. "Most criminals show a love for their families." "Criminals often show a love for animals." "Most criminals are tattooed." "I am slightly tattooed myself," chuckles Mr. Osborne.

No, a criminal is a man. That is all. He must be dealt with as a man. He must be inspired and helped and taught and encouraged as a man. The old system tortured and browbeat and deadened him, stifling his manhood, awakening the brute in him, stirring him to hatred and fanning the flames of the hatred it enkindled. The new system declares that he is a man and seeks to restore him to his place among men.

Lombroso's measurements of criminals have long been taken most seriously and freely used by penologists in their classifications and deductions. This had been going on a long time, declares Mr. Osborne, before it occurred to anybody to measure the people outside of prison. Recently a scientist in England did this and completely upset the old Lombrosian theories by making the astounding discovery that the measurements of people outside of prison were precisely the same as those of people inside.

And one cannot visit the new Sing Sing without being startlingly impressed by this fact. These convicts are just men. I stood watching them, company by company, as they marched in to dinner. Two by two they passed. Earnest, keen, kindly, bright-looking fellows. Already the light of "brotherhood" which they feel in their hearts is showing in their faces.

Now let me tell you some things about our visit about the prison yards and buildings. We were escorted by a fine, bright young fellow, a member of the reception committee of the league. He had been sent up from the league office to the warden's office and we were put into his care. No guide could have been more painstaking and considerate.

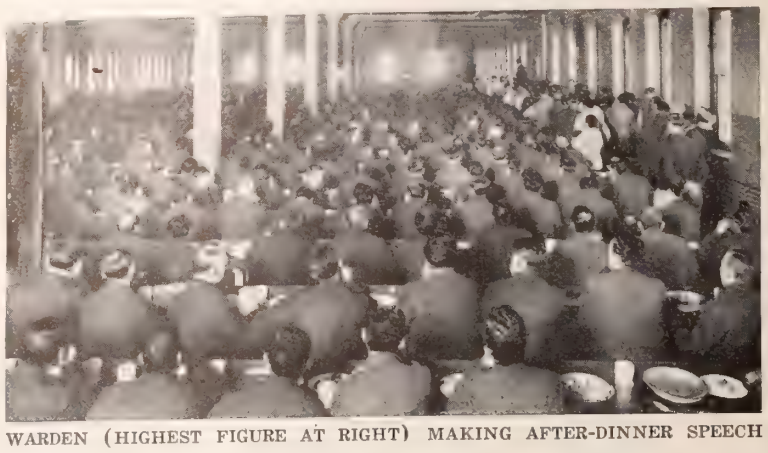
Throughout the afternoon we met other groups of visitors going about, most of them young ladies. Each group was escorted by a league guide. Some one remarked that these young ladies were safer from insult or loss here than they would be on Fifth Avenue. These league guides chatted with their visitors, and now and then one caught explanatory words which showed that the prisoner has grasped the meaning of the new prison science—"We are to stay here until we are fit to go out again."

Our guide was a popular boy—one of the leaders in the activities of the league—and everywhere he was hailed cordially by his first name. We visited the league office, where the sergeant-at-arms has his desk and where the league records are kept; we visited the mess hall, where we watched the men at dinner, and listened to the warden's announcements, where also, incidentally, we ate a prison dinner in company with our guide.

Understand that whereas there were formerly sixty guards on duty in the dining-room, twenty in each aisle, while the men ate, now there are none. And never since the dismissal of these dining-room guards has there been the slightest disorder.

In the knitting shop, known formerly as the place where trouble was most likely to start, there was not a guard in sight, nor, indeed, in the building. The printing-room, where the Star of Hope is edited and published, is just like any other printing establishment, and the editor we found to be a gentle, genial man who, despite the congeniality of his task and surroundings, found it hard to believe that the two years and a half remaining of his sentence would not seem long. I naturally had a strong fellow-feeling for this editor, and can not help wondering why he is in jail and all the rest of us out.

We visited the cart and wagon shop, where a friend of one of our party worked for four years—a real friend, who has shown my friend and the other workers at the Bowery Mission that a man who has been long in prison, and for good cause, can come to be a man of worth and honor. We visited the "cell block," eighty-two years old, that ghastly pile of little graves for living men. Each cell is so narrow that if you stand with your shoulders against one wall you can almost touch the other wall. And in one-third of the cells two men are crowded at night, winter and summer alike, one bunk let down above the other. There will be more to say a little later about the results of confining men in catacombs like these. But it may be said here that Warden Osborne is making an earnest effort to have the New York legislature, instead of appropriating money to build another block of cells at Sing Sing, make a larger appropriation and establish an altogether new prison somewhere out in the country where the men can live in buildings more nearly like houses, and work on the prison farm.



WARDEN (HIGHEST FIGURE AT RIGHT) MAKING AFTER-DINNER SPEECH

A MAN IN PRISON . . . CAN COME TO WORTH AND HONOR

We visited the band room, and I must tell you particularly about Tony and his band. The bandsmen are freed from other work, and have their whole day to devote to music, like the musicians of an army. The prison yard had been echoing sundry haphazard sounds which indicated that there were the makings of a band somewhere in the neighborhood, and we wanted to see and hear the band in action. Sundry messages were called up to the boys at the windows above the power-house, and Tony was urged to get his men together. At last they were assembled.

"How many wanta the pictch taken?" demanded Tony.

There was very slight response.

"How many don't wanta pictch?"

Quite a number were unwilling. We wer erty to take any pictures we wished, but o the knowledge and consent of the men graphed. We attempted to argue, but th were unwilling remained so.

"Well, let us have a tune anyway. We ca about that than we do about the picture."

Tony, coatless, vestless, with what looke chair-rung in his hand, stood in th of the circle and tapped the bel rack. The jolly look on his face suddenly to one of great sternne had expressed the misgiving to our number that perhaps the ba a little lacking in discipline. B Tony and his chair-rung, and and his stern look got busy there cipline in plenty. The piece on t was "Lustspiel," an overture. T the chair-rung in the air. He br down. There was a magnificen Tony held that chord, glaring about, till he brought the chor end by a quick pull of the ch toward his stomach. Another gl other downward thrust of the cha and there was another exquisite two tubas, four clarinets, a piccol or four cornets, a saxaphone, trom all in fine harmony. The chair Tony's stomach brought that chord to an en another, and another—out into the melody andante, on to the delights of the allegro. amazing. It was delightful. Cornets and rippled along, clarinets chimed in, drums basses boomed—and through it all one co the sweet Italian spirit of Tony, serving long sentence behind prison wa given an opportunity now to let o of the real music that is in his so

He says he taught himself, and little or no professional experien band has been organized three It is one of the units sending a to the league's body of control. bass drum is the legend, "Tom Aurora Band." I asked the mea the name, forgetting Warden O alias at Auburn, when he went bel bars as a prisoner for a week t the inside and the bottom of pri Oh, yes, that explained "Tom but why "Aurora"? "That me *dawn*," said one of the boys wist had been very stupid.

Well, now they would have th ture taken if we would wait till t their uniforms. We waited gla here is the picture.

Back to the chapel again with o —this time to attend court. H are at the heart of the new syste prisoners judge and punish the for offenses against the prison community fifty-odd delegates, elected by the various making up the seventeen hundred inmate an executive committee of five into whose h put the active conduct of the league's affair executive committee in turn appoints a J Board, also of five members, and the board s court, judging the offenders brought before i cases which the board feels itself incompe settle are carried to the warden, but any p sentenced by the board has the privilege of to the warden. We saw a young fellow se to fifteen days in the lock-up for refusing an officer. We heard a charge implying t of three sheets made against four men, whom the evidence seemed altogether flim missed.

And the success of the new system is st shown in the number of cases brought up fo discipline. The warden reports as follow December, 1913, under the old system, 117 c discipline came before the warden; in De 1914 (Mr. Osborne began his work on De 2), the prisoners' court handled thirty-two the warden's court only eight. In January the warden disciplined 154 inmates; in J

Continued on page 458

"I SOLEMNLY PROMISE—TO PROMOTE GOODWILL—SO HELP ME GOD"

TONY, WITH TOM BROWN'S AURORA BAND

HARVEST TIME IN CHINA ❋

WHEN WHEAT IS "ENOUGH RIPE"

BY MRS. JAMES McFADDEN GARTON

WHEAT is wheat the world around, but harvests differ with every land and people. Memory stretches back to the Virginia plantation of forty years ago. From the tall pillared porch of the home could be seen half a mile of wheat fields, rolling on gentle hill slopes to the south. It was "cuttin' wheat time" to the negroes, or maybe they said "in de harves'." To us children there was a thrill of excitement in the air. Harvesters were already in use where the land lay level, but were not suited to the hills; so the cutting was still done by the long curved blade and cradle, wielded by the strong arms of negro men. Many were the contests in speed and endurance, as they swept round and round the hills, followed by the "binders" and the gleaners, negro women holding a good hand in this work. And as they reaped, they sang—sang as only plantation negroes could sing—light-hearted and carefree. We children watched them, barefooted, sun-bonneted, seated under the big oak, till the sun, riding high, drove us home to the not less interesting details of the harvest dinner. There were always extra cooks, and always blackberry roll, and never any stinting of anything. After cutting wheat time came the "thrashing," even more delightfully exciting, for down in the big barn the horses, even the carriage horses, took their turn in the stately minuet. That set going the only machinery we had ever seen. My! the thrill in our hearts and the drum in our ears as the threshing and winnowing went gaily on. Then the golden grain was heaped in piles and poured through bins, and we might play in it a little with our bare feet if we didn't scatter it too much. That was one day of harvesting in but it is a turned page and would seem strange now even if enacted upon the same ground.

Now, come and see a harvest in Shantung. Here, too, it is the time of supreme interest to the whole family. Life in the country is practically measured by so many wheat harvests, and every old man and woman hopes to live to see one more. For weeks before all plans are made with reference to it. Carpentry, masonry, work of every kind must either be finished before "pulling wheat time" or laid aside at that time to wait till the harvest is over. No matter how important, in the eyes of a foreign resident, the work in hand may become, he cannot hire or buy his workmen to continue when once the wheat is ripe. In the hospitals all the patients want to get well by wheat-pulling time. Some must stay on, but many a one, incapacitated in hand or foot for real work, goes home to take his or her place in "watching the gate," that all the rest of the family may go to the field and threshing floor.

For the children here, too, yield to the same thrill of excitement that we on the other side of the world know so well. The primary class in Sunday school has been known to count eighty up to harvest time, and not a pupil on the days included in that blissful season! Yesterday I saw from my window a pretty pantomime. Just as the rising sun was shedding long lines of light upon the ripening fields, a neighbor woman came quickly from her home and ran along the length of her wheat field, stopping now and then to rub in her hands a head of grain. Was it "enough ripe"? At her heels came one of the children, capering with delight at the prospect of the fun to come. At the end of the field the woman turned and called to a man, following in at leisurely pace—probably her husband or father-in-law. He, too, made a tour of the field, and as they all walked slowly back, it was evident he had decided that another day of sunshine was needed. At sundown the wheat was still standing; but when I looked out this morning at sunrise the field was bare, and all its precious store of grain was already upon the threshing floor. This would have been hard to believe had I not heard all through the moonlit night the soft padding of the donkeys' feet, the swish of the straw and grain packed upon their backs, and the cheery call of the leaders as they urged the little animals to and fro from field to threshing-floor, accomplishing in the cool of the night what the less provident might have done in the heat of day.

You may wonder that they say "pulling wheat," but that is just what they do. That is the work for the men and boys. Stooping, they pass from end to end of the fields, pulling up by the roots every stalk of grain, laying it in long rows to be gathered up immediately, roped upon the donkeys' backs and taken to the threshing floor. At this time no idlers such as we were sitting down, looking on. A six-year-old boy is quite big enough to lead a donkey, and girls of the same age find plenty to do on the threshing-floor.

PUZZLE: HOW DOES HE SAY "GIT AP"?

To the Western mind a floor means boards of some kind, but the Chinese threshing-floor is devoid of wood. A level place is selected, sometimes in the family yard, more frequently just outside. For weeks this has been prepared by beating, sprinkling and rolling with a huge stone, until it is as hard and smooth as cement. Here the grain is deposited when brought from the field. Mothers, grandmothers, daughters, daughters-in-law, children, babies and dogs gather here, and the work of threshing goes rapidly on. No singing such as we knew on the old plantation. These staid and sober people know naught of song until they learn the songs of salvation; but they are cheerfully busy, and as happy as they know how to be. A man works a big chopping blade. Sifting and falling by lever, it cuts the roots away, and they are stored for fuel for the family cooking.

SHELLING THE HARVESTED GRAIN

Here comes in the doctor's work, for never a harvest passes but some finger ventures too near the big blades, and there is surgery to be done in that family. Formerly the treatment would have been to seal the wound hermetically with lime, flour, mud, or something less clean, even, than the last; but many have heard of the foreign hospital, where washing and cleanliness give better results, and frequently the little patients are brought to us. A mother said, as she watched our Chinese nurses deftly dressing her daughter's hand under the doctor's direction, "Why, I was scared nearly to death at the thought of coming here; but you treat me as your own dear kin sister."

AFTER the roots of the wheat are cut off, the heads are served in the same way and piled in the middle of the threshing floor. The family donkey has by this time finished bringing the grain in from the field. He is blindfolded, harnessed to a large cylindrical stone, and, driven by one of the men, goes round and round at a brisk trot, and soon the grain is shelled from the husk. Now another man draws it to one side with a fork, and, tossing it high, the wind blows the chaff to one side and the grain is heaped together.

The women have been busy, meantime, gathering the straw together, sorting and tying it into bundles for the great straw braid work of this province. Now their busiest time comes. Seated upon the ground, tailor fashion, with great, flat, open baskets before them, they sit and sort, and sort and sit, until the wheat and chaff and sand are separated, and wheat-harvesting is done. Now, when the wheat is stored, back to their plaiting they go, and their fingers must fly the faster for the time that has been lost. It is interesting to note the history of this, the shouting woman's perpetual harvest. From six years old; the little girls must learn to plait straw braid, and she is considered a good-for-naught who can't "fill her own mouth" from eight years of age up. The mother's injunction is often heard: "Plait, child, plait; if you don't plait, you shan't eat." One pities the girls that they have so little time to play; but their work has its advantage over factory work, as they may pick it up and take it around with them, out-of-doors in the shade and on the street, where they may watch the boys and smaller children play. In Sunday school it has been our rule that the wreaths of straw must be laid upon the teacher's desk during prayer and the teaching of God's Word. Further than that we dare not enforce the fourth commandment, for if we did the girls would be kept from Sunday school and would miss the card they prize so much, and we the one little chance we have of teaching them the Gospel.

Every girl who doesn't carry a baby brother or sister in her arms has her bunch of straw braid under her arm, and her fingers keep busy with the wreath. They don't need to look at the work any more than our grandmothers did at their knitting of a stocking. As I see the women take their braid and drop in to talk with a neighbor, I am often reminded of the way our grandmothers took their knitting and went out to visit, with knitting sheath pinned under the arm. Forty years ago this kind of work was unknown here, but Western wit saw the straw and the fingers, and putting the two together established the industry as we know it today. In these years it has lifted much of the poverty necessarily falling upon a district so populous. Until six years ago the straw was plaited whole, producing a coarse braid which sold cheap. But since that time the girls have learned to split the straw, using a tiny, four-pronged steel tooth for the purpose, and they now produce a much finer article. The average earnings for a good plaiter is five cents gold per day. This is so much valued by the parents that it is hard to persuade them to forego it and to send their girls to school. Only Christians recognize the duty of giving their girls an education. Food is the one thing necessary, and so it comes that when crops fail or the floods come—which in other districts turn thousands into beggars—our women and girls go right on with the plaiting,

SORTING STRAW FOR BRAID WORK. WOMEN AND CHILDREN CHIEF WORKERS

Continued on page 459

AT THE CROSSWAYS

A SERMON

BY

Rev. David J. Burrell, D.D.*

An evangelistic sermon from the text: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6: 16.

TO WHOM is the Lord speaking? To a traveler at the crossways; wherefore it concerns us: for, sooner or later, we all come to the crossing of the ways.

The deepest longing in the heart of the average man is that of a young ruler who said, "Good Master, what shall I do that I may inherit eternal life?" Everybody wants to go to heaven, and really means to go, and expects to go; but there are so many voices calling this way and that. What is the bewildered pilgrim to do?

The good Lord has something to say in these premises: and the part of wisdom is to follow his direction. It is here expressed in five significant words.

The first word is "Stand"; that is, stop where you are and do a little thinking. Unfortunately, this is not an easy thing to do. We are under the momentum of life; entangled in "the rush hour" of business and pleasure, with the crowd pushing us on. Would it not be prudent to call a halt long enough to get our bearings? "Be sure you're right, then go ahead."

The second word is "See"; that is, look about you. There are diverging roads; and eternal issues are involved in choosing the right one. If you were planning to go to the Panama Fair you would get the maps of the transcontinental lines and study them. In that case you would have to determine between various roads, all leading to San Francisco. But not so here: there is only one plan of salvation; and the Bible is our road-map. If you are in earnest you will take down the neglected map and study it.

The third word is "Ask." But whom shall the traveler ask? Other travelers? Alas! many of them are as bewildered as he. Guides along the way? They are not infallible. Not long ago a signalman on one of our railways—a man specially appointed to avert danger—waved a white lantern instead of a red one before an engine approaching in the night, and a moment later the train plunged over an embankment, and the air was rent with cries of the wounded and dying. Ministers are signalmen, but they are only men; and when they speak for themselves without the backing of a "Thus saith the Lord," they are as liable to err as other men.

A Way That Seemeth Right

The only safe plan is to ask the Lord. To your knees, therefore, O traveler! Will God answer? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Can you hear him when he speaks? That depends on whether you listen or not. "Ye shall hear a voice behind you saying, This is the way; walk ye in it." The voice is behind you; the Speaker is unseen; but if so disposed you can surely hear him.

We are admonished by the divine Guide, who speaks through the inspired Guide-book and in answer to prayer, that there is only one right way. The Latins had a proverb, "All ways lead to Rome"; and there are those who imagine that, in like manner, all roads lead to heaven. But the Scriptures teach otherwise; "There is a way which seemeth right to a man, but the end thereof is death." A man's destination is not altered by the fact that the wrong way seemed right to him. His sincerity has nothing to do with it.

The right way is the old way. Here went righteous Abel, and Enoch, and Abraham, and all the gray fathers. These red footprints are those of the noble army of martyrs who "climbed the steep ascent to heaven mid peril, toil and pain." This is the road traversed by our fathers and mothers, who believed in "the old-time religion"; and there is none better for us. The progress of the centuries has opened up no shorter or better route.

A railway has been laid from Joppa to Jerusalem. When Jonah trudged that way, in a vain effort to escape from the face of the Lord, it was a two days' journey. It required nearly as long when Solomon rode in his chariot of state to view his rafts of cedar floated from the north. Now that journey is made in two short hours. But the King's highway to Zion is just as it used to be. Truth and righteousness never change. The air we breathe is the same that Adam breathed; the sunlight is the same that sifted through the mists of primitive chaos; and water is the same as when Jesus, being athirst, sat down upon the curb of Jacob's well and tipped the water jar to his lips. The Gospel is like the air, like sunlight, like spring water, the same always and unchangeable.

> We go the way the prophets went,
> The way that leads from banishment,
> The King's highway of holiness.

The right way is the narrow way. "And Jesus said, If any man will come after me, let him deny himself and take up his cross and follow me." As a minister of Christ I am not at liberty to alter or modify the conditions of the Christian life. There are sins to be given up, there are duties to be taken on. The higher life is not the easy life; certainly not until one finds the compensations which were in the mind of Jesus when he said, "My yoke is easy and my burden light." There is a burden—a burden like the wings of a bird. There is a yoke; but the yoke is for two, and the Other bears the heavy end of it.

The King's Highway

The right way is a plain way. The Guide points to the Guide-book, saying, "Search it"; and the true searcher is never in doubt. "An highway shall be there, and a way, and it shall be called the way of Holiness; the wayfaring man, though a fool, shall not err therein." The things that are hid from the worldly-wise are revealed to a child on the Master's knee.

The King's highway leads down through the Valley of Repentance. I am aware that sin and repentance have gone out of fashion in some quarters; but what the Lord said of the self-righteous Pharisee and the contrite publican is as true as ever, "This man went down to his house justified rather than the other." Time was when sinners came to the Holy Hill beating on their breasts and crying:

> Show pity, Lord; O Lord, forgive;
> Let a repenting rebel live:

but nowadays how lofty are their eyes and their eyelids lifted up! Nevertheless, the needle of the Law must enter before the thread of the Gospel in the weaving of God's white linen. The heart must be broken before it can be bound up.

The King's highway leads over the Hill of Calvary. For without the shedding of blood—and without a vital faith in the efficacy of the blood—there is no remission of sin. Just here is the great offense. "We preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness; but to them that believe, the wisdom and power of God." It is only under the shadow of the Cross that the burden of our sins rolls away.

> I take, O Cross, thy shadow,
> For my abiding-place;
> I ask no other sunshine
> Than the sunshine of His face:
> Content to let the world go by,
> To know no gain nor loss,
> My sinful self, my only shame,
> My glory all, the Cross.

The King's highway leads thenceforth across the open country. No skulking here! A refusal to confess one's sin casts a grave suspicion on one's sincerity. It is sometimes held that religion is a shy and modest principle that hides behind the lattice. But for this there is no warrant in Scripture. The Lord did, indeed, lift up his voice against the blowing of trumpets in the giving of alms, and against the making of long prayers on the corners of the streets to be seen of men; but he also said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

If I have found a Saviour and the joy of the great discovery has taken possession of my [illegible] how can I help disclosing it? Does not oin[illegible] in the hand "bewray itself"? It is a true sa[illegible] "With the heart man believeth unto righteou[illegible] and with the mouth confession is made unt[illegible] salvation."

So the King's highway leads on, clea[illegible] to heaven's gate. A multitude of souls redeeme[illegible] are entering there just now, "the ransomed of the [illegible]ord, with songs and everlasting joy upon their h[illegible]ds." "I saw and heard them as they passed in," [illegible]ays the pilgrim, "and I wished myself among them."

The fourth word in the Lord's directi[illegible] is "Walk"; that is, having found the pathway o[illegible] life, proceed to walk in it.

At this point everything depends on the [illegible]irst step. If I were intending to go afoot to Yonk[illegible]s I would not reach there in a thousand years w[illegible]out lifting my foot and taking the first step. "M[illegible]ltitudes, multitudes in the Valley of Decision!" [illegible]ow long halt ye between two opinions? Men know [illegible]hey ought to be Christians, mean to be Christian[illegible] expect to be Christians, and never begin. They [illegible]wait for a more convenient season, and the conve[illegible]ent season never comes. By common consent su[illegible] indecision is fatal to success in any of the co[illegible]mon walks of life. You may read this motto in nu[illegible]berless shops and offices: "Do it now." Why s[illegible]uld we not be equally wise in a matter that inv[illegible]ves our destiny through all the eternal ages?

Therefore, do it now. Take the first step o[illegible] the King's highway by clasping hands with Chr[illegible] in a covenant of faith and faithfulness: and [illegible]hen "walk therein." Walk side by side with [illegible] the heavenly Guide, like Enoch, of whom it is wr[illegible]en, "He walked with God: and he was not, for God [illegible]ook him."

At the Journey's End

The last word is "Rest"—"and ye shall find [illegible]est unto your souls."

When shall we find it? Hereafter? Surel[illegible] in heaven we shall lay aside sin and sorrow and [illegible]ubt and drudgery, and all the other burdens of [illegible] his present life, and rest in the delight of service [illegible]th-out weariness, of friendship without disapp[illegible]nt-ment, and of clear-eyed knowledge of the [illegible]eat verities.

But we are not waiting for rest. Is it not wr[illegible]en, "He that believeth in the Son hath everlasting l[illegible]"? That is, he hath it here and now. "Celestial f[illegible] its on earthly ground from faith and love do gr[illegible]w." Oh, there are moments in the trysting place [illegible]re-wards at the close of well-spent days, and trans[illegible]rts on the Mount of Vision that, like the grap[illegible] of Eshcol, serve as foretastes of the vineyards i[illegible]he Land of Promise. Let us rest and be thankfu[illegible]or the joys by the wayside, and trudge on wi[illegible] a keener anticipation of the rest which is prep[illegible]ed for the people of God.

Are any of us halting still at the crossw[illegible]s? Will it be safe or prudent to remain there? [illegible]he voice behind us is speaking, "This is the way, [illegible]lk ye in it." You may read at railway crossings [illegible]his admonition, "Stop, look, listen." The reason [illegible]hy the words "Move on" are not added is because [illegible]ey can be trusted to the traveler's common sense. [illegible]ou have stopped and looked and listened long enough. Why not move on? If you expect to get anywhere that is clearly the thing to do. The King's highway is before you. Plant your feet upon it and "walk therein," with a heart full of joy.

The Awakening Year

ARBUTUS, anemone, spring beauty and violet,
Loveliness on every hand now the wakening days bege[illegible]
Sweetest fragrance, hope and cheer to us all the flowers b[illegible]g;
Glad the earth—reclaimed, revived—God is seen in every [illegible]g.

Bluebird, robin, marten, too, voicing brightest roundelays;
Feathered hosts in myriads hail the dawn of golden days.
Sweet their songs of promise true for new blessings pur[illegible]nd rare,
Spreading tidings of God's love here and there and everywhe[illegible]

April's showers, May's flowers—harbingers of brighter day
June, July, August coming, with the summer's glow ablaz[illegible]
All the world's a temple fair wherein men their hymns u[illegible]ise
To the God whose gifts are free for our simple faith and p[illegible]se.

GEORGE TAGGA[illegible]

* Pastor, Marble Collegiate Church, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Treacherous Kiss

SUNDAY, May 2. Luke 22: 48. *"Judas, betrayest thou the Son of man with a kiss?"* To use a kiss in the ministry of betrayal is like using a sacramental cup to poison a friend. T very worst form of deviltry is that which garbs itlf in the robes of an angel of light. Evil which wrs its own clothes is sufficiently repulsive, but it's not nearly so repulsive as when it counterfeits gdness, and decks itself in adornments stolen from tl wardrobe of virtue. If betrayal comes with a cse and a frown we know how to interpret its aroach, but when it comes with smiles and kisses it an deceive the very elect. This kiss of Judas wnded the Lord far more deeply than did the nails wch fastened him to the cross.

nd we, too, can do our evil behind appearances o virtue. We can plan mischief on our knees. We c appear unto men to pray while all the time we m be busy hatching schemes to wrong our brother. V can even join the Lord's holy church for a badge o respectability. Our membership appears to tlow the light of sanctity over our life, and the sc and mellow beams become a kind of screen b ind which we can engage in questionable deeds. "h, she is a member of the church, and it must b all right!" And thus does membership act as a creen instead of being a lucid transparency tlough which we can see into the deepest depths o the consecrated soul. Yes, we can betray the L d with a kiss!

et us beware of religious cloaks. Let us beware o borrowing the livery of the saints to hide the dices of the sinner. If we are going to betray tl Lord let us do it openly and not by assuming tl mood and manners of a friend. But why betray tl great Friend who sticketh closer than a brother? L us rather pledge him a deeper fealty, and ceasele service and sacrifice. J. H. J.

The Waiting Hours of Life

ONDAY, May 3. Isaiah 30: 6-18. *"Therefore will the Lord wait that he may be gracious to you."* We are all familiar with the waiting hrs of life. In nature there are days when the eth seems asleep. The fish does not rise in the pl, the bee drones past in the slumbrous air, tre is no motion in the trees or across the grass. V have waited in the sick-chamber when there has bn hardly a sign of vitality in the dear object of o fond affection. Mary and Martha knew what it vs to wait four days on the tiptoe of expectation. Vll that step never be heard down the path? Will tt letter never come to hand? Will that closed dr never open? Are our prayers lost like carrierpeons at sea? Hath God forgotten to be gracious al in anger shut up his tender mercies?

No, God is waiting that he may be gracious, i.e., wil the exact hour strikes when he can interpose t the best advantage. When the storm pressed hd on the disciples, Jesus was by no means indfferent. It was hard for him to keep away. He vs watching the boat amid the waters as the rning broke, and came not a moment too early, b not a moment too late. The great peril is, ven God delays to help us, that we should make t mistake of Abraham when he married Hagar, oof these statesmen, who sent an embassy to Egypt f help against Assyria. "Blessed are they that wit for God." None of them that look for his oming will ever be left desolate. "My soul, wait tu only upon God." "He will be very gracious at t voice of thy cry." F. B. M.

Cheerfulness a Healthkeeping Virtue

TUESDAY, May 4. Proverbs 17: 22. *"A cheerful heart is a good medicine: but a broken spirit deth up the bones."* One of the great limitations on success is ill health. When we turn to the ble and to life we find that both agree as regards t duty as well as the privilege of caring for the dy and keeping well. Our government, through t Public Health Service in its various branches, ncluding army and navy, now spends twenty llion dollars yearly upon the public health of t nation. There are three surgeon-generals with usands of assistants, and in 1913 there were 632 officers and employees engaged in caring for t bodily health of the citizens of the United tates.

Much of disease and ill health is preventable. e Bible gives definite suggestions bearing upon this subject. We are pointed in the Scriptures to the necessity of securing in the first place the right attitude towards God. Ill health is frequently dependent upon a guilty conscience, a lack of harmony between a man's higher and lower self, or a sense of unforgiven sin. The first principle for a healthy body is a quiet mind, or what the writer of the Proverbs calls "a tranquil heart." Getting right with God, making a clean breast of our sins to him, securing a renewed intimacy with the great source of health and strength and wholeness, is first of all important to a man who would be truly well.

The Bible also teaches that a right mental attitude towards life and our fellows is the true attitude of the Christian. Jesus' attitude towards life and men was that of love and not of hate; one of constructive and sympathetic appreciation of good wherever he found it; not of cynicism, or criticism, or premature judgment. Good health is more often dependent upon harmonious relationships with others, and of willingness to put ourself in another's place, than we sometimes appreciate. An officer in the present war, who had expressed himself as hating an officer on the other side, was asked by his friend to meet the man of his hatred, for his friend said, "You should know him, for he is not such a bad fellow after all." The officer replied, "Meet him? Of course I will not meet him. How could I *hate* him if I knew him?" To eliminate hatred and suspicion from the heart is to eliminate the seeds of ill health. In their place there will come a new sense of harmony and cheerfulness. To love God and to love our fellow men is another way of expressing the certainty of keeping well. C. S. C.

The Clear Note of Trust in Jesus

WEDNESDAY, May 5. John 6: 60-71. *"Lord, to whom shall we go? Thou hast the words of eternal life."* In verse 41, the men who a few hours before wished to crown Jesus were murmuring against him. In verse 52 they were striving among themselves. In verse 60 many confessed that his sayings were too hard and difficult to receive. In verse 66 the bulk of his adherents stole out of the synagogue, in the gathering shadows of the evening, until the building was almost empty, and he was left alone with the twelve, who had been the sorrowful witnesses of the crumbling of their Master's popularity and of their own ambitions. It was at that moment that he put the infinitely pathetic question which elicited this instant reply.

Yes, the words of Jesus are sufficient, without further evidence, to prove him to be the Son of God. Weary souls bathe in their pure depths; the dark passages of life are illumined by their radiance; and their clear note has again and again awakened souls to deeds of heroism. The long corridor of the ages, down which they float to us, cannot impair their beauty and force. They are as quick and powerful as when uttered. Those who most ponder the words of Jesus are most conscious of the life that is in them. To whom else can we go? To the agnostic with his negations? To the ceremonialist with his outward rites? To Buddha, Confucius, Mohammed? None of these can nourish or inspire our life as Jesus can. Let us stay with him though the shadows fall. He is the light of life. F. B. M.

The Hallmark of the Christian

THURSDAY, May 6. Romans 8: 9. *"But if any man hath not the spirit of Christ, he is none of his."* In these days, when men are earnestly asking, "What is Christianity?" we may well consider these words of Paul as a working guide for the believer. A Christian, according to the apostle, is a man who has the spirit of Christ, who is continually and lovingly adjusting his standard of conduct and his relationship with his fellow men in accordance with the attitude, the point of view and the spirit in which Jesus taught and worked. The spirit of Christ is tolerance; it is love. It is the spirit that suffers long and is kind, forgiving seventy times seven times. It is the spirit that does not judge harshly, that indeed withholds judgment, since only God knows the heart and can with perfect justice measure out to every man his due. The spirit of Christ is often evinced in that golden silence which stops our mouths when we can not say good of another. It is the incarnation of that Golden Rule which places us in the position of our brother and helps us to look at things as nearly as possible from his standpoint.

Christ brought a new revelation, a fuller and larger interpretation of the laws of association between individuals. He suggested that the ultimate law of perfect civilization lay in the ability of men and women to actually forgive and forget. In the model prayer which he has given us, he has made the spirit of forgiveness a condition upon which we may look for reinstatement in the divine favor. "And forgive us our debts as *we* forgive our debtors!" Gladstone once said that he didn't have time to hate anybody. The Christian not only does not have time, but he does not have the right to carry around with him grudges and hatreds against his neighbor. If we have hatred in our hearts toward any living soul, we do not at that moment have the spirit of Christ.

Furthermore, if the mind of Christ is our rich possession we will have implicit trust in God. The spirit of faith is one of the first marks of the Christian. The man of the world who trusts entirely in his own strength and genius is limited. The man of God has a right to believe, he must believe if he is Christlike, that infinite resources are behind him, that underneath are the everlasting arms, and that no matter how dark may be the way, or how complicated may be his problem, all things work together for good, and that there is no possible defeat for the man who continually exemplifies the spirit of Christ. C. S. C.

The Preciousness of Jesus' Friendship

FRIDAY, May 7. Philippians 3: 1-11. *"I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord."* Other religions are content with ornate rites, an elaborate priesthood, an intricate system of doctrines and rules, but the Christian, led by the Holy Spirit, cannot be content with these, counts them, in comparison with the knowledge of Christ, as loss and refuse, and presses through them all to know Christ as a personal Friend. Our Lord does not live back in the centuries, nor amid the clouds of heaven. He is near us, with us, in us. We must know him, not as the Stranger who turns aside to tarry for the night, nor as King of kings, but with the inner knowledge of a familiar Friend, whom he trusts with his secrets, and who eats of his bread.

Jake Parsons was a curious New England character. One night he lay down to sleep, a drunken, worthless wretch, and woke up the next morning an absolutely changed man. He said: "That night Jesus Christ appeared in my sleep, and his face was so pure, so lovely, so friendly that I forgot all my old vices and so loved him that I couldn't displease him." For thirty-five years he lived a blameless life, beloved of everybody. Sitting in front of his humble home, with his sightless face turned towards the sun, he would say: "The door opened into heaven just a little crack. I shall know him when I see him. He will look just so." This is a glimpse of the excellency of the transforming power of the knowledge of Jesus Christ! F. B. M.

Leaving the Old Home for the New

SATURDAY, May 8. John 14: 2. *"I go to prepare a place for you."* Jesus here gives us a look into eternity through the gates ajar. A full vision would have made the disciples unfit for this lowly life. They saw for a moment the heavenly hills on the sides of the mountains of immortality. How blessed to know that when the earthly house fails you have a building imperishable, designed and completed by the Architect of the universe for his bride. No artist, giving beautiful reflections from nature, can thrill the soul like him who paints heaven for his children.

Time's winged chariot is hurrying on. Life's journey will soon be ended. The old home will be left behind. The old business life will be no more. Your employment will be in the presence of the King. Old opportunities will be past, but more golden ones are coming. Old friends are gone where you are going, waiting to greet you. The ascended Christ says, "I will receive you unto myself, that where I am, there ye may be also." Do you believe him, trust him, love him? Then his home will be yours; you will be joint heirs with him to the inheritance of a universe of worlds, of his infinite spiritual blessings. You will have the right of way to his heart and being forever. E. W. C.

REAPING DOLLARS FROM DEATH

WE HAVE what we think are some interesting things to say below about the traffic in war materials between concerns in this country and belligerent nations, but first, if you please, a word about words.

The United States has become war-mad, war-blind and war-deaf. The evidence of this is found in the fact that two of the most important words in the language have been wholly distorted from their true meanings. These words are "neutral" and "moral." The rock-bottom meaning of the word "neutral" is "having no part in; unaffected by; isolated from." These definitions are not found in so many words in the dictionaries, but any one who will stop to analyze in calmness the word and its definitions as given in the dictionaries, and its meaning as found in his own intelligence when applied to any subject in which he has no personal interest, will find that the above definitions are the rock-bottom ones.

The dictionary says that "neutral" means "friendly to each of two belligerents"; one might then humanely care for the non-combatants of either one or both of two belligerent nations, and still be friendly to both: but how can one supply both or either with the means for continuing war-murder and be regarded as *friend* to either! The dictionary says that "neutral" means to be "inactive," not inactive in the sense of not taking the part of one against the other in a quarrel between two; just *inactive*. If two neighbors are fighting in the street, a third neighbor might step in the house and quiet the hysterical wife and crying children, and still be wholly inactive in the fight. But if he stood by the two men and handed either or both new clubs as fast as they broke the old ones—is that inactivity in the fight?

As to "moral." The word "moral" has to do, according to the dictionary, with the conduct and spirit of men toward God and their fellow men with reference to right and wrong. It has to do with "oughtness" in conduct, and a thing is immoral that transgresses our right relations with our fellow men. When our fellow men seek to kill each other, our right relations toward them demand that we seek to stop the fratricidal strife. To do anything whatsoever that will tend to prolong the strife, that will help both to inflict deadly wounds upon each other, that will enable them to continue fighting unto the death, is nothing else but immoral. Where can there be any argument?

BUT now to the specific unneutral and immoral things which are being done in this country in connection with the war in Europe. Practically every day the press prints some item of news about increasing activity in those lines of business directly affected by the purchase here of war munitions for use in Europe. Despite the abhorent character of such news, the items are accepted quite as a matter of course.

Early in March the New York Herald reported that the Winchester Repeating Arms Company at New Haven, Conn., were conducting "the most extensive building operations ever carried on by a corporation in the United States." Day and night, including Sundays, half a thousand men were engaged in hurrying to completion immense structures, and the explanation was that the natural expansion of business compelled this. The Herald pointed out that the expansion dates from the opening of the European War, and that the company had surrounded itself and all its operations with every possible protection against a discovery of its inside activities, a large staff of special police being on guard even to some distance outside the plant.

On April 15 the Christian Herald addressed the Winchester Repeating Arms Company, and ten other business houses, the following letter:

In order to give our readers reliable information as to the extent of the manufacture in this country of munitions of war for use in Europe, we are addressing all manufacturers of war materials this identical inquiry, and an early reply from you will be a greatly appreciated courtesy. Please understand our queries to refer solely to war materials.

1. Will you say if you had an established European market before the war, or if you have developed one since?

2. Will you say if your orders from this market have increased since last August?

3. Will you state approximately the kind and quality of war materials for which you have accepted European contracts since the outbreak of the war, and their approximate value?

4. Will you say how your shipments are made to Europe?

5. Will you say if you have refused to ship war materials to Europe since the outbreak of this war, and the approximate value of the contracts so refused?

6. If you have refused this class of business, will you state on what grounds?

7. Please state any views on the general subject which you would care to express in the Christian Herald.

For your information we would add that our circulation of over 300,000 gives us, we believe, approximately a million intelligent Christian readers, and they are manifesting keen interest in this subject. We wish to print *facts*, and shall also be glad to state both sides to the question of "moral neutrality" which has been raised.

We thank you in advance for the co-operation which we are hoping you will give us in preparing this important information.

To this letter the Winchester Repeating Company had not replied up to the time this issue of the Christian Herald went to press. The other concerns addressed were: Remington Arms, Union Metallic Cartridge Company, Bridgeport, Conn.; British-American Manufacturing Company, Bridgeport, Conn.; Peters Cartridge Company, Cincinnati, Ohio; Western Cartridge Company, East Alton, Ill.; United States Cartridge Company, Lowell, Mass.; Colt Firearms Company, Hartford, Conn.; Marlin Company, New Haven, Conn.; J. Stevens Tool and Arms Company, Chicopee, Mass.; Bethlehem Steel Company, Bethlehem, Pa.; Midvale Steel Company, Philadelphia, Pa. Thus far, we have received two replies, which we quote in full below:

Copyright, Underwood & Underwood

AMERICAN BULLETS MAY BE DOING THIS KIND OF WORK

BETHLEHEM STEEL COMPANY
SOUTH BETHLEHEM, PA.

April 8, 1915.

Gentlemen:

I acknowledge receipt of your letter of April 6, requesting us to reply to a series of questions regarding our manufacture and exportation of war material to Europe.

This company has had a European market for ordnance material for the past 15 or 20 years. We are not, however, at liberty to divulge what orders we receive during time of peace or of war. This is an obligation which our purchasers uniformly impose. I will say, however, that the company has refused no business from Europe which it could possibly undertake, nor does it confine itself to any particular clients, but stands ready to furnish material to all buyers.

Further than this we are unable to reply to the inquiry in your letter.

Yours truly,
(Signed) J. E. MATHEWS,
Manager of Ordnance.

J. STEVENS ARMS & TOOL COMPANY
Manufacturers of
RIFLES, SHOTGUNS, PISTOLS
CHICOPEE FALLS, MASS., U. S. A., *4, 8, 15.*

The Christian Herald, Bible House, New York.

GENTLEMEN: Referring to your inquiry of April 6, we will answer your questions in the order in which you give them:

1. Yes, we have had an established European market for a number of years, having an office and stock rooms in London.

2. While our London business has increased since the commencement of the war (wholly in sporting and not military guns), yet it has decreased in other parts of the country where war is being waged.

3. We have taken no contracts whatever for any military guns and have never made anything but sporting rifles and shotguns.

4. Our shipments to Europe are all made by vessel from New York; almost always to London rather than to any other port.

5. This is answered under question No. 3, as we have made no war materials whatever.

6. Is answered under questions Nos. 3 and 5.

7. It is our belief here that if the warring nations were completely equipped with munitions of war, peace would be declared much quicker than it will be if some of them are short of munitions of war and allow the contest to drag.

Trusting we have answered your letter in a satisfactory way, we beg to remain

Very truly yours,
(Signed) J. STEVENS ARMS & TOOL COMPANY,
I. H. PAGE, *President.*

The same letter has now been addresse several other manufacturers of war materials, a very definite suggestion may be made to readers next week as to how they can assist learning the facts about this traffic which m the United States an active participant in European war.

THE New York American of April 13 print list of over fifty steamships which had s from this country to ports in belligerent coun during March, carrying cargoes of firearms, an nition, horses, vehicles, etc., all, presumably their nature and destination, intended for us the war. The total value of these cargoes placed at over ten million dollars, and it goes out saying that the statement contained only information as the correspondent had been to obtain; like every othe for which men ought to their faces in shame, this m facturing and shipping of materials is kept hidden as as possible from the public

Not only the Winche Arms Company, but other cerns are enlarging t plants. It has been stated we do not vouch for the curacy of the statement, th believing it entirely prob that one of the biggest, if indeed the biggest, cartri making plant in the cou has contracts from Eu covering a period of two y and when asked what w happen to them if the should cease within one y replied that in that case could still afford to burn their new buildings and ca the balance of the cont *And this is business prosp for the United States!*

Not the least repugn feature of this business vival is the fact that Am can money is actually pa for this war equipment, for the time being. "balance of trade" as between Europe and United States is turned tremendously in Ameri favor. England, France and Russia are to have negotiated phenomenal loans in country, and equally phenomenal credit, in o to finance their transactions here in war materi At the beginning of hostilities the Administra at Washington declared that financial loans to governments of any of the warring nations w be construed as a breach of our neutrality; mediately our money market was closed to Eur But at present the Administration has practic rescinded its decision and has its back turne what is going on. Thus hundreds of millions dollars are now involved in this industry, ev dollar stained with human blood.

The prolongation of the war is admittedly pendent upon the ability of the warring nation procure arms and ammunition; the realization these expected huge profits is dependent upon prolongation of the war. Against such a c bination what chance have two little words "neutral" and "moral"?

Sweet Christ, Speak Peace!

By Myrta Lockett Avary

DEAR CHRIST, we pray thee walk between warring lines,
And bid the tumult cease.
Our brothers slay our brothers. All the world
Is full of woe and wrong.
Sweet Christ, speak peace!

Lord, England is our mother. Save her, Lord!
France helped us to our freedom. Make her stro
And Germany's our teacher. Father God,
Let her wrong no man, no man do her wrong.
Save Russia, Austria, Belgium, to our race.
Secure by reason of Love's sovereign grace,
Make every nation sure in her own place,
And make that place within the Lord's domain.
Grant all thy peoples of their woes surcease,
Bow down their kings to thee, O Prince of Pea

Dear Christ, we pray thee walk between the warri lines,
And bid the tumult cease.
Our brothers slay our brothers. All the world
Is full of woe and wrong.
Sweet Christ, speak peace!

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE campaign in Galicia has been the most engrossing feature of the war during the past week and, in view of the conflicting despatches, it has been very difficult to form a recise idea of the actual state of that campgn. Towards the end of the week, however, the siation grew slightly clearer, allowing us to perce the outlines of the movements under way in th province.

he Russians are in possession of all the passes leing through the Carpathians from Dukla Pass othe west to a point near Jablonica Pass on the es, excepting the Beskid and Uszok Passes, the laer being the most important of all, and the one wse control is so vitally necessary in a strategic sse to any force invading Hungary that any advce from the mouths of the other passes, without cotrolling this pass would be almost suicidal.

he Russian front, therefore, at present occupies, binning at the west, the exits of the other passes othe Hungarian or south side of the mountains, uil in the vicinity of the Uszok Pss, when it turns north and rs through the mountains and st north into the foothills of th Carpathians on the Galician sie, and then turns east and rs parallel to the mountains tothe east of the Beskid Pass, wch practically is the eastern e of the battle line.

he Austrian line opposing th begins on the eastern end in fnt of the Beskid Pass and rs westwardly and parallel to th mountains till the Uszok Pss is reached, then turns and rs south through that pass, th westerly through the fooths of the Carpathians on the sthern side.

Nowhere on this southern side he the Russian forces advced as much as five miles fm the southerly end of the pses. Consequently Hungary is at the present time, practicy free from the tread of Russn foot.

Behind the Russian line thus dcribed is one large Austro-Cman force advancing from t east, which we know has attned the Stryi River, and thus setches for a considerable distce behind the Russian left vg, while on the west end aother Austro-German army is rking its way east from Cacow with the object of achieving a like position ithe rear of the Russian right wing.

From Petrograd despatches, which admitted April 1 that the Russians are menaced on both flanks, al that the Russian invasion through the Carphians may have to be temporarily abandoned, iis a fair inference that this Russian army is aually in a more or less precarious position and tt it is in some danger.

The official German statement of the number of psoners of war in Germany on April 1 reached uduring the week. This census runs as follows:

	Officers	Men
Ench	3,868	238,496
Ssians	5,140	504,210
Igians	647	39,620
Itish	620	20,207

This affords us a basis for calculating the losses c the countries mentioned since the beginning of t war. Adding the official statistics of the killed, wunded and prisoners of the Federals during the ncipal battles of our Civil War—Gettysburg, Sottsylvania, Wilderness, Antietam, Chancellorsle, Chickamauga, Cold Harbor, Fredericksburg, Imassas, Shiloh, Stone River and Petersburg—ough battles under very varying conditions from vich to work out an average—we find that there re 22,458 killed, 120,859 wounded and 38,126 ken prisoner. Roughly, the proportion is one lled to five wounded to two prisoners.

Applying these results to the figures stated ove, we would arrive at the following:

	Killed	Wounded	Prisoners	Total
Ench	120,000	600,000	242,000	962,000
Ssians	252,000	1,258,000	509,000	2,014,000
Igians	19,000	98,000	40,000	157,000
Itish	10,000	50,000	20,000	80,000

Assuming that 35 per cent. of the wounded were permanently disabled and unable to return to the firing line, we would have the following total of permanently disabled:

Dead	401,000
35 per cent. of wounded	700,000
Prisoners	805,000
	1,906,000

This only covers the fighting with Germany, and not the fighting with Austria or the Turks.

A similar computation cannot be made for the Germans, Austrians and Turks, as we have never had similar figures to base it on furnished us.

Some time ago Premier Asquith announced the British loss as 104,000, but probably in that was included the naval loss of about 6,000, the interned naval brigade in Holland, and the various other losses in Egypt, South Africa, etc. The British loss in the fighting in France and Belgium, under the system of computation adopted above, totals 80,000, and is, it would seem, not very far out of the way.

I have the official computation of the Geneva International Bureau of the Red Cross as of March 15, and its figures are very much higher for all than those arrived at by the above computation. It is, however, well to be conservative in estimating losses, as it would seem that there has been very considerable exaggeration in many of the reports which have reached us.

Great Britain has withdrawn cotton from the list of contraband of war, according to a statement made Wednesday in the House of Commons by a government representative. But it is explained that this applies only to neutral countries, so the decision loses any importance.

Contrary to expectation, and much to public disappointment, when the House met on Wednesday the government did not announce the policy it proposed to adopt in dealing with the drink evil. In the meantime, the number of persons of more or less general or local prominence and influence, who have voluntarily pledged themselves and their families to abstain from the use of all alcoholic beverages during the war, has, it is said, grown to over four hundred thousand. If these reports be true, the government will probably be forced to take some affirmative action.

The usual rumors about Italy have continued during the week. The Italian propagandists of the policy of taking part in the war held several hundred meetings all over the kingdom on Sunday, April 11, and all told drew some 65,000 auditors, which was not a large number considering the number of meetings. In Rome and Milan and two or three other places the manifestants tried to carry things with a high hand, but were roughly handled and dispersed by the troops, and there were some killed, besides the wounded.

The fighting on the western battle-line has been hard this week around Verdun and in the Woevre. The district in which the heavy fighting on the western battle-line is now taking place may be roughly described as the country between the Meuse on the west and the Moselle on the east, of which a line drawn east and west through the town of Spincourt would form the northern boundary, and a like line through Commercy would form the southern.

The whole covers an area of less than 300 square miles, and it is within these comparatively narrow boundaries that, for the last ten days, several hundred thousand men have been struggling for the mastery.

At the commencement of this French offensive the German line began at Cosenvoye and the Meuse and thence ran to the eastward through Flabas and between Azannus and Ornes to a point a little to the north of Etain. At this point it began to curve to the southward, and the curve, increasing rapidly in abruptness, describes a figure much like the upper part of a question mark. At the end of this mark it reached to Les Eparges, almost passing through Fresnes.

From Les Eparges the German line ran almost due south, passing through Lamorville to St. Mihiel on the Meuse. From this point the line runs, slightly curving, to the east of Pont-à-Mousson, bisecting the forest of Le Prêtre, which has figured so frequently in the recent bulletins. The country from St. Mihiel to Pont-à-Mousson is well wooded and somewhat rough. From St. Mihiel northward to Les Eparges the line runs along the foot of the Côtes [hills] de Lorraine, and is in some places marshy. The French attacks on this part of the line have had the slight advantage of being launched, as a rule, from higher ground than that occupied by the Germans.

The result of this fighting is still far from being clear, the bulletins contradicting each other on important points. The only thing which is clear is that the losses on both sides have been in all probability the heaviest so far in the war in proportion to the number engaged.

The German general staff has issued a complete review of the late fighting, which differs very greatly from the information which we have received from French sources. For instance, the French claim to have captured the hamlet of Les Eparges, a most important point, and the Germans categorically deny, not the loss of the point, but the fact that there was any fighting at all there. In view of this conflict of statements the only thing possible to do is to await the corroboration of one or the other account.

On the rest of the line, except for intermittent skirmishing and occasional cannonading, the week passed very quietly. The heaviest skirmishes took place in the Argonne and in Champagne, while the cannonading was most violent near La Bassée and Ypres. No change of the slightest importance took place, apparently. This western battle line is now stated officially to be 588 miles in length, whereof, for the Allies, the French hold 540 miles, the British 31 and the Belgians 17.

Sir John French has reported to the war office at London that the losses of the British army in the three days' fight, March 10 to 13, at Neuve Chapelle total as follows: Killed, wounded and missing: Officers, 572; men, 12,239. The German loss he estimates at considerably more.

The total of the loss in the fight at St. Eloi on the next two days has not yet reached us. Early estimates, though, were erroneous, as the St. Eloi losses will run to somewhere around 5,000.

All is quiet along the Dardanelles; only once during the week, according to the reports which come to us, was that quietness disturbed, and then the disturbance was not serious. A cruiser shelled the forts on the Asiatic side of the entrance, and a torpedo-boat destroyer ran in on a scouting trip as far as the Narrows.

The attack on Smyrna would seem to have been given up. The French force of sixty thousand men, mentioned last week as having landed in Egypt, are, as far as we know, still there, no news having

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TROOPS CONSTRUCT A SUSPENSION BRIDGE ACROSS IRRIGATION CANAL IN EGYPT

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Neutrality—Which Kind?

IN OUR modern dictionaries, "neutral" is defined as "a state or nation that refrains from aiding or interfering between belligerents in a war, taking no part in the contest, but continuing friendly relations with both." If one may judge, however, from the many different views concerning our neutrality in the European war, there must be a large proportion of our citizens who have very hazy notions on the subject. At the beginning of the war, official advice emanated from Washington counseling absolute impartiality, and that our people should be careful to avoid forming "camps of hostile discussion." This was wise and well understood. It was clearly our cue not only to keep our hands off as a nation, but to be fair and unbiased as individuals, and to refrain from any attitude or public expressions which might be calculated to interfere with our availability for the rôle of peacemaker later on, should it happen to come our way. Now, however, either we are no longer neutral, or there are two kinds of neutrality, the one flatly contradictory of the other.

That there is a problem here which needs to be solved is made clear by a single illustration. On August 27, 1913, an event occurred which has had no parallel since the time, over a century ago, when Washington appeared before Congress to address its members on the subject of our foreign relations. President Wilson on the date mentioned addressed the joint session on the subject of Mexico. Just before closing his speech he outlined the neutral policy which it was his intention to follow. His words in this connection were:

> I shall follow the best practice of nations in the matter of neutrality by forbidding the exportation of arms or munitions of war of any kind from the United States to any part of the republic of Mexico—a policy suggested by several interesting precedents and certainly dictated by many manifest considerations of practical expediency. We cannot in the circumstances be partisans of either party to the contest that now distracts Mexico, or constitute ourselves the virtual umpire between them.

This was clear and unmistakable language. Mexico's quarrel was no affair of ours, and we should neither interfere nor sell arms or war munitions to either side. Thus was the accepted definition of neutrality carried into practical effect by the highest authority.

To the average mind it has the aspect and character of good, sound common sense, as well as safe statesmanship. There had been a good deal of trading in arms and ammunition along the border, but all that was stopped, first because we were neutral, and next, because we did not propose to supply fuel to keep up the war. Where the Mexicans got their guns and cartridges was a matter of little moment to us, as long as they did not get them from the American side. Our steel factories and powder works did not work overtime then; the embargo shut down the traffic in arms absolutely. The national conscience was clear and untroubled.

Now, if a certain principle which differentiates between right and wrong, between neutrality and unneutrality, be applicable in one case, it is logically applicable in another which has many essential points in common with the first. If "the best practice of nations" was suited to the emergency when we were dealing with Mexico, why not with Europe too? Europe's quarrel is not our affair; we have neither share nor portion in it; and it was clearly understood that as a nation, as states, communities and individuals, we were to be neutrals. Suppose, for the sake of continuing the illustration, that the paragraph already quoted from the President's speech on Mexico were to be applied to the European war. Let us see how it would fit:

> I shall follow the best practice of nations in the matter of neutrality by forbidding the exportation of arms or munitions of war of any kind from the United States to any part of the continent of Europe—a policy suggested by several interesting precedents and certainly dictated by many manifest considerations of practical expediency. We cannot in the circumstances be the partisans of either party to the contest that now distracts Europe, or constitute ourselves the virtual umpire between them.

Such is the neutrality which we observed in our relations with Mexico, as it would be if applied to our relations with Europe. It is logical, just and reasonable, and accordant with the requirements of Christian civilization. That it would be real neutrality can hardly be questioned. But what do we see? We see every week ship-loads of arms going to Europe: cannon, rifles, shrapnel, bullets, cartridges by the million, sent off in vast consignments. We see our ammunition factories and steel works busy day and night, turning out a stream of these deadly weapons to keep up the war. Any of the combatant powers can buy all it wants by paying a good round price, for it is wholly a commercial affair, without a particle of sentiment in it. The buyers can depend on getting enough supplies to go on fighting, even if, as General Grant remarked, "it takes all summer." Our factories make no distinction; they sell to the first comer, fix their own prices and make a royal profit out of the deadly traffic. God alone knows how many lives have been sacrificed through these means! If any of the powers, unfortunately for itself, is so situated that it can't get to market, that is its own affair, not ours. We're neutral, and we are willing to sell to everybody that comes.

This is the *other* kind of neutrality, and to stop it, we are told, would be unneutral. Won't somebody with a long head on his shoulders kindly explain to a wondering public just where real neutrality comes in, and if there is such a thing in the world? Are human life and suffering irredeemably commercialized?

Several members of Congress, prompted by a humane impulse, tried to make it clear in a frank and honest way that it was all wrong to sell weapons and munitions to keep up the slaughter. But the ammunition brokers and manufacturers were so busy making money on their contracts that the trade was too profitable to be stopped. In many of the states good, well-meaning Christian people protested against our participation in the struggle in this savage way, claiming that the money made by the traffic was the price of human lives; but their protests, too, were unavailing. Next, the churches, here and there, made a fitful dissent, but they went with the tide of commercialism. The almighty dollar" was too much even for them.

Again we ask: What is neutrality? Why should there be two kinds of it? Which is the real and which the spurious? Can the reader help to solve the problem?

Which kind of neutrality do you favor? The neutrality that will supply shot and shell to one or to both belligerents, to help them keep on killing each other and thus prolong the war indefinitely, or the neutrality which, while friendly to both sides, will firmly refuse to sell weapons or munitions to either, or to have any responsibility for the terrible sacrifice of human life?

Have You Found the Treasure?

IN TIMES of sorrow and tribulation, it is a blessed thought that God's Word becomes the solace and comfort of multitudes who in the days of unclouded prosperity had almost forgotten it. They can find in its pages what the world denies them—the assurance of a better life to those who are willing to turn their back on sin and enter the Way. They find there the revelation of a Father's love and a Redeemer's sacrifice. Yet, let us confess it with sorrow, there are many who, even with the casket in their possession, fail to discover the priceless treasure within. The Bible may be in their hand, but its message does not reach their heart.

It is related by an ancient writer that when Alexander the Great was plundering the palace of Darius, one of his soldiers found in a leather bag the crown jewels of Persia. The prize was worth millions, but the stupid fellow opened the bag, shook out the little glittering stones among the rubbish and went away boasting about the fine sack he had got for carrying his food. A slave was one day climbing a mountain, when his foot slipped and he fell. To break the fall he caught a shrub, which gave way, and man and bush went rolling together down the mountain slope to the bottom. When he arose he noticed curious little white particles sticking to the roots in his grasp. They looked like silver. He hastened back to the spot where the bush had grown, got down on his knees, and with his hands dug away a few inches of the soil. He had discovered the mines of Potosi, which have yielded hundreds of ship-loads of solid silver. The owners of "the Silver Mountain" were up till that day poor men, for they knew nothing of the riches beneath.

So with the Bible. We sing of it, "Precious treasure, thou art mine." Is it yours only as the jewels belonged to the soldier, or as the silver mines belonged to the owners before the slave made his happy discovery? The scribes and Pharisees are said to have known the Bible so well that if every Bible in the world had been destroyed they could have reproduced it, v hout a mistake, from memory. What good did t do them? Many who have the Bible in their m ds—its histories, its prophecies, its precepts, its rom-ises—seem to be no more affected by it than they had merely eaten the printed pages.

The Bible in the hand is not enough; the Bible in the head is not enough; but the Bible in the eart, made a living thing by God's good Spirit that means eternal life. That means the findi of the great Treasure.

Preparations for Revival

THERE is widespread interest among pas-tors and laymen over the plans c the clergymen of New York City to prepa the way for a great metropolitan revival. van-gelism is in the air. All the foolish talk nich declared so sagely that evangelism and evang stic methods are out of date is seen at last to be hat it truly is, the outcome of uninformed and en-lightened minds. Churches and pastors th re-fuse to enter into the great evangelistic mov ent which is sweeping America will find themselv left behind in the onward sweep of the kingdom.

And it is good to emphasize the fact, as ese New York pastors are doing, that the min ers and their laymen can bring revivals to pass ven if the services of specially appointed evangelis are unavailable. Every pastor should be an evan ist. Every church member should be an evan ist. "Then they that were scattered abroad went e ry-where preaching the word." This must h pen again. It is beginning to happen. The rekin ing flames of evangelistic fervor among all class of church workers is the most hopeful sign o the times.

These New York pastors are emphasizing we other vital facts: one that prayer is needed i re-vival preparation, the other that unity amon the workers is required. It is a beautiful thing t see the pastors of our metropolis gathering tog er week by week for united prayer that God's S rit will visit New York with quickening power.

This example of New York's pastors will d btless be followed in many other cities. The rst necessity is to desire that souls shall be saved the next, to make definite plans for united servic of prayer. And as the pastors and laymen pra to-gether for a new equipment of soul-saving p er, and as they put into practice the gifts rece ed, souls shall be won in great multitudes in towns ge and small and in the country places.

The day of the Lord's visitation has come at st. May all his people, pastors and laymen alike be willing and obedient in the day of his power."

Huerta's Visit

DOUBTLESS to his own surprise, as ell as to that of many other people, Victo no Huerta, ex-president and dictator of Me o, has been permitted to visit us. It w a plucky thing to do, for he, probably more than ny other ruler of his kind, has been criticized by ur press and people, and not without reason. Hi e-sponsibility in the Madero affair, his defianc of the United States authorities, and all the tro le and expense in which this nation became inv ed on his account, have not yet been forgotten. Bu he old dictator is a wily diplomat and knows ho to face a delicate situation. His salute to the St ue of Liberty as he came up the bay, his tactful nd gracious manner in greeting the officials and ot rs who received him, and his expression of plea re at "the opportunity to admire once more the gr t-ness of the American people," all went to show at the veteran had taken especial pains to crea a good impression at the outset. To the immigra on inspectors he declared that he had no intentio of going to Mexico or Cuba, but nothing was sai of the possibility of his visiting Nicaragua, or s ne other point of vantage from which he could d ct a propaganda for the restoration of the old ré ne in Mexico, if such be his plan, as some have p-posed. Huerta is sixty-one years old, young nd vigorous enough yet to be heard from in Mex n affairs, and it is clearly within the range of pr a-bilities that he will not remain here an idle nd disinterested spectator, where Villistas and r-ranzistas and other factions are still keeping u n indecisive struggle. His presence on American il is significant, to say the least.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Great Zoological Specimens Secured

FROM the Belgian Congo, where he went six years ago with the intention of spending a year collecting zoological specimens and making a study of its ethnology for the American Museum of Natural History, James P. Chapin, a young student of Columbia University, returned to New York the other day with many rare trophies. He brought with him one-fourth of the collections, and Herbert Lang, his partner in this expedition, was left to pack and ship the other three-fourths. Mr. Chapin talked freely of the four rare "okapi" he secured, of cannibal tribes, of roving bands of pygmies whose chief diet is honey, white ants, and caterpillars; of eagles that live on monkeys, and hawks that live on bats; of hornbills whose females are plastered into a hole in a tree by their mates during the period of nesting with a tiny opening left for food supply. So far as known no white man has ever seen a living okapi. It is as large as a small-sized horse, with zebralike markings on legs and hind quarters. The four specimens taken by the Lang-Chapin expedition were secured by natives in traps. Two of the stuffed carcasses will go to the American Museum, and the other two to Belgium. The two scientists employed native hunters, guides, and porters, the caravan numbering at times two hundred. During the six years, some forty thousand specimens have been secured for practical use. The explorers in a certain place encountered a system of primitive wireless telegraph. On huge drums made of hollow logs the natives beat out sounds which can be heard for ten miles. And they have a code by which the people communicate across long distances with these drums. These two men, with six years of successful chase, call to mind Nimrod, the great hunter in the early history of the race, whom Moses credits with having founded the Babylonian monarchy: *"And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord."* (*Gen. 10: 8, 9.*)

Passing of Passenger Pigeon

THE United States once possessed a distinctively American bird belonging to the great family of pigeons, but so different from the rest of them as to mark it as one of the marvels of the New World. It was as different from the species of the Old World as the red man is from the European. It got into American literature. It might have claimed a place there on account of its beauty, with the upper parts of the body adorned with a bluish color, with metallic reflections about the neck, and the color underneath changed to a brownish or reddish purple or violet. But it demanded a place on the page of the historian and naturalist on account of its enormous numbers. John James Audubon computed the number of a flock of these pigeons he saw at the almost incredible number of 1,100,000,000, and estimated that the host would consume 8,500,000 bushels of grain per day. In Fenimore Cooper's "The Pioneers," there is a graphic description of a flock of passenger pigeons "extending from mountain to mountain in one solid blue mass." Before the white men came to make the farms and raise the grain they stole, they lived on berries, soft-shelled nuts like beechnuts, acorns and wild fruits, and their migrations were simply a search for food sufficient for their enormous flocks. But these beautiful birds are about gone, and the Audubon Society record classes them now among the practically extinct birds of America. The pigeon family was known upon largely in the offerings of the Mosaic dispensation: *"And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons."* (*Lev. 1: 14.*)

Business Combined with Study

IT HAS just been made known that Dr. Elmer E. Brown, chancellor of New York University, has fifteen business fellowships at his disposal. Professor Jeremiah W. Jenks, of the School of Commerce, Accounts and Finance, has arranged with several large concerns whereby graduates of New York University can secure positions for part time with the company while the remainder of the students' time is spent in post-graduate study. The business house pays the students' living expenses and the university tuition. Business experience coupled with scientific training is the aim of these fellowships. Some of the finest students and greatest men in America have worked their way through college wholly or in part. The business fellowship is a happy thought. It will give a post-graduate course to some who otherwise could not afford it, and the practical, self-dependent element will develop splendid fiber, and be a guarantee of a larger measure of success. The close relationship between business and the mental and spiritual realm is thus declared: *"Not slothful in business, fervent in spirit, serving the Lord."* (*Rom. 12: 11.*)

CASTING THE LIBERTY SUFFRAGE BELL

PENNSYLVANIA has a new "Liberty bell," which is to be rung for the first time when the women of the state secure the right to vote. Mrs. Katherine Ruschenberger of Strafford originated the idea of the bell. It weighs 2,000 pounds, and is made of bronze. It was cast at Troy a few days ago in the presence of the leaders of the suffrage movement in Pennsylvania. It will start May 1 from Erie on a tour of the state, stopping in all the principal cities and towns. The tour will end in Philadelphia in time for the bell to be used as a feature of the big parade, which will close the campaign for woman suffrage in that state. Speakers will accompany the bell and make their plea for the vote at open-air meetings. The cause of woman suffrage is progressing marvelously, and will prevail before long, and woman's influence, despite an unfriendly minority, will be cast in favor of sobriety, virtue, benevolence and piety. Woman's loyalty to the kingdom of Christ is illustrated by Mary's love for her risen Lord and by his recognition of her reverent devotion: *"Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni, which is to say, Master."* (*John 20: 16*)

Typhus Claims Physician Hero

DR. ERNEST PENDLETON MAGRUDER, a Washington surgeon at the head of a Red Cross unit caring for plague victims in Servia, died of typhus fever in Belgrade the other day. He fell a victim to the disease which he had offered himself to combat. Dr. Magruder is the second American physician to fall a prey to this deadly malady while undertaking to cure it in others. The first victim was Dr. James F. Donnelly of Brooklyn. Dr. Magruder was born in Upper Marlboro, Md., forty years ago, was graduated from Johns Hopkins University, had twelve years of hospital service in Washington, was for four years in charge of the Emergency Hospital there, and for the last five years he was professor of clinical surgery in Georgetown University. About five years ago Dr. Magruder made a tour of Europe. While in Scotland he decided to locate the family from which the Maryland Magruders had sprung. He found that the head of his clan was Sir Malcolm McGregor, an admiral in the British navy. Dr. Magruder also met Sir Malcolm's daughter, fell in love with and married her. The widow and two children are in Scotland, whither they went when the doctor was sent abroad on his ministry of mercy. Last autumn Dr. Magruder was sent to Servia by the Red Cross with two surgeons and six nurses. They were sent to the town of Gevgeli in southern Servia. This hero physician leaves an example to his profession and to the world of self-sacrificing service to humanity. Few realize how heroic the medical profession is, even in its ordinary practice. When the history of the European war is written, it must include a chapter on the disinterested and admirable work of American surgeons and nurses in the army hospitals of Europe. At great personal loss and personal risk they have gone at the call. These heroic doctors imitate the example of the Great Physician who gave his life for others. *"He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."* (*II Cor. 5: 15.*)

His Grave Too Short

ECCENTRIC people are to be found everywhere, and their actions are sometimes very strange. A farmer of western Connecticut, having a premonition of death, selected and purchased his own burial plot, dug his grave with his own hands, and a month ago ordered a tombstone to mark his resting-place. The man died about the time he expected to and his friends found that the deceased had made a mistake in calculating the size of the coffin case, and that the grave was eight inches too short. The burial was delayed two hours while diggers enlarged the grave. It is a rebuke to so foolish a performance, which may deter some other eccentric person from imitating the example. A reasonable concern for the disposition of our bodies or those of loved ones is in keeping with the demands of the best civilization. *"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb."* (*Matt. 27: 59, 60.*)

Money Savings of Children

A CANVASS of the banks of Los Angeles, Calif., shows that 40,000 children under sixteen years of age have almost $1,000,000 in savings deposits, an average of $25 each. One bank has 15,000 depositors between the ages of two and fourteen years. The largest account is that of a twelve-year-old boy, who has $1,572. He began seven years ago with fifty cents. Savings banks are a great blessing, especially to the plain people with moderate incomes. Many of the children of all parts of the country have deposits in these savings institutions. Children should be taught the value of saving money, and of the earning power of money through interest. The fact should be impressed on their minds that money has to be saved before the necessaries of life can be purchased, the charities of earth dispensed, or the kingdom of God maintained. There should be great caution just here. It should be impressed on the minds of the children that the saving of money is not the most important duty; that the education of the mind, the formation of character are the most important. Christ thus puts the special emphasis on spiritual accumulation: *"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."* (*Matt. 6: 20.*)

Robert Collyer Memorial Unveiled

A MEMORIAL to the late Rev. Robert Collyer has been unveiled in the Church of the Messiah, New York, where he was pastor for thirty-three years. It is a heroic bas-relief in bronze and Sienna marble. Dr. Collyer was born in Keightly, Yorkshire, England, in 1823, was a Methodist local preacher and a blacksmith. He became a Unitarian, founded a church of that denomination in Chicago, and remained its conspicuous pastor for nineteen years. He then came to the Church of the Messiah, New York, of which he was pastor and pastor emeritus till the time of his death. He was an eloquent preacher, kind-hearted and charitable and liberal in his theological views, and with many warm friends in all the Christian churches. The memorial is another illustration of the truth that *"The memory of the just is blessed."* (*Prov. 10: 7.*)

BETWEEN THE MILLSTONES

HOW long could you make a five-cent loaf of bread last, if you were not sure of more? A Polish mother, the fear of famine chilling her heart, can make it last far longer than you can, and keep a little starveling alive besides. (*Just at this moment, however, one mother has died for lack of bread.*)

If there were nothing more in sight with which to buy food, how long could you make fifty cents last? How long, by the way, will that fifty cents last that is in your pocket now? What will you have to show for it after it is spent? Or put it this way: If you had sent it to a mother in Poland, and she should keep herself and little child alive on what it would buy, for a week, and then another fifty cents from some one else, and so on and so on, should preserve their lives until good times come again, would that be a good showing for your fifty cents? (*Two or three infants in Poland died of starvation while you were reading that question.*)

It is just a little hard, isn't it, to get very much stirred up about people who are dying off by starvation in Poland. And even when I say that since beginning this paragraph *another Polish mother turned her face to the ground where she fell, and dropped off to sleep forever*, you are unmoved. Whether there was one or whether there were five small children who just naturally looked to that mother for their protection, and who stood about her hand in hand not knowing what it all meant, of course I cannot say. There is scarcely a doubt, though, that her last conscious thought was a wish that those children had never been born. Can anything be more pitiable than a mother brought to such woe that she wishes her children never had been born?

I am sorry, but still another little tot has made its last wailing cry for something to eat. These things are not pleasant for you to read, and neither are they to tell, but they are facts just the same. They are terrible facts; tragical facts, *commonplaces*. Yes, cozy little homes scattered to the winds; peaceful, happy families driven like hunted animals far afield and into the terrifying protection of the forests; bread-winners, the aged, nursing mothers, babies, young men and young women, all classes, engrossed the one moment in all those things that you and your neighbors are engrossed in at this moment; the next, every ambition, every hope, every plan, every tie ended—all this is commonplace now in Poland. Nothing left except their trust in God—and the high, glorious honor of making good that trust is offered by God to Christian America.

BUT there are now at least six souls fewer to share any bounty from America than there were when I began to write the above sentence. They are dropping down in their tracks while you read; and their tracks, friend reader, are not in the neighborhood of a hospital or of a drugstore or of somebody's automobile. Their tracks in which they drop are not the familiar pathways to their homes, they are not the furrows in their fields, they are not the lanes by which in happier days they found their way to church. No, all such things have been trampled out by war. The lanes and the furrows and the paths to the doorsteps are obliterated in Poland. And while it is not an easy thing to believe that millions of decent human beings are fugitives in their own land, it has just got to be believed because it is so. That means that they are without homes, without shelter, dependent upon strangers for a night's shelter, and dependent upon strangers for a crust of bread.

The crushing thing about it is that the "strangers" themselves—families here and there who have managed somehow to cling to their homes—are under the same ban of fate. They have held on to their homes, but at what sacrifice! How few families in that weeping land are still intact! Fathers have been torn from their households to fight in the opposing armies which, in six months, have slaughtered the land with their cannonading, their charges, their marches and countermarches, and their huge and voracious encampments. In such homes as remain famine has claimed its victims, disease has taken up its abode, misery and want have closed in the blinds.

So what avails it to those who are fleeing hither and yon, that they come to such a home? *Home!*

WELL, there they are. You may not believe it, because you simply cannot conceive of such a situation; but there they are just the same. Unquestionable authorities state that upwards of fifteen million human beings in Poland are this moment without homes and certainty of food from day to day. Millions of them are actually without any shelter from the weather. They are resorting to primitive methods in the forests to protect themselves from the elements and from worse. They subsist through sheer desperation, yet cannot tell how they got through the last twenty-four hours. They are digging holes with their thin hands, in which to bury their dead whose graves they never again will see, and though spring may return with all its wondrous promise of new life, spring brings no new hope to them. Their fields have been plowed, it is true—but by shot and shell. Their fields have been harrowed by countless rushing feet. Their fields have been sown broadcast with leaden seed. Yes, if you must hear it, their fields have been fertilized by the countless slain left to rot. What shall the harvest be?

IF ONLY Christian Herald readers could realize the naked truth of all this! It may help you to do so if you will imagine your own town to have been in a plague-swept district. Assume that for miles around a light had destroyed the crops and even the fertility of the land so that perhaps for a year nothing could be expected from it; and imagine that in every home some one had died of a strange plague; in some homes two or more and in most cases the breadwinner; and imagine that fire had taken toll and destroyed half of the homes and business houses. What would you who remained alive do in such a situation? Upon what would you subsist? What would stimulate your business and your industries? What cheer and comfort would there remain to you in your nearly demolished town with its mourning homes, its ruined business men, surrounded on all sides by a blighted land? And if you say you would snatch up a few possessions, gather together those who remain of your household, and in hatred and fear of the plague would flee—then imagine that not your section of country alone, but the entire land had been blackened by that dread visitation. Everywhere you turned was ruin. What then?

Shut your eyes and see Poland in that condition, but worse, worse. Words cannot tell the story. Use your imagination, your reason, your heart. Get under Poland's burden, friends. Don't stop to count the cost, to weigh the need, to estimate the returns. *While you have been reading this page a score of lives have ceased for lack of food and shelter.* How many the millions who still plead will you help?

CARRYING ALL THEY NOW OWN, THEY SEEK A REFUGE

THE fund being raised by the Christian Herald Family for the relief of widows and orphans of the war is now, in large part, at work in Belgium, France, England, Holland, Austria, Germany and Palestine. Never before has international relief work been surrounded by so many obstacles, and it has taken our committees some little time to so arrange their work as to assure the greatest amount of benefit to the neediest cases. Reports have already appeared from the above committees, excepting Germany and Palestine, and we are daily hoping to have those reports in hand. We wish to get money into Poland, the earliest possible moment and also to Servia and wherever else the war has left its blight. The need is acute everywhere, but the extent of it in Poland is so appalling that for the moment we are bending every energy to help the widows and orphans in that territory ere it is too late.

. . .

Address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

The receipts to April 14, $137,948.55, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

Miscellaneous Amounts

United Charities Association, Macon, Ga., 85 cents; Miss Faye Stevenson, $4; Free Methodist Church, Chicago, Ill., $132.06; M. E. Sunday School, Valley, Wash., $4; Bertha Salisbury, $1.25; Mrs. T. R. Jewell, $2.75; Jacob Baumach, $11.00; I. W. Garner, $7.50; Mrs. John J. Buren, $12; ——, Page, N. D., $4.10; College S. S., Cumberland Gap, Tenn., $36.05; Sunday Schools, Bucyrus, N. D., $7.10; Winterport, M. E. S. S., Winter, Me., $2.75; Chautauqua Literary Soc., Independence, Iowa, $57.10; Friends Church, Hubbard, Iowa, $9.11; United Evangelical S. S., Middlebox, Pa., $16.20; Melancthon Chapel S. S., Wever's Cave, Va., $6.82; S. S., of the First Reformed Church, Glenville, N. Y., $22; Baptist S. S., Miami, Ariz., $4; Amherst Baptist Church, Williamsville, N. Y., $11.51; Citizens, Canton, S. D., $448.86; The Churches of Nashville, Ind., $125.41; Mr. & Mrs. Thos. A. Brown, $6; First Baptist S. S. and Community, Borden, N. Y., $28; South Flat S. S., Worland, Wyo., $1.70; S. S., Springer, Wyo., $1.55; Christian Endeavor Soc., Mitchell Hollow Chapel, Windham, N. Y., $6; Lutheran Church, Smicksburg, Pa., $8; Mrs. A. J. Fagg, $7.10; Anna L., Miss Ada, & Miss Libbie Johnston, $14; R. R. Houston, $4; S. S. Collection, Annette, Calif., $6; H. W. Lybrook, $5.50; M., Duncedin, Fla., $3.50; Ladies' Twentieth Century Club, Arlington, Calif., $2.80; Mary P. Shedd, $4.5; The College Hill R. P. S. S., Beaver Falls, Pa., $6; Rev. O. J. Lundell, $7.61; Citizens, Green Banks, W. Va., $46.61; M. E. Sunday School, South, Waterproof, La., $1.51; I. A. Slater, $2.15; M. A. Slater, $1.25; H. M. Slater, $1.25; L. P. Slater, 35 cents; Frank A. Dahl, $4; Alfred Kepeer, $4; Friends, Trade River, & Wolf Creek, Wis., $24.51; Reformed Church, New Baltimore, N. Y., $12.35; Friends Church, High Point, N. C., $35; Alex. G. Williams, $13.

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Additional contributions to acknowledged later.

A WEEK *in the* WORLD'S NEWS

ANOTHER VICTORY OF PEACE. Announcement is made of a discovery in the realm of bacteriology which, in its far-reaching influence, may rival that of the celebrated bacillus of tuberculosis. Dr. Harry Plotz, a yng bacteriologist connected with Mount Sinai Hospital in N York, several months ago found the bacillus of typhus fer, but the fact was not permitted to be announced publicly athe time, in deference to the wishes of the leaders in the mical fraternity, who desired that the discovery should first be thoughly tested. On April 15, the news was made public that thests were complete, and 250 eminent physicians, representing N York and other states, assembled to learn the details from D.Plotz and his co-workers. It is stated that the physicians we amazed at the result that was spread before them at this gering. It is claimed that Dr. Plotz has not only satisfied the p'ession that he has found the true typhus bacillus, but he hvalso discovered an antityphus vaccine, which is said to be a pfective agent against the disease. The patholog and bacteriologists who listened to his explations and noted the results of his work, united inarm commendation of all that has been claimed fcit; but, while recommending the use of the vine, they could not guarantee its efficacy, as the sties concerning it are still progressing and may nbe completed for many weeks. Dr. Plotz, in thcourse of his experiments, examined the blood ofbout forty patients who were suffering from B's disease, a form of typhus. He isolated a bglus. As it happened, about this time several cas of European epidemic typhus arrived in the pt of New York and were taken to one of the hcitals in the lower bay. From half a dozen of the cases Dr. Plotz succeeded in getting blood te, with the result that they yielded the same ormism that he had isolated from Brill's disease inhe hospital. The germ was a bacillus sometis straight, again slightly curved, and some with rded and others with pointed ends. The protve vaccine will in all probability be used on the Eopean battlefields, and some members of the mcal commission now on the way to Servia were inulated with it before leaving. Dr. Plotz, who w warmly congratulated by many distinguished plicians, is only twenty-five years old—one of thyoungest men who ever made a famous name in mcal science.

. . .

ROGRESS ON ALASKAN RAILROAD. The complete route ofhe railroad to be built in Alaska by the government has been demined, and the 471 miles of standard-gauge track will run fr Seward, on Resurrection Bay, to Fairbanks, on the Tanana Rr, the total cost being estimated at $26,800,000, about $800,000 less than Congress provided for. The description of thoute abounds in such words as "running along shore of said la" "along said stream," "to a summit in," "across said cre," "along the slopes of said mountain," "crossing Broad Pi," "entering and continuing along the drainage of such and su a stream," etc., fairly indicating the enormous difficulties th are to be met and overcome in the construction of this, ofirst government-owned railroad.

. . .

TCH IN AND GET YOUR SHARE. The whole country is ming hay under the sun of prosperity, according to the Treasu Department, which bases its announcement upon the reports ofome eighty national bank examiners who have been making cle observations throughout the states. Pronounced hopefulness, excellent agricultural conditions, manufacturing increase, small borrowing by merchants, and other signs point, in their opinion, to an era of general prosperity, the state of Maine alone reflecting continued depression.

COUNT J. H. VON BERNSTORFF

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"COLORADO MADE OVER." Under this caption the Boston Transcript thus summarizes recent state legislation: "Denver, Col., April 10.—Among the laws enacted by the Colorado General Assembly which will adjourn sine die at midnight are: Statutory provisions to enforce the statewide prohibition constitutional amendment adopted by the voters last November. Creation of an industrial commission with powers to adjust industrial disputes and to administer workmen's compensation. Authorization of mutual insurance to supplement the compensation law. A law limiting the sale of habit-forming drugs similar to the new Federal anti-drug law. Prohibiting the issuance of a divorce decree until six months after a divorce is granted.

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MATTER MATTERS IN NEW YORK STATE. The New York Assembly on April 13 killed a bill designed to exempt Christian Scientists from the law which requires practicing physicians to be examined and licensed.

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THE F-4 LOCATED. Making a world's record dive of 288 feet, in an ordinary diving suit, chief gunner mate Frank Crilley on April 14 walked on the top of the submarine F-4, lost March 25 off Honolulu Harbor. The huge steel casket lies on her side on a smooth bottom, headed shoreward.

MOB DEMONSTRATION BEFORE AMERICAN CLUB, MEXICO CITY

THE "COMMON" PEOPLE OF BOSTON WON'T HEAR SUNDAY. The Boston Common Society, which has supervision over the famous Boston Common, has announced that it will oppose to the end any attempt to erect a tabernacle on any part of the Common for the Sunday campaign in the fall of 1916. All previous attempts to invade this great public park have failed, and a law forbids the erection there of any structure covering more than sixty feet for a public purpose.

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DIPLOMAT FORGETS DIPLOMACY. Readers of the daily papers were surprised on April 12 by the publication of a memorandum from the German ambassador at Washington, Count von Bernstorff to the United States Government, complaining with some asperity of the government's policy toward the belligerent nations, and venturing the assumption "that the United States Government has accepted England's violation of international law," inasmuch as after eight months of effort nothing has been accomplished toward securing freedom of neutral trade with Germany. The note openly criticized the government's attitude toward the shipment of war munitions to belligerents, as unneutral. Administration officials are reported as chagrined and irritated by the publication of the memoradum, which had been in the possession of the State Department for some time. The incident is still open as the Christian Herald goes to press.

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VOLUNTARILY JOIN THE UNEMPLOYED. Chicago has another huge industrial strike upon its hands, 10,000 union carpenters quitting work April 15 to enforce an increase from 65 to 70 cents an hour, and upwards of 130,000 men in allied trades may soon become involved, tying up building contracts to the value of over $100,000,000, the erection of the great Union Railway terminal being halted.

. . .

IN THE REVOLUTIONARY BELT. President Jiménez of Santo Domingo has been at a deadlock with his congress since it convened, no legislation being the result, and the United States cruiser Des Moines has been ordered to join the Nashville off the Dominican capital to watch the new revolution which now threatens.

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WHAT? WELL, THEY'D BETTER JUST TRY TO ONCE! Elizabeth, N. J., a town which only recently celebrated its two hundred and fiftieth birthday, now has all its mothers in tears—of indignation—because of an alleged attempt by some business men to have baby carriages ruled off the sidewalks in the store section. Think of it! (Elizabeth ought to offer a boom market just now to the perambulator trade.)

. . .

A JUDGE DEFEATS HIS FOES. Personal and political enemies of Judge Ben B. Lindsey of the Juvenile Court of Denver, Col., have met with complete defeat in a concerted movement to have him discredited, and the grand jury has indicted an attorney who was active in the matter, for libel, and censured others who attacked Judge Lindsey.

. . .

A UNIQUE VISITOR TO THE UNITED STATES. On April 12 Victoriana Huerta landed on American soil at New York, magnanimously forgetting the refusal of our government to recognize him as president of Mexico and our strenuous but unavailing efforts to compel him to salute the American flag in token of his repudiation of the firing by his soldiers upon an American crew in a cruiser's small boat off Tampico. The exact purpose of General Huerta's present journeyings is not disclosed, but it is commonly believed that he is inclined to return to the country from which he fled, and take a strong hand in straightening out its conditions, which he describes as a state of anarchy of the worst kind. In an interview with newspaper men, he denied that he was concerned in the death of his predecessor Madero, but refused to name the murderer on the ground that the matter was a "soldier's secret." No reassuring reports have as yet come out of Mexico, and the armies of Carranza and Villa are supposed to be ready for a decisive engagement. So far as known, conditions are improved in Mexico City, where, not so long ago, rioting and mob rule for a while prevailed, foreigners and particularly Americans being singled out for hostile demonstrations.

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FLAGS AT HALF-MAST FOR LINCOLN. On April 15, the fiftieth anniversary of the death of Abraham Lincoln, the executive offices of the United States were closed and the national flag was displayed at half-mast upon all Federal buildings, at all forts and military posts and naval stations and on all vessels of the United States, by order of President Wilson, and our representatives abroad and the owners and masters of all merchant ships of the United States were requested to pay appropriate tribute to Lincoln's memory. Flags generally were placed at half-mast throughout the country.

. . .

WILL SLIP DYE-STUFFS THROUGH. Secretary Bryan has arranged with the British Government to have two ship-loads of dye-stuffs from Germany pass through the blockade, if the vessels sail from Rotterdam under a neutral flag, the cargo to be consigned to the United States Department of Commerce for distribution in the textile trade.

. . .

COAST TO COAST BY AIR LINE. A transcontinental prize has been offered by the Aero Club of America, to be competed for by aviators over three routes from the Atlantic to the Pacific, the plan including short distance cross-country contest flights to demonstrate the practicability of an interstate mail service by air-line connecting with a coast-to-coast air route. Entries are already being received and the contest is scheduled to take place between July 4 and August 12.

. . .

BASEBALL TIME OFFICIALLY ANNOUNCED. President Wilson pitched the first ball of the season from the grandstand at the Washington grounds on April 14, and thus started the great series between major leagues and all the other series dwindling down to the backyard scraps, the cleanest, truest and manliest game in the world, according to Billy Sunday and some fifty million other men and boys. But Sunday denounces professional baseball played on the Sabbath, and the New York Assembly has by a vote of 58 to 59 defeated a bill permitting professional baseball in that state on Sunday.

VICTORIANO HUERTA

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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Entered at Post Office, New York, as Second-class Matter
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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Perplexed, Avilene, Kan. What is your idea of keeping the Sabbath Day holy? Is Sunday visiting wrong, even if one goes to church?

Paul, who apparently had to answer many questions concerning Sabbath observance at a time when legalists were urging the most rigid conformity with the strict Jewish laws on the subject, wrote: "Let no man judge you in meat or in drink or in respect of . . . the Sabbath days." (Col. 2: 16.) When the question of the obligation of the Gentile converts in the new church to observe the forms of the old religion was discussed by the apostles in council for the first time, the whole subject of legalism was simplified in two verses (see Acts 15: 28, 29). Jesus himself rebuked the old slavish restrictions which were so prominent a part of the teachings of the Scribes and Pharisees, and showed them that the Sabbath was made for man, meaning that it was designed for our common humanity and for the doing of those acts which would conduce in largest measure to the general good. An act which is not in itself sinful but rather commendable, such as a deed of kindness, of charity, of urgent help and even of absolutely indispensable labor (which if left unattended too might entail loss or suffering), might thus not only be regarded as justifiable on the Sabbath but even as a duty. In general, the observance of the day may be summed up in rest and worship. No labor that can be done on other days should be performed on the Sabbath, but it is not to be a day devoted to social pleasure or amusement. It is the Lord's day, and we ought to spend it in a manner becoming its character. The question of visiting must therefore be one for the individual conscience. There may be visits that come within the range of Sunday proprieties. Even the rigid Jews were permitted a "Sabbath day's journey," presumably for recreation and exercise, and we cannot believe that they shut off all social intercourse. There is a wide difference, however, between such happenings and the carrying out of a deliberate purpose of spending a portion of the day on social calls, which we take to be the meaning of the letter.

C. H. D., Chicago, Ill. In a recent article on preaching, the Continent seems to be discussing good taste in the language of the best society in that particular section in which he happens to reside. If this is the subject the editor considers, that article is fine and to the point. If, on the other hand, he is discussing the ostensible purpose of all preaching—the kind of ministry which results in the eternal salvation of the souls of men—then there is neither point nor logic to the article in the Continent. If Christ was right and if the professed belief of all the evangelical churches of our country is right, viz., that man possesses a spiritual part which neither time nor death can efface, then and in that event, the one fact which must forever overtop all other facts is this: that man's soul, or the spiritual part of a man—call it what you will—must be awakened to the consciousness that to "fear God and keep his commandments is the whole duty of man." If any man or woman wants to see the results of preaching nice-sounding words and phrases and pleasant-to-listen-to platitudes, all he or she has to do is to visit any of the churches in the indicated section of Chicago, or any other city in the United States, and note how fast the men are *not* coming to realize their need of "the soul's awakening." There is one thing that, in a Christian sense, is like the light of the sun compared with the light of the millions of stars which the sun's light hides absolutely, and that one thing is this: the soul's eternal salvation. If this is not true, then the professed belief of all of our so-called Evangelical churches is a farce, and the teachings of Jesus Christ are simply so much idle talk. If this is true—if the consequences are fraught with such awful destinies—then the kind of preaching which is most productive of bringing the most people to this consciousness is the best kind of preaching, view it from whatever standpoint you will.

When a preacher of the Gospel delivers his message with strength and courage, dealing with the evils of his time, he doubtless does his duty as a servant of Christ, as he understands that duty. The battle against sin is not one to be fought with kid gloves, nor to be settled with polite speeches or elegant phraseology. Paul and Silas, when they preached in Thessalonica and were accused of "turning the world upside down," met with the same kind of criticism that is visited upon some modern preachers and evangelists. That preacher or evangelist who never strikes fire, or arouses opposition, is an indifferent servant. We need today zeal and earnestness in the pulpit, even more than literary or oratorical ability. Simplicity and directness, strength and gentleness, fervent persuasion and humble appeal—each has its proper place. Luther's words have been described as "half-battles" in their intensity and forcefulness; Weaver used the dialect of the coal-pit; Jerry McAuley, that of the prison and slums, and Sunday that of the ball-field and the thoughtless multitude. There are times when the modern minister or evangelist feels that he is dealing with an antagonist, to cope with whom he can use at times only the homely sling of David and a vulgar pebble of the brook. God in his wisdom uses many diverse instrumentalities in reaching the hearts of men, and multitudes are moved and won by methods that would not influence and might even repel others. The real test lies in the result of the work. If it finds acceptance and souls are won, who then should be against it?

A GLADDER DAY IS COMING

BY LELIA M. ROWAN

THERE'S a gladder day a-comin', and the "writin' on the wall"
Says the universe is filling up with love enough for all;
That our God has not forsaken us, his children here below,
But he still is in his heaven, and his promise in the bow.

That a Brotherhood is working in the lowlands and the high
Gettin' ready for the Jubilee that's comin' by and by,
And already there's a glinting through the darkness of the night,
Through the toiling and the fearing, gleams of glory-tinted light.

Don't you know the time is coming when each tremor of the soul
Shall be tuned to music only, when the notes upon the scroll
Will be tender tones o' lovin' and of melody so sweet,
That they'll almost seem like echoes from some angel-bright retreat?

Don't you know the time's a-comin' when God's smile shall touch old earth
Into wonderful new beauty, into blossom-tinted birth?
Then we'll sing on sunny hilltops up against the azure skies
While his hand of love is brushing all the teardrops from our eyes.

Yes, a gladder day is comin', and we may as well begin
To push away the shadows and let the sunshine in;
For the signs are all a-tellin' that the day is drawin' nigh,
When the kingdom of the Master shall be ruling earth and sky!

Petoskey, Mich.

Anxious Inquirer, Kentucky. Do you believe that God's Spirit ever speaks or gives impressions to Christians today as he did to Ananias, when he asked him to go and announce to Paul that he was called to preach the Gospel? (Acts 9: 15-17; Acts 22: 12-15.) Have you known or read of any preacher being led or helped to decide the question of the call to preach by some one's telling him this, even before he became a Christian? This impression has come to me several times in the last two years, to go to one who is not yet a Christian with this message. I know that God's Spirit has been striving with this person. I have talked with him about becoming a Christian, but was afraid to mention the other matter for fear I would be presumptious.

There have been many cases in which the Christian friends of one still unconverted have felt convinced that he ought to preach. It is often the refusal to become a preacher that prevents such a person from finding the light. So far as impressions go to do or say certain things to certain people, a Christian should never be in bondage or distress about a matter like this. God does not compel us, by painful, bewildering, oppressive urging, to go and do some such duty while our whole nature is shrinking from it. He treats us as friends. If he has a message to deliver through us he makes us want to deliver it. This does not always mean that the way will be perfectly easy or that we may not have to fight to overcome a certain timidity, but our interest in the person or persons to whom the message is to be given and our real desire that God's will shall be done will impel us to go ahead and state what seems to us to be God's plan and purpose. In your particular case the matter ought to be very easy. You are anxious that this friend make the most of his life. Tell him frankly what you think God wants him to do. Continue urging him to accept Christ's salvation, and when he, too, has become a personal friend of the Saviour, he will soon know whether or not you have been mistaken in thinking he ought to become a minister.

H., Iowa. In most of the modern religious denominations elders are elected, presiding elders or district superintendents, however, being appointed in the Methodist body. Your church should consult the manual of the denomination to which it belongs, and follow the rules laid down. There seems to have been no trace of ruling or presiding elders in the early church. The functions of elders are varied in different denominations. In the New Testament church, elders were also pastors (Eph. 4: 11), overseers (Acts 20: 28), leaders and rulers (Heb. 13: 7; I Thess. 5: 12), and today they are still regarded as the spiritual teachers of the congregation, the right hand of the pastor in all spiritual work, and in most denominations, next to him, the leading functionaries at the sacrament and other offices. When the spiritual work of the church is in peril from any cause which they can remedy, it is their duty to take such steps as may be necessary for that purpose. An "honorary" elder, and indeed any honorary member of a fixed board, is not entitled to vote. A fixed board whose members are elected should organize by electing rather than appointing its officers.

W. J. C., Hackettstown, N. J. There are thousands of prodigal sons adrift on the sea of life today, without rudder or destination. Many of them are saved by the kindness of God's people, who come to their rescue and help to bring them back to their right mind. There are two kinds of socialism, the sane and serviceable, which believes in accomplishing its ends through peaceful means, and the kind which is revolutionary. We cannot believe that the former could interfere in any way with the Christian progress of the age in which we live.

W. E. F., Nassau, Bahamas. In the religious census, as we understand it, none are classed as "adherents" of a denomination unless they sustain some definite relation, either being carried on the membership roll or on the list of the congregation. Occasional attendants, or that class who float around from one church to another, cannot be claimed as giving allegiance to anybody and, of course, are not included in the figures.

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Constant Reader, Cherokee, Iowa. While the prophecies have not yet been fulfilled, notably those that refer to the restoration of the Jews and other far-reaching predictions of the Old Testament prophets. The Messianic prophecies, especially those relating to the coming of the kingdom, are now, commentators hold, in process of fulfilment. The Gospel has not yet been preached to all the nations of the world. There are parts of Central Asia, some parts of China and almost all of Tibet, together with portions of Central Africa, the Sahara tribes and parts of South America, still unevangelized. It is the imperative duty of the church of Christ to hasten this work, which Jesus himself laid down as one of the principal tasks of his followers.

Miscellaneous

Arthur R. Parker, 192 Laurel Hill Avenue, Norwich, Conn., would like to have some reader send him the name of the author of the following lines:

"One of the sweet old chapters,
Quietly sitting alone,
Drinking the life-giving water,
Making each movement my own

J. A. S., Kent, Wash. 1. Our little children at Mont-Lawn at the end of their outing are invariably sorry to leave the Children's Home. Those who have been there tell other children about it in glowing terms of praise. **2.** We have never heard of the incident of the Confederate flag mentioned in your letter, and doubt it very much. **3.** We are forwarding your question about righteousness to Dr. Gray.

J. A. H., Illinois. 1. According to the Scripture record, Cain was the first-born and Abel the second son of our first parents. Traditions have been preserved among the Jews, however, that both had twin sisters. It is made clear in Gen. 5: 1-4 that Adam had many children, although these two are expressly indicated as the first and second. **2.** Your second question does not admit of an answer. What might have happened, had conditions been otherwise than they were, or had the whole race accepted the divine revelation of the Son and turned from their sins to righteousness? The transformation would have been so stupendous that the human mind cannot conjecture as to the outcome.

Mrs. J. A. P., Washington Court House, Ohio. There has been much discussion concerning the passage in I Cor. 3: 15. Dean Alford gives the sense as "if any teacher's work consist of such materials as the fire will destroy," loss will be suffered, and he adds that the meaning is as though the structure reared by a builder (not the foundation) is consumed by the fire, he escapes, but with the loss of his work. Or as Bengel puts it, as a shipwrecked man, though he loses his merchandise, is saved, though having to pass through the waves. It is really a crucial test of the value of man's work; all those parts that will not stand the ordeal of burning investigation will perish, although the man himself may be saved. Salvation being a free gift and not a reward. Unprofitable portions may be interpreted as doctrines that are valueless in themselves and which have been superadded to the essentials. They are frail handiwork and cannot stand the fierce heat of the furnace of trial. Thus it follows that there are some who, stripped at last of all their assumption of personal merit, will stand naked before God and yet receive the precious gift of his clemency.

CHURCH AND WORKINGMAN

BY O. H. PANNKOKE

'N LOOKING for the first time over the symposium on Church and Labor recently conducted in the Christian Herald, one is bedered by the great number of ideas d suggestions offered. Many of the as are familiar and have become current property of the students the subject. Their restatement by ding men gives added weight to em. Others are new; at times, in t, startling. However, all the angers gathered together are pervaded a vital freshness and grasp of the oblem which clearly shows the inest it has aroused. A number more responses were received which uld not be published for want of ace. Among them were letters from v. J. H. C. Fritz and Martin Somr, and Professor Th. Graebner and G. Payne, all from St. Louis; Mr. G. Lewis of Cleveland, Professor Rauschenbusch of Schenectady d Rev. William Schoenfeld of New rk City. The Christian Herald ends its thanks to the writers.

Certain broad ideas stand out und which it is possible to group contents of the symposium in der to obtain a definite program. e two representatives of organized bor, Mr. Lennon and Mr. Garretson, convinced that the church is at lt. While the former lays stress on lack of interest shown by the rch in industrial evils, the latter s a step further and upbraids the rch for her class interest. No ubt many will think such expresns overdrawn, even offensive. But se men are offering their honest viction, as well as the conviction a great body of the best American rkmen who chose them as their resentatives.

he note of criticism is heard from st of the other contributors. It may be expressed so severely; at times is veiled and indirect. It is there, nertheless. The church has been erested in every man's problem but laboring man's. She has become spokesman of the middle classes. clergy have been inclined to find ir friends as well as their inspirati among the educated, and have ls failed to understand the viewnt of the common man. The rapid of industrial society, with its new, ried forces, its new alignment of iety, its new relations of man with ow man, has found the church angely hesitant to act, as though she e before unknown territory upon ch she felt reluctant to enter.

HERE is one noteworthy exception. Dr. Wenner, speaking of the Lutheran Church, maintains that the labor problem does not exist for her; ninety per cent. of her membership is made up of workingmen. It is, of course, impossible to substantiate these figures. If one excludes farmers and counts them with the middle class where they really belong, they are much too high. But this much is true, that the Lutheran Church in the cities, large and small, is mostly made up of workingmen. The organization is democratic, and the attendance and co-operation of the men at divine worship and church work has been the surprise of every outsider who has had opportunity to observe it.

True, the church may be at fault. She is made up of men whose vision is only too frequently dimmed and whose courage falters. Christ and Christianity are not at fault. The Christian religion is not yet ready to be cast off like a garment, worn out and outgrown. Jesus is timely today, even as he was timely in the agricultural society of Palestine or the cosmopolitan Roman Empire, or the feudal society of the Middle Ages. Labor leaders, reformers, churchmen, beckon to Christ, a fuller, better understanding of Christ, a deeper faith in his divine guidance, a more honest application of his teachings to the questions of the day as they fall under the measure of the Gospel.

TWO fundamental suggestions are made, along which the church shall act: In the first place she shall take a clear stand on the moral issues involved. To wear out human beings before their day under the pressure of modern industry; to tie young children to machines, stunt their body, deaden their mind, rob them of the glorious buoyancy of youth; to cut and mutilate human beings and make them a burden to themselves and their fellows, is largely considered an integral part of modern industry. At best, it is deplored only as economic waste.

The church cannot consider it anything but a crying moral wrong, for which some one is responsible. If that someone is within the church, then it ought to be her duty to convince the man of his sin. It may demand courage to do this, but when once understood the duty is clear. That the church has not spoken out as clearly as she might have done may, perhaps, be due to "an idealized individualism." In saving individual souls, she warned against sins that were obvious in the simple relations of men with fellow men, but she failed to see that modern society has brought infinitely complex and indirect responsibility and multiplied opportunities for sin.

The second great duty of the church in the present situation might be called preventive charity. As it is, the church is dealing with the human waste of modern industry in her hospitals, her sanitariums, her homes, her poor funds. She does that because Jesus gave her commission to love even as he loved. But a great if not the greatest portion of this suffering is preventable. Experience has shown that. Surely greater love it is to save men before they are in need.

BUT with all her possibility to help men, the church can never forget that an "ungospelized humanitarianism" is but an empty shell. Her opportunity lies not so much in a program as in an inspiration. She is not called upon to gather statistics and systematize them into formal, comprehensive platforms on every indifferent question of daily life. She is called upon to engender a living fire of righteousness and love through faith in Christ Jesus. Accurate knowledge is demanded by her only in so far as is necessary to lead these powers for social reform aright.

As its own members are more and more imbued with the Christ-spirit, they will see where they have done wrong and make amends. As she goes on fulfilling her missionary obligation to lead men to Christ, the newcomers will be pledged in the army of Christ to fight against the sin of the world and to bring Christ's love to their fellows. In this continued growth of faith and love lies the hope for a solution of the labor problem.

Much has been written in recent years on the relation of church and labor. The books would fill a small library. Many utterances bear the stamp of despair. The men felt the overwhelming need for action, but had little confidence that the church would awaken to her duty. Time and again it has occurred in the last years that ministers gave up their profession, even becoming embittered advocates of social revolution, because they were impatient with what they termed the lifelessness of the church.

The present symposium sounds a different note. It is severe and plain-spoken. But through it all rings the clear note of courage and of hope. Though the task may be grave and the difficulties many, the selfsame high faith and patient devotion which triumphed in former days will win out today and make the religion of Christ again the big power in men's lives.

PHIMISTER

BY ISABEL GORDON CURTIS

"I AM sending you a new man, MacGregor. He's a fresh arrival from Scotland, one of your own people. You ought to understand him. I can't. He is a big, strong fellow, and said to be a good workman, only his tongue is Dutch to me."

About ten minutes later Phimister "staumped" into the superintendent's office. "Staumped" may not be in the dictionary, still the word rings with the thud of tacketed shoon. In the doorway stood a young giant with a winning smile on his ruddy face. His head was thatched with yellow hair, a curling beard covered his chin and he had the honest, blue eyes of a child. He rough, gray tweeds bore the mark of Scottish village tailor. In his hand he carried a hairy, Arctic-like cap, such as men wear in the Highlands.

"Weel, I'm thinkin' this is Phimister." MacGregor looked up at him with a smile. The man in the door strode forward holding out a hand which was as big as a ham.

"Eh, man; ye're Scotch yersel'!" he cried.

He would not sit down, but all the awkwardness had gone out of him. There was only one complaint in the shop: nobody could understand his brogue. When the countrymen met, however, and there was time for a "crack," his face glowed. He was home again, sailing wind-swept lochs, climbing heathery hills, or plowing a straight furrow with a steady eye and a stalwart hand.

One Saturday afternoon when the whistle blew, Phimister "staumped" into the office again.

"I'll wait, Mr. MacGregor, till you are through," he said. "I'm in nae great hurry."

The superintendent shut down his desk.

"What can I do for you?" he asked.

"Ye're aye sae weel dressed, Mr. MacGregor," began Phimister hesitatingly. "I mean yer cleas fit ye sae weel, I thocht maybe ye'd be gude eneuch tae tell me wha ye're tailor is?"

The man could not smile with the guileless eyes of Phimister upon him.

"I gang tae a gey high-priced tailor," he explained.

"We'll no talk o' prices. I want new claes. I'm weel eneuch clad the noo, an' there's a hantle wear left in my auld shoon." Phimister glanced regretfully at his feet. "Only New York's nae like hame. I canna gang roon this gait muckle langer—on Sundays, anyway."

"Is it a lass?" asked the superintendent.

"It's no ae lass. It's two o' them! They sing in the Kirk o' the Messiah."

"What hae you got to do wi' kirk singers?"

"I'm the tenor there."

"You, Phimister! why, I didna ken ye could sing!"

"Neither did I," the young giant laughed merrily. "It knocked the

Continued on page 452

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(852)

THE RETURN OF POLLYANNA

BY ELEANOR H. PORTER

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CHAPTER XXX

AFTER LONG YEARS

POLLYANNA was so happy after she had sent her letter to Jimmy that she could not keep it to herself. Always before going to bed she stopped into her aunt's room to see if anything was needed. To-night, after the usual questions, she had turned to put out the light, when a sudden impulse sent her back to her aunt's bedside. A little breathlessly she dropped on her knees.

"Aunt Polly, I'm so happy I just had to tell some one. I *want* to tell you. May I?"

"Tell me? Tell me what, child? Of course you may tell me. You mean, it's good news—for *me?*"

"Why, yes, dear; I hope so," blushed Pollyanna. "I hope it will make you—*glad,* a little, for me, you know. Of course Jimmy will tell you himself all properly some day. But *I* wanted to tell you first."

"Jimmy!" Mrs. Chilton's face changed perceptibly.

"Yes, when—when he—he asks you for me," stammered Pollyanna, with a radiant flood of color. "Oh, I'm—I'm so happy I had to tell you!"

"Asks me for you! Pollyanna!" Mrs. Chilton pulled herself up in bed. "You don't mean to say there's anything *serious* between you and Jimmy Bean!"

Pollyanna fell back in dismay.

"Why, auntie, I thought you *liked* Jimmy!"

"So I do—in his place. But that place isn't the husband of my niece."

"*Aunt Polly!*"

"Come, come, child, don't look so shocked. This is all sheer nonsense, and I'm glad I've been able to stop it before it's gone any further."

"But, Aunt Polly, it *has* gone further," quavered Pollyanna. "Why, I—I already have learned to lo—c-care for him dearly."

"Then you'll have to unlearn it, Pollyanna, for never, never will I give my consent to your marrying Jimmy Bean."

"But—w-why, auntie?"

"First and foremost because we know nothing whatever about him."

"Why, Aunt Polly, we've always known him ever since I was a little girl!"

"Yes, and what was he? A young little runaway urchin from an Orphans' Home! We know nothing whatever about his people, and his pedigree."

"But I'm not marrying his p-people and his p-pedigree!"

With an impatient groan Aunt Polly fell back on her pillow.

"Pollyanna, you're making me positively ill. My heart is going like a trip-hammer. I shan't sleep a wink to-night. *Can't* you let this thing rest until morning?"

Pollyanna was on her feet instantly, her face all contrition.

"Why, yes—yes, indeed; of course, Aunt Polly! And tomorrow you'll feel different, I'm sure. I'm sure you will," reiterated the girl, her voice quivering with hope again, as she turned to extinguish the light.

But Aunt Polly did not "feel different" in the morning. If anything, her opposition to the marriage was even more determined. In vain Pollyanna pleaded and argued. In vain she showed how deeply her happiness was concerned. Aunt Polly was obdurate. She would have none of the idea. She sternly admonished Pollyanna as to the possible evils of heredity, and warned her of the dangers of marrying into she knew not what sort of family. She even appealed at last to her sense of duty and gratitude toward herself, and reminded Pollyanna of the long years of loving care that had been hers in the home of her aunt, and she begged her piteously not to break her heart by this marriage as had her mother before her by *her* marriage.

When Jimmy himself, radiant-faced and glowing-eyed, came at ten o'clock, he was met by a frightened, sob-shaken little Pollyanna who tried ineffectually to hold him back with two trembling hands. With whitening cheeks, but with defiantly tender arms that held her close, he demanded an explanation.

"Pollyanna, dearest, what in the world is the meaning of this?"

"Oh, Jimmy, Jimmy, why did you come, why did you come? I was going to write and tell you straight away," moaned Pollyanna.

"But you did write me, dear. I got it yesterday afternoon just in time to catch my train."

"No, no; *again,* I mean. I didn't know then that I—I couldn't."

"*Couldn't!* Pollyanna"—his eyes flamed into stern wrath—"you don't mean to tell me there's anybody *else's* love you've got to keep me waiting for?" he demanded, holding her at arm's length.

"No, no, Jimmy! Don't look at me like that. I can't bear it!"

"Then, what is it? What is it you can't do?"

"I can't—marry you."

"Pollyanna, do you love me?"

"Yes. Oh, y-yes."

"Then you *shall* marry me," triumphed Jimmy, his arms enfolding her again.

"No, no, Jimmy, you don't understand. It's Aunt Polly," struggled Pollyanna.

"*Aunt Polly?*"

"Yes. She—won't let me."

"Ho!" Jimmy tossed his head with a light laugh. "We'll fix Aunt Polly. She thinks she's going to lose you, but we'll just remind her that she—she's going to gain a—a new nephew!" he finished in mock importance.

But Pollyanna did not smile. She turned her head hopelessly from side to side.

"No, no, Jimmy, you don't understand! She—she—oh, how can I tell you?—she objects to—to *you*—for—*me.*"

Jimmy's arms relaxed a little. His eyes sobered.

"Oh, well, I suppose I can't blame her for that. I'm no—wonder, of course," he admitted constrainedly. "Still"—he turned loving eyes upon her—"I'd try to make you—happy, dear."

"Indeed you would! I know you would," protested Pollyanna, tearfully.

"Then why not—give me a chance to try, Pollyanna, even if she—doesn't quite approve at first? Maybe in time, after we were married, we could win her over."

"Oh, but I couldn't—I couldn't do that," moaned Pollyanna, "after what she's said. I couldn't—without her consent. You see, she's done so much for me, and she's so dependent on me. She isn't well a bit, now, Jimmy. And really, lately, she's been so—so loving, and she's been trying so hard to—to play the game, you know, in spite of all her troubles. And she—she cried, Jimmy, and begged me not to break her heart as—as mother did long ago. And—and, Jimmy, I—I just couldn't, after all she's done for me."

There was a moment's pause, then, with a vivid red mounting to her forehead, Pollyanna spoke again, brokenly.

"Jimmy, if you—if you could only tell Aunt Polly something about—about your father, and your people, and—"

Jimmy's arms dropped suddenly. He stepped back a little. The color drained from his face.

"Is—that—it?" he asked.

"Yes." Pollyanna came nearer and touched his arm timidly. "Don't think—it isn't for me, Jimmy. I don't care. Besides, I know that your father and your people were all—all fine and

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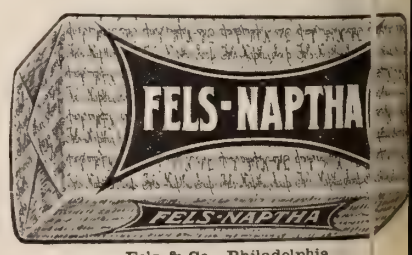


Fels & Co., Philadelphia

nce, because *you* are so fine and nce. But she—Jimmy, don't look lil that!"

at Jimmy, with a low moan, had tu ed quite away from her. A mute later, with only a few choking wds, which she could not understand, he ft the house.

om the Harrington homestead Ji ny went straight home and sought ou John Pendleton. He found him in th great crimson-hung library where, so years before, Pollyanna had lo ed fearfully for the "skeleton in Jo Pendleton's closet."

Uncle John, do you remember that pa et that father gave me?" de ded Jimmy.

Why, yes. What's the matter, son?" Jo Pendleton had given a start of su rise at sight of Jimmy's face.

That packet has got to be opened, si

But—the conditions!"

can't help it. It's got to be. Th 's all. Will you do it?"

Why, y-yes, my boy, of course, if yo insist; but—" he paused helples y.

Uncle John, as perhaps you have gu sed, I love Pollyanna. I asked her to my wife, and she consented." The el man made a delighted exclamatic but the other did not pause, or ch ge his sternly intent expression. "S says now she can't—marry me. M Chilton objects. She objects to m

bjects to you!" John Pendleton's ey flashed angrily.

es. I found out why, when—wh Pollyanna begged if I couldn't tel her aunt something—about my fa er and my people."

hucks! I thought Polly Chilton ha more sense—still, it's just like he after all. The Harringtons have al ys been inordinately proud of race an family," snapped John Pendleton. "Vll, could you?"

ould I? It was on the end of my tongue to tell Pollyanna that there co ln't have been a better father than mi was; then suddenly I remembe l—the packet, and what it said. An I was afraid. I didn't dare say a ord till I knew what was inside th packet. There's something dad di't want me to know till I was th y years old—when I would be a ma grown, and could stand anything. Se There's a secret somewhere in ou ives. I've got to know that secret, an I've got to know it now."

ut, Jimmy, lad, don't look so tra ic. It may be a good secret. Perha it'll be something you'll *like* to kn ."

erhaps. But if it had been, would he ave been apt to keep it from me til was thirty years old? No! Uncle Jo —it was something he was trying to ve me from till I was old enough to and it and not flinch. Understand, I'm not blaming dad. Whatever it was, it as something he couldn't help, I'll wa ant. But *what* it was I've got to kn . Will you get it, please? It's in yo safe, you know."

hn Pendleton rose at once.

'll get it," he said. Three minutes lat it lay in Jimmy's hand; but Jimmy held it out at once.

would rather you read it, sir, ple e. Then tell me."

ut, Jimmy, I—very well." With a ecisive gesture John Pendleton pic d up a paper-cutter, opened the en lope, and pulled out the contents. The was a package of several papers tie together, and one folded sheet alo , apparently a letter. This John Pe leton opened and read first. And as e read, Jimmy, tense and breathles watched his face. He saw, therefo the look of amazement, joy and so thing else he could not name, that lea d into John Pendleton's countena e.

Uncle John, what is it? What is it?" he demanded.

ead it—for yourself," answered th man, thrusting the letter into Jimmy's outstretched hands. And Jimmy read this:

"I enclosed papers are the legal proof that my boy Jimmy is really James Kent, son of John Kent, who married Dorris Wetherby, daughter of William Wetherby of Boston. There is also a letter in which I explain to my boy why I have kept him from his mother's family all these years. If this packet is opened by him at thirty years of age, he will read this letter, and I hope will forgive a father who feared to lose his boy entirely, so took this drastic course to keep him to himself. If it is opened by strangers, because of his death, I request that his mother's people in Boston be notified at once, and the enclosed package of papers be given, intact, into their hands.

JOHN KENT.

Jimmy was pale and shaken when he looked up to meet John Pendleton's eyes.

"Am I—the lost—Jamie?" he faltered.

"That letter says you have documents there to prove it," nodded the other.

"Mrs. Carew's nephew?"

"Of course."

"But, why—what—I can't realize it!" There was a moment's pause before into Jimmy's face flashed a new joy. Then, surely, now I know who I am, I can tell—Mrs. Chilton *something* of my people."

"I should say you could," retorted John Pendleton, dryly. "The Boston Wetherbys can trace straight back to the Crusaders, and I don't know but to the year one. That ought to satisfy her. As for your father—he came of good stock, too, Mrs. Carew told me, though he was rather eccentric, and not pleasing to the family, as you know, of course."

"Yes. Poor dad! And what a life he must have lived with me all those years—always dreading pursuit! I can understand—lots of things now that used to puzzle me. A woman called me 'Jamie' once. Whew! how angry he was! I know now why he hurried me away that night without even waiting for supper. Poor dad! It was right after that he was taken sick. He couldn't use his hands or his feet, and very soon he couldn't talk straight. Something ailed his speech. I remember when he died he was trying to tell me something about this packet. I believe now he was telling me to open it, and go to my mother's people; but I thought then he was just telling me to keep it safe. So that's what I promised him. But it didn't comfort him any. It only seemed to worry him more. You see, I didn't understand. Poor dad!"

"Suppose we take a look at these papers," suggested John Pendleton. "Besides, there's a letter from your father to you, I understand. Don't you want to read it?"

"Yes, of course. And then—" the young fellow laughed shamefacedly and glanced at the clock. "I was wondering just how soon I could go back—to Pollyanna."

A thoughtful frown came to John Pendleton's face. He glanced at Jimmy, hesitated, then spoke.

"I know you want to see Pollyanna, lad, and I don't blame you; but it strikes me that, under the circumstances, you should go first to—Mrs. Carew, and take these." He tapped the papers before him.

Jimmy drew his brows together and pondered.

"All right, sir, I will," he agreed resignedly.

"And if you don't mind, I'd like to go with you," further suggested John Pendleton, a little diffidently. "I—I have a little matter of my own that I'd like to see—your aunt about. Suppose we go down today on the three o'clock?"

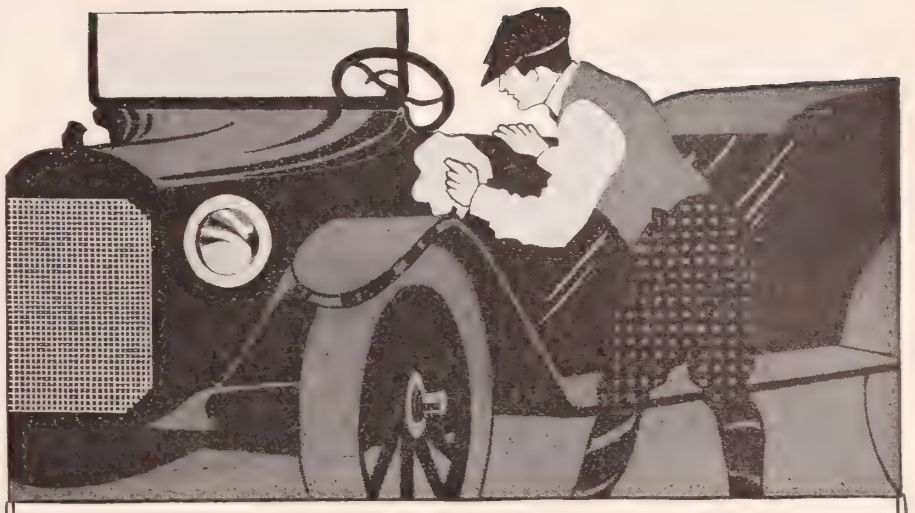
"Good! We will, sir. Whew! And so I'm Jamie. I can't grasp it yet!" exclaimed the young man, springing to his feet, and restlessly moving about the room. "I wonder, now," he stopped, and colored boyishly, "do you think—Aunt Ruth—will mind—very much?"

John Pendleton shook his head. A hint of the old somberness came into his eyes.

"Hardly, my boy. But—I'm thinking of myself. How about it? When you're her boy, where am I coming in?"

"You! Do you think *anything* could put you to one side?" scoffed Jimmy,

Continued on page 455



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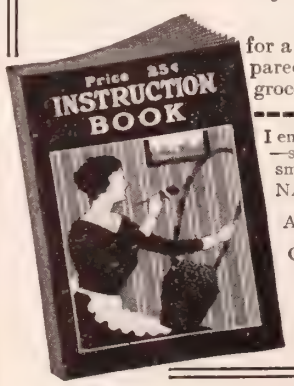

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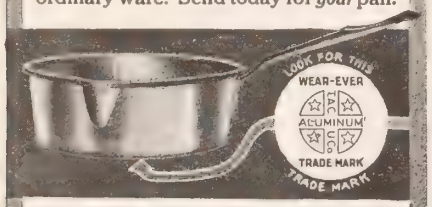

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TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"A friend loveth at all times, and a brother is born for adversity." Prov. 17: 17.

It is only in adversity that we discover who are our friends, and what worth there is in their professions of attachment. What revelations there are in trouble! One of the most touching incidents that could be quoted as an illustration of this is the following extract from a letter, which appeared in one of our newspapers: "We have in W. two Belgian waifs boarded out with the mother of one of our soldiers. Frightened, motherless, in a strange country, with an unknown language, is it to be wondered that they showed fear and a child's unreasonableness? One day the son of their foster-mother appeared in his khaki uniform, and these poor little mites immediately brightened up, forgot their disconsolateness and tears, and ran to him crying 'Breeteesh! Breeteesh!'" But if a uniform would help two little children to comfort and joy, what shall not be the effect of the revealed presence of Jesus!

What can we say of His friendship! At first we knew him only as Rabboni, our Master. But he has said: "Henceforward I call you not servants, but friends." As Jonathan's soul was knit to David's, and he gave him his apparel, even to his sword, his bow, and his girdle, so our Lord has stripped himself for us. We are his friends, as we do whatsoever he has bidden us; and his love never changes. Through all our transitions of mood and circumstance he loveth at all times, and is never so near and dear as when we are called to face adversity. Then he walks the burning fiery furnace at our side.

The Blessedness of Friendship

By Rev. Edwin Whittier Caswell

MRS. BROWNING asked Charles Kingsley the secret of his happy life. He replied, "I had a friend." How poor the soul that cannot say the same, as he looks backward over the struggling pathway of life! True friendship is ennobling, as well as delightful, having a gentle, restraining power over the person; making sin a sacrilege and sorrow a solace. Each must be true to the other to complete perfect friendship. Such friendship is not broken by a fault, a mistake, a suspicion, or even a single sin, but, at such times, calls for greater sympathy and affection. How blessed to feel you have one friend to whom you feel you can tell everything, just as you would to God!

Some of the strongest friendships have existed between persons of the same sex, as Ruth and Naomi, John and Peter, Luther and Melancthon, Tennyson and Hallam.

After David slew Goliath, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." He stripped himself of his royal robe and gave it to David as a covenant that he surrendered his claim to the kingship to the young hero. It was like the seal of a wedding ring to the sacred union and communion of two loving hearts. Jonathan said to David, "Thou shalt be king of Israel and I shall be next to thee." Once, when Saul was seeking David's life, Jonathan "arose and went to David in the wood and strengthened his hands in God." David often felt, as Saul's javelins flew at him, that "there was but a step between him and death," and when delivered by the aid of his loving friend in the providence of God, he would sing, "Thou hast been my defense and refuge in the day of trouble." "In the secret of his tabernacle will he hide me."

When Jonathan brought the terrible news that his father was determined to slay David, they kissed each other in a long farewell embrace, they wept together, they looked their love out of eyes that had oceans of affection behind them.

Jonathan and David were nearly alike in age, in feelings of patriotism, in soldierly qualities and religious aims. But to be friends, they did not need to be alike in temperament and opinion, for kindly diversity increases the bond of union. "As his unlikeness fitted mine."

Jonathan's love may have been more disinterested than David's, for David could give nothing but love, while Jonathan surrendered a kingdom. He was like John the Baptist, who said of Jesus, "He must increase but I must decrease." Is it not a difficult step to go downward while your friend is elevated? Joseph's character was beautiful, but he did not have to leave the premiership of Egypt in order to help his brothers. But Prince Jonathan became poor that David through his poverty might become rich. He not only loved his neighbor as himself, but much more than himself—as Christ said, "Even as I have loved you." Jonathan's was a masterpiece of self-sacrificing love, a lily of beauty on the dark background of selfishness and war, a rainbow circling a tempest of persecution.

In the highest love there is neither male nor female. It is an angelic, spiritual affection. Napoleon said: "A faithful friend is the true image of the Deity." He is like the Friend that sticketh closer than a brother. As Jonathan said to David, "Whatsoever thy soul desireth, I will do it, even for thee." So Jesus gave himself for humanity, saying, "Ye are my friends if ye do whatsoever I command you." Those whose affections are cemented together by friendship with Christ are lasting lovers.

David, on hearing the news of Saul's and Jonathan's death, uttered a song of lament for Saul as well as for Jonathan, placing father and son together in immortal eulogy:

The beauty of Israel is slain upon thy high places.
Saul and Jonathan were lovely in their lives.
In death they were not divided.
They were swifter than eagles, stronger than lions.
How are the mighty fallen in battle!
I am distressed for thee, my brother Jonathan.
Very pleasant hath thou been unto me.
Thy love to me was wonderful, passing the love of woman.

Jonathan's character will ever shine with the glory of true friendship, while that of Saul his father emits only the gloom of the treachery of the traitor, to both David and his own son and heir.

Jonathan might have been one of the noblest kings of Israel. He had a brilliant mind, a beautiful form and features, a loving affection and valor of the highest order. How sad to think that his own father should have blighted his hopes by his mad efforts to destroy David—even being willing to slay his own son in order to kill the companion of Jonathan. What an infinite contrast—the fascinating friendship of Jonathan and the jealous hatred of Saul! Jealousy is the great enemy of friendship. How much happier one is who makes the mistake of thinking his friends are better than they really are! How miserable the soul that is always hungry for slanderous gossip! Christ can cure the leprosy of jealousy by giving the antitoxin of love.

Keep the old friends with the new,
Never turn from them away;
For the old are tried and true
And their friendship won't decay.

Friendships

By Arthur H. Howland

IT MEANS much to have a friend. Perhaps it means even more to be a friend. It was with this in mind that

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And if I may
I'd have today
Grace from above
To set my heart
In heavenly art,
Not to be loved but to love.

have love in one's heart, to be faiful, to be loyal, to feel the delight of oving and trusting and serving sor one who is worthy—that is the thi that counts most.

t when to this is added a wealth of ve received, when besides the motiv of loving one who is noble one cates the ambition of being noble and wohy for another's sake, when there is t only a stream of love issuing fr one's own soul, but a stream of lov returned blessing the heart, then lifs rich indeed.

sus offers the supreme delights anbenefits of his friendship to all who wilreceive them. He wants to be the he's best Friend, the soul's closest Cobanion. And he has suggested and insred the plan for regenerating the wod by spreading the principle of fridship.

nce heard a prominent member of a eat college fraternity express the conction that the problems of society wod be solved ultimately by the triph of the principles of fraternity. Thas Mott Osborne declares that the roc fact which has worked such chges in Sing Sing during his administtion is that the convicts are comingo feel that the principle of loyalty to e's "pals" is to be applied to all in the prison—warden, guards, fellow priners and all. Then his theory is thathis spirit is to grow till the convicgets the conception that all the mebers of society are his pals and thahe must pull with them, not work agnst them.

is is the theory of Jesus. He discls himself as mankind's best and greest Friend. He urges every one to iendship with himself, and then cal upon all to be friends of one anoth.

e Society of Friends is a small dermination, but its members have cerinly succeeded in carrying forwa the principles of the New Testame. That is what Christians are to be—*friends*. The Friends refuse to calne another "mister" or "mistress." This a relic of slavery and feudalism. Th call one another "friends." Whateve opinion one may hold upon the prinples of Socialism one cannot help adring the unusual title which the folwers of that philosophy employ in adessing one another—"Comrade." Th means companion, fellow worker. It means friend. It is a word which would save the world if given a chance.

There is one sad thought in considering the subject of friendship—that is, that often one who had been a friend becomes unworthy of friendship. We cannot go on admiring and rejoicing in the companionship of one who has been false to the ideals of friendship. This is the eternal fact that underlies the spiritual tragedies of the universe. Some souls will not be true to love. They turn away from it. They forget that, as Edwin Markham expresses it:

To turn from love is the soul's one treason
That treads down all the suns.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.
Member of Syria Mission

THE friendship of David and Jonathan is almost the only bright spot in the many dark pages of the first book of Samuel. For that love Jonathan risked his own life.

"The field" is probably the one in which David had hidden before when Saul's first threat was made. It was here that David and Jonathan met many times, where they promised to show kindness to each other forever, after both were fully aware of Saul's deadly hatred to David. The "stone Ezel" is in all probability not a proper name, because no such place or name occurs elsewhere in the Old Testament. It most probably means "yonder cairn" or rock, and was easily seen and pointed out from the spot where they stood and talked and toward which they shot their arrows.

The celebration of the "new moon" belongs to the most ancient of Hebrew rites (verses 5, 18, 24, 27). It was the time when special sacrifices were offered, succeeded by feasting. The feast lasted two or three days and all the courtiers were expected to dine at the royal table. Saul expected David, perhaps after some partial reconciliation. In medieval Jewish circles the festival of the New Moon and the Blessing of the New Moon is observed by the recital of certain passages and prayers. The modern Arab of the desert greets the new moon with devout ejaculations and the women dance for an hour or two repeating certain refrains. The custom of trying to catch the first glimpse of the new moon over the left shoulder has its origin in some remote superstition.

"Bowed himself" on his face to the ground as to the king's son. One of the most beautiful forms of salutation in the customs of the world is found in its most graceful fashion in Syria. Then drawing nearer all was forgotten in the warmth of friendship; they embraced, kissed each other and wept. This can be seen every day in Bethlehem as people meet and separate.

"Go in peace." The commonest word in Arabic today at parting, but it must never be spoken until after the person going has risen and said his farewell, otherwise it would be an insult. "El-jar el-kareeb wala el-akh el-baieed"—the neighbor near is better than the brother far away. This Arabic saying gives the quintessence of Arabic wisdom on friendship and sheds a new light on the second great commandment of the law—"Love thy neighbor as thyself."

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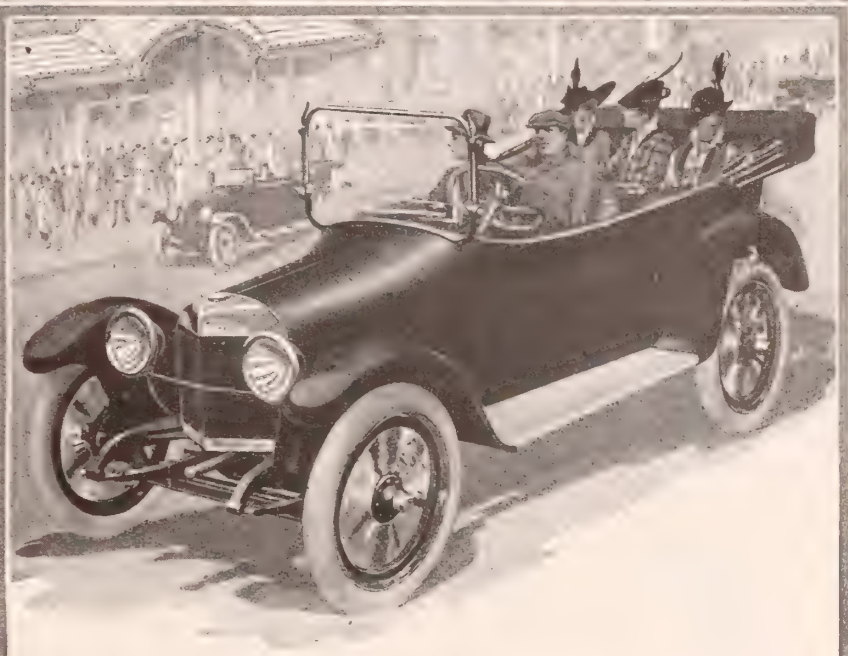
M. Rebecca Gibson, Canton, Ill. 85.
M. B. A. Carleton, Kalamazoo, Mich.
M. Julia M. Lang, Mitchell, S. D., 81.
Viam E. Oates, Gormania, W. Va., December , 1914, strong in the Faith.
M. Rachel Shaffer Dorland, Spencer, Iowa, Ma 6, 1915. 83.
Did L. Williams, Prince Albert, Ont., Can., Ma 11, 1915. 82.
M. Josephine Miller, Lemon Grove, Calif., Octer 19, 1914. 43.
M. L. D. Giddens, Goldsboro, N. C., February, 1915. 72.
M. Mary Jane Bent, Tupperville, N. S., Carla, February 14, 1915. 90.
M Jacob Spear, South Charleston, Ohio, Decenr 21, 1914. 67.
M. Elizabeth Hutchinson, Front Royal, Va., Jarry 14, 1915.
M. Christina Jansen, Sullivan, Wis., Januar10, 1915. 89.
M. H. E. Breidenstein, South Haven, Mich., Novber 24, 1914. 67.
M. F. Schoelkopf, Welcome, Wis., January 25, 15. 78.
Ea Jane Thompson, Brooklyn, N. Y., Decenr 25, 1914.
N Hook, Orangeburg, S. C., December 13, 191
M. Elizabeth H. Eddowes, Somerville, N. J., Novber 5, 1914. 86.
M. Henry Austin, Perry, N. Y., December 31, 14. 83.
M. S. S. Boldwin, Louisville, Ky., January 19, 15.
M. Wealthy Ricker, New Portland, Me., Decber 12, 1914. 85.
M. Margaret Boyd, Harlem, Ga., January 5, 15.
M. George Payne, Sodom, N. Y., February 28, 15. 93.

Mrs. Catherine Fletcher, Bowling Green, Ohio, January 12, 1915. 68.
Louis I. Stephens, Welaka, Fla., February 2, 1915.
Mrs. Elizabeth Richard, Bluff Point, N. Y., January 24, 1915. 87.
Mrs. Rebecca Robinson, Rogers, Ohio, December 7, 1914. 84.
John Wesley Cobb, Binghamton, N. Y., January 14, 1915. 76.
Mrs. William H. Brusie, Ancram Lead Mines, N. Y., February 10, 1915. 59.
Mrs. H. T. Mortimore, Pontiac, Ill., February 15, 1915. 79.
Mrs. G. S. C. Barton, Winnipeg, Manitoba, Canada, February 15, 1915.
William Young, Harlan, Iowa, December 9, 1914. 87.
W. Dunham, Shabbona, Ill., January 29, 1915. 93.
Edwin Isaac, Skaneateles, N. Y., January 7, 1915. 58.
L. L. Long, Evansville, Ind., February 3, 1915. 70.
Mrs. Jane L. Wilson, Lincoln University, Pa., February 24, 1915. 80.
Mrs. Almena Wood Millar, Kalamazoo, Mich., March 12, 1915. 83.
Mrs. Mary Henner, Willoughby, Ohio, February 21, 1915. 84.
Mrs. Catherine Skinner, White Water, Wis., March 13, 1915. 91.

The Rev. Dr. William Paley Swartz, general secretary of the New York Sabbath Committee, and a well-known Presbyterian pastor, died at Forest Hills, N. Y., on April 10. Dr. Swartz had held several important pastorates in his lifetime. He had traveled much in missionary lands and written and published a number of books on religious and social topics. He was fifty-seven years old.



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PHIMISTER

Continued from page 447

breath oot o' me to be tauld my v'ice was worth a bawbee. They're payin' me a wee maitter o' fower hundred a year tae sing there."

"Fower hundred?"

"Ay." Phimister laughed again, as if it were a ridiculous joke. "I've been singin' there three Sawbaths the noo. But, Mr. MacGregor, I canna gang there anither Sawbath in these claes. I dinna care what I pay for a new suit. The fower hundred is like findin' money. It's a high-priced tailor I want."

The older man knew better. While Phimister went to brush up he sent a message over the 'phone to his tailor.

"I am bringing you a new customer," he explained. "Rather a queer one. Remember, you are not to show him a suit that costs less than twenty-five dollars. If he makes any fuss about the price, drop it to twenty. I will pay the extra five."

When Phimister joined him he was not alone. Two sturdy young Scotchmen had come along to see that their friend was not cheated. The tailor took a look at him, and brought out a fine, thin, navy blue suit.

"What's the price of it?" queried the Scotchman before he laid a finger upon the clothes.

"Twenty-five dollars," answered the tailor.

"Twenty-five dollars!" A stunned look crept into Phimister's ruddy face. "Losh preserve us! Five poun', fower an' tuppence!"

"Five poun', fower an' tuppence!" echoed the other Scotchmen. "Hoot, man, that's fair robbery!"

Robbery or not, Phimister carried home that suit, while MacGregor paid an odd five dollars on it. Besides, he spent a week's wages on new shoes, a hat and up-to-date haberdashery.

That night MacGregor happened to meet the rector of the Church of the Messiah and he questioned him about Phimister.

"The man has a wonderful voice," he answered. "One rainy night, when the church was half empty, I heard a clear tenor ring out above every other voice. Phimister sat almost in front of me. People everywhere in the congregation stopped to listen. He was perfectly unconscious; he went on alone, singing with the choir, almost as a child would have done. The organist got hold of him before he left the church. He thinks we have made a big find. If he—if we could only get him to brush up a bit—it is not so much that we care, but the girls in the choir—I'm afraid they—"

"Wait till you see Phimister tomorrow," said the superintendent.

It was not the Phimister of yesterday who tramped up the aisle that Sunday morning. It was a man who had looked into a mirror and seen a handsome young giant, fresh shaved, with shining yellow hair and clear blue eyes, which looked the world in the face. Besides, he had donned the dignity which comes with new clothes, earned by a man's own toil. There was a soul behind Phimister's voice, a soul which knew little of life outside its own sunny, serene, clean world.

A week later he came into the office to show the superintendent a photograph of himself. It was a cheap thing, but a good likeness.

"I'm sendin' it hame tae my mither," he explained. "I never tell't you aboot my mither, Mr. MacGregor. She's an unco fine woman. She brocht up ten o' us an' did a' the wark o' the hoose, besides mony a day helpin' my faither to hoe turnips."

You may not believe me, but I know hundreds of women in Scotland like Phimister's mother, and "unco fine women" they are, who toil all day in a wet turnip field with a dignity as fine as that of a queen receiving her courtiers.

More than once during the spring Phimister turned to his friend wofully. He was certain his letter had been lost in the mail, for never a word came from his mother to tell she had received the photograph. One day a man who hailed from Phimister's old home came to the mill searching for a job. MacGregor told him that they had already one of his townsmen in their employ.

"I ken that," he replied, "and I'm fairly dreadin' tae meet him. The first thing he'll dae will be tae ask me aboot his mither gettin' his picter. My, but it did upset the auld body! She's put it awa oot o' sicht o' human een. There's nae sayin' but occasionally she may take a glimp at it when she's by hersel'."

"What was wrong with it?" asked the superintendent.

"Ay, sir, the messages she sent by me tae Phimister! I wadna deliver them for the warl'. She says she would rather see him lyin' deid than brawed up American fashion, singin' in a Papist kirk, wi' its organ an' altar an' graven images an' painted windows, settin' alongside o' a row o' painted hizzies in plain sicht o' the whole congregation. 'Wae's me, Geordie,' says she, 'he'll be marryin' ane o' them Romanists.' An' she was greetin' while she said it. 'Lad, I'd a hantle raither see him lyin' in his coffin.'"

The winter wore on. Phimister's voice was beginning to make him famous, but he never knew, never cared. One night in the spring he and the superintendent walked home together.

"I'll be biddin' you good-by next week, Mr. MacGregor," he said.

"Where are you bound for?" asked the man by his side in astonishment.

"I'm guain' hame. I'm tired o' this country. It's a fine, big, rich country whaur there's graun' wages an' braw hooses an' gude food, but I'm fairly sick, man, for a glimp o' hame. I'm longin' for the heathery hills an' the smell o' the sea an' a taste o' oat cake an' fresh herrin' an' the sicht o' the lads playin' cricket on the green an' the skirl o' the pipes an' the bonnie Scotch tongue an' the—"

"Phimister," said the superintendent gravely, "you are a foolish chap. I love Scotland mysel' as weel as you can. Only one's hert is big eneuch to hold two countries, an' twa sic' countries as oors! Man, get oot among fowks; find a nice lass!"

"A lass! Whaur could I find a lass in this country—like my mither? They're a' empty-haided, fushionless creaturs. I'm guain' hame. I'll send you a boxie o' my mither's short-bread by the next man that comes across."

There was no holding Phimister. He sailed six weeks later. A few months afterward the superintendent left for the Northwest. It was months before he returned. The first morning he sat at his desk he heard a clear sonorous voice out in the yard singing:

There's nought but care on every han'
In every hour that passes, O.
What signifies the life o' man,
An' 'twere not for the lasses, O.
Green grow the rashes O,
Green grow the rashes O,
The sweetest hours that e'er I spent
Were spent among the lasses, O.

He threw the window open. A giant with a thatch of yellow curls on his head was crossing the yard.

"Phimister!" he called.

"Guid be here, Mr. MacGregor," he shouted, "you back?"

"And you back?"

The warm Scotch blood rushed to the man's face.

"Are you back to bide?" asked the superintendent.

"Ay, Mr. MacGregor, I'm back tae bide. It's a fac' the auld country's nae the same as when I left it. There's the simple, kind herts an' the auld lovin' kindness but—there's the hard chauvin' for bread. I'd got used tae the sunshine tae, an' a' hantle o' things ower here that I missed. An' yet," he added eagerly, "Scotland's a braw, fine country—I'd gang back an' fecht for her ony day she needed me."

The superintendent laughed—an "I

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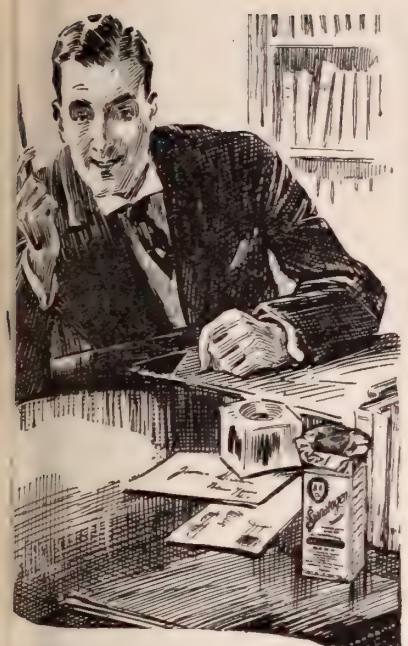

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Such has been the experience, freely expressed in writing, of men and women in every walk of life. And if the carefully recorded experience of the medical profession counts for anything, then we know that this effect of

Sanatogen
THE FOOD-TONIC

is the natural result of its ability to *nourish* and *fortify* — naturally and persistently—the starved cells, the impoverished blood that are the cause of nervous breakdowns.

Read what *Col. Henry Watterson*, the famous editor, writes—

"I feel that I owe it to truth to state that I have made a thorough trial of Sanatogen, and that I have found it most efficacious and beneficent. I do not think I could have recovered my vitality, as I have done, without this Sanatogen operating equally upon the digestive organs and nerve centers."

—and what *Madame Olive Schreiner*, the gifted writer, says—

"Nothing that I have taken for years has given me such a sense of vigor as Sanatogen."

They voice the opinions of thousands of others, *including yours*, if you will but give Sanatogen a fair trial.

Sanatogen is sold by good druggists everywhere in three sizes, from $1.00 up.

Grand Prize, International Congress of Medicine, London, 1913

Send *for a Free Copy of "Nerve Health Regained."* If you wish to learn more about Sanatogen before you use it, write for a copy of this booklet, beautifully illustrated and comprising facts and information of the greatest interest.

THE BAUER CHEMICAL COMPANY
6F Irving Place New York

told you so" laugh. Phimister dropped his head and pulled nervously at his shirt cuff, then suddenly lifted his radiant eyes and smiled.

"I've got news for you, Mr. MacGregor. I brought back a lass wi' me, the bonniest lass in Aberdeenshire. We've got a but an' a ben in a Harlem flat. Winna ye come up the nicht for supper? Kirsty will put a finnan haddie on the brader for ye, an' I brocht back the boxie o' my mither's short-bread that I promised you."

MacGregor returned to his desk in a silent ecstasy over the "but an' the ben" in a Harlem flat. That night, however, he supped with the Phimisters. Old bachelor as he was, he almost envied the younger man. Kirsty was a neat, clean-skinned, sonsy lass, who had only one thought in life, one idol; that was her husband.

Some months afterwards he noticed that Phimister was not on his job and he asked about him.

"Poor fellow," said the boss of his room, "his wife is terribly ill; they doubt if she can live."

The superintendent pulled down the lid of his desk, and a subway express carried him in haste to the "but an' the ben" in a Harlem flat. Phimister came stealing out to meet him. The man's face had gone white as ashes and his blue eyes stared out from dark hollows.

"Kirsty's sinkin'," he began in a hoarse whisper. The doctor's in there the noo, Mr. MacGregor; it is nae ane —I may lose—it is twa!"

"Man, cheer up," said the superintendent huskily. "Kirsty may get weel."

"Mind ye, Mr. MacGregor"—the agony of the world was in the man's eyes—"mind ye, it's jist ae thing I am tellin' ye, gin Kirsty's taen awa' frae me, ye'll never see me again!"

"Man alive!" cried the superintendent, while he shook the great figure as one would have shaken a dog, "here we stand bletherin' while there still is hope. We oucht tae be fechtin' tae keep Kirsty with us instead o' mournin' afore she is gone. Ye maun hae the very best doctor in New York. I ken o' ane. He's the greatest doctor for women that ever was. Only—he charges something awfu'. He may ask ye as muckle as fifty dollars a veesit.

Phimister straightened himself to his stalwart height. Hope sent the hot blood flushing into his pale face.

"Fifty dollars! Mr. MacGregor," he cried, "I dinna care gin he asked five hundred dollars. I havena got the money the noo, but I can work for it." He thrust out his huge, brawny hands. "An'—fowks will trust me."

"Ay, fowks will trust ye, Phimister," agreed the older man quietly. "Only ye'll hae tae get a nurse, an' trained nurses dinna come cheap."

The young Scotchman threw back his broad shoulders and shook himself impatiently.

"Kirsty can hae three nurses gin she needs them."

The famous doctor came, not once, but many times—and Kirsty recovered. When Phimister returned to work he gave the superintendent a handshake that left his arm tingling all day long. A week later the two friends said good-by, for mill affairs took the older man off on a long journey. During his travels a note caught up with him to tell that there was a little boy in the "but an' the ben at Harlem." It was five years before he returned to the New York office.

One morning Phimister, the same hearty, handsome giant, came in, leading by the hand a rosy-faced little lad, who wore a kilt of the Black Watch tartan.

"Wee Dugald," said his father solemnly, "shake hands wi' Mr. MacGregor. He's a graun' good frien' o' yours, laddie. Noo, min' ye this—it's something I never telled ye before, wee man, but Mr. MacGregor saved your life *afore* ye were born!"

Brings Joy to the Family

We enjoy the Christian Herald very much, and we are glad to see Pollyanna's return. Your covers have been of much use to me in my Sunday school work. They are beautiful. MRS. W. R. H
Wilmington, Del.

McCANN EXAMINES CLAIMS OF LOOSE-WILES BISCUIT CO.

Bakers of Sunshine Biscuits

By ALFRED W. McCANN
(Food Expert—New York Globe)

Never were such extravagant claims made in behalf of a bakery as those set up by the Loose-Wiles Biscuit Company, consisting of J. L. Loose, J. S. Loose, J. H. Wiles, G. W. Hopkins and B. L. Hupp.

For instance, these people call their establishment in Long Island City a "cracker palace," "largest in the world," "white tiled inside and out," "flooded with sunshine," etc. Sunshine is the trade mark of the institution.

Lured by the big words and the fine frenzy and the bubbling enthusiasm of the Loose-Wiles Biscuit Company's advertising I visited the place, which they call their New York Cracker Palace, Long Island City, and asked to be allowed to run throughout the building.

I was passed along from pillar to post, meeting the senior member of the firm, J. L. Loose, and all the others who were in the city at the time of my inspection. They decided to let me have the run of the plant, and I started off.

McCann Apologizes

Now I am up against the necessity of apologizing to the Loose-Wiles Biscuit Company for my skepticism in the presence of their big talk. If I were the president of the Loose-Wiles concern I would never stop talking. As a matter of fact they cannot say too much about themselves. They have aimed high and have hit a star. Big biscuit concerns come and go, but the Loose-Wiles Company has snapped the backbone of idealism and made it sit down among them, a captive.

Yes, the Sunshine enterprise is a twentieth century affair. The best way to prove this is to go yourself to the Sunshine plant at Long Island City and see with your own eyes the things that I saw.

Here is a bakery that uses butter by the ton. Globe readers know what kind of butter is employed in the average bakery business. Globe readers know of the poor wretches in New York City who have been arrested for meddling with the "ladies butter" business, and Globe readers know the meaning of the phrase, "bakers' butter," "processed butter," "renovated butter," "reclaimed grease," "inedible fats," etc.

Got into Their Books

I found the Loose-Wiles concern to be using Elgin Creamery firsts. To put my discovery to the test I demanded permission to scan the books of the company, and was not denied. I ran over those books as far back as July, 1914, checking up every purchase for nine months, and found that during that time the Loose-Wiles Company paid premium prices for Elgin Creamery firsts, ranging from 28 cents to 32 cents a pound in carload lots. They could have bought stuff at 18 cents a pound, and the dear public, bedevilled and bedamned, would never have known the difference. If my enemies in New York are anxious to get something on me, let them send an expert accountant to the Loose-Wiles establishment to check up on what I have said here.

"How about gelatine? I'll get them there," I thought. So I did. The gelatine used in my presence was top-notch quality. It was inodorous, flavorless, pure. I knew they had paid at least twenty-four or twenty-five cents for it. I went to their books and found them to be paying twenty-eight cents. There was one shipment at eighteen cents. It disturbed me. I traced it and found that it had been condemned upon its arrival and had not been used. The bakers reported it "not up to quality," and it was rejected.

In the same manner I found the price paid by the Sunshine people for egg powder to be sixty-three cents a pound. Egg men know more of the meaning of this fact than cake-eaters can understand.

They make their own vanilla extract, using Mexican beans in the process. The last lot of beans cost them $4.12 a pound. No Tahiti beans and no Tonka beans can get into the Sunshine laboratory.

They don't use Alsoped flour, by which I mean bleached flour. Bleached flour contains nitrate reacting substances. it is a fake—a strictly legal fake!

Museum Specimens Absent

They don't use compound lard in the Sunshine Cracker Palace. When it comes to fats, other than butter, they use cottonseed oil of the kind listed in the Globe's Pure Food Directory, and cocoanut oil, which is just as fine a product. There isn't anything finer.

They use no cocoa treated with sodium hydroxide or any other alkalizing substance. Here, again, as in connection with every other raw material in their establishment, they pay a top price for top quality.

Particularly was I interested in their product, the Sunshine Whole Wheat Wafer, which is a real whole wheat wafer, made of whole wheat flour, decaseinated butter, and salt. It contains no lard. In flavor and character it is the de luxe edition of the Sunshine family. If there ever was an unsweetened whole wheat aristocrat worthy of the name, this wafer, buttered and salted to perfection, is it.

"Dead Soldiers" in Ginger Snaps

For years it has been the custom in the biscuit business to gather up all the "dead soldiers," consisting of trimmings, margins, ledges, corners, cuttings, fragments of dough that have dropped to the floor, broken crackers, waste from the rollers and stampers, and convert them into ginger snaps.

I wanted to know where the Loose-Wiles cracker refuse went. They told me it was "sold for poultry food." I wanted the proof and I got it.

No, it is impossible to go through that wonderfully tiled, perfectly ventilated, sunlit institution, with every modern sanitary device installed in its mixing, cutting, baking and packing departments, without paying tribute to the genius which has devised it.

Cheapness Exiled

The employees by no means are forgotten. They operate and manage their own restaurant, where foods of the best quality are served at cost. The average meal, consisting of soup, chicken fricassee, stewed carrots, boiled potatoes, greens, puddings and coffee, costs 14 cents. I consumed a 14-cent meal and was filled!

Some of the girls, working on piece work, earn as much as $22 a week. They have their own rest room furnished with beautiful rugs, lounges and comfortable chairs. They will continue to have it as long as they continue to respect it, as they do now.

The men are provided with dressing rooms opening into an airshaft and equipped with shower baths. They are all on fighting edge, working for their employers. I tell you it pays food manufacturers to be good.

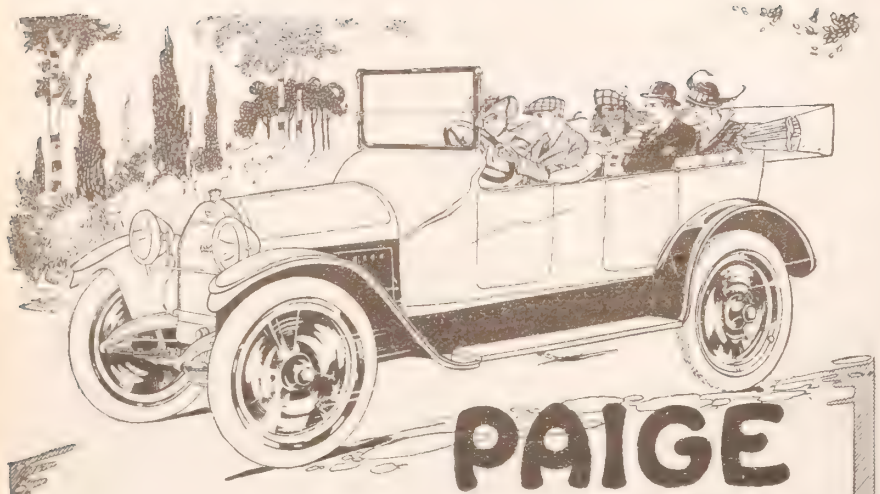
A perfect little hospital, in charge of a trained nurse, is one of the features of the establishment. It is provided so that any emergency may be met with. As a matter of fact the nurse in charge was formerly in charge of St. John's Hospital, Long Island City. Efficiency and thoroughness, plus quality, not cheapness, are at work in the Sunshine family.

Go Ahead and Shout

The bakery operates its own laundry, and thus, by insisting on clean uniforms, does not penalize the employee in order to maintain cleanliness.

I have not told half that is to be told of the Sunshine plant. It is not possible to tell it all. The beauty of it is, one has to see it to appreciate it. A mere superficial visit will disclose only such virtues as are obvious. I pried into every nook and corner. I got under the skin of the place. I went to the storerooms in the basement. I examined all the stock, every barrel, bag, pail, case, carton, can, tierce, and package in the establishment. I inspected the spices, fruits, flavors, molasses, cheese, oils, butter, chocolate, cocoa, flour, eggs, sugars, in fact everything that could be critically examined or put to the test.

Hereafter when the Loose-Wiles people shout, I will say with those who know, "They have a right to shout."—*N. Y. Globe.*—*Adv.*



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THE STORY OF A SMILE

BY MARGARET E. SANGSTER, JR.

IT ALL happened because Mary Ann smiled at the Butcher Boy when he came to the Large House for his order. Mary Ann had lately come from a country where the simple people believe that fairies dance in the morning and banshees cry at night, and smiling was one of her habits. Besides, the Butcher Boy was good to look upon, in a freckle-faced, red-haired sort of way.

The Little House where the Young Clerk and his Younger Wife lived, rested precariously in the shadow of the Large House, and the Butcher Boy—going in there for his order—smiled at the Wife when he left; so the Wife, bearing the sunshine of the smile in her heart, smiled at her husband as he started for the office. She kissed him, too.

It was a spring day with blue skies and yellow sunshine, and a breath of flowers in the air. As the Young Clerk swung along, he forgot that he was overworked and underpaid, forgot that he had worries and cares. He only remembered that some one at home loved him and that the world was beautiful, so, as he passed through the outer office, he smiled at the shy Little Stenographer, who banged away at an army of letters. That is why the Little Stenographer, when she took the letters to the Big Boss to be signed, smiled embarrassedly as he glanced up into her anxious face.

The Big Boss was hated by his foes and admired—grudgingly—by his business associates. He was feared much, and avoided much (as the case might be) by his employees. He was tolerated by society and his church because he could sign a check with seven figures on the left side of the decimal point; but he was loved by—nobody. He was pleased at the Little Stenographer's shy smile, for smiles did not come his way very often. Suddenly he too realized, just as his Young Clerk had realized, that the world still held blue skies, and flowers, and springtime.

. . .

Mateo was the bad man of the city. He was hailed below a certain street as "Chief"; above a certain street as "Villain." The Police Court had a picture of him in their very fine gallery, a picture labeled "The Wolf." Mateo was a clever man, with eyes that were wonderfully soft and a tongue that spoke a language of music, with feet that were swift and sure to escape, and hands that were horribly cunning in the manufacture of little black boxes that ticked like alarm-clocks and were lined with strange wires and stranger chemicals. Like the Big Boss, Mateo was hated and feared and admired, but, unlike the Big Boss, Mateo was loved—had always been loved. His Mother had loved him—a dark-faced baby in swaddling-clothes; his wife had loved him as he came, straight as a sapling, with eyes that sang of love, to woo her; and, now that mother and wife were both dead, his daughter loved him as he dandled her on his knee!

This same daughter was the pride of Mateo's life. All the love of his southern nature was poured out on her tiny head, all the good of his soul looked into her eyes. But although Mateo would have done anything for the sake of his child, he would not have given up his profession. His business of blowing people to bits was just as much his life-work as the Big Boss's business of blowing people's dreams to fragments was *his* life-work. Besides, the little daughter would not have wanted him to give up his profession! Some people called him "The Villain" or "The Chief" or "The Wolf"; but she called him "Daddy."

Just now, Mateo had an important bit of business to do. Bending over a table, he was putting together some intricate little wheels, mixing some white powders in a test tube. As he worked he hummed a song, and a smile flitted across his handsome face. H song was in a foreign tongue, and told of flowers and blue sky and sprin time.

Mateo had a text that he lived b a text that had been quoted in t newspapers after several daring mu ders. When the smoke of his explo ing bombs had swirled away into t sky, the police always found a scr of paper, typewritten, nailed to t wall. It always said, "The Wolf nev forgets—he pays!"

The Big Boss had a way of taki money, indiscriminately, from folk. had a way of giving interviews to t papers, also indiscriminately.

The taking of money hurt most pe ple; the interviews hurt very few, b in one of them he had quoted Scriptu ponderously: "Unto him that hath shall be given," he had said, a quoted his own bank account. He h spoken about polite robbers who to money in a "lawful" way (had prais them) and of criminals like Mateo w did their work in the dark—artist ally. He had said that he was going spend some of his money on banishi the Wolf and his associates from t city. After reading the article, Mat began on a large, splendid black bo He sang as he worked, and wonder what part of the Big Boss's office would place the finished product in.

Mateo's home was not far from t gloomy pile of architecture that su rounded the Big Boss's private life. the city, crime and prosperity, religi and wickedness, life and death, oft rub elbows unknowingly. When t Big Boss, dismissing his limousir walked home, he passed within stone's throw of a remarkable litt laboratory that the police chief wou have spent many thousands of dolla to locate. He often passed the sma daughter of Mateo playing in the su To Mateo she was a cherub, but to t Big Boss she was a rather dirty fo eign child that cluttered up the righ of-way.

Fate, weaving swiftly with threa of life, often stops to play a practic joke on people. Sometimes her jok are brutal, unladylike jokes; but som times they are as gentle as the bree of summertime. Perhaps it was s who put the smile on Mary Ann's lip perhaps it was she who made the Litt Stenographer forgot her shynes surely it was she who made the beau of the day.

Mateo sat in his room working ha pily, and Fate, spinning at her whe made the Big Boss to walk hom Mateo, watching from a narrow wi dow, saw his small daughter playin with a china doll; but Fate made t doll slip from the tiny mother's arm the Big Boss swung down the stree The daughter of Mateo began scream.

On another day the Big Boss wou have sworn at the small figure; but remembered just in time that the sl was bright and that a smile was bloor ing in his heart. He stopped befo the little girl.

"What is the matter?" he aske kindly.

The daughter of Mateo was fearles as her father was fearless. She looke up into the eyes of the tall, grim figu in the immaculate clothes.

"I break-a my bambina," she sobbe

The Big Boss rumpled his beaut fully creased trousers by kneeling the dust of the street. His hand powerful hands, picked up the fra ments of doll. Mateo, looking from h window, gasped.

"Perhaps," said the Big Boss, "w can fix it."

The daughter of Mateo stamped he foot. She was spoiled.

"No! No! No!" she shrieked, "m bambina ees broken!"

Quite desperately the Big Boss pu his hand in his pocket. He had foun that money usually solved problem When his hand came out it held round, shiny gold-piece. From h

tea-

hat's only half
word — the
ther half is

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window Mateo could see the glitter of it in the sun.

The daughter of Mateo knew gold when she saw it. Her baby soul was thrifty. Gold meant many new dolls. Her tears dried miraculously as the Big Boss laid the money in her hand, and with a smile, as sudden as the sun after an April shower, she lifted up her dirty-cherub face. The Big Boss, with an embarrassed smile, kissed her.

Up in his remarkable little laboratory Mateo began to take the small black box apart. He laid the powders away.

. . .

The wheels of fate spin steadily on. The Big Boss still breaks people's dreams (for a spring day does not last), and the Wolf still makes bombs and leaves curt messages (for a gold piece does not convert the bad man of a city permanently); but the daughter of Mateo plays happily with a new doll, and Mary Ann still smiles!

THE RETURN OF POLLYANNA

Continued from page 449

fervently. "You needn't worry about that. And *she* won't mind. She has Jamie, you know, and—" He stopped short, a dawning dismay in his eyes. "Uncle John, I forgot—Jamie. This is going to be tough on—Jamie!"

"Yes, I'd thought of that. Still, he's legally adopted, isn't he?"

"Oh, yes; it isn't that. It's the fact that he isn't the real Jamie—himself—and he with his two poor useless legs! Why, Uncle John, it'll just about kill him. I've heard him talk. I know. Besides, Pollyanna and Mrs. Carew both have told me how he feels, how *sure* he is, and how happy he is. Uncle John, I can't take away from him this—but what *can* I do?"

"I don't know, my boy. I don't see as there's anything you can do but what you are doing."

There was a long silence. Jimmy had resumed his nervous pacing up and down the room. Suddenly he wheeled, his face alight.

"There *is* a way, and I'll do it. I *know* Mrs. Carew will agree. *We won't tell!* We won't tell anybody but Mrs. Carew herself, and—and Pollyanna and her aunt. I'll *have* to tell them," he added defensively.

"You certainly will, my boy. As for the rest—" John Pendleton paused doubtfully.

"It's nobody's business."

"But, remember, you are making quite a sacrifice—in several ways. I want you to weigh it well."

"Weigh it? I have weighed it, and there's nothing in it—with Jamie on the other side of the scales, sir. I just couldn't do it. That's all."

"I don't blame you, and I think you're right," declared John Pendleton heartily. "Furthermore, I believe Mrs. Carew will agree with you, particularly as she'll *know* now that the real Jamie is found at last."

"You know she's always said she'd seen me somewhere," chuckled Jimmy. "Now, how soon does that train go? I'm ready."

"Well, I'm not," laughed John Pendleton. "Luckily for me it doesn't go for some hours yet, anyhow," he finished, as he got to his feet and left the room.

CHAPTER XXXI
A New Aladdin

WHATEVER were John Pendleton's preparations for departure—and they were both varied and hurried—they were done in the open, with two exceptions. The exceptions were two letters, one addressed to Pollyanna and one to Mrs. Polly Chilton. These letters, together with careful and minute instructions, were given into the hands of Susan, his housekeeper, to be delivered after they should be gone. But of all this Jimmy knew nothing.

The travelers were nearing Boston when John Pendleton said to Jimmy:

"My boy, I've one favor to ask—or

Beech-Nut Peanut Butter

IN this age of Domestic Science study, the feeding of Children has changed—wholly for the better.

Nowadays a Mother consults the child's tastes—knowing that the Beech-Nut Peanut Butter sandwich, for instance, is all the more nutritious because it appeals to the palate.

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"Second, they are 'staggard,' each row overlapping the other on the road, thus giving perfect traction and a smooth, even running surface.

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rather, two. The first is that we say nothing to Mrs. Carew until tomorrow afternoon; the other is that you allow me to go first and be your—er—ambassador, you yourself not appearing on the scene until perhaps, say—four o'clock. Are you willing?"

"Indeed I am," replied Jimmy promptly; "not only willing, but delighted. I'd been wondering how I was going to break the ice, and I'm glad to have somebody else do it."

"Good! Then I'll try to get—*your aunt* on the telephone tomorrow morning and make my appointment."

True to his promise, Jimmy did not appear at the Carew mansion until four o'clock the next afternoon. Even then he felt so suddenly embarrassed that he walked twice by the house before he summoned sufficient courage to go up the steps and ring the bell. Once in Mrs. Carew's presence, however, he was soon his natural self, so quickly did she set him at his ease, and so tactfully did she handle the situation. To be sure, at the very first, there were a few tears, and a few incoherent exclamations. Even John Pendleton had to reach a hasty hand for his handkerchief. But before very long a semblance of normal tranquillity was restored.

"And I think it's so fine of you—about Jamie!" exclaimed Mrs. Carew, after a little. "Indeed, Jimmy—I shall still call you Jimmy, for obvious reasons; besides, I like it better, for you—indeed, I think you're just right, if you're willing to do it. And I'm making some sacrifice myself, too," she went on, tearfully, "for I should be so proud to introduce you to the world as my nephew."

"And indeed, Aunt Ruth, I—" At a half-stifled exclamation from John Pendleton, Jimmy stopped abruptly. He saw then that Jamie and Sadie Dean stood just inside the door. Jamie's face was very white.

"*Aunt Ruth!*" he exclaimed, looking from one to the other with startled eyes. "*Aunt Ruth!* You don't mean—"

All the blood receded from Mrs. Carew's face, and from Jimmy's, too. John Pendleton, however, advanced jauntily.

"Yes, Jamie; why not? I was going to tell you soon, anyway, so I'll tell you now." Jimmy gasped and stepped hastily forward, but John Pendleton silenced him with a look. "Just a little while ago Mrs. Carew made me the happiest of men by saying yes to a certain question I asked. Now, as Jimmy calls me 'Uncle John,' why shouldn't he begin right away to call Mrs. Carew 'Aunt Ruth'?"

"Oh! Oh-h!" exclaimed Jamie, in plain delight, while Jimmy under John Pendleton's steady gaze managed to save the situation by not blurting out *his* surprise and pleasure. Naturally, too, just then, blushing Mrs. Carew became the center of every one's interest, and the danger point was passed. Only Jimmy heard John Pendleton say low in his ear, a bit later:

"So you see, you young rascal, I'm not going to lose you, after all. We shall *both* have you now."

Exclamations and congratulations were still at their height when Jamie, a new light in his eyes, turned without warning to Sadie Dean.

"Sadie, I'm going to tell them now," he declared triumphantly. Then, with a bright flood of color in Sadie's face telling the tender story before even Jamie's eager lips could frame the words, more congratulations and exclamations were in order, and everybody was laughing and shaking hands with everybody else.

Jimmy, however, very soon began to eye them all aggrievedly, longingly.

"This is all very well for *you*," he complained then. "You each have each other. But where do I come in? I can just tell you, though, that if only a certain young lady I know were here, that *I* should have something to tell *you*, perhaps."

"Just a minute, Jimmy," interposed John Pendleton. "Let's play I was Aladdin, and let me rub my lamp. Mrs. Carew, have I your permission to ring for Mary?"

"Why, y-yes, certainly," murmured that lady, in a puzzled surprise, as she found its duplicate on the faces of the others.

A few moments later Mary stood in the doorway.

"Did I hear Miss Pollyanna come a short time ago?" asked John Pendleton.

"Yes, sir. She is here."

"Won't you ask her to come down, please?"

"Pollyanna here!" exclaimed the amazed chorus, as Mary disappeared. Jimmy turned very white, then very red.

"Yes. I sent a note to her yesterday by my housekeeper. I took the liberty of asking her down for a few days to see you, Mrs. Carew. I thought the little girl needed a rest and a holiday, and my housekeeper has instructions to remain and care for Mrs. Chilton. I also wrote a note to Mrs. Chilton herself," he added, turning suddenly to Jimmy, with unmistakable meaning in his eyes. "And I thought after you'd read what I said that she'd let Pollyanna come. It seems she did, for here she is."

And there she was in the doorway, blushing, starry-eyed, yet with just a bit shy and questioning.

"Pollyanna, dearest!" It was Jimmy who sprang forward to meet her, and who, without one minute's hesitation, took her in his arms and kissed her.

"Oh, Jimmy, before all these people!" breathed Pollyanna in embarrassed protest.

"Pooh! I should have kissed you then, Pollyanna, if you'd been standing in the middle of—of Washington Street itself," vowed Jimmy. "For that matter, look at—'all these people,' and see for yourself if you need to worry about them."

And Pollyanna looked, and saw:

Over by one window, backs carefully turned, Jamie and Sadie Dean; over by the other window, backs also carefully turned, Mrs. Carew and John Pendleton.

Pollyanna smiled—so adorably that Jimmy kissed her again.

"Oh, Jimmy, isn't it all beautiful and wonderful?" she sighed. "And Aunt Polly—she knows everything now, and it's all right. I think it would have been all right, anyway. She was beginning to feel so bad—for me. Now she—she's so glad. And I am too. Why, Jimmy, I'm glad, *glad*, GLAD for—everything, now!"

Jimmy caught his breath with a joy that hurt.

"God grant, little girl, that always it may be so—with you," he choked unsteadily, his arms holding her close.

"I'm sure it will," sighed Pollyanna, with shining eyes of confidence.

THE END

Some Day

SOME day, I wonder when that time will be,
When all the world to all the world is kin,
I wish I might be living then to see
This dear old world all free from strife and sin.

When every heart to every heart is true
And each and all are living in the right,
When God is real to me and real to you
And earth has lent her force to heaven's might.

But you and I have each a task to do,
To help in bringing that glad day about,
If every soul to his own soul were true,
That day would quickly come, there is no doubt.

Then let us each give to the world our best,
And make the little space around us shine,
If each were true to each and all the rest
Your corner would be bright and so would mine.

That we might have a part in God's great plan,
Might shine, a star, in heavenly diadem,
Has been his will since e'er the world began,
To bring Christ's "Peace on earth, good-will to men."

CORA A. A[illegible]MS.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Child") is a Story of Childhood and its Ideals in Heathen China. All who are interested in the sweet and innocent childhood will find his a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York." will bring you free copies of this illustrated booklet.

Hupmobile

This Car—This Company—This Price Command Your Consideration

This month—today perhaps—you are going to make your choice of a motor car. We hope your choice will be a Hupmobile. We feel sure you will buy a Hupmobile, when you know its great value—realize what wonderful satisfaction Hupmobile ownership will give you.

The Hupmobile prestige—its enviable reputation as the leader among $1200 cars—forces its consideration upon you. In six years we have built just three chassis models.

The Hupmobile "20" was the first, and remains today the greatest of all cars in its class.

The Hupmobile "32" added immeasurably to our reputation as quality car builders. Its owners say it is the best car of its type.

Now we want you to know the 1915 Hupmobile—the best car, we believe, of ***its*** class. Certainly the best car we ever built. Judge it by Hupmobile standards of the past.

Prove to yourself—as over 48,000 others have proved—that here is a moderately priced car with every essential of motor satisfaction. Let us go over the big value of the Hupmobile together.

Big in Roominess

The Hupmobile's wheelbase is 119 inches—longer than the average five-passenger car.

So much room is afforded that seven passengers can be seated in comfort.

Yet the Hupmobile turns a complete circle in a 40 foot street.

No car at the price has a longer wheelbase, or more room, front and back.

Big in Comfort

Cushions are deep and soft; seat backs high and restful; upholstery shaped to fit the body; seats pitched at precisely the right angle.

Long, flexible, semi-elliptic springs smooth a rough road and take the shock of the bumps. Also, they are self-lubricating; they never squeak.

Its low-hung design is an advantage because it makes the car steadier and easier-riding.

The driver easily reaches the pedals, levers and switches.

Gear-shifting is reduced to the minimum by the engine's great flexibility. The long stroke does that.

Big in Quality

Hupmobile quality is assured by two agencies.

First, the engineering department, through its material specifications.

Second, the inspections and re-inspections which materials and parts must pass.

Our engineers specify, for instance, that the Hupmobile crankshaft be forged from the same high quality steel that goes into the crankshaft of the most expensive cars.

Nothing short of bronze bearings, lined with babbitt and fitted by the costly hand process, satisfies them for the crankshaft.

They distinguish the Hupmobile from other cars around its price by putting spiral-bevel gears in the rear axle.

Material is inspected when it is received.

The rough product is inspected before machining.

The machine product is inspected.

Assembled units must pass another inspection.

The finished car, after road testing, is inspected before shipment.

Five inspections in all—each accurate to the thousandth part of an inch—are made to safeguard Hupmobile quality.

Big in Economy

Hupmobile economy is a big factor—this car ***does*** cost less to run.

The average cost of all the Hupmobile repair parts sold, on the basis of 8000 miles per car per year, is less than ¼ cent per mile.

Owners are reporting an average of over 18 miles to the gallon of gasoline, and 800 miles on a gallon of oil for the 1915 model.

Tires are 10 per cent larger in proportion to weight than on other cars using the same size—34 x 4 inches.

It is this in-built quality that makes the Hupmobile the fastest selling $1200 car. We tell you honestly that we shall not be able to fill all orders for 1915 Hupmobiles. Surely you know that the 1915 Hupmobile has attained this position only through fulfillment of our every claim; through delivering fullest satisfaction; through living up to the Hupmobile reputation for quality.

You owe it to your own good judgment and to us because of our reputation, to accept our offer to prove the Hupmobile to you. See the 1915 models at the nearest dealer's. Ride in them—drive them. Put the Hupmobile to a real merit test. Then order your car now so you can get the greatest enjoyment out of this best of motoring seasons.

Five-passenger Touring Car and Roadster	$1200
Seven-passenger Touring Car	1225
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Hupp Motor Car Company
Detroit, Michigan

Write for the 1915 Year Book

NON-SKID
—An Exclusive Sign

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HARVEST TIME IN CHINA

Continued from page 437

a they manage not only to fill their ov mouths, but their little earning hes the whole family to go over the des. Beggars we have, too plenty, bu they are mostly from other distrs. Many poor there are, but most of hem have a roof called home, a qut and food for the day. Prices for brd fluctuate, it is said, according to e size and style of Western headge. Needless to say that wars and rmors of wars also sadly affect the pres. China's own use of straw hats ha greatly increased in recent years. Wn the Ching Dynasty wore the cn, China was practically a hatless naon; but with the passing of the cn went the queue, at least to some exnt, and with the passing of the que comes the need of a hat.

AT THE end of the wheat harvest comes the feast day that is the delight of children and grown-ups as we It probably accounts in part for the joyful anticipation of the harvest tir.

n the fifth day of the fifth moon everybody eats "tzongtzers"—small banes of sweetmeat rice and sugar plus, done up in three-cornered shape an wrapped in rush leaves. This fes day, they say, dates back three thsand years, and the legend is this: The was a great and good official, KiAn. He didn't want to be an official—didn't want to rule. Perhaps the was already, at that early age, sol corruption in office that made it un latable to the conscience of a goo man. But the emperor said he mu rule, and the people said he must rul and so distraught was he by the difulty of his position that he threw himself into the river and ended his troles by drowning. Then his people, to ovide his spirit with food, threw ma things into the water; but everythi they threw in was eaten by the fish until somebody concocted the "tzgtzers," wrapped them in rush leals and threw them into the water. Thish did not eat them, so they have eve since been sacred to the spirit of the god Kii An. Years ago the custom of throwing them into the river ceased; doubtless it was felt that the spirit was satisfied—but the custom of making the toothsome balls is kept up, and many a one goes into the little stomachs of the fat little Shantungese.

The autumn harvest is not less interesting than that of June. In September the "gaw liang" (or tall grain) is ripe. Like solid walls it has lined every road and pathway. It is so tall and dense that it affords an excellent hiding-place for thieves and robbers, and all travel at this season must reckon with these factors. Like the wheat it is pulled up by the roots, with the difference that the roots of this grain are first chopped all around with a sharp hoe. Probably from the vigor with which this act is accomplished, it is called "slaying" the grain, instead of pulling it. The long blades are stripped from the stalk as high as a man can reach, and this serves as stock food. The roots are used for fuel, and the stalks for a variety of purposes—for walls, for roofing, for basketry and mats. It is to North China almost what bamboo is to the South. The threshing process is similar to that of wheat. The grain corresponds somewhat to the kaffir corn known in other parts of the world. It makes a rich, reddish meal, the main foodstuff of the masses.

The foliage of trees here does not take on the autumn tints found in other lands, but nature makes amends in advance by giving to the grain fields her most gorgeous hues. Each stalk of the "gaw liang" is topped with grain, which in the ripening season is a glorious study in color. From green it shades to gold and brown and at times all are softly blended into one, and reproduced in the stalk and blade. By the side of the "gaw liang" grows the millet, its graceful heads hanging full of the porridge food, which is to supply all these millions. After the "gaw liang" and the millet comes the bean crop, and after the beans promptly comes the plowing for next year's wheat.

THE PRAYER LEAGUE

LEAGUE Scripture for April: "As the earth bringeth forth her bud and as the garden causeth the things that are sown in it to ring forth, so the Lord God will cau righteousness and praise to sprg forth before all the nations." Isa61: 11.

Te acknowledgments of answered pra-r this week are unusually rich and aried. "Some time ago," writes G. . G., "I was anxious to be free fro debt, and asked the Lord to help in the of need. He did so almost immedtely." L. P. writes: "I wish to ackwledge answer to prayer for relief rom physical and mental suffering. I was so weary and discouraged whe I wrote you a short time ago. I wan to give thanks to God." A Friend fro Michigan writes, rejoicing that he is been able to quit the morphine hab and that the appetite for it has beeentirely taken away. This friend ask prayer for perfect healing from long ontinued illness. Mrs. A. L. P. wris from East San Diego, Calif.: "Sole time ago I wrote asking prayers for e healing of my two children and mysf. I am happy to say that God has nswered my prayers. The childrehave not been sick a day since, and have not been so well for years." A. P. writes: "I asked prayer for fina ial help when I could see no way of eting my obligations. I thought that great amount of money would be set to enable me to pay my indebtedns, but it is not so. But every time I ne money to meet a debt a way has beeprovided." S. A. S. writes from Emria, Kan.: "The mother and childrefor whom I asked prayers are well Mrs. E. A. R. acknowledges answr to prayer for being able to buy a hoe.

Acknowledgments of answers to prayers have also been received from:

Mrs. B. G., Hagers Grove, Mo.; Mrs. W. F. K., Eckert, Col. (for answers to a great many prayers); Subscriber, Texas (for relief from financial embarrassment); Mrs. E. W., Brooklyn, N. Y. (for restoration to health); A Friend, Morgan Park, Minn.; Mrs. J. S. W., Lincoln, Neb.; Mrs. H. E. P., Carrolltown, Pa. (for a stirring revival in the community); C. C. J., Swift River, Mass.; Mrs. J. W. R. (for selling farm and for answer to many other prayers); One of the Christian Herald Family, Hartford, Conn.; Mrs. H. C. S., East Fairfield, Vt. (for restoration of son's health); A. D. B., Ohio (for relief from financial difficulty); Mrs. M. E. S., Defiance, Iowa (for a deeper work of grace); S. L. C., Lawrenceville, Pa.; Mrs. C. H. R., Gowanda, N. Y.; F. E. J., Nelsonville, Ohio, who sends a joyous testimony of having been saved twenty years ago from the curse of strong drink; Mrs. F. L. R., Bayfield, N. B. (for special spiritual blessing); Mrs. E. A. R. (for being enabled to buy a home).

A mother requests that a special time be appointed for prayer for her little son who is in very delicate health. It is suggested that next Sunday, May 2, be made the time of this special prayer. A Mother in the West wrote recently asking prayer that two sons and a grandson be converted and saved from the drink habit. She writes that one of her sons is now reading the Bible every day and asks that earnest prayers be made for his conversion and deliverance from the drink habit. She also asks for the conversion and blessing of other members of her family, and that the cause of state-wide prohibition in Nebraska may triumph.

Prayers are asked for revivals of religion at Fond du Lac, Minn.; Winona, Texas; Gowanda, N. Y.; Verona, Texas; Glenwood Springs, Colo.; at the Swedish Baptist Church, San Diego, Calif.; a church at Olive, N. Y.; Ellisburg, Pa. Prayers are also asked that many be saved at revival meetings at

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The Light Four—Regal—provides you a handsome streamline, five passenger car—unusual in size, appearance and performance—but light of weight and so economical to operate, at **$650.**

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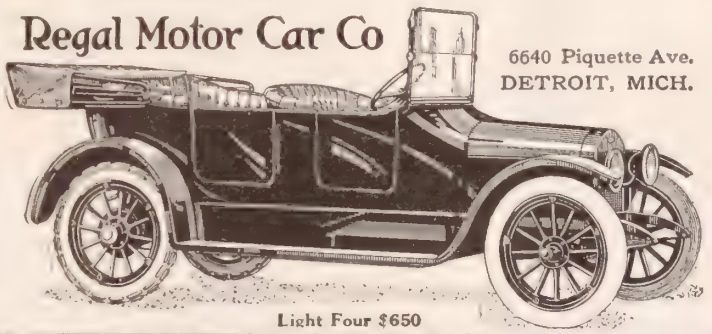

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Try this easy 3-in-One way: Wring out a soft cloth in cold water and put on a few drops of 3-in-One. Then wipe your piano, dining room table, buffet, chairs—any fine varnished or veneered furniture. Dry and polish with clean, dry cheese cloth. (Be sure to rub always **with the grain** of the wood; never rub in circles.)

All the grime and soil, all the marks of ordinary wear and tear, will positively vanish. Back comes the original beauty and lustre of wood. 3-in-One contains no grease to rub off on your clothes; no acid to injure; no usual furniture polish odor. Just a clear, pure oil preparation that women have been using constantly for over 17 years—because it's so good.

Rub the leather seats and backs of your furniture with a soft cloth moistened with a little 3-in-One. This prevents the leather from hardening, cracking or rotting.

Mrs. Alvin Gaumer, Blandinsville, Ill., writes: "As a furniture polish 3-in-One is the best I have ever tried."

FREE—Write today for a generous **free** bottle and the 3-in-One Dictionary. Try before you buy.

At all good stores in 3 size bottles: 10c, 25c, 50c. (New 50c Half Pint size is the **money saving** home size.)

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Tells why chicks die

E. J. Reefer, the poultry expert of 910 Main St., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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It is the most beautiful piano or organ catalog ever published. It shows our latest styles and explains everything you should know before buying any instrument. It shows why you cannot buy any other high-grade organ or piano anywhere on earth at as attractive a price. You should have this important information before making your selection. Write for it today and please mention Dept. "C. H"

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Colver, Pa.; for the camp-meeting to be held at Seashore camp grounds, New Orleans, during the second week in July; for a revival throughout the state of Utah; for state-wide prohibition in Nebraska, and that the saloons be voted out of Lincoln at the coming May election; for state-wide prohibition in Texas; that a league be formed to prevent the selling of cigarettes to boys; T. G., of Ellisburg, Pa., asks prayer for success in starting a Christian mission; M. L. S., for help in opening a missionary work; R. P. T., that some definite work for Christ may be given him.

Nearly every week one or more readers suggests prayer for a world-wide revival. While praying for lesser blessings and for special blessing upon certain localities, we should never lose sight of this greatest desire of every Christian heart, that the whole world may be won to the Saviour.

Mrs. J. W. asks prayer that her son's mind may be restored; Mrs. B. J. E., her husband's; G. W. F. and "A Believer," their brothers'; Mr. A. J., her mother's; A Subscriber, a sister's. Ten other friends ask prayer for mental restoration or strengthening of other relatives, friends, or for themselves.

Seven friends ask prayer for restoration or strengthening of sight for themselves or others.

A Mother asks prayer that God will take away the appetite for drink from her son and daughter. Twelve other friends ask prayer that dear ones may be saved from the drink habit.

A Mother asks prayer that her daughter may be cured of the morphine habit; Mrs. D. E. C., that a relative may be cured of the drug habit.

Forty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Thirty-one parents ask prayer the conversion of sons, including that son may be thoroughly conve and return home.

Ten wives ask prayer for the con sion of their husbands.

Forty-three friends ask prayer the conversion of other relatives friends.

Ten readers ask prayer for sp spiritual blessing for relatives friends, including one that hus may win souls for the Master an gain the confidence of his friends.

Two husbands ask prayer for healing of their wives; six wives the healing of their husbands; four parents for the healing of daught eight for the healing of sons; f three friends ask prayer for healin self, including one for the regai of her power of speech; one, fo gaining use of limbs, and two that may be cured of lameness; forty readers ask prayer for healing of relatives or friends, including one sister may be strengthened in body mind.

Ten friends ask prayer for the l ing of hearing for themselve friends.

Thirty-eight friends ask praye help or guidance in financial affair

Forty-eight friends ask praye the granting of varied desires needs, including one for a man w despondent, another that son ma reconciled to his wife and child, other that an old lady may be deliv from trouble, another that God give a child, another that son return home, another that a fals cusation be taken back and fri reconciled, another that an absen may communicate with sorrowing ents, another that she may have a and may overcome an affliction. S friends ask prayer that burden lifted, one a "terrible burden."

BAKERS AND THE PRICE OF BREAD

Correspondents Defend Rise

THE price of wheat has risen one-third. The best grades of hard wheat flour formerly cost from $1.20 to $1.35 a sack (wholesale rates). It is now $1.75; that is the very best price we can get here. Now, it seems to me that the addition of one cent per loaf to the price of bread is small in comparison to the increase in the cost of flour. I know what I am talking about, for I bake and sell bread. Ours is a ten-cent loaf of home-made bread. We have not increased the price, but we make our loaves two ounces smaller, and that does not nearly make up to us for the difference in the price of flour. It seems to me that if bakers made only a reasonable profit on a five-cent loaf eight months ago, they are not robbing any one by charging six cents now, when flour is so much higher.

Vinita, Okla. AGNES RUSSELL.

• • •

An Up-State Baker's View

THE Christian Herald of March 24, 1915, contains an editorial on "The Price of Bread." The subject "The Price of Bread" has certainly been well discussed in the press during the past few weeks, and surely no one should object to such discussion, if conducted fairly and intelligently. Any one who knows about the business would see at once the absurdity of many of the statements made in the articles published in the daily papers; but the people who do not know these facts are likely to be misled and prejudiced by them.

There are certain facts that must be considered. First, the price of flour has greatly increased above its normal value, and this must mean that the manufacturer of bread must in some way get more for his product. If he, fortunately, has contracted in advance for flour covering a long period, and is willing to give his customers the advantage of his foresight or good fortune, he may for a time continue to sell at the usual price. It is hardly fair, however, to expect that he should give his profit in this way. Again, because of the increased cost of ing business due to legislation in re nt years, and the increasing demand of the people for larger service, the manufacturer and seller of bread can not afford to sell his product on as l a basis as formerly.

If I may be permitted to do I would like to make some inquirie regarding the "one man satisfied th honest profits" referred to in the ditorial of March 24. Did he p a normal rent and were his expenses such as might be usual in an e ablished business? Did the facts hat he was selling bread at a lower ice than most of his competitors, and hat he was getting an immense amou of free advertising, enable him to se his bread with less expense than wou be possible in ordinary times? Is he ill doing business and as successful as when his competitors were cha ng six cents per loaf? How much d did he give for five cents?

It is very possible that bread a ve cents per loaf may cost the cons er more per pound than bread at six cents per loaf, and bakers could a rd to give more value by weight in a x-cent than in a five-cent loaf. I do not quite understand the statement a ut his twenty per cent. clear profit. it were a clear profit above all expe es, why did he give half to the reta r? The statement seems to mean that his man, conducting an extensive bus ss in a normal way and yet payin an advanced price for the chief item ed in the making of bread, was able, er paying all costs of manufacture nd selling, to show a clear profit of tw ty per cent. I think I know a few en who, even when flour is selling a an average price, would like a bus ss that would yield a profit of tha or even of one-half that amount.

I am not trying to justify th at-tempt made in your city to ad ce the price per loaf of bread. I do not know enough of the bread situ on there to enable me to express an in-ion on that subject, but I do believ he subject important.

CHARLES A. HAGAMA.
Albany, N. Y.

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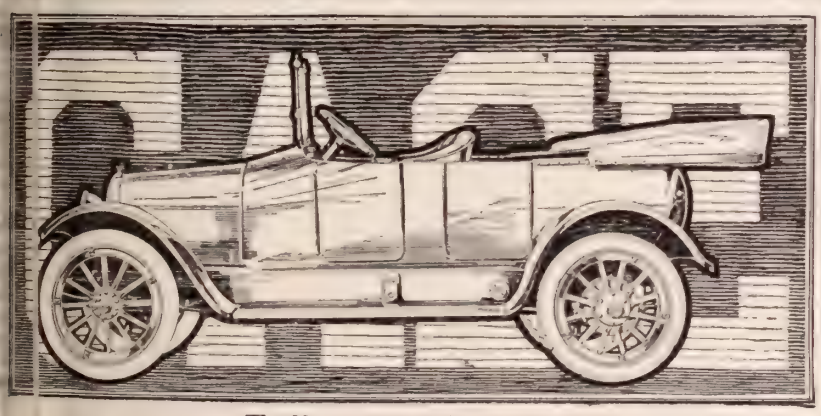

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So, with the added equipment, and 5 per cent off for cash, the CASE is by far the best buy on the market.

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In these days, when nearly every great nation is at war, "Old Glory" is one of the few flags that are not being riddled with bullets. It is really the "Peace Flag" of the world today.

Have you a Flag for use on Memorial Day, Flag Day, and Fourth of July?

Our 1915 Flag (6 feet long by 4 feet wide) is made by the Dunkards of Pennsylvania, within sight of Valley Forge, where Washington and the Patriots once struggled for liberty.

Here is your chance to own one of these large American Flags, the same as those shown in the picture below. Not a little flag, but a large-sized "Old Glory," 6 feet long by 4 feet wide—bigger than the top of your dining-room table—real red, white and blue, with stripes double-stitched together, and guaranteed not to fade, run or shrink, no matter what the weather.

Here is an opportunity to keep faith with your patriotism. You will not only have use for a flag on every holiday for years to come, but you can also use it constantly for decorative purposes in public and private sociables, in the club-house, in the church and in the home. Memorial Day is almost here. You will be able to celebrate it properly with this flag.

The Tabernacle at Medina, N. Y., decorated with The Christian Herald Flags Described Herewith.

The flags used in the illustration herewith are actual Christian Herald Flags which were sent to Messrs. Burgess and Butts for the purpose of decorating the tabernacle during the "Good News" campaign in Medina, N. Y., recently. The photograph of the tabernacle interior was sent to us by Mr. Benjamin F. Butts, Director of Music, during the revival.

HOW TO SECURE ONE OF THESE FLAGS

At this time of the year, the Christian Herald usually puts forth extraordinary efforts to increase the membership of the Christian Herald Family. YOU are a member and we know you will help us. But we have no right to accept your good offices for nothing, so we make the following proposition:

We will send the large American Flag described above and The Christian Herald for one year, all for only . . . **$2**

Or, you may secure the Flag ***FREE.*** To any old subscriber who will send us one new eight-months' subscription to The Christian Herald (remitting $1.00 with order) we will send one of these large American Flags . . . . . **FREE**

ACT NOW

Address: The Christian Herald, Bible House, New York

For a Thirteen-Month Year

IN THE Christian Herald Almanac for 1914, page 12, appears an account of a proposition made by the International Almanac Reform League to reform the Julian Calendar in 1916, so that there would be thirteen months, each having twenty-eight days, or exactly four weeks. This would leave only one day out of the 365 to dispose of, and it is suggested that this day be "killed off" at the end of each year, or not counted.

A reform of this kind, in my opinion, would be one of the great forward movements of the age. It would simplify the calendar so that it would forever meet the practical demands of future generations. Instead of having to carry a calendar in the pocket, or have it hung on the walls of the home or business office, all intelligent folks could easily carry the complete calendar in their craniums. This would stop the endless confusion caused in trying to find the right day, and the continual worry and loss of time required in looking up dates. It would also minimize the many legal difficulties that are always arising because the proof that certain business transactions occurred on a given date can not be established.

The writer in the New York Evening Post points out that this new month should be thrown in the middle of the year, which, of course, is its logical place; that the first day of every month would fall on Sunday; that Sunday would be the first, eighth, fifteenth and twenty-second of every month in the year. "In the same manner," he says, "Monday would either be the second, ninth, sixteenth or twenty-third of every month.

"Saturday, December 28, would be the last day in the year—at least the last calendar day. Now, instead of calling the next day Sunday, the new calendar would declare a holiday and name it 'Dies Non,' a day of public rejoicing and merry-making. . . . The next day after 'Dies Non' would be January 1 of the next year, and it would be known as Sunday, just as if nothing had happened between Saturday, December 28, and Sunday, January 1. *Dies Non would not count. Things that happened on Dies Non would happen neither last year nor next year—just when you could say they did happen is hard to say.*" (Italics mine.)

I see no need at all for a puzzle as to the dating of the events that would happen on Dies Non, such as the Evening Post sees. We could use the date thus: "Dies Non after 19—." It would be abbreviated to this: "D.N. 19—." This scheme of dating "Dies Non" will be seen to be correct, and also very simple.

I do not agree with the almanac reformers as to their disposal of "Leap Day," which would come every four years along with "Dies Non." To drop this day in the middle of the year, as they suggest, would be wrong; for it would require a readjusting of the calendar in the middle of the year, thus destroying the beauty and perpetuity of the scheme of the new calendar. It would be better to drop this day after "Dies Non," and to date it this way: "Leap Day after 19—." It would soon be written "L.D. 19—." This would be correct, and is as simple as the disposal of Dies Non.

Let us hope that all friends of the new calendar will clamor for its adoption, and that the reform will come early. Why need we be sticklers for antiquated forms when something infinitely better is apparent?

M. C. LUNSFORD, JR.,
Pastor, Baptist Church, Grundy, Va.

Did You Send This?

IN THE Christian Herald of February 17, mention was made of the receipt in our mail of twenty dollars from Findlay, Ohio, accompanied by no letter, and we were unable to acknowledge same and do not know for what it is intended. Once again, we ask that the sender of this twenty dollars will communicate with us on the subject.

Developed Under Racing Conditions

We develop Spark Plugs of ma mum efficiency by repeated testing them under the heavie strains in the particular mot for which they are intended.

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Dealers:—Write for our 1915 Profit Shar Agreement.

CAREFUL DOCTOR

Prescribed Change of Food Instead Drugs.

It takes considerable courage f a doctor to deliberately prescribe ly food for a despairing patient, inste of resorting to the usual list of medic es.

Some truly scientific physicians re g-nize and treat conditions as they are nd should be treated. Here's an insta e:

"Four years ago I was taken th severe gastritis and nothing would ay on my stomach, so that I was on ne verge of starvation.

"I heard of a doctor who had a s n-mer cottage near me—a specialist f m N. Y.—and, as a last hope, sent for n.

"After he examined me care ly he advised me to try a small quar ty of Grape-Nuts at first, then as ny stomach became stronger to eat m e.

"I kept at it and gradually bega to have color in my face, memory bec ne clear, where before everything see ed a blank. My limbs got stronger a I could walk. So I steadily recover

"Now after a year on Grape-Nu I weigh 153 lbs. My people were r- prised at the way I grew fleshy nd strong on this food."

Name given by Postum Co., B le Creek, Mich. Read "The Road to W ville," in pkgs. "There's a Reason

Ever read the above letter? A w one appears from time to time. T y are genuine, true, and full of hu n interest.

WANTED in every town in the United S es, an intelligent man or woma oy or girl to represent **The Christian Herald.** This an **opportunity to build up a business of your own,** ich should grow more and more profitable year afte ar. Address: **Agency Dept., THE CHRISTIAN HE D. Bible House, New York City.**

"Standard" Summer Bargains
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MAKE SURE *you* get this season's choicest offers. Here's a notable money-saving event, typical of "Standard" value-giving.

Order liberally from the extraordinary bargains shown below and order promptly. But, Madam, these are only a few of the many equally splendid bargains offered in the **free**

"Standard" Summer Bulletin. This latest, best display of the new summer fashions is just printed, and it represents the country's biggest values. *No one can afford to miss it.* A surprise for every reader of the "Christian Herald"—a most welcome surprise, too, for every thrifty woman will delight in these splendid opportunities to save money and to dress herself and her family in the season's most charming, becoming clothes at **so** small a cost.

Clip coupon below and mail it today—**now.** Don't allow another day to pass without seeing this **free** money-saving, latest *Summer Bargain Bulletin.* Remember, there are up-to-date, handsome clothes for all—men, women and children. Each garment is perfectly made, perfect-fitting, and *guaranteed* to thoroughly please you or your money will be promptly refunded. And—about the low prices—That is also a surprise. Clip coupon and mail it to us at once. A postal card will do also, but mail it quickly—**the Bulletins are FREE**

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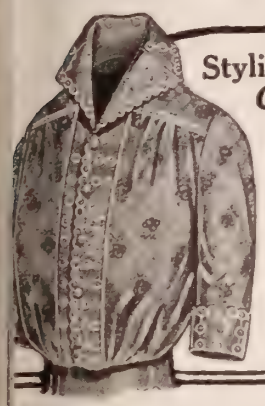


Stylish *Flowered Crepe* Waist 49c

5NW49M—Bargains like these have made the "Standard" famous. A stylish, very pretty button-front waist made of the popular **Flowered Crepe**; this dainty, serviceable material is woven in novel, lacy effect and comes in pretty blue, rose or lavender floral patterns. Liberal fullness gives the stylish bloused effect and a dainty trimming is provided in the embroidered white organdie vest, collar and cuffs. **(Sizes 34 to 46 Bust.)** Our bargain price, **postpaid** in the U. S..... **49c**

Smartly Modelled *Linene* "Middy" 49c

For *Women* and *Misses*

NW49M—The smart summer "middy" every one wears and which is equally popular with misses and women. A very pretty, becoming model made of good, serviceable quality **Linene** and stylishly trimmed with Galatea stripe material. Patch pockets finish the front; boxed pleats and pearl buttons are used on the visible front closing. **(In women's sizes 32 to 44 Bust; also Misses' and small women's sizes, 14 to 20 yrs.)** Our bargain price, **postpaid** in the U. S., **49c**

Best Petticoat Offer! Special Price 49c

2E49M—Exceptional petticoat bargain offered here for your **special** attention. This dressy petticoat is made of good, serviceable **Cambric** with correctly fitted gores and required width (measures about 2 yds at bottom). The deep, pretty embroidery flounce has matched insertion. **(Sizes 38 to 44-in. lengths.)** Special, **postpaid** in the U. S. **49c**

Little Fellows' 4 Piece Combination 59c

Good $1.00 Value

N4Y59M You'll just love to see your little boy in this cute outfit. Extra-special money-saving opportunity every mother should be quick to share, for here's $1.00 value for only 59c. And, Madam, we pay the mail charges to any point in the U. S. Smart 2-piece Dutch suit; the blouse is of durable blue or tan **striped Drill** with one pair of straight pants and one pair of matched solid color pants. Becoming "rah-rah" hat. Serviceable, washable quality and exceptional value. **(Sizes 3 to 8 yrs.)** All 4 pieces, **postpaid** in the U. S... **59c**

ENTIRELY NEW

Stunning *Striped Voile* Dress, $1.79 —Special

2NDD179M—You will be delighted with the dainty, serviceable quality **Striped Voile** in this dress. A charming, entirely new model, very serviceable and comes in black-and-white, blue-and-white or lavender-and-white stripes. The bodice is becomingly bloused and an odd square yoke is prettily piped with matched satin messaline; messaline bandings and buttons and a chic "roll" collar of embroidered organdie completes the handsome effect. Belt and sash of black velvet ribbon. The yoke at hips is a very fashionable feature from which the skirt hangs in graceful, becoming fullness. Closes conveniently in front. **(Women's sizes 34 to 44 Bust, 40-inch lengths; Misses' sizes 14 to 18 yrs. and 32 to 38-inch lengths.)** Remarkable offering at our "half price." **Postpaid** in the U. S. **$1.79**

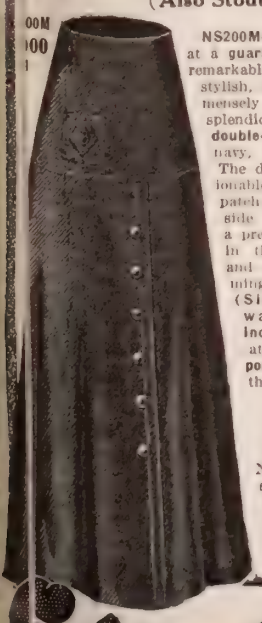
Charming *Embroidered Voile* Dress $1.99 Splendid $3.00 Value

JD199M—Dainty summer dress charmingly fashioned and of dressy, washable quality. An exceptional bargain, too, for you can't duplicate it anywhere else at our low price. Carefully made of fine quality, good-wearing white **Voile,** very becoming and stylish and displays a practical feature in the convenient front closing. Wide, pretty embroidered flouncing smartly trims bodice in **surplice** effect and lace-edged double net forms the chic vest and "flare" collar. Another pleasing feature is the draped crepe belt that comes in either white or light blue. Wide matched embroidery is cleverly employed in the full, flared skirt to give the modish, new double-flounce effect. **(Ladies' sizes 34 to 44 Bust; also Misses' and small women's sizes 14 to 18 yrs.)** A bargain at $3.00; our special price, **postpaid** in the U. S., **$1.99**

Striking Bargain!

All-Wool Serge Circular Model Skirt $2.00

(Also Stout Sizes NS269)



NS200M—Handsome, new circular skirt at a **guaranteed** saving. The season's most remarkable skirt opportunity, and a very stylish, jaunty model, sure to immensely please you. Made of splendid quality **All-Wool double-warp Serge** in black, navy, gray, tan or cream. The deep yoke is very fashionable and a button-trimmed patch pocket smartly trims side. Correctly flared and a pretty finish is provided in the single front fold and satin button trimmings. Closes at side. **(Sizes 22 to 30-inch waists and 37 to 43-inch lengths.)** A bargain at $3.00; our price, **postpaid** in the U. S., **$2.00**

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NS269M—Same as NS200M but in stout sizes, 30 to 38-inch waists. Special **postpaid** in the U. S., **$2.69**

Girls' Dress Specials

NR39M—Cute little tunic dress for ages 2 to 6 yrs. Becomingly made of serviceable quality **Linene,** pleasingly combined with matched plaid Gingham in novel gumpe effect. Colors are blue or pink with neat white pipings. This splendid 69c dress, **postpaid** in the U. S. **39c**

R99M—Charming dress for girls 7 to 15 yrs. Stylishly made of the popular, serviceable quality **Flowered Crepe** in pretty blue or pink patterns. The broad front panel hangs effectively beyond a black velvet belt and a dressy trimming is provided in the lace-edged embroidery collar and revers. Smart triple-ruffle skirt. This fine $1.50 value, **postpaid** in the U. S. **99c**

R100M—Extra-special value. This attractive, becomingly made dress at a decided saving. Beautifully patterned, wide embroidery flouncing is effectively employed in bodice and laid back at neck in smart rever effect. Lace-edging daintily finishes the plain, neatly tucked back. **(Sizes 7 to 15 yrs.)** Our bargain price, **postpaid** in the U. S. **$1.00**

Exceptional "Half-Price" Offer!

Embroidered Linene Dress $1.00

1NDD1M—One of the season's most striking bargains. The smart, dainty dress one wants for comfortable, becoming wear, made of excellent wearing **Linene** and priced at practically "half value." Tastefully trimmed with dainty embroidery, carefully worked with white floss in new, very pretty patterns. The embroidery is equally as effectively employed both in bodice and skirt; a novel white piping emphasizes the graceful, full flare at bottom. Daintily finished with white poplin collar and cuffs. In blue, tan or lavender. **(Women's sizes, 34 to 46 Bust; also Misses' and small women's sizes 14 to 18 yrs.)** A splendid money-saving opportunity; our bargain price, **postpaid** in the U. S... **$1.00**

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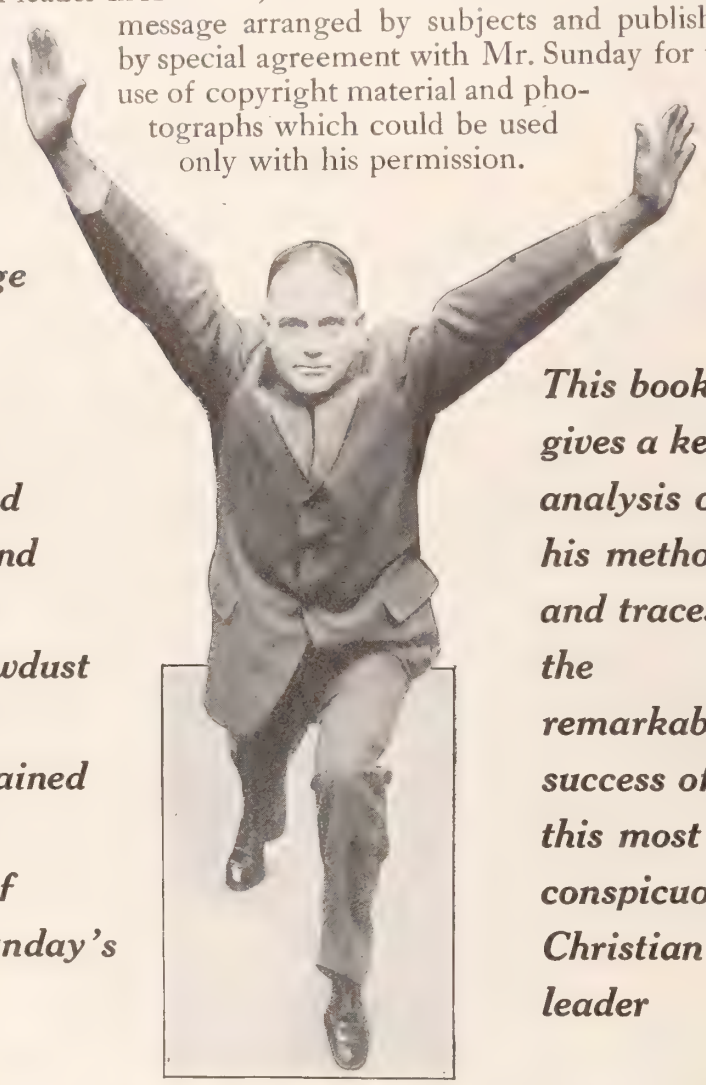
MANY have criticized the unconventional methods of Billy Sunday, but the sobering fact remains that he has led 300,000 men and women to a profession of Christianity.

Serious men and women the country over are asking, "What manner of man is this?" This book, written by Wm. T. Ellis, LL.D., provides the answer. It not only tells the story of Sunday's eventful life, gives a keen analysis of his manner and methods, traces his remarkable success as the most conspicuous Christian leader in America, but it also contains the heart of his message arranged by subjects and published by special agreement with Mr. Sunday for the use of copyright material and photographs which could be used only with his permission.



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This book gives a keen analysis of his methods and traces the remarkable success of this most conspicuous Christian leader

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Mr. Sunday is tremendously in earnest. His utterances are vivid. His epigrams, like his stories, are of the homely Lincoln sort that people remember. He barbs the truth and makes it enter and stick. The crowds follow him. They come to hear a man preach a strong Gospel, which can meet the real need of the human heart.

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OR, We will send to old subscribers a copy of "Billy Sunday, The Man and His Message," as a reward for sending a ***new*** eight months' subscription, accompanied by . . . . . } **$1.10**

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THE YOUNG PEOPLE'S MEETINGS

Why I Am Proud of My Denomination

Christian Endeavor and B. Y. P. U. Topic for May 9. Rev. 3: 7-13

IT IS right to be proud of one's denomination. Most of the denominations have glorious histories, though some of them were the outgrowth of strifes and dissensions that are to be regretted. But for the most part, each of the denominations was founded upon some great principle which was believed in ardently by a small and often persecuted group of Christians. Great sacrifices were often made for the sake of these principles, and it is right to be proud of the heroism of these pioneers, even if in some cases the opinions they stood for are not believed to be so vital now as then.

But some of the denominations still stand for great, distinctive, essential doctrines, and those who still hold to them are justified in supporting them ardently, while eagerly co-operating with other denominations in active Christian work.

Denominational differences are often chiefly differences of temperament. Certain people prefer certain forms of worship, feel more at home in a certain spiritual atmosphere and do better work in certain surroundings. It is right for them to choose to worship and work under these conditions and to be proud of the friends and the organization which make the conditions possible.

Yet denominational pride can easily be carried to a wrong degree. Paul refused to boast of anything but the cross of Christ. And we must avoid anything like strife and unseemly rivalry in our relations to other denominations.

As the different denominations come nearer together they are nearer to Christ, the Center, like the spokes of a wheel. United, they stand; divided, they fall.

A Prophet Who Wrote Nothing But Did All Kinds of Things

Epworth League Topic for May 9. I Kings 17: 20-22; 18: 17-19, 40; 20: 18-20; II Kings 2: 9-11

ON the death of Solomon the kingdom of Israel was rent in twain. The royal house of Judah reigned at Jerusalem, while Jeroboam appointed two other places of worship at Dan and Bethel. The golden calves were erected as the symbol of Jehovah, but Ahab and Jezebel went far beyond Jeroboam in their wickedness and alienation from true worship. Jezebel, the devotee of Baal and Astoreth, virtually ruled over Israel. The old religion was eclipsed by the new idolatry.

In the midst of these wild scenes of revelry and heathen splendor, Elijah the prophet of God appears, not like Joshua, Gideon or David, with a sword to fight, but with words of prayer and prophecy. Elijah comes like John the Baptist out of the desert of long preparation and meditation. He feels that God and he are a majority. Men would say, What can one person do against a whole nation? But what did Abraham Lincoln do against slavery and disunion? What did Washington do against tyranny? What did Cromwell do against oppression? Only what Elijah accomplished in reforming a nation from its vices. Behold the mighty hero on Mount Carmel, where he by prayer and faith vanquishes the hosts of Baal. It is true that discouragement filled his heart with a great sorrow when Queen Jezebel threatened his life. The still small voice of God in the cave of his retreat showed Elijah that great victories are won by spiritual means and not by spectacular scenes, as on Mount Carmel.

All young people should cultivate Elijah's spirit of invincible heroism, of unyielding will, of sublime courage and of perfect faith in Almighty God.

"Let t
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Millions of women us
Gold Dust daily in wash
ing dishes, scrubbing floo
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not realize the many way
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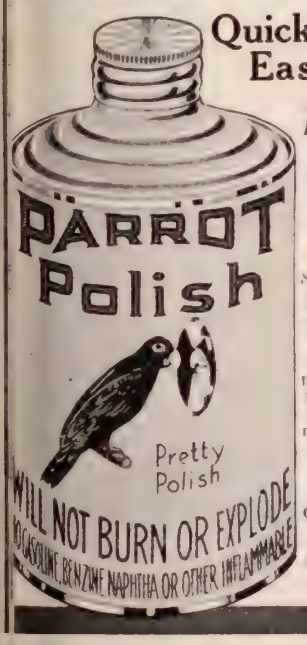

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DO YOU KNOW YOUR BIBLE?

Question List No. 4

I Corinthians, Part 2

1. In what verses of what chapter does Paul state his opinions about the relation of a wife to her husband? [expressed in such detail doubtless because Corinth was a city notoriously immoral, where godly women would need to guard jealously their modesty.]

2. (a) What careless and greedy habits had become common in Corinth at the celebration of the Lord's Supper? (b) What expressions indicate that in those early days the Lord's Supper took the form of a quite complete meal?

3. (a) What spiritual offices, gifts and activities does Paul mention in the twelfth chapter? (b) What beautiful illustration does he use in emphasizing his argument that Christians should live and work in unity? (c) What is still better than seeking a special spiritual gift or work?

4. (a) To what does Paul compare speech that is not prompted by love? (b) Than what special gifts does he declare love to be greater? (c) Repeat sixteen definite statements which Paul makes in chapter thirteen as to what love does or does not do.

5. (a) Of all the special spiritual gifts what does Paul in chapter 14 declare to be the greatest? (b) With what other special gift does he compare this?

6. (a) What should be the motive and purpose in seeking and exercising spiritual gifts? (Two verses.) (b) What two factors should be present in the exercise of spiritual gifts?

7. (a) What condition does Paul make as to the use of unknown tongues? (b) What verse indicates that the early Christian meetings were in character much like the modern prayer-meeting? [It is understood that throughout this chapter to "prophesy" means not specially to foretell, but to speak some message believed to be directly inspired by the Holy Spirit.]

8. (a) What different persons or groups does Paul mention as having seen the risen Saviour? (b) What must happen to a grain of wheat before it can bear grain? (c) What illustrations does Paul use to show that there are different forms and grades of existence, and thus to show that it is not unreasonable to look forward to an incorruptible and immortal existence?

9. (a) Quote the three great verses in which Paul sums up his joyous confidence that Christ has overcome death. (b) Quote the closing verse of this chapter and also quote the last two verses of one of the Psalms dealing with immortality, which refer as Paul does at the close of this chapter to our work and of God's blessing upon it.

10. (a) Upon what day does Paul recommend the laying aside of a share of our substance for God's work? (b) State again from what city Paul writes this letter. (c) Through what country did he expect to pass in coming to visit Corinth? (d) What Christian household at Corinth does he mention in the last chapter of this epistle which is also referred to in the first?

Honor Roll and the correct answers to the questions of list number three will appear next week.

A Case for Your Help

SOME TIME ago we printed in the Christian Herald the facts concerning an aged and infirm preacher of the Gospel of Christ, now far on in the seventies, who is no longer physically fit for ministerial service and who, besides, is taking care of an aged and invalid wife. This veteran minister, who is a man of education and ability and a grand old Christian, has no means of support, and his denomination has been doing what little it could toward his maintenance, but in this particular case it has been only an occasional source of meager help. Kind-hearted friends of the Christian Herald Family sent in their contributions and, for more than a year, supplied the means of supporting the pair in a very humble fashion. This little fund is now exhausted and we would be glad to hear from any readers sympathetically interested in the case, who may feel like giving the old preacher a helping hand in his declining years. Lately he met with an unfortunate accident which very nearly cost his life. We believe there are among our readers some who would take it as a privilege to help a little in so worthy a cause. To any who may feel disposed to do this "in His name," we will, on receipt of a postal, send the names and address of the old couple, with full particulars.

All communications should be addressed to the "Old Minister, care the Christian Herald, Bible House, New York City.

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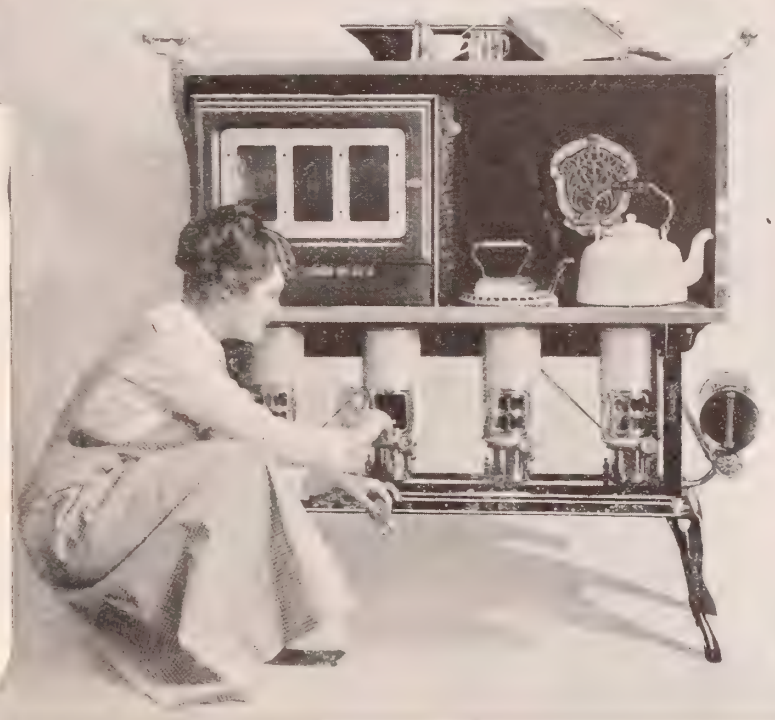

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Neither THE CHRISTIAN HERALD *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

C. A. B., ILLINOIS. (1) The Copper Handbook reports on Butte & Great Falls Mining Co., developing a group of mineral claims in Dixie Gulch, Mont.: "Property not regarded favorably, but management honest." (2) Consult a lawyer; we do not give legal advice.

A. C. D., ARKANSAS. Westinghouse Electric & Manufacturing Company Convertible 5s at 93¼ return 5.65 per cent., which is a good yield for a bond having such ample security back of it and always possessing a ready market. The bonds appear to be a most attractive issue.

D. E. P., IOWA. (1) Jefferson County, Ark., Long Lake Drainage District 6 per cent. bonds (1927) in $500 denomination are a sound investment security. (2) The first interest coupon is payable at the St. Louis (Mo.) Union Trust Company August 1, and every six months thereafter. Accept the firm's offer.

W. E. E., INDIANA. If you desire a short-term 6 per cent. investment we suggest two $1,000 United States Public Service Company 6 per cent. collateral lien gold notes due April 1, 1918. You would probably find no difficulty in obtaining these notes through Middle Western banking firms.

MRS. E. C. R., WEST VIRGINIA. (1) Diebold Safe & Lock Company's preferred stock can hardly be considered a conservative investment for a woman. (2) The United Security Company is well regarded and would not make recommendations to you unless they believed they were in the right. But opinions differ. It is our opinion that you should keep out of industrial investments.

F. H. J., NEW YORK. (1) New York Central Railroad stock is a speculative issue. (2) Any of the bonds of the Atchison, Topeka & Santa Fe Railway are high-class investment securities. No railway bonds rank higher. (3) The common and preferred stocks of the Atchison are attractive. (4) California Gas & Electric Corporation General Mortgage and Collateral Trust 5s are regarded as sound securities. These bonds are an underlying issue of the Pacific Gas & Electric Company.

MRS. M. S. T., PENNSYLVANIA. (1) Public Service Corporation of New Jersey General 5 per cent. gold bonds, due October 1, 1959, are regarded as fairly secure. (2) People's Passenger Railway 4 per cent. Stock Trust Certificates, due February 1, 1943, are an underlying issue of the Philadelphia Traction Company. They are believed to be absolutely sound. They are quoted on the Philadelphia Stock Exchange around 80. (3) Carbondale Railway Company General Mortgage 5 per cent. bonds are believed to be fairly well secured.

P. Y., PENNSYLVANIA. Telepost stock probably will never be worth anything more than it is today, and this is not much. The scheme offered by the Washington promoter is just one more effort to wring a little more money from the pockets of unfortunate shareholders, "Correctly stated," says the Financial World, referring to John A. Nicol's attempt to get 1,000 Telepost stockholders each to buy one convertible trustee certificate at $5, "it is an invitation to one thousand suckers to buy stock for double what outside brokers will sell it for."

MRS. C. L. M., MASSACHUSETTS. Stock in the Prince Edward Island Black Fox enterprise is no better than a poor gamble. Keep out. The black fox industry, with its alleged marvelous profits, has received a shaking down from United States Consul L. T. Mays, stationed at Charlottetown, Prince Edward Island, in his report to the Department of Commerce at Washington. Mr. Mays says in part: "In April, 1914, there were in Prince Edward Island 1,600 silver black foxes and a number of red and patch foxes that had little value. The total authorized capital of the companies selling shares of stock based on these foxes was $28,500,000 or a sum equal to the number of pairs of black silver foxes in the island multiplied by $35,000. The total number of black silver foxes, counting this year's (1914) pups, is now 2,600, and the authorized capitalization is $41,500,000. Probably $26,000,000 of this stock has been issued; hence the capitalization is at the rate of $20,000 per pair, counting pups and grown foxes."

MISS "PRUDENCE," CONNECTICUT. (1) We presume all three of the Western farm mortgages are secure, inasmuch as the firm endeavoring to sell you the loans stands very high. One of the members of this firm during a visit to the office of the Christian Herald told us that in 34 years no investing customer of the house has ever lost a dollar of principal or interest and that in all this time no investor has had his interest payments delayed. Prudent New England women are large investors in Western mortgages. No safer form of investment can be devised. (2) Reliable mortgage firms always stand ready to repurchase loans from Christian Herald readers.

A. D. C., PENNSYLVANIA. (1) Philadelphia Rapid Transit Company Equipment Trust gold 5 per cent. certificates (in series), Pennsylvania Railroad stock, and Insurance Company of North America stock are excellent investment securities. (2) The equipment certificates on a 5.09 per cent. basis probably come nearer to what should be considered a woman's investment than either Pennsylvania stock or Insurance Company of North America stock. We think, however, that you would be perfectly safe in buying Pennsylvania Railroad stock in order to get the additional yield from your investment. Whereas the equipment bonds are quoted on a 5.09 basis, Pennsylvania Railroad stock can be bought on a 5.70 basis. (3) Insurance Company of North America stock is quoted at around $21 a share, which is more than twice its par value. The company pays dividends at the rate of 12 per cent. per annum. The stock bought at 21 will yield about 5.90 per cent. This company is one of the most successful and strongest financial institutions in your state, and we believe the stock represents an attractive investment.

REV. D. M. M., OHIO. The Partial Payment Plan for acquiring ownership of sound investment bonds or stock is, as the name implies, a method of buying securities on the instalment plan. Thousands of thrifty persons who do not find it convenient to invest $100 or $500 or $1,000 at once avail themselves of this convenient means of buying a bond or shares of stock. A banking firm will require a deposit of $20 per share and $10 per $100 bond, and then regular monthly payments of $5 per share or per bond until the investment is fully paid for. Under the vigilant supervision of the New York Stock Exchange, the Partial Payment Plan as conducted by investment firms appeals to any thrifty person who wishes to increase his income by taking advantage of the many investment bargains that nowadays abound and to do so is willing to save small sums, intelligently, methodically, persistently. This systematic thrift yokes a man to responsibility—he is prodded into self-denial, but he will save money he would otherwise squander, and so his frugality becomes abundantly recompensed. Partial Payment Plan securities discriminatingly bought never wear out, never seriously become impaired in value, never go out of fashion, never tarnish, never become second-hand. They are the rewards that have come from a cultivated habit of doing without unnecessary things, and, like valued friends, they go on down through the years with their owner giving him freedom from worry—a sense of comforting security, in that he has laid by in store for inevitable old age when he cannot produce.

(This page went to press April 16, 1915)

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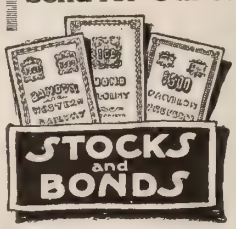

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Christian Herald

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NEW YORK, MAY 5, 1915

VOL. 38—NO. 18. PRICE 5 CENTS
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By Otto Ackermann

We thank the Father great and good, who made this peaceful scene,
That he has bathed the world in gold and tinted it with green.

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THE CAPTAIN SAID THEY LOOKED VERY BLOODY AND SORT OF MIXED

THREE ROADS WHERE CAME WAR

BY

[*War stories straight from the front have been extremely rare. Few outside men are allowed within the lines, and even then are not always permitted to get very close to realevents. Mr. Fox has been on the actual firing-lines, and his story given here of the retreat of the Russians after the great battle of Augustowo is written from untrammeled personal observation right on the spot.* THE EDITOR.]

EDWARD LYELL FOX

T IS fifty kilometers to Suwalki," said Rittmeister Tzschirner of Von indenburg's staff; hat is about 30 miles) e should make our arrival there by seven o'clock." He must have forgotten that it was the line of mmunications from East Prussia.

As we set out on this road it was growing dark. rning in a southerly direction toward Kowahlen began a ride through a vague darkening coun-y, peopled, except when our searchlight picked em up, with vague things. Through the trees at fringe Goldap on the east, there gleamed a ge campfire that spread its yellow light on a ined wall; as long as we could, we watched the ack forms that must have been soldiers, passing ross the flames. The motor rumbled on; signs of e retreat began to appear. In the ditch beside e road, I saw a dead horse, a second dead horse, a ird dead horse. An abandoned Russian cannon ined against the night, its long howitzer barrel inting an angle of ruin into the sky. One thought that as a symbol of the Russian rout.

Along the road there commenced a strew of othing, a trail of discarded hats and coats, the rty brown of the Russian soldiery. I saw rifles, rtridge boxes, single shoes and then a broken isson, a hooped-roofed transport, overturned in e ditch; and then, even whiter in the failing light, e scarred trees torn with shrapnel and shell.

"Did your artillery harass their retreat?" I ked Rittmeister Tzschirner.

"Oh, yes," he replied. "It was very fine."

And the strewn débris of war continued in a ent clutter of horror; and an inky darkness closed und, shutting it all out; and we sat listening to e motor's rumble and thinking of the things we id seen and what their genesis must have been e days before. Where were the dead? In the lds? We strained our eyes to see, but the damp ght was impassable; yet we felt they were there.

"Rittmeister," I asked suddenly, "were many en killed here?"

"Oh, yes. The losses of the Russians were very eat. Our artillery shot very well. I cannot give u the exact number. We do not know. The Rus-ans did not wish us to know theregiments engaged, they carried away their dead. I mean they car-ed away as many as they could; but our soldiers me very fast and the Russians had not always the me. Yes, they left many, but we cleared the road them."

"And the fields, too?"

"Oh, no," he said quickly, almost as if unwilling at I should make a mistake. "In the fields here e many Russian dead. We shall bury them."

We were passing between the fields of the un-ried dead.

It was when we had made the turn of Kowahlen, hich is where the road strikes due east toward the ontier, that we saw the man, the woman and the irl. Caught by our headlight, they stood beside e road, as if they had paused there to rest. The man, in the heavy coat of an East Prussian farmer, leaned on a cane, watching with suspicious eyes. The woman, stout and motherly, sat on a stone, her hands folded in her lap, her eyes blinking from an awakened sleep. And the girl seemed to draw a cheap shawl as if to hide her face, but not so quickly but that I saw she was astonishingly pretty. And they stood there like statues, the leaning suspicious man, the tired mother, the alert nervous girl; and I thought: "I wonder if the Cossacks got her, too."

The road tunneled through a vista of trees. We passed another peasant family—a father and a mother, bearing packs; three children, one carrying a bird-cage, in which there was no bird. And it began to dawn upon me that they too were on the heels of the retreat, only they were going back to the homes which they had fled in those terrifying November days when the Russians had overrun the land . . . going back to what?

The sledge had stopped. A scrawny girl held the cow by a rope. As our searchlight glared into their faces, the children, piled among the household goods, frowned and blinked. The man was holding the horse. The woman was staring off into the night.

Our gaze followed hers. Our headlight was shining on a roofless house whose charred windows were as the empty sockets of a skull. Our headlight was shining on the jagged wall of what must have been the barn; on a trample of fence palings and soft earth that must have been a garden; on a blackened chaos that must have been a home. And the woman who sat with her children on the loaded sledge must have sobbed—although we could not hear for the motor's din—for the man who was holding the horse turned, and the girl holding the cow turned, and the frowning, blinking children turned. And after we had passed, we looked back and they were standing there in the same postures, transfixed; they had come back home.

There are many villages between Kowahlen and the frontier—the villages of Lukellen, Drosdowen and Mierunsken. But today they are only names by which may be characterized certain works of Russian arson. Not a house did we find intact on this road to the frontier, not a home but was ashes or, if of stone, whose walls were black. Not even the church at Mierunsken had escaped the torch; and then we were in Russia. We did not need the striped frontier posts to tell that; nor did we need the holes and lumps, contrasting with the German road. There was something more significant to tell us that at last we had come to the land of the Bear. For we passed through two villages but a kilometer apart, and in these not a house had been burned, not even a fence smashed. They were Amt and Filipowa, in the Czar's domain.

"Rittmeister," I asked, "did German soldiers follow the Russians down this road?"

"All the way to Suwalki," replied Tzschirner.

"German soldiers," I persisted, "who passed through Goldap and all those villages to the frontier?"

"Natürlich. That was the line of advance."

I was silent.

"Rittmeister, you have wonderful discipline in your army."

Tzschirner seemed surprised. "Why?"

"I cannot understand," I said, "how your soldiers, seeing what the Russians had done to East Prussian villages, could refrain from taking vengeance on the first Russian village they entered."

I think the rittmeister was a little offended.

"We are soldiers," he said with dignity, "not criminals." He paused, and, perhaps guessing that Belgium was in my mind, "we only make war on non-combatants when they make war on us."

Near Jemieliste we overtook the army. Visible at the extremity of our long, yellowish light, there grew out of the darkness the grayish tops of transports rolling as on a sea; and as we came up with them we distinguished in their muffled clamor the clanking of chains, the cries of the drivers and the cracking of whips on the horses' backs. Throttling down until we barely crept along, our soldier chauffeur dexterously guided the car between the maze of wagon wheels and balking horses, so on until after I had counted twenty wagons struggling hub-deep through the frozen snow we came to the head of the column and the serene officer, utterly oblivious to the chaos behind him, leisurely riding the lead. As one thought of that other man who dared the Russian snows and who, without railroads and all that modern science has given war, penetrated this land to Moscow along this frightful road through the heart of the Russian winter, where now the Germans were going where he had gone a hundred years before, one marveled at him the more. In that night I felt the greatness of Napoleon.

The yelling of the transportmen died away. The gloom thickened; rain fell. Milanowizizna passed, a ghostly village. Torn by heavy wagons, furrowed and frozen into icy ridges, the road became almost impassable. It was like going over a huge washboard

with the corrugations running in criss-crosses. Jumping insanely from ridge to hole, our motor stood up wonderfully, until we came to an abrupt hill where nubbles of frozen snow impeded the way. Three times did Gelbricke, the chauffeur, try to make it; and three times the wheels spun helplessly. Finally with reluctance the rittmeister said it would be better if we all got out. And then in the pitch darkness and cold rain we put our shoulders to the car, but the effort was futile.

"Let's find some wood for treads," I suggested.

The rittmeister would have none of it. He seemed to be mortified that we should be put to this inconvenience while guests of the German army. "Seyring!" he called.

"Jawohl." Of course, out on a Russian plain, in pitch darkness, it was quite easy to find wood; but one thought that Seyring's "jawohl" would have been equally as cheery had the rittmeister ordered him to find a bottle of wine. I too went to find wood; only I found something else. I found it lying in the ditch. My foot stumbled against it and I almost fell upon it. And when I flashed on my electric torch I saw that it was a Russian soldier. His face was buried in the snow and I thought his stiff, extended arms had pawed the frozen ground. On the shoulders of his long brown coat I read the number of his regiment, 256; and his feet, from which the boots had been stripped, were wound with strips of knitted wool, that made me think of a Russian mother; and his black, bare head, intensified by the contrasting snow, seemed the blackness of a raven . . . The others found the wood.

The car climbed the hill. Near Mlinisko we passed a clanking transport, near Turowka a mired limousine of the flying corps, in which two young officers slept. The rain froze to hail and as we crossed the great open plain to Suwalki, snow came, a slow steady fall, unnaturally white in the headlight's glow. Progress became even slower. Ahead the road seemed choked with wagons, but always there opened up a lane through which drove this soldier, shaving the hubs of transports with a race-driver's nicety.

And then we came up with the artillery, two batteries to pound away at the crumbling Russian front. We saw the drivers, each with a carbine slung over his shoulders, striding the straining, struggling horses, while the heavy caissons and guns rumbled behind. Our headlight shone upon a gray and red cloaked soldier, sitting on the gun-carriage, his spurred boots dangling, his body jumping and jouncing, while quite complacently he munched at a bar of chocolate. The battery blocked the road; Seyring blew his horn; Rittmeister was shouting, "Los! Los!" (Away! Away!) But the soldier with the chocolate simply ignored us and went on munching that sweet of which the German army is so fond.

"Abspannen!" the command gutturaled from driver to driver. It was the order to unhitch the horses. It being impossible now to drive ahead, we watched the tired carbineers slide down from the saddles and loosen the horses from the spans while the gun-crews poured out oats from big gray bags and gave the horses their meal. And two by two the drivers led them clanking off into the night, with the gun-crews, following on foot with the caissons and cannon, left standing in the snow. They were going to sleep. Where? On either side the rolling snow-covered plains seemed to spread illimitably before graying into the black Russian night.

The horses gone, a gap opened in the road.

"Los, Gelbricke! Los!"

To the rittmeister's urgings, the car was sped forward, and as we rushed past the battery, so silent now, in the snowy night, but on the morrow to roar forth death, I was thinking of the artilleryman munching the chocolate. Would he live to eat again!

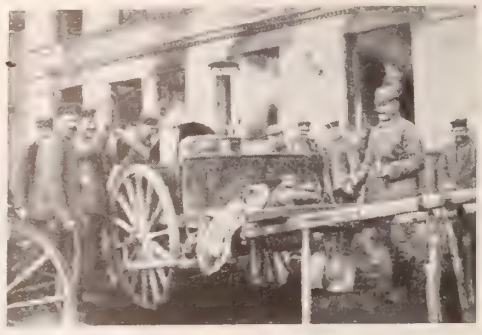
Through the gray white curtain of snow the lights of Suwalki came winding to meet us, and as we drove down a shaded street, even there I could see the débris of war—discarded uniforms, guns and shells. And then finally we stopped before an old stone building and followed the rittmeister through a damp archway into a dirty-looking café where we had ham and tea. After I had stretched my sleeping-bag on three chairs and said good-night, I heard the guns. There was a swift succession of heavy reports.

"That's Russian artillery," said Rittmeister Tzschirner.

"How do you know?" I asked.

"Because the Russians fire like this—one-two-three-four, then one-two-three-four. Listen."

I caught then the quick but measured beat of their guns, but having just ridden down the road of their retreat, I could not think of their artillery as firing so methodically; rather to me those quick salvos seemed to be the firing of desperation, the frantic gunnery of men who knew the enemy was closing in—an enemy who upon their heels had followed



ENJOYING A CAPTURED FIELD KITCHEN

the red Russian trail through East Prussia, across the snow-swept plains to the pine forests of Augustowo, where even now the guns bellowed that a hell on earth was there.

The Road to Augustowo

WE AWOKE to hear the guns, great drums beating a hurried roll.

"Today," said Rittmeister Tzschirner, I take you to the front. Do you wish?"

I was for a quick breakfast.

"Oh, no, Mr. Fox. There is much time. The battle will endure all day."

Nevertheless I hurried the rittmeister to breakfast downstairs in the Europiski Hotel in a gaudy chamber. Quantities of black coffee, served in long glasses, platters of white buns coated with some tasteless powder, suspiciously Russian, and Oberleutnant Lieckfeld of the Eighth Battery of the First Guard joined us—a handsome, healthy-skinned smiling man, who spoke a fair English. He told us what an officer had seen on the road back from Augustowo this morning.

"Just this side of Augustowo," explained Lieckfeld, "the captain saw a Russian gun that had been hit by one of our shells. The horses and men were all killed and the carriages smashed. The captain said they looked very bloody and all sort of mixed."

This was the kind of war I had seen for years in pictures—the war of de Neuville and Verestchagin. I wonder if the officers noticed my impatience to be on the road to Augustowo. And then the rittmeister did a significant thing. Drawing his Browning, he drew the clip from the magazine to see that it was full.

"And now," he said, "we go to Augustowo," adding with a tantalizing smile, "Do you wish?"

"Don't kill any Russians," Lieckfeld called after us and chuckled.

Following the Petersburg Prospeckt, a wide unpaved highway obviously the main street of gray squat-housed Suwalki, our motor bumped out on the road to Augustowo—a road of frozen brown snow in the middle of a dreary snow-covered plain and tunneling ahead into a green forest of pine. We passed a huddle of miserable huts and a great Russian church with bulb-shaped cupolas, sle minarets and a dome gleaming with gold. passed the deserted garrison barracks, place filth, in which the Germans would not live. We along a line of pretty pale blue fence palings; then we saw the boys.

They seemed to be playing a game. A little fel whose round fur hat and brown pea-jacket typical of his chums, was poking at something a stick. Greatly excited, he called the boys, seemed to be looking for something across the in the snow. Stridently he called to them.

"That boy is saying," explained the rittmei who understands Russian, "that he has found other one."

And we saw that the youngster was poking snow away from a big bearded man in a sheep coat. The game the boys of Suwalki were pla was hunting the dead.

The woods opened up; a funereal stillness cl in. A Uhlan on patrol passed at a canter. Tzsc ner gave a command and the motor stop "Laden," he said. And while the red-haired m anicians were loading the two carbines strappe the car, Tzschirner said: "The battle is continu Russians cut off from their regiments are in woods. They are fugitives. They are hungry, if they see us they'll shoot. I must say you this

We began to take an interest in the woods. saw that the slender trunks of the pines gave concealment to a man, but in the snow we disce many tracks. Somewhere in their depths a cracked. Tzschirner stopped the car. We liste everything was still. We drove on. We came an abandoned howitzer and in the snow a mag of unexploded shells, a great stain that had tu black and a yellow mound of fresh clay.

"A gun position," said Tzschirner briefly. " soldiers made advance too rapidly for the Russ to retreat."

There are thirty kilometers on the road from walki to Augustowo, and the thirty kilometers strewn with the tangle and débris of war. I fo myself counting caps—round Russian caps of g skin and fur, and the black-peaked caps of mu day. I counted these caps until I counted thi three in unbelievably short a time, and I found self thinking of them as thirty-three dead. F soldier will discard his coat before his cap.

Near Szczobra we overtook "clean-up squad." We saw t advancing, as in extended or the teeth of a great comb, cl ing woods, fields and ponds. saw segments of the line abr ly stop, and come together begin digging in the snow.

"How," I asked Tzschir "did they miss the dead we along the road?"

"They have not been there," explained. "They first w where considerable actions h occurred; then they take up more isolated points of the li"

All this time the grumbl the guns had grown more tinct. We were nearing Aug towo. A horde of prison stolidly shuffled past and I that their hands and faces w black with the battle. The G man light wounded commend to struggle along, one holdin white bound hand, another concernedly handling a ch cigar while the other arm h cradled in a sling. I thou they all looked tired, but t step was alert. And always roll of the guns grew lou monstrous drums insanely b ing their Miserere from somewhere beyond the t of the pines.

Finding at Szczobra a field bakery, we ate. Sea around an empty box with two officers of the c missary, we ate from deep tin dishes filled wit stew of white beans and beef and chunks of bro bread made from Russian meal. And the floor alm in the long shed that the engineers had built i night was covered with loaves of brown bread ba fresh in the twelve oven transports outside; w at the other end of the shed white-aproned bak were mixing their dough.

"They are all volunteers," the commissary offi was saying. "By trade they are bakers, and w war broke out they at once put themselves at disposal of the government. I am sorry," he w on, "that I cannot give you better bread, but her Russia—" and he shrugged.

"I like the Russian meal," I told him. "What you do—commandeer quantities of it?"

"We bought it," he replied a little indignant, "a paid cash for it. As soon as we occupied Suwa all the Jews took their meal out of the hiding-pla and brought it to us. Here," and opening a wa he handed me a receipt that showed how H Friedmann of Suwalki had received 10,000 ma

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COSSACKS

THE NEW OCCUPANTS OF THE FARM

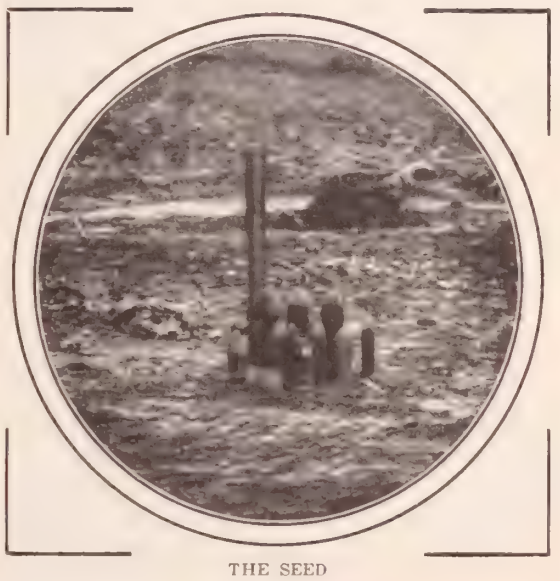
THE SOWERS GO FORTH TO SOW

OUR RESPONSIBILITY IN THE WAR

HAS THE TRAFFIC IN ARMS DELAYED REAL PROSPERITY, LOWERED AMERICAN PRESTIGE AND DESTROYED OUR POWER TO PROMOTE PEACE?

LAST Christmas time, over in Saxony in a large manufacturing town there were many desolate homes of poor families in which the children could not hope for their usual modest jo under the Christmas tree. Then came the news th America had sent a large ship with Christmas to and gifts to Europe, and that a share of them wld come to the town to which the war had bught so much sadness and mourning. The citize discussed it in a long session and finally decided by unanimous vote that no gift from the Americ could be accepted for their dear little ones. Tly would feel deeply ashamed to accept presents fothe children of the town from a people who at thsame time send weapons and ammunition by wh their fathers are killed and maimed.

ose simple-minded men of the factories in Saxon spoke aloud the words which expressed the silt feeling of all Germany. America has given upthey feel, the rôle of the warm-hearted neutral, wse kindly acts of goodwill can be accepted without feeling of shame. In their minds America has entred the circle of nations which are held together byhe desire to maim, to starve, to kill, to crush. Tly all know that the war would be over quickly if e sale of American ammunition were stopped.



THE SEED

It we Americans may say that we do not have to acor the sake of a foreign nation, and if our natical interest demands that we take the lead in th destructive traffic we must not flinch and must nogive even a thought to sentimental or humanitaan ideas. Hearts may be cut to the quick, but were told that we should ignore the prayers for tr neutrality if our nation, as a whole, can really pr t from its eagerness to be the world-market for ars. But do we really profit? Was ever a trade leshelpful to the nation? Was ever a ofit more ruinous? Was ever a ga of today more threatening for tomrrow and ever after? Not a few fa ghted business men are fully co inced that even the mere account of llars and cents ought to warn us agnst the trade which prolongs this tremendous war, with its wholesale deruction of economic values. To be sure, some fortunes will be amssed at the moment; but the figres are small, after all, compared wi the tremendous increase of Arrican trade which can be hoped foimmediately after the war is over. Evry shipload of rifles and cartrides that leaves the harbor of New Yo delays the hour when at last the grt commerce of the world can pefully pass the Statue of Liberty. Th commerce surely will be the lar, the less the belligerent nations ha mutually destroyed their econoc energies. To stop the war by an mbargo on exports of arms is thonly possible advice of the true ecomist who, not swept away by fatticism, has only true national interest before his ey The lobby of manufacturers of arms should not be ermitted to mislead the nation, which badly nes the prosperity which only peace can bring.

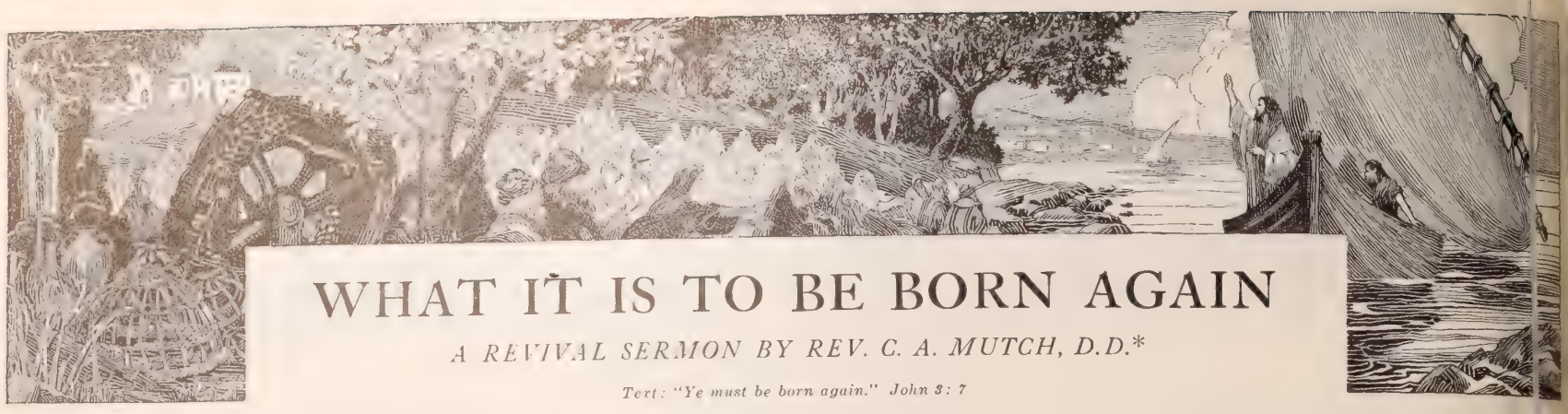
It is the gain and loss of our country to be mesured only by import and export? How does ou account stand in the spiritual clearing-house? Ca we deceive ourselves about the fact that our sta ling in the world has pitifully lost in the last eig months? We may discount the loss of sympa y among certain nations; it is a matter of course tha they must despise those who claim to be leaders in e peace movements of the world, and who build pea palaces in The Hague, and yet who make the con nuation of the world war possible by their fevish war industry; but the neutral nations of the world are clear-sighted enough to see this demalizing contrast. Even our noblest actions become degraded by this unholy trade. It was a Swedish paper which wrote only recently that it is absurd for America to speak of its charity to Belgium and Poland, when its collections are hardly three per cent. of the net profits from the sale of munitions for the war! Have we really the respect of those nations whose political ambitions our course may serve? On the contrary. We have their loud applause, of course, and their encouragement, so that we may not think of putting an embargo on the export of the arms they need for their strategy; but anybody who reads the newspapers and magazines, or who comes back from a time of real observation in Europe, must frankly confess that the respect for America has sunk as quickly as the satisfaction in the American military aid has risen. Mr. John Reed, a well-known war correspondent, since his return from Europe has declared in public meetings that there is really no difference at present among the Allies, the anti-Allies and the neutrals; all are convinced that American help can be had by the highest bidder. And yet the United States was the nation which, only a year ago, stood before the whole European world as the symbol of moral idealism in public life!

BRINGING IN THE HARVEST

But if we have lost not only the good opinion of the world, we have lost, by the same stroke, a tremendous opportunity for our own practical national life. If we had declared from the first hour that we would do our moral share to make this war impossible, by denying every means of destruction to all combatants alike, we would have risen above all the countries of the world and would have been the arbiter of Europe in this gigantic hour of history. It is much greater to be an umpire state than an empire state. From what quarter of the world is an early peace to come to the civilized nations if not from neutral ground? The belligerents, left alone, must be swept by the passion of the battlefield which swells with every new encounter, and finally turns hostility into boundless hatred that crushes every longing for peace. But the spectators without are called to voice the emotional soberness of reason and of brotherly love. Yet the neutral states of Europe are half enmeshed in the struggle, and the neutral states of Asia or of South America lack the authority. The great republic of the New World alone had the power and the strength and the mission. Alas, it has lacked only that supreme vision which should have warned it not to be dragged into the European turmoil by the craving for profits from munitions of war. Can any one imagine that the anti-Allies would accept now the propositions of Washington as the real message of a neutral referee? President Wilson intuitively felt the greatness of America's task in the first hour; he had built the pedestal for the judge; but the merchants have broken it down, and history will tell only of its scattered fragments.

But even if we felt superior to the judgment of the world, and if we did not care whether we missed the great historic chance, could we overlook the possibility of ultimate danger to our own country? What has happened? In a few months' time we have transformed the industries of our land into one great factory for war purposes. In many an industrial city there is not a plant running full time today that does not help the gruesome game of war. The industries which were our pride are pushed to the wall, and industries that were our horror have their fires burning night and day. Have we forgotten that old reproach which the friends of peace hurled at the gun factories of Europe, that their influence was responsible for the war spirit of the nations? Must we not fear, when the day of peace comes and the big orders are canceled, that these hundreds of plants will supply our own country not only with munitions but with a thousand half-true and quarter-true reasons for making use of them? What is to prevent those men, who want to go on with their war gains, from stirring up that pseudo-patriotic hysteria which may set the mind of the country now against Japan and now against Mexico, now against England and now Germany.

In tampering with our own highest good—our moral spirit—it may prove that we have acted against our true national interest and undermined the future of our own peace. We have been disloyal to the one conviction before which all dissensions would have disappeared—a conviction which was preached from the pulpits of all denominations. We have really believed in the Gospel of Peace. And now, when temptation came, we have been led into the betrayal of our faith by those who preferred to kill rather than to be satisfied with smaller profits. The ghosts of those hundreds of thousands whom our shrapnel has slain will march for many a day through our land. We have maimed those who are not our enemies. When will this our shame come to an end, and America awake again to its sacred mission of goodwill and love and moral righteousness?



WHAT IT IS TO BE BORN AGAIN

*A REVIVAL SERMON BY REV. C. A. MUTCH, D.D.**

Text: "Ye must be born again." John 3: 7

CHRIST was the dominant figure of his day. His teachings and works formed the principal topics of discussion in the cities, towns and hamlets he visited. It is not strange that Nicodemus, a ruler of the Jews, came under the spell of Jesus' power, and in order to secure the knowledge he was seeking at first hand, sought for a private interview. He introduced the subject which was giving the people so much concern and which, doubtless, lay nearest his own heart, by saying: "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." He came by night, probably because there was less liability of being disturbed than at any other time. Nicodemus was well versed in Jewish law, familiar with the Jewish ritual and the temple services. As a member of the Sanhedrin he was a man of authority. He was singularly free from pride, prejudices, bigotry, hypocrisy—the prevailing sins of the sect to which he belonged. He came as an open-minded, honest seeker after truth. Though he was a scholar, and perhaps the peer of any of the Pharisees of his day, yet he was ignorant of the fundamental requirement of entrance into the kingdom of God.

When Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," Nicodemus was amazed. In his astonishment he cried: "How can a man be born when he is old?" Without attempting to answer his question or explain the process of the new birth, Jesus reiterated the great truth with even greater solemnity and with added emphasis.

All through the centuries the trail of sin is easily traced. We are all tainted. The question which should greatly concern us is: "How can clean-minded, God-loving men and women be made out of these depraved natures of ours? How can this spirit be changed? These are the questions of questions. How can he be changed? Will education do it? Will ethical culture do it? Will science do it? Will civilization, or evolution, or environment, do it? Will any or all of the "isms" offered as panaceas for human ills do it? Has man ever succeeded in cleansing his own heart and renewing a right spirit within him? No. "Can the Ethiopian change his skin, or the leopard his spots?" is the challenge of the Book to all man-made schemes of redemption. Man left the kingdom of God of his own choice, and if he would enter it again he must be born again.

The Fundamental Reason

I remark in the first place that the new birth is a reasonable necessity (Matt. 5: 8; John 3: 5; I Cor. 2: 14). The Christian life has its beginnings in the new birth. There are doubtless many agencies employed leading up to this change. There are many contributing elements in bringing about this change, but regeneration, the new birth, is wrought by the power of the Holy Spirit. In conversion, man is the active agent; he turns to God. In regeneration he is the passive agent; he receives from God. Conversion is a change of mind; regeneration is a change of nature. Sin is not a mere foible; it is not merely human weakness. It is the foulest thing on earth. No human scheme of redemption, no matter how well planned and executed, has sufficient virtue to counteract the hereditary tendencies to sin. Men rarely turn to God before they have an approximately correct conception of sin's destructive nature. A bishop once said that much of the preaching of modern times, with reference to sin and the necessity of regeneration, is simply a parody on this cardinal doctrine of the Bible. Instead of declaring, with positive conviction, "Except ye be converted . . . ye shall all likewise perish," "He that believeth not shall be damned," a burlesque of this doctrine is made by saying: "Ye must repent, as it were, and be converted, in a measure, or you will be damned, to some extent." Call it dogmatism if you will, but it must be insisted upon that man must be born again if he would see the kingdom of God.

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We are told that the sincere acceptance of Jesus as Saviour and Lord, with the purpose of following him, is all that is necessary to salvation. To "accept," to "determine," to "purpose," are acts of volition, acts of which each is capable, and of course necessary on the part of the penitent; but in no sense are they to be understood as the equivalent of the new birth. As we are not saved by the works of the law, neither can we enter the kingdom of God by simply "willing," "determining." We are born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13. "The great mystery of religion," said Dr. Westcott, "is spiritual regeneration." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3: 8).

Not Development—Bebirth

There is no process known by which one can grow out of a state of sin and into a state of grace. Jesus himself said so. What he insists on is not evolution, but regeneration. You cannot educate a man into the kingdom of God. Greece was probably the most cultured of all the ancient nations, but her culture did not save her morally or politically. Some of her philosophers held that virtue could be taught, and there are those in every age who hold to the same theory; but the Bible declares, and experience corroborates it, that this is not possible. Before Greece came into being, Egypt had reached heights of civilization unknown to contemporary nations. Her people had great inventive genius. They excelled in the mechanical arts. It is said the first libraries were in Egypt. Historians tell us that they invented or improved the science of physics. They understood astronomy, for they were among the first to observe the courses of the planets. From earliest antiquity their year was composed of three hundred and sixty-five days and six hours—about twelve minutes longer than our year. Wendell Phillips says the railroad dates back to Egypt. He says also that they had machinery, the arrangement of which could only be accounted for by supposing the motive power to have been that of steam. But her education, her splendid civilization, did not save her. We find similar examples among modern nations. Education can save no one. "The intellect, cultured to all refinement, is nevertheless the degradation of intellect, unless the spirit of man is in harmony and in actual intercourse with the spirit of God." A cultured mind is no evidence of a clean heart. Intelligence is no passport to heaven. Knowledge is no certificate of a godlike character. The attempt to make men Christians by a process of education has often been tried and as often failed.

A missionary spent fifteen years in Greenland educating the people; attempting, as he said, to bring them to that standpoint where they could become intelligent Christians. But the well-intentioned effort ended in dismal failure. With a sad heart he preached on the text: "I have labored in vain; I have spent my strength for naught" (Isa. 49: 4), and returned to his native land. He was succeeded by another, who preached on sin, repentance, regeneration, the love of God, which resulted in the conversion of one native who became a flaming evangelist amid the frozen regions of the North, bringing many others to accept Christ as their Redeemer. The mystery of the new birth effected in him and in those whom he won to Christ what fifteen years of training the intellect could not do. We cannot even reform a man by educating him.

All Things Become New

The need of the world is a new heart. None can walk in the statutes of Jehovah nor keep his judgments unless he be born again. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments to do them" (Ezek. 36: 26-27). Man was created for the kingdom of God, but by s[in] he has closed every avenue of approach t[o God]. And "no native genius or acquired scholarsh[ip], endowment of nature or attainment of cultur[e] supply the place of regeneration." He is d[ead] in sin, and if he would have life, if he would [enter] the kingdom of God, he must be born again. N[o one] is exempt. It applies to each individual [alike]. Carlyle never gave utterance to a greater [truth] than when he said: "The new birth is the l[eveler] of us all." The learned and the ignorant, [people] of high degree and of low degree, the virtuou[s and] the vicious, if they would enter the kingd[om of] God must be born into it.

The necessity of regeneration is absolute. The Son of God makes that declaration, and he s[peaks] with authority. "Ye must be born again." [There] is no substitute for it. Civilization, race, mo[rality,] culture, position, wealth, respectability, educ[ation,] church membership, are lighter than vanity, [if any] or all are to take the place of regeneration. A [man] can no more change himself from a hater o[f God] into a lover of God than the biting north win[d can] melt the ice and snow of the Frigid Zone and c[hange] that region of death into fertile fields and bloo[ming] gardens. Salvation by character is a delusion [and] a snare. "If I wash myself with snow water, [and] make my hands never so clean; yet shalt [thou] plunge me in the ditch, and mine own clothes [shall] abhor me" (Job 9: 30-31). "For though thou [wash] thee with niter, and take thee much soap, yet [thine] iniquity is marked before me, saith the Lord [God]" (Jer. 2: 22).

Marvel Not, Therefore

When James Calvert came to the Fiji Islan[ds] his first work was to gather up the remains [of] a cannibal feast held the day before; yet in less [than] fifty years these same cannibals sat aroun[d the] table of the Lord in reverent worship. A mir[acle!] Yes, a miracle, wrought through the mystery o[f the] new birth. On no other principle can we ex[plain] the marvelous change in the life and charact[er] of Saul, that bitter persecutor of the early chu[rch]; or of John Newton, that cruel slave-trader; [or] of Jerry McAuley, spending thirty-five years o[f his] life in prison until God saved him; or of degr[aded] heathen; or of the countless thousands of ea[rth's] teeming millions, except that they were bor[n of] God. On no other principle can we account fo[r the] marvelous and instantaneous change wrought [upon] the countless thousands saved in our missions, [our] homes for fallen women and other life-saving [sta]tions throughout the world. Man has sought [out] many inventions to avoid God's way of enterin[g his] kingdom; but according to the teaching of our [Lord,] they have simply made clean the outside of the [cup] and the platter. It was simply paying the [tithe] of mint and anise and cummin, and omitting [the] weightier matters of the law.

Making clean the outside of the cup is worse [than] useless. The trouble lies in the heart, and [out] of it are the issues of life. No external re[form] can set the heart right or make it clean. A ch[ange] of habit is not a change of heart. We may suc[ceed] in checking the outward display of sin, in [con]trolling our passions, yet there is always the p[ossi]bility of that which is within the natural h[eart] showing itself in practical life.

The creation of a new heart is beyond the r[each] of man or of man-made schemes. While he [can] destroy himself, he cannot save himself. From [one] immemorial the nations of the world have [tried] to settle their disputes and right their wrongs [by] diplomacy, by compromise, by force, by every [ex]pedient known to statecraft, and all have fa[iled.] "Now," wrote an editor recently, commenting [on] the European war, "let them try Christianity." So [it] every man-made scheme to make his heart r[ight] with God has failed. Try God's way. Enter [the] door he opens. Allow him to cleanse the heart [and] renew a right spirit within. The one thing [man] needs is the power to overcome the forces of [evil] within him. That power is given him by the [Holy] Spirit, when he, through the process of the [new] birth, enters the kingdom of God. "Marvel [not] that I said unto thee, Ye must be born again."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Glory Everywhere

SUNDAY, May 9. Isaiah 6. *"The fulness of the whole earth is his glory."* This was the song of the seraphim, those burning ministers whose purity is translucent, and who dwell in th mmediate presence of God. And they sang that th fulness of natural glory is the vesture of the Ld. Wherever they gazed upon beauty they knew it to be the hem of his garment. Every glorious thg was significant with God. Everywhere they he'd the rustle of mystic wings. Their purity gave thn senses of superlative refinement, and material thgs became transparent and sacramental, and th held communion with the inward spirit, which w the Spirit of God.

ow we can almost test our spiritual strength by ou discernment of the divine glory. The power of our lens is determined by the measure of our pu ty. We may gauge our purity by our vision. H/ much then of "the fulness of the whole earth" dove recognize as the glory of God? How much of nature is vesture, the garment of an immediate P sence? When we go on our holidays to grand or lovely places, what kind of a time has the soul, in vision and communion? How much of the grandeur or loveliness is felt to be holy ground, hanted by the indwelling Spirit of God? Or when we gaze upon anything noble and glorious in human li with what measure of readiness do we interpret th human "fulness" as the shining glory of God? Al our eyes dim, and is our vision sealed, so that we can be in the wide house of the Lord and not kw it, and be in the very brightness of his glory a not discern his presence? It is all a matter of yes, and eyes are all a matter of holiness.

Blessed are the pure in heart, for they shall se God." "Lord, that I might receive my sight!" "Ird, if thou wilt thou canst make me clean." "I w, be thou clean." And in that reaction the eyes a enlightened to behold the glory of the Lord.

J. H. J.

Tender to Our Weakness, Gracious to Our Cry

NONDAY, May 10. Isaiah 30: 19-26. *"He will be very gracious unto thee at the voice of thy cy."* The weaker the cry the quicker will be God's fo step. When a child cries lustily the mother ca take her time, but her feet hardly touch the flr when she catches an almost inaudible sob. It s the touch of the garment's hem which arrests ou Saviour's steps most absolutely and quickly. I nce saw a big, burly smith, who would wield th heaviest hammer in his shop, kneeling over the co where a tiny babe was lying. His wife called h to the evening meal, but he replied, "Don't y see that I can't come? The child is holding m fast!" The little hand had got entangled in h bushy beard, and he was a prisoner to the w kness of his little babe. The weaker your hand, th more broken your heart, the tenderer the grace o God. "He will be *very* gracious unto thee at th voice of thy cry."

race is the remedial aspect of the love of God. Wen that love comes in contact with the beings o a sinless world it shows itself as glory, but when it comes to us here, it is as *grace*. If our flesh is wnded and torn the blood pours out a reparative p duct that makes the rent good; so God's love is a ays suiting itself to whatever wound we have inicted on ourselves or received through others. Jus was the great repairer of the miseries of h time. He dwelt among men "full of grace." Cn your heart-trouble to God. He will comfort, r air and make whole, with love passing the le even of woman.

F. B. M.

The Christian's Glass of Vision

TUESDAY, May 11. Isaiah 33: 17. *"Thine eyes shall see the King in his beauty: they shall behd a land that reacheth afar."* In Bunyan's Pilgm's Progress we read of the shepherds placing a lass in the hands of the pilgrims and bidding tm look away to the Heavenly City. At first tir hands shook with nervousness so that they c ld hardly see. But after a little, the account t s us, "They thought they saw something like t gate and also some of the glory of the place." Gl places in the hands of the Christian the glass o vision, so that we may look not only forward b backward for new inspiration on our pilgrim vy.

We look backward and in memory count the blessings of which we are so often forgetful when our eyes are looking into our own troubled hearts. "He hath forgotten that he was purged from his old sins" is the way in which the Scripture suggests one reason for human discouragement. We too often have a bad memory for past blessings. Gratitude is the memory of the heart. "Behold," said Tennyson, "the man who was and is, and all he was is overworn." Myopia is a disease of the eye that comes from looking at things too near, too much in detail, picking out fine threads, or studying fine print. Spiritual myopia is caused by a lack of getting far-sighted vision both on the path up which we have come and also out upon the distant journey upon which we have been promised God's presence as our constant guide and cheer.

God has promised to show us the path of life, and the difference between men is often not simply in "remembering the days of old," but also in recognizing the "land of far-stretching distances" toward which God with loving and wise hand is leading us. We have implicit trust in a faithful earthly friend for the future. Do we have like unswerving trust in God to lead our steps aright?

C. S. C.

The Virtue of Willing Obedience

WEDNESDAY, May 12. John 7: 1-18. *"If any willeth to do his will he shall know."* Our Lord constantly insisted that his teaching was not his own, but the Father's. He spake what he had heard, been taught, and had seen with his Father (8: 26, 28, 30). He said that his Father had given him a commandment as to what he should say; and as the Father spoke to him, so he spoke (12: 49, 50). He passed on the words as they had been given to himself (17: 8, 14). He insists that if we are willing to do God's will we shall know what God would teach us, and that his words are truth.

A phrase has been coined from this great saying, which is eminently illuminating, viz.: Obedience is the organ of knowledge; but we may question whether it would not be still more apt to say that our *willingness* to obey is the organ through which we see and know the certainty of Christ. He speaks of himself as equal with the Father (5: 18), as the only Way to God, as the Saviour of the world. If these words are true they end all controversy. It is at our peril that we refuse him.

But how may we know? The answer is unmistakable: Be willing to do! The difficulty, after all, is not in the reason or mind, but in the heart. We love our own will and way. Let us show that we are willing, by assuming that Christ is the Son of God. Let us begin to do what Jesus says in every detail of life; and as we obey, the light will break and grow to perfect day. We shall no longer *assume*, we shall *know*. Fénelon said that if you have traveled for six months with a guide through an unknown country and have found that he never failed, your confidence would not rest on testimony but on experience.

F. B. M.

Where Faith Is Better Than Knowledge

THURSDAY, May 13. Isaiah 41: 10. *"Fear thou not; for I am with thee: I will uphold thee with the right hand of my righteousness."* We often see tired, nervous men or women, loaded down with responsibilities, carrying burdens that seem all too heavy for their shoulders, and hear them say, "I don't know which way to turn"—and they often turn in every direction except in the right one in their search for the help they eagerly crave.

The stress of life is so great at present, even the task alone of earning the daily bread for ourselves and those depending upon us, that we find ourselves frequently dismayed, and at the time when strength is most needed, giving up the fight for the lack of a positive faith that is powerful in just such times of obstacle and need. At this time we need to go back to first principles, to realize that God once spoke to men who feared that they could not win, saying, "The battle is not yours, but God's." These words were not spoken for the benefit of a man four thousand years ago; they were given for the world of men who today must needs go into the daily fight that marks our modern world.

The battle-ground may be the market place, the shop or the lawyer's office, or even the humble kitchen, but if the cause is just for which we struggle, if we battle for our own, if the motive is unselfish, we know that we have God's promise that he will give us strength. Are we not all entitled to the best that we can get out of life for ourselves and for our loved ones, provided that best will not cause unhappiness or harm to others? Today if I am faint or dismayed or weary let me take this great word of God, given to his people for assurance and hope at a time of their greatest need. Today let me remember that his strength is made perfect in my weakness. We may not know the way before us, but we may be assured of the character of our Guide.

I know not what the future hath of marvel or surprise,
Assured alone that life and death his mercy underlies;
I know not where his islands lift their fronded palms in air;
I only know I can not drift beyond his love and care.

C. S. C.

The Soul-Hunger That Craves for Growth

FRIDAY, May 14. Philippians 3: 12-21. *"I press on, if so be I may apprehend."* Surely Paul might have been content with the results of his life-work, as he counted the churches he had founded, the epistles he had written and the commanding influence of his words. But he could not rest content with past attainment while the summits of the higher Alps rose unclimbed before him.

A friend one day discovered Thorwaldsen in tears, and on asking why the distinguished sculptor was giving way to depression he received this reply: "Look at that statue. I have realized my ideal, and fear therefore that I have reached the high-water mark of my profession. When a man is satisfied he ceases to grow."

It is said that Tennyson was seventeen years in writing "In Memoriam." He wrote the little song, "Come Into the Garden, Maud," fifty times before he published it. The wife of a distinguished painter said, "I never saw my husband satisfied with one of his productions." Thus self-dissatisfaction lies at the root of our noblest achievements. What is true generally is particularly true as a condition of growth in the divine life. Even if we have been kept from outward and disgraceful sin, how frequently we come short of the glory of God! If we do not commit trespass, we are burdened with debt! Never yield to discouragement, never admit that failure is a necessary part of your life, never abandon your quest for the highest! Remember that Christ is just in front! "My soul followeth hard after thee, thy right hand sustaineth me!"

F. B. M.

Sinful to Doubt Christ's Willingness

SATURDAY, May 15. Mark 9: 23. *"If thou canst believe."* The "if" implies a doubt. We put the "if" on the Christ side. "If thou wilt, thou canst make me clean." Jesus puts it over on the human side. "If *thou* canst believe, all things are possible to him that believeth." It is sinful to doubt Christ's willingness or ability. Martha said, "Lord, if thou hadst been here my brother had not died." If she had only believed it, Jesus was there all the while. Christ putting the divine "yet" beside her "if" said, "Yet shall he live."

Oh, glorious Yet! Bridging the gulf between the mortal and the immortal. Job understood this thought when he cried, "If he slay me, yet will I trust in him." Habakkuk also wrote, "If the fig tree shall not blossom, yet will I rejoice in the Lord." David thrilled the world when he wrote, "If I walk through the valley and the shadow of death, yet I will fear no evil." Paul echoed the same, "If our outward man perish, yet the inward man is renewed." The Syro-Phœnician woman, pushing aside all ifs, cried out in faith, "Yet the dogs eat the crumbs that fall from the Master's table." If you are the chief of sinners, yet the blood of Jesus Christ will cleanse you from all sin. We are not straitened in God by "ifs," for all God's attributes and goodness are on the right side of the "yet."

E. W. C.

Joshua on Meditating

THIS book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Sympathy for Mankind

WE HAVE frequently had occasion to remark on the ability of President Wilson as a speaker. Few men in public life today make a better impression on the platform, or possess in the same high degree the gift of logical and persuasive address. In his recent speeches before the Daughters of the Revolution in Washington, and at the Associated Press luncheon in New York—both events within a week of each other—he was in his best philosophic vein. On the first of these occasions he skilfully gave a new turn to an old thought—that of the "melting-pot," in which we compound "the metal of nationality," and whose crucible tests in a double sense the metal and the mettle which go to compose this nation. In both addresses he emphasized self-possession, equipoise, the power to resist excitement and to think calmly as the ultimate test of American character. Discussing neutrality, he defined it as neither indifference nor self-interest; but as something which has for its basis sympathy for mankind.

Many will regret that the President did not see fit, in either address, to refer to the trade in arms and ammunition. It would have been regarded as the most natural thing in the world for him to be outspoken on the subject, since it is one that is uppermost in the public mind, and concerning which there are many different opinions. True, it is not a pleasant topic. If, in the long process of international amalgamation, we have grown to be a compound of the older peoples and are therefore able to understand all nations, as President Wilson believes we do, is it conceivable that the great body of Americans can view with approval our traffic in arms, which is prolonging the war? If the basis of neutrality be sympathy with mankind, as the President has explained, may not that avowal in itself be regarded as logically a condemnation of our participation in supplying arms to keep up the slaughter? Here was a favorable opportunity to deal with the arms question; yet it did not come to the surface, not because it did not belong there, but doubtless for the reason that this was one of those occasions when, as the President himself frankly explained, he could not speak with freedom. Yet the unspoken thoughts are often the greatest. Without some illumination on the subject, it is difficult to understand how the beautiful theory of a neutrality which means "sympathy for mankind" harmonizes with the actual facts.

There have been many times these last six months when thousands of good, loyal Americans have lifted their gaze across the sea and sent their sympathies afar. In their souls they have been troubled, knowing conditions in Europe, and having the consciousness that as a people we are directly or indirectly contributing to the sorrow and the suffering. They are now asking their own hearts whether, while keeping out of trouble ourselves, we have not brought it very heavily upon others. By these good folks the President's address will be read with mingled feelings of gratification and disappointment. With the highest appreciation of his ability, and his setting forth of American ideals, they will look in the speech in vain for a single word that reveals his real thought concerning the long line of American foundries and forges that are keeping their furnaces roaring night and day, turning out the material to keep up this terrible war. Indorsing loyally all he has said, they are still in the dark and unable to see how the national conscience can square itself under the circumstances, or how we can be made to feel as men who, in God's sight, are exemplifying by our conduct toward other men a true and real sympathy for mankind.

Unexpected Testimonies

A YOUNG wife, busy about the morning household tasks and talking friendly commonplaces to the woman helping her, happened to think of the strange and baffling mysteries of death. She spoke her thoughts. "How strange death seems!" she said. "How hard it is to realize that we all must die! I dread to think of it."

"I like to think of it," the other woman replied. She had had many sorrows. Life had been, so far, more than ordinarily hard. Hard work, no advantages, early marriage, one happy year, then four years of helping her young husband to fight tuberculosis. Then defeat, and her husband's death. Now poverty, loneliness and work.

"I like to think of death," she said. "I like to think of that land where there will not be any trouble. I like to think of that home that cannot be spoiled."

A young man, impatient at the slowness of a newsboy to hand him a morning paper as the train came in, let slip some outrageous oaths. A friend behind him was thoroughly surprised and greatly grieved. Talking the matter over a little later and trying to make the young man see how much harm such habits do, his friend said: "Some people and places are called 'godless'; others 'godly.' You may not believe in God, but even if that is so, you do not want to help make people and places godless."

"But I do believe in him," said the young man earnestly. He had done a lot of reading and studying of agnostic and even atheistic literature.

"I do believe in him," he said, looking wistfully and honestly and earnestly into his friend's eyes.

The young man's friend was talking that same evening with an amazingly well-read Jew. He spends his time on the train and his other spare hours reading Kant and Lotze and Hegel and Spencer and Darwin, and the latter-day scientists, not even fearing Ingersoll and Paine and Voltaire. Probably not one man in fifty thousand is so well read as he, perhaps not one in a hundred thousand. He has read medicine and knows the last word in science. His friend asked him: "Does your scientific reading at all unsettle your belief in God?" His face lit up. "Oh, no!" he exclaimed. "It strengthens it." He felt that science reveals and interprets God.

The next morning this same friend was walking along a city street with another Jewish gentleman. This second Jew is also a daring thinker. He has broken away from many of the Jewish traditions. His friend has often thought that he has gone too far away. This morning as they crossed Fifth Avenue in company with another friend, their attention and their steps were arrested by a glory of magnolia blooms. The men gazed over the iron fence at this sudden miracle of spring in the city.

"Just think," said the Jew, "two weeks ago a snowstorm, a blizzard. And now this!" They stood awed before the wonder, the fragrance, the suddenness of that burst of bloom.

"See what God can do in two weeks," said the Jew.

A humble workwoman, a swearing boy, a scholar and a restless-minded Jew, just in these ordinary day events and day talks had added their testimony to the truth of God. So does the universal thought and aspiration and conviction of mankind come back to the church's great word: "I believe."

More Light on the Bible

FROM time to time, through the explorations of archeologists, new light continues to be shed on the Bible, causing the hostile critics to modify their attitude to a pronounced degree. Professor Camden Coburn, who lately returned from a long tour of exploration in Palestine, has just given to the public the result of some interesting discoveries which have a bearing on the authenticity of the Scriptures. He had the opportunity of reading fragments of the New Testament, which had belonged to Christians of the first century—a time when many were thrown to the lions for accepting the new religion. Some of those pieces were papyrus, while others were of parchment or pottery. On one large piece of pottery, taken from an ancient dwelling, he found passages from the New Testament inscribed, which he declares were "line for line and letter for letter" identical with the same passages as they are rendered in our translations today. Skeptics have claimed that much of the New Testament writings were the product of men who lived in a later century, and this the professor holds to be thoroughly disproved by his discovery. Further, he states, the four evangelists, in their writings, used the vernacular or common language of the time and place (the Aramaic), whereas it used to be held by many eminent scholars that the New Testament writings were originally in Greek. The mass of papyri unearthed during the last twenty years has disproved this. It was the common language of the people, written in the current phraseology and with many of the common expressions, yet always written with simple reverence. The professor has been enabled to catalogue thirty-eight different sets of New Testament writings, which, added to those already catalogued in the world's museums, make sixty sets of fragments of ancient New Testament, ing mostly from the third to the sixth century now available for the use of scholars. This mea he declares, "that every doctrine, faith and fact known to us today, connected with the Bible, was known to those early Christians."

Modern travelers through the Sinaitic Peninsula have written interesting accounts of their experiences in tracing the wanderings of the Israites, who spent forty years in the wilderness. Professor Cobern explored the peninsula. He found that the Israelites, on leaving Egypt, might have reached Palestine in twelve days by taking the northern route; but they found themselves barred by aned fortifications, the ruins of which have been found by excavators. The Israelites were therefore ompelled to take a southerly course. The miracle of the passage of the Red Sea, which has long been a bone of contention to critics and skeptics, is explained by Dr. Cobern, who learned that a peliar phenomenon has been known to occur at long intervals when, with the wind blowing from a certain quarter, a portion of the sea-bed has been left almost bare. In the story of the Passage in Ex. 14: 21, we are told that "the Lord caused the sea to go back by a strong east wind all that night, and made the sea land dry." Other travelers have written concerning traditions of the same henomenon, and this latest confirmation by a careful and painstaking investigator is an additional futation of the objections that have been raised by a certain class of writers to this part of the ible story. It was a miracle in line with the force of nature, which, obedient to the divine will, worked together in a marvelous way to open a pat of escape for the Israelitish host.

Religion in Politics

THAT outspoken Catholic weekly, the Western Watchman, in its issue of April 8, called the attention of its readers to the result of the injection of the religious question into the last election, particularly in St. Louis and Chicago, and pointedly asked: "Was the rebuff offered the Democrats intended for the Catholics of those cities?" It seems that in both places the battle was waged to a considerable extent on the religious issue. "Protestants," says the Watchman, "were elected by an average vote against whom Catholic opposition had centered." But while affecting to regard this as of comparatively slight importance, the paper takes it as an opportune occasion to give some very candid advice to its own people in these words:

> We fondly hope and pray that whenever and wherever the church enters politics, Catholics may go down in defeat. We want no Catholic party. We want no "Center" in the United States. In this country for some years there has been persistent agitation to form a "Catholic Center" in the United States. Catholics are stronger in this country than they are in Germany; and why should they not strive to make their power felt here as there? Catholics are numerically stronger than all the other religious denominations combined. Why should they refuse to fight under the Catholic banner? We have a confederation of Catholic Societies" in this country, composed largely of Germans, and from the beginning it has been a nonpolitical body. It has busied itself largely with questions of national and international, and state and municipal policies, and its vigilance committees cover the whole land. We have named it "the Big Drum," and have often prayed that some stalwart Teuton would run his big boot through it. is responsible for the Catholic agitation in favor of an ed American intervention in Mexican affairs, and the ed hierarchy of that country can thank it alone for their present hopeless plight.
>
> Whenever Catholics go into politics as Catholics we hope they may go down in defeat. The place of the Catholic in politics is always in the opposition. The church is strongest politically where she holds the balance of power. She need not hope for supremacy, for she cannot have it. The powers of the world are arrayed against her. But the house of Beelzebub is generally divided against itself, and the church can rule while the rest fight among themselves.

It is not on record that any other church or any religious body outside of the Catholics has ever committed the folly of attempting to gain power and influence through the ballot box. No one ever hears of Methodists, Presbyterians, Lutherans, or Baptists running a political ticket or making nominations or attempting to carry a municipality or a state. If they ever did try such foolish tactics, we should be to see them defeated.

It would be well for the Catholic Church to take a leaf from Father Phelan's book and drop politics and stick to its proper sphere. But the old lure of temporal power, no matter on how limited a scale, seems too strong to be resisted.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Drew Plans for Monitor

CHARLES W. MacCORD, professor emeritus of mechanical drawing and designing in Stevens Institute of Technology, died recently at his home in Hoboken, N. J., in his eightieth year. He was chief draftsman for Captain John Ericsson, and made the working drawings for the ironclad Monitor, famous for her fight with the Merrimac in Hampton Roads. The Confederates had sent the Merrimac into Chesapeake Bay to destroy the United States ships there. She began by sinking the Cumberland and capturing and setting fire to the Congress. The next day she renewed her work of destruction, but her officers were much surprised to see close by the Minnesota in Hampton Roads a queer-looking warship like "a cheese-box mounted on a raft." This had been invented for coast defense by Captain John Ericsson, a noted Swede, living in this country. It consisted of a small iron hull, the lower part being a large oval raft, covered with sheet iron, and crowned by a revolving turret some nine feet above the deck, containing two guns. The eight guns of the Merrimac had no effect on the Monitor, and she was compelled to withdraw. This naval engagement shook the continent, and echoed around the world. It ended the wooden ship as an engine of war, and introduced the day of the ironclad. MacCord, who was a graduate of Princeton University, remained with Ericsson until the death of the great inventor. Later he went to the professorship of mechanical drawing and engineering in Stevens Institute, calling to mind one of a similar calling at the beginning of the race: *"And Zillah, she bore also Tubal-cain, an instructor of every artificer in brass and iron."* (*Gen. 4: 22.*)

Tribute to Jefferson

SECRETARY OF WAR GARRISON, at the recent Jefferson Day dinner, paid a tribute to Thomas Jefferson. Among other things, he said: "One hundred and seventy-two years ago Jefferson was born. Eighty-nine years ago he died. Between these dates a nation was born, passed successfully through its early perils and had grown comely and strong. Then was born the idea of democracy, that life and opportunity and hope were the heritage of each and all equally; that where men gathered in human societies and founded governments, justice must be the foundation, and cornerstone, and the pillars, and the roof." Besides his inestimable service as one of the founders of the republic of which Secretary Garrison spoke, Jefferson has laid the nation under everlasting obligation to him for the purchase of the Northwest Territory, which cherishes one of the most beautiful and powerful civilizations the world has ever known. Liberty through truth and justice, which Jefferson voiced, and to which the secretary referred, is thus taught by the One who was all truth and all justice: *"Ye shall know the truth, and the truth shall make you free."* (*John 8: 2.*)

Girl Poses as Czar's Daughter

A SIXTEEN-YEAR-OLD GIRL, the daughter of a fruit dealer, lately perpetrated the daring hoax of passing herself off as one of the daughters of the Russian Emperor, even to inspecting a hospital, where she was received with royal honors. Yelma Romanoff, as she calls herself, bears a striking facial resemblance to one of the grand duchesses. When she attired herself as a sister of mercy the deception was complete. She arrived in the dress at the Tsarkoe-Selo railway station, where two friends had informed the station master of "Her Highness'" coming. Yelma was going to Gatchina. She refused an offer of a special train, delighting the station officials with her democratic spirit. She would not even let a lieutenant-general vacate his apartment for her. On arriving at Gatchina, she declined the state carriage and rode to the hospital in an ordinary droshky. A ceremonial reception was extended to Yelma at the other hospital, where she inspected the wards and conversed with the wounded, who felt greatly honored. She had just asked for the money collected for the Grand Duchess' Fund, when up came Count Mordvinhoff, the Emperor's attaché, who discovered the imposture. Instead of being embarrassed, Yelma greeted the exposure with peals of laughter. The girl was returned to Petrograd in a third-class car, and there examined closely by the police. Afterwards she was turned over to her father. The Associated Press at Petrograd is responsible for this story of deceit. To our Western world, with its democratic ideas, it makes not a particle of difference whether the girl were the daughter of the fruit dealer or the Czar. There is royal blood that is good, and then there is royal blood that is very poor. Real royalty does not consist in the red current that runs in the physical veins, but in greatness of thought, purity of sentiment and nobility of action. The apostle announces the genuine democracy, the genuine brotherhood, in these words: *"And hath made of one blood all nations of men for to dwell on all the face of the earth."* (*Acts 17: 26.*)

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STRAUS MEMORIAL FOUNTAIN UNVEILED

ON APRIL 15, there was dedicated a monument to Isador and Ida Straus in the Straus Park, corner Broadway and One Hundred and Sixth Street, New York City. The monument is in the form of a fountain. Reclining on a base of granite, looking toward a pool of water, is a bronze figure representing Memory. Behind the figure is a large granite bench, on the back of which is the inscription: "In memory of Isador and Ida Straus, who lost their lives in the Titanic disaster, April 15, 1912." Mayor Mitchel, Judge Greenbaum, Park Commissioner Ward and ex-Mayor Seth Low made timely addresses. There was appropriate vocal and instrumental music. The monument cost about $20,000. Mr. Straus, one of the leading business men of the nation, helped women and children into the lifeboat, accepting certain death for himself. And when the final choice had to be made whether to live without her husband or to die with him, Mrs. Straus deliberately got out of the lifeboat, and standing close beside her husband and looking into his face, decided that death should not divide them. Standing hand in hand they calmly waited for the slowly rising water to engulf them. This monument with its fountain of life expressing undying conjugal fidelity and heroic sacrifice will be a lesson of trust and love to the living for generations to come. This inscription was on the monument: *"They were lovely and pleasant in their lives, and in their death they were not divided."* (*II Sam. 1: 23.*)

Digging for Hidden Treasure

HENRY M. LESTER, president of the Huguenot Association of New Rochelle, N. Y., is having the estate of Miss Eliza Moulton dug up in a search for the foundation of the first Huguenot church, which was built in 1688. Under the chancel, history says, the bodies of three pastors of the church, Revs. Daniel Boudet, Pierre Stoupe and Michael Houden, were buried. There is also a tradition that some of the residents of the town buried money and plate under the church during the Revolutionary War, and that it was never recovered. Hiding money and other treasure in the earth was a custom in olden times. The old church is full of precious memories; its spiritual treasures had an important part in producing the enlightenment and virtue of the community today. The Good Book likens the search for salvation to the hunt for hidden treasure: *"If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."* (*Prov. 2: 4, 5.*)

$73,000,000 Spent for Missions

NINE of the ten largest missionary societies of the United States, representing seven million church workers, made their reports for the year ending April 1. The statistics compiled in connection with the financial reports show that the American people, through their churches, contributed $55,000,000 to home missions and $18,000,000 to foreign missions, in both amounts surpassing England and Scotland together, the two large missionary-supporting countries for Protestants, and France, the missionary-supporting country for Catholics. It cost last year to maintain all churches in this country, including these mission funds, $410,000,000. And in this amount America leads all other countries. There is here obedience to this express command: *"Go ye into all the world and preach the Gospel to every creature."* (*Mark 16: 15.*)

Rochester's Y.M.C.A.

THE corner-stone laying of the new Y. M. C. A. at Rochester, N. Y., the other day was a memorable affair. John R. Mott, LL.D., associate general secretary of the International Committee of Young Men's Christian Associations, laid the corner-stone of the new building with a silver trowel. Among other things, Mr. Mott said: "This building is the first of a chain that will girdle the city. There has never been a more highly multiplying offering made in the great cities of America than this." Three presidents have praised its special work in the army and navy, in the Canal Zone and on irrigation territories. The business men of the nation have invested $90,000,000 for buildings and equipments for the Young Men's Christian Associations. The associations in Rochester and through the nation for the physical, mental, moral and spiritual benefit of young men are factors in answering Christ's prayer: *"Thy kingdom come, thy will be done in earth as it is in heaven."* (*Matt 6: 10.*)

Potato Rings Bring Big Price

AT THE Red Cross auction in London the other day two silver potato rings were sold which had a pathetic history. This item figured in the catalogue: "An Irish potato ring, with trellis work and circular panels of scroll foliage, by Richard William Dublin, 1774." The next lot contained a similar article. These two potato rings (circular stands for holding potato dishes) belonged to Samuel Pepys Cockerell, of the Royal Flying Corps. He met his death in Egypt in the service of his country, and his parents in loving memory presented these relics to the cause of relieving the suffering. Lord Newlands bid 500 guineas for each ring. The auctioneer said: "Lord Newlands intends to restore these rings to the father and mother of Lieutenant Cockerell, and he also wishes to pay a tribute to the worth of Lieutenant Cockerell." These pathetic impulses recall what was said of a captain in the Roman army to induce Christ to cure his servant: *"For he loveth our nation."* (*Luke 7: 5.*)

THE WAR IN EUROPE ❋

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE indications are that the East is now regarded by the Germans and their allies as the important field of action, and that for some time their strength will be thrown there, and a defensive attitude will be adopted to a large degree in the West. In fact it very possibly is the Teutonic view that a series of successes in the eastern field would be more productive of decisive results than an equal series on the French and Belgian lines.

Neuve Chapelle, St. Eloi and the French offensive in Champagne and around Verdun seem to emphasize the fact that the German positions in the western field are so strong that any advance of importance gained therein by the Allies can only be gained at a very great cost in lives, and that for the purpose of holding the ground now in their possession the German troops now on that front suffice, or would suffice with comparatively small reinforcements.

Whereas on the other fronts there are the possibilities of greater and more important gains than on the western. Hence, it is very likely that the campaign against Serbia will again begin in a short time, because through Serbia lies the road which would, if won, enable the Germans to reach Turkey by possibly more ways than one, at the same time having a decided political effect on Rumania.

Turkey is, of course, but a station on the road to Egypt. This road is a long one and full of difficulties, but it would not be at all surprising to see the attempt made to travel it.

More than one hundred years ago the greatest soldier of modern times perceived and appreciated the vital value of Egypt to the British Empire, and made an effort, in the face of greater difficulties than exist today, to gain possession thereof, but failed, largely because the smaller men at home in power—Napoleon was not at that time the master of France—failed to realize the importance of the plan of their youthful general.

Dr. Rohrback says in the 1911 edition of his well-known book: "England can be attacked and mortally wounded by land from Europe only in one place—Egypt." The news of Von der Goltz's appointment as commander-in-chief of the first Turkish army, announced during the week, points to the speedy unfolding of the real Turkish plan of campaign, and it will be rather surprising if that is not directed against this vulnerable point.

There recently has been significant French and British activity along the coast of Palestine and to the north of the Suez Canal. There are also strong indications that real activity near the Dardanelles is about to begin. This clearly would be the best counter-attack to the possible Turkish attack on Egypt. In all probability before many days are past we shall have very exciting and interesting news from both quarters.

So probably the bulk of the strength of the Austro-German forces will be henceforth devoted to the eastern campaign, with the double object of holding the Russians back on the northern and eastern fronts and breaking through in the south to join Turkey. If this surmise is correct and the movement is successful the political effect on Italy will be most interesting.

Lloyd-George made some interesting statements in the House of Commons during the week, one of which clears up a matter which has been obscure for some time—the strength of the British army on the continent. This has been variously stated at from one million to a million and a half. Lloyd-George tells us that it is thirty-six divisions or 540,000 men. The chancellor of the exchequer further said that in the three-day battle of Neuve Chapelle more ammunition was used than in the entire Boer War, which lasted two years and nine months.

It appears that the report that the German warship Dresden, which was sunk off Robinson Crusoe's Island (Juan Fernandez) some time ago, was really attacked inside the three-mile limit, as Great Britain has formally apologized to Chile for having violated her territorial waters.

Fighting is going on in the Carpathians, but owing to the melting snow, which has made the ground in the higher mountains almost impossible to fight over, it is confined to the lower ranges of the chain and the Galician plains. The Uszok Pass still remains completely in the hands of the Austrians, and if general indications count for anything the Russians will not be able to take it until they are heavily reinforced. Petrograd informs us late in the week that some six hundred thousand fresh troops were about to be thrown into Galicia. In the plains the battle is not progressing favorably to Russian arms.

Tarnow, on the Dunajec, near its confluence with the Biala, captured several months ago from the Austrians, has been evacuated by the Russians, it was reported on Wednesday, on account of the Russian incapacity to stand the fire of the Austrian artillery.

While the evacuation of this West Galician town is not of very great importance in itself, it de-

THEIRS NOT TO MAKE REPLY; THEIRS NOT TO REASON WHY; THEIRS BUT TO DO AND DIE. FORWARD!

over control of the railroad running southerly from and insures the crossing of the Biala without great difficulty by the Austrian column advancing to the southeastwardly, which column at last reports was between the Dunajec and Biala Rivers, whose courses separate more and more as they near the Carpathians.

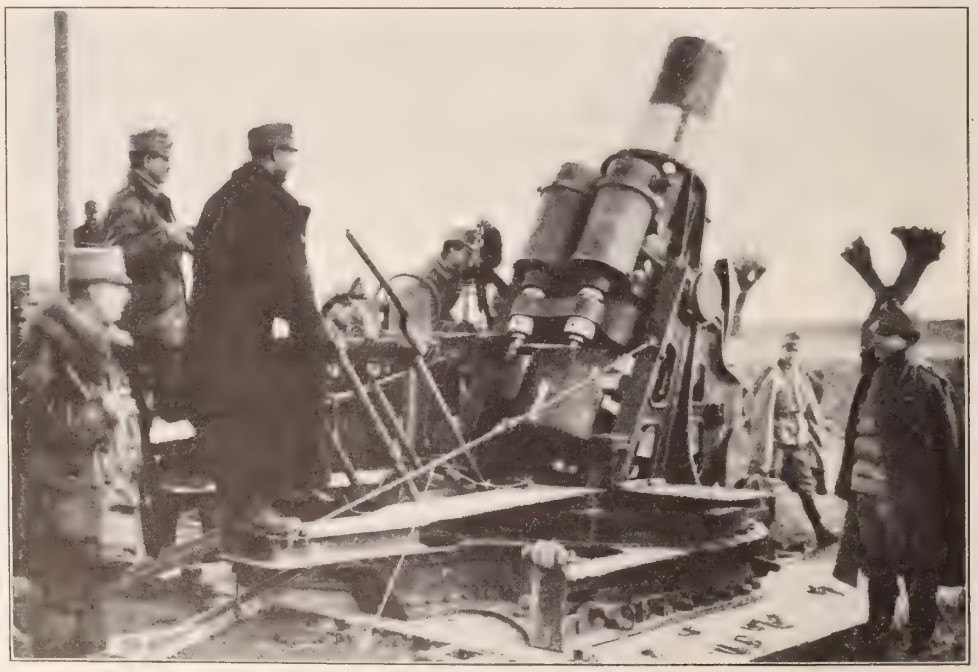
This Austrian outflanking movement is also making further progress north of the Carpathians, moving in an easterly direction from Tarnow. Late in the week this column had driven the Russians as far to the westward as Gorlice on the Schowa, around which desperate fighting was taking place. This advance places this column squarely behind the Russian forces on the Carpathian passes, and would seem to make the Russian position precarious to a degree.

The Polish and West Russian campaigns are in an almost complete state of coma. This is explained by the presence everywhere of mud, not ordinary mud, but the deep, black, gassy mud peculiar to that country of bogs and marshes, in which a man will sink to his knees.

Another raid was made during the week on Indian territory from Afghanistan. It was again repulsed, but it is admitted now that these raids, which are growing more frequent, are a result of the holy war started by Turkey. Very possibly we shall hear more from this quarter, as, the Afghanistan fanatics once really get started, the movement will become one of some importance.

The most important fighting of the week on the western line has taken place in and around Hill No. 60, two miles east of Zillebeke, a place about the same distance east of Ypres. The British began their attack on this hill on the evening of April 17 by blowing up the German position, which they had previously mined, following this by infantry charges which put them in possession of the hill. The next day a counter attack took place but was beaten off, but since then the Germans have renewed the attack several times, and on one occasion secured a footing, which they subsequently lost. The fight is still going on, the casualties on each side now being stated at from five to six thousand. The reason so much effort is being expended on this one hill is because of its important strategic position, commanding the approaches to Lille.

The Germans are stated to have thrown large reinforcements into Lille, and to have turned the whole line between Lille and the Belgian frontier into a gigantic fortress. It looks as though there was going to be some very heavy fighting in this vicinity.



AN AUSTRIAN MOUNTAINTOPPER, THE BIG SKODA GUN

A WEEK *in the* WORLD'S NEWS

COUNTERFEIT NOTES ON TOWELS. One of the strangest and largest counterfeits ever brought to the attention of the Treasury Department was found by Secret Service men in Washington a few days ago. The counterfeits, according to a statement in the New York Time, were Turkish towels, four feet long by two feet wide, and were astonishingly perfect copies of five-dollar silver certificates and of the ten-dollar gold certificate. Every detail of the genuine notes seemed to be woven into the toweling on a greatly enlarged scale. Steps were taken to prevent the weaving of any more towels of this class, although it may be difficult to do this, if, as is believed, they were woven abroad. The law against counterfeits does not take into consideration the question of the harmfulness or immorality of the act; it is simply mandatory, and declares that such imitations must not be made. The towel-notes were probably intended as ornamental curios and fine specimens of weavers' handiwork. It would be difficult to imagine any other purpose to which they could have been put.

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VERY LONG-DISTANCE ORATORY. While it is not a novelty to communicate over long distances by telephone, there was such a flavor of unusualness about the dinner of the publishers in New York on April 22, that it is worth recording. When the six-hundred guests sat down to dine, they were surprised to find alongside each plate a telephone earpiece. Being requested by the toastmaster to apply them to their ears, the assembled diners heard a cornet solo very clearly and sweetly played. A few minutes later, they were asked again to listen and all heard very distinctly the voice of Mayor James Rolph of San Francisco, who was talking to them from the other side of the continent, across 3,000 miles of wire, the player who preceded him having rendered his solo over the same distance. It was a startling yet pleasant surprise. The mayor greeted them cordially and told them of the wonders of the great exposition, after which the mayor of New York replied to Mayor Rolph's greetings over the 'phone. To permit of this arrangement, 250 men kept the wires open from end to end of the continent, and $2,000,000 worth of telephone equipment was tied up while the conversation over the wires lasted. The long-distance wire crossed thirteen states, and the whole incident was a fair-weather one, with the exception of a certain spot in the Rockies where a storm caused a temporary disturbance, which fortunately did not interfere materially with the enjoyment of the occasion.

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ON THE WATCH FOR TYPHUS. Port officials are under strict orders to be on the watch against the entrance of immigrants and others from typhus-infected parts of Europe, and acting under these orders 86 Greeks were removed from a steamship at New York on April 21 to be disinfected and kept under observance.

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DEATH AND DESTRUCTION BY STORM. A veritable cyclone struck the state of Texas on April 22 and touched the eastern part of Oklahoma, destroying in its path property estimated at over a million dollars, killing, it is thought, at least fifty persons, twelve in the capital, Austin. Streams everywhere were tremendously swollen, oil tanks were set on fire by lightning, buildings were overthrown and train and telegraph services were for a time at a standstill.

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FAILED TO RAISE THE F-4. The great depth at which the submarine F-4 was lost off Honolulu makes the work of the divers too dangerous to continue the efforts to lift the vessel from where she lies. One diver almost lost his life at 220 feet beneath the surface, but was reached and brought to the surface after being under water four hours. It is hoped that the craft can be towed to shallow waters. The Navy Department is unable to determine as yet the cause of the accident, but believes the crew died as the result of some sort of an internal explosion.

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ENGLAND ENLISTS AMERICA IN HER WAR ON ALCOHOL. Evangelist Sunday is contemplating a visit to England, having been invited to lend a hand in downing King Alcohol in the country. He wishes to be assured that King George indorses the invitation; but whether the latter does so or not, the evangelist is quite likely to defy the mines and the submarines and set sail at the close of his Paterson campaign. Should he do so he will have a lively rod in pickle for the brewers and distillers as well as for the parliamentary contingent who are personally interested in the liquor traffic, and for the ministers generally whose attitude towards the prohibition program he regards as one of godless apathy if not open antagonism. Meanwhile, the British Weekly and a number of other leading journals have come out openly in favor of absolute prohibition of the drink traffic during the war. They stoutly oppose temporizing measures as merely "tinkering with the evil," and hold that the wholesome examples set by Russia, France and Germany should be followed by England, and the whole traffic put severely under the ban. Appearances indicate that the British Government may not, after all, have recourse to actual prohibition. In the House of Commons on April 22, Premier Asquith announced that Chancellor David Lloyd-George would shortly bring forward proposals for "dealing with the limiting of facilities for drinking." This is interpreted as meaning that the selling hours of public-houses would be shortened throughout the whole country.

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IF PROPHETS WERE AUTOCRATS—THINGS WOULD BE DIFFERENT. Opening the second Anti-Saloon League campaign for a saloonless nation, in Boston, when Congressman Richard P. Hobson declared that liquor causes 100,000 deaths in the United States yearly, former governor of Tennessee Malcolm R. Patterson predicted that national prohibition will come within five years. Evangelist Sunday declares that "the dove of prohibition will build her nest in the dome of the Capitol within ten years." A news despatch from Washington says that so much territory has gone "dry," the commissioner of internal revenue is about to cut down severely the number of government gaugers now assigned to the distilleries.

UPPER END OF THE DALLES-CELILO CANAL

THE DALLES-CELILO CANAL COMPLETED. The eight-mile canal begun in October, 1905, to circumvent the obstinacy of a particularly difficult stretch of water on the Columbia River, Oregon, has been completed at the cost of about six million dollars, giving the Oregon country a clear lane for steamers between Lewiston on the Snake River and Astoria on the coast; and a special celebration by the communities benefited is arranged to take place May 3-8. This short stretch of artificial waterway has five locks, and will carry vessels to sea-level from a height of eighty-two feet at low water, sixty feet at high, the distance being traversed in three hours. The depth of the canal is about eight feet, and it is one of the greatest improvements in that section of country first explored in its primitive wildness by Lewis and Clark. There are now fifty-two canals for large vessels in the United States, six of them being still under construction, with a total length of nearly 2,900 miles, and representing a total cost of over $200,000,000.

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ANOTHER INDUSTRY BENEFITED BY THE WAR. American makers of wooden legs are receiving urgent calls from northern France through the American Relief Clearing House of Paris, for artificial limbs, in order that a large number of soldiers wounded in the early stages of the war may now be able to find employment.

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THE SIGNIFICANCE OF "IF" ONCE MORE APPARENT. Our contemporary, the Review of Reviews, in its April issue, has these observations on the export of war munitions from this country to Europe: "It is not a business that humane Americans are proud of. . . . If at the very beginning of the war—before such a decision could have had an unneutral bearing—our government had placed an embargo upon arms and war supplies, we might have had good reason ever afterwards to congratulate ourselves. But it does not seem feasible to forbid the private manufacture and sale of guns as articles of commerce, at a time when such a prohibition would benefit one side exclusively." We fear that such a conclusion will hardly stand the test. It is a great moral question, not a commercial one, and we believe a very large majority of the American people, deep down in their hearts, are ashamed of the whole business.

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REVELATIONS OF A THEOLOGICAL DIAGNOSIS. A religious census of the senior class of the Yale University discloses the fact that there are in the class 82 Episcopalians, 53 Presbyterians, 39 Congregationalists, 25 Catholics, 19 Baptists, 1 Hebrew, 12 Methodists, 5 Dutch Reformed, 4 Lutherans, 2 Reformed Presbyterians and one student who avows himself a heathen and another an atheist.

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A HALT BETWEEN CHINA AND JAPAN. It is learned from Peking that the negotiations between Japan and China regarding the Japanese demands have been halted, temporarily at least, while the Tokyo Government is discussing its policy in a gathering of the cabinet members and Elder Statesmen. There is an impression, in the absence of any official information on the subject, that the attitude of our own government and that of England has been conveyed to Japan, with the result that the excessive demands made on China may now be greatly modified and the "open door" preserved.

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BOMB THROWERS REAL VILLAINS. The two Italians, Abarno and Carbone, who were detected some weeks ago by the New York police in a plot to destroy St. Patrick's Cathedral and afterward wage a bomb war on capital in general, and who at the time were half suspected by a skeptical public of being part of some sort of unique publicity, have turned out to be the genuine article, and upon trial and conviction have been sentenced to Sing Sing Prison for from six to twelve years.

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TRAVELS OF A FAMOUS PICTURE. One of the great Rubens canvases, "The Adoration of the Magi," brought the highest price of the season at an auction in New York on April 22, at which 81 paintings, all more or less meritorious, were sold. The "Adoration" was knocked down for the sum of $13,000. It was painted originally for the Church of St. Martin in Bergues, French Flanders, but was sold by the church authorities in 1766 to raise money for the repair of the building. After passing through many different hands, it was sold in New York in 1853 for $6,000. Now, in all probability, it will return to France, whence it came.

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NATION'S PET RELIC TO BE SHOWN TO THE WORLD. The Philadelphia Common Councils on April 15 voted to permit the Liberty Bell to be exhibited at the Panama-Pacific Exposition, this action being taken in response to appeals from many quarters, and some time after July 4 this priceless relic will start on what most probably will be the first stage of its last journey.

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OUR NEUTRALITY DEFINED. Secretary Bryan for the administration has replied to the memorandum addressed by the German ambassador, Count von Bernstorff, to the United States Government complaining of our seeming acceptance of England's interpretation of international law and of the failure of the government to stop the shipment of arms abroad. Instead of taking umbrage at that memorandum, as some expected the administration to do, the President returns what some characterize as the soft answer that turneth away wrath. The opinion of others is that the note is an evasion of the point at issue. The ambassador is politely but firmly rebuked for the tone of his memorandum, and is reminded that in complaining that the American Government seemed to accept England's treatment of neutral shipping with equanimity he forgot this country's attempt to obtain from Germany and Great Britain mutual concessions in regard to the naval war zone. In the matter of the shipment of arms, the American note lays down the principle that any change in our laws of neutrality during the progress of a war, which would affect unequally the relations of the United States with the nations at war, would be an unjustifiable departure from strict neutrality; and adds that "the placing of an embargo on the trade in arms at the present time would constitute such a change and be a direct violation of the neutrality of the United States." But in announcing this doctrine no direct reply is made to the German ambassador's reference to the embargo placed by the administration on the trade in arms with Mexico. The note is regarded as of the first importance because of its definite and positive announcement that the government does not regard the traffic in war materials as unneutral.

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A LONE CANADIAN LYRIST'S LOVE SONG. Many poems on the war have come to us, but few of them have the brevity and sweetness of this little verse, from G. A. A., a reader in Cairo, Canada:

"When Love is king, the swords will go,
Because the world will know no foe—
No one to raise the tyrants' hands,
Nor lay on others cruel commands;
But all will live as God designed
And sweet eternal pleasure find."

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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THE AUTOMOBILE ON THE FARM

THAT the automobile is in general use among the farming population would indicate that farmers are prosperous. To a large degree this is true, taking them as a class. For a decade prices and crops have generally been good—a most desirable situation. And many farmers are investing in those things which make life more worth while. This spirit has come as an evolution in the wake of the telephone, interurban trolley and rural mail delivery. This electrical age is primarily that of the farmer. The steam age opened up new fields and helped to create cheap food, and brought the Eastern farmers a competition which was ruinous. It also took from him his sons and daughters, as well as needed laborers. Electricity is taking men to the country and making life for those already there more full.

Ten years ago I attended a farmers' institute in a New Jersey town, and remarked on the number of "machines" outside. I was told that eighty members of the local grange owned automobiles. This was in a long-settled farming locality, within driving distance of two large cities. In August, 1912, I attended the summer meeting of the New York State Fruit Growers' Association at Albion, Orleans County, N. Y. The second day was given over to long drives through that orchard country. There were over fifty machines which took a 30-mile trip, and more than two hundred covered an 80-mile route. I was told that with very few exceptions these were owned by farmers and fruit growers. They represented an outlay of more than two hundred thousand dollars.

It is a conservative statement to make that there is not a rural hamlet where there is not at least one automobile owned by a farmer; most times there are several. These are not always for pleasure. As a matter of fact, I suppose it would be the exception where there was not more or less utility combined with pleasure. The carryall and market auto is frequently seen, taking the milk or light produce to market in the morning and the family to a near-by neighbor or to town in the evening, or to the church on the Sabbath.

WHAT has brought this about? As already indicated, money to spend was the primal cause; then a desire to enjoy what the auto would bring. The farmer, having become familiar with the gasoline engine, now so common as a source of farm power, naturally thought of one in a machine that would move him rapidly over the highway.

Horses have been exceedingly high in price and expensive to maintain. On many farms from two to four must be kept the entire year in order to be available for from four to six months' work. The price of a pair of first-class horses and their equipment will more than purchase a low-priced automobile and go a long way toward paying for an expensive one. Labor is often scarce, and by the use of the auto much time can be saved where frequent trips to the center are necessary.

A neighbor four miles from the village and depot formerly carried his six or seven cans of milk with horses. This spoiled a half day for both man and team. He purchased a general utility car and now makes the round trip in a little over an hour. Not only is time saved, but his milk arrives in much better condition because of the short time in transit. Frequently I see him carrying back a small load of feed or other farm supplies. He has a piece of land nearly five miles from his farm. He can take his men there to work in fifteen minutes and return them to the farm in like time. To make the trip by team occupied so much time that it was impracticable for him to attempt to handle this land to any advantage.

LAST June at three o'clock in the morning the writer was awakened by the cry that one of his large barns was on fire. The telephone summoned his neighbors. Within twenty minutes there were four automobiles filled with men on the ground, these coming from one to two miles and arriving before some of the nearby neighbors. They saved three buildings. Had they been obliged to depend on horseflesh, all they could have done was to have sympathized.

RURAL GATHERINGS RIVAL ALL OTHERS IN AUTOMOBILE ATTENDANCE

Often after the man and team have spent the day afield, he and his family have been deprived of some social entertainment or educational pleasure because of the time and effort necessary to be expended to reach them. Often, when both were considered worth while, the pleasure must be foregone because the horse had already done all he should in the field. The auto changes all this. Collectively, all this tends to make farm life more enjoyable, and helps to solve the oft-heard query, "How shall we keep the boys and girls on the farm?"

Were I to stop here I would feel that I had left an impression in the minds of some which would be harmful by picturing the automobile wholly as a benefit, thus stimulating the desire of some weak brother, and thereby leading him to purchase that which he should not have. Like every good thing the automobile is not an unmixed blessing.

First, there should always be answered the question by the farmer, and every other man: "Have the cash to spare?" Every man can—as multitudes have—enjoy life and prosper without an automobile. To purchase one on borrowed funds, or with those which should go to pay existing obligations or for more necessary things, is to invite financial failure and unhappiness. I am sure I am giving sound advice to young and old when I say, never buy an automobile unless the cash is available, and that without crippling any other line of necessary legitimate expenditure.

THE automobile has come; come to stay. Increasingly it will be used for utilitarian purposes; gradually—as with the bicycle—the price will be reduced and better value received for the money invested, and there will be less upkeep expense. To those possessing a true sense of value, who are able to subordinate their wants to their needs, the automobile is and will be increasingly a source of joy in lightening labors and a most important factor in furthering a more abundant life.

EDWARD VAN ALSTYNE

FOR WIDOWS AND ORPHANS OF THE WAR

THE frightful enormities committed in the name of war are so vividly brought before our eyes in the story by Mr. Edward Lyell Fox in this number of the Christian Herald that an additional word here about the condition of the noncombatants in Poland would be wholly superfluous. We invite our readers to read that story with care. We urge you to consider what must be the measure of the woe in the wake of the battling armies, with this story as an index of what has swept through those war-cursed regions. And we would remind you that the Christian Herald Fund for the Relief of the Widows and Orphans of the war is for the purpose of binding up these broken hearts, curing these terrible hurts, restoring hope and courage to these overwhelmed women and children. It is a time to remember the Master's assurance, "Blessed are the merciful," and to hasten to the relief of suffering that is quite beyond the telling. Let your gifts come swiftly and liberally to meet a need that has fallen swiftly and greatly upon a helpless people. Please address all gifts to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

New Contributions to the Fund

The receipts to April 22, $139,346.42, not all acknowledged in the Christian Herald as yet. Acknowledgments will continue each week.

Miscellaneous Amounts

The Redeemer Ev. Lutheran Cong., Detroit, Mich., $17; Marlboro Seventh Day Baptist S. S., Bridgeton, N. J., $12.25; G. A. R., DeKalb Junction, N. Y., $14; L. L. H., River Bend, Colo., $1.25; M. C. Bean, $2.60; Plumcreek Church of the Brethren, Shelocta, Pa., $10.37; Raised by the Lincoln County News, Lincolnton, N. C., $21.76; ——, Pine Ridge, S. D., $4; The Aokiya Camp Fire Girls of First Baptist Church, Woodside, L. I., $7; S. S., Junction City, N. M., $3.50; I. Fitzpatrick, $1.10; M. Miles, $4; Ash Grove S. S., Fannin County, Texas, 71 cents; A Union Church Offering, Omro, Wis., $11; Danish Baptist Church, Alta, Iowa, $54; Danish Baptist Church, Newell, Iowa, $27; Danish Baptist Church, Merrill's Grange, Iowa, $31.65; Danish Baptist Church, Oakfield, Iowa, $4; Elk Danish Baptist S. S., Alta, Iowa, $14.50; Danish Baptist Church, Storden, Minn., $12.50; Methodist Church, Conway, Ark., $30; Union Thanksgiving Service, New Market, Ala., $5.50; Bethany Cong. S. S., East Rockaway, N. Y., $6; Judds Y. P. S. C. E., Medina, N. Y., $10.50; In Jesus' Name, Friendswood, Texas, $1.10; Two Little Boys, Chicken, Alaska, $1.90; Mrs. D. W. Craig, $4; Mrs. T. D. Crawford, Miss Mattie E. Bliss, $9; Caspiana Circle, Shreveport, La., $15.50; Collected by Ed. R. Roberts, $46.81; C. B. Whitaker, $5.17; Alice M. Andrus, 24 cents, Methodist Protestant S. S., Milton, Del., $6.50; J. Lucius Seymour, $2.70.

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Gift of $15

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Gift of 25 Cents

Josephine Miller.

Additional contributions to be acknowledged later.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A. C., Louisiana. Do you think it is possible under the present conditions of society to obey Christ's injunction not to be anxious for one's life, food and raiment? How is it that so many of our aged preachers who have given their time in preaching the Gospel and have not given enough attention to the accumulation of this world's goods to sustain them and their wives in their old age are now, some of them (and some other Christian workers as well), reduced to actual want and suffering for each of the bare necessities of life? How do you reconcile such conditions with such Scripture passages as Ps. 37: 3, 4; Matt. 6: 19, 25, 26, 30, 31, 34; Phil. 4: 6? These questions have troubled me no little. I hope to understand them thoroughly. Wish I could obey these injunctions, as I believe they ought to be obeyed and not have the nightmare of a destitute old age for myself and dear wife stare me in the face.

Merely to state such a question as you ask at the beginning of your letter is to answer it. Of course it is possible to obey Christ's injunctions. If they were not, he would not be, as he is, the world's one authoritative Teacher. His philosophy of life is a philosophy that can be lived, or it has no value at all. Just in passing, that is the trouble with "Christian" Europe now. It is saying that Christ's principles are not practicable in real life—and the result is a carnival of death. Christ simply asserts that God will take care of those who trust him. But he also stated, at other times, that some of his followers will be killed because they follow him. Yet the fact that a Christian is killed because of his Christianity does not mean that God's not taking care of him. Paul jubilantly puts death, together with distress and persecution and famine, as among the things that cannot separate the trusting soul from the love of God. Job declared, "Though he slay me, yet will I trust him." Read again the wonderful eleventh chapter of Hebrews, which names so many Old Testament saints and heroes who trusted God right through suffering and death. The long list of Christian martyrs shows how gloriously Christ sustained those who were called upon to suffer and die. So to that part of your question there is but one answer. It is possible to trust Christ, no matter what outward circumstances for yourself and loved ones may be. But your letter touches a point in which the churches are sadly at fault. They surely ought to guarantee adequate provision for the preachers and their widows who have given their lives to the work of the Gospel. The various denominations are making vigorous efforts to provide for their veterans, and every year shows an advance. The churches cannot be too strongly urged to do their full duty in this matter. It is surely a great reproach that so many aged ministers and their widows are in actual want.

The following letter received from Mr. C. R. Brewster, of Mirror, Alberta, is so thoughtful and so well expressed that we print it entire. Our answer to Mr. Brewster's question is that political economists differ so widely on the subject of remedies for unsatisfactory and unjust social conditions and that the problems involved are also difficult that the Christian Herald can not yet see its way clear to adopt specifically any one of them. Many social theories, such as Single Tax, Socialism, Communism, etc., contain some truth, but until the Christian Herald sees clearly that some suggested course is the right one, which gives good promise of ameliorating social conditions, we cannot espouse it. Our mission as a guide and teacher of religious and moral thought is to uphold the person and doctrines of Christ. When we see clearly that any one of these plans or any other is really an application of Christ's teachings to the problem of society, we shall endorse it:

In nearly every paper or journal issued we see discussions of our social problems, labor conditions, philanthropic foundations, alienation of working classes from the church and how to win them back, the unequal distribution of wealth, etc., ad infinitum. While I am only a common farmer, I claim that my moral perception may be just as acute as the brainiest of our public men, and in all my reading I have seen nothing that seemed to touch any true solution of the trouble except the Bible and the writings of Henry George, whose works are based on the Golden Rule and the teachings of Christ. I have read his works, not as a partisan but as a student, seeking the truth, and I can find no flaw in his logic or reasoning. His premises and conclusions seem to conform to all the moral senses.

"For my part I can see no serious difficulty in putting his theories into practice. What I wish to know is why, if he is right, do not papers like the Christian Herald, and men of influence, who seem to have the good of the race at heart, talk up and work up these theories until they are put into practice? Or, if he is wrong please point out wherein he is wrong.

"I was driven from my native land by two-hundred-dollar farm land, and the future generations will be driven to the Arctic Circle or into the slavery of the day laborer. Our home here is spoiled by speculator's holdings. Schools, churches and social life are all handicapped by this, and the young men of this neighborhood are going two and three hundred miles north of Edmonton to secure homesteads beyond all conveniences and home influence, with thousands of acres of the best of land lying idle all about us. As Mr. George says, it is like a man swimming a river to get a drink of water."

Reader. In Dr. Gray's sermon in the Christian Herald for March 31, he makes a distinction between "*the* righteousness" and "*a* righteousness." Is not "a" righteousness the righteousness of Christ the same as "the" righteousness?

From one point of view, it is proper to answer this question affirmatively; but Dr. Gray used the definite and indefinite articles to distinguish between the "righteousness" which God is in his own essential nature, and that "legal righteousness" which he bestows, through grace, on the believer in Jesus Christ, and which makes that believer a justified person in his sight.

O. H. S., Susquehanna, Pa., writes: "I was perfectly astonished on reading your article on the Pineys of New Jersey. Such a state could not be duplicated in darkest Africa. Yet there it is, within a few miles of New York and Philadelphia. What have the state authorities been doing all this time, let alone the churches, that such a scandalous state of things should exist?" Fortunately, there is now an opportunity to begin a reformatory work in the Pineys. It is encouraging to note that the governor of the state is taking an active hand in the investigation. Let us hope, now that the Christian Herald has thrown light on the situation, that the good people of New Jersey will take the matter in hand and give Governor Fielder and Pastor Bostwick all the aid they need.

H. L., Chandler, Ind. 1. Although the books of Samuel, as they now appear in our Bible, are divided, the work in the Hebrew MSS. is one and not in two separate parts. The present division was first made in the Septuagint and was afterwards presented in the same form in the Vulgate. In the Talmud (which speaks of Samuel's authorship) the "book" is designated in the singular number. After the invention of printing, the whole of Samuel was published as one book in the first edition of the complete Bible issued in 1488, and also in the Polyglot Bible printed at Alcalá, 1502-1517. It was not until 1518 that it appeared divided into two books, in the Bible printed by the Bombergs at Venice. They are really to be regarded as one book. 2. Ps. 119 was probably written to celebrate the completion of the Jewish canon by Ezra the Scribe and his body of distinguished co-laborers. It is devoted to the praise of the law and of God's Word, exhortation to its perusal, injunctions to reverent attention, prayers for its spiritual influence and warnings to the wicked for despising it. It has been observed, by careful commentators, that there are only two verses in the entire psalm (122, 132) which do not contain some reference descriptive of God's Word. This celebrated psalm does not appear to have been designed for use on any special occasion, but rather "as a manual of religious thoughts, especially for the instruction of youth and with a view to a form of expression which would be easily remembered."

H. K. M., Dayton, Ohio. Please explain as fully as possible how we may know God's will and begin the Christian life by obeying his will.

Your question implies that you have been misled into thinking that it is necessary to do certain specific things for God before one can begin the Christian life. This is the old heresy of salvation by works—the idea that we can win salvation by doing certain things. But spiritual life does not come by sacrifice, by effort, by obedience to law, either the old Mosaic law or any modern law, or even the law of our unenlightened conscience. When the Jews came out to Jesus asking: "What shall we do that we might work the works of God?" he startled them by saying: "This is the *work* of God, that ye *believe*." The essence of the religious life is to love God, and this power comes as a special divine gift in answer to our faith. It is impossible and unwise for us to undertake to tell God *before* we come to love him what we will try to do for him *after* we have come to love him. He must tell us what he wishes us to do; he must guide us, and we cannot receive and understand his messages until our hearts have been quickened by his love. We are not saved by our promises to him but by his promises to us. Don't think you must buy salvation by doing some hard and disagreeable thing for God. "Jesus paid it all." Let him bless your heart richly and then your joyous, eager question will be: "Lord, what wilt thou have me to do?" As to guidance after conversion, a safe rule is to wait till the inward leading coincides with the written Word and with the counsel of one's most spiritual friends. When these agree, circumstances will usually open to make possible the task we are impelled to undertake.

Reader, Fairfield, Me. It is the duty of a Christian in times of sickness to apply the remedies which God has placed at our disposal, and which the experience of men of science and skill have shown to be helpful, and then to ask God's blessing on the means taken to effect a cure. This is a simple duty. You may remember that Naaman was told to bathe seven times in Jordan, and Jesus himself mixed clay with spittle when he anointed the eyes of the blind. God's hand is not shortened that he cannot save, and the same divine power that cured with a word or a touch is still potent; but we are expected to use the means within our reach, and to ask God to bless it and to give him all the praise for whatever may be accomplished. In cases where there are no means of human help available, we have a right to go to him in faith and ask him to do all that is needful in our behalf.

Miscellaneous

Reader, Weldon Springs, Mo. From your experience as you state it, we think you were quite justified in acting as you did.

The Record Hen. We are informed by Miss Elsie Dobbins of Caldwell, N. J., that the Plymouth Rock hen referred to in a Bible and Newspaper item some weeks ago was really a black Minorca, fifteen years old, and the hen is considered a "200-eggs-a-year bird."

Mrs. G. L. T., Robinson, Ill. If you will send the books to the chaplain of the nearest army post he will undoubtedly find a good use for them. You can ascertain this either through your local paper or by writing to the War Office Information Bureau at Washington. Freight should be prepaid in such cases.

Reader, West Peru, Me. 1. We believe you acted from the best of motives in telling your discovery to your wife. A mother's influence would naturally be a great aid in bringing about a reformation in such a case. 2. The young man, if born in this country and living here, is an American citizen, even though his father, an alien, was never naturalized.

Reader, Spring Center, Kan. The Scriptural prohibitions concerning marriage are treated in Lev. 18th chapter, and these have been supplemented by various church councils at different times, the marriage of first cousins being among the prohibited degrees. These prohibitions were based on moral and physiological grounds, which even today are generally conceded to be sound.

Mrs. George H. B., of Adamsville, R. I. Soldiers taken prisoners in the war in Europe are, as a rule, put in concentration camps and required to do useful work for the benefit of their captors, but are not under any circumstances required to fight in the ranks. They may till the soil or cut firewood from the forests or reap the crops or do one of many other useful things, and as a rule have enough to eat and good clothing and shelter.

Mrs. M. E., Rossville, Kan. 1. It is not possible for any one to speak with authority concerning the messages said to have been transmitted by Professor James from the other world. 2. As stated recently in the Christian Herald, the ancient custom in India of suttee, or widow-burning on the funeral biers of dead husbands, has been abolished by law, and we believe the throwing away of children also. The Juggernaut festival, with its accompanying immolations, has also been abolished.

S. C. H., Mackay, Ky. Your questions are unanswerable. At this time, when a whole world is agitated over the great war, the only course to pursue is to be patient and to believe that God in his own good time will bring order out of chaos. To conclude otherwise would be to admit that divine sovereignty had ceased. We cannot fathom the reasons that are involved in this struggle, but depend upon it He understands them all, and right and justice will ultimately triumph.

R. L., Honolulu, Hawaii, writes: "Allow me to thank you for your editorial of March 24 opposing the spirit of war. How the church papers have crammed the minds of our young people with the Jewish aspect of God during the last few months in Sunday school lessons!" R. L. adds that he is sorry to see Jewish warriors held up as models for Christians. He encloses the announcement of the representative people of Honolulu in favor of the World's Peace Congress, in which the hope is expressed of the realization of a world dwelling in unity and peace. What a striking illustration of the civilizing power of the Gospel from a land which only a few generations ago was savage and heathen!

Economy

One of the most valuable lessons that experience holds for age, and that age can give to youth, is the true understanding of economy.

The economy that means paying out the least possible money—and also the economy that means getting the most and best for the money paid.

From both points of view, grandma knows it is substantial economy in cooking to use Crisco in place of either butter or lard.

CRISCO
For Frying—For Shortening
For Cake Making

Crisco costs but half what butter does—and food cooked with it is as digestible and as appetizing as if prepared with butter.

Crisco costs less than the better grades of lard and it neither taxes the digestion nor becomes rancid in keeping, as do animal fats.

To prove for yourself that with Crisco you get greater satisfaction for the money you spend, try using it in the following simple recipe:

Crisco Sponge Cake

3 eggs	2 teaspoonfuls baking powder
1 cupful sugar	½ teaspoonful orange extract
½ cupful Crisco	½ cupful cold water
½ teaspoonful salt	
1¼ cupfuls flour	

(Use level measurements)

Cream Crisco; add salt, yolks of eggs well beaten, and sugar, and beat for five minutes, add orange extract and cold water. Beat up whites of eggs to a stiff froth and add alternately with the flour sifted with the baking powder. Divide into Criscoed and floured gem pans and bake in a moderate oven for fifteen minutes. This will be sufficient for twelve cakes.

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THREE ROADS WHERE CAME WAR

Continued from page 472

cash for meal delivered to the German army.

We continued in the motor. I saw a trooper's grave—his lance upright in the snow, the black and white Prussian pennon snapping in the wind. We passed a frozen pond where Russian prisoners were breaking the ice to fill their canteens. We stooped at a great wooden cross, on which an officer's rosary hung; and then I saw the birds.

They were gray-bellied birds with black wings and heads. They were waddling birds that marched grotesquely across the snow, pecking as they went. They were fluttering-winged birds that one thought of as being too heavy to fly strong. And as I saw one near the road, I saw that his gray breast bulged plumply; he seemed to have eaten well.

Further on in the field—in the same field where waddled the birds—I saw a shapeless heap of men; then another heap, and another, until I had counted six. And I saw a bristle of barbed entanglements trampled in the snow and just behind them a trench, a deep, long grave that days before the living had dug for themselves—a pit filled with clay and snow and men. I had never seen such men before. They were men postured like jumping-jacks, only their legs and arms were still. They were men who seemed standing on their heads, their feet over the trench top, turned soles up to the sky. Somehow they gave you the impression of being all legs and arms—stiff, grotesque legs; stiff, grotesque arms. They all seemed lumpy; all but one, and he was standing up, his grayish face turned in the direction the clean-up squad would come; and he was standing because the piled dead braced him so that he could not fall. . . . And as we crossed the Jezioro Netzko into Augustowo, I told myself "I have seen war." But that was before days later I rode the road to Pillkallen.

The Road to Pillkallen

MOTORING north from Stallupoenen, which was a pretty East Prussian town until Russian loot and arson wiped it out, we followed the road to Pillkallen.

"One part of the movement that you saw at Augustowo," explained the rittmeister, "began at Pillkallen. There was fighting along this road. We shall see. Do you wish?"

Having traveled the road to Augustowo, which was fresh with war, I thought that the way to Pillkallen would be stale. More than a week had passed since it had shuffled to the Russian rout; but the rittmeister seemed to think the trip so essential that we had not the heart to say no. And because I had been under fire by day and by night, and had watched the artillery duel from a steeple spire, and had heard the wounded groaning as they fell, I, who because of traveling the road to Russia and to Augustowo thought I knew war, was prepared to be bored.

We drove through the villages of Barikchkelshmen, Drusken and Wilpischen, which were like a hundred other prosperous East Prussian hamlets until the Russians swung the torch. And then once more I saw the birds—the gray-bellied, black-winged birds that grow fat upon war; and I saw two big cats stop tearing at something in a field and spit as we went past, braver now in these days of war; but why should they fear the living, they who had become so contemptuous of the dead?

And then we came up the highway to Pillkallen. Snow-white, rolling farm land, dug with bloody trenches, the avenue of trees scarred with shrapnel and shell, the wayside strewn with soldiers' frozen clothing, splintered rifle butts, abandoned cannon, all the frightful débris of war. Six days ago the Russians have fled down this road, on their heels the Germans, breaking through at Pillkallen for their drive into the land of the Czar. A vital chapter in the history of this war began along this road. . . . But I shall not remember it as such.

Rather I shall always think of East Prussia a a frozen road down which tired women are dragging their steps. Since leaving Stallupoenen I have counted seventeen broad-hipped and healthy farmer women, some with scrub-faced girls, of the braided pigtail age, their dresses yet to fall below the tops of their shoes—the kind you see every afternoon coming out of our grammar schools. You think the fear of God is in the hearts of these women, honest folk, a sturdy, self-reliant peasantry. But as our motor rushes by, they seem not to want to look at us, hanging their heads or turning wearily to gaze across the empty, snowy fields; and the little girls with the pigtails seem not to understand—some of them—but others are crying. In groups of threes and fours we overtake them, all dragging along, all seeming as though some awful calamity had overtaken them, as though for them life had suddenly become futile and grim. "It is the war," I thought.

We drove into Pillkallen, whose houses are now gaunt, silent wrecks, the sky showing through the shell-holes as through the eyeless sockets of a row of skulls. Home after home, cannonaded, pillaged or burned—what must have been a pretty German town, chaos. But it is not that which will cling to my memory. Always I shall see the little town hall and the huddle of women outside—the same kind of women I had seen on the road, the same hanging heads, the same good faces, but emptied now of all the beautiful things of life; the same little girls with the hair down their backs, and the looks that seemed not to understand. Twenty-seven—they must be waiting for someone to leave the hall.

"The war," I thought again. "They are refugees, coming here for food." And I remembered the women on the high-road and thought how hunger must also be bringing them and their children to Pillkallen.

We left our automobile. I stood across the street speculating on these things. Tzschirner smiled—a little grimly as I recall it now. The next moment a little black-shawled woman, pulling a rosy-faced girl by the hand, crossed the street. She looked about in a bewildered way, and then as if in her distraction she must pour it out to someone, she rushed up to me and sobbed:

"I kissed the Cossack's hand. I fell on my knees before him. But Minna—" and choking out her horror she turned to the girl, who seemed too dazed to speak.

Captain Tzschirner tried to comfort her. I caught in their speech the word "krank" . . . And there were twenty-seven women waiting by the town hall; and there was the highway to Pillkallen filled with the women and young girls from all the countryside. And then I understood. They were victims—these bewildered wanderers, these honest-faced mothers, these little girls—victims of Russian rape.

And the woman of the black shawl trudged away, likewise the rosy-cheeked girl, her eyes never once rising from the ground. And I saw that Tzschirner, who has seen the reddest horrors of the war, was aghast.

And then—merciful God!—I learned more. I learned that practically all of them were already stricken with that black plague which science sometimes—only sometimes—can cure. . . .

And I have my symbol of the war—the war of the East that Germany is fighting against these inroading Slavish hordes—and it is a symbol in which there is no martial thing—only dragging feet and dragging hearts and women's eyes.

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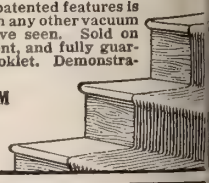

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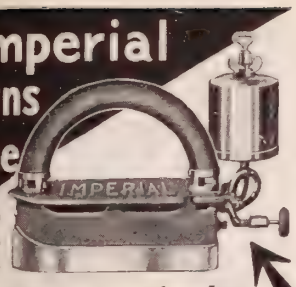

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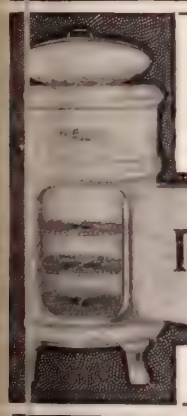

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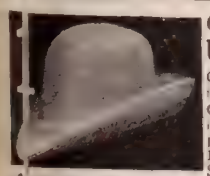

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"I AM deeply gratified by the generous reception you have accorded me. . . . I want to talk to you as to my fellow citizens of the United States. For there are serious things, which as fellow citizens we ought to consider. The times behind us, gentlemen, have been difficult, because whatever may be said about the present condition of the world's affairs, it is clear that they are drawing rapidly to a climax, and at the climax the test will come, not only of the nations engaged in the present colossal struggle—it will come for them, of course—but the test will come to us particularly.

"Do you realize that, roughly speaking, we are the only great nation at present disengaged? I am not speaking, of course, with disparagement of the greater of those nations in Europe which are not parties to the present war, but I am thinking how their lives much more than ours touch the very heart and stuff of the business, whereas we have rolling between us and those bitter days across the water 3,000 miles of cool and silent ocean. Our atmosphere is not yet charged with those disturbing elements which must be felt and must permeate every nation of Europe. Therefore, is it not likely that the nations of the world will some day turn to us for the cooler assessment of the elements engaged? I am not now thinking so preposterous a thought as that we should sit in judgment upon them.

"NO NATION is fit to sit in judgment upon any other nation, but we shall some day have to assist in reconstructing the processes of peace. Our resources are untouched; we are more and more becoming by the force of circumstances the mediating nation of the world in respect of its finances. We must make up our minds what are the best things to do and what are the best ways to do them. We must put our money, our energy, our enthusiasm, our sympathy into these things, and we must have our judgments prepared and our spirit chastened against the coming of that day. So that I am not speaking in a selfish spirit when I say that our whole duty for the present, at any rate, is summed up in this motto: 'America first.' Let us think of America before we think of Europe, in order that America may be fit to be Europe's friend when the day of tested friendship comes. The test of friendship is not now sympathy with the one side or the other, but getting ready to help both sides when the struggle is over.

"The basis of neutrality, gentlemen, is not indifference; it is not self-interest. The basis of neutrality is sympathy for mankind. It is fairness, it is good will at bottom. It is impartiality of spirit and judgment. I wish that all of our fellow citizens could realize that. There is in some quarters a disposition to create distempers in this body politic. Men are even uttering slanders against the United States, as if to excite her. Men are saying that if we should go to war upon either side there will be a divided America—an abominable libel of ignorance. America is not all of it vocal just now. It is vocal in spots. But I, for one, have a complete and abiding faith in that great silent body of Americans who are not standing up and shouting and expressing their opinions just now, but are waiting to find out and support the duty of America. I am just as sure of their solidity and of their loyalty and of their unanimity as I am that the history of this country has at every crisis and turning point illustrated this great lesson.

"We are the mediating nation of the world. I do not mean that we undertake not to mind our own business and to mediate where other people are quarreling. I mean the word in a broader sense. We are compounded of the nations of the world. We mediate their blood, we mediate their traditions, we mediate their sentiments, their tastes, their passions; we are ourselves compounded of those things. We are, therefore, able to understand all nations; we are able to understand them in the compound, not separately as partisans, but unitedly, as knowing and comprehending and embodying them all. It is in that sense that I mean that America is a mediating nation. The opinion of America, the action of America, is ready to turn and free to turn in any direction. . . . The United States has no racial momentum. It has no history back of it which makes it run all its energies and all its ambitions in one particular direction; and America is particularly free in this, that she has no hampering ambitions as a world power. . . .

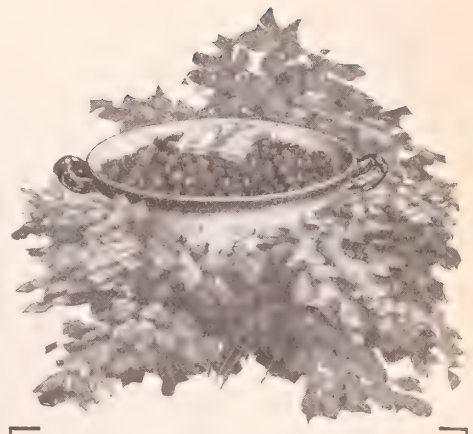
"My interest in the neutrality of the United States is not the petty desire to keep out of trouble. I have never looked for it, but I have always found it. I do not want to walk around trouble. If any man wants a scrap that is an interesting scrap and worth while, I am his man. I warn him that he is not going to draw me into the scrap for his advertisement, but if he is looking for trouble that is the trouble of men in general and I can help a little, why, then I am in for it. . . .

"Now, I covet for America this splendid courage of reserve moral force, and I wanted to point out to you gentlemen simply this: There is news and news. There is what is called news from Turtle Bay that turns out to be falsehood, at any rate in what it is said to signify, and which, if you could get the nation to believe it true, might disturb our equilibrium and our self-possession. We ought not to deal in stuff of that kind. We ought not to permit things of that sort to use up the electrical energy of the wires, because its energy is malign, its energy is not of the truth, its energy is of mischief. It is possible to sift truth. . . .

"We cannot afford to let the rumors of irresponsible persons and origins get into the atmosphere of the United States. We are trustees for what, I venture to say, is the greatest heritage that any nation ever had, the love of justice and righteousness and human liberty. For, fundamentally, those are the things to which America is addicted, and to which she is devoted. There are groups of selfish men in the United States, there are coteries where sinister things are proposed, but the great heart of the American people is just as sound and true as it ever was. And it is a single heart; it is a heart of America. It is not a heart made up of sections selected out of countries.

"So that what I try to remind myself of every day when I am almost overcome by perplexities, what I try to remember, is what the people at home are thinking about. I try to put myself in the place of the man who does not know all the things that I know, and ask myself what he would like the policy of this country to be. Not the talkative man, not the partisan man, not the man that remembers first that he is a Republican or Democrat, or that his parents are Germans or English, but who remembers first that the whole destiny of modern affairs centers largely upon his being an American first of all.

"If I permitted myself to be a partisan in this present struggle I would be unworthy to represent you. If I permitted myself to forget the people who are not partisans I would be unworthy to represent you. I am not saying that I am worthy to represent you, but I do claim this degree of worthiness, that, before everything else, I love America."



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TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Love your enemies, do good to them that hate you." **Luke 6: 27.**

This command is impossible to us, unless we have become infilled with the Spirit of God's love; and the very difficulty of obedience is intended to drive us back on the Source of all that is right in action and lovely in disposition. Understand that you were apprehended for this, and you must ever set your face towards apprehending that for which you were apprehended. Christian living means this or it is the baseless fabric of a vision. Dr. Abbot has said that he remembers, when he was a boy, sitting by the fireside of a little country inn in Maine, and hearing some men discuss the Sermon on the Mount. They were rough fellows, and one of them, scoffing at Christianity, said: "Thou shalt love thy neighbor—nonsense! It is not in human nature." Exactly; such love in not in human nature. Men love those who love them, and salute their brethren, and stop there. But it was in Christ's nature, and it is in the divine nature to be imparted through Christ to those who will claim it.

It is recorded of a certain Chinese emperor, that, on starting to subdue an insurrection in a distant province, he said to his officers: "Come, follow me, and we shall quickly destroy them." On his arrival the rebels submitted to him, and all expected that he would take signal vengeance on them. But, instead of this, the rebels were treated with the utmost humanity. "How!" cried his first minister of state; "is this the manner in which your promise is fulfilled? Your royal word was given that your enemies should be destroyed, and lo, you have pardoned them all, and some of them you have caressed." "I promised," said the emperor, "to destroy my enemies. I have fulfilled my word; for, see, I have made friends of them." Surely, though unconsciously, he must have drunk deep draughts of God's love.

"We Don't Have to Come Back"

By Amos R. Wells

DAVID dared to go, with only a single companion, into the midst of the army that Saul had brought into the wilderness to capture and kill him. A daring feat? Yes, indeed; but not more daring than thousands of the followers of "great David's greater Son" have been accomplishing all through the centuries.

For instance, take the story of the chief of a Korean clan, who became a Christian. He boldly proclaimed his new faith, and the clan heard him with fierce indignation. He offered to resign his position and property if they would elect another chief, but they held that no one else could form the necessary link in the chain of ancestor worship. In the bitter discussion some one struck him in the face. At once the passions of the clan broke loose, they sprang upon him, beat him, and left him terribly injured. The missionary doctor told him his hemorrhages would not allow him to live long, whereupon he exclaimed, "Then what is left of life shall be given to the Lord." With a heroism like David's he went back into the midst of his enemies, and spent the last three years of his life teaching them about Jesus. When a sudden hemorrhage carried him off he had founded eleven Christian churches!

Ahimelech did not dare go with David, but David's nephew Abishai gladly accompanied his leader. It was an event like the storm off Diamond Shoals, with a ship foundering in the great waves. Captain Pat Etheridge got the lifeboat ready, but the crew hesitated in face of the fearful peril. "Captain Pat," said one, "it's no use with that wind. We can launch the boat, and we can reach the ship, but we can never come back." "Boys," said the old hero, *"we don't have to come back."* They launched the boat, reached the wreck, took off the survivors, and after nine hours of terrific work got back to the station. I think I can hear David saying to Ahimelech and Abishai, *"We don't have to come back."*

Abishai had the ordinary thought of revenge. As the two young men stood by the side of the slumbering, unconscious Saul, he was for killing the king without compunction. But David, who also was himself the Lord's anointed, refused to allow the slaying of the Lord's anointed. Well did the wise young leader understand that such deeds are likely to return upon the head of the doer.

This happened in the case of the Bishop of Verdun in France, who advised King Louis XI to have an iron cage constructed, for confining prisoners. It was a cruel contrivance. In it the poor prisoner could not stand upright nor lie at full length. He must remain bent over, day after day and night after night. But it happened that the bishop offended the king and was himself the first to be shut up in the horrible cage, where he was kept for fourteen years.

David understood that, as Bacon said, "in taking revenge a man is but even with his enemy; but in passing it over he is superior, for it is a prince's part to pardon."

There is a story that Mohammed, sleeping under a tree, suddenly woke to find his bitterest enemy, Durher, bent over him with a sword in his hand. "Who now will save you?" Durher hissed. "Allah," calmly answered the prophet; "Allah, the Lord of life and death." The scimetar fell to the ground, and Durher bent at the feet of Mohammed. Swiftly the prophet snatched up the weapon and flourished it. "Who now shall save *you*, Durher?" and then, as Durher remained silent, Mohammed continued, "Your shield is Allah, who blesses the merciful." So Durher became Mohammed's faithful follower. That was the style of David's revenge.

David did well to rebuke Abner roundly for his lax discipline. The Chinese know how to deal with men like Abner, and hold officers strictly to their responsibility. In a certain town two gamblers quarreled at two o'clock in the morning, and one of them stabbed the other and killed him. The head man of the ward was in bed and asleep, and knew nothing of the matter, but that fact did not weigh with his superiors. "I did not know what was going on," he protested. "But you should have known." "How could I?" "That is your business; you are responsible for the ward." So he was given a severe whipping with bamboos.

Well, Saul was made ashamed by David's magnanimity, as he should have been. He confessed his wrong attitude, but he had done that before. He went away without harming David, but he had done that before. He made no real reparation, and he was never to see David again.

Love's Conquest Over Hate

By Rev. Edwin Whittier Caswell

AMANDA SMITH, the colored evangelist, once said to me that the most difficult act of her early Christian life was to become willing to pray for the imprisoned men who hung negroes to lampposts and set fire to the asylums for the people of her race during the awful riots in New York City in 1863, but she exclaimed, "I have gotten the victory! I could now go to those vile men and pray for and bless those who have persecuted me and mine. I could exclaim with Jesus, 'Father, forgive them, for they know not what they do,' or with Stephen, 'Lord, lay not this sin to their charge.'" This is the way the Christian tries to overcome evil with good. If his enemy hungers, he feeds him.

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Learn what prompt and gratifying results you can sec and how you can look as young and happy as you should

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Cornish PIA & OR S are guaranteed for 25 s. Famous more than half a tury for their unexcelle e quality, perfect action d durability. Send for pa lars of our immensely p ar

One Year's Free al offer, the most libera er made; also, handsome l- lustrated Catalog, showing many styles to choose from. F e mention Dept. "C. H." and write today; a postcard wi .

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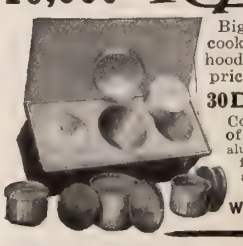

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Cooker is aluminum li of course. Complete o aluminum utensils free. W for Free Book with 150 rec and Bargain Prices d from factory.

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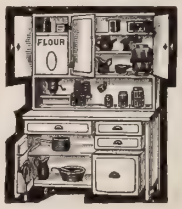

Sani-Steel Kitchen & Bath Cabinets

No wood, bugs or dirt. Cleaner and cheaper than old style wood. Sent on approval. Illustrated Catalogue CH. free on request.

Columbia School Supply Co., Indianapolis, Ind.

YOU CAN AFFORD

Familiar Songs of t Gospel (No. 1 or 2 Round or shape notes. per hundred; samples, 5c each. 33 songs, words and mus

E. A. K. HACKETT, FORT WAYNE, INDIAN

David loved Saul, not only because he was God's chosen ruler, but he was the father of Jonathan and of his own dear wife. His love for Saul was so great that he sought to save him from the selfishness, wilfulness and jealousy. More than this, he manifested that patient, trusting, waiting spirit, willing to abide God's time. He knew he was to succeed Saul when the supreme providential hour arrived.

David's expectation was from God and he was not disappointed. In the possession of love that casts out fear, he did not tremble when enemies full of malice and treachery endangered his life. On the harp of his soul he made music that has filled the world with melody. He was pervaded with the peace of God. No feeling of animosity, no lust for blood throbbed in the royal heart of the young prince. He judged not his enemies, but left all in the hands of the judge of all the earth. A present providence, like an atmosphere, enveloping the soul, is the armor of light, the strong defense of the child of the Highest, who always sings:

> I know that we two shall win in the end—
> Jesus and I.

Saul's repentance was only skin deep, for he soon repeated his efforts to overthrow one who had only done him good. It might be said of Saul, as was written on the monument to Edgar Allan Poe, "He was great in genius, unhappy in life, wretched in his death, but in his fame he is immortal." David possessed more than an immortality of genius; his was the greatness of goodness, the richness of character, the wideness of a hallowed influence and the beauty of a heart made whiter than snow.

Rev. W. L. Watkinson says: "Jesus made no mistake in relying upon the passive virtues as the purifiers of society. A bullet fired from a distance of fifty yards will not penetrate a wall of snow six feet thick; whereas the same bullet passes through dense earthworks and shatters trees when discharged from a much greater distance. The trick of the snow is all its own. It greets the murderous missile with disarming courtesy, lulls it with a caress, kills it with a kiss. So gentle goodness overcomes evil in all its pride and wrath."

Behold the value of David's experience during the seven years of his exile. He learned of human weakness and the strength of divine help. He found that it is always best to trust God under trials; he became acquainted with the grievances of the people against the king; he studied the art of government and of war, acquiring a knowledge of the country and of the enemies of Israel. He learned how to express the depths of the sorrows of his own soul, for the comfort and help of all future generations.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

Member of Syria Mission

THOSE who have visited Bethlehem and Hebron cannot forget the bare and desolate hill country which lies eastward between these towns and the Dead Sea, 3,000 feet below. This sloping stretch of barren hills torn by rocky ravines and waterless valleys was known as Jeshimon or the Wilderness of Judea. Ziph and the hill of Hachilah lie southeast of Hebron, where the wilderness slopes toward the Dead Sea, the most desolate piece of country in all the Holy Land. I have hunted partridges and wild pigeons over these same ridges, and know the fatigue and toil and thirst of these barren hills. Into this country angry Saul, crazed with base suspicion, pursued David.

"Sleeping within the trench." The Revised Version "the place of the wagons" following the Septuagint "chariot" must be a mistaken translation. That never could have been a country for "wagons" and no traces of wagon roads exist.

"Spear stuck in the ground." This custom holds to the present hour among the Arabs dwelling in the same vicinity. The tent of the sheikh is always distinguished from the other tents by the upright spear. It also serves another purpose. No spear means no sheikh at home and male visitors not expected.

"Cruse of water." Travelers from Western lands are always amused at the custom in these Oriental lands of having a small jar of water at hand on all occasions, journeying or resting, night and day, and the skill displayed by a circle of people in drinking by holding the small porous vessel high above the head, and pouring the water straight down the throat without ever touching the vessel to the lips. The custom is as old as the making of pottery.

"Not smite him the second time." The Arabs count as a mighty hero the man whose arm is strong enough to cut off a man's head at a single blow of a sword. In recent tribal wars east of Damascus I have heard men tell of this as actual fact and there was every reason to accept the story in certain well known instances.

The cutting taunts from the top of the hill where David's voice could be heard and he perfectly safe beyond the reach of his enemies is a striking picture of what is seen and heard in this land of rugged hills and almost impassable valleys.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, Joint General Secretary World's Sunday School Association

Can you send me information as to the history of the Sunday school movement? Our school is to observe a "Parents' Day," and I am to speak upon the Sunday school as a topic.—J. V.

A. The History of the Sunday School Movement by Manana C. Brown, or Yale Lectures on the Sunday School, the latter by Trumbull, are good. These you can get through any Sunday school supply house. The reports of the International Sunday School Association and the World's Sunday School Association will give the latest facts about the marvelous Sunday school growth of recent years.

Q. What special Bible courses would you suggest for men's classes?—R. P.

A. A good book to start with for a short course of twelve studies is Fosdick's The Manhood of the Master, 50 cents.

The Will of God and a Man's Life Work, by H. A. Wright, 50 cents, involves twenty-five weeks of study relating to knowing and doing God's will as interpreted by Jesus and the disciple.

Work and Teachings of the Earlier Prophets, by Knot-Smith, costs 40 cents, and is a study of the social message and work of the Earlier Hebrew prophets. Fourteen weeks. The Light of the World, by Robert E. Speer, 35 cents, is a study of comparative religions by an outstanding leader. Social Aspects of Foreign Missions, by W. H. P. Faunce, will deeply interest men who are thinking toward the social reconstruction of the world. The Social Significance of the Teachings of Jesus, by Jeremiah Jenks, is widely used, 50 cents.

For those interested especially in America there is: Immigrant Forces, by W. P. Shriver, 35 cts; The Challenge of the Country, by George W. Fiske, 50 cents; The Challenge of the City, Strong; Negro Life in the South, W. D. Weatherford, Ph.D., 50 cents; Christianity and Popular Amusements, R. H. Edwards, 50 cents; Social Welfare and the Liquor Problem, Harris S. Warner, 35 cents. Additional courses on personal work are: Introducing Men to Christ, by W. D. Weatherford, 50 cents; Taking Men Alive, by Charles G. Trumbull; Fishin' fer Men, Joseph Clark, D.D.

Other Bible courses may be obtained by writing Student Y. M. C. A., 124 East Twenty-eighth Street, New York City.

There is agreement that courses for men's classes should be short and varied, and especially pointed to applying the Bible to life and work.

Q. How can I as a pastor interest my members in Sunday school work?—H. B. M.

A. Do as the Methodist General Conference has now authorized all its pastors to do, namely, assign every member of the church to some department or class of the Sunday school as teacher or member. Many Methodist pastors are now doing this. Of course you will be at the service yourself and, if you have strength for it, lead a Bible class of your adult members. One very successful pastor, Rev. P. H. Welsheimer of Canton, Ohio, who is also the Sunday school superintendent, has a class of over 1,000 church members as a part of his Sunday school attendance. Then the combination church and Sunday school service, referred to in another of these Round Table answers, has solved for many a pastor the problem of the attendance of his church members upon the Bible teaching service. If the pastor will carry about Sunday school cards with him in his home visitation it will not be difficult for him to secure the membership of the home for some one of the school departments.

Q. What do you consider the best method of securing Sunday school teachers?—C. B.

A. A teacher-training class of young people, 16 to 18 years of age, studying during the Sunday school hour any one of the excellent denominational or general teacher-training books. I have experimented with this for over twenty-five years, and this is the only method that will give you enough teachers and at the right age for service. It holds your young people and they are usually glad to be put at work if they know how to do the work.

Write it on the film—
at the time.

Make your Kodak story of the children doubly valuable, by dating every negative, by making brief notes that will help, in after years, to recall happily to memory the incident that led to the taking of the picture.

Dressed for her first party. The first school day. Bob's first skates. Mary's fourth birthday.—A thousand such important events should be titled *on the negatives* and at leisure copied into the Kodak album. It's a simple and almost instantaneous process with an

Autographic Kodak

Autographic Kodaks from $6.00 up. Autographic films at the same price as other Kodak films. Kodak catalogue free at your dealer's, or by mail.

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Open Partly Closed Closed Rolled Up

CLOSE-TO-NATURE OPEN AIR TENT HOUSE

Designed for **Sleeping** and **Living** in the **Open Air.** A **Fresh Air Retreat** on your lawn. Lets the **Air IN** but Keeps the **Insects OUT.** For camping, etc. Quickly assembled or collapsed without the removal of a bolt or the use of a tool. The canvas, except cover, permanently attached to the frame.

For tuberculosis, nervous troubles, ill health, sleep in the open air. Made in 8 sizes from 6 by 7 1-2 to 12 by 24 feet.

CLOSE-TO-NATURE CO., 340 Front St., Colfax, Iowa.

Serve Enjoy **Junket**

Children enjoy Junket—a pure food dessert, made with milk. Nourishing and tasty. Good for anybody—liked by everybody.

At Druggists and Grocers—

10 Junket Tablets 10¢

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6% FARM BONDS BEST 6%

Under the new Federal law we can now offer farm bonds. We offer you choice farm bonds at 6%. Clip this now, write for full list, etc.

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$39.00 BUYS THIS SIMPLEX WATER WORKS SYSTEM **System**

guaranteed to do your work. Sixty days free trial. Other sizes as cheap. Pumps, motors and engines. Write for our New Way Selling Plan No. 39. *Do It Now*

The Baltimore Co., Baltimore, Md.

SALESMEN WANTED to handle SKAT Soap as a side line. Will allow exclusive right for several Counties. Give full particulars as to present occupation, territory wanted, time you can give and references.

THE SKAT COMPANY, HARTFORD, CONN.

Going to Build?

A Home, Church, School, Hospital, Hotel, Office Building?

Before you settle your plans you should know about the wonderful color-tone effects which builders are obtaining through the use of

Greendale Rug Brick

(The only patented face brick in America)

Specified by leading architects for high grade buildings. Their distinctive texture causes each brick to cast its own lights and shadows. They give your exterior walls a rich, rug like appearance obtainable in no other way.

Ask your architect or write us for color prints or samples.

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187 S. High Street, Columbus, Ohio

D. E. Reagan, President — C. C. Walters, Sales Mgr.

It will be of advantage to the daughter of William Brooks, who died and was buried at the Soldiers' Home Dayton, Ohio, if her uncle, G. A. Brooks, Box 14: Mound City, Kansas, is given her present address.

Absolutely Pure and Delicious

An ideal beverage, of high grade and great nutritive value

WALTER BAKER & Co.
LIMITED
DORCHESTER, MASS.
ESTABLISHED
1780

THE WOMEN'S INDUSTRIAL EXPOSITION

BY MARGARET E. SANGSTER, JR.

I GLANCED hastily up the wide stairway to a mass of color that seemed, somehow, to give out fragrance and vague music. I saw a thousand slowly walking figures—a thousand hesitating figures that lingered in front of booths. I sighed.

My conscience was heavy—I was late—how late I refused to imagine, and the Advertising Lady is always on time. I wondered whether she had gone home and left me, whether she had found someone else to wander through the brilliant hall with her. With eyes grown anxious, I searched the ever-changing throng for a brown coat, a brown hat with a touch of blue half-hidden on it.

I have had girls write to me that they are lonely—somewhere off in the country, with only a view for companionship. I have had other girls, writing from a strange state, long for the old familiar scenes; but, friends of mine, the loneliest thing in the world is a huge crowd of men and women without one familiar face, only a murmur of strange voices all talking to someone else.

I was thinking these very thoughts, when something caused me to glance up the stairway. There, above, with perplexed eyes wandering over the sea of faces, stood the Advertising Lady.

Tomboyishly I ran up the stairs; happily I clutched her arm.

"I'm late!" I told her brilliantly.

The Advertising Lady detached her eyes regretfully, perhaps, from the panorama that swirled about us.

"So I noticed," she said a bit caustically; "come on—we'll walk around."

I have been to other expositions this winter. You, my long-suffering but ever-kind readers, can testify to the truth of this statement. But never before had I seen such a number of fascinating booths, such a blending of color. The flower show? Oh, well, flower shows are expected to be brightly colored; but industrial expositions come as something of a surprise when they remind one of a page from a brightly illustrated copy of Arabian Nights.

Near the door was a booth labeled "Japanese Perfumery." Two ladies (who were not Japanese), dressed in hand-embroidered, dark blue silk kimonos, sold bottles of different flower essences for ten cents (a few drops) or a dollar and a half an ounce. I sniffed eagerly as I went past, and still sniffing, ran full into a yellow decorated booth. "Votes for Women" was the legend that the yellow decorations spelled. They gave us many pamphlets at that booth.

From there we went on to a small, rather somber stall, with a man and a little boy in charge. The man was a commonplace-looking man with remarkable talking ability. He told us that he was starting a campaign for the "right kind" of moving pictures—pictures that could be shown in churches. He asked us if we would sign slips advocating them. I was rather at a loss as to what I should say, but the Advertising Lady is seldom at a loss. She grasped a pencil in her hand.

"We stand for everything that is right," she said magnificently, and signed with a grand flourish. Meekly, as Mary's little lamb would have done it, I followed suit.

It has been my custom at expositions to wander aimlessly around the hall, stopping at various points that caught my interest, ignoring various points that were far away from my ideals. I started to wonder as soon as I signed my paper, but the Advertising Lady grasped my arm. A spark of efficiency shone from her eyes.

"We will walk down one aisle and up the next," said the Advertising Lady; "then we shall see *everything!*"

We saw everything! With buzzing head, and aching eyes, and tired feet, I freely admit that we saw everything. It was very colorful, very exciting, perhaps a trifle over-stimulating afternoon, but from a haze of impressions one or two ideas stand out darkly, vividly, against the ever-moving, gaily colored background.

All at once, rounding a corner, I had a queer feeling, the feeling that I was walking through the advertising columns of a certain well-known magazine (no names mentioned). How often had I seen just such pictures of Yuban coffee, and "So-eze-mops," and Welch's grape juice, and floor polish, and many other things crowding my stories down to a mere column and a half, when I wanted to write three whole columns! I felt less resentful, however, when softly moving ladies, who looked like the familiar pictures, gave me coffee in tiny cups and talked to me pleasantly over highly polished counters.

FOR several minutes we paused fascinated at a counter where a man was doing wonders in carving up vegetables with three queer knives; he made them come out in waffle shapes, and squares, stars and wonderful fluted circles. He peeled potatoes marvelously, and cut cabbage into narrow shreds with no apparent trouble. We bought sets, the Advertising Lady and I, and clutching them tightly, wandered on. (When I reached home I murdered two young and innocent potatoes experimenting with them.)

Near the doorway a young girl with big eyes and roguish dimples was walking gracefully between mirrors in a small booth, decorated futurist-fashion. She was slipping wonderful wraps over her slender little shoulders, to tempt possible purchasers, and as I watched her I thought back a million years to the first woman who probably wove coats out of flowers and leaves, and walked just as gracefully before some long, quiet pool.

An art class grouped around a square table worked quietly, deliberately and almost emotionlessly at their drawings. All around the wall were wonderfully colored posters; original fashions, sketched boldly in India ink; cover designs for famous magazines. With a start I realized that the girls were all young, so young that most of them had their hair braided down their backs.

"That," said the Advertising Lady to me, "would make any girl take up art as a life work!"

I could fully understand it, and looking into a series of mind pictures I saw how many girls, drawn by the glamour of the swiftly growing figures, might sacrifice money and ideals and years of life to satisfy the wrong ambition.

The hours were flying almost too swiftly, and I had a queer tingling sensation that grew in my brain until it reached huge proportions. I sighed as I tried to pigeonhole each booth in a corner of my mind. There were all sorts of things to eat, from biscuits to pie and salt; and there was furniture from a child's chair to a player piano. There were toy booths and Bible booths, shower baths and lecture rooms and jewelry. I sighed again.

The Advertising Lady glanced in my direction. Her face had a white strained look about it, and her eyes were wistful.

"Tired?" she questioned feebly.

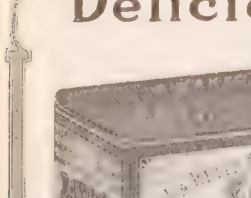
I laughed, but the laugh was half-hearted. "I'm so tired," I told her, "that I shall never be rested again!"

The Advertising Lady looked over her shoulder at the brilliant room. I followed her glance and swayed dizzily on my feet. There was too much of everything, but oh, it was beautiful!

A sudden thought struck the Advertising Lady. Her hand shot out and clutched my arm as a drowning man clutches at a straw.

"Let's-go-home!" she said.

Quickly, albeit wearily, we hurried for the door.



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WE have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Send for "How I Became a Nurse"—248 pages with actual experiences. 48 illustrated lesson pages free. There is a Chautauqua nurse in your vicinity. Ask her about our training. Her address upon request.

The Chautauqua School of Nursing
341 Main St. Fourteenth Year Jamestown, N. Y.

Wrinkles

Thousands have successfully used this formula to remove traces of age, illness or worry: 1 oz. of pure

Powdered SAXOLITE

dissolved in ½ pt. witch hazel; use as a face wash. The effect is almost magical. Deepest wrinkles, crow's feet, as well as finest lines, completely and quickly vanish. Face becomes firm, smooth, fresh, and you look years younger. No harm to tenderest skin. Get genuine Saxolite (powdered) at any drug store.

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Makes Ironing a Pleasure

Pronounced the "World's Best" by over 650,000 satisfied customers. No hot stove—heat regulated instantly. Clothes ironed better, easier, in half the time. Satisfaction guaranteed.

AGENTS MEN AND WOMEN EARN GOOD MONEY

No experience necessary — sells itself. Absolutely lowest priced, fastest selling iron made. Every home a prospect. New terms. Exclusive territory. Sample free to workers. Write today.

The Monitor Sad Iron Co. 609 Wayne St., Big Prairie, O.

Good Clothes Always $10 SUIT
Sounds impossible, doesn't it—smacks of exag
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but IT ISN'T.
We are the largest manufacturers of men's cl
ing in the world, doing business DIRECT with
wearer. The entire out-put of our factory—
suits, overcoats and top-coats—is sold by mai
from our six stores. Price always $10. We sp
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going into them—the pure wool cloth—the li
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sell thousands of garments, instead of h
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few, all of which reduces the cost on each i
and makes possible, always $10.
Big Business Men Wear 'Em—The Men Who M
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wear these suits. They know Richman Clothes are wo
great deal more than $10. They prefer several clean su
one shabby one. In Cleveland, home of our factory and
gest store for 35 years, EVERY SIXTH MAN of its 65
inhabitants BUYS A SUIT OR OVERCOAT of us once a
Men in every walk of life are wearing them—they are
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STYLE BOOK FREE—Write for spring cat-
alog of latest styles—and 75 newest fabrics.
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Automobile business gro
fast. Enormous field for tir
pairing.
Each Auto Sold Means More Tires to Mend
Punctures and blowouts are common.
need retreading and vulcanizing. Somet
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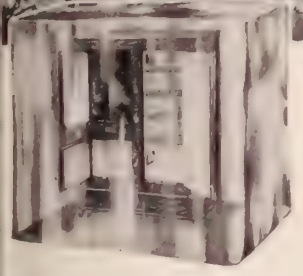

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Keeping Sunday in Korea

ALTHOUGH much good missionary work has been done in Korea, much still remains to do. Dr. R. M. Wilson, an American medical missionary, with seven years' experience in Korea, writes of that country: "She is the Switzerland of the Far East, but her forests are cut short and even the ground is raked clean of leaves and pine needles that should furnish soil for the young trees that spring up. The mission homes at Kwangju are located on the side of one of the old hills, which was barren but now has grown up into a beautiful little pine grove. On top of this hill is the lone grave of Dr. C. C. Owen, who gave his life for the Koreans. From this spot you can look over the city of Kwangju below, with its little winding streets and crowded alleys, where the houses are clustered together like grapes. And in every direction from this hill can be seen little villages, tucked in under the protection of some small hill or bamboo thicket. At one place near us I counted one day thirty-two villages. What I have long felt the need of is a large church bell, to place on this hill and ring every Sabbath morning, to tell to the thousands of people below that the Lord's day has come. The Koreans have, instead of Sunday, what they call the Changnal—market or fair day—which comes every fifth day, regardless of our Sabbath. Many of them never know when Sunday comes. Others have learned from the Japanese to call it the 'Big Play Day.' I know of no one material thing that would spread the glad tidings every Sabbath as much as a bell, which would say, as I used as a boy to think the church bell said: 'Come to church.'

"The Sunday school work at Kwangju is most interesting, and it grew in six years from an attendance of forty to eight hundred. The Koreans do not depend on paid singers, but every one has his own song-book and tries to sing. If he cannot sing, he reads out loud. It is a joy to see a large congregation swaying to and fro, with mouths wide open, singing songs of praise. An organ in the church would mean a great deal to all and would probably attract others who are not in the habit of attending."

"Shall I Drink"

UNDER the above caption there has just been published a most informing and instructive book on the temperance question, written by Rev. J. H. Crooker of Boston. It is invaluable to every pastor or teacher in the public or Sunday schools. It ought to be on the desk of every pastor during these days when the temperance question is to the fore. No better book could be placed in public libraries, and every Sunday school ought to have it in its library. Eighteen plates are printed, showing the effects of alcohol in every department of life. It is an arsenal of ammunition for all who are fighting intemperance. Published by the Pilgrim Press. Price, $1.

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WHEN the clouds are rolling darkly
Overhead along the skies,
And the orb of day is hidden
From our watching, anxious eyes,
Ere the storm shall break around us,
God in heaven, thee we pray,
God in heaven, give us shelter
Underneath thy wings today.

When the birds of prey are circling,
Hovering threatening all the day,
Waiting for that careless moment
When from loving eyes we stray,
Ere their fearful talons clutch us,
God in heaven, thee we pray,
God in heaven, give us shelter
Underneath thy wings today.

When our sins seem overwhelming
Round about us everywhere,
Ever raging to devour us
While we tremble in despair,
Ere their fangs shall find us faithless,
God in heaven, thee we pray,
God in heaven, give us shelter
Underneath thy wings today.

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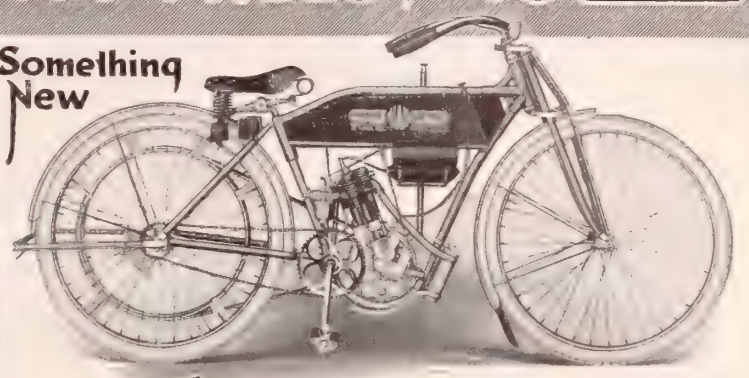

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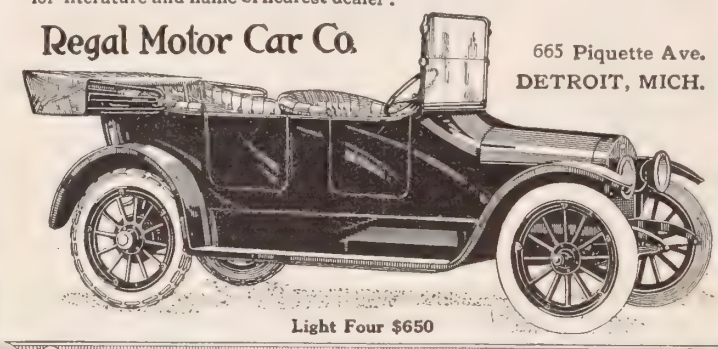

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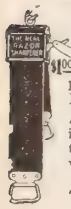

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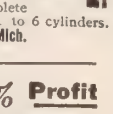

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THE PRAYER LEAGUE

League Scripture for May: "God shall bless us, and all the ends of the earth shall fear him." [illegible] 67 : 7

AGAIN the acknowledgments of answered prayer show a wide variety of needs met by the blessing of God. An unusual number of ou correspondents this week characterize the answers as "wonderful" or "abundant." Sight strengthened, mind strengthened, powerful habits overcome, communities blessed, dear ones healed and saved—thus God is doing "exceeding abundantly above all that we can ask or think."

J. S. McC. writes from Altapas, N. C., acknowledging remarkable answer to prayer for a revival and the opening of a Sunday school. M. E. M. writes to express gratitude for increased attendance and great improvement in Sunday school at Centerville, N. M. M. E. H. reports that God is pouring out great blessings upon the city of Middletown, N. Y., in answer to prayer. Over seven hundred have accepted Christ. H. J. writes to thank God for the success of local option in the counties of Michigan, also for answer to another prayer. Miss L. M. D. writes: "I wrote four months ago requesting prayers for help in financial trouble and that a brother be saved from the drink habit. Almost immediately help came, and my brother has been resisting his old temptation."

Acknowledgments of answers to prayer have also been received from:

M. S. F., Conn. (for financial help, which came wonderfully); F. E. T., Canisteo, N. Y. (for guidance and deliverance in time of trouble); Miss H., Mo. (for the lifting of a financial burden); E. J. K., Grand Bay, Ala. (for prayers answered in a wonderful manner); Miss E. McK., Wilmington, N. Y. (for direct answer to prayer for employment and restoration of mother's health); Mrs. L. A. D., Ceres, Va. (for wonderful answers in regard to matters large and small); M. K., Pa. (for help in financial matters; L. E. B., Santa Cruz., Calif.; Mrs. S. A. P., Cleveland, Miss.; Mrs. G. W. H., Chambersburg, Pa. (for healing of daughter and the lifting of a burden); Mrs. A. C., Chicago, Ill.; Mrs. T. W. P., Philadelphia; Mrs. R. E. D., Knoxville, Tenn.; Mrs. E. McD., Maryville, Mo.; A Friend, Cambridge, Mass. (for improvement in a friend's sight); E. M. S., Lockland, Ohio; I. S., Shawnee, Okla.; Mrs. M. F. R., Mechanicsburg, Pa.; Mrs. C. D. L., Paris, Ark.; C. E. C., Warren, Ind.; Mrs. C. E. M., Saugerties, N. Y. (for restoration to health and relief from a great burden); Mrs. C. V. B., Athens, Pa. (for three direct answers to prayer); Mrs. E. V. H. (that prayer concerning a critical financial matter has been answered abundantly); Mrs. M. H. C., Elyria, Ohio; Miss N. S., Lorettsville, Va.; Mrs. K. H., Charleston, S. C.; "Reader," S. C.

A. B. C. asks special prayer that God will open the way for him to return to his native state of Georgia and that some Baptist church or churches in that state may be led to call him as pastor. Mrs. S. R. B. asks prayer that her son who is ill at a hospital for the insane may be healed in every way. E. J. K. asks special prayer that a skeptic who is a man of influence may be led to the light of Christ's Gospel. A young man whose mother and father are both victims of the liquor habit asks prayer for God's guidance.

Prayers are asked for revivals of religion at Muskegon, Mich.; a church at Birmingham, Ala.; West Asheville, N. C.; Oshana, Ont.; Swanton, Vt.; Bourbon, Ill.; Old Fort, N. C.; Presbyterian Church at Grassy Creek, N. C.; Middletown, N. Y.; Fort Collins, Colo.; Emmett, Tenn.; outpouring of the Holy Spirit and the salvation of souls during special meetings in Baptist Church, East Lincoln, Neb.; Cambridge, Mass.; Altamont, Kan.; M. T. I. asks prayer for a revival throughout northern New York, especially in a little village of worldly people where saloons abound and for two churches of different denominations who do not show a friendly spirit; F. W. M. repeats the request for prayer that more of the unsaved attend the Gospel meetings held at Abington Square, N. Y.; "Reader," Sharp Corners, Ont., requests prayer for prohibition throughout Canada; M. B. urges prayer for a great revival throughout the United States.

A Reader suggests that prayers be made for all "shut-ins," also that special prayer be made for the Mormons. A Pennsylvania reader asks that prayer be made that the gover[illegible]nment authorities prevent the shippi[illegible] of arms and ammunition to the nat[illegible]s at war in Europe, which are prol[illegible]ging the bloody strife, and that worl[illegible] wide peace may soon dawn.

We shall print a special m[illegible]sage next week from Mrs. J. A. Har[illegible] the mother of the Prayer League, su[illegible]gest-ing renewed earnestness in pray[illegible] for a world-wide revival. Other r[illegible]ders are sending every week sugg[illegible]ions that our faith reach out for the a[illegible]swer to this great prayer.

Mrs. E. M. A. asks prayer th[illegible] her son's mind may be restored; Mrs[illegible]. S., her husband's; Mrs. D. W. S. an[illegible] Mrs. J. J. Y., their mother's; E. N[illegible] her sister's; C. C., a grandson's. [illegible]Ten friends ask prayer for the [illegible]ntal restoration or strengthening of [illegible]ther friends or for themselves.

Mrs. A. C. T. and Mrs. L. V. [illegible]ask prayer that sight may be res[illegible]red. Five other friends ask prayer f[illegible] restoration or strengthening of sig[illegible] for other friends or for themselves.

Mrs. M. S. asks prayer that he[illegible]hus-band and sons may be saved fr[illegible] the liquor habit. Mrs. M. E. H., Subscriber and Mrs. U. S., that thei[illegible]hus-bands may be saved from drink [illegible]Mrs. W. J. H., a Subscriber and Mrs. [illegible]. H. C., their sons; J. S., his mothe[illegible] and father; Mrs. O. D. B., Miss L. [illegible]. D. and Mrs. M. T., their brothers. [illegible]Mrs. L. D., her son-in-law; J. W., a rel[illegible]ive; Mrs. L. J. McL., a number of [illegible]ung men.

Two friends ask prayer tha[illegible]hey may be cured of the drug habi[illegible] one that a brother may be cured, a[illegible]ther a son-in-law.

Fifty-six friends ask prayer [illegible]r a deeper work of grace, assurance [illegible]sins forgiven or express in other way[illegible] their desire for personal spiritual bl[illegible]ing.

Thirty parents ask prayer f[illegible] the conversion of sons, including [illegible]five mothers each of whom asks [illegible]yer that three sons may be converte[illegible]

Seventeen wives ask prayer f[illegible] the conversion of their husbands.

Forty-eight friends ask pray[illegible] for the conversion of other relative[illegible] and friends, including one that two [illegible]oth-ers may be saved, another that [illegible]ree brothers may be saved, anothe[illegible]hat eleven young men may be save[illegible]an-other that two daughters ma[illegible] be saved, another that wife may be [illegible]ved, another that an old lady may be [illegible]ved, and another, a soldier at the fr[illegible]t.

Nineteen readers ask praye[illegible] for spiritual blessing for relativ[illegible] or friends.

Two husbands ask prayer fo[illegible] the healing of their wives; thirteen [illegible]ves for the healing of their husban[illegible] in-cluding one that husband may [illegible]ain the use of limbs and arms; five pa[illegible]nts ask prayer for the healing of d[illegible]ghters; ten for the healing of sons [illegible]sev-enty-three for the healing of [illegible]em-selves, including two friends wh[illegible]ask prayers for regaining the u[illegible] of their limbs; thirty-four friend[illegible] ask prayer for the healing of other[illegible]la tives and friends.

Fifteen friends ask prayer fo[illegible] the healing of hearing for themselv[illegible] or other friends.

Thirty-seven friends ask pray[illegible] for help or guidance in financial affa[illegible]s.

Forty-five friends ask praye[illegible] for the granting of varied desires [illegible]and needs, including one that a great [illegible]ur-den may be lifted; another t[illegible] a great trouble may be removed [illegible]an-other that her husband will fo[illegible]ive one who wronged them, another t[illegible]t a threatened calamity may be preve[illegible]ed; two that they may be reconciled t[illegible]ear friends; another that a lost love [illegible]one may be restored; another that f[illegible]her and son may become reconciled, [illegible]lso that son may secure employmen[illegible]nd that trouble may be removed; an[illegible]her that husband may return home[illegible]nd trouble be removed; another [illegible]hat daughter and husband may b[illegible]me reconciled; another that love [illegible] a friend may be regained; another [illegible]hat peace may come to her home.

THE YOUNG PEOPLE'S MEETINGS

Wh Believe in Christian Endeavor

ris n Endeavor Topic for May 16. T m. 1: 1-14. (Union meeting with the Juniors)

I BELIEVE in Christian Endeavor.

(1) Because I believe in Christ. I believe that Christ is now in the world, still blessing and helping flowers and still "causing them triumph."

(2) Because I believe in endeavor. Endeavor means effort. And I believe many an effort for all good things and of course, for the cause of Christ which is the greatest cause in the world.

(3) Because I believe in the power of young men—in the power, and especially the enthusiasm in the opportunities, of young people to get things done.

(4) Because I believe in union. Christian Endeavor means the union of young people of the different denominations in the work of Christ.

(5) Because I believe in organization. Christian Endeavor has one of the most complete and systematic organizations in the world.

(6) Because I believe in people. Christian Endeavor exists for the purpose of helping people, and I believe that people, all kinds of people, everywhere, are capable of being helped. The business of Christian Endeavor is primarily to train young people for a church life that shall be aggressively, effectively, spiritually, practically *helpful* to others.

(7) Because I believe in reform. Christian Endeavor stands for temperance, for civic righteousness, for moral uplift. I believe in its slogan, "A Saloonless Nation in 1920." I believe in that, not only as a slogan that can be followed, but as a thing that can actually be done.

The Bible the World's Supreme Book

B. Y. P. U. Topic for May 16. Deut. 6: 1-9

SEE discussion of this subject in the Christian Herald of April 14 in notes on the Christian Endeavor topic.

Epworth League Anniversary

Epworth League Topic for May 16

SEND to league headquarters, 1020 Wabash Avenue, Chicago, for official literature and programs.

DO YOU KNOW YOUR BIBLE?

Answers to List No. 3

(a) Asia. I Cor. 16: 19; Ephesus, 16: 8. (b) Aila and Priscilla, I Cor. 16: 19. (c) Rom. 16: 18, 19.

(a) Members of Chloe's household, I Cor. 1: 11. (b) Stephanus, Fortunatus, and Achaicus, I Cor. 16: 17. (c) Timothy 4: 17.

(a) Divisions, factions, contentions, 1: 11; 3: 3. (b) Paul, Apollos, Cephas, Christ, 1: 12. Acts 18: 27, 28; 19: 1, Apollos.

(a) No, 1: 21; 2: 14. (b) No, 1: 27.

(a) Jesus Christ and him crucified, 2: 2. (b) The power of God, 2: 5.

(a) They were yet carnal, 3: 3 also 3: 1. (b) "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase," 3: 7.

Going to law before the unjust, 6: 1; 6: 7.

8. (a) Seventh. (b) "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak," 8: 9. (c) "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 8: 13.

9. (a) Ninth. (b) "Woe is unto me if I preach not the Gospel," 9: 16.

10. (a) "Let him that thinketh he standeth take heed lest he fall," 10: 12. (b) "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," 10: 31. (c) "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved," 10: 33.

Honor Roll

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AMONG THE WORKERS

—THE FORTY-SECOND ANNUAL MEETING of the National Conference of Charities and Correction will take place in Baltimore, May 12-19, 1915. This is a notable yearly gathering in America of public officials, volunteer workers and employees of charitable agencies. The president is Mrs. John M. Glenn, New York, and Wm. T. Cross, Chicago, is general secretary.

—E. GEORGE EBRAHAM, a native of India, writes from Kunamakulam: "I was a wicked Hindu living on the River Ganges. I was worshiping idols. One day I happened to hear the preachings of some Christians. At that time I was mocking at them. After some days, I began to think about Christ Jesus. I thought it was of no use to worship idols; they will not answer prayers. So I became a Christian. I am not a Hindu now, as you can judge. I am a Christian of twenty-four.

IN A SHADOW

a Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms, as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes a woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic.

"I spent the end of sleepless nights—would have spells at night when my right side would get numb and tingle like thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right side and ear were affected.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen. About six months ago, I finally quit tea and commenced to drink Postum. Now I have never had one spell of sickness since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms:

Postum Cereal—the original form—must be well boiled. 15c and 25c packages.

Instant Postum—a soluble powder—dissolves quickly in a cup of hot water, and with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

—sold by Grocers.

CASE

Known for 72 Years

Ask About the "Extras"

when you consider a motor car. Prices are not always what they seem.

If the CASE Car were equipped only as other cars its price would be much different. But we furnish as regular equipment the extras you must have—extra casing with tube on rim with cover, Weed non-skid tire chains and 8-day clock. Of course, there's the usual equipment, too. So the CASE Car, even at $1350—certainly if you partake of the 5 per cent. discount for cash—is cheaper by far than any other car in its class.

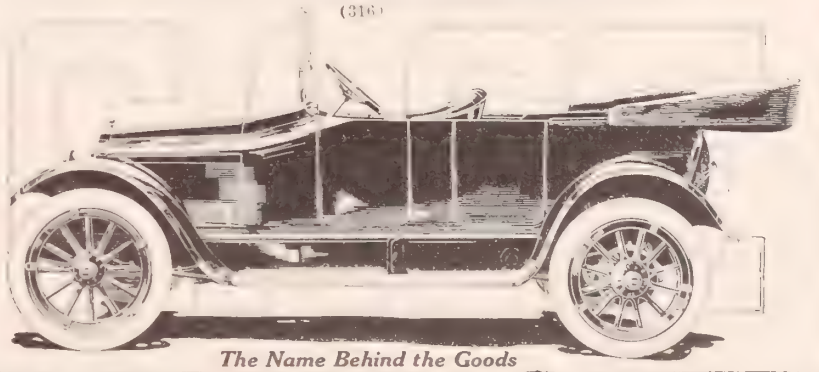
As for maintenance, you and your family know how CASE builds. For over seventy years CASE machinery has been the standard by which others have been judged. So with CASE Cars. They are built to do honor to a famous name. Our reputation is in every one. Can you ask more?

Write today for our beautiful new booklet describing the CASE Car. Contrast this car with others and it will prove its superiorities.

J. I. CASE T. M. COMPANY, Inc.

Founded 1842 561 Liberty St., Racine, Wis.

(316)



The Name Behind the Goods

HE WHO USES CYPRESS BUILDS BUT ONCE

CYPRESS DEFIES DECAY

SO MANY PEOPLE KNOW so little about woods

(and their relative values — How is it with you?)

SO MANY PEOPLE THINK

that "LUMBER IS LUMBER" — (How often do YOU *specify the kind* of wood you want used by your builder?)

CYPRESS LASTS PRACTICALLY FOREVER

SO MANY PEOPLE BELIEVE

that frequent *Repair Bills* are *"Necessary Evils"*—that we believe we are doing a public service in informing you and other intelligent people on

CYPRESS

("THE WOOD ETERNAL")

HERE IS CYPRESS *VS.* AN IRON PLUG:

About 110 years ago, when Louisiana was a French Province, the Water Mains of New Orleans were CYPRESS logs, 18 feet long by 22 inches diameter, with a 5-inch hole bored lengthwise. These were joined by short iron tubes; tapered at both ends. A few years ago these were replaced by the most modern system. Below is a photograph of a section of one of the CYPRESS mains just as it was dug up—as sound as ever after 100 years' contact with wet earth.

HERE IS CYPRESS *VS.* WEATHER

A photograph of a CYPRESS SHINGLE from the Austen Homestead, Staten Island, N. Y. built in 1710, and at last accounts still occupied by descendants of its original builders, with the original CYPRESS roof practically intact.

"He who uses CYPRESS *builds but once."*

Below is a photograph of one of the iron connections just as dug up—most of them rusted past all usefulness.

CYPRESS is in truth "the wood eternal". If you are putting up a palace or a pasture-fence, and want to build it **"FOR KEEPS"**—USE CYPRESS—"of course."

There is a liberal education (and a wonderful INVESTMENT value for you) in this CYPRESS advertising—and in the detailed information and reliable counsel to be had promptly *WITHOUT COST*, if you will WRITE US YOUR OWN NEEDS (big or little), and ASK YOUR OWN QUESTIONS of the **"ALL-ROUND HELPS DEPARTMENT"** of the

Southern Cypress Manufacturers' Assn.

1226 Hibernia Bank Building, New Orleans, La., and 1226 Heard Nat'l Bank Building, Jacksonville, Fla.

Probably your lumber man sells CYPRESS; if not, WRITE US, and we will tell you the dealer handiest to you.

Tint Your Rooms

In these beautiful Colors

Be an artist with your home this year. It requires not a big money outlay, but rather the "know how," the knowledge of just what wall colors will best harmonize with and set off your furniture, rugs, etc. And of all tinting materials, choose Alabastine, because it is first rate in quality and produces charming effects.

Alabastine

The Beautiful Wall Tint — Made in U. S. A.

Sold by dealers everywhere, in 5 lb. packages of dry powder. By combining and intermixing the standard Alabastine Tints and Strong Colors, any hue, tint or shade desired can be obtained.

Alabastine is easily mixed with hot or cold water and is applied with a regular wall brush. *It will not rub off, chip nor peel* when applied according to directions on package.

Alabastine is specially recommended for homes, schools, hospitals, churches, etc., because it is sanitary. Durable. Economical.

Buy your Alabastine in packages only. Look for the circle and cross in red. Insist that the workman bring Alabastine to his job in packages. Thus only will you insure Alabastine results. LET US MAKE SPECIAL COLOR PLANS for your home, church, school, etc. No charge. Write for particulars.

ALABASTINE CO., 340 Grandville Rd., Grand Rapids, Mich.

FREE—Book of Color Plans of Rooms

One or more of these plans may just suit that bedroom or dining room. Book tells how to get beautiful stencils free. Other valuable information. Write for it today.

"BILLY SUNDAY

The Man and His Message"

Authorized by MR. SUNDAY

MANY have criticized the unconventional methods of Billy Sunday, but the sobering fact remains that he has led over 300,000 men and women to a profession of Christianity.

Serious men and women the country over are asking, "What manner of man is this?" This book, written by Wm. T. Ellis, LL.D., provides the answer. It not only tells the story of Sunday's eventful life, gives a keen analysis of his manner and methods, traces his remarkable success as the most conspicuous Christian leader in America, but it also contains the heart of his message arranged by subjects and published by special agreement with Mr. Sunday for the use of copyright material and photographs which could be used only with his permission.

Preaches Religion in Homely Phrases

"I never preach a sermon until I have soaked it in prayer."—BILLY SUNDAY

Mr. Sunday is tremendously in earnest. His utterances are vivid. His epigrams, like his stories, are of the homely Lincoln sort that people remember. He barbs the truth and makes it enter and stick. The crowds follow him. They come to hear a man preach a strong Gospel, which can meet the real need of the human heart.

"Billy Sunday, the Man and His Message," is an intensely interesting book because it deals with a subject of the greatest human concern in a new way.

Bound in cloth. 496 pages. 32 chapters. Illustrated.

—HOW TO OBTAIN THIS REMARKABLE BOOK—

We will send you a copy of "Billy Sunday, The Man and His Message," and The Christian Herald for one year, for..... **$2.00**

OR, We will send to old subscribers a copy of "Billy Sunday, The Man and His Message," as a reward for sending a NEW eight months' subscription, accompanied by..... **$1.10**

Address: The Christian Herald, Bible House, N. Y.

TEST YOUR SEEDS

THE Department of Agriculture conducts seed-testing laboratories in different sections of the country, and stands ready to make tests free of charge for any one who will forward samples. The activities of the department in testing seed and the making public of the names of the vendors of impure seed, and spreading the information broadcast, has reduced materially the activities of unscrupulous dealers who in the past have reaped a harvest through selling the seeds of weeds for the seed of clover, red top, Kentucky blue grass and many other varieties of seed.

Government seed laboratories have been established in connection with the Louisiana Agricultural Experiment Station at Baton Rouge, La.; at the California Agricultural Experiment Station, Berkeley, Cal.; at the Oregon Agricultural College, Cornwallis, Ore.; the Missouri Agricultural Experiment Station, Columbia, Mo.; and Purdue University, LaFayette, Ind. These laboratories are established and maintained for the purpose of furnishing information as to the quality of agricultural seeds. Samples may also be submitted to the seed laboratory, Bureau of Plant Industry, Department of Agriculture, Washington.

These tests require considerable time and can be made only by experts. The facilities of the seed laboratories will permit not more than five such tests to be made for any one firm or individual in any one calendar month. The tests will be made and reports sent as promptly as possible, and in the order in which received.

The Department of Agriculture has also evolved a helpful system of farm cost which will be furnished on request. The farmer wishes t know how much he is making or los his business each year, how m is making or losing on each class of animals, and how he prove his business so as to mak money. These are some of the which the system evolved by partment's experts aims to show farmers are desirous of keep counts of this sort, but do no how to start. Many are d from starting because they that they do not know enough bookkeeping and because they mind no definite method of pro To any such men who desire accounts and who have not wor a system for themselves, it is that the system outlined will b ful. Those who are already accounts but are not satisfie the results obtained may fin suggestions of value.

The department estimates about five minutes daily will set of accounts with additions at the end of the month and th Of course the time will vary w type of farming, the complexity business and the degree of ac and completeness with which counts have been kept. The ment officials say that under t tem adopted no bookkeeping kn is necessary, and that it is not sary to know the difference b a day book and a journal to trial balance in order to keep farm costs account. The adopted by the department is theoretical one, but one tha worked out by practical dem trations on farms with many t farming, and it will be furnis the department without cost.

THOMAS O. M K.

THE "KAI KWAI" OR "CHICKEN DEVIL"

ONE can never fully realize the depth of superstition and ignorance of China. Demon worship is common to all Chinese tribes inhabiting Kwangsi and Kwongtung, and especially here in Lungchow and vicinity, where there are most peculiar forms of devil worship.

One of the most gruesome superstitions, which terrifies the natives, and from which they would run miles to escape, is their belief in the "kai kwai," or the "chicken devil." According to the belief of the natives here, the "chicken devils" are issues from the body of a monster who in high antiquity lived in this country and was killed by two brothers. They inflict terrible diseases upon man. Sometimes it is a form of typhoid fever, and when the person becomes delirious he is said to be afflicted by the "chicken devil."

The afflicted one is almost an outcast and is looked upon with shame, and if he has children no one wants to marry them. It is their duty to appease the "chicken devils," and they are easily mollified by offering them two live chickens. These chickens are put into a small-mouthed jar alive, from which they cannot possibly escape, and later, when looking into the jar, only the feathers are found. They believe the "chicken devil" has taken the chickens alive, leaving only the feathers; but of course some one has had a feast.

About six o'clock one afternoon we were returning home after a walk, when a woman and girl came running toward us, their faces white with terror. We thought it very strange, for women in China seldom run. But not far behind came an excited mob at the head of which were two men fairly dragging a young married girl along. She was so weak that she could hardly walk, and several times staggered and almost fell. On they rushed the poor girl. From the crowds along the streets we learned that she was afflicted by this fearful disease and was just being led home again, after they had chased the "c devil" out of her into its o home. As we passed the ho found a large crowd gathered and people were speaking in whispers of the affair.

So terrified are the natives the "kai kwai" that they will speak of it after dark. The where the "chicken devil" is su to have originally lived suff kinds of persecution from the of the sick man. Sometimes th chased out of the village. If t not go, however, they must moll "chicken devil" by monthly co tions of two chickens, and th scendants must do so forever People will not marry any n of the family unless they are t to marry others. STELLA M. R Y.

Wuchow, South China.

The Sweet Singer

By Walt Mason

A FLOOD of music rushes robins and from thrushes nightingale and wren, high triumphs tackling—but I pre cackling of my old Leghorn he trills and warbles scorning, she in the morning, and does it all and evermore her singing to m joy is bringing—I know an egg The nightingale and robin have sweet and throbbin', but that is get; while my old hen, whos emerges from a barrel, provi omelet. My phonograph, on w good music will keep grindi sweet as that of wrens; it rep voices in which the world re but won't lay eggs like hens Leghorn hen is raising a s humble phrasing, that Melba'd dare; and shortly I will wander the stable yonder, and find so fruit there. The skylark is a the robin, as a singer, high reco begs; but my old Leghorn's trill breast with rapture's filling, it means more eggs.

Maxwell

38,000 owners have given the "acid test" to 38,000 Maxwells in the last 18 months

Every car made in the gigantic Maxwell factories is just as finely finished, just as handsome an automobile as if it were especially made to be exhibited at the New York Automobile Show, or in some dealer's fancy showrooms.

BUT—and here is a great big BUT—38,000 of these Maxwell Cars have actually been turned out and have actually been driven thousands of miles by 38,000 Maxwell owners.

These owners have driven their Maxwells up hill and down hill—over all kinds of country roads and over city streets, at high speed and at low speed, everywhere that four wheels will go.

Most of these 38,000 Maxwells have been rained on, snowed on, and put to every kind of rough and tumble test that time and use can give a car—and that's what we mean by the "acid test."

If you have any neighbors among these 38,000 happy owners, ask them to tell you all about their experience with their Maxwells.

But don't forget this—every "1915" Maxwell is an exact duplicate of these 38,000 tried and true Maxwells that have stood the rough and tumble "acid test."

The Maxwell Company's Guarantee of Service to Maxwell Owners

No other automobile is backed by a more reliable service than that guaranteed every Maxwell owner. More than 2,000 Maxwell dealers—located in every part of this country and Canada, and 54 District Managers' Offices, are always ready to give expert advice, make adjustments, and supply or secure new parts at reasonable prices.

And this splendid dealer service organization is perfected and completed by Sixteen great Maxwell Service Stations which are so located throughout the country that a Maxwell dealer can get, within a few hours, any part that he has not in stock.

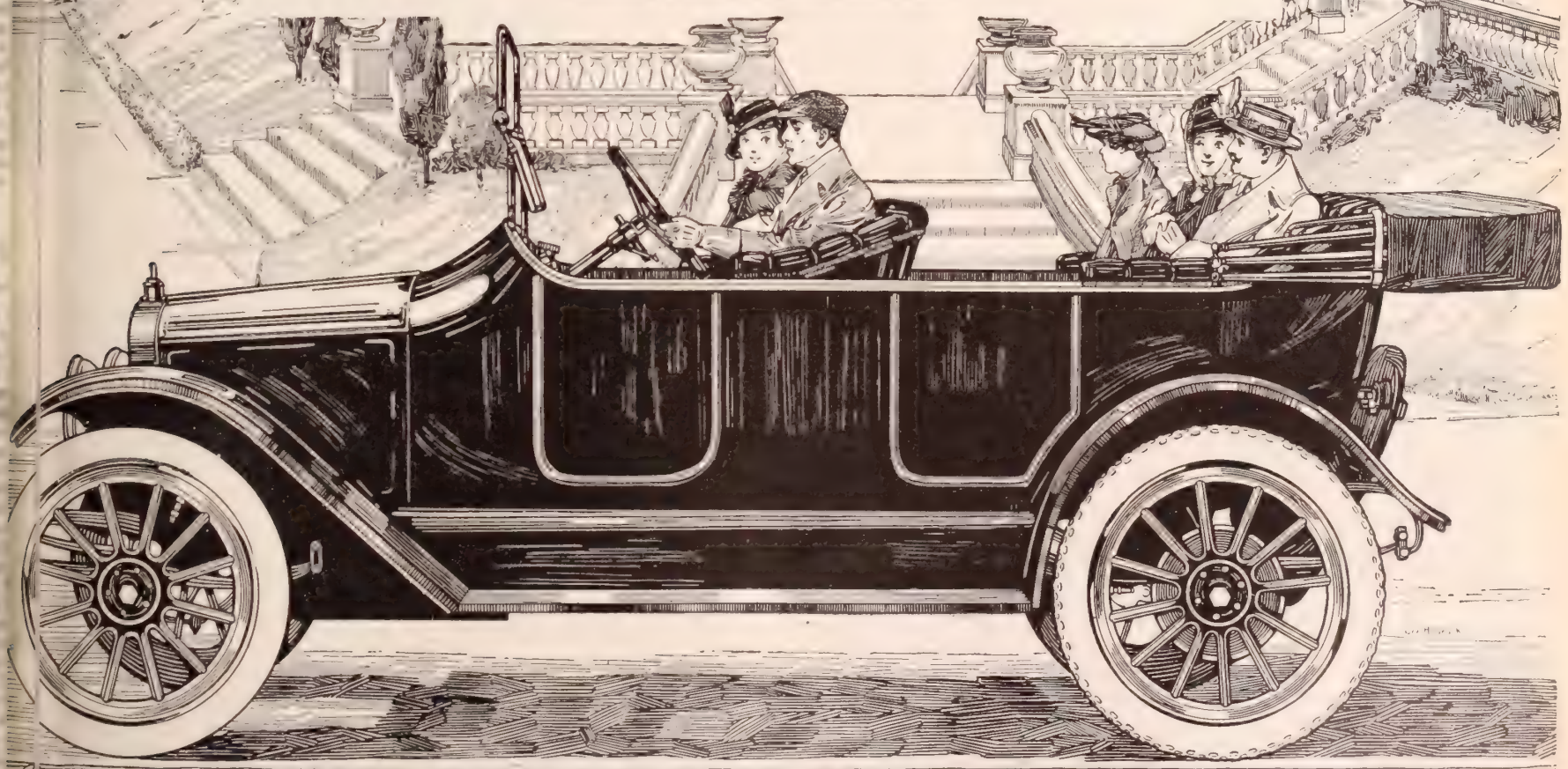
Order a Maxwell now, and when you want it delivered, you will get your car—not an excuse on delivery day

Maxwell Five-Passenger Touring Car,	**$695, f. o. b. Detroit.**	**In Canada, $ 925.**
Maxwell Roadster, - - - -	**670, f. o. b. Detroit.**	**In Canada, 900.**
Maxwell Cabriolet, - - -	**840, f. o. b. Detroit.**	**In Canada, 1,105.**
Any model equipped with electric self-starter,	**$55 extra.**	**In Canada, $70 extra.**

Write for beautiful 1915 Maxwell Catalogue Address, Department A.

MAXWELL MOTOR COMPANY, Inc. - - Detroit, Michigan

The Maxwell is exhibited at the Panama Pacific Exposition



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ARBUCKLES' COFFEE

Better than ever

By far the most popular Coffee in America

Save the Signatures
Good for Premiums

Christian Herald

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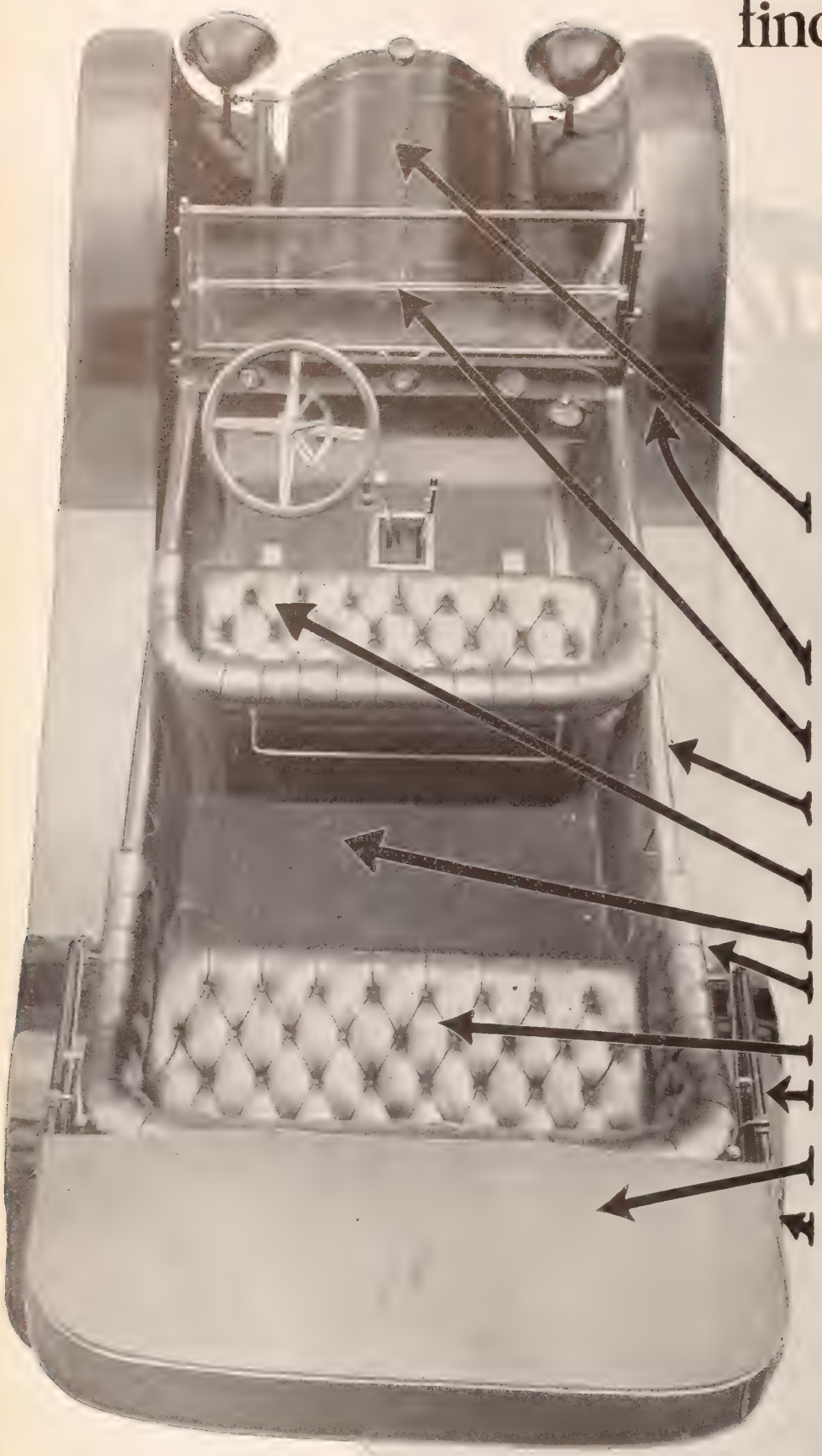
NEW YORK, MAY 12, 1915

VOL. 38—NO. 19. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Clarence Purchase

While in the countries far away the farmers leave their toil
To fight against their fellow men with weapons dripping red,
Our farmers walk behind the plow and till God's peaceful soil,



Before you pay more find a FOUR that gives more at $985

And before you pay less—give a second thought to QUALITY. This is the car that Studebaker built to live up to its IDEAL of a Four. And it is only when you come to study it side by side with other Fours that you begin to appreciate how much you can buy in this FOUR at $985 "—because it's a Studebaker"—and how needless it is to pay more.

But judge it, not on its price, but on the *qualities* that YOU yourself want in a car.

Raise the hood and study that Studebaker Motor with its marvelously simplified design. Note how high the carburetor is—how easily the valve mechanism can be reached—how perfectly get-at-able the pump, oilers and electric units are.

Observe, too, that Studebaker uses the reliable-at-any-speed Battery system of ignition that most of the leading cars have substituted for the magneto. Note the lightest, simplest, surest electric starter ever put in a car.

Note, for example, that the beautiful CROWN fenders are enameled, NOT painted—the durability of the finish literally baked into the steel. Why be satisfied with old-style flat fenders when Studebaker gives you crown fenders?

Note the built-in windshield—light, rigid, graceful in design—storm-proof ventilating, rain-vision.

And then observe that the doors are wide and easy-opening—front and back and both sides—plenty of space for passage into the car with no lever to climb over. Hinges and catches are hidden. No latches left to tear even the fluffiest of summer dresses.

Get up into the car and see how roomy it is. Here is one car where there is plenty of room in the front seat for the driver

And lots of room, too, in the tonneau—plenty of room for three full-grown people.

Note, too, that the running-boards are clear—not a thing left on them to mar the graceful lines of the car.

And when you sink down into the restful cushions, enjoy their cosy depth—feel the glove-soft quality of the genuine buffed leather.

And then, note the finish of this FOUR—satiny and attractive. Goes through 20 color and varnish operations. It's a STAY-NEW finish.

One-man type top, too—goes up in a jiffy if a thundershower happens to catch you unawares—and it keeps you dry and cosy in any weather winter or summer.

And then, the Studebaker FULL-floating Rear Axle! Not the heavy malleable cast affair, but a splendid piece of axle construction—the kind you find on the Studebaker SIX and on the higher-priced Sixes—beautifully simple and accessible. Not an ounce of weight on the axle shafts

And then, study the design of the Chassis itself. See how marvelously Studebaker engineers have simplified it and distributed its weight—balanced it to drive straight as an arrow and ride easy as an ocean liner Studebaker drives through radius rods and NOT through the springs Note the OVER-size brakes and the brake-equalizer.

Four - $985

STUDEBAKER DIFFERENCES

FULL floating Rear Axle. Drive thro' TWO radius rods and Torque arm. TRIPLE life, double-shackle Springs.—NEVER-failing Battery Ignition.—OVER-size brakes and Brake Equalizer.—13 Timken Bearings. Finish that takes 20 operations and 60 days in shops.

STUDEBAKER PRICES

Studebaker ROADSTER, . .	$ 985
Studebaker LIGHT SIX, . .	1385
Studebaker SIX 7-passenger, . .	1450

F. O. B. Detroit

—because it's a

Studebaker

Go over the whole car, point by point. Then, ride in it and drive it. Test its power on any hills you like And then, when you remember that this is a FOUR that has made good for 100,000 owners—ask yourself: "Must I pay more than $985 for a FOUR?" and would it be wise to pay less?

STUDEBAKER — — — DETROIT

Canadian Plants: Walkerville, Ont.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE MODERN PONTE ROTTO (BROKEN BRIDGE), ONE OF THE ELEVEN BRIDGES, MOST OF THEM OF ANCIENT ORIGIN, OVER THE TIBER

ROME IN PAUL'S TIME AND TODAY

A CONTINUATION OF THE NEW TRAVEL SERIES IN THE GREAT APOSTLE'S FOOTSTEPS

BY REV. FRANCIS E. CLARK, D.D., LL.D.

I HAVE just returned from a long walk in the city of St. Paul's martyrdom. How different the sights of Rome which greet the traveler's eye today, from those which nearly nineteen undred years ago were seen by the little cavalcade f prisoners and their guards, who toilsomely made ieir journey along the Appian Way and through ie Capuan Gate into the marvelous capital of the orld!

Today, as I walked through the busy streets of iodern Rome, my ears were deafened with the ang of the electric car and the shriek of the autoiobile horn. I passed through a tunnel under the uirinal Hill, brilliantly lighted with arc lights, eflected from the ten thousand hite glazed tiles with which the nnel is lined and roofed. Everyiing reminded me of a prosperus, bustling, modern city, for, ithin the last fifty years, and rgely within the last quarter f a century, Rome has been ade over from the musty, meieval city of the Popes into the tately capital of one of the reat powers of the twentieth entury.

And yet, even in the most iodern parts of modern Rome, ir from the ruins of the Forum nd the palaces of the Cæsars, ie mute monuments of Rome's reatest glories, one still sees reinders of the fact that he is ot in Paris, or London, or New ork, but in a country which, ven amid ceaseless military acvity, still maintains some feaures of the ancient life which aul and his companions must ave seen.

In the tunnel to which I have lready alluded I met great white xen, with enormous spread of orns, plodding along with heavy oads, as though electricity had ever been discovered, or motor rucks invented. Men, and women po, with bulging baskets of vegetables and fruits pon their heads, striding along with erect carriage nd rapid footsteps, apparently unconscious of the oad which they bore. Now and then a gaily-dressed easant from the country enlivened the more somer throng of men and women in modern garb. ooking upon this mingling of the ancient and modern, contrasting the slow-paced oxen with the whizzing automobile, I could realize that, in spite of its modernity, I was, after all, in the city which St. Paul so longed to see, concerning which the Lord had said to him in a vision of the night, while he was a prisoner in the castle at Jerusalem: "Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome"; the city concerning which also he wrote to his Roman converts that he had "a great desire these many years to come unto them."

The apostle's journey from Puteoli to the imperial city of Rome must have been a long and tedious one, in spite of the splendid roadway he traversed, which was considered one of the marvels of antiquity, the best of all the Roman roads, sometimes called "the Queenly Way." An interesting description of this road is given by Procopius, the secretary of Belisarius, in the fifth century. "To traverse the Appian Way," he says, "is a five days' journey for a good walker. It leads from Rome to Capua. Its breadth is such that two chariots may meet upon it and pass each other without interruption, and its magnificence surpasses that of all other roads." Procopius goes on to tell us that Appius, who gave his name to the road, caused the material for it to be brought from a great distance, "so as to have all the stones hard, and of the nature of mill-stones." Then he had the stones smoothed and polished, and cut in corresponding angles, "so as to bite together in jointures without the intervention of copper or any other material to bind them, and in this manner they were so firmly united that on looking at them we would say they had not been put together by art, but had grown so upon the spot."

ST. SEBASTIANO GATEWAY, APPIAN WAY, THROUGH WHICH PAUL MUST HAVE PASSED

Such was the long road over which Paul, his disciples and his Roman guards made their slow way from Capua to Appii Forum, the "Three Taverns" and Rome. And yet this journey, hard and tedious as it must have been, and made doubly so for Paul from the chain which bound him always to his soldier guard, was not altogether without its joyous features; for, in addition to the friends who had been with him on his perilous voyage—Luke and Timothy, probably, and his Macedonian disciples—when the Appii Forum was reached his eyes were gladdened by the sight of fellow disciples who had come out to meet and cheer him on his way.

This forum, or market place, of Appius was at the end nearest Rome of the canal which crossed the Pontine Marshes. Scarcely had he recovered from the joy and surprise of meeting those friends so far from his destination, before another party of Christians greeted him some ten miles further on, at a place called "the Three Taverns." No wonder we are told by Luke that when Paul saw the brethren he "thanked God and took courage."

"On nearing Rome, the road must have assumed its most imposing form and dimensions," writes Dr. Macduff. "Where now for miles along this regal approach we have only the fragments of grim weather-stained sepulchers, wreathed with acanthus and ivy, and interspersed here and there with the

remains of medieval fortresses and masses of unshapely ruins, there must have stretched before the apostle's eyes one long, magnificent street, lined with monuments to illustrious dead, a vast colonnade of tombs, with no vault but the blue sky, forming, if we may venture on the comparison, the Westminster Abbey of the Imperial City, while the present waste, treeless Campagna, which girdles the modern Rome as with a zone of death, was studded with patrician villas and palatial residences."

Since these words were written, some fifty years ago, great changes have taken place. Much of the Campagna has been drained and made habitable. The pestilential mosquito, which brought malaria and death to the inhabitants and made it dangerous for a traveler even to cross it in the evening, has been largely banished. Yet still the modern traveler approaches Rome through a vast, desolate prairie, fertile to be sure, and beautiful in the springtime with grass and flowers, but how different from the magnificent spectacle that greeted the eyes of Paul and his companions, when practically a continuous and glorious city stretched from the banks of the Tiber, clear across the broad Campagna, and climbed the sides of the Alban Hills on the other side!

Modern Rome is a far grander city than that which was for so many centuries misgoverned by the Popes, and is growing in beauty and importance every year; but as compared with the city of St. Paul's time it is still small and provincial, and its noblest palaces are dwarfed by the ruins of the palaces and the Colosseum and the mighty aqueducts of ancient Rome.

Two houses of St. Paul are pointed out, and it is not difficult to believe that he may have had, during his long stay, at least two residences in the Eternal City. The first, which it is thought he occupied for only a short time after his arrival from Puteoli, is in the Corso, now covered by the church of Santa Maria Via Lata. This church, which was not built until 800 years after the death of Paul, and has been rebuilt more than once, is on the site of one of the government buildings of the Cæsars where the assemblies gathered and votes were taken for certain officers. It is argued, with a good deal of plausibility, that to one of the smaller rooms of this government building, Paul, as a prisoner favored by Julius the centurion and Burrhus the Roman magistrate, might have been taken on his arrival. At least it is interesting to know that millions of pilgrims have here renewed their faith at a shrine they believed to be connected with the apostle, and have looked upon the iron chain which is here suspended from a marble pillar in a subterranean chamber of the church as a symbol of the apostle's imprisonment. The motto in this chamber at least is Pauline, "Sed verbum Dei non est allegatum." (But the word of God is not bound.)

Another church, which is more likely to have covered the home of St. Paul, is that of "S. Paolo o Paolino allo Regola." This is a small church, seldom visited by tourists; but here many archeologists have considered that Paul lived for many months at least of the two years he spent in Rome. At the right of the altar is a doorway, over which an inscription in Latin tells us that this was the

WHERE IN ST. PAUL'S DAY STOOD THE ROMAN FORUM

house and school of Paul, and on the stucco walls of the room are inscribed verses from the Acts and Romans, two of which I have already quoted. An old volume tells us that those whom Paul converted to Christ came here to be catechized because it was a retired site. We know, at least, that somew re in this vicinity he abode two whole years in his wn hired dwelling, and received all that went in to him, preaching the kingdom of God and teac ng the things concerning the Lord Jesus Christ th all boldness, none forbidding him."

Two other churches in the heart of ancient R me are peculiarly interesting because they are bui on the probable sites of the homes of two of P l's dearest friends, Clement and Pudens. The Ch ch of St. Clement is on the side of the Cœlian ill, not far from the Colosseum. Clement was one o he Roman nobility and is said to have built an ora ry in his own palace where the young Christians re instructed in the faith of the new religion. He afterwards became a bishop of Rome; but his c ef distinction is that he was a fellow laborer of P ul, and that very likely in this house of his Paul as an honored guest and teacher. He is immorta ed by the great apostle in the fourth chapter of Ph p- pians.

"Eubulus saluteth thee, nd Pudens and Linus and Clau ia, and all the brethren," w es Paul in his very last mes ge to Timothy, which was do t- less penned shortly before is martyrdom. And here are wo names that are particularly n- teresting to us while we re visiting Rome. Pudens was p- parently the son of a Ro n senator, and he was sent by ne Emperor Claudius to be the v- ernor of a southern provinc in England. While there he fe in love with the daughter of a B t- ish king, and, on his retur to Rome, induced the Empe r Claudius to adopt her as is daughter, and to give her is own name, Claudia. Claudia d already become a Christian d, perhaps through her influe e, Pudens, her husband, also n- braced the new faith. So e- voted were they to the apo le that they seem to have vis d him in his last imprisonm t, when such a visit might h e meant death or imprisonm t, and while there, as we read, t y sent their greetings of fell - ship to Paul's beloved son in e faith, Timothy.

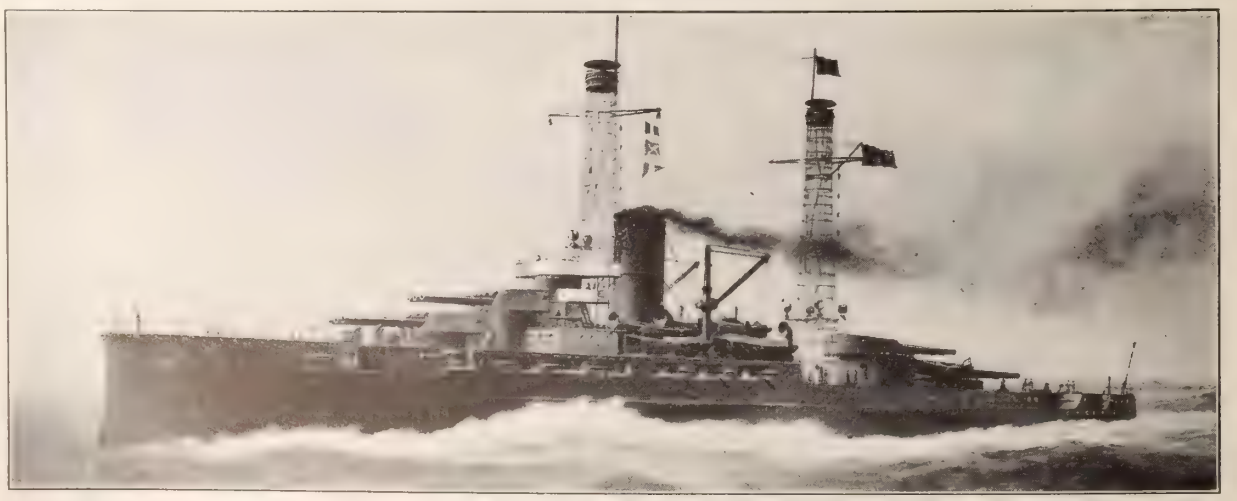
Pudens and Claudia had two daughters, Pu - tiana and Praxedes, and now the church named r the elder daughter, St. Pudentiana, stands on e site of the house of Pudens, on the Viminal H l, close to the palace of Italy's king.

THE NAVY ON DRESS PARADE

THE American people can thrill with pride, thinking what their navy might do in case of need. There is not quite so much electricity in such thrills, however, as in those sent through our nerves by reports of battles on the high seas, in which one American cruiser sinks two enemy dreadnoughts and puts five or six others to flight. If we were so unfortunate as to be at war with the other big nations of the world, our naval engagements would have to come out about that way, as a matter of fact, for our fleet bears about that proportion to the united fleets of Europe and Japan. But the Administration is so confident of being wholly excused from participation in the present war that we shall have to be content to thrill solely with pride in the imagined potency of our war vessels to lick the world.

There are some well-informed patriots who protest that we couldn't do it. It is not the present purpose to discuss that point, but rather to take a look at our not insignificant fleet of war vessels, as they present themselves at Hampton Roads, at New York, through the Canal and inside the Golden Horn. And that being the purpose, the proper thing to do is to range ourselves alongside the secretary of the navy, Josephus Daniels, and let him point out the best features in his department.

It must be owned that the average man is somewhat disappointed as respects the war in Europe. When we were boys and consequently insensible to the spiritual horror of accidents, we used to say f you will remember, that while we did not want e factory to be blown up by an explosion, yet if t were to be we would like to be around at the ti e to see it; or—making it painfully clear that e farthest thing from our minds was a wish that I. Snyder would get run over by a freight train so e day—if it was bound to happen we wouldn't m l seeing it. This prehistoric instinct of savag comes to the surface even yet, now that we a grown up, a while, of course, farthest thing fr our thoughts is wish that w should occur, since it is going we repress wi difficulty the w that some of th wonderful drea noughts abo which so much h been written a for which so ma millions of doll have been spe might come togeth broadsides on in battle that wo be worth readi about. But we w in vain for a such thrilling sp tacle in the prese war. These pro fighting machin



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OUR NEWEST DREADNOUGHT, THE ARIZONA (SISTER TO THE PENNSYLVANIA), TO BE LAUNCHED JUNE 19 (FROM A DRAWING)

se ed to scurry to cover as soon as ar was announced, and ex- ce ng in a few instances have st d there safe and sound ever sin .

ET despite this comparative nactivity of the ships of the lin as they used to call the main fig ing craft, the navy is still ca d the nation's good right ar an arm that can reach out an sternly point a long hollow ste finger at any spot of the gl e where that nation's inter- est are in danger. The United St s Bureau of Ordnance has gi n Uncle Sam's right arm a nu ber of such fingers having a 14 ch caliber and capable of sh ing farther and straighter an hitting harder than any oth gun now in use or known to e designed by a foreign co try, according to Secretary Da els. Our newest battleship, the Arizona, which is scheduled to launched on June 19, car- rie welve 14-inch rifles installed in our gun turrets, 22 5-inch ra l-fire guns, and four sub- me ed torpedo tubes for 21-inch tor does. This great vessel, the sis of the Pennsylvania, will re re 1,040 men, officers and cre to direct her 31,400 tons. Th Arizona will cost $13,500,000, an is expected to develop a sp d of twenty-one knots in a heavy sea. She will ha y have taken to the water when another great dreadnought, the California, will be launched.

& other dreadnoughts, 23 destroyers, 38 sub- ma es, and seven auxiliaries are also either under co truction or authorized. Two years ago a total of vessels were under way for the navy as against a tal of 77 at the present time, including the three na d above.

e completion of these new boats will give us abo 350 vessels of all characters in active service, and a reserve fleet of 100 vessels, which can be tak over by the government for war purposes in cas of need to serve as auxiliary cruisers, trans- por and in various other capacities.

is fair-sized sea force is now in a sense on dre parade for the edification of the country. If, as course they will not, the vessels in active com- mison were to assemble at one place and pass in review before the President and his cabinet, approximately 27 dreadnoughts, 10 armored cruisers, 20 older-type battleships, 5 unarmored cruisers, 12 auxiliary cruisers and over 30 cruisers of lesser types, about the same number of gunboats, 9 monitors, over 90 destroyers, 20 torpedo boats, 100 submarines and a considerable number of colliers and minor vessels would be in the line. A flotilla of airships, the exact number of which is not available at the moment, would gracefully accompany the water craft as an adjunct of the navy; and three boats would trail along as the mine-laying and mine-sweeping contingent. Fifty-three thousand one hundred and seventy-one enlisted men and 4,355 officers would be aboard the vessels, the maximum strength allowed the navy by our Federal laws. This number, according to the secretary, is 5,824 men more than were enlisted on March 1, 1914.

JOSEPHUS DANIELS, SECRETARY OF THE NAVY

A significant and not uninteresting fact to be noted in connection with this review of the fleet is that all these vessels are supplied with munitions of war, as are also those in reserve. The total quantity of ammunition and torpedoes, mines and other implements of naval warfare has been greatly increased during the last two years. Secretary Daniels states that the number of mines on hand and in process of manufacture is 244 per cent. increase of former quantities, and the number of torpedoes has increased 90 per cent. The government is more and more monopolizing the manufacture of its war materials, and the naval powder factory is in a fair way to doubling its former capacity for output. The torpedo works of the government are being enlarged, and a plant equipped for the construction of mines. And all this is pointed to as in the interests of economy and also of ample and uninterrupted supply in time of war.

The secretary of the navy is bound to point out to us, as the ships pass by, that a large percentage of them, including some submarines, are well equipped for wireless communication. He will want you to appreciate that besides that vast improvement of the fleet, the present administration has authorized seventy million dollars to be spent on the chief fighting force of the navy, as against twenty-six million during the last two years of the administration before. Our submarine flotilla includes the three largest sea-going submarines ever authorized by any country, and 23 submarines of the same size and type which have done such fearful execution in the present war (these words are the secretary's). This group of 26 boats authorized by the present administration will cost nearly $17,000,000, as against 12 submarines at a cost of $8,000,000 during the preceding administration. The biggest submarine problem at present is to find a battery and engine which will prolong the period of submergence and the speed of these indispensable fighters.

Portions of the Atlantic fleet have been at spring maneuvers off the Cuban coast, and the vessels are now to rendezvous in Hampton Roads. Between May 8 and 18 they will assemble in the East River, New York, for review. An elaborate program for the entertainment of the men of the fleet has been arranged, and after these proud ten days have passed a large proportion of the fleet will sail for San Francisco to pay its respects to the Panama-Pacific Exposition, proceeding by way of the Panama Canal.

Much of the brief information given above is taken from a recent letter written by the secretary of the navy to Mr. Harry A. Garfield, son of ex-President Garfield, in reply to an inquiry as to the present status of the navy equipment of the United States. The letter was published in full in the press, and is Mr. Daniels' vindication of the department, which has been under criticism. The secretary declares that the last two years have been epoch-making in the navy, and assures the public that in 1915 the navy is larger, better equipped, and in better condition than in any previous year, and is becoming more efficient in every passing month.

It has recently been suggested that our land coast defense, augmented by harbor mines and air craft, render any hostile attack upon our ports futile, without the added defense of first-class battleships. The vast extent of coast line of the United States has perhaps thirty fortified harbors, and there are several hundred unfortified.

The great assemblage of the fleet at New York asks us as a people to gaze upon it with confidence in its sufficiency to protect the country from foreign invasion. The last Congress created the office of Chief of Naval Operations, to be responsible for preparing and maintaining the fleet for war. President Wilson has selected Captain William Shepherd Benson for this important office. Great and beautiful as our navy is, it ranks only third in point of size among the navies of the world, and its rank in point of efficiency is a question which we trust will never be put to the test of war.

THE FLORIDA'S BIG GUNS ON GOOD BEHAVIOR

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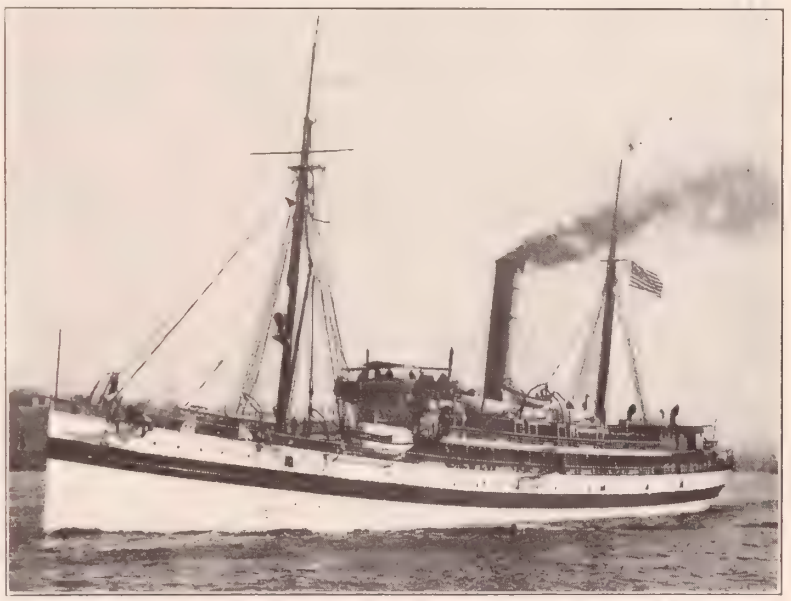

THE NAVY NEEDS MORE HOSPITAL SHIPS LIKE THE SOLACE

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GOSPEL NOTES FROM MANY POINTS

—O HUNDRED AND THIRTY-TWO members ha en added to the Fort Washington Pres- yte n Church during the past year, making a t of five hundred thirty-six in the two ear since this church was organized under he storate of Dr. Daniel H. Martin. This em able growth puts the youngest church of t New York Presbytery in the lead of all the ty-one churches of that body.

— LEAST SIXTEEN THOUSAND delegates are exp d to attend the Fifth World's and Twe -seventh International Christian En- deav Conventions to be held in Chicago, July 7 to . President Woodrow Wilson and Secre- tary State William J. Bryan have agreed to spea provided affairs of state will permit their absence from Washington. The conven- tion mmittee has adopted as the convention mott the following: "Trusting in the Lord Jesu hrist for strength, I will."

— OSE WHO ATTENDED the supper and re- unio of delegates to the Silver Bay Conference of th Missionary Education Movement in Pil- grim Hall of the Broadway Tabernacle, New York, Thursday evening, April 15th, sat at tables named after many striking points of interest at Silver Bay and on Lake George. The speakers' table was significantly called "Inspiration Point," the name of a cliff at Silver Bay, which overlooks Lake George. Other tables were named "Sunrise Mountain," "The Boathouse," "Paradise Bay," "The Butternut Tree," and "The Stone Steps." The attendance was, approximately, two hundred and fifty persons, from New York and vicinity.

—REV. T. CRAUFURD, of Trinity Manse, Kirkwood, Kelso, Scotland, a well-known Presbyterian pastor, writes to the Christian Herald: "Though working on the Scottish border I am privileged to be a regular reader of your admirable Christian Herald. After I have read it, I never destroy it, but take it on my pastoral visitation and hand it to those who can appreciate it and who lend to others until it is well worn. Your war critic, Mr. Arnoux, has a difficult task. His more recent articles I quite agree with. I have traveled in all the warring lands and know them well.

AT THE RECENT CELEBRATION of Founder's Day at Northfield, Bishop Hamilton of Massachusetts made a notable address. Among other things he said: "Mr. Moody to me was a different man in appearance from what he was to any other friend. And he was not the same man to me at one time that he was at another. He had so many diversities done up in himself that he was one thing today and another tomorrow and both equally interesting and influential for good. He grew to his task, a law unto himself. But the natural explanation of his career is the supernatural one. For the effectiveness of his preaching he depended upon four things: first, the preparation from his Bible. His second dependence was prayer, he literally prayed without ceasing. Third, he was a master-magician in the use of tact. Lastly, he had the perseverance of the saints, and more of it than any of the saints I ever knew."

GIVE me, at the end of the day's long toil,
The old family Bible. Give me, then, its
comforting cheer and its message, for I am
weary and worn beneath the day's tasks.

Give me the old family Bible! Let me take it upon my knee and read from its familiar pages, in the dim light of the day, as did my fathers before me.

Give me the old family Bible! Let me feel again its worn back; let me feel again its thumbed pages and dirty edges!

Give me the old family Bible! Let me have it now, as the light fast fades out of the sky. Let me read from its pages its message of comfort, to speed me on my way, for the light is dim and the night is fast coming! Give me the old family Bible!

CHESLA C. SHERLOCK.

GOD'S HAND IN THE REVIVAL

*AN EVANGELISTIC SERMON BY REV. L. W. MUNHALL**

Text. "Wilt thou not revive us again: that thy people may rejoice in thee?" Ps. 85: 6

DR. ADAM CLARK'S comment on this verse is as follows: "We have long had the sentence of death in ourselves, and have feared an utter extinction. Let our nation live before thee! Let us become once more numerous, pious and powerful; and thy people shall rejoice in thee, as the source of all our mercies, and give thee the glory due thy name." Poor Israel was in great distress. She had been unfaithful to Jehovah and gone after false gods. Her enemies had triumphed over and very grievously afflicted and oppressed her; and in the hour of her sore need she cried unto the Lord: "Wilt thou not revive us: that thy people may rejoice in thee?"

The counterpart of all this is seen in the condition and need of the church the past twenty-five or thirty years, and in the fact that many who love her and are conscious of her condition and supreme need have been asking for help from on high, as did the psalmist.

During these years increasing unspiritual conditions have been noticeable in the church, producing anxiety, humiliation and alarm. The causes for these conditions are numerous. Among them we may notice the following:

First, denying the infallibility of the Bible and challenging its authority by ministers and teachers in orthodox churches, in violation of their ordination vows and solemn obligations, causing widespread unbelief with accompanying evil results—all of which, without doubt, has grieved the Holy Spirit; and his presence, place and power are not in evidence as in former times. Along with this, the doctrines of sin, hell, redemption, repentance, regeneration and sanctification have had little place in the preaching of many ministers, while some have wholly ignored them or spoken lightly of them; the while they have had much to say about culture, twentieth-century religion, new evangelism, sane evangelism, etc., and have not fed the flock with the "sincere milk of the Word."

The Lure of Worldly Success

Second, temporal prosperity. When the Bible is not to the believer the only infallible rule of faith and conduct he will soon forget, if he ever knew, that his "citizenship is in heaven" (Phil. 3: 20); and that he is commanded because of that fact to "love not the world" (I John 2: 15-17); and to set his "affection on things above, not on things on the earth" (Col. 3: 2); for "the cares of the world, and the deceitfulness of riches choke the Word" (Matt. 13: 22). Therefore the Master said: "A rich man shall hardly enter into the kingdom of heaven" (Matt. 19: 23). I have known a few rich men who were spiritual; but they are the exception. The love of money, with ambition to possess it, and the inexorable demands of business laws and methods in these strenuous times make it most difficult for one to succeed and be spiritually minded. The church never was so prosperous in temporal things, and she never was so unspiritual. In their prosperity they forgot God.

Of course, it is true that a comparatively small percentage of church members are really rich; but the percentage of those who are in comfortable circumstances is quite large, and many of those who are not rich are influenced to indulge in excesses that are unspiritualizing and to live beyond their means by the bad example of the rich.

Third, worldly pleasures. The mad rush for pleasure in these days has never been exceeded. The world, with brazen effrontery, has intruded itself into the Church of God, defiled her altars and wounded her sore. Wealth tends to sensuousness and self-indulgence. The world's people are united in social and club life, and the Christian must live and do according to their rules or be denied their favors. Many yield to the pressure and, forgetting their obligations to God and the church, conform to the world, with the certain loss of spiritual life, if they ever had any.

Fourth, formality. "Having a form of godliness, but denying the power thereof" (II Tim. 3: 5). "Worshiping the creature more than the Creator" (Rom. 1: 25). Instead of remembering "that God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4: 24), they give most thought to ceremonialism and emphasize the spectacular in the services of the church, and are thereby brought into "bondage under the elements of the world" (Gal. 4: 3).

Fifth, perversion. The church has been secularized to an alarming extent. Many think it should devote itself chiefly to political, social and humanitarian enterprises, and be a sort of clearing-house for all the fads and foolishness of some well-meaning but impracticable people. Concerts, shows, entertainments, "eats"—almost anything to catch the crowd and fill the pews and the treasury. I know of a church that can get out from 300 to 600 persons almost any night if it is known there will be something to eat; but which could not, under the most favorable circumstances, get fifty to attend the mid-week prayer meeting; and there are many such. The late Dr. A. J. Gordon called it "the cook-stove apostasy."

Sixth, Sabbath desecration. The law of the Sabbath (see Isa. 58: 13, 14) is disregarded or flagrantly violated by many members of our churches, who do their own pleasure on God's holy day, and thereby fail to receive the spiritual benefits its proper observance would surely impart.

The Church's Cry to God

Because of these and other reasons the church in recent years has measurably failed to accomplish its real mission, i.e., the salvation of the lost from the ruin and consequences of sin, and the sanctification of believers. What is said by preachers and teachers in church schools by way of criticism of the Bible gets into the newspapers. What is said favorably of the Bible does not get into the newspapers. The people read the newspapers and many think the Bible has been discredited; and desiring a truce with their own conscience, on grounds of their own choosing, are glad to have it so. Then, when they contemplate the rule and selfishness of many of the rich in the church and the prevailing worldliness, formalism and secularities so conspicuously in evidence, they are confirmed in their conclusions, and the church fails to command their respect and confidence. We are in reproach. Our empty pews and deserted altars cry out against us; and heartache and tears become us who love the church and are loyal to her mission and commission. There are many such, and they have been crying to the Lord for a reviving; and he is answering in a wonderful manner, as he always does when his people comply with the conditions he imposes upon them, for the gates of hell cannot prevail against the church.

A revival in this age is for the church, as in olden time it was for God's ancient people; for those who once were "vived"—alive, lively, vivacious, forcible—but who are now backslidden, lukewarm, inert, "having a form of godliness but without the power." If such can be induced to repent and do their first works, a revival is the inevitable and immediate result. When the church is revived the problems of how we can win the unsaved to Jesus for salvation and care for them afterwards are all easy of solution.

The psalmist looked heavenward for help. The source of all life and blessing is the infinite Creator; he alone can impart life. It comes through "our Saviour Christ Jesus, who abolished death and brought life and incorruption to light through the Gospel" (II Tim. 1: 10), and is imparted to believers by the quickening energy of the Holy Spirit. "It is the Holy Spirit that quickeneth" (John 6: 63).

Certain things are required of us.

First, repentance. We must face the situation honestly, not palliate our shortcomings, nor condone our offenses. When we do this, remembering God's goodness to us, so sure as we love him and his people, sorrow will fill our hearts and lead us to resolve to turn and do our first works—which is repentance.

Second, confession. "If we say that we have no sin we deceive ourselves, and the truth is not in us" (I John 1: 8). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1: 9). "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13). "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32: 5). Thoroughly since genuinely contrite.

Third, reparation. If we have wronged a we must right it to the extent of our abilit 22: 1; Luke 19: 8); and have a forgiving towards those who have wronged us, accor what is required of us in the case (See Lu 3, 4). Our repentance and confession a genuine as long as we have an unforgivin toward those who have wronged us (See M 14, 15).

Fourth, submission. There must be whole-h surrender and submission unto God. "Yield selves unto God, as those that are alive fr dead, and your members as instrume righteousness unto God" (Rom. 6: 13). "I you therefore, brethren, by the mercies of Go ye present your bodies a living sacrifice, ho ceptable unto God, which is your reasonable s (Rom. 12: 1). "Behold, to obey is bette sacrifice, and to hearken than the fat of ra Sam. 15: 22).

Fifth, prayer. When we have met thes ditions, we are exhorted to "come boldly u throne of grace, that we may obtain mer find grace to help in time of need" (Heb. 4 for "God shall supply all your need, accor his riches in glory in Christ Jesus" (Phil. The prayer must be to the Father through t (John 14: 6; 16: 23); by the Holy Spirit 6: 18; Jude 20; Rom. 8: 26, 27).

The Answer in the Revival

Sixth, faith. "Let him ask in faith, n doubting; for he that doubteth is like the surg sea driven by the wind and tossed. For let n man think that he shall receive anything Lord" (James 1: 6, 7). "Without faith it possible to please him, for he that cometh must believe that he is and that he is a re of them that diligently seek him" (Heb. 9: 6

Seventh, consecration. "Faith, if it ha works, is dead in itself" (James 2: 17, 18). we are his workmanship, created in Christ for good works, which God afore prepared t should walk in them" (Eph. 2: 10). When on complies with these conditions he has free ac the throne of grace and unhindered fellowsh with the Source of all life and blessing—"Truly o lowship is with the Father and with his Son Christ" (I John 1: 3)—and knows experim what is "the joy of the Lord, and rejoices w unspeakable and full of glory" (I Peter Whenever a church has any considerable n of its members thus revived and rejoicing, throb with spiritual life, and its altars crowded with inquiring souls; for in such that church has come to its own.

The prayers of the faithful are being an in a very wonderful manner. Scores of evan to whose leadership pastors and churches are ing, like the prophets of old are calling up people of God to put away their idols and up "to the help of the Lord against the m In trumpet tones they are warning sinners c peril and pointing them to "the Lamb of G taketh away the sin of the world." These e ists all believe the Bible is the Word of G have no sympathy whatever with anythin challenges its authority. A tidal wave of influence is sweeping through the land, be especially noticeable in Ohio and Indiana, ar spicuously so in Pennsylvania, in which stat than a quarter of a million souls have bee verted to God during the past year. The B circulating and being read, preached, studi lieved and honored as never before in this l ours. The people are flocking to the ch altars are crowded; Sunday schools are overfl men's Bible classes are increasing in numbe enthusiasm; prayer meetings have become p and are full of life and spiritual profit. T on home altars is being rekindled. Human and reformatory projects are prompted an righteousness is much in evidence.

Our pastors are rejoicing in seeing the of their toil, their self-denial and their p The church is being delivered from reproa is "looking forth as the morning, fair as the clear as the sun, and terrible as an arm banners." "Rejoice in the Lord alway, and I say, rejoice."

* Dr. Munhall has seen over forty years of service in the evangelistic field. He began (as a Methodist) in 1874.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Cooling Shadow

SUNDAY, May 16. Psalm 91: 1. *"He shall hide under the shadow of the Almighty."* That is the all-sufficient safeguard against the perils of feverishness. In "the shadow of the Almighty" we are sheltered from all destructive heat—the heat of burning fear, the heat of temper, the heat of fretfulness, and every other form of unholy fire which so often destroys the delicate treasures of the soul. The shadow of the Almighty will keep us cool and collected, and all our powers will do their work in quietness. Every day we encounter friction in some mode or another, and friction always tends to engender a dangerous heat. Sometimes the friction is occasioned by the encounter of unwelcome circumstances, perhaps a rough piece of duty, or perhaps the unwise obstinacy of friend or fellow worker, or again it may be the merest trifle, like a grain of dust inflaming the eye. The friction may come in a thousand ways, and the spiritual peril is in the heat which accompanies it.

Now, in all these inflammatory perils our safety is to turn into "the shadow of the Almighty." And we must do it consciously. It is not a long and tedious journey. It is even a shorter step than passing from the hot streets of Ludgate Hill into the deep and restful shadows of St. Paul's. Nay, just a prayer and our soul is in the shade! The holy Lord breathes "through the pulses of desire" "his coolness and his balm." In that gracious coolness we can rest and collect ourselves when the hot breezes are blowing over our lives. The shadow of the Almighty is purposed for all who are in peril of the destruction that wasteth at noonday." Let such pilgrims turn to that secret place, and they will find the blessed Lord within the shadow, and he will be host unto the weary soul, imparting his own quietness and peace. J. H. J.

The Day of Idolatry's Downfall

MONDAY, May 17. Isaiah 31: 1-9. *"In that day they shall cast away every man his idols, which your own hands have made."* Every man, apart from God's grace, has his idol. He secretly makes for himself a defense or refuge against evils, real or imaginary, of which he will avail himself in the evil day. If you seek to wrest a man's idol from him, he will turn and rend you. It is his life, his all! What then shall lead a man to fling his idol away? *"In that day"* they shall voluntarily and of their own free will cast their idols away. What day? The day when the fears of death and destruction have vanished like a specter before God's great deliverance.

The foe was at the gate! Some counseled the seeking of Egyptian help, but, as Isaiah pointed out it was absurd to barter God for them. The Egyptians were but men. Others sought the aid of necromancers; whilst others sought after the gods of the heathen, and set up idol-factories. But all these would repent bitterly of their folly. When Jerusalem had experienced the sheltering wing of God like the interposition of the bird's wing between her nestlings and the hawk, when they had seen their enemy broken, as the deer beneath the spring of the lion—then, in a rush of profound gratitude and overflowing love, they would cast away every man his idols.

Turn back to God from whom you have deeply revolted. Remember how much better it was in the old days than now. Consider the mighty deliverances that he has wrought. Con over his promises. And as your feet are directed unto the love of God and the patience of Jesus, you will abhor your substitutes for faith in the living God, and cry with Israel: What have I to do any more with idols? F. B. M.

Seeking to Know the Mind of Christ

TUESDAY, May 18. Philippians 2: 5. *"Have this mind in you which was also in Christ Jesus."* Aristotle, in his talk with Alexander of Macedon, on the night before the great Greek general was going to his Eastern wars, said: "I have been your tutor in the shades of the Lyceum, and I want to give you a word of parting advice. Whithersoever your victories lead you, never forget that you are a Greek, and everywhere draw hard and fast the line that separates the Greek from the barbarian." The young commander of two and twenty answered his famous teacher thus: "No. I will pursue another policy. I will make them all Hellenes."

The answer of Alexander was translated by a Greek writer two centuries later as meaning, "I will give to all men a Greek mind; I will make them all look at life from a Greek point of view."

Likewise it would seem that Paul conceived the necessity of all those who would be Christians to possess the mind of Christ. But this discovery and attaining of the mind of Christ is not always an easy task. It is a different thing from learning precepts about particular details of life. It is a greater thing than committing to memory the Ten Commandments. To achieve the mind of Christ, to obtain the point of view from which he would look at human problems, is a larger thing than getting a code of rules; it is rather the achievement of a ruling spirit which possesses and actuates all one says and does and is. In another place the apostle tells us, "For me to live is Christ."

To find out what Christianity is and how it is to be fitted to our modern life, or to one's individual career, it is necessary to study the life and the work of Jesus as a whole. We must find the fundamental system of thought and attitude which entered into the ordering of that matchless life of the Son of man and the Son of God. We must catch his spirit, his way of looking at things, his eternal standard of righteousness and love. We must become so saturated with his thought and purpose that we can say naturally, as he said, "I do always those things that please Him."

Then we have possessed ourselves of the Christian point of view; we have found a principle from which we may look out with clear and sure eyes toward every new changing scene of our daily life. In this effort to get the mind of Christ we can depend upon God's steady co-operation. C. S. C.

Our Spiritual Hindrances Are in Our Own Hearts

WEDNESDAY, May 19. John 7: 19-36. *"Where I am, there ye cannot come."* To judge by people's talk, you would suppose that God could take every one to heaven if he liked. Of course, if that were so, men might with every reason denounce a Being that did not freely use his prerogative. But the hindrance to heavenly bliss hereafter is not in God, but in man. There is a moral and spiritual incompatibility between the carnal man and heaven. He can no more go to heaven than a lump of lead can float upwards.

Every soul finds its own level, its environment, its associates, and goes to its own place. If you love the things that Christ loves, and live for the objects he lived for, he will say to you, as afterwards to Peter, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." "Where I am, there shall my servant be." But if, on the contrary, you love what he hates and live for what he abhors, it is an absurd expectation that death can place you in his holy presence. If it did, it would be the worst torment of all.

We have no right to expect that death will effect a radical change in ourselves and our surroundings, and make a break in the chain of continuity. We create our world, our character, our heaven, or our hell. "He who created thee without thyself cannot save thee apart from thyself." A man does not change as he takes off his overcoat, or passes from one room to another. Here we have material bodies in a material world; there ethereal bodies in an ethereal world, but we shall be the same in either. If we would be with Jesus yonder, we must begin to live in him, with him, for him here! F. B. M.

Diligence the Christian's Duty

THURSDAY, May 20. Proverbs 24: 30. *"I went by the field of the sluggard, and by the vineyard of the man void of understanding."* The picture of the man of God which the writer of the Proverbs delights to portray is one filled with activity; it is a picture of the man who works. Wesley said, "I have come to the conclusion that leisure and I must part company for ever." Thomas Carlyle gathered up a vital part of his own secret of genius in the remarkable words with which he once addressed Mr. Henry Inglis: "Diligence, unwearied, steadfast endeavor; like the stars unhasting, unresting! this is the scepter with which man rules his destiny; and though fragile as a reed, removes mountains, spiritual as well as physical."

The latter-day picture of Christ as the Worker, not merely the Sufferer, is taking possession, more and more, of our modern minds. Jesus is immortal, not simply because of his character of perfection, but also because he laid down, by his own example as well as his teaching, the principle of serving and doing, the ceaseless activity of a loving and self-denying impulse. He packed the deeds of a lifetime into three years. He spared himself not at all. He worked often to utter weariness.

Christ advocated also faithfulness in the daily task. The parable of the talents is a constant rebuke to the man who would postpone his Christianity to another world or be inclined to forget that in the proper utilization of his talents and abilities in everyday business life, the real Christian is revealed. One of the most remarkable utterances of Jesus was, "I have finished the work thou gavest me to do." He had kept with all faithfulness the vineyard of his life.

Kipling wrote his poems a long time after the words of the Book of Proverbs were written, but the spirit with which the words were addressed to Tomlinson at heaven's gate are peculiarly similar:

> Stand up, stand up now, Tomlinson, and answer loud and high
> The good that ye did for the sake of men or ever ye came to die—
> The good that ye did for the sake of men in litt'e earth so lone!
>
> . . .
>
> By the worth of the body that once ye had, give answer—*what ha' ye done?*

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven."

C. S. C.

Jesus' Presence in the Heart and the Life

FRIDAY, May 21. Philippians 4: 1-10. *"The Lord is at hand."* Whilst inditing this paragraph the apostle's soul became suddenly irradiated by the consciousness that the Lord Jesus Christ was literally present in his hired room, nearer to him than the sentry to whom he was bound, nearer than Epaphroditus, nearer than Timothy, his beloved son; and he burst out with this exclamation, which his amanuensis quickly wove into the fabric of the epistle: "The Lord is near!"

The Greek word does not lend itself to a reference to the Second Advent, but signifies the real presence of the Saviour in Paul's happy recognition and consciousness. "The Lord is with me in my room here at Rome, and he is with you in Philippi; and we are all included and encircled in the golden fence of his presence." There is a similar instance in Psalm 119, where the inspired author stops in the mighty sweep of his discourse to cry: "Thou art near, O God!"

We all know times like that. We have been walking through a lovely bit of scenery, or have been worshiping in the house of God, or have been meditating quietly in our own chamber, when there has been borne in on us the consciousness of a spiritual presence. We have felt a breath on our faces and a thrill through our hearts, and behold! we have realized that the ancient promise was fulfilled: "There am I in the midst." Oh, to live not as in the presence of a noble man, or a holy woman, of a saintly memory, or a peerless angel, but in the presence of the Lord Jesus himself, saying to ourselves: "The Lord is near, he is here; what can separate me from the love of Christ?"

F. B. M.

The Joy of the "Overcomer"

SATURDAY, May 22. John 16: 33. *"Be of good cheer; I have overcome the world."* Let not your heart be troubled or fearful; man may kill the body, but you are under the wings of the Almighty where no man or devil can reach or harm you. Here fellowship divine imparts safety, security, tranquillity and rest in Jesus. The Almighty Overcomer insures our victory. His perfect love in the soul casteth out fear of enemies, poverty, illness, trial, death, devils and judgment. We may be of good cheer; though our feet may walk the dangerous ways of earth, our happy hearts live beyond the stars.

In the soil of love, joy springs out of anguish, light out of darkness, glory out of gloom. Are you the Lord's? Then all his riches are yours and nothing shall be able to separate you from him. The Lover of your soul hath loved you with an everlasting love. He will keep you, comfort, protect and bring you to his nearer home, in his own good time. E. W. C.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE most striking single event of the week ending April 29 was the sinking of the French armored cruiser Leon Gambetta by an Austrian submarine near the entrance to the Otranto Canal on Wednesday, April 28. Of the ship's crew of about 725 only 135, approximately, were saved, the cruiser sinking a few minutes after she was hit by the torpedo. The cruiser was a comparatively old one, dating from 1902, and the loss of the ship is therefore of comparatively slight importance compared with that of the nearly 600 lives thus suddenly ended.

Otranto is about 400 miles south from Pola, the nearest Austrian naval base, and this is the first time the Austrian submarines have been heard of so far away from their base. It is also the first time a man-of-war has been sunk by a submarine since the Formidable met this fate on the first day of the year.

In Galicia, towards the end of last week, the Russians fell back some twenty-five miles to the east of Tarnow, which they had evacuated as far as Gorlice before the Austro-German forces advancing from the Donajec. Gorlice has considerable importance in that it is the beginning of the Galician oil district, and in the event that this advance is carried a little farther eastward the Teutonic allies will have a chance to replenish their supplies of petroleum, which would no doubt be welcome.

In addition, an advance much farther eastward would put the Russian army operating in the Carpathians in a rather precarious position, particularly if the Austrian flanking movement from the eastward makes equivalent progress. The head of this advance moving from the east is about 170 miles away from the head of the Austrian column moving from the west.

Petrograd considers this a last desperate effort to break the chain, and asserts that the 600,000 new troops now being sent to the Carpathians will more than replace the losses suffered by the Russian army operating in those mountains, and will also strengthen the western front. This statement by Petrograd amounts to what would be called in the common law a confession and avoidance, the confession being in the flatfooted admission of losses in the Carpathians, which will take an appreciable part of the 600,000 fresh troops to replace—thus verifying her enemy's statement that the Russian losses in the Carpathians have been enormous and that the Russian generals have been very wasteful of their men, two things which a little while ago Petrograd denied. The avoidance is in the effect which these new troops will have, but this yet remains to be proved.

On the Carpathian front itself heavy fighting took place during the latter part of the week around the northern end of the Uszok Pass, the possession of which has now been for several weeks the object of the Russian strategy. In spite of this fighting, however, it may be questioned whether there has been any very great change in the relative positions of the contending forces. In this terrain both sides are still greatly handicapped by the soft condition of the ground, and the resultant difficulties of transportation not only of supplies but of artillery and men.

Another difficulty the Russians have had to contend with up to the present time has been their inability to make any very great use of the railways in that portion of Galicia which they hold. This has arisen not so much from the damage done to them by the Austrians when they saw that they would be obliged to retreat, but a difference in gauge. The Austrian railroads are like our own, constructed on what is known as standard gauge, whereas the Russian railroads are constructed on a gauge five feet wide, and all their rolling stock is naturally constructed to fit this gauge, and is, therefore, several inches wider than rolling stock constructed to fit standard gauge. The Austrians, knowing this, when they retired from the territory which the Russians now hold, were careful to send away or to destroy all their own rolling stock, with the result that when the Russians took possession they were unable to make much use of the railroads.

In the intervening time the Russians have had rolling stock to fit the Austrian gauge constructed, and now are, they say, able to make full use of the Galician railroads, a fact which they expect will have considerable influence on the future fortunes of their campaign.

The Austrians, towards the last of the week, gained a considerable advantage on the eastern frontier of Bukowina, taking the key of the Russian positions, Bojana, by storm, and forcing a general Russian retreat to the east in consequence.

The fighting in Poland has been comparatively slight during this past week. South of the Vistula, in fact, it has amounted to no more than an occasional artillery duel, and once in a great while an infantry skirmish.

North of the Vistula, near Przasnysz, the Germans attacked t Russians and de them, taking a fe dred prisoners; a ther north, e Suwalki, they r considerable ad forcing the R back some miles extended front, taking some hun prisoners. The sians are said heavily reinforci armies in this field of operations, with a taking the offensive when the country di sufficiently to permit the movement of troo

FRENCH SHARPSHOOTERS WAITING THEIR CHANCE

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GERMAN SOLDIERS MAKE THEMSELVES COMFORTABLE IN A CAVE

The mystery as to why Great Britain has certain of her harbors on the east coast of E and as to why all communication has been for the present with Holland, both of measures were announced late last week, l as yet been explained. Mr. Churchill, we nov was in consultation in Paris very recent the French minister of marine, and re to England the early part of this week visit was very possibly not unconnecte the action above stated.

One result of the action was the hold for a couple of days in the Channel American delegates to the Women's Pea gress at The Hague, with consequent p by these delegates to the American and Governments. Finally the latter gave mission for the vessel to proceed, which course reached Holland unharmed.

The question as to whether or not I going to intervene in the war, and on whi she will go, still remains undecided. The are commencing to show some impatience length of time it takes her to make mind, and some of their papers are in in sarcastic comments on her inaction. ably we shall have no definite news u Italian Parliament meets again on May the whole, the present indications are tha will decide to preserve her neutrality f eral reasons, not the least important of is that her finances are none too prospe

Great Britain is threatened with a strike of her post office employees of all c the reasons for their discontentment however, very clearly appear. The g ment has not as yet made public its pr prohibition legislation, and the opposi any drastic measures seems to be g stronger, particularly among the so-calle ing classes. Discussion regarding the a of obligatory universal military service coming more acute. On Wednesday week Lord Derby, in a public address, that he had good reasons for thinking t fore very long the government would be to legislate to this end. As Lord De closely connected with the present gove his remarks would appear to be entitled t weight.

Speaking in Parliament during the week Kitchener made some startling allegations r ing the German treatment of British priso war. This is probably one of the results controversy between England and German the manner in which the captured crews o man submarines shall be treated.

Outside of Europe we hear of considerable ing, particularly in where, considering the ber of combatants, the ing has been peculiarly in the combats resultin the British invasion German colonies in Ea Southwest Africa. Th alty list is practically ever, the only detail gi and it is impossible any very clear idea of sults accomplished.

The attitude of Bulgaria and Rumani tribute but little to the news. In Greece the st between the king a prime minister, Van seems to be growing acute, while Rumani Bulgaria preserve an a of watchful waiting, which way the cat is g jump, apparently.

The epidemic of typ Serbia does not seem t been as yet controlle the deaths therefro stated to be very nu In fact, the impressi gains by reading the

Continued on page

FAMED PEOPLE PLEAD FOR POLAND

IGNACE PADEREWSKI

MME. MARCELLA SEMBRICH

HENRYK SIENKIEWICZ

"A FULL realization of the condition of Poland is not to be conveyed in mere words, or at least I have no words to describe it," exclaimed Ignace Paderewski, the famous pianist when asked to give some idea of the misery which has fallen upon his native land.

Mr. Paderewski has lately arrived in this country to assist in the formation of an American committee for raising funds for the starving people of Poland. He said:

"I have received many letters from friends in Poland, and I have talked to many refugees. Each of these letters and stories is but a detail disclosing the most tremendous picture of human misery that ever has been painted. The very dimension of the misery is appalling. It is too great for the imagination. There is literally so much of it that it has become commonplace.

"There is a place in Poland called Piatek, which, in Polish, means Friday. Some towns there have been named for the days of the week and many of these felt the hand of warfare. One poor woman whose husband was fighting in the army was left with her five children, and during the bombardment hid in the cellar, practically all that was left of their house. She was alone with her five children. They had no food, and during a lull in the bombardment she went away to a nearby village to see what could be had for them. When she returned later, the cellar was gone. Shells had struck it, obliterating it completely. She will never see her children again. She had placed them, herself, in their own grave.

"I know of a lady who came from London to Poland. She had several children and wished to find them. In the meantime, two grown daughters who had taken refuge in a cellar were buried under the débris when the place was blown to pieces by shells. Her son operated a factory. He also had gone taking refuge in a cellar. However, he thought it well to visit the factory. He opened the door, passed inside, and at that moment a shell struck the place and he was buried under its ruins.

"Women and children of Sochaizew were holding their regular Christmas Eve celebration. Their religious festivities were interrupted by a rain of shells. They ran from the place and tried to make their way to Warsaw. There were many of them and they traveled along a route above which shells were arching. I suppose in the distance they were mistaken for troops. At any rate they came within the line of fire and many of them—God knows how many—were killed.

"The special tragedy of Poland consists in the fact that brother is forced to fight against brother; father against son. Poland is partly in possession of Russia, partly in possession of Germany, and partly in possession of Austria. Many families who have lived all their lives in certain districts have found themselves divided and subject to the government of different nations, simply because the newer frontier line happened to be drawn between their homes. But when the war broke out those men who were living under the dominion of Russia had to enter the Russian army; those who were living in the German territory had to fight for Germany; and those under Austria for Austria. There are cases where members of the same family were fighting for the three different armies. And, whether by accident or design, the Poles seem always to be placed in the front rank.

"During a battle near Lwow, it was decided on both sides that the firing should cease long enough for the doctors to attend to the wounded who covered the ground between the conflicting armies. Doctors walked out from both sides and began their work of succoring the wounded. When they had finished two doctors from the opposing battle lines saluted and exchanged cards. Both cards bore Polish names.

"It is the custom to provide the soldiers fighting in Poland with badges or medals containing their names, their regiments, etc. This is for purposes of identification in case they are killed. After another series of battles, a physician of high rank, under whose observation was passed the collection of these identifications, found that the names of over 14,000 dead men were Polish.

"What more can one say of the misery of Poland? It is too great for words."

MME. MARCELLA SEMBRICH, the famous soprano, is also a native of Poland, and is devoting all of her time and talents to a tremendous campaign for the relief of the poor suffering people of her native land. Mme. Sembrich is president of the Polish Relief Society and has given concert after concert, the proceeds of which are devoted to Polish relief. When asked to give some idea of the condition of Poland at the present time, she replied:

"What better can I do than read you letters we have just received from my suffering country? Here is one written in Lyck. It is a vivid pen picture of misery: 'In the farming district of Starlicz were found fourteen people in the cellar of a half demolished barn. They were subsisting on frozen turnips which they managed to dig from the ground with iron bars. Five of their number had died, and one woman had given birth to a baby on the day previous. We helped them to build a better shelter, and left them sufficient warm clothing and a month's supply of food.

"'Women were eagerly gathering the tins left by the commissary department, when the soldiers departed, as our relief party reached Osalwich. These tins were empty—had been empty for days. Some had contained condensed milk; others had contained meats and vegetables. The women were heating water and pouring it into these discarded and rusted tin cans, seeking what little nourishment they could get for their little ones.'

"Here is another from my representative at Radom in Russian Poland. It reads as follows: 'We reached what had once been the town of Bruisk, with more than 200 inhabitants. Of that number many had been killed by shells. They were all civilians. The others, with the exception of about 60, had fled. These 60 were living in the schoolhouse, a log building of one room. They had been making a sort of soup from the tender inner bark of fir trees, and this, with now and then a stray rabbit they managed to snare, had been their only food for weeks. Three babies had been born in this one room. Every other building had been destroyed by fire from the bombardment. There had been five deaths in that room, aged people who had died of starvation, and it was a miracle that any survived.'

"Here is a letter received by Jean de Reszke, the famous tenor, from his brother Edouard: 'The war broke out with such suddenness that it was impossible to escape. I was forced to remain here in Garnesk. This part of Poland has been reduced to worse than a desert. All is desolate, and every one is suffering. My beautiful estate has met the common fate and has been reduced to ashes. I am now living in a cellar with scanty covering. If a shell should drop in it would afford me no protection. So fierce has been the fighting here that there have been days when I could not venture forth. We have been between two fires. All Poland needs relief.

"'I have no coal, oil, coffee, and only a handful of grain left. Through the cold and the rain I have had but poor shelter, but my lot is the same as that of my fellow countrymen here. Every one is in want; every one is suffering. Many are dead, and many more will die unless aid reaches them soon.'

"Another report just received states that at least one-third of the population of Poland is facing sure death unless immediate and considerable relief is afforded. Not only food but drugs are needed, for in addition to typhus, the epidemics of typhoid fever, smallpox, dysentery, measles, scarlet fever and others are spreading.

"Are not these descriptions received directly from the land of misery sufficient to convince any one that never in the history of the world was misery so wretched and charity so much deserved?"

HENRYK SIENKIEWICZ, who is the author of Quo Vadis, and who has formed a general committee for the relief of the victims of the war in Poland, also appeals in the name of humanity for the people of Poland.

Such spokesmen for Poland, individuals whose names are household words in America, must carry compelling conviction. A land that can produce artists such as these, whose hearts now are torn with anguish, deserves the warm and vast sympathy of all right-thinking people.

We have been fortunate in securing the co-operation of men eminent in public life in Vienna who, as a relief committee for Galicia, will administer all funds sent for use among the refugees from that portion of Poland. Immediately upon receipt of the telegram from Secretary of State Bryan, advising us of the completion of a Galician committee, we placed ten thousand dollars at the disposal of that committee, that sum at the prevailing rate of exchange buying 64,000 kronen. This is a large sum to be expended in relief work at one time and will relieve a great amount of suffering.

It is a matter of much satisfaction that Christian Herald readers have been the first to get a relief fund at work among the sufferers of that territory. If we are soon successful in organizing a committee to administer relief directly in Poland, it is possible that your gifts will be among the first from the outside world to reach that stricken people also.

. . .

Please address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York. The total of the fund amounted to $142,081.51 on April 29.

NEW COMMITTEE FORMED: $10,000 REMITTED

THE State Department in Washington yesterday received news by cable from Ambassador Penfield in Vienna of the formation of a new committee, the Christian Herald Galician Committee for the Relief of Widows and Orphans of the War, with headquarters in that city. William Jennings Bryan, Secretary of State, telegraphed to the Christian Herald, forwarding the ambassador's despatch, which was as follows:

"Vienna, April 26.

"Your committee fully organized. Ready for work. Galician needs urgent. Penfield."

Arrangements have been under way for several weeks with a view to the relief of the multitudes of refugees from Galicia, regardless of race or creed, who, driven out by the Russian invasion, have sought the shelter of the Austrian capital.

In response to the above, $10,000 [netting kronen 64,000 at prevailing rate of exchange] was transmitted for the use of the committee.

This is the seventh relief committee now disbursing Christian Herald funds in Europe and the first for the relief of suffering Galicians, although arrangements have been under way some time looking to the appointment of a committee with headquarters at Lodz, which is located in a section of the country where the suffering is very great.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Bethlehem!

"BUT thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me he that is to be ruler of Israel."

"But thou, Bethlehem of Pennsylvania, though thou be but little among the cities of America, yet out of thee shall come the engines of destruction that are to send to death the thousands of Europe."

Is it not one of the strangest facts of history that the town in the New World to which was given the name of the birthplace of the Prince of Peace should be the town which takes the lead in manufacturing and shipping the ghastly implements which are helping to fill the air of Europe with hate and to drench its fields with blood? Not only that—but as the whole financial life of America takes on a new vigor, it is found that at the root of it is that same name—Bethlehem, not Bethlehem of Judea, but Bethlehem of America. In little more than two weeks stock of the Bethlehem Steel Company rose from $46.25 a share to $155. The rise of Bethlehem Steel and United States Steel boomed the whole money market.

Christian America growing rich by making and selling weapons and ammunition to kill the men of Europe! And the heart of all this ghastly tangle of steel and gold and blood—Bethlehem, the New-world echo of the name of the birthplace of Jesus!

What word of denunciatory wrath is adequate to characterize the civilization and the society that is guilty of such monstrous, atrocious and stultifying inconsistencies? Must we not begin all over again? Why not frankly acknowledge that the present régime is so hideously wrong that nothing can redeem it? Let us begin again, as Paul and his friends began, to "turn the world upside down." Let us begin again to try to turn it back to Bethlehem of Judea, even if in the process all that Bethlehem of Pennsylvania stands for may have to go down to hopeless ruin.

The March of the Years

WELCOME and refreshing as spring showers and full of spiritual encouragement are the letters the Christian Herald frequently receives from friends who have for many years been members of our Family Circle.

Some time ago a reader in Colorado, who has been a member of the Family Circle since 1880, expressed a desire that we should ascertain if there were any others who had welcomed the Christian Herald's visits for a like period. We printed this request, and the letters came in a shower from everywhere, almost, proving that there were many even older in membership than our Colorado friend. Mr. John Williams, of Hallettsville, Texas, writes: "I consider myself the oldest reader and subscriber of the Christian Herald. On a visit to Wales in 1876, I obtained a copy of the English Christian Herald, and on my return some time afterward I subscribed to the American Christian Herald, published in New York, and have ever since been its fast friend and have helped in its circulation. I have witnessed its changes and the various organizations and benevolences it has set in motion. I know of no publication better adapted for the home and for the promotion of the Master's kingdom. I am verging on seventy-eight. May God continue to bless all your efforts."

It is evident from this letter that the writer must have been one of the very earliest subscribers, the Christian Herald having been started in the month of October, 1878. Miss M. E. Miller, Worcester, Mass., is another friend who joined our circle in the first year of the paper's publication. She writes us: "I shall take the Herald as long as I live. I thought Dr. Klopsch's place could never be filled; but the great, good work is still going on, and better too, I think, all the time." Mrs. A. Y. Birdsall, Millbrook, N. Y., who also has been a subscriber since the beginning, writes: "I like the paper better and better as the years go by, and I want to take it as long as I live, for I enjoy the beautiful Meditations and the Sermons." Albert T. Smith, Hampton Falls, Mass., another original member, writes: "I have not missed a single number, to the best of my knowledge." Benjamin Wilhelm, Terre Haute, Ind., subscribed in 1879, and has two copies of that year to prove it. William Kirby, Hillsdale, Mich., has been a member of our circle since 1881, and F. M. Sloan, of Latrobe, Pa., has taken it since the beginning of Dr. Talmage's connection in 1889. "Ever since," he writes, "we have received much comfort and encouragement from it and cannot be without it." S. J. Skinner, Philadelphia, has been with us since the beginning, and the same is true of D. T. Horrill, Cochran, Ga., and a number of others. S. W. Hoffman, Artesian, N. M., has been in the Circle since the first year; L. E. Edmonds, Creston, Ohio, and E. F. Mauser, Tarrytown, N. Y., since 1880; N. H. Flower, Yonkers, N. Y., since 1885; Mrs. Sarah Weaver, Fort Wayne, Ind., since 1879, and Mrs. Sarah S. Aldrich, Rutland, Vt., since 1887, the last-named adding in her letter: "It is dearer than ever. I don't think I could get along without it." James W. Patterson, Charleston, S. C., is one of the original Circle and "loves it more and more every year."

One of the very earliest pioneers in the Circle was Rev. A. W. Scheuberger, Enid, Okla., who gives this grateful assurance: "It has helped me many times and comforted me in my ministerial life. It has brought many a blessing. I am now going down the shores of time, and according to nature don't expect to be here very long, having reached the seventy-ninth milestone of my physical life and the forty-sixth of my spiritual life."

It has been a great pleasure for us to read these letters from our old friends, and there are many more of the same tenor. This world of ours has witnessed many changes since the Family Circle was first organized. The circle has grown to hundreds of thousands, and has become a great army for spreading the Gospel by the active methods of applied Christianity. These years have been rich in blessing, and the prayers and the labors of our faithful old friends have borne a wonderful harvest. Their united testimony, which is more precious to us than we can express, shows that the Christian Herald, amid all the changes, has continued to be a faithful expositor of the old Gospel and a humble but efficient helper to Christian living. Such is its real mission—the object for which it was first started and the goal it has always held in view.

House-Cleaning

SPRING cleaning is an ancient and honored institution. It is a time of dismay for the men folks, of delight for the children—unless they are asked too pointedly to assist in the direct project in hand—and a time of excitement, consternation and furious zeal on the part of housewives.

Lately a new twist has been given to this ancient institution by the celebration of "Clean-up Week" in various cities and towns. This festival has to do not so much with the internals of house-cleaning as with the clearing away of rubbish from yards, streets, alleys and gutters, and the united effort on the part of all the townspeople to make their community beautiful.

But may we not consider another kind of spring clean-up? Just as rubbish has a way of accumulating in garret, cellar, closet, pantry, desk, bureau and yard, so rubbish is almost sure to accumulate in our minds and in our souls. And spring, with its new life and brighter light and pleasanter air, is a good time to sift out rubbish from our lives as well as from our houses and our gardens.

So we should go over the whole list of our motives, our interests, our thoughts, our hopes, our pleasures, our habits, our indulgences, and see if we cannot find some unclean or at least unnecessary rubbish that should be disposed of.

"Is thine heart right?" That is the test question, the main issue. Can we meet that challenge, presented to those who would stand in God's presence: "He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity nor sworn deceitfully"? Are we qualifying ourselves for the contract: "With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure"? Have we entered into the present splendor of Christ's amazing promise: "The pure in heart shall see God"?

It takes time to clean house. The accumulation of months cannot be removed in a moment. So with our souls. From day to day we are too busy to take heed about those unsuspected things which are hindering. We must "take time to be holy." We must set apart an unhurried time to talk with God about these matters. We must give him time to answer our prayer: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me."

It takes courage to clean house. There must be a definite determination of the will to go through with this business. We must settle the matter before we begin that we are going through to the end; that we are not going to wince whe[n] points out as rubbish or defilement something we had considered precious. Nothing is go[od] count except to get that heart-cleanness wh[ich] demands and promises.

Yet, after all, the wonder of this matter o[f] cleansing is that it is something which God h[im]self will do for us. It is the thing he has been l[on]ging to do for us every day. He still waits to fu[l]fill plain promise to each one of us, a promise [which] seems so reasonable, so fitting, so pleasa[nt], seasonable just now, "Then will I sprinkle [clean] water upon you, and ye shall be clean."

Still Searching for Eden

MAN still hesitates between a heaven [and] an earthly paradise. He is still sea[rching] for Eden. Dr. W. C. Farabee, the [leader] of the Amazon Expedition of the Uni[versity] of Pennsylvania, who lately return[ed] to Philadelphia, gives a very interesting acco[unt] of his travels among the wild tribes of Brazil a[mong] the Guianas. He found among them one tribe [which] had a well-preserved traditional account of th[e crea]tion of the world. In many respects it bore a [strong] resemblance to the Bible narrative. The peopl[e were] wholly uncivilized and had never seen whit[e men] before. He was told also of a tree in that [region], which they claimed to have been the "Tree of [life,"] but which is now only a petrified stump. [These] people, living remote from the rest of the [world,] seem to have inherited a tradition of Eden i[n com]mon with many other races widely apart. T[hey] have such traditions among the peoples of Ar[menia,] of the Caspian Sea, Cush, Turkestan, Cas[pian] Ceylon, Lebanon, India and even some pa[rts of] Africa. Eden means "delight," and its equi[valents] in whatsoever language convey the same idea. [While] it is not easy to identify the names of plac[es and] rivers after the lapse of all the centuries sin[ce the] Bible was written, the Eden narrative in G[enesis] leaves us no reason to suppose that the appel[lations] in Scripture are to be understood in any othe[r than] the ordinary sense; yet learned men throu[ghout all] ages have debated concerning the site of the [glori]ous, vanished garden which "the Lord God p[lanted] eastward in Eden," and to recover which th[e race] of man will never grow weary of searching.

Many Religions—Little Religi[on]

THE recently published report prepa[red by] Dr. H. K. Carroll, and issued by the H[erald] Council of Churches of Christ in A[merica,] shows that there are 169 religious bo[dies in] the United States. The Independent, comm[enting] upon this report, and adopting the colloq[uialism] which makes "religions" a synonym for "den[omina]tions," publishes an editorial with the title "Too Many Religions," and voicing a strong pl[ea for] Christian unity.

We should like to add a thought to the [inde]pendent's caption. Too Many Religions—Too [little] Religion! More religion would make few[er "re]ligions." In our insistence upon specific it[s of] faith or practice, in efforts to build up th[e local] denominational church with which we are af[filiated,] in seeking to raise and spread the fame of [our de]nomination, we lose sight of the main issue [—] our church life—which is to get people into touc[h with] God and to labor unitedly for the winning [of the] world for Christ.

That was a good old phrase, "getting rel[igion."] The spiritual life was a thing to be seized [to be] found, to be possessed. And when people [got it,] they knew it. They knew they had somethi[ng not] possessed before. People nowadays "jo[in the] church." That is a different matter from "[getting] religion."

To have religion and to keep it, to testify [to its] blessings and win others to its joys, to demo[nstrate] this inward possession by the outward acts [Christ] mentions in his famous description of religio[n pure] and undefiled," to try as much as in us lies [to turn] the world toward God and his ways—this i[s what] it ought to mean to be a member of the ch[urch.]

Just now the American church is rejoic[ing, in] many localities, in showers of blessing. Peo[ple are] getting religion in the old-fashioned way. [Others] are having their religious experience de[epened,] freshened, strengthened. All this should lead [to new] unity, for as people draw nearer to God the[y must] draw nearer to one another. This will me[an new] power for the church and new triumphs [for the] Cross of Christ.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

War Fleet Through Canal

THE Atlantic Fleet will pass through the Panama Canal on July 4. This was decided at a cabinet meeting on April 23, and announced by Mr. Daniels, secretary of the navy. It is a surprise to the navy and apparently to the War Department as well. The fleet was scheduled to go through the canal in March, but the political difficulties then made the abandonment of the plan necessary. General Goethals is reported as saying that the danger of slides is so great as to make another postponement possible; but the journey will be attempted. The fleet will go all the way through the canal and will continue up the Pacific coast. It is thought that a division of the fleet will touch at Hawaii, and probably be retained in the Pacific to strengthen the Pacific fleet. It will have a part in the exposition. The fleet will rendezvous in Hampton Roads after the May maneuvers for the voyage to the canal. The program is for the fleet to reach New York on May 8 and remain for the review by President Wilson on May 17 and 18, then go to Narragansett Bay for maneuvers and return to Hampton Roads for an overhauling. Our generation, which to some degree recognizes the magnitude and value of the canal enterprise, can have only a faint conception of the untold benefits of a commercial, moral and religious character which our country and the world will receive from it in the generations to come. The passing of the fleet through the canal, it is to be hoped, will have a better fortune than Paul's ship which fell *"into a place where two seas met."* (*Acts 27: 41.*)

Frederick W. Seward Dead

ON APRIL 25 F. W. Seward, son of the great war secretary William H. Seward, died at Montrose, N. Y., in his 85th year. He heard the warning from his father to Lincoln, which changed Lincoln's route to the inauguration and saved his life. He fought the assassin that stabbed the great war secretary the night that Lincoln was killed, and suffered a fracture of the skull in the contest. He remained assistant secretary of state under President Johnson, when he retired to his lovely home at Montrose-on-Hudson where he sought rest and restoration from the damage the assassin had inflicted. Under the father the younger Seward assisted in procuring the Burlingame Treaty, in which China accepted the principles of international law. He was sent with Admiral Porter to negotiate West India treaties, and subsequently aided in the purchase of Alaska. Returning to Auburn, he aided Thurlow Weed in writing his recollections, edited his father's "Travels Around the World," and wrote an autobiography, to be published after his death. F. W. Seward had the best of blood, was a man of splendid character, as well as ability, and was gathered to his fathers full of years and honor. He fulfilled this prophecy: *"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."* (*Job 5: 26.*)

Mysteries of the Firmament

ON ONE of the arches of the San Francisco Exposition appears this inscription: "The Universe: an Infinite Sphere, the Center Everywhere, the Circumference Nowhere," and scientists are indulging in speculation as to the real meaning of the inscription, as to the vastness and mystery of the universe. The strongest telescopes have discovered, and photographed, about 100,000,000 suns, and astronomers think there is evidence of several billion more suns like those discovered. How great and good our God to make and sustain all these worlds! The inscription at the exposition suggests this verse: *"The heavens declare the glory of God, and the firmament showeth his handiwork."* (*Ps. 19: 1.*)

Human Sacrifice Among Indians

MRS. MATILDA COXE STEVENSON, who for thirty years was an expert on Indian affairs for the Bureau of Ethnology, has reported to the Smithsonian Institution that women and babies are sacrificed as a part of the religious ceremonies of the Tewa tribe of Pueblo Indians in the Rio Grande Valley. She says human sacrifices are made to propitiate rattlesnakes, which the Indians of the Tewa tribe believe are among the magic gods. For the sacrifice, either the youngest female child in the village or an unmarried woman is chosen. At the tewa, the ceremonial house, the high priest designate the victim and the war priests summon the woman, or order the mother to bring her child. The priest administers a fatal poison to the victim, and her flesh is thrown to the rattlesnakes that are brought into the temple for the service. If Mrs. Stevenson is correct in her report the criminal observance ought to be punished and stopped at once. Cato Sells, commissioner of Indian affairs, has begun investigation. We have here the primitive sense of sin and the mistaken groping after the spotless sacrifice and the only God who can pardon. The apostle says that redemption comes not by silver or gold, *"but with the precious blood of Christ, as of a lamb without blemish."* (*I Peter 1: 19.*)

BLACK DIAMOND'S BUFFALO OFFSPRING

IN THE bison paddock of the Zoological Garden at Central Park, New York, there was born recently a calf to Juno, one of the prize buffaloes of the herd. It was strong and well colored, and weighed one hundred pounds. It has the distinction of having Black Diamond as its father. He is today the finest bison in captivity. His weight is 2,800 pounds. He looks imposing and patriarchal in his appearance that the United States Government used him as a model for the buffalo image reproduced on its ten-dollar gold certificates. Nineteen years ago Black Diamond was born in the present buffalo paddock, so that the new calf has come into the same family and the same physical home that its ancestor had. The American buffalo is all gone, and a few specimens of the noble animal only will be left in the zoological parks to tell of the countless herds that roamed the plains. It is said there are only two small herds left, one in Yellowstone Park, numbering twenty-five, the other in Lost Park, Colorado. The proposition is seriously considered of auctioning off Black Diamond to some one who will be able finally to get [illegible] for his head. We trust the park authorities will recognize his life-long service to the park, and vote him an old-age pension, and eventually give him a last and honorable exit, and preserve his head as a memorial of the animal now about extinct in this country. Some commentators claim that the buffalo of Palestine, which differs in some particulars, belongs to the same family as the American bison and is referred to as the behemoth, while a larger number say the unicorn is the Oriental buffalo. Job thus refers to this wild animal: *"Will he be willing to serve thee, or abide by thy crib?"* (*Job 39: 9.*)

Embezzled $100,000; Died Pauper

A PROMINENT lawyer and private banker of Chicago, who fled that city in 1911, after having embezzled $100,000 from clients and depositors, which he declared he had lost in gambling, died a charity patient in the tuberculosis ward of the county hospital in Chicago recently. Just before he died, he revealed his identity to a nurse, and said: "Tell my old friends I paid for my folly with my life. Gambling did it all." The report did not indicate the methods of gambling he employed. It is likely he lost in "speculation" in grain "futures" on 'change, or in "watered" stocks, skilfully "laundered," or maybe at poker at the gentleman's club, or at the wheel and chips of the gilded gamblers' hell. It makes no difference where or how, the vice is the same, the attempt to get something for nothing, which is stealing. Men in high life who commit such crimes do not usually wait for so tardy a process of physical destruction as slowly wasting consumption; they often wickedly use the drug, the bullet, the knife, the stream, to hurry them out of life. We hope the man found Christ's forgiveness and salvation. His death-bed warning, which is worth heeding, voices this fearful fact, that *"the wages of sin is death."* (*Rom. 6: 23.*)

"Stop the Car!"

HARRY PORTER, a motorman on a street car in New Orleans, La., was suddenly seized with heart trouble, and thinking of the safety of his passengers, tried hard to throw off the power, but was too weak. He fell to the floor, and with his dying breath called to the conductor to "stop the car!" Frank Munch, the conductor, seeing the fall, and hearing the voice, rushed forward and turned off the power. Porter, his life ebbing, supported himself on his elbow until he felt the car stop. Then with a smile on his face he passed away. This is another one of the thousands of instances of heroism in practical everyday life. Trolley car and railroad trainmen take their lives in their hands every time they make a trip. Porter's anxiety for the safety of the passengers is a good sample of the heroism of the average railroad man who will take danger to protect his passengers from it, who will welcome death if need be to save the lives of those committed to his care. The recognition of responsibility by the motorman in the very moment of death suggests the great fact: *"For none of us liveth to himself, and no man dieth to himself."* (*Rom. 14: 7.*)

Police Medals Awarded

APRIL 24 New York was treated to what was pronounced the finest police parade the city ever had. Mayor Mitchel reviewed the parade and then awarded medals of honor to six members of the force for conspicuous bravery in the face of danger during 1914. The department medal of honor was presented to Lieutenant George Haerle, who, after his partner had been shot and killed, went into a dark room for his murderer, whom he killed in exchange of shots in the dark. Patrolman E. F. W. Seyler, who though shot in the thigh pursued a man till he finally fell unconscious, received the Rhinelander medal. Patrick Gilshinan was given the Bell medal for jumping into the river one cold morning and making a rescue. Daniel F. Stack received the Brooklyn Citizen medal for fighting three burglars he had surprised, and capturing them all. Joseph Gross received the medal of the Automobile Club of America for the rescue of an unconscious man from a burning building, and T. F. Smith was awarded a medal for putting out a bomb about to explode. These 7,000 men, guarding the lives and property of others with true heroism, suggest the spirit which ought to characterize every Christian called to safeguard the souls of others by this injunction: *"Thou therefore endure hardness as a good soldier of Jesus Christ."* (*II Tim. 2: 3.*)

A WEEK IN THE WORLD'S NEWS

Photo by Earle Harrison, Special Staff Photographer

WARTIME CROWDS IN HAGUE STREETS

Photo by Earle Harrison, Special Staff Photographer

WAR CLOSES THE GREAT PEACE PALACE

DELEGATION OF AMERICAN WOMEN

WOMEN MEET IN WORLD PEACE CONGRESS. It was a courageous thing that the Women's Congress did in assembling at The Hague at a time when almost all the European countries are fighting in the biggest war in history. After several days of detention in England, the American delegates were allowed to proceed to Holland, and the congress was fairly opened on April 27. Some of the delegates declared it was not a peace congress, but rather an effort to unite the women of all lands on a plan to render future wars impossible.

Miss Jane Addams of Chicago was unanimously chosen permanent chairwoman. There were only a few English women in attendance, as the British Government had refused passports to the majority of the British delegates on the ground that any large gathering of English women might be a source of danger and that important military secrets might leak out. A leading Italian member, Rosa Genoli, made a passionate plea, taking the ground that the war would speedily be brought to a close if the women of all the countries would only demand that the nations "get together." It did not seem to strike the congress favorably, however, and it was observed that most of Mme. Genoli's Italian fellow delegates were absent. A German delegate, Dr. Anita Ausburg, made a speech which greatly impressed the congress. She believed the efforts of the women would succeed because international feeling for humanity was above all other considerations. Miss Kate Courtney, leader of the British delegates, urged mutual work by the women, as women of all countries are sisters, and feel and suffer equally when their sons and husbands go to war. Mrs. Fanny Fern Andrews, of Boston, declared that every woman in A[illegible]rica sympathized with the objects of the congress.

The gathering is notable for the reason that it is the firs[illegible]ccasion on record when the women of so many different countri[illegible] have united for an international purpose. There are 886 Dutch de[illegible]ates, 29 Germans, 51 Americans, 22 Austro-Hungarians, 9 D[illegible]s, 5 Belgians (who received special permission from the Germa[illegible] military authorities to attend), 75 Swedes, 16 Norwegians, 3 [illegible]lish, and one each from Chile, Italy, Canada and Armenia. Alt[illegible]ther there were over one thousand delegates in the congress.

The speeches being in various languages necessitat[illegible] the labors of interpreters. Resolutions were provisionally a[illegible]pted, subject to further discussion before final action. They register woman's protest [illegible]inst war, especially in its effects upon their sex and the coming generations. They emphasize w[illegible]man's responsibility for initiating a better world order, pledge woman's support to a peaceful [illegible]ution of international problems, and to the promotion of international good feeling and peace ed[illegible]ation in the school and home, and insist upon the democratic control of foreign policies. The[illegible] were also resolutions introduced (but not acted upon up to the close of the second day's s[illegible]sion) providing for world-wide arbitration of all international disputes; for an internationa[illegible] police force empowered to carry into effect the decrees of an international arbitration court; f[illegible] both sexes being equally represented in the adoption of foreign policies, and "that no territory [illegible]ould change owners without the consent of both the men and women inhabitants."

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HER RETURN TRIP NOT YET SCHEDULED. The converted German cruiser Kronprinz Wilhelm, which, in her game of hide and seek with cruisers of the Allies, dashed into Newport News harbor, was interned on April 26 by her captain, Paul Thierfelder, acting, it is understood, under orders received by way of the German embassy in Washington and much against his personal preferences, and the vessel will now doubtless join her sister ship, the Prinz Eitel Friedrich, at Norfolk. The Wilhelm, a converted North German Lloyd liner, sped away from Hoboken at night August 3 and, it is stated, did not touch another port until her arrival at Newport News, 255 days later, and she is said to have sunk 14 merchant ships in that period.

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MORE MASSACRES IN ARMENIA. For centuries Armenia has been the football of the Turk. Some thirty years ago the world was shocked by the news of Armenian massacres, and again in 1896 the Kurds, or irregulars, devastated a large part of Anatolia from the Mediterranean to the Black Sea, killing thousands of peaceful and defenseless Armenians. The head of the Armenian church at Etchmiadzin recently cabled to President Wilson appealing for American sympathy, his message having been sent after being advised of massacres at Erzerum, Berjan and Zeitun. It is reported that the villages of Urza, Salmas, and Haftevan have been similarly visited. The Armenians are not a militant people, and have no part in the present war; but they are made the prey of the Kurds at every opportunity. Persia has been powerless to help them and thousands of them have fled towards the Russian border. It is said that from 20,000 to 30,000 Armenians and Nestorians are now refugees from their homes, and many have crossed the Russian border at Julfa. A number of women, maddened by their sufferings, have flung their children into rivers and pools to end their misery. Dr. W. S. Vanneman, head of the Presbyterian Mission at Tabriz, writes of massacres of Nestorians and Armenians. Eight hundred perished in Urumiah alone. The American Mission in Urumiah, Dr. Vanneman states, is reported to have been forced to pay a ransom of $40,000 to save the lives of refugees who were in deadly peril. Unless the persecution is checked, it will practically mean the extermination of the Nestorians.

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SURVIVAL OF THE WEEKLY BATH IDEA. With the advent of cleanliness, the race took to bathing at the end of each week so as to start fresh and clean on Sundays. Once a *year* seems about right for cities, and the annual municipal bath is now at full tide. Boston begins its clean-up week with a big parade; the cities of Maine are called upon by the governor in an official proclamation to pitch in and make everything spick and span; and all New England is stimulated to get right into the tub and use plenty of soap and water, by the offer of a prize cup for the town making the best showing. New York is hard at it also, and in fact the whole nation is scrubbing its civic self these first weeks in May to remove the year's stains. Like the individual's bath, the city clean-upping will probably leave such a nice feeling that presently the thing will happen a great deal oftener—as it should.

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THE SOUTH TO PUT UP A FIGHT. The fourth annual convention of the Southern Sociological Congress at Houston, May 8-11, announced in advance a long list of distinguished speakers to discuss the general theme: "The Conservation of Health," a definite crusade for a healthier nation being contemplated, beginning with the southland.

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REMAKING A STATE'S CONSTITUTION. The Constitutional Convention to draft what will amount to a new constitution for the state of New York is in session, ex-United States Senator Elihu Root presiding as president. A multitude of reforms are being proposed, one of the most drastic being almost complete home rule for cities. The delegates are not all of one mind on these matters, and the sessions hold promise of becoming interesting.

W A R

WAR is hell, no matter what
The fire within that makes it hot!
Masters, by their devious ways,
Light the red, destructive blaze!
Talk of God and righteousness;
What are they in this distress?
Talk about the soldier's fame;
Talk about the glory game;
Tell us it is good to die
That a flag may float on high;
Tell us lofty sentiments
Grow from blood and pestilence;
Tell us corpses, strewn around,
Change the soil to hallowed ground;
Tell us burning houses light
Straying patriots towards the right;
Tell us there is cause for cheers
In the women's bitter tears;
Tell us starving children wail
Only when their armies fail;
Tell us how great victories bless
The widows and the fatherless;
Tell us that the men who died
Are their country's joy and pride;
Tell us—
What you please to teli
The simple truth is
War is hell!

W. J. Lampton

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

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SCHOLARS ESTRANGED BY WAR POEM. Expres[illegible] the hope "that no German will again be found to accept t[illegible] post of exchange professor at Harvard," Professor Kuno M[illegible]r of the University of Berlin resigns as a candidate for that [illegible]st, a highly regarded international scholastic honor, because a [illegible]enly sarcastic verse aimed at the German Government was [illegible]rded a prize by two Harvard professors and was widely publ[illegible]d as a "Harvard prize poem." Professor Meyer, who stands [illegible]h in the scholastic world, bitterly assails Harvard and its pr[illegible]dent, Dr. A. Lawrence Lowell, for what he calls a "gratuit[illegible] and shameless insult to a friendly nation that called forth [illegible] word of disapproval from any of the authorities of the insti[illegible]ion."

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WAR'S MARK ON THE RACE. The estimate tha[illegible] early 3,000,000 cripples will be produced by the war has been m[illegible]de by actuaries; a red scar on the body politic of Europe that [illegible] long remind those lands of the hideous months through whi[illegible] they now are passing.

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ENTRENCHING AGAINST AN ARMY OF CRI[illegible]ETS. Farmers of the state of Washington have been figh[illegible]g an invasion of crickets estimated in the millions, several [illegible]dred acres of wheat having been destroyed before trenches [illegible] the mile could be plowed to check the advance of the pest. A [illegible]milar assault is reported from Palestine, where locusts are said [illegible] have ruined fifty per cent. of the standing crops and vineyard

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FEARS INTEMPERANCE REVOLUTION. On A[illegible]il 2[illegible] the lower house of the Convocation of York (Church Eng[illegible]land), resolved against the total prohibition of alcoholic in[illegible] in the fear that prohibition would mean a revolution in [illegible]glish life with the ultimate result of an excess of intemperanc[illegible]

. . .

VICTORIOUS DEFEATS IN MEXICO. According [illegible]pres despatches Generals Carranza and Villa have defeated ea[illegible]other in a decisive battle in which thousands of troops were e[illegible]aged, leaving the main issue still unsettled. In addition to [illegible]s en- couraging news comes word that an American newspape[illegible] corre- spondent, who is visiting his family in this country, h[illegible] been condemned to be shot as a spy by Carranza and is awai[illegible]g his fate in a Mexican dungeon. Lack of space prevents ou[illegible]iving other equally dependable news from our sister republic.

. . .

FOR SOUTH AMERICAN UNITY. A far-reaching [illegible]cy of inter-relations between the republics of South America, [illegible]ount- ing to an alliance for united action in all matters of a [illegible]mon interest, may result from a series of visits to those c[illegible]untries begun the last of April by the Brazilian minister for [illegible]reign affairs, Dr. Lauro Muller. The present effect of the w[illegible] upon South American commerce, and the certainty of an att[illegible]pt on the part of the victorious nations to seek some rehabilit[illegible]on of their fortunes after the war at the commercial expense [illegible] these Latin republics, are conditions to be met only by a bro[illegible]nter- national policy, according to those who claim to know th[illegible] situa- tion.

. . .

CHINA'S GREAT AND GOOD FRIEND. The ten[illegible] ten- sion between China and Japan has been increased by ac[illegible]ious demands on the part of Japan and renewed insist[illegible]e of China's acceptance of the entire list, but hope of findi[illegible] some other way than war to solve the situation is found [illegible] in the attitude of the American Government, the administra[illegible] ap- parently being determined to insist on our well-est[illegible]ished rights in the preservation of China's integrity. The Ja[illegible]ese ambassador Viscount Chinda and Secretary of State [illegible]ryan have recently been in close conference, and though all [illegible]got- tions thus far have been conducted in secrecy the im[illegible]ssion prevails that Japan will modify her policy.

THE WOMAN WORTH WHILE

BY MARGARET E. SANGSTER, JR.

"IN PHILADELPHIA," said Miss Susanna Cocroft, and there was a note of laughter in her voice, "they said that I was too fat to sit in an ordinary chair." She looked down complacently over the well-fitting darkness of her dress. "In Washington they said that I was 'a fake.' In Boston they said that I simply did not exist, and when I mentioned coming to New York, they laughed and told me: 'Oh, you mustn't go there. Every New York woman has a distinct impression of you. Think of the ideals that you will break'"—Miss Cocroft paused and a ripple of applause grew over the audience. "How I shattered your ideals?" she questioned.

The applause died away to a mere whisper of clapping hands, and I brought my gaze back to the singularly graceful figure that stood on the little raised platform. She wore a cluster of violets at her belt, and a tall vase of American beauties beside her shaded in with the crimson of the hangings. Something of the sweetness of the flowers seemed to have caught her voice as she went on.

"My lecture here today," she said slowly, "is on the subject of The Woman Worth While." On thinking it over, however, it seems to me that I should call it The Woman Most Worth While. Every woman who does something for somebody is worth while—the woman who does the most for people is the most worth while!"

There was a faint rustling over the audience as heavily perfumed, silk-clad women sank back in their seats and prepared to be amused. As I gazed out at the sea of hats—(for I was in the back of the room and could scarcely distinguish faces) I wondered how many of the listeners were "women most worth while." I wondered how many women were even "worth while."

I think that perhaps the same thought struck Miss Susanna Cocroft. At any rate her next words voiced my thought emphatically—startlingly.

"Nothing is ever accomplished unless you work for it," she told us. Suddenly she leaned forward and her eyes seemed to touch the eyes of every one in the audience. *"If every woman in this room,"* she said, *"exerted herself a little, there would be no slums in New York City!"*

TOWARD the front of the room there rose another small whirlpool of applause, and women, startled for another moment out of their habitual calm, again settled back in their chairs. Miss Cocroft watched them with a bit of a smile on her face.

"In our grandmothers' day," she observed, "women had a different round of occupations. There was spinning and cooking and keeping the house and the children in order. In these days it is rather different. The vacuum cleaner does the cleaning. The spinning wheel is silent. The modern women have fewer ideals and purposes. Their work in life is to buy clothes and show them. Women used to say, 'I am a body, I have a soul!' Now they say, 'I am a *soul*, I have a body!'"

It seemed to me that some of the obviously clothes-showing women should have fidgeted in their chairs. But no—they smiled—indulgently!

"I think," went on the charming voice from the platform, "I think that people catch disease from being tired. It is the eternal whirl that wears you down, that brings disease. But people never hesitate. They wait until Nature calls a halt. Relaxation is more needed than anything else by modern women!

"The enemies to a woman's health," she said gently, "are many. Worry, fear, jealousy, anger and hatred are all enemies. In this war it will take hundreds of years to wipe out the effects of the hatred and worry that have swept through the old countries. The men? The men are at the front, in the midst of excitement, temporarily crazy, perhaps; but too busy to think. The women are at home worrying."

Miss Cocroft paused and I thought that she sighed.

"We should keep our thoughts right," she went on after a minute, "for if we think unwholesome things it will get to be just like a river. You can't stop the current of them any more than you can stop the current of the water."

I THOUGHT of states of mind that I had been in, and I shuddered. I looked at the figure that stood before me and wondered if her state of mind ever had dents in it.

"Beauty," she was saying, "beauty is not vanity—it is use! We can't all be beautiful, but we can all, every one of us, show our beauty of soul, and we can all show to the utmost the beauty of the house we live in. Be like a picture that people will enjoy and take pleasure in looking at.

"You mothers—be careful of this débutante slouch that the girls are affecting—it's a bad habit. We do it because we feel that we must make our figure over to fit the gowns—gowns made by men. Let them create gowns to fit our figures when *we stand like women!*

"Make the most of life. Don't let yourself get melancholy. Life was given to us a great big beautiful thing. It's morally wrong to get into that kind of an attitude. *"It's a libel on the Creator to be depressed!"*

I gasped. It was rather new—this idea of libeling the Creator. I had never thought of it in that light exactly. I had always rather imagined that some spells of temper were excusable, some fits of blueness perfectly legitimate.

"I saw a picture a few days ago," Miss Cocroft was saying. "It was the picture of a tiny girl walking beside a larger girl on a sandy beach. She had a bundle of fagots on her head—a small bundle. The larger girl had a big bundle. The tiny girl looked up into her companion's face with a whining expression, but the older one was saying as she looked down, a smile touching her tired mouth:

"'Quit yer kiddin'; look what we all got ter carry!'"

"Look what we all got ter carry!" The words rang hollowly, almost, in my brain. I thought of the women that toil all day in the sweatshops and the factories; I thought of the unloved rich women who were sad in a golden world of their own building; of the women who loved babies and yet were lonely in their great houses. I thought of girls, friendless, penniless, hopeless, in the great cities, and as I thought, I was glad I was alive and well, that I had friends and relatives to love me; that the world was beautiful. I thought of the girl babies wailing through the summer heat, and of my own sometimes needless sense of trouble. I thought of the cruel mills—the wraiths of children. . . .

"Look what we all got to carry!"

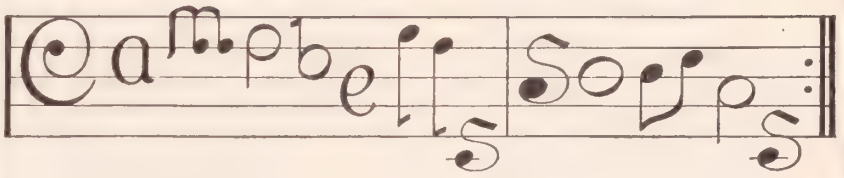
Miss Susanna Cocroft was finishing her lecture. One more sentence crept softly into my brain and nestled there.

"Wind is air in motion," she said. "You would be unconscious of air if it were not wind. *Thoughts are mind in motion.*"

Suddenly, almost, she finished. There was a soft rustle all over the room. The smiling statues looked down on the silk-clad, wonderfully hatted crowds of women, going back to their moods and their worries, their buying and wearing of clothes.

BUT I—as I went out I thought of the giver of advice in her slim dark dress, with her flower voice, and her personality that flowed like a river, softly and yet insistently, through the body and the heart and the soul. My mind was in motion.

Try this on your family



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Try it on your tired bread-winners when they come home fagged out with the day's work. Try it on your hungry youngsters and *yourself* for the midday meal—instead of a heavy meat meal that calls for a roasting fire.

Perhaps you know how good it is from past experience. But try it again *today*, and see if it doesn't taste better than ever.

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Beef	Consommé	Pepper Pot
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Celery	Mock Turtle	Tomato
Chicken	Mulligatawny	Tomato-Okra
Chicken-Gumbo (Okra)	Mutton	Vegetable
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Campbell's Soups

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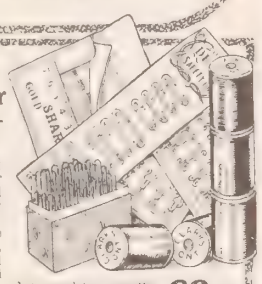

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100 Ass't. 18K. Gold Eye Needles	.25	.15
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OUR CENTER OF POPULATION

IT WAS officially announced by the Census Bureau that the population of the United States would reach the 100,000,000 mark at precisely four o'clock on the afternoon of April 2. This important date in our history was fixed by careful calculations, based upon the natural rate of increase in population. In the decade between 1890 and 1900 some 13,000,000 were added to the population by birth and immigration, while during the period from 1900 to 1910 the increase was over 16,000,000. It is expected that our population will be doubled in less than fifty years.

For more than a century a careful calculation has been made every ten years to fix the exact center of population. When the census was taken in 1790 the center of population was found to be near Annapolis, Md., well east of Chesapeake Bay. A decade later the center had moved to a point just above the city of Washington. Throughout the history of the country the population center has moved steadily westward at the rate of about 100 miles every ten years. The center of population of our 100,000,000 lies in Illinois near its western boundary. In another decade it will probably cross the Mississippi River.

The center of population has moved steadily westward for more than a hundred years without being deflected either to the north or south. It might be expected that the development of some section of the country would have drawn the mystical point far from the horizontal, but such has not been the case. The wonderful regularity of the movement of the line westward indicates at a glance the steady movement of the population.

A careful estimate has been made recently of the proportion of citizens of foreign birth and descent throughout the United States which proves of especial interest at the present time. According to Professor Albert B. Faust of Cornell University, who has made a special study of the subject, the country contained in 1910, 32,243,382 people of foreign birth, or 35 per cent. of the entire white population. Of this number 13,345,545 were foreign born, 12,916,311 had been born in America of foreign-born parents, and 5,981,526 had one such parent.

According to the statistics a large proportion of the foreign-born population, or at least those of foreign birth, are of German origin. There are 8,282,618 Germans and some 4,504,360 of Irish descent and 3,231,952 classified as English, Scotch and Welsh. Canada contributed 2,754,615 to the so-called foreign population; Austria-Hungary, 2,701,886; Russia, 2,541,649; Italy, 2,098,360, and the Scandinavian group, including Sweden, Norway and Denmark, 1,743,378. All the other countries totaling some 1,177,092.

When the first center of population was calculated in 1790 the United States contained 3,173,000. The negro population was not included in this total. At the time the English, Scotch and Irish largely predominated, contributing together some 1,500,000. There were in all 600,000 Germans, including the Dutch, and about the same number of Irish, both Protestant and Catholic. The Latin, Slav and Scandinavian countries together had contributed 472,000. In the century which followed those of English descent multiplied very rapidly, while the immigration of German and Irish, which was large and continuous, partially reduced the predominance of those of English descent.

The same authority had calculated that in 1910 the English stock or those generally descended from English ancestry numbered 24,314,000; that Germany had contributed 20,976,000, and Ireland 14,934,000. It is much more difficult to calculate the several elements of our population than might be imagined. There is, for example, a large return population to be taken into account and a considerable proportion have so complicated an ancestry that it is difficult to classify them. The blood of the original settlers has become broadly diffused in more than a century.

The population which may be classified as of English descent comprises about thirty per cent. of the whole, while those of German descent are estimated to form about twenty-four per cent., with the Irish eighteen per cent. To summarize, then, we find that the North and West European stocks form 83.6 per cent. and the South and East European 14 per cent. of the whole.

F. A. COLLINS.

DRUNKENNESS AND HOME

FOR some reason the impression is common that in his own house a man has a right to be as drunk as he pleases. Every man is a king in his own castle, and if he chooses to be drunk, it is nobody's business but his own—so most people think.

But the complacency of shy soakers who are in the habit of enjoying in seclusion the comfort that a bottle grants is shaken by a decision given by the full bench of the Massachusetts Supreme Court. A woman, drunk, but quietly sleeping on a couch at her home, was complained against, arrested and convicted of being drunk. The court instructed the jury that "if they were satisfied upon all the evidence that the defendant, when found in the room, was drunk by the voluntary use of intoxicating liquor, she might be convicted under the complaint." Appeal was taken to the Superior Court and to the Supreme Court, but both sustained the conviction. The offense made punishable by the Massachusetts statutes, according to the interpretation by the Supreme Court, is "drunkenness by the voluntary use of intoxicating liquor," and "the place where the offense is committed, whether public or private, is not an element to be considered in determining whether an accused person is guilty under the law."

And why not?

If it is a crime to get drunk, why is it not as much a crime in one place as another?

Who would think of deeming murder, for instance, any the less murder and any the less punishable, because committed in the privacy of a man's home, and the members of his own family the only victims?

Drunkenness is different from murder, of course. But there is a decided connection between them. Scarcely a single day's news fails to report the murder of innocent members of his family by some man who asserted his "right" to be drunk in his own house.

Almost every day we read of murderers throwing themselves on the mercy of the court with the one plea: "I was drunk and didn't know what I was doing."

These countless fellows who have murdered while drunk, and who ought to know, don't tell us there is no connection between drunkenness and murder, do they? No, no. In their pleas, the connection is direct, definite and irresistible.

Then shall this condition of befuddled and inflaming mind, which induces four-fifths of all murders, be tolerated in the homes? Haven't the wives and children and aged parents as much right to protection as has the public on the streets?

Not every drunk ends in murder. Of course not. Not every lighted match applied to a building burns it. But, nevertheless, the law will not permit any man to apply lighted matches to his own home.

There's a great difference in men. But in the long run there isn't much difference in booze and what it does to them.

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Write for free book that tells all about these hose.

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A ROOM REBORN

TWICE within a few days have I seen a transformation. Two rooms that have taken a new lease of life after the spring renovating; that have not merely been scoured and scrubbed till they are spick and span, but have been made attractive as well; that are not only comfortable but cheerful in color and restful in their very simplicity. Is there anything more refreshing than to come into such a room?

One is a living-room in an old-fashioned house. The furniture, "too good to give away," was still too shabby or too ugly to live with in peace. No wonder that this spring my friend grew weary of housecleaning the same old things in the same old way with no better reward than the satisfaction of knowing that "cleanliness is next to godliness." No, she would not "go through another summer" with that cheerless room; and this was the outcome of her good resolve: when the carpet of many and faded hues came up to be cleaned it went to a factory instead of into the back yard and there was re-dyed and remade into a soft olive green rug with a self-toned border. This left on all sides a wide margin of the old wood floor, which was then painted and varnished a dark oak, after quantities of putty had been wedged into the gaping cracks.

Next a plain golden yellow "oatmeal" paper, at thirty cents a roll, and a few quarts of cream white paint and enamel made the walls and woodwork ninety per cent. more cheerful and attractive than they had ever been before. The stuffy curtains that hung at one doorway were sent to the attic "for the summer," but I fear they will never return to their accustomed place, for the soft yellow-brown canvas portières, with only a broad band of darker canvas stitched above the hem for decoration, have proven a great success.

Replacing the clumsy coarse lace curtains at the windows are little sash curtains of fine cheesecloth with a hand-drawn hem, and over these, pushed back at the sides and left to fall straight down to the window sill, are narrow hangings of cretonne, each cut from a half width of material.

Six dollars bought enough of a pretty flowered pattern at twenty cents a yard to make these curtains and slip covers for every piece of upholstered furniture in the room. This, you see, happily solved the problem of the chairs that were too good to part with and too bad to keep. And slip covers nowadays are so much prettier and so much easier to make than they used to be! You have only to cut a paper pattern to fit over the seat, back and sides of a chair, then "try on" the basted cover of cretonne, or whatever it may be, to make sure it is right before you stitch. Ordinary French seams are all that is necessary, but leave the four corners around the legs open wide enough so that you can take the cover on and off—then for a finish add a box-pleated or shirred flounce made to hang all around the seat and down to within an inch of the floor.

The other room was a bed-room. Let us waste no words on what it used to be; it is now an altogether fascinating retreat in blue and white; and all improvements home-made except the new rugs! Even the walls were painted a pale gray-blue by the girl to whom it belongs. With her own hands she also made her pretty white woodwork and painted and varnished the floor, for which she bought at very small cost three rag runners of a dark blue and white weave. The ceiling, which had a sixteen-inch drop, was given a fresh coat of white paint, and then above the narrow molding where it met the walls, the young decorator applied a simple stencil frieze in blue, darker than the tone of the wall paint. A kitchen pine table was then converted into a dressing table by painting and enameling the top white and making a curtain of blue denim to hang around three sides. For decoration, a white stenciled border of quaint design, like that on the walls, was put on above the hem, and a shirtwaist box that had also been covered with the denim, and a denim portière, were stenciled to match. At the windows were only sash curtains of dotted swiss, finished with a narrow ruffle down the sides. The bed was of white enameled iron, so needed no remaking, but the other furniture did. An oak chiffonier and two old black painted Windsor chairs were scraped and sandpapered, and finally emerged from the process immaculate in white. A new willow lounging-chair, costing five dollars, with a blue denim upholstered seat, and a bed-side table fashioned from an orange box which was set on end, covered, curtained with denim and stenciled to match the toilet table, completed the furnishing of this charming room.

But, you protest, everybody cannot paint walls and make stencil decorations. Any one who is physically fit can do all that this girl did and more if he or she will take as much trouble poring over catalogues and guide-books and other instructive literature that may be had for the asking from the big paint houses, and then, when plans are decided upon, follow instructions. A little knowledge is a dangerous thing, and it is much better to spend a few postage stamps and a little time to find out the one best way for your particular case, than to guess at it and learn by experience. Let others pay the price, and be glad that you live in an age when inexpensive cotton prints and the paint brush offer such possibilities for the home-maker, however limited her means.

VIRGINIA EARLE.

A "BUSH TRIP" IN HEATHEN AFRICA

SAMUEL McKEOWN, a mission worker at Monrovia, Liberia, West Africa, sends the Christian Herald an account of a "bush trip" in that section of Africa. He writes: "Every year I take a bush trip, and this year's travel in the interior was of unusual interest. At the close of one of my meetings, thirty-nine took a stand for Christ. One of the first native towns on the path is one where Christians are forbidden to preach. On entering the town, I went straight to the king's house, and, almost before I realized what was happening, I was preaching. The house soon filled with people. They gave good attention until the services were finished and then the 'palaver' began. Upon inquiring into the matter I found that the trouble was that they considered God to be much more generous to other people than to them. They wanted God to 'dash' (pay) them before starting a church in their town. We marched away and left them still talking. One night we reached a large native town called Cetar, wet, tired, foot-sore and hungry. I gave up the idea of preaching that night; but the natives just insisted upon hearing 'God palaver.' I went to an open place and found four or five hundred peopleeager to hear the Word, and we had a blessed meeting; but I did not ask for a single person to take a stand for Christ, as there was no one to leave here to look after them. I could not even send them a native preacher. I preached in this town about a year ago, and they did most everything but run me out of town. Truly, a wonderful change has taken place!"

Missionary A. P. Stirrett writes from Wushishi, Northern Nigeria, West Africa, that at a recent service at that place, 99 knelt in prayer and confessed Christ in baptism. On another day, 112 confessed Christ as Saviour, making a total of 211.

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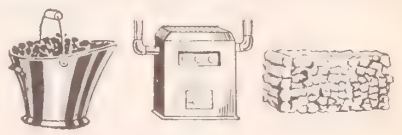

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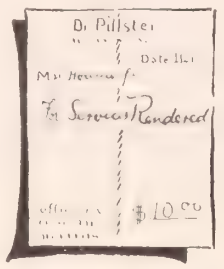

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THE WAR IN EUROPE

Continued from page 500

received from that country is that the situation could hardly be worse.

The great attack so long prepared for on the Dardanelles has begun. On Tuesday of this week the Allies landed troops on both sides of the entrance in an endeavor to attack the forts by land while the fleet attacked from the sea. It is as yet extremely difficult to say what success this movement has met with, as the reports are diametrically opposed. The British were landed on the northern or European side of the strait at Sedd El Bahr. The British Admiralty report at the end of the week that this landing, though strenuously opposed, was successfully carried out, and that the British troops succeeded in establishing themselves on a line beginning at a point a little to the east of Eski-Hissarlik, on the Dardanelles, and crossing the peninsula to the sea on the north, where they now are.

The Turks admit that the landing was made, but claim that after it was made the invaders were attacked by the Turkish troops, and that all were either captured or driven into the sea, whence they were rescued by the boats from their ships. In addition, the Turks allege one transport was sunk by their artillery.

On the other side of the entrance to the straits, at Kum Kale, a French force was landed, and from allied sources we have up to the present time had no further information as to what thereafter happened. The Turkish war office says that those troops were forced by the Turkish troops to flee to their boats with a loss of four hundred killed, besides over a thousand captured, and further claims that during the fighting the Moslem troops (Algerians, etc.) fighting with the French deserted to the Turks.

If this latter statement is true, it is important as showing that the Moslem troops of the Allies will not fight their co-religionists. This is the first time in the war this has been put to the test, by the way.

The allied warships, while these things have been going on on land, have been busily bombarding the defenses of the straits by sea. What the results of this bombardment have been we do not know, as here again the reports are in such direct conflict as to render impossible at the present writing to say which side has gained the advantage.

One point to be borne in mind which, owing to lack of knowledge of the Turks, Americans are apt to forget in judging the possibilities of this fighting, is that the Turkish infantry, when they are properly led, are very good fighters.

The severe fighting in the Western zone has been largely concentrated on a line about eight miles long, to the east of Ypres, the center of which line would be about three miles northeasterly of that town. Along this line during the week has raged almost without cessation some of the heaviest fighting since the war began, and the villages and hamlets within the area described have changed hands time and again. The final result seems to be that at very great cost in lives the Germans have gained a few square miles of ground.

This fighting at this writing is still going on, hence the definite result cannot yet be told. The losses on both sides are simply enormous in proportion to the numbers of troops engaged, and the Canadian contingent of the British army seem to have been the heaviest sufferers on the side of the Allies. The whole fight greatly resembles that of Neuve Chapelle in this that to whichever side victory finally inclines the price paid would seem to be entirely out of proportion to the result.

Personally, I believe this German attack is only a feint, and that the real attack in the effort to hew a road to the French coast towns, Dunkirk and Calais, will eventually be made from near La Bassée towards Bethune. The French military authorities seem also to have some such idea, as the official tell us that they have suspended all ordinary railroad traffic of troops in order to strengthen their defenses east of Armentières, La Bassée, etc.

On the rest of the line, the fighting has been intermittent. In the center practically nothing has occurred, and this is also largely true in the Argonne forest, incredible as it may seem,

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POST OFFICE IN THE SOLDIER-CITY OF THE ARGONNE FOREST

that part of the line the fighting has been almost steady for the last eight months. Between the Meuse and the Moselle, however, there has been considerable activity, particularly on the Les Eparges ridge, and the honors seem to have been equally divided. At one point the Germans have won a few feet of trench and at another the French, and the result, though costing many lives, has been practically little if any, lasting advantage to either.

There has also been much fighting in the La Prêtre forest and along the line running between St. Mihiel and Pont-à-Mousson. Farther east, Hartmannsweiler Kopf in the Vosges has been a great bone of contention, and has changed hands not less than three times during the last week. The importance of this mountain top is that it commands an almost unobstructed view of the plains of Alsace to the east, a prospect which both for military and for sentimental reasons the French are fond of gazing on.

Excepting for the torpedoing of a French cruiser, practically no submarine activity has taken place during the week. Several air raids have taken place, but with little results as far as we know.

The longer the war lasts the more certain it is becoming that the only practical value of aircraft in warfare lies in scouting and the obtaining of information concerning the enemy's movements. As an offensive weapon of warfare their value is slight.

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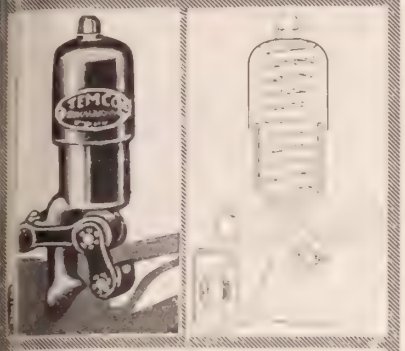

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THE YOUNG PEOPLE'S MEETINGS

The Children in Our Town: Are They Getting a Fair Chance (Physically, Mentally, Morally)?

Epworth League Topic for May 23. Gen. 42: 22

"DO NOT sin against the child." So Reuben had attempted to save Joseph from his brothers who wanted to kill him. And this plea may well come to us if we are not in desperate earnestness to save the children of our place and time from physical, mental and moral harm.

Child labor is one of the worst stains on civilization. Fortunately some steps have been taken toward righting this wrong in our nation's life, but much remains to be done. The recent splendid victory in the House of Representatives, in forbidding, by a vote of 233 to 43, the interstate transportation of child labor products, was undone by the Senate, which, on the last day of the session, tabled the resolution. New York State has been witnessing a shameful struggle in which the proprietors of the canneries have been trying to lengthen the hours of possible employment of children, but at this writing their schemes seem to be certain of defeat.

The establishment of a Child Welfare Bureau at Washington, under the direction of Miss Julia C. Lathrop, has been a great gain to the nation's childhood, and Child Labor and Child Welfare Commissions, as well as such organizations as the Playground Association, are working earnestly to protect the children. Compulsory education has also elevated childhood.

But the question is about your locality. How are the children off there? Are there neglected children? Are evil influences at work which the community is ignorant of? How are things at school? Are all the children in Sunday school? Just as the school authorities and the truant officer have a census of all the children, so should the religious and welfare leaders of the community. Each child ought to be known personally to some representative of the spiritual side of the community life.

But do not leave it to the officials. Do something yourself. Try to discover some forgotten child and make life sweeter and brighter and purer for him. If there is a child in your community whom you can help and whom you are not helping, the plea of Joseph's big brother should ring clearly in your ears and move your heart, not losing but gaining in strength because so many centuries have passed since it was first uttered and because in the meantime Jesus, the children's Friend, has lived and died and risen again: "Do not sin against the child."

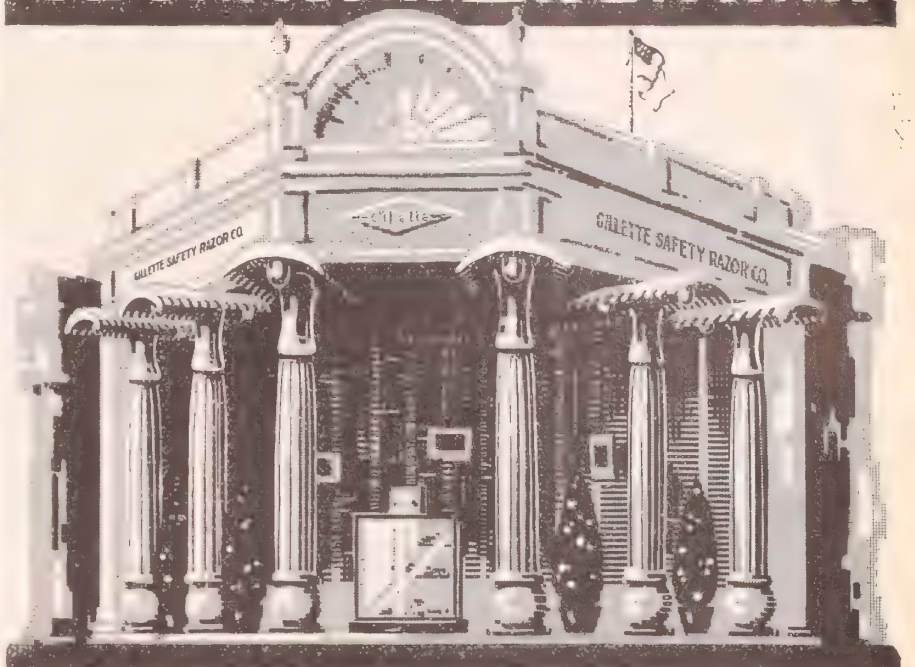
Religious Reading: What and Why?

Christian Endeavor and B. Y. P. U. Topic for May 23. Ps. 119: 129-136

YOU ought to read:

1. The Bible and Bible study books. 2. The religious classics, such as "Pilgrim's Progress," "The Schoenberg Cotta Family," "Stepping Heavenward," "The Imitation of Christ." 3. Missionary literature, such as is provided by the Missionary Education Movement, New York. No one realizes until he begins to test it how entertainingly interesting the stories of mission truly are. 4. Modern and present-day devotional literature, such as the books of Drummond, Jowett, Meyer, S. D. Gordon, Speer, Mott. 5. Church history and biographies. 6. Religious fiction, such as the stories of Ralph Connor, Charles M. Sheldon, Caroline Atwater Mason, Elizabeth Miller. 7. Religious periodicals, which are necessary to keep one in touch with the denominational evangelistic, missionary and welfare enterprises of the church. 8. Special technical studies in methods of church and mission work.

NO STROPPING—NO HONING



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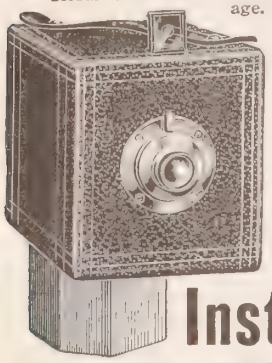

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INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 23.
II SAM. 2: 1-7

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Jehovah is my strength and my shield; my heart trusted in him, and I am helped." Ps. 28: 7.

About the time when David wrote these words, he had awoke to the divine purpose, which was running through his life, and linking its separate beads on a golden thread. "And David perceived that the Lord had established him king over Israel, and had exalted his kingdom for his people Israel's sake." The help of God could therefore be more readily claimed because of the great purpose that awaited fulfilment. It makes all the difference in claiming God's help, whether you do so for your own plans, or because you desire to help him in the fulfilment of some great program in which you take the humble position of instrument or agent. Where the latter is the case your power of claiming help is multiplied a thousandfold. The great contractor who has undertaken to construct a line of railway knows the necessity of providing for the thousands of laborers engaged with pick and spade. If they are to do their work so as not to disgrace him, he at least must guarantee their health and well-being. Is it likely, then, that God will be less careful and thoughtful for his own children, who are called into fellowship and partnership with himself? Is he unrighteous to expect all and give nothing? But we must trust him. Trust or faith is the only possible way of obtaining his special help. We must touch the garment's hem, if the healing virtue is to flow. When we are in this attitude, let us dare to say "I *am* helped." Let us live in the present tense. Let us reckon that we are helped, even though we do not for the moment feel it. Never make your sensations or emotions the test of God's faithfulness to his promise. Affirm! "I *am* helped."

Where David Disappoints

By Arthur H. Howland

THE chapters between our last lesson and this contain some things that are very disappointing. We are sorry to find David, during his exile among the Philistines, leading murderous raids against the Amalekites, exterminating whole communities, so none would be left to report his deeds to Achish, the Philistine king, who supposed that David was busy fighting against the Jews and their allies. We are grieved to see him not only recapturing the goods taken from his own town, Ziklag, but despoiling his enemies completely and sharing the booty with his friends among the Jews. We are dismayed to hear him order the execution of the soldier who brought him news of Saul's death, because at the king's order he had slain him to shorten his death agony. Scholars, however, assure us that it was the custom of sovereigns to slay those who assassinated their predecessors, even when that deed brought them to the throne, and we have already seen David's intense conviction of the sacredness of royalty.

After David had been crowned king of Judah at Hebron, Abner, Saul's former chief general, arranged to have Ishbosheth, a son of Saul, crowned at Mahanaim, king of Israel, Gilead and the Ashurites. Joab, David's general, led out an army against Abner's. They arranged a horrible contest of twelve of Joab's men against twelve of Abner's. All were slain. Then followed the battle in which Ishbosheth's men were defeated and David's force victorious. The war lasted several years, during which Abner, professing allegiance to David, was assassinated by Joab. Finally two officers of Ishbosheth murdered him and brought his head to David. David condemned the murderer to death as he had the slayer of King Saul.

So through these rivers of blood David came at last to the throne of Israel, which a little later, through more blood, was removed to Jerusalem. Fortunately scholars are able to say that the terrible implications of the narrative immediately following, as stated in the Authorized Version, are removed by critical study of the original text. The narrative appears to state that David hated the blind and lame and made a special effort to destroy them in capturing the city. The actual facts are that the Jebusites were so confident of being able to defend the high cliffs of their city that they had sent out the taunt that these heights would be impregnable even if defended only by the lame and the blind. This taunt, of course, was hateful to David's pride, and he made a special appeal to his men to take the city.

In all the bewildering horror of these bloody scenes we get now and then glimpses of that deeper heart of David where shone, even in those crude and dark and savage times, the light of a real affection for God, whose real purposes he so little understood, an almost unparalleled love for a man friend, and forgiving, loyal love for his afflicted and defeated king, and toward others signs of a gentle, forgiving, helpful spirit. We can understand something of the charm David seemed to have over others. Friend, wife, neighbor, soldier, subjects, they loved him—this eager, daring, restless chieftain, who was to found a kingdom and a capital which were at length to enlighten and bless the world.

His song of grief for Saul and Jonathan is noble and beautiful. "How are the mighty fallen!" "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me. Thy love for me was wonderful." So the soul of the poet rose above the soul of the red-handed soldier-king, as at other times the soul of the worshiper rose to the still sublimer heights of his songs of praise and trust.

The Unhurried Needlework

By Amos R. Wells

TWO little girls walking through a field were afraid of a cow. Said one of them, "Let's go right on and act as if we were not afraid at all." "But wouldn't that be deceiving the cow?" the other little girl expostulated.

We smile at this bit of conscientiousness, but we love the little girl for it. She would be uneasy in regard to David's deception of the Philistines, and most of us wish that like Moses he had gone down into the Sinai country, rather than place himself in a position where he had to act a lie.

While a writer was passing a New England schoolhouse a boy came out and began pulling down the flag—a strange proceeding, since it was not storming nor was it time for the school to be dismissed. The writer was curious and entered the schoolhouse to inquire the reason. The teacher pointed to a boy who was trying to hide behind his desk, and said, "Charley, there, has told a lie, and the flag has to come down, for Old Glory stands for truth, and must not wave over a school with a liar in it." Well would it have been for David if he had kept the flag of truth ever flying over his life.

Another still more regrettable act was Saul's consulting with the witch of Endor, one of the very class which he had outlawed in the beginning of his reign. But let us not find fault with Saul unless we ourselves are free from superstition. Are we undisturbed when we spill the salt, walk under a ladder, see the new moon over our left shoulder, start on a journey on Friday or sit thirteen at a table? We also may have our Endors. Not long ago a librarian of the British Museum was a secret devotee of astrology, and

The use of Gold Dust is second nature in millions of homes

The small quantity of Gold Dust required is at once taken up by hot or cold water forming the perfect cleaning solution. In this is the secret of the fact that

GOLD DUST

really *works* for you.

It dissolves dirt and grease and you rinse it away without scratching marring or harming any surface

Clean and brighten everything with Gold Dust—the only washing and cleaning powder any home needs.

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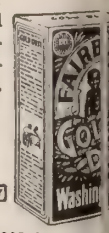

THE N.K. FAIRBANK COMPANY MAKERS

"Let the GOLD DUST TWINS do your w"

FIND OUT

The Kind of Food that will Keep You Well.

The true way is to find out what is best to eat and drink, and then cultivate a taste for those things instead of poisoning ourselves with improper indigestible food, etc.

A conservative Mass. woman writes:

"I have used Grape-Nuts 5 years for the young and for the aged; in sickness and in health; at first following directions carefully, later in a variety of ways as my taste and judgment suggested.

"But its most special, personal benefit has been as a substitute for meat, and served dry with cream when eumatic troubles made it important for me to change diet.

"Served in this way with the addition of a cup of hot Postum and a little fruit it has been used at my morning meal for six months, during which time my health has much improved, nerves have grown steadier, and a gradual decrease in my excessive weight adds great to my comfort."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Well-ville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"Don't-Snore"

U. S., Canada and British Patents

Stops Snoring and Mouth Breathing. Refunded if it Don't. Keeps the nostrils normal breathing by reinforcing the muscle nose which relax while asleep. **Made of Gold.** So comfortable the wearer is unconscious of its presence. Sent under plain cover. booklet—

Thos. B. Morton Co., Inc., 712 Starks Bldg., Louisville, Ky.

Fish Bite better, if you bait with **Magic-Fish-Bite.** Best fish bait ever discovered. Write and get a box to help introduce it. Agents wanted. **J. F. Gregory, K-127, St. Louis, Mo.**

stasmen and business men regularly obtined from him advice based on the positions of the planets and stars!

The chief of Saul's many sins was his suicide. A year and a half ago a man in New Jersey reached the age of one hundred. Professor Fisher of ale wrote and asked her to tell him to what habits she ascribed her longevity. "How foolish he is!" the old lady exclaimed. "I'm not responsible for living so long. It is God who has made me live so long." The old lady was right in her loving trust, and yet he was wrong in her implication that she had nothing to do with the matter. God may have designed one hundred years for Saul, but Saul was responsible for not giving God a chance. Every bad habit we form is a step toward suicide. Every noble thought or deed is a step toward longevity.

David's progress toward full sovereignty in Israel is most instructive. "God reaches us good things with our own hands," says the proverb; but God directs our reaching and grasping or it is futile. Flavel once wrote that "Providence is like a curious piece of needlework, made up of a thousand shreds, which, singly, we know not what to make of, but put together in order, they represent a beautiful history to the eye." Such had been the course of providence with David to this point. He began to see the design of the needlework, but not clearly enough to venture upon taking up the needle himself. It he had done so, he would have gone up to Jerusalem at once. He inquired of the Lord, and was directed to Hebron. The needlework had not yet reached the place for Jerusalem.

We do not wonder that David approved of the act of the men of Jabesh-gilead in burying the body of Saul, who had rescued them from their terrible plight so many years before. Doubtless his followers expected David to punish this act of homage to his enemy, but it was exactly the kind of deed which David himself would have been glad to perform. Gratitude goes always with greatness. Beecher describes this beautiful virtue with a beautiful simile: "As flowers carry dewdrops, trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude."

So we see David, the shepherd boy, become at last king of Israel. "The reward of good works," says the Talmud, "is like dates, sweet and ripening late." David was getting his reward, and it was all the sweeter that he had not hurried it, but had bided God's time.

LEADERSHIP TRAINING CLASS

Conducted by FRANK L. BROWN, Joint General Secretary World's Sunday School Association

Hear the pennies dropping,
Listen while they fall;
Every one for Jesus,
He will get them all.

NO WONDER that the children brought up this standard of giving should get to believe that Jesus should get the pennies and the moving pictures the nickels. We have cheapened our proposition by this penny song, and the result of this wrong education is found in the large number of pennies which find their way later life into the church collection.

What we put into the life of the Sunday school today will reappear in the church of tomorrow. And on the realm of finances the Sunday school has large service to render the future by lengthening the standard and motive of giving, by putting self and prayer into the gift and by so obtaining the objective of the gift that the giving will be intelligent.

The Treasurer.

The office, wherever possible, should be separate from that of the secretary. The different church funds should be separately entered and reported. Any of the Sunday school supply houses can furnish proper treasurer's books. The forms can be found in Foye's book, Record Records and Recognitions. Vouchers should be obtained for all payments and the funds paid out on the O.K. of the finance committee.

The treasurer should present monthly, quarterly and annual reports to the school. The weekly offering, in comparison with the previous year, and showing the average gift per scholar, should be posted on the board.

It will need to be patient and tactful, for the average teacher is not a bookkeeper, and there may be occasional differences between the cent in the class book and the actual cash.

A report to the school at certain intervals, showing just how the money has been expended, will be valuable.

The Envelope Plan.

A great many schools are now adopting the plan of weekly duplex envelopes for the scholars' giving, and the results are usually very satisfactory. By this plan the scholar gives for the Sunday when absent. Missions and other benevolences are regularly remembered, and the boy is being educated to future regularity in church giving. This gives the treasurer a little more work as compared with the old plan, but the gains are considerable.

Principle of Giving.

Scholars should early be trained to give from right motives, from love of Christ and others, and not for value received in some material things. The plan of running Sunday school fairs and affairs for the current expenses of the school and to impose tickets for these things upon the homes and tradesmen of the neighborhood is vicious in principle. It is wrong education for the children. It brings upon the church well-merited criticism from those who may not be in sympathy with such plans of church and Sunday school support. Personal sacrifice in giving will bring its own reward of joy, and giving for Christ's sake is that which will give value and effect to the gifts.

Special Offerings.

Causes which call for a special offering should be carefully explained, that the giving may be intelligent, and special envelopes should be distributed on the Sunday previous to the date of the offering. The school's special days, such as Easter, Children's Day, Rally Day and Christmas, each has usually its special offering for a special object.

Missionary Offering.

A principle in such giving is that scholars should give to missionary and other benevolences as least as much as to the school support. This should be done as a weekly pledge by the scholars, although it may be perhaps better in through the class offering only monthly or quarterly or even annually on Easter day. Programs to stimulate such giving may be obtained at the Missionary Education Movement, 156 Broadway, New York, or of the denominational headquarters.

The scholars, too, should realize that as their money represents the results of hard toil, so the offering for missions should represent the investment abroad of just that much of their life.

Another important factor is to train them to pray, as well as to pay, for the missionary cause, and for the particular object to which the money may be designated.

A last factor is to encourage the offering of the life as the best gift to missions by life stories of heroic missionary souls, by suggestive books and distributing leaflets, by praying publicly that young people may go forth from the particular school for missionary service, and by seeking for probable material for such service in the school.

AMONG THE WORKERS

ONE OF THE MOST notable revivals ever held in Wisconsin is being conducted by Evangelists Hart and Magann of Madison in conjunction with the seventeen Protestant churches of the city of Racine. Over one thousand conversions are claimed.

BISHOP J. C. HARTZELL, head of the Methodist Missions in Africa, writes to the Christian Herald from Lourenço Marquez, under date of February 23: "I spent a month along the Mediterranean, with our missions among the Mohammedans. Returning to England, I sailed for South Africa December 5, reaching Cape Town the 23d of the same month. Since then I have had two months of very strenuous work, travel and conference-holding in the Belgian Congo, Rhodesia and Portuguese East Africa. Tomorrow I sail for Loanda, on the west coast, and spend nearly a month in the interior of Angola. From there I will sail for Madeira, London and New York, hoping to reach home early in May. I have been in the midst of the martial law in France, North Africa and nearly everywhere south of the equator. I have found the work of God moving forward in all our mission centers and have been kept in excellent health."

"I Sing in my Kitchen!"

"Some of my happiest hours are there. The drudgery and weariness are gone since my Hoosier Cabinet came. It has cut my work in two."

You're bound to buy a kitchen cabinet before long. Buy a Hoosier.

Its sturdier construction makes its first cost your only cost. *One* Hoosier lasts a lifetime.

Don't risk buying a kitchen cabinet—a lifelong labor-saving machine—until you have seen the Hoosier.

This is "White Beauty"

The low price is backed by this broad guarantee—"*Your money back unless you are delighted with any Hoosier you buy.*" Nearly a million women have bought on that guarantee."

HOOSIER KITCHEN CABINET

Sit Down at Your Work—Save Miles of Steps

The pure aluminum table slides out sixteen inches beyond the base—and only aluminum is good enough for this table which we back with this Hoosier guarantee—though this one feature costs us $100,000 extra every year.

Around you are your salt, sugar, flour and supplies, at fingers' ends—and forty labor-saving features—seventeen of which we control. You can store four hundred articles in the Hoosier—all in instant reach.

And Only One Dollar Now Brings All This Hoosier Convenience to You

The balance of the low cash price is payable in a few weekly dues of a single dollar—no interest; no fees of any kind. One dollar now brings all this convenience to your own home. Don't let such a little stand in the way of so much. Take steps now to get your Hoosier on this easy plan.

5 Hoosiers each a remarkable value at its price. One fits your need and purse.

FREE! Write today for "You and Your Kitchen." Learn all about the Hoosier—how women everywhere have freed themselves from long kitchen hours and drudgery. Over 150,000 women have already asked for this book.

Your copy, with name of nearest dealer, will be sent postpaid if you merely send us a postcard.

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155 Wallace Street, New Castle, Ind.
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Christian Health Movement

led by W. Earl Flynn, America's great Christian Health lecturer and teacher. Brightens intellect; renews ambition; lengthens life; adds beauty to face and form. Information FREE, together with simple health menus for child and grown-up.

W. EARL FLYNN, Dept. 6, Lincoln, Neb.

AMAZING PROFITS IN MUSHROOMS. Anybody can make big income, in spare time, entire year growing mushrooms in cellars, sheds, barns, boxes, etc. Tells you where to sell at high cash prices. Free illustrated Instruction Booklet. HIRAM BARTON, 326 W. 48th St., N. Y.

PATENTABLE IDEAS WANTED. Manufacturers want Owen patents. Send for 3 free books; inventions wanted, etc. I get patent or no fee. Manufacturing facilities. RICHARD B. OWEN, 53 Owen Bldg., Washington, D. C.

"BILLY SUNDAY
The Man and His Message"
Authorized by MR. SUNDAY

MANY have criticized the unconventional methods of Billy Sunday, but the sobering fact remains that he has led over 300,000 men and women to a profession of Christianity.

"Billy Sunday, the Man and His Message," is an intensely interesting book because it deals with a subject of the greatest human concern in a new way.
Bound in cloth. 496 pages. 32 chapters. Illustrated.

HOW TO OBTAIN THIS REMARKABLE BOOK

We will send you a copy of "Billy Sunday, The Man and His Message," and The Christian Herald for one year, for..... **$2.00**

OR, We will send to old subscribers a copy of "Billy Sunday, The Man and His Message," as a reward for sending a NEW eight months' subscription, accompanied by..... **$1.10**

Address: The Christian Herald, Bible House, N. Y.

DODGE BROTHERS MOTOR CAR

Full of life and snap

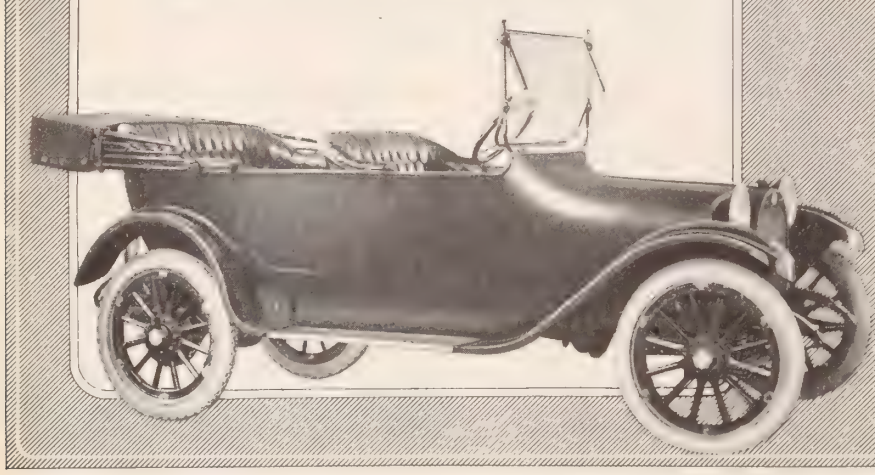
It seems so eager for the road that you are unmindful of distances. It gets away instantaneously. It skims the road silently and smoothly, without motor vibration or side-sway at high speed. Its flow of power is so abundant—its steadiness and comfort so pronounced—and its cost of operation is so low, that its use is both a satisfaction and an economy.

The motor is 30-35 horsepower

The price of the car complete is $785
(f.o.b. Detroit)

Canadian price, $1,100 (add freight from Detroit)

DODGE BROTHERS, DETROIT



Have you a Flag for Memorial Day?

Our 1915 Flag (6 feet long by 4 feet wide) is made by the Dunkards of Pennsylvania, within sight of Valley Forge, where Washington and the Patriots once struggled for liberty.

Here is your chance to own one of these large American Flags, the same as those shown in the picture below. Not a little flag, but a large-sized "Old Glory," 6 feet long by 4 feet wide—bigger than the top of your dining-room table—real red, white and blue, with stripes double-stitched together, and guaranteed not to fade, run or shrink, no matter what the weather.

Here is an opportunity to keep faith with your patriotism. You will not only have use for a flag on every holiday for years to come, but you can also use it constantly for decorative purposes in public and private sociables, in the club-house, in the church and in the home. Memorial Day is almost here. You will be able to celebrate it properly with this flag.

HOW TO SECURE ONE OF THESE FLAGS

We will send the large American Flag described above and The Christian Herald for one year, all for only . . . **$2**

Or, you may secure the Flag ***FREE.*** To any old subscriber who will send us one new eight-months' subscription to The Christian Herald (remitting $1.00 with order) we will send one of these large American Flags . . . . . **FREE**

ACT NOW

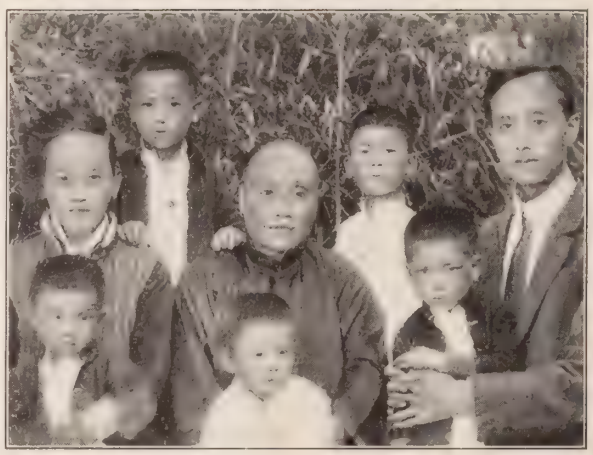
Address: The Christian Herald, Bible House, New York

ORPHANS IN CHRISTIAN TRAININ

WASH DAY AT COMPASSION ORPHANAG

ONE of the great pleasures of keeping up an active personal touch with home and foreign missions is to see the work prospering and developing. Many readers of this journal who have helped, by their gifts and their prayers, in carrying on the great work of rescue and education among the orphans of China, are now seeing the fruit of their years of labor and self-denial in the substantial progress their protégés are making. Hundreds of these children, once outcast and destitute, are growing up to a splendid Christian manhood and womanhood, and are already becoming a factor in the evangelization of China.

Rev. E. F. Knickerbocker, superintendent of the American Presbyterian Mission at Ningpo, writes about a number of Christian Herald orphan boys at his mission who are in training for service as ministers, evangelists, and teachers. One promising youth, Dzin Veng Piao, is being equipped for the ministry by the generosity of one of our readers. Five others, Tsiu S-Moh, Wong Ho Seng, Wong Ping Yin, Chang Jing Ching and Liu Ping Chi, are all at Kashing Academ and give promise of brilliant careers. example stimulates the other boy are still in the orphanage. The seventy children in the care Compassion Orphanage, fifty of are supported by Christian H readers. Native Chinese have to appreciate the value of this rel and educational work and are contributing towards its support of the orphans at Compassion we received into church membership during the past year and also the head f and head carpenter. Mr. Kn bocker closes hi couraging letter these words: "If I able to send a me to the patrons of passion Orphana would be one of than simply s thanks for the hel have given in the and that means t would remind the the whole situati one of the great o tunities that God continually puts befo people. In such as is being done i and like institu some of us behol opportunity to r service unto Ch Who doubts that C accepts this servi



SIMON TSU, SUPERINTENDENT OF COMPASSION ORPHANAGE; HIS MOTHER, WIFE AND FIVE CHILDREN

AMANDA SMITH

AMANDA SMITH, the colored evangelist, who died recently at Sebring, Fla., left behind her many friends and many delightful memories of bright and cheerful and powerful testimony to the abounding grace of God. She was particularly loved at Ocean Grove, where her song and testimony have been an inspiration and blessing to multitudes. An interesting communication reaches the Christian Herald from Miss Mary Barton Cookman, also for many years a friend and supporter of the work at Ocean Grove. She writes:

"In a letter received from Mrs. Hester Ward, sister of Mrs. Amanda Smith, dated February 24, Sebring, Fla., she says: 'Ere this reaches you my sister, Amanda Smith, will have reached the landing. It was victory all the way.' What a blessed testimony to the power of vital religion! Amanda Smith has been failing slowly for several months, living in her own house, given to her by a friend. Her sister was with her in the last hours, ministering to her, and closing her eyes in death. In her life story we read how wonderfully God led her and supplied all her need. She founded and maintained, by faith, the Colored Children's Home near Chicago, and only failing health obliged her to give it over to others. She used to sing at Ocean Grove camp meetings, 'A Little More Faith in Jesus.' We can see that tall figure, with arms outstretched, pouring out in sacred song her own faith, which has never wavered, in her dear Lord. She never murmured bu always triumphed, and believed when she did not know where the morsel of food would come fro the money to buy it. The strugg life is over, and dear Amanda S has reached her heavenly home. has many stars in her crown— whom she led to Jesus. Let us re and be glad."

They Wait for You

LOOK not, O friend, with unava tears
Into the Past—look to the brave y years!
Look to the Future: all is ther wait,
All that you fought for by the br gate—
The faith that faltered and the that fell;
The song that died into a lonely k

It is all there—the love that astray
With bitter cries in that rememb day;
The joys that were so needed by heart,
And all the tender dreams you depart.
Nothing is lost forever that the
Cried out for: all is waiting at goal.

—From Edward Markham's Th Book of Verse—"The Shoe Happiness and Other Poe Doubleday, Page & Co.

Made to Stand Hl-climbing Strains

develop Spark Plugs to withsta the terrific force of "hillcrest" explosions by testing them und just such conditions, in a plicate of the motor they are nded to serve. For instance—

Champion

TOLEDO MADE FOR THE WHOLE WORLD'S TRADE

For

ular '18 **Maxwell CARS**

as eloped by repeated test- gn axwell motors which were subjected ev conceivable speed and load strain.

Ford—Overland—Studebaker—Maxwell—Metz and over 60 other cars are equipped by their builders with Champions similarly developed for them.

The builders of over 75% of *all* American-made automobile stationary and traction gasoline motors deliver them new, equipped with Champion Spark Plugs.

Insist on Champions when you replace your plugs.

To accept a substitute is to disregard this most definite expression of scientifically determined expert opinion.

The Champion Guarantee

Complete satisfaction to the user, free repair, replacement or money back

See your dealer or write direct to us.

Ve axwell rs equip- d h this an n Reg- r 7,18.

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'Since 1883

ha constantly used your dentifrice. an stly proud of my bright teeth."

(Name on request.)

Sozodont since 1846 *for the teeth*

th grandparent of dentifrices—born 84 It is responsible for the remarkbly ound and bright teeth of many eo e of advanced years.

ozo nt Liquid is for morning use, to wash at the hard-to-reach crevices. Sozodont owd or *Paste* is for evening use, to brighten ad ish the teeth.

o weeks' trial of Liquid and Powder Paste for 4c in stamps and our special er which you cannot resist. Address

AI & RUCKEL New York

r Wring A Mop!

ess! dry' in just a second with this

Soeze-Mop-Press

w pr iple. One motion presses water Sav g the work, saves mops, saves sata er. Use any old rags for mops. As e to r wringers and twist wringers as to erio . Saves the hands; you could wear tak a while mopping and never soil them. line pping case for a dollar! Money back TIM ou're willing to part with it, and we'll torn ze Send $1 today for the Soeze-Mop-by l post, prepaid. Test it yourself. -Mo ean Co., Dept. 10 , Lockport, N. Y. ts: today for our remarkable, reward beating pro n. Hurry! Territory being snapped up fast.

OW OF GOLD" New Gospel Song Book Sample 10c Lillenas, Music Pub., Olivet, Ills.

Memorial to Mrs. Wilson

AS a testimony to the efforts which Mrs. Woodrow Wilson put forth during her life in the White House, to rid Washington of its slum alleys, a block of model homes for the poor is to be erected. One of the last bills to receive the President's signature March 4 was that for the incorporation of the Ellen Wilson Memorial Homes.

Philanthropic and civic bodies had been endeavoring for many years to pass through Congress a bill converting all habitable alleys into minor streets, and doing away with the bad conditions prevailing. When to Mrs. Wilson was made the suggestion that, should members of Congress see the conditions for themselves, legislation might be hastened, she said with a smile, "I'll take them through the alleys myself, for I suppose they will not refuse my invitation."

So, in May and June, 1913, she took groups of prominent men through those many miles of squalor. Thus was created congressional sentiment against the alleys, and hence the quick passage of the Alley Bill in response to Mrs. Wilson's dying request.

The question ever advanced has been, "Where will these 12,000 people from twenty-three alleys go to find cheap homes?" The best answer is found in these proposed plans. In the one hundred and twenty-five tiny homes which will constitute this block two hundred and fifty families are provided for, or about one thousand people. Rentals will be from $7.50 to $17.50 a month, according to number of rooms, yard space and location.

The accepted plans provide an arcade entrance to the main or administration building, with a large day nursery on one side, and the community laundry on the other. In the day nursery it is proposed to take charge of children living in the block while their parents are away at work. The privileges of the laundry, a room 24 by 28 feet, with thirty-two sets of tubs, sixteen ironing boards and a steam drying room adjoining, will be rented at three cents an hour.

Passing through this arcade one will see a playground and clothes-drying areas on either side, and a little library building fronting him. On the second floor of this administration building will be an emergency hospital, with two wards of four beds each, and an assembly hall for lectures or entertainments; on the third floor, two good-sized club rooms and a suite of rooms for the superintendent of the plant.

Because in this section of the city there are few sanitary shops, the plans provide for drug, grocery and market shops. The plant throughout is to be equipped with plenty of bathrooms and toilets, with best sanitary plumbing. Experts say the block will be a model for similar work everywhere.

Signs of Spring

WHEN Nature casts her coat of brown
Aside to don her emerald gown;
When crocuses their leaves unfold
To show their calyxes of gold;
When country youths and village belles
Go promenading through the dells
Where birds of every clime and grade
Greet them with joyous serenade;

When tulips open up their bills
To show their dainty satin frills,
And hyacinths burst through the cone,
Then we may know that winter's gone.
When violets open up their eyes,
To gaze into the sunny skies;
When lilac blossoms scent the air,
Then we may know that spring is near.

When robin redbreast calls his mate,
And hops across the lawn in state,
When farmers sow the golden grain,
Then we may know it's spring again.
When frogs have left their gloomy bunks,
And greet us with their harsh ker-chonks,
Their greeting may not charm our ear,
But we are glad that spring is here.

WILHELMINA BEAMER.

"The Sunshine Soda"

Breaks evenly in the center

THE only crisp, flaky soda biscuit that can be eaten with pleasure any time, anywhere, without the usual mussiness of crumbs.

5 Cents

Sunshine Biscuits

Send for Our Sunshine "Surprise Box" Your name and address and the name of your grocer on a post card bring it FREE. Don't delay. Write at once.

LOOSE-WILES BISCUIT COMPANY 758 Thomson Ave., L.I.C. New York

Bakers of Sunshine Biscuits

When San Francisco was swept by flames

the loss-paying ability of the Hartford Fire Insurance Company was put to the supreme test of paying losses amounting to Ten Million Dollars. Even though the local office of the company, with its records, had been swept away, the task of adjusting and paying claims was immediately taken up. The Hartford's indebtedness to 6,000 policy-holders was promptly paid—100 cents on the dollar.

Never before had fire insurance undergone such a test. No fire insurance company ever paid so vast a sum in a single year to restore what the flames destroyed. For more than a century the Hartford Fire Insurance Company has met every honest obligation fairly and promptly.

This record is worth remembering when you renew your policy or take out new insurance. There is a Hartford agent near you whose name we will be glad to send.

The Hartford Fire Insurance Co. Hartford, Conn.

Nobody wants a fire. We have a booklet that tells how to prevent it. Send for a free copy. Use the coupon.

Gentlemen:—
Send me "Fire Insurance and Fire Prevention," your booklet suggesting ways of preventing fires.

Name .....

Address .....

C-5 .....

"DON'T SHOUT"

"I hear you. I can hear now as well as anybody. 'How?' With the MORLEY PHONE. I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right. "The Morley Phone for the DEAF is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

THE MORLEY CO., Dept. 754, Perry Bldg., Phila.

SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

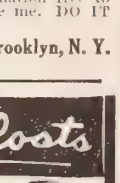
DELIVERED FREE
From the Mill Direct to You at Factory Prices.

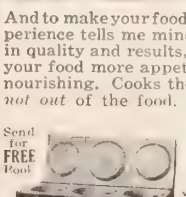
INGERSOLL PAINT BOOK—FREE
Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

My "Ideal" is to Cut Cooking Costs

And to make your food taste better. 25 years' experience tells me mine is a good "IDEAL"—high in quality and results, but low in price. Makes your food more appetizing, more delicious, more nourishing. Cooks the flavor and values *in* and *not out* of the food. Requires no attention—works while you sleep or go about other duties. Saves time and work, trouble and bother. Tests prove it actually saves 80% of fuel. *Thus in a short time, it will pay for itself.* To cut cooking costs and enjoy better meals get an





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Nine sizes. All have strong cabinet-built outer case of special "vulcanized" solid oak. Separate cover for each compartment. Insulation packed in by hand. Patented Water Seal top—automatic Heat Control valve with in-built Condenser. Seamless cooking compartments and utensils. "IDEAL" brand, made by us, of extra heavy pure aluminum, guaranteeing long life. Triplicate pails and half round sets permit cooking two or three articles in one compartment at the same time. My Big Free Book explains the whole of fireless cooking. Write for it and name of nearest reliable Dealer today. Address:
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THE PRAYER LEAGUE

League Scripture for May: "God shall bless us, and all the ends of the earth shall fear him." Ps. 67

AS PROMISED last week we present the suggestion from Mrs. J. A. Hardy, the "Mother" of the Prayer League, that a call be made to all the members of the league to unite in special prayer for a world-wide revival. She writes:

There are so many unsaved souls in the world that the thought comes to me to ask if you think it would be a good plan to ask all the members of the Prayer League and the Christian Herald Family and Christians everywhere to unite in earnest prayer to God for an outpouring of his Holy Spirit "upon all flesh" and in every individual heart; that there may be a world-wide revival of the old-time Pentecostal religion, to arouse the consciences, stir the hearts, and awaken the souls of the unsaved to a realization of their need of Christ. Also, would it not be a good plan to ask all the members of the Christian Herald Family if they will not read the New Testament through, commencing at the first chapter and trying to read one or more chapters daily and commit some of the precious promises to memory.

We are sure that many will be inspired by "Mother" Hardy's appeal to a fresh zeal and larger faith in praying definitely and expectantly for a great world-wide revival; also that many will be led to renewed faithfulness and regularity in reading the Word of God. With all the members of the Prayer League searching the Scriptures with a renewed eagerness, appropriating and committing to memory the most wonderful promises, there would undoubtedly be a great far-reaching forward impulse throughout the church toward its final victory.

It is necessary just here to give a bit of practical direction to our correspondents. Many write, addressing their letters personally to Mrs. Hardy. This woman of God is called the "Mother of the Prayer League" because it was through her suggestion that the league was founded. But Mrs. Hardy is not officially connected with the Christian Herald staff and should not be burdened with correspondence except in very special cases. Her home is in Virginia, but all the Prayer League letters should be addressed to the Christian Herald Prayer League, care of the Christian Herald, Bible House, New York.

We must also plead again with our subscribers to make their letters very short. The correspondence of the Prayer League is so large that it is almost physically impossible to read through the long letters. Almost any difficulty or situation can be explained fully enough in the space of one or two paragraphs. Our readers will greatly facilitate the office work of the Prayer League if they will remember this request.

Acknowledgments of answers to prayer have been received from:

A Subscriber, Cooksburg, N. Y.; Mrs. G. H. F., Chicago; A Reader (for answer to prayer in time of financial stress); Mrs. E. H., Brooklyn, N. Y.; Reader; E. R., Little Hocking, Ohio; Mrs. E. K. L., Fulton, Ohio; Mrs. H. R. C., Hyattsville, Md.; Mrs. J. L. S., Dietrich, Idaho; A Friend, Aurora, Neb.; Mrs. D. L. Pawtucket, R. I.; A. P. N., Tampa, Fla.; A Subscriber, Greenfield, Iowa; Mrs. H. S. P., Livermore, Pa.; Mrs. M. M. A., Pontiac, Ill.; Mrs. E. A. R., Wellsville, N. Y.; J. G. G., New York; A Friend, Lynchburg, Va.; Mrs. R. C. D., Whitsett, N. C.; An Ohio Reader; Mrs. T. C. M., Nashville, Tenn.

A sad letter comes from a young Eastern woman, asking that her mother, who has not communicated with her for three years, will return to her. A distracted wife writes to ask prayer that her husband will return to their home and to renewed fidelity to her, and that her health may be restored. A Southern woman asks help and deliverance from "awful" trouble. T. L. writes to ask special prayer for help in starting a Christian mission in the town of Ellisburg, Pa.

Prayers are asked for revivals of religion at Guthrie, Ky.; in a church at Los Banos, Calif.; Brigham, Que.; in a church at Hope, Ark.; Jacksonville, Ark.; Bosworth, Md. A Friend, Kendall, Wis., asks prayer that a spirit of Christian love, brotherhood and unity may fall upon a community and that a deeper spiritual insight may be given its people; M. J. McK. asks for the conversion of a number of acquaintances; Mrs. M. F. N. requests prayer for a baptism of the Holy Spirit on all the people at Long Lake, Minn.

A Mother writes from Rushford, ing prayer that a minister or e sent to that town who will have ence in leading the young men into Mrs. E. J. K. asks prayer that th may be sent to the pastorate of the Church at Coalgate, Okla.; Mrs. E prayer that a pastorate may be faithful minister of God; Mr. J. prayer that her husband may get ministry; J. F. A. asks prayer th of wealth may be found who will a the debt upon a church at We N. C.; a Louisiana pastor asks pra special blessing upon him in his w ning souls and building up the ch his care.

Mrs. W. A. B. and M. A. prayer that their husban may be restored; Mrs. M. F. son's mind may be restored McC. and Mrs. S. L., their d Miss B. M. C., M. A. and J. J., their mothers'. Eight oth ask prayer for mental rest strengthening for other rel friends or for themselves.

Mrs. S. L. requests praye daughter's sight may be Mrs. M. F. N., her son's. friends ask prayer for the or strengthening of sight relatives and friends or selves.

Ten friends ask prayer tives or friends may be save liquor habit.

Two friends ask prayer may be cured of the morp and that nephew may be cu drug habit.

Thirty-two friends ask pr deeper work of grace, ass sins forgiven, or express in their desire for personal blessing.

Twenty-three parents a for the conversion of sons, two mothers, each of whon the conversion of five sons.

Twenty-three wives ask the conversion of their hu

Forty-nine friends ask the conversion of other rel friends.

Eleven readers ask p special spiritual blessing fo or friends.

One husband asks praye healing of his wife; seven the healing of their husba parents, for the healing of including one that daughte may be fully restored; seve healing of sons. Thirty-t friends ask prayer for the other relatives and friends, one that a little girl may power of speech, and an sister may have the use seventy-four friends ask the healing of themselves, seven who ask prayer that u may be restored.

Seven friends ask prayer ing of hearing for themselv f ends.

Twenty-seven friends a for help or guidance in fi fairs.

Fifty friends ask praye granting of varied desires including six who ask tha be lifted; also seven who a for reconciliation with frien tives; another who asks p her husband may return.

Called Higher

Mrs. Eleanor Van Dyck, Albany

Alexander Holland, Kansas City,

Mrs. Fannie J. Stiles, Plattsburg

Miss Emma J. Taylor, Newark, 22, 1915.

Mrs. Emma F. Parsons, Beverly, 12, 1914.

Miss Caroline E. Hicks, Hart, ary 3, 1915.

Mr. Kilbourn, East Litchfield, C 28, 1914. 77.

Mrs. Belle J. Alsop, Long Beac cember 16, 1914. 69.

Mrs. Margaret P. Wilson, He Va., March 12, 1915. 76.

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Young Inquirer, Mich. Will you please tell me through the Mail-Bag what objections there are to dancing at the home of a friend with a few other friends. I would do nothing that would hinder my Christian experience or drive my thoughts from God, for no means more to me than anything or any person besides, but I do enjoy the dancing, and it seems innocent enough to me. I have only danced a short time, so it would not be difficult for me to give it up if I were convinced it is contrary to the will of my heavenly Father.

Many letters have come to us asking advice and information on the subject of dancing, but few of them have shown such a spiritual, earnest, modest spirit as we find in yours. In some ways this makes the answer more difficult in your case; in other respects it makes it easier. Many "dancing Christians" show such a lack of spirituality, consecration, self-sacrifice and energy that it seems easy to detect that their dancing and other worldly amusements have drawn their hearts away from serious things. But you are undoubtedly serious still, and are eager to make the most of your life for God. Though dancing does not as yet seem to have hindered your spiritual life, you are unconvert and more or less troubled about it. Won't it be doing the wise and safe thing, then, to give it up? We know as a matter of current fact that many young people have been led from dancing and the influences surrounding this pastime into harmful pleasures and into sin. On the other hand, have you not known young women who, upon marrying and taking up home duties, have as a matter of course dropped this pastime with the instinctive feeling that in some way or other it would spoil and lessen their loyalty in the new home and their helpfulness in home, community and church? A young unmarried woman, while free to enjoy fun and recreation with her companions, should keep before her the ideal of wifehood and motherhood, and consider herself in training for these sacred tasks. Anything that might make you a less perfect and helpful mother or wife or that might influence your companions to surrender the highest possible ideals, should be given up for the sake of Christ, who gave up even his life for us.

F. P., Montesano, Wash. The language of Paul in Acts 20: 20, must be taken in connection with his characterization of his own ministry in the preceding verse, in which he tells how with humility and amid tears and trials, he had carried on his work. Verse 20 contains this description. He had been more than a preacher and teacher, for he had added pastoral admonitions in private to his more public labors, and had given his people a whole Gospel, keeping back nothing that would help them in the new religious life. There is no allusion to tithing in the matter, nor was it a pronounced feature of Paul's ministry, although on various occasions he pleaded for liberality toward the saints in need.

C. L. Please answer some perplexing problems about prayer. One prays feebly and is denied; another prays vehemently, almost breaking his heart and perhaps ruining his mind, and is not answered. Paul prayed "three times" and was not answered—at least not as he desired. Is it possible that a human being cannot be in earnest in a settled, fixed longing, without pain or agony? How can agony in a very humble creature bring the gift asked for from the deity? Some prayers are answered instantly; some in minutes or hours or days or years—or ages. Are some failures caused by wavering, by not waiting till the answer comes? How is it possible that struggle and agony, as in the case of Jacob, can conquer, as it were, the Almighty?

A comprehensive attempt to answer your questions would require a book rather than a paragraph. Look up such works as S. D. Gordon's Quiet Talks on Prayer (Revell), Andrew Murray's With Christ in the School of Prayer (Revell), Frost's Men Who Prayed (China Inland Mission, Philadelphia and Toronto), Burhurst's Wireless Messages (Revell). The one great fact which throws light on most of your questions is that the real value of prayer is to bring us into harmony with the divine will — to make us desire the things which our heavenly Father knows to be best for us; to bring us into such a spiritual condition that we can receive his *very best* gifts. Prayer is a test of character; it is a road by which we reach the place where God can and must bless us. One who prays "feebly" or waveringly does not reach this place; one who prays vehemently may go beyond it. However much we may "agonize," the mind must find a place of quiet trust before the blessing can come. Paul asked three times for something he wanted, but got something better—God's superabounding grace, and assurances of tenderest affection and care. Your suggestion about agony is perhaps correct. Some desires are so gigantic that we cannot present them without great emotion. As to the time of answering, some answers require time, just as the harvest requires time; other answers are delayed because we ourselves are not ready. Jacob's answer came not because God was unwilling to bless him at first and was made willing by his struggle, but because Jacob's consecration was not complete until he uttered the noble words: "I will not let thee go except thou bless me." That meant that he chose God's blessing rather than life itself. He met the test, as did Abraham, and was blessed. There is, however, in most cases, no need for the intense agony. It is not the agony, nor the struggle, but the trust which brings the blessing. Trust lets our life touch God's so his power can flow through us. The one supreme thing is that God's will shall be wrought in our lives; the one supreme prayer, "Thy will be done." In our hearts we should constantly be saying:

"Sweet will of God, still fold me closer
Till I am wholly lost in thee."

H. M. G., Humboldt, Tenn. How long Jesus wore the crown of thorns cannot be positively stated. Mark 15: 15 relates how Jesus, whom the populace, preferring Barabbas, had refused to release, was delivered by Pilate to the soldiers to be scourged and crucified. Then began the infamous abuse to which he was subjected and the crowning with thorns. In verse 20 we are told how, when they had become tired of their terrible sport, the soldiers took off the purple robe from Jesus and restored his own garments, in readiness to set out to the mount of crucifixion. Edersheim writes: "The purple robe was torn from his wounded body, the crown of thorns from his brow; arrayed again in his own, now blood-stained, garments, he was led forth to execution. Only about two hours and a half had passed since the time he first stood before Pilate, when the melancholy procession reached Calvary." It is nowhere specifically stated in the Gospels when the crown was removed from the Saviour's brow; hence he is represented in many of the famous pictures as still wearing it on the road to Calvary, and even while he hung on the cross.

Miscellaneous

Mrs. F. A. J., Columbus, Kan. The passage in Matt. 24: 22, "except those days should be shortened," etc., has been held to imply that such a situation would be brought about by an unusual concurrence of causes, happening together in quick succession, which, if they had been prolonged, would have resulted in the whole Jewish nation perishing. In its farther meaning, the prophecy implies that the time is coming when Jerusalem shall cease to be "trodden down" of the Gentiles (which it was first by pagan and today by Mohammedan), and when this "treading" ceases, Israel shall constitute, with the believing Gentiles, one Church of God. The fulfilment of this latter prophecy is yet to come. It should not be forgotten that in his sight a day is as a thousand years, and a thousand years as a day.

I. G., Antwerp, N. Y. 1. The passages in Matt. 5: 33, 34, 35 are generally accepted as a condemnation of the use of oaths and of swearing in common intercourse. Some commentators doubt whether it is meant to condemn what may be regarded as a proper use of the solemn adjuration, as when a witness in court declares in God's presence that he will tell the truth. There are several passages in the Bible in which Jehovah is said, once and again, to have sworn by himself. The whole purpose of the three verses is against the light and irreverent use of God's name, which evidently must have been common in our Lord's day. And not only this, but it was designed to condemn and discourage the custom of swearing altogether and to urge the use of simple language in ordinary conversation. 2. Send name and address, but not for publication.

Mrs. M. H. L., Bohemia, Pa. Although the great war has almost obscured every other topic, and attracted a great volume of charity from this country, it is not right to conclude that home duties have been neglected. No doubt many charities have suffered, however, and this is regrettable. The Christian Herald has repeatedly reminded its readers of the home needs, and we have the satisfaction of knowing that they have been both mindful and liberal, often giving when it required real self-denial to do so. We think you are not doing your own heart justice, however, when you say that the sufferers in Belgium, France, Poland, Austria and Servia have brought their sufferings upon themselves. They are for the most part women and children, non-combatants, who cannot in any sense be held responsible for what has happened, and they deserve our pity and our help. The real responsibility goes much higher up among the influential and the great ones of the earth.

At This Age

Puffed Wheat and Puffed Rice are confections. And the young child, to make them more like sweetmeats, likes plenty of sugar and cream.

At this age Puffed Grains are ideal. They are whole grains with every granule exploded. The tenderest stomach cannot be taxed by them. And the taste is like toasted nuts.

At This Age

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They want foods that are all-foods, and want them delightful. These bubbles of grain delight the taste, and every atom feeds. They are perfect between-meal foods.

At This Age

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Puffed Wheat, 12c
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At any hour, in any way, Puffed Grains meet requirements. Food must be inviting, and these are more. They are fascinating. Foods must feed, and here every granule does.

And foods should be fitted for easy digestion. Here Puffed Wheat and Rice are unique. Here for the first time—by Prof. Anderson's process—every food cell is blasted. No other process of cooking, baking or toasting ever cooked cereals like this.

Morning, noon and night this summer will bring uses for Puffed Grains. Keep them on the shelf.

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Strength Economy Service

The Car You Want—a "Six" —at the Price You Like

See and Test this Car and So Be Satisfied of Its Quality

HERE is the "Six" with all the luxury—power—size, that men previously had associated only with cars of much higher price.

At the price of $785 it offers, we believe, more headline features—and a finer value—than any other touring car in the world.

And because it is light in weight and well designed throughout, it is economical. No owner of a Saxon "Six" has ever complained about upkeep expense.

Everything about the Saxon "Six" is genuinely good—the high-speed motor, giving the perfect smoothness which only a "Six" can give; the beautifully finished body; the high-grade materials used throughout; the complete equipment.

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Motive power? The Saxon "Six" has, we believe, the greatest high speed, light weight motor yet produced. It develops 30-35 horse-power. It keeps cool and "sweet" under all conditions. Of course everyone recognizes the superior advantages of a six-cylinder motor in a touring car.

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Looks? One of the strongest appeals of the Saxon is its handsome, stylish appearance, as exemplified by its streamline body, crowned fenders, tapered bonnet—and its high quality body finish. Twenty-two operations are required in finishing a Saxon body. It receives 10 coats of paint and varnish—and the quality of the work is A-1.

Plenty of Room for Five

Room? No car selling below $1250 has more width of the tonneau seat than you get in the Saxon "Six." It is a five-passenger touring car of generous all-around dimensions—plenty of leg room. All passengers ride comfortably.

Sound mechanical features? Well, there's the six-cylinder motor, honeycomb radiator, Atwater-Kent ignition, Rayfield carburetor, dry plate clutch, three-speed transmission, floating rear axle with full roller bearing equipment, drop forged I-beam front axles, best type artillery wheels, big brakes—everything sound and good.

The Saxon "Six" is fully equipped and every feature is of uniformly high quality—Gray & Davis electric starting and lighting system, speedometer, dimmer attachment for headlights, double ventilating rain-vision windshield, one-man top, quick-acting curtains, electric horn, robe rail, tools, tire kit, extra demountable rim, tire carrier—everything complete.

You can now see this car at your dealer's. We urge you to inspect it. If you do not know who handles the Saxon in your territory, write us for his name. Again we say, "See and test this car for yourself and so be satisfied of its quality."

Judge This Car Yourself

Your own eye will tell you if it is beautiful.

Your own ear will tell you if it is quiet and smooth and "sweet" in operation.

Your own observation will tell you if it has power and snap and flexibility.

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Your own business judgment will tell you if there is in this car, as we claim, an all-around value that is extraordinary.

We invite the test and are sure, in advance, of your verdict.

Saxon Motor Company
Detroit, Michigan

Christian Herald

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, MAY 19, 1915

VOL. 38 - NO. 20. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Think How It Will Seem In the Future

In the Light Six you buy, the important thing is to know how it will seem next year.

All models look well, all demonstrate well. No car could be sold if it didn't. But many a fair-seeming car proves a sad disappointment. And mistakes in this line are costly.

You note that experienced motorists don't buy untried cars. They have had their fill of experiments.

New Risks This Year

This is a year of Light Sixes—a new-type car involving radical changes. Those changes bring many uncertainties unknown in the time-tried types.

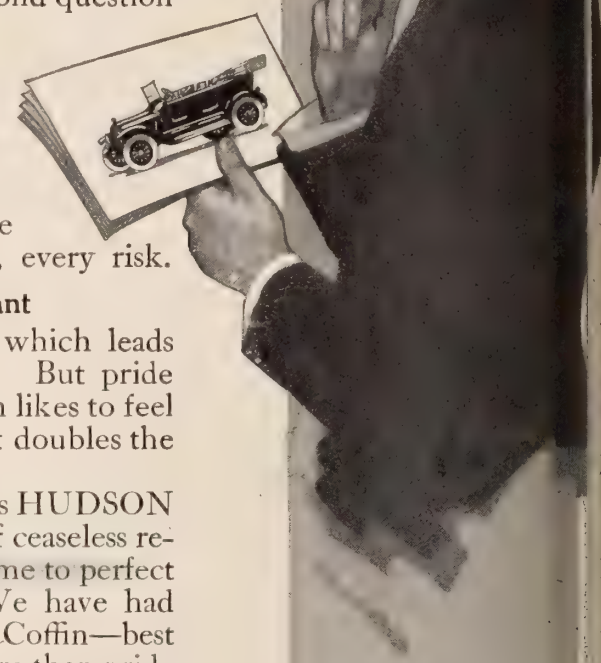
Formerly the average Six weighed 4500 pounds. The Light Six, if true to its type, weighs under 3000 pounds. The weight of ten people has been taken out. Tire and fuel cost has been cut in two.

This means new materials, new principles. It requires a new-type, high-speed motor. A thousand parts have been re-designed. All that was known and tried and standard is revised in creating a true Light Six.

One can hardly say, "I will stick to the old type." The new type has come to stay. But a man this year should be pretty certain about the new type car he buys.

Looking Backward

That is why experienced motorists are buying HUDSONS by the thousands. There are 12,000 owners of HUDSON Light Sixes who look back on an excellent record. In two seasons these owners have driven, perhaps, some 30 million miles. And they have proved beyond question that the HUDSON is faultless. There are men all around you who can tell you now how the HUDSON will seem in the future. Those millions of miles of hard driving have wiped out every question, every risk.



Pride is Important

It is more than pride which leads men to buy HUDSONS. But pride is important, too. Any man likes to feel that his car is a class car. It doubles the enjoyment of motoring.

But class has come to this HUDSON model through four years of ceaseless refinement. We have had time to perfect every part and detail. We have had the designer—Howard E. Coffin—best qualified to do it. It is more than pride that sells HUDSONS. It is the appeal of a finished production.

We have a trebled output this spring over last spring. But the long waits of last summer are sure to be repeated. That is always so at this season with first-choice cars. A man is wise to decide on his new car before the winter surplus is sold.

The HUDSON, in this class, will be your first choice. Prove that in time to get one without a long delay.

7-Passenger Phaeton, $1550, f. o. b. Detroit
Four other body styles

The HUDSON Company never loses interest in the car it sells. So long as a car is in service we maintain our interest in the character of its service. That's one great reason for HUDSON reputation.

HUDSON
$1550

HUDSON MOTOR CAR COMPANY, DETROIT, MICHIGAN

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

IN THE FRONT LINE TRENCHES

BY EDWARD LYELL FOX

WHEN I think of the German trenches, I think of the bombproof behind the line at La Bassée. The English have attacked, to be beaten back. The young German ficer has telephoned his report to his colonel.

They are the same at night as they are in the y, these trenches; they have the same bored men nging in the dugouts, hoping for an attack; the ne tense men in the rifle pits, scanning the emy's lines. I heard a harmonica, and afterwards, fore Arras, I heard a harmonica. The dead still where they fell, the wounded were getting first d, and I could hear the harmonica amid the scatring spatter of the shrapnel. Yes, in the trenches was the same; they had settled down once more o the lulling secure feeling of the protection of a t wall six feet high, which paradoxically ends killing them. Only outside the night was ferent.

Hideous night, pierced with flame, serried with rocket's gleaming train, weird with bursting mbs that light the glistening fields a yellowish een; awful night, shaking to the booming of heavy ns, blotched with the red of splitting shells, ivering insanely to a machine gun's steady beat; ght of death, with the wounded turning white, iting for the hours just before the dawn when firing stops and their comrades may be spared carry them back; mad night, with the field of soaked dead; a night of lumpy things, seen llishly in the rocket's glow.

But in the trenches—all along the big ditch, from dunes of Flanders to the foothills of the Vosges it is the same by night and by day; and bullets whistling and harmonicas are playing. Perhaps u understand. . . .

We were lunching in a château, an hour from le, that belonged to some countess, and the polite ussian officer who sat opposite was telling how at white-haired aristocrat had made a prisoner herself in an upper chamber, refusing to leave r room until "we barbarians" had left her preves.

"And there is no knowing when that may be," ncluded the lieutenant, who was one of those nderful exasperating Prussians who, using the ford accent, speak better English than you yourlf. "You see," he continued, "the lines hereabout e more or less unchangeable. We are laying siege all France, you know, and that of a necessity eans slow work. Of course we shall draw the es tighter and tighter; and then perhaps we may ve to leave the countess and find a new château rther on."

As I helped myself from the platter of cheese at a soldier waiter put before me, I said:

"Then you do expect to go rther in? You will not be con-nt with merely holding this e to keep what you already ve of France until the peace nference will dispose of it? ou do then plan an offensive, a nquest? And you believe you n carry it through?"

"Why not?" he quietly said; ve are Prussians."

It sounds theatrical: it was t. His tone was quite com-onplace and his entire manner matter-of-fact that you began king yourself, why not, in-ed? And as I gazed the length that long table, the staff mess the —th Brigade, and tried to udy the faces of the officers—me mature, mostly, though, ung—I thought of all the rong impressions we get in merica about the Prussian in oulder-straps and his ways. I as thinking of the conception had had of him only last sum-er—a swaggering, insolent lly who delighted in obscene ories and intoxicants. And here was the actuality of it, sitting across the table from me, on my right, on my left; proud, reservedly polite men, who, if you but conveyed a faint understanding of their race, instantly unbent with the warmest of smiles and the most charming ways. And I looked from one healthy, clean-eyed man to another, admiring their refreshing politeness, always publicly maintained each to the other, no matter how intimate they might be. And I thought of the careless-spoken critics of these men, and wondered.

"That goulash wasn't bad, was it?" he said. "You see, our food is much better than the —th Army Corps's. We cut up nice young English girls for our goulashes, but up there they tell me the other staff can find only old women, and even a French chef cannot serve them up tender."

"You barbarians!" I laughed.

The coffee came on; and if the January air

WE REACHED THE TRENCHES IN THREE HOURS

had not been chill with rain you could have opened the tall windows and heard the grumble of the firing line not five miles away. The lieutenant was telling the mature-faced captain next to him something I had said about the German restaurants in New York, and they were laughing when Oberleutnant Herrmann touched me on the shoulder:

"Your request has been referred to the commanding officer," he said with a smile that meant good news, "and permission has been granted for you to remain the night in a schützengraben."

Three hours later I was in the German trench at La Bassée. When I had accustomed myself to the steady cracking of rifles in the firing pits, which I could not see, but which I knew must be close by; when I had nervously counted the bursting of twenty shells, all in an appallingly few minutes, yet had heard no plop of fragments burying themselves into the mud above, I began to be able to look about me. I was standing in a pit about seven feet deep and barely wide enough for two passing men to squeeze by. By turning my indispensable electric torch this way and that, I could see in the rear wall of the trench a series of caves dug in the earth, their entrances so low that a man would have to enter them on hands and knees. In some I saw the faint yellowish gutter of candles and others were pitch dark. But in the front wall of the trench there were cut, at intervals so short that the place seemed a catacomb, narrow passages that led to the shooting pits, recesses not more than five feet wide, reinforced at the level of the ground with sandbags and armor; and on either side of these approach passages I saw the holes in the earth in which men slept, and lived, and ate when they weren't in the pits, their guns toward the enemy. At the lieutenant's suggestion I went down into one of the caves.

"Later," he said, "you won't want to be moving around much. It'll get hotter then, and you'll want to remain in one place where you're sure the shelter is good."

I wondered if he meant that it would probably become so hot that I'd want to burrow as far under ground as possible, or if he meant that he would want me somewhere out of the way. They have a way of smiling with their polite suggestions, these German officers, and it often leaves you up in the air.

The next minute, on my hands and knees, I was trying to force my bulk through one of the narrow openings; and, finally succeeding after floundering around in the mud, I found myself descending into a place the first impression of which was taken by the nostrils. You breathed a sickening damp heat, to be expected in a hole in the ground, the floor of which was spread with decomposing straw, and your stomach revolted to the stench of unwashed clothing remaining long on unwashed bodies, although, flashing your lamp around the cave, you saw it was empty. The men were in the firing pits. Then the inquiring white finger of the torch pointed to a picture of the Kaiser fastened in some miraculous manner to the earthen wall, and under it you read, "Gott mit uns," and you knew that the men out there in the pits believed that God was with them, and you found yourself wondering if he was.

I saw in that hole boxes of liebesgaben, cigars, bars of chocolate, and over them was the inevitable spray of Christmas tree, which, pinned to their coats, these Christmas-loving Germans often carry into battle. That was all. A blanket on the straw, a rücksack and a pile of rags that you decided were for cleaning guns. You turned the flash lamp this way and that, having come to feel a subtle intimacy with the soldier who lived here, and having the curiosity to see the picture of some loved one; but there was none. You guessed that it lay beside the tiny Bible in the little bag that the army gives every soldier to wear around his neck.

BY DAY AND NIGHT, HOPING FOR AN ATTACK, SCANNING THE ENEMY'S LINES

The lieutenant was waiting for me outside. "How long," I asked him, "have those men been living in there?"

"Since early October," he replied; "except for a few fluctuations here and there, this part of the line has not changed since then. But I do not mean that those men," and he pointed to the motionless, watching figures in the firing pits, "have lived there steady all that time. They have three days in the trenches, and three out, back at a reserve

place several miles. There they are off duty three days and then they come back."

"And of course their relief sleeps in the same dugout?" I asked.

"I'm afraid there is not very much sleep, only an hour here and there," he smiled. "One trench must constantly watch the other. Always attacks are being made. Sometimes we take the offensive for a week, sometimes the English. It all depends upon the way the line is moving. You cannot get too far ahead or too far behind. You must always think of your supports."

A shell screamed overhead and burst with horrible din not far behind.

"When one of the granatens falls into a trench," said the lieutenant easily, "it generally means about ten men killed. But to do that requires wonderful marksmanship. Consider that they must drop the shell into a groove in the earth not three feet wide. But sometimes they do," he added, "to tell the truth."

The entrances in the rear trench wall thereafter held a keen interest for me. I was trying to figure out how quickly one could dive into a hole like that if a shell burst; and then the absurdity of thus trying to beat the flying fragment of a shell came to me and I laughed, not entirely from mirth, either. We walked perhaps a hundred meters down the main street of this underground village, a street, by the way, roughly three hundred miles long, that you could follow from Mülhausen to the English Channel without once having to expose yourself in the open. From one of the candle-lighted dugouts I heard part singing—a lively air, doubtless from some German operetta—and above us shells whined and burst, roaring in the fields. It was while we were walking thus, peering to right and left into the life of the catacombs of mud, that a stentorian cry behind us seemed to spin the lieutenant round on his heels, and I followed him, thumping heavily back down the slippery pit.

"It's an attack," he shouted over his shoulder. "Get into one of the dugouts and stay there. And if they get us, wave your passport if they find you, and yell you're an American."

Indicating one of the little passages towards the firing pits, he gave me a shove and spattered away to take command. Down on all fours I went. I wondered if the two soldiers in the pit saw me. Apparently not. Their shoulders were hunched to their guns. I hesitated. Of course the dugout would be the safest place; but shells had been flying over the trench for an hour now and nothing had happened; and their shriek and heavy boom no longer seemed so terrifying. But then the lieutenant had strongly hinted about my being in the way. He had told me to get into that dugout and remain there. Was I not really under his orders?

Strange things to be reasoning out with yourself—points of

DEATH'S MOWING MACHINES IN WAITING

military etiquette, with the skies raining death and the whole line of the trenches blazing with a red, repelling flame. But war is strange, and now I wonder if in the firing line cowardice and bravery do really exist; if it is not rather one man's nervous system responding to reckless hysteria quicker than another's. You forgot the lieutenant's request; and that perhaps you owed it to someone to remain where it was safe—and dull. You forgot that these were not American soldiers leveling their guns not a stride away, and that they were Englishmen who were pouring up over the trenches across that muddy field and storming towards you. I never thought of nationality; that was a creation of man's. I thought of nothing; I only felt things. Something chaotic was going on; an inchaote impulse possessed one. It was to fire a gun. If only there was something to shoot, something to throw you i the surge of this fight so you could be thrilled more! The men in front were fighting away.

And then came the quick banging beat of machine guns, and I ran to where they were, pulse beating with them. As I ran, stumbl down the slippery trench, there seemed to jump out of the ground a soldier with black belts cartridges slung over his shoulder. Then anot darted up from another pit, and I knew they w bringing ammunition for the gun. In an ecst I followed them. At the second little passage they turned, and I turned too, and found my crouching behind an armored wall of mud ab which the machine gun lay between heavy ba I saw a man's elbow jerking round in a circle; was firing the gun.

And above even that incessant hellish clamo heard the crackling report of rifles, one report se ing to run upon the other as though trays of dis were constantly being dropped downstairs; a then the heavy booming of shells would deafen to the fierce spurting of shrapnel and the slapp impact of fragments of granatens in the mud.

Then a swift rush of air, as of a mighty halation, and rockets from "our" trenches began swish, one after the other, in short, flaming a that terminated in a burst of greenish light, turn the night into a mad radiance so that we mi better see to kill. I crowded forward, wanting peer through a slit between the bags, but a sold pushed me back. I was in the way. I cannot con how that makes you feel, a realization that are indeed in the way with these men fighting their lives and you just there watching them. felt an awful guilt and longed to atone for it helping them.

I ran from the machine gun, ducking in at first pit I came to; and here I saw men who wi out a word, their movements regular as machines, were lo ing, firing . . . loading, firi By raising a trifle on my t I could squint along their g barrels and see the patch of open field that their port-h framed. I saw a confusion color—the green unearthly h of the rockets, then a waver red hue of fire that had a w of rushing at you, vanishing a then appearing farther ba rushing at you again. And saw a patch of mud, glisten like mottled tarnished silver the rain; and once, when a wh ish rocket burst, the air seem to be sparkling with myr drops of silver and diamon And the rain poured down, a the guns shook the sky, and t rifles rattled on.

I began to notice then, by cr ing my head from left to rig that the red waving line of fi which had a way of rushing you and vanishing to appe again farther back, was slov now in appearing after it l itself somewhere in the m

Continued on page 539

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PIERCED WITH FLAME, WEIRD WITH BURSTING BOMBS, BLOTCHED WITH SPLITTING SHELLS

THE CARD THAT WAS THROWN AWAY

By RUTH G. WINANT, Extension Secretary, New York Evangelistic Committee

THE hot sun beat relentlessly down upon the awnings of the Evangelistic Committee of New York City offices one day last summer—early September—when the mail was brought in. One envelope contained a card, one of our "I want to get right with God" cards.

The front of the card had been filled in undecipherable writing, then thrown away. The finder wrote on it: "No doubt you will be surprised to receive a card in such condition. I saw this in front of my door and immediately "I want to get right with God" attracted my attention. I do want to get right with God! I am not happy and life does not seem so worth living as when I was right with him. But that is a thing of the past and to me God is a Stranger."

The follow-up worker was away, and I said, "I can't lose a day. I must get hold of this girl at once. I called and found that she lived with her sister, but was employed during the daytime. I immediately wrote, asking her to lunch with me the next day, which would be Saturday.

On Saturday I waited until two o'clock, and as I was leaving the building was handed a note from the girl in which she made this statement: "I am glad there is some one in New York City who cares whether I go to the dogs or not." Later she said: "I realize that unless some one stretches out a helping hand soon I'll be so far gone to the devil that no one can save me."

The girl refused to lunch with me, saying that she "made such a fool of herself" by crying that she did not want to come. I immediately wrote her again, and waited a week and no reply came, and on the following Sunday I called to see her. She was one of the most beautiful and charming girls I had ever seen, and only twenty years old.

WE WENT into the living room, and, sitting six feet from me, the girl gazed at the rug, saying never a word. The silence lasted perhaps ten minutes, then suddenly she flung herself from her chair and on the floor where she sat, her head buried in my lap, her shoulders shaking with sobs, while she tried to tell me the story. A country girl comes to the great city to "see life," a married man with whom she had become infatuated and all the endless deceits and heartaches. An old story, but no less pitiful for its antiquity. The girl trembled. "He wants me to go away with him," she confessed.

We threshed it all out, and I found one sweet normal strain in the girl—her love for little children—especially her love for the man's little child, whom she had seen. I appealed to her for his sake not to go away with his father, as she was planning to do. We talked to God about it all, and the girl seemed moved.

For a time she did not see him; then she relapsed, and it seemed as though it had all been in vain; then at Christmas I sent her a little cretonne box for her bureau. For a week I had reply, and I wondered. On New Yea Day I had a card from her—just little card, but signed "with love." January 4 came a long letter, one se tence of which read: "You will glad to hear that since January fi I have broken with all the old affili tions and I am now determined to li a straight, clean life." The lett went on in a familiar strain, and th the girl said: "You will never kn what your little cretonne box has do for me. I put it on the corner of n bureau, and every time I looked at I remembered that one straight, pu woman cared if I was straight a pure or not. Thank you for it."

"DOES the Evangelistic Committ work twelve months in the year That is a question which we are oft asked. Our street meetings, of whi we conducted 2,544, in ten language last season, are held in shops, tents, streets and in amusement parks; the meetings run from June, sometim

fm May, to the middle of September
the first of October. Bible classes in
t homes of converts of the summer's
rk and the visitation of converts
ntinue the full twelve months.
n a street where last summer there
re three murders in three months,
s winter we are conducting seven
ble classes each week. Five of these
sses meet in the homes of converts
the work of 1914.

We received recently from the city
tistics giving the number of mur-
rs, suicides and divorces and separa-
ns for the year ending December 31,
14. It has been interesting since re-
ving them to ask people who know
e city to guess the numbers. They
m almost unbelievable; they are ap-
lling. The murders for New York
ty for this period of time are 299;
icides, 636, and divorces and separa-
ns, 5,032. These figures are surely
challenge to Christain people, but
rhaps no more a challenge than the
llowing, compiled since the New
ar:

The city's population is, in round
mbers, 5,500,000. Of that number
500,000 have no church affiliation,
w or Gentile, Roman Catholic or
otestant. Of the 1,326,000 boys and
rls of school age, about 876,000 are
ithout Sunday school connection.

The New York Evangelistic Com-
ittee is entering upon the eleventh
ar of its work in this great field. The
ed constitutes a call, the opportunity
is a challenge, the command of the Christ who wept over the city of Jerusalem is the motive that makes the Evangelistic Committee determined not to retreat in this year of unusual financial stress and strain, but rather to press forward, saying with the little drummer-boy, whose story has become almost proverbial: "Beat a retreat? My Master never taught me to beat a retreat!"

Other Evangelistic Work

IT IS long since New York City has felt the evangelistic urge as it is feeling it today. The outdoor services, which have become a fixed feature of religious work here, and the tent and shop meetings, are being planned on a most aggressive scale by the New York Evangelistic Committee and the National Bible Institute, the two leading organizations of this kind of work in New York. The various missions are feeling the same stimulus, and the churches are seriously considering the launching of a great interchurch revival campaign.

Believing always in the divine government of spiritual forces, there are two causes apparent for the religious stirring up in New York: the war in Europe with its tremendous widespread spiritual effects, and the Billy Sunday campaigns, which have shown themselves to be storm-centers of veritable evangelistic cyclones. Conducted in a temporary wooden tabernacle in the heart of a city, these campaigns have in every case swept wide surrounding areas within their influence.

New York City felt this influence while Mr. Sunday was in Philadelphia. The determined, but unsuccessful, effort to arrange for a Sunday campaign in New York was one positive reflection of that influence; and the wish to hold a revival campaign had taken such strong hold upon the churches that strong efforts are being made to proceed without Mr. Sunday's immediate assistance.

AND NOW the tabernacle meetings being conducted by Mr. Sunday in Paterson, so much nearer to New York, serve to keep the interest of the metropolis at high pressure. The Paterson campaign is attended with many signs of success. Mr. Sunday was slow to begin the trail-hitting, waiting for the exact psychological moment, which did not come until about the tenth day of the meetings. From then onward the number coming forward to seize the evangelist's hand in token of their acceptance of Christ as their personal Saviour has steadily increased. The audiences in the afternoon have not been as large as in Philadelphia, proportionately, but in the evenings, and especially at all the Saturday and Sunday meetings, the crowds have been immense and the enthusiasm high. On May 1 Mr. Sunday preached his booze sermon to two audiences of men with such power that in each case he had all the men on their feet cheering and practically committing themselves to vote for prohibition. Hundreds at these meetings hit the trail. The evangelist has Paterson keeping step with him now, and all the surrounding suburban towns are flocking to hear him.

The dramatic moment in Mr. Sunday's sermon was reached when he called fifteen bright-looking boys to the platform, and, lining them up, seized a large American flag, leaped to a position with one foot on his chair and the other on his pulpit, and waving the flag vigorously in air shouted: "I stand between these boys and the breweries. I would not give one boy for all the distilleries and saloons this side of hell. These boys are the raw material of your country!"

The effect upon his audience was thrilling; men were seen to wipe their eyes, and it took but a word more to get every man standing and cheering for prohibition.

Throughout the country reports are coming in of strong and serious interest being taken in revival meetings. It seems beyond question that the hour is rapidly approaching, if not already at hand, when the church will have the greatest opportunity in its history to take the world for Christ.

NEW LIGHT ON THE "PRODIGAL SON"

THE ANCIENT SUMERIAN CODE, JUST DECIPHERED, SHOWS THE PARABLE TO BE BASED ON LAW

BY PROFESSOR ALBERT T. CLAY, Yale Babylonian Department

THE discovery of the ancient Sumerian laws in the Yale Babylonian collection, which was announced in a previous issue of the Christian Herald, reveals the fact that our understanding of the parable of the Prodigal Son must e very materially modified. The code which conains the oldest known laws, and which has just een completely deciphered, contains a law which nows that it is highly probable that the parable is ased upon legal grounds.

The tablet containing the laws is written in the umerian language. The full translation of the ine laws that are preserved on the tablet will hortly appear in a volume of texts with transations, issued by the Yale University Press. The rst two laws, dealing with the accidental and inentional injury of a woman, have already been reerred to in these columns. The third law refers o the loss of a hired boat; the fourth legislates upon he question discussed below; the fifth relates to the epudiation of a child guilty of unfilial conduct; the ixth concerns elopement; the seventh, seduction; he eighth and ninth deal with the loss of hired nimals.

The fourth law reads as follows: "If a son say nto his mother and his father, (thou art) 'not my ather, not my mother'; from the house, field, lantation, servants, property, animals, he shall go orth and his portion to its full amount he (the ather) shall give him. His father and his mother hall say to him, 'not our son.' From the neighborhood of the house he shall go."

This law legislates with reference to a son who, lesiring to venture upon a separate career, renounces his sonship, receives his wages or portion, after which he leaves his home and is thereafter egally separated from his family. In other words, a son in good standing with his family, who desired to venture upon a separate career, could ask for his portion or wages, and take his departure. This does not imply unfilial conduct; for the child may have had a family of his own, and may have wished to provide for his own house. Such separations were doubtless often suggested by the patriarchal head of the family, due to limited conditions on the estate or for other reasons. It is quite reasonable to believe that such a custom existed among primitive agrarian and nomadic peoples.

The Code of Hammurabi deals at length with the laws of inheritance. The ancient Hebrew law is also explicit with reference to the distribution of an estate after the owner's death. The relation of the portion mentioned in the Sumerian laws to the share allowed by the law of inheritance is not stated. The amount received may have depended upon the years of service, or upon the will of the parents. It is reasonable to imagine that the portion of a son, who together with his own family of grown children had faithfully served the paternal estate for years, would be greater than that of a son who had just arrived at manhood. The Hammurabi Code, in providing for an adopted child whom the father desired to repudiate, required that "he give him of his goods one-third of the portion of a son, and he shall go. He shall not give to him of field, garden, or house." This implies that the portion which an adopted child received upon being sent away differed from that which the child would have received as an inheritance. Several adoption deeds are known of the same period as the Hammurabi Code (about 2000 B.C.), which contain such provisions. To quote from one: "If Iltani or Nidnat-Sin say to Mar-Ishtar, their adopted son, 'Thou art not our son,' he shall receive his portion as the child of Iltani and Nidnat-Sin, and go away." But these conditions only provide for the case of parents repudiating adopted children. The newly discovered Sumerian Code, bearing upon the portion or wage, refers to the action taken by the child; and there is no distinction made as to whether the child so acting was an adopted or a real child.

THE SUMERIAN CODE ON SONSHIP

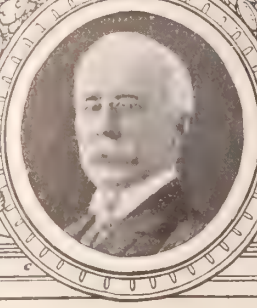
This photograph shows that portion of the inscribed "Sumerian Code" tablet newly discovered which gives the earliest law that has yet come to light on the subject of inheritance. Professor Clay's translation of this hitherto undeciphered script puts a wholly new aspect on the parable of "The Prodigal Son," and enables us to rightly estimate the character and actions of the dramatis personæ in this familiar Gospel story, and to give the Saviour's words a new interpretation.

The law under consideration shows that the child who renounced his sonship and received his portion was legally separated by his parents. This legal banishment contained in the words of the law, "'(thou art) not our son.' From the neighborhood of the house he shall go," was a provision of the greatest importance. It was prudential in character; although it was also, doubtless, a source of relief in many cases. The son who took this step knew that legally he had no further claim upon the estate. This provision annulled the law which provided a share in the estate for the son after the death of the father. It also protected the parents from any further demands. If the portion was squandered, the son could not legally impose upon them. It was also a wise provision in the interests of the other children. They were really party to the division which had been made. This law protected their interests in the estate, which they and perhaps their own children were helping to build up. It was a necessary accompaniment to a law which provided for a son's patrimony, and also for his securing his portion during the lifetime of his father.

The tenacity of custom among the peoples of Western Asia, which is known in many instances to have survived for millenniums, suggests the idea that this law throws light on the parable of the Prodigal Son (Luke 15: 11). In accomplishing his purpose, the son in the parable does not make a request, but rather a demand: "Father, give me the portion of substance that falleth to me." The Greek word translated "portion" is no more definite than it is in the codes and deeds referred to above. "And he divided unto them the living"; after which it is said of the son, that "he gathered all together and took his journey into a far country." And in his dire extremity, after he had squandered his portion, knowing that he was legally dead as a son, he decided that his lot would be better if he were one of his father's hired servants. He knew he had no right to ask his father for more than this. Upon his return his brother, the sole beneficiary—who is generally unjustly condemned, who, as the parable shows, had been most economical in his efforts to build up the estate—naturally showed anxiety as to what his father intended doing. Whereupon his father reminded him that all that he had was his; but at the same time he said that it was meet to rejoice over the return of his brother, who, though legally "dead," was still his own son.

This legal aspect of the parable does not seem to have been even surmised by the commentators. It heightens the contrast between the father, who, on the one hand, complied with what the law permitted the son to demand; and on the other hand, as the forgiving father, rejoiced over his return; not as a legal heir, but as a son.

THE MEASURE OF THE ANGEL



A SERMON

BY

REV. J. H. JOWETT, D.D.*

An evangelistic sermon from the text: "According to the measure of a man, that is, of an angel." Rev. 21. 17

WE MEASURE form; the angel measures spirit. We measure actions; the angel measures motives. We measure externalities; the angel measures spiritualities, and so it often happens that the judgment of the outside measurement is strangely altered, if not absolutely reversed, when things are judged "according to the measure of the angel." It might, then, be helpful to us to look round about our common life, and see in what spheres the measure of the angel might seriously alter the conclusions reached by the measure of partially earthly men.

Let us ask, then, in the first place, what size is the Church of the living God? How shall we measure it? You know what kind of measure is commonly used. We measure the length of the membership rolls in any particular town or city, and then we add the totals together, and we say the result represents the magnitude of the Church of God in that particular place. Or there is another method which is sometimes used, and which may be called the measure of the newspaper press. Men are placed at the doors of the various places of worship for the purpose of counting the number of those who attend, and the result is called a religious census, and is supposed to fairly represent the strength and size of the Church of the living God. Do you think that these conclusions would be in any way modified if the estimate were made according to the measure of an angel?

Where Narrow-Mindedness Errs

If an angel were to measure the strength and size of the Church of God in this city, would the result be larger than our combined membership rolls, or less? I have faith enough, and optimism enough, to think that it would be larger. I don't think that the fault of our measurement lies in its thoughtless and excessive inclusion, so much as in its narrow and faithless exclusion. Exclusiveness is the radical weakness of our spirits, and is therefore the defect in all our judgments. I think the angel would surprise us not by the paucity, but by the wealth of his conclusions. We should be made to wonder more at what we had thoughtlessly ignored than at what we had thoughtlessly approved. If we could only see the measure of the angel, I think our spirit of exclusiveness would stand severely reproved. Was not that just what Christ was always doing? He was forever trying to batter down the walls of narrow-mindedness, and to show the Jews that the kingdom of righteousness was much larger than they believed. "Other sheep I have which are not of this fold." He stands where our poor measurement ends, and when we think we have counted all, he always says, "Other sheep I have." I believe that the world is growing in charity and in comprehensiveness of vision, and that "the thoughts of men are widening with the process of the suns." But in many respects we have not got the angel-measure yet! We often measure no farther than our own ecclesiastical fold. Do we measure as far as the angel? Or do we make a fence, and say that beyond that there is only darkness, ignorance, damnation and death? Is our measure one of inclusiveness that fears to shut out a solitary soul, or is our measure one of ecclesiastical exclusiveness which would consign a countless host to endless perdition?

* Pastor, Fifth Avenue Presbyterian Church, New York.

Let us look again at Jesus and his disciples. I have said that he was always seeking to break down their exclusiveness and to give them a larger measure. They came to him one day very satisfied with a little work they had been doing for him. They were eager to give him evidence of their burning zeal. "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us." Do you see their measure? "Does he walk with us, do as we do, keep in our ways? If so, he is right! If not, down with him!"

That was their measure, and so they measured him who was toiling to rid the world of devils. Now, let us see the measure of the angel. We heard him say a little while ago, "Other sheep I have which are not of this fold." We shall hear the same tones again. "Forbid him not, for he that is not against us is on our side." He breaks down the fences, and in his broad inclusiveness embraces multitudes whom the disciples would have surely shut out! The measure of the angel is always inclusive. Measured by the angel, I believe the army of the living God becomes a multitude whom no man can number, far beyond our largest thought. Measured by the angel, I believe the world is far richer than we can conceive. "As the heavens are high above the earth, so are his thoughts higher than our thoughts," but to give us that height and breadth of thought is the ministry of grace and the burden of the Gospel, in order that we too might look out upon the world with God's largeness of heart, and estimate all things "according to the measure of an angel."

Now let us look at the subject from another angle. We are seeking to discover the contrast or the difference between the measure of the angel and the measure of the world, and so far we have applied ourselves to the consideration of the size of the Church of God. Now let us turn our inquiry in quite another direction. Who are the influential people according to the measure of the world, and how do these influential people stand when measured by the angel? We know who the influential are as measured by the world. They are the wise men after the flesh, the rich and the mighty. Now the angel does not measure the power inherent in noble birth, or the might which belongs to wealth. The angel measures the spiritual essence in a man, the divine nature in him; and in proportion to this is his influence declared. Who, then, is the most influential man in this city as measured by the angel?

How Men Measure

Let us help our thinking. Let us step into the imperial city of Rome in the year 68. Who is the most influential personage in the city? Oh, of that there can be no shadow of doubt! The emperor Nero, of course! His word is law; his smile is life; his frown is death. But I should like to ask the angel to show me the most influential man in Rome, and I think that the angel would lead me away from the emperor's palace to the emperor's prison, and there he would point out to me an old man, wearing chains about his ankles and wrists, feeble now, and almost done; and this poor, forgotten prisoner the angel would salute as the most influential person in Rome! Who is he? Paul the aged; more potent than empress or emperor, destined to live and sway the lives of others when Nero and his empire have passed into dust.

Step forward across the centuries to the year 1810. Who is the most influential man of the times? Surely it is a most needless question. Napoleon has gone from victory unto victory until now h the master of Western Europe. His persona towers like a Colossus before the gaze of the wo and to his countrymen he seems like a god. Th is no question as to where the influence lies. perhaps if we were to ask the angel to point to us the most influential personage in the worl the year 1810, he might take us away to a f off chamber in China, where sits a lonely stud Robert Morrison, laboriously compiling a diction of the Chinese tongue, and translating into t language the wondrous story of the Christ. He a man filled with the Spirit of God, and gave life to the work, and so become a "living way" i that dark and unknown land. And does any doubt that in ages to come, when that year 1 is finally adjudged, it will be found that the m influential man was not Napoleon, though he str the world like a Colossus, but the obscure man China, introducing the Bible to the unnumbe millions of that tremendous country? Measured current standards Napoleon towered above all; measured by the angel, I think the crown wo be given to the missionary of the Cross.

The Angel and You

Will you take one more instance? Step forwa to the year 1850. Who was the most influential m in England? The Duke of Wellington was livi though now a very old man. Lord Palmerston w beginning to fascinate his countrymen with his culiar genius, and John Bright and Richard Cobd were in eminence and repute. Measured by curr standards, one of these would have to be chos if we wanted the most influential of his time. I think it possible that the angel might ignore these, and in our search for the most influent might lead us to Colchester, and pick out a lo preacher as the man for whom we sought. there, in the year 1850, an unknown local preac was earnestly telling the story of the Gospel lo preaching on the text, "Look . . . and be save And there was a young fellow in his congregati who was so moved by the man's earnestness a appeal that he there and then gave his heart to t Lord, and that young fellow's name was Char Haddon Spurgeon. Looking back now to that ye 1850, and thinking of all that Spurgeon has do for the world, and remembering all the countl souls whom he has pointed to God, do you thi that the recording angel would omit the name that local preacher as one of the most influenti men of his time? Palmerston and the Duke Wellington might stand out with bright conspicuou ness when measured by the standards of the wor but measured by the angel I think they would ha to yield to the pre-eminent glory and influence that unknown preacher who brought Spurgeon the feet of his Lord.

Now, who is the most influential personage this city? Where would the angel take us? May to one of our missions, and place his hand up one of the most obscure of our teachers; may to one of you mothers, molding your child to the captain of some host of Christian chivalry! T angel looks for spiritual essence and measures tha What is our influence, according to the measu of an angel? What are you to the angel? A ciphe or a spiritual center, out of which flow rivers living water, to gladden and refresh the worl Would the angel pass you by, or would he stop wonder and to praise your God? Again I ask yo what are you according to the measure of the ange

GOSPEL BREVITIES FROM MANY POINTS

—EVANGELIST ARTHUR CRANE and Gospel Singer George W. Balph have just closed a successful meeting in Portsmouth, Va., with many additions to the churches. A feature of the meetings was special outdoor services, when the evangelist addressed crowds from an automobile.

—THE SIXTEENTH ANNUAL MISSIONARY reception was given at the Union Missionary Training Institute, Brooklyn, N. Y., April 8. Addresses were made by eighteen returned missionaries who represented nine denominational boards and eleven foreign countries. Mrs. Lucy Drake Osborn, founder of the institute, was present and took part both afternoon and evening. Rev. Joseph Beech, D.D. (a former student), president of Union University, West China, told of his experiences during fifteen years in China, and urged the need of united work in education as well as in evangelization.

—PROFESSOR FRENCH STROTHER, of Mexico, Mo., is one of the veteran readers of the Christian Herald. He was born in Virginia in 1825 and has been a prominent figure in Missouri educational work for over fifty years. He has been at different times schoolmaster, pioneer settler, seminarian, superintendent of public schools and college professor. The town of Strother, Mo., was named for him. He is a strict Presbyterian and believes in doing mission work with the Christian Herald, which he has sent to as many as fourteen persons in a season. In his ninetieth year he is still hale, hearty and vigorous, doing the Lord's work zealously.

—THE CENTRAL MORMON region is nearly as long as from Lake Erie to Florida, and about as wide as Ohio. Practically all the homes in this great region are visited by the workers of the Utah Gospel Mission of Cleveland in its wagon work. These workers have visited about 14,000 homes since the middle of last July, using carefully 1,550,000 pages of special Go pel literature, besides holding about 275 mee ings. Some of the workers must leave in Jun and their places must be filled with new me The Utah Gospel Mission headquarters are 1854 East Eighty-first Street, Cleveland, Ohi

—REV. F. B. MEYER, of London, has writte the Moody Bible Institute of Chicago to canc all his engagements this summer at the vario Bible conferences and conventions in this cou try, partly on account of his return to h former pastorate of Christ Church, made vaca by the resignation of Dr. Len G. Broughto but chiefly because of the war.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Self-Possession

SUNDAY, May 23. Luke 21: 19. *"In your patience ye shall possess your souls."* To possess one's soul is an infinitely grander thing than to possess some magnificent estate. There is many a man who owns thousands of broad acres who has never owned the fair realm of his own soul. Ask him for an inventory of his estate, and he will produce one recording the contents of every nook and corner of his wide domain. Ask him for an inventory of his soul! Ask him what mighty powers he has in the world within and what control he has of them, and whether there is peace and harmony in that mysterious kingdom! He can record his wealth in personalty: ask him what treasures he has in personality! In what measure does he possess his own soul? There is something tragically ironical in a man owning many things and yet not owning himself. He has gained the world; he has never gained his own soul.

No, the secret of self-possession is to be found in Christ. It is through him that we discover our souls. We find ourselves in finding him. Our wealth of being is unveiled to us in the measure in which we enter into the revelation of his glory. Our endowments troop out at the call of his communion. The deeper our communion the wealthier is the response. The finer the climate the more luxurious the growth. We never know how much there is in us until we are discovering how much there is in Christ. Our powers remain like sleeping seeds until the heavenly air is breathing round."

We do not come into these possessions in a day. The title-deeds may be ours in a moment. They become ours by faith in the living Christ, and they are handed to us in the moment when faith is born. But every day of faithful walking with the Lord brings us more and more into possession of our spiritual estates, as every day we have new surprises in "the unsearchable riches in Christ." Therefore "in your patience ye shall possess your souls."

J. H. J.

Our Safe Refuge in Time of Trouble

MONDAY, May 24. Isaiah 32: 1-8. *"A man shall be . . ."* The covert and hiding-place imply storm; the rivers of water, thirst; the shadow of a great rock, fatigue and weariness. These are frequent experiences of human existence. No ordinary man can meet all these needs for another. He who meets all that this verse stands for must be the man of men, the only Man, the second Adam, the Man from heaven. Thank God "the Man Christ Jesus" can be to all ages and to all men their full, their satisfaction, and their rest. And "it behooved him to be made in all points like unto his brethren," that he might be their very rivers of water, and the shadow of a great rock.

The desert may be all around you with its waste solitude. No shelter from sunbeams like swords; no trickling stream with its margin of green verdure; no relief to the eye from the monotony of unbroken sand. But lo! yonder stands a great rock once cleft for you, with blue dimness in its cavity, moist places where the water drips on the fernery, and a deep shadow, because it interposes itself between you and the sun or sandstorm. Jesus is enough for us. "All our capacious souls can wish in him doth richly meet." Let go to him for everything! Our needs will only bring into view new and unexpected resources. Let us say to him: "Let me hide myself in thee. Spill my pitcher and let it down upon thy hand that I may drink. Let us rest under thy shadow, when the blast of the terrible is as a storm against the wall."

F. B. M.

The Two-Talented Man

TUESDAY, May 25. Matthew 25: 22. *"And he also that received two talents came and said, Lord thou deliveredst unto me two talents: lo, I have gained other two talents."* We may divide the men of this parable into three divisions. There are the five-talented men, or the men of genius or inherited wealth or unusual advantages of education and environment; there are the two-talented men who are the average men who are doing the work of the world, not despising their gifts simply because they are not the five-talented people; then there are the one-talented men who are the failures, who bury their gift and lose out entirely in the battle of life.

It is the man of two talents who most concerns the majority of mankind. They are the everyday workers, the men who obey orders, who are followers more often than they are leaders; they do three-fourths of the business of life.

It takes more power sometimes to be a two-talented man, the man who follows in the prosaic and mechanical round of common duties, without the inspiration of the larger vision, than it does to lead a successful life from the point of vantage of the man of five talents. The Bible, however, gives large place to two-talented men. The disciples were such men, fisher folk and mechanics, not poets or commanders or great natural leaders.

What are the inspirations which remain for the two-talented people? First, the discovery of our special, particular gift from God. "Every man's life is a plan of God." Another inspiration for the average worker comes by realizing the common gifts of life. There is for example the talent of time, which belongs to us all, twenty-four hours a day. What shall we do with it? Keeping the eyes concentrated upon the day's task, doing it thoroughly and up to the limit of our best ability, helps to make the two-talented man a four-talented man, and one of the world's greatest workers. Live today!

Lord, for tomorrow and its needs I do not pray;
Keep me from stain of sin, just for today.

C. S. C.

The River Whose Draught is Life

WEDNESDAY, May 26. John 7: 37-53. *"Rivers of living water."* What music there is in these words! We are transported to the banks of a mighty river, down the bed of which waters are ever hurrying to the sea. Melting snows feed its springs, a hundred rills replenish its flow, it is oxygenated as it leaps from cataract to cataract, and everywhere it is the emblem of fertility, freshness and abundance. But this is not all; the Lord speaks of *rivers*. It is as though he bade us add the Missouri to the Mississippi, and to these the Amazon, and to these the Ganges and the Danube. River added to river, stream to stream, and *all* to set forth the fresh abundance of holy influence that should stream from each thirsty soul, who being filled with the Holy Spirit should overflow.

Do you know anything of this? Is your life comparable to a river, nay, to many rivers of holy influence? Before this is possible you must come to Jesus and drink; you must be satisfied with him; he must be your life. And, in addition, you must know what it is to be willing to pass on what you have received.

If these two conditions are fulfilled, place your fingers on these words, as the writer did on one memorable occasion, and claim that in all their breadth and depth they shall be realized in your experience. The world would soon cease to be thirsty if only each believer were to resemble the ancient river of Paradise, which was parted into four heads. "This spake he of the Spirit, which they that believe on him should receive." But mind to guard against the silting-up process! Things small as sand-grains sometimes block great rivers.

F. B. M.

The Blessedness of Knowing and Doing

THURSDAY, May 27. John 13: 17. *"If ye know these things, blessed are ye if ye do them."* Two problems in religion: knowing and doing. The first is comparatively easy, in the second lies the test of the Christian. "Practice," said Robert Louis Stevenson, "is a more intricate and desperate business than the toughest theorizing: to be rich in admiration and free from envy, to rejoice greatly in the good of others, to love with such generosity of heart that your love is still a dear possession in absence and unkindness—the walk, not the rumor of the walk, is what concerns righteousness."

Christ is our example of the doer of righteousness. He is the immortal and historical figure of symmetry between knowing and doing, between creed and action. His great distinction from so many prophets and religionists lay in the fact that he matched his doctrine by his life. "He went about *doing* good," not simply talking about it.

An eminent minister was being examined as to his theology in one of our churches a few years ago. A humble parishioner sat in the back seat, and at a certain point in the proceedings rose and asked to speak. He said substantially as follows: "I don't know much about theology, but I do know that my pastor has virtually been the only friend I have had for more than three years. When my wife and children were ill he came every day, climbing three flights of stairs to see us and bring us provisions and also new encouragement. He never asked pay for his services. He never refused any application for help as far as I know. He is today the best example I have ever seen of the Christ whom he preaches. If I could find out his brand of theology, I would accept it; it is good enough for me." That minister had succeeded in the high test, namely, in the religion of *doing*. "If ye know these things, blessed are ye if ye do them."

It is well for us to examine at times our creed, to make sure that it *works* in kindness, in love and in service in our everyday opportunities to our fellows. There is a truth in the couplet:

So many prayers, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

C. S. C.

All Good Things Our Father Shall Supply

FRIDAY, May 28. Philippians 4: 11-23. *"My God shall fulfil every need of yours."* The apostle was filled because he had received the gifts of his friends, and now God would fiulfil their need. What they had done in the lower sphere for him would be repeated in a higher sphere by God. The measure with which they had meted out their stores for the supply of his wants would be returned to them brimming full, not with the supplies of physical need, but with the eternal and unsearchable riches of Christ. This is the law of God's world. Lend the Master your boat and he will return it laden to the water's edge with fish. Place your upper room at his disposal for a meal, and he will fill it with the Pentecostal Spirit. Commit to his hands your loaves and fish, and he will add twelve baskets of fragments to a full meal.

We are not told that God will fulfil all our *desires*, but our *needs*. We desire many things that our Father cannot give, except to the hurt of our best life. There is no promise that he will grant these. But *every* real need shall be met sooner or later, with aboslute satisfaction, so that those who trust him shall be able to say, as the apostle in verse 18: *"I have all and abound."* But we must avail ourselves of these supplies by faith. They are there, and we must *take* them.

A poverty-stricken Indian once came to a Western settlement for help. A bright-colored ribbon suspended a small pouch round his neck. On being asked what it was, he said it was a charm given him years before. It proved on examination to be a regular discharge from the army, signed by George Washington himself, entitling him to a life-pension! We must *ask . . . seek . . . knock . . .* and *reckon* that we have the things we have sought! "Your Father knoweth what things ye have need of."

F. B. M.

The Soul's Season of Greatest Opportunity

SATURDAY, May 29. Luke 4: 19. *"To preach the acceptable year of the Lord."* What if the Jewish people had fully realized that the year of the Lord had come to them? That the long-promised and prophesied Messiah was with them, beginning his ministry? No doubt many more would have accepted him. Jesus warned them when he said, "O that thou hadst known the things that belong to thy peace!" Such periods of visitation have come to many nations who have rejected the Christ and crumbled into the dust of centuries.

The acceptable year comes to individuals in hours of bereavement, monetary losses and afflictive providences. The Spirit strives, the Saviour knocks, the angels minister, but how many shut the heart's door against him who came to preach the glorious Gospel to the poor, to heal the broken-hearted, to give deliverance to the captive, sight to the blind and liberty to the bruised! It is never the year of our Lord to souls that reject him. Every year in sin belongs to the enemy.

The year of our Lord has many blessed memorial days, in which the church seeks to make Christ more real to men; but those who refuse to make it the acceptable year have no real angels' anthem of peace and good will, no Christmas celebration, no Good Friday, no Easter Sunday, no Ascension Day, no Lord's Supper, and no looking for his appearing at his seond coming.

E. W. C.

THE SINKING OF THE LUSITANIA

THE giant Cunarder Lusitania, one of the finest and swiftest steamers that ever crossed the Atlantic, was sent to the bottom of the sea while within ten miles of the coast of Ireland, on the afternoon of May 7, by a torpedo attack. Of a total of 2,160 souls on board, including passengers and crew, about 700 were believed to have been saved up to noon of the following day, although there were hopes that the number of the rescued would ultimately prove larger.

It was a terrible tragedy of the war, and one which suddenly involved the great vessel when least expected. Warnings had been given from various sources before she sailed, that there would be special danger on that last trip; but while a few had shrunk from the voyage, the passengers as a whole had no thought of peril. The Lusitania was strong and so stanchly built that it was not believed that any single torpedo could do her serious injury.

While the passengers were at luncheon a little after two in the afternoon, suddenly there came a shock to the great vessel, which trembled under the impact. The engines stopped almost immediately, for the hull of the giant ship had been struck directly over the engine room. Faces blanched and people rose from the tables terror-stricken. Then came a second shot, forward, over the cargo section, which was followed by explosions apparently within the vessel. The big liner began to list. Wireless appeals were sent out for aid and the order was given by Captain Turner to launch the lifeboats. Ten were manned and quickly filled with passengers, between four and five hundred finding seats.

During this time of excitement, although many keen eyes had scanned the water about, very few had caught even a glimpse of the enemy. Yet all knew that the unseen foe was a submarine, possibly several of them, for the liner was within the radius of German submarine operations.

It is said that owing probably to the heavy list the Lusitania could not launch many of her lifeboats. Responding to the appeals for help several tugs and trawlers set out from Kinsale Head, less than ten miles distant, to the rescue, and steamers nearby, which had picked up the calls for help, also started to aid the sinking liner. A number of these succeeded in taking off several hundred passengers. The tug Stormcock took about 160, including some of the crew, and the trawlers and other boats about 300, and three torpedo boats 45. It is said that about 300 of the rescued were taken to Clonakilty, near Kinsale, and a smaller number to Kinsale. The report of First Officer Jones of the Lusitania, made shortly after the disaster, was that between five and six hundred were saved, but there were still hopes that many more would prove to have been rescued when all the facts were known.

Within twenty minutes after the first torpedo struck, the giant vessel began to sink by the head. Captain Turner, who was among the saved, said: "There was only fifteen minutes from the time she was struck until she began to go down bow foremost. It was a dreadful sight. I fear that few of the officers were saved. They acted bravely."

Other officers of the lost vessel agree that no warning was given by the attacking enemy, and no opportunity afforded to save non-combatants. The British Admiralty issued the official announcement about midnight of Friday that the attack was made in broad daylight and absolutely without warning. Some of those on board were of the opinion that seven torpedoes were discharged at the Cunarder and only two of them hit. The second torpedo to strike is believed to have exploded a large quantity of ammunition which was stored in the cargo section, and that this was followed by other internal explosions, after which the steamer began to list.

The Cunard Company gives the following as the nationality of the passengers: Saloon, British 179, Americans 106, Greek 3, Swede 1, Mexican 1, Swiss 1. Second class: British 521, Americans 65, Russian 3, Belgian 1, Holland 3, French 5, Italian 1, unknown 2. In the steerage there were about 13 Americans. There was thus a total of 184 Americans, but this figure may be increased owing to the fact that shortly before the Lusitania left her dock in New York on May 1, 163 passengers were transferred to her from the Anchor liner Cameronia, whose sailings had been canceled, that vessel having been chartered by the British Admiralty.

Submarines were known to be in the neighborhood of St. George's Channel on Friday, and were seen by persons on shore near Galihead and also by the steamer Narragansett, which was fired at and narrowly escaped being torpedoed in the neighborhood of the Lusitania wreck about two hours later.

When the news of the sinking of the big Cunarder reached England it aroused tremendous excitement. In London and Liverpool crowds surrounded the Cunard offices and white-faced men and sobbing women were seen everywhere. Many were wildly seeking information regarding friends and relatives who had taken passage on the unfortunate vessel. Americans in London besieged Ambassador Page for information as to the fate of their friends. The ambassador inquired of the British Foreign Office whether any mines had been placed at the spot where the Lusitania sank, and was informed that there were no mines in the locality.

A wireless despatch from Berlin via London, May 10, says: "The German Government has cabled to the State Department at Washington an expression of deepest sympathy over the loss of American lives through the destruction of the Lusitania. Germany, however, reiterates her declaration that the responsibility rests entirely with the British Government."

The scenes of excitement and sorrow enacted in the English city, when the great disaster was fully realized, recalled those that took place immediately after the Titanic tragedy. Everybody seemed to be under an intense strain. It was as though the whole nation had been stunned with the shock.

It is recognized in Washington that the sinking of the Lusitania and the loss of over one hundred American lives constitutes a new and very grave problem which the administration must face. President Wilson was stunned when the news of the torpedoing of the big liner was received. A meeting of the cabinet was arranged for the following day at which the matter would be taken up for full discussion, with a view to determining what steps should be taken by our government. It is generally agreed that the most serious crisis we have yet had to face since the European war began. Should the loss of American lives prove as large as is feared, it will be difficult to restrain public opinion, but the administration will do its utmost to deal with the emergency as it deserves in the light of international law. It is considered probable that new representations will be made by our State Department to Germany, including all the cases involved in which American interests have been attacked and American lives lost. If it is established beyond doubt that the Lusitania was not warned before being torpedoed that fact will add to the gravity of the situation. There is even talk of an extra session of Congress, but it is unlikely that any step in that direction will be taken unless later developments should render it necessary.

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LUSITANIA, "THE QUEEN OF THE SEAS," AND HER COMMANDER, CAPTAIN TURNER

America Receives the News

CONSTERNATION seized all classes when the first reports of the tragedy appeared in the press. The earliest accounts were too meager, stating only that the Lusitania had been torpedoed and sunk, and leaving all details to the imagination. The public knew the number of persons aboard and hazarded guesses as to the fate, which added to the public apprehension. The Cunard offices were quickly besieged by friends of the passengers and crew, but officials were without other information than that the boat had been attacked.

Little by little the facts were learned by the British authorities and transmitted at large through the Admiralty. As new editions of the papers appeared containing these facts and containing lists of the passengers, the public excitement increased. The news appeared in the early editions of the afternoon papers of Friday, May 7, and night came without specific confirmation. The names of various prominent individuals who were on board had accentuated the public interest, as all sections of the country and many cities are represented in the list.

Seldom has the American public wakened in greater anxiety than it did on Saturday morning, May 8. The press was eagerly scanned for the latest word, and when it was seen that the death-list might reach over a thousand, the public was appalled. The feeling was of grief and dismay, rather than of anger, although in many quarters warlike utterances were heard. All eyes were turned upon Washington, and the feeling developed that the United States had been brought face to face with a crisis by this tragedy of the war.

One notable and significant effect of the receipt of the news was the instant collapse of stocks. Panic leaped onto the floors of the stock exchanges and ruled operations from the outset. The rumors first began to appear that the Lusitania had gone down. No class of stock seemed to escape the demoralization, and prices dropped with disastrous speed. Bethlehem steel, which had been the most conspicuous stock in the recent financial upward works display, was the first to fall to earth and burrowed itself deeper than any other, comparatively. This frantic effort to unload on all sides to dispose of stock holdings reflected a fear that the United States would be drawn into the war.

It was pointed out by the New York Times that since February 17, when the naval war zone decree was announced by Germany, 91 merchant vessels, most of them British, have been destroyed and more than 1,200 lives by submarine and mine attack.

Many well-known Americans were among the passengers on the ill-fated vessel, and it is feared that the majority of them have gone down with the ship. Among those who sailed were Alfred G. Vanderbilt, Mr. and Mrs. Elbert Hubbard, Charles Frohman, Justus Miles Forman, Major F. W. Pearl, and two children, Dr. Frederick S. Pearson, H. B. Baldwin, Charles Withington, and a number of others known in the world of finance and public affairs. Up to May 8 it was not definitely known how many Americans were saved, but a published list of 50 survivors known to have been rescued does not include any of the above excepting Major Pearl and family. There were also among the passengers a number of Englishmen, Australians and Canadians on their way to take part in the war.

The confidence of the Cunard Line in the ability of the Lusitania to make the trip in safety led to the prominent appearance in the press on the day before her last sailing of a warning advertisement inserted by the Imperial German Embassy, warning travelers intending to embark on the Atlantic voyage that a state of war existed between Germany and her allies and Great Britain and her allies, and travelers sailing in the war zone on ships of Great Britain or her allies did so at their

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary; Bible House, N. Y. City.

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THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

HE question of finance has been put very much to the fore during the past week, as a result of the speech of Lloyd-, the British chancellor of the cher, in the House of Commons, the cost of the war to date to Great ita. Since the beginning of hos- the direct cash cost of the war n, to England, approximately 0,5 ,000 a day, Sundays included. tional debt of Great Britain, hic in July, 1914, was $3,475,000,-0, today $5,600,000,000.

Enormous as are these figures the penitures of Russia have been very tle ss. For the first three months e ct to that power was, according th Russian finance minister, $892,-0,0 . This expense has lately been me hat decreased, but even then atins he enormous figure of about ,00 00 a day. France is said to s nding less than the other two, t ill will attain the enormous ur of $1,482,000,000 by the time e ar is complete.

Th chancellor estimated that the iti war expenses from August 1, 15 o July 31, 1916, if the war ntied during that period, would $82,000,000, as he anticipated at he expenses would be much ea the second year than the first, sid which, in case of the war con- ui that long, he expected at would be necessary for ea Britain to advance at least bi n dollars, perhaps more, R sia, to enable her to con- ue

W n Japan made war on er ny last autumn, it was th e announced intention of rci Germany to return Kiau- au China, the theory being at Germany, in compelling in to grant her a perpetual as of the site of that town, id used her power, and that pa proposed to rectify this co At the time many people ho new Japan and the Japa- se first hand rather doubted is truism, and the news of e ment that Japan is actu- ly oving an army China- ar in support of some en -one demands made by pa on China, the acceptance vich by China would im- edi ely reduce her to the rank a assal state, seems to indicate at ese doubts were well founded. Th report of the financial result th year to one of the leading hotels I is is of considerable interest s wing how the war has para- ze business in that city. is articular hotel, by rea- n its situation and repu- tio has built up for itself t past thirty years a lid clientèle, and hence ou have business under al- ost ny circumstances. The ofi for the year 1913 were 25 3; of 1914, $2,563.

Ge nany began during the ee a new campaign with r bmarines against one th sources of British food pp , by attacking and sink- g e British fishing trawl- s i the North Sea, whence ree Britain draws most of r h supply. During the ee twenty-five of these aw rs were sunk. Fish is ticle of food greatly ed y the poorer classes in ng d, particularly in the dustrial towns. Some of my ad s may remember the ie ish shops which are on er street corner in certain ct s of Sheffield, Leeds, an ester, etc.

Th celebration at Quarto, Italy, on the occasion of the dedication of the monument to Garibaldi, which the advocates of Italian intervention in the war seized as an occasion for a demonstration in favor of such intervention, using the poet Gabriele d'Annunzio as the instrument, duly took place on the appointed day, the 5th of May. An enormous crowd was present, but though disorder was looked for, for which reason the king did not go, everything passed off quietly. In spite of the many rumors, duly cabled to us, there are as yet no serious signs that Italy really contemplates a change from her position of strict neutrality. The same is true of both Rumania and Bulgaria.

CAPTAIN ALFRED GUNTER OF THE GULFLIGHT

Australia and New Zealand have undertaken to raise another contingent for the British army, but these will not be ready for some time.

The losses of the Canadian troops up to the 20th of April are reported as over 6,000. This is quite a large percentage. Sydney cables us that the casualties published there, among the Australian and New Zealand troops, which have recently been in action at the Dardanelles, etc., are also very heavy, particularly among the officers.

Late last week Zeppelins appeared over several places in England, notably Ipswich and Lowestoft, and dropped bombs. Little damage was done and the raid was of very small consequence.

The news which reaches us from the land and sea campaigns against the Dardanelles continues fragmentary and unsatisfactory, and it is impossible to harmonnize the conflicting official reports of the combatants. As far as can be gathered the following seem to be the events that have certainly taken place:

On the European side of the straits the British on April 25 succeeded in landing troops at six places on the peninsula of Gallipoli. Thereafter, at three of these places, the forces were driven back and had to be taken off. At the other three the troops made good their positions, entrenched, and succeeded in repulsing the determined and sustained attacks made upon them by the Turks. The most important of the positions thus held was at Sedd-el-Bahr on the extreme point of the peninsula. At the present time these three landing forces have succeeded in uniting, and have taken up a strong position extending across the peninsula from a point a couple of miles north of Cape Tahek to a point near De Tott's Battery, while an advanced point has been successfully established at Kleitha, which place is about five miles from the extreme end of the peninsula.

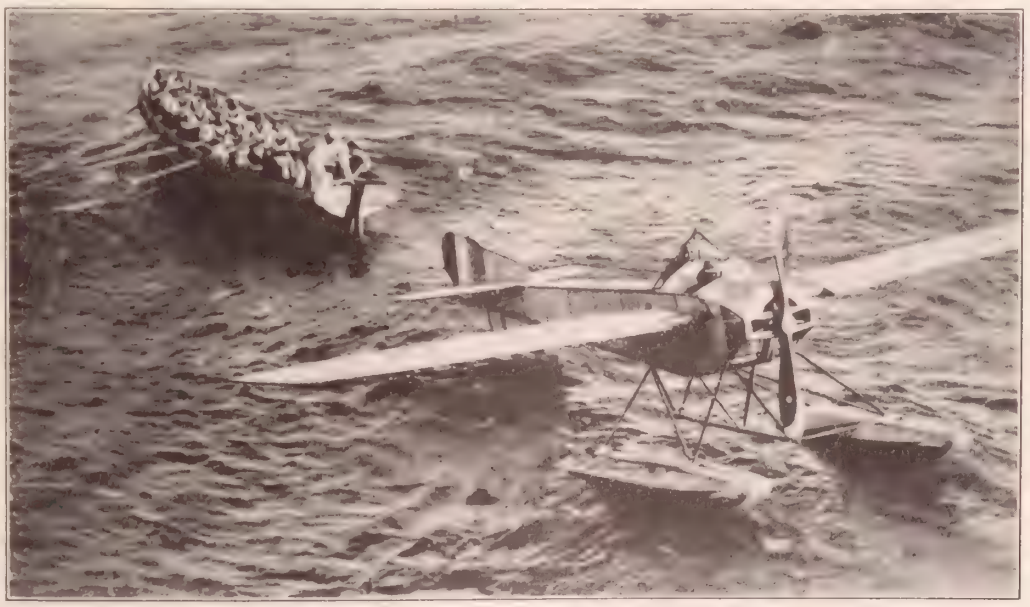
These troops have as yet made no attack on the land side of the forts, apparently. The interior of the peninsula is very rough, hilly country, without roads in our sense of the word, and forms very difficult ground to advance on, presenting many natural advantages to a defense. This defense, the British say, has been strong and unrelaxing, and the resultant casualties on both sides have been very heavy.

While these things were taking place on the land, the allied fleets were bombarding the forts from the straits, and by indirect fire from the Gulf of Saxos. Several Turkish villages are said to have been destroyed, and the towns of Gallipoli and Maidos set on fire. Whether the forts have been appreciably damaged is unknown; the Allies say that they have been, and the Turks say that they have not. At all events, they are still in condition to resist, and the fleet has not, up to the present time, been able to penetrate any distance into the Dardanelles. The same difference of opinion exists in regard to the effect of the fire of the forts on the fleet. The Turks claim to have seriously damaged the French warship, the Jean d'Arc, and three or four British ships, which report is denied by the Allies. Some torpedo boats admittedly were sunk in the operation of landing the troops.

THE GULFLIGHT, NOW LOST TO AMERICAN MERCHANT MARINE

The French landed troops on the Asiatic side of the straits at Kum Kali. These were furiously attacked by the Turks and could not hold their positions, with the result that they were taken off to their transports and again landed, but this time at a point fourteen miles down the coast, from whence it is planned to have them work their way overland to the rear of the Turkish forts on the Asiatic side.

The Russian Black Sea fleet several times during the week tried to assist the attack on the southern entrance to Constantinople, by bombarding the northern end of the entrance from the mouth of the Bosphorus. Apparently this bombardment was without much effect, although the bulletins thereof were rather glowing. Nothing more has been heard of the army the Russians were stated to have assembled near Odessa, to land on the northern Turkish coast, to make a direct attack on the Turkish capital itself, although it was said that it was actually on the transports over ten days ago.



RETURNING A "SEAPLANE" AIRSHIP TO A CRUISER IN THE DARDANELLES AFTER A FLIGHT OVER FORTS

In their campaign in the Transcaucasus, the Russians won, according to their reports, quite a victory during the week and as one result succeeded in driving the Turkish forces south of the Russian boundary line toward Erzerum. The Turkish loss was heavy, some six to seven thousand in all.

Typhus is reported to have broken out in that region, and if it has attained anything like the stage of an epidemic, will have a material effect on the military situation there.

The condition of affairs in

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Power of Organized Religion

THERE are few agencies in the world capable of accomplishing so much for the spiritual and material welfare of the people as organized religion. There is hardly a community of any considerable size of which it cannot be said with truth that the combined forces of organized religion in that community would be equal to almost any reasonable task they might undertake.

At this time of widespread religious revival, many cities are taking stock of their religious power and influence, New York among the number. There are in the metropolis church properties representing, according to the last census, $153,925,740. In the intervening years this has become many millions more. Of these capitalized religious bodies, over fifty-seven per cent. are yielding the desired results from these vast investments. Yet, out of a total of nearly two million communicants of all the faiths represented, only one-fifth is Protestant. This is regarded as convincing evidence that the spiritual activities of many of the Protestant churches are much less than they should be. It must not be forgotten, however, that New York has a religious problem quite different from that which exists in other cities. A very large proportion of its immigration is Catholic, and this has been so for many years past; hence, the Catholic growth is steadily larger in proportion than the Protestant, while the influx of adherents of the Jewish, Russo-Greek, and other faiths has helped still further to keep down the Protestant ratio. But even with all of this competition, the Protestant churches, numbering over 1,100, or two-thirds of the whole, have not shown the gains that might have been expected.

Outside of all this there is the great multitude of the unchurched who are affiliated with no denominational organization, and only a small proportion of whom are now reached by Gospel ministration. Existing agencies for work of this character are obviously insufficient. Missionary effort in the metropolis, now largely a matter of summer campaigns, should be pushed with increased energy all the year round.

Again, we must recognize the fact that the attractions of suburban life are responsible for the decline of many of the city Protestant churches. Every year witnesses an increase of the continuous hegira from city to country. But even with this draft on their numbers, the churches should be able, with a new infusion of zeal for service, to bring in enough new communicants to maintain a good average. How to accomplish this will be one of the problems of the coming "forward movement" in Protestantism in New York and other large cities. That the problem can be solved effectively is demonstrated by the experience of the Protestant churches of Chicago, Philadelphia, St. Louis, Boston, Cleveland, Baltimore and other cities which all show gains.

Billy Sunday expresses the conviction that the people of New York are "hungry for the old-time religion," and a large proportion of the metropolitan pastors have come to the same conclusion. Formidable preparations for the coming revival are already on the way. If all the churches unite and utilize at every point their organized energies, material as well as spiritual, in faith and confidence, sparing neither toil nor means, the great awakening will assuredly come.

The Chinese Crisis

CHINA'S negotiations with Japan have apparently reached a critical stage. She has rejected the most drastic of the demands made upon her, and especially those that relate to the interference of Japan with her political, financial, military and religious affairs. One of the principal demands, which is of special interest to the Christian churches of America, is that in which Japan aims to exercise the right of advising with the Peking government regarding the propagation of Buddhism in China. In view of the serious situation, a number of Christian Chinese pastors in America have issued an address appealing for aid and sympathy. "A dark hour has come upon China," they write; "our very independence as a nation is threatened; also the future of America's religious and commercial interest in our nation. . . . It was the aroused Christians of America who recently delivered our fellow disciples of Korea from prison, torture and probable death at the hands of the Japanese. You can do as much for imperiled China, if you will but again lift aloft the white standard of Christian justice and brotherhood for nations as for men. This is America's opportunity to play the good Samaritan to China, which is being robbed and beaten on the world's highway." The address then recites Japan's course at Tsingtau, which she still holds, and her "amazing demands" on China at a time when the great powers of Europe are at war. These demands, they claim, "could not survive for an hour in the clear light of an international conference." They are dependent for their success wholly upon the fact that other nations cannot now give them serious attention. Under cover of the world-turmoil, "Japan can overthrow China's rights and perpetrate wrongs that will set back peace and progress in the Far East for many generations."

There are still hopes that a clash may be averted and that the influence of our own government and that of Great Britain may help towards bringing about an adjustment of the difficult situation, without involving any of the more serious possibilities to which the appeal of the Chinese pastors gives expression. The situation is most unfortunate for the Chinese. An ultimatum from Tokyo would probably be the prelude to a military occupation, to which the unorganized forces of China could offer but feeble resistance. It is Japan's season of opportunity, and she seems resolved to make the most of it.

Scripture Cities in the War

ONE by one, the ancient cities of the Bible are being drawn within the active war zone. Only a few days ago the cable announced that Smyrna was being attacked and that troops had landed near Ephesus, some thirty-five miles to the southeast. Each of these localities has a history reaching back almost to the mythic age. Smyrna, the Izmir of the Turks, was a great commercial city 2,600 years ago and has often been despoiled in wars. It was destroyed in B.C. 627, and lay in ruins for almost four hundred years. Alexander the Great planned to rebuild it, but the restoration of its glories was left to others It became again one of the most magnificent of Asian cities, and, although repeatedly war-swept and almost wrecked by earthquakes, it maintained its attractiveness. Its schools for science and philosophy were far-famed. Although a center of idolatry, it became one of the earliest cities where Christianity secured a foothold. The spiritual condition of its church, in a time of persecution and suffering, is mentioned in the Apocalypse. It was the scene of Polycarp's martyrdom, and the Jews, who made common cause against him with the Gentiles, are denounced in Revelation 2: 9, as "a synagogue of Satan." It has been a Turkish possession for seven hundred years.

Ephesus, too, has an illustrious history. Alternately the prize of Lydian, Persian, Greek, Macedonian and Roman armies, it became at last the prey of the Moslems. In Roman days, it was a seat of the Christian faith. The church had begun auspiciously and had borne much, but its love had grown cold and its zeal and enthusiasm had declined. "Thou didst leave thy first love," wrote John in rebuke and warning. Yet, despite its faults, the church in Ephesus was a notable spiritual landmark. Here the first seeds of the new faith were sown soon after Pentecost. It was the home of Paul's friends, Priscilla and Aquila, and the scene of the apostle's spiritual labors and those of Timothy, his disciple. Here, too, was the center of Diana-worship, and the great temple in which was the image that tradition declared had "fallen from heaven."

As the great world-war develops in the East, other Biblical cities are likely to be involved, including those of Palestine. Students of Scripture are watching the progress of events with intense interest, and in the general expectation of remarkable changes.

What Faith Does

IN AN attack on the Christian religion Robert G. Ingersoll wrote: "The doctrine that future happiness depends upon beliefs is monstrous. The notion that faith in Christ is to be rewarded by an eternity of bliss, while a dependence upon reason, observation and experience merits everlasting pain, is too absurd for refutation, and can be believed only by that unhappy mixture of insanity and ignorance, called faith."

Ingersoll understood many things, and said many things which were bright and true. But n the biggest facts of life he did not see at all of the fundamental ideas of religion he di all understand. The foregoing statement f pen shows that he never began to understa faintly the New Testament teaching about

Faith is not primarily the thing tha heaven's door to us. Faith is the thing tha our own hearts to the transforming power of

Merely to say "I believe" will have not th est value as a passport to immortal life. "W ye me Lord, Lord," said Jesus sternly, "and the things which I say?" We shall be saved we are; we shall be saved by what we hav But we shall need faith to make us what we and to empower us to do what must be do say these things so bluntly may startle som But those who are startled have forgot apostle James' strenuous words: "Faith works is dead." And Paul himself explain the kind of faith he talked about was "fai worketh by love."

In dealing with faith and its results we a ing with facts, not shadows. We know tha in Christ, particularly faith in the fact t death was an expression of God's love, cha man's heart. With our own eyes we see th making drunken men sober, dishonest men cruel men kind, impure men clean. The v faith is that it makes men over; that it mak fit for heaven; that it gives them the impu the power to do heavenly things.

This is Paul's argument in the Epistle Romans. He starts out by honoring the la law of conscience among the Gentiles, the the commandments among the Jews. This la be kept, but nobody is keeping it. Law has n to make a man do right. Law condemns, c ages; law has no life. Then Jesus came, living, loving, self-sacrificing, divine—and w law cannot do he does. He puts life into th he puts love there, and power. He so chan heart and reinforces the will that a man can things that must be done. "Do we then mal the law? God forbid! Yea, we establish th

But what is it that gets us thus into life touch with Christ? It is faith. It is that act accepts his saving help, which yields to him t unloving, weak, impure, to be made kind an and strong. And because faith in Christ a makes these changes and accomplishes these the words will be forever true: "Believe on th Jesus Christ and thou shalt be saved."

The Value of Suffering

CHRISTIANITY has exploded the a idea—which was a rooted conviction Jewish mind—that the suffering righteous is an evidence of God's displ "Blessed is the man whom thou chastenest," the psalmist.

We meet in our own circle those whose wh and character have been lifted up to a far plane by the discipline of passing through th nace. We recall a popular preacher whose son died suddenly. The father was heartb He was so overcome by grief that he decided t a substitute in his pulpit on the following S On Saturday night he changed his mind—he preach and ask the Lord to give him a me "That night I tore up my old sermons," he "They seemed meaningless and unsatisfactory so many words. Next morning I drew a text memory and I spoke while I could hardly see f tears. But God gave me a message that went that day and nearly all of the congregation to thank me. That was the turning-point ministry. Through suffering I was brough touch with Christ, and I felt that all I had before had been like wasted effort."

And this is doubtless the reason why so here and in other lands, who have dear ones great war who may never return, are now s toward God. Their saddened hearts can find nowhere save in him. Nor do they seek in va however great their trial may be, he will give strength to bear it, and hope to light up the ness. Our hearts go out in sympathy towar multitudes of mourners who are "sitting i shadow." We pray that they may be com and strengthened, and that they may come their trial with a firm grasp of the eternal t and a clearer vision of that better time when s and sighing will be forgotten in the joy of hea reunion.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Bran's Total Abstinence Address

WILLIAM JENNINGS BRYAN addressed two thousand five hundred people at Carnegie Hall, New York, on April 30 on the waste of the liquor traffic. Among other startling things he said: "Our drink bill is two and a half billion dollars a year. The value of last year's crop of cotton was $520,000,000, of wheat $378,000,000, of corn $1,700,000,000. We spend more than three wheat crops a year for intoxicating drink and fifty per cent. more than the entire corn crop for the year. Our annual drink bill would build 30,000 miles of macadam road sixteen feet wide and seven inches deep. It would duplicate the stock of all the national banks and have $700,000,000 left over. It would build six Panama Canals. It would amount to three times as much money as is spent on all educational purposes." Total abstinence cards were circulated in the audience and many signed them. Mr. Bryan wrote his name as witness to some of the cards. The meeting was under the auspices of the National Abstainers' Union. There is this record of total abstainers from strong drink in olden times: *"Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse."* (*Dan. 1: 16.*)

Saved Wound in Heart

ISRAEL ZIFF, who was accidentally stabbed in the lung and heart by a large knife blade a few days ago, was carried to the Beth Israel Hospital in New York, where parts of three ribs were removed and the gash in the heart was sewed up. This critical operation was made possible only by an automatic electrical device for artificially supplying ether under to the patient's lungs. The authorities report that the man is out of danger, and will soon be able to return to work. The physical heat, the fountain of life, is a type of love. The source of spiritual life expressed in the injunction: *"Keep thy heart with all diligence; for out of it are the issues of life."* (*Prov. 4: 23.*)

Cripple Rescues Boy

WILLIAM MURRAY limped along the pier at East Fifty-fourth Street, New York, the other afternoon and watched a group of boys who were playing their usual after-school game of baseball. Murray is so crippled he walks with difficulty; but he is employed as a watchman at a lumber yard near the pier. He was roused by a cry from the boys and saw Willie Luneburg, nine years old, leaping for a "fly" ball backward into the river. The watchman threw away his crutches and leaped into the river after the boy. They came up together, and Murray, with feeble strokes, tried to pull for the landing with his charge. Patrolman Patrick, who happened to be near, threw a rope to him. Murray held the rope in one hand and the boy in the other and was dragged ashore. Both were taken to Flower Hospital, and then to their home. This is a splendid specimen of heroism. The cripple had a perfect right, with his handicap, to hesitate and ask himself whether he would not be likely to fail to save the boy and even to lose his own life. But his burst of love for the child, who was nearly a stranger to him, was so strong as to leave not a moment for debate or hesitation, and threw him instantly into the dangerous waters. It is more than probable that if the patrolman had not been on hand with the rope both the boy and the cripple would have been drowned. The cripple knew he was risking his life; but a little boy, who could not swim, was drowning, and he had to jump in to try to save him. There are rich folks on Fifth Avenue and Riverside Drive, and big people in all the dwellings, but there is no treasure that makes for real wealth of the city greater than the spirit manifested by the crippled watchman. He cuts no figure in society, is only one of a million nobodies, but he is getty tall when marked by God's measuring-line, and substantial when weighed in heaven's scales. Such incidents give us a fresh faith in human nature and in Christ, whose spirit of sacrifice they have caught, who said: *"Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."* (*Matt. 16: 25.*)

Women Get Leslie Estate

IT SEEMS that trouble from the threatened contest of the will of the late Baroness de Bazus (Mrs. Frank Leslie) has now been averted and that $1,500,000 will go at once to promote the cause of woman suffrage. Mr. Maynard D. Follin, the nephew, it is said, has made a satisfactory settlement with the executors, and the securities, consisting of listed bonds, stocks, and mortgages of the best grade, will be turned over to the women for their suffrage campaigns early in June. This munificent gift will furnish sinews of war for the campaigns in behalf of female suffrage. Mrs. Leslie was a suffragist when very few espoused that cause. By her legacy she is repeating instructions with reference to women workers in the early church: *"Help those women which labored with me."* (*Phil. 4: 3.*)

FALSE WEIGHTS AND MEASURES

THE use of false weights and measures has become so general in the country as to provoke stricter statutes on the subject, and criminal prosecution of offenders. The punishment in most instances includes the confiscation and destruction of the fraudulent instruments of weight or measure, and the fine and imprisonment of the man caught using them. They had a destruction of such false measuring and weighing devices in San Francisco lately, in which they burned those that could be reduced to ashes, and took the metal ones out to sea and sunk them to the bottom. Sixty hearses gave twenty-one thousand dollars' worth of dishonest scales and weights a disgraceful funeral. Eight thousand foot-measure mill cans were dumped into barges, which were towed out to sea and buried in a watery grave. This form of crime is peculiarly wicked, as it is a continuation of lies and theft without intermission. It is as bad to sell a half-bushel bucket of peaches which only contains a peck and a half; a gallon of milk and give only three quarts and a third, or a pound of meat or groceries a few ounces short, as it is to break into a house at night and steal the purse and jewelry. Such a fraud is thus condemned: *"Divers weights are an abomination unto the Lord, and a false balance is not good."* (*Prov. 20: 23.*)

Automobile Bug at Zoological Park

THE New York Zoological Park has just received two of the smallest and yet among the most interesting of recent donations—the automobile bug and the subway worm. They were brought by "Tex" Rickard from his ranch in Uruguay, South America. The automobile bug might be called a luminous beetle. Several insects like it from Trinidad have been secured for the Bronx Zoo. There is a beetle in this country almost exactly like the automobile bug, but it does not carry any lights to illuminate the path or avoid accidents. The subway worm is something quite new here, and Mr. Snyder, head keeper of the zoological park, says it is the first one he has ever seen. They call it the train worm in Uruguay. It grows to five or six inches. It is a glow-worm. When Mr. Rickard exhibited his rare specimens at the fashionable hotel where he was registered, the guests crowded about them in large numbers and with deepest interest. It is certain that for a while at least the visitors will seek these new specimens of the insect world. Beetles have existed through all ages and in almost all countries. Depositing their eggs in the ground, and the offspring coming up from the soil, they are said to have suggested to the Egyptian priesthood the idea of the resurrection. A beetle styled by the naturalists Scarabæus Sacer was an object of worship. Besides being worshiped as a divinity, stones cut in the form of the beetle served as talismans among the Egyptians. The word "beetle" occurs in but one place in the Bible. It is there mentioned as one of the four kinds of insects that the children of Israel were permitted to eat. Some good scholars think there should have been another word used in the translation. *"Even these of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind."* (*Lev. 11: 22.*)

Big Brothers Join Church

REV. RITTENHOUSE NEISSER, pastor of the Woodlawn Avenue Baptist Church of Philadelphia, received among others as new members into his church two brothers, Edward Karns, aged 21, and Clifford, aged 19. Edward weighs 338 pounds and Clifford, two pounds less, 336 pounds. The two tip the scales at 674 pounds. While they have large physical proportions, they have also good sense and splendid principle, and have joined the Bible class and entered with zeal upon the work of the church. The size of the body makes little difference. It is the strength of mind, the warmth of affection and nobility of action that are the things that tell. The pastor on receiving these brothers could have appropriately repeated these words: *"Be strong in the Lord, and in the power of his might."* (*Eph. 6: 10.*)

Helen Keller Sees Exposition

HELEN KELLER, the deaf girl who is blind, was spending the day at the San Francisco Exposition with her teacher and life companion, Mrs. John Macy. She was blind, deaf and dumb. She has learned to speak, but cannot hear a sound, nor see anything. But she took in the exposition more intelligently and profitably than most of those who have eyes and ears. Breathing the fragrance of the eucalyptus and the roses, she said: "Do you think it will smell like this when we reach the pearly gates of paradise? And the violets—they are a song in the air. I learned to know the wild yellow violet the year I learned to speak my first word. I could not see the colors; and yet, since I came to the exposition, I think I can tell how color feels. When I walked through the Palace of Fine Arts, my heart ached and then danced as I put my hands on those statues there. I saw the incubator, the babies. I held them in my arms and hugged them, and they tried to hug me. How wonderful are the lights at the fair! I am always dreaming of the stars, and sometimes I dream of the moon; now I shall dream of these wonderful lights." It is the brain that sees. The eyes of dead people are mechanically complete, but they have no vision. About all the great things of the great exposition were first seen by the mind, then traced and shadowed in plans and expressed in material forms of delicate color, the cutting of the skilled chisel and the slow piling up of the solid masonry. And yet there was scarcely anything at the fair so wonderful as Miss Keller herself—the miracle of a dumb person, determined to speak, and speaking; the mastery of the truths and beauties of the universe without eyes or ears. At the exposition she saw the many reflections of absolute beauty which is God, and her soul saw beyond them to infinite love, her Saviour, who said: *"Blessed are the pure in heart, for they shall see God."* (*Matt. 5: 8.*)

A TRADE TO THE RESCUE

BY STEPHEN A. REEDER

MARY and John had lived side by side for years, and they were both fourteen when they graduated from the public school.

"I'm going to work right away," the boy confided to his friend when they met in front of their small homes the day after school closed. "They're going to give me four dollars a week to start with."

The girl did not reply, but looked at the wage-earner with wide-eyed wonder. Four dollars a week is a great deal of money when you have never earned any. It means pocket money, and new clothes, and being able to give mother some every week—it means being an independent wage-earner.

The girl watched John till he had turned the corner, then she went round the side of the house to where her mother was hanging out clothes.

"Ma, can I go to work?"

"To work?" her mother asked quickly. "Sure, you can go to work—if you can get the job."

That was all the permission that Mary needed. A few minutes later she had brushed her long hair back from her forehead, twisted the braid low on her neck, and started out. She knew the pinch of poverty, and she was going to do her share to support her home. A few blocks away there were great factory buildings, and because most of the older girls she knew worked in these buildings she went there first. The manager of the factory smiled at her and said that he did need someone to do a little work for him, though it was only a small job and could be finished up in a short time. He guessed Mary could have the place.

The girl-woman started work at once, spurred on by the thought that she would be able to tell her friends that she was "earning." The position—Mary called it a job—lasted two weeks. It was sorting a great pile of odd buttons that had been accumulating for some time, and then carding them so that they could be sent back to the supply room.

When the work was finished Mary had to leave the factory. She was not at all daunted by the loss of her position, for after five or six days of weary tramping she found another—this time in a factory where she ran ribbon through the lace of cheap garments. She held this for a longer period, for the season was on, and the orders came in rapidly: But at the end of two months business slackened, and Mary was home again—looking for work.

In two years she has held twelve such situations, and it is very probable that unless some educational force comes into her life to change it materially she will continue to work when she can, at what she can.

John went to work as an errand boy in the one large dry goods store of his home city. He was there to do as he was told. He was only a boy. In August the store did not do a great deal of business, and John was laid off for two months. He managed to get some work with a fruit dealer, delivering special packages, but by October the fresh fruits went out of season, and John considered himself lucky when the Christmas rush made it possible for him to get his place back in the store. He might be laid off with the first slowing up of business, but he was working today, and tomorrow must take care of its own troubles.

A blind alley outlook on life, but the only one that either of the two children know. John will be a man in a few years, but will he be able, economically able, to take a man's place? Will he be able to support a home? It hardly seems possible, for at the most all he can hope for is some small permanent position, which will hardly pay enough to keep him, let alone a wife and family.

What is going to be done about it? Where are the homes of tomorrow coming from? Should the schools give a smattering of general education, or should they teach a trade which will enable the boy or girl to earn a living wage in after life? These questions have for some time been a great problem to the far-seeing men and women of America, and slowly the educators have awakened to the solution of their problems. Mary and John need a vocational training.

The present economic situation is one that does not offer much chance for the unskilled laborer.

THESE BOYS ARE ERECTING A SHOP ANNEX TO THEIR VOCATIONAL SCHOOL

Thousands of skilled men have been out of work for months, their families depending on charities—their homes swept away in the rush of depression. And yet the children are finishing their school work and starting to look for positions. Last year the number of children between the ages of fourteen and sixteen who applied for permission to go to work in New York City was 33,192, or equal to the population of many of our Western cities.

During the first months of 1915 the number that applied for permission was much greater. In February the Board of Education sent out notices to all the schools, calling attention to the fact that work was very scarce, and that there was small likelihood of any of the children who would finish school at the end of the winter term getting work. They suggested that these children stay in school and take advantage of the vocational education offered them.

Parents' meetings were held in many schools and the situation was fully explained. The parents were shown that the ten leading tions for children just school are errand work, ho clerkships, machine opera fice work, sales work, w helpers in factories and sto in feather manufactures, sengers of all kinds. All positions that employ labor, and lead to nothing.

It is true that the children who start one of these branches do earn money at on the boys and girls who go to a trade schoo be maintained while they work. Still the show that the wage-earning capacity of th ates of one of New York's vocational sch increased twenty-three per cent. as the ir consequence of a five and a half months' da in vocational training.

Equally interesting is the report of t done by the boys of the City Industrial S Beverly, Mass. These boys receive tw weeks' actual schooling, and twenty-five instruction in the shops of a local man The average wage of the boys before they school is six dollars a week, while the avera of the boys who have gone through the sc work full time is $15.65.

A careful comparison has been made b group of children wh work without vocation ing, and of those who that advantage. The work for the untrai dren at the end of six was $4.30 a week, v trained children av $6.86. At the end of the averages stood $ the untrained, $9.50 trained; while at the e second year the reco $5.85 for the one an double that, or $10.84 children who had h tional training. The w the children did was ver from sweeping out c doing stenography an ing carpenters and pl

There are childre talents do not run a line of mechanics o manship, and these mi other trades. Farmin making, office work, me labor of all kinds, chen fact, almost every p is covered by the diff cational schools t springing up through country. To make a f requires modern scientific methods, an methods must be learned in a school; the be picked up by going out and doing odds an farm work.

Equally so, a man cannot become a g penter if he knows only how to knock nai piece of wood. He must know why he is nails. The vocational school is fast becomi than a theory, and the education of ev and girl will ultimately include a pr At the present time a plan that is bei out in several of the larger cities seem working exceptionally well. The student vocational schools attend school one we the following week work in some manuf concern, combining practice with theory.

Lack of work means vagabondage, crime, homes, cries of relief needed for the poor means all the opposite, and a vocation mea and work that is well paid.

MESSAGES FROM THE POETS

"The House I Live In"

An Old Poem from an Unknown Author

THE house I live in has grown old;
  Some parts of it are in decay;
The thatch upon the roof, once brown,
  Is now all turned to gray.
Light through the windowpanes is dim,
  So that I cannot clearly see;
The new ones I have now outside
  Have been a wondrous help to me.
The grinders from the kitchen gone,
  I miss their presence every day;
Some others that I once put in
  Are of no service anyway.
The unseen, noiseless engine's beat,
  That has not ceased for eighty years,
Is still at work, but slower now
  Its action to my sense appears;
And the warm liquid that it sends
  Through the old house to heat its walls
Grows cold as round about the place
  Black winter's withering snowflake falls.
Though I have had the house repaired,
  Sometimes outside, and oft within,
Yet as the silent years roll on,
  I feel the walls are growing thin.
'Twill grieve me much to leave the place;
  Each nook and corner I revere;
Sweet, joyous days I've spent therein
  Through many a bright, glad, golden year.
To me its walls are sacred, too;
  Within them I have suffered long;
But "God has been my strength and stay";
  In weakness he has made me strong.
And he has come and "supped with me,"
  And soothed my sorrow, eased my pain,
And made the place like "Bethany's home,"
  Bright with restored life again.
Soon this old house will be dissolved;
  Not lost, but only laid away;
And I shall then be taken home
  In Father's inner rooms to stay,
Till the whole family shall meet
  From every land beneath the sky,
And this frail house be built anew,
  For me once more to occupy;
A tenant in a changeless home,
  No windows dim, and no decay,
No sorrow, sickness and no death,
  "For former things have passed away."

Peace

O DAY of righteousness an
  The world hath need of
O day of kindness and good w
  Thine advent we would see!

We hail thee with our heartie
  O longed-for, perfect day,
O day when all good may re
  For which all good men pra

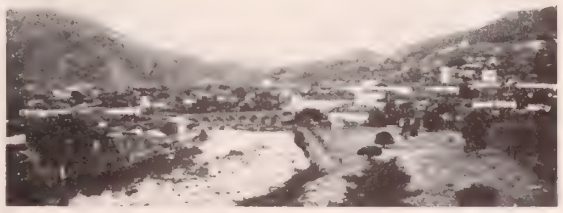
O dawning day, a glimmerin
  Of thy fair light we see;
O promised day of perfect pe
  We work, we pray for thee

"Workers together with our
  What meaneth that high ca
To do each day as best we m
  Our duty, that is all,

W. D. To

AN OVERLOOKED MISSION FIELD

T'S MODE OF TRANSPORTATION WOULD NOT SUIT US



FAIR TEGUCIGALPA, THE HONDURAN METROPOLIS

THE COUNTRY HOME IN HONDURAS IS NOT PALATIAL

URELY those interested in missions should have their attention called afresh to this neighboring republic of Honduras so overlooked even by those who have "lifted their eyes to look upon the fields," yet lying in dearth of a saving.

Tegucigalpa is doubtless the most inaccessible capital city in the Western Hemisphere. From four to six days on mule or horseback is its quickest access, either from Amapala, its only southern port, or from the terminal of a sixty-mile narrow-gauge railroad in the direction of Puerto Cortes on the north. Occasionally the ninety-five-mile trip south is made in one day by one of the two or three automobiles there. Freight goes up in eight days, in good weather, by ox-carts, though the merchants often wait months for their importations. Most of the mail from the States and Europe goes round by way of Panama, because of the difficult mail route to the north.

There are a few rather modern stores owned by Germans and Chinese, and numerous shops conducted by thrifty housewives. In the twin cities of Tegucigalpa and Comayaguela, connected by a handsome stone bridge across a small river much used for laundry purposes, are some seven rather pretentious Roman Catholic, image-decked churches, and priests in profusion, with the concomitant conditions of superstition, credulity, and fanaticism. With five hundred years of opportunity there, Rome manifests the usual failures and abuses. The ritualism and idolatry of the pagan aborigines have simply been supplanted by so-called Christianized forms, little improved and equally abortive. While Rome claims to be "always and everywhere the same," the intelligent Catholic of the United States would generally turn in disgust from its manifestations there. Prayer and worship by means of bombs, sky-rockets and fire-crackers outside the church, and images, tinsel, and mummery within, have failed to convince the intelligent part of the population; hence their indifference. A middle class is beginning to inquire for something rational, true, and saving. The great unlettered masses continue, like their predecessors, satisfied with the tinsel and traditions and loath to change, not welcoming innovations, or any system prohibiting sin.

Politically, the country seems to have reached a coveted tranquillity, and is, with a wise and conscientious and popular president, upon the up-grade.

The mountains seem to be full of minerals, the forests rich in fine woods, the pasturage extensive, and the horticultural possibilities practically unlimited, ranging from the tropical coasts, exploited by the fruit companies, to the interior highlands, being set to apples, pears and the like, from California. Medicinal plants, shrubs and roots abound. All kinds of tropical and semi-tropic climes are here.

The first evangelical mission is just being established in Tegucigalpa by the Friends Church of California. One year ago the Central American Mission made a good beginning in Comayaguela. It seems that but four of the sixteen great departments of the republic, with a population approximating 500,000, have evangelical mission stations thus far. Truly an "overlooked" mission field of great need and unlimited opportunity! "Pray ye the Lord of the harvest that he send forth laborers into his harvest."

A MISSIONARY CORRESPONDENT.

A BIT OF THE NORTH

A TRUE STORY BY CAROLINE T. ARNOLD

HE WALKED before me down the street in Skagway, and I noted, as I had many times before, his lithe, free swing, the stride of a man whose life has been spent in great open spaces. He was a notable figure even among the sturdy sons of Anak who swarmed to Alaska during the first Klondike rush, the most perfect specimen of physical development I ever saw. A pure-blooded Aleut, he had mingled with the traders to such that he spoke English well, and had been given the nickname of Jim Hansen. For a thousand miles up and down the coast he was known as the most skilled and daring hunter among a race of hunters.

Aleuts have no hereditary chiefs, but by force of character and ability one held complete sway over a large clan, leading them in all hunting and fishing expeditions. Every year after the last big hunt he and his people would come as far south as Juneau or Skagway, and in one great carouse spend the entire proceeds of the hunt. The money gone, back they would go to their wild life again, returning each year to the same debauchery.

Of all the clan, he alone seemed unaffected by dissipation. Those whipcord sinews and perfect nerves, inherited from generations of ancestors who had lived always in struggle and danger, seemed not to suffer from his orgies. During the revelry no man, native or white, ever dared to cross his will. He went his way brooking no check.

He came out into the broader street which at that time formed the main street of the little mining camp. Through the slow, steady, sullen rain, the lights of saloons and dance halls made a blurry haze. It was a grimy scene, with the taint of vice in the very atmosphere.

In the open space, a little band of Salvation Army workers were holding the nightly service. I had always felt for them a kind of impatient pity. In the midst of the rampant vice, their efforts seemed so futile.

The feeling was stronger than ever that night I felt like stopping and saying to them, "To what end do you stand here? What miracle do you think you can work?" The sight of a child beating with puny fist upon an iron door could have been no less hopeless and pathetic.

Yet that night, before my unseeing eyes, a miracle did happen. For the Adjutant, looking straight into the eyes of Hansen as he passed, stopped him with gentle yet commanding voice. "Listen and I will tell you the wonderful story of the love of God for his children, and of the Son he sent to earth to teach men the way of life."

Whether he intended to speak to Hansen directly I do not know. However that may be, the Aleut stopped and listened. He heard for the first time the name of Christ spoken with love and reverence. Of all the men in that wild country, he was the last to whom one would have thought such a story would appeal. Nothing in his life or his traditions prepared him to receive such teachings and come under their influence.

Hansen listened with the attention of an Indian, an attention which few white men can approach. He stood as motionless as a statue, his bronze face silhouetted against the lighted window of the "North Star" behind him.

When the last prayer was said, he followed the Adjutant to the barracks. At the door he touched the Salvationist on the arm. "This Oomalik," he questioned, "where does he live that I may go and speak with him?"

"Come in and I will tell you more," said the Adjutant. And all through that night they sat while the Adjutant told of the life of Christ among men.

Hansen sat absorbed. The next day he came bringing some of his tribe. "Listen," he commanded; "a message from the Great Spirit has come to us."

Day after day he returned, quiet, unemotional, but unwearying. He left all his old haunts. He seemed afraid of losing some of the precious time of instruction, and the thought of the old dissipation filled him with disgust.

It was all a matter of the greatest wonder in the camp, but more was to follow. One night when the Adjutant was hardly able to speak, Hansen stepped forward with a commanding gesture and began to speak. He had the gift of oratory that seems to be the birthright of every native of the North. He spoke in simple straightforward words, telling such a wonderful story of the coming of the Messenger that men who had never been touched by any good influence before stopped and drew near to listen. The word that Jim Hansen was preaching in the street ran through the camp. Out from the saloons and dance halls they thronged to hear him, awed by his words and the look on his rugged face.

"What is it?" they questioned of each other, but no man doubted the reality of the change that had come over the Aleut. The change in St. Paul was no more radical, and not so wonderful when you consider the difference in the early life of the two.

One evening the Adjutant chose for his theme the duty of forgiveness. Hansen suddenly started forward as if struck by a new thought. "Blood vengeance," he asked, "does God's law forbid that?"

Among the Northern tribes the taking of blood for blood is a sacred duty, the most solemn obligation that can devolve upon a man. One who failed in this respect would be an outlaw from his tribe. It begins with the next of kin and goes through the relationship in lessening degree, but only ends with the youngest and weakest of the tribe. If a person of a tribe is injured or killed, even by accident, like injury or death must be inflicted on the wrong-doer if possible, or if this is impossible, upon some member of the tribe.

When the Aleuts heard this custom condemned they were staggered. Hansen sat like a seer in a trance for some time and then he rose. Standing there, a towering figure that would have attracted attention anywhere, he cried: "Hear me, for a light has come to me. I have done a great wrong and would atone for it."

The tale of horror that followed made the listeners shudder. It appeared that the carouse after the hunt that year had been longer and more degrading than usual. Hansen's cousin, who was also his most intimate friend, had wearied of it and had tried to induce the Aleuts to stop and go back to the north coast again, but without avail.

Hoping to entice Hansen away, the cousin had put his outfit into his bidarka, and he and his wife had paddled away down the Lynn Canal. A great storm came down upon them, wrecking their frail craft, and both were drowned. Some coast Indians brought word to Hansen that his cousin lay dead on the shore, and he hurried there wild with grief and drunken frenzy.

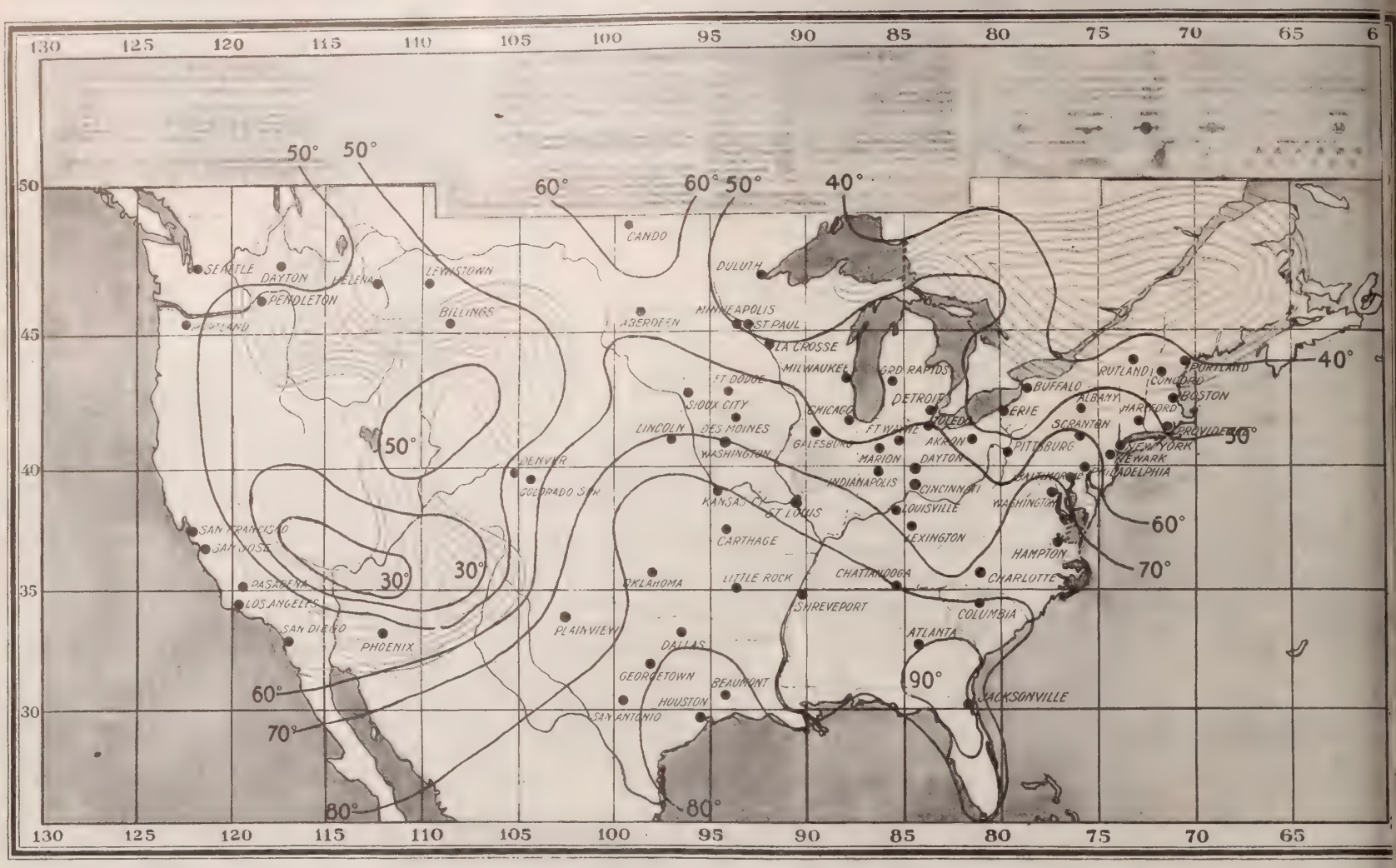
The idea took fast hold upon him that his cousin had been murdered, and in this he was encouraged by a crafty and malicious shaman. They had been murdered by the whites, declared the shaman, and their spirits wandered crying for vengeance.

With many chants and incantations he delivered to Hansen charms which he said would have such power over the murderers that they would be drawn back to the scene of their crime within seven sleeps. Hansen and his men had only to hide and await their coming.

It seemed like a trick of malicious fate that Bert Horton and his wife should have seen the stretch of white beach and decided to land and camp there for the night. They were young people well known in Skagway, and with many friends. They started gaily on a prospecting trip, saying that this was to be their long deferred honeymoon trip. They laughed at the thought of possible danger, reminding their friends of how many years they had lived on the coast and how familiar they were with all the possibilities of danger.

Bert drew the canoe well up on the shore and began to gather wood for the fire. His wife made preparations for supper. A piece of smooth white wood caught her eye, and she wrote on it "Bert and Florence Horton"—a

Continued on page 542



SATURDAY, May 1st, 1915, at five o'clock in the afternoon, the U. S. Government Weather Bureau at Washington marked this map showing weather conditions during the Great National Efficiency Test of the Franklin Car that day.

Throughout the Rocky Mountain States there was rain. In thirty localities high winds prevailed. At Chicago, Buffalo, Cleveland, Detroit and other lake points there was a fifty-mile gale to contend with.

This automobile test was for the American public the most significant ever held.

Its effects will be felt by every American able to own and run a motor car—and there is an automobile to every seventh voter in the United States.

The Cost of Inefficiency

The nation's yearly tire bill is more than $200,000,000—its gasoline bill more than $150,000,000. Add the sums spent for repairs—for unnecessary wear and tear, and you have an annual expenditure startling even to a people like ourselves, accustomed as we are to big figures.

The waste due to inefficiency is a drain on the economic life of the country.

The subject of *Motor Car Efficiency* enlisted the special interest of the great American Universities and Technical Institutes.

Laboratory tests at Yale and at the Worcester Polytechnic Institute, showing the remarkable efficiency of the Franklin in comparison with other cars, excited professional comment everywhere.

Other Universities took up the study of the Franklin principles.

The Engineering Department of the State University of Kentucky made "The Test of the Franklin Car" a thesis required for graduation.

This is an age of efficiency. Men's minds have a practical turn. So widespread became the interest, that to supplement laboratory tests a Great National Efficiency Test on the road was arranged.

The Great National Efficiency Test

Among the Supervisors of the test were representatives from the Engineering Departments of the following Universities: Toronto, Yale, Pittsburgh, Cornell, Pennsylvania, Brown, Rochester, Syracuse, Kentucky, Ohio, Leigh, Cincinnati, Nebraska, Washington, Rensselaer Polytechnic Institute, Armour Institute of Technology, Stevens Institute of Technology, Massachusetts Institute of Technology and Pratt Institute.

At nine o'clock on the morning of May first, the Franklin Cars started in all parts of the United States and Canada, over all sorts of roads, and regardless of weather conditions.

Each car carried a Supervising Tests, who had already certified the preliminary details—the gasoline tested to prove that it was the ordinary commercial quality of

cially measured by the Sealers of Weights and Measures of the respective States; the routes planned so the cars would be compelled to go and return by the same roads to equalize any advantage of wind and grade; the car a regular model Franklin Car; the drivers men with experience on a par with the average automobile owner.

Results: 137 regular Franklin Cars, in 137 Cities, averaged 32.1 miles to a single gallon of gasoline—

The highest record 55 miles to a gallon of gasoline—

44 cars averaged 40 miles to a gallon of gasoline.

A New Standard for Measuring Motor Car Efficiency is Established

Here at last, with this remarkable record, the Franklin Car establishes a standard for comparison of automobile *efficiency*. It provides the public with a simple and definite means for judging automobile *values*—the best they have had since the automobile was invented.

Everybody knows how to judge the relative value of upholstery, paint, leather, fittings—the things on the outside of a car.

It is the things on the *inside*—things the buyer doesn't see, that turn up money.

If a car is not right in design, in construction, in material, it will show first in the *gasoline tank*.

Engineers determine the efficiency of an automobile by comparing the *useful power* delivered to the *driving wheels*, with that which is lost by friction.

Gasoline Consumption will show up inefficient tires. They will use extra power in friction—*more gasoline is used.*

Gasoline Consumption will show up excessive weight. Excess weight requires more power to move—*more gasoline is used.*

Gasoline Consumption will indicate whether a car will last. Where more gasoline is used there is *friction*, and where there is friction there is wear and tear.

Gasoline Consumption will show up useless mechanical complications. The more working parts to a car the greater the friction—*more gasoline is used.*

The mileage secured from a gallon of gasoline is a true indication of the total efficiency of the whole car. It takes into account the efficiency of the tires, axles, universal joints, transmission, clutch, mechanical efficiency of the engine, thermodynamic efficiency of the engine—everything about the car.

Consider what this test of the Franklin Car means to you—to every owner of an automobile—to the scientific and technical men who watched the test from start to finish.

Think what it means when so little power is lost by friction: when the maximum of power is delivered to the driving wheels with an average of 32.1 miles to a gallon of gasoline the country over!

Only a Fine Car can do it.

You have had your experience. Now make your comparisons.

Sworn Final Results

City	Driver	Road	Record
Akron, O.	A. Auble, Jr.	Good	51.8
Aberdeen, S. D.	G. M. Worthington	Rough	22.7
Albany, N. Y.	C. G. Heck	Heavy	30.5
Amboy, Ill.	A. Aschenbrenner	Good	25.6
Athens, O.	C. H. Welch	Dry	31.8
Atlanta, Ga.	W. M. Hull	Rough	31.3
Auburn, N. Y.	G. H. Leonard	Muddy	31.4
Baltimore, Md.	W. F. Kneip	Good	38.0
Bar Harbor, Me.	F. L. Savage	Muddy	22.2
Billings, Mont.	Arthur Barth	Muddy	20.0
Binghamton, N. Y.	S. H. Lewis	Muddy	27.0
Boston, Mass.	Otto Lawton	Fair	39.9
Brooklyn, N. Y.	G. B. Perkins	Fair	36.1
Buffalo, N. Y.	George Ostendorf	Fair	26.2
Canton, O.	G. W. Belden	Good	43.5
Carthage, Mo.	A. L. Caulkins	Muddy	36.0
Charlotte, N. C.	J. D. Woodside	Fair	36.2
Chattanooga, Tenn.	J. H. Alday	Dry	30.3
Chicago, Ill.	E. H. Sanders	Good	30.7
Cincinnati, O.	Newman Samuel	Dry	35.7
Cleveland, O.	R. H. Eckenroth	Fair	24.4
Colorado Springs, Col.	G. W. Blake	Fair	30.7
Columbia, S. C.	Wm. Gibbes	Good	26.1
Columbus, O.	O. C. Belt	Dry	31.7
Concord, N. H.	W. E. Darrah	Wet	33.6
Cortland, N. Y.	J. A. Farrell	Wet	28.8
Dallas, Texas.	W. G. Langley	Good	38.6
Danvers, Ill.	Frank Simpson	Fair	31.5
Dayton, O.	F. B. Heathman	Good	30.5
Decatur, Ill.	C. E. Dawson	Dry	32.9
Denver, Colo.	F. C. Cullen	Heavy	21.0
Des Moines, Iowa	S. P. Johnston	Good	34.2
Detroit, Mich.	W. J. Doughty	Fair	42.3
Duluth, Minn.	J. T. Peacha, Jr.	Heavy	35.2
Eau Claire, Wis.	G. R. Wood	Fair	26.7
Elizabeth, N. J.	E. V. Price, Jr.	Poor	40.8
Elmira, N. Y.	Fred M. Jones	Muddy	31.4
Erie, Pa.	John Griffith	Fair	31.5
Fall River, Mass.	Ernest Place	Fair	37.8
Falmouth, Mass.	F. W. Crocker	Heavy	28.9
Fleetwood, Pa.	Wilson Sell	Fair	34.1
Fort Wayne, Ind.	L. Ohmhaus	Good	31.9
Galesburg, Ill.	E. T. Byram	Dry	22.6
Geneva, N. Y.	W. W. McCarroll		34.5
Georgetown, Texas	T. J. Caswell	Dry	23.6
Grand Forks, N. D.	J. W. Lyons	Heavy	24.3
Grand Rapids, Mich.	J. R. Jackson	Fair	28.1
Great Falls, Mont.	B. D. Whitten	Dry	37.6
Greensburg, Pa.	E. L. Turner	Dry	28.6
Greenville, S. C.	R. N. Tannahill	Dry	34.4
Hampton, Va.	J. V. Bickford	Fair	22.0
Hartford, Conn.	H. P. Seymour	Good	40.4
Helena, Mont.	W. L. Swendeman	Muddy	18.4
Holtville, Cal.	W. J. Seat	Sandy	24.1
Hoosick, N. Y.	John Moseley	Fair	36.4
Houston, Texas	Rudolph B. White	Rough	22.5
Indianapolis, Ind.	Glenn Dibdel	Good	35.0
Ishpeming, Mich.	E. R. Nelson	Heavy	27.9
Ithaca, N. Y.	H. L. Cobb	Fair	30.4
Jacksonville, Fla.	W. F. Winchester	Dry	30.0
Kankakee, Ill.	F. A. Babel	Good	29.1
Kansas City, Mo.	E. F. Williams	Fair	43.7
Kingston, N. Y.	W. M. Davis		82.3
LaCrosse, Wis.	Alfred James	Dry	29.0
Lake Park, Iowa	H. C. Meyer	Rough	27.6
Lexington, Ky.	V. K. Dodge	Dry	33.5
Lincoln, Neb.	Fred M. Ryan	Rough	24.6
Little Rock, Ark.	J. F. Jones	Dry	37.1
Los Angeles, Cal.	R. C. Hamlin	Good	35.1
Louisville, Ky.	G. M. Younger	Dry	36.8
Marion, Ind.	M. L. Swayzey	Good	33.0
Meriden, Conn.	J. F. Miller	Dry	49.2
Milwaukee, Wis.	Wm. F. Sanger	Fair	51.2
Minneapolis, Minn.	L. A. McKay	Good	47.8
Moline, Ill.	D. H. Duncan	Fair	23.1
Montreal, Can.	H. Grothe	Muddy	24.6
Neenah, Wis.	J. F. Stroebl	Dry	26.3
New Bedford, Mass.	S. C. Lowe	Good	33.0
Newark, N. J.	W. L. Mallon	Dry	36.5
New Haven, Conn.	Cowles Tolman	Dry	55.0
New York City	Glenn A. Tisdale	Wet	35.2
Oil City, Pa.	H. S. Phinny	Sandy	18.3
Oklahoma City, Okla.	J. W. Lee	Good	36.3
Paris, Ky.	C. A. Weber	Fair	34.0
Pasadena, Cal.	W. P. White	Good	31.4
Paterson, N. J.	Nicholas Hughes	Good	34.9
Peoria, Ill.	S. K. Hatfield	Good	34.3
Philadelphia, Pa.	James Sweeten, Jr.	Wet	41.9
Phoenix, Ariz.	George Hageman	Wet	53.0
Pittsburgh, Pa.	W. Murray Carr	Dry	34.2
Plainview, Texas.	John J. Ellerd	Muddy	21.1
Portland, Me.	H. D. Cushman	Muddy	24.9
Portland, Ore.	J. C. Braly	Good	43.8
Providence, R. I.	W. L. Wilcox	Wet	43.8
Putnam, Conn.	O. C. Bosworth	Muddy	29.8
Redlands, Cal.	B. S. Hatfield	Muddy	26.0
Regina, Sask., Can.	A. O. Store	Good	33.9
Remington, Ind.	C. B. Johnston	Dry	25.5
Rochester, N. Y.	G. R. MacCollum	Good	34.5
Rockford, Ill.	L. J. Theiss	Fair	33.4
Rutland, Vt.	O. H. Coolidge	Muddy	26.6
Saginaw, Mich.	Fred H. Witters	Dry	25.1
San Antonio, Texas.	L. F. Birdsong	Dry	35.6
San Diego, Cal.	W. S. Smith	Muddy	29.8
San Francisco, Cal.	John F. McLain	Good	36.1
San Jose, Cal.	L. Normandin	Good	35.6
Saranac Lake, N. Y.	E. E. Bellows	Wet	30.3
Scranton, Pa.	O. D. DeWitt	Rough	36.4
Seattle, Wash.	W. A. Wicks	Good	39.3
Sharon, Pa.	C. H. Wiltsie	Dry	24.4
Shreveport, La.	J. M. Nabors, Jr.	Dry	22.2
Sioux City, Iowa.	Thomas Murphy	Soft	23.5
Sioux Falls, S. D.	Knapp Brown	Good	41.0
South Bethlehem, Pa.	L. L. Sterner	Fair	25.8
Springfield, Mass.	F. G. Jager	Heavy	36.1
Springfield, Mo.	H. E. Seeley	Fair	26.9
St. Louis, Mo.	J. B. Dryer	Wet	36.9
St. Paul, Minn.	A. H. Clark	Fair	31.8
Syracuse, N. Y.	C. W. Bull	Fair	41.7
Toledo, Iowa.	Harvey Jones	Heavy	24.8
Toledo, O.	C. B. Sage	Good	31.7
Toronto, Ont., Can.	A. W. Wilson	Good	34.9
Trenton, N. J.	Walter Richards	Bad	25.8
Utica, N. Y.	W. W. Garabrant	Heavy	39.3
Vincennes, Ind.	D. D. Aldrich	Poor	35.7
Walla Walla, Wash.	R. H. Tuttle	Muddy	34.2
Walton, N. Y.	J. R. Bryce	Muddy	18.8
Washington, D. C.	D. S. Hendrick	Good	33.8
Waterloo, Iowa	R. H. Cramer	Fair	39.7
Wellsville, N. Y.	Oak Duke	Fair	27.7
West Brooklyn, Ill.	J. W. Thier	Rough	35.1
Wheeling, W. Va.	J. J. O'Keefe	Good	26.2
Williamsport, Pa.	S. A. Courson	Bad	20.3
Wilkes-Barre, Pa.	W. S. Lee	Sticky	34.1
Wilmington, Del.	Peter Hanson	Fair	23.1
Worcester, Mass.	F. B. Williams	Muddy	29.7
Youngstown, O.	Jacob Stuhldreher	Good	27.9

Make Your Own Comparisons

Many people do not want agent calling on them until after the look into and check up the fact —then make their own comparisons.

To any man or woman wh cares enough about motor ca efficiency—motor car economy— to write us, asking for *Frankl Facts,* asking us to show wh the Franklin Car is the most effi cient automobile in America to day—why it is the easiest ridin car—why it will go further in day, with the greatest comfort an least expense—we will send th proofs.

We rely entirely upon ou certified facts, upon proven re sults. They mean so much t you, we want you to have ther even though you do not buy an other car in five years.

FRANKLIN AUTOMOBIL COMPANY

Syracuse, N. Y.

Graduation Time

Time flies! You used to make red-letter days of her first shoes, her first short dress, her first long dress, the day she abolished braids.

Now the bigger events are crowding in, milestones so important as to be observed with choice gifts. Now it is her graduation day. Next will come her wedding day.

Time is the great arbiter. It ticks relentlessly away. It is the most important factor in life. What more appropriate, then, for the young woman or young man graduate than a watch, as handsome as your purse can buy—but, first of all, accurate, dependable, an exact timekeeper—an Elgin?

Elgin Watches are famous for their accuracy. Your jeweler is an Elgineer. He will furnish you with an Elgin movement as refined as you care to purchase. He will case it in as rich a setting as you feel you can afford. At any price it will be a timekeeper to be proud of.

Write for Elgin Wonder Tale Booklet, sent free.

Send stamped and addressed envelope for set of Elgin Poster Stamps.

ELGIN
Watches
KEEP TIME

LORD ELGIN (Extra thin model) $100 to $115	B. W. RAYMOND (R. R. Watch) $35 to $75
G. M. WHEELER $75 to $80	LADY ELGIN A wide range of prices

ELGIN NATIONAL WATCH COMPANY
Elgin, Illinois

DUNKLE DELIVERS THE GOODS

BY LOUIS E. ORCUTT

"THAT Prescott woman again!" Dowling hung up the receiver of his 'phone with a bang and tore off his memorandum with a jerk that sent the pad spinning.

"What's she want now?"

"What doesn't she want? If there is anything in the dry goods line that she hasn't 'phoned for, I'd like to know what it is. Here, John, is her latest: One spool of No. 50 white cotton—that's easy; one box of medium-sized pins—we have three guesses on that; another yard of that cerise ribbon like she bought yesterday—I hope Miss Fink remembers and that it isn't all gone; and a yard and a half of cream maline. Wants it sent right up and our wagon doesn't start on its next trip until ten o'clock. Says she's got to have it because she has a dressmaker there and they need everything on this list before they can get to work. Why doesn't she send that big overgrown boy Henry down for it?"

"Oh, Henry probably hasn't had breakfast yet; and, anyway, you know, Henry is a Prescott and the Prescotts do not carry bundles home."

"Piffle! Say, John, step into Morton's and see if he won't deliver this package for us. His wagon goes up that way about nine o'clock."

Mr. Dowling took several more urgent 'phone orders before he succeeded in getting through with his morning's mail. He was just filing away the last letter when he heard Morton's familiar footstep on the balcony stairs.

"Mighty kind of you, Morton," he said, as he cleared some samples out of the other chair in his office, "mighty kind of you to take care of that little package for us this morning."

"No kinder than some deliveries you've made for me, Dowling. Fact is, William, I've been thinking about making you a proposition. I've been thinking it over for several days. Here's the point. You have two wagons and so have I. We keep them going pretty hard most of the time, yet our customers never get their goods quick enough. Half our telephone calls are inquiries about orders that are out on our wagons somewhere. Now, I just thought I would suggest that we combine our delivery service. That will give us each four wagons and twice as rapid a service as we have now; and it won't cost either of us a cent more."

Dowling thought a minute. "Guess your scheme is worth looking into. Bill," he said, "Hitch your chair up to the desk here and we'll see what we can dope out."

BOTH men were so interested in their work that they were taken entirely by surprise when a rather agreeable voice, asking for Mr. Dowling, arrested their attention. Their visitor, Mr. Ralph Johnston, field agent for the H. C. S. Automobile Company, gave them some valuable suggestions as to the operation of such a mutual service as they were planning, and had almost sold them two of his company's delivery outfits to replace their four horse-drawn wagons, when Dowling had an idea.

"Look here, gentlemen," he said, "what's the matter with a mutual delivery service for the whole town? I'll call a meeting of the merchants at the Town Hall at 2 o'clock this afternoon. You get all your information, Mr. Johnston, and we'll organize a mutual delivery service and buy several of those wagons of yours."

The merchants of Dunkle were always ready for any proposition of Dowling's and they were all on hand at the Town Hall at 2 o'clock.

"Gentlemen," said Dowling when the last man was seated, "we have worked together, very much to our mutual advantage, in the past. The Dunkle restroom has cost us mighty little and has brought the town the good will and the permanent custom of a large percentage of the farmers hereabout. The Dunkle Paid Fire Department has saved us more than its cost in lower insurance premiums, not to mention the little fires that would have been disasters but for it. Now I intend to propose another co-operative venture, for our own good first, and second for the good of the town. We are each of us running one or two wagons; and, half the time, we are not in shape to handle an emergency delivery. Meanwhile our wagons are criss-crossing all over town, seldom more than half loaded, trailing each other, wearing out equipment and failing to give satisfactory service, either to us or to our customers.

"This morning Morton and I had about decided to try an experiment, when this young man entered and introduced himself as the field agent of the H. C. S. Automobile Company, and said he had been sent to me, by our brother Campbell there, as the merchant most likely to purchase an auto-delivery outfit. We told him horseflesh was good enough for us and that it always got home. Then we showed him the plans we had been sketching out for the use of our four delivery outfits. He said it looked good to him; but he asked us if we would be willing to let him show us what he could do with his gasoline wagons. We thought we were safe enough, so we gave him his head. After he had talked with us about an hour we felt that we needed the help of the whole town; we couldn't turn him down alone; and so we called this meeting. Gentlemen, permit me to introduce Mr. Ralph Johnston of the H. C. S. Automobile Company."

MR. JOHNSTON stepped forward and handed Mr. Dowling some sheets of paper which he asked him to give out to the other men, then he hung up a good-sized map of Dunkle and its vicinity. "Gentlemen," he said, "I do not want to take a dollar of your money unless I can show you how, by spending the dollar, you will be putting back two dollars. My business is selling auto-delivery outfits. In preparing to sell them I had to study the problems of package delivery which all of you are up against. I have sold a good many outfits because I found a way to help a great many men give better delivery service at less cost. I have planned for this trip to Dunkle for some time; and I had Mr. Campbell, our local agent, secure information for me. Some lines of goods may be sold with superheated atmosphere; but we have to deliver the goods and we have to build our sales on facts. Facts as to conditions that now exist come first, and then facts as to what we can do to improve those conditions and to avoid the elements of waste and unnecessary expense that are always present.

"The worst thing about your situation here is the thing that Mr. Dowling suggested: the duplication of service, by your various systems, from which nobody benefits. The next worst thing is the cost of all this delivery equipment and the expense of keeping it in operation. I have had a table made up showing the delivery equipment now operating in Dunkle, the number of employees engaged and the approximate cost of operation.

"You will notice, gentlemen, that you have 28 wagons and horses and 39 men and boys engaged in delivering your goods. You have $6,810 invested in equipment and you pay out in salaries $15,576 and in feed and repair bills about $8,340 every year. In return for all this investment you get inefficient service, dissatisfied customers, useless telephone calls and more or less trouble and misery of an incidental sort. Now I propose to substitute, for your present equipment, four of our one-ton delivery wagons, one light wagon and one motorcycle outfit. The second table in your hands will show you the first cost, maintenance cost and manning required by equipment.

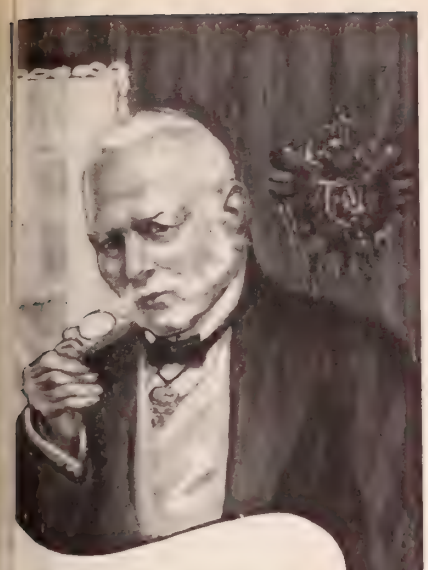
"You will notice," Johnston continued at his first opportunity, "that the permanent investment in a mu delivery service will not be much ferent from your present total, a $6,000. On the other hand, you employ only eleven men where you employ thirty-nine; that gives twenty-eight men and boys to pu hind your counters where they ca work that means profit.

"You will have to pay a little hi salaries to the men who operate t auto-delivery wagons. I have fig it at the outside. You will nee trained chauffeur and a helper each of the large wagons, and a steady man on the light wagon. I figured the chauffeurs at $75 month and the helpers at $50. can probably get a man for the mo cycle at $40 and you may save $ so a month on the others; but I want to mislead you and I have fig everything long. It will cost about a month to keep your two horses wagons; the large auto-deli wagons will cost about $100 a m to maintain, which will include oil, repairs, tires and all ordinary pense; the light wagon will cost a $75 a month to maintain and motorcycle about $50. Your salary cost will be about $615 month or $7,380 per year, less one-half your present cost. maintenance cost will be about $6 a year, about $1,300 less than you now paying. So much for what it cost.

"NOW, as to what you will get. now get a twice-a-day deli within one mile of the court ho That service keeps horses and me busy as they can be kept. Please tice this map here. I have divided town, and the immediate district rounding it, into four parts, by do lines. One of the delivery wago propose to have you purchase wil able to make three deliveries each in one of these four divisions, ext ing the service on all roads to a tance of at least three miles from court house. The wagons can leave central office at 9 A.M., 12 M. a P.M. and your patrons will soon le to time their purchases to catch t deliveries. The light wagon can m hourly trips on emergency service the motorcycle can take small d eries that have to be handled im diately, such as deliveries of medic for instance. The two-horse-a wagon outfits, which you hold in serve, can be used for close-in d eries on days when there is an o load for the regular runs of the au or the two of them could take car one district in case of a breakdo probably giving two deliveries a which would be a lot better than appointing your customers entirel

"Here is the proposition, gentle You now deliver only in this i small circle, and none of you more than two deliveries a day, s of you only one; and there are s stores giving no delivery service. W an investment of a little less mo you will cover nine times the area a 50 per cent. more frequent serv employing less than one-third as m men at less than half the expe You will have a service that your c tomers can depend on; and you tie up to your town a large amount country trade which now has to h its own goods or depend on the pa post. Outside of the three-mile you will still have the once-a-day livery of the parcel post for all pa ages up to 50 pounds in weight, your wagons will have no such lin We will keep your wagons in runn condition for three years at the ab lute cost to us of the service, replac free any defective parts."

"How ve pay fur dis cupperat delifery?" asked Humberknickel,



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you would be impressed—for you know that a King's Doctor must be a man of highest professional standing. You would take Sanatogen feeling confident that it would do the things promised; give you fresh vigor, fortify your system as no other tonic could.

Now it is a fact that the private physicians to seven Emperors and Kings, after personal observation of its effects, have endorsed Sanatogen in writing. (See for instance, the accompanying letters of Dr. Ott and Dr. Kuhn.)

So you see a King's physician might recommend Sanatogen to *you*, if you could consult him—indeed there are over 21,000 practising physicians who would tell you to take Sanatogen, because they all have written us, some telling of its power to strengthen the nerves, others of its power to enrich the blood and upbuild the system, and still others of its wonderful qualities as an aid to digestion.

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Grand Prize, International Congress of Medicine, London, 1913.

Dr. Ernest Ott

Late King Edward's physician, Marienbad, writes:

"I have been using Sanatogen for a number of years in my practice with excellent results. These results have been notably good in the case of elderly people when it was desired to build up the strength, to stimulate bodily functions, and to improve the circulation of the blood."

Dr. Conrad Kuhn

Physician to the Court of H. I. M. the Emperor of Austria, writes:

"I have had the very best results from Sanatogen in the treatment of frail, anaemic children and patients suffering from wasting diseases."

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THE BAUER CHEMICAL COMPANY
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German grocer, who had always made his deliveries by means of his boy Jake and a mule.

"The best way I have heard of is to keep a record of the number and weight of the packages from each store, and charge each store, weekly, with its proportion of the expense, based on the service rendered."

After some more discussion, and the appointment of a committee to check over Mr. Johnston's figures and verify them, the Dunkle Co-operative Delivery Service was organized and Mr. Johnston got his order for five auto-delivery outfits. Campbell also got an order for a motorcycle delivery outfit.

The service was inaugurated on September first, and cards giving the schedule of deliveries were handed out, mailed and reprinted, with a half-page announcement in the papers. Every one who urged to use the 'phone. "The Dunkle Co-operative Delivery will bring it," was the slogan on every lip. All in town but Mrs. Prescott soon accommodated themselves to the schedule. Improvement was marked in the business of Dunkle. The big stores became bigger, the little stores grew big and Campbell sold more pleasure cars in one year than he had sold before in three.

Dowling and Morton were comparing notes in Dowling's new office in his new store a year later, when the telephone rang.

The order girl switched the call to Mr. Dowling's 'phone.

"Yes, this is Mr. Dowling. Yes, Mrs. Prescott. Yes, we can send it out at once. What? Tomorrow morning's regular delivery will be soon enough? Very well. Thank you. Yes, you will surely get it in the morning."

"What do you think of that, Morton? She says she prefers to wait for the regular run tomorrow."

THE MIRACLE OF THE SWAMP

BY MARGARET E. SANGSTER, JR.

THERE is a swamp not far from my home—a swamp with a small round pool in almost the center of it. It is a disagreeable little place at best, this pool, for the water is dark and slimy, and the banks are covered with unhealthy looking mud. One knows instinctively (although it is impossible to see to the bottom of this pool) that there are tree roots, and tin cans, and snakes somewhere beneath the opaque surface of the water.

In the winter I saw this pool covered with ice; not the blue-white sparkling ice of a healthy little lake, but the greenish brownish slime-filled ice of a sordid little swamp pool. Later, in very early spring, I saw the ice melt and the natural unpleasantness return. In late spring, however, I began to see a change, for green shoots began to appear above the water and small leaves of a deep velvety substance began to open—and to grow. It transformed the pool into a perfect fairy bower—a meeting-place for Titania and her band.

It was not until sunset time on one summer day that I saw the miracle. I cannot help calling it a miracle, for the slimy pool had been very slimy indeed. As I passed by the swamp I first smelt a vague perfume, very different from the usual musty odor of it, and then suddenly the pool, bathed in the rainbow light of the sunset, came before my eyes. It was a pool glorified, for it was covered with golden-hearted lilies that were as pure and white as driven snow.

ONCE, some time ago, I had a friend who was nearly a philosopher. He used to talk vividly on life, and one of the points that he used to bring out as I sat round-eyed and utterly believing, in the early twilight, was this:

"All people," he said, "are born with an equal chance! The son of a beggar has just as much chance as the son of a millionaire!"

Perhaps—

You all, maybe, have seen beautiful gardens. You have seen roses blooming in well-ordered beds, and pansies smiling happily from a velvet lawn. You have seen tulips and sweet peas and asters cultivated beautifully. Then again, most of you have been in greenhouses. You have perhaps seen rare orchids and carnations and ferns thriving among all the conveniences of modern gardening, and, either in the garden or the greenhouse, hasn't this thought occurred to you: "Well, why shouldn't they be beautiful? Haven't they every reason to grow?"

Few of you, perhaps, have seen the miracle of a lily blooming in a swamp pool. But when you see such a thing you can't help feeling as if the lily deserves more credit than the roses or orchids that grow in the carefully cultivated beds. It is easier to grow beautiful where everything else is beautiful than it is to come up, pure and white—with a golden heart—from the

I have been reading a book today that told of the struggles of a waif who was literally taken out of the slums of a city. With a murderer for a father and a drunkard for a mother (both of whom died when she was very young), she is left to battle alone with the temptations of the world. I cannot begin to tell you the trials that she walks through unscathed, but when, in the last chapter, she married a nobleman and lived happily ever after, I gave a very profound sigh of relief. The book was unreal? Yes. Noblemen aren't marrying many slum girls. But the book was fascinating and in a way it gripped you. For the girl was a lily and her environment was the pool in the swamp. She might have been a little weed in the mud on the banks—she might have been the slime even (it would have been easier), but she kept her heart and her soul pure—and she won!

Oftentimes girls write to me or talk to me about their lives. And oftentimes I hear one of them say: "If I had a different chance I could do differently!" "If my home were in the country (or in the city, as the case may be) I could work out my own salvation!" "If my family would help me, I could succeed!"

Oh, friends of mine, there are many, many "ifs" in this world of ours, and they are the roots that hold you down to the bottom of the pool where the slime of discouragement, and the mud of horror, and the snakes of despair live. Of course it's easier to stay in the bottom, to never look above the surface of things; but it's braver, and greater, and more beautiful to rise to the surface (even though the struggle bruises you, and at times makes your heart heavy and your thoughts sad); for when you rise to the top, there will be fragrance and sunlight and happiness waiting for your pure white soul and your golden heart.

Girls, dear, some of you may be rich and happy, with a future spreading brightly before your eyes. I hope that you'll read this article, but it isn't so much for you as it is for the girls who have been unhappy, who—perhaps—cannot see up to God through the muddiness of the little pool that they live in. There's a rule that they will have to follow to reach the top, a rule that Lincoln, and Napoleon, and David, who was a shepherd boy, must have followed to make them leaders. This is the rule:

Keep learning, and hoping, and praying, and pushing!

That's the rule that turns a swamp into a place of miracles!

AN APPRECIATIVE VIRGINIA READER

We enjoy your magazine very much. Your articles concerning the Catholic situation were read with approval. The Protestants are lethargic in this matter, and our press must awaken them. The articles along spiritual lines have fed us, and I hope we have grown. Many of your readers would rejoice if some of the church barriers could be broken, and more union be the glorious result. A. H. OBER.

Portsmouth, Va.

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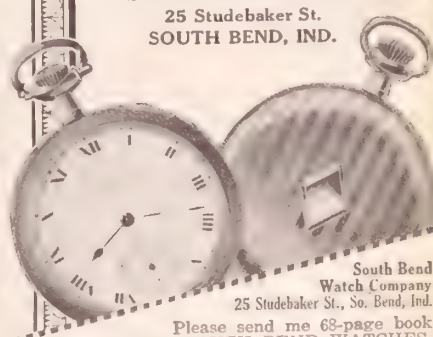

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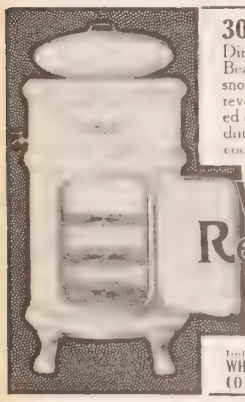

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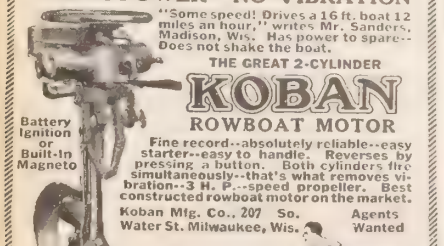

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THE WAR IN EUROPE

Continued from page 525

Serbia are said to be growing worse instead of better. The country, in addition to being in the grip of typhus in its worst form, is also said to be infested with a plague of vermin of the most disgusting character, which is carrying disease everywhere and against which all measures seem to be powerless.

The fighting in the west has been very hard on the western end of the line centering around Ypres. Having succeeded in the prior fighting recently, in driving in the Allies' line north of this town, the Germans, it appears, have moved their greatest offensive weapons and the weight of their attack a few miles south, and are once more lunging straight at Ypres itself over precisely the same ground where the British army withstood them in one of the most sanguinary battles of the war in late October and early November last year. As a matter of fact, the present German offensive here has brought them nearer to Ypres than they were at any time last October, for Zonnebeke, which the British managed to hold last year, is now in their hands.

In the early part of the week the Germans captured Zonnebeke, and since then have devoted most of their attention to Hill No. 60, which my readers will remember was captured from them by the British very recently. On this hill, as the week concludes, the Germans have succeeded in winning a foothold, and as these lines are being written a desperate battle is being waged with this hill as the bone of contention. Farther west there has been quite serious fighting near Dixmude and Nieuport, but there the honors seem to have been easy.

On Friday and Saturday of last week (May 1 and 2) one of the most extraordinary events of the war happened. Dunkirk, a large and important seaport on the extreme northwestern coast of France, was bombarded and some twenty persons were killed and forty or fifty wounded, nineteen shells in all falling. At first Paris supposed that this bombardment had been done by German warships, as, according to an official statement, these had been seen off the Belgian coast. Later this explanation was categorically denied by the British, who, in an official statement, said that it was not true that German warships had bombarded Dunkirk, and followed this up by another statement still later to the effect that an aerial reconnoissance proved that the bombardment was by a land gun.

But there is no point at which the German lines in the northwest of France and the southwest of Belgium approach nearer to Dunkirk than eighteen miles, according to the positions as we know them, and there is no known gun in the world that will carry such a distance. This bombardment only took place on the two days mentioned, and up to the present time it has neither occurred again nor has there been any satisfactory explanation of the occurrence.

According to Russian reports, the advance of the Germans in northwest Russia towards Riga apparently was only a raid. Nevertheless, the Germans have reached and occupied Mitan on the railroad running to Libau, and seem to be able to hold the ground captured. Reports from Scandinavian sources of this movement state that the land forces are to be aided by the German fleet, and that we may very shortly expect to hear of an attack by the German fleet on either Libau or Riga, whichever is the real objective of the invading forces.

On the Warsaw front and in south Poland there has been almost no activity at all, though signs are not wanting that this inactivity will not long continue.

The Austrians have won in west Galicia the most important victory, both in size and strategically, that they have won since the beginning of the war. The Austrian flanking force moving east from the Donajec front during the week was successful in piercing the Russian center on this front and thereby doubled up the entire Russian right wing in Galicia, and advanced as far as the town of Jasl, driving the Russian right wing in order before them. The extent of the victory cannot now be definitely stated, but it is known that over 40,000 Russians have been captured, besides a large number of guns and an enormous quantity of supplies and munitions of war.

The strategic effect of this victory was to compel the retreat of the entire Russian center from its hard-won positions along the southern slope of the Carpathians, from the Dukla and the other of the passes held by them, because the Austrians by reaching Jasl had seized a position in the Russian rear. This retreat began on Thursday, May 5, and it may be considered problematical whether or not the Russians will be able to carry out this retreat without considerable loss as in the present position of the retreating army it has in its rear the Austrian forces, which it formerly faced, and in front, between the Russians and any haven of refuge, are the Austrians at Jaslo flushed with victory.

* * *

OUR State Department has taken every precaution to inform itself fully in relation to the attack on the American tank steamer Gulflight (which was torpedoed on May 1 off the Scilly Isles) with the view of ascertaining all the facts in the case before making it a subject of diplomatic discussion with the German Government. The first news received in Washington was a cable despatch from United States Consul Stephens at Plymouth, England. It said: "American tank steamer Gulflight torpedoed off Scilly, 1st inst. Captain died of heart failure. Body landed. Two of crew drowned; thirty-four saved. Vessel afloat; patrol boats attempting to tow her into Scilly."

Ambassador Page sent examiners to the torpedoed tanker and made a full inquiry, taking depositions of officers and crew. Captain Smith, chief officer of the Gulflight, sent a statement of the owners, the Gulf Refining Company of New York, which was forwarded to the State Department. It set forth that about one o'clock Saturday afternoon, May 1, while the vessel was fifteen miles west of Bishop, flying a large American ensign in heavy weather, and following a British patrol boat, she was torpedoed without warning. A submarine was seen twenty-five minutes previously, three and a half miles ahead, which was submerged about five minutes later. The damage to the Gulflight was reported to be extensive, being located on the bluff starboard bow below the load water line. The cargo in tanks was apparently undamaged. Operator Strauss and Seaman Chenta jumped overboard immediately after the explosion and were drowned. Captain Gunter, the commander of the tanker, died sixteen hours later, apparently from heart trouble, as he was uninjured.

When the despatch was sent, the injured vessel was anchored at Scilly in charge of the British admiralty officials. Cable press despatches state that it was known that a German submarine was in the immediate vicinity. Our State Department has cabled Ambassador Gerard at Berlin, directing him to ask the German Government for whatever information it has in the case, to be transmitted by him to Washington and also to make a similar inquiry regarding the attack on the Cushing. While the affair of the Gulflight is regarded as the most serious that had happened to American shipping up to this time, there is no disposition on the part of our government to act precipitately, nor will anything be done until all the information accessible is at hand.—THE EDITOR.

"AND WHENSOEVER YE WILL"

IN THIS world there are many opportunities always at hand, and whensoever we will we may avail ourselves of them. In the spring and summer we always have flowers, and whensoever we will we may pluck them; always are there friends about, and whensoever we will we may visit them; work there is aplenty, and whensoever we will we may turn to it; and the poor we have always with us, and whensoever we will we may do them good.

The Christian world will have at its doors for many months to come, the countless souls who have had poverty suddenly thrust upon them by a needless war. Christian America cannot sit down in comfort knowing that wretched and starving people in countless numbers are crying to us day and night for help. We remind our readers of this vast need and urge the utmost generosity. The Christian Herald fund is solely for widows and orphans of the war, a class above all others to be pitied and heeded. Our committees are now at work in almost every part of the war zone, and we daily expect to be able to establish a committee right in the heart of Poland, where, by all accounts, the very acme of woe exists. Help us to be in readiness when the moment comes to send a worthy remittance for instant use.

The total of the fund to May 5 is $145,265.63. Since making known the need in Poland, gifts have rapidly increased, and we commend and thank our readers for their sympathy and help toward those upon whom calamity has so terribly descended. Speak to your friends, move your church societies, write to your acquaintances, and in other ways make known the existence of this fund and give your assurance that every dollar of it is made to do all that it is humanly possible to make a dollar do in relieving suffering among the noncombatants in heartbroken Europe.

Address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

"YE MAY DO THEM GOOD"

NEW CONTRIBUTIONS TO THE RELIEF FUND

The receipts to May 5, $145,265.63, now all acknowledged in the Christian Herald as yet.

Miscellaneous Amounts

For S S, Yuma, Colo., $28.11; Mr & Mrs Wm Crocker, $5; Mrs D H Hermance $1.00; J A Troy $1.10; Geo. Lippincott, $4.00; [illegible] S S Mora Mills, N Y., $2.78; Wm F Spencer, $1.; Mr I E Quick, $5.05; A Friend, $6; Mrs A Urquhar $4; Friends, Ladie Placid, Col., N Y., $4; Wom's Christian Temperance Union Deposit, N Y., $4.18; Paul Olson, 24 cents; Zion Methodist S S Guilford County, N C., $4.50; Intermountain S S Lag., N M., $11; Camp No 4, of the Peratch Lumber, Boyill, Idaho, $14; Mrs L D Hoot; Mrs B F Ohers, and Mrs C I Wagner, 50 cents; Nora E Phips, $4; J Boger, $1; S S of the Reformed Chu Zwingle, Iowa, $5.00; [illegible] Valley Center, N $10.50; Mrs G. Henshaw, Ky., $2.00; M A E se, $1.25; St Matthews Lutheran & Reformed Co gations, Carlisle Springs, Pa., $14; Monroe Ave 15 cents; Warren St Church, Gloversville, N Y., 26; Orange Presbyterian, Greensboro, N C., $29; S S, Gollsboro, N C., $1.00; McLean Church, Greboro, N C., $4.20; New Garden Mtg. of Friends, Guilford, Colo., $15.25; St Andrews Church, Greensboro N. C., $4; Harold L Cassidy, $.0; Mrs R L Bulin, 75 cents; B L Rogers, $1.; Cherry Bart, Methodist & Presbyterian Churches, Stanford Ky., 20 71.

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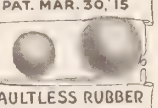

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DAVID BRINGS THE ARK TO JERUSALEM

INTERNATIONAL SUNDAY SCHOOL LESSON FOR MAY 30.
II SAM. 6: 1-19; PS. 24

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122: 1.

This is one of the Songs of Degrees composed, as it is thought, for the use of the pilgrim-bands that traveled from all parts to the annual festivals, celebrated yearly at Jerusalem. It was a beautiful institution, and the land must have been gay with the groups of worshipers who made their way to Zion. Each valley would send its contingent to the main thoroughfares; and the family, which had originally started in its loneliness, must soon have become the nucleus of a vast crowd. It was a matter of great gladness when the time came round, and it was said by kindred souls: "Let us go unto the house of the Lord; our feet shall stand within thy gates, O Jerusalem."

It was not only that the worshipers would meet God in his house; they would also travel in sweet fellowship with members of their families and with friends from whom they had been severed for months. So many bits of news to exchange; so many enquiries to make; so many experiences of human life to narrate. It is this which communicates so much joy to our common worship. We would find and worship God in our spirit, our home, or our vocation. But there is an added zest in the companionship of his people. The fellowship of kindred souls exercises a quickening influence on our lives. "One cried unto another." The holy enthusiasm in one breast kindles a like flame in another. The song rises higher, the sense of God deepens, as we come to Mount Zion, the heavenly Jerusalem, to an innumerable company of angels, and to the spirits of the just made perfect. Dreamers are awakened! Loiterers are hastened! The lonely are comforted!

When God Comes

By Arthur H. Howland

FOR seventy years the ark of the covenant had been in the house of Abinadab at Gibeah. It was brought here by the men of Kirjath-jearim when the Philistines had sent it back after they had been so distressed by its possession. Read again the narrative of the loss of the ark in battle at the time of the death of Eli's sons and its subsequent return to Israel (I Sam. ch. 4 to 7).

David, with all his faults, was, as we have seen, essentially religious. He did not understand God, but he loved him and worshiped him. And he knew that no nation could have a safe and prosperous career without God's presence. So he sent to bring to his new capital the ancient object which was the symbol of that presence. The tabernacle itself, after the destruction of Shiloh, had been removed to Nob, afterward to Gibeon. David made a new tabernacle at Jerusalem to receive the ark. The old tabernacle remained at Gibeon and during David's lifetime worship was conducted at both places.

The narrative about Uzzah has long been a cause of distress to sensitive souls who feel that the punishment he received was out of proportion to his offense, especially since he had evidently not the remotest intention of wrongdoing. The incident has been justified by the claim that God needed to impress afresh upon the people the need of absolute, literal, reverent obedience. During the inchoate times of the Judges and since Samuel's death, while ark and tabernacle were separated and the priesthood disorganized, the ancient oracles had been forgotten. Neither priest nor people nor king knew how to serve and worship God aright. Whether the chronicler is correct in stating that God killed Uzzah, or whether, as some commentators think, especially since the text here is "uncertain" (See Hastings' Bible Dictionary on *Uzzah*), his sudden death was merely attributed by the people to Jehovah's anger, in any case the incident caused the king to abandon his project for the present and take the ark to another private home.

Here comes suddenly one of the most beautiful verses of the Bible: "And the Lord blessed Obed-edom and his household." God's presence is a terror to people who are wrong, but a blessing to those who are right. And—and this is the thing we are constantly in danger of forgetting—the sole and single thing that we need to make us truly happy is the presence of God. Again and again he brings us back to this. We seek happiness in this or that. We find it and lose it and find it again. Some terrific loss smites us, the loss of something we thought we could not live without. And in the horror and pain of this loss, we find God again, and learn once more that he is *all* that we really need. Jesus said to Martha: "One thing is needful." Only one thing, that is. And the one needful thing is to keep ourselves in his presence, where his blessing can abide upon us.

Well, the king, the priests and the people studied up the law, found how the sacred ark should be handled and transported, went out to get it with gladness and came back with it to the city in a riot of joy and singing.

Now read the twenty-fourth Psalm, which forms part of our lesson. Even the scholars who limit the number of David's psalms to a dozen or less give him credit for this one. He wrote it for this particular occasion. In it he tries to express the tumultuous joy of the city and its king as the visible token of God's presence enters to abide.

Compare some of the verses of this twenty-fourth Psalm with some of the eighteenth, which is also known to be David's, from the fact that the narrative in II Sam. 22 contains the same song. In Psalm 24 the singer asks: "Who shall ascend into the hill of the Lord? Who shall stand in his holy place?" and answers, "He that hath clean hands and a pure heart." In Ps. 18: 24-26 he declares: "Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure."

We must leave David and his own conscience to that long ago day. But how about our own consciences in our own day? Jesus spoke about the blessing of the "pure in heart." It was the same blessing that Obed-edom had, the same blessing that David sang about, the same blessing that came to the city when the ark of God entered—"Blessed are the pure in heart, for they shall see God."

Happy day, happy hour, when God's Spirit enters a city, a home, a life! Happy the years spent in his presence. Happy will be eternity for those who dwell with him.

The Presence and the Praise

By Amos R. Wells

THE lesson of the death of Uzzah, when he touched the ark, is greatly needed by us today. "Ian Maclaren" once wrote: "One is haunted by the conviction that we have almost bidden good-by to reverence." This lack of reverence is seen in our carelessness regarding the House of God, the Day of God, the Book of God, and the Name of God. The Pilgrim Fathers were within half an hour's sail of their destination on our coast when they moored their boat at an island, for the Lord's day had come. There, in the

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co and discomfort, they spent the ne twenty-four hours, and refused to any work. They would not make a d beginning of their new life in th new world. Well would it be for all their descendants if this same sc pulousness had been preserved in cu land. If the sin of Uzzah were pu shed now as in David's day how fe of us would stand!

ne of the most courageous deeds re rded in the Bible was that of Ob-edom in receiving the ark into hi house. He knew no peril, for he tr ted God. He was like Livingstone, wi se path was once barred by a ga ering of hostile natives. The great mi ionary took his Bible, opened it at he words, "I will never leave thee, no forsake thee," and closed it with th remark, "I can trust the honor of Hi who has pledged his word." The ne morning he moved forward and fo d that all opposition melted away. As ev. J. F. Dyer said, "God is looking for men. He wants men whom he ca trust. If you cannot trust him, he ca ot trust you; but if you trust him, he will trust you." It was so with Ob-edom.

ne ark in Obed-edom's home blessed it ith all good things. It was only th symbol. The source of the blessin was the same presence of the Lo which we may enjoy in our hoes. Talmage said that "a well-re lated home is a millennium on a sm ll scale." Spurgeon said that "w en home is ruled according to God's Wd, angels might be asked to stay a ght with us, and they would not fir themselves out of their element." Dr Cuyler reminds us that "every prident owner of a dwelling insures hi house and furniture against the dar er of fire; but the household that dw ls under the roof is of infinitely mo value than the roof that covers th . It is the family that most needs in rance from the dangers of domes-tic life." And the only insurance from the dangers is the presence of God in he house such as Obed-edom had.

is strange that Obed-edom was ne ed to reassure David, but David wa great enough to learn the lesson, th gh from one of his subjects; so he ame to the Levite's humble house, an took the ark to Jerusalem with a sp ndid, solemn, yet joyful processi . The feature of this procession th most moved the chronicler and th observers seems to have been Da id's ecstatic dancing at the head of he procession. Queen Michal objected to this, as beneath David's dignity; but she was foolish in her objections.

ome Christians are like an old woman, whom another old woman describes thus: "I never see her beat! She'll lop down in a cheer, an' she'll set an' *set*, doin' absolutely nothin' for hours an' hours, day after day. 'Pon my soul, I sh'd think she'd mildew!" David certainly was not that kind of Christian. He knew the truth which is thus stated by the sweet hymn-writer, F. W. Faber: "There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is delight in him."

The beautiful twenty-fourth Psalm, in which David celebrated the event of our lesson, has for its theme the glory of God in the midst of his church. It is really the same as John's vision of the glorified Christ in the first chapter of Revelation. It is this presence of God that makes a church. It is the realization of his presence that makes a Christian.

Said a little Japanese girl to her heathen grandmother as she came home from a Christian Sunday school, "I have to go to the temple to pray to my god, but this God of the Christians can be prayed to when you are warm in bed, or 'most any time. But there's one thing I don't like: he can see you all the time everywhere; and sometimes I should think that would be quite inconvenient." There are some in Christian lands that agree with that Japanese girl.

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

Member of the Syrian Mission

THE bringing of the ark to Jerusalem is the last chapter in the national history of that city and that people which are the only people unique in affairs of earth and heaven. History, contrary to the poet's word, does not repeat itself. There was only one ark, one Exodus, one Holy Land, one city of Jerusalem, and there never can be another. Only one people, Israel, who have survived, unchanged and unchangeable, from among the hundred nations who lie buried beneath our feet in this land of incomparable history.

Earth and heaven touched but once, and that was in the Holy Land. There took place an intertangling of sign, symbol, language, thought, such a once separation of all time to come. The ark of salvation, the exodus from sin and bondage, the King of righteousness, the Kingdom of God are the real things to the human race, and Egypt, Sinai, the wilderness, the city of David are but the shadows to most people.

Earth and heaven kiss each other in the language of the Psalms. The kingdom with God at the center will be forever connected with Jerusalem; and the imagery of its people, its walls, its gates, its everlasting doors, its joys, its sorrows, its blessings, its everlasting salvation, its sons are reflected in that light which never dawned on any other part of the universe.

O Jerusalem, when will thy sorrows cease! Once again thy children have fled for refuge to other lands. Once again an invading host is camped within and about thy walls. The nations of the earth can never forget thee, and the hearts of those who believe in the King of Glory, Jehovah of Hosts, strong and mighty, are again praying for the peace of Jerusalem.

THE FRUITS OF FREEDOM

"THE shouting and the tumult dies"—
The smoke of battle drifts away,
And yonder in the eastern skies
The clouds retreat before the day.

The sun shines on the farthest hill,
The plains are wet with holier dew,
And every little babbling rill
Repeats a song of dreams come true.

A thousand fields of golden grain
Wave o'er the broken battle lines,
And where war left its crimson stain
The ripening grapes peep through the vines.

The guns of Krupp no longer take
Of quivering flesh their ghastly toll,
Nor yet do charging legions make
Vast harvests for the bloody roll.

The terrors of the air are tamed;
In peaceful paths they wing their way;
No longer where the battles flamed
We'll see their bulk in quest of prey.

The Cossack fierce and Uhlan bold,
Who died, mere pawns in royal game,
Have joined the Goths and Vikings old,
And men now know who were to blame.

The Britons' far-flung squadrons fade;
Naught but the memory of them clings
To that grim day when history made
Such havoc with the "rights of kings."

Within the dim museum's halls,
Neglected, war's grim relics lie;
The tattered flags droop on the walls;
The rusted sword is sheathed for aye.

And over all the spider flings
His cobweb veil, while, day by day,
The peasant's children and the king's
Go hand in hand about their play.

The people rule by freedom's right
In land of Kaiser, King and Czar;
Nor dupe nor slave is left to fight
The battles of the lords of war.

"The captains and the kings depart"—
The pomp and circumstance is past;
In every village, town and mart
A man's soul is his own—at last!

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He found that the keenest delight of the normal palate is in *delicacy of flavor*, a fact that we ourselves had sensed from the start of the Beech-Nut business, and had worked out in a *practical way*.

Beech-Nut Peanut Butter, for instance. Selected nuts—and only the *cream* of the nuts, *freed of the little acrid hearts*—delicately roasted, lightly salted, crushed to smooth golden-brown butter. Every step a move toward *delicacy* and *flavor*.

Beech-Nut Peanut Butter comes in *vacuum-sealed* jars—three sizes, 10 cents, 15 cents, 25 cents (in the extreme West, a little more). Your grocer has it.

Makers of America's most famous Bacon—*Beech-Nut Bacon*

BEECH-NUT PACKING COMPANY
CANAJOHARIE, N. Y.

NAIL THESE FACTS

There is only one *Real*

Compo-Board

Trade Mark Reg. No. 91,760

It has the center core of kiln-dried wood slats. No other wall board has.

It is stiffer, more durable.

It can be papered without warping, shrinking or buckling.

It resists moisture, cold, heat, fire.

It is *better* than lath and plaster.

Write for sample and fascinating book of "homey" interior decorative schemes.

Compo-Board is sold in strips four feet wide by one to eighteen feet long by dealers everywhere.

NORTHWESTERN COMPO-BOARD CO.
4305 Lyndale Ave. No., Minneapolis, Minn.

You Can Weigh Exactly What You Should

You can—*I know* you can, because I have *studied* two women and have *kept up* that

You Can Be So Well!

Nervousness, Torpid Liver, Constipation, Indigestion, Etc.

One pupil writes:

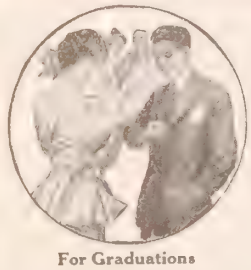
Another says:

I FEEL SO WELL.

It's FREE.

Susanna Cocroft

Dept. 18, 624 Michigan Boulevard, Chicago



For Graduations

No. 4071. Beautiful Heller Ornate Circled natural pearl, single stone ring, perfectly plain mounting. Price $12.

For Birthdays

The Time to Buy a Gem-Set Ring

Birthdays and approaching graduations bring the need of gift suggestions. Every heart warms to a gem-set ring. It is the most prized of all presents. It carries a dainty sentiment that endears it forever—it serves as a lifetime reminder. A ring of rare beauty is within the reach of every one's purse.

No. 2750. Lady's solid gold cluster set ring with two genuine oval garnets or any birthstone and two genuine whole pearls in the centre. Price $7 00

No. 3986. Young lady's solid gold fancy little finger ring in three faceted genuine garnet, amethyst or topaz. Price $9.00. In genuine green tourmaline, price $10 00.

No. 3328. Lady's solid gold, fancy cluster set ring with genuine topaz or amethyst, surrounded by four genuine pearls. Price $7.50.

No. 3970. Gentleman's heavy solid gold ring with genuine amethyst, topaz or garnet. Price $10.00. With synthetic ruby, price $12.00.

A Tribute to a Master-Designer of Rings

Rings were merely rings until some years ago. Then came a master to the art of designing rings. For the past twenty years he has been regarded by those who know as the leader in this craft.

This advertisement is a tribute to him—to WHITE, the artist who made the gem-set ring famous.

His designs are of rare beauty, distinctive and exclusive—masterpieces to delight the connoisseurs.

If you want a ring for yourself, or for son, daughter or friend, you will want to see W-W-W Rings.

These rings are known to your jeweler as W-W-W Rings.

W-W-W Rings

Made Only in Solid Gold with Stones Guaranteed to Stay

If at any time a stone comes out or is cracked we will replace and reset it free. This covers all stones but diamonds. It makes your purchase doubly safe.

The wide range of prices—$3, $4, $5, $10, $25 and up—is made to fit all purses.

Beautiful Catalog and This Interesting Story—Free! Send for Your Copy Now

A talented writer has written for us a charming short story about a gem-set ring. It is full of rich human interest. It is worth sending for.

We will send you a copy free—just for a postcard and the name of your jeweler. Contains pictures of choice selections from the 4000 styles we make, with descriptions and prices.

WHITE, WILE & WARNER
Dept. M 229, Buffalo, N. Y.

Makers of solid gold gem-set rings in which the stones do stay.

ZINC OXIDE FOR SKIN ERUPTIONS

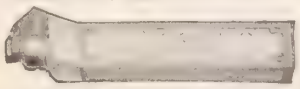
Vaseline

Reg. U. S. Pat. Off.

Oxide of Zinc

combines the well-known curative properties of Zinc Oxide with a pure "Vaseline" base. It is healing, soothing, absolutely harmless.

In tubes and jars at drug and department stores. Write for booklet describing the various "Vaseline" preparations and their many uses.



CHESEBROUGH MFG. CO.
(Consolidated)
13 State Street, New York City

TYPEWRITERS ALL MAKES $18 TO $60

Look at these bargains! Typewriters Rebuilt in our own Factories. Every machine is guaranteed for one year.

Remingtons	$20 to $55	Smiths	$18 to $40
Underwoods	$35 to $60	Royals	$25 to $45
L. C. Smiths	$30 to $50	Olivers	$20 to $35

We have others. Send for catalog describing them, and address of nearest branch office.

AMERICAN WRITING MACHINE CO., Inc., 345 Broadway, N.Y.

Whitcomb's "Flexsole" Shoe

Most comfortable shoe made for Women. Soft, perfect fitting, and handsome. No seams, no tacks—no lining. Perfect fit guaranteed or money refunded. Send outline sole of foot and state size usually worn.

Postpaid—Lace $3.00
Oxford $2.50 Button $3.25

EASTERN SHOE COMPANY
14 Broadway Beverly, Mass.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Plow Share Symbol of the nation-wide peace movement.

Send for particulars and further information. AGENTS WANTED IN EVERY TOWN AND CITY IN THE WORLD. Gold plate lariat pin or button with safety catch, 25c. Send amount of order direct. PEACE MERCHANDISE CO. — James Corse, Sec. Y. M. C. A. Building, 19 S. LaSalle St., Chicago.

6% NET

For 36 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. Please ask for Loan List No. 709

$25 Certificates of Deposit also for saving Investors

PERKINS & CO. Lawrence, Kans

PATENTS That Protect and Pay

Advice and Books FREE. Rates Reasonable. Highest References. Best Services.

WATSON E. COLEMAN, Patent Lawyer, WASHINGTON, D.C

KIDDER'S PASTILLES For 50 yrs. Standard Relief for **Asthma** (Inhalation)

All Druggists; or by mail, 35c.

STOWELL & CO., Manufacturers, Charlestown, Mass.

SAVE HALF Your Paint Bills

By using INGERSOLL PAINT—proved best by 66 years' use. It will please you. Only paint endorsed by the "Grange." Made in all colors—for all purposes.

DELIVERED FREE
From the Mill Direct to You at Factory Prices.

INGERSOLL PAINT BOOK—FREE

Tells all about Paint and Painting for Durability. How to avoid trouble and expense caused by paints fading, chalking and peeling. Valuable information free to you, with Sample Color Cards. Write me. DO IT NOW. I can save you money.

O. W. Ingersoll, 253 Plymouth St., Brooklyn, N. Y.

THE PRAYER LEAGUE

League Scripture for May: "God shall bless us, and all the ends of the earth shall fear him." Ps. 67

ARE we all remembering the noon hour prayer? Accounts come from many sources that the spirit of prayer is being deepened among God's people. There are so many tremendous things to pray for, to say nothing of the daily pressing needs of families and homes. We urged our readers last week to join in still more definite and expectant prayer for a world-wide revival. Many prayers continue to be made for the early end of the war, and many devout souls are making earnest supplication for the divine guidance of those who have in hand America's affairs of state. A correspondent writes: "A friend in Washington has begun a movement which you will want to promote, I am sure. It is simply an agreement among Christian men to pray daily during these troubled times for the President of our country, and to get others to do likewise." The members of the Christian Herald Prayer League will not fail to include the President and his chief advisers in their daily petitions.

M. A. T. writes from Hartford, Conn.: "I sent in a request for prayer for the healing of a woman critically sick with pneumonia. That day there was a consultation of physicians and none of them spoke hopefully. The nurses said all the symptoms were bad. During the night the temperature dropped five degrees and became normal. There was steady improvement, and the patient is in a better condition than before the illness." Mrs. P. G. B. writes from Eugene, Ore.: "My mother sent a request to the League for prayers that I might recover my health. The prayers have been answered, and now I am able to do all my own work." A. M. J. writes from Carnegie, Pa.: "Some time last fall I sent a request to the League to pray for a young man that did not go to church nor read the Bible. The prayer has been answered." Mrs. A. B. writes from Youngstown, Ohio: "I want to thank you all for the prayers for me, as they have been answered even in a better way than I had expected." B. G. writes from Antwerp, N. Y.: "God is sweetly answering prayers for myself, and renewing soul, body and spirit." A Reader writes from Madison, Ind.: "I want to acknowledge God's goodness and faithfulness in answering prayer. Several months ago I asked the League to pray for a man who was a hard drinker, and I rejoice to say that the prayer has been answered." "An Old Subscriber" writes from Coldbrook Springs, Mass.: "Some weeks ago I sent a request that prayer be made for the sale of my large farm. Being an aged widow the need was great. The prayer has been answered. An honest buyer has purchased, and all connected with the sale is all that I could wish. This is truly an answer to prayer and I and my family cannot praise the Lord enough."

Acknowledgments of answers to prayer have also been received from:

M. F. S., Gayhead, N. Y. (for conversion of friends); Mr. and Mrs. O. E. E., North Dakota (restoration of little daughter's health); Mrs. A. R. S., Monmouth, Ill. (for improved health); An Illinois Subscriber; J. H. C., Brooklyn, N. Y.; C. H., California (for restoration to health and relief from financial difficulties); Mrs. E. P., Knightdale, N. C. (for revival meetings and the conversion of a number of members of the junior Sunday school class); A Friend, Santa Cruz, Calif.; Reader, Mineral Point, Wis.; B. L. C., Bristol, Conn.; E. S. A., Janesville, Wis. (for sale of property); Mrs. D. S. S., Attica, N. Y.

Prayers are asked for revivals of religion at Kewanee, Ill.; New Hampton, Iowa (particularly that the fathers and mothers may awake to the need of a church in the community); at the Wisconsin Veterans' Home and the town of Indus, Wis.; Williams, Iowa (special blessings upon a tent meeting to begin in July); Madison, Tenn. (for a revival that will reach every heart and home); Dallas, Texas; West Carroll Parish, Louisiana; Tipton, Ind.; Montverde, Fla.; W. H. F. asks prayer for special blessing upon Kentucky's "Go-to-Sunday-School Day," and that the adoption of this plan will become nation-wide.

T. W. asks prayer that an efficient minister be sent to a pastorless church at Moncton, N. B., and that the church may be revived by the Holy Spirit; Mrs. T. I. D. asks prayer that a pastor may be sent to a church at Dallas, Texas; Mrs. E. M. S., Lockland, O., asks prayer that a faithful Christian minister who is out of a pastorate may be called to a church. F. R. asks prayer that difficult problems in a church at Goodrich, Mich., may be solved in such a way that God shall be glorified.

Mrs. M. F. K. asks prayer that her husband's mind may be restored; Mrs. M. H., her daughter's; M. A. H., a sister's; M. L. R., pastor's wife; eight friends ask prayer that the minds of relatives, friends or themselves be strengthened.

M. H. and Mrs. M. T. ask prayer that their sight may be restored; L., a daughter's; M. A. H., a friend's; L. F., two friends; Mrs. E. W., Mrs. H. K. and a Friend that sight may be strengthened.

Seven parents ask prayer that their sons may be saved from the liquor habit; two friends, their brother; four friends, that other relatives or friends be saved from drink. A Reader asks prayer that a friend may be cured of the morphine habit.

Forty-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eighteen parents ask prayer for the conversion of sons.

Eleven wives ask prayer for the conversion of their husbands.

Forty-four friends ask prayer for the conversion of other relatives or friends, including one that wife, parents, brothers and sisters may find Christ; another that three daughters, their husbands, and three nephews and one niece may be soundly converted; another that four children may be saved.

Eleven readers ask prayer for special blessing for relatives or friends.

Two husbands ask prayer for the healing of their wives; five wives for the healing of their husbands; eight parents for the healing of their daughters; three for the healing of sons; thirty-nine friends ask prayer for the healing of other relatives or friends; fifty-two friends ask prayer for the healing of themselves, including three who ask prayer that use of limbs be regained.

Thirteen friends ask prayer for healing of hearing for themselves or other friends, including one that the children and self may have hearing restored.

Twenty-eight friends ask prayer for help or guidance in financial affairs, including one who asks that means and help may be given the people in a town in Wisconsin to save their home; also one that help may be supplied in raising a debt on a new parsonage.

Thirty-nine friends ask prayer for the granting of varied desires or needs, including one that a woman may be delivered from the cigarette habit. Four friends ask prayer that burdens may be lifted; three ask prayer for reconciliation with relatives or friends. One, that a husband and wife who are estranged may become reconciled.

Address all communications to the Prayer League, Christian Herald, Bible House, New York.

Anvil Sparks

..Better to be a saint by some other name than something else by the name of saint.

..He who has good nature has good fortune also. The two cannot be divorced. If good nature goes, so does good fortune.

N THE FRONT LINE TRENCHES

Continued from page 530

id th it became even slower in owin itself; and finally, when it ne, I aw that it had disintegrated o se ents, that it was no longer stea , oncoming line, rather a wly suirming thing like the curling ts c some monstrous fiery worm t hadbeen chopped to bits and was irmig its life away out there on mu And it dawned upon me in ror hat the fiery red lines had n lin of men, shooting as they had ie; id that, when one line had n mved down, another had rushed fro behind, so on almost endily i had seemed, until they came ken, nd squirmed, like the others dos into the mud, and came no e. Ad the spell that you had been l in as broken; and you remembed t t there was a God, and you nkechim that your hands had nd rthing with which to kill. . . . nd ming across that stretch of i—t ir trenches were only one dredand fifty meters away—broke h t rattle of the English ma- e gs; and the fever of it over, cou reason out what that meant.

Eglish attack had failed, and the were sweeping the field with hinegun fire so that the Germans d r form and storm in turn. ir s lls, too, no longer exploded nd r trenches, but in front; and kne that the English had teleed back to their artillery to ten e range about fifty meters, ing hat field a muddy Golgotha hic nothing could live and upon h leir own wounded must be g sln by the score.

'E AD almost ceased firing. In the its I heard straggling shots mest "at will"; our machine guns sill t. The rockets still swished ard, making their parabola of ks, nd keeping the night hideous the bursting green. The lieut s running down the trench rd e. "You are not hurt?" he d told him no, and he seemed astably relieved. What a futile der felt!

th k our losses were by comon ight," he said, leading the tovrd the passage that turned inthis bombproof. "I shall have xac report of them in a few tes From out of the pits as we d Ieard a groan. Thinking the mist be alone, I paused and d my lamp. Its white light l a cle of brown mud; and then, g wn, it shone upon the grotely unched-up form of a man in gry-green, and, wavering across it, rested then upon a pair of , th r soles turned towards me. obly shrapnel," remarked the nal as he looked over my der "Both men dead."

aug a professional lack of emoin is voice and experienced a nt' npleasantness before realizat kind providence makes the acle of death seem as commonto he soldier as it does to the on otherwise he should go mad. s a business-like air about eut ant now, rather different, I ht, rom that rush through the whe first the alarm sounded. By ay, ow long ago was that? Not tha twenty minutes? But when ook at your watch, the hands d re. Two hours!

olled the lieutenant into his pro.

e'r safe here," he said in a dutiay, unless a shell should strike oof But I think they'll soon the artillery fire altogether." tw ed the sparkwheel of one of pa t lighters that the German rs erry, and the glowing coal at id the chemically treated cord to eek the wick of a candle. I d d my lamp to help him, and tom t the little dirt-walled room fai ly luminous with yellow I was possible to stand withumng your head against the i f, and while he picked up the field telephone, whose slender tendrils crept up through the roof like a vine, I glanced around me. Over there in the corner one saw a red rubber washbasin, evidently folding, for it was creased in many places; it rested upon an empty ammunition box, and above it a tiny mirror gave out the reflection of the candle. I heard him call for regimental headquarters, and then in a very calm voice he proceeded to give the details of the engagement in so far as he had been able to collect them in such a brief time. He begged me to excuse him while he wrote out a report.

"THIS must be delivered at once by a soldier to my colonel," he said. "I shall leave blanks for the number of our killed and wounded and telephone it to headquarters to be filled in as soon as the under officer brings me the figures."

I told him that I would go out and take a look around while he was writing his report. "I'll only be a minute," he begged.

"I'll be careful," I replied; and he smiled in a way that showed he understood. I went then down the line of the trench for perhaps fifty meters, stopping here and there to go into the firing pits, where by now most of the rifles were silent, one man in each pit watching through the oblong hole between the sand-bags lest the enemy creep up; for their cannonading had ceased and shells no longer fell upon that narrow zone between the trenches. They appeared to take turns watching, the two men in each pit, the one on relief sitting on the ground, his back against the dirt wall, as though fatigued.

It was in one of these pits that I stuck up my head—for the enemy's lets no longer whizzed by—and looked out upon the little battlefield. The rain had ceased; the stars were coming out. It was quiet out there now; but in the distance, north and south, you heard muffled uproars as though what had begun and ended here was happening there now. It was quiet out there; too quiet, for not even the wounded groaned; for there could be no wounded after the English cannon had covered the zone of its infantry's defeat. In the feeble starlight nothing was visible; only vague outlines as of a rise of ground; just at the distance, you imagined, for the English trenches to crest; only that; and close by, the short shadowy posts across which the German barbed entanglements were strung. Slowly the silence grew.

And then I heard the hiss of a rocket. I watched its arc of yellow sparks. I watched its burst, and in its light I saw that which I pray my eyes may never behold again. I saw in that eerie radiance the glistening, puddled field; and across it, on the upward sloping ground, what you might have thought were innumerable graves, but which you knew to be the bodies of men, fallen as they had come at the charge; in twos; threes; I counted ten in a perfect row; and behind them were more of these lumps, which seemed to be of the earth, for they were of the color of that blackish field; and there the mounds seemed higher, as though a pile of them lay there; and you heard the hissing rockets, and their greenish fires seemed to be now of that green which sometimes burns on an altar's rail. And then the rockets stopped, and the field of the dead was shut from your eyes. . . .

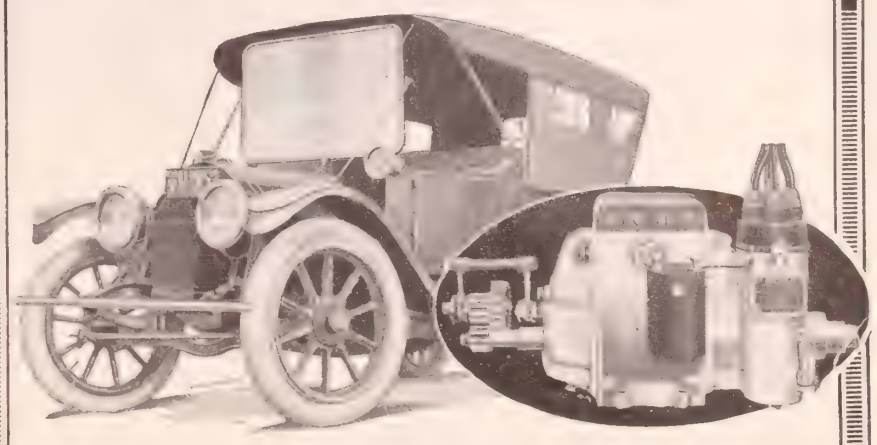
[*Mr. Fox's story will be continued next week.*]

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

DELCO

ELECTRIC CRANKING LIGHTING IGNITION



This is the Story of One of the First Electrically Cranked Cars that ever Left the Factory

IT is a 1912 model—placed on the market in the summer of 1911—*It is Delco Equipped.*

The owner is a physician—and that means excessively hard service for the electrical equipment.

The physician stops and starts his car a great deal—His lights are burning much of the night. The drain on the batteries is continuous and heavy—and the runs are so short that there is little opportunity to generate electricity—

Electrical equipment that will stand up for more than three years under that kind of usage must be fundamentally and mechanically right—

Here is what this Physician says in a recent letter to the factory—

"I am the owner of a 1912 Cadillac, with Delco equipment. I have driven this car over 15,000 miles in all kinds of weather without even having to recharge the batteries In all that time the cranking system has never once refused to work and the ignition has been perfect.

If I buy another car my first demand will be that it shall be Delco equipped."

The name and address of this Physician is withheld from publication for ethical reasons—but will be furnished upon request.

240,000 Delco Equipped Cars Now in Operation.

The Dayton Engineering Laboratories Company, Dayton, Ohio

After Golf

or any sport or severe physical exertion, massage the muscles with Absorbine, Jr. Leading athletes do. They know how quickly Absorbine, Jr., limbers up the stiff muscles and joints, stops inflammation and prevents the usual "next-day" soreness.

Absorbine, Jr.
THE ANTISEPTIC LINIMENT
TRADE MARK REG. U.S. PAT. OFF.

Is more than a liniment it is a positive antiseptic and germicide. This doubles its efficiency and its uses.

The first game of golf or tennis, the first of the season's out-of-doors sports does not claim its toll of sore limbs when the muscles are rubbed down with Absorbine, Jr.

When applied to cuts, bruises, sores and wounds it kills the germs, makes the wound aseptic and promotes rapid healing.

Acts promptly in allaying pain and reducing sprains and wrenches.

Economical and convenient to use—only a few drops required at an application. Fragrant and refreshing. Absorbine, Jr., is made of pure herbs—non-poisonous and safe to use anywhere.

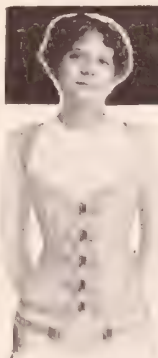
Absorbine, Jr., $1.00 4 oz. and $2.00 12 oz. bottle at most druggists or delivered.

A Liberal Trial Bottle will be sent to your address upon receipt of 10c in stamps

W. F. YOUNG, P.D.F., 5 Temple St., Springfield, Mass.

Crooked Spines Made Straight

by the Sheldon Method



Thousands of Remarkable Cases

An old lady, 72 years of age, who suffered for many years and was absolutely helpless, found relief for the rest of her days through the Sheldon Method. A man who was helpless, unable to rise from his chair, was riding horseback and playing tennis within a year. A little child, paralyzed, was playing about the house after wearing a Sheldon Appliance 3 weeks. We have successfully treated more than 20,000 cases in the past 14 years.

30 Days' Trial at Our Risk

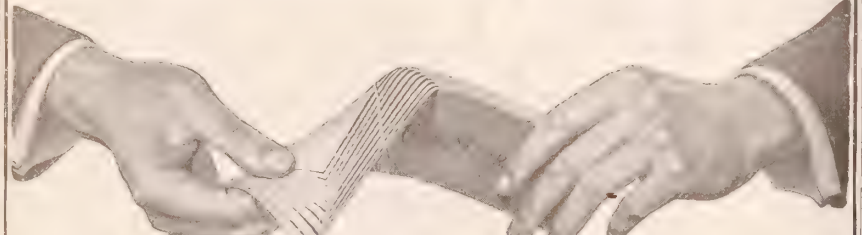
We will prove its value in your own case. There is no reason why you should not accept our offer. The photographs show how light, cool, elastic and easily adjustable the Sheldon Appliance is how different from the old torturous plaster, leather or steel jackets.

Every sufferer with a weakened or deformed spine owes it to himself to investigate thoroughly. The price is within reach of all.

Send for Our Free Book

If you will describe the case it will aid us in giving you definite information at once.

PHILO BURT MFG. CO.
207 5th Street, Jamestown, N. Y.



Leakless Inner Tubes

Goodyear Laminated Tubes
Built Layer on Layer—Extra Thick

Here is something every motorist should know.

Goodyear Laminated Tubes are built of many thin layers—each of pure rubber—vulcanized together. No flaw can be hidden as in a thick piece of rubber. It is seen and eliminated. Every layer is perfect.

Such a Tube can't leak. And our valve patch can't leak, because it is part of the Tube and not stuck on.

Remember that. Many a tire trouble is due to leaky Tubes.

14% Heavier

Goodyear Laminated Tubes are extra heavy. They have always outworn any tire. But this year we have added 14 per cent to their average thickness—all pure rubber.

And our Tube prices this year are reduced 20 per cent. So these layer tubes, extra-thick, now cost about the same as others.

Always Gray

Goodyear Laminated Tubes are not colored. They are gray—the natural pure rubber color. Color requires a large percentage of mineral adulteration. And minerals hold heat, a Tube's worst enemy.

Whatever tires you use, get Goodyear Tubes. They will outlast your tires, save you leaks and trouble.

They will also convert you to Goodyear Fortified Tires, built by the same high standards.

Any dealer will supply you.

GOODYEAR
AKRON, OHIO
Laminated Tubes
Extra Heavy Tubes—Uncolored
Built Layer on Layer
By the Makers of Fortified Tires

THE GOODYEAR TIRE & RUBBER CO., Akron, Ohio

2405

INSOMNIA

Leads to Madness, if Not Remedied.

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as extreme nervousness and acute dyspepsia.

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave up coffee abruptly and absolutely, and adopted Postum for my hot drink at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep restfully and peacefully.

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum, for when I began to drink it I ceased to use medicines."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms:

Postum Cereal—the original form—must be well boiled. 15c and 25c packages.

Instant Postum—a soluble powder—dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

—sold by Grocers.

TABLE GRACES For DAILY USE SPECIAL DAYS and OCCASIONS

All Will Welcome This New Book of Graces. Postpaid. Paper, 25c. Cloth, 50c. M. E. MUNSON, 77 Bible House, New York, N.Y.

His Mistake

HE MOVED up to the city,
When he'd made his little pile;
Built a house and had a garden,
Dressed his girls in city style;
He read the city papers,
And he ate the city food.
His wife joined half a dozen clubs,
His boy became a dude;
But he left his religion in the country.

He took a dab in politics,
The city kind, of course;
He bought a high-powered auto,
It was faster than the horse.
He had a box at opera
And a lot of gilt-edged stock;
Built the bank right in the center
Of the city's finest block;
But he left his religion in the country.

The church just round the corner
Was of other brand than his;
So he visited the movies
Or spent Sunday at his "biz."
He knocked the city preachers
And he laughed at Sunday laws,
While his boy went to the mischief
And his girls were lost—because
He had left his religion in the country.

And when he took his journey
To the place where all men stand,
He walked up to the Golden Gate
As though he owned the land.
"I know you're from the city,"
Said St. Peter, with a sigh;
"And I'm sorry I must tell you
This is once you can't get by,
For you've left your religion in the country."

REV. GEORGE S. FULCHER.

An Explanation

In the Christian Herald of April 28 there appeared an item entitled "His Grave Too Short," which had gone the rounds of the press and was supposed to be entirely authentic. No name was mentioned. The wife of the man writes to this office stating that the story started with the local newspapers and grew as it spread until about no vestige of truth was left. She says the grave was not too short; that there was no delay in the funeral, and that he did not order his own tombstone. This paper supposed, of course, that the statements were true throughout, or it would not have published them. We are very sorry that its publication should have given grief to his dear companion.

THE YOUNG PEOPLE'S MEETINGS

The Call of Foreign Missions for Money, Men and Prayers

Christian Endeavor Topic for May 30. Hag. 2: 4-9

THERE is a good deal of special interest just now in the matter of raising money for missions, due first to the new report just published of the missionary finances for the fiscal year ending April 1 and also to the special campaigns under way by some denominations to raise extra missionary money during the year just opening. The Episcopal Church plans to raise $400,000 extra, one-fourth of the amount being already in hand. The best showing last year was made by the Baptists, who began with a deficit of $276,000 and during the year not only paid all the current expenses and wiped out this debt, but came out fifteen hundred dollars ahead. Altogether the American churches contributed last year $55,000,000 to Home Missions and $18,000,000 to Foreign Missions. It is a surprising fact that the war seems to have stimulated missionary giving throughout Europe. The Church of England reached a higher record than it had attained for the past two hundred years. In Germany five of the seven missionary societies gave more than the year previous.

An Evening with Great Hymns

"How Firm a Foundation," "A Mighty Fortress is Our God," "Not Ashamed of Jesus." Epworth League Topic for May 30.

THREE great hymns. It is a striking fact that the author of How Firm a Foundation is unknown. It was printed as far back as 1787, and the author's name is given as Keen. In the present day the author appears as George Keith, but his authorship of the hymn is only a conjecture. The composer of the music is altogether unknown. These men, or it may be the one man who wrote both words and music, thought so much of the wonder of the Great Foundation as to be willing to be forgotten. Out of sight, unknown, they still sing through the generations this mighty hymn of trust.

A Mighty Fortress Is Our in both words and music the Martin Luther. One can feel t of the old giant's courage and atmosphere and spirit of the st times when the reformers wer ing against terrific odds to re church of Christ. It is said th ever Luther was in difficultie there was no way of surmoun would sing this hymn. The si the hymn always brought a of the problem, always showe out of difficulty. This is a fi habit for present-day Christia ficulties seem big when we look but when we look at God the small.

Joseph Grigg when only ten age wrote the wonderful hym

Jesus, and shall it ever be,
A sinful child ashamed of th

The second line has been ch read "A mortal man ashamed It is one of the sweetest a beautiful hymns in all the b has lured many souls to a new for their Master.

The Baptist Fleet

B.Y.P.U. Topic for May 30. L

YOUNG people, and olde too, never tire of hearing of the Life Line, Captain G the Osceola, Captain W. E and the Robert G. Seymour Rev. William R. Howells. Th cruise along the coast of Or California, carrying the Gos neglected inhabitants of t islands of that region. The co of the Osceola has a parish islands, the largest containi five thousand acres, which a ited by Chinese, Japanese, Portuguese and Italians. Storey speaks seven diffe guages, was five years a n in Japan and speaks to the in their own language. Tho these island-dwellers have no other opportunity of he Gospel or even the Scriptu as it is provided by these c Gospel seamen.

SEEKING HOMESTEAD LANDS

ONE of the influences which has set so many people to thinking of the possibilities of establishing a home in the public domain is the Three-Year Homestead Law, which greatly simplifies the winning of a homestead by cutting down the time which a homesteader must occupy the land before taking title to the property. Another spur to homesteading is found in that other revolutionary act of Congress, the so-called enlarged homestead act, which makes it possible, under certain conditions, for a man or woman to secure just twice as much free land as could formerly be obtained by any one individual—in short, 320 acres instead of 160 acres.

Perhaps the greatest stimulus has come from the action of the secretary of the interior in throwing open to settlement—restoring to entry, to use the official phraseology—millions of acres of land in various Western states, notably in Montana, Idaho, Oregon and Colorado. Lands in nearly every county in these states are affected by this order. Most of the tracts which are spoken of as "restored to entry" comprise land which the government saw fit, for one reason or another, to reserve or withhold from settlement of homesteaders, but which upon reconsideration it was decided to put back on the market for the benefit of the people.

The enlarged homestead law is applicable to the states of Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, North Dakota, Oregon, Utah, Washington and Wyoming—not to all the publi those states, understand, bu portions of the public domai been officially declared "no non-timbered, non-irrigable. this last that the rub co course, every person who k thing of our governmenta realizes that Uncle Sam is posed to be giving away tir or mineral lands; but ma seeking a change of base from the letters they send ington—do not seem to hav the fact that in order to "enlarged" homestead of they must take arid or no land, which means land that has not sufficient rainfall agricultural crops without sity of resorting to unusual cultivation.

However, the situation is promising as one might be pect, if accustomed to thi land as nothing more nor desert land." Great strides made in "dry farming," wh non-irrigable land may b yield profitable crops; and times land which has bee pronounced "non-irrigable" be by no means so devoid o the classification would imp even if a spring be found lected by a homesteader, l possess it under the enla stead act, providing his ent embrace more than forty ac irrigable land.

Persons who have gain pression that the United

ecoing thickly settled, and that ioneering possibilities are ended, may e surprised to learn that there yet ema in the United States upward 3(000,000 acres of vacant public nds to say nothing of an even rea unoccupied area in Alaska, her the government is planning $ 000,000 railway, 1,000 miles le th, which will do for the big nin la what the transcontinental ilr ds have done for our own est

Fi res showing in detail the distri tio of vacant public lands have been mp d by the officials of the General nd Office. The area of public land ap opriated and unreserved in ate is as follows: Alabama, 51,920 acres; Arizona, 36,958,749 acres; Arkansas, 368,972 acres; California, 20,-902,752 acres; Colorado, 18,899,441 acres; Florida, 307,924 acres; Idaho, 16,342,781 acres; Kansas, 102 200 acres; Louisiana, 123,045 acres; Michigan, 79,316 acres; Minnesota, 1,082,-199 acres; Mississippi, 46,793 acres; Missouri, 1,061 acres; Montana, 22,-237,660 acres; Nebraska, 270,162 acres; Nevada, 55,502,439 acres; New Mexico, 30,104,841 acres; North Dakota, 672,949 acres; Oklahoma, 42,333 acres; Oregon, 17,331,206 acres; South Dakota, 3,573,269 acres; Utah, 33,756,-502 acres; Washington, 1,799,774 acres; Wisconsin, 8,760 acres; Wyoming, 31,553,323 acres.

WALDON FAWCETT.

TEMPERANCE MEN TO MEET

THE attention of men and women, not only of the United States but of all the world, will be centered in the great Ameri n Anti-Saloon League Convention to h l on the Million Dollar Steel er, t Atlantic City, N. J., July 6 to I will be the greatest "dry" gath ng ver recorded. A most complete ry' xhibit is being prepared for the eas n and speakers of national and er tional reputation will address e degates.

Th first state law requiring that n ure and effects of alcohol should t ght in the public schools was se in 1882; within twenty years ery tate of the union had such a law on s statute books. A committee oi ed by the American Academy of di e in 1903 has spent more than ve years watching the working of se ws, and in judging the results us the text-books. The opinion the experts is that these laws re-ri the teaching of hygiene and pe ance are most helpful in warn-o boys and girls of the evils of em rance.

A rench paper, favoring such a rs of study in France, says: "Compulsory courses in anti-alcohol instruction enlighten the youth upon the fatal consequences of the evil. Later, these young men will read and wonder why the government permits this dreadful plague to sap the nation's vitality."

Of the results of prohibition in Kansas a leading Philadelphia paper says: "It has helped to make the citizens of Kansas the richest, per capita, in the country, and the richest of all agricultural folks in the world; has given her a permanent school fund of $10,-000,000 and has reduced her illiteracy to almost nothing. Ninety-eight per cent. of her 400,000 school children have never seen a saloon."

At the coming July convention in Atlantic City, N. J., all persons will be recognized as delegates who are appointed by local churches, Sunday schools, Adult Bible Classes, Brotherhoods, Gideons, Young People's Societies, Y. M. C. A., Y. W. C. A., and W. C. T. U., or any other temperance organizations. Each local organization is entitled to one delegate and one alternative. Names of duly appointed delegates shall be sent to the secretary, Anti-Saloon League, Westerville, Ohio.

ALLAN SUTHERLAND.

THE TALE OF A SIMPLE SOUL

THE other day, in a small city of central Michigan, a quaint little Hollander, eighty-six years old, died.

The newspapers of the little city a nearby large city chronicled the nt n large-typed headlines; the p icture headed one of the paper's ms. The mayor of his home city ee proclamation, asking that all es f business be closed during the r the funeral services and that ty urch bell in the city be tolled fi minutes. Five ministers of the pe at upon the platform and took e art in the services held in the es church in the city, that yet ld not hold the many who came. Hr was banked with the choicest no house blossoms. Some of the in citizens acted as pall-bearers a ong line of carriages followed re ains to their last resting-place. he man whom, in his death, a de ity delighted to honor kept a we in his young days. But one da he went to church and heard er m from the words, "There is pe e to the wicked." He went out he hurch a new man and the next mi he broke in the heads of his re of beer and poured out the re . He went into the market de ng business and prospered; ga bout the streets of his home city a odd yoke over his shoulders, a are used in his native land, a ce illed with fresh vegetables sus-de from each side.

e aid the men who worked for e ry night, that he might live up he scriptural injunction, "Owe no . ything." "The Lord and I are en s," he used to say. "He sends sh to warm and the rain to st the good soil that he gave. I t seed. He makes it grow and t harvesting."

e as venerated solely because of s plicity and greatness of his faith in the Lord Jesus Christ. He could neither read nor write the English language, yet became, after his conversion, well versed in the Bible, and could quote Scripture fluently.

This rare personality had a round, jolly, smiling face and a quaint Dutch brogue that could never give the English sound of J, and it is impossible to spell Jesus as he pronounced it. It was something like "Yesus," and his townspeople grew to love to hear him tell of "Ye-sus' love." It was the one great joy of his life to tell of that love to acquaintances on the street, in prayer meetings, whenever and wherever he could make the opportunity. He became a licensed preacher in the Methodist Church and from the large city church pulpits, rescue mission platforms and in the country schoolhouse he told the story of his Saviour's love with a fervor begotten of a life touched with holy fire.

By his direction his daughter made a little book for him. Its leaves were of black, red and white paper. Black for sin, he used to say; red for the blood of Jesus Christ, and white for purity. He called this his Bible, and used it when giving his pulpit talks.

But it was while going about his daily duties that this happy little Dutchman did his greatest work for the Master. His cheery optimism and absolute dependence upon God's guidance made him an inspiring example to rich and poor, the learned and the illiterate.

One summertime the floods came and the river covered his garden acres, ruining his crops. Friends came with words of sympathy to find a smiling little man, who said, "The Lord is my partner. It will be all right. He will take care of me. I am not worrying."

"Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them."

IONE KNAUER BATES.

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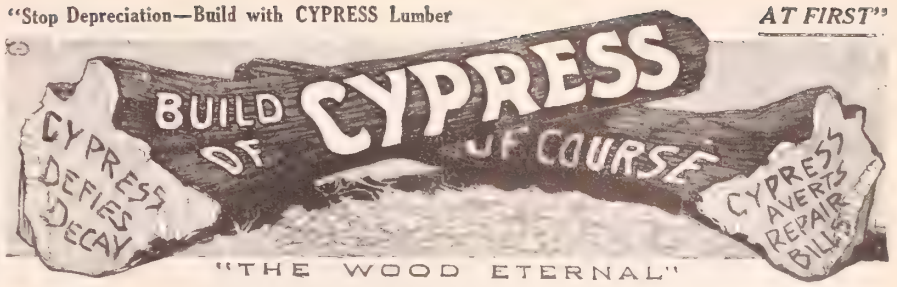

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A BIT OF THE NORTH

Continued from page 529

pitiful little token which was found clasped in her hand long afterward.

Hansen and his men rushed out on her with their long hunting knives and she fell stabbed with many wounds. The one wild cry she gave brought her husband, only to meet the same death at the hands of the savages.

The sight of their supposed enemies slain at their feet gave the Aleuts a sense of exultation, and they broke into a wild dance of triumph. Later they carried the bodies back well above the tide-mark and buried them, for no Aleut mutilates the dead.

Secure in the certainty that there was not the least likelihood of their crime being discovered on that desolate shore, they returned to Skagway. Hansen especially was uplifted by a sense of having performed a sacred duty. In such an exalted state might a priest of the olden times have turned from the sacrificial altar.

He refused to go back to the former revelry lest he should lose the sense of exaltation. He wished to walk alone and give himself to the thought of his vengeance. And it was in this very mood that he had been arrested by the Gospel message and had found salvation.

When he had told the whole terrible story, he asked simply, "What shall I do now?"

The Adjutant took him to Marshal Shoup, and that efficient officer immediately set off for the place where the bodies were buried. Hansen and some of the deputies accompanied him and brought the bodies back to Skagway.

The town was in a frenzy of rage. The miners wished to seize Hansen and his men and tear them limb from limb. "Me first, boys," said Marshal Shoup calmly. "While I am marshal, every man, white or native, shall have a fair trial."

To my thinking, there was never a trial in the country more dramatic. Outside the building, Aleuts in their fur parkas and Indians wrapped in gaudy blankets made a spot of brilliant color on the somber scene.

Inside the courtroom gathered a motley throng, merchants, lawyers, miners in yellow slickers and gum boots, an English baronet in Alaska on a hunting trip, a celebrated surgeon who had gone there for the novelty of the experience.

Hate was written on every face. Marshal Shoup and his men, well-armed and alert, guarded the prisoners, never for a moment off their guard.

Among them all, the most commanding figure in the room was Hansen himself.

He repeated his account of the crime, never softening it in any way or speaking a word in his own defense. For his men he pleaded eloquently. "Me alone, me alone," he said again and again. "These were but my tribesmen, doing my will. Let them not suffer for my sin."

The most remarkable part of the testimony was when he tried to make his hearers feel how real to him was the love of the heavenly Father, of whom he had known nothing till a few weeks before, and how completely his nature was changed.

"I see a light!" he cried; "it shines upon me in my darkness; it leads me. It is for this I speak, that I may show to all men my sorrow for my sin."

Men looked at him and at each other in amazement. What was this power, they asked themselves, that roused this wild and savage hunter to such repentance? No man heard him unmoved. Of his entire fearlessness and sincerity there could be no possible doubt. If he had sometimes preached powerfully in Skagway streets, he now preached with tenfold power in Juneau courtroom, although all that he said was in the line of testimony.

Judge and jury were puzzled. It was a hard task to condemn this strong, manly fellow to death. Hansen solved their difficulty. He pronounced sentence on himself, the culminating act in the strange tragedy.

Looking at the judge with softened, kindly face, he signed for permission to speak; permission given, he rose.

"I will die," he said. "By white man's law will I die, for that is good. I will die that my death may show to all men what the love of God can do. I was a wild animal with a black heart, knowing not God nor his mercy. My brothers here"—he turned to some of the men of the Salvation Army—"have taught me and I am become a man. Like a man will I die, to be a warning to my people. Go to them. Teach them. Let them not live any longer in the darkness of their sins." His voice rang like a trumpet call. Pity it is that all the world could not have heard the call.

The judge tried to speak, but his voice failed. "Say the words, brother," encouraged Hansen gently.

"You have said them," replied the judge, and sat down more overcome than he had ever been in all his years in the court room.

That evening a delegate from the town bearing a petition to the President of the United States sailed from Juneau.

In the opinion of President McKinley, it was not wise to pardon Hansen, lest his example and the lack of punishment should have a bad influence on the natives, but at least the self-imposed sentence of death was not carried out. Instead he was sent for life to the dreary prison on MacNeil's Island, and there, if indeed he still lives, he drags out a weary life.

It has always seemed to those who heard Hansen tell his tale of tragedy and of redemption that if he could be set free he would be the greatest missionary ever sent out to the North.

A LEAF HID THE STAR

RICHARD JEFFERIES, in his unique book, The Story of My Heart, wrote that he was sitting by his window one summer evening watching for the first star to appear, as he knew the position of the brightest in the southern sky. The dark came on, and grew deeper, but the star did not shine. By and by, other stars less bright appeared. So it could not be the sunset which obscured the expected one. Finally, he concluded that he must have mistaken its position, when suddenly a puff of air blew through the branch of a pear tree which overhung the window, a leaf moved, and there was the star behind the leaf!

When we cannot see God's beautiful star of love, there is always something of earth which obscures it. It never fails to shine, and clouds cannot hide it, for it will pierce the darkest cloud.

But, just as a tiny leaf hid that bright star from Jefferies' view, some small thing may prevent us from seeing the light of God's love. A dollar can be held so close to the eye as to obscure the sun. Thus it is in regard to spiritual light. We can shut it out by the things of earth. But nothing can come between us and this light unless we allow it to do so, and we can always remove the obstruction.

"Give me," said Herder, "a great thought with which to quicken myself." Here is a great thought which should inspire and comfort every child of God. It is that nothing can separate us from his love—the love which is like a steady, clear-shining light. However dark the night of sorrow, disappointment, or other hardship may be, this light will never fail to shine. We can always see it unless we ourselves allow something to obstruct the view. Whatever that obstruction may be, we can always remove it if we will. If we permit nothing to hide it from us it will cheer and guide us all the way from earth to heaven.

A. M. G.

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Wyoming, Pa. The psalmist wrote: "My sin is ever before me." What do you say to the man who cannot forgive himself?

We should say that he ought to get his mind off others instead of on himself. People do not realize how much of self-reproach is really self-praise. In it a man is really implying that his own deeds, whether good or bad, are very important and his own feelings about his deeds a matter of great moment to the world. But the gospel attitude is to forget self and the old life. Yes, if you like, "I was the chief of sinners," but let it go at that. Tell every new convert to forget himself and his past, in earnest, self-sacrificing effort for others in the name of Jesus. Of course there is one kind of sin which is so hard to forget—that is the kind that has brought pain or loss or trouble to others. But even these sins we can make right quicker and better by thinking about the future rather than the past. If we can reach the people we harmed or grieved, we should try to make up to them the loss or sorrow we caused; if we cannot, we should try to find some one else and pay to him in kindness and service the debt we owe another. As for our own souls, Christ has forgiven us freely, and we must not dishonor him by questioning that forgiveness. We do not need to forgive ourselves. We can go on with our work, doing it well in gratitude to the Saviour who has forgiven us, and because of the new love for others which he has put into our hearts.

Mrs. G. W. K., Central City, Neb. We can see no inconsistency in the church function you describe. Eating together has always been a delight to Christians. The Gospels tell of many feasts at which the Master was present; he took supper with his disciples on the night before his death; the earliest description of the church after Pentecost contains these words: "And they, continuing daily in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." (Acts 2: 46.) The meal hour is a time when matters of common interest can be discussed, free from the pressure of the morning's or afternoon's work. The pleasures of congenial fellowship and of taking physical refreshment, added to the leisure of the table, put the mind in good condition for considering important problems. A vast deal of modern "business" is conducted over city luncheon tables. It is of course a meal in the church or under the auspices of the church should be decorous, modest, conducted in every respect as if the Master himself were present.

Mrs. L., Eldridge, Mass., "Bible Student," Newark, N. J., and others: The statement in the article recently published in the Christian Herald entitled: "The Forty Days," by Pastor D. J. Steffens, that the New Testament recorded but three appearances of the Saviour on earth after the resurrection, was an error of the types, the author having written "ten" instead of "three," and the blunder having been made by the typist. We are glad to make this explanation in justice to Pastor Steffens, whose thoroughness as a Bible scholar we highly appreciate.

A. V. T. C., Mountainside, Ala. 1. Saul is believed by many Bible chronologists to have reigned forty years over Israel, approximately from 1093 to 1053 B.C. Others think this doubtful, as it would make the king an octogenarian when he fought his last battle. Josephus, the historian, says: "He [Saul] reigned eighteen years while Samuel was alive, and after Samuel's death, two and twenty years." There is no means of determining how long his reign preceded his death. 2. All of the twelve disciples were Jews, their number being doubtless chosen after the analogy of the twelve tribes. A majority were Galileans and some are believed to have previously followed John the Baptist (Matt. 12: 25; John 1: 35; Matt. 19: 28).

Mrs. W., Libertyville, Iowa. 1. "Neighbor" is an comprehensive word. It signifies not only one who is near at hand, but one who is connected with us by the common bond of humanity, and consequently one whom we should consider as a friend and, in the broader sense, even a relative. The Pharisees in Christ's time had narrowed down the meaning of the word to those of their own nation. They taught that by the law they were not forbidden to hate their enemies; but Jesus showed them that the people of the whole world are neighbors, and that they ought to apply the Golden Rule to all men, even to enemies. It is true that a man can be a member of our own church and of our own town and yet not be our neighbor in the sense that Saviour meant; but such a one is among the failures who do not comprehend the teaching. If they did comprehend it and applied it practically then they would be real neighbors. In the parable of the Samaritan both sides are illustrated, but it is certainly clear that the priest and the Levite should have been neighbors, and would have been if they had had the Christ-spirit. 2. You ask "is it possible for the people of God to seek him daily and delight to know his ways (as a people that do righteousness, and who forsake not his ordinance), and at the same time to be in transgression and sin and under condemnation?" No. The two conditions are absolutely contradictory. If they are genuine Christians and seek God in all sincerity and delight in serving him, they will seek at the same time to be strengthened against temptation and kept from falling. They will not trust in their own righteousness, however, but in the righteousness of Christ as Saviour. To conceive of such contradictory elements of character in any one person as those you have described, would be to picture a hypocrite who made a cloak or pretense of religion.

J. M., Stratford, Canada. Did Satan ever lie to Christ? If so, when?

We have the plainest of assurances that the devil is a liar (see John 8: 44). When Satan tempted Jesus by offering him the kingdoms of this world, as though they were his own, he knew he did not own them, but had usurped them; hence, they were not his to give.

E. G. K., Sewell, W. Va. 1. The italics in the English Bible indicate that the words so printed are missing in the original, though in many cases they are clearly implied. The translators believed the added words to be necessary to a correct understanding of the text. It seems unfortunate that this particular method of designating the supplied words should be chosen, for in modern printing italics make the word emphatic, while most of these words are unemphatic. 2. Gen. 3: 15 is by many commentators believed to refer to the coming of the Messiah, though the literal meaning is true, even without the Messianic interpretation. There is enmity between man and Satan, and between man and the serpent. The instinct to kill snakes is almost universal. But it is natural to believe that this statement is the definite promise that evil shall be permanently overcome by means of a man—and we know that man to be Christ. 3. The Christian Herald Almanac gives every year a summary of the denominational statistics, together with a brief historical and doctrinal statement about each denomination.

Miscellaneous

R. A. G., Garfield, Wash. Your question is one for a skilled pathologist.

Inquirer. The legislature of Montana recently voted to submit the question of statewide prohibition to a vote of the people at the election in November, 1916.

J. C. G., Fostoria, Ohio. Explanations of the passages you mention are so varied and extensive that we must refer you to some good Biblical encyclopedia.

A. N. S., Springfield, Ore. The passage in question is interpreted as meaning that the man who acts in the manner indicated drives the woman into sin, in case she marries again.

Mrs. A. L. R., East Northfield, Mass., writes: "There has not (so far as I know) been one word of protest against the big fair being open on Sundays. You will recall how the Chicago fair was going to open Sundays, and the agitation against it was so marked that it was kept closed; a victory for Sabbath-keeping. One would think for the sake of the ones employed it would be necessary for rest and health, if for no other reasons."

E. L. T., Santa Rosa, Calif. A number of writers who have made a special study of prophecy have published articles on the subject of the war in relation to revelation. The majority hesitate to identify the present struggle with Armageddon, however, although all agree that the war possesses features that resemble the prophetic description. We quite coincide with your view that the people of the United States should not conclude that our country has escaped this trouble owing to being more Christian than the others, but should rather "turn to a more earnest and heartfelt worship of God and seek him in spirit and truth."

W. W. K., Louisville, Ky. Seven is one of the symbolic numbers of Scripture. God rested on the seventh day (after the Creation); the seventh month was the month of great religious observances; the seventh year was the sabbatical year, and the year succeeding seven times seven, or the fiftieth year, was the jubilee year. Seven expresses the idea of completeness and satisfaction. It indicated the resting-point from labor, and it has significance in many other ways. It marked the septennial rest for the land from all tillage and cultivation, as enjoined in the Mosaic law. In that year, the whole land was to "keep a Sabbath unto the Lord." Not only was the land to lie fallow, but the rest was to be shared by men and cattle.

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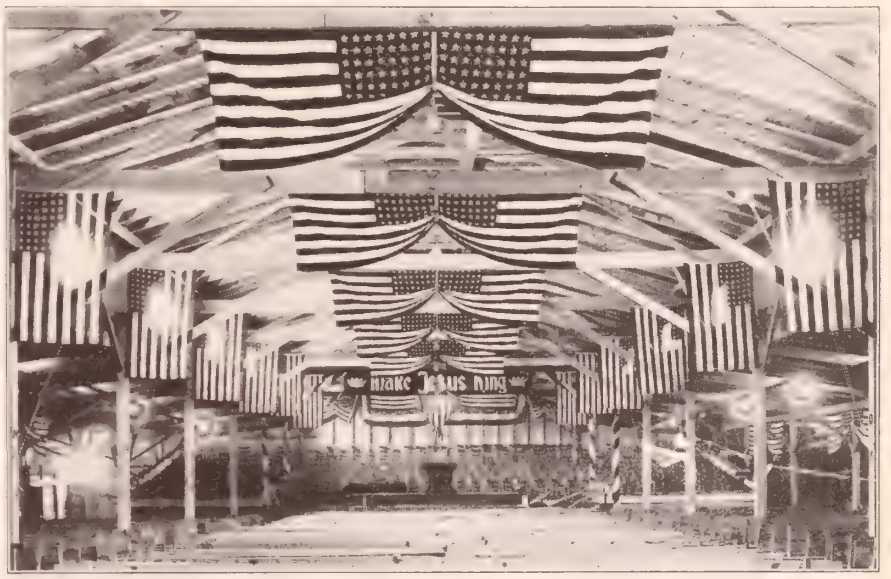

The Tabernacle at Medina, N. Y., decorated with The Christian Herald Flags Described Herewith

The flags used in the illustration herewith are actual Christian Herald Flags which were sent to Messrs. Burgess and Butts for the purpose of decorating the tabernacle during the "Good News" campaign in Medina, N. Y., recently. The photograph of the tabernacle interior was sent to us by Mr. Benjamin F. Butts, Director of Music, during the revival.

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Christian Herald

SUBSCRIPTION, $1.50 PER YEAR
PUBLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, MAY 26, 1915

VOL. 38—NO. 21. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

The horses stand beside the bars,
And all the barnyard hum
Blends softly in a thankful song—
For suppertime has come.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. W. E. P., Fidelity, Ill. I was trying to explain to my young ladies' class in Sunday school the difference between law and grace. Some could not see it as I did and they thought it still necessary to keep the commandments in order to be saved and not on believing in Christ. I explained that when we come under grace, we will keep the commandments naturally, without the effort the Old Testament people had to use. God now gives righteousness instead of requiring it. Am I not right? Two of them thought that our works had as much to do with saving us as our faith. I told them they were saved by faith and rewarded (not saved) according to works.

You were only partially right. The clear and definite teaching of the Scripture is "Believe on the Lord Jesus Christ and thou shalt be saved." Divested of all theological phrases, the way of salvation is pointed out in these plain words. Man, as a sinner, is under condemnation by the law; but the Gospel opens the way to pardon and to rehabilitation in righteousness. Salvation is of God's free grace and comes through no merit of our own. Christ has satisfied the law and paid the penalty in our behalf. He is to be accepted as Saviour, Atoner, Advocate, Counselor, Friend. Not in the strength of our own righteousness, but with his righteousness covering our imperfections, and his shed blood washing away our sins and his divine intercession pleading for our forgiveness, we place our whole life, here and hereafter, unreservedly in his hands. We must first confess our sins with sincere repentance, and then determine, with his help, to forsake sin hereafter. If we have wronged any one, we must show the sincerity of our repentance by righting the wrong. We must ask help to overcome all assailing doubts and to have our faith strengthened daily. We have his assurance that such prayers will never be unanswered. In all of this process, there is nothing concerning works. If men were saved by virtue of their works, what would become of those who, sunk in the lowest depths of sin, have no works to plead for them? Yet he "saves to the uttermost." He has already fulfilled the law and done all the works needful for our salvation, and it only remains for us to accept his sacrifice and rejoice that Jesus has "tasted death for every man," and that he died for us. Regeneration follows conversion, and the regenerated heart, in grateful and glad obedience, brings forth those fruits of the Spirit that are described in Gal. 5: 22, 23; Eph. 5: 9; James 3: 17, 18; Phil. 1: 11. They are the things that make the life rich and abundant, in contrast with the barren and unproductive nature of the unregenerated life. Thus fruit (or works) logically follow, for it is inevitable that a living faith must be productive; hence our faith is literally known by the works we do in token of the love that gave us as a free gift that new and larger freedom which otherwise we could never have attained. (See Rom. 8: 2; Gal. 5: 1; Rom. 6: 18; John 8: 32, 36.)

Mrs. J. R., Chula Vista, Calif. There are various passages that clearly imply recognition in the future life. David, speaking of the death of his infant son, said: "I shall go to him, but he shall not return to me" (II Sam. 12: 23). Jesus, in the parable of the rich man and Lazarus, implied recognition (Luke 16: 23). Again in Luke 23: 43 (penitent thief), there is the same idea, and in John 14: 1-3 recognition is clearly to be inferred. While we cannot know all, we have enough to assure us that God is far kinder than we can ask and that the future of all who believe and trust in him is safe in his keeping. (II Tim. 4: 7.)

M. E. P., Spartanburg, S. C. Recently on a pastor's advice I made up my mind to be a Christian. I have joined the church and am trying to do right, but I am not happy nor satisfied. I want something, but I do not know what it is. I feel that God requires something of me, but cannot imagine what it is. I want with all my heart to be a child of God and to feel his Spirit near me. I want to live for him and be what he would have me be, but do not know what to do.

One does not become a Christian by "making up one's mind," nor by joining the church, nor by doing some difficult thing which is specially revealed. We cannot make ourselves Christians. That is something God does. And he does it, not when we "make up our mind," or "join the church," or "do something," but when we trust him to forgive our sins for Christ's sake. No wonder we get discouraged and bewildered in trying to do such an impossible thing as to make Christians of ourselves; but it is a delightfully easy and simple thing to *let* God make Christians of us. Take God at his word. Trust him. Do not wait for feeling, but believe at once that he does forgive and receive and adopt you. As soon as you begin to trust him you will find yourself beginning to love him. Then go to work at once trying to save and help and cheer others in his name. If doubts come back and if your "emotions" vary, as they are bound to do, or they would not be emotions, keep on trusting God. Because we have received Christ he "has given us the right to become the sons of God" (John 1: 12). Then, step by step, as you continue to trust and love him, he will make his will clear to you and help you by his Spirit in the work you try to do.

Mrs. L. A. H., Landisville, Pa. Had the twelve disciples repented before Jesus chose them as his followers?

The question whether or not the disciples of Jesus were regenerated men in the evangelical sense has been frequently discussed. The Christian Herald has always held that they were. See particularly "555 Difficult Bible Questions Answered," paragraph 139. As to their having repented before he chose them, it would perhaps be impossible to determine this matter accurately in each case, but the strong probabilities are that they had, either long before or just before this time, all repented of their sins. It may be that even Judas had the beginnings of spiritual life, which he later forfeited. The preaching of John the Baptist doubtless had much to do with the preparation of the hearts of the disciples for their opportunities and responsibilities as friends and fellow workers with Jesus and for the spiritual life into which they allowed him to lead them.

W. M. H., Wyndmere, N. D. The passage in Gen. 2: 5, 6 states that the ground at that early period was watered not by rain but by mist. Gen. 6: 4 informs us that the stature of many in those antediluvian days was gigantic. Geologists, too, have associated that period with the existence of huge animal types, the fossil remains of many of which have been found. All the indications known to science lead to the conclusion that atmospheric and other conditions were favorable to the production of great fauna and flora. Science also indicates that the coming of the Flood marked the period of a general change of atmospherical conditions, and a corresponding change in the development of animal and vegetable life in the world. In this connection, it would be well to read the first thirteen verses of Gen. 6, which describe physical conditions on the earth before the Flood. Josephus, the Jewish historian, in Antiquities, chapter 3, says that in process of time those antediluvians forsook the practices of their forefathers and became perverted, dishonoring God and doing all manner of injustice. He refers to an ancient tradition that their acts of lawlessness were those of a race of turbulent giants. Beyond what is set forth in Scripture, however, and what geology reveals, there can be nothing but inference and conjecture concerning that period. It is significant as supporting the theory of a changed and clear atmosphere, that we find in Gen. 9: 13 the establishment of the rainbow as "the token of the covenant," which leads to the conclusion that no rainbow could have been visible from the earth until the change.

C. J., Carpenter, Wyo. There is a decided tendency toward greater freedom in the matter of conduct in religious services or exercises held in church buildings. Christian people are learning that unconventional conduct does not necessarily deprive souls of divine blessing. We should consider even when Sunday school anniversaries are held in the main auditorium of the church on the Sabbath Day that the audience should feel at liberty to applaud anything which particularly pleased or helped them; and if some of the older boys were so delighted as to feel that they must stamp on the floor, it might not be necessary to reprove or stop them. What we are after is the boys, not the dignity of the congregation nor the preservation of the church carpet.

Reader, Dayton, Ohio. At the beginning of the present year, the daily cost of the war in Europe to the combatant countries was estimated as follows: England, $7,500,000; France, $8,750,000; Germany, $12,500,000; Austria-Hungary, $8,750,000; Russia, $12,500,000. As the armies in the field have largely increased in the last four months, the daily cost has doubtless risen considerably, but no present figures are available. The figures given above are the result of investigations by the Bureau of Foreign and Domestic Commerce in Washington.

N. A. M., Wedderburn, Ore. The order quarantining eleven counties in your state, issued by the State Sanitary Board against rabies, was doubtless rendered necessary by the fact that many dogs had become affected in those sections. For full information as to guarding against rabies, write to the Pasteur Institute, New York City, if you cannot get it from your own state health officer.

THE VETERAN

BY EMMA A. E. LENTE

"WHEEL me up by the window, daughter, and lay my flag at hand,
And when the boys come marching by, at the open sash I'll stand,
And wave and shout till they turn and look, and give me a rousing cheer,
They will lift their caps in the old salute when they see me standing here.

"I am lame, and my sight is almost gone, but my pulses burn like fire;
My feet grow strong, and my eager heart beats high with the old desire
To follow the flag and the captain's call, wherever the way shall lead;
But there, I forget; I am old and lame; I should fail in a time of need."

And the dear old veteran sat in the sun close up by the window-pane,
And his trembling hands on the window-ledge beat time to an old refrain;
But soon he lifted his whitened head, for he heard the bugle's blare,
And the roll of drums and the thud of feet came clearly upon the air.

"Now, honey, they're coming; open wide the window, and let me lean
Across the sill with my little flag so we surely will be seen
By the dear old boys as they journey past with the flowers they go to lay
On the grassy graves of comrades dear, and to honor their names this day."

. . .

And the boys passed by with the old salute, and the music died on the air,
And the sun shone down with a genial warmth on the old man leaning there.
But his spirit had followed the bugle and drums; he had heard a Captain's call;
And the little flag still waved from the hand that would not let it fall.

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Once each month we attach, just under this notice, a subscription blank and notice of expiration for our subscribers whose CHRISTIAN HERALD subscriptions expired at any time during the past month. If your copy has such subscription blank attached, please use it to renew at once. **IF YOU SENT YOUR RENEWAL WITHIN THE LAST TWO OR THREE WEEKS, PLEASE PAY NO ATTENTION TO THE BLANK.**

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Miscellaneous

Mrs. Charles Holmes, Schodack Landing, N. Y., would be glad if any reader would tell her why Jericho was called "the City of Mo[on]."

Reader, Luella, La. Your river problem is one we cannot answer. We would advise you to consult an engineer, as it may be a very important matter.

Mrs. Katie E. Atwood, a former resident of Bedford, Ind., or any one knowing her present whereabouts, is requested to send her present address to "Pastor," 89 Egmont Avenue, Springfield, Mass.

Mrs. C. D. Stone, 393 Seventh Street, Buffalo, N. Y., a long-time reader of the Christian Herald and a fine old Christian, has just turned her seventieth milestone. Perhaps some of her friends would like to cheer her up with a "post card" shower—an excellent way of expressing sympathy and encouragement.

D. F. E., Washington, D. C., and other readers. The European war is not interfering in any way with the forwarding of money to China or Japan for orphan support, nor is there any prospect that it will do so. We make this statement to reassure those readers who are interested in orphan support and who may have been anxious about the matter.

Several Readers. The legend at the top of the flower cards from Jerusalem is in Arabic, and reads "Zohoor il aradi el mukaddasie, being, when translated, "Flowers of the Holy Lands." The Jerusalem Cross is from a design adopted by the various Crusader nations, which was white, with five red crosses, emblematic of the five wounds of Christ.

L. V. W., Mount Kisco, N. Y., writes that the Orthodox Branch of the Society of Friends has large missions in the following countries: Palestine, India, China, Japan and Africa, besides those in Mexico, Cuba, and Alaska.

C. P., Flushing, N. Y. The interpretations of Scripture which appear in the Mail-Bag are those that are preferred by the best modern orthodox scholarship. It should be remembered that absolutely literal interpretations are unsafe; "the letter killeth but the spirit giveth life." (II Cor. 3: 6.) There are in the Scriptures passages that are allegorical, typical and mystical, and these cannot be subjected to literal treatment, as if the case were a simple statement of familiar fact.

F. N., Seattle, Wash. 1. The Edomites were the descendants of Esau. (See Gen. 36: .) The country which Esau and his family and flocks occupied was a tract of Mount Seir, which they continued to hold for many generations. In the course of time they lost their independent existence. 2. The Turks are first heard of in history when they emerged from Central Asia and located near the Aral and Caspian Seas. No attempt has ever been made to identify them with the ancient people of Idumea.

A. D. J., Cozad, Neb. As the body is the temple of the Holy Spirit, we should strive to keep it clean and wholesome and free from vices. (See I Cor. 6: 19.) Any habit or indulgence that lowers physical efficiency or interferes with mental activity should be dropped. We believe this applies in this particular.

Mrs. J. G., Chicago, Ill. This journal observes a neutral attitude on the war and consequently cannot undertake to decide as to the truth of the charges and countercharges that appear in the daily press, although we have no doubt there is a good deal of exaggeration.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

OUR PROTEST TO GERMANY

JUSTUS MILES FORMAN

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Among the Dead

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PRESIDENT WILSON

Upon Whose Note Are the Eyes of the World

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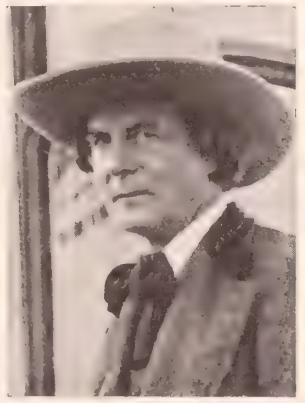

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ELBERT HUBBARD

Among the Dead

NOT since the days of the Spanish War have the American people been so deeply stirred as during the week that followed the sinking of the great Cunard liner Lusitania by a submarine attack, involving the loss of over 1,500 lives, upwards of 100 Americans being among the victims. It was noted as a singular coincidence that the number of those who perished was very nearly the same as that of the lost on the ill-fated Titanic. It was a week of national anxiety and excitement, yet of remarkable restraint. All eyes turned toward Washington, where the President, shut out from interruptions, was reflecting in solitude over the gravest problem that had yet confronted his administration. An endless stream of letters and telegrams poured in upon him from all parts of the country during the first four days after the disaster. Those messages gave an index of the public mind. It is learned that while a few were warlike in tone, the great majority brought assurances of loyalty and confidence in the wisdom of the executive. As a whole, the messages were of real service, permitting the President to feel the pulse of the nation and strengthening him with the knowledge that in the present crisis he could depend upon its undivided support.

On Wednesday, May 12, the President began the preparation of the American note to Germany. From memoranda which he himself had written in shorthand, he dictated the note dealing with the Lusitania tragedy to Charles R. Sem, his confidential stenographer. In adopting this course, he set a precedent, as all his other important state papers, including his messages to Congress and the "strict accountability" note to Germany in February last, as well as other international communications, have been written by him personally on his own typewriter, at a desk in the White House lobby. The new note to Germany, after being transcribed by Secretary Swem, was laid before the Cabinet at its meeting on May 12 and thoroughly discussed. From time to time the discussion reverted to the language of our note to Germany of February 10, in which the phrase "strict accountability" was used, and it was evident that the President had kept this earlier note in mind while preparing the later one.

Some of the members of the Cabinet, it is reported, questioned the advisability of taking a drastic stand in the new note to Germany; but it seems to have been ultimately concluded that our Government should not fail to make it clear that the note of February 10 had in view the possibility of just such an occurrence as has actually happened. Other members favored giving consideration to every possible aspect of the problem, which was done as far as the limits of a long session permitted. As there were no outsiders present at the meeting, however, impressions of what took place must be regarded as largely newspaper rumors. One thing is certain: The President's note as a whole met with the hearty and united approval of his cabinet.

After the cabinet meeting, the note was sent to the State Department for the purpose of conforming it to the requirements of diplomatic rules. This duty was attended to by Counselor Lansing and Second Assistant-Secretary of State Adee, after which it was taken to the White House, where next morning President Wilson gave it a final reading, adding a few finishing touches. It then went back to the State Department, where Secretary Bryan attached his official signature. Then the entire document was put into code, preparatory to being cabled to Ambassador Gerard in Berlin. At one o'clock on Thursday afternoon, May 13, it had been sent over the telegraph wires from Washington, and it was then transmitted by the deep sea cables, going to its destination by way of Gibraltar and Malta to Rome, and from the Italian capital overland to Vienna and Berlin. On reaching the hands of Ambassador Gerard, it was deciphered by the staff in the American embassy and then presented to the German Foreign Office. The full text of the note appears on the next page of this issue of the Christian Herald.

There has been much speculation and conjecture as to the course which Germany is likely to follow. As the reply of the German Government to the American note may be received in Washington before this issue reaches our readers, it is useless to deal with anticipatory rumors. There is, however, a very decided impression in Washington that President Wilson's note will open the way to diplomatic exchanges which may lead to an understanding acceptable to both governments. Expectation of a favorable outcome has been strengthened by the official declaration received by our State Department from the German Government through Ambassador Gerard on May 11, in which it sets forth its policy with respect to American and other neutral ships meeting German submarines in the naval war zone. This declaration, which was issued as a "circular statement," deals with "mistaken attacks by German submarines on commerce vessels of neutral nations." It states that Germany "has naturally no intention of causing to be attacked by submarines or aircraft such neutral ships of commerce in the zone of naval warfare . . . as have been guilty of no hostile act. Even when such ships have contraband of war on board, they are dealt with by submarines solely according to the rules of international law applying to prize warfare. . . . Should a neutral ship nevertheless come to harm through German submarines or aircraft, on account of an unfortunate, (?), in the above-mentioned zone of naval warfare, the German Government will unreservedly recognize its responsibility therefor. In such a case it will express its regrets and afford damages without first instituting a prize court action." While the circular referred to does not define the attitude of the German Government on the subject of the treatment of Americans and other neutral non-combatants on British, French or Russian vessels, it is still regarded as holding the promise that the case of the Lusitania may ultimately be dealt with in a similar spirit.

WILLIAM S. HODGES

DEAN AND WILLIAM S. HODGES, JR.

Philadelphian Who, With Wife and Two Boys, Aged 7 and 8, Was Lost

Meanwhile, leading men of all parties are deprecating undue public excitement. Ex-President Taft, at an address in Philadelphia on May 11, strongly urged patience and self-control as a national duty. Delay, he said, due to calm deliberation, cannot change the situation or minimize the effect of what we finally conclude to do. . . . Our action will not lose efficiency by giving time to the people to know what they are facing.

THE GRIM EVENT

By William B. Ashley

THE maritime giantess which now lies drowned at the bottom of the sea astonished the world by her great size and speed, and was greeted with every mark of wonder upon her safe arrival at New York after her first trip across the ocean in September, 1907. She had been built to wrest from Germany the record for trans-Atlantic speed and comfort, and had succeeded. But alas for her! When that speed would have stood her in best stead—Germany won.

The Lusitania carried 1918 souls on her last voyage, although she had accommodations for 500 first-class passengers, 550 second, and 1,200 third-class, and a crew of over 900 men, or roughly 3,200 souls in all. War times have all but done away with ocean travel for pleasure. The passengers on this last trip numbered 1,251, of whom 188 were Americans. For the most they were men and women of standing in the business and social world, and in several cases entire families were aboard. In all, there were 150 babies on the ship, 50 of them under one year of age.

This company set sail in the knowledge that death was abroad upon the waves. They expected to elude him. They thrilled with the excitement of the idea. This would be a unique ocean trip about which they could tell with many imaginary touches for years to come; they tingled with the thought that ahead of them, unseen and alert, lurked hostile submarines of a great nation. It would be a glorious game of hide and seek, a thrilling race.

It is reasonable to suppose that these passengers, as the mighty vessel neared the war zone, told each other over and over again what a wonderful ship they were on, and how sure she was to carry them safe to port. They said that her double bottom and her watertight compartments, one hundred and seventy in all, which could be closed from the bridge in a matter of seconds, made her unsinkable by a torpedo. As though mere size meant safety, they spoke of her eight great decks and her three anchors of ten tons each, her five thousand electric globes requiring two hundred miles of wiring, and her twelve hundred side windows. But most of all, they spoke of her speed. "Twenty-five knots an hour, and can be forced up to twenty-six and one-third knots," they exulted. They spoke of her phenomenal trips across the ocean, and reminded each other of her best westward record of 4 days, 11 hours and 42 minutes. And then their thoughts were brought back to the danger into which they were plunging by the reminder that the Lusitania was being sought after by the German navy as the greatest marine prize possible in the war, a fact that had kept her insured, they said, at ten million dollars.

IT WAS a little after two o'clock in the afternoon of Friday, May 7. Quite a number of passengers were still at luncheon. Others idled in the lounging rooms and on deck, and some were in their staterooms. The crew were at their stations, and all in authority were on the lookout, with every sense alert for evidence of submarines. On the part of the passengers, who were on the watch, there was almost a feeling of disappointment that none showed up to give them chase.

The ship was about ten miles off the southeastern tip of Ireland, opposite a place called Old Head of Kinsale, at the entrance to the Irish Sea. The danger was passed. The great engines below were sending the Lusitania along at eighteen knots, under orders from the Admiralty. A few hours more and the ship would be a scene of excited bustle as her happy passengers trooped ashore at Queenstown.

Continued on last column

THE NOTE TO GERMANY

Department of State

WASHINGTON, *May 13, 1915.*

The Secretary of State to the American Ambassador at Berlin:

Please call on the Minister of Foreign Affairs and after reading to him this communication leave with him a copy.

In view of recent acts of the German authorities in violation of American rights on the high seas, which culminated in the torpedoing and sinking of the British steamship Lusitania on May 7, 1915, by which over 100 American citizens lost their lives, it is clearly wise and desirable that the Government of the United States and the Imperial German Government should come to a clear and full understanding as to the grave situation which has resulted.

The sinking of the British passenger steamer Falaba by a German submarine on March 28, through which Leon C. Thrasher, an American citizen, was drowned; the attack on April 28 on the American vessel Cushing by a German aeroplane; the torpedoing on May 1 of the American vessel Gulflight by a German submarine, as a result of which two or more American citizens met their death; and, finally, the torpedoing and sinking of the steamship Lusitania, constitute a series of events which the Government of the United States has observed with growing concern, distress, and amazement.

Recalling the humane and enlightened attitude hitherto assumed by the Imperial German Government in matters of international right, and particularly with regard to the freedom of the seas; having learned to recognize the German views and the German influence in the field of international obligation as always engaged upon the side of justice and humanity; and having understood the instructions of the Imperial German Government to its naval commanders to be upon the same plane of humane action prescribed by the naval codes of other nations, the Government of the United States was loath to believe—it can not now bring itself to believe—that these acts, so absolutely contrary to the rules, the practices, and the spirit of modern warfare, could have the countenance or sanction of that great government. It feels it to be its duty, therefore, to address the Imperial German Government concerning them with the utmost frankness and in the earnest hope that it is not mistaken in expecting action on the part of the Imperial German Government, which will correct the unfortunate impressions which have been created, and vindicate once more the position of that government with regard to the sacred freedom of the seas.

The Government of the United States has been apprised that the Imperial German Government considered themselves to be obliged by the extraordinary circumstances of the present war and the measures adopted by their adversaries in seeking to cut Germany off from all commerce, to adopt methods of retaliation which go much beyond the ordinary methods of warfare at sea, in the proclamation of a war zone from which they have warned neutral ships to keep away. This government has already taken occasion to inform the Imperial German Government that it cannot admit the adoption of such measures or such a warning of danger to operate as in any degree an abbreviation of the rights of American shipmasters or of American citizens bound on lawful errands as passengers on merchant ships of belligerent nationality, and that it must hold the Imperial German Government to a strict accountability for any infringement of those rights, intentional or incidental. It does not understand the Imperial German Government to question those rights. It assumes, on the contrary, that the Imperial Government accept, as of course, the rule that the lives of non-combatants, whether they be of neutral citizenship or citizens of one of the nations at war, cannot lawfully or rightfully be put in jeopardy by the capture or destruction of an unarmed merchantman, and recognize also, as all other nations do, the obligation to take the usual precaution of visit and search to ascertain whether a suspected merchantman is in fact of belligerent nationality or is in fact carrying contraband of war under a neutral flag.

The Government of the United States, therefore, desires to call the attention of the Imperial German Government with the utmost earnestness to the fact that the objection to their present method of attack against the trade of their enemies lies in the practical impossibility of employing submarines in the destruction of commerce without disregarding those rules of fairness, reason, justice, and humanity which all modern opinion regards as imperative. It is practically impossible for the officers of a submarine to visit a merchantman at sea and examine her papers and cargo. It is practically impossible for them to make a prize of her; and, if they cannot put a prize crew on board of her, they cannot sink her without leaving her crew and all on board of her to the mercy of the sea in her small boats. These facts it is understood the Imperial German Government frankly admit. We are informed that in the instances of which we have spoken time enough for even that poor measure of safety was not given, and in at least two of the cases cited not so much as a warning was received. Manifestly, submarines cannot be used against merchantmen, as the last few weeks have shown, without an inevitable violation of many sacred principles of justice and humanity.

American citizens act within their indisputable rights in taking their ships and in traveling wherever their legitimate business calls them upon the high seas, and exercise those rights in what should be the well-justified confidence that their lives will not be endangered by acts done in clear violation of universally acknowledged international obligations, and certainly in the confidence that their own government will sustain them in the exercise of their rights.

There was recently published in the newspapers of the United States, I regret to inform the Imperial German Government, a formal warning, purporting to come from the Imperial German Embassy at Washington, addressed to the people of the United States, and stating, in effect, that any citizen of the United States who exercised his right of free travel upon the seas would do so at his peril if his journey should take him within the zone of waters within which the Imperial German Navy was using submarines against the commerce of Great Britain and France, notwithstanding the respectful but very earnest protest of his government, the Government of the United States. I do not refer to this for the purpose of calling the attention of the Imperial German Government at this time to the surprising irregularity of a communication from the Imperial German Embassy at Washington addressed to the people of the United States through the newspapers, but only for the purpose of pointing out that no warning that an unlawful and inhumane act will be committed can possibly be accepted as an excuse or palliation for that act or as an abatement of the responsibility for its commission.

Long acquainted as this government has been with the character of the Imperial Government, and with the high principles of equity by which they have in the past been actuated and guided, the Government of the United States cannot believe that the commanders of the vessels which committed these acts of lawlessness did so except under a misapprehension of the orders issued by the Imperial German naval authorities. It takes it for granted that, at least within the practical possibilities of every such case, the commanders even of submarines were expected to do nothing that would involve the lives of non-combatants or the safety of neutral ships, even at the cost of failing of their object of capture or destruction. It confidently expects, therefore, that the Imperial German Government will disavow the acts of which the Government of the United States complains; that they will make reparation so far as reparation is possible for injuries which are without measure, and that they will take immediate steps to prevent the recurrence of anything so obviously subversive of the principles of warfare for which the Imperial German Government have in the past so wisely and so firmly contended.

The Government and people of the United States look to the Imperial German Government for just, prompt, and enlightened action in this vital matter with the greater confidence, because the United States and Germany are bound together not only by special ties of friendship, but also by the explicit stipulations of the Treaty of 1828, between the United States and the Kingdom of Prussia.

Expressions of regret and offers of reparation in case of the destruction of neutral ships sunk by mistake, while they may satisfy international obligations, if no loss of life results, cannot justify or excuse a practice the natural and necessary effect of which is to subject neutral nations and neutral persons to new and immeasurable risks.

The Imperial German Government will not expect the Government of the United States to omit any word or any act necessary to the performance of its sacred duty of maintaining the rights of the United States and its citizens and of safeguarding their free exercise and enjoyment.

BRYAN.

IT IS pointed out by naval e... that perhaps a half-dozen ... marines had taken up their gri... tion days before along this coast ... secret orders under which the ... tania steered her course, were ... less known to the enemy. Reg... at short intervals, these subm... came to the surface to sweep th... zon with keen gaze. Confine... days within the narrow limits o... craft, deprived of every comfor... manded to think of but one thi... getting of the Lusitania, the ... and crews of these submarines ... ripe for the task assigned them ... against the low sky, a black h... gan to shape itself. This blac... became a ship . . . a steamer ... ocean greyhound . . . a mighty t... life, power, joyousness and fe... ness, warm with human lives. ... path these fearful instruments ... struction waited.

But what could they do, those ... skulking hulks, to injure that ... ing mass of steel, with its ... bottom and one hundred and s... water-tight compartments, rush... through the water at the ... eighteen knots an hour? Well ... still 4,000 yards distant, a sub... torpedo about seventeen feet in ... weighing half a ton, and trave... a speed of twenty-eight knots ... strike her full and fair in a vita... at 3,000 yards its speed wo... thirty-two knots; at 2,000 yards, ... four knots; at 1,000 yards tha... ton explosive could strike th... coming ship at a speed of forty ... crash open her massive plates, ... through her double walls, tear ... her steel beams and pillars and ... opening a breach for the ocean ... through like a river.

These torpedoes are filled ... forward end with gun-cotton ... fearful of explosives. Behind ... the compressed-air chamber or ... room. Then a compartment wi... cate mechanism that contro... movements of the torpedo. The... is the engine room and behind ... buoyancy chamber. When th... pedo is launched on its death ... two screw propellers at the ... driven at high speed by the ... operated by compressed air, l... forward, and it is kept in positi... steered by a marvelous and u... mechanism. The thing is disc... from the compressed air tube at ... mergence of about fifteen feet, ... stantly becomes alive, cleavi... under-sea like a giant arro... screws sending to the surface ... of bubbles that disclose its co... an onlooker, as a swirl of dust ... the highway marks the rush of ... ing automobile.

IT WAS that peculiar and ... takable disturbance of the ... suddenly seen from the liner'... that cut short a man's laugh... remark, stupefied another, struc... amazed horror still another. ... was no time to shout, there ... time to think. There was b... swift, sinister frothing swirl, a ... of a black flash, and the Queen ... Seas trembled and was dead.

The fearful shock of the imp... instant listing of the boat as th... poured into her, the frightful ... of an internal explosion, we ... stantly comprehended by all. T... they had dared had overtaken ... The death they had played ... and seek with had found them ... foe they had laughed at had ... them down. The great vessel t... they had entrusted their live... which for six days had carrie... safely across the deep, was in e... minutes a useless mass of wreck ... the bottom of the sea—useless ... ing as she served the purpose ... tomb. So the daring voyage was ...

WHEN the worst was appre... with extraordinary calm t... sengers as well as the officers ... crew faced their fate. The ves... turned shoreward, and the bo... dered lowered. By no means ... small boats could be lowered, an...

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JAPAN-CHINA WAR AVERTED

IN THE midst of the horrors of May 8, while t world was gasping over the tragedy of the Lusitania, there came the good news from the Ist that the threatened war between Japan nd hina had been after all averted. The war loudhad been settling so heavily over those two ountries that for a day or two previous there had eemed to be little hope that a conflict could be voided. It had been announced for several ays hat Japan was about to present an ultiatu to China, which it was feared China ouldot accept. Chinese officials had refused ven discuss the provisions of Group 5 in he demands made by the Japanese Governent pon China, which they claimed would tually rob the Chinese nation of independence The demands of this group required hat the central government of China should mploy influential Japanese subjects as adviser for conducting administrative financial nd military affairs; that China and Japan ould jointly police the important cities of hina or employ a majority of Japanese in the Police Department of China; that China ould purchase from Japan at least half of the arms and ammunition used in the whole ountry or establish jointly in Japan factories for the manufacture of arms. On May 7 resident Yuan Shi Kai sent the following telegram to the New York Times: "In spite of long and painful effort to bring negotiations to a peaceful settlement, we have been informed that Japan would present an ultimatum this afternoon at three o'clock and we, heretofore, are making a supreme effort to preserve the peace of the Far East."

But on the day following news came that Japan had modified her ultimatum by consenting to withhold the provisions of Group 5 for future discussion. The Chinese Government readily acceded to the modified ultimatum and the war cloud passed.

It had been announced on May 5 that the Chinese, thinking that the Japanese ultimatum would demand acquiesence to the requirements of Group 5, were making military preparations for the defense of the Chinese capital. It was asserted that 100,000 troops had been concentrated in and near Peking. The Japanese legation was reported to have notified its nationals to leave Peking, and it was feared that the legations of other countries would find themselves in a difficult situation. President Yuan Shi Kai faced a peculiarly difficult situation, because while he was confronted by the Japanese demands on the one side, he also had to deal with the likelihood that in case he should consent to these demands there would be a revolution against the Chinese against their own government.

On May 6 the Japanese minister at Peking received by cable the terms of the ultimatum, which were to be communicated to the Chinese Government the following day. It was stated that the Chinese president and cabinet were unanimously determined to surrender no point impairing the sovereignty of their nation. The Chinese newspapers unanimously urged the government to remain firm, holding that further concessions would endanger national existence and that the Chinese position could not be made worse by fighting. In case China refused to accede to the ultimatum it was expected that besides the military operations at the capital there would be hostilities in the province of Mukden, where 50,000 Chinese troops were stationed. A Volunteer National Salvation fund had been raised for the government, one resident of Canton, whose property was valued at $120,000, having contributed all but $20,000 of his fortune to this fund.

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LOOKING WEST THROUGH THE HEART OF PEKING

But before the ultimatum was finally presented the offensive requirements of Group 5 were eliminated so that the acquiescence of the Chinese Government was made easy. One provision of Group 5, however, had already been conceded by China, which was that in case the province of Fukien required foreign capital for railway construction, mining, harbor improvements and ship-building, Japan should first be consulted. Vice-Minister Tsao Yulin in his last visit to the Japanese legation before the presentation of the ultimatum had proposed verbally to meet the Japanese railroad demands; to grant Japan the privilege of establishing schools and hospitals in China, and to relinquish China's three requirements about the Shantung Province, namely, that it should return to the status quo before the war, that China should participate in the peace conference, and that China should be compensated for damages in the Kiauchau campaign.

While China was not required to submit to the demands of Group 5 at this time, she is required, under the terms of the accepted ultimatum, to reopen these questions at some future date.

It is freely stated that Great Britain is believed to have been largely influential in persuading Japan so to modify her demands at present so as to make their acceptance by China possible. Although the Chinese populace feared and expected that war with Japan was imminent, there was little demonstration against Japanese residents except an unorganized boycott. It was reported that more than 20,000 Japanese refugees had arrived at Dalny and the Japanese residents were vacating Canton and other Chinese cities.

It was declared that the military program marked out by Japan in case the ultimatum had not been accepted was the occupation by Japanese forces of the centers of wealth and political power of China. The gradual penetration of the Chinese territory would have continued until Japan's demands were granted. It is claimed that Japan's aim would have been to avoid loss of life so far as possible. Chinese troops would have been captured and disarmed, and not fired upon unless offering resistance. It is estimated that China has about 450,000 troops under arms, of whom 300,000 have had modern military training.

Professor Stanley K. Hornbeck, of the University of Wisconsin, recently prepared for the Chicago Tribune a most interesting résumé of the Japan-China situation, comparing it with the procedure by which Japan finally conquered and assimilated the empire of Korea. Phrases from the treaties and conventions of various years, beginning 1894, are quoted, in which Japan solemnly asserts that she desires to preserve the integrity and independence of Korea. But on August 29, 1910, Japan formally declared Korea annexed to the dominions of his imperial majesty, the Emperor of Japan.

IN THE FRONT LINE TRENCHES

BY EDWARD LYELL FOX

[*Continuation of Mr. Fox's vivid pictures of personal experiences at the front in Europe, the first of which appeared in the Christian Herald July 15, the second, here continued, July 22.*]

FOUND the lieutenant in his bombproof.

"I have been waiting for you," he hailed in a cheery way.

Just then footfalls came from without. An under-officer saluted and handed him a bit of paper. Returning the salute, the lieutenant picked up the telephone. I heard him call regimental headquarters, and then, reading from the paper, he reported in turn: "Fifteen dead; twenty-eight wounded."

Thousands of miles from these trenches, America knows them as the jackknshhook line of the newspaper reports that in the early autumn stopped short across France, withdrew northward, and, fastening its barb in Belgium, ceased to move. Day after day, those who read the newspapers, Americans saw that the line was the same; perhaps near Dixmude or Mülhausen it changed from time to time, but by November first it was evident that it was there to stay—for a time at least—and war maps became a bore.

The next time you read your newspapers, glance again at the map of the west front. Follow the line that begins on the Channel above Calais, turning southeast above Ypres and ending in the passes of the Vosges in Alsace; then think of it in this way: On the dunes you can enter a ditch that has been dug across Europe from the English Channel to Mülhausen. You can walk about three hundred miles under ground, eat three meals a day, and sleep on officers' cots without once having to expose yourself in the open. You will realize—as you see second, third, and fourth trenches parallel and connecting by labyrinthine passages—that the labor of excavating would dig a dozen subways. The Catskill Aqueduct, the Chicago subway, the irrigated desert lands of our West seem inadequate for comparison. Not from the standpoint of engineering skill; more than that. You think of this ditch in terms of the Panama Canal and the Great Wall of China. It is a work of heroic proportions, for it has been dug under constant fire. And it is only a detail of this war.

Before I came to Germany I was told: "There is not much doing in the West. Both armies are marking time." But there is that battle line roughly three hundred miles long. A surgeon in the Feldlazarett in Vis en Artois told me that they had on the average ten wounded a day, and that their hospital—a schoolhouse by the way—was fed by a segment of the front about two miles long. When you think of the terrific fighting near the Channel ports, this average is not high for the whole line. So when you glance at the little map in your newspaper think of it as meaning three thousand wounded men a day, ninety thousand a month, and a tenth as many dead. Think of it as meaning the Ypres Canal, where soldiers have gone mad and thrown themselves into red water; think of the field of Soissons, twice strewn with the dead; think of men in the trenches of the Argonne forest undermined and dynamited into the leafless trees; and when any one says to you, "There is not much doing in the West," imagine a three-hundred-mile line with three-quarters of a million soldiers standing in muddy brown water, and three-quarters of a million more whom they have just relieved, lying on beds of straw, too exhausted to remove their uniforms until it is time to wash; think of that line as meaning that for every five minutes of every day a German is being killed; and no one knows how many English, French and Belgians! The ink the newspapers use for that line is wrong: the line is not black; it is red. . . .

I had been behind that line, too. I went the length of it from Metz in the south to Lille in the north. There came a day when, after luncheon with General von Arnim and his staff, I left their headquarters in northern France, and climbed into one of the fast army motors, painted the same gray green as the uniforms, unable to shake off the feeling that this was not war at all; that the buff-walled

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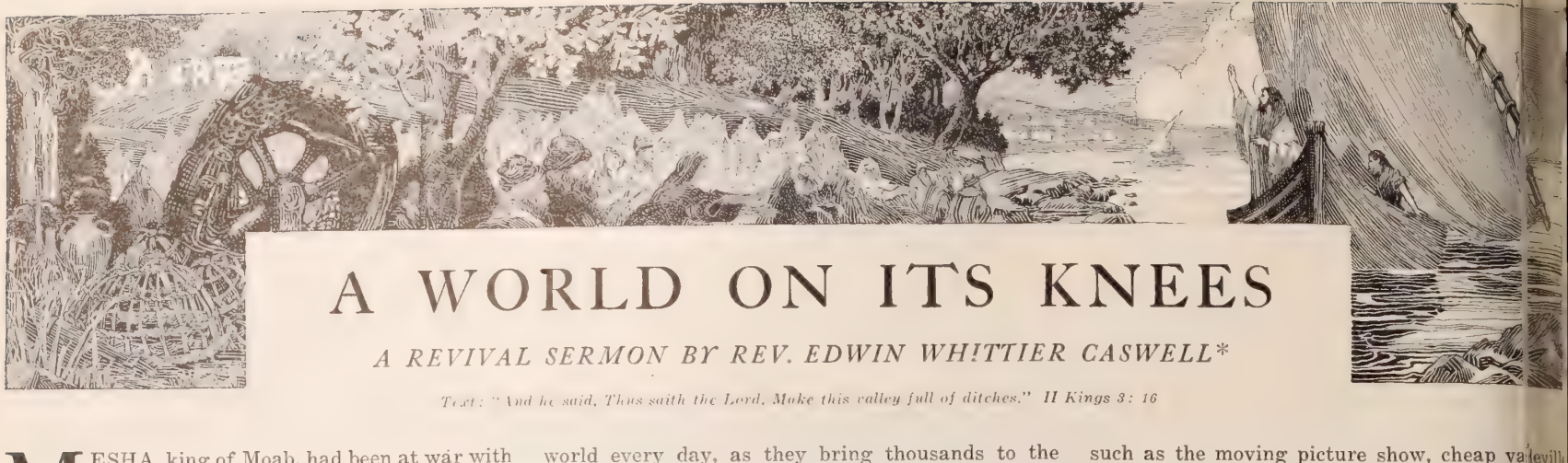


A WORLD ON ITS KNEES

*A REVIVAL SERMON BY REV. EDWIN WHITTIER CASWELL**

Text: "And he said, Thus saith the Lord, Make this valley full of ditches." II Kings 3: 16

MESHA, king of Moab, had been at war with Israel for nearly forty years and had completely conquered her. Jehoram, coming to the throne as successor to his brother Ahaziah, longed to restore the prestige and glory of his people. He therefore formed an alliance with Jehoshaphat, king of Judah, and with his vassal king of Edom. The combined forces took a seven days' circuit around the south of the Dead Sea, so as to attack Moab and surprise her army.

Owing to recent droughts there was no water flowing through the valley which separates Edom from Moab. The armies and horses were suffering tortures from thirst. Jehoshaphat, being a devoted servant of the Lord, went to prayer, and received the intelligence that Elisha the prophet was with the army. The three kings then sought out Elisha, beseeching him to intercede for them. The hand of the Lord came upon Elisha in answer to his prayer, revealing what he should do. Elisha said, "Thus saith the Lord, Make the valley full of ditches. Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water. He will also deliver the Moabites into your hand."

The armies believed the words of Elisha, dug the ditches, prepared the pools, and in a few hours a storm far away on the hillside, which they could not see, sent its waters down in a torrent that filled all the dug-out places.

A Stirring in the Tree Tops

It is not difficult to believe that already, throughout Christendom, a great religious revival is beginning to prevail. The General Assembly of the Presbyterian Church sent out a call nearly two years ago for the prayer of intercession, that the descent of the Holy Spirit might come upon all her churches. The Methodist Episcopal Church at its last session in general conference appointed a large committee upon evangelism. The most blessed results have followed throughout the church, and especially among the great colleges, both North and South. The Baptist denomination is manifesting great zeal and energy in the same mighty movement. Episcopalians are being aroused; Congregationalists are coming to the front; hundreds of evangelists on the firing line are reporting great victories. Missionaries are feeling the thrill of a new divine enduement. The Occident and the Orient are both awakening; the new republic of China is shaking off the lethargy of centuries. John R. Mott and G. Sherwood Eddy have recently held, in the great cities of the Chinese empire, vast assemblies spellbound with their story of the Gospel of Christ. The officers and leaders of that greatest nation on the globe have earnestly invited these meetings and many of them have embraced Christianity.

The mighty scourge of war that now shakes the world has brought the millions of people on all continents to their knees in prayer to Almighty God. Ten millions of soldiers, facing death every hour, are looking away from earth to God's throne in the skies. Hundreds of millions of sufferers, separated from dear ones, uncertain whether it is for a little while or forever, are also besieging the throne of grace for spiritual help, sympathy and salvation. Is not our world one great prayer meeting, where God and angels are mercifully ministering to human beings?

Signs of Promise

A great temperance crusade, in harmony with this religious revival, is belting the globe. Russia, by one stroke, banished liquors from her realm. India has done the same; China is throttling the opium monster. All countries are rising against the rum power. Thus Almighty God is arousing the sleeping consciences of mankind in this greatest uprising in all history. Wrongs are finding the scaffold and Right the throne.

In this world battle, this conflict of the ages, who doubts that Christ will win and Belshazzar and his revelers will lose?

Revivalists send cheering news throughout the world every day, as they bring thousands to the wells of salvation. Drs. Chapman and Torrey and a multitude of other evangelists are reporting triumphs on every hand. Every minister and layman in Christendom, as they help to prepare the way by digging the ditches, should cry out in holy expectation, "The flood is coming, the mighty deluge is near, whose white waves shall wash all shores, cleanse all lands, ushering in the universal reign and kingdom of our Lord." "Onward, Christian soldiers," should be our song, while we should shout:

Victory! Victory! Victory!
Yes, it will come!

Elijah predicted an abundance of rain. John the Baptist predicted the near approach of the Son of God. Jesus foretold Pentecost. All these predictions came true. Other great reformations and revolutions have been announced by those who were sensitive to the voice and touch of God. Thousands of ministers, missionaries and devoted followers of Christ have been waiting in prayer for years for the appearance of the cloud that will spread over all the heavens and send down the mightiest spiritual baptism mankind has ever received.

This cloud became visible a few years ago, suspended over Wales, where Christ came down in mercy drops like the rain and baptized that little country with power from on high. Later it hung over Korea, where tens of thousands entered the valley of blessing, peace and power. Then New Zealand and Australia were in the course of the trade winds of heaven, where Chapman and Alexander and Torrey saw thousands swept into the kingdom. It is not difficult to believe that today a cloud is beginning to cover the heavens everywhere.

Digging the ditches should be the cry of every Christian church, opening the avenues, getting ready for the tide that will become waters to swim in, that cannot be passed over.

The World's Great Need

The history of the church has been a history of special revival movement. Nehemiah, Jonah and John the Baptist aroused a nation to repentance. Always some portions of church members have opposed these periodical equinoctials. For some are better satisfied with life in the camp than with activity on the field.

Israel crucified Jesus when he was awakening mankind out of the slumber of ages. Rome resisted Luther when Protestantism was born. The Episcopal Church outlawed the Wesleys amid the greatest revival of the eighteenth century. New England opposed Edwards in his evangelistic ministry. Presbyterianism fought Finney while he was arousing the church in saving men. Moody at first was called an irregular, illiterate mountebank. Chapman has been styled a sensationalist. William Booth and his Salvation Army once was tabooed and excoriated by all the churches, while he was bringing many to repentance.

Such people should remember that nature has her special seasons; that after the waiting period of winter come the bursting glories of spring; after the growth of summer the harvest of autumn. The ocean has its annual tides and periodic movements, and rivers flow down in special floods to overflow and enrich the soil. Why then should we wonder when God comes with unusual floods of grace, when the ocean of his love swells with compassion till the harbors of heathendom are flooded and the shores of civilization bathed with the waters of purity?

It appears that the conditions all over the earth are now favorable for the greatest revival in history. After the vast acquirement of wealth during recent years, a financial reaction is depressing business centers all over the world and had been prevalent before the beginning of the war, but a vaster social and economic unrest is also visible. Woman is rising to grasp her inalienable rights; the laboring masses are claiming greater wages, liberty and influence. This civic and social awakening is an opportune hour for universal evangelism. Following prosperity came the desire for frivolity and amusement. This craving is fed by the new inventions, such as the moving picture show, cheap va[u]dev[ille] theaters, games of all kinds, automobile [pleas]ure riding, a flood of cheap fiction and story pa[pe]rs. A great spiritual revival alone can check this [tide o]f reckless rioting and frivolity.

Many churches are afraid of what they c[all] emo[tion] tional excitement. Not in politics. Oh, no! N[ot] in the new socialism, not in reform movements, n[or] in the enfranchisement of woman; not in baseball [game]s. In all these people may become wild with enth[usi]asm. Only in religion must the feelings be smothe[red] and suppressed. But is not the heart the natura[l] realm of religion? Conversion first is love and af[fec]tion philanthropy. It is sentiment before it be[comes] a saving power; a rapture, then a renovator. [Th]e has said that "emotion is that which moves, tha[t] which gives motion." When the millions of Chri[stian]dom become filled with the Spirit's power, then [the] mo-tion of our planet will be heavenward, thro[ugh] an atmosphere of millennial glory.

"Prove Me Herewith"

Every Christian soul should dig down in[to] self, casting out all idols, clearing away the rub[bish] of unholy desire. "Emptied that he might f[ill]." Then the divine river of life will flow into th[e] heart as easily as the two oceans did into the S[uez] and Panama Canals. Then will the church bec[ome] the highway of travel for immortal men, betw[een] the two oceans of time and eternity.

Let us make the Valley of Decision full of [ditches]. Thousands are coming down from the icy mo[untains] of unbelief, from the altitudes of skepticis[m] from the hills of worldliness, down into the V[alley] of Decision. Let us dig deep into indifferenti[sm] and awake the dead to life. Let us make ditche[s in the] Valley of Unbelief. Doubters never dig. [Faith in] the coming of the Lord inspires activity. [Wise] soldiers had no weather bureau except the [word] of God. They believed his word, though th[ey saw] no cloud, felt no breeze, had no signs. W[e today] have many evidences to inspire faith; we [are] hear the roar of the Niagara of divine love [during] into millions of happy hearts.

Dig deep into worldliness in the great [cities] where millions are thirsting for the waters [of life]. Today we may bring them to the fount[ains] of blessedness that save and satisfy the soul.

Dig in the valley of formalism. Some ch[urches] instead of being trees of life, are like the [petrified] agate trees of Arizona, beautiful to look up[on], but like granite, with no current of life flowing [through] their veins, no fruit growing upon their br[anches]. These prostrate agate tree-trunks cannot [be used] even for fuel or building purposes. They are [simply] polished relics of former greatness and use[lessness]. like some churches, shining with intellectu[al bril]liancy, but soulless petrifactions, past fe[eling]—magnificence in ruin. Wealth may ador[n such] stately piles with the polish of refinement a[nd cul]ture, but all avenues are closed to the divine [flow]ing. Think of a God-created church, commi[ssioned] and empowered to go into all the world to p[roclaim] the Gospel to all people, sitting down in he[r] clois-tered cathedral ruin, where ivy grows to h[er] de-crepitude, and travelers gaze with wonde[r upon] the building, shining on in its lifelessness, e[xclaim]ing: "How are the mighty fallen!" Chang[ed into] stone! Gleaming still in its galvanized sple[ndor].

Are You Ready?

Can it be that there are such churches? O[nly th]e power of the Spirit of the Almighty, breath[ing his] life-giving love, can bring these petrifaction[s back] to life again.

The Church of the Living God is now in th[e fore]front of a worldwide conflict. The Moabit[es of a] sinful world are before us. Have we confid[ence in] our Elisha? Do we believe in the Lord of [hosts]? Are we willing to make room for the com[ing of] waters, that they may be in us a well of [water] springing up into everlasting life? "A ma[n shall] be as rivers of water in a dry place." Ch[rist is] that river. When he comes, all pulpits will [be on] fire and there will be crowds to see them; [very] Christian should pray that the baptism of th[e Holy] Ghost may fall upon Christendom.

*Preached in the First Methodist Episcopal Church, Flushing, N. Y.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Friend on the Road

SUNDAY, May 30. Luke 24: 15. *"Jesus himself drew near."* The Friend whose absence they were mourning was with them on the road. They walked in sadness because their eyes were fastened upon a grave; and lo! the bars of death had been broken, and the buried One was even now at their side. They thought that the glory had departed, while all the time a greater glory had arrived.

On that apparently desolate road there walked the conqueror of death, the Lord of resurrection. It was not midnight, but sunrise, with all the promise of superlatively glorious day! They thought they were journeying westward, in the direction of spent and exhausted days: they were really journeying eastward, in the direction of a dawning of whose splendor they had never even dreamed.

Sometimes the darkness settles down upon our life and we think that all is over, and the blessedness is spent. There is a grave somewhere; maybe it is the grave of a loved one, or of some fair, cherished hope, or of some fond and promising ambition. And that grave seems to be as big as the world. There is nothing else in the world but that grave. There is nothing left!

Oh, yes, there is. Jesus is left, and he is mightier than death, and the Lord of every grave. He is here and in him the graves shall give up their dead. We shall be amazed at what he will "bring with him." Beautiful things which we thought were lost and buried will rise again in the power of his resurrection. Lovely hopes, which we thought had drooped and withered like autumn leaves, will appear again as everlasting flowers, blooming in the fair paradise of eternal life and love.

And so let the assurance of this coming glory throw its brightness on the present bit of road. The Lord is with us, and in the day of unveiling, when he is revealed in all his fulness, the great surprise, here to his own holy presence, will be the once lost things which are manifested with him in glory.

J. H. J.

Spiritual Tones of Rest and Peace

MONDAY, May 31. Isaiah 32: 9-20. *"Quiet resting-places."* When this prophecy was uttered the land was unquiet. The Assyrian army was near and the war-cloud darkened the horizon. And the general anxiety, the voice of the great prophet was heard urging the nation to trust, not in Egypt, but in God, and promising that he would give them to dwell in quiet resting-places. The whole context is inexpressibly beautiful, as we read of the outpouring of the Spirit from on high, the blessing of the wilderness into the fruitful field, the workings of righteousness, the flowings of peace. Note the emphasis on "my people," and the certainty, "shall dwell." Never was there more need of this assurance than today. The conflict is so fierce the rush of the busy crowds so impetuous, the pulse of life so ardent. As Solomon said: "All things are full of labor." But amid it all God builds a ring-fence around certain things and says: *"These* shall be quiet resting-places for my people." In the center of a cyclone there is a space of unruffled quiet, and beneath the turbulence of the ocean surface there are deep, untroubled waters. These have been enumerated as among the quiet resting-places of the people of God: the evening-hour when the cares of the day is over; the Lord's Day when we withdraw into the sanctuary of the heart and worship in the Holy Temple of fellowship with the Universal Church; the sequestered room of sickness; whether our own or of some beloved other one; and heaven—the quietest resting-place of all, though it is said of it that the celestial worship and service stay not, day without night. But there we rest from temptation, anxiety, and fret, with God quite ally shut in.

F. B. M.

Sin and Society

TUESDAY, June 1. Luke 19: 10. *"For the Son of man came to seek and save that which was lost."* If we take the spirit and sweep of Jesus' life and teachings—not isolated texts—we must be convinced of the magnificent optimism of our Lord in the recoverability of human society. To make his principle plain Jesus, while on earth, sought out the worst sinners—the people we would not have today in our churches—and awakened within them the sense of God's limitless forgiveness and love. Jesus was the world's greatest Social Worker. The prophets Amos, Micah, Hosea, Jeremiah, Ezekiel, Malachi—the latest of the New Testament seers—paved the way for this new social emphasis. These prophets did not preach a far-away heaven to be prepared for, but the changing and the lifting of evil human social conditions. They would sweep away the dead ceremonialism of priests who put ritual before conduct and who cared not for the people. They inveighed against luxury and selfishness in adding field to field and forgetting to listen to the greater music of humanity.

Jesus took up this strain of social redemption and compared the kingdom of God to the family. "Would your father give a child a stone when he asked for bread?" he asked. Conceive of what your earthly father or mother would do to save his or her own child. How much more will your heavenly Father care for his children, the Father that watches the birds fall, the Father who is beyond our conception greater in love than our human parents. Is it possible for us to conceive God as being less loving, less forgiving, less tolerant than the best men and women we know in the world?

Jesus came to seek and save that which was lost. How? By showing men the heart of God, who loved to the uttermost every one of his children. It is the love of God that breaks and wins the heart of the world. The arch-sin against society is the withholding from men that spirit of love which Jesus exemplified.

C. S. C.

The Pardoning Love of Christ

WEDNESDAY, June 2. John 7: 53—8: 11. *"Neither do I condemn thee."* The early church was inclined to suppress this story, lest it might lead to sin. They did not realize that that averted face would make men bow their heads in shame, and beat upon their breasts; not for themselves alone, and not because of fear of punishment, but because they had torn open his wounds and woven again the thorns for his brow. We go forth from his presence to sin no more.

Jesus seems sometimes to wait before uttering the words of peace; but this is not due to any reluctance in his love. He only waits for those ruthless accusers to drop away and for the soul to have time to realize itself in his holy presence. It is the only place in all the universe where we are safe. Accusing voices are hushed there, and accusing forms steal away. Wait! He will condemn thy sin, but not thee. And his condemnation will be more in his looks than in his words. Thou wilt accuse thyself a thousand times more bitterly than he will. And finally, because of the propitiation offered by him on the cross, he will forgive thee and send thee forth to tell others the story of a love which fails not, nor is discouraged in its conflict with human sin; but is ever, with tireless patience, setting itself to substitute for the reign of sin in our hearts the reign of grace through righteousness unto eternal life.

F. B. M.

Does Your Religion Work?

THURSDAY, June 3. Matthew 12: 33. *"For the tree is known by its fruit."* The teaching of Christ regarding religion is not so much relative to *what* men believe as to *how* they believe it; not so much what men subscribe to as the results of their creed in practical love and good works. When his disciples came to him, complaining that certain ones did miracles but not in his name, he reminded them that they should look not to what the men in another camp claimed as a creed, but to the spirit and result of their work. John the Baptist sent to Christ from prison, asking doctrinal questions about his identity and authority. Jesus answered by healing the sick before the eyes of the messengers.

Darwin was not a believer in Christianity. He went to the South Seas, he saw the conviction and the work of the missionaries at Tahiti. It was a new, convincing argument to the scientist, who was looking for practical facts. He said: "The lesson of the missionaries is the enchanter's wand: the march of improvement consequent upon the introduction of Christianity through the South Seas probably stands by itself in the records of history." The creed of the missionaries *worked!*

Let us beware of a creed that is merely inherited and not gathered up into personal experience. A creed that does not accomplish something is not faith, but useless baggage. Merely to go to church, to recite formulas and talk in pious language is not Christianity. A Christian is a man who has the spirit of Christ and who thinks and acts and lives in a big and generous way as Christ lived. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father who is in heaven.*"

Today let me put my creed to work.

C. S. C.

Heavenly Strength and Reinforcement

FRIDAY, June 4. Colossians 1: 1-12. *"Strengthened with all power . . . unto all patience and longsuffering with joyfulness."* Patience, according to the literal rendering of the Greek word, is just *to remain under.* God has allotted the burden you are bearing, and it is your business quietly to stand where he has placed you, steadfast, immovable and strong. We are told of Daniel—and it is high praise—"that he *continued.*" To all of us there will come hours when we should be glad to see the relief-guard, and are inclined to plead for deliverance from our share of the world's burdens. But at such times let us remember that God is waiting to strengthen us "with *all* power unto all patience," and in our patience we shall possess our souls. Look up, friend; one touch will be enough to create the contact through which the divine dynamic shall enter to reinforce you.

In one of his unpublished poems, Longfellow tells us that fountains will suddenly gush up at our feet, because rain has fallen on distant hills. So our souls become renewed for the burdens and activities of life because power, according to the might of Christ's glory, is being communicated. He is watching, and says to many a burden-bearer, needing to be encouraged and strengthened: "I know that thou hast patience and didst bear for my Name's sake, and hast not grown weary." And when he speaks like this we are strengthened indeed, and reply: "Let my Lord speak, for thou hast strengthened me." Note that the power on which we may count is that which comes from the risen and glorified Christ; and therefore we are enabled not only to bear, but to bear and suffer long with *joyfulness.* We need as much grace and more to bear and suffer as to run through a troop or leap over a wall.

F. B. M.

Our Task to "Prepare the Way"

SATURDAY, June 5. John 1: 29. *"Behold the Lamb of God."* John the Baptist had really but one theme, one voice, one mission; it was to prepare the way of the Lord by preaching repentance. He baptized with water, while he waited to lift the curtain upon him who would baptize with the Holy Ghost and with fire. He was all his life preparing that one sermon. He preached it everywhere. He got his text and many of his thoughts from the old prophets. It was old theology; but he knew that the earth, seas and heavens were old, and that God is from everlasting. So John answered the old question: "When is He coming?" He was to make the old real and true. Skeptics thirst for the new because they have not the true.

John, the greatest man in the olden times, was called to the greatest honor. The Christ of God, first revealed to John, was introduced by him to all the coming ages, when he cried, "Behold the Lamb of God who taketh away the sins of the world."

Should it not be the mission of every believer to make the same announcement to his friends, to prepare the way of the Lord for entrance into human hearts? It should be the one great theme of all Christians: "Have you seen the Lord?" "Come and see him of whom Moses and the prophets wrote." Behold him! Look and live!

E. W. C.

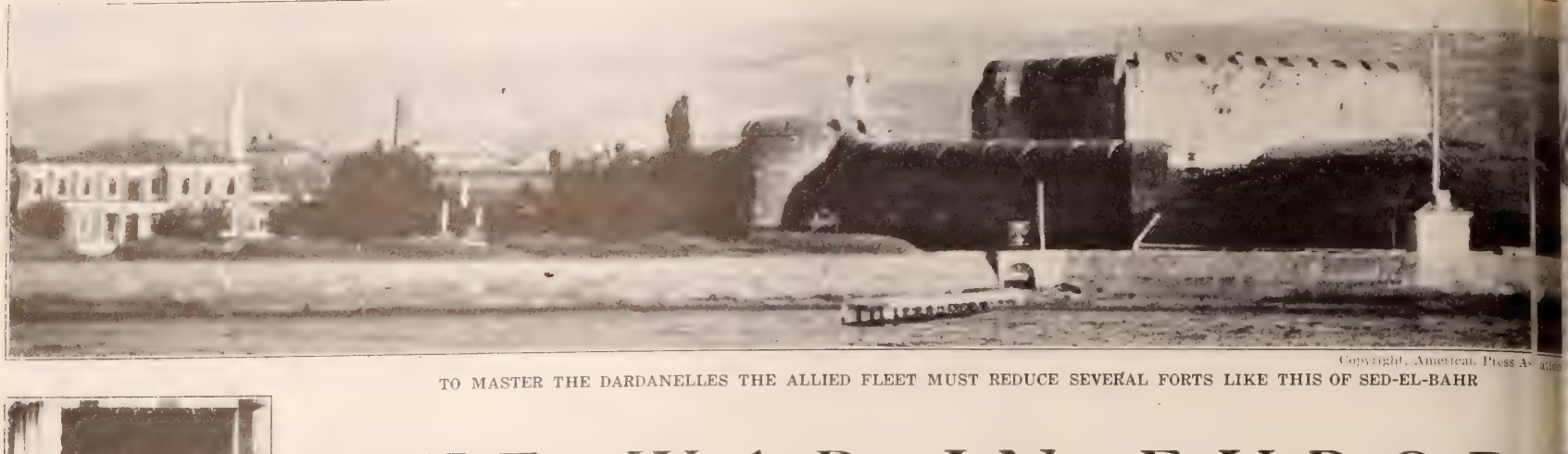
GOD'S ANGELS

ALONE on the mountain at sunset, I gaze on the glowing skies,
And my spirit fills with glory as the changing splendor dies;
And the infinite longing within me finds an answer to its prayer:
'Tis the gate of heaven before me and the angels of God are there.

Alone in the silent desert in the watches of the night,
With only the heavens above me, and only the stars for light:
Yet out of the boundless silence comes a thought dispelling care:
I am not alone in the desert, for the angels of God are there.

Alone in the forest at dawning, when the day is beginning to break,
When the mists of the night are fading and the early birds are awake,
In the rosy tints of sunrise, in the breath of the morning air,
A mystic presence surrounds me, for the angels of God are there.

GERTRUDE O. LEAVITT.



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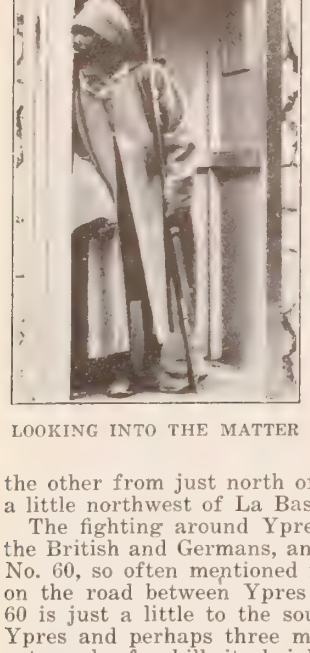
TO MASTER THE DARDANELLES THE ALLIED FLEET MUST REDUCE SEVERAL FORTS LIKE THIS OF SED-EL-BAHR



LOOKING INTO THE MATTER

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

FOR most of the week ending May 13 one of the greatest battles of the war has been going on on the western end of the western battle line. This battle has been in two sections, one around Ypres and the other from just north of Arras to Richebourg, a little northwest of La Bassée.

The fighting around Ypres was mostly between the British and Germans, and centered around Hill No. 60, so often mentioned in the despatches; and on the road between Ypres and Meuin. Hill No. 60 is just a little to the southeast of the town of Ypres and perhaps three miles therefrom. While not much of a hill, its height being less than two hundred feet, it is the only elevation in many miles in this flat country, and hence is of very great value as an observation point, and besides commands the road to Comines as well as the Ypres-Comines Canal. Originally in German hands, a few weeks ago the British succeeded in capturing it, and since that time the Germans have been endeavoring to retake it, the attempts during the last week having been continuous and very determined. From time to time the Germans gained a foothold on the hill, but were subsequently driven back, and the week closed with the combat still going on.

The Meuin Road fighting was even more severe and nearly as continuous, and here the Germans have apparently gained a few yards. The importance of Ypres, for the possession of which this fighting is taking place, is that it is considered strategically the key to the French coast ports of Dunkirk and Calais, and if it should be taken by the Germans, it will be a difficult matter to defend these ports, while their loss would be serious.

FARTHER south the combat between the French and the Germans on the Arras-Richebourg line has been even more desperate. The French, at the opening of the fight, made considerable gains, particularly in the center of the line, and took many prisoners, some four thousand being claimed. Later they lost a portion of the ground won, and the battle still continuing, it is hard to say definitely which has the upper hand, as they sway to and fro, with now one side, now the other seemingly possessing a momentary advantage. Only one thing is clear, that in all this fighting the way is prepared for the publication of exceedingly large casualty lists.

In addition to this titanic struggle there was a little fighting between Dixmude and Nieuport, farther west, and some very warm skirmishing north of Nieuport at St. Georges, which, however, seems resultless as far as any change of position goes.

Elsewhere along this long western battle line, from Arras to Alsace, there has been comparative calm, though of course "comparative" is used in a relative sense. There have been many artillery duels, in some cases followed up by infantry attacks, in Champagne, some severe skirmishing between the Meuse and the Moselle, and the old battle for the possession of the summit of Hartmansweiler Kopf has gone on intermittently.

The aircraft have been very active, as was to be expected in view of the weather conditions, but the results of their activities do not seem to have been very great, though both sides have lost quite a number of airships during the week.

The mysterious big German gun has again for a short time bombarded Dunkirk and the towns in its vicinity. Zeppelins and other aircraft appeared at various points over England during the week, but only dropped a few bombs, apparently being on a reconnoitering expedition.

NEWS from the campaign in the Dardanelles continues to be very scanty and unsatisfactory. Such official bulletins as there are contradict each other point-blank. On the one hand we are informed from Athens, the only supposedly neutral source of news, that General d'Armade cables that the Allies are steadily continuing their land advance, each day gaining ground and occupying new and important positions from which the Turks have been driven, and that the losses of the latter have amounted to forty-five thousand.

One peculiar thing about this news is that a commanding general should address news to a news agency. The British official report said that the Allies have advanced to and occupied Kuthia, but this place, which is four miles from the end of the Galipoli Peninsula, is where they were supposed to be three weeks ago. The Turks on the other hand state that the Allies have not advanced at all, and are having great difficulty in maintaining the positions originally seized at the time of landing, and are enabled to do so only because sustained by the guns of the fleet.

ENGLAND'S COAST POPULATION IS REASSURED BY A DAILY PATROL

Both sides attribute large losses to the other, and this is undoubtedly true, and the only thing which can be said with any degree of certainty. The attack by the fleet on the straits themselves does not seem to be making much progress either. We hear of bombardments of the forts, but these are apparently not sustained but intermittent. Before much can be said on this campaign the news will have to be a little more definite.

The Russians bombarded the Black Sea mouth of the Bosphorus a couple of times during the week, but as far as is known with little result.

THE Italian situation seems to be in about the position of last week. The stories with which we are deluged from Geneva, Paris and other places regarding Italy's intentions, may be dismissed as worthy of little consideration, being obviously inspired.

The Socialist Party, after a party convention has declared against intervention, which is far more important fact than any of the above reports Giolitti, who is the strongest Italian political leader is also opposed to war, and if the matter comes to a vote in the Chamber it is probable that the Constitutionalists with 318 votes, the Socialists with 77, the Catholics with 24, will be found opposed to intervention, which will leave the Radicals with 70 votes, the Republicans with 16 and the Syndicalists with 3, in small minority.

IN West Russia, the Germans took the important Russian port of Libau, with many prisoners and much artillery, and advanced towards Riga in the early part of this week, reaching Mitau. Here the Russians gathered forces to oppose them, and as these lines are being written, a battle of some magnitude is taking place. From here south to the Vistula there has been considerable fighting, particularly towards Kovno, and in the district to the east of Suwalki and Augustowo, and most particularly towards Vilna. The Germans are making a great effort to break through in this section to the railroad on which Vilna is located, which is the main line from Petrograd south to Warsaw with the design of destroying it, and thus crippling the movement of troops and munitions northward.

In central Poland there was some artillery but indecisive fighting on the Bzura River, on the Warsaw front. In south Poland, from time to time, there were artillery duels at various points of the long front, but as these were not followed up no changes in position resulted.

In western Galicia, the Austro-German movement commanded by General von Mackensen was completely successful, and the Russians have been compelled to evacuate northern and central west Galicia, from the line of the Dojec River to a line east of the east bank of the river San, and to surrender all the positions in that territory which had cost them months of effort and many thousands of lives to conquer.

The Austrian line now extends from Mielec on the east bank of the river Wisloka in the north to east of Rzeszow, and thence across the San and along the east bank southerly through Lisko, Turowisko, to the foothills of the Uszok Pass. In the southern part of this territory, the Carpathian passes have been completely cleared of Russians as far east as this Uszok Pass. One important result of this movement is that possession of the larger part of the Galician oilfields has been taken by the Austro-German forces, and if held, the question of replenishing their supply of gasoline and petroleum will be solved favorably for them.

A WEEK *in the* WORLD'S NEWS

THE IDEAL AMERICA. President Wilson on May 10 addressed an enthusiastic audience of 4,000 newly naturalized citizens assembled in Convention Hall, Philadelphia, and drew a picture of America as the example of peace and humanity which, coming at the ment of the public ferment about the Lusitania tragedy, a restraining influence on hasty passions, and at the me placed before the American people a distinctly new deal The speech ranks with the greatest that the President ivered, and the most significant passages are here

"Y have just taken an oath of allegiance to the United Of allegiance to whom? Of allegiance to no one, unless d. Certainly not of allegiance to those who temporarily t this great government. You have taken an oath of gice to a great ideal, to a great body of principles, to a pe of the human race. . . . liberty and justice.

"Humanity can be welded together only by love, by by justice, not by jealousy and hatred. I am sorry man who seeks to make personal capital out of the pas- his fellow men. He has lost the touch and ideal of for America was created to unite mankind by those which lift, and not by passions which separate and . . . A man does not go out to seek the thing that is not A man does not hope for the thing that he does not and if some of us have forgotten what America be- you, at any rate, imported hearts a renewal of the . . . No man that does not ons will ever realize any high undertake any high enterprise. ause you brought dreams with erica is more likely to realize ms such as you brought. You hing us if you came expecting better than we are.

"Se my friends, what that means: mes that Americans must have a sciousness different from the con- s of every other nation in the rld. I am not saying this with even test thought of criticism of her ations. You know how it is th family. A family gets centered its if it is not careful, and is less tered in the neighbors than it is in ownmembers. So a nation that is stantly renewed out of new reas apt to have the narrowness d judice of a family; whereas neri must have this consciousness, t all sides it touches elbows and hearts with all the nations of nki The example of America st a special example. The ex- ple America must be the example, medy of peace because it will not ht, of peace because peace is the ling and elevating influence of the rld, d strife is not. There is such thing as a man being too proud to ht. There is such a thing as a tioning so right that it does not need to convince others by e it it is right."

. . .

LIB TY BELL NOW SPEECHLESS. In preparation for lon ourney to the Panama Pacific Exposition, and for the rpos of preservation, the clapper of the Liberty Bell, which s hu in position for 162 years, was recently removed and red ay in Independence Hall and may not be taken to the osit n. In its place a structure of steel, with six metal gers, asping the chipped edges to prevent the great crack in side rom spreading, has been substituted.

. . .

SOC OUTLOOK FOR CHICAGO. The committee from Chicago Protestant churches which visited Paterson, N. J., to invite Evangelist Sunday to conduct a twelve weeks' tabernacle campaign there, announces that Mr. Sunday has agreed to go to Chicago on January 1, 1917, the petition signed by 55,000 Chicago men and women having considerable effect. More than $50,000 has been guaranteed for expenses.

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WHO ROCKS THE BOAT?

By W. J. Lampton

WE are now on a storm-tossed, ugly sea,
With the wet waves all around us,
With some who would like to blow us up
And some who would like to ground us.
But the flag is there and the nation's all right,
However some want to knock it,
There's spluttering spray from the waves, but, say,
Sit tight in the boat! Don't rock it!

The Lord only knows where we're going to land,
And thus far he hasn't told us,
But we are not sighing the seas to bind,
And the strength of our right will hold us.
Still, some can deny that the water is rough,
And nothing yet suffered our block-it,
The wise waves play round us, but say,
Sit tight in the boat! Don't rock it!

SAILS UNDER AMERICAN REGISTRY, WITH STARS AND STRIPES PAINTED ON EACH SIDE

SHOULD BE IN WATERPROOF PAINT. What is said to be the first sailing ship to leave the port of Boston with a cargo for England in fifteen years, the Ruth Stark, loaded with a million feet of lumber consigned to Liverpool, has been decorated with the Stars and Stripes, painted on each side of the hull, as a provision against all contingencies, although the boat is unsinkable by reason of her cargo; but her commander, Frederick Williamson, whose wife accompanies him on the trip, relies on his unique plan to take his ship unscathed into port. The boat was formerly an English bark, but has been placed under American registry by virtue of the special laws enacted because of war conditions.

. . .

QUICK ACTION BY WOMEN. The International Women's Congress at The Hague resolved to inaugurate a world movement for peace, and named Jane Addams of Chicago, Signora Genoni of Italy and Dr. Alleta Jacobs of Holland a permanent delegation to visit most of the European countries, these envoys starting out immediately the conference closed to make their plea first in Holland, then in England, then Germany, Austria, and so on.

. . .

A $7,500,000 DOCTOR'S BILL. This is the sum which the Presbyterian Hospital and Columbia University will charge the American public to erect on the ten-acre tract formerly used by the American League for a baseball park in New York City two groups of buildings to be used as a united hospital and medical school by these institutions, so comprehensive and modern in their equipment and scope as to give this country a great center for medical research, training and hospital work equal to the best among the famous medical centers in European capitals. The bill will have to be paid, or guaranteed, in advance.

. . .

BEARS US NO MALICE. General Victoriano Huerta, of Mexico and Spain, has decided to settle with his family on Long Island, where in a spacious mansion he will entertain numerous friends, inclusive of quite an array of military men, some of whom figured in recent Mexican history. The numerous members and servants of his household have arrived.

. . .

VICTORIES OF THE WIRELESS. At Darien, Panama Canal Zone, the Navy Department has established the most powerful radio station, using the Poulsen arc system, in the world, adding a 2,000-mile link with Washington in the wireless system now being constructed between the capital and the Philippines, the Poulsen arc being the system installed by the government during its temporary occupation of the German radio station at Tuckerton, N. J., from which point some 10,000 words are exchanged weekly direct with Berlin, a distance of about 4,000 miles, which is nearly the same radius of the Darien station.

. . .

VENEZUELA ELECTS PRESIDENT. General Juan Vicente Gomez, who as first vice-president succeeded Cipriano Castro on the latter's retirement from the presidency in 1909, was made president by unanimous ballot of the national congress on May 3 for the term of 1915-1922.

. . .

"OWE NO MAN ANYTHING SAVE TO LOVE ONE ANOTHER." A late news item in the press reads as follows: "The May circular of the National City Bank gives some interesting facts regarding the present situation in European finance, particularly that of the belligerents. It says the war loans to date stand as follows: Great Britain, $2,525,000,000; France, $1,802,400,000; Russia, $1,065,000,000; Germany, $3,491,000,000, and Austria-Hungary, $730,000,000, a total of $9,613,400,000."

. . .

ENGLAND TO INTERN HOSTILE ALIENS. One prompt and drastic effect of the sinking of the Lusitania was a new policy announced by the government in the House of Commons, May 13, providing for the internment of alien men of enemy countries between the ages of 17 and 55, and the deportation to neutral countries of all other males, all women and children from hostile lands, a special court being constituted to pass on individual appeals from this decision. There are 24,000 men and 16,000 women in England subject to this ruling.

THE GRIM EVENT

Continued from page 549

A dozen got off were crushed or overturned, with the loss of ir occupants. Some refused to believe that the ship would k, a snapping their fingers at death, watched less confident s see life-belts, or leap into the boats that were being ere or even into the sea in hope of being picked up. But s novell to laugh at death.

And t it is well to laugh at death when ne awaits him th a and there were those who bravely died to save others. For the vast majority, that crashing torpedo meant the sek everything save eternity. Mothers and their little es sat down clasped in each others' arms. Husbands were arat from their wives to die apart, or the one to be saved l the ther to be lost.

Help had been called for by wireless on the instant, and on ins t had set forth from many points. Patrol vessels, wlen tugs, small steamers hastened to the scene. These ed ny of the living and rescued the bodies of many of the d. r hours they searched the scene for survivors. Many e d wn from the water exhausted, to die from the effects exp e. Many had been badly injured, some killed, by the losi on the Lusitania; many will never be seen again.

The l ng and the dead were taken to land and received with pest mpathy by the people of Ireland. Queenstown became ity mourning. May 10 was a day of funerals, the endless cess beginning early in the morning. Ninety-two of the d w buried that day, for the most part the coffins being orte y soldiers. The interment was in three great graves dug on the hillside. No American dead were buried there, but their bodies were sealed in coffins to be returned home. The greater portion of the dead could not be identified, largely because of the absence of relatives; the identity of some was revealed by papers in their pockets.

Deeply pathetic scenes occurred as members of families sought each other from house to house where survivors were cared for, and from place to place where the unidentified dead were lying. Where Americans were recognized their bodies were covered with the Stars and Stripes. The American dead included many well-known men and women of this country and some children, in all 102. Few babies were saved.

For days after the tragedy bodies were picked up by vessels miles from the scene. A drifting lifeboat from the Lusitania was washed ashore and in it were the bodies of three women and two boys. A fishing boat on May 12 reported having counted one hundred floating bodies, the finishing touches to a horror that exceeds anything in the long annals of disasters at sea.

Elsewhere in this issue of the Christian Herald some mention is made of heroic deeds reported by survivors. England as a people was roused to frenzy by the sinking of the Lusitania. Violent demonstrations against German residents in English cities broke out on all sides. Grief and despair over the heart-breaking losses of many households found expression in demands for retribution. Individual Germans and Austrians, even though naturalized, were hunted by mobs. In many cases their places of business and their homes were wrecked. It became necessary to call upon troops to quell the uprising.

THUS came to a close that astounding game of hide and seek with death. Human hearts and minds have received a shock new in the history of the race; a new problem in the relations of men has come to pass. A new wound has been inflicted upon civilization. A new argument has been forged in favor of Christianity and brotherhood and universal peace.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE. For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Looking to the President

IN THE sinking of the Lusitania, involving the sacrifice of more than one hundred American lives, we have for the first time been made to realize the terrible nature of the war that is now convulsing the greater part of the world. All that has gone before, in so far as it directly affected ourselves, has been trivial in comparison with this awful tragedy, which has plunged the nation into grief and aroused its deepest indignation.

It is a very grave and difficult problem with which the administration is now dealing, and the outcome cannot yet be clearly foreseen. No American has desired to enter this war. Remote from it by thousands of miles, we have trusted that the time might come when we might find an opportunity to assist in calming the tempest and restoring peace. In these epochal months we have seen nation after nation drawn into the struggle, until it seemed as though the whole civilized world were engaged in efforts at mutual extermination. Our rights to the freedom of the seas violated by two great belligerents, for the sake of peace we have satisfied ourselves with a dignified protest. And now, with our thoughts turning inevitably to that dark tragedy in the Irish Sea, many of us have felt that all our forbearance has been in vain. Other nations have expressed their sympathy, Germany among the number; but nothing can bring back the lives of our lost sons and daughters who, in accordance with the usages of civilization, were entitled, as neutrals and non-combatants, to protection and safety. The fact that they were warned of danger, while it may be regarded by many as dividing the responsibility, does not lessen or remove it. Yet the keen regret will always remain with us that had the warning been heeded and precaution taken, as it should have been, the awful calamity would have been averted.

In this crisis, the American people have looked to the President in the confident belief that, with the aid of his Cabinet advisers, he will be able to deal with the situation in a manner that will command the patriotic approval of all classes. Nor has their expectation been disappointed. The note to Germany, which was discussed in Cabinet meeting on May 12, was framed by President Wilson after three days of solitude and reflection, during which he had an opportunity to test the feeling of the country on the questions at issue, and he has been guided largely by the result of that test. The note is firm and explicit in its request that Germany disavow the acts of which we complain, make due reparation and take such action as will assure the safety of non-combatants and neutrals hereafter. The whole note is dignified and courteous. It is in spirit an appeal to the conscience and the humanity of Germany. It is a state document which will be endorsed without reserve by the whole people.

At this critical juncture, the war spirit should be restrained, in order that the President may not be embarrassed. All the resources of diplomacy will be employed in reaching a satisfactory solution. We have every confidence that he will leave nothing undone that is needed to safeguard the honor of the nation and its best interests, yet without losing sight of the high ideal toward which this nation has set its face ever since the war began. If the assurance of the safety of American lives and the protection of American interests can be honorably secured by peaceful means, as we pray they may, the whole country will feel thankful that we have in the seat of Washington a President who has the courage to show to the world that our professions are not mere shallow phrases; who can make it clear that our purpose is to save the further sacrifice of innocent lives, not to make war; and who personally represents the great ideal of Christian civilization, that violence settles no principle.

That the divine blessing may rest upon the efforts of the President and his Cabinet and aid them in finding a peaceful and honorable solution of the trouble should be the prayer of every true American.

The World's Granary

AT THE beginning of the great export wheat movement last year, prudent men with far-seeing vision urged an effort on a large scale looking to more extensive wheat culture. They foresaw an increase of the worldwide need should the war be prolonged. In its May crop report, the Agricultural Department indicates the result by the cheering prediction of a billion bushel wheat harvest. Farmers were not slow to take the advice given in the Christian Herald and other journals. They saw wheat prices mounting steadily and they kept on increasing the wheat area of cultivation until they had added over five million acres, making a total of 41,253,000 acres under cultivation in wheat alone. The winter loss has been the smallest in many years. Crop conditions are excellent, and the total yield of winter wheat is estimated at 693,000,000 bushels. Spring wheat is in a promising state, and when reaped will bring up the grand total close to the billion mark, should there be no serious setback in the next few weeks. This splendid showing is a presage of abundance not only for our own needs but for those of such countries as may have to face a serious shortage on account of the war. It means that God has been good to us in giving us the bounteous assurance of food enough and to spare. There is little doubt that the hunger of Europe will demand to be satisfied for many months to come; but such drafts will not deplete our larder. It is still true, as one of our poets wrote, that "the farmer feeds them all," and that the successful cultivation of the land is the backbone of the nation's prosperity.

Hopes for a World Court

IT WAS a striking coincidence that during the days when excitement was running high in the United States over the tension between the relations of this government and Germany, when many felt that there was extreme danger of our being drawn into the vortex of the world-war, a number of America's most prominent men, including an ex-President, were in session at Cleveland discussing practical measures for bringing about the establishment of a World Court.

"This body is not so foolish," said John Hays Hammond, chairman of the congress, "as to conceive that war will be made impossible by such a court. What we hope to do is to minimize the possibility of war." Ex-President Taft declared: "We are trying to be practical. We are not rainbow-chasers; we are not offering a millennium." Mr. Taft acknowledged that some disputes would not be justiciable by this court. He called attention to the general arbitration treaties negotiated by Secretary Knox with France and England during his administration, but which failed of ratification by the Senate. The fact, however, that England and France approved these treaties shows how much hope there is for the extension of the principle of arbitration.

Mr. Taft, Judge Alton B. Parker, and Mr. Bainbridge Colby all discussed the subject "The United States Supreme Court a Prototype of a World Court," holding that there was no reason why the various countries could not leave the adjudication of their disputes to a supreme tribunal just as the various states of the Union abide by the decisions of our Supreme Court.

The Christian Herald earnestly hopes that this latest effort for a world court will meet with unprecedented success. Surely at the close of the present turmoil of war, the nations of the world will be ready to consider earnestly the possibility and opportunity of living together in peace.

Heroes and Ideals

"THE Day of Memories"—memories mostly of the Civil War. Very few now living have vivid memories of that time. Why, then, observe the "Day of Memories"? The cold calculation of reason might suggest that since living remembrance of a tragic crisis has faded, the observance of Memorial Day is but the "shadow of a shadow." There is, however, a ripening of memories which is even more precious than the fresh memories themselves.

When harsh new memories have perished and taken with them the ghost of hatred, a better thing takes their place. The surviving veterans of both sides begin to confess that war is a "mistake"—that differences might have been settled another way. Their children and grandchildren hear this. The nation learns, as individuals do, a lesson from the "mistake."

Today we put flags upon the graves of soldiers of North and South with equal reverence. Something besides their poor shattered bodies is being piously guarded here. The flags stand, sentinel-wise, over the dead to mark our respect for courage and patriotism. They also mark for the living a harvest-field of good feeling and mutual understanding. The thing to do upon Memorial Day is to make the best of the closed and settled past—to make it fru[itful] lessons of wisdom.

Of such lessons the Civil War, like all grea[t] upheavals, teaches many. One of them, perh[aps] most impressive, is that all profound and [fun]mental issues are, in the last resort, decided [by] people in their majestic mass.

This, in a blind, slow way, has been the me[thod] progress in all civilization. The cruelest t[yranny] lasts only until the people can get their han[ds] it and tear it down. Our republic is founde[d] this idea. It has been a success in many wa[ys.] is moving on to greater successes. Eve[n in a] republic some tyrannies continue unseen, thr[ived] obscurity, wielding spectral scepters whi[ch] tinually menace the liberty of multitudes [of] ignorant and apparently powerless. There [will] ways be something of this tyranny in the [best] nation. It is a by-product of the yeasty ev[olution] of democracy. It will take ages to eliminate [it.] the process of democratic evolution is, on the [whole] going forward and not backward.

In a big country like ours, which is ab[sorbing] millions of foreigners every year, it is ama[zing] think of the progress already made. Free [speech] free press, a generous franchise, and educat[ion] ripening every year the unconquerable fo[rces] self-respect, justice, hope, personal ambiti[on], na[tional] tional ideals. Now, in this day, for some of t[he] dar[kest] tyrannies of the few over the many, the [hour] doom has already struck.

"Memorial Day" is, therefore, the annua[l] mark[ing] ing of a priceless tradition, ineradicably se[t in] the consciousness of the nation, to be [ever] stronger and stronger every year. A part [of] tradition is an inextinguishable reverence fo[r those] of our ancestors who, whether in war or pea[ce,] tended for what they thought was right. [And] force of the tradition pushes us onward to a[n] conquest over the present enemies of justice.

This One Thing

THE unfortunate dog of the fable, wh[o let] piece of real meat drop into the wate[r] hope of getting a bigger piece, has b[een] justly maligned. We fail of gettin[g many] real and precious things because we will no[t get] of something else.

For instance, many a big task is spoiled [because] the worker will not let go of the countles[s little] nagging other tasks that dog his brain. T[he men] who achieve big things are the men who let [trifling] things alone except as they contribute to [the big] task in hand.

We should cultivate this habit of concen[tration] even in our resting. Many a vacation is [spoiled] because the worker will not leave his work [behind] him. Work is not helped by being carri[ed over] worrisomely into one's rest; and the res[t is so] spoiled that one misses the fresher vigor and [clearer] brain which should accompany the return fr[om rest.]

Again, we often need to let go of our pre[conceptions.] Some men are so busy clinging to wh[at they] have already learned or believed or in work[ing out] certain theories based on former thoughts th[at they] almost lose the capacity for fair, frank [open-] minded observation. Truth does not nee[d to be] clung to in fear lest it will escape. The ope[n mind,] the calmness of reason, the quietness of [ruling] thought, the willingness to give anything u[p if by] it we shall be led to greater truth—that is the [way to] scholarship, to sainthood, to success of any [kind.]

We do not find God's blessing in its fulne[ss until] we are ready to drop and lose all other things. "On[e] thing is needful," said Jesus. To find that [needful] thing, all other things must be laid aside. W[e shall] return to them later, to all of them that are [worthy,] but we shall return with the Master's bless[ing and] the Master's power. "This one thing I do. For[-] getting those things which are behind and r[each-] forth unto those things which are before, [I] toward the mark for the prize of the high ca[lling of] God in Jesus Christ."

—MEXICO GETTING FREE. One of the most enlig[hted] Mexico's political leaders, Minister Cabrera, has issue[d a] ment giving the views of the Carranza faction conce[rning] political attitude of the Roman Church in that cou[ntry.] presents a mass of documentary evidence intended [to expose] an alleged attempt of the [Roman] clergy to obtain aid [from] government in re-establishing the powers of the church[es in] He urges all true patriots to combine their strength a[gainst] re-establishment of the church hierarchy in that republ[ic, and] that such re-establishment would hold back the progr[ess of the] country, and check the efforts to bring order out of ch[aos.]

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Criticizes Premature Superannuation

REV. DR. CHARLES F. PARKHURST says: "It is an exceedingly awkward thing to be superannuated, to be called dead, with the interment indefinitely postponed." This condition, he thinks, is too often the fault of the man himself, who does not keep abreast of the times, and is retired before his years would justify such action. In trade, business or profession, there comes a time when the forces let down, and a man ought to stop for the good of himself and of his work. Some elderly men are pushed aside unjustly by competition's ingratitude. Others still far this side of the deadline are retired because they will not think, study work or grow. Dr. Parkhurst is himself an example of the large number of men who, in all the callings, are as vigorous in body, mind and soul at three score years and ten as they were at forty. The vitality of Moses in his old age is thus recorded: *"An Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."* (*Deut. 34: 7.*)

Unspoiled

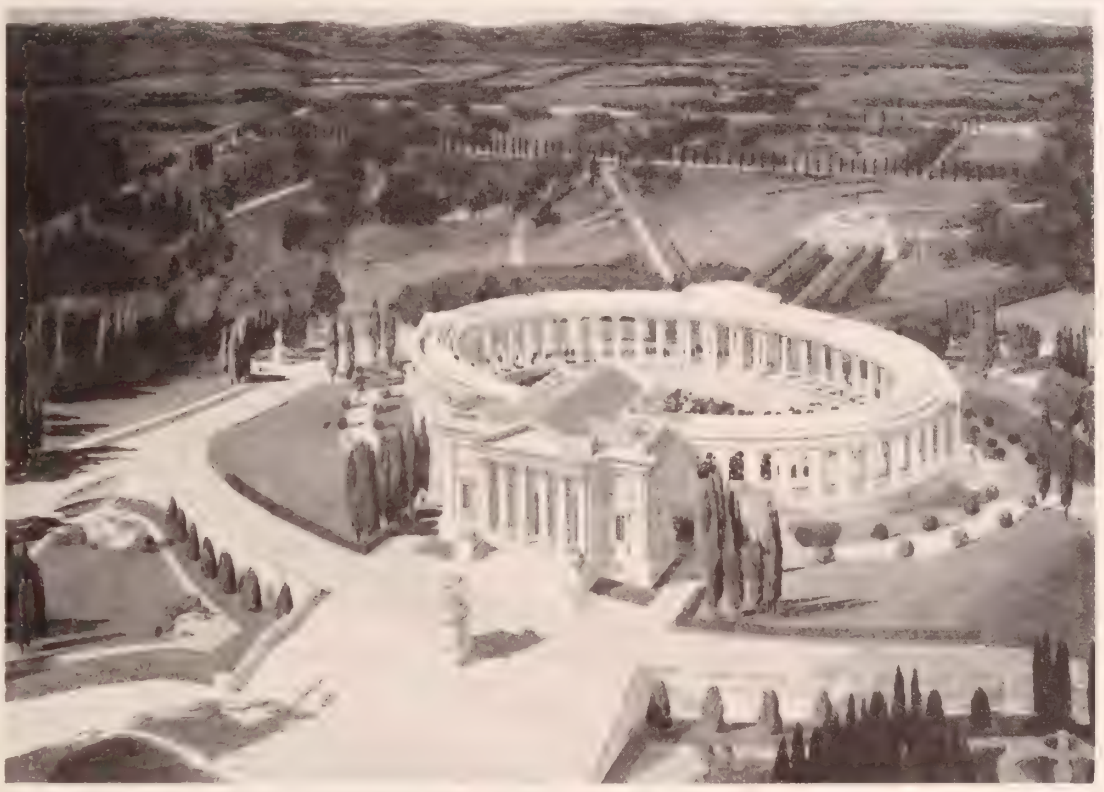
IT IS reported that Mrs. Mary White, seamstress and repair woman in a department store in Savannah, Ga., has fallen heir to the estate of Washington Ware, of Knoxville, Tenn., valued at several millions, and has received cash enough on the legacy as the first payment to support her without work. Mrs. White says she has spent the greater part of her life at hard work that she is happy in her present employment and will not give it up. There is nothing healthier nor happier in the material or spiritual world than work along the lines of the heart's love. Christ thus recognizes his allegiance to the royal law of love: *"My Father worketh hitherto, and I work."* (*John 5: 17.*)

Hawks vs. Mice

THE Department of Agriculture informs us that out of fifty species of hawks and owls only four are actually injurious to crops. A man reports that he saw an owl devour nine field mice at a meal. It is stated that one colony of hawks will kill 10,000 rodents in a single season. The saving of the farmer's crops by the destruction by hawks and owls of the mice and young rats is said to be enormous. These birds of prey were held as an abomination by the Jews and classed as unfit for food: *"And the owl, and the night-hawk, and the cuckow, and the hawk after his kind."* (*Lev. 11: 16.*)

Sent $6 Conscience Money

SECRETARY DANIELS the other day received six one-dollar bills from a volunteer in the navy with a note explaining that the money was "to pay for government stationery, which I appropriated to my own use between September 1, 1910, and September 6, 1914. I used the stationery in my personal correspondence. I must make this matter right before I can go on with a Christian life." The tar was right. He had "gotten religion" and had gotten it so deeply he felt it was his duty as nearly as possible to make right the things wherein he had done wrong. If all who have defrauded the government were to get the same kind of religion the sailor got there would be an appreciable addition to the treasury. Under the Old Testament dispensation, the thief was compelled to restore several times the value of the thing stolen: *"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."* (*Ex. 22: 1.*)



THE G. A. R. ARLINGTON AMPHITHEATER, THE NATION'S GREATEST MEMORIAL TO ITS FALLEN HEROES, NOW UNDER CONSTRUCTION

MEMORIAL DAY will have unusual interest this year from the fact that the magnificent memorial to the American soldier, the Arlington Amphitheater, which has long been in contemplation, will then be in actual course of construction. There are now maintained eighty-three national cemeteries where almost four hundred thousand of our soldier and sailor heroes are sleeping. But it was felt that there should be at Arlington, the largest of the national cemeteries, in closest proximity to the national capital, a fitting memorial that should stand through all the years as a monument to the heroes of all of our wars. Through G. A. R. members of Congress, a bill was introduced two years ago, appropriating $700,000 for an Arlington Amphitheater Memorial, and $250,000 was made immediately available. Two well-known New York architects, Carrere and Hastings, designed the structure, which will be the finest of its kind in the world. Building operations were begun last February. The site is a large open plateau in the southern section of the cemetery, just east of the Maine Memorial, seen in the picture on its white base back of the amphitheater, and near the site selected for the southern approach to the proposed Lincoln memorial bridge over the Potomac. The Arlington Amphitheater is to be of marble, elliptical in shape, 250 feet long, and the arcade, 320 by 160, will be open to the sky. Around the arcade will run an elaborate colonnade, which will open from the main entrance, through to the reception hall. This hall will be a stately apartment with two galleries which are intended to serve as a war museum. The arcade will have an inclined floor of cement with marble seats, the seating capacity being five thousand. A large semi-circular stage, to accommodate one hundred persons, will occupy one side of the arcade and over it will be a gallery, reached by outside stairways, which will seat fifteen hundred. Around the perimeter of the Amphitheater and just inside the arcade will be forty-four boxes for distinguished guests. Directly under the stage is to be a beautiful mortuary chapel, where funeral services can be held in stormy weather. Leading from each side of the chapel, and under the arcade, will be three hundred crypts. The esplanade and gardens surrounding the amphitheater are to be a fitting setting for this courtly structure. A great, grateful nation in the establishment of its cemeteries, its chief one being at Arlington, echoes this sentiment of the patriarch: *"Give me a possession of a burying-place with you that I may bury my dead out of my sight."* (*Gen. 23: 4.*)

Colonel Maus Retires

COLONEL L. MERVIN MAUS, who was surgeon-general of the Eastern Department of the army on Governor's Island, N. Y., was retired from active service on May 9, having reached the age limit of sixty-four years. He has the distinction of having served longer than any other officer in the medical corps of the army. He is a veteran of Indian campaigns, of the Spanish war, and of the Philippines. He killed the rats of Manila and eradicated the menace of the bubonic plague. He compelled the people of that city to be vaccinated and made the place immune to smallpox. He has been a pronounced temperance man, an enemy of the army canteen and a devout Christian. He did his duty in the army with honor, and also obeyed this injunction: *"Fight the good fight of faith, lay hold on eternal life."* (*I Tim. 6: 12.*)

Boy's Love for Mother

THERE was a boy arraigned in Judge Lindsey's Children's Court at Denver, Col., who would run away from school, and told his teacher he did so in order to work. The judge said to him one day, as he rebuked him: "Tim, there will be time enough to work when you are a man." The boy replied: "My father was a man, and he didn't work. He went off and left mother and me, and I guess that's what killed her, too." One day the boy ran into the court room in joy and taking a crumpled paper from his pocket gave it to the judge and said: "I am going to school now every day, and mind everything you say, for I have finished the job I had." The judge found it was a receipt for fifty dollars in full for a headstone for his mother's grave, which he had paid with nickels and pennies hard earned. "I wanted her to have a monument, too, judge, like the others had. She done a lot for me; that's all I could do for her now." What a boy Tim was! Look out for him when he shall become a man, in the front rank of character and human endeavor! What a contrast to the boys and girls who are ungrateful and disobedient to their parents, and cause them such pain and anxiety! How many mothers, weighed down with earthly misfortune, are comforted with dutiful sons and daughters! Tim, in his furnishing a monument for his beloved mother, copies the spirit of Christ, who, on the cross, left this record of his great love for his mother: *"He saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."* (*John 19: 26, 27.*)

At Barnard

AT THE twenty-fifth anniversary of the foundation of Barnard College for Women, celebrated in New York April 29, Dr. Butler quoted Euripides, who wrote: "Why trouble to guard the women folk? For those who are carefully tended deceive us worse than the neglected ones." Dr. Butler said: "It has not been our experience that the women we have tended have failed us or the community." Womanhood has had a long and cruel history of oppression and degrading influence by heathenism. Fragments of the injustice came down into our Western civilization as late as fifty years ago, protesting against the higher education of women. Practical common school and domestic education, with occasional study of the finer arts, was held to be the proper preparation for life. The higher education has proven a great blessing to women and to the community, fulfilling these words: *"That our daughters may be as cornerstones, polished after the similitude of a palace."* (*Ps. 144: 12.*)

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the Incomparable Four

The New Reo The Fifth

"The Incomparable Four"

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MORE THAN 50,000 of them are today in hands of users.

NEVER SINCE THIS MODEL was first announced, has it been possible for us to make enough to supply all who wanted them.

WE HAVE MADE, so far this season, several thousand more of this model than our original plans called for—and still the demand seems to increase faster than the supply.

WE MIGHT POSSIBLY have made more had we been willing to sacrifice quality—or to take the slightest chance that that would happen. But we were not. Quality first, quantity a secondary consideration. That has always been the Reo way.

TO MAKE THEM EVER BETTER—so much better that, always, the demand will beckon the supply—that is our aim.

FROM SEASON TO SEASON we have made such improvements as the progress of the science has made possible. And as our facilities have increased and our purchasing ability become greater, we have from time to time reduced the price of Reo cars at the same time that we have increased the quality and the size.

IN THE CASE OF THIS FOUR we have been able to do two things we had considered impossible—we have made a bigger at the same time that we have made a still better car.

HOW WAS THAT POSSIBLE? you ask. Tell you:—

THE MOTOR PROVED to have more power than was necessary—more than was really desirable for the weight of the car. Refinements, recently made, increased that power still more.

SO WE FOUND we could add three and one-half very desirable inches to the length of the car, give the buyer a more luxurious equipage, and yet have a car of ample power.

THAT DIFFERENCE, in length—and we made it wider at the same time—makes all the difference in the world in the capacity and the comfort of the car.

OTHER NOTICEABLE improvements in a car which formerly seemed almost perfection—are:

IMPROVED UPHOLSTERING—higher backs to seats.

IMPROVED WINDSHIELD support—with braces running from cowl to body sill.

POCKETS in all doors.

INSTRUMENTS mounted flush on instrument board.

HOOD FASTENERS—new and improved type. Stay put and unfasten readily when you want them to.

ENTIRELY NEW TOP—a real One-man top. Can actually be put up or down by one man—after long use as well as when new.

WINDSHIELD—Oval moulding and pressed steel construction throughout.

RADIATOR—New method of securing to frame—more flexible—prevents strains on roughest roads. More cooling capacity.

WHEEL BASE—increased 3"—now 115".

NOBBY TREAD TIRES on rear wheels and extra wide, oversize, demountable rims.

SPRINGS—Improved method of lubrication for spring shackles.

STREAMLINE HUB-CAPS—an exclusive Reo feature.

ANTI-RATTLER on brakes, and anti-rattling support.

IMPROVED STARTING mechanism—no sliding contacts and resistance.

NEW HEADLIGHTS with hingeless anti-rattling doors and outside focus attachment.

NEW DESIGN FENDERS—crown type, closer fitting under pan.

NEW METHOD of supporting ignition coil. New design universal joint for generator.

NEW CYLINDER DESIGN—independent exhaust ports. Injector type exhaust manifold, New low-pressure muffler.

NEW THREE-PIECE piston rings, giving greater power and acceleration.

IMPROVED VALVE operation mechanism—larger surfaces, ball joints, self-lubricating.

NEW ONE-PIECE cam shaft—larger bearings—and hardened and ground.

ADDED FRICTION SURFACE to clutch. New operating mechanism calling for less foot pressure. Improved thrust bearings.

EQUIPMENT — One-man top. Flush instruments; highest-priced d'Arsoval type ammeter and usual tools and accessories.

Price $1050 f. o. b. Factory; In Canada $1445

Don't You Do It!—If Y

JUST BECAUSE THERE IS a demand for more Reos than we can make—for both the Four and the Six—we are confronted with a peculiar condition, and one against we feel we ought to warn our customers.

THE ONLY ARGUMENT competitors—dealers or makers—can use against Reo is "You can't get a Reo—demand is greater than supply."

OF COURSE, THAT'S THE BEST possible argument in favor of Reos. M[ust be] good reason for this tremendous demand for these cars.

MUST BE BUYERS KNOW OR FEEL that in a Reo is to be had the utmost [value] money. Must be; present Reo owners are telling their friends and relatives [to buy] and no other. Must be.

MERE ADVERTISING—our own assertions regarding and praise of our pr[oduct] not create such an overwhelming demand. Must be the quality of the product [itself] praise of present owners.

SOME MAKES OF CARS are to be had in plenty. Some go abegging for bus[iness.] dealers are willing to make concessions, bad trades or both—while, the one c[ertain] Reo dealer is to get enough cars from the factory to supply his insistent demand

AND THERE'S THE POINT—there's the condition against which we want [to warn] in this ad—the matter of substitution.

WE HAVE FOUND—we regret to say it but it is true—that dealers, and in som[e cases] Reo dealers have tried to persuade prospective buyers to accept some other ca[r instead] Reo, using as the argument, "You can't hope to get a Reo at once—output all com[mitted]

ISOLATED CASES THESE, but you may run onto one of them. Hence t[his word]

OF COURSE WE CAN'T BLAME rival dealers for trying to persuade you t[o take] you can get today instead of waiting a few days for a Reo.

AND SINCE THERE IS NO OTHER valid argument—no other you would l[isten to] minute—for you know and have set your heart on a Reo—it is only natural tha[t they] should try to use the fact that there is an over-demand for Reo cars of both m[odels.]

NOR CAN WE, IN TRUTH, DENY IT. We do not attempt to. Do not desir[e to.] we are mighty proud of it—for as we've indicated, it is the best possible evi[dence of] superiority—Reo desirability.

BUT THE FACTS ARE THESE—read carefully; there is at this writing a dem[and for] cars that exceeds our ability to produce. Why we receive on an average one [hundred] twenty-five telegrams per day begging for more cars. Orders are flowing int[o the Lansing] a constant stream—and the spring freshet threatens to overflow the place. [Already] water mark has been passed.

AND THAT DESPITE THE FACT that, all last winter, when others were talkin[g hard] the big twenty-five acre Reo plants were running full speed and a night shift s[ince the] of March. Think of that!

BUT—NOW GET THIS!—That does not indicate that it is impossible for you [to get] FOR IF YOU ORDER NOW, YOU CAN. Anyway, you may.

ASK YOUR LOCAL REO DEALER—telling him at the same time it's no use t[alking] about any other car for you have made up your mind to buy a Reo and be su[re]—he you exactly how many days you will have to wait for your car.

REO MOTOR C[AR CO.]

Canadi[an Fac]

REO "SIX" *the Six of Sixty Superiorities*

If n't Get a REO—Wait!

WCASES—and yours may be one of them—it will be possible to get a Reo on the rder it.

DALER MAY HAVE just received a carload or a trainload and among them one he has not taken an order, or one for which he can induce the buyer to accept a li ry than that originally stipulated.

TERE MAY BE such cases. Only way to find out is phone or drop in and ask Reo dealer about his condition.

AY CASE you'll find he has specifications in at the factory for deliveries in the u —running clear up to August first, in fact. And if you give him your order at ll put you down for a car out of one of those future shipments. Meantime, you he old car for a short time longer.

'E ASSUME that there is an old car. Naturally—for ninety per cent of those eo cars are motor-wise from long experience. Those who are not so motor-wise os who can be induced to accept other and less known makes as "just as good" as

BE A BAD IDEA to drive the "old boat" during the spring break-up anyway. b much worse after than it is now—can it? So it's a good idea to let it take the bumps pg roads and have the new, spick and span Reo for the opening of the good an and for that tour you are planning.

THEN YOU CAN'T AFFORD to delay ordering your Reo.

S DO THAT NOW—else the predictions of rival dealers may come true. You b able to get a Reo at all. For you know what this spring rush is.

IS BEEN A TIME—never since the first Reo left the factory—when we could o;h cars to supply all who wanted Reos. Never a time. Always the demand for s en greater than the possible output.

IYOU MAY BE WILLING—and, as we've said it isn't a bad idea—to drive the o,et a little while, you must take full advantage of that interim to order.

) CAN GET A REO—can be certain of getting the car of your choice; the car h here is such a tremendous demand—and on the day it is promised.

MY BE CASES—we can't say for certain of course—but there may be cases where e are sold clear up to August, beyond which date the factory has made no promises. And your own local dealer may be one of these. Only way to find out is, as we've a him.

URE TO TELL HIM that, under no circumstances, will you accept any car a a Reo—that you'll wait all summer before you'll invest that amount in some- a nay fall even a little short of what you want and know you can get in a Reo.

) YOU'LL NEVER be quite satisfied with any but a Reo. You and the whole r agreed that is the car you want—have set your heart on it.

M, "NO SUBSTITUTES"—and he'll make an awful try to get you a Reo, S whichever model you prefer.

, Lansing, Mich.

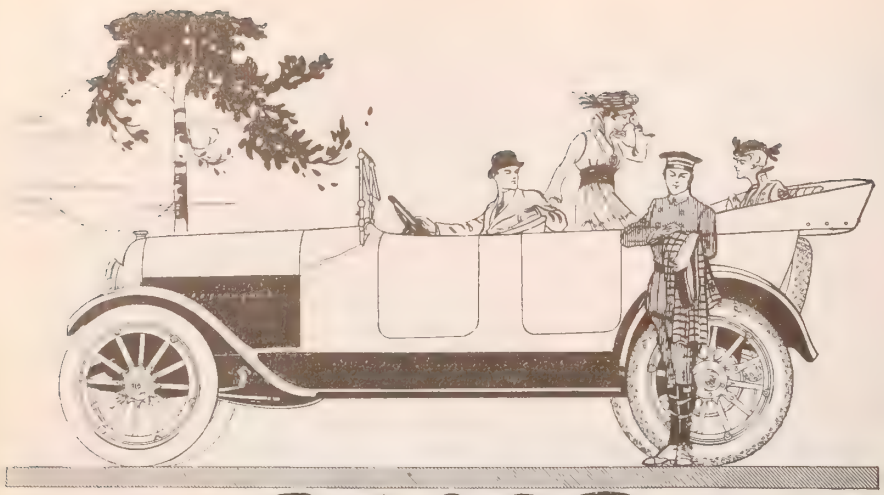
Ontario

The New Reo Six

The Six of "Sixty Superiorities"

(1) FLAT TUBE RADIATOR—won't leak through freezing.
(2) RADIATOR DESIGN—the sloping, curved visor and graceful contour give class to the entire car.
(3) STREAMLINE HUB-CAPS—original with Reo. Will be widely copied.
(4) EXTRA HEAVY, one-piece, forged front axle—50 per cent over-size.
(5) TIMKEN BEARINGS (4) in front hubs.
(6) REO CYLINDER DESIGN—guarantees straight cylinders, uniformity of water jackets no distorted cylinders—no scored pistons.
(7) SAFETY—FIRST—and sure—oiling system.
(8) THREE-PIECE piston rings—more power—quicker acceleration.
(9) FIFTY PER CENT over-size crank shaft.
(10) EXTRA HEAVY cam shaft—extra large cams. One reason for silence and uniformity of power in this Reo.
(11) ECCENTRIC FAN belt adjustment.
(12) SPIRAL HALF-TIME gears.
(13) VALVE ACTION—roller lifters.
(14) OVERHEAD INTAKE VALVE—not exhaust. Another reason for greater power and silence.
(15) FIBRE ROLLER tappets on intake—another "silence" feature.
(16) VALVE ENCLOSURE—silences, and keeps them silent—see next paragraph.
(17) BREATHER TUBE exhausts in valve enclosure.
(18) NO OIL SPRAYED on outside of motor by breather-tube.
(19) TWO FLEXIBLE JOINTS between motor and generator.
(20) ADJUSTABLE main crankshaft bearings.
(21) DUAL—injector type—exhaust manifold.
(22) WATER-HEATED INTAKE manifold.
(23) REO STEERING gear. Not a "talking point," but a driving convenience much prized by Reo owners.
(24) DRY DISC CLUTCH—no tendency to drag.
(25) THREE-UNIT power plant.
(26) FOUR universal joints.
(27) BRAKE AND CLUTCH control system—only one hand-lever.
(28) REO one-rod control—simplest ever devised.
(29) REO GEAR-shift—direct connected lever—you feel the gears as if your fingers touched them.
(30) REO patented locking device—impossible for two gears to mesh at once.
(31) HYATT bearings in transmission.
(32) "INDEX" PLATE surrounding control rod.
(33) FULL FLOATING rear axle.
(34) TIMKEN bearings in rear axle.
(35) NEW TYPE torque-arm.
(36) WORM BEVEL driving gears.
(37) CANTILEVER rear springs.
(38) RIGID attachment of cantilever springs to axle.
(39) REMY electric starter and lighting.
(40) STARTER hook-up—exclusively Reo. Worm drive. No shifting gears—no over-running ratchets.
(41) STARTER LEVER—handy but unobtrusive.
(42) TIRE PUMP attached to main driving shaft.
(43) DIMMING attachment to headlights.
(44) PILOT light and tail light connected in series.
(45) SPECIAL tail-light switch.
(46) PRACTICALLY one-piece pressed steel cowl.
(47) 6½-INCH WIDER tonneau, 122" wheelbase.
(48) 50 PER CENT. OVER-SIZE in all vital parts.
(49) REO ACCURACY—REO CARE—Reo inspection everywhere. Parts ground to absolute exactness.
(50) 190-ODD STEEL FORGINGS.
(51) REAL LEATHER upholstering—we never found a substitute that was "just as good."
(52) REAL HAIR—retains its spring.
(53) REAL RUBBER and Sea Island cotton in tires.
(54) VENTILATING, rain-vision, clear-vision windshield.
(55) WINDSHIELD and top support—have to study in detail to fully appreciate.
(56) GENUINE one-man top.
(57) LIGHTER weight in proportion to power.
(58) EVERY PART—radiator-cap to tail light—Reo made and Reo guaranteed.
(59) MOST ACCESSIBLE car in the world. We will prove it.
(60) FINALLY—and most important to you—the Reo name plate signifies that the Reo guarantee, with all it stands for in integrity and financial stability, goes with the car.

Price $1385 f. o. b. Factory; In Canada $1895



Another Element of Paige Prestige

PAIGE

"The Standard of Value and Quality"

Another Element of Paige Prestige

Real Economy

REAL economy in motor cars is vastly more than a mere matter of tire mileage and low gasoline consumption.

Practically any car of light, "flimsy" construction will make a creditable showing as far as its tires and carburetion are concerned. But *Repair Bills* and *Depreciation* may tell quite a different story. And these—after all is said and done—are the items of upkeep which stamp your car as an Economy or an extravagant Luxury.

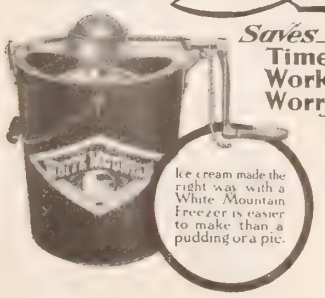
If you have seen the new Paige Six "46," you can readily understand why the item of Depreciation on this car is bound to be a small one. This car is one year ahead of the field. It is refreshingly new in lines, design and equipment. It belongs to no "school," for it is rapidly establishing a school of its own—*the School of 1916.*

"The year ahead car" that's what they call the Paige "Six." And if you are really interested in economy, that is the car you will want to buy.

Paige-Detroit Motor Car Co.
1205 McKinstry Avenue
Detroit, Michigan

The FAIRFIELD SIX-"46"
$1395

Triple Motion
White Mountain Freezer
The Worlds Best" Ice Cream Freezer



Saves— Time Work Worry

BY ACTUAL TEST—Thirty-five minutes to make two apple pies (to say nothing of the baking). Two quarts of delicious ice cream made in *twenty-one minutes.* We have proved it; so can you.

The White Mountain Freezer Co.,
Nashua, New Hampshire.

When your own painter suggests

zinc

for the paint he is going to use on your house, it is a sign that he is negotiating for all your future work.

"Your Move" is a book that supplies sufficient information for you to act upon.

The New Jersey Zinc Company
Room 404, 55 Wall Street, New York
For big contract jobs consult our Research Bureau

THE FIRST MEMORIAL DAY

MANY fanciful explanations have been offered as to what first prompted the idea of a Decoration Day. Some compare its observance to the celebration of All Saints' Day or All Souls' Day in European countries, when the graves of the dead are decorated. Others relate that a German soldier, who had fought in the Civil War, casually remarked that in his native country there was a custom of annually decorating graves of soldiers, and that this chance comment suggested our following the example.

It does not seem necessary, however, to go out of the way for any unusual explanation of what was evidently the most natural spontaneous tribute from the living to the dead. The root of Memorial Day was in the hearts of our sad and sorrowing women.

MRS. MARY COTTON REDPATH
Who Began the "Decoration Day" Custom

As soon as the war was over, as springtime came and the grass grew green on the graves of the fallen soldiers, the Southern women here and there went forth to cover the graves with spring blossoms. The women of Petersburg, Va., were among the first to visit the cemeteries with their wreaths of flowers. In Columbus, Miss., two years after the war had ended, the women strewed their fragrant tributes impartially over the graves of the Confederate and the Union soldiers. It is said that the publication of these instances in Northern newspapers inspired Francis Miles Finch to write the poem "The Blue and the Gray."

A year later, in 1868, following the suggestion of Adjutant-General N. P. Chipman that the Grand Army of the Republic should inaugurate a custom of spreading flowers on the graves of Union soldiers at some uniform time, General John A. Logan, then its commander-in-chief, issued an order naming the 30th day of May. The idea spread rapidly. Legislature after legislature enacted laws making the holiday a legal one. While May 30 has been universally observed in the North, the Southern States vary their dates.

The day was at first designated as Decoration Day, but in time the term came to be regarded as too limited or superficial to express the more comprehensive scope of present-day exercises, and the name was changed to Memorial Day.

Credit for being the real originator of Memorial Day is generally given to Mrs. Mary Cotton Redpath, who died recently in her home in Malden, Mass., at the age of ninety-one. The close of the war found her in Charleston, S. C., with her husband, James Redpath, who was a war correspondent on General Sherman's staff and who remained in Charleston, engaging in educational work among the freedmen, opening day schools and night schools and establishing public reading r[oom]s. Mrs. Redpath appealed to the p[eo]ple of South Carolina for funds to i[n]close the burial field in Charleston a[nd] to erect a monument. Response was prompt and generous. In May, 865, just fifty years ago, a great memorial service was held in Church, which the company ma[rched] to the cemetery. Mr. and Mrs. Redpath rode in an open carriage with another member of the committee and General John Porter H[a]ch, who had st[a]rted a detachment of soldiers as escort.

On the previous day Mr. Redpath had told something of the plan to the children in an "overflow school" he was conducting in the Presbyterian Church, and asked them to interest their playmates and neighbors to gather wild flowers to decorate the graves. A little negro girl said: 'Let's all go an' git a'mfuls an' a'mfuls of posies, an' jest hide the graves from sight, till we cain't see 'em again no mo'."

It is said that over 10,000 persons participated in this first celebration of Memorial Day. Mrs. Redpath in recounting her experience wrote: "The enthusiasm was intense. When the procession formed, freedmen removed the horses from the carriage and dragged it out to the cemetery. The people surged around us, waving their flowers and chanting the weird, stirring songs of their race. When we reached the burial ground, the graves of the soldiers were heaped with myrtle, the small yellow rose called cloth-of-gold, and other Southern blossoms."

Mrs. Redpath had been deeply interested in the negroes previous to the Civil War. Her home in Malden was one of the stations of the underground railway by which slaves escaped to Canada. After the war, when her husband established the Redpath Lyceum Bureau, their home became a center for leaders in literary and political circles. Through all her life, however, Mrs. Redpath remained actively interested in philanthropic and religious work. An intimate friend of many years' standing says: "I always found her doing something for others, using no small part of her small income to help those in need. For a number of years she lived alone (after the death of her husband in 1891), trusting in her heavenly Father, never even locking the doors of her house by day or night. She claimed to feel His presence always, and talked with him as personally present. The last weeks of her life were particularly sweet and beautiful. She would say every day: 'I guess the Father will come for me tonight, and I hope he will; I want to go.'"

MARY KENDALL HYI

AN IDEAL CHILDREN'S ROOM

IN THE Smithsonian Institution at Washington there is a room especially arranged for the children. It is not fitted up with swings, slides and seesaws, but with some of the wonders of nature; curious animals, birds, fishes, insects, plants and rocks. The room was designed and prepared under the personal direction of the late secretary, Dr. Samuel Pierpont Langley, whose interests were so human and broad that he took time from his other studies to direct the arrangement of this room for his "little clients," as he called them, devoting nearly two years to the work. He believed in the saying of an early philosopher, that "knowledge begins in wonder." This little room for the children still remains intact, just as Dr. Langley planned it sixteen years ago. It is just as up to date today as it ever was. His classification and choice were far-sighted and have never been improved upon. Located across the hall, opposite the main entrance of the institution, exposed to the sunlight from the south, it presents a world of entertainment to grown-ups as well as smaller visitors.

DRYING EUROPE'S TEARS

NOTHING succeeds like success, and nothing relieves like relief, and so we rejoice in being able to report so much actual relief being accomplished by the Christian Herald Fund for the Widows and Orphans of the War in Europe. All the arduous work entailed by such an undertaking, and all the sacrifices made by those who give to the fund, seem more than worth while when relief is under way among despairing human beings.

A second report has come to hand from our committee in Holland, working among the refugees from Belgium, of which the following is an extract:

"You may shortly expect the definite report of the committee. As already stated, we contributed $2,000 to the Home for Belgian Orphans at Amsterdam, and the remaining $8,000 are now being gradually paid out to the suffering Belgian widows with children residing in Holland. It has taken a great deal of investigation to make sure of the money being spent to the very best use, and I would like to place on record here the great help I have had in my secretarial work from Mr. A. Driebeck, an influential underwriter of this town, who, at the time when my health did not allow me to do much mental work, almost gave up his whole business in order to take over practically all the work and is still superintending the proper distribution of the money. A word of thanks is also due to my sister, Miss G. Jongeneel, who is regularly assisting us in our work.

"The position is at present that nearly the whole of the $8,000 have been promised to a certain number of widows and orphans of the war, although the whole sum has not actually been paid out, seeing that in most instances we promise a certain weekly contribution for a certain number of weeks. I would have said that we have picked out the most deserving and necessary cases, were it not that we have had a large number of equally deserving and necessary cases where the balance of our funds does not allow us to help, and I am just wondering whether, out of the generous contributions you receive by you, you cannot appropriate a second remittance to the Holland Committee.

(Signed) P. C. JONGENEEL.

WE RECENTLY printed a telegram notifying us, through the State Department at Washington, that a committee had been organized in Vienna to distribute relief to Galician refugees, and ten thousand dollars was at once made available for that committee. We now are in receipt of interesting letters confirming that telegram, the substance of which we quote:

VIENNA, AUSTRIA, *April 16, 1915.*

The Christian Herald, New York City.

We have the honor of enclosing herewith copy of a letter written to the consul general here in Vienna, informing him of the formation of the "Christian Herald Galician Committee," according to the suggestion given in your letter of March 25.

You will see from this letter that we have carried out your wishes, which we shall also always endeavor to do in the future. The desired photographs will be sent you as soon as possible.

Thanking you in the name of the poorest of the poor—the Galician widows and orphans—we are, dear sirs, Yours faithfully,

(Signed) WLADIMIR SCHILLING-SINGALEWYCZ, *Secretary.*

JULIAN ROMANCZUK,
President of the Christian Herald Galician Committee.

The letter referred to reads as follows:

VIENNA, AUSTRIA, *April 16, 1915.*

Albert Halstead, Consul General of the United States of America, Vienna.

SIR: According to the suggestion of the Christian Herald, Bible House, in New York, contained in their letter of March 25, and the conference in the consulate at which Mr. Julian Romanczuk and Mr. Wladimir Schilling-Singalewycz had the honor of being present, we beg to inform you that we have now formed a special committee—"The Christian Herald Galician Committee"—for the relief of widows and orphans and the Galician fugitives, who are the sacrifices of the war.

At present Mr. Julian Romanczuk, vice-president of the Austrian parliament, is the chairman; Mr. Roman Zalozeckyj, professor of the classical high school, and the Reverend Monseigneur Dr. Joseph Zuk are representatives, and Mr. Wladimir Schilling-Singalewycz, member of parliament, is the secretary.

In order to omit any irregularity in our administration we shall address ourselves to the Reverend Antonius Julius, the head of the Austrian committee, and we shall also be glad to have the help and co-operation of the members of this committee.

We are, as yet, only in the beginning of our activities, but as soon as we have more positive results we shall not delay in presenting ourselves before the American ambassador, Mr. Frederic C. Penfield.

Finally we shall esteem it a favor if you will kindly communicate the contents of this letter to the Christian Herald.

We beg to remain, dear sir,

Your very obedient servants,

(Signed) WLADIMIR SCHILLING-SINGALEWYCZ, *Secretary.*

(Signed) JULIAN ROMANCZUK, *President.*

MR. FREDERIC C. PENFIELD, American ambassador at Vienna, under date of April 21 also writes us enclosing a letter from the American consul general at Vienna notifying him formally of the appointment of the Christian Herald Committee for the relief of Galician fugitives. As our readers know, a committee already was in existence in Vienna for the relief of Austrian widows and orphans of the war. The new committee will give itself wholly to looking after cases among the refugees from Galicia and other parts of Poland, who have arrived in great numbers in the vicinity of Vienna, and whose condition is well described in the letter above as "sacrifices of the war" and "the poorest of the poor." This arrangement was by our wish, and has the endorsement of the Vienna-Austrian Committee, for Consul-General Albert Halstead writes: "It seemed in all the circumstances better to form a separate committee from members of the existing committee in Vienna, for the relief of Galicians, otherwise duplication in relief was certain."

The active interest taken in the administration of this relief work by our State Department officials abroad adds greatly to the satisfaction we all must take in the arrangements which have been made.

We invite our readers to make this fund a mighty power for good. It represents Christian sympathy, Christian sacrifices, Christian love. You honor Christ by sending hope and comfort into these places of woe.

On Wednesday, May 12, the fund had reached the splendid total of $150,404.81. Acknowledgments are being made in the Christian Herald as rapidly as space permits, and a number will be found on page 565 of this issue.

Please address your gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

Temperance 5,500 Years Ago

A FOREIGN exchange has this interesting paragraph: "There is still in existence an Egyptian papyrus of the date of 3500 years before the Christian era, which contains the following caution: 'My son, do not linger in the wine-shop or drink too much wine. It causeth thee to utter words regarding thy neighbor which thou remembrest not. Thou fallest upon the ground, thy limbs become weak as those of a child. One cometh to trade with thee and findeth thee so. Then say they, 'Take away the fellow, for he is drunk.'" This is believed to be the oldest temperance lecture in existence.

Friendly Words From India

May I express to you our unfailing pleasure in the Christian Herald. Our home mail comes to us each week, bringing letters and papers, and we look for no paper more eagerly than for the Christian Herald. It seems to keep us in touch with the dear homeland in a very special manner, and since the war began, we feel that no paper that we receive from America, has given us so wide and fair a knowledge of war conditions as the articles by Arnoux.

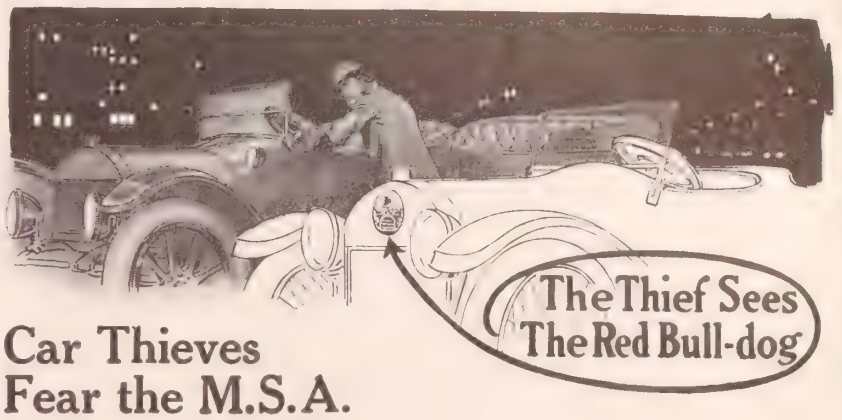
The students of the seminary wait eagerly until we have read the Herald, so that they can have it, and it certainly brings pleasure and instruction and inspiration to many in this compound.

Recently we heard a very fine and helpful sermon from the pastor of our church, and when we spoke some words of appreciation to him, he said: "My inspiration for that sermon came to me from something I read in the Christian Herald."

May you continue long to bring help and inspiration into heathen India, and to all the world. MRS. J. H.

Ramapatnam, Nellore District.

$50 REWARD!

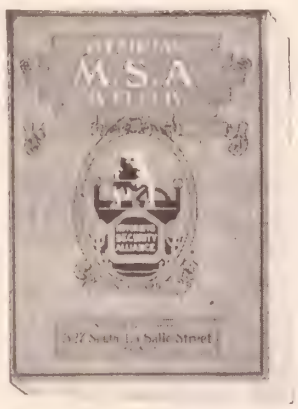


Car Thieves Fear the M.S.A.

"The little red bull-dog" on the radiators of cars owned by members of the M. S. A. is **highly respected** by auto thieves. Inside of one hour after the theft of such car is reported to us, **thousands of notification cards offering $50 reward for the arrest of the thief are actually in the mails.** No thief has ever succeeded in breaking through the far-flung line of M. S. A. surveillance. This is just one of the many helpful activities of the

MOTORISTS Security Alliance

This Big National Organization looks after the motor owner's interests in a multitude of ways—keeps you out of legal difficulties—frees you from the extortion of supplymen, garages and hotels—aids you in all emergencies.



Some of the Benefits:

- Emergency Certificate of Identification for Credit.
- Best Legal Service Obtainable.
- Best Medical Attendance.
- 25% Saving on Insurance Covering Automobile Risks.
- Big Saving in Supplies.
- Protection Plates for Your Car.
- Official Routes and Touring Suggestions.
- Prevention of Extortion.

M. S. A. BOOK FREE

Send for the official M. S. A. Book free to auto owners. Learn what big things the M. S. A. is doing for its members.

Local Agents Wanted

We have a very attractive proposition for men who are qualified to represent the organization. Every local agent must be an automobile owner.

MOTORISTS: Tear Off and Mail for Free Book
J. Lester Williams, Sec'y Motorists Security Alliance,
Dept. 28, 327 So. La Salle St., Chicago, Ill.
Please send the official "M. S. A. Book ... Your automobile for ...
Name ...
Address ...

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NATHAN REBUKES DAVID

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JUNE 6.
II SAM. 11: 1—12: 7. (COMPARE PS. 51)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Create in me a clean heart, O God." Ps. 51: 10.

Of old the Spirit of God moved upon the face of the deep, or, as the R.V. margin rea "was brooding upon the face of the waters," for the earth was waste and void. Prime chaos ruled, but undeterred and undespairing, the Spirit of God waited, that out of it might evolve the order and beauty of the world. It was to that all-sufficient power and lo which he knew were nigh, that David turned in this awful hour, when Nathan's parable h suddenly revealed the enormity of his sin. It was much to be forgiven, but he requi infinitely more. He desired that God's saving grace should enter the very depths of being, and there deal with the fountains from which these dark poisoned springs had aris This is what Jer. 24: 7 and Ezek. 36: 26 promised; and what our Saviour has secured. any one is in Christ there is a new creation, the old things are passed away; behold, they become new." (II Cor. 5: 17.) It is recorded that the day after his sudden conversion siren voice whispered to Augustine: "It is *I*," but he answered quickly: "Ah, but it is not Personality remains unaffected, but the Christ-life permeates the whole character, casti out inveterate evils, extirpating bad habits, and communicating new aims, impulses, and resources.

David's Worst

By Arthur H. Howland

AFTER the ark of God had been brought to Jerusalem, David's new capital, the story of Israel's many-sided king goes on with bewildering changes of cruelty and kindness, light and shadow, piety and crime. Chapter seven sees him sitting in his palace and wishing that he might build a house of worship for Jehovah. God refuses to allow him to build a temple, the reason being more fully set forth in I Chron. 22: 8. His hands had spilled too much blood to be allowed to erect a house of worship for God. The Lord, however, does promise him and his descendants great blessing, and David utters in response a humble and beautiful prayer. Chapter eight sees him back at the horrible business of killing his enemies. Chapter nine, with another abrupt shifting of the scenes, shows the magnanimous affectionate spirit of the king as he tries to find whether or not his friend Jonathan had left any descendants, and tells the story of his beautiful kindness to the lame son of his old-time friend. Chapter ten contains more battle scenes. Chapter eleven shows us David again in his palace, this time not thinking of the God for whom he would build a temple, but looking upon the beauty of an unknown neighbor who so fascinates him that he sends to learn her identity. When he learns that she is the wife of one of his officers, passion overthrows principle and piety and he brings her to his palace. Then follows the horrible story of Uriah's murder, so shameful, so deceitful, so cowardly, so altogether base and dastardly.

We see in the story of this sin of the first magnitude the deadly power of habit. The trouble with David was that he had grown used to killing. He had slain so many people, feeling that he was moved to the slaughter by patriotism or even by the conviction that he was slaying the enemies of Jehovah, that when it came to the question of killing a man who was in his way, he could do it easily.

This is one of the deepest horrors of war, that it dulls the perception of human life. Not only the soldiers themselves, but the men and women who read the battle stories, the boys who get the habit of playing soldier, all are apt to lose that deep horror of pain and death which possesses us at normal times. The way to keep from the danger of becoming hardened is to keep interested in saving others from pain and from danger and in making life for them beautiful and attractive.

"Thou art the man." There are few nobler pictures in all history and literature than that of the stern prophet Nathan pointing his finger at the king and saying this. At another time the Great Teacher to whom had been brought a sinful woman said quietly to those who were accusing her: "Let him that is without sin cast the first stone." His words smote every heart, and, man by man, they slunk gu ily away.

If any of us do wrong there w be less justification and less clai to leniency for us than if we had not ad this story of the guilty king; ha ot heard the stern word of his reb ng prophet and the words of that ter Prophet who condemned the sinne of his day.

There is for us a safeguard nd protection which David lacked he story of the life and words, the th and the resurrection of Jesus C st. He shows us how to keep from sin ng by adopting his principle of lov of living not for self, but for others. He teaches us to care for the happine of others more than for our own. He uts fresh emphasis and vividness upo he old fact of the exceeding sinfulne of sin. He gives us power to fight wn temptation. He offers to cleanse ur souls by the measureless power o he love that expressed itself on Cal ry. He comes to us in the invincible p er of his resurrection life to give u ri- umph in every great crisis, and, o- ment by moment through every sy day, to make us "more than n- querors."

The Box on the Buggy

By Amos R. Wells

AS DAVID grew richer, more po er- ful, more famous, more luxur us, he must have grown less religious If God had been in his life as he as when he wrote the twenty-third P m, the temptation of Bath-sheba w ld have had no power over him. We ell Phillips was the son of a wea hy father, the first mayor of Boston. He was subject to all the temptatio of riches; but one day, after heari a sermon by Lyman Beecher, he we to his room, threw himself on the or, and cried: "O God, I believe in e! Take what is thine own. I ask is, that whenever a thing be wrong it ay have no power of temptation over e, and whenever a thing be right it ay take no courage to do it." In er years the great anti-slavery and n- perance orator said: "I have n er found anything that impressed m as being wrong exerting any tempt on over me, nor has it required any c r- age on my part to do whatever I e- lieved to be right." This might ve been David's experience on the s ne terms. It may be ours.

That unholy gazing upon Bath-s ba led to adultery, and adultery le to murder. This is like all sin. "S is a fountain," wrote Andrew Bo r; "not a mere act, but a fountain of e." And he went on to urge, "Never t e with one sin. It is like a little c d which, as a poet has said, may ho a hurricane in its grasp." In the s ne vein Dr. Charles S. Robinson said. It is as supreme a folly to talk of a l e sin as it would be to talk of a s ll Decalogue that forbids it, or a dim u- tive God that hates it, or a shallow ll that will punish it."

Nathan's parable was directed o- ward the abuse of power. The ch

rn had power over the poor man, and ud it to kill the poor man's pet lamb. e of the commonest of human fallacies is to think we can do as we please vh what we have or can get.

t took some courage for Nathan to fg out at his king the stern words, "Thou art the man!" but justice is no rpecter of persons. Every Federal jge must take an oath that he "will a inister justice without respect to psons, and do equal right to the poor a to the rich." "This oath," said Jtice Brewer, "while defining the o:ial obligations of the judge, with eal emphasis states the duty of ery citizen." In all our dealings vh others, and no less in all our fming of opinions about others, we nst seek to do exact justice, without fr or favor.

David's conscience answered at once t Nathan's accusation. Doubtless it h been eager to speak all the time, it David had listened to it. Two men hed a horse and buggy to go to a vage seven miles away. When they g back, with a very weary horse, the sole-keeper asked if they had gone only seven miles. When they said they had, he opened a little box on the side of the buggy and showed them an instrument which registered thirty miles as the length of their drive. Such a silent witness against us is our conscience, and some day it will give a full account of all we have done. May it be an account of which we shall not be ashamed!

Then came David's punishment, the death of his child. Would he have been punished if the babe had lived? He surely would. His punishment began as soon as his sin began. As Ruskin wrote, "For us every day is a day of judgment. Judgment waits at the doors of your house, it waits at the corners of your streets; we are in the midst of judgment." David repented, as his wonderful fifty-first Psalm testifies; but his child remained dead, and Uriah remained dead, and we may well believe that David's joy remained dead for the rest of his life. "He that hath tasted the bitterness of sin," said Charnock, "will fear to commit it; he that hath felt the sweetness of mercy will fear to offend it."

The Young People's Meetings

The Body Kept Subordinate

BY. P. U. and Christian Endeavor Topic for June 6. I Cor. 9: 27-29 (Consecration meeting)

CAN you conceive the terrifying situation of being bound, flat and helpless, upon the back of an untamed horse and sent hitling and crashing through a wilderness? This is the old story of Sleppa, whose experiences artists, as well as a poet, have made vivid.

Yet many people live constantly in a tuation very much like that, only re perilous. Their bodies are untamed beasts to which their souls are bnd, and these wild beasts carry th about at will.

he true relation between horse and m is that the man should dominate a direct the horse; otherwise the m is in deadly peril. The true relon of body and soul is that the sc must dominate and direct and use th body.

his is a consecration meeting. The w to get into right relation to your by is to present both soul and body t christ. Then he will give your will pwer to control and direct your body.

n athletic, muscular Christian is a eautiful object. Billy Sunday is admirable as an athlete as he is admirable as an evangelist. The human bdy is the most marvelous mechanism in he world. It reaches its highest pfection when it is dominated by a sctified soul and skilfully used in lar for the welfare and salvation of ots in the name of Christ. We may nt all have the special gifts of an evangelist, but we can all compel our bees to do the bidding of our souls as in the power of the Holy Spirit, wstrive to the best of our ability and oportunity to be soul-winners and li brighteners.

The Promises of Guidance

Eorth League Topic for June 6. imes 1: 5; Ps. 25: 9, 48: 14, ?: 8; Isa. 58: 11

WILL God really tell me what to do today?

'e should have a very different loing Bible if all the promises of gt ance were taken out.

nd since they are there they must m n you—and you—and you—and me.

nd they must mean us today.

h, we of little faith!

Do You Know Your Bible?

Honor Roll and correct answers to List 4 will appear next week.

New Questions. List No. 5
II Corinthians

1. (a) Whom had Paul sent as a messenger to Corinth after writing his first epistle to the church there? (b) Where had he hoped to meet the returning messenger from Corinth? (c) Where did he finally meet him?

2. (a) What remarks of Paul in this epistle indicate that he was anxious about the results of the first letter? (b) What report did the messenger bring about this matter?

3. (a) What attitude does Paul now urge the Corinthian church to take toward the brother whose wrong-doing had necessitated the severity of the first epistle? (b) What did Paul consider to be the only source of his own efficiency? (c) What great statement does he make about the relative values of the letter of the law and the spirit?

4. (a) What Old Testament event proved that there was glory even in the old dispensation of law and condemnation? (b) With what two phrases does Paul characterize, or designate, the new dispensation, which has a far greater glory?

5. (a) What will happen to those who behold (or reflect—see American Revision) the glory of Christ? (b) Quote the beautiful verse in which Paul describes the method by which God brings his light to the hearts of believers.

6. (a) What great statement does Paul make as to the relative endurance of seen and unseen things? (b) What did Paul state to be the motive of his life?

7. (a) What result should Christ's death have in the lives of believers? (b) What official relation does the believer hold to Christ? (c) What exhortation sums up his message to others?

8. (a) What warning does Paul give about close association with unbelievers? (b) What blessings will follow disentanglement from the world? (c) What earnest exhortation does Paul make to the Corinthians at the close of his appeal to separate themselves from worldly defilement?

9. (a) What special work had the Corinthian church undertaken a year before Paul wrote this letter, in which Titus and his companions had been instructed to assist? (b) In what province had the Christian believers been assisting nobly with this enterprise? (c) How did Paul express himself to the people of this province about the zeal of the Christians of the province of which Corinth was a part (Achaia)? (d) What would be the result then, if they should lessen their activities and not come up to his first expectations?

(Note. There is a marked difference in the style and tone of the last three chapters of the epistle. The conjecture has been made that news had come from Corinth that the party hostile to Paul had renewed and intensified their activities.)

10. (a) What did Paul's opponents say of his physical presence and spoken words as compared to his writings? (b) How had he demonstrated his fidelity to Christ's work? (c) What better thing did God give Paul when he asked to have the thorn in the flesh removed? (d) What was Paul's greatest wish for the Corinthian Christians?

is hard for our teaching to overcome the logic of example. If the Sunday school teacher says that there is harm in smoking cigarettes, and the doctor says there isn't by smoking them—the boy who wants to indulge in the habit will believe the doctor.

When a man does right he is happy; when he gets others to do right he is still happier.

The trouble with most of the flowery sermons is that by the time the sermon is finished the flowers have withered.

Reconstructing Car Values

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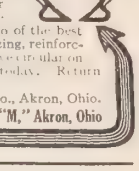

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THE ADVENTURE

BY MARGARET E. SANGSTER, JR.

"GAVE Her His Life Belt Though He Could Not Swim," "Bride Seeking Husband," "Survivors Describe Acts of Heroism."

The headlines stare at us from every paper, sometimes bordered in black, and we look at them—incredulous almost. For nothing seems so unbelievable, so horrible, as a disaster at sea.

There were all people on the stricken Lusitania—lords and ladies, doctors, ministers, school-girls and débutantes, actors and authors and actresses. There were folk in search of pleasure, folk on the trail of business—folk hunting, perhaps, for adventure. And among them were many that were brave—brave with the conspicuous courage of the great emergency that bares the soul of a man or a woman.

Alfred Vanderbilt was a figure in society, a man of millions, whose smallest faults have been hunted out, and his tiniest good deeds and smallest weaknesses printed in large type many times in the daily papers. But now that his name is written in letters of flame (for he heads the list of Lusitania heroes) every other feeling is swamped in a great flood of pride and love.

"People" (I am quoting from a newspaper) "will not talk of Mr. Vanderbilt in the future as a millionaire sportsman and a man of pleasure. He will be remembered as a hero, and men and women will salute his name. When death was nearing him, he showed gallantry which no words can adequately describe.

" 'Find all the kiddies you can, boy,' he said to his valet. The man rushed off collecting children, and as he brought them to Mr. Vanderbilt the millionaire dashed to the boat with two little ones in his arms at a time. When he could find no more children he went to the assistance of the women. When the ship gave every indication that it would sink within a few minutes, Mr. Vanderbilt took off his lifebelt and gave it to a woman who passed him on the deck. Then he turned back, as though to look for another belt." . . .

IT IS not only in old Sparta that mothers were brave. There was a mother on board who made her great sacrifice in a wonderful way. "She lost all her three young children, one six years, one four, and the third a babe in arms, six months. She herself lives. She held up the three of them in the water, all the time shrieking for help. When rescued by a boat the two elder children were dead. Their room was required on the boat and the mother was brave enough to realize it.

" 'Give them to me,' she shrieked, 'give them to me, my bonnie wee things. I will bury them. They are mine to bury as they were mine to keep.'

"With her hair streaming down her back and her form shaking with sorrow, she took each little body from the rescuers and reverently placed it in the water again, and the people on the boat wept as she sobbed a little prayer to God. . . . Just as the rescuers were landing, her third and only child died in her arms."

The brave deeds were not confined to grown-ups, however, for one g of fourteen is called the heroine the Lusitania. This is the story:

"Miss Katherine Kaye was r urning from New York, where sh had been visiting relatives. . . . With smiling words and reassurance she climbed aboard the lifeboat as olly as an able seaman. One sailor f ated at his oar as a result of a hard race to escape swamping. The girl took his place and rowed until the boa was out of danger."

A physician, Dr. Daniel V. M ore, from South Dakota, because his medical skill was able to do much aid his fellow sufferers. "A girl wh we had heard sing at a concert was ug- gling," he said modestly, "a I caught hold of her somehow and lled her into the boat. I grasped a man by the shoulders and landed him afe. He was a barber in the first ass cabin and a more manly man I ver met. We pushed away hard to oid the suction, but our boat was fa fill- ing. . . . In a few minutes sh was filled level full. Then a keg f ted up and I pitched it about ter feet away and followed it. After rea ing it I turned to see the fate of our bat. She had capsized and covered m y."

It would be impossible to te the individual names of every brav er- son, but there are three names hat group together. Mme. Marie De ge, Herbert S. Stone and Lindo W. Bates, Jr., fought and died whil ry- ing to save some of the hopeless, elp- less ones. "This little band," sa the printed accounts, "guided wome and children, supplied lifeboats, bou up the wounds of other passenger and then plunged hopelessly into th sea, having given up their own lif re- servers. There was no cooler bup aboard the boat."

Mr. Charles Frohman, know all over the country as the manage and producer of the better class of ays, was identified among the bodies ov- ered. One of the survivors sa his face was the calmest of any o the dead. Perhaps his last words— rds that will go down in history—ma ex- plain the peace that carried him through the gates of death. A ng Frenchwoman, Rita Jolivet, wh was talking to him at the time of the ag- edy, gives his message to the w ld:

"Mr. Frohman was especially alm and magnificently courageous. He told all to keep still, and when th hip listed and every one rushed t the deck where the first boat was ing launched, he said to us: 'Stay ere you are; this is going to be a clos all. We shall have more chance here han by rushing for the boats.' Th he went on just as calmly as thou he were discussing some small ter- dinner question. 'To my mind,' he aid, 'death is the most beautiful adve ure which life can offer. The test for s at all times is to meet it as such.' "

Just after that the second to edo struck.

THESE glimpses of heroic sou in passing, help us bear our heav pss. And, although there is no way of j ow- ing, we can well believe that hun eds met death just as calmly as th few whose last deeds have been q ed. For when a soul trusts in God, de n— even death at sea—is the most au- tiful adventure which life can offe

Golden Hours

SOME day we may try to make a list of all our readers who have celebrated their golden wedding anniversary. We may not get to this soon, but it will be interesting whenever it is done. Meanwhile we can at least record such a happy event in the lives of Mr. and Mrs. E. Cook of Milaca, Minn., who on the 16th of last November enjoyed all sorts of delightful remembrances from their friends in celebration of the fiftieth anniversary of their wedding. Both Mr. and Mrs. Cook have been members of the Methodist Episcopal Church for over fifty years and of the Christian Herald Family for more than half of that period.

Rivulet or Torrent

YOU have seen the difference betwe the stream that creeps along in its dull an lugg- gish course, sometimes full and som mes empty, and the foaming torrent that shes forth, leaping over rocks and stones, ca ing all before it as it seeks its way to the oce .

Which does your life most resemble The trickling stream, which at best slowly ides along—the life of formalism—or the ous. bounding torrent, "which rejoiceth as a jong man to run a race"—the life of faith an ope and love and sympathy, because of the in well- ing Spirit of life in your soul?

Bath, N. H. REV. J. R. F.

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By ordering from us **now** instead of waiting until Fall, make a large saving, get a superior quality of Bulbs not ally to be obtained at any price in this country, and e a much larger list of varieties to select from.

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f you wish to take advantage of our very **low prices,** must have your order **not later than July 1st,** as import Bulbs to order only. They need not be paid until after delivery, nor taken if not satisfactory. eferences required from new customers.) **For prices smaller quantities see our import price list, the most nprehensive catalogue of Bulbs published, may be had the asking.**

A FEW PRICES	Per 100	Per 500
Fine Mixed Hyacinths - -	$2 90	$14 00
Fine Mixed Tulips - - -	70	3 25
Narcissus Poeticus Ornatus	75	3 50
Double Daffodils - - - -	1 90	8 75
Narcissus Empress (Monsters)	3 00	13 50
Narcissus Golden Spur - -	2 80	10 00
Spanish Iris, Splendid Mixture	55	2 00

LIOTT NURSERY, 351 Fourth Ave., Pittsburgh, Pa.

WHEN DINNER COMES

ne Ought to Have a Good Appetite.

A good appetite is the best sauce. It gs a long way toward helping in the destive process, and that is absolutely ential to health and strength.

any persons have found that Grape-Nts food is not only nourishing but is a great appetizer, and children like the te of it and grow strong and rosy fm its use.

t is especially the food to make a wk stomach strong and create an aetite for dinner.

I am 57 years old," writes a Tenn. gndmother, "and have had a weak smach from childhood. By great care ato my diet I enjoyed a reasonable dree of health, but never found anything to equal Grape-Nuts as a standby.

When I have no appetite for breakfst and just eat to keep up my strength, I ake 4 teaspoonfuls of Grape-Nuts wh good rich milk, and when dinner coes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast sons to make a healthy appetite for dner.

My little grandson was sick with smach trouble during the past summr, and finally we put him on Grape-Nts. Now he is growing plump and wl. When asked if he wants his nurse or Gape-Nuts, he brightens up and points to he cupboard. He was no trouble to win at all—thanks to Grape-Nuts."

Jame given by Postum Co., Battle Cek, Mich. Read "The Road to Wellve," in pkgs. "There's a reason."

ver read the above letter? A new o appears from time to time. They a genuine, true, and full of human interest.

AMAZING PROFITS

IN MUSHROOMS. Anybody can make big income, in spare time, entire year growing mushrooms in cellars, sheds, barns, boxes, etc. Ready sales at highest prices. Free illustrated Instruction Booklet.

HIRAM BARTON, 326 W. 48th St., N. Y.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 44

THE C. S. BELL CO. Est. 1858 Hillsboro, Ohio

IN THE FRONT LINE TRENCHES

Continued from page 549

château in the beautiful iron-fenced park had not been commandeered as an army headquarters, but that it was simply the home of one of these young men, who had invited all his brother officers from a nearby garrison to a luncheon; and that now you were leaving to catch a train. As the motor lurched soggily from the soaked driveway I took a last glance at the château; a wisp of blackish smoke, beaten low by the rain, was wraithing along the brick chimney, and an old servant was sweeping away the mud that our boots had left on the porch; but as the motor swung past the little square-paned library windows I saw that they were pierced with tiny holes, through which passed the thin tendrils of wires, caught against a great tree and leading off through the park; and in the window I saw a soldier telephoning, while another at a table seemed to be writing down what the man in the window was calling off. Ahead a tranquil driveway tunneled the trees. . . .

The brown-leather uniformed army chauffeur, ignoring the insane skidding of the car, was racing through a desolated country. It is the contrast that always catches you in this war. In the sugar-beet fields that came up to the road I began to see an increasing number of mounds, some four, some thirty feet long, incongruously protruding from the flat ground. And I began to see little wooden crosses, turned the deeper yellow that new wood turns in the rain; and some of the crosses, loosened by the downpours, leaned over, their arms resting in the mud, and on one a helmet hung. On either side the unharvested field of sugar beets had become the harvested fields of the dead. . . . Where you saw the white sides of a farmhouse, no smoke mounted from the gaunt gray chimney; and in the yard beyond no human being moved, for you were passing through a countryside where the armies had passed. We drove on, but we could not leave the long sinister mounds behind. And you began to think what an awful thing it is not to be able to go a hundred yards without seeing a grave! I noticed that Oberleutnant Herrmann no longer sat hunched with the blue collar of his cape turned up to his ears and staring straight ahead; restlessly he seemed ever glancing from left to right. I wondered what he, a soldier, who had been decorated for bravery in German Southwest Africa, thought of these things that he so restlessly saw.

"A great battle was fought here early in October," he said after a time. "Sixty thousand men were engaged." He paused. "There were six thousand dead. A hundred were wounded every day for five days for each mile of a forty-mile line."

That was all; but his eyes roved from grave to grave. For two miles we followed the avenue of wooden crosses; and then, still in the open country, the car stopped. Then I saw that the car ahead, carrying the staff officers, had stopped too, and that they were getting out.

"Over to the right there," said a captain, pointing towards a clump of trees through which the ruins of cottages loomed dismally in the rain, "is a village which we shelled because the French refused to leave it. Then they took up positions in the cemetery," and with a wave of his hand the captain indicated an ancient brick wall that had seemed to enclose only a grove of tall acacias at the end of the sugar-beet field. "It took us three days of hard fighting to capture the cemetery," he continued as we waded through the mud.

"Three days—and how many lives? And as you approached the brick wall, you thought that now it was not considered of enough importance to have a single soldier on guard; which is one of the false impressions that always come to you after hearing that a certain point was taken at such sacrifice, and then to find that point abandoned. For the moment you seemed to think of the cemetery as being typically futile of war; and then its place in the vast strategical contemplation of a battle line three hundred miles long emerges from your temporarily befogged vision.

It was such thoughts as this that were running through my mind—and that obsess you in these days of national pride—as we entered by the rusted iron gate and stood in the place of desecrated graves. But as I walked among them, their white monuments chipped with rifle balls, the leafless boughs of the great trees spreading above, splintered with shrapnel, the red wall torn open here and there to admit the shells, one of which must have burst in that rain-filled crater by the iron-railed shaft over there; as I saw a clutter of rifle butts, smashed off against a tombstone, perhaps so that the metal parts could be taken back to an ordnance factory to be molded again; as my foot kicked a rotting black cartridge belt, I thought not how terrible it was to have fought in and thus desecrated a sepulcher. I was thinking of the men who had fought here. I was wondering only whether they lived. I was wondering how many of those thick white bullet-chipped tombstones had shielded men from death. I was wondering how many more of them would have been killed had they fought in the open field; and as I examined the shattered granite slabs I could think of them only in the terms of the protection they had given.

Then in the extreme corner of the yard I saw a monstrous cross looming high. I judged it to be about thirty feet high. Made of grilled iron, it was; painted black. But as I walked toward it I saw that it was a crucifix and that the designer had fashioned the dying Christ in white marble, which had turned gray. And the stone eyes of the Christ seemed to be hopelessly gazing down, and with an uncanny feeling you wondered what the soldiers had thought; but something told you that they had probably not seen it at all. Something was desperately, defensively urging me to climb the stone steps to the cross so that from the base I might examine the figure closer. And I saw then, not that it had miraculously escaped unharmed, so that men might later make pilgrimage here and see, but that three bullets had nicked the cross and gone ricochetting off. And I walked away from it wondering if any soldier had sought the shelter of that huge cross.

One of the staff officers was speaking to me.

"Will you return to headquarters with us for tea?" he was saying; and he gave a slight shudder. Of course it was from the cold rain; but now I think it odd that I felt a need to have to tell myself that. Nor did any one feel inclined to talk as we passed through the rusted gate in the red wall and turned towards the road. . . .

To be continued

Deliver Us!

FROM all the woe and sorrow that bloody warfare brings, when monarchs start to borrow some grief from other kings; from dreadful scenes of slaughter, and dead men by the cord, from blood that flows like water, deliver us, O Lord! From fear and melancholy that every death list gives, from all the pompous folly in which an army lives; from all the strife stupendous that brings no sane reward, but only loss tremendous, deliver us, O Lord! From seeing friend and neighbor in tools of death arrayed, deserting useful labor to wield the thirsty blade; from seeing plowshares lying all rusty on the sward, where men and boys are dying, deliver us, O Lord! From seeing foreign legions invade our peaceful shore, and turn these smiling regions to scenes of death and gore; from all the desolation the gods of war accord to every fighting nation, deliver us, O Lord!

WALT MASON.

Start the Week Right

When washday comes 'round in India, the women soak the dirty clothes in water, lay them on a flat stone, and then beat them with another stone. Hard on clothes? Certainly!

But isn't it nearly as hard on the clothes to hard-rub them on a washboard and boil the life out of them? To say nothing of being a slave to the washtubs yourself!

If you'll wash the easy Fels-Naptha way, you can be sitting at your back windows by noon on washday, looking with pride at your week's wash as it dries snow-white on the line.

The first thing to do is to wet the clothes, soap them with Fels-Naptha and put them to soak for thirty minutes.

The Fels-Naptha Soap loosens and dissolves the dirt. All you need do is rub lightly with your hands, or in a washing machine, rinse, blue—don't boil—they're ready to hang out.

By getting the washing done and out of the way quickly and easily you start the week right—and make all your work easier. That's why a million up-to-date women are using Fels-Naptha Soap today and every day, not only for washing but for all kinds of housework. Cleans the daintiest laces as well as heavy rugs and carpets.

Fels & Co., Philadelphia

No one thinks of leaving poisons within reach of little children—except fly poisons. Yet fly poisons kill more children than all other poisons combined.

We quote from an editorial in the December issue of The Journal of the Michigan State Medical Society.

"From the first of July to October 15, the press of a few states reported 45 cases of poisoning of children from the use of fly poisons."

These children were all under six years of age. The poisoning was caused by swallowing the liquid covering poison fly paper or by sucking the poisoned and sweetened wicks protruding from tin boxes. The editorial suggests that a large number of cases of such poisoning probably escaped recognition because:

"—it is difficult, perhaps impossible, for even an experienced physician to distinguish a case of arsenical poisoning from cholera infantum, the symptoms being so similar. How many children have been poisoned from these fly poisons, amid the deaths ascribed to cholera infantum, can never be known."

Mothers who have intuitively avoided fly poisons, now have their good judgment complimented by these actual facts. The danger is even greater than most of them knew.

"Arsenical fly-destroying devices are as dangerous as the phosphorus match. They should be abolished. *There are as efficient and more sanitary ways of catching or killing flies*, and fly poisons, if used at all, should not be used in homes where there are children, or where children visit.

TANGLEFOOT

The Sanitary Fly Destroyer

Non-Poisonous

Catches the Germ With the Fly

The new metal Tanglefoot Holder removes the last objection to the use of Tanglefoot. 10c at dealers, or sent postpaid—two for 25c—anywhere in the United States. (40)

THE O. & W. THUM CO.
Dept. 231, GRAND RAPIDS, MICH.

"This is the original *effective* non-skid tire"

—says Old Man Mileage

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"The Republic Staggard Tread was originated at a time when there wasn't a single *effective* non-skid tread on the market.

"So the Republic inventors didn't imitate, didn't attempt to construct something 'just as good.' They studied road surfaces, analyzed skidding dangers, and designed along scientific principles a tread capable of filling every requirement.

"For seven years thousands of experienced motorists have been putting it to test on slippery city pavements and hard gritty country roads. That they believe it to be the Supreme Tire Value is proved by their continuous use of nothing but Republics.

"From the standpoint of economy, too, Republic Tires will win your decision easily. They cost more to buy than many, because there's more *real quality* in them—but they cost less to use than any, because you get more uninterrupted mileage out of them."

Write for *"Old Man Mileage—His Book,"* which contains facts of vital interest to every tire buyer.

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REPUBLIC TIRES

STAGGARD PLAIN AND "W M" TREADS

TRADE MARK REGISTERED U. S. PATENT OFFICE

Republic Staggard Tread, Pat. Sept. 12-22, 1908.

THE PRAYER LEAGUE

A BOY thirteen years old writes: "Tell mamma I am feeling fine and my leg is improving. Write to the Christian Herald for me and tell them to thank God for what he has done and for his many blessings. I am praying that he will make me well and make me a good Christian boy." A father who wrote some time ago for prayers for a number of his family who had been taken to the hospital for treatment, writes now: "My family are all home from the hospital in answer to prayer. The oldest son arrived home well two weeks ago today."

Glad tidings continue to reach us of gracious revivals of religion and the salvation of souls. Mrs. M. J. M. writes from Crawfordsville, Ind., referring to a previous request for prayer for a glorious revival, and adding: "Evangelist Bob Jones has just closed a five weeks' meeting here, with two thousand converts." Mrs. T. writes from Memphis, Tenn.: "Several weeks ago I asked the prayers of the League for God's blessing upon a revival to be held in our church. Prayers were abundantly answered. Many unconverted were brought to Jesus. Many who had grown cold renewed their vows. It was a grand revival." A Believer writes to tell of a gracious revival at Salem, Va. A Friend writes from Medford, Ore.: "Some time ago I sent a request for the conversion of a young man. He has since been converted and joined the church." A grateful mother writes from Indiana: "I sent a request for the prayers of the League for my son, who was addicted to the drink habit; I am so grateful that he seems to be entirely cured." A Reader from California writes: "A short while ago I asked for prayer when there seemed no way for me to continue earning my salary. God provided a way and I am still trusting that he will be my help in every way."

A sorrowing mother writes to ask special prayer for a son who has not been heard from since December 18. He was ill at that time and his mother urges prayer that he may be restored to health and that he may find work and be converted, that he will write home and return to his loved ones. A father writes from Canada to ask earnest prayer that his son may be delivered from the drink habit and may be led to the Saviour. A wife writes from Illinois, telling of pressing financial burdens and asking prayer that her household be relieved of its difficulties. A business man from a city in Pennsylvania writes to tell of business cares and perils and to ask prayer for special help. A Georgia mother asks prayer for the healing of her little son, that her husband may become more settled in his religious views and be more closely united with her in the worship of God, and that the home may be prospered.

Mr. and Mrs. M. write from Lykesland, S. C., to say that their brother, whose health was restored last summer in answer to prayer, is so ill again that the doctors say he cannot recover. He is a father with three little children, a mother and two sisters dependent upon him. His sister writes: "I have faith that God will cure him." A mother writes, expressing great anxiety because her young son is not doing faithful work in school, and asks earnest prayer that he may do better.

A Reader asks prayer "that our heavenly Father will help us to prove ourselves not guilty of the crime of which we are accused." Mrs. W. asks prayer that a friend may prove himself innocent of a wrong deed of which he is accused. A mother asks prayer that her little child may be given a clear mind, a better disposition and more perfect power of speech. Another mother asks prayer that her daughter may receive justice in a court proceeding; a wife, that her husband may return home; another mother, that her daughter may be reconciled to her. E. B. C. asks that she may have God's guidance in a difficult matter; A Reader, that she may be relieved of a great hear[t]. Thirty-four other friends ask prayer for the granting of varied desires and needs.

Two wives ask prayer that their husbands' minds may be restor[ed]; a mother, her daughter's. Three friends ask prayer that their sisters' minds may be restored or strengthened; one a brother's. Six friends ask prayer for mental restoration or strengthening of other relatives, friends or for themselves.

Seven friends ask prayer that their sight may be restored; six friends ask prayer for the restoration or strengthening of sight for other relatives, friends or for themselves.

Prayers are asked for revival of religion at Hanover, Mass.; Washington, D. C. (spiritual awakening in a church in that city); Seabrook, N. H.; Tuscola, Ill.; Carlinville, Ill. (and for victory of temperance forces there); Ann Arbor and Jackson, Mich.; Waco, Texas (that a Spirit-filled preacher be sent for revival services); Detroit, Mich. (special blessings upon a congregation there); Nashville, Tenn. (that all the unconverted boys in a Sunday school class may be saved). Prayers are asked for the success of a revival campaign in a town not named. Prayers are asked for state-wide prohibition in Ohio and Kentucky, and for nation-wide prohibition; also that prize-fighting be abolished in the United States. Prayers are asked that a church at Chambersburg, Pa., may be freed from debt; that a pastor may be sent to the First Reformed Church at Howe, N. Y., and that there may be more friendly relations between two churches.

Ten friends ask prayer that their sons may be saved from the liquor habit; two wives, their husbands; three friends, their brothers; two friends, their nephews; one, a son-in-law; one, a friend.

Two friends ask prayer that they may be saved from the drug habit.

A friend asks prayer to be just such a Christian as God would have her be; another, to be a power for good among those with whom she works; another, to be saved and truly know it. Forty-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

A father requests prayer that his sons may be saved; twenty-eight other friends ask prayer for the conversion of sons.

Eleven wives ask prayer for the conversion of their husbands.

Forty-seven friends ask prayer for the conversion of other relatives or friends.

D. S. asks prayer that all doubts may be removed from an old lady's mind and that she may know her sins forgiven. Ten friends ask prayer for special spiritual blessing for other friends or relatives.

Six husbands ask prayer for the healing of their wives; fourteen wives, for the healing of their husbands, including two who ask that their husbands may regain the use of their limbs; fourteen parents ask prayer for the healing of their daughters; ten, for the healing of sons; thirty-eight friends ask prayer for the healing of other relatives or friends, including three that friends may regain use of limbs. Sixty-seven friends ask prayer for the healing of self, including eight who ask for the restoration of limbs; another that an impediment of speech may be removed and natural voice restored; another that the power of speech and use of right arm may be restored; another that health may be restored and use of legs and arms regained.

Eighteen friends ask prayer for the healing of hearing for themselves or other friends.

Forty-eight friends ask prayer for help or guidance in financial affairs.

Why the Porcelain Doesn't Break

Where the porcelain insulator in your spark plugs must endure the terrific force of the explosions in your cylinders, Champions have an asbestos-cushioned copper bushing -(A-A in the illustration.)

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Saves trouble. Saves money.

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75% of *all* American-made automobile stationary and traction gasoline motors are delivered new, equipped with Champion Spark Plugs.

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Complete satisfaction to the user—free repair, replacement or money back.

See your dealer or write direct to us.

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Rose Bushes with roses on them in 8 weeks from the time the seed was planted. It may not seem possible but **we Guarantee** it to be so. They will **BLOOM EVERY TEN WEEKS**. Winter or Summer and when 3 years old **will** have 5 or 6 hundred roses on each bush. **Will grow** in the house in **winter** as well as in the ground in summer. **Roses All The Year Around.** Package of seed with our guarantee by mail, **only Ten Cents.** Japan Seed Co. Box 116 South Norwalk, Conn.

WIDOWS AND ORPHANS RELIEF FUND

The receipts to May 12, $150,404.81, not all acknowledged in the Christian Herald as yet.

Miscellaneous Amounts

Mrs W G Payne, $4 20; Mrs Goldie Howe, Mrs. Clara & Mrs Bonnie Rogers, $6; Mrs W H Gorton, 75 cents; First Baptist S S, Plattwell, Mich., $32; S S of the Episcopal Church, Norwood N Y, $4 49; S S of the Wanaque Reformed Church, Medvale, N Y, $10 50; D N Clandon, $1 27; Children & Teacher School Dist. No. 27, Dell Rapids, S D, $3 00; Jane Bailey, $4; Junior Christian Endeavor Society, Alexander Valley, Calif, 70 cents; E J Ewing 20 cents; C A Rupert, 10 cents; A Sympathizer, Coraopolis, Pa, 10 cents; Cash, Coraopolis, Pa, 10 cents; Mrs Haines & Mrs Mott, 10 cents; Stewart Cupps 10 cents; Mrs Ervin, 10 cents; Cash, Coraopolis, Pa 10 cents; Mrs Forster, 15 cents; W H Rosebrier, 15 cents; W J Bostock, 10 cents; C E Stone, 25 cents; Bertha Kellar, 10 cents; Zion Lutheran Church, Reynolds N D, $16.65; Philathea Class, Presby. Church, Henderson, N C, $11; Friends, Capon Bridge, W Va., $6 03; Reformed Church & S S, Wallkill N Y, $23 84; Class of Boys, at the Fred Victor Mission, Toronto, Ontario, Can., 75 cents; Mrs D J Macarthur, $4 50; Anonymous, Stoneboro Pa, $17; Mr & Mrs Chas H Briggs, $13; Swedish Congregational, Swedish M. E. & Swedish Baptist Churches, Quincy, Mass., $52 58; An Old Member of The C H Family, Oswego Kan., $135; Churches, Clearfield, Iowa, $10.77; Class No 3, Presbyterian S S, West Durham, N C, $2 25; Manse S S, Underwood, Minn., $1 35; Walter Trask, 20 cents; M E S S, Doland, S D, $8 75; Epworth League & Ladies' Aid Society, Jarbalo, Ind., $14 40; ——, Vernon, Texas, 5 cents; Lutheran Church, Clark Center, S D, $12 15

Gift of $100

A Friend, Mosquero, N M

Gift of $75

Citizens, Dumaguete, Philippine Islands.

Gifts of $25 Each

Class L, Scott, Presby S S, Dumaguete, Philippine Islands.

Gifts of $20 Each

Trinity Lutheran Church, Rockford, Ill; R Baumgaesserfer, Lola B Hansen

Gift of $15

—— Somerville, N J

Gifts of $10 Each

Court Jefferson, No 94, Foresters of America, Quebec Wash., Chattanooga Tenn., T C Hunter, Young Ladies' Society, Bayard N D, J W Fry, Martha M Patterson, J Watson Baker, Presbyterian Mission, Pine Ridge, S D

Isaiah Cranston; Fortnightly Club, Farmingdale N J, Sarah Blakely, G R Rayton Bible Class of the M E Church, Fahoonee, N Y, Congregational Aid Society, Ellington, N Y, W A Marsh, Theodore H North, Session of the First Presby. Church, Carnellsville, Pa; Oscar Cedarholm, Alice Cunningham, Eleanor Neill, Mr & Mrs J McC Sieg, Wm. H Gray, E H Preble

Gifts of $5 Each

Mary L Hilton, Gurley Memorial Presby. Church, Washington D C, B Bradford, B M Leonard, Ladies' Missionary Society, R P Congregation, Parnassus, Pa, Mrs D Mackey, St L Bevercy, Chas A Gardner, N S Child, A Waechla, W L Groome, Miss Emelia Thompson, A M Ziegler, J W Bell, Geo Merry, Free Methodist S S, Slanor, Pa, Mrs L K Landvibe, Mrs Mary Heilman, Mr & Mrs J H Gloin, Mrs D Lawrence, Mrs A Loomis, Young People's Society, Presby. Church, Scotchtown, N Y, Mrs Josiah Coe, Mrs Annie & Miss Eliza Bush, Rev & Mrs T L C Silby, Chas Ackerson, A Friend, South Tamworth N H, R H Douglas, Miss Annie I Sweet, Mrs. Intha A Jones, Mrs. Wm Chester, E K Rranger, Frank H Gray, Dr R W Frey, A Friend of The Christian Herald, Batavia, Quebec, Canada; ——, Walla Walla, Wash., Chas H J Bliss

Gifts of $3 Each

A Friend, Winona Lake Ind., Ella F H Bruce, A Friend of the Suffering, Haverhill N H, La Grange, Ind., S S Evergreen, Ala, Kutztown Swallow Church, Women's Sewing Society, Coral, Lydia M Bostock, Jennie C Beall, Miss Florence Richards, Geo E Anderson, M N, Barton, Vt

Gifts of $2.50 Each

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Robert Alton, M A H, Newark N J, G G Harvey, ——, Fillmore N Y, S S, Searchlight Nest, Minerva Club, Waverly, Ill, H M, Victoria, Paul Morrisset, Mathias Nelson, Nelse, Rice, M R Guild, Clark Beall, Miss Ina H Whitney, Leaton George, L J Gray, Sunday School, Manvel, Texas, D H Kreider, Rex & Mrs H Grissom, Mrs. Warren Graves, H B Fuller, Logan Vocational School, Hooper Neb., Miss Jennie Rutledge, H T & S M Stiles

Gifts of $1.50 Each

Chris Nelson, Fannie F Gardner, W W Grisbel, F M Jameson & Sarah J Baker, Mrs E Boatright & Daughter

Gifts of $1 Each

A Subscriber, Princeton, Ill., ——, Phillipsburg Kan., A Friend, Camden, Me., Mrs I H Armentrout, A Friend, Eaton Rapids Mich., In His Name, Marissa, Ill., ——, Lansdale, Pa., Mrs M A Groff, ——, Nashport, Ohio, ——, Lewiston, Idaho, Hattie D Lewis, A Friend, Brookfield, Mo., Mrs C B Stone, Mrs D W Christie, William Munro, Mrs M E Sherritt, Mrs T J Childs, W W Davis, Mrs J W Bryan, Miss Martha Newell, Ray Wood, John Cropp, Andrew Nelson, Peter Swan, Mr Daniel Shipway, Mrs H N Crooks, A R E Scott, John Meacham, Mrs Thomas Dye, A H Grisbel, Emma Bush, Mrs V W Reese, W E Sharman, H F Willison, Lizzie A Miller, Sara Sacco, N Y Z, Asherton, Texas, G H McKinney, Herbert M Hodges, Grace Farnsworth, Mrs Fannie Stephens, Mrs J B Jones, Mr & Mrs C J Turley, Mrs W T Vance, M H., Seneca Castle, N Y, G H Johnson, Miss Anna Carlson, Anonymous, Turtle Point Pa., Mrs H Cottrill; E F S., Mrs D L Kinsdaing, Mrs J K Evans, ——, Durham, S C.; A. O. Trask; J. C. H., McKinney; A Friend, South Wardsboro Vt., Mrs E A Bruce, A Friend, Winona Lake Ind., Mrs A F Robinett, Mrs Minnie Lockart, Mrs G H Sherman, Mrs Belle Hoyt

Gifts of 50 Cents Each

Mrs America E White, Mrs J W Armstrong, Mrs Anna E Barclay; Mrs Crawford, A Friend, Colon, Neb; Misses Ruth & Vivian Gould, E G Anderson, Jas D James, Wm Lutz, E Denio, Hubert Jaycox, Jacob Felter, ——, Billings, Mont., J A Gray

Gifts of 25 Cents Each

A Friend, Moravia, N Y, Edna Goheen, A Friend, Coraopolis, Pa; Mrs Quinn, M Singer, Gus. D Kullman, Wm A Smith, M D Robinson, Mrs W J Bostock; Geo Phillips, W E Fell, F J Ewain, Leon Trask, Spencer Fiske; Earl Griffin; Curtis Griffin, F. Felter

Additional acknowledgments later.

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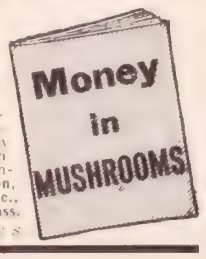

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ANSWERS TO FINANCIAL QUERIES

T. M. C., MAINE. Middle West Utilities Company ten-year 6 per cent. collateral gold bonds are regarded as an excellent investment security.

REV. C., RHODE ISLAND. The New Jersey charter of Panuco Plantation Company became void in 1909 for non-payment of taxes. This is not an uncommon ending for such enterprises.

MRS. C. C., CONNECTICUT. Twentieth Century Gold Mining Company, Ltd., stock is worthless. According to the Copper Handbook this company was a swindle. Dividends were paid by the promoter while he was unloading stock on unsuspecting investors.

H. C. R., INDIANA. The Ohio National Life Insurance Company of Cincinnati is an "old line" company organized five years ago under the insurance laws of Ohio. The company makes a satisfactory financial statement and we believe its life income policies are sound.

J. B. T., ARIZONA. (1) You did just right. Always steer clear of visionary plantation schemes. Buy no land you have not personally seen. (2) Atlantic Coast Line Railroad general unified mortgage 4½ per cent. bonds at $892 are attractive.

A. M. D., CALIFORNIA. Many of our leading bankers express the belief that very many good investment securities are now selling at prices considerably below their intrinsic worth, and that those who have money to invest should defer no longer in making their purchases of sound issues.

MRS. C. W. H., TENNESSEE. The following securities may be considered applicable for an investment for $1,500 to yield 6 per cent.: one $500 Southern Illinois Light and Power Company first mortgage 6 per cent. gold bond; one $500 Commercial Security two-year 6 per cent. bond, and five $100 New York Central 6 per cent. convertible debentures.

DR. T. E., PENNSYLVANIA. There is no restriction on the time allowed by the dealer to take up a $100 Missouri & Southeastern Utilities Company first mortgage sinking fund 6 per cent. bond, bought through the means of $20 payments, nor will the dealer raise the price on your unpaid units should you delay final settlement, no matter how much the market value of the bond may subsequently become enhanced.

REV. P. C. M., OHIO. Commonwealth Power Railway and Light 5-year 6 per cent. convertible gold bonds; Lackawanna Steel 6 per cent. 2-year gold notes; Kentucky Utilities 6 per cent. 10-year bonds; Morris and Essex Railroad first refunding mortgage 3½ per cent. gold bonds; Atlantic Coast Line Railroad general unified mortgage 50-year 4½ per cent. bonds are all most attractive securities for a well-balanced investment for $8,000.

D. M. P., NEW YORK. (1) Commercial Security Company 6 per cent. bonds are secured by two and three name commercial paper. They are bought for investment by many national banks, state banks, trust companies and individual investors, and are generally regarded as forming an attractive short-term investment with a liberal interest return. (2) The bonds can be had in $500 denominations and carry coupons payable four times a year. The interest rate is 6 per cent.

Mrs. C. C. D., DELAWARE. (1) United States Rubber Company common stock receives 1½ per cent. quarterly dividends. The earnings of the company exceed the dividend requirements, which fact lends a considerable speculative attraction to the shares at the present price. But the stock is hardly a woman's investment. (2) Central Leather Company common stock received 3 per cent. in 1914. The past quarter's report shows greatly lessened earnings. Time-tried, conservative issues are best for a woman's investment.

R. D. L., WEST VIRGINIA. To arrive at middle age without having "a dollar in the world," despite the fact that for years you have received a good salary, is a most unfortunate position for one to find himself in. But you are but one of a host of other men similarly placed. We receive letters in the course of a year from many persons who confess that they have never been successful in accumulating even a modest estate, though in many cases they have been the fortunate recipients of incomes far in excess of their actual needs. The logical reason for this lack of thrift is not hard to find. It usually is found in the prodigal's lacking first the habit of frugality and systematic thrift, and second, some practical outside aid for compulsory saving. It is never too late to mend, never too late to turn about face and commence systematic periodical saving of a part of your income.

J. A. C., KENTUCKY. (1) There are only two stocks on your list, namely, Baltimore and Ohio and Louisville and Nashville, that could be considered investment propositions. Either issue is attractive from an investment viewpoint, and also possesses some degree of promise of enhancement in value. The investment yield from Louisville and Nashville at the present price will be about 5.80 per cent. The yield from Baltimore and Ohio at the present price will be about 6.70 per cent. (2) New Haven, Utah Copper, Tennessee Copper, American Ice, Virginia-Carolina Chemical, Southern Railway common, M. K. & T. and Missouri Pacific are all highly speculative issues.

K. D. S., MASSACHUSETTS. Upon the payment of $3 per year on any mortgage bond to the state comptroller of Massachusetts the bond will be exempt from taxation in that state for one year. In New York the law governing taxation on bonds is different. The new "Mills Bill" provides that after the first day of May, 1915, and before the first day of November, 1915, any person may present at the office of the comptroller of the state of New York any secured debt or description of same and on payment of a tax of three-fourths of one per cent. of the face value thereof ($7.50 per $1,000 bond) shall have the same stamped or endorsed as exempt from all taxation by the state or any municipality of the state for the period of five years from the date of payment of the tax.

"PRUDENCE," CONNECTICUT. Our attention has been called to the wording of a statement made in the issue of April 28 in which we said: "Reliable mortgage firms always stand ready to repurchase loans from Christian Herald readers." Undoubtedly this was an overstatement, inasmuch as it practically commits the mortgage firm to a guarantee for the security itself, and this no reliable firm would attempt to do. What we meant to say has been rendered in much happier wording from one of the largest mortgage firms in the country. In a letter calling attention to the error they say: "Whenever a client, who holds our loans, finds himself unexpectedly in need of ready funds and desires to convert one or more of his loans into cash we have, on several occasions, repurchased the loan, charging the investor a very nominal fee to offset the actual cost of reselling, and there have been instances where we have taken the investment off the investor's hands without any charge whatever. It is for our interests, of course, to accommodate our clients in every possible way that we can, and which would include rendering our services in connection with mortgages they might wish to convert into cash, but to sell our loans under the explicit understanding that we stand ready to repurchase at any time is something that we do not do, and we know of no other reliable mortgage firm that pursues such a policy."

DR. C. H., DELAWARE. (1) Hold your Chesapeake and Ohio stock. The company so far in the fiscal year shows an increase of over $1,000,000 and for April the gain was $250,000. The price of the stock does not in any way reflect the betterment. (2) We suggest the securities named below as constituting an excellent investment for $20,000. Probably you can buy these bonds from your nearest broker or banker. If you cannot we will cheerfully furnish the names of firms in New York from whom they may be obtained:

	Yield
State of Maryland 4s	4.05%
St. Paul, Minn. 4½s	4.15%
New York City 4½s	4.25%
Erie R. R. 5s	5.50%
French Government 5s	5.50%
Brooklyn Rapid Transit 5	5.00%
Baltimore & Ohio Conv. 4½s	4.37%
Quebec, Canada, 5s	5.15%
Pennsylvania R. R. 4½s	4.25%
U. S. Steel Corp. 5s	4.90%
N. Y. Central Deb. 6s	6.00%
Chi. Mil. & St. Paul Conv. 5s	4.85%
Amer. Te. & Tel. 4s	5.10%
Cumberland Co. 5s	5.20%
Col. Gas & Electric Co. 1st 5s	7.00%
Consol. Water Co. 5s	6.35%
Knoxville Gas Co. 5s	5.75%
Virginian Railway 5s	5.15%
Hudson & Man. 1st 5s	6.75%
Omaha & Council B. 5s	5.30%

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XPERIENCES IN THE MISSION FIELD

PERSECUTED FOR CHRIST'S SAKE

BY BISHOP FRANK W. WARNE

ERSECUTION is inevitable for those who accept Christianity through the work of the mass movements.

et me tell you the story of the Christians in one village. After bapti they had been persecuted to such a extent that they had fled from their hes. Soon the people of that village we in great difficulty without them. Tey went and pleaded with the new coverts to come back, giving them my promises, none of which were kt after they returned. I held a meting in their muhalla and a hundd yards away saw the great village wl, with the people of the other castes drwing water. At the close of this meting the Christians threw themsves upon the ground (hath jorkar) wi clasped hands, and cried, "Please dsomething to get us water!" It was aut three o'clock in the afternoon a the shimmering heat was terrible. Y those poor people, right in sight of good well, were refused water becse they were Christians. Yet not o of them even suggested the idea of g ng up his new-found faith and hope a joy, though they were promised wer if they would do so.

he reason for the great value of a wl in Bible times is made very clear tone in the Indian heat and drought. T water is usually withheld, not to th extent of taking life, but to that o making existence almost unbearab. The Christians are beaten, and thr fowls and eggs are taken from thn. This means as much to these pr people as it would mean to an Aerican to be robbed of the stock on h farm. I saw one set of villagers w kept goats to supplement their incme, who told how after their baptin the grazing land for their goats w taken from them and they were fced to sell their herds at a nominal pe, and thus cut in two the income wch in full made but a poor existtce.

When I asked, "Did you retaliate?" thy said, "No, Jesus teaches to endie and not to retaliate, and we held o ears" (an Indian method of expssing abject submission) "lest we shuld break his commandments and s something we ought not to say wn we were thus persecuted." How my true Christians have we in Aerica?

All this has begotten in the people a real spirit of sacrifice for His sake. They are willing to be tied to trees and be beaten for Jesus' sake; they give up the grain of their scanty food rather than renounce Christ. One young man, Nagappa, while holding family prayer in his father's house, was taken by the hair of his head and dragged out to the police station by a village official and compelled to sit there for hours in the rain. When asked by one of the workers why he did not write to the missionary and let him report this injustice, he said:

"They have not nailed me to the cross yet, and my Jesus was nailed to the cross for me. He did not save me that I might have an easy time; I am willing to suffer for his sake, that I may lead those who persecute me to Christ."

I wrote to one of our best missionaries working in the very heart of the movement and the persecutions, and asked, "Do you believe in the genuineness of this movement, and if so, why?" The answer entirely corresponds with my own convictions and with it I close:

"I think I shall give just one point which is to me a constant marvel, and that is the way the Holy Spirit seems to work directly in the hearts of these people in a way which is not common among educated people, who depend so much on books and one another, and on the inspiration of sermons and meetings. It strikes me that the desire for the education of their children, the hope of better social position, or any other reason or combination of reasons, will not account for their being willing to be beaten, to be turned out of their homes, to have their work taken from them, to have wells and water supply cut off from them. If they do not get something which feeds the heart hunger and ministers to the soul, I am utterly at a loss to explain their coming.

"With the large number of Christians and inquirers, we have so few preachers that we cannot give a great deal of help. Not enough, I think, to account for all they endure, but the Holy Spirit can minister to each one of the thousands, and I believe he does so minister, and believe that to be the secret of the whole mass movement."

AN EXCITING ADVENTURE

NOT long ago I went with an evangelist to one of my country chapels, a distance from Tengchowfu, to hold services. W got an early start in order to give u ample time to prepare for next d's services on market day. About fi o'clock at night some of the boys hted the Chinese kang for me with gss. After the day's trip and evenin preaching I retired about ten o'ock at night, but was awakened a two in the morning, suffocating fm the dense smoke in the room. I cld hardly breathe. At the foot of th kang I found my cotton quilts and Cnese mat were on fire. I hastily jped from the kang, opened the dr and flung the quilts and mat out o the snow in the courtyard. It took m about two hours to get all the fire in he quilts extinguished in the snow b stamping upon them. Fortunately m black sheepskin coat, which I had o r me, did not catch the flames. Aer I thought all the fire was extguished from one of the quilts, I hg it on the inside chapel door, expting comfortably to go to sleep in m overcoat. Soon after I was again awakened by the quilt burning and hl to throw it out again, but for gd this time. The door also started to burn. You can imagine the night was spent in fear, thinking the overcoat, which was my only cover, might also catch fire. The trouble with this kang was due to the flames being stopped, giving no chance for the heat to expand under the surface.

Next day was market day. A new mat for the kang was bought and a mason was ordered to repair the kang. In North China markets are held in the principal towns and villages every five days. They are always arranged so that the markets in a given neighborhood come in rotation. Tradesmen and small dealers follow these markets, usually attending one each day, where all necessities can be purchased. The term "kan chi" is heard every day, which means "go to market." Crowds came from all directions and our chapel was soon crowded with earnest listeners. The Gospel of salvation was presented to them in one room, while in another our Chinese doctor was busy tending patients. This was kept up from morning until night. The following nights I slept on a cold kang in my fur coat, for I did not dare risk heating the kang again before it could be repaired.

O. BRASKAMP.

Tengchowfu, China.

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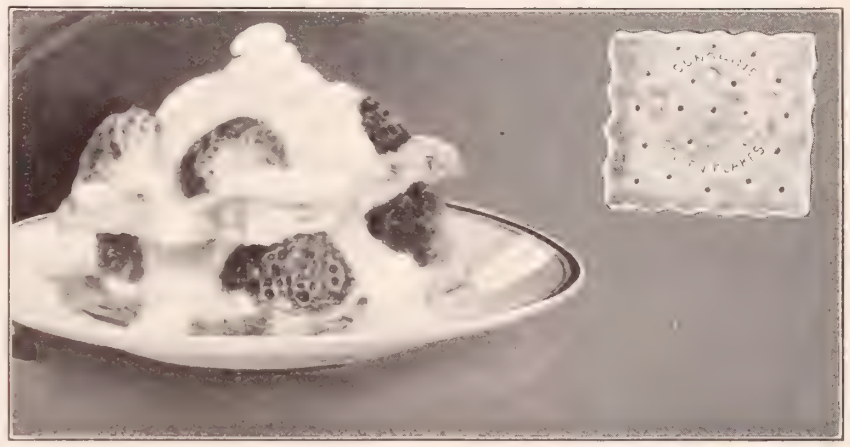

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NEW YORK, JUNE 2, 1915

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Photograph by Harry F. Blanchard

The days of sport when youth is sweet,
And all the world is gay,
Will live in thought when comrades meet,
Though years have passed away!

AT such a time a mere man cannot be expected to lend much more help than happy smiles, proud glances and loving words. But the women who know—the grandmothers-to-be—they provide the practical things, the caps, the socks, the bootees, the dresses—even the Ivory Soap!

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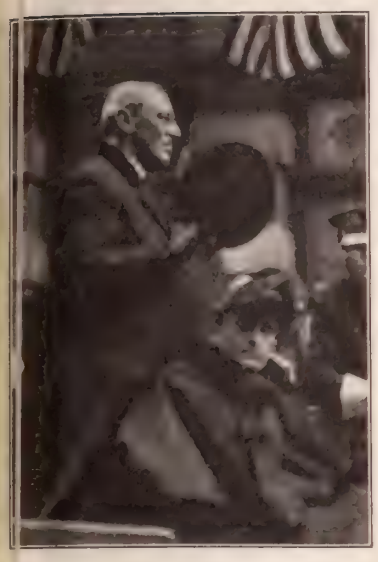


THE PRESIDENT REVIEWS SIX THOUSAND PROUDLY MARCHING MARINES AND SAILORS, THE PICK FROM BATTLESHIPS OF THE ATLANTIC FLEET

OUR FLEET A MORAL FORCE

THERE was an unlooked for climax to the great ten-day review of the Atlantic fleet at New York. It came in the President's brief address at the mayor's committee luncheon, day before the ships sailed away. It was the claration that the American navy is first and last moral force. Several thousand sailors and marines d just passed between miles of people, stirring m to wild cheers by a sense of martial power. st afterward, the President, on the yacht Mayfwer, passed between the two rows of warships ching from Seventy-ninth Street to the extreme rthern limits of the city, their mighty guns belchg salutes as he passed, while on both sides of the er millions of people looked on with thrilling rves, elated almost to the point of frenzy at the ought of the power residing in that double column steel ships. It is good to know that these forces our country exist solely to uphold a moral prinple.

HE ten days' stay of the fleet drew enormous crowds to the city. There have been former views here, but none have ever attracted so many ectators. Beautiful Riverside Drive, which overks the Hudson and commanded a view of almost e entire fleet, was constantly thronged. The sightseers bubbled er with excitement and enthusiasm, d enriched the owners of small aft that plied between the shore d the battleships.

The sixty-one fighting vessels that mprise the fleet arrived in four disions. The auxiliary division, hich included the mine-laying cruis- San Francisco, the supply ship ltic, several naval tugs and fuel ips, took its station farthest up the er, opposite Fort Washington rk. Next in order began the batsquadron, the pre-dreadnought uisiana, flagship of Rear Admiral Lean, opposite One Hundred and fty-fifth Street, and from thence wn to Seventy-ninth Street the eadnoughts and first-class cruisers y along the east side of the river; posite, reaching from One Hundred d Thirty-eighth Street down to Sevty-ninth Street, lay the destroyer tilla, seventeen vessels in all. fteen submarines were grouped mewhat to the north of Grant's mb, with their tenders; the navy's ne hospital ship Solace, built in 96, and of small consequence, stood herself opposite the upper end of e seventeen fighting vessels. The Wyoming, a superdreadnought, flagship of the North Atlantic Fleet, Admiral Frank F. Fletcher commander-in-chief of the fleet, stood opposite Eighty-second Street.

For the most part the better-known vessels were singled out by the crowds on shore, and their differing fine points widely discussed. In all, the fleet is said to have carried twenty 14-inch, one hundred and six 12-inch, fifty-six 8-inch, thirty-six 7-inch, forty-eight 6-inch, one hundred and thirty-three 5-inch, twenty-four 4-inch and two hundred and thirty-eight 3-inch guns. There were four admirals in command of subdivisions: Mayo, commanding the first division, flagship the New York, newest of our superdreadnoughts now in commission; Boush, commanding the second division, flagship the dreadnought Utah, stationed just opposite Grant's Tomb; Coffman, third division, flagship the Virginia, a predreadnought; and McLean, commanding the fourth division, flagship the Louisiana. The Florida, which was Admiral Fletcher's flagship at Vera Cruz, was stationed just below the Utah, and was one of the favorites of the man on shore.

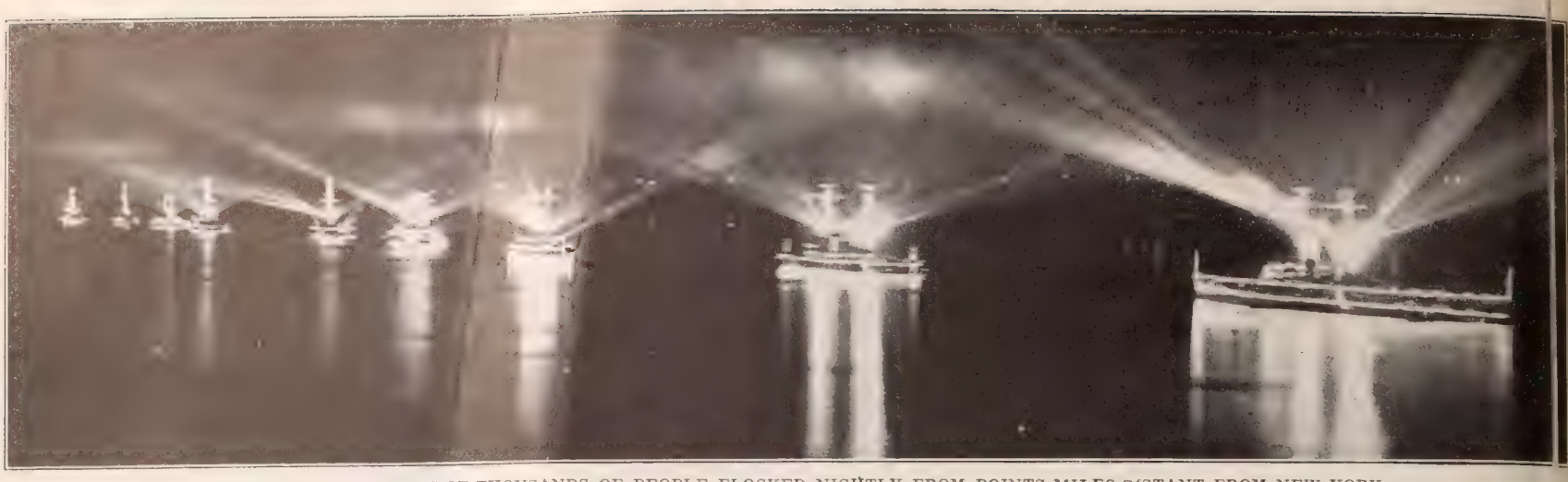
Of all the types of vessels the submarines ranked first in public interest. They were the objects of attention from never-ending crowds. Know-it-alls loudly disseminated misinformation about them, which other would-know-it-alls sagely accepted. But most everybody preferred to regard the submarine as a greatly mysterious craft, and delighted in speculation as to what deadly purpose attached to their numerous protuberances and half submerged parts. There were not lacking sanguine patriots in straw hats, escorting clinging girls, who stated with daring positiveness that that little flotilla of fifteen submarines could speedily end the war in Europe if they were given the chance.

At night the entire fleet was brilliant with electric lights, and made a marvelous showing on the broad river. The constantly waving beams from the searchlights could be seen in suburban towns miles away, and were watched from those distant places nightly with interest. Undiminished crowds swarmed upon the waterfront, watched the display and the fireworks, and listened to the distant strains of the ships' bands. Thousands who visited the ships in the daytime were able proudly to air their superior acquaintance with these fighting craft among the less fortunate, who had to be satisfied with this nighttime view of the pets of the nation.

On the first Sunday of the fleet's stay, city churches conducted special services for officers and men who came ashore. After that the great numbers that the launches continually brought away from the ships on shore leave were entertained in lavish fashion, and were, of course, the heroes of the day. The period was given up to relaxation preparatory to the arduous sea maneuvers which follow the review.

THE COLORS PASSING THE REVIEWING STAND, EVERY MAN SALUTING

THE President reached New York on board the Mayflower in ample time to review the parade of marines and sailors Monday morning, May 17. Up till then the weather had been generally clear and mild, but Monday was unpleasantly cold and damp. Rain almost spoiled the plans. But there was enough let-up of unfavorable conditions to permit the six thousand men from the ships to cover the route and pass in review before the President. The review stand was located in front of the public library at Fifth Avenue and Forty-second Street. With the President were Secretary of the Navy Daniels and Lieutenant Commander Berry, the President's naval aide; Secretary Tumulty and Acting Mayor of New York McAneny, besides members of the President's family. The marching men were the pick of the



TO SEE THIS HUNDREDS OF THOUSANDS OF PEOPLE FLOCKED NIGHTLY FROM POINTS MILES DISTANT FROM NEW YORK

fleet and were in service uniforms. It was noticed with interest that many Filipinos were in the various bands. The great crowds along the route were stirred to continuous applause.

Following the parade the President was entertained at luncheon by the mayor's committee, and afterward reviewed the fleet in the naval yacht Mayflower; then dined aboard the flagship Wyoming, and in the evening enjoyed the water carnival provided by the fleet. Tuesday morning from the deck of the Mayflower he again reviewed the fleet as it got under way and headed for the open sea. The President took his station on the bridge of the Mayflower, at anchor off the Statue of Liberty; she flew the Presidential ensign and was escorted by four destroyers. Secretary Daniels was aboard the Dolphin near at hand.

The great vessels made a magnificent spectacle as they steamed out of the river, in every case saluting the President with twenty-one guns. All river craft dipped their flags to the passing fighters, and ocean liners lying in their slips, including eleven German ships interned at Hoboken, joined in this general salute to the fleet.

These ships had just completed four months of maneuvers off Guantanamo, and sailed from New York to hold what Secretary Daniels declared will be the most ambitious and important war maneuvers ever undertaken by the service. This great drill will keep the ships busy until the end of June.

OUR note to Germany, dealing with the Lusitania affair, which was delivered to the German foreign office on May 18, had not been answered as late as May 20, nor was it then expected that the official reply would be received for several days. Many rumors were current in Washington as to the probable course which Germany will follow in replying to the note, but these conjectures received little attention. Representatives of the Administration kept their own counsel and were satisfied to await the events. In all probability Germany's reply will have been received before this issue of the Christian Herald reaches its readers. In this connection it is recalled that the American note of April 28 to Berlin regarding the case of the William P. Frye has not been answered up to the present time. The case has been sent to a German prize court for a formal inquiry.

Secretary Bryan on May 19 admitted that there was no expectation on his part of an immediate answer to the Lusitania note, and the inference was drawn that another week might elapse before it as received in Washington. He did not consider d ay inexcusable under existing circumstances.

Probably the least perturbed man in Washin on was the President himself. He apparently ign ed as altogether unimportant the various newsp er speculations and conjectures, and proceeded th his usual duties in a manner that gave the imp s- sion of confidence in the ultimate outcome. An ti- mate friend, who spent a day at the White H se as the President's guest, is quoted as saying tha he latter's confidence is absolute; that he believes at a peaceful solution will be found for the pre nt difficulty; that if it should develop otherwise he initiative must rest with Germany, and that is country's preparedness for emergencies is gre er today than at any time in its history. But wa is the last thing in the President's mind. The s he authority adds that "the army and navy offi ls have full confidence in the ability of the Presi nt to settle the thing in his own way."

There was some talk in Washington of a new te to Great Britain relative to violations of in r- national law and injury to American commerce, nt it is doubtful whether any step will be taken p d- ing the present diplomatic exchanges with Germ y.

HOW SHALL WE ANSWER THESE LETTERS?

THE two letters reproduced below are more eloquent than any words we could write in behalf of the innocent sufferers by the war. We have been fortunate in securing upon our committees abroad men who command the highest respect and confidence in their communities, and who are, moreover, men of wide sympathies with their fellow men. They have been grateful for the opportunity to distribute the bounty of Christian Herald readers among the broken-hearted, and the care with which this is done is evidenced in the letters from the committee at Vienna.

Up to Friday, May 21, the Fund for the Relief of the Widows and Orphans of the War amounted to $152,660.50. From now on we must expect that just such earnest pleas as these for additional remittances will come from all the committees—and how shall we answer them? Despite the millions poured into Belgium, the need there is still unappeased; all northern France is still under the heel of war; Poland knows no resting from battle and destruction; there are suffering peasants in East Prussia; there are orphaned children and widowed mothers uncountable in Austria; the refugees from Galicia still cry for their daily bread; Servia is still prone. Shall we say "We have gi n you $150,000; be content"?

Or shall each one of us do without some luxury, all luxuries, even s e things we think necessary, but which may not be after all; shall we do w- out, in order that these great-hearted men in distant lands, who hold up be e us such pitiful scenes of woe, may be able, in the name of the Christian He d Family, to drop healing into more and more broken hearts?

Save one mother from utter despair, you and your family, reader. d you, reader, save one little life who yet may live to be a blessing to his fello ; and you, reader, take pity upon this mother and her three starving little c s and send them just bread, that is all they ask, just bread, life, a little lon r time to hope, a little longer time to feel the touch of kindly hands in a w l of tears.

Please address all communications on the subject of the Christian He l Fund for the Relief of Widows and Orphans of the War to the Widows a l Orphans Relief Fund, Christian Herald, Bible House, New York.

[Translation.] VIENNA, *April 15, 1915.*

Mr. Theodore Waters, Secretary of the Christian Herald, New York.

Dear Sir: Today a preliminary report is being sent to the esteemed Christian Herald.

I should like especially to seize this opportunity to thank you with all my heart for your kind intervention with your society, who has enabled us to alleviate at least part of the terrible misery which the horrible war has brought to the inhabitants of Austria.

So far we have distributed about 45,000 crowns ($6,800), but every day the flood of requests and petitions increases, and in few days the amount which you put to our disposal in your extraordinary kindness will be exhausted.

Thousands and thousands of widows and orphans, however, are left over and the fury of war adds new ones to them every day.

We are now here, however, with empty hands and are obliged to disappoint the hopes of even the very poorest. I pray you, therefore, that new amounts will soon be put again to our disposal by your warm-hearted readers, in order to enable us to mitigate even if ever so little the horrible misery which we become acquainted with through the immense numbers of petitions. Widows with many children or orphans whose father has fallen and whose mother has died of fright or despair, these cases, alas! are only too frequent.

I never should have believed that so much misery could be possible. I reiterate my thanks to you and the Christian Herald most heartily, and pray you to help us again and soon. God will reward you. With the assurance of most thankful esteem, I am

Your very devoted,

J. THEMESL,
Imperial Councilor,
President of the Committee for Assistance.

P. S.: As soon as the previously sent sum has been used up, which will be the case in a few days, you will receive the lists of the people we have assisted. A photograph of a family of ten, also a picture of the committee which you desired, will be sent to you in the near future.

[Translation] VIENNA, *April 22, 1915.*

To the Esteemed Direction of the Christian Herald, New York.

The Austrian Charity Committee of the Christian Herald begs to send report regarding its further activity.

The letters mentioned in the report of February 23, 1915, addressed to the political authorities as also to the district governor and provincial governments, have been sent off, and in consequence, we have already received a large number of petitions for assistance from the different provinces and they have been attended to.

The cases cited in the petitions, the truth of which was certified to by the heads of the municipalities, were very affecting. The very first petition which was examined referred to a widow forty years of age, whose husband was killed December 9, 1914, forty-two years of age, in the southern scene of war (Serbia). The couple had ten children from one twenty-two years of age, and a son of twenty ye fell also in the southern scene of action on Decem 14, 1914. A son, twenty-two years of age, is in army, and the widow depends entirely on the ass ance of the state, for all the other children can earn anything on account of their being so you A son sixteen years of age is an apprentice a printing establishment; all the other children are the school age, or younger.

A great number of cases might be enumerat showing into what terrible distress the world has brought many families, but this would exc the compass of this letter.

But the great quantity of the petitions recei have proved to the committee that the means put its disposal will be exhausted during the month April, although the greatest care and economy exercised, and the assistance granted in each case not exceed the amount of 200 crowns ($30), order to permit as great a number as possible needy to receive assistance. We, therefore, requ you most humbly to ask of your greatly genero readers that they soon make possible a furth amount of money for the disposal of the committ so that its activity may be continued according the spirit and the wish of the Christian Herald.

With the assurance of our greatest esteem, a reiterating our best thanks, we sign in the name the committee, *The Secretary,*
KARL IPOLT

The President,
JULIUS ANTONIUS.
The Vice-President,
J. THEMESL, *Imperial Councilor.*

PAN-AMERICAN CONFERENCE TO MEET

EUROPE'S GREAT WAR BRINGING THE PEOPLES OF THE NEW WORLD INTO CLOSER RELATIONS

BY CHARLES M. PEPPER

GREAT expectations have been held out regarding the Pan-American Conference which meets at Washington May 24. It is a little more than twenty-five years since the first Pan-American Conference was held in Washington. There were great expectations from that conference also. Some of the expectations have been realized. Others are in process of realization, while others have been disappointed. This is true of most international gatherings of this character. The field is a broad one, and there is a tendency to spread out too much. Yet there can be no doubt of the good which comes from the nations of the New World so meeting.

The present conference is more limited in its scope than previous ones. The subjects to be discussed are finance, trade, and transportation. This does not mean that there is less sentiment than formerly for better relations generally and for encouraging the aspirations for closer action by the different countries. It means, instead, that the general Pan-American tie is now recognized as already established, and therefore specific subjects can be taken hold of at a special conference. It means, too, that trade and finance are recognized as legitimate means of drawing the American countries closer together.

There are some distinguished men among the delegates from the different Latin-American republics. The United States asked each government to send three delegates, in addition to its diplomatic representative in Washington, and a majority have complied with this request. There are a number of ministers of finance, or secretaries of the treasury, as they would be called in the United States. There are also men who hold other cabinet positions, and who are prominent in the public affairs of their respective countries. Practical bankers and financiers are likewise included among the delegates, and some of them are what would be called in the United States "captains of finance." Secretary Bryan, when he visited South America, several years ago, met a good many of the men who have been chosen by their governments as delegates.

While commerce forms the background of the subject-matter before the conference, finance is in the foreground. Finance and commerce really go together. Many of the delegates have pointed out that one way to increase the commerce and improve the trade relations between their respective countries and the United States is for this country to provide funds which have heretofore been borrowed abroad. All the Latin-American countries are borrowers. Heretofore they have borrowed in Europe. Since their loans were held there, drawing interest, this helped materially to increase trade with Europe.

It is also true that enormous sums of European money have been invested in the Latin-American countries, and especially in South America. This European capital has gone into railways, banks, mines, and a great many other enterprises. Since the money came from Europe, purchases of material were made there. Now, the great war—which is bankrupting all the nations of Europe—makes it impossible for them to provide further loans for South American countries. It also shuts off the capital for various development enterprises. A good many people in the United States have supposed that banking in all the Latin-American countries is still a very primitive matter. This is an error, which the delegates have been at pains to clear away. It is true that checks in ordinary business transactions are not as common in the Latin-American countries as with us; but this also is true of European countries. It does not imply that banking is in a backward state. Several of the countries represented in the conference have banking systems that will compare very favorably with that of the United States. In fact, in reforming the banking system of the United States, valuable suggestions were drawn from several of the countries south of us.

ROOM FOR A FEW AMERICAN AUTO TRUCKS HERE

One of the leading financial institutions of the world is the Bank of the Argentine Nation, the head office of which is at Buenos Aires. It has branches all over the country, just as the great Canadian banks have branches all over the Dominion. There are not more than twelve or fifteen banks in all the world whose deposits equal those of the Bank of the Argentine Nation. A recent report from our consular officer at Buenos Aires stated that the deposits, at the beginning of the present year, amounted to $257,000,000. My impression is that there is only one bank in the United States whose deposits exceed that amount.

While the people of the Latin-American countries have not been accustomed to making savings deposits to the same extent as the people in the United States and in European countries, nevertheless they have got that habit. They are much less inclined than formerly to hoard their small savings. The governments have not provided postal savings banks, so that the people must either keep their money hidden away or put it in a bank, and now they are putting it in the banks. The Bank of the Argentine Nation has nearly $100,000,000 in savings deposits, and the individual depositors are nearly 150,000 in number.

In Chile the banks also are encouraging savings deposits, and the number of this class of depositors increases steadily. In most of the South American countries a distinction is made between ordinary commercial banks and land and mortgage banks. Some of the big banks, such as that of Argentina, make advances for the movement of the crops, just as is now done by banks in the United States; but there is complaint that this does not meet the needs of the farming classes, and there is a tendency to establish mortgage banks with land as the security.

HEARD THE CALL TO SERVICE

DR. R. M. WILSON

THE blacklands of Hempstead County, Arkansas, in the heart of which is situated the old Southern village of Columbus, give to the world two products which are unexcelled—long staple cotton and long staple men. A youth of the latter type—R. M. Wilson, or "Mantor" as his friends know him—decided early in life to be a physician. Trained at one of the best medical colleges in the West, he worked for several years in large hospitals, and became well equipped for service. But that which the world ordinarily calls success was not what this young man was seeking. His ambition was to be of service to the world. He offered himself as a medical missionary to Korea.

Before sailing, he had occasion to call on an old friend at Washington—a prominent United States senator. The senator knew the sterling qualities of the young man and tried to dissuade him from his purpose.

"Manton," he said, "don't waste your life among these Asiatics. Any one who could put them out of their misery would do the world a service. Don't delude yourself by thinking you can do any good among them."

His argument, however, was barren of results. The young physician reached Korea, and took his station at Kwangju. The medical plant he found at this place consisted of one room, with a wooden table in the center for operating. There were no chairs and no cots, so the patient after the operation had to be made as comfortable as possible on the floor. For several years, without being discouraged, he did the best he could with this limited equipment until finally his appeals for assistance were answered and funds were provided for the erection of a modern three-story building with complete equipment. The hospital is called the "Ellen Lavine Graham Hospital," in memory of the daughter of the man who made its erection possible. Here Dr. Wilson, with the assistance of one trained nurse and several native assistants, treats yearly between twelve and fifteen thousand patients, and each year performs five or six hundred operations. It seems as if this might consume most of one man's time, but as a matter of fact it is only part of his duties. Among other things he has charge of a Sunday school of almost a thousand "scholars."

One of the most interesting of the missionary doctor's side-lines is his work among the lepers. The home of which he has charge cares for about ninety of these unfortunates.

After seven years of labor in Korea, Dr. Wilson is now at home on furlough. He tells many interesting facts concerning the Korean people. They have a great respect for anything old. When one wishes to show his gratitude to the doctor for some service by presenting him with a fowl, he selects the most venerable rooster in his barnyard as the gift. One day a patient came to him in great pain, and was found to have a large mass of some heavy material lodged in his stomach. A native "doctor" had recommended as a sovereign cure for indigestion that the patient eat the oldest plow he could find. The man had found a very ancient wooden plow, pounded it into bits and had faithfully swallowed the pieces until he had consumed five or six pounds of the indigestion cure.

"Out of fifty thousand patients treated by me personally," says Dr. Wilson, "there was only one case of appendicitis. The Koreans eat rice. Out of every eight families among the missionaries there were five cases of appendicitis. We Americans eat meat."

Last Christmas he wished to send each one of the leper patients a Christmas present. A missionary is rarely wealthy, and he looked around for something inexpensive for the ninety men and women. He finally bought ninety presents, exactly alike, at a total cost of three dollars and eighty cents. The present in every case was a large bandana handkerchief! The natives especially admire bright colors and use the handkerchiefs to wrap around their most precious of treasures, their Bibles, when they go to prayers every morning.

The young doctor has imparted his missionary zeal to his whole family. A brother, some years younger than himself and an ordained minister, sailed for Korea on February 6, to assist in the evangelical work. Another brother is now studying in a medical college preparatory to taking his place as assistant in the hospital.

"It is only a case of giving one's life where it counts for the most," says Dr. Wilson. "I believe Korea needs my work more than any other place in the world; therefore I did not hesitate in advising my two brothers to invest their lives among these needy people."

S. R. OGLESBY, JR.

THE HARVEST OF SOULS

*AN EVANGELISTIC SERMON BY REV. W. H. HOPKINS**

Text: "Jesus said unto them, Lift up your eyes, and look on the fields, that they are white already unto harvest." John 4: 35, R. V.

SOME years ago I was on a mission tour which began in the mountains of Colorado; it continued through the mountains of Alabama and Georgia and ended among the Cuban cigar-makers of West Tampa, Fla. This tour changed the whole trend of my life; it turned me from the great West to the greater South. For fourteen years I had lived and worked, dreamed and prayed of the West. Much as I loved the West, great as were its bounds, I felt called to a larger field and to a larger work. All the way home one text was singing its way into my soul, it has been singing ever since: "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, The fields are white already unto harvest."

Again and again you have heard of the whitened harvest-fields in India, where thousands are waiting to be baptized; in China, where a nation, as it were, has been born in a day; in Korea, where they are walking twenty miles to a Bible class. The fields are white at the ends of the earth. Never in all the history of the centuries has there been such an opportunity as there is today in mission lands. Less than a generation ago the church was praying for open doors; today we are not ready to enter the doors that are standing wide open. Sometimes you have heard of the whitened harvest-field in America, where we are building great commercial and industrial empires and where we are also building the most marvelous cities the world has ever seen. The fields are white unto the harvest in America. The other day in Chicago I found the students of the six seminaries holding a meeting, and after prayer, with a rare spirit of consecration, many of them were singing this pledge:

It is my desire to enter the service of Christ in a neglected field under the American flag.

There was as much of heroism, of faith and courage in that band of students as there is in other bands who are pledging themselves to go to the ends of the earth. Oftentimes for the home missionary there is less of material comfort, less of applause and more of hard work than for the foreign missionary. He is dedicating himself to the great work of making America Christian!

No Procrastination

The fields are white in America; in a special sense they are white in the South today—that section of the country which is building up more rapidly than any other part of our great land.

Forever I would have you think of these words as referring, not to the world, nor to America, but instead to that community in which you are living. Some one has said: "More unlikely words at a more unlikely time to a more unlikely people have never been spoken." Yet the marvelous thing about them is the truth they emphasize.

If it had been at the close, in place of the beginning of his ministry; if the words had been spoken in the Jews' country, rather than in a distant Samaritan village, with its low ideals and heathen people, we would say, "They might be true"; but the marvelous fact is that at the very beginning of his ministry, with conditions at their worst, he is saying, "The fields are white unto the harvest." The disciples say, "Wait four months; wait until the work gets started and then there will be the harvest." His reply is, "Not four months, but *now*."

Just what the disciples are saying is what we are saying nowadays. It is always four weeks or four months or four years or four something. The time is never right. He would emphasize the fact that the fields are always and everywhere white unto the harvest. As an illustration as to how we are to engage in Christian work, study tonight the incidents.

He forgets himself and his own needs; he is tired, weary, footsore; but he utterly forgets himself. He forgets that he is a Jew and the woman a Samaritan; that he is respectable and she an outcast. He forgets everything but her needs and his desire to help her in her needs. There is the great secret in Christian work. When we forget ourselves, our respectability, our culture, our social position, everything, we are ready to reach the real needs of those about us. If that mission worker on the streets of New York had not forgotten himself, there would never have been a Jerry Macauley mission; if Jane Addams had thought of herself there would never have been the angel of the tenements in Chicago; if Graham Taylor had thought of himself there would never have been a Chicago Commons and a work transforming the city of Chicago. If David Livingstone and Wilfred Grenfell and all the other heroes of the Christ had thought of themselves there would never have been a record to inspire and enthuse Christians in every land and clime. The successful Christian worker forgets himself.

Harvests That Go Unreaped

He meets her on the plane of her needs. She is not desirous for and not interested in the things for which he stands; she simply wants a drink and nothing else. He meets her on the plane of her need. There is a lesson for us here. There is but little use of talking about prayer meetings or church services to a good many people; they are not interested. In some way we must meet them on the plane of their needs. It must be by sympathizing with them in the hour of sorrow or bereavement; it may be by reaching the other needs of their lives. You ask how? Sometimes by merely reaching out to the homesickness which takes possession of so many in our American life of today.

Have you never been homesick? If you have not, I doubt if you really know what home means. With all the moving throngs we meet everywhere there are thousands who are literally dying of homesickness. The other day I called in a home. Two years before a young bride had started housekeeping; they had spent all they could on their little home and its furnishings. Shortly after her arrival she began to look for company. Each morning the home was put in order and then in the afternoon she sat waiting for some one to ring the door-bell. She had waited for two whole years, and I was the first caller in the home, and when she told about it tears came. All around about that home there stood the churches, each church wondering why it was not getting the people. If only they had met this woman on the plane of her need, she would have gone to any church which would have ended her homesickness.

The other day the newspapers told the story of a young doctor who attempted suicide in a terminal station. In the hospital they found that he could talk in four languages; that he could recite poetry by the hour. When he was asked why it was that he was tired of living, he recited those dreary lines of Kipling:

> The days are sick and cold,
> The skies are gray and old,
> And the twice-breathed air grows damp,
> And I would sell my tired soul,
> For the buckling beam's sea roll
> Of a black Bilboa tramp.

When they asked him again he said that it was because he had neither a home nor a friend. Thousands of men go to their ruin in all of our cities because there is no touch of home. And thousands of young women, in cold dormitory rooms, go to ruin for want of a home or a home touch.

The church will never reach the people until it begins to think of reaching them on the plane of their needs. There are country churches slowly dying, waiting for some young man to interest them in good roads, or better farming, and in that way to meet their needs. There are in every parish homes in which there is a real and live boy problem. The pastor who, with a boy scout campaign, or a corn club, begins to reach the boys on the plane of their needs, will soon find that his old, dying church has taken on new life.

The Power of Enthusiasm

While Jesus meets the Samaritan woman on the plane of her needs, he does not let her remain there. He leads her from the water she is seeking to the Water of Life she is not seeking. Here again is a great lesson for the church to learn. We are to meet people on the plane of their needs, but we are not to leave them there; we are to lift them to a higher plane. The church social often misses its goal because it is a mere social and has no higher aim. A church can do almost anything in its efforts to meet people's needs, provided it remembers that there are still deeper needs on b... We must never forget that man belongs ... eternal age. While we strive to make a hea... earth, we must not, for a single moment, ... that men are preparing for a heaven that l... yond. There is an eternal destiny for every...

What can the church do? There is almost n... the church cannot do legitimately, if only th... on beyond, this higher aim. For those ch... which begin this larger program of meeti... real needs of men and women, there is ev... danger of forgetting the higher needs of th... In the last analysis, men and women need ... Christ. Give them church suppers, old home ... boy scout campaigns, girls' firelight clubs ... them anything, but do not fail to give them ... Christ! The ways of approach may vary. T... must always be the same. It will be if you ke... love and compassion of Jesus Christ in your ...

Jesus touches the sore spot in this woman ... No sooner is the woman aroused and desiri... Water of Life than he puts his finger on the ... in her life that has been wrong. "Go, ca... husband." "I have no husband." Jesus sees ... has been wrong in her life, and makes her se... before there can be anything good the wrong ... be righted. He is ever putting his finger ... sore spot in our lives. It is not so much the ... sin as it is the little wrong-doing, the sensitiv... the tendency to gossip, the failure to live a ... best, the love of praise—some little thing ... stands in the way of our doing our best work ... puts his finger upon the sore spot and whe... Samaritan is ready to seek for a new blessi... commissions her for the new work. He send... out as an evangelist for the whole community.

Then a marvelous thing happens. That w... without prestige, without influence, without fr... without anything, brings the whole of that ... community to Jesus Christ! I never read ... words without feeling something of the thrill ... is in them. You, with your influence and pr... and friends, is it not true that most of you ... not brought a single soul to Christ?

The Opportunity Is at Hand

Fields white unto the harvest? They are a... white when given the Master's love and the Ma... compassion.

Three or four years ago I spent a Sunday ... an old, dead church. It was the only chur... the little town. They had all the machinery o... church and the Sunday school, the Ladies' Ai... cieties and all the regular meetings. The one ... they lacked was converts. For years not a s... convert had been added to the church. I sai... best word I could to them, and the next mo... went down to the depot to take the train. It ... two hours late. Standing beside the depot ... was a pumping station, and a man pumping ... for the engine. He told me that he was ... Christian, that the church was full of hypoc... and he had no use for them. I said the best ... I could to him and seemingly made no impres... Some weeks later he went home one night to ... his little girl lying on her bed and the doctor sa... "There is no hope." Night after night he wat... and then one morning before the dawn the ... spirit flew away and he was left in his sorrow ... his tears. As he paced up and down in his ... he recalled his own Sunday school days and o... of the old texts he learned in Sunday school. He dropped on his knees and prayed for cleansing, that he might be prepared to go and meet his own one who had gone before. And then somet... happened. In the next two weeks he had bu... holed every man in the village and had with h... talk about the Christ. The pastor, who had re-signed, wrote to the office of his board, sa... "I cannot leave. There is a revival on my han... The field was white unto the harvest; all that ... needed was a man with the Christ-love in his h... —a man on fire for his Master.

The other day on the railroad train I pa... through that little town. Standing on the hill there is a beautiful new church, the result of ... man's labor. Fields white unto the harvest; the fields are always white when a harvester with the Master's compassion is found. Never has t... been such a day for Christian service. Say no ... "Four months, and then the harvest." You have it long enough. Lift up your eyes unto the fields white already to the harvest.

* Superintendent of the South Congregational Home Missionary Society, Atlanta, Ga.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Heavenly Lights on Common Roads

SUNDAY, June 6. Galatians 2: 2. *"I went up by revelation."* What a journey that would be when the apostle knew that he was walking in obedience to his King! He was on the King's business, and the long road would resound to the music of his song. He had heavenly light upon the way, and the common road became the highway of the Lord.

Our God is willing to light up our ordinary roads, even the byways and back streets of our daily life. Few of us spend our days in the main streets. Most of our life is passed in very quiet ways, often in trudging along very rough and rutty roads. Well, we can go along them all "by revelation," with God's soft light of grace falling upon the deep ruts and the sharp stones. In every path of duty we can have these revealing rays, warm and sunny with the very love of God. Every way can be illumined, and in the heaviest and most miry road the place of our feet can be glorious.

We can do everything "by revelation." The divine fellowship can abide unbroken. We can go down into sorrow "by revelation," his gentle grace being unveiled at every step of the way. By revelation we can go into the green pastures, and by the still waters; and by revelation we can climb the steep paths of righteousness and walk through the valley of the shadow of death. The light of God's presence and leadership is for ordinary people and ordinary roads, and we need not delay asking for its guidance until our circumstances have become critical and momentous. Our Lord loves the common ways of life, the quiet back streets, where duty is performed without an audience, and heroics are wrought when no one is present to cheer. J. H. J.

Our Helper in Time of Trouble

MONDAY, June 7. Isaiah 33: 1-12. *"Be thou their arm every morning, our salvation also in the time of trouble."* Isaiah, the patriot prophet, is describing the march of the Assyrian hosts, led by Sennacherib against Jerusalem. As they cross the northern frontiers the peasantry flee, the highways lie waste, the land languishes, Lebanon withers, the most fertile places become barren, and a long line of fires lie in the wake of the ruthless invaders. Through all these scenes of terror the temple services are maintained without interruption, and we hear the chant of the priests as they recite in prayer the words quoted in this verse. It may have been an old strain, but when war is in the air and the stability of a nation is threatened, a new seriousness falls on all hearts, and the ancient ritual becomes invested with a new pathos and meaning.

What the priests asked for Israel, we should invoke for ourselves. Each morning brings its new duties and responsibilities, and we need an arm on which to lean, and salvation in the hours of trial, from which none are exempt. An invalid venturing back to life needs the arm of a strong friend to steady his faltering steps; the wounded soldier, fainting through loss of blood, requires a comrade's arm to help him from the fighting line to the ambulance in the rear; the young mountain-climber is glad of the arm of the guide when threading the intricacies of the crevasse; and we need, more than any of them, the arm of our Saviour and Companion—Christ. What heroic stories are these that come from the trenches in Europe, of the manner in which men are adventuring themselves for their fellows, daring the rain of iron, to drag them from the field and bear them to a place of safety! The Red Cross nurses, especially, seem to have a charmed life in their holy service. And will not the Lord Jesus do as much for us! He will do exceeding abundantly more! F. B. M.

Forgiveness Greater than Revenge

TUESDAY, June 8. Romans 12: 19. *"Vengeance is mine, saith the Lord."* One of the pathetic things brought out in the present war is the presence of revenge in the heart of nations. Imitation of deadly and inhuman forms of warfare and the laying of neutral seas with mines, because retaliation is a principle of the god of human battles—all else is "an eye for an eye and a tooth for a tooth." Jesus carried the forgiveness principle so far as to say, "Whosoever smiteth thee on thy right cheek, turn to him the other also."

There is no place in his kingdom for the gospel of revenge or for hate. When such feelings and motives come out among nations, it reminds us that these same feelings are present in individual human nature. You can hardly expect nations to be Christian and forgiving in their relations until the individuals composing those nations arrive at the lofty ground of refraining to retaliate upon each other, leaving punishment and revenge to Him whose clear, omniscient eye beholds where justice lies, and who alone can adjust the rewards and penalties for wrongdoing. Individual regeneration may be a slow method, but we believe it is the surest method of bringing in peace and good will between states. The fifth chapter of Galatians and the Gospel of Revenge do not agree. Not until we get out of our own hearts hatred of our individual enemies will the earth be filled with the "knowledge of the glory of God, as the waters cover the sea."

Today let me begin concretely to practice the Gospel of forgiveness. Today let me, as far as I am able at least, do my part in clearing up the difference between any personal enemy and myself. Today let me write to one I have wronged, apologizing if necessary and asking forgiveness. Today let me return good for evil to some one who has practiced upon me the lower law of revenge.

C. S. C.

Put Christ First in Your Life

WEDNESDAY, June 9. John 8: 10-24. *"I am the Light of the world."* On either side of the temple court stood a huge golden candelabra. On the first and on each succeeding night of the week of the Feast of Tabernacles these were lit, and became two immense globes of flame, shedding a brilliant flood of light over the temple and city and the deep shadows of Olivet. It was to these that, almost certainly, our Lord alluded in this similitude. But this feast commemorated the Exodus march, which was led by a cloud by day and a pillar of fire by night. Doubtless the darkness only made apparent the fire which was always burning at its heart. Therefore, in effect, our Lord declares himself to be the Leader of the hosts of mankind through the centuries.

What Jesus Christ is universally, he is prepared to be individually. But we must be at the pains to put him first. "He that followeth me." . . . Our one question should be, which way is he taking? and we may generally ascertain by asking: (1) What is the law of Christ? (2) What is the will of Christ? (3) What would Christ do if he were in these circumstances? If we are not sure, we must wait till we are. If we know, we must follow at any cost. They say that lambs are taught to follow at the heels of a shepherd by his dropping savory morsels for them, and we may well follow hard after Christ, because of the blessedness with which he feeds the heart that keeps near him. We cannot walk in darkness, though the night be black and starless, but shall enjoy the Light of life. Follow the gleam, Christian! Follow the Christ! Keep him ever before thee in every path of duty, every sphere of service, and every attack, like Jonathan's on the stronghold of the foe. For where the fiery pillar broods the manna falls, and the rocks gush with water-springs. F. B. M.

The Way to Soul Peace

THURSDAY, June 10. Isaiah 26: 3. *"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."* The modern world of machine-made complexity and intricate organization, with its times of confusion and competition and big business, lead us to cry again and again for simplicity and for rest. We like to turn away from all these vast enterprises and huge strivings to read Pastor Wagner's book on the Simple Life. We enjoy reading about Thoreau going off for weeks to live on vegetables and bathe his spirit in the quiet and restfulness of Nature. A novelist has written a popular book in which the character of one "John Senhouse," a man of learning, leaves his inherited wealth and luxury for life on the moors, earning his bread by humble labor and enjoying the free breath of nature and the open sea. Tolstoy in his isolated hut in the freedom of poverty is often alluring to our action-burdened senses in an age when ostentation and extravagance have become real barriers to inner happiness and peace of spirit.

We are continually reminded by our own strivings for possessions that vanish in the using, that, as in the parable of Christ, to be continually tearing down our barns to build greater ones is not in itself a surety to satisfaction and contentment, neither are complex duties and enormous incomes the key to a quiet mind. But this simple and satisfying portion of a contented spirit and a child-like confidence is not discovered as easily as the leaving of our goods and going off alone. The life of the monastery has proved a futile way of solving the problems of the universe. This is indeed to give up the problem. We are in the world, and our religion is in the world, because we and our faith belong there. It is our attitude of spirit that brings real permanent peace. It is the attitude of the child who believes in his father and his father's care, and, whether in work or in play, has perfect assurance that he is being cared for. It is the sentiment of Anna Waring's hymn we need:

> Father, I know that all my life is portioned out by thee;
> The changes that are sure to come I do not fear to see.
> I ask thee for a patient mind, intent on pleasing thee.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." C. S. C.

Saved Through the Blood

FRIDAY, June 11. Colossians 1: 13-23. *"Peace through the blood of his cross."* During the retreat of the British army from Mons, a young lieutenant was left to round up the stragglers and bring them in touch with the main body. Whilst doing this he came on a little French village, and leaving his men on the outskirts, crossed the paved market square and entered the municipal hall, where one hundred wounded soldiers were being cared for by a number of Red Cross nurses. The superintendent was tending a dying lad, who in those last dread moments was startled by the scream of a shrapnel shell from the advancing German army, which buried itself in the adjoining building. "Will they come here, nurse?" he faltered. "No," said the nurse; "this, you know, is a Red Cross hospital; it's all right." "There's nothing I can do for you, nurse, I suppose?" said the young officer, as he turned to leave the place. When he had closed the door, she suddenly ran out after him and said: "You must help me. I forgot. There's the pole and the cord, but we have no Red Cross flag. The Germans will soon begin firing on us, and they won't know it's a hospital; so you must somehow fix up a flag before you go." He thought a moment, and said as he turned back: "Give me a white sheet and some of the bandages you have been using for the stanching of their wounds." She gave him what he asked. He laid the sheet on the ground, smeared the bandages across it in the form of a cross, dipping them in the pools of blood on the floor to make it more distinct, and ran it up on the pole. Thus, as he and his men got away under the shadow of the hill, they were able to look back and see the hospital with its inmates safe and peaceful under the blood. Is not that an illustration of the peace and safety which have been won for us all by the yet more precious blood of Christ? Only we must continue under its folds! F. B. M.

The Hour When Jesus Says "Come!"

SATURDAY, June 12. Matthew 11: 28. *"Come unto me."* On the little words "come" and "go" hang vast destinies. "Come" is one of the sweetest words in all language. "Come unto me and I will give you rest," is one of the most precious sayings of Jesus. "Whosoever will, may come" to the wonderful Christ. "The Master is come and calleth for thee." If we heed his call now, he will invite us at the end of the journey, saying, "Come, ye blessed of my Father!" "Come up higher, where I am and those who love you live."

Shall you be among those who will hear the awful words, "Depart, ye cursed"? "These shall go away." It will be either come or go. There is no other choice. Today is the hour for the word "come." The doors are open, the hospitality of Christ is yours, the feast is spread, a vacant chair awaits you. All things are ready—will you come? What a joyful sight to see an immortal getting right with God, being clasped to the heart of his love, living his life in this world, happy in the union with the divine, housed at last in the home of the soul! Shall it be at the last the music of the word "Come" or the dirge of the word "Go"?

E. W. C.

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic staff writer of the Paris Daily Mail and Le Temps; contributo to l'Indépendance Belge

BOTH in events which have actually taken place and in the beginnings of events which seem reasonably certain to happen in the very near future, the week ending May 20 has been one of the most remarkable of the war.

Perhaps the most important thing politically has been the practical breakdown of the Liberal government in Great Britain and the substitution of a coalition government for the present strict party government, a change which has been settled upon in principle and is now in process of being carried into effect. This political crisis was precipitated, though underlying causes have for a long time existed and have gradually been growing more acute, by the resignation of Lord Fisher from the position of first sea lord of the admiralty. This resignation was brought about by the very serious differences of opinion which have for a long time existed between Lord Fisher, first sea lord, and Mr. Winston Churchill, first lord of the admiralty, as to the war policy of the navy, and as both are aggressive, determined men no compromise was possible. The result was far-reaching, and, coupled with other events both at home and abroad which happened, as it were, simultaneously, involved this drastic reconstruction of the cabinet.

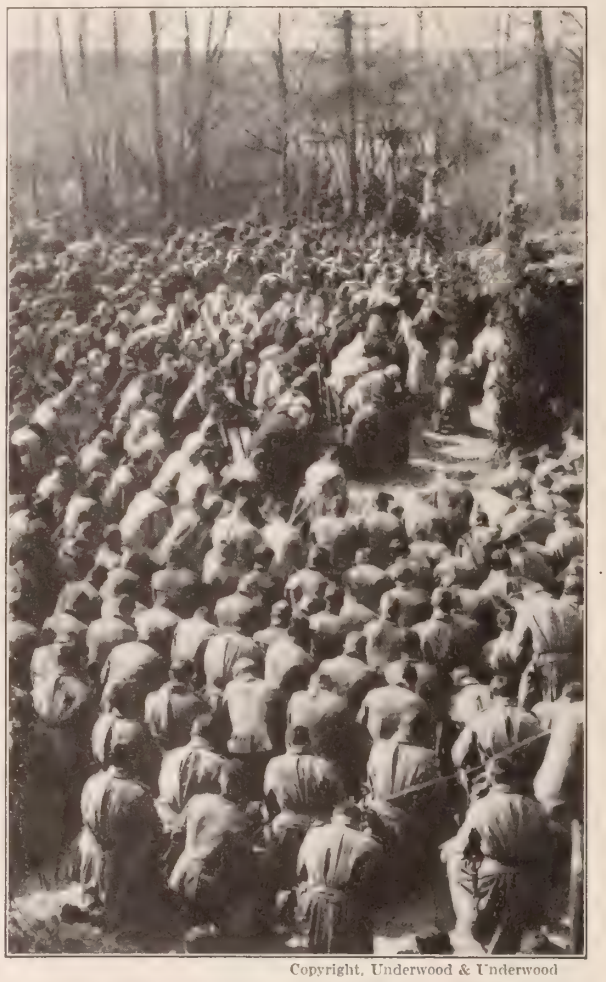
The events abroad were the very severe Russian reverses and the slow and apparently unsatisfactory progress of operations against the Turks in the Dardanelles and at Smyrna. At home the contributory events were the attacks on the War Office and the workmen of the empire for their alleged joint failure to supply the army with sufficient ammunition, and the popular discontent at Lloyd-George's legislative program on the drink question, which, though withdrawn, has left great bitterness behind it, both among the liquor interests and the temperance people.

At the moment it appears certain that Lord Haldane, the chancellor; Mr. Birrell, secretary for Ireland; Lewis Harcourt, colonies, and Lord Crewe, India, will disappear from the cabinet. Winston Churchill will probably also disappear, though it is possible that his fall may be broken by giving him one of the portfolios vacated by one of the gentlemen mentioned above. Lloyd-George will probably be transferred to the portfolio of civil war secretary. Premier Asquith and Foreign Secretary Grey are expected to remain in office. Among the Conservatives who are expected to enter the cabinet are Mr. Balfour, formerly prime minister, and Bonar Law and Austen Chamberlain. There is a possibility that Lord Kitchener may succeed Sir John French in command in the field.

In the military events of the week, the Russian reverses in Galicia and southern Poland stand out, next to the battle of the Marne, as the most important event of the war to the present time. The advance of the Austro-German forces from Tarnow to the east and in the Carpathians continued all the week unchecked, and the close of the week found them not only on the line of the river San, but crossing that important river at several places, which means that the most difficult problem which confronted their commanders in relation to the advance into eastern Galicia, is now solved for these troops. Not only has the crossing actually been made, but the advancing Austro-Germans have held their positions on the eastern bank of the river in spite of all Russian attempts to drive them back.

According to Russian admissions, Przemysl, which cost the Russians six months of effort and heaven only knows how many human lives, is surrounded on three sides, while to the east, the only side on which the Russians have been able to keep communications open, the Russian position is menaced both from the north and south, and any day now may see the fortress completely isolated.

The railroad from Przemysl northward to Jaroslaw has been captured by the Germans, and they are making use of it to rush forward heavy artillery. As these lines are written the Austrians claim to have stormed and taken the western portion of the chain of forts protecting Przemysl. Petrograd announced yesterday that the Emperor Nicholas had gone to the front, and that very important changes are impending among the Russian commanders. General Dimitreff, the Bulgarian who was so successful in the early part of the campaign and so unsuccessful lately, is said to be on the list of those to be removed, and it is



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AUSTRIA'S TROOPS AT WORSHIP IN POLAND

even whispered that the commander-in-chief, the Grand Duke Nicholas, is also in danger of official decapitation. If this should turn out to be true, it would be a greater blow to Germany than would be the loss of several army corps.

The whole situation at the moment in this campaign in Galicia, south and central Poland is summed up in the telegram of the Petrograd correspondent of the London Morning Post, who says: "Never since the war began has any one day brought so grave a bulletin as that received last night (May 18). On this occasion, for the first time since hostilities opened, I fail to find any indications that suggest a promising set-off to what on its face seems something like a collapse of the Russian force. As a result of the latest German tactics, all that had been accomplished by the Russians in the Carpathians has been undone." The Russians have been forced to retreat a distance of well over 100 miles along a front of 200 miles. During this retreat they have lost heavily in men, artillery, supplies, etc., and their defeat has rendered more or less insecure all their remaining positions in Galicia and in Poland west of Brest-Litowsk.

The only retreat in modern history to which this can be compared in size or probable importance is that of Napoleon from Moscow, and curiously enough the plan of strategy employed by the Germans in this movement bears a marked resemblance to the favorite tactics of "Stonewall" Jackson.

One important result of all this is that the Galician oil fields have again all fallen into German and Austrian hands, and consequently, if held by them, the question of the supply of gasoline for motor cars, etc., which has been a problem to the military administration of the Teutonic allies, will be solved.

During the week the political cauldron in Italy boiled over, and Salandra, the premier, by an alliance with Sonnino, the former prime minister, succeeded in forming a combination which has shaken the hold on the Italian Parliament of Giolitti, for twenty years the maker and unmaker of Italian ministries. As Salandra was for war and Giolitti opposed, Salandra's triumph carries with it in all human probability.

The Italian army has passed through many difficult days, and has the advantage of the experience of the campaign in Libya behind it. During the time which has elapsed since the war began, Italy has had opportunities to fit herself out with war material, especially the field artillery equipment and ammunition, in which she was deficient last year. It is probable that there has been some development of reserve formations, and that the defenses in the north are now complete.

The peace strength last year, before the war began, was 14,121 officers, 250,000 other ranks, and 55,727 horses. The approximate war strength is something over a million—namely, 515,000 for the standing army, 245,000 for the mobile militia, and 340,000 for the territorial militia. In war time will probably be formed four armies each of two to four army corps, and one cavalry division. In peace there are 389 battalions of Alpini, grenadiers, bersaglieri and line; 150 squadrons of cavalry, 83 horse, field, mountain and heavy batteries, and 90 companies of fortress artillery and technical troops. These expand on mobilization into a total, for all three lines, of 824 battalions, 180 squadrons, 360 batteries, and 475 fortress artillery and technical companies. The first line, excluding the garrison of Libya and the customs guards and Eritrea troops, will probably number 414 battalions, 180 squadrons, 300 batteries, 20 fortress artillery regiments and 124 technical companies. The strength of this first line will be about 700,000 men.

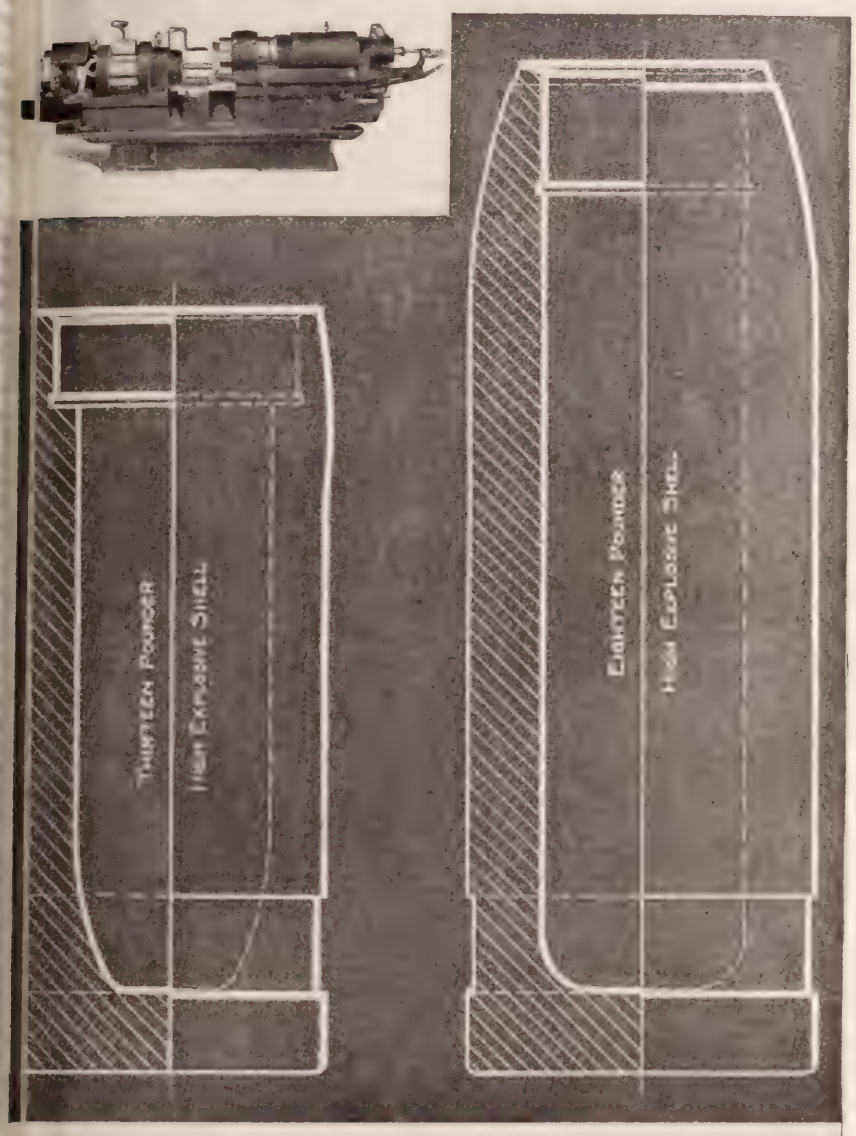
The attack by land and sea on the Dardanelles has not made great progress during the week, although the fighting has been hard and the resultant casualties high, particularly in the land attack. This land fighting has all the week centered around Krithia, a small hamlet about four miles from the Mediterranean end of the peninsula, neither side seeming to gain any marked advantage, and as a result the fighting has taken on very much the character of the trench warfare obtaining on the Western battle line. By sea there have been several bombardments by the allied fleet of the fortifications defending the straits, with considerable result, according

Continued on page 590

PREMIER SALANDRA

ITALIAN TROOPS CLEARING STREETS OF ANTI-PEACE MOBS

COINING AGONY INTO DOLLARS



Worth Knowing

On the opposite page we show two sizes of high explosive shells which can be produced from the bar on our 4½" PEDESTAL BASE MACHINE (see cut on opposite page).

On this machine we can finish a 13-lb. shell all over as it appears from very tough material from which shells are made, in 24 minutes, and from ordinary machine steel in 17 minutes.

The 18-lb. shell in 30 minutes, or from regular machine steel in 22 minutes.

When you figure about $1.00 per day for operating this machine, you can then arrive at the actual labor cost for producing the piece.

We are going to say a little more—something which might be interesting. The following is a description of the 13- and 18-lb. high explosive shells which are now being used so extensively in the war to replace common shrapnel.

The material is high in tensile strength and VERY SPECIAL and has a tendency to fracture into small pieces upon the explosion of the shell. The timing of the fuse for this shell is similar to the shrapnel shell, but it differs in that two explosive acids are used to explode the shell in the large cavity. The combination of these two acids causes terrific explosion, having more power than anything of its kind yet used. Fragments become coated with these acids in exploding and wounds caused by them mean death in terrible agony within four hours if not attended to immediately.

From what we are able to learn of conditions in the trenches, it is not possible to get medical assistance to anyone in time to prevent fatal results. It is necessary to immediately cauterize the wound if in the body or head, or to amputate if in the limbs, as there seems to be no antidote that will counteract the poison.

It can be seen from this that this shell is more effective than the regular shrapnel, since the wounds caused by shrapnel balls and fragments in the muscles are not as dangerous as they have no poisonous element making prompt attention necessary.

CLEVELAND AUTOMATIC MACHINE COMPANY
Cleveland, Ohio, U. S. A.

PHOTOGRAPHIC REPRODUCTION AT NEARLY ONE-HALF SIZE OF A TWO-PAGE ADVERTISEMENT IN THE AMERICAN MACHINIST OF MAY 6, 1915

PEOPLE in New York thought on Friday afternoon, May 21, that they were having a bad dream. Their eyes were looking at certain words in an evening newspaper that simply could not be found in print in the year of grace 1915. But there the words were. One reader after another testified to seeing them. It was no dream. All were wide awake. It could not be true. Yet it was true.

Here is what they saw: An advertisement offering for sale a lathe for the manufacture of certain shells, shells so constructed that upon explosion the fragments are coated with two acids such that "the wounds caused by them mean death in terrible agony if not attended to immediately." The advertisment went on to state: "From what we are able to learn of conditions in the trenches, it is not possible to get medical assistance to any one in time to prevent fatal results." The advertisement appears in full on the upper half of this page. It means that an American firm was offering, as an inducement to purchase its wares, the fact that they would produce an agonizing and inevitable death, and that an American magazine was willing to print for pay this invitation to coin dollars from agony.

In the Christian Herald office the words were first read on the front page of the New York Globe. The Globe declared they were to be found in the advertising pages of the American Machinist for May 6. A boy was despatched in a hurry to get a copy of this issue of the American Machinist. While there was no dream about the words in the Globe, it might be that the man who wrote that article was mistaken. Alas, no! When the boy came back the pages of the magagine were hurriedly turned and there was the hell picture, true, accurate, mercilessly real. And here is a photograph of those two pages from the American Machinist.

Charles Johnson Post had discovered the advertisement in the Machinist and had written up his discovery for the Globe. He states that the Cleveland Automatic Machine Company, who paid for and inserted the advertisement, is a New Jersey corporation, capitalized in 1912 at $1,000,000.

CONFRONTED with the statement that this advertisement was to appear in their magazine the management of the American Machinist took the position that it was a perfectly legitimate advertisement. The Globe telegraphed to its correspondent in Cleveland and learned that Roger Redier, an alleged agent of the French Government, placed large orders with the Cleveland Automatic Machine Company, which has done more than one million dollars' worth of war business since the war began. Mr. Rich, the company's treasurer, tried to evade responsibility by saying that his company did not manufacture the shells themselves but only the lathes for making them. He also stated that the information about what the shells made from these lathes would accomplish was not sent to the American Machinist as advertising copy, but as interesting news matter.

Later Mr. Rich denied that Mr. Redier was an agent of the French Government, but stated that he had come to Cleveland to apply for an agency in the company. He gave the information about the work of the shells which Mr. Brophy, the vice-president, sent on to the American Machinist as news.

Mr. Post remarks: "All of this is quite interesting and highly altruistic. Few firms spend money for two-page advertisements in order to repeat casual gossip from their agency applicants; such space is ordinarily used to set forth the merits and advantages of their wares. If it was not published for the ordinary purpose of advertising in order to recommend and sell the machine it would be highly interesting to know why it was published."

LET us translate that advertisement. A certain sort of lathe will make shrapnel; ours makes a shell that does better work. What is the better work performed by the shells our lathes produce? They make poisoned wounds; wounds that cause hideous agony; wounds that will kill before medical aid can arrive. Buy our lathes! Make these shells! There's money in it! Forget civilization! Come back to savagery! Here is something better than the poisoned arrows of the savage. Buy our lathes! Make these shells! Every jagged wound, every twist of the agonized muscles, every spasm of the torn nerves, every hopeless glance of the fast-glazing eye for help that does not come, every scream of the death agony, every choking death gasp will mean that our machines have done their work well. Buy these lathes! Make these shells! There's money in it! . . . This is the dream that was not a dream. God help us!

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

As to Counting Converts

THAT God alone can read the hearts of men and "knoweth them that are his," is a tremendous truth which should never be lost sight of in spiritual work. At this time, when a great wave of religious enthusiasm is sweeping over the land, and when pastors and evangelists are jointly striving to win the multitudes to Christ, there is a strong temptation to list as converts all who give evidence of having been strongly moved by the spoken appeal and who respond to the invitation. It has even been suggested that in the present campaign a definite number of conversions should be set up as a goal toward which the workers should earnestly strive. The prospect of winning half a million souls by the united spiritual forces now in the field, it is claimed, would greatly stimulate the work and give new zeal to the churches in the hope of large accessions.

There are five men who may be regarded as the world-leaders in evangelism today, and whose experience in many soul-winning campaigns qualifies them probably above all others to pass judgment on such a proposition. To these workers the Christian Herald submitted the question of the desirability of a definite goal. Their replies are at once an encouragement and a warning.

"The thought of setting a definite number of conversions as our goal," writes Dr. R. A. Torrey, the life-long friend and associate of the late D. L. Moody, "does not strike me as being according to New Testament thought and methods. . . . It seems to me to be very mechanical and an attempt to dictate to the sovereign Holy Spirit, who 'divideth to each one severally as he will.' I hope that half a million will be won, but I recoil from the suggestion that we should set just that goal."

Rev. J. Wilbur Chapman believes "it would be a great thing to set up as a goal to be striven for, the winning of half a million souls to Christ, and I am quite confident that if the pastors would join enthusiastically in the movement and call to their assistance their church officers and Sunday school teachers, this could be easily accomplished."

Evangelist W. E. Biederwolf believes it would be "a stimulating feature of the present evangelistic activities to set before us a definite goal, and endeavor to win for Christ the moderate number of half a million souls. . . . It would reflect beneficially, we trust, to some degree at least upon the pernicious system of tabulating results of which present-day evangelism is grossly guilty. It would furnish the needed rebuke to some religious journals that thoughtlessly herald the thousands of 'handshakers' as converts, while the world smiles and conservatism steels itself against evangelistic work."

Evangelist W. A. Sunday writes very frankly: "The fixing of a certain number of converts to be reached during the year has never appealed to me personally. . . . I always go ahead and work the limit and leave the rest to the Lord. By placing a total which it is desired to touch during the year, it might possibly lead to 'padding' of the rolls in some instances. . . . However, if more souls can be won by setting a mark and striving to gain it, I would say: 'God bless you; go ahead.' I am in favor of anything that will win a lost soul."

Very thoughtful and impressive is the view expressed in the letter of Dr. James M. Gray, dean of the Moody Institute, Chicago.

"You want me to be frank with you, I know," he writes; "otherwise my counsel or advice is minimized. Therefore I must say that I do not cordially approve of the idea. . . . Do not think me hypercritical if I say that the hope of the churches should not be raised by the prospect of large accessions, but by something higher. The bane of the church and the ministry is the desire for accessions and the counting of numbers, to make a good show at synod or annual conference. As a secondary motive it has power and is not to be despised, but it robs us of the choicest blessings and the richest fruitage. And then why should we set up 'half a million' as a goal to be striven for this year? What New Testament teaching or apostolic example have we for that? When you come to think of it seriously, how paltry it is—half a million, out of a hundred millions, and with God upon his throne and his church supposedly yielded to his Spirit!"

Shall we not include America's whole hundred million and the world's vast multitude in our prayer and hope and striving? Paul considered that "last man" in his work. He spoke of "Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." "Ask of me," God declares, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

But we must not despise the day of small things. Every soul won brings us nearer the goal. While the great evangelists and missionaries are winning their thousands we may be winning our dozens, as we all unite in fervent prayer for the great world ingathering when every knee shall bow to God and every tongue confess our Christ.

A Novel Suggestion

NEW ideas are scarce, and therefore the more welcome when they are of practical application. One which certainly has the merit of uniqueness is put forward by Dr. Charles Edward Jefferson of the Broadway Tabernacle, New York, in his latest book, "Christianity and International Peace." Why not, he asks, establish a new department of our government "whose special and exclusive business shall be the cultivating and maintaining of international good-will? If we have a secretary of war, why not have a secretary of peace? If we appropriate $100,000,000 for our army and $150,000,000 for our navy, can we not afford to appropriate say $10,000,000 yearly for a Department of Peace? Are we to go on forever assuming that battleships and fortifications and bayonets are our only lines of defense?" It is an odd thing that this suggestion does not seem to have occurred to any of our peace advocates. Why should not the skill and art of diplomacy be utilized in keeping on good terms with our neighbors, instead of being reserved for patching up quarrels? Such a department would be conducive to international good relations, and would besides be a safeguard against mischief-makers and rumormongers. Of course, it must be admitted that we are still far off from the conditions that are the forerunners of world-peace. That can only come with the spiritual regeneration, not of a single nation or a small group, but of all the leading nations. Dr. Jefferson's proposition will doubtless be set down by some as pure idealism; yet it is not difficult to conceive of a department of the kind indicated, which might do more practical service, under skilful leadership, than all the peace societies put together. "Prevention is better than cure" is a proverb not impossible of application, even in diplomacy.

The People and the Laws

ALMOST unusual and unconventional statement is reported to have been recently made before the Federal Commission on Industrial Relations, in session at Washington, by Justice Walter Clark, Sr., of the Supreme Court of North Carolina. He declared, according to this report, that the courts throughout the country are slow and uncertain in their views of the rights of labor and that nowhere has the laboring man an equal chance with the employer in the courts. He added: "I think that courts are slow to adopt economic ideas enacted by law. One reason for this is that as a rule judges are elderly men, trained in old principles of law." These were brave words for a judge, particularly for a judge who has to add "Sr." to his name.

Gilbert E. Roe, a prominent lawyer of New York, testifying before the commission at the same time, said in discussing the opportunity of labor in the courts: "The common law was built up at a time when the laboring man was not recognized as possessing any rights. It is plainly wrong to apply principles then established to conditions today."

In striking harmony with these two statements is the following extract from a recent personal letter of a prominent New Jersey lawyer: "The law of landlord and tenant is inherited by us from the old feudal days of England, and of course the lords made the law in their favor, so that a tenant does not stand much chance in our state."

There are something over ninety million Americans who are very vitally and personally interested in such statements as these. Justice Clark added to his statements above quoted this sage remark: "The only remedy is the slow process of forming public opinion."

The law has been kept too much of a mystery. Ordinary people who have to pay rent and buy groceries were not supposed to understand it. But in America it is the people who pay rent and buy groceries who have in their hands the making of the laws. There would seem to be no very good reason why they should live contentedly under laws f mulated three thousand miles away and from th e to six centuries ago by a class of people who not exist here at all. We are making progress, t it might be faster.

The Creeds, the Churches—and Christ

PUBLIC attention has been called again the strife in the Presbyterian Church ove the question whether or not it shall retai any official connection with Union Seminar and sanction the ordination of its graduates. Pre ent Brown in his annual address to alumni and stu nts, defending the seminary's position, declared: We still believe in the Bible." He plead for fa ess and a sympathetic understanding of the semin ry's efforts. "The time is coming," he said, "when ostilities will cease, and when all will see that our ims are the highest; that whatever may be wro in our views will be corrected; and that all of u ay stand together in Christian confidence and in ith in Jesus Christ."

It is good to remember that creeds are man- de. The men who made them affirmed they were ade from the Bible. But interpretations of the ble differ as widely as men themselves differ. So of the points insisted upon today by certain bra hes of the church had not been thought of until en- turies after the church was founded.

One is sometimes tempted to envy Enoch, who "walked with God" before there were any boo or councils or prelates or professors. A scheme hat will sweep the souls of the church back to the art of God will be welcome. Love for him can and ust unite us all; and service for our neighbor i his name will make life rich and heaven sure.

Heaven is a place where the friends of God all dwell forever with him. A faith that does not ng us into fellowship with God can hardly be trust to bring us into heaven. But the acceptance of Ch st's message and Christ's spirit, the acceptance c his plan of life, the acceptance of his call to love o God and service for others, the acceptance of his ab d- ing grace of forgiveness and his gift of the bly Spirit will make us useful here and safe here er. We all may well join in heartfelt prayer fo he quick coming of that day President Brown pre cts when "all of us may stand together in Christian n- fidence and in faith in Jesus Christ."

The President and the Navy

IN EULOGIZING the American Navy, ter reviewing the parade of the men of the fle as they marched past him in New York on Ma 17, President Wilson paid a high tribute t its efficiency. His address was an answer to se critics who have lately been attempting to disc dit the naval power of this nation. He spoke as ne whose life had been contemporaneous with our r al growth and development. "I like to imagine i my thoughts," he said, "this ideal. These quiet s os, lying in the river, have no suggestion of bl er about them—no intimation of aggression. he interesting and inspiring thing about Ameri is that she asks nothing for herself, except wha he has a right to ask for humanity itself. We wa no nation's property; we wish to question no nat n's honor; we wish to stand selfishly in the way o he development of no nation; we want nothing tha we cannot get by our legitimate enterprise; and, st d- ing for these things, it is not pretension on our rt to say that we are privileged to stand for at every nation would wish to stand for, and speal or those things which all humanity must desire." To him the fleet in the Hudson was a symbol of he spirit of the nation—that spirit of moral prin le which every American heart carries as a hi en treasure and which, at a single touch in tim of crisis, responds with the swiftness of a dynamo d sets all pulses beating as one. And this inward ce of moral principle, he reminds us, is the one t g above all others which the nation values and or which alone it will contend.

When President Wilson speaks on such occas ns we are well satisfied to miss the familiar old- le oratory, with its swelling passages and its fid flow of patriotic platitudes; we get something n- stead that the listener can appreciate. His fi re of the American spirit is one that will remai in the minds of his hearers, and will set them to thi k- ing about that precious heritage which we sh ld guard and prize—the spirit that is the best g r- antee of a united nation, working, living and thi k- ing with a single purpose.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Beavers Destroy Forest Trees

THE State Board of Claims handed down a judgment the other day against the state of New York for $1,900 for allowing beavers to roam over the camp lands of William G. Barnett and William A. Guineaud on Fourth Lake, in the Adirondacks, destroying 350 valuable trees. This is said to be the first claim of this kind ever tried in the state. The beaver cuts down a tree with his long, sharp teeth by chewing a ring around the base, and then cutting it up into convenient lengths for the various uses he has for it. Some of these trees that caused the suit were utilized in building beaver dwellings over or in the stream; others were used in constructing dams to deepen the river near the settlements, but the largest number of the trees were gnawed down, cut up and stored away in their homes as a bark food supply for the winter. They eat grain and fruits in season, but their main article of food is tree bark. The beaver is a marvel of intelligence, of engineering skill and of indomitable industry. The destruction of the forest trees, already disappearing with such fatal rapidity, will provoke serious opposition on the part of the state, and likely lead to placing a bounty on the heads of these bark-feeding, tree-cutting creatures. There is this mention of the destruction of forest trees in olden times: *"Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O oaks of Bashan; for the forest of the vintage is come down."* (*Zech. 11: 2.*)

Ward, Noted Artist, Dead

EDGAR MELVILLE WARD, one of the foremost American genre painters, and brother of the late J. Q. A. Ward, the sculptor, died in New York May 15, at the age of seventy-seven years. He graduated from Miami University and then spent eight years in Paris studying art under the great painter, Cabanet. Mr Ward's "Spot-Maker" received a medal in the Paris Salon, and was later bought by the French Government. Among the best European canvases of the artist are "The Botany Washerwoman," Paternal Pride," and "The Blessing." In 1883 Mr. Ward was elected a member of the National Academy of Design of this country and for over thirty-five years was professor of painting and drawing in the academy's school. Mr. Ward's "Coppersmith," one of the best-known American works, hangs in the Metropolitan Museum of Art, while his "Lock-Maker" is in the National Gallery in Washington, D. C. In his influence over the many students he taught, and on the hearts of lovers of art in many countries, he illustrates the immortality of influence: *"He being dead yet speaketh."* (*Heb. 11: 4.*

Sunday Invited to England

HENRY E. RANDALL, chairman, and J. T. Smith, secretary of the Business Men's Prohibition Committee of England, crossed the ocean midst perils to officially invite "Billy" Sunday to go to their country and hold evangelistic meetings, especially in the interest of the warfare against the drink traffic. "The prohibition movement has had little support from English newspapers, because the liquor interests there are all powerful. The purpose of Elbert Hubbard in sailing for Europe was to collaborate with George E. Sims, the English novelist, in writing a pamphlet on the liquor traffic. It was hoped that Mr. Sunday could adjust some dates already made to answer this important and imperative call, but instead he declares that the work in this country demands his full services at present, saying with St. Paul: *"This one thing I do."* (*Phil. 3:13.*)

Bride and Groom Suicides

IN a hotel in one of the great cities on a beautiful May day recently, a groom of only eighteen and a bride of nineteen committed suicide. Each wrote a careful note to relatives, giving an excuse for their terrible deed. It seems that the husband's business had kept him away from home for a period, and the young wife had fallen sick from lonesomeness, and he had suffered also from the separation, so they decided to die that they might "never be separated in this life or the life to come." The letters indicated that they were silly young creatures, totally unfit for the responsibilities of married life. In fact, the letters have a wildness in them that indicates insanity, in such words as "life's tragedies have been such that the future has nothing for us." What a pity they did not have Christ to comfort them in their imagined ills, and lead them out into a life of beauty and love! Suicide is an awful sin against man and God, an infraction of this express commandment: *"Thou shalt not kill."* (*Ex. 20: 13.*)

Mrs. Paul Crompton; Steven, 14; Alberta, 12; Catherine, 11; Ronelly, 9; John, 5; Peter, 1; the Nurse, Miss Dorothy Allen

LUSITANIA TRAGEDY WIPES OUT FAMILY

MR. PAUL CROMPTON, his wife and their six children sailed as first-class passengers on the Lusitania, and all are reported as lost. It is likely that they all kept together till they went down into their watery grave, and into the other life. A photograph of Mrs. Crompton and the six children reveals the intellectual, moral and spiritual culture of the family group so cruelly destroyed and suddenly translated. The names of the children are Steven, John, Ronelly, Alberta, Catherine and the baby. How natural for the baby to be on the mother's lap and the children gathered about her! Mother is the center and circumference, the soul and the substance, of the family circle. According to the old legend, Ceres, angry at Jupiter at having allowed the theft of her daughter, abandoned the society of the gods and came to the earth disguised as a nurse. She anointed the boy given to her care with ambrosia, held him under the fire at night and breathed into his face the breath of a god, which caused him to grow marvelously. God has made mother a nurse Ceres-like, and there is a divinity about her task. Her arms are the shelter that angel wings would furnish, and she sinks her sweet spirit of love into the soul of her child with an influence well nigh divine. One can easily conceive of this father, mother, and children as dwelling, an unbroken family circle, in our Father's house. Christ had this sacred institution of the family in mind as he thus described heaven: *"In my Father's house are many mansions; if it were not so, I would have told you."* (*John 14: 2.*)

Remarkable Confession of Guilt

A TRUSTED $6,000-a-year manager of a large business house, a man high in the social circle of his city, was arraigned in the criminal court on the charge of having robbed his employers as well as others. In the midst of the trial, with some he had defrauded as his strongest defenders, he made a clean breast of his guilt. The staggering blow came hardest on his devoted wife. The man said: "Your Honor, I want to confess my guilt and shame before your court and before the entire world. One thing I want to ask, and that is that the good Lord will give me strength to serve out the sentence which you will impose, and that I may be spared to make full restitution to those whom I have robbed." In giving the reasons for his downfall he said: "Gadding and guzzling marked the beginning of my moral ruin; afterward the night life of the city, particularly tangoing and drinking, completed it. There are thousands of young business men whose habits are leading them along the same path I took. To them I say: 'Cut out the saloon and patronize the library.'" The man said he could not sleep, and in the agony of his guilt he went to God in prayer and Christ forgave him, and told him he must also confess his sin to men, which he did to the judge the next morning. His confession gave him an inward peace that was like paradise, and led him to pray for length of life to make good every loss caused by him. Confession to men may lead to the sentence, and iron bars, but confession to God brings pardon and complete liberty. *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* (*I John 1: 9.*)

300 Methodist Men Dine

EIGHT hundred Methodist ministers and laymen sat down at a banquet in New York the other night, under the auspices of the Laymen's Association, and in the interest of the world's evangelization. Colonel Elijah Halford, formerly private secretary to President Harrison, now a retired paymaster of the army, presided at the banquet in a happy manner, and made an introductory address. Bishop Oldham gave a world view of the mission field. Bishop Luther B. Wilson made an eloquent appeal to the diners and the nation to back up President Wilson in his wise and patriotic note to the German Government. Ex-President Taft made an address, with much more humor than usual, called out by the old friendship between Colonel Halford and himself, and their associates in service together in the Philippines. Mr. Taft paid the highest tribute to the missionaries and missions in the far East that had come under his observation, and expressed a hope of the salvation of the world by the spirit of love and sacrifice. The meeting, by a unanimous standing vote, sent the President a telegram of congratulation and loyal support of his note to Germany, promising to stand by him in any step he saw fit to take in the future. Mr. Taft drafted the resolution with his own pen. All the speakers breathed the hope and belief that war would be averted, but all stood for the contention of the note that every American life anywhere on earth should have the shelter of the Stars and Stripes. It was a memorable banquet, and the cause of foreign missions was promoted. The keynote of the banquet was obedience to this call: *"Go ye into all the world, and preach the Gospel to every creature."* (*Mark 16: 15.*)

Christian Prisoners Pardoned

COUNT OKUMA has secured the pardon of the Japanese Emperor for six defendants, found guilty in October, 1913, of conspiring to kill the governor general of Korea. Among the 105 Christian converts implicated were Yuin Chi-Ho, a former cabinet minister, and Yan Ki Tak, a journalist, connected with the Korean Daily News. This pardon rights what the Christian world, home and foreign, counted a great wrong, owing to the haste and the undue suspicions of officials in Korea, and an unjust verdict. It restores the belief many have held that Japan will allow religious liberty in her own land, and in the territory over which she rules. The excellent feeling between Japan and the United States will be strengthened by this act of grace to the Koreans. Whatever may be the measure of guilt, the King of earth and heaven will grant pardon to all who ask it. *"Let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."* (*Isa. 55: 7.*)

A WEEK *in the* WORLD'S NEWS

ANOTHER ARMENIAN MASSACRE. Cable dispatches bring the news from Asiatic Turkey via Russia of the slaughter of ix thousand Armenians in the neighborhood of Van, although no details are given. It is stated, however, that for several weeks past the persecution of the Armenians has been going on unceasingly, the aggressors being principally Kurds, who have been roaming the country in large armed bands. The message, which is dated May 15, does not state when the massacre took place. Some of the Armenians have armed themselves and made a stout resistance; but it will probably prove unavailing unless help comes speedily. The city of Van has about 30,000 population; many nationalities are represented. The American missionaries, who have a large establishment there, are endeavoring to protect the Armenians as far as possible. The massacres have been on a scale which recalls the outbreaks against the Armenians in 1895-96, when almost every important city in Anatolia was a scene of bloodshed. It would seem that, taking advantage of the fact that a majority of the civilized nations are engaged in the great war, the lawless Kurds have wreaked vengeance on the unfortunate Armenians, with little danger of being interrupted.

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BRYAN PEACE PLAN BEARS TRANSPLANTING. The twenty-one nations of the Western Hemisphere which constitute the Pan-American Union have been invited by the minister of Honduras to the United States, Alberto Membreno, to enter into a general treaty the essential feature of which is that all disputes which have failed of adjustment by diplomacy shall be referred to an international commission for investigation, and pending the report the disputant nations cannot declare war or begin hostilities.

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NEW FISSURE IN MEXICAN HOMOGENEITY. The Yaqui Indians in the Mexican state of Sonora have declared war against Mexico; all white settlers, among whom are some Americans, may be attacked. One outbreak was quelled and endangered Americans rescued by troops sent for the purpose by Villa, according to reports, before the declaration of war. Washington is not over-confident of the safety of the whites. If press reports are reliable, Carranza and Villa are still vigorously and effectively whipping each other in daily battles.

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REVOLUTION IN PORTUGAL. Portugal has suffered a sudden revolution not altogether bloodless. Many conflicting rumors found their way from Lisbon. The revolution, long planned, seems to have broken out in naval circles and to have been precipitated by a mutiny on board one of the Portuguese warships anchored in Lisbon Harbor. It was not a monarchist disturbance, but a purely republican outbreak against the cabinet of President Arriaga. The leader was Dr. Costa, an agitator in internal Portuguese affairs and opposed to the policy of General Castro, head of the cabinet, suspected of endeavoring to embroil Portugal in the European war. It was also feared that the military policy of the cabinet might lead ultimately to the restoration of the monarchy. General Castro and two other members of the cabinet were made prisoners on board the war vessels, and the capital was bombarded May 15 with considerable loss of life. For the most part, the army remained loyal to the government. Land troops were finally put at the disposal of the revolutionists and cooperating with the war vessels overcame the loyalists. Joao Chagas, selected by the revolutionary committee to head the new cabinet, on his way to Lisbon was shot but not fatally by Senator Freitas, an ally of General Castro. The revolutionary committee deposed the former members of the cabinet, and President Arriaga has accepted the new appointees.

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TO REST UP ALL SUMMER. The carpenters of Chicago, by voting not to accept an increase of 2½ cents an hour, offered by the Carpenters Contractors' Association, have practically made certain that 150,000 workmen will be at leisure for the summer months and possibly into the fall, according to the Chicago Tribune. The trouble seems to be over a provision in the proposed agreement which union men believe would eventually disrupt unionism.

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ILLINOIS CONCERNED FOR OUR SEABOARD. On May 18 the Illinois senate adopted a resolution requesting the state's representatives in Congress to work for the adoption of a stronger naval policy "to maintain our international rights and to protect us against the encroachments of any nation in the world."

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BUSY LITTLE ISLANDS. The Department of Commerce states that our Pacific archipelago, Hawaii, having less than 6,500 square miles, with a population of but little over 200,000, has nearly doubled its trade with the United States and other countries since 1904, in which year exports totaled $40,000,000, but in 1914 amounted to $75,000,000. Hawaii was annexed to the United States in 1898, and the preceding year our shipments there had amounted to $6,800,000, jumping to $21,800,000 in 1914; the group's imports from the United States in the same period grew from $16,000,000 to $48,300,000. Hawaii's trade with other countries is comparatively very small, excepting imports from Japan, which amount to $2,500,000. Sugar, pineapples, coffee, and rice are Hawaii's staples, and it imports practically every other commodity.

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A $60,000,000 GRAFT. Dishonest retail dealers in foodstuffs in New York state are charged by the Weights and Measures Association with stealing $60,000,000 annually from the people by means of short measure and the c[illegible] including the container in the weight customer pays for as merchandise. trickery throughout the land would acc[illegible] much of the high cost of living, whic[illegible] puzzled social economists. The associ[illegible] its recent conference complained that [illegible] means to fight the evil were at present [illegible] to the task.

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NATION'S PER CAPITA WEALTH. If the total estimated wealth of the States were to be equally divided am[illegible] $100,000,000 population, each man, wo[illegible] child would be worth $1,965, no more less—for about one minute. Then it w[illegible] begin to get away from some and acc[illegible] with others until once more the prese[illegible] fully disproportionate distribution wo[illegible] vail. The grand total of the national $187,739,000,000, is estimated from the b[illegible] available by the Department of Comme[illegible] the New York Evening Post in a recen[illegible] of the department's report on the subje[illegible] the following items valued at over a[illegible] dollars each: Taxed real estate, $98,363,[illegible]; exempt real estate, $12,314,000,000; r[illegible] $16,149,000,000; live stock, $6,238,[illegible]; agricultural products, $5,240,000,000; [illegible] railways, $4,597,000,000; clothing and [illegible] adornments, $4,295,000,000; currency a[illegible] lion, $2,617,000,000; shipping and [illegible] $1,491,000,000; farm implements an[illegible] chinery, $1,368,000,000; telephone [illegible] $1,081,000,000; manufactured product[illegible] than clothing, personal adornments, fu[illegible] vehicles and kindred property, $14,694,000,000; furnitu[illegible] hicles and kindred property, $8,463,000,000; manufa[illegible] machinery, tools, etc., $6,091,000,000; privately owned [illegible] light and power stations, $2,099,000,000. New York stat[illegible] in total wealth, $25,011,000,000, Illinois and Pennsylvani[illegible] ing next with about $15,500,000,000 each. Besides the[illegible] Ohio, California, Iowa, Texas, Massachusetts, Missour[illegible] Jersey, Minnesota, Michigan and [illegible] are rated over $5,000,000,000.

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NEW MAGNETIC FORCE DEFLECTS OUR SHIPPING. Although over [illegible] cotton ships left our ports prior to [illegible] 31 bound for Scandinavian and [illegible] neutral ports, they somehow go into English harbors, despite assuran[illegible] by the British ambassador at Wash[illegible]ton that cotton cargoes leaving Americ[illegible] prior to that date would not be molested. This arbitrary interference with Am[illegible]can shipping bound for neutral po[illegible] to which even German ships have u[illegible]ter-rupted access, is causing much dam[illegible]e to American mercantile prestige in [illegible]ose countries (Norway, Sweden, De[illegible]ark, Holland and others), and the Pr[illegible]ent is understood to be at work upon [illegible]new note to England, that may rank [illegible] importance with the note to Germany [illegible]on the latter's submarine policy.

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MILITANT PEACEMAKERS. The twenty-first annual Lake Mohonk [illegible]onference on international arbit[illegible]ion which opened on May 19, usuall[illegible] the chief peace event of the year, has [illegible] it necessary to discuss the probabilit[illegible] of war and the advisability of being re-pared. The distinguished speakers [illegible]ere not all agreed, but the conference [illegible]ave positive expression to the belief tha[illegible] his nation should at all times be adeq[illegible]ely prepared, not for war but against v[illegible]

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TRENCHES AND DITCHES. The Boston Transcript points out that the Panama Canal was dug in thirteen years, and yet the total amount of soil removed was only about one-half as much again as that shifted by the armies in digging trenches in Europe since last August, the gross length of which, taking in all connecting cuts, etc., is estimated at 8,500 miles. The earth removed would weigh over 29,000,000 tons, and would require about 60,000 big construction trains such as were used on the Panama Canal to haul it away if it had to be shifted far.

A NETHERLANDS FAMILY OF 17 DONATED TO US BY WAR CONDITIONS

ITALY DECLARES WAR

The press of Monday, May 24, published Italy's declaration of war against Austria-Hungary, and stated that the respective ambassadors had been recalled and had left their posts and that the first clash of arms was imminent. The text of the declaration follows below:

"VIENNA, *May 23, 1915.*

"Conformably with the orders of his Majesty the King, his august sovereign, the undersigned Ambassador of Italy has the honor to deliver to his Excellency the Foreign Minister of Austria-Hungary the following communication:

" 'Declaration has been made, as from the fourth of this month, to the imperial and royal government of the grave motives for which Italy, confident in her good right, proclaimed annulled and henceforth without effect her treaty of alliance with Austria-Hungary, which was violated by the imperial and royal government, and resumed her liberty of action in this respect.

" 'The government of the king, firmly resolved to provide by all means at its disposal for safeguarding Italian rights and interests, cannot fail in its duty to take against every existing and future menace measures which events impose upon it for the fulfilment of national aspirations.

" 'His Majesty the King declares that he considers himself from tomorrow in a state of war with Austria-Hungary.

" 'The undersigned has the honor to make known at the same time to his Excellency the Foreign Minister that passports will be placed this very day at the disposal of the imperial and royal Ambassador at Rome, and he will be obliged to his Excellency if he will kindly have his passports handed to him.

" 'AVARNA.' "

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

BILLY'S

WE'VE got them yet, you bet we have, we're thankful for them, too;
They're frayed around the bottom and their color's rusty blue;
They're hanging in the closet where they've been ten years or more,
The first and only pair of jeans a kid named Billy wore.

I never shall forget the day I brought them home with me
That youngster was the proudest boy a man could hope to be;
The pockets tickled him a lot, those jeans were his delight;
He loved them so he wouldn't let us take them off that night

Perhaps you think we're two old chumps; but, mister, if you do,
You never lost a baby boy, now did you, honest true?
We've got them yet, you bet we have, to keep them is our right;
Although he's gone we sort of feel they're Billy just the same.

J. Mc

BILLY SUNDAY AND THE CHILDREN

By RUTH G. WINANT, Extension Secretary of the New York Evangelistic Committee

THERE were 8,000. Poor children, well-to-do children, children glowing with life and health, crippled children; one ar little boy in an improvised wheel air sat directly in front of me, one the most eager little faces in the rong.

When Mr. Sunday appeared the apause was almost deafening, and I oked at the little crippled boy. His ce was beaming and he was clapping s little thin hands as hard as he uld.

What happened was so simple. Mr. nday undid a package of five flags owly. "The red flag is the sign of—?" undering response: "Danger, sir!" nd the yellow is the sign of quaranne, of something catching." It was t difficult to get the boys and girls guess that the black flag repreented death or the white flag purity, hile the last to be unfurled was the ristian Conquest flag.

"Listen, boys and girls, I want to l you a story. Once upon a time ere was a boy, and one Sunday mornas he was putting on his best thes for Sunday school the devil id to him, 'Say, put your marbles your pocket!' 'I won't,' said the y. 'I don't play marbles on Sunday.' conversation followed and finally e devil said: 'Of course you don't ay with them on Sunday, but just t them in your pocket. It will be e just to be able to put your hand and *feel* them there.' And the boy d!" The eager expression on the ces of the children showed their rfect understanding of the situain.

'The boy started for Sunday school, d he met another boy, and soon—mehow or other—soon they were ying marbles, playing them 'for eps,' too. The marbles ran in the tter, and as he fished them out the got his hands muddy, and as he placed them in the pocket of his nday trousers, he got mud on them. hurried to Sunday school. Pshaw! 'am late.' How he hated that sign! didn't want to walk in late, so he hung around until the children came out, and then begged a lesson leaf from another boy and started for home. He didn't move very fast. What was the matter with the day, anyway? The birds weren't singing, and it looked like rain. At last he reached the door. His mother was there. He was a bit annoyed to have her there smiling at him.

"'Well, son, were you in time for Sunday school?' 'Yes, ma'am,' said the boy. 'And did you have a nice lesson?' 'Yes.' 'Why, how did you get your suit all muddy?' Johnny was cross. 'Aw, I fell on the curb, and I put out my hand to save myself, and I put it right in a puddle.' He put his hand in his pocket, and it rested on the marbles he had won from the other boy. 'And what was the golden text?' persisted his mother. Johnny rubbed one leg against the other in confusion, and said he 'just forgot.'"

On the table at Mr. Sunday's side were ten vases, all of them, I think, from the five and ten cent store, representing the Ten Commandments.

Mr. Sunday leaned over the pulpit: "Say, boys and girls, how many commandments do you think Johnny broke? Let's find out.

"'Thou shalt have no other gods before me.' Did he break that one?" Chorus of "Yes, sir." Mr. Sunday took a vase in his left hand and broke it with a hammer which he carried in his right hand, dropping it to the floor.

"'Thou shalt not take the name of the Lord thy God in vain.' Did he break that?" "No, sir."

"'Remember the Sabbath day to keep it holy.' Did he break that?" The children roared their affirmative answer.

"'Honor thy father and thy mother.' Did he break that?" A sea of voices: "Yes, sir."

"'Thou shalt not steal.' Did he break that?" Some controversy here, until Mr. Sunday made clear the point that playing marbles "for keeps" was stealing.

"'Thou shalt not bear false witness.' Did he break that?" "Yes, sir; he lied."

"'Thou shalt not covet.' Did he break that?" "Yes, sir."

Four unbroken vases remained on the table.

Mr. Sunday placed the red flag over his shoulder, saying as he did so: "I think Johnny ought to have walked about his town with a red flag on his shoulder. He was a dangerous boy. I think he ought to have carried a yellow one, too, for his badness was *catching*.

"Let me tell you a story," said Mr. Sunday. "It was in mid-ocean, and a great ship had struck an iceberg, and was going down. There were not enough life-boats for all the passengers. The captain made the passengers draw lots; those drawing a numbered card were to have a place in the life-boats, those who drew a blank card—those were to go down with the ship. A father drew a card with a number, his wife drew a blank card. The husband exchanged with her, kissed his little baby good-by as he placed her in his wife's arms, saying as he did so: 'When she is twelve years old tell her about this day, and tell her that father died to save her.'

"Eleven years passed by, and on her twelfth birthday the little girl was told the story of her father's death. She climbed on a chair that stood below his portrait, and stood looking into his face for some minutes; then she said: 'I love, I love you, because you died to save me.'"

Mr. Sunday leaned way over the pulpit, his soul in his eyes, intense earnestness in his voice, as he said: "Boys and girls, Jesus Christ died to save *you*. He died that you might never need to die. He died for you because he loved you. Don't you want to love him? This is his flag (Christian Conquest flag); don't you want to enroll under its colors? How many of you want to enroll under Jesus' flag? Stand!"

It was a wonderful sight! All over that great auditorium children rose. I felt as though I knew something of the joy of the Lord who rejoices over each lamb safe in the fold.

IN THE FRONT LINE TRENCHES

BY EDWARD LYELL FOX

[Conclusion of Mr. Fox's vivid narratives of personal experiences at the front in Europe, the first of which appeared in the Christian Herald May 5, the second (in the Western Zone), here continued, May 19.]

AS WE motored in Vis en Artois the sun broke through the gray-ringed dreariness of sky. Up a narrow hill street, with the powerful car waking the echoes along the low white stone houses, two or three peasants in wooden shoes flattening themselves against the walls to escape the muddy spray from our tires, and we stopped in what seemed to be the village center. Down the street I could see the black hooped roof of a transport caravan, and from a stealthy creaking in the house across the street I had an idea that shutters were being slowly pushed open and that there were frightened bewildered eyes behind.

With Lieutenant Herrmann, whose French is better than mine, I crossed the street to read the proclamation—Avis!—pasted to the wall of a church. Issued by the Germans and signed by the French burgomaster of Vis en Artois the signs told the inhabitants what to do if they would keep out of trouble; and as we read passages here and there I had a feeling that they were indeed watching us from each of the little houses on the street, and that there were whispers behind those partly opened shutters, saying we must be great people to have come in a motor, and that of course our visit could mean a new proclamation, more of the hated Avis!

We walked from the church wall to a tall gray stone square-turreted building that loomed above everything else in the village, and passing through a wide archway we came into a courtyard filled with drilling soldiers. New troops, I was told, getting a hard-disciplined drill before going under fire for the first time. I wondered what the yard could have been before the war; for the stacks of hay and the manure piles were wholly incongruous. Clearly it was being utilized as a transport station; for at the end of the yard I saw four empty gray, canvas-covered wagons. Turning to the soldiers you were instantly struck by the fact that they were smaller than any you had ever seen in uniforms. All of the same size divided into squads, each in the hands of a drill sergeant, I watched them doing the goose-step to the proud clapping of their boots on the cobbled court, while others marched briskly by in twos, saluting. It was the barest rudimentary drill that they were being put through, and even as they were thus stiffened, these raw troops, I could hear the distant drumming of the guns. It seemed to electrify these stocky little fellows in the new uniforms, for their feet stamped the louder, and their saluting hands snapped up like automatons; and I wondered if it were hard to content yourself with harmless drilling in a manure-strewn yard, with the music of war playing for you to march.

"They are all Saxonians," the lieutenant explained, and I remembered that a German Socialist had told me that the low laboring class of Saxony is notoriously poor and short-lived, their years taken by work in the mines. No wonder they had pranced at the roll of the guns! You were thinking of it as being a deliverance . . . into what?

We walked under the gray arch and across the muddy street into a paved schoolyard where evergreen hedges bloomed in pretty red tubs. The sun, as though to make it up to those rain-soaked men who crouched in the trenches but six kilometers away, streamed down in a glory before sunset; and as the schoolyard rang to the fall of our heavy boots, it seemed for a moment as though the brown door must open and children come pouring forth.

WE entered the schoolhouse; and, turning into a classroom on the left, I saw twelve cots made of rough boards and twelve wan unshaven men who lay upon them as men dead, although their eyes turned in a disinterested stare at the sound of our approach. I saw one, a German obviously, from the regulation field-hospital sign above his head, who seemed to tremble under the covers; and as I walked beside his bed I observed that the sweat was standing out on his face.

"How high is his fever?" I asked the surgeon.

"He has no fever. He is sweating with pain."

The Bride

She is anxious to start her housekeeping right. Especially in her cooking she is eager to have the best utensils, use the best food products and employ the best methods.

To her we commend a trial of Crisco for all frying and shortening purposes.

She will find that Crisco makes food as rich, as palatable, as easy to digest as the best of creamery butter, and that it is more economical the year round than better grades of lard.

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In the better homes, hotels and hospitals of the nation Crisco is being used in ever-increasing quantity.

Crisco Batter Cakes

3 eggs
½ cupful melted Crisco
1 cupful flour
1 cupful buttermilk
½ teaspoonful baking soda
1 teaspoonful baking powder
½ teaspoonful salt
(Use level measurements)

Beat up yolks of eggs, add milk, Crisco and flour mixed with salt, soda and baking powder and beat till smooth. Fold in whites beaten to a stiff froth. Drop in large spoonfuls on ungreased skillet or griddle. Serve hot with butter or maple syrup. Sufficient for fifteen cakes.

If you would care to know more about Crisco, write for a copy of the "Calendar of Dinners", addressing your request to Dept. S-6, The Procter & Gamble Co., Cincinnati, Ohio, and enclosing *five 2 cent stamps*. You will receive a book of 615 new cooking recipes and a complete account of what Crisco is, how it is made, and what it will do to simplify and improve your cooking.

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IN THE FRONT LINE TRENCHES

I turned to go out. I think the surgeon was offended that I did not make the rounds with him; for with true German consideration and thoroughness it was doubtless his plan to show me every detail of his little hospital.

"Eight weeks ago," he was saying, as I walked back toward the door, "we had two hundred wounded in here; but now—" and his tone was almost apologetic.

I ASKED how far the wounded had to be transported before they could be placed in a hospital train.

"Thirty-five kilometers," he said, "that is, to Cambrai," and he was explaining something about his interesting cases, and doubtless wondering why I did not write them down in the memorandum that stuck from my pocket. Two weeks before I would have done so, but as you come to see the wounded in this war you feel—rightly or wrongly, I do not know—that it is the grossest banalism to draw a notebook before their eyes and write of their sufferings. Unthinking, I did it once in the hospital at Gleiwitz, and I shall never forget the way a wounded Austrian looked at me.

Close by the door I noticed a black-bearded Frenchman, his leg heavily bandaged, and over his head on the schoolroom wall hung a cheap copy of an etching of Friedland with the victorious cuirassiers galloping by. What a world of sadness looked out from that wounded Frenchman's eyes!

As we walked out into the schoolyard, you could hear the cannon more plainly; a steady crashing, seeming ever to grow in violence, as though one new battery after another was being unlimbered to make work for the surgeons in little schoolhouses the countryside round. In great indignation the surgeon drew a fragment of metal from his pocket and explained that two days ago an English aviator had dropped the bomb, of which that was a part, only eighty meters from the hospital. But I scarcely heard him. From the manure-strewn yard across the street floated a cheer. Had the soldiers been told they were to be sent to the trenches? And then you wondered if this was to be their deliverance—the beds of unpainted wood, where I had seen a man sweat with pain. . . .

The yard in front of the white-steepled church of the Annunciation of the Virgin in Houtem was filled with the now familiar little wooden crosses, fitted in, it seemed, between the old tombstones of the Belgian inhabitants. As an officer swung back the heavy door, I was amazed to see that the interior of the church was filled with soldiers. A confusing clash between the instincts of religion and of military necessity—and I walked among the soldiers. They were recruits receiving a last drill in the use of arms—a drill to stiffen them before they were sent down into the trenches.

ALMOST in a daze, I stared up at the gaping holes the shells had made in the roof. Broken slates stuck down from out the smashed plaster ceiling, and you thought of them as being a stricken personality. And I saw a cross—a great French cross with a drooping figure of the Christ—and the white plaster body was pock-marked with the balls of shrapnel. There was no miracle here—only the miracle of Death—and that lay pooled in blackish red on the church floor. . . .

In the inky darkness of a clear, cold morning our automobile left the Hôtel d'Europe and roared away through the streets of Lille. One challenge upon another came ringing out of the night.

As we plowed through a heavy road to N—— and came out on the highway to Arras, we saw a German battery. The last stars had withdrawn, and in the grayish morning light the clanking fieldpieces lumbered by, a ghostly company with vague, gray, ghostly men, riding ghostly horses. I imagined they were moving parallel to the firing line, changing position. How close were we now? Probably six kilometers. [illegible] miles riding up the road to Arras, [illegible] the battlefield of October 1, the mu[illegible] desolated fields on either side. It [illegible] up this road that the French artil[illegible] made its retreat, across those fi[illegible] that their infantry poured with [illegible] Duke of Altenburg's Saxonians in [illegible] pursuit. Oberleutnant Herrmann [illegible] told me that the French had given [illegible] all along the line here before the [illegible] man second drive, retreating to Ar[illegible] which they now held. I rememb[illegible] that he had spoken of Arras ra[illegible] objectively, and that the Germans [illegible] constantly drawing nearer. How [illegible] were they now? How far from [illegible] French would we be in the tre[illegible] You begin to feel a tremulous ex[illegible] ment.

When our motors stopped, the [illegible] cers told me that this was as fa[illegible] the cars dared go. To approach cl[illegible] than two kilometers to Arras with a[illegible] mobiles would mean to be discerne[illegible] the French artillery observers.

WE descended into an appr[illegible] trench that dug into a plowed [illegible] and led away at right angles fro[illegible] road. This was more than a thou[illegible] meters from the French trench, [illegible] with rifle-fire yet to begin; [illegible] shielded by the very fact that [illegible] walked in a narrow pit seven feet [illegible] der ground, comparatively less [illegible] danger than you had been in the m[illegible] from Mouchey le Preux, you n[illegible] theless tingled with a strange exhil[illegible] tion. Keeping one eye on the to[illegible] the trench, prepared to duck le[illegible] suddenly become uniform in he[illegible] and expose your head to the open [illegible] gazing the rest of the time at the [illegible] tom of the pit lest you slip in a [illegible] and go sprawling in the yellow li[illegible] ooze, we followed the officers, child[illegible] imitating their movements of prog[illegible] until we came to another trench [illegible] made a right angle with our own. [illegible] passage advanced toward the fi[illegible] line, parallel to the road we had [illegible] as unsafe. But as I trudged [illegible] splashing now and then through w[illegible] to my knees, I saw that the off[illegible] walked as before, unconcernedly [illegible] erect, while I was following a[illegible] ducking, for shrapnel was beginni[illegible] to fly in a neighboring field, and pan[illegible] in the mud on all sides.

It was light now, although a fi[illegible] white moon still hung in the sky; [illegible] as it grew brighter, one after an[illegible] the batteries began the forenoon [illegible] nonade. As I heard the burs[illegible] shrapnel ever growing more nume[illegible] I guessed it was the same as at [illegible] other point on the line where I [illegible] been two days before, where [illegible] French cannonaded before and [illegible] luncheon, always beginning at [illegible] same time. And then, directly a[illegible] me, I heard the disconcerting bur[illegible] of shrapnel, and I saw the pretty bi[illegible] ing white clouds which the explo[illegible] always makes, and knowing that [illegible] directly under shrapnel is to be o[illegible] danger—for the little balls spray [illegible] the stream of a watering cart—I [illegible] with peace of mind watch the s[illegible] until it drifted away, thinning [illegible] blown silk.

From the field the trench slope[illegible] into a deserted house. Obvious[illegible] part of the trench, I saw that the [illegible] of the house had been pierced to [illegible] a passage the same width as the d[illegible] and that in the far wall there ga[illegible] similar passage, doubtless lea[illegible] down into the trench again. [illegible] walked through the ground-floor r[illegible] of the house, it reminded me of s[illegible] thing I had seen from the windo[illegible] the military train that had bro[illegible] me from Metz to Lille. There the [illegible] survey of the German pioneers [illegible] cut through the middle of certain [illegible] lages, and I had seen houses [illegible] with the track, their side walls tor[illegible] so that the trains might pass wit[illegible] smashing into cornices; and I had [illegible] everything in the disordered roo[illegible] those houses. Here it was the s[illegible] only this time war had invaded [illegible] with a trench instead of a train. I[illegible]

Continued on page 588

THE MONTH OF BRIDES AND ROSES

BY MARGARET E. SANGSTER, JR.

A LITTLE letter fluttered breathlessly to my desk this morning.

"I'm going to be married," sid the little letter happily, "in Jne!" And then as I read the signature, "One of *your* girls," I smiled.

wonder how many of my girls are gng to be married in June. I wonder hw many of them are planning fluffy tusseaus, choosing bridesmaids and pking daisies and roses and sweet fn for decoration. I wonder how my of my girls are turning over a nv page in the book of life. I wond how many omy girls are g ng to be rried in Jne? For Jne is the nth of brides a roses.

)uite a few ony pen-and-i friends are g ng to be en- ged, or are egaged, or a planning a wlding day. Al quite a fe of these g ls have aed me ques- tns relating tchewedding, wh its old ctoms and twentieth century ideas.

girl from a small Ohio town sds me a little question that looms vy large on the horizon of the pspective bride.

I am going to be married soon," sl says; "what shall I wear for a w ding dress?"

he question is not exactly an easy or to answer when you don't know wt the girl looks like, or how large hs wedding is going to be, or whether th ceremony is to be performed in thchurch or at home; but personally I tink that white is the most beautiful and fitting for a bride's gown. T re is an element of romance and puty and sweetness about the flowin veil and long train and shimmerin material. The gown may be of wte satin, crêpe de chine, or some sc silk. Many brides wear veils th have belonged to their mothers orgrandmothers; but many have to bu new ones. In this case a lace veil is lways very beautiful, but either tue or maline makes a dainty substitu. Slippers and gloves should be wte, too.

or a smaller and less formal weddi, any white lingerie dress can be usi with or without a hat. If a bride is arried in the minister's house, and w es to start at once on her weddi journey, a pretty tailored suit is in ery good taste.

rom California a friend of mine w es rather frantically: "Will you pl se tell me *soon* how wedding invitabns should be worded?"

THE newest thing in formal wedding nvitations should be engraved on st white paper in about this wording

MR. AND MRS. JOHN GARDNER
will give in marriage their daughter
MARY JANE
to
MR. HAROLD FELIX JONES
on Wednesday, the second of June,
nineteen hundred and fifteen
at high noon in
Saint James' Church
Ferndale, North Dakota
ne honor of your presence is requested

fter the wedding, announcements shild be sent out to all casual acquntances of the bride and groom.

merry little girl from up in Conneicut sends me quite a long letter. Do you," she asks, "know any of thold customs observed at weddings? I ould rather like to know them if yo do."

DON'T ROSES SMILE THERE?

Some of my old friends tell me that in long past days it used to be said that a bride should wear "something old, something new, something borrowed and something blue."

There is a saying that a bride should never wear pearl jewelry on her wedding day, as pearls stand for tears. Also that a wedding should not be postponed, and that when the bride throws her bouquet at her guests, the one who catches it will be the next bride. These quaint notions have somehow become associated with the wedding day, although I doubt if any one really believes in them.

"What," questions a correspondent, "is the custom in regard to a bride's bouquet? How should a wedding ring be engraved? And should the bride give gifts to the groom and the bridesmaids?"

The bride's bouquet and the flowers carried by her mother and the bridesmaids are provided by the groom. The bride usually carries white roses, orchids or lilies of the valley, made into a shower bouquet with white ribbon and fern. Lavender orchids are the most beautiful for the bride's mother, and the bridesmaids may carry anything from daisies to roses in accordance with the color scheme. The wedding ring is engraved on the inside with the initials and the date. Sometimes a text or some little personal verse is also engraved.

The groom should give a gift to his new wife. It may be either some small, inexpensive trifle, or some large, showy present. The bride, however, usually gives a souvenir to each bridesmaid. A simple piece of jewelry, such as a bar pin, a brooch, a chain, a lavaliere or a bracelet is in good taste.

It isn't only brides who are anxious to know about weddings. One maid-of-honor sends in a question.

"My dearest friend," she confides, "is to be married this month. I want to entertain her in some way. What can I do to give her the very best time?"

There are many ways of entertaining a bride-to-be. A dinner can always be given to the wedding party, or a luncheon to the bridesmaids. These functions may be very elaborate, with many flowers, hand-painted place cards, and favors, or they may be very simple and informal. However, I think that the best and simplest, and probably the most satisfactory way to entertain a bride is to give her a "shower." Almost all of them are fun, but the three I will mention are perhaps the most useful. They are the linen shower, the kitchen shower and the stocking shower.

"BUT," you ask breathlessly, "you say the Month of Brides and Roses; what about the roses?"

Oh, friends of mine, don't roses and brides belong together just as the blue skies and sunshine of June fit each other? Aren't the houses decorated with them and bouquets made of them and breezes perfumed with them? And if you are a bride or a bridesmaid, a groom or—an onlooker, just glance into the face that shows mistily through the flowing white veil, and see if a whole garden of roses doesn't smile there!

Month of brides and month of roses,
Month of hearts that beat in tune,
Month of smiling skies and sunshine
Why—that's June!

The Meal That Changed a Summer

This is how one family was won to Van Camp's.

The man asked the chef at his downtown lunch how he baked the new-style Beans. The chef said he didn't bake them—he couldn't bake them. The Beans he served were Van Camp's.

So the man brought some home, and they were served one night at supper on the lawn.

That meal changed the summer. It showed the wife how good Baked Beans could be. It pointed a way to save hot-weather cooking. Van Camp's became the hearty dish most frequently served at that table.

That home, like a million others, graduated then forever from old-style Pork and Beans.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE
Also Baked Without the Sauce

10, 15 and 20 Cents Per Can

Here is a dish more nutritious than meat, much cheaper and ready-baked. Everybody likes it. It's our national dish, in fact.

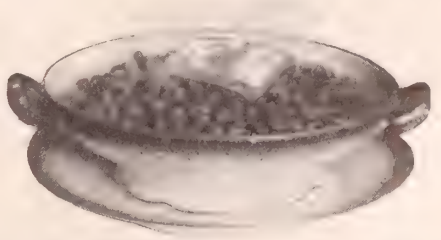
It was for years neglected, because home-baked beans were very hard to digest. They were never more than half-baked. They were crisp or mushy. They lacked zest.

Then came Van Camp's, baked in modern steam ovens, mealy yet unbroken. And a matchless sauce was baked into them. Since then, the popularity of beans has been multiplied by five.

Go now and order a few meals of this new-style dish. Compare it with the kinds you know. Learn how our chefs have changed Baked Beans to a delicacy.

It means a meal in a minute. It means easy digestion. It will change a rarely-served dish to a frequent delight. All these things mean much to you, especially in summer. And they mean much to those you serve.

Buy a can of Van Camp's Beans to try. If you do not find them the best you ever ate, your grocer will refund your money.



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TODAY shrewd car buyers consider neither claim nor name.

Motor cars must now pass the acid test of actual, practical performance. They must not only give pleasure but satisfaction; not only comfort, but service.

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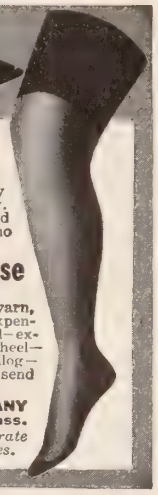

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THE BLESSEDNESS OF FORGIVENESS

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JUNE 13. PS 32

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32: 1

For a year David palliated and excused his sin; but he must have winced as he co demned to punishment the sins which he had himself perpetrated, but which remain unconfessed. His conscience must have scourged him with the fabled whips of the Furie It was a blessed moment when Nathan's lance pierced the swollen flesh and let forth the flo of corruption that had gathered beneath. His agonized confession was followed by a instant assurance of pardon. "David said unto Nathan, I have sinned against the Lor And Nathan said unto David, The Lord also hath put away thy sin." I John 1: 9. His s had been *transgression*, i. e., rebellion against rightful authority, but it was lifted from hi The burdened pilgrim, Bunyan tells us, lost his load at the Cross. God's love had buried t foul thing so deep out of sight as to render its resurrection impossible. "I will no mo remember thy sins." Can we wonder that the psalmist began abruptly with the joyo exclamation, welling from long-closed lips: "Oh, the blessedness!"

Forgiveness—and the Other Man

By Arthur H. Howland

INFIDEL writers have a strange way of ignoring one of the most fundamental facts of life, the fact of the sense of guilt. They seem to have no conception of this dreadful thing which grips a man and twists his soul in a spasm of agony.

A few weeks ago a young business man of New York was accused as a thief. There had been nothing about his conduct at home, among his friends, or in the office to give the slightest intimation that he was anything but a thorough-going, upright, honest man. But before his trial was over he changed his plea of "not guilty" to "guilty," and declared that he had done so after spending the night in prayer in his cell. And he said further that the peace that followed this full confession was the only peace he had known for years. He took his sentence bravely and has gone to prison with a stout heart to bear the punishment for his sins. He can endure that and the separation from his family and friends, to say nothing of the bitter disgrace, because he has found the peace of God's forgiveness in his soul.

Now infidelity has no explanation of this sort of thing. It is an unnecessary, unreasonable thing to do unless we bring God into the account. But because God must be dealt with by the human soul; because the voice of conscience will not let us go; because the voice of conscience means that God is on hand, that God knows, that God is taking account, that God must look after life's balances—because of these things the soul of a man demands that he confess his sin and find pardon.

But pardon is a hard thing to find unless we know about the grace of God. Many people in foreign lands are willing to confess and eager to forsake their sins, but they have not heard of the grace of our God, who is ready to forgive.

I remember hearing Professor Herrmann, in his class-room at the University of Marburg, telling the story of the sinful woman whom Jesus forgave, and using it as the basis of his theory of "The Redeeming Power of Jesus." It was a very simple story, the feast at the rich man's table, the crouching woman, the anointing of the feet, the tired Teacher, and at last the startling words to the scorned woman: "Thy sins are forgiven." The value of the incident, Professor Herrmann said, is that when Jesus told the woman her sins were forgiven, she knew that it was true. Other people might say it, but there would be no power in the words. Jesus had "power on earth to forgive sins," and he has that power today. When he says to a man, "I forgive," the man knows he is forgiven. This is our message to others, as servants and friends and ambassadors of Jesus: "He is ready to forgive if you will ask."

Two things might well be emphasized in our study of forgiveness. We ought to remember that although God forgives us, there are some kinds of hurt produced by sin that cannot be healed. Not the hurt to self; that God's grace can usually take care of. But the hurt to others; that often es even beyond his reach. The harn we did to others, the pain we caused he tears that were shed because of ur wrong, all the many things that ha en because of our sin—not even God an "unhappen" these sad and ter le things. This is the view we o ht more and more to take about sin, at it is a thing which hurts others. his is what makes a thing sinful, the ct that it does hurt others. While we rejoice in God's free forgiveness or ourselves, the memory of the l m and grief and wrong our sins ve caused should be one of the migh st factors in keeping us from sin in he future.

Another thing about seeking or- giveness. The church has per ps overemphasized the obligation an he opportunity of seeking forgive ss each man for himself. It is bless to be forgiven; it is necessary to be or- given, but it is also necessary at others should be forgiven. And eir forgiveness and their salvation sh ld really concern us more than our n. After all, the greatest value in our n forgiveness and salvation is th it puts us in a position in which we an help others to be saved. There a wonderful prayer among the ritua of the Buddhists in which the supp nt states that he will not ask for s va- tion unless all can be saved; tha he does not care, even, to be saved u ss all others can also be saved. M ses touched this high point in his ul career when he asked God to blo his name if necessary out of the bo of Life in order that the erring p ple whom he was trying to lead migh nd life. And Paul declared that he ld wish himself "accursed from Ch st" in order that his brethren migh be saved.

We must seek God for his own ke because we need his love, his hel his guidance, his companionship, but all our seeking him and in all our rk and in all our worship we must re m- ber that other man, that last man ho needs the salvation we are seekin or have found.

God's Grace of Forgiveness

By Rev. Edwin Whittier Casul

THE very name of Jesus means or- giveness, "for he shall save his eo- ple from their sins." Moses w a murderer when he struck dow the Egyptian, but forgiveness made im the meekest, mightiest leader a ng the chosen people of God. I vid cringed as a criminal when Na an said to him, "Thou art the man, ut when the glory of pardon flashed on his penitent spirit, he wrote the ost inspiring words in all the Ps ns. Paul, who consented to the stoni of Stephen, became the grandest G pel preacher that the early church ro- duced. If these three murderers ere transformed by forgiveness and the inpartation of the divine nature, ery sinner can be restored.

The anguish of remorse is a od. soul-saving symptom. The poet m- bodies this awful cry:

> Guilt and shame my soul assailing,
> Where shall I find friend availing,
> When the sinful man is quailing?

When conscience was playing its
rge on the harp of David's spirit, he
claimed, "Day and night thy hand is
avy upon me." His whole body was
sympathetic sorrow with the mind
amber of horrors. A few hours of
ch excruciating pain, when the eyes
God like blazing stars look down
on the guilty heart, either send the
ul to the pleading prayer of confes-
n or to suicide.

"Can I be forgiven?" is the secret
y of all mankind. The way to par-
n is to gaze by faith upon the "love
at will not let you go"; the love that
ted up Mary Magdalen, that looked
gingly for prodigal Peter to return.
e soul's confession is "Against thee
d thee only have I sinned." The
nitential prayer is, "Blot out all my
quities." "Hide thy face from my
; cast me not away from thy pres-
ce. Create in me a clean heart.
ash me and I shall be whiter than
ow." "I am no more worthy to be
lled thy son. Make me one of thy
ed servants." Then, in everlasting
ns, the penitent finds the bosom of
loving Father and cries with
vid, "Blessed is the man whose
nsgression is forgiven, whose sin is
ered," and gets the answer, "I will
ide thee with my counsel and after-
rd receive thee to glory."

Oh, the ineffable joy of pardon and
rity! It is a flight from hell to
ven. All our sins are behind God's
k and he never looks backward.
casts our sins into the depths of
sea, and the sea will not give up
dead. He blots them out as a thick
ud, that never returns. God writes
all over his universe, "Forgiveness
Forever!"

It is a perfect forgiveness; a salvation flowing from the perfect love of the perfect God. When we come to walk with him in white, we shall be as the angels who have never sinned, without spot or wrinkle or any such thing, for our Father will not let his redeemed children go limping through eternity because of past, pardoned sins. Holiness means wholeness, completeness. To be holy is to be wholly saved from all sin. He who has separated our sins from us as far as the East is from the West—an infinite distance—will not allow any one to shame us, even at the judgment day. The past is settled; the present is blessed, the future is glorious.

An English statesman was once gazing in meditation out of his window. A friend said to him, "What are you thinking about?" He replied, "I was thinking of the first five minutes after death, and what it is to be good friends with God." What exultation must have filled his being at the prospect of eternal friendship with God and his children! Rev. Archibald Brown, of London, when he, as a boy, realized that God had spoken peace to his soul, threw his cap into the air and shouted "I am forgiven!"

What an hour for an immortal being when he realizes that he is "unsinned." Not may be, or will be, but is now, Godlike in his heart and in loving harmony with his heavenly Father, who longs to bring his prodigal son to his own home forever.

DO YOU KNOW YOUR BIBLE?

(UR readers seem to have had unusual difficulties with the questions o List 4. Only ten reach the Honor Fl. We shall soon be starting the sicial half-year contest, and this will ge all a chance to make a fresh srt.

Honor Roll for List No. 4

iss Ethel Barber, Mrs. E. E. Cammack and
dchters, Troia E. Campbell, Mrs. B. Marek,
M Charles F. Martin, Miss W. Nicholson,
M Etta Rippel, Miss Effie L. Ritcey, Mr. and
M J. P. Rodgers, Annie G. Stine.

Answers to Question List No. 4

I Cor. 7: 2-5, 10-16.

(a) Gluttony and drunkenness. (b) "What! h ye not houses to eat and drink in?" 11: 22: "I in your eating each one taketh before other hi wn supper," 11: 21; "If any man is hungry, le im eat at home," 11: 34.

(a) Apostles, prophets, teachers; wisdom, kr ledge, faith; gifts of healing, working of m cles, prophecy, discernings of spirits, gift ot ngues. (b) "For as the body is one and ha many members, and all the members of the bo being many, are one body; so also is Chr." 12: 12. (c) To possess love.

(a) Sounding brass or clanging cymbal. 13. (b) Prophecy, knowledge, faith. (c) Love suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, thinketh no evil, rejoiceth not in iniquity, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, never faileth.

5. (a) Prophecy. (b) Gift of tongues.

6. (a) To edify the church. 14: 12, 26. (b) The Spirit and understanding. 14: 15.

7. (a) "If there be no interpreter let him" [the speaker in an unknown tongue] "keep silent." 14: 28. (b) 14: 26.

8. (a) Cephas, the Twelve, 500 brethren, James, all the apostles, Paul. (b) It must die. 15: 36. (c) The differences among various forms of life, the differences between heavenly and earthly bodies and different degrees of splendor in the heavens. 15: 39-41.

9. (a) "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." 15: 55-57. (b) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." 15: 58. "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90: 16, 17.

10. (a) First day. 16: 2. (b) Ephesus. 1 : . (c) Macedonia. (d) Stephanas.

THE PRAYER LEAGUE

THERE has been some correspondence with friends who are members of the Prayer League but who are not yet members of th Christian Herald Family. In answ r to the many inquiries which have be made, we wish to say again that th e are no requirements whatever fo membership in the Prayer League. A one, whether a subscriber to the Christian Herald or not, is at liberty to nd in a request for prayer or an ac owledgment of answered prayer. W trust that the many friends who ha written in to ask us this question w consider this a personal answer to th r letters.

happy mother writes from a town in aine: "Last week I wrote a request th you would pray for me that my heth might be better, also that my tw sons would find Christ. Last Satur y the younger son came home for a tle while (he is a telegraph operato . When I was preparing supper he ame out where I was, put his arm ar nd me and said: 'Mother, I made a stat for Christ last night at a meeting.' Such a thrill of joy went through me and I could not thank my heavenly Father enough for having answered prayer." Another mother writes from Indiana: "I want to acknowledge God's answer to my prayer that my son accept Jesus as his Saviour. He did so, and also his two little sons." A Subscriber writes from Grayslake, Ill., thanking God for a revival in that community. Mrs. M. K. writes: "A few months ago I asked prayer that a man might be kept in time of temptation and that a Spirit-filled minister might be sent to a little town in New Jersey. God has answered both prayers." R. S. writes from Ohio: "I asked prayer for the conversion of my son and wife; they were soon converted." A letter from China brings news of a "wonderful" answer to prayer to the Christians of the Tsingtau field.

Together with the news of answers to prayer for spiritual blessings and for healing come testimonies of help in financial and other material matters. A friend writes from Iowa:

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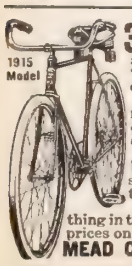

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Acknowledgments of answers to prayer have also been received from:

H. L. S., Springfield, Ohio; Mrs. G. F., Cambridge Springs, Pa.; A. M. T., Economy, Ind.; Miss G. B., Asheville, N. C.; Miss H. E. J., Washington; Mrs. W. W., Cutler, Maine; Mrs. E. J. H., Oakland, Calif.; M. E. W., Steubenville, Ohio; C. A. C., Crete, Neb.; C. E. H., South Strafford, Vt.; Mrs. M. E. C., Waxahachie, Texas; Mrs. S. L. S.; B. F., St. Joseph, Mo.; Mrs. J. F. E., Benton Harbor, Mich.; T. D., Scranton, Pa.; E. D., Pittston, Ala.; A Texas Reader; Mrs. W. H. R., Gastonia, N. C.; Mrs. A. Y. K., Penryn, Pa. (for religious awakening in the community); Mrs. K. R. S., Crestline, Ohio; G. A. L., Wyalusing, Pa.; Dr. G. A. F., Gering, Neb.

E. Z., Blue Mound, Ill.; Mrs. F. O., Hampton, N. J.; Mrs. W. H. G., Allentown, Pa.; A Believer, Litchburg, Va.; Mrs. H. C. S., East Fairfield, Vt.; Mrs. W. S. P., Huntsville, Ala.; Mrs. E. J. W., North Rose, N. Y.; Reader, Chester, Vt.; Mrs. M. E. A., Marion, N. C.; L. B. H., Belmar, N. J.; Mrs. P. M., Lynchburg, Va.; M. H. W., Smithfield, Ohio; M. D., Tuscola, Ill.; Mrs. L. M. N., Tilton, N. H.; Mrs. C. M. McC., Cranston, R. I.; E. McD., Maryville, Mo.; C. E. C., Warren, Ind.; An Anxious Mother, Bloomington, Ind.; a Subscriber, Cuba, N. Y.; M. I. K., Bridgeport, Conn.; M. K., Jackson, Mich.; W. O., Chicago, Ill.; M. F. S., Oxford, N. Y.; E. H., Elizabethtown, N. Y.; Mrs. L. T. B., Fairmead, Calif.; J. Z. H., Faison, N. C.; Mrs. P. O. B., Duluth, Minn.; Mrs. S. J. K., Mitchell, S. D.; Mrs. G. W. B. J., Chillicothe, Mo.; Mrs. F. I. McC., Sheridan, Mont.

Prayers are asked for revivals of religion at Lytton, Iowa; Red Oak, Okla.; Middlebourne, Ohio (in the M. E. Church); Hagerstown, Md. (special blessing upon the campaign now being conducted); Dennison, Minn.; Trent, Ore.; the section of Pennsylvania near Shenandoah; Montpelier, Vt. (in the People's Church); St. Joseph, Mo. (special blessing upon the Ebenezer A. M. E. Church); the neighborhood of Central Point, Ore.; Grayslake, Ill.

A. E. L. asks prayer that nine friends may be saved; A Reader, that eight friends be converted; a mother, that two daughters may be saved; three mothers ask prayer each for conversion of two daughters; another mother asks prayer that her daughter and family may all be converted; others, that their daughters with their husbands may be saved; another mother asks prayer that her daughter with her husband, family and other relatives be converted; four other mothers ask prayer for the conversion of their daughters; thirty-two friends ask prayer for the conversion of other relatives or friends.

J. McE. asks prayer that twenty-five churches in Korea may become self-supporting, may experience a deeper work of grace, and be blessed with a great ingathering of souls during the present year. Mrs. C. H. L. asks prayer that the whole church may have more faith in the healing power of Christ and be roused to greater spirituality. Mrs. A. P. N. asks prayer for the salvation of the soldiers who are dying on the field of battle. Mrs. S. R. H., for a world-wide revival.

F. W. M. asks special prayer that eight Jews in New York City will accept Christ. Miss S. R. H., that the members of fifteen families may be saved. Mrs. E. H., that a minister be sent to the town of Delia, Kan. M. F. requests prayer for a minister who is disheartened that he may not leave the ministry and that God will bless, guide, and strengthen him in his work.

Ten readers ask prayer for the restoration or strengthening of sight for relatives or friends, or for themselves.

Seventeen friends ask prayer for mental restoration or strengthening for relatives, friends or for themselves.

Twenty friends ask prayer that relatives or friends may be delivered from the drink habit. Three for deliverance from the drug habit for themselves or others.

Fifty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven or express in other ways their desire for personal spiritual blessing.

One hundred and five readers ask prayer for the conversion of relatives or friends.

Nineteen friends ask prayer for special spiritual blessing for relatives or friends.

Eighty-two friends ask prayer for the healing of relatives or friends; sixty-eight for the healing of themselves, including one that he might be cured of lameness, and another that a weak heart may be strengthened.

Thirteen friends ask prayer for healing of hearing for themselves or other friends.

Fifty-two readers ask prayer for help or guidance in financial affairs.

Sixty-six friends ask prayer for grant of varied desires and needs, including one that may come clear of all false accusation under which he is laboring, another that divine light may be given for guidance in regard to unhappy marriage that God will show how will as to what course to take, and another that a physician may vindicate himself of false reports.

A friend from Salem, Ore., asks special prayer that a little boy who disappeared from his home in May may be found. His father has recently died, presumably from grief because of the little fellow's loss, and his mother can hardly endure the anxiety and sorrow.

CALLED HIGHER

The following poem, which first appeared in a newspaper some years ago, was written by a talented member of the Christian Herald Family who died on January 4, this year, at Buffalo, N. Y., Mrs. Mary Emma Jackson, a one-time resident of Wilmington, Del. Her mother, Mrs. Victor R. Pyle, of Wilmington, writes that Mrs. Jackson would, on Sundays, go about the home seeing that each one had something good to read, pointing out especially (we take great pleasure in learning) interesting things in the Christian Herald. Mrs. Jackson's father was Rev. Simeon L. Jocelyn of the Congregational church:

When Baby Wakes

By Mary E. Jackson (Written When Her Baby Girl Died)

When baby wakes, our sweetest one,
Call me at the first murmuring coo,
When smiles and joyous gurgles run
O'er lips like roses wet with dew.

Before the violet eyes unclose,
Call me their gladdening light to greet,
Let love that bright as morning glows
Be first her happy gaze to meet.

. . . . . .

When baby wakes! She stirs no more!
The violet eyes, the perfumed breath,
The smile our beauteous darling wore
Sealed with the icy touch of death!

In that blest morn when she shall rise,
And God's own voice her slumber breaks,
To smile once more in her sweet eyes,
Call me, dear Lord, when baby wakes!

Another member of the Christian Herald Family, who has been called higher, Major H. B. Headley, chaplain in the United States army, possessed the gift of poetry. Major Headley died late last October, aged 67, and was buried with military honors at Fort Totten, L. I. Ten days before his death he wrote a stirring verse, Be Not Afraid, from which we quote the following stanzas:

But when the clouds are thickest,
And gloom o'erspreads the way,
We know the sun is shining
And somewhere, Perfect Day.

Who will not doubt his power to save
Or willingness, as well;
They are the ones who glorify
The great Emmanuel.

Mrs. E. Nuckles, Chrisman, Ill., 87.

E. Sisson, Aullville, Mo., January 17, 1915, 77.

Judge Reuben A. Finnell, Bentonville, Va., March 9, 1915, 89.

Mrs. Mary Pauline Lake, Lake Charles, La., March 26, 1915, 86.

Mrs. N. M. Whiting, Frankfort, S. D., March 16, 1915, 85.

Henry A. Crawford, Olympia, Wash., January 11, 1915, 83.

Mrs. C. H. Brower, Los Angeles, Calif., April 19, 1915, 79.

Mrs. Mary C. Clements, Schenectady, N. Y., March 25, 1915, 78.

Eliza Melinda Schettler (Mrs. E. J.), Muskegon, Mich., March 23, 1915, 74.

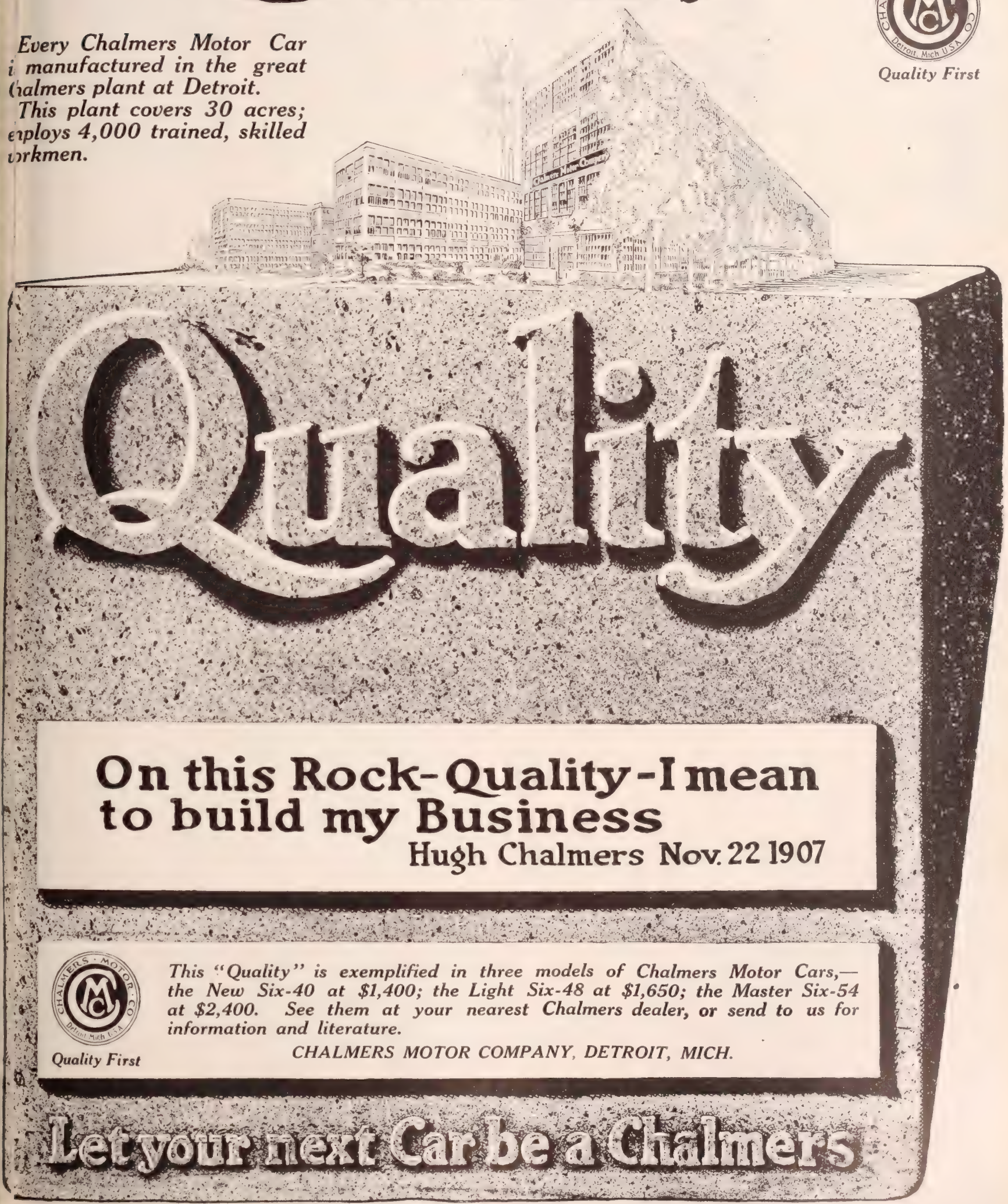
James H. Sceva, West Jefferson, Ohio, March 11, 1915, 72.

Chalmers
Motor Cars

Every Chalmers Motor Car is manufactured in the great Chalmers plant at Detroit. This plant covers 30 acres; employs 4,000 trained, skilled workmen.

CHALMERS MOTOR CO. Detroit, Mich. U.S.A.

Quality First



Quality

On this Rock-Quality-I mean to build my Business

Hugh Chalmers Nov. 22 1907

CHALMERS MOTOR CO. Detroit, Mich. U.S.A.

Quality First

This "Quality" is exemplified in three models of Chalmers Motor Cars,—the New Six-40 at $1,400; the Light Six-48 at $1,650; the Master Six-54 at $2,400. See them at your nearest Chalmers dealer, or send to us for information and literature.

CHALMERS MOTOR COMPANY, DETROIT, MICH.

Let your next Car be a Chalmers

You Can Weigh Exactly What You Should

You can—*I know* you can, because I have *coached* 32,000 women and have *helped* them [illegible] scientifically, naturally, without drugs, in the privacy of their own rooms.

You Can Be So Well!

—if you only knew how well! I build up your vitality—at the same time I strengthen your heart action; teach you how to breathe, to stand, walk and relieve such ailments as

Nervousness, Torpid Liver, Constipation, Indigestion, Etc.

One pupil writes: "I weigh 83 pounds less, and I have gained wonderfully in strength."

Another says: "Last May I weighed 160 pounds, this May I weigh 126, and oh! I feel SO WELL."

Won't you sit down and write now for my interesting booklet? You are welcome to it. It is **FREE.** Don't wait, you may forget it. I have had a wonderful experience and I should like to tell you about it.

Susanna Cocroft

Dept. 18, 624 Michigan Boulevard, Chicago

Miss Cocroft is a college bred woman. She is the recognized authority on the scientific care of the health and figure of women

Out go old fashioned dusters as fast as housekeepers learn that they can pick up and **hold** the dust instead of scattering it, by using a dust-cloth with just a few drops of

O-Cedar Polish

on it, thus making dusting dustless. Besides, it **completes** the job at one operation—dusting, cleaning, polishing and bringing out the beautiful grain on pianos, furniture and woodwork all at the same time.

Send for Liberal FREE Sample

All dealers sell O-Cedar Polish in sizes from 25c up and any dealer will return your money if not delighted.

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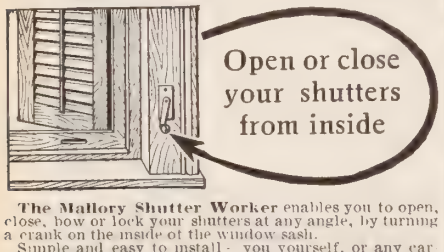
Chicago — Toronto — London — Berlin

Don't expose your family to draughts, cold and dampness



The Mallory Shutter Worker enables you to open, close, bow or lock your shutters at any angle, by turning a crank on the inside of the window sash.

Simple and easy to install—you yourself, or any carpenter can put them in place on old or new houses, whether brick, frame or stone.

Write today for further information

MALLORY MANUFACTURING CO.,
310 Moore Street, Flemington, N. J.

Cleans Corners

The Reeves Vacuum Cleaner differs from any other you have ever before used or seen. Differs in operation, in cleaning power, in price. Unlike ordinary hand-power vacuum sweepers.

The Reeves $5.00 VACUUM CLEANER

takes ALL the dirt from rugs, carpets, mattresses and furniture easily and quickly. Cleans the corners and under furniture. The Reeves sells for only $5 and is guaranteed for two years. Send to-day for free booklet describing this wonder-worker in detail.

THE REEVES VACUUM CLEANER CO.
136 Broad St
Milford, Conn.

June 14th is Flag Day!

Our 1915 Flag (6 feet long by 4 feet wide) is made by the Dunkards of Pennsylvania, within sight of Valley Forge, where Washington and the Patriots once struggled for liberty.

Here is your chance to own one of these large American Flags, the same as those shown in the picture below. Not a little flag, but a large-sized "Old Glory," 6 feet long by 4 feet wide—bigger than the top of your dining-room table—real red, white and blue, with stripes double-stitched together, and guaranteed not to fade, run or shrink, no matter what the weather.

Here is an opportunity to keep faith with your patriotism. You will not only have use for a flag on every holiday for years to come, but you can also use it constantly for decorative purposes in public and private sociables, in the club-house, in the church and in the home. Memorial Day is almost here. You will be able to celebrate it properly with this flag.

HOW TO SECURE ONE OF THESE FLAGS

We will send the large American Flag described above and The Christian Herald for one year, all for only **$2**

Or, you may secure the Flag ***FREE.*** To any old subscriber who will send us one new eight-months' subscription to The Christian Herald (remitting $1.00 with order) we will send one of these large American Flags . . . . . **FREE**

ACT NOW

Address: The Christian Herald, Bible House, New York

IN THE FRONT LINE TRENCHES

Continued from page 582

one room, then through a doorway into a second room of utter disorder. I saw the concentric holes that mark the passage of a shell, and the confusion of turmoil and pillage—a bureau with the drawers emptied out, clothing strewn on the floor, a baby's high chair overturned, a crucifix lying broken in a heap of fallen plaster; these rooms seemed to be a contrast, a chaos, a picture of the illimitable desolation of war in one home. Into the trench again, up another slope, through another silent house, through a stable-yard, vile with blackish typhus-looking water, and so on along a path of ruin, if not where the trench led through farmhouses, where it pierced unharvested beet fields, with the panging of shrapnel and now the sucking whistle of rifle balls about us, until we came to another and wider trench. Getting my bearings, I realized that this pit, at right angles to our own, crossed the road to Arras.

"This is the line," the captain explained. "The French are only two hundred meters away. Don't expose yourself, and when you hear shrapnel close, it is best to stoop down a little. . . . Come." And turning into the pit, he led the way toward the highway. We were walking parallel to the French, and they were only two hundred meters away. And I thought then of its being the great ditch, burrowed under Europe for three hundred miles. I was soon to feel that I was among the inhabitants of a new and terrible and strange world.

YOUR pulse quickened. Back where you left the road and the brown, muddy walls grew about, there came a thrill; as you floundered on up through the approach trenches, hearing the burst of shrapnel and the spatter of the balls on the soaked field, you were uneasy; but now, as you gazed up and down the trench which you had thought of not in so commonplace a way as to call it "trench," rather "firing line"—as slowly its impressions came upon you, they left you amazed. This goal that you had been striving for during a whole month was a place where by day men looked bored!

You have read that trenches have changed war; that the life of a soldier is regarded as so precious by those who devise the war machines that everything is done to protect him. "Digging in" and "trenchwork"—reassuring phrases for those who do not know, or for those who do not think. By statistics I tried to show how "safe" the trenches are. Yes, everything is done to safeguard the soldier; he is valuable to the state. But if trenches were devised to save the soldier, modern artillery and explosives were devised to kill him; and the only thing that makes you wonder about the trenches and their relative value to life is how a man can go into them and be alive at the end of the war. At La Bassée I learned that in one day "the English fired a hundred and fifty granatens over a little strip of trench. One hundred and forty-eight burst harmlessly. The other two dropped into the trench and killed fifteen men. It took one hundred and fifty shells to do it, but fifteen men were gone. I observed that the moral influence of shells in breaking courage is terrific—which is why a heavy cannonading always precedes the storming of a trench. Especially is this so at night, when, with an enemy creeping up, rockets light the ground between the trenches. For during the day the soldiers sight their rifles on different points, and at night they simply sweep those points with fire. Machine guns are used only to repel attacks, but on some parts of the line the French will waste ammunition firing a machine gun for hours, apparently satisfied if they can kill only one man.

I had seen the men in the trenches, and it was at Commines that I saw them out. I walked along the cobbled street of the old French border town until I came to a gray stone factory. Through the paling of a picket f ce
I saw soldiers moving about in he
yard, and, going in, we walked a ng
a narrow cobbled driveway bet en
dingy workshops until the o er
opened a door, and we went into at
had been a storeroom. I saw row of
pens, each as wide as a cot and ed
with straw, and in the straw lay en.
You thought of them as being to ex-
hausted, upon coming back from he
trenches, to take off their unif ns
and wash before lying down. I aw
their cartridge belts, knapsacks nd
guns strewn in the straw beside t m,
and I became conscious of a faint k-
ening odor that grew stronger, m ite
by minute, in that stuffy room; he
stench of men who had not been ble
to as much as unloosen their clot ng
for days at a time; and I thoug! of
the trenches, and that it was bec se
they were in the open air that I ha ot
noticed it before.

AS I walked between the pens I aw
farther on that some men ere
awake. I saw their faces; the o ers
seemed all to sleep with their ces
buried in the straw; and they ere
wild unshaven faces, yellowish ith
mud, and bleary with sleepless es
that somehow could not sleep w.
There was one munching on a ig
chunk of black bread, and anc er,
who had been leaning on his e w,
writing a letter, jumped up as I pa ed.
"You're an American, aren't you he
called after me. I saw from the ue
and white button on his cap th he
belonged to one of the Bavarian gi-
ments. "I lived in the United Sta s,"
he told me, "until the war came. en
I joined my regiment. I was he
cashier of a bank in Juarez, a I
lived across the river. I used to ke
my money in Mexico."

He went on telling me of his ex ri-
ences and obligingly answering ce in
questions that must have sounded ol-
ish to him.

"We work here in the army, he
said, "in nine-day shifts. We're i he
trenches forty-eight hours and en
out for twenty-four hours' res in
again for twenty-four, and the ut
for three days."

I asked him what the men did d ng
the last three days, and he told m

"Today, for instance, we get id.
Then we wash up and go out an uy
cigars and cheese and things, th gh
I'm afraid some of the boys w be
laid up this time with the typhoic ac-
cine. We're fresh troops, you l w,
and haven't had it yet. I suppose en
spring comes on, they'll have us rk-
ing as farmers when we're n on
duty."

I asked him what he meant, a he
told me that all the captured farm nd
of Belgium and France that cou be
planted during the fall had been wn
by German soldiers, and that whe the
crops were ready the soldiers uld
harvest them. And again the ar-
velous details of this German ma ine
amazed me.

I said good-by to the Bavarian who
had made his money in Mexico, ent
it in America, and did his fighti in
France, and went down the mp,
cobbled alley where, you tho ht,
wagons used to drive into these ills
with their supplies. The officer old
me a thousand soldiers rested, b hed
and were fed every day in the fa ry.
We saw the room where they ba ed,
one tub running the entire length the
machine room—overhead the m on-
less belt-wheels look self-con ous
and absurd—this tub for the gs,
another for the toes, while i the
middle of the stone floor the my
barbers, daubed white with l er,
were shaving the soldiers and cli ing
their hair to the scalp.

"There are three companies o the
—— Bavarian Infantry who ha the
room for this hour, and they m be
bathed and shaved within that ne."

Outside I saw three soldiers pi ing
mud off their uniforms; and wh we
returned to the street, waitin for
our car, three of them passed ith
shiny shaven faces. It was their d off.

KEROSENE OIL!

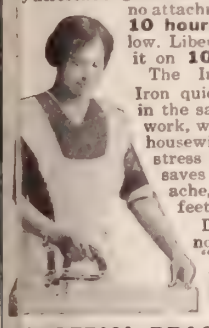
This Iron Burns Safe

Now we have it! The Improved Imperial Self-Heating Iron burns **kerosene.** Absolute safety, greatest efficiency, economy and convenience. Unqualifiedly, the best self-heating ironing device in the world. Safer and more economical than electric or gas irons.

THE IMPERIAL SELF-HEATING IRON

Makes the drudgery out of ironing day

Produces elegant finish. Nothing to get out of order. No cords or wires to bother. Use indoors or out. Fine for traveling. No odor, no danger Easily cleaned. Always ready. Burns ordinary kerosene or gasoline—Combination complete, no attachments required. **Heats 10 hours for 1 cent.** Price low. Liberally guaranteed. Use it on **10 days FREE Trial.**



The Imperial Self-Heating Iron quickly pays its low cost in the saving of time, health, work, worry and fuel. Every housewife, mother and seamstress should have one. It saves steps, prevents headache, backache and tired feet.

Don't delay—write us now for FREE Booklet "Ironing Comfort" and particulars of **10 Day Free Trial Offer.**

Dealers & Agents wanted.

IMPERIAL BRASS MFG. CO.
Dept. 866. 1210 W. Harrison St., Chicago, Ill.

CLEAR-HEADED

Head Bookkeeper Must Be Reliable.

The chief bookkeeper in a large business house in one of our great Western cities speaks of the harm coffee and tea did for him:

"My wife and I drank our first cup of Postum a little over two years ago, and we have used it ever since, to the entire exclusion of tea and coffee. It happened in this way:

"I had an attack of pneumonia, which left me with dyspepsia, or neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum a trial.

"The next day it came, and we liked it so well that we will never change back; and I am a well man today and have taken no medicine.

"My work as chief bookkeeper in our Chicago branch house here is of a very confining nature. During my coffee drinking days I was subject to nervousness and 'blues' in addition to my sick spells. These have left me since I began using Postum and I can conscientiously recommend it to those whose work confines them to long hours of severe mental application."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Well-ville" in pkgs.

Postum comes in two forms:

Postum Cereal—the original form—must be well boiled. 15c and 25c package.

Instant Postum—a soluble powder—dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

—sold by Grocers.

THE YOUNG PEOPLE'S MEETINGS

Christ's Call to the Young Men of Today

Christian Endeavor and B. Y. P. U. Topic for June 13. Mark 1: 16-20 (Led by Three Young Men)

WHILE so many nations of the world are calling their young men to war it is good to come back to the New Testament and to the thought of Christ and ask just what call he is making now to the young men of America. When the Lusitania was sunk many of our young men felt a sudden impulse to go to war. It seems safe to say at this writing that such an impulse was ill-advised and that more sober judgment will prevail. Certainly it will be hard to look fixedly at Christ and believe that his call today would be a call to war.

Christ's call to young men never sounded out more clearly, more majestically, more heroically than today. "Come with me," he said to Peter and his brother, "and I will make you fishers of men." "I will show you how to catch men for heaven, how to catch them for holiness, how to catch them for the best and strongest and most helpful kind of service to their fellows. I will show you how to catch men who shall be my friends, who shall preach the Gospel of friendship throughout the world, who will accept deliverance from sin and selfishness and strife and will follow me to immortal life." This is the call to the young men of today—the call to heroic service for the welfare of others, the call to spread the spirit of love, the call to lead men to put an end to strife and to work together in the interests of world-wide brotherhood. A call to be like Christ and to win the world to him.

The Kind of Living and Thinking That Makes Leaders

Epworth League Topic for June 13. Daniel 1: 8-17; 2: 26-28, 48

DANIEL understood the necessity of taking care of his body. He looked at life from the point of view of an athlete, and went into training determined to keep himself in trim. It is strange how slow society has been in putting away the deadening curse of strong drink. The pleasures and excitement of drink have crept into literature and song; social customs have perpetuated the habit; the church has often been either on the wrong side or else half-hearted in its efforts on the right side—and it has remained for science and economics to come into the front of the battle and lead the last charge against this ancient enemy of the race.

Daniel saw the truth long ago that a man who would be at his best for life must leave strong drink alone. He considered also that the matter of food had much to do with a man's efficiency. He found out the things that would agree with him and insisted upon eating them even though in so doing he went against the king's command.

But there was doubtless a deeper reason than this for Daniel's brave stand. He felt that by drinking the king's wine and eating his meat he was entangling himself with the gods of Babylon. Daniel looked at life as a gift from God and at life's work as a task assigned by God himself. So he felt that it was fundamentally necessary to keep on good terms with Jehovah and to refuse in any way to ally himself with any other gods. And God honored this kind of loyalty with a rare sort of help. God will give every man a chance who gives him a chance. The men who let God do most for them are the men whom God calls to do most for him. We see also that Daniel not only insisted upon giving the best of his body, but insisted also upon making an obedient servant of his mind. He studied; he learned how to think. He mastered the history of his people and the ancient oracles of their religion. Mind and soul went together in reaching out for God. So he found God, and God used him.

OLDSMOBILE
SETS THE PACE WITH AN
EIGHT

Alive with Power———Light in Weight
Exquisite in Beauty

August Deliveries

IT looks good to the eye, and when you step on the accelerator you experience a thrill you never dreamed a car could give you. You feel a sensation of resistless power—smooth, velvety, unbroken and strong, like the flow of a mill race.

An OLDSMOBILE through and through—it is a radical turning, an almost startling departure, from the usual idea of eight-cylinder motor efficiency. Oldsmobiles have this attraction always—they are quite out of the ordinary.

So with this *Eight*. It is light in weight. In addition, it is simple mechanically and as reliable as a watch. There is nothing perplexing under the hood. The car requires very little attention and very small expense to operate.

In a group of cars it impresses you at once as having distinction. Driving on the road you feel a satisfying difference between this and all other cars you meet.

So quickly does it win your friendship you think the car half human.

A Most Surprising Thing is the Price, $1295.

For Immediate Delivery

AS a companion piece to our *Eight* we announce for 1916 a new *Oldsmobile Four*, Model 43 very distinctive, with 120-inch wheelbase and a correspondingly ample body. Everything about the car attracts—a powerful Oldsmobile valve-in-head motor; long and buoyant springs; fascinatingly attractive cabinet work; clear, thrifty, live hickory wheels in natural finish; seats delightfully deep and soft—and the surprisingly moderate price, $1095.

Booklet No. 116 on request.

OLDS MOTOR WORKS, LANSING, MICH.
ESTABLISHED 1880 INCORPORATED 1899

Many of the geniuses of the automobile industry are the product of the House of Oldsmobile—a school where men are trained to be thorough and accurate.

Oldsmobile

This country recognizes three grades of truth

—the truth
—the whole truth
—nothing but the truth

"The Truth" by itself may be false because of what it leaves unsaid, or because while technically correct it is designed to mislead.

"The whole truth" may be ineffective because it leaves one asking—"Well, what are you going to do about it?"

"Nothing but the truth" involves a grasp and expression of right fundamentals, rounded knowledge, fair play—an irresistible appeal.

In Chicago from June 20th to 24th there will be a convention of The Associated Advertising Clubs of the World. The standard under which this convention assembles is

"Nothing but the Truth in Advertising"

This is not a sentimental standard. It is a commercial standard maintained by the contact of idealists, enthusiasts, and hard heads.

It is the only standard under which the annual expenditure of $600,000,000 for advertising can be made to pay. It is the standard under which 2,000 people met last June in Toronto and, before that, in Baltimore, Dallas, Boston.

It is the standard under which every reader of newspapers, magazines, outdoor signs, booklets, novelties—the printed or painted advertising message—has come to believe what he reads.

You are Invited to Attend

No adult in this country but uses or is affected by advertising. The convention in Chicago will give you ideas for application to your own business and your own life. You will come in contact with the discoverers and pioneers in the development of the economic force of advertising—a force which will grow with your support as you will grow by contact with it and its workers.

For special information address CONVENTION COMMITTEE, Advertising Association of Chicago, Advertising Building, 123 Madison Street, CHICAGO

Associated Advertising Clubs
of the World
Eleventh Annual Convention

Polish Your Car With
JOHNSON'S PREPARED WAX

It cleans, polishes and finishes in one operation. It will keep the body, hood and fenders of new cars bright and good looking for an indefinite time—and will make old cars look as well as a coat of paint and varnish.

Does Not Gather Dust

Johnson's Prepared Wax imparts a perfectly hard, dry, glasslike finish that cannot collect dust. It forms a thin, protecting film over the varnish—greatly prolonging its life. It prevents checking and cracking—covers up small scratches and

"Sheds Water Like a Duck's Back"

There are dozens of uses for Johnson's Prepared Wax—you will find it splendid as a polish for

Floors *Pianos*
Linoleum *Furniture*
Woodwork *Leather Goods*
Desks, Golf Clubs, Gun Stocks, etc.

Johnson's Prepared Wax gives perfect results over any finish—varnish, shellac or oil.

For 10c we will send you postpaid enough Wax for polishing an automobile, a piano, several pieces of furniture or a small floor.

S. C. JOHNSON & SON, Dept. CH Racine, Wis.

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Prices $15.00 up. SOLD or RENTED anywhere at ¼ to ½ MANUFACTURERS' PRICES, allowing RENTAL TO APPLY ON PRICE, Free Trial. Installment payments if desired. Write for catalog 71
TYPEWRITER EMPORIUM, 34-36 W. Lake St., Chicago

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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The new Economy Ice Blanket cuts your ice bills in half. Made of pure sterilized vegetable fibre. Clean and sanitary. Lasts all summer. Postpaid, 10 cents. Agents wanted.
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For 36 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. Please ask for Loan List No. 709.
$25 Certificates of Deposit also for saving Investors
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KIDDER'S PASTILLES For 50 yrs. Standard Relief for **Asthma** (Inhalation)
All Druggists; or by mail, 35c
STOWELL & CO., Manufacturers, Charlestown, Mass.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. $3 per hundred; samples, 5c each. 84 songs, words and music.
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THE WAR IN EUROPE

Continued from page 576

reports from one side, and with none at all according to those of the other.

The British lost an old battleship, the Goliath, late in the preceding week. She was acting as the night guardship of the left end of the allied land forces on the peninsula, and was torpedoed by a Turkish destroyer. The loss of the ship was not of much consequence, as she had passed her prime, but the resultant loss of some five hundred lives is regrettable. There has been some little activity at Smyrna during the week, and also in the campaign between the Turks and Russians in the Transcaucasus, but we have not been apprised of any results of consequence.

In the early part of the week, in the Western battlefield, the French continued their successful attacks on the western end of that line on the German position at Neuville, northward, and gained considerable ground, besides taking a number of prisoners and capturing some German artillery. During the latter part of the eek. however, this movement ceased ac- count of a very severe storm, tor tial rains rendering military move ents impossible. North of Riche urg, l'Avoue, the British made an a ance of importance, and captured abo two miles of German trenches on a se n to eight mile front. The fighting this portion of the line was very des ate, hand-to-hand conflicts taking pl e at many points, and the casualti are reported to be very high.

Farther to the westward, a und Ypres, though there was consid able fighting, both sides kept the p tion held by them last week, with ver ittle change. In the eastern part the line, the only fighting of even s ond- ary importance was in the for t of Ailly, and in the wood of Le tre, between the Meuse and the M elle. This fighting was more or le in- decisive.

On the whole, on this Western ont. during the whole of the week, t for- tune of war has favored the All s.

WHEN YOU EAT POTATOES

[We are indebted to a correspondent, Mrs. Howatt, for the following interesting extracts from a comprehensive article upon the nation's staple side-dish.]

THE solanum tuberosum is a native of South America. Sir Joseph Banks considers that the potato was introduced into Europe from the mountainous region about Quito, where they were called papas, in the early part of the sixteenth century. Spain first received the new vegetable, thence it traveled to Italy, and thence to Austria, in 1588. But Ireland got the tuber from Virginia via England, where they introduced by Sir Walter Raleigh in 1584. Sir Walter also planted them on his Irish estate.

The sweet potato, according to Sir Joseph Banks, was a delicacy in England before the white potato was known there, being imported in large quantities from Spain and the Canaries, and supposed to possess the power to restore decayed vigor. But the white potato was cultivated in Ireland, and was taken up in England not as a common food, but as a special "dish." They were sometimes roasted, and steeped in "sack" and sugar, or baked with marrow and candied by the comfit makers.

Galway, Ireland, has a tradition that a ship carrying some potatoes was wrecked off that coast, and the children found and roasted the strange roots and found them tasty, and the natives then planted others, and thus Ireland first got its national vegetable.

As early as 1633 the Royal Society encouraged the growing of potatoes to prevent famine in I and. Seemingly the potato had now allen from its high estate as a "dish and had become, as one writer of th time put it, "an article to be prop ated with advantage to poor people By the middle of the eighteenth c tury they were generally underst at their true worth.

Nevertheless great ignoranc pre- vailed in parts of the United ates about the potato even in recent ears. In a railroad coach sat two me n a journey to the Pacific coast. Th rain passed through a potato sectio and one of these men remarked to hi com- panion: "What a fine field of pot es." Said the other: "Oh no, yo an't stuff me with that. Potatoes g w on trees just the same as pears an ther such fruit. When I return I am oing to the State University at Alam a to see them growing, and to see t sort of tree it is." His fellow r ied: "Well, all I know is, when tra ling here last time some one said, 'W at a fine field of potatoes'; perhaps y are right, Bill; they must grow on ees: some country bumpkins tried fool me."

The potato is indigeneous t this country. A nurseryman of Ph adel- phia waited on a lady purc sing plants. As she selected, she as the nativity of each and how to trea hem. She came to a fine lot of plants ll in flower. "Oh," she exclaimed, "j me in twelve of them; they are the and- somest plants and flower I hav ever seen; of what country are they na- tive?"

"Those," explained the deale "are natives of America and easily t ated. They are the potato."

AMONG THE WORKERS

—THE 1915 SEASON OF the Missionaries' Rest Home near Goshen, Mass., among the mountains, opens June 15. Missionaries of many denominations enjoy delightful seasons of rest and recuperation here, while home on furlough. Information regarding it can be obtained of the International Medical Missionary Society, Room 532, No. 156 Fifth Avenue, New York City.

—A CONFERENCE on inter-church activities of denominational and inter-denominational organizations has been arranged by the Federal Council of Churches of Christ in America, to be held at Atlantic City, N. J., June 3 and 4, at which many leaders in Christian work will discuss important divisions of the general theme before delegates representing most of the denominations and their subsidiary organizations and such bodies as the International Sunday School Association, Y. M. C. A., etc.

—DR. J. WILBUR CHAPMAN and Dr. Charles M. Alexander have been conducting a wonderfully successful campaign in Charlotte, N. C. Since the beginning of the year 6,438 people have united with churches in cities where the two evangelistis have labored; 155 young men have offered themselves for the Gospel 6 260 young women have offered themselves t wors in foreign mission fields. Although o 2,07 signed the inquirers' cards in the ta macac meetings in Atlanta, Ga., 4,612 peo bac united with the churches, and the wor sta going on. A noted sporting man was c erte in the Charlotte meetings, and his fam and many friends have since yielded them es t Christ. He is now conducting mee s in schoolhouses and chapels of the sur ndin country with considerable success.

—THE LEMON HILL ASSOCIATION o Phila- delphia announces its fourteenth year re gious work with the remarkable record trea established of bringing more than a mi n and a quarter people in direct contact wi t Gospel. The services conducted at Len Hil Fairmount Park, demonstrates that ev gelis can be made attractive and interestin Lay year. 150,000 people attended the vices Philadelphia provides the pavilion, wh is crowded at the services, a large propo on ing non-churchgoers. Many national represented. All the evangelical chur s a back of this movement and each deno nati has a representative on the Advisory ard the associaiton.

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Reader. "I am not a Christian worker as I used to be. Pray for me." (From letter to the Prayer League.)

Thousands of professing Christians could make this same complaint. Removal to a new home, the death of consecrated Christian friends who encouraged and guided us in other years, gradual yielding to the influence and pressure of other interests and desires—these are among the countless causes of inactivity and unconcern on the part of those who were once zealous Christian workers. Further, one's views or one's tastes may change with passing years, and the tasks one once delighted in may not be so congenial as before. Or, more serious still, one's faith in some of the details of the creed of earlier years may have been weakened, and this weakened faith has caused a hesitancy about trying to guide others. What shall be done? In the first place we must come resolutely back to Christ. Whatever may have happened to our old faith we are still sure that he is the Master of our souls. We must confess our shortcomings, ask his forgiveness, and ask him to set us at work again. We must be strenuous and uncompromising in making right whatever wrongs have crept into our lives during these years of neglect. He will freely forgive. He will give us a new vision of himself, a new vision of old truths. He will show us what he wants us to do now. Opportunities will open—it may be to take up the very tasks we laid down; it may be to take up new tasks more in line with our present interests. But we must begin *at once* to do some definite thing for Christ, and when that is done another task will surely be at hand. We dare not delay another hour to return to our fidelity and our zeal. We must think not only of Christ's disappointment during the faithless years and of the loss to our own lives, but of the burdens we might have lifted, the heartaches and tears we might have prevented, of all the people who have had sad hours or wrong hours that we might have saved them from, or who are wrong now because we were unfaithful. We dare not add another moment to those unfaithful years.

M. S. D. T., Dresden, Kan. Luke 12: 45 is the verse of the picture in the parable of the faithful steward. It shows what would logically happen if the steward had proved faithless at the end, and thus undone all the good work he had previously performed. Confident that the Lord's return would be delayed, he assumes the mastership of the house, and degenerates into a brutal, drunken despot, intending apparently, after he had had his fill of dissipation, to resume his task of fidelity and again be the model servant in time for the Master's coming. The next verse tells of the punishment that awaits such faithless and wicked time-server. 2. In verse 5 of the same chapter, the One who is to be feared is the divine Judge, who has the power of punishing sin as it deserves.

G. S. D., Bonsall, Calif., writes: "We are constantly solicited to feed the hungry at home, and just now America is attempting to feed the worse hungry ones, who are made poor by the wicked ambition of kings and cabinets. Suffing is the fruit of the war, and the workers must feed the drones. Will the drones ever become workers? Why do not the poor of the cities go out on the soil and do some work? I know I could find a good permanent home for two healthy children in this place, but my experience is that they would rather starve in the city than live in the country. My benevolences strangled by this condition." Our correspondent's experience is like that of many others who have found little disposition, on the part of the unemployed, to accept work in the country. They cling to the city, where there is very little prospect of their condition improving, but rather the reverse. It is a difficult task to make those who have been accustomed to the struggle in the city understand that, with the same effort, in the country they would have more comfort, better health and a measure of independence and self-support.

R. G., Bloomingburg, Ohio. 1. Professor W. Morey, in his Outlines of Ancient History shows that the idea of representative government in central and northern Europe was first developed in Germany. He writes: "The unit of their political society was not the city, as in the case of the Romans, but the village community ('mark' or 'pagus'). The land upon which the people settled was for the most part held in common. The arable land was divided into strips and allotted yearly to households for cultivation; land for house gardens was assigned permanently to each family. The village community was governed by an assembly composed of freemen capable of bearing arms, and as presided over by a headman or village chief ('reeve') chosen by the people themselves. A group of villages was called a 'hundred,' and each 'hundred' had its democratic assembly or 'moot,' and its chief. A tribe consisted of several 'hundreds,' and it, too, had a tribal assembly and a head chief. The whole political system from the third or fourth century A.D. was of this democratic character." 2. Robert Fulton invented the first steamship, the Clermont, and John Eriesson was the designer of the first ironclad, the forerunner of the modern battleship.

Even the poets have taken up the theme of neutrality in the war, and are asking, in melodious verses, whether we are really neutral after all. A lady in Williamstown, N. Y., a "Daughter of the Revolution," who is intensely interested in the nation's welfare, sends a poem of which the following is the closing stanza:

"And now, another horrid thing
To shame us while we pray
For peace to come and war to cease,
Are shipments on the way
From neutral shores to help the war.
Neutral? This is not true!
When we assist to murder men,
What shameful things we do!
The price of blood is in our hands;
We are in league with sin,
And what we sow will yield a crop
That we must gather in."

A Reader explains. We have received the following interesting letter: "I noticed in the Christian Herald of March 17 an item 'Texas Kills Wolves.' If you would remember the vastness of our great Lone Star state, it would not seem incredible that we could kill 98,000 wolves and cats in eighteen months. The area of Texas is 265,780 square miles, and it contains 167,865,600 acres of land, 39,960,000 acres being in forest. Millions of acres are covered by the chaparral brush, which is the best shelter that a wolf wants.—L. A."

Miscellaneous

Reader. Write to the chief organizer or director of the Boy Scouts in your state. Tell him your plan and he will doubtless be glad to advise you.

Mrs. N. F. C., Leavenworth, Kan. J. Quincy Adams, the descendant of the famous Massachusetts family of that name, died several weeks ago.

M. H. S., Haddonfield, N. J. Pastor Sheldon's story was a work of the imagination. He had no special date in mind for the incident you mention.

C. F. R., Washburn, Iowa. We know very little about the speakers you mention beyond what is printed in the daily newspapers, hence we cannot judge of the character and value of their work.

S. L. E., Deposit, N. Y. Esperanto is not dead by any means. The Esperantists of Germany, for instance, are issuing reports of the progress of the war in the new language for distribution outside of their own country. The Esperantists of Switzerland and France have not been heard from much owing to the present European commotion.

Mrs. M. K. C., Atlanta, Ga. The mite-box is supposed to have had its origin in the suggestion furnished in the New Testament story of the widow's mite. (Mark 12: 42.) A mite was equal to about half a mill; hence the idea of furnishing a receptacle for offerings of the smallest denomination. Just when mite boxes were first used is unknown.

J. H. T., Ipswich, Mass., answering the request of A. R. Parker as to the author of the lines beginning "One of the sweet old chapters," gives the name of Walter S. Martin as the writer. On finishing the hymn, Mr. Martin gave the manuscript to Dr. Tenney, who set it to music, and it has appeared in "The Sabbath Male Choir."

Mrs. R. E. K., Anderson, Mo. Many literary women prefer to use their own names in authorship instead of the names to which they are entitled by marriage. This was the case with Fanny Crosby, who, in private life, was Mrs. Van Alstyne. She left a number of unpublished hymns, but which of them was the last written it would be impossible to decide.

M. B., Irvington, N. J. You will find in Rom. 2: 12-14, the passage you have in mind, which explains that those who have neither the law nor the Gospel "may be a law unto themselves." This obviously means that men and women who have never heard of Christ are not beyond the reach of the divine mercy, if they have lived good lives even under natural law, and have been a blessing to those around them. John Wesley wrote towards the close of his ministerial career: "He that feareth God and worketh righteousness according to the lights he has, is acceptable to God." In Romans 4: 9 it is clearly stated that faith was reckoned to Abraham for righteousness. The Judge of all will not judge unjustly. For those who know the Gospel, there is the immediate responsibility to accept it, and live it in their lives.

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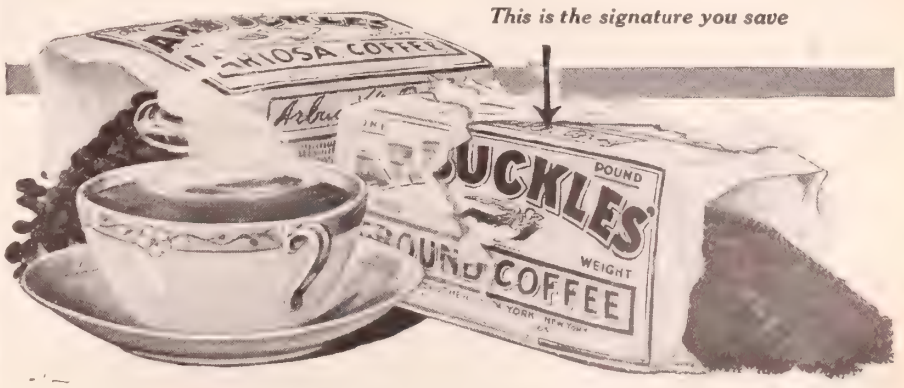

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Christian Herald

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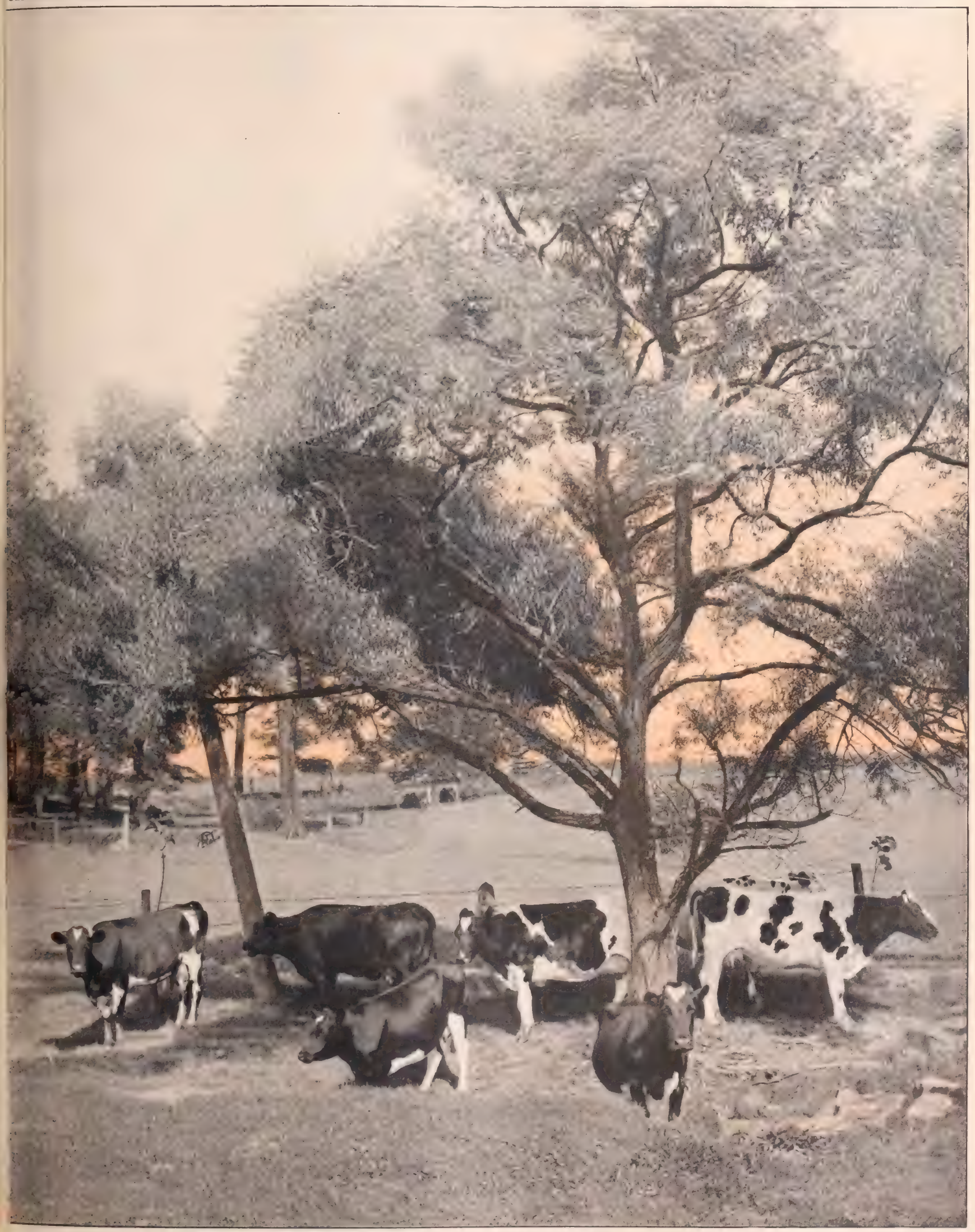
SUBSCRIPTION, $1.50 PER YEAR
PUBLISHED 52 TIMES A YEAR

NEW YORK, JUNE 9, 1915

VOL. 38—NO. 23. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK



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Medallion of Huss, Prague Museum

JOHN HUSS, MARTYR

Medallion of Huss's Martyrdom

THE 500TH ANNIVERSARY OF WHOSE TRIUMPHANT DEATH THE CHRISTIAN WORLD WILL CELEBRATE NEXT MONTH

BY PROFESSOR W. H. T. DAU

WHAT evangelical Christianity will celebrate this year is the five-hundredth anniversary of the heroic *death* of Hus. July 6 is not the birthday of the Czech reformer.

Nobody knows his birthday; even the year of his birth is in doubt, the preponderance of expert opinion being in favor of 1369. In accordance with an old Christian custom—which has been misunderstood by some writers—the day of a confessor's martyrdom was called in Latin his *dies natalis*, his birthday, viz., unto the life everlasting. In the case of Hus this day was July 6, 1415.

The peculiar significance of the life-work of Huss is aptly shown by marginal drawings in an old Hussite hymn-book. The drawings serve as illustrations for a hymn, "To the memory of Master Hus." They consist of three medallions: the first represents John Wyclif in the act of striking sparks from a rock, the second shows John Hus catching the sparks and igniting coal with them, the third displays Martin Luther brandishing a flaming torch which he has lighted from Huss's fire. This symbolical representation, exhibiting the connection of cause and effect in the life-work of three great men who had to oppose Rome, is true to history. The research of Loserth has conclusively shown that Hus's reformatory movement received the strongest impulse from the study of Wyclif's writings, which had been brought from England to Prague. In fact, the strongest of Hus's utterances are almost verbal reproductions from writings of Wyclif. That Luther in his progress as a reformer was untimately driven—chiefly by events during his debate with Eck at Leipsic in 1519—to espouse the cause of the Bohemian confessor, whom at first he had piously abhorred as a great heretic, is known today to every student of Luther's life. N. Hauri, a Swiss author, who has just published a popular biographical sketch of Hus, is right when he says: "The three medallions assign to each of the three men his correct place. Hus indeed kindled, with the spark which Wyclif drew from the flint, the fire which Luther fanned into a world-conflagration. To be sure, God has caused the light of his Gospel to shine with greater brightness by other agents than by Hus. Still Hus will remain dear to us as one of those who have peeled for us the evangelical truth of salvation from the husks and wrappings of Roman ecclesiastical and papal arrogance, permitting us, without hindrance and in full confidence, to enjoy again the power of the Gospel of Christ Jesus, and by means of it recover from all our fears and injuries."

The name of Hus is an abbreviation of his birthplace, Hussinecz, a small village of southern Bohemia near Prachaticz, on the Bavarian boundary. Following a custom of the times, Hus called himself Johannes of Hussinecz, and, for short, Johann Hus. The double "s" which appears in English spellings does not occur in the Czech original; it was adopted by English writers to aid in the correct pronunciation of the name, which should be Hooss. His first name he spelled Jan.

JOHN HUSS

The Famous Portrait from the Herrnhut Archives

Early Life and Training

VERY little is known of Hus's childhood. He seems, like other great men, to have grown up in very humble circumstances. Lessons of self-denial he had to learn early, and these lessons seem to have stamped upon his life a seriousness that sometimes borders on melancholy, and that "gave a subdued tone to his bearing." His parents secured for him such education as was available in those days, most likely at the cloister school in the neighborhood. At an early age—one biographer says, when he was sixteen years old—Hus entered the University of Prague, which ranked almost equal in prestige with Paris and Bologna in those days. Hus's biographer in the Catholic Encyclopedia (Vol. VII, p. 584 ff.) states that at Prague "he supported himself by singing and serving in the churches. His conduct was exemplary and his devotion to study remarkable." From E. de Schweinitz, the late editor of The Moravian, we learn that "the development of his mind was slow, but his behavior was distinguished by the strictest probity and the most genuine godliness. In his intercouse with others he was modest and kind. . . . He was a tall man, with a thin, pale, sad face." The beard which appears on many of his pictures is declared to be an artist's license: Holbein is responsible for it. The real Hus is said to have been beardless.

The student life of Hus is singularly free from moral excesses. That is all the more remarkable because the morals of his age, especially as regards the relations of the sexes, were notoriously low. Shocking tales are told about the vices of the Bohemian king Wenceslaus, and if I were to reproduce here what Hus preached and wrote about the immorality of priests, this issue of the Christian Herald could not be sent through the United States mails. There is a curious remark recorded which Hus made to a friend as he was about to start on his journey to the Council of Constanz, which put him to death, and in which he deplores the errors of his youth. Vanity in dress and a passionate love for playing chess is what he charges himself with. "Poor me!" he says; "I am now to be chastised because, being misled by the fashion of bad men and the applause of people, I have worn beautiful and superfluous garments. In this respect I have been tempted by the spirit of pride to act contrary to the will of God. I pray thee by the mercy of Jesus Christ: Do not follow me in the levity which you have noticed in me. You know that before I became a priest, I, alas! frequently and passionately used to play chess, wasting my time in this game, and often rousing others and myself to anger thereby." But even against these foibles of his youth he fought sternly. It seems almost as if he must have had a presentiment of his death when we read of the following incident: Hus had been reading the account of the martyrdom of St. Laurentius, who was roasted to death on an iron grate. The story excited the imagination of Hus to such an extent that he put his hand into the fire and held it there until his friend made him withdraw it. He said he wanted to make a test how far he himself would be able to endure torture by fire.

During his studies at the university Hus received some support from Sir Nicolaus, a noble landed proprietor of his home village. While he does not seem to have distinguished himself greatly as a student, his success was pronounced and rapid as soon as he entered upon a public career, which shows that he must have been a gifted scholar. In 1393 he received his first academic degree, that of Bachelor of Arts, in 1394 he became Bachelor of Theology, in 1396 Master of Arts, and in 1398 professor in the Philosophical Faculty of the university. During the next year he advanced to the office of examiner of applicants for the degree of Bachelor of Arts, and in 1400 he became dean of the philosophical faculty. In the same year he was ordained to the priesthood.

All this time Hus was a devout Roman Catholic, strict in his observance of every law of the church and scrupulous in the mechanical performance of acts of worship. An incident may illustrate his spiritual condition at this time. In 1393 the city of Prague celebrated a jubilee, and abundant indulgences were offered the worshipers at the churches on this occasion. Hus marched in the prescribed procession and spent his last four groschen for a letter of indulgence. Remembering this episode later, he exclaims in one of his sermons: "Oh, those are deceived who prostrate themselves before the Pope and consider all that the Pope does good, as I did myself before I had learnt to know the Holy Scriptures and the life of the Saviour."

The Dawning of Spiritual Liberty

BOHEMIA had not been Christianized, except in a few localities, by missionaries from Rome, but from the Greek Church, and its people had enjoyed a degree of autonomy in their church affairs that was not accorded to other parts of the Roman Church. Down to the beginning of the fourteenth century there had been preaching in the native tongue in Bohemian churches, Bohemian priests had married, and the chalice was given to laymen at communion. Bohemia had also enjoyed special privileges in a spiritual way. About the time when Hus was born the learned knight, Thomas von Stitny, who had learned by the study of the Scriptures and of the writings of St. Augustine what true piety means, had begun to teach the Bohemians by many writings, which he published in their language, to lead godly lives. A German preacher by the name of Conrad von Waldhausen was traveling through Bohemia about the same time, and despite the opposition of the Mendicant friars succeeded at many a huge mass meeting in arousing the people to a sense of shame because of the vices prevailing among them. A distinguished Czech priest by the name of Milic had abdicated all his civil and ecclesiastical titles in order to minister to the poor, the strayed, the fallen, many hundreds of whom he led back to a clean life. In his scathing invectives he would not spare even the great, the archbishop and the

emperor. His work was carried on by his pupil, Matthias von Janow, the son of a Czech knight, who cast away the relics and bones of saints which he had been in the habit of carrying about with him as amulets, and for them substituted the Bible, which henceforth he called his "bride." As confessor to Emperor Charles IV, who was at the same time king of Bohemia, he sought to convince this monarch of the need of a reform of the church. A sister of Charles IV, the famous "good Queen Anne," was the consort of Richard II of England, and a secret adherent of Wyclif. Through her connection with Bohemia it happened frequently that young students of Oxford would continue their studies at Prague. By them the doctrines of Wyclif were disseminated in Bohemia, and in 1402 Jerome of Prague, who later became the intimate friend and successor of Hus, brought copies of Wyclif's writings to Prague and communicated them to Hus.

A new world opened up for Hus as he sat poring over the writings of the British reformer. Not only did Wyclif's wonderful knowledge of Scripture attract him, but at the same time the strong national undercurrent which he felt in Wyclif's writings. Also among his Bohemians Hus knew that the love of the Word of God went hand in hand with love of Bohemian state independence, and both had to be defended against Roman encroachments. What painful sensations crowded the mind of Hus, and to what momentous decisions they led we can gather from the following statements: "I too had once upon a time been lulled into the sweet slumber of carnal security, until it pleased the Lord to save me, a miserable slave of my lusts, against my will, as he saved Lot from the fires of Sodom, and to guide me where suffering, shame and contempt dwell. Not until then did I become poor and contrite. With fear and trembling I meditated the Word of God and began to admire the treasures of wisdom which are stored therein. Not until then did I see how firmly Satan has closed the eyes even of the great sages of the world. Through my whole heart there was now diffused a powerful fire, and with it came a sense of blessedness which is still active in me, and becomes the more intense as I rise in prayer to God and to the crucified Lord Jesus. Only when I forget Jesus, this fire disappears. Then I become forthwith dark and unfit for any good work, until I turn to him again with my whole heart, who alone is the true Physician, but also the stern Judge of our lives, even to every useless word and every useless thought of ours." Again he says:

He Makes the Great Decision

"I HAD reached the point where two roads part, one of which is narrow and leads to eternal life, while the other is broad and ends in destruction. The latter is now beautiful, level, adorned in every possible manner, and comfortable, so as to lead people to believe that it is the right way. Raising my Bible to God, the Father of our Lord Jesus Christ, I prayed: Do not give me over to the thoughts and schemes of the wicked; do not give me that which pleases my eyes." Both these citations are taken from Hus's tract on "Carnal-minded Priests and Monks," and show with what earnestness he entered upon the path of holiness which had been shown him. His clean living and stern self-discipline have been attested even by his enemies; for the Jesuit Balbinus, one of his prosecutors, has acknowledged: "Besides great eloquence, John Hus possessed still greater acumen. But his modesty, his moral severity, his unimpeachable life, his pale, emaciated face and long, lean figure, his courtesy and affableness, even toward the most lowly, served to convince the people more powerfully than the greatest eloquence. The people were persuaded that such a man could neither deceive them nor be in error."

THE HOUSE IN WHICH HUSS WAS BORN

All this goes to show that despite the religious lethargy of the nominally Christian masses there was still a high degree of spiritual life stirring in some Bohemians, and this life was now to be manifested by strong public efforts at a reformation of all ranks of society, from the highest to the lowest. In 1391 a merchant of Prague, by the name of Kric, had, with the aid of the royal counselor, John Mühlheim, erected a "chapel," which had a seating capacity of three thousand. They called this chapel "Bethlehem," that is, "the house of bread," for the Bread of Life, Jesus, was to be dispensed from this chapel by his Word being preached here to the Bohemians in their vernacular. Bethlehem Chapel of Prague may be said to have been founded as a protest against the dead, lifeless and deadening formalism of Roman Catholic worship. In 1402 two great honors came to Hus: he was made rector of the university, and he was appointed pastor of Bethlehem Chapel. Here Hus lived some of the greatest days of his life; here he scored some of his greatest victories; Bethlehem Chapel became to him and his followers a spiritual home, and even in his dungeon at Constanz his thoughts went back in grateful reminiscence to this scene of his triumphs.

HUSS ON TRIAL BEFORE THE COUNCIL OF CONSTANCE

Preaching a Moral Reformation

WHEN he began preaching, Hus did not aim at correcting the doctrinal errors of his church. He himself remained addicted to the end of his life to some of those errors. It is a curious fact that in Bethlehem Chapel, where Hus denounced the superstitions of Roman worship, there was preserved the traditional corpse of one of the infants whom Herod slew at Bethlehem. The cardinal doctrine of Christianity, moreover — justification by grace through faith, without the deeds of the law — was not preached with such apostolic clearness and force by Hus as by Luther a hundred years later. Hus aimed chiefly at a moral reformation. He assailed with pitiless frankness the vices, the levity, the spiritual torpor, the injustices of the people. Strange to relate, the more unsparingly he exposed the sins of all classes of society, the greater crowds flocked to hear him. Even the clergy looked favorably on his efforts at reform. Zbynek (Sbinko), the archbishop of Prague, a Bohemian nobleman, well educated as regards secular knowledge, but wholly incompetent as a theologian, hoped that Hus's preaching might galvanize his moribund diocese into spiritual life.

Now it happened that near the border of the Brandenburg country there occurred one of those strange delusions which were frequently practiced in the Middle Ages, and that through this Hus was led to attack also the clergy. At Wilsnack, in the district of Priegnitz, a church had been destroyed. A priest claimed he had found on the altar three bleeding wafers, such as are used at communion. The "bleeding host" evidently being blood of Christ, miraculous healings were forthwith taking place at Wilsnack. From all quarters people began to flock to Wilsnack; pilgrimages from distant regions were arranged; and to render Wilsnack still more attractive to the pious dupes, an indulgence was proclaimed for every visitor to the place. Archbishop Zbynek, roused to action by the great commotion that was spreading over Bohemia, sent a delegation to Wilsnack to investigate the miracle of the bleeding host. Hus was one of the delegates. The results of his investigation he deposited in a treatise, which

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THE CHRISTIAN HERALD RELIEF FUND IN FRANCE

THE second report from our committee in Paris has been received from Pastor Wagner, its chairman, and is given below. Each section of Europe which has been mauled and pummeled by war has its own peculiar problems of distress to meet, and in France, where practically the whole northern section has been pre-empted by cannon and trench, thousands upon thousands of peasants, workpeople and others, thus fearfully evicted, have fled to Paris and other large centers seeking refuge, and our committee is dealing with a most complex and heartbreaking situation.

When we consider that the war in Europe is not decreasing, but is on the increase, and that the numbers of the widows and orphans are added to daily, we will understand how necessary it is that all of us do our part toward keeping these committees well supplied with funds. The fund to Tuesday, May 25, amounted to $155,324.79. This very large sum has been given with remarkable spontaneity, and is a wonderful testimony to the generous character of our readers.

Please address your gifts to the Widows and Orphans Relief Fund. Christian Herald, Bible House, New York.

Report of the French Committee

Dear Christian Herald:

My time is so taken up that I have less and less leisure, but I must write to tell you how I bless you every day for your thoughtfulness in sending us the funds for the widows, orphans and other victims of the war.

Our committee, whose composition I have already described, has been joined by Mr. Mark Baldwin, the American writer. We meet regularly, and the applications, more and more numerous, are examined with great care. We have gone into the applications from Paris and its precincts; from Rheims and its environs, recommended by Pastor Govin and the mayor of Rheims; from Nancy, Lunéville, Raon l'Etape, St. Dié, Chalons sur Marne, Toul.

We tell all recipients that the Christian Herald has thought of them, and they are touched.

Some situations are terrible, in particular those where the father is on the firing-line and the mother dies in the house and there are no grandparents to care for the little ones. The state, the municipalities and the church, at last do what is necessary. But in the beginning there is great distress, especially when children are very young. Whenever possible we leave the children in the family, and give a monthly stipend based on the number of children. We shall continue this aid for three months until the pensions of the state are established.

Some very sad cases are those of old persons who have lost their support in losing their sons. Some old women, inmates of houses of shelter in Rheims, whom the bombardments scattered in destroying their shelter, have come to us. We are giving to their support.

We have aided widows to leave Paris with their children to go to their former homes. We have furnished nurses to poor women with children who daily expect another, the nurse to care for them and do their housework.

We shall examine at our next meeting the case of the society of Friends of Blind Soldiers. We shall vote a sum for that society, in which we have become interested, and of which I am an administrative member.

There are at present two hundred orphans and some sixty widows and about twenty old persons supported. In Paris we ourselves give out the gifts. In the provinces, the mayors or the pastors are our intermediaries. We act with prudence, and never give much money at a time.

And we have intervened in case of misfortune more lamentable considering that the persons were refined; having before the war by teaching or some established industry, and now reduced to absolute want, either the help which the municipality gives to the indigent. If war is prolonged and a larger number of persons their savings disappear, the condition of the educated classes will be more grave.

We have disposed of nearly half the funds sent by the Christian Herald. But the second half will be distributed faster than the first, as we are day by day better known. Recognizing the great good that the money sent by the Christian Herald has done, we address to you and your readers our thanks and our kindly gratitude— it is particularly sweet to me to think that friends in America who know my works have thought of me and my people in our terrible situation.

The suffering multiplies around us. France is comforted by the testimonies of affection which come from afar, and what America sent to us is very precious to our heart. Thanks to the Christian Herald in particular. God bless you and your great people.

[Signed] CHARLES WAGNER

GERMANY'S REPLY TO THE LUSITANIA NOTE

THE FOLLOWING PRELIMINARY REPLY TO PRESIDENT WILSON'S NOTE OF MAY 15 WAS RECEIVED AT WASHINGTON ON MAY 31:

BERLIN, *May 28, 1915.*

he undersigned has the honor to make the folloing reply to the note of His Excellency, Mr. Jaes W. Gerard, Ambassador of the United States of merica, dated the fifteenth instant, on the subje of the impairment of many American interests bythe German submarine war.

THE Imperial Government has subjected the statements of the Government of the United States to a careful examination and has the lively wish on its part also to contribute, in a convincing and friendly manner, to clear up any misunderstandings which may have entered into the relations of the two Governments through the events mentioned by the American Government.

With regard, firstly, to the cases of the American steamers Cushing and Gulflight, the American Embassy has already been informed that it is far from the German Government to have any intention of ordering attacks by submarines or flyers on neutral vessels in the zone, which have not been guilty of any hostile act. On the contrary, the most explicit instructions have been repeatedly given the German armed forces to avoid attacking such vessels.

If neutral vessels have come to grief through the German submarine war during the last few months by mistake it is a question of isolated and exceptional cases which are traceable to the misuse of flags by the British Government in connection with carelessness or suspicious actions, on the part of (to?) captains of the vessels. In all cases where a neutral vessel through no fault of its own has come to grief through the German submarines or flyers according to the facts as ascertained by the German Government, this Government has expressed its regret at the unfortunate occurrence and promise indemnification where the facts justified it. The German Government will treat the cases of the American steamers Cushing and Gulflight according to the same principles; an investigation of these cases is in progress, its results will be communicated to the Embassy shortly. The investigation must if thought desirable be supplemented by an international commission of inquiry pursuant to Title III of The Hague Convention of October 18, 1907, for the pacific settlement of international disputes.

In the case of the sinking of the English steamer Falaba, the commanding officer of the German submarine had the intention of allowing passengers and crew ample opportunity to save themselves.

It was not until the captain disregarded the order to lay to and took to flight, sending up rocket signals for help, that the German commander ordered the crew and passengers by signals and megaphones to leave the ship within ten minutes; as a matter of fact he allowed them twenty-three minutes, and did not fire the torpedo until suspicious steamers were hurrying to the aid of the Falaba.

With regard to the loss of life when the British passenger steamer Lusitania was sunk, the German Government has already expressed its deep regret to the neutral Governments concerned that nationals of those countries lost their lives on that occasion. The Imperial Government must state for the rest the impression that certain important facts most directly connected with the sinking of the Lusitania may have escaped the attention of the Government of the United States. It therefore considers it necessary in the interest of the clear and full understanding aimed at by either Government primarily to convince itself that the reports of the facts which are before the two Governments are complete and in agreement.

The Government of the United States proceeds on the assumption that the Lusitania is to be considered as an ordinary unarmed merchant vessel. The Imperial Government begs in this connection to point out that the Lusitania was one of the largest and fastest English commerce steamers constructed with government funds as auxiliary cruisers and is expressly included in the navy list published by the British Admiralty. It is, moreover, known to the Imperial Government from reliable information furnished by its officials and neutral passengers that for some time practically all the more valuable merchant vessels have been provided with guns, ammunition, and other weapons, and reinforced with a crew specially practiced in manning guns. According to reports at hand here, the Lusitania when she left New York undoubtedly had guns on board, which were mounted under decks and masked.

The Imperial Government furthermore has the honor to direct the particular attention of the American Government to the fact that the British Admiralty, by a secret instruction of February of this year, advised the British merchant marine not only to seek protection behind neutral flags and markings, but even when so disguised to attack German submarines by ramming them. High rewards have been offered by the British Government as a special incentive for the destruction of the submarines by merchant vessels and such rewards have already been paid out. In view of these facts, which are satisfactorily known to it, the Imperial Government is unable to consider English merchant vessels any longer as "undefended territory" in the zone of maritime war designated by the Admiralty staff of the Imperial German Navy, the German commanders are consequently no longer in a position to observe the rules of capture otherwise usual and with which they invariably complied before this. Lastly, the Imperial Government must specially point out that on her last trip the Lusitania, as on earlier occasions, had Canadian troops and munitions on board, including no less than 5,400 cases of ammunition, destined for the destruction of brave German soldiers, who are fulfilling with self-sacrifice and devotion their duty in the service of the Fatherland. The German Government believes that it acts in just self-defense when it seeks to protect the lives of its soldiers by destroying ammunition destined for the enemy with the means of war at its command.

The English steamship company must have been aware of the dangers to which passengers on board the Lusitania were exposed under the circumstances. In taking them on board in spite of this the company quite deliberately tried to use the lives of American citizens as protection for the ammunition carried, and violated the clear provisions of American laws, which expressly prohibit and provide punishment for the carrying of passengers on ships which have explosives on board. The company thereby wantonly caused the death of so many passengers.

According to the express report of the submarine commander concerned, which is further confirmed by all other reports, there can be no doubt that the rapid sinking of the Lusitania was primarily due to the explosion of the cargo of ammunition caused by the torpedo. Otherwise, in all human probability, the passengers of the Lusitania would have been saved.

The Imperial Government holds the facts recited above to be of sufficient importance to recommend them to a careful examination by the American Government. The Imperial Government begs to reserve a final statement of its position with regard to the demands made in connection with the sinking of the Lusitania until a reply is received from the American Government, and believes that it should recall here that it took note with satisfaction of the proposals of good offices submitted by the American Government in Berlin and London with a view to paving the way for a modus vivendi for the conduct of maritime war between Germany and Great Britain. The Imperial Government furnished at that time ample evidence of its good will by its willingness to consider these proposals. The realization of these proposals failed, as is known, on account of their rejection by the Government of Great Britain.

The undersigned requests His Excellency the Ambassador to bring the above to the knowledge of the American Government and avails himself of the opportunity to renew, etc. VON JAGOW,

Minister for Foreign Affairs.

PRESS OPINIONS ON THE GERMAN NOTE

An Invitation to Debate

THE reply of the German Government to the American note of May 13 is less a response than an invitation to debate. The document is in the nature of a powparler. Germany has succeeded in raising points which, in consideration of the very advanced position taken by our government with respect to arbitration, especially by the present administration, we should find some embarrassment in refusing to discuss, and perhaps, even referring to The Hague.—*Chicago Tribune.*

Misses the Point

From Germany's standpoint and from ours, if we were in the German shoes, the German note is a valid and strong document. From the standpoint of the neutral idealist the note is an evasion and misses the point.—*Tacoma News.*

Us Should Keep Out of the Quarrel

If there is any talk of fighting Germany it comes from resentment and indignation, and not from serious consideration. We can question whether there is anything to fight for, but we cannot question the solemn fact that we have practically nothing to fight with. We ought to keep out of the quarrel.—*Hartford (Conn.) Courant.*

Germany Misapprehends Us

Germany does not want war with the United States. The reply to the President's note, whatever its other defects, is upon that point clear and unmistakable. Had she been bent upon provocation she would have used quite other means and very different language. We must attribute the very disappointing nature of the reply to her failure to understand the depth of the resentment her lawless and inhuman acts have aroused among our people and to the lack of insight and sound judgment so characteristic of her recent diplomacy.—*New York Times.*

Germany's Note "Dignified and Cautious"

There is certainly nothing in the German reply leading to the supposition that it is the deliberate intention of the German Government to provoke the United States to war. A dignified reproach has been met, if with caution, certainly with dignity. Let it be ours to receive the reply in the same spirit. —*Boston Globe.*

Does Not Satisfy American Opinion

Germany's answer to our government's protest against the slaughter of its citizens, peacefully and lawfully going about their business on the high seas, will not satisfy American opinion. It is likely to inflame feeling here instead of moderating it.

Germany consents to discuss our grievances with us, admitting the substantiality of many of them. But the manner in which she consents shows too slight an understanding of the gravity of the offenses of which we complain. Her too evident desire to make the wrongs done us and done the ideals of humanity and international morality which we cherish a matter of technical and obstinate negotiation will not be reciprocated here.—*New York Tribune.*

No Occasion for Hysterics

People familiar with the tortuous ways of international diplomacy hardly expected a direct, uncompromising and final pledge or promise or answer from Germany as the first response to the President's note following the destruction of the Lusitania. There is no occasion for excitement or hysterics because Germany has answered promptly and satisfactorily every question in the President's note save the most important one. That is diplomacy.—*Indianapolis Star.*

Germany Desires Peace With U. S.

The reply of the German Government shows conclusively that Germany is most anxious to live at peace with America. That she desires to be shown where she is in the wrong is but natural. While the Lusitania catastrophe has caused great sorrow here and is certainly much to be regretted, still an investigation may uncover sufficient material to clear Germany of the charges public indignation has hurled against her since the day of the destruction of the steamer.—*New Yorker Herold.*

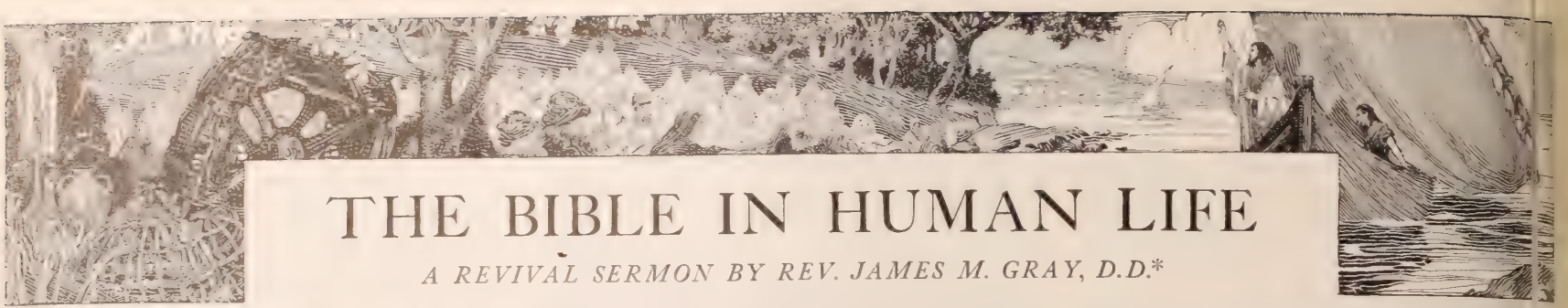
. . .

Canadian Opinion on the Note

Canadian editors condemn the German answer. The Toronto Mail says: "It evades the vital issue." The Telegram says: "The German reply adds insult to injury." The Star says: "The reply sent by Berlin to Washington is not a reply at all. It is, instead, a recital framed up not for the United States, but to misinform the German people."

Opinions of State Governors

A number of state governors are quoted upon the note. Governor Manning of South Carolina calls the reply "absolutely unsatisfactory," and says: "But our people should maintain calmness and wait the President's action with patience." Governor Alexander of Idaho declares that "although the note has not given direct reply . . . it does . . . give hope that further deliberation between the two nations may bring about an understanding between both." Governor Carlson of Colorado believes our government "will be guided by what appears to be a deliberate judgment of the people of the nation, and it is my hope," he says, "that until the last effort made to obtain honorable peace proves in vain, nothing shall be done and no word uttered that is likely to precipitate war." Governor Philipps of Wisconsin: "Our country can settle no question of human liberty, nor will we gain any desirable end by participating in the European war." Governor Withycombe of Oregon declares that the note savors of evasion and insincerity. He says: "President Wilson's contentions are absolutely justified, and all Americans stand behind him."



THE BIBLE IN HUMAN LIFE

*A REVIVAL SERMON BY REV. JAMES M. GRAY, D.D.**

[illegible] II Tim. iii. 15.

THE world is in a state of flux. On what shall we lay hold for ourselves and for others?

Here is a man of learning, eminence, wide experience and deep piety, to say nothing for the moment of his inspiration by the Holy Spirit, who is advising a young minister or Christian worker what to do in such a case. The conditions he has to meet and the problems he has to solve are described in the opening verses of the chapter, where Paul says: "This know also, that in the last days perilous times shall come."

The "last days" are not the end of the world, but the end of the age. The end of the world is a whole millennium away, but the end of the age may be very near for all we know. The conditions and the problem therefore are ours even more than Timothy's, and we ought to have the keenest interest in them. "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, having a form of godliness but denying the power thereof."

The Faith Once Delivered

WHAT shall we do in such a case? What was Timothy to do? "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." The things he had learned and had been assured of were those of Holy Writ, and he had learned them of his mother and his grandmother, as Paul tells us in another place. Better and more potent teachers than these, when their feet are in the way of God, no man ever had.

Recently I read a letter from a minister who was trying to deflect the path of a modern Timothy from the truth of the Gospel to the "scientific phases of Christian thought," and he urged him not to go on "blindly holding the *nursery* faith." But the nursery faith is the very thing to which this inspired apostle urges us to hold on, and as between him and a twentieth-century apostate from the faith, the wise ought to know which to choose.

But the reason Timothy was to continue in the Scriptures was because they were able to make him "wise unto salvation through faith which is in Christ Jesus." Note the last remark. The Scriptures themselves cannot save a soul; only the Lord Jesus Christ can do that, through faith in his Name. But the Scriptures can make one "wise unto salvation." They can show him his need of it, point to Christ as the ground of it, awaken faith to lay hold upon him for it, and, when a man is saved, they can show him how to make the most of it and bring forth the fruit of it. Timothy did not need the Scriptures in the earlier particulars, for he was already saved; but he *did* need them in the later ones. He needed to know how to make the most of his salvation and to bring forth the fruit of it, and Paul goes on to tell him how to do it.

Things Spiritually Discerned

BUT let us see how the Scriptures can make a man "wise unto salvation" in the primary sense, for after all that is the most important for most men. A young man once called on me about his spiritual state. He came from a distance and by appointment, and I remember that it was the Fourth of July, and a very hot day. I soon saw his trouble; he was not saved, or at least had no assurance that he was. Therefore I brought him face to face with Christ's words in John 5: 24, and asked him carefully to read them aloud, which he did. "He that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

I then began to question him. "You have heard the words of Jesus?" "Yes." "You believe him that sent him; that is, you believe God?" "Yes." "Then what have you got?" He hesitated, began to explain, perhaps to argue; but I held him to the text, and repeated the question, "What have you got?" Timidly he replied, "I have eternal life."

* Dr. Gray is dean of the Moody Institute, Chicago, and [illegible] editor of tracts.

"Thank God," said I, "but now, what else is true of you?" Again he hesitated and endeavored to explain, but I held him to the text. At length he answered, "I shall not come into condemnation." "Thank God," said I, "but what else is true of you?" The hesitation this time was not so long or so pronounced, and he exclaimed, with a look of wonder in his eyes, "I have passed from death unto life!" "Now," said I, "are you not ready to kneel with me and praise God for this salvation?" "I am," he answered; and we knelt there together, and returned thanks to God for what he had done for him. And when he arose, taking my hand between his two capacious ones, for he was of giant stature, he cried out, "I thank God, and I thank you, Dr. Gray; oh, this has been for me an independence day indeed!" This is the way in which the Scriptures can make a man "wise unto salvation," who has not yet been "saved." God grant that the miracle of grace may be repeated in some other soul as he hears these words.

But let us see the further sense in which the Scriptures can make Timothy, or any other man, "wise unto salvation." "All Scripture is given by inspiration of God," Paul continues, "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Note "*the man of God.*" "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." But when a man is converted, regenerated by the Holy Spirit, saved through faith in Christ, he is no longer a "natural" but a "spiritual" man; he has ceased to be the man of the world, and has become "the man of God." *Now* he can appreciate the Scriptures, is enlightened to understand them, and they begin to influence his heart and mind.

A Lamp Unto Our Feet

"ALL Scripture is *God-breathed*," for that is the real sense of "given by inspiration of God." Is it any wonder, therefore, that it should be "profitable" for such results as these? And are not these results just what are needed by "the man of God," if he is to be "perfect"? Not perfect, of course, as God is essentially perfect; but in the sense that he may be "thoroughly furnished unto all good works."

In the first place, the "man of God" is taught what "good works" really are. There is a fatal ignorance on this subject on the part of the man of the world. His waste of effort is tremendous, and with all his working he is not bettering conditions very materially or resolving the problem of these "perilous times." And he is laying up nothing in eternity, either for himself or others. Only "the man of God" can know what good works are. But he must not only know them, but receive the equipment to perform them, and this is what Holy Writ supplies. Here he is taught, rebuked when he goes wrong, corrected when in error, and instructed or built up in the way of righteousness, which is the way of God.

These were the reasons Timothy was to "continue" in the things "he had learned and been assured of." The "modern view of the world" need not disturb him, nor "the scientific phases of Christian thought." He was to believe the Bible and believe *in* the Bible, as he always had believed. He was to abide in the "nursery faith." The trouble with some is that they have not done this. They believed once, but have now ceased to believe, like a college professor of whom I knew. He said his mother believed in the virgin birth of Jesus, and that God made Adam and Eve and placed them in the garden of Eden, and that Moses wrote the Pentateuch, etc., but he was happy that he had progressed since his mother's day, and no longer believed these things. He had left the nursery faith, in short, and, poor fellow! had fallen into the category of those of whom Paul speaks in another place: "professing themselves to be wise, they become fools."

It is not to be wondered at that some have turned away from the truth when there are so many of this kind of people around. In the atmosphere of infidelity it is hard to retain their faith, especially when they themselves do not open their Bible, or hear it expounded on the Lord's Day, or read the books that illuminate its pages or confirm its truth. Timothy could not continue in the things he had "learned and been assured of," if he had remained passive. He had to "follow on to know the Lord." "Till I come," said Paul in his earlier letter, [illegible]ive attendance to reading, to exhortation, to doc[illegible]ne. . . . Meditate upon these things, give th[illegible]elf wholly to them, that thy profiting [progress] [illegible]ay appear to all."

Here is a hint for pastors. Who believes [illegible]at Timothy was admonished to "give attendanc[illegible]o" anything like the latest word on evolution, or [illegible]he scientific aspects of Christian thought"? [illegible]ese things have a place, of course. The warrior [illegible]eds to know the shifting maneuvers of his enemy, [illegible]t a reconnaissance should not become a truce. "S[illegible]dy to show thyself approved unto God, a workman [illegible]at needeth not to be ashamed, rightly dividing [illegible]he word of truth. But shun profane and vain [illegible]ab-blings," which is the correct title for nine-tenths [illegible]of the "new thought" of today.

Transforming Faith Into Deeds

BUT Timothy could not continue in the thing[illegible]he had "learned and been assured of" unless h[illegible]id something more than read and meditate. He [illegible]ust act! "I charge thee therefore before God an[illegible]he Lord Jesus Christ . . . preach the Word. Be instant in season, out of season." This doe[illegible]ot necessarily mean "prepare and deliver serm[illegible]s." Seven years in college and seminary are no re-quired as a preparation to "preach the W[illegible]d." After the martyrdom of Stephen "there was a [illegible]eat persecution against the church at Jerusalem," [illegible]nd "they that were scattered abroad went everyw[illegible]ere preaching the Word." What scholastic training [illegible]ad they for this work? The women preached it, I [illegible]bt not, and the children as well as the adults, f[illegible] it meant telling "the old, old story of Jesus an[illegible]his love," and the proclamation of the great red[illegible]p-tion growing out of the death, resurrection [illegible]nd ascension of our Lord.

Preaching the Word is a layman's task qui[illegible]as much as a clergyman's. "Be instant in season[illegible]ut of season," suggests it. It is a fireside dut[illegible] a social duty, the duty of the street and the shop [illegible]us to create an atmosphere for God in which his S[illegible]rit can save and cleanse men.

Revival is in the air today, but the real re[illegible]val will only come when preaching the Word bec[illegible]es dominant in the pew, as in the pulpit. I suppos[illegible]he greatest revival of modern times was that of U[illegible]er, Ireland, in the late '50's, which spanned the c[illegible]an and kindled the fire at the old Fulton Street pra[illegible]er-meeting. It awakened Moody and Sankey, by w[illegible]se ministry it spanned the ocean a second time [illegible]nd blessed the whole of Great Britain. But it w[illegible] a layman's revival; that is to say, able pastors [illegible]ad faithfully indoctrinated their flocks with the te[illegible]h-ing of Holy Scriptures for more than a decad[illegible]or two. They had built the altar, piled the wood [illegible]nd laid the sacrifice upon it, but when the fire [illegible]m heaven fell, it kindled the laity, who "went ev[illegible]y-where preaching the Word." In church, chapel [illegible]nd meeting-house, in town-hall and public ma[illegible]et-place, on the village green and in the home of [illegible]he cottager, by day and by night they proclaime[illegible]it, and oh, what a work of God followed! To read a[illegible]ut it is to cry out with a great longing for its ret[illegible]n.

If the Watchman Warn Not

AND yet preaching is more than proclai[illegible]ng the simple Gospel. "Reprove, rebuke, [illegible]x-hort with all long-suffering and doctrine," is [illegible]he admonition of the apostle. It is always the [illegible]ty of Christians not only to evangelize, but thr[illegible]ch the Word to "consider one another and pro[illegible]ke unto love and to good works."

We talk of social service. Blessed be God fo[illegible]ll there is of it in the world! But let not its empl[illegible]is be too strongly laid on the externalities of [illegible]n. Better their bodies, their homes, their schools, [illegible]ir playgrounds and their shops, but do not leave [illegible]m there, lest, after all, they perish. What differ[illegible]ce does it make whether a man goes into perdition f[illegible]m the sleeping-porch of an apartment house or [illegible]e vile bunk of a Chinese opium den? "I charge [illegible]ee . . . before God, and the Lord Jesus Christ, [illegible]o shall judge the quick and the dead at his appea[illegible]g and his kingdom, preach the Word." "Ponder [illegible]is urgency of the apostle's appeal," says Bishop M[illegible]e. "As he looks death in the face, what is it which [illegible]s lies so heavy on his heart? What is it over w[illegible]h he thus recalls the presence of the Father and [illegible]e Son, and summons up the prospect of the com[illegible]g, and the judgment and the kingdom? It is [illegible]e preaching, the proclaiming of the Word of God

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The All-Sufficiency of Grace

SUNDAY, June 13. II Corinthians 12: 9. *"My grace is sufficient for thee, for my strength is perfected in weakness."* This Gospel was given to an ambassador of grace whose work w apparently being hindered by "a thorn in the flesh." He had prayed for a removal of the hindrance, but the thorn remained. His prayer was answered in a more abounding gift of grace. The golden was left, but more strength was given to carry it. The good Lord eases our yoke by increasing our strength. He giveth more grace, and so transforms the sigh into a song.

What is always a great witness to the power of the Lord when the onlooker hears singing from beneath the burdens, and sees infirmity irradiated with a smile. It is when graciousness is seen in fellowship with praise, or serenity in the company of sickness, or cheerfulness walking with deformity, that the world is held in arrested wonder. To behold the spirit of confidence in conditions of peace and plenty is nothing; but to see it when sickness is in the house, and the wolf is at the door, makes men think about the good Lord who made it possible. We can make our very thorns the ministers of his praise.

When, therefore, an infirmity remains, even when we have prayed for its removal, we must not assume that our prayer has been overlooked by our God. He is calling us to distinguished service. He is giving us opportunity to win brilliant honors. He wants us to glorify his name in difficult places, and against heavy odds to magnify the power of his grace. The thorn may remain, but so does the grace, and with the grace we can convert a crown of thorns into a crown of glory. J. H. J.

God a Defense and Shield

MONDAY, June 14. Isaiah 33: 13-24. *"The Lord will be with us . . . a place of broad rivers and streams."* As a matter of fact, Jerusalem had no river. Thebes had her Nile; Babylon her Euphrates; but the Holy City was situated high among the hills, and the nearest river was the Jordan, some fifteen miles away. We may almost imagine the citizens assembled in the public places and lamenting that there was nothing to break the front of the foe. "Would that we had a broad river, on the far side of which Sennacherib's army must wait; but now they can run their battering-rams and scaling-ladders immediately against our walls." If Isaiah had been within hearing-distance, he would at once have broken in, saying: "River? We need no river. The Lord will be to us all that a river is to others, and surely it were better to have him as the barrier between us and the foe than any river that ever spread its brimming waters from bank to brae. The Lord is with us as a place of broad rivers and streams." The *river* stands for the irrigation of the gardens and fields. The same thought occurs in Psalm 46, written at this time, where the psalmist sings of the river that should make glad the city of God.

We may lack the river, which would supply us with defense, or water our lands, but we need not envy others, because the glorious Lord—the risen, glorified Christ—will more than compensate us. Listen to his strong, clear accents: *My grace is sufficient for thee!* F. B. M.

Discipline and Faithfulness

TUESDAY, June 15. Deuteronomy 32: 11. *"As an eagle that stirreth up her nest, . . . he took them, he bare them on his pinions."* Such is the description of God's dealing with his people, as described by Moses in his immortal song just before his death. An old man, looking back upon the track of his forty years of wandering as the leader of the children of God in the wilderness, this great lawgiver and statesman likens his experience to that of the eaglets in the crag of the mountain, whose nest the mother stirs and destroys in order that the young birds may be taught how to fly. As the mother eagle does not leave her own, but always hovers near to bear up her young upon her strong wings when they are about to fall, so he sees in memory the way in which the Lord had always encamped round about his people and had never left them to strange gods.

It is the story of life, discipline and often disaster, and then the strong support of the arms of God about the soul who really trusts him. Today as in the days of Moses, God is near to his people. He knows the way we take. He gives us hard tasks to test our strength. Character is formed in the storms of life, says Goethe. Success or failure is determined not simply by the daring with which we try our wings against the unaccustomed and often antagonistic air of unknown experiences, but also by the attitude of our confidence toward God and our own souls.

One ship drives East, another drives West,
While the selfsame breezes blow;
'Tis the [illegible] that [illegible] the [illegible],
That sends them where they go.

C. S. C.

The Christian's Heritage of Freedom

WEDNESDAY, June 16. John 8: 25-40. *"The truth shall make you free."* Truth always frees. The villagers cease to dread to pass the haunted glen when they learn the truth that there are no such things as goblins or fays. The slave-girl refuses to remain longer in the house of her oppressor when she discovers that he has no longer any claim on her. The dying are set free from fear when they are told the blessed truth that Jesus waits for them on the other side.

So when Jesus reveals the truth of all that he has done for us—how that in him we are accepted and triumphant; that through him we sit in heavenly places sharing his ascension-power; that we are no more strangers and foreigners, but fellow citizens with the saints, then the whole aspect of life alters. We see our position and take it. We learn our power and use it. We realize that the prison-doors, which we thought were locked, are only on the latch, and we pass forth into freedom. This is the prerogative of the sons of God. The apostle describes it as "the glorious liberty of the sons of God." They are free from the lash of a broken law, because Jesus paid their penalty and satisfied its last demands. Free from the weary gnawing of remorse, because their iniquity is forgiven, and their sin covered. Free from the bondage of corruption, because the chains have been struck off by his mighty hand. Free from the love of sin, because they dare not grieve their dearest Lord whose Spirit strives within. Free from the dread of death, since he has died. And this is their indissoluble heritage: "The Son abideth in the house for ever." F. B. M.

The World the Christian's Field of Service

THURSDAY, June 17. John 17: 15. *"I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one."* A Brahman of one of the highest castes said to us while we were in India not long ago: "I am getting my worldly affairs in shape to go to the jungle of North India, where I shall devote the remainder of my life to meditation. My great ambition is to become a Sanyassi, and to leave the world with its material strife and care."

The Brahman of India believes that emancipation from the sin and sway of the world is to be brought about only by the most complete abandonment of the everyday life of men in the school of austerity, far away from worldly affairs. He leaves his home and his responsibilities and goes into the forest or jungle, living only upon what is placed in his beggar's bowl, spending large portions of his life meditating upon the mystery of God and the universe.

This world-flight has tended to withdraw from active participation in public life some of the best minds of India. No community or state can afford to allow its highest ability to retire from participation in everyday life. In present-day India, these men are needed to be the intelligent fathers of the coming generation, to take the lead in municipal activities, in education, in social reform, in journalism, philanthropy and every form of public enterprise.

Christ gave a different message than this of departure from the duties and privileges of citizenship in the real world. His Gospel is only effective, or chiefly so, in an environment of struggle and discipline and toil. To him the world is, as Browning said, "Just the stuff to try the soul's strength on," a school for the education of man. He bids men emancipate themselves from the sway of the world; he warns men regarding the delusion of the world's pleasures and things that perish in the using, but he does not bid them abandon the world of men; he rather sends them into society and business to serve men there. If we examine Christ's words, we find that they apply peculiarly to those who till the soil, who work for and with money, men who buy and sell, and who are enjoined to invest and properly use their talents.

This is God's method of working out his purpose. Every one of us who learns God's wishes and obeys them becomes a real co-worker with God in his great world plan. "Ye are the light of the world," said Jesus. When we share this light in kindly sympathy with those in trouble, in loving thoughtfulness to family or friends, we are following our great Leader. In his thought lies one of the great incentives for bearing burdens and doing hard things in the daily routine. We are workers together with God in the world. C. S. C.

When Christ Is in the Heart

FRIDAY, June 18. Colossians 1: 24—2: 5. *"The riches of the glory of this mystery which is Christ in you."* We will suppose that a widow's only son has gone to sea. After a time the rumor comes to her little home that he is dead, and she goes her lonely way broken-hearted. The years pass, and a stalwart seaman asks if he may lodge with her. She gladly consents. His weekly payments will ease her burden; but in addition, she is conscious that something in his presence opens a new joy in her soul. Ah, her eyes are holden. If she only could recognize her boy what an ecstasy of joy would be hers. He is there, though she knows it not. Christ is in your heart, but you fail to realize his literal presence there. *It is a mystery*—a secret!

One day as they sit at the midday meal, he lets fall some word, makes use of some gesture, and suddenly the scales drop from her eyes, she springs to her feet and rushes to embrace him with many a tender kiss. There you have the glory of the mystery. The secret breaks in her rapture, her smiles and tears, her irresistible exclamations, as she rejoices over her new-found son. Then they talk together, and he extracts the story of her poverty and privation. Her hands are hard with toil, her back bent, her dress worn and faded. But he assures her that all these are finished with, promises that she shall be provided with comfort to the end of her life, thrusts his hand into his pocket and draws it forth filled with gold, as the proof that his words are true, and the earnest of all that is to follow. Here are *the riches of this glorious secret.* Christ is within, but if we only realized it, and drew on him, and allowed him to carry out his purposes of love, we should find ourselves more than capable of meeting all the demands of life, and these supplies of grace would be the pledge of glory to be revealed. F. B. M.

Doing His Will Day by Day

SATURDAY, June 19. Matthew 24: 36. *"But of that day and hour knoweth no man."* We know not when we shall die, nor when Christ will come again. We only know both are on the way. Our duty is to live on from day to day, doing the Master's will until he comes and calls us. Knowing the times and seasons is not a factor in human character. Today is ours; tomorrow belongs to God. Had we not better be working than idly looking for signs of his coming? If it should be announced that Jesus is coming tomorrow at two o'clock, many would live on till the half-hour before his coming in pleasure-seeking and heedlessness. It was so at the first coming. When he came unto his own, his own received him not. They had none of the Gospel oil in the lamps of their hearts to illuminate the way to the wedding feast of the Bridegroom.

Opportunity is long enough to prepare for eternity. Its hour is today; tomorrow does not belong to mortals. Christ is coming to judge the world. When, where and how are small questions beside the colossal fact of his coming. What we have done with Jesus will decide what he will do with us.

[illegible]
Are but nobly spent today;
[illegible]
And the waiting win no bays.

E. W. C.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Sting of Sin

TERROR struck the heart of New York's circle of vicious pleasure-seekers when the case of a young woman, who had lost or pledged large sums of money, was brought into court lately. That sudden lifting of the curtain of a certain phase of New York's night life revealed startling facts.

It is all very well, people may say, for young women and young men and older men to plunge headlong into follies and vices, but when some one's money is stolen—Halt! Let the courts investigate.

The same thing has happened many a time in deeper or at least in less respectable dens of iniquity. Vice goes on unchecked and unnoticed till, suddenly, a pistol shot, a shriek, an ambulance, or an undertaker's wagon—then the courts see what is to be done.

But many a darker tragedy than the loss of a fortune or even the loss of a life takes place where sin reigns. The real tragedies are the loss of innocence, the loss of opportunity, the loss of pure loves, the loss of honor, the loss of eternal hope, the loss of a soul. The law courts record only the loss of property or reputation, the damage to life or limb. Upon the eternal records are put down these deeper spiritual disasters.

This is always and inevitably what sin means—that some one is getting hurt. There may be no present pain; there may be no apparent loss; death itself may be far away—but sin stings, sin hurts, sin maims, sin will bring agony and loss and doom at last.

Popular amusements have been running with furious speed toward the depths of filth and shame. The public has been unconcerned except to join, in greater and greater numbers, in the frivolities or to read with milder or greater interest of the doings of "Tangoland" and the cabaret. Life after life, home after home, has been swept into the vortex. It has been matter for humor, for the shrugging of shoulders, of contempt for those who still hold "old-fashioned" views. But suddenly the public is told that girls are being robbed; is led to suspect that some are being lured first to pleasure and then to slavery. Then the public acts.

Already life is quieter at night along Broadway. Detectives are on the watch. Officials are alert.

But why not stop sooner? Why not realize that where sin is going on some one is surely being hurt? Why not turn aside from the life that means harm and hurt to the life that means health and helpfulness and hope? The Bible does well to make sin and folly one. There is always that inevitable "at last." "*At last* it biteth like a serpent, and stingeth like an adder." "*Be sure* your sin will find you out." The only kind of pleasure to take is the pleasure that has no poison in it. The only way to avoid the sting of sin is to let sin itself alone.

The Moral of the Becker Case

AFTER a long and costly fight to set aside the decision of the lower courts and grant a new trial, the end of the famous case of ex-Police Lieutenant Charles A. Becker, of New York, accused of procuring the death of Rosenthal, the gambler, has at last been reached. The higher court has affirmed his conviction and sentenced him to be executed during the week beginning July 12. Becker's case carries a lesson of unusual importance. His was a double criminality. An officer of the law, he not only failed to detect crime, but leagued himself with the very worst class of criminals in New York, the gunmen, to commit a crime of his own planning. Trusting to his official position and the influence which he believed would make him immune to punishment, even if detected, he brought shame and disgrace upon a body of public servants who were the paid guardians of the lives and property of the citizens.

Three years have passed since the murder of Rosenthal. During those years, almost every expedient known to criminal law has been employed to defeat the ends of justice and to save Becker. Four of the gunmen who were his tools and accomplices were convicted of carrying out his murderous plans, and paid the penalty of their crime in the electric chair over a year ago, while the principal criminal, by the use of money and influence, was granted a new lease of life and enabled to keep up the fight. But the end of the law's delays, remarkably elastic in his case, has been reached at last. Becker must now face the same grim punishment as his associates, unless the slender hope of executive clemency should be realized. His crime should stand as a perpetual warning to the police of every American city, admonishing them to be true and faithful in the performance of duty and never to strike hands with criminals, no matter how great the temptation.

Peace vs. Militarism

IT IS beginning to be widely recognized that the influence of this war upon the people of America will be determined by our own attitude. It will be good or evil as we make it. If we keep no higher ideal before us than the increase of our commerce and the mere making of profit through Europe's misfortunes, this mercenary attitude will react upon ourselves. If, however, the nobler ideal rules—the purpose of serving humanity and of exemplifying this by our kindliness and justice to all—we can firmly rely upon divine wisdom being given to strengthen and guide us safely through.

That this view of the situation is in disfavor with the militarists and the advocates of increased armaments is made evident by their latest public deliverances on the subject. At the recent meeting of the Lake Mohonk Conference, the delegates found themselves compelled to listen to several addresses which must have sounded strange to ears long accustomed to the talk of international arbitration and the cultivation of world-harmony. President Hibben of Princeton was the first to bring the war spirit to the platform. He vigorously assailed the educational work of the peace societies, especially in the schools, where the horrors of the economic losses of war were impressed upon the minds of the children. He urged the preparedness of the nation's forces, not for war but against war; yet his whole address was a call to arms. Militarist officials and those who are personally interested in arms production would have been delighted to hear him, as his attitude was precisely what they desire to popularize. If the majority of our people were of the same opinion as the Princeton professor, the militarists and jingoes would have everything their own way. With a nation fully armed and prepared, the blow usually comes first, the sober second thought afterward

Rear Admiral Chester was another of those who struck a discordant note. His plea was for a big navy. Taking his cue from Colonel Roosevelt's energetic vocabulary, he warned the mothers of America not to bring up their sons as mollycoddles. We must be prepared for the inevitable that is certain to come. With these speakers it counted for nothing that the peace program does not exclude adequate preparation for defense against possible aggression, and that the administration has made it clear that such is its purpose.

Fortunately, there were other speakers at Mohonk who had given the subject far more thorough consideration than either the admiral or the professor, yet who had reached quite a different conclusion. John Bassett Moore, one of our most distinguished authorities on international relations, advocated international co-operation as the best means of establishing the reign of law. Other clear-headed speakers held that this nation should be willing to make sacrifice to demonstrate its right to a place in the councils which will eventually settle the war. After the war, Europe will still be an armed camp. Are we to be in that category? Ex-Governor Baldwin of Connecticut urged a policy of "avoiding occasions for war." President Mitchell of Delaware College believed "the moral judgment of America may prove to have more weight than armies and navies in deciding the colossal issues at stake." President Woolley of Mount Holyoke pointed out that it was the great and inspiring task of the United States to let the other nations understand how fear, suspicion and hatred may be replaced by sympathy, co-operation and the spirit of kindliness. These remarks were in harmony with the spirit of the conference, as expressed in its platform, which was adopted without a dissenting voice. It cordially approves the policy of President Wilson and points out that the present war furnishes the most logical and convincing proof of the superiority of methods that make for peace and justice, over those that call for the resort to violence.

There has been a great deal of needlessly sharp and somewhat foolish criticism expended against the peace organizations for their attitude on the European war. This has been accentuated since the despatch of our note to Germany. One of these organizations, which is affiliated with the New York Peace Society, has been challenged by Congressman Gardner on the ground that the use of publicity fund for the dissemination of peace principles at the present time might be regarded as attempt to bribe and pollute the sources of information." This is nonsense. This country not at war, and we believe the overwhelming majority of our citizens desire no war with any nation. If we accept the sentiments expressed by President Wilson in his public addresses on recent occasions as representative of the feeling of the country—which we can sincerely believe them to be—there is nothing further from the national mind than desire to have the United States embroiled in European conflict. If these societies, by their present course, are influencing public opinion they are doing it in the right direction. It may seem otherwise to Colonel Roosevelt, Congressman Gardner, Rear Admiral Chester and others of a class who take a lurid view; but we are confident that if the question were to be submitted to the whole people, the result would favor, not the hot-headed, reckless policy which would plunge the country into turmoil, but the sane attitude which believes that nations, like individuals, should live unselfishly for the highest good, and that there is no international question incapable of being settled by the principles of reason and justice.

We trust that the peace societies will stand to their colors, and demonstrate to the country that they have the courage of their convictions in the controversy with the advocates of militarism.

Eden in the War Zone

ONE of the novel developments of the war is the fact that it has been carried into Lower Mesopotamia, at the head of the Persian Gulf—the traditional site of the Garden of Eden. This region, which later geographers now include in the Chaldea of the Bible, is identified with the "Sealand" of the chronicles of ancient Babylonia. While there are many different sites claimed for Eden, this, by the general agreement of students of Bible history, is regarded as the most authentic, and as having most in common with the description in Genesis. The Assyrians called the region "Kardunyash," or the "Southland," having reference to its attractiveness and fertility; but the name which has clung to it most closely is that which was given to it by the Sumerians who possessed it in "the morning of the world," and who called it Edinu (Eden). Among the Sumerian tablets only recently deciphered, there is found the oldest written story of the Creation, from which were probably derived all the other narratives of Assyrian, Babylonian, Egyptian, and possibly Hebrew. The Sumerian was a non-Semitic tongue and was spoken and written in the Euphrates Valley at a time that reaches back to the beginnings of history.

Much of the land of this ancient region is now undrained marsh, and where there doubtless were, in some remote age, cities and considerable populations, there is now an unwholesome desert, dotted with crumbling ruins. Like all the rest of that territory, it belongs to the Turk. Now, the struggle for the control of the Persian Gulf has brought European troops on the scene, and gunboats from the inland sea have passed up the channel of the Euphrates, and the old Edinu, with its palm and flowers, its luxurious vegetation and its ing marshes, has echoed to the sound of modern cannon. On a smaller scale, it is participating in the struggle that is shaking Smyrna and Ephesus and her Biblical cities. One reads with a strange feeling of the forced marches, the rattle of machine guns and hard fighting in a place which the whole world has regarded as sacred and mysterious, and which the mind naturally associates with peace and harmony and every beauty that nature bestows. Science has declared that modern engineering can redeem the ancient land which, under Turkish rule, has been reduced to a wilderness and that it can be made once more the garden spot of Asia. Old Sumerian Edinu, restored to something of its former veliness and productiveness, may become one of the unexpected results of the great war.

SEEING AMERICA FIRST. "Going abroad" will be a phrase but little heard this summer, for the great war has taken away all the charm of European travel for the present. We learn that less than thirty per cent. of the usual trans-Atlantic bookings are recorded thus far, and these represent almost exclusively imperative business travel. It is estimated that American money spent in Europe by tourists in recent years regularly gates between $100,000,000 and $200,000,000 annually.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Sunday Closes Paterson Campaign

BILLY SUNDAY closed his seven weeks' Gospel campaign in Paterson, N. J., May 23, with memorable exercises. It is estimated that thirty-five thousand people heard hi at the three services held, and that at least fiv thousand more were turned away, unable to geinto the building. Eleven hundred and twenty-the men and women "hit the sawdust trail" at thevening meeting, the greatest number of trail-hiers at any meeting Sunday ever held anywhere. Aded to the number at the morning and afternoon mings, it brought the total for the day up to two th sand and ninety. The committee estimated that th total attendance in the tabernacle during the sen weeks was 775,000. Seventeen thousand "hthe sawdust trail," about 13,000 of whom signed cas pledging themselves to lead Christian lives. Th sum of $31,482.71 was colleod for current expenses and $658.78 for local charities. It wa officially announced Sunday nit that Mr. Sunday's compensam will be about $25,000. The comittee on Monday handed him a eck for $24,000, and other amnts will be added to the free-wi offering. Billy Sunday's partingvords were: "Farewell, fellow sirers; I am free from your blcd. My messages are all delived. I leave you with God. I ha pleaded, I have entreated, bu could not compel; and until theudgment day breaks I bid you farvell." Billy Sunday has many criks, some of them harsh, but tho who invite him to the cities, anwork with him in his meeting who are closest to him, and ouit to know him best, believe in m, in his sincerity and his fai. And these same persons decre that the work is singular permanent in building up the chches, toning up the public corience, and tearing down the institutions of evil. Mr. Sunday preches conviction of sin and fai in a crucified Christ as the evgelist prisoner did when the quion was asked: *"Sirs, what mu I do to be saved? And Paul sai Believe on the Lord Jesus Chst, and thou shalt be saved."* (*Acs 16: 30, 31.*)

Volcano in Activity

By a telegram from Redding, alif., it is learned that Lassen Peak has been in a state of danerous activity. Fortunately theorrent of mud and volcanic subance from the crater was diverd into the old lava fields, anche lower part of the fertile Hot Creek Valley was saved, at leas for the present, from destruction. Ranchers took advantage of the mountain's temporary somolence to return to their fields and drive their stoc to the highlands. Fifty refugees were camped at sel, waiting for provisions before seeking a saf haven on higher ridges. Hope that the volcan flood would fertilize their lands was abandond when the thick substance hardened almost to e solidity of cement. The lava lies over the farls and meadows from two to four feet deep, and it is feared the soil can never be uncovered. There is t manifestation of severity as well as of mildnes in nature. The Scripture has this reference to od's omnipotence in the volcano: *"Bow thy heavns, O Lord, and come down; touch the mountain and they shall smoke."* (*Ps. 144: 5.*)

Dog Kills Guinea Pigs

A BULLDOG broke through the wire netting of a window to the animal room in the medical building of the University of Michigan in Ann Arb the other day, and killed 120 guinea pigs. The pigs were being used for research work in lead poisoning and their death rendered practically useless two years' work by the pathology department. The 120 pigs represented two generations, the first of which was inoculated with lead poisoning two years ago in an effort to trace the effect, mentally and physically, of lead poisoning through several generations. We have a spirit nature, made in God's image. It carries about with it a mixture of clay called the body, with a physical constitution much like that possessed by the lower animal tribes. It is medical modern science which has discovered the many points of similarity between the body of man and that of the lower animals, and has taken advantage of it in the tracing and treatment of human diseases. The slaughter of the guinea pigs may have delayed important discoveries; but the bulldog did not know any better. It is a question whether modern science has anywhere made more rapid progress than in the cure of human diseases. Christ was the Physician of the body as well as of the soul, and of him it was said: *"And great multitudes followed him, and he healed them all."* (*Matt. 12: 15.*)

BIBLES FOR MEN OF THE FLEET

AS GIFTS of the New York Bible Society, nearly 20,000 volumes of the Scriptures were distributed to the sailors of the Atlantic fleet while it was in New York Harbor recently. The distribution was largely made on the last Sunday morning that the fleet was in port by one hundred and forty-three young women and young men. Parties made up of two young men and four young women visited each of the ships. The young men carried the books and the young ladies presented them to the sailors. These young people were representatives from the Evangelistic Committee, the Bible Teachers' Training School, and a large number of the churches of the city. Dr. Carter, of the New York Bible Society, presented Admiral Fletcher with a handsomely engrossed copy of the Bible. All the books were received with appreciation and gratitude. Underneath our farms, and mines, and factories, and railroads, and ships there is deep down the nation's faith in God's holy Word, and intense loyalty and love to the Christ which it reveals, and this is the secret of America's greatness. It was a wise, a beautiful, a dutiful thing to plan the gifts of Bibles on so large a scale to the sailors of the fleet, and to execute it so well. Each book speaks this personal word to the twenty thousand men receiving it: *"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."* (*John 5: 39.*)

General Thomas H. Hubbard Dies

GENERAL HUBBARD, wise and brave officer of the Civil War, died recently. He was a patron of science, took a great interest in the Arctic explorations of Robert Edwin Peary, and did more than any other man in furnishing the money for these explorations, and hence became a full partner in the achievements of the latter. Money is as necessary as men in any good enterprise for the promotion of literature, science, art, benevolence, government or religion. It is the love of money that is the sin. Money given by the plain people and the poor is just as sacred as that of the rich in performing duty for this world, and in preparing for the next. In the mastery of the earth, the soul, or the spirit-life, giving is an indispensable factor. The necessity of money in missionary and church enterprises is thus recognized: *"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."* (*I Cor. 16: 2.*)

America's Greatest Flower Garden

ONE hundred and fifty acres of park land were recently added to the two hundred and fifty already possessed, making the New York Botanical Garden the largest in the United States or Europe. The annual spring inspection recently was a notable affair. Much attention is paid to the plantation of rhododendrons along the line of the conservatories facing the museum building. The perforated rail enclosing the gardens at the front of the conservatories sprinkles these gardens with water. The garden contains specimens of plants from about all climes. The fig, the date, the cocoa, the coffee, the tea and other tropical products can be seen growing. The largest Japanese cherry orchard in the country has been in bloom, delighting the visitors with the blossoms of pale pink, deep rose and white. One of the most exquisitely beautiful features of the May inspection was forty thousand tulips, representing over a hundred varieties, in full bloom. They ranged from the rarest Dutch blooms to the Sir Thomas Lipton, which is a tall, upstanding plant with a vivid, deep flower, fading to yellow at the stalk. Tulips are found wild on the northern shores of the Mediterranean, in the Levant, Armenia, Caucasus, Persia, Central Asia and Afghanistan. They were introduced into Holland in the sixteenth century from Constantinople. Holland today furnishes many of the finest tulip bulbs that beautify the gardens of the world. The wealth of beauty in the Bronx Botanical Garden reminds one of these words: *"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come."* (*Sol. Song 2: 11, 12.*)

Steals Blind Man's Coins

IN a city street the other day a blind man was seated on the pavement on a corner playing an old-fashioned accordion, much out of tune, and singing solos with a cracked voice, while a little cup was displayed for pennies which he was trying to earn, and which he hoped the benevolent people would give him. At a time when no one was near, a miserable fellow slipped up, stole the coins in the cup and was walking rapidly away, when a woman, who had witnessed the theft, halted him. She called a policeman and had him taken into the criminal court to testify against him. Theft usually looks for an eye asleep or turned away, but to take the pennies from a blind man is the limit of meanness and deserves public contempt and a severe verdict. Fortunately the case is an exception, as most men, women and children are good to the blind. The petty larceny was an infraction of the commandment: *"Thou shalt not steal."* (*Ex. 20: 15.*)

Edison Links Phonograph to Telephone

THOMAS A. EDISON announces his latest invention, the telescribe, a combination of telephone and phonograph, by which he claims telephone conversations may be perfectly recorded on a wax record though the persons conversing be 3,000 miles apart. A generation of invention and scientific development is centered in the new apparatus, which Mr. Edison says "the world will soon recognize as a great commercial asset." The latest invention of the great scientist reveals not only his intellectual penetration into the secrets of Nature, but his enormous energy and sustained application, which are a part of his genius. With such marvels revealed in the natural world, there ought to be no hesitancy in believing in the indestructibility of human thought and word, or of records of words and deeds kept in memory and conscience, and in the book of the Judge, to be unrolled at the Last Day. This solemn fact it is worth our while to consider: *"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."* (*Eccles. 12: 14.*)

WHAT THE WOMEN DID ❋

BY JANE ADDAM
Chairman American Delega

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JANE ADDAMS
President of the Congress

THREE facts stand forth pre-eminently as I look back upon the International Congress of Women held at The Hague, Holland, April 28 to May 1, to formulate and express the responsibility of womanhood with reference to the world cataclysm that is becoming more terrible every day:

First—Though the nations are engaged in a titanic struggle, the solidarity of woman has held. Delegates from five of the warring and ten of the neutral nations met in solemn conclave for three days with never a sign of national hatred.

Second—The 1,150 women, assembled from fifteen nations, conducted their debate with a restraint and decorum that sorely disappointed a score of newspaper correspondents who came in the hope of witnessing an hysterical outburst, but that made possible the perfection of a conservative, forward-looking program for which we can firmly stand.

Third—Deep though the emotion of the women was, and heartrending though the scenes were that some had themselves witnessed in conquered sections of the war area, their sympathies were those born of revulsion against the whole war system and its attendant wrongs to humanity at large, rather than of mere selfish concern for their own kin.

Only those who have been close to the theater of war and have learned at first hand something of the constant fear of the smaller states lest they, too, be engulfed, can appreciate the magnitude of the undertaking. It was not difficult for the American delegation to speak and act. We are the *enfant terrible*, as it were, in the family of nations. Even this world war has not put any particular restraint upon us. Not so with the people of Norway or Sweden or Holland or Denmark. With both parties to the European conflict constantly trying to draw the smaller powers into the maelstrom, every neutral citizen must weigh carefully every word that he says that bears upon the international situation.

Then, too, there was the ridicule which many of the "peacettes," as certain British papers contemptuously called the splendid English women, 180 in number, who tried in vain to get to the congress, had to face on every side.

It was not surprising, then, that the first day of the conference concerned itself more or less with platitudes protesting against the barbarity of war, pledging woman's support toward the creation of a better world-order and demanding that women be enfranchised in order to bring their forces to bear against the savagery of warfare. The delegates hesitated to discuss specific problems. They were timid in their utterances. We of America, accustomed to unbridled speech, had, because of four days' delay off Dover, England, arrived later than the other delegations and had not yet become acclimatized.

But pretty soon one delegate would venture a bolder assertion, and then another and still another, until by the end of the congress such intricate problems as commerce and investments, world-organization, armaments, and the terms of settlement had been discussed and disposed of with ringing resolutions that stirred the hearts of all. Never before have I attended an international meeting in which the participants so visibly grew in breadth of view, in bold assertion of the truth and the recognition of wrong, even though that wrong be committed by one's own country. To cite but a single instance, our American delegates did not hesitate to denounce the pernicious activities of investors who now for over a year have tried to draw us into a conflict with Mexico, nor did they hesitate to assert that the Panama Canal, together with other highways of world communication, should be neutralized.

One of the delegation proposed to submit a general resolution against the shipping of arms from the United States to belligerent nations, but the chair was obliged to rule the matter out of order, as it fell under the standing orders adopted at the opening of the congress that neither the causes of the present conflict nor its conduct should be discussed at its meetings, and this ruling prevailed.

The educative value of the conference is beyond estimate. The evening sessions were thrown open to the general public, and one saw the vast galleries of the "dierentuin" sprinkled at first with a lone man here and there, who had probably come out of sheer curiosity, the second night filled with a larger and less skeptical male attendance, and finally, on the third night, crowded to the limit with earnest, eager men, some of them in military uniforms, but for all that ready to applaud vigorously as the system of force was assailed.

The congress was not lacking in touching incidents. The heart of the delegates was revealed when, amid high feeling, the generous offer of the Dutch women was accepted to send shiploads carloads of the beautiful hyacinths, tulips and flowers for which Holland is famous to the wou soldiers in French, English, Belgian and Ge hospitals. The Dutch Government franked flowers, sent with the card of the Internat Congress of Women as far as the frontier of land, and formal arrangements for their rece had been made with the various countries to v they were sent. This secured from every belli nation a certain official recognition and at ensured that they knew that such a body a International Congress of Women was meeti The Hague. We have already heard from fr of the pleasure given by these flowers in va countries.

Again, a tremendous ovation was given t five Belgian delegates, who arrived a day late, delays along the frontier, and a German deleg in fact a recognized leader of the German —moved a special resolution of welcome an quested that the Belgians be given a place of on the platform. Impressive also was the m of absolute silence during which the great a blage rose in tribute to the departed soldiers a the millions of mothers and wives left behi

The congress was not satisfied with resolu and pious wishes. It acted. It voted to des delegations to the capitals of E and of the United States, to la fore the governments the follo program adopted by the congre

"This International Congre Women of different nations, cl creeds and parties is united i pressing sympathy with the suff of all, whatever their nation who are fighting for their count laboring under the burden of

"Since the mass of people in of the countries now at war b themselves to be fighting, n aggressors, but in self-defense for their national existence, can be no irreconcilable differ between them, and their co ideals afford a basis upon wh magnanimous and honorable might be established. The con therefore urges the governmen the world to put an end to this shed, and to begin peace negotia It demands that the peace follows shall be permanent therefore based on principles o tice, including those laid down i resolutions adopted by this con namely:

"That no territory should be tran without the consent of the men and women in it, and t right of conquest should not be recognized.

"That autonomy and a democratic parliament should refused to any people.

"That the governments of all nations should come to an ment to refer future international disputes to arbitrat conciliation and to bring social, moral and economic press bear upon any country which resorts to arms.

"That foreign politics should be subject to democratic c and women granted equal political rights with men.

"This International Congress of Women resolves to a neutral countries to take immediate steps to create a con of neutral nations which shall without delay offer cont mediation. The conference shall invite suggestions for ment from each of the belligerent nations and in any cas submit to all of them, simultaneously, reasonable proposa basis of peace."

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THE AMERICAN DELEGATES TO THE WOMEN'S PEACE CONFERENCE

NEWS OF THE KINGDOM

—TWO HUNDRED AND FIVE medical students have joined a Pocket Testament League at Atlanta, Ga., agreeing to read a chapter in the New Testament every day. A Y. M. C. A. has been organized at this medical college. A total of nearly 5,000 persons joined the Pocket Testament League in Atlanta, as a result of the Chapman-Alexander evangelistic campaign.

THE LEVERICH MEMORIAL CHURCH was recently dedicated at Corona, L. I., as a testimonial to Mr. C. P. Leverich, who, while president of the Bank of New York many years ago, gave to Corona the Union Evangelical Church as "a free and forever undenominational church." The memorial church is now given by a son, C. D. Leverich, one of the board of managers of the American Bible Society, and will be regarded as the north branch of the Union Evangelical Church, of which latter Dr. W. J. Peck has been pastor for over a third of a century.

—THE RECENT CONVENTION OF ITALIAN CHRISTIAN workers in New York, under the auspices of the American Waldensian Aid Society, brought together over 100 men and women, representing churches of eight denominations working among the Italians east of Chicago, to organize a permanent Italian committee on this side of the ocean, with the object of acting as a link between the churches in Italy and the Italian churches in America, and taking a practical interest in helping the missionary work of the native Protestant Church of Italy, the Waldensian Church. Of the workers assembled, 43 were Presbyterians, 9 Episcopalians, 2 Italian Dutch Reformed, others Baptists, Methodists, Congregationalists, Y. M. C. A. and United Presbyterians, but of the whole number fully one-third were Waldensians either by birth or adoption, now working in connection with the various denominations in this country. There were 16 women missionaries or teachers. The new association starts life with 124 charter members. The prayers of our readers are asked for this organization, which will do much for the work of the Lord in Italy and among the Italians in America. Heb. 13: 24.

—MISSIONARY G. H. MALONE, Advent Mission, Nanking, China, sends an interesting account of a prayer meeting with some of our orphan boys. "At half past three," he writes, "we gathered in the big room in the orphanage. After prayer and Scripture reading and a short address, the meeting was opened for prayer for the so-called Christian nations who are at war. One boy prayed: 'O Lord, is it not wicked for men to kill each other? is it not considered murder? and will any murderer be allowed to enter thy kingdom? Please, God, destroy the devil in the hearts of Europeans now doing the devil's work.' Another prayed: 'Our loving heavenly Father, you sent your Son, Jesus Christ, to save men. Many who say they are Christ's followers are committing murder. Isn't there some righteous way to stop this great work of Satan? Send Jesus to put an end to this bad business.' The above is only a sample of some of the prayers offered by these orphans. With suffering and sorrow all around us, and these boys having passed through some sad experiences themselves, their little hearts go out in sympathy for the suffering children in Europe.

IF ADAM were still alive he would be about the same age as R. E. Morse. Adam met him after he was banished from the Garden of Eden, Eve also knew him after she ate the forbidden fruit. Pharaoh must have been well acquainted with him, as he met him repeatedly. He was with Joseph's brethren a long time after they sold Joseph into Egypt. Saul, David, Solomon and all the kings of old knew him well. And in the New Testament we find men who also knew him. Judas who betrayed the Lord and afterward killed himself, Peter who denied his Master. And so on all the way through the Bible and up to the present time. We all how him or have met him. Could we by any wer annihilate R. E. Morse, how happy we ould make the world! But no one cares to ofit by the experience of others, and therefe all must learn by the one teacher, whose les is bitter in the extreme.

Experience! If our conscience wer not hardened, and we would listen to its d ites oftener, we might become less familia ith R. E. Morse. Looking back is the time see him. R. E. Morse is always right there ind us. If he would only come out into the en. so we could see him as he is, we might oin his acquaintance: the outlaw, REMORS

C. L. GOODY

Called Higher

T. B. Garoutte, Merkel, Texas, April 2, 15, 88.

Robert B. Justus, Carnegie, Pa., Mar 26, 1915, 48.

Mrs. John Millett, of Reynolds, Ill., re tly. Aged 70.

Mrs. Addie Slawson, Howard, Ill., Ap 24, 1915, 66.

Miss C. R. Atkinson, Des Moines, Iowa eb- ruary 9, 1915, 75.

THE WAR IN EUROPE *

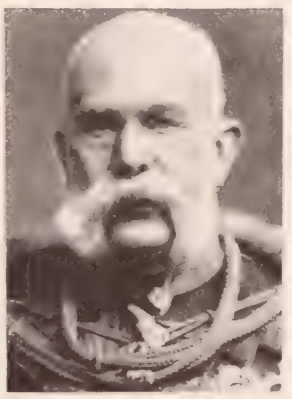
BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

GREECE MAY ENTER WAR

THE KING OF ITALY

RUMANIA MAY BE INVOLVED



THE EMPEROR OF AUSTRIA

THE important political event of the week ending May 27, the reconstruction of the British cabinet, continues to occupy a large share of public attention. The composition of this cabinet did not appear in the first numbers of the Christian Herald of June 2, so is here given:

Prime minister and first lord of the treasury, Mr. Asquith; minister without portfolio, Lord Lansdowne; lord high chancellor, Sir Stanley O. Buckmaster; president of the council, Lord Crewe; privy seal, Lord Curzon of Kedleston; chancellor of the exchequer, Reginald McKenna; secretary of state for home affairs, Sir John A. Simon; secretary for the colonies, Andrew Bonar Law; foreign affairs, Sir Edward Grey; India, J. Austen Chamberlain; war, Lord Kitchener; minister of munitions, David Lloyd-George; first lord of the admiralty, Arthur J. Balfour; president of the board of trade, Walter Runciman; president of the local government board, Walter Hume Long; chancellor of the duchy of Lancaster, Winston Spencer Churchill; chief secretary for Ireland, Augustine Birrell; secretary for Scotland, Thomas McKinnon Wood; president of the board of agriculture, Lord Selborne; first commissioner of works, Lewis Harcourt; president of the board of education, Arthur Henderson; attorney general, Sir Edward Carson.

The old cabinet was entirely Liberal, but the new coalition cabinet contains thirteen Liberals, eight Unionists and one Labor member, Mr. Henderson. One new ministry is created, that of war munitions, the portfolio of which is taken by Lloyd-George, chancellor of the exchequer in the old. Of the old cabinet, Viscount Haldane, Earl Beauchamp, Herbert Samuel, Lord Lucas and J. A. Pease disappear completely, while Lord Crewe, Reginald McKenna, Lewis Harcourt, Winston Churchill, Sir J. A. Simon are retained, but have their portfolios changed, the most noticeable case being that of Winston Churchill, who, holding one of the most important portfolios in the old cabinet, first lord of the admiralty, which corresponds to our secretary of the navy, is given the purely honorary portfolio of chancellor of the Duchy of Lancaster in the new. Balfour, who was once premier, enters this cabinet as first lord of the admiralty. Lord Lansdowne, who was once minister of foreign affairs, becomes a minister without portfolio and will probably aid Sir Edward Grey.

Sir Edward Carson represents the Ulster faction of Ireland, and there is regret that Mr. Redmond declined to enter the cabinet and make the representation embrace all political parties. The cabinet undoubtedly includes the strongest men in public life. Whether they will prove correspondingly strong as a working body is a question, the answer to which the country will anxiously await.

Despite the attack on Lord Kitchener by Lord Northcliffe and his chain of papers in Great Britain and abroad, he retains his portfolio in the new cabinet, but with divided responsibilities through the creation of the post of minister of munitions, to which David Lloyd-George is appointed. Admiral Lord Fisher will not retain his post of sea lord in the admiralty under Mr. Balfour.

On Sunday, May 23, the kingdom of Italy formally declared war on the Austro-Hungarian empire, which was followed on May 24 by a formal declaration of war on Italy by Germany. On Monday, the 24th, the ambassadors left, and diplomatic relations between these countries were at an end. At this writing the status of affairs between Turkey and Italy has not yet been defined formally, though undoubtedly a state of war between these two countries will eventually be proclaimed.

Since the declaration of war, little of importance has happened. Austria made an air raid on various towns, including Venice on the Italian Adriatic coast, doing little damage, and also made a torpedo boat attack on Ancona, where she claims to have sunk an Italian destroyer. The Italians countered by throwing a considerable body of troops across the northeastern frontier, occupying a stretch of Austrian territory along the River Isonzo. The Italian advance occupies a front of 100 kilometers (about 66⅔ miles), and has as extreme points Caloretto on the north to the Gulf of Trieste on the south. The first contingent penetrated into Austrian territory distances ranging from two to four miles.

This, in brief, summarizes the first thirty-six hours of the newest phase of the ever-widening European conflict, which, being new, appeals to the popular imagination, rather sated by the seemingly unending struggle in the other theaters of the war. It may be a week or more before real serious hostilities begin.

It is reported, I do not know with what authority, that Marshal von Hindenburg will be relieved of command on the Russian front and placed in supreme command of the Austro-German forces in the campaign against Italy. Whether this be so or not, we may look for a Teutonic offense in the direction of Verona within a comparatively short time, as Germany has always in her wars acted on the principle that the best defensive is a bold offensive, and it hardly seems that she will change her usual procedure in the present instance, particularly as, in this case, there is a military reason of importance that will very possibly be potent in pushing her to adopt this course, namely, the longer she defers attack the stronger Italy will probably grow.

There are vague rumors that Sweden is growing restless and may attack Russia, with the object of conquering Finland, thinking that the situation of Russia in her campaign against Germany and Austria is such that she would be unable to spare troops to defend the grand duchy. Probably all the Finns would be pleased if such an event took place, as they claim that Russia has not lived up to her agreements in her treatment of Finland.

It is very doubtful whether people on this side of the ocean have any real idea of the extent and frightfulness of the slaughter of human beings that is taking place on the other side. We can get some idea of it by taking the casualty lists among officers daily published in the London Times. Taking the last nine numbers which have reached us, those from May 5 to May 14 inclusive, but not including that of Sunday, the 9th, there fell in action, all told, 1,035 British officers alone.

Now, the British army is the smallest army, except the Belgian, Serbian and Montenegrin, in the field; and if, during a period of eight days, they lost more than 1,000 officers, how many must the much larger armies of France, Russia, Germany and Austria have lost in the same period? The period chosen is not abnormal. Preceding periods of a like number of days show a considerably larger loss.

A recent attack on the Ulster volunteers in the streets of Limerick, Ireland, has once more raised the most acute phase of the Irish question.

The land campaign in the attempt of the Allies to force the Dardanelles has developed some of the fiercest fighting of the war. The Allies were reinforced on May 18 and 19 by 30,000 fresh troops, which brought their total effective force up to about 75,000, about twenty-five per cent. of the force originally landed having been lost through casualties and sickness.

Almost as soon as landed, these troops were thrown against the Turkish positions. On the 21st the French made considerable progress and reached positions within a comparatively few yards of the Turkish trenches. On the 22d the Turks took the offensive and made a violent attack on the left of the Indian brigade. Very severe fighting ensued and lasted for several hours. Finally the Turks were driven back with heavy losses. A violent fight took place the same day between the Turks and the Australians and New Zealanders, which had an indecisive result, though the losses on both sides were heavy. On the 24th an armistice was agreed on for the purpose of burying the dead that were killed in the fighting of the three previous days, and, according to the British accounts, the Turks buried over 7,000 of their men during this suspension of hostilities. How great the losses of the Allies were has not been stated, but as the first list of casualties of the Australians alone totals 919, we are justified in assuming that they were very heavy.

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TRIESTE, AUSTRIA, INCLUDED IN ITALY'S TERRITORIAL DEMANDS

The next day was comparatively quiet, but during the night of the 24th fighting on a large scale was resumed, and continued throughout the night and the next day, but resulted in very little change in the position of the contending forces. The Turks are putting up an extremely stiff defense, and it looks as though it would be a considerable time before the Allies will be able to carry out their plan of campaign.

During this land fighting, naval operations went on without intermission, the allied fleet maintaining a continuous bombardment of the forts defending the straits, but with what effect it is difficult to say. Both sides claim advantages, but as the fleet continues to bombard and the forts to reply, it does not seem as though either side had inflicted serious damage on the other.

During the week a desultory bombardment of Smyrna continued, and here, too, the bulletins are in direct conflict as to the results achieved.

The Russian Black Sea fleet once or twice attacked the defenses of the Bosphorus at the entrance to the Black Sea. However, these efforts were more in the nature of a demonstration than a serious bombardment.

The British submarine E 14, which, as will be remembered, penetrated into the Sea of Marmora a little while ago, it now appears sunk two Turkish torpedo

Continued on page 614

A WEEK *in the* WORLD'S NEWS

PRELIMINARY NOTE FROM GERMANY. In reply to President Wilson's note to the German Government upon the Lusitania affair and Germany's submarine activities in general, a courteous and entirely friendly request has been made that both governments first come to an agreement as to the facts in the various cases involved, namely, the sinking March 28 of the Britisher Falaba with an American, Thrasher, aboard; the aeroplane attack, April 24, on the American vessel Cushing, the sinking on May 1 of the American oil ship Gulflight with the resultant deaths of the captain and other Americans, and last, the sinking of the Lusitania, May 7. Upon reaching an agreement as to the facts, particularly as to the real character of the Lusitania and whether, as an auxiliary cruiser of the British navy, she not only was carrying a cargo of arms and ammunition but was also armed, Germany will make specific reply to the President's note. This course is not only in the interests of an accurate understanding between the two governments as to the points at issue, but possibly opens the way to submission of the whole subject to an international tribunal at The Hague. It seems possible that Germany's more definite reply will be in Washington by the time this issue of the Christian Herald is received by our readers.

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COLLISION AT SEA. Just out overnight from New York, bound for Rotterdam, the Holland-America steamship Ryndam, with 230 souls and a million-dollar foodstuffs cargo aboard, was rammed head on by the Norwegian fruiter Joseph J. Cuneo, bound from Boston for the West Indies, at 4 A.M., May 25, in a fog, both vessels being badly damaged, the Ryndam dangerously. The 78 passengers were transferred to the Cuneo, and wireless calls brought several of the battleship fleet now at practice in that neighborhood to the scene, the South Carolina taking off the passengers from the Cuneo and most of the crew from the Ryndam, afterward convoying the two damaged ships, the Ryndam in a sinking condition, to New York.

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WILL WAIT THE SURVIVAL OF THE FITTEST. Duval West, who has been looking Mexico over on behalf of President Wilson, reports that none of the belligerent factions impressed him as equal to the task of governing the country. Despite a rather pessimistic report, the President seems to believe that Mexico may yet gain a ruler through the test of arms, and so will continue his policy of non-interference.

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THE A, B, C, OF SOUTH AMERICAN DEVELOPMENT. Preliminary to that rapid and great advance which South American countries expect to achieve as one result of the European war, a peace treaty was signed on May 25 between Argentina, Brazil and Chile. Recently it was proposed that all South American nations enter into a common relationship on the basis of the Bryan peace treaty.

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ANYHOW, THEY WON'T SHOW DUST SO EASILY. Owing to the shortage of indigo dye because of the war, a familiar spot upon our industrial landscape will be missing, as overalls, which from time immemorial have been blue, will now be gray, according to the president of the National Garment Makers' Association. President Miller, at the annual convention of the association in Chicago recently, declared that garmentmakers have been filling enormous general orders in Europe.

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CHINA AND JAPAN STRIKE HANDS. The lengthy negotiations initiated by Japan in order to obtain extraordinary powers in Chinese affairs were brought to a conclusion May 25 by the signing of treaties which give Japan practically all she demanded, the five articles known as Group V being reserved for future argument. Apprehension of an anti-Japanese movement in South China is prevalent in Tokyo, according to reports.

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TO TAKE NEW YORK FOR CHRIST. Episcopalians of New York City have entered upon a revival campaign which is planned to continue until next March, summer evangelistic services in a huge tent pitched upon the Cathedral grounds being one of the features. The committee in charge believe this will be the beginning of a sweeping advance by the whole Christian church in New York.

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TORPEDOED IN THE HEADLINES. The American freight steamer Nebraskan was torpedoed, in big headlines in the afternoon papers, on May 26, but the report of her captain states that the vessel was "struck by either mine or torpedo," and which it was is still a matter of official inquiry. The American-Hawaiian vessel was homeward bound empty, after delivering a general cargo at Liverpool, and was struck about forty miles southwest of Fastnet on the coast of Ireland, and the crew (there were no passengers) took to the boats, but returned aboard when it was seen that the Nebraskan was not seriously damaged, and the ship returned to Liverpool under convoy of an armed trawler, which had responded to her wireless call for help. Washington refuses to comment on the incident until the facts are in. The ship will be examined for evidence of the nature of the injury. Her flag was down, but name and nationality appeared on side.

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A WAR CHECK THAT DOES NOT CHECK WAR. It has been announced that the Bethlehem Steel Company recently received an order from the British war office for 8,000 cannon, accompanied by a check for $16,500,000, part of which applied on earlier contracts. This corporation is also reported as having received an order for 1,000,000 lyddite shells, to be delivered 4,000 a day, for use of the British army, and that this new order brings the total war contracts of the Bethlehem Steel to over $100,000,000. The news despatch states that 50,000 shrapnel shells and 12,000 one-pounders are being turned out daily for the Allies by Bethlehem and subcontractors. New buildings are still being erected and equipped to handle the enormous war business.

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A FIVE-YEAR REVIVAL CAMPAIGN. The Northern Baptist Convention at Los Angeles, Calif., proposes that Baptists endeavor to win one million converts to Christ within five years; and also to increase the number of Baptist home and foreign missionaries from 3,700 to 5,000 and to aim at a $6,000,000 annual missionary fund.

Anti-German riots in different parts of England, following the sinking of the Lusitania, were put down, and the leaders punished by the authorities. Our pictures show a victim of the Lusitania aftermath fleeing from her home, and one of the street mobs demolishing property of German residents.

"CULEBRA CUT" WIPED OUT. By executive order of President Wilson, Culebra Cut, as the name given to the widest known section of the Panama Canal, has been superseded by the name Gaillard Cut in honor of the late Lieutenant Colonel D. D. Gaillard of the United States army engineers. Colonel Gaillard was in charge of the work at that section from March, 1907, until illness terminated his life on December 5, 1913, the period of his service including the years of most active construction work in the cut.

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THE GENERAL ASSEMBLY AND UNION SEMINARY. The precise relation of the Presbyterian General Assembly to Union Seminary is made clear by the assembly's adoption of its special committee's report. The crux of the whole matter has been purely legal. Presbyterians wished the assembly to exercise some control over Union because the seminary had in its early history received gifts on condition that it would always be an exclusively Presbyterian institution. But legal advisers pointed out that there was no way by which the General Assembly could enforce this. Any person undertaking to do so would have to claim that he was an heir to the estate of the donor. When Union decided some years ago to make the seminary interdenominational, it secured the consent of all the benefactors still living and all the heirs of demised benefactors, thus setting its directors free to conduct the institution as they please. The Continent sums up the situation as follows: "The upshot is that Union Seminary is an independent, undenominational school of theology just like Yale, Hartford, or Andover. The Presbyterian Church is not responsible for it, and has no cause to desire to be; and Union does not want any church to be responsible for it. Union's graduates can continue to come to the Presbyterian presbyteries for examination, licensure, and ordination whenever they choose, just as graduates from other independent seminaries do, and when they please the presbyteries they will be accepted, and when they do not they will be rejected."

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THE UBIQUITOUS WIRELESS. From the middle of the Sahara desert to the middle of the Atlantic (when a ship happens to be there); from Greenland's icy mountains to India's coral strands; from the jungles of Africa to the top of John Wanamaker's in New York; in China, in Siberia, in Australia, all over the Pacific, everywhere, in fact, there now are wireless stations: 7,000 on ships, with 15,000 men to operate them; 1,000 on land, with 3,200 operators; and any number of amateur stations, 2,000 of which are licensed. So, at least, a new wireless signal book states.

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ONE MAN'S MEAT ANOTHER MAN'S—LUXURY. Olive oil, which some American families manage to do without the year through, while others consider their dinner tasteless without it, is regarded abroad as better adapted than butter for many purposes because of its concentrated food value, and consequently its exportation has been prohibited by the Italian and Spanish Governments, though our Department of State obtained an exception in favor of the United States, provided importers give bond that none of the product so imported shall be re-exported.

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ILLNESS OF GREEK KING. Constantine I, king of Greece, who has been in the shadow of death through illness, necessitating the calling of a special physician from Berlin, was reported on May 27 as decidedly improved, and hopes for his recovery, which had been almost abandoned, were revived. The ikon of the "Holy Virgin" from the church at Tinos, believed by the people to possess miraculous qualities, was taken to Athens and placed in the sick chamber, and to its presence is attributed the king's improvement.

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AGAIN AMERICANS SAIL ON MUNITIONS SHIP. Three Americans are among the 296 passengers who sailed on the White Star liner Adriatic May 27 from New York bound for Liverpool, despite the fact that the ship is subject to submarine attack because of her cargo of arms and ammunition shipped, seemingly, in contravention of our shipping laws. In her hold are 15,000 tons of materials consigned to the British war office, including 5,500 cases of cartridges, 3,577 cases of empty projectiles, and great quantities of brass, copper, etc., according to the press. Very elaborate preparations have been made to safeguard the lives of the passengers and crew in case of attack, lifebelts to be spread out in readiness when the boat approaches the danger zone, and her small boats partly lowered.

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MASONS TO OPPOSE MUNITIONS TRAFFIC. The Masonic fraternity in New York State, numbering 200,000, was called upon by the grand master of the order at its recent Annual Communication to take a firm stand against the exportation of arms to Europe, and all Masons were advised to engage in a campaign to bring this traffic to an end on the ground that the Masons are "a world fraternity . . . teaching the brotherhood of man." "The time is ripe," declared the grand master, "not only to prevent the killing of men by other men with arms, but to prevent also the spectators or so-called neutrals from supplying deadly weapons with which the murder shall be accomplished. The command 'Thou shalt not kill' applies equally to him who has the weapon and to him who holds it for use by another. . . . The world has been led too long by the men and the ideas responsible for this horrible conflict. Let us join with the church of God and all other forces for good in spreading better, nobler and more exalted ideas."

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ENGLAND LOSES LINER AND BATTLESHIP. The news of May 28 reports the sinking on May 27 of the 14,000 ton English battleship Majestic, an old-type vessel, by submarine in the Dardanelles, nearly all the officers and men being saved. The Triumph, which was sunk in a similar manner previously, was of 11,800 tons. On the same day, May 27, the new Canadian Pacific Railway's liner Princess Irene, a passenger ship of 400 tons, was blown to atoms with the loss of over 300 lives opposite Sheerness, the disaster being compared to that of the Bulk, which was destroyed November 26 with the loss of 800 lives at about the same place, and the exact cause of which is, as in the present instance, as yet unknown.

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BURNING UP OUR MONEY. The fire insurance people at their forty-ninth anniversary conference just held, learned that 191 companies operating in this country received $333,64[illegible] in premiums in 1914, or about $9,000,000 increase over the preceding year, and paid out in losses $200,720,782, or about $28,000,000 more than in 1913. Taxes and operating expenses consumed more than the difference between premium income and loss payments, entailing a 4.21 per cent. underwriting loss, the income from investments alone yielding dividends to the business as a whole.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE. For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

J. H. I am in a dark state of mind. I do not know how to meet the conditions necessary to win God's forgiveness. He forgives "as we forgive." It has always been my practice, no matter how I feel about a wrong received, to do good in return, with the desire that all wrong or unkind feelings die out of my heart. Just here in the inner life is the trouble. One may return good for evil and yet feel unkindly. I have tried to cease from all kinds of evil and do Christian duties. I call it outside Christianity, lacking the power. I lack love to God. My motives seem selfish, trying all this for my own good and the good of others. If I can only receive the new birth! Sometimes it seems wrong to do Christian works without a real Christian experience.

It has probably not occurred to you that the root of all your trouble is lack of faith, but such is evidently the case. You speak about the "conditions" of forgiveness, but there are really no conditions. God forgives us freely. All we need to do is to trust him. You are stumbling at some words of Jesus which he meant to be a help, not a hindrance. If he had meant that God would not forgive us until we obtain in our hearts the Christian grace of full forgiveness for others, that would have made an impossible condition. Only his power can make us feel toward others as we should. We ask his forgiveness, saying that we will put away all thoughts or plans of revenge, of retaliation, of unkindness. Then, as we trust him, he forgives us and puts his love into our souls. That makes us love others in an entirely new way. We look at people with his eyes and long to help them for his sake. As you trust Christ to forgive you, you must also trust him to cleanse you from all sin. Read the gracious promises of cleansing and claim them as your own. It is sad that you are so troubled during this late evening. Can you not stop all worry and anxiety and enter into the sweet rest of soul which Jesus offers? He longs to call us not servants but friends. You speak of being ill. Physical conditions cloud and affect our spiritual and mental states. But he abideth faithful. He is the solid Rock. Put all your trust in him and he will give you peace. Do not give up your Christian works; but do not delight to trust Christ so completely that you will really *experience* the comforts of his love.

J. G., Bridgeport, Wash. Should a church change as the people change, to keep along with the times?

In some respects a church must change as the times change. For instance, its members change their mode of dress with the changing centuries; they change their language, as new countries are discovered and the races mingle and develop. The Roman Catholic Church has made a great mistake in clinging to a dead language for so much of its ritual. [Paul made clear the advantage of talking in a language the people understood. I Cor. 14: 6-11, 19, 27, 28.] The essential truths and principles of Christianity do not change, but the church must adapt itself, so far as it can without violating any of its changeless principles, to the changing conditions of civilization in order that it may win the greatest possible number to the fold of Christ. The apostles walked; Wesley rode horseback. If they were alive today they would use trains. We light our churches by electricity, not with candles or crude lamps. We use the newspapers to advertise our services, spreading thus the Gospel invitation. As better musical instruments are manufactured the church uses them for its work. All the modern helps in Sunday school work and church life can be made a means of grace if the old power of the truth is not surrendered. It is pitiful to see a church trusting to these new appliances and methods for results when it has lost the glory and power of God's Spirit, but a Spirit-filled church can make use of these things to forward the progress of the "everlasting Gospel." Paul said: "I am become all things to all men that I might by all means save some." (I Cor. 9: 19-22.) The other questions you ask were discussed in the Mail-Bag of May 19, 1915.

Is. P. A. M., Winston, N. C., and W. S., Georgia. The passage in Mark 16, from the ninth verse to the end of the chapter, are regarded by some eminent scholars, including Tischendorf and Tregelles, as not belonging to the original text of Mark's Gospel, but as added by later hand. They are not found in the Vatican MS. nor in the Sinaitic MS., which are the oldest Gospels yet known. They are, however, found in all the published Greek MSS. except the two above mentioned, and especially in the Alexandrian MS., which is admitted to be no less than half a century later than the two oldest and by no means of less authority. They are accepted by Irenæus (second century) and by other eminent church fathers in the third and fourth century as an essential part of Mark's Gospel and they are accepted and defended by many scholars of our own time.

A. F. C., Oswayo, Pa. Many men prominent in American history were of obscure origin. Lincoln, Garfield and Grant were among the number. The first was a rail-splitter on a little farm; Garfield cut wood to pay for his own schooling, and Grant was a tanner. Horace Mann, founder of the common school system of Massachusetts, was a poor boy who braided straw to earn his school books. John Adams, the famous statesman, was the son of a shoemaker. You might add indefinitely to the list by spending an hour among the biographical books in the nearest public library.

A. R., Bradley, S. D. We will answer your question by telling of an incident bearing on the problem of Sunday observance. A minister in a country parish was preaching a sermon, when the sky became suddenly overcast, and a violent wind began to blow, with every indication of a storm approaching. The old pastor was weather-wise. He closed his discourse sooner than usual, and made announcement from the pulpit that widow So-and-So's grain was lying in the field, cut, and would be ruined if it were left out in a thunderstorm, which would be a heavy loss to her and her little family. The men in the congregation took the hint, and almost before the first drops of rain fell, the widow's little crop was gathered in the barn. That was a work of mercy; but no one would be justified in using it as an argument for Sunday labor which could and should be done on week-days.

S. B. B., Walden, Ky. 1. Your question is regarded by many as being answered by John 3: 5; Gal. 3: 27; Acts 19: 3-5; John 4: 1, 2. As some at least among the disciples had been followers of John the Baptist (see John 1: 35-40). 2. Various reasons have been advanced to account for the omission of the tribe of Dan in Rev. 7. Dan was peculiarly given to idolatry (Judges 18: 1-31.) In the days of John the Apostle, it had disappeared altogether as a tribe. Others have surmised that as the tribe of Dan had chosen a serpent for its emblem, that fact, taken with John's allusion to the "old serpent" (Rev. 12: 9), and Dan's leaning to idols, may have decided the revelator on its omission and on the substitution of a tribe more worthy. 3. The price of "555 Difficult Bible Questions Answered," without subscription, is $1.

Miscellaneous

Mrs. C. L. Petersburg, Pa. The verses you mentioned are not in our collections.

M. J. H., Orange, Calif., J. S. M., Madison, Wis., and others. The question you mention will no doubt be discussed in the diplomatic negotiations now under way.

H. C. B., Pearl, Ill. The present depression in business and the consequent unemployment are largely due to the war, but more favorable conditions will return when it is over.

W. T. A., Greenville, Pa. 1. The forts of Alexandria were bombarded by the British on July 11, 1882. 2. Admiral Seymour commanded the fleet. 3. The rebellion of Arabi Pasha.

L. A., Alberta, Canada. It is a mistake to try to make the lives of children too rigorous, and to deny them the innocent enjoyments of childhood. There are many children's games that should be encouraged to keep the little ones from dulness and moping.

G. B., Binghamton, N. Y. It is a matter in which no stranger should interfere. Your friend should learn the lesson of forgiveness; no matter how serious he may hold the offense to be, it is his duty as a Christian to forgive and to let it be known to the other that he has forgiven. Let him read Matt. 5: 44-48; Luke 6: 27-35; Luke 17: 4; Mark 11: 25; Matt. 18: 21, 22. As a friend, you can take the privilege of advising him without giving offense.

J. S. D., Deer Creek, Okla. The whole Christian world is praying that God in his infinite wisdom will make this great war a means of bringing back the nations to their spiritual allegiance. Our own land stands ready to take the initiative in helping to restore peace, but we must await the right opportunity, with firm faith that it will come in God's good time. The Christian Herald stands loyally by the President in his efforts; but partisan discussion will not help but rather hinder him.

Mrs. A. W., Toronto, Ont. The story you mention is told of a king who presented a staff to his court jester, who had been amusing the guests. He told him that it was for the "greatest fool in the world." One day long afterward, the king lay dying, and the jester came to him tearfully and asked him whither he was going. The king replied that he did not know. "Oh, master," said the poor fellow, blinded with his tears, "the staff is thine. Take it; for as thou knowest not whither thou art going, thou must be the greater fool."

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Worth all my risk.
I'll eat some more today!"

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Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

THE BRYCE REPORT ON ATROCITIES

MUCH has been printed on the violation of the provisions of the Hague Convention and the usages of civilized warfare in the present European conflict, but the most specific publication on the subject yet was issued May 12 by the Macmillan Company, New York, for His Majesty's Stationery Office, London.

Last December the Right Hon. H. H. Asquith, first lord of the British treasury, appointed a committee with Viscount Bryce as its chairman, "to consider and advise on the evidence collected on behalf of His Majesty's Government as to outrages alleged to have been committed by German troops during the present war, cases of alleged maltreatment of civilians in invaded territories and breaches of the laws and established usages of war; and to prepare a report for the government showing the conclusion arrived at on the evidence now available."

The findings of this committee have been published under the title, "Report of the Committee on Alleged German Outrages, Appointed by His Britannic Majesty's Government. "The men under whose signatures the material is made public are: Lord Bryce, the Right Hon. Sir Frederick Pollock, the Right Hon. Sir Edward Clarke, Sir Alfred Hopkinson, Mr. H. A. L. Fisher, vice-chancellor of the University of Sheffield, and Mr. Harold Cox.

The report consists of two parts: First, an analysis and summary of the testimony regarding the conduct of German troops in Belgium toward the civilian population during the first few weeks of the invasion; and second, an examination of the testimony relating to alleged breaches of the rules of war, and also inhumanity by German soldiers during the first four months of the war, whether in Belgium or in France. In the foreword to the report the committee says:

"WE began the inquiry with doubts whether a positive result would be obtained, but the further we went and the more witnesses we examined, so much the more was our skepticism reduced. There might be some exaggeration in one witness, possibly delusion in another, inaccuracies in a third. When, however, we found that things which had at first seemed improbable were testified to by many witnesses coming from different places, having had no communication with one another and knowing nothing of one another's statements, the points in which they all agreed became more and more evidently true, and when this concurrence of testimony, this convergence upon what were substantially the same broad facts, showed itself in hundreds of depositions, the truth of these broad facts stood out beyond question. The force of the evidence is cumulative."

From such the committee draws the following conclusions: "First, that there were in many parts of Belgium deliberate and systematically organized massacres of the civil population, accompanied by many isolated murders and other outrages; second, that in the conduct of the war generally innocent civilians, both men and women, were murdered in large numbers, women violated, and children murdered; third, that looting, house-burning, and the wanton destruction of property were ordered and countenanced by the officers of the German army, that elaborate provision had been made for systematic incendiarism at the very outbreak of the war, and that the burnings and destruction were frequent where no military necessity could be alleged, being indeed part of a system of general terrorization; and fourth, that the rules and usages of war were frequently broken, particularly by the using of civilians, including women and children, as a shield for advancing forces exposed to fire, to a less degree by killing the wounded and prisoners, and in abuse of the Red Cross and the white flag."

Speaking of its method of obtaining the evidence upon which it rests its report the committee says that for some three or four months before the appointment of the committee the Home Office had been collecting a large body of evidence (taken from Belgian witnesses, some soldiers, but most of them civilians, from those towns and villages through which the German army passed, and from British officers and soldiers). More than twelve hundred depositions made by these witnesses have been considered by the committee. . . . The depositions were in all cases taken down in England by gentlemen of legal knowledge and experience, but with no authority to administer an oath. They were instructed not to lead the witnesses or make any suggestions to them, and also to impress upon them the necessity for care and precision in giving their evidence. They were also directed to treat the evidence critically, and as far as possible to satisfy themselves by putting questions which arose out of the evidence that the witnesses were speaking the truth. They were, in fact, to cross-examine them so far as the testimony given provided materials for cross-examination. . . In many cases those who took the testimony have added their comments upon the intelligence and demeanor of witnesses, stating the impression which each witness made and indicating any cases in which the stories told appeared to them open to doubt or suspicion.

IT IS unfortunate that in a matter of such importance the testimony could not have been taken under oath, as would be required in much less grave cases in even ordinary courts of law; and that the committee, having but one witness to each alleged crime, bulked all similar cases and by that process obtained "cumulative evidence" to prove each case, though the case itself, by itself, would have been obliged to stand or fall by the unsupported testimony of one person, or possibly the members of one family. That no witnesses were heard in "rebuttal," and that witnesses were cross-examined, not by attorneys for the "defense," but by investigators in sympathy with their stories, awakens the American sense of justice and fair play, and causes a suspension of judgment on the part of the public. (It will be remembered that atrocity tales, fully equaled in all previous wars, not excepting our own Civil War, were generally found untrue upon calm and unprejudiced investigation.)

This serious indictment of one great nation by another will not be dismissed on these grounds by the American public, yet neither can it be accepted as the final word nor as full and legal proof of the charges. It will be interesting to hear what answer Germany will make, and not surprising if she makes none at all, since, under the circumstances, she cannot possibly confront these witnesses with her own. Despite this seemingly strong showing against Germany, we of America will do well to apply to all atrocity charges, against whomever made, our national hesitancy to believe evil reports until proved beyond the peradventure of doubt.

Gospel Missions Convene

THE second annual convention of the International Union of Gospel Missions was held at Norfolk, Va., May 16-20. Twelve hundred citizens assembled to greet the convention at its opening meeting in Wells' Theater for the five days' session. In behalf of the state Governor Henry Carter Stuart, for the city Mayor Mayo, and for the church Rev. Sparks W. Melton extended public welcome to the mission workers.

Mrs. E. M. Whittemore, president of the organization and founder of the Door of Hope, made an address in response to the formal welcome.

Subsequent business meetings of the convention were held at Epworth M. E. Church and big, attentive audiences gathered. Among the speakers were many superintendents and leading workers in Gospel Missions, including Mrs. E. M. Whittemore, Thomas A. Noonan, John H. Wyburn, Miss Sara Wray, F. Murray Oliphant, Rev. T. C. Roberts and Horsefield Gardner, all of New York; Rev. G. F. Spring, Toledo, Ohio; Mr. George Simmons, Brooklyn, N. Y.; John Thompson, Pawtucket, R. I.; Rev. Thomas B. Ironside, Morristown, N.J.; Rev. Warren H. Dennison, Norfolk, Va.; Rev. Frank K. Ward, Cedar Rapids, Iowa; Clemme Ellis White, New York; Philip I. Roberts, Rev. W. E. Ramseyer, Duluth, Minn.; Ernest G. Randal, Newark, N. J.; Rev. Charles W. Simpson, Bridgeport, Conn.; Oliver C. Elliott, Boston; Obadiah Dugan, Charleston, S. C.; George L. Search, Sioux City, Iowa; Miss Catherine Leonard, Worcester, Mass.; Louis Bernhardt, Brooklyn, N. Y.; Maurice Ruben, Pittsburg, Pa.; Miss Ruth Angel, New York; Philip Sidersky, Baltimore, Md.; Obadiah Becker, Allentown, Pa.; Mrs. A. C. Steele, Chattanooga, Tenn.; Mr. C. M. Stocking, Minneapolis, Minn.; P. E. Cull, Boston; Rev. Fred W. Davis, Portland, Oregon; E. I. Goodwin, Syracuse, N. Y.; James Goodeheart, Denver, Col.; Jacob Fritz, Boston; R. D. Murphy, Worcester, Mass., and Frank Dippel, Philadelphia, Pa.

The convention re-elected all of its present officers, with the exception of Rev. John Callahan of New York, who had resigned from the executive committee. His place was supplied by Ernest G. Randall of Newark, N. J.

It was decided to hold the next annual convention at Toledo, Ohio.

D. R. CRAIG.

The Latin-American Field

INTEREST in missionary work in Latin America has been growing steadily in the last few years. A conference on this work was held in New York in March, 1913, and since that time a permanent "Committee on Co-operation in Latin America" has been at work. It was decided last September, in response to many insistent calls from the missionaries all over the field, to hold a general conference on the missionary program of all Latin America, in the city of Panama. The date set is February 10-20, 1916.

Over thirty American and British missionary societies, including practically all the agencies doing work in Latin America, are actively co-operating in the preparations for the conference. The Panama gathering will thoroughly study the work and the need of Latin America. The great missionary leaders from the field will be there.

Eight commissions, composed of 218 members from the field as well as the home base, are well along in their task of studying the problems to come before the Panama Conference and in preparing reports on which the conference discussions will be based. Some of the papers already in hand are of unusual worth. A single paper from Ecuador, for instance, contains more information concerning the missionary situation of that nation than all the printed literature about it in existence.

The most important pre-conference gathering is the meeting of the commission chairmen and picked representatives on the 9th and 10th of June. Information will be furnished by the Secretary, Latin America Missionary Conference, Room 806, 156 Fifth Avenue, New York.

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A TRANSIT REVOLUTION

THE trolley car is a great blessing to the human race—when you can get aboard one at the right time and place, find a seat, and get off near where you want to go. It appears that there are times when the trolley doesn't happen along just when it's wanted most, or else refuses to approach your neighborhood, or is overcrowded when you squeeze in, or goes only within seven blocks of your friend's house for which you are bound. And just when the public began to find out these exasperating limitations in trolley service, along came the revolutionary jitney.

The jitney is a footloose automobile that is glad to tote you here and there for a nickel. Where and how the word originated, or the idea either, for that matter, I haven't had leisure to find out. But probably our rapidly growing jitney service is an importation from England, where motor 'busses have been vitalizing the tram lines (electric street cars) for some years. In fact, the two modes of transit have fought a battle royal for transportation rights, but the individual motor 'bus service had the public as its ally and won the right to carry passengers every which way, without the restraint of rigid routes and time schedules.

THE TROLLEY CAR IS A GREAT BLESSING—SOMETIMES

Not the cities alone, but the whole countryside is enjoying this form of automobile convenience over there.

And now we ourselves are witnessing war between the established street car lines and the jitney, and the automobile makers show which way they think the issue will fall by planning to turn out cars especially designed for jitney service. Chiefly second-hand cars and old-timers are holding the fort meanwhile.

The thing has already become commonplace in most of our big cities. Boston was initiated on May 12. Brockton, Mass., has a lot of them. Philadelphia curbs are lined with them. You will find them all the way to the Pacific Coast, and there you will find them thickest. New York has been experimenting with regulations for them. They have become a problem in city traffic; I guess they have also become a necessity.

The scheme of the jitney is to run up alongside the curb where you are standing, you step aboard, pay your five cents—for that is the jitney fare—state where you wish to get off, and the jitney drops you again at the curb. At first the jitneys go practically anywhere within reason for five cents, but as rapidly as the territory becomes occupied, each individual jitney selects a route along which it operates.

T. L. FREELAND.

ESPECIALLY DESIGNED FOR JITNEY SERVICE

PROBABLY HALF THESE CARS ARE JITNEYS

AN OLD PROVERB ILLUSTRATED

BY MARGARET E. SANGSTER, JR.

A FEW days ago I was starting leisurely toward home. I had reason to be leisurely, for I had more than enough time to catch my train. Yet, when I saw the car that ran from the office to the railroad station stopping on a far corner, I broke into a run and stepped breathlessly on to the platform.

The car was very crowded. I realized that as I paid my fare and stepped into the stuffy aisle. Men, women and children jostled each other rudely, and smileless faces glared at each other. Feet stepped heedlessly on other feet, and harsh newspapers rattled against harsher bundles. Wedged between a short fat woman and a tall man with an elbow that stuck out perilously in the region of my nose, I tried to breathe easily and naturally.

The car jolted on, and although the way to the station was not long, it seemed an eternity to me. When I finally reached the station platform I looked rather ruefully at a vanishing train, and then at the reflection of myself that I saw in a tiny mirror.

My hat was on one side (very much on one side), and a long wisp of hair strayed lonesomely across one cheek. My dress—which had been rather well pressed—was very much creased. As I lingered before the mirror trying to repair as much of the damage as I could, another car (the car that I would have caught if I had taken my time) thundered in. It was a nearly empty car with no swaying strap-hangers, no crowded aisles, no sharp-elbowed men. As I walked toward the end of the station where my later train was standing, I found myself soliloquizing on the foolishness of hurry.

IT'S the great fault of this generation, I think, this craze for speed! It lays its nervous hand on young and old alike, and leaves a trail of victims everywhere. Some of the victims have tired eyes, and weary lines beside their mouths; some of its victims go far away to take rest cures, others keep going on—until it comes time to take the great rest cure.

If folk have shining dollars and crisp green bills—plenty of them—the craze for speed works out in the shape of high-powered cars, and death-defying motor boats, and, sometimes, aeroplanes. If they—well, if they *don't* own many shining dollars, they get their taste for speed in wild races after trolley cars and trains and people and work and ideals!

I was standing on a perfectly serene and peaceful little street corner a few days ago, waiting for a long line of traffic to pass on before I crossed. Not far from me stood an old lady, deep in peaceful conversation with a middle-aged lady. They seemed perfectly absorbed in each other, utterly oblivious to the rest of the city.

Suddenly a car swung down the street. It was a commonplace car, and the ladies were continuing their low-voiced conversation without looking up, when all at once something happened.

Dashing down the street came a volcano—a volcano in the form of a young and attractive-looking man. He swooped between the two ladies (with never a "beg-your-pardon"), and dashed madly into the street. I saw him fling himself triumphantly onto the moving car, and then he was borne swiftly out of sight. He was a victim of the craze for speed.

On the corner the two erstwhile peaceful ladies stood shaken by his swift coming and going.

"My dear," gasped the middle-aged lady (for she was rather stout, and stout folk gasp when they have been pushed violently out of the way), "my dear, what a whirlwind! How rude!"

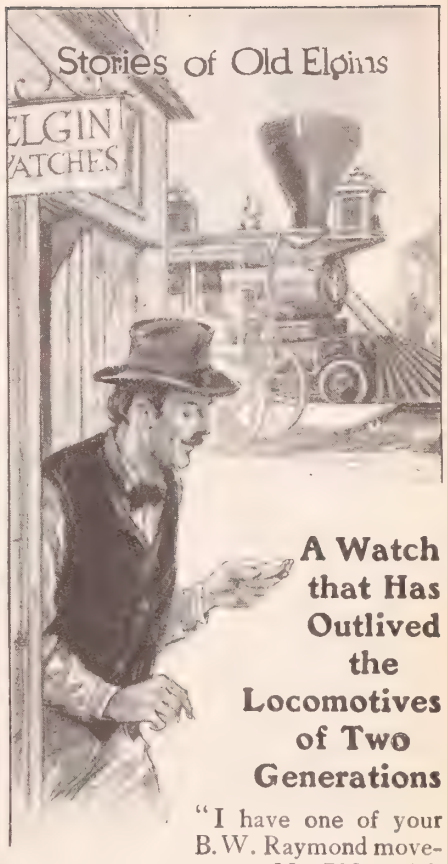
But the little old lady smiled, though her face was a bit pale, and her feet were a bit unsteady.

"Times," said the little old lady, "have changed."

TIMES *have* changed. When the little old lady was young, a man would have passed politely behind her, lifted his hat, missed his car, and waited for another. Cars didn't go very often then, and now they run every minute or so. The man of fifty years ago had more excuse to hurry, but—times have changed.

Rudeness isn't the only result of this craze for speed. Sometimes a little unnecessary haste to get somewhere ends in the loss of life or in very grave danger. There is a very old proverb (you probably all know it) that rings through my mind very often in these hurried days of ours:

"Fools rush in where angels fear to tread." I often think of it when I see folk dart across the crowded avenue, narrowly missing the heavy wheels of motor trucks and horses' steel-shod



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feet. I often murmur it to myself when I see men, yes, and girls, too, jump onto the swaying steps of moving trains. Of course, nine hundred and ninety-nine out of every thousand escape death and injury; but, friend of mine, there is just a chance that *your* life may be the thousandth.

There are other ways than chasing trains of being affected by the speed mania. There are people who rush through their work, never taking the time to do it well. I used to go to school with a rather brilliant girl, who, like a great many brilliant folk, was inclined to work spasmodically. She would dash through one lesson, give a wonderful recitation, and go on to the next without stopping to take a mental breathing space. Teachers marveled at her cleverness, but failed to understand her. The plodders, who took time to get each lesson firmly in their minds—taking time because they had to take time—envied her as they gave their commonplace recitations and asked their every-day questions.

At the end of the year came the dreadful examination day. And then, in a week, came the more dreadful reports. Absorbed in our satisfactory but unastonishing marks, we forgot to ask our brilliant classmate how she had fared. It was a day later that I met her on the street.

"How did you get along in the examinations?" I asked, although I felt that the question was unnecessary.

The girl looked at me quietly for a moment, and in that moment I realized how thin and pale and burned-out she was looking.

"Why," she told me finally, "why, I—didn't—pass—anything!"

"But, but," I stammered, "but—I don't understand!"

"Neither did I, at first," said the girl slowly; "then it came to me. I had hurried so all year that my mind was a perfect jumble of unconnected facts. *I hadn't been able to get anywhere.*"

THAT, friends of mine, is the usual result of this craze for speed. You burn out the spark of vitality that makes your brain a useful, living thing—and you don't get anywhere. You chase a car—and when you arrive at the destination you find that it was unnecessary, that you haven't (figuratively) gotten anywhere.

Take time to do a thing carefully, and politely, and thoroughly. Think before you run after the elusive something that seems desirable. And, if it really—after you have thought hard—still seems desirable, try to catch it. But, if you have considered carefully and realized that it is the craze for speed that possesses you, take your time. The folk who take time to do each task well are the folk who arrive.

THE YOUNG PEOPLE'S MEETINGS

Christ's Call to Young Women of Today

Christian Endeavor and B. Y. P. U. Topic for June 20. Luke 10: 38-42

JOEL BLAU, in a recent article in the Hebrew Standard, expresses the hope that woman will some day put an end to the crime of war. He writes: "I fancy that the day is approaching when she will tire of waiting; when she, in the newly gained sense of her sovereignty, will rise up in her just wrath and declare that the life which is hers to give is no one's to take! In that day the thrones of kings will totter and fall."

In "War Brides," Marion Craig Wentworth's terrible play, the young bride chooses death rather than bear a son who will follow his father's trade of war.

These sentiments and convictions indicate something of what woman's place is to be in the next years of the world's life. She must set herself against the ancient wrongs of society and compel their undoing. If the need of the world ever cried out for heroic women souls it is crying for them now.

And the call of the world for help is the call of Christ. He calls the young women of today to new fearlessness, to new sacrifices, to new determination, to new consecration. Women are to be women still. We need the sweetness and gentleness and patience of the wife and mother of other days, but with the old home faithfulness there must be a new interest in the lives and homes of others, a new zeal in spreading peace and justice and joy over all the world.

God's Spirit Directing the Soul-Winner

Epworth League Topic for June 20. Acts 8: 26-38; 16: 6-10

A QUAKER sitting near John Wesley at a religious service asked him if he were planning to speak if the Spirit moved. The energetic John replied: "I shall speak that the Spirit may move." It is true that the Holy Spirit will guide us in our work, but it is not safe nor wise to wait for special leadings. If special leadings come, follow them, but in the absence of these go ahead strenuously trying to save and help everybody you can reach. Paul's leadings in the incident recorded in our second Scripture passage were first of the negative kind. He and his friends were forbidden by the Spirit to preach in Asia and in Bithynia. Then at Troy came the positive message: "Come over into Macedonia and help us."

It is glorious to live so near to God that his Spirit can keep us off from unfruitful expeditions and guide all our efforts so that they shall tell for the most. A flaming zeal is the chief requisite. Yet we are not to wait even for this. Wesley said again that we should "trample under foot that enthusiastic [fanatical] doctrine that we are not to do good unless our hearts are free to it." After all, our duty is very plain. We have the Word of Life. We must take it to all whom we can reach; we must try to go where we can reach the most; and where we can reach those over whom our peculiar gifts and temperaments and training and experience will give us the greatest influence.

MISSIONARY LABORS IN GUAM

GUAM has had Protestant missionaries for fourteen years, and in our efforts in giving the open Bible to the Chamorros we meet with many encouragements. The antagonism of the Spanish priests of the Roman Catholic Church is our great drawback. The people fear the priests' presence and anathema.

A short time ago, I appealed to the governor of the island, Captain W. J. Maxwell, U.S.N., who is a zealous Roman Catholic, for the privilege to hold divine services in the open air. My request was granted, but with so many restrictions that it would be almost an impossibility. The Stars and Stripes waves freely over our heads, but American Protestant missionaries do not have the full liberty to preach the Gospel in Guam. The natives who buy Bibles or Testaments or accept tracts from missionaries, are very careful to keep them out of sight of the priests lest they lose them. Many have had their Testaments taken from their homes by the priests. The people want the Bible to read for themselves and are anxious to hear the preaching of the Gospel. On Sunday evenings, when the weather will permit, a crowd gathers on the outside of our little mission church during Christian Endeavor and preaching services, listening to the singing and preaching. They would come in only they are afraid. Recently, all have been forbidden to attend the mission school. If they should come, they are denied any ordinance of their church.

ARTHUR W. LOGAN,
Guam, M. I. *Missionary.*

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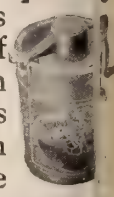

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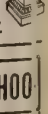

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EW YORK SEES A FAR EAST WEDDING

FTER ceremoniesconsuming nine days d the larger part nine nights the inty Ou Shee is last the wife of e Ling You. The ide and groom e an attractive ung Chinese ple. He is a stunt in his senior ar at the DeWitt inton High School d she was a belle the Chinese coly in Boston. Both e of an age that ade the consent of eir parents necesry to obtain the arriage license. Among the Chise, it is not good rm for the young an to do the woo. The parents se- t the bride and arrange the dowry. l the prospective husband has to do to be delighted with their choice and marry her. So, after the parents Lee Ling had decided that he was d enough to marry, they made a trip Boston, sought out the parents of e demure Ou Shee, and arranged the tails. The bride came on to New ork, accompanied by a retinue of latives and friends, and when the rty arrived in Chinatown, Lee Ling, rich Oriental robes, ran down the airs from 39 Mott Street, rapped a elcome to his bride on the taxicab ndow, and then ran back into the use without seeing her—all accordg to immemorial Chinese usage!

THE BRIDE AND GROOM

The Chinese wedding ceremony was mple. The couple took their places in e midst of a circle of relatives and iends, who were resplendently at-ed in vari-colored embroidered silk bes. The bride sipped a little rice ne from a tiny cup and passed it to e bridegroom, who did likewise, and e Chinese ritual was over.

As Lee Ling is a Christian youth, he sisted upon a Christian ceremony in dition, and the writer had the privige of marrying this happy young uple according to the forms of the ristian Church. This ceremony took ace at 39 Mott Street. Chinese woen and children and young men iends of the bridegroom crowded the oms and halls and stood on the stairys, and pushed into every point of ntage to view the ceremony. Before e wedding the bride sat in a rear om, her face turned to the wall and vered by the never-absent fan. Her ir was loaded with ornaments of re yellow gold set with jade, and a autiful embroidered robe of peachlored silk covered her down to the tle shoes that peeped out from under e robe.

With the necessary religious and gal ceremonies performed, the cusns dear to the hearts of the Chinese gan. The term "marriage" with the inese, signifies "joyful event." For ne days the bride submitted to all rts of jovial chaff and badgering. is ordeal is supposed to be good scipline, and enables her tormentors prophesy as to the patience and good nature of the newly-made wife. Banquets were the order of the day. They were held morning, noon and night. They invariably began with the highly esteemed birds' nest soup, which was followed by eight or ten other courses. The banquet which the writer attended commenced at five o'clock on Saturday evening, when three hundred sat down to an elaborate course dinner. The guests completely filled two floors of a large Chinese restaurant. At the same time, two other banquets were in progress in other parts of Chinatown to accommodate wedding guests who could not be seated at the main banquet. Another, quite as elaborate as the foregoing, was held in the same restaurant, beginning at midnight that same evening. At all of these feasts the groom, accompanied by friends, visited each table. Later, the wife came in, accompanied by a kindly-faced Chinese chaperon. She, too, visited each table, making three very low and graceful courtesies to her guests. She walked very slowly, balancing herself with much skill on the high heel that is set in the center of the fashionable Chinese shoe. With her was the indispensable fan, with which she covered her face, and which was never removed save as she passed tiny cups of tea with her own hands to each guest. When the guest replaced his cup on the tray, he placed in it a piece of money invariably enclosed in a scarlet-colored paper, the red hue signifying good fortune. After this tea-drinking, custom compels the timid girl-wife to stand with face covered and submit to all sorts of good-natured verbal torture. The bride then passed a tray heaped with a bitter-flavored nut. This is an essential accompaniment at a Chinese wedding. These nuts are regarded as symbols of good fortune; and as each guest accepted one, he showed his appreciation by dropping more scarlet-covered money upon the tray.

The Chinese show good judgment in their wedding presents. They confine their gifts almost exclusively to money. The newly married couple are not burdened with unusable gifts, which might include a score of identical articles. Herein the East makes a useful suggestion to the West.

After nine days of continuous banqueting, that kept the Chinese children from school, the merchants from business, and the young Chinese men from studies and stores, Lee Ling and Ou Shee were considered fittingly married. They have now settled down to practice domestic economy after the Chinese fashion, accompanied by the good wishes of their many American and Chinese friends.

(Rev.) John R. Henry.

Church of All Nations, New York.

THE FIRST TALKING MACHINE

HE first invention connected with the phonograph was the phonautograph of Leon ott, in 1857, which recorded sound vibrations n a hand-rotated carbon-coated cylinder. e record could not be reproduced, but was d merely to study sound waves. Its stylus l vibrating diaphragm became, however, imtant features of the talking machine.

Mr. Charles Cros, in 1877, first suggested the a of mechanically reproducing speech. He sented a paper to the Academy of Sciences Paris in 1877, but this paper was not read til Thomas A. Edison had reproduced speech ld. In the course of some experiments in 7, conducted with a telephone transmitter, Edison discovered he could reproduce articue speech. But it was not until one of his collaborators, Mr. Edward H. Johnson, in a lecture, mentioned the telephone repeater invented by Mr. Edison that any one realized what the discovery meant. The papers, in reporting the lecture, announced the invention of the talking machine by Mr. Edison. Mr. Johnson returned home to assist in perfecting the device, and with Mr. Edison produced a machine consisting of a little revolving cylinder turned by a crank, a simple vibrating diaphragm and needle, and a piece of tin foil which they wrapped around the cylinder. The words, "Mary had a little lamb," were spoken into the machine, and then it was immediately set back and the cylinder revolved again to see if it would repeat the words, which it did quite distinguishably.—*From Smithsonian Institution Bulletin.*

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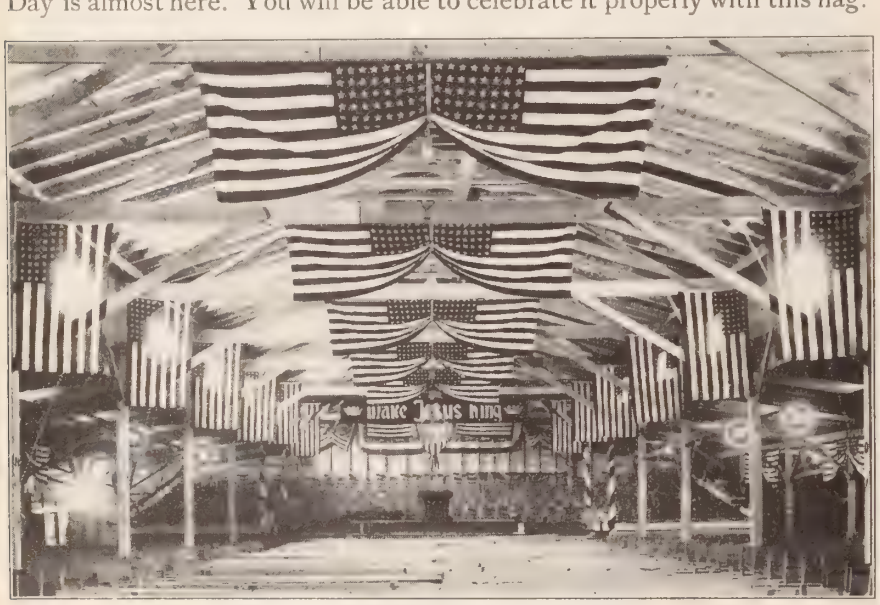
Our 1915 Flag (6 feet long by 4 feet wide) is made by the Dunkards of Pennsylvania, within sight of Valley Forge, where Washington and the Patriots once struggled for liberty.

Here is your chance to own one of these large American Flags, the same as those shown in the picture below. Not a little flag, but a large-sized "Old Glory," 6 feet long by 4 feet wide—bigger than the top of your dining-room table—real red, white and blue, with stripes double-stitched together, and guaranteed not to fade, run or shrink, no matter what the weather.

Here is an opportunity to keep faith with your patriotism. You will not only have use for a flag on every holiday for years to come, but you can also use it constantly for decorative purposes in public and private sociables, in the club-house, the church and the home. Independence Day is almost here. You will be able to celebrate it properly with this flag.



The Tabernacle at Medina, N. Y., decorated with The Christian Herald Flags Described Herewith

The flags used in the illustration herewith are actual Christian Herald Flags which were sent to Messrs. Burgess and Butts for the purpose of decorating the tabernacle during the "Good News" campaign in Medina, N. Y., recently. The photograph of the tabernacle interior was sent to us by Mr. Benjamin F. Butts, Director of Music, during the revival.

HOW TO SECURE ONE OF THESE FLAGS

At this time of the year, the Christian Herald usually puts forth extraordinary efforts to increase the membership of the Christian Herald Family. YOU are a member and we know you will help us. But we have no right to accept your good offices for nothing, so we make the following proposition:

We will send the large American Flag and Declaration described above and the Christian Herald for one year, all for only **$2**

Or, you may secure the Flag and Declaration ***FREE.*** To any old subscriber who will send us one new eight months' subscription to the Christian Herald (remitting $1.00 with order) we will send one of these large American Flags and Declaration of Independence . . . . . **FREE**

ACT NOW

Address: The Christian Herald, Bible House, New York

A PRAYER FOR THE TEMPTED

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JUNE 20. PS. 141.
(TEMPERANCE LESSON)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Keep me from the snare which they have laid for me." Ps. 141: 9

Life's ocean is sown with floating mines, any one of which will secure our destruct God only knows the lanes through these treacherous snares, with which Satanic and hur foes beset the way of the righteous. We are deeply conscious of our ignorance and we ness, and are equally anxious not to bring disgrace on our Lord. We therefore pray prayer with unaffected earnestness. The reclaimed drunkard dreads the attempt depraved companions to allure him to his former habits, or awaken the old appetite pouring alcohol down his throat. Is it not reasonable to claim deliverance from the sn which the fowler hides in the grass? A snared bird, or gazelle, or lion, loses its liberty ever; and the snared soul becomes a slave. For my part, the prayer which I continually myself and recommend to all tempted souls is: "Cleanse the thoughts of my heart by inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify holy name." Live in the spirit of that prayer, and a subtle instinct will warn you when a snare is near.

The Flumed Torrent

By Amos R. Wells

WE MAY well believe that David's life, after his terrible fall, became one long prayer. Prayer is the one means of restoration, and it is the one preventive of the necessity for a restoration. David compares prayer to incense, rising from earth to God, fragrant and pleasing to the Father. Dr. J. L. Gordon, in the modern scientific spirit, compares prayer to vibration. "The entire universe, seen and unseen," he says, "is nothing more than a great whispering gallery. All recent discoveries emphasize the sovereignty of the law of vibration. The terrible earthquake which shook south Italy was registered in Washington during twenty-three seconds of uninterrupted vibrations. The earthquake experts of the American capital knew 'when' and 'where.' All vibrations are universal in their sweep and never fail to reach the outermost limit of the realm in which they move. The greatest realm is the realm of thought. No thought vibrations emerging from the mind of man ever failed to reach the mind of God."

David's fall had been brought about through a misuse of his eyes in the first place, and through a misuse of his tongue in the second place. What words he had used to persuade Bathsheba to commit the great sin with him we do not know, but they lay sadly on his conscience; no wonder he prayed that God would thereafter keep the door of his lips. Quarles, in his quaint way, writes a somewhat similar metaphor: "Give not thy tongue too great liberty lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in the hand of another. If thou desire to be held wise, be so wise as to hold thy tongue."

But after all, eyes and tongue not forgotten, "out of the heart are the issues of life"; and we are not surprised that David goes on to pray, "Incline not my heart to any evil thing." David does not pray to have his heart freed from desires, his natural inclinations stifled, but that they should be *inclined* into the right channels. Dr. J. R. Miller illustrates with the story of a man who found a wild torrent in the mountains, working only destruction. "He built a flume for it, and carried its wild flood in quiet streams down into the valley, where they watered the fields and gardens, gave drink to the thirsty, and turned many a wheel of industry. This was far better than if he had dried up the torrent. That is what God wants to do with the cravings, the desires, the passions, the longings, and all the mighty energies of our nature."

David was grateful all his life to Nathan, the righteous prophet who had so kindly smitten him with rebuke. A wise man always regards a just reproof as the greatest kindness. The Earl of Rochester, riding in disguise, overtook a poor preacher and began to assail him for winning so few souls. The minister excused himself by pointing to the wicked life of the Ea of Rochester, whose powerful infl nce availed to turn men from the G pel. The next day the earl summone the preacher to his castle and sternly aid, "What do you think of the Ea of Rochester today?" "Would to God that I had occasion to change my pin- ion," said the clergyman stoutly. The earl thanked him, and his reform ted from that hour.

David, in his repentance, did not expect to be freed from troubles In- deed, his life from the time o his moral downfall was one long su es- sion of trials. Truthfully he de- scribed it, "Our bones are scatter at the grave's mouth." But he had learned to accept whatever God nt, and to be at peace. Francis de les puts the lesson beautifully for us: "Make friends with your trial as though you were always to liv to- gether, and you will find that en you cease to take thought for your wn deliverance, God will take though for you."

This one hundred and forty rst psalm is pre-eminently the psal of the drunkard. It is a summon to temperance — temperance in sp ch, temperance in food, temperance a ve all else in desires. It is a pictu of temptation—the snares and net of the evil one. It is a recommend on of stern measures, the rebuke of friends, the harsh hand of retribu on. Especially it points the way t he only safety in temptation, the ceas ss watch and the trustful prayer.

Temptations and Tempera ce

By Arthur H. Howland

THIS is a two-part lesson. It a study of temptation: it is sched ed here in the year's course as a stud on temperance.

As a study of temptation we n ce that the psalmist recognizes the ct that his bulwark against temptati is God. "Lord, I cry unto thee." at is the thing to do in every tim of temptation. Sometimes the tempta on seems great, but God is always gre r. You remember Browning's "Ins ns Tyrannus," which tells the stor of the man whom the king hated. He laid the most diabolical, intricate nd far-reaching plans to destroy n, running mines of explosives under is dwelling and altogether surroun g him with death-threatening dan rs. But when the moment of destruc on drew near, the man, realizing his p- lessness,

Caught at God's skirts—and prayed.

God saved him by an earthquake So God will come to the deliver ce of any man who asks to be saved fr m sin in time of temptation.

But with the prayer must go wa - fulness. Jesus said "Watch and pr ." "Set a watch, O Lord, before y mouth. Keep the door of my li ." God will set a guard at our lips, ut we, too, must watch. To ask Go to keep us does not relieve us from H responsibility. We must consta ly be on guard, alert, quick to keep l k

t wrong, the unkind, the harmful
d.

But, deeper still, the heart. That
st be right. Jesus locates human
uble there. Evil things, he declared,
ceed from the heart. And it is pre-
ly there that God has provided
edy and help. As the heart nat-
lly is inclined to evil, so God by his
ernatural grace will cleanse it and
ine it toward righteousness.

In thee is my trust." "Keep me
m the snares."

ince Jesus has lived and died and
n again we understand even better
n this psalmist did God's method
God's purpose in helping us in time
emptation. He helps us so that we
help others; and his method of
ing us is to make us care for
ers, to make us so interested in
m that we shall shrink from the
ught of harming them and shall
to help them in every possible
. This is what his cleansing
ns—that he takes the unkind spirit
of our hearts and puts the spirit
ove and helpfulness there.

he last verse of this psalm hardly
nds Christian: "Let the wicked fall
their own nets whilst that I withal
ape." Christ wants us to have a
it which yearns to save the wicked.
wish to escape the nets of tempta-
they lay for us, but then we want
n to escape, too.

ctive, intense, self-forgetful labor
others is the surest guard against
power of temptation. Always re-
ber that a temptation to sin is a
ptation to harm some one else.
n the temptation to self-indulgence
ns that some one else may be in-
nced by our acts to injure himself
that we ourselves, by our indul-
ce, lessen our own capacity for
ful service.

ow as to temperance. Better spend
time available in recounting the
endous temperance victories of re-
months—the vote in Congress
h showed a majority in favor of
prohibition amendment, the new
es which have gone dry, the sud-
and amazing transformation of
sia into a temperance nation, the
ulsion of absinthe from France, the
anced temperance ground taken in
land.

ind some other news items like this,
for instance—that the Brunswick-
ke-Collender Company, of Kansas
, Mo., the largest manufacturers of
fixtures, has turned its entire
ht at Dubuque, Iowa, over to the
k of manufacturing talking ma-
e cabinets and piano cases. The
pany's secretary, H. F. Davenport,
: "We have discontinued the man-
ture of stock bar fixtures because
there is not now a sufficient demand." The saloon is doomed. Sunday schools, Christian Endeavor societies, other church organizations are shouting the slogan for America: "A Saloonless Nation in 1920!"

Echoes from the Holy Land

INCENSE and frankincense—incense ascending in a fragrant cloud was symbolical of prayer. Incense was one of the savor offerings and used mainly for its sacrificial smoke, and does not necessarily represent the fragrance of any particular substance. Frankincense was a mixture of several odoriferous vegetable products mixed with some salt in equal portions. Only when thus mixed could it be used in sacrifice. Used as a perfume it was a sign of luxurious living. Its modern use today in the Orient is confined to Christian places of worship, and forms no part of the religious customs of Islam. When a mother-in-law welcomes her son's bride to the family home she receives her with a burning censer of incense. The bride accepts the tribute and makes a gift of gold in response. "Lifting up of hands." While the Oriental honors the right hand above the left, the lifting up of both hands is the Oriental attitude of prayer, and is a dignified and appropriate form of approaching God.

"Door of my lips." Both Hebrew and Arabic abound in figurative expressions connected with human symbols. The "eyegate" and the "eargate" to the soul.

Evil words lead to wicked deeds and wicked deeds to judgment. Long before Rome had her Tarpeian Rock over whose precipice condemned criminals were hurled the Edomites had their high rock in Petra from whose top ten thousand of their own people were thrown to instant death. (II Chron. 25: 12-14). I stood on the top of that same rock, which was plainly a place of execution, and can testify to the terrifying nature of the remote reference in verse 6. (See "Jordan Valley and Petra," Libbey and Hoskins, Vol. II, p. 64.)

Snare, gins, nets—were used to catch both birds and quadrupeds. The ancient Egyptians had traps to catch even large birds alive, consisting of network strained over two semicircular flaps moving on a common axis. This was laid on the ground, and when the bait was touched the two flaps closed, like the action of a steel trap, and entrapped the bird.

Every boy in Syria knows how to make little nooses or snoods of horsehair and fastens them to wooden pins. A dozen of these on a grassy slope, strewn with grain as bait, catch not a few small birds, each by the foot, in a day. Most common of all is the use of birdlime, a sticky substance made from the berry of the mistletoe. This is smeared on small rods two or three feet long and laid across the limbs of trees in elevated spots where birds fly and are apt to light. Birds in cages are used as decoys, and woe to the other birds who are lured to resting on these attractive branches! Gazelles are driven into narrow valleys where converging lines of thorn bushes come together over a concealed pit, at the bottom of which are sharp stakes on which the timid creatures impale themselves.

Snares, gins and traps are bristling with similes and metaphors describing the temptations which allure the young and the old to destruction.

SUNDAY SCHOOL WORKERS' ROUND TABLE

nducted by FRANK L. BROWN, Joint General Secretary World's Sunday School Association

W can we hold older boys to the Sunday
chool?

(1) By dignifying the exercises so that
ight appeal may be made to their years.
(2) by the use of such illustrations in the lesson
ap cation by superintendent or teacher as
sh nt the advance in their experience and
intigence. (3) By organizing the class with
the usual officers and committees, so that the
bo or young men may be given some respon-
sil y. (4) By giving them something larger
to than passing the song books. They should
tr for special service. (5) By a wholesome
attion to their employment, recreational and
soc life. (6) By praying with them and for
the that they may know Christ as Saviour.

How would you plan now for a teacher-
tr ing class to be ready in October?

If you have a class of sixteen-year-old
gi or boys put a teacher-training book now
in e hands of the teacher of that class, say
Ho ut's "Normal Outlines," or Oliver's
"l aration of the Teacher," or your denom-
ina nal training book, and ask him or her to
be repared to take the class through the
cou e, beginning with the first Sunday in Oc-
tob , the lesson to be given during the Sunday
sch l hour. Supply books in October for each
me er of the class. Or with the help of the
pas r and the co-operation of the teachers,
sel from several of the classes of young peo-
ple f, say, 16 to 18 years of age, the best
ma ial and form these into a training class
to taught by the pastor or superintendent or
som one else. This class can meet together, if
pr rred, for the lesson period only, and the
me ers can then return to their regular class. This would preserve their relation to their old teacher and class, which in many cases it would be well not to break.

If you select your training material from those over twenty, there is a probability that social and other duties may interfere with regular preparation of the lesson, and study, as such, becomes more difficult after passing the teens.

Q. What is a good motto for a Junior Department and what is the motto of your Sunday school?

A. A good Junior Department motto for the live nine to twelve-year-old boys and girls is the motto of Mr. Lawrance's Sunday school: "Go, Glow, Grow." Our own motto for the whole school is "We seek the best."

Q. With a class of seventy-five adults should the lecture method be used?

A. This depends somewhat upon the make-up of the class and the class surroundings. If the class finds it difficult to hear the teacher or class members because of its situation the question method should be used with caution. And if the bulk of those in the class are those with little or no acquaintance with the Bible it would be an embarrassment to them to ask them questions as to the Bible. In that case a general question may be asked of all the class, any one to answer. Or a few individuals may be posted in advance that a certain question will be asked so that they may have opportunity to prepare. In one large class at Wichita, Kan., the leader prepares the ground with a few good questions to arouse attention and get a setting for the application, and then brings the lesson down in his talk to present-day life and needs

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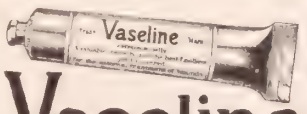

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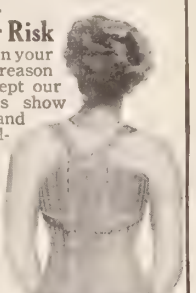
Every sufferer with a weakened or deformed spine owes it to himself to investigate thoroughly. The price is within reach of all.



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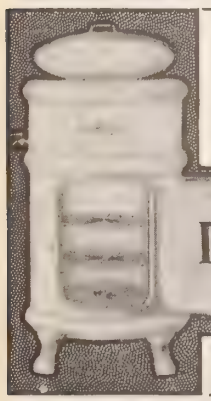
207 6th Street, Jamestown, N. Y.



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THE PRAYER LEAGUE

OUR friend from Mukti, India, Manoramabai, sends this message to the Christian Herald: "With feelings of deepest gratitude we write to thank you for your check. It comes as a direct answer to prayer, and we praise the Lord and thank you. We should be glad if your readers would especially remember the Gulbarga branch of the work in prayer. It is among high caste girls in a Mohammedan walled city, and God has in a wonderful way given us an opportunity there. We have been cheered of late by letters from some of our married girls, who seem so very grateful for all they have been taught here, and for all the spiritual help received. They are now telling out the Gospel in the villages round their homes, and a recent letter from one says, 'Please do not forget to pray for us.'"

A sad letter comes from a father and mother in Pennsylvania: "Our only son," they write, "was taken from us and we are in agony of mind, with our support cut off and the prospect of losing our home. We know not which way to turn." A mother asks special prayer for the conversion of all her children. She writes: "They are sound morally, and have fine minds, well cultivated, and are filling their positions in life worthily and faithfully, but not one of them is a devout Christian." A distressed father writes from Texas to ask prayer for his wife, who has been afflicted with paralysis for six years, his oldest daughter, who is ill, and his youngest daughter, who lost her hearing about five years ago.

Mrs. S. L. S. writes to express gratitude for the answer to prayer for a revival in Marysville, Pa., and community. She says: "Almost five hundred people have been brought to Christ. I am specially thankful to God for the conversion of two grandsons and their father." Mrs. L. writes: "My brother was cured of the drink habit in answer to the prayers of the League." A friend from New Mexico writes: "You can not imagine what the Prayer League has done for me; it saved me from becoming a bankrupt. Some three years ago I became heavily involved through the failure of a bank; about one and a half years ago I was very ill with pneumonia. My health is restored; business is improving; the future looks brighter."

A reader of North Carolina writes: "I wish to acknowledge answered prayer for the young man in prison. He has been free some time and protected in time of great danger." A wife writes from Missouri: "I wish to acknowledge answered prayer for my husband's recovery and for a very great blessing. The Lord has answered my prayer by making him a Christian." A friend writes from Louisiana: "Early this year I asked that I might be spared from despair and suicide, and asked the League for its prayers. I have been saved."

A Georgia friend writes: "Some time ago I asked your assistance in prayer for a certain thing, and I should feel like one of the 'other nine' if I did not turn back to tell you that the answer came." A friend from Virginia writes: "About a month ago I wrote the League asking them to pray that I might be able to endure a trouble which at that time seemed greater than I could bear. I want to thank God and the League for the blessed peaceful feeling which came over me yesterday, and I know it has come from my Father, who heard my prayer."

A wife writes from a town in New York state: "About a year ago I asked for prayers and they proved to be a help. My husband stopped using tobacco and stopped swearing. He was saying to me in the winter that he did not know the reason, but found that he did not care for his tobacco any more. I told him that I had asked the Christian Herald readers to pray for this. He replied, 'That accounts for it all. Write and tell that paper I am thankful.'"

Acknowledgments of answers to prayer have also been received from:

Miss L. B., Maple Valley, Wis.; M. G., Marshville, N. C.; Mrs. N. S. C., Stanford, Ky.; Mrs. M. L., Avondale, Ala.; Mrs. T. Y. A., Elkhart, Ind.; A Friend, Upper Sandusky, Ohio; Mrs. R. A. H., Stockbridge, Mich.; E. E. J., Cuba, N. Y.; R., Covington, La.; Mrs. C. E. W., Protection, Kan.; Mrs. S. M. F., Murfreesboro, Tenn.; Mrs. B. A. C., Sebago, Lake, Me.; D. A., Eubanks, Texas; M. A. F., Woodsville, N. H.; M. S. L., Cleveland, Ohio; S. A. S., Emporia, Kan.; C. E. S., Illinois; Mrs. C. E. M., Maysville, Ga.; Miss S. T., Pine Hill, R. I.; Mrs. J. A. H., Norris City, Ill. (for a revival in the community); Reader, S. C.; Mrs. E. K. L., Fulton, Ohio; Mrs. C. S., Norridgewock, Me.; O. S. T., Farmington, Me.; Mrs. E. C., Russell, Idaho; Mrs. J. L. S., Dale, Ind.

Prayers are asked for revivals at Marietta, Ga.; Protection, Kans.; Mora, Minn.; Rossville, Ga.; Georgetown, N. Y.; in the M. E. Church in a suburb of Los Angeles, Calif.; Cedar Springs, Mo.; Yadkinville, N. C. (in the M. E. Church); Carlinville, Ill. (in the M. E. Church); Lemont, Ill.; Woodsville, N. H.; Hollis, N. H.; Mrs. E. P. requests prayer that we may have an outpouring of the Holy Spirit in our country churches; Mrs. S. C. H., that loved ones may be converted during the revival in Lynhams, Va., and also for a gracious revival there. A Reader asks prayer that the society ladies of our towns and cities may be saved; Mrs. E. T. W., that there be an outpouring of the Spirit in the church; Mrs. J. H. N., for a spiritual work in Rough and Ready, Calif.; N. C. B., for a great spiritual awakening of Ebenezer A. M. E. Church, and for closing of saloons in St. Joseph, Mo.; M. E. M., for the conversion of fifteen friends, also for a spirit of love among the members of the church, and that the wanderers may return; Mrs. M. H. E., for the conversion of the people of East Liverpool, Calcutta and Cannons, Ohio; Mrs. C. C. Z., that the right minister may be sent to a church at Charles City, Iowa; Mrs. F. E. B., that men will be made to feel their need of a Saviour and that the Holy Spirit may so work upon people's hearts that they cannot resist. Prayers are again asked for a world-wide revival.

Fifteen friends ask prayer for the restoration or strengthening of sight for friends, relatives, or themselves.

Seventeen friends ask prayer for mental restoration or strengthening for relatives, friends or for themselves.

Twenty-three friends ask prayer that relatives or friends may be delivered from the drink habit. Six friends ask prayer that relatives, friends or themselves may be delivered from the drug habit.

Fifty-two friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing, including one mother that she may be reconciled to the death of her son, another that an old lady's faith may be strengthened and know sins are forgiven.

One hundred and six readers ask prayer for the conversion of relatives or friends, including one that sons may be saved and that one may return home, and another that son may be converted and return home.

Sixteen friends ask prayer for special spiritual blessing for relatives or friends, including one who requests prayer for the safety and welfare of a dear brother who is a volunteer in the British army.

Ninety-two friends ask prayer for the healing of relatives or friends, including one that mother's speech may be restored; sixty-seven for the healing of themselves.

Eight friends ask prayer for healing of hearing for themselves or other friends.

Sixty readers ask prayer for help or guidance in financial affairs.

Sixty-three friends ask prayer for granting of varied desires and needs.

What She Thinks the Best

I LIKE first the corner where the nuts are cracked. I find in the precious Book, there are hard things to fathom; some are in shells, and men like Dr. Jowett and his associates are used by the Holy Spirit to break these, so we can get the real meat. And it is so sweet that one each morning is enough for a day's tonic. Second, I like the sermon, for I am a shut-in with an invalid boy, and I feast on this Sunday dinner. Then Pollyanna comes tripping in, and "I am so glad" to see her. There are lots else I like—but you only asked for our best.

May God bless all the Herald Family.

M. B. G.

A Veteran Prohibitionist

I AM in hearty sympathy with the good work the Christian Herald is and has long been doing for the cause of prohibition. I have for thirty years been writing, talking, praying and paying for city, state and national prohibition of the accursed government-licensed traffic, and am still at it and expect to continue until I can neither write nor pay. Before my state had prohibition, I spent hundreds of dollars to help secure it and today I believe I never spent money to better profit.

I read your excellent Herald and then place it in a reading room in a suburb of our city, accessible to 5,000 people. J. E. R.

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THE "WORLDS BEST" ICE CREAM FREEZER

Saves Time Work Worry

BY ACTUAL TEST—Two apple pies made ready to put into the oven in thirty-five minutes (to say nothing of the baking). Two quarts of delicious ice cream mixed, frozen and packed ready to serve in twenty-one minutes and no hot fire to fuss over. We have proved it:—so can you. If you don't know the right way ask your dealer for our folder or write to us direct.

The White Mountain Freezer Co.
Nashua, New Hampshire

GET POWER

The Supply Comes From Food.

If we get power from food, why not strive to get all the power we can. That is only possible by selecting food that exactly fits the requirements of the body.

"Not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach trouble," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I kept up its use. I was surprised at the ease with which I digested it. It proved to be just what I needed.

"All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain, disappeared, my weight gradually increased from 96 to 116 lbs., my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. Grape-Nuts did it."

A ten days' trial will show anyone many facts about food.

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Well-ville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

HEALTH STRENGTH and PERFECT FIGURE

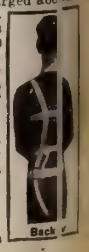
I have a common sense message, simply and clearly told to send you Free. You can learn without cost how to secure that high type of health, strength and perfect figure in both sexes, which can be obtained only by having every internal organ in its right place, doing its proper work. Over 100,000 men and women have proved for themselves the **wonderful health, strength and comfort** giving power

The NATURAL BODY BRACE

overcomes the many ills and weaknesses peculiar to women. A boon to both men and women as it supports and restores misplaced internal organs—reduces enlarged abdomen—straightens and strengthens the back—corrects stooping shoulders—develops lungs and bust—stops backache and nervousness—makes work easy and walking a pleasure. Not sold in stores. You can secure one only by sending to us direct, as we give **30 Days' Free Trial** and include **free of cost** the special and exclusive Howard C. Rash Individual Service — explained in our **Free Book.**

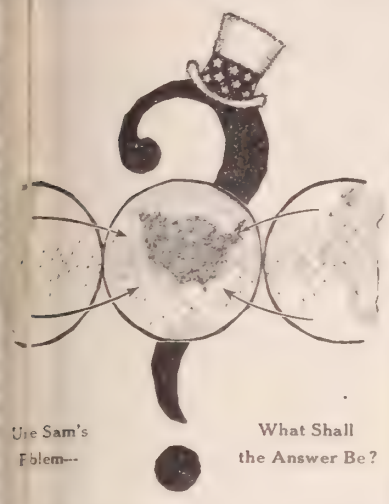
Write today stating whether for lady or gentleman and get full information from inventor and manufacturer.

HOWARD C. RASH, President
The Natural Body Brace Co.
171 Rash Bldg. Salina, Kansas



Make This 4th of July, 1915 Americanization Day

For Every City in the Nation!



Uncle Sam's Problem---

What Shall the Answer Be?

3,000,000 immigrants in the United States.

What can we do to help them become *Americans first?*

We must give them more than citizenship.

We must make them feel that they are part of American Institutions.

We must give them the national consciousness which is the inheritance of the native-born American.

We must do something that will make them one of us---Americans at home.

But What Shall This "Something" Be?

$25 FOR THE BEST ANSWER
$10 FOR THE SECOND BEST

"What America Means and How to Americanize the Immigrant," with a Program for a Fourth of July Citizenship Celebration. Your answer must be in thousands before June 25, 1915.

For particulars address

The Immigrants in America Review

25 Madison Avenue, New York City

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DEAF

is to the ears what glasses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

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can be worn in this condition by Men, Women and Children. Exactly like cut above. Light Weight, Durable. All head sizes. Brims from 2 to 6 inches. **Sent postpaid on receipt**

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Panamas from $1.00 to $100.00

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bicycle and *know* you have the best. Buy a machine you can **prove** before accepting. **DELIVERED FREE** on approval and *30 days' trial.* **NO EXPENSE** to you if, after trial you do not wish to keep it.

LOW FACTORY COST, great improvements and values *never before equalled.* **WRITE TODAY** for our *big catalog* showing our *complete line* of 1915 bicycles, **TIRES,** sundries and parts, and learn the wonderful *new offers* and terms we will give you. Auto and Motorcycle Supplies at *factory to user prices.* **Do not buy** until you *know* what we can do for you. A postal card brings everything.

MEAD CYCLE CO., DEPT. F-71, CHICAGO

Do you want our patented "In-Door Wash Line?" Send the addresses of ten economy using Packages and ten cents. Perrine Handle System, 35 Hazel Street, Weehawken, N. J.

JOHN HUSS, MARTYR

Continued from page 596

approved by the archbishop and the university. In this treatise he takes the ground that all the blood which flowed from the body of Christ was glorified in this same body in the moment of Christ's resurrection. It is a weirdly mystical argument which he attempts in this treatise, but the practical conclusions which he reaches are excellent. He expresses his indignation at the diabolical tricks with which the common people are being deceived and misled into superstitious beliefs. Christians, he declares, should not base their faith on pretended miracles but on the divine revelation. The Gospel of Christ must manifest its power in the hearts and consciences of men. If the priests would only teach the people the word of the Lord rather than fictitious miracles, the faithful Redeemer would turn priests and people from their evil way, namely from error and sin and from their mean scheming to find new lies which they might palm off on the simple folk.

This Wilsnack incident caused the archbishop to forbid other idolatrous practices in his diocese, and a reform of the clergy was begun in 1405, when Hus was appointed the preacher at the synods which were held annually in Bohemia. Relentlessly Hus upbraided the clergy for neglecting their pastoral office, frequenting taverns, leading unchaste lives, and for their greed and avarice. "Tell me, ye clergymen," he says in one of these sermons, "do we not inflict a more grievous tyranny on Christians than pagan kings on their people? . . . We oppress the people because we assert our authority over them, not from love of righteousness, but because we have become angry at them and delight in inflicting hard punishments on them. That is the reason why the people have invented this vicious saying against us: 'If you have insulted a clergyman, slay him; otherwise you will never have peace.' Tell me, furthermore, ye clergymen, how do you comply with the word of Christ: 'he that is greatest among you, let him be as the youngest, and the most exalted as a servant'? Do you do it by occupying the front seats in the synagogues, the place of honor at the table, by receiving public salutations and demanding that people address you 'Father,' or 'Master,' or 'Sir'? Do you do it by your almost absolute unconcern about the true spiritual treasures of the church, and by your greedy concern and scheming to secure worldly goods? Do you do it by looking for fat charges and church offices, not that you may render faithful service in them, but in order that through them you may secure authority and live like heathen? Or do you do it by your boasting how many horses, superfluous mansions, costly furniture, heaps of money you have, by your oppressing the lowly and fawning before the rich and great, by your despising those who tell you the truth and by loving those who flatter you; in brief, by every kind of worldly pride and love of distinction? St. Bernhard and another teacher, Gilbert, have said that the clergy have become an abominable monster on earth. In the highest places we find the most low-minded men; in the most eminent positions there is vulgar living; a bragging tongue goes with a lazy hand; there is much talking and no fruit, serious faces and frivolous actions. Many among the clergy are blind spies, dumb watchmen, lame fencers, physicians who know not the disease. . . . There are many among you who shamefully soil themselves, worse than laymen, with intemperance and drunkenness. When you come out of the taverns you can hardly walk, much less speak, and least of all know what your priestly dignity demands of you."

At the king's court this sort of preaching was applauded, however, for rather selfish and worldly reasons. When the priests began to complain to the king about Hus, he said: "As

Try this easy way to clear your skin with

Resinol Soap

Bathe your face for several minutes with Resinol Soap and warm water, working the creamy lather into the skin gently with the finger-tips. Then wash off with more Resinol Soap and warm water, finishing with a dash of cold water to close the pores.

Do this once or twice a day, and you will be astonished how quickly the healing, antiseptic Resinol medication soothes and cleanses the pores, removes pimples and blackheads, and leaves the complexion clear, fresh and velvety.

If the skin is in bad condition through neglect or an unwise use of cosmetics, apply a little Resinol Ointment and let it remain on ten minutes before the final washing with Resinol Soap.

Resinol Soap is not artificially colored; its rich, brown lather owes its tint to the Resinol balsams it contains. Sold by all druggists and dealers in toilet goods. For a guestroom size trial cake and miniature box of Resinol Ointment, write Dept. 10-C, Resinol, Baltimore, Md.

Physicians have prescribed Resinol for over twenty years in the treatment of skin and scalp affections.

Every New Mother Gets The

Hygeia

NURSING BOTTLE

It is next to mother's nursing. The non-collapsible rubber breast with the "Hidden Shield" has the natural shape of a mother's breast. Breast can be turned wrong side out to clean. The wide-mouthed food cell is easiest of all to keep sanitary.

If you are a new mother, your physician can obtain for you, from us, one complete Hygeia Nurser Free. At druggists, 35 cents.

To Physicians: We will supply you Free a book of cards, entitling every new mother to the Hygeia Nursing Bottle with our compliments. Write for it on your professional stationery.

Hygeia Nursing Bottle Co., 1341 Main St., Buffalo, N.Y.

REGAL

Have You Seen the Three New Regals?

Include the Regal in the list of cars you are thinking of investigating. Ask the Regal dealer to demonstrate these three splendid models.

A Light "Four" at . . . . . $ 650
A Standard "Four" at . . 1085
A De Luxe "Eight" at . . 1250

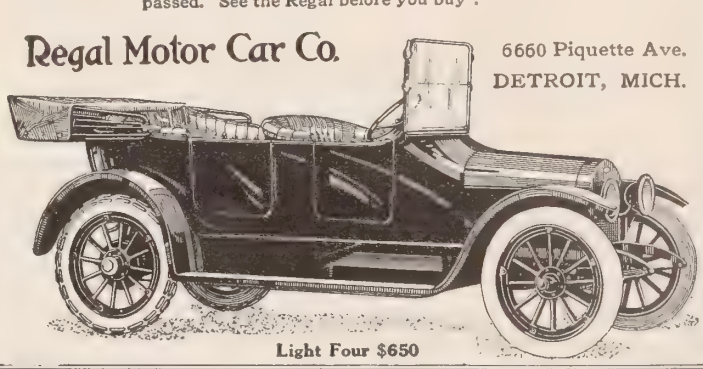
If you will do this you will endorse Regal claims as faithful reflections of the Qualities and Merits of these cars. Do this and we are satisfied that, side by side with cars of equal or even higher price, one of the Regals will be your choice.

All three Regals have the same handsome streamline, roomy bodies, complete equipment, including self starting and lighting, one-man top, demountable rims and speedometer. Remember, while examining the Regal, that it has been in the field for more than eight years.

Remember, too, that each year's Regals have increased their reputation for sturdiness, endurance and power, and that each year has brought a larger demand for them.

For str ngth—which means practical working service, day in and day out, the Regal is unsurpassed. See the Regal before you buy.

Regal Motor Car Co. 6660 Piquette Ave. DETROIT, MICH.



Light Four $650

HAVE YOU READ ABOUT BILLY SUNDAY

You will get the truth about this remarkable man in "Billy Sunday, the Man and His Message." In this book, Wm. T. Ellis, LL.D., not only tells the story of Sunday's eventful life, gives a keen analysis of his manner and methods, traces his remarkable success as the most conspicuous Christian leader in America, but he also gives the heart of his message arranged by subjects and published by special agreement with Mr. Sunday for the use of copyright material and photographs which could be used only with his permission.

Preaches Religion in Homely Phrases

"I never preach a sermon until I have soaked it in prayer."—BILLY SUNDAY

"Billy Sunday, the Man and His Message," is an intensely interesting book because it deals with a subject of the greatest human concern in a new way.

Bound in cloth. 496 pages. 32 chapters. Illustrated.

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Address: The Christian Herald, Bible House, N. Y.

long as the magister preached against us laymen, you were delighted with him; now that your turn has come, you create a great hullabaloo." Moreover, King Wenceslaus was still smarting under the humiliation which he had suffered at the hands of the Pope, who had deprived him of the imperial dignity because of his profligate living: the king considered the attacks of Hus on the Pope's minions a fine retaliation. But Wenceslaus' Queen Sophia seems to have given Hus her royal protection and goodwill from sincere faith in the truth which he preached. Among the people Hus was even regarded as the queen's confessor.

Conrad Baer has pointed out that about the year 1405 Hus had reached the zenith of his power. By his office at the university he was in constant touch with the students, as preacher and pastor he could exert his influence on the people, and his relation to the queen opened a wide field for usefulness to him at the court.

We shall now have to follow him to his decline and ruin.

To be continued

THE WAR IN EUROPE

Continued from page 603

boats and two transports, one of which was loaded with troops, of whom it is said over a thousand were drowned.

On May 26 the British admiralty announced the loss of the battleship Triumph, sunk by a submarine in the Dardanelles while operating in support of the land forces on the Gallipoli Peninsula. Whether the submarine which torpedoed the Triumph was Turkish or German is not at this writing certainly known. Most of the officers and men were reported saved.

The feature of the campaign in the west has been the continued hard fighting around Ypres, and southeast from that town to just north of Arras. Late last week the French and British to the west of Ypres succeeded in driving the Germans out of their positions on the west bank of the Yser Canal, and also out of their advanced positions on the east side of the canal between it and Steenstraate and Het Sas, two villages which have been quite prominent in the previous fighting here. Early in this week, however, the Germans recovered a portion of the lost ground. Very severe fighting also occurred to the east of Ypres, a little to the north of the road between that town and Meinn. Here the Germans succeeded in making a not inconsiderable gain, as gains are measured in this fighting, at the expense of the British, and at the end of the battle had nearly reached the village of Hooge, just a couple of miles farther to the south. Hill No. 60 was also the scene of much fighting, but here the British succeeded in repulsing the repeated German assaults.

From Richebourg l'Avone, south as far as Neuville, just north of Arras, the French had all the best of the intense fighting, and all along this line drove the Germans steadily backward. Repeating the names of captured villages would hardly convey much idea of the extent or importance of this advance, which is really the most important that the French have gained in the past six or seven months and puts them within striking distance of that very important strategic point, La Bassée. If this advance should continue until La Bassée is captured, it would finally compel the evacuation of Lille. Farther eastward, the fighting was much less intense, though in the region between the Meuse and the Moselle there was more or less of artillery fighting all the week, which, however, was without decisive results.

In the fighting on this line during the week, the son of Marion Crawford, the well-known American novelist, was killed, as was also the grandson of Darwin, the great naturalist.

On the eastern line of battle the army of General von Mackensen continued its victorious advance north of Przemysl, and, crossing the river San, in a couple of days succeeded in driving the Russians out of their positions to the east of that river for a distance of about fourteen miles.

The effect of this victory is to lay open the road to Lemberg and to make the closing of the circle around Przemysl a comparatively easy matter, but necessarily some time will be required for the completion of the movement.

In south Poland there has been heavy fighting during the week east of Kielce and south of Opatow, and here, too, the Germans have gained ground besides taking several thousand prisoners. Near Kielce there is a copper mine of some importance, which had fallen into German hands as the result of last week's advance, which, in view of the comparative scarcity of copper in Germany, is of some importance.

INFORMATION FOR INVESTORS

CHRISTIAN HERALD readers who desire to become familiar with investment securities, the principles governing their issuance and with elementary finance, with a view to making investments of amounts from $100 up, would do well to send for the various booklets and other advertising literature financial advertisers offer Christian Herald readers free of charge. These booklets, while free, have been prepared by experts, and the information contained therein, conveyed to the reader in simple terms and in engaging style, is valuable.

Peabody, Houghteling & Co., 10 South La Salle Street, Chicago, Ill., with fifty years' experience in Chicago investments, offer to send to our readers circular "C," describing 5½ per cent. and 6 per cent. bonds on Chicago property in $100 and $500 denominations.

A. H. Bickmore & Co., 111 Broadway, New York City, publish for free distribution an interesting booklet of $100 public utility bonds and notes which you can purchase today to yield 6¾ per cent. A copy will be sent to any Christian Herald reader requesting it.

The Tax Lien Company, of 68 William Street, New York City, will send you information about New York City tax liens, which many investors buy on account of the high income yield.

Renskorf, Lyon & Co., 33 New Street, New York City, will send Christian Herald readers an "Investors' Manual," containing quotations and other information about listed stocks and bonds.

Gas and Electric stocks and bonds have proven to be one of the soundest forms of investment. P. W. Brooks & Co., 115 Broadway, New York City, offer in their booklet "Bond Talk A" to tell you all about the attractive securities.

Many investors are buying listed stocks and bonds today on the partial payment method. This plan permits a small investor to own a single share of stock upon the payment of $10 down and $10 a month. The partial payment plan is fully explained in Booklet 31, which Harris, Winthrop & Co., 15 Wall Street, New York City, will send free to our readers.

Many persons like short maturity investments for amounts of $500 and up. Mr. Frederick Escher, the eminent financial writer, has prepared a number of interesting booklets on short-term notes which may be had free by addressing the author, care of Commercial Security Company, 437 Fifth Avenue, New York City.

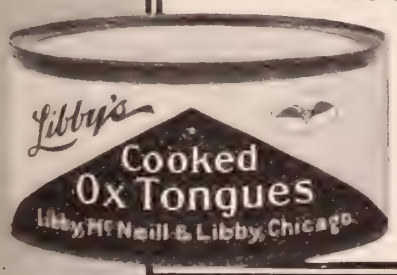
The American Real Estate Company, 534, 527 Fifth Avenue, New York City, will send any inquiring reader information about New York real estate as it applies as security for their 6 per cent. coupon bond and 7 per cent. accumulative bonds, which are issued in denominations of $100 and up.

E. J. Lander & Co., of Grand Forks, N. D., advertise 6 per cent. farm mortgages that "withstand depression." They tell all about these mortgages in "Booklet O," which will be sent free upon request.

Readers living in the smaller cities do not find it easy to keep posted on the securities market. For 30 cents in coin or stamps they may obtain the "Investor's Pocket Manual," advertised by the Financial Press, of 124 Pine Street, New York City. The manual contains 280 pages of condensed information, including the market prices of securities for the past ten years.

Let Us Cook Your Meats this Summer

Libby's Luncheon Meats



Consider the wonderful white tiled Libby Kitchens as your own—the famous Libby force of chefs and food specialists as your servants—and your summer meat problem will be solved.

The discerning housewife will appreciate the convenience and economy of buying meats ready cooked—the whole family will testify to the distinctive excellence of each Libby product.

Libby, McNeill & Libby Chicago

See our display in the Food Products Palace at the Panama-Pacific International Exposition, San Francisco.

Hupmobile for Nineteen Sixteen

$115 Lower in Price—$200 Greater in Value

These two facts about the 1916 Hupmobile make this the most important announcement this company has ever made.

The 1916 Hupmobile is priced at $1085—$115 less than our 1915 model.

Yet we have gone to greater lengths than ever before to maintain the Hupmobile reputation for quality. The new Hupmobile has twenty per cent more power, giving a quicker pickup, an even stronger pull on hills and in sand, and slower running on high speed. We have made many refinements throughout the chassis; increasing the quality and improving the workmanship everywhere. Note these mechanical features: Tungsten steel valves, disc clutch with 16 hardened steel plates, bronze-shell motor bearings, spiral bevel gears in rear axle, nickel steel axle shafts, vanadium steel mainleaf in springs, tubular propeller shaft. Compare these features of the $1085 Hupmobile with any car on the market.

The 1916 Hupmobile maintains the reputation of earlier Hupmobiles for economy. The total repair expense of 54,000 Hupmobiles now in service, including breakages due to accidents, is less than one-quarter cent per mile. The 1916 Hupmobile will probably reduce this average. Though twenty per cent more powerful the 1916 car is a fit companion for our earlier models in gasoline mileage, tire service, and oil consumption.

We have been told countless times that the 1915 Hupmobile is the easiest riding car ever built. The 1916 Hupmobile is more comfortable. The upholstery is deeper. Genuine high grade hair and improved cushion construction give the comfort of an old shoe. Springs are even more flexible and easy riding. We have moved the control levers forward to add roominess, and changed their shape to give easiest operation. Tires are large in proportion to weight. The 119 inch wheelbase cradles you over bumps and smooths rough roads.

We know you will be charmed with the perfect performance and the luxurious ease of the 1916 Hupmobile.

The upholstery is genuine high grade leather. The open bodies are lined, with no highly polished surface exposed to scratches or mars. Floor-boards and clear running boards are best linoleum. The tonneau is richly carpeted.

The new bodies have a depth of color and luster of finish you have heretofore seen only in highest priced cars. Fenders, radiator, and motor bonnet are enameled by a new process—beautiful and long wearing.

The 1916 Hupmobile has the famous Bijur system for electric starting and lighting. This equipment is used on some of the highest priced cars. Latest improved battery ignition—surest and simplest built—is used. In our own shops we build the genuine Goldie one man top and Collins quick-acting curtains. Five demountable rims, complete electric lighting equipment, latest and best speedometer, an exclusive design rain vision and ventilating windshield, Hupmobile patented tail light, genuine crown fenders, non-skid tires on the rear wheels, are regular equipment on the 1916 cars. You will find nothing that makes for completeness missing from the Hupmobile.

These many improvements in style and refinements in design we give you in the 1916 Hupmobile at $1085 for the five-passenger touring car or roadster. You considered the 1915 car a big value at $1200. Compared with our previous cars the 1916 model is not only a bigger value but it is offered you at a reduction of $115.

We have accomplished these two results so important to you—first, by pledging ourselves to a fifty per cent increase in production for 1916, which means we buy better materials cheaper and greatly reduce overhead cost per car; second, by increasing our factory facilities and improving factory methods—new machinery and new processes enable us to build better at lower factory cost; third, we are confident that no car on the market is sold on a narrower margin of profit than the 1916 Hupmobile.

In a word, in our 1916 cars we are giving you the saving we effect through reduced factory costs, reduced material costs, and an unusually low profit per car.

For 1916, too, we offer you a complete line of Hupmobiles. We are now prepared to give you any type of car your needs or your tastes may demand—five-passenger Touring Car, two-passenger Roadster, All-Year Touring Car or Coupe, seven-passenger Touring Car, seven-passenger Limousine, five-passenger Sedan. We have absolute confidence that each of these types is the best value at the price on the market—certainly the best value ever built by this company.

All types retain the Hupmobile steady-riding, low-hung chassis; all bodies are racy and distinctive in appearance; all models are highest quality in every detail of construction.

In considering the 1916 Hupmobile please remember that the Hupp Motor Car Company is one of the few manufacturers in the United States that have never built a poor car or had an off year. Wherever you go you will hear the Hupmobile spoken of as a car of most unusual value at its price. That is why "we believe the Hupmobile to be the best car of its class in the world." That creed of ours is fact to Hupmobile owners.

The reputation of quality in our cars is the biggest asset of our business. And we guard it most jealously.

So when we tell you the 1916 Hupmobiles are the best cars this company has ever built, and when we offer you our best cars at a reduction in price, you may well take our word for it that you will make no mistake in selecting a Hupmobile.

But we don't ask you to accept our word alone. We do ask you to see the 1916 Hupmobile—to ride in it—to drive it if you will.

Write for your copy of our new catalog which illustrates and describes in detail all the 1916 cars.

And won't you please ask the Hupmobile dealer in your city to prove to you every statement we make in this advertisement. Let him show you in an actual merit test that the 1916 Hupmobile is just what we say—truly "the best car of its class in the world."

1916 HUPMOBILE PRICES
Five-Passenger Touring Car, $1085
Roadster, $1085 · Sedan, $1365 · Limousine, $2365
All-Year Touring Car, $1185 · All-Year Coupe, $1165
Seven-Passenger Touring Car, $1225

PLEASE MAIL THIS COUPON

Hupp Motor Car Company, Detroit, Michigan:
Send me your complete catalog of 1916 cars.

*Name*_____

*Address*_____ *City and State*_____

HUPP MOTOR CAR COMPANY · DETROIT, MICHIGAN

Christian Herald

UBSCRIPTION, $1.50 PER ANNUM
UBLISHED 52 TIMES A YEAR

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NEW YORK, JUNE 16, 1915

VOL. 38—No. 24. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Alone, in God's own peaceful wood,
All thoughts should be serene and good.

CHALMERS · MOTOR · CO
Detroit, Mich. U.S.A.

Quality First

Beauty

THE lines of beauty are unmistakable whether in sculpture, painting, typography or a motor car.

"Those things are beautiful which are completely adequate," says John Ruskin. It's the complete adequacy of the Chalmers motor car which make it beautiful.

The lines of the Chalmers are such as to make them note worthy even when contrasted with finest foreign models.

Their streamline bodies possess a distinctive grace.

There are no fenders built—whether flat or merely crown—that are as handsome as the Chalmers molded oval fenders. They conform with exquisite harmony to the clean-cut sweep of the body lines.

The doors are wide and flush-fitting, the running boards are clear. The tires are carried in the rear.

It is a woman's car in beauty, a man's in performance, a child's in safety. But there is only one way to observe beauty and that is to *observe* it.

We invite you to call at the nearest Chalmers dealer to observe: The Chalmers New Six-40, $1400; Light Six-48, $1650; Master Six-54, $2400.

Chalmers Motor Cars

Let your next car be a Chalmers

ALL other news was for the moment forgotten in the keen interest created by the resignation of Secretary of State William Jennings Bryan on the eve of the reply by President Wilson to Germany's note of May 31 on the American protest against the country's submarine warfare. That Mr. Bryan was not in accord with the President and cabinet on the character of the second note to be sent by the American Government, was well known; but that he felt the issue to be so grave as to warrant a refusal to sign the note as drawn up by the President, came as a tremendous surprise to the country. The news, immediately cabled abroad, was received with equal surprise in the capitals of Europe, and everywhere speculation began as to the effect upon the situation of this almost unprecedented act. That one result would be a popular expression in the United States on the issues at stake, such as had not as yet been heard, was taken for granted on all sides. Immediately the send note to Germany was despatched on June 9, Mr. Bryan's resignation took effect and he issued to the public the formal statement printed below.

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THE PRESIDENT AT HIS WHITE HOUSE DESK

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WILLIAM JENNINGS BRYAN
Secretary of State 1913-1915

Copyright, Clinedinst

ROBERT LANSING
Acting Secretary of State

Mr. Bryan's Formal Statement

MY REASON for resigning is clearly stated in my letter of resignation, namely, that I may employ, as a private citizen, the means which the President does not feel at liberty to employ. I honor him for doing what he believes to be right, and I am sure that he desires, as I do, to find a peaceful solution of the problem which has been created by the action of the submarines.

Two of the points on which we differ, each conscientious in his conviction, are:

First, as to the suggestion of investigation by an international commission, and

Second, as to warning Americans against traveling on belligerent vessels or with cargoes of ammunition.

I believe that this nation should frankly state to Germany that we are willing to apply in this case the principle which we are bound by treaty to apply to disputes between the United States and thirty countries with which we have made treaties, providing for investigation of all disputes of every character and nature.

THESE treaties, negotiated under this administration, make war practically impossible between this country and these thirty governments, representing nearly three-fourths of all the people of the world.

Among the nations with which we have these treaties are Great Britain, France, and Russia. No matter what disputes may arise between us and these treaty nations, we agree that there shall be no declaration and no commencement of hostilities until the matters in dispute have been investigated by an international commission, and a year's time is allowed for investigation and report. This plan was offered to all the nations without any exceptions whatever, and Germany was one of the nations that accepted the principle, being the twelfth, I think, to accept.

The treaty was actually entered into with Germany, but I cannot see that that should stand in the way when both nations indorsed the principle. I do not know whether Germany would accept the offer, but our country should, in my judgment, make the offer. Such an offer, if accepted, would at once relieve the tension and silence all the jingoes who are demanding war.

Germany has always been a friendly nation, and a great many of our people are of German ancestry. Why should we not deal with Germany according to this plan to which the nation has pledged its support?

THE second point of difference is as to the course which should be pursued in regard to Americans trading on belligerent ships or with cargoes of ammunition.

Why should an American citizen be permitted to involve his country in war by traveling upon a belligerent ship, when he knows that the ship will pass through a danger zone? The question is not whether an American citizen has a right, under international law, to travel on a belligerent ship; the question is whether he ought not, out of consideration for his country, if not for his own safety, to avoid danger when avoidance is possible.

It is a very one-sided citizenship that compels a government to go to war over a citizen's right and yet relieve the citizen of all obligations to consider his nation's welfare. I do not know just how far the President can legally go in actually preventing Americans from traveling on belligerent ships, but I believe the government should go as far as it can, and that in case of doubt it should give the benefit of the doubt to the government.

But even if the government could not legally prevent citizens from traveling on belligerent ships, it could, and in my judgment should, earnestly advise American citizens not to risk themselves or the peace of their country, and I have no doubt that these warnings would be heeded.

President Taft advised Americans to leave Mexico when insurrection broke out there, and President Wilson has repeated the advice. This advice, in my judgment, was eminently wise, and I think the same course should be followed in regard to warning Americans to keep off vessels subject to attack.

I THINK, too, that American passenger ships should be prohibited from carrying ammunition. The lives of passengers ought not to be endangered by cargoes of ammunition whether that danger comes from possible explosions within or from possible attacks from without. Passengers and ammunition should not travel together. The attempt to prevent American citizens from incurring these risks is entirely consistent with the effort which our government is making to prevent attacks from submarines.

The use of one remedy does not exclude the use of the other. The most familiar illustration is to be found in the action taken by municipal authorities during a riot. It is the duty of the mayor to suppress the mob, and to prevent violence, but he does not hesitate to warn citizens to keep off the streets during the riots. He does not question their right to use the streets, but for their own protection and in the interest of order he warns them not to incur the risks involved in going upon the streets when men are shooting at each other.

The President does not feel justified in taking the action above stated. That is, he does not feel justified, first, in suggesting the submission of the controversy to investigation, or, second, in warning the people not to incur the extra hazards in traveling on belligerent ships or on ships carrying ammunition. And he may be right in the position he has taken, but as a private citizen I am free to urge both of these propositions, and to call public attention to these remedies in the hope of securing such an expression of public sentiment as will support the President in employing these remedies, if, in the future, he finds it consistent with his sense of duty to favor them.

Secretary Bryan to the President.

Washington, June 8, 1915.

My dear Mr. President:

It is with sincere regret that I have reached the conclusion that I should return to you the commission of Secretary of State, with which you honored me at the beginning of your Administration.

Obedient to your sense of duty and actuated by the highest motives, you have prepared for transmission to the German Government a note in which I cannot join without violating what I deem to be an obligation to my country, and the issue involved is of such moment that to remain a member of the Cabinet would be as unfair to you as it would be to the cause which is nearest my heart, namely, the prevention of war.

I, therefore, respectfully tender my resignation, to take effect when the note is sent, unless you prefer an earlier hour.

Alike desirous of reaching a peaceful solution of the problems arising out of the use of submarines against merchantmen, we find ourselves differing irreconcilably as to the methods which should be employed.

It falls to your lot to speak officially for the nation; I consider it to be none the less my duty to endeaver as a private citizen to promote the end which you have in view by means which you do not feel at liberty to use.

In severing the intimate and pleasant relations which have existed between us during the past two years, permit me to acknowledge the profound satisfaction which it has given me to be associated with you in the important work which has come before the State Department, and to thank you for the courtesies extended.

With the heartiest good wishes for your personal welfare and for the success of your Administration, I am, my dear Mr. President,

Very truly yours,

W. J. BRYAN.

The President to Secretary Bryan.

Washington, June 8, 1915.

My dear Mr. Bryan:

I accept your resignation only because you insist upon its acceptance; and I accept it with much more than deep regret, with a feeling of personal sorrow.

Our two years of close association have been very delightful to me. Our judgments have accorded in practically every matter of official duty and of public policy until now; your support of the work and purposes of the Administration has been generous and loyal beyond praise; your devotion to the duties of your great office and your eagerness to take advantage of every great opportunity for service it offered have been an example to the rest of us; you have earned our affectionate admiration and friendship. Even now we are not separated in the object we seek, but only in the method by which we seek it.

It is for these reasons my feeling about your retirement from the Secretaryship of State goes so much deeper than regret. I sincerely deplore it.

Our objects are the same and we ought to pursue them together. I yield to your desire only because I must, and wish to bid you God-speed in the parting. We shall continue to work for the same causes even when we do not work in the same way.

With affectionate regard,

Sincerely yours,

WOODROW WILSON.

To Hon. William Jennings Byran,
Secretary of State.

Mr. Bryan's Plans

MR. BRYAN took official leave of the President with every mark of keen regret on both sides, and many expressions of unaltered friendship. But it is inevitable that these two great public leaders will now be opposed to each other on the most important issue before the American public. Mr. Bryan insists that his work will consist of arousing the public sentiment in the interests of peace with honor. He believes that when the American people speak out upon the events which are now occupying the attention of the government, it will be seen that the vast majority of our citizens believe that the issue with Germany can and ought to be settled through the medium of arbitration. This is not to be understood as meaning that the American people would arbitrate a question palpably a matter of clear right or wrong; but the country at large believes there is so much of right on both sides in this case as to leave no occasion for war until the possibilities of honorable diplomacy have been given every opportunity to adjust the grave questions which have arisen.

THE REAL ISSUE

WE GLADLY give space to the following statement by Mr. Bryan, issued to the press simultaneously with the President's note to Germany. It expresses, with remarkable fidelity and in most eloquent terms, the Christian doctrine of peace, and points out our duty as a Christian nation to give to the world an honorable example of the avoidance of war. This is in line with the policy and teachings of the Christian Herald, which has been unwaveringly on the side of peace for nearly half a century. Mr. Bryan's article will be welcomed by our readers and by peace lovers everywhere, as the most convincing presentation of the higher and nobler view of the subject that has appeared since the beginning of the crisis.

As we fully endorse Mr. Bryan's statement, we give it here in lieu of any other comments at present upon the President's note to Germany, reproduced on the opposite page.

Read most carefully both of these documents. Upon which platform of international relations do you stand? Which course of procedure would you have this nation follow? For which of these two statements of principle would you, yourself, pledge your life, your fortune and your sacred honor?

If you would have the counsels of peace, as embodied in Mr. Bryan's statement, prevail, write or telegraph your opinion without delay to the Christian Herald, Bible House, New York. We in turn will present your message with all others received, to President Wilson at the White House.

WASHINGTON, *June 10.—W. J. Bryan made public the following statement tonight simultaneously with the President's note to Germany:*

To the American People:

You now have before you the text of the note to Germany—the note which it would have been my official duty to sign had I remained Secretary of State. I ask you to sit in judgment upon my decision to resign rather than to share responsibility for it.

I am sure you will credit me with honorable motives, but that is not enough. Good intentions could not atone for a mistake at such a time, on such a subject and under such circumstances. If your verdict is against me, I ask no mercy; I desire none if I have acted unwisely.

A man in public life must act according to his conscience, but however conscientiously he acts, he must be prepared to accept without complaint any condemnation which his own errors may bring upon him; he must be willing to bear any deserved punishment, from ostracism to execution. But hear me before you pass sentence.

The President and I agree in purpose: We desire a peaceful solution of the dispute which has arisen between the United States and Germany. We not only desire it, but with equal fervor we pray for it. But we differ irreconcilably as to the means of securing it.

If it were merely a personal difference it would be a matter of little moment, for all the presumptions are on his side—the presumptions that go with power and authority. He is your President; I am a private citizen, without office or title, but one of the hundred millions of inhabitants.

But the real issue is not between persons, it is between systems; and I rely for vindication wholly upon the strength of the position taken.

Among the influences which governments employ in dealing with each other there are two which are pre-eminent and antagonistic—force and persuasion. Force speaks with firmness and acts through the ultimatum; persuasion employs argument, courts investigation and depends upon negotiation.

Force represents the old system—the system that must pass away. Persuasion represents the new system—the system that has been growing—all too slowly, it is true, but growing—for nineteen hundred years.

In the old system war is the chief cornerstone—war which at its best is little better than war at its worst; the new system contemplates an universal brotherhood established through the uplifting power of example.

If I correctly interpret the note to Germany it conforms to the standards of the old system rather than to the rules of the new, and I cheerfully admit that it is absolutely supported by precedents—precedents written in characters of blood upon almost every page of human history.

Austria furnishes the most recent precedent. It was Austria's firmness that dictated the ultimatum against Servia, which set the world at war.

Every ruler now participating in this unparalleled conflict has proclaimed his desire for peace and denied responsibility for the war, and it is only charitable that we should credit all of them with good faith. They desired peace, but they sought it according to the rules of the old system. They believed that firmness would give the best assurance of the maintenance of peace, and faithfully following the precedent they went so near the fire that they were, one after another, sucked into the contest.

Never before have the frightful follies of this fatal system been so clearly revealed as now. The most civilized and enlightened—ay, the most Christian—of the nations of Europe are grappling with each other as if in a death struggle.

They are sacrificing the best and bravest of their sons on the battlefield; they are converting their gardens into cemeteries and their homes into houses of mourning; they are taxing the wealth of today and laying a burden of debt on the toil of the future; they have filled the air with thunderbolts more deadly than those of Jove, and they have multiplied the perils of the deep.

Adding fresh fuel to the flame of hate they have daily devised new horrors, until one side is endeavoring to drown non-combatant men, women and children at sea, while the other side seeks to starve non-combatant men, women and children on land.

And they are so absorbed in alternate retaliations and in competitive cruelties that they seem, for the time being, blind to the rights of neutrals and deaf to the appeals of humanity. A tree is known by its fruit. The war in Europe is the ripened fruit of the old system.

This is what firmness, supported by force, has done in the Old World. Shall we invite it across the Atlantic? Already the jingoes of our country have caught the rabies from the dogs of war—shall the opponents of organized slaughter be silent while the disease spreads?

As an humble follower of the Prince of Peace; as a devoted believer in the prophecy that they that take the sword shall perish with the sword," I beg to be counted among those who earnestly urge the adoption of a course in this matter which will leave no doubt of our government's willingness to continue negotiations with Germany until an amicable understanding is reached, or at least until the stress of war over, we can appeal from Philip drunk with carnage to Philip sobered by the memories of an historic friendship and by a recollection of the innumerable ties of kinship that bind the Fatherland to the United States.

Some nation must lead the world out of the black night of war into the light of that day when "swords shall be beaten into plowshares."

Why not make that honor ours? Some day—why not now?—the nations will learn that enduring peace cannot be built upon fear, that good will does not grow upon the stalk of violence. Some day the nations will place their trust in Love, the weapon for which there is no shield; in love, that suffereth long and is kind; in love, that is not easily provoked, that beareth all things, believeth all things, hopeth all things, endureth all things; in love which, though despised as weakness by the worshipers of Mars, abideth when all else fails.

W. J. BRYAN.

THE SPIRIT OF THE NATION

FROM a remarkable editorial which appeared in the New York American of June 10, we take the following extracts, as bearing on the immediate issue between this country and Germany:

"Mr. Wilson has declared, not once only, but many times, that the voice of the plain people could not be heard in Washington; that the truth is seldom heard in those political circles; that the environment is highly unfavorable to any right appreciation of the common people's desires and opinions.

"That is the truth.

"And never was that more true than in this critical time.

"The interests and influences which surround Mr. Wilson and environ his cabinet not only do not speak the opinions and desires of plain Richard, John and Henry, but they do not even begin to know what Henry, John and Richard are thinking and saying to one another.

"It is as certain as anything can be that Mr. Bryan has far more accurately judged the temper and the sentiment of his fellow citizens—not of those who eat government bread in Washington, certainly; not of those who are figures in the life of the larger cities, perhaps, but of those millions of quiet, industrious, sensible men and women who do the work of the shops, the factories and the farms and make the little homes of the land.

"These people, these citizens, these Americans who must inevitably fill the armies and fight the battles of the nation, we declare and affirm to be resolutely opposed to dragging this country into this European war as an ally of any of the warring powers.

"The very men upon whom the nation alone must rely to march, to endure, to fight, are the very men who are saying to one another that neither honor nor necessity requires that we Americans should put humiliating and truculent demands upon Great Britain, upon Germany, or upon any other nation.

"Is this not the truth, citizens? Do we want war?

"Do we want a diplomacy which points directly to war?

"Is there any sense in American participation in war waged in Europe over ancient feuds and dynastical and trade jealousies—a senseless, savage, colossally destructive and inhuman war?

"What say you—you plain people, you men who must do the fighting, and you women who must do the suffering, while those who are urging on this insane and wicked course will sit at home, in sleek and fat safety?

"Not in Washington, amid the jealousies and fawnings and schemings of paid agents and flexible politicians; not in the rooms of clubs and the corridors of glittering hotels; not in the board rooms where rich directors knock knees under the mahogany; not in newspapers whose owners are knit by ties of finance and matrimony to aristocracies and huge interests across the sea—not in such environments is heard the true voice of the American people.

"That voice is heard in the street car, at the factory door, in the village street, in the farmhouse and everywhere that men in the garb of labor meet to talk and to conjecture.

"Let him who would hear what the voice of the workers has to say in this time of anxiety go among the men who work.

"He will know then whether not the plain people desire their servants in high places to thrust this nation into war which may widow and orphan so many thousands upon thousands and of which history could only say that victory had brought with it honor belonged to assailing a people which was already waging in Europe war against four other great powers when we attacked it."

President Wilson's Answer to Germany's Note

EPARTMENT OF STATE, WASHINGTON, *June 9, 1915.*

he Secretary of State ad Interim to the Americ Ambassador at Berlin:

YOU are instructed to deliver textually the following note to the Minister of Foreign Affairs:

In compliance with your Excellency's requ I did not fail to transmit to my government, imediately upon their receipt, your note of May 28 n reply to my note of May 15, and your supplentary note of June 1, setting forth the conclions, so far as reached, by the Imperial German Gernment concerning the attacks on the Americ steamers Cushing and Gulflight. I am now inrcted by my government to communicate the folwing in reply:

he Government of the United States notes wi gratification the full recognition by the Impeal German Government, in discussing the cases of he Cushing and the Gulflight, of the principle of he freedom of all parts of the open sea to neral ships, and the frank willingness of the Imrial German Government to acknowledge and me its liability where the fact of attack upon neral "ships, which have not been guilty of any hoile act," by German air craft or vessels of wa is satisfactorily established, and the Governme of the United States will in due course lay bere the Imperial German Government, as it reests, full information concerning the attack on he steamer Cushing.

th regard to the sinking of the steamer Falaba, by hich an American citizen lost his life, the Gornment of the United States is surprised to fin the Imperial German Government contending tha an effort on the part of a merchantman to esce capture and secure assistance alters the oblation of the officer seeking to make the captur in respect of the safety of the lives of those on ard the merchantman, although the vessel has cea d her attempt to escape when torpedoed. These are ot new circumstances. They have been in the mis of statesmen and of international jurists thr ghout the development of naval warfare, and the Government of the United States does not unerstand that they have ever been held to alter the principles of humanity upon which it has insisl. Nothing but actual forcible resistance or conued efforts to escape by flight when ordered to op for the purpose of visit, on the part of the merchantman, has ever been held to forfeit the live of her passengers or crew. The Government of the United States, however, does not understand tha the Imperial German Government is seeking in this case to relieve itself of liability, but only intds to set forth the circumstances which led the ommander of the submarine to allow himself to hurried into the course which he took.

Your Excellency's note, in discussing the loss of American lives, resulting from the sinking of the steamship Lusitania, adverts at some length to certain information which the Imperial German Government has received with regard to the character and outfit of that vessel, and your Excellency expres the fear that this information may not have been brought to the attention of the United States. It is stated that the Lusitania was undoubtedly equipped with masked guns, supplied with trained gunners and special ammunition, transporting troops from Canada, carrying a cargo not permitted under the laws of the United States to a vessel also carrying passengers, and serving, in virtual effect, as an auxiliary to the naval forces of Great Britain.

Fortunately these are matters concerning which the Government of the United States is in a position to give the Imperial German Government official information. Of the facts alleged in your Excellency's note, if true, the Government of the United States would have been bound to take official cognizance in performing its recognized duty as a neutral power, and in enforcing its national laws. It was its duty to see to it that the Lusitania was not armed for offensive action, that she was not serving as a transport, that she did not carry a cargo prohibited by the statutes of the United States, and that, if in fact she was a naval vessel of Great Britain, she should not receive clearance as a merchantman; and it performed that duty and enforced its statutes with scrupulous vigilance through its regularly constituted officials. It is able, therefore, to assure the Imperial German Government that it has been misinformed. If the Imperial Government should deem itself to be in possession of convincing evidence that the officials of the Government of the United States did not perform these duties with thoroughness, the Government of the United States sincerely hopes that it will submit that evidence for consideration.

Whatever may be the contentions of the Imperial German Government regarding the carriage of contraband of war on board the Lusitania, or regarding the explosion of that material by the torpedo, it need only be said that in the view of this government these contentions are irrelevant to the question of the legality of the methods used by the German naval authorities in sinking the vessel.

But the sinking of passenger ships involves principles of humanity which throw into the background any special circumstances of detail that may be thought to affect the cases; principles which lift it, as the Imperial German Government will no doubt be quick to recognize and acknowledge, out of the class of ordinary subjects of diplomatic discussion or of international controversy. Whatever be the other facts regarding the Lusitania, the principal fact is that a great steamer, primarily and chiefly a conveyance for passengers, and carrying more than a thousand souls who had no part or lot in the conduct of the war, was torpedoed and sunk without so much as a challenge or a warning, and that men, women, and children were sent to their death in circumstances unparalleled in modern warfare. The fact that more than 100 American citizens were among those who perished made it the duty of the Government of the United States to speak of these things, and once more, with solemn emphasis, to call the attention of the Imperial German Government to the grave responsibility which the Government of the United States conceives that it has incurred in this tragic occurrence, and to the indisputable principle upon which that responsibility rests.

The Government of the United States is contending for something much greater than mere rights of property or privileges of commerce. It is contending for nothing less high and sacred than the rights of humanity, which every government honors itself in respecting, and which no government is justified in resigning on behalf of those under its care and authority. Only her actual resistance to capture, or refusal to stop when ordered to do so for the purpose of visit, could have afforded the commander of the submarine any justification for so much as putting the lives of those on board the ship in jeopardy. This principle the Government of the United States understands the explicit instructions issued on August 3, 1914, by the Imperial German Admiralty to its commanders at sea to have recognized and embodied, as do the naval codes of all other nations, and upon it every traveler and seaman had a right to depend. It is upon this principle of humanity, as well as upon the law founded upon this principle, that the United States must stand.

The Government of the United States is happy to observe that your Excellency's note closes with the intimation that the Imperial German Government is willing, now as before, to accept the good offices of the United States in an attempt to come to an understanding with the Government of Great Britain by which the character and conditions of war upon the sea may be changed. The Government of the United States would consider it a privilege thus to serve its friends and the world. It stands ready at any time to convey to either government any intimation or suggestion the other may be willing to have it convey, and cordially invites the Imperial German Government to make use of its services in this way at its convenience. The whole world is concerned in anything that may bring about even a partial accommodation of interests or in any way mitigate the terrors of the present distressing conflict.

In the meantime, whatever arrangement may happily be made between the parties to the war, and whatever may, in the opinion of the Imperial German Government, have been the provocation or the circumstantial justification for the past acts of its commanders at sea, the Government of the United States confidently looks to see the justice and humanity of the Government of Germany vindicated in all cases where Americans have been wronged or their rights as neutrals invaded.

The Government of the United States, therefore, very earnestly and very solemnly renews the representations of its note transmitted to the Imperial German Government on the 15th of May, and relies in these representations upon the principles of humanity, the universally recognized understandings of international law, and the ancient friendship of the German nation.

The Government of the United States cannot admit that the proclamation of a war zone from which neutral ships have been warned to keep away may be made to operate as in any degree an abbreviation of the rights either of American shipmasters or of American citizens bound on lawful errands as passengers on merchant ships of belligerent nationality. It does not understand the Imperial German Government to question those rights. It understands it also to accept as established beyond question the principle that the lives of non-combatants cannot lawfully or rightfully be put in jeopardy by the capture or destruction of an unresisting merchantman, and to recognize the obligation to take sufficient precaution to ascertain whether a suspected merchantman is in fact of belligerent nationality or is in fact carrying contraband of war under a neutral flag. The Government of the United States deems it reasonable to expect that the Imperial German Government will adopt the measures necessary to put these principles into practice in respect of the safeguarding of American lives and American ships, and asks for assurances that this will be done.

ROBERT LANSING,
Secretary of State ad Interim.

THE SOBER SECOND THOUGHT

BY J. DUNCAN SPAETH, Professor of English, Princeton University

THERE is a disposition in many quarters to criticize the note of the German Government as an attempt to evade the issue because it seeks to reach agreement on the facts in the case before the principles involved are discussed, the responsibility fixed, and the decision reached. Only the intensity of our feelings, our sense of outraged humanity, our sympathy with the sufferers of undeserved woe prevent us from recognizing in the German note an appeal to essential principles of justice as conceived by the Anglo-Saxon mind.

The fact that one is willing to serve on a jury and listen to evidence does not mean that he condones crime or lacks conscience. The law recognizes the establishment of motive as an important element in reaching a just verdict. To insist on the execution of sentence before the establishment of facts that bear essentially on the question of motive is equivalent to hanging first and hearing evidence afterward. There is danger that public opinion in America in its just and swift condemnation of the fearful sacrifice of innocent lives by the sinking of the Lusitania be swept by impulses of humanity from the solid ground of justice. Every judge knows how difficult it is to combine justice with humanity. To write them together is not to unite them.

We may well heed at this time the sober words of President H. A. Garfield of Williams College (New York Evening Post, June 2):

"America is united in its condemnation of killing women and children. Moreover, in condemning we ought to discriminate between things worthy of condemnation and things not to be condemned. The United States rightly insists that the killing of women and children is one thing and the destruction of commerce quite another. Both must be stopped; but the President wisely deals with the two things separately—one at a time. We ought also to recognize that these offenses are one thing and the apportionment of the blame another, and that the blame cannot be fixed until certain facts are cleared up. This the German reply seeks to do. Her reply is not final, and she has not said that she fails to appreciate or refuses to concede the President's main point. It seems to me, therefore, unjust to impute to the German Government unworthy motives or moral callousness on the basis of its reply."

While there may be disagreement as to the facts alluded to in the German note, there are certain other facts of paramount importance at the present juncture which are fortunately not open to challenge. An excellent summary of them is to be found in the Washington despatch to the New York Times of June 2, under the caption, "Chronological Review of Correspondence with the Belligerents." From the summary as given by the Times, it appears that at the beginning of the war (August 6) our government asked the belligerents whether they intended to abide by the Declaration of London of 1909. Germany and Austria answered in the affirmative, conditional on a like observance on the part of the enemy. Russia and France awaited the decision of the British Government, which was (August 27) to the effect that they decided to adopt generally the rules of the declaration in question, subject to certain modifications and additions which they judge *indispensable to the efficient conduct of their naval operations.* (The plea of military necessity.)

The Succession of Events

THESE modifications and additions so interfered with American rights at sea that on December 26 Secretary Bryan sent a note to Great Britain protesting against the seizure and detention of American cargoes. As an answer to this protest Great Britain sent her notes of January 7 and February 10, "explaining the reasons for these seizures and detentions." Meanwhile, the Government of the United States having failed in its effort to protect against seizure by Great Britain American wheat and cotton cargoes bound for Germany, the German Government, following the precedent of Great Britain's proclamation of a mined war zone around the north of Ireland and Scotland, gave warning of the establishment of a naval war zone around the British Isles to prevent the importation of supplies to England. February 18 this policy went into effect. February 20 the American Government suggested that a modus vivendi be entered into by England and Germany by which submarine warfare and the sowing of mines at sea might be abandoned if foodstuffs were allowed to reach the German civil population under American consular inspection. March 1 Germany agreed to this proposal. March 15 the British Government "flatly refused" (Times summary) the arrangement proposed by the United States, and published the British Order in Council, the object of which was and is to prevent commodities of all kinds from reaching or leaving Germany. This order has never been recognized by the American Government as in accord with international law.

These are the facts. What light do they throw on the present relations between the United States and Germany? On two occasions our government made proposals to Great Britain and Germany to secure their adherence to those "rules of fairness, reason, justice and humanity which all modern opinion regards as imperative." On each of these occasions Germany accepted and Great Britain refused the proposals of the Government of the United States. Having failed to secure Great Britain's assent to our interpretation of international law, can we now consistently ask Germany's assent to an interpretation of international law which has Great Britain's unqualified approval because it throws upon *us* the responsibility of securing for all her merchant ships immunity from attack by German submarines?

It is to be remembered that it would be unjust to our government to suggest that the proposals above referred to were pro-German. They were made in the interest of justice and humanity to both sides. When Germany agreed to abandon submarine attacks on merchantmen on condition of Great Britain's allowing the entry of foodstuffs, Germany's willingness to accede to our suggestion was sneered at in many quarters as an "empty concession" on the ground that her submarine policy was mere bluff. Having proved at terrible cost that she had an effectual if desperate weapon of defense and retaliation, the substantial character of the concessions she was willing to make to the demands of the United States ought to be in fairness recognized in our negotiations with her now.

Moreover, the export of ammunition to the Allies from America has assumed such enormous proportions since February that attacks on merchantmen laden with ammunition have increased in frequency, culminating May 7 in the sinking of the Lusitania. It is too late for any but the governments involved to discuss the question of the reparation owed to this country for the loss of American lives. But the question of the future of submarine warfare is still open to discussion, and international law must take cognizance of it.

American Rights and Humanity

OUR government might have confined itself to demanding protection for the lives and interests of American citizens only. It has taken higher ground. But when once we leave the ground of our technical rights under international law, and take our stand on universal principles of humanity and justice, can the question of our manufacture of ammunition for European belligerents be entirely ignored, and can we in fairness demand of Germany that she deprive herself absolutely and unconditionally of the only means she has of preventing American shrapnel from destroying the defenders of her women and children? On the necessity of protecting the lives of non-combatants at sea, all Americans of whatever sympathies are united. The only question is how shall it be done. If we were not manufacturing arms for the enemies of Germany, it would be easier for us to ask, it would be easier for Germany to grant the entire cessation of submarine warfare against merchantmen.

Is it inconsistent with our national honor and with humanity to suggest: (1) That we guarantee that no ammunition or arms of any kind shall be part of the cargo of passenger-carrying ships out of United States ports?

(2) That we demand from Germany absolute immunity from attack by submarines for all such unarmed passenger-carrying ships sailing from our ports, under whatever flag?

(3) Whether the crews of merchant vessels carrying munitions of war to any belligerent are non-combatants in any essential sense is open to question. But if ammunition and explosives were carried on slow cargo boats instead of on swift passenger steamers, our insistence on visit and search would be more likely to be complied with.

In insisting, and insisting rightly, on the elimination of the submarine as an indiscriminate menace to innocent lives at sea, is it wise to estop ourselves for all future time from the use of our own invention as a commerce destroyer and a legitimate weapon of defense against economic strangulation or the importation of ammunition from abroad? Is it wise to put ourselves into a position where, if at any future time our own existence is threatened, we shall have to depend on the friendship of other nations rather than [illegible] justice of our own cause and our own right[illegible] where we shall have to substitute the doctri[illegible]e of foreign alliances for the American doctrine [illegible]self-reliance? Ought not a nation that is as proud [illegible]f its rectitude of purpose and as conscious of its [illegible]owe[illegible] as the American nation to be too proud to [illegible]rofit by the fighting of others, too proud to cem[illegible]t its own prosperity with the blood of kindred [illegible]ople[illegible] across the sea, too proud to be driven by f[illegible]r [illegible] loss or hope of gain into alliances fore[illegible] to America's great tradition, and, in the wo[illegible]s of Washington, "calculated to create dissension dis[illegible]turb the public tranquillity, and destroy, p[illegible]haps forever, the cement which binds the Union"? The cement that binds the Union will never [illegible] stroyed. Too much German blood has been s[illegible]d in the kneading of that cement for Americ[illegible]s of German descent or sympathy ever to perm[illegible] its destruction.

The Part of the People

THE American people are a unit behind [illegible]their government in all its efforts to defend and safe-guard the lives, property, and interests of Am[illegible]erican citizens. They are a unit behind their gover[illegible]nment in all its efforts to enable America to rend[illegible] disinterested service to humanity. But they a[illegible] far from a unit in wishing to see the materi[illegible] and moral power of this country used to render s[illegible]ccess-ful the most gigantic conspiracy in restra[illegible]t of trade ever organized by wealth and power [illegible]gainst a nation which has in all its dealings wi[illegible] the United States shown an attitude characteri[illegible]d by the President of the United States in his [illegible]e to Germany as "humane and enlightened," a har-acterization that will be borne out by a study [illegible]f the correspondence between our government an[illegible] Germany since the beginning of the war.

If it be argued that the British Order in [illegible]ncil is not a conspiracy in restraint of trade the [illegible]swer may be made that our government in its n[illegible]s to England has so construed it. And the Am[illegible]erican people are not united in wishing the United [illegible]tates to use its power and influence to deprive Ge[illegible]rmany now, and perhaps ourselves in the future, the most effectual weapon of defense against a f[illegible]m of embargo we held and still hold to be in viola[illegible]n of international law.

The writer of this letter was born in A[illegible]rica, and owes no allegiance but to America. I[illegible] ties of blood he is bound both to Great Brita[illegible] and Germany, but his deepest loyalty is to that spirit of liberty which is the breath of American i[illegible]titu-tions. When he hears on all sides counsels of [illegible]fety first and the wisdom of conforming to an[illegible]over-powering majority opinion he remembers the [illegible]rave words of the American poet:

> 'Tis man's perdition to be safe
> When for the Truth he ought to die.

President Wilson, in his noble Memorial Day address, used these words: *"Duty for a na[illegible]m is made up of so many complicated elements t[illegible]t no man can determine it. No group of men, [illegible]hout wide common counsel, can possibly determin[illegible] what the duty of the day is. That is the strengt[illegible] of a democracy because there daily rises in the [illegible]reat body of democracy the expression of an u[illegible]ram-meled opinion which seems to fill the air [illegible]h its suggestions of duty, and those who stand [illegible] the head of affairs have it as their bounden d[illegible]y to endeavor to express in their own actions [illegible]hose things that seem to rise out of the conscien[illegible] and hope and purpose of the great body of the [illegible]eople themselves."* In praying that the President [illegible]his hour of grave responsibility may voice th[illegible] con-science and purpose of a united people it [illegible] the solemn duty of all of us that have convicti[illegible]s, to express those things that rise out of ou[illegible] con-science and our hope for America, so that [illegible]hose who stand at the head of affairs may he[illegible]ar not indeed a note of sullen discord, but, am[illegible] the general loud acclaim, the deep undertone of [illegible]loyal minority, dedicated not less passionately th[illegible] the majority to the hope that when the ver[illegible]dict of history upon America's part in this trag[illegible] wo comes to be written it may be: "Her thought[illegible] were Freedom; her words were Truth; her deed[illegible] were Justice."

. . .

[The above timely article, in somewhat [illegible]orter form, originally appeared as a letter in th[illegible] New York Times of June 8, and is now extended [illegible]r the Christian Herald by the author in the light [illegible]late developments.—THE EDITOR.]

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

JERUSALEM BESIEGED IN EARTH AND AIR

THE startling information is brought to the Christian Herald, by mail and by visitors from abroad, that the land made sacred to the world by the Life which spent itself for mankind has not remained unscathed by the war of the nations.

active in behalf of the economic welfare of Palestine as have been the lands beyond the seas which have seen a great Light, nevertheless that narrow strip of territory is regarded as supreme in sentimental interest of all the regions of earth. And to know that the Holy Land has become a victim of the circumstances of war is sufficient to arouse the intense interest of practically every person in the civilized world. We give below two very informative letters and other material which have come direct to us from Jerusalem:

Jerusalem, April 16, 1915.

"THE Holy City is in the grip of a threefold visitation. While war has prostrated and impoverished the country, pestilence has appeared and famine is raging. Not in the memory of the oldest person now living in the City of David have the people of Jerusalem seen so much of sorrow, privation and suffering as today.

We are most grateful to the Christian Herald for the generous gift sent for the relief of the poor in and around Jerusalem. It was indeed a godsend. We have been very busy since it arrived and now the money has nearly all been distributed, and you will no doubt get a personal report of the work accomplished. About three weeks ago the money arrived, and when we heard of it we were overjoyed, knowing how welcome it would be to the poor of Jerusalem. The communities were noticed to send in lists of their poor. When the news became known there was a frantic rush of the sufferers to have their names registered."

(The utmost care was exercised in tallating the lists so that there should be no duplication, in order to insure the widest possible relief.)

"It was a trying ordeal to live through and it was especially sad when at last the Jerusalem allowance was used up. Saturday last was a very harrowing day, with a crowd of poor sick and sad women, with crying babies in their arms, and older children clinging to their skirts, all clamoring for help, and we unable to alleviate their distress.

Many of the fortunate ones, who received tickets and were paid at the consulate, returned to tell us of their joy and to show us the shirts and shoes they had bought; others bought shoes for their husbands.

Mr. Warren, of Three Oaks, Mich., sent us a timely gift of $1,000, $700 of which he wished to be used for the needy Samaritans in Nablous, and $300 for the poor in Jerusalem. We bought 4,800 pounds of lentils and distributed them and bread for many weeks to the poor. The applicants went away satisfied, and you may be sure it reached the needy; for nothing but absolute poverty would be driven by such a gift. We visited them, and when they were ill or in want we provided for them as far as we could. That fund is now exhausted, and with business tied up as it now is, we find it impossible to continue, as the demands from these pitiable people keep increasing.

"We are employing a great many of the poor girls and women in lace-making, and so enabling them to find a means of support. The need is becoming overwhelming, however, and we cannot face it alone. Will you not help us again in His Name?

"We have just returned from visiting one of the disappointed families, who were unable to get any help because their names were presented too late. The old mother came to show us the way. We found one daughter had been bedridden for twenty years. Another daughter is a dwarf, and somewhat feeble-minded; the third daughter used to support the family by sewing. The work-rooms are closed at present, and the son, who also aided in their support, is serving his country. They did not want charity, they wanted work; but we had none to give them. We filled a basket with bread and meat and eggs and vegetables and took it to them. This is only one case out of many."

PHOTOGRAPH OF THE SWARMS OF LOCUSTS WHICH PASSED FROM NORTH TO SOUTH OVER JERUSALEM THIS APRIL, OFTEN BLOTTING OUT THE SUN, TO SETTLE ON THE SURROUNDING COUNTRY AND DEVOUR ALL FOLIAGE AND CROPS

(The photograph of swarming locusts seems to show only a scattered multitude, but these were nearest the lens, the great solid masses that often blotted out the sun flying higher.) "These have laid their innumerable eggs, and the development of their brood portends the greatest calamity that has visited Palestine in half a century. However, the government has taken energetic steps, and issued an order for all adult males between the ages of fifteen and sixty to collect these unhatched eggs, imposing upon each twenty kilos' weight, to be delivered in a given time, that thus the insect ravages may be averted. Also we are enclosing a very interesting page from one of the days when we were registering the names of the poor for relief, so you can see the character of the work done.

"BERTHA VESTER."

. . .

Another correspondent in Jerusalem, who is actively interested in the relief work, sends us this letter:

"Can you not interest the American people in the Mohammedan women and children of Jerusalem? The husbands are all in the army and the government can do nothing for their poor. The well-to-do and the rich cannot buy much, on account of the high prices and lack of food; but the poor are starving! Begging is useless, as there is no one of whom to beg. All institutions from which help might come are closed.

"The Mohammedan women, as you know, are ignorant and helpless, and absolutely dependent upon the men of the family. So now they sit behind their barred windows, hungry, and their little ones crying for bread. Today a poor woman was crying aloud in the streets for bread; she had not had a mouthful for four days. Outside of our window there were hundreds begging for bread at one time. As soon as they would see any one appear they would all drop to their knees and lift up their hands in supplication.

"The locusts are now so thick that they obscure the sun. Soon there will not be a leaf left in the country! It is now reported that they have destroyed all gardens and are now eating the bark off the fruit trees. The locusts are coming by the millions, and if the fight against them is not successful it means a dreadful famine in the land. The Turkish soldiers are working for this purpose from Tiberias to Hebron, a distance of ninety miles. This requires much money, both for feeding the men and for the means of exterminating the insects.

"Who knows what will be the next calamity to befall us? We have had three visits from these pests, and it means quick work to get rid of them; for they infect even the water, if care is not taken at once to wash all terraces and roofs.

"Last, but not least of our troubles, there is an epidemic of typhus in Jerusalem, and as we have no Board of Health, we avoid riding in the rickety old wagons and thus save the old horses and try to take care of ourselves. The Red Cross Hospital keeps us busy, as it is always more than crowded with typhus and smallpox patients, the responsibility being even greater than for ordinary illness.

"Today a regiment of soldiers passed in front of our house, begging for water. We gave them one tankful and then had to stop, as the rainfall is eight inches short this year; and with the increased population, it is a serious matter to be too generous with water.

"If one has plenty of gold for the present time he can keep from starving, but there are thousands who haven't a cent, and are facing starvation. Within the last hour I have just heard of three old women who have shut themselves in their room to die. Also of six young girls, who could not obtain sufficient food to keep them alive, and who had died. One good woman has been trying to feed

seven hundred and fifty children a day. All she can give them is one piece of bread and a little soup one day, and a little fruit the next. Many of these children die because they try to share their small portion with other members of their families. The only meat we can occasionally get is a little lamb, which is very nice, but not good for steady diet. Chickens are becoming a great treat, and beef is not to be thought of. Our vegetables are spinach and cusa (a kind of squash). The oranges have been delicious, but, sad to relate, will not last much longer. Oranges are cheap, but everything else is sold at war prices. It is reported that the orange groves will die from lack of means to irrigate them. We have to be most careful about the preparation of food and water, and eat nothing that has not been first boiled, not even the oranges. No tea, coffee, rice, flour or sugar can be secured in Jerusalem."

AND a member of the American Colony in Jerusalem, in a letter dated April 9, describes the condition of affairs in the Holy City in these words: "One who has formerly visited Jerusalem would not find it the same city now. Mobilization under universal conscription has removed from the streets all the men between the ages of 20 and 45. This, instead of increasing the chances of work for those left, is more than offset by the war conditions and the moratorium, which tell on every line of life and activity. Naturally there is no building, carpenter or blacksmith work doing, and of course there is not a single tourist or pilgrim, so that we have had a different 'Holy Fire' celebration and 'Neby Mousa' procession from any that have been known or experienced for centuries. Recently, vast swarms of locusts—such as have not scourged this land for forty years—have appeared in various localities, causing the price of wheat to rise and threatening devastation such as sickens the heart to contemplate, when the new brood, of which these have laid the eggs, appears in three weeks! All the way down from Damascus, this scourge has cast its dread into the hearts of the people. So thick were the locusts that the sun was darkened. Around Bethlehem, where the authorities are taking steps to have them killed, the people collected in one day twenty tons! It is said that the coming orange crop in some of the orange gardens in Jaffa and vicinity has been entirely destroyed. The young fresh summer crop has also been destroyed. What is in store for us it is very difficult to foresee." *It seemed the natural thing to send this to the Christian Herald.*

There is just one thing we would say in addition to these direct-from-the-scene letters: "Blessed are the merciful, for they shall obtain mercy." And then, how simple and direct and sufficient are the admonitions which Christ gave to his followers! What a transformation would come over the world if all who profess his name ruled their lives by his counsels! We often say to ourselves, we Christians, that the Bible contains guidance for every occasion of life. Simple, direct and sufficient is our guidance in respect to the suffering caused by the war to helpless women and children: "Blessed are the merciful."

And if there is any spot on the earth which will awaken a quick and deeper and more active concern when suffering lays siege thereto, it is the Land of the Book, the Holy Land. Changed as its population is, to welcome to us as is its government, nevertheless Palestine is where Christ lived, and its people, whoever they are today, have a peculiar and undeniable claim upon our sympathy and interest. Moreover, the teeming population of Jerusalem, and the peasantry of the hills and plains, are caught in a calamity that seems to outdarken the suffering in any section of Europe, caused by the war. And we bespeak from our readers an outburst of generosity in their behalf such as will testify our love and obedience to that compassionate Saviour who himself wept over Jerusalem.

It has always been the privilege of donors to this relief fund to indicate to which country they prefer their gifts to go. Comparatively few have availed themselves of this offer, preferring to regard all these sad hearts as one great host made kin by suffering. But it may be that many individuals and in an especial way, churches, Sunday schools and so on, wish to feel that they have had specific part in ministering to the sufferers in Palestine; so we make that reminder. If your gift is especially intended for use in the Holy Land, please surely mention that fact. As custodian of this fund the Christian Herald shows no partiality whatever in administering it; but in the case of the need that has risen in Jerusalem and environs, we feel justified in making the present suggestion.

RESPONDING to an earnest call for help for the suffering in Russia, we remitted $500 from the Widows and Orphans Fund to the Persian War Relief Fund Committee, of which Mr. Robert E. Speer is chairman, and have received an acknowledgment which states: "It is a great joy to have your check for $500 and to feel that the Persian Relief work is thus endorsed by the Christian Herald, which is so well known as a leader in such movements." The total of the Christian Herald Fund to June 3 amounted to $157,467.11. Please address all gifts for Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

Progress of Christian Herald Relief Work

Among Widows and Orphans of the War

THE Christian Herald has succeeded, after much difficulty, in appointing a committee in Poland for the relief there of widows and orphans of the European war. The committee will work for the most part from headquarters in Lodz, but there will be distributing depots in Czenstochau, Bendzin-Sosnowice and Wloclawek. The chief committee in Lodz consists of Police Commissioner von Oppen, as chairman, and the Rev. Superintendent Angerstein and Pastor Gundlach as members.

For the district of Bendzin the committee will be headed by Mr. Nordmann-Lagisza; for the district of Czenstochau, Mr. Dichmann of Rakow, and for the district of Wloclawek, Lord-Mayor Bauer of that city. The committee, the members of which are prominent persons highly respected in the districts where they reside, guarantees that the fund will be used for the needy families among the population.

This makes nine committees which the Christian Herald has appointed for the distribution of funds for the relief of the non-combatants of the European war.

Immediately upon the receipt of the names of those composing the committee, the Christian Herald despatched $20,000 to Poland to be used as quickly as possible for the relief of the suffering people.

Previously the following amounts had been forwarded:

Belgium	**$40,000.00**
England	**10,000.00**
France	**10,000.00**
Holland	**10,000.00**
Germany	**10,000.00**
Austria	**10,000.00**
Galicia	**10,000.00**
Jerusalem	**3,000.00**
Persia (Special Com.)	**500.00**
Total	**$103,500.00**

The reports of committees in the above countries showed that these amounts were being rapidly used up, some of them entirely so, whereupon the Christian Herald on May 31 immediately despatched the following amounts:

(Poland, as above)	**$20,000.00**
England	**2,500.00**
France	**2,500.00**
Belgium	**2,500.00**
Holland	**2,500.00**
Germany	**2,500.00**
Austria	**2,500.00**
Galicia	**2,500.00**
Jerusalem	**2,500.00**
Total	**$40,000.00**
Grand Total Remitted Abroad	**$143,500.00**

JOHN HUSS, MARTYR *

THE 500th ANNIVERSARY OF WHOSE TRIUMPHANT DEATH THE CHRISTIAN WORLD WILL CELEBRATE NEXT MONTH. BY PROFESSOR W. H. T. DAU

Continued from last week

WYCLIFISM wrecked Hus. At first Hus was wary in endorsing the teachings of the British reformer. "I confess," he said in one of his sermons, "that I agree with the true opinions which Magister John Wyclif has presented, not because he has presented them, but because they are substantiated from Holy Writ and by reasonable arguments. However, if he has maintained any error, I propose not to follow him nor any one else in error." As early as 1403 the university had culled from Wyclif's writings forty-five propositions which were proscribed as heretical. In 1404 two young Britons brought to Prague a counterfeited document bearing the seal of the University of Oxford, in which Wyclif's doctrines were declared orthodox. Hus accepted the document in good faith, and even read it from his pulpit, and eulogized Wyclif. But the German members of the university, professors and students, denounced the document, and the matter being argued pro and con throughout Bohemia, a perceptible tension was created. The opponents divided not only on doctrinal but also on national lines. On June 4, 1405, Pope Innocent VII directed Archbishop Zbynek to take measures against the spread of the heretical teachings of Wyclif, especially against the doctrine of the impanation of the Eucharist. The British students were forbidden to engage in public disputations on Wyclif's teachings. They now began to display on the walls of their dwelling pictures which contrasted the lowly and meek Jesus with the pomp and show of the Pope. On one side Christ was shown entering Jerusalem surrounded by his humble, barefooted disciples; on the other the Pope was seen entering Rome, accompanied by the gorgeously clad hierarchy. Again, the thorn-crowned Saviour was placed over against the Pope with his triple crown. Hus befriended the young Englishmen whose actions exasperated the clergy.

In order to understand the next acts in the drama of Hus's life, we shall have to digress somewhat and review a portion of the history of the papacy. Ever since the death of Pope Gregory XI in 1378, when Hus was a boy of nine years, there had been a papal schism that rent the church into opposing factions and lasted till 1417. One faction wanted the Pope to reside at Rome, the other at Avignon in France. When Pope Innocent VII, of the Rome faction, died in 1406, his followers gave their votes to Angelus Canarius, Cardinal of Venice, of noble blood, who assumed the papal power under the name of Gregory XII. The Avignon faction, which had been headed by Clement VII, upon the death of their pope elected Pedro de Luna, of princely descent, who ruled as Benedict XIII. Thus the papacy had become bicephalous. After a great deal of disorder a council was called at Pisa to elect a Pope for the entire church.

A Tricephalous Papacy

BOTH Gregory and Benedict, through their representatives, strongly protested against this proceeding, but the cardinals charged both with s and deposed them. Gregory f Ariminum and created a numb cardinals. Benedict took refug castle at Parpiano. Neither cognized the council's act of dep as valid. The council now (1409 proceeded to elect Peter of Can doctor of theology in the ord Barefooted Friars and Archbish Milan, Pope. He took the na Alexander V, and set up his res at Rome. He promised the c that he would endeavor to have council called within three which was to secure quiet t church. The papacy had now b tricephalous. Alexander V died a reign of ten months, and th anti-popes maintained themsel power. In 1410 the cardinals n Bononia to elect a successor to ander V. To this conclave there the cardinal of Venice, Balt Cossa. He came with a large f ing, many noblemen among them began to terrorize the cardinals clave. He demanded that nobo elected Pope without his app

B though many candidates were pposed to him, he approved none. F ally he proposed that the cardinals hd the papal insignia over to him, ar he would deliver them to the new Ple. They did so, and throwing the pal robe about him, Cossa declared hiself Pope, and took the name of Jo XXIII. Reluctantly the cardils yielded to this coup d'état, and reived from John the promise that hwould summon a council in three yrs for the pacification of the chrch.

ng Wenceslaus had at first favored Gory XII, but when the cardinals pmised him that they would suppo his claims for the imperial crown, hsided with the so-called neutral pay which advocated the convening ofhe Council of Pisa and the election ofa new Pope. The Archbishop of Pgue and the majority of the clergy rsed to renounce Gregory. The urersity was divided: the Czech pr'essors and students, under the leership of Hus, sided with the king, bthe Bavarians, Saxons and Poles, w were also called Silesians, cast thr votes against the king. The ki now published a decree that hereforth in all deliberations of the uversity the Czechs were to have the votes and the other nations only on collective vote. This roused the Gman professors and students to arer. They left Prague and founded thUniversity of Leipzig. The Univeity of Prague now lost its internaonal character and was reduced to mere Czech high school. Hus had hg no part in the fatal decree of Wceslaus. He declared: "Christ krws that I love a good German more thi a bad Bohemian, even though the laer were my own brother." But on obective grounds and from love of his hceland, Bohemia, he was pleased w the king's decree. The citizens of Pgue now began to charge Hus with hang wrecked their university. Thus arher cause was added to the opption that had first formed against H because of his Wyclifism.

censed at Hus because of his partiship with the king and the council pay, Archbishop Zbynek plotted revge. He obtained from Pope Alexarer V a bull which prohibited pching in any but the parish and clter churches, and threatened seve punishment to all who would pr laim the teachings of Wyclif. This w to stop Hus from preaching at Bolehem Chapel. The archbishop al ordered the writings of Wyclif bned. Fierce riots ensued at Prague. Th archbishop was hooted in the st ets. The king confiscated archiepcopal revenues to indemnify the pple whose books the archbishop hg burned, and declared that he wld not recognize the excommunicatic of Hus, which the archbishop had pished, though Hus had handed ov the writings of Wyclif in his pcession with the request that he be shwn in what parts they were wrong. Th king also appealed to the new Pe John XXIII to rescind the acts ofhe archbishop, and Queen Sophia and many Bohemian noblemen interceded for Hus. But the archbishop also had written to the Pope, and the result was that Hus was cited to appear before the Pope at Bologna. He was ready to go, but his friends dissuaded him. As a consequence he was condemned in absentia. But his influence in Bohemia was still spreading despite the ban and interdict which had been hurled against him. Hus wrote to England about this time: "The entire Bohemian nation is panting after the truth. It refuses to know anything except the Gospel and the Epistles. Wherever a preacher of the sacred truth makes his appearance in a village or castle, the people flock to him in crowds. Our king, our entire court, the barons and the common people are for the Word of Christ."

Hus Defies the Pope

IN THE meantime King Wenceslaus was anxious to remove from his country the suspicion of heresy. He labored to get Archbishop Zbynek on his side, without losing the friendship of Hus. The archbishop, after months of negotiation, publicly made his peace with the king; Hus made a "confession" before the university; and the archbishop wrote the Pope that all things were lovely in Bohemia, and there was not a trace of heresy in the land. But this letter never reached the Pope, and the archbishop died in the fall of 1411, while on a journey to King Sigismund of Hungary. Accordingly, the reconciliation that had been effected among all parties at Prague seems to have had no effect on the excommunication which Pope John had decreed against Hus in February, 1411, and which was published in all the churches of Prague on March 15.

After the death of Zbynek, King Wenceslaus had prevailed on the cathedral chapter to elect his body physician and private counselor, the aged and widowed Albicus von Unitschow, archbishop, and the Pope had readily sent him the pallium. But the papal legate who brought the pallium brought at the same time a papal bull which summoned the faithful to a crusade against King Ladislaus of Naples, who refused to acknowledge John as Pope. The bull promised abundant indulgences to all who would participate in the crusade, and threatened all sorts of punishment to such as might resist it. Against the opposition of the university, the king, who was eager to conciliate the Pope, sanctioned the bull, and this brought on a rupture between the king and Hus. After the king's sanction, many professors had yielded, but not Hus. Even his friend Stephen von Paletz could not swerve him, and henceforth became a bitter enemy of Hus. On June 7, 1412, Hus issued a public challenge for a debate on the question whether the Pope had authority to announce such a crusade and whether the crusade was for the glory of God and the welfare of the people. Hus and his friend, Jerome of Prague, in a stormy meeting routed those who defended the crusade and the indulgences.

Hus Declared an Outlaw

THERE was rioting in the city; worshipers at the churches were being disturbed; the papal bull was hanged about the neck of vile women and paraded through the streets amid the jeers of the populace. Three young men were arrested by order of the city council because of their opposition to the papal indulgence and were threatened with death. Hus with a crowd of his adherents hastened to the city hall. He was overwhelmed with execrations by the city fathers; they told him that he had inflicted an incurable wound to the prosperity of the university by driving away the Germans, and now he was even inciting the people to riot. In answer to his pleading the city fathers finally promised that the young men would not be punished "because of the indulgences." But no sooner had he calmed the excited multitude than the young men were secretly beheaded as rioters. This ruthless action aroused the people to terrible anger. They conducted the bodies of the young men in procession to Bethlehem Chapel, where Hus eulogized them as martyrs.

The city council now sent a delegation to the Pope, asking him to take sterner measures against Hus, whose writings, they claimed, were stirring up all Bohemia, Moravia, Hungary and Poland. The Pope replied by reiterating the excommunication of Hus, which was again published in all the churches of Prague. Moreover, Hus was now outlawed, and it was declared unlawful to give him shelter. A band of opponents, with the connivance of the city authorities, gathered at Bethlehem Chapel on October 2, determined to do him violence, and it was only through the resistance of his faithful followers that Hus escaped. The king, being terrified by the interdict that was laid on the city for sheltering Hus, now requested him to leave Prague, and promised that he would in the meantime compose the strife that had broken out against Hus. Hus yielded after a severe battle with his conscience, and on June 7, 1413, retired to Castle Kozi Hradek. Here and in the vicinity he often preached to large concourses of people. Nearly all Bohemian noblemen were on his side. With his faithful adherents in Prague he remained in correspondence, and many letters written during this exile testify to his evangelical spirit, the increasing clearness and firmness in his doctrinal views, and his determination to suffer death rather than surrender his conscientious convictions. During this exile, too, four of his principal writings were composed: "On the Church," "The Six Errors" (of the Papists), "The Abomination of Monasticism," and "The Society of Antichrist." Especially the first treatise furnished his enemies at Constanz the evidence for their charge of heresy against him. With a strange infatuation, however, Hus, even in these writings in which he attacked his Roman opponents, clung to the belief that the church was with him, and would never condemn the truth which he proclaimed and sanction the error which he opposed. He did not know Rome.

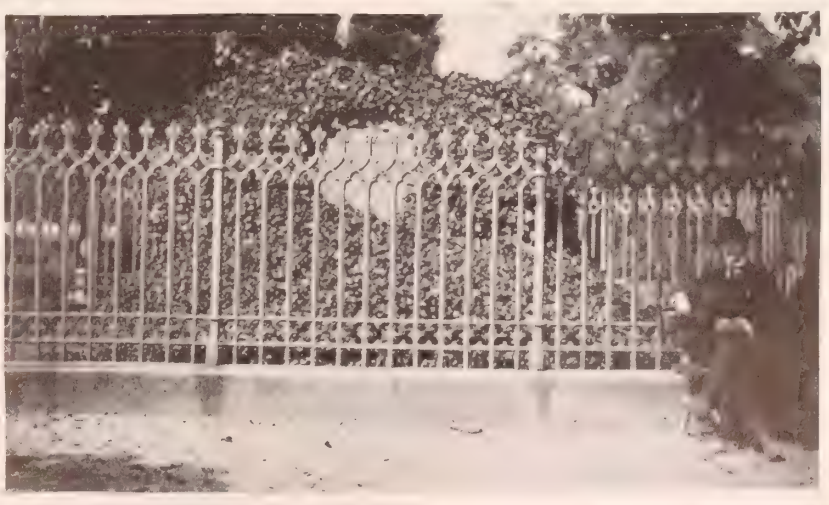
Hus Summoned to Constanz

MEANWHILE the three Popes were lustily fulminating against each other. At the same time the Turks were preparing an invasion of Central Europe. In order to unite the forces of Christendom against them, Emperor Sigismund held that the schism in the church must first be removed, and prevailed upon Pope John to summon a council to meet at Pisa. For a time the wily Pope resisted the appeals of the emperor, because he feared for his safety because of the violent manner in which he had wrested the papal authority to himself, but finally he consented, and the council was summoned to meet at Constanz in northern Switzerland, near the German border. The Pope himself started on his way to this place with grave misgivings. When his vehicle was overturned on an Alpine road, he considered it an ill omen, and shocked his pious attendants by uttering imprecations. When he had reached the end of the Alpine country where the valley of the Rhine begins to open up, he exclaimed: "This looks like a pit for catching foxes." Well, he was caught in this pit.

The emperor now summoned Hus to appear before the council at Constanz and defend himself against the charge of heresy. He promised Hus safe conduct to and from the council. Hus now returned to Prague to prepare for the journey and take leave of his friends. He offered to appear before a synod in Bohemia which met in August, to submit a statement of his faith, but was told that this was not necessary. Upon his request the papal inquisitor for Bohemia furnished him a written testimony to the effect that Hus had offered to defend his teachings in public debate, but no one had appeared to contest his views. On October 11 he left Prague for Constanz, traveling via Nuernberg and Bieberach. All along the route he was hailed by the people, preached, and engaged in doctrinal discussions. He arrived at Constanz on November 3, two days after the opening of the council. Though nominally a free man while under the emperor's safe conduct, he was closely watched by his opponents. On November 28 he was asked to attend an informal meeting with Pope John and the cardinals. The emperor had not yet arrived. From this meeting Hus did not return to his dwelling. Against the protest of his attendants, John von Chlum, Wenzel von Duba and Heinreich von Latzenbock, who declared that they were responsible to the emperor for his safety, Hus was thrown into the dungeon of the Dominican monastery, a veritable pesthole. The emperor, informed of this faithless

Continued on page 633

HUSS GOING TO THE STAKE. FROM A PAINTING BY C. G. HELLQUIST



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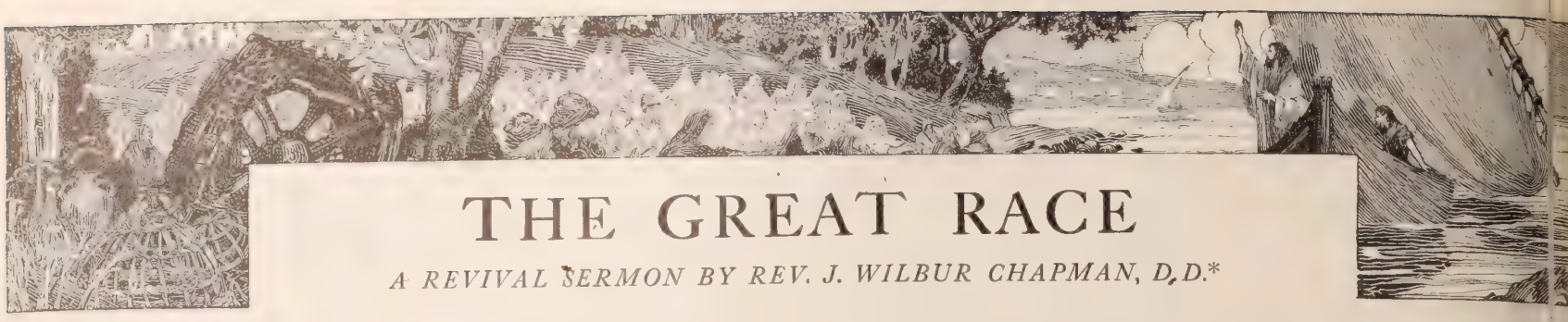

THE GREAT RACE

*A REVIVAL SERMON BY REV. J. WILBUR CHAPMAN, D.D.**

Text: "Know ye not that . . . but one receiveth the prize? So run that ye may obtain." I Cor. 9: 24

THERE were celebrated games in the time of Paul. He pictures the course, the spectators wrought up to the highest pitch as they sat or stood in the presence of the contestants. One sees the racers stripped and running for the goal, and has a view of the judge waiting at the end with the prize which he is to bestow upon the successful runner. Then the scene changes and to Paul the Christian life is a race. This is evidently one of his favorite figures, for in the first of his epistles we find him describing the Christian life as a racecourse, and when he reaches the end of his career he uses the same expression (II Tim. 4: 7): "I have fought a good fight, I have finished my course, I have kept the faith."

The text is both a warning and an encouragement—a warning because failure is possible, for one may miss gaining the reward. "But one receiveth the prize," the text declares. The word "one" in this case means any one who will strive according to the rule of God. The text is an encouragement, because success is possible: "So run that ye *may* obtain," is Paul's injunction.

The Christian life is a race. There are many points in this comparison which help us in our everyday contest with the world. First: In its severity it is like a race. If a man is to pass the goal and win the prize, he must use all his energy; no laggard is found winning a prize upon this race-course. The same thing is true of the Christian. There can be no folding of the hands, no drifting with the tide of the world. It requires the use of all our time and the use of all our strength and enthusiasm to be true Christians. It is a good thing to be obliged to struggle; the strongest oaks in this country grow on the northern coasts, where the storms are the heaviest. This figure of the runner on the race-course is in striking contrast with the indifference of the modern church. It has been said that on an average the members of the church in the city of New York are in the house of God but one Sunday in four. I do not know that this statement is exactly correct; if it is, and if the same statistics hold elsewhere, we are living in perilous times. No man could be as God would have him be, and neglect the church.

Second: The race-course is a prescribed way, and so is the Christian life. It is described in the Old Testament under the figure of the Nazarite who must live separated from the contaminating influence of the world. He must not touch a bone nor come in contact with a dead body; and if he did, then until the time of his cleansing his days were lost in the sight of God. In the New Testament the life is described as a "narrow way"; but then, for that matter, all life is narrow and concentrated if it is successful. "This one thing I do" must be the principle of the lawyer, the merchant, the business man. Then let us not forget that every life is a plan of God.

The Overcoming Power of Faith

The late Dr. G. C. Lorimer once said: "In the charming villa of Count Fabbricotti at Florence there is a remarkable picture representing Michael Angelo selecting material from which to shape his immortal conception of Moses. The scene is laid at Carrara; the mountains, whose white quarries glisten like snow in a garden of verdure, forming a striking background to an interesting group of admirably executed figures. Near the front of the painting a youth bends over an open portfolio, and among the sketches one is disclosed of the Hebrew lawgiver; to the right appears the form of the master workman, directing attention to an enormous block of spotless marble, while in the center stands, most conspicuous of all, the famous artist himself. Both the pose and the countenance of Michael Angelo are indescribably impressive and suggestive. He seems to be intent on searching the flawless stone for the outlines, proportions and features of the wondrous hero who had dared supplicate the Almighty for the vision of his glory. But there is a touch of pathetic indecision in the noble face of the sculptor, otherwise strong and resolute, as though he feared his hand might lose its cunning before the lofty ideal born of his genius could be imparted to the virgin marble." One greater than Michael Angelo trod the obscure ways of Palestine nearly two thousand years ago. A sublime purpose ruled his mind and heart. The Christ had come to inaugurate a kingdom unlike any empire that had been established in ages gone by, and which was to be shaped out of discordant and anarchical humanity. It requires but a slight effort of the imagination to picture him with thoughtful brow, contemplating the rude and poor material not yet hewn from the quarries of worldliness and heathenism, in which and through which he should achieve most marvelously, and which, alas! would sometimes splinter beneath the stroke of his fashioning chisel. But, unlike the Italian artist, there is never in his manner or expression the least sign of doubt as to his ultimate success. And history since has proven that while the sculptor left his statue of Moses in an unfinished state—evidence that he had conceived beyond his skill to execute—Jesus has neither failed nor been discouraged; and never will he cease to persevere until "the isles wait for his law," and until the stone which Daniel saw "cut out of the mountain without hands—the kingdom set up by God of heaven—shall break in pieces and consume all these kingdoms and it, itself, and none other, stand forever."

The Christian life is like a race in its brevity. The Bible declares it, for we are told that our life is but a span, or even as a vapor, which appeareth for a little while and then vanisheth away.

Rules for the running are also given (II Tim. 2: 5): "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Three things were necessary in the olden times, if men were to run on the race-course. There must be a public entry; no man could run until his name was down. That is true of the Christian life. What an easy thing it is to be a Christian if we but take God's way! Men would have us develop character and finally graduate into the kingdom; but God declares that "that which is born of the flesh is flesh," and never can be anything else. The work has all been done by Christ, and if we would enter upon the race-course, we must simply put our names down, signifying our acceptance. Remember, however, that this is just the beginning; the whole race-course stretches out from this point; having accepted his plan, we are to live as he would live and run the race as he would have us.

Doing All Things in Order

There must be self-examination. If we are to run successfully, it is necessary for us to stop and examine our secret life. Men judge by what they see in open, everyday living; but our public life is determined by what Peter speaks of as the "hidden man of the heart." It is a good thing for us to stop occasionally and say, "Search me, O God, and know my heart." A public failure is caused by the secret sin.

Advice is given to the runners. Whenever a man entered on the race-course in the time of Paul, suggestions were made to him, the first of which was, "run light." This is further described in the Scriptures in these words, "Lay aside every weight and the sin which doth so easily beset us." Sins are always weights, and no one can run as God would have him if he regards iniquity in his heart; but weights may not always be sins in themselves. Many things are not sinful in themselves; they may just be doubtful, and no one can please God who is in the habit of doing doubtful things, nor can he run well the race set before him. It is far better for us, if we must put a question mark before or after anything in our conduct, to give up that questionable thing and run well the race that is set before us, realizing that He waits at the end of the course to say, "Well done!"

Whenever the contestants started to run, there were three things that were suggested to them.

First: That there was a crown before them. Different crowns are mentioned in the New Testament, the crown of life for conspicuous service, the crown that is incorruptible for enthusiastic service, the crown of rejoicing for soul-winning, the crown of glory for caring for the flock, and the crown of righteousness for those who love the Lord's appearing. The crowns of this world are corruptible, but those which await us are incorruptible.

Second: They ran in the presence of spectators. Those were marvelous words written in Heb 11: 33-40: "Who through faith subdued king ms, wrought righteousness, obtained promises, st ped the mouths of lions, quenched the violence o ire, escaped the edge of the sword, out of wea ess were made strong, waxed valiant in fight, t ned to flight the armies of the aliens. Women re ved their dead raised to life again: and others ere tortured, not accepting deliverance; that hey might obtain a better resurrection. And other had trial of cruel mockings and scourgings; yea, re- over of bonds and imprisonment. They were st ed, they were sawn asunder, were tempted, were ain with the sword; they wandered about in sheep ins and goatskins; being destitute, afflicted, torm ted (of whom the world was not worthy); they an- dered in deserts, and in mountains, and in ens and caves of the earth. And these all, havin ob- tained a good report through faith, receive not the promise; God having provided some b ter thing for us, that they without us should n be made perfect."

The Gift of God

And it is most significant that in Hebrews 1 1, following on this description of the heroic p ple of the olden times, we read: "Wherefore s ing we also are compassed about with so great a oud of witnesses, let us lay aside every weight, an the sin which doth so easily beset us, and let u run with patience the race that is set before us." ere is the strongest emphasis to be placed upo the word "wherefore." In the presence of such a om- pany of saints and angels, we run.

Third: There is a judge at the end. (Re 3: 21), "To him that overcometh will I grant sit with me in my throne, even as I also overcame and am set down with my Father in his throne." he judgment seat of Christ, mentioned in Corint ans and Romans, is the *beema* of ancient Roman ys, where the prize was bestowed for faithful run ing and successful contests. The question of sin f us has been settled, but not the question of re ard for service. One day God shall ask us ho we have used our time and talents, our money an our strength; and if it should be that these hav not been used for his glory, then may God pity us

The twenty-seventh verse of this ninth ch ter of I Corinthians is a striking expression: "I t I keep under my body, and bring it into subjec on; lest that by any means, when I have preach to others, I myself should be a castaway." Wha an Paul mean by this when he says in the Epis to the Romans: "What can separate us from the ove of God?" and when he writes to Timothy th he has put his trust in One who is able to keep im against that day, and now, here he writes t the Corinthians about being a castaway? The ord "castaway" may be translated "disapproved," nd Paul was not thinking of losing his life, but r ner of missing the prize which was possible for h to obtain. If we are saved we cannot be sepa ted from Christ; but oh, the sadness of it! we may iss our reward.

All that has been said about the race whic the Christian is to run may be turned to a good ac unt if applied to the one who is unsaved, because h will not turn to God. Jesus said, "*I am the way.*"

To accept Christ is to realize our own wea ess and his strength, our own sin and his righteous ss. Then just turn to him and by an act of faith a ro- priate all that he offers to us. The author o the Epistle to the Hebrews speaks of "*the things hat accompany salvation.*" What are they? Sure he means pardon, peace, forgiveness and divine ju ifi- cation. The word "accompany" suggests the mu cal accompaniment to a song. What a beautiful fi re! The theme of the song is redemption; it is the thought that I am His and that He is mine; nd all the many blessings of the Christian life are like the perfect accompaniment of a master pl er.

It would be sad indeed to run and not un well; to put forth much effort, but to have the direction of our lives to be wrong; to be bli to the Cross because we would not see; to turn om Calvary because we thought there might be an er way that would do just as well. And sadder ill, after all the struggle of an aimless life, hear im say, "I never knew you!"

I present to you a great race, a companion for your running, and a prize at the end of the ay, and I beseech you, "*So run that you may ob n.*"

* Dr. Chapman is America's leading interdenominational evangelist.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Kindling Ministry of Zeal

SUNDAY, June 20. II Corinthians 9: 2. *"Your zeal hath stirred very many."* Yes, our hidden fires have deep and far-reaching influences. The power of our speech may spend itself in a day. Even our deeds may be so anemic as to speedily exhaust their effects. But the hidden fire is always emitting its rays; it is constantly affecting the moral atmosphere, and is therefore always related to the lives of others.

What is that hidden fire? It can be clean or unclean. It can be the fire of an impure passion, such as jealousy, avarice, or lust. It can burn with the fury of destruction, and be always consuming the precious relationships of common life. Or it can be a fire pure and lucent as a sea of glass, and its constant glow can make the moral climate like an inspiring summer's day. It can be the fire of hope, stirring everybody to sacred cheer. Or it may be the fire of love, making everybody breathe the air of heaven. Yes, the fire can be kindled of heaven or kindled of hell.

These Corinthian disciples had the fire of zeal. They did nothing coldly. All the issues of their lives were hot with a passionate devotion. When they prayed aloud others were warmed at their fire. When they gave their witness, others were kindled by their enthusiasm. When they moved in ways of common duty their blazing ardor encouraged the smoldering energy of others. These disciples went about lighting the fires of others.

Where had they got their fire? This is the secret: "He shall baptize you with the Holy Ghost and *with fire*." "The God that answereth by fire, let him be God." J. H. J.

Singing on the Road to Zion

MONDAY, June 21. Isaiah 35: 1-10. *"The ransomed of the Lord shall come with singing into Zion."* This is the prophet's vision of the return of the Jews from their captivity in Babylon. All nature welcomes them. Parched lands sing; desert places rejoice. There are no lame, no dumb, no deaf. The march is with light feet, beaming faces and glowing hearts. Sorrow and sighing—the sad sisters—whisper to each other, after surveying the happy scene, "Let us begone; there is no room for us here." Was this dream ever realized? Compare it with Ezra's account of the return (8: 15, etc). He makes, to say the least, no mention of these transformations.

What then? Was the vision a delusion? No, it was all true, because the fresh, happy joy of emancipation lit up the gray rocks and the sandwastes of the desert with a perfect mystery of beauty. "The beauty of the Lord" was upon the scene, which to other eyes might have seemed bare and uninteresting. Nature robes herself in hues which are borrowed from the heart. If we are filled with the joy of the Lord, it awakens echoes of musical response from all creation. The laughter of the pure soul is infectious. If a little child begins laughing heartily, a smile will break out on the faces of an entire carriageful or roomful of sentry-looking faces. Let us go to our home in Zion with songs. When Francis of Assisi heard that he was near his journey's end, he stretched out his hands with indescribable joy, saying, "Welcome, Sister Death!" Then he began to sing, and sent for Brothers Angelo and Leo. On their arrival they were made, in spite of their emotion, to sing, and from that day the house rang unceasingly with songs. Even through the night he would sing one of his favorite songs, and when wearied out he would beg them to go on. He came with singing to Zion. F. B. M.

Our Ever-Present Helper

TUESDAY, June 22. Deuteronomy 32: 11, 12. *"As an eagle stirreth up her nest, so the Lord alone did lead him."* These were the words taken from the song of Moses shortly before his death. In beautiful allegory they represent the great Jewish leader's experience with God through all the vital experiences of his turbulent years. God is likened to a mother eagle who, in her desire to teach the young eaglets to fly, tears up the home nest so that they are obliged to try their wings upon the mountain air; but the mother bird never leaves them, she always hovers near, ready to fly beneath them and bear them up when they are about to fall.

Thus, Moses would say, has God treated me and my people. He has forced us out of our home nests. He has led us in ways we knew not of; at times the way was dark, but the guiding pillar of fire always appeared by night. So the Lord alone did lead us, and no foreign god.

It was Tennyson who spoke out of his comparatively quiet life, saying: "Life is not an idle ore, but iron dug from central gloom." For all of us life is filled with discipline and hard things, mysterious things often, to bear and to suffer. Even Jesus was made perfect through the things he suffered. We earn our bread by the sweat of our brow. Many a home nest is stirred up and we, like the young eagles, seem to be left alone to beat our wings against the unknown air. If we carry this text in our thought and heart, however, we shall always remember that God is faithful. He does not go away in our testing times. We often express his nearness in times of misfortune by saying in a somewhat thoughtless way, "It is always darkest just before dawn." Jesus said: "I will never leave thee nor forsake thee." C. S. C.

The Reality of Jesus' Presence

WEDNESDAY, June 23. John 8: 41-59. *"Before Abraham was, I AM."* Do you wonder that the Jews, holding him to be one like themselves, took up stones to cast at Jesus when he spoke thus? He appropriated to himself the high great Name by which the Eternal had revealed himself to Moses. "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." He thought it not robbery to be equal with God, because so inwardly conscious of the deep unity of his Nature with the Father's. Abraham *became* (such is the literal Greek). He passed through all the processes of birth, growth, maturity and decline. But Jesus Christ *is*. "The same yesterday, today, and forever."

Dr. Dale of Birmingham records in his diary that on one occasion he was preparing a sermon for Easter, and there broke on him the vivid realization that the Lord was actually living and present. He sprang from his desk, and walked his study in indescribable emotion, saying over and over: "He is really alive; he is here." Let us ask that the Holy Spirit may make us equally aware that he *is*, that he is *here*, that he is absolutely *the same* as he was in those early days when he gathered his apostles and disciples, was handled by them, wrought miracles of forgiveness and healing, and founded his church. In the storm he said to the terrified disciples: "Do not fear, I AM." To the woman at Sychar he said, "I AM." He leaves us, from this Gospel, to fill in the blank space, as it may suit our need, with "the Door," "the Vine," "the Good Shepherd," "the Life." But always believe—as the angels affirmed on the Mount of Ascension—that he is *"this same Jesus."* All through the coming years let this ring as music in your heart—"I AM." F. B. M.

On Yielding to Temptation

THURSDAY, June 24. Exodus 20: 15. *"Thou shalt not steal."* Four significant, searching words! The eighth commandment is the briefest in words of any of the ten commandments. It stands among the other great rules for successful conduct without description or modification. It is definite yet comprehensive as life itself. The man who takes a street-car fare that does not rightfully belong to him breaks the eighth commandment as truly as the man who robs the bank. We found some years ago a hill people among whom stealing was one of the two things punishable by death. It seems to be instinctive in the human heart to believe that stealing is wrong. Lowell said:

> In vain we call old notions fudge,
> And bend our conscience to our dealing.
> The ten commandments will not budge,
> And stealing will continue stealing.

The writer has seldom witnessed deeper feeling or more enthusiastic applause from a student audience than that which greeted the confession of a Southern student who arose before the men of his university and confessed dishonesty in debate. The young man had recently won the sophomore-junior prize debate, but later in chapel he asked permission to make a statement to the student body, saying: "I overheard my opponent rehearsing his debate in an adjoining room, and although I stopped my ears and refused to listen, my roommate took down the points. Afterwards the temptation was so subtle and strong that I took the notes and arranged my debate accordingly, and won. But," said the student, with feeling, "I stole it, and I have come to plead the forgiveness of the student body."

It may take courage to put ourselves right with this divine and human law by confessing our fault or by "restoring fourfold," as did the man who talked with Jesus. It is the price of peace, however, and it will help us to a keener conscience to remember that the only safety is in a rigid determination, made habitual by disciplining ourselves in regard to the least infraction of this principle, to the end that whether poorer or richer, fortunate or unfortunate, stealing shall not come near me. "Thou shalt not steal." C. S. C.

Draw on Him for All Our Need

FRIDAY, June 25. Colossians 2: 1-11. *"In him ye are made full."* We learn from 1: 19 that it pleased the Father that all the fulness, i.e., the fulness of every possible supply, should live deep in the nature of our Lord, so that we might go to him at every hour of need, as the friend in the parable went to his neighbor's house for three loaves, and obtained "as many as he needed" for the other poor friend who had come to him on his journey. But here the apostle goes a step further, and tells us that this fulness is stored in *a body;* in semblance human, though in texture more ethereal than these bodies of clay. It was as though he felt that the human mind could not apprehend the great spiritual essence of God, and needed a human channel of conveyance. Thank God there is a Mediator between God and man—the *Man*-Christ Jesus.

Then, says the apostle, in him ye have been made full. We are told in Genesis that Abraham died "an old man and full of years." He had filled out the full possibilities of his life. There was nothing more to be added. So in Christ we have all that we require to meet every emergency that may occur in our earthly experience. It is as though our heavenly Father, when he sent us forth, forecasted every possible event, put its adequate supply in the Son of his love, and told us that we might draw on him for every hour and moment of need. Jesus Christ is the complement, i.e., the completement of the tiny segment of our life. We often see only a crescent moon, but the whole moon is there: so the holiest and best life has only attained to a small proportion of its possibilities; but it is destined to grow into the full measure of the stature of Christ. F. B. M.

Outward Conformance But Inward Sin

SATURDAY, June 26. Luke 18: 21. *"And he said, All these have I kept from my youth up."* The rich young ruler was morally true, but if he was like the Pharisees, keeping the letter of the law while the motives of his heart were evil, he was but a whited sepulcher. He may have had a horror of worldly frivolities and fleshly appetites, while his soul was full of envy, bigotry, hatred, uncharitableness and selfishness. Like Dives, he loved money more than God. He was in good standing in church and social life. He gave some crumbs to the beggar at his gate, but on his way to church, like the priest and the Levite, he deserted the wounded man, just as some of the rulers of Europe, while on their way to prayer, issued proclamations of war, forgetting about the millions of killed and wounded, starving and suffering, who would fall by the wayside, and whom the Good Samaritans among peaceful nations would have to nurse and comfort. Our Peace Lord desires heart honesty and unconventional worship. He wants brotherly kindness, manifested to all fellow beings, even to enemies. He was put to death for showing that the Jerusalem saints were not as good as they appeared to be.

E. W. C.

The Upward Vision

MY SOUL, be not thou weary in well-doing,
Nor faint because of fruitage long delayed;
The path of duty steadfastly pursuing,
The Lord will guide thy steps; be not afraid.

Though through the day the lowering clouds may hover,
And hide the sunshine from our longing sight,
Look up, my soul! The storm will soon be over.
"At eventide," we're told, "there shall be light."

Salem, Ohio. A. C.

THE WAR IN EUROPE ✻

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

SO MUCH of general interest has happened during the week last past (closing June 3) that it is really difficult to know with which series of events to begin.

The final episode in the British cabinet crisis was the appointment May 28 of Admiral Sir Henry Bradwardine Jackson as first sea lord of the Admiralty, in succession to Lord Fisher, the bluff sea-dog whose quarrel with Winston Churchill really precipitated the crisis.

Late in the week the king, on the occasion of his birthday, conferred one of the highest honors possible on Lord Kitchener by making him a Knight of the Garter, the most prized British order. This honor indicates clearly that Kitchener has not fallen in the opinion of the sovereign, the government or the British nation, as a result of the attacks made on him by Lord Northcliffe (Harmsworth) through his chain of papers and his news agencies. By the way, the respectable and influential London weeklies are now attacking Northcliffe and his instrumentalities in their turn.

The British Government on May 31 began its first important prosecution of a newspaper under the Defense of the Realm Act. The paper in question was the London Times, with whom was joined a retired officer, Major E. H. Richardson. The charge was "furnishing and printing information useful to the enemy." Major Richardson wrote a letter to the Times in which, among other things, he said: "The last of the French reserves are out. At the present moment young, raw recruits have been called up." The French Government complained of this publication, and the prosecution followed. The case does not turn on the truth or falsity of the statement, but on the fact that, as the prosecutor said, "It was calculated to give confidence to the Germans and to depress the Allies."

The British Admiralty issued a statement during the week setting forth the loss in merchant shipping since the beginning of the war. This shows that 130 ships and 83 trawlers have been sunk, of which ships 56 were sunk by the enemy's cruisers, 12 by mines and 62 by submarines. The total tonnage amounts to 458,006, an average of about 3,500 tons.

The interesting information that the British chancellor of the exchequer, the governor of the Bank of England and the financial secretary of the treasury would meet the Italian financial minister at Nice, in the south of France, this week to discuss financial questions arising from Italy's entrance into the war, has come to us from London in the form of an official bulletin. As the expression, "to discuss financial questions arising, etc.," means to see how much money Italy will have need of to prosecute her campaign, and as Great Britain is already financing, wholly or in part, all of her other allies, it would seem that England is bearing alone one burden that in itself is almost a crushing one. Still, in quick assets, Great Britain is probably the richest country in the world, and most probably the load will not be beyond her strength.

That Russia, with her enormous extent of territory and her equally enormous undeveloped resources—potentially, Russia is the richest country in the world—can manage, one day or another, to pay back such advances as may be made to her is almost a certainty; but Serbia, Belgium, Montenegro and Italy are much more doubtful as debtors.

The Austro-Italian campaign itself is still in its preliminary stages, and nothing more important than skirmishing for position has taken place during the week. In the land campaign the Italians suffer under the disadvantage of having to advance uphill on almost the whole length of the frontier, from the plains to the mountains, and consequently their progress is normally slow, besides which, so far, their operations have been greatly hampered by the weather.

GERMAN SOLDIERS TREATING THEIR MOUNTS TO A BATH IN THE MEURTHE, FRANCE

The Austrians, momentarily at all events, seem to have adopted the policy of retreating to their first lines of defense. The Italians have succeeded in advancing in Austrian territory practically all along the line, and now hold some sixty Aust villages, with advance guards some eight or miles from Trent on the western end of the and nearly to the defenses of Trieste on the eas Next week, if events permit the space, I shall a detailed description of the Austro-Italian fro and the adjacent country on both sides of the which will perhaps be of great help subsequ in understanding the various movements of contending troops, and in forming a just ide the strategic importance thereof.

The severity of the fighting on the peninsu Gallipoli continues unabated, though it app certain that neither side is making any gai importance; in fact, neither side claims to done so. The casualties are, however, enorr and it is very doubtful whether so much hu blood has been shed in so small an area in any theater of war in this conflict. Neither side as yet given any detailed figures as to their ca ties, but from such meager and vague data a possess it does not seem an exaggeration to say they are even now well over 50,000 in the aggre

At present the situation seems to be that Turks are unable to drive the Allies from position, supported as these are by the fire o warships, and on the other hand, the Allies unable to advance to any degree from the p at which they landed; hence, the combat s destined to be a long one, and in the natu a test of endurance.

The bombardment of th defenses of the straits thems by the warships still conti but here, too, a negative r only seems to have been atta The forts have been some damaged, and two British ships have been sunk, bu parently the efficiency of ne the fleet nor the forts has at all seriously impaired.

The British submarine succeeded in getting throug Dardanelles into the Sea of mora still continues her c of destruction. During the she sank a gunboat and more transports. So grea been the effect of her pre on the Turks that they abandoned transporting t by water in the Sea of Mar

The Russians recaptured in Persia, during the week the Turks claim a victory the British at Kurna, a northwest of the Persian G

The Turkish Governmen issued notice to the neutra nations that henceforth the Canal will be included ir sphere of its military operat whether this presages incr activity in operations here not now be said.

PRIMOLANA, ONE OF THE STRATEGIC SPOTS ON THE ITALIAN-AUSTRIAN BOUNDARY

In the eastern campaign the interest has cen in Galicia, where the Austro-German advanc continued. This army, which had succeede establishing itself on the east bank of the River, north and south of Jaroslau, was assa repeatedly by the Russians, who fought with a energy of despair to drive their enemies acros San River and thu lieve the pressur Przemysl to the s These efforts, how were not crowned any degree of su

From Jaroslau to the outer rin defenses of Prze fighting was gene both banks of the the whole week. too, the Russians deavored to b through, while the tro-German forces content to hold ground, this being cient to protect forces around the ress itself, engage its siege. The to Przemysl is in a the exact center o defenses, compr

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A DISGUISE ADOPTED BY ONE OF THE ALLIED BATTLESHIPS IN THE DARDANELLES TO CONFUSE THE SHORE GUNS

Continued on page 639

ENGLAND'S OPEN-AIR HOSPITALS

BY EARLE HARRISON
Photographs by the Author

A NEW KIND OF HOSPITAL HAS BEEN CREATED TO MEET NEW CONDITIONS

URING the past year or year and a half, many scientific men of rope have been busily gaged in constructing apons and machines of struction. How well se men have succeeded, e has only to read acnts of the various batfs in France and Flanders in order to ascertain. While this organization of scientific men has en engaged in a work of destruction, another oup of scientists has been engaged in the great mane work of repairing the havoc wrought by e weapons of destruction. It is of this latter class m writing.

They are the R. A. M. C. (Royal Army Medical ps of England). Early in August, when the pers began to publish long lists of dead and unded, these men began a campaign to relieve e suffering of the wounded. Many hospitals were ipped in England to provide treatment for the unded brought in from the front, but the most eresting of all the English hospitals is the Great stern Base Hospital, located at Cambridge. It novel, for here the wounded soldiers are treated only by the best medical attention, but the hospal is an "open air" cure.

Colonel Griffith, a noted physician and surgeon Cambridge, offered his services to the English vernment, and also proffered plans for a hospal, to be constructed on the beautiful campus of the Cambridge University. His plan was to construct the hospital with many wards, all facing the south, and these wards to be open.

It was his belief that if the wounded were kept in the open during treatment they would not become soft or tender, and when dismissed would be ready for service without as great delay as would be the case should their treatment have been in steam-heated buildings.

The week this hospital was opened I visited it, finding the wards nearly filled with wounded Belgians and English. I talked with many of them and found that they were happy and comfortable. The sun shone on their cots, and the fresh breezes blew through the wards. There are shades which can be drawn in bad weather.

The arrangement of the hospital is simple. In the rear is the kitchen and quarters of staff; next come the wards, a dozen each, three hundred feet long, with front and sides open. To one side is the operating room—and here fresh air plays its important part, for there is no odor such as characterizes the conventional operating room.

Every afternoon at three o'clock people of Cambridge bring their automobiles to the hospital, and the patients are given an hour's ride; that is, all those who are able are taken from the wards, loaded into the machines and driven through the beautiful surrounding country for an hour or hour and a half.

A week after the first visit I returned again, and in another week made a third visit. The recovery of these wounded was astonishing. In talking with the wounded and the medical staff I found that only a very few had died; in fact, only those whose wounds were exceedingly severe. The ordinary gun-shot wound healed in a week's time.

A feature of the treatment here is the anti-tetanus serum. Many of the patients have developed lockjaw, a disease ordinarily considered fatal. Yet here in Cambridge I have seen many whose jaws were firmly set, and with a high fever, apparently dying, recover after the serum had been given them.

I could write indefinitely of the wonders of this hospital, but to confine myself to a reasonable space, I will say that if there were more, yes, many more Colonel Griffiths and open-air hospitals, there would be less women clad all in black, with weeping eyes, slowly approaching the church on Sunday, yes, daily, for the toll of death has been beyond description the past four months.

AUTOMOBILE RIDES ARE A PRIME PART OF THE TREATMENT

BLINDS KEEP OUT BAD WEATHER AND TOO BRIGHT SUNSHINE

SCATTERING SUNSHINE

BY DR. ORISON S. MARDEN

KNOW a rich man who sours everything he touches and spreads gloom wherever he goes. I have never heard him say a cheerful word to anybody. He is always morose, hard, exacting, critical, selfish, greedy. No one loves him, not even his own children; and his wife merely endures him because she is dependent upon him. When he leaves this world I doubt if any soul will really regret it.

If I were allowed to choose but one thing in life that I would rather have above all others, it would be a sunny disposition. I would rather have a sunny disposition and poverty than all of that man's wealth. I would infinitely prefer it to a great fortune with a discontented mind, an unhappy disposition, for money cannot buy soul sunshine. No fortune can compensate for the possession of a sour disposition.

But no one need be gloomy, sour, disagreeable, pessimistic or discouraged unless he deliberately chooses to be so. No one can add "a cubit to his stature," or change the color of his eyes or hair; but he can change the expression of his face; he can always wear a smile instead of a frown; he can, if he will, always say an encouraging, uplifting word instead of a discouraging, depressing one. These things cost nothing but a little effort, and their influence goes deeper and farther than we dream. And, most significant of all, the kind words and cheerful smiles help the giver even more than the receiver.

"I wish I could sing; I think I'd feel weller then!" said a little seven-year-old lad in Bellevue Hospital, New York, while a surgeon was examining him to find what injuries he had sustained in a fall into a twelve-foot-deep excavation.

"All right, laddie; you can sing if you will sing something nice," said the kind-hearted Dr. McLean.

The little fellow began to sing in a high, clear soprano: "Nearer, My God, to Thee." As the childish notes rang out, nurses, doctors and attendants from various parts of the hospital began to steal in, until there were fully a hundred people in the room.

"Well, I guess you are all right, little man," said the doctor as he finished his examination; "I can't find any broken bones."

"I guess it was the singin' that fixed me," replied the boy. "I always sing when I feel bad."

If we grown-ups would do as this little chap did—sing when we "feel bad," no matter what our loss or misfortune or trouble—we would certainly "feel weller."

If we cannot always so control our moods as to be really happy, we can at least appear cheerful. This is a duty we owe ourselves and society. It is a sin to go about radiating mental poison, the poison of discouragement, of gloom, the poison of worry and anxiety. It is weak to go about the world wearing mourning in our expression. It is a sin to peddle this gloom and despondency. We owe it to the world and to ourselves to scatter sunshine, to appear at our best, and not at our worst.

No matter what discouragement or disappointment you may be struggling with, cover it, hide it, bury it. Always wear a cheerful face. Don't hang out the black flag; hoist the bright and cheerful colors. Just say to yourself: "Whatever misfortune comes to me it cannot conquer my indomitable spirit. No matter what sorrow may be gnawing at my heart, I will go through the world with a good front, with a cheerful face. No one shall ever say that I am a pessimist or a weakling; that I have soured on life."

I have a friend who calls on me every now and then, and always gives me a new lease on life. He makes me think more of myself; makes me more ambitious, more determined to see my opportunities and to make the most of them. His calls are like the coming of spring after a long, cold winter, which awakens the sleeping buds and calls out the flowers. The sunshine of his cheerful mind, the alchemy of his optimism, awakens me to renewed effort and encourages me to outdo myself. I am never too busy to see him, and I always urge him to stay, because his presence makes me a larger man, makes life seem more worth while than ever. He helps me to get a new grip upon myself. He arouses me, so that I feel equal to any task when he leaves.

Many of us carry precious memories of sunny faces, which we glimpse but once, perhaps, while traveling in a far land, but whose cheerful, uplifting expression we never forget. "Well, I had thought about you a hundred times, I guess, between the first and second visit," said a storekeeper in the West to a traveling man, "and when you came in the second time, with that contented, happy smile and those laughing eyes, and said you were just making a friendly visit, I made up my mind that you were the kind of man I could buy goods of."

Cheerful, encouraging people create a vitalizing, health-giving atmosphere. They radiate strength and courage. People who are strong, robust, cheerful, bring new life to those who have physical infirmities. Low spirits are apt to accompany a low state of vitality and depleted strength, and everything that brightens, cheers and encourages tends to keep up health and strength and to buoy up the physical condition. Helen Keller said, "Although the world is full of suffering, it is full of the overcoming of it." What a rebuke are such words, coming from a deaf, dumb and blind girl, to those who have all their senses intact! This girl, handicapped as she is, always keeps her avenues of joy open, always, in season and out of season, preaches the gospel of happiness!

"Be of good cheer!" How many times this was repeated in the Saviour's sayings! Even when his heart was rent with anguish, he urged his disciples to "be of good cheer," and further he said: "And your heart shall rejoice, and your joy no man shall take from you."

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Great Hope

ONE of the most inspiring passages in the Old Testament is that which tells how Elisha, surrounded by enemies who sought his life, remained calm and imperturbable, and when his servant, in great agitation, spoke of the imminent danger, the man of God told him to look up, whereupon "his eyes were opened" and he saw the mountains full of the chariots of divine reinforcement. So it is even today, when with the impulse of faith we lift our faces Godward and receive the new vision.

Some revelation of this far-reaching character is now taking place in the world. Men have grown sick of the great war, with its endless slaughter and its masses of new victims moving on to their destruction. They are appalled by the stupendous material forces that have been evoked, and they shudder as they reflect that civilization may go down in utter wreck before all is ended. But to some the new vision has already come. They see, far beyond the present chaos, new conditions emerging, a new state of society, a world harmoniously governed, a world in which there will be no strife for supremacy among the nations.

This thought is finely presented by a writer in the Toronto Globe: "There must be no world-mastership in any nation," he says; "not German, not Russian, not Oriental, not American, and, please God, not British! No nation is good enough to stereotype the national aspirations of humanity. No race is pure enough to make its life-blood the motive power of all the world. No people are so near perfection that their culture is fit to dominate civilization. When any nation sets itself to mold all peoples after its own type, the great Lord God does as he has done many times in history: he smashes the pattern and begins again. Partnership, not antagonism! Co-operation, not conflict! Law, not force! Justice, not power! Equality for all, because mastership for none! Nothing less is worth while. Nothing else matters."

This is the great thought that is asserting itself insistently in the minds of those who take the wider view. It is the one thought which should energize this nation—that the Supreme Power will not only bring order out of the world-disaster, but that it is already on the way. Our whole attitude should be centered upon this great hope. If we are to lift up the flag of world-redemption it must be the flag of God's peace, not the blood-red banner of war. God forbid that we should be tempted to join in this great madness, which is the outcome of the struggle for national supremacy and the result of long years of active assertion of that principle. We, who have no aspirations like those of the warring powers of the old world, who are not driven by greed of gain or conquest, and who profess to hold as our ideal the love of justice and humanity, would be false to the vision and to our avowed principles if we yielded through pride or anger to this temptation.

And the church, too, is beginning to see more clearly the path of duty. Had she been inflexibly on the side of God and peace, instead of stirring up the hearts of the nations against each other, the church might have done much to avert the great disaster that has happened. Now, the opportunity is here for the Church of Christ in all lands to unite resolutely for peace. The world must know on which side the church stands—whether on the side of force or of faith in God and his promise. It is a testing time for the Church of Christ, and by its attitude now it must be judged hereafter. We have had many militant voices in the church. Let them be militant no longer, but preach the doctrine of faith in God and love among men. By and through these only can the church serve and help to save the world.

In the language of the President: "Greater days lie before this nation than it has ever yet seen: . . . to lead the nations of the world in those things that make for hope and for the benefit of mankind."

"Thy Money Perish with Thee!"

SOME of the New York dailies contained in their issue of Saturday, May 22, a very singular advertisement. It was a quarter-page spread, beginning with these words: "In this commercial age, here is a business asset"; and closing with the appeal, "Go to church tomorrow." It is true that the appeal to the business interests was acknowledged to be but a means to an end. That is, the advertisement stated that church attendance would be a business gain, and went on to state that spiritual gain would undoubtedly result. But the advertisement contained these words: "Right within your reach is a business asset—a very definite one—which you are perhaps overlooking. This asset is derived from your going to church. Undoubtedly you have never looked upon it in this light. It is obvious, if you are known as a steady, sober-minded churchman, those with whom you deal have greater confidence in you. Going to church will tend toward establishing you in the mind of every one as a man to be trusted. This is a decided business advantage, a personal asset, and worth while in every way."

It is simply impossible to think of Jesus or any of his first followers using this appeal to induce people to come into their fellowship. Their call was quite opposite: a call to poverty, a call to sacrifice, a call to danger, a call to probable death. This advertisement in the New York papers is a striking indication of how far the church has in some quarters allowed itself to drift from the spirit and teachings of Jesus.

One of the greatest reproaches of the church has always been the fact that some men have sought membership in it for this very cause, and it is inexcusable to make this very thing which has been the church's shame the basis of an appeal to outsiders to come in. Peter on one occasion said to a man who sought to gain spiritual information and gifts in order that he might coin them into money: "Thy money perish with thee!"

Some such spirit as this would do much to bring the church back to the purity and the power she has lost. For the most part, we are altogether overdoing the appeal to the prosperous. These were not the people whom Jesus particularly sought. It was the common people who heard him gladly, and it is the common people, with their poverty and their woes, their struggles and their hopes, that the church must try to reach and help today.

Of course we should try also to help the well-to-do, but we may help him best by sounding again the warning which Jesus spoke that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Particularly must we do all we can to purge the church of the reproach of containing people who have sought her courts for the sake of gain. It is to be hoped that the churches of New York will in emphatic terms repudiate the advertisement referred to and bring to an accounting the men who were responsible for its insertion in the public press.

The President and Mexico

THE Mexican tangle is becoming more tangled, and during the first days of June it looked very much as though the United States might determine to use armed force in an effort to untangle it. But there have been grave fears that this will merely make the tangle larger and more difficult.

On June 2 President Wilson despatched a warning to the three military leaders of Mexico's factions, Carranza, Villa and Zapata, saying that "if they cannot accommodate their differences and unite for this great purpose" [the purpose of restoring order in Mexico] "within a very short time this government will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and serve her people." It was expected that President Wilson would suggest a man in whom he had confidence to take the lead in restoring order in Mexico.

It is pointed out as most decidedly inconsistent that President Wilson would consider the feasibility of again forbidding shipments of arms to Mexico, while insisting that he cannot stop their shipment to Europe. The recent bloodshed in Mexico, which he and all other lovers of peace deplore, could have been almost entirely prevented if the original embargo on arms had been continued. And the woful war in Europe would doubtless have come to an end already if the American Government had forbidden its manufacturers and merchants to ship arms and ammunition to the belligerent nations.

During the anxious days at the end of May and the beginning of June the question was persistently recurring: "Why does not President Wilson summon Congress?" The developments of the last few weeks in regard to our relationships with both Mexico and Germany have emphasized the distressing fact that in the very matter of the most desperate seriousness to the American people, the matter of going to war, we are not a democracy at all, but practically a monarchy. There seems to h no reason for withholding the calm opinion that i the matter of foreign relations and in making deci ons which might be of such a character as to ead inevitably to war, the constitution of the U ted States gives far too much opportunity of ind en- dent action to the President.

Religion in Politics

CHICAGO'S newly elected mayor, Wi im Hale Thompson, appears to be an offic of commonsense views. A few days ag he received a letter from the Rev. W B. Millard, executive of the Chicago Church Fe ra- tion Council (which has since been published on the subject of the proposed prizefight bill fo the State of Illinois, in which the writer said:

> As you know, the United Protestant Churches put orth every possible effort at the recent election in your behal our representatives stood at the door of every Protestant chu in the city Sunday, April 4, and distributed a letter sig by Harry Wheeler, George Dixon, Marquis Eaton and other mi- nent citizens. I am sure, therefore, that the wishes the church people will receive consideration at your hands. hile the question is before the legislature at Springfield, and be- fore the city council, your influence now carries great ght and we hope that you will throw it against the fight her than for it.

We have had occasion at different times to om- ment on the pernicious activity of the R an Catholic Church in state and national politics. nd here we find the Protestant churches of Ch go admittedly engaging in the same business. his should stand as a warning to other churches r to be led into the same blunder through the ove eal of church officials. The church has no proper ace in practical politics and it should keep out. hile it is eminently fitting that a pastor should eal frankly and fearlessly with any question of blic morals or principle, and should not hesitate t de- nounce bad legislation or corrupt governmen he should see to it that his own activities and thc of his congregation are so directed that they cann be charged with adopting the vulgar methods of na- chine politics in "boosting" or opposing ce ain candidates. If the line is not drawn at the int where commonsense would indicate it shoul be. we may soon expect to hear of church prim- ies, church nominations and church watchers a the polls. Every self-respecting church member l s a right to protest against the use of the chur as a political machine.

The Case of Leo Frank

SELDOM have so many citizens of America en interested in the life of a single individu as are now interested in the life of Leo M. F nk, sentenced to be executed at Atlanta, Ga on June 22. Aside from the fast growing disapp val of capital punishment the popular movement to ve Frank's life has been inspired by the horror of ut- ting a man to death so long as there remain he slightest doubt of his guilt.

In his charming autobiography "The Maki of an American," Jacob A. Riis related an inc nt from his own experience which he declared uld have made it forever impossible for him to vc to execute a man on circumstantial evidence. ile editing a paper in Brooklyn, Mr. Riis narrate he was annoyed by a drunken denizen of the neig or- hood, whom, one afternoon, he threw out o his office, threatening to do him still further da ge if he appeared again. That same evening at wi- light Mr. Riis saw a small white vagrant dog ich had bothered the neighborhood run into a lu er yard adjoining the newspaper office. He took u his shotgun, entered the yard, saw the dog lying n r a pile of lumber, raised his gun and took aim. Ju as he was about to pull the trigger, he felt a st ge warning not to do so. Putting down his gun he nt forward to investigate, and found that what he ad supposed was the dog was in reality the white ir of his drunken annoyer, who lay asleep upo the ground. Riis declared that if he had shot and led the man it would have been impossible to convi e a jury that in his heart he had been absolutely no- cent.

The courts must use the most rigorous nd reverent care not to condemn a man to death a but whose guilt there can be the slightest shado of doubt. It is earnestly hoped that by the time his issue of the Christian Herald appears Leo F nk will have had his sentence of death commuted.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

West Point's Oldest Graduate

THE oldest living graduate of the United States Naval Academy shook hands with the oldest living graduate of the United States Military Academy the other day, ıen Rear Admiral John H. Upshur, president of e Aztec Club, congratulated General Horatio .tes Gibson upon his eighty-eighth birthday. The .mbers of the Aztec Club living in Washington led upon General Gibson at his home and filled the use with floral offerings and with heartiest con- atulations. In the evening the women of the adaloupe Society, an auxiliary of the Aztec ciety, held an informal reception for General bson at his home. General Gibson responded to greeting. As one of the seven imary members of the Aztec Society, io served in the Mexican War, he oke with great feeling of the comrades the days when he was with Scott in xico. General Gibson was selected s year to make the commencement ad- ess at West Point. The veteran officer, sides his patriotic service, has been man of character and of Christian elity, and can take up these words ployed by another: *"I have fought a od fight, I have finished my course, I ve kept the faith."* (*II Tim. 4: 7.*)

Bridge-Jumper's Fatal Leap

HENRY CLARK, a machinist in the Pennsylvania Railroad shops at iladelphia, jumped from the Brooklyn idge the other day and was drowned. had a desire to emulate Steve Brodie. has made a number of successful ps from high bridges into rivers, and nt to Brooklyn to drop from the dge into fame and fortune. His pro- sed jump had been advertised, and bridge policemen were watching for n, and they pushed after him so sely that he had to make a clumsy p, turning a number of somersaults d striking the water on his back. His t appeared a moment after and hing more was seen of him. His wife d other relatives and friends came r from Philadelphia to witness his ring leap. He spoke to his friends out the great part he would play in moving picture shows of the land. was a pity the poor man should have en so awful a risk, and for so in- nificant a reason. How many, in nbing the steps of fame, have slipped d fallen to their death! *"Pride goeth fore destruction and a haughty spirit fore a fall."* (*Prov. 16: 18.*)

Trinity Removes Last Saloon

TRINITY Church, New York, no longer has a saloon on its lands. is improvement in the condition of church property was pointed out re- tly by Miss Emily W. Dinwiddie, in report to the Trinity Parish, which is luded in the Year Book. The report tes that the ground lease that had n running for forty years on one k of houses expired last year, and parish bought the buildings, refused newal of the lease and ousted the oon. And the Trinity Corporation did that ich it has long desired—divorced itself from all ationship to the saloon, which is the acknowledged emy of all for which the church stands. The as- sed valuation of Trinity's property, not including perty used exclusively for church or religious poses, is now $15,403,700. The Trinity Parish, refusing to renew the old saloon licenses, is keep- pace with the rapid march of temperance public timent, and setting a good example to those per- s of wealth who rent their property to be used immoral and criminal purposes. The action of parish calls to mind these words: *"Your enant with death shall be disannulled, and your reement with hell shall not stand."* (*Isa. 28: 18.*)

Sixty Adrift in Niagara

THE lives of sixty passengers were imperiled on Niagara River recently when the steering gear on the ferryboat Niagara Frontier, plying between Buffalo and Fort Erie, Canada, became disabled. Rescue was effected by the tug International, as the ferryboat was approaching the treacherous "Devil's Half-Acre," a swirling patch of water, where several boats have been capsized. The dangerous currents in the river of life catch the soul and bear it on against the rocks, or overturn and sink it. It is important that the conscience and will so direct the soul amidst life's perilous currents that it shall safely reach the other shore. It is not necessary to row down the Niagara to be lost; all that is necessary is to fail to use the oars in battling against the current. This ferryboat, whose rudder had gotten out from under control, calls to mind this reference to the relationship of the steering gear to the movement of the ship: *"Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth."* (*James 3: 4.*)

AFRICAN ANT HOUSES ON RAILROAD

THE ant is a tiny creature, but it has a very important place in natural history. It farms, works methodically, rules itself in its colonies, makes a living, has milk cows of its tribes, lays up food for a rainy day, fights its enemies, makes captive slaves. Most of the work is done by the imperfect females. The white ants of Africa build pretentious houses which they throw up above the ground as hills. Such ant-hills are from twenty to thirty feet in height and were used as lookout stations on the Cape-to-Cairo Railroad in Africa. These insects are very destructive, eating away the wooden structures of the railroad and sometimes the supports of houses. The industry of the ant is typified in the great African railroad, and is thus recorded in the Scriptures: *"Go to the ant, thou sluggard; consider her ways, and be wise."* (*Prov. 6: 6.*)

Ten Million Trees Planted

THE United States Forest Service is about finishing up its huge task of planting ten million evergreen trees, many of which are to be used for Christmas decoration in the churches and homes. All over the vast areas of the national forest reserves in the Western States, mostly in mountainous regions, this work has been prosecuted for two months. Under the forest service men's care an area equaling roughly 14,000 acres has been put out this year in pines, larches, spruce, cedars, furs, and similar varieties. These young trees are grown in nurseries at different points in the West. The seed for the nurseries is gathered by the ton in the fall. As a result of the work this year there are about ten million young trees set out to go to housekeeping on their own account, and probably an equal number just starting in life as young plants, still in the higher grades of nurseries. These trees decorate the mountains and add to the beauty and sublimity of nature. They will also—many of them—find their way into the house of God or the home for Christmas decoration. These trees are a fitting symbol of Christ and of the Evergreen life, untouched by the frost and snow of winter, and of our unending life through him, unchecked and unspoiled by the blight of sin and death. The ten million newly planted evergreens are symbols of the infinite life of love, which is the Christ whose salvation is thus typified in the vision: *"And the leaves of the tree were for the healing of the nations."* (*Rev. 22: 2.*)

Carrier's Valuable Service

OUR splendid army of letter-carriers is worthy of special praise. They tramp the streets early and late, in all weathers. They run the risk of contagious diseases in the mail they handle and in the homes they visit, and other dangers. And yet, as a rule, they are patient, cheerful and happy. The government has a way of marking them with its favor. One black star indicates five years' service; two stars, ten years; one red star, fifteen years; two, twenty; one silver star, twenty-five years; two, thirty; one gold star, thirty-five years; two, forty or more. There are six members of the force in New York City who have three gold stars, indicating forty-five years or over of service. The government ought not only to decorate the men with stars for long service, but should show its appreciation in a way that will be a help to them in old age. The salaries paid the carriers do not include provision for a rainy day. Only those peculiarly provident or fortunate can save a competency for old age. Men and women who are Christians have a beautiful spiritual provision for old age, and for the limitless years on the other side of the river. The appeal the letter-carriers are making to Congress contains the principle of this prayer: *"Now also when I am old and gray-headed, O God, forsake me not."* (*Ps. 71: 18.*)

Heredity Determines Height

THE professor of the department of genetics in the Connecticut Agricultural College, after a series of experiments, declares that people and plants are tall or short according to the stock from which they come, rather than from the environment in which they are placed. He says that unfriendly environment may shorten a man or a stalk, but that no circumstances, however friendly, can increase the height of a person or a plant. Whatever truth there may be in the contention of the professor, it is true that heredity has much to do with the intellectual, business or professional success to which one arises in this world. There are little stalks of popcorn that can never be made large field corn, no matter how much fertilizer and care are bestowed. Good popcorn is not to be laughed at. The stalk that raises a good grade of popcorn does better than to try to grow taller, or raise ears of bigger corn. Where brains and moral qualities have been inherited, it is a shame and a sin not to rise to the tallest height, and raise the largest product. While there are limitations to earthly success, we can determine what our character shall be and what shall be our spiritual stature. Environments are powerful, but the human will, backed by the divine Spirit, can use friendly, and overcome unfriendly, circumstances, and lift the soul into the mountain ranges of thought, service and enjoyment, *"till we all come in the . . . knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."* (*Eph. 4: 13.*)

FEEDING WAR'S FLAME ✻

BY REV. THOMAS C. HALL, D.
Professor of Christian Ethics, Union Theological Seminary

THE United States stands before God's judgment seat and at the parting of the ways. We have prayed for peace and preached disarmament, and now we turn as a nation from all our professions, and pour out weapons of destruction to prolong indefinitely the bloody agony across the sea. The blood of our brothers on the battlefield, who never did us any harm, we turn into golden dividends on our stocks and bonds, and when the Christian conscience revolts at the hideous mockery of all that is best in our communal life and hope, we are told it would be unneutral to exercise our sovereign right! We must not, we are taught, change our conduct during the war, although there are excellent precedents for our doing so.

For generations to come we may expect the cry of "hypocrisy" to paralyze every appeal we may make for world-peace. For peace is now almost in our sole power. Were we today to stop all exportation of food and of arms peace would come within five weeks.

Every one knows full well that only a few already dangerously rash persons are profiting by the blood-stained traffic; but the working class, whose real interests are being betrayed, and the church, whose missionary life is being sacrificed, will bear their part in the national shame and the national demoralization.

That national demoralization has already set in. Rumors and more than rumors of graft, corruption, extravagant contracts and wild stock manipulation are in the air. Peaceful factories are being changed into arsenals. Vast amounts of capital are being put into the various plants; and when this war is over, we shall have raised up a vested interest in death-dealing devices. Then an active and insistent lobby will continue to still further corrupt our press and plague our Congress in its endeavor to dispose of the products of these factories, in order to pay rich dividends on the inflated stock. We shall have the coming war with Japan or Patagonia dinged into our ears. Our fears will be capitalized, and our terrors turned into profits on rich monopolies. War may even be forced upon us to satisfy the insensate greed that now gluttons on the gains of an infamous traffic.

This whole miserable business has been exposed in England by J. T. Walton Newbold, M.A., in his The War Trust Exposed, and by Philip Snowden, M.P., before the English Parliament, as well as by Dr. Karl Liebknecht in the German Reichstag.

We may stop this before it is too late. When Mexico was in question, we placed embargoes and removed embargoes just as best seemed to serve the purpose we had in hand. Bitterly did we in days agone curse England for supplying to the South the means for carrying on a hopeless struggle. With equal bitterness will nations in Europe curse the land of the Almighty Dollar and sneer at our hollow pretenses to be Christian, remembering how for greed and gold we lengthened out of the days of this orgy of blood.

God also will not forget. We are flinging away in reckless unrighteousness a supreme opportunity. If an embargo will stop the fulfilment of contracts and inflict pecuniary injury on individuals, let the nation bear the burden. We as a people are surely in vast numbers, if not in an overwhelming majority, against the lengthening out of this insane struggle.

We have a sovereign right at any time to cut out such a cancerous growth as this wholesale manufacture and sale of arms and ammunition, and to add ourselves to the honorable roll of European neutrals who not only do not permit the sale of arms by private persons to belligerents, but actually prohibit the transportation of arms over their territory. No country in Europe permits the sale of munitions of war to belligerents. We alone, the professed apostles of peace, in hypocritical phrases about neutrality defend our sordid gain!

We have not only a sovereign right but a sovereign duty to conserve our own spiritual and national unity. Our unneutral activity, the pouring of arms and munitions of war into England, France and Russia, and the placing at their disposal of the enormous resources of our Federal Reserve Board, is sowing a hatred in the hearts of millions of our most faithful and industrious fellow citizens. It is making that unity of feeling so essential to sound national life almost impossible. The seed thus sown is bound to have bitter fruit in the near future. It is certain to produce baleful political separations and unfortunate nationalistic activities; it will lay the foundations for passions and jealousies that will inhibit wholesome common social activity on the part of right-minded men of all nationalities for a long time to come.

If President Wilson fears to take upon himself the power of embargo let him call Congress again together and throw the responsibility upon them. The agitation has enormously quickened since Congress adjourned, and the feeling is rising every day.

It is the sheerest cant to be praying for peace, when the voice of God says: "Why cryest thou unto me? Go forward!" We can have peace in five weeks on the basis of fair and honorable respect for national life and destiny if we really want it, and demand it as a condition of our neutrality.

To all our appeals for the acceptance of Christianity as the salvation of the world, we have had the charge flung in our faces that we sent more rum and opium than missionaries. Shall our missionaries now carry the added weight of this charge of rank hypocrisy in the matter of peace? Shall our trade in gunpowder furnish another sneer?

What hope can we cherish as a nation to take an honorable part in the final settlement of peace after we have planted a deep and well-founded distrust of the sincerity of our professions in the hearts of other nations. They will justly laugh at our pretensions to be impartial, and will rightly scoff at any professions of being disinterested. Have not Americans, they will say, piled up fortunes out of our agony, and lined their pockets while smugly canting about "putting down militarism"? The horrors of war we coin into our dollars, and prate about God and peace and brotherhood!

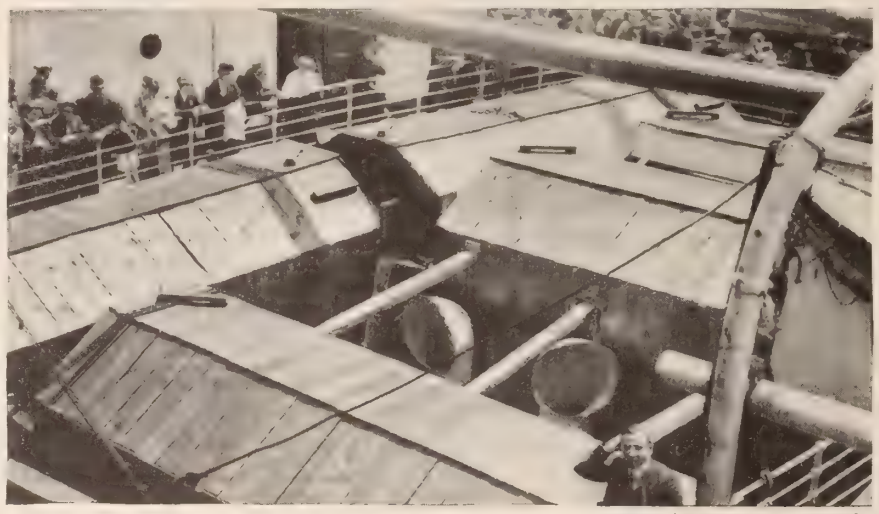
These contracts to supply the materials of war are pacts with hell, and a national life can survive almost any sin save such terrible pacts and such hypocrisy.

The most this trade can do is to prolong the war until exhaustion overtakes all parties, an exhaustion that will leave France bled white, and Belgium gasping, and Poland utterly ruined and crushed. Russia, England and Germany cannot be completely crushed and exhausted. Their resources are perhaps too great. Are we, however, willing to stand by and see the issues of this war staked on the question as to which of the lesser lands can die hardest? Is this real p tion for Servia, Belgium, P France? Must this war go on on the one hand the vitality of F is utterly sapped and Belgium charred fragment in the ruinous of a victorious advance by the upon Germany, a process that take at least two years; or on the hand until Germany has demonst her power to hold indefinitely ter she professedly does not want? military expert expects the recon of northern France and Belgium two years, and by an army maint at less than three to four mil What will be left of poor Franc Belgium at the end of those two y

We are told all can buy, as t trading in death were justified be in theory we reserve the right to in murder on both sides. For it is less than murder when private sons take part in war; yet here large and tragic scale private pe apart from government, and wi shadow of excuse that they are de ding their country at the behest of community, are taking part in We pretended to be dreadfully sh because a war correspondent fired the trenches in the darkness o night at men that were not his f the foes of his country. But he have our fellow citizens firing millions of bullets at our actual f in broad daylight from behind the ardice of the counting-room!

The testimony is borne on all that life in France and Germany being spiritualized and cleansed of dross by the awful visitation o war. We may awaken to find the of the war has left us demora materialized and degraded by senseless and greedy participati this sordid trade. The mockery o peace committees and our peace congresses, our professions and our pr will haunt our memories, and sile in the future our protesting tongues. We are raising up a cynical crew of interested in promoting national picion, and trading on fears they selves nourish and provoke. If on exporting munitions of war, we emerge from the smoke of Eu battlefield soiled, stained, divide groaning under the curses of thos will attribute to us the lengtheni the dreary tragedy. Our whol tional life will suffer, our ideals b less real, our profession will hollow and false. We shall wounded hosts among the best ligious elements in our community have barred the doors of our chu to untold thousands to whom Christian professions will hence be but a signal for scoffing jest ironical mockery.

Is this worth while? Can we brave and adventurous in our fig freedom from the blood-stains o internecine struggle? Shall w storm the President of these U States with our prayers and pet until an embargo on this hideous ness compels the warring nations down the sword, and seek in hono compromise a basis for a perm peace?



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CRATED WAR MATERIAL ON WHITE STAR LINER CYMRIC

Several hundred passengers, including Americans, sailed on this ship, May 14, for Liverpool.

A WEEK *in the* WORLD'S NEWS

Copyright, Harris & Ewing

PRESIDENT WILSON (AT CENTER), SECRETARY BRYAN (AT HIS RIGHT), WITH DELEGATES AND THEIR WIVES, AT WHITE HOUSE RECEPTION TO THE PAN-AMERICAN CONFERENCE IN WASHINGTON

THE LUSITANIA NOTES. The President is proceeding with great deliberation in regard to Germany's reply (received May 31) to his note of May 15 on the Lusitania and other submarine attacks. On June 2 he received Ambassador von Bernstorff, who is reported to have represented that he has been unable to have sufficiently uninterrupted communication with his government to make clear to Germany the actual state of mind of the American administration, and at the ambassador's request arrangements were made for him to use the facilities of our State Department to transmit a note in the diplomatic cipher code of the United States, and also to despatch a personal emissary to Berlin, with safe conduct arranged by our government, to lay before the German Government the facts as the ambassador understands them. Independently of the German ambassador's activity, it is understood that the President will reply to the German note, declining to discuss the points raised until Germany gives assurance that the lives of innocent non-combatants aboard unarmed merchantmen, of either neutral or belligerent countries, shall be respected, and that such vessels shall be attacked or treated as spies without warning and ample opportunity be given her passengers and crew to escape in safety. (If the President's reply is given out before this issue of the Christian Herald goes to press, it will be found on page 649.)

. . .

THIS WOULD HAVE HELPED OUR RELIEF FUND! What is said to be the largest check ever given in America was drawn by the bankers Kuhn, Loeb & Co. June 1 for $65,000,000 in payment for the general mortgage bonds purchased from the Pennsylvania Railroad for delivery to bankers and others who had underwritten the deal as a syndicate and sold the bonds by public subscription, as is the usual course.

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OUR CHINESE GUESTS. The delegation of business men from the republic of China, whose splendid visit to America to study our industrial institutions was announced in advance in the Christian Herald, is now in this country and has received marked attention in several cities. The Honorary Commercial Commission, as the delegation is called, includes twenty-one Chinese and seven Americans, and most of the Chinese are young men and wear American dress, only two or three being unable to speak English. The chairman, Cheng Hu Chang, is an aged man, reputed the wealthiest and most influential of Chinese business men, and worth over $60,000,000. The visitors were entertained by business men of New York City at a luncheon, twelve hundred guests being present. Their two months' tour of the United States is expected to greatly stimulate business between the two countries.

. . .

ALL OVER NOW BUT THE SHOUTING. The smallest republic in the world, the tiny independent state of San Marino, has entered the war, having issued a declaration against Austria and placed its entire army of 30 officers and 950 men in the field. San Marino is a territory thirty-eight miles square with a population of 11,000. It lies south of Rimini, near the Adriatic coast.

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EX-PRESIDENT TAFT ON NATIONAL DEFENSE. In an article published by a contemporary, William Howard Taft deals very frankly with existing army and navy conditions. He points out that while we have the finest military and naval experts in the world, we fail to make use of them in any official capacity; that political parties are responsible for a great waste of public money that could be devoted to the improvement of our defensive naval system; that the efficiency of our land fortifications is underestimated, being "as extensive and as defensive as our coast fortifications in the world." He asserts that there is no the slightest resemblance between the Belgian fortifications at Liege and elsewhere and our coast fortifications and that the Dardanelles forts are not as strong as ours, although they have withstood bombardment by the most powerful fleet ever got together. He holds that in time of war we should have an army of 500,000 men, and our navy should be brought up in numbers and efficiency to the point recommended by the Naval Board, and strengthening in its personnel. Further, he favors a National League of Peace, as such an organization would have the moral effect of restraining the disposition to go to war; and opposes that no mere President is now in the White House. (Of whom was he thinking?)

. . .

WAR TAX ON CANADIAN MAIL. Letters mailed in Canada at the two-cent-a-ounce rate, postcards, and postal notes issued in Canada, now bear a war tax imposed by the Canadian Government, and United States postmasters have been notified to refuse mail matter tendered in this country for the obvious purpose of evading the tax.

SECRETARY BRYAN AND CHINESE COMMISSION WHICH IS STUDYING AMERICAN INSTITUTIONS

. . .

CONGRESS MAY CONVENE IN SPECIAL SESSION. There is increasing talk of a special session of Congress being called at an early date. Senator B. F. Chamberlain, chairman of the Senate Committee on Military Affairs, speaking at Portland, Ore., June 2, said: "I am convinced that a special session will be called within a few months. I don't believe the Mexican situation will hurry the call, however. When the special session is called, I shall propose legislation to give us a standing army of 125,000 men. If the Mexican situation is acute, I do not expect opposition."

. . .

ENGLAND'S WAR BABY PROBLEM. England is preparing to deal with the problem of "war babies," born out of wedlock in the vicinity of the great camps. It is estimated that there are 35,000 of these unfortunate waifs who will have to be provided for by the government. A fund has been started for the establishment of a "war babies' home" on a large scale.

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AN INTERNATIONAL INVENTORY. The important Pan-American Financial Conference held in Washington is expected to result in many reciprocal business undertakings because of the information about each other's industrial needs acquired by the delegates. Secretary McAdoo of the Treasury states that he will appoint eighteen committees of American business men to follow up what was begun at the conference. The delegates left Washington to make a tour of inspection of the principal industrial plants of this country.

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THE CANAL'S NAVAL PARADE POSTPONED. It is generally understood that the Atlantic battleship fleet, which was scheduled to pass through the Panama Canal and visit the Panama-Pacific Exposition at San Francisco, will remain on the Atlantic coast pending the subsidence of earth movements in Gaillard Cut (formerly Culebra Cut) and a lessening of the tension in the international situation. It would be just like the pies of the canal at that famous section to slide into the water after the ships got into the Pacific and so prevent their return in case of need.

. . .

STEEL TRUST GOOD IN SPITE OF ITSELF. The suit filed by the United States Government in October, 1911, to dissolve the United States Steel Corporation for violations of the Sherman Anti-Trust Law, hearings upon which began in May, 1912, and arguments in October, 1914, was decided in favor of the corporation June 3 by the United States District Court for New Jersey in a unanimous refusal of the petition. The government had based its action on the notorious Gary dinners, which were in substance committee meetings of 95 per cent. of the steel industry of the country for the purpose of fixing prices to control the trade; the acquisition by the United States Steel of the Tennessee Coal and Iron Company, during the financial panic of 1907, in which ex-President Roosevelt figured; and allegations of monopolistic control of ore resources and undue restriction and obstruction of the trade. The court's opinion, covering 150 pages, holds that the Gary dinners were illegal, but had ceased before the filing of the suit; that the acquisition of the Tennessee corporation and other similar purchases before that were legitimate; that as 50 per cent. of the steel of this country is produced by independent competitors of United Steel, and the business of eight of those competitors had increased from 63 per cent. in the case of Lackawanna Steel to 3779 per cent. in the case of Bethlehem Steel, as against between 40 per cent. and 50 per cent. increase in the business of United Steel, undue restriction of competition and obstruction of trade was not shown; and, quoting the Supreme Court's definition of unlawful restraints and monopolies contemplated by the Sherman Act, namely "such combinations as by reason of intent or the inherent nature of the contemplated acts, prejudice the public interests by unduly restricting competition or unduly obstructing the course of trade," finds that the original intent and inherent nature of the United States Steel Corporation *was* to monopolize and unduly restrain trade, but that forces beyond its control in the trade itself frustrated both the intent and natural tendency of the trust, and consequently the Steel Corporation neither attempted nor was able to monopolize the business. An appeal by the government is possible, but its probability is not so sure. The effort of the government in its suit to show that Andrew Carnegie was a party to the "unlawful combination" also failed, in the opinion of the court.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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"The Road Cruiser"

Ready—the 1916 Hudson

Countless tongues in the past few months have voiced this question everywhere:

What more can HUDSON do?

Now the answer is ready. And we believe this answer will amaze the most zealous HUDSON admirers.

Another $200 Reduction

First, we've reduced the price by another $200. That makes $400—23 per cent since this new type first came out.

To grasp that, remember former conditions. Only a little time ago, $4000 was a low price for a Six. The cheapest Six cost 2½ times HUDSON'S price today.

We brought out this new-type HUDSON, late in 1913, at a $1750 price. It startled Motordom. Some of the oldest makers in the business told us the price was impossible.

But we gave it to you on a car of HUDSON standard—on a Howard E. Coffin design. And men bought that car in such numbers that next season we were able to quote $1550 on it.

At that new price, men bought 10,000 of the 1915 model. They forced us to treble our output, to build enormous factory additions. And now we are able to quote you $1350 on this famous Six.

We Refined the Six

Old-time Sixes were heavier by some 1500 pounds. This vast weight reduction required better materials and better designing. It required higher quality, greater refinement. A thousand crudities had to be eliminated.

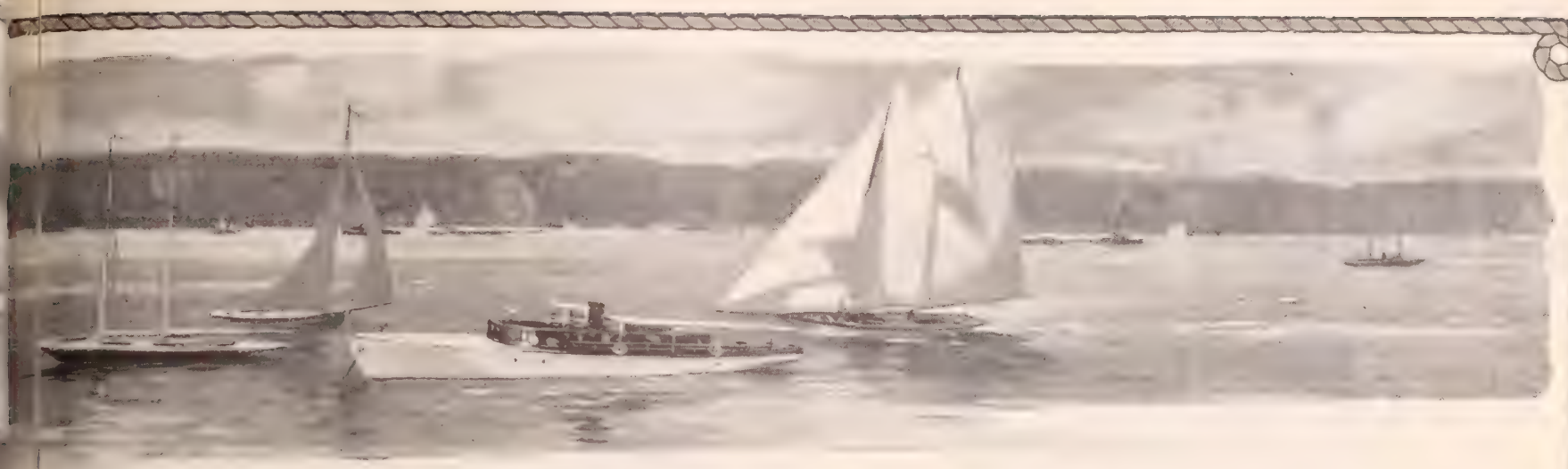
No iota of strength was sacrificed. Seating capacity was not reduced.

In beauty, luxury and equipment we gave you the best of the times. Yet, while adding class and quality, we give you a moderate price. And, by cutting out excess, crudity and waste, we cut tire cost and fuel cost in two.

Four Innovations

1—Yacht-Line Body
2—Ever-Lustre Finish
3—Roomier Tonneau
4—$200 Reduction

Now this model, whose price suggested low grade, has become the model ideal of a high-grade car.



New, Graceful Yacht Lines Now
The New HUDSON Ever-Lustre Finish
A Roomier Tonneau—A $1350 Price

Another attraction in this new-year model is a new conception of artistic beauty.

We have been growing toward this body type for years. First came fore doors, then the straight-line body, then the streamline. Now, as a climax, come lines so graceful and sweeping that we call this the Yacht-Line Body. Every appearance suggests "The Road Cruiser," which its designers call it. Even the door tops are upholstered to secure unbroken lines. Now a leather binding protects the whole top of the body.

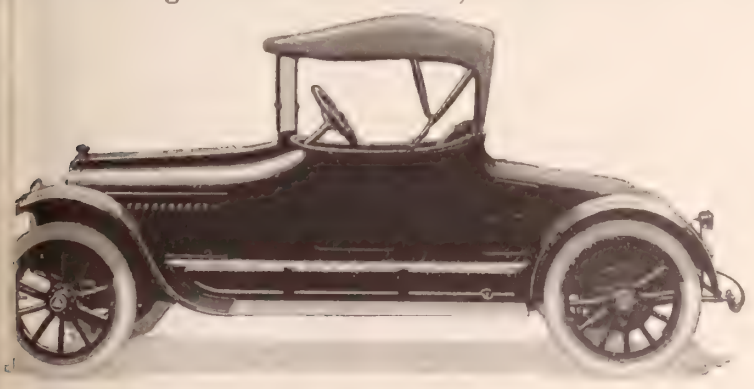
The tonneau is extra-wide and roomy. The rear seat has been widened, the sides and back are heightened. With seven in the car, no person is crowded. And two of the seats disappear when not wanted, doubling the tonneau room.

As a climax in luxury, we this year use enameled leather upholstery over deep curled hair. Never before has leather of this grade been used in a car at this price.

The Ever-Lustre Finish

And now comes what you have wanted most — a finish that stays new.

We've attained in this chassis a car that stays new. After years of use, with proper care, it should run like the day you bought it. The car grew old in looks alone, as the usual finish will.



The Roadster

Now we have a finish of wondrous lustre which will keep its newness. We have built in our factory enormous ovens, large enough for hundreds of bodies.

The result is a baked-on finish, brilliant, deep and enduring. It resists weather and washing, rubbing and mud. We call it the Ever-Lustre finish, found only on this new HUDSON car.

Experienced motorists, who have seen cars quickly grow dull and shabby, will consider this a great innovation.

Note that all these new attractions come to you in a $1350 HUDSON.

You used to look to high-priced cars for all the major advances. Now you get them all—all that seem worth having—in a $1350 Six.

This remarkable model, in the first place, came as the apostle of lightness. Then, after a year of refinement, it revealed new standards in beauty and equipment. This year it brings you the Yacht-Line Body, and this finish of lasting lustre.

The Cabriolet

HUDSON typifies in the highest degree the modern ideals of good taste.

That's the secret of its place and class. In all things we are coming to simplicity, away from excess, waste and show. And HUDSON typifies that trend.

You want quality, elegance, refinement just as much as ever. Makers who forget that sadly miss their cue. But you don't want over-weight, over-size, over-tax of any kind simply for impression.

Men who subscribe to that creed are driving 15,000 of these new-type HUDSONS now. And the vogue is just beginning. This year's advances, we believe, will attract 20,000 more.

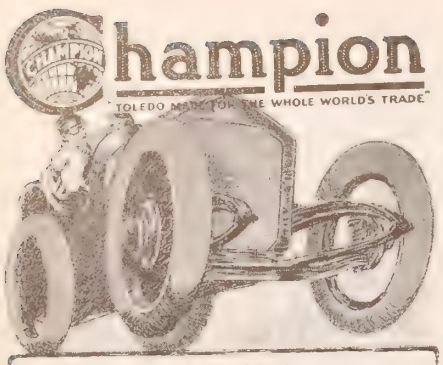
See this car early if you want early delivery. Every new HUDSON model brings an overdemand. Last July found us 4000 cars behind orders. This 1916 model has no real competition. It is sure to oversell.

7-Passenger Phaeton or 3-Passenger Roadster, $1350, f. o. b. Detroit. Also a New Cabriolet, $1650 f. o. b. Detroit.

Ask your dealer to explain the far-reaching HUDSON service. This will show you one reason why HUDSON cars give such boundless satisfaction.

HUDSON MOTOR CAR COMPANY, Detroit, Michigan

Most HUDSON Dealers Now Have This New Model



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Reliability—

We make sure that you get it in Champions.

We test them long and often in the motors they must serve.

We subject them to every conceivable speed and load strain.

That's how we get the invariable dependability which you appreciate in Champions.

Champion "O" for Overland Cars

Champion "O" Special ½ inch $1.00

are absolutely dependable in Overland motors.

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Over 75% of all American made automobile, stationary and traction gasoline engines are originally equipped with Champion Spark Plugs.

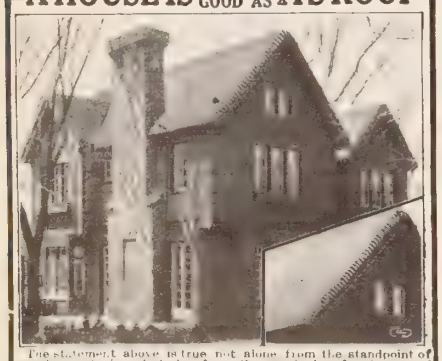
When you replace your plugs insist on Champions—for reliability. Your dealer will supply you or write direct to us.

Champion Spark Plug Co.

305 Avondale Avenue, Toledo, Ohio

DEALERS:—Ask your jobber's salesman about our 1915 Point Sharing Contract or write to us about it at once.

"A HOUSE IS ONLY AS GOOD AS ITS ROOF"



The statement above is true not alone from the standpoint of weather protection, but also from the standpoint of architectural appearance. If the roof does not harmonize with and add to the appearance of a house, it distinctly detracts from it. Roof of house illustrated is of nut brown

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You can get "Weatherbest" Shingles in **any desired shade** or size. They come to the job ready for use. Require no brushcoat.

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Makers also of the superior "TRANSFER BRAND" RED CEDAR SHINGLES.

Demanded by knowing builders, sold by best dealers everywhere

LADIES! Ease Your Feet

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AMERICANIZATION DAY

A NEW MOVEMENT AND A PRIZE FOR IDEAS

A NEW movement is on foot to have in every city of the country on the Fourth of July a municipal celebration in honor of newly naturalized citizens, declarants, and resident aliens. In a year like this the old flamboyant Fourth of July oratory would seem flat indeed. Living, as we now are, in a world shaken by "wars and rumors of wars," we are all keenly alive to the blessings of peace. And the Fourth of July rally around the Stars and Stripes will be no empty ceremonial. It is possible that our Fourth of July sentiment had become a bit conventionalized as a result of long years of peace and prosperity. In 1915 we should have on that day a passionate appreciation of the blessings of peace, and of the real meaning of American citizenship. The many races in America must as one nation be united in a consciousness of American nationality. The only "wars and rumors of wars" here should be the war against the barriers that divide the foreign-born citizens of America from their native-born fellows. If American ideals and purposes and opportunities are to be fully realized, these barriers, from whatever cause they arise, must be swept aside.

And so the mayors of American cities have received from Frederic C. Howe, commissioner of immigration at Ellis Island, the following letter suggesting the appointment in every city of a mayor's committee to arrange for making the Fourth of July a real Americanization Day for their community:

May 22, 1915.

You may be interested in learning of a most significant civic demonstration that may be of value to you in connection with Fourth of July celebration in your city. I refer to the "Citizenship Receptions," or "New Voters' Day," which the cities of Philadelphia, Cleveland, Baltimore and Los Angeles have recently held as a final step in the naturalization of foreign-born aliens.

Each year large numbers of aliens are admitted to citizenship. The procedure is for the most part informal, and is attended with no recognition on the part of the community of its significance to America and to the alien. The purpose of the reception is to give dignity to the ceremony and at the same time impress its meaning upon all citizens.

The significance of such a reception given on the Fourth of July is obvious. Should they become national in scope, they should have great civic value. I am sending you this information with the thought that you may desire to appoint a mayor's committee for the organization of such a reception in your city in connection with whatever exercise may be held on the Fourth of July.

There will be a "National Americanization Day Committee," which will furnish information and answer inquiries. I would appreciate having from you an expression of your ideas on this subject.

The Rooster crows and goodness knows
I'm sleepy as can be!
I wonder why he has to cry
When it's too dark to see?
In father's tones, "You lazy bones!"
Comes shouting from the lawn,
I rise and sigh and wonder why
The Rooster crows at dawn?

I'll tell you true what I will do,
When I have grown a man--
I'll stay in bed a sleepy head,
As often as I can--
And when the sun has just begun
To cross my bedroom door;
I'll hear the Rooster crow, and Oh!
I'll let him crow some more.

© Margaret E. Sangster Jr.

Seventy-three cities have thus far responded, warmly adopting the idea. Some of these have already begun preparations. The great new stadium of City College, New York, will be utilized for the celebration in that city.

In further support of the movement, the following letter has been addressed to all foreign-born citizens in America through the columns of hundreds of foreign language papers:

To Foreign-Born Citizens of America.

In 1776 the Declaration of Independence set this country free and made it a haven for the oppressed of many lands who have come here seeking opportunity. In 1915 the Declaration of Independence is to be interpreted as a new Declaration of Citizenship.

We Americans and coming Americans, safe in the peace, prosperity and strength of our country, seek some way in which to express as one people our appreciation of these blessings. It is therefore proposed that on the Fourth of July the American-born citizens hold receptions with appropriate exercises in honor of our naturalized fellow citizens and declarants. On this occasion, we will all seek together to make this July the Fourth a day of inspiration and fulfilment to all citizens alike.

In order to do this, we need your cash, your advice, and your active co-operation, and I shall be glad to receive your suggestions for the National Americanization Day Committee.

[Signed] FRANCES A. KELLOR,
Editor, Immigrants in America Review.

TO THE native-born American the greatest service the Americanization Day movement can render will be to define the real meaning and essence of American citizenship. What *does* it mean? In eight states of the country declarants, that is, immigrants that have taken out their *first* citizenship papers, which they can get immediately upon arrival in this country, *can vote at all elections.* On the other hand, in many states they are deprived of the simplest rights; in one Western state for instance, an immigrant who, though not a citizen, may have been a law-abiding resident of the state for ten or twenty years may not be a barber. Only this winter New Jersey passed a law that an unnaturalized resident may not use, carry, or own a shotgun. In the Pennsylvania legislature a similar bill was passed forbidding such an immigrant to fish.

As a nation therefore we have not officially defined American citizenship. The Immigrants in America Review is therefore offering a first prize of $250 and a second prize of $100 for the best two papers on "What America Means and How to Americanize the Immigrant," accompanied by a plan for a municipal Fourth of July citizenship celebration that shall make our national anniversary a profitable Americanization Day. Papers must be sent on or before June 1st to the Immigrants in America Review, 95 Madison Avenue, New York.

WHAT WE LOVE IS OURS

THIS is a world of beauty, not to those who have money to pluck and wear its roses, but to those who have souls sensitized to the sweet odors.

With love of the beautiful in man and in nature none can be poor; without it none can be rich.

Happiness is not carried in the pocket, but in the heart.

THE millionaire may make his thousand-acre park in the rich valley and by a fiction of the law call it his own; but it all is the front yard of the poorest squatter in the rudest cabin on the rugged hillside.

The one who has paid for it owns it? No! It is most truly possessed by the one who most enjoys it.

What can a beautiful park mean to a man whose heart is smothered in a money-bag?

And to him who loves the trees, the brooks, the hills, the sky, what matters it who holds the title? Why, Adam and Eve never had a deed to Eden!

Descendants of theirs today hold deeds, but not possession. It was not the land itself which was taken away, but the power to enjoy it.

WHAT we love is ours—and nothing more.

We can truly possess nothing that we sacrifice to our own selfish purposes. It is only to the man who is poor that wealth glows like a bright star in the night. The law of recompense always is in force. It is only when darkness shrouds the world that we can see the light of a million others.

Did we not learn in babyhood that the bubble is brilliant only until we grasp it?

The gems in the fine lady's hair and at her throat sparkle not for her eyes, but for the eyes of others. She owns only some costly stones—never the priceless light that dances in them. This priceless treasure is only for those who love it, and for them it is scattered broadcast at their very feet in countless myriads of frost flakes on the brown winter earth and in the morning dewdrops in the summer grass.

WHAT we love we own—and ere our real possessions end. If our love be greed and lust, then these stinging serpents of vice will creep into the heart and make it their abode. But to the soul where love is pure all in the world that is good and fair flies straight and swift as homing doves.

Yes, what we love is ours, and in the same degree as we love, we own. All that is worth while in the world we may own, if we will.

CHARLES GRANT MILLER.

JOHN HUSS, MARTYR

Continued from page 621

ad on his arrival, grew furious ar demanded that Hus be at once set at liberty. Several times he left a mting of the cardinals in great arer, and threatened to leave the council altogether unless his safe conduct granted Hus were respected. But th papal party told him if he left th would all leave, and the council wld come to nought. Rather than rit this he finally yielded up Hus to thtender mercies of his enemies, and sured the pangs of an accusing conscnce to the end of his life for havinbroken faith to Hus. Events now meed very rapidly. The charges agnst Hus had all been prepared by a ommission consisting of Bishop Jonn von Leitomischl, Stephan von Petz, Hus's former friend, and Mnael von Deutschbrod. The clergy of Prague had raised a collection to delay the expenses of the prosecutio. Hus had become so ill in his filthy prison that it was necessary to asgn him better quarters. The Pope se his physician to minister to him, me from fear that Hus might die bere his trial than from sympathy. Hi was denied legal assistance, for it as held that no one dared plead thcause of a heretic. "Well, then," reied Hus on being told this news, "Jus Christ shall be my advocate, bere whose tribunal I shall one day apear. I have committed my cause to im, even as he committed his to Go the Father."

orty-two errors had been collected fra the writings of Hus. In his defete Hus showed that every one of thstatements cited against him had be garbled, torn from its connection, mlated, and perverted by words thi had been inserted and that he hanever used. It was of no avail; thcouncil held that Hus was essentiay a Wyclifite.

Condemned by the Council

FNAL decision in the trial of Hus as retarded by the main busine of the convention—the papal isse. Hus employed this time in wring letters to his friends in Prgue, in studying, and in writing out hisdefense. For Pope John the situatio at Constanz was becoming precabus. His former life as a pirate, hisviolence at the papal election at Bonia, his grossly immoral life, we being investigated. Toward the enof March, 1415, he fled from Constz, disguised as a post rider, and sought refuge with Duke Frederick at Sc.ffhausen. As a heretic Hus becae a prisoner of the church, and the flit of the Pope had this effect on thfortunes of Hus, that he was decld to be under the direct authority of he emperor. But the emperor, desiris to be rid of a bad business, ga the keys of Hus's prison, which ha been handed over to him, to the Bi op of Constanz, who had Hus trasferred to Castle Gottlieben, where hewas confined in an extremely narro cell in a tower. To this castle thugitive Pope John, who had been arsted in the meantime, was also brght. On June 5 Hus was brought to Constanz and jailed in the city tower. His final hearing before the council began the same day. He denied and disproved the charges brought against him, and refused to recant. This meeting was held in the absence of the emperor and was very noisy and full of malice and violence to Hus. Two days later a more respectable treatment was accorded Hus in the presence of the emperor, whom Hus made blush with shame when in his discourse he referred to the fact that he had come to Constanz under the emperor's safe conduct. The last hearing which Hus had before the council occurred on June 8. He was told that he would be permitted to escape with a mild punishment and return to Prague if he would recant. He refused again, and was now granted thirty days of grace, during which time many attempts were made, some by well-meaning men, to change his mind. He adhered to his position that he could not retract or recant the truth. On July 6, 1415, he was brought into the cathedral. The Bishop of Lodi mounted the pulpit and harangued the council with a sermon on the words in Rom. 6: 6: "that the body of sin may cease." He called upon the emperor to destroy the heretic Hus. Hus fell upon his knees and commended his soul to Jesus. The accusation against him, together with the sentence of death, was now read to him, and then they proceeded to unfrock him, according to the prescribed ritual. He was then handed over "to the arm of the government."

Martyred at the Stake

THE emperor then charged the Palatine Ludwig with the execution, and he in turn summoned the marshal of Constanz, who took Hus to a place popularly known as "Little Bruehl," and situated between the city wall and the foss. Here a pyre was built and Hus was fastened to the stake with six wet cords and a rusty chain that was put about his neck. When it was discovered that he was facing east, they reversed his stake, as no heretic must be permitted to look into the rising sun. When the torch was applied to the pyre, Hus began to sing: "O Christ, thou Son of God, have mercy on me." When he wanted to repeat this well-known penitential chant, the wind blew the flames into his face, and he expired without a groan. When the wood had all been consumed, the executioners pushed the charred remains into the ashes. The heart they fastened on a spear and held it into the fire until it was burnt. The ashes were then scattered into the Rhine, to prevent people from worshiping the remains of Hus.

Thus died a confessor of the truth as it is in Christ Jesus. His tragic end was the beginning of that tremendous conflict which is still going on, the conflict of evangelical truth with papal Rome. Hus did not die in vain. Luther has rightly said that the Spirit of the Lord scattered the ashes of martyrs through the whole world, and the martyred confessor continues speaking to all lovers of the truth more eloquently by his death than he ever did while he was living.

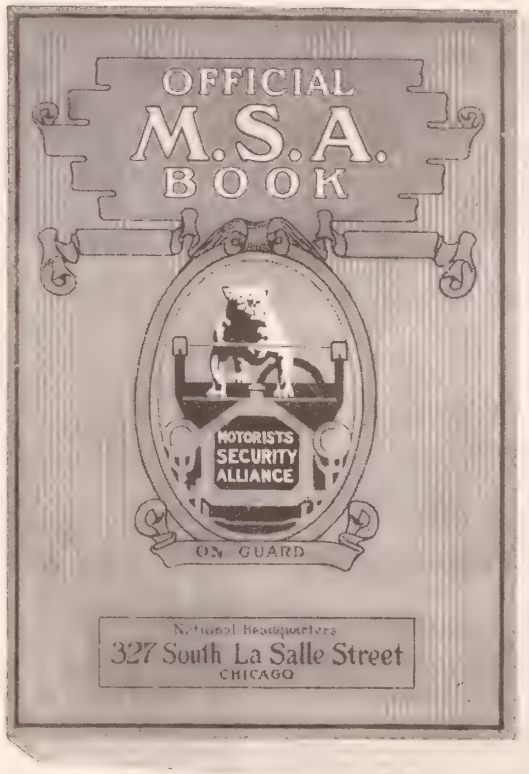
AMONG THE WORKERS

—THE ENERGETIC CITY missionary at Mason City, Iowa, Rev. Eli Austin, was recently delighted by the gift of a large number of Testaments from Miss Elizabeth Merriam, of Framingham, Mass., and reports many evidences of the good results achieved by keeping continually at Gospel work in the missions and jails of the city. He reports the conversion of several prisoners.

—A UNIQUE PHILANTHROPIC work had been started in Auburn, N. Y., by a public-spirited Christian citizen, Mr. W. M. Brinkerhoff. He discovered that about 26 per cent. of the pupils in the public schools, belonging to the poorer families, had practically nothing to read in their homes. He formed a boys' and girls' organization for distributing good literature wherever it was needed, and over one thousand school children have been registered as members. School teachers, Y. M. C. A. and church workers are actively aiding the movement. Magazines and other reading matter are placed in special boxes in the schoolyards and any child or family in the city can obtain a supply by making proper application.

—REV. CHARLES O. SELECMAN, pastor of Trinity Auditorium M. E. Church, South, in Los Angeles, Calif., writes to correct the statement in a recent issue of the Christian Herald in which it was stated that the Auditorium seated 3,000 and was used for grand opera, moving pictures, lectures, etc., besides religious gatherings. Pastor Selecman stated that "the traditions and customs of the Methodist Church are such that it would not be consistent for us to furnish a home for grand opera or any other operatic performances. No grand opera has ever been given in our auditorium." We take pleasure in giving his statement of the matter publicity in the Christian Herald.

The Story of the Little Red Bull-dog



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THE PRAYER LEAGUE

A NUMBER of letters bring the good news that some for whose mental restoration prayers have been made are improving or have been entirely restored. A Friend from Iowa writes: "I feel so grateful to our loving heavenly Father for the restoration of my dear young friend —— to his right mind." A New York State friend writes to tell of the recovery of a friend for whom prayers have been made. She had been placed in the state hospital and physicians had pronounced her case hopeless. Her friend writes: "Still I felt that God, who is able to heal all our diseases, would restore her, and I continued to pray earnestly, and asked the prayers of the League in her behalf. Soon after she began to improve, and after five months in the hospital I was permitted, through God's goodness, to bring her home, her own bright self again. I feel fully convinced that her recovery was a direct answer to prayer." A Friend from Missouri writes: "I wish to acknowledge that my mental and physical health are much improved since I wrote the League almost a year ago."

News of gracious revivals continue to reach us. Another reader sends thanks to God for answering prayers for a revival at Hagerstown, Md., where, during the recent Biederwolf campaign, about two thousand professed conversion. Mrs J. G. S. writes from Griggsville, Ill., to thank God for the revival in the Baptist Church, "which was the best we have had for a long time."

Mrs. J. W. A. writes from Alice, Texas, to acknowledge answer to prayer for the recovery of a friend who was in a dying condition. Mrs. William B. writes from an Iowa town: "Some time ago I sent a request for prayer, that two burdens might be lifted. I thank God that he has lifted them, and am so happy to tell it." Mrs. A. B. B. writes: "I asked your prayers for my husband, and thank the dear Lord that he has saved him."

Acknowledgments of answers to prayer have also been received from:

Reader, Darlington, Mo. (for the securing of positions for two men who have families to support); C. N. H., Toronto, Canada; E. Y., Elmira, N. Y.; Mrs. L. C., Stiles, Texas; A Subscriber, South Carolina; Mrs. W. J. C., Winnebago, Minn.; C. G., Savona, N. Y.; Mrs. M. W. W., Fayetteville, Tenn.; Mrs. C. S., Columbus, Ohio (for the recovery of her daughter's health and husband's); E. C. F., Oneonta, N. Y.; M. E. D., Breensboro, N. C.; Mrs. A. C. R., Beverly, Mass.; Mrs. E. W. G., Pikesville, Md.; A Reader, Calif.; Mrs. J. B., Frewsburg, N. Y.; Mrs. S. A. B., Mount Forest, Ontario; Mrs. L. I. S. Trenton, N. J.; Reader, Pittsburg, Pa. (for help in financial need).

A PITIFUL letter comes from a faithful pastor, eighty-one years old, who writes to plead for the most earnest prayer that his wife, who for more than half a century was his helper in the sacred work of the ministry, may be restored to mental health. He writes: "She is confined at the State Asylum near here. I visited her yesterday, and she clung to me and wanted to come home with me." He adds that arrangements have been made for her leaving the asylum and going to live with him on a farm belonging to a nephew. But he longs for the complete restoration of her mind, and closes: "I ask your most earnest prayers for this dear wife of mine, that God may restore her mind, so that we may be able to spend the evening of our days together in peace and happiness, and calmly wait for the coming of our Lord to take us home."

Another sad letter comes from a mother who writes: "My little girl is five years old and has never talked, and does not seem to understand anything I say to her. I know that God can heal her. Please pray for us."

A Friend writes to ask prayer for an aged pastor and his wife, who have been for more than forty years faithful workers for God. They are in great financial need, and recently the husband met with a painful and serious accident. This same friend asks prayer for the mental restorati of an aged lady, who is now a reside a home for aged women, but danger of being compelled to because of her mental condition

Friends continue to suggest p for a world-wide revival. One f reviewing some conditions in Am urges the prayer that God will this "in some true sense of the t Christian nation."

A noble letter comes from a f in the South, who writes to t a long career of yielding to te tations, to business dishonesty and wrongs, but saying that about a ago he awakened to the terrible of his deeds and has been makin most earnest efforts to set every straight. There were some ma however, so intricate and numerc to be almost impossible of recti He asks prayer for soul-peace, a pecially that his wife will symp with him in his efforts to righ wrongs of the past.

Prayers are asked for revivals of reli Swanton, Vt.; Pomona, Calif.; Dun Iowa; San Francisco, Calif. (for greater ual power); Toledo, Ohio; Norwich, Con the outpouring of the Holy Spirit up weekly meetings of the young people); dale, Wash. (that souls may be saved revival that has just started); Unityvill Garrison, Kan. (that members of a school may be brought to Christ); Crane Miss. (in the Baptist Church). Praye asked that Rock Island, Ill., may bec clean temperance city. Prayers are aske church in Brant, N. Y., that people ma more about the religious side of life; also Christian Endeavor Society in Hibbing, may not disband. Prayers are also as the work among the Mexican people in side, Calif., that the Mexicans may le truth as it is in Christ and not remain stitious; also that a minister may be Norwalk, Wis., and that many there converted.

TWENTY-ONE friends ask p for mental restoration or stre ening of relatives, friends or emselves.

Twenty-one friends ask praye for the restoration or strengtheni of sight for relatives, friends or emselves.

Sixteen readers ask prayer friends or relatives may be from the liquor habit.

Fifty-one friends ask prayer deeper work of grace, assuran sins forgiven, or express in other their desire for personal spi blessing.

One hundred readers ask p for the conversion of relativ friends; another that a family m fully saved; another that brothe seven physicians may be saved.

Thirteen friends ask praye special spiritual blessing for f or relatives.

Eighty-five friends ask praye the healing of friends or relativ including one that a young woma going to a sanitarium for lung t may be cured. Sixty-six frien prayer for the healing of thems including two that the use of limbs may be regained; and a that the use of limbs and han restored.

Fourteen friends ask prayer f the healing of hearing for themselv other friends.

Fifty-nine friends ask hel guidance in financial affairs.

Sixty friends ask prayer fo the granting of various desires and including six who ask that bu might be lifted or removed. Two ask prayer that they may be ciled to their husbands; two r that they may be reconciled to f Another requests prayer for ciliation with brother and siste relatives; another that daughte her husband may be reconciled other that sisters may be reconci each other.

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SOFA PHILOSOPHY. IV

BY MARGARET E. SANGSTER, JR.

Clouds

"THAT'S my cloud!" said the Girl. She said it emphatically, one slim finger pointing in the direction of the sky. "That's my cloud."

The Boy followed the line of her finger, and saw a soft white billowy cloud—a little cloud, shaped like a pillow—that hung suspended in a dreaming sea of blue.

"Why?" he questioned lazily; "why did you choose that one?"

The Girl considered. In the interval a little breeze, a June-time breeze, swayed softly among the green branches, and a little bird, far off in the top of a tree, began to croon a song. All about them summertime glowed, a perfect flower-sprinkled, sunshine-painted summertime.

"I chose that one," the Girl answered finally, "I chose that one because it looked so comfortable."

The Boy glanced over thoughtfully at her face. It was a peaceful face, slightly tanned, a bit sunburned high on the cheekbones. Her eyes, which were strangely childish, looked straight off past the trees and the bird and the green leaves, to the little pillow-shaped cloud that nestled cozily in the sky. He sighed and pushed sharply against the ground with one rubber-soled shoe. The hammock rocked violently.

The Girl, startled out of her reverie, brought her eyes back to the things of earth. Her gaze roamed contentedly over the broad, green fields, restfully among the swaying green branches, and finally, sought the Boy's gloomy face. Something in his expression made her laugh.

"Why don't you choose a cloud, too?" she asked him.

The Boy's face brightened a bit—more because a ray of sunshine slanting among the leaves happened to touch it gently with a golden-fingered caress.

"I guess I will," he assented graciously.

"There's another one," said the Girl; "that looks like mine." Interestedly she leaned forward. "You can have it," she told him.

The Boy looked up at another little pillow-shaped cloud that hung in the sky. With anxious, wrinkled forehead he surveyed the distance between the two. One hung in the extreme east, and the other tipped perilously off over the end of the setting sun. "That's a horrid cloud," he ventured finally. "I guess I won't choose that one."

THE Girl opened wide blue eyes and gazed in his direction. "But," she stammered, "but it's just like mine. And" accusingly, "you liked mine—you said so!"

"Yours," admitted the Boy cheerfully, "is nice, but the one you picked for me is too far away from—everything. I think I'll take that one." His brown finger pointed to a cloud that soared up next to the Girl's soft little pillow-shaped one.

The Girl looked at the cloud, and her face puckered in an effort not to smile. "What a silly one to choose!" she giggled.

It was a silly cloud to choose, for its rugged little sides sloped up sharply to a dangerous-looking, pointed center. It was an unpleasant cloud, touched with bits of gray color, and jagged hole let particles of the sky show through.

"It's not a silly cloud," said the Boy indignantly; "not a bit silly. It has lots of advantages. It's convenient, and the gray color will save washing; it's odd (for who ever saw such a shape?), and it's the pointedest one in the sky. I like it very much. It's not silly."

"But," the Girl was giggling uncontrollably now, "how will you stay on?"

The Boy looked dubiously at the cloud, and all at once a light broke over his face.

"Why," he said, "that will give me something to do—up there in the sky. It will relieve the monotony of things wonderfully."

The Girl spurned the ground impatiently with the toe of one slipper, and again the hammock bounded forward. "I don't understand exactly what you mean," she ventured.

"It's this way," said the Boy. His face wore the pleased expression of a man about to expound a theory. "It's this way," he said happily; "it would be too comfortable to live on a nice pillowy cloud all day long. I'd grow fat and lazy lying there with nothing to do but stare up into the blue of the sky. I wouldn't have any interest in life. But—" his voice rose triumphantly—"but if I lived on a little jagged cloud that slanted up to a point, I'd have a constant struggle—just staying on. I'd never have time to grow lazy or fat or bored. If I was on the comfortable little pillow cloud, I'd have nothing to do all day but lie looking up at the blue above me, and I'd grow tired of the blue; but if I was struggling all the time to keep my foot-hold, every glimpse that I got, in a moment of quietness, would be new to me—and exceedingly beautiful. And, because I'd be very busy, I'd be very happy. See?" He stopped abruptly.

The Girl looked at him in fervent, albeit silent, admiration. The Girl is always interested in theories, and idealizing, and brave words. "Yes, I believe that I do understand," she said softly, "and I rather like you for it."

The Boy beamed. It was not often that he received such pointblank compliments. Almost nervously he pushed with his foot, and again the hammock began to swing. Almost childishly he moved a little nearer to the Girl, who sat quiet as a piece of bisque statuary—lost in dream.

"Thanks," said the Boy at last. He said it lamely.

THE Girl did not hear him. At least she did not seem to hear him. Her eyes were fixed on the sky, and a soft breeze played in the tumbled strands of her hair. All about them were little rustling evening noises; the soft cuddling down of tiny birds, the faint mooing of a cow in the distance, the weary tramp of a horse coming home from work. . . .

In the West the sun was setting like some glowing ball of fire. It sank slowly down behind a tall hill, and all the earth swam in a sea of violet and yellow and rose color. The little pillow-shaped cloud was tinged with a faint shell pink, but the rugged cloud beside it was touched with the magic of a magician. The gray tints were supplanted by lovely throbbing purples and the sky showed mysteriously through the ragged holes. Crimson blended regally with orange and sharp corners took on artistic outlines. Unconsciously, perhaps, the Boy's hand touched the Girl's fingers.

"Isn't it beautiful?" she murmured softly.

The Boy was triumphant. "And," he said ungrammatically, "it's my cloud that's beautifulest, instead of your *comfortable* one."

The Girl showed unexpected generosity.

"It is, indeed!" she said.

The Boy leaned a little nearer in the growing dusk. Some of the light was fading from the world, and it was dusky, mysterious, throbbing with a strange breath of romance.

"Wouldn't you like to share my cloud with me?" asked the Boy softly.

The Girl rose to her feet and smiled down at him, but there was the faintest tinge of mockery in her smile.

"I'm afraid," she murmured gently, "that I couldn't stay on."

THE REST OF THEM ALL.

Of all the magazines I read none has ever given me as much genuine pleasure and benefit as the Christian Herald. MRS. G. F.
Sunbury, Pa.

Oakland Six Model 32
Motor-Six Cylinder Oakland Northway-30-35 H.P.
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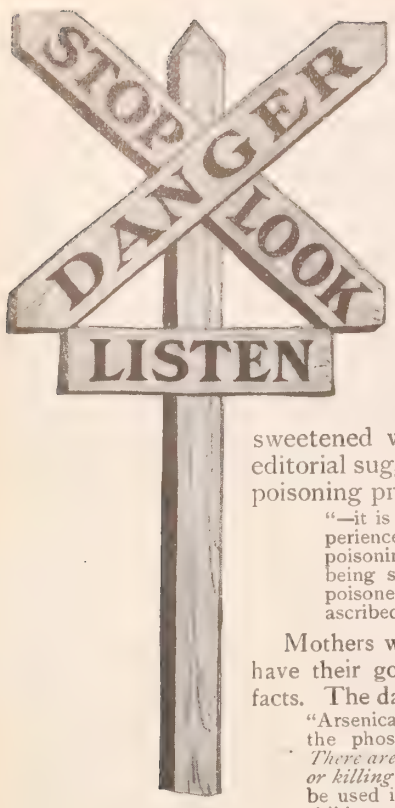

No one thinks of leaving poisons within reach of little children—except fly poisons. Yet fly poisons kill more children than all other poisons combined.

We quote from an editorial in the December issue of The Journal of the Michigan State Medical Society.

"From the first of July to October 15, the press of a few states reported 45 cases of poisoning of children from the use of fly poisons."

These children were all under six years of age. The poisoning was caused by swallowing the liquid covering poison fly paper or by sucking the poisoned and sweetened wicks protruding from tin boxes. The editorial suggests that a large number of cases of such poisoning probably escaped recognition because:

"—it is difficult, perhaps impossible, for even an experienced physician to distinguish a case of arsenical poisoning from cholera infantum, the symptoms being so similar. How many children have been poisoned from these fly poisons, amid the deaths ascribed to cholera infantum, can never be known."

Mothers who have intuitively avoided fly poisons, now have their good judgment complimented by these actual facts. The danger is even greater than most of them knew.

"Arsenical fly-destroying devices are as dangerous as the phosphorus match. They should be abolished. *There are as efficient and more sanitary ways of catching or killing flies*, and fly poisons, if used at all, should not be used in homes where there are children, or where children visit.

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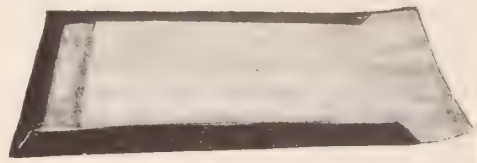

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SHE QUIT

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not, quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I got some Postum to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I now like Postum better than the coffee.

"One by one of the old troubles left until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my house work and have done a great deal beside."

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DAVID, THE SHEPHERD OF ISRAEL

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JUNE 27.
(READ PS. 78: 65-72)

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"I myself will be the shepherd of my sheep." Ezek. 34: 15.

Christ's sheep shall never perish. They may wander far from him, lose all joy and comfort, fall under the rebuke of men, and seem to live under a cloud; but if they are really his, his honor is pledged to seek them out in the cloudy and dark day, and bring them back to himself. His body cannot be dismembered; he cannot forfeit what has cost him tears and blood. He would rather lose his throne than one of his sheep; for the lion of the pit would glory over him; and it would blemish his escutcheon, had he failed in one item of his great program. You may be a very lame, timid, and worthless sheep; but you were purchased by the Shepherd's blood, because he loved you so. There is not a wild beast in hell that he has not vanquished; there is no fear, therefore, of his ability, as there is none of his love. He will deliver you from the lion and the bear, and bring you in triumph to the fold, with all the rest. If he has to carry you on his shoulders he will do it, rejoicing. Time and change wear out all things else, but it cannot impair or alter the love and troth of Christ for those whom the Father has entrusted to his care.

The Shepherd and His Under Shepherds

By Amos R. Wells

THE subject the lesson committee has chosen for this review is a significant one: "David, the Shepherd of Israel." The entire three months have been a series of studies in the shepherding of a people. That is what national life is for—to guard the sheep from harm, and to lead them to green pastures and beside the still waters.

Not that the people of a nation are to be like "silly sheep." They are not to go bleating blindly after their leaders. In early days that was more or less true, of necessity, but not in these days of universal education. Always, however, it is true of the divine Shepherd that he shall lead his people "like a flock." He knows so much more than the wisest of earthly shepherds that in comparison the greatest human leaders are but as sheep.

The lovely Twenty-third Psalm is the best expression in all literature of the thought of divine guidance, but in individual rather than national life. It is deeply interesting to trace through these twelve lessons and those that are to come the thought of the heavenly shepherding in national life also.

When Saul, after the defeat of the Amalekites, saved the best of the sheep and other animals with the king, he allowed his individual greed and pride to override the best interests of his kingdom; he was not a true shepherd. Samuel thought only of the people, never of himself, and in his eyes Saul's selfishness amounted to an abdication of the throne. How sternly, if Samuel were living now, would he rebuke all self-seeking in high places, all twisting of policy to get votes, all graft, however respectable, and all official vainglory!

Thus it was profoundly significant that Samuel was led, in his choice of a successor to Saul, toward a family of shepherds, and that his selection was not of a giant like Saul, but of a tender, poetic shepherd lad. It was the wise old thought, "A little child shall lead them." It was the Master's thought, "Except ye become as little children, ye shall not enter into the kingdom." The child's humility as against Saul's arrogance, the child's teachableness as against Saul's wilfulness, the child's courage and innocence and friendliness and truth—these are still the prime necessities for success in ruling men. We sometimes find still the public official of the bludgeon type or the sponge type; but they do not last long, though they work much harm while they do last.

That true shepherding does not mean weakness or cowardice is illustrated in David's fight with Goliath. He used the shepherd's weapon, the sling, and with it put to flight a foe that even Saul had not dared to meet. It is so with the giant enemies of our civilization: war, and strong drink, and licentiousness, and infidelity. They are to be met and conquered by the David methods. Mothers and wives will subdue them, and those that honor mothers and wives. The shep rd thought will overcome them; the ea that we are our brothers' keepers, at nations are simply big flocks nd national boundaries merely conve nt and comfortable folds. Our pr nt bristling and selfish conceptio of nations is as far from this conce on of David's as hell is from heave

The friendship of David and Jo a- than illustrates the fellowship th is necessary for the shepherding a people. What a duumvirate the wo would have made! What a pres nt and vice-president, and neither v ld have cared which held the higher ce. It is never possible for one alo to govern many people. The wise he ruler, the larger is the number o s- sistants and councilors he summo to aid him. Friendship and co-oper on are the basis of all undertakings at amount to much.

When David brought the ar to Jerusalem, he showed by his rejo ng and the prominence he gave the nt his belief that he was only an u er shepherd, and that Jehovah was he great Shepherd of Israel. So it sh ld be with all that control or d ct others, from the mother and fath in the home, through the public s ol and Sunday school teachers, an he men in charge of clerks and er workers, up to the mightiest pres nt and emperor. It is only as we el that we are responsible to the at Head Shepherd that we can p- herd any flock, however small.

Alas that David, the shepher of Israel, should have led one of his s ep so far astray, and have even in another! Was ever a shepher so fallen from his noble task? Yet en he was forgiven and reinstated, be for all time to come a proof an x- ample of the divine mercy.

Toward the Goal

By Arthur H. Howland

LIBERTY—fraternity—equa y. These were the watchwords o he French Revolution. If the people ad added one more word—piety—the st revolution might not have collapse so completely and the final rep lic would have been far more perfec

We can trace human develop nt by the progress made in these ur points. For the senior and ult grades, a review of the lessons o he quarter just closing may take the m of a study of the development r ed in the period covered by these les ns in these four great points. What id these years of Jewish history n- tribute to the whole forward m e- ment of mankind? In some res ts we may find that they set back he movement; in others that they d- vanced it.

Liberty. The cause of liberty as both set backward and forw d. It was set backward because he monarchical system is fundamen ly opposed to the principle of pers al liberty. We do not know all at Samuel meant by his impassi ed pleadings with Israel not to insis on having a king, and his stinging re ke when they had decided to do so. ut

it may be that he was urging them to truer democracy and trying to keep them in a path that would have led more directly and far quicker to complete and universal liberty. But the organization of the kingdom also heeded, indirectly, the cause of liberty. Mankind naturally inclines toward self-interest. A man's thoughts center in self and family. Now the broader the group can be made in which man's interests revolve the farther he has gone on the road to social perfection. So family life is better than single life; so interest in tribe is better than mere interest in family; so interest in national welfare, even though that nation be a kingdom, is better than mere interest in a tribe. A kingdom, with its accompaniments of pride and patriotism and loyalty, means that broader interest. And in the evolution of society toward its final goal of liberty and brotherhood, the kingdom seems after all to have been a necessary step. Make a man intensely interested in his own nation; then by some higher appeal make him break down the national limits and boundaries and extend his interest to all the world—and we have real progress toward the ideal civilization.

Certainly David's career did that thing for the Jews. It made them a solid nation. It stimulated love for country so that the Jewish citizens could say with their national poet, "If I forget thee, O Jerusalem, let my right hand forget its cunning." There is no doubt that the Jews learned the lesson of patriotism. God's plan was that this patriotism was to be expanded by the teachings and example and power of Jesus, till it should embrace all mankind.

And that development toward liberty was also the development toward brotherhood. The Jews became in some fashion the brothers of one another. The great head of their race Jesus, was to urge them to become brothers of all.

Equality. That, too, is linked up with liberty and fraternity. Justice for every man—a just and fair opportunity to every man to develop his own life to its fullest perfection and usefulness. The organization of a powerful and successful kingdom guaranteed the right of all to just treatment. So long as a judge like Samuel was in charge of the courts Israel's people had a chance for fair treatment. But with his passing, there came disintegration and anarchy. David's organization of the kingdom gave every man a fairer and wider opportunity. Later kings robbed the people of these rights, but David's kingdom was a firm step toward justice and equality.

Piety. This was David's greatest contribution to civilization. Through and through his nature there was the thought of God. God was to be King; God was to be Shepherd; the people were to find peace and safety and prosperity as they followed God. They must be a worshipful people. David longed to build the temple for Jehovah, and though it was his son who built it instead, the stamp of David's character and experience, his songs and prayers upon the people made them religious, made them ready to worship God, ready—all too falteringly and imperfectly and inefficiently—to obey him.

Nor must we forget that David's kingdom and David's family were the human channels through which at last the Messiah came—mankind's great Emancipator, mankind's great Prince of Brotherhood, mankind's great Leader toward life's highest opportunities, mankind's great Guide into the presence and into the joys of God.

Echoes from the Holy Land

DAVID, the shepherd of Israel. David easily occupies the central place in Old Testament history, as David's greater Son occupies the central place in all history, human and divine. David lived about half between Abraham and Christ, distant from each about one thousand years. After three thousand years he is revered as a saint and man of God by three great religions of the earth: Judaism, Christianity and Mohammedanism. The name David is an extreme favorite in Jewish, Christian and Moslem families, and invariably David's first-born son is called Solomon. "Ab Daoud" father of David, "Im Daoud"—mother of David, and "Daoud" David with "Abu Suleiman"—father of Solomon, "Im Suleiman"—mother of Solomon, and "Suleiman" Solomon, may be said to designate a larger number of individuals than any other ten names combined. Their total number would reach hundreds of thousands in Syria alone.

David lived at the point in human history where the ancient fear of God was for the first time passing over into the love of God, and the hinge, as it were, on which the larger faith and idea turned was the person and life and service of the shepherd. It is almost the oldest occupation of the human race, and one which kept the people close to the stars, the midnight sky, the gentle winds, the raging storms, the sunshine, the quiet waters and the green meadows of human existence. David, the shepherd boy, was led to God's providence through the whole round of human conditions from the sheepfold to the throne, and given freedom to voice in psalm, song and poetic lyric of the human soul, the heights of manly utter dependence on God, and God's loving care for the weak, the helpless, the diseased, the distressed—all in shepherd keeping of such superlative truthfulness that it has never been matched, much less surpassed.

Israel was God's flock, and David, his servant, was the shepherd. When David's greater Son came to carry forth the greater revelation of God's love, he flashed new light and meaning into every phase of shepherd life, the shepherd psalms, the shepherd music, but he changed nothing and is today the Shepherd of the sky—the Shepherd of our souls.

God's tender shepherd love for the small, the weak, the helpless, reveals itself in human love, for never yet was a little child born to human mother who was not that mother's "little lamb." It follows us into eternity, and who dare even suggest what lies behind those scenes in Revelation before "the throne of God and the Lamb"?

THE "JESUS ONLY" GIRL

SHE came to us, poor Nellie, in a terrible condition. Her beauty of countenance and wilfulness of character had proved her ruin. Shortly after entering upon a fearful career, the use of morphine and opium was resorted to.

For months we labored with her, calling continually upon divine strength, guidance and love. Our efforts were marvelously rewarded, and we had the great joy of seeing a submissive spirit late asserting itself and a true yielding to Christ. Later upon obtaining a position in a quiet country town with a lovely person, one evening she was asked concerning the denomination of the Door of Hope. With some apparent confusion, not even understanding the meaning of such a word, and yet not desiring to display her ignorance, she quietly answered "We never heard about denominations there."

"Oh, perhaps not," replied her mistress "but you attended some church, didn't you, dear?"

Quickly Nellie informed her that the girl always attended church, adding: "It was just a lovely church, too."

With a smile her employer then inquired if it was a Baptist, Methodist or Presbyterian one. The light dawned upon Nellie, and she said: "Oh, I know now what you mean. Why, the church we went to was down town, and over the pulpit there hung a banner. Oh, ma'am, though, you just ought to have seen it, it was just a beauty of a banner, and on it was in big letters so all could read, 'Jesus Only.' I guess, ma'am, it was a 'Jesus Only' church."

For days afterward when going out on errands (as the incident became known throughout that little village) she was pointed out as that "Jesus Only" girl, and in this way God used her to advertise the fact as well as the thought that the church of all denominations should be indeed "Jesus Only." Nellie married a year or two later, and I have had the pleasure of more than once visiting that happy home, and with gratitude we cannot but exclaim together: "Behold what God hath wrought!" and take courage and go on.

(MRS.) E. W. WHITTEMORE,
President and Founder of the Door of Hope, New York City.

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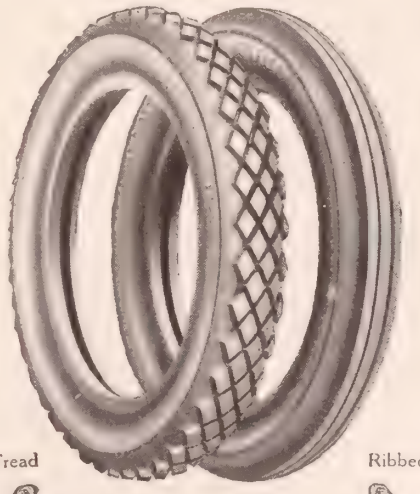

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Questions and Answers

Anxious Reader. Does a Christian ever have evil desires? For instance, a certain occasion arises and one does or says something, thinking that the acts or words are not pleasing to God, yet persisting in the speech or action begun. One feels grieved at having disobeyed, yet knows that if the occasion arose again one would do the same thing. Can one be a Christian and feel this way?

The word "desires" hardly covers the problem you have presented. It deals not so much with desires as with the question of love or good feeling toward another, or the lack of such good feeling. In discussing these problems it helps us to remember Jesus' summary of the law: "Thou shalt love God; thou shalt love thy neighbor," and Paul's statement: "Love is the fulfilling of the law." Whenever we have an unloving or unkind feeling toward another we have sinned. Whenever we are indifferent as to whether or not an act pleases God, particularly when we persist in an action after we know it to be displeasing to God, we have sinned. The Scriptures teach very clearly that God, through Christ, provides a grace which will keep our hearts kind and loving all the time and will keep alive there the sense of our love to God. Of course, when another commits an act that is hurtful to ourselves or to others, there can be displeasure at the act, there can even be indignation; but in the perfect Christian the very displeasure or indignation would be connected in some way with love. This was the case with the anger of Jesus; he was angry that people were trying to thwart his works of love. In the special circumstances your letter describes it may be that you were justly indignant, and unless you were positive that the rebuke administered was displeasing to God and lacked love, there may have been no sin. But, as stated before, there is sin the moment one persists in an action while believing that it is displeasing to God. A person may be a Christian and still have such lapses, but he may also press on to a higher Christian state in which the soul is so filled with love that such lapses do not occur.

E. C. B., Monroe, Wis. 1. The verses you mention are not in our collection. 2. The infidel argument is a quibble and unworthy of attention. 3. The passage in I Cor. 15: 20, which mentions "first-fruits," means that it was an earnest or pledge that the whole resurrection harvest would follow. 4. Rev. 1: 5 refers to the "first begotten of the dead." (See Col. 1: 18.) Lazarus was raised, but only to die again; whereas Christ rose nevermore to taste death. His resurrection is regarded by the whole of his church as the event which fulfilled the Scripture. (See Psalm 2.) "This day have I begotten thee." It was the complete attestation of his divine Sonship as the God-man, and our resurrection, which will manifest our sonship, is connected with it. The cases of Moses, Enoch and Elijah do not come under the Gospel dispensation, and consequently Paul did not mention them in this connection. When Jesus came into the world, he brought with him the new revelation of life and immortality for all who would believe on him and accept him as the world's Saviour. In all ages, God has had his witnesses; but it was not until the Gospel revelation came through his Son that his plan for the salvation of men was clearly known and understood.

M. M. S. According to most orthodox churches a person to be saved must believe in the divine inspiration of the Bible, especially the Biblical account of creation and the fall of man. Now what is a person to do who cannot make this harmonize with a scientific education? Must he just shut his eyes to all scientific teaching and blindly cling to the story when his better judgment says it cannot be a fact?

You have not stated the situation quite accurately, and your suggested solution is hardly satisfactory. We do not know of any denomination but one which would insist that its members regard as inspired every paragraph of our present version of the Bible. For instance, one or two passages of the Authorized Version are omitted in the American Revision and one or two more are indicated as having been omitted from the earliest manuscripts. Under such circumstances it would hardly be fair for any church (except the Catholic) to excommunicate a person who found it difficult to accept one or two more paragraphs of the present version. The new emphasis in regard to the Bible is that it is not a text-book of science, or geography, or history—but of salvation. It shows how God has dealt with the souls of men in the past and promises that he will do even greater things for those who will trust him now. It gets us acquainted with Christ as Saviour and Friend and shows how we may live in his companionship and service. But again, we must not be too sure of our own scientific knowledge. Science is constantly being compelled to shift its position. The most scholarly attitude is that of the greatest humility. It is never necessary to violate one's "better judgment," but it is necessary, in order to find salvation, to be humble and reverent and to be willing to receive into one's soul the light and truth of the Holy Spirit.

J. H. R., Riverbank, Calif., writes: The San Francisco Bulletin says 'Old Sol is a poor time-keeper. Twenty-four hours shy on each year, says an astronomer.' Is this correct?"

This expression is one among many that are used by unscientific people, caught up, doubtless, from some "old saying" of the long ago. The sun is never "shy a day," nor a minute. The earth has some slight irregularities, caused by the influence of other planets; but these are so well settled that they are taken into account by mathematicians. SAMUEL PHELPS LELAND.

P. E. B., Stirling, Ohio. War is an evil which has afflicted the world since the beginning of recorded history. But all wars may not be evil in the same degree. Thus, a war in opposition to ruthless aggression, which calls on us to defend our homes and hearths and dear ones, is everywhere regarded as the most justifiable. There are many wars recorded in the Old Testament books, a number of which are largely devoted to Jewish history. Indeed, the whole subject of war bears a different aspect in the Old Testament from that in which it is given in the New Testament. Under the Gospel dispensation, all war is regarded as the product of the world's wickedness; yet it is clearly implied that war will continue to the very end of the dispensation. It has often been said that if the good people had strong enough faith, there would be no war, but this is practically equivalent to saying that if all the world were righteous there would be no wickedness on earth, and consequently none of the results of wickedness.

Mrs. H. S. L., Denver, Colo., asks if any of our readers can complete the following lines, which put the books of the Bible into rhyme:

The great Jehovah speaks to us
Through Genesis and Exodus.
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges rule the land.
Ruth gleans a sheaf with trembling hand.

I. H. G., South Portland, Me. 1. That God visits upon a nation the sins against his law of which it has been guilty is proved by history, both sacred and profane. 2. The passage in Matt. 26: 28 is interpreted to mean that *all* of those who sat at the table should partake of the cup, which was to be their last as well as his, "until the kingdom of God shall come." It was a point of transition between two economies; or, as one commentator expresses it, "the dividing line between two great festivals, one about to close forever, the other immediately to open and run its majestic career until it should be transferred from earth to heaven."

Justly Proud of Her Father. Whittier, Calif., January 23, 1915. Christian Herald: Upon reading your little article about the work of Mr. E. A. Eggers in getting Sunday next for post office employees, I thought I would tell you of a case that has few equals. My father, Mr. C. E. Hodgman, now residing in Grand Rapids, Mich., has been working for Uncle Sam in the Post Office Department and railway mail service for over 53 years. He started at the age of sixteen, soon after the war broke out. In all he has traveled nearly two and one-half million miles, or enough to have gone around the globe nearly 100 times.—*Mrs. C.*"

A Wife, Nebraska. Is it in accordance with God's will that one should refuse to go to church because there are those in the choir and other honorable positions who do not live right, but seem to use the church as a cloak to cover up their sinfulness? Is it not encouraging them in their deceitfulness and is it not better to show one's disapproval by staying at home?

If this theory had been correct Peter and John would have left the group of apostles because Judas was a member of the group. They were there not for the sake of associating with Judas, but for the sake of associating with Jesus. They could get the benefit of the words of Jesus; they could receive the power of his presence for their own spiritual needs and for the work they had to do; they could help him in his work and help other people, as they went about with him and for him; they could derive help from the characters and experiences of the faithful disciples. Judas could not hinder or lessen any of these things by his own unfaithfulness. Now your problem is precisely the same. You can find Jesus in your church; you can worship him and enjoy his friendship there; you can help others and by your faithfulness and earnestness can help him. By standing for all that is right and noble and pure; by firm in declaring that those who are not should not be advanced to positions of responsibility; by trying in every way to be like C and to help others to be like him you can and honor him in any church. Paul's state in I Cor. 5: 11 certainly does not mean good members should leave the church than keep company with evil members that they should not contenance their evil by personal, social intimacy.

H. Y., Tuscarora, Pa. The passage in 5: 22 sets forth the divine retribution a offenders who violate the commandment. "judgment" was the award for causeless and the "Council," or Sanhedrin, the condemnation for calling a brother brainless. These degrees of temporal punishment; but deeper offense—the bitter hatred of a b that is expressed in the last degree, there be divine retribution. Commentators ho in this and the preceding verse Jesus h mind the Jewish tribunals, and that the which has been translated "hell fire" w allusion to the valley of Hinnom, where a was worthless and impure was cast to b sumed by a continual fire. So those wh bitter hatred in their hearts were in dan being irretrievably cast away as worthle

Reader, Millington, Md. The word "da Genesis has been a prolific subject of disc "It is impossible," writes one disting commentator, "in the absence of all da ascertain the length of the first day transpired before the sun was visible. word employed by Moses does not serve to the duration in the presence of light. first acts of the creative work, it desi intervals whose duration is undefined."

Miscellaneous

Mrs. F. E. S., Sherman, S. D. No denomination of that name.

T. R., Pennsylvania. For the answer to question see Matt. 26: 29; Mark 14: 23-25

W. H. B., Seneca Falls, N. Y., writes attention to the fact that the late Frederi Seward was the son of the famous secret state under Presidents Lincoln and Johns

M. R., Kendrick, Idaho. The first and important council of Nice assembled i city A.D. 325. Its most important act w settlement of the controversy between t orthodox wing and the Arians, giving the the positive statement of belief in the de Christ and the doctrine of the Trinity.

L., Wyoming, Pa. The seven sons of were Eliab, Abinadab, Shammah, Neth Raddai, Ozem and David. Jerome, in his early writings, says that the prophet N or Jonathan was reckoned as one of the Jesse (the eighth), that is, as a member patriarch's household and entitled to the leges of sonship.

H. P., Weldon Springs, Mo. If you impossible to make restitution (seeing th matter happened some years ago) you co you so desired, make a conscience offer the Lord's work of a sum equal to the a involved. Of course, if an opportunity later through finding the parties, you settle with them direct. This double resti would be no hardship.

C. O. H., Palmyra, Ill. You ask, Doe permit evil that good may result from it? he permits evil, or removes the restraint Spirit from evil-doers who are flagrant an sistent, is shown by many instances in ture and even in modern history. If we as true the Scripture statement that God eth the wrath of man to praise him," we reason to doubt that he many times ov the evil acts of men for ultimate good.

Mrs. O. T., Canute, Okla. 1. The pass I Peter 4: 6 has been variously interpret is generally believed to have reference well-known passage in the preceding c (verses 19, 20), which is mentioned by n writer, and which is generally regard meaning simply the proclamation of the Gospel. 2. In Rom. 5: 14 the apostle that death came upon all as a consequen Adam's transgression; it was a penalty th volved the whole race. The verse should b in connection with verse 15. This, of referred to a period *before the law*—alt (verse 13) "sin is not imputed when th no law."

Mrs. T. H. W., Hillsville, Va. Sin is s righteousness is righteousness, in whatev of the world we find them. But while this principle holds, there are modifying infl to be taken into account. Thus, in a barba semi-barbarous age, when the people we enlightened, sin, while it might abound, be less heinous, in some cases at least, t the same sin happened in an age of enli ment and spiritual progress. In the latte it would be a sin against light and far le cusable. In David's day there were do many rude customs. The people of th therefore should not be judged by prese standards.

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THE WAR IN EUROPE

Continued from page 624

an outer ring of forts and batteries, in all twenty-one, which ring varies in distance from such center, from three to six miles.

Inside of this outer ring is another almost continuous line of fortifications, ten in all, surrounding the town and varying from one and one-half to two miles from the center, and inside of this again a continuous line of defenses immediately surrounding the town proper, like a wall. The town averages under a mile in breadth and about two in length, so that at points the second and inner line of defenses almost coincide.

On Friday, May 28, the fortified camp was completely surrounded, as regards that portion of it which lies to the west of the River San, and practically so on the eastern side of the river, and a general assault was begun. On Sunday evening the assailants took by storm three forts on the northwest of the outer ring of defenses and on Monday morning two others fell, thus making a breach. While these positions were being stormed, the celebrated 42-centimeter guns, which had won their spurs in the West, had been gotten into position, and Monday evening these began to bombard the inner fortifications. As a result, at 3:30 Thursday morning, June 3, the Austro-German forces took the inner fortifications and the city by storm, through the breaches their cannon had made. The losses on both sides are said to have been appalling, perhaps the heaviest of the war. The full details of the capture have not at this writing come to hand.

Farther to the southeast there was heavy fighting nearly all the week, on the line from Drobobyzo to Stryj, directly south of Lemberg. This culminated on May 31 by the capture of Stryj by the Austro-Germans, where they took 12,000 Russians, and the general retreat of the Russians northeastward from this line. In extreme eastern Galicia, along the north bank of the River Pruth, there was intermittent skirmishing during the week, but no serious fighting.

The German general staff officially states the number of prisoners taken during the month of May in the Polish and Galician campaigns as over 300,000, which, if true, would indicate a total Russian casualty list during that month of over a million.

In South Poland combats occurred during the week northeast of Kielce, and there was some skirmishing along the Bzura River in front of Warsaw, but operations along this front were waiting the issue of the great Galician battle. Still farther north much the same quietness prevailed, there being the usual series of attacks and counter-attacks along the Dubysa River, and in Courland, near Shavli, there were some quite heavy cavalry actions.

My readers will remember the adventure of the Russian governor of Warsaw, who some time ago went out for a motor ride and ended the ride a German prisoner. The same thing happened to the German governor of Libau last week, who thought to take a motor ride out to the German advanced positions near Shavli, and who, during the ride, fell in with a patrol of Russian cavalry, who took him off to durance vile.

While these events were taking place in the east, Serbia for the first time in months showed some military activity, and a small detachment of her troops crossed the frontier into Bosnia and advanced a short distance into that province, subsequently retreating to near their own frontier again. This movement may be looked upon as in the character of a reconnoitering expedition, and possibly is the forerunner of active hostilities on this border.

The French had a successful week on the western line, continuing their advance on the line from Neuville, just north of Arras, to Richebourg l'Avone, the point where the battle

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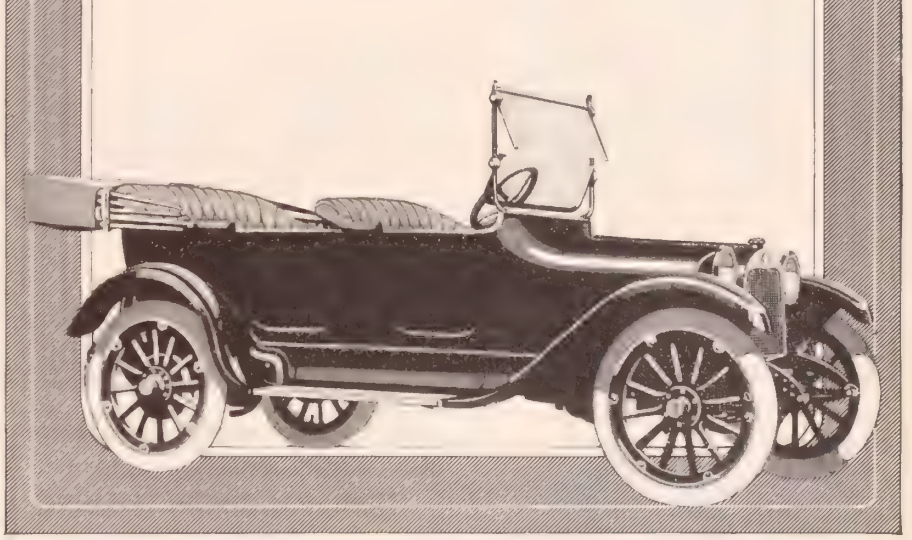

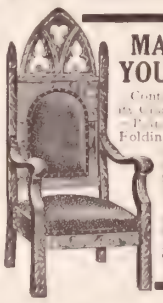

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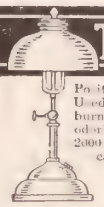

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line begins to turn eastwardly towards Ypres.

L'Ablaine and Souches fell completely into their hands, and very considerable ground was gained all along this line, particularly on the heights of Loretto. All of this movement, which has La Bassée and Lille as its ultimate objective, made such progress during the week that another week or so of similar success will bring the French within striking distance of their goal.

During May, on this line, the French state that they took over 3,200 prisoners. From this we can compute that the total German losses must have been 12,000 to 14,000. Still farther west on this line there was hard fighting between the British and the Germans at Hill No. 60 and at Château Hooge, a little to the north of this hill, in which fighting the British gained the upper hand.

Still farther west, the week was quieter in the vicinity of Ypres than for some time lately, though the town was bombarded a couple of times. The Germans say that the Canadians are the best troops which have been pitted against them at this point on the Western line; in fact, they praise their soldierly qualities highly. Farther west, there was some skirmishing near Nieuport with the Belgians.

In the center of the line there was some give-and-take fighting in Champagne, and also considerable artillery activity, Rheims being again bombarded, among other places. Quite stiff fighting again took place in the Le Prêtre forest between St. Mihiel and Pont-à-Mousson, in the region between the Meuse and Moselle, both sides seeming to attach much importance to the possession of this pie of territory. In the Vosges there was continual but unimportant fightin

The submarines were quite a ive during the week and sank several ips at various points both in the Ch nel and in the North Sea. There ere also several air raids, of which he principal one was on London, b of this latter significant event the d ils are still unknown.

. . .

ON JUNE 4 the State Depart nt at Washington received from m bassador Gerard at Berlin the ext of a note from the German Go rn ment upon the submarine attack o he Gulflight, admitting and apolog ng for the attack and offering re ra tion. The note contains the follc ng explanation of the incident:

The note gives a detailed exp na tion of how the commander o he German submarine was led to b ve that the Gulflight, convoyed as sh as by two smaller vessels, was in th in the service of the British Go rn ment, and her real identity wa ot discovered until at the momen he shot was fired. "There can b no doubt," says the note, "accordi to the attendant circumstances, tha he attack is to be attributed to an u or tunate accident, and not to the fa of the commander. The German Go rn ment expresses its regrets to the ov ernment of the United States con rn ing this incident, and declares elf ready to furnish full recompens for the damage thereby sustaine by American citizens." The note lso asks for further information re rd ing the American ship Cushing.

PRESIDENT'S WARNING TO MEXICO

THE conditions in Mexico, especially the suffering caused the non-combatants, has at last struck fire in Washington. On June 2 President Wilson caused a warning note to be telegraphed to the leaders of the several factions, in which he reviewed the two years' revolution and its failure to accomplish any decisive thing, and referred to the devastated condition of the country and consequent suffering of the population, and to the lack of governmental protection. "In these circumstances the people and Government of the United States cannot stand indifferently by and do nothing to serve their neighbor," declared the President; and in defining our attitude as one of friendly helpfulness he solemnly called upon the leaders of Mexican factions to act together promptly "for the relief and redemption of their prostrate country," warning them that "if they cannot accommodate their differences and unite for these great purposes, within a very short time, this government will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and serve her people."

The press reports that this warning was received by the leaders as a stimulus to their individual activities to prove their respective right to recognition by the United States. As all news of military activities in Mexico has for a long time been contradictory and unreliable, much credence cannot be given to present news of this great outburst of military zeal. What steps our government will take to follow up this communication have not yet been made public. It is thought probable that the co-operation of Argentina, Brazil and Chile may be expected in a concerted effort to bring order out of chaos, and at least to point out the way for the election of a stable government. Armed intervention is, of course, much talked of, but is by no means determined upon as yet.

According to the reports issued by the American Red Cross Society, famine conditions prevail throughout a large part of Mexico. At Monterey, several thousand are fed daily. All classes are represented. At Du go food is at famine prices and ery scarce. At Tampico the food s ply is all but exhausted; flour and orn exceedingly scanty, and many ons starving. At Vera Cruz and its ub urbs acute famine conditions pr ail, and at Jalapa, the capital of the ite, conditions are appalling; food nd money are both nearly exhau ed; food distributions at the town ha are attended by thousands of w en, many carrying babies. Acapul in almost foodless and many are s rve ing; the arrival of a boat-load of orn caused a riot and several children ere trampled to death. In Mexico ity there is a general shortage in ce ls. Mules, horses and oxen have een killed or exported. There is no f der and animals are dying of starv on. Smallpox and typhoid are epic ic. Six hundred thousand persons are threatened with starvation. C ds have been raiding the Chamb of Deputies, crying "we are hun y." At one public distribution, ove 250 persons fainted from hunger and ak ness. The capital is torn by wa are among the political factions. A ta tack was made lately upon the si ent's palace and bullets were red through the windows.

Free Financial Booklet

TO THE list of such literature ub lished last week, can be adde the following:

An elementary course in the study con structive finance may be obtained from in formation contained in the Investor's Al ow a 200-page paper-covered book issued by man, Cost & Company, Third National ank Building, St. Louis, Mo. Every actual in stor should have this book. Christian Herald ers who will write to the above firm may ob n a free copy.

Many investors do not realize that the may buy a single share of corporation stock, su as Atchison, Pennsylvania, etc., nor that a ngle share of stock may be purchased of New ork Stock Exchange houses through the me of small monthly payments. Those who de re to know how this may be done should w to Sheldon, Morgan & Company, 42 Bro ay, New York City, for a booklet called "T Odd Lot." It is free.

The Hundred Ways Which Don't
End Corns

Perhaps you say—"I've tried and tried, but found nothing that ends a corn."

You might keep trying for years, Madam. There are a hundred ways which don't. Most of them are very much alike.

But remember this:

There is one way which has removed 70 million corns. It is now removing half the corns that grow.

It's a plaster which contains a bit of wondrous wax. It ends the corn pain in a jiffy. It ends the corn itself in two days. It gently loosens the corn until it comes out without any pain or soreness.

When you merely pare corns—

When you use some folderol—

Bear this in mind. There are folks all around you—users of Blue-jay—who never suffer corns. You are wronging yourself when you fail to do what they do.

Blue-jay
Plasters

15 and 25 cents—at Druggists
Samples Mailed Free

Bauer & Black, Chicago and New York
Makers of Physicians' Supplies

"49 Years Ago

began using Sozodont. Have not been without it since," writes a prominent dentist. *(Name on Request.)*

Just a sample of many letters from users of

Sozodont — since 1846
for the teeth

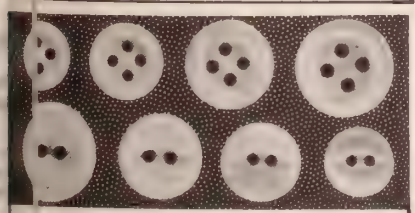
Who owe their beautiful, sound teeth to the antifrice that has been the standard for nearly three-score and ten years.

Sozodont *Liquid* for morning use—cleanses and preserves the teeth and strengthens the gums.

Sozodont, *Powder or Paste*—used at night—brightens and polishes.

Two weeks' trial of Liquid and Powder or Paste for 4c *in stamps and our special offer which you cannot resist. Address*

HALL & RUCKEL New York



Howell's Handy Box of Pearl Buttons No. 2

Contains two dozen each of the four sizes in Fish-eye and Four Hole Buttons, (like cut) or a dozen good quality Pearl Buttons, sent to any address, Post Paid, on receipt of $1.00.

Pearl buttons of this quality and quantity at retail stores would cost at least $3.00, save $2.00 on this order and have your buttons when needed.

Charles M. Howell - Waltham, Mass.
Manufacturer of Pearl Buttons

YOUNG PEOPLE'S TOPICS FOR JUNE 27

Greeks and Italians

Epworth League: Acts 16: 9-15; 28: 16, 30, 31

JUST now Italy and the Italians are very much in the public thought. After debating the matter for many weeks, the nation has swung into the war with jubilation and confidence. Alas, how many heartaches, how much desolation have already been experienced since the armies went forth to the first battles!

But our lesson deals with Italians and Greeks in their relation to another campaign. We want to win them all for Christ. The whole wording of our lesson is "Greeks and Italians Once a Prize—Why Not Now?" This means that just as Paul thought that the Greeks and Italians were people so well worth winning as to justify severe sacrifice, so we should think that they are worth winning now even at the same kind of sacrifice.

The Methodist Church has a splendid work in Italy. The Theological Seminary and Girls' School at Rome have had already a long career of success, the former recently obtaining a new and very desirable site for its buildings. The work in Greece is not so well developed nor so far advanced.

But we have a very clear duty to the Greeks and Italians in America. They shine our shoes and sell us fruit and their children swarm about our streets. We should be eager and active and sympathetic in trying to win them all for Christ and his church.

The Instrument and Inspiration of Missions: the Bible

B. Y. P. U.: Ps. 19: 113

DR. W. W. WHITE, founder and president of the Bible Teachers' Training School at New York, was led to that work by his early experience as a foreign missionary. He found many missionaries on the foreign field lamenting their ignorance of the Bible. They did not know enough about it to get its inspiration nor to use it as an efficient instrument. He was so impressed with this lack that he came back to establish his great school, which has trained and sent out to the foreign field scores of Bible-taught, Bible-inspired, Spirit-filled missionaries, who know how to use the Bible in winning souls and in teaching. Many missionaries spend some of their precious furlough months in studying at this school to learn more of the Bible.

Whatever line of Christian work we undertake, we must familiarize ourselves with the Bible so that we may get its inspiration and know how to use it skilfully in winning and teaching others.

Song and Its Meaning

Christian Endeavor. Ps. 33: 1-5

SPIRITUAL song emphasizes the fact that religion is fundamentally a matter of the feelings. People sing because they have emotions to which they wish to give expression. It is hard to argue against the songs of the church. They stand for real and fundamental blessings, blessings that have made life glad and death triumphant for multitudes.

We may not all be hymn writers; we can all be hymn lovers. We can learn something of the history of the best hymns and their writers, and can memorize their stanzas for our own souls' strength and blessing; we can have the joy of the songster in our own souls and we can lead others into the gladness of salvation which will make their souls, too, join in the songs of Zion. We should seek to abide in that place of soul blessedness in which we can say with the emancipated captives of Babylon: "Then was our mouth filled with laughter and our tongue with singing. The Lord hath done great things for us, whereof we are glad."

Beech-Nut Peanut Butter

YOU know how it is with a boy—growing almost while you look at him—romping around all day—forever demanding "something to eat" and brutally critical of what is set before him.

There is never any difficulty in getting him to "eat plenty of bread"—*if the bread can be made to appeal to his palate.*

Try him with Beech-Nut Peanut Butter and see!

There is the nutriment he needs—the balanced food—the flavor of the finest Virginia and Spanish nuts, blended, delicately roasted, lightly salted and crushed to a smooth golden-brown butter.

Beech-Nut Peanut Butter comes ready to serve in *vacuum-sealed jars*—three sizes, 10c., 15c., 25c. (in the extreme West, a little more). At grocers' everywhere.

Makers of America's most famous Bacon—*Beech-Nut Bacon*

BEECH-NUT PACKING COMPANY
CANAJOHARIE, N. Y.

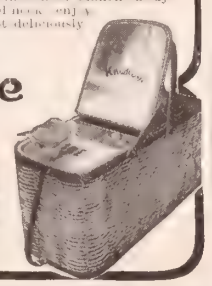
Lunch With Nature!

Take this basket—Pack the most dainty luncheon, bottles and all, in a Hawkeye Refrigerator Basket. Take the family for a spin in the car or launch—away from the dust heat and stuffy rooms—enjoy the refreshment which is kept deliciously cool and appetizing.

"A Rest and a
Hawkeye
Refrigerator Basket
Add Zest to the Trip"

A small piece of ice in a sanitary, non-rusting, nickel plated container (away from dust, germs and insects), is the secret. Does not drip. Write for folder "D" describing Baskets priced as low as $4. Dealers, write for Special Proposition.

Burlington Basket Mfg. Co.
Burlington S. E., Iowa



Gets Under Furniture

You can't get dust and dirt from under furniture with ordinary carpet sweepers and vacuum cleaners without *moving* the furniture, but use

The Reeves $5 Vacuum Cleaner

and you can clean crevices and corners and under chairs and tables without disturbing a single piece of furniture. The Reeves is efficient, practical and convenient. Differs from any vacuum cleaner you ever saw. Costs only $5.00 and has a money-back guarantee. Full information in booklet—send for it.

THE REEVES VACUUM CLEANER CO., 136 Broad St., Milford, Conn.

Splendid proposition for local agents.

Trade Mark Reg. No. 94,575

Investigate its strength and durability, its resistance to moisture, cold, heat and fire, and you'll see why it is *better* than lath and plaster as a wall-lining for your home.

And it's the *wood core*—the center layer of kiln-dried wood slats—that *makes* it better. It's this same feature that *identifies* the *genuine* Compo-Board.

Write for testing sample and interesting book of original home decoration suggestions.

Compo-Board is sold by dealers everywhere in strips four feet wide and in desired lengths, from one foot to eighteen feet.

NORTHWESTERN COMPO-BOARD CO.
4305 Lyndale Ave. No., Minneapolis, Minn.

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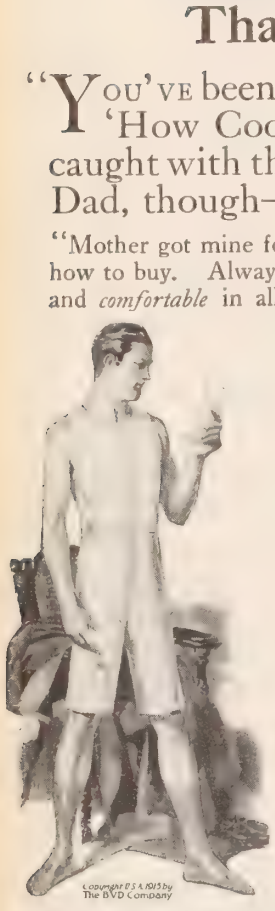
"You Rascal, It's B.V.D. That Keeps You Cool!"

"You've been strutting around the house, bragging: 'How Cool I Am'—*now* I know the reason—caught with the goods. You can't get ahead of your Dad, though—ha! ha! *I'm* wearing B.V.D., too.

"Mother got mine for me the other day at Brown's. You bet she knows how to buy. Always gets what she asks for, and Boy, I haven't felt so *cool* and *comfortable* in all my life. Doesn't bind or chafe—launders as white and soft as a handkerchief."



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On every B.V.D. Undergarment is sewed
This Red Woven Label

MADE FOR THE B.V.D. BEST RETAIL TRADE

(*Trade Mark Reg. U. S. Pat. Off. and Foreign Countries*)

Firmly insist upon seeing the B.V.D. *Red Woven Label*, and firmly refuse to take any Athletic Underwear without it. Then you'll get properly cut, correctly made, long-service underwear.

B.V.D. Union Suits (Pat. U.S.A. 4-30-07) $1.00, $1.50, $2.00, $3.00 and $5.00 the Suit. B.V.D. Coat Cut Undershirts and Knee Length Drawers, 50c., 75c., $1.00 and $1.50 the Garment.

The B.V.D. Company,
New York.

London Selling Agency: 66, Aldermanbury, E. C.

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The secret of business and social success is the ability to remember. I can make your mind an infallible classified index from which you can **instantly** select thoughts, facts, figures, names, faces. Enables you to **concentrate, develop self-control, overcome bashfulness, think on your feet, address an audience.** Easy. Simple. The result of 20 years' experience in developing memories of thousands of students. Write today for copy of my book "How to Remember" and **Copyrighted Intensely Interesting Memory Test Free,** also rules to obtain FREE copy of my book "How to Speak in Public."

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Bake Better

No experience or skill is required to bake or roast in the Boss Oven. Bakings are constantly in sight — no need of guesswork or worry.

The Glass Door remains closed while baking. This saves time and fuel, prevents chilling of delicate pastries and enables you to brown your biscuits, bread, cakes, muffins, etc., just right without danger of burning.

TRY IT 30 DAYS

on your Oil, Gas or Gasoline Stove. Your money refunded promptly if not satisfactory. The Boss is fully asbestos lined, heats quickly, bakes uniformly. Patented Glass Door guaranteed not to steam up or break from heat. Genuine Stamped "BOSS".

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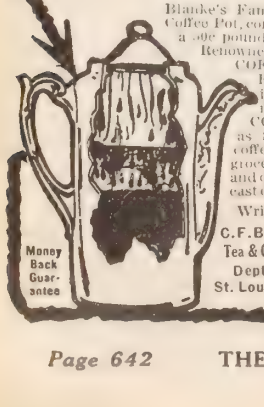
Write for free booklet and dealers' names today.
The Huenefeld Co., 26 Grove Ave., Cincinnati, O.

BOSS OVEN
With Guaranteed Glass Door

Great Introductory Offer!



Blanke's Famous Sanitary Drip Coffee Pot, complete, only $1, with a 50c pound of World Renowned FAUST **FREE** COFFEE absolutely FREE. This surprising offer starts you right using FAUST COFFEE. Goes twice as far as any ground coffee. Send $1 and grocer's name for pot and coffee. Charges paid east of Denver.

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C. F. BLANKE
Tea & Coffee Co.
Dept. F
St. Louis, Mo.

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$1

MURDER FOR AMUSEMENT

BY MARIETTA HOLLEY

A LITTLE BIRD sat on a swaying bough, covered with the rosy snow of apple blossoms, and sang of her love and her happy home. The morning sky, crimson and golden yellow in the east, was melting upward into the cloudless blue of a perfect June day. Her glad song seemed to translate to duller ears all the glory and beauty of the awakening day.

She had labored industriously that morning; she and her mate had worked in the early dawn in the garden of a friendly farmer, ridding the place of harmful pests; worms and bugs that threatened the crop of fruit and vegetables.

She sat now swinging lightly on the blossom-laden bough, singing in her joy. Her nest was nearly finished, her mate was away even then on a business trip, gathering a few downy feathers to line the nest more softly and luxuriously for his fair young June bride. And she, full of love and joy, was smoothing her bridal robe of glossy feathers, and pouring out her soul in a song of life and youth, in the spring-time of love.

The morning sky, so full of rosy light, sent a glad message to the glad little singer. It told of other fair mornings to come, when home and love should reach their full fruition, when dear, downy little ones should try their wings in the same warm light, while she and her mate looked proudly on. The perfumed blossoms around her breathed a sweet message to her of present joy, and dearer happiness to come. An invalid, whose home was just over the way, and who was downhearted and hopeless, heard the gay voice and forgot her pain for a time, and spoke more cheerfully and pleasantly to the patient young girl who cared for her, and she, too, was cheered by those kind words, and her content overflowed upon her friends.

A MAN, discouraged and despairing, and ready to lay down his life, calling it a wretched blunder, heard the clear, melodious song. The weapon dropped from his trembling hands. The bird-song brought back the prayer that he had breathed at his mother's knee while a robin's voice from the flowery garden outside had made melody through the nursery.

The happy carol of the bird thrilled his heart with memories of her last words to him: "Dear, whatever happens in the future, never give way to despair; in the darkest hour remember that God's love and your mother's love will always surround you like a shield." He felt inspired by a new courage; he would try once more to conquer. He would trust his mother's God to help him get the victory over himself and the world.

A quarrelsome wife heard the cheerful roundelay, and vowed in her heart that she would be more patient with John the next time he vexed her. John listened to the gladsome refrain, and registered an inward resolve not to provoke Mary so wilfully again. A truant pupil, planning for a stolen holiday, heard the bird-song and it seemed to ring loudly through his wayward brain: "Go back! back! back! Go back!" And he turned his loitering steps toward the schoolhouse and the path of duty.

A young man stood in the doorway of a house that had rags in its windows instead of glass. Back in the squalid interior was a dirty floor, a disordered table with little on it, a slatternly woman, fit mother for a brood of shabby children. No cleanliness and order, no books or pictures, no beauty of any kind; nothing but ignorance, stupidity, neglect, poverty. Time hung heavy on his hands; it was not yet his usual hour for visiting the saloon where he had graduated in sin, so he saunters to the open door, looks dully about him on the beauty of the landscape, the glory of the morning sky.

The heart of the rose sends message to him. He hears the bi glad morning song of worship joy. That sends a meaning to his den brain. He re-enters the gr room, takes down a battered rifle f the wall. The wild rose-bush by doorstep, perhaps through some su kinship of nature, catches at the sl of his ragged coat. The morning lays its luminous hand across his as if to hide the bird. He pulls coarse cap down and strides on.

He lifts the rifle; there is a loud port, the bird-song in its glad ecs is stopped. The tiny songster f to the ground. The boor does not pick the wounded thing up, for it only for pleasure that he took her She lies there in the grass still a Her glazing eyes look dimly upw into the tree overhead where her h is, sweet home, safe home.

SHE sees her mate fly back wit feather in his bill to make nest still softer for his love. She t to lift her wings to fly upward, wonders at the weight that bears t down, wonders at the sharp agony racks her little helpless form. had done no harm; why should inconceivable wrong and ruin come

The light goes out of the soft e The little form grows stiff and Her mate looks down at her bright, anxious eyes. He sings lou How can it be that she sleeps in strange way; he must awake her his song. He sings still louder- reply, no movement. He flies d to her side; he sits close by her makes a pitiful chirp. He ho round the cold form; twice he br a choice morsel and lays it temptin near; all in vain. He flutters a the little cold body aimlessly wretchedly all the day, and lin near all the long lonesome night. the morning, dazed and restless, flies away into the woods.

Just across the green meadow the strip of woodland a great inst tion of learning rears its mas walls. Here men come from m lands, from refined homes to le wisdom and knowledge. A teache the college, a man of erudition refinement, goes forth for a mor stroll. He has burned the midn oil in his search for knowledge, feels that he has earned recreation

Just now he was pondering on strange mystery of life, and won ing if mortals would ever solve Whence comes that delicate, elu spark that we call life, and after brief tarrying here, where goes He could sway men by his eloqu but he could not follow outward flight of even a baby's soul, or b back life again to the tiniest form. troubled him. He was writing a treatise on the "Mysteries of Life

The learned professor was an ar sportsman, and as he went out for morning walk he took his sil mounted fowling piece with him. F up in a tree he sees the form a bird sitting motionless. It is not s ing; no; why should it sing, since t is no one it loves to hear the so The hunter's instinct is aroused in professor; he steps forward stealt (murderers always step in this w and lifts his rifle in his slender ha

"Are not two sparrows sold fo farthing? and not one of them f without your Father."

A shot rings out, the bird falls to ground mortally wounded. The spo man saunters on, musing on the th that had so fully occupied his m of late, the secret of life and deat

Angels and archangels must filled with amazement at the sigh such pastime. And every feeling h beneath the sun must wonder why s wrongs can go unavenged. Why it that not only the ignorant brutal, but the intelligent, the cated, can sanction by precept example this slaughter of the i cents, for amusement—amusement

All America This Week
Helps Itself to Puffed Grains

Full-Size Package Free
At Your Grocer's

This week your grocer will accept this coupon for a package of Puffed Wheat. Not a sample, but a full-size package. We will pay him 12 cents for it.

All over America—in every town and hamlet—grocers are waiting for these coupons now. Cut out this one and present it. There are no conditions—there will be no obligation. Let your folks enjoy Puffed Grains tomorrow at our cost.

Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

Whole-Wheat Bubbles

You will find that package filled with bubbles—airy, thin and flaky—puffed from grains of wheat.

The grains are roasted by a fearful heat until they taste like toasted nuts. They are puffed to eight times normal size by internal steam explosions. They are porous and fragile and crisp.

They are fitted for digestion as grains never were before. Prof. Anderson's process—shooting from guns—has blasted every granule to pieces. Every element and atom is made available as food.

Millions enjoy Puffed Grains, morning, noon and night. They serve with cream and sugar—they mix them with berries—they float them in bowls of milk. And countless children when at play carry Puffed Grains with them.

This offer is made to let other millions know them. We want your folks included.

The Quaker Oats Company
Sole Makers

(803)

Here's a 12c Coupon

Present this coupon to your grocer. He will give you for it a 12-cent package of Puffed Wheat. That's enough for ten big dishes—ten delightful meals.

We make no requirements whatever. This is done to show you what Puffed Grains mean to people. Then you will realize that nothing else offers such attractions.

Accept this invitation. Cut out the coupon now. Not because it is worth 12c, but to know what Puffed Grains are. There will be many a time when you and yours will be glad you found them out.

SIGN AND PRESENT TO YOUR GROCER 35-W
Good in United States or Canada Only

This Certifies that my grocer this day accepted this coupon as payment in full for a 12-cent package of Puffed Wheat.

To the Grocer

We will remit you 12 cents for this coupon when mailed to us, properly signed by the customer, with your assurance that the stated terms were complied with.
THE QUAKER OATS COMPANY
Chicago

Name .....
Address .....
.....
Dated 1915

This coupon not good if presented after June 25, 1915. Grocers must send all redeemed coupons to us by July 1st.

NOTE: No family is entitled to present more than one coupon. If your grocer should be out of either Puffed Wheat or Puffed Rice, hold the coupon until he gets new stock. As every jobber is well supplied, he can get more stock very quickly.

12-Cent Coupon

At your house, perhaps, there is some important member of the family who should be enjoying Kellogg's Toasted Corn Flakes—with good milk poured in the side of the dish—not on top—just enough to float the crispy flakes and bring out their delicate flavor. *Spare the sugar.*

Then too there is the WAXTITE package that keeps the fresh, good flavor in — and all other flavors out.

Oh, you'll *all* be eating them—and repeating oftener than with any other breakfast food—these golden flakes with the ever-alluring fresh-from-the-oven taste!

And remember *please* that you don't know corn flakes unless you know *Kellogg's*—the original Toasted Corn Flakes—with the pride of the originator to keep the delicate process *complete*.

Even Baby can tell the difference!

W. K. Kellogg

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Christian Herald

UBSCRIPTION, $1.50 PER ANNUM
UBLISHED 52 TIMES A YEAR

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NEW YORK, JUNE 23, 1915

VOL. 38—NO. 25. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photo by Clarence A. Purchase

A tiny brook, a shady nook, the timid breeze of June,
And memories fair that linger there and bless the afternoon.

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

M. E. M., Centerville, N. M. I have always lived under a cloud of doubt, and, try as I may, it seems that I cannot get away from it. If this is from a temperamental or physical cause cannot prayer dispel it?

Suppose you had lost your sleep for two or three nights. This would put your brain into a thoroughly abnormal condition. You would probably have all sorts of doubts and fear and misgivings, and what you would need to rid yourself of these would be not prayer but sleep. God made your body according to certain laws, and to keep it in correct working order you must conform to these laws. If you break the laws, even innocently, your first religious duty is to repair the physical damage. If our brains are overstrained or the delicate nervous system is overstrained or deranged in any way our brains will manufacture queer and abnormal and distressing thoughts and feelings. First of all insist upon getting well. You have faith enough in Christ to tell him simply and frankly that you cannot figure these things out in your present state, and ask him to make it possible for you to rest. Then as your mind and nerves grow stronger associate with the most spiritually-minded people you can find; attend their religious services. Accept whatever of their teaching you can without mental effort and leave the rest till you get enough stronger to consider it. Do the same with your Bible reading. Accept what is plain and easy and simple, and leave the difficult passages till you are better. Above all, remember that of all kind and gentle and sympathetic friends Jesus is the best. He wants to make you well; he wants to drive away the clouds. Just let him be the friend he wants to be, and his light will drive the darkness away. See II Cor. 4: 6.

E. H. D., New Bloomfield, Pa. The fact that you are conscious of your fault and repent it sincerely, and that your heart is reaching out for God and his forgiveness, should lead you to take the necessary steps. He is ever ready to forgive those who come to him repentant and contrite, and who ask forgiveness for his dear Son's sake. We would advise you to make a confidant of your pastor, or of some one whom you believe to be a sincere Christian, and who will be glad to help you. You should not fail to confess your sin to the one you have wronged, and to do all that lies within your power to make reparation. We have the assurance that He will abundantly pardon all who come to him in the spirit of submission; that he is more ready to forgive than we are to ask; that he saves to the uttermost and that "whosoever will may come." Nor should you fail to publicly confess him before men, for there is a special promise of blessing to those who do this. (See Luke 12: 8.) Be courageous; take God at his word and remember that our Saviour has assured us that "whatsoever ye shall ask in my name" will be granted.

R. B. F., El Centro, Calif. 1. Under some circumstances do you not think one can be just as true a Christian outside the church as in? 2. Do you think one can lead a Christian life and be successful in business where there is keen competition? I do not. 3. Do you not think most bad or un-Christian people are so because of lack of training and environment, rather than because they do not care to be good? 4. Please give me the amount or the proportion of money spent for foreign missions and what it returns to this country in increased commerce. I am to give a talk on Christianity as a business investment for money.

1. This question has been frequently discussed in the Christian Herald. We have always taken the ground that all Christians should join the church. See also on page 404 of the Christian Herald book "555 Bible Questions Answered." 2. There is an ever-widening and ever-deepening conviction that some of the fundamental methods and principles of the business world are irreconcilable with the teachings of Christ. The motive of most work in the world of business is profit, or gain. The motive of Christ is service. For instance, the world says: "Let us make shoes so that we may get a profit by selling them." Christ would say: "Let us make shoes because people need them and will suffer without them." Further, as business is at present organized, an unjust proportion of the gains of manufacture go to the owners of the manufacturing plants, many of whom may have no other connection with the business than the holding of stocks or bonds, rather than to the people who actually do the work of the industry. While Christians should try earnestly to reorganize the business world to bring it into conformity with Christ's laws of helpful service, they may individually adopt his spirit for their own and do their work with the motive of service rather than the motive of selfish gain. 3. We must not forget, in all the modern discussion of psychology, sociology, etc., that the great truth of Scripture is still a truth, namely that the heart of man is wrong and needs to be made right. There is a strange perversity in human nature which makes people dislike God and his ways. And it is this fundamental characteristic of the soul, which alienates it from God, that the Gospel is designed to reach and conquer. 4. It seems to us that it would be a dreadful thing to discuss this problem as you have phrased it. The thought of the gains to commerce of missionary activities should not be considered. It is one of the great hindrances to the work of missions that heathen people have gotten precisely that view. They think we are sending them our Gospel that we may get their money, and we must do all we can to prove to them that this is not true.

L. J. P., Priestly, W. Va., writes: "In the Christian Herald for April 28, I notice an article on reforming the Julian calendar, by M. C. Lunsford, Jr., in which he states that the year should be divided into thirteen months of twenty-eight days each, leaving one day in a common year and two in leap year. These days, he says, should be placed between December 28 and January 1, and should be called 'Dies Non' and 'Leap Day,' said days not being recognized by the calendar, and Sunday always coming on the same day of the month. I, at first, thought the arrangement all right, but after studying the proposition, I saw that in a common year there would have to be seven days between Sunday, December 22, and Sunday, January 1, unless we observed two Sundays together; and in a leap year there would be eight days between the same dates or we would have to observe two Sundays only one day apart. If the calendar should be changed as Mr. Lunsford advocates, the seventh day would come on 'Dies Non,' and the next Sabbath would come on Saturday, January 7. Therefore, we would break the Sabbath, because we would work seven days and keep the eighth day. I would suggest that the arrangements be made as follows: Let there be only 28 days in February, 1916, so that the first day of January, 1917, would come on Sunday. Then divide 1917 in 13 months each having 28 days, having the new month between June and July. We would then have one day left of 1916 (the 29th of February) and one each of 1917, 1918, 1919 and 1921, and two days of 1920. These days, added together, would make one week, which would be placed at the end of 1921, making an extra week, which could be called 'Week after 1921.' Every Leap Day and the extra day of every year should be carried on until there are seven days, then a week formed of them and placed between December 28 and January 1."

Mrs. C. T., Belleville, Ill., writes: "In your issue of May 12, 1915, you tell of some of the readers who have been members of your Family Circle since 1880. While this is a good record, I think that mine surpasses it. My father, William C. Boone, who before his death resided in Jefferson City, Mo., had taken the Christian Herald and Signs of the Times for a good many years, and at the time of my marriage and for some years afterwards, he sent the Christian Herald to me—a subscription to it—as a gift, and later we subscribed for it direct, and have been taking it constantly and continuously ever since my marriage in October, 1873." This reader has been with us since the first issue of the paper.

Mrs. S. E. S., Kalamazoo, Mich. The expression "The whole family," in Eph. 3: 15, would be better translated "every family." The apostle is implying that God, in his relation of Father to all his adopted children, is the great prototype of the paternal relation wherever found. In Acts 2: 36, the translation, "all the house of Israel," might be rendered "every house in Israel." The translators might have been justified in using the words "all the family," or "the whole family," which would be in harmony with the Scripture view "that angels and men, the saints militant and those with God, are one whole family, joined under the one Father in Christ, as Mediator between heaven and earth." Angels are termed our "brethren," and the church on earth comprehends, besides men, the higher spiritual world, thus making the whole kingdom of God one divine community.

R. Y. Z., Hendricks, Minn. 1. Conscience, the moral sense in man, which enables him to distinguish between right and wrong, and which approves or condemns accordingly, is not an infallible guide. Paul, before his conversion, believed when he was persecuting the Christians that he was doing God service; he was zealous but mistaken, for his conscience was unenlightened. (Acts 26: 9.) Many instances may be mentioned in which an unenlightened conscience may cause us to err, just as our intelligence, when we are not fully informed on a certain topic, may cause us to reach a wrong conclusion, or to form a false judgment, we meanwhile believing we are doing right. If we have an impression that an act would be wrong, we should let it alone. Paul, in I Cor. 8: 7, speaks of a weak conscience which sees wrong where there is no wrong; but since conscience is the moral voice within us, which tells us do right so far as we understand it, it warns us of wrong, it is well to give it h and where we are still in doubt, to ask di direction. 2. If one commit a sin, or an which he believes may be a sin, and yet ha doubt concerning it, it is well for him to t counsel with a pastor or some experie Christian on the matter. Interchange of o ion in such cases proves a great help. 3. lowship with God is the essence of the Chris life. He is Light, and as in the natural w all material life and growth depend on li so all spiritual life and growth must dep on God, "in whom is no darkness at all." "W ing in the light," therefore, is descriptive of intimate fellowship and close dependence of believer, who keeps in touch with God and Christ, who is the "true light." (See I J 1: 5-9.) If we are in the light, we will divinely helped and guided in our inward outward actions, and in all things to which apply ourselves. Indeed, this is the test of fellowship. "He that saith he abideth in ought himself also so to walk, even as walked." Such companionship brings not spiritual development but enlarges our Ch tian fellowship one with another and give new joy and fulness to life. It is not an im tion merely, but a union and oneness in things with Him with whom we walk.

MAKE-BELIEVE

By Margaret E. Sangster Jr.

Take a pair of chickens snowy,
Harness 'em with bits of string;
Drive 'em out across the meadow,
Where the first blue vi'lets spring.
Make believe that you're a princess,
Talking in a foreign tongue—
Riding through a golden palace;
(Yes, it's easy—if you're young!)

All the world is bright to greet you;
When your snowy chargers prance
Out across the dusty roadway,
All the daisies seem to dance.
Every blade o' grass is bowing,
Every cowslip bell is rung
Just to give you joy and pleasure.
(Yes, it's easy—if you're young!)

When the springtime of your fancy
Melts away to winter grim;
When the leaves of youth and childhood
Flutter from the highest limb—
Take a pair of memory chickens,
Harness 'em with strands of gold,
Make believe—an' make it easy
If you're young or if you're old!

Mrs. J. C. D., Caldwell, Kan. Now l in the Bible is it stated how long N was engaged in building the Ark; bu the Lord had granted a respite of years after the warning to the man race (see I Peter 3: 20; II P 2: 5), it was during this period t Noah was a "preacher of righteousne not only laboring in the construction the Ark itself, but also exhorting people to repentance.

Miscellaneous

W. P. G., Santa Paula, Calif. Tha for your kind letter and all good wis

Reader, Iowa. The minister in qu tion was doubtless speaking in a figu tive sense, and his language should interpreted accordingly.

Mrs. Emma Beilstein, Columbia A nue, Vandergrift, Pa., would be grat to any reader of this journal who send her a copy of the poem beginni "He was not willing that any sho perish."

Mrs. H. D. W., Belmont, Mass. passage you quote is not found in Bible. It is given in the Agrapha, wh is a non-canonical book, containing number of fragmentary passages clai to have been spoken by Christ on vari occasions. The passage is as follo "Wherever there are [unbelievers] there is one [believer alone] I am w him. Raise the stone and thou shalt f me; cleave the wood and there am This particular passage, with a num of others of the same mystical charac is believed to have been taken from so early Gnostic Gospel, and, like much the same sort, is regarded as pantheis and therefore rejected as of doubt origin.

Mrs. W. F. E., Ramona, Calif., writes: B. C., Louisiana, asks if it is possible, in th days of struggle and hard times, not to anxious for one's life, food and raiment. would like to say that I know it is possi God's promises are all Yea and Amen in Chr Jesus, and he has promised to supply all needs and 'no good thing will he withhold fr them that walk uprightly.' But the promi are fulfilled according to our faith. I ha been through trials, but our heavenly Fath has never suffered us to be in need of the n essaries of life. I rejoice to be able to test that I know God's promises to be true."

P. E. B., Stirling, Ohio. Under the old d pensation, war was regarded as having t divine sanction when it was waged in a rig eous cause. Under the Gospel, however, we a taught to love our enemies and to be on ter of friendship with all men. Yet, even in t teachings of Jesus, we are told that wars w continue to the end of the age (see Matt. 24: Mark 13: 7). The Apocalypse is full of it. T enlightened portion of the race regards it as evil, yet as one which is inevitable as the ou come of human conditions. Under these c cumstances, it is the duty of the Christian fight war with all his power and influence; bu being compelled to recognize its actual exis ence, must distinguish between wars that ha justification from a human standpoint and tho that have none. All war is bad, but some wa are far worse than others. The ideal conditi for which we should work and strive is d scribed in Isa. 2: 4.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MORMONISM FACING A CRISIS

THE WHOLE CHURCH SHAKEN BY THE EXPOSURE OF THE "BOOK OF ABRAHAM"

BY PROFESSOR EDGAR JAMES BANKS

THE leaders of the Mormon Church are now fighting for the existence of their religion. They have begun to realize that the flimsy religious structure is beginning to totter, and must soon fall upon their heads. It seems that the beginning of the end of Mormonism is at hand.

To understand the present Mormon troubles, which threaten the very existence of the University of Utah, and even of the Mormon Church, it is necessary to review the discussion of two years ago. There are three "sacred books" peculiar to the Mormons. They are all lying before me as I write. One, called the "Book of Mormon," claims to be a translation of inscriptions upon gold plates, which were said to have been revealed by an angel to Joseph Smith on September 22, 27, in a western New York village. The "Book of the Doctrine and Covenants" is a collection of lectures and of imaginary divine commands, claimed to have been delivered to various Mormon leaders. The third books "The Pearl of Great Price," in which is "The Book of Abraham," the cause of the present Mormon difficulty.

"The Book of Abraham," according to the words which preface it, claims to be a translation by Joseph Smith of some ancient records that have fallen into our hands from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus." It is said that Smith was inspired by an Egyptian mummy to make the translation, for at that time no men were unable to read the Egyptian hieroglyphs. Accompanying "The Book of Abraham" are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any one who is familiar with the Egyptian characters may see at a glance. Smith seems to have obtained these documents from a sea captain. The hieroglyphic section is very short, but Smith's translation of it covers thirty pages of printed matter. At the time Smith's translation was made no man could prove that it was not correct, for the hieroglyphs could not then be read; but now they have been easily read by scholars like the page of an English book.

Some two years ago Bishop Spalding of Utah published the Mormon leaders that it would be well if the Egyptian scholars might be permitted to see the inscriptions, the supposed translation of which is the "Book of Abraham." The leaders of the Mormons, convinced beyond a doubt that Smith's inspired translation was correct, willingly applied Bishop Spalding the copies of them, and these copies were submitted to several Egyptian scholars for translation. It seemed to the Mormons that the scholars must verify Smith's translation, and thus the world would be convinced of the truth of the book, and all mankind would turn to Mormonism.

But the Mormon elders made a fatal mistake. A glance at the inscriptions convinced the scholars that Smith's translation was purely imaginary. The inscriptions are not upon papyrus, but upon small clay objects, which the ancient Egyptians placed as cushions beneath the heads of the mummies. They made no mention of Abraham in Egypt; they were merely short prayers to the Egyptian sun-god. These little clay cushions are among the most common of Egyptian antiquities; they may be seen in nearly every museum, or purchased in Cairo by any traveler for a trifling sum. So, instead of verifying Smith's translation, the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translation was purely imaginary, and that the "Book of Abraham" was not a translation of the inscriptions at all.

STUDENTS GIVING THE 100 x 90 FOOT CONCRETE "U" ITS ANNUAL PAINTING

In January, 1913, just as this exposure of the "Book of Abraham" took place, an article on that subject, by the present writer, appeared in the Christian Herald. It, with other similar articles, caused consternation in the Mormon world. The article was answered by the Deseret News, the leading Mormon daily paper of Salt Lake City, and a full-page editorial, containing little except personalities, was launched against the present writer. There the matter rested, and the controversy seemed to have been forgotten. But it was not forgotten by the Mormons. The fire which had been kindled flared up for a moment, and then appeared to die out; but it was smoldering away, burning into the very heart of Mormonism, and now it has burst into a conflagration.

A large percentage of the students in the University of Utah are children of Mormon parents. They are as intelligent and studious as are the students in any other institution. Many of them come from wealthy and refined homes. Some of them have learned to think. They read that the scholars had translated the Egyptian inscriptions of which the "Book of Abraham" was supposed to be a translation, and that those inscriptions were only the lines of a hymn to the sun-god. They thought about it, and then they asked their Gentile professors, in whom their confidence was unbounded, if it were really true. Twenty years ago a Gentile in Salt Lake City would hardly have dared to speak openly his opinion on such a subject. But now, when the student is told that his sacred books are not inspired, he examines the proofs and is convinced. He is then a Mormon only in name. That is true, not of one, but of thousands of the brightest of the young Mormon men today.

At the last commencement of the University of Utah a Mormon student, Milton H. Sevey, was chosen to represent the graduating class upon the commencement platform. The leaders of the church and the Mormon regents of the University were there in force. Young Sevey took for the subject of his address "Needed Reform." He attacked the conservatism of the state and the Mormon attitude toward things in general. The regents gasped. They realized that the old order of things had passed away, and that at last freedom of thought had entered the Mormon world. The church of Joseph Smith and of Brigham Young was threatened, and steps must be taken to save it.

Last October Bishop Spalding was accidentally run down by an automobile while crossing the street in Salt Lake City and instantly killed. His death was a great loss to religious progress in Utah; but the work he had already done could not be undone.

BUILDINGS OF LIBERAL ARTS AND PHYSICS OF THE UNIVERSITY OF UTAH

The regents of the University of Utah are now making desperate efforts to check the growth of progress. One of the honorary regents is the governor of the state, a Mormon. W. W. Ritter, the chairman of the Board of Regents, is a Mormon of the old school. Of the fourteen regents whose names appear in the catalogue of the University of Utah, seven of them, Ritter, Lund, Young, Williams, Middleton, Mattson and Porter, are Mormons, and four, Gemmell, Armstrong, Whitmore and Bamberger, Gentiles. Two of them, Van Cott and Kingsbury, may be classified as ex-Mormons, but with strong Mormon sympathies, and the religion of the one remaining member, Rolapp, I have been unable to learn. The Board of Regents, therefore, is so predominatingly Mormon that the influence of its four Gentile members is entirely overshadowed. The chairmen of nearly all of the committees of the Board of Regents are Mormons. Young is the chairman of the executive and legislative committees, Ritter of the finance. Lund of the School of Arts and Sciences, Williams of the School of Education, and Middleton of the School of Medicine. Armstrong is the only

Gentile who is a chairman of any of the committees of the Board of Regents. Thus it is seen that the influence of the Board is overwhelmingly Mormon, and that the university is entirely under Mormon control.

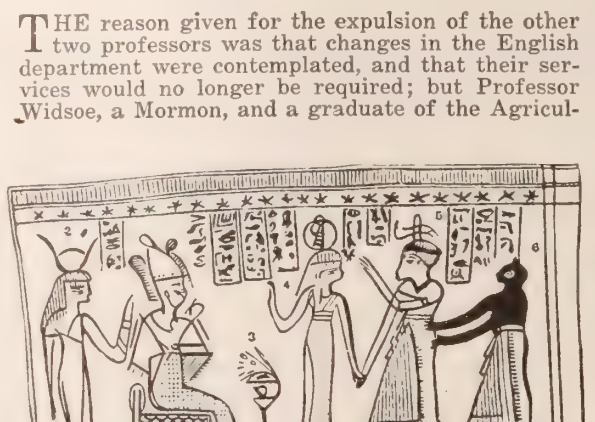
Alarmed at the progressive spirit which was creeping into the university, the first step taken by the Board of Regents to combat it was to expel four of the Gentile professors, and to demote two others who seemed to be most responsible for this new freedom of thought. Those who have been expelled are Dr. A. A. Knowlton, the associate professor of physics; Professor George C. Wise of the department of modern languages, and the secretary of the faculty; Phil C. Bing, instructor in English, and Charles W. Snow, also of the English department. They are men whose names would be a credit to the list of the faculty of any university, and their colleagues were amazed at their expulsion. The faculty of a university is the best judge of the value of its members, and has the interest of the institution at heart far more than a board of regents, composed chiefly of politicians and capitalists, and the faculty requested the Board of Regents to explain why the professors had been expelled. The board flatly refused to give an explanation. A committee, consisting chiefly of the alumni of the university, was then appointed by the faculty to investigate the matter. The board refused to recognize the committee or to permit an investigation, asserting that they had not lost confidence in their own judgment and integrity, and that the board must establish its supremacy at whatever cost.

Then fourteen of the professors of the faculty resigned. Among them were some of the oldest and most valuable men. The sympathy of the students was entirely with the faculty. They rebelled, and they, too, demanded an explanation as to why their instructors had been dismissed. At first their demands were ignored; but they were so persistent that the Board of Regents was compelled to issue a public statement to quiet the students. In it a cause for the dismissal of the professors is given, but it is not the real cause. It is as weak a statement as anyone would care to see, and the students openly ridiculed it. The statement lies before me as I write. President Kingsbury, speaking for the regents, makes the following excuses for dismissing the professors:

"I am convinced that Dr. Knowlton has worked against the administration of the university. Dr. Knowlton has also spoken very disrespectfully of the Board of Regents."

"I am convinced that Professor Wise has spoken in a depreciatory way about the university before his classes, and that he has also spoken in a very uncomplimentary way about the administration."

THE reason given for the expulsion of the other two professors was that changes in the English department were contemplated, and that their services would no longer be required; but Professor Widsoe, a Mormon, and a graduate of the Agricultural College of Utah, has been appointed to the head of the English department!



A hieroglyph from "The Book of Abraham," interpreted by Joseph Smith as Abraham on Pharaoh's throne, discussing astronomy with Pharaoh, whereas it is a common scene typifying the dead before the judgment seat of Osiris

It seems now that the Board of Regents is attempting to replace the fourteen professors who have resigned with Mormons of the old type, and thus to check the growth of freedom of thought. The expelled and resigned professors are still fighting, and if it becomes necessary they are determined to take the matter into the highest courts of the United States.

The regents, however, maintain that neither politics nor religion has ever influenced them in any way in making appointments to the faculty. The claim is absurd, and in making it the regents deceive none but themselves. The one open fact, which anyone may clearly see, is that the Unive Utah has outgrown Mormonism, and the are making a great final effort, regardless ciple or cost, to retain it for their church.

Lately I have been delivering a series of under the auspices of one of the department University of Utah. None of the cons Mormons attended the lectures, but the mor men were present. At the close of one lectures a bright Mormon student accompa to the club where I was stopping. He aske Joseph Smith's translation of the Egyptian tions, for he remembered the discussion of tv ago. He is now a Mormon only in name. A gentleman, as cultured a man as I have e and whose father and mother were among lowers of Brigham Young, showed me at Temple grounds. He was ashamed of his He blushed whenever reference was mad When I asked him about the sources of th Mormon books, he answered, "I do not kno turned away his head. And he represe younger generation of Mormons. The truth Mormonism is dying. The objectionable p such as polygamy have been discarded, and the religion alive it has been modified to r present demands.

THOSE most familiar with the present Church describe it as a great financial tion, as soulless as any other corporation. business which, under the name of religion, a tithe or tenth of the income of all its m and that revenue is enormous. The pro Mormons have long demanded that a statement of the annual tithes be made pul recently, for the first time, the statement a The tithes for the last year, according to t ment, amounted to more than $1,500,000, a ably the real figures were much greater. tion to the tithes were enormous revenu various investments and interests, for the Church is one of the largest business con the world, controlling railroads, manuf stores, hotels and vast tracts of land i states and even in foreign countries. The erties, however, are not held in the nam church, but in the name of prominent mer the church. The men who control the vast the church are loath to relinquish them. M they send missionaries to all parts of the

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THE GATES OF PARADISE ❋ *By Margaret E. Sangster, Jr.*

AS a little child I remember seeing a picture called "Summer." It was a picture of a beautiful woman dressed in a filmy white robe—a woman who drowsily sat beneath a spreading green tree, with a host of flowers at her feet and in her arms. It was a lovely picture, this picture called "Summer."

Somehow, since I have been working in the city, when the end of June comes and the breezes grow hot and the sun beats down mercilessly on the passersby, I have stopped thinking of summer as a beautiful woman sitting beneath a spreading green tree. If I were an artist, I think I would draw a picture of a tiny child sitting on a curbstone, with pale cheeks and tired eyes and helplessly groping hands. I would try to make folk see the glare of the sun on his drooping little head, and feel the gasping sighs that torture his chest as he tries to get a breath of cool air. I would show a crowd of people hurrying by, with eyes looking straight ahead, and I would call that picture "Summer." I have often viewed just such a scene.

This week, Mont-Lawn, the Christian Herald Children's Home, is about to open its doors. Folk call it "The Children's Paradise," and after a glimpse of the burning city streets, the name certainly seems appropriate. Imagine a stretch of sky, torquoise blue, reaching out to touch a mountain, emerald green, the far distance tinted vaguely with amethyst. Imagine a river far below, winding like a silver ribbon past high granite cliffs and lovely tree-lined shores. Imagine, in the midst of it all, a fairy village of pretty houses, nestling sweetly among flowers and shrubs and cool, green lawn. If you can imagine all this, you will have a mind picture of "The Children's Paradise." Paradise means heaven!

I first saw Mont-Lawn when it was empty, a mere shell of a place (for any group of houses, empty of people, is a mere shell). It was a rainy day, and a sharp wind swept through the valley, tossing the branches of the highest trees and beating the lowest ones against the earth. It was a dismal day, and yet, though the Home was empty, it seemed wonderfully beautiful to me and wonderfully inspiring. I could imagine the broad lawn covered with children; I could hear merry voices in the empty halls; I could see a sleeping army in the little white beds. It isn't every empty place that you can people so easily with imaginary forms.

THE second time I saw Mont-Lawn was a very hot day in the middle of summer. I had come up directly from the city, and as I approached the Home I felt, from afar off, an atmosphere of peace and content. When finally I rounded a curve in the road, and the whole smiling green and gold and blue picture stretched out before my eyes, I felt the way a dreamer might feel who opens his eyes after a beautiful vision and finds the reality close at hand. The lawns were speckled with little dresses (not the blue and white dresses of an orphan asylum, that are all made alike), dresses colored like flowers in pink and blue and yellow. I heard little boys shouting happily as they splashed in a running brook (you have all heard little folks shout as they played through the sunlight of a summer day), and I saw pale cheeks that were beginning to show a glow of health blooming roselike in them. I had seen Mont-Lawn, the vision, and I had seen Mont-Lawn, the reality. I had dreamed and I had seen the dream come true.

I was talking to the superintendent of our Children's Home yesterday. "Have you had many letters from the children, asking if they might go to the country?" I asked.

The superintendent smiled at me—smiled at my ignorance.

"We *always* have letters," she answered; "and of course, this the year we have an unbeliev ber of them. Oh, yes, the want to go to the country.

"Just the other day," she "a woman wrote me a letter. the mother of two little boys spent ten days at the Home l In her letter she said: 'The bo anxious to go there that I hope be able to take them. The d they came back last year, th and cried for the country. Th been talking about it all winte hope that they will not b pointed.' I wrote back to her her to send the boys up to n

"They came just as soon as ceived my letter, and sat shyl side on a bench by the door them alone for a few mome then after they had recover from their bashfulness I went began to talk to them. 'You tells me', I said, 'that you wa to the country.'

"They looked at me, and th grew bright with excitement. the largest one spoke. 'Please, he whispered, 'kin we go? A do go, kin we go soon?'"

That's th tion the chil every summ dren who h spent a tim ever so shor —within t dren's Parad *we go, and go soon?"*

I was tall city mission long ago, told me tha city there dren who ha seen gras even seen was not tin

EN ROUTE TO MONT-LAWN: A FAMILIAR SCENE IN FRONT OF THE BIBLE HOUSE TWICE A WEEK ALL SUMMER

Cont'd on p

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

ALTHOUGH up to the present writing the Austro-Italian campaign is still in what may be termed the preliminary stages, it will perhaps be of interest to devote a little space to a short summary of the most important episodes in the careers of the Italian political and military leaders.

Antonio Salandra, the premier, is an Apulian of firm character and penetrating intelligence. Born at Troia, near Foggia, in 1853, he studied law and became professor of administrative science in the University of Rome. His competence in administrative and financial matters speedily attracted public attention, and in 1891 he was appointed under-secretary of state for finance in the Rudini cabinet. In 1893 he became under-secretary for the treasury, of which Sidney Sonnino was then minister, and aided him in the desperate fight against national bankruptcy which Sonnino waged successfully from 1893 to 1896.

The friendship and confidence between the two men, which has been so marked a feature of the last few critical months, dates from this period. Until Salandra took office as prime minister in March, 1914, in succession to Signor Giolitti, his political action had been mainly determined by the advice of Sonnino and even then he accepted office only after Sonnino had declined it. When the death of the Marquis di San Giuliano left the ministry of foreign affairs vacant last December, Salandra insisted that Sonnino should fill it. Their close co-operation as thus resumed.

Sidney Sonnino, the son of an Italian-Jewish father and a Scottish mother, is six years older than Salandra. Born at Florence on March 11, 1847, he studied law at Pisa and then entered the diplomatic service for some years, but left it to devote himself to economic studies and to political career. His work on the condition of the peasants in Sicily first established his reputation, which his speeches in the chamber on finance and political economy confirmed.

As minister of the treasury in the Crispi cabinet of 1893 he laid the foundations of the financial and economic prosperity of Italy. His unyielding character long impeded his attainment of the highest political rank in a country where pliancy is often regarded as the foremost political virtue. He came in 1906 and again in 1910 he became prime minister, his administrations were speedily overthrown by a combination of political interests which felt themselves menaced by his methods. It has been said of him that he would never give his will pleasure save in a national emergency. The emergency found him in the office where his great efforts could be utilized.

General Count Luigi Cadorna, chief of the General Staff of the Army and Commander-in-chief of the Italian Armies in the Field, is in his sixty-fifth year. He is the son of General Count Raffaele Cadorna, and his own son is a subaltern in the Savoy regiment which this fine soldier commanded in 1866 in the war against Austria. General Cadorna after receiving his early education at a military school, passed the staff college, and was attached to his father's staff during the Rome expedition. He reached the rank of captain in 1875, and was ultimately appointed chief of staff of the Verona Army Corps. After commanding the 10th Bersaglieri he was promoted major-general in 1898. His present rank as lieutenant-general he reached seven years ago.

After commanding a division at Ancona he was appointed corps commander at Genoa, with the rank of commander-designate of an army in the field. He succeeded General Pollio as chief of the general staff last year. His reputation as a professional soldier has been considerably enhanced by his work on military questions, and he is credited with unique knowledge of the ground on the Austro-Italian frontier.

The Duke of the Abruzzi, first cousin of the King of Italy, was appointed to the chief command of the Royal Italian Navy in August last. Born in Madrid on January 29, 1873, he was educated at the Naval School at Leghorn, and has had a successful career as an officer of the fleet, having risen in the service by his own merits and industry. During the Tripolitan War he commanded a division of ships operating principally in the Adriatic.

Rear-Admiral Enrico Millo succeeded Admiral Leonardi Cattolica as minister of marine in July, 1913. He was the officer in command of the torpedo flotilla which made a raid in the Dardanelles on the night of July 18, 1912, at which time he was serving as chief of staff to the Duke of the Abruzzi in the Vettor Pisani, flagship of the Adriatic Division, from which, apparently, the force was detached. Captain Millo was promoted to rear-admiral for this exploit, and received the Military Order of Savoy.

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THE WAR HAS PRODUCED THE FORT ON WHEELS, THE ARMORED MILITARY TRAIN

Vice-Admiral Luigi Faravelli is president of the Superior Council of the Navy. He was the officer who succeeded to the post of commander-in-chief of the Italian fleet on the death of Admiral Aubry on March 4, 1912. Previously he had commanded the second squadron. On April 7, 1912, Vice-Admiral Faravelli's own health broke down, and he had to be relieved.

These men will all be much heard of in the later developments of the campaign.

As to the campaign itself, but little can be said more than that in its general character it is already commencing to assume the same feature of trench warfare that distinguishes the Western campaign, and it appears certain that for some time, at least, the Austrians will content themselves with remaining on the defensive behind the elaborate series of permanent and temporary fortifications with which their frontier towards Italy bristles, and which

CANADIAN BANKERS AND RAILWAY OFFICIALS DRILLING

admirably harmonize with the mountainous character of the country.

As a result of these conditions any progress made by the Italians will be slow, and every inch of ground gained will be painfully won. At the present time it may be said that the disposition of the Italian forces follows the line of the frontier generally, though at various points it crosses the frontier and advances for a few miles into Austrian territory.

No engagements of more importance than skirmishes have as yet taken place, excepting the capture of Monfalcone, which is of high importance to Italian arms. Monfalcone furnished Trieste with light and power, and is the railroad junction connecting Trieste, Gradisca and Goeritz. With this railway in the hands of the Italians, the Austrians will find movements along the Isonzo line seriously hampered. Italy has proclaimed a blockade of the Austrian and Albanian coast, both of which were already blockaded by the French.

There have been some naval actions between destroyers and torpedo boats, of very minor importance, and aircraft raids by both combatants on the territory of the other, the Italians directing their efforts against Pola, the Austrian naval port, and the Austrians against Venice. Little result, however, seems to have followed these efforts. Obscurity still hangs over the operations in the Dardanelles campaign, both by land and by sea, and this obscurity is made more impossible to pierce by the absolutely contradictory character of the bulletins, from which we would be led to believe that both the Turks and the Allies were simultaneously advancing on the same battle ground, which is obviously an impossibility.

The only thing that can be asserted, based on the published lists, is that the casualties in this land campaign on Gallipoli peninsula are, in proportion to the numbers engaged, the heaviest so far in the war. The Allies are losing on the average a thousand men a day, and we can legitimately infer that the losses of the Turks are at least equal, and as the opposing forces do not in their aggregate total more than 200,000 men, a percentage a day of the total is being lost which is really enormous.

That British submarine which has heretofore been mentioned as having penetrated into the Sea of Marmora and causing much trouble to the Turks, continued its exploits during the week, and besides sinking several smaller vessels sank a large Turkish transport, one of the two German passenger steamers which took refuge in Turkish waters at the outbreak of the war; which of the two, however, is not definitely known. The exploits of this submarine constitute one of the most brilliant and audacious naval feats that have been performed by the British in this war; her young commander must have more than a touch of the spirit of Drake.

Another brilliant feat was performed by another young officer during the week. For the first time on record, a Zeppelin was destroyed in the air by an aviator in an aeroplane. Reginald A. J. Warneford, a young Canadian sub-lieutenant in the royal navy, who mastered aeroplaning only this summer, performed the feat and returned safely to the British lines, while the Zeppelin lies in ruins sprawled on the roof and ground of an orphanage near Ghent. Falling there a blazing mass, after being struck by the young aviator's bombs, its crew of twenty-eight men were killed, as were also several occupants of the orphanage buildings.

The illness of the king of Greece has taken a turn for the worse, and the outcome again seems doubtful. The elections for the new Boule, the Greek parliament, take place on June 12, next Saturday, and internationally may play an important part, as very possibly on their result will turn the whole question of Greek intervention, and the possibility of a satisfactory arrangement being arrived at between Greece and Bulgaria.

Changes of some importance are stated to be impending in the French cabinet, and according to the latest rumors, Augagneur, minister of marine, and Malvy, of the interior, are to retire, while Leon Bourgeois, formerly prime minister, is to receive a portfolio.

Augagneur's retirement was foreshadowed, as the lack of results in the Dardanelles campaign have given rise to much the same feeling in France as in England, and some one must be sacrificed as a propitiatory offering to the people in the same way Churchill was in Great Britain.

During the week Great Britain and Germany announced their losses. In the case of Germany

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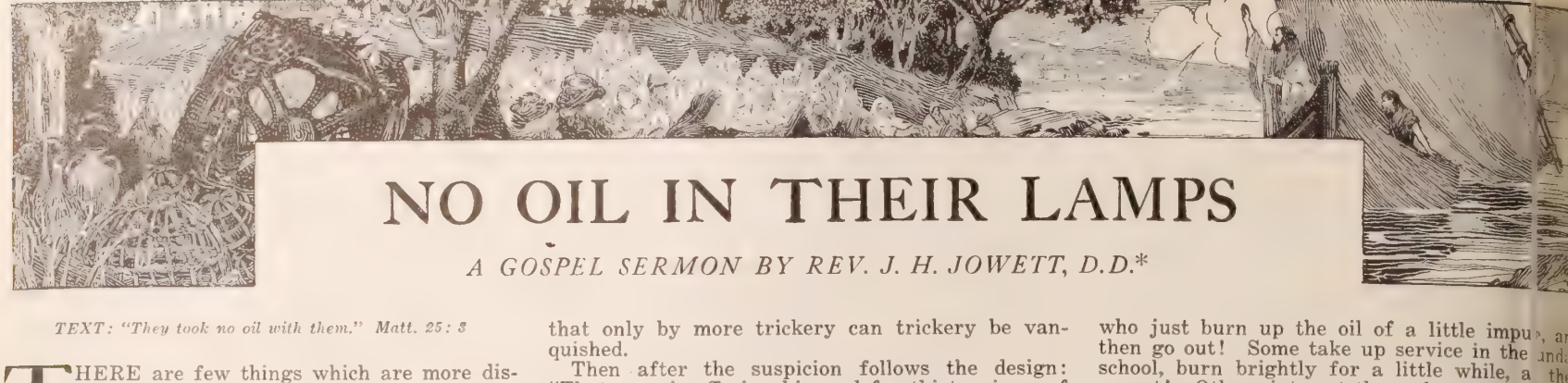

NO OIL IN THEIR LAMPS

*A GOSPEL SERMON BY REV. J. H. JOWETT, D.D.**

TEXT: "They took no oil with them." Matt. 25: 3

THERE are few things which are more disagreeable than a burning lamp which is short of oil. The flame is unsteady, flickering, fuming, spitting, smoking, giving far more discomfort than light. And there are few things in the moral world more disagreeable than people who keep their lamp burning with inadequate supplies of oil. They are unreliable, fitful, cheerless—altogether making far more smoke than fire. Hard duties cannot be sustained by a transient impulse, by the strength of a good resolution. He who is going to discharge Christian duties consistently will need unfailing springs of oil, he will need to feed his soul with eternal truth. We cannot have exercise without bread; we cannot have the lamp burning without oil; we cannot have duty without truth. But we are all prone to think we can. There is nothing more common than for men to take up duties which they have not resources to discharge, to light lamps which they cannot keep burning. Here in the Bible is a whole host of duties, things which we have to do and things which we have not to do.

Lamps That Quickly Go Out

And men come and lay hold of these Christian duties, and they say: "We will make these our lamps. We will keep them burning in our daily life." And they light them, and they burn for a little while, but soon die down. How is it? They have taken the Biblical lamp without Biblical oil. They are trying to be godly without God; they are trying to be Christians without Christ, and they utterly and miserably fail.

Let us look at this. It is of sufficiently common experience to claim our serious thought. I am sure you must have again and again heard men, who have been trying to live a good and dutiful life, express themselves in this wise: "I get on very well for a time, and then . . ." Then their lamp goes out because they have no oil. They are trying to do Christian duty without Christian resources.

One of the great primary duties to which we are called is that of faithfulness, uprightness, scrupulous integrity, unbroken loyalty to conscience. Men vow themselves to discharge it. Young fellows, especially, plunging with fresh, frank impulse into business life, resolve to observe the duty with absolute strictness. They light this lamp of faithfulness, and they begin their business career. What do they find? Their eyes are opened to the cunning ways in which wealth is made. They see the success of deception. They mark how dishonesty multiplies its stores. They see all the many short-cuts to desired ends. They see how easily one man cuts out another by a little sharp and crooked practice. They see that a serpent can twist and wriggle himself into places and positions into which a man with rigid moral backbone can never get. They see that their fiercest competitor is not the honest trader, but the trickster. They begin to suspect that trickery cannot be fought with weapons of rectitude, that only by more trickery can trickery be vanquished.

Then after the suspicion follows the design: "That man is offering his soul for thirty pieces of silver; I can cut him out by offering my own for twenty. Shall I do it? Is faithfulness essential? Does integrity pay?" His lamp is going out; it needs oil! His resolution is dying; it needs food! Duty is waning; it needs to be fed with spiritual truth! How is it to be done? Great Christian duties have to be sustained by great Christian roots.

Botanists will tell you that, speaking roughly, the roots of a tree are as far spreading as its branches. There is as much growth under ground as there is above ground. There is as much unseen as there is seen. A great tree requires a great rootage, and so does a great duty. Every duty which the Lord prescribes demands an immense rootage. It requires the infinite! You can go through the Sermon on the Mount, and mark every duty, and opposite every duty you may write the words: "If grown, must be rooted in the Eternal!" But what do men do? They come to the Lord's life, and they take out what they call the morality, the moral duties, and leaving all the rest, they say: "These we will grow; with these we will adorn our life." You may as well try to grow an oak tree in a thimble! Divorce the duty from the infinite truth on which it feeds, and it will always be a dwarf.

For purposes of experiment I tried a little while ago to grow some wheat in a saucer. The seed germinated, sprouted; the blades shot up to the height of three inches, and then dropped and turned yellow, and "because it had no deepness of earth it withered away." That is what a great many of us try to do with Christian duties; we try to grow them in shallow saucers, when they can only be grown in the infinite. Great Christian duties draw their food supplies from eternal truth, and apart from those supplies they will be lean and starved, and will ultimately die. The duty of faithfulness to men finds its support in the eternal truth of the faithfulness of God. A young fellow must feed on that!

Lamps That Need Reviving

It must be tremendously difficult—I think it is impossible in these days—for any man to be scrupulously faithful to his conscience who does not feed himself on the great truth that God will be faithful to him. When the lamp of my faithfulness is flickering, and I am wondering if the path of honor is the way of safety, I will feed the lamp with the oil of this truth: "My God is faithful." When wickedness appears to have a momentary triumph, and integrity appears to be vanquished, and the lamp of my resolution needs to be revived, I will feed it with the oil of this eternal truth: "My God is faithful."

Another duty to which we are called in the Christian life is the duty of unselfish service. We are called to light the lamp of service. Well, a great many respond to the call. They take up the duty. They light their lamps. But how many there are who just burn up the oil of a little impu[lse], then go out! Some take up service in the school, burn brightly for a little while, a[nd] go out! Others interest themselves activel[y] or another of the many institutions establ[ished] redeem the world, burn for a little while, a[nd] go out! We all know these people. They a[re] intentioned; they are good-hearted, but wh[en] take up a duty you know just how long t[hey] burn, a week, or a month, or a year—a[nd] there will be a flicker of excuses, prior to t[heir] going out altogether. How is it? They ha[ve] their lamps, but they have taken no oil wi[th] They are trying to do spiritual exercise[s] starved soul. They are trying to do Christi[an] without the bread of Christian truth. The[y] draw upon any great eternal resource fo[r] to sustain them in their service, and [their] strength is soon spent. What do they need[?] bread, the Bread of Life.

Look back across the ages, and call to the[ir] John, and ask him how it was that amid the [pains] and pangs and pains of exile he kept the [lamp] duty burning in loving service for his fellc[ws]; this sweet answer comes ringing back ac[ross] years: "I love . . . because he first loved me" to the apostle Paul and ask him how it w[as] amid the perils of false brethren, he cou[ld] the lamp of service burning, and Paul sen[ds] the response: "He loved me, and gave him*self* for *me*." That was the apostolic resource, a[nd] must be our resource today.

True Lamps of Service

The lamp of service is kept burning in hea[rts] feed on the Saviour's love. They who [do] Christian duties without it are as virgins t[hat] their lamps but take no oil to feed them. "[He] loved me," says John. "He loved me and ga[ve] self for me," says Paul. If you wish to [be] sistent in the doing of Christian service, y[ou] realize the Saviour's love. That keeps du[ty] blazing with a bright and steady light. [Men] and women, this thought of the Saviour's [love] you is a tremendous power for restoring fl[ick]ering lamps; it fills them full of oil. Men who [en]dure to the end, whose lamps burn on through[out] years, are men who feed daily on the eter[nal] love of Christ.

I remember some little while ago noticing [in a] parched and barren pasture a thin line of b[eau]tiful green grass stretching across the whole br[eadth] the field. That thin line of green grass, [be]tween the burning rays of the hottest summer n[oon]tide marked the course of a tiny stream, which [quietly] bathed its roots, as it stole away on its se[cret] And sometimes in the parched field of hum[an] life where one and another droop away from C[hris]tian service, I have known men and women, wh[ose] vices kept fresh and bright and beautiful, [and] manner of fierce attack, amid the harsh, d[ry] glare of ingratitude and disappointment, and I h[ave] said to myself, "The river of life is secretly bathi[ng] the roots. They are feeding upon the Saviour['s] love.

So feed, and you will endure. Abide in [Christ] and the lamp of service will burn forevermo[re].

* Pastor, Fifth Avenue Presbyterian Church, New York.

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seek converts among the most ignorant, and thus the tithes from these sources swell the funds at their disposal. It is only the enlightenment of the rising generation that they fear. For this reason also the regents of the University of Utah are removing the best men from the faculty, or compelling them to resign. Only thus do they think that they can save their great financial institution from loss.

I might mention numerous instances of the efforts of the regents of the University of Utah to stifle education. Some time ago, the state of Utah appropriated a sum of money to promote the study of American archeology. A museum was established at the university, and at the head of it was placed one of the foremost scholars in the field of American archeology, a man of rare culture and attainments, one of the gentlest and greatest men I have ever met. At first the regents were enthusiastic in their support of the museum, for they believed that the research work among the caves and mounds and cliff dwellings of the early Indians would yield proof that the "Book of Mormon" was a real history of the American Indians, and that the Indians are one of the lost tribes of Israel, as the "Book of Mormon" represents them to be. But when it was shown that the "Book of Abraham" was merely an imaginary translation of Egyptian hieroglyphs, they realized that investigation in the field of American archeology would surely prove that the "Book of Mormon" had an equally questionable origin. Then they lost interest in the museum, and now they even regret that there is a museum.

Here is another instance: The University of Utah is in great need of dormitories for girl students. An appropriation of $50,000 was requested from the state for that purpose. The request was rejected on the ground of economy; but at once that same amount of money was appropriated for building a colosseum at the agricultural fair grounds, where cattle might be exhibited for a single week.

Too long have the regents of the University of Utah been blind to modern progress. Now they are powerless to check the spread of enlightenment. For a time their missionaries may bring converts from among the ignorant; but that too will cease. For a time the cultured Mormons may re[tain] name "Mormon"; they do not know what el[se] themselves; but Mormonism is dying; the b[egin]ning of the end is here.

In the "Book of Mormon," page 57, chapt[er] 23, an imaginary prophecy directed against th[e Chris]tian Church. It may be quoted here, as th[e pro]ecy, though false, yet is true in a sense; fo[r it is] boomerang returning to smite the churc[h from] which it came. It reads:

"For the time speedily shall come, [that] churches which are built up to get gain, [and] those who are built up to get power over t[he flesh] and those who are built up to become po[pular] the eyes of the world, and those who seek [to lust] of the flesh and the things of the world, a[nd to] all manner of iniquity; yea, in fine, all th[e world] belong to the kingdom of the devil, are th[e world] need fear and tremble and quake; they a[re] who must be brought low in the dust; th[ey are] those who must be consumed as stubble; an[d this] according to the words of the prophet."

Salt Lake City.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Counterfeit Virtue

SUNDAY, June 27. II Corinthians 11: 14. *"Satan himself is transformed into an angel of light."* That is our peril. When vice approaches us wearing the garb of virtue, when the wolf comes in sheep's clothing, when Satan mimics the angels of light. If temptation always came to us in its native ugliness, and we saw black death in its company, none of us would ever follow its train. If temptation brought chains to bind us we should steadily resist its approach: but it brings garlands to crown us, and we become the victims of its charms. It comes offering life, and cheer, and good times, and enlargement! It bribes us with money and popularity; it entices us with visions of prosperity and triumph. And we are dazzled by the brightness, not realizing that it is Satan who is decked out as an angel of light.

And therefore have we need of fine eyes in order to see through the skins of things to their very hearts. We want the discernment which can see the death's head in the proffered crown, and the poison lurking in the gleaming wine. Yes, it is imperative that we know the Tempter at his first approach. We must not offer him opportunity by our delay, or at any time give him the benefit of the doubt. We must know him as soon as he appears and begins to display his dazzling wares. We must be able to discriminate among things that differ. "Lord, that I may receive my sight!"

Now, it is just this power of moral discernment which is the gift of the Holy Spirit. He is the quickener of our powers: and he will so discipline and refine our moral sense as to enable us to pierce every deceptive guise, and to expose the evil when it has borrowed the garments of the good. He is the Spirit of enlightenment, and in his gracious fellowship we shall not be led astray. J. H. J.

The Divine Arm of Rescue

MONDAY, June 28. Isaiah 28: 9-20. *"The living, the living, he shall praise thee."* Have you ever committed a sin which you thought to be unpardonable, and suddenly found it pardoned? Have you lived for months under the shadow of impending calamity, and suddenly awaked to find the clouds dispelled and the blue heaven above your head? Has you been brought down to the verge of the grave, and suddenly realized that the Lord had breathed into you the inspiration of new life? Then you understand the transition which the good Hezekiah experienced when suddenly he was brought up from the pit of a premature death. He says: "Thou hast loved my soul from the pit." (R.V.) What an exquisite way of putting it! A mother, over agony, saw her little child backing step by step to the edge of a precipice. She dared not cry out lest she should frighten it, but opened her arms with her most winning smile, and loved her nursling from the pit. But God has done more than that. His love has not only attracted but enveloped us; has come down into the pit where we lay, and borne us up on eagle wings.

Now, as the living, we should praise him. Hezekiah vowed that he would sing his songs to stringed instruments all the days of his life. Around us armed legions break in battle-shock; the shining ones contend with the dark hosts of hell; the cries of the down-trodden and dying wail upon the breeze; but amid all the din and tumult let the clear-voiced solos or choruses of redeemed and victorious souls never fail to arise to God. We cannot wait for the setting up of the eternal kingdom because our redemption has already arrived. We have been loved back from the pit. Hallelujah!

F. B. M.

Root Out the Besetting Sin

TUESDAY, June 29. Hebrews 12: 1. *"Let us lay aside every weight, and the sin which doth so easily beset us."* The Christian is likened to a runner who competes for a prize and must free himself from every impeding weight if he is to have any prospect of success. It is a note that finds response in the experience of most individuals, even the most godly.

Luther, in the midst of his high-spirited reforming labors, was heard one day to cry out in agony, "My sin! my sin!" No one can read the confessions of Augustine without feeling the keenness with which this holy man realized the power of his besetting sin, and the narrow escape he had from destruction because of it. Paul seemed in terror at times that, even as a preacher and an apostle, he might become a castaway.

How many a man has been on the verge of what seemed to be a great success in his career—every door beginning to swing wide before him—when one frailty, his particular and private sin unconquered, blocked his path, and he as a consequence just failed of attaining. This besetting sin, this one little "rift within the lute," is the tragedy against which Paul warns us. Sometimes this sin is known to the world; more often it is hid in the depths of the heart and only God and the man know the real reason for the ultimate failure.

We are told of a great bridge that was pronounced unsafe and finally made useless because a small birch seed had been blown into the crevice above the keystone of the arch and was left to grow until it became a tree. It sent its roots into the mortar and foundations, wrenching apart the structure of this great piece of masonry. As a seed or twig it could have been pulled out with the hand of a child, but left to grow, it ruined the bridge. "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

Today, let me examine the foundations of my life. Today let me begin a determined effort to tear out root or branch any secret sin that may have planted itself in my heart or will, and gird myself anew, unhampered, unembarrassed, to run my race.

C. S. C.

God Protects Those Who Do His Work

WEDNESDAY, June 30. John 9: 1-12. *"I must work the works of him that sent me."* In a frenzy of indignation the Jews had caught up the stones lying about for the repair of the temple, to inflict on our Lord the penalty of the blasphemer; but he passed unscathed through the midst of them. On his way down the marble staircase, his attention was arrested by this blind beggar. Though there was every need to put as far a distance as possible between himself and the flying missiles, he stooped, made clay, and leisurely healed him. His enemies might chafe and swarm around him; but they could not hurt, nor penetrate, with word or stone, the encasing envelope of his Father's care. Secure of that protection, he was able to go and come, fearless and unharmed, serene and quiet, restful and peaceful, blessing and blessed. Let us seek that quiet heart which is so engrossed with God and his work that it considers neither difficulty nor peril. There the divine Spirit broods undisturbed, however wild the tumult of the world.

It is not possible for busy Christian workers to acquire this attitude, unless they have learned to let God work his works through them. This is what our Lord meant when he referred to his Father's works. The Father wrought in him, and he worked out what was wrought in. This is the secret of the quiet heart—to be brooks of Siloam, through which the melting snows pour their volume; clay kneaded by the Master-Potter to be vessels of honor; the slender wire along which heaven may transmit its messages to earth. It was thus that the great apostle lived, who said, "Christ hath wrought *through me* in word and deed to make the Gentiles obedient." *We* must work (R.V.), i. e., the disciple is necessary for his part, as the Lord for his.

F. B. M.

Seeking to Learn God's Way

THURSDAY, July 1. Psalm 27: 11. *"Teach me thy way, O God, and lead me in a plain path."* Some time we have traveled through a deep wood and come to a place where the path has almost lost itself in a tangle of underbrush. Then we have longed for a friendly guide to put us right, to show us a plain path leading to the desired goal.

It is thus with life. We may start all right; the path is plain before us, and we follow it easily with a song on our lips, because the way seems so plainly marked we can follow it without difficulty. Then mystifying obstacles come, perhaps in the guise of friends who tell us our path is not the right one, and that we should follow them. Or we see easier, pleasanter paths, on which travelers seem to be having a better time than we are experiencing on our more straight and rigid way. There are little crooked paths that seem to lead to quick success, and we wonder if we dare abandon the long, straight road for the short-cut.

It is then that we need the prayer of the Psalmist: "Teach me thy way, O Lord, and lead me in a plain path." Then it is that we need to appreciate that God never turns a deaf ear to the sincere cry of his children. Jehovah's answer to the Psalmist was: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee."

How does God teach us and counsel us? He guides us by a spiritual voice that we alone can hear, the still small voice of conscience; he also guides us through his Word. We are to search the Scriptures to find his instructions, the lessons he has plainly written for those wandering in troubled ways. God calls through every page of his Book to his people, begging them to come to him and learn of him; his way is the right way and will lead them to happiness. Today let me begin a regular study of God's laws!

> Acquaint now thyself with God and be at peace:
> Thereby good shall come unto thee.

C. S. C.

We Are Children of the Resurrection

FRIDAY, July 2. Colossians 2: 11-23. *"Triumphing over them in it,"* i. e., the Cross. The Son of God entered the lists with Death to try the question as to which should be the reigning power in the universe—Life or Death, Light or Darkness, Corruption or Immortal Strength. They grappled for mastery, each with the other. At first Death appeared to be victorious. He appeared to triumph over the one Man, as over all other men. The Prince of Life was slain. The hour and power of Death vaunted their supremacy. Chaos seemed likely to invade and spoil the palace of life. But it was only for a moment. It was not possible that the Christ should see corruption, or be held by the great jailer. Life broke from the sheath and hush of death into the gay rapture of the Easter morn. As our glorious Lord emerged from the empty tomb, it was in triumph and as a conqueror. Behind him were the neatly wrapped cerements of death, indicative of his unhurried leisure. Before him lay a garden, where spring flowers exhaled their rarest fragrance. Life had triumphed over Death, Light over Darkness, Truth over Lies, God over Sin.

Death and Hades still exist, but they are shadowy ghosts. The one is Christ's sable servant, who can only enact his bidding; the other is the vestibule of his palace. Let us live on the Easter side of death, and appropriate the benefits of our Lord's victory. We are the children of the resurrection. "You will never see me die," said a veteran believer to his children, "I shall only fall asleep." And so it befell. By faith Enoch was translated, that he should not see death. Let us claim a like experience!

F. B. M.

Loyalty to God and Country

SATURDAY, July 3. Matthew 22: 21. *"Render therefore unto Cæsar the things which are Cæsar's."* Loyalty to our country stands next to our allegiance to Almighty God. One can be true to principle, to patriotism, to conscience and to God in the same noble action.

When King Philip of Spain tried to bribe Prince William of Orange, the prince sent back this message: "Not for life nor wife nor children nor land would I mix in my cup one drop of the poison of Treason!" The king of Spain then hired an assassin to kill him. But his name and character live on forever. Another example of devotion to country is found in a soldier of the French army in the war of 1750. He had wandered into the woods for a stroll, when he was ambushed by the enemy. Instantly a hundred bayonets pricked his breast and a voice whispered, "Make the least noise and you are a dead man." Without a second's hesitation he cried, "The enemy is here!" He fell lifeless to the ground, but 25,000 of the French army were saved. Devotion to duty had became so strong a habit that he never thought of parleying or pleading for his life.

Giving one's self to truth and righteousness, whether it be in the direction of national preservation, social benefit, moral reform, or the salvation of mankind, makes heroic characters that will never die.

E. W. C.

A LONG-AGO MEDITATION

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Path to War

THE immense powers of the President and his grave responsibilities are brought out clearly in the latest note to Germany. The gist of that whole note is contained in the last sentence. Speaking through Acting Secretary Lansing, President Wilson said:

"The Government of the United States therefore deems it reasonable to expect that the Imperial German Government will adopt the measures necessary to put these principles into practice, in respect of the safeguarding of American lives and American ships, and asks for assurances that this will be done."

The principles referred to, as set forth in the same note, are that the lives of non-combatants cannot lawfully or rightfully be put in jeopardy by the capture or destruction of non-resisting merchantmen, and to recognize the obligation to take sufficient precautions to ascertain whether a suspected merchantman is in fact of belligerent nationality or is in fact carrying contraband of war under a neutral flag.

In another section of the note the assertion is made that the Lusitania was torpedoed and sunk without so much as a challenge or a warning. The note is so specific in demanding the assurances from Germany that the question at once arises, What will be the action of the American Government in the event that the required assurances are not given; or that such assurances as may be given are not considered satisfactory?

This international situation again calls attention to the fact that the President is what might be called the manager of the foreign affairs of the United States. If he be impulsive or reckless or if his judgment be ill-considered he may bring about a situation which, while not one of actual war, may inevitably lead to war. It does not lessen the serious responsibility of the President that he has no power of himself to declare war, if such a condition is brought about that war takes place and Congress is left the mere function of making the formal declaration and providing the means for carrying it on. The question in the President's mind always should be whether he correctly interprets the sentiment of the American people in grave international questions such as the one that has arisen with Germany. If the sentiment is divided the responsibility for conservatism will weigh heavily upon him.

In the case of the note to Germany it is to be observed that this is very far from being what is known in international relations as an ultimatum. Yet the definite demand for specific assurances means that if these assurances are not given the President must take action of some sort or else reverse the policy on which he has entered and continue diplomatic negotiations along the line advocated by Mr. Bryan.

Should the President take the responsibility of interpreting Germany's answer, whatever that may be, as not giving satisfactory assurances, logically the next step would be to break off diplomatic relations by withdrawing the American ambassador to Germany. On her part Germany, as a measure of self-respect, would withdraw the German ambassador to the United States. The two countries, while still at peace, would therefore be under the necessity of conducting diplomatic relations through third parties. This would be rather difficult at the present time, since there are so few neutral countries. It might be that Spain or Portugal would be asked to perform this duty, since the Scandinavian countries and Holland are so closely involved in the war situations that their neutrality may not be counted on for a definite period.

The withdrawal of the American ambassador from Germany would entail great inconvenience on the Allies, since the interests of their nationals in Germany have been entrusted to the United States, and this country, through its diplomatic officers, has also looked after their prisoners. Similarly the American ambassador in London has looked after the welfare of German subjects there and also the German prisoners. Should there be no diplomatic relations with the United States, Germany naturally would not care to trust her people in England to the care of the American ambassador.

This is one aspect of the present situation. It is to be borne in mind that in ordinary circumstances the withdrawal of a minister or ambassador or the suspension of diplomatic relations is by no means a sign of war. But the present situation is an extremely delicate one and the possibilities of a given course of action cannot be foretold.

It has happened sometimes that countries have gotten along for quite a while without regular diplomatic intercourse, but generally this situation has arisen between a very strong country and a much weaker one, which could not afford to go to war. England, for several years after the murder of the king and queen of Serbia by the army officers, refused to recognize what it called the regicide government. It sent no minister to Serbia.

The United States a few years ago, when there was an acute diplomatic controversy with Chile, was on the point of withdrawing its minister. This, however, would not have meant any probability of war with Chile.

But it must be kept in mind that in the present world-conflict precedents based on peace conditions are not safe guides as to what may result from the breaking off of diplomatic intercourse.

Some international lawyers hold that the President should go further than merely to withdraw our ambassador to Germany. They hold that in the name of the government he could seize any German ships now interned in the harbors of the United States; could also seize the wireless plant at Sayville, which is the only means of communication with Germany, and could also adopt other rigorous measures.

Such measures, however, would come close to actual warfare and would probably be construed by Germany as such; they are hardly worthy of consideration as so-called peaceful means of bringing Germany to give the assurances demanded in the President's note. They illustrate, however, the vast powers which the President possesses and the necessity of correctly interpreting the will of the American people. CHARLES M. PEPPER.

The Heart of a Child

NATURE appeals to children with a power such as we grown-ups seem to have forgotten. They are a part of it, and woodlands, daisied fields and sunny meadows are their natural setting. Their hearts, not yet seared and saddened by the world and its cares, respond to all the charms of verdure and blossom and birdsong and summer breezes. God has put his finest handiwork in youth and nature, and they belong to each other. These reflections come to us as we are reminded that our beautiful Children's Paradise at Mont-Lawn-on-the-Hudson opens its gates this week for the reception of the first contingent of its little guests. During the season over twenty-five hundred children of the poor will enjoy a delightful outing there. These tiny guests are chosen from homes of poverty and privation. They have no other hope of getting a holiday. But a ten-days' stay at Mont-Lawn makes amends for all the hardships of the rest of the year. To its young guests the Christian Herald Children's Home is indeed like "a section of heaven let down to earth" —a place of boundless pleasure and innocent, satisfying enjoyment.

We would ask those who are now planning their summer holiday and looking ahead to the pleasures that await their own little folks, to give a thought to the children of Mont-Lawn. Many kind-hearted friends annually provide the means for giving an outing to these sons and daughters of poverty. You who read this can take as your protégé some little one to whom you will give a real holiday, probably the first one he or she has ever known. We wish everybody could realize the joy that comes of learning that we can be the means of bringing back the roses and tan to faded cheeks, strength and vigor to puny limbs and joy and gladness to young hearts that already may have felt too heavily the burden of sadness and poverty.

On Hallowed Ground

EZRA, the celebrated Jewish scribe, who four and a half centuries before the birth of Christ led the second expedition of Hebrews back from their exile in Babylon to Palestine, is said, according to tradition, to have returned long afterward to Babylon, where he died at the patriarchal age of 120 years. Jewish history records that he died on the same year in which Alexander came to Jerusalem—a year that witnessed the death of the last of the prophets, Haggai, Zechariah and Malachi. With their passing away, the line of the prophets became extinct. In the Talmud it is stated that Ezra died at Zamzumu, a town on the Tigris, and a very ancient dome-roofed mausoleum, near the junction of that river with the Euphrates, still remains and is pointed out to travelers as the resting-place of the great author of the Canon, to whom is ascribed the present literar of the books of Chronicles, Ezra, Nehemiah, E Ezekiel, Daniel, the twelve prophets and als said, the 119th Psalm.

This hallowed spot, venerated almost equa Jews, Mohammedans and Christians, ha shared the fate of many other sacred places old Bible lands, in being brought within the z the war. This whole region, which has been T territory for many centuries past, is now the of a struggle on a vaster scale than any th ever been witnessed in that remote section ancient East. Ezra's story of the return exiles, and the part he took in the historic e tion, will now have a new interest for Bible re

An Arctic Illusion

TO DISCOVER a continent, to see with own eyes its mountain ranges, to note out in the distance beyond the inter sea of ice a territory of vast dimensi put it on the map and to give it a name—the things that give joy to the heart of the explorer. This is what Peary did when he v to the frozen north and made his famous disco Crocker Land in 1906. When Donald B. Mac in command of the latest expedition, sailed Arctic a year ago, it was in the hope of beir to reach and explore the new-found territor to plant the Stars and Stripes where no white foot had yet trod. For days and weeks they for the missing continent. The weather was and they sailed into the Polar Sea, closely fol the route of Peary, only to be convinced that their quest was in vain and that there Crocker Land! What had seemed to be an in tract of territory, with hills, valleys and capped peaks, was only an optical illusion Arctic—a mirage, beckoning the wanderers appointment. Not even a solitary island bro dreariness of the northern wastes. For mor a century explorers have been searching great continent in the icy north. There see be good scientific reasons for such an expec It became a legend among them, and, althoug claimed to have seen it, each successive exp was buoyed with the hope of being the for discoverers. But even the shattering of the which had been given the appearance of rea the overconfidence of Peary, will not lessen t of the Arctic. Who knows whether in tha sea some adventurous spirit may not yet ma coveries that will more than make amends latest disappointment? It is quite within the of possibilities that the mirage seen both by and MacMillan may after all prove to be the something definite that lies far beyond the "f north" yet reached. It would be interesting t what the scientists have to say on the subject

A "Silent Protest"

IT WAS a remarkable protest, full of and impressiveness, which thirty women ates from American colleges—wearin suffrage sash with its glittering legend sented in the United States District Court i York City a few days ago. They stood up in while a throng of aliens took the oath to b American citizens. Many different natio were represented, and the answers, given in English, with occasional difficulties of c hension, were no doubt very different from that would have been given to the court h questions been addressed to the party of ed women who watched the proceedings. Of the silent protest was not directed against the of the suffrage to the foreigners, although of the latter were evidently of inferior edu These American women knew that, ever sin foundation of this government, we have all applicants from other lands who desire come naturalized, on a basis of equality, p they met the requirements of our law. The w protest was leveled against the exclusion o own sex from citizenship. They made it son of a solemn function in the desire that it bring vividly before the eyes of those who wit it the unequal attitude of the state towa sons and daughters. It was a new way of home the women's argument, and infinitely than the clamor of parades and speech-mak

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Seventeen-Year Locusts

THAT well-known pest, the "seventeen-year locust," is again due in our land, and a warning from the Department of Agriculture has been sent out against him. The technical name of the advancing horde of hopping, flying, buzzing things is "Brood 6 of the Cicada." The government recommends some practical methods of confronting the march of these destroyers of vegetation. In them it says: "Some recent experience indicates that trees thoroughly sprayed with Bordeau mixture, or a lime wash, are apt to be avoided by the cicada, especially if there are other trees in the neighborhood on which they can deposit their eggs. The most reliable means of protecting nurseries and young orchards is by collecting the insects in bags or umbrellas from the trees in the early morning or late evening, when they are somewhat torpid. Such collection should be begun at the first appearance of the pest, and should be continued each day. The worst affected branches should be removed. The less injured limbs may be coated on the wounded part with grafting wax, or moderately hard soap." Wherever there is life in the vegetable, animal, mental or spiritual world there is some enemy to pounce upon and destroy it. It is such a blessing that a successful warfare can be waged by brave and true people against these enemies of earth and air, of body, mind and soul. There is this reference to the destruction of vegetation by locusts among the Hebrews: *"He smote their vine also, and their fig tree; and brake the trees of their coasts. He spake, and the locusts came, and caterpillers, and that without number, and did eat up all the herb in their land, and devoured the fruit of their ground."* (*Ps. 105: 33-35.*)

Cheating in Examinations

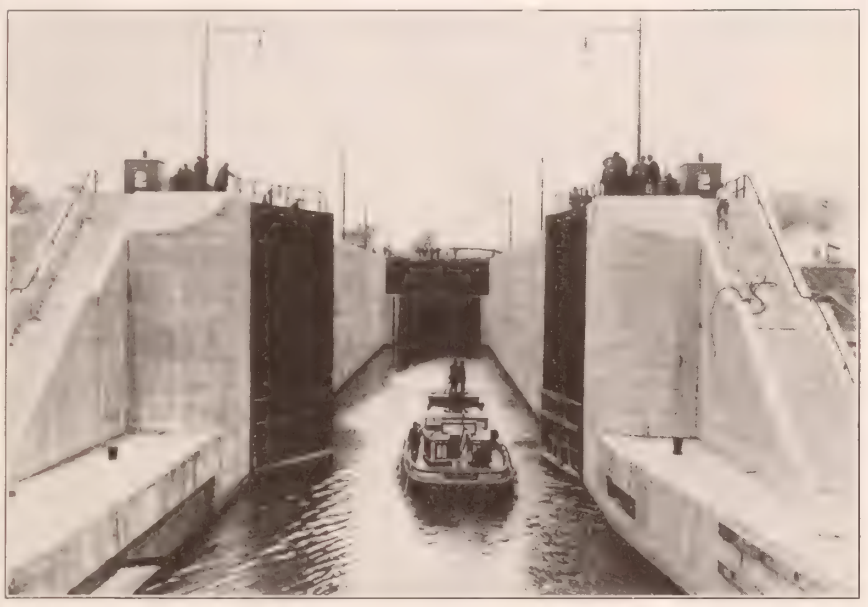
THE annual examinations of the United States Naval Academy at Annapolis there was some cheating done, which attracted the notice and condemnation of the country at large. There was such unusual excellence in the papers of those who were examined, and especially upon the part of those who through the term had been delinquent, that a suspicion of fraud was aroused. Investigation revealed the fact that examination questions had been secured in advance by stealth, and that a base deception had been practiced. The Department looked upon the wrongdoing as being quite serious, and Secretary of the Navy Daniels is giving the matter his consideration, with the likelihood of a rigid application of discipline for those guilty of the wrongdoing. It would have been infinitely better to have "lured" than to pass by fraud. The action was unjust to the students, most of whom played fair. No more splendid set of young men can be found mentally and morally as well as physically, than our boys at Annapolis and West Point, and it is a shame to smirch the institution by the petty fraud of dullards. There is no place in American life where dishonor counts for anything but a minus quantity. Fortunately, it is the rarest exception among the young men who are the cherished offspring and the gallant guardians of the commonweal. Of those lacking integrity it is said: *"And they will deceive every one his neighbor, and will not speak the truth."* (*Jer. 9: 5.*)

Denmark Grants Woman Suffrage

ON JUNE 5 the Danish Parliament passed unanimously a radical constitution, granting universal suffrage to women and abolishing all political privileges of the highest taxpayers. During the afternoon on which the king signed the constitution a large procession of women of all classes passed, saluting him. The queen also received a deputation representing the processionists. Later the delegation went to Parliament to thank the government and House. The Scandinavian women have been pioneers in the cause of female education and suffrage. The action of the Danish Parliament marks the rapid progress of the world toward a high and pure democracy which has its foundation in the love and liberty of Christ: *"If the Son therefore shall make you free, ye shall be free indeed."* (*John 8: 36.*)

Dollar-a-Day Millionaire

THERE was a man in one of the leading cities of the country who is said to have accumulated a fortune of a million dollars in thirty years on a salary of only a dollar a day. It is explained that he was a doorman at one of the prominent restaurants, and being exceedingly polite and tactful, he received large amounts in tips. Moreover, friendly men of wealth and influence advised him as to the most profitable investments for his money. Attention is called to this millionaire doorman by a suit he instituted against a trust company for the recovery of a house which his son, who had a power of attorney to act for him, had sold for what was thought to be but half of its value. It was also charged that he had appropriated the money to his own personal credit and had lost it in Wall Street. The father made the plea that the property was sold while he himself was ill and mentally incapacitated for business transactions, and he asks to be released from any responsibility assumed for him by his son, and that a deed for the house, which he says is worth $80,000, be restored to him. Many a fortune that has been laboriously gathered by careful saving and wise investment is quickly dissipated when it gets into less experienced hands. In Scripture the Master thus rebukes the careless manager of the wealth that belongs to another: *"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."* (*Matt. 25: 27.*)



NEW YORK BARGE CANAL

THE first boat, the state tug Schenectady, bearing the state superintendent of public works, General Wotherspoon, and State Engineer Frank M. Williams, entered the first lock of the new Barge Canal of New York from the level of the Hudson River, opposite Troy, recently. The next day the eastern end of the Barge Canal was formally opened, and for the first time the five locks between the Hudson and Mohawk Rivers were filled with water and operated. The enormous undertaking has united and enlarged the Erie Canal, 387 miles long and costing originally $52,540,000; the Champlain Canal, 81 miles long, costing $4,044,000; and the Oswego Canal, 38 miles long, costing $5,240,000. The Erie Canal was started in 1792, and six miles were put in practical operation. In 1803, New York State bought out the company that owned it. Under Governor Clinton in 1825 the canal was opened from Buffalo to Albany, a distance of 352 miles, and the time was reduced from twenty to ten days, and the freight from $100 to $8 a ton. In 1903 the people voted for an expenditure of $101,000,000, and additional amounts have been required. The Barge Canal is three times the length of the Suez Canal and cost very much more money. The millions of bushels of wheat, corn and other farm and manufactory products that will be carried through the canal suggest the water transportation of grain and other freight thus mentioned: *"They lightened the ship, and cast out the wheat into the sea."* (*Acts 27: 38.*)

Reunion of Confederate Veterans

A REUNION of Confederate Veterans was held at Richmond early in June at which over five thousand of those who wore the gray registered at the camp. To settle a dispute as to the person who designed the first Confederate flag, the "Stars and Bars," a committee was appointed by the United Confederate Veterans. It reported to the convention that the late Major Orren Randolph Smith of Louisburg, N. C., was the author of the design, and the report was adopted. Some Southern women sent a letter to the convention requesting public prayer each day for the peace of the world. The request was accompanied by the following beautiful note: "It seems to us that prayers for peace, coming in the midst of the business of the session, would recall to men the blessing of peace our own country enjoys; that it would be a great help to all who hear it and would be an inspiration to those in other sections of the country who might read it." June 14 was Flag Day, and the words of Oliver Wendell Holmes were verified: "One flag, one land, one heart, one hand, one nation evermore." A united nation prayed for world peace, and for the fulfilment of this prophecy: *"Nation shall not lift up a sword against nation, neither shall they learn war any more."* (*Micah 4: 3.*)

The Maine Memorial

THE unveiling and dedication of the Maine Memorial Monument, erected by the government to the dead of the battleship destroyed seventeen years ago in Havana harbor, was the principal feature of Memorial Day ceremonies in the Arlington National Cemetery. President Wilson, Secretary Bryan, Secretary Daniels and Governor Frank B. Willis of Ohio were on the program. First, flowers were scattered over the graves of 2,111 unknown Union soldiers. Second, the graves of Spanish War veterans were decorated. Third, the exercises in memory of the Civil War dead, under the auspices of the Grand Army of the Republic. Fourth, the unveiling of the Maine Monument. The monument is the mainmast and fighting top of the battleship, which long lay embedded with other wreckage in the bottom of Havana harbor. Restored and rigged as it was on the deck of the Maine, it now rises from a marble and granite base, chiseled in the form of a gun turret, with the names of the Maine's 264 victims carved on the curved exterior. As a part of the ceremony, Frank Bagley Daniels and Jonathan Worth Daniels, sons of the secretary of the navy and nephews of Ensign Worth Bagley, the first American officer killed in the war with Spain, raised an ensign to the top of the mast and hoisted signal flags flaring to the breeze the words, "Maine, 1915." This fitting memorial to the heroes who perished on the Maine will be an education and inspiration to the living and especially the younger generation. In olden times they had memorial stones to voice and perpetuate public gratitude: *"Then shall ye answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord; and these stones shall be for a memorial . . . for ever."* (*Joshua 4: 7.*)

Berlin Soldiers Forbidden Bars

THE military authorities have issued an order applicable to Berlin, forbidding both officers of all ranks and private soldiers from entering any of the large number of "luxurious restaurants and cafés" in Berlin, as well as all bars and wine rooms. The order contends that the purpose of furloughs granted to officers and men for physical recovery from the rigors of life at the front and the recuperation of nerves and body is seriously endangered by frequenting these restaurants and wine rooms. In the recent riots in Mexico, the saloons were all closed by military order, as a measure of safety. The cold question of efficiency in war has dealt the liquor traffic in Europe a staggering blow. However looked at, it is true that wine is dangerous: *"At the last it biteth like a serpent, and stingeth like an adder."* (*Prov. 23: 32.*)

WAR IS ~~HELL~~ BUSINESS

IN a recent public speech Hon. Frederic C. Howe, United States commissioner of immigration, said: "When men of eminence are urging war or preparations for war, it is necessary that we have all the facts before us, including those that are usually hidden." In a speech in the House of Representatives some time before, Representative Clyde H. Tavenner of Illinois declared, "If one of the leading powers can be induced to take on an additional superdreadnought, it is used as an argument as to why the other leading powers should do the same. It works as an endless chain, with the war burden ever and ever increasing on the backs of the taxpayers." And he also said: "There seems to be no limit to the extremes to which the war traders are willing to go for business."

In seeking the hidden causes of war the activities of the comparatively small group of wealthy men who control the manufacture of war materials come more and more into sight. Public speakers and writers on this theme appear to be converging toward an open accusation that war itself is deliberately fomented by this industry in order to create a greater market.

It would not be so difficult a matter as many might suppose to create a demand and thereafter a market for war materials. Mr. Howe has pointed out that wars are not started by the people, but by their rulers and the privileged classes, "and, the class that rules the present warring countries," he states, "is the class that owns railroads, mining, oil and landed concessions all over the world. They own billions of bonds in foreign countries and weak dependencies."

The men who compose this class have a very real and extensive and dangerous influence upon the press and other sources of public education in every country. From the daily papers and from certain classes of magazines, "public opinion" is formed. We are dependent upon these sources for our news of the day. And the news of the day affects our minds and our hearts. One of a prominent group of dailies, issued in many cities in the United States, in a strong editorial on the present relations of this country and Germany, used this expression: "Not in newspapers, whose owners are knit by ties of finance and matrimony to aristocracies and huge interests across the sea, is heard the true voice of the American people." Thus, by admission within its own ranks, the press of America is open to the charge of being in some measure under the dominance of those men whose business is to trade in war.

Touching practically all business at some point; vitally interested in the political complexion of their country and the foreign relations of their government; able to make or unmake the fortunes of multitudes by a word; allied to the owners of influential newspapers and periodicals "by ties of finance"; exercising great influence upon educational institutions and upon the church itself; how simple a matter it is after all, for a great group of intellectual, strong-willed, unscrupulous men to make a whole people believe their nation stands in danger of war . . . needs most of all a huge reserve of war material . . . should show the world that it is unafraid . . . should, in any emergency, assume toward any other nation an attitude of uncompromising sternness . . . should plunge into war to maintain its rights and prestige and all that . . . should terrify its opponents with a prodigal use of shot and shell (the opposing nation, of course, being urged on to the same display of strength); . . . and, finally, should make peace with slowness, and, warned by the experience, pile up a greater military reserve strength than ever against the day of the next international emergency.

Mr. Howe has stated that an arms and ammunition factory of one European country now at war wrote to its agent in another country now at war with the first, "Get an article into one of the most widely read newspapers to the following effect: 'The minister of war has decided to accelerate considerably the provision of new pattern machine guns, and to order double the quantity at first intended.'" This, Mr. Howe says, was designed to stimulate war sentiment in the first country, there being no war at that time. And an American writer, discussing the present war in Europe, says:

"We must, as a people, bear the blame, if blame there be, for providing the warring nations of today with their most effective weapons.

"Government by the people is no more a Yankee notion than is the superdreadnought. The proposition that all men are created free and equal is not more distinctively American than is the revolver or a machine-gun. The contention that 'the square deal' should prevail in diplomacy was made in America, as were the submarine and the aeroplane. This nation holds that the arguments advanced to sustain the claim of militarism to public approval are fallacious, but the smoothbore 42-centimeter howitzer by which modern fortifications have been rendered obsolete is a product of American inventiveness. On land, on sea, in the air and under the water the war of wars, decreed by kings and ministers hating American ideals, is being fought with American weapons."

WE WILL put aside for a later and more extended article the question of direct cause and effect between the manufacture of munitions and war, and glance here at this industry during the progress of the present war.

According to a recent article in the American Review of Reviews, "Gunpowder, backed by inexhaustible supplies of ammunition, will win the war over superior military strategy and a preponderance of men. This is why the Allies are confident of success, for they have not only their own undisturbed resources to draw from, but are able to place contracts in the United States for shot, shell and powder on such a scale that, whatever the prodigality of its use, no tactical advantage in the field need be neglected or postponed because the supplies of ammunition are running low." The same article declares that "by October agents for the governments of Great Britain, France, Russia and Italy were beginning to arrive in the United States in large numbers and were collecting bids on everything that enters into the conduct of modern warfare." In the Boston Transcript of June 5 the rumor was printed that Earl Kitchener was about to appoint a governmental representative with headquarters in New York, to take charge of the purchase and transportation of war supplies from the United States and Canada. Only tremendous business would prompt such a step.

The Remington Arms Union Metallic Cartridge Company and allied corporations are said to have under construction at Bridgeport, Conn., sixteen new buildings in order to take care of the grand opportunity which the war has thrown their way. By a deal with the Baldwin Locomotive Works, according to the press, the Remington Arms and Ammunition Company is to rent a new building of the Baldwin works covering sixteen acres, for the manufacture of rifles for Russia, paying, it is stated, a dollar royalty on each rifle manufactured. As the initial war order was for 1,500,000 rifles (if the report is true), the "rent" will be quite worth while, not to speak of the Remington's profit of $10 or $12 a rifle. Of course, at such rates, no one connected with either the Baldwin concern or the Remington wants the war to be prolonged. Not at all. Is it too much to ask if the wives and daughters of the stockholders in those corporations are equally "interested" in the slaughter of husbands and fathers on Russian battlefields?

On all sides we read of boom orders for arms and ammunition, shrapnel shells, cannon, explosives; a and everything that will ki Particularly remarkable is the ble to turn erstwhile manufact peaceful things into Europea nals. In one magazine of a it is stated that "The Westi Electric Company, which has one order for 2,000,000 rifles expecting another for nearly an amount, will probably en manently into the rifle and a tion supply business." Mal lathes and other machines t necessary in the manufacture o etc., are practically turning th attention to the war market, ing so far as to suggest to customers in peaceful lines vantage to be derived from their shops into shrapnel-sh tories. And all sorts of equipped with machinery that turned to making one or anot of Death's war scythe are c into the field. American conc putting top-notch prices on th put. Powder has gone up from a pound to 45 cents and high profit on rifles is said to be c per gun; prices on all other m are in accord.

Since January England, and Russia "have placed wit trial companies here orde $500,000,000 worth of shrapne cannon, cartridges, and other a tion and supplies," says on And it is well known that th mines are almost at the point taneous combustion, they ar worked so hard. "Not in eight says a monthly magazine of r view, "has Wall Street witne activity that developed toward of March and continued in share days for nearly six weel ing that time the stocks of m turing companies identifie foreign contracts appreciated more rapidly than had any othe in the history of the New Yor Exchange . . . Some of the s ordnance companies advance $200 to $300 a share. One sold as high as $1,500 a shar

THE convincing argument t is business is found in the f the manufacture of shot and engaged in solely for profit. ism is not a factor in it. Th sion of individual manufactur government officials in order the government on its war sup tracts was shown up in detail resentative Tavenner in Cong has been stated that in 1893 A armor was being sold to Ru $240 a ton while the United Government was charged $61 In 1913 the War Department to the ammunition ring for s which the government was m its own arsenal for $15. Even disparity in prices was shown articles, and it has been re stated in the press that the p ing charged the governme Europe for American war sup day are yielding enormous pro enormous are they, and so delib the purpose to take advantag needs of those governments, t apology which has been made traffic, viz.: *that it is carried o interests of our own land,* i than rubbish.

It would seem as though the be nothing more horrible than ply nations at war with the m keep up the carnage, solely in make money by the transactio there is one thing more horr foment war between nations i to create a profitable market struments of death.

It is not to be forgotten in t nection that there is at presen United States a very strong an "war party"; nor that thei bodings" for the United States not only the "menace" in Germ in Mexico and Japan as well.

"Oh, Little Town of Bethlehem!"

Old and New Versions

BY Phillips Brooks

O LITTLE town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
Oh come to us, abide with us,
Our Lord Emmanuel!

BY William Bayard Hale

O LITTLE town of Bethlehem!
How ill we see thee lie;
'Bove thy red moil and sleepless toil
The shamed stars pass by;
For from thy dark streets spreadeth
An everlasting blight,
And heart-shed tears of dreadful years
Flow forth from thee tonight.

For death is born within thy walls,
And, gathered all above,
While "Christians" sleep, the angels keep
Their watch of anguished love.
O morning stars, together,
Bewail the ghastly birth
That insult flings on him who sings
Of peace to men on earth!

How shamefully, how blamefully
The bloody gift is given;
The furnace glows to slay no foes
Who have against us striven;
We forge the horrid weapons
'Gainst men who've done no wrong
To us; they bleed just for our greed
The free, the brave, the strong!

O holy Child of Bethlehem!
Descend again to earth;
Redeem the name, blot out the shame
Of Bethlehem's unworth;
Help us resolve, a nation,
Throughout this peaceful land,
War must its cursed and bitter worst
Without our aiding hand!

THE WAR SEEN THROUGH THE CAMERA

THE average person probably has little idea how busy the camera has been in the war. Many an ambitious news photographer has risked his life and risked severe military discipline, in order to get views of war activities at the front. And of scenes more easily obtained in the wake of armies, photographs by the thousand have poured into American newspaper offices. Below we give a few such striking incidents of the war.

This French war aeroplane is being "blessed" by a priest, before setting forth.

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The above picture shows the remains of three German bombs, which, dropped from Zeppelins, did such damage in English towns as is shown in the picture at the left.

In all the warring countries women have been taking an increasing share in the home duties of their countries. Besides serving in various civic capacities in the cities, young women of England, it is said, are learning general farming, and the picture below shows girls following the harrow. To the right of that picture is a photograph of a species of defense, a spiked field, said to have been adopted in a neutral country.

Jean Marie Coujolle, 26 years old, one of the first badly wounded French soldiers to be invalided and take up military duties at home. He is at the left of the be-medaled veteran.

One of the ironies of the captured soldier's fate is to be obliged to build his own prison walls, and these German prisoners are erecting a wire fence enclosure around Alexandra Palace, England, where they are interned.

More Than One Thousand R

IF WE ARE TO JUDGE by the letters we receive from owners of Reo cars, telling us of their plans and asking for suggestions as to the proposed trip, fully that number will cross the continent to California between now and November.

THAT IS NOT COUNTING the thousands of others who will take the Reo Route to the Fair from Northern, Southern and Mid-Western points. In some cases these will travel greater distances than that directly across the continent.

AND IT WILL BE A WONDERFUL TOUR—wonderful. Perhaps the most wonderful any motorist has ever taken. And for once we use that much abused term in its proper sense.

IT WILL REPAY a thousand times those who are so wise as to decide and so fortunate to be able to take it.

IF YOU HAVE NEVER crossed this continent—if you have never met your more distant neighbors face to face—then it will be a trip of inestimable profit, invaluable information and indescribable pleasure.

AND THOSE BENIGHTED AMERICANS who are so familiar with other countries, so pitifully uninformed about their own, will be the recipients of surprises innumerable—and they will return better Americans.

THEY WILL BE PROUD of their own land, where previously they were half ashamed of what their European acquaintances had taught them to consider its crudity, its "newness."

YES, IT IS NEW—WONDERFULLY NEW! Thank providence it is so new—so fertile in its virginity it can support in luxury not only the hundred millions now within its borders, but those other millions who would come if they could.

WONDERFULLY NEW! And your European, familiar only with formal garden landscape effects, might also call the scenery crude—fresh as it is from the hand of the Creator, unspoiled by the artificiality of man.

MAGNIFICENT IN ITS RUGGEDNESS as the men and women who live there—and vast beyond conception.

WELL WORTH WHILE that tour—worth all you may spend and more, much more, than you will feel you can afford t spend

WE SAID "FEEL" YOU CAN AFFORD! For, if all t re is living—if he who sees most, hears most, kens most, li s m who shall set a limit to the time that tour is worth to pe ons to see and minds to grasp the significance of what they e!

AT EVERY TURN of the road new wonders, surprises a l del greet the senses.

SCENERY THAT FOR VARIETY and magnificence, is n sur that of any other country in the world.

HAVE YOU SEEN the natural wonders of Europe? Wel here duplicated—every one. But on a more magnificent sca and because still natural. And there are no romancing guid Yo none, for your senses will tell you more.

INLAND SEAS beside which the famed lakes of Italy are ut p ponds. Mountain ranges that many times multiply the agni the few famous Alpine peaks. Rivers longer, broader ar just tiful as the Rhine.

YOU'LL SEE FORESTS PRIMEVAL the extent of wh h y cannot grasp; matchless in coloring and in variety of heir forests beside which the press-agented "Bois" and the Sch arzw but formal groves set on a checkerboard.

AND TO LEND A TOUCH of adventure, you may cross a eser as Sahara—but which already American ingenuity is re imin tile fields.

YOU'LL SEE ALL THESE as, day after day, the panora a u fore your Reo. And the more you have seen of othe cou better will you be able to appreciate your own.

IN A PURELY MATERIAL WAY you will profit by the hip. return with a broader conception of the magnitude of t s co the purchasing power of its people; of its capacity to at rb i ties greater than you had ever hoped, any article of ne ssity venience, or of luxury you may have to sell.

REO MOTOR CAR COM

Will Make the Transcontinental

'L SEE FARMS that are miles, not meters, in extent. And we opine u ill appreciate this condition even though it lacks the "picturesque-ss" of the worked-out land over which the starving population of older, re finished" countries are fighting—murdering each other less from te an hunger.

) A YOU SPEED PAST you will receive a wave of friendly hands m he fields; at every stop the cheery greeting and the hospitality th most liberal, because the best fed, folk in the whole wide world.

TED OF THE "PICTURESQUE" bent-backed, wooden-shod m of Europe, you'll see the flower of femininity as it blooms only de American sunlight, fresh air and free conditions. Home makers, th's—thinkers and even voters—equals in every respect with the n ey have helped to make great.

I STEAD of the type from which Millet drew his "inspiration" for : Od with the Hoe, you'll see men of alert minds making machinery th r drudgery—men who read when the day is done and who can re re be reached by the modern messenger—advertising.

IT WILL BE A PRIVILEGE to know these people at first hand—to et ad talk with them and to mentally inventory their resources and ir ossibilities.

EFTHAT TRIP you will never again ask, "where do all the automo-s ?" or "who buys all the Reos?"

YU WILL SEE and you will know that these millions not only can l ford an automobile, but that it is a necessity and an economy—gso the body and light to the mind of this happy, prosperous, enter-in people.

EF HANCE YOU ARE one of the 80 per cent of those who own Reos (vio will make that legion of tourists—namely, successful farmers by g the slack season between sowing and reaping of harvests—you'll ad your vision. You'll learn new ways of doing things; new methods, / ops you can adapt to your own soil and climate.

L SEE COWS worth ten thousand dollars apiece—herds that are te han gold mines to their owners—for these increase in richness and un with the years while those ultimately peter out.

THEN YOU'LL REALIZE that the "Millionaire Farmer" is a reality—and you'll return to your own with greater zest and enthusiasm and confidence.

SO GO BY ALL MEANS—that is the advice we give to every owner who asks our advice. And we wish we Reo folk could go with each and every one of you, enjoying your enjoyment of the tour and of the car.

AND TO THOSE WHO ASK if Reo is a suitable car for the journey—of course, these are not yet owners or they would never ask—we say yes, a thousand times yes.

IT IS LOGICAL AND RIGHT that Reo owners more than any others should contemplate the Transcontinental Tour—and that you should select a Reo for yours if you intend making it.

FOR REO WAS THE FIRST CAR ever to make the transcontinental. Reo still holds that record—for that achievement of a Reo in 1905 has never yet been duplicated.

REOS HAVE ALWAYS BEEN wonderful in the Long Run. Made for just that kind of service. In fact, it might be said that Reos were developed by the service they performed—in making the Transcontinental at a time when others considered it impossible, we learned how better to make a car that could cope with those conditions.

SO YOU'LL MAKE NO MISTAKE either in taking the great tour or in selecting a Reo to take you there and back.

AND IT DOESN'T MATTER whether your preference or your purse dictate a Four or a Six. "Reo the Fifth" the incomparable Four at $1050; or the New Reo Six "the Six of sixty superiorities" $1385—either will serve you loyally.

ON YOUR ARRIVAL THERE you'll be rewarded again by a sight such as the eyes of man never before gazed upon—the most exquisite and completest display of the handiwork of man, the achievements of civilization and of science that has ever been consummated. Verily the epitome of human progress.

YES, GO! IT'S WELL WORTH WHILE—and if you'd enjoy the trip to the utmost—the Grand Tour and the side trips in California—go in your Reo.

Lansing, Michigan, U. S. A.

EVANGELIZING CHINA'S CITIES

BY a series of startling events in Far Eastern history, that took their beginning from the defeat of China in the Chino-Japanese War of 1894-95, the Chinese scholars and rulers have been jarred out of their confidence in the sufficiency of the heathen religions in which they had trusted. As one result the portals of 1,700 of China's great and ancient walled cities are open. So long closed in sullen pride and haughty resentment at "Western barbarian intrusion," they are at last flung wide open to the American missionary. Li Yuan Hung, vice-president of the republic, entertaining the J. R. Mott party, told them to urge the home church to occupy these strongholds of heathenism, these centers of vast power, "and to do it *now*. Five years hence may be too late!"

Shantung Province, of some forty million people, has 108 walled cities, with many additional market towns, large and important, and multitudes of villages. Of these 108 centers, some 85 fall, by comity arrangements with other missions, to the American Presbyterian Mission to evangelize.

Among the Chinese Christian leaders an "Independent Church" movement had been started, to do this very thing—to reach the Gospel-neglected ruling classes of China. Instead of isolation or reduplication of work, it was proposed by some of these high-grade native workers and leaders that there should be full co-operation between them and the foreign missions. Accordingly, therefore, arrangements have been perfected between them and the American Presbyterian Mission to begin by opening at least fifteen cities in Shantung territory. Some fifty years ago the Rev. Calvin W. Mateer, D.D., revered and honored as a missionary statesman, gathered several beggar boys into a school, which has developed into the great Christian University of Shantung Province, a union institution embracing schools of arts, medicine and theology. Missionary statesmen have repeatedly declared this union mission university to be the most potent single educational factor in the non-Christian world towards making that world "a new creation in Christ." Graduates of this university are scattered all over China as leaders in its re-making, men in the greatest demand and holding every sort of position of influence and responsibility. Such men are willing to leave positions as heads of departments in government, and as professors in schools of higher learning, etc., with all the prestige and honor that such positions in China carry, in order to take up this work, and at greatly reduced salaries.

Rev. Wang Loa Tei and Family

Preaching and teaching is to be supplemented by lectures, schools, woman's work, medical work, and Y. M. C. A., and various kinds of Bible classes, thus touching many different points of approach to mind and heart. And, surrounded as each walled city is by multitudinous villages and in close proximity, it will be feasible—both appreciated and profitable—to invite their indwellers on special days to services. This evangelistic effort promises to arrest the attention and save from spiritual bankruptcy the educated classes, and stem the rising tide of an atheistic, materialistic philosophy of life. This impending bankruptcy constitutes the greatest menace to the future of China. With the grip of the old religions gone, with atheism the popular form of educated thought, and agnostic literature widely read, together with a more or less conscious desire of the educated to find something to satisfy the craving of the soul, it is easy to see that a veritable crisis has come in the religious history of China. Hence the wisdom and urgency of the above program.

If any one doubts it, let him ponder the significance of the latest religious census of Tokyo University, the crown of Japan's educational system, from which that government has rigorously barred religion: Total enrolment, 8,000; Christian, 60; uncertain, 440; atheistic, 1,500; agnostic, 6,000.

Lui Kwang Choo, a typical theologically trained man, is already engaged in this city evangelistic work. Like many of our leaders, he was a beggar boy, picked up by one of our missionaries. He became head professor of mathematics in the university, and official translator for Macmillans of higher books of mathematics into Chinese.

During the great revival services held in the college by the Rev. Ting Li Mei, when scores of students gave themselves to the ministry, Mr. Lui became convinced that he could serve the Master more efficiently as a preacher than a teacher. Accordingly, he left his professor's chair to study for the ministry three years in our Union Theological Seminary. As soon as he had completed his course, he entered at once upon his work in an ancient walled city, Ankiu. Already under his direction the place is a beehive, with a normal school of sixty girls, a boys' academy of sixty, a school for the wives of important young gentry men of the city, a woman's department in which an excellent Bible woman is at work, a large night school, a Y. M. C. A., a large primary school for boys and one for girls. All these schools are self-supporting, and the Bible is a required part of the daily curricula, and chapel is held every morning and evening.

CHARLES ERNEST SCOTT.

LOOKING CITYWARD FROM TOP OF ANCIENT WALL

A STREET SCENE JUST INSIDE THE CITY WALL

NEW CONTRIBUTIONS FOR THE RELIEF OF WIDOWS AND ORPHANS OF THE WAR

Miscellaneous Amounts

——, Mesa, Ariz., $5.50; W. C. Reiger, $16.60; Fourth & Fifth Grades of the Gladwin City School, Mich., $1.51; Mrs. H. Garside & Friends, $55; Arshamomaque Union Chapel, Greenport, N. Y., $4.20; Enoch S. Speicher, $1.75; Mrs. Laura A. Crocker & Friends, $1.25; Susan Collins, $22.58; Union S. S. of the Lutheran Church, Wagner, S. D., $3.60; Tualatin Plains Presby. Church, Forest Grove, Oreg., $21; Third Grade Children & Teacher, Ocala, Fla., $5.50; E. P. Johnson, $6; Calvary M. E. Church, Seattle, Wash., $1.25; Commercial Club, Viborg, S. D., $11; French Presby. Church, Charleroi, Pa., $337.20; J. S. Pittinger, $6; J. D. McGregor, $4; Nellie B. & Kate M. Langhead, $7.50; M. P. S. S., Adams Basin, N. Y., $38, Mission School, Houston, Ky., $6; Two Friends, Orr, N. D., $8; Mrs. B. S. Watson, $1.25; Young People's Alliance of the Evangelical Church Prairie du Sac, Wis., $45; Wide Awake S. S., Broadwater, Neb., $2.50; Baptist Church, Aurelius, Mich., $16; Christian Endeavor Society of the First Presby Church, Scottsville, N. Y., $5.71; Presby. S. S., West Durham, N. C., $7.55; Friends, Prairie Grove, Ark., $16.50; M. I. Sweadner, 75 cents; Richland's Friendly Bible Class, Rosemark, Tenn., $6.75; First Presby. Church, Berkeley, Calif., $11.26; D. B. Dwinell & Family, $1.10; Friends, Falfurias, Texas, $5.75; A Friend, Spangle, Wash., 12 cents; Eleventh Street Pentecostal Assembly S. S., Oakland, Calif., $6.85; Sage School, Barryton, Mich., $1.10; Received through the American Friends Board of Foreign Missions, Richmond, Ind., $7.40

S. Gapen & W. Pitkin, $3.50; Mrs. J. A. Otte, 90 cents; Margaret Otte, 10 cents; "Friends," Clarence Center, N. Y., $4; Baptist Church, Glenville, Neb., $1.80; Norton Bay Mission Church, Alaska, $30; A. F. Butzin, $1.25; E. Butzin, $1.25; H. E. Holtmeier, $1.25; E. S. Holtmeier, $1.25; Andrew Johnson, $4; J. H. Kilbuck, $4; Edith Kilbuck, $4; Citizens in and about Pilot Grove, Mo., $87.50; Mrs. & Lou Freeland, $8.25; Union S. S., Tokyo, Japan, $9.50; Mabel Short, $4; Judson Bible Class of Baptist Church, Hollidaysburg, Pa., $5.50; "Sacajawea S. S. Class," Lewiston Orchards, Idaho, $8.50; Union Foreign Church, Pyeng Yang, Korea, $55; Ushers' Association of the First M. E. Church, Collingswood, N. J., $30; Mr. & Mrs. B. J. Bedford, $6; G. C. Thompson, $3.40; L. A. Watson, 35 cents; In the Name of Jesus, Fayette, Mo., $1.05; Bella Hind, 75 cents; A. Williams, 38 cents; Warren Bratton, 88 cents; Mrs. J. H. Culp, $2.90; W. Bates, $1.55; Mr. John Ireland, 35 cents; Mrs. B. Skidmore, 75 cents; Maggie Riggs, $1.40; A. J. Vaughn, $1.76; A Friend, Mosquero, N. M., 40 cents; L. J. Kiser, $1.85; Geo. Hobbs, 62 cents; T. L. Korb, 20 cents; Mrs. M. Louise Brown, 35 cents; Elvie C. Taylor, $10.50; H. J. Holmes, 38 cents; Mrs. S. C. Truex, 15 cents; Sarah J. Weeks, 38 cents; Mrs. J. D. Seeley & Others, $1.35; Mrs. H. P. Wilder, $3.10; Carrie M. Willis, $3.10; Miss Addie Hastings, $1.25; J. Willis Riles, $8.50; Mrs. C. B. Root, $2.57; E. L. Grable, $2.10; Mrs. A. A. Davidson, $3.50.

High School and Friends, Snow Hill, N. C., $37.35; Raised by S. S., Cotela, Ill., $4.25; Ladies' Aid of Baptist Church, West Rome, Mich., $9; Mrs. J. W. S., $1.25; A. M., Welland, Ont., Canada, $30; Sent by A. T. Davies, $2.25; Miss Honorine Saunders, $6.50; Sunshine Class of the E. V. Church, Cherry Corners, Ohio, $7.65; ——, Jennings, La., $30; George W. Geisenaer, $72.50; S. E. Hinman, $9; Union Church S. S., Duluth, Minn., $4.55; Friends, Wilbraham, Mass., $6; "The Little Brown Church in the Vale," Nashua, Iowa, $6; The Ladies' Aid Soc. of the First Reformed Church, Bethlehem, N. Y., $7.10; C. E. Alger, $6.50.

Gifts of $100 Each

Mrs. M. A. Butler.
Alexander Redford.

Gift of $50

Mrs. M. A. Dobson.

Gifts of $25 Each

Greenvale S. S., Aplin, N. D.; Mrs. Amelia Brobst; First Presby. Church S. S., Redbank, N. J., Philip B. Hill, Members of the Songdo Station of the M. E. Church South, Mission in Korea.

John G. Reading; M. J. Blakely.

Mary McKercher; Mrs. C. A. Campbell; Geo. H. Helmers; X. Y. Z., Englewood, N. J.; Rev. A. E. Johnson, The First Church in Newton, Newton Center, Mass.

Gifts of $20 Each

Dr. & Mrs. J. A. Hall.
Collected by C. G. Blackbourn.

Gifts of $15 Each

Collections taken at Church Services, Round Lake & Oak Lake, Ont., Canada; Woman's Christian Temperance Union, Craigsville, Va.

Gifts of $10 Each

Nellie Denton; Nils Sara; Eskimoes, Bethel, Alaska; J. P. Dusenberry; John Garbutt; Mrs. C. Cox & Family; G. M. Giddings

Gifts of $5 Each

Mrs. Annie L. Curtis, "Always Ready" Class, of the M. E. S. S., Kingston, Ohio; Union Baptist S. S., Jones, Michigan; C. F. M.; Mr. & Mrs. W. W. Lewis; ——, Dandridge, Tenn.; K. M. L., Arkansas City, Kan.; Mrs. J. G. Doren; A Friend, Linden, Pa.; Mrs. Fannie S. Fry; A Sympathizer, Farmington, Mo.; Mrs. C. H. McCoy, Wm. S. Clark, Mr. & Mrs. L. J. Rockford; Mrs. Salina Knapp, C. M. D. Browne, H. S. Kenyon; E. A. Cory; J. H. Fitzgerald, Jennie E. Wilson, "The Full Gospel Mission," Keene, N. H.; H. Leyh; Ella Scott; Mrs. A. W. Reynolds; E. A. Anderson's S. S. Class of Boys, First M. E. Church, Paragould, Ark.; M. H. Cross; Louise Schroeder; Jefferson Street Free Baptist S. S., Biddeford, Me.; "Apple Blossom Band," Presby. Church, Grove City, Pa.; Primary & Junior Dept., Presby. S. S., Galway, N. Y.; M. Lizzie Herr; In His Name, Utica, N. Y.; S. W. Hamblen; J. B. S., Grove City, Pa.; Mrs. Maggie Orebaugh, ——, Lancaster, Pa.

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Fred A. Oberfell; Wm. Pergolie; J. W. B. Pharr.

Mrs. Eli Tabeth; Mrs. Wm. McKinney; Inasmuch, Ithaca, N. Y.; Mrs. C. Wentz; Jimmie D. Kiser; Mrs. W. A. Shackelford; Mrs. C. L. Denman.

Additional acknowledgments later.

A WORK THAT MUST NOT CEASE

A MEMORIAL DAY CELEBRATION THAT REMEMBERED THE WAR SUFFERERS

PLENTYWOOD, MONT., is a new town, "five years from the sod." You scarcely see a tree in the picture, and you get a ...se of a wide sweep of country all ...ound. You can also get an idea of ...e progressiveness of that section of ...e United States, for the automobiles ...rked in the foreground would fifty in number if you could see all that came together on Memorial Day when Plentywood played host to the residents for thirty miles around.

The program consisted of many musical selections, besides addresses, and, most praiseworthy of all, perhaps, a "collection for the European war sufferers." This indeed is progressiveness, to remember on Memorial Day in this country those who, thousands of miles away, are being deprived of homes and kinsmen by war. From the gifts made at this gathering $30 was sent to the Christian Herald Relief Fund for use among Polish sufferers, and has been so applied.

The fund on June 9 amounted to $159,494.13. We are glad that so many of our readers are able, amidst the many calls that are made upon their charity, to remember this Fund for the Relief of Widows and Orphans of the War. It is a grave and great duty that has been laid upon Christian hearts, and it is well that we remember the admonition to "continue in well-doing and faint not."

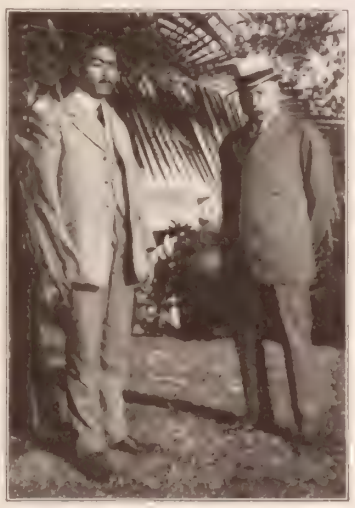
Let us suggest that many a family will experience much satisfaction in adopting a systematic method for accumulating a regular monthly gift for this fund. It is a simple idea to have a small jar or box or other receptacle properly labeled, and agree as to how it shall be filled. A self-denial tax on every luxury might be put into such a box; a thank-offering on each occasion of special pleasure enjoyed might be made; or by other easily arranged devices the box will be fairly filled in a month's time, when the contents can be forwarded as remittance No. 1 and remittance No. 2, etc., and be so credited in the Christian Herald. Such monthly gifts might be apportioned now to one country and now to another, so that eventually a family will have contributed to the relief of unhappy lives in every country affected by the war. We offer this suggestion as a help to our readers. This is a need that is entitled to the greatest generosity and that cannot despise the smallest sacrifice. So whatsoever you can do, do it heartily as unto the Lord.

Please address all gifts to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

WHOLE POPULATION CHRISTIANIZED

AFTER sixteen years spent in the small South Pacific island of Nauru, Pastor Philip A. Delaporte is in the United States, ...inging with him a record of a ...nderful achievement. An entire ...ople civilized and Christianized; a ...nguage reduced to writing for the ...st time, and the Bible, both Old and ...w Testaments, translated into the ...uruan tongue—these are some of ...e results of his years of labor.

Pastor and Mrs. Delaporte went to ...uru in April, 1899, and since then ...ve labored unceasingly with the ...tives. Nauru, a tiny isle of the Mar...all group, only eighteen miles in ...cumference, and twenty-seven miles ...th of the equator, ...s a neglected field. ...e name in the ...rnaoular means ...leasant Island." ...ere, sixteen years ...o, Mr. Delaporte ...ind a savage peo...e, numbering 1,500, ...dy a little removed ...m cannibalism—a ...ple with a meager ...nguage—in short, ...e of the most ...promising fields ...aginable for mis...nary work. In addition to other discouraging features, Nuru is isolated, being 400 miles from the other Marshall Islands, and subject only the occasional ...l of a copra-trad...r schooner, or a ...p seeking some of ...e rich phosphate deposits of the ...and. The population since 1899 has ...anged, many Chinese laborers having been imported. The natives have ...creased, and now muster only 1,300, ...h instead of being savages they read ...d write their native tongue, they are ...sically educated, and all are sin...e Christians.



DETUDANO AND MR. DELAPORTE

"It was fourteen years ago that I ...ided to translate the Bible for the Nuruans," said Mr. Delaporte. "Ac...dingly I set aside a portion of each ...y for the work, which proved ex...mely difficult. The language had ...ver before been written, and dif...fed greatly from that in use in other ...ands of the Marshall group. The ...ole vocabulary contained less than ...00 words. I found practically no ...rds for abstract qualities, such as ...ercy,' 'justice' and 'right.' Often I ...ould spend days talking with the elders of the tribe, seeking one word. In seeking a word for 'mercy,' for instance, I asked them what they would do if, after a battle, they found an enemy lying wounded in the blazing sunshine. The answer was a careless shrug. 'Oh, we'd let him lie there,' they replied. Similarly, there was no word for 'cross,' but after several days I noticed that a hoist for the fishing nets was constructed like a cross, and so secured the word I wanted."

The translation of the New Testament was completed in 1908, and in 1910 Ruth, the Psalms and 117 hymns had been translated. Both the New Testament and the hymn book were published on Nauru Island, printed in the native tongue on a hand-press, which was sent down as a gift by the Hawaiian Mission Society of Honolulu. Mr. Delaporte's work was done as a working missionary for the Central Union Church of Honolulu, and most of his assistance came from that Hawaiian city. Besides the New Testament and the hymns, Mr. Delaporte translated and printed on the island a complete copy of "Robinson Crusoe."

Mr. and Mrs. Delaporte are accompanied on their trip to the United States by Miss Olga Meitzner, who has been assistant in the mission work, and by Tim Detudano, a full-blooded native, who has helped with the translations, and has been a teacher in the Nauru schools.

One thousand copies of the Bible in Nauruan will be printed in New York City, and 500 copies of the hymn book. Mrs. Delaporte's work has been to teach the Nauruans to read music and to sing, and to train native teachers for the native schools.

Tim Detudano is sent to the United States at the expense of the native Christians, and because of their fervent desire to have one of their own people present while the word of God is being printed for them. The natives raised the necessary $500 for his transportation and other expenses, most of them having to sell their pigs and chickens to make up the amount.

Honolulu, H. I. HALLETT ABEND.

Among the Workers

AT THE CLOSE OF THE year's work in the Bible Teachers' Training School, New York, of which Dr. Wilbert W. White is president, thirty graduates received diplomas, twelve religious bodies being represented by this group.

—CHARLES H. HARRINGTON, secretary of the Fanny Crosby Memorial Building Fund, 509 Security Building, Bridgeport, Conn., announces the issuance of a Fanny Crosby Memorial Booklet, a copy of which will be mailed to every contributor to the fund. The cover is decorated with the famous hymn-writer's favorite flowers —violets.

A READER OF THIS JOURNAL in Bristow, Va., writes: "Mr. Albert E. Lipphard, of Washington, D. C., has a unique way of spreading the Gospel. His work lies among the mountains of Virginia and West Virginia. He starts out on walking tours, covering long distances through lonely mountains and places where no churches or ministers are found. He carries the Word into thousands of log cabins."

—THE LATEST INSTITUTION of the Soul Winners' Mission Work, Stuart Robinson College, is situated at Blackie, Letcher County, Ky., in the farthest Cumberlands. There was neither school nor church there two years ago. Over $2,500 of the cost of the college building were given by friends in the North, and over $1,000 of the cost of the "Mary Rose Dormitory," by a noble woman in Connecticut. Though not yet two years old the college has seven professors, and one hundred and sixty-seven Highland pupils, most of whom walk miles to school. There are now nearly one hundred children in attendance.

—REV. G. CAMPBELL MORGAN, D.D., of London, has accepted the invitation to be one of the speakers at the General Conference for Christian Workers at Northfield, July 30 to August 15. Owing to a severe attack of typhoid fever, Dr. Morgan was compelled to abandon his proposed visit to India and the Far East in October, but on the first of March was able to resume his pastoral duties in Westminster Chapel. Among the speakers already secured for the coming summer are: Rev. Cornelius Woelfkin, Right Rev. Arthur S. Lloyd, Dr. John R. Mott, Rev. G. A. Johnston Ross, Mr. Nolan Rice Best, Mr. George Sherwood Eddy and Rev. Milton S. Littlefield, of New York City; Rev. Sidney A. Weston, D.D., of Boston; Rev. Charles Inglis, of London; Miss Margaret Slattery of Fitchburg, Mass.; Rev. J. Stuart Holden, London; Rev. John C. Scott, of China.

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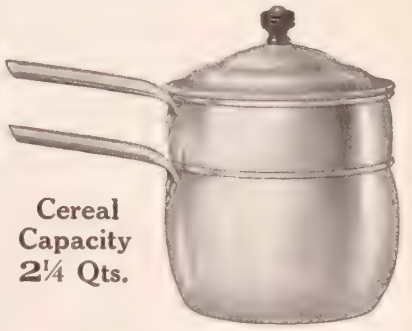

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A WEEK *in the* WORLD'S NEWS

TO THOSE American mothers who are not burdened with superfluous wealth, there is something interesting in the announcement, recently made in the Surrogate's Court in New York, that an annual allowance of $20,000 may, in certain conditions, be insufficient for the support of a child. In the report filed in that court by Mrs. Astor, the widow of John Jacob Astor, who lost his life on the Titanic, she shows that there has been an annual expenditure of over that amount for the maintenance of the home in New York which is occupied by herself and her little son three years of age. The little John Jacob is the beneficiary under his father's will of the income of a trust fund of $3,000,000, the income being somewhat more than $140,000 a year. This is being held for him until he is of age, and meanwhile $20,000 is allowed yearly to his mother for his support. In her accounting, the mother shows that the expenses have far exceeded the allowance. The boy's share includes the payment of one-third of the maintenance of the New York home, and the mother claims that a more liberal provision is necessary. These facts strikingly emphasize the different standards of living in a great city, where there are thousands of mothers who would regard an allowance of a few hundred dollars a year for their little ones as absolute affluence.

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KEEPING THE PUBLIC INFORMED. Germany's reply on the Lusitania note was received in Washington May 31. The following headline announcements of the President's response are from the New York Times: (May 31) "Prompt Rejoinder Likely: Will Probably be Sent to Berlin Within 24, or at the Most 48 Hours"; (June 1) "President's Answer May Go Tomorrow"; (June 2) "Note Now in Preparation"; (June 3) "Washington Inclined to Give Berlin Time to Understand American Sentiment"; (June 4) "President's Note is Ready; To be Sent Without Delay"; (June 5) "Note Probably Will Go to Berlin Today"; (June 6) "Note Needs Final Touches"; (June 7) "President's Note Going in 24 Hours"; (June 8) "Note Not Delayed, President Explains; it Will Probably be Cabled Today"; (June 9) "President Reads Note to Cabinet; Verbal Changes Suggested"; (June 10) "Wilson's Note Has Gone to Germany."

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WILL KEEP HIS SOUL CLEAN. An International News Service despatch from East St. Louis, Mo., June 2, says: "George F. Heller, proprietor of a forge works here, has declined an unlimited order from France for shrapnel casings. The order would have amounted to $90,000 a week. Heller is opposed to war." Writing on this subject to the Christian Herald E. A. Brininstool of Los Angeles, Calif., expresses an opinion that will be shared by many others. "It seems to me," says his letter, "that this man has solved the problem of peace and the ending of the war; so far as he is concerned, at least. If all the makers of arms, ammunitions and all the other war-horrors would take this same decided stand in the United States, it wouldn't be long before the coo of the peace dove would be heard in the land. War is hell, but it isn't Heller—not in this instance."

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TURNING THE TABLES ON A GREAT PEST. While the locust (just now of news interest) is essentially a plant-devourer and famine-bringer, there are many well-authenticated cases in history showing that populations, reduced to the last extremity, have utilized the destructive insect as food. Diodorus Siculus relates that an Ethiopian tribe were known as Acridophagi ("eaters of locusts"), while Aristotle writes of a certain part of Greece where the people regarded them as delicacies. Layard, the explorer, found on the engraved monuments pictures of dried and preserved locusts on rods, presumably indicating their use as food. It is not believed that any race today eats them. They are regarded everywhere in the East as an abhorrent calamity, and the presence of vast swarms in Palestine this spring is held to be a forerunner of complete crop failure, both of fruits and cereals.

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BOYCOTT THE FLY! A nation-wide war has been declared against the house-fly. Unlike the swat-the-fly movement, which is making warfare on flies by means of killing them, the new campaign is to annihilate the danger of flies by "boycotting" them. The "Boycott-the-Fly" League has been launched with Ferdinand Herb, M.D., of Chicago, as its chairman. The other charter members include Dr. Emil G. Hirsch, Mrs. Ella Flagg Young, Carter H. Harrison, Rev. John Timothy Stone, D.D., and Dr. John Dill Robertson, commissioner of health of Chicago. The principal danger of the fly is the infection of our food supply, especially in large cities, where the germs of disease abound. Intelligent women are already demanding that dealers keep flyless stores. The league wants everybody to become a fly boycotter. To become a member one must simply pledge himself not to ever again eat food on which flies have been seen, or which is unnecessarily exposed to flies.

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AN UNUSUAL INTERNATIONAL COMPLICATION. Legislation known as the Seaman's Act, passed by the last Congress, provides among other things that a foreign sailor in an American port can claim half his wages at pleasure; requires a majority of foreign crews to be able to understand the commissioned officer's language; determines the proportion of veteran sailors who must man lifeboats, and exempts foreign sailors from arrest for desertion, all of which conflict more or less with the contracts under which the crews of various nationalities are shipped. These provisions have met with strong objection from several European countries whose commercial treaties with the United States are said to be impaired by this new law. In consequence the United States Government has notified twenty-one of the principal nations that we will terminate the provisions in the treaties which conflict with the Seaman's Act; the disturbing law will not take effect as respects those countries until the expiration of at least one year. If these countries will not consent to the proposal of the United States, the treaties themselves will have to be canceled, and that will involve the readjustment of a vast number of existing regulations covering transfers of property, consular duties, customs and port rules and kindred international relations of a commercial character.

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BURNING OF TROOP TRAIN IN ENGLAND AFTER COLLISION

SOLDIERS KILLED NEAR HOME. Three trains came into collision and afterward caught fire on the Caledonian Railway at Gretna Green, Scotland, May 22, one being a troop train, one a local, and one an express from London to Glasgow. Nearly 200 soldiers perished and twice as many were injured. The troop train and local first collided, and then the express crashed into them. Before the fire brigades reached the scene, many travelers were burned alive. This was one of the most disastrous railroad wrecks that Great Britain has suffered.

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WOULD MAKE IT PLEASANTER TO GO TO LAW. Ex-President William H. Taft has advocated before the Judiciary Committee of the New York State Constitutional Convention that radical reforms be made in court procedure. He recommends the substitution for the Grand Jury of a provision for trial on information secured for the court by a prosecuting officer; heavy reduction in the number of kinds of civil cases requiring trial by jury; empowering the judiciary to formulate rules of procedure for courts; consolidation into one single system of all the courts in order to increase efficiency and obviate the notorious delays of the law; and simpler methods of impeaching judges in order to lessen derelictions on the bench.

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THEIR FAME ACKNOWLEDGED. The 100 electors who are appointed quintennially to select from names nominated by the general public, five for the five tablets which are inscribed every five years in the Hall of Fame of the New York University have chosen seventeen names of Americans out of more than 200 nominated by the public from which ultimately, in September to select the special five. The seventeen candiates so chosen are: Francis Parkman, author; Mark Hopkins, educator; Horace Bushnell, preacher and theologian; Joseph Henry, Benjamin Thompson and Louis Agassiz, scientists; George Rogers Clark, Nathaniel Greene and Thomas J. Jackson, soldiers; Rufus Choate and Thomas McIntyre Cooley, jurists; Samuel Adams, Patrick Henry, John Jay and Alexander Hamilton, statesmen; Charlotte Saunders Cushman, actress.

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AMERICAN IMPORTERS IN STARVATION ZONE. On June 11 most of the important New York importing firms met to take steps to impress Washington with the imminence of the ruin that threatens many of these houses because their stocks of merchandise for the fall trade shipped from Germany and Austria are held up in European ports by the British restrictions on commerce with those countries. The importers claim that $30,000,000 worth of non-contraband merchandise is detained abroad in that manner. A committee of prominent merchants has been appointed to wait upon President Wilson and the State Department with a statement of the situation and a demand that the United States take prompt action in their behalf. The importers say that the United States Government is holding millions of dollars in duties on these shipments.

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EXTENDING THE RURAL DELIVERY. The Post Office Department has added 710 routes to the Rural Free Delivery system, and extended the former routes so that, in all, 87,850 families not formerly served will have the benefit of free delivery.

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WILL PUSH THE JITNEY. The national Automobile Chamber of Commerce decided at its annual meeting in New York that the jitney mode of transportation is in demand by the public and should be encouraged and supported by the makers. Regulation of the jitney service by municipal authorities was approved.

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MERELY A COINCIDENCE. On Memorial Day, when the flagship of Rear-Admiral Caperton, the Washington, anchored off Vera Cruz, in the customary salute, a reply salute was fired by a Carranza battery on shore. This was not quite one anniversary of Rear-Admiral Henry T. Mayo's demand that General Huerta salute the Stars and Stripes, that famous demand, backed up by the President, having been made exactly fourteen months ago; but since the salute, Admiral Mayo has been appointed by the President as vice-admiral, the first of the three vice-admirals authorized by the last Congress: the other two have not yet been decided upon. Vice-Admiral Mayo is in command of the first division of the Atlantic fleet at present, and will also be second in command of the entire Atlantic fleet.

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MEXICAN LEADERS FAIL TO ELIMINATE THEMSELVES. There is as yet no evidence that President Wilson's warning to the warring factions in Mexico has inclined them to a state of common amity. Battles are still being fought of which the reports are not reliable, but evidently this bandit warfare is killing off a great many belligerent individuals. The country is said to be rapidly approaching a state of great suffering through shortage of food supplies; bread riots continue in many places; refugees from Mexico City and other interior points are appearing at Vera Cruz and other coast towns. Villa is credited with having caused the arrest and trial of three Americans at Juarez with the charge of counterfeiting, and has had them removed to Chihuahua for execution. The United States Government notified the Villista authorities that our government insisted on examining the evidence before execution of the sentence, and demanded delay. The press of June 12 intimated that the execution might take place.

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GO IN AND POSSESS THE LAND! Secretary Lane of the Department of the Interior has recently opened to entry under the Enlarged Homestead Act more than 60,000 acres in New Mexico; more than 1,500,000 acres in South Dakota; more than 185,000 acres in Montana, and more than 40,000 acres in Wyoming. Upon the recommendation of Secretary Lane, the President has restored to entry more than 29,500 acres in western Wyoming, which have heretofore been included in phosphate reserves.

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MASSACHUSETTS LIKES ITS MILK CLEAN. The Department of Agriculture is repeating its last year's offer of cash prizes to dairymen for merit in producing clean milk through all the stages, about 500 prizes being offered, the largest being $50. The contest is by districts and closes August 31. Massachusetts would be a good state to go to for a drink of milk during this period.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

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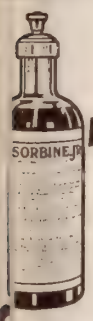

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by rubbing in a few drops of Absorbine, Jr. It is surprising how promptly it penetrates and acts—how clean and pleasant it is to use and how economical, because only a few drops are required to do the work.

Absorbine, Jr.
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A ***Liberal Trial Bottle*** will be sent to your address upon receipt of 10c in stamps.

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Temple Street, Springfield, Mass.

THE YOUNG PEOPLE'S MEETINGS

FOR JULY 4, 1915

National Ideals

Christian Endeavor and B. Y. P. U. Isa. 62: 1-7

OUR topic committees have connected Patriotism and Home Missions for this Fourth of July meeting. The complete subject is: "National Ideals, and How Home Missions Will Promote Them."

The "National Americanization Day Committee" has been making plans to have Independence Day this year devoted to our new American citizens. Exercises for the day are to be planned with the idea of making them feel "at home." And it is recognized that not only must the new male citizens be made to feel the thrill of American opportunity and liberty, but the immigrant women must be helped. It is planned ultimately to make use of public school buildings and have regular classes in citizenship for men and in other useful knowledge for women.

The church must help. We want to make these friends not only Americans, but Christians.

The regret comes strong again with every recurring Independence Day that our country is still so far from the realization of true liberty and real justice. Side by side, for instance, with the good news that these fresh efforts are to be made for the welfare of our newcomers from other lands is the news that women will probably soon be put to work in our steel and iron mills. That is only one item in the long, sad list of economic wrongs that curse us. So many overworked, so many underpaid, so many underfed—so many deprived of that one thing to which every human being has a royal right—the chance to work!

We need to be like the watchman to whom God sent his message through Isaiah: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

Last, but what should have been first, we must remember our duty to the rest of the world. Not to fight, but to serve—to show other nations the way to forgiveness, and peace, and helpfulness, and love, and freedom, and happiness. This is what American must mean. And you and I can help.

There is one more thing, after all. Do not forget that these young people's meetings are *prayer* meetings. There should be a good deal of praying on this Fourth of July that God will keep us steady and true and will give us, for the tasks that lie ahead, great measures of his wisdom, power and love.

Jonah's Message

Epworth League. Jonah 3: 1-10; 4: 1, 2, 4, 11

THE complete wording of our title is "Remembering Jonah's Whale and Forgetting His Message." Jonah's whale has been a favorite topic of discussion for centuries. But the abiding and vital things about the story of Jonah are first, the lesson of the peril of trying to run away from God and our work, and second, the message itself which Jonah delivered. It took a brave man to enter that big city and go about the streets crying "Yet forty days, and Nineveh shall be destroyed." It requires courage to go about any community or nation today, declaring that the trend of affairs is wrong, and urging men to go the other way.

We must beware of being led astray by popular opinion. In Jonah's case it was one man against a whole city, but Jonah was right and the city was wrong. Fortunately for Nineveh, the wrong multitude yielded to the one right man, and the city was saved. Who can tell what any one of us might do if we would speak out one brave word of warning?

THE PRAYER LEAGUE

THESE sad words come in a letter from Talladega, Ala.: "Young parents are about to lose a little baby from severe illness. They are heart-broken at the very thought. Please pray earnestly for the child's recovery."

This week's mail brings much good news of answered prayer. The same friend who sends the request just mentioned writes: "Twice before I have asked your prayers and have received answers both times." A "Believer in Prayer" writes: "I wish to acknowledge God's goodness in answering prayer for a relative who was to be tried in June on a serious charge. An earlier hearing was obtained and he was completely exonerated from the charge." E. P. N. writes: "The man for whom I requested prayer has entirely stopped drinking. His eyes seemed to be opened to the great evil of it in a very wonderful way, when it seemed for a while like an almost hopeless case." Miss N. O. writes: "My friend who was losing his mind is home again, much improved."

W. D. writes: "After months of prayer and faith and waiting upon God for the fulfilment of his promises to those who believe he is a *faithful Promiser*, the way has been blessedly opened for a minister to engage in work for his Master." A Reader from Valley Falls, N. Y., writes: "I want to acknowledge two direct answers to special prayer and also tell how the reading of the Answered Prayer column has strengthened my faith." A Friend from Lititz, Pa., writes: "Last January I asked you to pray for our revival services held in our church, and God answered the prayer. We received over one hundred souls into the church." Another friend from Leominster, Mass., writes to acknowledge the conversion of over three hundred souls as a result of the revival in that town, and also for three children who are "growing in grace and knowledge of the Lord."

Acknowledgments of answers to prayer have also been received from:

A. E. H., Upper Sandusky, Ohio; G. W., Montana; J. M. W., Reader, Ontario; A. J., Newark, N. Y.; M. B. O., Coahoma, Texas (for the restoration to health of father and cousins; J. J. and F. R. R.; Mrs. F. R., Coxsackie, N. Y.; A. G., New Edinburg, Ark.; A Friend, China Spring, Texas; A Reader, Winston-Salem, N. C.

Prayers are asked for revivals at Mille Roches, Canada; Obion, Tenn.; Upper Sandusky, Ohio; Lititz, Pa. (blessing upon tent meetings; that many may be saved); Pulaski, Iowa; Cassey, Iowa. A Reader asks prayer that a country Sunday school may become a blessing to the community; Mrs. L., that Sunday school on Cherry Creek, Mont., may be successful, and that a church may be started in addition to the Sunday school. Mrs. F. H. E. urges prayer that the dreadful sale of drink and drugs may be abolished and vicious resorts closed. Rev. R. G. H. asks prayer that God may open the way for him in his new venture, the evangelistic field, that many souls may be saved; Mrs. E. M. S., Ohio, that her husband may obtain a pastorate; Mrs. R. A. R., that a minister desiring a field of labor may receive a call in the near future. Another reader reminds us of our duty to pray for a nation-wide revival, and still another of that biggest and most urgent prayer—that the whole world may be saved.

Twenty readers ask prayer for the mental restoration or strengthening of relatives, friends or themselves.

Ten friends ask prayer for the restoration or strengthening of sight for relatives, friends or themselves.

Fourteen friends ask prayer that relatives or friends may be delivered from the drink habit. Four that friends be delivered from the drug habit.

Forty-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Ninety friends ask prayer for the conversion of relatives or friends, including one that five brothers may be saved, also their wives and children; another that a backslidden minister may be brought into the light.

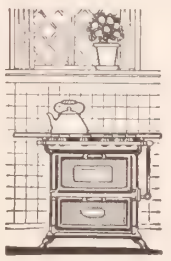
Fourteen friends ask prayer for special spiritual blessing for relatives or friends.

Where Do You Spend Washday?

At the tubs all day? No matter how big your wash is, you can do it in half the time, with less than half the trouble, if you use Fels-Naptha Soap.

For instance—this isn't just a tubful of dirty clothes, soaking. It's a tubful of clothes soaped with Fels-Naptha, and put to soak for 30 minutes.

That's the reason why this woman isn't hard-rubbing the life out of them on a washboard. It's the reason why her work is easily done in half the time it used to take. Not yet noon and most of the washing done.



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LUTHER IN ENGLISH

A NOTABLE EVENT IN THE WORLD OF RELIGIOUS LITERATURE

THE A. J. Holman Company of Philadelphia has launched an enterprise that commands general notice: it has begun publishing an edition of the writings of Luther in English. Attempts have been made a score of times, beginning as far back as thirty years after Luther's death in 1546, to make the principal writings of Luther accessible to English readers. Even today the world possesses quite a respectable collection of expository, polemical, and epistolary writings of the German reformer, done more or less happily into English. The latest and most ambitious effort of this kind was begun about fifteen years ago by Dr. Lenker of Minneapolis, whose aim is to publish the entire works of Luther in English. A dozen volumes have appeared so far.

The present undertaking of the Holman Company aims to publish a series of ten volumes octavo, each to contain about four hundred pages. Such writings of Luther as have had a formative influence on the thought of his age and as are of abiding value are to be reproduced in this series. But this Holman series of Writings of Luther will possess features that render it distinct from, and in a manner superior to, any previous undertaking of this kind.

To begin with, each treatise of Luther presented in this series is introduced by a scholarly article of the translator or editor, in which the historical facts regarding the causes that prompted Luther to write the treatise, and also regarding its publication and the effects it produced, are given, the subject-matter of the treatise is discussed and outlined, and difficult points in Luther's theology are explained. The translations for this series are being made from the best accredited originals, those that have been used for the renowned Weimar, or Kaiser, Edition of Luther's Works. The introductory articles and the more than five hundred foot-notes evince close study of Luther's literary remains, and extensive acquaintance with the literature that has sprung up about Luther and his most important writings. If we add to these distinctive marks the very serviceable index and the fact that Scripture references and topical divisions are printed in the margin, we have here a wisely thought out and well executed plan far surpassing anything that has been attempted heretofore in the way of giving what is immortal of Luther to the English-speaking world.

What Dr. Jacobs says in the introduction to this initial volume of the series and to the entire series, the volume itself shows to have been achieved. "In order to judge Luther, we must know all sides of the man, and read the heaviest as well as the lightest of his works, the more scientific and theological as well as the more practical and popular, his informal letters as well as his formal treatises. We must take account of the time of each writing and the circumstances under which it was composed, of the adversaries against whom he was contending, and of the progress which he made in his opinions as time went on. The great fund of primary sources which the historical methods of the last generation have made available should also be laid under contribution to shed light upon his statements and his attitude toward the various questions involved in his life-struggles."

From a perusal of the contents of this volume, we feel justified in saying that men who have been eager to read all they could about Luther will by this volume be strongly attracted to read Luther himself, and be enabled to read him intelligently and profitably.

THE men who have been engaged in the preparation of this volume are all men of prominence in the American Lutheran Church and well equipped by general and special training for their tasks. They are Dr. T. E. Schmauk, Dr. H. E. Jacobs, Dr. C. M. Jacobs, Dr. M. Reu, Dr. J. L. Neve, Rev. A. T. W. Steinhaeuser, Rev. W. A. Lambert, Rev. J. J. Schindel, and Rev. A. Steimle.

From the contents of the first volume of this series we infer that a chronological order will be followed in the selections from Luther to be offered in the series. First is his "Disputation on the Power and Efficacy of Indulgences," the famous Ninety-five Theses of October 31, 1517, which were his challenge to Tetzel's infamous traffic, and, as Luther said later in a treatise against Duke George of Saxony, "started this hubbub." The letters which Luther wrote to Archbishop Albrecht of Mainz, to his friend John Staupitz, the superior of the order of Augustinian Friars, and to Pope Leo X in transmitting the theses to them, accompany this "Disputation," and together with them form one unit.

The next unit is the "Treatise on the Holy Sacrament of Baptism" of 1519; the third, "A Discussion of Confession"—the *Confitendi Ratio* of 1520; the fourth, "The Fourteen [Propositions] of Consolation for Such as Labor and are Heavy Laden"—the *Tessaradecas Consolatoria* of 1520; the fifth, the "Treatise on Good Works," with the dedicatory letter to Duke John of Saxony, of 1520; the sixth, the "Treatise on the New Testament, that is the Holy Mass," of 1520. As the full title shows, this is not a treatise on the writings of the New Testament in our Bible, but on the second sacramental ordinance of our Lord, which he called "the new testament in his blood." The last unit in this volume is a polemical writing, "The Papacy at Rome." This treatise was wrung from Luther by the silly reasonings of the Franciscan friar Augustine von Alveld of Leipzig in 1520. Alveld had not only indulged in gross vituperations of Luther, but was also misleading the common people by his book on the supremacy of the outer organization of the church. The book was so poor that Alveld's own order was ashamed of it and sought to suppress it.

THE variety of selections made for this volume is such that the reader becomes impressed at once with the fertility of Luther's mind and his versatility in treating religious subjects. In all his writings, however, he has but one aim: to make the Bible dearer to men. When his books were to be published in 1539 he wrote: "I would gladly have seen all my books forgotten and destroyed, if only for the reason that I am afraid of the example (viz., the example set by preserving and collecting them). For I see what benefit it has brought to the churches, that men have begun to collect many books and great libraries, outside and alongside of the Holy Scriptures; and have begun especially to scramble together, without any distinction, all sorts of 'Fathers,' 'Councils,' and 'Doctors.' Not only has good time been wasted, and the study of the Scriptures neglected; but the pure understanding of the divine Word is lost, until at last the Bible has come to lie forgotten in the dust under the bench. Although it is both useful and necessary that the writings of some of the Fathers and the decrees of some of the Councils should be preserved as witnesses and records, nevertheless, I think, *est modus in rebus* (there is moderation in all things); and it is no pity that the books of many of the Fathers and the Councils have, by God's grace, been lost. If they had all remained, one could scarce go in and out for books, and we should still have nothing better than we find in the Holy Scriptures. Then, too, it was our intention and our hope, when we began to put the Bible into German, that there would be less writing, and more studying and reading of the Scriptures. For all other writings should point to the Scriptures, as John pointed to Christ, when he said, 'He must increase, but I must decrease.' In this way every one may drink for himself from the fresh spring, as all the Fathers have had to do when they wished to produce anything worth while. Neither Fathers nor Councils nor we ourselves, will do so well, even when our very best is done, as the Holy Scriptures have done; that is to say, we shall never do so well as God himself. Even though for our salvation we need to have the Holy Spirit, faith and divine language and divine works, nevertheless we must let the prophets and apostles sit at the desk while we sit at their feet and listen to what they say. It is not for us to say what they must hear. Since, however, I cannot prevent it, and without my wish, they are now bent on collecting and printing my books—small honor to me—I shall have to let them put their energy and labor to the venture. I comfort myself with the thought that my books will yet lie forgotten in the dust, especially when, by God's grace, I have written something good. 'I am not better than my fathers.' (I Kings 19: 4.) The other kind will be more likely to endure. For where the Bible can be left lying under the bench, and when it is true of the Fathers and Councils that the better they were, the more completely they have been forgotten; there is the hope that, when the curiosity of the age has been satisfied, my books also will not long remain; the more so since it has begun to rain and snow books and 'Doctors,' of which many are already forgotten and gone to dust, so that one no longer remembers their names. They themselves have hoped, to be sure, that they would always be in the market, and always schoolmaster to the churches.

"Well, then, let it go, in God's name! I only ask in all kindness that the man who wishes at this time to have my books will by no means let them be a hindrance to his own study of the Scriptures, but read them as I read the orders and the ordures of the Fathers and the books of the sophists. I look now and then to see what they have done, or learn from them the history and thought of their time; but I do not study them, or feel myself bound to conform to them. I do not treat the Fathers and the Councils very differently. In this I follow the example of St. Augustine, who is one of the best, and almost the only one of them to subject himself to the Holy Scriptures alone, uninfluenced by the books of all the Fathers and the Saints. He brought him into a hard fray with St. Jerome, who cast up to him the writings of his predecessors; but he did not care for that. If this example of St. Augustine had been followed the Pope would not have become Antichrist, the countless vermin, the swarming, parasitic mass of bugs would not have come into the church, and the Bible would have kept its place in the pulpit."

This deprecatory statement of the reformer—by the way, a sample of the translator's work in this Holman series of Luther's writings—shows the spirit that was in this man, and the master passion which dominated all his thinking and writing. As in his own day, people will still in our own conceive the notion that a man who thus speaks of the Bible and his own work can help others to understand the Bible and make it a power in men's lives. It is because he keeps in such close touch with the Bible that Luther's writings are so strong, clear, and fascinating.

W. H. T.

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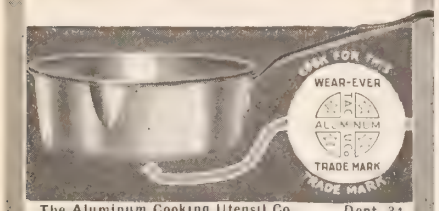

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ABSALOM'S FAILURE

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JULY 4.
II SAM. 18: 1-15

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Children, obey your parents in the Lord: for this is right." Eph. 6: 1.

This is magnificently said. The apostle bases his plea for obedience to parents, not on the ground of expediency, courtesy, gratitude, or fitness, but on that eternal law which is the foundation of God's throne. More than this, there is an answer from the depth of all hearts, especially of children's hearts, to such an appeal. A child knows intuitively that it is right to do right. And when the command is heard, the soul knows instinctively that it is a voice which may justly claim obedience, and that it cannot be refused without a sense of wrongness and condemnation. When the mistrel Blondin sought the intercepted and imprisoned king of England, he sang under the windows of each castle-keep an air which Richard and he had composed together. At last, after many ineffective efforts, he heard note by note a response, and knew that the king was there. This led to his ultimate ransoming. Similarly when the eternal law of rightness is announced before the heart of childhood, as yet unblurred and sensitive, there is a deep-down thrill of holy consent and obedience. It is always right to do right, and you know it, and the sooner you perform what your conscience admits, the happier you will be.

The Story of Absalom

By Arthur H. Howland

THERE is a peculiar and perennial mournfulness about this story of Absalom. The story proper begins with the words: "In all Israel there was none to be so much praised as Absalom for his beauty." It ends with the words which have echoed down through the centuries as the universal cry of the father heart over the son who has come to the end of a wasted life: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" One can hear in the very words the choking sobs of the old king, as he climbs the stairs to the room over the gate.

Lessons on the story crowd thick and fast to tongue and pen.

Most striking is the lesson that the promises sin makes are lies. Absalom had had a vivid picture of what the end of his course would be. It was to be a palace, a throne, a crown for his beautiful head, courtiers, armies, wealth, honor, and pleasures manifold. That was the picture of the promise. But this was the picture of the fact: A dead man hanging by his abundant hair to the low, tangled branches of an oak, with three arrows through his heart—this and that broken-hearted father stumbling up the stairs, blinded by tears and strangling with sobs.

Sin always lies. It simply does not pan out as promised. A Christian Herald editorial a week or two ago reminded us again that there is always that fatal "at last" to sin. At last it biteth and stingeth. Sin never defaults in payment of its wages—"the wages of sin is death." Sin goes straight to a sure end as the needle points to the pole. "Sin, when it is finished, bringeth forth death." It is very foolish to be misled by the false pictures painted by temptation which hide what is always a grim equivalent to the dangling body and the three darts.

Trace Absalom's downfall step by step. He began with what may have been, at least in that long-ago time, an almost worthy motive, that of punishing a great wrong, a wrong which King David should have punished, but did not. In punishing the wrong Absalom killed his brother, and was forced to flee into exile. After two years in exile he returned to Judah, but for two years more did not see his father.

But the narrative has already indicated dangers. The handsome young prince is impetuous, wrathfully impatient. When Joab delayed coming to arrange an interview between Absalom and his father the young man set fire to his barley fields. Then came the interview and the reconciliation with David.

Next appears vanity—a love of luxury and display—"chariots and horses, and fifty men to run before him."

Next ambition—the desire to be king. He was probably the heir to the throne. Amnon was dead, and from the fact that Chileab's name is not repeated after it is first mentioned in II Sam. 3: 3, it is supposed that he also had died. But Absalom grew tired of waiting for his father to die. He began to covet the kingdom. And covetousness began in his heart its always deadly work. If it is not expelled covetousness will lead almost inevitably to theft, so "Absalom stole the hearts of the men of Israel."

He did this by pretending to sympathize with them, by saying what he would do if he were king, by treating all with a mock courtesy and deference.

Insincerity in his social relations led to the far deeper sin of insincerity in religious profession, and we see the false young prince pretending that he must go to Hebron to fulfil a religious vow.

Then came open rebellion—the war against his aged father—and the fatal battle.

Beauty, insincerity, covetousness, the false use of personal charm—above all and through all, selfishness—selfishness that always seeks self-gratification, selfishness that in the end will not stop at any cruelty or crime—that is the story of Absalom.

How avoid that path and that fate? Begin with caring not about outward beauty but inward beauty. Paul lays down a safe itinerary that will end, not with such tragedies as a dead traitor-son, a broken-hearted father, a divided kingdom, a field heaped with slain, but with true peace and gladness: "Finally, brethren," he urges, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." And "Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

Crying for the Moon or Mud

By Amos R. Wells

PHILLIPS BROOKS once gave the wise advice, "Mean to be something with all your might." "Something good, or something worth while," the great preacher meant. Absalom meant to be something with all his might, but it was a base something, to achieve which would have been worse than failure. "God wants us to be ambitious," said the saintly A. J. Gordon; "he wants us to have good works that somebody can see." Dr. Parkhurst puts it this way: "Laboring toward distant aims sets the mind in a higher key, and puts us at our best." God was not displeased with Absalom for aiming, but for aiming so low. Ambition is one of the noblest things on earth, if it is in harmony with our Father's ambition for us.

Dr. W. L. Watkinson, the great

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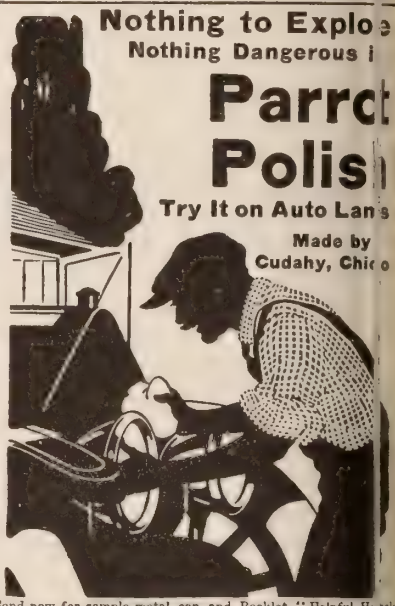

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glish Methodist, once read in a wspaper the sneer that Christians th their notions about immortality d God were like children crying for moon. "I was so glad to hear it!" claimed Dr. Watkinson. "One of the est things on the planet is a child ing for the moon! It would be a ry time for us if the children ceased cry for the moon. Why, a child ing for a moon is the mainspring of ilization. When Sir Isaac Newton s a child he cried for the moon, and en he became a man he got it, and sun and the stars thrown in." salom's fault was not in crying for moon, but in reaching out and sping—mud.

t is deeply interesting—and deeply gusting—to see how closely Absa-n's political methods are followed the average modern politician, so le has the world learned in twenty-hundred years! Still the man who s ambitions for place and power ows out crafty hints of weakness, worse, in those now occupying office, l is liberal in promises of ideal con-ions if only he is given authority.

here is a record of one man, John tley Morehead, who was actually ced into Congress. It was seven rs ago, and the Republicans of rth Carolina got him to stand for tion, urging that they only wanted use his name—he was a busy manu-facturer—and that he stood no chance ing elected. He made no speeches l attended no meetings; but, to his speakable dismay, he was elected. bitterly denounced what he called "base treachery" of his friends, l went to Washington with a sore rt. Thus it was with George Wash-ton when he was named for com-nder of the Revolutionary army—he hed from the room in vast surprise l confusion. Thus it is said to have n with Pope Pius X, the predecessor the present Pope, who pleaded tear-ly with his brother cardinals not to ce upon him the supreme honors of Catholic Church. Always it is e that the men most worthy of ad-vicement seek it least and are even st reluctant to accept it. They are posite of Absalom.

bsalom was not lost in the bristling ods of Gilead; he was lost years be-e, when he first abandoned himself unholy ambition. Says Dr. A. F. auffler, "He who coincides with d's plan succeeds; he who does not is crushed." And he is crushed as soon a he gives himself fully to a way t diverges from God's way.

he oak on which Absalom was nged was his own selfishness. The rts that pierced his heart were not b's; they were his own cruelty l rapacity. Doubtless he died with-realizing what a monster he had come, as Dr. Jekyl became Mr. Hyde evocably, but by insensible degrees. d his downfall and ruin will be ours ve do not constantly bathe our lives love.

Echoes from the Holy Land

"HE king stood by the gateside." In all Oriental cities the main te took the place of modern munici-p buildings. This is one of the earli-e reviews of troops that we read of.

Wood of Ephraim." I have lived ny years in Syria and often smiled a the use of the word *"forest"* for t stunted oaks and undergrowth that straggled over the mountains of Syria, ul in a journey over Mount Gilead saw a bit of primeval forest where n hand of man had lifted an ax for nturies. But within ten years the Hijaz Pilgrimage Railway has opened u that country to the charcoal burn-e who supply the city and country o Damascus, so that these bits of meval forest are rapidly disappear-n, and no man cares to protect or r ew them.

Wood devoured." There are still ny slopes of Gilead where neither n nor horse can make his way, ex-t by the use of a hatchet or a strong strument like a pruning hook. One ny make long detours around these kets, but cannot go through them. Often, in hunting, when a partridge or woodcock took refuge in a thick clump, there was no way of getting it up again except by setting fire to the clump. When a discomfited host ran for shelter into such dense undergrowth, it is easy to see how the "wood devoured" more than the sword, and it is also easy to understand how Absalom's long tresses, of which he was so proud, combined with his armor, became the means of hanging him in such a forest.

Absalom rode a "mule." Some of the easiest, strongest, swiftest riding animals in the country still are mules; and a fine white mule brings a price equal to the finest horse. When the Egyptian army invaded Syria in 1839 its leader, Ibrahim Pasha, rode a remarkable mule, which covered almost unbelievable distances in a single day. Mules are phenomenal in their toughness, and were no doubt as stubborn and as unmanageable in Absalom's day as in ours, so that there was no holding the animal back after Absalom became entangled in the oak undergrowth.

"Ten shekels of silver and a girdle." The silver shekel was worth about sixty-eight cents. The girdle was a band or scarf, worn about the waist or over the shoulder for ornament, like the modern sash in connection with military badges of distinction, such as, for example, the Victoria Cross.

Absalom's body was cast into a great pit and a great heap of stones raised over him. The custom still remains of burying a murdered man almost where he falls. The heap of stones may mean the detestation of those who killed the victim or a monument to keep alive the purpose of avenging his death. I have seen dozens of such heaps east of the Jordan, in Gilead and elsewhere. Absalom, according to Josephus, during his lifetime built a monument for himself on the slope of the Mount of Olives near the brook Kedron. Such a monument still exists and is one of the sights of Jerusalem. Modern Jews have buried its sides deep in the stones which they throw against it in execration.

Points for Teachers

By Oscar L. Joseph

Verse 1. We must know the extent of our resources before we enter upon any undertaking.

Verse 2. (a) Just as David divided his army into three companies under expert leaders, so it is only by a division of labor that any work can be accomplished. (b) David's willingness to accompany his army was for the sake of encouragement. Personal interest is far more effective than anything that is done by proxy.

Verse 3. It is often easier to do the work yourself than to get others to do it, but a trained leader shows others the way and so multiplies himself many times and increases his influence.

Verse 4. The king bade his men godspeed as they went forth to fight. Cheer is a great stimulus to those who are facing difficulties.

Verse 5. The greater obedience is shown by those who are true to their convictions, even if it involves disregard of the laws of the state. Those who have suffered for conscience' sake in Russia and China in recent years are therefore heroes.

Verse 6. The wood of Ephraim had many pitfalls which were overgrown by jungle creepers. Appearances are deceptive.

Verse 7. Those who go to war must pay the terrible penalty of loss of life and fortune.

Verse 8. The wood devoured more than the sword because of the deceptive precipices. Colonel Gorgas and the United States Medical Corps destroyed the death-bringing mosquito in the Panama Canal Zone and freed this region from yellow fever. Improve the sanitary conditions of people and much will be done for social redemption.

Verse 9. Absalom relied on his handsome appearance more than on honorable manners, and so he came to grief. Beauty of figure without strength of character is vanity and a snare.

Verse 11. A spirit of vengeance produces endless misery, but a spirit of patient forbearance results in blessedness.

Verse 12. Be true to your conception of duty at any cost. Loyalty to conscience is worth much more than many dollars.

Verse 14. Joab quickly got rid of Absalom, who was the public enemy. How do we treat our enemies, like intemperance, immorality, gambling, dishonesty and other private and public sins?

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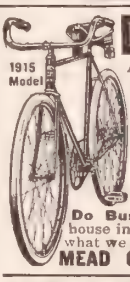

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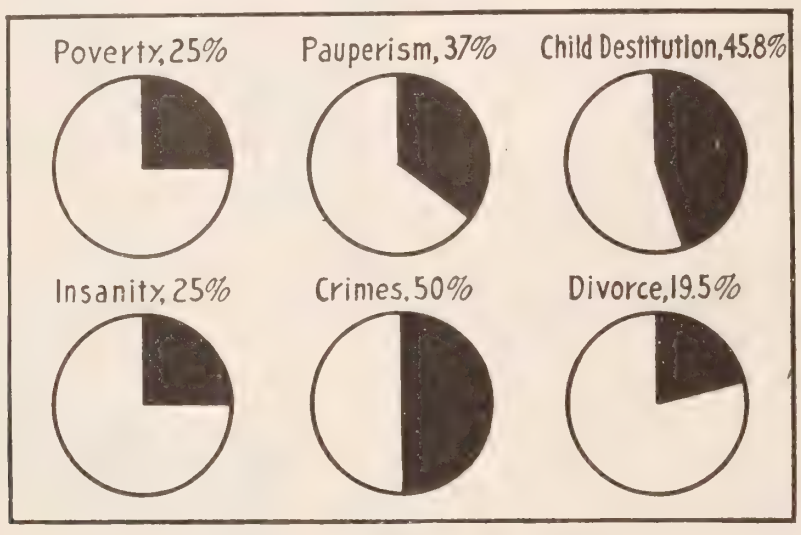
It is by all odds the strongest arraignment of the drink habit we have yet seen.

It will help tremendously in the bringing about of national prohibition.

It contains diagrams showing the effect of alcohol upon the brain; alcohol and its effect upon tuberculous patients; alcohol and social welfare (see illustration below); where drink does its worst among insurance men; why employers prefer non-alcoholized workmen; the effect upon children of intemperate families as compared with those of temperate families; how strong drink affects the memory; how long may a man



The Influence of Alcohol on Our Welfare

expect to live if he drinks and how long if he does not drink; the effect of strong drink on pneumonia and other diseases; the mortality of children of drinking mothers compared with the mortality of those of sober mothers.

THE OPINION OF AN EXPERT

"Thirty years ago physicians were rather promoters of the use of alcohol both as a stimulant and as a remedial agent. Now, everywhere on both sides of the Atlantic, medical men are foremost opposers of the use of spirituous liquors as a beverage and even in the treatment of disease."—Professor Frederic Peterson, M.D., Columbia University.

All through this remarkable book are illustrations which graphically portray the curse of drink. The charts and diagrams showing its effect upon all classes give it the quality of a moving picture which portrays the horrors of intemperance very strongly indeed.

WHAT OTHERS THINK OF THIS BOOK

"Dr. Crooker believes that John Barleycorn received his death blow when science in the last part of the nineteenth century declared that 'Alcohol is not a life-giver but a life-destroyer.' In support of this declaration he asks the question, 'Shall I drink?' and lets men and women prominent in various fields answer it."—*The Survey.*

"This is a hand-book of up-to-date facts, and as an historical and philosophical discussion in popular language of the drinking of alcoholic beverages this is the best book published."—*The Boston Transcript.*

"The book is the best on the results of recent scientific investigation. It were well if parents were to see to it that a copy of the book were in the hands of all of their children, girls as well as boys."—*Journal and Messenger.*

"If one desires one of the very best, most compact, most authentic presentations of the facts concerning the liquor traffic that has been published in recent years he will find it in the volume entitled 'Shall I Drink?' Not in a long time have we read of a work on this very important subject which could compare with this one in its array of the results of scientific investigation of the problem and in its interpretations of the present commercial, social and legal status of the business; and that, let it be added, without hysteria, bigotry or loss of poise."—*Zion's Herald.*

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THE WAR IN EUROPE

Continued from page 649

the total was 1,338,800, but this does not include the Bavarian, Saxon or Wurtemburg losses, which, if added, would probably bring the total up to a little over 2,000,000.

In the House of Commons Premier Asquith announced the British losses to May 21 to be as follows:

	Killed	*Wounded*	*Missing*
Officers	3,377	6,498	1,130
Other ranks	47,615	147,482	52,617
Totals	50,992	153,980	53,747

The losses in the naval division are not included in this list; nor are the losses of the British forces operating in Africa and the near East.

France has given out no comprehensive lists of casualties since the war began; it is evident that the government considers it desirable to withhold information of this nature. Neither have Russian nor Austro-Hungarian casualties been announced in any complete manner.

The campaign in the west has been marked during the last week by a very considerable gain of ground by the French, on a line beginning at Arras and ending at Richebourg l'Avone, which gain has been in continuation of the gains of the last two weeks in the same region and has been most marked in the immediate vicinity of Arras, a little to the north and northeast. The village of Neuville-St. Vaast, which has been so long fought over, has completely passed into French hands, much of the ground having been won at the point of the bayonet. Souches, a little farther to the north, which has been bitterly fought over most of the week, has also fallen into the possession of the French, as have Ablain and Aix-Noulette still farther to the north, though heavy fighting continues on the eastward slopes of the hill of Lorette between the two places.

The objective of this French movement is the town of Lens, a stepping-stone, strategically, to La Bassée, and the whole result of the week's fighting is a French gain of from one and a half to two and a half miles on a north and south front about sixteen miles long. Northwest of this in the Ypres region there has been much less fighting the past week than for some time lately; both the British, who hold this part of the line for the Allies, and the Germans have been unusually quiet. Such fighting as has taken place has been in and around Hooge, a little to the east of Ypres, and at Hill No. 60. To the west, towards the sea, the week has been very quiet.

Near Soissons, farther to the east, there has been considerable fighting at Moulin à Toutvent. Here, too, the French have been successful, scoring a considerable gain in ground and taking a considerable number of prisoners, besides some artillery. On the rest of this part of the line, and to the eastward until the Meuse-Moselle region is reached, there have been only artillery duels of more or less violence.

Between the Meuse and the Moselle, however, there was really hard but indecisive fighting in the much fought-over Le Prêtre forest. North of Verdun the Germans made an attempt to bombard that fortress with heavy siege guns, but the range was too long. In the Vosges and in Alsace all was reasonably quiet. On the whole the results of the week's fighting decidedly favored the Allies.

The fall of Przemysl late last week terminated the first phase of the Russian retreat in Galicia. The fortress was rushed after the Teutonic heavy artillery had made a breach in the circles of defending forts, and the Russians not being able to successfully withstand the rush, the fortress and town returned to the possession of their original owners after being in Russian hands for a period of ten weeks.

As the way to the east was open the Russians lost comparatively few in prisoners with the fortress, s ten thousand or so being all. Th after the army of General von Mac sen divided into two parts, one which, started east toward Lemb is moving directly east along the r road and has Sadowia. The Russi are retreating before it, and prob will do so until Grodek is reached which town they will probably deavor to make a stand, this b the only point to the west of Lemb topographically adapted for defe

The other division of Von Mac sen's command has moved northe wardly and has reached Lubaczow the junction of the Lubaczowka Zawadowka rivers, forty-three m northeast of Przemysl and well on way to the Rawaruska line, whic the important line of defense in no ern Galicia, and which evidently army aims to occupy.

Northwest of Jaroslau, in northern part of the triangle for by the San and Vistula rivers, Russians are endeavoring, with much success, to make a stand, their position is threatened from sides.

In southeastern Galicia the adv ing Austrians have, south of Dniester River, reached and cro the Luken River and hold a lin battle beginning in the north Byslou, to the east of Kalusz, extending south through Nadworn Lanczyn, on the Pruth, from w latter point an advance of the wing for but a few miles will en the wing to effect a junction with Austrian army now in position f Kolomea to Czernowitz, and thus circle the Russians operating to north of the Pruth River.

To the north of this army ano army has advanced to and taken town of Stanislau, and holds all country to the northwest of this place, to within a comparatively miles of Lemberg, which city s destined to fall very shortly Austrian hands again.

In Poland, southern and cen there was little fighting in the week. Near the Niemen River, l ever, in North Poland, there was siderable fighting, and the Gern advanced on the south to with couple of miles of the city of K taking the fortifications on the tary road at its entrance into the thus closing a gap in their cir scribing line.

The Gates of Paradise

Continued from page 648

grime and smoke of workships. She some of the children had never da their feet in clear, cold running w on a hot summer day, or felt a s breeze against their warm little heads. "Why," she told me, "I s little girl one day—a bright little —who began to question me wit manner of questions. Somehow, ing our conversation, I happene mention the word 'country.' 'Wh country?' she asked. 'Have you been to any fresh-air home?' I incredulously. 'Have you never away from the city?' The child l a transparent hand and brushed damp hair back from her fore 'No,' she answered me, 'I ain't s why should I?'"

There are a great many chil within a stone's throw of us wh not sick. They are merely dyin the country that they may never to see. Just a few days of happ may mean a great change in their it may mean a change in lives to c for centuries. It's a large resp bility, this debt that we owe the

Mont-Lawn is waiting; its do the veritable "Gates of Paradis are open! And the children are in the city, waiting. It lies wit the great, happy Christian H Family, to determine whether they ever reach this promised land. will be your part?

SHALL OUR CHURCHES BE TAXED?

A BILL TO TAX NOT ONLY HOUSES OF WORSHIP, BUT CEMETERIES, PRIVATE COLLEGES AND SCHOOLS AND CHARITABLE AND MISSIONARY INSTITUTIONS

FROM time immemorial, as the ancient phrase runs, churches, cemeteries, religious and educational institutions, and all property devoted to philanthropic objects, have been free from taxation in the United States. To even suggest taxing the Lord's house or its adjuncts in any degree would have excited something like a thrill of pious indignation in the breasts of our worthy ancestors. But the modern spirit, somehow, looks differently on these questions. It must be admitted that it has not the old-fashioned respect for class privilege which regarded all such institutions as more or less sacred. On the contrary, the modern idea is that all alike should bear a proportionate share of the public burdens, and that there is no good reason why very many of the enormously wealthy churches and endowed institutions should be free, at a time when the average citizen is groaning under the oppressive weight of state taxes.

The advocates of this new idea are probably not confined to any locality. They urge, in substance, that since taxation without representation is wrong, why then should there be representation without taxation? The first steps of movement looking to the taxation of charitable, benevolent and religious institutions were taken lately in the New York Legislature, by the introduction of a bill for that purpose. How far-reaching this may ultimately prove can only be conjectured. Should the bill which is more fully explained below become a law in New York, it will be a precedent for similar action in any other state of the Union.

IN THE New York State Assembly on February 25, a bill was introduced by Mr. John Leo Sullivan, entitled "An act to amend the tax law in relation to the amount of exemption from taxation of property of certain corporations and associations." It provides for the taxing of all property real and personal, in excess of $100,000, belonging to all religious and educational institutions, private philanthropies and wealthy churches, cemetery corporations and a majority of the private colleges and schools throughout the state. The scope of the measure may be gathered from the following extract from the language of the bill itself:

> The real and personal property of a corporation or association organized exclusively for the moral or mental improvement of men or women, or for religious, Bible, tract, charitable, benevolent, missionary, hospital, infirmary, education, scientific, literary, library, patriotic, historical or cemetery purposes, or for the enforcement of laws relating to children or animals, or for two or more such purposes, and used exclusively for carrying out thereupon one or more such purposes (and the personal property of any such corporation) shall be exempt from taxation to the amount of one hundred thousand dollars. But no such corporation or association shall be entitled to any such exemption, if any officer, member or employee thereof shall receive or may be lawfully entitled to receive any pecuniary profit from the operations thereof, except reasonable compensation for services in effecting one or more of such purposes, or as proper beneficiaries of its strictly charitable purposes; or if the organization thereof for any such avowed purposes be a guise or pretense for directly or indirectly making any other pecuniary profit for such corporation or association, or for any of its members or employees, or if it be not in good faith organized or conducted exclusively for one or more of such purposes.
>
> The real property of any such corporation or association entitled to such exemption held by it exclusively for one or more such purposes, and for which no rents, profits or income are derived shall be so exempt, though not in actual use here, for or by reason of the absence of suitable buildings or improvements thereon, if the construction of such buildings or improvements is in progress, or is in good faith contemplated by such corporation or association; or if such real property is held by such corporation or association upon condition that the title thereto shall revert in case any building not intended and suitable for one or more of such purposes shall be erected upon said premises or some part thereof.
>
> The real property of any such corporation not so used exclusively for carrying out thereupon one or more such purposes, but leased or otherwise used for other purposes, shall not be exempt, but if a portion only of any lot or any building of any such corporation or association is used exclusively for carrying out thereupon one or more such purposes of any such corporation or association, then such lot or building shall be so exempt only to the extent of the value of the portion so used, and the remaining or other portion, to the extent of the value of such remaining or other portion, shall be subject to taxation; provided, however, that a lot or building owned and actually used for hospital purposes, by a free public hospital, depending for maintenance and support upon voluntary charity, shall not be taxed as to a portion thereof leased or otherwise used for the purposes of income, when such income is necessary for, and is actually applied to the maintenance and support of such hospital, and further provided that the real property of any fraternal corporation, association or body created to build and maintain a building or buildings for its meeting or meetings of the general assembly of its members, or subordinate bodies of such fraternity, and for the accommodation of other fraternal bodies or associations, the entire net income of which real property is exclusively applied or to be used to build, furnish and maintain an asylum or asylums, a home or homes, a school or schools, for the free education or relief of the members of such fraternity, or for the relief, support and care of worthy and indigent members of the fraternity, their wives, widows or orphans, shall be exempt from taxation, and provided also that the real estate owned by a free public library, situate in any village of the third or fourth class, shall not be taxed as to that portion thereof leased or otherwise used for purposes of income, when such income is necessary for and actually applied to the maintenance and support of such library. Property held by any officer of a religious denomination shall be entitled to the same exemptions, subject to the same conditions and exceptions, as property held by a religious corporation.

IN VIEW of the influence the Sullivan bill, if passed, would have on the metropolis, the Christian Herald requested the Hon. William A. Prendergast, Comptroller of New York City, to give his views as to the general effect of the measure in the event of its passage. The comptroller courteously responded in a letter dated March 4. He wrote that the bill "provided for the taxation of all property real and personal in excess of $100,000 owned by every kind of religious, educational and charitable institution and enterprise in the state." He also submitted a statement of the assessed valuations of the several classes of properties heretofore exempt, which, under such a law, would become subject to taxation. This statement and the subjoined data, the comptroller explained, "have been specially compiled by the Bureau of Municipal Investigation and Statistics of this department for your information. If our interpretation of the bill is correct, approximately 605 associations and corporations, having control of property valued at $300,095,575, would be affected by the passage of this bill. Under the proposed act these associations would be entitled to an exemption of approximately $60,500,000, being $100,000 exemption granted to each of the 605 associations affected, leaving $239,595,575 as the assessed valuation of property (according to the 1914 exempt list) which would become taxable.

"Based on the tax rate for the year 1915, it is estimated that the amount of taxes to be realized from such property is approximately $4,526,743.70, distributed by boroughs as follows:

Borough	Assessed Valuation of Property Subject to Taxation	1915 Rate	Estimated Tax
Manhattan	$177,571,800 00	1 87	$3,320,592 66
The Bronx	20,091,530 00	1 94	389,775 68
Brooklyn	31,808,700 00	1 92	610,727 04
Queens	7,282,445 00	1 95	142,007 68
Richmond	2,341,100 00	2.24	63,640 04
Totals	$239,595,575.00		$4,526,743.70

"THE several kinds of associations and corporations which would be affected by the proposed law have been classified thus:

Class No.	*Property Included*
1.	Churches, synagogues, monasteries, convents, mission and parish houses, including parochial schools, theological seminaries and cemeteries located on church lots.
2.	Asylums and homes.
3.	Hospitals, infirmaries and dispensaries.
4.	Religious, social, moral and mental, fire and benevolent associations and aid societies, nurseries, settlements and lodging-houses and Salvation Army properties.
5.	Colleges, schools, academies and training schools.
6.	Cemeteries.
7.	Libraries (other than city).

"A distribution of the estimated tax, according to the class of property affected, is subjoined:

Class No.	Approximate Number of Associations Affected	Assessed Valuation	Estimated Tax
1	349	$115,731,500 00	$2,170,897.48
2	71	20,779 825 00	403,548 51
3.	61	28,859,255.00	544,401.61
4	53	11,186,550 00	210,497 14
5	38	36,281,100 00	683,598 56
6	27	24,978,545 00	480,362 44
7.	6	1,778,800.00	33,437.96
	605	$239,595,575 00	$4,526,743.70

"With respect to your request for a statement as to reasons that called for this measure," the comptroller's letter continues, "your attention is directed to a statement recently published in the New York Times, based on an interview given to this newspaper by Mr. John L. Sullivan, the introducer of the bill, in which it is stated: 'Assemblyman Sullivan said that the bill had been introduced simply as a revenue measure.' (New York Times, March 3, 1915.)

"On page three of the bill, as introduced, the following clause is reenacted without change, and *apparently gives full exemption to the following class of property, viz.:*

> . . . and further provided that the real property of any fraternal corporation, association or body created to maintain a building or buildings for its meeting or meetings of the general assembly of its members, or subordinate bodies of such fraternity, and for the accommodation of other fraternal bodies or associations, the entire net income of which real estate is exclusively applied or to be used to build, furnish and maintain an asylum or asylums, a home or homes, a school or schools, for the free education or relief of the members of such fraternity, or for the relief, support and care of worthy and indigent members of the fraternity, their wives, widows or orphans, shall *be exempt from taxation.*"

In a statement which accompanies the comptroller's letter, showing the assessed valuation of real property in New York City which would be subject to taxation under the Sullivan bill, it is stated that there are in all the boroughs of Greater New York 349 churches, synagogues, monasteries, convents, mission and parish houses, parochial schools, theological seminaries and cemeteries, with a whole assessed valuation of $115,731,500, of which $34,900,000 would be exempt under the proposed law; 71 almshouses and homes in the same territory with a valuation of $20,779,825, of which $7,100,000 would be exempt; 61 hospitals, infirmaries and dispensaries assessed at $28,859,255, of which $6,100,000 would be exempt; 53 religious, social, moral, mental, fire and benevolent associations and aid societies, nurseries, settlements, lodging-houses and Salvation Army houses, assessed at a valuation of $11,186,550, of which $5,300,000 would be exempt; 38 colleges, schools, academies and training schools, assessed valuation $36,281,100, of which $3,800,000 would be exempt; 27 cemeteries, assessed valuation, $24,978,545, of which $2,700,000 would be exempt; 6 libraries (other than city), assessed valuation $1,778,800, of which $600,000 would be exempt. The whole assessed valuation of all the properties affected is $239,595,575, of which $60,500,000 is exempt. The measure would of course apply generally throughout the state to similar properties and institutions of the classes included in the bill.

A HEARING took place at Albany, N. Y., on June 1, in the Senate Chamber, before the Committee on Taxation of the Constitutional Convention. This hearing had been requested for the purpose of opposing a constitutional amendment to the Sullivan bill, introduced at the late session of the legislature by Assemblyman Nixon, the Republican delegate from Buffalo, which proposes to abolish *all* the present tax exemptions enjoyed by corporations devoted to religious, charitable and educational work.

At the hearing, the churches, charities and educational institutions were represented in force. The Roman Catholic and Protestant churches had special spokesmen ready to protect the interests of their institutions, but the Jewish religious and charity organizations had no speaker present in their behalf. Three speakers were in favor of the Nixon amendment, while a much larger number spoke against it. It was stated after the hearing that the amendment would probably not be reported by the Committee on Taxation, but that instead a substitute would be drafted "which would prohibit any extension to new fields of freedom from taxation."

Some of the arguments presented during the hearing were interesting. Dr. F. J. Bolger, an Elmira Presbyterian pastor, said the churches had long ago passed the period of incubation when tax exemptions were necessary to their growth and existence. "We believe the time has come," he said, "when the churches, in common with all other industries and enterprises, should bear their share of the burden of taxation. The church is hindered by the fact that it permits itself to be pauperized. The question has been asked time and again what right the church has to assume to be the exponent of civic righteousness when it dodges its share of the taxes." Mr. John W. Slacer, chairman of the Protestant Men's Clubs of Buffalo, took similar ground, and asked what justification the state had for asking the citizen to contribute to the upkeep of churches by taxing him so that they might be altogether exempt from tax. Many of these institutions were paying a handsome profit and were abundantly able to pay tax. Mr. James F. Morton, who represented the American Secular Union, urged that at least church property should be taken out of the exempt class. "There should be complete separation between church and state," he said, "and I do not think the state can give the churches something for nothing without violating that principle."

On the other side of the question there were representatives from a large number of prominent metropolitan churches, charities and other institutions. Several of them pleaded that "God's house should not be taxed," and claimed that to tax hospital property would be to compel the city to build new hospitals to care for the poor sick, as private hospitals could not afford to take them in, and public hospitals are even now overcrowded. Various charitable organizations pleaded that taxation would compel them greatly to curtail their activities. It was argued that the public service rendered by the large number of institutions that are now exempt from taxation would be impossible under the proposed change, and, if abandoned, would add millions to the present public charge.

..The near-sighted woman who talked to an Indian in front of a cigar store about his soul's salvation declared afterward that she would rather talk to a wooden man than be a wooden Christian and never talk to anybody.

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Christian Herald

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UBLISHED 52 TIMES A YEAR

NEW YORK, JUNE 30, 1915

VOL. 38—NO. 26. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photo by Clarence A. Purchase

THE STORY OF THE FLAG

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Perplexed. Can any one be saved and be cross and "cranky" and say harsh and unkind things? I know the Bible says: "Believe on the Lord Jesus Christ and thou shalt be saved," but I do not think this exempts people from being kind. Sometimes when such persons are remonstrated with for their impatience they give the excuse that they were working hard and were tired.

You are perfectly right in holding that salvation by faith does not release a Christian from the duty of being kind. That is a dreadfully distorted view which some people appear to take. Our faith in Christ should be a faith that brings a cleansing from unkindness, selfishness and impatience, and that fills the heart full of love. Among the fruits of the Spirit Paul names "love, peace, long-suffering, gentleness, meekness." The wonderful 13th chapter of I Cor. gives a vivid picture of what a Christian's life among others should be. As for overwork and weariness, it is perfectly true that they may so strain our mental and nervous system as to put it into an abnormal condition. In our rapid, high-tension American life this condition is very common and we should do all in our power to avoid it. God's command to rest is as definite as his command to work. Between our work times we must take what rest we can, and then trust God to keep us sweet and patient and kind during the hard hours of work.

J. J. M., Indianapolis, Ind. Lincoln's biographers agree that he was a deeply religious man in spirit and by nature, yet he was not an adherent of any denomination. He believed firmly in God, in immortality, in faith, and he repeatedly acknowledged his reliance on divine help. He knew the Bible thoroughly, and drew deep draughts of inspiration from it. In a book issued by the Dodge Publishing Company, New York, we find this quotation from Lincoln, which we do not recall in any of the biographies, but which is sufficiently explicit to give any one who reads it a distinct impression of Lincoln's religious attitude: "I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

F. W., Washington, D. C. About a year ago our pastor told me he believed I was called to be a minister. I told him such a thought had never entered my mind, but promised him that if I felt the call I would obey it. Since that time the thought has kept coming that I am called and do not know it. My education is very incomplete, my resources limited, my personal religious experience not what I desire. My prayers do not seem to make things clearer.

The real answer to your question is to be sought down near the end of your letter—in the matter of your personal religious experience. Many Christians allow themselves to become perplexed about detail matters of service when their first concern should be to get into the closest possible personal fellowship with Christ. We are apt to forget that our first duty is to love him with all the heart. He calls us to be not servants but friends. See John 15: 15. Very likely if you will make it your first and chief aim to receive "the fulness of the blessing of the Gospel of Christ" you will find your heart so full of gladness that you will long above everything else for an opportunity of telling it to others. It may not be necessary to wait for any special call. Begin at once to tell your experience and give your message to those nearest you, and the circle will keep growing wider. Incomplete education and limited resources are no hindrance to those whose hearts are on fire with love for souls and a desire to tell of the grace of Christ. There are ever increasing opportunities for those who support themselves in secular pursuits to engage in the work of soul-winning and religious teaching. Expect God to guide you. He has a work for you to do; he will tell you what it is and give you grace and power for it.

Mrs. C. M., Wahkon, Mich. While there may be no harm in doing what you may have been doing for so long without a thought of evil—that is, no harm in the act itself—there is another way of looking at it. Has it ever occurred to you that while no harm may have resulted to yourself, you may have been setting an example that would work harm to others? We are told to "abstain from all appearance of evil" (I Thess. 5: 22). This means not that we should be self-righteous and set store by outward appearances, but that we should be careful not to let our thoughtless acts or words, and even our amusements, become a stumbling-block to others. It was in this spirit that Paul said (I Cor. 8: 9) that we should take heed lest we make our liberty a stumbling-block to those that are weak.

W. M. N., Annapolis, Ill. The passage in Rev. 13: 18 relative to the number of the Beast has been a fruitful source of discussion. "Here is wisdom" implies that spiritual wisdom is required to solve the mystery and not the wisdom of man. "The number of a man" is interpreted to mean counting as men generally count. See chapter 21: 17, where a similar phrase is employed. There have been many speculations concerning the number given, some of them very ingenious, but none convincing. It is still an unsolved mystery. 2. The early Christian Church was not Catholic, although it is so claimed by the historians of that faith.

Z. Z., Oklahoma. Hebrews 10: 26 has reference to presumptuous sin committed wilfully by one who has been "enlightened," i.e., who has received the Gospel and professed acceptance and has a full consciousness of its obligations. In the verses that follow, it is shown to be a very grievous sin in God's sight. The Christian who has thus fallen away must come back to the cross, for there is no other atonement for him. But we are not to infer that the backslider should despair of forgiveness. (II Cor. 2: 7.) In the passage in Hebrews 10, Paul utters a solemn warning against the dangers of backsliding, but does not mean to imply that the door of mercy is shut against one who, having fallen away, now sincerely repents and returns. Peter denied his Lord, yet he was forgiven. If your own heart convicts you of sin, and you sincerely desire to repent and be forgiven, it is the work of the Spirit drawing you back to God. Confess your sins before him, and throw yourself on his mercy, asking forgiveness for his dear Son's sake, and it will be granted. We are assured that he will not turn away any who call on him in the sincere desire to lead a Christian life henceforth. He will not only pardon all the past, but will give you strength and grace to keep you from falling again. And remember, he saves to the uttermost.

L. M., Philadelphia, Pa., writes: "The Right Rev. Mr. Cochran, Methodist Bishop of Maryland, recently sent out a political letter which I think plainly shows how wrong your statement in this week's issue of the Christian Herald really is. You claim that there is no instance of Methodists using the ballot box." A printed copy of the letter of Bishop Cochran, which L. M. sends us, shows that it is a circular letter to the clergy of Baltimore in which he requests the name and address of the president and secretary of the Brotherhood and Men's Club of the churches, with a view to corresponding with them regarding the formation of a City-wide Good Government League. The bishop's letter says: "The time has come for the good citizenship of our churches to be as alert in the service of good government as are the self-interested politicians in the service of vicious interests." L. M. does not seem to have observed that there is a wide distinction between a church using its influence in behalf of good government and a church which organizes its members into a canvassing club to boost one set of individual candidates, distributing handbills at the church doors and personally soliciting votes, as seems to have been done in Chicago. It is bad enough for a church to mix up in practical politics in any way; but to use the membership as a political club is to push things to the last degree.

Mrs. W. W. C., Mount Joy, Pa. The passage in I Sam. 18: 10, in which mention is made of an "evil spirit" in the heart of Saul, is interpreted as referring to his mental condition after having been convicted of disobedience against God. (See I Sam. 15: 10, 11.) "He had wilfully disobeyed the divine command and his final rejection had been the result. He was left to his sins and his punishment." The consciousness of his transgression and rejection at times took such possession of him that he became frenzied, and in the phraseology of that early time it was said: "An evil spirit took possession of Saul." Josephus, the Jewish historian, says on this subject: "The divine power departed from Saul and removed to David. . . . Some strange and demoniacal disorders came upon Saul and brought upon him such suffocations as were ready to choke him; for which the physician could find no other remedy but this: that if any person could charm those passions by singing or playing upon a harp, he advised them to inquire for such an one." All of which today would be explained by saying that the king's melancholy occasionally assumed the form of acute mania.

The Deserted Mill

By Margaret E. Sangster, Jr.

It stands alone and silent
Beside the singing stream;
And at the time of twilight
The sunset's fading beam
Rests on it like the shadow
Of some forgotten dream.

Its wheels have long been quiet;
It braves the rain and snow;
And yet its heart is aching
With emptiness and woe;
And I am sure it misses
The grain that used to flow.

Beneath its sloping shelter,
In June the lovers stand,
And tell a sweet old story
That lives in every land.
(They think that it is sleeping
And does not understand!)

It stands alone and wistful
Beside the sighing stream;
And at the time of twilight
The sunset's dying beam
Rests on it like the promise
Of some forgotten dream.

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Miscellaneous

N. C. E., Elmira, Ore. There is no quotation of the sort in the Bible. Your kindly letter is greatly appreciated.

J. J., Portsmouth, Ohio. The inventor of shrapnel is said to have been General Shrapnel, a British officer. The date and circumstances of the invention are not stated.

Samuel B. Miller, Kingsley, Iowa, would be glad to hear from some reader of this paper to send him a copy of the poem on Periton's Ride in the Conemaugh Valley of the Conemaugh at the time of the great Johnstown flood. The first line reads: "For many a year, ye have heard of the ride of Paul Revere."

W. B., Wilczinski, Miss. The saying "People who live in glass houses should not throw stones," is an old English proverb, and means that those who are open to censure or criticism should be careful how they speak of others or find fault with them. The origin of it is unknown. It is not a Bible proverb.

J. B., Gotham, Wis. The Christian Herald War Relief Fund is distributed to the widows and orphans of the war without any distinction whatsoever as to religion. This rule is followed at all of the relief stations in France, Belgium, Holland, England, Germany, Austria, Poland, Galicia, Persia and Palestine.

A. A. J. "Believe in me" and "Believe on me" are synonymous.

H. M. D., Litchfield, Mass. 1. The doctrine you speak of is Unitarianism. 2. Pastors should make no attempt to study the prophecies, apart from the times and circumstances under which they were written, are apt to take a superficial view of their importance. 3. We believe you would do well to choose a church where the Gospel of Jesus Christ is preached.

C. A. B., Decatur, Ill. It has been very aptly said that, while no one church or denomination has a monopoly of the truth, all have more or less of the truth. We have never believed in the attitude which denounces others simply because they do not agree with us in matters of detail. When they hold the great essentials of the Christian faith, they are Christian, irrespective of differences in creeds or ceremonies. There are doubtless many who find themselves as you do with respect to certain Scriptural interpretations; but even this difference may not be vital. Further, many find that they receive more spiritual benefit in one church than in any other, and if that church holds the essentials, then it is the best church for such people. We sometimes hear doubts expressed as to the orthodoxy of the teachings of certain pastors; but this, after all, is a matter which soon settles itself. If any man's work is of God, it will be acknowledged by him and will stand; if otherwise, nothing under heaven can make it permanent. It may flourish for a little time, but will ultimately pass away and be forgotten.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE COURAGE THIS NATION NEEDS

BY DR. FRANK CRANE

At a mass meeting of the National Security League held at Carnegie Hall in New York City on June 14, Mr. Hudson Maxim read a letter that he had received from ex-President Roosevelt.

The letter severely criticized those who are active in their endeavors to promote peace and to abate militarism.

A number of college students, in Columbia University and elsewhere, have bound themselves not only to oppose war as a method of settling international disputes, but also to refuse to enlist as soldiers if such enlistment is for the purpose of killing citizens of another country in an endeavor to adjust international relations.

These young men have done nothing but carry out the plain teachings of Christianity. They pledge themselves for humanity as against that debased and mad nationalism that is now making Europe a hell. If their example were followed by all professed Christians it would mean the sudden end of all war.

Of these college men Mr. Roosevelt says: "The course of conduct which these men and those like them advocate for the nation would of course not only mean a peculiarly craven abandonment of national duty by our people at this time, but would also invariably tend permanently to encourage the spirit of moral cowardice no less than of national cowardice."

Extending his remarks, Mr. Roosevelt continues: "Well-meaning people, as we all know, sometimes adopt a course of action which is calamitous, and, as approved by the great Conqueror of all cowards, there are always some brave men to be found condoning or advocating deeds of national cowardice.

"But the fact remains that the advocates of pacifism who have been most prominent in our country during the past five years have been preaching poltroonery. Such preaching, if persevered in long enough, softens the fiber of any nation, and above all of those preaching it, and if it is reduced to practice it is ruinous to national character.

"On the whole, for the nation as for the individual, the most contemptible of all sins is the sin of cowardice; and while there are other sins as base there are none baser. The prime duty for this nation is to prepare itself so that it can protect itself."

MR. ROOSEVELT is a man of great attainments, extraordinary efficiency and strong convictions. It is to be regretted, however, that his force is marred by intemperate of expression and intolerance of opinion.

He further lacks two essential things needed in a public leader: his intellect is superficial and works only in conventional ruts, and he has no spiritual vision.

His lack of intelligence is shown by his acceptance as a matter of course of the old principle that the only way to secure justice for a nation is to be ready to make war. He slips easily into the mental groove where all the statesmen of Europe run.

It ought to be unnecessary to point out to any one who can reason the bald fallacy of this principle. It is not a matter for argument; it is a matter of fact, of history, of present conspicuous illustration. Adequate military preparedness *never has* abated nor prevented war. Every nation that has tried it has gone down. The nations now trying it are on the way to ruin. Germany, the best prepared of all, finds itself fighting the whole world, with no possible outcome but her utter destruction.

These facts, however, make no difference to the mind that surrenders itself unconditionally to a fatuity.

I DO not wish to make Mr. Roosevelt's mistake and rush to an unwarranted extreme. It is right and just that we have an efficient army and navy; that is, sufficient to protect ourselves against sudden attacks by lawless peoples. No one objects to spending enough money upon our armament to keep up to the mark.

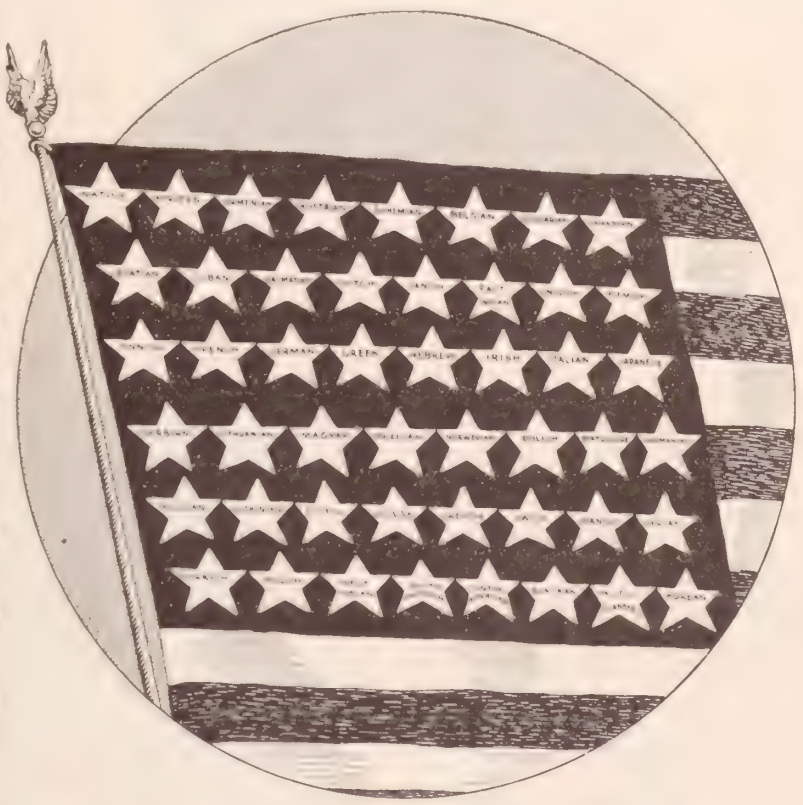
But here comes in the lack of vision. Armament and preparedness for war do not prevent war; they invariably provoke war. This also is not arguable. It is history.

And what this country wants, what this great, free democracy wants, is to prevent war, not to make it.

And there is but one way to obviate war; and that is by government. War results from the absence of international law with force behind it. Consequently, the only way to render war impossible is to create some form of World Government.

It is to substitute the United States of the World for the present system of fifty-three independent armed nations.

WAR among nations is precisely the same as a riot in the city streets. Only an efficient city police can stop a riot. Only an efficient international police can stop a war.



FORTY-EIGHT REASONS FOR AMERICAN NEUTRALITY

Reproduced by permission from a copyrighted cartoon in the Chicago Tribune by JOHN T. MCCUTCHEON

This being manifestly the case, the chief aim of our nation should be to set up at once some form of international federation, carrying with it a central army and navy.

To improve our army and navy, therefore, is well enough; but it is as nothing compared to the necessity of advocating now earnestly and vigorously the only plan that ever will estop war.

Just at this time, the efforts of many men, newspapers and magazines to urge Congress to build more forts and ships, to increase our army and generally to fan the flame of militarism, is peculiarly stupid and wicked.

IF WE must prepare, let us do so quietly. Let us not blazon it to the world, and invite those hostilities that invariably come from truculence.

Let our main energies be devoted toward the beginnings of World Government.

Let us commence with the Western Hemisphere, inviting all American republics to join us in a League of Peace and Mutual Welfare.

Into this nucleus of the United States of the World let us invite China and Japan; and there is every reason to believe they will enter.

Then, when Europe has spent herself in the folly of armed nationalities, she will be glad to join.

This is vision. This is constructive statesmanship. This is going to the root of the matter. This is intelligence.

Why go on forever down the stupid ruts of madness?

MR. ROOSEVELT speaks of cowardice. There is a deeper cowardice.

Physical bravery is cheap. This war has demonstrated that the millions are courageous. Myriads of men have rushed upon belching batteries where instant annihilation was certain. They have watched in hideous trenches. They have marched weary miles. They have agonized, endured. All in splendid courage; all the more splendid because they had no idea what it was all about, and were dying because their governors were too ignorant to manage public affairs.

We have plenty of that kind of bravery in America. It is common, much commoner than intelligence. You can find a hundred men to fight when you can find ten to reason.

But there is a higher courage that is scarce. And that is the courage to believe the higher laws.

Mr. Roosevelt is the slap-your-face-if-you-insult-me type of hero. That accounts for his popularity.

Jesus Christ was the turn-the-other-cheek type of a hero. That is why he is not popular, and never was in this war-crazed world.

Millions follow Christ as a sort of fetich, or formula of salvation, or rigmarole of superstition, who have not the slightest conception of his program of life.

Jesus had the kind of courage that can wait, suffer, bear insult and be crucified.

This is as far above bull-necked courage as the sun is above a rush-light.

THIS frightful war is upon us as a judgment for the apostasy of the church. She has deserted the Humanity of Jesus and sold herself to the miserable egotism of Nationalism.

There was no Patriotism in Jesus. He was for Humanity.

War is utterly, abominably, horribly opposed to Christ!

It is the very spirit of Antichrist!

If the nominal Christians of Europe had simply said: "We will not go out and kill our neighbors. Take us and shoot us. We can die. We cannot deny our Master," there would have been no war. There would have been no cannon-fodder.

They did not do this because they were spiritual cowards. The young men of Columbia are spiritual heroes.

I AM with them. I would vastly rather die with them for refusing to go to war, die with them against a wall, shot as traitors, than to die killing Germans or Mexicans, because the government at Washington had blundered.

IT IS the militarist who is the coward. The whole troop of swaggering, swashbuckling, hell-roaring alarmists who are doing their best to thrust their country into the horrors of war, simply because their minds are incapable of reason, their eyes incapable of vision, and their souls incapable of any higher courage than a fist-fight—these are the poltroons, these the real cravens in humanity's conflict.

THE victories of Christendom have been won by the Cross, not by the Sword.

It is the Martyrs, not the Conquerors, that constitute the seed of progress.

The courage we want is the Christian courage of vision, of intelligence, of heroic self-sacrifice, and not the brutal, heathen courage of red rage and murder.

Instead of drifting doltishly into this hell-stew of Europe, let us say some new word, stand for some higher thing, worthy of the intelligence and dignity of the greatest republic of history.

Let us declare at once for the Federation of the World, the only program that can abolish war.

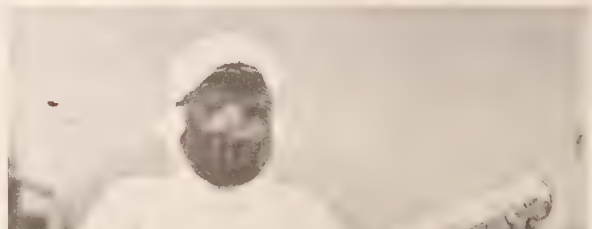
THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

GREAT BRITAIN and France having formed coalition cabinets, there are signs that the fashion thus set is to spread to Russia, as, at a meeting of the Duma leaders in Petrograd a week ago, a resolution was adopted to request the Czar to convoke the Duma at an early date, with the purpose, immediately after convocation, of moving an address to the emperor demanding a ministry in which the Duma would be represented.

This would involve the retirement of the present prime minister, Goremkin; and, if carried into effect, this program would initiate a startling innovation in the scheme of Russian government, constituting, as it would, the first practical recognition of the political importance of the Duma in the choice of a ministry, and would be a long step in the direction of the adoption of the British system of parliamentary government. Therefore it will be extremely interesting to watch the political developments of the next few weeks in that empire.



ENGLAND IS TAKING PRECAUTIONS AGAINST GAS BOMBS IF DROPPED FROM ZEPPELINS: HOUSEMAID IN RESPIRATOR-MASK, WITH FIRE EXTINGUISHER

Senator H. LaFontaine of Belgium, in an article in the Contemporary Review, makes the first definite statement, from a source worthy of respect, as to the amount of material damage done in Belgium during the campaign there last August and September. Out of the 1,536,336 dwellings in Belgium it would appear that approximately 10,000 have either been destroyed or rendered uninhabitable, or a little less than two-thirds of one per cent.

According to this same authority, about 400,000 of the million refugees have returned to the country. From other sources we are advised that the agricultural activity in Belgium this spring has been great, and that the country in that particular, at least, is moving toward a normal condition.

The elections in Greece have resulted in a majority for Venizelos, which logically means that Greece will take part in the war on the side of the Allies. The greatest advantage in this would be that it would give the Allies much greater facilities as regards bases of operation. This participation probably will not, however, take place before the middle or end of July, as the newly elected Boule does not meet till then.

Directly conflicting accounts of the fighting between the Turks and the Russians came to us during the week, in which both sides claim gains of some considerable importance. This Transcaucasian campaign will probably grow more important in a few weeks, as a much stronger Turkish effort may be expected in this direction, particularly if, as seems probable, Russia finds herself in a very difficult situation on her western front. We know that she has been obliged to transfer a portion of her Caucasian army to Galicia, and to all appearances she will have to transfer more of it to Central Poland within a short time. If this happens, it will be Turkey's chance, and presumably she will improve it.

The Italian campaign against Austria still remains in the stages of preliminary operations. On the eastern front towards Trieste, the advancing Italians have arrived at a point from whence the city can be seen, a distance of about twelve miles away, and their next movement will bring them directly in front of the first Austrian line of defense, when serious fighting may be expected.

BY SUCH ROUTES AS THIS IN THE TYROL MUST SOME OF THE ITALIAN FORCES ADVANCE

On their western front in the movement on Trent and the Tyrol, the operation is still in the absolutely preliminary stages, and hence has not sufficiently developed to afford a basis for comment.

The week closing June 17 has been marked by the two most murderous air raids which have yet occurred, one by the Allies and one by the Germans. The first attacked the German city of Karlsruhe in Baden, and besides considerable material damage, killed twenty civilians and wounded some thirty. The second was made on an unknown portion of the English east coast and resulted in about thirty deaths besides a considerable number of wounded. In both cases women and children formed the majority of the casualties.

Both sides are reported to be organizing large fleets of aircraft for attacks on the other, and this being the favorable season of the year for this form of warfare, these raids may be expected to increase largely in number and in the resultant casualties.

The submarines also have been very active during most of the same week, and seem extending the sphere of their operations. For the first time ships have been torpedoed off the west coast of Ireland and as far south on the French coast as near the entrance of the harbor of Bordeaux. The loss of life has been considerable.

The campaign in the Dardanelles, both on land and sea, still remains shrouded in considerable mystery both as to the actual operations and as to the results achieved. Mr. Asquith announced in the House of Commons during the week that the government regarded it as against public policy to give out any news of these operations and that all that could be said at the present time was that they were proceeding satisfactorily and that they would eventually be crowned with success. From such news, outside of such from Turkish sources as has leaked through, it can be gathered that the fighting on the land has become trench fighting entirely, that such progress as the Allies have made has been necessarily slow and will continue to be so, owing to the difficulties presented by the ground, and that the casualties have been very heavy. The Turkish bulletins claim advantages at several points, and the sinking of a warship of the Agamemnon class, but this latter claim has been officially denied by the British Admiralty.

Great Britain appropriated another billion and a quarter during the week for war expenses, and Hungary issued a fresh war loan for $250,000,000. The total war cost per day for all the combatants is now estimated at $65,000,000. Fifteen days at this rate would more than pay off the entire interest-bearing debt of the United States.

Both Great Britain and France, who are purchasing largely in the United States, have evolved a plan of paying for these purchases by inducing their subjects who are holders of American securities to exchange such securities for war bonds issued by their respective governments, which governments can sell or pl such securities in the American markets thus raise the moneys necessary to pay such American purchases as these governm are making. The plan is an interesting but it remains to be seen whether it will w Several billion dollars' worth of American curities are supposed to be held abr principally in Great Britain.

The peace movement, to which attention recently drawn in these columns, initiate Holland, must not be lost sight of amid clash of arms. Though not attracting a great amount of public attention, it is the serious and most well-founded of all movements that have been started since outbreak of the war, and in due time will fruit.

Albania, that unfortunate little countr the eastern shore of the Adriatic, bet Greece and Montenegro, which seems to been the sport of destiny since its organiz into a government by the powers, was this wee invaded by both Serbia and Greece in a little w their own, the former from the east and the l from the south. The Albanians, who are a ra mountaineers and have many of the qualities o Swiss, will no doubt put up a strenuous fight will, it is to be feared, be overwhelmed by weight of numbers. The object of the Serbia of course to secure a foothold on the coast, the Greeks have long been desirous of ann the southern part of the country.

Northern and central Serbia are still in the of typhus, which does not appear to be even co under control. Cholera may follow summer l

During the last week, in the western camp such honors as were won were won by the Fr These continued their offensive on the line Richebourg l'Avoue to Arras, and made further though perhaps not quite as ra as in the preceding week. Th portance of the stake, the posse of the town of Lens, for whic French are primarily conte here, is very considerable, for i town and its immediate vicin mined a large percentage of Fr coal supply, and France is very of coal, so short that the sc thereof is having an appre effect on the manufacture of nitions of war.

These gains, which were onl after severe fighting and losses, comprise the complete p session of Neuville St. Vaast, di north of Arras; control of th so-called labyrinth, a little nort of Neuville; the absolute occu of Souchez and its approache the complete control of the L Hills. Any one of these taken is of comparatively little impor but the combination of the s advances is of value. Groun also gained by the French a Noulette and Angres to the no of Souchez, but here their adv was not so marked. At the adv points the French line has r within four miles of Lens.

A little to the east of there was also some severe fi during the latter part of the between the British and Germans. At Hoo British made a thousand-yard gain, and south Festubert at one time had a very consid gain, having taken three lines of German tr over a front of six miles or so. A strong G counter attack, however, drove them back t former positions, regaining the lost trenches casualties in this fighting were very heavy twelve or fifteen thousand in all.

Considerable fighting took place during th at or in the vicinity of Moulin-à-Toutvent, to the east of Soissons, in which both sides a captured trench or two. There was a lit fantry fighting in Champagne, north of Perth La Mesnil, and a good deal of bombarding, p larly in the Rheims section.

In the Argonne and between the Meuse a selle unusual quiet prevailed during the week, for this section is very unusual. There wa fighting of a preliminary character in the and in upper Alsace. The indications at pres

Continued on page 680

"THE ENTRANCE OF THY WORD"

T colporteurs converted from id trampdom to tramping for Cst. They walked from San Fcisco to New York City, distrting 3,000 Gospels and winn 119 souls. At New York they coucted several services in the Bowery Mission

ONE hundred years of peace between the United States and England were recently made the occasion of a year-long celebration, replete with evidences of the value placed upon so long a period of good will. In 1916 the Christian public will be asked to celebrate the passage of one hundred years of war. War against ignorance, against folly, against misery and crime, against sin. The weapons of this warfare were not carnal. The soldis and their commanders were armed only with thsword of the Spirit, which is the Word of God. Theadquarters of this army have been the offices of ne American Bible Society, Bible House, New Yo.

nety-nine years of this work are over. The cennial will close an era of Gospel work conduled with printer's ink, quite as advantageous to theworld as that other period of one hundred years celrated for the absence of war between two great naons.

its ninety-ninth year the American Bible Socie issued 349,725 Bibles, 728,832 New Testaments, 5,0,160 portions of the Scriptures; a total of 6,8,717 volumes. This total represents an increse over the preceding year of 1,137,541 volumes. Thbulk of this increase was in the Far Eastern lars. Taking the ninety-nine years as a whole, theociety has issued 109,908,608 volumes, consisting f Bibles, Testaments and portions of the Scriptur. One of the things that cannot be done in figes is to estimate the number of lives that have beetouched by this instrumentality.

e Bible Society has the ready assistance of ma Christian organizations in the distribution of its ublications, but colporteurs continue to be the sco division of its forces. This body of men contins to go to and fro in the earth; in every habitablection of the earth, and on the seas, offering the greest family doctor book a sin-sick race can possibobtain. Their experiences, if only we had time to ad about them, are packed with human interest. There must be something exciting in winning over as students of the Protestant Bible a prizefighter, a mother superior, a Mohammedan, and a saloonkeeper. In mountain homes, in lumber camps, in prisons and hospitals, at county fairs, at ports of entry, at the village corners, as well as in the quiet of a comfortable home, the colporteurs wage their war for Christ.

One of these men uses nine languages in his work. They travel thousands of miles and visit many thousands of families. And often such families! Yet, after the colporteur's repeated visits, and a period of instruction in the Bible, again, "such families, often!" For the entrance of his Word giveth light. In the Atlantic Agency Field of the Bible Society, out of 68,561 families visited in the year just closed, 11,599 were found to be without Bibles. There are fifty-two different languages spoken in that territory.

The work is being carried forward with progressiveness throughout Central and South American countries, the West Indies and Cuba. In Cuba the

A MOUNTAIN PREACHER AND HIS FAMILY

society finds its Bibles very much in demand, and the people quite ready to pay for them. In Venezuela, their agents meet with determined resistance on the part of the Roman Catholic priests, often supported by the civil authorities. Yet several million copies of their publications were distributed throughout these South American countries.

There has been a marked increase in distribution of Bibles and portions in the Orient, China especially, and in Japan also there was a heavy increase. The native workers in these countries are determined fellows, and determined women too, because there are many women workers in those lands. The missionaries are the greatest help in the foreign field, however. In the Philippines, as has been described in the Christian Herald, educational lectures with motion pictures are conducted, admission to which is secured by the purchase of a Scripture portion. The missionaries approve this course—which by itself has been the means of circulating over 137,000 copies—but the Roman priests oppose the plan.

And yet, throughout the world, the total number of men and women engaged in this colportage work is small. There are only 1,933 in all. But they bear an immense share of the work of distribution and of pioneer missionary work. The Sunday schools, missionary societies, young people's organizations, auxiliary Bible societies and others are important agencies in getting the publications of the society into homes where they will do the most good.

The translation of the entire Bible into the Portuguese language, began in 1903, was completed in 1913. This is for use in Brazil. A revision of the Zulu version of the Bible is in progress, the corrected proof sheets passing back and forth between New York and South Africa, exactly as though they were going from an office in the Bible House to the composing room on another floor, though with some difference in point of time and means of transportation. Similar revisions are under way in several countries, so as to bring the Bible up to date, as it were, for those lands. The society says that the average American does not dream how many tongues the Bible is printed in, and yet new needs are constantly coming to light.

The centennial of the American Bible Society will be marked by three new undertakings. One is a Bible Congress, which will be held this summer at the Panama-Pacific Exposition. Then there will be the founding of a Bible House at Panama. And the society will participate in the Panama Conference of Missionary Societies. The society intends to utilize to the utmost the traffic on the Panama Canal for the further distribution of Bibles, as it has been found that the boats passing through the Suez Canal afford excellent opportunity for the circulation of Bibles to peoples of many nations and tongues.

The British and Foreign Bible Society of London and the societies in Scotland and Germany are expected to take part in the American centennial celebration. Many important conferences and public meetings addressed by world leaders in religious work will mark the centennial.

WHEN MONT-LAWN SMILES

SOMETIMES Mont-Lawn is in tears. But they are not salt tears. They are merry, sparkling, leaping, laughing, sporting tea dashed down upon a refreshed wor from sun-kissed clouds. When tha happens, all the fun and jollity of ont-Lawn are concentrated. Every youster is under roof in the big upp floor of Fort Plenty that opens on sides to all the winds that blow. Anone sensitive to the uproarious pla of children must keep miles away fro Fort Plenty on such a day.

E enters now the Fourth of July! The Fourth of July, by the way, was mac for children. Fourth of July sprg into the calendar in order that chil en should ever be free to become goo and useful and thoroughly happy citis of a republic. Nearly three thoand of them get a fair start in tha direction at Mont-Lawn every yea And the Fourth of July is the beg ing.

H w many readers of the Christian Herald live near enough to Nyack so to Mont-Lawn for the day? Hars up—no, down into your pockets for ne fare! Just enough to get to the station and home again; the buss from Mont-Lawn will carry visirs from and to the station. And t is a very pretty ride through this tist ic town and country. You stri into the main street and up ts oad hill, and then out along a gen ne country road. Just as you beg to wonder where Mont-Lawn real is, the youngest member of your part will shout out, "I see it; I see he g!" And true enough, Old Glory is the first proud and happy object to apprise you that the Children's Home is near.

Then the overhanging trees hide the flag from sight. Soon you turn out of that road, and begin to climb a very steep bit of hill. There is the flag high above you. Then comes the picturesque wall with its legend, "Christian Herald Children's Home." What thousands of children have shouted aloud at that sight! What thousands have looked back upon it—as the big stage carried them away again to their city haunts—with wistful, hopeful, grateful eyes!

YOU may search for it, but you simply will not find a prettier sight than greets you as the full sweep of the great lawns and their background of tasteful cottages bursts on your sight. You are distracted from the beauty of it only by the lure of the wonderful playground opposite, swarming with children. Between the two, you ride on and turn into the main grounds past the Lodge—a gift building with a remarkable story of love for children behind it—and so on up to the old-fashioned Homestead, next to which stands, in all its attractiveness, dear old Fort Plenty. You can't make up your mind which you will do first, when you alight; whether explore Fort Plenty, or hurry over to the Children's Temple back there to the left. But what you really will do first is to receive the most gracious welcome in the world by one of the most gracious hostesses imaginable, the superintendent of the Home, and her staff of co-workers. Then you will meet a lot of delightful people, who have come there just like yourself to celebrate the Fourth of July with the Mont-Lawn children. You will give most of the morning up to rambling around the grounds, sitting on the veranda of the Homestead, sampling the very excellent refreshments offered in the tent on the lawn, listening to the band, and lolling in the deep shade to watch the boats on the blue, white-capped Hudson down below, or to watch the clouds above its eastern bank.

Promptly after noon hour you will watch the children in their orderly but carefree march to Fort Plenty, where you will see them take their places at the long table and stand in perfect ease and respect while they sing their beautiful verse of grace, and then, in amazement, you will watch them fall to upon their noon repast, like the ladies and gentlemen they actually are at heart. You may wait until they finish and see them stand and hear them sing a word of thanks before marching in perfect order and at the same time perfect abandon, to enter anew into their pursuit of life, liberty and happiness.

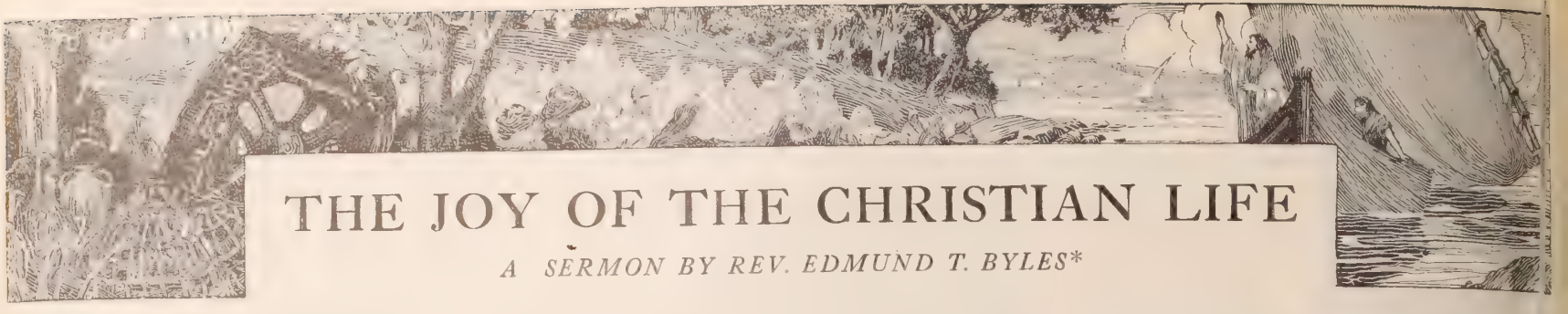
After a reasonable lapse of time there will be the parade of the children to the Temple and a brief hour there of simply marvelous singing by them. Honestly—I say this without fear of successful contradiction—you will get one thrill at least right at the opening of these exercises such as you have never had before. And as often as you go to the Children's Temple and hear the children sing their flag song, you will receive that same delicious thrill. This delightful hour over, these urchins of the New York streets will entertain you with all sorts of racing games, folk dances, and perhaps some little impromptu fun of their own. Then *reasonable* quiet will prevail, and two or three addresses, well worth hearing, will be made by good friends of this institution. We do not announce their names in advance, but no audience has ever yet been disappointed.

All this time Old Glory has been waving its benign protection over the scene. The band, when opportunity offers, has been doing its part with entire satisfaction to all. Now, there is just the least hint of the end of day. Soon the beautiful flag will be drawn down before the mists of approaching night. The speeches are over. The singing by everybody of a patriotic song or two is over. Every child is standing facing the Star-Spangled Banner. Every hand is at salute. A sudden great chorus sounds out: "I pledge allegiance to my flag" (how straight and true those three hundred hands stretch out towards the symbol of freedom!) "and to the republic for which it stands. One nation, indivisible, with liberty and justice for all."

You simply can't remain seated. Everybody is up. The band knows its duty. And the national anthem closes one of the greatest Fourths you ever spent.

. . .

COMING?



THE JOY OF THE CHRISTIAN LIFE

*A SERMON BY REV. EDMUND T. BYLES**

TEXT: "For you, therefore, that believe is the preciousness." I Peter 2: 7.

THIS is a text from the Revised Version. At first we do not like it. We seem to lose the tenderness of the beautiful old rendering "to you, therefore, that believe he is precious." Yet the new and truer rendering has a beauty of its own. "The preciousness" sums up in a word the happy Christian experience of the joy of which the epistle so far is full. It stood for the secret of happiness which Peter possessed and was shared by those to whom he wrote. He begins by exclaiming, "Blessed be the God and Father of our Lord Jesus Christ." He says they have "a living hope," that they "greatly rejoice," that they "rejoice greatly with joy unspeakable and full of glory." They who believe have the secret of happiness. For them is "the preciousness" of the knowledge of Jesus.

It is the same truth of which the New Testament, and the Old Testament too, is full. Religion is a joyous experience—not a creed, a ritual, a system of morality. As Paul argues in his great Epistle to the Romans, it is an experience which Abraham and David had, and now we too; for "being justified by faith, we have peace." To have peace is a glad consciousness. Peter is expressing the same thing when he says in our text that believing in Christ we find his "preciousness"—the treasure of a happy Christian experience.

Let us look first for a moment at the conditions of it. It is "to you, therefore, that believe." Now what does this mean? It cannot, of course, mean that we believe in Him as we may be said to believe in the Pilgrim Fathers or Christopher Columbus—that is to say, that we believe in him merely as an historical or even as a divine personage. Because true "believing" is always followed by a certain experience—"in whom believing ye rejoice"—in the relation of cause and effect. And if there is no effect there is some mistake about the cause. Therefore it cannot mean accepting a creed; for that kind of faith does not bring this happy experience, as many who believe themselves to be Christians sadly know.

"I Will Never Leave Thee"

In faith, as in all things, Jesus was our example. The faith that brings the preciousness is when we lean on God in Christ as the husband leans on the gentleness and wisdom of the wife, and the wife on the strength and hardihood of the husband; as David and Jonathan leaned one on the other; as Peter leaned on Christ, when for a little while he walked on the stormy waters "looking unto Jesus"; as many a strong man of the world leans, for the sweetest joy of his life, on the dear companionship of some little child. We ask ourselves what we should do if some loved one should be taken away from our side, and we dare not answer. How we lean on them! But what would it mean if Jesus were taken out of our lives? Would it make any real difference? Would it leave any real blank? If not, we do not yet possess the faith that brings "the preciousness."

And what is this "preciousness"? Is it not the treasure of a rich and satisfying friendship? The New Version and the Old are, after all, one: "To you, therefore, that believe, *He* is precious."

The Chief Among Ten Thousand

There is the joy of loving some one who is in every way worthy—who commands our admiration and our reverence. All true love is founded on respect. Jonathan fell in love with David when he saw him stand "with the head of the Philistine in his hand." David's winning grace of bearing and the proof he held of his devout and reckless courage won Jonathan's instant admiration. So mutual respect is always the foundation of the deepest love. There is intense delight in the heart's possession of one worthy of our respect and loyalty, whom we may call our friend. So when one has seen the noble courage and exquisite charm of Jesus, and has learned to let the mind often gladly think of him, he has found one of the greatest joys of life an element in the "preciousness" Peter speaks

But there is another and still greater element i It is not only, nor even chiefly, loving. It is being loved. We instinctively crave for fa Whose heart has not been touched when some l tot pathetically asks, "Do you like me?" How o are we older folks unconsciously or consciously ing that? It is not a good query to encourag is apt to lead to vanity and selfishness. Let us and not ask too carefully whether we are love not. In the case of all people except One. regard to the gracious and heroic Christ, we indulge to the full the sweet consciousness, "I loved."

A Constant Friend

This is the chief meaning of the Cross—its est and most essential significance. And the ciousness" of that great deed of love is whe make it personal, as when Paul said, "He love and gave himself for *me*." The first message o resurrection morning was to the denier: "Go his disciples and Peter." That evening, whe came to the upper room, one was absent. Whe came again, the week after, it was to the mi Thomas he first spoke; an such gentle and convincing fa that there burst from the doub heart the cry "*My* Lord and God!" It has been said tha like Thomas, one of us had missing, not from the upper but out of the plan of redemp Jesus would have come and again for that missing one. Let us believe it. Our Friend lov individually. His words of fort, "Weep not," "Be not afraid, only beli "Thy brother shall rise again," were spoken And in the home beyond it shall be as the Browning makes David say:

> O Saul, it shall be
> A Face like my face that receives thee; a Man like t
> Thou shalt love *and be loved by* forever.

Professor J. Y. Simpson, in his beautiful book on Henry Drummond, says of that nobl gracious Christian that although he was a receiving confidences and being sought by m trouble, he never seemed to need any sympath himself, even in his long and agonizing sic giving more comfort and cheer than he rec and that although the most approachable and t erly of men, he was yet distinguished by a c happy aloofness or loneliness. And he beaut says that he was reminded of the planet U whose irregular orbit puzzled astronomers unt secret was discovered in the powerful attract the hitherto unseen planet Neptune. So that and influential life was governed by the attr of an unseen power—an unseen Friend.

May that friendship be the attraction that erns our lives. May our glad secret be the ciousness" of the experience of a heart that back" on Him.

* Pastor, M. E. Church, Windham, N. Y.

FIRST PRAYER IN CONGRESS

In "Thatcher's Military Journal," under date of December, 1777, is found a note containing the identical "First Prayer in Congress," offered by the Rev. J. Duche. It may well be prized as a sacred relic of olden times:

"O LORD, our heavenly Father, high and mighty King of kings, and Lord of lords, who dost from thy throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all the kingdoms, empires and governments; look down in mercy, we beseech thee, on these American states, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring henceforth to be dependent only on thee; to thee they have appealed for the righteousness of their cause; to thee do they now look for that countenance and support which thou alone canst give; take them therefore, heavenly Father, under thy nurturing care; give them wisdom in council and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their cause; and if they persist in their sanguinary purpose, oh, let the voice of thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle! Be thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation, that the scene of blood may be speedily closed; that order, harmony and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish among thy people. Preserve the health of their bodies and vigor of their minds; shower down on them, and the millions they here represent, such temporal blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, thy Son, our Saviour. Amen."

NEWS OF THE KINGDOM

—THE DATES OF THE Bible Conference at Mountain Lake Park this season are August 1-8, and the program will be in charge of the Rev. James M. Gray, D.D., dean of the Moody Bible Institute of Chicago.

—EVANGELIST EDWIN R. DEW of Wheaton, Ill., and his assistant, Professor Harold F. Holbrook, have just closed a very successful three weeks' union revival campaign at Franklin, Neb. A large number of people accepted Christ as a personal Saviour. All the churches will receive substantial additions to their membership.

—IN ONE OF MISSIONARY JANSEN'S mountain trips in the Philippines he recently journeyed from congregation to congregation, and found that his three pair of alpargatas (Spanish soldier's shoes) were worn out before he could get back to the city, and his feet were even cut and bruised where they were unprotected. Yet not only the workers (Filipino) gladly went with him, but also numbers of the Christians—though well nigh worn out—traveled with him from congregation to congregation in order not to lose any of the services.

EVANGELIST "BOB" JOHNSON has conducted some unusually successful campaigns in Pennsylvania during the past year. It is claimed that he has won to Christ over 25 per cent. of the combined population of the towns in which he has labored. In one church, the mid-week prayer meeting increased from 50 to 400; one Sunday school increased from 350 to 750, and a men's Bible class to 342. In Brookville, a town of only 3,000 population, he had a record of 1,920 converts.

—MISSIONARY CHARLES W. POSNETT of Medak, Nizam's Dominions, India, writes to the Christian Herald of Gospel triumphs in his large parish, which includes more than a thousand native villages, in which there are now 150 Christian communities. In many of these places, the whole out-caste population has become Christian and there is a constant pressure of applicants for baptism. Last year 2,466 new converts were baptized. Many of the villages that have been won by the Gospel are in need of teachers and evangelists. Owing to the war, which has greatly diminished contributions for the work, it was found necessary to economize, and seventy evangelists and Bible-women were dropped for lack of support. It may even become necessary to close some of the institutions for a time until the stringency has passed. Missionary Posnett travels through his seventy-mile district on camel-back.

—AN UNUSUAL WELCOME was given to Evangelist W. E. Biederwolf on his arrival in Bradford, Pa., to open a religious campaign. The executive committee in charge invited all friends of the movement to join in a "welcome delegation" at the train and a parade through the city. Dr. Biederwolf was greeted by the ministers of the city and nearly two thousand Christian friends. In automobiles and to the music of two bands they proceeded through the principal streets to the Y. M. C. A. building, where Rev. Russell Showers, in behalf of the people of Bradford, extended a welcome to all the party.

—MISSIONARY JOHN A. HOWARD, of the American Baptist Mission, Napore, India, writes: "Over 20,000 died in India from snake bites last year. Every evening we had to go out and engage a bullock cart to take our goods to another place. Our rule is always t a cane and lantern at night. As we along the road, one of my friends starte he saw a snake glide toward the bush jumped and hit it with his cane. After with it a short time, it became ang spread its hood, showing the hooflike Then my friend said in Bengali: 'How ful!' I'm frank to confess that I pref beauty to remain at a safe distance. T a cobra. A man was bitten by one Before he had gone half a mile he died."

—IN ADDITION TO THE conferences Evangelist Dr. J. Wilbur Chapman and M. Alexander since January 3, campaig been held in Lima, Ohio; Atlanta, Charlotte, N. C. The number of addi the churches, up to and including May 6,438. Young men offering themselves ministry, 155; young women offering th for the mission field at home or abroad. Atlanta there were about 4,000 decisi Christ, and hundreds are being recei the churches. In Charlotte in the ta meeting there were 846 conversions clai

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Witness of Difficult Enterprise

SUNDAY, July 4. Philippians 4: 13. *"I can do all things in Christ who strengtheneth me."* The Christian believer is to give witness of his communion with Christ by his ability to do difficult things. The power of the resurrection must be attested in chivalrous enterprise. There must be a certain quiet and sunny assurance in doing impossible things. It must be given naturally, spontaneously, unconsciously, and with all the quietness with which a strongly-engined motor-car takes a precipitous hill. To a sixty-horsepower motor a stiff gradient does not exist. To a soul which is strengthened with the grace which is in Christ Jesus impossibilities are wiped out. "I can do all things in Christ."

John Smith of Harrow, the man whose sacrificial life has left such a firm seal upon hundreds of Harrovians, was once speaking of some display of moral courage to an old pupil, who remarked: "That was very difficult. I wonder he could do it!" "Difficult?" answered John Smith. "Difficult? He was a Christian!" That is the apostolic tone, as this is the apostolic spirit. The apostle faced the changing road in the faith that they had sufficient equipment for every encounter, and that every morning difficulty would be only a privileged opportunity for additional conquest. Difficulty became an occasion for the unlocking of larger resources in the unsearchable riches of Christ. And so every difficulty came to be interpreted as a promise, and the promise was always redeemed. Where difficulty abounded grace did much more abound.

The world is always arrested by the quiet and splendid achievement of difficult things. To see sorrow borne with hopeful courage, to see prosperity used with thoughtful tenderness, to see disappointment met with sweetness, to see the long uncertain day endured with patience, to see personal injuries received in unrevenging meekness, to see kindness in the garish day, and to hear songs in the night —these make the world stand still and wonder. Thus do our very difficulties become missionaries of redeeming grace. J. H. J.

Right and Wrong Impressions of Character

MONDAY, July 5. Isaiah 39: 1-8. *"What have they seen in thy house?"* These representatives of Babylon, then an obscure state, must have returned to their master with very glowing accounts of what they had seen in Hezekiah's palace. Probably the story of his treasures, which they carried home, became an incentive to the subsequent invasion and captivity of Judah. It was a most impolitic act on Hezekiah's part to make this wanton display. It was a contemptible exhibition of vanity and pride, which were absolutely inconsistent with the professions and protestations of the previous chapter. It is easier to die well than to live well, easier to turn our face to the wall in the bitterness of our spirit than to walk in our house with a perfect heart. Surely God had loved his soul back from the pit for something better than this!

Let Isaiah's inquiry suggests a solemn thought to us all. When our friends or visitors tarry under our roof, what do they see there? Do they leave us impressed by what we are or by what we have; by the jewels of our character or the wealth and vanity of our entertainment? Is their thought of us that we are pilgrims and strangers, with our citizenship in heaven; or that, like Hezekiah, in the closing sentence of the chapter, we are principally careful that there should be prosperity and serenity for our time at least? Impress your visitors with the Christian temper, the holy atmosphere, the courtesy, the mutual consideration and the affection of your household! These are the things which they should treasure as a holy retrospect. A man's life consisteth not in the abundance of the things that he possesseth. F. B. M.

Labor for God Never Lost

TUESDAY, July 6. I Corinthians 15: 58. *"Be ye steadfast, unmovable, forasmuch as ye know that your labor is not in vain in the Lord."* A little, old church in the country village seemed to have failed. The vines are now a tangle of unattended growth about its ancient porch pillars; the paint is worn nearly off its sides; the shingles on the neglected roof rattle in the wind, and the grass is tall and rank between the stones in the walk that once led to the door that now no longer opens to the Sunday worshipers. The "church folks" kept it open for many years, but with great and ever-increasing struggle and sacrifice. Finally the burden, financial and physical, became too heavy for the handful of devoted souls to bear; the young men and young women left the old home for the city just as they were becoming old enough to take the mantle of church responsibility and service falling from the old people's shoulders. "It's no use," these plain home folks said at last, with something decidedly like moisture in their eyes; "we must shut up the church!"

Little did these hard-working country people realize how truly their labor had been not in vain in that old red meeting-house. They could not know that when the door of their beloved church home swung together for the last time on its already rusty hinges, even at that very moment, perhaps, there opened some wider, grander church portal in a far-away city or land, maybe on the other side of the world, where sons or daughters, removed to more prosperous scenes and larger vision, had sought to find for themselves and for others the way to God in the only way they knew, along the path they remembered leading from that little secluded home church in the country hamlet, where their fathers and their mothers prayed.

They thought, these old and faithful souls, they had failed, when they perforce must close the church; but it was only the failure of the "wheat grains" of which the Master spoke that fall into the earth that they may not abide alone, that they might indeed live again in greater fruitage in another field. ". . . forasmuch as ye know that your labor is not in vain in the Lord." C. S. C.

The Basis of Christianity in the Life

WEDNESDAY, July 7. John 9: 13-25. *"Whereas I was blind, now I see."* What a contrast between the opening and the close of this chapter! The blind sees; the beggar is enriched; the abject is an apologist. The outcast on the temple steps is a worshiper within the true shrine. The soul that had been ignorant of Christ owns him as the Son of God. And all this because of the personal interest our Lord took in him. He had elicited his faith, and in answer to his faith had healed him, and the fact of his healing was now the irrefragable proof that, first, Jesus was a Prophet; second, that he was from God; third, that he was the Son of God. The Pharisees might argue as they chose, but could never convince this man that a great miracle had not been wrought. Their arguments split on the rock of the fact of which he had experience.

This is precisely the truth which Tennyson admirably expresses in those lines of "In Memoriam":

> If [illegible] had fallen asleep
> I heard a voice 'believe no more,'
> And heard an [illegible] shore
> That tumbled in the godless deep;
>
> A warmth within the heart would melt
> The freezing reason's colder part,
> And like a man in wrath, the heart
> Stood up and answered "I have felt."

When a sinful man can testify, as Colonel Gardiner did, that the vision of the Crucified Lord, and the power that he gives, has entirely delivered him from the power of vices and passions by which he was held for long years, so that he walks in liberty and happiness, surely that is as genuine a fact of the spiritual, as any stubborn fact which meets the scientist in the physical. The basis of Christianity is not in the reason, but in the life. We are blind, we see; we are weak, we do things in Christ. F. B. M.

A Psalm that Gives Refreshment to All

THURSDAY, July 8. Psalm 119: 1. *"Blessed are the undefiled in the way, who walk in the law of the Lord."* The 119th Psalm is unique. It is the longest of the Psalms, and it is truly a work of art. It is divided into twenty-two sections, each section containing eight verses, and each verse beginning in the original with the same letter of the alphabet, while each of the letters is used in turn. In each verse save one there is some form of mention of the law of God. It is one of the best examples in sacred literature of painstaking accuracy in literary form, and the Psalm par excellence to elevate the Scripture as a guide of life.

The Psalm is autobiographical, and some have thought that the writer had Daniel in mind as he wrote. The author speaks of himself as in exile, as being persecuted, as a young man, as being tempted to employ deceit, as having fallen into sin and learning wisdom from his fall. It also speaks of the writer as being covetous, but finding counsel for his weakness in the joy of God's precepts.

The Psalm is filled with the sense of humility, such as Paul felt when he warned himself that he who preached to others might himself be rejected. More than all these sacred songs, this poem elevates the stainless beauty of the law of God as a buttress and power to restrain and rescue from sin and temptation. Its pervasive spirit is found in the fifty-fourth verse:

> Thy statutes have been my songs
> In the house of my pilgrimage.

Our humanity never gets tired of this Psalm. It matches well nigh every human mood with its balm of solace and strength. C. S. C.

The "Hidden Root" that the World Cannot Understand

FRIDAY, July 9. Colossians 3: 1-10. *"When Christ, who is our life, shall be manifested."* Christ is the hidden root of our life. He was the Root of David. All that was fair and beautiful in psalm and throne was first in Christ; and from him we also derive our freshness, fragrance and beauty. Man may pluck the fruit and tear the foliage, but cannot reach the hidden source of our ever-springing life. We must draw upon Christ; but our communications with him are hidden from the eyes of men. They cannot understand us. Why we should hate what they love, and love what they hate; why we should put our fingers in our ears and fix our eyes on something beyond their horizon, and press through Vanity Fair to a city in which they have no part; why we should be so peaceful and content amid the wild tumult of the world is as hidden as the Person of our Lord. Our life is sweet, strong and happy because it is encased in the presence and love of Christ. He is hidden in God, and we with him.

But he is to be manifested. Every eye shall see him. Glory is the revelation of hidden quality. The rainbow prism is the glory of solar light; the flower is the glory of the root; the success of the boy is the glory of the obscure home where he first saw the light. The quality of Jesus will one day be displayed before the eyes of the universe, and we shall be like him, for we shall see him as he is. We are hidden and misunderstood now, we shall be manifested then. We are now like stars hidden by drifting clouds, but then shall the righteous blaze forth in their Father's kingdom. Here we are incognito, there we shall wear our court dress. F. B. M.

The Revealing Power of the Spirit

SATURDAY, July 10. John 1: 39. *"Come and see."* A missionary once said to a German Jew in Bulgaria, "I want you to consent to be a Christian for twenty-four hours; then you may see how it seems and how you like it. Will you do so?" "Oh, yes; I will for twenty-four hours." "Well, then, first, I want you to believe that Jesus was born of the Virgin Mary." The Jew threw up both hands and exclaimed, "Oh, no, I could not do that." "But it's only for twenty-four hours." "Very well, then, I will." "Second, I want you to believe that Jesus died on the cross for the sins of the world." "Impossible, impossible! I could not believe that." "But it's only for twenty-four hours." "Well, well, all right; I will till tomorrow." "Third, I want you to believe that Jesus arose from the dead." "Oh, oh, that I could not do." "But just for the time being?" So he consented. "Fourth, I want you to believe that Jesus ascended into the heavens." "Oh, impossible! No man could do that." "But just believe it till tomorrow. Fifth, I want you to kneel down with me and pray to Christ the Saviour." The old Jew prayed, "O God, Jehovah! If Christ be the true Son of God, let him save me!" When they arose the Jew, putting his hand upon his heart, said to the pastor, "I feel so strange right here." He had received a touch of the divine spirit in his soul. The next day he came to the minister and said, with a smile upon his face and peace in his heart, "I will take him for another twenty-four hours."

The Christianity of Christ is a glorious heart experience. The half was never told except by the revealing power of the Holy Spirit of God. E. W. C.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Day We Celebrate

INDEPENDENCE DAY brings with it this year, in addition to the flood of memories of the glorious past, a profound sense of gratitude to God, who has kept our beloved country at peace, and has lavished his blessings upon us in such abundance that we have been enabled to become the helper of the nations. In the generations that have passed away since the first Independence Day, there has been no return of the anniversary in which we as a people have had deeper cause for gratitude than the present. This is the idea that should be uppermost in the minds of the American people on the glorious Fourth—the thought that should inspire the oratory of the day and give tone and character to the celebration everywhere.

At this moment the eyes of all are turned toward Washington. Our people know that there is an element at work, bent on thwarting the earnest desire of the nation for peace. They know that, to a very large extent, the newspapers of the country are under the influence of that element, and hence can not represent the real desire of the people, but only the wishes of a comparatively small, venal, reckless faction, which would not hesitate to plunge the country into war to serve their own purposes. They know that the military ring, which has cursed every country in Europe, has secured a strong foothold here and is sparing no effort to excite the spirit of war. And they know that war, while it would bring suffering and untold misery to multitudes, is largely sought by the militarists and by the munition manufacturers, especially the latter, in the hope of enriching themselves, although such wealth would be coined out of the blood of Americans!

No worse evil could happen than that the war-seeking element should succeed in winning over the administration to its view. If under the pretext of "stiffening up our government and giving backbone to the President" in our negotiations with the belligerent powers, they could involve us in the mad struggle, their object would be fully attained. A great crime would have been committed against our nation, which holds in its heart no thought of war. There was a general hope that in the note to Germany our government would recognize the principle of arbitration, since we ourselves had originally proposed that principle, and offered it to all the world as the sane and just method of settling international differences. We stood in honor bound to reaffirm that principle. Our people desired it, and they still regard it as the one honorable available means toward a solution of the issues that have arisen between Germany and ourselves. And they know that a step in the other direction, taken from whatever motive, may easily prove to lead straight to war.

One of the greatest dangers that threaten the republic is the commercial spirit, which would trample down and degrade even the highest aims and noblest ideals. An American poet, Nelson Gardner, whose work will be better known in the coming years, has this wonderful stanza, which might well be written in letters of fire, so that all might read it at the Fourth of July celebration:

"'Beacon of Nations' is thy rightful name,
And always should thy states resemble stars.
Thy torch of freedom heavenward should flame,
Consuming chains, and melting prison bars;
But Mammon now thy native luster mars,
And often are thy people stricken down
Low as are serfs that kneel before a crown;
For gold is power, and man but grovels when
The purse is mightier than the sword or pen."

That wise counsels in Washington may prevail and that the enemies of peace may be confounded and put to shame is the hope of the people of this nation, and should be the central thought as we unite in celebrating the anniversary of American independence this year.

Courageous Missionaries

ALTHOUGH they do not pose as heroes, the soldiers of the Cross in foreign mission fields are often subjected to severe hardship and privation. During the present war missionaries in all parts of the world are having a hard time of it. Not only have their regular sources of support been delayed, but they have frequently been in personal danger. Yet only a few days ago a band of some seventy newly appointed missionaries left for parts of Asia that are well within the war zone. Bishop Hartzell writes from Africa to the Christian Herald that many missionaries in his large territory have voluntarily submitted to material reductions in their salaries, and some have even accepted the risk of self-support, rather than leave their posts in the present crisis. In a greater or lesser degree this is the situation in almost all the missionary fields today. These faithful workers need our sympathy and support, and we should not fail them. It must not be said that the Gospel flag was pulled down at any mission station for lack of means to go on with the work. Our churches and their various affiliated organizations should make a strong effort to keep the flag flying and to uphold the hands of the devoted missionaries, thousands of whom are now putting comfort, health, and even life itself into the balance, depending in faith on God's providential care and on the liberality of his people at home to keep them going. Let them not be disappointed.

The Chicago Car Strike

CHICAGO, after wrestling for a few days with what was probably the most extensive car strike any American city has yet experienced, has settled it in record time. Over 14,000 men quit work on the surface and elevated lines, causing much inconvenience to the business interests of the entire city and tying up building operations in which 125,000 workers were employed. Something of the magnitude of the strike may be gathered from the fact that 1,095 miles of surface roads and over 900 miles of elevated lines were at a standstill and their combined passengers, aggregating 3,800,000 persons, were compelled to accept the limited facilities of jitney busses, steam cars, motors and hacks—or to walk to and from their business. Bicycles and roller skates were resorted to by many, and there was a sudden call for cots, to be used in offices and warehouses. The elevated and surface men demanded a substantial increase of wages and a representative on the State Board of Arbitration. Fortunately there was very little disorder, although it had been proposed to import strike-breakers from the East. Foreseeing this possibility, the Chicago City Council forbade the companies to employ strike-breaking crews, unless the men so employed received twenty days' instruction in Chicago. Some idea of the extent of the losses involved in the strike may be inferred from the fact that the daily income of the surface lines averages $86,000, and of the elevated, $25,000. To this would have been added the daily loss in wages to the striking employees. Fortunately, wise counsels prevailed; the representatives of both sides conceded certain points and agreed to submit the others to arbitration. This result was reached at an all-night conference in the mayor's office, and when daylight broke next morning Chicagoans were delighted to learn that the great strike was over. The arbitrators will deal with the proposed new wage scale, and Mayor Thompson will act as referee on all disputed points. All changes will date back to June 1. Chicago is to be congratulated on the prompt and satisfactory termination of a situation which promised to be a serious one for all classes. It has set a new record and given a fine example of business foresight, tact and moderation, which other cities might profitably keep in view.

God Is Love

FRIENDS of a lady who believes in Christian Science laugh over a story told about her tiny boy who understood something of the methods of "demonstrating." He had hurt his thumb quite badly, and instead of asking for sympathy or medicine came into his mother's room holding up his bruised thumb and saying manfully through his tears: "God is love."

Now the trouble with Christian Science—one of the troubles, that is—is that it is not willing to recognize the value of material helps. Liniment or iodine may help a bruised thumb. But while the opponents of Christian Science insist upon this fact, there is no need for their denying the other fact that it does help a hurt thumb to say: "God is love."

The struggle of the mind to explain the hurts of life has been one of man's chief tasks. Even the child comes early to feel that there are apparently two forces, or two sets of forces, in the world trying to help him, the other trying to hurt. The child mind of man developed the fantas pagan theology to account for this: some gods good, some were bad. By various twists and and wrestlings, the human mind has soug arrive at the truth about life's sorrows. The tian has one supreme answer to the problem answer of the little boy with the hurt thumb: is love." In the midst of all life's pain, the Chr knows that the heart of God is kind.

The sufferings and death of Jesus, aside their healing power for sin, have this messa the world: "God cares." After hearing his and beholding his deeds and his death, after re the words of his chief apostle, describing ho whole body suffers when the smallest mem bruised, we know that every throb of human s ing hurts God. He sends the pain? Who k That question may find an answer some day. while he suffers while we suffer; he suffers a we suffer: he cares.

And so, because God cares, the Christia suffer and still be glad. With every thorn th offered the superabounding grace of Christ's companionship and tenderest love. The Chr suffers hopefully, having not only the glad to divine love for the present, but the assurance coming of that day when God shall wipe aw tears from off all faces, when "there shall more death, neither sorrow, nor crying, neithe there be any more pain, for the former thin passed away."

America at Its Best

A WHOLE state invited to a wedding! is something typically and glo American about that. Everybody is body's friend. No one wants to hur body's feelings. Every one wants to rejoice happiness of every one else. Therefore—inst sending invitations to a few selected friends, i of the difficult distinctions between close frien other friends, between friends and acquain between new neighbors and distant neigh come everybody and share our joy!

This was the invitation Speaker and Mrs. Clark sent to the whole state of Missouri whe daughter Genevieve was to be married the day. It was beautiful; it was sensible; American. It typifies not only what must true American spirit towards neighbors at It is what must be our attitude toward all the Come, be friends! Come, share our joys! laugh, and labor, and hope—and pray with

Young Patriots All

FLAG DAY this year has proved t splendid national inspiration. In ever city great gatherings of school child sembled to do honor to the Stars and In Greater New York nearly a million bo girls were massed in the various squares and where, bearing such a multitude of flags never been witnessed before on any public oc they went through a series of exercises tha both beautiful and impressive. Childhood, presenting twenty-five different nations, pled united allegiance to "Old Glory."

These young Americans are being trained ways of true patriotism. To them the flag i more than a waving sheet of color; it rep the soul of the nation to which they belo radiates the inspiration of every incident history of their country's progress which th learned in the schools. They are beginning to stand why strong men's eyes fill with tears look upon the waving flag, and to grasp wit young minds the idea of a great and united and of the glorious history of its past.

In his address at Washington on June 14 dent Wilson appealed to his hearers to w American flag next to their hearts not o Flag Day but on all days. Our children already to a much greater extent than mos imagine. In their case there is no ques difference of nationality or descent; the flag flag, and they love it with all the ardor o hood, for it represents to them everything great and noble. They know its history bett most of their elders, and their love for the starry banner will grow with the years.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

SEVENTY-SIX NEW PRESBYTERIAN MISSIONARIES APPOINTED

Photo by Pach Bros.

SEVENTY-SIX regularly appointed missionaries were added to the force in the field by the Presbyterian Board of Foreign Missions of the United States during the year April 1, 1914, to April 1, 1915. With eight deaths and twenty-five resignations, there was a net gain of forty-three. In addition, four short-term workers were sent out. There are now seventy-six under appointment, expecting to sail this fiscal year. The eighteenth annual conference of the Presbyterian Mission Board at which the new appointees were present was held in the lecture room of the Fifth Avenue, New York, from June 5 to June 12. The addresses were of a very high order and a delightfully spiritual atmosphere pervaded the conference from first to last. Missionaries are the real heroes and heroines of the world; not those who wear crowns and sit on thrones, nor those that wear gold lace, the badges of rank and glory, and ride horses and lead armies, but the simple men and women who brave a poisonous climate, a strange language and customs, to carry Christ to those who have never heard of him, to fill the world with light and love. They are the real heroes and rulers of the world, obeying the command, *"Go ye into all the world, and preach the Gospel to every creature."* (*Mark 16: 15.*)

Real Burglar-Proof Safe

IN a recent report from the American consul at Nuremberg, Germany, mention is made of a burglar-proof safe which is really safe. The steel of which it is made will resist attacks of an oxyacetylene flame. In order to burn a hole large enough to get the hand into the opening six hours' time would be required, and the use of 2,400 gallons of acetylene and 2,600 gallons of oxygen. This would require 600 pounds of raw material, rather uncomfortable baggage for a burglar to handle, and most of the whole night of burning to get a hole large enough to get his hand into action. The steel is so hard that it cannot be bored or tapped, and all the screws, rivets and nuts must be made and cast with the plates. The soul of a good man or woman is a burglar-proof safe into which treasures are placed and are secure for time and for eternity. *"Lay up for yourselves treasures in heaven."* (*Matt. 6: 20.*)

Firemen Celebrate Progress

MORE than 2,500 members of the New York Fire Department paraded on June 12 at the celebration of the fiftieth anniversary of the present paid organization. For the first time the present generation of New Yorkers had a chance to compare up-to-the-minute motor trucks, water towers, engines and general fire apparatus with the modest machines of the hand-pump time of years ago. Fifty years ago New York City was under a million in population. It had a good water supply and an efficient police department. It had telegraphic communication, with ocean telegraph well in sight, but no paid fire department. The delay in organizing the paid fire department was due to the similar efficiency of the volunteer firemen. Those whose memories cover those times will recall the splendid class of men who made up the volunteer fire departments of most of the cities and villages of the country. They were the men who owned their own homes and were masters of their own business, employers of labor, men of standing and influence, as well as the young men growing up. They held to the excellent theory that it is a citizen's duty to give his personal service for the protection of the property and life of his city, and it was an honor to be a fireman. Firemen, like policemen, have to have the heroic spirit for the discharge of daily duty under the greatest risk to life. An important feature of the celebration was the bestowal of medals upon the heroes, who in spirit said: *"Neither count I my life dear unto myself."* (*Acts 20: 24.*)

Photographing Waves of the Sea

WHAT strides of progress photography has made! It catches images of the earth, sea, air, sky, and countless worlds in space. It is the handmaid of sciences and aid to many arts. It is now busy revealing the secret of the waves of the ocean, their size and shape, to aid in the construction of ships, docks and breakwaters and to enable men to repeat the words of authority used by the Creator in whose image he is made: *"Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."* (*Job 38: 11.*)

Bryan Head of Winona Assembly

WILLIAM J. BRYAN, formerly secretary of state, will be president of the Winona Assembly after its reorganization in August, according to the statement of S. C. Dickey, the present manager of the assembly, which is now under the control of a trustee. "Mr. Bryan has virtually accepted the position; all that he asks is a new Winona free from debt," Mr. Dickey is reported to have said. It is said that the liabilities of the Assembly are $900,000 and the assets $100,000. It is understood that plans for a reorganization free from debt will be effected, and that Mr. Bryan will assume the presidency. Chautauqua meetings and Bible conferences are held by the assembly, which is controlled by the Presbyterian Church. Winona, like all such assemblies, proclaims this truth: *"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."* (*Prov. 4: 7.*)

Government Wins Oil Lands Suit

TEN sections of California oil lands near the town of McKittrick, Kern County, valued at $15,000,000, were declared to have been fraudulently patented by the Southern Pacific Railroad Company, in a decision by Judge Robert S. Bean of the United States District Court of Oregon, filed at Los Angeles the other day, and were ordered to be restored to the government. The land is in the Elk Hills district of Kern County, and would supply the United States navy with petroleum for twenty-five years. Another suit involving oil lands in the same area, which are valued by the government experts at $320,000,000, is pending in the United States District Court. Whatever may be the ultimate outcome of the suits, the fact is generally admitted that the fraudulent appropriation of large tracts of the public lands, especially in the West, by individuals and corporations has been enormous and criminal. Some of these frauds have been detected and restitution compelled, others are undetected and the injustice remains. The opportunity for these frauds grew out of the just policy of the government to throw open the public lands to old soldiers and others who would occupy themselves in clearing the forests, plowing the fields and building homes for the making of a mighty empire. The restoration of property taken by misrepresentation is thus mentioned: *"If I have taken anything from any man by false accusation, I restore him fourfold."* (*Luke 19: 8.*)

THE WAR AND AMERICA

THE most important news at present deals with the agitation for preparedness against war. The resignation of Secretary of State Bryan, which he hoped would crystallize the peace sentiment in this country, appears to have accomplished that, and also to have divided the country into two classes of peace advocates; the one clamoring for a greater army and navy to protect us against war, the other assailing that doctrine and demanding pacific measures in Washington.

The National Security League

Those who are for preparedness launched their campaign in Carnegie Hall, New York, on Monday, June 14, at a meeting called by the National Security League, a newly formed organization. The officers of the league are Hon. Joseph H. Choate, honorary president; Hon. Alton B. Parker, honorary vice-president; S. Stanwood Menken, president.

June 14 and 15 the league held a two days' conference in New York, an amazing feature of which was the exhibit in the Hotel Astor of implements of war, supplied chiefly by the government. A Whitehead torpedo, twenty-one feet in length and weighing 1,350 pounds, was transported from the destroyer Balch at the Brooklyn Navy Yard to the hotel, on a truck, its progress across the city creating a streak of war spirit. A 14-inch shell, samples of shrapnel, machine guns, war aeroplanes and practically every most modern device for conducting deadly war, made up the exhibit, which attracted thousands of both men and women. Placards bravely announced that the league would insure peace to America by the expenditure of hundreds of millions of dollars for this kind of argument.

The exhibits were in charge of regulars and militiamen, who explained the habits of their pets to visitors. Shortly after the hurriedly arranged exhibition opened, Secretary of the Navy Daniels ordered the gun crew of six men who had been detailed from the Brooklyn Navy Yard by Rear-Admiral Joseph Strauss, chief of ordnance, back to their duty, on the ground that the demonstration was contrary to the navy regulations.

Tuesday evening a mass meeting was held in Carnegie Hall, attended, the New York Times stated, by "nearly as many women as men." The National Security League, however, had not succeeded in stirring up great popular interest, for the audience was small. The meeting lasted four hours for those who remained to the end. Among those who spoke were ex-Secretary of War Jacob M. Dickinson; also Dr. Lyman Abbott and ex-Judge Alton B. Parker. A virulent letter from ex-President Roosevelt to Mr. Hudson Maxim, inventor, endorsing the league, was read (and is discussed on the first page of this issue of the Christian Herald). The fate of Belgium was held up as a warning to the United States, and the arguments focused in the declaration: "If the Government of the United States is not to omit 'any act necessary to the performance of its sacred duty,' it stands pledged in President Wilson's note of May 13 to the use of force, if Germany persists in her attacks upon our citizens traveling on the high seas." The league is strongly endorsed by many army and navy officers, and its purpose is to arouse a public demand that Congress authorize the creation of a huge army and navy and system of armaments for this country, and the lever with which the league hopes to move the public is the declaration that the United States is almost sure to be drawn into the European war in defense of her honor and rights.

Business Women Protest

Two days before the Security League's conference, the National Women's Trade Union League held its fifth biennial convention in New York, and enthusiastically passed two resolutions in the interests of peace. This league represents 100,000 women. One resolution calls for the organizing of women workers "to resist with all their power any attempt to embroil the United States in the conflict now devastating Europe or to involve our country in any armed interference in the affairs of Mexico"; urges "the abolition of manufacture of arms and munitions of war for private profit"; calls upon the President and Congress "to place an embargo on the exportation of arms," etc., and pledges working women to refuse to engage in or endorse war.

Women Oppose Preparedness

One of the newest of the peace organizations is the Women's Peace Party, of which Mrs. Amos Pinchot is president. This organization sent delegates to the Security League meeting in Carnegie Hall, to submit questions to that organization; their questions, however, were not answered. One of them was, "Is Europe today your example of peace by preparedness?" The Women's Peace Party held a mass meeting in Cooper Union, New York, on the night following the Carnegie Hall meeting. A terrific thunder storm thinned down the attendance, but the audience was enthusiastic. Mrs. Charlotte Perkins Gilman, Immigration Commissioner Frederic C. Howe, and Congressman Frank Buchanan were among the speakers. The arguments were all directed against preparedness. Congressman Buchanan declared that the surest way for America to keep out of the war was to keep out of the war zone. Commissioner Howe declared in favor of a popular vote before any war is ever declared, with the proviso that those who vote for war on any issue should be the first to be sent to the front, a suggestion that brought an ovation. At this meeting the press was denounced for its misleading headlines, and its abuse of public confidence by the publication of one-sided news and the suppression of information essential to an enlightened public opinion. That a large part of the press is influenced by the financial group which controls the output of munitions of war was freely charged.

Would Enforce Peace

The fourth important event in the series of "peace" demonstrations was the organization of the League to Enforce Peace, American Branch, in Independence Hall, Philadelphia, June 17. Ex-President William Howard Taft was made president of the organization, and among the other officers are men who also endorse the National Security League. The principle back of this movement is that "the only way to meet force is with force." This was so declared by President A. Lawrence Lowell of Harvard University, chairman of the committee on resolutions. Mr. Taft argued that "while we favor praying for peace, we favor s[o]mething also to support that prayer"—in other w[o]rds, if the Almighty cannot send peace, then let us see [i]f the Bethlehem Steel Corporation can accomplis[h] it.

The plan of this organization is to produc[e] a working union of sovereign nations to esta[b]lish peace among themselves, and to guarantee it b[y] known and available sanction at their comma[n]d." The resolutions that were adopted called for a w[o]rld league to enforce peace by the joint use of the [e]conomic and military forces o[f] the signatory powers, against [a]ny one of their number that go[es] to war or commits acts of hos[ti]lity against another, before any [q]uestion arising shall be submitt[ed] to a council of conciliation [f]or hearing, consideration and [r]ecommendation. It might be [s]uggested that the principal d[if]ference between the League to Enforce Peace and the Nat[io]nal Security League is: the l[at]ter would create only an Ame[ri]can market for war material, [t]he former a world market.

Labor Denounces Militaris[m]

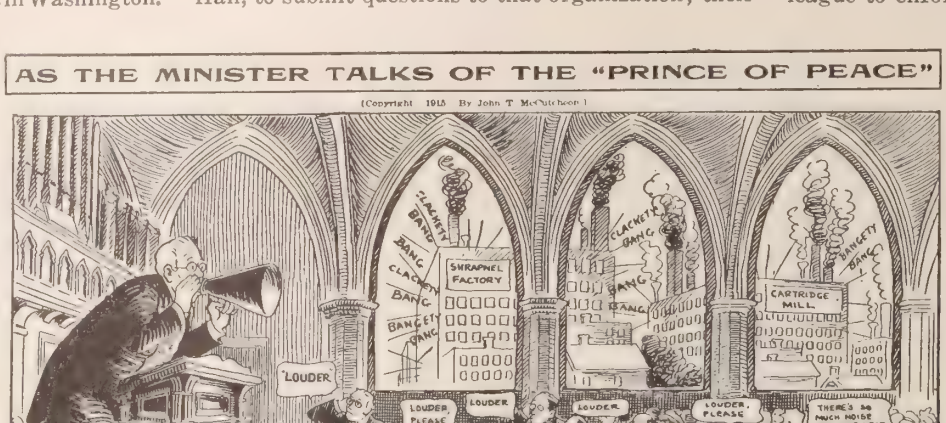
The fifth public event occ[ur]red on Saturday night, June [1]9, when Carnegie Hall, New [Y]ork, was nearly filled with a [d]etermined body of men and w[o]men called together by orga[n]ized labor to proclaim where [it] stands on the question o[f] the day. Here, too, there [were] notable speakers, chief a[m]ong them ex-Secretary of State [W]illiam Jennings Bryan. Inc[i]dentally, it may be mentioned [t]hat Mr. Bryan was cheered and cheered again b[y] the immense audience, which stood to welcome [h]im when he made his appearance, inspired by [M]r. Bryan's sacrifice of himself in the interests of [r]eal peace. The audience left no doubt as to its po[s]ition on peace by preparedness. Every denunciati[on] of that policy met with a storm of approval. [E]very pronouncement of a determination that the U[n]ited States should not be drawn into the Eur[o]pean shambles received thunderous approval. The [m]ost element of the country spoke to the public th[r]ough this meeting. A resolution was adopted c[a]lling upon the government to take over and contr[o]l the manufacture of all arms and ammunition and [a]ll equipments for war purposes. An immediate [e]xtra session of Congress was demanded in order t[o] promote domestic peace. Industrial [q]uestions as well as international rel[a]tions were in the minds of the leaders o[f] this meeting, but the question of peace o[r] war with Europe dominated all else.

Other Demonstrations

On Monday evening, June 21, th[e] Socialist Party of America occupied C[o]oper Union, and its most notable speake[r] denounced preparedness as a means fo[r] preserving peace, the manufacture of [w]ar equipment for private gain and all e[f]forts to create a war spirit in this country.

For June 23 a monster mass m[e]eting at Madison Square Garden has [b]een called, to voice the popular demand [t]hat the administration at Washington [d]isregard the attempts to put the U[n]ited States on the same military basis [w]ith Europe, engineered by financial inte[r]ests, and instead shall observe the princi[p]le of arbitration for which this nation st[a]nds. The purpose of that meeting was to express [i]n unmistakable way the determination of the A[m]erican people that this nation shall not be draw[n] into the war, but shall rather preserve peace for [itself] and seek it for Europe.

In addition to these and other public me[e]tings throughout the country to protest against wa[r], Mr. Bryan has issued his promised complete stat[e]ment on the causes of war in Europe and the w[ay] to peace. We shall review this contribution t[o] the subject in the next issue of the Christian H[e]rald. Mr. Bryan has succeeded in interpreting and [p]utting into plain speech the mind of the Ame[r]ican people on this subject. There never was a ti[m]e in our history when calmness, common sense, [c]ourage, were more needed on the part of [e]very individual. It is a time for every man to see [t]he fullest and clearest light on the question o[f] the day, and to decide and to speak for himself [a]nd refuse to be stampeded by a propaganda fo[r] war which has as its base solely and wholly th[e] expectation of huge private gain from the man[u]facture of the implements of war.



A PICTURE THAT WILL BEAR MUCH SILENT STUDY

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For Enforced Peace. Left to right: Oscar Straus, A. Lawrence Lowell, William Howard Taft, John Cadwalader, Mayor Blankenburg of Philadelphia

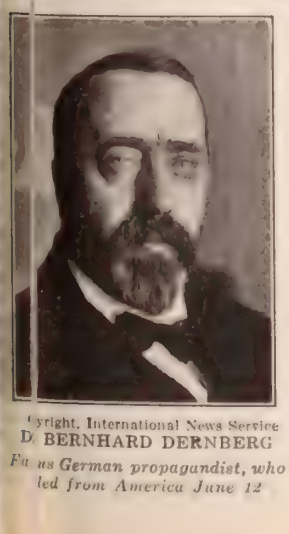
A WEEK IN THE WORLD'S NEWS

TRAGEDY AT ATLANTIC CITY. A great pleasure crowd on Sunday, June 20, witnessed in terror the struggles of some 200 persons caught in a mighty undertow of a record high tide. Warned by the increasing strength of the waves, most bathers had left the water when a mammoth wave sent the rest rushing for their lives before it, only to be caught in the powerful return current and carried outward sea. Professional life-savers and scores of bathers and bystanders risked their lives to help those who were in peril and some of the latter were in turn caught by the undertow or beaten by the terrific waves and three of them perished. Eight persons in all were drowned, the bodies of all but one being recovered, and quite a number of others were more or less injured. Some of those rescued were made delirious by their experience. In some cases rescues were made by a human chain of men who linked hands and formed a line far out into the surf. While most of the imperiled bathers succeeded in saving themselves, many owe their lives to the heroism of the rescuers, who had to risk their own lives to be of service to the others. The tragedy occurred in the morning and created such excitement among the thousands who had friends in bathing that police reserves had to be called on to keep the crowds back from the water

THE MEXICAN TEETER-TOTTER. The American warning to Mexico is having the effect of a boy astride the center of a see-saw, Carranza sitting at one end and Villa at the other. On June 18 Carranza was high in the administration's good will, according to reports, and a man of his party was listed for recognition at Washington as provisional president, the rumor being busy with several names for the post. But within twenty-four hours Carranza struck the ground with a thump in disfavor with his generals and ministers, and Villa rose into view with a plan for the pacification of his country, as called for by President Wilson; his plan has been despatched by emissary to Washington. In passing it might be mentioned that General Obregon, already famous for other exploits, has recently been slain and brought to life again in full uniform, by press despatches. Meanwhile the United States War Department has been making estimates, and announces that in the event of intervention, the first year's cost for the maintenance of an army of 500,000 men will be $80,000,000. We ought to be able to buy Mexico outright for less than that—and save life in the bargain.

PECULIAR LIMITATIONS OF FEDERAL FOOD INSPECTION. By a skilful accounting back to 1902, the government is able to discover that it has been defrauded of about $27,000,000 by the oleomargarine industry through dishonest passing off on the public of 200,000,000 pounds of colored oleomargarine as if it were butter or its uncolored substitute, in either case the industry saving a tax of about ten cents a pound. The Treasury Department, probably on the principle that misery likes company, opines that most of this product has reached the consumer as butter. The Department of Justice is working on the cases, and has convicted forty-two violators since January 1, sentencing twenty-nine to prison terms and collecting fines amounting to about $148,000, besides recovering a little over a million dollars of the taxes that were dodged. This detection of the public and robbery of the government is particularly contemptible, inasmuch as the statute which has been violated was created in order to give oleomargarine a competing basis with butter, as well as to protect the public from a fraudulent substitution. It is said there are 6,000 individual cases of fraud. The industry seems to have been expert in devising means to deceive the people and the government yet it is not apparent to the lay mind how such a steal could go undetected until reaching such a gigantic figure. It will be some time before the taste of this thing is out of the public mouth.

THE "PREPAREDNESS" CAT OUT OF THE BAG? We are informed by the New York Times that Rear-Admiral Charles Sigsbee, retired, states that "an adequate fleet is one that can meet successfully whatever is likely to be brought against it in the event of war. We cannot restrict the growing power of a possible enemy. *We can only match it from year to year.*" Ex-Secretary Bryan, in his Carnegie Hall speech, put it this way, in effect: Imagine three farmers whose lands join each other and surround a lake. Comes a stranger and points out to number one farmer his weakness in case the other two fall out with him, and persuades number one to buy a cannon to defend his lake front. Then Stranger goes to farmer number two, tells him about that gun, and shows him *he* needs *two* guns for his protection. Then to farmer number three, and easily persuades him that since his neighbors are armed and have three guns between them *he* needs three in case of "eventualities." Then back again to number one to point out the futility of one little cannon against his two hostile neighbors' five cannons, etc.



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DR. BERNHARD DERNBERG
Fa us German propagandist, who led from America June 12

AERIAL HERO FALLS TO HIS DEATH. On June 17 at Paris, while flying his aeroplane with the American writer, Henry Beech Needham, aboard, Lieutenant Reginald A. J. Warneford lost control 500 feet in air through an explosion, and with Needham crashed to earth, both being killed. Warneford but shortly before had won the Victoria Cross and the Cross of the Legion of Honor for bravery in flying above a Zeppelin which he wrecked with bombs, its crew of twenty-eight men perishing; the first recorded destruction of a Zeppelin by an aeroplane.

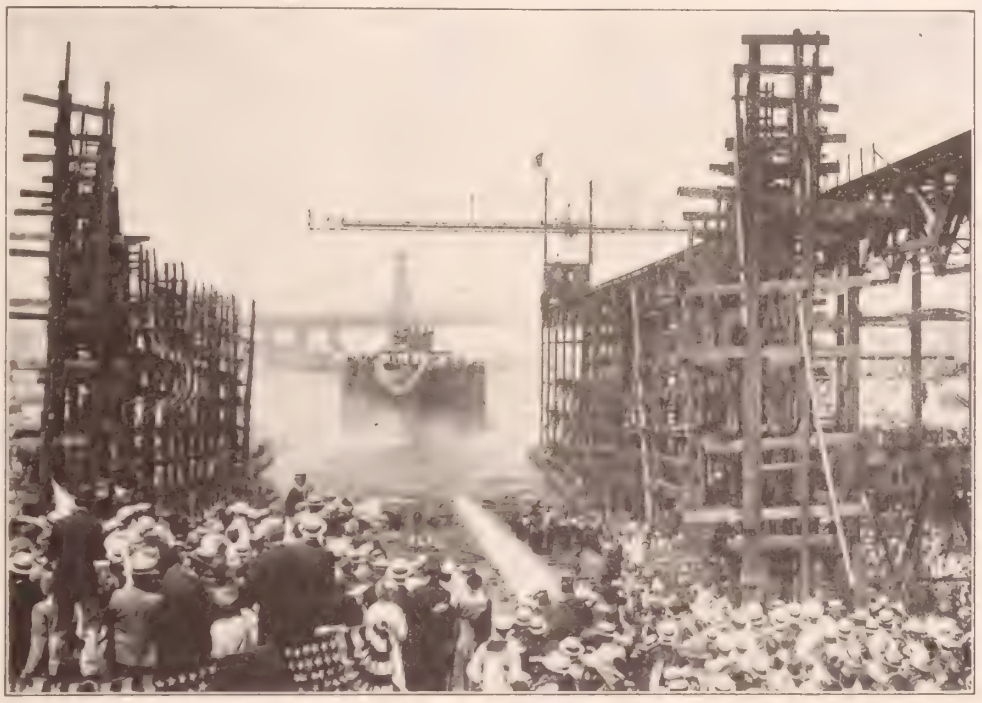
YAQUIS AGAIN REQUIRE DISCIPLINE. Three thousand Yaqui Indians, in the Mexican state of Sonora, are reported under arms and raiding the territory, American settlers being in danger of their lives. Accordingly Admiral Thomas B. Howard sailed on his flagship Colorado June 17, carrying three companies of United States marines, for the west coast of Mexico, under orders to land an expeditionary force if necessary, and the cruisers Chattanooga and Raleigh followed post haste. This fleet headed for Tobari Bay near Guaymas, the seaport of Sonora. Ninety miles inland is an American colony. Admiral Howard has about 2,000 men available for land action.

"WAR BABIES" STORIES ON PAR WITH ATROCITY TALES. The extraordinary stories that have appeared from time to time in the press to the effect that England has some 20,000 to 30,000 unacknowledged babies born in the vicinity of the great camps, which the nation would have to account for somehow, are declared unfounded by an official committee of investigation presided over by the Archbishop of Canterbury. The problem is real but infinitely less in extent, and private societies will handle it for the country.

EVERY FACTORY A CAMP. Through the appropriate channel of the National Security League, the United States Rubber Company, of which Colonel Samuel P. Colt is president, announces that the executive committee unanimously approves a proposition looking to the enlistment of all the employees of the company's forty-six plants in the National Guard or the Naval Militia, and the forty-six managers have been notified to encourage such enlistment in every way, the pay of employees to be continued during the annual tour of duty and their vacations not to be affected. Where the "proposition" originated, and how much "encouragement" the employees must have, are not stated. But the president of the league says this is one of the most important moves towards aiding in a practical way the national defense that has yet been initiated in this country.

KANSAS IN SMILES. Three thousand tons of Kansas alfalfa at nearly $25 a ton has been contracted for by the army quartermaster for use in the Panama Canal Zone, and Kansas farmers point to the deal as all the testimony they want that Kansas alfalfa leads off as a prime general utility hay for the whole world. From an initial seeding, those automobile-owning agriculturists cut from four to six tons of alfalfa per acre on unharrowed, unfertilized land, and keep doing it for a matter of twenty years, and then start again, so they tell us; and we don't know why it shouldn't be the truth.

AFTER-CLOSING-HOUR WAR NEWS. On June 22 the fall of Lemberg appeared imminent, the German armies being within nine miles and the Russians falling back and giving signs of intentions to evacuate the city. . . . The French continue making gains along the Western line of battle, with here and there a setback. . . . The Italian advance is meeting with a more determined and better organized resistance. Pola has become an important objective of the Italian attack. . . . In London the House of Commons by unanimous vote gave a first reading to a bill presented by the new Chancellor of the Exchequer McKenna, calling for a maximum war appropriation of $5,000,000,000, the public to be asked to lend the money at 4½ per cent., redeemable at the government's option between 1925 and 1945. . . . Plans are practically complete for making a $50,000,000 loan to the French Government to cover war purchases in this country, the security being American stocks and bonds which Paris bankers will deposit here.



LAUNCHING OF THE ARIZONA, THE FOURTH AMERICAN DREADNOUGHT IN A YEAR

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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ARBITERS OF WHAT WE BUY IN CONVENTION. The Associated Advertising Clubs of the World convened in Chicago June 21, ten thousand strong, to discuss the ethics and the mechanics of advertising, a business which has become a profession. It was prophesied by one enthusiast that within the next five years advertising will be a course in every well-regulated school, business college, and university. Among the speakers was Bishop Warren Candler of the Methodist Episcopal Church, South, who spoke on "Commerce and Christianity." The advertising fraternity is really a university for instruction of the public in the art of getting the best for one's money.

NEW SECRETARY OF STATE. It appears to be about settled that President Wilson will appoint Robert Lansing as Mr. Bryan's successor in office.

LIFE AND DEATH IN THE PRISON WORLD. On June 17 the Court of Appeals denied the application of former Police Lieutenant Becker for a reargument of his case, leaving him hope only of executive clemency; it is rumored that Governor Whitman may reprieve Becker pending a vote on the proposed constitutional amendment abolishing capital punishment: Becker is sentenced to die in the week of July 12. . . . On June 20 Mrs. Edmund Allen, wife of the warden of the Illinois Penitentiary at Joliet, was murdered and her apartment set afire to destroy her body, presumably by one or two negro trusties, one of whom was the personal servant of the warden. Warden Allen is widely known for his introduction of the honor system at Joliet. . . . On June 21 Governor Slaton of Georgia commuted the death sentence of Leo M. Frank to life imprisonment. Frank was first secretly removed to the state farm. The governor's action incited mob demonstrations of hostility, and when thousands marched upon his country home, where he was taking refuge surrounded by members of the National Guard, he proclaimed martial law within a half-mile zone and the troops threatened the crowd with fixed bayonets. The governor was hanged in effigy. He asserts that he acted in accordance with his conscience, and believes the law is satisfied by the life incarceration of the convicted man. . . . June 21 Henry Siegel, who failed to placate the depositors of his wrecked department store bank, was placed in the Monroe County Penitentiary at Rochester, N. Y., to serve a ten months' sentence.

FOR DEFENSE ONLY. The Arizona, chief of our superdreadnoughts, whose keel was laid March 6, 1914, was launched at the Brooklyn Navy Yard, June 20, in the presence of 75,000 people. A bishop of the Episcopal Church offered prayer, Miss Esther Ross of Prescott, Ariz., broke against the hull simultaneously a bottle of water and a bottle of wine and shouted: "I name thee Arizona," the bands played the national anthem, and the crowds shouted themselves hoarse. A notable company, including the Secretary of the Navy and also Dwight B. Heard, an Arizona editor who is credited with the movement to christen the ship with a bottle of water, witnessed the event. The great vessel is 608 feet long with 31,400 tons displacement, and should make over 22 knots. She will carry twelve 14-inch guns in four turrets, besides smaller guns, and 1,000 officers and men. Her cost is estimated at $16,000,000.

LIKES HIS MONEY GUILT FREE. Another munitions concern with a conscience, the Aldrich Manufacturing Company, of Buffalo, N. Y., has declined a $5,000,000 war order on the ground that to do otherwise would be "a direct violation of the principles of neutrality." The president of the company said: "I will not be the means of helping to prolong this war."

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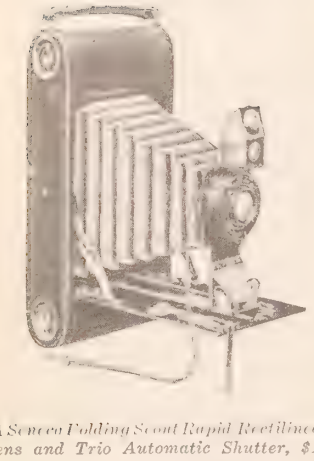
COLONEL EDWARD M. HOUSE
Who has been on a tour of inquiry in the warring countries



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Pearl buttons of this quality and quantity at retail stores would cost at least $3.00, save $2.00 on this order and have your buttons when needed.

Charles M. Howell - Waltham, Mass.
Manufacturer of Pearl Buttons

THE WAR IN EUROPE

Continued from page 672

that the French are about to launch a formidable offensive in this region, in which case this section of the line will figure more prominently for the next two or three weeks.

Von Mackensen's movement in northern and central Galicia assumed this week considerably larger proportions than at first. This Austro-German army is now operating over a long front, beginning at Cieplice, north of Sieniawa, and almost directly south of the Russian town of Tarnograd, whence the line of the front runs to the east to Lubaczow, on the Lubaczowka River, a tributary of the San, and thence still eastwardly to a point near Niemizow, where it turns and runs south to a point on the Przemysl-Lemberg Railroad, a little to the west of Sadowawisznia, which present position represents a very considerable general advance, both to the north and to the east, from the general position when last disclosed to us, and was reached only after a general assault on the Russian positions all along the line, the Russians giving ground nearly everywhere.

In the course of this fighting, which was begun on June 12 and terminated momentarily on June 15, many thousand additional prisoners were taken, besides a very considerable quantity of artillery, a loss more serious to the Russians than that of the men.

From Sadowawisznia the line turns to the southeast and runs through Rudnick, which was captured towards the close of the week, and thence still southeasterly to the Dniester, and then runs easterly along that river, now on the southern bank, now on the northern, to the frontier of the Russian province of Bessarabia and into that province to a point a little to the west of the town of Chotin, where it again turns south and runs to the Rumanian frontier.

The line of General von Mackensen's army will probably move in the general direction east and northeast from now on, while the right wing of the combined Austro-German armies, running from Maryampol to Chotin, will attempt to progress northl and northwest.

In southern Poland all was iet, but at the beginning of the wee the Germans on the Warsaw front ced a wedge through the Russian line covering that city at a point a ttle northeast of Bolimow, and atta d a position which is nearer to W saw than any they had so far gaine pos- session of since last November. Rus- sian counter attacks on this po tion were repulsed, though the G man attack was not seriously pursu , as it had for its object more the k ing of the Russians busy on this fr so as to prevent their sending rein rce- ments to Galicia, than a serious ove- ment on Warsaw. In the north here has been serious fighting all the eek to the east of the military roa un- ning from Augustowo to Kovn and there has also been hard fi ing along the Dubysa River. Still fa her north, in the vicinity of Shavl, the Germans have continued thei ad- vance to the eastward, the Ru ans retreating before them.

SOLOMON ANOINTED KING

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JULY 11. I KINGS 1: 1—2: 12

Marble—then Mud?

By Amos R. Wells

DAVID, the bright shepherd boy, an old man? It seems incredible; yet he was so old that he had to be told that another had usurped his throne. D. L. Moody once read a newspaper that spoke of him as "old." "I never got such a shock from a paper before," said the evangelist. "I cannot conceive of getting old. I have a life that is never going to end." The "dead line" is advancing. When Jonathan Edwards, at the age of forty-six, was dismissed from the Northampton church, he wrote of his prospects in despair, since he was "so advanced in years." We do not now consider sixty very far "advanced in years."

Joseph Zeitlin died in Brooklyn December 2, 1910, at the great age of one hundred and six—probably the oldest man in the country. He attributed his longevity to the fact that he never worried, did everything regularly and never in excess, and played with children at least one hour every day. Trust, simplicity and purity—that is a fine prescription for a hale old age. Unfortunately, David had not followed these rules in perfection.

Adonijah, the usurper! Strange that neither he nor his mother learned the tragic lesson of his brother Absalom. He had always had his way, and that is a terrible thing for any boy or girl. David had never said to him, "Why hast thou done so?" Therefore his failure was quite certain.

The Christian general, O. O. Howard, was promoted during the Civil War to the head of a corps; but when it came to the grand review in Washington the friends of the humiliated general made a determined effort to have him ride at the head of his old corps. General Sherman sent for Howard and appealed to him, as a Christian, to yield the place, which Howard gracefully did. "Now," said Sherman, "*you* are to ride by my side at the head of the whole army." Howard protested, but Sherman insisted, and that was the reward the noble veteran received. If Adonijah had been satisfied to take the second place, or the third, he would have received the first place somewhere, if not at the head of the kingdom.

Bathsheba ran considerable risk when she pushed her boy to the throne. If she failed, Adonijah would certainly kill her, and she had only the memory and will of a feeble old man to rely on. But mother love will risk anything for the boy.

It seems strange at first that Benaiah should express before David the prayer that Solomon might become greater than David had been, and his kingdom mightier than David's; but David himself would have been the first to say, "Amen." Every wise man wants his son to excel him. Every wise ruler wishes his successor's administration to surpass his own.

In Dr. Alexander Maclaren's sermon on I Cor. 3: 12, 13, he tells how the Jews built "wood, hay, stubble," upon "gold, silver, precious stones." "You will see," he said, "in the walls of Jerusalem, at the base, five or six courses of those massive blocks which are the wonder of the world yet, jointed, well laid, well cemented; and then on the top of them a mass of poor stuff, heaped together anyhow. You may go to some modern village, on an ancient historic site, and you will find, built into the mud walls of the hovels, a marble slab with fair carving on it, and on the top of that timber and clay mixed together." It is a sad symbol of what happens in many a life, in many a nation's history. The Jewish kingdom got a noble start in the reigns of David and Solomon, but later reigns added rubbish and wrong to the early foundations, the kingdom became divided, and at length fell away in ruin.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Know thou the God of thy father, and serve him with a perfect heart and with a lov mind." I Chron. 28: 9.

It is a serious question for all parents to ask themselves whether they have commen God to their children in such a manner as to make them desire to know and serve him. young son of a friend of mine said to her the other day: "You see, mother, there are many fellows here that I care for, but when a fellow has got his father for a chum doesn't want any one else." Then, after a pause: "Isn't father splendid, mother? Do think that I shall ever be as good as he is?" Now, in a case of that sort, is it at all likely which way that boy will go? There is, first, the close tie that binds father and in a comradeship which makes alienation and disobedience impossible; and there is, n the admiration which gives the young soul a perfect ideal, in which the thought of bulks largely, as a strong formative influence. The steps by which we may come ultima to appropriate David's exhortation are, therefore, apparent. First, engage the love of young soul, by sharing its life, and opening to it a share in your life. Then, let it be s and felt that whatever is best in you is due to that God who is the home and source of that is dearest, gladdest, loveliest in human life. Young hearts will then turn to him flowers to the sun.

Solomon Anointed King

By Arthur H. Howland

AGAIN we find in the chapters between our lessons records which surprise and disappoint us. Solomon was God's choice for king of Israel, but David in leaving the throne, and Solomon in assuming it, directed what seems now clearly to have een the unnecessary shedding of od. We are grieved to hear David, his last hours, directing the slayi of Joab, his old general, and Shimei who cursed him. We see how th old pagan superstitions, with which hey were surrounded, fought in the nds of these men with their truer and nobler ideas of God. David may ave felt the old traditional compulsi to avenge the deaths of Abner and Amasa and Absalom, as well of punishing Joab's late rebellion and may have felt that since Sh ei's curses had been fulfilled he s uld after all be punished. Solomon, en, has Joab slain, then after ofl ing Adonijah immunity, becomes ain suspicious and has him killed, nd, after offering to Shimei tern of safety, which are violated, direc his execution also.

The statement is freely made the Old Testament that God was lis- appointed, from time to time, ith the way his creatures and ser nts behaved. He had good reaso for being disappointed then, as he has good reason for being disappo ted now, that even his chosen leader and instruments fail so sadly of u er- standing his real purposes, ar of carrying out his real desires.

But Solomon, as we shall see i our study next week, felt his great ack of wisdom, his failure to compre end God, and pleaded for more unders nd- ing. It was doubtless because od saw that he was willing to be t ght and led that he gave him the o or- tunity of being king. Absalom nd Adonijah both failed of their m- bitions. Each wanted to be king out neither of them was God's c ice. Absalom seemed for a while to b the

ple's choice, but nothing indicates that Adonijah was popular. He "exalted *himself*," saying, "I will be king." The words of the Saviour tell the story of his life: "Every one that exalteth himself shall be abased."

Adonijah complimented Nathan and Benaiah and Zadok by not inviting them to his spurious coronation. Communities and organizations are separated in this subtle way into groups of people who can be counted upon to take part in some shady enterprise and groups of people who can be counted on to oppose it. It is a great thing to belong to that group of the non-compromisers, the people who can be counted upon in every issue to do right, and whom nobody would think of trying to interest in anything wrong.

Solomon had had good training. His mother believed in Israel's God, the true God. We must not blame her too severely for her sin, because, under the old idea of the divine right of kings, she probably believed that in obeying the king she was obeying God. So, in spite of this terrible blunder, she was a good mother and reared Solomon well. He came also under the influence of the wise and godly Nathan. Adonijah's mother was, on the other hand, a pagan woman, who must never have accepted Israel's God. We are also told that David neglected discipline in Adonijah's case, as he evidently did with some of his other sons, for "his father had not displeased him at any time in saying 'Why hast thou done so?'"

But Solomon had doubtless the careful training of both father and mother, and the whole narrative, as well as his own later writings, implies that he was a dutiful son. From his later choice and from the familiarity shown in his subsequent writings with science, philosophy and history, we may reasonably conclude that he has been studious in his boyhood and early manhood. He had evidently resisted the temptations of a life at court and came to the throne with what was for those early times a remarkably pure, devout and modest character, the fittest man to rule God's chosen people.

Echoes from the Holy Land

BATHSHEBA, a woman of beauty and energy, may have been a granddaughter of Ahithophel, the counselor of David in his early years. She retained her influence over David until his death and was plainly instrumental in having her son Solomon crowned as king after David. Solomon's path to the throne, like many another Oriental potentate's, was marked by intrigue, rivalries and even murder.

Oaths in the Orient take one of two forms that of simple swearing, by invoking the presence and witness of God, or a more solemn form, mentioning some specially sacred object involving a curse on the maker of the oath. Moslems swear by the "beard of the prophet" and Christians by the "sacred sacrament," or some greatly revered local saint. Both use the form "by the life of God," which is the modern variation of David's "as the Lord liveth."

It is said on good authority that when the present king of Italy came to his throne he gave a solemn promise or an oath to the old Emperor of Austria that he would never fight against him, and this solemn oath figured largely in so long holding Italy to neutrality, the queen mother being especially concerned in this matter of the oath.

Bathsheba "bowed with her face to the earth"—one of the most graceful forms of salutations in the Orient still practiced in many circumstances where deep homage and deep reverence find expression. At the salaamlik in Constantinople the body is bent forward and the eyes kept on the ground until the signal for the "Long live the Sultan" releases the shouts from the bending bodies as they rise erect.

Absalom, the would-be king, rode a royal mule to his death. Adonijah, following Absalom's example, made his attempt to be king, and David, in his overfond blindness, was shutting his eyes a second time to this folly. Better advised this third time, Solomon was to ride David's "own mule" as a sign of his father's favor and the next step to the throne.

"Make his throne greater." You can always compliment a man in Syria and never hurt his feelings by wishing his son a longer life, a greater name, greater wealth, greater power and blessing than himself. Solomon's name in Oriental history, story, song and tradition is greater than that of David to this day.

YOUNG PEOPLE'S MEETINGS FOR JULY 11

Making Life Worth Living

Christian Endeavor and B. Y. P. U. Luke 12: 13-28 (Consecration Meeting).

CHRISTIAN reformers often accuse the church of urging people to consider the glories of the other world for the sake of diverting their attention away from the unjust and oppressive conditions under which they live in this world. They say that the preaching of resignation, humility, self-sacrifice is for the purpose of making the oppressed willing victims of their oppressors.

When we come to Jesus himself, we see how skilfully he balanced his teachings. He did command humility and resignation, but he also denounced in furious language those who would oppress the poor and the weak. In today's Scripture lesson he first refuses to act as a judge or divider. This does not mean that he is not interested in justice and fairness; not anxious that every one shall have his rights. But he was not going to enter into an individual family disagreement and try to settle it. Then he took occasion to rebuke the spirit of gain-seeking. It is this spirit that produces oppression and injustice and woes of many sorts. Some utters against this almost universal motive of gain-seeking his wonderful parable of the Rich Man, who chose the life that was not worth while and received at life's end the shameful verdict "Thou fool!"

The only life worth while is the life of service, the life of love, the life lived in touch with God and in touch with man, the life that loves God fervently and serves man joyously and strenuously. Young people of the church today have an opportunity never before equaled. We must purge the church of the charge of neglecting the oppressed; we must warn against the folly of the selfish life; we must lead men to the Carpenter of Nazareth who came to reveal to us and to live with us the Life Worth While.

Promises of Refreshment and Revival

Epworth League. Isa. 35: 6-10; 55: 1; 12: 1-3; John 4: 10-14

STUDY these Scripture passages together in the prayer meeting, line by line. Some young people claim to think that religion is not a matter for youth but for old age. But consider such words and thoughts as these, from these lovely Scriptures: "Be glad," "Rejoice," "Blossom as the rose," "Blossom abundantly," "Rejoice with joy and singing," "Be strong," "Fear not," "Waters and streams," "A pool and springs," "Songs, joy, gladness." That is Isa. 35—all centering around the beautiful word "Holiness," verse 8.

"Ho!" "Come, buy, eat!" "Without money and without price." "With joy shall ye draw water out of the wells of salvation." (Isa. 55 and Isa. 12.) Then that scene by the Samaritan well. "Never thirst," "a well of water," "everlasting life."

Anvil Sparks

..When hope dies all is lost.

..A hypocrite is a man who tries to keep in the dark what he is in the dark.

..When a man is in sin everybody knows it. When a man is in Christ everybody should know it, too.

..Nations are beating their plowshares into swords and their pruning hooks into spears, and are lifting up the sword in airships and dropping it upon each others' heads, and are learning how to make war more tragic. Perhaps after this war the prophecy of Isaiah will be fulfilled, and the nations of the earth shall not learn war any more.

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HELPING ENGLAND'S WAR VICTIMS

A MOST interesting report from our committee in London is printed below. England, especially around London, will continue to be for a long time the refuge of the thousands upon thousands of Belgians who fled into this land of another speech to escape the terrors of war. This is a huge problem in charity to be thrust upon a nation whose own homes are being robbed of their supporters by the war. Our English committee administers the fund sent to it indiscriminately among all waifs and widowed mothers who have been left destitute. The seven children referred to in the report, we understand to be English children; and because of the provision which has been made to look after Belgian refugees, we are quite sure that the bulk of the Christian Herald relief goes to English women and children.

The fund is still rising, and on June 15 amounted to $160,658.87. The American public is being newly appealed to on every hand for aid to relieve increasing distress in all sections of Europe as well as in Palestine. We again remind our readers that the Christian Herald fund is the only one of which we know that is intended chiefly for the widows and orphans. The various committees —there now are nine fully formed committees composed of able, eminent men at work—exercise wise discretion, of course, and do not confine their efforts to the relief of widows and orphans when, by so doing, they might have to refuse aid to others in the very extremity of need. But the proportion of the fund thus humanely employed is small. We know our readers will approve every individual case of helpfulness; and inasmuch as we have undertaken to search out and provide for the widows and the orphans first of all, we urge you again and again to give the work your fullest co-operation.

Please address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

. . .

Report from English Committee

LONDON, *June 2.*

THE interesting photograph which accompanies this report is of the seven children received into the National Children's Homes through the agency of the fund, as described in your issue of March 31.

Since then the committee have placed seven other children in the same excellent institution, upon the payment, as before, of fifty dollars each child. It is felt that no wiser way of expending the money or of benefiting the little ones could be found than thus securing them a comfortable, healthy home, with sound Christian education, and a technical training for some useful and honorable calling in life. The demand for boys and girls from Homes of this kind on the part of employers of labor is very great, and on entering the army of the world's workers the lads and girls have the pick of situations and every opportunity of rising on the industrial ladder. This second batch of seven cases was carefully selected by Sir Robert Perks, the chairman of our committee, from twenty-two cases in waiting for admission to the Homes.

The widows and orphans of North Sea fishermen lost through mine disasters constitute a class of cases of touching interest. Many of these brave fellows have been engaged in sweeping operations, incurring great risks and removed subject to terrible dangers from the path of neutral shipping. After success in this noble work, they have suddenly death from these hidden engines of destruction the most part they are young and vigorous men off in the fulness of health and strength, and ing wives and children of tender years to the and compassion of the world.

One case is of a widow twenty-nine years with six children, aged seven, five, four, two and years, and the last five months. Another forty years of age, is left with five children, ten, nine, five and one years. As the legal leaving age is fourteen, the eldest will not for some time to contribute to the family income.

The cases of which these are samples are strongly recommended by the Shipwrecked Fishermen's Society, an excellent organization, and the secretary and local agents kindly assist in the administration of your relief, which gives an added guarantee of the worthy character of the recipients.

Not all cases belong to the humbler classes. Indeed, it is often those of professional standing, or their dependents, who are most utterly hurt. Ordinary charitable funds do not extend to them, and the unexpectedness of the present circumstances has left them unprovided with agencies adequate to undertake their protection.

To the credit of many widows be it said that they bravely supplement their small pensions or other means of income by such work as they are able to do, but the cases are numerous where no work is possible, or only that of a light character, owing to ill-health or physical weakness. One widow who is being helped by the fund has five children, ranging from eleven to two and a half years, and is herself subject to fits, cannot earn her own livelihood. An old couple, 79 and 75 respectively, had their main support in the death of their eldest son, a chief gunner on an armed merchantman, which foundered in a gale or struck a mine. They have small pensions, but have to maintain a paralyzed son who was in the navy.

The work continues, and it is a source of profound satisfaction to the English committee that they have been enabled to relieve so many of just the class of cases specified in their instructions.

A. C. DIXON.

SEVEN WARDS OF THE CHRISTIAN HERALD FUND

. . .

"To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

PIONEERING TODAY FOR CHRIST

ONE cold day in January I dropped off the train in Camas, Idaho, and called at the largest house and asked if I could preach there and organize a Sunday school; and they said "Sure, and welcome." When I learned that they had nine children, all at home, I was not surprised that they should give a hearty welcome to a Sunday school, even in a private house of only two rooms.

The next day, which was the Sabbath, we had a good meeting. The men had to bring in their chairs and wagon seats, and some of them stood up around the wall. We put in a Presbyterian for superintendent, a member of the Christian Church for assistant, the oldest son in the family of nine children for secretary and a Methodist and Baptist for teachers. Then I said, "Where shall we meet?" and there was a great silence, for there was no other room in the neighborhood that would hold a dozen people.

To encourage them to build, I offered to donate, as my part, the windows, doors, hardware and paper for the building. The man in whose house we met said he would give two acres of land. Three carpenters, who had homesteaded in the neighborhood, promised to give their work on the building. Eight men said they would go with their teams to the mountains twenty miles away and haul down the logs. Two others promised to go to town, fifteen miles away, and bring out the lumber. We then appointed a committee of three men as trustees to arrange matters, to boss the job and to have charge of the building when completed; and everybody went to work.

On the sixth day we had an old-fashioned "houseraising bee," as was customary in Abraham Lincoln's time in Kentucky, a hundred years ago. More than twenty men were present to help roll up the logs. Six ladies provided a good dinner at the nearest house every day, and in three weeks we had a comfortable building where we could have church, Sunday school, day school and social gatherings—costing in all not more than $150, besides labor, land and logs, which were contributed by the people.

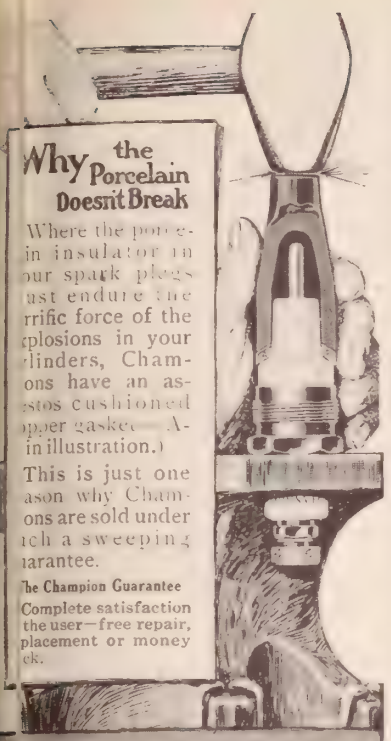
There is no place where such a building is more needed or more highly appreciated than in these new towns and settlements. The houses of pioneers are small—often mere shacks —a large portion of the people are bachelors or single women, alone, often homesick and hungry for society and friends. The church is always a safe place such lonely people can have a welcome and a happy time with friends.

IN THREE WEEKS THEY HAD A COMFORTABLE CHURCH BUILDING

Our greatest need is active tians. We look to the churches East to send them to us. Teach high salaries in Idaho. Perhap fifths of them are from the These are often our only hope Sunday school. Hundreds of mon missionaries, sent all ov Eastern states and to Euro offering Uncle Sam's free hom as their strongest argument suade people to become Mormo they will adopt their faith an to Utah or Idaho they will b 160 acres of good land free an expenses paid by the church. offer of government homestea done more to give five mountai into the political control of th mons than all other influence combined. It has filled up these with Mormon converts.

In the neighborhood where church mentioned above was b people are altogether Gentiles, gent, up-to-date, wide awake from one valley in Oregon. neighborhood above mentioned dozen such churches could b where Sunday schools could ganized, and four of them w a fine field for a pastor some the land should be taken by Ch instead of by Mormons.

(REV.) J. B. CURTIS,
Twenty-five years Sunday Missionary in Idaho.



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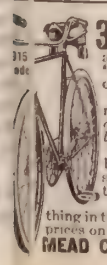

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QUAINT CHRISTIAN FISHERS OF NEWFOUNDLAND

TRYING TO LIVE IT RIGHT

"WE'VE only got one life to live on this yarth, zur," Jack Roosa said—and his big brown eyes sought his interrogator squarely. "We might as well live it right!"

Friend, a fellow passenger on the mail-boat, which plies the ice-filled Northern seas, from St. Johns to Nain, on the coast of Labrador, a thousand miles north of the capital of Newfoundland (to which colony, Newfoundland, it serves as appanage), had asked a question. In the winter these trappers of Labrador place their traps at intervals along huge circuits, visiting each in turn, and carry the catch to their little cabins—or tents. There, winter nights, the trapper cleans, or flenses, the skins, prepares them for the spring trading and stacks them until the trapping period is over.

Sometimes a single fur, say that of a silver fox, will represent as much as a trapper will need for years to come, and friend had asked if it did not happen that trappers, crossing the wild, and coming on some other trapper's tent, would steal his furs, trusting the falling snow to hide all tracks.

Jack Roosa, however, viewed the questioner askance. No such notion had ever entered his head. Steal? He had heard, of course, of people doing that down to the south—but no, no one stole up here!

Promptly on arrival at St. Johns the traveler feels this natural honor and hospitality and honesty. In the big hotel at the capital there are no keys. You go to bed in a strange place, with your room unlocked, and every one else does the same!

AT THE little village church you find that the bell, instead of being mounted in the steeple or belfry, is set up in a little pent-house, often only a cover, out in the churchyard close by. Far more convenient, that, to the bell-man, just to step across the sward to the bell in pleasant weather.

Every Sunday the year round the good fishers gather at their little churches here. Service is much the same as it would be in a church of like sect in other Anglo-Saxon lands; but, along with the church life, there go some interesting customs.

For example, every so often the fishermen fish for the church. That is to say, they rise at their usual early hours, take a snack of the breakfast, then go down to the sea and sink the heavy cod-traps. In due course a school of cod, traveling along through the sea, strike the heavy line running out from the trap and follow it squarely into the pound. There they stay, too foolish to find their way out; and so, in due course, the fishermen come, raise the trap and take the catch to shore.

Windlassed by bucket from punt to fish-stage, the cod are carried into the "curing-barns," as they are called, where the women await them: the men, the while, going out after more, ever more. The first woman of a group will take a cod from the barrel of wet, slimy fish, lay it on its side and cut the head off squarely. With a dapper fling she tosses it to her neighbor, who cuts the cod open, removes the liver—later to be reduced to cod-liver oil—and then throws the fish to her comrade. The third woman scrapes the lining clean, even to the backbone, then throws the fish into a tub to rinse.

Finally the fish are stacked on huge boards and carried out to sundry on a stage over which boughs of evergreen have been scattered, that the breeze may get in and keep the fish from "burning." There, bit by bit, they dry and cure; and when reduced to a shingle-like consistency are taken in, to make way for more. When the whole day's catch has thus been "worked up" and sold, the proceeds are turned over to the parish rector, or priest.

Again, shortly before Christmas, men, women and children repair to the forest that covers the interior of Newfoundland, to cut firewood for the church. That is to say, they cut the pole-like trees, trim off the branches, stack their huge sleighs full and draw them to the settlement. There all this wood is piled high upon one sleigh; boys and girls, old and young, take hold of the ropes, and with merry songs bring it, full-tilt, to the parsonage, to present it to their spiritual leader.

The fisher-folk are a pious class; what's more, they *live* their religion throughout. Every summer ten thousand of them, more or less, desert the towns of Newfoundland for Labrador, where the cod fishing is better still. There they live in temporary structures on the coast—little "curing-barns," again—with the native fishers' dwellings behind. And here, at their work, these folk sing the church hymns, and stand contented with their lot, practicing throughout their daily lives the Ten Commandments, as one seldom finds them observed among an Anglo-Saxon people.

Much of this is due to the good work of the rectors back in the little home towns. Much is due also to the splendid work of the itinerant missionaries of the various Christian denominations who visit Labrador through the summer. These young fellows, freshly graduated divinity students for the most part, will come to a settlement and hold divine service on the rocks.

It is a far, far cry from even the nearest of the great centers, with their varied advantages for carrying on Christian endeavor, to the lonely Labrador peninsula, or even to Newfoundland. And yet it is a question if any community of like population the world over can show as small a percentage of evil-doers or as large a percentage of actual Christians who are living out the tenets of their faith to the last detail as on this great and lone peninsula of the Labrador; or as can be found in Newfoundland, tenth in point of size of the islands of the earth. "With only one life to live on this yarth, zur," they believe they might as well live it right.

FELIX J. KOCH.

FOR THE CHURCH

..He who does no good is apt to suspect none of others.

"——and he said 'Rest alone isn't enough for you'"

WHEN overwork, worry or illness have sapped your strength, rest and quiet will help you—but you still feel you need something to rouse the appetite—and above all, something to strengthen the enfeebled *nerves.*

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INVESTMENT AND INSURANCE COUNSEL

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Neither the Christian Herald *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable; but we must not be held responsible, should any loss arise from its acceptance.*

ANSWERS TO FINANCIAL QUERIES

A. B. S., IOWA. Your policy in the Travelers' Insurance Company is secure beyond question.

MISS M. O. H., PENNSYLVANIA. Benjamin D. Haight, deputy superintendent State Banking Department, liquidating the Industrial Savings and Loan Company, informs us that a third dividend for the creditors may be expected some time during the fall. Efforts to liquidate the failed concern have been impeded through the depression in realty.

H. S. F., INDIANA. Louisville & Nashville is one of the premier railway stocks. But the dividend rate is only 5 per cent. and at the present price the investor would receive only 4.30 per cent. on his money. You can do better than this. Atchison common will yield a full 6 per cent.; Union Pacific common will yield 6.40 per cent.; Northern Pacific will yield 6.60 per cent.

M. F. P., NEW HAMPSHIRE. It is quite outside the province of the Department of Investment Counsel to give commercial and moral ratings on individuals. It is also equally outside of the purview of the department to report on land values, especially in the tropics. One thing we can and do tell our readers—NEVER BUY LAND YOU HAVE NOT SEEN and critically examined.

DR. W. M. N., KENTUCKY. Accept option No. 1. Take a full cash settlement on your endowment policy. You will receive $10,000, plus accumulated dividends for 20 years, which should amount to about $3,000. Then invest your money, which you can do as well as the insurance company could do for you. Look up good investments at once, by writing to banking houses for their lists.

G. J., MISSISSIPPI. Doyle Consolidating Mining Company stock is quoted by curb stock brokers at 2 cents per share. If we owned the stock and could get two cents per share for it we should lose no time in selling it. Perhaps E. R. Marden would bid more for the stock. At the time he was selling it to investors he professed to think it was an excellent investment. There were others who disagreed with him, including the Christian Herald.

MISS F. S., NEW JERSEY. The Philadelphia Electric Company's stock is listed on the Philadelphia Stock Exchange. The stock has a par value of $25, and was issued at the rate of $22.50 per share. Dividends at the rate of 7 per cent. per annum are now paid on the stock on a basis of $22.50 per share. Five per cent. was paid annually from 1903 to 1907, when the dividend rate was increased to 6 per cent., which was maintained until 1912, when the stock was placed on a 7 per cent. basis. There is probably no traction stock in the country entitled to a better rating than the shares of this company.

MISS C., MARYLAND. We see no adequate reason why you should wait until the war's close to invest. If you wait until then your loss in interest will amount to considerable and you will, in all probability, be required to pay more for good securities than now. Even though this country were to be plunged into a participation in the war it is not believed that American bonds would sell appreciably lower and surely their intrinsic values would not be impaired to the slightest degree. Good bonds are a purchase at this moment. We look for higher quoted values from now on to the close of the war.

E. M. C., NEW HAMPSHIRE. In increasing numbers conservative investors are turning to farm mortgages to give the required degree of stability to all diversified lists of investments. The largest investors in the country are the life insurance companies, and they are extensive buyers of Western mortgages. One big life insurance company, the Union Central Life of Cincinnati, goes so far as to exclude all other kinds of investment to protect its policyholders. The Financial World says: "This company (the Union Central) buys no bonds, but confines investment of its funds received from policyholders, except such as are made upon the insurance of its own policyholders, to farm mortgages. In the forty-eight years of the company's existence it has made 86,523 mortgage loans calling for an investment of $163,479,727. The company's experience with these loans has been that it has lost less than one-fifth of one per cent., taking into account the expense of foreclosures to which it had been put and the cost of disposing of the property." One-third of your proposed investment of $6,000 should be placed in good mortgages.

MRS. U. J. M., NEW HAMPSHIRE. (1) Swift & Co. first mortgage 5 per cent. bonds at $960, yielding 5.25 per cent., are a sound investment. (2) Momence, Ill., Kankakee County School District 5 per cent. bonds are a direct obligation of an entire populous and prosperous school district and are payable from taxes levied against all the taxable property within the section. These bonds are a legal investment for the savings banks in your state. Accept the firm's offer on both issues.

J. W. C., OHIO. You want us to direct you to stocks which promise to make money for you. You want to "take advantage of low prices, hold the stocks for five years or more and then sell them out at a good profit." All this seems quite easy. But the Christian Herald cannot give its readers aid in such speculative matters. No man knows what stocks are going to do next year or five years hence. If we knew what you ask we could quickly obtain a fortune from easy speculation.

J. C. K., NEW YORK. (1) The Cobalt mine "pinched out" years ago. Several New Yorkers are said to have lost a million dollars or more in the enterprise. (2) Thunder Mountain (Idaho) was a failure. Prospectors claimed that the whole district was sprinkled with gold. But when systematic mining operations were commenced there in the summer of 1905 it was found the gold came in "blanket formation," and could not be economically recovered. Many millions of dollars were invested in properties there, but only one mine ever paid dividends.

O. D. P., VERMONT. Finding securities for an investment for $800 that are tax-exempt in your state would be difficult. The tax laws in Vermont are very stringent, and while we are strongly of the opinion that the average investor in bonds in Vermont does not return the same for taxation, still, if the purchasers complied strictly with the law they would necessarily have to pay taxes on almost every issue of bonds, if they held one or more of the same. While we do not want to pass on the ethical side of this matter of taxation, believing that every investor should decide this question for himself, still we are aware that if taxes were paid on bonds there would be very few purchased on account of the very limited return which would be derived therefrom. You must use your own discretion. We suggest the following bonds which come in $500 and $100 denominations:

Ohio & Western Utilities Company first lien 5% bonds at	91
The Tulsa Corporation first mortgage 5% bonds at	95
Missouri and Southeastern Utilities Company first mortgage 6% bonds at	99
Minnesota Gas and Electric Company first mortgage 6% bonds at	100

(This page went to press June 18, 1915)

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We have published an interesting and comprehensive pamphlet on the bonds of Newsprint Paper Manufacturing Companies, showing the standards by which such bonds should be judged and their great desirability when issued in accordance with definite safeguards. If you are interested in sound six per cent bonds, ask for a copy of Circular No. 843C.

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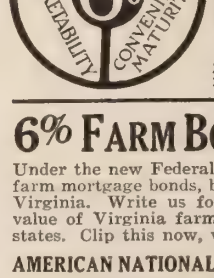

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A NATION'S BIRTHDAY

BY MARGARET E. SANGSTER, JR.

WHEN your mother and sister and brother and father celebrate their birthdays, you kiss them, don't you, and wish them many happy returns and give them some gift to show them that you love them and wish them well? You do that every year, and every year the loving words that you say grow more tender, and the gifts that you give come from a heart more overflowing with affection.

One hundred and thirty-nine years ago a little nation was born in a small court house in Philadelphia. The little nation had many godfathers who wrote a remarkable birthday speech and signed their names, names that will live through history until the end of the centuries, for it was baptized in the blood of a great war. As the little nation grew older, it waxed strong and vigorous and greatly beloved, but it was looked upon scornfully at first by the other nations, who were old and aristocratic and loaded with family traditions, looked upon, maybe, as we would look at a romping child who plays by itself, laughing, through the golden hours of sunlight. And so it grew.

At last a time came when the little nation became sick, and gasped, and almost died, while a great wound, as broad as a river, cut it nearly in two. But it struggled, with short tortured breaths, for life, and finally it began to grow better until, in another court-house farther south, the wisest physicians of the country proclaimed that it would again grow well and strong. As the years went by the scars from the great wound grew fainter and less distinct. In time they will be no more. And . . . This nation, *our* nation, once small but now very great and very beautiful, celebrates its birthday every year on the Fourth of July. What do we give it for a present?

I WAS talking to a girl a few days ago who had just come home from her first trip to the national capital. I asked her what had impressed her most of all.

"Why," she told me, "one day I went out to Washington's home at Mount Vernon. I went all through the beautiful rooms, and wandered around the lovely grounds until finally I came to the great tomb. It was Washington's too. As I stood in front of it, more than impressed, I noticed that every man who passed by took off his hat. Somehow, that sight sent a deeper thrill into my heart than any other."

It's a beautiful thing, this respect for a great man who has passed on. It is a beautiful thing to respect a great nation that is living. Respect is one gift that we owe our country on its birthday.

These are wonderful times—history-making times—that we are living in. We every day, see something happening that has never happened before, or read of some new departure from old days to new. War clouds hang darkly just across the ocean, and oftentimes a bursting flame leaps out of the norizon.

I remember, as a little child, playing in autumn with bonfires. It was a pastime that my mother did not approve of, so I was always closely guarded by watchful grown-ups who shooed me away from every gleaming ember that stretched snaky, inviting fingers in my direction. I would play around the fire happily, because I knew that the grown-ups would not allow me to get burned; and when the glowing sparks had died away and gray ashes had taken the place of the leaping flame-tips, I would be unhurt, and my hands would not even be soiled by the smoke and soot.

It isn't the easiest thing in the world today with fire and never suffer from burns. It isn't the easiest thing in the world to stand in the light of a glowing wood-pile and come out with clean hands. If I had been alone while I watched the bonfire, I would probably have been seriously burnt. I would surely have been scorched a bit and made very dirty. Over across the ocean the fire may be very red with blood and flames; it may be very black with ashes and smoke and misery; but if we have faith in the little nation (now grown big) and in the wise and capable minds helping to guide this nation, the fire may leave us unburned. It may leave us with clean hands.

That's another birthday gift that we owe to our country—the gift of faith.

ONCE, as I was walking through the East Side of the city, I saw two little boys fighting. Before long other little boys, friends of the first two, rushed toward the scene of combat and took sides in the fight there in the street. Angry words and large stones and a few tin cans were flung from one side to the other, until the uproar could be heard at quite a distance, and a crowd started to gather. Every available child for blocks around seemed to be in the midst of the mêlée, and because it was impossible to get through the crush of surging humanity I lingered there on the outskirts and watched with wide eyes until I saw a broad-shouldered policeman pushing himself into the thick of the fight with a club raised threateningly over the not very large combatants. As I turned to go through a side street, I heard a small chuckle at my side, and looked down into the face of a tiny boy who had made no attempt to join in the combat. As I looked a smile wreathed his dirty cherub face, and he winked with a deliberate flicker of long lashes over dark eyes.

"You aren't fighting?" I questioned in wonder. Every little boy in the world seemed to be fighting there on the sidewalk.

"Naw!" said my small companion.

"But isn't any one a friend of yours?" I questioned again, eager for information; "isn't there any one you want to help?" I was not very well versed in street fights.

The child looked up into my face with a twinkle of roguish eyes. "Ain't I helpin' more by keepin' out of it?" he asked me.

We owe our country that kind of help on its one hundred and thirty-ninth birthday.

HAVE you ever been in a great hall, or at some large band-stand, listening with the mixed crowd to the music of an orchestra? Have you ever noticed how some people were listening to the classical selections with rapt faces, while others were frankly bored? Have you ever noticed how some people will sneer in disgust at the ragtime that other folk smile at while their feet beat time on the ground? And then, when you have gotten the picture in your mind—and it's a picture of great contrast—have you ever heard the different instruments take up the melody of an old song, and as the violins and the cellos and the flutes blended together softly in the first chords, have you ever seen smiles chase away frowns, while hats came off and the audience, at last united in spirit, rose to its feet? That happens whenever a band or an orchestra or even a hurdy-gurdy plays the "Star-Spangled Banner," and loyal citizens are near at hand.

Oh, our little nation is grown up now; it is no longer a child playing in the sun, for it has grown-up cares and grown-up difficulties. Since, each year, it grows nearer and dearer to us, on its birthday we should give it gifts. The greatest gift is love.

The Best of Its Kind

I have taken your paper about 25 years, and I expect to take it the remainder of my life. It is the best of its kind, and my children love it every week as much as I do. MRS. C. J. H.
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She: "If we must cut down expenses, why not drop your life insurance?"

He: "Not much. That's your insurance, not mine. I figure we can save, about all the other items so as to save at least $100 a year, and I'm going to take a hundred of that and buy an extra Postal Policy while I can get it. You and the kiddie may be glad some day."

She: (thoughtfully) "I guess you're right at that, Jim."

The *real* husband always makes a liberal allowance for life-insurance whether his wife wants him to or not, but the sensible woman *does* want him to when she considers it seriously.

And whether times are hard or easy they both want the most protection possible for their money, and hundreds of them during the last decade have therefore been turning to the

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The Postal employs no agents, but issues its Policies direct. Agents' commissions and office expenses are thus saved and go to the policyholders.

On entering the Company you get a *commission-dividend* which corresponds to the agent's commission the first year, less a moderate charge to cover the cost of advertising. Every year after the first you get a *renewal commission-dividend* and *office-expense savings*, aggregating

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Guaranteed in Your Policy

And in addition to these dividends you get annual *contingent policy-dividends*, depending on the Company's earnings.

Ten years of success now stand to the credit of the Company, which has nine millions of assets and forty-four millions of insurance in force.

POSTAL LIFE INSURANCE COMPANY
WM. R. MALONE, PRESIDENT
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Find out how much *you* can save

It will pay you to find out how much you can save on any standard form of Policy—Whole-Life, Limited-Payment Life, Endowment, Joint Life or on a Monthly Income Contract.

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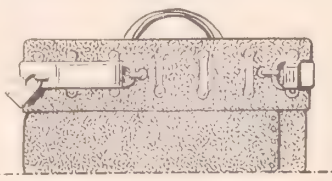
Remember: No agent will be sent to visit you. The Postal Life employs no agents; resultant commission-savings go to *you* because you deal *direct*.



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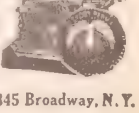

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Write for folder "L", illustrating basket in detail [10]

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Rattan, finished deep forest green, lined with non-rustable nickel-plated Brass or nickel-trimmed

THE PRAYER LEAGUE

THE following letter was received from two happy parents in Arena, Wis.: "Some time ago we asked the Prayer League to pray for our daughter, whose mind was somewhat deranged. We are glad to say that she is now herself again." Mrs. K. McC., Westfield, N. J., writes: "A few weeks ago I asked for your prayers for the restoration of my sister's mind. Now I want to acknowledge God's answer to our prayers. Even the doctors declare that her recovery is nothing short of a miracle. Prayer has restored her and saved her from a living death." A happy mother writes: "Some time ago I asked the prayers of the League for a son and daughter who were pronounced by experts incurable. Both are improving. I wish to return thanks to God for this blessing." Mrs. C. J. B., Washington, Kan., writes to acknowledge God's goodness in answering prayer for a daughter who was in the hospital almost two years but, "thanks to God and prayer, is at home taking care of her family." Mrs. E. B. McC., Westmoreland, N. H., writes: "I sent in a request that my dear daughter who was very ill might be healed. She is now well and has enjoyed better health during the past year than for several years." Mrs. U. H. B., Baltimore, Md., writes to tell us of the conversion of her brother. A happy wife writes: "After nearly forty years of prayer for the conversion of my husband and his uniting with the church, God has answered my prayer and I want to acknowledge it to his honor and glory."

Acknowledgments of answers to prayer have also been received from:

M. G., Marshville, N. C.; F. G. S., Comstock, Neb.; G. C., Phoenix, Miss; C. B. W., Chillicothe, Mo.; A Reader, Herndon, Va.; A Praying Mother, Fort Worth, Texas; Mrs. M. J. T., Amelia, Ohio (for healing); E. H., Frederick, Md. (for the restoration of her own and daughter's health); Mrs. H. G., Mount Carmel, Ill.; M. W., Toronto; A Believer in Prayer, Dayton, Ohio; Mrs. L. S. T., Maplewood, N. J.; Mrs. J. Van H., New York; Mrs. A. H., Weeping Water, Neb.

Prayers are asked for revivals of religion at Tucson, Ariz.; Murdock, Kan.; Crawford, Colo.; Dripping Springs, Texas; Toledo, Ohio; Lewistown, Mont.; Rolfe, Iowa; Marcellus, Mich.; Amelia, Ohio; Reading, Pa.; Washington, Ga.; Springview, Neb.; Hardtner, Kan.; Greensboro, N. C.; Charlotte, Ark; Buffalo, N. Y. (in the Hudson Street Baptist Church); Mrs. S. E. R. requests prayer that a church in Canal Winchester, Ohio, may be successful in getting a good minister; A. N. P., Pittsfield, N. H., asks prayers for a small country meeting without a minister in a very needy field.

Thirty-six readers ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Twenty-one friends ask prayer for restoration or strengthening of mind for friends, relatives or themselves.

Twelve friends ask prayer for the restoration or strengthening of sight for relatives, friends or themselves.

Ten readers ask prayer that friends may be delivered from the liquor habit.

Ninety-two friends ask prayer for the conversion of relatives or friends.

Seventeen readers ask prayer for special spiritual blessing for relatives or friends.

Seventy-five friends ask prayer for the healing of friends or relatives, including one that husband may regain the use of limbs; fifty-three for healing for themselves.

Eleven friends ask prayer for healing of hearing for themselves or friends.

Forty-three friends ask prayer for help or guidance in financial affairs.

Forty-four friends ask prayer for the granting of varied desires and needs, including one that a brother who has been missing for five years may be found, and that sister may be reconciled to her family.

A RELIGIOUS CLUB

A UNIQUE CLUB has just been launched in London. It is called the "Wesley Club," and its headquarters are in the great Wesleyan Central Hall near the Houses of Parliament. It is

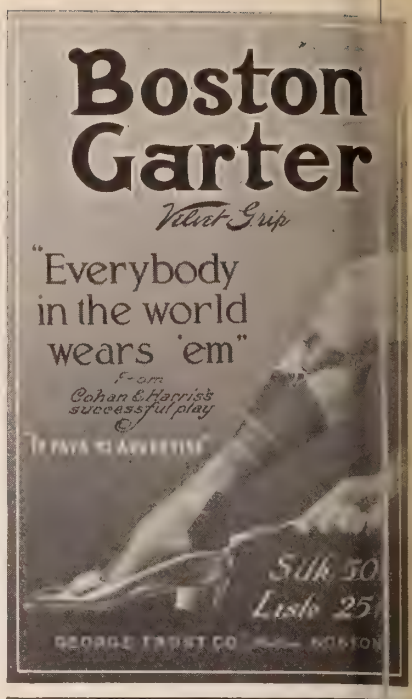
WESLEYAN CENTRAL HALL, LONDON

the first club to be formed solely in connection with a religious body, and owes its inception to Sir Robert Perks, who, among other things, revolutionized the underground railways of London, organized the Million Guineas Fund which the Wesleyan Methodists raised some years ago, and made possible the erection of the magnificent hall which houses the new club. Sir Robert is a member of the Christian Herald Relief Committee in London.

The club is open to all Methodists—Wesleyan, Primitive, United, and of both sexes—and whether they come from England or other parts of the globe. Indeed, one of its aims is to make the Hall even more of a gathering place than it has been for all members of the great Methodist family, numbers of whom come to London from all parts of the earth and visit the Hall. The visitors' book shows many names from New York, Philadelphia and other American cities, as well as those of callers from Australia, Africa, and even from Asia.

Politics will be barred in the Wesley Club, and in the first list of members names prominent in all the British political parties appear. The club, in short, is intended to be a place where members of the Methodist body can indulge in that free-and-easy social intercourse which has been one of the good results of that outstanding Methodist characteristic—brotherliness.

HARRY ELMORE.



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THE LIBERTY BELL ON ITS TRAVELS

THE Liberty Bell, America's treasured historical relic, is to leave its resting-place in old Independence Hall early in July, to make a long journey to the Panama-Pacific Exposition. The school children of California had much to do with the new journey, as these youngsters drew up and signed a petition two and a half miles long, asking that the bell be sent to the fair.

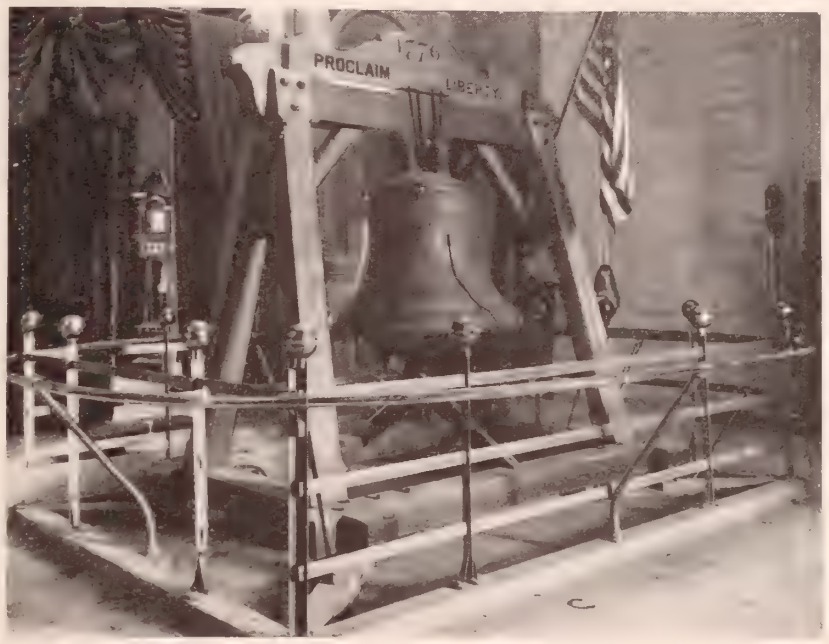
The first journey of the bell occurred away back in Revolutionary days, long before it was cracked. When the British soldiers were threatening to take possession of Philadelphia, the good people of the city were determined that they should not find the bell. So hasty preparations were made to take it to a safe place of concealment. Allentown was selected, and there the bell was conveyed one night, and safely hidden. After all danger was passed, the bell was again hung in the tower of Independence Hall.

The next journey of the bell was made to the New Orleans Exposition in 1885. Nearly ten years after this, in 1893, it journeyed out to the Columbian Fair in Chicago. Then followed a number of trips in rapid succession. In 1895 it attended the Exposition at Atlanta. In 1902 it took another jaunt to the South and helped to make the Charleston Exposition a success. The next year it went to Boston, and its last journey was in 1904, to the St. Louis Fair. By that time the dangers of accident attending its touring seemed so apparent that all further requests for the bell from various sections of the United States were refused until the present one.

To prepare it for shipment to California, the clapper has been removed, and within the bell a steel "spider" framework has been clamped to the interior with the intention of preventing any possible widening of the crack during its journey, but it is reported that as a result of this handling the new crack has widened.

Great precautions have been taken to preserve the bell by Professor Alexander E. Outerbridge, Jr., of the Franklin Institute, a metallurgist of distinction and an eminent authority on the effects of stresses and strains of metals. Speaking about his distinguished patient the other day, Professor Outerbridge had this to say:

"My attention was first called professionally to the illness of the bell early in the year 1909. The curator of the museum at Independence Hall, having noticed an appreciable extension of a new crack in the bell, applied to the Franklin Institute for an expert opinion. I determined, after a careful examination of the bell, that risk of injury attends it every time it is removed from its case in Independence Hall, as it is certainly suffering from a grave distemper.



THE LIBERTY BELL ON EXHIBITION AWAY FROM HOME

"In 1914 I again made a careful inspection of the Liberty Bell, and found that the new crack had grown in length far beyond the letter 'Y' in the word 'Liberty,' which marked its visible end in 1909, showing very clearly, indeed, that the metal is still under 'molecular strain,' and the constant though comparatively slight tremors of vibrations to which the bell is subjected while in its case are slowly causing 'breaking down in detail,' to use a technical expression."

The Liberty Bell was first cast in London by Thomas Lester, on the order of three eminent men, Isaac Norris, Thomas Leech and Edward Warner, then superintendents of the State House, Philadelphia. It arrived in the Quaker City in 1752, and was tested in August of that year. Mr. Norris states: "It was cracked by the stroke of the clapper, without any other violence, as it was hung up to try the sound. When we broke up the metal, our judges here generally agreed it was too high and brittle. We concluded to send it back by Captain Budden, but he could not take it on board, upon which two ingenious workmen undertook to cast it here and I am just now informed they have, this day, opened the mold and have got a good bell, which, I confess, pleases me much." Mr. Norris further states that in order to toughen the alloy, which was evidently too brittle, about 10 per cent. of copper was added to the metal of the original bell when remelting it. In a subsequent letter Mr. Norris wrote: "After it was hung in its place it was found to contain too much copper, and Pass & Stow, the workmen, were so teased with the witticisms of the town" that they re-cast the bell, adding, Mr. Outerbridge believes, tin to restore the tone which the excess of copper had destroyed. The third bell, which was placed in position June, 1753, proved to have a high, sonorous quality, and Pass & Stow were then paid £60 13s 5d ($295.25) for their labor. It is probable that the effort made to increase the resonance was overdone, for bitter complaints against the loud and harsh clamor were made to the assembly.

There is no record of the final composition of metals employed by Pass & Stow, but it is known that they must have used at least two dozen of the largest crucibles or melting-pots then known in order to melt the more than 2,000 pounds of metal required. Under these circumstances it was impossible for the casting to have been of homogeneous composition, and the bell was, therefore, subject to abnormal shrinkage and cooling strains, which actually caused a great crack to occur years later.

An old sign which was placed upon the frame and yoke of the Liberty Bell years ago bore this announcement: "Frame and Yoke Whereon hung the old Liberty Bell when on Monday, the 8th of July, 1776, at 12 o'clock noon, it was rung obedient to its motto: *"Proclaim liberty throughout the land and unto all the inhabitants thereof."*

For fifty years after that July day in 1776 when the old bell rang out its memorable message, it continued to be rung on every festival and anniversary. It was rung on February 22, 1832, in honor of the centennial of the birth of Washington. While being tolled on the morning of July 8, 1835, in memory of Chief Justice Marshall, who had died two days before, the old relic suddenly cracked. On Washington's birthday, 1843, an attempt was made to ring it, but the bell has since been mute.

Finally it was removed from its position in the tower to a lower story, and later it was placed on its original timbers in the vestibule of the State House in a prominent position immediately beneath where a larger bell, presented to Philadelphia in 1866, now proclaims the passing hours.

To Isaac Norris, the speaker of the Colonial Assembly, is ascribed the honor of having originally suggested the prophetic words, from Lev. 25: 10—"Proclaim liberty throughout the land and to all the inhabitants thereof," which were cast on the bell. The reason for the selection of this text at a time when there was not the slightest thought of a break with the mother country has been a subject of much conjecture, but the true reason is apparent when the full text is read: "And ye shall hallow the fiftieth year and proclaim liberty throughout the land and to all the inhabitants thereof." In selecting the text the Quakers had in mind the arrival of William Penn and their forefathers in America.

JAMES ANDERSON.

A WALK AMONG THE FLOWERS

BY MARIETTA HOLLEY

WHAT is more wholesome and delightful than an early morning walk among your flowers? The sun is still low in the eastern skies, its bright rays softened by the overhanging foliage of the trees. You walk down the gravel path blithely. Maybe in the house the ears pressed down upon you, but here in the sweet morning air you are young again. Yes, under that tea-rose is a coy new bud, holding in its tiny breast the secret of rosy life and sweetest perfume. Now, every morning that baby-life will appeal to you till its full glory of bloom is reached.

The wistaria and roses over the latticed arch vie with each other in making the arch triumphal. The long lily-bordered path, which later will be full of beauty, has still some humble tenants smiling on you, rising early, as it were, while their stately neighbors are still asleep. Modest English violets lift their blue eyes and greet you. In a corner the snowball tree is full of spheres of whiteness. The syringas bend with their weight of perfumed whiteness.

A walk on one side of the garden is bordered with morning glories and nasturtiums. The honeysuckle vine over the summer-house at the end of the walk is a mass of blossoms, and as you approach, two gay little humming-birds swing in the air and dart away. Too many flowers here to note the birth of a new bud; as well count the dizzy movements of the humming-bird's wings.

What a freedom from cares and perplexities one finds among the flowers! They are never unkind; you may be with them from morning till night and not have one bitter memory or disagreeable thought to take with you to your pillow. A tiger lily won't dig its claws into your breast, the calla lily will not prolong her call indefinitely. The sweet william's honeyed personality is honest and sincere; sweetness that will not under fancied provocation turn into vinegary revenge.

The snowdrops will not chill you with cold words and looks. The dogwood will not bark at you, or dog your footsteps. There is a clump of the beautiful variegated variety bending over a quiet corner of the fish pond, its pretty leaves reflected in the water. It has no canine faults, but all the canine virtues: fidelity—no running away from its mistress to follow strange masters.

Jack-in-the-pulpit does not preach too loudly, or make awkward gestures, taking your mind insensibly from the heavenly message he is striving to deliver, and which your soul earnestly desires to grasp, the mind being willing but the body weak. How sweet is that little bed of wild blue violets that covers the sunny corner between the cedar tree and the willow! There is a ground-bird's nest just beyond it. The bird felt safe in building its nest in that sheltered spot—step lightly. Just a few steps farther, no near the path you can reach it with your hand, hidden away in the thick shade of an evergreen, is a robin's nest. The robin too felt it was with friends when it laid the slender foundation of its home. We feel flattered at the compliment.

A little farther on we come to a rustic bridge arching over the water; an ivy vine climbs along one of its latticed sides with its sprays almost touching the water. Beyond the bridge is a wilderness of green, beneath the shade of which tall ferns grow proudly. But you do not cross the bridge, but turn and follow another winding path through the overhanging trees, and come out into an open space where, between two grand old trees, hangs a hammock, hemmed in from intruding eyes by flowering shrubs.

Just the thing! You sit down into its comfortable embrace. You have had a long walk, but not too long, and as you rest in dreamy content your instinctively wonder what new phase of beauty your flowers will present when you take your evening walk, and what new message they will speak.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"): a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

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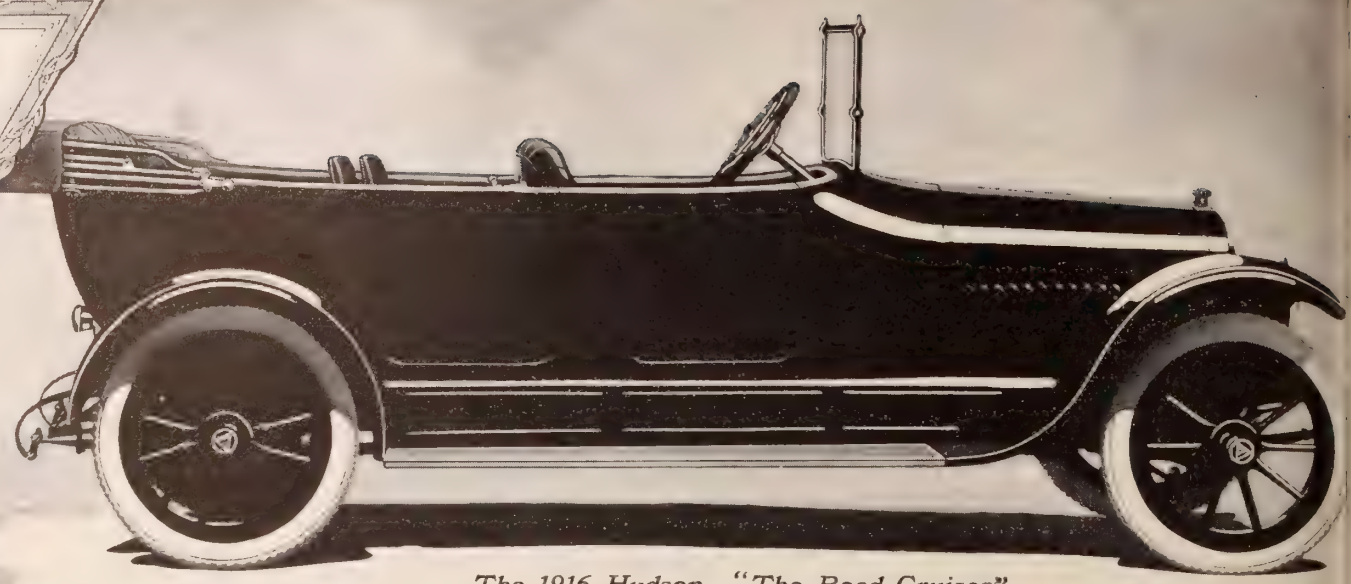

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Enameled leather upholstery. A leather-bound top-piece to body and doors.

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And now a finish, to equip for which cost us $100,000. We have built enormous ovens, which hundreds of bodies can enter at a time. Each coat of finish is now applied under pressure. Each goes to the oven for baking. The result is a brilliant finish which resists attack. This 1916 HUDSON will retain its look of newness.

And now our output is 100 cars daily—of this one type alone. That has made possible a $200 reduction. That, with last year's reduction, makes $400 since this new-type car came out.

This car sold at $1750 only 15 months ago. Since then, 51 improvements have been added. There is more of luxury, comfort, room and beauty, plus this Ever-Lustre finish. Yet the new price is $1350, because of a multiplied output.

24 Million Dollars Paid in 20 Months

This new-type HUDSON has been a surprise. We knew it would win in the long run. But we did not expect such sudden change to lightness and refinement. That's the reason for past delays.

On our first model we never caught up with our orders. On our second model, all last summer we were thousands of cars behind. In 20 months this car trebled our output. And in those 20 months men paid for it over $24,000,000.

But a greater marvel is the present HUDSON place. Every old idea of a quality car is now practically discarded. This light HUDSON, designed by Howard E. Coffin, represents the new idea. This is apparent everywhere in the class of men who own it.

We shall this season build 20,000—the largest output ever known on a Six. But this summer's demand—while the model is new—is bound to exceed our production. It will be the car you want if you buy a Six. We urge you who want early summer delivery to see your HUDSON dealer at once.

If not, see the car as a matter of interest. See what the new things are.

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Christian Herald

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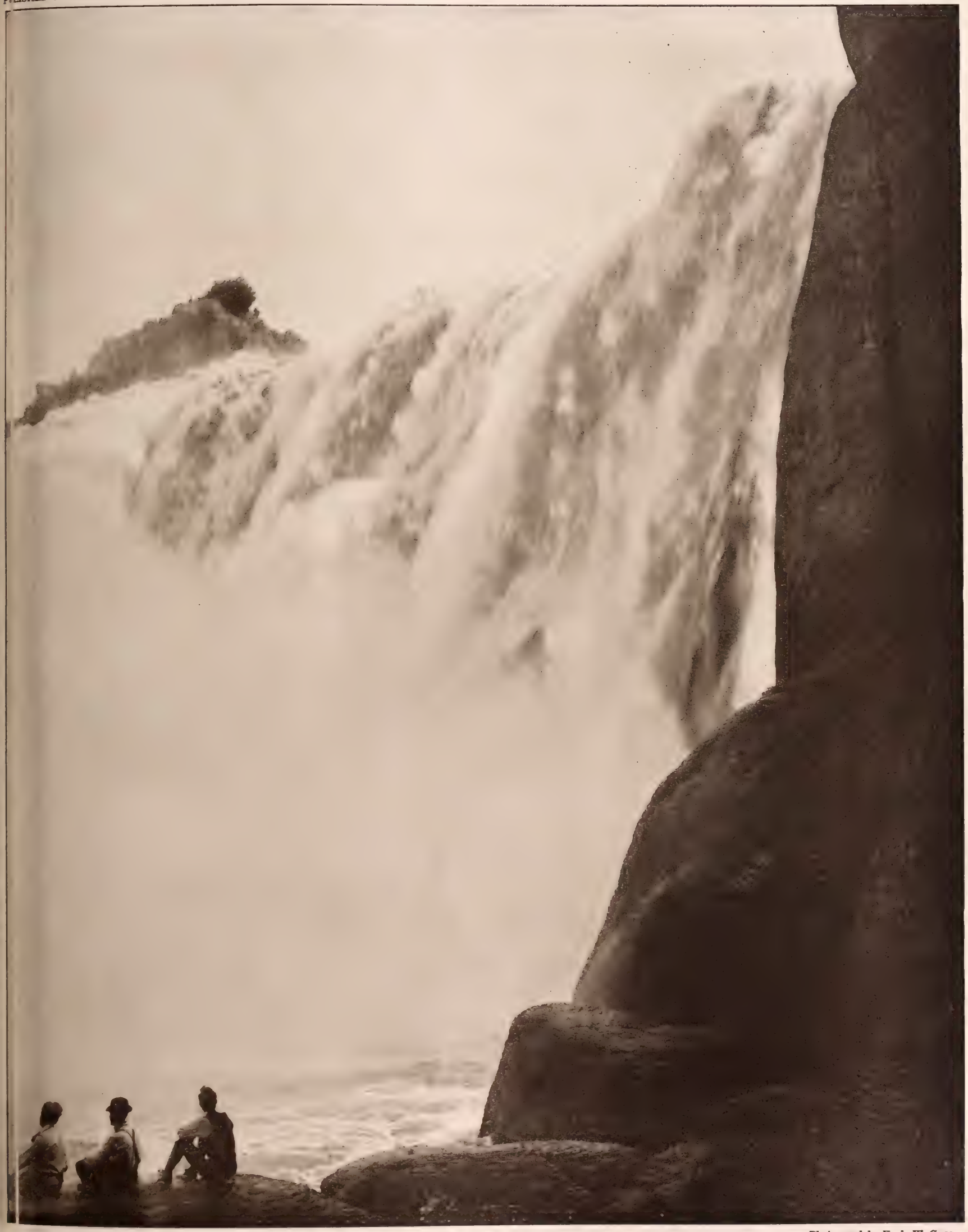
SUBSCRIPTION, $1.50 PER YEAR
PUBLISHED 52 TIMES A YEAR

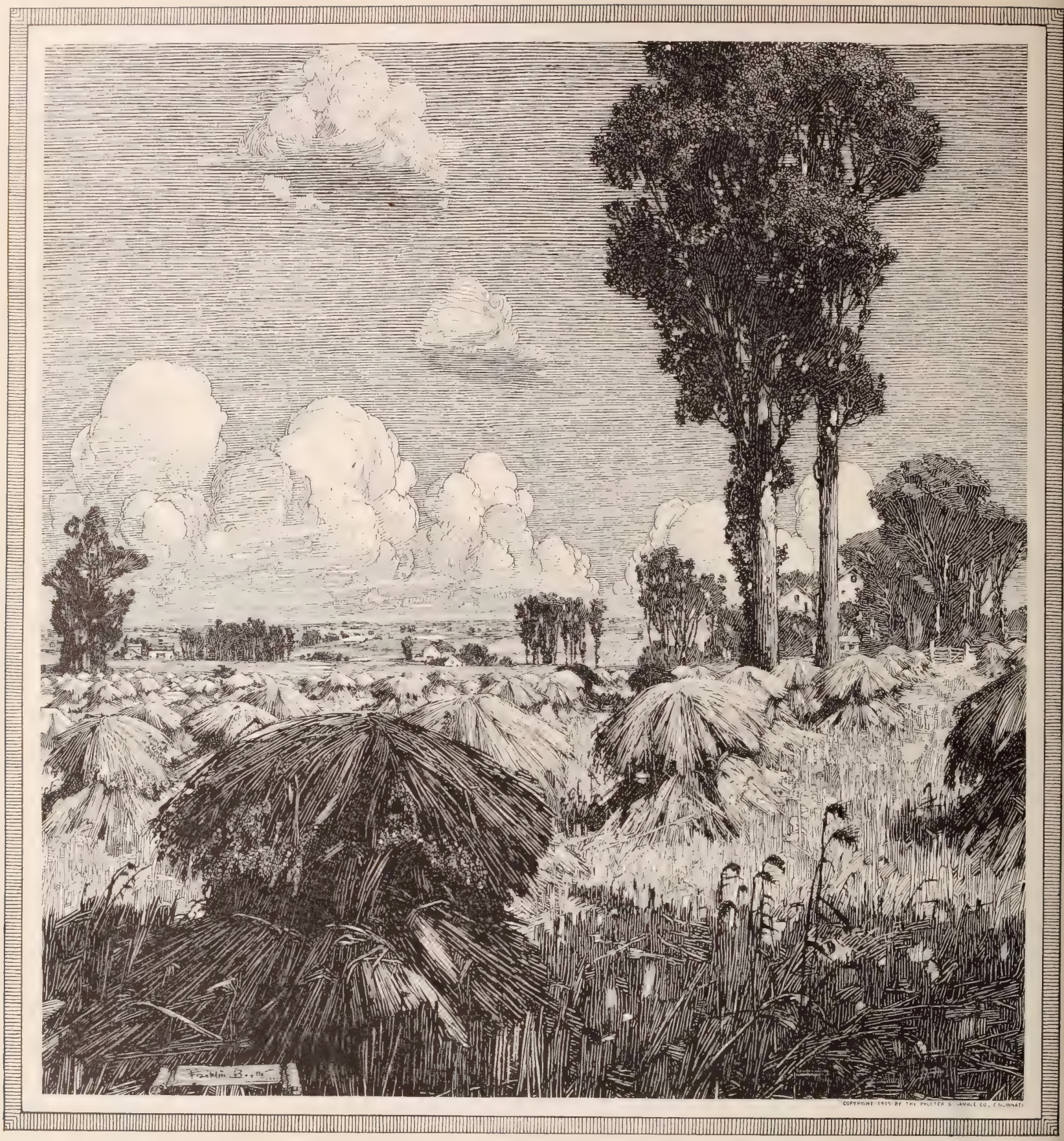
NEW YORK, JULY 7, 1915

VOL. 38—NO. 27. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK



SHOSHONE FALLS, IDAHO

Photograph by Earle W. Gage



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THE DIVINE RIGHT OF PRESIDENTS

THERE is such a thing as the American spirit. It is the misfortune of our political system that although that system was devised in order to learn and carry out the will of the people, it is capable of being a mere instrument of a powerful few, who are thus able to substitute for the real mind of the people their own will.

The American spirit revolts at the doctrine of the divine right of kings; yet so surrounds its government with sentimental loyalty as unconsciously to fall into the error of believing in the divine right of Presidents. And this in spite of the sad evidence that Presidents are not always divinely guided.

The safety of our democratic institutions, and the perpetuation of democracy itself in the world, are imperiled when the people are willing to suppress their own feelings and their own judgments and their own wishes, and allow the feelings, judgments and wishes of a group of persons to determine the destiny of this nation in any crisis.

Nothing can be more clear than that it is the duty of every American to get the most light possible upon every question, think his own thoughts and give public expression to his convictions. When the people fail to do this, the President is without any reliable information as to the state of the public mind on a national question. But when the people do do this, the President is able to give expression to the will of the people in all his public acts.

In the present crisis, William Jennings Bryan has truly expressed the mind of the American people. The test of this can best be found in the individual reader's mental and heart attitude toward Mr. Bryan's public statements in the last few weeks. Part of this supplement is devoted to a remarkable exhibit of the attitude of the public toward Mr. Bryan's statement of the American spirit. These letters have come to us from all parts of the United States: Vermont to California; Wisconsin to Mississippi; East, West, North and South have spoken in these letters.

As for Mr. Bryan, the man, the politician, the leader in other fields, the Christian Herald has nothing to say to its readers. It has no interest in his political aspirations, if he has any, nor does it support him nor any other individual as a leader-at-large to the American people. But we are in absolute accord with his principles in the present crisis, for we are convinced that he has sounded the one note with which the voice of the American people is in tune.

WE ARE FOR PEACE, BUT—

AT a quarter to eight o'clock on Thursday evening, June 24, two New York men got up from a table in a restaurant five minutes' walk from Madison Square Garden and stepped into the street. "Plenty of time," said one of them; "with box tickets we don't need to get there before quarter or half-past eight."

"But," protested the other, "can we get in? They are arranging for overflow meetings to take care of the expected crowds."

The other man laughed. "There will be no overflow meetings," said he, with assurance. "They won't even fill the hall. There's no need to hurry."

Nevertheless, they strolled in the direction of Madison Square Garden, and began to note with a little uneasiness long lines of men in the streets surrounding that immense structure. Presently they found themselves right in the thick of the press, and realized that one of the very biggest public demonstrations New York has ever witnessed was under way. Box seat tickets? When the New York police hold up their hands and say, "No more will be admitted tonight," box seat tickets rapidly shrink in value and in potency.

But these two men were determined to attend the "mass meeting of the Friends of Peace at Madison Square Garden, New York, June 24, 1915," and with hundreds of others who were not to be discouraged they fought to get near the entrance door. It was of no avail. Men and women came streaming out of the lobby, unable to get into the auditorium. Turning away, these two men found themselves wedged in a throng that filled Madison Avenue from curb to curb. Two lines of men, three and four abreast, standing close together, completely encircled Madison Square Garden. Passing down the lane which the police kept clear between the patient rows the two men finally reached the press door, and to their astonishment gained admittance. One of them is giving this brief account of that great meeting for peace.

THE entire vast floor of this biggest of auditoriums was given over to fenced-in chairs, forming "boxes" of six each, a broad aisle bisecting the room. This arrangement, with the entire gallery system thrown open to the public, would accommodate between twelve and fifteen thousand people; a huge platform for the speakers had been erected at the center of one side of the immense room. Bands at either end of the hall played with scarcely any clashing of notes. The building was absolutely full; as full in that dizzy gallery, running entirely around the auditorium, just under the roof, as it was in the reserve boxes on the floor. From floor to roof Madison Square Garden was full of men and women, very few children; representative men and women: representative of the good homes and the best business interests of New York and its suburbs.

This tremendous meeting was called by a group of organizations: the German-American Alliance of Greater New York; United Irish-American Societies; American Truth Society; American Independence Union; American Humanity League, and many others. All these societies are American in their origin and scope. But the astonishing fact must be recorded that *the press of New York, excepting only some of those newspapers that are printed in a foreign tongue, refused to regard the meeting as representative!* Not the least remarkable evidence of this is found in the unique circumstance that not a single New York paper had photographs made of any feature of this mammoth outpouring of the people, and not one of the commercial photographers, who make a business of supplying news photographs to the papers and periodicals, "covered" the event.

THE huge, enthusiastic, patriotic, intensely serious meeting in Madison Square Garden clearly and absolutely expressed what is in the heart of the American people today on the subject of war with any of the present belligerents in Europe. The entrance of former Secretary of State William J. Bryan, accompanied by his wife, evoked a magnificent ovation: for the man? No—for the truthfulness with which he has defined the American mind in the present national emergency. Mr. Bryan has become for the moment the one real spokesman of the American people, and the people recognize that splendid fact and ungrudgingly give him his due of praise and confidence.

A great host of men and women within the Garden stood and cheered and cheered and cheered the stalwart exponent of their beliefs as he was escorted to the platform. They continued to cheer long after he had taken his seat, and were persuaded to silence only by the knowledge that time was passing. Outside the Garden, even greater multitudes gathered in immense companies to listen to eight speakers who addressed overflow meetings as enthusiastic in all respects as those within reach of Mr. Bryan's eloquence.

The message that this great representative gathering of American citizens sent to the Administration at Washington in the name of the American people was voiced by Mr. Bryan. He had a few kindly things to say about his relations with President Wilson, and a few stern things to say about the unfairness of the New York press, but it is solely with his utterances on the great question of the hour that we have to do here. It might be in order perhaps to include one statement of Mr. Bryan's, to the effect that for twenty-five years he had not known the New York press to be on the side of the American people on any question. As an example of their sincerity, he said that for more than two years the newspapers had kept trying to tell the people that he ought not to be in the cabinet; then when he stepped out they switched around and accused him of endangering his country by so doing.

"Will the people support the President in case of war between this country and any other country?" asked Mr. Bryan. And he answered his own question: "Yes, a thousand times yes; but whether or not we should engage in war is a question which is still open for discussion." Right there he made a most important point. There is no division in this country as to supporting the Government in case of war; the sole question is whether or not we should engage in war, and on that question the American people not only are entitled to speak, but ought to speak with vigor and clearness and without being subjected to the charge of treason: a charge absurdly hurled at the so-called pacifists by the advocates of force. As Mr. Bryan said: "In view of the efforts of a portion of the press to force the country into war, it is the citizen's duty to enter his protest now; he cannot afford to risk the happening of some unexpected event which might make resistance to the war sentiment more difficult." "Shall the nations honor be maintained? Yes, a thousand times yes. There is no division among the American people on this subject; but what does national honor require?" And Mr. Bryan proceeded to show the gradual but complete change in public sentiment as to what constitutes national honor, summing up his argument by reference to the abandonment of dueling.

Dueling was at one time common in the United States. The custom was so thoroughly supported by current opinion that Alexander Hamilton, though he himself disapproved of the practice, felt that it was necessary for him to risk his life, for fear a refusal to fight would destroy his usefulness in public life—he so stated in a note written just before he left home for the fatal encounter. The sentiment then dominant would have branded him as a coward; behold the change that has taken place in a century!

Today every state in the Union has a statute against dueling and public sentiment now supports the man who declines a challenge instead of the man who sends it. Why this change? Because brute force is giving way before the superior influence of the mind and the heart. This has been accomplished by those who have taken their stand on the side of intelligence and morality. It has been a struggle—all progress is the result of struggle—but truth always triumphs at last, because the heart

Continued on fourth page

THE VOICE OF THE PEOPLE

THE *Christian Herald in its supplement of June 16 printed in full the administration's note to Germany, demanding a strict accounting for the sinking of the Lusitania and assurances that her submarine warfare would not in future imperil American citizens; and the public statement of former Secretary of State Bryan, explaining his resignation from office and calling upon the American people to advocate the principle of arbitration and peaceable methods of settlement of international questions, including those which have arisen with Germany and with England. In doing this, we asked our readers to declare their preference between these two documents: one leading inevitably to war in certain contingencies which are possible, the other advocating even yet the application by our government of the principle of arbitration to those same contingencies if they arise.*

In response to this invitation we are daily receiving a huge mail from our readers. Up to the date of going to press the proportion was in the ratio of one letter in support of Mr. Wilson's policy to every twenty supporting Mr. Bryan's principles. In printing a large number of these letters in abstract on the following two pages, had we retained this proportion the space which would have been required by those supporting the President's note would have been but one-twentieth of the two pages, whereas we have given one-eighth of the space in order to present a fair sample of both classes of letters. We have no quarrel with readers who do not agree with our policy, yet we would call attention to the different spirit shown in these two groups of letters.

We hereby affirm the above statements to be accurate in all respects, and the abstracts on the two following pages of representative letters from these groups to be verbatim abstracts without omission of any parts essential to the declaration of the writers. In addition, we affirm that no attempt whatsoever has been made in reproducing these letters to select letters or sentences from them in order to give any particular color to the general effect. All letters upon this subject received will, without exception, be sent in an especial way to the President at Washington.

THE CHRISTIAN HERALD.

THE VOICE OF THE PEOPLE

HEADS OF FAMILIES APPEAL TO THE PRESIDENT THROUGH THE CHRISTIAN HERALD TO AVOID WAR

These Stand for the President's "Strict Accountability" Note

In this section of the United States we think W. J. Bryan the smallest man in the country today, and stand back of Woodrow Wilson.—E. R. Ballard. Mississippi.

I live on a farm in the mountains of Virginia. I have been a supporter of Mr. Bryan in the past, having voted for him for President three times, but I do not approve his course at this time. The community in which I live is about equally divided between the two leading political parties and there is not a man here who is not standing with the President in this crisis.—*From W. S. Hale, Virginia.*

I will try to give you the opinion of our community. They think this move of Mr. Bryan's is simply to bring him before the public as a possible candidate for the next President. The common people—the strength of the nation—are opposed to war. They have implicit faith in President Wilson's ability to keep out of the war.—*From Mrs. John A. Payne, Michigan.*

Woodrow Wilson is the greatest American since Abraham Lincoln. If your request for a statement of attitude among your subscribers is an honest one be fair and tally one for Woodrow when you tell him how your subscribers stand. Remember that the devil's lie to Eve in the garden was the more subtle because of the fact that it was half truth. So don't tell the President that a certain number of your subscribers favor Bryan's policy. Tell it to him just as it is. If people wake up the President needn't lie awake nights over it either.—*From Olive W. Elsbree, New York.*

For many years I have subscribed to and read your paper with pleasure and profit. Especially have the articles on the war by Anthony Arnoux been of interest and value. To order you to stop sending the paper would be a distinct loss to the literature on the family table. . . .

Is it possible that you so mistake the real temper of the American people as to suppose that they prefer the mystical utterances of Mr. Bryan to the simple and straightforward message of the President? . . .

The only peace that can be assured as lasting must be based upon the destruction of that militarism of which Germany has proved herself the leading exponent. Her successes have been based upon the fact that she has outdone all other nations in preparation. . . .

The undersigned is as desirous of a lasting world peace as Mr. Bryan or any other pacifist. He was born the only son of a mother early widowed; was educated among the Friends and has imbibed many of their principles; has labored under heavy handicaps for his daily bread from his earliest years; would be from the nature of his business and its location among the first to suffer ruin from war; yet would give all that he possesses, including his three sons, to support the principles maintained by the President in the present crisis. . . .

I challenge you to print this and send it to the President along with the peace-at-any-price messages.—*From John F. Chase, Rhode Island.*

I have been a subscriber to the Christian Herald for years and all my family pledge ourselves entirely with President Wilson. We think W. J. Bryan is contemptible.—*From May J. Y. Sullivan, New York.*

Kindly discontinue at once. I do not care to pollute my home with a paper containing articles like those of Hall and Spaeth as published in issue of June 16th. The writers and publishers of such articles should be sent to jail for high treason or interned in Belgium.—Geo. S. Hobart. New Jersey.

These Stand for Mr. Bryan's Plea for "Peace by Arbitration"

We gladly endorse Mr. Bryan's policy to secure peace.—D. L. Gillette, Mrs. D. L. Gillette. Connecticut.

I would have the counsels of peace, as embodied in Mr. Bryan's statement, prevail.—L. Herbert, M.D., lay reader to Christ Church, Episcopal. North Dakota.

I unhesitatingly say: I pray that the counsels of peace as embodied in Mr. Bryan's statement may prevail; I also pray that the Christian Herald may keep right on in the good work which it has so nobly taken up. . . . That supplement is a powerful four-page issue. —*From H. C. Rundell, Missouri.*

I live in a rural community with the plain people, the great middle class who make up the rank and file of the American nation, and I say to you they don't want war. . . . If we are to remain out of the war, then for God's sake let us not make statements that we can only back up by war.—*O. Arthur Nattier, Illinois.*

I have carefully read President Wilson's answer to Germany's note, and then Mr. Bryan's, and of the two I must say that Mr. Bryan's idea appeals to me as being far the best in every respect.—Earl L. McCrocklin. Indiana.

I heartily endorse the efforts you and others are making to keep our nation from the crime of needless war. . . . Such a service is invaluable to the homes of our land. Let the money makers who reap their harvests from the field of battle just keep silent for awhile and give the common people an opportunity to speak, and the question will soon be settled for the side of peace and progress, with a strong faith in God. . . . I believe Christ has a solution for every national problem, and he will meet every crisis if his followers will heed his voice as expressed in his Word.—*From W. M. Baker, Pastor Christian Church, Iowa.*

I am American born and have lived most of my life here in southern Indiana, never having been near the United States boundary. I am for peace, . . . and see no good reason why we should do anything that may lead to war to avenge what Germany may have done on the sea. In the first place the people that lost their lives on the Lusitania knew they were gambling with death before they shipped on the fatal voyage. They gambled and lost. . . . Those people went two thousand miles from our shores to get in danger they knew of. Should we send our men to kill and be killed? Never.—*From Charles E. Wyman, Indiana.*

With all my heart I endorse William J. Bryan's statement, entire, from beginning to end. I do pray that our President will hear the voice of the millions of the common citizens of the United States to avoid war under all circumstances.—Jennie L. Hanson. Missouri.

I don't see how a Christian can do otherwise than favor W. J. Bryan's peace policy.—A. T. Cragbon. New York.

I and nearly all of the people in this rural community favor Colonel Bryan's plan in this diplomatic entanglement with Germany. . . . Our government had trouble in getting our citizens out of the war-stricken countries at the beginning, being also warned of the dangers that naturally awaited them. Was it not purely folly for others to return under the circumstances? The press does not voice the sentiments of the majority of the people in this immediate locality on the war situation. . . . —*From Marcus Fisher, Pennsylvania.*

Your comments on the action of William J. Bryan and the article by Rev. Thomas C. Hall strike a responsive chord in northern Wisconsin. People here are very anxious that nothing be done by our government that will even suggest war. An embargo on arms and ammunition would be highly satisfactory to us. Your position is well taken. . . . Jerusalem seems to be suffering the ravages of famine, pestilence, sword, and locusts. What a fulfilment of God's words to the people of Israel!—*From H. H. Savage, Pastor Baptist Church, Wisconsin.*

We believe in the Christian doctrine of peace, and fully endorse Mr. Bryan's statement.—D. F. Pratt, Mrs. D. F. Pratt, Harold W. Walker, Mrs. E. G. Walker. Massachusetts.

We are with you heart and soul in your eloquent and unanswerable plea for peace with honor and against war and dishonor.—*From Timothy Grove Taylor, Mrs. S. M. Weed and S. B. Chamberlin, Pennsylvania.*

I believe I am safe in saying that 75 per cent. of the farmers and workers in this vicinity are in favor of Mr. Bryan's ideas, although we all think a great deal of President Wilson and are loyal to him.—*From Albert A. Albrecht, Illinois.*

We choose the counsels of peace as embodied in Mr. Bryan's statement. May God bless you in your good work.—W. U. Brown. North Dakota.

God forbid that America should have any part in the war in Europe.—E. A. and E. C. Goodwin. Iowa.

I am for Mr. Bryan and Mr. Bryan's idea of "peace by arbitration," if that is at all possible. . . . Twenty-five years from now, when the world catches up with Mr. Bryan, his name will be held in the highest honor by the nations of the earth. I notice they are saying: "He is not a politician"—quite true. Others are saying: "He is not a great diplomat"—not after the old order. Still others are saying "Sentimental statesman." But I notice none of them are saying "He is not a Christian statesman."—*From W. A. Hutchinson, Michigan.*

I would have the counsel of peace prevail. . . . The common people carry the brunt of war. The awful, indescribable torment that war always brings. Have we no right to cry with might and main, voice, "I am for peace!"—*From J. Raiser, Ohio.*

I have read the supplement to the Christian Herald with profound interest. I fully endorse Mr. Bryan's stand. I was a soldier in the Civil War of the rebellion and know some of the horrors of war.—*From J. B. Felton, Kansas.*

God bless Mr. Bryan and grant that his plan may be adopted by the United States, for we would have "the counsels of peace . . . prevail."—Mr. and Mrs. Charles A. Peck. New Jersey.

I endorse Wm. J. Bryan's position on peace or war.—J. W. Jennet, Forty thirty years teacher of little children. Texas.

After carefully reading President Wilson's answer to Germany's note and also Mr. Bryan's statement, we agree with Mr. Bryan as to the course to pursue.—*From Mr. and Mrs. W. T. Vance and Family, Tennessee.*

We have a good President, but Prince of Peace would be with Bryan at present time.—*J. M. Broady, J. T. Broady, W. Broady, Ione Broady, Margaret Goodwin Whitcomb, Kansas.*

We fully endorse Mr. Bryan's statement, . . . and hope that the peace sentiment will prevail.—H. B. Lehman. Arizona.

A nobler step for humanity has not been taken since the Man of Galilee than W. J. Bryan's.—Cartter Christian Sunday School. Illinois.

I wish to express my opinion in favor of the conscientious stand which I believe Mr. Bryan took when he resigned as secretary of state. I am glad he believes in peace, and believes that we can have peace by adopting the "new way," which, I believe, is God's way. I am an admirer of Mr. Wilson; but I believe Mr. Bryan's policy is the best. I greatly appreciate the stand taken by the Christian Herald against our furnishing ammunition and other war material to the nations now engaged in war.—*From J. B. Hedrick, Pastor M. E. Church, South, Virginia.*

As pastor and people we want peace. . . . We are praying the Lord may keep his hand on our leaders and make of us the greatest peace nation in the world.—*From C. Lovelace, Missouri.*

We are very glad, indeed, to see that you endorse the course taken by Hon. W. J. Bryan in working for honorable peace. Mr. Bryan certainly reflects the hearts and minds of the common American people when he recommends giving persuasion a fair trial before resorting to force.—*From C. H. Paul, Missouri.*

With my whole soul, body and spirit I endorse the counsels of peace, as embodied in Mr. Bryan's statement.—J. Q. Swim. Oklahoma.

I endorse Mr. Bryan's statement. It sounds full of truth. And would avoid war.—Wm. Roland. Michigan.

Having been a subscriber to your most valuable paper for some thirty years I have found this paper on the right side of every important question, and now, as we find this week's issue presenting one of the most important international issues that has ever come to the notice of the American people, we feel it our duty to respond to your most reasonable request to state upon which platform we prefer to stand and pledge our support, and just here it might be well to state that we have also been a subscriber of Mr. Bryan's Commoner since the first issue of that valuable paper came from the press. Having studied carefully all of Mr. Bryan's patriotic efforts to elevate every American citizen to the highest and noblest aspirations that are possible for us to grasp, we therefore wish to help President Wilson by standing upon Mr. Bryan's platform as set forth in your last issue, looking to a peaceful settlement of international difficulties.—*From Thomas L. Dunn, West Virginia.*

We believe in and hope that Mr. Bryan's statements and counsels of peace will prevail.—*From Mrs. P. R. Wolfe, Carmie S. Wolfe, Mabel Potter, F. R. Wolfe, Kansas.*

I am irrevocably in favor of the counsels of peace as presented by W. J. Bryan. I have spoken for a large number of people to whom I minister as minister of the Gospel, also as mayor of our town.—*C. S. Steinmetz, Colorado.*

We not only endorse Mr. Bryan's conscientious stand for a course with Germany along the line of persuasion, but his stand that the President advise all Americans to avoid sailing to sea on belligerent ships. We further request that we as a nation quit playing the hypocrite. We loudly talk for peace, while on the other hand we allow private citizens to furnish munitions to the belligerents.—*From A. J. Furstenberger, Pastor of Friends Church, Indiana.*

We endorse Mr. Bryan's peace policy for the United States.—My Husband, Rumble, Caroline A. Griffin, Lavinia Wilson. California.

I am heartily in accord with Mr. Bryan's foreign policy.—Ernest R. Hooker. Indiana.

I have read Mr. Bryan's reasons for resigning his high office, and feel that God is with him in this matter. And so we all should be. . . . I know that the people in this locality do not want a war with Germany. . . . By the known law of God (if not the law of man) we should not ship munitions of war to any country to murder these brothers for gain. I am no German nor son of a German (nor is it necessary for me to be so in order to know wrong when so plain) nor do I uphold her in her butchery. But when men are in a death grapple they will do things that seem abnormal to those standing calmly by. Stop sending munitions of war to Europe, for in our case it is certainly wilful cold-blooded murder for money.—*From Ezra K. Kennedy, Massachusetts.*

I cannot refrain from writing to show my honor you for the stand you have taken. My husband and I are certainly with Mr. Bryan. . . . Don't let us have war! It is so hard now to exist. Can't we clean inside before we try to get into some other nation's troubles?—*From Mr. and Mrs. T. R. Owen, Alabama.*

I sincerely hope that our President will hear the voice of the plain people and act accordingly in this critical time. Above is my opinion, but the earnest desire of every one of my parishioners, 165 voting members of the Bethlehem Lutheran Church, Altamont, Ill.—*From F. W. Brockman, Illinois.*

I stand for the counsels of peace, as embodied in Mr. Bryan's statement, and I have occasion to know that I speak for the seven hundred inhabitants of our town of Schleswig.—B. S. Andresen. Iowa.

I heartily endorse Mr. Bryan's statement. . . . I have not met a man or woman who favored anything that savored of war.—J. W. M'Laughlin.

In my judgment it would be well for this nation to follow the old adage, "It is better to bear slight wrong than to resort to law for trifles." We might paraphrase it and say, "It is better to bear slight wrong then to resort to war for doubtful cause." The councils of peace as suggested by Mr. Bryan, or some similar course, should certainly prevail.—*From Frank E. Scott (Attorney at Law), Texas.*

I am so glad and so thankful to you for giving your readers to express their opinions of Mr. Bryan's course. All week I have been thanking God for a man who under any circumstance whatever dares to stand for truth and for the cause of his Lord and Master. . . . Let us all pray earnestly that God will guide Mr. Bryan, President Wilson and all our leaders.—*From A. J. Best, Michigan.*

ON THE ISSUE OF PEACE OR WAR

IF THE VOICE OF THE WHOLE PEOPLE IS HEARD AND HEEDED IN WASHINGTON, WE WILL HAVE NO WAR

I hope you will remain firmly for peace. We are an old Democrat family, it a against the policy of the administration in the European problem.—ary Anderson. Illinois.

We citizens and farmers of the United States are opposed to a policy which may lead to unfriendly relations, or even war, with Germany, or any other country. . . . If there is a war, we farmers will ultimately have to pay the bill. We would also like to see international disputes like this one settled by arbitration. . . . We would also like to see an embargo established on the shipment of arms and ammunition to the warring nations in Europe and elsewhere. —*Hans Callsen, Raymond Callsen, Herbert C. Callsen, New York.*

We l there is much right on both sides as ted the paper and feel the matter should sett peacefully. We feel . . . if the people the nited States wishing to travel in the r z would take American ships, or not vel e seas, and if we should place an em- go arms, ammunitions and foodstuffs, . . . hel e the war would not long continue and wel not be in any way drawn into the r.—*om Mr. and Mrs. G. C. Blossom,* arle *N. Blossom, Joshua R. Wood, New rk.*

I and unalterably by Mr. Bryan and his views regarding Germany.—M Leavitt. Vermont.

I heartily agree with Mr. Bryan's stand and his methods. This supplement in itself is so unbiased that if I had money enough I would scatter it broadcast throughout the country.—*—From Howard E. Green, Pennsylvania.*

Whil my politics are Republican, I have n a ilson man, on account of his thought- (an I think, prayerful) dealings with the ous estions that he has had to solve. While m in o position to know the spirit of the ion, know the spirit of our little commu- . eard the voice of one of our prominent ner at a distance of about one hundred is t other night. He was saying to one of nei bors: "I see no sense in sending our s o there to be slaughtered like hogs for dea of the Lusitania victims. What good it ?" I think these were his words and spo the spirit of our community.—*From ter Apgar, Virginia.*

Your supplement of June 16 ought to be in every household in the country. . . . I hope the President can keep his head under the pressure brought to bear on him. . . . I do not admire Mr. Bryan particularly, but I do know his position about this war. I wish I had a hundred copies of your supplement to spread in Schenectady.—*From E. Fitch Backus, New York.*

I uld have the counsels of peace, as embodied in Mr. Bryan's statement, va—M. F. Davis, M.D. Indiana.

I heartily endorse Mr. Bryan's peace views.—F. J. McComb, M.D. Kansas.

I am heartily in favor of the stand taken by Mr. Bryan.—J. Kemp Wysham. Maryland.

It has been with keen interest that I have read the supplement of your paper of June 16, and I heartily endorse the position Mr. William J. Bryan takes. . . . I am more than pleased to see the noble stand that you have maintained on this question, and I may say that as a humble citizen in my vocation, I come in close contact with the working people in a limited district, and I find that whether they are English, German or French descendants as well as Americans, they all condemn, and none condone, the shipment of arms and ammunition; and the public press in no wise represents the sentiment of the majority of the citizens of the country on this question.—*From E. F. Niemeyer, Washington, D. C.*

The people in general are for peace, and if we were to get up a petition here 99 out of 100 would sign it in favor of peace. There are six voters in this family and all agree with Mr. Bryan. We also all join in thanking the Christian Herald for the stand it has taken in this matter.—*From William Beine, Kansas.*

I and my entire congregation, consisting of 126 voting members—heads of families—heartily endorse the stand of the Hon. W. J. Bryan and the Christian Herald against war. . . . If we would be true to our professions, we must at least offer to arbitrate all our differences with Germany.—*From M. H. Dallmann, Lutheran Pastor, New York.*

W endorse the principles of ex-Secretary Bryan's statements.—Mrs. A. S. igh Winnifred Knight, Mrs. Sarah Pratt, Mr. J. W. Pratt, Herbert R. d, rank S. Lord. New York.

I most certainly endorse Mr. Bryan's views. . . . While I think President Wilson is all right at heart, I am afraid he has been just a little swayed by the clamor of a few, both men and newspapers. . . . If the President only knew the real temper and sentiment of the people as they really are! I speak more especially of the great Middle West, which I know best. But I can see no reason why the rest of the country should be any different.—*From S. L. Loper, Iowa.*

am t a German nor a German-American, a olinian of Scotch-Irish ancestry. I e t statement because so many papers pr pt to brand as German or Germanic any one who seems disposed to be to ermany. . . . I have no patience tev with those editorial writers who tell hat is our duty to stand by the President nat what he does; or inform us that the try "solidly behind Wilson," even to the nt going to war. . . . But in spite of con tent efforts of many newspapers to se ntiment against Germany an overmi majority of the common people in this of e country would be opposed to going ar. . . My knowledge was gained first e common people . . . blame Engforsing her passenger ships to carry amitio . . . We blame travelers for having no ore regard for their country than to in danger and expect Uncle Sam to th up, and, with all due respect for the ide we blame him for not following Mr. n's gestion and issuing warning. . . . we believe that if people would harp less hei rights and would get a little more nonsense and Christianity into their systhworld would get along better. I am a Ar ican, but I am not for "My country, o rong." . . . I honor, respect and re President, but I must stand by my conctions, which happen to be very much rmy with those of the great commoner. *om omas Leslie Wilson, South Carolina.*

Go on, Christian Herald. Your work is Christian, and the world must give you the highest praise for trying to make men better and nobler Christians. Your opinion about W. J. Bryan is mine also.—*From W. Busch, Maryland.*

I am on the side of Mr. Bryan. Think he has the Christian way of bringing about peace. President Wilson set apart a day to pray for peace, and then allows some of the people to ship ammunition and war implements to prolong the terrible slaughter. I don't know what they must think of us as a nation. It certainly must be in the power of Congress to put a stop to the shipping of all war materials.—*From Mrs. Sarah Thompson, Ohio.*

We fully endorse the plan of Mr. Bryan for peace.—Miss Etta Chrisman, Mrs. E. M. Chrisman. Arizona.

Your special news supplement is surely a boon to your readers. . . . I do agree with all Mr. Bryan says, with all due respect to our honored President, who has at this time an immense burden of responsibility resting upon him. . . . We highly value your articles on "The War in Europe." My husband takes several daily papers, but says he learns more from the Christian Herald than from all the others. It gives only what is true and reliable, not a lot of words which in the end tell us nothing.—*From (Mrs.) B. D. Mosher, New York.*

The people of this community are of one mind in giving praise to Mr. Bryan and his stand and action against jingoism. . . . We want the possibilities of war banished and the certainty of peace established. And we farmers fear this will never be done until the jingoes are denied recognition in Washington and other centers.—*From S. L. Duckworth, Arkansas.*

I am indecidedly in favor of Mr. Bryan's Christian doctrine of peace.—M. A. Goodhart. Pennsylvania.

I am heartily in sympathy with Mr. Bryan's course. I pray earnestly that he might be able somehow to turn the tide of war. . . . Our people en masse are horrified. I do pray daily for our good President that he may have wisdom in these trying hours to brave the tide and stand firm for peace and right.—*From J. M. Fanner, Virginia.*

I am most heartily with Mr. Bryan in his position relative to the question of peace and war. . . . . There was a time when a vice-president could shoot and kill a fellow man over some trouble, . . . but that time is past. . . . We must overcome our bloodthirstiness in national disputes, and settle our troubles in a neighborly way. —*From (Rev.) Joseph Ratliff, Kansas.*

I fully endorse Mr. Bryan's position on the war question.—J. A. Sartain. Georgia.

I prefer the counsels of peace, as embodied in Mr. Bryan's statement, and do most sincerely hope that they prevail.—Jas. Oates. Alabama.

It was with pleasure that I read the public document by William J. Bryan, and think it worthy the highest consideration. . . . If the rulers of the warring nations had been dominated by the principles therein, war would have been prevented.—*From Jacob DeJong, New Jersey.*

It is with greatest pleasure that I commend your earnest efforts for peace. . . . I have seen and talked to many, and nearly all are opposed to war and force, contrary to the arguments of a large part of the daily papers.—*From Charles D. Sualman, New Jersey.*

I heartily endorse Mr. Bryan's statement, and I believe that we should be willing to arbitrate, . . . and that Americans should be warned against traveling on belligerent vessels, or with cargoes of ammunition.—*From B. F. Perkins, Massachusetts.*

We heartily endorse Mr. Bryan's statement, and think the President ought to stop the exportation of arms and ammunition.—Mr. and Mrs. Henry A. Speare. Vermont.

I am in full accord with Mr. Bryan's peace principles. . . . But I do not understand President Wilson's note as carrying any actual threat of war. If I so considered it I could not be the strong friend of his policies that I have been from the beginning of his administration.—*From Benjamin P. Moore, Ohio.*

We, the undersigned citizens of these United States, have and do stand on the platform with Mr. Bryan. Now is the time to do away with the old system which has proved inadequate again and again.—*J. L. Comrade, B. L. Davis, A. Allardice, M. Allardice, L. Allardice, O. F. Davis.*

I sincerely agree with Mr. Bryan.—O. Chester Wilson. Minnesota.

I uld have the counsels of peace, as embodied in Mr. Bryan's statement, rai—H. P. Bagg. Iowa.

ere no word in our language that has ning than the word Peace. Let rica say peace to the world. Thank our tha he has given us a peace advocate in Pre ent and newspapers who dare stand pra im truth and righteousness to a ed ople.—*From A. T. MacDonald, Virter.*

I most heartily concur in Hon. W. J. Bryan's peace policy. . . . I feel that the step he took in severing his relations with the cabinet was of God, and I likewise believe that the Christian conscience of this country is, or will be, with him. A Christian American Prohibitionist.—*From S. A. Sherman, Pastor Baptist Church, Michigan.*

I snd on Mr. Bryan's platform. It sounds good at this time.—S. H. tes. New York.

The stand the Christian Herald takes regarding sale of war supplies seems ne t only stand a Christian nation can maintain as proper.—Earl W. Gage. r York.

ille ove the President for all he has done e p , I must say that I prefer and fully se . Bryan's course of procedure.—*From Bver, Virginia.*

hin Mr. Bryan was right. We should fro war as long as possible. Germany pa for those lives, but there are ways g ng to war. . . . "Vengeance is : I l repay, saith the Lord." I admire a tha an stand alone for what he thinks ht these days when it is so much easier llo the crowd.—*From A. A. Kerrick, igh ia.*

Thank you for giving in their entirety the statements of Wilson and Bryan. The latter's, in my humble judgment, if considered as an oration, embodying as it does the real issue, is the greatest since Lincoln's famous Gettysburg. —*From E. E. Pelz, Oregon. (By telegraph.)*

William J. Bryan has taken the only ground for a true believer in Jesus Christ, and I believe has already by his action averted war with Germany by showing to the world that the people of the United States are not solidly back of a movement which requires force to carry it out.—*From William B. Rhoads, Pennsylvania.*

I was delighted with the special news supplement of the Christian Herald of June 16. While I honor our president, Mr. Wilson, and consider him a man of peace and of Christian principle, nevertheless my Bible leads me to take my position with Mr. Bryan in his proposed method of dealing with refractory Germany. I, with him and with the Christian Herald, believe that nations as well as individuals should act in accordance with the principles of Jesus Christ.—*From Frank M. Field, Pastor Alice Memorial M. E. Church, Michigan.*

I am only one humble Christian mother who has noble sons who are near and dear to us—sons whom we wish to see follow our Prince of Peace all through their lives and never be brought into war. . . . I agree with J. Duncan Spaeth of Princeton University in the able article, "The Sober Second Thought."—*From Mary Jane Huber Moore, Ohio.*

Our hearts are with Mr. Bryan. We admire him for his action of standing by his teachings of a lifetime. . . . We love our grand and noble President and pray he will continue true to his people. But, hurrah for our peacemaker! —*From Mr. and Mrs. C. C. Collins, Wyoming.*

I ca see no reason why the American people can not remain at home until dan er is past. I earnestly hope that our President will reconsider the a al try to settle this by "persuasion," as Mr. Bryan suggests.—Mrs. io Smith. Colorado.

I heartily agree with Mr. Bryan in his plan for prevention of war and maintenance of peace.—Chas. D. King. Mississippi.

ENGLAND WON'T RELAX BLOCKADE

ON JUNE 24 Secretary of State Lansing made public the text of the note or memorandum received on the previous day from the Government of Great Britain, in which the latter sets forth its reasons in justification of the treatment of American commerce, under rules adopted by the Allies for restricting trade with Germany and Austria. In his cablegram transmitting the note, Ambassador Page explains that it is not intended as an answer to the American note of March 30, but simply as a memorandum explanatory of the action taken in certain specific cases in which cargoes to and from the United States are being subjected to detention in accordance with the so-called Order-in-Council blockade.

The memorandum is confined to the discussion of those American cargoes that have been detained in British ports. It opens by referring to the assurances given to the United States Government that Great Britain would endeavor to minimize the inconveniences "which must inevitably be caused to neutral commerce under existing conditions." It claims further that every effort has been made to remove all causes of complaint on account of delays, and that "various special concessions have been made in favor of United States citizens." In particular, it is urged, the British Government has conceded all that American interests could properly ask in relation to shipments of American cotton; that considerable shipments of cotton have already been dealt with under the arrangement which made the following provision for such cases:

1. All cotton for which contracts of sale and freight engagements have already been made before the 2d of March is to be allowed free (or bought at contract price if stopped), provided the ship sails not later than the 31st of March.

2. Similar treatment is to be accorded to all cotton insured before the 2d of March, provided it is put on board not later than the 16th of March.

3. All shipments of cotton claiming the above protection are to be declared before sailing, and the documents produced to, and certificates obtained from, consular officers or other authority fixed by the government.

The British Board of Trade, the memorandum continues, has already paid over 450,000 pounds sterling to various American claimants for cotton shipment dealt with in accordance with the above arrangement, and all claims now pending and to arise hereafter will continue to be paid as rapidly as they are presented and proofs of title accepted. Some embarrassment has been caused in a number of cases by consignments for which American shippers had asked protection under this arrangement, now being claimed by Swedish and Dutch firms, the validity of whose titles has to be established.

Referring to the general allegation of delay in dealing with cases of detained cargoes, the memorandum says:

His Majesty's Government remain convinced that, on an impartial review of the facts, it will be admitted that no arbitrary interference with American interests has, in regard to cotton cargoes, occurred; while if due regard be paid to the enormous volume of American and neutral shipping which is continually engaged in the trans-Atlantic trade, the figures and dates quoted in the preceding paragraph will emphasize the restricted nature of any interference which has taken place, and the close attention with which the officials concerned have adhered to their instructions to act in all cases with expedition and with every possible consideration for neutrals.

Special consideration was also accorded to cargoes of particular products destined for the United States, including dye-stuffs, potash and German beet seed; but when it became apparent that large quantities of "enemy goods" were still passing out through neutral countries the British Government felt justified in fixing a date after which such shipments could no longer enjoy special immunity. June 1 was fixed as the date on which such privilege should terminate, but this was afterwards extended to June 15. "American importers having now had three months in which to clear off their purchases in enemy territory, the British Government submits that sufficient latitude has been granted to all the interests concerned. A new appeal, however, has been made that shipments of American-owned goods of enemy origin, being paid for before beginning of March, should be allowed to be shipped without molestation after the 15th of June." Concerning this appeal the memorandum says:

In deference, however, to the renewed representations of the United States ambassador, his Majesty's Government have given further directions that in all such cases as may have been specially submitted through the British embassy at Washington or to his Majesty's Government direct on or before June 15 and passed, the goods shall be allowed to proceed without interference, if shipped from a neutral port on the conditions already laid down, notwithstanding the fact that shipment may not have been made before June 15.

His Majesty's Government will also be prepared hereafter to give special consideration to cases presented to them and involving particular hardships, if the goods concerned are required for neutral governments or municipalities, or in respect of works or public utility, and where payment can be shown to have been made before March 1, 1915.

With the above exception, his Majesty's Government regret they cannot continue to deal through the diplomatic channel with individual cases, but they would again point out that special provision is made for the consi such cases in the prize court.

A portion of the memora devoted to showing—by extra the prize court case of the the steamship Ogeechee and respect to a number of car sisting chiefly of meat and la the causes of delay lie freque the claimants rather than court.

The concluding paragrapl memorandum is as follows:

His Majesty's Government are ea sirous of removing all causes of avoi in dealing with American cargoes which may be detained, and any quiries or representations which ma by the United States Government ir particular cases will always receiv careful consideration, and all inform can be afforded without prejudice to proceedings will be readily commur they can scarcely admit that on th actual facts any substantial grieva part of American citizens is justifie sustained, and they, therefore, con peal to the opinion of the United Sta ment as enlightened by this memora

UNFORTUNATELY the a that the blockade is a fair United States and the Ameri pers have no cause for c Nowhere in the entire comm is there the slightest intim any purpose to relax the rigid blockade, either at the presen in the near future; nor wil straint be modified to facilit ments to or through neutral goods destined to Germany, o in that country and destinec United States. The mem makes none of the concessi cifically indicated as desirab American note.

LABOR'S VOICE FOR PEACE

ON JUNE 22 representatives of a number of national labor organizations met at the St. James Hotel, Washington, and laid plans for an extensive and aggressive campaign to stir up the hosts of American labor to a persistent demand for peace. Representative Frank Buchanan of Illinois was made president of the organization, and resolutions were adopted denouncing the present propaganda to increase the armament of the United States. The conference also asserted that the manufacture of arms and ammunition should be made a government monopoly. It declared that as the patent rights on and the manufacture of arms, ammunition and the implements of war are in the hands of international combinations of capitalists who sell their products indiscriminately to the governments of the world and promote the sale of such products by arousing and encouraging feelings of national prejudice and jealousy and by employing periodical war scares in different countries, the government should take immediate steps to acquire all such patent rights, so as to prevent the sale of munitions of war to any belligerent power.

SAMUEL GOMPERS, president of the American Federation of Labor, took pains to say when questioned about the new organization that it was in no sense sponsored by the federation itself. Many labor leaders have been greatly disappointed that chinery of the federation cou moved to antagonize in some fashion the war spirit of and many lovers of peace ou ranks of labor have been and grieved to note the apathy on the part of some l cials in the present crisis. organization will take up t and endeavor to gain an expr labor's real sentiment, whic found to be for peace.

Continued from first page

of man responds to nothing else so surely and holds to nothing else so steadfastly.

Examine the modern implements of destruction—rifles that kill at 4,400 yards, 15-inch guns that hurl projectiles fifteen miles, shells each warranted to burst into more than 100 pieces, aeroplanes that drop bombs on unsuspecting cities, death-dealing torpedoes that infest the seas, and poisonous gases that suffocate on land—these are some of the weapons which men are manufacturing to use against each other! This is war as we now have it, and yet those of our countrymen who see in force the only arbitrator of international disputes revel in the daily accounts of carnage and in the name of patriotism and national honor call upon this nation to prepare itself to enter the contest!

These men do not speak the mind or the conscience of the masses—they define national honor in terms that are becoming obsolete. They do not represent either the interests or the purposes of the American people.

I appeal to you to make your views known to the President that he may be strengthened against the insolent clamor of those who ridicule peaceful methods and, as if infuriated by the scent of blood, are bellowing for war. I appeal to you to cast your influence, not in favor of either side, but in favor of peace for the United States and against war with any of the belligerent nations.

The people of the United States are calm; they can afford to be patient. Theirs is the rational honor of a peace-loving nation, not the false pride of the bully or the braggart. As friends, when they differ, postpone the settlement of their controversy until they can consider without feeling the points in dispute, so this nation can without dishonor refer its disputes to an international commission if diplomatic efforts fail, reserving, as our treaties do, the right of independent action when passions have cooled and when questions of fact have been separated from questions involving international right.

This policy contemplates no surrender of real rights; it is a policy worthy of the greatest republic of history. Our nation need not be ashamed to follow the wise advice given 3,000 years ago, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

When in 1902 the Stars and Stripes were hauled down on Morro Castle that the Cuban flag might be raised over the new republic the Cubans, having learned to love our flag, caught it up that its folds might not touch the ground. Inspiring spectacle and prophecy of the future! If others desire our flag to be feared let us prefer that it shall be loved. If others would tremble in awe at sight of it let us pray that the plain people everywhere may turn their faces toward it and thank God that it is the emblem of justice and the hope of peace.

These sentiments aroused the audience to repeated thunders of acclaim; often men and women were on their feet cheering, waving handkerchiefs and giving other expressions to their tense feelings. Proceeding, Mr. Bryan declared that none of the belligerants desires war with the United States: "It is an unintended harm they may have done us." Mr. Bryan did not mince matters in discussing the present issue with Germany. He reminded his audience that the principle of the thirty treaties now binding between the United States and that number of nations has been accepted by Germany and is therefore binding in spirit if not by letter upon our government; the principle, namely, of a year's investigation of any question between the signatory powers before steps are taken toward war. And as to the question which ough come within the operation of that principle

The question is not as to the right of American travel over the seas. But what man who loves his sires to drag it into war by being careless? I sta protection of a citizen's rights. If it is the duty of widowed mother to die for his country, then it is t another citizen who wishes to travel abroad to go by way.

He contrasted the patriotism of citizens liberately endanger the peace of their coun that of those who would refuse to comm country to war because of the indiscretion and he urged that if the question which discretion has thrust upon the government be amicably settled with Germany now, until the war ceases and reason and calmn been restored. "These nations are our frie pleaded; "let us treat them all alike. If not settle our differences now we will w the war is over."

Such were the sentiments endorsed by th outpouring from the homes of New Y Brooklyn and Staten Island and New Jers monster gathering for the most part rem set their seal to similar utterances by the who followed Mr. Bryan. And the purpos epochal meeting crystallized in a set of re which were adopted by acclaim and the s of which is found in the above declarations.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

ENGLAND—AFTERWARDS

BY REGINALD WRIGHT KAUFFMAN

I THINK it was Mark Twain that aid it: "In these modern days there nothing easier than to prophesy." e should have added: "Until the rri l of the date concerning which the maur prophet was prophesying." I m lenly conscious of both Mr. Clemens's atient and my own modification. It ill very easy for me to write—now—f wit this war is going to do to what I ayall the identity of England. It may ot so easy for me to prove my points -wln the war is over. Thereon I com-rt myself with two reflections: so na g is the present terrible conflict at nybody may be excused for guess-g wongly about the effects of it; and so lied will we all be when it is over at e shall not stop our rejoicings to rl issiles at the wrong guesser.

Nertheless, it does seem to me that ere are one or two profound changes at e world war is certain to effect ome social character of England, and this irre-ecte of whether the Allies or the Teutons win e s iggle. I have lived in England for five years, d y summer home is still in that country; I ve tudied the national life with some care; I ve d the advantage of an acquaintance more or s i imate with people of each of the three social ad; I have watched them and talked with them tis of peace and in this time of battle, and I nkhat I am fairly well qualified to speak with ne surance of the alteration which I cannot fail se oming over them. Let me add to this para-aph introduction, that I shall confine myself to y sh matters as are already evident to me; that ha speak not of any possible or impossible en-gir or shrinking of the imperial map, and that—t ay reader suppose me biased—my own blood is ich English as German; my family American se vo hundred years; my sympathies with the ies n these days such statements seem essential.

ROOTLETS OF THE NEW NATION

FW months ago I stood, on a aw autumn day, in old Pil's Cathedral. Outside ido was swathed in a pall of low fog; the curtain rolled t ave the gleaming streets; l a ig those streets, through he t of the town, thousands n housands of persons of ry gree waited at the curb, e-h ded, shivering, silent, le a uneral procession passed n . Inside there was an-er rt of crowd, yet a crowd ste l by the same emotion. e, a id field marshals and ad-als mong peers of the realm le ers of both the govern-t id the opposition, under la red banners of a score ar stood, as chief mourner, Kig of England and Em-r India, while there was re to rest with Nelson and lin on the body of "Bobs" Ia as and Kandahar.

one resent will ever cease to t th trumpets of the Royal lle as they sounded the t p t" over the little coffin he what remains on earth or Roberts—Lord Roberts, ha once warned the nation tis r, and whom the nation fai l to heed. And none, I , uld fail to feel, as we t re about the grave of leri Sleigh, that this was nd an era. The man that was dead belonged to the old, and those who remained were facing the new. The old sort of war was over, and in its stead had appeared a trade at which former formulæ were useless; the old England had passed away, and in its place stood a new England, whose face was as yet so closely veiled that we could not tell whether it was foul or fair.

It was from this date that Englishmen began to try to scan the features of their new England.

Perhaps I can best illustrate their mood by two stories: one of an incident at the front, the other of a no less important and significant incident in a silent Yorkshire countryside.

To a certain line of trenches in northern France there had been sent a small detachment of Lord Kitchener's New Army—only some forty or fifty picked men, who had shown themselves especially fit in the training camp "back home," and who were therefore made the envied of their fellows by being detailed to fill a gap in a veteran regiment at the front. They were Cockneys, mostly, with a military knowledge considerably less than five months old. One of them, 'Arry, was alone in a trench with a group of seasoned fellows, fresh from the Indian service and graduates of the Boer War; 'Arry had brought tobacco and a pipe with him from London, and he was generous with his possessions. Suddenly there was a loud explosion, and the trench was filled with the dust from a part of an exploding shell.

One of the regulars came up from that dust with his face ashen.

"Bill's dead!" he gasped. "He was standin' right by me, an' his head's shot off!"

But 'Arry's reply was nothing more than peevish.

"Arl ryte," he said; "but where *is* 'is 'ead? 'E was a-smokin' o' my pipe."

The war was too terrible for the fighter of the elder sort; but, true to the law of natural selection, the war has produced a sort of fighter fitted to wage it.

During the conflict between the English and the South African republics I was asked one day to take luncheon with an English family then living in New York. It was to be a quite informal affair; indeed, if my recollection serves me truly, I was to be the only guest. Just as I was about to leave my hotel, the head of the English family telephoned me.

"We got word only five minutes ago," he said, "that my wife's second cousin has been wounded. I'm dreadfully sorry, but of course we shall have to cancel that luncheon."

Early in January of this year I was invited to dine at the house of a neighbor in the North Riding of Yorkshire. This affair was elaborate; many invitations had been issued, and all the persons invited were there. As I greeted my hostess, I made the conventional and banal inquiry as to how she was feeling that evening. "Rather down," she said quietly. "I got news this morning that my nephew had been killed at the front. He is the second of two sons to go."

Nevertheless, we were expected to proceed with the dinner, and if it was not an exceptionally merry one, at least it was not a funeral. There was only one subject that was barred, and that was the war. The sort of conflict that has produced the soldiers to wage it has produced the sort of women that can bear its losses.

RECRUITING. THE CALL TO THE COLORS RESOUNDS THROUGH THE LAND

NOW all this, I submit, has its inevitable effect on the national character. It changes the individuals, and the individuals in turn react upon the national mind as a whole. Eleven months ago, as the most ardent admirer of England will admit, that country stood in grave danger from industrial troubles, from a feminine revolt, from an Irish rebellion, from an upheaval no less momentous in party politics, and from religious troubles—any one of which threats would, in other times, have vexed statesmen and set half of the United Kingdom writing to the Times that the land was going to the dogs. Today those troubles are as if they had never been; and this is so, not so much because the war has united the country

Continued on page 698

THE WAR IN EUROPE

BY ANTHONY ARNOUX

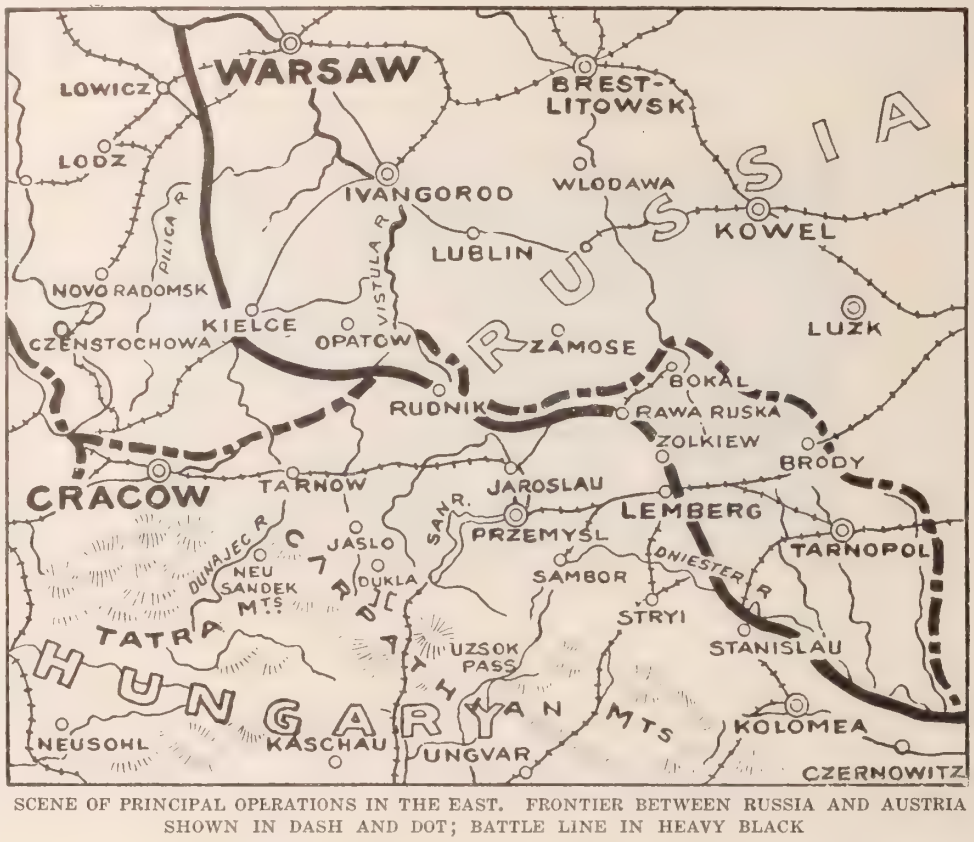
European journalist of many years' standing; military critic and staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE greatly important event of the week closing June 24 was the fall of Lemberg on June 22.

The long, determined drive of the German-Austrian armies across Galicia, stubbornly opposed by the Russians, occupied the best of seven weeks, the Russian forces in that time falling back fully 150 miles. The German Emperor is reported to have taken supreme command of the campaign toward the close, with headquarters at Pless in Silesia, the direct advance upon Lemberg occupying about twenty days.

The fall of the capital of Galicia was in sight when the Germans captured Rawa Ruska, June 21. General von Mackensen was then able to seize the railway between that point and Lemberg, cutting off the Russian retreat northward. It was apparent that the Russians were also giving ground more rapidly.

Reports differ as to the final movements of both armies. On the one hand it is stated that the German-Austrian troops, after shelling the advanced Russian positions, swept into an emptied city and afterwards took up a vigorous pursuit of the fleeing Russians. On the other hand, advices from Petrograd declare that the Russians evacuated the city in good order, taking with them much of their artillery and ammunition. Eventually the exact facts, of course, will be known. But the five armies of the Dual Alliance are in possession of this very important Galician stronghold, and the Russians are retiring toward their frontier about fifty miles away.



SCENE OF PRINCIPAL OPERATIONS IN THE EAST. FRONTIER BETWEEN RUSSIA AND AUSTRIA SHOWN IN DASH AND DOT; BATTLE LINE IN HEAVY BLACK

Reports from Vienna give a good account of the final defense of the Russians. It goes without saying that one of the most terrific series of combats in the whole war has been taking place in this region. The reports that do not agree with those of an orderly retreat by the Russians declare that a great many prisoners were taken and stores of supplies and much artillery. No definite figures are given, but it would be contrary to the fortunes of war if a dreadful havoc of death was not visited upon both contending forces, and if the victors did not capture a great number of men and much valuable spoils.

Lemberg is an historic city and has long been a place of chief importance to the Polish nation. It is modern and well governed. One reason why its capture is important is that in Galicia are resources of oil and copper and also of iron now wrested from the Russians and made available to their enemies. This needs but to be mentioned to have its importance understood.

The Russians captured Lemberg September 3, and thence undertook to occupy permanently all of Galicia, capturing Przemysl and almost reaching Cracow before the Austrians were able, by the help of their allies, to stay the invasion which now has been practically defeated. It seems reasonably certain that the Russians were lucky enough to save the bulk of their artillery, which they shipped to the eastward on the railroad running from Lemberg to Brody, and thence into Russia.

North of Lemberg the Austro-German forces are making rapid progress eastwardly, and their line now runs from Lemberg northeast to Zollance, and thence to Centurinka, both of which places are well to the east of Lemberg. Evidently this wing of their forces is to be hurried rapidly forward to Brody, where the Russians will probably make their last stand in northeastern Galicia. This portion of the victorious forces will probably move on Brezanzy and Tarnopol, in extreme eastern Galicia, and clear that portion of the province of the Muscovites, but this advance will probably be contested, as the Russian army operating in this terrain is in much better condition than the forces farther north.

It is doubtful whether there has ever been any greater drive in the history of war than the one the Austrians and Germans are now terminating in Galicia. It has certainly cost their opponents about a million men, the prisoners alone being about half that number, and an immense quantity of munitions of war, besides dealing a heavy blow to Russian military prestige. If followed up, as it appears it is more than possible it will be, it would seem as though it must result in Russia's assuming a very passive and innocuous rôle in the general campaign for several months to come, if not for the rest of the war. Unquestionably Russia has large numbers of men still uncalled, but these are not entitled to be called soldiers in any sense of the word, and even if they were, equipment, artillery and ammunition are sadly lacking.

These her own resources will not permit her to supply for a long time, and her facilities for obtaining them from neutral countries are grealy limited by the difficulties of transportation. Then, too, these obstacles once surmounted, the even more difficult question of the high command is to be solved. On the whole, Russia's future in this war looks none too rosy.

There was but little fighting in south Poland during the week ending June 24, which was also true of even the Warsaw line. In the north, however, there were a number of skirmishes of more or less warmth to the east of the military road from Augustowo to Kovno, and farther north there was some animation along the Dubysa River and in the region of Shavli. The Russians report that the Germans are strongly fortifying Libau, and bringing much heavy artillery to that city.

In another two weeks, when the Galician campaign has been fully completed and all the odds and ends have been gathered up, apparently the center of interest will shift to central and south P The strategic probabilities seem to point attack on the Warsaw-Ivangorod line sim ously from the west and from the south t Lublin.

It may be greatly doubted whether the T allies will transfer any forces from the either the west or to the campaign, until Warsaw gorod, Kovno and Riga a tured by them, if such c be possible, since the tal these cities would make i ble to hold back Russia he with a comparatively sma of men.

Owing to the very broken and mountainous try along the Austro frontier, the Italian adva Austrian territory is ver and each foot of grou necessitates the overcon natural obstacles as well Austrian defense. Much fighting is taking place tudes ranging from 7,0 above the sea upwards, larly on the western po the frontier, where the are trying to penetrate Trentino. In this portio field there have been ski on snow and on the ice glaciers. These conditio progress very slow. Trieste, progress ha equally slow, as the ad Italians have reached th line of the outer defense city, and siege operatio become necessary.

The determined atte take the Austro-Hungar along the Isonzo River yond the Italian front unsuccessful, according ports from Berlin, though Rome despatches t movement there as not yet undertaken in fo first month of Italian participation has tu to their advantage. They have captured strategic points, and appear to have place selves in a strong position all along their line of advance. The Austrians for tha have acted wholly on the defensive, but to close of the week reinforcements had come offensive operations against the Italians ma looked for.

On sea, the Italian campaign contri unique event to the history of war. Two sub had a fight and one sank the other. It appe the Italian, the Medusa, popped up her p saw the coast was clear and emerged. It h that an Austrian submarine v merged very near her, which s nothing about, and which knew about her. Hardly had the emerged when the Austrian, in popped up her periscope, saw was not clear and immediately t Such a combination of circumsta possibly never occur again in th of submarine warfare.

The Germans have been maki certed attack during the week British North Sea fishing tra which Great Britain largely de her supply of fish, a food which more used in the British Isles America. A very considerable of these boats have been sunk as but otherwise submarine activi ing the past week have not speci noticeable.

The Zeppelin raid over the coast of England on June 15, wh time was reported to have kille persons and injured forty beside some fires that were quickly quenched, n out, according to later reports, which are firmed or denied by the British censors, to disastrous to the government navy y arsenal at South Shields. This is the lo the Armstrong shipbuilding yards and ordnance works, 25,000 men being employed It is claimed that the damage done was e the report being given out by the Overs Agency by way of Christiania.

There seems to be no truth in the report

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WOUNDED FRENCH SOLDIERS RECEIVING DECORATIONS FOR VALOR

Serbians have occupied Durazzo in Albania. It seems curious that there has been no sympathy shown by the general public with Albania and its brave people, when there has been of late so much talk about the rights of small nations.

The Dardanelles campaign is still lacking in detailed and reliable news. Apparently the Allies' position on land is not improving, the reason for which is that, owing to the danger from submarines, the fleet is unable to give the same degree of support to the land forces it was able to prior to the arrival of submarines in these waters. It would not be at all surprising if there were a temporary halt in these operations. This, in fact, is the most logical explanation which suggests itself of the absolute lack of news concerning these operations.

For the first time in quite a while the Transcaucasian campaign appears in the bulletins. The Russians having been obliged to withdraw a large number of their troops in this region for use in Galicia, the Turks saw the opportunity and took the offensive, with the result that there was both hard fighting near Olti, and the Turks gained considerable ground.

The Turkish army operating here appears to have been reinforced, and to a large degree at least re-equipped, and hence possibly in the existing circumstances will make a strong effort towards Erzerum, which city, it will be remembered, not so very long ago belonged to the Ottoman Empire.

In the western campaign the last week the French have continued to improve their position on both the western and eastern ends of the line. In the Vosges they have gained a very considerable amount of ground on both sides of the river Fecht, which gain offers a good base from which to launch fresh attacks to the east. All told now the French hold some ninety towns in Alsace-Lorraine.

Late in the week the advantage in Alsace and at some other points on the western battle line turned to the Germans. Reports are too fragmentary to enable us to estimate the net gain or the net loss for either side. Doubtless these are fairly balanced, taking the western battle line as a whole, excepting for the action in the neighborhood of Arras, where the French appear to have made decided gains.

A MILESTONE OF WAR'S PROGRESS THROUGH POLAND

From Paris we have the report that ammunition was expended in a most prodigal manner in the two days' action about Souchez and Arras, upwards of 300,000 shells having been fired by the French. This action was accompanied by brilliant bayonet charges and the use of grenades. Eleven divisions of German troops comprising 220,000 men are said to have opposed the movement with heavy losses. The French made slow but continuous gains in this neighborhood.

Late reports state that the German salient, known as the Labyrinth, in the district between Neuville, Vasst and Ecurie, important and strong position, was taken by the French after continuous day and night fighting from May 30 to June 19. If this network of trenches and fortifications to the north of Arras has been taken and held, it is one of the most important of the series of actions on this section of the western line.

On the arrival at London of the Cunard steamer Cameronia, June 22, it was declared that the vessel had sighted a German submarine on June 21 off the mouth of the Mersey, evidently intending to torpedo her, and the captain made a swift effort to ram the submarine, which, however, escaped and failed to attack the steamer.

During the last week Mr. Lloyd-George, minister of munitions in the new cabinet, visited the industrial districts of England and Scotland, and gave warning to the workingmen of those districts that in the event that within seven days from the 26th of June the production of these necessities was not very greatly increased, the government would find itself obliged to draft workmen for industrial purposes, using force if necessary. This is the most drastic stand on this very important subject that the British Government has taken during the war, and its outcome will be waited with considerable interest.

THE POPE'S INTERVIEW STIRS ALL EUROPE

ON JUNE 21 the Parisian journal, La Liberté, published a remarkable interview with Pope Benedict, signed by Louis Latapie, a member of its staff, who had been sent to Rome to ascertain the Pontiff's views on the progress and prospects of the European war. The interview, which has been widely reproduced in other journals, took Europe by surprise. The Pope gave it freely referring to what the Vatican had done in respect to the war. He has addressed the Catholic powers a letter in support of peace; he had proposed a Christmas truce to the belligerents, and he had tried, with some degree of success, to get them to agree to an exchange of prisoners who were incapacitated for further military service.

The Pope, according to M. Latapie, and replying to a request that he should express an opinion on the outrages urged the Pontiff said:

Cannot Accept Atrocity Reports Yet

"I do not desire that I condemn every crime specifically; but each of your accusations is accompanied by a denial on the part of the Germans, and I am not able to institute here a contradictory discussion, nor can I make investigations at this moment."

"Is it necessary to inquire as to whether the neutrality of Belgium has been violated?" asked the correspondent.

"That was under the pontificate of Pius X," the Pope replied.

"Is it not known by all that many priests have been taken as hostages in Belgium and in France, and shot?" the Pontiff was asked.

"I have received from Austrian bishops the assurance that the Russian army has also taken hostages among the Catholic priests," the Pope said, "and that the Russians on one occasion pushed before them 1,500 priests, so that they could advance behind this living barrier thus exposed to the bullets of the enemy. The bishop of Cremona has informed me that the Italians have already taken as hostages Austrian priests as hostages. There are so many excesses that I have noted that I addressed an admonition in my encyclical 'It is permitted to no person, whatever motive, to violate justice.'"

M. Latapie suggested that the Germans had committed other violations. To this the Pope replied: "The cardinal secretary of state has received the representatives of seven Belgian congregations. They have declared that they are not able to cite a single case in their congregation, protected especially by the Virgin or by some saint. We continue to be imperfectly informed upon this subject."

"As to the burning of Louvain and the bombardment of churches?" the interviewer suggested.

"The Germans reply that their troops have been fired upon," said the Pope. "They have declared that there was an observatory in the tower of the cathedral at Rheims. With reference to Louvain, I have already given orders concerning it. We shall assist in restoring the cathedrals. Is there need to say that we condemn all such things? Every shot fired upon the cathedral of Rheims was felt in my heart." The Pope here struck his breast and added: "But the hour has not yet come to disentangle the truth from all the contradictory assertions which surround it. The Vatican is not a court. We do not give judgment. The Judge is on high."

"At least one can protest against the arrest of a prince of the church," persisted the correspondent.

"I shall surprise you; Cardinal Mercier (Archbishop of Malines) has never been arrested," replied the Pope. "He can go about his diocese as he pleases. I have received from General von Bissing, the governor of Belgium, a letter assuring me that he would repress hereafter with the utmost energy all acts of violence against churches and against ministers of God."

Charges Restriction of Papal Rights

THE Pope then referred to the sinking of the Lusitania, and is quoted by the correspondent as saying: "I do not know of a more frightful transaction. What grief to see in our generation such horrors! I have the heart of a father, and this heart has been torn. But what do you think of the blockade which constricts two empires, which condemns to famine millions of innocents? Is that inspired also by feelings entirely humane? I do not say that after the war I will not proclaim a syllabus, recalling and summing up the doctrines of the church on this subject and regulating for the future the rights and duties of belligerents. Then one will find without doubt the formal condemnation of crimes which will have been committed during the war."

The interviewer then referred to the effect of the war on the Vatican and inquired whether it might be considered that the Pope was free and unhindered in the exercise of his mission in the world.

"The state of war," was the Pope's reply, "puts these interests in danger. We are at the present time in an uncertain situation. I need a guarantee of the material security of my person and the artistic treasures which surround me. They took twenty of my guards, several officers, and others whom I cannot readily replace. I was promised freedom of correspondence, uncontrolled by the censor, but my secretary of state brought me this morning a letter from the Patriarch of Venice with the seals broken. At the Tribunal of Penitence, which deals only with private affairs concerning the faithful, who submit to us cases on individual conscience, several letters have been received opened. We no longer hear anything save the sound of the bell. Reports with nations enemy to Italy are suppressed. The representatives accredited to us have had to leave Rome. Our guarantees and our means are thus much weakened. We have faith in the present government, but we tremble to see ourselves exposed to the uncertainties of public life in Italy.

Rome a Furnace

"ROME is a furnace in perpetual ferment," he added. "Would you say it were absurd in these last days to fear a revolution? What will tomorrow bring? How would the people receive defeat? How would they behave in victory? Every movement of this people—the most impressionable of the earth—has its reflex here. And we feel ourselves less protected today. Do you now understand why we opposed with all our force the rupture of Italian neutrality?"

Here he closed his eyes for a moment as if in a dream. Then he said in deep tones: "The future is dark."

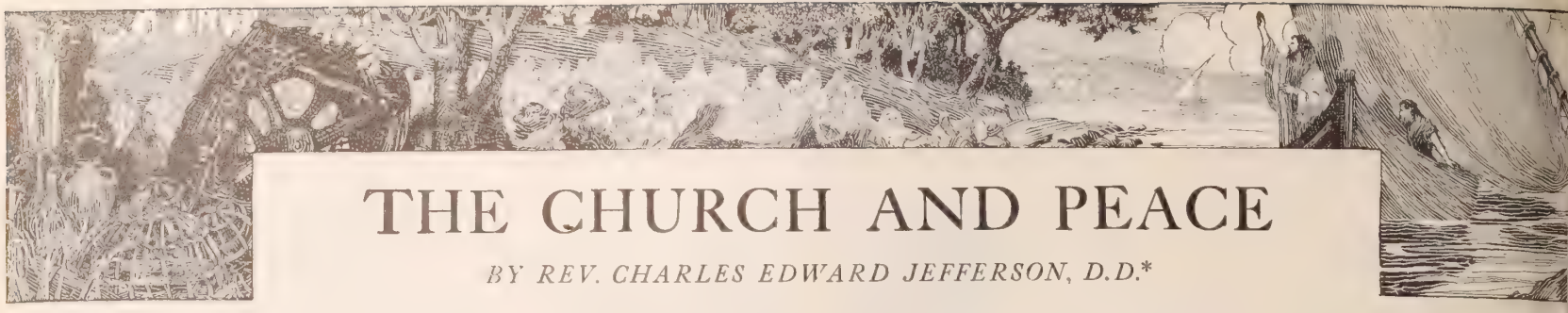
Asked if he expected to take any initiative to promote peace he answered: "The hour does not seem to me to have come. I should not act save with the fullest knowledge, lest I weaken the moral authority which I hold of God and which I must employ to bring peace again among men. But I shall seek the opportunity; I shall seize the first hand outstretched."

Effect on the Public

IN ITALY especially the interview has caused a tremendous sensation and the statement is freely made that the Pope's expressions must have been misinterpreted. The Vatican organ, Osservatore Romano, is significantly silent, however. A cable despatch, dated Rome, June 25, says: "The Pope gave an audience to Cardinal Gasquet, who deplored the interview, protested against it and urged a retraction. A retraction is likewise demanded by the envoys of the Allies."

As a corollary of what has taken place, the Vatican is said to be seriously discussing the acceptance by the Pope of the invitation which the Spanish bishops have extended to him to transfer the papal establishment to Spain. This is not the first time that the question of change of papal domicile has been under consideration. The conditions imposed by the war would incline the Vatican authorities, possibly, to a favorable attitude toward the Spanish invitation. A famous Benedictine monastery at Einsiedeln, Canton of Schwitz, Switzerland, has been put in readiness for a possible visit from the Pope and his retinue, a temporary change which is said to be favored by the German and Austrian ministers at the Vatican. There is wide indignation in France over the interview.

As regards the accusation that the Italian Government improperly censored Vatican mail, the press of Rome prints what is declared to be an official repudiation of the charge, saying: "From the declaration of war Italy took care to apply scrupulously and with the fullest appreciation the law of guarantees which allows the Pope to correspond freely with bishops and every Catholic. Consequently, precise instructions were given to the censors of foreign mails in order that all letters to the Pope or for the Pope and the secretary of state of the Holy See might be immediately transmitted to their address. An order also was given to the censor in the war zone to pass freely correspondence directed to the Holy See or sent by it. The order was scrupulously applied."



THE CHURCH AND PEACE

*BY REV. CHARLES EDWARD JEFFERSON, D.D.**

EVERYBODY seems to take it for granted that the Christian Church is committed to the principle of peace. The birth of Jesus was announced by angels singing of peace, and for 1900 years the Founder of the church has borne the title, "Prince of Peace." Men who know nothing else about the Christian religion know that it proclaims the fatherhood of God, and the brotherhood of man. The man in the street has forgotten much that he learned when a boy, but he remembers that Christ declared the first and great commandment to be, "Love God," and the second, "Love your neighbor as yourself." The outside world is quite perplexed then over the fact that the Christian Church has never been more zealous in the cause of peace. The longer one ponders the matter, the more mysterious it becomes that professing Christians have never in the mass taken a bold stand against war.

Wherever the Christian religion goes, it carries with it a book, in the first part of which there is a picture of a bonfire in which the paraphernalia of war is being consumed, and in the second part of which there is a picture of a beautiful city coming down from God out of heaven. Christians are expected to pray without ceasing: "Thy kingdom come, thy will be done on earth as it is done in heaven"—and it is difficult to see how the city of God can come down and rest upon a world covered with howitzers and lyddite shells. The foundations of the city which the New Testament promises flash like gems, and it is inconceivable that for gems we are permitted to substitute instruments of slaughter. It seems to be absurd for nations to keep praying, Thy kingdom come, when they go on coining their treasure into swords and guns. The world a long time ago accepted the test suggested by Jesus: "By their fruits ye shall know them," and the present generation insists on judging the church by what it is able to do.

For many years the question has been uppermost in the minds of thoughtful men, is the Christian religion practicable, or is it only a dazzling dream? Are the principles of Christ workable, or are they only the brilliant suggestions of a beautiful mind? Are his commandments binding on diplomats and rulers, or are they only poetic sentences to be memorized by Sunday school boys and girls? Is the Golden Rule for empires as well as for individuals? Are nations to forgive, or men only? Has the great commandment binding force upon statesmen, or are they privileged to act under a different law?

Where the Church Has Failed

These questions were often in men's minds during the last two decades of armed peace, and since the opening of the present war the questions have become more importunate and piercing. The questions now uppermost are: What has the church done? What good has it accomplished? What truths has it succeeded in writing on the mind of the world? It has claimed to be a divinely inspired teacher—what has it taught? It has professed to be the representative of God on earth. Has it faithfully represented him? Where is its promised power? Does it not stand impotent in the hour of the world's greatest need? If it was dowered with heavenly authority, why could it not hold Europe back from plunging into this abyss of blood and tears?

What shall we say in reply to all this? Let us first of all say frankly that the Church of Christ has been in large measure recreant to its trust. The church in all lands has failed lamentably to do its full duty. It has everywhere put emphasis on anise and cummin, and neglected the weightier matters of the law. It has squandered too much time on sacrifice, and forgotten that God's chief demand is mercy. It has spent too much of its energies on questions of ritual and sacraments and church government, and not given the great principle of love the place which Christ gave it. The pulpit has in no Christian land been faithful in proclaiming the great fact that God has made of one all the nations of the earth. Nowhere has it taught with fidelity and passion the new commandment: "Love one another as I have loved you."

The principle of union of church and state has worked disastrously in Christian history from the day it was first adopted under Constantine down to the present hour. Wherever it has been tried it has worked havoc with religion. Whenever the ministers of Christ become the salaried officials of the state, they subject themselves to a pressure which is not wholesome. There is forced upon them a conservatism which is hostile to progress, and they are in danger of being brought into subjection to ideals which are contrary to the ideals of Christ. Strong men, in isolated instances, have been able to withstand these influences, but the mass of the clergy have always been prone to defer too much to the ruling sentiment and policy of the state. A false distinction has been made between the secular and the sacred, and the minister of Christ has contented himself with preparing souls for the next world, while the ministers of state have gone on unhindered to rule men after their own will in this world.

In our own country our churches have also been remiss. Our ministers have not been gagged by entanglements with the state, but we have been dominated by an individualist gospel. Men who are averse to taking an interest in civic conditions are still less inclined to devote themselves to international affairs, and so the clergy of the United States have, on the whole, allowed the international problem to lie outside their province. It has been left for a handful of naval experts and the Navy League, and a few congressional hotheads, and a small company of jingo editors to determine what our naval policy shall be. Although there are thirty-three millions of confessed Christians in our country, it is doubtful if we should have squandered more money on battleships than we have, if we had all been infidels or Mohammedans or Apache Indians. The Church of Christ exerts, directly, only a feeble and fluctuating influence on the spirit and policy of our government.

The World's Rebuke

If the attitude of the church toward armed peace was such as to provoke contempt among large numbers of forward-looking men, this contempt broke into open derision when, last August, the great war began. At once a fierce cry of condemnation of the church went up around the world. All the enemies of the church lifted up their voices together. The skeptic uttered his gibe and the infidel got in his jeer. Lukewarm friends of the church stood off at a greater distance, and all believers whose faith had been weak felt the foundations quivering beneath them. Men who had been on the edge of unbelief were pushed over, and men in whose minds the ferment of doubt had been at work suddenly reached final conclusions, and their decision was rendered against the church. There was no end to the sarcastic questions: "Is this Christianity? Is this the outcome of Christian teaching? Is this the best that the Church of Christ can do?" An English novelist expressed the feeling of many hearts when he wrote in an American magazine: ". . . God on the lips of each potentate, and under three hundred thousand spires prayer that twenty-two million servants of Christ may receive from God the blessed strength to tear and blow each other to pieces, to ravage and burn, to wrench husbands from wives, fathers from their children, to starve the poor, and everywhere destroy the works of the spirit. No creed—in these days when two and two are put together—can stand against such reeling subversion of the foundation."

Wholesale condemnations are always wrong. Extreme declarations have to be retracted. The church is by no means perfect, but we must deal with her fairly. She has not done everything, but we must give her credit for what she has done. She is without doubt a sinner, but we must, if truly Christian, be the friend of publicans and sinners. We are not to condone her sin, or try to cover up her sin, but we are not to gloat over her sin, and by our refusal to give sympathy or assistance push her down into still deeper sin. The church, like the home and the state, has never done all that she could, and for the same reason. All three institutions are heavily weighted with human nature. All three are made out of the dust of the earth, and when institutions are built out of imperfect human beings, you cannot expect that their conduct shall be ideal. They will fall short at a hundred points, but since God is patient with them, we must be patient too. We do not make things bet trampling on the home, or by abolishing the With all their defects and blunderings, we get on without them. Neither can we get or out the church.

When men ask what the church has done, reply that it has so sensitized the heart t cries out in horror at spectacles which ce ago excited no comment. There are now n of human beings who cannot think of war with a shudder, and every new tale of bu only deepens in them a spirit of indignati protest which will some day burn up the abomination.

It is this growing spirit of implacable opp to war-makers and their trade which rend abolition of war absolutely certain. The coming when men will not endure it. It shudder of the Christian heart which will by shatter the apparatus of war to pieces.

But while we may freely confess that or Christianity has not met its responsibiliti deserves stern reprimand and censure, we careful how far we allow ourselves or ot go in passing condemnation on the Christ ligion. The religion of Jesus must be distin from the organization which acts as its cus The Christian religion is a heavenly treasu it is carried in an earthen vessel, and wh vessel develops flaws, it does not follow t treasure itself is faulty. We must never i Christianity with so-called Christian civil Because Christian nations go astray, it d follow that Christ himself has failed us. *are no Christian nations. There is no C civilization.* No civilization has ever been tian in the sense that it has been dominated spirit of Christ. Christian civilization, th may fail, while the religion of Jesus rema discredited. The so-called Christian nati not built on Christian principles, nor ar policies worked out with an eye single to t mands of Christ.

The Church Still Looked to to Lead

The church is now going to lead in a war war. Men are everywhere saying: "This the last war." Men can make it the last will. The church could have ended war l She did not do it. Let us hope that she will her hand to the plow, and never again lo This is the opportunity which God gives the to prove that she possesses a mission from There have been three historic scourges: Pestilence and War. The first two have be by science. The last one science cannot ki can be abolished only by love. Science has trol of the heart. To create and nourish t of love is the church's distinctive mission. demons have been cast out by lower me war, the chief of the world's devils, can cised only by love. In the name of Ch church is going to set the world free.

In this work the church has the assis numerous agencies and forces which created to hasten the accomplishment of t task. Many hearts are appalled by the and the number of forces arrayed against u they see the racial antagonisms, and the hatreds, and the commercial rivalries, mighty hierarchy of army and naval officia of their titles and eager to enhance the glo great establishment they serve, and the v pany of war traders, whose profits de swollen budgets for the paraphernalia of the vociferous and unscrupulous host editors and statesmen, and the great crow row-minded and selfish-hearted citizens patriotism is perverted and whose ideals are barbaric, their heart faints within t they cry out in discouragement: Who is for these things?

But the forces which are with us are than those which are against us. We h of all hundreds of thousands of Christian well educated and set apart as leaders congregations. These men have access to t and hearts of millions of boys and girls, by them be trained to abhor war. They their possession, the ideals of the perfect the matchless words of One who spake man spake, and every word is a form o

Continued on next page

* Pastor, Broadway Tabernacle, New York. Taken from one of his six addresses at Grinnell College, Grinnell, Iowa. Reprinted by permission from his new book, "Christianity and International Peace," Thomas Y. Crowell Company, Publishers, New York; price, $1.25.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Fainting

SUNDAY, July 11. Luke 18: 1. *"Men ought always to pray, and not to faint."* Suppose we turn the counsel into a promise: "Men ought always to pray, and *they will not faint.*" When a man faints in the day of adversity it is because a line of communication has somehow been cut, and he has lost touch with his base of supplies. He has become separated from his spiritual resources, and in the heavy demands of the campaign he has begun to lose heart. The heart retains its hope and courage as long as new forces and new supplies arrive. It is not the growing strength of the enemy, nor the increasing exactions of duty which make the heart succumb; it is the lessening of its supplies. When the spiritual lines of communication are kept open the fierceness of our engagements does not matter: "though an host should encamp against me, my heart shall not fear." That open line always means a defeated foe. The heart sings in the battle, for it is always more than even with the most tremendous task.

No it is prayer which keeps open the road between the soul and its resources. That great line of communication is kept clear like a splendid highway, and the sacred transports are arriving every moment in an all-availing sufficiency. The supplies are waiting; prayer opens the way and receives them. It is not left to our judgment to determine what we need. God's loving wisdom interprets the need. It is our part to open our souls to the grace and bounty of an infinite God, and the necessities are supplied. Prayer is a minister of the open road, and prayer is a minister of reception.

When we cease to pray the open highway is blocked and closed. The waiting supplies cannot reach us; they cannot get past our spiritual forgetfulness and indifference. And so the big duty haunts us: the strong enemy affrights us. We become faint, and the battle goes against us. And all the while the resource which would meet our necessity is awaiting our honest call! Let us restore communication by recovering our communion. Let us pray without ceasing! Let us keep the roads open, and our gracious God will see to the transports.

J. H. J.

Our Mission to Comfort the Afflicted

TODAY, July 12. Isaiah 40: 1-11. *"Comfort ye, comfort ye, my people."* The prophet was sent on a mission of comfort. But he had to receive before he could impart. The apostle put this simply when he said: "God comforteth in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith ourselves are comforted of God."

The world is full of comfortless hearts. Orphan children are crying in the night. God pities intensely, but he cannot stay the progress of these fruitful years, until the mystery of iniquity is finished. In the meanwhile he desires to assuage the anguish of the world by his children who are being trained for this holy duty. Our own experiences in the hospital wards where we are being taught the divine art of comfort.

Is not this a clue to the inexplicable mysteries of life—our disappointments, our unanswered prayers, our trials and persecutions? Do you wonder why you should be called to pass through this special hour of sorrow? Wait till ten years have passed, and you will find that during those years some will come for help and consolation, whose experiences will be precisely similar to what yours are now. Then you will unfold your tale, produce your prescriptions and anodynes, and show the way by which you were led from the dark cellar up into the sunny air. Above all, bring men into the presence of the divine Comforter—the Holy Spirit!

F. B. M.

The Danger of Hesitation

TUESDAY, July 13. Obadiah 1-11. *"In the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them."* The children of Edom, who had with Israel common ancestry, receive from the old prophet searching rebuke for not standing with Jacob against the foes of Jerusalem. By standing on the other side, Obadiah would say, even though you took no active part against Jacob, you were really one of the enemy. It is a temptation to be a neutral in religion, to stand on the other side and see what the church is going to do; to remain silent when we ought to speak to defend a friend or some one who you know is being wronged; these are the sins of silence, they place us on the "other side." There are times in such great international conflicts as the world has known of late when neutrality is a desirable trait; but there are other moments, in our personal lives especially, when a neutral position means being with the enemy.

Religious neutrality is often a more dangerous enemy to religion and the church than out-and-out positive evil. An open enemy is often preferable to a negative friend. The wrecks of men that we sometimes see floating down the side streets of a great city are the marks of indecision, of the failure often to line up strongly with good causes and good people; they began by being religious neutrals, standing on "the other side."

Robert Browning tells in one of his poems of two persons who were kept from committing a sin simply because of the inability to take a decided step, and these represented a most pitiable pair, like the "unlit lamp and the ungirt loin"—persons lost in irresolution.

Today there comes to all of us, in some question, small or great, the day of decision. Which side shall we take? "Choose ye this day whom ye will serve!"

C. S. C.

When Jesus Comes to Our Side

WEDNESDAY, July 14. John 9: 26-41. *"Jesus heard that they had cast him out; and finding him."* Finding him! Then there was a distinct effort to find. Notice the individual interest our Saviour took in cases like this. Beneath the unpromising exterior of this blind beggar, he had recognized the elements of a noble character. He knew that the whole manhood within, like the enchanted palace of fairy-story, was only waiting for the challenge of one worthy to claim its loyalty; and because he was worth saving, Jesus found him. He prized not what he was, but what he was capable of becoming.

His parents had disowned him, and the Pharisees had cast him out of their synagogue, depriving him of a highly prized privilege; but Jesus found him. He had been cast out himself, and knew the weariness of suspense, the pain of excommunication. The clue to the discovery of this man was supplied from his own heart, and so he found him. He knew just where he was, and how he got there, and how he needed sympathy and love; and so with unerring accuracy he came just to the spot and at the moment. So it is with you! You have been misunderstood, criticized, and excommunicated; your kith and kin have turned against you; but Jesus steals to your side. He is never so near us as when we feel most lonely. Reach out your hand; he is there, close beside and bending over you. His eyes behold your possibilities, and his hand will enable you to realize them all.

F. B. M.

Resist Temptation at the Start

THURSDAY, July 15. I Corinthians 10: 13. *"God is faithful, who will not suffer you to be tempted above that ye are able."* This text assures us that we are not fighting alone against our special weakness of character, and that there will be furnished by God, who loves us, victory over our most troublesome and besetting sin. Temptation reveals us to ourselves; it shows us what we are, what strength we have, what hold we possess on God. It is not a sin to be tempted; but sin begins immediately when we fail to resist it. It is in the first intimation of our temptation that victory or defeat is registered. A wrong suggestion, like a small leak in a boat, must be stopped at once. There is no safety in compromise, no security if we delay. We must meet our temptation at the door; let it not get into the house.

We know a man who, when tempted with his special form of temptation, immediately arouses himself and begins action along some other line. Once we met him almost on the run coming down the street to get into the company of a friend. He knew that his only chance was prompt, immediate action and decision in another direction from that of his wrong inclination. To hesitate is to lose, morally as well as in other matters—

> Check the beginnings; once thou mightst have cured;
> But now it is past thy skill, too long hath it endured.

It is wonderful how, especially in the early moments of our fight against our sin, God helps us by showing a way of escape. We do not have to fight alone. The words of the old prophet are made true to us: "The battle is not yours, but God's."

C. S. C.

The Clean White Garments of Purity

FRIDAY, July 16. Colossians 3: 12; 4: 1. *"Put on therefore, as God's elect."* Throughout these paragraphs the apostle is pursuing the suggestions of a noble comparison. He has been considering the implications of baptism, administered as burial in water, according to 2: 12. For this rite, it was necessary for the candidate to divest himself of his clothes, and according to the ancient rubric, other clothes would be awaiting him at its close. Indeed, the word *candidate* is derived from a Latin word, reminiscent of the white in which the disciple was arrayed.

The apostle prosecutes that figure. He says that if a man is united with the living Christ, it is as though he were buried with him in the garden tomb. He is interred not in water, nor in earth, but in a conformity of spirit and taste to Christ's, so that he has passed out of the kingdom of Satan and worldly lust and self-indulgence, and has arisen with Christ into a new Easter. There are many garments, which he lays aside. These discarded clothes, which are piled up in a forbidding heap, and left forever, are held up and enumerated one by one in verse 8. These are forever put off, but others must be put on; and these are enumerated here, whilst the girdle round them all is mentioned in 14.

We are God's elect. We must walk worthy of God, and as we are careful not to leave our room in the morning if one article is missing, so we must not forego one Christian grace.

F. B. M.

A Call to Trial and Suffering

SATURDAY, July 17. John 14: 31. *"Arise; let us go hence."* The disciples had left all and followed Jesus through the three years of his ministry. With delight even to ecstasy they listened to his wonderful words in the upper room, before the Holy Communion supper. Christ, seeing that the hour of all history was drawing near, when he was to grapple with sin, hell, death and the grave, gives his command to his disciples, saying, "Arise, let us go hence." How did the twelve meet that call? Poor, weak humanity fell asleep during the Master's agony in Gethsemane. He aroused them with the pitiful, plaintive cry of aloneness, saying, "Could ye not watch with me one hour?"

The next going was to the midnight trial, when they followed him afar off, and then, up Calvary's summit, they forsook him and fled. Do we do better than Christ's apostles, when he calls us to suffer with him in the garden of trial, or to be crucified with him in the full surrender and death of sin? Do we, his volunteers, obey his marching orders when the battles of peace are to be fought and the prisoners of hope to be taken?

The disciples rallied at Pentecost, put on the whole armor, went forth empowered by the divine baptism to win the world for their King. Shall we not arise and follow our Leader to victory?

E. W.C.

The Church and Peace

Continued from preceding page

They have an opportunity given to no other class of men to mold the spirit of the coming generation, and they are going to do it. But other organizations are on our side, and other men, not Christians, are with us. The Jews are with us. Philanthropists of all kinds are with us, and so are the artists, and the scholars, and so are the mighty forces of education and commerce and finance and industry. The wage earners of the world are with us. Fatherhood and motherhood are with us. Womanhood is with us. All the noblest instincts of the human heart cry out, trumpet-tongued, against the settlement of international disputes by human slaughter. All the best men are with us, in every land, and all the best women, and all the little children. With such cohorts on our side, how is it possible to suffer defeat? All that is needed is that the church shall lead. And the best of all is that God is with us. His Spirit is on our side. The universe is fighting against the men who believe in and produce war. The stars in their courses fight for us. If the God of the New Testament is the God who rules this world, then every sword shall some day be sheathed, and nations shall make war no more.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Jews and Palestine

UNUSUAL interest attaches to the Zionist Congress which assembled in Boston on June 27. Within a decade Zionism has taken on new life, and the problem of the future control of the Holy Land is one which attracts increasing attention as the great war progresses. Once a movement which was regarded as largely sentimental, Zionism has now enlisted the practical interest and support of Jews throughout the world, and nowhere more than in the United States. Through all the centuries since the dispersion the Hebrew race has looked forward to the time when they would again become masters of the ancient soil, and create a Jewish state with the City of David as its capital. Now the time has apparently arrived when the dream may take on the form of reality, and when plans may be discussed looking to the establishment of a Jewish political and religious state. It is significant that the first step toward world organization of the race for this purpose should be taken in America. Indeed, the sinews of the movement are largely American. Many American Jews are already owners of extensive tracts of territory in Palestine, which they have redeemed from aridity and so developed that what was a few years ago almost a treeless desert is now a region of thrifty orchards and waving grain fields. From the Mediterranean to the Euphrates there has been development in transportation lines, banks and a variety of productive industries and business concerns. American Jews, co-operating with their brethren elsewhere, have carried their enterprises from the shores of the Mediterranean far inland, looking in faith to the coming of a time when the land would be the permanent possession of their race.

Of the more than thirteen million Hebrews now scattered throughout the world, comparatively few are wealthy; yet there is probably no other race in existence that can command such vast resources in the aggregate. Every nation has its wealthy Jews, our own probably most of all. Even should their hopes regarding the Holy Land be realized, there will be no formidable exodus from the United States to Palestine, which is but a small country and one that could not support half of the Jewish race now living. But there are thousands of the race in Russia and scattered throughout Europe and Asia who could be colonized there to advantage, the work being supported by compatriots here and elsewhere until it reached the self-sustaining point. But the dream of the Jew goes much farther. He looks forward to the time when the ancient glories of Jerusalem are to be restored—when it will become a world-center of religion, statesmanship and influence, enjoying the friendship and co-operation of all the races. To the Jew, therefore, there is a colossal stake at issue. It may mean to him the actual fulfilment of the prophecy for which the race has prayed and which it has never forgotten; the hope that inspired the exiles in Babylon to sing the strain that is on the lips of every Jewish wanderer: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy."

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Back Again in the Fold

TWENTY years ago Benjamin Fay Mills was one of the best known and most successful evangelists in America. Under his ministrations many were drawn into the church; his sincerity and activity were something remarkable and the genuineness of his work was unquestioned. The son of a well-known pastor, he was carefully trained and in due time was ordained to the ministry. For ten years he was a successful pastor. He spent twelve years in interdenominational evangelism; then, to the surprise of all who knew him, it was announced that he had quitted the orthodox church forever. Now he has returned to the old fold and the old faith, and in a public statement, which has been sent to the Christian Herald, he gives his experience and the reasons of his return.

His story carries a lesson as illustrating how a sincere man of high intellectuality and possessed with the earnest desire to do service in his day and generation, took the wrong road at a critical time and found himself headed for the spiritual wilderness. "I devoted myself to study, meditation and prayer," he writes, "that I might discover an essential, simple, practical and universal rule of life, which, if obeyed, would solve all men's individual and social problems." He sought to realize absolute trust as the fixed attitude of mind, and perfect love as the unvarying practice of life. His motto was, "What is the loving thing to do?" His definition of religion was, "That fine sense of soul which connects the individual with universal purpose." His idea was to preach "the Gospel for an age of unrest." He sought his illustrations in the ancient and modern sages and the Scriptures. He found willing audiences. But there came a time when he perceived that there was something lacking in his ministry—something very vital, without which there could not be a genuine Gospel. All that he aimed to teach, he now began to understand, could be perfectly and inspiringly stated in the Christian phraseology. Without Christ his new gospel was incomplete. In a word, a Christless Christianity was an impossibility!

He had been traveling in a circle all these years, and now he writes: "In a most remarkable fashion we have been led to a full acceptance of the essential and complete revelation of God, only in Christ." He saw the world shaken as if by earthquake, and Christendom trembling in the balance. He saw society honeycombed by greed, selfishness, corruption; he saw the increase of crime and vice, the laxity of the marriage tie, the moral wreckage of homes, the growing disregard of religion. He felt, more than he had ever felt, the need of a real Gospel, a real Saviour and a real salvation, to be proclaimed to a sinful world. To this work he now devotes the rest of his life. The veil has been removed from his vision and, like Paul on the road to Damascus, he has seen the light and heard the voice that points to the path of duty.

Those who remember the power and eloquence of Mr. Mills in the old days will be gratified to learn of his restoration. "To err is human; to forgive, divine." May his experience be the means of leading many others out of the wilderness into the clear light of the Gospel. And may the last years of his labors be soul-satisfying and abundantly fruitful.

A Matter of Conscience

THE state of Georgia has just passed through an exciting experience. Following the commutation by Governor Slaton of the death sentence of Leo Frank, accused of murder, the governor's country estate near Atlanta was for several days under a strong military guard to protect him from the mob. Now, however, the tumult has died down and the people of the state have begun to see that their executive acted in accordance with his sense of justice in doing what he did. In his farewell address to the Georgia legislature at Atlanta on June 23, there is a passage which, while the governor did not refer directly to the Frank case, must be construed as spoken in justification of the course he pursued. "While many of the duties have been arduous and unpleasant," he said, "especially so because their performance involves misunderstandings, I have acted according to my conscience and solely with the view of complying with the mandates of the constitution of the state." One of the leading papers, the Atlanta Georgian, sheds this light on the case: "The governor studied painstakingly, carefully and exhaustingly, the records in this case. In his remarkable statement setting forth his reason for extending clemency to Leo Frank, the governor enters minutely into details. He admits that suspicion did fall on Frank, but he found, nevertheless, that there was, as he viewed matters, a sufficient doubt of Frank's guilt to warrant modification of the death sentence. Had he desired to proceed along the line of least resistance and to do the easy thing rather than the big and manly thing, he might have resisted his conscience and let the defendant go to his death upon the scaffold; but the governor could not in good conscience do that. He believed that Frank was entitled to the doubt which the executive mind honestly entertained, and he gave it to him. He ought to have done this, and the people of Georgia ought to sustain him for doing so courageous a thing."

Sober second thought will probably bring the great majority of Georgians to the same conclusion. Had Governor Slaton done otherwise, he would have been unfit to wield the power entrusted to him. He did his duty as he saw it, without weighing the political consequences. Georgians themselves are now recalling the fact that the principal point of the evidence against Frank rested upon an identification which was afterward admitted to have been a mistake, and it was this discredited evidence which was at the bottom of all the public feeling a[gainst] the governor. Now, however, after due ref[lection] it is coming to be admitted even by his s[harp] critics that Governor Slaton could not hav[e] a clear conscience and performed his duty fait[hfully] as he saw it under the constitution of the s[tate], he had acted otherwise than as he did.

The Right Note in Advertising Re[form]

THERE was sound common sense as practical business philosophy in t[he] dresses that were delivered at the C[on]tion of Associated Advertising Cl[ubs] Chicago lately. For a long time past the opposition to dishonest advertising has been ily rising. Strong and able journals have to create a new and healthier attitude betw[een] vertisers and the public, by excluding fro[m] columns all that savored of doubt, exaggera[tion] misrepresentation. Others joined them in th[e] to promote honesty and efficiency in adve[rtising] and by degrees the public, awakening to portance of the campaign, began to see the tages of a system that would tolerate no h[umbug] fraud or fake either in the advertising o[f] pages, and which gave to its patrons the ance of clean, honest business. The Chica[go] vention, the eleventh of its kind, has done w[ell] formulating a platform suited to the spirit time, and in going squarely before the A[meri]public as the uncompromising foe of adv[ertising] frauds and humbugs.

Advertising is no longer regarded as a nary calling, in which craft and skill combi[ned], often unscrupulously, to bring results. It h[as] to the dignity of a profession that calls exercise not only of the best literary talents rare judgment, and a conscientious desire t[o] the highest attainable point in performan[ce], all with a strict regard to absolute truth a[nd] esty. The time is coming, if indeed it already come, when broad-gauge, vulgar dist[inc]tions loaded with superlatives and designed si[mply] humbug the public, must be cast into the with other obsolete souvenirs of the sam[e] The Christian Herald, which has long beer[n] fighting line for clean journalism and hones[t] tising, congratulates the Associated Adv[ertising] Clubs of the World on their splendid campa[ign] will be equally good for morals and for b[usiness]. Their club motto is "Truth," which include[s] thing. They have struck the right note an[d] character and impulse to a reform that ca[n] to command popular support and approval

The Soul-Winner's Joy

ONE of the most wonderful and enlig[htening] experiences of the Christian life which comes to the believer when[e] covers that he has reached the poi[nt] he can say with Paul that "none of us liveth[] self." He begins to comprehend the true of service and to seek for opportunities t[o] himself for others. To some the desire t[o] winning comes early, to others later in life all who have the love of Christ in their comes soon or late. "Heaven's gates op[en] reluctance to him who comes alone," says a writer; "but whoso bringeth another w[ho] whom he hath won from sin and brough[t to] Cross for forgiveness, finds the portals w[ide] with a welcome entrance." What glor[ious] couragement there is here for Christian What joy to know that you have been th[e] of leading a soul to Christ! By kind sympathy, by the influence of example an[d] direct appeal, we should endeavor to re[ach] hearts of those whom we meet in our dai[ly] and lead them to the Saviour. There ar[e] tunities calling us upon every side; all a[round] are souls that need to be led into the ligh[t]. is a spiritual work for each of us, even[ing] humblest. And if we do our duty with born of love and simple devotion to ou[r] he will reward our faith with all the po[wer] is needed for accomplishment. Every ne[w] will increase the power and multiply the There are many blessings such as the wor[ld] give that attend the Christian life, but the highest, richest of them all is that whi[ch] to the soul-winner. "And they that tu[rn] to righteousness shall shine as the stars and ever."

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Rescues Child; Pockets Picked

IRESCUING a small boy from drowning in Harlem Lake, Central Park, New York, the ther evening, Maurice Mazur, of Malden, Mass., hit his head on the bottom and cut his calp. He was not so badly injured, however, as ' prevent his bringing the boy alive to the sho. To leave his arms free to swim he had thr m his coat off on the bank. On his return to e shore with the boy he found that some one bac ifled his pockets and taken every penny he hadand he found himself in a strange city without cent. While sin is sin, and theft is theft, the are sins and pilferings that, humanly speaking re meaner in their degree than the rest. To pick he pockets of a man while he is saving the ife f a child is well nigh the limit of meanness. The is too often ingratitude and injustice to the ben actor and hero, the savior of the bodies of nerand also too often is recogniti withheld from the men and wom who devote their lives to he scue of perishing souls. Unustcriticism and harsh treatnen the piling of burdens upon her which are grievous, are all ugested by the taking of money ror he clothes of the hero. The verge starvation salary of minster of all denominations, less har $700 a year, and of other ien and women engaged in pir al work, is an injustice not luc lighter than that of going aro h the pockets of the hero i th act of rescuing life. The nju ce may not be intentional, ut is about as cruel as though we. Mean as it is to rob a ene ctor or hero, risking life to ave others, there is an act hic is meaner still, and through te in of the prophet we have his uestion and its answer: *Wi a man rob God? Yet ye ve obbed me.*" (*Mal. 3: 8.*)

$50 Gold Piece

H first $50 gold piece ever . thorized by Congress was ruc by the mint at San Fransco e other day, and bought by esi nt Charles C. Moore of the ana a-Pacific Exposition for 00. he new coin commemorates e position. On its obverse de stamped the head of a bor and on the reverse two lph s, emblematic of the meetg t two oceans through the ma a Canal. Twenty-five thound f the so-called "exposition ins ranging down to halflla will be struck off and ofredfor sale at double their lue In the history of the world rio substances were used as edi of exchange in commercial transactions, such le her, stone or metal of one kind or another. ner is this mention of one of the metal coins: *ho e a penny. Whose image and superscription th ? They answered and said, Cæsar's. And sa unto them, Render therefore to Cæsar the ing that are Cæsar's, and unto God the things t e God's.*" (*Luke 20: 24, 25.*)

A Fortunate Nationalism

HRE is no Swiss race. There is no Swiss language. The people of Switzerland are Germ, rench or Italian in race and language. But patiotism they are all Swiss. Of the twenty-two ton fifteen are German, five are French and o e Italian. Yet there is absolute national ity. witzerland stands solidly and harmoniously t Sitzerland. The German Swiss of Schaffuse are not for Germany; the French Swiss of nev are not for France; the Italian Swiss of fin are not for Italy; and this in spite of the t at these outlying cantons are almost surnd by Germany, France and Italy, respecely. Racial ties and ties of language are very ong but the ties of patriotism are stronger. ere are in the United States English, Irish, tch Welsh, Italian, French, Russian, German, Scandinavian people. They love their fatherland, and are to be honored for doing so, but they are all Americans, genuine Americans, with means and life ready to support their adopted country. It is this superb American nationalism that is our pride and hope. It will make war at this time well-nigh an impossibility. Because these true men love their fatherland so much and the land of their adoption still more, they demand and seek to maintain peace and justice. This patriotism is thus expressed: *"For he loveth our nation."* (*Luke 7: 5.*)

Plan Episcopal Religious Revivals

THE Protestant Episcopalians are planning to enter the revival field. Upon the authority of their general convention a committee has just issued a call for what is called a "preaching mission." This mission is to start at once and to culminate in the fortnight beginning November 28 next. The call urges the formation of committees in all large cities to perfect details. Those behind the plan include Bishops Greer of Norfolk, Burton of Lexington and Weller of Fond-du-Lac, the Rev. Doctors Ernest M. Stires of St. Thomas's Church, New York; Floyd W. Tomkins of Philadelphia, and E. F. Miel of Hartford. This plan of revival services is in keeping with the deep spiritual awakening which seems to be stirring the whole nation. The Episcopal Church has wealth and social station, and yet in a number of cities it is truly democratic and thoroughly evangelical in its mission and settlement work. All will join with the Episcopalians and other churches in this prayer: *"O Lord, revive thy work!"* (*Hab. 3: 2.*)

CHILDREN'S GO-TO-CHURCH BAND AT WORCESTER, MASS.

THE systematic, constant attendance upon church services on Sunday on the part of the children is the object of the Go-to-church Bands. There are 238 such bands scattered through thirty-one states, in seven denominations, with over eighteen thousand members, who are learning regular church-going. One of the most successful of these bands is connected with the Central Church of Worcester, Mass. That band has been in active existence for five and one-half years, and for two terms of four months each year its members strive to be present at preaching service at least once each Sunday. There is a sad and wicked failure in our day among many to magnify the essential fact that children must be related vitally to the church, the divinely ordained institution for salvation, and that the attendance of the children at church on Sunday is as necessary to the life and growth of society as it is to the spiritual life and growth of the children themselves. No words have been coined strong enough to express the glorious work the Sunday school has done in training and saving the children, and in building up the church, and yet wherever it is allowed to become the rival or substitute for the Sunday church worship, it is not only not a blessing, but a positive damage to the Lord's cause. If the Sunday school be in the morning, for the children to be out of the Sunday atmosphere and go home, almost none staying to preaching service; or if the hour be noon, for the chance to eat the church worship and hang around the Sunday school door at twelve for its services to begin is a parody and mockery on the mission and work of the true church. For the young people of the Christian Endeavor, Epworth League or other societies to have their meeting an hour before preaching service at night and then scatter from the church, deserting the regular service, will blight rather than bless any society. There are some exceptions where the dear children attend Sunday worship and the pastors pay especial attention to them. But the lack of the children in the majority of churches on Sunday morning is appalling, and must be remedied or enormous damage will be done to the Lord's kingdom. The children and the older people of the church should take up the exclamation: *"I was glad when they said unto me, Let us go into the house of the Lord."* (*Ps. 122: 1*)

Commencement at Y. M. C. A. College

COMMENCEMENT WEEK at the Young Men's Christian Association College at Springfield, Mass., closed in June with graduating exercises at which fifty-two young men were awarded degrees and sent out to become association secretaries, physical directors and boys' workers in widely scattered parts of the world. The final day was marked by another event of the greatest importance to the college—the launching of the five-year program, drawn up by the president, L. L. Doggett. This includes the extension of the course from three to four years, with a corresponding increase in faculty and equipment and a campaign for raising $1,000,000 with which to buy the equipment and increase the endowment of the college. During the graduating exercises Rev. Dr. Harry Emerson Fosdick of Montclair, N. J., urged the men to regard their Christian service never as a burden of duty, but a privilege. The final event was the commencement dinner in the evening, at which Dean Frank Newell Seeley was honored for his twenty-five years' service at the college. An address was given at the dinner by one of the alumni, J. Henry Gray, '06, on his important work as physical director for the Young Men's Christian Association and the government in India. The secretaries of the Young Men's Christian Association and the workers with them are a splendid class of men, with intellectual ability, moral stamina and spiritual power. Such an institution as the college at Springfield is a wise provision for technical training in a work so important to young men and the Lord's kingdom. The wonderful success of the Y. M. C. A. movement in the United States and the world verifies the words of the wise man: *"The glory of young men is their strength."* (*Prov. 20: 29.*)

Trusted Prisoner Escapes

THE theory of prison reform by love for and faith in the criminal, so enthusiastically advocated and earnestly practiced by the warden of Sing Sing Penitentiary in New York, received quite a setback the other night when Frederick Spence, a long-term man, imprisoned for complicity in murder, took advantage of the trust reposed in him and made his escape. As yet he has not been captured. Spence occupied a position of honor and trust in the Mutual Welfare League of Prisoners. Left to clean up the hall after the nightly picture show, he pried apart some bars and left so suddenly he did not wait for his diploma for good behavior, which the new system of reform claimed would be as valuable as one from Harvard. Full credit should be given to Warden Osborne for the provisions made for the entertainment, comfort and education of the prisoners and for a wise trust which may aid in reform; but the love and faith side of the administration at Sing Sing erred when it trusted such an essentially bad man as Spence, although it doubtless did so in the belief that that trust would reform him. A wicked murderer, whom society had for its own protection shut up behind the bars, has been let out into society, probably to repeat his crime, as he swore vengeance against those responsible for his conviction. There is only one thing that can reform the criminal, inside or outside of the bars, and that is the love of the Infinite Father in the person of his crucified Son. The Sing Sing authorities have overlooked this one important fact: that *"The heart is deceitful above all things, and desperately wicked."* (*Jer. 17: 9.*)

Edison's New Searchlight

A SEARCHLIGHT, 3,000,000 candle-power, small and fed by storage batteries, said to be the most powerful searchlight in the world, is the latest invention of Thomas A. Edison. It was operated for the first time at the inventor's home in Llewellyn Park, N. J., the other night. The people in that region, surprised by such a bright light, telephoned to the Police Department to find out what it meant. It is designed for use in mine rescue work, at fires, in shops and aeroplanes. Christ is the searchlight covering every inch of our planet and penetrating its spiritual darkness. He is thus described: *"That was the true Light, which lighteth every man that cometh into the world."* (*John 1: 9.*)

ENGLAND—AFTERWARDS

Continued from page 691

against a common foe—which is the interpretation generally advanced—as that the appearance of a common foe has awakened the people individually, and at last collectively, to a sober realization of the relative importance of things and to a clearer vision of the truth.

Do not mistake me; I am not praising this war, nor war in the abstract. I am not saying that any country not now involved needs a similar awakening; I am even far from intimating that what has happened in England has not happened in France, for instance, or Germany; and I have seen enough of the actual fighting to understand whether or not the price is worth what it buys. I am simply setting down the facts as I observed them, and one of the most patent of these facts is the sudden intellectual sobriety of England, and especially of that class in England which, before the war, regarded the gathering clouds of internecine strife only to laugh at them. No man has a greater detestation of war than have I; my purpose is to show one of the results of this war upon the English temperament, and now to trace the reaction of that upon English affairs in the near future.

Nobody has felt, or should have felt, this result more than Mr. Bernard Shaw. The playwright of Adelphi Terrace had won his way against every natural prejudice of the British mind. At first generally regarded as "not quite respectable," he seemed to have slain the last remaining mid-Victorian. The middle class disapproved of his ideas, but was rather proud of his presence as a lasting denial of the ancient taunt that the Anglo-Saxon is, in wit and brilliance, a lesser creature than the Gaul. Then came the war, and Mr. Shaw proceeded to write about it in precisely the same terms in which he had for years been writing about everything that concerned England. The whole nation had but one voice in answer:

"This fellow does not belong here. The present is no time for cap and bells."

It is a literal fact that, read in the United States or not, as the case may be, Shaw's writings on the war are read in England only by the small group of journalists who are hired to answer them. One of the first effects of the war's end will be upon literature, and it will be the elimination of Mr. Shaw from the list of then contemporary writers of influence.

That, however, is a minor matter, and another matter that has been greatly exaggerated is that of the so-called "war-babies." War always brings, among its thousand other evils, an increase in illegitimacy, and the rate of illegitimacy in England was never low. The war has raised the figures for England, but has not raised them out of the proportion that was to be expected by experience. What has happened is that the increase has forced upon the attention of the nation a condition to which the nation has been too long and too wilfully blind. Provision will be made before the war is ended, and when the war is ended, legislation will follow, based on the practical knowledge thus gained.

FAR more spectacular will be the war's effect on the aristocracy—a change that at first seems merely one in Society, but that, on examination, is speedily seen to be a change in society, the big "S" giving place to the little. The heirs to the most important titles in England held commissions in the army; so did many of the "younger sons." After the war began it was considered the "proper thing" to get a commission for the second son as soon as the first son was killed in battle: that is English pluck, and very fine; if perhaps unselfishly short-sighted, pluck it is. But since the day of Mons it has been shown by undeniable figures that the average life of an English officer on the firing line is exactly twenty-three days. This means that already many famous old English titles are without heirs, even collateral. If it continues, it will mean the passing of the old English aristocracy, and those who know the present trend of English feeling—those who remember the systematic heavy taxation of large estates begun by Lloyd-George before the war and consistently continued up to the present time—will tell you that it is very doubtful if, after the war, new titles will be created to take the place of the old ones—will tell you that it is more doubtful if the old titles will be conferred on new families.

The English army learned something in the bitter school of the South African War. It has learned more during the first ten months of this war. But its officers have refused to learn one thing that has been mastered by the officers of the German, French, Russian, Italian, Serbian, Turkish and even Japanese armies engaged—I say Japanese, because they learned it in their fight with Russia. The English officers, in a word, are stubbornly determined, whatever advice they receive from headquarters to the contrary, not to surrender the ancient tradition that an officer must set an example of bravery to his men by recklessly and needlessly exposing himself to the fire of the enemy.

WAR PRISONERS IN ENGLAND AND THEIR MINIATURE WILHELMSHAVEN AND KIEL CANAL WITH LOCKS, ETC., COMPLETE

"'E was jolly bryve, our capting," a wounded Tommy told me. "'E always syde doin' nothink but wyting was bad for us chaps' nerves. So when dyes was dull in the trenches, 'e up an' stand right out in front of us an' walk up an' down syme as if 'e was strollin' along Pall Mall. W'y, 'e did it five or six tymes before the Germans killed 'im."

I made no comment, but I did permit myself a question.

"Didn't he know it was dangerous?" I asked. The Tommy eyed me with supreme scorn.

"Know it was dyngerous?" he repeated. "'E knew it was fytal; that's what 'e knew."

A man close to the war office confirmed the impression that I have here tried to convey:

"We can't get them to give it up," he said. "It's killing them by the hundreds and hundreds. We'll feel the officer famine before we feel the ammunition famine. To see them at it, you would think they would rather die than not. We give orders, but they consider this sort of thing what some of you Americans consider as—eh, what is it? Ah, yes: the unwritten law, you know."

"It is magnificent," said Bonaparte upon a certain famous occasion, "but it is not war." This adherence of the British officers to an old tradition in the face of new conditions is more than magnificent; it is oftentimes sublime; but it is a danger to their own cause, and it is "fytal" to the present social order of the United Kingdom. Continued, it will mean that, within a few years, the title will signify about as much in England, and be about as rare, as the title in France.

This has brought us back to affairs military, and before turning away from them again, let me say one word about Kitchener's new army—one word and perhaps two.

THE American newspapers have agreed that this army is now in the field, and Americans, in watching the march of events from day to day and in calculating the issue of the war therefrom, have figured entirely on that assumption. Nevertheless, *Kitchener's new army is not in the field and will not be there before the end of the first week in July.*

One friend of mine enlisted early in August of 1914; he would naturally be with the first large divisions to be sent to the front. He remained, instead, at Grantham, with the other men of his regiment, until early spring, when they were marched—not entrained—all the way from Lincolnshire to Surrey. Under date of June 4 he writes me:

"I am just back from my 'good-by leave' that they are giving us all before they send us out. When we go, we are to go all together—that is clear from the fact that we have so long been held together. Taking our numbers and then the numbers in which they are sending us out for those good-bys, it is easy to calculate that the last 'good-by leaves' won't be over before the end of this month. I don't care what the American papers say, the only bits of Kitchener's army that have been sent to the front were a batch of a hundred or so, now and again, to fill gaps in veteran regiments. We'll go, and all go together, in July. Then, as you say over there in New York, 'watch out'!"

What now concerns us, however, is not what Kitchener's army is going to do at the front, but what it is doing to the English character and how that will affect England's future. The boy that wrote the letter which I have just quoted was my secretary; he came to me a mere student; I could never make him take exercise, and, though he was physically fit, he was lacking in all energy save for reading and his secretarial work; whereas at Christmas-time he returned for a day's visit, an upstanding, pink-cheeked, clear-eyed young man with an active interest not in war alone, but in something that he had cared nothing about: I mean the social conditions of his country.

That is one point of view. Here is another as expressed in a letter from my groom, who has become a driver in the artillery. He writes from Canterbury; and his home is in the Country:

DEAR SIR: I am just writing you a [illegible] hoping you are well as it leaves me at [illegible] . . . It must be awful out in fro[illegible] have some men here that have been [illegible] they say no one can realize what it is [illegible] they get there, and then they are not [illegible] finding out. Well we have come to do [illegible] and duty we must do. Well I can't [illegible] sonally speaking I like the army an[illegible] think I ever shall. There is strong d[illegible] more so in this regiment. . . . I h[illegible] fairly lucky, I have been an officer [illegible] since right after Christmas, getting [illegible] lings a week extra for it, but it costs [illegible] to get home—twenty shillings from he[illegible] cannot save anything here. I wish I [illegible] a bit away, because if I live to get br[illegible] after this war, I don't think I shall [illegible] long. . . . There is one thing I ar[illegible] to say. I have not had a mark against [illegible] acter. Which I own is a difficult task[illegible] will do my best to keep that clear. . . [illegible] the men like the army better than I c[illegible] say they want to stay in it after the w[illegible]

That, it seems to me, is the significant phrase of this letter [illegible] say they want to stay in it a[illegible] war." At the same instant, ha[illegible] land is saying: "If we had ha[illegible] army, we should never have [illegible] this war at all—there would ha[illegible] no war." One of the things [illegible] sure to happen to England a[illegible] present conflict has ended is t[illegible] tion and maintenance of [illegible] standing army; a great many [illegible] men of wide knowledge have ex[illegible] to me the fear that, far from [illegible] international conflicts, this w[illegible] but put upon England the bur[illegible] threat of militarism.

LESS doubtful is the effect [illegible] war on the drink problem. [illegible] as England has long freely a[illegible] has been England's curse. The [illegible] are heavily against its remaini[illegible] land's curse much longer. It h[illegible] well said that Parliament neve[illegible] a law until it has found out [illegible] the people want it passed: leg[illegible] as in the case of illegitimacy, [illegible] tardy; it will follow on the fe[illegible] complishment. The politicians [illegible] national pulse and found tha[illegible] establishing prohibition migh[illegible] the fall of their party; but so[illegible] very like prohibition was nec[illegible] necessary in times of peace, m[illegible] essary, from their viewpoint, [illegible] of war. It was necessary fo[illegible] creasing of the workers' efficie[illegible] that efficiency must be incr[illegible] England was to hold her own.

What happened? The cost [illegible] had risen, and the workers [illegible] manding higher wages to meet [illegible] parently, openly, the politici[illegible] nothing. But they went to [illegible] ployers, and the employers did [illegible] have not yet finished doing i[illegible] they will never finish; but th[illegible] made the beginning; they ha[illegible] lished a precedent; they have [illegible] a seed of public sentiment. [illegible] they have let it be known [illegible] worker who does not drink v[illegible] more money from them than th[illegible] ing worker. Some of the larg[illegible] are treating this question amo[illegible] employees just as most of [illegible] roads over here are treating i[illegible] their employees: the man tha[illegible] is not hired, or, having been [illegible] not retained. Sobriety is r[illegible] The men's wives have noted t[illegible] men as have reformed have [illegible] value. The thing has been [illegible] when it has grown sufficiently [illegible] ment will enact the sentiment

But this has had one effect [illegible] unlooked for—save perhaps [illegible] the most sagacious employers [illegible] the politicians quietly said: "S[illegible] men from drinking," the e[illegible] answered: "We shall, if you [illegible] us up in certain other way" [illegible] politicians agreed. The contin[illegible] duct of the war required an i[illegible] output by the workers—an [illegible] which the lessening of drink w[illegible] alone bring to pass. Short[illegible] That could not be allowed: bat[illegible] not for the worker! More

Continued on next pag[illegible]

CHRISTIAN HOSTS AT NORTHFIELD

NO MATTER how familiar one may be with the life at Northfield and its manifold activities, one finds some new features and gains some new impressions at each returning visit. Certain things, however, remain unchanged. Age cannot wither nor custom stale the infinite charm of the peaceful meadows, the winding river, the splendor of sunsets behind the encircling hills. But each season there is a denser shade on the walk from the Hotel to the Auditorium, a decrease of dust on the well-oiled streets, and a marked increase in the number of automobiles. Motor busses and trucks have largely displaced the primitive vehicles of a generation ago. Lovely bits of landscape gardening appear in unexpected places.

New buildings arise here and there on the campus, satisfying the esthetic sense with noble forms of architecture. The latest addition is Marden Hall, the gift of Mrs. John S. Kennedy and named for her summer home. It is used as the administration building and is admirably equipped for that purpose. The style is Spanish and the roof of the loggia is supported by six columns of polished iris pophyry. It stands near the Sage Chapel, a beautiful stone edifice, which dominates the landscape like an English parish church, and where on Sunday afternoons a trained choir of seminary students assists in vesper service.

Among the other external changes, one notes the installation of a new sewage plant, increased garage facilities, new tennis courts, and improvement in the golf course, located in the natural amphitheater where the Hotel stands. A distinctive feature of this famous hostelry, and one which the traveling public appreciates more and more, is the service rendered by the young women students from the seminary and the young men from Mount Hermon. As soon as these schools close in the summer, more than a hundred take positions as matrons, housekeepers, cooks, chambermaids, waiters and helpers in various capacities. It makes a vast difference in one's comfort of mind as well as of body to be served by such a corps of intelligent, honest, faithful, courteous and capable young persons.

But the secret of Northfield's drawing power is not in externals. It is true, its natural beauties are exceptional. A group of travelers returning from an extensive tour through Europe some years ago had occasion to pass through this region, and one of them remarked: "We have seen quite a little of this planet in the last few months, and to my mind this Connecticut Valley is the fairest spot on God's earth on which our eyes have rested." But it is the spirit breathed into the place and the institutions by D. L. Moody which has given it significance on two continents and still continues to attract hundreds to the conferences held during the summer. In countless ways one sees how much emphasis he laid upon the power of God's Word. One of the first things to attract the eye on entering Kenarden Hall is this verse from Isaiah: "I the Lord will keep it; I will water it every moment; lest any hurt it I will water it night and day." The same words are inscribed in Stone Hall. The whole place seems surcharged with Bible truths. And surely no one can stand on Round Top and read the verse which marks Mr. Moody's grave—"He that doeth the will of God shall abide forever"—without being profoundly stirred by a sense of spiritual values. So it has come to pass that this little "rustic town, set in a gleaming river's crescent curve," on the border-line of three states among the Franklin County hills, has become a great spiritual power plant, sending its forces to the ends of the earth. More than fifty graduates from the two schools are missionaries in foreign lands, and a multitude whom no man can number are following the gleam in other ways and places.

DURING THE ANNUAL PAGEANT ON NORTHFIELD'S BEAUTIFUL LAWN

It is a most inspiring experience to attend one of the young people's conferences and see how readily they respond to the influence radiating from this center where Christianity is decidedly *not* a failure. This year the initial gathering was that of five hundred young women. Smith College was represented, also Abbott Academy, and such famous preparatory schools as Farmington and Westover in Connecticut, Dana Hall in Wellesley, the Cathedral School in Washington, the Wright School in Philadelphia, and Dobbs Ferry, which carried off the honors as to numbers. Many of the girls are lodged in the one hundred tents which dot the campus; and twenty occupy the Louise Andrews Camp, designed for young women of limited means. This conference closed June 23, and is followed immediately by one for young men, under the leadership of Dr. John R. Mott. Looking upon a similar mass meeting of boys and girls some years ago, the late Dr. De Forest of Japan said to the writer: "Well, my friend, we older ones may now safely withdraw and commit the conduct of affairs of the Kingdom to these young people. Their faces are turned in the right direction." The other gatherings to follow the students' are:

Summer School for Woman's Foreign Missionary Societies	July 8-15
Woman's Summer School of Home Missions for the East	July 16-23
Summer School for Sunday School Workers with an Extension Course	July 17-30
General Conference of Christian Workers	July 30-Aug. 15
Bible Studies and Special Addresses at the Northfield Schools and Conferences	May 1-Sept. 27

Mr. W. R. Moody, son of the founder, the late D. L. Moody, now president of the Northfield Schools and Conferences, has extended a cordial invitation to the Christian public to meet here at the General Conference in August. In his invitation, he writes:

"The present hour marks one of the world's greatest crises. Social order is, in many places, being displaced, for the time, by chaos, and theories recently held to have been demonstrated are now being proved untenable. Visions of the brotherhood of nations have been dissipated by the rude awakening of elemental passion. Idealism is being tested in the crucible of sacrifice, and even the standards of ancient faith are being challenged.

"One result of all this has been the turning of men's minds to spiritual things. Now is a unique opportunity for the church to proclaim the evangel of the risen Lord. History reveals the fact that great epoch-marking conflicts have been attended or immediately followed by times of spiritual awakening, and evidences of a recurrence of this experience are not lacking. As a readiness for meeting the call of the times, we would extend a call to the General Conference of Christian Workers to convene at East Northfield, Mass., July 30 to August 15, 1915."

Among those who are to be present and take part in the conference are: Rev. G. Campbell Morgan, D.D., Rev. J. Stuart Holden, M.A., and Rev. Charles Inglis, of London; Rev. A. T. Robertson, M.A. D.D., LL.D., of Louisville, Ky.; Rev. Professor G. A. Johnston Ross, M.A., and Rev. Charles E. Jefferson, of New York City; Rev. John R. Davies, of Philadelphia; Rev. Russell Cecil, D.D., and Bishop Denny, of Richmond, Va.; Rev. C. E. Scott, Rev. L. G. Broughton, formerly of Atlanta, Ga.; Rev. William Evans, formerly of Chicago; Rev. Arthur J. Smith, Rev. George T. Berry, and Mrs. E. M. Whittemore, of New York City; and Mr. Melvin Trotter, Grand Rapids, Mich.

FRANCES J. DYER.

Continued from preceding page

here was not enough. The politicians stepped in and told the workers that these things had ceased to be private and had become public matters. Duty to one's country was involved. They had the choice, not to mince matters, of going to work in the old way or going to jail in the old way. They could not rebel: there was Kitchener's army to quell them. They went to work in the old way.

This means just one thing: it means that the cause of the labor unions, once stronger in England than anywhere else in the world, has been put back a quarter of a century. And it may mean more: two years ago, Lloyd-George was playing with the idea of the government ownership of many public utilities, even of the coal mines the tendency may well end in widespread government ownership; it may well end in state socialism.

Before that, however, party politics will be profoundly affected, as, indeed, they have already begun to be. The coalition cabinet is but the beginning. At the present time, the Independent Labor Party is dead; nor is there any reason to suppose that it will be revived, since it will suffer with the labor unions. As for what called itself the British Socialist Party—an amazing endeavor to combine militaristic nationalism with Marxism — it was never, properly speaking, born. Now Conservatives and Liberals have united on the supreme issue: on the war. The end of the war will see them divide into forms that are new, and, once Ireland has been given home rule (which, of course, will be done immediately peace is assured), what is now the Conservative Party will return to power, and the Church of England, so recently in danger of disestablishment, will, for a time, be saved from that fate.

ONE more change can be prophesied with certainty, and that a great one: the women will be given the ballot. What they could not gain by violence, by years of propaganda, by peaceful politics, they have gained by their conduct in this war—the various woman suffrage organizations of England. There can be no doubt upon this subject. I have talked with Englishmen of influence among constituents of every shade of political belief, and the verdict is everywhere the same. I was told it by a leading Conservative, who headed several fights against woman suffrage in the House; by another who has long been an especial target for the attacks of Mrs. Pankhurst's organization; by Liberals and Labor members; by newspaper owners and newspaper editors. Finally I was told it by that barrister who conducted the last prosecution that sent Mrs. Pankhurst to jail.

"They will get it," said he, "because they have proved that they deserve it. They have demonstrated what we always doubted that they had: an organization in the real sense of that word. They have shown that they, as women, possessed what we always doubted that, as women, they could possess: efficiency and executive ability. The war came; there was crying need of relief and hospital work, adequately organized and efficiently administered. These woman suffragists merely diverted the direction of the organizations that they had at hand—that they themselves had perfected. The nation owes them more than it can pay, but it will try to pay just the same."

These things, then, are relatively certain, whoever wins the war or loses it, for England has awakened to her own true internal condition. There will be new legislation upon the subject of illegitimacy; there will be sweeping changes in class distinctions; there will be a larger standing army—perhaps even militarism—there will be a strong tendency toward prohibition; there will be an at least temporary decline of the power of the trades unions and a definite movement toward government ownership and state socialism; there will be the admission of woman to the use of the ballot. How much of this is good and how much bad, I am not here trying to determine; but I have shown, I think, that so much as is sure to occur inside of England is of considerably more importance to her, and perhaps inferentially to the world at large, than any changes of the map of Europe.

A WEEK *in the* WORLD'S NEWS

WHAT FRIENDS THOU HAST AND THEIR AFFECTION TRIED, GRAPPLE TO THY HEART WITH HOOKS OF STEEL! Victoriano Huerta, who was refused recognition as President of Mexico by the United States Government because of the murderous events which placed him in office; and whose defiant refusal, as commander of factional troops in control of Mexico at the time, to salute the Stars and Stripes and make other amends demanded by the United States for the action of his troops in firing upon an American naval launch caused the despatching of a fleet and troops to Vera Cruz with the resultant death of several American marines and many Mexicans; and who later fled from his country in defeat and by repute extremely wealthy with spoils; and who a short time ago landed upon American soil, set up a domestic establishment on Long Island, and entertained numerous Mexican military friends; was arrested on the frontier of the United States at the small station of Newman, N. M., on June 27 by a United States deputy marshal on the charge of violating our neutrality by plotting here a military uprising in his native country. Huerta was met in a high-power automobile by "General" Orozco, a former military opponent, presumably to make a quick "get-away" across the border. Both Mexicans were taken into temporary custody, and released under bonds, $15,000 for Huerta and $7,500 for Orozco; and they are now under strict surveillance lest they jump their bail before a hearing. Huerta declared that he was on his way to the Los Angeles and San Francisco Expositions: he stated that he lived in Oakland, Calif., about twenty years ago and wished to renew his associations. He had originally denied all intention to return to Mexico, and now denies a revolutionary plot, but it is stoutly alleged that officials of the administration are aware of such a plot on an extensive scale, and that operations were to have begun with the seizure of Juarez and the deflection of Mexican federal troops to Huerta's standard.

SYMPATHETIC EARTH PAINS. On June 22 earthquake partially wrecked several border towns in Imperial Valley, California, killed four Americans and four Mexicans and ruined a million dollars' worth of property, besides putting the extensive irrigation system that supplies 400,000 acres of that region in peril. Martial law was declared at Calexico and Mexicali. American cavalry patrolling Calexico and Villa's troops Mexicali. The shock was felt in Arizona. Slight additional shocks kept the population in terror for nearly two days. The escape of the irrigation system was most fortunate; engineers insist that a new, violent shock now will be disastrous. Scientists attribute the disturbance to an extinct volcano, Black Butte, at the head of Volcano Lake. June 19 a terrific volcanic eruption took place near an island 150 miles south of Yokohama, causing a severe earthquake shock in Central Japan June 20.

MASSACHUSETTS "PREPARES FOR WAR." So the Boston Transcript states under date of June 23. The annual tours of the state militia began June 26, that organization being stronger and better equipped than ever in its history. Two extra days of rifle practice by the men will be paid for by the Federal Government, and five companies armed with the latest type United States army machine guns have been added to the state's forces.

THE FATHERS OF A PAN-AMERICAN CONSTITUTION. Secretary of the Treasury McAdoo has appointed the men named below on an international high commission to draw up uniform laws for closer commercial relations between the nations of the Western Hemisphere and to devise ways and means for increasing the interchange of business. Each South and Central American country will appoint nine members to the commission. The American representatives are: Secretary McAdoo, chairman; John Bassett Moore, Columbia University, vice-chairman; John H. Fahey, United States Chamber of Commerce; David R. Francis; E. H. Gary, chairman of the Board of United States Steel Corporation; A. Barton Hepburn, Chase National Bank, New York; George M. Reynolds, Continental and Commercial National Bank, Chicago; Henry P. Davison, J. P. Morgan & Co.; Samuel Untermyer, and Dr. Leo S. Rowe, secretary-general of the recent conference.

FRANCE ACCIDENTALLY STEPS ON THE MONROE DOCTRINE. Rear-Admiral Caperton has been ordered to proceed with his flagship, the armored cruiser Washington, from Vera Cruz to Cape Haitien, Haiti, and land marines to protect foreign interests and incidentally to relieve from that duty marines who were sent ashore from the French cruiser Descartes. The latter are expected to retire in good order upon the arrival of the Washington. Haiti has had three presidents in the past year, all of them equally unable to straighten out the Black Republic's finances, yet one Bobo insists upon opposing American efforts to lend a helping hand, and in consequence there is constant friction with European countries.

PHILIPPIANS 4: 19. The Associated Press has sent out a story about the Billy Sunday of Japan, Kimura, a native evangelist who is making Japanese cities sit up and notice Christ - to speak in character. His methods closely resemble Sunday's, as do his results. He dresses in European clothes and is assisted by an evangelistic party. Pretty kimonos and collegiate pride both arouse Kimura's scorn. He believes in sudden conversions and in hitting the trail. In his Tokyo campaign his slogan is "Christ for the citizens of Tokyo! The citizens of Tokyo for Christ!" Sakai, or, as we would call him, Sankey, leads in the music. Kimura's full name is Seimatsu Kimura, corrupted by American friends into Henry Kimura; he is forty years old. His father was a wine-seller who kicked him out of the house at the impressionable age of 16, whereupon he became converted to Christianity, came to America at the age of 19 and sought out Dwight L. Moody. He found the great evangelist at work in the South and told him he wished to study at the Moody Institute in Chicago. "How much money have you?" asked Moody. "Mr. Moody, I have got 35 cents." "How do you ever expect to study two years in Chicago on 35 cents?" asked Moody. "And I said quickly," explains Kimura, "Mr. Moody—Philippians 4: 19." And now Kimura is the Billy Sunday of Japan. He met Sunday at Denver and "wept six times in one hour on hearing him." In three weeks he attended fifty Billy Sunday meetings, and now, he says, "I think nobody ever goes to sleep when I'm preaching. Especially I'm after the backsliders."

TITANIC'S DAMAGE SUITS. Practically all claims growing out of the Titanic tragedy in April, 1912, amounting to $18,000,000, have been filed, and on June 22 the Federal District Court began the hearing to determine if these claims may be brought by suit against the Oceanic Steam Navigation Company, Ltd., the White Star Line. The company seeks to limit the liability to under $100,000. Relatives of the more than 1,600 persons who perished, and survivors who lost their baggage and sustained personal injuries, are the claimants.

GEORGIA STATE MILITIA GUARDS EX-GOVERNOR SLATON'S HOME

BOER GENERAL IN DISGRACE. General Christian DeWet, who won fame as commander-in-chief of the Free State forces in the Boer war, has been convicted of high treason in having headed a rebellion against the British Government in the Orange Free State and the Transvaal last October, and sentenced to six years' imprisonment and to pay a fine of $10,000.

MILLIONS HOPE FOR HIS RECOVERY. Rev. Francis E. Clark, D.D., founder and president of Christian Endeavor, is ill from typhoid fever at his summer home at Sagamore Beach. His uniformly comfortable condition gives the watchers encouragement to believe that he will recover, and all the Christian world is interested in the bulletins from the sick-room.

THE SILVER SIDE OF THE WAR CLOUD? News item from Washington June 22: Secretary Redfield reported today at the cabinet meeting that the total trade balance in favor of the United States on June 19 was $976,000,000. He predicted that the balance for the fiscal year ending July 1 would be in excess of a billion dollars.

CHICAGO FACES GREAT LABOR WAR. The strike in the building industry, Chicago, which seemed in the way of settlement, has now resulted in a general shut-down by the allied building and material interests, involving over 200,000 workmen. The action was taken June 25 in answer to the carpenters' refusal to arbitrate the questions in dispute, one of which is an increase of from sixty-five cents to seventy cents an hour in pay. The strike began April 30.

NEWS OF THE CABINET. Mr. Robert Lansing is now secretary of state, by appointment of President Wilson just before the President left Washington for a vacation in New Hampshire. In the President's absence Secretary Lansing will be the senior officer on duty at the capital. The cabinet met in "mysterious session" at the State Department on June 23, on the eve of the President's departure, and in the absence of any information speculation was rife as to the purport of the meeting, which is still a Washington mystery.

EUROPE'S INVESTMENT IN AMERICA. A searching investigation by the president of the Delaware and Hudson Railroad, of foreign holdings of American railroad securities, shows a total of over $2,500,000,000 par value of stocks and bonds held abroad, the market value of which at present is estimated at very much below that figure. The par value of American industrial securities other than the above, held in Europe, is estimated at about $2,000,000,000.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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NOT BEING AT WAR SPAIN CAN'T BORROW MON
Only one-sixteenth of the proposed Spanish loan of $150,000 h
having been subscribed, the cabinet resigned on June 22, a
holding office under Premier Dato since October, 1913. Sp
is said to owe at home and abroad only $1,814,270,000.

NEWFOUNDLAND BLOCKADED. Germany—supposed
has closed all the ports of Newfoundland and Labrador with
floes of ice. The steamer Fogota ran the blockade and escap
down the coast, bringing word that 500 fishing vessels,
latter part of June, were ice-bound and unable to get out
Newfoundland inlets to put to sea. The industry is badly h
by this aftermath of winter.

FLANKING MOVEMENT ON THE CONSTITUTI
FAILS. The Supreme Court on June 21 defeated the atte
by Oklahoma and Maryland to restrict the negro vote, by
claring void the so-called grandfather clause which had b
embodied in the Oklahoma constitution and added to the elec
laws of Maryland, providing that no person should be allo
to vote unless able to read and write, except
persons who were entitled to vote on or be
January 1, 1866, or who at any time resided
some foreign nation, and the lineal descendants
such persons: in other words, removing the liter
test in the case of practically all whites, but enf
ing it in the case of negroes. The grandfat
clause, which now is declared unconstitutional, ca
into existence some fifteen years ago, and has b
more or less on trial in several Southern states e
since.

GOVERNOR UNDER SIEGE. The state
Georgia is witnessing a remarkable demonstra
against its former executive, mob resentment
Governor John M. Slaton's action in commut
the Frank death sentence to life imprisonment
the murder of Mary Phagan having taken on
force June 26, when Mr. Slaton retired from o
and the newly elected governor, Judge N. E. Ha
was inaugurated. Angry crowds surrounded
capitol, and made serious efforts to do the re
ing governor bodily harm, and he was saved only
the presence of police and state troops in fo
It was necessary to close the saloons of Atlanta and take ot
drastic measures to preserve the peace; the militia were k
under arms. Mr. Slaton was escorted to the ceremonies
afterwards to his train by troops, the more violent of the m
even searching the trains to seize him, and also trying to dy
mite his home, where Mr. Slaton now remains guarded by troo
An organization of men hostile to the decision have sworn
"get" the murderer of Mary Phagan. On the other han
heavy mail is said to be almost unanimous in commendation
ex-Governor Slaton's action.

GIVE REAL LEGS FOR ARTIFICIAL ONES—AND TH
DON'T GET THEM. Makers of artificial limbs are complet
unable to meet the fearful demand created by the war
Europe. In the language of the manufacturers "There is n
a tremendous opening in the European markets for legs
arms made here." (!) Fully 50,000 soldiers have already s
fered amputation of limbs. The hospital authorities abroad
urging American artificial limb factories to meet the terri
need. (But will it be wise to let our supply of wooden legs
arms go out of the country, in view of other measures tow
"preparedness"?)

IMPORTERS DEMAND FREE SEA ROUTES. A la
delegation of leading importers, representing more than
thousand firms in the United States, recently appointed
request the government to obtain the release of foreign m
chandise detained by Great Britain's blockade of German
Austrian ports, met with Secretary of State Lansing June
and demanded that the administration secure to the import
their constitutional and international rights to import into
United States non-contraband merchandise from neutral por
irrespective of its origin, without restrictions of any kind.
secretary of state went deeply into the subject, and decla
that the President and he are determined to aid the import
in securing such rights.

GOLD MEDAL FOR BIBLE SOCIETY. Two gold medals
four silver medals and nineteen bronze medals have been award
to the various mission boards in the united exhibit of
Churches and Missionary Societies at the Panama-Pacific E
position. The American Bible Society was awarded one of th
gold medals. The location of the exhibit is one of the best,
the Palace of Education. It occupies the center of the sou
side, opposite the lecture hall of the Federal Council.

SPENDING BEGINS AT HOME. According to Franklin
Lane, secretary of the interior, Americans are this year spendi
$100,000,000 at home which ordinarily would have been carr
over to Europe and left there.

NEW YORK'S BIRTHDAY. On the occasion of the 25
anniversary of the beginning of a charter government for N
York City, June 25, 1915, Consul General of the Netherlan
A. Van de Sande Bakhuyzen presented the city with an offic
flag from the city of Amsterdam, Holland, and a great-gre
granddaughter of James Duane, who was mayor in 1784, M
Marie Duane Bleeker Cox, raised the flag to its staff. Miniatu
copies of the emblem decorated vehicles throughout the city a
in larger size were displayed from a great many buildings.
city celebrated the event in splendid manner with speech
banquets and parades.

UNEXPLAINED ATTACK ON CARNEGIE. Attempt w
made to explode a dynamite bomb near the entrance to t
New York home of Andrew Carnegie, on Fifth Avenue, June
but a patrolman saw the splutter of the fuse and extinguish
it. Mr. Carnegie is at Bar Harbor.

SOLOMON CHOOSES WISDOM

INTERNATIONAL LESSON FOR JULY 18. I KINGS 3: 4-15

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"The fear of Jehovah is the beginning of wisdom." Prov. 9: 10.

You may be *clever*, and able to win all the scholarships and prizes, and yet not be wise. You may be *prudent*, and so careful with your investments and speculations that all you touch turns to gold, and yet not be wise. You may be *endowed with political foresight*, and understand the signs of the times, and yet not be wise. There are plenty of sharp, bright, clever people in the world to whom you would never turn in the hour of heartbreak and the floods of great waters. They are not stable, or morally strong, or able to disentangle the right from the wrong in questions of character and comfort. All these qualities without religion, here described as "the fear of God," are like colors apart from sunlight. On the other hand, when the soul fears God, not with the dread of a slave, but with the reverence of love, it begins to see into the heart of things, and to be wise with the intuitions of the soul. After all, true wisdom is not in what the eye sees, or the ear hears, or the heart of man conceives, but in what the Spirit of Truth reveals to the obedient and pure soul. We know, when we follow on to know God. In his light, we see light. Put the sun in the center, and the cycles of the planets are perfectly symmetrical.

Solomon's Wise Choice

By Rev. Edwin Whittier Caswell

JUST before Queen Victoria came to the throne of England, Lord Melbourne was appointed to notify her of the coming event and read to her the story of Solomon's dream at Gibeon. Instead of manifesting great delight or exultation, she clasped her hands, lifted up her eyes to heaven and exclaimed, with tears, "God help me to be good!" That prayer was remarkably answered in more than sixty years of reign. She came to her crowning at about the same age as Solomon—eighteen years. It is agreed that she was the greatest queen in the history of kingdoms.

One day Mr. Murdock, passing President Lincoln's room in the White House, heard him at prayer. He gently pushed the door ajar and saw the President on his knees with the Bible open and his hands clasped, crying, "O God of Solomon, help me in my great trial!" Murdock went in and threw his arms around the great supplicant and joined him in the petition.

Solomon's wise choice of divine wisdom, that he might discern between good and evil and rule justly, loving mercy and walking humbly, has influenced monarchs and men in all succeeding ages. Solomon did not ask for the fading wreaths of fame; the uncertain riches of gold; the plaudits of the multitude; nor for the power and glory of a great empire, nor for the victories of war. But he did ask for heavenly understanding, that his heart might be right with God, his mind clear and true and inspired.

Solomon realized that prayer was something more than a reflex influence upon his soul; he knew that his prayer touched the heart of the divine fatherhood, moved the arm that moves the world, unlocked the treasure house of wisdom, love and grace.

Solomon did not instantly make his request. He pleaded with the divine presence, saying, "Thou hast showed mercy to David my father in his long and wonderful reign." How tender and gentle the next sentiment—"Thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne." Solomon's prayer went: "As you have helped my father, help me." Then he added, "Thy servant is in the midst of thy people, which thou hast chosen." Blessing me will bless "thy people." "As thou hast made me king over thy kingdom, give me wise and understanding heart to judge thy people."

Solomon acknowledged his own weakness in saying: "I am but a little child; I know not how to go out or to come in." How those words must have moved the heart of the heavenly Father! He knows our weakness, is touched with the feelings of our infirmities, remembers we are dust.

Jeremiah, when called to the office of prophet, spoke similar words: "Behold, I cannot speak, for I am but a child." But the Lord said, "Say not, I am a child, for thou shalt go to all that I send thee; be not afraid of their faces, for I am with thee to deliver thee. I have put my words in thy mouth." Humility is a virtue that opens the heart to almightiness. When we feel our helplessness, we are ready to lean on the divine arm. When we are weak, we are strong. Solomon and Jeremiah wrote words that have moved the minds and quickened the hearts of millions for centuries.

Great artists have portrayed the scene of Solomon's choice of wisdom. Alphonse Lamartine pictured the story of King Nimrod and his three sons. He offered to them three vases: one of gold, the second of amber, the third of clay. The gold represented empire; the amber, glory or fame; the third represented wisdom from God. "Choose!" cried King Nimrod. And when the youngest son chose the vase of clay, King Nimrod said, "Thou hast chosen well. Thou hast chosen best of all, for the man who chooses wisdom shall wave the scepter as well as mount the throne of fame."

The Sunday school every Sunday is like that great gathering of national leaders which Solomon called to meet him at Gibeon. Every session of the school should be a decision day, for God is really calling to every scholar, saying, "What shall I give thee?" When the writer was a Sunday school scholar of fourteen years of age, he heard the divine call during the opening hymn, which was

> There is a happy land,
> Far, far away,
> Where saints and angels stand,
> Bright, bright as day.

He said "Yes" to that call, exclaiming, "Lord, I will be thine." The remainder of the verses he sang with tears of joy. Ever since that hour, the heavenly land has been his hope, his home and his haven of rest.

The devotional exercises of the Sunday school should be more evangelistic. Solomon's great meeting resulted well for his soul because he responded quickly to the divine voice.

When the ship Central America sprung a leak in midocean, a steamer, seeing her signal, drew near and asked, "What is amiss?" "We are in bad repair; lie by till morning," was the answer. "Better let me take your passengers on board now." "No," said the captain, "lie by till morning." In an hour the lights of the ill-fated steamer were not visible; she had gone down and all had perished. Mr. Moody once closed a meeting in Chicago saying, "Think this matter over till next Sunday." On their way home from church that evening, a light suddenly flashed against the sky. It was the beginning of the great Chicago fire. That congregation never assembled again.

Every person has visits or visions from the Spirit of God. If not like Solomon's or Isaiah's or Paul's, it may be the still, small voice, ever whispering, "Come unto me and live. This is the way, walk ye in it." "Why will ye die?" "O Ephraim, how can I give thee up?" If we choose Christ as our ideal and Saviour, he will with himself supply all our needs in this life, with life everlasting beyond.

Have you been disobedient unto the heavenly vision? This is the moment for you to say "Speak, Lord, for thy servant heareth." The greater than Solomon is here, saying "Follow me."

A king once said to a particular favorite, "Ask what thou wilt and I will give it thee." He thought, "If I ask to be made general, I shall readily obtain it; if for half the kingdom, he will give it to me. I will ask him for something to which all these things shall be added." So he said to the king, "Give me thy daughter to wife." This made him heir to all the honors and wealth of the kingdom. So he who chooses Christ becomes joint heir with him to an inheritance of unsearchable riches. He will sit with him on the throne of his glory, crowned with a coronet of unfading beauty, for all things are yours, and ye are Christ's, and Christ is God's.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.

Echoes from the Holy Land

"HIGH PLACES." When the children of Israel entered the land of Canaan the mountain tops were dotted with "high places" or local sanctuaries, places of worship belonging to the older Canaanites and other dwellers in the land. The two Mizpahs, Dan, Bethel, Ramah, Gibeal, Nob, Bethlehem, Beersheba and Gibeon were certainly "high places." The Israelite conquerors appropriated these commanding situations and reverenced them as sacred.

There is abundant evidence that up to the seventh century B. C. they were the legitimate and customary places of worship by the Israelites. The earlier prophets lamented the neglect and destruction of these local sanctuaries, while condemning sin in connection with them. In the course of time the worship became so abominably corrupt by reason of the revival of ancient heathen practices that "high places" were the theme and object of the fiercest denunciation of the later prophets and reforming kings.

Before the erection of Solomon's temple the worship at certain "high places" was lawful, but after the building of that structure it was inexcusable. Then for centuries some wicked kings favored and continued it, while others waged bitter war against it. Ultimately the whole country west of the Jordan was swept clean, and no specimen of a "high place" remained above the surface of the ground. Modern excavations are revealing the well-defined accessories of high places under the ruins of ancient cities. This also shows how one generation after another has recognized the fitness of exalted and commanding locations for worship.

East of the Jordan in Moab and especially in Edom these ancient "high places" escaped the hand of the reforming prophets and kings and have remained almost intact to the present day. The search for and discovery of these ancient rock-hewn sanctuaries has been one of the most interesting departments of Biblical archeology during the past twenty years. I have had the privilege, after Dr. S. I. Curtis and Professor G. H. Robinson, of photographing and describing the most perfect specimen in existence among the ruins of Petra. With Professor William Libbey of Princeton and again with Professor Myers of Cincinnati I have had the privilege of discovering at least three other "high places" on the mountains of Edom. Those who wish to look further into this subject can consult "The Jordan Valley and Petra."

Two interesting traces of the worship at ancient "high places" remain until today, the one in language and the other in architecture. The Jews always spoke of "*going up*" to worship at Jerusalem, no matter what direction they came from. Pious Moslems still speak of "*going up*" to Mecca. The original sign locating the "high places" was a pillar of stone, a mazzebah, and later the "asherim" tall masts or living trees. Islam builds minarets and Christian churches build steeples; both minaret and steeple are a development from the original stone marking the place of worship.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

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Rose Leaf Cakes

1 cupful rose leaves	1 cupful milk
3 cupfuls flour	2 teaspoonfuls baking powder
1 cupful sugar	1 lemon
½ cupful Crisco	½ teaspoonful salt
3 eggs	

(Use level measurements)

Cream Crisco and sugar thoroughly together, then add eggs well beaten, flour, baking powder, salt, milk, grated rind and 1 tablespoonful lemon juice, and fresh rose leaves. Divide into Criscoed and floured gem pans and bake in moderate oven from twelve to fifteen minutes. Sufficient for 35 cakes.

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THE PRAYER LEAGUE

THE following letter was received from Mrs. J. E. W., Spencer, W. Va., who says: "When the column of Answered Prayers first appeared in the Herald I promised God that I would write the good news to the Christian Herald whenever my father accepted Christ. I have been praying for him ever since I became a Christian myself and during a recent revival in his home town he was splendidly converted and is now working hard for his Saviour. I praise God for his answer to my prayer and I have consecrated my life anew to his service." A letter comes from an "Anxious Mother," Dallas, Texas, who says: "I write to tell you that our prayers have been answered in regard to my son, who was employed in a saloon. Now he is in a better business. God be praised for his goodness and mercy." "I wish to return thanks," writes Mrs. M. J. from Michigan, "for answered prayers. Among the many for whom I have sent in petitions are a young married woman and husband. They never pretended to go to church or take any interest in matters of a religious nature. She now writes me she is attending church and singing in the choir. She is located in a Catholic community and the church is a little mission one." Miss T., Richmond, Va., writes: "I wish to acknowledge God's goodness in answering prayer, when all human aid seemed to fail. I can trust him."

Acknowledgments of answers to prayer have also been received from:

J. M.; A Happy Daughter (for being directed to a doctor who effected a cure for her father); Miss S. M. C., Rural Valley, Pa.; Mrs. A. M. P., Crafton, Pa.; A Believer, Cedar Rapids; An Old Subscriber, Meridian, Miss.; J. C. A., Concord, N. H. (for the restoration of health to a friend); A Reader, New York; Mrs. R. A. C., Council Bluffs, Iowa; S. C. C., Uniontown, Ala.; A Believer in Prayer, Illinois (for financial help); Mrs. L. A. B., Merriam, Ill. (for the restoration of health of her daughter); W. E. F., Krotz Springs, La.; Mrs. J. H. M., Daytona, Fla.; Mrs. E. K. B., Sharon, Conn.; S. W. H., Newman, N. Y.; Miss L. G., Ashland, Va. (for spiritual blessing); A Friend, Washington County, N. Y.; V. W., Outlook, Wash. (for healing of mother); H. M. S., Montpelier, Vt.; A Believer in Prayer; Mrs. J. H. B.; Petitioner, Turtle Point, Pa.; Mrs. C. L. W., Abingdon, Ill.; S. S., Glendale, Calif.; Mrs. H. S. McD., New York.

Prayers are asked for revivals of religion at Mount Grove, Mo.; Washington, D. C. (for outpouring of the Holy Spirit upon the members of a church); Medway, Mass.; Cannon Falls, Minn. (in Lutheran Church); Bostwick, Ohio; Clark's Grove, Minn.; Connellsville, Pa.; Zack, Texas; Antelope, Calif.; Star, Oregon; Elwell, Mich.; Grady, N. M.; Princeton, Ky.; Gardner, Kan.; Medford, Ore. (in the M. E. Church); Oxford, N. C. (in the Methodist Church); Three Rivers, Mich. (in the Baptist Church); Brandywine, W. Va.; Concord, N. H.; Hoges Store, Va.; Caldwell, Idaho; Bristol, Conn.; Carter, Mont. (that the Spirit of Christ may come into the hearts of the ungodly people in this town). Mrs. J. C. N., Jackson, Me., asks prayer that their little church may have more faith and be roused to greater spirituality in Christ and that God may bless the pastor in his work. Mrs. S. H. B., Cache, Ill., that more people may accept Christ in this year, 1915, than any previous year. Mrs. R. E. B., Port Leyden, N. Y., asks prayer for the services in their church, Sunday school and prayer meeting, which are about to open for the summer. Mrs. D. D., Caldwell, Idaho, requests prayer that a church at Caldwell, Idaho, may be relieved of its burden of debt; L. E. L., Lebanon, Ohio, that church may see a way out of its trouble, and that its activities be renewed; Mrs. M. I. requests prayer for a good evangelist to be sent to Ann Arbor and Jackson, Mich.; Mrs. A. G. S., Cincinnati, Ohio, that a dear friend may find employment in the ministry soon; and Mrs. F. R. B., Durango, Col., that their church may be directed in the choice of a pastor.

Seventeen friends ask prayer for the mental restoration or strengthening of friends, relatives, or themselves.

Fourteen friends ask prayer for the restoration or strengthening of sight for relatives, friends or for themselves.

Twelve readers ask prayer that friends or relatives may be delivered from the liquor habit. Four ask prayer that relatives or friends may be delivered from the drug habit.

Forty-nine friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

One hundred and twenty-six friends ask prayer for the conversion of friends or relatives, including two mothers each of whom ask that four sons may be saved.

Twenty-two readers ask prayer for spiritual blessing for relatives or friends.

Thirty friends ask prayer for healing of hearing for themselves or other friends.

One hundred and four readers ask prayer for help or guidance in financial affairs.

One hundred and forty-three friends ask prayer for the healing of relatives or friends, including one that a young girl may regain the use of limbs; and another that wife may regain use of limbs.

One hundred and forty-four friends ask prayer for the healing of themselves.

One hundred and twenty-four friends ask prayer for granting of various desires and needs, including one who asks that the estrangement between her daughter and husband may be removed; another that friends may be reconciled; another for a reconciliation between brothers and sisters; and a wife that she may hear from her husband and become reconciled to him.

AMONG THE WORKERS

—THE BURGESS EVANGELISTIC PARTY, George E. Burgess in charge, reports nearly 600 conversions at Dansville, N. Y., a town of about 3,600 people, divided almost evenly between Protestants and Roman Catholics.

—REV. M. K. LIGHT, of Bluefield, W. Va., an old reader of this paper and an evangelistic worker of many years' standing, has been stricken with serious illness. He may be addressed at the Virginia Building, Bland Street, Bluefield, W. Va.

—GOLDEN WEDDINGS. In response to the call for golden weddings from the Christian Herald Family, Mr. and Mrs. George O. Hannum, 417 Walnut Avenue, Roxbury District, Boston, Mass., Home for Aged Couples, June 8, 1915. [The Christian Herald extends hearty congratulations.]

—DR. FRENCH E. OLIVER, of Kansas City, Mo., evangelist, closed a five weeks' meeting at Harrisonville, Mo., lately, at which meeting nearly eight hundred went forward, making a complete surrender to Christ. Judge W. S. Byram reports that of this number 203 declared their choice for the Baptist Church, 191 for the Christian Church, and 30 for the Presbyterian Church. It was a union meeting, held in a tabernacle built especially for the purpose, and was the most successful ever held in that part of the country.

—JOHN L. DUBE, the well known native African missionary and principal of the Zulu Industrial School at Ohlange, Natal, is conducting a remarkable work. In connection with the school there is a large productive farm which aids materially in its support. Many of the pupils have developed strong Christian characters, and a band of them goes out preaching among the heathen every Sunday. Mr. Dube has many American friends who will be glad to know of the gratifying progress of his industrial mission work. Since the beginning of the European war, which now reaches to almost every part of the globe, the price of foodstuffs in Natal and other parts of Africa has gone up considerably, taxing the resources of the mission workers severely.

—TERRE HAUTE, IND., has for years been a synonym for political vice. Some months ago the pastors, in a moment born perhaps not so much from inspiration as from desperation, decided to launch a union evangelistic campaign. The committee invited Rev. Milford H. Lyon for the task. A large tabernacle was erected, and on April 16 Rev. Arthur J. Folsom of Fort Wayne gave the dedication address. On the following Sunday the evangelist and his party held their first meeting. As the result of the campaign nearly 2,500 people signified their purpose to begin the Christian life or to renew their covenant vows with Christ. Liquor sales have fallen off nearly one-half. Lukewarm and indifferent church members have been awakened to new life, and every church in the union will receive a large accession to its membership. The evangelist will spend the summer at his home in Winona Lake, Ind., and will open the coming season at Lansing, Mich., September 5.

Evangelists and their Critics

Just a word of appreciation for your valuable periodical. The Christian Herald comes next to the Bible in my home, as a help to living the Christian life. I like your attitude toward the evangelistic work going on in the country at the present time, and which is so much needed. I once heard the remark made, that the two greatest enemies that evangelists had to contend with were "saloonkeepers and some ministers of the Gospel." It is deplorable indeed to hear some so-called Christians denounce revivals. The sermons which appear every week in the Christian Herald are alone worth the price. J. D. PARRY.

Cassville, N. Y.

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E. A. K. HACKETT, FORT WAYNE, INDIAN

FRIENDSHIP'S GOLDEN KNOT

BY MARGARET E. SANGSTER, JR.

WHEN the Norwegian-American liner Bergensfjord drifted slowly past the Statue of Liberty and Ellis and on its way into New York arbor, a golden-haired girl with iling eyes leaned against the rail d eagerly scanned the approaching oreline. She was Miss Hanna Heiin, daughter of the former Norgian consul-general Paris, and she was her way to Philalphia, where she was act as maid of honor the wedding of her arest friend.

A voyage at sea is ually a pleasure to y young girl, for an ean trip is a perfect ory-book of adventres. There are the lightful friendships at grow up out of thing, and there is e ever-present excitent of porpoises and casionally of whales at may appear in the ater ahead. There is e grandeur of the sun tting far off between e sky and sea, and the lemn beauty of moonht on the waves. Perps you wonder why a yage at sea should be a test of iendship.

SHE CROSSED THE SEA TO BE HER FRIEND'S BRIDESMAID

All these things were true a year o; all of these things are true now, t with a difference; for a year ago ere were only natural dangers to ar while out on the open ocean—avy storms that might sweep the at aside, icebergs that might dash it pieces. Now all who dare cross the ean have another danger lying in ait for them, the unnatural, horrible, an-devised danger of mines and tordoes and dropping bombs. One would ther forego the pleasures of ocean avel than risk a chance in the game at Death is playing with Life out ere between the water and the far- heaven. Think it over, and see hether you would care to cross the ean today to be a chum's bridesmaid.

ONCE, long ago, I read a verse in a time-yellowed autograph album. It as a verse that smiled crookedly from blurred little page, a verse written chubby, careful fingers that guided pen dipped in lavender ink. The hall fingers that had fashioned it ere old when I first read the words: True friendship is a golden knot that ngels' hands have tied." Though the age in the book was worn and old, the ords were still true.

I read a pathetic little story in a ewspaper one day—a story sandiched between a big article and a vid editorial. It told about two solers, who as boys had gone to school nd college together, and who later ere put in the same military comany; who fought side by side for the nor of their land. They shared food, mmunition and clothing, even sleepg under the same blanket for armth. It was somehow significant hat the two boys, so long chums, ould have been wounded by the same mb that exploded above them.

Folk were busy in that section of ne line, and wounded soldiers had rown to be commonplace things. One oy was unconscious, mercifully unonscious, with a great hole torn in his de; the other boy stared wide-eyed p at the sky and wondered, through asps of agony, how soon death would ome to set him free. It was dusk hen a hurrying Red Cross surgeon pied them lying there. Tenderly he nelt down between their bleeding odies. The boy who was conscious ried feebly to raise his head. "I uess," he gasped, "that—I'm—all—in."

The Red Cross surgeon laid a praced hand on his pulse. "I'm not so ure of that," he said; "if we can get you right to the hospital you may be saved. There's room in the wagon for one more."

They say that when a person is drowning, or being burned to death, the whole of his life story flashes like a panorama before his eyes, and that he can live through years in a few ticks of the clock. I think that maybe the boy, lying immovable on the ground, saw a brightly-colored picture of his happy childhood, a wonderfully-hued vision of a future that might be. Perhaps in that vision he saw a little mother with outstretched arms. Perhaps he saw a girl with a smile on her lips, and the sunlight playing in her hair. All of this he saw in a minute, and then with a blinding, sickening flash the present came back to him, and he saw himself lying on the ground with the dusk creeping up darkly over the trenches, and a faint star far above the powder smoke—and his comrade lying unconscious beside him. It took only a second to make up his mind. Weakly he moved his head in the direction of the boy who had shared his life.

"Take *him*, doc," he said, although his voice faltered with the words. "Take him. He's—my—friend!"

There was only one place in the wagon.

ALL tales of friendship do not deal with great sacrifices and great bravery. One day I went to a little afternoon tea. There was much talk on the line of dresses and hats and shoes. There was polite laughter over personal little jokes. Finally, the speech crept around to the subject of a girl who had not been invited.

It's remarkable how a few well-directed sentences will put black marks on a person's character. The girls were all nice girls from good families, and yet the well-directed remarks were in evidence. I, a stranger, formed an opinion—not a very flattering opinion—of the girl who had not been invited. I found myself wondering about her as the talk went on.

Suddenly, from one corner of the room, I heard a faint thud. I turned quickly and saw a young lady standing up, a young lady who had left her seat so suddenly that her pretty work-bag with its bright scissors and thimble tumbled to the floor. As I looked, I saw that she was one of the commonplace type, blond, pale, indefinite looking; and then all at once she spoke.

"Girls," she said, and her voice was very stern, although trembling a little, while the color in her cheeks faded to a dull embarrassed white. "Girls, I've had enough of this. She isn't here—and she's a friend of mine!" She sat down and the talk turned abruptly to summer vacations.

UNDER cover of the conversation I glanced furtively at the young lady sitting in her chair. She had picked up her work-bag, and her fingers were playing nervously with the contents, while tears fluttered on her eyelashes. It had taken courage, downright courage, to speak up as she had spoken.

Oh, friendship—true friendship—is not a milk-and-water sentiment that means only the giving of gifts and caresses and smiles when one is near. Friendship is a wonderful golden knot that will draw you to cross the seas or to give up your life. True friendship is a golden knot that angels' hands have tied.

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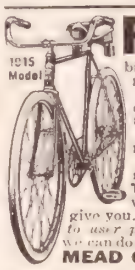

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FIGHTING ALCOHOL IN MISSION LANDS

AMONG the many evils arising from the liquor traffic is the havoc that is wrought upon foreign missions. The complaints by missionaries of all Protestant denominations of the disastrous results that follow the importation of liquor into mission lands made it necessary that something should be done to check the evil. Accordingly, the missionary societies of practically all the European countries met in London and formed "The Native Races Liquor Traffic United Committee," the object of the organization being to check the traffic and so save their spiritual work. One direct and effective method of procedure has been to secure the active co-operation of European governments owning colonies in Africa and elsewhere in checking the traffic in strong drink among the native races. This committee has succeeded in doing excellent work in British, Belgian, French and Portuguese colonies. It secured the passage of prohibitory laws for the Belgian Congo territory and similar laws in many British colonies.

Some time ago a concession was arranged to be granted by the legislature of Liberia, West Africa, to open distilleries for the making of liquor in the Black Republic. The committee, on learning of this, at once decided to prevent the concession being granted, if possible. Not having any branch of the organization in the United States, the secretary, Mr. John Newton, wrote to the Rev. Hervey Wood, of New York City, asking him to submit the facts to our government at Washington, and to urge it to advise the Liberian legislature not to grant the concession.

Readers of the Christian Herald already know that at the close of the American Civil War, fifty years ago, many freedmen went to Africa to settle in the Liberian republic. Our government has always taken a paternal interest in the welfare of the freedmen. Accordingly, our secretary of state cabled from Washington to the American minister at Monrovia to use his moral influence with the Liberian legislature. The concession was not granted, and so that part of Africa will not be swamped with American-made rum. Recently, at the request of the secretary in London, Mr. Wood wrote the State Department to ascertain what had been done by the Liberian legislature in regard to the cabled request of December, 1913. He received the following:

DEPARTMENT OF STATE
WASHINGTON, *June 12, 1915.*

Rev. Hervey Wood:

SIR: The department has received your letter of May 25 relative to the granting by the Government of Liberia of a concession for the distillation of alcoholic beverages. In reply to the department's cabled instructions to the American legation, to which you refer, a despatch was received stating that this government's opinion on the granting of the concession referred to would be brought to the attention of the Liberian legislature. The department has rec no advices that the concession was granted

ROBERT LANSING
Secretary of State ad Interi

AT THE present time, Holland the United States are sen more liquor to Africa than all other countries combined. Over per cent. of the liquor entering Af goes from Boston, Mass. Recentl schooner sailed from Boston 700,000 gallons of New England on board. Bottles of rum in cr were lashed on the deck. Every man was compelled to sign a t abstinence pledge before signing cles for the voyage. Boston, f which missionaries have been sent for over a hundred years, now in year of grace is sending out w Lyman Beecher called "liquid d nation." This is the same city sent out Adoniram Judson and his low missionaries to enlighten heathen. The United States sen the four British colonies in Africa ing the year 1912, 1,032,658 gallon rum. In the same year, Germ sent 1,010,759 gallons of gin 389,377 gallons of rum, and Holl sent 2,562,136 gallons of gin 136,975 gallons of rum. In five y from 1907 to 1912, there were sent those four colonies 35,680,078 gal of intoxicating liquor. These fig do not include the Orange Free St the Transvaal, Cape Colony, or Portuguese, French and Spanish onies. If to those countries alre enumerated we add India, Ch Japan, Ceylon, the New Hebrides the Fiji Islands, we have the rem able spectacle of the so-called Ch tian nations pouring something 100,000,000 gallons of rum and o intoxicating liquors in five years countries where Christian missiona are preaching the Gospel and tryin save souls! What wonder that hammedans, Brahmans and Buddh —all total abstainers—should cast eye of suspicion and distrust upo religion which winks at the deb ment of the people it is trying to sa

Ceylon has recently been the sc of operations by the Native R Liquor Traffic Committee. One th sand five hundred "toddy" sh which had been opened by governm consent, were closed, the commi having succeeded in enlisting the port of the British colonial office ir crusade for sobriety among the pendent races.

In order that Christian churche the United States and Canada m co-operate with the Native R Liquor Traffic Committee, Rev. Her Wood, one of the commissioners temperance of the Federal Counci Churches, at the last annual meetin the council proposed the appointm of a committee to align the for missionary societies in the Un States and Canada with those Europe. This was done and the c mittee is now actively at work.

YOUNG PEOPLE'S MEETINGS FOR JULY 18

What Christianity Has Done for the World

Christian Endeavor and B. Y. P. U. Topic for July 18. Matt. 13: 31-33

WHAT has Christianity done for the world? The atheist, the skeptic, the Mohammedan, the Jew might reply: "Christianity has deluged the world again and again with blood." They might say: "In what were supposed to be the best days of the church the professed followers of Christ are engaged in the ghastliest orgy of bloodshed history has so far recorded."

What can we say to these taunts? At least we might be frank enough to change the wording of our topic and consider tonight "What Christianity might have done for the world," or, "Why has Christianity not done more for the world?"

The causes of failure so far h been: (1) That the church has b too closely identified with comm and gain. She has been too much terested in gold and not enough in ested in humanity. (2) Not only her interest in humanity not b strong enough; it has not been v enough. Patriotism has been o emphasized to the exclusion or les ing of the sense of responsibility other nations. This is largely du the influence of early Judaism. W derful as were the messages of Old Testament, they needed the to of Christ and the passion of his to carry them over to the other tions of the world. Can we conc his disappointment that after thousand years of pretended effor take that message to "all the wor the nations who nominally are his engaged in an apparent effort

troy one another? (3) Not only has t economic and international mes- e of Christianity been forgotten; i actual spiritual message has been ab minimized and overlooked. Chris- thity has largely failed to keep the fi s of Pentecost, that fire which bzed out again in the life of Martin Ither, again in John Wesley, again i William Booth and Charles G. Finey. Not only have we forgotten t love other men intensely; we have f gotten to love God ardently. The fi s of true devotion go out again and a in upon the altars of the church. Lecky, the great historian, says that many of the economic reforms of England in the early nineteenth century can be traced to the influences of the great Wesleyan revival of that later eighteenth century. The church needs to learn again how to love God, that she may show men how to love one another.

Of course there have been gigantic and glorious victories during these centuries. In recent years the greatest gains have been in Japan, Korea and India, where hundreds of thousands have found the Saviour.

DO YOU KNOW YOUR BIBLE?

WE REGRET to disappoint the large number of readers who are following this interesting contest by delay in t July set of questions. The causes o this delay are sickness and death in t family of the editor in charge. We kow our readers, who must feel al- nst personally acquainted with him b ause of this long-continued contest, vl sympathize with him at this time. Te Honor Roll and the answers to It No. 5 will be found below, and the nv questions, List No. 6, we believe vl appear in our next issue.

Answers to Question List No. 5

(a) Titus. (b) At Troas. II Cor. 2: 13. (At Macedonia. 7: 5, 6.

(a) II Cor. 7: 5-7; 2: 4, 5. (b) "And not b his coming only, but by the consolation w rewith he was comforted in you, when he t us your earnest desire, your mourning, your f ent mind toward me; so that I rejoiced the n e." 7: 7, 8.

(a) Forgiving and comforting attitude. 2 5-11. (b) God. 3: 5. (c) "The letter kill- e but the spirit giveth life." 3: 6.

(a) The glory that shone in the face of Mes when he came from the presence of God. 3 7. (b) "Ministration of the Spirit" and "nistration of righteousness." 3: 8, 9.

(a) They will be transformed into the same ige. 3: 18. (b) "For God, who commanded t light to shine out of darkness, hath shined iour hearts, to give the light of the knowl- ge of the glory of God in the face of Jesus C ist." 4: 6.

(a) "For the things which are seen are t poral; but the things which are not seen are eternal." 4: 18. (b) The love of Christ. 5: 14. To be well pleasing unto God. 5: 9.

7. (a) They should live for Christ. 5: 15. (b) Ambassador. 5: 20. (c) Be ye reconciled to God. 5: 20.

8. (a) "Be ye not unequally yoked together with unbelievers." 6: 14. (b) "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters." 6: 16-18. (c) "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 7: 1.

9. (a) Charity to the poor. 8: 2-24. (b) Macedonia. 8: 1. (c) He had boasted of their liberality. 9: 2. (d) Both he and they would be ashamed. 9: 3, 4.

10. (a) "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." 10: 10. (b) By his sufferings. II Cor. 11. (c) Grace to bear it. 12: 9. (d) Their perfection. 13: 9.

Honor Roll to List No. 5

John A. Ainslie, Mrs. Arthur Apple, Maurine Apple, Hattie P. Axtell, Mrs. John Bissett, Mrs. C. C. Brown, H. C. Buffam, Mrs. Lettie Cobb, Mrs. Arthur DuBois, Mrs. B. I. DuBois, Anna E. Evans, Mrs. J. W. Floyd, Mrs. Susan A. Glover, Mae Granger, Mrs. F. E. Hemingway, Mrs. Elsie Isom, Dena Kattc, W. E. Light, Julia A. McConkey, Mrs. W. A. McManigal, Ethel Mapple, Mrs. Charles F. Martin, Miss M. E. Miller, Mrs. E. W. Minns, Mrs. Nat Mosher, Mrs. A. L. Newman, Miss W. Nicholson, Sister Lena Rasch, Dr. M. E. Ratliff, Mrs. F. H. E. Ross, Mrs. Mamie Sirk, Mrs. G. L. Snyder, Annie G. Stine, Verna Wean, Elizabeth Wilson, Rosa W. deWinton.

For a Better Endeavor

THE United Society of Christian Endeavor meets in convention in Chicago July 7 to 12, with Dr. Francis E. Clark residing. If affairs of state permit his absence from the capital, President Wilson will address the convention at its opening session, Wednesday evening, in the Coliseum.

Billy Sunday is to preach his sermon on "Destroying the Drink Demon," at a men's mass meeting in the Coliseum on Sunday afternoon. Homer Rodeheaver will direct the music at this service and at a series of noon evangelistic meetings conducted by Billy Sunday.

Women's meetings will be addressed by Mrs. Francis E. Clark, Miss Anna A. Gordon, president of W. C. T. U., and Mrs. Mary Harris Armor of Georgia.

The plan of the convention this year is to have four simultaneous conferences, dealing with all the leading features of Christian Endeavor work, instead of a dozen small conferences on special topics, attended usually by those already interested.

An international field day is to be observed on Saturday, with Alonzo Stagg, director of athletics in the University of Chicago, as superintendent of events.

A delegation of Christian Endeavorers from Greater New York is going to the Chicago convention to present to the trustees of the United Society an invitation to hold the next convention, meeting in 1917, in New York.

MARY K. HYDE.

..The man who is so crooked that he could hide behind a corkscrew, Christ can make so straight that he won't need to hide behind anything.

Called Higher

Mrs. Maggie E. Wallace, Williamsville, Va., April 30, 1915.

Mrs. Adelaide H. Lindsay, Pomona, Ill., February 9, 1915.

Mrs. Alice W. Parvis, McHenry, N. D., April 16, 1915.

W. Otis Payne, Shelter Island, N. Y., May 21, 1915.

Mrs. James I. Baird, Rush Springs, Okla., May 22, 1915, 71.

John Williams, Williamsburg, Texas, April 4, 1915, 78.

H. W. Andrew, Los Angeles, Calif., April 13, 1915.

Samuel Sargent, Mayfield, Mich., May 17, 1915, 82.

Mrs. Harriet Seaman (Mrs. David), Gadena, Ind., March 2, 1915, 85.

Jabez J. Rice, Rexford, Pa., February 12, 1915, 81.

Lewis G. Hall, Ravenna, Ohio, March 18, 1915, 33.

H. M. A. McQueen, Huron, S. D., March 28, 1915.

Joseph John Strickler, South Auburn, Neb., April 29, 1915, 79.

Richard James, Pulaski, Va., March 26, 1915, 75.

John H. Crable, Falls City, Ore., February 6, 1915, 78.

Mrs. L. F. Stone, Troy, N. Y., laid to rest May 19, 1915, 68.

Mrs. Margaret Starbery Francisco, Macon City, Iowa, May 9, 1915, 65.

Anthony Rhodes, Rhodes, Iowa, March 30, 1915, 79.

James W. Welsh, Whittier, Calif., March 21, 1915, 80.

Mrs. Anna J. Strode, Girard, Kan., January 4, 1915.

Mr. J. E. Scharpe, Ossining, N. Y., February 8, 1915.

W. D. Banfield, Snyder Hill, Brookton, N. Y., 76.

Mary Wood Coeyman, wife of the Rev. W. S. Coeyman of the Newark Conference of the M. E. Church, died some months ago at Pasadena, Calif. She was a woman of rare sweetness of character.

John M. Alexander, Mount Dora, Fla., May 27, 1915, a missionary who used the wealth which the Lord entrusted to his keeping in the furtherance of the Gospel. He was a loyal contributor to the Christian Herald charities.

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the writer, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

F. W. C., Wheeler, Texas. "Belief" has been defined as "the assent of the mind to the truth of a proposition." In the spiritual sense, it means the "unreserved acceptance of God's plan of salvation, as expressed through the Gospel teaching, the life and atonement of his divine incarnate Son, Jesus Christ, and in the acceptance of Christ as a personal Saviour." This belief does not come through any intellectual operation, but is the result of faith, which enables us to lay hold of that which the mind itself cannot achieve by any of the ordinary intellectual processes. Yet it is not a blind and superstitious assent, but rather a "saving grace whereby we receive and rest upon Christ alone for salvation." As the child believes in his earthly parent, nothing doubting, so we are to look to our heavenly Father, who will give us this faith if we ask it in all sincerity. He will refuse it to none who come to him in this spirit and with an earnest desire to forsake sin. Our faith may be weak at first, like that of the man who cried out: "Lord, I believe; help thou mine unbelief," but he will strengthen it until we can realize what it means to "walk by faith." Being quickened by the power of the Holy Spirit, we learn to trust wholly in God's love for us as expressed in the redemptive work of Christ "the Author and Finisher of faith," for the salvation of a fallen world. Throughout the whole experience of the earlier stages of the Christian life, we should remember that faith is God's gift, and that "whosoever receiveth not the kingdom of God as a little child shall in no wise enter therein."

Mrs. C. B. C., Honaker, Va. You ask if there can be such a thing as a friendship that destroys the best things of character. Such a friendship is conceivable. If one has a friend who possesses wealth and other advantages, while he himself is poor, it is possible to destroy self-respect by being the recipient of favors that cannot be returned. The best of friendships may be strained to the breaking point in this way. An irreligious or irascible man makes a doubtful friend, for, unconsciously, a man communicates his own character to the other in such a relation. An overbearing person can hardly be a true friend, and still more difficult is it for a vain or selfish man. There must be equality of feeling and mutuality of interest.

Mexico's Big Tree. "Having noticed in the Christian Herald some time ago an item about Mexico's famous big tree, I submit the following brief items from my personal observations: This tree was called a "*tule*" tree and was incorrectly said to be at Mitla. The tree is a species of cypress, 154 feet in circumference, and of quite irregular shape. It looks like a clump of shoots grown together. It is at a small village called Tule on the road from Oaxaca to Mitla. Among many strange sights on my way to Mitla, I saw a large hog harnessed like a horse. The ruins at Mitla are very remarkable. Their masonry is equal to any known anywhere. It seems probable that they were old when Nineveh and Babylon were new. There are chiseled patterns on the rocks, but no inscriptions, and in these designs all is angular." WILLIAM A. WRIGHT.

Rev. Sylvester Weeks, Pensacola, Fla., writes: "I am and have been for years a reader of the Christian Herald. In the issue of May 19 is an article on 'New Light on the Prodigal Son.' I quote: 'The discovery of the ancient Sumerian laws . . . reveals the fact that our understanding of the parable of the Prodigal Son must be materially modified. . . . This legal aspect of the parable does not seem to have been even surmised by the commentators.' I have been preaching since 1856, and the trinity of parables in Luke 15 has been a favorite theme. 'The Gospel within the Gospel.' On the authority of Dr. Adam Clark (who died in 1832) I have presented the 'legal aspect' of the division of property. On verse 12 Dr. Clark says: 'It may seem strange that such a demand should be made and that the parent should have acceded to it, when he knew that it was to minister to his debauches that this profligate son made the demand specified. But the matter will appear plain when it is considered that it has been an immemorial custom in the East for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however aware of the dissipated inclinations of the child, could not *legally* refuse to comply with the application. It appears that the spirit of this law was to provide for the child in case of ill treatment by the father: yet the demand must *first* be acceded to, before the matter could be legally inquired into,' and then 'if it was found that the father was irreproachable in his character, and had given no just cause for the son to separate from him, in that case the civil magistrate fined the son in two hundred puns of cowries.' See Code of Gentoo laws, pr. disc. p. 56; see also do. chap. 2, sec. 9, 82; 21, sec. 10, p. 301. Also the Comprehensive Commentary, in loc., says (12) *Divided.* 'It was not unusual for fathers to divide all their substance even in their lifetime. This custom is alluded to by Theophrastus.' Bloomfield. In your issue of May 26 I find on p. 546: Mrs. Charles Holmes . . . would be glad if any reader would tell her why Jericho was called 'the City of Moons.' Smith's Dictionary of the Bible says: "Older commentators derive it from *Jareach* (I give the English equivalents of the Hebrew letters) 'the moon.' A foot-note says: 'In which case it would probably be a remnant of the old Canaanitish worship of the heavenly bodies.'"

Mr. H. M. Washburn, Topeka, Kan., writes: "In the Christian Herald of June 9 I was somewhat interested in the short article, 'Transit Revolution,' by T. L. Freeland. He does not seem to be quite clear as to the meaning of 'jitney.' 'Jitney' is Mexican for five cents, just as the word nickel is used, and should not apply to anything at all but the value of five cents. All through Texas and the Southwest 'jitney' has been for a long time applied to anything of the value of five cents. In the expression 'Let us go to a jitney this evening,' it means a five-cent picture show. When it comes to the matter of transportation 'jitney bus' is the proper term to use. Here in Topeka we have put up very patiently for so long a time with neglect in our street car service that the jitney bus became immediately very popular and we have several hundred now in commission. I presume this service has been of like benefit in other cities that have adopted the plan."

A "Veteran Letter-Carrier," Chicago, Ill., writes: "The carriers have for some time been working for a pension for the old men. They have not made much progress. We need the help of the Christian Herald. Twenty men were let out just before the holidays. They were heart-broken. The older men, if turned off, will become a public charge in a short time. Most corporations in this city are retaining their men, also the railways. Every civilized government pensions the carriers. Why not this rich country? There is a measure now before Congress, the Hamel Bill. If this is too liberal, give us less pay, with a contributory clause if necessary. Anything to relieve us in our necessity." These faithful workers, many of whom have spent the years of their strength and activity in the people's service, deserve consideration. They should not be cast aside helpless in their old age.

Miscellaneous

Mrs. J. E. P., Seattle, Wash. The poem is not in our collections.

Mrs. R. L., Manatee, Fla. We understand that the observance of two memorial days is customary in some localities, and as far as we know, the authority for the double observance has never been questioned.

T. D., Worcester, Mass., and other readers. For all information relative to the Fanny Crosby Memorial and the "Violet Booklet" issued by the Memorial Committee, write to Charles H. Harrington, secretary, Security Building, Bridgeport, Conn.

Subscriber, Des Moines, Iowa, writes: "Is it not a startling thought that at the close of this war we may find Japan the mistress of the seas by virtue of her great naval strength? The present navies will have dwindled to a point which will give the Asiatic power the supremacy." What you state may be among the results of the war if it should be prolonged.

R. S., Hartsburg, Ill. The passage in I Sam. 17: 40 is descriptive of the simple preparation of David for his encounter with the Philistine. The sling was doubtless a double cord with a thong of leather between to receive the stone. Usually the slinger held a second stone in reserve in his left hand. But David, unwilling to lose any chance of success, had selected three more stones, making five in all. Shepherds in Palestine and other parts of the Orient, it is said, often carry a sling and stones for the defense of their flocks, and are very skilful in their use. We fail to note any special significance in the number of stones selected by David.

Reader, Des Moines, Iowa. The "great tribulation" referred to in Dan. 12: 1 ("there shall be a time of trouble, such as never was since there was a nation") is also implied in other prophecies, and in the utterances of the Saviour himself on various occasions. There is a remarkable concurrence in the view that the time of world salvation and regeneration is to be preceded by a period of phenomenal world trial and suffering. This is an essential part of the great drama—the Messianic hope, which, according to the Jewish prophets, is to find its climax in the complete restoration of the Palestinian kingdom to its ancient glory, while the Christian teaching is that it will culminate in world-wide Messianic dominion.

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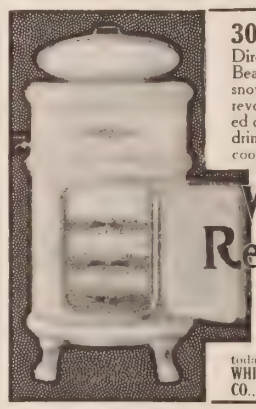

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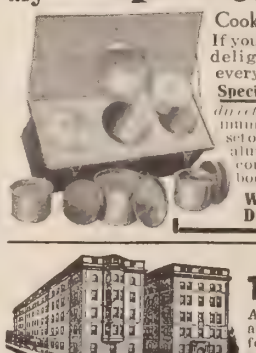

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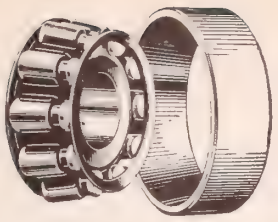

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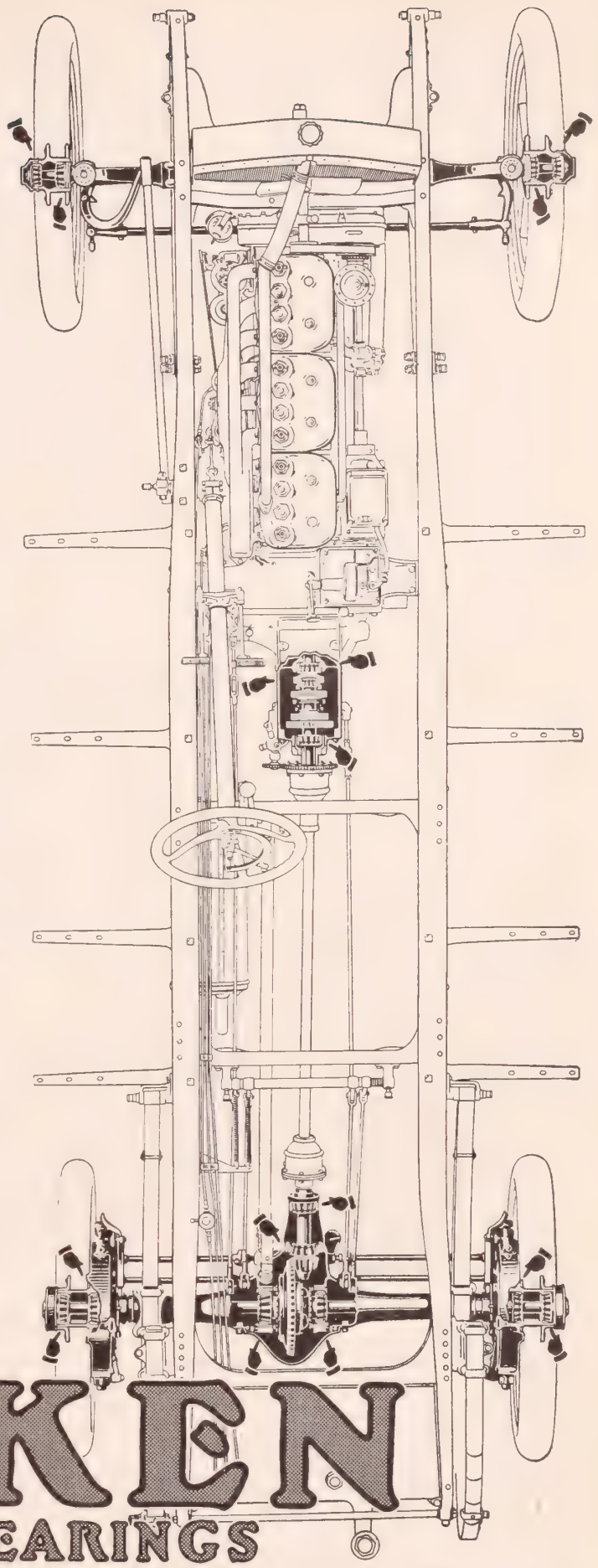

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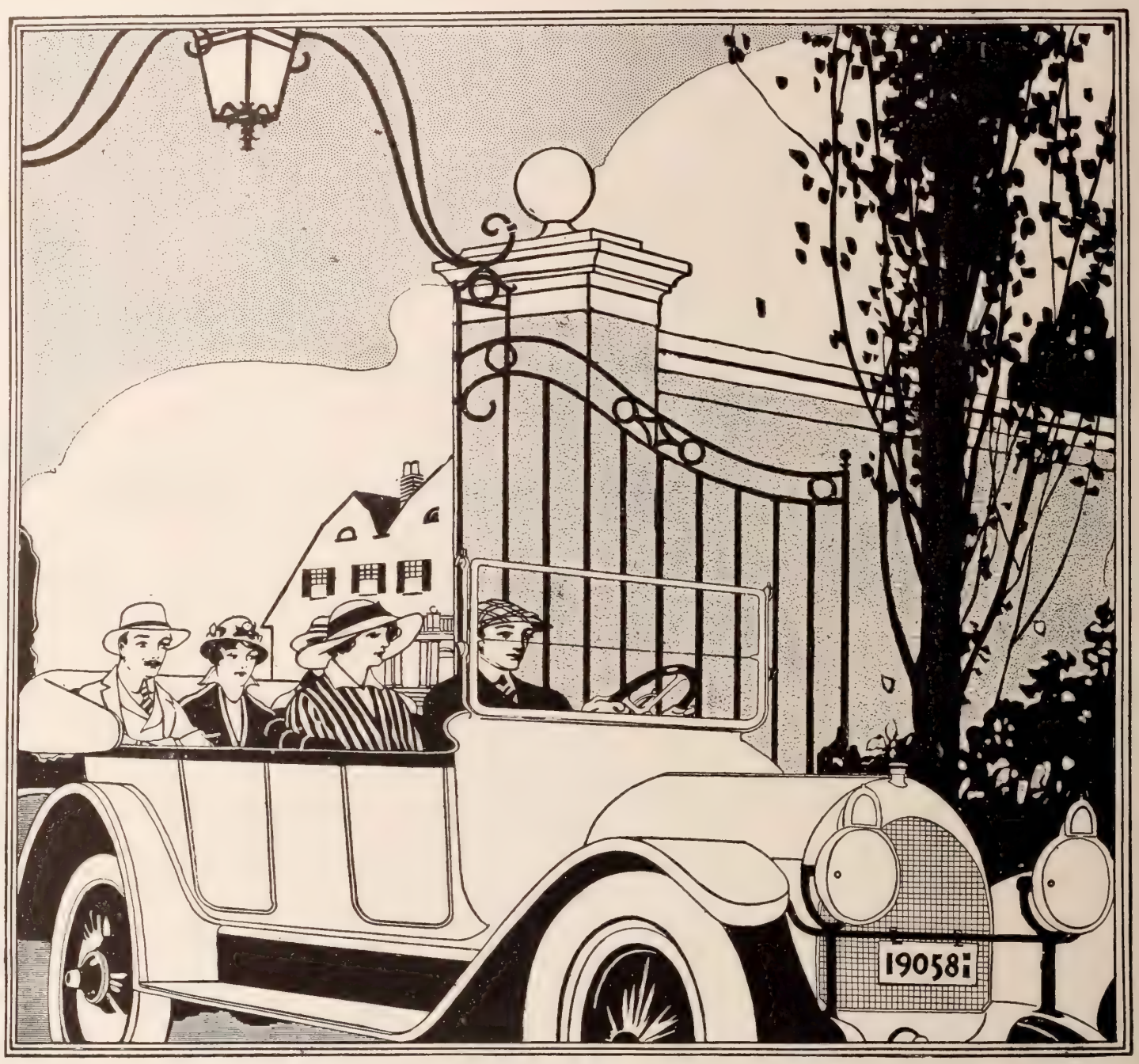

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NEW YORK, JULY 14, 1915

VOL. 38—NO. 28. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

ECCE HOMO ARCH, JERUSALEM

(See story inside)

A Prayer from the Soil.

Words by W. L. Larned
Decoration by W. R. Lohse

O God of unborn crops! Peace broods over our pleasant land, and never a night's dew falls upon the scarlet stains of war. Stay that which might change the fertile furrows to narrow graves. So shape destiny's shrewd plan as to bring growing things from the warm earth, and garland our sunny hills with eternal bloom.

O God of nurturing meadows! We have fared forth into the hushed afternoon, and all was supremely beautiful. Thy blue sky hung from the very gates of heaven, and its trailing hem kissed my little boy's tanned face as he scampered homeward under the slender willows. This sky was smiling. . . . Thy benediction was in its mysterious blue; . . . and a holy, sweet calm, rippled by no ghost of cloud, held all the infinite space above. We call to thee, lest out of the restless maws of savagery shall blow a destroying breath. Be thou a Shepherd of wise peace. Clover is a more righteous red than man's blood.

O God of the singing stream! We sat upon the moss-gray banks this very hour, and the waters were playing hushed rhapsodies among a thousand swaying reeds and grasses. Life of a subtle, gentle, poetic sort stirred in the slender lily-pads. The green shores seemed nourished by this shiny, sunny thread of meadow silver as it sang its way to the sea. But a robin tilted on a swaying bough, as he preened his soft feathers, and the dull red of his breast brought back all the horror of this ghastly hour. He gave a quick cry and we saw the graceful wings flash among the leaves. But the memory of a scarlet splotch against the dark of the wind-stirred shrubbery remained. Let no omen of sinister intent brood along these aisles of prayer. For as we turn, and part the branches of the young birch, and gaze far into the sunlight, we can catch a glimpse of a man at his plow, and the perfume of freshly turned soil mingles with the soft breath of the violets at our feet.

O God of the humble, productive clod! Grant us a continuation of these calm afternoons of honest, hopeful, eager toil. This man at his plow is singing to his horses. His head is bare, and thy sunshine is tangled in his wind-blown locks. His face is brown with tan; the muscles stand forth on his hairy arms, and his feet are placed with firm sureness in the black, sweet loam, as he tills a straight line across the fields. His is the face of a happy man. The lips are smiling; the brow clear and even; the eyes brilliant with ambition. An infinite amount of horror overtakes us, as with half-closed lids we look into afternoons beyond the sad sea. The plow of his brother is prostrate; uniformed pomp sits clamorously astride his horse; and a little farther on, in the shadow of a dismantled home, a silent figure lies face downward in the sered grain.

O God of the treasured plowshare! Is it not more holy that men shall turn their steel to the brown earth's breast than to the breast of their brothers? Is it not more to thy will that this homely blade shall create life rather than destroy it? There is a little smithy's shop down yonder elm-lined road; and as we passed, his anvil echoed to the sweet, ringing melody of progress. It was as clear and as spiritual as the ringing of Sabbath bells. Doves circled about the crumbling roof; and in the very heart of the doorway's dark, a spot of living fire danced. Thy voice was the voice of the industrious anvil; thy voice the voice of the wheeling doves as they brooded over their young; thy voice the voice of a plowshare being beaten into a staff in hand which was destined to mark a fertile course along the eastern valley. And this was all very wonderful, very reposeful, very tender and dignified and good. Draw thine arms close about us, that the anvil shall sing no stern song of swords in the making; and kindle the smithy's fire for fresh crops and for planted things as yet unborn.

O God of the deep furrows! As we stand beside the brown furrow, a hill's bright crest hides the man and plow and horses from our view. The subdued sound of his clucking, sing-song chat to his horses and their intermittent neighs come back to us on the summer air. And we can hear as well the straining creak of harness and plow, and wrens quarreling over a worm bared to view. Let no martial strains of war, however glorified, break in upon this medley of happiness.

O God of the approaching twilight! Our walk back through the little streets of the little village is bounded on all sides by bountiful evidences of thy guiding Spirit. We turn squarely away from the reeking infantry and the cannon and the stench of unholy murder; we turn from our sister-land's low sob of mortal agony; and the evening wind, blowing across miles of dogwood and wistaria and gardens of white roses, sweeps full into our faces, warm and sweet and tinctured with the reposeful incense of woodland night. How good to be here—to peer in at patient housewives as they spread the red supper cloths; to see small children with great yellow bowls of foaming milk; to hear gates clang melodiously as men return from the fields; to count, one by one, the yellow squares of lighted window; to hear the dull bleat of the calf and the deep-throated complaint of a sleek Holstein at the white bars of the pasture fence; to hear, above your head, as you stop and listen reverently, the low, sleepy, twitter and chatter of innumerable birds, as they draw the night about them and wait for dawn to lift the wet leaves from about their drowsy heads; to be in the heart of a wonderful silence and get to know that life is everywhere about you, its multitudinous tongue hushed to a shadowy monotone; to realize that another day will tap this well of peace and from it will pour forth sunshine and songs of women and birds, and the golden wine of dawn; and that peace is in the land.

At the Front in the Good Fight

—PREACHING THE WORD BY TRACTS. The prodigious total of 317,830,428 tracts published and distributed by the American Tract Society in the ninety years of its existence represents only one phase of its beneficent activities. The society has been celebrating its ninetieth anniversary, which occurred May 12. As part of the exhibit of its work in that long period it gives the totals of its various publications; besides tracts the society issued 35,018,140 volumes—its aim is to overcome evil literature with good—and this huge output covers practically "the whole range of human experience"; and periodicals, pictorial wall-rolls, leaflets, cards and other publications brought the society's total product up to 791,142,050 copies in these active ninety years. The Tract Society's Exhibit at the Panama-Pacific Exposition, San Francisco, is attracting much attention through the distribution of tens of thousands of tracts gratuitously. It is truly an evangelistic campaign. The missionary colporteurs at Ellis Island state that the great need of all the immigrants is a largely increased supply of Christian literature in their native tongues. Sixty millions of our nearly 100,000,000 population are not attending either church or mission. Among the publications issued from the home office of the society are books in over a score of foreign languages, including German, French, Italian, Spanish, Portuguese, Welsh, Dutch, Norwegian, Hungarian, Finnish, Danish, Polish, Armenian, Hebrew and Chinese. These publications are of inestimable service in the work among the immigrants, for whom scarcely any other Christian literature is provided, but thousands of whom are thus enabled to read "in their own tongue the wonderful works of God," and to whom the message of the Gospel is thus presented on the very threshold of the new land which they have chosen.

—A FIGHT WORTH WHILE. The shameful facts that are brought to light in the unending fight of the World's Purity Federation against social immorality prove the existence in this country of a tremendous peril to the welfare of young girls who leave home for "wider opportunities" in the cities and girls who come to this country unattended, from foreign lands. The ninth international congress of the Purity Federation takes place at the Panama-Pacific Exposition July 18-24. The white slave traffic, still a terrible blot upon our fair land, and all the various phases of the work to promote the highest standard of private and public morals (which is of course the standard set by Jesus Christ himself), will be discussed by world leaders in this heroic crusade. It is confidently expected that the congress will result in decidedly advanced steps, because of the number and eminence of those who will participate. Every clergyman in the world is expected to refer to the subject in his pulpit on Sunday, July 25, which the federation has designated as Purity Sunday. Where this Sunday is inconvenient for the purpose, the one preceding or following will be observed. Special programs containing much valuable information can be obtained by sending a two-cent stamp to the World's Purity Federation at La Crosse, Wis. The congress should certainly be attended by every Christian who is visiting the exposition at the time.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THIS IS A MONUMENT TO THE VICTORIES OF PEACE

SHALL WE NOW ERECT THESE OF WAR INSTEAD?

THE SHAME OF OUR NATION

BY EDWARD LYELL FOX

WE HAVE a new business in America. It is very profitable. Every day it is losing us friendships—individual friendships, national friendship. This business is making money out of killing men. It pays much better than making, say, ordinary tools. The profits are 100 per cent. and more. Of course, that over in Europe some poor soldier is bleeding his life away, makes not the slightest difference. Business is business.

I have tried to reduce this down. I have tried to find out how many men an American manufacturer has to kill to make $100,000. That is a nice profit, $100,000. It means good business. Every time one of our manufacturers makes $100,000 selling ammunition to Europe, he kills more than 78,000 men. The cost of manufacture of a shrapnel shell is $9. That's the cost of manufacture, loaded and with fuses. It is sold for $18 to $21 per shell. That is the latest quotation of the American manufacturer. The profit per shell is $9, sometimes more. A shrapnel shell contains 250 bullets about the size of your thumb nail. Carefully compiled military statistics of this war show that 3 per cent. of the bullets in a shrapnel shell are fatal. That is, seven men are killed by the bursting of a shrapnel. The profit to the American manufacturer on that shell is $9. That is getting down to seven dead men for $9.

Twenty-four hours after I complete this article, I shall take a steamer for Europe. I shall see again the blood-soaked uniforms, mangled limbs, and all the ghastly records of war. But I shall see it this time from a new viewpoint. Each soldier whom I see torn part with shell will mean that some business man has made some money. I wish I had time to run through the list of stockholders and officers of certain companies in this country. I can only guess that not a few of them have been identified with humanitarian things. It is ever thus.

In Milwaukee there is a concern known as the Allis Chalmers Manufacturing Company. They are now engaged in the manufacture of one and three-quarter million shells. They are now engaged in the manufacture, if all the shells are successfully used, of the murder of hundreds of thousands of men. There is the Harrisburg Pipe Bending Company. Its works are turning out shells. American Locomotive is making 3,000,000 shrapnels. The American Tube & Stamping Company is busy filling shrapnel contracts. The Baldwin Locomotive people are making two million shells for Russia. The Bridgeport Brass Company is turning out small arms. The Bridgeport White Metal Company has a sub-contract from a Canadian concern. The Brill Company is making shells. So are Cramps Shipbuilding Company and The Crucible Steel Concern. Small arms ammunition is being turned out by the Severo Company of Chicago. The Fore River Ship Yards are making shells. Small arms ammunition is being turned out by the Hartford Brass Company. The Industrial Works of Bay City is making shrapnel. So is the New York Air Brake Company. Heavy shells and fuses are being manufactured in the plant of the Scoville Company. The Lenox Steel Company is busy with bayonets. The Toledo Machine Tool Company and the Trawler Engineer Company are making shrapnel. The Vermont Farm Machinery Company is making shells. The Westinghouse Airbrake Company has a contract for 2,000,000 rifles and the Westinghouse Electric Company for 3,000,000 shells. The Union Twist Reel Company is making steel arrows, which are dropped from aeroplanes. When they hit a man's skull they go clear to the ground.

I have only named the companies which are not regular arms and ammunition companies. These concerns have made money, good money in peace times manufacturing the articles which were the object of their incorporation. Now they are making blood money.

Every big steel plant in the United States has, since the war began, opened benzol plants for the output of toluol and phenol. These are the two most powerful constituents for high explosives. It costs fifty cents a gallon to make toluol. The manufacturers are selling it today at $4.75. It costs twenty cents a gallon to make phenol. It is selling for $1.10. With such profits, a manufacturer has to possess pretty high ideals to refrain from turning his plant into a house of murder. There are some manufacturers in this country with ideals. When an agent of a foreign government offered an order of 300,000,000 brass shells to the Aldrich Manufacturing Company of Buffalo stipulating that one quarter of the contract price be paid in cash advance, President Aldrich said:

"The manufacture of munitions of war by an American firm for foreign warring nations is a direct violation of the principles of neutrality. I shall not help to prolong the war."

If the American manufacturers were to stop sending ammunition to Europe this war would be over by Christmas. If they stopped sending it to Mexico, that war would stop instantly. They hold the war in their hands. But more than half a billion dollars worth of orders are on the books of concerns in this country—and business is business. Seven dead men for $9 profit. That's the proposition. Let us see where this is leading us.

SPEAKING at the banquet of the Lord Mayor of London in 1910, Asquith, Premier of Great Britain, said: "The most tragic paradox of our time is that in almost every country one of the most prominent topics of parliamentary debate is the enormous expenditure upon armaments.... Each country by itself is helpless to arrest the progress of armament... We seem to be in a vicious circle."

The circle was the armament ring. The ring is not national: it is international. It is not Teutonic; you cannot blame it on German militarism. You cannot dismiss it by saying Krupps. You have to say the Skoda-Armstrong-Schneider-Bethlehem Steel Company. You have to mention all the big ordnance manufacturers of the world. They compose a circle. Krupps is a segment of it. French manufacturers fill a good piece of the circle, so do English, so do Americans. The careless and common thing is to say that Germany wants war so that the Krupps can make money. Of course, that is absurd. Why not England wants war, so that the British firms, Armstrong, Vickers, Beardmore, John Brown, Cammell, Laird and all their interlocking companies can make money? Why not say that France wants war, so that Monsieur Schneider can double his dividends? Why not write that the United States wants war so that Charles Schwab of the Bethlehem Steel Company, the United States Steel Company, and all the powder and small arms manufacturers of America, can make money? The point is, no people should be blamed for the pernicious activities of private manufacturers among them. Germany is not Krupps; Austria is not Skoda; Great Britain is not Armstrong or Vickers; nor is the United States Mr. Schwab.

This brings us to a situation:

In 1901 business with the armament people was not very good. Dividends were only 15 per cent. Like some of the manufacturers, the armament people never think business is good unless they are making 50 per cent. on their money. Of them all, Krupp was prospering on a gigantic scale; prospering, mark you, in peace times! Continually changing the equipment of the army, the German Government following its usual custom gave the work where it

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CONSECRATION

*A SERMON BY PASTOR H. P. ECKHARDT**

TEXTS. "Consecrate yourselves today to the Lord." Ex. 32: 29. "Who then is willing to consecrate his service this day unto the Lord?" I Chron. 29: 5.

CONSECRATION is the English rendering of several words in the original, among them one meaning to separate and set apart, another to devote or dedicate, and a third to bring a fulness of offerings. By combining these thoughts, which are in their essence one, we get the full meaning of the word. Consecrate, then, means, first, to separate and set apart; secondly, to devote or dedicate fully and wholly. Thus, to consecrate a new church building means to set it apart from every other use and dedicate it to the worship of Jehovah. To consecrate one's life to the Lord means to separate it from the service of sin, self, the world and all that is of the world, and then to solemnly dedicate it to God and his service.

Such consecrated men were the Nazarites of the Old Testament. They were entirely set apart and dedicated to Jehovah and his service. And in token of their consecration they allowed their hair to grow untouched by the razor. In this manner the Nazarite could be distinguished from his fellowmen. When others saw him they would say, "That man is a Nazarite, God's man, set apart, consecrated to the Lord."

What Consecration Means

Such consecrated men were the apostles. When Jesus found John and Andrew, Peter and Philip, and said unto them, "Follow me!" they immediately forsook all, and, following him, dedicated their lives to his service. Such a consecrated man was Paul. When he heard the voice of Jesus calling, "Saul, Saul, why persecutest thou me?" he came apart, separated himself from the former life of unbelief and persecution, and offered himself to Jesus, saying, "Lord, what wilt thou have me to do?" And when the years of his service were drawing to the end, and the aged apostle was languishing in imprisonment in Rome, he wrote in his letter to the Philippians: "To me, to live is Christ." That expressed the sole motive and purpose of his life.

Such consecrated people were those faithful women, standing on Calvary, beneath the cross, faithful to the end, of whom it is written that they "followed Jesus from Galilee, ministering unto him."

And now comes the call of our text to you and me: "Consecrate *yourselves* today to the Lord." That is a demand of our Lord that we separate ourselves—our heart, our mind, our life, our possessions—from all that would hinder us in following Christ; and that we dedicate ourselves fully and wholly to God and his service. It is a call from on high to follow Jesus day by day in sincere devotion to him, asking ere we take each step, "Lord, what wilt thou have me to do?"

But the text does not ask you to consecrate yourselves to the Lord today as though it were a new and hitherto unknown experience. No, every true Christian is a consecrated person. The consecration took place in his regeneration. But what we *should* do—and what our Master *expects* us to do—is to increase and grow in our consecration. As a good tree increases in age, its roots strike deeper, its trunk grows stronger, its branches spread and its fruits multiply. So it should be with our consecration. We should make it deeper, more thorough and more fruitful as we go on in our fellowship with Christ.

God only knows how much the church of our day has need of thoroughly consecrated Christians, who are set apart, sincerely devoted to God, spiritually minded, and willing to give their active services to him and his kingdom! Who can fail to observe the menace of indifference, lukewarmness and worldliness that is threatening the Christian Church? You remember the solemn words of our Lord to the church at Laodicea: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3: 15, 16). What was it our Lord saw in the Laodicean Church that caused him to utter this solemn complaint? It was lukewarmness, indifference concerning the things of God and the immortal soul—an intolerable spiritual condition. And this evil was not confined to that age. We have it with us today. It is striking at the very heart of the church.

Then think of the menace of worldliness in our materialistic and pleasure-mad age. A man living near Chautauqua Lake, N. Y., one day was watching an eagle as it gracefully soared over the lake, when it suddenly darted with lightning rapidity toward the water, catching in its talons a great fish, weighing probably ten pounds. Slowly the bird rose in the air with its prey dangling below, until it reached a height of nearly a thousand feet. But evidently the fish was too heavy and the eagle began slowly to sink. Then it tried to shake off its prey; but its claws were so firmly imbedded in the fish that it could not release its hold. And so it sank down into the water and both were drowned.

How often is the Christian overcome by worldliness in the same way! It fastens itself deeper and deeper upon him until at last it brings him down out of the heights of strong faith, warm love and true spirituality. In like manner, worldliness weakens the church and brings it down out of its lofty heights. When worldliness fastens itself upon the church it paralyzes it. When worldliness enters the front door of the church, power and vitality and spirituality must pass out through the rear door. When the spirit of worldliness becomes the predominating one in an individual Christian, in a congregation or in the church at large, then their power is gone!

What we need today is consecrated, spiritual-minded Christians, who are willing to thoroughly dedicate themselves to the blessed Lord and his service—Christians who are like a Gulf Stream in this world. The Gulf Stream with its current of warm water runs through the ocean at certain places; it is a thing separate from the rest of the waters; in the ocean but not of it; running through it without mixing with the surrounding cold waters; retaining its own peculiarity and identity; and spreading its influence in every direction to make the climate milder.

The Results of Consecration

So with the truly consecrated Christians. They are separated and set apart. They are in the world, yet not of the world. They are a peculiar people because they belong to Christ, and as such are guided by principles that differ radically from those by which the world around them lives. They make their consecration manifest everywhere: in their churches, in their daily walk and vocation, in their labors of love and mercy, and even in their pleasures and recreations. They are different. Their entire lives are different. Even the world cannot fail to recognize the difference, and say, "Those people are God's people, set apart." "The true Christian," says Martin Luther, "is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in blessings upon the world around him."

"Who then is willing to consecrate his service this day unto the Lord?" That question contains the appeal that I would press home upon every heart. The question is as to *your* willingness. Do you not owe it to him? "Ye are bought with a price," says St. Paul. And what a price it was! Not gold and silver, "but the precious blood of Christ, as a lamb without blemish and without spot." And so you are his—his own property. He bought you.

During the days of slavery in the South a big-hearted man one day bought a slave, who had been mistreated by a cruel master. Then the purchaser turned to the slave and said, "I give you your freedom. You may go." But the grateful slave fell at the kind man's feet and said, "Massa, I belong to you. You pay big price for me. Let me just go with you and serve you till I die. I love you, Massa."

And so Christ bought you and me with a price. He purchased and won us from the cruel power of sin, death and the devil. And the price w his own life's blood. "This is a faithful sayin and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Should th move us to cast ourselves at the dear Master feet, and there in faith and love to consecrate ou selves and our all to him and his service until ou lays shall end?

Let us learn a lesson from the bloody batt fields of Europe. Millions of men, at the call o their country, have forsaken business, family, com forts, pleasures, and have consecrated their lives fully and wholly to the fatherland. Hundreds of tho lands have willingly laid down their lives on the battle-field—for their country. Hundreds of tho lands are today lying crippled and maimed in th hospitals, and are willingly enduring untold suffering—for their country. Millions of men ha put through a hard winter and spring in the tr ches, and even now are willingly passing throu the hell of this awful war—for their country. Hundreds of thousands of wives and mothers have given their husbands and sons into the jaws of death—for their country. And all this is counted the duty of every loyal citizen to his fatherland.

Should we not be willing to do as much and more for our Father in heaven, the King of kings and for our Saviour Jesus Christ, who gave his life for us? Unless we are willing, can we be accounted faithful sons and daughters of the King and loyal citizens of his heavenly commonwealth? Who then is willing to consecrate his service this day unto the Lord?"

The Master of the House

But our consecration must be thorough.

The door-bell of my home rings. A stranger is standing there. He is invited to enter. He is given a seat in the reception room. He is perhaps given a place at the dinner table. But more of the house is not opened to him. But when the father after a lengthy absence, returns home and rings the bell, the door is thrown wide open to him. The entire house has been made ready to receive and welcome him. Every room is open to him; yea, every closet, with its dark corners. There is no part of the home, from attic to cellar, that is closed against him; for it is all his very own.

So we must consecrate ourselves fully and wholly to our Lord. We must take him not merely into a little part of our lives. We must give unto him not merely a part of our heart's trust and love and service and obedience. But we must welcome him and take him into every nook and corner of our lives, dedicating ourselves thoroughly to him and withholding nothing. For we are his own—his very own.

Friends, you are going to give the service of your heart and life to some one. There is one thing that, consciously or unconsciously, you are rendering your highest aim and purpose in life, and towards which you today are directing the concentrated energies of your mind, heart and endeavors. What is it? Who is it?

"Consecrate yourselves to the Lord." You may have other aims in life—legitimate aims; but above all aims must be Christ, your dear Lord, who bought you with a price.

Who, then, is willing—now—to consecrate himself to the Lord, and to solemnly pledge himself, "To me to live is not gold, not pleasure, not life—but Christ?"

"Take my life, and let it be
Consecrated, Lord, to thee.
Take my hands and let them move
At the impulse of thy love.

"Take my will and make it thine;
It shall be no longer mine;
Take my heart; it is thine own;
It shall be thy royal throne.

"Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee."

*Pastor, St. Andrew's Evangelical Lutheran Church, Pittsburg, Pa.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Mysterious Sword

SUNDAY, July 18. Isaiah 31: 8. *"Then shall the Assyrian fall with the sword, not of man: and the sword, not of man, shall devour him."* When we have counted the material arms upon the field, we have not told the full tale of contending armaments. There is a devouring sword, not yet in the grasp of man, and it is fearfully active in its sure but sure destruction. That invisible sword can slay invisible things. For instance, it can drain the vitality of a man's hope, and sink him in hopelessness and despair. It can cut the sinews of his courage in the very thick of the conflict, and make him shake with fear. It can pierce the clear reach of his judgment, and cause him to wander in self-deception and delusion. It can maim men who have received no wound, and it can make the mightiest mighty helpless as babes. "The sword, not of man, shall devour him."

The invisible sword is the ally of the truth, and it is the antagonist of iniquity. It is even so in the individual life. The soul that is leagued with iniquity is being devoured by the sword. Nay, it is the ordination of the holy Lord that evil itself becomes a sword and does deadly work in the soul. "Evil shall slay the wicked." And so it often happens that the apparent instrument of a man's prosperity is at the same time the instrument of a deep ruin. The falsehood that built a fortune slew the angel in the soul. "The wages of sin is death." The evil-doer cannot escape this sword.

And this invisible sword is also active in the corporate life of states. When a nation enthrones iniquity, when it harbors injustice, when it exalts self-will into a crusade, when it makes material interests supreme, "a sword, not of man, shall devour it." The sword can no more be escaped than can God himself. The nation may remain for a time in apparent strength, as the beams of a house which have been hollowed out by the white ants may seem to be perfectly whole, but the coming day will reveal that its inner strength is hollow and dead. And what shall it profit a nation if it gain the whole world and lose its soul? Or what shall a nation give in exchange for its soul?

J. H. J.

How God Inspires His Faithful Workers

MONDAY, July 19. Isaiah 40: 12-31. *"They that wait on the Lord shall renew their strength."* The margin suggests as an alternative for "new" the word "change." Directly we begin to wait on the Lord, a great change passes over us. We do the same things, but we do them from another standpoint, and with a novel supply of energy. It is no longer in our old strength, but something quite new, not only in our experience but in that of our hearers. We pass along the same roads, but at a new speed. Not now with mere manpower, but with electricity; not now with the human, but the divine. May we not say that at Pentecost the apostles changed their strength? Hitherto they had wrought under the inspiration and with the help of the Master, who went beside them; but thenceforth the Holy Spirit rested on and empowered them; the strength of each was as the strength of ten.

The remarkable thing about God's power is that it is only given to the faint and to those that have no might. To these alone he increaseth strength. It is not that there is no room for human wisdom and influence in the kingdom of God. There is room for Moses, learned in all the wisdom of Egypt, and for Paul, educated at the feet of Gamaliel; but the exemption to all who are greatly gifted is to trust their gifts and rely on their natural resources. If they can lay these at the feet of Christ, confessing that they need him, that they need the fire to endue the dull black coal of their possibilities, that they need the outpouring of his Spirit-power to mingle with the human spirit, and sometimes the alien spirits by which the human is dominated that he can use them. He loves to put the precious ointment in alabaster boxes, and the water of life in vessels of gold. Be sure that you change from meekness to more; it is easy to descend from the more to less!

F. B. M.

Begin to Grow in Grace Now

TUESDAY, July 20. II Peter 3: 18. *"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."* Thomas à Kempis, in the "Imitation of Christ," that book so rich in spiritual suggestion, says: "If each year should see one fault rooted out from us, we should go quickly on to perfection." In these days of "big business" and "quick results," when material changes of enormous magnitude happen almost over night, we are inclined sometimes to forget that spiritual or moral development, the mastery of ourselves and the progress toward understanding God, are matters of slow as well as vital growth—not to be manufactured suddenly. "Grow in grace," is the injunction.

Because we cannot change our disagreeable traits immediately is no reason for our not making a beginning. One fault overcome a year is Thomas à Kempis's rule. "I can do better than that," you say. Well, *do* we do better than that? What weakness of temper or disposition have I rooted out and permanently killed this last year? What sin of the imagination, what hatred of evil, or thoughtless habit of speech about a neighbor, have I buried forever in the grave of the last twelve months?

"The only way to write a book," said a famous author, "is to begin to write." The only way to secure character and spiritual ability is to begin today the growth in grace—begin to plant and cultivate some new virtue that will crowd out and destroy some old sin.

C. S. C.

Many Folds, but Only One Flock

WEDNESDAY, July 21. John 10: 1-16. *"One flock, one Shepherd."* There is a tender sympathy and companionship between the shepherd and his sheep, engendered by weeks of lonely fellowship in the mountains or the pastures of the wilderness. They know his voice. They instinctively realize that they are safe under his protection. His rod and staff comfort them, the one being the reminder that by his crook he will extricate them from holes or crevasses, and that by his club he will paralyze the beast of prey. They follow him, however rough the road of the paths of righteousness or dark the descent into the valley of shadow. And that constant fellowship is the Lord's ideal for our relationship with himself.

The shepherd is the center of the flock. Each of the sheep has a claim on him; and as all approximate to him, they approximate to each other. This is true of the church. Jesus is its Head, its Center, its Focal-point; and as we come into ever closer fellowship with him, we discover our unity with a multitude that no man can number, who have washed their robes and made them white in his blood. The Authorized Version used to translate these words: "There shall be one *fold* and one Shepherd." Our Lord never said such a thing, but that there should be one flock. There is a great difference between the two. If Jesus had said there shall be one fold, it would have meant that there would be only one form of church-government, and that all his followers must be comprehended within its rubrics. But you may have one *flock* in many different folds. The Presbyterians have a fold; and the Baptists; and the Methodists. But, thank God, there is one flock, even as there is one Shepherd; and if you belong to him, you are one with all who love him of every church.

F. B. M.

The Saving Power of the Cross

THURSDAY, July 22. Colossians 1: 20. *"Having made peace through the blood of his cross."* The Cross has been made too difficult, too theological, too mystically far away for many of us. It has not been sufficiently a reminder of divine love; it has been too often a thing for church emblems and crucifixes, not frequently enough the sign of the surety of peace and power for the sinning soul.

The Cross should be set up, not on a distant hill in Palestine, but in the inner experience and struggle of our human everyday hearts, standing for hope and not for sorrow before every changing scene of our daily task-filled lives.

I sin, I forget my birthright; the page of my life's day that I had hoped to keep white and clean is blotted and sullied by my day's mistakes. "Oh, my mistakes! my mistakes!" cried a good man. "I am cast down. I say, 'what's the use?' Despair over my repeated lapses almost threatens to put out my faith at times. Then I remember the Cross; it stands there ever in my need, as another word for love, my heavenly Father's love; it is a message of peace and the news of an ever-recurring open door into the heart of God. I become again alert to renewed possibility. I say, 'God, I am sorry! I did not mean to lose sight of thy Son's Cross; I accept it anew, I take again thy forgiveness, thy love made vivid as never before through my sin and the need of it; I take thy promise of peace and undying affection, written there so clearly for me on those rough cross-arms, which bore thy final, thy greatest sign of care for me."

What happens? I do not know. At least I cannot tell it in words that fully express the experience of a new and sweeping confession of sin into the ears of a God that loves unchangingly. It is like trying to paint a new sunrise, or express what comes rushing into the heart after a reconciliation with an earthly friend.

I only know that the clouds lift, the birds sing for me a sweeter song, and I am conscious of a new freedom to take up again the skein of life. I have entered anew into the kingdom of God, which is the kingdom of love. I have been saved by the Cross!

C. S. C.

Our Sense of Hampering Limitations

FRIDAY, July 23. Colossians 4: 2-18. *"Remember my bonds."* The apostle was accustomed to dictate his thoughts to some faithful scribe, who took them down from his lips. But at the close he would take the pen from Luke or Tertius, or some other, and append his own signature or salutation. But so often when he looked at his handwriting and contrasted it with the elegant style of his young manhood, he said sadly: "My writing now is large and clumsy; but, I pray you, forgive it, because I am an ambassador in bonds, and these iron fetters impede the movements of my hands. I cannot do as I would."

Is there not a sense in which we are all in bonds? There is some disability which maims and hampers us. Our influence among men is apparently lessened and impeded by it. But we must beware of these fetters getting on our nerves. Let us dare to believe, as Paul did, that God's strength is magnified in our weakness, and let us glory in our fetters, believing that the very people to whom they bind us will be saved and blessed.

A lady was wishful to teach her little boy thoughtfulness to the disabled. She therefore invited a deformed child to spend the afternoon with him, taking care to caution her child against remarking on the poor hunched back. Leaving the two little lads together, she listened at the door, and to her consternation heard her son say to his visitor: "Do you know what you have on your back? It is the case that holds your wings. Some day God will cut it open, and then you will fly away and be an angel!" Yet the boy was perfectly right. Our disabilities contain our wings. Let us glory in our infirmities; they are the condition of Christ's strength.

F. B. M.

The Broken Threads of Life

SATURDAY, July 24. Joshua 2: 21. *"She bound the scarlet thread in the window."* Christ gives us the thread of life, colored by his own precious blood. When the Sunday school lesson was upon this subject, John Wanamaker gave out fourteen hundred spools of scarlet thread to his scholars. One of the speakers to the school said: "Sometimes a Christian man loses the thread of life, or breaks it, and tries to restore the broken thread; but, my brothers, he cannot do it. The thread so lost will never be an unbroken thread again." General Howard, who was present, quickly replied, "No, no, my brother! We have a Saviour, a Mediator, an Emmanuel, who stands between us and the divine Father. He can re-tie the thread of life after it is broken, in such a way that you cannot detect the knot."

Bishop Fowler once said that when a parishioner called upon him in the morning as he was preparing his sermon it broke the thread of his discourse, and he could always feel the knot as he came to that part of his sermon. Human fingers cannot perfectly restore breaks, even among physical things; but our Creator and Saviour can give you a new thread of life, whole, perfect and white, as his own precious blood can make it. "Though your sins be as scarlet, they shall be as white as snow." He is the perfect Redeemer, who can save unto the uttermost.

E. W. C.

A WEEK in the WORLD'S NEWS

FRANK ATTEMPTS MORGAN'S LIFE. Now that J. P. Morgan, present head of the financial house founded by J. Pierpont Morgan, deceased, has been shot, startled the entire world Saturday morning, July 3. The assailant, a deranged former instructor at Cornell University, named Holt, ran into Mr. Morgan's home at Glen Cove, L. I., about 9 o'clock, to forcing a fight with a revolver the butler, who managed to warn his employer then at breakfast with his family and Sir Cecil Spring-Rice, the British ambassador, and other guests. Mr. Morgan, following the butler's warning but not guessing its import, ran upstairs followed by Mrs. Morgan, and presently came back to the main stairway and accosted him, only to receive two bullets in his body at close range. The man was overpowered by Mr. Morgan and others and secured, and the banker was put to bed, and later the wounds were examined by X-rays and pronounced likely to prove neither fatal nor even dangerous, though the wounded man is kept at rest by his physicians. A strong guard was subsequently placed all about the estate. Holt was taken into custody and confessed to having tried to blow up the Capitol at Washington on July 2 (a bomb Friday night wrecked the Senate reception room). His motive in attacking Morgan was to intimidate him into "stopping the exportation of arms and ammunition to Europe." He went well prepared with revolvers and dynamite, and a thorough but impracticable plan for bringing the capitalist to terms. Mr. Morgan's sudden appearance on the stairway upset the man's calculations. He is clearly insane. It is claimed that the man, who calls himself Frank Holt, is Erich Muenter, a former Harvard professor who disappeared in 1906 after his wife died of poisoning, and has since been a fugitive. This report seems unlikely to be confirmed. "Holt" claims American descent, and discusses his crimes and motives calmly, but denies intent to kill anybody in his campaign against the traffic in munitions. On Monday, July 5, at 8.50 P.M., while police officials at Police Headquarters, Center Street, New York, were investigating the attack, a dynamite bomb loaded with slugs was exploded, doing considerable damage to one entrance to the building, but injuring no one. This outrage at the very center of police power was supposedly by anarchists.

. . Late on July 6 Holt, who had made no revelations of his past life, killed himself in his cell when his guard was absent.

MEXICO'S EXILED RULER DIES. General Porfirio Diaz died in Paris July 2 at nearly 85 years of age. His wife, son, and daughter-in-law were the only persons present; two daughters are still in Mexico. He had been living in great simplicity. Five years ago Diaz was still Mexico's ruler, one of the greatest men of the century, and generally recognized as the savior of Mexico from semi-barbarism. He was one-eighth Indian. He became president at the age of 46. An heroic adventurer, he lived a thrilling life, and fought Mexico's battles against heavy odds. He ruled Mexico with an iron hand and a wise head, the country's one executive from 1876 to 1911, whereas 79 "executives" had preceded him and in the brief period since his retirement 10 have essayed to take his place. Diaz resigned as a result of the revolution under Madero, and left Mexico May 5, 1911.

FORMS NUCLEUS OF A NATIONAL MILITARY RESERVE. With the approval, it is stated, of President Wilson and Secretary of War Garrison, the government will provide special military training for camps of business men and others who care to devote a month to the purpose, some 1,000 Wall Street bankers, lawyers and brokers being expected to form the first such camp at Plattsburg Barracks, New York, under regular army officers this August. This camp has been organized as a result of a call sent out to 15,000 men by an intercollegiate committee which had its inception at a meeting of the Harvard Club. Camps are also in prospect for several other states. The men will be subjected to rigid military discipline, will use strictly military camp equipment, and will be instructed in the use of arms and in tactics. Certificates will be issued to those who see it through, and such men will be eligible for appointment as second lieutenants in a volunteer army in times of national crisis.

A PERPETUAL REMINDER OF AMERICAN SYMPATHY. Good crops of wheat and rye are being grown in Belgium from seed provided by the American Commission; and by arrangements with the German authorities the crop are reserved for the civilian Belgian population. Similar arrangements may also be made respecting the potato crop, and the outlook is favorable for resumption on a wide scale of agricultural industries by the peasants.

NEW YORK CITY'S TRIFLE OF A LOAN. Bankers had to turn aside from billion dollar war loans June 29 long enough to glance over the specifications of a new municipal bond issue of $71,000,000 at 1½ per cent., and send in their bids with as little show as possible of exasperation over the interruption. The "House of Morgan" failed to get its interest up enough to secure any of the issue, the largest allotment falling to Kuhn, Loeb & Co. A $46,000,000 issue of fifty-year bonds to provide for revenue-producing improvements, and a $25,000,000 issue of fifteen-year bonds for other improvements, were subscribed for three times over, but by a much smaller number of bidders than is usual. The total premium for the bonds amounts to $1,903,309, and they will pay the investors a profit of approximately $118,000,000.

COMBINING AGAINST PROHIBITION. At their convention in Utica, N. Y., the State Liquor Dealers considered plans for combining all allied interests in a crushing assault upon the "ignorant, prejudiced and hypocritical" prohibition movement, and were assured by John J. Hanley of the American Federation of Labor that that organization would work with them. Incidentally ex-Secretary of State Bryan was bitterly attacked for his part in the prohibition cause. The United States Brewers' Association announces a national committee representing all liquor interests, to devise ways and means for assisting the police in regulating saloons, and to advocate various ethical regulations, the first among them being the elimination of objectionable practices; but it is to be feared the committee will not agree with temperance people that the most objectionable practice of all is the sale of intoxicating drinks.

PREFERS THE LAURELS OF PEACE. It is stated that Orville Wright, because of religious scruples against war, is wholly unlikely to lend a favorable ear to the suggestion made in an English newspaper that he be invited by the British Government to assume the direction of its great air fleet.

GIVES AWAY A WHOLE PROCESSION OF AUTOMOBILES. Saturday, June 26, on Riverside Drive, New York, the Rice Leaders of the World Association, an organization composed of about forty manufacturing concerns, representing as many industries, presented 42 Willys-Overland automobiles to that number of salesmen at the head of their profession for efficiency shown in a year's competition, and 180 Elgin gold watches specially designed to salesmen next in rank. With their winners in command, the long line of automobiles paraded through parts of the city. The unique event was followed by a dinner attended by the heads of many of the largest companies in the United States.

IN FOR LIFE. For the first time in our history the question has arisen, may army and navy officers resign at discretion? A number of ordnance officers have offered their resignations in order to accept positions with private munitions concerns, and the stampede threatened to become so serious the secretary of war sought the attorney general's advice as to the right of officers to demand that their resignations be accepted. The decision is that acceptance of such resignations rests solely with the President, who may refuse if he wish. He has since refused twenty requests for retirement. Manufacturers are reported to be offering fabulous sums for the services of army ordnance men.

PIONEER DYNAMITER DEAD. "O'Donovan Rossa"—Jeremiah O'Donovan—Irish revolutionist, introducer of dynamite and assassination into Ireland's home rule campaign, for twenty years exiled from the British dominions, for all his life England's implacable foe, though pardoned by Queen Victoria, died in St. Vincent's Hospital on Staten Island, June 29, aged 83. While serving sentence of penal servitude for life (afterward remitted), Rossa was elected to Parliament from the County of Tipperary. He was a "patriot" but no saint.

THE TRUER PREPAREDNESS. The National Security League requested the New York clergy to stimulate public approval of the League's campaign for increased armaments, etc., by preaching on the duty of preparedness July 4, and the American League to Limit Armaments thereupon sent the clergy an open letter, signed by eminent ministers, suggesting that "amid the many voices calling us to preparation, the churches may concentrate their voices on spiritual preparedness. "Shall we not call upon our hearers in this crisis of the world's history," says the letter, "to see to it that the unconquerable idealism of America shall not be dulled by fear or greed or cowardice, that the daring of our forefathers who were willing to try a new experiment in government shall be matched by their sons who dare to attempt an international government by law, ... in our effort to express our love of country, we make cl... we mean no hatred of other countries? The churches ... York stand for peace, not because of the suffering of ... their fear of bodily pain, but because of the moral and ... degeneracy which characterize it. To be soldiers of th... demands a spiritual exaltation which does not hesitate ... sonal sacrifice of ease or comfort or of life itself."

PROBABLY WON'T LET THE BOYS AND GIRLS ... ON THIS. A movement is taking substantial form to c... the school summer vacation, educators and others argui... statistics that juvenile delinquency is largely traceable ... long period of idleness thrust upon the children at thi... of the year. Careful investigation has shown that ... congestion in cities, immigration, are less of evils to e... than this extended relaxation. Miss Jane Addams ... Lindsey, ex-President Taft, Ernest K. Coulter, founde... Big Brother movement, and other men and women who ... interests of the child and of the nation at heart, are i... with the new movement.

HUERTA IS JAILED. Acting on new evidence ... charges of conspiracy to violate the neutrality of the ... States, General Huerta was arrested at El Paso July ... placed in a cell, pe... hearing of his case ... 12. He still asserts ... nocence, and enterta... respect for the so-cal... dom of this country. ... Orozco, who was ... with Huerta in the ... stance when both ... leased under bo... escaped to Mexico. ... velopments of a new ... tionary character ... expected. Grave ... from Mexico City, w... order reigns and ... threatens the popu... have alarmed offi... Washington. Commu... with the Mexican c... very uncertain. A ... possession of the ci... imminent.

ACHIEVEMEN... THE NEGRO. A ... exposition is being ... Richmond, Va., fro... to 25, under the au... the Negro Historical and Industrial Association, to c... crate the achievements of the race during fifty years ... dom. Congress appropriated $55,000 to assist the en... The President has issued a proclamation urging the ... support the exposition in every way.

TRIED AND ACQUITTED ON THE WRONG C... The unspeakable advertisement of the Cleveland (Ohi... matic Machine Company, which appeared in the ... Machinist and was reproduced with scathing comment ... Christian Herald of June 2 (horrible in its descriptio... poisoned shells which could be manufactured on its ... one dollar per day) has brought both the Cleveland com... and the trade paper into much unenviable notice. The ... Department of Commerce investigated the matter, and ... clared the Cleveland Automatic Machine Company gu... violating our neutrality laws or the laws of humanity, a... that similar advertisements will not be published in futu... crime against humanity committed by the advertiser ... magazine named, consisted in trying to induce concern ... the lathes by representing the shells they would turn o... dollar a day per machine) as certain to deal out ine... death in the most agonizing form to men in the trenc... "cannot be reached by medical skill in time to save the ...

"HONEY SHUCK'S" PROUDEST DAY. It was a g... for Missouri and an especially memorable one for ... Green and the quiet little town of "Honey Shuck" near ... on June 30, at 4 o'clock in the afternoon, some five ... guests stood under the big honey locust trees which surr... old homestead, to witness the wedding of Speaker ... Clark's daughter, Genevieve, to James M. Thomson ... Orleans. There were present celebrities from many sta... the state of Missouri was bidden, and responded in su... bers as to make the event a record-breaker. It was a w... Arcadia. Never had Pike County set its eyes on such ... of gifts as those that were sent to the happy pair. F... House of Representatives there came presents that ... chests of silver, rich table services, and a 250-diamond ... resplendent in its silver case. The President's gift was ... Dutch silver compotes, goblet-shaped with ring han... graved with American eagles and the bride's monogran... dreds of other gifts of gold and silver and crystal were ... the table, the whole representing a fortune. Eight ... honor, gowned as Dresden shepherdesses, added to ... turesqueness of the scene. Old-fashioned hospitality ... the wedding supper, one feature of which was a mou... cakes baked by the women of Bowling Green and other ...

CHINESE UNRECONCILED TO JAPAN'S TR... Boycotts of Japanese goods on a wide scale have fol... China upon the heels of the surrender to Japan's dema... many patriotic societies have been formed to oppose ... order of things. In consequence, the Japanese mi... China has intimated to that government that popular s... in Japan may force the latter government to strong mea...

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

THE WAR IN EUROPE *

BY ANTHONY ARNOUX

European journalist of many years' standing, military critic; staff writer of the Paris Press, Matin and Le Temps; contributor to Independance Belge

THE campaign in the East is the only one of the four campaigns now being waged in Europe which has not become a practical deadlock, and this is the only one in which military movements on a large scale, as regards the extent of country covered, are now possible; in addition, it is the only one in which the movements that occur are not, to some degree at least, obscured by flatly contradictory bulletins.

In Galicia, the Austro-German advance continued in the week closing June 30, the Russians having succeeded in stemming the tide of Teutonic success for only a few hours.

In southeastern Galicia, in the region of the Dniester, directly south of Lemberg where the Russian defense the previous week was most successful, the Austro-Germans finally succeeded in crossing the Dniester and occupying the hills to the north of that river between Chodorow and Jukaszowce, driving the Russians from their positions. This movement united the two German armies, the one moving north from south of the river and the other eastwardly from Chodorow. The retreating Russians then fell back to the eastward to the banks of the Guila Lipa which river runs almost due north from Halicz, where it flows into the Dniester. This town of Halicz has been successfully defended by the Russians against several attacks from the south during the present German advance, and was the point at which the Austrian movement from the south of last February and March broke down, the topography of the surrounding country greatly favoring its defenders.

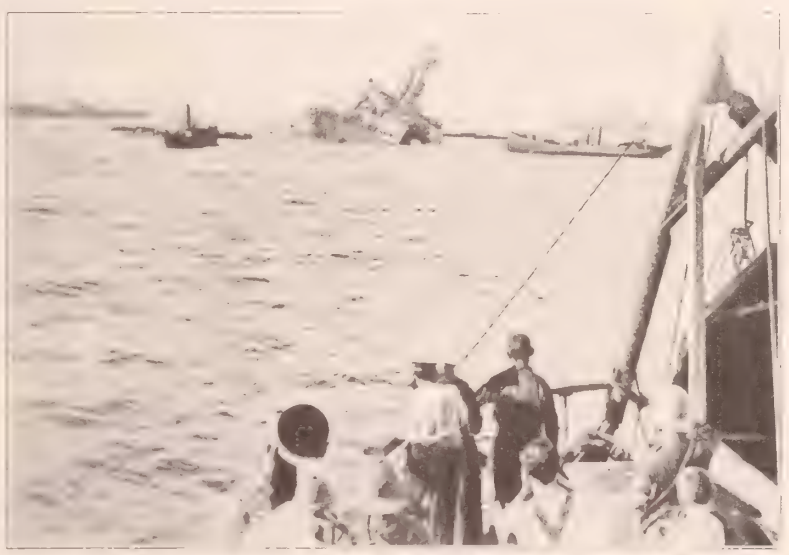
However, after the occupation of the hills north of the Dniester to the west, and the union of the Russo-Germans above described, this united army advanced to the eastward and, attacking the new Russian positions on the Guila Lipa, not only drove them completely therefrom and took the towns of Kohyn, Barstyn and Halicz by storm, but continuing their advance, forced the Russians backward to the line of the Zlota Lipa, another north and south running tributary of the Dniester, some fifteen miles to the eastward. On this naturally strong line of defense it is possible the Russians may be able to make a temporary stand. By the capture of Halicz the Russians lost control of another line of railway, and further, the Austro-Germans were enabled to form a junction with their army which has been operating to the north of Czernowitz along the south bank of the Dniester in extreme south-eastern Galicia from Maryampol through Zaleszcyki to Chotin in the Russian province of Bessarabia.

Further north in Galicia, the conquerors of Lemberg have advanced well to the eastward of that city and have attained the line of the river Bug, from Kamionka to the north as far as Busk in the south. A Russian attempt to stand at Kamionka gave rise to severe fighting, in which the Russians were severely punished and hurled in the direction of Ostojow.

It is apparently the purpose of the Austro-German army campaigning in this terrain, to proceed directly to the eastward through Brody, the last Galician town of any importance, and to threaten the Russian fortified towns of Dovno, Rovno and Lutsk, with the object of protecting the flank of the important German movement now taking place farther to the west, which will be presently spoken of. It is difficult to see how any serious opposition can now be offered by the Russians to the complete clearing of their forces from all of eastern Galicia, and to the invasion of the Russian territory adjoining the eastern frontier of that Austrian province. The German movement above alluded to as taking place further to the west, is extremely important in its possible consequences.

The Austro-Germans now have large forces in position on a line running from Opatow, Russian Poland, eastwardly to the junction of the Vistula and the San, and thence south-easterly along the latter river to Mlanow, where the Tanew falls into the San, the line following the south bank of the Tanew eastwardly and north of the Russian town of Tomograd to Narol, in extreme northern Galicia.

During the week there have been attempts to break through the center of the Russian positions on the north bank of the Narew, or to outflank them on the west by crossing the San, between Roswadow and Ulano, to the north of the point where the Tanew falls into the San. What measure of success these movements have attained is not necessary to go into, since in the last two days the Austro-Germans have advanced farther to the east north from Rawa-Ruska, crossed the border, taken the Russian town of Tomaszow and thus have outflanked the Russians on the north bank of the Narew, from the east, with the result that the whole Russian line opposing the Germans from Opatow to Tomaszow has begun to retreat. It is now not easy to see at what point they will make a stand and endeavor to prevent this Austro-German movement from reaching its objective, Lublin.



Photograph of the English battleship Majestic three minutes after being torpedoed Mar. 28 in the Dardanelles [illegible] more to disappear. The crew are [illegible] Page 15 picture

The taking of this city would carry with it the control of the railroad running from Warsaw to Kieff, and thus cut off all communication by a direct route between the Warsaw-Ivangorod line with South Russia, greatly weakening the defensive power of that line; besides which, the possession of Lublin by the Germans would enable these latter to launch an attack up the east bank of the Vistula, on the rear of Ivangorod, and Warsaw, which would probably be combined with a frontal attack from the positions now held by the Austro-Germans in Central Poland, as well as an attack on Warsaw from the north through Prasnycz.

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A RUSSIAN PITFALL FOR GERMAN FEET

For these reasons, and in view of the paramount importance to the Russians of preventing the capture of Lublin, we may expect them to make the most desperate efforts to break up this movement. If they do not, the odds are decidedly that the fall of Lublin will eventually mean that of Warsaw and Ivangorod as well.

That Russia recognizes the extreme seriousness of her situation is evidenced by the sudden convocation of the Duma, the change in the ministry of war, the journey of the Emperor to the front, and the commandeering of all plants manufacturing munitions of war, etc.

The secret of what is going on in the Dardanelles campaign still remains unsolved. During the entire week, not one word of positive news has reached us, and but two or three vague reports of undefined progress. The truth probably is that the deadlock here is even more absolute than the deadlock in the west, and that though the assailants are pouring out blood like water in the effort to break it, it remains unbroken. Even the London Times refers to the campaign in a late issue as one "concerning which the less said the better."

The Allied forces are credited with success about June 30 in a land movement resulting in some 6,000 Turkish losses in killed alone, and the capture of two lines of Turkish trenches east of Sagnir Dere.

In the Transcaucasian campaign, the indications point to the probability that the Turks are moving forward at Olti; this much the Russian bulletins admit, though giving no details.

During the week the Montenegrins invaded Albania and have, it is said, occupied Scutari. With the Serbians, Italians, Greeks and now the Montenegrins all attacking poor little Albania, truly her lot is not a happy one, and the great powers being otherwise occupied are unable to afford her the protection which they guaranteed.

Several small air raids have taken place, but none out of the ordinary.

On the western battle front there is little to chronicle. On the western end, between Arras and Ypres, the French offensive showed up very considerably, and we are now able to see that the gain made by the four or five weeks' battle along this front of some thirty miles, varies from about three miles as a maximum to from half to three-quarters of a mile as a minimum, while the cost of this gain has been very high. It seems improbable that there will be a resumption of hard fighting here in the near future. Further west, all was quiet. The city of Arras itself was bombarded by the Germans during the week, with the famous heavy guns, but no great damage seems to have resulted.

There was some fighting in the Argonne, near Bagatelle, and some to the north of Verdun. The French military critics think to see in these encounters evidence of a German intention in the immediate future to attempt a drive on the fortress of Verdun, from both the north and the west, which may or may not be so.

There has been some fighting in Africa in the German colonies, which terminated in favor of the Allies; the details of these successes, however, have not come to hand at this writing.

The Italian campaign against Austria moves very slowly, owing to the enormous difficulty of the ground to be traversed on the west and center, and on account of the strength of the Austrian defenses along the Isonzo river, northwest of Triest. This slowness has been increased during the week by heavy storms. On the Isonzo river, front siege operations have become necessary and this has hardly begun owing to the necessity for bringing up heavy artillery and the placing it into position. The Italian general staff states that there are about twenty forts on this front which it is necessary to reduce, before any further forward progress can be made.

There has been some discussion concerning sending troops to the Dardanelles, but an adverse decision has apparently been arrived at, though some of Italy's warships will be sent, perhaps are already on the way thither.

There is no conclusive news from Bulgaria or Rumania, nor even from Greece.

Additional late news from the scene of war will be found on page 719.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

The Cost of the War

THE secretary of the Imperial German Treasury is quoted as having said in April in the Reichstag that the cost of the war for all belligerents was $375,000,000 a week. This would mean that the cost up to that time had been $13,000,000,000 for the eight months, or in excess of $15,000,000,000 to date. These figures are applied to the actual cost of war materials, soldiers' pay, transportation costs, foodstuffs, etc. Of course the actual cost of the war will never be known, because wastage and human misery and the colossal loss of life can not be accurately computed in the scale of money value.

But the London Economist goes so far as to predicate the war's cost through processes of estimates which embrace not only actual war expenditures but all the known collateral costs, including the economic value placed upon the lives of the soldiers lost in battle. The awful total is placed at $45,740,000,000. These figures were published about two months ago.

When will this frightful wastage stop? Where is it going to lead? Is it going to bankrupt the world? As the days go on, the cost increases. In April the cost was estimated at $375,000,000 a week. It is now estimated by Mr. Reginald McKenna, chancellor of the exchequer of Great Britain, that the present cost of hostilities to the United Kingdom alone amounts to more than $15,000,000 every twenty-four hours. It is believed the cost of the war to Germany is as much as this, and, with the mounting costs to France and Russia added, will amount to more than $395,000,000 a week. This would probably mark the highest rate per week the cost will reach. It should probably rather decrease from now on, even if more European nations should be brought into the fray. But at the rate the war is costing at the present time, another year of conflict would mean a money cost of $16,380,000,000, which, added to the cost up to date, would mean a total cost of $31,000,000,000. This is many times more than all the gold in the world. It is more than ten times our own national debt, and about one-fifth the assessed valuation of all the property in the United States. The war has already cost, it is believed, more than all the other wars of history put together.

The recent authorization by the British Parliament of a loan of $5,000,000,000 and the statement of the chancellor of the exchequer that probably another $5,000,000,000 loan will have to be arranged before another year, and the recent $50,000,000 loan floated in this country by France, confront us with the query: How much have the belligerent nations borrowed so far since the war started? Germany has borrowed since September approximately $3,500,000,000; Great Britain, $2,500,000,000; France, $1,800,000,000; Russia, $1,065,000,000, and the neutral countries, which have been forced to raise money to protect their frontiers, have uttered loans amounting to $430,000,000, a total of $7,345,000,000. This does not include the recently authorized loans of Great Britain and France referred to above.

There is every probability that if this war lasts another twelvemonth, the belligerent nations will find it necessary to borrow many billions more. Where is the money coming from?

The Humorists and the Socialists

PROBABLY neither of the two groups mentioned in this heading would be complimented by being associated with the other, but when it comes to the big war, they belong together—both working for peace. It came to be recognized long ago that the jester often spoke the profoundest wisdom; and history also records the fact that the radical, enthusiastic reformers of one age often became the practical guides of the next.

When the great war is over, those who look back over the records of the struggle, the daily files of that time of blood, will observe the cartoons, the jests, the satires of the humorists, and the impassioned pleadings of the Socialists for peace, and say: "Both were right. Why did not kings and parliaments and peoples heed them?"

Walt Mason, incomparable rhymester, had this to say the other night:

Still Europe goes on killing her sons with Bedlam mirth, as though a bogus shilling were all the lads are worth; her red repast she munches, her brave young men she crunches, as though they grew in bunches from out a frosted earth. Old Death, the grisly reaper, is king beyond the seas; he says: "Young men are cheaper than things that grow on trees; know all men by these presents, boys cheaper are than pheasants, and in the blood of peasants I'm walking to my knees." Does any one remember why nations went to war last August or September—what are they fighting for? A ten-cent duke was smitten, and all the kings, flea-bitten, reared up and yelled: "'Tis written that blood must flow, be gor!"

Goldberg had drawn the night before a hugely ridiculous number of his series, "Father was Right," showing a young man going off to war though his father said: "But, Julius, I served in the campaign of 1859 and I'm still wondering what the war was all about"; showing Julius again digging in the trenches with cannon balls raining on his head, and at last a crippled beggar, bearing the decoration of the wooden shoe, asking alms, and muttering: "Father was right."

The humorists will do more than all the other pacifists to keep America out of the war. They keep asking the question: "Why should we go in?" And to that question there is no sane answer.

As for the Socialists, their two brave manifestos in Germany, the last one officially passed by the censor, make what is the first really visible ray of hope in the black night of Europe's war. The German Socialists have been bitterly assailed by their comrades in neutral countries for voting the war credits last summer. They said then they did so in the belief that the integrity of the German nation was threatened. Since now, in their opinion, that integrity is no longer in serious jeopardy, they voice their earnest plea for peace, demanding that there be no annexation of foreign territory and calling upon their comrades of the other belligerents to join them in the demands to bring the war to an end.

Peace is reasonable. War is folly. May America preserve her reason and Europe speedily regain hers!

A Paean of the Press

ONE of the many interesting addresses at the recent convention of the Associated Advertising Clubs of the World in Chicago was this glowing eulogium of the daily press:

I Am the Newspaper

Born of the deep, daily need of a nation—I am the Voice of Now—the *incarnate spirit* of the Times. Monarch of things that Are.

My "cold type" burns with the fire-blood of *human action*. I am fed by arteries of wire that *girdle the earth*. I drink from the cup of every living joy and sorrow. I sleep not—rest not. I know not night, nor day, nor season. I know no death, yet I am *born again* with every morn—with every noon—with every twilight. I leap into fresh being with every *new world's event*.

Those who created me cease to be—the brains and heart's-blood that nourish me go the way of human dissolution. Yet I live on—and on.

I am Majestic in my Strength. Sublime in my Power. Terrible in my Potentialities—yet as *democratic* as the ragged boy who sells me for a penny.

I am the consort of kings—the partner of capital—the brother of toil. The inspiration of the hopeless—the right arm of the needy—the champion of the oppressed—the conscience of the criminal. I am the *epitome* of the world's Comedy and Tragedy.

My *Responsibility is Infinite*. I speak and the world stops to listen. I say the word and battle flames the horizon. I counsel peace and the war-lords obey. I am greater than any individual—more powerful than any group. I am the dynamic force of *Public Opinion*. Rightly directed, I am a Creator of Confidence. A builder of happiness in living. I am the Backbone of Commerce. The Trail-Blazer of Prosperity. I am the teacher of Patriotism.

I am the *hands of the clock of Time*—the *clarion voice of Civilization*.

I am the Newspaper.

This is the pæan of the ideal daily—the newspaper as it should be. It smacks of the vivid style of Kernan of the Okolona States, who introduced the "paragraphic punch" in American journalism. It has also a strong reminiscent flavor of Senator Ingalls' famous panegyric on "Opportunity," with the difference, however, that while the average reader, swept along with the torrent of Ingalls' eloquence, yields approval to every utterance, he who reads Mr. Finn's brilliant production feels that, though it is admirable in a literary sense, it is far from being in accordance with the reality. Between the ideal and the actual newspaper there is a wide chasm. The latter is today a thing of many limitations. Even if not partisan and bound to the chariot wheels of a political faction, it usually has many interests to serve of a character that make complete freedom of action and utterance an impossibility.

Every one who knows anything of the subject smile at the enthusiasm which ascribes such tremendous potentialities to the press as the C eulogist enumerates. How often do the boodlers, the money magnates, the greedy co tions, the political wirepullers, the exploiters defenseless classes, the advocates of unjust l tion, find their ablest champions and apolog the daily press! Is there a single scheme great magnitude for exploiting the public whi failed to command its support? And today find the press presenting the real views of the or the views of an interested minority, in the crisis through which the nation is passing? H there are bright and shining exceptions—fearless journals that still cling loyally to t time tradition which holds that the press palladium of a nation's liberty." To these w der all honor! May their number increase an influence and prosperity grow with the p years.

The Sting of Death

IT SOMETIMES happens that one grows ture life without having been called u face the loss by death of any member home circle. When such an experience at last and he must stand beside the dead f one whom he has loved, the grief and dism bewilderment, so terribly new, are likely to whelm him. Notwithstanding Christian fai Christian training he may be swept, for min hours or days, completely off his feet. The mental and nervous shock, the utterly new sations are so intense that clear thinking and praying are difficult. He is conscious only agonizing longing to see the dear eyes open a hear again a word from the closed lips, to f tender touch of the loved hand upon his bro finds himself speaking to the strange, still f if the ears must hear and the lips must answe as he realizes that they cannot, he comes face with a hopeless despair.

Then reason and faith assert themselves sees how absurd it is to consider that this sile marks indeed the end of the life he has lov this the end of that pure character, that spirit? Is this the end of all the loves and gifts and all the attainments of the life that to have stopped? Is this what has indeed ha to his friend—that all these things have com end, here in this cold, silent, unresponsive clay?

All his reason and all his faith rise up to "No." This is not the end. This cannot be t The friend he knew is his friend still. The acter has been untouched by death, the gift been only enlarged and given wider opportu the loves of that life have but been intensifie spirit has been set free—and may be even him than before. There comes a new sense companionship, a new sort of communion. He address the dead ears nor expect a messag the dead lips. With the new sense of com ship, with the new vision of his friend's new it would be unkind to wish the spirit back narrow prison house, beautiful though it ma been. His friend still has power to understa love, and listen, and—perhaps—to speak.

Then the pages of the old Book are floode new light and the truths of the old faith gath life and power. "She is not dead, but sle "He that liveth and believeth in me shall nev "Verily, verily, I say unto you, if a man k sayings he shall never see death." "Neithe nor life shall be able to separate us from the God, which is in Christ Jesus our Lord." " is swallowed up in victory." "O death, w thy sting? O grave, where is thy vic "Thanks be unto God, who giveth us the through our Lord Jesus Christ."

The close of the wonderful fifteenth cha First Corinthians in which Paul meets an quishes the taunts of death has precisely th and fitting note—Back to work. After such perience the rest of life must not be spent in ing. The look is forward, not back. Other know of the Gospel's power; others must be life must be made glad and sound for man death made powerless. So Paul writes at th of his resurrection chapter: "Therefore, my brethren, be ye steadfast, unmovable, abounding in the work of the Lord, forasm ye know that your labor is not in vain in the

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Doll Has Double Face

A PATENT has recently been granted for a new toy for girls. It is a doll, or rather two dolls in one. The head has two faces opposite to each other, and entirely different feature and expression. What a picture of life that double-faced doll! The woman who insists the servant to say to the visitor she is not at home when she is, or who says to the one calling on her: "I am so glad to see you," when she can scarcely tolerate her for a minute; the man who has honeyed words and fulsome flattery for another man to his face, and expressions of ridicule and contempt the moment the back is turned; the man with the pious look when he has on his "Sunday-go-to-meeting clothes," but the features of the sly fox when he has on his everyday working suit—all these have their illustration in the new doll with a double face. Fortunately, there are many men and women who have one face, the expression of all that is true, beautiful, good, and heliae. The double-faced people whom the doll typified are thus addressed: *"Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."* (*James 4: 8.*)

Ellen Wilson Memorial Fund

A MOVEMENT which is of much interest to the women of the whole country and especially of the South is the Ellen Wilson Memorial Fund for the Christian Education of Mountain Youth. No more beautiful memorial could have been devised, since the education of the young people of the mountain districts of the South was very near the heart of Mrs. Wilson. When Mrs. J. J. Hughes of Rome, Georgia, first laid the memorial plan before Miss Margaret Wilson, President Wilson wrote a letter of grateful appreciation, from which the following extracts are taken: "We have had a little family conference, and I want to say for my daughter as well as for myself how deeply we appreciate the action of the Conference you held at Montreal, and how glad I am to make the suggestion you asked for. My own judgment would be that it would be best to raise a fund which would be an endowment, the interest of which should be used to pay the way through school of mountain boys and girls—because I know what is what Mrs. Wilson would have done if she had had the means and opportunity. She was paying for the education of several herself, from year to year. It might be called the Ellen Wilson Fund for the Christian Education of Mountain Youths. I cannot tell how much I am touched by this action of the women concerned. It gives me a certain kind of joy." The memory of Mrs. Wilson's beautiful character, life and benevolent service will rise like a cloud of fragrant incense over the whole nation. In this memorial to Mrs. Wilson and other tributes there is illustrated the fact that *"the memory of the just is blessed."* (*Prov. 10: 7.*)

Joseffy, Famous Pianist, Dead

RAFAEL JOSEFFY, the celebrated piano virtuoso, who had of late years retired from the concert stage and devoted himself to teaching and to music, died suddenly at his home in New York City, June 25. The pianist was born in Hungary in 1852. When quite young he studied under Jaell in Budapest, and entered the Leipzig Conservatorium, being under E. F. Wenzel and Moscheles. In 1868 he went to Berlin, where he studied with Rausig. Later he was a pupil of Liszt, with whom he spent the summers of 1870 and 1871 in Weimar. In 1872 he made his first public appearance in Berlin, and then gave concerts in the musical centers of Europe, attracting the notice and commanding the enthusiastic favor of the public and the best musical critics. Joseffy came to the United States in 1879 and has made his home here since. He instantly took his place in his appearances in orchestra and otherwise in the great cities of the country as one of the foremost musicians of his time, which position he has held for more than a generation. He produced some notable original compositions. How much joy and benefit he has given the world! Instrumental as well as vocal music was employed in the tabernacle and temple services from the very beginning. In repairing the temple, men of unusual musical ability were appointed to organize that department of the service. They are thus referred to: *"And other of the Levites, all that had skill of instruments of music."* (*II Chron. 34: 12.*)

No Time to Be Sick

FREDERICK BIRKMER, a street sweeper in New Rochelle, N. Y. was at his task in front of the home of Supreme Court Justice Martin J. Keogh. He backed into the path of a motorcycle, which struck him and fractured his skull. They worked over him for twenty minutes and restored him to consciousness. As they were about to lift him into the ambulance to take him to the hospital, he broke away from them, and seizing his broken broom, he said: "I haven't time to be sick." When his wound was dressed at the hospital, he started to leave, saying: "I must go back to work. I can't afford to miss a day." It is one of the tragedies of our modern industrial life, that so many persons have only one day's wages between them and want. As men get wiser and more just, there will be a better adjustment of our industrial inequalities, so that men can take a day off for rest now and then, and a day to be sick, if affliction should come. There are also personal human limitations of one kind or another, reducing the earning power, which benevolence must take into account. The hard struggle was on in Christ's day, and there were many poor, and he told us plainly how to treat them. Let the words of the prophet be truthfully spoken of society and the individual in imitation of Jehovah: *Thou hast been a strength to the poor, a strength to the needy in his distress."* (*Isa. 25: 4.*)

ONLY WOMAN MAIL CARRIER

ADA PEARCE of Markham, Kent, is said to be the only woman mail carrier in the United States. Her round is fifty miles a day, and she is healthy and happy. She advises other women to try that kind of outdoor service as an aid to health and beauty. Women can now be found in nearly all the professions, but success gets cautious of late. Time and experience will adjust women's adaptation to these vocations; but the one sphere which is the richest, and in which she can reign supreme, is the home, where she is a queen, with a beauty and power above that of earthly potentates. Next to the envied and most happy is that woman who is called to the highest earthly eminence and usefulness—that of Christian wifehood and motherhood—and who loyally obeys that call. She answers the description of the wife in *"Many daughters have done virtuously, but thou excellest them all."* (*Prov. 31: 29.*)

Philippine School Children at Play

THE Philippine Islands are a group in the South Pacific, numbering over 3,000, great and small, 1,000 miles long and 600 miles wide at the broadest place. About 340 of the islands only are inhabited, the population aggregating nine or ten millions of people, ranging all the way from civilized to half-civilized and barbarous. There has been a wise and successful administration of the government under the United States' rule in the executive, judicial and legislative departments. Nowhere has the progress, which has been in every department, been more strongly marked than in the system of popular education. The greatest ignorance and illiteracy prevailed under Spanish rule. The Philippine Commission in 1901 provided a course of instruction for eleven years—four primary, three intermediate, and four secondary. In 1911 there were 4,295 primary, 198 intermediate, and 38 secondary schools. Of the total enrolment of 451,938 children, 277,675 were boys and 174,263 were girls. It is estimated that 2,000,000 children of school age are in the islands. The United States flag means popular education, material, mental and moral progress. The carnival of the school children is a picture of happy childhood, basking in the light of truth, and a picture of an instrument necessary to prepare for an enlightened and thrifty citizenship, and for whatever national destiny Providence may have in store for the people of the Philippines. What Solomon said with reference to the value of wisdom to the individual can be here justly used with reference to our Oriental colony: *"Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her."* (*Prov. 4: 8.*)

Joys for Life's Holiday

NOT the Griefs remain always:
'Tis the Joys abiding stay!
Though the sorrows weep awhile,
Soon the raptures come and smile,
And beyond the hour of tears
Lives the sweetness of the years;
Ah, the Joys abiding stay
For Life's wondrous holiday!

Though the gnats and flies rehearse
Evils for the care and curse,
Ere the ending of the day
All their pygmies pass away;
But the good for ages long
Fills the brave heart with a song,
And the joys abiding stay
For Life's wondrous holiday!

These shall pass: the taunts and tears
With the shallows of the years.
But the raptures side by side
Travel with us and abide.
Love's deep vaults can hardly hold
Treasures of its garnered gold,
And the joys that come shall stay
For Life's wondrous holiday!

These stanzas by Freeman E. Miller in the Oklahomian should be an inspiration in a world darkened by sin and sorrow. The cold, harsh, unjust treatment of men, unfortunate and unhappy environments, the heated competitions in the world of business; limitations of health and faculty and other things bring disappointments and make life to many a dreary drudgery rather than a joyous holiday. There is a cure for the blues; there is no reason for despair. Every soul may be irradiated by heavenly light and thrilled by divine rapture. However rough may be the road, or black the night, or fierce the storm, or insuperable the barrier, Christ's love will make of it all one abiding, joyous holiday. He said: *"These things have I spoken unto you, that my joy might remain in you, that your joy might be full."* (*John 15: 11.*)

Lord Roberts and Family Prayer

AT THE session of the House of Lords in memory of Lord Roberts' life and service to his country the most significant tribute was from the pen of Lord Roberts himself, an extract from a personal letter he had written which was read by Lord Curzon. This is the extract: "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together as nothing else can. It insures servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted to say themselves. Since the war began we usually read a prayer, and when anything important has occurred, I tell those present about it. Attendance is optional, but as a rule all come regularly on hearing the bell ring." What example of the observance of family prayer! He illustrated this Scripture: *"But as for me and my house, we will serve the Lord."* (*Joshua 24: 15.*)

THE SHAME OF OUR NATION

SHRAPNEL MADE IN U. S. A.

Cont. from page 711

be done most efficiently. Of course, the Krupps are the most efficient.

Now when Frederick Alfred Krupp, who made the wonderful success of the house, died, Arms and Explosives, a paper of the trade in England, commented on "the unscrupulous class of politicians who have been so hostile in their attitude to the man who had done so much for Germany." You see, armament manufacturers are international. They are the greatest internationalists in the world. They look after their own kind, disregarding nationalism; hence the defense of Krupp in the English publication of the armament trade. Again, the occasion of the death of Lord Armstrong called forth a tirade against the government on the part of the armament publications of Great Britain. They described the English Government's treatment of Lord Armstrong as shabby. Ostensibly the government wasn't buying enough from Armstrong. *It had actually patronized Krupp.* This, in itself, is a commentary on the European situation. British colonies with field artillery and the British admiralty with armor plates supplied by Krupp of Germany! But countries other than England have patronized the English manufacturer, Armstrong. His factories at Elswick were, by 1901, not only able to turn out guns but warships. He had a huge plant on the river Tyne. He had an alliance with an Italian manufacturer that required a plant seven miles from Naples under the name of the Armstrong Pozzuoli Works. The main shop is about the largest in the world. It is divided into eight bays, and is served with sixteen traveling cranes. And when somebody points at the Krupp works, look also at the activities of this English house. And look farther, too.

Things were pretty good in the armament business—but not good enough. Monsieur Schneider in France was making money. He might have made more money, at the time of the Fashoda crisis, but that did not develop into war because secret tests showed that his guns were as yet powerless against the eleven-inch plate with which the British warships were armored. So Schneider had the hurry-up job of turning out bigger guns for the French Government. All the armament firms were seeking inventors—inventors of more terrible devices of warfare. Business was being pushed hard. Campaigns were under way. Then came the new slogan, "Preserve the peace by being prepared." Of course that is nonsense. Preparedness did not prevent the European war any more than it brought it on. Today the United States is living in a world of armed camps utterly unprepared—but that is another story.

There was keen competition early in the twentieth century between the armament manufacturers. It is significant, though, that they were all in flourishing financial condition. There was no price cutting.

The International Ring

IN 1901 Krupp's was getting the Germania shipyard in shape for the big contract on the new German navy. Armstrong was busy with British battleships. The Vickers plant was kicking to the coal dealers that the price of fuel was too high. Still they had made enough guns and ammunition to declare a 20 per cent. dividend. Moreover, they had secured the European rights on the Holland submarine. John Brown had made more than a million dollars in the preceding year. In fact, everybody was doing very well. Of course, when big business men are making money, they want to make more: to do it, they must eliminate competition. Wherefore, on July 16, 1901, there came forth an organization known as the Harvey United Steel Company. This was formerly the Harvey Steel Company of Great Britain. The new concern controlled the old Harvey Company, the Harvey Continental Steel Company and four other concerns operating under the Harvey patent. It also held licenses for the Krupp and Charpy armor plate processes. This was a trust in armament. *It was ready to supply any government.* If one member of the group could not manufacture a certain kind of desired plate, another could. No government would be obliged to go away without getting what it wanted. In the Harvey United States Steel Company were English, French, Italian, German and American firms. Now this group is the "international armament ring" and this is how it lined up: Great Britain: Vickers' Sons and Maxim; Albert Vickers held 2,690 shares in the H. U. S. Co., and was made managing director; William Beardmore & Co., Glasgow; Sir William Beardmore, represented on the board of H. U. S. Co.; Armstrong, Whitmore, represented by J. L. Falkner; Cammell, Laird & Co., represented by J. A. Clark; J. C. Brown & Co., the Coventry Ordnance Co., Thomas Firth & Co. These last three concerns held together 7,438 shares and were represented by C. E. Ellis. Other British firms allied in the Harvey United Steel Company were the Hadfield Foundry Co., the Projectile Co., Palmers' Shipbuilding and Iron Co., and the Fairfield Shipping Co. So much for England. Now let us see how the French manufacturers stood.

Schneider & Company, makers of the famous Creusot rifles and the present wonderfully efficient light artillery of the French army, held 9,862 shares and were represented by Edouard Saladin. St. Chamond Steel Co., 2,000 shares represented by M. C. F. M. Hondaill; Chatillon-Commentry Co., 2,000 shares, represented by M. Leono Levy; La Cie. des Forges et Aciéries de la Marine et d'Homecourt, 150 shares.

As to Italy: Vikers Terni; Armstrong Pozzuoli; Ansaldo-Armstrong, represented by Raffaele Bettini, holding 8,000 shares.

As to Germany: Frederick Krupp, 4,731 shares represented by Ludwig Klupfel; the Dillingen Co., 2,731 shares represented by Fritz Saeftel.

The United States: The Bethlehem Steel Co., 4,301 shares, representative unknown; the Bethlehem Steel Co. represented other American firms in the international armament ring.

Shortly after its organization, an Englishman named Newbold published a pamphlet on the Harvey United Steel Co. He wrote: "It drew royalties from the entire world, or, at any rate, from that part of it which was sufficiently civilized to construct armor-plated slaughter machines. This organization provided a common meeting ground for the world's armament firms, where their representatives might meet and discuss the international weather forecasts. Many a brooding war storm must they have located before they separated in hot haste to arm their respective clients for the fray. Here, when trade was bad, they could, if they chose, meet and consider how they might help each other to storm the stony hearts of obdurate governments, and scare friendly nations with spectral gunmounting plans—gunmountings having to be heavily armored. Fifty more guns in our fleet, shall we say, would mean orders for more and thicker armor from Krupp's rolling mills."

The Ring and the Clergy

IN HIS excellent work on "The Scandal of Modern Civilization," the English writer, H. Robertson Murray, draws a striking picture of hypocrisy. Certain Christian clergymen appear to think, he states, that it is not at variance with their teachings to make money out of a proposition that encourages the various nations to hate each other. Among the shareholders of the English Armament Company are the Bishops of Chester, Newcastle, Adelaide, Hexham, Newport, and Dean Inge of St. Paul. Lord Kinnard, president of the Young Men's Christian Association, is a stockholder in Vickers. In the same connection we have Andrew Carnegie and the United States Steel. Mr. Carnegie is an apostle of peace. He built the Peace Temple in The Hague—which is a scene of peace now for the first time. It used to be the center for a lot of senseless wrangling in the name of peace.

Mr. Carnegie made his money from United States Steel. That is another humane institution. United States Steel is noted among other things for the fact that because of inadequately protected machinery it let its workmen be slaughtered until it was compelled to protect them. United States Steel makes tons of armor plate. Mr. Carnagie gets his income from the United States Steel. This seems a trifle incongruous when one considers that Peace Temple. It must also be recalled that Carnegie tried to saddle United States Steel on the rulers of this country.

At the time of Federal prosecution of trusts, Carnegie came out and offered to pension Presidents of the United States. Upon leaving office they were to be paid a big annual income by Carnegie. There was only one stipulation. The income was to come from bonds on the United States Steel Company. There was only one inference: a man who was going to get a big income from the United States Steel would, as President, permit nothing to injure the properties of United States Steel. One of our statesmen characterized Mr. Carnegie's offer as "insulting."

That was a typical case of the skill with which armament people work. Their power is far-reaching.

A few years ago, when Carranza organized his revolt against Huerta, President Wilson issued a strict embargo on arms and ammunition. We were going to be humanitarian, we were not going to permit American manufacturers to send arms over the border so that Mexicans could kill each other. The United States troops guarding the frontier received orders to enforce this embargo strictly. In a week all gun running into Mexico stopped. I know one of the officers on duty along the American side of the Rio Grande.

"We had the whole thing closed up tight," he said; "one or two attempts to get ammunition through were made and then they gave it up. Not a rifle or cartridge was going into Mexico. And then came unofficial orders. They came through Washington, and of course, from the War Department. We were to shut the other eye. We were henceforth to pretend to stop the gun-running but really to let it go on."

We issue a proclamation preventing the exportation of arms and ammunition to Mexico. The army enforces it. In all the newspapers appear stories that cannot but breed an air of righteousness. But we are Pharisees although we don't know it. Huerta is getting arms elsewhere; then why shall Carranza be deprived? Unofficially the embargo is lifted; and finally, after a period of time, it is officially lifted. Still we have gone on record as a government, against supplying these poor benighted Mexicans with the weapons of death.

And the public accepted what the papers told it. That the government at Washington had played fast and loose with neutrality and with human lives was unperceived—then.

All the Christian influence in this country, all other sincere humanitarian influences, have fought the exportation of arms and ammunition to Europe. They have been fought back by the men who are making money out of killing men. This is not our war. The ammunition is not supplied by American manufacturers for patriotic motives. They are making capital out of Death. A group of men, infinitesimal to the population of this country, is placing us in an unenviable rôle before the world. Don't think that the French, the English the Russians or Italians, love us any more because we are giving them rifles and ammunition. They are merely using us, they know precisely why we are doing it. Unlike them we have no big national ideals at stake. We are simply puddling in an ocean of blood trying to pick some foreign money from the bottom.

Because of this condition, we have suffered diplomatically. We have lost the friendship of Germany and Austria. We have gained nothing diplomatically, nothing from England, France, Russia or from Italy. This exportation of arms and ammunition has brought us close to the brink of war. It caused the Lusitania incident. If there had been no amunition on board, the ship would not have been sunk.

Those sincere humanitarians in our country who have their eyes open, have been able to make some progress in their fight against the exportations of arms and ammunitions to Europe. The manufacturers have their eyes open to the situation. But they can gull public opinion through a subsidized press. And when this war is over, one wonders if they are going to try to gull the public once more.

Preparedness is one thing. We must be armed. We can be armed without using our arms. It is an insult to the spirit of the American people to declare otherwise. But are the manufacturers, the ammunition manufacturers who have invested huge sums of money in new machinery to produce arms and ammunition for Europe, are they going to be satisfied with supplying the United States with the reasonable armament of peace? When a man gets a lot of goods on his counter he likes to get rid of it. I know of no quicker way of getting rid of ammunition than war. What about the firms in this country that since last August, have done millions of dollars' worth of business, who have made millions by killing men on European battle fields? When you get into the millions you get away from scruples. The temptation will be big. Who is going to take the goods off the counter?

THE WAR AND AMERICA

IT IS no longer possible to discuss the European war without reference to the effect which individual events may have upon the course of the United States. An issue that can involve us in the war has been raised, and has not yet been settled. In this tense period of waiting, while the people in general go about their daily affairs with little thought of the peril s about us, the leaders of public action are viewing affairs with serious eye the more so because of the clash of opinion as to the policy this nation should adopt. Unseen but powerful currents of influence are at work to compel our government to stand by a course of conduct which, to say the least, does not make for peace; while on the other hand the people themselves are being appealed to to exercise their sovereign right in the interest of a peaceable method of handling all questions arising between this country and the war-maddened rulers of Europe.

Recent Submarine Attacks

VERY recent encounters between German submarines and British merchantmen tend to stiffen Germany in her contention that she cannot abandon her submarine warfare in toto. On June 30 the State Department at Washington was notified that the American Leyland Line freight steamship Armenian had been torpedoed by a German submarine off the Cornwall coast, and had sunk with the loss of twenty or more Americans, members of the crew. Immediately there were fears that a new danger had been injected into the situation. It was positively stated that the ship was American owned, though carrying mules and cattle, which are contraband of war, to a British port; the boat was en route from Newport News to Avonmouth. She had a crew of 72 men and carried 96 mule tenders, of whom 87 were said to be American citizens, most of them negroes.

Later reports of the incident, however when received, disclosed that the Armenian had been chartered by the British admiralty for transportation of contraband and was therefore, in effect, a war vessel. The submarine which attacked her, the U-38, was one of the largest and most powerful in existence, and approached the Armenian on the surface, at the same time firing many shells after the fleeing steamer. As escape seemed impossible, a zig-zag course was adopted to prevent use of torpedoes. It developed into a running naval fight, in which the captain and nine of his men were killed and many wounded, and the boat was riddled. The captain's son took command and brought the ship safely into Queenstown harbor, British destroyers having appeared in response to the S. O. S. calls, the submarine abandoning the attack and sinking out of sight upon the arrival of help.

The crew of the Anglo-Californian included some fifty Americans, it is said, but the officials at Washington point out that apparently no American rights had been violated, the attack being in the same class with that on the Armenian.

The American Reply on the Frye Case

ON JUNE 29 the full text of the American note dated June 24 to the German government, replying to the latter's suggestion that the question of the amount of indemnity to be paid for the sinking of the William P. Frye be submitted to a German prize court, was made public.

The American government declines to submit this question to a German prize court. The basis of this refusal is that "the claim presented by the American government is for an indemnity for a violation of a treaty in distinction from an indemnity in accordance with the treaty." The American government holds that the sinking of the Frye was in direct violation of the provisions of the treaties of 1785 and 1799 which were embodied in the treaty of 1828 between the United States and Prussia, now in force and recognized by the imperial German government.

The American government does not yet admit that the Frye's cargo contained contraband of war, but contends that even if it did there was no justification, according to treaty and under the circumstances, for destruction. Other matters are eliminated from the discussion in the note of June 24, the American government stating that it "has considered that the only question under discussion was the method which should be adopted for ascertaining the amount of the indemnity to be paid under an admitted liability." The note insists that the amount of indemnity in this case be fixed not by a German prize court but by "direct diplomatic discussion."

As to Peace Prospects

RUMORS and more than rumors of agitation springing up in the capitals of Europe for a movement toward peace have become so persistent that the Administration at Washington is said to be impressed by them. President Wilson is understood to have abandoned permanently his intended trip to the expositions on the Pacific coast, in order that he may be in Washington ready to seize any opportunity for offering mediation, or in any other way aiding a definite movement for peace.

A very significant thing happened on Tuesday evening, June 29. The member for Coventry in the British Parliament gave notice that he would ask the premier on Wednesday evening whether, in view of the recent peace speeches in the German Reichstag, "His Majesty's government will consider the advisability of stating more specifically than heretofore the terms upon which a peace would be possible, with the object of hastening such a happy consummation."

This is the first time the subject has come up so definitely in Parliament. In the Reichstag the speakers were mostly Social Democrats, and in a general sense the member for Coventry, though called a Liberal, is the same thing, there being much similarity in the opinions and aims of the advanced wing of the German Social Democrats and the advanced section of the English Liberals.

Coventry is largely a working class constituency, and the British workman sees conscription, industrial and military, on the horizon. It will be extremely interesting to see what answer this question will receive. There is little doubt that a strong peace party exists in Great Britain, and very possibly this party might become strong enough to force peace.

The Christian Herald believes in prayer, and in the wisdom and sincerity of men who pray for what they cannot obtain otherwise. Men ought always to pray for peace and not to faint: that is, not faint in the fight to obtain that for which they pray. The state of Colorado, at the urging of the Sons of Colorado, who meet August 1 to celebrate the state's birthday, will devote three minutes to silent prayer for peace; the movement is said to be assured state-wide participation. It is a good movement. Every state might well follow the example. Yet it is a futile movement unless those who pray will also as devoutly work to stop the supplying of arms and ammunition to the warring nations, including Mexico, without which arms and ammunition from the United States the war now going on would cease whether we pray for peace or not. Let prayer by individuals and organizations be promptly followed by signed demands upon the President and upon the right congressmen *to stop the manufacture of munitions of war for gain,* and lo! "Before they call upon Him he will hear them, and while they are yet speaking He will answer!"

On the fifth of July former Secretary of State Bryan was the principal speaker at the Independence Day three-day celebration at the Panama Pacific Exposition. His audience numbered over 122,000, the largest, he said, which he ever had addressed. Mr. Bryan's subject was "Universal Peace," and he declared that "the heart, overflowing with sympathy and animated by good will—this and this alone—is equal to the delicate and difficult task for which a great nation has prepared itself." Earlier in the week Mr. Bryan had been addressed through the press in an open letter by Baron d'Estournelles de Constant, one of the leading world advocates of peace. The letter was dated at Paris June 17, and took the United States to task for failure to speak out against the invasion and occupation of Belgium, and for failure to espouse the cause of the Allies in the war. He charges Mr. Bryan with running the risk of prolonging the war by placing his eloquence on the side of German militarism. "We do not want the kind of peace you suggest," says the famous writer; "we do not understand it. No; as we have always maintained, we must do away not only with war, but with the causes of war, that is to say, the unbearable burdens and uncertainties of armed peace. We must do away with violence and its conquests. We must do away with Prussian militarism."

To this letter, which was very long and argumentative, Mr. Bryan replied through the New York Times in a clear statement (printed elsewhere on this page) of what the American people believe to be the honorable and Christian course for this country.

. . .

On June 29 a bill was introduced in the House of Commons for the compulsory enrollment of all persons, male and female, between the ages of 15 and 65, with a sworn declaration of present employment, physical condition and choice of employment under the government as a volunteer. This national registration bill, it is said, will be opposed by the Liberals. It has passed to the second reading, and the government insists that it must become law.

BRYAN CORRECTS BARON D'ESTOURNELLES' VIEWS OF AMERICA'S DUTY

Baron d'Estournelles de Constant, Paris, France:

ESTEEMED SIR: Your open letter, dated June 17, recalls the many pleasant days which we have enjoyed together as collaborers in the cause of peace. I am greatly distressed that the situation in Europe compels you and other distinguished pacificists, residing in the belligerent nations, to turn aside from the peace propaganda in order that each, true to his patriotic impulses, may support his nation in the unprecedented conflict which now convulses the Old World. You and they could not do otherwise.

If, however, peace advocates residing in the warring countries are in duty bound to support their respective government while the war continues, it is likewise the duty of the citizens of neutral nations to be neutral in spirit as well as in word and act. It would violate the spirit of neutrality for neutrals to declare judgment upon the acts of the belligerent nations; they have not the complete information necessary to form an unbiased judgement, even if they felt it their duty to announce such judgment during the progress of the war.

While I regret that you should deem my government deserving of criticism, still I am not surprised. The neutral countries, if they carefully refrain from unneutral acts, must expect criticism from both sides, because each side is too intensely interested in its own success to act as an impartial judge. It is as natural that the Allies should criticise us for not doing things that would help them as it is for Germany and Austria to criticise us for not placing an embargo on arms and ammunition. Criticism from both sides is proof that this government has successfully maintained a neutral position.

I do not conceive it to be the duty of neutrals to decide at this time whether it is more cruel to attempt to drown noncombatants at sea than it is to endeavor to starve noncombatants on land. Neutrals can, in my opinion, serve humanity better by refusing to approve of either method of warfare.

To my mind, the paramount question now is not "Who began the war?" or "Which side has been most cruel in its conduct of the war?" History will render a verdict on these questions when passion has subsided and when all the facts are obtainable. The most important question now is, "How can peace be restored?"

The war cannot last always; the end must come some time. Why should any belligerent nation hesitate to state the conditions upon which it will agree to peace? The war is not an international secret; it is being waged in public, and all nations are suffering. Has not the world a right to know why bloodshed continues? Is it not due the neutral nations that the participants should give not vague generalities, but definite and explicit statements as to the end sought? If the belligerents are too much absorbed in the struggle to consider the right of neutrals, do they not owe it to their own brave soldiers and their own suffering people to answer the question, "Why do we die?"

Who knows but that peace may be possible now, not a truce, but a permanent and enduring peace? If the nations will only make known for what they are fighting they may find it possible to come to a satisfactory understanding. Recrimination as to what is being done and silence as to what is desired—these mean an indefinite prolongation of the struggle. The only possible hope of reaching an end lies in a frank statement by each nation of its position. In announcing the terms which will be acceptable, the nations will be restrained by a sense of responsibility, because upon the nation or nations which demand conditions which are unjust must rest the blame for a continuation of the indescribable woes of this unspeakable war. The conditions of peace must be announced ultimately; why not now? With assurances of great respect, I am sincerely your friend,

W. J. BRYAN.

THE ECCE HOMO ARCH

BY JOHN D. WHITING, American Colony, Jerusalem

Photograph by the American Colony, Jerusalem

SECTION OF THE "PAVEMENT"

Showing Roman games cut by the soldiers. Such slabs are found inside the portico shown below

THE archway shown on the cover picture, spanning one of the modern and narrow streets of Jerusalem, is nothing else than the remaining part of an ancient Roman triumphal arch of the well known type. The room above it is of course modern. In its day it stood across a wide paved street; under it rattled the Roman chariots, while the smaller arches, one on each side, accommodated the pedestrians.

On the north or right-hand side of the picture we see part of the building belonging to the Sisters of Zion, where, in all probability, in the days of Jesus stood the Prætorium (Mark 15: 16), or "Hall of Judgment" (John 18: 28), where also the then Roman governor, Pontius Pilate, lived. Almost directly opposite we find a Turkish barracks, being undoubtedly the site of the Castle of Antonia. This latter site was originally a natural rocky spur, jutting out into the northwestern corner of the temple area. In consequence of its proximity to the temple itself the Jews, while worshiping, used to be severely harassed by the Syrians, but when the Maccabees came into power about 130 B.C., they caused this spur to be cut away for an area of about three acres, leaving a sheer scarp of rock some twenty-five feet high, as can still be seen.

We all know that in the days of Jesus the Jewish nation had been completely subjugated by the Romans, who, though having no sympathy with the religion of this people, had to tolerate it for political reasons. The Romans had learned from past history the revolutionary tendencies of the Jews. Jerusalem was then the center of Judaism, and the temple, with its extensive grounds and buildings, its nucleus. Here yearly, at feast times, immense crowds met, and the temple therefore could have been looked upon as a possible hotbed for an uprising.

We can thus see how well placed a Roman castle would be here, perched high above the temple, where not only its grounds, about 30 acres in extent, could be thoroughly surveyed, but also so situated that the entire garrison could be rushed into the enclosure in case of an uprising, as was indeed the case when Paul was rescued from the mob by the Roman soldiers and brought up into this very castle. (Acts 21: 26 to 22: 30.)

But we have not set out to see this castle; instead we have stayed here only long enough to try and reconstruct in our mind's eye something of this neighborhood as it was in the past.

Jerusalem of today, or more properly the portion within the walls, although itself old, rests upon the dust of ages. Below the surface lie the remains and rubbish of many cities and their past glories.

Forty years ago the place where the buildings of the Sisters of Zion now stand, before alluded to, was nothing more than a tumble-down heap of ruins of a late date and great refuse heaps. While preparing for the construction of the present church and schools, and the removal of the débris, the northernmost of the two smaller arches was found intact, adjoining the large one shown in the cover picture. Several feet below the present street level an extensive pavement made of large thick stone slabs well laid was uncovered. Ten years later, when digging through the street for a sewer, more of this pavement was brought to light.

This latter has long since been covered up, while that part within the limits of the buildings occupied by the Sisters of Zion is laid open to view, as well as the northern portion of the triumphal arch. (See photo.) Let us examine this pavement. At the outer edge we find the blocks grooved, and we see that this was a street pavement intentionally roughened to keep the animals from slipping. We also observe that this part is directly in line with the large central arch, while next to it and in line with the small arch the blocks are smooth and clearly only intended for the use of pedestrians. It is only because the present street is so much narrower than the ancient one that we find some of the Roman street pavement within the limits of the present buildings. But the important point is that this pavement is not confined to a street and sidewalk, but extends far in, or about 100 feet in width. Its entire length has as yet not been ascertained by excavation.

On the smooth surface of these stone slabs we see cut into them Roman games. (See photo.) Two large stone benches, something the shape of a pedestal, about four feet high, placed on the pavement, were also unearthed. A look at the accompanying restoration may help to make the above description more vivid.

That this spot in Roman times was extremely important there can be no doubt. Nowhere else have there been found paved streets of this description nor has another triumphal arch been known.

Here on one side of the street we find the Roman castle, on the other a large paved court taking the place of a forum. That the Hall of Judgment and home of the governor should be situated by this city square seems quite natural, and the Bible accounts go far to make it clear, as we shall later observe. Having thus fixed the surroundings in our minds as we stand on this pavement, we can almost see small squads of Roman soldiers, while off duty from the castle, lounging here or passing the time with their games which they themselves have cut into the face of this pavement, or it may be we shall soon see a large crowd congregating here, listening to some orator standing above the audience on one of these stone benches, or "bema," as they were then called, and placed here for the purpose.

But our minds are filled with deeper things, and while our thoughts run on it has become late. We see men hastening along this very street, leading as it did to the "Sheep Gate" (the modern St. Stephen's Gate), and join a crowd with torches at Gethsemane, which, with the betraying Judas, have taken the Nazarene found here absorbed in prayer. They lead him up the steep slopes of the Kedron Valley into the city to the palace of Caiaphas, the high priest. In the around a small fire warms himself and his Lord. The pict very vivid, for ha not seen in most of t houses of the prese bility just such sur ings, with a large court in the center of each? the servants and hangers-on collect, and ha not seen them warming their hands around a brasier on which possibly they are preparing for the élite?

ARCH AND PAVEMENT AS THEY WERE

Steps lead to a pool or else to underground passage to temple. Dotted lines show intersection of present buildings. (See upper right-hand corner.)

By morning we see them move on to the square before Pilate's house. (See John 18: 28 ginal note.) Pilate comes out from the pal the crowd clamoring against Jesus. The Jew not enter the Judgment Hall lest they be t defiled and prevented by their law from eati passover which was then being kept. Therefo see Jesus entering alone with Pilate. Duri short interview that ensues Pilate asks: "Ar the king of the Jews?" Jesus answers: "My dom is not of this world." Pilate reappears. square is crowded and we hear Pilate say: "W that I release to you the king of the Jews?" the clamoring reply is: "Not this man, but B bas." Pilate now orders Jesus to be scourg soldier, possibly running to a pile of thorn such as are still extensively gathered and ke fuel, plaits a crown, which is placed upon Je also a purple robe. Thus he is presented adversaries outside, and Pilate's voice is above the din of outcries, saying "Ecce (Behold the man).

The high priests call out "Crucify him." seeks to release him, but the former, knowi weak spot, for Pilate was only a procura governor under Cæsar in Rome, call out: "I let this man go thou art not Cæsar's friend soever maketh himself a king speaketh a Cæsar."

Pilate is influenced. We see him now return the crowd outside and taking his seat up of these stone benches here preserved, Jesus led before him, complies fully w requests of the Jews, and the crowd disa with crosses and Roman soldiers. It is the sixth hour, or noon, for then, as n Eastern countries time begins with su

Thus in our minds' journey we ha lowed closely St. John's graphic accoun in the 18th and 19th chapters. The 13t of the latter chapter is of all important est to our subject. "Pilate therefore brought Jesus *forth*, and sat down in th ment seat in a place called *pavement*." words here translated in the authoriz sion "judgment seat" have been rend a more critical translation by J. B. Rot "elevated bench." In the original Gre "bema," meaning an elevated platfo orators' use. Nor does the context go t that it was anything like an official th judgment seat.

In Matthew's description we read: the soldiers of the governor took Jesus i common hall and gathered unto him the *whol* of soldiers." (Matt. 27: 27.) Mark (15: 1 gives substantially the same words. Both link in favor of the idea that the Prætorium Jesus was judged must have been adjacent castle, which now practically is located.

Jerusalem has been besieged and destroye times than any other city. Nearly 2,000 yea elapsed since the days we have been think Naturally we cannot, nor should we expect, here absolutely certain spots associated wi Lord's life on earth. In fact few of the ma pointed out are capable of being authen Nevertheless, as we turn away from *this s* cannot help but feel that we have looked u very "pavement" trod by our Lord, and p have seen the very seat from which Pilat sentence.

It is true that some archeologists may that this triumphal arch is later than the Christ; but even if this were so it does not d the "pavement."

(See cover for beautiful photograph of the

THREE DIMINUTIVE NATIONS

"WHO is San Marino?" is the question that doubtless occurred to many a newspaper reader, as he propped his morning paper against the sugar bowl. San Marino might be the name of an Italian prince, or an adventurer from some of the Latin nations. But by this time he knows that San Marino is the oldest and the smallest republic in the world, and not only that, but the oldest state in Europe. For San Marino has entered the war. She has mobilized her entire army, consisting of fully a thousand men, and in a flare of medieval panoply, has declared war on Austria!

San Marino was founded by Marinus in the reign of the Emperor Diocletian, and in the church at San Marino the visitor is showed what is declared to be the tomb of that saint. Marinus was a humble stone-cutter, and was sent to Mount Titanus with other laborers to quarry stone. Enticed by the religious calm of the mountains, he left his work and became a monk. He founded a monastery, or rather a lay retreat for those who wished to retire from the world. When he died his bones became objects of veneration. Little by little a community grew up around the monastery.

The documentary history of San Marino begins in the eleventh century. While the greatest of republics has to worry along with one President, San Marino has two executives, called capitani reggenti (captains regent), elected twice a year from among the members of the council. This council consists of sixty mem bers, twenty of whom are twenty peasants and twenty w men. The captains regent a installed with imposing medieva mony, clad in sixteenth centu tumes. The council is heredita twelve of them, chosen by vote others, form a sort of upper This constitution was adopted year 1100.

The people of San Mari chiefly agricultural laborers. mountain is an almost impre

faness. It has no growing industr, no mineral wealth; nobody wts it. Therein lies the secret of its coinued independence. It has not esped the gambling concessionuer, however. But like Andorra tjected the proffered bait; it prefeed poverty and decadence with ri e to wealth with the kind of or ress that vice would bring.

n Marino has been quicker than h United States to appreciate the va e of military training, and every m must serve in the army of one h sand men. The citizens are very rd of this army.

n Marino has its own mint and mes its own coinage. The coins r all of copper, and are in demand mg coin collectors. It also makes tsown postage stamps. It is even a—think of it in a republic!—that rns an honest penny by selling its of nobility.

E day, long before the Christian ra, a fleet of Phœnician ships aled in a bay on the southern of Gaul. The pirate crews ed and erected an altar to the Melkart Menonach, whom they chosen as the patron of their settlement. From the name of heathen deity, which means "the n whom is thy help," Monaco is ght to be derived. (Is it a coence that the motto of the rn principality of Monaco is "Deo ute"—God helping)? Melkart un-god, born of Baal and Ashrh, has been identified with ules. We can imagine the ships arshish, after passing between illars of Hercules, laden with om the mines of Cornwall, stopat Monaco to take on a cargo of ry Gauls who had been enaged at the Phœnician fortress.

le only absolute monarchy left in pe, and its smallest state, is this n Monaco, which covers eight e miles of land on the coast of eMediterranean Sea, nine miles sof Nice. Monaco has 15,000 inbants and is bounded on one side e sea and on all other sides by ce. In the year 7 B.C. the ror Augustus erected a monun in Monaco (the ruins of which e seen today in close proximity ontrast to the modern hotel and ay) to celebrate the subjugation ty-five Gallic cantons which had so ill-advised as to defy the of Rome. These cantons were ke Monaco—little states, indent or united in more or less ble confederacies. They might lled the star-dust of which the s of the European solar system formed. Rome itself was originust such a village state.

spite of its small size, Monaco nvaded and overrun by all the that passed that way—Ligu- Lombards, Saracens, Genoese. in 1297 a Genoese family, named ldi, seized the place and started nasty that still holds sway.

the worst invasion occurred in François Blanc, expelled from urg, descended on Monaco, with the ill-gotten gains he quired during the many years been keeping a gambling house t city. He offered Charles III, igning prince, \$100,000 a year is expenses, together with half rofits, for the privilege of setp a casino in Monte Carlo. The was to pay the salary of the ior who relieved the prince of ouble of ruling; it was to keep army; and last, but not by any least important, the gamblers to pay the police and magis- The establishment of the naturally brought forth a of protest from the civilized Even the Monegascans themrevolted in 1869, and the prince lmost ready to yield to popular , when his evil genius, François suggested that he abolish all The cries of the people were iately changed to "Vive le !" "Vive Monsieur Blanc!" ois Blanc died in 1877, worth ,000 ill-gotten dollars. The moral blindness of the prince was followed by physical blindness, from which he suffered until his death in 1889, when the present ruler, Prince Albert, succeeded him.

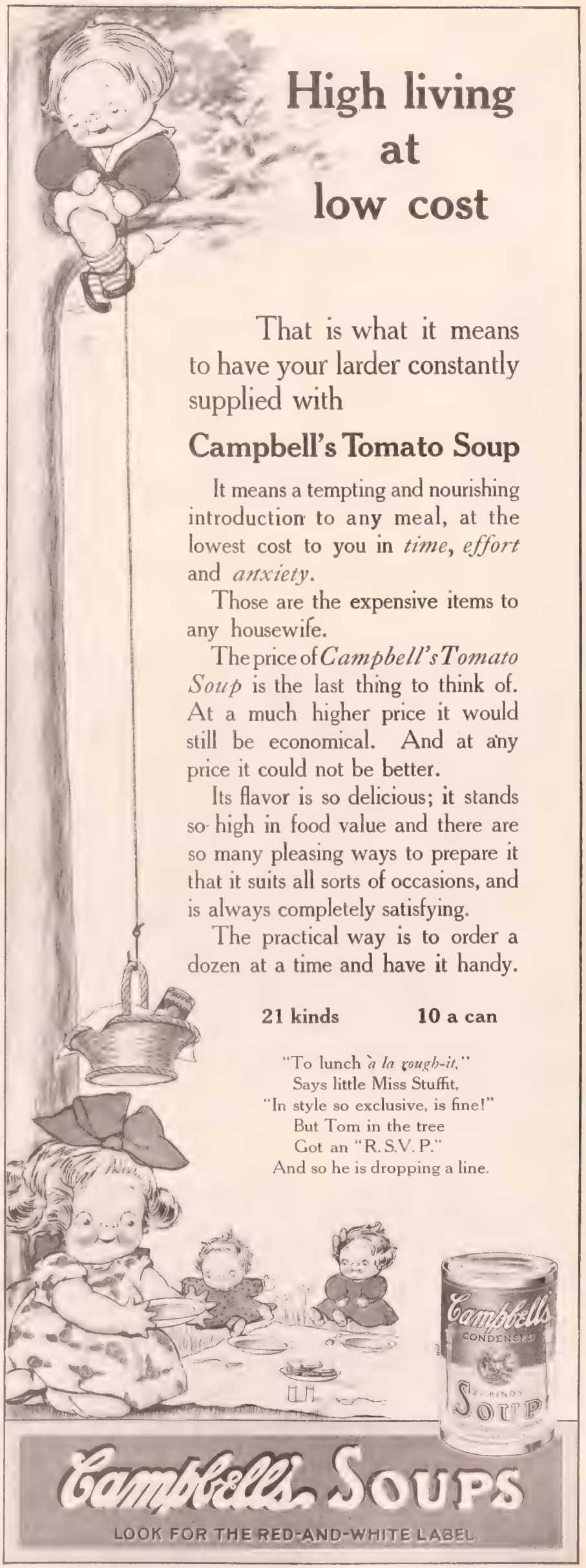
Tradition says that Christianity was first preached in Monaco by Barnabas, the companion of St. Paul. Monaco has more priests in proportion to population than any other country in Europe. Its patroness is St. Devota, whose anniversary comes on January 27. Her chapel is in the ravine of the Gaumates, a locality much favored by the suicides who have lost their all at the gaming tables. The army of Monaco is composed of eighty-two men and four officers.

FROM time immemorial the inhabitants of the Pyrenees Mountains have been divided into little tribes or clans, something like the clans of the Scottish Highlands. Little by little these have been brought under the authority of the French or Spanish Government, until now there is only one left. It owes its survival to the fact that both France and Spain claim a reversionary right to it, in case it should go the way of dead empires. Andorra is a promontory of the Middle Ages, jutting into the ocean of modernity. Perched on the Spanish side of the Pyrenees, her 5,000 highlanders have maintained the independence of their one hundred and seventy-five square miles of national domain ever since the time of Charlemange. The Andorrans, like the Swiss, have solved certain political problems which have vexed larger communities, and as for social and industrial problems, they have none to solve. They have established a federal republic, governed by a president and two vice-presidents (called the syndic and assistant syndics), chosen by the legislative body of twenty-four members, elected by the people of the six cantons, which are also parishes from the standpoint of the church. Each canton maintains a body of militiamen, and military service is universal, but the soldiers receive no pay, except when on duty guarding prisoners, and then the prisoner is made to pay the expenses. This, however, occurs very seldom, and there are no policemen. On the very rare occasions when the death penalty has to be inflicted, the soldiery is called out to escort the executioner, who is always a foreigner, from the French or Spanish border to the capital, and to guard him on his return to his native land after his work is done. It has never been possible to induce an Andorran to perform this disagreeable task. There is no national debt, and the taxes are light. Each citizen pays a poll tax of five cents a year. All public service is rendered gratis, and is obligatory. The voters are heads of families. Andorrans have the name of being the freest people in the world. There is not a drunkard in the republic; there are just three doctors and three lawyers. Education is free, but not compulsory; and it is altogether in the hands of the church. Every village has its patron saint.

In 1879 the gambling octopus, the great enemy of the tiny republics, encouraged by its success at Monte Carlo, extended its tentacles toward Andorra. The near success which it attained almost precipitated a revolution. At the same time the French sought to set up a telegraph line, but it met with nearly as much resistance as the gambling, and the good bishop sent fifty men to cut down the poles. But in 1902 the opposition was overcome, and a telegraph line now runs across the republic.

Andorra is still deep in the sleep of the Middle Ages. The telegraph will probably do a little toward waking her up from her dream; the railroad which the French have built up to her northern border will no doubt do more; and a road which Frenchmen and Spaniards are now building across the valley will probably spell the doom of medievalism.

JOHN H. BROWN.



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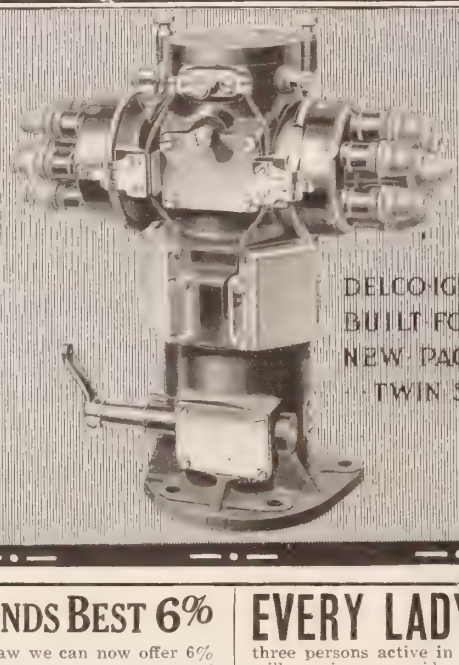

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SOLOMON DEDICATES THE TEMPLE

INTERNATIONAL SUNDAY SCHOOL LESSON FOR JULY 25.
I KINGS 8: 1-53

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Mine house shall be called an house of prayer for all peoples." Isa. 56: 7, R.V.

This is a great advance on all previous conceptions. To the Jew in Solomon's reign house of God was filled with sacrifices, so that the air was heavy with the fumes of burn flesh, and the floors ran with blood. But led by the divine Spirit, men have been taught t the sacrifices of God are a broken spirit. Jesus our Lord has offered one sacrifice forever, now the highest form of worship is prayer, which includes confession, adoration, int cession and petition. God's house is not limited to any spot or building, but encl within its holy walls every one who kneels in prayer. Your bedroom, your study, y chosen walk by the ocean or on the mountains, is a little corner of the house of God. Wh ever and wherever you pray, immediately you are in God's house. If your life is one l prayer, you dwell in the secret place of the tabernacles of the Most High. Around stand the invisible and transparent walls of eternity. The air is fragrant with the ince of angel censers. You have already entered the company of the spirits of the just m perfect. The bare spot on the moorland, on which Jacob lay down to sleep, became house of God and the gate of heaven. And there is no spot so lonely or deserted that it not become the house of God, if only you will pray.

The Lesson in Life

By Amos R. Wells

THE Mohammedans tell a beautiful story about Abraham. They say that when he began to think about the higher life he saw a lovely star and said, "This is my God!" and worshiped it. But when the star set he rejected it, saying, "I like not gods that set." Then the moon arose and he took it for his god. until it also sank below the horizon. Then rose the splendid sun, and he fell down and worshiped it; but it also set and left Abraham in darkness. Then Abraham opened his heart to the unseen Being who guides star and planet and sun, whom he followed so faithfully all his life.

The ark was the center of Solomon's temple. It stands for Abraham's God, the God of permanence, the abiding presence of the Most High. Christ came, and the world no longer needed an ark, since it had the reality which the ark only imaged.

Above the ark shone the Shekinah, the visible glory of Jehovah. What is the Shekinah of a Christian church? It is the light of love in Christian lives. Dr. Broughton draws a beautiful picture of Loch Katrine, up in the Scottish highlands, one of the loveliest lakes in all the world. But the glory of the lake, says Dr. Broughton, is not there; it is down in the crowded city of Glasgow, to which the pure water of the lake is piped, for the health and cheer of men and women. So the true glory of God is the blessing that flows from his altar into the lives of his men and women.

Note how prominent is the element of thanksgiving in the dedication of the temple. Church life without gratitude is without power and beauty.

Note also the element of adoration in those impressive dedication ceremonies.

Then, the dedication of the temple was full also of the element of petition. The needs of all men are at bottom the same. Sir Edwin Arnold told in verse the story of four men in the East who agreed to put their pittances together and buy a meal; but they could not agree what it should be, for the Turk insisted on azum, the Persian demanded anghur, the Arab wanted aneb, while the Greek must have staphylion. Just then an ass was driven by, bearing panniers of grapes. "There it is!" cried each, for all had been urging *grapes*, each in his own language. So it is with the desires of human hearts; expressed with infinite variety, they are all one, and are all satisfied in the church of God.

Another element of the dedication was the insistence upon righteousness. It was to be a pure temple, so different from the heathen temples, and it required purity in its worshipers. "What a happiness were it," wrote Archbishop Leighton, "if every time you came to His solemn worship some of your strongest sins did receive a new wound, and some of your weakest graces a new strength." That is just what happens with true church-goers.

Of course the dedication of the ple is full of the thought of re An old slave in Kentucky was plodding through the snow four to church, and was asked by a g man why, at his age and in the w he did not stay home. "Ah, m he replied, "I darn't do dat; 'ca see, I dunno when de blessin' g to come; an' 'spose it 'ud come this mornin', an' I away!" God's te would always be crowded if all tians had this faith in the pr blessings.

Last of all, the dedication h thought of universality. Sol temple was not for the Jews on for all mankind. So are al churches. Said Dr. Maltbie D. cock finely, "If Jesus Christ is thing to me, I know he can be thing to any man, and as much me lies I will take Christ to t man." That spirit makes a m ary society out of any church.

The Greater Temple

By Arthur H. Howland

WONDERFUL as the tem Solomon was, yet it was, all, only a bit of kindergarten ratus to help the world learn it lesson of God.

Travelers through Catholic tries or districts are impresse the appalling disparity betwe splendor of the churches and t erty of the houses in which the dwell. One often thinks of the of Cromwell upon entering a g church which contained twelve statues of the apostles.

"Who are these men?" ask great Protector.

"They are the twelve apostle the answer.

"Take them down and mel and send them about their M business," he commanded.

Can there be any doubt tha has been vastly amazed as deeply grieved during the c since he was on earth to see h ple teachings wrought into and elaborate rituals and doctr see the worship he evoked tran from the fields and the lake sh the people to the cold and g churches and cathedrals of C dom?

True, Christ himself worsh the temple. But when he sai "The day is coming when the not be left one stone upon anoth shall not be thrown down," th doubtless in the words more t mere statement of fact. He h to the woman at the well: "T cometh when ye shall neither mountain nor at Jerusalem the Father. God is a Spirit, a that worship him must worship spirit and in truth." Even Isa said long before: "When ye appear before me, who hath r this at your hand, to tread my c palace of worship with its se

blood. Even the Jews no longer follow the old ritual of sacrifice, but, far from the site of the great altar of long ago worship with simple and bloodless ceremonies the God of their fathers. The new churches of Christendom are places not only of worship but of service for the people, centers of every sort of helpful activity, while pastor and people are learning that their best work for Christ may be done not in the sacred building but

Where cross the crowded ways of life.

City missions and Salvation Army barracks throughout the world are witnessing daily and nightly victories for Christ; multitudes are won by preaching in tents or rude tabernacles built for brief evangelistic campaigns. We are learning that what counts is not the permanence of the structure nor the costliness of its furnishings, but the presence of the Holy Spirit.

And here lay the great truth, the great value of Solomon's temple. Despite its crudities and errors and extravagances it did teach this one sublime fact—God will dwell with men.

Do not fail, in connection with the lesson, to read the Epistle to the Hebrews. It will take little more than half an hour. See how the Spirit-filled writer belittles the temple service when contrasted with the stupendous and dazzling blessings wrought by the Saviour in the souls of believers. The great temple and its elaborate rituals were only types and symbols of the work of Christ. He is greater than the whole priestly tribe of Levi; his grace can accomplish what all the law failed to achieve; the power of his sacrifice can work a cleansing in human souls such as the blood of bulls and goats and the ashes of a heifer could not produce. The entrance to this greater temple of communion with Christ is faith; and its service includes all the good we can do to all the people we can reach.

The essential point of the lesson is the *presence* of God. Christ has made a way by which the divine Spirit may dwell in every life, the divine fire burn in every soul. Every soul needs God's Spirit, every church needs him, every community, every commonwealth. Not a single building or city, not a tribe of any nation, nor any nation alone, is to be Jehovah's dwelling place; but he will dwell in the hearts of men everywhere when his glory shall cover the earth as the waters cover the sea. Men's hearts shall be attuned to love for him and that love for God shall produce love for fellow man and shall stir up every life to glad deeds of kindly service.

The lesson should bring home to every teacher and every pupil the question Paul asked the Ephesian brethren: "Did ye receive the Holy Spirit when ye believed?" Christianity without the fires of Pentecost is cold and empty, formal and powerless. While the Sunday schools are studying this lesson of the dedication of the ancient temple and the coming to it of Jehovah's fiery presence, schools and churches, pastors and people, young and old, may well sing pleadingly the ardent prayer:

Come, Holy Ghost, our hearts inspire;
Let us thine influence prove:
Source of the old prophetic fire,
Fountain of life and love.

Echoes from the Holy Land

THIS dedication of Solomon's Temple is the first of which we have any record, and without doubt the grandest ceremony ever performed under the Jewish dispensation.

Solomon's Temple was erected about 1000 B.C., and about 1000 A.D. began the erection of Christian churches in the Holy Land. The dedication ceremonies of some of these have been preserved, of which the Crusader Church at Tyre, where the Emperor Frederick Barbarossa is supposed to be buried, is the most interesting and elaborate.

In more modern times several dedications have found a place in historical records. When the Russian buildings and great bell tower were dedicated on the Mount of Olives, the scene was made memorable by the large number of Russian ecclesiastics and the thousands of Russian pilgrims who drew the great bells in carts all the way—more than fifty miles—from Jaffa to Jerusalem. The dedication of the German Protestant Church of the Redeemer in Jerusalem itself, October 31, 1898, was made memorable by the presence of the Emperor William II, the Empress Augusta Victoria and a great cavalcade of German pilgrims. This was equaled if not surpassed when the German Crown Prince came in the name of the empress to consecrate the great group of buildings on the Mount of Olives with a pomp that none of those who saw it can ever forget.

"Spread his hands toward heaven." This most exalted and impressive attitude in prayer is still the most accepted form by Jew, Moslem and Christian in the Holy Land.

"And when thou hearest forgive," is the prayer in which all men with any spiritual instincts of every creed in this land of many religions can heartily join.

YOUNG PEOPLE'S MEETINGS FOR JULY 25

Away From Home

Epworth League Topic. Dan. 1: 3-8; Rom. 14: 15, 16, 17, 21

Our topic committee asks us to consider tonight the question: "Is it Ever Right to Do Away from Home What One Would Not Do At Home?" There is no need for having any difficulty about that. Of course you will take Christ along with you on your vacation. Of course you will want to share your good time with him. Of course you will ask him to show you day by day what he would like to have you do. Of course you will ask for his approval upon any plan before you take it and while you are enjoying it. Of course you will remember that your body and your mind and soul are his, and that he wants you to come back from rest and fun clean and strong and glad. Of course you will remember that away from home as well as at home your real thought must be on others—how to help, how to gladden, how to give every life you meet just the right touch, the touch toward the things that are good and right and eternal—the touch toward God.

Christ In Me

Christian Endeavor Topic. John 15: 1-11

THE "location" of a personality is one of the hardest problems either for science or philosophy. Doubters of immortality have asked how a soul could live without a body. It is a harder question how a soul can live in a body.

When you talk by telephone with your friend a hundred miles away, where is your personality, and where is his? Your minds are *together* though your bodies are a hundred miles apart.

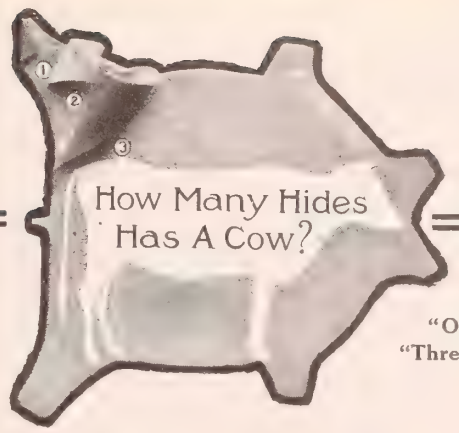
After the resurrection of Jesus his disciples and friends were constantly wondering and querying: "Where is he?" But after Pentecost they knew where he was. He was dwelling with them, among them. They felt so powerfully the conviction that he was with them individually that they could say, one by one: "He is *in* me." He was so near, he talked so freely and familiarly with them that there was no sense of distance, no feeling of separation. They were abiding in him and he in them.

May we live like that? Assuredly. With us in our work; with us in our play; with us in our joys, our griefs, our cares; with us in every waking moment—that is where Christ is, for he declares: "Lo, I am with you alway, even unto the end of the world."

Vacation Bible Schools

B. Y. P. U. Topic. Matt. 18: 1-6

THIS is the plan begun in New York in 1901 and now followed in many cities, of bringing the children of the streets together in the churches on week days for a morning session of Bible study and "habit talks," gymnastics and manual training, and an afternoon session of games under the direction of special teachers.



"One", says Nature
"Three", says Cunning

Because demand far exceeds supply, man craftily splits each single cowhide into several sheets. But—there can be only *one* sheet of grain leather. The rest are merely "splits"—coated and grained to *look* like the genuine article, and sold as "genuine leather," but they do not give the service of hand or machine buffed leather. Right here enters

The Ideal Upholstery Material

DU PONT FABRIKOID
REG. U. S. PAT. OFF.

Guaranteed Superior to Coated Splits

Fabrikoid looks and feels like the best leather. It is water, dust and grease proof, guaranteed for one year against cracking or peeling. *Look at this guarantee to Economy and Du Pont reputation to investigate for purpose, for style, for durability and for social responsibility.*

Motor Quality Fabrikoid is upholstering a third of pas autos. Two years' use on one quarter million cars has proved its merits.

Craftsman Quality Fabrikoid for furniture upholstery and home-made furnishings is beautiful and wears better than most leathers. Sold by the yard by leading upholstery dealers and department stores in all popular colors, grains and finishes.

Fabrikoid Rayntite is an automobile top material guaranteed not to leak for one year. Made in a single or double texture.

Write for free samples and booklet

DU PONT FABRIKOID COMPANY, Wilmington, Del.
Canadian Factory and Sales Office, Toronto

Hupmobile
for
Nineteen Sixteen
$1085
FOB DETROIT

Sales Marching Far Ahead of Heavy Shipments

Two important developments followed closely the first showing of the 1916 Hupmobile.

All over America the "old guard" came flocking back to renew their allegiance.

Almost on their heels a new army of enthusiasts marched into Hupmobile stores.

Those of the first group appreciate, better than any perhaps, the full meaning of a Hupmobile at $1085. Hupmobile quality has been real and tangible to them for years.

In the second group are those who have long looked forward to Hupmobile ownership.

So, almost in less time than it takes to tell it, the Hupmobile market has been doubled—as we were certain it would be.

When we announced the new car in June, we had perfected our plans for a 50 per cent increase in production.

Shipments began on that basis on the day we promised they would begin.

But sales everywhere are marching far in advance of them.

The situation in your city, and in every city, is, in itself, such a wonderful advertisement of Hupmobile value that it leaves little more to be said.

The new Hupmobile deserves its good fortune.

In point of past and proven worth, in point of present perfection, in point of size and beauty and luxury—we cannot find a car in the world comparable at the price.

The Hupmobile dealer will be glad to give you a delivery date as early as orders now in and his arrangements for factory shipments will permit.

Get in touch with him, for delay now means delay in getting your car.

Write for the new catalog, which illustrates and describes the entire Hupmobile line of seven beautiful body types.

Hupp Motor Car Company, 1316 Milwaukee Avenue, Detroit, Michigan

Five-passenger Touring Car, $1085 Roadster, $1085
Sedan, $1365 Limousine, $2365
All-Year Touring Car, $1185 All-Year Coupe, $1165
Seven-passenger Touring Car, $1225

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"Welcome To Camp B.V.D."

FIRST they named it "Camp Comfort," but they've changed it to "Camp B.V.D.", because nothing calls up the thought of *Summer Comfort* so instantly as B.V.D. It's the Underwear of red-blooded, right-living men who find clean fun in keen sport.

You—welcome to Camp B.V.D. even though you're desk-bound and town-chained! Wear it, and be *cool* and *comfortable* all summer long. It won't bind or irritate. It lets the air at your body. It wears long and washes fine. You are sure of its quality of material, integrity of make and true-to-size fit.

On every B.V.D. *Undergarment is sewed This Red Woven Label*

B.V D. Union Suits (Pat. U. S. A. 4-30-07) $1.00, $1.50, $2.00, $3.00 and $5.00 the Suit.

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(Trade Mark Reg. U. S. Pat. Off. and Foreign Countries)

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The B.V. D. *Company, New York*

London Selling Agency, 66, Aldermanbury, E. C.

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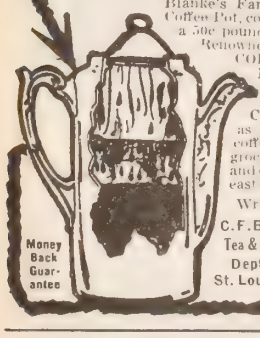

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Write today.

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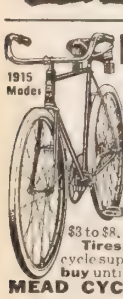

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in each town to ride and show a new 1915 model **"RANGER"** bicycle. Write for our *liberal terms* on a sample to introduce.

DELIVERED FREE on approval and **30 days' trial.** Send for big **free** catalog and particulars of *most marvelous offer* ever made on a bicycle. You will be astonished at our **low prices** and *remarkable terms.*

FACTORY CLEARING SALE—a limited number of old models of various makes, $7 to $12. A few good second-hand wheels, taken in trade by our Chicago retail stores $3 to $8. If you want a bargain write at once.

Tires, lamps, wheels, sundries, parts, motorcycle supplies of all kinds *at half usual prices.* **Do not buy** until you get our catalog and offers. *Write Now*

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A National Bible, Missionary and Social Service School for young women. Address Secretary, 4949 Indiana Ave., Chicago, Illinois.

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KIDDER'S PASTILLES For 50 yrs. Standard Relief for **Asthma** (Inhalation) At Druggists or by mail, 25c

STOWELL & CO., Manufacturers, Charlestown, Mass.

IN THE DARK

By Margaret E. Sangster, Jr.

FOR several days this week I was forced to lie in bed with bandages over my eyes. At other times, when I have had to stay in bed, I have been able to read or write, or at least look out of the window; but this time the situation was a new one, and more or less unique. After a few hours it proved to be very monotonous.

When one is alone in the dark the minutes loom ahead like vast periods of time, and the clock ticks off its seconds very slowly. Thinking is the only diversion that offers itself.

I have all my life thought, I suppose; sometimes with great intensity, sometimes with carelessness and almost lack of interest; but I have always been able, when I grew weary of a thought, to turn to some other fascinating occupation. This week, while I was lying in bed with my eyes bandaged, there was no other occupation. True, there was a view outside my window—but I couldn't see the view; and there were bookcases beside the wall, but I couldn't see them either.

At first I grew rather tired of the enforced quiet, but when one day had dragged past on slow feet my constant thinking began to take effect. Little details of neglected work began to come forward in my mind, and fragments of stories that I am some day going to write blended into complete plots. Small verses that I had forgotten to remember came back to me, and tiny snatches of conversation that had drifted out of my mind crept to the foreground. When I could take the bandages off and was once more able to read, and write, and just look at things, I found that the house of my mind was in better order than it had been for a long time, with the ideas neatly pigeon-holed and the empty places swept clean. But it had taken me a time in the dark to do it.

In the dark— A great many people fear the dark, I think. They people it with harsh noises, and vague forms, and creeping fears. They look for shadows grimly approaching when the moonlight is at its brightest; and they glance nervously behind them at the least snapping of a twig. They think that the dark frightens them, but in reality it is fear and imagination that grip at their heartstrings. If people would only look at the dark sensibly, they would perhaps realize that it is a very soothing, restful thing, a time that prepares one for the glaring brightness of the dawn.

I ONCE knew a little live-wire sort of a girl, with taut nerves and searching eyes and queer, quick little ways of speech. We used to say she was "temperamental." One day I was walking with her through a crowded store when suddenly she turned and put a nervous little hand on my arm. "Don't you ever get tired," she asked me, "of this eternal rushing around? See the people in the store, every one dashing about as if their lives depended upon it! Every one hunting for different things. It's that way at school, too, and, more or less, at home. Don't you ever get tired of it?"

I admitted that I did. "But," I questioned, "how can I avoid getting tired?"

"I used to wonder that myself," answered the girl, "until I struck upon a scheme that has worked out splendidly for me. When I am tired of all the noise and confusion and turmoil, I go away into my own room and pull down the shade and shut my eyes, and think. After I have been there just a few minutes things begin to straighten out and the kinks in my mind become straight. After an hour I am rested."

Here in the city, life seems to be brightly lighted—a gay, glittering period of time. The nights are made brilliant with electric signs, and huge arc-lights make the darkest hours as bright as day. It isn't the easiest thing in the world to drift away from all of the noise and brightness and find a quiet, dark nook. Perhaps that is

The difference between Mrs. Jones and Mrs. Smith

This is the day the wash-basket looks to Mrs. Jones—

and this is the way it looks to Mrs. Smith.

Mrs. Jones

is still doing her washing and all her work the hard, long way.

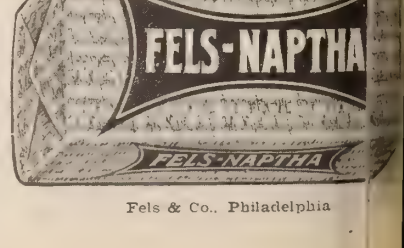
On washday she gets up hours earlier, starts a hot fire, heats rubs and boils her clothes, not getting done till late afternoon.

Mrs. Smith

uses Fels-Naptha Soap. She gets up at the regular time, because she doesn't need to start her washing till breakfast is all cleared away. She gets done quickly and easily without having to boil or hard-rub the clothes.

Her wash is all on the line early, and she has the afternoon free to iron, to rest, or to do just what she pleases.

Mrs. Smith does just as much work as Mrs. Jones—in fact, she has a larger family. Her clothes are always clean and white, her house is always light and shining—but she is never tired out or overworked. She uses Fels-Naptha Soap for her washing and all her housework. Cuts out all the drudgery and saves at least half the time.



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GOLD DUST

—its use is second nature in millions of homes

Yet there are many thousands of housewives who think that Gold Dust is just for washing dishes, scrubbing floors, washing windows, etc.

Gold Dust should be used for cleaning and brightening *everything.*

It is the *only* washing and cleaning powder needed in any home.

It cannot scratch or harm any surface. It will dissolve and remove all dirt and grease. It will clean and brighten all metal work.

Actual labor is practically unnecessary, for Gold Dust cleanses so thoroughly that you rinse away the dirt and grease, leaving a newness, cleanness and brightness which delight.

5c and larger packages sold everywhere

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A special proposition is ready for those who wish to build up a business of their own.

If you are interested in bettering yourself, *you will* write for our proposition today. You can put your whole time on our work or you can work during spare hours. This is an exceptional opportunity for you.

Write at once. Address

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Remingtons $20 to $55 Smiths $18 to $40
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Write others. Send for catalog describing machines. Address of nearest Branch office

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PLACED ANYWHERE, ATTRACTS and KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. LASTS ALL SEASON. Made of metal, can't spill or tip over; will not soil or stain anything. Guaranteed effective. **Sold by dealers,** or is sent by express prepaid for $1.

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write Cincinnati Bell Foundry Co., Cincinnati, O.

why so very many people look white around the mouth, with strained, tired eyes. Perhaps that is why so many men and women every year have nervous breakdowns. Perhaps that is why a few, who only seem a few because they are among so many, commit suicide. They can't find a quiet, dark nook for rest. And yet some people *fear* the dark!

HAVE you ever walked along the edge of a ravine, or maybe a steep hill, when the way was dark and the walking difficult? One night, a dark, almost stormy night in April, I was walking beside a railway embankment. As the way was new to me I was not frightened, for, though it was dark, and though I knew that I was high above the even ground, the path seemed level and smooth for my feet. I walked safely until I reached my destination, with never a worry on my mind.

The next morning I took the same walk back to my home, and in the merciless glare of the sun I shuddered as I saw the dangerous way my feet had traveled. There had evidently been a washout along the path, for jagged pitfalls lurked in the dark corners where crumbling earth had slid down the sides of the hill. I had need to be careful even in broad daylight on that homeward walk, for I feared that my step might falter and that my foot might slip, plunging me far down, a broken heap, on the stones below. And yet in the dark I had walked safely without fear. It seemed as if some presence must have been near me to see that I did not stray from the path.

THERE is a presence, I think, that walks near those of us who dwell in darkness, though they may dwell there a long time or but a very short time—though their pilgrimage may be only a walk along the top of a steep hill, before the moon has risen. This presence is a courage-giving presence who can erase the troubles from a disordered mind and eliminate the pitfalls from a broken path.

Some very beautiful things come out of the dark, I think. All the Fanny Crosby's hymns were born in that way, and she is not the only genius who made wonderful masterpieces with eyes closed to the beauties of a world. There are artists and sculptors and evangelists. Perhaps that is why there is something so calm and peaceful and trustful about such work.

Oh, friends of mine, it's a very terrible thing to be blind to the glories of a golden world, but it's a very wonderful experience to lie with your eyes bandaged for a few days. There are so many things that eyes—real eyes—cannot see, that you come to understand only in that way. Some time, when the world seems just a little too much for you, go into a room and pull down the shades and shut your eyes, and think. Perhaps, if you do that, you may feel the guiding presence that is always near in the shadows.

THE PRAYER LEAGUE

REV. W., Keystone, Okla., sends us glad tidings of a gracious revival in that town. A clipping which he enclosed in his letter reads: "Strange as it may sound, this town, the former home of many outlaws, and the witness of much lawlessness, is now in the midst of a great revival. Nearly a third of the population has been converted, besides scores of reconsecrations."

A Friend from Fort Collins, Colo., writes: "Your prayers were heard and answered, for seven hundred persons were gloriously converted in Rev. Mr. Belgin's meetings here." M. A., Marion, N. C., writes: "Since I asked you to pray for me my husband has been converted." Mrs. A. R. P. writes: "I wish to acknowledge answer to prayer for the return home of a prodigal son.

The Gillette in Vacation Camp

AN old Maine guide once said that every camper should know how to hone his razor on a hobnail of his shoe.

But today he will probably bone you for a Gillette blade—or loan you his Gillette, if you have forgotten yours. Everybody knows that today is the day of the Gillette. No stropping—no honing—complete emancipation from all the big and little troubles of the old-fashioned razor.

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Gillette Sets, $5 and up: Blades, 50c. and $1. a packet.

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BOSTON, MASS.

Roof, light olive, sides, dark green.
Architects, Freeburg & Fidler, Jamestown, N. Y.

This Handsome House Roofed

and the upper part of the walls covered with "Weatherbest" Stained Shingles

Beautiful Effects—Extreme Durability

"Weatherbest" Shingles are made only from selected grade Red and White Cedar. They are stained **any** shade **you desire** with a stain which is not only lasting as to color, but on account of the wood-preserving materials in it, the natural life of the shingle is greatly increased. Shingles come to the job all ready to put on; no brush coat is necessary. Every shingle is stained from **tip to butt, not** merely part length as is usually done. Our scientific, thorough process and materials insure permanent satisfaction.

Ask us for Free packet sample Shingle Strips

showing colors on the natural wood, enabling you to pick out just the shades you want. Any shingle information gladly furnished.

TRANSFER STAINED SHINGLE CO.
208 Main Street North Tonawanda, N. Y.
Makers also of the superior quality
"Transfer Brand" Red Cedar Shingles
Demanded by knowing builders, sold by best lumber dealers everywhere

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It's the easy practical way.
Pits cherries quickly, leaving fruit whole and firm.
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Makes ideal lobster and shell fish fork.

Has no equal for seeding grape fruit, oranges, watermelon, etc., and removing eyes from pineapples.
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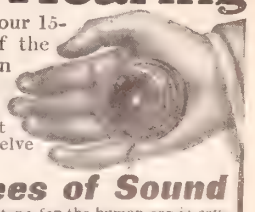
Better Hearing



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Mears Ear Phone Co., Dept. B 9-45 W. 34th St., New York City

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Another reason is the specialized efficiency of Firestone building methods and the universal vigilance of Firestone distribution.

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"America's Largest Exclusive Tire and Rim Makers"
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	Case Ro'nd Tread	Case Non-Skid	Grey Tube	Red Tube
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30x3½	11.90	13.35	2.60	2.90
32x3½	13.75	15.40	2.70	3.05
34x4	19.90	22.30	3.90	4.40
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36x4½	28.70	32.15	5.00	5.65
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38x5½	46.00	51.50	6.75	7.55

Firestone NON-SKID TIRES

We heard from him just a few days after writing to the Prayer League; we feel it is a direct answer to prayers offered." A happy mother writes: "About one year ago I sent to you asking your prayers for my daughter, who was insane. I praise the Lord that she has been restored."

Acknowledgments of answers to prayers have also been received from:

Mrs. D. A. Chapman, Laconia, N. H. (for recovery from a critical illness); E. M. P. K., Quebec; S. V. S., Ransomville, N. C.; A. J. W., Oklahoma; K. E. H., Philadelphia, Pa.; Mrs. W. J., Ypsilanti, Mich.; A. B., Pontiac, Mich.; A. M. C., Bristol, N. H.; Mrs. J. H. S., Taylor, Texas; Mrs. N. G., Antwerp, N. J.; J. J., Washington, Ark.; Mrs. A. H., Milan, Mich. (for restoration of son's mind); Mrs. J. F. B., Poughkeepsie, N. Y.; A. L. M., Greensboro, N. C.; E. E. J., Cuba, N. Y.; E. L. H., Scranton, Pa.; S. A. F., Whitney Point, N. Y.; Mrs. N. B., West Farmington, Me.; Miss E. V., Grand Rapids, Mich.; Mrs. J. L. R., Monroe, Wis.; Mrs. O. J. R., Salem, Ore.; Mrs. W. L. B., Bolivar, N. Y.; A. S., Pennsylvania; Mrs. J. C. M., Snyder, Texas.

Prayers are asked for revivals of religion at Whitfield, Texas; Cuba, N. Y.; Holyoke, Mass.; Nebraska City, Neb.; Washington, Pa.; El Campo, Texas (that many souls may be saved in the meetings now being held); Fort Spring, W. Va.; Ransomville, N. C.; Campbellstown, Ohio; Garneill, Mont. (also for the closing of the saloons in that town); Portville, N. Y.; Philadelphia, Miss.; Centerville, Ind.; Courtland, Kan.; Weta, S. D. (that the faith of the Prayer League of Weta M. E. Church may be strengthened); Croton, Ohio; Sequim, Wash.

R. A., Kobe, Japan, requests prayer for the progress of the work in that place; Mrs. E. H., Vandalia, Texas, requests prayer that all the nations may be drawn together in Christian love and fellowship. Mrs. L. N. F., Chatham, N. Y., requests prayer that a suitable pastor may be sent to a church in that town and that the members may be encouraged. Mrs. N. G., Antwerp, N. Y., that a clergyman may receive a call to become a pastor of a church, that he and his wife may be able to do the work required.

Thirteen friends ask prayer for the restoration or strengthening of sight for friends, relatives or themselves.

Nineteen readers ask prayer for the mental restoration or strengthening of relatives, friends or themselves.

Fifteen friends ask prayer that friends or relatives be delivered from the liquor habit.

Forty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

One hundred and four readers ask prayer for the conversion of relatives or friends, including one that a man may be saved from despair and suicide, also that five children may be saved.

Twenty-four readers ask prayer for spiritual blessing for relatives or friends.

Eighty-three friends ask prayer for the healing of friends or relatives.

Fifty-one friends ask prayer for the healing of themselves, including one that she may be cured of lameness; also one that an impediment of speech be removed.

Fifteen readers ask prayer for healing of hearing for themselves or other friends.

Forty-five friends ask prayer for help or guidance in financial affairs.

Seventy-four friends ask prayer for the granting of varied desires and needs.

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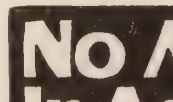

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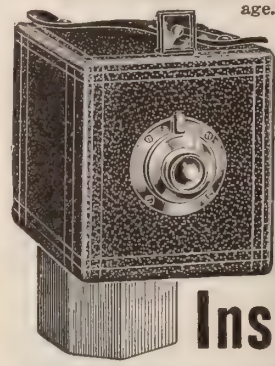

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Send me at once one complete model Mandelette Camera outfit, including supply of post cards and instructions. I agree to pay $2 when camera arrives, to examine and test it thoroughly and if satisfied pay $1 a month and pay you $1 a month until your special price of $5 is paid. Otherwise I will return it at the end of 30 days.

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In every sense our Municipal Bonds are just as sound as U. S. Treasury Bonds, and —they earn 5% to 6%, as against 2% on Government Bonds. Issued in coupon form, in denominations of $500 and $1,000. Sound, profitable, and readily convertible. Write or call for List No. 30.

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AN EVANGELIST ENGINEER

ON THE Southern Railway, running between Atlanta, Ga., and Greenville, S. C., D. J. Fant drives an engine. His engine pulls one of the heavy, vestibuled passenger trains on this road. His first act, before climbing to the cab of his engine, is to kneel on the steps and pray that his trip may be accomplished in safety. After getting his engine ready, he finds time to read a chapter in the Bible, and he keeps the good Book in sight as he speeds over hills, hollows, rivers and plains.

Before his conversion about seventeen years ago he was addicted to profanity. But God saw fit to turn him, and this is how it was done:

A little son was the joy of the engineer's home. One day the boy was taken sick. The parents felt no uneasiness at first, but the little fellow grew steadily worse. A physician was called in and the father stopped away from his work. But the child died, to the great sorrow of both parents. As the father stood beside the little form, now silent and white, he wondered why the Lord had taken his child. Then his own sinful past rose before him and he then and there resolved to give his life to God and to accept Christ as his Saviour.

From that day he was a changed man. He took up mission work and work among his fellow railroad men. He was a fireman at that time, and began religious work by supporting one missionary. Afterwards he was promoted to engineer, and then he supported two missionaries. It is now his custom to take out of his salary simply enough for actual living expenses for himself and family, and the rest he gives to charity and religious work. He is known widely as the "Evangelist Engineer," and every other Sunday he goes to some small town and preaches the Gospel in some church or other suitable place. His theme is always the Lord Jesus Christ, and the salvation of men. While waiting for his run in either Atlanta or Greenville, he devotes his spare time to going out among the poorer classes and working for his Master. He never fails to speak a word for Christ, and to help his fellow man in every way possible.

Westminster, S. C. S. C. W.

..The man who has not gone into sin as far as he could go has not gone too far to be saved from going too far.

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. J. B. S., Clearfield, S. D. 1. It is usually the case that on coming into an altogether new environment, we are apt to find it very difficult to carry out plans and live according to principles which may have long been settled in our minds. It is wise, however, to struggle on and hope that an opportunity for betterment may arrive. You ask about Sabbath-keeping. The Lord's Day should not be turned into a day of pleasure, of social amusements, social dinners, etc. That is not keeping the day holy and making it a day of rest. 2. Tobacco using is unquestionably a vicious indulgence; and we believe that if most tobacco users were disposed to be frank about the matter, they would admit that they would be better without it. For the sake of example, if for no other reason, it is well to leave tobacco alone. 3. We know nothing about the habits of the evangelist you mention, and don't believe the stories that have been circulated. Whenever we realize that certain things are harmful, even in small degree, it is well for us to renounce them if not for our own sake, then for the sake of others who might suffer through our example.

J. Y. Z., Clarksville, Va. The question whether the world is growing worse or better is one that is capable of being argued on both sides. In view of the present struggle in Europe and the terrible consequences, many will feel justified in concluding that it is worse than any previous age. On the other hand, when we look at the many efforts that are being made for human betterment, the spread of benevolence and the great spiritual uplift movement that is now going on in both hemispheres, there would seem to be reason to conclude that faith in God and the love of our fellowmen are increasing. The Bible, however, was of evil times and persecutions and false doctrines in the last days of this dispensation.

D. S., Pittsburg, Pa. The passage in Luke 14:26 is frequently misunderstood. In order to get clearly at its meaning, you should compare with it the parallel passage in Matt. 10: 37. In both passages, Jesus is asserting his claim to the supreme loyalty and affection, and warnings that we must be prepared to make sacrifice for his sake of our dearest ties and to break even with those we love most in this world, that he may have the first place in our hearts. It is unfortunate that the passage in Luke should have been expressed in a form that obscures the true meaning, and gives a harshness to the injunction which was doubtless never meant in the original.

Reader, Virginia. 1. There is no foundation for the statement that Darwin did not believe in a Supreme Being. He did not accept the orthodox view of the origin of species, however. 2. Races that have not received the Gospel are judged according to the light they have. Missionaries tell us of heathen peoples who have a certain standard of morals and conduct, notwithstanding their ignorance of the Gospel, and all races, however unevangelized, have some knowledge or intuition of a Supreme Being whom they must obey. The Bible tells us that those not having either the law or the Gospel may be "a law unto themselves." (Rom. 2: 14.) We have no warrant for assuming that the heathen who died in ignorance of Christ are beyond the reach of God's mercy. In every age he has had his witnesses—good men and women who have lived clean, upright lives, even under natural law. We are not justified in holding that they are not acceptable. (Acts 10: 35, Rom. 4: 9.) 3. The Carmelites are a monastic order of the Roman Catholic Church, very austere and subjecting themselves to unusual privations. 4. The insane and irresponsible cannot be judged by ordinary standards.

Mrs. E. W. R., Jersey City, N. J., writes with reference to an article in this journal on April 28, dealing with suffrage: "I have always felt and do now that we women who are opposed to the vote are really the 'friendly majority.' We are working all the time for good and believe accomplishing it; whereas, did we have the vote, we would be handicapped. We are not a class by ourselves, we women; we are part of all classes, the same as the men, and such would be our vote. . . . We feel that we are loving and God-fearing and we are trying every day of our lives to make the world better for our living in it."

C. W., Belvidere, Ill. The origin of the Philistines is not expressly stated in the Bible. However, Amos 9: 7 speaks of them as "the Philistines from Caphtor," and "the remnant of the maritime district of Caphtor" (Jer. 47: 4). It is believed by some authorities that they were the people who expelled the Avim and occupied the territory (Deut. 2: 23) and that they were the descendants of Mizraim (Gen. 10: 14). Some eminent scholars hold that they belong to the Semitic family, as the names of their cities and their proper names would indicate. The island of Crete is believed to have been the Caphtor of ancient times. The Philistines were a warlike race, superstitious and idolatrous. In the time of Saul they were evidently superior in the arts of life to the Israelites (see I Sam. 13: 19-21).

Mrs. D. R., Louisville, N. S. 1. God endows man with reason and it is man's duty to use it. "Taking no thought for tomorrow" does not mean to be careless of your business nor indifferent to the duty of providing for those dependent upon you. The first evangelist gave sound advice. 2. The passage in Heb. 12: 14 must be read in connection with the related verses. "Holiness" here means sanctification; one who is sanctified becomes as "a son of God." Without sanctification he could not appreciate this great privilege. None else, therefore, shall abide in his presence; for it is only "the pure in heart who shall see God."

C. M. B., Texas. The wounds inflicted by a friend are the hardest to bear. Yet they often turn out to be a blessing in disguise. We may misjudge a true friend who has had the courage to tell us disagreeable truths from which we ourselves would have shrunk, and which a false friend would have concealed to our ultimate hurt. The friend who is always praiseful and who shuts his eyes to our faults is by no means the most desirable. One sincere friend is worth a score of flatterers. If he ever gives us pain, and we can learn the motive and know that it was a worthy one, we should be willing to forgive. "Faithful are the wounds of a friend," says the proverb, "but the kisses of an enemy are profuse." Whatever the cause, you should forgive your friend. If he has wronged you deliberately, your forgiveness may be the means of making him realize and regret his treachery; and if he has acted from a worthy impulse, he will rejoice that you understand.

Miscellaneous

F. A. H., Mount Vernon Springs, N. C. The passage in Deut. 14: 21 refers to the Levitical law which prohibited the Jews from eating of any animal that had not been killed by the priests, or under their instructions. It does not necessarily mean that corrupt or diseased flesh was to be given to strangers as food. (See Lev. 11: 15; 22: 8.)

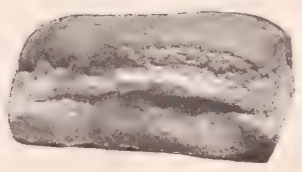
Reader. It is undoubtedly true that there are Christian people in every land now involved in the war. The questions you raise concerning the attitude of these people and of the Christian Church at large in the present struggle is very thoroughly discussed in the address on "The Church and Peace," by Rev. Dr. Jefferson, which appeared in last week's issue of this journal.

Mail Matter Lost on Lusitania. The Postal Record, a monthly magazine published in Washington, says: "Only such American mail as was especially directed via the Lusitania was lost when the great Cunarder went to the bottom. This amounted to eighty-three bags, consisting of about 47,000 letters, 1,800 packages of newspapers and printed matter and 900 registered letters and packages. No parcel post mail was aboard."

Miss P., West Philadelphia. 1. The St. Patrick's Day celebration is observed by the people of that country in honor of Ireland's patron saint. There is considerable difference of opinion as to the birth-place of Patrick, some holding that he was born in Ireland, others that he was a native of Bannavem-on-Clyde, Scotland, and still others that he was born in France. He is said in the records to have been the first missionary to raise the standard of the cross in Ireland. The story about the driving out of the snakes is doubtless purely legendary. 2. Almost all the states have their state flowers, those of Pennsylvania being the daisy and violet. The national flower is the goldenrod.

B., Spring Mills, Pa. The Sabbath was instituted to conduce to the highest good of mankind, and Jesus himself opposed and rebuked the slaving restrictions which had been set down by the Jewish ecclesiastics in connection with Sabbath observance. He showed them there were various acts, meritorious in themselves, which were permissible on the Sabbath. Those included works of necessity and mercy. The Christian Church today still adheres to this view, although there are some differences in interpretation, certain denominations being more liberal than others. The generally accepted view is that business as such should be laid aside on the Lord's Day, and that no labor should be performed on that day which can be attended to on a secular day. As to one's occupation, it is safe to say that wherever one is engaged in a business which he feels in his own heart to be in violation of the spirit and character of the Lord's Day, and yet which demands his time and labor on that day, if his conscience accuses him, he should make an effort at the first opportunity to get out of that business altogether.

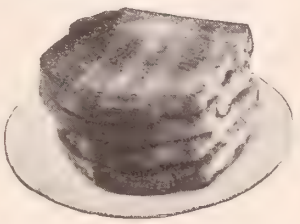
You Eat Bread



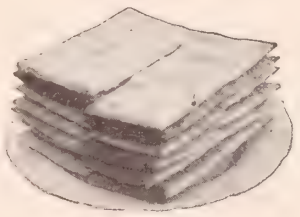
Made of part of the wheat. Puffed Wheat is whole wheat, and four times as porous. For serving in milk, imagine how much better are these bubbles of whole grain. And how much more delicious.

You Eat Toast

Because toasting aids digestion. But toast gets little toasting. Puffed Wheat and Rice, before the grains are exploded, are rolled for one hour in 550 degrees of heat.



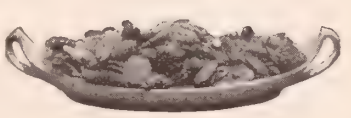
You Eat Crackers



Puffed Grains are crisper, flakier, and they have enticing flavor. Again, they are whole grains made wholly digestible. Don't you think them better for a bedtime dish in milk? Or for wafers in your soups?

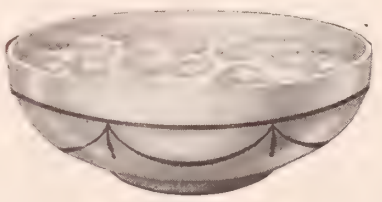
You Eat Nuts

Puffed Wheat and Rice taste like nut-meats toasted. They are porous, yet crisp. They are better in candy—better as garnish for ice cream. And better, doused with melted butter, for hungry children to carry when at play.



Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS



Think of these as all-day foods, not morning foods alone. Think of them as tit-bits, too.

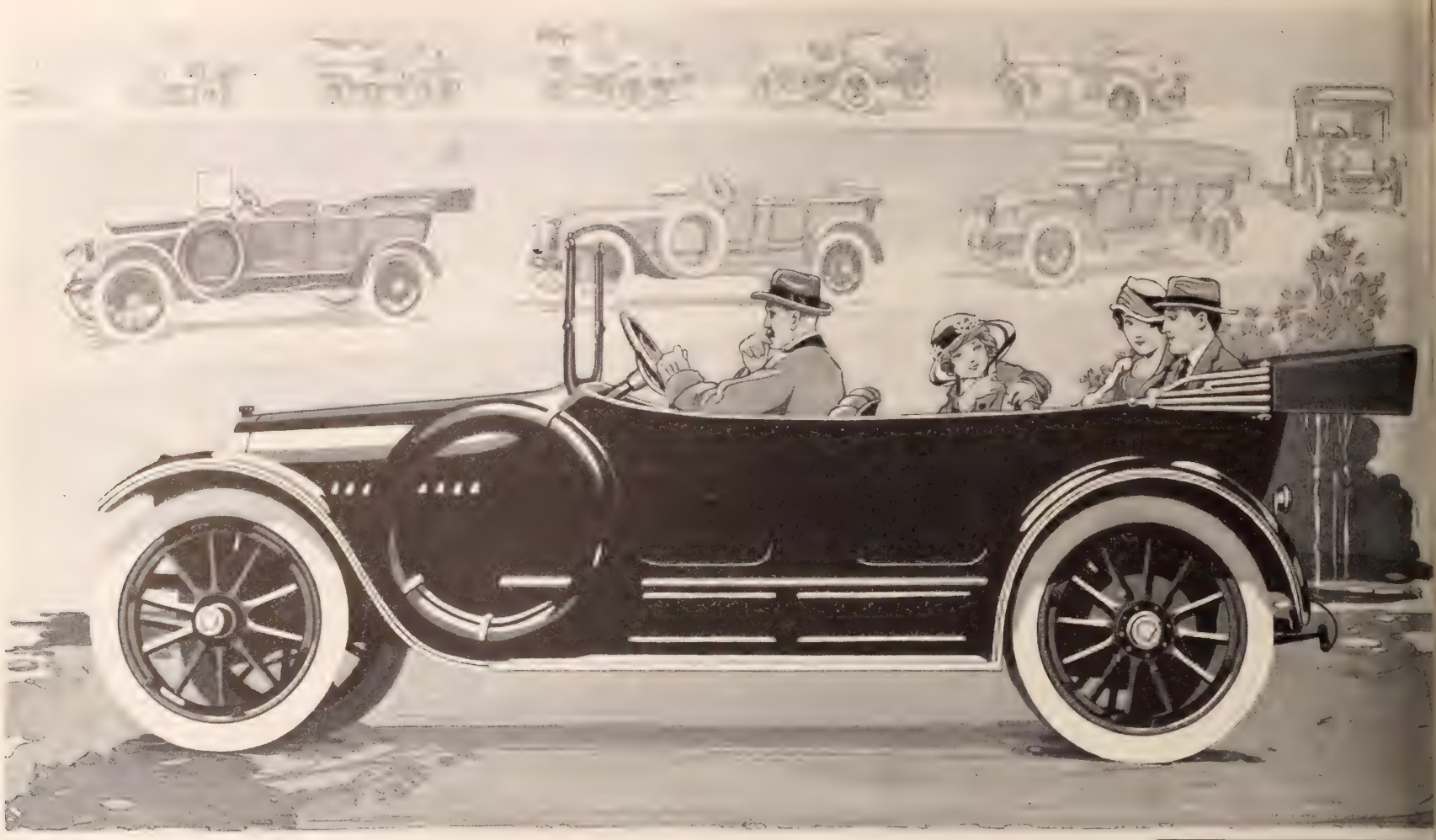
Served with sugar and cream they are luxuries, or mixed with the morning fruit. But they are also confections, to be eaten dry. They are wonderful in milk. Between meals or at bedtime there is nothing else so fit.

For these grains are steam exploded. Every food cell is broken by Prof. Anderson's process. They do not tax the stomach. Every atom feeds.

They are ideal foods—the best you'll find—both for goodness and for good. In summertime keep plenty of each on hand. Everybody wants them.

The Quaker Oats Company
Sole Makers

(953)



The 1916 Hudson—"The Road Cruiser"—Yacht-Line Body

HUDSON
$1350
F. O. B.
DETROIT

The Cars I've Owned

Written by a Hudson Owner Who Bought 15 Cars Before It

The writer is a motorist of 16 years' experience. In that time I've owned and driven 15 different cars.

I started with the experiments and ran the whole gamut up to big, heavy, costly Sixes. Now I own the new-type HUDSON—have owned it for a year. And the makers ask that I anonymously review this evolution.

The Coming of the Six

The early cars don't matter. Real motor car luxury began with the advent of the Six. That brought continuous power, flexibility, freedom from vibration. And now, as then, it represents finality to me. But Sixes when they came were costly and immensely heavy. They drank up fuel, ate up tires, and drove me back to Fours.

Howard E. Coffin was known to me long before he became the famous HUDSON designer. I bought his first great success—a $2750 Four. I have watched all his HUDSON models, and have followed all his four-year progress in revision of the Six. No one knows better what it meant—a new-type motor, special steels, the refining of a thousand parts to reduce the weight of a sturdy Six below 3000 pounds.

I am one of the 15,000 who have proved out the result. The weight-reduction cut my tire cost and my fuel cost in two. Yet there were seats for seven, and power for hills, and luxury and looks. 'Tis the finest car I have ever owned, the best-appearing, best-equipped. To me it represents the acme in efficiency and class, the ideal in size and comfort. It never has cost me a moment's delay or a penny in repairs. And I never have once asked for HUDSON service, which my dealer offers free.

New 1916 Features

But this new-model HUDSON excels my car in some most important ways.

The Yacht-Line body is stunning. Who would believe that last year's streamlines could be so improved?

The wider tonneau means more room than ever. Three big men like me can now sit on the rear seat. Seven long men like me can sit uncramped in the car. And the two disappearing seats, when down, double the room in the tonneau.

The enameled leather is not new to me, but my last car which had it cost $3500. The leather-bound top to the doors and body is entirely new, and was wanted. The four non-skid tires are welcome.

But the two premier advances, in my estimation, lie in the new finish and new price.

The Lustrous finish solves my greatest problem—how to keep a car looking new. I sold a dozen cars and bought new ones mainly to get new looks. They ran well but looked shabby. This Lustrous finish, where coat after coat is baked on, means enduring gloss.

Then $200 reduction. Two seasons ago, at $1750, this was a record-value car. The next model—the one I bought—sold at $1550. And now this new model, with its costly improvements, is announced at $1350. That should convince anyone of the HUDSON efficiency.

Last year I waited eight weeks for my HUDSON. Now the output is trebled, they say. But there must be 100,000 class-car buyers who would buy this HUDSON at $1350 if they knew the car as I do.

7-Passenger Phaeton or 3-Passenger Roadster
$1350, f. o. b. Detroit
Also a new Cabriolet, $1650 f. o. b. Detroit

The above ad was written by a well-known HUDSON owner, and the facts are exactly as stated, The 1916 model of the car referred to is now shown by dealers everywhere.

When you go to see it, ask the dealer about his HUDSON service. Its system and extent will surprise you.

HUDSON MOTOR CAR COMPANY, DETROIT, MICH.

Christian Herald

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, JULY 21, 1915

VOL. 38—NO. 29. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

It gathers its strength from limitless space—
Then threatens, a tyrant all decked out in lace.

Copyright by Edwin Levick

OUR MAIL-BAG

NOTICE

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Questions and Answers

Mrs. M. F., New Raymer, Col. 1. Although the story of the rich man and Lazarus is the only one of its kind in the New Testament in which a proper name is employed, it is universally regarded as a parable. Lazarus was a familiar name in the country where Jesus spent the years of his ministry. It is true, there are traditions still preserved which give the name of the rich man as Dobruk, and that of the beggar as Nimeusis, but these are unauthentic. Jesus used the two characters to illustrate two different types of men, the helpless and friendless poor and the heartless, selfish rich. 2. The promise which Jesus made to the repentant thief on the cross (which is dealt with in the book "555 Difficult Questions Answered") gave him what he needed most—the assurance of rest and peace. Paul speaks of degrees of heavenly exaltation (II Cor. 12: 2), which was in accordance with the religious teachings of that day. Our Saviour's words conveyed to the penitent the comforting assurance that his future place would be the one best fitted for him, and beyond this it is useless to speculate. 3. Job is believed to have been an important personage, rich and influential, who lived in Arabia near the river Euphrates, about 1800 B.C. His book is regarded as the oldest book in the Bible.

M. E. B., Northfield, Vt. The passage in Luke 22: 36-38 must be interpreted in conjunction with the preceding four verses. Jesus had been testing the faith of his disciples, and now he was admonishing them of the trials and sufferings they must endure in his service after his departure. On this point Edersheim writes: "But again they only understood him in a grossly realistic manner. These Galileans, after the custom of their countrymen, had provided themselves with short swords, which they concealed under the upper garment. Two of them —among them Peter—now produced swords. But this was not the time to reason with them, and our Lord simply put it aside." They interpreted him literally and thought he had referred to present defense, when he really had been looking forward to a future time when trials and dangers would press so hard upon them that they might be tempted to resort to the weapons of the flesh. The meager passage in the Gospels is not to be accepted as implying that Christ advocated the use of weapons, but rather that he wished to show their uselessness.

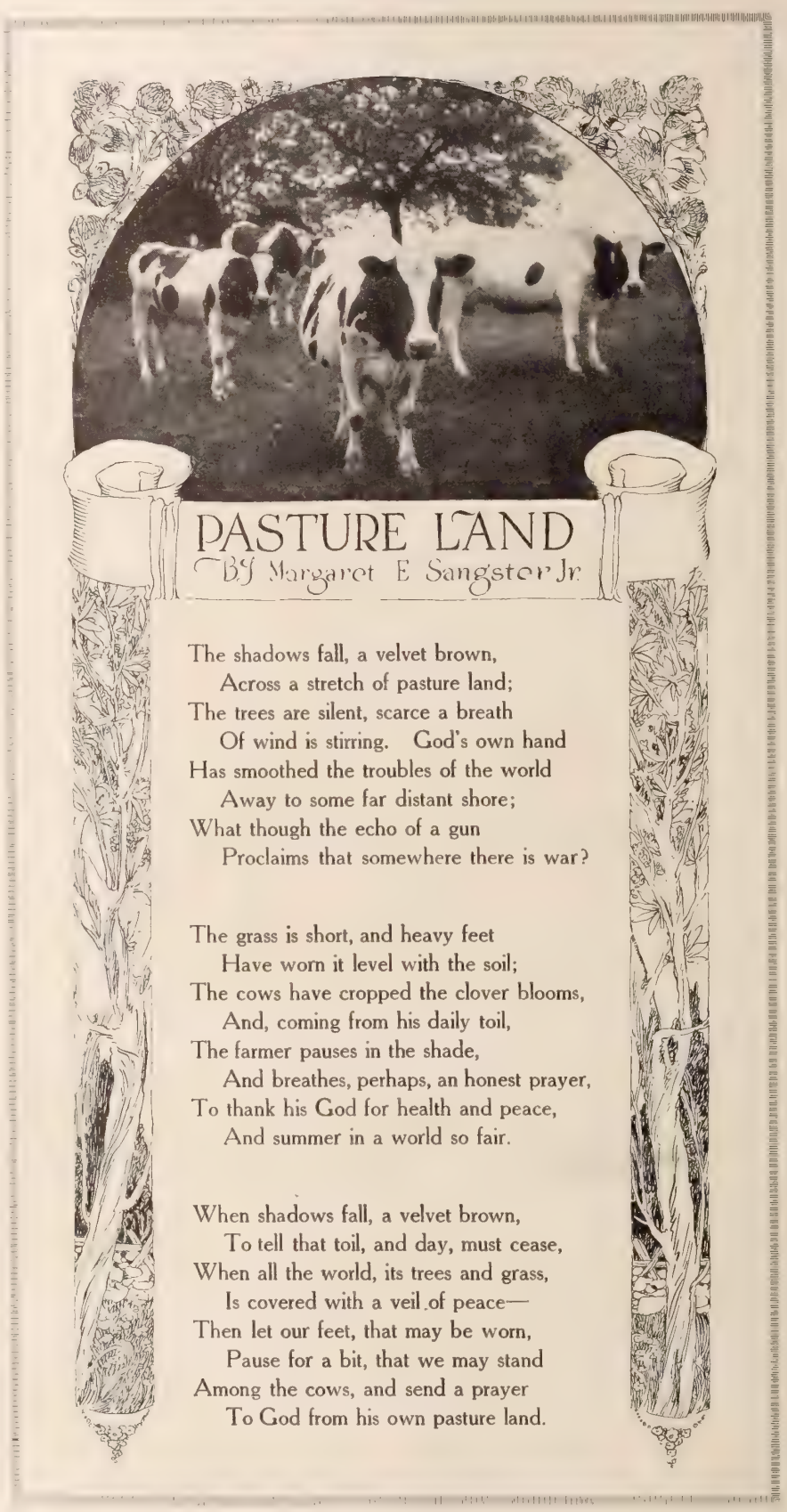
S. S., Consort, Alta., Can. Temples and places of worship have been a feature of the world's civilization from the very earliest times. The erection of Christian churches may properly be said to date from about the time of Constantine the Great, when Christianity superseded paganism and became the controlling spirit in the architecture of the Christian world. The first assemblies of the primitive Christians, however, were not held in churches, but in the rooms of private houses, or in the open air. In Acts 1: 13 we have an account of the first church meeting indoors in an "upper room" in Jerusalem, where about 120 persons gathered for the first Christian service. Within the next half century, as the result of the apostles' missionary efforts, churches sprang up in many places, and buildings began to be devoted almost exclusively to these services.

Constant Reader, West Plains, Mo. 1. One of the apocryphal books or writings current in the early part of the second century, but not sufficiently authentic to be admitted to the canon, was the "Acts of Paul," which is mentioned in the writings of Origen, Eusebius and Philaster, and which gives information concerning the apostle's career to be found nowhere else. Cyprian also mentions a book under the name of "Paul," and there were others of the same doubtfully authentic class. Perhaps the best digest of what is contained in all of the various sources, outside of the New Testament, is that given in Whiston's "Authentic Records" and in Smith's Dictionary of Greek and Roman Biography. 2. Answered by mail.

C. C. H., Burr Oak, Kan. The question whether or not the meal eaten by Jesus and his disciples, at which he instituted the sacrament, was the paschal supper, according to Jewish ecclesiastical law, is a difficult one and has been much discussed. Some authorities regard it as clearly shown in John 13: 1, 2, 28, 29, also John 19: 14, 31, that the evening of the supper was the day preceding the paschal meal. Against this theory, however, other authorities point out that if the Lord's Supper was indeed the paschal feast, the law of Ex. 12: 22 was violated by all the disciples in leaving the house before daybreak. The other evangelists furnish material for argument on both sides. See Matt. 26: 18 and Luke 22: 15 as well as I Cor. 11: 23. Some modern authorities regard the supper as a distinct event occurring one or more days before the passover. Lightfoot and Bengel belong to this class. Against all this, however, there is the very plain statement of Luke 22: 7-13. Alford, Tischendorf, Ellicott and many modern critics favor what seems to be the obvious interpretation: viz., that the supper was eaten on the evening of the 13th of Nisan, which, until the evening of the 14th, was called "the preparation for the Passover," and that on the 14th (which was also called the preparation, and, besides, was the first day of Passover or of unleavened bread) the crucifixion took place. Dean Alford adds that the Gospel narratives "exclude the supposition that our Lord and his disciples ate the usual passover," implying that Jesus, in view of his approaching death, chose to anticipate the day.

A. E. C., Deep Creek, Wash. The word "perish" is derived from "pereo," to pass away from life or existence—to be destroyed. In the passage in John 3: 16 we have a continuation of the same illustrative figure that is employed in the two preceding verses. Like the brazen serpent in the wilderness, the Cross of Christ was to "lift up" the world, the first to save it from physical death, the second from spiritual death; the brazen serpent was the emblem of salvation to those who had been stung by the fiery serpents, and the cross is the spiritual remedy for every perishing sinner.

Christians in the Army. Our armed forces stationed along the Mexican border in readiness for any eventuality contain a large percentage of men from Christian homes, according to the chaplain of the Twentieth Infantry, Fort Bliss Camp, Texas, Rev. John T. Axton. It will be remembered that Mr. A[xton] looked after the relief work among the Me[xican] refugees last year, and received many cont[ri]utions of clothing from Christian Herald [read]ers. He writes us that all the officers o[f his] regiment attend services on Sundays and [en]courage their men to attend. From the pr[inted] order of service for each week, sample [of] which Mr. Axton sends us, it is seen that [ex]cessive companies of the regiment have ch[arge] of the details of the meetings, provide the [spe]orations, special music, ushers, select the h[ymns] and look after the comfort of every one. [Sol]dier quartettes, the regimental band, in[stru]mental and vocal soloists from the com[pany] and the community, are called on for mo[re] of the special music. The band takes the pla[ce] of the organ. The chaplain preaches. On "[Mo]thers' Day" the regiment got up a special l[ar]rhead and doubtless used it to good purpos[e]



PASTURE LAND

By Margaret E Sangster Jr

The shadows fall, a velvet brown,
Across a stretch of pasture land;
The trees are silent, scarce a breath
Of wind is stirring. God's own hand
Has smoothed the troubles of the world
Away to some far distant shore;
What though the echo of a gun
Proclaims that somewhere there is war?

The grass is short, and heavy feet
Have worn it level with the soil;
The cows have cropped the clover blooms,
And, coming from his daily toil,
The farmer pauses in the shade,
And breathes, perhaps, an honest prayer,
To thank his God for health and peace,
And summer in a world so fair.

When shadows fall, a velvet brown,
To tell that toil, and day, must cease,
When all the world, its trees and grass,
Is covered with a veil of peace—
Then let our feet, that may be worn,
Pause for a bit, that we may stand
Among the cows, and send a prayer
To God from his own pasture land.

Ernestine, Westerville, Ohio. It wa[s] a Spartan poet-orator who wrote the fa[mous] lines: "A fair thing it is to die in the [front] rank—a brave man fighting for his native l[and]." The war spirit has been kept alive throug[h the] ages by adulation. The martial soul has [been] lauded and the peace-lover has been [called] craven and effeminate. This to a conside[rable] extent is the dominant note in the Old W[orld] today, where Christianity, which teaches [peace] and brotherly love among men, has been a [feast] submerged in the clamor of the great stru[ggle]. Yet we have the comforting assurance th[at a] time will come when our sons will no mo[re go] out to fight and die, and when the whole [earth] will be filled with the spirit of peace.

Miscellaneous

Any one knowing the whereabouts of [Mark] Longshore, formerly of Condit, Ohio, would in[de]fer a favor by sending address to his mo[ther], Mrs. L. Davidson, Condit, Ohio.

H. E. C., Clyde, N. Y. The hymn "J[esus], and Shall it Ever Be?" was written by Jo[hn] Gregg about one hundred years ago, the ori[ginal] title being "Glorying in Jesus." It wa[s in]tended to encourage the believer in profe[ssing] his faith. "A Mighty Stronghold is Our [God]" is one of the many English versions of Lut[her's] famous hymn "Ein Feste Burg," whic[h he] composed for the famous Diet of Spire[s on] April 20, 1529, and became the war song o[f the] Reformation. "How Firm a Foundat[ion]," which appeared in 1787 under the title of "[Rippon] Not," gave no clue to the authorship be[yond] the letter K, which is supposed to have bee[n the] initial of George Keith, an English writer

J. J. B., Orange, Va. The word "king" [comes] from the Anglo-Saxon "cyng" or "cyning," [the] ruler of a tribe, and whose territory was c[alled] the "cyningdom," from which we derive [the] word "kingdom." In the Bible, the word "k[ing]" does not always imply a ruler of great i[m]portance over a large and populous terri[tory]. Many of those called "kings" in the Bible w[ould] today be denominated "chiefs" or "leade[rs]." An illustration of this kind is found in Jo[shua] 12: 9, 24, which relates how Joshua over[came] thirty-one kings in the comparatively [small] country of Canaan. These were probably [what] now would be more accurately called "shei[khs]" or "chiefs"—the headmen and tribal leade[rs of] that day. The Hebrew and Chaldean tit[le is] usually "melek" (ruler).

Reader, Paterson, N. J. The "Holy G[rail]" or "Sangreal," mentioned by many writers [and], notably in the Arthurian legends, is sai[d to] have been the dish or cup used by our Sa[viour] at the Last Supper. According to some [au]thorities it was also the cup he used at [the] marriage feast at Cana. One Jewish le[gend] pronounces it the cup which the Quee[n of] Sheba gave to Solomon. In the Cathedr[al of] Genoa is a hexagonal, two-handled cu[p of] glass, three feet nine inches in circumfer[ence], which Genoese Catholics claim to be the [Holy] or Sacro Catino.

Z. A. K., a reader in Harlan, Ore., sends [this] cheery note from his faraway home: "I th[ink I] would be safe in saying that nowhere is [the] dear old Christian Herald more appreciated [than] in our home, tucked away back in a [little] pocket in the coast range mountains, fou[r] miles from the railroad and without Su[nday] school or church or even neighbors. We [for]get all this when some one makes a four [little] trip to the post office and returns with [the] Christian Herald. We have taken the pap[er so] long that I really can't tell you just wh[en I] began; but I know it is something like tw[enty]-five years it has been a most welcome g[uest]. We never destroy a paper, but pass them a[long]. We are thoroughly in accord with all it st[ands] for. I will only add that my greatest wi[sh is] that the Christian Herald will march [on] along, ever keeping the eye single to the [Mas]ter's glory and hastening his coming kingd[om]."

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

THE HUSS PAGEANT IN NEW YORK

A FESTIVAL on New York's East Side is different from anything else to be seen under the sun—or under the stars, for it is most delightful at night. For weeks one ma notice along one block, or possibly two, myste- rio arches strung with electric wires. Still more my erious signs and banners in unreadable lan- gues announce that wonderful things are to take pla beginning on a certain date and extending thr gh three or four days and nights.

A length the time comes; the arches burst forth int electric beauty; flags are hung from windows and cross the street; a band, mounted on a story- hig stand, fills the air with melody and merriment; pus carts with flaring torches are lined up against the urb to dispense all sorts of eatables and trin ts; confetti flies through the air; from the win ws and fire-escapes girls and children and wom n in Sunday dresses and with happy faces agl with the radiances from street lamps, store win ws, electric arches and the torches look down wit satisfied joy.

Tese festivals are semi-religious, semi-patriotic, usu ly connected with some church, just as the chu h at Hollingswood Center will hold a str berry and ice-cream festival in the church gro . Often they celebrate some great reli- gio or national event. Always the flavor of the d world—Naples, or Poland—or Bohemia.

Te Bohemian section of New York is farther upt n than the region known generally as the Eas Side, and bears evidence of far greater pro erity and modernization, but a few days ago his quarter of the city gave itself up to a gen ne old-world celebration, with many new- won features added, in commemoration of the five undredth anniversary of the martyrdom of Jan Huss. There was a positive and gleeful not to the festivities, because they were partly to ebrate the completion and dedication of the n Hus Neighborhood House. This estab- ish nt is connected with the Jan Hus Bohe- mia Presbyterian Church, which has been for thir years a powerfully helpful factor in the life the community. Dr. Vincent Pisek has been the pastor of the church since its organiza- tion nd is loved and honored and followed most wea ly by his fellow countrymen of the neigh- borhod. He was the guiding spirit of the cele- bra n, assisted by his associate, Rev. Kenneth Dex r Miller, who is to be uperintendent of the Nei borhood House.

T celebration extended hro h three days, July 4, 5, 6 its most spectacular eat e being the historical pag nt held on the holiday, July 5. Ten floats were lra through the streets of he Bohemian community, rep enting various scenes and ents in the life of the rea martyr. The first float lepi ed John Huss and his not r. The second showed him s rector of the Univer- ity f Prague; the third, rea ing; the fourth, in onf ence with Zizka, the rea Hussite general. The ifth loat portrayed vividly he sc l scene of the martyr- om howing Huss bound to he ake while fagots are ein brought for his de- tru on. The sixth and sev- nth oats were Hussite bat- le w ons, the first showing izk and his warriors, the eco Prokop the Great nd is compatriots. The igh float represented eor of Podebrad, elected ing Bohemia. The ninth how Columbia, Bohemia nd istory, and bore the ege : "The sufferings and acri es of the Bohemian people have not been in vain." This float was designed to show that the desires and hopes of the ancestors of America's Bohemians have found their fulfilment in their prosperity and freedom in the new land. At the end of the procession came the bell "Jan Hus," which had been secured by contributions from the people of the community for the new Neighborhood House. This float was drawn by boys from the Sunday school, and attended by twelve little girls dressed in white. At the conclusion of the pageant the bell was consecrated and hoisted to the new bell tower especially built for it through the generosity of Mrs. Helen Hartley Jenkins.

JOHN HUSS AND THE HUSSITE GENERAL, ZIZKA

FLOAT SHOWING HUSS BOUND TO THE STAKE

COLUMBIA, BOHEMIA AND HISTORY. SYMBOLICAL TABLEAU IN HUSS CELEBRATION AT NEW YORK

In the afternoon the performance was given of the Bohemian operetta "Bohemia in Song," arranged from Bohemian folk songs by Dr. Pisek and sung by the young people of the church in native Bohemian costumes.

At the church service next morning, July 6, the new bell sounded for the first time, and a large crowd of people obeyed its summons to the memorial church service. In the evening the great mass meeting in memory of Huss was held, at which many representatives of American as well as Slavonic churches attended. Among the speakers and guests were: Hon. Frank Moss; Chancellor Brown of New York University; Father Nikoly Velmirovich of the Servian Orthodox Church; Professor Michael R. Pupin, royal consulate general of Servia; Professor Francis Brown, president of Union Theological Seminary.

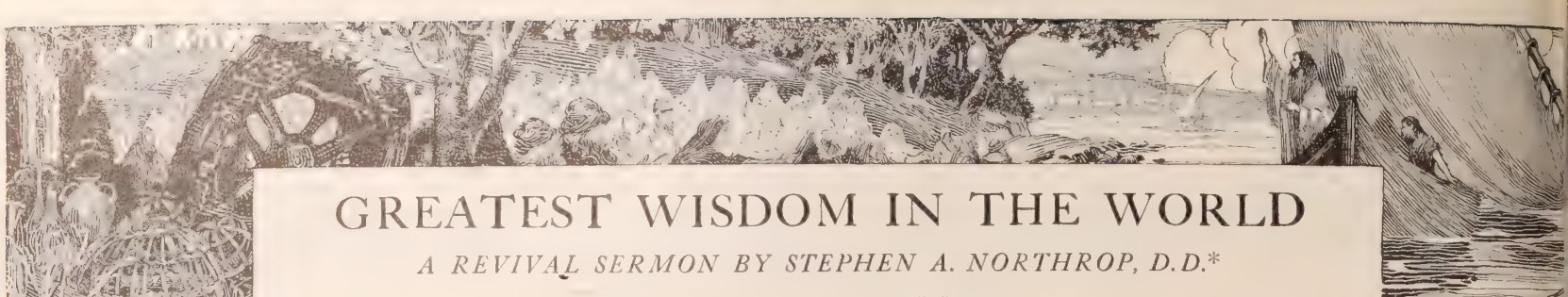
The new Jan Hus Neighborhood House, built through the Church Extension Committee of New York Presbytery, gives a complete and modern equipment for religious education and for social work. With its club room, meeting room, gymnasium and workers' quarters it is without doubt one of the most complete and attractive plants for distinctive foreign work existing in this country. Dr. Pisek and his congregation have been eagerly looking forward to having this building for many years and it is regarded as in the providence of God that they were able officially to dedicate it on the occasion of the 500th anniversary of the martyrdom of John Huss.

The responses read at the dedication services of the Neighborhood House on Sunday, America's Independence Day, convey in a beautiful manner the real meaning and spirit of its work:

"Father of our Lord Jesus Christ, loving Father of all men, to thee we dedicate this house. Christ, the Son of man, who came to minister to the hungry, the thirsty, the strangers, the naked and the sick, to thee we dedicate this house. Spirit of God, Spirit of peace, good-will and brotherliness, to thee we dedicate this house. To the development of the artistic, cultural and intellectual life of the Bohemian people, we dedicate this house. To join the hands of the Bohemian and American peoples in the quest of a new America wherein dwelleth righteousness, we dedicate this house. To a sympathetic and joyful ministry to the needs of the countrymen of Jan Hus, in the name and in the spirit of the Master for whom he lived and died five hundred years ago, we dedicate this house."

The dedication sermon was preached by Dr. Henry Sloane Coffin; the dedication responses were led by Professor William Adams Brown of Union Seminary, who also made the prayer of consecration.

The new Neighborhood House was erected at a cost of about forty thousand dollars. The present church building is valued at $50,000. The congregation numbers 300 members, the Sunday school more than 900.



GREATEST WISDOM IN THE WORLD

*A REVIVAL SERMON BY STEPHEN A. NORTHROP, D.D.**

TEXT: "He that winneth souls is wise." Prov. 11: 30

GREAT truths are often expressed in fewest words, as with sunbeams, the more they are condensed the deeper they burn. The text is one of those familiar proverbs, crystallized in one brief sentence, like maxims in law, aphorisms in literature, axioms in philosophy and postulata in mathematics. It is one of those diamond gems of Scripture frequently quoted, and as we turn it toward the Sun of righteousness and the mellow warmth of the Holy Spirit, the rays of the divine light falling on each face and angle, how it flashes forth the will of God that man should be won back to his open arms by the righteous wisdom of soul-winning. As man was instrumental in the ruin of the race, so should he be in the salvation of the race, the divine and the human blending in heroic service. "Everywhere the human soul," says Carlyle, "stands between the hemisphere of light and darkness, on the confines of two hostile empires." And methinks the winning Christ, with his fishers of men, stands upon the shores of the hemisphere of light to draw all men unto him "from the wild ocean of the world's sea of sin."

I.—*Consider the inestimable value of the soul as the great incentive to the mightiest endeavor.* The value of anything depends on its intrinsic worth; upon what it costs of time, labor, sacrifice and means to secure it. Put all worlds, known and unknown, in the one scale, and the immortal soul of the vilest outcast in the other, and how kicks the beam? the spiritual outweighs the material.—

> Knowest thou the importance of a soul immortal?
> Behold the midnight glory; worlds on worlds;
> Amazing pomp; redouble thine amaze;
> Ten thousand add and twice ten thousand more;
> Then weigh the whole: one soul outweighs them all!

But there is a truer method by which to determine the value of a soul—God's estimate. The real worth of anything depends on what the one knowing its value is willing to give for it. He who created the soul only knew of its worth, and so in exchange gave his only begotten Son. The redemptive price paid, not with corruptible things as gold and silver, was the precious blood of Christ, the highest gift and the brightest glory all Heaven could afford. To win souls, then, must be the ruling passion of our lives. Indeed it is the sum total of all wisdom; he that is wise in everything else but soul-saving is not wise. "He that winneth *souls* is wise."

The Master-Passion of Soul Winning

WHAT is it to win souls? Christianity is winsome, persuasive, alluring. "We beseech men." This is the very genius of the Gospel. On the inauguration day of the new kingdom, from the shore of that historic sea, Jesus called Simon and Andrew, brothers; James and John, brothers, and said, "Follow me, and I will make you fishers of men." And so we have the apostolic fraternity a type of a universal brotherhood—commissioned to be soul winners. "The Son of Man is come to seek and to save the lost." The Father sent the Son on this one mission and the Son sends us." If souls will not come to Christ we must take Christ to them. Our word of command is to go for them, drawing, constraining. Here is a stronger term still, "Pulling them out of the fire"; "snatching them as brands from the burning." And what does Paul say about his master passion? "Knowing the terrors of the law we persuade men." "I cease not to warn every one night and day with tears." Even Job, a thousand years before the Cross, is stirred by the same heroic endeavor: "Deliver them from going down to the pit!"

In this inspiring work we should never make ourselves self-centering. In other words, we are to point souls right away from self to the Master. It is only when God is everything and we are nothing, that the Holy Spirit in saving and convicting power descends in pentecostal blessing upon our efforts. Fishers of men must keep themselves out of sight if they wish a good catch.

Summer schools, Northfield Institutes, Student Crusades, Winona Assemblies, have constantly before them this supreme question in one form or another: "How to win souls?" In these changing times, with all the attractive amusements seven days in the week to sidetrack humanity, the Church is up against the most serious problem of all the centuries. How to reach young men? How to grip boys and girls? How to line up the pulpit and pew to the grave responsibility to save the lost? Who can give the key? Who are the wise?

The question was asked of the matron in one of our great metropolitan union stations, "how do you enjoy your work?" "I have no heart in it; I'm here for the money that's in it," was her answer. Henry W. Grady of Georgia spent a few days in a northern city with his good wife. Next to his apartment he saw crepe on the door. He asked his landlady who was dead. She coolly replied, "I don't know; it's none of my funeral." Grady turned to his wife and exclaimed, "Let's go back to Georgia where neighbors love one another." What would Jesus have done? Just as he did in Palestine. He goes where people are sick, where people are dying, where people hunger, where people labor, and he cures them, comforts them, rests them. In city, country, lake, mountain, valley, wherever he finds a broken heart, he is always the same affectionate Friend: pitying and loving, living and doing, serving and saving, weeping and dying.

Sanctified sympathy and affection will do more to lead souls to Christ than intellectual ways and means. This poor world of ours craves more heart than brains, longs for manly sympathy; not a sickly sentimentality that piles flowers upon the caskets of the dead, a kind of *post mortem* love, but a love that scatters them in the pathway of the living, their fragrance giving life, hope and peace. What a power over the human heart is the kindly greeting, the warm hand-grasp; the comforting word in the hour of social trouble or financial reverse, the tender inquiry, the friendly call; the cheery salute; with a face of sunshine in pew, shop, office, store, avenue, to all classes, high or low, rich or poor. Why not love people into the kingdom?

A Loud Call to Personal Work

DEAD saints can never win live sinners! Sluggish Christians are no match for the quick-witted! The regular, faultily faultless, splendidly null can never outrun the on-rushing man of the world. In grace as in nature light should overtake darkness. Nothing but the loud bugle-blast, "Awake, awake, put on thy strength!" can arouse the average Christian to this God-entrusted mission. Soul-saving business should be systematic; evangelism should be the normal condition of the Church. The chariot wheels of salvation should never stop. A certain class of Christians feed on the effervescence of emotionalism; they make a great noise when the evangelist arrives. Some never "rescue the perishing" unless pressed into service; like wheelbarrows, they move out into "the highways and hedges" only when pushed. Others show wonderful zeal with no results; like rocking-chairs motion, motion, but no progress. Some during Easter week or Lenten season seem to make great headway, but like bicycles fall flat when no especial effort is made. For real, downright, evangelistic business, we must have warm hearts that glow with the white heat of enthusiasm twelve months in the year, and lips touched with a live coal from off the altar seven days in the week. We shall never move others Christward till we first move ourselves. Our Saviour was so intensely concerned to save the lost that his critics declared, "He hath a devil," and of Paul, "Thou art beside thyself." The same fault was found with scores of men whose consuming passion was to evangelize the world: men like Whitfield, whose heart yearned night and day for the perishing, like the saintly Alleine, who was "infinitely greedy for the conversion of souls;" like Lyman Beecher, who affirmed, "that the greatest thing was not theology, not controversy, but saving souls;" like Matthew Henry, "I think it is a greater happiness to gain one soul to Christ than mountains of silver and gold;" like Summerfield, after an illness of months, crying out, "Oh, if I might be raised again how I would preach! I could preach as never before, for I have taken a look into eternity."

We are living in a new era of evangelistic awakening among our laymen, which is a source of cheer to pastors and evangelists in the thick of the fight. We see leading Christian men and women of our churches forging to the front to help the lost to "strike the trail." Oftentimes men of the world will listen to a representative lawyer, physician, merchant, statesman, on the great theme of the Gospel, when they would turn a deaf ear to the most eloquent preacher in Christendom.

We must bring sinners to the feet of our Lord one by one. A Church of three hundred d very thing when, under a consecrated p leadership, on their knees last New Year every member vowed to God to win one so year. The Gospel plan is that his people ar saved not in masses or classes but indivi Telling of Jesus to crowded audiences may the speaker, but it is the prudent personal that counts the most. With every revolu the earth upon its axis, statisticians tell us, souls are ushered into eternity; but men a men must be led into the kingdom one by o sus must needs walk the hot sands of Sam reach one humble woman. At Jacob's well h a congregation of one, and soon she quaffs th of everlasting life. An angel guides the s that mighty layman, Philip, to a desert p meet just one man, a cabinet officer of quee dace, and here we have personified a living tian on the run to save one soul.

Christianity always has and always wil along the axis of personal finding. A. wins wins C., and C. wins D. The first chapter o emphasizes this divine method. There sta rugged, pioneer preacher of Judea with two disciples. He introduces them to the Lamb o human-nature like first findeth his brother Jesus then findeth Philip, and Philip finde thanael. Surely this is the chapter of Eurel

The Assurance of a Positive Faith

WE ARE to win souls by revealing a p Saviour in sermon and testimony. Souls be won through the gateway of speech, a best way to preach sinners to Christ is to Christ to sinners. It was the heavenly ap plan for reaching with transforming pow hearts of men as implied in that little word spoken by our Lord to his astonished disci Olivet. They took up that word of comma like an electric message, it ran all along the a line. After Pentecost, Peter lifted up his vo Christ as the only Redeemer. In the very p of the murderers of Jesus he fearlessly d "Him ye have taken and by wicked hands c and slain." No wonder such a sermon brough thousand souls to their knees. Now comes Toward the cross his index finger points t almost see the letters of light: "We preach C He melts that name in every sentence he utt win souls, then, "Christ" must be the all of sermon, testimony and life.

These sublime truths that attract the he men are the same to-day as when they came from the lips of our Lord. Redemption mea what it did when the warm blood ran do quivering side. Man, in all his sorrows and just the same as when men mocked him with " he saved, himself he cannot save." The old won its way to the hearts of men in apostol and why not now? Dragging into the pulpit problems, making it the medium for adve false issues, these are methods that repel than attract. A faith proclamation, positi clear, with no suggestive doubts, has alwa ceeded best and always will. Trying to bol the Cross by negations never convicts Science has won all its victories by affirmatio with the Gospel. The assurance, the "I kno ways awakens thought and concern. "We and therefore speak" is a sure token of Said Goethe to a friend, "If you have convic will listen; but keep your doubts to yourself. Said Daniel Webster, "In the house of God I w meditate on the simple verities and the und facts of religion, and not upon its mysteries a stractions."

Finally, what is the compensation after the soul-winner? It seems to me, speaking fr perience, that the happiest man this side of is the one who has been the humble instrum leading scores to Jesus. To save a soul is a Gabriel might envy, for "it shall come to even time it shall be light;" to look back weary but fruitful years and recall hundr faces made bright, homes made better, t "saving grace and dying love." "Your heav be two heavens for me," said the dying Ruth to his spiritual children. So this glorious will be rewarded with a record, written beautiful Italian marble, or on tables of nor halls of fame, but upon the tables of th and the unfading pages of the soul.

* Preached in the First Baptist Church, Kansas City, Kan.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

An Unsurrendered Sword

SUNDAY, July 25. Romans 6: 13. *"Yield yourselves unto God . . . and your members as instruments of righteousness unto God."* "Your sword first!" It was the speech of Nelson to an ficer of the enemy who had been taken prisoner, ancwho waited to shake hands with the great admral. "Your sword first!" Surrender before comunion! Homage before familiarity: the relinishing of the last symbol of hostility before the can be free courtesies of friendship. And tha too, is the law of the spirit of life in Christ Jes. The condition of a full communion with the Lor is absolute surrender. So long as we retain a sord the fellowship is broken. We may seek the gifts of grace, and the consolations of the proises, and the encompassing care of Providence, butf we hold to our sword the search is in vain. "Yor sword first!"

Or Lord demands the weapon with which we havfought him. That instrument must be yielded as i instrument of righteousness. But too often we aim his friendship and yet deny him our sword. Weeep back part of the price. Perhaps the sword is o money which is still unconsecrated, and which is sl used on the fields of rebellion. Or perhaps it ia flashing wit which remains unhallowed, a ine amascene blade which is exercised in questionableministries. Or perhaps it is a sharp temper whi has never been yielded to the command and nisn of the Lord. The sword is the unsurrendered anything which is still employed under the uthority and control of the kingdom of the wor.

Tat unsurrendered sword is the all-sufficient explation of much inglorious discipleship. How can here be the joy of battle in a divided heart? How an we have the kindling passion of righteousness when we are supplying arms to the foe? How an e fight the good fight of faith when a grim unfaithfulness lurks in the soul? How can we minister in a noble crusade when some member of tl soul is dallying with rebellion? "Your sword irst" And with the surrender of the last weapon he warfare begins. In the full reconciliation with he ord we are baptized with fire, even the fire of he oly Ghost. J. H. J.

God's Call Inspires with Courage

MONDAY, July 26. Isaiah 41: 1-14. *"Fear thou not."* The conception in this passage is superb. ehovah summons the earth, as far as the remote slars of the west, to determine whether he or the dols of the nations is the true God. Immediately here s great commotion. On their w y to the great ssi each bids the other take courage. There s a industrious furbishing up of the dilapidated dols and the manufacture of new ones. It is like he bring repainting of the saints of the time-worn altar of a fishing village, in the hope of making them more efficient to save in winter storms.

Wlst all this is afoot, Jehovah turns to Israel, ssuing the chosen people that whatever appearance might be against them, he had chosen them nd could not cast them away. They are thrice idd not to fear. "Fear thou not, for I am with hee. No height, however steep, no depth, however rofound, can separate us from his love. No nemys, therefore, however numerous, should disma is. Heart and flesh may fail, but he will trengthen. Difficulties may seem appalling, but e will deal with them. The feet may be cut and leeding with the desert march, but he will uphold with his strong right hand.

"The Lord thy God will hold thy right hand, ayin unto thee, Fear not." How often has the wife been enabled to bear the surgeon's knife if her husband sat by her and held her hand in his. The human hand has a marvelous power of imparting sympathy and strength; but how much more od! "Fear not . . . behold, I will make thee a new sharp threshing-instrument." He can take thos who count themselves as worms, as insignificant and few, as ciphers and nobodies, and can make them mighty in his service. In thine own esteem thou mayst be as lowly and inarticulate as a worm; but if only thou wouldst yield thyself to God, he would make of thee an irresistible threshing-instrument, severing wheat from chaff. F. B. M.

Spirit in Service

TUESDAY, July 27. Joel 2: 28. *"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."* The old prophet, Joel, was a bearer of a warning note regarding the visitations of the consequence of men's sins upon their own heads, but he was also a prophet of the divine pity and the divine favor, which would come upon a people into whose hearts he would empty his Spirit.

Today, as then, we try to save ourselves and the world in two ways, by material and by spiritual forces. At present we seem to be, as a people, believers in the social propaganda, in trying to lift up the earth by means of all kinds of philanthropic and secular applications to the social organism. It is a timely emphasis of the second great commandment of Jesus, the love and the effort to make the world better by making society better, by thinking of mankind in masses.

Yet we need to keep ever in mind that Christianity works from the inside to the outside of a man or woman, and not from the outside to the heart. The method of Jesus was to get men right, and he trusted right men to make and to maintain right laws. His woes pronounced against the Pharisees were warnings against wrong hearts; "whited sepulchers" was his withering term applied to them, for he saw that ever so perfect care for outward rites and conventional exercises could not save men from themselves. "The words that I speak unto you," said the Master, "they are spirit, and they are life." As Christians, our work is first with the individual, with ourselves. Spiritual forces are the great forces that rule the world. "Am I right?" that is the first question. A wrong inner motive cannot make a right or permanently successful outer service. C. S. C.

The Power of Honest Record-Bearing

WEDNESDAY, July 28. John 10: 17-42. *"John did no miracle; but all things that John spake of this man were true."* It was no care to the Baptist that he was unable to work a miracle. He who had sent him had not put miracles into the program of his life, and he was perfectly satisfied with the arrangement. His commission was to announce the coming of the King, and to speak true things about Jesus Christ. To fulfil this task, for which he had been qualified and sent forth, and to do it so as to please him that sent him, was his one ambition and aim. He did it, undaunted by threat, unspoilt by popularity—and this made him great.

The lesson is for us all. We can work no miracles. It is for others to dazzle by the splendor of their intellect and the brilliance of their speech. For us are allotted the path in the valley, the monotony of the commonplace, the gray sky and drab environment. But let us take heart. Though we cannot do miracles, we can speak true, brave words to our Lord. John spoke to crowds, but it was what he said to *two* of his disciples, as they stood with him, that gave our Lord Andrew and the rest. He spoke experimentally, as when he said: "I saw and bare record." He spoke with earnest and eager tones, as the Bridegroom's friend. Though he had been dead for two years, his words were still in the people's memories, and as they recalled and compared them with the Lord's career, many were led to faith. We are doing more than we know, starting streams that will refresh hundreds all along their course, and planting orchards whose fruit will refresh coming generations. And as people stand beside our graves, they will say: "Well! well! he was not brilliant and did no miracles, but he spoke true words of the Master." F. B. M.

Religious Foundations

THURSDAY, July 29. Psalm 127: 1. *"Except Jehovah build the house, they labor in vain that build it."* We have a vast array of "foundations"—educational foundations, medical foundations, peace foundations—but as the psalmist said, below all these and essential to the ultimate triumph of these is the Foundation of Religion. It is religion, the life of God in the soul of man, that has stirred the world most deeply. It is a strong religious idea that has been found capable of uprooting the long established habits for drink and vicious living. It is to religion that people turn in disaster and in sorrow. It is religion that has raised the fiercest controversies and it is religion that draws the masses and makes saints and orators out of common men.

Has religion a real place in the groundwork of my earthly house? Is my career being lived under the eyes of God? These are the all-important queries; and the affirmative answer spells success for us in our life-work, no matter with what particular calling we may be associated.

In fencing off time to give to a study of the Book of Psalms, for instance—the literature that perhaps more than any other in the world has called out the deep aspirations of our religious consciousness, the attending to the "spirit and the method" of Jesus, as Matthew Arnold spoke of religion—here lies our personal hope of greatness; here also lies the hope of the state. As Harold Begbie has said: "One power and one alone can make the habitual criminal a good man in the loftiest and only lasting sense of that term—and that force is religion."

Let God build the house. C. S. C.

The Influence of Simple Christian Lives

FRIDAY, July 30. I Thessalonians 1: 8. *"From you hath sounded forth the word of the Lord . . . so that we do not need to speak."* What a beautiful testimony this was to the Christian character of these people! Their lives were so holy, so consistent, so beautiful that they rendered even the apostle's words needless. Probably they were just simple, ordinary folk. In a later paragraph he speaks of them as working with their own hands. But though the setting was poor, the jewel of character was so rich and beautiful that it dazzled all beholders, and the tidings spread that a new human type had appeared in those worn-out lands, where every idolatry and philosophy had been tried and failed. There are sermons without speech, and songs without words. We are reminded of those beautiful words of the psalmist, when, speaking of the heavens and their contents, he said:

> Day unto day uttereth speech;
> There is no speech nor language.
> Their words have gone out to the end of the world.

Are *our* lives of this sort? Do they preach with silent eloquence to the people who know us best? Is it true that what we *are* speaks so loudly that men cannot hear what we *say?* When, on one occasion, a number of Christian friends were retailing the ways in which they had been brought to Christ, a young girl broke in by saying, "I was not converted by any one's preaching, but by my Aunt Mary's living." There are some people who *live eloquently.*

What is the secret of such living? We have it in the previous verses. These people were imitators of the Lord. They received the word in much affliction, but in much assurance. They were welling over with joy; and probably it was this that arrested the wonder and admiration of their contemporaries. The world may be merry, but it is joyless, and when they hear apostles singing in the stocks they begin to ask how they too may be saved. F. B. M.

He Saves to the Uttermost

SATURDAY, July 31. Mark 9: 23. *"If thou canst believe, all things are possible to him that believeth."* Bishop Fowler once called to see a dying infidel. He realized that his doctrine of the "geology of character," which he had privately embraced, would not do in this case. So he said to the man, "Believe on the Lord Jesus Christ and thou shalt be saved." The dying man exclaimed, "Don't tell me that; for fifty years I have been crystallized in sin and now I have only an hour or two to live. You can't make me over in an hour." He said again, "Believe on the Lord Jesus Christ, and thou shalt be saved." And then he added another promise: "Him that cometh unto me, I will in no wise cast out." Light flashed upon the face of the dying man as he said, "Say that again!" after which he cried, "I believe it! I believe it! Glory be to God! It is not dark; I can die now." That night the dying man passed away, saved by believing on the Lord Jesus Christ, and Bishop Fowler was cured of his "geology of character." He saw that the only salvation was to rest on Christ, the Rock of Ages, to lie down hard upon the atonement, to throw away every human hope, clasping, by faith, the divine Saviour. E. W. C.

And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the peacemakers: for they shall be called the children of God.

Germany Answers Our Note of June 10

The full text of the German Note received at the State Department in Washington July 9, replying to the American Note of June 10, is given below:

BERLIN, July 8.—*The undersigned has the honor to make the following reply to his Excellency Ambassador Gerard to the note of the 10th ultimo re the impairment of American interests by the German submarine war:*

THE Imperial Government learned with satisfaction from the note how earnestly the Government of the United States is concerned in seeing the principles of humanity realized in the present war. Also this appeal finds ready echo in Germany, and the Imperial Government is quite willing to permit its statements and decisions in the present case to be governed by the principles of humanity just as it has done always.

International Friendship

The Imperial Government welcomed with gratitude when the American Government, in the note of May 15, itself recalled that Germany had always permitted itself to be governed by the principles of progress and humanity in dealing with the law of maritime war.

Since the time when Frederick the Great negotiated with John Adams, Benjamin Franklin, and Thomas Jefferson the Treaty of Friendship and Commerce of Sept. 9, 1785, between Prussia and the Republic of the West, German and American statesmen have, in fact, always stood together in the struggle for the freedom of the seas and for the protection of peaceable trade. In the international proceedings which since have been conducted for the regulation of the laws of maritime war, Germany and America have jointly advocated progressive principles, especially the abolishment of the right of capture at sea and the protection of the interests of neutrals.

Even at the beginning of the present war, the German Government immediately declared its willingness, in response to proposals of the American Government, to ratify the Declaration of London and thereby subject itself in the use of its naval forces to all the restrictions provided therein in favor of neutrals.

Germany likewise has been always tenacious of the principle that war should be conducted against the armed and organized forces of an enemy country, but that the enemy civilian population must be spared as far as possible from the measures of war. The Imperial Government cherishes the definite hope that some way will be found when peace is concluded, or perhaps earlier, to regulate the law of maritime war in a manner guaranteeing the freedom of the seas, and will welcome it with gratitude and satisfaction if it can work hand in hand with the American Government on that occasion.

The Submarine War on Trade

If in the present war the principles which should be the ideal of the future have been traversed more and more, the longer its duration, the German Government has no guilt therein. It is known to the American Government how Germany's adversaries, by completely paralyzing peaceable traffic between Germany and neutral countries, have aimed from the very beginning and with increasing lack of consideration at the destruction not so much of the armed forces as the life of the German nation, repudiating in doing so all the rules of international law and disregarding all rights of neutrals.

On Nov. 3, 1914, England declared the North Sea a war area, and by planting poorly anchored mines and by the stoppage and capture of vessels, made passage extremely dangerous and difficult for neutral shipping, thereby actually blockading neutral coasts and ports contrary to all international law. Long before the beginning of submarine war England practically completely intercepted legitimate neutral navigation to Germany also. Thus Germany was driven to a submarine war on trade.

On Nov. 14, 1914, the English Premier declared in the House of Commons that it was one of England's principal tasks to prevent food for the German population from reaching Germany via neutral ports. Since March 1 England has been taking from neutral ships without further formality all merchandise proceeding to Germany, as well as all merchandise coming from Germany, even when neutral property. Just as it was also with the Boers, the German people is now to be given the choice of perishing from starvation with its women and children or of relinquishing its independence.

Germany's Fight for Existence

While our enemies thus loudly and openly proclaimed war without mercy until our utter destruction, we were conducting a war in self-defense for our national existence and for the sake of peace of an assured permanency. We have been obliged to adopt a submarine warfare to meet the declared intentions of our enemies and the method of warfare adopted by them in contravention of international law.

With all its efforts in principle to protect neutral life and property from damage as much as possible, the German Government recognized unreservedly in its memorandum of Feb. 4 that the interests of neutrals might suffer from the submarine warfare. However, the American Government will also understand and appreciate that in the fight for existence, which has been forced upon Germany by its adversaries and announced by them, it is the sacred duty of the Imperial Government to do all within its power to protect and save the lives of German subjects. If the Imperial Government were derelict in these its duties, it would be guilty before God and history of the violation of those principles of highest humanity which are the foundation of every national existence.

The Lusitania Case Discussed

The case of the *Lusitania* shows with horrible clearness to what jeopardizing of human lives the manner of conducting war employed by our adversaries leads. In the most direct contradiction of international law all distinctions between merchantmen and warcraft have been obliterated by the order to British merchantmen to arm themselves and to ram submarines, and the promise of rewards therefor, and neutrals who use merchantmen as travelers thereby have been exposed in an increasing degree to all the dangers of war.

If the commander of the German submarine which destroyed the *Lusitania* had caused the crew and passengers to take to the boats before firing a torpedo this would have meant the sure destruction of his own vessel. After the experiences in sinking much smaller and less seaworthy vessels it was to be expected that a mighty ship like the *Lusitania* would remain above water long enough, even after the torpedoing, to permit passengers to enter the ship's boats. Circumstances of a very peculiar kind, especially the presence on board of large quantities of highly explosive materials (word omitted, possibly "dissolved" this expectation.

In addition it may be pointed out that if the *Lusitania* had been spared, thousands of cases of munitions would have been sent to Germany's enemies and thereby thousands of German mothers and children robbed of breadwinners.

A Proposition to Safeguard American Lives

In the spirit of friendship wherewith the German nation has been imbued toward the Union (United States) and its inhabitants since the earliest days of its existence, the Imperial Government will always be ready to do all it can during the present war also to prevent the jeopardizing of lives of American citizens.

The Imperial Government, therefore, repeats the assurances that American ships will not be hindered in the prosecution of legitimate shipping and the lives of American citizens in neutral vessels shall not be placed in jeopardy.

In order to exclude any unforeseen dangers to American passenger steamers as far as possible in view of the conduct of maritime war by Germany's adversaries, German submarines will be instructed to permit the free and safe passage of such passenger steamers when made recognizable by special markings and notified a reasonable time in advance. The Imperial Government, however, confidently hopes that the American Government will assume to guarantee that these vessels have no contraband on board, details of arrangements for the unhampered passage of these vessels to be agreed upon by the naval authorities of both sides.

For Safe Trans-Atlantic Travel

In order to furnish adequate facilities for travel across the Atlantic for American citizens, the German Government submits for consideration a proposal to increase the number of available steamers by installing in passenger service a reasonable number of neutral steamers under the American flag, the exact number to be agreed upon under the same condition as the above-mentioned American steamers.

The Imperial Government believes it can assume that in this manner adequate facilities for travel across the Atlantic Ocean can be afforded American citizens. There would, therefore, appear to be no compelling necessity for American citizens to travel to Europe in time of war on ships carrying an enemy flag. In particular the Imperial Government is unable to admit that American citizens can protect an enemy ship through the mere fact of their presence on board.

Germany merely followed England's example when she declared part of the high seas an area of war. Consequently, accidents suffered by neutrals on enemy ships in the zone of war cannot well be judged differently from accidents to which neutrals are at times exposed at the seat of war on land, when they betake themselves into dangerous localities in spite of previous warnings.

May Travel in Enemy's Steamers Under U. S. Flag

If, however, it should not be possible for the American Government to acquire adequate number of neutral passenger steamers, the Imperial Government is prepared to interpose no objections to the placing under the American flag by the American Government four enemy passenger steamers for passenger traffic between North America and England. Assurances of "free and safe" passage for American passenger steamers would then extend to apply under the identical pro-conditions to these formerly hostile passenger steamers.

The President of the United States has declared his readiness, in a way deserving thanks, to communicate and suggest proposals to the Government of Great Britain with particular reference to the alteration of maritime war. The Imperial Government would always be glad to make use of the good offices of the President and hopes that his efforts in the present case as well as in the direction of the lofty ideal of the freedom of the seas will lead to an understanding.

The undersigned requests the Ambassador to bring the above to the knowledge of the American Government, and avails himself of the opportunity to renew to his Excellency the assurance of his most distinguished consideration. VON JAGO

What Shall Our Answer Be?

THE long-looked-for reply from Germany to the United States which was published in America on July 10 gives good hope that an amicable understanding between the United States and the Kaiser's government can be reached. The note is friendly and kindly in tone. The only serious divergence of view between the United States and Germany is that the American administration insisted that the right must be conceded to all American citizens to travel on all ships at all times in all waters, the German government contending that American citizens should not travel on belligerent vessels through the war zone nor on any vessels carrying contraband. It is perfectly true that this is a new sort of International Law, but it is also perfectly true that the present gigantic war is creating conditions never before faced and for which the present code of International Law makes insufficient provision. Secretary Bryan's contention that in the interests of world-wide peace American citizens should forego their former rights of sea-travel to the extent of traveling through the war zone only on neutral ships and in other seas only on ships not carrying contraband of war would seem to be thoroughly reasonable, thoroughly American and thoroughly consistent with America's avowed desires for peace. The New York *Tribune*, commenting on Germany's reply, said editorially: "A method of separation of ammunition cargoes and American passengers can be found. A majority of the American people seem plainly willing that certain American rights should be waived, that American citizens may not be used as a screen for the transport of ammunition intended to destroy German soldiers."

The administration must remember that the world is in the throes of a new and desperate turmoil. So far we have the advantage of standing just outside. We must not allow the noise and fever of the turmoil itself to deflect our judgment from its ordinary calm and deliberate processes. Our reply to Germany must be framed not in the heated atmosphere of the struggle now raging but with the cool and commodious thinking that takes account of the years to come. History will praise us for being willing to forego temporarily some of our rights and to make certain compromises of our previous demands in the deeper and farther-reaching interests of Peace!

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic, staff writer of the Paris Daily Mirror and Le Temps; contributor to L'Independance Belge

THE fighting on the western battle line during the week ending July 8 has been, on the whole, colorless and has had the general character of "routine business," there being no apparent concerted and sequential offensive on any point of the line, the French movement of this kind north of Arras, which lasted for six weeks, having terminated for the moment.

This does not mean that there has not been fierce and murderous fighting, however, in isolated sections, particularly in the Argonne and Meuse-Moselle regions, but simply that the fighting has not been to any particular well-defined tactical end. Alsace and the Vosges have been comparatively quiet, and their calm has been only disturbed by intermittent skirmishes.

A little farther to the west, in the Meuse-Moselle region, there was particularly hard fighting in the vicinity of Ailly and the forests of Le Prêtre and Apremont, in which regions the Germans made an effort to retake the ground lost by them to the French in May. This effort was successful only in the western part of the Le Prêtre forest, where the Germans made progress of some consequence, capturing about a thousand prisoners and some artillery. At Ailly and in the forest of Apremont the French were able to repulse the German attacks.

North of this and nearer Verdun, at Les Eparges, a rather fierce battle raged for three days, with no very well-defined results; this was also an effort on the part of the Germans to recover lost ground.

In the Argonne at many points there was intense fighting, with the object, the French say, of cutting their communications between Châlons-sur-Marne and Verdun. This fighting at no point assumed the importance of a general engagement. Whatever the object may have been there was no important change in the relative positions of the combatants as a result.

From the Argonne to Noyon all was quiet until Arras was reached. Arras itself was very severely bombarded by the Germans toward the middle of this week, with the object of destroying the British stores gathered in that city, which is the main British supply depot. This object the Germans claim to have accomplished. Incidentally during the bombardment the beautiful cathedral was destroyed. North of Arras there was comparative quiet, though twice there was fighting of some importance at and near Souchez, which resulted in the French gaining ground.

North of Ypres the British made an attack on the German positions, gaining ground and taking some prisoners; a subsequent counter attack, however drove them back to their original positions. From Ypres to the sea all was reasonably quiet.

As an instance of how costly in lives the fighting on this western line has been, the case of the Canadian Princess Patricia Light Infantry may be cited. This regiment reached the firing line about the first of the year, but until February 28 was held practically in reserve. Two and a half months later, on May 7, the regiment was still 645 strong, but on May 15 they were withdrawn from the trenches only 142 rifles commanded by the one officer left, a lieutenant.

The south Polish campaign has been again the most important of any of the campaigns the past week, and in this field of action the advancing line of the Teutonic allies now stretches practically unbroken from north of Radom eastward, through Kazanow and Lipsko, to the Vistula River, which it reaches a little to the south of Solez. To the eastward, between the Vistula and the Bug, the line starts at Josefow on the eastward bank of the Vistula, and thence runs north of Krasnik, north of Turobin, north of Samostje to Krylow on the west bank of the Bug.

Some attempts were made by the Russians to stem the tide of this advance, but these proved only strong enough to check for a few hours the advancing Teutons. Towards the end of the week the defensive grew stronger, as reinforcements, both of men and of artillery, reached the Russians. As these lines are being written a battle of importance is going on a little to the north of the line above outlined, on the issue of which hangs the fate of Lublin, Ivangorod and ultimately Warsaw. The nearest points on this line are not more than twenty miles from Ivangorod and about fourteen from Lublin.

Lublin, if the Russians are defeated in the present battle, would offer presumably little resistance to the Teutons, in fact would most probably be abandoned; but the fortress of Ivangorod, one of the four strongholds composing the so-called Polish quadrangle, will be a much more difficult place to take, particularly as the heavy artillery necessary to its capture will have to be brought up slowly over roads of rather poor quality, as it is to be presumed that the retreating Russians will destroy the railroad from Radom to the fortress, as they fall back along it.

BEHIND THE SHORE DEFENSES OF THE DARDANELLES

In Galicia itself, the cleaning up process continues in the southeast, where the Russians were driven back to and across the Zlotz Lipa, whose left bank along its entire length is now occupied by the army of General von Lensengen.

The next step will be the crossing of this river, which, if the Russians resist whole-heartedly, will be an operation of considerable difficulty, and if successfully achieved will compel a Russian retreat to the line of the Strypa River, to the eastward, the next to the last of these north and south running rivers which form a natural line of defense for the Russians.

Farther to the southeast, between the Pruth and Dniester Rivers, the Russians in the early part of the week made desperate attacks on the Austrians, but were repulsed, it is said, with losses estimated as high as 20,000. As the combined German and Austrian forces work down into this sector, the Russian position here is apt to grow more untenable.

In this South Polish and Galician fighting during the past week the Germans claim the capture of about 35,000 prisoners, besides a considerable quantity of artillery and munitions of war.

In central Poland there was some hard fighting on the Warsaw front in the middle of the week. Here the Germans attacked the Russian positions between Scernewice and Sochatchew, a little northeast of Borlizow, and carried them at the point of the bayonet, inflicting considerable losses on the enemy. Russian counter attacks were unavailing to recover the lost positions. In Poland, north of the Vistula, the Germans began an attack on Prasnych, which is still in progress. Both of these movements are connected with the general attack on Warsaw.

In a naval battle off the Swedish coast between the Russians and Germans, the facts of which are not precisely known, a German mine-layer was sunk and one or two torpedo boats, but as regards other casualties the accounts contradict each other most flatly.

From the Dardanelles we at last have a little definite information. General Hamilton reports that the third Turkish assault on the position of the Allies on Gallipoli Peninsula, delivered from July 4 onward, was decisively repulsed, and very heavy losses inflicted on the Turks, and further states that the Allies are now only six miles from the Narrows of the straits. No naval action appears to have taken place in the Dardanelles themselves for some time. London intimates that another general assault by the Allies, both by land and sea, may be looked for at an early moment.

General Hamilton also makes the first official report we have had so far of the British losses in the Dardanelles, but only for the ten days, April 25 to May 5, the period of the landing. These losses aggregated 14,800, without including those of the naval brigade or of the French; probably the total losses of the Allies on Gallipoli to date exceed 110,000. The British put the Turkish losses at 180,000.

The Italians are making progress, but very slowly. On the Gradisca-Gorz line, the westward bank of the river Isonzo, however, there was some really hard fighting. The line of serious defenses of the city of Triest runs along the eastward bank of this river, and before the Italians can make further progress in the direction of that town, it is necessary for them to break through these defenses. This they attempted to do in a three days' battle, beginning the latter part of last week and continuing into the early part of this, but in spite of all their efforts were repulsed with losses said to be serious. This attack was renewed July 8, but of course at the time of writing its result cannot be told.

Towards the end of the week the Italians suffered their first important naval loss, an armored cruiser, the Amalfi, of 10,000 tons displacement, laid down in 1904, being sent to the bottom by an Austrian submarine in the upper Adriatic. This was one of the largest and newest of the Italian vessels of this class. The loss of life was not very great, most of the crew being saved.

From London comes the statement that, according to an official appeal by the French Relief Society, the French casualties up to June 1, 1915, total 1,400,000. From official sources the latest estimates of the total casualties of all the powers engaged in the great war are as follows:

	Killed	*Wounded*	*Prisoners and Missing*	*Casualties Total*
France	400,000	700,000	300,000	1,400,000
Great Britain	116,000	229,000	83,000	428,000
Russia	733,000	1,982,000	770,000	3,485,000
Germany	482,000	852,000	233,000	1,567,000
Austria	341,000	711,000	183,000	1,235,000
Belgium	47,000	160,000	40,000	247,000
Serbia	64,000	112,600	50,000	226,600
Turkey	45,000	90,000	46,000	181,000
Japan	500	910	.....	1,210
Grand total	2,228,500	4,837,510	1,705,000	8,770,810

No report has been made officially of Italian losses.

GERMAN TROOPS MASSED IN WOODS BEFORE AN ACTION

NEGOTIATING A BAD BIT OF COUNTRY IN A CHARGE

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Miss Addams on Peace

HAVING completed her mission in Europe, Miss Jane Addams has brought back with her some suggestions that prove her to have been a very close observer of the situation on the Continent. She met and talked with Chancellor von Bethmann-Hollweg and Foreign Minister von Jagow in Berlin, with Premier Viviani and Minister Delcasse in Paris, with Premier Salandra and his foreign minister in Rome, and with leading statesmen and diplomats in other countries visited. Wherever she went she found a deeply rooted peace sentiment among the women, while the impression she received from her diplomatic interviews with the statesmen was that the war must be pushed to a decisive end. Her own conclusion, reached after weighing all the evidence, is that "the way to end the war lies only through the neutral nations, with the United States playing the leading part. I am sure," she declares, "that if peace could be effected with honor, the people of the warring nations would welcome it. They are eager for some other method of settling their disputes and now is the time for the United States to act."

Her suggestion of a neutral council of nations as a means of affording a substitute for war and its horrors is not a new one, but she has invested the idea with a new emphasis. Her confidence that the time is at hand for such a movement will carry inspiration to multitudes who have been praying for peace. Meanwhile the war is accomplishing one result which nothing else could possibly have brought about—it is turning the thoughts of the nations Godward. In every country that is a participant in the long conflict, practically without exception, there is among the people a growing conviction that the highest objects and ambitions of those engaged in the struggle count as nothing, and that the outcome is to be as God wills. They are beginning to realize that civilization is not the handmaid of Christianity, and that the arm of flesh cannot decide the fate of the world. Our own nation, the leader among the neutrals, is in danger of falling into dependence on that arm, like all the others, on the plea that to avoid war we must be able to make war successfully. We are in danger of forgetting the fact that militarism and preparedness dug the pit into which all the combatant nations have fallen.

The war is destined to bring the race to its senses and to make it feel that God still rules and that the nations are but as clay in the hands of the potter. It is a great thought that when the last gun is silent and the last of the war's victims has been buried out of sight, the world will then have fully awakened to the realization that all this evil has been transformed by divine wisdom into discipline.

If we would honor God and do humanity a service, here is an opportunity to test the sincerity of our professions. Are we willing to sacrifice commercial considerations, for a time at least, in order that we may be the means of restoring peace to the world? Can we consecrate ourselves and rise to the dignity of this great sacrifice? It would mean a crown of glory for this nation. Shall we grasp it in the true spirit of Christian civilization?

Farm Lands for the Idle

HERE is another plan to relieve unemployment which will doubtless in the end work out also to the financial advantage of the farmer. Men out of work who wish to take up farm land will be helped to do so by an interdepartmental committee which has been named by Secretary of the Interior Lane and Secretary of Labor Wilson. It is expected that President Wilson will press a "Rural Credits Bill" upon Congress at the next session, and the new plan for connecting would-be farmers with farms will be urged at the same time. The plan will provide that by a system of farm credits men in the cities will be enabled to take up farm lands on easy payment loans.

The proposed plan is inexpensive because no new officials will be required for its operation, all the work being done by departments already organized. Commissioner Caminetti of the Immigration Bureau of the Department of Labor has suggested that the poll tax collected from immigrants, now amounting to $10,000,000, might be used in financing this new plan on the ground that congestion and unemployment are due largely to concentration of immigrants in the larger cities.

About the time this plan was made public delegates to the fourth "Banker-Farmer Conference," which was in session at Chicago, declared that the time of "cut-throat competition" between bankers and farmers had passed and that a national platform would be established, aiming to bring these two industries closer together. Director R. Forgan, of the Chicago Clearing House, contrasted the two fundamental business principles, suspicious competition and commercial co-operation. He declared that the former resulted in misunderstanding, opposition and war, the latter in peace, harmony and prosperity.

Thus the day draws nearer, despite the horrors of war and poverty and crime, when the children of the earth shall really have learned to dwell at peace, helping instead of antagonizing one another. It is to be hoped that Congress will welcome the proposed plan and put it into speedy operation. Again new, eager adventurers will go westward from our crowded towns to learn the joys of labor and liberty in uncrowded places and to develop still further America's vast opportunities of cheer and plenty.

A Madman and His Crimes

ANY lingering doubt concerning the insanity of Holt, who attempted to kill J. P. Morgan at the financier's home at Glen Cove, N. Y., has been swept away by the horrible method of Holt's suicide in the Mineola prison, and also by the disclosures of his past career. He was of the criminal type which broods in solitude and plots in concealment. Such men, at all times a menace to society, under the influence of any unusual excitement frequently develop homicidal mania. Many cases of insanity are traceable to the long strain of this terrible war. Minds that have been compelled to dwell for months on the horrors of the battlefield, reading constantly in the daily papers of the frightful slaughter and suffering, at last become obsessed with the idea of violence. Holt, as his record shows, had strong passions and criminal tendencies. For years he had hidden from justice under an assumed name. It has been established beyond question that Eric Muenter, wife murderer and fugitive, and Frank Holt were one and the same individual. His anonymous warnings, his boastful admission that he had caused the Capitol explosion, and finally his letter to his wife, written on the train, in which he told of his murderous plans for killing Mr. Morgan and also for sinking an Atlantic liner with every soul on board, are indisputable evidence of a disordered brain suddenly stirred to violent mania by the tragedy of the great war. All his criminal plans were spectacular. Possibly overwork and worry may have contributed to his outbreak; but his wild schemes to terrorize the American people sound more like the production of a mad anarchist than of a disappointed college professor. It is worth noting that his old college associates, his father-in-law, his wife, and even Mr. Morgan, his intended victim, have all expressed a belief in Holt's insanity.

It is a matter for sincere thankfulness that Holt's attempts miscarried. Mr. Morgan's personal courage saved other lives as well as his own. That Holt was able to procure, without the slightest question, a supply of dynamite big enough to wreck a hundred houses or destroy a dozen liners is one of those startling discoveries which suggest a dangerously lax condition of our New York laws regulating the sale of explosives.

"Tom Brown" to Stay at Sing Sing

GOVERNOR WHITMAN'S assurance on July 7 that he had no thought of ousting Warden Osborne from Sing Sing was most gratifying to the multitudes who have been sympathetically watching the progress of prison reform in the Empire State. No one who has visited Sing Sing under the new régime and witnessed there the new spirit of hope, good cheer and a desire to be square could consider with anything but deepest regret the thought of Warden Osborne's removal before he has been enabled to develop and demonstrate his humane theories further. The acute crisis between Superintendent Riley and Warden Osborne came as the result of the superintendent's desire to have men removed from Sing Sing to other prisons, and thus avoid the necessity of any "doubling up" in the Sing Sing cells. The very horror of the Sing Sing men at the thought of leaving for another prison where they might have more room and greater comfort in their cells shows how strong a hold "Tom Brown's" Mutual Welfare League upon them. To leave Sing Sing and the league, the companionable warden seems to them like losing hope, and going back to the old days when imprisonment meant despair.

Coincident with the consternation about Sing Sing there came sharp criticism of conditions in New York City prison at Blackwell's Island. Tannenbaum, the I. W. W. agitator who was confined there for nearly a year, issued a number of statements to the press on his release, making specific and detailed charges revealing the most shocking conditions. He declared that men with loathsome and almost incurable diseases are herded with healthy men, and that men with these diseases were even employed in the prison bakery, kitchen and dining-room. He stated there were only 800 shaving cups for 1,800 men, that these shaving cups were of tin and rusty, and that diseased and healthy alike used them. He said that during eleven months and eleven days of his imprisonment cot blankets were never fumigated, and were in a most foul condition. Commissioner Davis issued a general denial of his claims, but Tannenbaum asserts that his accusations are specific and may be refuted in detail if at all. Official investigation is to be made as a result of this controversy and reforced improvements will doubtless be made.

The whole matter of caring for society's "delinquents" must be met with greater courage, skill and sympathy. The public must demand the facts about these institutions in all our states, and the spirit of humanity must control our treatment of the unfortunates. "Tom Brown" of Auburn and Sing Sing is showing us the way. To love these men, to trust them, to care for them, to fill them with hope, to prepare them for a useful return to the world in which they have failed—this is what must be done. Attempts from any quarter to remove Warden Osborne must be met with indignant protest not only from the citizens of New York state, but from other states, who are watching his achievements and will learn from them the newer and better way of curing the criminal.

Barriers to Educational Progress

SHOULD the trustees of a university, in charge of its finances and property, and the faculty, who are presumably the best judges of the educational qualifications of the teaching staff, decide when a question arises as to the retention or dismissal of any of its professors? This problem has been brought very sharply to the front by the recent dropping of Professor Scott Nearing from the teaching staff of the Wharton School of the University of Pennsylvania. No question has been raised as to the capacity of the teacher, but it has been alleged that his activity in connection with movements for labor and economic reforms has given offense to certain men of influence whom the trustees regard as valuable friends of the university. On behalf of the trustees who failed to reappoint Professor Nearing, it is claimed that considerations of this character have had no weight. An explicit statement of the real cause for dropping him is due both to the university and the public. It is only a few weeks since fourteen members of the teaching staff of the University of Utah resigned, in resentment at the expulsion of two professors whose teaching had been altogether too liberal for the Mormons. The electric spark that kindled the conflagration was the address of Milton H. Seve[illegible] saw fit at commencement to criticize the anti[illegible] methods and autocratic control of the Mormon trustees, alleging that they dominated the institution and put up barriers to intellectual and religious progress. A committee of inquiry, after examination, reported that there had been no grounds for the dismissal of the University of Utah teachers, and that the repression of legitimate utterances of the faculty and students on religious, political and economic questions, on the ground that they might be disapproved by persons of influence who could unfavorably affect the university's appropriations, was detrimental to the general efficiency of the university. There are other universities more or less under the same harrow, where modern scholarship and the search for truth are made to suffer by those who unfortunately have the power to subordinate educational ideals to unworthy considerations. If the real facts in the Nearing case are permitted to come out, they may help to bring about a better state of things in other colleges by clearing the atmosphere all around.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Trepanned Skulls 1,800 Years Old

DR. JOSEPH C. THOMPSON, a lieutenant commander in the United States Navy, has written a detailed description of the methods of trepanning practiced by the Indians of Peru more than 1,800 years ago. They are known as pre-Columbian Indians and more than 5,000 of their skulls have been collected by Dr. A. Hrdlicka, curator of the division of physical anthropology of the National Museum. Many of these skulls are now on exhibition at the San Diego Exposition. Within the last few weeks, the museum has loaned to the exhibit a priceless collection of 21 of the actual surgical instruments used by the Peruvian prehistoric doctors in the operation of trepanning. These instruments are sharpened flints of various shapes and sizes, and the skulls of the collection show that the first medicine men were no mean surgeons. The ancient Peruvians noticed that while many who had received a fracture of the skull died, some recovered of their own accord. Either the broken pieces of the skull of the warrior pressing down on the brain sprang back into place, or the splinters that would otherwise have proved fatal were discharged by suppuration. The medicine men, noticing this occasional survival of the warriors given up for lost, set themselves to the task of aiding nature. They lifted the pieces of the skull back into place, and dug down with their fingers to clear out the splinters; they scraped off the ragged edges of the bones with their flint knives so that they would heal the more easily, chiseled into the bone wall to relieve the pressure on the brain, and did other necessary surgery with their primitive instruments. The service of the surgeon of the Peruvian warriors nearly 2,000 years ago, calls to mind this account of the medical treatment of a wounded warrior who lived centuries before: *"And King Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria."* (*II Kings 8: 29.*)

Liberty Bell on Its Travels

WITH military and naval honors to mark its departure, the Liberty Bell left Philadelphia for the Panama Exposition on July 5. One of the largest audiences ever assembled in Independence Square gathered to pay it homage and say farewell with becoming exercises. The old bell was carried on a large motor truck and transferred to a flat car for its long journey. Special precautions were provided for the cars of the train so that the venerable relic might escape damage. At night it were electric bulbs which made it visible a great distance. Five thousand school children in the city sang rain saluted the bell with appropriate songs and decorations. A train of passenger cars carried the men who guarded it. Cities and towns along the line paid homage to the bell, whose iron tongue had proclaimed the birth of a new nation. All liberty, whether spiritual or political, implies righteousness and love. Christ incarnated these, and he is necessary to true liberty. *"If the Son therefore shall make you free ye shall be free indeed."* (*John 8: 36.*)

Receives Prize for Punctuality

MISS MARION E. PATTERSON of Freeport, Long Island, received a prize of ten dollars at the graduating exercises of the high school of that place for not having been tardy nor absent a single time in ten years, which included the grammar and high school course. She is going to college and says she intends to keep up her record there. To make sure she arose at six o'clock every morning and started for school at a quarter after eight. Miss Patterson was fortunate in having good health, and in possessing the constancy that is too rare, and which is so much to be commended. Many preachers begin service on the dot, whether the people are in their pews or not; too many begin five or ten minutes late. The average congregation is hardly ever in its place at the appointed hour for Sunday service. A few might be found who have attended the services every Sunday for ten years, but there are more who miss them ten times in one year. The high school girl's prize for punctuality and constancy calls to mind this injunction in the spiritual world: *"Be ye steadfast, unmovable, always abounding in the work of the Lord."* (*I Cor. 15: 58.*)

Classics in Literature Commended

HENRY CABOT LODGE, in his recent address at Radcliffe College commencement on the value of classics in a liberal education, said among other things: "Greek and Latin are foundations of the literature of Western civilization. Is literature then to be pushed aside because it is not obviously utilitarian and practically valuable in science, in business, or in money-making? Literature and art are in the fine flowers of the highest civilization. As Shakespeare has it: 'Not marble, nor the gilded monuments of princes shall outlive this powerful rhyme.' Worth more than all the money ever piled up are the happiness, the help which literature has brought to the children of men. The world admits that those to whom we award the honor of scholarship, whom we describe as cultivated and accomplished, must be men and women who know something at least of history, art and literature." Paul's writings bear evidence that he was a classical scholar. He makes this reference to Grecian literature, with which he was familiar, in his address on Mars Hill: *"For in him we live, and move, and have our being, as certain also of your poets have said, For we are also his offspring."* (*Acts 17: 28.*)

AMERICA'S OLDEST SCHOOL BUILDING

THE original Dame Academy schoolhouse, which was erected in 1762, is in practical use for school purposes now, and is claimed to be the oldest school building in America. Recently, when the big farmhouse structure of the famous buildings in South Byfield, Mass., burned, it was necessary to seek room for class purposes. The old school building, with its hand-hewn beams and heavy planked walls, standing as stanch as in revolutionary days, was selected and once again resumes the task of housing students from all over the country. In this old school building Commodore Preble of the United States navy was a student at the time of the Revolution. Many of the great men in the history of the country received their earlier instruction there. Tradition says the first blood of the Revolution was spilled there in a fist fight between Commodore Preble and Baron Ochterlong, the latter one of the founders of the British Empire in India. The longevity of the school building is only a faint type of the permanency, of the immortality of the truths taught within its walls in the formation of individual character and a new nation's life. All truth in nature, human experience, and revelation is from God, and endures forever. *"His truth endureth to all generations."* (*Ps. 100: 5.*)

Mayor and Millionaire Ruined

A MAN died in the prison ward of a city the other day who had a truly pathetic history. He was the son of poor parents, and by native ability and indomitable industry arose so rapidly that at the age of thirty he was elected mayor of one of the capital cities of the country, the head of five of the city's industries, and a millionaire. He was even spoken of for governor of his state. He had lived happily with his wife and five children, but his sudden promotion, and the adulation naturally given to such a man of talents, spoiled him. He built the finest house in the city and lived in luxury and extravagance, the empty vanities and social temptations of high life swept away his moral and religious ballast, and he went to pieces on the rocks. Beginning with the first glass of champagne, and the gay social circle, he yielded to the mastery of every evil passion, became a social degenerate and a drunkard, losing fortune, fame, family and friends, traveling the road as a common tramp. He was picked up severely injured in the streets of a strange city and carried to the prison hospital where he died. His body lay in the dead house two days before he was identified. Such a large and hard fall, such a prostitution of faculty, such a wreckage of hope, love and heaven are enough to bring tears to the eyes of the hardest-hearted person. A fate like this should be a warning to those who may be tempted to lead a life of dissipation and debauchery, and call to mind these words with reference to such a course: *"And put a knife to thy throat, if thou be a man given to appetite."* (*Prov. 23: 2.*)

Little Republic's Glory

ONE of the tiniest republics in history for centuries had a powerful influence on the world's destiny. It was the little republic of Ragusa. Its splendor fled and its fame well-nigh forgotten, it has been brought into the light by the present struggle for the possession of the Adriatic. This little port was once one of the richest cities of the world. In influence it was scarcely second to any in the middle ages. In the time of its greatest prosperity, its ships were found wherever Europe traded. It illustrated a pure, prosperous democracy before the American continent was discovered. In the time of its highest splendor it possessed no more than 500 square miles of area, but it endured all manner of trials, produced energetic and prosperous citizens through centuries, maintained a wise and stable government for ages in the midst of countries torn by tumult and war, and opened out its arms to the restless and oppressed people of other nations, as the United States does today. Ragusa reminds us of the fact, that much that is best in men, institutions, and governments has been provided for the present age by the men and women of the past. The freedom of the little republic is taught in these words of the prophet: *"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"* (*Isa. 58: 6.*)

Do Our People Overfeed?

A NUMBER of scientists and physicians have been persistent in charging that the people of this country eat too much, and that many of the physical ills can be traced to this overeating. Dr. Woods Hutchinson, in an essay full of common sense, takes the opposite view. Among other things he says: "Food is the only real medicine that can be relied upon for a permanent cure of any of our ills. Pure food and plenty of it has cut the slaughter of the innocents during the first year in two, almost in three. The rich food of modern civilization has narrowed the swath cut by the deadly scythe of tuberculosis most cheeringly, and increased the general resistance to the inroads of typhoid, pneumonia, bronchitis, and rheumatism. More and better food for young and old, poor and rich, would increase the efficiency by at least twenty-five per cent." The leanness and weakness in the spiritual realm for want of proper food is thus referred to: *"Eat ye that which is good, and let your soul delight itself in fatness."* (*Isa. 55: 2.*)

ARGOSIES OF AGONY AND DEATH

Shall the lives of passengers be endangered by the business of war? Shall American citizens travelling abroad be used to guarantee the delivery of this fuel of hatred and destruction?

FROM the port of New York, during a period of two months, from April 1 to June 1st, American manufacturers sent to warring European nations cargoes of death—arms, ammunition, explosive chemicals, swords, bayonets and other munitions of war—valued at $14,774,250. The list of shipments, which mean untold suffering among human beings and the prolongation of the war, is based upon the manifests of ships filed at the New York Customs House. Representing the port of New York alone, these form only a comparatively small part of the monthly output of war materi in the United States. Shipments are made rom other ports, Boston, Philadelphia, Baltimor and Seattle, Washington. The greater part of th output of shells, shrapnel and high explosive is sent to Canada by rail, where it is shipped in British bottoms to Allied ports. The shipments from New York are significant, and give some idea of the extent of this sale-ful trade.

Each gun manufactured in the United States is to be directed against human beings, each bullet each cartridge is meant to kill. Each shipment from our peaceful shores is meant to fan the fire of hatred among Christian nations; each shipment puts peace further distance, and adds to the duration of this dreadful war.

AMONG the ships sailing from New York sted below twenty-five carried pas-sengers: thousands in all.

Is the Administration willing to jeopardize the lives of ace-ful, helpless, people trav-elling abroad by allowing shipments of arms and ammunition on these ships? Are the American people willing that the persons of Ameri-can citizens shall be used to guarantee the delivery of these sinister cargoes of death? Or shall the people unite in demand-ing that such exports shall cease, and that from our ports shall go argosies bearing only what will add to the well-being of humanity and the good of the world? Let few ships go forth from the port time bearing charity—food for the starving of impoverished coun-tries and medicines for the allevi-ation of those who have been wounded in a war which American munition manufacturers are help-ing to prolong. How few are these compared to the ships carrying tools of murder for the earth's most catastrophic tragedy! How little our gain compared to the millions of dol-lars reaped from the harvest of blood and killing!

THE United States has become the seat of a great war-making industry. Shall we every citizen take it upon himself to demand that this high organ-italized trade of death be abolished at once, and that manufacturers turn to peaceful trade which will add to the prosperity and security of human kind?

DEATH'S ARGOSIES

List of Shipments of Arms and Ammunition based on Manifests filed in the Auditor's Department of the U. S. Customs House, New York, and giving information of shipments up to the last available report of the Auditor's office of July 30. Passenger-carrying ships are denoted by heavy face type, with number of passengers aboard, at right. Number of passengers based on statistics of trans-atlantic conference.

Date of Clearance	Destination	Name of Steamer and number of Passengers	Class of Material	Value
Apr. 1	Liverpool	**Lusitania, 808**	Fuses, 12 pkgs.	$ 5,088
			Cartridges & am., 1,426 pkgs.	64,797
			Military goods, 492 pkgs.	204,064
			Cartridges, 4,600 pkgs.	151,800
			Firearms, 4 pkgs.	3,379
	Havre	*Caroline*	Cartridges, 1,800 pkgs.	59,000
			Gun cotton, 4,373 cases	496,677
			S. powder, 678 pkgs.	94,805
Apr. 3	London	*Manhattan*	Cartridges, 369 pkgs.	7,200
			Firearms, 14 pkgs.	873
	Glasgow	**Cameronia, 161**	Firearms, 4 pkgs.	278
			Firearms, 5 pkgs.	216
Apr. 8	Manchester	*Virgil*	Copper, 168,156 lbs.	22,593
			Copper rds., 335,999 lbs.	48,963
Apr. 9	Bordeaux	**Chicago, 116**	Cartridges, 7,715 pkgs.	244,294
Apr. 10	Liverpool	**Cymric,**	Cartridges, 1,600 pkgs.	54,800
			Firearms, 2 cases	1,155
			Cartridges, 600 pkgs.	15,000
	Glasgow	**Transylvania, 177**	Ammunition, 2,262 pkgs.	76,194
	Havre	*Dalebank*	Cartridges, 1,600 pkgs.	52,000
	Liverpool	*Trinidad*	Gun cotton, 616 cases	73,000
Apr. 12	London	*Philadelphian*	Firearms, 27 pkgs.	1,907
			Cartridges, 3,297 pkgs.	96,859
Apr. 14	Havre	*Ville de Paris*	Cartridges, 400 pkgs.	12,400
Apr. 15	Bordeaux	*Cacique*	Gun cotton, 1,599 cases	255,661
			Gun powder, 1,959 cases	257,163
			Picric acid, 450 pkgs.	72,000
	Bordeaux	**Niagara, 36**	Cartridges, 200 pkgs.	10,000
Apr. 17	Liverpool	**Minnehaha,**	Firearms, 20 pkgs.	1,387
	La Pallice	*Lydie*	Artillery, 5 pkgs.	2,400
			Cartridges, 1,200 pkgs.	39,600
			Firearms, 1 pkg.	400
	Genoa	*Perugia*	Armor plate, 1 pkg.	10,079
	London	*Auchendale*	Firearms, 7 pkgs.	461
			Ctgs. & ammunition, 367 pkgs.	6,986
			Cartridges, 147 pkgs.	3,386
			E. shells, 580 pkgs.	49,066
Apr. 18	Liverpool	**Orduna, 335**	Cartridges, 1,600 cases	55,200
Apr. 21	Bordeaux	*Hermine*	Gun cotton, 1,768 cases	207,117
			S. powder, 399 boxes	44,000
	Liverpool	**Adriatic, 301**	Dynam. & p., 1 pkge.	261
			Firearms, 30 pkgs.	1,777
			Cartridges, 600 pkgs.	15,000
	(Glasgow)		Firearms, 10 pkgs.	325
Apr. 22	Liverpool	*Den of Airlie*	Military goods, 433 pkgs.	161,034
			Ctgs.. amm., 5,279 pkgs.	372,969
Apr. 23	La Pallice	*Escaut*	Cartridges, 2,800 cases	91,600
	La Pallice	*G. de Lantshcere*	Cartridges, 1,200 cases	37,200
			Firearms, 66 cases	34,219
Apr. 24	London	*Strathnairn*	Powder, 250,000 lbs.	200,000
			Cutlery, 43 pkgs.	6,710
			Ctgs. & amm., 556 pkgs.	20,183
	Glasgow	**Tuscania, 406**	Cutlery, 18 pkgs.	1,292
			Firearms, 2 pkgs.	106
	(London)		Cutlery, 37 pkgs.	5,806
	(Sheffield)		Cutlery, 9 pkgs.	1,863
Apr. 27	Bordeaux	**La Touraine, 130**	Cartridges, 3,000 pkgs.	120,588
			Ammunition, 150 cases	10,800
			Firearms, 287 pkgs.	103,201
Apr. 28	Hull	*Ghazee*	Lead, 560,765 lbs.	23,600
	(London)		Gun cotton, 286 cases	36,000
	Liverpool	**Lapland, 153**	Firearms, 16 pkgs.	1,098
			Cartridges, 300 pkgs.	7,500
	(Bordeaux)		Firearms, 3 pkgs.	2,450
	(London)		Cutlery, 15 pkgs.	6,760
Apr. 29	Liverpool	*Queen Margaret*	Ammunition, 4,306 cases	149,233
			Gun metal, 128 cases	480,150
	London		Cartridges, 200 cases	13,200
	London	**Samland,**	Cartridges, 391 pkgs.	8,441
			Firearms, 67 pkgs.	4,743
			Trinitoluol, 139,980 pkgs.	139,980
			Cutlery, 11 pkgs.	995
Apr. 30	Bordeaux	*Virginie*	Nit. am., 160,008 lbs.	18,852
			Toluol, 73,912 lbs.	46,742
			Benzol, 105,760 lbs.	12,136
			Cartds, 2,000 cases	85,000
	Naples	*Splendor*	Naphtha, 1,946,983 gals.	230,342
May 1	Liverpool	**Lusitania, 1252**	Military goods, 189 pkgs.	66,221
			Ammunition, 1,271 cases	47,624
			Ctgs. & amm., 4,200 cases	152,400
	Marseilles	*Kirkoswald*	Cutlery, 4 pkgs.	781
May 4	Havre	*Franklin*	Nitr. am., 38,576 lbs.	6,751
			Cartridges, 100 cases	4,250
	Liverpool	*Stephen*	Military goods, 62 pkgs.	26,226
	London	*Ikbal*	Cartridges, 7,106 pkgs.	566,960
			Cutlery, 14 pkgs.	937
			Ammunition, 1,724 pkgs.	166,735
May 5	Havre	*Texas*	Firearms, 27 pkgs.	1,134
			Firearms & amm., 1,650 pkgs.	62,625
			Nit. am., 62,730 lbs.	82,300
			Cartridges, 200 pkgs.	8,000
May 6	Liverpool	*Nebraskan*	Cutlery, 14 pkgs.	1,919
			Firearms, 4 pkgs.	138
	London		Cutlery, 8 pkgs.	4,650
			Firearms, 15 pkgs.	13,061
	Archangel	*Tyr*	Nit. am., 174,295 lbs.	20,155
May 7	Bordeaux	*Maroni*	Picric acid, 73,300 lbs.	104,500
			Chemicals, 1,848 pkgs.	182,122
			Gun cotton, 978 cases	94,213
	Havre	*Bankdale*	Cartridges, 1,600 cases	$ 52,800
	London	*Tronto*	Shrapnel cs., 2,000 cases	63,120
			Shrapnel sh., 3,193 cases	101,771
			Em. projectile, 226 cases	10,672
			Ammunition, 3,518 cases	116,373
	Hull	*Colorado*	Gun cotton, 118,400 lbs.	38,000
	Glasgow	**Transylvania, 874**	Cutlery, 69 pkgs.	10,062
May 8	Havre	*Statsuma*	Cutlery, 11 pkgs.	710
	Liverpool	*Quebra*	Shells, 15 cases	2,800
			Firearms, 9 pkgs.	228
	(London)		Cartridges, 2,800 cases	95,600
	Bordeaux	*Bordeaux*	N. am's, 420,658 lbs.	72,900
		Californie	Emp. shells, 200 cases	14,400
		Espagne, 244	Cartridges, 1,000 cases	40,000
May 10	London	*Ruby*	Cartridges, 503 pkgs.	9,931
			Firearms, 15 pkgs.	4,632
			Military goods, 5 pkgs.	2,000
May 11	Liverpool	*Scythian*	Cartridges, 300 cases	7,500
			Firearms, 45 pkgs.	1,525
			Gun cotton, 900 cases	673,410
			Loaded shells, 4,200 cases	800,470
			Cutlery, 5 pkgs.	284
			Cutlery, 10 pkgs.	1,168
May 13	Liverpool	*Tropca*	Cutlery, 17 pkgs.	810
			Firearms, 1 pkg.	121
	Havre	*Honduras*	Cartridges, 400 cases	12,400
May 14	Liverpool	**Cymric, 525**	Sh. brass, 56,686 lbs.	10,807
			Cutlery, 64 pkgs.	12,503
			Em. project., 3,132 cases	123,893
			Cartridges, 500 cases	12,500
			Sh. brass, 67,425 lbs.	11,462
			Cutlery, 11 pkgs.	6,450
			Firearms, 11 pkgs.	6,880
May 15	London	*Missouri*	Cartridges, 3,800 cases	108,600
			S. brass, 27,353 lbs.	5,484
			Projectiles, 5,375 pkgs.	152,665
			Cartridges, 539 pkgs.	10,942
			Cutlery, 12 pkgs.	782
			Firearms, 16 pkgs.	1,143
May 17	Liverpool	**Orduna, 223**	Cartridges, 32,000 cases	86,000
			Ammunition, 2,525 cases	66,960
			E. project., 2,756 cases	116,011
			Military goods, 951 pkgs.	277,300
			S. brass, 127,193 lbs.	20,075
May 18	Liverpool	*Georgia*	Cartridges, 1,000 cases	34,600
			Projectiles, 4,008 cases	124,248
			Ammunition, 24 cases	2,210
May 19	Liverpool	**Arabic, 144**	Military goods, 4 pkgs.	1,440
			Ctgs. & amm., 400 pkgs.	10,000
			Firearms, 10 pkgs.	4,596
			Cutlery, 32 pkgs.	6,333
	Archangel	*Queenswood*	Nit. am., 157,657 lbs.	23,160
			Gas en. metal, 6 pkgs.	748
	Bordeaux	**Rochambeau, 254**	Cartridges, 1,723 cases	64,260
			N. ammonia, 406,453 pkgs	69,045
May 21	Bristol	*Chicago City*	Shell brass, 2,311 lbs	475
	Cardiff	*Rossano*	Acetone, 501,601 lbs.	77,784
	Glasgow	**Tuscania, 180**	Cutlery, 93 pkgs.	15,309
			Shell brass, 58,834 lbs.	6,800
			Acet. acid, 11,272 lbs.	581
			Firearms, 10 pkgs.	392
	London	*Inkum*	Shells, 5 cases	823
			Projectiles, 1,200 cases	217,810
			Cutlery, 10 pkgs.	2,650
May 24	London	**Minnehaha,**	Military goods, 434 cases	116,254
			Projectiles, 5,599 cases	186,000
			Firearms, 672 cases	102,784
			Ctgs. & amm., 5,887 cases	195,954
			Empty shells, 817 cases	76,441
			Trinitoluol, 140,000 lbs.	140,000*
			Acids	31,515
	Bordeaux	**Niagara, 98**	Cartridges, 2,400 cases	67,325
	London	*Glenstrae*	Chemicals	19,604
			Military goods	42,912
	Archangel	*Tsaritsa*	Firearms, 25 cases	835
May 24	Bordeaux	*La Rance*	Gun cotton	537,259
			Gun powder	505,348
			Chemicals	248,808
May 26	Havre	*King Bleddyn*	Cartridges	60,600
May 27	Liverpool	**Adriatic, 298**	Firearms, 17 cases	2,308
			Cartridges, 5,500 cases	159,500
			Empty shells, 1,620 cases	124,582
			Ammunition, 1,960 cases	50,770
May 29	Bordeaux	**Chicago, 163**	Cartridges, 4,745 cases	226,400
			Machine guns, 242 cases	95,000
			Firearms, 109 cases	42,000
	Archangel	*Signe*	Smokeless powder, 2,733 boxes	400,000
			Ammunition, 1,277 cases	74,601
	Havre	*Homer City*	Cartridges, 2,200 cases	73,000
	London	*Manhattan*	Military goods, 5 cases	2,000
			Cartridges, 3,198 cases	106,046
			Firearms, 62 cases	9,772
			Ammunition, 11,799 cases	378,082

Total amount of exports of arms, ammunition, explosive chemicals and munitions of war, from April 1st to May 29, a period of 59 days, from the port of New York $14,771,214

Note. Trinitoluol is one of the most terrific elements in high explosives, sold at from 35 to 40 cents a pound before the war. While it is nominally listed at a moderate price say $1 a pound, it is said that the Allies are actually paying from $6 to $8 a pound. Shipments of swords and bayonets are listed in the manifests as "cutlery."

WHEN VACATIONS LURE

By MARGARET E. SANGSTER, JR.

I. Vacation days of gold and blue,
When fairy tales seem almost true. . . .
Ah! who would be a warring knee,
When eyes are bright, and free hearts sing?

II. A light canoe
With sails that sway
Darts swift across
The silver bay.

III. But later, near
The friendly shore,
It hears love's old
Sweet tale once more.

IV. While boys are boys and trees are tall,
Small trousers will be torn, that's all!

VI. And, since the ark in times remote,
Earth's sons have fashioned homes to float.

V. And while the foam sweeps white and high,
Small boys will romp with joyful cry.

VII. Vacation days!
Along the sands,
The waves stretch out
Entreating hands.

VIII. And every breeze sings sweet and low
A lullaby, and all the glow

IX. That creeps along when day is done
Brings magic from the setting sun.

The Newest Overland—

The 1916 Overland is in many particulars the same as the 1915 Overland—*the famous Model 80 that sold for $1075.*

But the price is $325 less.

The stream-line body is the *same* as the $1075 model of last season.

It has the *same* magnificent finish; that deep, rich tone of dark Brewster green with fine hairline striping of clear ivory-white.

It has the *same* powerful, economical thirty-five horse-power, four-cylinder motor, ***but weighs less.***

It has high-tension magneto ignition.

It has the *same* underslung rear springs. It has the convenient arrangement of electric control buttons on the steering column.

United States Prices

$750 *Touring Car* — *f. o. b. Toledo* — **$725** *Roadster*

1916 catalogue on request. Pl e add

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And it costs you but $750—*$325 less than last season's large 35 horsepower Overland.*

Deliveries are being made now all over the country.

Every Overland dealer already has a waiting list.

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Canadian Prices

$1050 *Touring Car* — *f. o b Hamilton, Ont.* — **$1015** *Roadster*

Specifications

35 Horsepower motor
High-tension magneto ignition
5-Bearing crankshaft
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Underslung rear springs
33"x4" tires; non-skid in rear
Demountable rims; with one extra
Electric starting and lighting system
Headlight dimmers
Rain-vision, ventilating type, built-in windshield
Instrument Board on cowl dash
Left-hand drive, center control
One-man top and top cover
Magnetic speedometer

"Made in U. S. A."

WHEN I see a brook dancing merrily over the stones on its way to some larger body of water, I invariably think of poetry — probably because so very many young poets have immortalized the "babbling brook" in their attempts at verse. When I see a *small* brook I invariably think of something young and playful—something that sings and frolics and never pauses to think.

When Mr. Charles Ferguson of Valhalla, N. Y., saw a brook near his home, however, he thought of something much more vital than poetry—something almost alive that can turn huge wheels at will—something that can save life, or torture, or kill. He thought of electricity.

Unfortunately, there is no power plant near Valhalla, so all the lighting is done by a less convenient way than electricity. Mr. Ferguson was progressive.

When in a real life equation you add the lack of something to progressiveness, you usually get results. Mr. Ferguson wanted a modern house—an ultra modern house—that would be up to the minute in every convenience. To do this, he needed electricity. He wanted up-to-date cooking appliances and heating apparatus, he wanted the sewing machine to run easily without the tiresomeness of foot pressure, he wanted hot water at all times. To have these things, he needed electricity. As there was no electric plant to make the way to these luxuries easy, Mr. Ferguson decided that he must make his own electricity.

IT WOULD have been a problem—no less—to the eyes and brain of a less trained, less efficient electrician than this man. But, while you or I would have been noticing the way the water eddied around a flat stone in the creek bed, or the way a fringed blue gentian dipped gently into the water, Mr. Ferguson was noticing that the brook had its source from a number of cold springs, and that it would not dry up in summer or freeze in winter for that reason. He was also noticing that it had a fall of some ten feet and that it gave a hundred gallons of water which developed into one-quarter horsepower a minute. While you or I would have been noticing how the puffy white cloud far up in the sky was reflected in the quietest part of a tiny pool, Mr. Ferguson was building a dam with a dozen feet of flume running from it; and was installing a ten-foot wheel with about thirty-five buckets on the circumference and two strong pulleys he belted to a small pump in the wheel pit, which draws water from a spring for the house at about an eighty-pound pressure. The second pulley ran a 100-watt generator in the wheel house power station. Alongside of this Mr. Ferguson placed a much smaller dynamo which was good for eight volts. The supply is contained in storage batteries. Is all of this a bit too technical? Perhaps. And yet our pictures show that Mr. Ferguson succeeded in his difficult task. He tamed the mountain brook as one would tame an unruly colt, and converted it into a veritable treasure box of modern wonders. At present his house contains every electrical appliance that a city house, within a stone's throw of a huge power plant, could boast. He is able to run a sewing machine, he hatches out incubator chickens, lights fires, does the cooking and illuminates the entire house and grounds with the result of his cleverness in making the most of a small brook that flowed past his door.

It's a wonderful thing, this ability to do the unusual, and perhaps necessary, thing with the natural resources that lie close at hand. Benjamin Franklin made use of it with the aid of a thunder storm; other men have solved other problems in ways just as remarkable. Sir Isaac Newton was able to prove the theory of gravitation because an apple fell on his head (and yet there had been apples since the days of Eden). Robert Fulton utilized steam for travel when no one had ever thought of doing it before.

I KNOW a woman who is the mother of three very lively boys. They are exceptionally clever about building dams in the tiny brooks and making tunnels in the overhanging banks of dirt. They were always experimenting with mud and clay and stones and in the process they usually got very much torn as to clothing and very much soiled as to faces and hands and very much scratched as to elbows and knees.

"Oh, dear!" said the mother to me one day, "I do wish that my children were just a tiny bit different, for in some ways they are a great nuisance. Why can't they play *clean* games? It seems to me that all of my days are spent in washing faces and mending clothes, and kissing black and blue spots to make them well. It is hard to have such a strenuous family!"

At this point, the youngest boy came tearing across the lawn as fast as his chubby bare legs could carry him. His face was radiant under the dirt and a deep dimple flashed roguishly in one plump cheek.

"Oh-h, mummy," he screamed excitedly, "oh-h, mummy! We made a water wheel in th' lil' falls in th' brook an' it works!"

That's the cry of an inventive childhood. And when you look at it in the right way, forgetting to bother over torn clothes and dirty faces and scratches, isn't it a cry that mothers should encourage? For when God filled the world full of mountains to climb, and rivers to be traveled on, and brooks to be converted into electric power, he gave us the minds to do these things.

WHEN you haven't proper materials for work it's very easy to get out of doing the work—if you are that sort of a worker. It's very easy, if you are a sculptor, to put off designing because your clay isn't just right or your tools are broken—but not long ago I read of a poor boy who made models in mud with a bent stick and a rusty nail. He wanted to learn. Some day, no doubt, the world will ring with his name. It's easy, if you are a writer, to say that the subject doesn't interest you or that it's too warm to think of any but pleasant things. It's easy to remark, nonchalantly, that you haven't the right kind of a pad or that your pen is broken or that your pencils are blunt. But if you want to get ahead, really ahead, you will write with a quill on the edges of a newspaper. Some great things have been written that way! If you want an electrically lighted house, with modern cooking appliances—the kind that you see fascinating pictures of in the back of magazines, and there isn't a powerhouse near, you can fuss about it for a little while in a lazy, inefficient way and then you can buy lamps or candles. But if you want electricity—want it hard enough to work for it—you can take a little brook and harness it with pulleys and dams until you have made an electric plant of your own. Mr. Ferguson did that.

Shakespeare said:

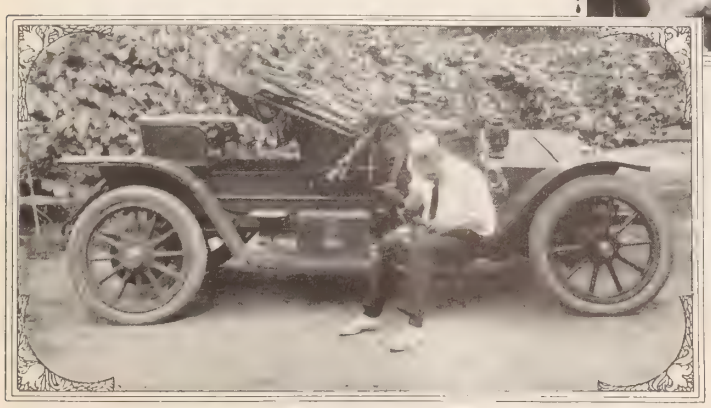
"Our life . . . finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Perhaps, if Shakespeare had lived a little later, he would have said that our life finds opportunities in trees and running brooks and stones. Perhaps he would have said that, with work, we might find the way to victory over the forces of nature in everything.

It's an old-world rule, handed down from the men of the stone age, the rule of strength conquering all obstacles. There was a time when the man with the largest fist and the lumpiest muscles was the greatest man in the community.

Times have changed—changed greatly. But the old rule is fundamentally the same. The strongest man rules, but it's the man with the strongest mind, the strongest will, the strongest purpose. And, friends of mine, if you are strong in this way you will not only conquer mountains and rivers and plains—you will not only force light and power from a tiny brook, but you will become known as a personality and you will lead people, and create light and power in living souls.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of Time."



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THE STREAM AND THE MILLWHEEL, AND SIX APPLICATIONS OF ITS TRANSFORMED POWER (COUNT THEM)

A WEEK *in the* WORLD'S NEWS

OUR contemporary, the Nation, has just celebrated its fiftieth anniversary, which fell on July 8, by issuing a number of more than usual merit and timeliness. In these times of world-change, affecting journalism as l as other great interests, it is worth while to stop and think r the experiences of a publication with so remarkable a eer. That the faith of its founders in the principles it has intained was well grounded is shown in the fact that the tion is today the premier in its class, with a power and influ- e among thoughtful minds that have grown steadily with the rs. In the semi-centennial issue, the record of its past is iewed by a group of distinguished contributors, including count Bryce, Henry James, Henry Holt, Oswald Garrison lard, Judge Charles C. Nott, Arthur G. Sedgwick, George lven Putnam, William Roscoe Thayer and others, whose icles are full of entertaining reminiscences of the days of lwin L. Godkin, the founder, and of the brilliant group of n who were associated with him in the upbuilding of the lion. Their united contributions form a history of this coun- covering half a century. A veteran in the field, the Nation's rsion is helpful, constructive, enlightening. May it long con- ue to enjoy the confidence and approval of the American ple.

AFE AND SANE FOURTH GETS NEW IMPETUS. The f: that 19 persons are known to have been killed and nearly 00 injured in celebrating the Fourth this year, as against ch smaller numbers last year, will doubtless be used (as it suld be) as reason for greater effort during the next twelve nths to devise a form of celebration free from danger to life limb.

ENDEAVORERS THINK IN MILLIONS. The Twenty- enth International Christian Endeavor Convention, which in Chicago July 7-11, was urged by President Francis E. rk to work for a million new members, a million dollars for nsions, a million new church members, a million signers to a ce petition, and a million volunteers to help make this a sonless nation by 1920. Delegates came from many foreign lds, including those at war. The war was declared to be a hty summons of God to reflection, so that the members might emine themselves to see whether their conduct is in agreement h their prayers: this was the message from Rev. F. Blecher o Berlin. The convention re-elected Rev. Francis E. Clark sident, and William Shaw general secretary.

HE CHICAGO WAY. Two strikes of huge proportions have ntly been settled in Chicago by the same drastic method: leaders of the opposing factions were locked in a room and kt there until they reached an agreement. The first strike w by street car men, and the new method was introduced with mpt results by Mayor William Hale Thompson. The second w the strike by carpenters, affecting the entire building in- dry. The conferees saw nothing ahead but idleness—until t doors were locked. The carpenters' strike has been settled compromise, the carpenters to get an advance of five cents hour and the closed shop, and to require no restrictions on t source of building materials, a three-year peace agreement g also signed by both sides.

EW POLITICAL PARTY PROPOSED. With expectation enlisting the churches, the woman suffrage vote, various civic re organizations and other congenial elements, the Anti- S on League of America has suggested the possibility of unit- ing with the National Prohibition forces in the formation of a n political party that will have the numerical and financial strength of either of the two great parties now in the field. Political plans are being canvassed, and among them is s to be the formation of Bible class units which will urge the rit and duty of Christians to stand for civic righteousness as a paramount issue in politics.

ARRANZA'S TURN ON TOP. For the moment General Carranza has the upper hand of the fighting in Mexico, having succeeded in taking Mexico City July 10, where he immediately set his forces at police duty to put down all rioting and looting and to assist the authorities in getting food to the half-starved population. In the meanwhile General Huerta has been granted his preference of being removed as a prisoner to Fort Bliss rather than give his promise not to cross the border. There he will be guarded by United States deputy marshals until his trial at San Antonio in December, unless some other disposition is made of the case.

OVERNMENT SEIZES RADIO STATION. Although cer- s assigned by the Navy Department have been on duty at the Marconi wireless station at Sayville, L. I., practically since the outbreak of the war, the Navy Department on July 8 took entire possession of the plant in the interests of strict neutrality, as its operation by officers of the German military forces, even under censorship, has come to be regarded at Washington as likely to lead to complications. This is one of the biggest radio stations in existence. It is said that for the duration of the war no more communications will be allowed to any vessel at sea from this station.

GUN-CHIP ON EVERY MAN'S SHOULDER. As a re- val of the old-time boyish custom of placing a chip on one shoulder and daring an erstwhile chum to knock it off and get punched for his insult, the National Security League now urges every American workman of every class to put a gun across his shoulder and see if some European nation, Germany for example, will dare to knock it off. The league has sent out a call to employers, especially big concerns, urging them to encourage their employees to enlist in the militia and naval reserve, and requesting the names of concerns that comply. By this process the league aims to secure also the names of firms and corporations who do not put themselves out to encourage their employees to become soldiers. It all depends upon the ulterior motive of the powerful men behind this league, what use they will make of these two lists: in other words, what influence they may bring to bear to induce employers to see that by increasing the militia enormously the business of making guns and other military equipment will correspondingly increase, etc.

CHINA'S PLACE IN THE SUN.

THE NEW ORIENT. Japan is proceeding with her far-reaching plans to bring China under her protection and direction, with the view, according to students of the situation, of eventually merging the yellow races in one great nation in which the Japanese shall be the dominant power. The tremendous significance of what is taking place is little understood by the general public in Europe and America, chiefly because the succession of events taking place are crowded out of the news of the day by the European war and kindred interests.

A Call for Help from China

THE State Department at Washington on July 12 received the following cablegram from the American consul general at Canton, China, F. D. Cheshire: *"Unprecedented floods. Great distress among the Chinese in the interior of Kwangtung and Kwangsi. Many lives lost. Shameen flooded two and three feet. There is a total cessation of trade and railroad traffic. Contributions to suffering humanity urgently needed at once. Kindly inform the Red Cross and the Christian Herald."* This message was promptly wired to the Christian Herald at New York by Secretary of State Robert Lansing.

Shameen is practically a foreign settlement, with few resident natives other than servants, the population being composed of Americans and Europeans, whose serious situation, of course, will make instant appeal to their fellow countrymen everywhere. The periodic floods of China, sometimes appalling in their devastating work, were some time ago made the subject of study by a commission of engineers sent to China from this country by the Red Cross organization, and a plan for overcoming this natural foe involving an expenditure of some twenty million dollars was presented to the Chinese Government and accepted, but thus far operations wait upon the government to finance the undertaking. We have no other particulars than those given in the above cablegram as to the extent of the present disaster, but it is significant that the consul general cabled an appeal through the State Department to the two foremost organizations in America for world-wide relief in times of famine, and we are sure the readers of the Christian Herald will not let this appeal go unanswered.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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LOOK TO OUR DEFENSES. Upon the initiation of Secretary of the Navy Daniels, a Bureau of Invention and Development is to be created in the Navy Department, composed of civilians who will bring to the problem of meeting modern advances in naval equipment and construction the best engineering and inventive genius of the country. Thomas A. Edison has accepted the secretary's invitation to join this advisory board as its head, and commends the idea highly; he suggests a department of experimentation, where all ideas suggested both in and out of the service may be given a thorough testing, and advises that the project be gotten under way immediately. Secretary Daniels believes that the best inventive minds in the country will be glad to assist the government along these lines.

ULTIMATUM TO RUMANIA. The press of July 13 states that the Austro-Hungarian minister at Bucharest has presented to the prime minister of Rumania alternative proposals which Rumania may accept, on the one hand remaining neutral in the war, on the other joining forces with the German-Austrian Alliance, and a term of one month is fixed within which one or the other arrangement must be agreed to. The attitude which Rumania will eventually take is a matter of great importance in the European conflict.

LABOR LEADER FIGHTS SENTENCE. Upon denial of his appeal for a new trial for the charge of murder in the first degree for the death of a deputy sheriff in October, 1913, during the fight between mine strikers and guards in the Colorado war, John R. Lawson, a labor leader, under life sentence at hard labor in the state penitentiary, read a statement in court declaring that the judge was a tool of the coal operators and had been appointed a judge solely to try his case.

SPAIN PUTS UP LIGHTNING RODS. The Spanish Government is feverishily increasing its war munitions, according to press accounts, even erecting new factories to produce them, and also laying in a supply of submarines, not in order to enter the war, but to prevent the war's entering Spain, her statesmen professing to see perils to Spanish possessions in the final peace terms between the belligerents.

DOES THIS PHILANTHROPIST COURT UNPOPULARITY? After doing an immense amount of good with the opportunities afforded him by the prosperous business of manufacturing a moderate-income class of automobile, not the least of his beneficences being a successful experiment to find a cure for drug users and alcoholics, Henry Ford now has started out to make the public eat less. No doubt he means well, yet suspicious people may think that he merely is trying to reduce the average weight his cars must carry and thereby make them more efficient without additional cost to himself. We are not of that opinion, but we tremble for Mr. Ford's popularity if he persists in this new line of altruism. He says he is trying his theories on himself with excellent results in increased efficiency and good health, and that in his efforts to produce a generation of 100 per cent. efficient workmen he includes a restricted diet as a very important factor. Thomas Edison is pointed out by Mr. Ford as eating less and doing more than any other man he knows.

AN ECHO OF THE HOLT CRIME. Just after Frank Holt, who attempted to kill J. P. Morgan, committed suicide, word was received from his widow by the authorities that she had received a letter from Holt declaring that an explosion would occur July 7 on some steamship leaving New York July 3 and carrying munitions of war. By order of the Navy Department warning was immediately sent by wireless to all steamships which could be reached, and replies came back that searches failed to disclose the presence of bombs aboard. Nevertheless on July 7 fire was discovered on board the steamship Minnehaha of the Atlantic Transport Line, which had sailed from New York July 4, though scheduled to sail July 3, carrying immense quantities of ammunition and explosives but no passengers. She had touched at Halifax on her way to London. The vessel immediately put back for Halifax, and sent two wireless messages of her condition; and until her safe arrival at port, fears were widespread that she was doomed. The fire was put out before it reached the ammunition. The Minnehaha carried thousands of cases of loaded shrapnel shells, cartridges, trinitoluol (see page 738 of this issue) and great quantities of other munitions of war, besides stores of wheat, wheat flour and preserved foods. She had a crew of 158 men. Although for a time requisitioned by the British Government before the war, the ship has since been released for general freight service and has already made two trans-Atlantic trips, on each eastward voyage carrying munitions of war. Her officers state that the fire was caused by a tremendous explosion, presumably of a bomb concealed in her cargo. No similar accident was reported by other ships. A second similar warning has been received by the Navy Department from an alleged "pupil" of Holt, and this has led to a repetition of the former wireless message to steamers at sea to examine their cargoes for concealed bombs. J. P. Morgan has safely recovered from the attack by Holt.

HUGE CLOTHING STRIKE BEGUN. The clothing workers of America may become involved in a strike inaugurated July 12 at New York by 8,000 members of the Pantsmakers' Union. Should the demands of the strikers not be met by the manufacturers, some 80,000 workmen may stop work. The situation is complicated, the clothing workers have a number of demands to be rectified, among them being a system of contract work at cut prices which makes for low rates of pay and employment of far fewer workers than normal methods would take care of.

GREATER NEW YORK ASPIRES TO BE STILL GREATER. The constitutional convention now in session at Albany has rejected by a vote of 92 to 32 New York City's plea for representation in the senate on the basis of population, instead of by territorial apportionment as at present.

TRADE Gillette MARK

You know this trade-mark through national periodical advertising

THE man who puts his brand on the goods he sells sets his light where it will "shine before men" because he is not afraid to have it shine on *him*.

He wants it to shine on him as well as on his goods because he has *nothing to fear* and *everything to gain* from the glare. When he adds to the illumination of the trade-mark the full light of national advertising you may be sure he is certain of his goods—sure that you will like them. He is willing to risk his *fortune* and his *business future* on the chance of your approval.

He would not do this if there really were a risk, because he is a hard-headed business man. He has taken the risk out of his business by putting quality into his goods.

Deal with the man who is not afraid of the light. Buy the goods that bear trade-marks and are advertised nationally, because these are the goods that it is safest and most economical to buy—safest because *you know who is responsible* for them, most economical because there is a *lower selling cost* included in the price of nationally advertised goods.

Trade-marks and national advertising are the two most valuable public servants in business today. Their whole tendency is to raise qualities and standardize them, while lowering prices and stabilizing them.

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HUNGER IN MEXICO

THERE is hunger in Mexico for two reasons. The first is because the selfish military chieftains will not let the people work the land. The second is because a large number of the people, who for three years past have led a soldier life, would rather keep on leading that life than go back to the fields and the factories.

The women and children suffer most. Many of the families have lost husbands and brothers and fathers through the years of revolutionary warring. Others are deprived of their support for the time being because the husbands and brothers and fathers are enlisted in one or another of the numerous bands of troops which call themselves armies. These men are paid in the paper scrip, whose value today may be twenty cents on the dollar, and tomorrow five cents. Even if they were inclined to send this money to their families and the means were provided for sending it, the sum would purchase very little of the necessaries of life.

The principal cause of the hunger is that the constant warring of the different factions has almost stopped the cultivation of the land. In consequence, this year there is very little to harvest.

The military chiefs do not want the peons to go back to the land and begin raising crops, because their own forces would be weakened so that they would have to give up the little authority that they possess. On the other hand, very many of the peons have found that the army life, with its loose discipline and its chance to pillage and ravage, is pleasanter than hard work in the fields. So they prefer to keep up the business of killing one another.

Sometimes there are desertions of large bodies of men from one commander to another. This is the sign that peaceful life has no attractions for the class which was supposed to be fighting for a principle.

Mexico in peaceful times raised enough food to supply the mass of her population. Corn is the staple product. It is used in a dozen different ways. Raising corn is comparatively easy, and ordinarily a good crop is assured without excessive labor. Beans and other vegetables also form part of the diet. They are cultivated with more care.

Wheat is grown in the best agricultural sections of the country, and is made into flour by the native flour mills. The great mass of the country inhabitants are not, however, accustomed to wheat. It is too much of a luxury for them, but in the towns the families of the artisans and factory workers are able to buy a little bread.

Had corn and wheat and beans been sown last season at the proper ti there would now be crops, and the fo deficiency would be only a tempora one, which could be tided over ur the harvest was gathered. For fu a year food supplies will have to poured into Mexico from the Uni States in large quantities.

The situation today is something l it was in Cuba seventeen years a when the Spanish troops and the surgents had brought about act starvation for scores of thousan There was a difference, however, that Cuba's leading crop was sug and that the proceeds of the crop ways had been used to buy fo supplies, especially flour. Cuba v unlike Mexico in that she could raise cereals to feed her own peo The island was too tropical for th

There was also a difference in number of people affected. Cuba h a population of 2,000,000. Mex has more than 14,000,000 inhabita There is no question that when Klopsch began the Christian Her relief work in Cuba 250,000 pers had died from starvation and maladies incident to it. If the sa proportion obtained in Mexico, it would mean the death of nea 2,000,000 persons.

I do not mean to intimate that a thing like this number are in dan of dying of starvation in Mexico, e under the worst conditions. Yet th is great suffering, and there is bo to be loss of life.

If relief measures on the part the United States are to do any g there must be very large quantitie food systematically distributed widely-separated sections of the co try. Possibly this can be done wit the actual intervention of the Un States, and possibly not.

Heretofore the food supplies tributed have been seized by various military chieftains and for their own troops. They may may not now co-operate in distri ing the food among the non-comba population. Many persons believe before asking the American peopl contribute food supplies the Wash ton Administration should stop different military factions from b ing arms and ammunition in United States. They can buy t munitions nowhere else.

To stop the supply of firearms w reduce the ability of the different tions to fight one another. It w not entirely end guerrilla warfare, would seriously impair the powe the military chiefs to force the pe ful peons into the army ranks, cause, without arms or ammuni these so-called soldiers would be less and would return to the fiel

CHARLES M. PEPPE

THE MIGHTY HUNTER

BY LOUIS E. ORCUTT

ABOUT the time I was ten years old I became enthusiastic over hunting, as only a boy of that age can be. I had found an old single-acting revolver of my father's, a relic of a burglar scare in the town; it was corroded and rusted and stiff with age; but I rubbed and polished and cleaned and oiled it until it really would shoot—after a struggle. I had to hold it in both hands and pull on the trigger with two fingers to release the hammer; but I fired it, and once in a while I hit a shovel at thirty feet. Constant target practice finally limbered up the old gun so that it became fairly accurate in my hands, and I carried it proudly. I even dared to brave the darkest paths in the woods at night, carrying the gun cocked and ready, and almost hoping my fears of attack would be justified. Every boy of ten is a potential hero at heart, and I fee my soul on heroics to the limit of a ry active imagination; but I couldn't ag a cottontail or a canvasback, and he Bob Whites mocked me unhar d. That would not do. I must ha a shotgun. I thought, talked nd dreamed shotgun.

My father and mother met my h t-ing talk with a lot of fine lang ge about the rights of the birds nd beasts to their happy lives, and he moral iniquity of indiscriminate ll-ing for sport. Such language ly disgusted me. They dwelt at g at length on the dangers incorporat in every gun, and were careful to re at to me every story of dead or ri ti-lated hunters which they had er

ard. I was indifferent to danger. nding that I was determined, after e accustomed manner of American rents they gave me a double-bar- led shotgun the Christmas before I s twelve. They also gave me a th Thomas open-face watch—the llar had not then been made famous. I do not know what else I got that ristmas; but I do know that I was premely happy for once. I could rdly wait for Christmas dinner to over. I almost skipped "hard sauce d puddin'" because it took so long wait for it. When the dinner was ally over I got my rubber boots and new gun and watch, filled two ckets with shells and went to the ods with my chum. The snow was ep and the walking would have been ry hard if we had been on an er- nd; as it was, we might have been e possessors of the seven-league ots for all we noticed the drag of e snow.

VE THOUGHT we would try the new gun on a white oak tree in certain clearing. My chum refused y generous offer to give him the first ot, and we had quite an argument er it. I think we were each about ually anxious to have the second ot. Of course we weren't afraid of ything; we just naturally had an explainable preference. When I nd that I had to do it, I went ahead th the first shot myself. I shoved o shells home and snapped the rrel up into position. Then I sighted efully along the channel between e barrels. But I was holding the n too tensely, and the muzzle waved ound until it finally got so wobbly at I had to lower it for a new start. y chum was greatly tempted to show how to do it; but he manfully re- ained himself. After a short rest d a deep breath or two, I again sed the gun, and this time it was adier. I yelled, "Look out!" and lled a trigger. Nothing happened. y chum snickered and advised me get a gun that would shoot. I ig- red him, and calmly cocked both mmers, inwardly half-scared for r they would slip. This time I lled both triggers.

When, after much struggling, I ex- cted myself from a snowdrift, I covered that the tree was still re. My chum laughed and laughed til he couldn't stand, then he ghed until he had to hold his nds over it; but he stopped laugh- g when I reminded him that it was h turn. He had already looked the n over carefully from heel-plate to nt sight; but he found another in- ection necessary.

He practiced throwing the gun into sition and looking fiercely at the e, until he did it almost well ough for a movie actor. He placed d replaced his feet and braced his dy in various positions, explaining me all the time that my somer- sault was the result of standing im- perly; but he didn't shoot. At last I put in one cartridge, held the gun ht to his right shoulder and pulled trigger slowly. When the hammer ll he went back quickly a step or o, and called for another shell. He ain brought the gun to position veral times; then he decided to see w it would work left-handed. He s steadier this time; and I took a lf from his book of instructions and c better with my next shot. We shot til the shells were gone, gradually secting smaller and more distant gets. We began to feel really pro- ent in arms, and to pity the rabbits ich would be abroad after the next owfall. We might well have saved pity, for we got much more exer- e, infinitely more, on our expedi- ns than we did game.

had had the gun nearly two weeks ore I brought down anything but k and twigs. Then a flock of crows hted me and gave me great cause offense. They mocked me from e-top to tree-top, keeping just out range. I determined to humble se crows. At last one of them ew all caution to the winds. He s in the very top of the great oak, on the swaying tip of the highest branch, and his "caw-caw-caw" rang out a mighty challenge. The rest flew on, but he stayed until I was right be- neath him. I pulled my gun to my shoulder, took careful aim and fired. A black bundle came bumping down through the branches and fell in the snow at my feet. I looked at it in triumph.

Then the outstretched wings, the half-open beak, the glazing eye began to accuse me. By what right had I done it? I felt very guilty for a minute or two, until I remembered that my aunt had asked me to get a couple of crows' wings for her hat. I cut off the wings and went home with my trophy very much in evi- dence. My aunt had asked me to get the wings in a tone of voice that indicated little faith in my ability to fetch them. Let him—or her—who dared, now say I was no hunter!

FOR some time after the crow inci- dent the gun was a lot of company for me on my tramps; but it had little taking of life to answer for. In the fall my chum and I went quail shoot- ing. As we had no dog we took turns running up the game. I flushed a bevy for my chum; but the birds whirred out of sight and were lost in the hazel brush before he even got the gun to his shoulder. He was dis- gusted; he said I came on too fast and scared the birds. I had to admit that they had appeared to be in an awful hurry. When my turn came I got a good bead on the birds, but did not notice a slender sapling in the line of fire. The tree fell, mortally wounded. Then we surprised about a score of birds in the hollow stump of an old tree. They were cuddled down to- gether with three or four speckled heads lifted up to keep watch. Neither of us cared for such a pot-shot; it was too much like sheer murder. While we were discussing how best to give them a chance for their lives, one of the birds gave the alarm and the shot was lost.

I went home.

That evening I had the stockless barrels in my hand looking through them at the light to be sure they were thoroughly clean. I did not notice that my father was sitting in the window, right in range; but he noticed it, jumped away from the window and remonstrated with me at great length. I assured him that the empty barrels were utterly harmless; but he insisted that a gun, even without lock, stock or barrel, was a dangerous weapon. With the memory of that last shot in mind I could hardly bring myself to consider my gun as dangerous in any form; it seemed to have an unlimited capacity for failing to inflict damage.

WHEN the ducks began to come back in the fall I tried it again. This time I rented a boat and poled out into the lake. The whole lake was grown up with wild rice, through which boat-lanes had been kept open. Here and there was a small spot of open water around a muskrat house, and the boat-lanes ran between these open places. The growth was too thick for rowing, and the boats had to be poled. I had poled up and down the lake a couple of times before I got even a chance at a shot. Then, just as my boat was slipping out of a lane into one of those clearings, some hunter on the western shore started a couple of big mallards.

They flew low directly toward me. I grabbed my gun and stood ready, with both hammers cocked and my fingers resting against the trigger guard. The ducks were just getting into range, and I was just ready to bring my gun into action when the boat stopped suddenly against a muskrat house and I went sprawling on my back. The jar, when I landed, jerked my fingers across the triggers and both barrels fired point blank at the square stern of the craft. It was an old boat and the boards were rotten. The shot tore away all the under- water and a hurried scramble to the very nose of the boat to lift the tear out of the water was all that saved me from an immediate bath. I had been holding the gun loosely, and the recoil had badly torn the thumb and two fingers of my right hand.

I pulled the gun and ammunition down into my end of the boat and, with all the weight concentrated there, the hole rode well up in the air; but the boat could not be poled from that end. I tried it, but the harder I tried the more hopelessly I got entangled in the weeds and wild rice. I was a quarter of a mile from shore, as an engineer would measure it, and about three-quarters of a mile as the boat-lane ran. Part of the way the water was over eight feet deep. If it had been clear water the swim would not have bothered me; but I was not equipped for wading through eight feet of water thickly grown up with wild rice.

My watch told me that it was six o'clock. I had told the folks I would be home by that time. My father usually began worrying about me about an hour before I was due home; and on every previous occasion that I had overstayed my time as much as half an hour, I had reached home to find that he had gone in search of me. I thought of staying where I was until he came; but he could hardly reach the lake before dark, and it would be slow work hunting me through that maze of boat-lanes. I finally decided that I would have to get to shore myself; so I took off my shoes and stockings, rolled my pants up as high as they would roll, lay on my stomach on the bow of the boat and began to pull it along the lane by grasping at the weed stalks with my toes. My hand had stopped its bleed- ing, but not the pain; it throbbed and ached clear to my shoulder; but I had to use it to hang onto that boat, so I used it, although I was tempted more than once to let go and try wad- ing for it. . . . When I at last reached home and pushed open the dining-room door the first thing I saw was my father's happy and untroubled face fairly distended with beefsteak and potatoes.

He greeted me with a jocular in- quiry as to the number of my ducks and said they were sorry that they couldn't wait to have one for supper. Then he saw the bloody rag on my hand, and noticed that I sat on my chair utterly exhausted, and he began at once to do all the worrying he ought to have been doing before six o'clock. As I told the story of the afternoon he worried even more, and he roundly upbraided himself for al- lowing himself to rest in peace of mind when his boy was in danger; but he always returned to the same conclusion: the reason he had not worried this time was that I had always come home safely before. We had all made so much fun of him for needless worrying that I really believe he never quite forgave himself for missing this one opportunity. How- ever, he never had another chance to worry about me and that gun. I had had enough. When I went hunting again it was with a kodak—but that's another story.

Evangelists and Pastors—A Request

THE Commission on Evangelism of the Federal Council of the Churches of Christ in America is creating a library on evangelism for the free use of those interested. We want you to help us. If you will, please send to the commission at 608 Lakeside Building, Chicago, Ill., any evangelistic books you may possess and can possibly spare. The publishers of religious books have generously donated to the library such works as they have pub- lished on this subject and the Globe- Wernicke Company have donated a handsome set of bookcases for the same.

The commission wants evangelistic sermons, biographies of evangelists, and books on the history and methods of evangelistic work. In fact, any book pertaining to this subject. All gifts will be gratefully acknowledged.

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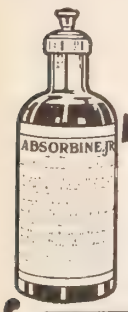

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LIFE IN A BORNEO JUNGL

BRUNEI, IN BRITISH BORNEO, BUILT ON POLES AT SEA'S EDGE, AND AT HIGH TIDE SURROUNDED BY 8 TO 10 FEET OF WATER

AN OCCASIONAL correspondent of this journal sends the following interesting letter from the jungle of British North Borneo, telling of the effects the European War is producing in that remote section of the Far East:

"Our settlement is composed of fourteen Americans, all in the employ of the Standard Oil Company. We are located in the jungle of British North Borneo, forty miles from the village of Labuan. Excepting a touch of malarial fever, most of us have been enjoying the best of health throughout the past two years, or since we started the work here. Half a dozen men have been forced to give up the work, however, on account of the malaria.

"This, I think, is one of the finest hunting territories the world affords. We find here plenty of deer, wild boars, crocodiles and many species of wild pigeons. Before we started work here, this section had been hunted over only by the natives, whose weapons were snares, blowpipes and spears.

"So far the only way in which we feel the effects of the great European War is in the advance of the price of provisions and the slow transport of material. The cause of the latter is that before the war started the Germans controlled practically all the shipping trade to Borneo, and now they are replaced by tramp steamers belonging to the English and Chinese.

"On February 15 a mutiny was started in Singapore by the Fifth Light Infantry and the Malay States Guides. A number of Chinese merchants were killed and also thirty-six English, while ten English were seriously wounded. There are a number of Germans held as prisoners in Singapore, and at the time of the mutiny the jail was thrown open and seventeen of the prisoners made their es[cape] and so far have not been ca[ught]. Among the escaped are one officer f[rom] the renowned Emden, and the m[an]ager for Behn Meyer & Co., form[erly] the largest German business con[cern] in the East. The cause of this mu[tiny] is uncertain. Some claim it [has] caused by the promotion of officers [not] being satisfactory to the troops. I think, however, that Mohammedan[ism] was the real source of the trouble.

"At the present time there is a [good] deal of talk throughout the East a[bout] the likelihood of war between Ja[pan] and the United States. We gre[atly] dislike the idea of the United St[ates] going to war at all; but should Ja[pan] receive all she has demanded [from] China, it would probably be a ma[tter] of only a few years before she [could] defy any nation on the globe.

"W. H. RINEHA[RT]

"Labuan Straits Settlements."

THE QUEEN OF SHEBA VISITS SOLOMON

INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUGUST 1. I KINGS 10: 1-10, 13.

A Contrast Between Solomon and Christ

By Edwin Whittier Caswell

THE Queen of Sheba, attracted by the fame of Solomon and the name of the Lord God, who had given him such wisdom and majesty, made the journey from Arabia, fifteen hundred miles, to see for herself and to hear from his lips the answer to questions that troubled her soul. When she gazed upon the magnificent temple, the kingly palace, the billions of wealth, the rich banquets, the gorgeous chariots, and when she learned of Solomon's alliance with and power over other nations, she exclaimed with breathless astonishment, "Behold, the half was never told me."

Those who come to Christ in this day can well exclaim, "A millionth part was never told me." After the queen had bestowed her presents upon Solomon, including one of three millions of dollars, he gave to her all she had asked, and afterward gave of his royal bounty, which meant according to his kingly riches. It is thus Christ gives, exceedingly abundantly, above all we can ask or think. When our Lord gives pardon and cleansing, he gives from his royal bounty all things richly to enjoy, and has in reserve prizes for his children throughout eternity. He would bestow more of the riches of his kingdom upon us, only our hands are so full of dust. Mankind today comes to bow before a greater Solomon. True, Jesus only had a carpenter's cottage, or a fisherman's hut, while Solomon dwelt in royal palaces. Jesus had not a penny of income, while Solomon's resources were almost measureless. In Christ's cabinet were only twelve poor peasants, while the great of earth were in the assembly that encircled Solomon.

But Solomon's was a borrowed genius, while Christ is the great original. Solomon was wise, but Jesus was wisdom. Solomon spoke the truth, but Christ is the truth. The Proverbs are wise, but "never man spake like this man."

Solomon in all his glory was not arrayed like Jesus on Mount Hermon, when divine beauty illuminated his person. Solomon's throne and wi[sdom] dazzled queens and kings, but Ch[rist's] words from the mountain side [have] swayed all future ages. One day [So]lomon is a saint; the next day, a si[nner], while Jesus is the same yesterda[y, to]day and forever. Solomon's str[ange] words in Ecclesiastes often [have] hearts confused and troubled, bu[t Je]sus speaks what all men unders[tand]. "Ye believe in God; believe als[o in] me." Jesus is the Healer, Solomo[n the] patient. Solomon said in his so[ng], "As the beast dieth, so is man," [but] Jesus said, "In my Father's hous[e are] many mansions. I am the resurre[ction] and the life." Solomon was m[elan]choly in his majesty; Jesus the so[ng of] hopefulness in the mighty swee[p of] his omniscient vision. Solomon [saw]

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Wisdom is better than rubies." Prov. 8: 11.

Taking wisdom as merely intellectual, there are many who would choose the laurels of t[he] student's toil before the gold of the millionaire or the glory of the soldier. Give them t[he] pittance-meed of scholarship and its freedom from the fret and rush of human life, a[nd] they will be more than content. Their chosen bride is knowledge, and though she be a po[or] one, they are satisfied. But wisdom means more. It includes that knowledge of God whi[ch] begets reverence, self-control, courage, purity and faith; and surely these are better than the rubies that were ever stolen from the secret chest of nature. *Young sisters*, you m[ay] have no rubies—and if you have not the real ones, whatever you do, don't wear sham on[es] but if you have a noble character, you are well adorned. And, *young brothers*, when y[ou] come to make your life-choice, do not look out for the rubies. Seek rather the wise, stron[g] pure soul who will be dearer at sixty than at twenty.

rruption in the tomb, but Jesus con-ered death and opened the gates of mortality to men.

No one ever said to Solomon what e blind and suffering said to Jesus. Lord, if thou wilt thou canst make me hole," or "Hosanna in the highest! lessed is he that cometh in the name the Lord." Solomon never said to en, "Come unto me and I will give ou rest." He built the most costly mple ever erected by man, but Jesus growing a temple that will far out-ine it. Solomon's banquets were on ates of solid gold, but none ever ate ere the bread of life, or felt the ower of divine cleansing or knew at the banner over them was divine ve.

Solomon's name was soiled; his mple and kingdom lie buried in the ist of centuries, but Jesus' name is ove every name and his kingdom ines on forever.

Solomon's beautiful dream at Gib-n was like a glorious morning, dawn-g on his young manhood, but much his after life was like a dream in e darkness of heathenism. We be-eve he awoke again, became disen-anted with the glamour of gold, the fluence of power, the influence of range gods, and exclaimed to the orld, "To serve God and keep his mmandments, this is the whole duty man." Solomon had penetrated na-re, knowledge, wealth, pleasure, phi-sophy and government, but found peace of soul among any material ing. Over all he inscribed the vful epitaph, "Vanity of vanities, l is vanity!"

When we bring our heart's treasures Christ, he gives us all our heart's sire in this life and with his Royal ounty gives the wealth of worlds, e throne of kingdoms and the man-ons of splendor in Jerusalem the olden, for the life everlasting.

Henry Kirke White, who had but a w more weeks to live, while walking rough a flower garden, found a rd pinned to a plant, on which was itten this verse:

To think a spring is yet to come
That I am not to see;
To think a flower is yet to bloom
From dust that I shall be.

He immediately wrote on the back the card words which should touch hearts:

To think when months and years have fled,
And times and seasons o'er,
When all that can die shall be dead,
That I shall die no more.
Oh! where shall then my spirit be,
Where shall I spend eternity?

Every one should settle the question the soul's residence for the unend-g life, by leaving the far country and orshiping at the feet of Christ.

The Search for Truth

By Arthur H. Howland

THE caution must be repeated more than once, as we follow the Old Tes-ment lessons, that we must not be sled by the glamour with which the d Testament writers surrounded rtain persons, events and circum-ances which New Testament writers ould have viewed quite differently. e have seen, for instance, how war d warlike measures, leading even to termination of certain populations, re sanctioned and even glorified, and have needed to take the viewpoint Jesus in considering these things. the gorgeous reign of Solomon, his ariots, his horses, his golden throne, bursting vaults of treasure, his ld table services, his slaves, his embers of the old Canaan tribes on whom he "levied a tribute of ndservice"—all these things we ist consider not from the viewpoint the proud Jew who glories in the ture of these ancient Jewish splen-rs, but from the point of view of sus, the carpenter, the friend of hermen, the compassionate ally of common people.

Be careful, then, in teaching this son, not to overemphasize and over-aise the splendors of Solomon's kingdom. Do not make the gold and jewels seem attractive. Remember Jesus' strange and baffling words: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." Remember Peter's confession, which became almost a boast, as he faced the lame man at the temple gate: "Silver and gold have I none." Remember Paul's earnest warning: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Think rather of the sweat of the men who dug from the mines the gold that Solomon used; think of the wounds of those who were hurt at their work for him or who died in his battles; think of the tears of the widows whose husbands were drowned on his voyages; think of the bond-slaves who bent their backs to his yokes; think of the privations of families in his own and other lands which made possible the luxuries of his palace. The Old Testament observer condemns Solomon for his pagan wives and for his joining with them in their pagan worship. The Christian condemns him also for his vast and needless accumulations of wealth and his vulgar display of it, for the stupendous luxury of his life and his court and for his oppression of the people, for although the queen of Sheba praised his justice, his son Rehoboam in announcing that his own oppression of the people would be like chastising them with scorpions, acknowledged that his father's oppression had at least been like chastising them with whips.

But in the midst of the semi-pagan, brutal, ridiculous glamour of Solomon's court there still shines out at least one real and abiding truth. Instead of believing in a multitude of gods, Solomon believed in one, at least until his heart was turned away by his pagan wives. And it was this message that the queen of Sheba came from her far palace at the other side of the desert to hear. Her mind and soul felt the yearning for the true God, and what she had heard of Solomon made her hope that from his lips she might find the truth. And she did. Although not all was true that Solomon believed about God, the God he believed in was true. And we may believe that the queen went back to her distant palace with the conviction in her soul that there was but one God, and that he is an eternal Spirit.

The relation of this visit of the queen of Sheba to the later developments of religion in Arabia or in Ethiopia are matters of interesting but unsatisfactory study. Abyssinia holds the tradition that the queen introduced certain phases of Jewish thought into the life of the people and that this preparation of Judaism made the way for the establishment of the Christian church of that country. The Abyssinian Church is one of the most ancient of all Christian communions and has an uninterrupted history. The matter of connecting the influence of the queen of Sheba with Candace, a later queen of an Arabian kingdom, whose chamberlain heard of Jesus from the lips of Philip, is also an interesting though difficult line of research. But it is not too much to say that in all probability the queen of Sheba did attempt to spread the truth she learned from Solomon, and there can be little doubt that by some channel or other that truth reached through the centuries, refreshing and guiding the people and preparing their minds for the message of Jesus, the greater than Solomon, God's true Messiah.

To search for truth; to find it; to sift it from acompanying error; to be true to the truth; to spread it, these are our tasks in this later day.

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The Bibles ordered recently have been received. They are duplicates of one received six years ago, and which has been subjected to the roughest kind of usage, but which has stood it well, while a Bible of another make purchased for our son only a year ago, already shows signs of decay. Thank the Christian Herald for putting out such a book at that price.

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New tourist steamships, STEPHANO and FLORIZEL fitted with every convenience and safety device. Cost of trip includes every essential expense. 7 days at sea and 5 in port. Splendid cuisine, orchestra, sea sports. Ships is your hotel for the entire trip. Reduced rates for superior accommodations—Sept. and Oct. Write today for illus. booklet 44.

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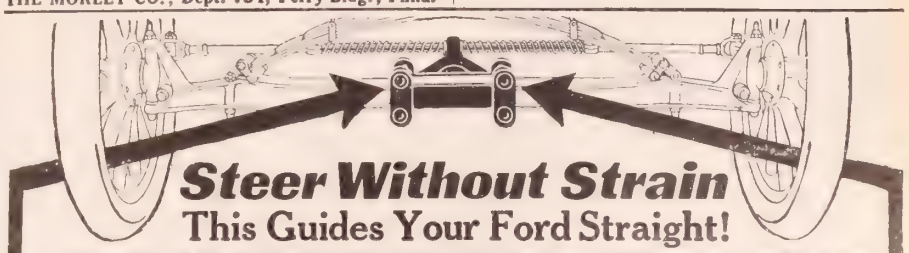

Steer Without Strain
This Guides Your Ford Straight!

Don't grip the steering wheel like grim death, to keep your car out of the ditch. Let the famous Walker Steer-eze right your front wheels **automatically** the instant they strike "rough going." Steering without it invites calamity, frays your nerves and tires your muscles. Then some fatal day the wheel is jerked from your grip. Don't risk it.

Our engineers overcame all faults found in previous devices. Then they produced this perfect steering contrivance. They simplified construction, so cut cost way down. Now for $3.75 you can make your Ford steer like a high priced car. Just slip it over the tire rod and clamp to axle supplied with a wrench in a jiffy. Outlasts the car.

Free Introductory Offer!

Words can't tell the case, the joy, the safety of driving a Ford with the Steer-eze. So we authorize any dealer to put one on your car FREE. Return it if you want after 10 days else pay for only $3.75. We ship on free trial, prepaid, if your dealer can't supply you. Send no money, only your name and dealer's name.

Walker Steer-eze For Ford Cars $3.75

THE WALKER MFG. CO., 1509 Michigan Ave., Chicago. Factory, Racine, Wis.

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You need it, as you know. It is the inner cleanser—Nature's laxative. But in most forms few folks like it.

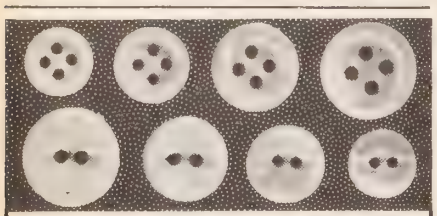
Pettijohn's is rich in bran, yet everybody likes it. It's a morning dainty made of soft wheat flaked. Its flavor is rich. You never tasted a finer wheat food. Yet there is in it 25 per cent of bran to bring bran's good effects.

Try bran in this form and you'll never go without it.

Pettijohn's

Rolled Wheat With the Bran

If your grocer hasn't Pettijohn's, send us his name and 15 cents in stamps for a package by parcel post. We'll then ask your store to supply it. Address The Quaker Oats Company, Chicago. (964)



Howell's Handy Box of Pearl Buttons No. 2

Contains two dozen each of the four sizes in Fish-eye and Four Hole Buttons, (like cut) or 16 dozen good quality Pearl Buttons, sent to any address, Post Paid, on receipt of $1.00.

Pearl buttons of this quality and quantity at retail stores would cost at least $3.00, save $2.00 on this order and have your buttons when needed.

Charles M. Howell - Waltham, Mass.

Manufacturer of Pearl Buttons

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The secret of business and social success is the ability to remember. I can make your mind an infallible classified index from which you can **instantly** select thoughts, facts, figures, names, faces. Enables you to **concentrate, develop self-control, overcome bashfulness, think on your feet, address an audience.** Easy. Simple. The result of 20 years' experience in developing memories of thousands of students. Write today for copy of my book "How to Remember" and **Copyrighted Intensely Interesting Memory Test Free,** also how to obtain FREE copy of my book "How to Speak in Public."

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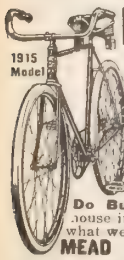
Dickson School of Memory, 701 Hearst Bldg., Chicago, Ill.



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1915 Model

A sample 1915 model ***"Ranger"*** bicycle, on approval and **30 DAYS TRIAL.**

Write at once for large illustrated catalog showing *complete line* of bicycles, tires and supplies, and particulars of *most marvelous offer* ever made on a bicycle. You will be astonished at our ***low prices*** and *remarkable terms.*

RIDER AGENTS Wanted—Boys, make money taking orders for Bicycles, ***Tires*** and Sundries from our big catalog. **Do Business** *direct* with the leading bicycle house in America. **Do not buy** until you ***know*** what we can do for you. WRITE TO US.

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THE BOYS' MAGAZINE, 834 Main St., Smethport, Pa.

YOU CAN AFFORD **Familiar Songs of the Gospel (No. 1 or 2).** Round or shape notes. $3 per hundred; sample 5c each. 83 songs, words and music.

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YOUNG PEOPLE'S MEETINGS FOR AUGUST 1

A Promise of Protection

Epworth League. Ps. 91

THE ninety-first Psalm is one of the wonder chapters of the Bible. The way into that "secret place of the Most High" where the soul may "abide under the shadow of the Almighty" is open for all. He may be for every life the "refuge" and the "fortress." While we are trusting in him we shall be delivered from the "snare of the fowler and the noisome pestilence," the "terror by night," the "arrow by day"; the "pestilence in darkness" and the "destruction of noonday." No matter what calamities befall those who do not trust in Jehovah, no real calamity can touch the life that is abiding in him.

How, then, can we explain the apparent disasters which seem to overtake God's saints? The only explanation and the true explanation is that so long as he is abiding in Jehovah, what seem outwardly to be disasters are in reality blessings.

Ill that he blesses is our good,
And unblessed good is ill;
And all is right that seems most wrong
If it be his sweet will.

The only real tragedy in life is to be separated from God. Read the eleventh chapter of Hebrews and the end of the eighth chapter of Romans.

Little Every-Day Kindnesses

C. E. and B. Y. P. U. Eph. 4: 25-32. (Consecration Meeting)

THERE are in reality no little kindnesses. Any kindness that is done a friend may be the last we shall ever have the opportunity of rendering him; any opportunity of serving him that we neglect may be the last opportunity. And such a thing as sudden death shows us how big these little things really are, for they can bring such great regret if they are neglected, or such great joy if they are not forgotten.

The little kindness you do to some one may lead him to do a great kindness to another or many kindnesses to a multitude.

THE PRAYER LEAGUE

A HAPPY mother has written us of the conversion of her son. She says: "The Prayer League with the help of our heavenly Father has helped my dear boy and stopped him from drink and brought him to Jesus." Mrs. M. A. P. writes: "Some time ago I requested prayer for the conversion of two sons in California. Praise God, one has found Christ and is wonderfully saved." L. S. writes: "I asked for prayers through your League for my conversion and later for assurance and a deeper work of grace. I acknowledge an answer to our prayers. I was baptized at the close of the revival at Crane Creek Baptist Church the 14th of this month." Mrs. L. L. Y. writes to tell us of the result of a revival in her town. She says: "I asked, some time ago, for the prayers of the League for God's blessing upon a revival to be held at West Chester. The prayers were abundantly answered. Many were converted and many renewed their vows. The unity of spirit was beautiful."

Acknowledgments of answers to prayers have also been received from:

Mrs. J. E. M., Portland, Ore. (for saving son's life through two serious operations); Mrs. E. H. N., Winchester, N. H.; M. F., Muskegon, Mich.; Mrs. E. A. T., Lawton, Mich.; H. P., Silver Point, Tenn.; N. H., Milan, Mo.; Mrs. A. J. R., New London, Conn.; R. L. W., San Diego, Calif.; Mrs. H. K., Norristown, Pa. (for restoration of health); Miss A. B., La Pryor, Texas; Mrs. W. E. S., Freeport, Ohio; Mrs. I. W., Olympia, Wash.; Mrs. E. J. B., Sweetwater, Tenn. (for the removal of a great burden); Mrs. A. G., Oswego, N. Y.; M. A. W., Hambletville, N. Y. (for restoration of health to her niece).

The following letter has just been received from Mrs. J. A. Hardy, the mother of the Prayer League: "Dear Members of the Prayer League: Will you please unite with me in prayer that if it is God's will he will restore my daughter to health? She is very ill and expecting to be carried to the hospital in a few days. Special prayers are asked for the speedy recovery to health of Rev. H. F. Reynolds, general secretary of the Missionary Board of the Pentecostal Church of the Nazarene.

Since the above paragraph was written a telegram from Mrs. Hardy brings a still more urgent request for prayer for her daughter's recovery.

Prayers are asked for revivals of religion at Coatesville, Pa.; Worcester, Mass.; Tioga County, Pa.; Burns, Kan.; Silver Point, Tenn. (that many may be saved during the revival there, including ten friends and five brothers of a member of the Prayer League); Alden, Mich.; Laurel Branch, W. Va.; San Diego, Calif.; Hillsboro, Ohio; Springfield, Ill. (that the saloons and cigarette business may be closed in this town); Orlando, Fla.; Monmouth, Iowa; Olympia, Wash.; Birmingham, Ala. Prayer is requested for all those who believe in false religions in our nation, that they may be converted, also for the unconverted membership in a church in Lexington, Va. Mrs. S. J. S. requests prayer that a church may be built at Laurel Branch, W. Va.

Twenty-two friends ask prayer for mental restoration or strengthening for friends, relatives or themselves.

Twelve friends ask prayer for the restoration or strengthening of sight to friends, relatives or themselves.

Forty-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Nineteen readers ask prayer that relatives or friends may be delivered from the liquor habit.

Eighty friends ask prayer for the conversion of relatives or friends.

Sixteen friends ask prayer for special spiritual blessing for relatives or friends.

Eighty-seven readers ask prayer for the healing of friends or relatives, including two that mothers may regain the power of speech; fifty-five friends ask prayer for the healing of themselves.

Thirteen friends ask prayer for healing of hearing for themselves or other friends.

Thirty-eight friends ask prayer for help or guidance in financial affairs.

Fifty-six friends ask prayer for the granting of varied desires and needs.

BUILT A MONUMENT

The Best Sort in the World.

"A monument built by and from Postum," is the way an Illinois man describes himself. He says:

"For years I was a coffee drinker, until at last I became a terrible sufferer from dyspepsia, constipation, headaches and indigestion.

"The different kinds of medicine I tried did not cure me, and finally some one told me to leave off coffee and take up Postum. I was fortunate in having the Postum made strictly according to directions on the pkg., so that from the start I liked it.

"Gradually my condition changed. The old troubles disappeared and I began to feel well again. My appetite became good and I could digest food. Now I am restored to strength and health, can sleep sound all night and awake with a fresh and rested body.

"I am really a monument built by Postum, for I was a physical wreck, distressed in body and mind, and am now a strong, healthy man. I know exactly what made the change; it was leaving off coffee and using Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms:

Postum Cereal—the original form—must be well boiled. 15c and 25c packages.

Instant Postum—a soluble powder—dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

—sold by Grocers.

Cornless Feet

Are Very Common Now

A few years ago they were not. People pared corns and kept them. Or they used an inefficient treatment.

Then the **Blue-jay** plaster was invented. That ended corn pain instantly for everyone who used it. But it also gently undermined the corn, so in two days it all came out. And this without one bit of pain or soreness.

One told another about it, until millions came to use it. Now those people never keep a corn. As soon as one appears, they remove it.

We urge you to do that. Prove **Blue-jay** on one corn. If you hesitate, let us send you samples free. If the pain does stop—if the corn does go—think what it means to you. It means a lifetime without corns. Your own friends, by the dozens, probably, know that this is so.

Blue-jay

Ends Corns

15 and 25 cents—at Druggists

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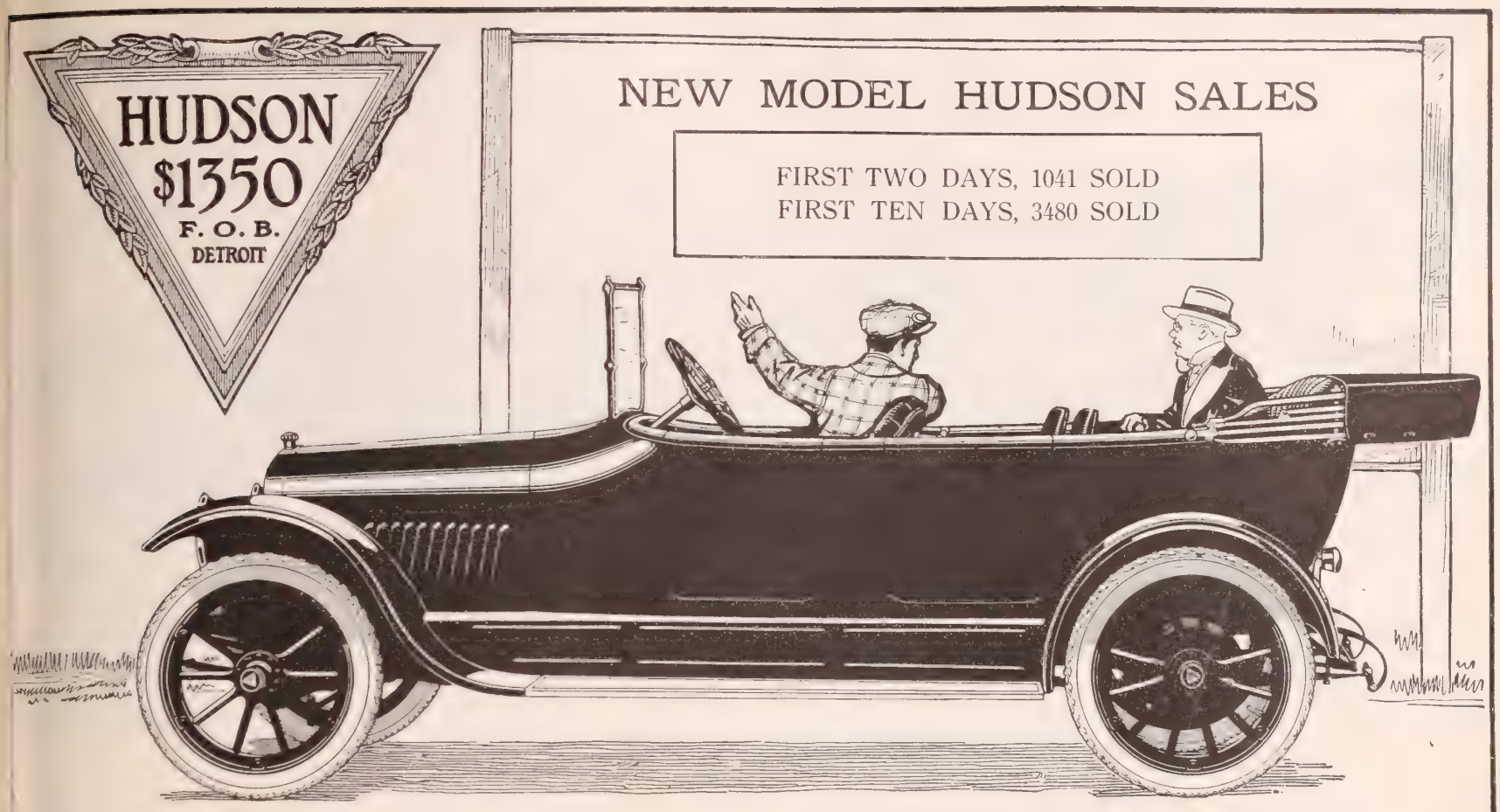


See How Hudson Sixes Are Selling

It Breaks All Sales Records on Class Cars

The deluge of demand for this new-model HUDSON has amazed every man concerned.

The Opening Days June 14th and 15th—packed every HUDSON showroom. In those two days men paid for HUDSONS over $1,400,000.

During the first ten days 3480 cars were sold. There has never been anything known to compare with it in the records of high-grade cars.

Records of 21 Months

This new-type HUDSON, bear in mind, is only 21 months old. Before that, men who bought high-grade Sixes paid $2250 up. And their cars weighed up to 4500 pounds.

The first model of this new-type HUDSON sold for $1750, and weighed under 3000 pounds. It cut fuel and tire cost in two. Never once on that model could we catch up with orders.

Next season we doubled production and brought the price to $1550. That model last summer was 4000 cars oversold.

Now again we have doubled production, and brought the price to $1350. And again the demand exceeds output.

Now Everybody's Choice

Now this new HUDSON, among high-class Sixes, is nearly everybody's choice. No real rival is in sight. And this type of car—the Light Six type—dominates the quality field.

There was a time when many a car claimed to be "much like the HUDSON." But the HUDSON kept adding refinements. Within 20 months it brought out 51 distinct improvements. In the same time it dropped $400 in price, because of the multiplied output.

Now no car is like HUDSON, and nobody thinks so There is not today, in the whole field of Sixes, a comparable value. That's the reason for this HUDSON flood.

Three More Innovations

This new model brings out three more big attractions:

The Yacht-Line Body
Lustrous Finish
More Room and Luxury

One means the handsomest body lines ever shown in a car. One means a finish brilliant and enduring. In the finish, exclusive to HUDSONS, every coat is baked on in enormous ovens. The equipment for it cost us $100,000.

The tonneau is roomier, the rear seat is wider. There are two seats which disappear. The cushions are deep and comfortable. The upholstery is enameled leather. A leather-bound top-piece surrounds the whole body.

These complete 51 refinements made since this car came out. And they place this new HUDSON among the finest cars built.

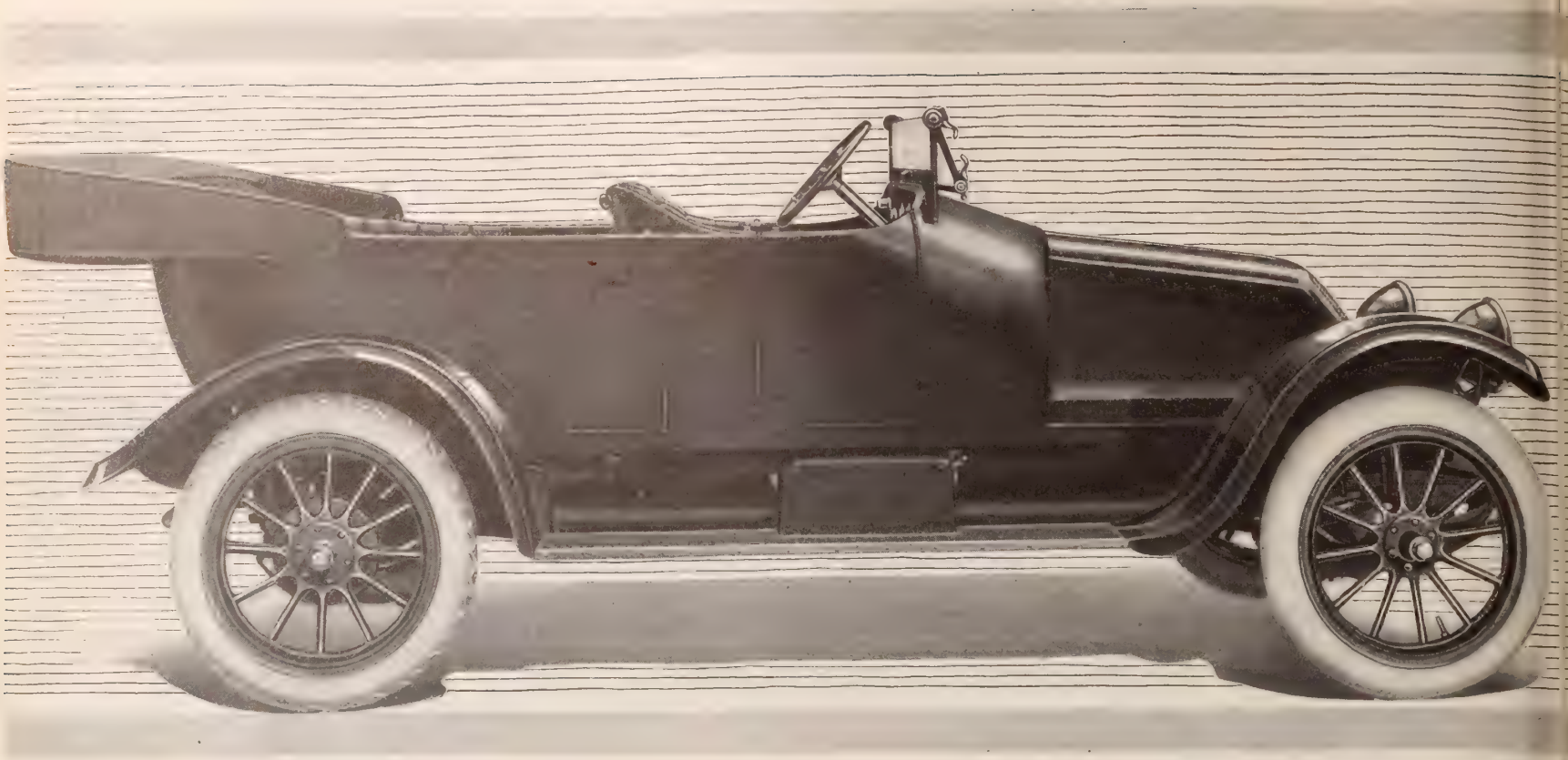
Pick Your Car Now

The time is surely coming, if this sale continues, when men who want HUDSONS can't get them. It has come again and again in the past 21 months. And this season, in this class, you will find no second choice. You will find nothing to satisfy after seeing this HUDSON. If you want early delivery on a new car, now is the time to decide on it.

7-Passenger Phaeton or 3-Passenger Roadster, $1350, f. o. b. Detroit. New Cabriolet, $1650

HUDSON MOTOR CAR COMPANY
DETROIT, MICHIGAN

Best of all HUDSON features is the matchless HUDSON service. We'll explain it when you come.



Series 8—Franklin Car

Another Franklin Achievement—a Full-Size Five Passenger Touring Car, weighing only 2,675 pounds, $1950

ONE of this country's greatest industrial men said: "The man who bets against the informed opinion of the American public *will lose*."

This is particularly the case with the automobile situation today. Intelligent motorists are no longer taking their standards from the man who "doesn't care about expense."

What has happened is this: The automobile is finding its place as a matter of *service*. Buyers are looking for *simplicity*, for more comfort, for efficiency in gasoline mileage, in oil mileage, in tire mileage, *less depreciation* and *lower upkeep*.

In place of "selling features" they are demanding proofs, and judgments are formed only after a full investigation of *facts*.

These informed buyers are making this the biggest year in Franklin history, with interest and inquiry growing every day.

Consider the facts—

Franklin owners average 9,000 miles to a set of tires.

They average 500 miles to a gallon of oil.

In a National test, 96 Franklin Cars ran 100 miles on low gear without stopping the engine.

On May 1st, 1915, 137 Franklin Cars in all parts of the country, running on all kinds of roads and regardless of weather conditions, made an average of 32.1 miles to a gallon of gasoline.

Investigate the second-hand value of *any* Franklin Car.

Motorists nowadays are learning how to interpret such facts as these and use them as a standard of comparison in judging a car. Not merely its operating cost, but its capital value as an investment.

A few years ago, Franklin Economy in tires, in oil, in gasoline, was likely to be regarded only as a matter of cutting down operating costs.

The buyer sees further than this today. He knows that Franklin high tire mileage proves *scientific light-weight*—the smooth-running, easy-riding quality of the Franklin Car.

That the Franklin Low Gear Run is the most searching test that could be devised for the Franklin Direct-Air-Cooling System.

More automobile buyers every day are using the Franklin Facts as a *standard of comparison*.

These facts are at your service if you are interested in judging your car, or any car, on the basis of efficiency, convenience, comfort.

Any Franklin Dealer will give them to you. He is ready to show you the *Series 8* Franklin, with the *new bodies*.

The Roadster weighs 2,587 lbs.; the price is $1900. The Sedan weighs 2,970 lbs.; the price is $2850. The Coupe weighs 2,810 lbs.; the price is $2600. The Berlin weighs 3,200 lbs.; the price is $3100.

Franklin Automobile Company
Syracuse, N. Y.

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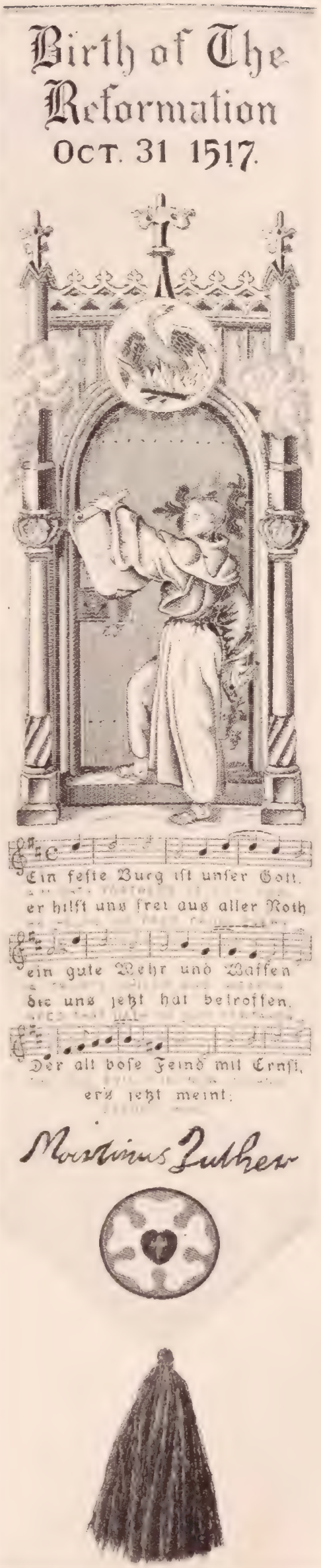

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There is a charm about bookmarks that appeals to all of us who love books. Our favorite bookmark in our favorite book is a combination that means happy thoughts and dreaming.

This Luther bookmark is gotten out as an advance souvenir of the approaching great celebration in 1917. The reproduction here is full size but far from perfect.

✠

This bookmark is made of pure silk. The lettering is woven (not printed) in soft blues and reds, the music in black. The design, which represents Luther nailing the 95 Theses on the church door at Wittenberg, Germany, was selected from a number submitted in competition by students of various Lutheran colleges. It is beautifully woven into the white silk in a shaded gray; the black and white reproduction wholly fails to bring out the rich and artistic effect. The facsimile of Luther's signature is in black, and his coat of arms beneath is in the original colors, blue, red, white and gold. The full tassel is red silk.

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This beautiful bookmark, with the renowned hymn, both words and music written by Luther, is produced by St. Paul's Lutheran Day School, of Paterson, N. J., and is made in that famous silk city. The retail price is 50c. *Good commissions are offered to Sunday Schools and canvassers.*

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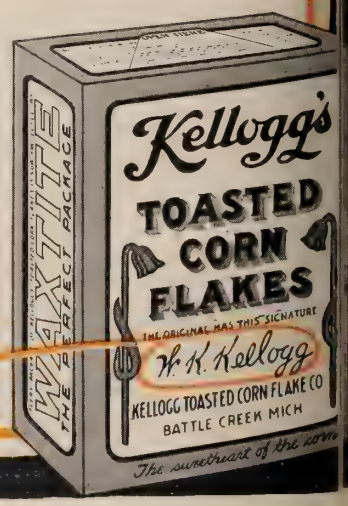

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Christian Herald

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NEW YORK, JULY 28, 1915

VOL. 38—NO. 30. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Nathan R. Graves

The empty boat beside the stream,
The weeping willow tree,
Are fraught with summer memories

OUR MAIL-BAG

THE time has come the time is now,
O Nations of the Warring World,
To gain your meed of laurel bough,
And bind the flags too long unfurled
The glory's gone, the glamour's gone,
We only see the blight the woe.
The graves unwept, the hearts forlorn,
The dripping flesh of friend and foe

The time has come—the time is now,
O Nations of the Warring World,
To wipe the blood-sweat from your brow,
To quench the flames of hate that curled
Across the sky The trappings bright
Have lost their luster, lost their glare
We see but vultures on the height,
Only the sightless sockets stare

The time has come the time is now,
O Nations of the Warring World,
To clinch your Vikings stern and prow
And hellward have them pitched and hurled.
Too many hearths have dined with death,
Too many fields are gnarled and bare;
There's charnel stench upon our breath,
There's carrion taste upon our fare

The time has come the time is now,
O Nations of the Warring World,
To smash the saber, grip the plow,
To bridge the stream of blood that swirled.
For God glares down with vengeful eye,
While earth gropes, restless with dismay.
God give again a chastened sky,
A hallowed day!

NOTICE

THE editors of The Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Miss L. C. P., Cohasset, Mass. The epistle of Paul to Philemon is linked very closely with the apostle's epistle to the Colossians, and both were carried by the same messenger, Onesimus, who was the slave of Philemon and a fugitive from justice. Under Paul's teachings he was converted to Christianity, and being induced to return to his master, was made the bearer of this letter, in which Paul recommended him as no longer a mere servant but also a brother in Christ. Apphia, mentioned in verse 2, was the wife of Philemon, and Archippus, the Colossian pastor, is supposed to have been a near relative, dwelling in Philemon's house. The epistle was regarded by the ancient church as the unquestioned work of Paul himself. It was written, as authorities believe, by the apostle early in the year A.D. 62, during his first captivity in Rome, and its whole object was an appeal for the restoration of Onesimus to Philemon's favor. While the longer epistle to the Colossians was dictated to an amanuensis, this message to Philemon was wholly in Paul's own handwriting. The last line "Written from Rome to Philemon, by Onesimus, a servant," does not mean that Onesimus was the writer but the bearer. It was as though a letter-writer today should write on the envelope, "To Mr. So-and-So, per kindness of Mr. Smith."

M. P., Salem, Mass. The incidents in the first two chapters of Nehemiah are the record of a series of events which show how the narrator had found a way providentially opened to him to state the request he wished to make to the king. He was cup-bearer in the royal palace. The queen referred to was probably Esther, whose presence would doubtless tend to encourage him in making his request, as it was known throughout the kingdom that she exercised great influence and was in strong sympathy with any movement for the benefit of the Jews. The monarch was Artaxerxes Longimanus, then in the twentieth year of his reign, or about B.C. 437. Josephus, the Jewish historian, relates how Nehemiah, while walking around the palace walls, overheard several persons talking in his native tongue, and, finding that they had lately come from Judea, he spoke to them and learned all about the unfinished and desolate condition of Jerusalem and the helpless state of the returned exiles. It was this knowledge that made him sad before the king.

C. F. B., Iola, Kan. Exaggeration is a habit which, if encouraged, may become a besetting sin. There are many people who can hardly converse without exaggeration, and to such it becomes a second nature. There is, it is true, a certain kind of exaggeration which is simply intended as humor, and the very absurdity of which prevents it from being accepted seriously. Still, even such humor may have its drawbacks, and often leads unconsciously to chronic exaggeration amounting to falsification or lying. If we follow the Scriptural advice and avoid "vain words" and "babblings," we shall do well. There are various degrees of lying; but all lying is bad, and we have Bible warrant for saying that a lie, of whatever degree, is hateful in the sight of God.

Subscriber, Alton, Cal. The expressions "kingdom of God," and "kingdom of heaven" are used in different senses in the Scriptures. At times the "kingdom of God" is meant to include the whole universe; again, the "kingdom of heaven" is applied to the celestial regions, where divine Majesty sits enthroned. In the Jewish Church it was taught that there were various degrees or heights in the heavenly kingdom (see II. Cor. 12: 2). The old rabbinical doctrines made the distinction of three heavens, viz., the firmament, the starry heavens and the "heaven of heavens," which is the abode of the omnipresent God and of the highest of his spiritual creation, and it is this latter heaven which Christ called "the house of his Father." (John 14: 2.) Still further, the phrase "kingdom of heaven" is frequently used in the Gospels as meaning that wherever the rule of Christ is set up in the hearts of men, "the kingdom of heaven is within you." When we pray "Thy kingdom come," we look forward to the time when the ends of the earth will acknowledge God's supremacy and his rule will be universal.

F. M., Petersburg, Ohio. 1. The Pentateuch is the name given to the first five books in the Bible. It means "the five-fold book." 2. The kings of Israel were: Saul, David, Solomon, Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash, Jeroboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea. 3. The prophets are sixteen in number: Isaiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Jeremiah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. 4. The patriarchs were: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Shem and Noah. 5. The judges, during the four and a half centuries from the death of Joshua to the accession of Saul, were fifteen in number: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Samson, Eli and Samuel.

G. E. H., Millsboro, Del. There is no definite scale laid down in the Gospels for our gifts toward the Lord's work, although there are various passages on the subject. Many good people even today adhere to the tithing system and find satisfaction in it, while others, who give "according as God has prospered them," find that where love stimulates their generosity, their gifts are blessed to themselves and others. If we lavish all our prosperity on ourselves and our families, leaving little or nothing for the Lord's work, we are "robbing God." It is well, therefore, to make him a partner in all our increase, and a sharer in all our benefits. Since everything we have comes from his hands, we should not hesitate to acknowledge it by a generous return. We know of several worthy people who systematically plan to devote a good share of their income to the church, to missions, to charities, and to various philanthropies. One of these friends carries a list of some sixteen missionaries in foreign fields, whom he supports, and with whom he is in more or less regular correspondence. Nor does he let other good causes suffer, although the one dearest to his heart—the spread of the Gospel—may receive the largest share. Another person devoted a large percentage of the profits of an immense business to the support of a chain of home missions. He did not neglect church work or other causes, and prosperity always stood by his side. We believe in systematic giving, however much or little may be our gift, and whatever we give let it be done without ostentation, but modestly and gladly, and it will not fail to bring a blessing.

D. M., Fertile, Minn. 1. It is a mistake to dabble with the productions of false teachers, simply to indulge curiosity. Write to Rev. I. M. Haldeman, 389 West End Avenue, New York, for booklet on the teachings in question. 2. The passage in Matt. 18: 17 means that if, after we have taken all the steps enumerated in the previous verses to reach an agreement with an offending brother, we still find him obstinately and defiantly resolved on his own course, we are no longer to regard him as a brother Christian, but as one outside the church in the same manner as the Jews regarded Gentiles and publicans. This, however, is a radical measure and one, fortunately, which is extremely rare. An offense must be flagrant indeed to call for such a penalty. We are told to forgive our brother not seven times, but "seventy times seven," the meaning being that we are to keep on forgiving and praying and working and believing that God in his own way will bring the matter out right.

C. S. C., Rutland, Ohio. Conversion is the "turning" of the sinner to God, following the conviction of sin by the power of the Holy Spirit, bringing a change in the thoughts, desires, dispositions and life of the sinner as the result of the exercise of a saving faith in the atonement by which he is justified. In a more restricted sense, the word "conversion" is often used to mean "the voluntary act of the soul consciously accepting Christ in faith as Saviour." "Regeneration" is the creation of a new condition of the heart and is not a personal act of man, but that work of the Holy Spirit by which we experience a change of heart. It is being born anew "from above" (John 3: 7), a "renewing of the mind" (Rom. 12: 2), "a putting off of the old man and a putting on of the new" (Eph. 4: 22, 24). The change in regeneration lies in the recovery of the moral image of God in the heart—"a condition which enables us to love him supremely and to find our highest joy in his service." You do right to believe that one who is willing to do God's will and to give up everything to him—one who holds himself and all he has at the Lord's disposal—is regenerated and ready to be used by the Lord in his work.

Reader, Sackville, N. B., Canada. We have repeatedly given through the Mail-Bag the orthodox view concerning labor on the Sabbath. No work that can and should be done on other days, should be carried over to the Lord's Day. Only such labors as may be properly regarded as works of "necessity or mercy" are justifiable on that day.

G. E. S., Indianapolis, Ind. 1. Many floral varieties produced by skilled horticulturists are named after well-known people, which is a very graceful way of paying a compliment. The case you mention was of this class. 2. The hymns you quote will be found in many of the older collections, but hardly in those in vogue today.

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Miscellaneous

T. B. L. See Acts 1: 11 and Rev. 1: 7

J. F. D., Delamore, Ohio. It is quite likely that Esperanto has been obscured, for a time at least, by the great war.

J. F., Frametown, W. Va. "Baseborn" may mean either of two things: born out of wedlock or of humble, plebeian, obscure origin.

W. J. N., Cold Spring, N. Y. Your question is controversial, dealing with a topic regarding which there is no likelihood of agreement.

C. F. B., Carmen, Okla. Any custom or habit which is destructive in any degree to physical or mental efficiency is a sin against nature.

H. H., Chambersburg, Pa. You have a right to remonstrate with such a one, but not to judge and certainly not to expel on the grounds you mention.

Mrs. J. W., Brooklyn, N. Y., writes: "In answer to the question (discussed in the Christian Herald) 'Was it God's purpose that the Jews should crucify Jesus?' I would say that Jesus' words to Pilate were "Thou couldest have only as it is given thee from above.' God put in Israel a stumbling-stone. Why? So that he could fulfil God's plan in giving the world a Saviour. And the Jews gave the world a Saviour both by birth and crucifixion."

A. L., Apalachicola, Fla. The verse you ask for is from the poem of Friedrich von Logau on "Retribution," which Longfellow has translated in the familiar lines:

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all."

A much earlier line, conveying the same meaning, is from Herbert:

"God's mill grinds slow but sure."

THE · CHRISTIAN · HERALD

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LOOKING ACROSS THE BAY FROM PUTEOLI TOWARD NISIDA

PUTEOLI THE DEGENERATE

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BY REV. FRANCIS E. CLARK, D.D., LL.D.

IS thought by some that Paul's defective eyesight may have prevented his appreciation of rural scenery. However that may have been, it seems impossible that he should not have been [illegible] as, first smiling, vine-covered hills; and [illegible] he had gone far, glorious Ætna, snow-capped [illegible] of the year, would have appeared in view, [illegible] wreathed with its own sulphuric vapors, as [illegible] eternal as Fujiyama itself and covering a far [illegible] wise.

[illegible] of his letters Shelley tells us that "the [illegible] which surrounds the city of Naples is more [illegible] beautiful than any within the reach of civilized [illegible] man. Personally I should hesitate to endorse the [illegible] extravagant dictum of the poet, for I think [illegible] there are several other harbors, Rio Janeiro, [illegible] ing and Sydney for instance, that rival [illegible] in beauty and grandeur. But allowing for [illegible] hostasm of a poet, his statement is not far out [illegible] way, and all of the journey up the Italian [illegible] as far as Naples is a fitting prelude to the [illegible] of the Bay of Naples.

A [illegible]-changing panorama delights the eye until [illegible] ne to Reggio, the ancient Rhegium. Alas, a [illegible] sight there greets the traveler today. Mes[illegible] the one side of the narrow strait and Reggio on [illegible] were both wrecked almost beyond recogni[illegible] by the disastrous earthquake of 1908. On the [illegible] shore one sees great [illegible] of little wooden houses [illegible] larger than hen houses. [illegible] are the portable bungalows [illegible] were transported from [illegible] ria, ready-made, to relieve [illegible] sufferings of the homeless people. They are [illegible] ded, for little has been [illegible] to build up the ruined cities.

The Authorized Version of the [illegible] verse of the twenty-[illegible] chapter of Acts says in [illegible] St. Paul's journey [illegible] leaving Syracuse, "and [illegible] hence we fetched a com[illegible] and came to Rhegium." An [illegible] story is told of an in[illegible] archaeologist, misquoting [illegible] words, that now he had [illegible] the Bible to be a lie, [illegible] book of Acts it was said [illegible] they fetched a compass [illegible] Paul's ship, and every[illegible] new that this was long be[illegible] a compass was invented." [illegible] Revised Version has taken [illegible] nd out of the inaccurate [illegible] holiday's sail, he speeds northward, by leaving the [illegible] narrow strait to more modern perils. "And from thence [illegible] we made a circuit, and arrived at Rhegium." Here St. Paul's ship probably waited for one day, perhaps to discharge some cargo, or possibly waiting for a fair wind which soon blew, for we are told that "after one day a south wind sprung up, and on the second day we came to Puteoli." [illegible] miles to the north of Rhegium. Shortly after leaving Reggio we pass between Scylla and Charybdis, the fabled monsters of antiquity, the rock and the whirlpool, which have been jabbed at all their lurking since steam navigation came to [illegible] the world, and to make the mariner's harbors and dangers light. Soon after, the active volcanic mountain of Stromboli, on one of the Lipari Islands, is seen, and all the way along the glorious south Italian shore revealed itself; spotted mountains rear their heads in the near distance, their sides clothed with vineyards and olive and orange orchards far up their slopes.

As we approach the Bay of Naples the scenery becomes wonderfully more entrancing. We see the promontory of Sorrento across the bay of Salerno, and soon Capri with its blue grotto comes in sight on the left, and towering Vesuvius with its constant plumes of smoke on the right. These wonderful natural objects must have been largely the same in St. Paul's day as in ours, though probably Vesuvius was not then the great, fertile mountain that it is today, but was dotted with green vineyards and grassy, cultivated places almost to the top. No one could imagine even in a nightmare the terrible devastation which in less than a score of years was to belch forth from the crater of the sleeping giant.

Sailing across the Bay of Naples, past the site where the metallic city of the present day is situated, a place which was then comparatively unfrequented, our travelers came to Puteoli, as it was then called, at present a decadent suburb of Naples.

This miserable and dirty town of some 16,000 inhabitants, as it now is, is connected by trolley and steam railway with Naples, and is often visited by the modern tourist who wishes to see the remains of the ancient temples and amphitheater and the mighty mole which still tell of the ancient glories of Puteoli.

Near by, too, is the volcanic field of Solfatara, not a mountain, but a flat plain, the crater of a live volcano, into which one can thrust his cane in many places and find smoke and sulphurous vapor issuing from the hole as he withdraws it. Probably there are few more dreary or disreputable places in Italy than this modern suburb of Naples. It has one ruined picturesqueness which somewhat redeems the worst signs of Naples, but is a squalid, unwholesome town of the worst type.

It is difficult to realize that it once might have been called "the Liverpool of Italy," that here was the Lucrine Lake, which supplied the patricians of Rome with their famous oysters, and that the whole bay was covered with the beautiful villas of the fashionable folk who made Baiæ just beyond the most noted resort as much as it was noted for the invalids and fashionable idlers of Rome. There were famous springs here, which attracted the rich from many countries, and it is said that the ancient baths made from the sulphurous steam which rose were excellent. Puteoli is no longer a fashionable watering place, but from other causes the same thing might be applied to the modern Puteoli.

Yet here we can look upon many of the things which St. Paul saw, and could stand and look as he gazed upon the surrounding hills, no less beautiful to-day in the spring season than in that spring day when Paul stood within their protecting arms. We can see and appreciate more of the great work which is [illegible] far over into the bay, while other slighter vessels [illegible] the Alexandrian grain ship on which Paul had arrived. [illegible] may we not see the ruins of the

THE "INN OF GREAT BRITAIN," [illegible] OVERLOOKING BAY OF NAPLES AND NISIDA

temple of Serapis, or the splendid market-place as it is now thought to be, which very likely was in its pristine glory when Paul landed, and we may even see some stones belonging to the ancient monument of Tiberius, which in Paul's time was crowned by a statue of the emperor.

Tens of thousands of travelers from many lands sail into the famous harbor of Naples every year, but comparatively few of them realize how near they are to the footsteps of St. Paul, and how, after a short trolley ride from the city, they can plant their feet where he trod.

Let us take the electric car from Largo Vittoria, where the beautiful park, Naples' famous promenade and Rotton Row, begins; a park that stretches for nearly a mile along the water front. Soon, however, we get beyond the fashionable quarters and the innumerable hotels. The car makes its slow way through a slummy region where the air is rent with the raucous cries for which noisy Naples is famous, and the nose is assailed by more than the seventy odors of Cologne.

Shortly a tunnel is reached under the green hills of Posilipo, a tunnel almost as ancient as Naples itself, for it was dug by the Romans to avoid the steep climb over the precipitous tufa rocks of Posilipo. Seneca, we are told, grumbled at the dust and darkness and the odors of this tunnel, and they have not been improved since his day. The noise is deafening from the clatter of horses' hoofs, the patter of herds of goats, the grinding torture of the electric car wheels, and above all the brazen throats of the Neapolitans who urge on their donkeys with an indescribable noise, guttural and grating, which seems to come from the innermost parts of their anatomy. Imagine all this noise, duplicated and reduplicated by the resounding arches of the tunnel, and one can have some idea of the grotto that leads him to Pozzuoli, the ancient Puteoli of St. Paul.

Another slum awaits us at the other side of the grotto, followed by vineyards and orange groves and truck farms, until, after a ride of four or five miles, the last part of which affords glorious views of the bay and its islands, which never lose their charm, we at last find ourselves in another slum, more hopeless than any we have yet seen on the way, and find that we have at last reached the old Puteoli, and that the electric car leaves us but a few steps from the spot where the great apostle must have come ashore.

As we step off the car we are followed by a retinue of ragged guides offering their services for a franc, to all the points of interest. But Baedeker is a better guide than any of them, and we can carry him in our pockets, where we would be very slow to put anything belonging to the two-footed guides.

The immediate surroundings of the great pier where St. Paul landed are as filthy as any other part of Pozzuoli. Indescribable old hags leer at us from the doorways; ragged and dirty children, wholly unacquainted with the use of a pocket handkerchief, swarm around us. Several small fishing boats are drawn up on the shore, and a little church, called St. Paul's Chapel, stands immediately behind the ancient mole.

ISLAND OF NISIDA, WHERE BRUTUS ONCE HAD A VILLA. NOW A QUARANTINE STATION

The modern pier, built over the ancient mo truly magnificent one of solid cut stone, whi far out into the sweet, clean water, and by go to the end we get beyond the reach of the in nate touts. If one can forget the approaches pier, he can here enjoy the enchanting scer sea and shore, while his mind is stimulated b ories of the mighty past.

But the volcanoes have brought blessings as curses, for the ash which they pour forth b in a few years a soil of incredible fertility, like t canic soil of the Yakima on our own Pacific Coast, the magnificent apples of ington are raised.

Another product whi volcanoes vomit forth is Puzzolana earth, a name from the same Pozzuoli, we find ourselves, and which a cement is made apparently will last thro all time, for though the imbedded in it thousa years ago may be largel away, yet the cement harder than the rock itsel

But let us turn our ey ward for a moment, a agine that it is nearly hundred years ago, and great Alexandrian corn coming into the harbor arrival of the first corn the spring was a notable "The fleet of traders w ceded some way," we a "in advance by light swi ing ships, which herald coming. They could be a long way off, for they through the narrow str tween Capri and the m with topsails flying, a p allowed to none but s Alexandria. Then all th (Puteoli) made ready to to the water's edge to watch the sailors dan the quais, or to gloat over the wonders whi traveled thither from Arabia, India, and p even from Cathay. . . ."

In such a corn ship came, as we have s Puteoli the apostle to the Gentiles, a man l stature perhaps, but great in spirit, and message mighty for the pulling down of the holds of evil and for building up the cita righteousness.

THE ANTI-SALOON LEAGUE CONVENTION

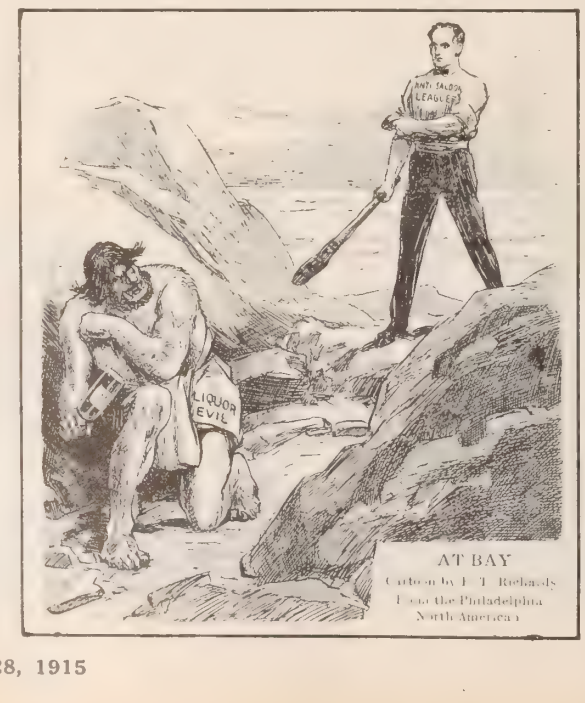
BY FERDINAND C. IGLEHART, D.D.

THE Anti-Saloon League forces, eight thousand strong, held their sixteenth convention at Atlantic City, N. J., July 6 to 9. The three days of the week preceding were devoted to a superintendents' and workers' conference of the Anti-Saloon League field force from about every state in the Union. On July 6, in the afternoon, there was a business men's banquet which was addressed by former Governor Eugene N. Foss of Massachusetts, Governor George A. Carlson of Colorado, Rev. Dr. P. A. Baker, general superintendent of the National League, and Rev. Dr. Howard H. Russell, founder of the league, who presided. It was determined at this banquet to raise a fund of $2,000,000 for campaigning for a two-thirds majority for the national constitutional prohibition bill in Congress, and in the interest of its ratification by three-fourths of the states.

The convention proper opened on the night of July 6 at the Million Dollar Pier, exercises being held in the auditorium and the hippodrome simultaneously, with the same speakers passing from one to the other. Those who looked out into the faces of the eight thousand representatives who had come from all parts of the nation and heard the powerful addresses said they believed no such meeting against alcohol had ever been held in the world. The meeting in the auditorium was opened by Bishop Luther B. Wilson, D.D.

Dr. P. A. Baker, the national superintendent, made his report to both meetings, in which he referred to the nine states that have joined the prohibition column and three more, South Carolina, South Dakota and Ohio, which, he said, had a good prospect of reaching the new emancipation before the snow flies. He referred to the Webb-Kenyon interstate commerce amendment bill, which it is thought destroyed a third of the saloons of the nation, and to the wonderful vote on the Hobson-Sheppard prohibition bill in Congress, with its eight majority, under the handicap of the opposition of Mr. Underwood and Mr. Mann. He pointed with pride to the eight hundred people employed by the Anti-Saloon League, to the 40,000 pulpits opened annually to its representatives, and to the million and a quarter dollars the churches of the various denominations give to the support of the cause.

FORMER Governor Eugene N. Foss of Massachusetts, in his address Wednesday morning, said the business men in Massachusetts are lining up for prohibition, because it is an industrial state, and the manufacturer has no more use for the saloon than the church has, and prohibition is good business. He said the liquor business had damaged the output of the industries in Massachusetts, and the business men were now engaged in fighting it through the Anti-Saloon League.



Governor George A. Carlson of Colorad "When our strike came, the state's first actio a military standpoint was to close the grog The governor bore testimony to the efficien of the women's votes in making Colorado d said that without their votes he did not the Anti-Saloon League forces would hav ceeded.

Mr. Charles Stelzle claimed the working America is rapidly joining in the warfare the saloon, feeling that it is his greatest enem told of having met thirty labor members British Parliament in a conference, who ex sympathy for the world-wide war on alcohol whom were themselves total abstainers.

At the closing session, the committee on tions recommended the removal of District lumbia excise commissioners; the modificat civil service laws to permit government em to take part in local option and prohibitio paigns; barring intoxicating beverages from state commerce; barring newspapers and peri containing liquor advertisements from the prohibition for the District of Columbia, Alaska, Porto Rico and the Philippines by c sional enactment; and the submission of a n prohibition amendment to the people.

The Anti-Saloon League has proceeded u policy of the interdenominational and non-p elimination of the saloon by the participation members of the churches at the ballot box. almost all of the church and temperance or tions are working in harmony with it. In its ship from the beginning there has been s ability and integrity. This great conventio eight thousand representatives was only an sion of the magnitude of the movement, w twenty-two years has seen the removal of the from two-thirds of the geographical area an than one-half the population of the country. the speeches and actions of the convention optimistic in the extreme, and full of faith t 1920 there would be a saloonless nation thr national prohibitory law.

THE WAR IN EUROPE ✻

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

WHEN this article falls under the eyes of my readers, the war in Europe will have been going on for practically one year. It will perhaps be instructive to cast a retrospective glance over some of the results of the past year, before taking up the happenings of the past week.

The results of the military operations of the year may be briefly summarized as follows:

1. The commerce of the Teutonic Allies has been completely swept from the seas, and all the German colonies, except one, are at this writing in the absolute possession of the enemy.

2. Great Britain has gained complete naval mastery of the seas, and is exercising same, being unable, however to insure her maritime commerce entirely against attacks by the enemy, owing to Germany's efficiency in the use of submarines.

3. In land the Allies have possession only of four comparatively small portions of the enemy's territory: In Galicia, 7,000 square miles; on the Italian-Austrian frontier, 4,000; in Alsace, 400 square miles; and on the Gallipoli peninsula, 35. Except the last named, these territories have neither strategic nor economic value of importance.

4. The Teutonic Allies are in possession of approximately 100,000 square miles of territory belonging to the enemy, much of it of the highest strategic and economic value.

5. The French and the Germans, of all the combatants, are putting up the most scientific and well-organized fight, both in the field and behind the lines, and probably will continue to do so; Great Britain is showing a lamentable lack of power of organizing and maintaining a land force in proportion to her strength in men, money and resources.

Last week in the week ending July 15 Great Britain's premier, Mr. Asquith, made the announcement in Parliament that at the present time there was no question or possibility of any peace negotiations with Germany. Much of an interesting nature, of a semi-political, semi-military character, occurred in Great Britain during the week in connection with the strained relations existing between Lord Kitchener on one side and Sir John French and Lloyd-George on the other, and on the subject of Haldane's return to the cabinet, vehemently opposed by Lord Northcliffe (Harmsworth) and his chain of newspapers. Mr. Asquith refused to reply to all questions put to him in Parliament as to the relations between Sir John French and Lord Kitchener, and on the subject of munitions of war, basing his refusal on the ground that any discussion on these subjects now would be against public policy.

A most serious strike in the coal industry in South Wales began late in the week, which is important in that it affects the supply of coal for the navy and for the munitions factories, some of which later will be obliged to shut down, if the strike continues any time, for lack of fuel. About 200,000 miners went out, and in direct the face of the application of the Munitions of War act to the coal industry, by which act striking, under the existing circumstances, made a crime.

A considerable sensation was created by Lord Landsdowne's admission in the House of Lords that the strength of the British forces on the continent is only twenty-two or twenty-three divisions, 420,000 to 450,000 men, and not the million or more which the general public understood were there. The admission came in a discussion on the pending registration act, which is understood to be a essential preliminary to an adoption of the policy of conscription.

Austria has made a formal protest against the shipment from the United States of arms and ammunition to the Allies. This protest is intended to lay the foundation for a claim against the United States after the war, which, if made, would probably have to be heard by a body somewhat resembling the Alabama Commission. Turkey is also to protest, it is said.

The battleship Koenigsberg, which last fall took refuge in the Rufige River on the East African coast, where large vessels could not reach her, has finally been destroyed by the British. Two of the monitors, the Severn and the Mersey, which a while ago were operating on the Belgian coast, were sent all the way to Africa for this purpose. Owing to their light draught, these monitors were able to get near enough to destroy this 3,300-ton cruiser.

The presence of British troops in Serbia is now officially admitted, though no details are given as to their numbers, etc. Greece, Bulgaria and Rumania figure little in the week's news, in spite of the fact that the date for the meeting of the Greek Boule is close at hand. The Greek attitude, however, appears to have been considerably modified by the activities of Italy in Albania, and by the Greek suspicions of Italian designs in Asia Minor. Bulgaria and Rumania apparently are perfecting some understanding which will enable them to act as one in the near future.

ESCORTED BY WHOLE FAMILIES, NEW RECRUITS MARCH GAILY TO DEATH

The Emden, which was sunk off Cocos Island last November, is to be raised and taken to Australia, if possible, and the Australian Government is asking for tenders for that purpose. If the operation is successful, the ship, it is said, will be repaired and added to the Australian forces, presumably as a trophy, as she could not have much fighting value.

The latest British loan has been unquestionably a great success, and the present chancellor of the exchequer, Mr. McKenna, who introduced several novelties in the manner and the terms of subscription, is entitled to be proud of the result. There were over 1,097,000 subscribers in all, and the total of the subscriptions reached the colossal amount of $3,075,000 in money, besides the stock which is to be issued for conversion purposes. The loan is for approximately three billion dollars.

People wonder why the development of the Italian campaign against Austria is so slow. Before her campaign, in the broad sense of the word, can really begin, she must be in control of the Pusterthal, which leads from Trent southward to her border. The strategic value of this valley was proved beyond question in the campaigns in Northern Italy in 1796, and until in her control the movement across the Isonzo cannot succeed, because she would be moving an army from west to east, while a hostile force is in strength to the north, and therefore would be undertaking that very dangerous and very rarely successful movement known as a flank march.

This, therefore, is the real reason why the attack on the Gorz-Gradisca-Montefalcone line is not pushed with all possible vigor and a serious attempt made to advance on Triest, nor will any such attempt probably be made until the Italian forces sufficiently control the Pusterthal to prevent any Austrian offensive from being launched from that quarter. Hence, for some time, because the Pusterthal will not be conquered rapidly, as it will have to be won foot by foot, the Italo-Austrian campaign is likely to remain to a large degree colorless.

On the water, an event of some interest in the naval campaign between these two countries was the sinking by an Austrian submarine of the Italian armored cruiser Amalfi in the upper Adriatic. This vessel, a sister ship of the Pisa, laid down in 1904 and of 10,118 tons displacement, was one of the two newest, largest, most heavily armed and fastest of the Italian vessels of this class. The loss of life among the crew is stated to have been small.

In the Dardanelles the week was quiet both on land and sea, and there appears to be little prospect of the deadlock which has been reached here being speedily broken. Such fighting as takes place, in proportion to the length of front and the number of men engaged, seems to be the bloodiest in any field.

The campaign in the east for the last week has been a puzzle. Here were two enormous armies facing each other on a front extending from near Wiridan on the Baltic, southward to the Rumanian border, some 1,400 miles, and during seven days neither side reported a single movement except an occasional petty skirmish in the district between the Niemen and the Vistula. Day after day the German and Austrian bulletins dismissed this campaign with the brief statement that there was no change in the position of their troops, and the Russians only issued two official bulletins during the whole week. What the cause of this inaction at this season of the year is is unknown to us. Many theories have been advanced, but none seem satisfactory.

Finally, on July 15, the Germans came to life and attacked and captured Przasnysz in north Poland, and took a number of prisoners in so doing. Full details lack, but from the location of this place it may be inferred that a general attack on the Russian lines in north Poland is about to begin, with the object of breaking through and attacking the Warsaw-Ivangorod line from the north and from the rear. If this theory is correct an attack on the Lublin-Cholm line in the south, along which front the army of General von Mackensen is in readiness, will be made at the same time, and we also look for activity in Galicia to the east of Lemberg from Busk south to the Rumanian border.

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RUSSIAN TRENCHES IN THE BATTLE-SCARRED FIELDS OF POLAND

The German forces defending the German colony of Southwest Africa, comprising 3,923 men and 204 officers with seven field pieces and twenty-two machine guns, surrendered to General Botha during the week. The general will, it is said, now proceed to Europe with a force of South African troops.

In the west fighting was concentrated in three regions, the district north of Arras, the Argonne forest, and the Vosges. At Souchez the Germans made quite an important gain, recapturing about half of the ground lost by them in the preceding weeks.

In the Argonne region the army of the Crown Prince made a determined effort to close the twenty five-mile gap in the circle surrounding the fortress of Verdun, and met with some measure of success. In the Vosges the French, in a connected series of small attacks kept up nearly all the week, gained a considerable amount of ground and captured about a thousand German prisoners.

JOHN BARLEYCORN'S PARTNERS

BY MARIETTA HOLLEY

MY PERSONAL knowledge of the doings of John Barleycorn & Co. is necessarily limited. My home is in the pleasant country between two villages, one two miles and the other about three miles away. The larger village has several factories, a creamery, where very excellent butter is made and shipped to New York and other cities. A large factory makes medical appliances, and gives employment to a good many people, their wages, of course, helping other business concerns in the village. There is a canning factory, also helping the community by its purchase of country produce. There is a smaller factory, two banks, dry goods stores, groceries, mills, etc.; and, of course, churches and schools. No broken heads or hearts and no evil effects have ever been traced to these industries and institutions.

And now to tell some of the workings and effects of the rum business and what John Barleycorn has done for this little community. This statement is absolutely true, and I would warn the reader that it is not pleasant to listen to.

When I was a little girl (and my hair is pretty white now), I remember having listened with childish horror to the story of how an old woman, living about a mile east from us, got intoxicated and fell off a steep bank and was killed, her dead body being found in the morning, lying stiff and cold on the bank of the stream far below. At about the same time I remember hearing of an old man, who lived about two miles south of us, being found in the yard of a sawmill, frozen, his whisky bottle beside him.

And I remember, as one of the wondering sights of my girlhood, how an old man, with bloated face and bleared eyes, would stagger along the road from the old-fashioned country tavern where he got his whisky, and how his wife took in washing to support herself and him; and I remember hearing it said that this old, staggering, sodden-faced man began life as an unusually promising and intelligent business man, and he and his wife commenced married life with the brightest of prospects. Looking upon them in their crazy little hovel, which stood about half a mile from my home—she bent with trouble and toil, he a bloated wreck—it seemed like the wildest romancing to picture them as ever being young, and prosperous, and happy. But that was before John Barleycorn had enticed him into business relations with him.

IT WAS about this time that I used to see another old gentleman, with snow-white hair, who lived near us, face blood-red, eyes encircled with a red, watering rim, but dignified and courtly, and always using the choicest language, even in his cups. He spent every penny he could possibly raise in the same country tavern, and left his family practically starving and naked, kept from destitution only by what his wife and little children could earn, and the kindness of the neighbors who, out of pity for his wife—one of the best of women—and sympathy with her efforts to keep her bright little children fed and clothed, did what they could to help her.

I remember how I used to hear it said that this man's education and natural ability were such that he could have filled any position, had he not gone into partnership with John Barleycorn. After his children had left home disgusted, and his broken-hearted wife had laid down her grief and burdens in the grave, he did stop drinking, overcome by a too late remorse and despair, and he said to my mother: "Mary, I am not going to die a drunkard."

But so firm a grip did the drink habit have on him that the effort to free himself was too hard for him, and he passed away, one of the grandest victims John Barleycorn ever held in his relentless clutches.

Of course I have only related bare facts. I cannot reckon up the amount of bodily and mental suffering, the grief and shame and vain remorse and agony and the loss to the world. There was no gain in this business partnership, but a greater loss than my pen is able to describe.

As I grew older I saw many promising young men drawn into this business, and in no case did I ever see one iota of good to compensate for the countless evil. It was always a dead loss; always sorrow, shame and want to the new member of the firm and the community. Two young brothers went out one day in a boat on a small pond near us, John Barleycorn going with them. He drowned them in the noon of a sunny day, and then reached the shore in safety, looking out for new victims to draw into his net. Not long after this a married man with a houseful of little children committed suicide in a drunken frenzy, leaving his wife with a baby in her arms, and her brood of little children to suffer and struggle on as best they might. Not two months before, this man was a good workman at his trade, considered an affectionate husband and father.

Ever since I can remember hearing of rum-drinking and its effects, up to the present time, John Barleycorn has never stopped in his steady work of enticing and drawing new recruits into his business. In a town a short distance away, on a cold winter night, an old man started to cross the field on his way home after spending the evening at a hotel with John Barleycorn. His frozen body was found in the morning. Within the past two or three years a successful business man was thrown by John Barleycorn from an automobile near us and killed instantly. Another young man was thrown from a motorcycle by him and killed! Another was crushed to death underneath the wheels of a passing car.

Within that same time a man from a most respectable family, a married man with seven children, after a drunken carousal, lay down to on a railroad track, about half a mile from home, and a train passed over him. Only months later another husband and father was on the same railroad track, leaving his work out by the week, with one baby tugging her skirts, three other children supported Orphan's Home, and the rest of the little ones tered around in different families.

THERE are many more cases as heartbreaking as these I have mentioned. Besides the John Barleycorn has caused, he has done a fearing business in debasing and demoralizing young stroying property, ruining homes and breaking hearts. And if so much has occurred in this settled place, what of his business in cities and thickly settled communities? For the life of I cannot understand why this business is allowed to flourish in our midst, why it is protected by government, or how good men can help by their votes to perpetuate and prolong the reign of this ghastly monarch.

As I said, there have been many more tragedies in this vicinity I have not spoken of. There is the memory of a young man, the handsomest, brightest of his family, amiable, intelligent and industrious. I saw his face gradually change from one of intelligence and good nature to the sodden, degraded animal look John Barleycorn brands upon his partners, marking them as his own. But I cannot better describe the change in the bright, happy face of this promising young man; the change from habits and character, from bright promise to hopeless ruin, than I can describe the heartaches, the anxious efforts to save, and the final despair of those who loved him.

And for this and for all the other reasons I have named, and for many I have not named, I owe John Barleycorn a lasting enmity, and vow to him that as long as life endures I will wage warfare against him. It has been a hopeless antagonism in the past, by reason of a woman having no legal and efficient weapon to use against him. But I have hopes now that, with the stronger and better weapon which I see just beyond us, and which we are reaching for, we may do better work, and with forces with the good men who with heart and hand are trying to rid the world of this evil force.

KINDNESS

By Margaret E. Sangster Jr.

They say: "Be kind to animals,
Don't pull the pussy's tail—
An' pat the horsie on the nose,
An' fill his dinner pail!
Don't slap the doggie when he barks;
In kindness never fail."

They say: "Do deeds to other folks
That you would have them do
If they were here to fill your place,
An' bein' nice to you!"
We learn a text at Sunday school
'At tells it straight an' true.

So when I get a sugar lump
(Or maybe two or three),
I give 'em to *you*, Mister 'Coon,
So you can plainly see
What I would like—if you were I,
To have you do to me.

But my! you're big an' awful rough,
Your face is like a moon,
So round, and oh! so scary, too . . .
Your growl is out o' tune!

Oh please don't jump (I'm bein' kind!)
Don't bite me, Mister 'Coon!

Women May Save the Day for Peace

IF PEACE is maintained in this country—if this country takes no part in the Europe—it will be largely because of the tremendous interest and activity manifested by the women of the United States. As already pointed out in the Christian Herald, there are a number of movements, and while the names of men of calibre have been placed at the head of most of them, it is, after all, the women of the country who are working most actively to maintain the status quo.

Some remarkable instances have been brought to notice of the earnestness and self-sacrifice of women who desire, at all hazards, that war should not come to this nation. Women in various parts of the country have been banded thus together and have taken upon themselves the raising of expenses in the matter of procuring signatures on monster petitions which are being and will be sent to Washington for the attention of the President and Congress. Women of influence have given up their spring shopping and have devoted the money they would have spent thereon to the expenses of the campaign. Children, also enthusiastic in the work, have denied themselves many coveted things so that stamps might be purchased for the cause.

The Organization of American Women for Strict Neutrality, located in Baltimore, has over 300,000 signatures, which will be presented to President Wilson as soon as may seem expedient. Some of the individual petitions sent in contain hundreds of names. One of these was three feet long and contained 912 names. It is said that literally millions of signatures have been poured into Washington and will continue to pour in in the interest of peace.

The Organization of American Women for Strict Neutrality protests against the exportation of arms and munitions of war from this country. Copies of this protest, with ruled spaces for signatures, can be obtained from Miss Anna Miller, Roland Avenue and Elmhurst Road, Roland Park, Baltimore, Md., upon request. It is the hope of the organization that women all over the United States will obtain the signatures, secure signatures and send the completed documents back to Miss Miller for presentation to the President.

Glimpses of Mont-Lawn, the Christian Herald Children's Home

At the top a bit of Sunshine Alley in front of the dormitories, flanked by a dust mute and a busy diner. Below, a boy in a quite natural attitude and an end of the [illegible] in between views of the boys and the girls marching into Fort Plenty for dinner. Then, looking out of the indoor play room at Fort Plenty, and at one side a group of girls fresh from the shower baths, and another group preparing to need a dousing. At the foot of the page the children grouped in front of their Temple with a [illegible] at one time and the beginning of supper at the other. Please indicate which of these scenes you think will [illegible] the physical and moral and mental development of children who, all but these two days of the year, are confined to the tenements and streets of New York City. If you find no such scene, why not need one wistful child more for ten days? It will cost **you** only three dollars.

CONFESSING CHRIST

*AN UNPUBLISHED SERMON BY THE LATE D. L. MOODY**

TEXT: "Everyone therefore which shall confess me before men, him shall the Son of Man also confess before the angels of God." Luke xii. 8

IT IS difficult for Christian men and women who, perhaps, have been silent for a long time, to begin to bear witness for Jesus Christ. In some parts of China, when a man becomes a Christian, or gives up his old religion, the government has made arrangement that such a one does not have to pay taxes to the joss house when the tax collector comes around because he is a Christian man, and the collector makes the man preach to prove his claim to being a Christian. There are many here who, if they could take off their taxes by preaching, would preach.

But what we want is to testify—to be ready at all times, if we are true children of God, to give our testimony and not be ashamed of the Gospel of Jesus Christ.

Many years ago, there was a young lawyer who went home one day and told his wife that he had become a Christian. They were going to have some company that evening, and he said, "After supper I want the servants to come into the drawing-room, and I'm going to read and pray." His wife was a professing Christian, but she said, "My dear, you know that these lawyers who are coming to dinner are scoffers or skeptics, and it will be very embarrassing if you should not succeed in your attempt to pray. Don't you think you'd better put it off until after they are gone, or go out into the kitchen and pray with the servants?" She seemed to think it would be well to pray with them. The man thought a little while, and then said, "Well, wife, it's the first time I've taken Jesus Christ into my heart, and I feel that I should ask him into the best room in my house." And, after supper, he said to the gentlemen there that he had that day accepted Jesus Christ and would like them to go with him while he prayed. They went into the drawing-room and the young man led in prayer. That was Judge McLean, one of the finest judges of our Supreme Court, who stood for Christ constantly over forty years. Wasn't it a grand confession? Would to God that we could have men coming out like that now! Let our young men start out like that and declare that they will be on his side; it would help turn the spiritual tide of any city.

Two Bible Characters Contrasted

I want to call your attention to two Bible characters. When I take up one, I think he is the finest character, and when I take up the other, I think he is. One was on the bottom round of the ladder—none poorer. The other on the top round, socially, as high socially as any man. Both lived in the same city. Men say, "If I were a man of wealth and culture and influence, I could do so much for Christ." But God can take a tramp and make him worth more than a wealthy man for Christ. John Bunyan was worth more than all the wealthy men of his day. If we had wanted some one to write a book more precious than all other books, aside from the Bible, we should have gone to some great seat of learning, some world-famed university; but the Lord converted a drunken tinker and he wrote the book. The Lord can pick up a tramp here in any locality in America and make him shine not only in our day but in eternity. All men want is to be illuminated. I hope the Lord will light us up today.

This first of the two characters I speak of was blind and a beggar. In Jerusalem there are blind beggars at the gate now. I suppose they have been there ever since. And the Lord met this man and asked him if he wouldn't like to receive his sight, and he said he would. Never had any man asked him that before. And the Master spat on the ground and anointed the man's eyes and sent him to the Pool of Siloam to wash, and, while he was obeying, he received his sight.

When he got back where he lived—I suppose in one of the back streets of Jerusalem—the whole neighborhood was out. There was a great sensation over the wonderful event. Everybody was talking about it—a man born blind who had been made to see. Half of the people believed he had got his sight, and the other half believed it wasn't true.

I want to tell you I don't believe the Son of God has ever done a work on the earth since that time over which the community wasn't divided. I'm always glad when I hear of a division; then I know the Lord's at work. When I begin to get abusive letters, I always say, "Thank God! The Lord's at work now." These letters always show signs that somebody's stirred up. Now, if that blind beggar had belonged to a school of men such as we have nowadays, he probably would have said: "Well, I've got my sight; I'll just keep still. He's got many enemies here. I've got my sight, and that's all I care for. I'll just keep out of it, and so do nothing." He would have been what we call a "trimmer." But when the discussion over this strange case got very hot in Jerusalem, or somebody pointing to the beggar said he wasn't the man, while others held as stoutly that he was, he laughed at them and said, "I am he." He cut their argument right off. "I'm the man that was born blind," he insisted. And they said, "How did you get your sight, anyway?" And he told a straightforward story. It's not the most eloquent or most flippant man that has the greatest influence with the jury. It may be a stuttering man. Let a man go into a court and let him show off his eloquence, and the judge will stop him and say: "We've lawyers to do that for us; you just tell what you know." That's what a witness is for—to tell what he knows, not to air his theories or opinions. This man told a plain, straightforward story. It was enough to put out a man's sight to fill his eyes full of mud; but when the Lord is going to do a work, don't you try to dictate! One says this thing and another that. And they took him to the Pharisees.

A Straightforward Testimony

"Well," they said to the young man, "what do you think of Christ?" He might have dodged the question, and said, "I've not made up my mind yet; I've not seen him since. I'd like to see him before I make up my mind." But he didn't do that. He said, "He's a prophet; that's what I think." "Tell us how you got your sight." "Well, I told you once; if I tell you again, will you be his disciples?" He was trying to make disciples of those old Pharisees! Those whom Christ could not reach! I never saw a man grow so fast in my life! They said, "*You* are his disciple." And they began to sneer and jeer at him. "We've got Moses and the Law." "Well," says he, "there's one thing that I know: whereas I was once blind, now I see." He has got assurance! I pity these Christians who are born blind and don't know whether their eyes are open or not. It's a good thing to know that you've got sight—to know that you're saved. And this man said, "There's one thing I know; whereas I was once blind, now I see." And there weren't enough Pharisees in Jerusalem to beat him off that rock. Could they make him believe he hadn't got his sight? It was disheartening for the Pharisees when he said: "One thing I know: never since the world was fashioned did a man born blind get his sight. If this man were not the Christ of God he could do nothing. He must be God." That was a good sound theology. Thank God for such a witness! Do you know, there's more room given in John to that blind beggar than to any other character in that Gospel. He has a whole chapter given to him—and yet we don't know his name! When I get to heaven, I'm going to inquire for that man.

Nineteen hundred years have rolled away, and preachers without number have preached about that man who was born blind. His testimony has come down the ages, and has cheered and put courage into men. May it put courage and life into you to come out and stand for the Son of God, and to confess him. Do it today and keep doing it as long as you live, and you'll grow stronger and stronger.

One of the few men in the Bible who have nothing recorded against them is Joseph of Arimathea. Every one of the evangelists has a good word to say for Joseph. One says he "was an honorable counselor," another that he "was a just man," another that he was "a rich man," another that he was a "secret disciple." Only two of the evangelists speak of the birth of Christ; but all four of them erect a monument to Joseph of Arimathea. When he became a disciple we are not told. Dr. Andrew Bonar of Scotland says he can just imagine that Nicodemus may have been moved by Joseph of Arimathea to believe in Christ. At all events, Nicodemus didn't come out very bold him-self; he didn't get his discipleship out very clear. They were both members of the Sanhedr but it is evident that none knew that Joseph as a secret disciple until a certain night. It ma have been that, after a stormy session in which many bitter things had been said of Christ, Nic emus took Joseph by the arm and led him out i one of the courts of the Temple, and said, "Jo oh, I was up last night to see that Prophet of lilee and had an interview with him extending r am hour or more." "Did you? What did you hink of him?" "I think he's the most remarkabl being I've ever seen. He told me something that broke my heart. I never spent such a night. I told me that 'God so loved the world that he gi his only begotten Son, that whosoever believeth him should not perish but have everlasting life that he was the Son of God, and that he had no come to condemn the world, but that the world t ough him might be saved. And I asked his d ciple. John, if his Master often talked like that, d he said he talked so generally."

The Boldness of Joseph of Arimathea

Joseph that night might have become h dis- ciple; but if he had come out and confessed rist, he would have lost his seat in the Sanhedr and his rank and title, and would have been ost cised from society. It cost too much. The sacrif was too great.

Do you know what brought out Joseph Ari- mathea? To me it is one of the splendid hings in history. It got noised around in Jer lem, perhaps at nine o'clock at night, that Chr had been arrested in Gethsemane; that Judas h suc- ceeded in turning him over to the officers The Sanhedrin was summoned—they sent out ssen- gers to get them to come—but I don't thir they invited Nicodemus. They knew he never would consent to the death of Jesus; and so, perh s, he wasn't invited that night. But they didn' know that Joseph believed in him. And so, that ight, as the case was brought before the Sanhedri when one witness after another had been summon and put under oath, and the Sanhedrin was que oned as to what they thought, the verdict ran t ough the hall, "He is guilty of death." But the was a great surprise! Away down at the end the council chamber, this rich man, Joseph of ima- thea, sprang to his feet, his face having a uthly pallor. Agitated, but with a clear, ringing oice, he says, "I never will give my consent t that just man's death." Thank God, he got h lips open at last! Long ago, a secret disciple! idn't it cost him something to take courage that ight, when the verdict was universal, as they su osed, and when almost a universal hiss was going p in Jerusalem against Christ?

I can imagine Joseph leaving that council am- ber. He saw that he was powerless to save e life of Jesus. He had done all he could; but h new that Christ would be crucified. And I can i gine that he had a faithful body-servant who had en in his family for years. And the next day he s to this man: "I want you to keep watch on w at is going to be done. I can't bear to go to Calva and see him nailed to the cross; but I want you t come and tell me all that takes place." It may l that Joseph thought that God would intervene a save Christ. I can imagine the next afternoon, bout four o'clock, the servant coming back all t of breath, and pale, and saying: "He's dead! He's dead! I've just come from Calvary. I's just heard him as he uttered his last words: 'Fath into thy hands I commend my spirit.' He dropp his head upon his breast. He's dead. I heard t cen- turion say he was dead."

Joseph arose, and he "went into Pilate's udg- ment Hall boldly." How I like that word "He went boldly" to Pilate, and begged that body. can imagine Pilate saying, as he gave perm ion: "What! this honorable councilor from Ari thea a disciple of Jesus? I would to God I hadn' iven my consent to that man's death." Then I see Joseph and Nicodemus, with some of their se ants —I see them drawing the nails out of his han and feet; and they take that mangled body dov and wash it in clean water, and wrap it in fine nen. And just a few weeping Galileans follow him his resting-place. They put him in Joseph's sep her which was to become the most famous sepul r in.

Concluded on next page

* Preached in Boston Friday P.M., February 12, 1897.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Spring at the Hill

SUNDAY, August 1. Psalm 110: 7. *"He shall drink of the brook in the way."* "I beheld then that they all went on till they came to the foot of the Hill Difficulty, at the bottom of which was a spring. Christian now went to the spring and drank thereof to refresh himself: and then he began to go up the hill." There is never any ill where that spring may not be found. Whenever life's goings pass from the easy level to the steep gradient the Lord provides the refreshing spring. There are still waters just where he begins to lead me to the climbing and difficult "ways of righousness." Samuel Rutherford used to say that whenever he found himself in the cellars of affliction he began to busy himself in looking for the King's wine. And whenever a pilgrim of Jesus finds himself face to face with some exacting duty in the highway of the Lord it will be his wisdom to look out for the springs of inspiration which the Lord of the way has most surely provided.

On the reverse side of every duty may be found a corresponding gift of grace. Every call of the Lord has its complement in spiritual equipment. Every commandment is an inverted promise. All the demand of our God may be interpreted in the terms of his life. The measure of the one is the revealer of the other. A great calling means an equal bounty. If his commandment is exceeding broad it is because his love is exceeding deep. "As thy day so shall thy strength be." Reckon the hardness of the mission as the index of the endowment. Turn the duties around and think of them as the invitations of grace. Is there a steep hill before me? Then what a spring there must be! Is there hardship before me? Then what intimacies of divine friendship must be calling me? Is it to be a long, long road? Then what brooks I shall find by the way!

The trouble is, we see the hill and forget the spring. We take our task as a duty and not as a communion. And so life becomes a statute and not a song. There is obedience but no devotion. Yes, there is duty but no piety, which means that we accept the hill and reject the spring. And yet the spring is there! "Ho, every one that thirsteth, come ye to the waters!" "He shall drink of the brook in the way." J. H. J.

The Transforming Power of His Presence

MONDAY, August 2. Isaiah 41: 15-29. *"Rivers on the bare heights and fountains in the midst of the valleys."* Life is not easy for any of us, whether we live on the heights or in the valleys. The height of publicity and outward rank are bare, and the valleys of obscurity and lowly position are often valleys of Baca, dry and barren. But directly we learn God's secret, though outward circumstances are unchanged before, rivers begin to flow from the heights, and fountains spring in the rock-strewn vales. It is not likely that the pilgrim-hosts, as they returned from Babylon, really saw any transformation in the scenery. The outward aspect of nature must have been much the same as seventy years before. Yet what a vast difference there was between those level and monotonous plains, seen through the tears of the former, and beheld again by their children when the mouth was filled with laughter and the tongue with singing. The Lord had turned again their captivity, and that made all the difference.

Still the tiny room of poverty and the wasting illness; still the monotony and loneliness of a desolated and bereaved life; still the strained lot and the deferred hope. But the eye of faith has lenses of so great a character, that all things are bathed in a warm glow of hope and love.

Therefore comfort thy heart. Do not look at God from circumstances, but at circumstances from God. Put him next thee! Wait patiently. Let faith have her way! Hope to the end for the grace to be brought unto thee! Ponder all things in the light of eternity till, in thy case also, what a desert to others shall become a Land of Beulah for thee. F. B. M.

Conclusion of Sermon

the world's history. They have given Jesus a kingly burial. They roll a great stone to the door, and they turn away with sad and aching hearts.

Ten or twelve years roll away, and Joseph is lying on his death-bed, his dying couch! Man! Woman! You and I haven't got a great while left to confess Christ. Do you know it? We have but a little time to bear the cross down here; the crowning time will soon come.

"He Reminds Me of Jesus"

TUESDAY, August 3. Acts 4: 13. *"They took knowledge of them, that they had been with Jesus."* In the last analysis, persons are the great powers of influence in our world. The written word is mighty and the thoughts and ideals of great artists in verse or marble or painting have stirred many thousands of human beings to nobler purpose and achievements. Architecture of beautiful form and music have softened and enlightened humanity; but the human voice, the touch of the hand, the presence of a dear one by our side, these are the powers, par excellence, in human existence.

We once saw Dr. Howard Kelly, the great surgeon of Baltimore, beloved and almost revered by students because of his life as well as his skill, walk into a student meeting at Johns Hopkins University. The meeting, which had inclined to drag and be devoid of interest, seemed a new thing, touched with the presence and the personality of a great and loved man. There was only one thing the students thought of; it was to hear Dr. Kelly speak to them. When he arose the applause that swept the room was only the reflection of the light and interest that shone in the eyes of the undergraduates. Personal influence was at work that day.

Out of our personal presence men go to be better or poorer because they have taken knowledge of us as the people did of Peter and John. What is the character of the influence that men take from our lives? Is it possible, is it likely that people are saying, "There is something about him that reminds me of Jesus"? Is there something about our presence that can not be explained in any other way than by saying, "He has been with God"?

C. S. C.

The Hidden Meaning of Suffering

WEDNESDAY, August 4. John 11: 1-16. *"This sickness is not unto death, but for the glory of God."* To the Lord's hidden retreat in Perea the breathless messenger brought tidings of the sickness of his friend. We would have supposed that he would risk all peril and hasten to his side, but instead, he tarried where he was till he knew that Lazarus was dead. That dread close of his sufferings was permitted, not as a permanency, but as presenting an opportunity for setting forth the glory of God. You cannot have the rainbow spray of color apart from the black thunder-cloud on which the light breaks.

The sisters had never known Jesus as the Resurrection and the Life if Lazarus had not died. Thus our necessities and sorrows, when looked at from the divine standpoint, give us new lessons of the variety and fulness of God's resources. Every stormy wind as it rushes past utters a new name of Christ. Every wave washes to our feet a casket in which is hidden a deeper revelation. It is at the Cross, when the earth rocks with convulsion, that the veil is rent.

But, apparently, the Lord allowed the sisters to suffer because their pain offered a platform on which he could perform a miracle that would help myriads of souls throughout the ages. This idea was not foreign to heathen philosophy. "Accept," says Marcus Aurelius, "everything that happens to thee, even if it seem disagreeable, because it leads to the health of the universe; for God would not lay on any man that which he suffers, if it were not useful for the continuance and perfection of the whole." Let those who live to suffer take heart! In some way that passes human thought they are fulfilling a useful and blessed ministry to the entire family of man! F. B. M.

Immortality

THURSDAY, August 5. Job 19: 26, 27. *"Without my flesh shall I see God, whom I, even I, shall see on my side, and mine eyes shall behold, and not as a stranger."* When the Lusitania went down, Mr. Charles Frohman is said to have remarked to a friend, as he stood quietly upon the deck of the sinking ship: "Why fear death? It is the most beautiful adventure in life." We can not know of what this quiet, brave soul was thinking when he spoke these words, but to the Christian, to the man who, like Job, knows in whom he believes, death should be without terror and the grave approached as "One who wraps the drapery of his couch about him and lies down to pleasant dreams"—because he is *sure* of God.

To Job the sense of immortality lies in the fact that it satisfies not merely a future existence of rewards and compensations. It meant an existence with God, whom he already knew as a close personal Guide and Friend. As we go to a dear friend's house, not to see his furniture or look at his pictures, but to see *him*, to be with *him*, so the Christian thinks of heaven as a meeting-place with God, who perfectly understands him, who has followed him with loving care through all of his earthly journeying, who has helped him over the hard places, and is waiting for him with a welcome and not with a reproof. The sense of our future world depends upon our knowledge and acquaintance with God in this present world. Whittier's lines are Christian lines:

I know not where those islands lift their fronded palms in air;
I only know I can not drift beyond his love and care.

Death is indeed a beautiful adventure. It is even more: a certainty of things to come that eye hath not seen and ear hath not heard, revealing the love of the God the Christian knows. C. S. C.

The Passion for Soul-Winning

FRIDAY, August 6. I Thessalonians 1: 13-20. *"Ye are our glory and our joy."* How tenderly pathetic this epistle is! The apostle describes himself as a gentle nurse cherishing her children, and as willing to impart his own soul, because they were so very dear. Here his converts are his hope, his joy, his crown. We are deeply condemned, as we read these expressions, since our hearts are comparatively unmoved by the condition of others. We do not seek them, or tend them, or account them as our all-sufficient prize. We pray in cold blood. We are more anxious to get to heaven ourselves than to get others there. We cannot say with Baxter, that each soul we win will make another heaven yonder.

But how contagious Paul's passion for souls has been! St. Catherine cried, as she stretched forth her right hand: "Promise me, dear Lord, that thou wilt save them. Oh, give me a token that thou wilt." And in answer Jesus seemed to clasp her outstretched hand and gave her the promise; and she felt a piercing pain as though a nail had been driven through the palm. One who knew W. C. Burns, the friend of McCheyne, who took his church during his absence in Palestine, gives this reminiscence of the great soul-winner: "Mr. Burns went to his room, and whilst we waited for his coming downstairs to dinner, we heard a heavy groan. Thinking he was ill, his hostess ran upstairs and found him lying on his face on the floor, groaning before the Lord. He had gotten such an overwhelming sense of his responsibility for the souls of that people, that he could think of nothing else." Let us also recall those memorable words of Henry Martin, on reaching the shore of India: "I desire to burn out for my God." To acquire this passion, let us look at men from Christ's standpoint, and imagine how much one straying sheep means to his shepherd-heart. The saved are his joy and crown.

F. B. M.

The Angelic Ministers of Childhood

SATURDAY, August 7. Matthew 18: 10. *"In heaven their angels do always behold the face of my Father which is in heaven."* The ministering angels of the children are in the front ranks. They stand nearest the throne. They are the favorites of the infinite company. We therefore should not forbid the children, but gladly open the way for them to come early to Christ. "For except ye become as little children, ye can in no case enter into the kingdom of heaven." Children are the favorites in faith, trustfulness, willingness, hope and love. Let them into the kingdom. Their angels convey their prayers as they say, "Now I lay me down to sleep," and minister to their needs as they awake in the morning. Wings, wings of angels, fly for their succor and relief, bearing them gently through life, or upward to their own blessed company. How beautiful in our heavenly Father to send his protecting angels, who shall keep thee in all thy ways, bear thee up in their hands, and at last convey thee to thy native skies!

The heavenly worlds are brought near by the angels, who are ministering messengers of love, especially to the children. Let no one hurt or slight these little ones. If he do, better for him that a millstone were hanged about his neck, and he drowned in the depths of the sea. E. W. C.

LOST, FOUND AND CLAIMED

By Margaret E. Sangs

"MARY," said the stout woman in the seat next to me, "Mary, don't tell me you've lost the lunch-box!" Her tone was tragic.

The girl, equally stout, blushed and put a chubby hand over her eyes in a rather shamefaced manner.

"Now, mommer," she stammered, "now, mommer, don't talk so as the whole car can hear you!"

"But," insisted the stout woman, "but, Mary, you did lose it, didn't you? 'Cause you ain't got it. Where—not that it will do any good—where do you s'pose you left it?"

The equally stout girl sighed dolefully. "I ain't never sure where I leave things, mommer," she murmured, "but it must have been in the subway."

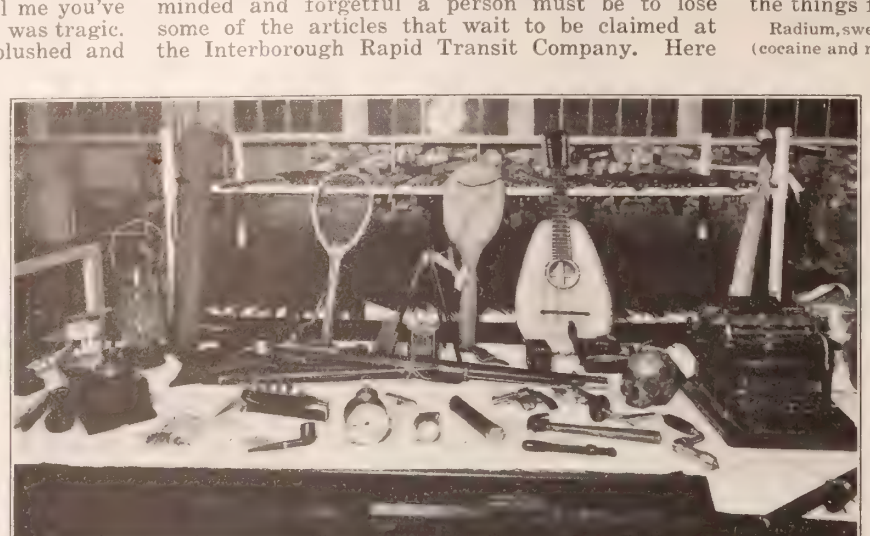
" 'Tain't no good to look, then," said the stout woman snappishly. "You won't find it. I declare to goodness, I believe you'd lose your—your head, if it wasn't fastened on!"

If the stout woman and her equally stout daughter had known something about the subway in whose car they left the lunch-box, they need not have worried. Few people, however, do realize how efficient the lost-and-found system of the subway is. If I had known (for I only did learn the particulars a few days ago), I would most certainly have told them to go to that department of the Interborough Rapid Transit Company. Probably they would have found the lunch-box safely stored away in the midst of a very treasure trove of articles, some valuable and some worth only a few cents, some that folk are searching frantically for and some that nobody will ever dare to claim.

For twenty-one years the Lost and Found Department of the Interborough Rapid Transit Company has been under the care of Mr. John Charlton. If an article bears any hint of the owner's identity, said owner is at once informed of its safety. If there is no obvious sign of ownership the lost article is carefully put away and taken care of, be it a thousand dollars in bills or a live and squealing baby. If at the end of six months it remains unclaimed, there is an auction at which it is sold to the highest bidder (with, of course, the exception of all unclaimed babies).

It taxes the imagination to realize how absent-minded and forgetful a person must be to lose some of the articles that wait to be claimed at the Interborough Rapid Transit Company. Here is a list that will give a slight idea of the things found:

Radium, sweet potatoes, false teeth, dynamite (in stick (cocaine and morphine), live snakes (in bags), dagger guns (shot and rifle), pistols, auto t tacles, blackjacks, eye-glasses, opiu pipe, guinea pigs, pigeons, money, f and sets), wigs, bedsteads and bedd musical instruments, picks, shovel opera glasses, keys (bunches of them policemen's badges, cocaine, satchels tools, artificial arms, overalls, shi manuscripts, overcoats, undercoats, c licemen's billies, whisky, chickens cooked), turtles, canary birds (caged (caged), love letters, monkeys (live dogs (in boxes), cats (in bags), babi parlor lamps, rat traps.



AN EXHIBIT OF ARTICLES LEFT IN THE TRAINS FROM TIME TO TIME

ONE DAY'S CATCH OF UMBRELLAS

It is almost impossible to that any one could forget an arm or leg, but such things h pened in the subway. One recently unstrapped from a human body and left on a sea hours later the owner was talking to the lost-and-four over the telephone. He w happy when he heard that his been found, but he did not he had managed to get out of without it. That is a matter open to co There was a like case of a woman who arm, neatly gloved, in a subway car. she manage to forget it?

Arms and legs are not the only har to forget, which nevertheless are forgott you imagine any one who could walk car and leave a bedstead with mattress, bedding and sheets? Wouldn't you, in a that, at least feel that you had had o package—wouldn't you at least be consci your arms were strangely empty? It owner, evidently an Italian, four days to ber that he had lost it, and notify the offi

Oh, yes, if Mary and her stout mot gone to the lost-and-found office they wou ably have recovered their lunch-box! C they would have seen an interesting room a museum—full of curiosities. Why, if head (as her mother hinted) had not be ened on, and she had lost it, it might—in an hour—have been neatly shelved wai the owner to rush in and claim it.

LUTHERAN SYNOD REVIEWS WORK

THE English District of the Evangelical Lutheran Synod of Missouri, Ohio and other states, met at St. Paul, Minn., June 16-22, in the Church of the Redeemer, Rev. C. C. Kreinheder pastor. It opened with a divine service led by Rev. J. W. Miller, vice-president of the joint Synod, of Fort Wayne, Ind., who spoke on the theme, "Why we should hear, read and spread the Bible."

A telegram was sent to President Woodrow Wilson containing the following resolution in favor of an Embargo on Arms:

"We citizens of the United States at St. Paul, Minnesota, for the purpose of a Convention of the English District of the Synod of Missouri, Ohio and other States, in mass meeting, and conscious of our American lineage, as pure and as old as any, do resolve that we ask the President of the United States to place an embargo on the sale and exportation of arms and ammunitions, to the nations at war.

"Because, First, such furnishing of munitions of war is manifestly inconsistent with the proclamation issued by your Excellency, at the beginning of this war, asking for public prayers in behalf of the speedy restoration of peace, and because:

"Secondly, an embargo upon the furnishing of arms and ammunitions is entirely consistent with your Excellency's appeal in favor of the application of the principle of a "higher humanity" in the interest of the adjustment of the issues between this nation and the nations at war."

The English District also assists in the work of home and foreign missions prosecuted by the Evangelical Lutheran Synod of Missouri. This work is being carried on in twenty-four languages. Poles, Letts, Esthonians, Lithuanians, Finns, Slovaks, Jews, Hindus, Italians and many other nationalities are being nurtured with the Gospel. In Brazil the Lutherans now have one hundred and twenty-one congregations with a membership of 16,000 and only thirty pastors to supply them. A very promising mission has been opened in the Argen public. The work in India, though hamper what by the war, is growing. Fifteen mis are in charge of eleven flourishing statio new missionaries have been sent to China. missionary has been added to the staff among the American Indians. The Luth gro missions are experiencing a healthy The church is also enlarging its mission the deaf mutes.

In spite of the general financial depressi the war in Europe, the finance committee st the total contributions for the year 1914 sions, synodical treasury, building fund, ch tension fund, relief fund and benevolences a thirty per cent. increase over the contribu the previous year.

Invitations for the next convention were from St. Louis, Mo., Fort Wayne, Ind., Sh Wis., and from Pittsburg, Pa. Synod decid cept the last named city for July, 1916.

A WEEK *in the* WORLD'S NEWS

STOPPING WAR AT ITS SOURCE. A strike of far-reaching possibilities began in the Remington Arms Company's 102-acre plant at Bridgeport, Conn., on July 13, and shows signs of tying up both that and numerous ammunition stories. The trouble had an odd origin. Millwrights working the mammoth new building now under construction to accommodate the company's huge contracts from Europe, started to ng shafting. The carpenters' union claimed that this was a osed" job, whereupon the millwrights joined the union. But structural ironworkers then insisted that the job was iron rk, and the millwrights should have joined their union. Ironrk pays $5 a day as against $3.75 for carpenter work, so the lwrights were nothing loath. But the carpenters refused to them go. So the unions clashed and stopped all work. The lwrights could not do iron work, and the ironworkers' union mptly found jobs elsewhere for most of the ironworkers who tt, pending the settlement of the dispute, and the result was a spension of construction on the needed new buildings. Twenty- factories have sub-contracts from the Remington company, l various other concerns are working on parts of arms or lls, all of whom would be closed if the chief plant could not te care of their output. Close on the heels of the trouble came reats of a contemporary strike by all machinists of Bridgeport, order to obtain an eight-hour day and minimum wage scale. e Remington company, through Major W. G. Penfield, U.S.A., ad of the plant, at first refused to compromise tters with the unions, and for a time there were spects that the strike would extend first roughout New England and then, very possibly, tall munitions factories in this country. As the Christian Herald goes to press signs of a settlement a beginning to appear.

OT A GOOD RUNNING START, ANYWAY. er twelve years of planning and negotiations, t five-million-dollar Field Museum of National istory to be erected on Chicago's lake front was un July 5. It is expected that the 3,000 workn will complete the structure, the largest of ble in the world, inside of three years. The eum will rank with the greatest, and was made ible chiefly by a $9,500,000 bequest of the late Marshall Field for buildings and endowment.

RECORD AUTO RUN. It will be necessary to el by automobile faster than 1,000 miles in 35 hrs 43 minutes with 59 minutes for stops thrown if you would beat the record recently made by E. Patterson of New York in a fast pleasure run fr Chicago to New York in a Packard touring c beating his own low record of 41 hours and 17 nutes for the distance of approximately 1,915 ns.

ARNINGS OF POSSIBLE VOLCANIC DISTURBANCE. Professor Malladra, director of the rd observatory on Vesuvius, with a party of the descended into the crater on July 13 to investig recent signs of new activity. A lake of boiling la was beath the party, who conducted their investigations amid sh ers of cinders and deafening explosions. But the secret of the volcano they did not bring away.

EATH OF AN EMINENT SAVER OF LIFE. Dr. Joseph A in Holmes, director of the Federal Bureau of Mines at Whington, who died of tuberculosis at his home in Denver, C on July 12, was a martyr to science, and may be said to h given his life to the cause of humanity. He was a recogn d authority on geology and metallurgy. He served at varioutimes as state geologist of North Carolina, president of the Good Roads Association of the same state, chief of the United Stes Geological Survey laboratories under President Roosevelt ad head of the newly created Bureau of Mines under President Taft. As an efficient public servant he had few equals. It is due to Dr. Holmes's efforts that great progress has been made in perfecting life-saving devices in mines and in lessening the danger of mining disasters. The first national Mine Safety demonstration, held in Pittsburg in 1911, was planned and carried on by him, and the mining managers and workers of the country owe him a debt of gratitude. His principal thought in the last ten years or more of actual service was the protection of life and health among the miners. His last illness was brought on by overwork and exposure to unfavorable conditions.

PRISON FAILS TO PROTECT FRANK. A convicted murderer at the Georgia prison farm, Milledgeville, attacked Leo M. Frank, who is now serving a life sentence commuted from the death penalty, partly severing his jugular vein and placing his life in serious peril. His recovery is probable, but not certain, and he protests a strenuous wish to live in order to clear his name. Rumors outside the prison of plots to reach and kill Frank have recently caused the authorities to take precautions against such attempts. The attack is not necessarily connected with those rumors. Fellow prisoners of the two men saved Frank from being killed outright.

THE GOOD INVENTION BOARD DESERVES ANOTHER. The British Admiralty is creating an Invention Board similar to a bureau now being formed within our own Navy Department, to be composed of eminent scientists and inventors who will focus their talents on the production of devices for increasing the efficiency of the British navy. As in this country, the well-known men are being invited to join this board.

WAR DEMONSTRATION OF ENGLISH WOMEN. Undeterred by rain, some 30,000 women of all classes in England paraded through London on July 17, in order to impress upon the government their readiness and even their demand to be assigned to work in support of the war. Lloyd-George, minister of munitions, in addressing the women, declared that 80,000 had already registered in response to an appeal months ago by the Board of Trade. Fifty thousand women, he stated, were now working in the production of munitions. Approximately 90,000 women were previously engaged in agricultural work. He admitted that an immediate demand for women's services was unmistakable, and that the government would have to solve the problem of providing effective employment for the great numbers who were desirous to serve their country in this way. In closing his address he said that without women victory would tarry, and victory which tarried meant victory whose footprints were footprints of blood. The suffrage leader, Mrs. Pankhurst, headed the parade. Thousands of banners were carried and hundreds of bands marched. The route was thronged with enthusiastic people.

RHODE ISLAND INVOLUNTARILY BOOSTS THE JITNEY. The state's entire trolley car service was at a standstill for a day or two when, on June 14 at midnight, the street car men's union called a strike because the company that operates the cars refused to accept the arbitrators appointed by the union to assist in settling the demands of the men for higher pay, abolition of hand fare collecting machines and other matters. The strike was eventually called off and the arbitration of the difficulties proceeded. In the meanwhile the jitney bus established itself high in the good will of the residents of Providence and other places. There was some violence during the strike.

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THE EVIDENCE IN THE CASE OF THE NEBRASKAN

THE NEBRASKAN INCIDENT CLOSED. After official investigation of the circumstances attending the sinking of the American ship Nebraskan on May 25 last, the German Government advises our government that a German submarine torpedoed the ship through unfortunate misapprehension of her nationality and character, the act not being intended against the American flag, and "the German Government expresses its regret for the occurrence to the Government of the United States of America and declares its readiness to make compensation for the damage thereby sustained by American citizens." At the time it was not certain whether the Nebraskan had struck a mine or had been torpedoed. No lives were lost. Excepting for the adjustment of damage this incident, which threatened further to strain official relations with Germany, is now settled to the satisfaction of the American Government.

MACHINISTS SHOULD NOT PLAY WITH EDGED TOOLS. The advertisement of the Cleveland Automatic Machine Company in the American Machinist of May 6 is still worrying a good many people, the manufacturer and the publisher not excepted. The Washington Times declares that President Wilson on his return to Washington "is expected to direct the Department of Commerce to write a letter to the Cleveland Automatic Machine Company, harply criticizing the officers of the concern for permitting the American Machinist to print" the advertisement in question. Wide-spread attempts are being made by the culprits and their friends to prove that the advertisement does not mean what it says, and even does not say what it says; the perpetrators of this outrage claim that the advertisement does not say that the Cleveland Automatic Machine Company makes poisonous shells, or even that its machines will make them. Just a word as to this latter contention (no one has ever said the Cleveland concern actually makes shells). The advertisement filled two facing pages, one of which contained a reproduction of blue prints of the advertised lathe, also of a "13-pounder high explosive shell" and an "18-pounder high explosive shell." The advertisement began as follows: "On the opposite page we show two sizes of high explosive shells which can be produced on our machine." Then: "On this machine we can finish a 13-lb. shell all over as it appears. . . ." (Appears where? on the opposite page? Of course.) "And the 18-lb. shell in thirty minutes." Then: "When you figure about one dollar a day for operating this machine you can then arrive at the actual cost for producing a piece. . . ." What piece? the shells showed on the opposite page? Of course. Then follows what the advertisers claim was merely a news item *having nothing to do with their advertised product*, and in the first paragraph of this news item they say: "The following is a description of the 13- and 18-lb. high explosive shells which are now being used so extensively in the war to replace common shrapnel." Yet they would have us believe that they are now talking of entirely different 13- and 18-lb. high explosive shells" than those expensively reproduced "on the opposite page." If words mean anything they mean in this advertisement that the Cleveland Automatic Machine Company wished to attract buyers of its lathes by describing an inhuman piece of ammunition which their lathes could manufacture "at one dollar a day for operation." If sharp tools are good for anything it is for cutting, and not even machinists can safely play with sharp tools even when they are but words.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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Entered at Post Office, New York, as Second-class Matter
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WE LOSE ONE MEXICAN. General Pascual Orozco, who was arrested with General Huerta on July 2 at the border and released under $7,500 bonds, failed to appear to answer charges of conspiracy to violate our neutrality laws, and his bond was declared forfeited. In view of his capabilities for making mischief in Mexico, Orozco might better have been regarded in America as a desirable undesirable citizen, and been attached to us by stronger bonds. There is no important news of reliable character on developments in and about Mexico City as yet.

THE FLOOD IN CHINA. The first reports of the recent flooding of the district about Canton, including Shameen, an island in Canton Harbor where foreigners are localized, hardly did justice to the disaster. Shameen is under ten feet of water, according to advices, and elsewhere in the district thousands of natives have been drowned. Tens of thousands were forced to housetops for safety, and starvation set in on a wide scale. Two American gunboats have been rushed from Hongkong to the scene to render what relief they can. Fire did much additional damage in Canton. The American mission between Canton and Wuchow is reported as either destroyed or badly damaged. No Americans have been reported lost. Communication between the towns of the affected region was cut off by the floods, which are practically over all the province of Kwangsi, drained by the West River, now in flood. The distress caused to foreigners in China by this calamity is acute, while the native population is of course in utter misery throughout the flooded districts.

"HARVESTS AND DIPLOMACY." The following is an extract from an interesting item in the New York Evening Post: "During at least three months, all the world has been wondering why Rumania and Bulgaria did not make up their minds which side to take in the European struggle. Definite action has repeatedly been rumored, but nobody yet knows what the decision is. But, meantime, the people of both nations are harvesting the crops. Seventy per cent. of Bulgaria's inhabitants make their living from agriculture, and wheat alone makes up 20 per cent. of the country's exports. Rumania's annual export of cereal products is four times as great as its export of all other goods combined. In other words, the harvest is for these two states the national wealth. Under present conditions it is not only the basis of foreign credit in war time, but the sole assurance that army and people will be fed, in these days of European foodstuff scarcity. Why should Rumania and Bulgaria call their farm-hands to the front before the harvest, when they can wait as well as not? But this very fact makes the inquiry interesting, whether something will happen when the grain is securely in the bins. Even last year, the interval between the archduke's murder and the ultimatum to Serbia was harvest-time in Austria and Hungary."

NOTED EDITOR DIES. Dr. St. Clair McKelway, who had been editor-in-chief of the Brooklyn Daily Eagle for 31 years, died on July 16 at the age of 70. Dr. McKelway was widely known for his educational views as well as for his work as a journalist. He served on several papers before becoming the Eagle's editor, and his mind dominated the latter paper until illness and age compelled him to abandon editorial duties. He was a member in various societies, and several institutions of learning conferred high degrees upon him.

SUBMARINE ATTACKS WESTWARD-BOUND STEAMER. On her arrival at New York, officers and passengers of the Cunard liner Orduna told of an attack by a submarine while the vessel was off Queenstown, on the morning of July 9, just starting on her westward trip. There were 197 persons aboard, including 227 passengers, 21 of them Americans. The ship's officers were made aware of the attack when a lookout man at 6:30 A.M. detected a torpedo, which passed just ten feet clear of the rudder. Eight minutes afterward the submarine came to the surface and gave chase to the steamer, which was being maneuvered to escape. Shells were fired after the Orduna, but without effect. Wireless calls for aid were sent out and a small armored yacht responded, but by the time she appeared the danger was over.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Diplomacy and Peace

DIPLOMATIC negotiations often try the patience of the American people. The exchange of notes between governments sometimes becomes a by-word, yet when such exchanges keep open the path of honorable peace they are to be borne with rather than criticized.

Mr. Bryan has been credited with saying that there is no last word between friends. Unfortunately, this is not so. Occasions sometimes arise when it is necessary for friends to say the last word to each other. This is when there is an absolute conflict of opinions, and when national honor is involved; although Mr. Taft, when he was President, took the ground that even questions of national honor could be made the subject of arbitration.

The benefit of prolonged diplomatic negotiations and exchange of notes is that sometimes they prevent the continuance of practices to which one nation may object although the other nation may be asserting theoretically its right to continue those practices. That is about the situation in regard to Germany's submarine warfare.

PRESIDENT WILSON is standing for certain principles. Germany, while not denying the abstract justice of those principles, is maintaining that the starvation policy adopted by Great Britain justifies their modification. In the meantime she sacrifices no more American lives in her submarine attacks, and the discussion of the general subject goes on.

In the heat of the controversy, sometimes it is lost sight of that the President, through the Department of State, is seeking to secure recognition of certain principles from Great Britain and the Allies as well as from Germany.

These principles relate to neutral commerce. They involve property rather than lives, and for that reason there is less popular indignation at their violation by the Allies, yet fundamentally the question is the same. If new doctrines concerning neutral commerce and neutral property can be set up, contravening all previous international usage and what was supposed to be international law, the same contention may be set up regarding the lives of neutrals.

Clouded as the issue has been, the simple fact is that both sets of belligerents have boldly set aside all the progress that it was supposed had been made in humanizing warfare at sea, and safeguarding neutral commerce and neutral lives.

ON THE part of Great Britain and the Allies, the bold assumption has been that their national necessities justified them in assuming complete control of the high seas. Their action in regard to neutral commerce has been based on the assumption that they ruled the ocean. The protests of the Scandinavian and other small neutral countries have been ignored. The protests of the United States have received more attention, because the United States is too powerful to be ignored. Nevertheless, the needs of the Allies, as England interprets them, have been the only rule of action that has been followed.

It also has been assumed that because certain practices were convenient for Great Britain they must therefore be convenient for the rest of the world. For example, in justifying the use of the American flag by British vessels, Great Britain explained that she permitted foreign countries to use her flag in order to escape capture by enemy vessels. She therefore assumed that this practice should be accepted. But Holland, which, while not as great a nation as England, is nevertheless a maritime nation, adopts the contrary rule. She expressly forbids the use of the flag of Holland, and takes steps to punish vessels which misuse the flag of the Netherlands.

England also has assumed to reverse the principle—which was supposed to be settled international law—that the burden of proof that a neutral vessel's cargo was contraband was upon the belligerent which sought to confiscate it. Instead, the assumption has been that the burden of proof of non-contraband cargo was on the neutral, and this assumption has been rigorously enforced.

AMERICAN commerce has suffered from the action of the Allies in making their own needs the rule of interpretation of international law far more than it has benefited from supplying munitions. American industries, which have been paralyzed by the action of Great Britain in preventing the commerce in dyestuffs and other raw materials, have been subjected to a greater loss doubtless than has been gained by the industrial plants which make arms and ammunitions.

All these matters have been the subject of energetic diplomatic representation on the part of the United States to Great Britain and the Allies. The representations are still going on in the form of the exchange of diplomatic notes.

While some phases of the controversy are acute, and while the President finds it necessary to restate the position of the United States in very firm language, and while little apparent satisfaction is obtained, nevertheless no one has yet suggested that the United States break off diplomatic relations with Great Britain and France as a means of securing reparation.

If the controversy with England and France can be continued through the ordinary diplomatic channels, and the rights of neutral commerce be asserted satisfactorily without a diplomatic rupture, it would seem that the acute dispute with Germany might follow the same channels and keep to the paths of peace.

The Summons to Science

IN TAKING steps to create a Bureau of Invention and Development, our government has paid a somewhat belated tribute to science. America has given to the world many famous inventors; yet it is a matter of record that some of the greatest among them have met with scant encouragement at home and have been compelled to seek abroad that practical recognition which their discoveries were denied here. Many will recall the early experiments with the submarine boat of Simon Lake. Neglected here, the principle was taken up and developed abroad, and it has revolutionized modern warfare. Professor Langley's aerodrome and the "gliders" devised by the Wright brothers, regarded here as freaks, were the forerunners of the aerial navies which have opened a new realm of conquest unimagined till now. Even the great howitzers, progenitors of the giant ordnance that crushes the strongest fortresses, are also said to have been modeled after an American design which was not even seriously considered when submitted for approval some years ago.

And now our government has called a group of leading inventors to the service of the nation—among them Edison, Graham Bell, Peter Cooper Hewitt, Lewis Nixon, Simon Lake, John Hays Hammond and Orville Wright—in order that their united inventive genius may be at the country's disposal should it be needed. Science, however, which is simply trained and organized common sense, cannot be hurried. Those who have been disposed to interpret the administration's new step as a war measure will find themselves mistaken. These men of great talent cannot be urged and driven, like those who feed the flames of strife. Orville Wright says that two years at least will be needed to supply 2,000 aeroplanes for army and navy use, and that "it would be folly for the United States to engage in war today with any of the European powers, owing to our utter unpreparedness in the line of aeronautical equipment. We are far behind the rest of the world." The same verdict, though perhaps in somewhat different measure, may be looked for from the others. It is true that we have been so long at peace with all the world that we have lagged in the armed race; yet this is hardly a matter for regret, since on looking around us we see that those nations which are most fully prepared are invariably the first to become involved in war.

On the whole, therefore, there is nothing in the call of the scientists to disturb the country's tranquillity. It may be regarded rather as a step toward peace than war. They are conservative and whatever they do will be done with due deliberation. May their united efforts redound to the peace and welfare and prosperity of the American people.

"Religious Dementia"

DR. SUSAN A. PRICE, of Williamsburg, Virginia, at a recent gathering of medical experts in Chicago, is said to have declared that "religious dementia" is one of the worst disorders with which alienists and neurologists have to cope. She is reported further to have asserted that "church revivals, camp meetings and Billy Sunday revivals always bring an increase of those thus affected."

There is nothing new in this sort of talk. I ago objectors said to One who spoke good w and did good deeds: "Thou hast a devil." A later some disgruntled onlookers said of a g of people who had grown strangely and some riotously happy after spending many day prayer in the temple: "These men are full of wine." Still later, a Roman ruler cried out great enthusiast whom later centuries recor one of the master minds of the world: "Paul, art beside thyself!"

It has frequently been said that while many pe die from sudden or prolonged grief it is sel indeed that one dies from even a great and su joy. Just so the mental harm that may com certain people through what some might sider "too much religion" is negligible comp to the mental harm done to people because have too little religion. It is not religion puts people into the insane asylums. Sin that. As for the special claim that revival m ings and camp meetings increase "religious mentia," it is usually the case that if m disorder seems to be produced by such gathe it has really existed in the patient before and religious excitement has simply given it outw expression; or some other form of mental order previously existing has been given a twist by a religious emotion.

The immeasurable good wrought by evangel services, whether in mission halls, church tabernacle revivals or at camp meetings, cann offset by the suspicion that mental harm may to a few.

But after all, there may be a wholesome for evangelists in this warning of the alienist. evangelistic preaching as well as in the formal pulpit, we do not hear sufficiently the of joy and grace. Christ is the joy-bringer. first fruits of the spirit are the "love, joy, pe The Christian Church was born in the burst of that fell from heaven on Pentecost. The hu soul hungers for joy and demands it. If Amer groves could ring again with the notes of turous joy that broke from the lips of the m tudes who were blessed at the old-fashioned meetings; if our cities and towns could hear more notes of praise from the lips of those have been blessed in tent and tabernacle or in open air, there would come with the new and tiplied joy new peace, new clearness of vision. sanity to face life's problems, new strength to its burdens, new hope to carry us through trials to the land of never-waning joy.

New Laws for Old

JUSTICE MILLER of the New York S Court of Appeals, writing for the court t opinions of cases involving the constitu ality of the recent Workmen's Compens Act of that state, said:

> This subject should be viewed in the light of modern c tions, not those under which the common law doctrines developed. With the change in industrial conditions an o has gradually developed which almost universally favors a just and economic system of providing compensation for dental injuries to employees, as a substitute for wastef protracted damage suits, usually unjust in their results eit the employer or the employee, and sometimes to both.

While it is matter for congratulation that Workmen's Compensation Act has thus been up there is cause for still greater satisfaction another jurist has publicly recognized the fact our present system of common law was devel under conditions which no longer prevail. I one of the most serious tasks of the present da to modify and interpret these laws which been inherited from another age that they shall equately meet the practical needs of the com life we are living today.

There is scarcely a town or village in the U States in which there are not some tragic st of lost life or maimed bodies, a widow left des and impoverished, children fatherless and un vided for, because the law has not made adeq provision for compensating the workingman his family for injuries received at his work.

Justice Miller's suggestion that the whole q tion of compensating laborers for such inju or their families in case of their death, shoul dealt with in the light of present and prac needs is most wholesome and is an added not promise that the time is drawing near when ju and reason shall take the place of tradition prejudice long enthroned.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Another Yellowstone Park Robbery

THREE highway robbers held up twenty-five tourists in the Yellowstone Park the other day and took their money from them. It is claimed that the men who committed the crime have been caught. Just about a year before, in July, 1914, one man held up a score of stage coaches and robbed the passengers. The first robbery caused great indignation, and an appeal was made to the government authorities for better police protection. The repetition of this crime arouses still deeper indignation and the demand that the authorities give a better guarantee of safety. Such things are black blotches on the sublimity and beauty of the scene where "every prospect pleases, and only man is vile." They also tend to spoil with alarm the enjoyment of one of the most glorious trips on earth. In 1891 our system of national parks began; now there are thirteen of them. The system began when President Harrison by proclamation set aside a part of the present Yellowstone as the first national park. It comprises 2,142,720 acres, and, including the surrounding forest reservations, it has over eight million acres. The summit of the Rockies, the canyon of the Yellowstone, the gorgeous colors, the hot springs, the geysers and other things are beyond the power of words to express. From the earliest times there have been highwaymen who have taken away property by force. Christ makes the reference to them: "*A certain man went down from Jerusalem to Jericho and fell among thieves.*" (*Luke 10: 30.*)

Bomb-Throwing

THE insecurity of human life in America is appalling. In some cities there is a murder every month, in others one a week, and in one of the cities it is claimed that there is a homicide for every day in the year. A few years ago the throwing of a bomb was the rarest event; now it is a crime so common as to occasion little notice or comment. The summit of criminal audacity was reached when one of these diabolical, death-dealing machines was set off in the national Capitol at Washington to deface and defile it, and a few days afterward one was exploded in the police headquarters in New York in the room underneath the Detective Bureau, causing much material damage. Fortunately, no loss of life resulted in either case. The explosion at the New York police headquarters was significant, as it occurred the day after the anniversary of the death of Arthur Caron, who was blown to pieces by a bomb he had made for the destruction of some rich men against whom he had a grievance. The authorities ought to be more vigilant and firm and put an end to this form of crime. Of such the Book says: "*Their works are works of iniquity, and the act of violence is in their hands.*" (*Isa. 59: 6.*)

Dyestuffs in this Country

GERMANY, having reached the perfection of art in the manufacture of dyestuffs, furnished this country with most of those products used here. The sudden war left the United States with little or no dyestuff and with no provision for manufacturing it. The United States is undertaking to use coal tar products to supply the need, with little success thus far. Before the coal dyes were invented, the people took the bark, the roots, the nuts and wood of trees and made dyes not so brilliant as the aniline, but good enough for practical purposes. For some of the colors necessity may drive the manufacturers back to the forests for their supply of material. Yellow coloring matter is produced from the yellow oak, which secretes it in the thin layer under the bark; and from the butternut found in the Northern Southern and some of the Western states. Dyes are also made from the black walnut, whose shade is darker; from the roots, bark and wood of the Osage orange; from the staghorn sumac (used in coloring leather) and the locust, much like the tree in China which gives such a brilliant yellow to their silk. Red dyes have been produced from the alder since the dawn of history, while the dogwood roots yield perhaps the most brilliant American dye, which the Indian warriors used to color their eagle feathers and buckskin clothes. Other colors are found in different trees. If the war shall continue long enough (which may God forbid) it may be expected that American genius and enterprise will find coloring matter in the old substances, and will also discover new sources of supply for the national need. Dyes were in practical use among the ancient Hebrews. There is this reference to it: "*And this is the offering which ye shall take of them: blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red.*" (*Ex. 25: 3-5.*)

GOVERNMENT FISHERMEN'S FLOATING HOSPITAL

UNDER an act of Congress, the United States coast guard cutter Androscoggin was fitted up as a hospital ship. Early in January she sailed from the Boston Navy Yard for the fishing banks of the North Atlantic. The ocean hospital, first advocated by Dr. Thomas W. Salmon of the Marine Hospital Service, is provided with every essential for efficient medical and surgical treatment. The medical part of the ship is under the care of a commissioned officer of the Public Health Service, Surgeon D. W. Cox. Patients requiring long treatment are transferred to hospitals in Halifax, Portland, Gloucester and Boston. Heretofore a French hospital ship has been sent to care for the French fishermen in the North Atlantic, and has cared for our sick and wounded fishermen also. Now the war is on and the French ship cannot appear, and our American hospital ship will in turn take care of the French fishermen who are prostrated by disease or injury. More and more nations as well as individuals, in the progress of medical and surgical care, are copying the spirit and example of the Great Physician of whom it was said: "*And he healed all that were sick.*" (*Matt. 8: 16.*)

Burns Trying to Save Mother

IT IS seldom that so pathetic a story is told as that of Catharine Reiss, who died in the hospital at Jersey City the other day. The mother uncorked a naphtha bottle near a lighted oil stove, and the explosion set fire to her clothes. The little daughter, only four years old, ran to aid her mother, and with her baby fingers tried to beat out the fire and even tried to unbutton the mother's dress and take it off her. The dress of the little pet caught fire, and she was burned to death. The mother may recover, though there is fear she will not. What heroism, so like the Christ! What love, so like his kingdom! Who wonders that Christ said, "*Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.*" (*Mark 10: 14.*)

Indian West Point Cadet

SYLVESTER LONGLANCE is the first full-blood Cherokee Indian to receive an appointment to the West Point Military Academy. President Wilson recently named him as one of the six presidential appointees to the academy. Mr. Longlance was graduated from the Manlius, New York, school recently, having graduated also at the Carlisle Indian School. What a sad mistake the white man made in his treatment of the Indian race! The educated Indian is a splendid specimen of American manhood; the converted Indian makes an excellent Christian. The cadet Longlance is likely to be heard from at West Point, and to make a good defender of the republic. The race problem has been settled by the fact of the Fatherhood of God and brotherhood of man thus announced by the apostle Paul: "*And hath made of one blood all nations of men for to dwell on all the face of the earth.*" (*Acts 17: 26.*)

Wonderful Church in Africa

THOSE pessimists who think the Christian Church has been stricken with paralysis, and those who do not believe in foreign missions, would do well to read the story of the church at Elati, West Africa, which was organized by the Presbyterians only a dozen years ago, and which now has a membership of 2,297. It has two catechumen classes, one of 2,000 and one of 19,000. "It has 15,000 contributors, who pay by envelope. The convert must do three things: give up his fetish, pay his debts, and give up his surplus wives. Last year 7,500 persons confessed Christ, 500 of whom were won by native workers. At one communion there were 8,000 in attendance. The contributions of these Elati Presbyterians during the year amounted to $2,500 in gold. The church at Elati supports 107 evangelists and Bible-readers. It supports the teachers of some seventy village schools, in which there are 4,000 pupils, and it pays half the expenses of the station boarding-school with 900 students." It should not be forgotten that the home church, despite its weakness and sins, had love for God and fellow man, and devotion to Christ complete enough to send the very people from the United States to found that very church at Elati, and that the wonderful church is the result of obedience to this command of the Master: "*Go ye into all the world, and preach the Gospel to every creature.*" (*Mark 16: 15.*)

Work and Red Pepper

REV. DR. CHARLES E. JEFFERSON preached a sermon recently, which is full of his usual insight and common sense. The paragraph of it here quoted will meet a response in the heart of every one acquainted with the subject. He says, "As to ministers not being as interesting as they ought to be, the accusation must be confessed to have, at least in many instances, solid foundations. But no one ought to expect a man who preaches ten or twenty years in the same pulpit to be so fascinating as a man who preaches a few weeks. Novelty is one of the elements of charm, and a stranger has a freshness which the settled pastor cannot have. But even a blazing and corruscating evangelist would become tame enough if compelled to face the same congregation for a dozen years. Soon his freshness would wither, his strings of glittering adjectives would fail to stir, his amazing periods would lose their magic, and he would become very like the dry-as-dust performances now criticized so severely. The red-pepper type of evangelist is the shortest lived of them all. There are not many geniuses in the pulpit, but there are as many there as one finds in medicine, or law, or business, or teaching, or literature. After all, God does not seem to be dependent on brilliant men. The world gets on by the plodding fidelity of men who have intelligence enough to see what they ought to do, and have grace enough to do it. To expect every minister, or half the ministers, or one minister in five to equal an exceptional evangelist of many and extraordinary gifts, is as foolish as to find fault with poets because they do not write like Browning or Tennyson. . . ." A little pepper will go a long way, and is useful. The peppery men and the plodders have their place in the ministry, according to Christ's appointment: "*He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*" (*Eph. 4: 11.*)

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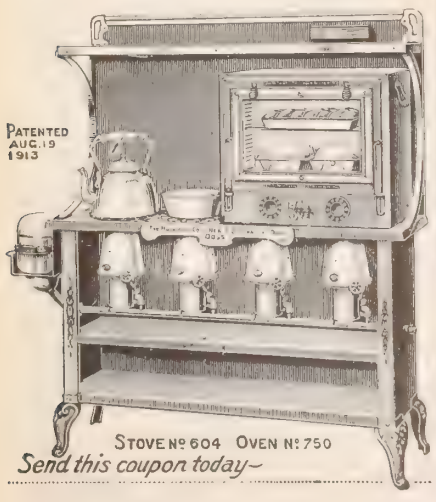

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INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUGUST 8
I KINGS 12: 1-24

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Pride goeth before destruction and a haughty spirit before a fall." Prov. 16: 18.

"By pride fell the angels." They aspired to usurp the eternal throne, and were plunged into the nethermost abyss. It was thus that man also fell. Did not Satan whisper, "Ye shall be as gods"? It was the leap upward that overleaped itself, and fell under the bondage of corruption and the curse. The child refuses to take the father's hand on the slippery ice, and falls with inevitable outcry. The boy swims on bladders far beyond his depth and is almost drowned. The man vaunts his immunity from the swinish lusts that engulf his fellows, and is entangled by them. Nebuchadnezzar, Wolsey, Napoleon Bonaparte, and others who have vaunted themselves above their fellows have left their endorsement of these words on the page of history: "Those that walk in pride He is able to abase." You must come down from your high standing on Mount Ebal, where the curse broods, if you would escape the scathing lightning and the annihilating thunderbolt. You can only ascend Gerizim, the mountain of Blessing, by descending into the intervening valley. You must descend before you can ascend. You are only safe at the foot of the Cross. The broken and contrite heart is the home of God's Spirit. It is through the grave alone that you reach the ascension heights.

A Bloodless Revolution

By Arthur H. Howland

REVOLUTIONS are always interesting. They mean something. That is one of the deepest horrors of this present war—that so far as outsiders can see it doesn't mean anything. And the indications are that even the men who are killing and getting killed have no clear idea what it is all about. They have simply been set to work butchering one another and they are doing it efficiently.

But a revolution is different. Rebels know what they are fighting for. Certain conditions exist which they do not like and they set out to put an end to them; certain things must be won, and they set out to win them. If what is wanted can be achieved without bloodshed so much the better. Some reforms are worth bleeding for, but if sought for diligently enough a bloodless way could usually be found.

Rehoboam certainly brought upon his own head the disaster which overtook him. It is thrilling to read this narration of a righteous rebellion which took place so long ago. It is the ever-new demand of democracy. It was the cry of Moses to Pharaoh, the labor despot of Egypt who knew the value of slave brick-makers: "Let my people go!" it was the dictum of the barons to King John; it was the ultimatum of Oliver Cromwell to Charles the First; it was the threat of the French revolutionists to Louis XVI; it was the defiance of the American colonies to Great Britain; it was the same cry which we hear in our own day—in Colorado, at Calumet, at Roosevelt, New Jersey, wherever the people, the toilers, get together to plead or to demand, "Make our heavy yoke lighter!" It is the cry which stirred the soul of Jesus and led him to exclaim: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Fortunately this revolution was bloodless, except that one of the king's commissioners, Adoram, was slain. But when Rehoboam got ready his army of a hundred and eighty thousand warriors a man of God came to him with the stern and lucid words: "Ye shall not go up, nor fight against your brethren the children of Israel. Return every man to his house; for this thing is from me." What might have happened if last summer there had been in every one of the European nations bent on war one mighty man of God who would have thundered forth with a divine authority which could not be questioned nor withstood the very words which Shemaiah spoke to Rehoboam and his council: "Ye shall not fight against your brethren!"

The sad thing about this revolution is that after all it accomplished nothing. We shall see in next week's lesson how Jeroboam, the valiant and faithful leader of the people today, becomes their betrayer tomorrow, leading them away from God and the right. So the first French Revolution failed; so the Balkan courage came to naught two years ago, when the allies of one glorious campaign turned their swords at one another's throats a few weeks later and lost almost all the gains of their splendid victories against the Turks. Success is dangerous. After victory—humility. That is the safe way.

The lessons of our Bible study today are very clear: (1) The folly of oppressing the people. See how Solomon with all his first promise and all his later pomp really failed because he was unjust. He did not understand what it really means to be the leader of a people. He reigned for his own advantage rather than the advantage of the people and so lost for his descendants all but a small portion of his kingdom. (2) The fairness and trustworthiness of the people and of popular demands. This chapter is a first-class study in democracy. "The voice of the people is the voice of God." True government is by the consent of the governed. The only government which can stand is government of the people, for the people, by the people. (3) The importance of choosing wise counsel. (4) The folly of neglecting the wisdom of the past. (5) The harm of evil and foolish companions. (6) The cruelty of wealth and power. (7) The advantage of being prepared, as Jeroboam was, for a great crisis when one's services may be required suddenly and one's capacities put to sudden test. (8) The real and invicible power of the people against any sort of political or financial power when they are willing to stand together. (9) The possibility of getting guidance for national affairs direct from God so that disaster may be averted.

The Lesson in Life

By Amos R. Wells

IT IS very interesting to read the history of our Civil War, noting the fortunes of the various generals. Each has his chance. Each uses it with various degrees of ability or weakness. Each of those in supreme command meets with reverses and fails to satisfy the hopes of the nation. Each in turn is superseded by another upon whom the expectations and prayers of the nation settle. But all this time in the West a quiet, forceful man is winning victory after victory, rising slowly but steadily, until his elevation to the chief position is inevitable, and U. S. Grant finally leads the Union forces to success. Thus Jeroboam, exiled and almost forgotten in Egypt, is remembered when the need for him arises, is called back home, becomes the leader of the revolution, and speedily is made king of the greater part of the nation. Make yourself a leader, and the opportunity for leadership will soon come to you.

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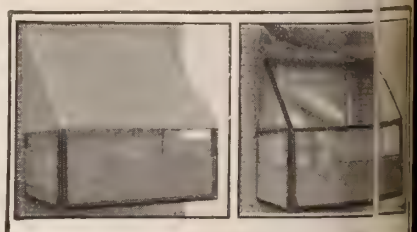

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timore's most prosperous factories to close because the owner could find a suitable partner to run it. was worn out and must have a rest. had made all the money he needed, was prepared, for lack of a partner, to let his great business die a natural death. That is what a yoke imposes—partnership. That is the secret of the failure of Solomon: he should have borne one end of the yoke, but he left it all rest on the people. If he had borne one end, the people would not have rebelled. That is why working with Christ is so delightful, why his yoke is easy; he carries one end, the heavy end. It is a true partnership.

Rehoboam followed his father's proverb, "In the multitude of counselors there is safety," but he failed to observe the implication that the counsel should be wise, or at least that the man receiving it should be wise enough to choose out the wise from the unwise advice. We are learning that there is such a thing as too much counsel, leading to confusion of opinion and shifting of responsibility. Carrying out this thought, no fewer than 368 American cities have adopted the plan of commission government, placing the city control in the hands of a very few men, instead of the multiplied boards and councils of the past. Some of these have even gone farther and have engaged one man as city manager, with almost autocratic powers. In this case, Rehoboam should not have taken counsel. He should have seen that the request of the people was just and right, and have granted it on the spot. The counsel of Solomon's old advisers reminds one of the answer made by a boy who had been fishing all day and was asked about the result. "I haven't caught many fish," he said, "but I've drowned lots of worms." Their advice was that Rehoboam should drown his real meaning in a flood of gracious words. He was to "speak them fair" but mean them foul. He was to promise with no intention of performing. Very likely these counselors had fooled the people in that way for years. The art still flourishes among modern politicians.

The advice of the young counselors jumped rather with the temper of youth. To adopt a current metaphor, they urged the young king to use "the big stick." "Be frank," they advised. "You mean to rule; say so. The people are born to submit; tell them so. Put down the upstarts. Send them back to their kennels." The two sets of advisers remind of Chatham's strong pleas for the American colonists in their protests before the Revolution, and on the other hand of the contemptuous rejection of those pleas by the Earl of Sandwich. King George openly censured Chatham, and Sandwich moved that Chatham's bill for colonial relief be "rejected now and forever," which was done. The government of Great Britain took the step which practically all the empire has regretted ever since. They answered the Americans as Rehoboam answered the revolutionists under Jeroboam.

The division of the kingdom as a result of Rehoboam's foolish decision was greatly to be regretted, but not so much to be regretted as would have been the servile yielding to Rehoboam. If the northern kingdom, born in a love of justice and freedom, had proceeded in the fear and love of God, the southern kingdom would soon have come over to its side and there would have been one nation again. Separation is never to be mourned when one party separates to the right, though it must leave the other party behind; but it is tragic when neither party goes to the right.

INTERNATIONAL LORD'S DAY CONGRESS

STATESMEN, educators, religious leaders and scientists of America and of twenty-one foreign countries together with ex-Secretary of State Bryan; Judge Alton B. Parker of New York; Secretary of Labor William B. Wilson; Vice-President Thomas R. Marshall and the governor of a half dozen states, by special invitation of the Panama-Pacific International Exposition, will attend the International Lord's Day Congress which will be held in Oakland from July 27 to August 1. President Wilson is honorary president of the organization whose chief aim is directed toward the reduction of Sunday labor in all continuous industries. Secretary of the Navy Josephus Daniels has written a paper on the "Sunday Schedule for the United States Navy" to be read at one of the sessions. Judge Elbert H. Gary, Chairman of the Board of Directors of the United States Steel Corporation, will have a paper dealing with the minimum work on Sunday in the iron and steel industry. Sunday labor in the trades, professions and all so-called continuous industries will be discussed with a view to inaugurating a world-wide campaign for the abolition of unnecessary toil on the Sabbath day.

The delegates are expected to number into the thousands. Five sectional conferences will be held. Sunday excursions and theatrical performances; commercialized Sunday amusements; saloons, business and "general apathy," are classed as the foes of Sunday rest laws and are some of the subjects which are expected to develop vigorous arguments.

With nearly all the world at war, it is encouraging to note that of the 825 conventions and congresses meeting in and about San Francisco during the year, a large proportion are religious in character, revolving about the central idea of peace on earth.

YOUNG PEOPLE'S TOPICS FOR AUGUST 8

How Can We Promote the Temperance Reform?

Christian Endeavor and B. Y. P. U. (Eph. 5: 14-21)

INVITATION.
Agitation.
Organization.
Determination.

These are the elements of temperance work. To clear the saloons out of your locality, township or county; to secure state-wide prohibition in your state if it has not already been won; to work for local option in your state, if the direct fight for prohibition is not yet on; to line up the voters of your community to bring heroic pressure to bear upon your congressman and senator to vote for a Federal prohibition amendment—these are the definite tasks to be done.

Much of the actual work that must be done in any community to drive out the saloon is work that young people can hardly do. It is a work for seasoned men—a work of detecting violations of law, of compelling the authorities to act against violators, of telling plain, blunt facts to the voters of a community about what the saloon does and about the sort of moral influence which goes with it.

If you can make your father or your brother feel very uncomfortable if they are on the wrong side of the fight or if they are negligent and half-hearted in standing by the right side.

Find out all you can about alcohol, what it is and what it does. Get, for instance, copies of Congressman Hobson's speech to Congress, and bombard your friends and neighbors with them.

Working as Christians, keep the Christian viewpoint, the Christian motive, the Christian insistence. We are against this thing because it is destroying, not only communities and homes, but souls; we are against it because it robs a man of the image of God; it drives him away from Christ; it makes his soul incapable of containing the Holy Spirit; it prevents him of being of use in establishing Christ's kingdom on earth.

My Favorite Bible Character and Why

Epworth League Topic (Heb. 11: 32-40)

OF COURSE, this topic means your favorite character aside from the incomparable Christ. And by the way, it would be well worth while in this meeting to have some one read Sidney Lanier's great poem, "The Crystal Christ."

There is not room even to mention the various characters who might be chosen as your character's favorite. Ask a number of the members before the meeting to decide who their favorite character is, and to come prepared to defend their champion against the others.

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MISS L. M., INDIANA. The Prudential Life Insurance Company and the New York Life Insurance Company are two of the soundest and biggest insurance companies in the world, and a policy in either company is as good as gold. Both companies have general agents in your city.

MRS. G. D. B., COLORADO. We can give approval to an investment in any of the three following bonds, namely: Brooklyn Rapid Transit Secured Coupon Notes, of 1918, at par, to yield about 5 per cent. Brooklyn Union Elevated first fives at 1950, at par, to yield about 5 per cent. Interborough Rapid Transit first refunding fives, 98, to yield 5.12 per cent.

REV. H. W. S., WASHINGTON. Boulder Tungsten mining stock can be called no more than a highly speculative venture with infinitely more chances against it than in its favor. Fourteen thousand, nine hundred and ninety-nine mining prospects in every 15,000 fail to earn dividends. H. L. Barber is under indictment for using the mails to defraud investors in the sale of oil stock.

MRS. J. H. H., NEW YORK. The first and refunding 5 per cent. bonds of the Federal Telephone and Telegraph Company are very speculative, and are quoted by Buffalo brokers at 60 bid, 65 offered. The 7 per cent. preferred stock is even more speculative. The stock has a par value of $100 a share, and is quoted at $8 bid, $10 offered. No dividends are paid. It has always been strange to us why this company did not make a better showing in earnings.

MISS C. K. S., OHIO. While a $500 United Light and Railways Company first and refunding 5 per cent. gold bond pays but 5 per cent. it can be bought at the present time, owing to the unsettled market conditions which affect all public utility bonds, at a price which will enable the holder to realize a net income slightly exceeding 6 per cent. interest. This bond has a broad and active market with close quotations.

W. S. R., PENNSYLVANIA. It has been alleged that the failure of the American Temperance Life Insurance is due to extravagances, including salaries paid to the officers. One of the real reasons for the concern's troubles probably is found in the fact that it was an assessment company. Life insurance based upon the assessment plan has proven in many cases to be unsound.

MRS. E. C. T., IOWA. Under the conditions specified in your letter we advise you to invest your $1,850 as follows: One $1,000 Atchison, Topeka & Santa Fe Railway Transcontinental Short-Line 1st gold 4 per cent. bond at 81¼, and one $1,000 United States Steel Corporation sinking fund 5 per cent. bond at 101⅝. The return from your investment will be 4.82 per cent. Both bonds have a broad and steady market.

G. J., MISSISSIPPI. We have your letter with the enclosed letter from Mr. James Doyle. Mr. Doyle is candid at least. Mark Twain said that a gold mine was a "hole in the ground with a lot of knaves around it." Twain had the faculty of forcibly saying the truth. Perhaps, however, if Twain had seen the Doyle Consolidated Mine he would not have put this property in his general classification. The Doyle stock is quoted at two shares for a cent.

MISS I. W., NEW JERSEY. Southern Railway ended the fiscal year with gross business below last June of fully $450,000, while the gross loss in the fiscal year is about $8,600,000. This does not look very encouraging for the stockholders. Still we do not believe that you will gain anything by selling your shares now. The stock is exceedingly inactive, and the market's quoted value upon Southern Railway preferred is quite a bit lower, we believe, than the stock's intrinsic worth. We should advise you to hold for better prices.

W. L. S., PENNSYLVANIA. (1) Florence Consolidated Mining and Leasing Company's stock was quoted at fifty cents bid, fifty-three cents asked. No dividends are being paid at present. (2) Black Hills Copper Company, Ltd., of Arizona is reported in the Copper Handbook, "Idle, owing to lack of funds. Property well located. Favorably considered if put in charge of competent engineer." There is no market for the stock. (3) Peerless Bullfrog Mining Company stock and Tramps Consolidated Company stock are valueless.

T. R., NEW JERSEY. You state that you have six thousand dollars to invest, interest from which will be almost your sole support. You tell us your money must be invested so that it will be "absolutely safe." There is no absolutely safe investment. The higher rate of interest you seek the farther away you get from comparative safety. The first mortgage bonds of time-tried, successful public service corporations are indicated as about the best sort of security for your investment under the conditions which you name.

MISS E. W., PENNSYLVANIA. Under no circumstances would we advise you to put money into the Lackawanna Coal and Lumber Company. Regarding this company and all of the twenty-odd "Foster" companies there have been recent sensational exposures made in the newspapers. Unfortunately, however, these exposures have been made rather late in the day. The Department of Investment Counsel of the Christian Herald has repeatedly warned its readers to keep out of the "Foster" schemes. You state you have a thousand dollars to invest. You would do well to investigate the investment offerings made to our readers through our financial advertising columns.

J. F. G., PENNSYLVANIA. (1) While New York, Ontario and Western general 4s are a second mortgage bond, being a second lien on all the property covered by the refunding gold 4s, and are therefore not as strong a security as the latter, they are, nevertheless, considered thoroughly secure. The general 4s are quoted at 78, while the refunding gold 4s are quoted at 82. The range of prices the latter bond for 1915: high, 82¼; low 75⅝. (2) Hudson and Manhattan refunding 5s are a semi-speculative bond not to be recommended as a conservative investment. These bonds are selling at 72¾. The range of prices for 1915 is, high 79⅞, low 72. (3) The Hudson and Manhattan Railroad is owned by no other company. It is a tub standing on its own bottom. It has a traffic arrangement with the Erie and Pennsylvania railroads, but this in no wise affects its corporate entity.

REV. A. D., WASHINGTON. You take us to task for an alleged attack on the "system of Telepost," and state: "A leading United States senator, of whom I sought advice as to the feasability of my holding on to Telepost stock, writes: 'If I owned any Telepost stock shares I would certainly hold them as being a good investment.'" The Christian Herald has never argued against the "system of telepost." We have never commented on the invention in any way. The fact is, we believe the telepost a remarkable contrivance. But that has nothing whatever to do with the matter in hand. If you prefer to take the advice of a United States senator in preference to the advice of the financial editor of the Christian Herald it is obvious that you are at perfect liberty to do so. If any one desires to call Telepost stock an investment he may do so, of course. We shall still regard it very much otherwise.

D. M. J., RHODE ISLAND. It is estimated that the various companies promoted by T. J. Foster, the creator of the International Correspondence Schools, number over a score, and have a combined capitalization of approximately $150,000,000. About $50,000,000 is believed to have been paid in by innocent investors who stand to lose a major portion of the money involved. The companies are: International Textbook Company, Technical Supply Company, Mines and Minerals Company, International Educational Publishing Company, International Correspondence Schools, International Poultry Sales Company, International Land Company, North Electric Street Railway Company, Scranton and Binghamton Railway Company, Victor Typewriter Company, Hover Incubator Manufacturing Company, Lackawanna Coal and Lumber Company, Lackawanna Coal and Land Company, Coal Lands Securities Company, DuPont Railway Company, Tippecanoe Securities Company, Crescent Coal Company, Paint Creek Collieries Company, National Limestone Company, Red River Land Development Company, United Stores Association of Philadelphia, Lackawanna Securities Company, Enterprise Coal Company and the Scranton Life Insurance Company. In addition, Foster recently organized a Domestic Science branch of the school business with a capital of $20,000,000, but did not have time to dispose of much of this stock. We are indebted to the Financial World for this list.

(This page went to press July 16, 1915)

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SERBIA'S STRUGGLE WITH PLAGUE

WORK in our hospital has been all volunteer, because in Serbia we have no trained nurses. Of course, through the three wars, these volunteer nurses got a great deal of experience; but volunteers can never replace the trained nurses. I remember the day when we received the first wounded. It was in the heat. Our hospital has about 1,400 beds. Can you imagine the difficulties when not really organized? Well, there was a good deal of confusion when all these men were brought in as it is very difficult to run a hospital with inexperienced help. We had only one surgeon. This man had to work day and night, sometimes till three or five in the morning. He had to work overtime, because you know what it is when a man is not operated upon promptly. The most serious operations were performed without anesthetics. We were short of everything. When I sent the wounded to have fresh dressing, they were returned because there was no cloth to make bandages. Sometimes the bandages from wounded soldiers were taken away and then used for the more serious cases. In my ward I had about forty beds. But that doesn't mean that I had forty patients. I sometimes had fifty and sixty. One of the beds was used for three soldiers. The bed contains a straw sack mattress and a small sack as a pillow. Sometimes soldiers had to lie on these beds for weeks.

COLUMBIA PARTY ABOARD THE THEMISTOCLES

IT WAS terrible when typhus broke out; it is worse even than a battle. Typhus is a plague against which you cannot take any preventive measures. I have many friends in Serbia who have died of it, including seven or eight relatives. The lady in charge of the hospital where I was working died of typhus. The son of the first vice-president of the Red Cross died. And there are many other people dying with the same dread disease. Whenever I get a letter from home, I receive quite a list of people who have died. My own doctor died of typhus. Even people who take every precaution get this awful disease. Think of people crowding together in one room, when the conditions are such as exist today! At the gates of the hospitals there are hundreds of typhus cases, demanding admittance. Sometimes for hours they wait, thinking they can be received, that they will get a bed, or at least a little bit of straw. Very often they die right there in front of the hospital.

I talked to some doctors going out to Serbia, and they said the way to stop the spread of this dreadful disease was to disinfect the houses, burn the clothing, burn the furniture, and, if need be, even the village itself should be burned. This disease is raging among noncombatants as well as soldiers. We are sending people out to certain concentration camps in cases where their homes have been burned. The Serbian Government has no means for providing hospitals for women and children.

(MLLE.) HELEN LOZANITCH.

College Men Sail to Help Serbia

COLUMBIA College songs, the Star-Spangled Banner and Serbian patriotic airs formed a part of the enthusiasm aboard the steamship Themistocles of the National Steam Navigation Company of Greece on June 26, when twenty-five students of the university sailed for Serbia to aid in the work of ridding that country of typhus and other diseases.

To repair wounded soldiers is a humane task, but it is one that prolongs war, since men are repaired that they may go forth to fight again. So Professor Pupin, the prime mover in the affair, conceived the idea of taking these people back to their farms.

FACILITIES for moving merchandise in Serbia have been limited to the venerable ox-cart. Railroads were out of the question. The chassis of twenty-five small automobiles were brought, it being the purpose to build up the back of the cars with platforms to increase their carrying capacity in the transport of various kinds of supplies. Then came the call for twenty-five responsible men who could run the cars, as well as generally supervise the transportation work, and this call was filled immediately by Columbia student volunteers. The next difficulty to overcome was that of the Serbian language. Interpreters were necessary and a call from the consul's office for twenty-five to accompany the expedition brought over 300 applications from all over the country. Among the interpreters are machinists, chauffeurs, cooks, tailors and grocers; and among the students are P. and S. men, sanitary engineers, journalists, New York State militiamen and some licensed chauffeurs.

Particular caution was taken to guard against infection from disease. Each member had to pass a medical examination and have his teeth put in order. A disinfecting machine and a water-distilling apparatus are a part of the equipment. Dr. Harry Plotz of the Mount Sinai Hospital, New York, discoverer of typhus anti-toxin, sailed with this expedition. Five large tents will house the men at Nish, and it is planned to make the camp as complete and serviceable as possible. Although associated with the Red Cross, the expedition will still maintain its own identity. Provision for the commissariat and for camp sanitation has been made and preliminary division of the party into working squads has already been arranged.

SERBIAN BOY OF TWELVE PERSUADED THE AUTHORITIES TO ENLIST HIM IN THE ARMY

GALLERY OF THE BELGRADE HOSPITAL

AMONG THE WORKERS

—THE FIRST FEDERATED CHURCHES CAMPAIGN in South Pasadena, Calif., was conducted by Hen Ostrom and his helpers, Albert Simpson Reit and Mr. and Mrs. A. W. McKee, last mon. The enlisting of one hundred and fort three young men and women, volunteering to each the Gospel or devote themselves as mi aries, was a telling feature.

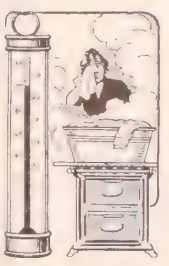
—EVANGELIST HARRISON MITCHELL, Pine Gro Calif., a worker of fifteen years' experience and an ordained minister of the M. E. Chu , will conduct evangelistic services without charge in any community desiring the same. Entertainment must be provided.

THE SEVENTH SUMMER of Gospel work at the Boardwalk Church (undenominational), Atlantic City, is now under way, Rev. Robert A. Elwood, of the Presbyterian Church, still in charge as the founder and pastor. This work is conducted in a theater alongside one of the most famous pleasure promenades in the country.

EVANGELISTS HART AND MAGANN are meeting with splendid success in tabernacle work in Wisconsin. A great spiritual awakening has blessed Green Bay (which is the oldest city in Wisconsin). The tabernacle is often crowded beyond its capacity, and the interest has spread to nearby towns. During the five weeks there were about 1,500 conversions and about 700 consecrations of church members who had grown cold and drifted. A delegation of 145 people of Racine, Wis., chartered a special train and traveled a total distance of 222 miles to Green Bay. The evangelistic party held a meeting with the Indians at Oneida Reservation, and thirty responded to the call.

EVANGELIST BOB JOHNSON has conducted some unusually successful campaigns in Pennsylvania recently. One weekly church prayer meeting increased from 30 to 400; one Sunday school increased from 350 to 750, and a men's Bible class to 342; another Sunday school from 500 to over 900. In Brookville, a town of 3,003 population, on the closing night $13,475 was raised as a foundation for a Y. M. C. A. building, in a few days increased to $11,157.

The Tale of Two Thermometers



Mrs. Oldway

complains of the summer. She weakens her clothes by boiling them, and spends washday in an atmosphere of ill-smelling steam and unbearable heat.

Mrs. Progress

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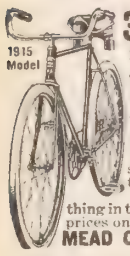

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THE PRAYER LEAGUE

"I WISH to acknowledge answer to prayer for my orphan niece who has come back to her Saviour, and says she is going to devote her life to him," writes N. W. C. G. W. N., San Marcos, Texas, writes: "I am glad to report what seems to be a miracle. In May I asked prayers for the recovery of my sister, who was taken sick in February of pneumonia and who had three relapses, as well as being partially paralyzed, and whose recovery was despaired of by her husband and many others. She is now up and around as usual. God be praised for answering prayers."

A joyful mother writes: "I desire to express my gratitude for answered prayer. I firmly believe my son was restored to me by answered prayer, after an absence of ten years." Mrs. C. H. writes: "Five years ago I was in despair and began praying, sometimes almost without hope. Now my prayers are answered in an altogether different way than I ever thought of and much better than I dreamed of, and I have a great happiness. Love and prayer are the two greatest things in the world." Mrs. F. H.: "With deep gratitude I write to acknowledge God's answer to prayer sent to the League for a satisfactory sale of a business. The prayer has been answered, and from the very day the request was mailed a new peace and faith have been growing and an assurance that other requests for prayer will be answered. I can see that the Christian Herald Prayer League is a wonderful channel through which God is working."

Acknowledgments of answers to prayer have also been received from:

Mrs. N. B. M. (for the forgiveness of sin); A Believer in Prayer, Sackville, N. B.; Mrs. L. S., Lyons Falls, N. Y.; Mrs. M. J. H., Bridgeport, Neb.; L. M. A., Moline, Ill.; M. E. B., Binghamton, N. Y.; M. O., Asbury Park, N. J.; A Widow, New York (for restoration to health and for financial aid); S. S., Urbana, Ohio.

An ordained minister writes a sad letter saying that though guilty of no criminal or moral fault he is separated from his family. He has preached the Gospel for nearly thirty years, yet found himself wearying of the work and desiring to take a secular occupation. He fears now that he made a dreadful mistake in leaving the ministry and longs to return to the work in which he formerly had signal success. He asks our earnest prayers for guidance and that he and his family may be reunited. Another sad letter comes from a lady who has been for some years in a hospital for the insane but is now apparently cured and would probably be allowed to leave the hospital if a suitable home could be found for her. She asks prayers that some home may be opened for her.

Prayers are asked for revivals of religion at Versailles, Ill. (in the M. E. Church); Herndon, Ky.; Westmoreland, N. H.; Dunkerton, Iowa; Rome, Ga. (at the Beach Creek Church); Commerce, Ga.; Maple Wood, Va.; Minerva, N. Y.; Sag Harbor, N. Y.; over all the state of Utah; Rice, Va.; over all the state of Nebraska; Creston, Iowa; Morristown, Minn. A Reader requests prayer for the unconverted boys and men in the European armies. E. I. W., for a world-wide revival.

Twelve friends ask prayer for the restoration or strengthening of sight for themselves or other friends.

Twenty-eight friends ask prayer for mental restoration or strengthening for friends, relatives or themselves.

Forty-three friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Nineteen readers ask prayer that relatives or friends may be delivered from the liquor habit.

Eighty-eight friends ask prayer for the conversion of relatives or friends, including one mother who asks that five sons may be saved.

Eleven friends ask prayer for special spiritual blessing for relatives or friends.

Ninety-seven readers ask prayer for the healing of friends or relatives. Fifty-one friends ask prayer for the healing of themselves.

Nine readers ask prayer for healing of hearing for themselves or other friends.

Forty friends ask prayer for help or guidance in financial affairs.

Forty-eight friends ask prayer for the granting of varied desires and needs.

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BY CLEAN HANDS *

By Elena Burt Wilson

I SEE her now—a fair-haired child coming down the hill in the early twilight, with a look of anxiety in her pale blue eyes.

I knew that she would come straight to my door with the same question that she always asked: "Have you seen father?" I also knew what that meant—father was on one of his periodical sprees, and Jennie had come to find him and take him home. She could not bear to think of his hanging around a saloon all night, or perhaps he may have started home and fallen by the wayside, too intoxicated to get up and find his way, and she could lead him home.

Jennie was one of four children, and the only one who could or would do anything with their father at such a time. The other children were not proud to be seen looking for him, and if they came across him accidentally they would turn and look the other way. Jennie was proud, too. Too much so to think that her father might need her and she should fail him.

This evening I heard a gentle knock at my door and went to open it. Jennie stood before me, trembling with fear. "Mrs. Lollis, have you seen father? I can't find him, and mother says if he comes home she won't let him in the house; that she is going to take us children and go away. I do so want to find him, and maybe he is all right and I can take him home, and then mother won't care. You see it really isn't father's fault; he means to be good, but that old stuff he drinks makes him bad, and mother doesn't understand."

I took Jennie by the hand and went forth with her to find her father. We came across him down by the river, reeling forth from a scow saloon. Jennie saw him and quickly brightened up and went to him. He was past talking intelligently, unable to walk without aid, but he seemed to realize that his little helper had come to his assistance as usual. He reached out a shaking, grimy hand to her, and she took it tenderly within her own little clean, white hand. I pondered then at the evil in men. With pure, clean hands to guide them always, would they still persist in being slaves to their own weaknesses? Hands large or small, when they are pure, should make clean everything they come in contact with.

We helped lead him up the path that went to my home. We put him on the sofa to sleep off his liquor, while Jennie and I talked over what was to be done.

I looked at him and wondered if his dreams were sweet, or whether he was in tune with the demons who had possession of his body. They must have been devils with long arms and clawlike fingers reaching out to strangle him, dancing around his prostrate form in perfect ecstasy over the thought that another victim had come to their lair for them to gloat over. But a childish face, wrapped in smiles, with pure hands outstretched, may have blotted all this out, for I saw him smile and murmur "Yes, Jennie, I'm going home with you."

"You know, Mrs. Lollis," Jennie finally said, "I don't think I shall go with mother if she leaves father. He ought to have one of us. Who would bring him home nights when he doesn't come alone? who would put him to bed, and who would get his breakfast mornings?"

"Perhaps your mother won't go after all," I said comfortingly.

"Of course if she does I shall miss her dreadfully, and the girls, too, and brother," said Jennie, her eyes filling with tears. "But I am going to stay with father and keep house for him. I can always be home from school in time to cook supper for him, and if he is late I shall know that he has gone to the scow, and I can go get him."

IT WAS an hour later that Jennie's father stirred, sat up and said in a shamed voice that he was ready to go home. I did not question him nor offer to converse in any way. I could see that silence was golden. Jennie got his hat and took him by the hand, and I watched them go down the walk to the path until they were lost in the dusk.

I heard next day that Jennie's mother had gone, taking with her all the children except Jennie, who refused to go, and her brother, who was working in the village store. He was quite independent and decided he could help his mother more by staying.

It was several days before I saw Jennie again. She stopped in one evening to say that her father had not come home for supper, and she was on her way to find him. She had given up her school.

"Father gets worse and worse since mother left," she said sadly. "He is hardly ever home now and I get so lonesome."

She sat awhile in silence and then got up to go. I put my arms around her little body and held her close. The child needed love and protection. There was no need to tell her what her duty was or what to do. She already knew that and did it as few far beyond her years would have done.

I watched her until her childish form mingled with the shadows, then I went in and closed the door on what seemed to me a tragedy. There was no future for the child. Deserted by her mother, and left to bear a burden that was too heavy for that mother to carry, she would grow up an ignorant, unloved child, her sweet nature blunted by the sordid life she was forced to live in order to save the man who was her father. That she would be rewarded some day I did not doubt, for the fruits of our actions come to us all if we are but patient, but would it be after her spirit and strength were crushed?

I had told Jennie to come to me every day. I wanted to do what I could for her. But it was two weeks before I saw her again. Then one morning I answered a knock on my door to find her standing before me radiant and smiling as I had never seen her before. She came in, but I did not approach her with questions. I waited for her to speak first, knowing that she would do so as soon as she could gather herself.

"Oh, Mrs. Lollis, I am so happy!" she finally said. "Father has been home every night since I saw you last. You see, I go to the mill for him now and take him right home when he is through work. We have supper, then we water the garden and play a little, and by that time it is bed time and we go to bed. At first I stayed awake for the longest time for fear he would get up and go away, but he hasn't yet, not once. Isn't it lovely?"

I could not resist taking the child in my arms and hugging her. My heart danced in tune with hers and I felt as happy as she looked.

"You know, I think father got ashamed to see me coming for him and taking him home, never scolding him or anything. I never even cried. I guess I just looked sad. But one day I told him that I wished he would come right straight home that night, and if he wanted me I would come and get him. He seemed pleased at that, and I do it all the time now. Then I take him to the mill mornings, too. It is terrible dark and lonely coming back alone that early in the morning, but I guess I'm being paid for it; don't you think so, Mrs. Lollis?"

I certainly did think so. Such loyalty I had never seen. I marveled at the child's cleverness in thinking this all out.

She prattled on and on, but finally said: "I must go now, as it's nearly noon, and I take father's lunch to him. I eat with him, too; then I know where he is during the lunch hour."

I was more amazed than ever. Surely this father would respond to the efforts of this blessed child and henceforth lead an upright life.

She stood in the door hesitatingly, then said, "You know I believe mother will come home now when she finds out that father doesn't go to that scow place any more. I am going to write and tell her when I am sure."

The day seemed brighter to me and more full of joy after the child's visit. I kept my eyes on her as she skipped down the path. She was a child again, and almost a happy one. It only lacked a mother's love.

AS THE days slipped by after Jennie's last visit I became anxious and wanted to know if she had obtained that for which she was working. I found myself watching the path and jumping at each knock on the door, hoping to see her.

At last I was rewarded. I saw her coming up the path and knew by her little rapid strides that the end had come, and at last she had not labored in vain.

"Mrs. Lollis," she said laughing, "mother is home and wants to know if you will come to see her. She wants to tell you how happy we are again. I don't have to go for father any more. He comes alone and mother meets him at the gate."

I put on my bonnet and walked with the child down the path to the street that led to her home. That path never seemed so clean to me before. It had been swept clean by little hands.

The World of Sand

By Margaret E. Sangster, Jr.

All alone in a world of sand,
By the side of a smiling sea,
A small girl played with a wooden spade,
As happy as she could be.
The sun beamed down on her dimpled feet,
The wind kissed her ruffled hair—
And she ruled in a land, a world of sand
That was vast to her eyes—and fair!

All alone in a world of sand,
By the side of a summer sea,
She used her shoe (and her stocking too)
To fashion her castles wee.
The waves sang softly to see her there
And high where the sunbeams shone
The angels smiled as they watched the child
Who played in her world—alone.

All alone in a world of sand,
By the side of a roaring sea,
We often roam, who are far from home;
O God, that we might be free
To cast our cares on the summer wind,
To take up a spade in hand,
And learn to play, in a *childish* way,
In the heart of a world of sand!

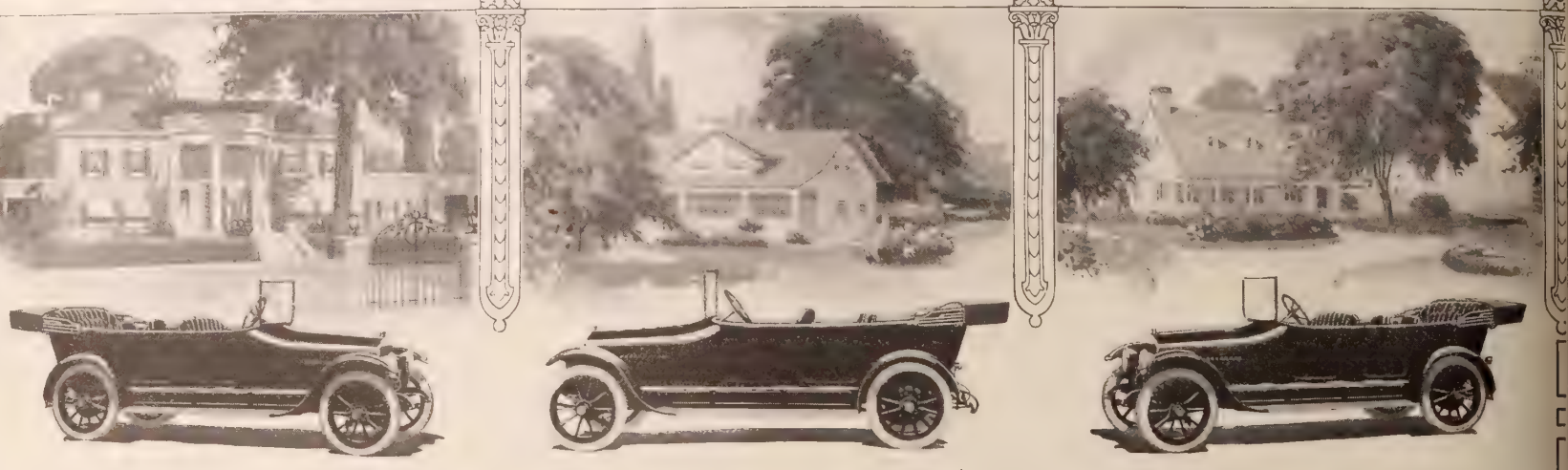
THE WISDOM OF ZARATHUSTRA

ZARATHUSTRA, or Zoroaster, was one of the great teachers of the East, and was famous in classical antiquity as the founder of the widely-renowned wisdom of the Magi. The age in which he lived is uncertain, but is generally believed to have been many centuries before the Trojan War. Some of his wise sayings are preserved in the East to the present day. A reader of the Christian Herald, Mr. H. S. Collins, of New York, has sent this ancient "teaching," attributed to the sage, which seems good for us today:

"O ZOROASTER, thou hast said, 'I must pray to the Creator: Now behold I never prayed in my life! Who will teach me to pray?' I'hna' Mazda said: 'Let thy lips utter thy holiest desires, and let thy soul seek constantly for new expressions, magnifying the wisdom, love and power of Ormazd, the Creator. Neither shalt thou take a thought in regard to rules of prayer; the rules are for the unlearned. He who inventeth a new prayer to God every day of his life hath done wisely indeed, for the glory of prayer is the strengthening of one's own soul to perceive the Higher Light.'

"Asha said: 'If a man think a prayer and use no words, is it well with him?' I'hna' Mazda said: 'It is well with him; but it is better to add words also. It is well for the Creator to think a universe, but better to create it. To begin to learn creating, thou shalt use spoken words: the perfection of creating is to have the words bear fruit. He who omitteth words of prayer will in time omit prayer also, and his soul tendeth to barrenness.'

"I declare unto thee, O man, the secret of all spiritual growth lieth in giving out the spirit."



Everybody's Hudson

The Finest Type of a High-Class Car Has Now Come Within Reach of the Many

New Price, $1350

A little while ago, the quality price ranged from $3500 up.

And the quality car—which of course was a Six—weighed some 4500 pounds. The size was excessive. The room and power exceeded all demands. Tires and fuel gave enormous over-tax.

But those cars were crude cars compared with the HUDSON, which now sells at $1350. And their buyers in large part have become HUDSON owners. You see that everywhere.

You find the HUDSON today in front of cottage and mansion. Men who want the best find in it their new idea of class. In lightness, luxury, comfort and beauty it now typifies refinement, simplicity, good taste.

More Attractions

This 1916 Model brings out

The Yacht-Line Body
Lustrous Finish
A Roomier Tonneau
Enameled Leather

The Yacht-Line is the streamline carried to perfection. The Lustrous Finish stays new. Each coat is baked on in enormous ovens. We spent $100,000 on equipment to give you this brilliant, enduring finish.

The rear seat is wider, the tonneau more roomy. The two extra seats will completely disappear. Luxury and comfort are now carried to extremes. Enameled leather is employed. Deep cushions of curled hair. The top-piece on doors and body has been leather-bound.

Yet the price, which once was $1750, is now $1350. And our output of this one type is 100 cars per day.

This is Your Car

This is your car if you seek fineness without excess.

It is your car if you want lightness combined with super-strength.

If you want ample power and ample room for seven, with fuel and tire cost reduced to the minimum.

If you want luxury and comfort in extreme. We have spent years on this car to attain them.

It is your car if you want the new-type Six, with its high-speed motor, continuous power, silence and flexibility.

If you want a proved-out car of this type. This HUDSON has covered, in owners' hands, at least 30 million miles.

It is your car if you want a Howard E. Coffin design. If you care for HUDSON standards.

It is yours if you want the latest lines, the most enduring finish.

The car is unique in a hundred ways. It occupies a class by itself. If it meets your ideals, there is no other car that will.

This new model is selling faster than we can build it. Most dealers already have waiting lists. If you want summer delivery, we urge you to see this new model now.

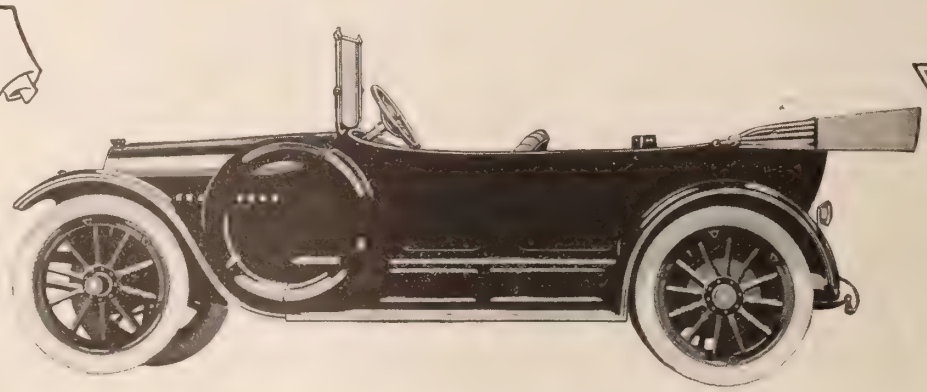
7-Passenger Phaeton or 3-Passenger Roadster, $1350, f. o. b. Detroit. Also a New Cabriolet, $1650, f. o. b. Detroit.

HUDSON MOTOR CAR COMPANY
Detroit, Michigan.

The best HUDSON feature is the HUDSON service, rendered everywhere. Ask your HUDSON dealer about it.

For 1916

Yacht-Line Body
Lustrous Finish
Roomier Tonneau
$200 Reduction



HUDSON
$1350
F. O. B.
DETROIT

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, AUGUST 4, 1915

VOL. 38—NO. 31. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Helen Adams

MARCHING INTO FORT PLENTY AT MONT-LAWN FOR DINNER

The Children's Paradise is gay with youthful joy and cheer,
And happiness is at its height when dinner time draws near.

WHETHER you bathe in stream or in tub, in cold water or in warm, morning or evening, the way to benefit most from the bath is to use Ivory Soap.

The water is carried into the pores by the mild, copious, bubbling Ivory lather instead of merely touching the surface. The excretions of the skin combine with the lather instead of remaining in the pores. The skin is cleansed thoroughly so that it enjoys to the fullest degree whatever exhilarating or soothing properties the water may have.

And the delightful effects are not lessened by any irritation from the soap because Ivory is as pure and gentle as the water itself.

IVORY SOAP . . . . .

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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

WHY SHOULD NOT THESE INDIAN WOMEN

BECOME LIKE THESE BRAZILIAN MOTHERS?

A SUNDAY SCHOOL TOUR IN SOUTH AMERICA

BY FRANK L. BROWN, Joint General Secretary World's Sunday School Association

THE recent Sunday school tour of South America by the writer and a small party revealed the opportunity of the Sunday school and the eagerness of the people for help to make the Sunday school efficient. In the cities of Peru, Chile, Argentina and Brazil, the welcome to the work of the World's Sunday School Association was voiced in large outpourings of the people. At Valparaiso a sweet Chilean girl expressed that welcome at a gathering of five thousand people.

At Buenos Aires, in St. George's Hall, 1,500 Sunday school children sang splendidly "Onward, Christian Soldiers!" On the platform was the old lady 101 years of age in whose home the first Sunday school was started in South America forty-nine years before. Penzotti was on that platform. Years ago he was imprisoned in Peru for selling Bibles and preaching, and when told that he would be released if he would discontinue his work, said: "My bones will rot first in this prison."

At Rosario, Argentina, 2,500 from twenty-three Sunday schools gathered in the large opera house, sang the "Glory Song" in Spanish, and marched afterward to the principal plaza of the city reviewed by multitudes.

At Rio de Janeiro, a national Sunday school convention was held with 1,000 in attendance, and forward steps taken to standardize Sunday schools and to train teachers. New lessons are being translated and better literature for Sunday school workers is appearing.

Rev. George P. Howard, the new Sunday school secretary for South America, born in that country, a fine Spanish linguist and loved by the people, is now in the United States, preparing for his service to the continent. He is to return in six months to the field to build up a great Sunday school enthusiasm there.

"If the world is ever to be saved it must be saved through its childhood," said Dr. F. B. Meyer. And this is our hope for South America, for this plan lies at the heart of North America's strength.

THE cutting through of the Panama Canal has suddenly brought us face to face with a brother, instead of one whom we had considered a distant relative. And this brother is bigger, in some physical respects, than ourselves. We could place in Brazil all of the United States, excluding Alaska, and have 200,000 square miles' margin. Argentina would accommodate in her borders all of the states east of the Mississippi and the first tier of states west of that river. And a trip as long as from New York to San Francisco by water would be required to measure the coast line of Chile.

If you were to circle South America, as did the American tourists recently on the Kroonland, going through the Canal, down the long bare coasts of Ecuador, Peru and Chile, through the Straits of Magellan, flanked on either side by glaciers, and then up the eastern coast of Argentina and Brazil, passing the Guianas, Venezuela and Colombia, you would consume a month in a continuous travel. You would go from the heat of the equator to the cold of the world's southernmost city, Punta Arenas, on the Straits of Magellan.

If you penetrated inland at any point on that long western coast, you would soon reach the plateaux watered by streams fed from the snows of the Andes, and stand ere long in the presence of that line of giant peaks, snow-crowned, which ruggedly outline this backbone of a continent.

Crossing the Andes to the Brazil side, you come to vast forests rich in hardwoods and rubber, and to a watershed that feeds over ten thousand miles of rivers, most of which issue finally in the Amazon.

If you cross the mountains from the Chilean side, after leaving the station of Los Andes the railroad follows the stream in a tortuous route, twisting, turning, ever ascending, until the train halts close to a glacier-fed mountain lake, 12,000 feet high. All about are the gray, rocky, jagged mountain tops, the crevices filled with snow. Through the tunnel before us we pass from Chile to Argentina.

On the lonely summit, midway over the tunnel, is the famous monument, the Christ of the Andes, placed there by the Chilean and Argentine Governments to commemorate the peaceful settling of a boundary dispute which had brought these great nations to the verge of war. The Christ, with uplifted arm, faces the North. Carved at the base of the statue are the memorable words: "Sooner shall these mountains crumble into dust than Chileans and Argentines break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain." Are these words not an appeal to solve all differences between nations on the basis of His Spirit and words?

From the Andes the road drops down through a gorgeously colored volcanic region to the rich plains of Argentina, which, with their burden of wheat and cattle, stretch for hundreds of miles to the seaboard. The enormous productive capacity of these plains will feed several continents, and will make Argentina rich in time.

These are simply suggestions of the physical background for South America's commercial future. And that future is based upon the great staples of copper, nitrates, wheat, cattle, hides, wool, rubber, coffee, cocoa.

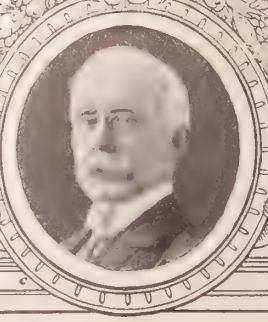
This great continent of opportunity is bound to rival North America's rapid growth in population. Already Europe's overflow is headed toward South America. In one province in Southern Brazil there are 300,000 Germans. In the city of Sao Paulo, Brazil, you will find 150,000 Italians. The city of Buenos Aires is more cosmopolitan than New York. In Lima,

Continued on page 788

EL MISTI CRATER AND OBSERVATORY BACK OF AREQUIPA, PERU

IN BOLIVIA THESE CHURCH OFFICERS'LL GIT YE, EF YE DON'T GO TO CHURCH

A TASTE FOR TRUTH



A SERMON

BY

REV. J. H. JOWETT, D.D.*

TEXT: "Rejoicing not in iniquity, but rejoicing with the truth." I Cor. 13: 6.

LET ME state at once where the genesis of this sermon was found. Some time ago I read in the columns of an influential paper an able review of a very able book. I do not know the book, nor do I want to know it, for it is evident that an open sewer runs through its pages, and rank and noisome things crowd the field of its vision. The book is said to be written with terrible power, but its brutal indecency is as obtrusive as its force. Even the hardened reviewer shies now and again at the introduction of some unusually ghastly defilement, and he seems to close the book with a gasp! But when he comes to review his unclean pilgrimage, admitting as he does the naked profanity of much of the life, and the coarse and unrestrained vulgarity of its speech, he declares this final judgment: "After all, this is nearer the truth than Ian Maclaren's sentimental saints, the odorless Dr. Maclures, who move through their days in forceless insipidity!"

"This is nearer the truth!" That is the counterfeit coin I wish to nail to the counter. I am afraid that the reviewer's usage of the word is the one with which we are familiar in common intercourse. An unclean piece of scandal is frequently justified on the plea of its "truth." We draw out fold after fold of the dirty roll, and we excuse our pruriency on the expressed assumption that it is best to know the whole "truth." Now, that usage of the word is infinitely removed from its usage in the sacred Scriptures, and if we could recover the Scriptural content we should be saved from much mental and moral confusion.

Known by the Things We Love

Let us begin the recovery here. That a thing has happened does not make it true. The happening constitutes a fact; it does not inevitably constitute a truth. The sworn and squalid statements of a police-court may represent fact; they do not represent truth. Those nauseous witnessings of brutalized life may belong to the realm of hard fact quite as surely as the sweet and tender fellowships of Darby and Joan, linked together in the serenity of a lovely eventide; but in the one case the fact is true, in the other the fact is untrue. Fact is consonance with reality; truth is consonance with the ideal. The veracious is merely what it is; the truthful is what is and what ought to be. Many things ought to be described as veracious which are often described as true. A fact is a happening; a truth is a beautiful happening. A note of the organ may get out of tune; the painful sound is a painful fact, but it is not true! A singer may sing flat; the singer is an agonizing fact, but is not true! The true fact in singing is the tuneful fact, and all discordance lacks the truth. The true facts in life are the facts that wear the beauty of the ideal, that are in tune with the infinite, and that reflect the likeness of our Lord. And, therefore, there is no such thing as "an ugly truth"; many facts are ugly, but truth always carries a winsome bloom. The truth is never deformed, never rotten, never unclean; it is always and everywhere beautiful.

I think, therefore, we shall have to raise our thought and our vocabulary if we are to come into harmony with the usages of the Word of God. We shall have to reserve the epithet "true" for beautiful happenings, for gracious and homely fact, for life as it ought to be, life at its best. The reviewer employed an utterly unscriptural usage when he described a sewage novel as "nearer the truth" than the strange and unfamiliar heroism of Dr. Maclure. It may have been nearer the facts of the common road; it was infinitely farther away from the truth. Nothing is true which is ugly; nothing is true which is discordant; nothing is true which does not bear the likeness of Christ. "I am the Truth," and everything is tested by its ability to ring true to him.

Now, according to the apostle Paul, there are some people who find their delight in ugly fact, and there are others who find their delight in beautiful truth. Some there are who rejoice "in unrighteousness," and others there are who "rejoice" in the truth. On both sides of the statement the apostolic word is intense and forceful. Some men "leap for joy" at a disclosure of ugliness; other men "leap for joy" at an exhibition of truth! Common experience affords abundant corroboration of the apostle's judgment. How prone we are to take a delightful interest in the unrighteous and the unclean! When the curtain lifts upon the unsavory, the audience is often held in keen and tense expectancy. Our newspapers know it and cater for their public. But, indeed, we need not go beyond our own hearts. Our minds are dulled by the quiet and sober commonplace; they spring out of their sleep at the suggestion of scandal! The British House of Parliament empties in common discussion; the benches are thronged for a scene! And so it is that gossip is more welcome than deep communion, and the highly spiced is more enticing than our daily bread.

"As the Hart Panteth After the Water Brooks"

But there is the other side to all this. There are souls that dance for joy at the emergence of the truth. Robert Louis Stevenson used to thrill with a physical ecstasy when he stumbled upon some exquisite literary expression which fitted the thought as the glove the hand. And in the plane of the moral life there are souls that experience a delightful lift and leap when they encounter some exquisite expression of the truth, some clean heroism, some chaste and tender chivalry, some long, reticent sacrifice of life, spending itself as Dr. Maclure's was spent, pursuing his humble ministry in the depth of dark nights, and over cold and storm-swept moors. They leap to the truth because of the loveliness of the truth, and the beauty holds them enchanted. The truth they contemplate invigorates their souls as with spiritual ozone, and they expand in a glad appreciation. They are of those whom the apostle describes as "rejoicing in the truth."

Now, suppose that ours is the taste for the ugly fact, and not the taste for the beautiful truth, what shall we do? Well, I will express my own judgment, and say that this superior taste cannot be acquired. It is not an "accomplishment" to be obtained at a so-called "finishing school," no matter whether we become pupils at the close of our youth or in the days of our prime. More and more am I convinced that we do not pass from the inferior taste to the superior taste as in succeeding standards in the same school, the finer culture leaving the meaner cravings behind; I am profoundly convinced that we can only receive it as one of the elemental powers of a recreated life.

Now, it seems to me that the primary and seminal stage of this new taste for the spiritually lovely is a taste for God. I am a little diffident about the phrase I have used, lest it should even remotely suggest the irreverent and the flippant; but there is no irreverence in my mind, and I will therefore venture the phrase, and I say that the primary condition of the highest perception is a taste for God. And how rare is the taste! Even among professing Christians how infrequently we meet with it! There are many Christians who have received the gift, but it is pitiably unexercised. They have received a seed, but it is not developed; it remains like an egg which has never been incubated, and its hidden vitalities have never appeared. On the other hand there are Christians who have exercised their supernatural senses, and they have as keen and eager a taste for God as the delightful and delightsome passion of a lover for his beloved.

When first I went to Carr's Lane Church there was one of our number, an aged saint, revered and beloved, who had a surprising passion for God. To name the Lord in her presence aroused an intentness like to the intentness of a lover when he hears the name of his beloved. "How sweet the name of Jesus sounds in a believer's ear!" Ay, and it was sweet to her! No morsel ever came her way at all comparable in delicacy to those tidings of her Lord! And when she went home—and I saw the going—no bride ever went forth to meet her bridegroom with more unclouded fearless ecstasy. She had a taste for God, and received the gift of that spiritual sense in gracious solemnities of the new birth. She tained a taste for him who is "the truth," "the altogether lovely," and "the joy of the was her strength."

Having the Mind of God

But now, a taste for God carries with it a for the things of God. If the poet be in you, will appreciate the poetry everywhere. If have a taste for him who is the truth, all truth be tasty. You cannot have a taste for God an the things of God, rejoicing in him who is truth, without having a keen enjoyment in all t expressed in human kind. You cannot ha taste for God and hanker after human filth. greater carries with it the less, and the sup appreciation will make you the intense apprec of loveliness wherever found. To appreciate altogether lovely" will send you in quest of lovely in man. Your supreme passion will be constraint in your exploration. We know minuteness of search a passionate hobby wil gender; how it sends the unwearied feet the long unending lane, and keeps the slee eyes in ceaseless vigilance, watching for the co prize! The quest of butterflies, of beetles, of b eggs, of shells, of coins, of curios, of pictu who counts the miles when passion sits at heart? But here is another crusade, inspire a passion for God, an exploration of the terr of man for human loveliness, a quest for truth-facts hidden there among the rubbish-h the very gold of the kingdom of God. Who belong to such an exploring party, a party shall go out praying, searching, delving for h loveliness, and "rejoicing in the truth"? Wh crusade! Ay, and what discoveries, and in unlikely and slandered places!

The other day I found an exquisite clum sweet violets hiding in the very heart of a of nettles! And I think this discovery gav more pleasure than those I found in the prote company of the harmless ivy! That is Froude tells us he found in Thomas Carlyle. is what we should find in one another, if on had eager, patient, and love-washed eyes. H life is not all nettles; to affirm it is the perv judgment of the cynic; they who have a pa for God will find the Godlike everywhere; will find the violets of moral loveliness eve the midst of the noisome waste. And when have found them their fellow searchers shall an exultant shout, and they shall come toge and in the gracious discovery there shall be a mon "rejoicing in the truth." My brethren, a for God will make us experts in the discove the lovely. "He, the Spirit of Truth, . . . guide you into all truth."

* Pastor, Fifth Avenue Presbyterian Church, New York.

Song of Hate

By C. Whitlock Cole

A SONG of hate is our song today,
Hatred of war and the price we pay.

. . .

Forty thousand lives and more
Is the daily price and the deadly score.
Forty thousand lives a day
Is the price of war that the world must pa
Hatred and horror when hearts are wrung
Hatred that clings and climbs among
Rich and poor through the world today,
Hatred of war we hear all say.
Hatred of slaughter, when hearts are wru
Hatred of misery on each tongue.

. . .

Forty thousand lives and more
Is the daily toll and the deadly score.
While a world is bowed in grief today,
It hates the high cost of war, I say.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Large Standing

SUNDAY, August 8. Psalm 18: 19. *"He brought me forth into a large place."* That is always the end of the Lord's leadership. He brings us out of narrow places, where we have but little standing, and he sets our feet in a large place. He gives us big ground to stand upon. We have been cramped in a small expediency and he leads us into the enlargement of a spacious purpose. Or we have been cribbed in a petty rule, and he brings us into the fine air of a splendid principle. Or we have been dwelling in little sentiments, and he leads us forth into a vast and holy love. Or we have lived in party prejudice, and he has brought us into a comprehension of truth. This is the way of the Lord. It is a gracious will that the soul should have fine standing, and should move in the glorious liberty of the Son of God.

It is easy to tell when a soul has been wonderfully led into a large place, as it is easy to know when a soul is held captive in a tiny cabin. In politics it is the difference between the politician and the statesman. In religion it is the difference between the ecclesiastic and the saint. It is the difference between the poetic and the prosaic, between severely conventional living and a large life of spiritual vision and aspect. Who does not know the difference between a man who takes up a thing from small motives and the man who stands upon big grounds in all his enterprises and ambitions? It is the difference described by our Lord: some are "from above," and others "from beneath."

The man upon big ground alone can tackle matters of tremendous moment. He alone can endure the dark and cloudy day. The very largeness of his standing protects him from the fears which are bred of unproportioned thoughts. He looks out upon affairs with a true and fine prospective, and he does not confuse the early battle with the long campaign. He does not fear "when heat cometh." He has the calmness which is the offspring of magnanimity. He has the fear of the Lord, and in that large fear no other fear can breathe.

Our God is the God of the large places! It is the wonderful privilege of the believer to sit in heavenly places with Christ Jesus, and to think and labor in the very mind of Christ. J. H. J.

The Christian Life Is One of Joyous Service

MONDAY, August 9. Isaiah 42: 1-12. *"Behold my servant, whom I uphold."* Our Lord fouled on the same night two great sacraments. One the Lord's Supper, is practically universal; the other, that of service, is observed literally only by one or two denominations. The Pope washes the feet of twelve beggars once a year. But the *spirit* of that last expression of Jesus' love has passed into Christianity. When our Lord took on himself the form of a servant, girded himself, and began to wash the feet of the disciples, it was no new service that he performed. The life of God is ever one of service, of ministry. He rules all, because he serves all. The lowly services of Jesus to lepers, to the blind and sick were but a revelation of the life that God has ever been living in the blue deeps of heaven. He thus revealed the model and ideal on which our own lives should be framed.

There is no doubt as to the application of this passage to our Lord. The Holy Spirit directly refers it to him in Matt. 12: 18. Let us ask that he may be so incarnated in us that we may be upheld by the same hand, that God may find delight in us, and that we may be anointed and endued by the same unction. As Dr. Peabody puts it, "The sagacious, thrifty view of life would say: make the most of yourself, reserve yourself, put your power only to the largest uses; do not waste your force on insignificant occasions. But Jesus teaches us to find the glory of life in stooping to humblest tasks." We cannot forget the old legend of St. Francis, who alighted from his horse to kiss a leper, cleansing his wounds, and ministering to his need. Having accomplished this, he mounted and rode away; but on looking back beheld the Saviour standing there in dazzling glory. Do not be discouraged; you cannot fail till you have finished the errand on which you have been sent. F. B. M.

Sunday—a Preparation Day

TUESDAY, August 10. Exodus 34: 21. *"Six days thou shalt work, but on the seventh day thou shalt rest."* As a command of God, and as a requirement of our human nature, this principle needs constant consideration. Phillips Brooks said that we might read the injunction, "Remember the Sabbath day to keep it holy," by saying, "Remember the Sabbath day and it will keep you holy." The way one uses Sunday determines, more than we sometimes realize, the drift and the power of the entire succeeding week.

Sunday should be a preparation day—a day in which we get ready for the coming six days when there is naturally less time to consider. The person who allows himself to be stampeded with a multitude of friends and outings, losing his mental grasp on himself in the confusion of throngs, may get a change on this day, but he hardly lives up to the spirit of this law; neither does he fulfil the intent of this day when he packs it with a busy round of duties, even though they be church duties, which give no time to be alone and to add to his moral and spiritual reserve.

One day in a real sense belongs to God and to our higher nature. The great question is, "What does Sunday do for us?"

A man of our acquaintance, a lawyer, reads through the Bible three times yearly, by using his Sundays for this purpose. His great reputation as a lawyer he attributes to this use of the Sabbath.

Sunday is not kept by action only, it is kept also by thought and by personal devotion. We grow in grace and power by ideas as well as by service. C. S. C.

God's Love the Strength of Our Life

WEDNESDAY, August 11. John 11: 17-36. *"If thou hadst been here my brother had not died."* Jesus seems sometimes to tarry. His stages of redemption are so deliberate. But his love is dealing more wisely in its delays than its haste. It is hard to wait when heart and flesh are failing, but God will be the strength of our life, and will stop the trial as soon as the heart gives signs of weakness and failure. He sees the eternal weight of glory which must follow on our affliction, and knows the nearest path that leads to it.

But what blessings result from these weary hours of waiting and suffering! Suffering at first isolates us; but afterward it links us in closest bonds with all who are sitting on the hard benches of the school of sorrow. We learn to comfort them with the comfort with which we have ourselves been comforted of God. A simple-hearted Christian girl who had heard God's call to the mission field felt keenly the pain of leaving her lover in a great manufacturing city. She said, "I cannot bear to give anything to Jesus grudgingly," so she spent the whole night in prayer for help to make the gift with a smile, and afterwards came to her minister to say: "I don't love Jack less, but I love Jesus so much more that it is easy to go."

Above all wait to see "the end of the Lord." He is very pitiful; human in his tenderness. Though he slay thee, trust in him. He knows the thoughts that he thinks towards thee—of good, not of evil—to give thee a latter end of hope. F. B. M.

Making Our Religion Real

THURSDAY, August 12. Isaiah 29: 13. *"With their mouth and with their lips do they honor me, but have removed their heart far from me."* Max Müller said: "There is one quality which is essential, without which no really great life is ever lived, without which no really great work is ever achieved—that is Truth, Truth in the inward parts. Look at the really great and good men! Why do we call them great and good? Because they dared to be true to themselves, they dared to be what they are."

The Christian must ring true. He must speak truth with no semblance of subterfuge, with no suggestion of deception. His religion, especially, is a place where he is closely watched. A devoted Christian scholar once told the writer that he made it a rule of his life never to talk beyond his experience, never in public or in private to express religious thoughts in terms that he did not fully understand, or that had become unfamiliar to the man "on the street."

A bishop of one of our large churches in examining some candidates for the ministry said: "Never preach a sermon on Sunday that you could not or would not give to a business man if you were sitting alone with him in his office."

Not only in our words should we be real and natural, but in our hearts; as the old prophet says, we should be an honor to God. Down deep in our hearts are we true? Out of the abundance of our hearts our lips speak, and a man of untrue or false heart cannot long conceal it by his speech. The fierce "woes" of Jesus were pronounced against men who spoke fair and religious words, but in their hearts he saw sham and an hypocrisy more blameworthy than the sins of the flesh even.

Fortunate is the man or woman who learns that Reality pays. To be known to be the real thing—that is character! It may not always be capable of fine speeches, but its power weighs tons.

C. S. C.

God's Honor Calls Us to Noble Living

FRIDAY, August 13. I Thessalonians 2: 1-12. *"Ye should walk worthily of God."* Another rendering of this remarkable exhortation is: "Imploring you to live lives worthy of fellowship with God, who is inviting you to share his own kingship and glory." It should also be noticed that this beseeching exhortation was addressed to "each one of them." We can judge something of their social position from the references made by the apostle in the Second Epistle to the Corinthians, where he speaks of the proofs of affliction and the deep poverty of these Macedonian believers. They were very poor, misunderstood and persecuted, scorned alike by the Jews and Gentiles, with but the slightest knowledge of Christianity, since the apostle's stay among them had been limited to a few weeks, and yet were told that God invited them to share his own kingship and glory, and that they must behave themselves worthily of their high calling.

But if this exhortation was true for them, how much more for us. The right-minded son of a great and noble father, whose name and character are held in universal honor, refuses to stoop to anything which would bring a stain or reflection on his father's honor. "No," he says to himself; "whatever other men may do, I cannot do this thing, or condescend to aught that is unworthy of my father." We are bound to take a similar course with regard to God. He imputes to us the responsibility of maintaining his character in this world. We are called upon to glorify him in the eyes of men. The question with us is not merely: Is this wrong? Is this course likely to impair my standing or my fortune? but, Is it worthy of God, and of my union with him, and of the nobility of character which becomes his child and heir? How many sins and mistakes should we be saved from, if this were always our first inquiry! F. B. M.

Looking Forward to the Finish

SATURDAY, August 14. John 19: 30. *"It is finished."* In this world, life has its beginning and ending; its rejoicing bells of birth, its tolling bells of death. The evening should be as glorious as the morning was bright. The words of the Master, "It is finished," are a triumphant exclamation, meaning, "God's will is obeyed; man's redemption is secured; immortal victory is won; heaven is opened to man; the gloom of the funeral, the hearse, the coffin, the grave is changed into the glory of resurrection and ascension with Christ."

What will your life be when it is finished? When you wind up all your affairs in this world? Blessed will you be if you can look upward and say, "Father, I have finished the work which thou gavest me to do." If you have lived merely for the gratification of sense and self, what an awful review of the past your last moments will reveal! What an awakening when the last day of your life is being finished! One hour would have been enough to have claimed by faith Christ's finished work, to have entered into partnership with him in this life, and in heirship with him in the riches of his eternal life. E. W. C.

COME ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. Oh, come ye, and let us walk in the light of the Lord.

THE CHICAGO RIVER HORROR

A NEW date was added to the too long list of water tragedies when at Chicago, July 24, the excursion steamer Eastland, packed to the limit inside and out with picnickers, mostly women and children, capsized at her pier in the Chicago River at the moment of starting, and over 1,000 of her merry-making passengers were drowned within a swift six minutes. Less than half of her cargo of 2,600 souls escaped the terrible fate which befell this first of a fleet of five steamers chartered for the annual picnic of the Western Electric Company's employees and their friends.

The disaster happened at about seven o'clock in the morning of Saturday, July 24. Five steamers had been engaged to take the excursionists across Lake Michigan to Michigan City, Indiana, for a day of rare festivities. Seven thousand tickets had been distributed, and the occasion had been looked forward to for weeks. Whole families go on these annual picnics, and employees of the Western Electric make it a gala day for their friends and themselves. Hundreds upon hundreds of children and little babies were on the Eastland or with their parents among the throngs that were gathering to go by one or another of the other four boats.

The Eastland was built in 1903 for fast passenger service on the Lake. She was 265 feet long, 38 feet beam, about 1,900 tonnage and had three decks. Also, she had a bad record. The vessel has changed owners several times. As an excursion boat, she repeatedly ran aground or did other things that caused considerable anxiety at the time, but without loss of life. Two or three years ago she was overhauled and made more trustworthy, according to her new owners, and was pronounced in perfect condition by the local Federal inspector in the spring of 1913. She was chartered as a safe boat, and no thought of danger entered the minds of the picnickers as they took possession of every available foot of room aboard her, and watched the other steamers making ready for the trip, and watched a tug hitch a line to the Eastland preparatory to giving her a hand out into the stream. The Chicago River is but a stream, though with considerable current.

BUT the Eastland never so much as cast off the stout hawsers that held her to the pier. Her passengers had begun to mass on the side farthest from the dock. The boat began to list. She was designed to be kept even by water ballast, and one report has it that at the first indication of listing, she was righted by the pumps. Another report states that the passengers were required to distribute themselves more evenly. The exact facts are still to be learned, excepting the established fact that the Eastland finally did begin to tip to one side and then continued slowly to careen away from her pier, straining her hawsers until they tore the pilings from the dock.

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THE EASTLAND ON HER SIDE. RESCUERS HELPING PASSENGERS ASHORE

Slow to sense their real peril, the crowds aboard made a joke of the difficulty to keep their footing at first. Then children began to cry and to cling, frightened, to their mothers. Then the women took alarm, and screams arose. Men shouted warnings and directions. An impulse to flee across the boat came just too late. The crews of the tugs and steamers near by and the thousands of people spread along the docks and on the bridge across the river suddenly became galvanized by terror. For there before their eyes the big steel boat, filled with human beings on pleasure bent, was quietly, steadily rolling over on her side, her priceless freight already beginning to slip into the waiting water.

One moment the narrow little river was alive with gaiety, with waving flags, with friendly shouts of greeting, with everything that goes to make up the start on a joyous outing. The next—the very lips that were shouting back from the river's sides became stiff with horrified amazement, for those to whom they shouted were in the grip of death.

AS the Eastland turned over on her side, her decks dropped their human freight like flies into the stream. Struggling, grasping at every object and at each other, mad with fear and horror, mothers and their little ones, fathers, young men and young women plunged into the swirling waters below. "The water was thick with them," said a deck hand who escaped. "They were going under and coming up and snatching at each other and hollering—men, women and children, all over that part of the river. The current carried some of them, those that could keep afloat, up-stream some distance. Most of them, it seemed, could not swim, or were dragged down by those that could not. The river over there opposite the ship must be full of bodies."

BUT fearful as was the scene upon the surface of the water, a far more awful one was enacted within the fated steel hull. There many hundreds were trapped. The cabins were filled at the moment the Eastland went over. As she lay on one side more than half submerged, her other black side loomed like a tomb above the water, and beneath it those wretched mortals gasped out their last few agonized moments. It was necessary for mechanics to cut away portions of the steel side with gas flames, before the work of rescue and the recovery of the dead could begin. Few were taken out alive, and such as were had passed through experiences almost worse than death.

On the river itself, heroic rescue work began almost as soon as the Eastland was seen to capsize. The first moment of stupefaction was quickly over, and instantly tugs and small boats were in among the struggling mass. From piers and steamers all sorts of floating objects were cast into the stream, for the help of those who could seize them. But the nature of the catastrophe was such that comparatively few survived the first frantic moment in the water.

On shore, along the docks, upon the bridge, up along all the streets leading to the river, multitudes stricken dumb with horror, pressed in about the terrible scene. The fire department sent men to assist the police in the work of taking care of the dead. pitals sent every available doctor nurse and ambulance to the s Hundreds of private automobiles put at the service of the resc Every warehouse in the neighbo was turned into a temporary mo And all too soon their capacity taxed. The vastness of the cala began to be felt by the city whe endless rows of the dead were And by nightfall Chicago was a ci mourning, and the nation mou with her.

Sunday was a day of grief gloom in Chicago. Hundreds of ilies and thousands of friends o picnickers were still without de knowledge of the fate of their ones. The scene of the calamity unprecedented crowds of sights besides those who were seeking ne friends and relatives, and the poli the city had a sad and hard tas their hands. Every point of van including the windows of the houses facing the river, was occ throughout the day. The grim wo searching the interior of the hul the bodies had continued throu the night, by electric light, and kept up all Sunday, a crew of d and many workmen with pikes, v they thrust into the hold in sear bodies, performing the grewsome

THE latest returns, as the Chri Herald goes to press, are that persons went aboard the Eastlan whom 1,002 are known to have esc death, 892 are known to have peri and 586 are still unaccounted fo probability being that they are Of the total on board, 2,508 wer cursionists, 72 were members o crew. Apparently the legal cap of the boat was 2,500 persons.

The New York Times states tha Cleveland, when the Eastland wa spected some years ago, it had su reputation as a tipsy craft, buil speed, that it was permitted to regularly only thirteen passen It could carry 653 passengers i excursion trade as long as it di venture more than five miles shore, and was permitted to 2,000 aboard only as long as i mained in waters not deep enou submerge it. When the East after some changes in its supers ture, entered the excursion trad local inspector gave it a licens 1906 to carry 3,000 passengers."

The state authorities were pr to begin a thorough investigati the disaster. The captain of the land, H. Pedersen, Chief Engine Erickson, and other officers, thirty of the crew, were held fo amination. Every official of the iana Transportation Company, leased the Eastland for the excu was ordered under arrest. Fe Judge K. M. Landis has order Federal grand jury investigatio the catastrophe. President W has ordered an inquiry by the partment of Commerce.

FIREMEN AND POLICE BROKE DOWN COMPLETELY UNDER SUCH SERVICE

DRAGGING BODIES FROM THE RIVER WITH CANT-HOOKS

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Matinée Le Temps; contributor to l'Independance Belge

THE military center of interest during the week ending July 22 has been the enormous movement in Poland and Galicia, probably involving more men and stretching over a longer battle line than any previous military operation in the history of the world. The battle line begins at the Gulf of Riga and runs to the northern boundary of Rumania, a distance as the crow flies of about 800 miles, but, measured along the curving battle line, over 1,200 miles.

On this line about 6,000,000 men have faced each other in deadly combat the whole week, about 2,500,000 Germans and Austrians against 3,500,000 Russians, and, strange as it will seem to many of my countrymen with their almost inbred belief in the infallibility of a majority, in this instance the minority has been steadily driving the majority backward.

The battle line, though really one continued movement, can be divided into three closely connected campaigns. The first of these divisions may be called the Courland-Dubissa River campaign. Here events have succeeded each other with great rapidity. Starting from Goldingen, northeast of Libau on the Wiridan River, one German column moved to the northwest along the river and early in the week occupied Windau on the Baltic, after which the bulk of this force marched directly to the southeast towards Riga, finally joining the column next referred to.

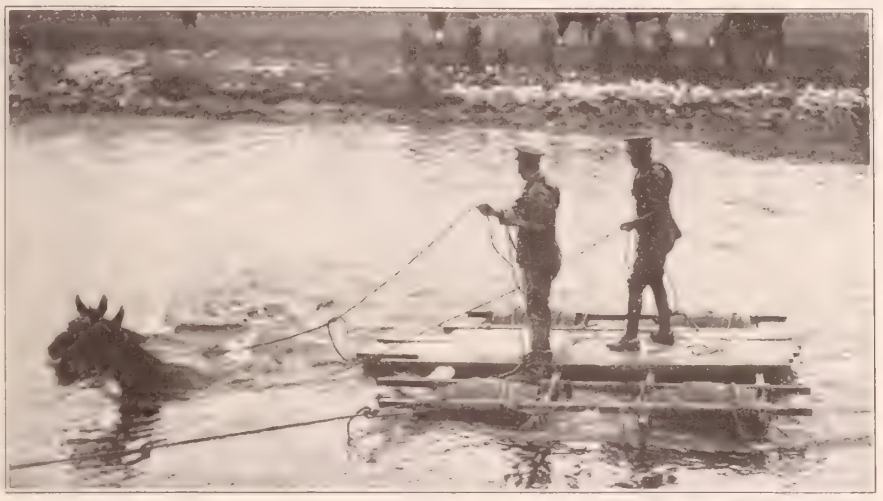
This next column moved northeast from Goldingen, and by the middle of the week had reached and occupied the town of Tukkum, just south of the Gulf of Riga, at which point it was joined by the column coming from Windau, and the united forces began a movement eastwardly towards Riga, overcoming such Russian resistance as was offered. At the time this record closes, this German force had reached and taken the town of Dubbelin, located on the Gulf of Riga, less than twenty miles from the city of the same name.

Riga is one of the most important Russian naval ports, besides being the fifth city of Russia, and its occupation, Libau being already in German hands, will leave the Russian navy with no ice-free port the coming winter on the Baltic. It looks as though the capture of this place cannot long be avoided.

A little farther to the south the town of Mitau has also been taken by the Germans, and their army operating in central Courland now stretches in a straight line from a point a little east of Milau southward to the east of Schawli, and thence to the east bank of the Dubissa River, which in a general sense it follows until the junction of that stream with the Niemen. All of the province of Courland to the west of this line is now in full possession of the Germans, with the Russians retreating everywhere along the line to the eastward, in more or less disorder. The Russians have lost heavily in men, in artillery and in supplies and munitions of war.

The Niemen River divides the Courland campaign from what may be called the Warsaw campaign, which may also, for clearness, be divided into three phases, corresponding with the directions from which the three simultaneous attacks are being made. These can be called the Prasnysch phase, the Blone phase, and the Ivangorod phase. The Prasnysch phase takes its name from the town of that name from which this northern attack on Warsaw started last week, and which at the conclusion of last week stretched from Zjechanow to Krasnoselz.

During the past week the left wing of this line has advanced to the Vistula, and surrounds the northern side of the great fortress of Novogeorgievsk, against which its artillery has already begun action. The center and right wings moving in a south and easterly direction have succeeded in capturing the fort of Ostrolenka, thus making the first breach in the line of fortresses defending the Russian Empire and at a point of considerable strategic importance, since three railroads meet there. Lomsha, a little to the north of this, has also been taken by a force moving south from Kolno.



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A TWO-HORSE-POWER MILITARY FERRY FOR TRANSPORTING EQUIPMENT

Farther south the center of this northern army has taken Roshan, and by so doing gained control of both banks of the Narew River, which will enable the Germans, if they so desire, to send a force southeasterly to attack Warsaw in the rear, or to cut off a Russian retreat therefrom. Progressing farther south, the center has reached and surrounded Pultusk, another stronghold, and today (July 22) the advance guards of this army are reported to have reached a point in the immediate outskirts of Serozk, the last obstacle between it and Warsaw.

TROOPS PASSING THROUGH A BURNING TOWN

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A WAR SCENE IN GALICIA. AUSTRIAN REGIMENT ARRIVING IN TARNOW

The second phase of this campaign, the Blone, is the attack on Warsaw from the west. It will be remembered that for some months now the German line on the west of Warsaw has not changed position even slightly, and that the position won last December, beginning on the south bank of the Vistula at its junction with the Bsura, which latter river it followed through Sochatschew to the meeting-point of the Rawka with the Bsura, thence along the Rawka to the east of Skernewizy, has only been modified at isolated points.

During the last week, however, the Germans began a drive to the eastward from Sochatschew, which was successful, and not only reached and captured Blone, but drove past that point and reached a point sufficiently near to the forts of the outer ring of defenses of Warsaw for its artillery to begin the attack on them.

Another drive starting from Shernewizy has taken Grodisk, and has advanced considerably farther towards Warsaw, and it may confidently be expected that before many hours have passed it also will have begun the attack on the city's defenses.

On the west, the defenses of Warsaw consist of a double ring of forts, sixteen in the outer ring and twelve in the inner, of modern construction, large sums from the last French loan to Russia having been spent on them during the two years preceding the war. In view of the speedy reduction by the Teutonic artillery of all other forts and fortifications to which it has been opposed during this war, with one exception, it will be extremely interesting to see how long the Warsaw forts and the fortress of Novogeorgievsk will be able to hold out.

The third phase is the broadest and also the most important in its ultimate objectives, and bears but indirectly on the Warsaw attack, though it will have a great influence on the bringing about of a decisive result in that campaign. The territory affected by this phase is still farther to the south, and beginning at the fortress of Ivangorod extends eastward and along the railway to Lublin and Cholm.

Directly north of Cholm lies Brest Litowsk, one of the component fortresses of the Polish quadrangle, the others being Warsaw and Novogeorgievsk, already attacked, and Bielstock farther north, which is connected with Cholm by a line of rail and is distant therefrom about eighty miles through reasonably easy country. This fortress is the real ultimate objective of this phase, provided, of course, that Warsaw and Novogeorgievsk and Ivangorod fall into German hands previously.

Outside the capture of Lublin and Cholm, with the connecting railroad, the immediate task which falls to the army engaged in the carrying out of this phase is the taking of Ivangorod, the fortress on the Vistula nearly between Warsaw and Lublin, and the keeping up of such pressure that no troops can be taken from the Russian line here and sent north to help Warsaw.

During the past week this army has seized Radom, to the southwest of Ivangorod, and the railroad running from Radom and Ivangorod, and has advanced to the east of Ivangorod, where, after stubborn fighting, it has driven the Russians from their positions on the southern bank of the river, seized several of the bridges, and, crossing, has driven the Russian troops into the fortress of Ivangorod, which it has invested.

Farther east towards Lublin from a point a little west of Lublin and running to a point immediately south of Cholm, there has been hard fighting all the week, but the Austro-German advance has continued to gain

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Zionists and Prophecy

JEWISH propaganda for restoration to Palestine is apparently gathering force as the great war progresses. The Jews alone of all the races have not so spiritualized the promises of prophecy that they have lost their historic value. They cling to the belief that, however the war may result, the disposition of the old land in the manner indicated in prophecy will go forward. If we may accept the view of the foremost Zionist journals, their leaders look forward confidently to the ultimate realization of their hopes. Controlling vast wealth, they are prepared to use all the means at their disposal to find a way to an agreement, with Turkey if need be, providing for the Jewish occupation and colonization of Palestine. Their dream, as their journals describe it, looks to a "development on a scale which no other nation would attempt." Strangely enough, the fact that Jews are fighting on both sides in the European war does not seem to complicate the case in their judgment, as they hold to the belief that the same Divine Power which led their nation in the old days will so overrule conditions as to bring about the fulfilment of the prophetic promise of national rehabilitation. For the first time in modern history what may be called the Jewish patriotic spirit is awakened. The first official flag of Jewry, which flew at the masthead of the steamship carrying the delegates to the recent convention in Boston, has been accepted as a favorable omen. It is a great hope, suddenly kindled, and one in which a very large proportion of Christians throughout the world have a sympathetic interest.

John Doe, Jr.

ONE of the finest acts of faith is to make a personal sacrifice in order to give an unknown boy far away from where you live one more boost toward good citizenship, well aware that you will never know the result. The writer was introduced one day not long ago to a prosperous looking young man, who had all the outward marks of good character. He was a visitor at Mont-Lawn, the Christian Herald Children's Home at Nyack, N. Y., overlooking the Hudson.

"Is this your first visit here?" the young man was asked. "No," said he, "I try to come every summer. You see, I was a Mont-Lawn boy when a street kid in New York."

In other words, this intelligent and progressive young American citizen had once been a John Doe, Jr. "John Doe, Jr.," if allowed to grow up naturally, becomes the John Doe of the police courts—the unknown criminal for whom a warrant is issued in the name of John Doe, the man who is ashamed of his name, or who dares not let his name be known.

Now every summer, among the three thousand boys and girls who are given each a ten-day contact with better things and an upward impetus toward good citizenship at Mont-Lawn, there are many John Doe Juniors and Jane Doe Juniors. It is the easiest thing in the world to let such children follow their bent. It is the hardest thing in the world, perhaps, for some stranger away off in an interior town to believe that his ten dollars, sent to help carry on the work at Mont-Lawn, may actually turn the current of life of some such boy or girl upward toward good manhood and good womanhood. But that is where faith enables men and women to be fellow workers with God.

Mont-Lawn's influences are all for good to every child who goes there. It is conducted with strict economy and the best of business management. Up there these children of the city streets are in hourly contact with refined young women, who are there for the sole purpose of serving the children's best interests. It is impossible for a child, excepting the rarest cases of incorrigibility, to spend ten days at Mont-Lawn without profit. The little starved body first of all is sure to take in an infusion of health tonic from the open country that outlasts many a withering day in the city afterward. The young minds are free for a time from all evil influences and suggestions. Those hearts that already are beginning to harden against life are yet tender and impressionable, and learn at Mont-Lawn that kindness is still a living force in this world. When these children go back to their city homes, they carry with them memories that buoy up themselves and tired mothers and sisters and brothers for months to come. But above all else, their feet begin to tread the pathway of good citizenship.

We do not beg in behalf of Mont-Lawn. We think it will never be necessary to do that. A work like this deserves, and will always have as it always has had, the ready support of the Christian Herald Family. How many John Doe Juniors you have transformed into young business men, like the visitor mentioned above, will never in this life be known. That part we all take on faith. The work is now in full swing for the summer. We are proceeding as though the treasurer of the Home had the season's budget guaranteed by the bank, because we feel that it *is* guaranteed by the interest our readers take in this benevolence. We are ready to receive gifts large and small. We are *glad* to receive gifts *large* and *small*. We ask only that you remember the work in good time, and with the generosity which has never yet failed.

Please address all gifts to the Christian Herald Children's Home, Christian Herald, Bible House, New York City.

An Open Door to Peace

FOR many months the world has been hoping and praying that an opportunity might come when some great power, without loss of prestige, would find itself in a position to take the first step looking toward peace. There are many indications that the much desired hour has arrived. All the nations involved in the struggle are feeling the heavy drain on their resources, financial and physical. At the present appalling rate of expenditure in both men and money, exhaustion cannot be very far off.

It is not a pleasing picture which such a prospect presents. Charles XII, after his brilliant campaigns, left Sweden almost utterly depleted of its virile manhood, and with hardly a gold or silver coin in the whole country. It is a simple arithmetical question how long any nation can go on spending $15,000,000 a day on this war before becoming bankrupt.

It has been said over and over again that the war was a causeless one. After a year of slaughter, the original source of the trouble has been well-nigh forgotten, yet the killing goes on. When Premier Asquith was bluntly asked by a member of Parliament, a few days ago, why England was fighting, he evaded a direct reply. He knew in his heart that Great Britain, independent of the original cause, is fighting now because she cannot stop. It is the same with all the others. They cannot stop and dare not withdraw. Unless some one who can command attention takes the initiative, the struggle must go on to exhaustion.

What may be reasonably assumed to be the attitude of the different warring countries toward peace today? Belgium, torn and wasted, would surely welcome the end of the strife. Russia, the greatest loser of troops and territory, might well be expected to do the same. France, which has fought gallantly for a year, has grown tired of a war that is depopulating her provinces and filling the land with cripples and widows and orphans. England, which has probably lost more army officers and more shipping than any other power, would doubtless be glad of any honorable means of terminating the strife, if she had assurance for the future. Germany, which has done the biggest fighting of all, and which at the present moment, with her own territory uninvaded, holds Belgium, Luxemburg, a great part of Russian Poland and some of the most valuable provinces of France, is in a position where she could make peace with honor. Austria would doubtless welcome any proposition that would save her empire from further loss. The desire for peace is shared by the civilian populations everywhere, as well as by the men in the trenches, who have grown sick of the apparently endless slaughter, and have wondered that it should be permitted to go on.

This being the situation, has the opportunity arrived for our own nation, or for any neutral government, to play the part of peacemaker? Even now, peace overtures are being discussed among diplomats in Switzerland, though doubtless unofficially. Some government must take the initiative.

It is not to be expected that any one of the warring powers will project into the situation a peace proposition, since such a course might be misinterpreted as weakness. Yet in reality it would be the greatest statesmanship! What welcome news it would be to the world to learn that some strong leader in the war had boldly stood forth and summoned a peace council of the combatant powers! If one authoritative voice were to issue such a summons, who can say that it would not lead to ultimate peace? And on what terms? It has been said that Germany is not fighting for the glory of conquest, but for [illegible]mate opportunity of national expansion and f[illegible] freedom of the seas. If this be so, then why s[illegible] it be impossible to adjust all other questions that might arise? Not a question of world mastery nor of any nation's supremacy, but of equal [illegible] for all, and of the ocean highways uncontrolled open to the commerce of all nations alike. such a council there need be no abasement humiliation, since all have fought and suf[illegible]

None can contemplate without a shudder the possibility of another year of this war, which i[illegible]bing Europe of the flower of its manhood, and [illegible]ining the nations. May God raise up a strong p[illegible] and give him an open door and courage to before monarchs and cabinets and urge the ca[illegible] humanity and peace!

The Court of Conscience

IT was away back in President Madison's [illegible] that the Conscience Fund was founded [illegible] receipt of a five dollar bill which an unk[illegible] offender sent to the Treasury Departme[illegible] Washington. Today the fund is over $450,00[illegible] represents the contributions of thousands o[illegible] conscience-stricken individuals.

Conscience has its own court in the human [illegible] It sends out no subpœnas and needs no witn[illegible] yet its findings are not to be disputed. Ha[illegible] man who sent $10,000 to the United [illegible] Treasury the other day, "to ease his consci[illegible] disobeyed the inner voice and kept back the [illegible] of which he had defrauded the governme[illegible] would have suffered the punishment that ove[illegible] every one who knowingly violates the inwar[illegible] which God has placed in the hearts of men. But the sincerity of his repentance was shown b[illegible] restoring in double measure the money h[illegible] withheld, and having done this and confess[illegible] sin, he can once more look the world in the fa[illegible] take his place among honest men.

There are many who fight against conscience, but it is always a losing battle. Such people [illegible] though the world may not, that they are liv[illegible] a lie; others may respect them, but they are [illegible] condemned. It is only when the resolve is [illegible] to cut loose from the nightmare of secret [illegible] and make restitution—fourfold, like tha[illegible] Zaccheus, if the heart so prompts—that the can come before God and ask forgiveness. The Conscience Fund is a providential clearing [illegible] for troubled people who have yielded to tempt[illegible] Every one should have some sort of a conscience fund to which he can render up doubtful bal[illegible] What has been wrung from another, by wh[illegible] means, should be restored. There can be no [illegible] ing upon anything that is dishonorably acc[illegible] and that will not stand the test of the co[illegible] conscience.

Where Homer's Heroes Fough[illegible]

HOW the Homeric heroes, if they cou[illegible] revisit the scenes of their earthly exploits of some three thousand years ago, would marvel at the devastation that is being wr[illegible] by the great war in places which history ha[illegible] enshrined as sacred! On the Asiatic side [illegible] Dardanelles, the big guns of the Allies have played havoc with most of the ancient landmarks [illegible] Trojan plain. All that now remains of "the t[illegible] towers of Ilium"—the ruins of ancient Tr[illegible] Hissarlik, which Schliemann and other archæologists have so wonderfully described—is n[illegible] shapeless mass. The wall from which, according to tradition, the sorrowful Andromache w[illegible] Hector's departure, is now utilized as a shi[illegible] cover for a military trench. Indeed, the fi[illegible] fighting on the Asiatic side has nearly all [illegible] place quite close to the ruins of Troy near [illegible] Kale, and the venerated mound which mark[illegible] site is now so changed that the explorer [illegible] future, finding it unrecognizable, will gaze u[illegible] in despair.

Comment by the Way

—MR. S. S. R., A READER in Rochester, Vt., sends this [illegible] gratified acknowledgment, on receipt of the photograph from the war zone: "I was greatly surprised at receiving them few days since, for I did not suppose I was entitled to the ca[illegible] as I had not renewed my subscription before I received your opposition. I am highly pleased with them and thank you very much. Have taken the Christian Herald for many, many ye[illegible] and have always received more than was promised."

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

The Most Beautiful Woman

THE Society for Electrical Development conducted a contest for the selection of the one who was to be considered the "Goddess of Electricity and Prosperity." A court of seven artists was appointed to make the decision. Among the hundreds whose photographs were submitted in the contest, Miss Florence Cassassa of Brooklyn was awarded the prize and declared to be worthy to represent the "Goddess of Electricity and Prosperity." Female beauty of feature or comeliness of form is only a type of the beauty that is deeper and more real—that of the mind and the heart. The diamonds of intellect that flash in the eye, the expression of unselfishness that irradiates the face, the tear of sympathy and the smile of tenderness are the charms that physical beauty glorifies. The climax and crown of beauty in womanhood is the spiritual. What picture is nearer paradise than that of a woman whose face is lighted with the upper glory? One of the most perfect specimens of spiritual female beauty recorded in the Scriptures was that disciple at Joppa, who was an ideal follower of Christ and who cared for the poor, and made clothing for them with her own fingers. She died and Peter raised her up to life again. It is significant fact that her name, Tabitha, means in the original, "female gazelle," the symbol of beauty: *"This woman was full of good works and almsdeeds which she did."* (*Acts 9: 36.*)

King Cotton Is Dethroned

COTTON has been king in the Southern states, and has had an important part in the industries of the world. It has been the general understanding that the soil of the South was good for cotton and not for much else. Of late years it has been learned, notwithstanding the kind providence that made the soil and climate of the South so friendly to the enormous and immensely valuable cotton crop, that it was an advantage to the soil, and the farmer, too, to have varied crops and rotate them. The sudden shutting off of the market for American cotton by the war shocked the cotton growers and threw them into a panic of alarm. And they, bright and quick to sense the situation, seeing the folly of risking all on one crop however valuable, planted their fields with other seed, especially grain. Cotton will not be king in the South this year. The grain crop of that section is enormously increased, representing a gain in value of $250,000,000 over last year's figures. But more significant is the claim now made that the South's grain crop will exceed in value by several hundred million dollars the most valuable cotton crop ever produced. The cruel war in Europe will eventually help rather than hurt the South by driving it to raise grain. Cotton was raised in olden times and there is the record of a good quality of it being produced in Egypt. Among the Hebrews wool and silk among the animal products and flax among the vegetable products were used mostly for clothing. The primitive use of raw material in the manufacture of clothing is thus described: *"She seeketh wool, and flax, and worketh willingly with her hands."* (*Prov. 31: 13.*)

Destruction of Dangerous Canoes

THE people at Camp Tekakwitha put the canoes in a pile and burned them. It was not a bad idea. Such frail, dangerous craft had better be forbidden to all but expert swimmers. Others who go out in them risk their own lives, since the least incautious movement is liable to upset the boat, even if the water is quiet. But the sudden wind, the treacherous wave, the throwing the weight to one side in changing seats, turn the canoe over so often with fatal results that the sport of canoeing should be confined to those who can swim well. In the moral and spiritual streams, there are things quite as dangerous as canoes. Yet many love to ride in them, despite the peril. There are amusements, thoughts, acts so near the danger line that the least little thing capsizes them. There is not enough pleasure in the gliding of the canoe to make up for the risk it involves. The apostle was so afraid of the danger line that he advised the keeping away from even the suggestion of wrong in these words: *"Abstain from all appearance of evil."* (*I Thess. 5: 22.*)

Eastern States Yielding Gold

MOST people will be surprised to learn that gold is being mined in some of the Eastern states. Who, for instance, knew that in the Eastern states were forty-five gold placer mines, and thirty-six deep gold mines; that the yield from these mines was $173,589 in 1914, and that the production was over the preceding year? Yet such is the report in the current bulletin of the United States geological survey. North Carolina ranks first in the output of this precious metal, with more than six thousand ounces, worth $131,141. Gold is also mined in Alabama, Georgia, Tennessee, Virginia, Maryland and some other states. The mines of Pennsylvania and New Hampshire have not been worked for many years. The gold mines of California, Colorado and Alaska make the output in the East trifling. But there are optimists who think that the South Atlantic states have rich beds of gold awaiting discovery that will make that section immensely rich The real gold mines of the East are the coal and iron in the mountains, and the industries that are the result of them; they are the fields that yield corn and wheat and cotton and hay and oats and cattle; they are an industrious, enterprising, honest, and conscientious citizenship. There was gold on one of the rivers that flowed out of the Garden of Eden: *"The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good."* (*Gen. 2: 11, 12.*)

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TOWN OF CLEVELAND'S BIRTH 225 YEARS OLD

CALDWELL, N. J., the birthplace of Grover Cleveland, has recently celebrated in a spectacular manner the 225th year of its foundation. The pageants and other ceremonies were elaborate and impressive. The center of attraction during the celebration was the old house in which Cleveland was born. It was the home of a preacher. It so happens that the only two Democratic Presidents since the Civil War, Woodrow Wilson and Grover Cleveland, were both sons of Presbyterian ministers. Grover Cleveland was born in Caldwell in 1837 and died in Princeton, N. J., in 1908. In 1859 he was admitted to the New York bar, and practiced law in Buffalo. The coming of a poor boy out of a country town like Caldwell to become the ruler of a great nation brings to mind the choosing of David, the shepherd boy, who was called out from the obscurity of a Judean village to rule over a great nation: *"And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither."* I Sam. 16: 11.

Perfume of Red Clover

A MAN from the city riding along a country road breathed the most delicious perfume. He said: "Where does that come from?" Casting his eye to the left of the road he saw a large field of red clover in full bloom, and the bees taking the sweets for honey. He halted his carriage to drink in the fragrance. Science has found a bean from which an extract is taken whose odor is so nearly like that of sweet clover that it can hardly be distinguished from it, and is used in the market in large quantities as a substitute for it. It is the tonqua, or tonka bean, found on the large forest trees of tropical South America, chiefly in the valleys of the Orinoco, Caura and Cuchivero Rivers in Venezuela, and certain sections of Colombia and Brazil. The trees grow sometimes sixty feet high, and are three feet in diameter. In Venezuela the trees are called sarrapia, and the men engaged in the collection of the beans are called sarrapieros. These collectors usually set out for the forests in February, when the beans begin to ripen. They go up the rivers in canoes or skiffs by the hundreds and gather the pods when they fall, pull the beans from them, and drying them thoroughly, they are sent to the exporter and thus on to the various ports of the world. By a chemical and mechanical process the extract is taken. They lend the sweet clover fragrance to toilet soaps, to brilliantine and other hair-dressings and dyes, to cosmetics, to flavoring extracts used in confections and to many other things that gratify the sense of smell. Every person has an atmosphere, a silent influence going out to others. Sometimes it is like the delicious fragrance of the red clover, and sometimes like the odor of the dog-fennel. We cannot deceive the public. It knows full well by the unconscious influence that goes out from us, whether we exhale the sweet perfume of the flower-garden or the foul odor of a poisonous plant. The fragrance of the personal influence of a heart infused with the life of Christ is delicious and healthful. Christ's spiritual fragrance is thus described: *"I am the rose of Sharon, and the lily of the valley."* (*Sol. Song 2: 1.*)

Gives $5,000,000 to College

THE Legislature of Illinois passed a bill granting the munificent sum of five million dollars to the University of Illinois, and Governor Dunne signed the bill, delighting the friends of the institution and of education everywhere. Dr. Edmund J. James, the president, has witnessed the evolution of the agricultural college of 1904 into a full-grown university. The $5,000,000, which is to accrue in two years, will greatly broaden the work of the institution. This is said to be the largest single grant ever made by a state to any university in this country. More important than railways, or water transportation, or bridges, or material industries of whatever kind, however valuable they may be, is the gift of a liberal education to the rising generation. Many of the states, especially in the West, have, like Illinois, recognized this fact and granted vast sums for their institutions of learning. These states have this estimate of wisdom: *"She is more precious than rubies, and all the things that thou canst desire are not to be compared unto her."* (*Prov. 3: 15.*)

Art Prizes at the Fair

THE grand prize for oil paintings in the United States section of the department of fine arts at the Panama-Pacific Exposition has been awarded to Frederick Carl Frieseke, of Owasso, Mich. Nine gold medals were awarded in this section, with the name of the late John W. Alexander of New York at the head of the list. Henry Wolf of New York won the grand prize in etching and engraving. For sculpture in the United States the medals of honor went to Herbert Adams, D. C. French and the late Karl Bitter of New York. The scientist busies himself with facts in the material realm; the philosopher spends his time in comparing those facts; the artist searches for the beauty there is behind colors and forms, and makes it real with his brush or chisel. Those who paint the pictures, carve the statues, make the music or sing the songs of a nation are among its most precious treasure. These beauties of color, of form, of melody, of thought are but emanations of absolute beauty, which is God. It is this divine beauty which the psalmist thus invoked: *"Let the beauty of the Lord our God be upon us."* (*Ps. 90: 17.*)

IN THE CROSS OF CHRIST THEY GLORY

The Fight in Far Labrador

I HAVE been so interested and delighted with the accounts of the Christian Herald work as given in the papers which you so acceptably send us every mail, that I feel constrained to send you a line about what we are doing here.

When the war broke out, the question arose a thousand times, "What would Christ do for his country?" It ended in one of our staff deciding that he must leave for the front at once. A second volunteered to go to the front as surgeon, also when needed, but will return to us for the coming summer. Two of us, over age, and two, American citizens, thought that our duty lay right here. The decision was harder to make than it might at first appear.

The joy of life here or hereafter is that life means power to act. When the irresistible barriers of our still frozen sea cut us off from the outside world, the idea of isolation never once occurred to us. For work, work, in a place where many need you, affords a joy that no barriers can hamper. But now and again, news leaking through from a world which we could no longer reach, has sounded like a S. O. S. signal, which vessels in distress fling out from their wireless when they are in need of help. It has been hard to hear of heroic opportunities heroically seized and still to plod on contentedly in our smaller sphere. This has been the dominant emotion, struggling with the faith which tries to satisfy one with the daily task. Yet, surely in the small circle, the carpenter's entourage, the village opportunities, the Master of men must sometimes have shared that emotion. To think that he did so, helps one to bear it. As one's imagination pictures oneself possibly looking back in after life on opportunities lost during the brief span of life on earth, it oppresses one badly enough. But it seems no less pitiable that opportunities should never be afforded us, if the fault were ours. Otherwise, what a life this is here. Where can it be beaten? To be every day needed by some brother in trouble; to be, as almoner for others, every day and all day, surrounded by calls which one can answer, calls to throw out a lifeline to body, soul or mind, what better could one ask?

As I write, an old man with white hair is sitting near me. He has come from eighty miles away. He had never previously ventured from his tiny village, nestling at the foot of the mighty cliffs which flank the Atlantic. Over precipitous cliffs, through dense, tangled woods and across weary miles of frozen sea, fourteen good, strong neighbors dragged him to meet me, a peripatetic doctor, as, on my travels, I should pass a place fifty miles to the south of our little hospital at St. Anthony. On the same day and at the same place was brought to me a little lad of ten, his hand nearly severed by an ax cut. He was put to sleep and successfully patched up to become a self-supporting citizen of the future.

Filled with apprehensions of the unknown, the old man trembling asked me, "Must I go to the hospital, Doctor? Can't you cure me here?" Today it is not given to us to heal by word of mouth when the trouble is a cancer of rapid growth. "Uncle Eli," I answered, "you must start tomorrow. We ourselves are on our way to hospital." "But how can I get there, Doctor? None of us has ever been." "There are good men there as well as at home, and they'll give you a hand." "Will un, Doctor?" he replied. "Well, if I must go, I must, but it's a terrible long journey."

The operation is all safely over. The growth is gone; all immediate danger is past. He is talking to me of what he will do when he gets home. I advise him to start in doing things right now, just as soon as ever he can. Then he will forget even his present isolation from home. For he cannot get back till the first mail boat, as the ice on the ponds is no longer safe to travel over by dog team. If he begins now, he will taste joys which even the getting out of the nets, the reaping of the good harvest of the sea, the accepting of such gifts even of God, cannot afford. For the joys of service are eternal. The joys of heaven begin on earth.

So may God bless all your splendid relief work for the war sufferers. Here, out of their comparative poverty, our people sent $300 to the Belgians alone, and some thirty of their best lads to those fields of slaughter—yes—for Christ's sake!

WILFRED T. GRENFELL, M.D.
St. Anthony, Labrador,
April 10, 1915.

CHRISTIANS IN THE ARMY

IT IS good to know that among our forces stationed along the Mexican border in readiness for any eventuality is a large percentage of men from Christian homes, according to the chaplain of the Twentieth Infantry, Fort Bliss Camp, Texas, Rev. John T. Axton. It will be remembered that Mr. Axton looked after the relief work among the Mexican refugees last year, and received many contributions of clothing from Christian Herald readers. He writes us that all the officers of his regiment attend services on Sundays and encourage their men to attend. From the printed order of service for each week, samples of which Mr. Axton sends us, it is seen that successive companies of the regiment have charge of the details of the meetings, provide the decorations, special music, ushers, select the hymns and look after the comfort of every one. Soldier quartets, the regimental band, instrumental and vocal soloists from the company and the community, are called on for most of the special music. The band takes the place of the organ. The chaplain preaches. On "Mothers' Day" the regiment got up a special letterhead and doubtless used it to good purpose.

Church Union in Canada

FOR the third time in five years the General Assembly of the Presbyterian Church in Canada has adopted a resolution in favor of organic union with the Methodist and Congregational denominations in the Dominion. The vote was 368 to 74, and the majority the largest recorded. In 1910, when the basis of union was first under consideration in the General Assembly, the vote of the opponents of organic union was 28 per cent. of the total; in 1914 it was 27 per cent., while that recently recorded was but 16 per cent.

The basis of union now goes to the individual congregations for consideration, and if the majority in favor is substantial, it is likely the union will be consummated, although the opponents of the proposal have organized to fight until, as they term it, they have been "driven out of the last trench."

As the Methodists and Congregationalists are both ready for union, its consummation only awaits the final decision of the Presbyterian Church. This final decision cannot be given for a year or two. In the first place, the vote of 315,000 people included in 2,325 churches and 2,000 home mission stations has to be taken. After that, the subject again comes before the General Assembly in June, 1916. Should the popular vote be strongly in favor of union there can hardly be a doubt of its ratification by the General Assembly. But even when that stage has been reached, the union cannot be consummated until the federal parliament has granted incorporation and the legislature of each of the nine provinces of the Dominion has passed a bill authorizing the transfer of the property of the three contracting churches to the proposed union churches.

The basis of union has already been agreed upon by the highest courts of the three churches. The name is to be the "United Church of Canada." The doctrine is based on that now obtaining in the Presbyterian, Methodist and Congregational denominations as far as essentials are concerned, and the joint committee that compiled it evidently endeavored to make it as broad and elastic as possible. The highest court of the United Church is to be known as the General Council. This is to meet every second year, and will be Dominion-wide in its representation. Next in order will be the Conference, which will be limited to certain defined territory, and will meet annually. The third court will be the Presbytery, which will correspond to the present court of that name in the Presbyterian Church. Local churches are to have a session and a committee of stewards, and these combined are to form the official board.

Although when the United Church of Canada comes into existence the names "Presbyterian," "Methodist" and "Congregational" will no longer officially exist, yet the basis of union is so broad and its character so democratic that each individual congregation will regulate its own form of worship. No conformity to type is demanded. The union, when consummated, will be only observable in the three higher courts, namely, the General Council, the Conference and the Presbytery. The end which the promoters of the scheme had in view is greater efficiency, less waste effort, and the prevention of overlapping in the work of propagating the Gospel, particularly in the prairie provinces and in Eastern Canada.

The total membership of the three denominations negotiating for union was in 1914, 697,444, of which 368,992 were Methodists, 314,832 Presbyterians and 13,616 Congregationalists. The number of people interested in the movement is, however, much larger, representing approximately some 2,229,270, or 30.93 per cent. of the whole religious population of the Dominion.

W. L. EDMONDS.

In the Sunrise Kingdom

FOR a number of years the members of the Bethel Gospel Mission at Osaka, Japan, have been praying that God would give us a mission hall on the thirty-street of this great city of nearly a million and a half population. Rents were high, but we kept on praying. Now we have one of the best located mission halls in Japan. The street of four or five blocks has ten theaters and a large amusement building, and they are generally open afternoons and nights. Nearby there is a Shinto temple. From noon to nearly midnight the street is like a Dinkinbrook Fair. Since we opened, about three thousand people have heard the Gospel and two hundred and eighty-four have been dealt with in the inquiry room. We have many signs up, telling of Jesus and his power to save and keep; and high on a bamboo pole is a flag reading in Japanese from top to bottom: "Bethel Jesus Christ Church." Any time after noonday, the hall is full to the doors, and we had more workers we could have more meetings.

To go to the meetings, I have to ride about forty-five miles, as we have to live in Kobe on account of the school for our children. We need a missionary for this Osaka work and another for our work in Kawachi. During a special evangelistic campaign conducted by Mr. Akima from March 2 to 8, we had fifty-six converts, some of whom are now assisting us in the meetings and giving testimony.

There are three stations in the province of Kawachi, each station having a native worker, and from these stations, about seventy-five villages, something like 50,000 people are being reached as often as possible. There are thirty or more converts there now. The population of Kawachi is about 500,000 and I think that with ten more stations every village could be reached and given the Gospel. From my journeying on foot of about 2,500 miles, I have found that the villages have been greatly neglected all these years, there being something like millions who have never had a chance to hear the Gospel.

One of the features of the Japan Independent Mission is the "Praise and Prayer List," which the friends of the work are asked to lay before the Throne every day, or as often as possible, in their supplications. Among the things for which praise is given are these: for God's goodness in supplying the needs of the workers: for the new native helpers whom he has raised up; for the precious souls that have been won; for the hundreds who are inquiring the way of salvation, and for the opening of many new doors for the work. We are also asked to pray for a revival in Kawachi and in all Japan; for more missionary helpers and for the salvation of souls in eighteen different villages.

I earnestly wish you could publish the prayer list, as all of us here believe in a prayer-answering God and as the continuation of this work depends on prayer, we wish to get many of the Lord's people to pray as possible.

Recently I baptized eleven converts in Kawachi, where our village work is located.

We have sowed the seed for nearly three years and now we are beginning to see fruit, for which we are thankful. We would ask your prayers that God will send forth laborers into this field to help with the work.

MISSIONARY ROBERT ATCHISON.
Kobe, Japan.

A WEEK IN THE WORLD'S NEWS

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STRIKERS SHOOTING AT GUARDS INSIDE THE OIL WORKS

FATAL STRIKE OF OIL COMPANY EMPLOYEES. Civil war raged at Bayonne, N. J., for a number of days beginning July 20, when thousands of employees at the oil tanks owned by the Standard Oil Company struck for a 15 per cent wage increase and for certain other concessions. Up to the 23d two strikers had been killed outright and twelve wounded. Joel A. Moffit of New Jersey and James A. Smyth of Pennsylvania were appointed by Secretary Wilson of the Department of Commerce and Labor to act as mediators in the strike. Gifford Pinchot and Mrs. J. Sargeant Cram also visited the strike district to learn the actual conditions about which the fight was being waged. In conversation with Mr. Pinchot the strikers outlined their grievances. Speaking of the pension of half the weekly wage allowed by the company to a worker who had completed twenty-five years of continued service, one of the strikers said: "Usually a man can't work that long for the Standard. The acid fumes eat the lungs up too fast; the still-cleaners die the quickest. If they last nine years they are lucky. So the company does not have to pay the pension. But here is the meanest part. When a man has worked about fourteen years for the Standard Oil so that he might get a pension, they fire him or cut down his rate so that when his time is up he gets next to nothing." Other strikers described the work in the stills where the temperature is "never below 175 to 180 degrees." "That's what they call a good still," one of the men said. "When they have a bad one it runs as high as 200 degrees. That's why still-cleaners don't live very long and why they don't worry the company with pensions." The sheriff appealed a number of times to the governor for state troops to quell the riot and a number were put in readiness to be sent. They were not despatched, however, the governor fearing that their presence would increase rather than lessen the trouble. On Sunday, July 24, three priests, Rev. Andrew Eagan, an old man, Rev. Edward J. Budraawiz and Rev. Felix Steelman, entered the battle zone and persuaded the crowd of angry strikers to disperse. Some of the guards employed by the company to defend the property were injured, but the number injured and the extent of their injuries is not known.

ROOSEVELT APPREHENSIVE FOR HIS COUNTRY. In an address before an enormous audience at the Panama-Pacific Exhibition, Colonel Theodore Roosevelt recently declared for universal military service in the United States on the Swiss model, and warned the country that "professional pacifists, the peace-at-any-price and non-resistance, universal arbitration people, are seeking to Chinafy this country and reduce it to the level of impotence to which old China sank." The colonel pointed to our acquisition of the Panama Canal Zone territory as an illuminating example of the value of an aggressively strong national policy, and declared that, unfortified, the canal would at once become a menace to the United States rather than a benefit. The purpose of his address was to urge the country to "preparedness" against every eventuality of war, and deprecated in the most positive manner every effort put forth to modify the policy to place this country on a military equality with Europe.

WARSHIPS THROUGH THE CANAL. Big battleships have for the first time passed through the Panama Canal, the Missouri, Ohio and Wisconsin making the trip July 16 on the way to San Francisco with naval cadets from Annapolis aboard.

HOW W. C. MORRIS VISUALIZES ROOSEVELT'S FEAR THAT WE MAY CHINAFY THE UNITED STATES

FEDERAL GOVERNMENT REBUKES ADVERTISER AND PUBLISHER. With the approval of President Wilson, Secretary Redfield, Department of Commerce, on July 19 addressed letters to the Cleveland Automatic Machine Company of Cleveland, Ohio, and the American Machinist, a New York trade magazine, severely condemning the publication of the advertisement which has provoked so much adverse comment throughout the country. According to the statement in the press, Secretary Redfield characterized the advertisement as "atrocious," and stated to the Cleveland Automatic Machine Company that "at a time when every instinct of patriotism calls for calm and self-restraint, when sobriety of statement is almost a supreme duty, you, as you admit, to gain notice to an advertisement, draw a picture of human misery as a means of earning a profit through the sale of machines to produce it." And to the Hill Publishing Company, publishers of the American Machinist, Secretary Redfield said: "The time is one of peculiar excitement, with half the world on fire, and we alone of the great nations are outside of the conflict. At such a time, when restraint and calm is the duty of every citizen, your columns were open to statements calculated to arouse wrath and kindle excitement, as the result has shown. I trust the offense may not be repeated."

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A MOB ATTACK UPON THE TIDEWATER OIL PLANT AT BAYONNE, N. J.

BUILDING ASSOCIATIONS CONVENE. The United States League of Local Building and Loan Associations, at its annual meeting held in San Francisco the closing days of July, considered ways and means for extending the benefits of this class of financial institutions to a greater number of individuals, although the total membership already numbers 3,103,435, and the aggregate assets of the country's building and loan associations amounts to $1,357,340,036. The International League convened when the United States League adjourned.

REMINGTON WORKERS SCORE. By compromise agreements, the strike at the Remington Arms Works, Bridgeport, Conn., is over, the workmen securing a general eight-hour day—a concession which the Remington Company claims to have made before the strike—and the unions adjusting their differences as to classification of iron workers between themselves. Labor officials declared that the victory means a gain of $3,000,000 a year for the working people of Bridgeport, as the shorter hour day compels the Remington Company to employ more workers. A general fight throughout New England for the eight-hour day is now planned. Samuel Gompers, president of the American Federation of Labor, has declared that that organization will give evefy possible assistance to secure the present demands of labor in the munition factories of the country.

A TRULY REMARKABLE HAIR. The eminent speaker must have known what he was talking about when he declared to "the First Peace Conference" at the Panama-Pacific Exposition July 19 that "a sword hangs by a hair over the Pacific," but it is impossible to avoid wondering what the length of the hair is and to what the upper end is attached. This conference, whose object is to find a basis for international peace throughout the islands and coasts of the Pacific Ocean, attracted many leading speakers of the day, and among the things that were said was that a "great war between the East and West" is threatening, and if China should be compelled to seek safety and justice by aggressive militarism, the future is ominous. The conference seeks permanently to neutralize the Pacific Ocean.

THE PRESIDENT ON VACATION. President Wilson has returned to Cornish, N. H., for what will probably be an extended vacation, unless international affairs compel him to return to Washington.

CONGRESSMEN STRONGLY FAVOR PEACE

FOLLOWING the publication of President Wilson's latest note to Germany, the New York American took a poll of the members of both Houses of Congress, with the view of ascertaining the opinions of our national legislators on these two questions:

1. *Whether conditions and circumstances justify the United States in entering into the European war or whether every effort should not first be exhausted to maintain peace?*
2. *Whether the rights of neutrals should be defined by arbitration, as Germany suggests, or by a conference of neutral nations, or whether they should be defined by the United States alone?*

One hundred and nine replies were received, twenty-five being from Senators and eighty-four from Representatives. Summarized, the result is:

	Senators	*Representatives*	*Total*
Against war.....	17	66	83
For war.....	3	7	10
Non-committal	5	11	16
For arbitration.....	3	13	16
Against arbitration ..	5	29	34
Non-committal	17	42	59

These figures, so overwhelmingly opposed to war, may be fairly assumed to represent the general feeling throughout the nation. This is strongly emphasized in the text of the replies received. Senator George E. Chamberlain, of Oregon, writes: "I do not think conditions at this time justify this country in entering the European war. . . . Every effort should be exhausted to maintain peace consistent with the honor and dignity of the country." Senator Henry Lane, of Oregon, writes: "Every effort compatible with national decency and our neighborly feeling for the people of Europe should be exhausted before a step is taken toward war." Senator Lee S. Overman, of North Carolina, says: "I would be glad to see a conference of neutral nations upon the subject of their rights on the high seas during a time of war." Senator Lawrence Y. Sherman, Illinois, agrees that "conditions do not at this time justify the entry of this country into the war. The rights of neutrals ought to be defined by a conference of neutral nations. The capture of neutral ships bound for neutral ports, the establishment of war zones beyond territorial waters and the use of submarines, as in the Lusitania case, constitute breaches of international law by both Germany and Great Britain."

Senator Key Pittman, of Nevada, writes: "I do not believe it necessary for the vindication of our national honor that we go to war by reason of past violations of our national rights. War should be the last resort." Hon. Thomas Sterling, Senator from South Dakota, takes a similar view as to this country having no justification for entering the war. Senator W. L. Jones, Washington, goes even further and writes: *"It would be a colossal crime for this country to become involved in the European war under any circumstances."* American citizens who have the welfare of their country at heart will not now be found upon belligerent ships." Senator Charles Curtis, of Kansas, believes war should be avoided and the United States should remain neutral absolutely." Senator Hoke Smith, of Georgia, says: "American citizens should now keep off of English vessels in the war zone." If we force Great Britain to regard rules of international war Germany has expressed a willingness to withdraw her submarines. I consider this is the proper adjustment for the troubles. I am still opposed to war with Germany, and trust that war will not be declared."

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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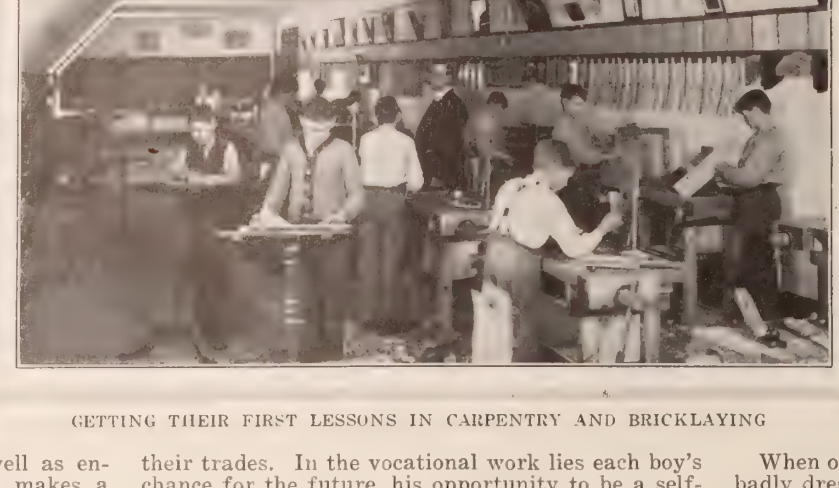
LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

WHERE BOYS ARE MADE OVER

BY
CHARLES FRANCIS REE



GETTING THEIR FIRST LESSONS IN CARPENTRY AND BRICKLAYING

A BOYS' village! Made by boys—where boys are taught to be useful, to earn their own living, and are equipped with a trade. This is not an experiment, but a tried-out fact. The Boys' Village is located in the picturesque hill country of the Hudson, not far from New York. It is part of the great reformation system of the metropolis.

Upon his arrival each boy is "supervised." His health is inquired into, he is given a chance to breathe pure air and get strength into his body. For two weeks he undergoes supervision. Then he is properly clothed, his hair is cut, and good shoes are given him. A complete physical examination is made, records taken, and special attention is given to his eye, scalp and ear troubles, as well as enlarged tonsils and adenoids. A dentist makes a chart of his teeth and so puts them in order. A towel, tooth brush and comb are given him.

The village is made up of cottages. Each one holds twenty boys, divided into classes, allowing boys of like tastes to live together. While he is at the reception cottage the boy's vocational inclinations are first studied. A short period each day is devoted to gardening, chicken raising, bench work, the use of carpenter's tools, cooking, and sewing. In addition to these tests, books and magazines are left about the rooms and the teachers are further guided by the boy's choice of this reading matter. His interest is studied and the boy who is loath to leave the carpenter bench will be placed in the carpentry class as soon as his period of quarantine is up. When he learns a trade, a job is found for him.

Most of the boy citizens of the village have had little or no schooling, and those that have been to school at all are frequently many classes behind the grade that is equivalent with their years. The school is for one session a day, and the work is the equivalent of the first six years in the public schools. Some of the smaller boys, those not old enough to join in the vocational studies, go to school all day, while the more advanced boys spend the entire day learning their trades. In the vocational work lies each boy's chance for the future, his opportunity to be a self-supporting citizen. The vocational classes not only afford training for the boys, but give each boy a chance to find himself and to follow his own bent.

Many of the boys who come to the village lack either school or home training and they cannot concentrate. This lack of power causes them constantly to disobey rules. For these boys a correction cottage has been established. They are given the rougher work about the village—the digging, removing stones, laying pipes—the uninviting tasks. They work morning and afternoon, and study in the recreation periods. Very soon the desired effect is reached and in a few weeks they go back to the larger liberties of the village happy and reformed.

A great many boys go West after they leave the village, for there opportunities are waiting for them to make good. A home is found for every boy, and the school keeps in touch with them, lending them moral support.

A file of letters is kept by the superintendent from boys who write back of their success. Nearly all are keyed in the hopeful tone of this one:

DEAR SIR: I am glad to know that you take so much interest in me and all other boys sent from the Children's Village. I am living with a man named Downin year we made a poor crop on acco long drought during July and August made 2,850 lbs. of lint cotton which for 15 cents and 12 cents a pound, an of corn. Mr. Downing has a four-acr from which he cleared $168. I like and do farm work, especially baling Downing and his brother and I pu bales of Bermuda grass, which we fe cows and horses. Mr. Downing ga piece of land to make a crop on and bale and a half of cotton, for whi $120.30. I believe I'll have in abou acres next year on the halves with M ing. I am glad to know that the growing so rapidly and that the band doing so well.

Many of the boys don't appreciate t cottages they are living in up there, one of them down here to live and he wi know of a single cottage down here fi as good as my Cottage O. YOUR

When one has seen the writer as a frighten badly dressed, his face and hands grimed wi there is something wonderfully satisfying in letter.

The founders of the Boys' Village beli individuality, and in the importance both i and play of bringing out and strengthening t sonal character of each boy, and in arousing chivalry and manhood in them.

"Let's play something," the normal boy his chum.

"All right, what?" comes the inevitable re

In the Village where boys are made over th process is used in a mature form.

"Let's *do* something," is suggested to the b in so cheerful a manner that he quickly repl

"All right—what?"

"Well, what do you *want* to do?"

This question is the keynote of all the wo whatever the boy desires to work at, he is ur

The result has been a success. The boy village is working as the small boy plays, at thing of his choice. He is having a good time realizing that he has been set to do a task. he works, no matter if it be a pair of sho house, the construction does the double d training his character as well as his hands.

BOYS ERECTING A TWO-STORY HOUSE FOR THEIR OWN USE

INSTEAD OF BAD HABITS THEY GROW GOOD VEGETABLES

TRAINING BLIND SOLDIERS TO WORK

AS PASTOR Charles Wagner in his last report referred to the sum voted from the Christian Herald Fund for "Les Amis des Aveugles" (Friends of the Blind), our readers will be interested in a more detailed account of the magnificent work being done by that organization.

The misfortunes of the blind always touch the sympathies of every one; but the case of these soldiers returning home to face a life of dependence, helplessness and darkness, is the saddest of the wounded. This war of the trenches produces so many head wounds and an unusual number of blind! But for them the Maison de Convalescence at Renilly, Paris, opens an unexpected road out of their helplessness and their despair.

Upon our first visit there we were received by the director, M. Esnard. "When they find they can work they are saved," he told us. "Saved from what?" we asked.

"From suicide or madness. These men are poor, most of them are young and with wife and children. When they realize their uselessness and dependence, they are in a desperate state of mind. It is to pull them out of this black despair that this house was founded. The government could give them a pension sufficient for their physical needs, but we realize that that is not enough. It is the moral need which is of greater importance."

The vocations usually taught to the blind find their place here, and in many cases are under the charge of a blind teacher. Braille and music are for the recreation hours, but the practical work is on brushes, baskets, and willow articles; machine stenography is an important part. Telephone boards specially fitted for the blind open another avenue for intelligent work. Massage is a practical profession also. It is the plan of the management not only to teach some means of self-support, but as soon as learned to furnish each soldier with the materials for his first orders, and also to put him in touch with a market, so that when he returns to his family he is really in a position to bear his share of the family's care.

If you have never seen a company of the blind in the early days of their infirmity, it is a rather overwhelming experience, and we found ourselves with filling eyes and choking throat when we stepped into the courtyard where more than a hundred men were making their way to and from the different buildings. The more experienced walked without aid, and even conducted others; the later arrivals and the more timid were guided by nurses or volunteer helpers. I followed one bright-faced, straight-backed young fellow, who star work with a song; and I wonde I watched him, what could be spiration for song. It was the work, I found; for when I asked his family, an inexpressible s came over his face as he said: wife is in the invaded district have had no word since the m tion."

All of the articles are well and marketable. There is n pulsion about the hours for wo the kind. It is all a matter of of privilege. In this institutio are no rules to break, for how there be punishment for those already have so much to bear? have only to love them very muc that is not hard; and to teac how to work," explained the di "There is no trouble and we paid every day by their progre

ADELAIDE B. H

JEROBOAM LEADS ISRAEL INTO SIN

TERNATIONAL SUNDAY SCHOOL LESSON FOR AUGUST 15
I KINGS 12: 25-33

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Thou shalt not make unto thee a graven image." Ex. 20: 4.

In his college days, Dr. Dale says that he had an engraving of our Lord hanging over his mantelpiece. The calmness, the dignity, the gentleness, and the sadness of the face represented the highest conceptions of his human presence. He was always touched as he looked at it; but he discovered that after a while superstitious sentiments began clustering about it. The engraving came between him and the spiritual presence of the Lord. At first it was a symbol, and nothing more; it assisted thought and stirred passion; but finally it became identified with the Christ whom it represented, and excited a reverence and love which are akin to idolatry.

We are not liable to disobey the First Commandment. To us there is only one God, the God and Father of our Lord; but we are all liable to disobey the second, and allow our deeper religious emotions to attach themselves to a symbol, a rite, or a place, around which are hallowed associations. We must never forget those great words of our Lord: "God is a Spirit, and they that worship him must worship *in spirit*. God is very jealous, and resents the slightest transfer of our love and devotion to material objects. The third and fourth generation may be adversely affected by our sin because of the wondrous laws of heredity, but thousands of generations cannot exhaust God's mercy and troth.

The Folly of Expedience

By Rev. Oscar L. Joseph

JEROBOAM was a born leader. He was industrious, ambitious and courageous, but he was also unscrupulous. He was for the people because thereby he could advance himself. If Rehoboam was a despot we can call Jeroboam a demagogue. He knew that his position was insecure and that he could hold it only by appealing to the superficial interests of the people. He at once won the support of the powerful tribe of Ephraim by selecting Shechem as his capital. He was aware of the great attraction of Jerusalem, especially because of the Temple. It would never do to allow the people to visit that sanctuary, for they might transfer their allegiance to the king of Judah under the influence of appeals from the ecclesiastical politicians of the southern kingdom. The result would be fatal. He thus averted all probabilities of mishap and danger by making provision for religious worship.

It was a clever scheme and ably carried out. The calf was an ancient symbol of the creative power of Jehovah; but Jeroboam had doubtless got his idea from Egypt and he introduced this innovation in a most plausible way. Jeroboam flattered the people when he appealed to their comfort and convenience and they became an easy prey to his duplicity. They might even have applauded him for being so remarkably disinterested.

Notice, it was not a form of worship in opposition to Jehovah, but it was nevertheless a dangerous change and in direct violation of Jehovah's explicit command. It opened the door for a series of corruptions.

He made another bid for popularity by electing priests indiscriminately. "Why be so particular?" ask many people as they make a plea for being liberal which really means being illegal. If Jeroboam could do just as he pleased, why should others not follow his example? This is independency gone to seed, for it produces religious anarchy and moral discord. He made yet other changes to suit the new circumstances which he introduced. The date of the feast of Tabernacles was changed from the seventh to the eighth month because the season was later in the north. He himself officiated at the dedicatory services in the new sanctuaries of Bethel and Dan. Here he imitated the example of Solomon without having his spirit of devotion and reverence.

There were two protests against his impious practices. An unknown prophet from Judah went to Bethel and vehemently denounced the iniquitous idolatry (chapter 13). When the son of Jeroboam took sick, his wife sought counsel of Ahijah, the blind prophet, who sent a message of doom to his false king (chapter 14). But nothing came of these warnings. Jeroboam pursued his own course, but he paid a heavy price for his vanishing honors. He is repeatedly referred to in history as the man who made Israel to sin. What a reputation!

Jeroboam was at heart irreligious, and yet he was a patron of religion because it served his political interests. Constantine was the first patron of Christianity and he was also the first to corrupt it on a large scale. Spiritual progress cannot be secured by material weapons, and a stain rests upon the character of all who would force the kingdom of God in worldliness.

No Compromise

By Arthur H. Howland

JEROBOAM was a compromiser. His watchword was: "This is not the thing itself, but it is just as good;" or "This may not be exactly right, but it is necessary."

We can find a Jeroboam in every corner today; perhaps in every other house; possibly in almost every house. Someone who is not thoroughly true to his conscience step by step; someone who says: "This thing may not be exactly right, but I think I'll do it just the same." When the angels go out looking for Jeroboams do they stop at your house? And if they turn in at your gate, thinking to find one in the household, do they come to your room?

Jeroboam! The man who said: "Oh, yes, to be sure, God said that, but he didn't expect you to take his command so literally. He intended all the time to allow you a little latitude. You mustn't take your religion with such desperate seriousness. Don't go all the way down to Jerusalem; stop at Beersheba; come up to Dan. Never mind that out-of-date law that was on the old table of stone about not making graven images. The old table was lost long ago. We must be progressive. We are living in a new age. Behold your gods, O Israel!"

I notice that Dr. Meyer says in his talk on the Golden Text for this week that we of the present age are not liable to disobey the first commandment. But I wonder if there is not after all a real danger of doing so. Of course the people of Europe and America are not likely to consider as divine any other person or object than God; we would not fall into the blunder of the Japanese Shintoists, who think the emperor divine, nor of the idolaters of Asia and Africa; but are we not in constant danger of giving something or someone other than God the first place in our life? Is that not, after all, just what we do every time we sin? God says that; we want this. And when we choose this instead of that we have put something else before God.

The life of a compromiser is difficult. One compromise involves another. We get tangled, bewildered, discouraged and, in the end, defeated. There is for every situation, for every problem, one straight, clear, unsullied, wholesome way. That is the way to go—the only way to go.

The most horrible thing about it is that when we begin to compromise, thousands may be thrown off the track. Could anything be more dreadful than the phrase by which Jeroboam was forever characterized in the ancient records: "Jeroboam the son of Nebat, who sinned, and who caused Israel to sin." Think of bearing the name to which all subsequent sinners are likened; the record of the evil kings was that they "walked in the way of Jeroboam."

The way to avoid being a compromiser is to make a positive agreement with God and oneself at the beginning of life that we are going straight. If the question is left open for settlement at each new crisis there will be continued defeat. I once heard a faithful pastor say of the official board of his church: "These fellows don't waste any time deciding whether or not they are going to do right. They decided that long ago. All they want is to be shown what is the right thing to do, and they'll do it fast enough." That was high praise. There is a good deal of wear and tear in temptation which could be avoided if the mind had been fully made up at the outset to do precisely the right thing just as fast as the right way is made clear.

But after all, it is God we need to keep us true and straight. "Seek ye first the kingdom of God and his righteousness." There is our safety, and there only. God promises to take care of us if we will be true to him. No pressure of circumstances, financial, political, social, family or any other, can ever make it necessary to do wrong. In step with God; that is the way to walk—the way of safety and delight and usefulness and victory

Young People's Meetings for August 15

Be True to Your Ideals

Christian Endeavor and B. Y. P. U. Topic. Acts 26: 12-19 (An Honorary Members' Meeting)

EVERYBODY knows what ideals are, but few people seem to know what to do with them. One is reminded of the prevaricating Irishman who, when accused of having no regard for the truth, replied: "Shure, I have a great reghard for the truth. I have too great a reghard for it to be trotting it out on ivery paltry occasion." I once heard a great and good man complain of a certain group of religious teachers that they insisted on bringing one's ideals down out of the sky and putting them on the sidewalk and walking on them. But we ought to have more of that very attitude toward our ideals. They help us to some extent if we keep them up in the sky to think about and look at. But they help us infinitely more if we bring them down out of the sky and use them. We ought to walk on them. We ought to use them. One is reminded of John Wesley's answer when asked how he would spend the next twenty-four hours if he knew that he should have to die at the end of that time. He replied by giving the schedule already marked out as that day's work. He could think of no reason to change it if death were to come at the end of it. Every day was for him an ideal day.

Keeping One's Self Aseptic Against Temptation

Epworth League Topic. Eph. 6: 10-18; Gal. 5: 16

THERE are many interesting analogies between biology and some of its allied subjects, such as bacteriology and the spiritual life. "Aseptic" is an excellent word to put into one's spiritual vocabulary. "Aseptic," you know, means proof against infection, or more strictly speaking, a state of being free from infection. Now the New Testament is full of hints of precisely this state of soul. Indeed there are many hints and promises of it in the Old Testament. All that is said in the Bible about soul cleansing, all that is said about the fiery character and operations of the Holy Spirit has the same meaning. All that is said about the magic, irresistible and infinite powers of love point to the same soul state. Look up in your Bible study for this lesson such startling, challenging, inspiring, convincing passages as Ezek. 36: 25-27; Zech. 13: 1; Mal. 3: 3; Matt. 3: 11; Mark 1: 8; Luke 3: 16; Acts 2: 1-4; II Cor. 7: 1; I Thess. 5: 23, 24; Heb. 9: 13, 14; Heb. 10: 10-14; Heb. 13: 20, 21.

It Pays to Buy Crisco

It pays because Crisco costs but half as much as butter, and less even than good lard—yet is as good for cooking as the best of creamery butter.

It pays because Crisco can be used over and over again in frying, by the simple process of straining after each use.

It pays because foods cooked with Crisco are better-tasting and more easily digested than those made with lard—and this economy of the digestion is one that can not be reckoned in dollars and cents.

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For Frying - For Shortening
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Crisco keeps indefinitely without becoming rancid.

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Crisco will not cause any smoke in frying, when properly used.

Peach Short Cake

2 cupfuls flour	3 teaspoonfuls baking powder
1 teaspoonful salt	6 tablespoonfuls Crisco
2 tablespoonfuls sugar	1 egg
½ teaspoonful cinnamon	½ cupful milk

(Use level measurements)

Sift flour, salt, sugar, cinnamon and baking powder. Add Crisco pinching in lightly. Beat egg whole. Add milk, and pour into dry ingredients. Knead and pat lightly. Roll ⅜ inch thickness. Brush whole surface with melted Crisco and double over the dough cut with large biscuit cutter (1 pound baking powder can will do). Brush with milk and bake in hot oven. When well baked, open and spread with sliced peaches. Shake with powdered sugar, put on top, finish with whole or stoned peaches and garnish with whipped cream.

If you want to know more about Crisco and the conditions under which it is prepared, send for the "Calendar of Dinners". This cloth-bound, gold-stamped book contains, besides the story of Crisco, a different dinner menu for every day of the year and 615 recipes gathered and carefully tested by the well-known cooking authority, Marion Harris Neil. Address Dept. S-8, The Procter & Gamble Co., Cincinnati, O., enclosing *five 2-cent stamps*. A paper-bound edition, without the "Calendar of Dinners" and with 250 recipes is free

ON HER BIRTHDAY

BY L. D. STEARNS

ESTELLE REYNOLDS pushed the dainty, gold-headed pin first in one direction and then another, pursing her red lips into an impatient "Oh!"

She took off the pretty hat and looked at it, frowning. "That's the most *abominable* hat!" she declared vehemently. "I can *never* make the pin go through!"

Mrs. Reynolds glanced up from the stack of pots and kettles before her. "Where are you going, Estelle?" she asked.

"Over to Edith Weston's," giving the offending pin another shove, and shaking her head a little to make sure the hat was firm. "And, mother, don't forget it's social night at the club. My best collar's awfully soiled. I wonder if you *could* wash it out?"

"Perhaps so. Bring it down." Mrs. Reynolds's voice was toneless. Her hands moved slowly among the dishes.

"And, mother," Estelle's eyes were bright, the soft pink in her cheeks a deeper shade than usual, "Sadie Lee's got a new Paris gown. It's exquisite! Can't you get my new silk finished? I haven't had a new thing for ages and ages. I just can't wear that old white serge again. It's all darns."

"I was planning to finish it, Estelle." Her mother drew a long breath.

Estelle stepped lightly to the little mirror and pushed a bright lock of coppery gold behind a small ear. "You always *do* manage, mummy," she laughed brightly.

At the door she paused. "It's your big daughter's birthday," she flung over her shoulder, " and she's not too big yet for the seven-layer chocolate cake. Had you thought?"

"Yes, dear." The patient voice was even more toneless than before, but the woman's lips tried to smile. It looked grotesque; but the girl did not notice.

Behind her, the door slammed. Then it opened again. "Oh, mother, I entirely forgot. I got my best underskirt all mud in that rain last week. I'll *have* to wear it tonight."

SHE WAS off at last, humming a gay little tune; her young face care-free; her heart as light as the song of the bird soaring away into a cloudless sky.

As the door closed after her Mrs. Reynolds paused, then, shaking the suds from her hands, dried them slowly and stood for a moment looking off into the clear sunshine beyond. "I wonder," she said catchingly, "if girls *ever* care for their mothers?"

She pressed her hand against her eyes. Strange what made them sting so! Then, almost unconsciously, she lifted a corner of her apron and wiped a tear away.

Slowly she went to the dainty, rose-colored room above and found the soiled skirt. As she put it to soak her face seemed to grow older; all its lines appeared to deepen. The corners of her mouth drooped. She was calculating, mentally, how long it would take to iron the dainty tucks and frillings.

Her head throbbed fiercely. With fingers which tried to be swift, but were strangely slow, she began to break eggs into a mixing-bowl. "I don't see," she said aloud, "how I'll *ever* get through."

She put one hand to her head. The sharp, throbbing pain was almost unbearable.

Ting-a-ling-ling!

The insistent call of the bell pealed through the house, and leaving her cake, Mrs. Reynolds went to the door.

Sadie Lee, her brown head erect as a young queen's, stepped in. "I came," she announced, in a pretty, breathless way, "to tell you we were changing our regular club social tonight, Mrs. Reynolds. Estelle doesn't know. You see, it's her seventeenth birthday, and she's been head of the class always from a tot up; so we're giving the evening to her—just a gay jolly time with lots of feasting and singing, and all that. She doesn't know, so I thought you'd make sure she had an extra frill or two to keep her from feeling awkward," and with a smiling little nod she stepped outside.

Mrs. Reynolds returned to her cake.

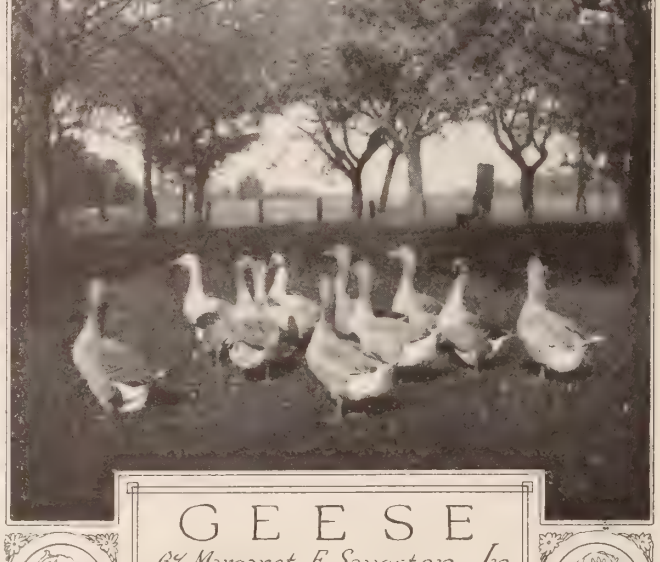
WHEN Estelle came bustling in at noon she was bending over the silken gown. Her face was white. "You'll have to eat alone, dear," she said, "and not much of a dinner at that. I warmed a bit of potato, and there's toast and cold tongue. I couldn't stop for more. I'll get a cup of tea later." She smiled wanly. "We'll have the cake tonight," she promised, and closed her eyes a second to see if it would ease the pain that now seemed in every part of her. "I'll try and have something else nice, if I get through in time."

"Right-o!" The clear young voice rang carelessly out. Then: "I don't suppose I could help? Tell you what, ma," rather dubiously, "I'll stay home awhile and help sew. Can we both sew?" Tossing her hat aside, she advanced toward the table.

"No, no, child. You'd only ruin it. I'll get it out in time." Then, suddenly, a queer little sound seemed to come from her throat.

The shimmering silk slid in a bright heap to the floor. The white face grew a little whiter, and before Estelle could reach her the mother lay beside it, her head pillowed in the shining folds.

The glass of water Estelle was in the act of lifting fell to the floor with a crash. The glass shivered to a thousand bits. Little rivulets of water ran here and there.



GEESE

By Margaret E Sangster Jr

When folk do silly, foolish things,
Then people laugh, and cry:
"Why, they are geese!" and yet, you know,
I often wonder why.

For geese are stately, queenly birds,
Too grave to fly or sing;
And I have never seen a goose
That did a foolish thing.

An ostrich has been famed in jokes,
Because he hides his head;
And chickens run across the road,
'Neath cars that leave them dead—

But geese—they walk with solemn grace;
They seldom shriek or call;
Perhaps you'd like, for all folk say,
To be one after all!

Frantically she flew across the street to a telephone. "Oh, Dr. Grim," she cried hysterically, "Come quick! Mother's fainted, or something. Hurry!"

It seemed ages before he arrived, and Estelle's face was nearly as white as her mother's as, bending, the big doctor lifted the unconscious woman and placed her gently on the lounge.

With his foot he shoved the gleaming silk aside and Estelle, a second later, gave it another push with the tip of her dainty boot. All at once, in the twinkling of an eye, she seemed facing the world alone.

In the same instant she appeared to herself as another person, watching her mother rub out the muddy skirt, stir the seven-layer cake, and, between times, sit stitching on the silken gown. Her fingers felt strangely numb as she r out and brushed a gray wisp of hair awa the closed eyes.

"Is she—*dead?*" she choked, looking in doctor's sphinx-like face.

"No," he replied sharply, chafing the toil- ened hands and forcing something, drop b between the colorless lips, "not quite. But keeps on, she *will* be. I told her, a year ag got to quit. But your brother Ned had to be the institute, and you had to finish high scho so," clearing his throat, "I suppose mother's die long before a good God meant her to."

A breath of something cold seemed sudd blow across the girl. She opened her lips, sound came.

"Dr. Grim straightened. "Young woma demanded, "when has she had a day off?"

Something in his voice, more than his sent the swift blood into the girl's cheeks. she cried impetuously, "she *can't* die! *she* Reaching out, she caught his arm. "I she begged, "*say* she won't *die!*"

The stern face softened. "*We* don't *that,*" he declared impassively. "Bu ought to know, young woman, that yo attempt to crowd a quart of milk into measure without coming to grief."

Crossing to the table, he began to fu his medicine case. "Mothers don't ask he growled unsteadily, "but I can tell y girl, they'd be pretty glad of a chance t a little something themselves, if only the was ever given. They're human, sam and I." The shaggy brows seemed fa bristle with a sudden eagerness. "Don all your flowers for her grave," he b bending once more over the silent figur

With a quivering sigh the tired eyes She struggled to rise.

Dr. Grim forced her back. "Now, no grumbled. "The universe's still running Reynolds, if you did lie down for a bit. still! A woman doesn't drop *that* way, on with her work while I'm around."

She smiled faintly. A flicker of color gled into her lips; her eyes turned clock. "I *must* hurry," she said.

With a cry like a hurt animal Estelle herself on her mother's breast. "Oh, m comfort me!" she moaned. "Kiss me!"

A light, like the swift passing of an wing, touched the tired eyes. "Why, girl," she murmured, holding her her breast. "Mother's little girl! Hu

THE DOOR closed softly behind Dr. but they did not hear it. They did n the clock strike three, or the postman dropped the mail into the box. But afte Mrs. Reynolds drew herself upright: " well as ever, dearie," she insisted. "W the dress all right." Her voice was n of-fact, yet with a new thrill in it.

Slowly the head of the girl was lifte its coppery sheen glistening like gold. wide eyes looked into the mother's "Mummy," the young voice caught tremu "girls are selfish things, anyhow, I su But mothers sort of make 'em so. T everything, until we come to think they feel. *Now, I know!*"

Her soft hands stroked the hard, toi ones. "You don't move again today," s clared, tilting her head like a young "What do I care about the old dress, old club, or anything in all the wide, world so long as I've got *you!* We're go share things, now. And first of all, I'm to make you the very nicest cup of tea yo drank. And next"—a little tremor t her lips—"I'm going out to get you the liest roses, just like daddy used to buy. got that dollar Uncle Jack sent for my day gift, and we're going to have flower

Then, in a trice, she was the little girl —on her knees, her arms about her m neck. "Oh, mummy! mummy!" she sobbed. you, love you so!"

When?

WHEN will it end?" I asked the sage;
He answered softly: "With this age."
"That will be—when?" with hope I cried;
"In God's due time," the sage replied.
"And God's due time—when may that be?"
"When man knows his extremity."
"Ah, then it must be soon," I said;
He smiled, but sadly shook his head.
"Oh, tell me what you know," I urged;
"When shall our universe be purged
Of all its wrongs and discords rife?"
"When Death is swallowed up of Life!"

OPHELIA BUNNING ADA

"AFTER VACATION"

BY MARGARET E. SANGSTER, JR.

I WONDER if any among my girls—schoolgirls, or farmer girls, or working girls, or just plain stay-at-home girls—are beginning to think about what they will do with their lives after the summer holidays are over. I wonder if they are busy planning pleasures and real work for the new year that seems to begin with the first frost. I rather hope that they are, for that is just what I am doing—just what I always begin to do when July is drawing to a close, and August, breathlessly hot, is hesitating on the threshold. Perhaps, because I am going on a vacation and my heart is filled with a gladness of seeing green hills and waving fields of grain and sometimes broad, placid stretches of water, my plans loom up larger and grander more ambitious than the plans I make at any other time of the year. There is something delightful in the motto, "When I come back I'll do it!"

After all, it's a good idea, I think, to plan the accomplishment of great things in the early autumn. The days are blue and yellow, and the breeze is so crisp, and the goldenrods and asters are massed in such glowing clumps that you want to do something right makes you glad just to be alive. And then, after vacation time is over, you are rested, and many years younger in spirit, and are on the outlook for new worlds to conquer.

I am going to choose, at random, some letters from my mail basket from girls who are planning what they will do in the coming season.

A girl in New England tells me, "This fall I am going to teach in a little district schoolhouse. It sounds as though I live far away from the world. I am going to teach in, I think that will be lonely at first. I also think that the walk through the snow during the cold days will be hard to get used to, but I intend to do my best. I am going to make the children learn something, and above all, I am going to make them love me."

The next letter, daintily written on pale yellow note paper, comes from a little girl in my own state. She is busy now, for she is engaged in making a trousseau and, so she says, cannot wait for vacation to be over.

"I'm so busy working," she says, "that none of my friends know me, and I really have accomplished quite a bit already. I finished a breakfast set in blue and white cross-stitch; a pair of embroidered linen pillow cases; a pair of hemstitched ones with monograms; eight towels, and more that I can't think of. It's—it's great!"

A LITTER from California that is signed simply "Your friend" is very interesting. "I am just getting to work together to go away for the summertime—rather, a small part of the summertime—for I work in an office. As I have been looking over letters and memoranda tucked away in my desk, I have made a resolution. I wish that it were not many months too late to go into your page called 'Conning Resolutions' that came out just after New Year's. My resolution is, that when I get back in the fall, I will not let things stay around and will not have scraps of work unfinished."

A little girl from up in New York state writes me a very interesting letter that is just a bit wistful in tone. "I am an orphan," she says, "with no home and not a great many friends. I should like, this fall, to go to school and learn many things, but I do not know whether I shall be able to. Perhaps something will happen to make it very clear."

"I am a college girl," writes a young lady from Canada, "and next year will be my last one. It seems strange to think that in 1916 I shall be all through with the months of fun and work. . . . I am afraid, now that I think of it, that the fun and work have not been very evenly divided. I fear that the fun for three years has had the leading place in my life. Next year, when I go back after vacation, I will make the most of my time, and really learn."

THIS note is from a girl who has just returned from a conference at Northfield. She is very enthusiastic over the spirit that pervades the place, and the influence that surrounds the girls. "Every minute of the conference," she tells me, "was wonderful. Each day seemed nicer than the one before. The speakers were splendid. Field day was great fun, and so was the bonfire that night; but one of the best parts was the girls, the friends that I made. I was thrown with some *fine* girls this year, and I never can count how much I gained from them. The little gatherings in people's rooms, the discussions of questions there and on the campus, the good comradeship and *real friendship*. It is all too wonderful to describe.

"It is impossible to talk of the spirit that pervades everything in Northfield; conference, campus, hotel, to any one who has not been there and felt it. We call it the spirit of Northfield, and know that it is the spirit of Christ. I feel that this spirit will stay not only with me, but with many of the other girls who spent their vacation in the same way. I know that it will last long after vacation."

A little secretary in a big office building in the city wrote me a sweet letter a few days ago. She said:

"Next fall, after vacation, I would like to learn to be a trained nurse. You may think that it means a great deal of work and worry to take the long years of training. You may think that I am too ambitious to want to go into such a hard field. But—but, somehow, I feel that the little I can do toward relieving the suffering of this world should be my chosen work. I feel that as I have a talent for this sort of work, I can really be a help where help is really needed."

A girl who works in a large city sends me a few lines that are full of a very wonderful spirit. "I have been asked," she writes, "to organize a Girls' Friendly Society among the members of our church, and during my vacation I shall lay plans for this work. After my vacation the real work will begin, and I cannot tell you with what enthusiasm I am looking forward to the fall, when I can put these plans into execution, because I think that it is going to mean so much in the social way for the church. Don't you think that my vacation will be profitably spent if I am thinking of what I can do for others afterward—while at the same time I am improving my own health by living out of doors?"

These letters are interesting, aren't they? And I am sure if every one of my girls who has some plan for the after-vacation time would write and tell me about it, we should have hundreds, maybe thousands, of still more interesting letters. Won't you, every one of you, write and tell me of your ideas?

Anvil Sparks

..Better good examples as their own sermons than good sermons without examples.

..Big men express big things with little words, while little men use big words to express little things.

..Some people seem to think that they are avoiding the very appearance of evil when they do wrong in secret and take care to avoid the appearance of it to others.

How the National Dish Came Back

Van Camp Chefs Made Once-a-Week Baked Beans Almost a Daily Delight

The pioneer spirit was fairly bred in Baked Beans. And this, the world over, is called our national dish.

But it waned. It lacked in daintiness. When men became city dwellers they found the beans hard to digest. This remarkable dish, with meat-like nutrition, came on for one meal a week.

Then came Van Camp's. And since it came Baked Bean consumption has increased at least five times over. Let us tell you why.

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Also Baked Without the Sauce

10, 15 and 20 Cents Per Can

Van Camp employed chefs to study this dish—a famous French chef in particular.

He employed chemists. He established a laboratory, to pick out the beans by analysis.

He built modern steam ovens, to bake beans without crisping or bursting. To bake them to mellowness—to make them digestible—while leaving them nut-like and whole.

He created a sauce with a sparkling tang, a resistless zest—a sauce which has never been matched. And he baked that sauce into the beans.

Note the result. Thousands of restaurants which once baked their own beans are now buying Van Camp's to please men. Hundreds of lunch rooms owe their fame to Van Camp's. And countless homes are now serving Van Camp's, several times weekly, in place of meat.

That's why we urge you to get this brand. It has altered Baked Bean standards. It has made this dish a delicacy. Let us not argue. Buy a can. If it doesn't delight you—doesn't amaze you—your grocer will repay the price.

(388)

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Dept. 51, Grand Rapids, Mich. Made in Canada, too

A SUNDAY SCHOOL TOUR IN SOUTH AMERICA

A BOLIVIAN WATER CARRIER

Cont'd from page 775

Peru, there are 20,000 Chinese. Lord Bryce estimates South America's population in the near future at 200,000,000. It is now 70,000,000, of whom 15,000,000 are Indians.

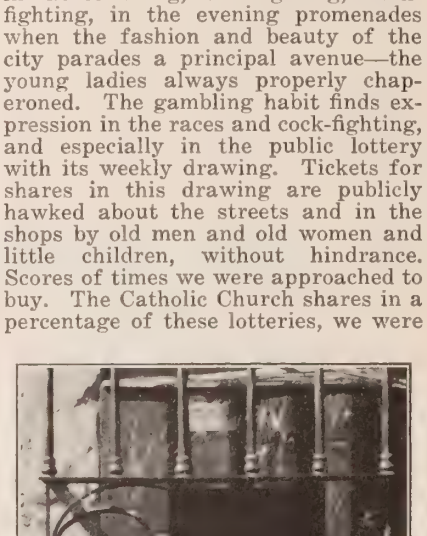
And the continent has not begun to develop its manufacturing possibilities by utilizing the power going to waste in its falls and mountain water courses. Lack of capital and initiative, as well as the Spanish abhorrence of manual labor, is responsible for this. But these conditions will pass with the influx of foreigners. Its commercial houses, shipping and banks are even now foreign-controlled.

But our interest in South America, as Christians, is not in its commercial enterprises, but in its people and their awakening under the magic touch of education, the impact of virile races, the freedom of republican institutions, the march of world progress and modern invention, and the spiritual force of Protestant missions.

The vision of the South America that is to be must grip us if we think at all of this vast continent. And with all the splendid idealism of its people we must frankly recognize their moral and spiritual needs, if we would make that vision live; for it is a spiritual emancipation that is needed above all else.

We cannot understand South America unless we think back to the Spanish conquest, and the dominance for four hundred years of Spanish ideals of life and government, and of the church which has so largely controlled the government, the thinking, and the morals of the people.

The love for ornateness and display, the passion for the artistic, are found in the rich exterior ornamentation of churches, public buildings and homes, while the interior may be exceedingly plain. The love for pleasure is found in horse-racing, bull-fighting, cock-fighting, in the evening promenades when the fashion and beauty of the city parades a principal avenue—the young ladies always properly chaperoned. The gambling habit finds expression in the races and cock-fighting, and especially in the public lottery with its weekly drawing. Tickets for shares in this drawing are publicly hawked about the streets and in the shops by old men and old women and little children, without hindrance. Scores of times we were approached to buy. The Catholic Church shares in a percentage of these lotteries, we were informed, to be applied in benevolent work, and a percentage goes to the support of the public charities. Thus this evil is covered under the guise of charity and the church.



RECEIVING BOX FOR UNDESIRED BABIES

The moral condition is reflected in the appalling percentage of illegitimacy, reckoned as high as fifty per cent. Much of this is charged to the high church fee for marriage, which makes marriage almost prohibitive for the poor. But with this goes the low standard of purity on the part of the men, which is not to be wonder[ed] when better example is not four[d] quarters from which example sh[ould] come and when one knows the vil[e]-erature from French and Sp[anish] sources which has corrupted the m[inds] of the youth. High praise is giv[en] the higher ideals as to purity o[f] women in South America's homes.

One of the pictures with this a[rticle] suggests the plan followed in [prac]tically all South American citi[es] of getting rid of undesired babies th[rough] boxes placed conveniently at ope[nings] in the walls of certain windo[wless] buildings, the baby being withd[rawn] on the inside and no questions ask[ed].

The educational ideal in South A[mer]ica has prepared the girls for [mar]riage, and the boys for profess[ional] life. Politics and the professions [have] been largely the goal of the y[outh]. Public office for private gain has [been] the prevailing objective in too [many] cases. North America has its ow[n] in this respect, as it has other [moral] blemishes, but the leaders in [South] America who are most anxious f[or] the future of the continent confes[s] the need for new moral ideals in p[rivate] and public life, and for the sub[sti]tution of service for selfishness [as] controlling objective in educatio[n].

How to help South America to [pre]pare for its manifest destiny a[t this] time of foundation-laying is th[e] absorbing question. That the ch[urch], which has for hundreds of years [been] at the helm of South American [polit]ical, spiritual, moral and educa[tional] life, has failed as a leader is evid[enced] by the indifference to the chur[ch] on the part of its educated leader[s] and the prevailing agnosticism of it[s] university students. Education of [itself] will not furnish a moral dynam[ic] for the task.

The issue is plain. A pure relig[ion] is needed, a religion which is a lif[e] not a form, and which will cause l[ife] to motive in personal character [and] spiritual power. And we must [begin] this process with the children [to]-day in the Sunday school. T[hey] are South America's hope.

THE WAR IN EUROPE

Continued from page 779

ground, until now, at points, this line has reached advanced positions only four or five miles from the railroad and but little more from the two cities, both of which will probably be taken before many days pass. The governor of Lublin has already issued a proclamation relative to the evacuation of the town by its civilian population, and the records, et cetera, of the government have been sent into the interior, which may be taken as significant.

The third campaign begins at a point a little to the south of Cholm, and runs to the Rumanian border. There has been subordinate but hard fighting at Sokal on the Bug. The Austrians crossed that river and took the town, driving the Russians east. Farther south on the Bug in Galicia the Russians evacuated Busk and fell back on Brody, while still farther south along the course of the Zlota Lipa and the Dniester, isolated actions have taken place which have not resulted in Russian advantages.

The week closes with Russia apparently on the verge of one of the most colossal defeats ever received by a nation in history. So serious is the situation recognized to be even in Russia itself, that today (Thursday, July 22) has been a day of prayer in all Russia for the safety of the Russian armies. Just as these lines are written a cable reaches us with the information that the Russian commander-in-chief, the Grand Duke Nicholas, in imitation of the tactics employed against Napoleon by the Russians a hundred years ago, has issued orders to burn Warsaw and to retreat. The conditions, however, are so very different from those obtaining at Moscow that this seems silly as tactics, and hardly believable as fact. The United States has taken over the Belgian, British and Serbian consular interests in the Polish capital, the same cable informs us, which also says that the inhabitants are flying by the thousands.

The Russian Black Sea fleet destroyed some fifty Turkish sailing vessels during the week on the Black Sea, taking their crews prisoners. Russia is making some advances in Persia, and has captured the city of Mush, driving the Turks out.

The campaign in the Dardanelles was without incident, and little news has come through. Both sides are sending forward heavy reinforcements, and from that it is fair to infer that important events are not far distant. The question of supplies of ammunition continues to be a thorn in Turkey's side, particularly as Rumania declines to allow any to pass through her territory from Germany and Austria for a Turkish destination.

Little can be said about the Italian campaign. Fighting continues, and is particularly intense on the Isonzo line, where the Italians have scored several local successes, but none of any decisive effect. In the mountains farther to the west along almost the whole frontier, there is incessant skir[mish]ing, in which there is sometime[s ver]y hot fighting, but necessarily in [much] a country progress is very, very [slow]. The principal event of the wee[k] was the sinking by an Austrian subm[a]rine of the Italian armored cruiser [Gar]ibaldi, in the upper Adriatic. The Garibaldi, which was seventeen [years] old, was of 7,350 tons displac[ement] and carried one 10-inch, two 8-inch and fourteen 6-inch guns, and had a [speed] of 20 knots. Of her crew of 50[0] the majority were saved. The kin[g] still remains on the firing line.

In the West, events have been [quiet]. South from Hooge at Souchez there was some hard fighting, and the Germans made slight gain. Still f[urther] south, at Neuville, to the nor[th] of Arras, the French appear to ha[ve had] the best of such fighting as took [place]. Arras itself was again bombard[ed by] the Germans and is said to be in [ruins]; there is, however, much exagge[ration] of the effect of artillery fire on a [town] of any size, so that this statemen[t may] be overdrawn.

Although it would hardly seem [that] the moment was opportune for [peace] negotiations, I hear from a sou[rce of] some importance in Europe that [it is] expected that the situation, m[ilitary] and political, will be such by the [end] of August or the middle of Septe[mber] that an intervention by Switzer[land], for which the foundation has a[lready] been laid, will probably take [place] then, with good chances of succe[ss].

OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it is of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

S. L., Mount Vernon, N. Y. What is the divine right of kings? Did David use this right, as we understand it, in plotting to get the wife of Uriah? Please name other instances in which kings have asserted the divine right.

Belief in the divine right of kings is largely the result of Old Testament interpretations, though it is also found among peoples who do not possess our Scriptures, as in Japan, where the orthodox Shintoists believe not only in the divine right of kings, but that the king is actually divine ancestry. Indeed the close connection between spiritual and temporal power is found in many pagan tribes and from the earliest times. In some savage tribes the "medicine man" is supreme, holding religious and secular authority. In the time of Abraham we find Melchizedek both priest and king. (Gen. 14: 18.) In Egypt the powers of the priesthood were vast, and the kings, being anointed by the priests, were thus supposed to receive their power from the gods. It was perhaps to get away from this very tangle of priest and king that Jehovah took his chosen people out of Egypt. They were to have no king but him, and when the people, influenced by the memories of Egypt and by the prosperity of the kingdoms about them, demanded that Samuel anoint a king for them, Jehovah expressed his great displeasure and warned them of the terrific ills which would follow the establishment of a throne. (I Sam. 8: 10-18.) Notwithstanding all this, it was largely the influence of the Jewish Scriptures that perpetuated the theory of the divine right of kings in modern civilization, since the Christian Church took over many of the ideas and forms of Judaism the kings of Christian countries are still crowned by representatives of churchly authority, in some cases "holy" oil being used for the anointing. The New Testament writers admonish Christians to recognize civil authority where matters of conscience were not involved but were wrong in defying that authority whenever it did contrary to what they believed to be the will of God. Indeed even the Old Testament writers were frank in depicting the crimes of the kings and are free to declare that evil kings were displeasing to God. So that the deeper message of the Bible, Old and New Testaments alike, is a refutation of this very theory it has been supposed to teach. What the Bible really teaches is the divine right of the people, the preciousness of every individual life in the sight of God, the principle that every soul is responsible directly God for his acts, the principle that no man should be *master* of another, but that each shall be the comrade and helper of all. It is this revolutionary power of the Bible which gave the world the Magna Charta and the new hopes of real democracy. As for David, while we do not have attempted to justify his crime of adultery, it is very likely that Bathsheba believed that in obeying the king she was really doing right. History is full of instances in which kings have presumed upon the old theory of the divine right of kings to do unjust and wicked things.

Constant Reader, Goshen, Va. The passage in Matt. 7: 22 must be read in connection with the immediately preceding verse. Jesus is here speaking with authority and declaring what he will say to him and he to them when he sits as their final judge. "That day" is the one when men shall enter or be shut out from the kingdom of heaven; when they with all their works will be disowned as unworthy. They knew the name of Christ, but they were strangers to his spirit and alien to his cause—they, in expression but not in life. One commentator writing on this passage says: "The eloquence of life must always be greater than the eloquence of words. If we believe in Christ we must try and cultivate the same spirit—sympathetic, kind, gentle, tender, forgiving and living for others." To them, the Christian religion and profession were but means whereby to work their own selfish purposes.

Mr. Irving Winslow, secretary of the Anti-Imperialist League, Boston, Mass., writes: "All there is for an unneutral attitude by the United States concerning shipments of munitions of war are futile to those who, believing that the forces repelling the German attack upon civilization are the only ones available for the overthrow of incarnate militarism, desire to give this moral and all other support now, and, if necessary, to urge the actual support of them upon the nations at present officially neutral. In the war between the states, the issue forced upon our people was slavery, as the issue of militarism is now forced upon mankind. Its victory demands the same adhesion to Mr. Asquith as spokesman of the allies of Great Britain in his only possible program for that destruction and for world-peace which was given to Mr. Lincoln for the abolition of slavery by the sword. Remember the motto of the state of Massachusetts." There are two sides to every question, but it is evident that the Anti-Imperialist League has no desire to give both sides equal consideration. The war between the states was not a parallel case. Neutrality, in the proper sense and spirit of the word, means to give equal treatment to both sides, or to let both equally alone. Are we doing this? Let us give the judgment of the situation pronounced by the New York Tribune, July 7, with all frankness, although that journal is admittedly friendly to the Allies: "We Americans will do well, in judging German official and public opinion, to remember that with some justice Germans believe that American ammunition is contributing to prevent the attaining of the decision [in the war]. Germany had the advantage at the start and still retains it. But if American ammunition bridges the gap, keeps the Allies supplied until they have mobilized their industry, then, in a sense, American ammunition has saved the Allies." In view of this admission from such a source, we submit that the definition of neutrality in the mind of the Anti-Imperialist organization is somewhat hazy, to say the least.

B. W., Menci, Ark. The gift of tongues at Pentecost was the miraculous method employed to bring strangers from distant lands into the Gospel fold. That the gift became later a cause of deep concern to the spiritual teachers of apostolic times is evident from such passages as I Cor. 12: 10, which are not meant to depreciate the gift, but to warn believers not to be misled by unprofitable or doubtful manifestations of it. God is not the author of confusion. He never sends a message to his children that is totally unintelligible, and it may well be held that a message to which there is no key should be regarded as extremely doubtful.

Mrs. Mary B. Campbell, of Elmira, N. Y., and Mrs. M. R. Valentine, of Trenton, N. J., kindly provide the Mail-Bag with the complete lines recently requested by Mrs. H. S. L., Denver, Col. We have taken the liberty of making a few alterations in the version furnished:

The great Jehovah speaks to us
In Genesis and Exodus:
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land;
Ruth gleans a sheaf with trembling hand.
Samuel and numerous Kings appear,
Whose Chronicles we wondering hear.
Ezra and Nehemiah now!
Next Esther's deeds her goodness show.
Job speaks in sighs, David in Psalms;
While Proverbs teach to scatter alms.
Ecclesiastes then comes on,
And the sweet Song of Solomon.
Isaiah; Jeremiah then
With Lamentations takes his pen.
Ezekiel and Daniel close
The greater prophets' hopes and woes.
Hosea, Joel, next, and Amos
Begin the lesser prophets famous.
Obadiah, Jonah, Micah come,
Nahum and Habakkuk find room.
Zephaniah to Haggai calls;
Rapt Zechariah builds the walls,
While Malachi, with garments rent,
Concludes the Ancient Testament.

P. S., Exeter, Pa. 1. Neutrality means maintaining the same attitude toward both sides, not helping one when it is an impossibility to help the other. 2. If the governments of Europe had been truly Christian, there would have been no war. The Gospel of Jesus Christ is utterly opposed to war and to violence in any form.

J. O., Minneapolis, Minn. The contention referred to in Acts 15: 39 is believed to have grown out of the fact that Mark "had either tired of the work, or shrunk from the danger and fatigue that yet lay before them." Barnabas had expressed the desire to take Mark with them (Col. 4: 10), which Paul opposed. Barnabas was probably unwilling to adopt Paul's severe attitude towards the young worker, and desired to give him another trial. In this view, Barnabas seems to have been justified, since Mark did retrieve his character later, and he and Paul became fully reconciled. (Col. 4: 10, 11; II Tim. 4: 11.)

L. A. C., Ozark, Ark. Yes, even such a one may find forgiveness. She can atone for her past faults by being kind and gentle to others. And if she is truly repentant God will assuredly forgive her: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

L. O. K., Vandalia, Mo. 1. There should be spiritual preparation on the part of every communicant before partaking of the Lord's Supper. We should not only ask divine forgiveness for ourselves, but we ought to forgive others. 2. Many churches extend an open invitation to all present, strangers included, "who love the Lord Jesus Christ and are members of the household of faith," to unite with them at the sacramental feast.

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THE PRAYER LEAGUE

MRS. R. W. and H. W. write: "We wish to thank you for your prayers, which have brought about a recovery of our son and brother, who lost his mind but now is of sound mind and health." Mrs. S. writes: "I wish to acknowledge God's goodness in answering prayer for my husband's recovery and his conversion. "I must tell you," writes A. W. P., "how abundantly God has blessed me and answered prayer. When I could see no way of meeting pressing obligations he has always sent help."

Acknowledgments of answers to prayer have also been received from:

E. V. P., Douglas, Ariz.; A Believer in Prayer, Cameron, Mo.; Mrs. L. H., Carlisle, Ind.; Miss D. M. T., Philadelphia, Pa.; Mrs. J. M. W., Paterson, N. J.; L. D., Hamilton, N. Y.; Mrs. A. D. T., Colorado; Mrs. M. B., Elkhorn, Ky.; M. J. H., Stillwater, Okla. (for the restoration of health to a nephew); Mrs. H. B., Wisconsin; Mrs. E. J. J., Madrid, Iowa; Mrs. J. A. H., Bosworth, Mo.; Mrs. F. V. R., Chicago, Ill.; Mrs. I. B. T., Hanover, Ind. (for the restoration of health to her parents); Miss C., Beach, Va.; S. T., Carthage, Mo.; E. J. B., Virginia; Mrs. G. W. M., Hondo, Texas.

A wife asks special prayer for peculiarly trying household troubles caused by the ill temper of her husband, all made more distressing from the fact that he is a public Christian worker. He is evidently under great mental strain, owing to financial reverses in business ventures. He, as well as the family circle, need earnest prayers that God's perfect will may be done in the home and that all its members be led into the way of peace.

Prayers are asked for revivals of religion at Francistown, N. H.; Temple, Texas; Greenwood, B. C.; Dundee, Oregon; Lakeport, Calif.; Carlisle, Ind. (that wrong may be righted and forgiven); New York (that more unsaved may attend Gospel meetings at 17 Abingdon Square); North Reading, Mass.; Phoenix, Ariz.; Dover, Ky.; Alvin, Texas; Columbia, S. C.; Fair Play, Mo.; Cataract, Wis.; Dukes, Fla.; Batesburg, S. C.; Gettsburg, S. D.; Fairwater, Wis. (that Sunday school class may become more interested in Christian work); Dover, Okla.; Cedarhurst, L. I.; New York City. An Indiana lady asks prayer that the next minister sent to the church of which she is a member may be a wholly consecrated Christian worker, a successful soul-winner, especially gifted in work for young people.

Twelve friends ask prayer for the restoration or strengthening of sight for relatives, friends or themselves.

Fifteen friends ask prayer for the mental restoration or strengthening of friends, relatives or themselves.

Twenty-one friends ask prayer that relatives or friends may be delivered from the liquor habit; one reader asks that a friend may be cured of the drug habit.

Forty-five friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

One hundred and five readers ask prayer for the conversion of relatives or friends, including one who asks that five brothers may be saved.

Thirteen friends ask prayer for special spiritual blessing for relatives or friends.

Seventy-four readers ask prayer for the healing of friends or relatives. Fifty-six friends ask prayer for the healing of themselves.

Eleven friends ask prayer for healing of hearing for themselves or other friends.

Thirty-eight readers ask prayer for help or guidance in financial affairs.

Forty-five friends ask prayer for the granting of varied desires and needs.

A STORY OF CONSCIENCE

THE world is constantly learning new lessons about the power of conscience. Again and again the mystifying news is circulated that a man has done some terribly difficult thing or made some enormous sacrifice in order to satisfy the demands of this inward sovereign.

For every man who consents to obey when conscience makes some unusual and difficult demand there are hundreds who refuse. But those who obey find that the way is made possible for them step by step and often far easier than they had dared to hope. A few weeks ago audience and speakers at the Bowery Mission were electrified when Robert E. Hicks, one of the mission converts, who had been for some time an honored leader in the work of the mission, made the astounding confession that twelve years before he had eluded the authorities and escaped the serving of a ten months' penitentiary sentence. Twelve years ago he had been convicted of violating the postal law and had been sentenced to pay a fine of ten thousand dollars besides ten months' imprisonment. After his conviction an appeal was taken and Hicks was released on bail. But he jumped his bond and escaped to Europe and upon his return to America was entirely successful in eluding the law. He established a successful printing business at No. 638 Hudson Street, New York, married, had three children, became converted in the mission and was leading a respectable life, enjoying the esteem and regard of all who knew him. But the old wrong rankled in his heart and in order that everything might be made right he made his confession and submitted to be sent to jail.

His friends, however, not content to let the matter rest there, circulated a petition which was signed by many Christian workers and sent to President Wilson laying the facts of the case before him and urging him in view of all the circumstances to commute Mr. Hicks's sentence. This the President did, and on July 16 the happy news was brought to the prisoner's wife and children that the President had exercised his authority to bring the self-inflicted punishment of the husband and father to an end and that just as soon as the formal details of his release could be arranged he would come home. Within a few hours he was a free man again ready to take up the daily tasks and rejoicing that not only had his peace with God been made, but that he had squared his accounts with man.

FRED D. PARR

Young People's Societies in World Congress

THOUGH only twenty-nine years of age, Fred D. Parr, one of the leading churchmen of California, has been elected president of the World's Congress of Young People's Societies, which will hold its first convention in August in San Francisco. The congress is composed of all the interdenominational young people's fraternities.

The conclave will be the first of its kind to be held in this country. The representatives of the Young People's Societies of the world have been invited. Eminent speakers will participate, and the program will include many social as well as religious attractions. The first meeting will be held August 27 in the First Congregational Church of San Francisco, and the second day's session will open in Oakland, Calif., September 10, 1915, when the keys of the city will be turned over to the Congress in the municipal auditorium, which will be decorated in pennants, garlands of greens and flags of all nations.

Among the representative bodies in the World's Congress are the Christian Endeavor Society, Baptist Young People's Union, Epworth League, Daughters of the King and all young people's societies of the evangelical churches.

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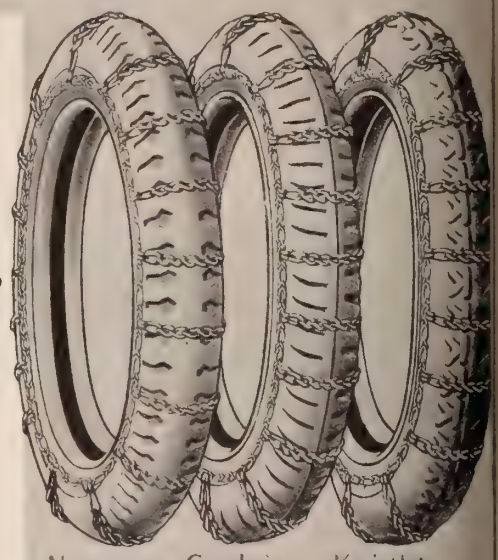

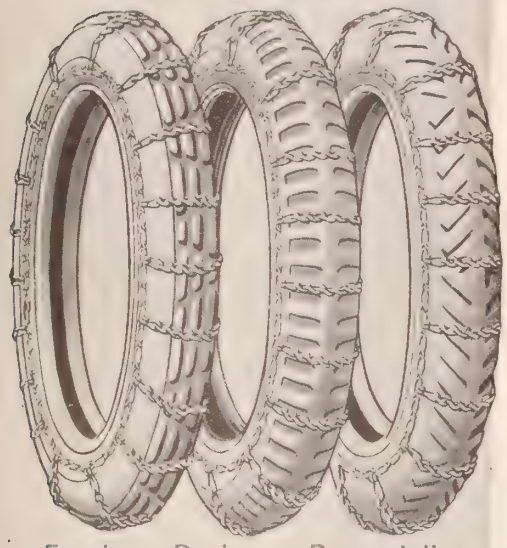

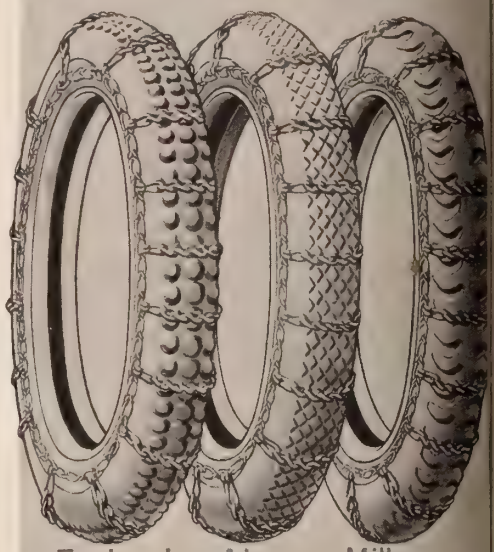

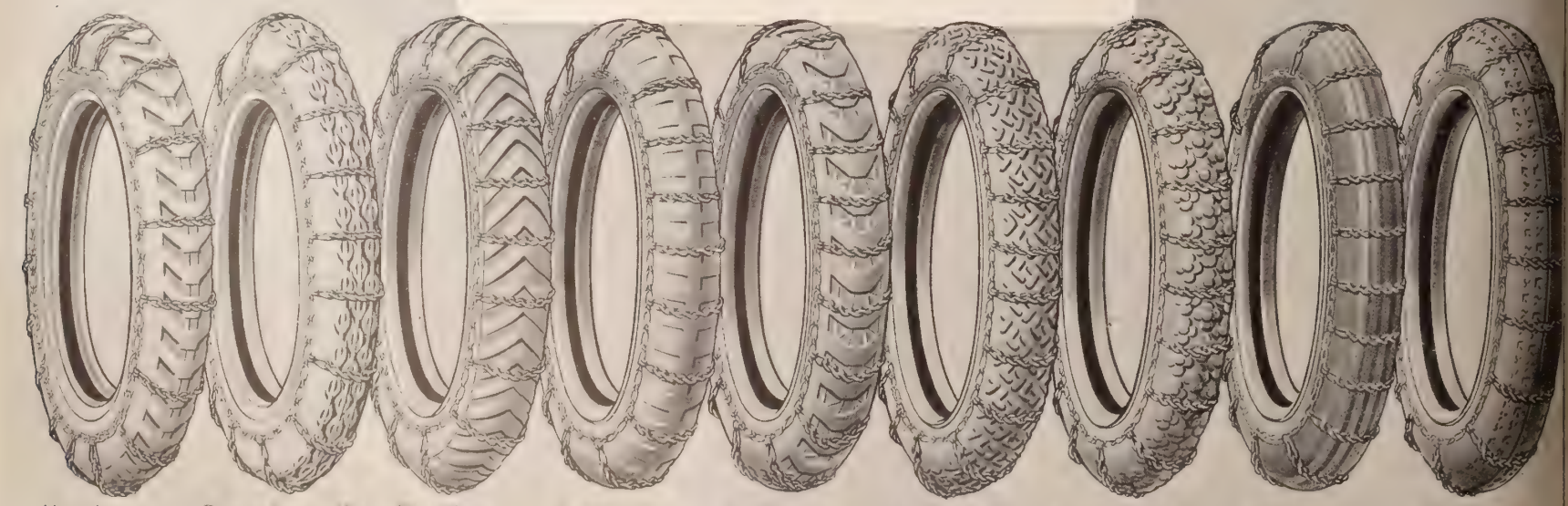

Christian Herald

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NEW YORK, AUGUST 11, 1915

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F. O. B. Detroit

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPAR FOR THE HOME

REAPING A FIVE-HUNDRED-ACRE FIELD OF TURKEY RED WINTER WHEAT IN MONTANA

HARVESTING OUR GREATEST CROP

AN ARMY OF 150,000 MEN INVADE THE MIDDLE WEST AND NORTHWEST

CONTRAST with the scenes of the terrible European conflict and the "death harvest" which is being reaped abroad, the scenes of agricultural activity that are now being ena ed throughout the Middle West and the great gra -growing sections of the Northwest, and you hav a picturesque scene of relief. American farers are surely destined to feed the world's chi ren during the months to come!

Ce hundred and fifty thousand men from every sta of the Union have invaded these Western sec ns and are engaged in harvesting the greatest real crop in the world's history. The precision wit which the precious grain crop is garnered fro our grain fields presents one of the wonders of t world.

Ere are approximately 60,000,000 acres devot to the 1915 wheat crop. This acreage will yie a harvest of between 950,000,000 and a billion bus ls, students of the agricultural situation confide ly predicting that the latter figure will be rea ed by fall. The average wheat crop from 1909 to 13 was 686,000,000 bushels, while the 1914 cro totaled the enormous sum of 891,000,000 bus ls, which brings this year's crop 59,000,000 bus ls greater than last year's crop, based on conser tive estimates.

Ce again the American farmer has proved himself he backbone of the nation, for whi business leaders have been afra to take steps toward opening wid the channels of commerce, the farer has seeded his lands and is now harvesting the greatest bread cro ever known. Through the activities f American farmers, more than 400 0,000 bushels of wheat will be sen to foreign countries this season. This s based on the assumption that we hall need about 535,000,000 bus ls for domestic consumption and about 80,000,000 bushels reserv for seeding. Although these figu s are almost too large for compre nsion, they go to show what a mig y factor the American farmer is i he world today.

T winter wheat area is more than ,000,000 acres larger than were the elds of 1914, and the condition is fi per cent. better. The promise is a harvest about 10,000,000 bus ls greater than that of twelve mon s ago. This is a fact of very larg commercial importance, for the pric last year was exceptionally high, not on account of a greater demand from Europe, but on account of an increased demand upon the United States, the usual Russian exports having been shut off from the world's markets. The American exports were 120,000,000 bushels in excess of the year previous, while Russian shipments were 128,000,000 bushels less.

Recent events on land and sea indicate a possible prolongation of the great war, rather than an early peace. Inasmuch as last year's world shipments of wheat were 89,000,000 bushels less than the year previous, it is easy to comprehend that the brunt of the world's demand is still likely to fall upon the American farmer, for there is little likelihood of the Russian granaries being opened in the near future. All prospects are that American wheat growers will again enjoy a season of extraordinary prosperity.

Ten Kansas counties this year have more than 200,000 acres planted to wheat, and this area will no doubt produce more wheat than most of the other wheat-growing states. Reno, the banner wheat county of the state the last two years, has 287,000 acres of wheat, and if the yield comes up to present expectations, it will produce at least 6,000,000 bushels, while Barton County, with an acreage of 269,000 acres, and a condition of 99 per cent., is expected to produce very close to the Reno County yield. The whole ten counties, with an average condition of 90 per cent. on 2,367,981 acres, are expected to produce not less than 50,000,000 bushels.

This year, with conditions practically as good as last year, taking a conservative average of twenty bushels to the acre, the Kansas yield is estimated at about 160,000,000 bushels. It is believed that wheat will place $200,000,000 in the pockets of Kansas farmers.

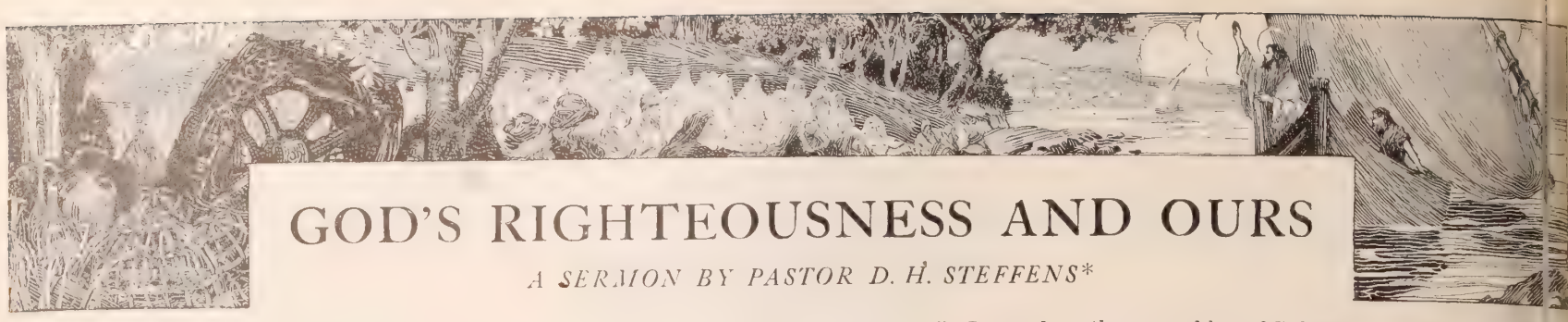
Kansas has 50,000 men in her wheat fields, harvesting the gigantic crop. Oklahoma has within the past decade become a wheat-growing state, and some 18,000 men are there gathering in the golden grain. Harvest hands receive from $2 to $3 per day, which proves that the wheat farmer places a large sum of money into immediate circulation through his payroll.

Getting a sufficient number of men to handle the grain crop is the greatest set-back to larger acreages in wheat. The Department of Labor, because of its experience in aiding farmers in 1914 in getting help, is better equipped this year than ever before. The placards that have been displayed in the post offices for the past few months have aided in securing a better class of laborers. Bulletins setting forth the demands for farm help have been mailed broadcast throughout the East and South, and harvest hands have been migrating westward for a number of weeks past. College students make up a large proportion of the rank and file of the harvesters. They leave their studies in the latter part of June, just in time to be of service to the farmers. Great industrial centers that have been standing idle for months also facilitate the labor problem to a considerable extent. The "bread line" of the city slum becomes the "wheat line" of the Western plains.

The transportation of the wheat from the farms to the Eastern markets and consuming centers is a mighty task. The railroad companies began preparations for this task early in the season, great trainloads of "empties" being marshaled to Western sidetracks, and orders for thousands of new cars being placed in the spring. So great became the need for cars last year during the summer and fall that even cattle cars were boarded up to carry wheat.

Continued on page 805

REAPING AND THRESHING AT ONE OPERATION



GOD'S RIGHTEOUSNESS AND OURS

*A SERMON BY PASTOR D. H. STEFFENS**

TEXT: Romans 10: 1-4

HAS IT ever occurred to you that the man who "by the Spirit" spoke these words stood in a position very similar to that which American citizens of German parentage at this moment occupy in this country? A Hebrew of the Hebrews by descent, he yet by birth possessed the great privilege of Roman citizenship. When asked by the chief captain of the guard which took him prisoner at Jerusalem: "Tell me, art thou a Roman?" he answered, "Yea." And when the captain volunteered the information: "With a great sum obtained I this freedom," Paul simply said, "But I was free born." We know nothing of his parents, except that his father was of the tribe of Benjamin and a Pharisee, who had settled in the city of Tarsus and in some way acquired the Roman franchise. Paul, therefore, was privileged to say: "I am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." He prized and valued his citizenship, and upon occasion appealed to the protection it afforded him. Thus, at his Jerusalem arrest, he asks: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" At Philippi he insists upon receiving that consideration and courtesy at the hands of the civil magistrate which he, as a Roman citizen, had a right to demand. Exercising the same right he appealed from the judgment of Festus to Cæsar himself.

Shall We Say, "My Country, Right or Wrong"?

At the same time, he never forgets his relation to that nation from which he was descended and with which he was united by the sacred ties of blood. He thus writes the Philippian Church that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee." He says the same thing to the Romans: "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." He held and prized both relations. He neither admitted nor felt that his being a Jew made him any the less a Roman, even as his being a Roman made him none the less a Jew. On the contrary, he uses the privileges of both relationships, to more effectively and faithfully serve both Jew and Gentile, Israel and Rome, with the same self-sacrificing love.

Surely, Paul's example and his prayer for Israel may teach us this: No man becomes a better American citizen by denying or repudiating the ties which unite him with the people from whom he may be descended. If we may believe the public press, this was recently done by a prominent New York clergyman. This man informed his congregation that he had carefully and painstakingly examined all procurable evidence on the responsibility for the present dreadful war, and had come to the conclusion that Germany is to blame. He therefore intends, at the very first opportunity, to visit the land of his ancestors, and, standing beside the grave of his father, to renounce and repudiate his native country, thus severing, so far as may be in his power, every relation with it and its people.

Does anybody believe that this man is any the better an American for having made such an announcement? Does anybody believe that he will be any more loyal to this United States, any more faithful in the performance of his civic duties, any more gratefully appreciative of the inestimable privileges he enjoys when he shall have carried out his intention? Or may it perhaps be that both he and his adopted country will be the losers for his blatant renunciation of the people from whom he sprang, and the life they have struggled to develop? Surely St. Paul answers that question. Glorying in his citizenship, he gloried in his being "of the seed of Abraham, of the tribe of Benjamin." Intensely loyal and faithful himself, he urges "every soul to be subject unto the higher powers," which in his case meant the government of imperial Rome. At the same time, he clings with noble devotion to the people from whom he was descended and with whom he was united with ties which no act or word of his could ever sever or destroy. Even if Israel had rejected his Lord and cast him out of its synagogues, Paul could not forget the noble roll of heroes and heroic deeds recorded in the eleventh chapter of the Epistle to the Hebrews. He would have been the poorer a Roman and the poorer a Jew had he tried to forget them and their legacy to him of faith and heroic deeds. Likewise every American who tries to forget his ancestry, and its legacy to him of heroic struggle and achievement, is bound to be the poorer a man and the poorer a citizen for doing so.

Does this mean that I must approve and defend every act and deed of the people whose blood flows in my veins? Let us ask Paul that question.

He says of Israel: "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." What a sweeping indictment! He is thinking of Israel's rejection of God's righteousness; in other words, of Israel's rejection of Christ, who, of God, is made to be our righteousness. That was the crowning sin of Israel, the sin which Peter cast up to them when he said: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life." Having rejected him Israel with wilful ignorance of God zealously sought to establish its own righteousness. Israel's persistence in this sin brought down upon the guilty nation a fearful punishment.

Paul neither hides this from himself nor from his people. He frankly and fully admits it. Nor does he make any attempt to excuse or extenuate their fault. He might have done so. He might have made comparisons which would not have been to Israel's disadvantage. Read the first chapter of Romans, that blackest indictment of any people in all human history, and then ask yourself what Paul might have pleaded in defense of his own nation. But he refrains. He makes no invidious comparisons. He pleads no extenuating circumstances. He simply and frankly admits Israel's fault and confesses Israel's guilt. He even quotes the example of Elijah, "how he maketh intercession against Israel, saying: Lord, they have killed thy prophets and digged down thine altars; and I am left alone, and they seek my life."

Faithful Are the Wounds of a Friend

Dare we do less? I am not thinking now of the charges brought against the land of your ancestors by newspaper and magazine writers. I am not thinking of the disregard of treaties, the invasion of neutral countries, the atrocities of modern warfare, with its airships and submarines, its suffocating gases and liquid flames. I am thinking of another and a graver fault. It is this: Germany, like Israel, misled by false prophets, wilfully ignorant of God's righteousness, sought to set up a righteousness of its own. Refusing to humbly submit itself to the righteousness of God, it built its present tower of Babel, hoping that its top might reach unto heaven and make it a name for knowledge and wisdom and strength. Proud of its scientific and philosophic achievement, it labeled this structure "higher civilization" and "Kultur" and called upon the nations of the earth to rally unto it with admiration. Like Israel, it "had a zeal of God, but not with knowledge."

That was Germany's fault. But can we not say the same thing of Belgium, of France, of Russ[illegible], of England? Ay, verily! Then why not say it? Be[illegible]cause, as a "German-American," I am conc[illegible]ned primarily with America and Germany. I s[illegible] no profit in pointing to other people's sins. I [illegible]fer that that be done by some one who stands r[illegible]rer to them than I stand. There is but one thir[illegible] for me to say and that is this: Germany, being ign[illegible]ant of God's righteousness, went about to establi[illegible] its own righteousness, refusing to submit itself [illegible]nto the righteousness of God. That was Germ[illegible]y's great fault and Germany's great sin. Recog[illegible]ing that, let us admit it as frankly and fully as [illegible]aul admits the fault and guilt of Israel.

For all of that, Paul does not withhold his l[illegible]ng. prayerful sympathy from his people. Were [illegible]hey not his own flesh and blood? Instead of with[illegible]awing himself from them, he asks, with deep cor[illegible]rn: "Hath God cast away his people?" He insists: "I say the truth in Christ, I lie not, my conscienc[illegible]also bearing me witness in the Holy Ghost, that I [illegible]ave great heaviness and continual sorrow in my l[illegible]art; for I could wish that myself were accursed [illegible]om Christ for my brethren, my kinsmen accordi[illegible] to the flesh." He assures them: "Brethren [illegible]my heart's desire and prayer to God for Israel is [illegible]hat they might be saved." Do you ask how? By despairing of their own righteousness and [illegible]ub-mitting themselves to the righteousness of [illegible]od. By humbly looking to Christ, who "is the e[illegible] of the law for righteousness to every one tha[illegible] be-lieveth. . . . For the Scripture saith, whosoev[illegible] be-lieveth on him shall never be ashamed."

The Heart of the Eternal

Knowing and believing that "the righteou[illegible]ess which exalteth a nation" is the righteousne[illegible] of faith in Christ expressing itself in Christian [illegible]ife, dare we refuse to our own flesh that deep, p[illegible]rer-ful sympathy which Paul here evidences for I[illegible]el? Or does my possession by right of birth c[illegible] the great privilege of American citizenship c[illegible] pel me to withdraw myself utterly and completely [illegible]om the people whose language and customs [illegible]nd prayers I learned at my mother's knee? Is [illegible] lis-loyalty for me to "have great heaviness an[illegible] on-tinual sorrow in my heart," in this hour of [illegible]eir dire need, "for my kinsmen according to the f[illegible]h?" Or is it not rather true that I shall be the po[illegible]r a Christian and the poorer a citizen if I hard[illegible] my heart to refuse to offer "my heart's desir[illegible] and prayer to God" for the land of my ancestors, t[illegible] it may be saved not only from its foes but from [illegible]elf; pleading that it, through the present collap[illegible] of this boasted thing we call higher civilization [illegible]ow openly said to be only a thin veneer of [illegible]n's natural and corrupt wickedness, may learn to [illegible]ow the utter insufficiency of all man-established [illegible]ht-eousness, and thus be brought to humbly subm[illegible] it-self to the righteousness of God. Surely, the p[illegible]yer of Paul, the Roman and the Jew, gives us a [illegible]on-vincing answer to these questions.

Thank God, we have reason to believe tha[illegible] his prayer is being heard, and that a great rel[illegible]ous awakening has come to the land of Luther a[illegible] the Reformation. The crashing thunder of the [illegible]eat guns on Europe's battlefields is being heard t[illegible]ry: "O earth, earth, earth, hear the word of the L[illegible]d!" Entire nations with one accord are humbling [illegible]em-selves under the mighty hand of God. Face t[illegible]ace with crushing destruction, despairing of every[illegible]ing in the world, they are turning to God for salv[illegible]on. Shall he refuse it to them? Ah, "the Lord is [illegible]rci-ful and gracious, slow to anger, and plentec[illegible] in mercy. He will not always chide; neither w[illegible] he keep his anger forever. He hath not dealt [illegible]ith us after our sins, nor rewarded us accordi[illegible] to our iniquities. For as the heaven is high abo[illegible] the earth, so great is his mercy toward them tha[illegible] ear him."

* Pastor, Martini Evangelical Lutheran Church, Baltimore, Md.

THE WAY OUT

—"WHERE LOVE IS THERE GOD IS ALSO." Across the water brother was fighting brother. French and German met in deadly combat; Briton and German with fatal force. The music of the conflict? Whirring bullets, bursting shells, booming cannons and shrieking missiles of one character or another. This over the water on a July Sabbath day.

On the same day, at Ellis Island, sitting side by side were Frenchmen, Germans, Englishmen, Italians and Hungarians listening to a man the office secretary of the Evangelistic Committee of New York City as he told the world-embracing story of Jesus and his love, as he told of the God-Man who came to live and die and live again that the brotherhood of man might be established and the Fatherhood of God known, who came because God so loved the world.

French and Germans nodded their heads in approval, sang familiar hymns from the same hymn-books, and bowed their heads in prayer in the name of the universal Christ.

A remedy for the present conflict? A solution for the present problem? Yes, there is one. It lies in a finer perception of the love of a personal God; a keener sense of the brotherhood of man; a conviction of personal and national sin that will make men cry out to the God of men and of nations for forgiveness; and a willingness to suffer personal or national loss, if need be, for the sake of right.

The pacific meeting at Ellis Island, the Gospel music instead of the noise of battle, the message of love instead of the glare of e[illegible] is possible only where God is, for "God i[illegible]ve and "where love is there God is also."

—THE PEACE CONGRESS, which is to c[illegible]ene in San Francisco the 10th, 11th and 1[illegible] of October, will be attended by delegates f[illegible] all parts of the United States and from [illegible]pics lands to "find a safe way out of the dan[illegible]s of militarism and a sure escape from the r[illegible]ages of war."

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER. D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Treasures of Darkness

SUNDAY, August 15. Romans 5: 3, 4. *"Tribulation worketh patience, and patience experience, and experience hope."* Who would have imagined that hope would be the child of tribulation? But, then, who would have dreamed that the beautiful yellow pond-lily would have been born and nourished in its bed of slimy ooze? Who would have thought that from coal-tar we could extract color whose brilliance would make Solomon's glory seem dim? Nay, who would have thought that from this same coal-tar, with its oppressive smell, we should derive some of our most delicate and exquisite perfumes? In coal-tar we can find the beauties of the dawn, and the scent of the new-mown hay! And in tribulation we can find the strong grace of patience, and the radiant grace of hope.

There is no dark experience from which we cannot obtain the stuff of noble character. We can make the apparently unfriendly circumstance pay homage to our souls. "The clouds ye so much dread are big with blessing." Everything is not misfortune because it comes to us with a frown. A gracious gift can come to us in a gay and tinted envelope, but it can also come to us in an envelope with a black border. And, therefore, it is part of the ministry of believers in Christ Jesus to show to the world what benediction may hide in dark things. We are to be fine experts in growing lilies of peace in most unlikely places, and in deriving lovelier tints for the affections in the gloomy experiences of disappointment and apparent defeat. We are to make manifest that "the things which happened unto us turned out rather to be the furtherance of the gospel."

My graces, like diamonds resting on dark velvet, shine most resplendently against a foil of gloomy experience. It is so with peace in the midst of tribulation, it is so with hope in the time of general fainting, it is so with the joy of the Lord in the dark and cloudy day. When the noisome thing brings forth perfume, the scent is felt to be of a superlative kind. In Christ Jesus we are made competent to give this witness before the world. It is the promise of his word: "All things work together for good to them that love God." Yes, even the dark things become the ground-bed of everlasting flowers. "Tribulation worketh patience and patience hope." J. H. J.

God's Guidance Always the Best

MONDAY, August 16. Isaiah 42: 13-25. *"I will bring the blind by a way that they know not."* The greatest and most lasting achievements for the uplift of others are generally not those which emanate from the busy activity of our own inventiveness, but those into which we are led almost unconsciously. How often men commence to work for others on a quite insignificant scale, but before they die, they have become world-famous. Like Barnardo, they pick up one poor lad in the street, and he opens the door to an unknown world of splendid philanthropic effort. Like Moody, they come across a poor family, in the most casual manner, and the need of the girls for education to fit them for their life-work leads step by step to a Northfield Seminary, teeming with hundreds of young men and women.

People will often announce their program with much flourish of trumpets; they publish it broadcast, gather around them an illustrious group of sympathizers, and you suppose that the result will be in like proportion; but you pass by, after a little while, and in all the woodland there is no trace of the tree which was planted with such éclat. Like the Psalmist's bay-tree, it is not to be found. God's great and permanent ideals begin in insignificant and obscure experiments. We are blind to our predestined goal and the shortest way of reaching it; and the only wise policy for us is to leave ourselves absolutely to our Father's guidance. He will bring us by paths that we have not known. They may at first seem uninviting and hard; but they will lead us out into a "wealthy place." A little door may lead into a noble house or a big estate.
F. B. M.

The Constancy of True Friendship

TUESDAY, August 17. Proverbs 17:17. *"A friend loveth at all times."* Robert Louis Stevenson said, "No one is useless so long as he has a friend." The Bible is a treatise on friendship; its main characters are portrayed in the terms of their love to others and to God. Jesus called himself "friend," and he said, "Greater love hath no man than this, that a man lay down his life for his friends."

The Book of Proverbs states that one of the characteristics of a friend is to love at all times. This means that a man should be true and act in a friendly fashion toward his friend, regardless of his friend's attitude; that he should not change his friendship into indifference or hatred, even though his friend may reveal such disloyalty. There is something great and fine that comes into a person's life when he loves truly, even if his love meets with no response. Otherwise the love of God for the children of men, which is revealed as universal and changeless, might mean merely a fickle thing, only going out to us when we love consciously in return.

Let me test my friendship by the love-standard set by God himself, who pours out his love upon us without any regard to its return.

> Love is not love
> Which alters when it alteration finds,
> Or tends with the remover to remove.
> Oh, no. It is an ever-fixèd mark
> That looks on tempests and is never shaken.

It takes time to make and hold friends. Friendship that is enduring means that some one has given something of thought and time and service. A letter with a bit of kindly thought or a little love-touch in it, a birthday remembrance, a sacrifice for our friend of something he realizes that we ourselves want—always having for him a "happy morning face"—these are recipes for a constant and abiding friendship. C. S. C.

Let Us Draw on the Promises

WEDNESDAY, August 18. John 11: 36-46. *"Said I not unto thee that if thou believedst, thou shouldest see the glory of God?"* It would seem that the Lord was calling up Martha's faith to the high pitch of expecting and claiming her brother's restoration to life. Mary's faith would naturally have reached the required level; but our Lord recognized that Martha's was capable of it also, and he set himself to elicit and train its wings for this new and further flight. This is the way in which he deals with us. He pours us from vessel to vessel lest we settle on our lees. He stirs up our nest that we may be compelled to use our wings. He trains us to become his helpers in his divine work of saving men who are dead in trespasses and sins.

Martha could believe in the mighty works of a future day. "I know that he shall rise again at the resurrection of the last day." But our Lord needed as the pivot of his miracle, that she believe that at that moment the divine power might achieve a resurrection. It was for that reason that he laid stress on the present tense of his mighty power: "I *am* the Resurrection and the Life." Martha apparently rose to the call of her Lord, and dared to believe that at that point of time and on that spot the full power and glory of God were present and at the full. We can believe for some distant hour and place, but not here, not now. Mr. Spurgeon used to tell of a poor woman who framed a check for twelve thousand dollars, which had been given her by a dying friend. She had no idea that it was of any immediate use, and retained it as a keepsake. Mr. Spurgeon soon turned it into cash for a comfortable competence for her. What a blessing it would be if we would translate God's love and power and promises into present possessions! F. B. M.

The Pride of Life

THURSDAY, August 19. John 2: 15-17. *"If any man love the world, the love of the Father is not in him. . . . And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."* Thomas à Kempis said, "By two wings is man lifted above earthly things, even by simplicity and purity."

The arch-temptation of our times is to get too deeply involved in things that do not really matter. Our friends and acquaintances follow out certain courses of action and we think we must imitate them. The luxuries which our fathers could seldom indulge in have become too often our necessities. We rarely get time apart from the world to spend in meditation as to the direction in which we are traveling, and to take account of the growth of our soul. Consider the time spent in keeping social appointments and following the crowd during the past month. Consider the money we have spent the last year upon things that really do not cater to our real happiness; the worry we have allowed to creep into our hearts because of covetousness of another's goods, and the fruitless striving after ideals that do not belong inherently to our individual selves. It was love of the external and the fleeting that John in the above passage referred to as the pride of life which passes away in the using.

There is no sense in which God forbids us from loving and enjoying the "sweetness and light" of the world's wholesome beauties and pleasures. The warning is against making our idols out of things that merely foster self-esteem, and the attempt to keep up with the times, and the setting up of false standards of what is really worth while. Today let me ask myself, "How much of my time is really lost in striving for the mere lust of the flesh, and to gratify ideals that are lower than the best?"
C. S. C.

The Christian Warfare Calls for Courage

FRIDAY, August 20. I Thessalonians 3: 1-13. *"We told you before that we should suffer tribulation."* The early Christians held that it was given them, on the behalf of Christ, not only to believe in him, but to suffer for his sake. It was an axiom with them that all who would live godly would have to suffer persecution. In later days, the same expectation of suffering has been held by groups of revolutionaries resolved to free their country from oppressive despotism. Each had known from the first that imprisonment, torture and death lay directly in his path. But in our day Christians have no such fears. Even if in certain circles religion is taboo, there is nothing to fear from the profession of Christ. No spies follow us along the streets, no eavesdroppers are listening round corners. There may be a murmur of criticism if we apply our beliefs too literally; but it soon subsides, especially if we bow before the breeze.

But is not this cessation of tribulation a serious symptom? May we not question whether the Christianity we hold is the genuine type? May we not ask whether we shall be accounted worthy "to obtain that world and the resurrection from among the dead"? We have no right to provoke hostility by a brutal frankness or irritating gaucherie; but we must refuse to comply with the world's code or fashion whenever it conflicts with the Cross and code of our Master Christ. "Be not conformed to this world, but be ye transfigured by the renewing of your minds." We are the sons of the resurrection, and as such there must be a marked contrast between our life, hidden with Christ in God, and that of the children of this age; and Vanity Fair will still gibe at the pilgrim's dress and speech. F. B. M.

The Danger of Late Repentance

SATURDAY, August 21. Luke 23: 43. *"This day shalt thou be with me in Paradise."* The old divines used to say, "*One* was saved on the cross that none might despair, and only one, that none might presume." That there is only one deathbed repentance recorded in the Bible is not much encouragement for procrastinators. Those who delay take the risk of dying by accident, of becoming past feeling, of the Spirit's ceasing to strive, and of inability to break with evil habits, which is just as foolhardy as for a man floating down Niagara in a skiff, who risks all upon one last jump by the precipice.

Is it not dishonorable, as well as mocking God, for you to say that you will make up with him when you can sin no longer? True, God's mercy is boundless; but man's will power becomes enslaved, his feelings calloused, his conscience seared, his soul sacked by the devil. So there is nothing left but the smoke of the candle to throw into the face of the Almighty. The ruling passion becomes so strong in the hour of death that in earthquakes and shipwrecks men have been known to break into liquor rooms so as to become drunk to unconsciousness before dying. As the tree falls, so shall it lie; the unjust shall be unjust still.
E. W. C.

A WEEK *in the* WORLD'S NEWS

WHERE THERE'S A WILL THERE'S A WAY. It is good to have this encouraging axiom reinforced by concrete examples now and then. Such an example has been supplied by Eugene F. Kinkead, sheriff of Hudson County, N. J., in his almost single-handed settlement of the oil works strike which threatened to cost much in life and property. Baffled in his efforts to get the state militia ordered out, and hindered by political jealousies and other side issues, Sheriff Kinkead on July 26 determined to end the strike, which involved 8,000 workers, himself. As police of surrounding towns had refused their services, he descended upon various headquarters and swore in policemen and officials wholesale as special deputy sheriffs, a civic duty which cannot be escaped when demanded by the sheriff. One batch of 42 independents defied him, and now face indictment at the next Grand Jury. Kinkead then went to the yards of the Standard Oil plant, where strikers were being paid what was due them, and showed up their leader, one Baly, as an impostor, since he was not a bona fide employee of the works, punched him as an object lesson, arrested him and placed him in charge of policemen. After that the man with a will to have his way attended a meeting of 1,500 strikers, and cooled them down with a promise that he would secure a raise of wages. By various bold and spectacular moves during the day and night, he gained the confidence of the workmen, and on the following day led a jubilant throng of 4,000 back into the various plants ready to go to work, the remaining strikers offering no opposition, as most of them realized the strike was broken and were preparing to return to work themselves. The Standard Oil Company had practically agreed to make good the sheriff's promise of an increase in wages. Federal mediators who had gone to Bayonne to attempt a settlement immediately left, declaring they were satisfied with the situation. It was admitted on every hand that Sheriff Kinkead had won the victory single-handed. He is now going to see what can be done to show those who refused him their full co-operation the error of their ways, by holding them to a strict accounting to the state.

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SHERIFF KINKEAD

Six feet tall, 175 lbs. in weight

WAR PRODUCES A NEW KIND OF INGRATE. The treasurer of the United States is obliged to have recourse to postal inspectors, investigators of the Department of Justice and the Secret Service itself in order to locate, identify and collect from a considerable number of American citizens who were caught in Europe by the war and were aided by the government to return home. Some ten thousand persons benefited by the $500,000 appropriated, and of this amount more than half has been repaid and a small proportion is being liquidated on the instalment plan; but about $200,000 stands against the names of several thousand people, some of whom, it appears, must have given fictitious names and addresses. It is said that some outright attempts to avoid repayment had been made by persons able to pay. The individual loans which were made in this emergency ran from a few dollars up to several hundred.

ONE-FIFTH OF US GO TO SCHOOL. According to the Commissioner of Education, 22,000,000 of our population were in attendance on educational institutions in 1914; 19,000,000 in elementary schools, 1,374,000 in secondary schools including private institutions; 216,000 in colleges and universities; about 100,000 were preparing to be teachers through normal school instruction, 67,000 attended professional schools, and the balance were in various other classes of institutions. Of the 700,000 teachers for this great enrolment, 566,000 were in public schools. Commenting on the total cost of this educational work for the year, $750,000,000, the commissioner says: "It is less by $300,000,000 than the cost of running the Federal Government; less than one-third what the nation spends for alcoholic liquors; just about three times what is spent for seeing moving pictures; a little more than the value of the cotton crop, a little less than the value of the wheat crop, and under half the value of the corn crop."

CIRCUMNAVIGATING SUBMARINES NEXT. Four United States navy submarines of the K class will attempt a continuous run of 2,200 miles from San Francisco to Honolulu in September, accompanied by tenders for emergencies. This, our newest class of submarine, is designed to make 3,500 miles on normal fuel, 2,000 miles additional by carrying extra fuel, in the latter case being able to cross the Atlantic and return under their own power. One of the K submarines has already made a 1,200-mile continuous run. Discussion is now taking place as to the practicability of freight and passenger service by submersible boats, which would do away with all the perils of surface travel and inaugurate a new class of marine disasters, doubtless.

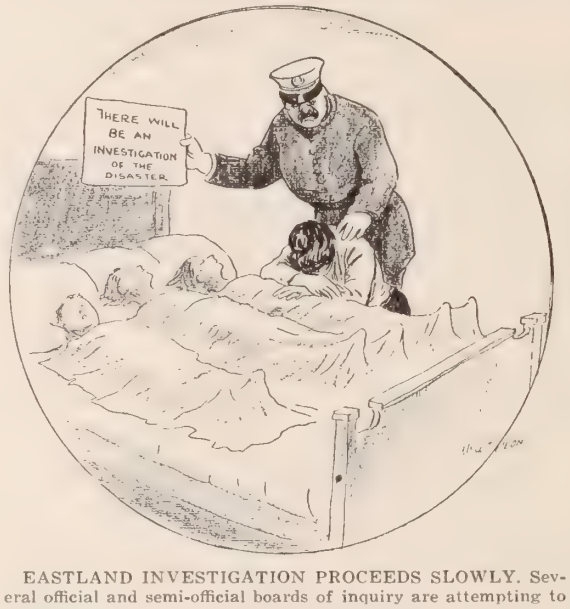
OFFICIAL REPORT ON LUSITANIA SINKING. Results of the British investigation into the sinking of the Lusitania made by Lord Mersey and a committee appointed by the Board of Trade have been made public. The presence of masked guns aboard is denied, also that the cargo included any explosives excepting 5,000 cases of cartridges, and that she was transporting troops. Captain Turner is exonerated for having disregarded the admiralty's advice in some particulars, though it is surmised that had he strictly followed directions the ship might have come safely to land. Two torpedoes hit the ship, the report states, and because of the immediate listing and the stoppage of the engines, which could not then be used to slow down the vessel, the launching of the small boats was impracticable. The speed had been reduced to 18 knots to permit the ship's arriving at high tide: before that her speed, normally 24 knots, was kept at 21 knots in order to save using six of her boilers. No explosion occurred after the torpedoes struck, the report finds; and the sum of the investigation is that the act was "a deliberate attempt to murder the passengers on board the ship."

A VASTLY IMPORTANT ITEM OVERLOOKED. We find that we failed to tell our readers at the right time that Harry K. Thaw, the murderer of Stanford White, who escaped from Matteawan, where he had been committed as incurably insane at the time of the murder (and hence not responsible to the law for that deed), has been adjudged sane at a lengthy hearing in the Supreme Court of New York, and given his freedom.

NEW ALLY OF TEMPERANCE. Leaders of finance and industry are about to engage in a movement to prove that the drinking of intoxicants is a serious handicap in the race for position, preferment and even a job. That temperance makes for efficiency will be the one plank in the platform of the new organization. The fact itself is not a new discovery; but if the report of this new effort to prove it is correct, the saloonless nation comes into clearer view at once.

NOT EXACTLY *PULLING* WIRES FOR VOTES. On July 29 the woman suffragists of New York state essayed to poll the male population by telephone, on the question of putting an equal suffrage clause in the new state constitution, hundreds of thousands of calls being made, the responses from all classes being by quite a majority in favor of the proposal, according to statements given to the press. Not every notable was caught by the clever plan, but many who had not previously committed themselves were reported as having courageously admitted their equal suffrage belief over the wire.

TOO LATE, AS USUAL.



EASTLAND INVESTIGATION PROCEEDS SLOWLY. Several official and semi-official boards of inquiry are attempting to fix the blame for the disaster in the Chicago River by which 836 persons are known to have perished, with 158 still to be accounted for, and still the cause remains undetermined. The captain and the engineer of the boat have been arrested and also two Federal steamboat inspectors. Secretary Redfield of the Department of Commerce is conducting the examination of the steamboat inspection, that Federal service being especially under fire. Prominent citizens have bitterly assailed the secretary for alleged attempts to shift the blame from his department. The lieutenant governor of Illinois, Barrett O'Hara, acting as governor, publicly stated that the highest monument that could be constructed to the memory of the Eastland dead might consist of revised laws covering the United States steamboat inspection service. A Federal grand jury and a county grand jury are both taking testimony, also a civilian advisory committee; and the Chicago city council has asked President [illegible] to appoint a special commission of investigation.—One af[illegible] of this horror was a panic on the excursion steame[illegible] Republic, running from New York to Rockaway Be[illegible] Sunday, August 1, created by a barroom fight and a [illegible] passengers to one side, which threw the three thousan[illegible] sionists into a frenzy of fear lest they share the fat[illegible] Western Electric employees and their friends. A seri[illegible] shameful riot was quelled by the sternness of the offic[illegible] the boat was landed safely.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

THE VATICAN DEMANDS PEACE. Pope Benedict [illegible] anniversary of the declaration of war, July 28, add[illegible] uniform letter to the rulers of the belligerent coun[illegible] which he says: "It is our firm determination to devo[illegible] activity to a reconciliation of the peoples engaged in thi[illegible] fratricidal struggle. Today, on the sad anniversary of the [illegible] of this tremendous conflict, there issues from our h[illegible] earnest prayer for the cessation of the war. It must [illegible] said that this conflict cannot be settled without armed [illegible] Put away mutual desire for destruction, and reflect that [illegible] do not die. If humiliated and oppressed, they prepar[illegible] taliate by transmitting from generation to generation [illegible] and a desire for revenge. Why should not a direct o[illegible] direct exchange of views be initiated in an endeavor if [illegible] to arrange aspirations so that all should be contented? [illegible] our cry for peace, and we invite all friends of peace [illegible] with us in our desire to terminate this war and esta[illegible] empire of right, resolving henceforth to solve differen[illegible] by the sword, but by equity and justice." The opinio[illegible] pressed in the press that this appeal for peace was tan[illegible] to an offer of mediation, made after realizing that th[illegible] States may not be able to take the lead in that directi[illegible] as it is supposed that the Pope would not make such [illegible] if he knew it to be futile, the Italian press professes t[illegible] that he must have had some reason to hope that hi[illegible] "would not fall on deaf ears." The publication of the [illegible] produced a great many commendations of the Pope's i[illegible] with offers of assistance.

A YEAR OF RED CROSS WORK IN EUROPE. It [illegible] announced that the Red Cross will withdraw its worke[illegible] from the fields of war, excepting Belgium, by October 1. Du[illegible] year now closed the American society has expended $1,4[illegible] its work in Europe, the greatest service of its history, [illegible] a balance on hand of about $175,000. Every country [illegible] in the war has shared in this beneficence. Expendit[illegible] include $356,000 in salaries to surgeons and nurses (71 [illegible] and 253 nurses), $250,000 for maintenance and travel ar[illegible] portation of supplies; $355,000 for supplies. Nearly [illegible] bandages, over a million surgical dressings and pads, [illegible] yards of gauze, and similar large quantities of mat[illegible] articles were taken to Europe by the Red Cross party.

BECKER RECEIVES HIS WAGES. Charles B[illegible] former New York police lieutenant, was electrocuted [illegible] Sing at 5.45 A.M., Friday, July 30, for instigating the [illegible] of Herman Rosenthal by gunmen, which occurred earl[illegible] morning of July 16, 1912, the motive being to pre[illegible] gambler Rosenthal exposing Becker and others as gamt[illegible] grafters. The task of finding and prosecuting the guilt[illegible] fell to District Attorney Charles S. Whitman, now gov[illegible] of the state. Through information supplied by Jack Ros[illegible] Vallon and Bridgie Webber, confederates in the crin[illegible] were granted immunity as the price of their tes[illegible] Becker and four gunmen, "Gyp the Blood," "Whitey" [illegible] "Lefty Louis," and "Dago Frank," were arrested, t[illegible] convicted. The four tools were executed April 13, 1914 [illegible] chief mover in the affair secured a new trial after be[illegible] tenced to die December 9, 1913. (Becker was tried firs[illegible] explains how the date of execution of the others wa[illegible] much later than his). At the second trial Becker w[illegible] convicted, and sentenced to die, but a stay was obt[illegible] which he was able to keep up the fight for his life [illegible] year; but in May of this year the Court of Appeals c[illegible] the conviction, and Becker was sentenced to die July [illegible] His counsel secured a further stay of two days pending a r[illegible] alleged new evidence by Justice John Ford of the [illegible] Court, but the result was against the condemned man [illegible] wages of his sin were meted out to him by the law, as [illegible]

ALL ABOARD THAT'S GOING. On July 26 the at[illegible] at the Panama Pacific Exposition passed the 9,000,0[illegible] leaving only about 90,000,000 of us still to attend, w[illegible] months left in which to do it.

"GIVE THE FLOWERS TO THE LIVING!" W[illegible] sole comment, a correspondent sends us a news clippin[illegible] it is a relief to read in connection with the announceme[illegible] the traffic in munitions of war is still steadily increas[illegible] that every effort is being made to secure and fill huge c[illegible] The item is as follows: "Buffalo, N. Y., July 21.—The [illegible] Metal Ware Company today refused an $8,000,000 cont[illegible] the manufacture of cartridges for the Allies. James [illegible] treasurer of the company, explaining why it was refus[illegible] 'The directors decided that the company would not man[illegible] any article for this war that would involve the loss o[illegible] life. There are higher standards in business than the a[illegible] tion of profits.'"

GOOD NEWS FOR RADIUM USERS. The Federal [illegible] of Mines announces that the manufacture of radiu[illegible] carnotite ores is now a successful process, the wonder[illegible] eral being produced at a cost of $36,050 per gram, th[illegible] price of which formerly was between $120,000 and [illegible] The public is cautioned, however, not to be too sanguin[illegible] immediate drop in the retail price: radium is not yet [illegible] for lighting and heating purposes. Surgeons are st[illegible] radium in the treatment of cancer, and its practical r[illegible] ture leads Secretary Lane to urge that the government [illegible] to conserve radium deposits in Colorado and Utah and [illegible] the ores may be found in this country.

Turkey in the Summertime

By Margaret E. Sangster Jr.

Turkeys in the summertime, with azure sky above them,
Bronze and blue and scarlet too, upon the velvet plain;
All the joy of living when the world is at its sweetest,
Kissed with golden sunshine and with fragrant silver rain.

Turkeys in the summertime, with gentle breezes blowing,
Silence deep like restful sleep, and shadows on the grass;
Waves of peace that settle down upon the trampled pasture,
Birds that swiftly flutter by and murmur as they pass.

Turkeys in the summertime, a mass of vivid color,
Throaty cries and beady eyes—they do not guess their fate!
Turkeys in the summertime, a living glowing picture,

. . . . . .

But—turkey in the wintertime upon a steaming plate!

A MISSIONARY TOUR IN HONDURAS

*BY REV. THEODORE REINKE**

FOR many years the Miskito Indians of eastern Honduras have been raising the Macedonian cry to the Moravian missionaries among their race in Nicaraguan territory. Thanks principally to the self-denial offerings of the Bluefield Moravian Sunday schools, it became possible in the spring of last year for two of us to visit every Miskito village of importance in this neglected and dark part of Honduras.

Bidding farewell to civilization at the little town of Puerto Cabo Gracias a Dios, at the northeast corner of Nicaragua, about thirty or thirty-five miles of beach were traversed the first day. Two days were spent in an Indian village at False Cape, where there is a small, wattled, leaf-thatched meeting-house, and where there are a number of Christians and candidates, all under the care of the missionary station at Cabo Gracias a Dios. We told these people our errand and called for volunteers to accompany us and to pass, in carrying the Gospel to their countrymen. After several palavers, two men and three women were found willing to go. On their advice we decided the plan of visiting the inland villages on our way west and touching at the coast villages on the return.

All this country is flat and scarcely above sea level. A group of villages clusters about the mouth of the Kruta River, which empties into the Caribbean at False Cape. From here it is not more than a day's travel up river to the next group of villages, called Laka. We encamped the first night in a little banana clearing, where the owner of our immense dug-out canoe had a thatched shed. On landing, a few little monkeys were spied, and great was the delight among the natives when one was shot, for their flesh is prized. In a short time the bare shed was magically transformed. While the women were busy baking and peeling green bananas, and boiling coffee around the fire, the rest were bringing in the great banana leaves for beds on the ground. Each member of the party had his own square cloth mosquito bar, which affords some privacy in addition to protection from bloodthirsty insects. These little shelters were quickly hung in a row, and a miniature white city was the result. The effect was quite striking in the light of the pitch pine torches, which flared briefly as we read from the Miskito Testament stories from the life of Jesus.

THE Laka villages are widely scattered. To reach the first village of but five houses, we had to tramp for two hours, and at last wade almost knee-deep in mud and water. The people elect to live on little islands in the midst of these flats on account of their cattle; but in the dry season the water is so low that all their food supply, principally bananas, has to be carried by ponies or women from the riverside.

Our hosts showed us a great deal of kindness. We were given the freedom of the largest house and were provided with bananas, casava, eggs, fowl, and cocoanuts. As far as we could discover, these people had never come in contact with the Gospel; but they were glad to listen, and not only received us hospitably, but furnished us with horses and guides, and did all they could to help us on our way, with no thought of remuneration. They were far removed from traders as well as missionaries. The housewives were more industrious than their more civilized sisters farther south. A crude native loom stood against the wall, and samples of heavy cloth, or canvas, made from cotton which here grows on plants the size of trees, were in evidence. Hammocks made of cord spun from the inner bark of the mahoe tree were plentiful. The art of tanning leather and making moccasins is also known.

A SEAWARD village was made the next stopping place. An honest old man who was our host begged us to appeal to the English king for redress against what he regarded as the oppression of the government officials, who visit them occasionally and tax them for their cattle. We had some difficulty in explaining that we were commissioners of the King of kings. One of the young men, after listening to our Gospel talk, said: "You teach a good law, but we have no one to show us how to follow it." This old man supplied us with two boats and accompanied us with his chief's wife on the long journey to Tansen on the inland side of Lake Karataska. As we were crossing the lake—so wide that in some directions one cannot see the shore—the wind began to rise, and we were in danger of being swamped. The old man did his best with his paddle, but took time to utter a heathen's prayer to the Ruler of all: "Master, take care; don't you see how the waves are rising and your servants have not yet reached land?"

Back of this immense Karataska Lagoon are four other large lagoons, into one of which the Ibantara River empties. About its shores there is a small Miskito population. A man of this neighborhood, who had the promising name of "Morning Star," owned a large dug-out canoe, which he agreed to lend us and to accompany us on our way. His was the only family at home in his little village, every one else having crossed the Karataska Lagoon to attend a "Siko," or ghost-expelling drinking bout. Morning Star's mother-in-law was a most repulsive-looking creature — a good model for a witch of Endor painting—but when we left her she said: "Pray for me."

Fourteen hours of paddling and sailing brought us through three of the lagoons to the small settlements along the Butuk River. When we told our Gospel errand to a rather unpromising-looking man in the first village, he said frankly: "That's right! Come and teach us and leave a teacher here to tame us wild people. We have tongues a foot long, and we kill each other. We do not keep our Father's law." We had great difficulty in securing transportation down river. A boat-load of merchandise, mainly rum, had been brought over the route the day before, and almost every man was suffering from the effects of its presence in this region.

In twelve hours' travel with the river current, we did not encounter a single human being nor any habitation of man. The banks of the river, however, literally swarmed with iguanas. It was the time of the year when they lay their eggs, and wherever a high sandbank stood out it was honeycombed with their burrows. Our people caught them with their hands. Iguana flesh is superior to chicken, though the eggs are not as good as turtle eggs.

AT the mouth of the Plantain River, between Black River and Brewer's Lagoon Bar, a few Indians of the Paya tribe were encountered. Most of their people live far inland. They resemble the Sumu Indians of the hinterland of Nicaragua, but have a language quite distinct from theirs. At a village at the eastern mouth of the Butuk River we were received most cordially. Some relatives of our party had their homes here, and we were feasted on milk and native rice, besides the ubiquitous green bananas. The Word of the Lord met with a most hearty response, and the people were very loath to have us go.

In about thirty-six miles of walking after leaving this place, we saw only one house; and at the little village of Uhi, only four. Our host at Uhi was a desperate-looking character, and the houses and the rest of the people were filthy and repellent. We were insulted (according to the Miskito code) by being called wild, and threatened with divine wrath, if we did not stay to hold a meeting. It seemed that Dama Blas, our host, had heard somewhere about the meetings that padres keep, and got the idea that one of them would surely bring good luck to his place! We confess to having had a good deal of sympathy just then for the fiery disciples named Boanerges.

Half a day's march from the Kruta River we reached the Kaukirra group of villages—the poorest houses of any we had yet seen. Here we discovered a heathen preacher, who actually possesses part of an English Bible, which of course he cannot read. A few families from Grand Caymans live in this neighborhood, and raise cattle and cocoanuts. They say that since the cessation of mahogany cutting, the Indians have no money.

Kruta was reached on Maundy Thursday, and we had a real missionary meeting on Good Friday. That night we journeyed on to Cabo Gracias a Dios and arrived there on the morning of our twenty-ninth day, having covered, as nearly as we can estimate, a distance of from four hundred and fifty to four hundred and seventy-five miles.

There is no question about the spiritual needs of these poor heathen Miskitos in Honduras; the state of their bodies and of their dwellings witnesses clearly enough on that point. The population is very scattered. In all the region beyond the direct neighborhood of the Wangks River there are only 526 Miskito houses, which, with five to a house, fixes the population at less than 3,000. The little groups of houses are often a day's journey apart. There are no roads, no bridges, and no canals by which one might connect from one inland waterway to another. No one is caring for the spiritual wants of these people. No school is kept for the children. There is not a doctor in the whole region. Aside from a little cattle and cocoanut raising and an uncertain mining venture up the Butuk River, absolutely nothing seems to be done in an industrial way.

Were we able to man a station at False Cape (Kruta), where the little meeting-house already stands, more than half the Honduras Miskitos would be as much within reach of a missionary as are the Miskitos along the Wangks River. Last year the General Synod of the Moravian Church conceded the importance of occupying this point, but the terrible war has again dashed the hope of extension. Meanwhile these people must continue in darkness. They welcomed the light when they caught a glimpse of it. They begged us to stay longer and teach them more. They wanted us to come back again. They have heard that Christ died for them, and they want to learn how to live to please him. Will you, reader, not remember the request of the old woman who begged us to pray for her, and will you not then pray, too, that the way may open to bring her and her people into the light of the Gospel?

*Former superintendent, Moravian Mission in Nicaragua.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Why Not?

As we enter on the second year of the great war, we instinctively glance backward to the tremendous harvest that death has reaped in these twelve months. We may well stop and ask ourselves whether we, as a nation professing the love of peace and humanity, have done all that lay within our power to bring order out of the world-wide chaos. Have we done and are we now doing our absolute best to impress upon Europe the value of the principles we claim to represent?

We are a patriotic people. We love our country. But we also recognize a higher patriotism which knows no geographical boundaries, and which sees in every man a friend and a brother, and acknowledges the bond of kinship with the whole human race. This world-patriotism is one that reaches out, as our American benevolence has done, to all lands and peoples alike. If this service is due to all, in what way can it best be practically exemplified now, after we have seen the world in deadly strife a whole year?

From Amsterdam comes the news that the anti-war council at The Hague has appealed to the European powers in protest against the prolongation of the war. It is announced as the purpose of the council to sound the Netherlands Government with a view to inducing it to place the case before the belligerent powers. To make this movement effective, the active co-operation of all the neutral nations is necessary. As a leader among the neutrals, this task of unifying the forces of peace and humanity is one we should willingly accept.

Across the Atlantic they are praying that the war may reach an end. Their prayers ascend with our own. Those twelve months have filled the homes of Europe with mourning. People have grown despondent and hopeless, as they saw the ceaseless marching of the vast armies, the fighting and the killing, and as they listened to the encouragement of war from pulpits and altars. They are tired of sending their best and bravest to slaughter, and now, in almost every land, many voices are beginning to be raised in protest. They are appalled at the prospect of Greece, the Balkans, Spain and even Sweden joining the struggle. They are looking expectantly to the neutral nations for help. Their hope must not be disappointed.

American observers in Europe have been impressed with the growth of the peace element. Jane Addams has declared her belief that the old world at heart is sick of war, and that the contending powers would not hesitate to consider peace proposals, although no one power desires to take the initiative. It must clearly be the task of the neutrals to unite in any overtures of peace, if such are to be made. All the non-combatant lands have been sufferers in their commerce and shipping by the war, and some in the loss of citizens' lives. Thus, both by their own national interests as well as by the common claims of humanity, they are in a position to assert the right to be heard. If all the neutrals, acting together, and moved by the spirit of friendly conciliation, were to propose a conference with the warring powers, through their representatives, the first important step would have been taken in the right direction.

It is not necessary now to speculate upon the possibilities of such an event, nor the influence it might exert on the future of the world. All that can now be said is that if peace is ever to be brought about, instead of permitting the war to go on to the point of exhaustion, it must come through the first step being taken by some power which has the courage to do this, in the name and with the authority of all the neutral governments.

This is the problem with which the administration at Washington can deal. After a whole year of war, it could not be regarded as premature. Instead of looking ahead to the prospect of entering the war, the American people as a whole choose rather to study how they may practically advance the cause of peace. It is true, diplomacy has not helped us appreciably thus far; indeed, it has rather added to our complications; but as the advocate of a serious effort to establish a basis for a mutual understanding in troubled Europe, our entire relations with other governments would instantly undergo a material change. We could be no longer regarded, either by Allies or Teutons, as a possible opponent but as a friend. And the strong moral support, not of neutrals alone, but of the widespread peace element in every country, which such a movement must command, would justify the course we had taken.

World-patriotism is the patriotism of Christianity. We have an opportunity now to exemplify it, and to reach the hearts and consciences of the world's leaders in the fields of thought and action. We may even hope, with favoring circumstances, to lay the basis of world-peace. Everything recoils at the prospect of a continuance of the present waste of precious life, the destruction of property, the impoverishment of all the nations. Let us make a supreme effort, all the neutral powers together for the good of the whole. To accomplish this we must be willing to sacrifice all other considerations. We must come, not with individual demands, each nation urging its own grievances, but free and unembarrassed and with no other purpose than the welfare of all. God blesses renunciation, and if we would help to save the world, we must renounce every interest, great or small, that would stand in the way of its accomplishment.

More Victims of Mammon

ANOTHER sickening event has given the world a fresh revelation of the power of greed. How long will the American people be willing to trust their lives and the lives of their little ones into the hands of a commercial and industrial system whose god is Gain?

The Eastland disaster in Chicago is the most shocking example since the Triangle disaster in New York City of the fiendish cruelty of the present day spirit and method of business. The Eastland was unseaworthy. This was common knowledge among all the navigation circles of Chicago and the government inspectors. She had been sold soon after her construction for half her original value; the dockmaster had warned her captain that she did not sail right; everybody familiar with Chicago shipping knew that the Eastland was a peril. Yet because profits were to be made from her use she was continued in service and only a short time ago her capacity, which should have been lessened by the authorities, was increased, granting her owners permission to carry five hundred more passengers than formerly.

One of the most horrible features of this latest disaster is the great number of babies and tiny children who were lost. Indeed their very presence had much to do with the disaster, because children under five years were not required to have tickets. At the coroner's inquest State's Attorney Hoyne said that he had the stubs of 2,550 tickets collected at the gangway and that on these no children under five years were counted. Between five and twelve years two children were allowed on one ticket; so that the presence of these hundreds of babies and children helped to swell the precious cargo of human life which taxed the faulty craft far past its power.

Wednesday, July 28, was Black Wednesday in Chicago. Approximately seven hundred burial services of the steamer's victims took place on that day. May not America do something to honor these pitiful dead? Black Wednesday should be a day celebrated in Illinois from year to year. And every year the citizens of that state and other states should ask themselves the question—what progress has been made toward the time when profits shall have ceased to be the only law of business, when the protection and prolonging of life for all, rather than the enrichment of a few by the oppression and spoliation of the life of the many, shall have been made America's law?

The Glorious Fellowship

MANY very worthy Christian people are sorely troubled because of their imperfections. They find it a superhuman task to keep God's law—to render a perfect service and a complete obedience. God's law is one body, the outspoken will and nature of the divine Creator, whether found in the Ten Commandments or as set forth and illustrated in the teachings and the living presence of Jesus Christ. Whosoever treats that law with violence at any point strikes a blow at the whole system of divine government. How impossible, then, for a man to be saved on his moral record, his upright life; for even though he should keep the whole law except at one point, he would still be rendering an incomplete obedience, an imperfect service, condemnable and differing only in degree from one who is completely besmirched by sin. There are degrees of goodness and of wickedness, and our Father above takes account of these. He sympathizes with every brave and earnest struggle on our part. Even when we are reproaching ourselves most bitterly for our pitiful failures, we are reminded that the divine compassion takes account of all our efforts and is touched with the feeling of our infirmities. None of us may reach perfection this side heaven; but if we take Christ into our hearts and lives, if he is our Saviour, Companion, Guide, then all our vexatious shortcomings are swallowed up in his completeness and our very weakness becomes our strength. The old law, formerly our constant accuser, is satisfied and silenced, not by any merit of ours, but through Him who takes away all our sins and covers us with his own righteousness. And as the wonderful transformation progresses, we become more and more like him, and the lure of sin and world-success loses its power over us. Moments of weakness may come and strong temptations may assail, but we keep close to Christ and in constant daily touch with him, we shall be given strength to overcome. This is the glorious fellowship which should be the aim and desire of every true man and woman. It gives us strength to achieve and to endure, meets all our needs, and brings to the soul that peace, comfort and joy which the world can neither give nor take away.

Three Kinds of Schools

AN interesting analysis of three national systems of education was made the other day by Dr. James Earl Russell, dean of Teachers' College of Columbia University, before the students attending the summer classes there. Dr. Russell said:

> The German tells you that social order and the welfare of the state depends on having the masses submissive and obedient and obtaining capable leaders. England has given little heed until lately to the training of her masses. Everything has been concentrated on the leaders who have received an individual training. It was thought that the people could be made submissive and loyal by means of religious instruction and grinding toil. This has been improved by the popular education of late years.
>
> Both these systems are designed to keep part of the people down: we [Americans] believe in equal opportunity for all. We have hoped that a trained people would follow wise leaders deliberately and of their own volition. Can this be a safe ideal for any country to adopt? We know that the great majority of our school children at 18 or 20 find every door of advancement barred to them. We have given practically no attention very recently to the ninety-nine out of every hundred who will not reach the positions at which we are all aiming. The most significant move of recent years is that school training must educate the pupil away from the native soil; that it must give him training in the earning of a livelihood and teach him the satisfactions that come from doing an honest day's work.

This new note in education must be emphasized. Education is not to train a few to be leaders, but to train all to live wisely, happily, efficiently; to show us all how to do our work well, not how to get away from our work. True education must show us not how to get ahead of others, to get gains from others, but how each individual may be of greatest service to all the rest, to society. To say that education should teach people to labor does not mean that it should lessen the struggles of the masses against industrial and commercial oppression and injustice nor shut them out of the fields of real mental and spiritual culture. The ideal civilization will not only be one in which all shall have the training for labor and the incentive to labor, but one in which the hours and the products of labor shall be so distributed that all may have sufficient leisure and means to gratify the natural appetite for knowledge and to obtain the truest culture for mind and soul.

BREAKING AND MENDING HEARTS. The one ray of unshine that relieves the darkness of the war clouds over Europe is the steadfast charity of the American people toward the suffering non-combatants. We are proud of the readers of the Christian Herald and of the splendid response they have made to our appeals in behalf of the widows and orphans of the war. On July 30, $167,293 had been given through this fund. Each day's mail brings its quota of new gifts. And with the gifts come prayers: prayers for the heart-broken in Europe and prayers that peace may come to the world. As long as the war lasts, and for many weary months afterward, there will be destitution which will go unrelieved excepting as American hearts feel the impulse of brotherhood. All that has been said heretofore about the bitterness of the misery which has struck the millions of humble folks where war has trod in ruthless fashion still holds true. And as long as suffering calls, just so long will the Christian Herald will gladly receive and administer the gifts of its readers to relieve that suffering. We are sure that every dollar is being expended by our committees abroad with the strictest economy, and with the utmost desire to give the maximum of real help. We are making acknowledgments in the Christian Herald as rapidly as is practicable, and every one every gift will have been so acknowledged.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

State Law Against Tipping

UNDER an anti-tipping law in Iowa, which went into effect July 3, a fine of $25 or thirty days in jail is the penalty for one who gives or receives a tip, be it only a nickel. The atto ey-general of the state has served notice thathe law must be enforced to the letter, and respsibility for its enforcement has been placed upothe county officials. The law is a good one. Thewhole system of tipping, which has become so geral, is wrong. In many instances, rich institions pay small wages, marked to the starvation oint, with the understanding that their patron will make up the difference in tips through sym thy. There are two other parties to this wro : one is the man receiving and the other is the an giving the tip. The man receiving the mon does so with the understanding that he will give more than the ordinary time and atte ion to the one giving, to the negl t of the others who do not pay him. The other party pays the money for e extra attention, which would be re than his share. The whole busi ss is a sort of bribery. It is an imp tion on one party and a demorali on to both. It has been learned rece ly that there is a "tipping trust" in n y restaurants, hotels and other esta shments; that a company buys the pping privilege, and the waiters are ompelled to turn over the tips they et, not leaving even a small commissn for themselves. These and the abuses of the system are pronting state action against it. Iow in its anti-tipping law, incarnate this principle of the Mosaic law. *"Th which is altogether just shalt tho ollow." (Deut. 16: 20.)*

Ga ens from Warmed Earth

EARLY vegetables are raised in lt-houses, or in gardens out of loor with glass over them to let in the ght and heat of the sun. There s a eport of recent experiments in Dre en, by which artificial heat var s the ground, producing vegeabl that grow twice as fast and alm to twice the size of those in grou not thus warmed. The originator f the scheme is a local mechanical gineer of Dresden, who claimed hatwater heated by the waste heat fron electric stations and factories, and iped even miles distant to gardens and small farms, would warm the il and enormously promote the grow of vegetation. The minister of a iculture gave his consent that xpe ments might be made. Profess Kuebler of the Technical High Sch of Dresden and his scholars nad the experiment. Early last spri the work was begun with nai wheat, rye, potatoes, beans, beets and urn s, which were planted at the same time in equa quantities in adjoining fields, one field being heat and the other unheated. The results just announced by the professor indicate not only the efficiency of the plan, but the thorough practicabilit of earlier and larger vegetables. Crops grow on heated ground brought a larger price in the arket. It is claimed that this system of heating will be as magical in growing flowers, as in growing vegetables. The increased fertility in the spiritual gardens produced by the light of Christ's life and the warmth of his love is thus described: *"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose." (Isa. 35: 1.)*

Father Saves His Son

A FEW hundred feet away from Port Murray Episcopal Church in Washington, New Jersey, is the Morris Canal. The Rev. Clarence Carman left his home at dusk the other night to conduct a prayer meeting in the church; but he heard the cries of children in alarm coming from the bank of the canal. He ran down to the water and the children pointed to a ruffled spot just over the bank, and routed to him that a little boy was drowning. The clergyman plunged in and brought up his own son, Paul, four years old. The little fellow was soon revived. He had been playing on the lawn in front of the rectory and wandered away unobserved to join the children playing on the bank of the canal. The man thought he was saving some other person's boy when he was saving his own. Ministers who try to save the souls of others are very likely to save the souls of their own. The true minister imitates his Master, who said: *"For the Son of man is come to seek and to save that which was lost." (Luke 19: 10.)*

A Pneumatic Chisel

A CHICAGO sculptor has installed in his studio a pneumatic chisel by means of which the work of outlining marble statues is greatly simplified. The old method of carving with mallet and chisel is not only laborious, but rather awkward for the sculptor, since only one hand is left free to guide the chisel. In the case of the pneumatic chisel, both hands may be used for this purpose. The pneumatic chisel is driven by compressed air at a pressure of seventy-seven pounds per square inch, operating through a flexible tube, the air being compressed in a large tank by means of an electric motor. The air passing through the tube has the effect of driving the chisel back and forth against the stone as if it were hit by a mallet. The chisel, of course, is used only to outline the statue roughly, the finishing work all being done by hand. The pneumatic chisel can do the rougher work, but when it comes to carving the features so they will speak, and putting the breath of immortality into the stone, the artist must take the mallet in his own hand, that his soul may get closer to his work. In his creative force, man emulates, though faintly, the divine Architect. *"So God created man in his own image, in the image of God created he him." (Gen. 1: 27.)*

GOVERNMENT EXPERT MAKING BREAD

THE United States Government has a department which is particularly interested in the soil and seeds, in the culture of fields and harvests, in the raising of live stock, in fighting the bugs that kill the trees and the microbes that destroy the cattle, and in all branches of the farmer's work. The Agricultural Department concerns itself with raising wheat and in making bread from its flour. Miss Hannah Wersling is the bread-making expert of the Department of Agriculture. "Any standard recipe," says Miss Wersling, "will produce good bread, provided care is taken in measuring the ingredients and securing the correct temperature in which to set the sponge, for the yeast which causes the sponge to rise grows best at from 75 to 90 degrees Fahrenheit." Miss Wersling advocates the use of scales in measuring, and declares that housewives should have recipe books that give the amounts of ingredients in figures of weight and not "a half cup of flour," etc., as is the ordinary custom. She makes scientific experiments in bread-making in the laboratory. She says any one can learn to make the best of bread by the use of a good recipe book, a pair of kitchen scales, and a thermometer. This being so, it is surprising that there is so much poor stuff put on the American table called bread. It is so much of it heavy, sour and indigestible. Some bread is delicious and health-giving; but there is so much miserable stuff that passes for bread that Miss Wersling will have conferred a lasting benefit on the kitchen if she succeeds in teaching the cooks of the country to make good bread. Bread is the staff of life, and has always been so counted. It is the type of food for the soul. Christ thus describes himself as that food: *"And Jesus said unto them, I am the bread of life." (John 6: 35.)*

Centenarian Retires from Business

AT the age of one hundred and two, Bennett Brittin, of Plainfield, New Jersey, retired from a long and active business life recently, declaring that he would devote the remainder of his days to leisure. He said he was not in ill health nor tired of a business life, but that young men had come up as competitors who employed new business methods, such as he had never dreamed of, and that they had taken his trade from him. It is seldom that a man lives to be a hundred years old. Such instances are few, even in large communities. It is seldom that a person of fourscore even manifests as much energy and ambition as this patriarch who has passed the fivescore limit. The old gentleman has earned his right to retire to a life of leisure. What he says about the competition of the young and of the new methods employed by them, driving so many of the old men and methods out of business, is true. It is only those old people who keep up with the times and the modern pace who can stand the competition. It is the natural and fair thing for old people like Mr. Brittin to step aside and let the younger people have their places on the stage. The vigor of this centenarian calls to mind these words: *"And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." (Deut. 34: 7.)*

School for Fatherless Girls

ANOTHER rich man has left his money where it will pay the largest dividends for generations to come. The late Charles E. Ellis of Philadelphia left over $4,000,000 for the foundation of a home for fatherless girls not over thirteen years of age, where they may have a four years' course of training. The buildings, to be erected at Langhorne this year, will cost $1,000,000. The school is to be named after its founder, of whom it can be said: *"Thou art the helper of the fatherless." (Ps. 10: 14.)*

The Dixie Highway

THE Lincoln Highway stretches from east to west; the Dixie Highway runs from north to south. Already approximately $10,000,000 in county bonds have been authorized or issued for the construction of the various links of the Dixie Highway, 3,368 miles long, that is to stretch from the top of the Michigan peninsula almost to the southernmost tip of the Atlantic Coast of Florida. Illinois, where five counties are interested, is spending $3,500,000 to make its 123 miles a model of modern road construction. This Dixie Highway is to traverse eight states, 133 counties, and 628 cities and towns. Fourth of July highway meetings were held in Tennessee, Georgia, and Florida to arouse popular interest, and work is in progress upon almost every section of the route in order that it may be dedicated next Thanksgiving Day. Roads in all ages have had much to do in the making of civilization. It was so in the Holy Land. The highway is thus referred to by the prophet as the type of the road over which march the militant hosts of God: *"Cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62: 10.)*

Remember the Children

"I HAVE two little grandchildren," writes a reader of this paper in Clayton, N. J. "Neither they nor I will get a vacation this year, but we all have good, comfortable homes and surroundings. Therefore I am sending for my little girls the cost of a ten-day vacation for two other little girls who may not be so fortunate as we are." This letter is a type of many others equally kind and generous. "The dear little ones and their mothers, how I feel for them! I hope this gift (enclosed) will help a little," writes a friend in Chautauqua, N. Y. Miss May C. White sends $8, the proceeds of a Children's Day concert of the Advent Christian Sunday school at Acushnet, Mass. Miss Lulu Williams of Boydton, Va., sends $3, the gift of her Sunday school class of five children, who worked hard to earn the money. Mrs. E. G. Smith, of Great Bend, Pa., sends $13, being birthday offerings and a special collection in the Lester Sunday school. All gifts in aid of the Children's Home should be sent to the Christian Herald, Bible House, New York.

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military criti staff writer of the Paris Daily Mail and Le Temps; contribut to l'Indépendance Belge

THE German campaign against Russia still continues to be the center of interest in the European war, and it now has become clear that the German plan in the field of action contemplates much more important and decisive results than the capture merely of the three cities of Warsaw, Lublin and Riga.

The problem which, since the battle of the Marne, has confronted the German general staff is what blow could be delivered Russia which would so cripple her as to enable them to be able to withdraw from the eastern campaign the bulk of the Teutonic forces operating in that field, and by transferring such forces to the western battle line take the offensive on that line with forces superior to those of the enemy.

This problem the Germans have now apparently found the solution for, which solution is the destruction of the Russian field army, and all of the operations of the Teutonic armies since the fall of Lemberg, it now appears to be clear, have been conducted with this end in view.

Whether this solution can be carried out or not is still a very open question, but at least it presents the possibility of success, and the apparent certainty that at the worst, in the attempt to carry the plan to complete success sufficient of what may be called local successes will be won —for instance, the capture of Ivangorod, Riga, Warsaw, etc.—to render the holding back of the Russians the coming winter a much easier matter than this holding back was last winter.

It now remains to examine the plan of campaign the Germans have adopted in its broad lines. The present position in Courland, Poland and Galicia may be compared to a vertical semi-circumference of a circle, the upper end of which semi-circumference starts at Riga on the Baltic; Warsaw is at the middle point of the arc, and Sokal at the lower end. From the middle point of the arc, Warsaw, run the three great arteries of communication by which the Russian forces are reinforced and kept in supplies of all kinds. One of these arteries runs towards the upper end of the circle (northeast, geographically) to Petrograd, another straight (east, geographically) to Moscow, and the third towards the lower end of the circle (southeast, geographically) to Odessa. The German forces are on the outside of the arc (west, geographically), and the Russians on the inside, thus holding the shorter line.

Now, the German plan is to bring the two ends of the semi-circumference together, thus making a complete circle instead of a semi-circle, and in the process to cut the lines of communication between the central point, Warsaw, and all the rest of the empire, and to inclose in the circle thus created the Russian field army.

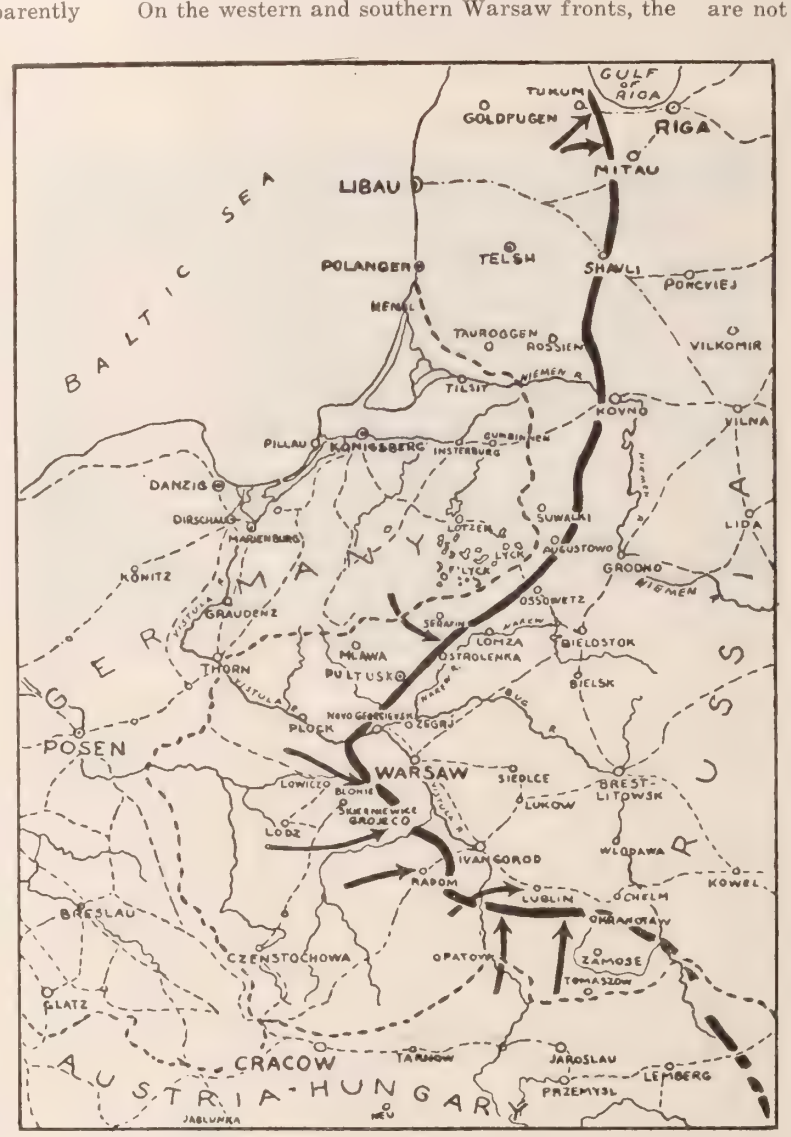
The Russians are mostly concentrated in the central portion of the present arc, between Ivangorod and Warsaw, and in the district immediately north of Warsaw. If they weaken these forces to strengthen their lines at the two ends of the arc the German forces opposed to them here will, in all probability, break through the center, and if they do not strengthen the ends it looks as though the Germans' chance of bringing the ends together is a fair one.

As a result of the movements in the north during the week ending July 30, that end of the semi-circle has been moved a considerable distance towards its goal, and the most northerly of the great arteries of communication, that from Warsaw to Petrograd, is being rapidly approached by a very large force of German cavalry, said to be about 40,000 strong, under General von Bülow. At this point the Russian resistance does not appear to be as strong as farther south.

All along the line south from the point from which this thrust has been started the German line is slowly moving eastward. The Dubiss River has been crossed along its whole length, and the suburbs of the city of Kovno have fallen completely into German hands. From Kovno, the German line follows the military road leading south through Suwalki and Augustowo. There has been some fighting to the east of this line, but there will probably be no general advance to the eastward here on account of the character of the country, immense marshes and bogs interspersed in dense forests.

South of Augustowo, the advance to the eastward is again resumed and from here to the line of the Vistula the Germans have steadily moved towards the Bug. The forts of Pultush and Rozan have been stormed and captured, thus making another breach in the line of forts defending the Russian Empire on the west, Lourza and Ostrolenka having been taken previously and the Narew River crossed and the fortified town of Serock at the junction of the Bug and Narew Rivers surrounded. These forces are also drawing near to the Warsaw-Petrograd line, with the evident object of cutting it. Farther to the west, the great fortress of Novo-Georgievsk, on the Vistula to the northwest of Warsaw, one of Russia's four great defenses of her western frontier, is being besieged in form.

On the western and southern Warsaw fronts, the



APPROXIMATE BATTLE LINE JULY 29, IN THE EASTERN ZONE

Germans seem to have displayed only sufficient activity the past week to hold the Russian forces opposed to them in their positions, and to prevent troops being withdrawn from these positions to reinforce weak points elsewhere on the Russian line. From Warsaw southwest to Ivangorod, the west bank of the Vistula has been entirely cleared of Russians, and at Ivangorod itself severe fighting has taken place, the Germans attempting to take the outer defenses of that fortress.

Still farther to the south, General von Mackensen's army has gradually advanced on the Warsaw-Lublin-Cholm-Odessa railroad, until at several points its artillery commands the line and renders it useless for transportation purposes. This end of the half-circle is being carried forward much more slowly than the northern end, the Russians here putting up a more stubborn resistance.

The German troops which are advancing on Riga from the westward, and who have attained the outskirts of the city, have been halted in their progress by the Russian fleet, which is shelling them from the harbor and the adjacent waters, and which, even if these troops were withdrawn into the interior and then marched on the city from the south, would render its holding very difficult. Presumably, therefore, the Germans will send their fleet to engage the Russian.

The Czar has made a clean sweep of all the higher officials of the war department, the r alleged being their responsibility for the b down in the supply of ammunition.

Another day of prayer for the safety of the sian armies has been decreed, which seems to to the fact that those high in authority in R cherish no illusions as to the gravity of the tion. In fact, it has been officially admitted even though no further disasters fall on the sian armies, they will, owing to the lack of sives, ammunition and supplies of all kinds, no position to take the offensive for months.

The British won a very considerable victory the Turks on the Euphrates River during the and drove them well to the westward of their position. At this writing, however, the full d are not at hand. This campaign is of conside importance in its political effects.

The campaign in the west has guished all the week, and except i Vosges and in upper Alsace has d erated into a series of unconnecte more or less small artillery duels ar important skirmishes. The most v of these took place around Souchez the region between the Meuse and M the old fighting grounds of the fore Ailly and Le Prêtre being the scer the warmest fighting.

The fighting in the Argonne wa mentarily suspended, apparently, nothing at all was heard from the near Ypres. In the Vosges and Alsace, the French made some pro The Fecht Valley was the scene principal fighting.

The Dardanelles campaign has marked by some hard but absolute sultless land fighting. The trench fare here is even more deadlocked t is on the western battle line, an Allies, in spite of the heavy rein ements brought up, have been una force the Turks backward to any d The principal positive event of the was the sinking of a French subm the Mariotte, in the narrows of the danelles, and the capture of her An English submarine is cruising Sea of Marmora and doing consid damage to the Turkish shipping there.

Considerable interest has been e by the reports that Turkey and Bu had reached a complete and friend derstanding, and that Turkey had ceded or agreed to cede the Turkis tion of the Dedeaghatch Railroad t garia. If these reports are true, does not clearly appear at the m the occurrence will be of extrem portance, as it will finally dispose attempts to reconstitute the B League, and unless this is done it is improbable that either Greece or Ru will take part in the war on the s the Allies. In fact, the probab would then be that first Bulgari later Rumania would, towards the the war, participate on the othe These countries are governed by interest and sentimentality, and both have some old sco settle, the first with Greece and the second Russia.

The Italian campaign against Austria is n very slowly. They have not yet pierced the River line at any point. It is reported that a f ful blunder was made at Montefalcone, an forces of Italian troops attacked each other, fi for hours before the mistake was discovered.

HYPOCRISY

WE'RE shipping guns and shrapnel out to boost th pean War, and still for "peace" our people shout how bloodshed they abhor. Our ammunition makers foreign orders come their way; the public every litt beseeches us for "peace" to pray. We read fresh horror news as correspondents do their stunt, yet Yankee m don't refuse to ship their powder to the front. What mo God it is for us to pray that peace may come, while Yan lets hiss and whiz and through the warring columns hum! the dove of peace descend!" in righteous, solemn tones while Yankee shot and shrapnel rend the European rank What hypocrites our people are to ask the Lord to give u then ship our shells and guns afar that war and bloods not cease! Let's keep our powder home, dear friend, a no stuff to boost the war, and then perhaps the Lord the peace that we are praying for.

L. A. BRININ

SERIOUS REVOLT IN HAITI

HAITI, that one-third of the restless island lying between Cuba and Porto Rico whose swarthy inhabitants long ago separated into two republics, the smaller of which has ever since been a hotbed of revolution, has at last fairly startled the world. Santo Domingo, the republic formed by the eastern negroes on the island of Haiti in 1844, has preserved comparative serenity in its political affairs since 1907, when the United States entered into its affairs to administer its revenues in the interests of all concerned. But the neighboring republic, which takes its name from the island, has refused to profit by the experience of Santo Domingo, and that end of the island—comprising about one-third of the whole—has been like a thorn in the flesh to the nations that have relations with its government.

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A TYPICAL HAITIAN IN PORT-AU-PRINCE

Recipient uprisings have been mentioned in the Christian Herald from time to time, and only a few weeks ago motion was made that an American cruiser had been ordered to Haiti because of a clash between that government and France over finances. Much more serious matters, however, were in the making even then. A turbulent faction of the north, which has never been agreeable to the presidency of General Vilbrun Guillaume—the product of a former revolution—was gathering strength for a try at a new revolution. The thing burst out toward the end of July, and rapidly assumed serious proportions. The capital, Port-au-Prince, was, of course, the objective. The governor of the town, General Oscar, immediately caused one hundred and sixty political prisoners held by the government to be executed. Among these men was General Orestes Zamor, who while president of Haiti a year ago was driven out by a revolution; he returned and had been made a prisoner by the government.

The wholesale arrest of suspected sympathizers with the revolutionists has been going on for a number of days and without distinction of age, sex or position. It is said that many prisoners died from hunger and unsanitary conditions.

The populace rose to rebuke this massacre. General Oscar took refuge in the Dominican legation, but the rebels, after seizing the presidential palace, which they partially destroyed, invaded the legation, dragged Oscar away and riddled him with rifle shots. Meanwhile President Guillaume with his family had taken refuge in the French legation.

The day following the massacre of the political prisoners, a mob of Haitians stormed the French legation and secured President Guillaume, whom they surrounded and shot. The French minister to Haiti was powerless to prevent the outrage on the legation. The fury of the mob was so great that they were not content at the murder of the president, but dragged his body through the streets in a wild orgy of revenge.

The same day the United States cruiser Washington, commanded by Rear Admiral Caperton, arrived at Port-au-Prince, and at once sent a force of marines and sailors ashore for the protection of the French legation. Some semblance of order was soon established, but snipers killed two of the American force; a number of rioters were also killed, and the battleship Connecticut was ordered to Port-au-Prince with an expeditionary regiment of marines. The government of France may decide to make an issue over the violation of its legation; but in that case the American Government will probably take a dominant hand in the situation in the interests of both parties and of American prestige, under the Monroe doctrine. On August 1, Admiral Caperton permitted a French warship to send ashore a few men to protect the legation.

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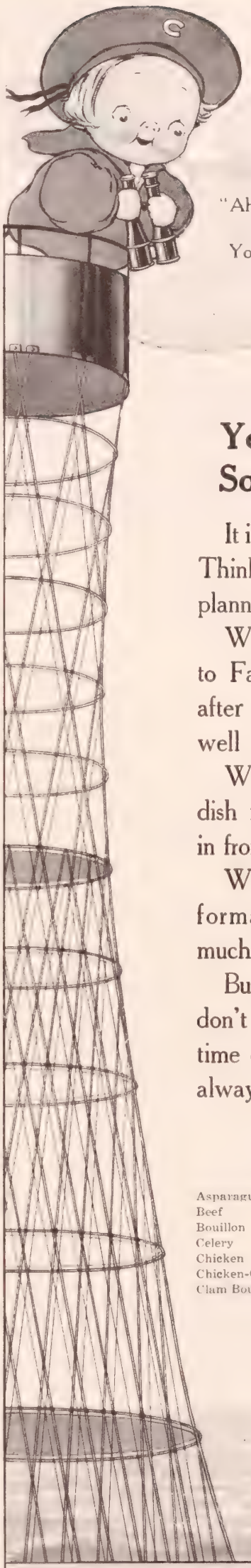
A THOROUGHFARE IN THE "BLACK REPUBLIC," WHERE REVOLUTION IS CHRONIC

The revolutionists are headed by General Rosalvo Bobo, who declares the object of his uprising is to prevent the transfer of the administration of Haiti's finances to the American Government. He declared that the murdered president was about to enter into this arrangement, which has been so beneficial to Santo Domingo. It looks altogether possible that the revolutionary leader has taken the very course that will hasten forcible interference in Haiti's affairs by the American Government.

A WONDERFUL HELPER

I must tell you how much I enjoy the Christian Herald. I think it is the greatest paper published, and wish for you and your staff great success in your grand Christian publication and a long and happy life to all its readers. It certainly gives lots of good information and is a great instructor in Christian study and a wonderful helper in the study of the Bible.

Pulaski, Tenn. MRS. W. T. B.



"Friends!"

"Ahoy! Ahoy! My *Campbell* boy!
Friend of my happiest hours.
Your presence fills my heart with joy
And fortifies my powers!"

Yes, Campbell's Tomato Soup is a friend indeed!

It is Mother's faithful and constant ally. Think how practically it helps her in planning and providing for the daily menu.

What a nourishing welcome it offers to Father and the other bread-winners after the hard day's work. And how well it fortifies them against tomorrow.

What a tempting and wholesome dish for the hungry youngsters romping in from school or play.

What an ideal soup *de luxe* for the formal dinner or luncheon, where so much depends upon the opening course

But what's the use of friends if you don't use them? Order a dozen at a time of this delightful soup and have it always at hand. How about *today?*

21 kinds **10c a can**

Asparagus	Clam Chowder	Pea
Beef	Consommé	Pepper Pot
Bouillon	Julienne	Printanier
Celery	Mock Turtle	Tomato
Chicken	Mulligatawny	Tomato-Okra
Chicken-Gumbo (Okra)	Mutton	Vegetable
Clam Bouillon	Ox Tail	Vermicelli-Tomato

Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

Women's Wrongs *vs.* Women's Rights

at 5 o'clock

this woman got up to start the washing. She lugged coal, started a hot fire, carried heavy pailsful of water to fill the wash-boiler, and

at 7 o'clock

she was already too tired to enjoy her breakfast. She didn't stop to clear away the dishes, but she hard-rubbed and boiled, boiled and hard-rubbed the dirt out of the clothes, till

at 5 o'clock

twelve long hours after she had started the washing, she finished it, and started to get supper ready. No wonder she is dragged out all the time.

This woman gets as much work done—but she doesn't work so hard or so long.

at 8 o'clock

after the breakfast dishes are washed, she puts her clothes to soak with Fels-Naptha Soap. They soak for 30 minutes while Fels-Naptha does the hardest part of the wash—gets the dirt ready to roll out with a few light rubs. There's no hard-rubbing.

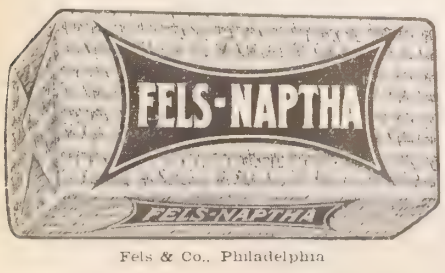
at 11.30

she is ready to hang the last piece on the line, and to sprinkle down some that are already dry. Today's task is finished, and tomorrow's helped along.

at 5.30

after a good rest, she prepares supper in a bright, clean kitchen, with the clothes all folded down for the next day's ironing.

Fels-Naptha Soap does all your household cleaning as quickly, easily and well as it does your weekly wash. By starting the week right for you, it makes each day's work easier. Directions on each wrapper.



Fels & Co., Philadelphia

EUROPE WOULD WELCOME PEACE

From the Address of Miss Jane Addams, at Carnegie Hall, July 9, 1915

I SHOULD like, if I may, to reproduce some of the impressions made by this pilgrimage of ours, if you choose to call it so, going from one government to another, to nine governments in all, as we did in the space of five weeks.

The first thing which is striking is this, that everywhere one heard the same phrases, the identical phrases, given as the causes and as the reasons for the war. Each of the warring nations, I solemnly assure you, is fighting under the impulse of self-defense. Each of the warring nations is fighting to preserve its own traditions and its own ideals from those who would come in to disturb and destroy those high traditions and those ideals. And from one tongue or another it was translated—as most of the men in the foreign offices had to speak English, they translated it into English—and one heard the identical phrases, and going as rapidly as we did from one country to another, it was to me always a striking experience. I almost knew what to expect, what phrases were coming next, after a foreign minister had begun.

I will try to tell you another thing which we found very striking. In practically all of the foreign offices, and especially in two of the foreign offices which I supposed to be leading, one on one side and one on the other side of this conflict, the men said, again in very similar phrases, that a nation at war cannot make negotiations, that a nation at war cannot even express a willingness to receive negotiations, for if it does either, the enemy will at once construe it as a symptom of weakness, and under the terms which are made, the side which first suggested negotiations will suffer as being considered the side that was weaker and was suing for peace. But they said in all of these different foreign offices that if some other power will present propositions, if neutral peoples, however they may be gotten together, peoples who will command the respect of the foreign offices to whom their propositions are represented, if a small group is willing to get together to study the situation seriously and to make propositions, one, two, three, even though they are turned down over and over again and until some basis is found upon which negotiations might commence, there is none of the warring nations that would not be glad to receive such service. That came to us unequivocally. We presented to each of the chancelleries our resolutions, but we talked for the most part about the possibility of substituting negotiations for military processes.

IT is easy for a minister to say, "This country will never receive negotiations. We are going to drive the enemy out inch by inch." But it is pretty hard for him to say that to one or two or three or four women who are sitting there, and who ask, "If a proposition were presented to you, which seemed to you feasible; if something were presented to you which might mean the beginning of further negotiations between yourselves and your enemies, would you decline such a proposition, would you feel justified to go on sacrificing the young men of your country in order to obtain through bloodshed what might be obtained through negotiations, the very thing for which your foreign office was established?" No minister, of course, is willing to say that he would, and no minister would be willing to commit himself for a moment to such a policy. That we found true everywhere.

And as one goes from one country to another, one can only say for oneself, and say it to the citizens as one has opportunity, that if this war is ever to be settled through negotiations, and some time it must be—heaven knows when, but some time men must stop fighting and return to their normal existence—one says to those men, Why not begin now before the military become even further entrenched? Why not begin now when you still have enough power to hold them to their own statements, to hold them to their own purposes, and not allow them to rule and control the absolute destinies of the nation?

IN every country we met, broadly speaking, the civil people and not the military. I am quite aware that it was natural for us to see the people who were on that side of life, instead of those on the military side of life. But because we did meet dozens of them, I am willing to believe that there must be many more of the same type of mind in every country, quite as loyal as the military people, quite as eager for the growth and development of their own ideals and their own standard of living, but believing with all their hearts that the military message is a wrong message and cannot in the end establish those things which are so dear to their hearts.

Another thing which seems to me very striking is this: in each of the warring nations there is this point of similarity — generally speaking, we heard it everywhere—that this was an old man's war; that the young men who were dying, the young men who were doing the fighting, were not the men who wanted the war, and were not the men who believed in the war; that somewhere in church and state, somewhere in the high places of society, elderly people, the middle-aged people, had established themselves and had convinced themselves that this was a righteous war, that this war must be fought out, and, as a young man put it, in a certain country, "and we young fellows have to do the fighting."

One of the leading men of Europe, whose name you would instantly recognize if I felt at liberty to give it, said, "If this war could have been postponed for ten years, perhaps," he said, "I will be safe and say twenty years, war would have been impossible in Europe, because of the tremendous revolt against it in the schools and the universities."

I am quite sure when I say that, that it is a partial view. I am quite sure that there are thousands of young men in the trenches feeling that they are performing the highest possible duties. I am quite sure that the spirit of righteousness is in the hearts of most of them, at least of many of them. But I am also sure that throughout there are to be found these other men who are doing violence to the highest teachings they know. It seemed to me at times as if the difference between the older generation and the new was something which was apprehended dimly in each country; that the older men believed more in abstraction, shall I say, that when they talked of patriotism, when they used certain words, certain theological or nationalistic words, these meant more to them than they did to the young men; that the young men took life much more from the point of view of experience. When they went to the trenches and tested it out, they concluded that it did not pay, that it was not what they wanted to do with their lives.

IT seems to me quite clear that whether we are able to recognize it or not, there has grown up a generation in Europe, as there has doubtless grown up a generation in America, who have revolted against war. It is a god they know not of and they are not willing to serve him, because all of their inmost sensibilities and the training upon which their highest ideals depend revolt against the whole situation. Now, it seems to me this is true—and I have no plan and the papers were much too kind when they said that I was going to advise the President; but this seems to me, broadly speaking, might be true—that if some set of people could be gotten together who were international out of their own experience; if men could be brought together who had international experience, who had had it so long and so unconsciously that they had come to think not in nationalistic terms, but in the terms of the generation in which they were living, whether concerning business or labor or any other thing which has become so tremendously international; if they could be brought together and could be asked to try to put the very best mind they had, not as they represented one country or another, but as they represented human life and human experience as it has been lived during the last ten years in Europe, upon the question of what has really brought about this situation—does Serbia need a seaport? Is that what is the matter with Serbia?

I WON'T mention other warring countries, for I might get into difficulties, but is this thing or that thing needed? What is it from the human standpoint, from the social standpoint? Is it necessary to feed the people who are so underfed in all of the southern portions of Europe? Is it necessary in order to feed them to get the wheat out of Russia? In heaven's name, then let us have more harbors in order to get that wheat out of Russia. Let us not consider it from the point of view of the claims of Russia, or the counter-claims of some one else, but let us consider it from the point of view of the needs of Europe—I believe if men with that temper, and that experience, and that sort of understanding of life began to begin to make propositions to the various governments which would not placate the claims of one government and set it over against the claim of another government, but would look at the situation from a humane standpoint, I am quite sure, from the knowledge of dozens of men in all of the countries who talk about the situation, that that sort of negotiation would be received. That does not seem an impossible thing, does it?

We did not talk peace as we went about; it would merely confuse the issue; but isn't it hideous that while nations find the word peace intolerable? We said, Why not see what can be done to arrive at some way of coming together to discover what might be done in place of the settlement which is now being fought out by military processes? And that was as far as we were able to go with clearness and safety, and upon that platform we were met with the greatest—some one said courtesy—it was to my mind more than courtesy, it was indeed as though we brought a breath of fresh air, as one coming in at last to talk of something that was not of war.

WE went into the room of one of prime ministers of Europe, and I said to him, "This probably seems to you very foolish, to have women going about in this way," and he said: "Foolish? Not at all. These are the first sensible words that have been uttered in this room for ten months." He said, "That door opens from time to time, and people come in and say, 'Mr. Minister, we must have more ammunition, we must have more money. We cannot go on with this war without more of something else,' " and he continued: "At last that door opens and two people walk in and say, 'Mr. Minister, could not negotiations be begun?' After all, I may not represent my country very worthily, but he is an officer of the government in a high place, and that is what he said. I give it to you for what it is worth. I think there are other testimonials of the same sort from all kinds of people in office, and they are part of the pe

yo are at war and unable to speak f themselves.

The women who came to the conss were women who were impelled b a genuine feeling of life itself, wch compelled them to come and see it could hold for three days and a hf composed of women. Now they s: "Oh, yes, we see it can be done; wthought it could not be done." Three o four scientific societies who saw it sd, "Perhaps we can do it. We were n at all sure that, if we tried to do it, w could do it."

he people say, "We do not want th war." They say that the governmts are making this war, and the governments say, "We do not want th war. We will be grateful to anybo who will help us stop it." We di not reach the military officers, but w did talk to a few military men, and we talked to some of them who said that they were sick to death of this war, and I have no doubt there were many others who, if they spoke freely, would say the same thing. And without abandoning their causes, and without lowering the real quality of their patriotism, whatever it is which these various nations want, the women's resolutions said to them, and we said it to them as long as they permitted us to talk, "Whatever it is you want, and whatever it is you feel you ought to have with honor, why in the world can't you submit your case to a tribunal of fair-minded men? If your cause is as good as you say it is, or you are sure it is, certainly those men will find the righteousness which adheres within it." And they all say that if the right medium can be found the case will be submitted.

AMONG THE WORKERS

-IPSY SMITH, JR. (Rev. Albany Smith), hast closed three weeks of evangelistic service at Warrenton, Va., preaching to audiences of teen hundred. The entire Christian popullat responded to his appeal for reconsecratio and there were near three hundred and fift professions of conversion.

-IRS. JOSEPHINE PETERSON, missionary to Ind has finished her furlough in this country ands about to return to the missionary field. She as been a reader of the Christian Herald for wenty years. Mrs. Peterson asks for prars for her work and herself, that she may be ren divine guidance to do the Lord's will in all ings. She may be addressed at Taloda, Khalesh, India.

-HILADELPHIA HAS A GOSPEL auto evangelic party, whose headquarters are the home of Rs. S. G. Beck, 5313 Boynton Street, Germanwn. Two evangelists are employed in the wor Music is rendered by a quartet, a cornet and a "baby organ." Hundreds of leaflets and acts are distributed and no collections are ake A Gospel hall has been opened in connecin with the work at northwest corner of ndia Avenue and Boudinot Street, Kensington.

:—RS. M. E. BELL, state superintendent of emperance work among Alabama miners, writ to the Christian Herald, calling attention o t need of temperance teaching among the oal iners not only as a means of improving oci and moral conditions, but as a preventive f elosions and other accidents. Vice-President ilton Fies of the Maryland Coal Comman a recent issue of the official journal of he ade makes a strong plea for rigid temerae regulations for all the coal miners in he erest of safety and efficiency. He writes: I he studied carefully the causes of the mine xplons and have found that the incipient reasons of three explosions in Alabama, in which over 200 men lost their lives, may be traced to alcohol."

—D. C. GOLLODAY, a lay-preacher of the Christian denomination, has been preaching in the mountains of Rockingham and Greene Counties, Virginia. A friend writes to the Christian Herald: "Mr. Golloday bought one of your Red Letter Testaments in 1908, and read it through twelve times each year during 1908, 1909 and 1910. In 1911 he read it through fifteen times; in 1912 and 1913 he read it through eighteen times in each of those two years, and in 1914 he read it through nineteen times, and he has already read it through ten times up to the end of June, 1915. As it is so well worn, I am thanking you for supplying him with a new one at the special price of fifty cents. If you know of any other person who has read one of these Red Letter Testaments oftener than he, please let me know."

HUNDREDS OF Young Men's Christian Association secretaries have gathered on the beautiful shores of Lake Geneva, Wisconsin, for their summer school work. In location and equipment it is hard to imagine a more ideal place for a summer encampment. There are thirty-four acres on the shore of the lake. Accommodations in cottages and tents are provided for eight hundred people. There is an auditorium, several class buildings, a large administration building, a great dining-hall equipped with every culinary device, a well-equipped gymnasium, and a baseball diamond. The classroom work is designed to prepare the student for active work as a Y. M. C. A. secretary, in either the religious, executive, educational, physical or boys' department. Within a short time there will be opened in Chicago the new building of the Y. M. C. A. College, where more thorough training will be given.

HARVESTING OUR GREATEST CROP

Continued from page 795

Merchandise cars have been overhauled, and in many sections private building companies have been pressed into service at repair work and in the building of more new cars, after the embargo limit for cars for early delivery had expired.

Harvesting wheat is a strenuous affair. For days before the harvesting season begins, men and teams are kept busy erecting temporary bunkhouses and sleeping quarters. These are located in the midst of the vast wheat fields. Wells are dug, feed built and stalls run for the horses. Bedding and kitchen utensils are taken to the camps last of all. Everything necessary for the men and teams is on the field when the harvest starts. At no place in the big fields will men be out of hearing of the dinner horn, which sounds mighty good, after six hours of sweltering toil.

The men rise at three o'clock in the morning and work in shifts until nine in the evening, with short intervals for food and rest. This is the way a great wheat crop is garnered, the whole system being as efficient as that which regulates a gang of skilled mechanics on a modern skyscraper contract. A season in the wheat fields will convince anyone that bread does not come without perspiration, and that modern farming as conducted today is on a scientific and commercial scale of which the farmers of the last generation could never have dreamed.

EARLE WILLIAM GAGE.

TRACTION-DRAWN SEEDER REQUIRED BY MODERN CONDITIONS

The Puzzle

Which Never Stays Solved

Did you ever hear anyone definitely say which Puffed Grain was the better?

Or how he liked it best?

If so, he has probably reversed that opinion time and time again. Puffed Wheat and Rice are both amazingly delightful. And every way one serves them seems the best way ever found.

These Perpetual Joys

That's one charm of Puffed Grains. Each has its own delights. And each can be served in a dozen ways, equally inviting.

At breakfast, like other cereals. Between meals, like peanuts. Afternoons in candy making. At dinner in soup, or as a garnish for ice cream. At supper, in bowls of milk.

Always bubble-like and crisp. Always thin and fragile, ready to melt at a touch. And always with an almond flavor, much like toasted nuts.

Did you ever know another food which combined so many joys?

Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

Whenever eaten Puffed Grains easily digest. And they completely digest. They supply whole-grain nutrition.

They are made by Prof. Anderson's process. Every cell is blasted by a steam explosion. No other process compares with this in fitting grains for food.

Too bad that all grains can't be puffed like these. But those that can be should be served in this form wherever Puffed Grains fit.

The Quaker Oats Company
Sole Makers

(984)

The Gillette at Home

Forty Dollars a Year Income for Life—and Better Shaving

TO a young man who came to him for advice a great financier once said: "The trouble is you don't capitalize your wealth." And went on to prove it by showing that 15 cents a day represents the earning power of a $1,000 bond. "Yet," he continued, "most men spend that amount needlessly every day in one way or another."

Looked at in that way, there is a financial reason that in itself is making the Gillette Safety Razor well worth while to the men with a sense of values—to say nothing of the sheer comfort of the quick, smooth, easy Gillette shave—and the boon of "no stropping, no honing."

It's a good idea to own a Gillette—Forty Dollars a year income for life is not so bad for a $5 investment—and there is always that Gillette Shave, you know.

Gillette Razors, $5 and up: Blades, 50 cents and $1 the packet. Dealers everywhere.

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at cost of less than one-half cent an hour, anywhere without electricity, springs or batteries. Superb construction. 12-inch blades. Adjustable roller bearing. Reliable. A proved comfort. Prompt delivery.

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—it gets away instantaneously

The price of the car complete is $715 f. o. b. Detroit

DODGE BROTHERS MOTOR CAR

ASA'S GOOD REIGN

INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUGUST
II CHRONICLES 15: 1-15

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Draw nigh to God, and he will draw nigh to you." James 4: 8

When the prodigal was a great way off, the father saw him, and ran and fell on his ne Of course our drawing nigh to God is the result of the drawings of his good Spirit, which, turn, are the outcome of his everlasting love. As the summer draws the migratory bi and the magnet the needle, and the sun the flower-cups, so with invisible influences d God draw us. When we obey those sacred and secret drawings, and turn our heart towa him, he notices the first faint movement—the almost imperceptible movement of our so and comes with swift gladness to greet it. He lifts the humble up to his heart and tu their mourning into laughter and their heaviness to joy.

We are instantly conscious when God draws nigh. He is always around and with us; often he seems to approach nearer. Then there are a warmth, a vision, a rapture that comparable to nothing so much as the coming of a friend, after long absence. The prop says: "Thou drewest near in the day that I called upon thee; thou saidst, Fear not." G near presence makes all the difference. We rise to a new stature, breathe a new air, things in a new light, lay hold on new sources of strength, and become anointed with oil of a new benediction. Perhaps there is something better than drawing near to God—s that is an abiding always in his secret place.

Stumbling Feet and a Perfect Heart

By Arthur H. Howland

OUT from the weird and ugly tales of the sins of Israel's and Judah's kings the story of Asa stands pure and bright, the record of a king whose heart "was perfect all his days." We find in his career things which fall short of New Testament standards, but in his heart he believed throughout the forty-one years of his prosperous reign that he was doing the will of Jehovah.

Asa was Rehoboam's grandson. His father Abijam, or Abijah, was a man whose real character is difficult to determine, for the account of his reign in the Chronicles makes him far more spiritual than the words of the record in the book of Kings would indicate. He was doubtless a bad man, as the writer of the Kings states, who had a sudden burst of spiritual light and, in the blaze of that illumination, won a great moral and military victory.

But Asa had many incentives to do wrong. He came to the throne when very young, probably not more than twenty years old. The palace, the temple and the country at large were honeycombed with idolatries and their accompanying vices. His own grandmother was an ardent supporter of the heathen rites and had established a shrine for their evil practice. Yet in the midst of all the lure of wealth and power and indulgence and error, Asa's heart turned toward God. Perhaps some true priest of Jehovah had unfolded to him the true meaning of the rites of God's true temple; perhaps the prophet Azariah had other and earlier talks with him than that recorded in our lesson today; perhaps some studious and pious scribe had found a copy of the ancient law and called the young prince's attention to it. Doubtless the Spirit of God was calling him to the life of purity and obedience. But whatever and however many were the calls to the right which reached Asa's heart, he yielded to them and set his heart upon the truth.

He removed the queen-mother, not his own mother but his grandmother, Maachah; he destroyed the heathen shrine she had established; he removed idols from other shrines and drove out the corrupt devotees of the abominable religions of the neighboring nations.

Four false steps are recorded of Asa. Yet he seems to have erred simply with his feet, not with his heart—for the record stands that his heart was perfect all his days. The first false step was that he took the sacred vessels from the temple and sent them to Ben-hadad, king of Syria, as compensation for his support against the king of Israel. Next he rebuked the prophet Hanani, who came to tell him he had done wrong in making this alliance. Next he oppressed the people, evidently as a result of his indignation against what he believed to be the unwarranted r ke of the prophet. Next, when di ase smote him he did not think of pr er, but relied wholly upon physi ns, who failed to make him well.

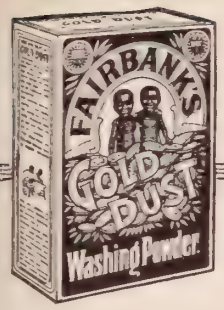
But we must let the light of Ch st's Gospel fall full on the record o Asa and show us its serious flaws. he worst flaw is his religious intole ce. It is a great shock in reading the ir- ring accounts of the great and en- did spiritual revival which he ro- moted to come upon these w ls: "That whosoever would not see the Lord God of Israel should be ut to death, whether small or at, whether man or woman" (II C on. 15: 13). It is true that this was art of the people's covenant, but i vi- dently had the sanction of the ng. How horrible that is! How con ary to the spirit of the gentle C st! Jesus at times freely criticized the laws of Moses while stating his wn higher and more authoritative in- ciples. And he would have conde ned this savage and rigorous meth of enforcing piety, based as it w on Mosaic conceptions. The peopl had not learned then, as, alas, they ave not learned yet, that moral and s rit- ual principles cannot be advanc by force.

That sad sentence, "And As op- pressed some of the people at the me time" (II Chron. 16: 10), conta s a world of disappointment and tra dy. Moving the world forward in spi ual ideals he set it back with his m on- ception of the rights of the peo .

And his militarism offends the Christian conscience. Again and again the warning must be so ded that the Scripture passages desc ing war can not be taken to mean hat Christ, the present Leader o the forces of God, can tolerate war his program. It is odious to him; is hateful; it is grievous. We ust compel ourselves at every step to iew war with the eyes of Jesus, the hrist who loved little children and ose hands were always outstretch to heal and help and bless.

It is instructive to note how Asa fell into the folly of the theory the advantage of military prepare ess. It was when Asa had got hi his "army that bare targets and s ars and shields and drew bows" hat "there came out against them the Ethiopian with a host of a on- sand thousand, and three hu r chariots" (II Chron. 14: 8, 9). to offset what might appear to l the divine sanction of his wars m noticed the statement that the a themselves were the result of s missteps—the things he had p without making sure that he w fol- lowing the will of God. "Herein hast done foolishly. From henc thou shalt have wars" (II Chro 16: 9). When he had been followin closely and giving his attenti moral and spiritual reforms, "th had rest, and he had no war in years, because the Lord had give rest" (II Chron. 14: 6).

Notice out of this ancient st



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Use one for a year—money refunded if it doesn't prove absolutely satisfactory. We pay freight, guarantee safe delivery and send every stove ready to set up. **BIG FREE CATALOG** Send for it now. See why improved features of Gold Coin Stoves help you save fuel and bake better. Write today.
GOLD COIN STOVE CO., 11 Oak St., Troy, N. Y.

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Look these bargains! Typewriters Rebuilt by our own Factories. Every machine guaranteed for one year.

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We have others. Send for catalog describing them. Ask address of nearest branch office.

AMERICAN WRITING MACHINE CO., Inc., 345 Broadway, N. Y.

mingled rights and wrongs some beautiful sayings and facts, applicable to our moral and spiritual campaigns of the present. "Lord, it is nothing to thee to help, whether with many or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude" (II Chron. 14: 11). That sounds like the Spirit-filled Paul, who liked to boast: "Our sufficiency is of God."

What can be finer and sweeter than these words of the prophet Hanani to King Asa: "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16: 9). And Asa's first chaplain Azariah states the eternal foundation principle of all human conduct: "The Lord is with you while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (II Chron. 15: 2). This word of courage comes for those who in all ages are trying to do the work of God: "Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded" (II Chron. 15: 7).

Notice, finally, how the hosts of righteousness increased as the work of reform went on. Not only all Judah and Benjamin rallied round the royal reformer, but citizens came to him "in abundance" from the other tribes which had revolted under Jeroboam. They did this when "they saw that the Lord his God was with him" (II Chron. 15: 9). Just so there are people today, pining for spiritual leadership, ready to change their present allegiances and affiliations and rally round the man or the organization that will be true to God.

Echoes from the Holy Land

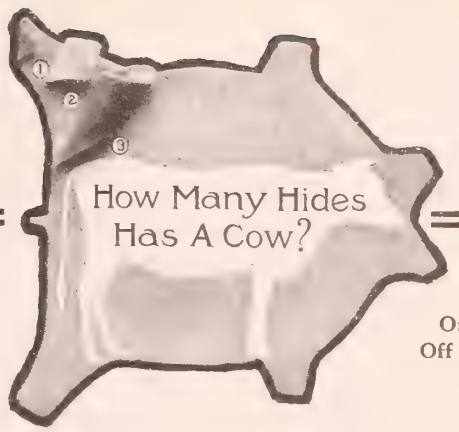
ONLY those nations whose lives are measured by centuries can fully understand the blessing of a good king whose reign and acts are good. Asa's good reign, ten years of peace followed by the first great revival of religion, still lives in the hearts and instincts of men.

The disruption under Jeroboam and his formal introduction of idolatry at Bethel and Dan was the prelude to an awful lapse in the morals and spiritual life of the Hebrew people. Traces of the degradation of both kingdoms exist until this present hour. The observant traveler in moving northward from Jerusalem at the present day will note that as a rule the cities of southern Palestine occupy the hilltops and that where those of central and northern Palestine do not occupy such positions, the hilltops near those cities are always covered with the ruins of ancient buildings, temples or shrines or clumps of oak trees which have a sacred character to the inhabitants of that region. Excavations at Jerusalem, Samaria and elsewhere after passing through the successive layers of the centuries of debris almost always uncover the remains of heathen shrines and idolatrous worship. Some of these remains date back to the time of the disruption or shortly after, as in the foundations of Ahab's palace at Samaria. Not infrequently these most ancient remains show signs of fire and the reformer's sledge used in smashing the altars of the strange gods, the images and the abominable idols.

During this lapse into idolatry sanctuaries were built on wooded hills and images erected among groves of trees. The idolatrous worship was accompanied by sport and revelry and all the licentiousness that made these high places an abomination to the prophets and reformers of a later day. Jeroboam's dedication of these hilltops became a snare to the nations that followed Israel, as we well know from Greek and Roman history. Early Christianity had a hard fight with these centers of idolatrous worship at Jerusalem, Samaria and Cæsarea Philippi, but not until Islam swept the land with battle-ax and sledge did they finally disappear. In northern Syria groves of "sacred oaks" crown hundreds of hilltops, which local superstitions prevent from falling beneath the ax. From among these trees gleam the white domes of the tombs and shrines of Moslem and Christian saints. Living religion has moved down from the ancient hilltops to the mosques and churches of the cities and villages where the people dwell, and Jeroboam's idolatry is forever a thing of the past.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.



On the Cow—One
Off the Cow—Three

But—while practically 90% of all cowhides are split there can be only *one* top sheet of grain leather. The under layers are merely splits—coated to look like the real article and sold as genuine grain leather, but they give neither its wear nor service.

Protect yourself! When you purchase upholstery insist upon genuine hand or machine buffed leather. If you can't get it, don't take split leather. Demand

The Ideal Upholstery Material

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Fabrikoid looks and feels like the best leather. It is water, dust and grease proof. *Furthermore, it is guaranteed for two years against cracking, chipping, scaling or rubbing off. DuPont Fabrikoid is the original pyroxylin coated fabric, and many imitations are offered.*

Motor Quality Fabrikoid made especially for high grade motor car, carriage and buggy upholstery is being used on thousands of this year's cars. Choose a "Fabrikoid" auto.

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Fabrikoid Rayntite (single or double texture) for motor car, carriage and fine buggy tops is unsurpassed.

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When Baby Must Be Bottle-Fed —or Weaned, Get the

Hygeia NURSING BOTTLE

Babies take naturally to the Hygeia Breast. It is shaped like a mother's breast. The "hidden shield" reinforcement at the base of the nipple positively prevents collapse.

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If your druggist cannot supply you, we will send you them by mail, postpaid, for 35c each.

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Written about the Hygeia Nursing Bottle and containing advice about infant feeding. Free on request.

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NewMothers: We give to physicians a book of cards entitling each new mother to a Hygeia Nursing Bottle Free. Ask your physician if he has our book.

To Physicians: Write us on your business stationery for complimentary book of cards, each card entitling a new baby to a Hygeia Nursing Bottle.

Hupmobile H Service

This sign on Service Stations throughout the United States and Canada guarantees expert care for your Hupmobile when and where you want it—without cost to you.

The Squarest Deal for You and Your Hupmobile

At last, a tangible, national service plan which insures against motor car troubles

In line with our policy of producing the best car of its class in the world, we now announce what we believe to be the first and best plan of **national** service-to-the-owner yet devised.

This plan is so simple, and so complete, that its basic principles are almost certain to be insisted upon by all car owners as a standard of what motor car service should be.

Its distinctive feature is a book of 100 coupons which every buyer receives with a 1916 Hupmobile, and which **can be cashed at any Hupmobile service station in the United States or Canada.**

These coupons entitle the owner to 50 hours of free labor—sufficient, under ordinary circumstances, to keep the car in perfect running condition.

And this service is over and above the regular guarantee against defective parts and materials. It is paid for out of a fund established jointly by the Hupp Motor Car Company, its distributors, dealers and sales representatives.

As each car is shipped, a definite amount of money is set aside for free service on that particular car.

This service is for your car only; the labor cannot be performed on another Hupmobile.

The new plan provides for the regular care, inspection and adjustment without which no automobile can remain at its best.

To give our system national scope, we have established hundreds of service stations throughout the United States and Canada.

Here is service so tangible, so definite and so practical, that you cannot afford to purchase any car without first learning all its details. The 1916 Hupmobiles—$200 greater in worth and $115 lower in price—is the greatest automobile value this company has ever built. When we add the guarantee of satisfaction resulting from the Hupmobile service system, we offer, we feel sure, the most exceptional car value in the world.

We urge you to have your Hupmobile dealer give you the full particulars.

Or write us, and we will tell you how the plan works, and send you the catalog of the seven beautiful new Hupmobiles.

Hupp Motor Car Co.
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1916 Hupmobile Prices

5-Passenger Touring Car, $1085 — 2-Passenger Roadster, $1085 — 5-Passenger Sedan, $1365
7-Passenger Touring Car, $1225 — 7-Passenger Limousine, $2365 — 2-Passenger All-year Coupe, $1165
5-Passenger All-year Touring Car, $1185. All prices f. o. b. Detroit

CYPRESS "THE WOOD ETERNAL"

U.S. GOVERNMENT REPORT

(Dept. of Agriculture, Forest Service, Bulletin 95,) issued June 30, 1911, says of

CYPRESS DEFIES DECAY

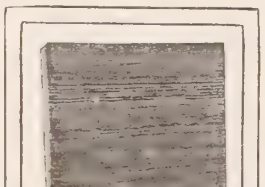
CYPRESS:

"AS SIDING IT PRACTICALLY WEARS OUT BEFORE IT DECAYS." (From Page 44. U. S. Government Bulletin 95.)

Same report says "CYPRESS shows paint well and holds it for many years, but lasts a long time without it"

(You know the conservatism of Government Reports.)

Here's a photograph (straight from the wood) of a piece of *Cypress Siding*, taken from St. Charles College, La., duly attested in writing by the president, Father Maring. Built 1819—Torn down 1910. *NOT A TRACE OF ROT.* Note that the lower or exposed edge, originally the thicker, has become the thinner by the simple erosion of nearly a century of rains.



CYPRESS SIDING SOUND AS A DOLLAR after withstanding the tempests of a century and willing to start again! *"91 YEARS ON THE JOB," WITHOUT EVEN PAINTING*, on a church in use till the day it was razed to make room for a larger building, and the *CYPRESS LUMBER COMPOSING IT THEN USED AT ONCE* to erect a new gymnasium!

THERE'S INVESTMENT VALUE WORTH WHILE!

WRITE TODAY for VOLUME ONE of the CYPRESS POCKET LIBRARY, with Full Text of OFFICIAL GOV'T. REPORT as quoted above. (Sent FREE PROMPTLY on request.)

Let our "ALL ROUND HELPS DEPARTMENT" help YOU. Our entire resources are at your service with Reliable Counsel.

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THE PRAYER LEAGUE

A FRIEND from California writes: "Some time ago I sent a request for prayers for restored health and for the meeting of a special need. I am much improved in health and I was recently blessed in securing a position as teacher." A young friend writes from the South: "About two weeks ago I requested prayer that a friend and I might renew our friendship. The very next day the desire was granted." A Minnesota reader states: "I was in trouble and asked the Lord to remove the burden, and he did so. Praise his name." A forsaken wife who had asked prayer that her husband might return to her writes that he has written asking to be forgiven. She asks our continued prayer that this letter may be followed by his return.

J. P. P. writes: "I know that God does answer prayer. I had a dear sister who lost her mind, and also a dear daughter who was in the same condition. God restored them to health in answer to prayer." Mrs. E. B., Everett, Mass., writes: "I wrote to the Prayer League asking prayer for my grandson for healing of soul and body and I wish to tell you my prayer has been wonderfully answered. I want to give God all the praise."

Acknowledgments of answers to prayer have also been received from:

E. C., Brooklyn, N. Y.; A Friend, Versailles, Ill.; Mrs. H. M., Forest Depot, Va.; Reader, S. C.; Mrs. D. A. R., Dunkerton, Iowa; W. L. D., Clifton Springs, N. Y.; W. K., Clinton, Miss.; E. MacP., Winnipeg, Man.; J. P. B.; S. S., Urbana, Ohio.

Request for earnest prayer has come from Miss E. S., North Carolina, that her father, an aged minister of the Gospel, who has been in the ministry for more than thirty years, may be entirely healed of his afflictions and be given strength, if it is God's will, to return to his work again. He has been working among the mountain people, who earnestly request him to return to them. He is very desirous of returning to his work.

A faithful wife whose husband has deserted her repeats her request for special prayer that he may be brought to his better self and return to her. He is a successful business man, a man of good social standing, and she feels that he has been unduly influenced by evil friends to separate himself from her. She is longing and praying for his repentance and return.

Prayers are asked for revivals at Lancaster, Ky.; Rochester, Minn.; Evansville, Ind.; Fitch Bay, P. Q., Canada; Rosprin, Texas (that many may be saved at the revival meetings now being held); Pemberton, N. J.; Mabank, Texas; Ashland, Va. (that the boys and girls in this community may be effectually helped to live Christian lives); Carmel, Calif.; Hinsdale, N. H.; Burlington, N. C.; Iola (that God may bless the pastor and that more people may accept Christ); Sutherland, Fla.; Rehoboth, Ala.; Syracuse, N. Y. (at a Baptist Church); Farmington, Ark. (at a small country church which is greatly in need of a revival). Prayer is also requested that the people throughout the world may give up their evil habits, especially whisky, cocaine and morphine. C. requests prayer for the success of the prohibition campaign in Alberta, Can.

Eleven friends ask prayer for the restoration or strengthening of sight for themselves or other friends. Ten friends ask prayer for the mental restoration or strengthening of relatives, friends or for themselves. Seventeen readers ask prayer that friends or relatives may be delivered from the liquor habit; two friends ask prayer that relatives may be saved from the drug habit. Thirty-seven friends ask prayer for a deeper work of grace, assurance of sins forgiven, or in other ways express their desire for personal spiritual blessing. Seventy-six friends ask prayer for the conversion of relatives or friends. Eight readers ask prayer for special spiritual blessing for relatives or friends. Sixty-five friends ask prayer for the healing of friends or relatives, including one who asks that her son, who has never spoken, may gain the power of speech; and another that son may regain the use of his limbs. Thirty-seven friends ask prayer for the healing of themselves. Six readers ask prayer for healing of hearing for themselves or other friends. Twenty-two friends ask prayer for help or guidance in financial affairs. Forty-four friends ask prayer for the granting of varied desires and needs.

Where Dependability Counts

On the long, hard pull, you appreciate Champion Spark Plugs.

They have the *built-in* ability to withstand the terrific force of those hill crest explosions.

We subject each separate Champion Plug to every conceivable test in the motor for which it is intended. It is exhaustively tried at every brake load—every speed.

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"TOLEDO MADE FOR THE WHOLE WORLD'S TRADE"

"X" for Ford Cars

Special ½ inch 75c

has been installed as factory equipment on all new Ford cars since 1911.

Insist upon Champion "X" plugs when you replace the spark plugs in your Ford car.

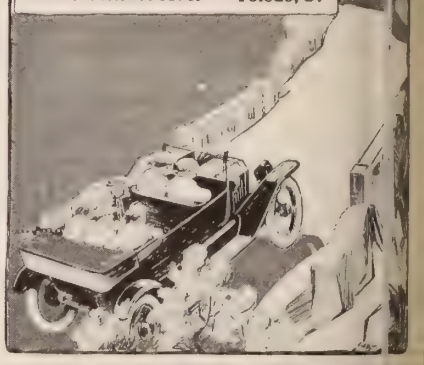
CAUTION *Champion X plugs should be used only on Ford cars. There is a special Champion Plug for every type of car made.*

See your dealer or write direct to us.

The Champion Guarantee

Complete satisfaction to the user—free repair, replacement or money back.

Champion Spark Plug Co.
308 Avondale Ave. Toledo, O.



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Yet This Guides Any Ford Straight

Yes! the famous little Steer-ezeR rights be front wheels **automatically** the instant they st to wabble on rough roads. This ends the nerve tension of gripping the steering wheel like gi death to keep your car out of the ditch. Th spoils the pleasure of motoring. It's dangerou

Walker Steer-ezeR For Ford Cars $3.75

Every fault in earlier devices was overcom by Walker engineers. Then they produced th faultless Steer-ezeR. They simplified construc tion, so cut the cost way down. Now for $3 you can make your Ford steer like a hig priced car. Just slip it over the tie-rod an clamp to the axle—applied with a wrench in jiffy. Outlasts the car.

Try it 10 Days FREE!

The ease, the delight, the safety of driving Ford with a Steer-ezeR is beyond all words. we authorize any dealer to put the Steer-eze on your Ford **FREE**! Return it if you wa after 10 days, otherwise pay him only $3.75.

If your dealer can't supply you, mail us yo name and also the name of your dealer on postal and we'll ship the Steer-ezeR on tria charges paid. Send no money.

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Do You Want A Steady Positin?

An old established concern, in business 17 ara, manufacturing a widely advertised and well own product, is putting out two new products and ants live, hustling men and women in each comm ity to canvass and demonstrate products to wor in the home and place goods with the grocery ade. Steady, well-paying positions to the right pe ons

H. & S. MFG. CO., 526 E. Court Ave., Des Moin, Ia

YOUNG PEOPLE'S TOPICS FOR AUGUST 22

Basis of Sound Belief: Why and How to Get It

Christian Endeavor and B. Y. P. U. I Peter 3: 13-16

YOU will find it an interesting subject of study to ask yourself why and how you believe anything. You believe, for instance, that fire will burn, that ice will chill, that food will nourish, that gravity will draw. How have you arrived at these beliefs? You come to them by experience. You found out long ago that these things were true because you tested them again and again and the results were always the same. But there are a great many things we do not know in this direct and personal way, but yet which we believe just as firmly. Many of us have never been to Italy. But we believe that there is such a place; we believe that we know more than a little about it. Other people have been there and written descriptions and have made maps and have had conversations with us about it. So we take their word for it, and our confidence in the existence of Italy is just as positive as our confidence in the laws of heat and cold and food and gravity. Or some of us later might have visited Italy, and when we were walking on its ground or floating on its rivers, we knew from personal experience that the things which had been told us about it were all true.

How our faith in the facts of religion comes to us precisely the same way. Some things we have experienced ourselves; some things we have heard from others; some things we have read in the Bible and other books; some things we have first taken at the word of others and then demonstrated by actual personal test their truth.

Faith does not become truly satisfying until by these tests we have turned it into actual experience. One of the greatest weaknesses and dangers of present-day Christianity is that so many people fail of getting an experience which is positive and definite and personal. They cannot say as the queen of Sheba about the glories of Solomon: "It was a true report that I heard," having proved the sayings of others by her own eyes and ears. The apostles when they were punished for preaching in the name of Jesus declared: "We cannot but speak the things which we have seen and heard." The greatest bulwark against the assaults of infidelity and skepticism and atheism which certainly meet us is to have in our own mind the memory of some definite time when God came and blessed us, an occurrence as definite as that which Jacob had at Peniel, of which the simple record is: "He blessed him there."

How to Make the World Happier

Epworth League. I John 3: 7-21

OUR Scripture lesson from John's beautiful long letter to the members of the early church contains the secret of joy for which the world is looking. The secret is that simple and familiar but so oft-forgotten word, love. Hate brings sorrow; love brings joy. And if we would be joy-bringers we must take love to the world that is longing for it.

We get this love from Christ. He will fill our hearts with it if we will let him. Love for others. John Wesley in his beautiful talks about Christian perfection said that if we seek anything higher than love or anything other than love we go wide of the mark. Yet how often we aim at something else! How like we are to let even our zeal for righteousness and for service lead us away from the simple sweetness of love itself! How apt we are to forget that Paul in summing up the virtues of the Spirit began his beautiful long list with love—love and joy and peace!

During the meeting "When Love Shines In" The musical composition may not be the most perfect and satisfying, but the root of the Gospel matter is in the song and we should go out from this service to be scatterers of the sunshine of love, which is ultimately to fill our sad hate-cursed world with joy.

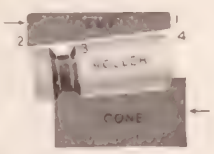
As Your Car Grows Old, Keep It Tuned Up

Retain its smoothness, its quietness and comfort. Retain its quick response, its effective power—its dependability. You bought it for these qualities—keep them in the car as it grows old in your service.

Tune up your motor, adjust the carburetor for weather and varying qualities of gasoline. Adjust the steering gear. Adjust the brakes.

And don't forget to adjust the bearings. For all bearings wear same as other moving parts and need adjustment if you are to keep the full power and efficiency of your car.

Inside Knowledge That Will Help You



If wear occurs, bearing slight space between cup and roller, adjustments can be made by moving the cup or cone in the direction of the arrows.

As 1-2 and 3-4 always remain exactly parallel, the adjustment brings the different surfaces into perfect line-contact, and no principle of the bearing's efficiency is impaired.

WHEEL bearings must turn easily of course—to eliminate friction. But they must fit snugly too—to prevent wheels from wobbling.

As bearings wear—all bearings do—they get loose. A little looseness allows the pound that makes faster and faster wear—more and more looseness.

Bearings on shafts that support gears—transmission, driving and differential gears—when they wear (as all bearings do) allow the shafts to drop slightly out of line. The gears on those shafts get slightly out of correct mesh. Imperfectly meshed gears make noise and waste some of the power.

The trouble goes on *at an increasing rate* unless promptly checked by adjusting a type of bearing that can take up looseness when it develops.

Use of steels best adapted for bearings, extreme accuracy of manufacture, strict following of heat-treatment formulas developed by years devoted to concentrated study of bearings alone—these are producing bearing parts that have wonderful wear-resisting qualities.

And yet bearings—all bearings—do wear.

The Timken Roller Bearing is the one type of bearing that can be adjusted to completely eliminate the effects of its slight wear.

The Timken Roller Bearing carries the load and resists the shocks along the lines of its rollers instead of on the points of balls; its tapered construction enables it to meet side pressure and shocks in addition to direct load; its line contact distributes pressure and hence minimizes wear—*these are three great principles that are kept in constant operation for your benefit by the fourth great principle of adjustability.*

You can see how important it is to have adjustable bearings in your car if you are to retain its effectiveness as a power vehicle—as it grows old in your service.

Other interesting facts about bearings are told in the Timken Primer No. D-3 "On the Care and Character of Bearings" which, with a list of the Cars using Timken Bearings, will be sent free, postpaid on request.

THE TIMKEN ROLLER BEARING COMPANY
Canton, Ohio
THE TIMKEN-DETROIT AXLE COMPANY
Detroit, Michigan

Free Financial Information

CHRISTIAN HERALD readers who desire to become familiar with investment securities, the principles governing their issuance and with elementary finance, with a view to making investments of amounts from $100 up, would do well to send for the various booklets and other advertising literature financial advertisers offer Christian Herald readers free of charge. These booklets, while free, have been prepared by experts, and the information contained therein, conveyed to the reader in simple terms and in engaging style, is valuable.

Peabody, Houghteling & Co. 10 South LaSalle Street, Chicago, Ill., offer Christian Herald readers 6 per cent. guaranteed bonds representing a first mortgage upon real estate in centers of two important cities. These bonds, in addition to the security of the mortgage, bear the guarantee of seven responsible business men. They are described in Circular No. 781-C, which will be mailed free upon request.

Every Christian Herald reader who owns any stock or bond interest whatever in a public device company should read a 31-page booklet entitled "Public Utility Companies and the Investor." The treatise has been prepared by Mr. Albert H. Bickmore and is wholly without advertising features. A free copy will be sent to any reader who will write to A. H. Bickmore & Co., 111 Broadway, New York.

Do you know how railroad stocks and bonds may be bought as you would buy a home or furniture or a piano on the instalment plan? If you want to look into this way of acquiring ownership of New York Stock Exchange securities read "The Partial Payment Plan." It will be sent free upon request by Sheldon, Morgan & Co., 42 Broadway, New York.

Thousands of thirfty people never invest in any securities other than farm mortgages, for they believe that this form of investment meets their requirements better than any other. Write to the following investment bankers for interesting data about Western and Southern mortgages; E. J. Lander & Co., Grand Forks, N. D., and American National Bank, Department A, Richmond, Va.

Many of our investing readers desire to know from time to time what price this or that stock or bond sold for last year, or two years ago, or ten years ago. All such data are published in the Investor's Pocket Manual (286 pages). A copy will be presented free to any Christian Herald reader who asks for it of L. R. Latrobe & Co.

The Investor's Almanac contains over 200 pages of information valuable to any person who has money invested in securities. The retail price of this book is 50 cents. Bowman, Cost & Co., Third National Bank Building, St. Louis, Mo., have purchased a quantity of the Almanacs, placed their advertisement on the title page, and offer to send a free copy to any Christian Herald reader who will write for it.

On a Cabbage Diet

--MISSIONARIES JOHN AND JESSIE PERKINS write from Cape Palmas, Liberia, West Africa: "Last year's rice crop failed and the people are living this season on palm juice and palm cabbage. Both of these processes kill the trees. Each family of any size eats three or four cabbages a day, which means the death of many trees besides the thousands that are cut down for palm wine. Many of the old and feeble people are dying from lack of nourishment. While we were passing through a heathen town in the bush, a native crazed with liquor threatened our lives because we would not give him tobacco, and captured some of our loads. He was providentially kept from his purpose and compelled to restore our loads. Our provisions, which were coming on a later ship, were lost when the ship sank in a gale in the Bay of Biscay; but God has wonderfully provided for us and all of our party are well. Owing to war conditions, mails and shipping generally are very irregular."

METZ "25"

1916 MODEL

$600 Completely Equipped, Including Electric Starter and Electric Lights

THIS new 1916 Metz model is distinctive for its grace and beauty of design. It embodies all the up-to-date refinements and the leading improvements in construction and equipment that add so much to the comfort and pleasure of motoring, and for reliability in road performance is unsurpassed. It is a car that the most discriminating owner will take great pride in driving.

POPULAR FEATURES OF METZ CARS

Supreme mechanical efficiency, remarkable hill-climbing ability, completeness and high quality of equipment, economical upkeep, simplicity in operation, absolute freedom from gear and clutch trouble—these are some of the prominent features of the new Touring Car model, shown above.

Taken in conjunction with its superior road work under all conditions, its handsome appearance and its attractive price, they combine in producing a car that represents extraordinary value.

It is a delightfully easy-riding car, with luxuriously upholstered and deep-cushioned seats, and is so simple to operate that a woman can safely drive it. Equipment includes electric starter and electric lights, rain vision, built-in wind shield, instant one-man top, 25 h. p. water cooled motor, full elliptic springs both front and rear, large wheels and tires, various accessories, and fibre grip gearless transmission, which provides seven speeds and has no gears to strip and no clutch to slip.

METZ "25" ROADSTER 1916 model, for two passengers, is built on precisely the same chassis as the Touring Car, and has the same wheel base of 108 inches. It carries the same superb equipment, and is elegantly finished inside and out. It is a strikingly handsome car, the body design being particularly pleasing and classy. Price, completely equipped, $600.

To learn more about these unusual Cars, write for new illustrated catalog "H."

METZ COMPANY, WALTHAM, MASS.

The Deaf Hear

Write for our big Introductory offer on the latest scientific hearing instrument, the perfected new

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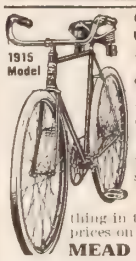

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OUR MAIL-BAG

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THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Rev. G. J. K., Baltimore, Md. In the study of the religious conditions of the present time, it is very disappointing to find so much lack of sympathy for each other's views among Christian people of the different sects. It is not as acute as in former years, but too much of it exists for the upbuilding of the Christian life in the community. Many churches work in such a manner that it gives the impression of competition in business. In some, where only the "respectable element" is wanted, social lines are drawn very tight, and money is put prominently before the people. The essential thing, the saving of souls, is pushed into the background. Everywhere you hear Christian people say, "I am an Episcopalian, Methodist, Presbyterian, Baptist, or what not." We are not followers of man, but we are all trying to follow Jesus Christ. Why should we not call ourselves Christians and drop the names of the different sects? God's work is more important than our opinions or divisions. The man's soul to save is everything. Worldly men do not respect our divisions. The world will never be won for Christ until we all recognize our fellowship in one baptism, one faith and one God and Father of all.

Our correspondent, who writes the foregoing letter in all sincerity and with the most laudable purpose, echoes the criticisms of others who apparently overlook the fact that in discussing the church we are dealing not with a theory, but an actual existent condition. To lament because all bodies of Christians are not of one mind in all things, and do not all have one form of worship and one denomination, is illogical, under present conditions. The church is steadily drawing closer together. There is a growing disposition to meet on common ground and make common cause in many branches of Christian work; yet it may be a long time before denominational distinctions are surrendered and all are merged in one flock with one Shepherd, as we have the divine assurance will ultimately be the case. There have been distinctions ever since apostolic times (see I Cor. 1: 12; also I Cor. 12) still the church has grown amazingly; the little group of 120 mentioned in Acts 1: 15 has become a vast army of 564,000,000. In this mighty host there are many battalions, each with its own distinctive insignia and history, many of them of glorious memory. Yet all serve under one Commander, the great Captain of Salvation, and all march under the banner of the Cross. Jealousy there has been, and there has been also much of that emulation in well-doing which was the characteristic of the early churches; but the march of the army as a whole has been steadily onward, always keeping in view the ultimate goal. This is a time when the church needs to be helped rather than criticized. It may be that it needs new trials and sufferings to prepare it for the new Pentecost for which the whole Christian world is earnestly praying and watching.

W. B., Orlando, Fla. The United States has stood as the friend of the Liberian Republic ever since it was founded. It has helped it in many ways and the influence of its friendship has been the means of preventing it from being seriously interfered with by other powers, otherwise it might have been absorbed by some of them during the struggle several years ago, which resulted in the partition of a very large part of the African continent.

J. E. N., Daytona, Fla. The Gospel rule is to give "according as we have been prospered." If prosperity should take wings and poverty come instead, dire necessity might for a time make our gifts to the Lord's work impossible, without depriving those dependent upon us of their daily needs. Besides, it would be wrong to apply to the Lord's work that which rightly belonged to our creditors.

Emma C. B., New London, Conn. Your question regarding the statement of an English astronomer that we were just on the border of another "Ice Age" has been referred to Professor Leland, who replies as follows: "While mathematical astronomy, aided by the wonder-inspiring telescopes and other appliances connected with our great observatories, is making us acquainted with undreamed-of wonders in the heavens, I am not aware of any researches being made towards a forthcoming Ice Age. In the very nature of the subject any conclusion that might be reached must be very largely conjectural, and must relate to a period far distant from our own."

G. B. W., Nebraska. No data obtainable on the subject.

Mrs. Icy B. Carr, R. F. D. 8, Zanesville, O., would be glad to learn from any reader of this paper the present address of Mrs. C. Y. (maiden name Carr), a daughter of the late Calvin Carr.

R. G. B., Laporte, Ind. The word "Catholic" in the Apostles' Creed means "universal"—the whole visible church on earth. There was not any Roman Catholic Church in apostolic times nor until centuries afterward.

G. H., Grayville, Ill. Early in the war news was received and published in the American journals that the French had invented a shell or bomb filled with an asphyxiating gas called "turpinite," which would make all who a considerable area unconscious.

E. Z., Dodge, Neb. We have the assurance that he is able and willing to forgive "to the uttermost." If we have truly repented of our sin and confessed it to him and asked forgiveness in the name of his dear Son, we must believe that he is faithful that promised.

B. F. H., Sebastian, Fla. 1. The Scriptures originally written in Hebrew and later translated into Greek, have come to us through a long series of subsequent translations. No copy of the original MSS. is now in existence. We are sending you a booklet on the subject, which is too extensive to be dealt with in the Mail Bag. 2. Your closing question is controversial.

A. L. A., Heisson, Wash. "Fearing" God in the Gospel sense of the term, does not imply terror and apprehension or slavish dread but reverence, respect, and glad obedience. The old pagan fear of God in the heart of man changes to love under the teachings of Christ. Yet "fear" is constantly before the persistent and unrepentant sinner—fear of offended divine justice.

NO IDEA
What Caused the Trouble.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled for some time with my heart, which did not feel right. This trouble grew worse steadily.

"Sometimes it would beat fast, and other times very slowly, so that I could hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be coffee drinking. I tried leaving off the coffee and began drinking Postum. The change came quickly. I am glad to say that I am now entirely free from heart trouble and attribute the relief to leaving off coffee and use of Postum.

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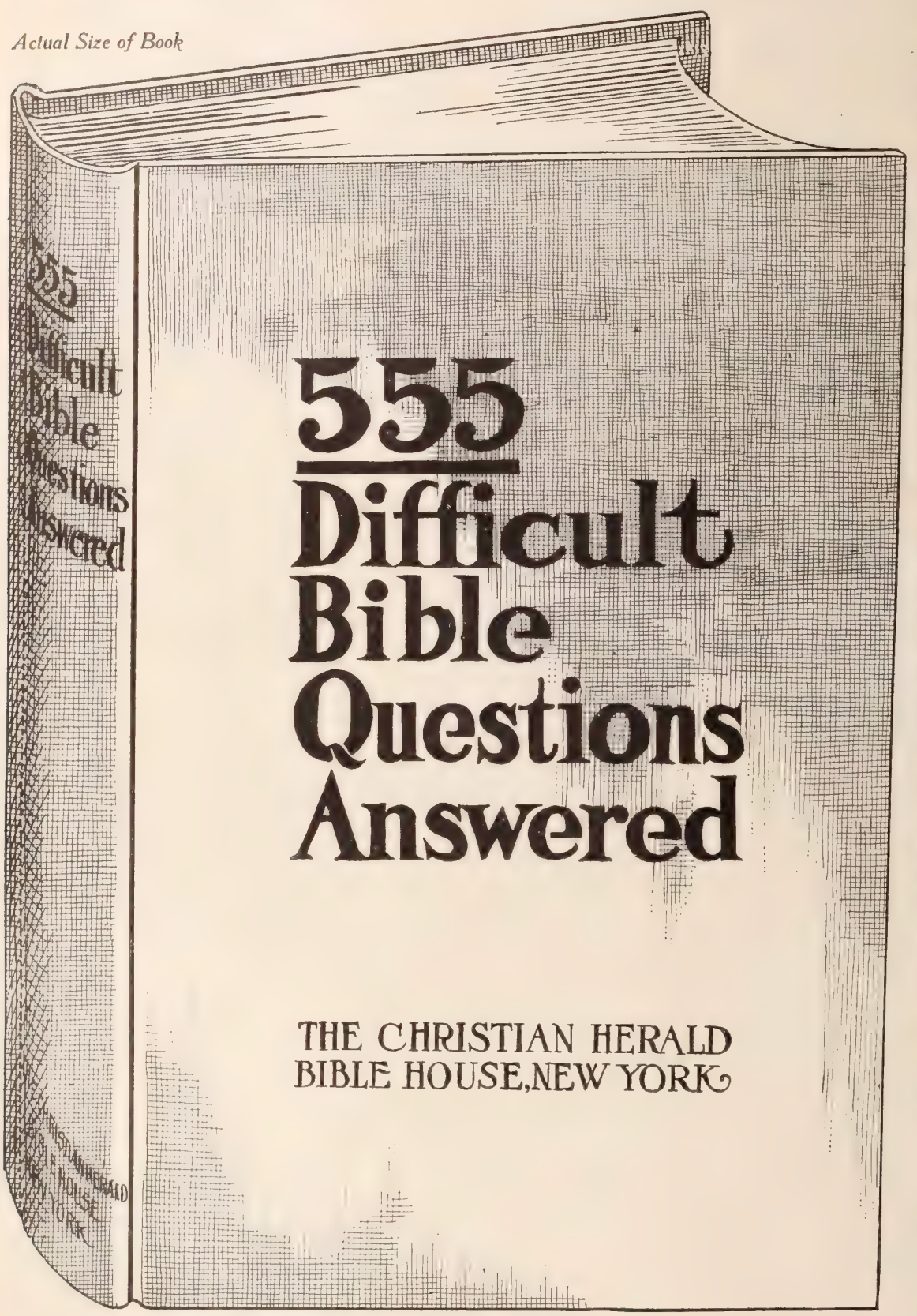

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Is it right to ask for definite blessings?
When and why was the Sabbath changed?
Is being tempted a sin?

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Can one be saved without knowing it?
What is transubstantiation?
Is wealth an evil or a blessing?
What is Christian conduct?
Is confession a Christian duty?

What is conscience?
Does God send disease?
How can I get rid of doubt?
Is falsehood ever justifiable?
Can the church heal by faith today?
Should a Christian marry a non-Christian?

Are we punished for sins while yet on earth?
What is the "unpardonable sin"?
Is sinlessness possible?
What and where is the Kingdom of God?
What was the "forbidden fruit"?
What was the "gift of tongues"?

Who were the "spirits in prison"?
Did Christ sing any hymns?
What is known concerning the "tree of life"?
What was Jesus' first sermon?
Could Jesus sin?
What prayer did Christ offer at the Last Supp

Was the Ascension in human form?
What language did Christ use on earth?
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Who was the little child that Jesus blessed?
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NEW YORK, AUGUST 18, 1915

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"Beneath the spreading chestnut tree,"
(But, oh! you know the song!)
The blacksmith toils from rise of sun
Till shadows hover long.

OUR MAIL-BAG

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Questions and Answers

Reader, Columbus, Ind. (1) What do the Jews of today believe in regard to Jesus and the New Testament? Do they believe that Jesus lived, even as a man, and do they accept his words as beautiful and uplifting, even if rejecting them as God-given? (2) What part of the Bible could be taught in the schools acceptably to both Jews and Catholics? (3) What are the objections raised by either to the teaching of the Bible in the public schools? (4) Do the Catholics encourage or discourage the reading of the Bible by their people?

(1) Many educated Jews believe thoroughly that Jesus of Nazareth lived and that he was the teacher of a high, pure and true philosophy. They reject those passages of the New Testament which claim divinity for Jesus and which narrate miracles, though many of them still accept as historic the miracles of the Old Testament. (2) The Jews, so far as we know, would be willing to have the Old Testament read in the public schools and also some of the ethical passages of the New Testament. It would be difficult to win the consent of Catholics to more than the purely ethical and perhaps of the historical passages. (3) The Jews, of course, object to the Bible as it is because it recognizes Christ as the Messiah and teaches the doctrine of the Trinity, whereas they are strict Unitarians. The Catholics object to its use in the public schools because they hold that the church, as represented by its priests, must interpret the doctrines of the Scriptures. They object, of course, to the use of the King James and Revised Versions because they were prepared under Protestant auspices. The Catholic Church uses the Douay Version, which differs in a number of details from the Protestant. (4) This is partly answered in 3. Catholic doctrine makes the church's interpretation of the Scriptures of as great value as the Scriptures themselves, hence that church has not, we believe, definitely encouraged the private reading of the Bible, unaccompanied as that must be by priestly interpretation. There is noticeable, however, a marked change in Catholic opinion on this point, for Catholic periodicals now carry advertisements offering Bibles for sale, while authorized selections of Scripture passages are also recommended for private and family use.

P. R. G., Elsmere, Neb. 1. What became of the Sacred Ark of the Jews, when the temple was plundered and destroyed by the Babylonians, is an unsolved mystery. Some have held that it was probably taken away or destroyed by Nebuchadnezzar. There is a belief among the Jews that, in obedience to divine command, it was concealed from the invaders and that its hiding-place will be disclosed with the coming of Messiah. Much has been written on the subject, but it is all conjecture. 2. There is one passage in the Bible, Isa. 49: 12, which mentions "the Land of Sinim," which commentators claim refers to a people in the far East, probably the Chinese. The claim is, however, conjectural. The Arabians and other Asiatics called China "Sin" or "Tchin."

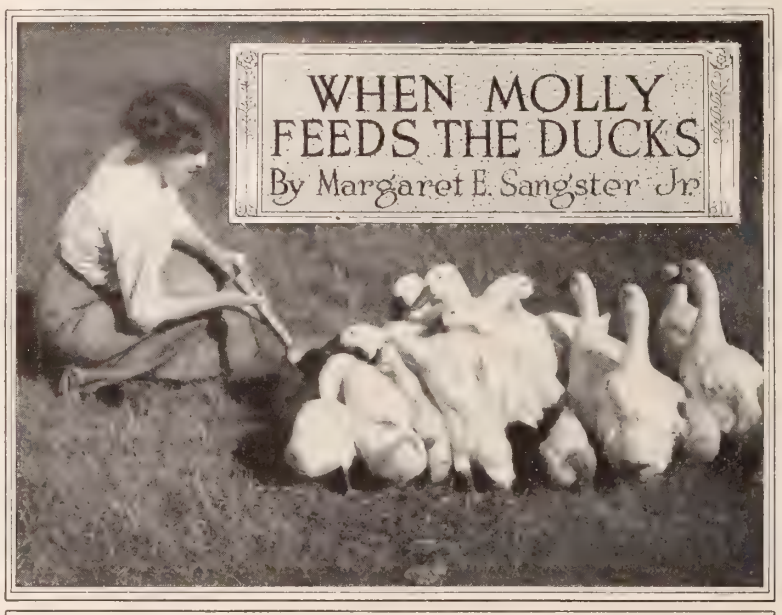
Sister. We are a family of six children, five of whom are at least professing Christians. But we have one sad fault. Though we are devoted to one another, to home and to parents, we are constantly quarreling and acting unkindly and crossly to one another. I seem helpless to control my own temper, and I realize this is indispensable before I can help the others. I do so want our home life to be truly Christian, and shall be very grateful for any help or suggestions.

Family quarreling is one of the bitterest and saddest and most dangerous faults of modern life. One is sometimes tempted to think that there may be more of it in our land of freedom and light because our children grow up with so little restraint. In other lands and other ages children were scarcely free to express their own ideas and contend for their own wishes. The sad picture you outline could be matched in many so-called Christian homes. One of the greatest incentives and helps to good, useful, inspired, skilful work is a happy home atmosphere. This has been the inspiration of many a noble work of art, many a life and deed of great social value. You have made the first step toward a better way by realizing how despicable your present manner of life is. The answer to your problem is very plain. You must all get more love, and you must get it direct from Christ. Ask him, one by one, and in your family worship, to put more of his love in your hearts. If you really care more for the other members of the home circle than for yourself you will not continue to wound and grieve them. You must realize how terribly sinful such conduct is, how it contradicts all your religious professions and hinders all your spiritual influence, and how it grieves your parents and your Saviour. Such home quarreling unfits you all for your daily tasks, and is unfitting you for founding homes of your own. You must seek and find Christ's complete cleansing from sin, which will take away your evil tempers and make your life kind and gentle and patient. Again, you should realize how unbearable would be the memory of these unkindnesses if the home circle were broken by death. Finally, try to get the family united in some definite active service for others. If you are all anxiously thinking of the welfare of others outside the home circle and trying to help others all you can you will find your personal disagreements disappearing and you will learn again that

"There is gladness all around
When there's love at home."

C. C. W., Troy, N. Y. Why is it that the Abyssinian Church proclaims Pontius Pilate a saint?

Many strange legends concerning Pilate have been preserved. Concerning these, one commentator writes: "The disposition to represent Pilate as himself becoming a Christian explains, perhaps, the belief of the Coptic Church that he died a saint and a martyr." His wife, Claudia Procula, according to the tradition, had already become a convert to the new faith, and on that account she is honored as a saint by the Greek Church. Some of the early Christians seem to have identified her with the Claudia of II Tim. 4: 21; but this is by no means definite. Tertullian wrote that Pilate, "at or immediately after Christ's death on the cross, was already a Christian in his own convictions." The Copts have canonized both Pilate and his wife and honor them on the same day, June 25. The Abuna or patriarch of the Abyssinian Church receives his investiture from the Coptic patriarch of Alexandria, who is the nominal head of the Ethiopian Church. The Abyssinians have no doubt adopted their notion of Pilate's canonicity from this source. Jesus' estimate of Pilate, however, as recorded in John 19: 11, is the verdict of history. The governor was a worldly man, weak and ambitious and unsupported by moral principle, who made a great crime possible by his feebleness of character.



When sunshine paints the sky with gold,
And crimson streaks the west;
When every bird has settled down
Into its tiny nest—
When evening quiet fills the farm,
My sorrows from me fall;
For, as I watch, the ducks come home,
To answer Molly's call.

The barnyard noise has died away
Into a drowsy hum,
The cows and pigs and horses wait,
For supper time to come.
Ah, somehow as I stand and watch,
Life seems serene and sweet;
When Molly calls her feathered flock,
And gives them food to eat.

Sunday School Treasurer, Oregon. Is it right to hold Sunday school in a hall used at other times for dancing? Those who favor holding our Sunday school sessions there claim it is right to do so because the building was designed for all public purposes, although so far nothing but dancing affairs have been held there. Our Sunday school has formerly met in the public school building.

It would be far better not to have the Sunday school meet in such a hall. If the former plans for the building had been carried out, and it were a hall to which the community looked as a center of social and civic life, and dances were only occasionally had there, the situation would not be so bad. The thought of the children about the building would be of its lectures, concerts, debates, forums, conferences, or possibly its athletic contests, or reading rooms; the dancing being only incidental would not be largely in their minds, but would be thought of in a matter-of-fact way as something which some of their elders sanctioned and others disapproved. Again, the fact that other interests centered in the hall would tend to keep ev dancing parties within the limits of dec But a hall used exclusively for dancing possess an atmosphere of sensuality and ligion that makes it entirely unsuitable a meeting-place of a Sunday school. If the school is available for the Sunday schoo sions they ought by all means to be moved to it.

S. P. K., Consort, Can. 1. Theologians nate three dispensations: the Patriarcha Mosaic (or Jewish) and the Christian. first began with Adam and ended with th ing of the Law; the second from the Law death of Christ, and the third—the Gospe pensation—is now in operation. 2. We a familiar with the doctrines of the denomi you mention. 3. Why not stick to you church? Unless there are stronger r than your letter would imply, a change be unwise and would be very apt to pro satisfactory. No denomination has a mo of the truth, whatever its adherents may

Miscellaneous

Mrs. E. B., Pekin, Ill. No such passa the Bible.

H. K. B., Barbourville, Ky. No data av on the subject.

Where is Thomas C. Fornwalt? Please me in locating Thomas C. Fornwalt, som known as Dunn. He is a butcher, wa known to be employed in a butcher shop neighborhood of Fulton Street, New York Jane A. Fornwalt, Pemberton, N. J.

Mrs. O. L. P., Canyon City, Ore. A time of the crucifixion, we are told in 27: 51-54, there were great signs and w with an earthquake and sudden darkness the veil or curtain of the temple was rent top to bottom. The temple itself, ho did not fall.

Cadet, Brooklyn, N. Y. It is claimed th periscope was the invention of an Ame Chief Engineer Thomas Doughty of the U States monitor Osage, who suggested Admiral Selfridge as a means of obser for the operator in the monitor's turre was made of a section of three-inch steam with pieces of looking-glass inserted as tors and served very well.

Reader, Oakland, Calif. The prophecy i 13 regarding Babylon has been literall filled. It is a heap of ruins; it has neve rebuilt and is uninhabited, save by wild Its extensive ruins are traced on the east of the Euphrates River. The region, once has become a sterile waste, largely marsh. plorers have made many excavations, b one, we believe, has ever suggested the *re ing* of Babylon.

Reader, New York. According to th ognized authorities on parliamentary la amendments should be seconded. Each a ment to the main motion must be dispo before a new amendment to the main n can be entertained by the chair. A new a ment may, however, be entertained wh does not deal with the main motion, but the preceding amendment still pending. amendments being disposed of, the vote comes upon the main motion as amended.

K. S. B. There are many people who, rough exterior, carry faithful and sympa hearts. We only see the outward appea and are prone to judge wholly by it, an is often not only a mistake but a great tice. Possibly if one were to visit some of places where good works are done in secr would find many a revelation of Christlike fulness and sympathy on the part of thos love to do such things without publicity. are the people who have "learned the l of doing good."

Arthur J., Deer Park, Wis. There a data from which to determine how long a of preparation was passed by John the B before his public mission began. Banus of his instructors (mentioned by Jose records that he was with John three ye the wilderness, sharing his austerities. doubtless spent a much larger period in aration, however, but the whole of his life childhood until about his thirtieth year i den in obscurity. His public ministry about A.D. 25, and his death occurred in A.

Discouraged Mother, Montana. It is u tunately true that the burden of an "u yoke" is a heavy one. In some cases it almost become intolerable. (See I Cor. 7: and II Cor. 6: 14.) We do not think an sider is qualified to judge or to advise in cases. Faith in God and the powerful infl of an upright life, added to kindly persu and patient prayer, are the best weapon such conditions as you describe. In any if you labor on this line, our Father, who all our troubles, will open a way out of for those who implicitly trust in him.

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPAR FOR THE HOME

WAR ORPHANS IN HOLLAND HOMES

PROBABLY no country in the world has had a more difficult charity problem to contend with than little Holland. Right nobly has it risen to the emergency, and not only the Belgians — of whom there are vast numbers of refugees still enjoying the shelter and kindly hospitality of the Dutch people—but the English, the French and the workers of the American Relief Commission have been struck with admiration at the efficient manner in which the Hollanders have handled a trying situation. When the Christian Herald War Relief work was started a committee was organized in Rotterdam known as "The Christian Herald Dutch Committee for Relief to Widows and Orphans of the War," with headquarters in the American Relief Commission Building in that city. With the first gift, $10,000, from the fund, a remarkable work was accomplished and many thousands of destitute Belgian families were relieved. We published accounts of the committee's work from time to time, and today we take pleasure in presenting further details, received by the latest mail, in the following letter:

BANNERS, CARRIED BY YOUTHFUL HANDS, THAT OUTSHINE THOSE OF WAR

"ROTTERDAM, *July 23, 1915.*

"*Dear Christian Herald Family:*

"We feel that you would like to know, and that you are more than entitled to know, what we have been doing with that part of your generous gifts which has been sent to us for distribution in Holland. As you are aware, we have thus far received two remittances, one of $10,000 and one of $2,500—and we are now busy making up a full report as to the way in which the money has been distributed. We are sorry to say the bottom of our exchequer is now visible, and we will have to forego the pleasure of being able to help in many cases where it is so urgently needed.

"On the whole, our task has been a very delightful and grateful one; but nothing has given us greater satisfaction than the help we have been able to give, in your name, to the poor little orphans of Belgium. Mary Brands of Amsterdam has formed a committee, under the name of "The Home for Belgian Children," and he and his friends have gone into the heart of Belgium to find the poor little children whose parents had fallen as victims of the cruel war, and who were now practically without either home, clothing or food. Knowing you would want us to do so, we have devoted $200 to this splendid work, and in this manner it is possible to hire a house in Amsterdam and arrange it as a temporary resort for the little children arriving from Belgium. At the home they are cleaned, clothed and well fed, until the necessary number of [Dutch] families is found to take in one or more of the children each as their own. No doubt you wonder whether these youngsters ever thought of the Christian Herald Family, and whether they were grateful. Just look at the accompanying pictures and convince yourselves! (Look at faces and banners.)

"Do you know there are thousands more poor little children in Belgium now without any support worth mentioning? Just read the translation of letters we have received from Mr. Brands and then decide for yourselves whether you will leave these little ones to their misery, or continue to help, as you have helped those others, who will never forget who it was that saved their lives.

"Yours very sincerely,

"CHRISTIAN HERALD DUTCH COMMITTEE FOR RELIEF TO WIDOWS AND ORPHANS OF THE WAR.

"P. C. JONGENEEL, *Secretary.*"

The appealing letters mentioned in Secretary Jongeneel's communication are given in translation below, and will be read with wide interest:

INASMUCH AS YE HAVE DONE IT UNTO THE LEAST OF THESE

"ASSOCIATION HOME FOR BELGIAN CHILDREN,

"AMSTERDAM, *21 July, 1915.*

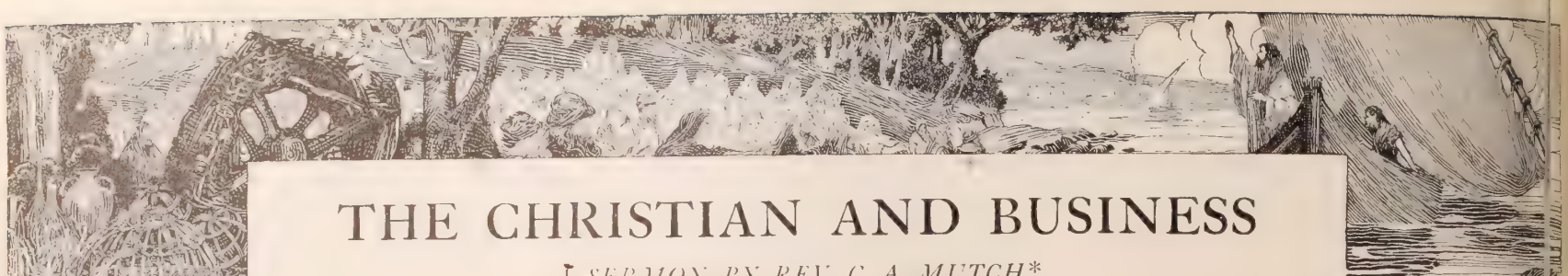
"*Dear Sir:* At the request of Professor Niermeyer [chairman of the Christian Herald Relief Committee] I herewith send you photographs of our Passage House, set up with the 5,000 francs ($1,000) given by the Christian Herald. We are really in need of money, otherwise we shall not be able to keep this going. Yesterday I received a request to house 75 Belgian orphan children, and this morning a request to bring 187 impoverished and hungry orphans, who are gathered together at Andenne, over to Holland to be placed with families."

In another letter, Notary Brands writes: "There are at this moment 18 children in our Passage House, brought from Belgium, where they were in the greatest misery, and who were brought over the frontier with very much difficulty. There have been more, but some are already placed with families, and since these photographs were taken, others have come in their places. This change is going on continually. It is pity that we are obliged to be so sparing with the money. The children are in urgent need of better clothing and of strengthening food. We should also like to save more children, but our resources do not permit this. You would therefore be doing good work by requesting the Christian Herald to place say 10,000 francs ($2,000) at our disposal to supply the wants of the suffering Belgian orphan children.

"From the beginning, a separate book has been kept for the Passage House, and the accounts and reports will be sent to you as soon as the work is finished. Yours, etc., C. E. J. BRANDS.

IN view of this very interesting development of the relief work, and also in consideration of the strong recommendation of the Christian Herald Committee in Rotterdam, a further sum of $2,000 (10,000 francs) has been appropriated for the needs of the Passage House in Amsterdam, and the money has been cabled to Treasurer Jongeneel for that purpose. We believe this gift is one which will meet the warm approval of all the contributors to the fund.

Our readers will not fail to appreciate the significance which attaches to the relief that is dispensed in the name of the Christian Herald, namely, that the recipients cannot but feel that the sources of this help are Christian hearts. "Christian" Herald Relief Fund means to thousands of these sufferers that the good people of America are remembering them in their need for His sake. Such a charity, wisely administered, is a real missionary force. The name of Christ is glorified and his love is shed abroad in human hearts through such an agency as this which our readers are sustaining. As we have previously announced, we shall keep the fund open so long as generous hearts wish the Christian Herald to forward their gifts.



THE CHRISTIAN AND BUSINESS

*A SERMON BY REV. C. A. MUTCH**

TEXT. "Not slothful in business, fervent in spirit; serving the Lord." Rom. [illegible]

NO one is sent into the world to pass the time in idleness. He who gave us being gave us also something to do. Though the Christian is an heir of heaven, he has earthly duties to fulfil which claim a share of his time and thought, and through these duties, if performed in the right spirit and with right motives, God may be served as acceptably as in any other way that may be open to us. All about us are proofs that work is one of God's best gifts to men. Nature, in all her manifold activities, from the lowest to the highest forms of life, teaches us that action is life. Stagnation always spells death. It is a mistake to think that while our hands are busy with our daily toil, our hearts cannot be in communion with God. The real incarnation of the Gospel truths in human personalities and the right expression of these truths in concrete forms respecting man's relations with his fellow men would make all work sacred. His business would then become a method, and for him perhaps the principal method, of expressing his interest in the kingdom of heaven and his fellowship with God.

Work has a vastly deeper meaning than being the chief means of contributing to our sustenance. Vigor of body and mind and soul depend upon it. To be employed in some right vocation is as much a moral necessity as it is a physical necessity. The man who does not work degenerates physically, mentally and morally. If it were possible for all to live without engaging in some useful occupation, the low condition to which mankind would sink is scarcely conceivable.

Christianity a Living Force

Our business should never be regarded merely as an occupation. We should have something of the conception of the artist who had worked for more than a year to reproduce the features of Wendell Phillips. When the bust was completed he said: "I put my soul into it." Putting one's soul into one's business does not mean that one should be wedded to it so as to make it a success financially, but that it may be a medium of expressing the life one now lives by faith in the Son of God. To the Christian business cannot be an end in itself, but simply a means to an end. He is never controlled by it; he never allows it to become his master. He recognizes the fact that Christianity is vitally related to his business; that Christianity must control him in his commercial activities as fully as in those which by common consent are called religious. For Christianity cannot be confined to the sanctuary, expressing itself in psalms and spiritual songs; but the counting-room, the shop and the farm are to be sanctified, set apart to the holy uses of work and worship.

As a class the Christian business man is perhaps not more tardy in the performance of his Christian duties than others. But the dangers to which he is exposed, the temptations that assail him on every side, often put his principles to the severest tests.

There are some businesses with which a Christian cannot be connected either directly or indirectly—which he dare not even countenance. The thought to be emphasized is not the choice between a business that is ruinous in its effects upon all who engage in it and a business which is essential to human needs, but the right conduct of a business right in itself. Here is the crux of the whole matter. This is the danger point, and right here is where thousands fail. It is a law of mathematics that there can be but one straight line between two points; it is just as true of business. The slightest deflection from this rule is the beginning of a man's downfall. It does not always end in financial bankruptcy. The disaster is greater; he becomes a bankrupt in character. A business man confessed to his friend that the memories of his life came back to him and their company was anything but agreeable. It might have been otherwise. He might have tried for higher things but did not. He did not rob, nor steal, nor lie—at least not much. He was oversharp in his dealings at times, and said some things he did not quite mean; but the wrong was chiefly in the principle and spirit of his life. He did not see how much good he could do, but how much money he could accumulate. The folly, not to say the sin, of such a course is being recognized more and more. A prominent merchant died recently leaving a large fortune. After providing for his family, church benevolences, etc., he arranged to have the business continued with the stipulation that it be conducted upon the high plane of the Golden Rule, to the practice of which he had attributed his own success. At a meeting of advertisers not long ago, one of the speakers said that the "advertising men are in a fight for ideals in business and to stamp out debasing practices." The publicity director for a great dry goods merchant said: "There is a new type of man in business today."

But Christianity must do even more for him than this. Many do business along the lines indicated, who make no professions to piety. There are men who hate falsehood, who cannot be bribed, who will not cheat, men who possess unimpeachable integrity, men who, of choice, exemplify the ethics almost universally accepted as true according to the world's standard, yet who are not Christians. It is easily possible for one in business, whether he is a banker, a lawyer or a merchant, to adorn his calling from other than Christian principles. Pride may be the motive of what is externally right conduct. It may be the pride of business merely, or of ancestry, of reputation, of family, or respect of friends. These "ideals in business" must be Christian ideals and this "new type of man" must be the type the Gospel of Christ alone can furnish. Business and Christian morality dare not be divorced. God himself has joined them together. A separation here as surely works the ruin of character as separation of the marriage bond wrecks the home. To stop questionable bargaining, discarding false balances, turning resolutely away from short measurements, refusing all misrepresentation of values, scorning to lie under any circumstance—to shun everything that would not square with the line of the best ethics when viewed merely from a secular standpoint—would, as Dr. Johnson once said, "revolutionize trade and change the conduct of many a man who now goes unquestioned as to his business standing."

A Man and His Calling Are One

High as is the level to which a man is raised who follows the best code of business ethics according to a worldly standard, Christianity lifts him to a much higher altitude. He must conduct his business along the line of the best Christian ethics. The man who does not allow Christianity to control him in the so-called secular activities for which nature and experience have fitted him has no Christianity worth anything to himself or to others. The Golden Rule, not the rule of gold, must be the basis of all his actions. No fervent singing of psalms, no amount of direct effort, no exhibition of piety, no liberal contribution however frequently repeated or large the amount, no matter how great the need and worthy the cause, can atone for the conscious departure from the path of rectitude.

St. Paul expresses the right relation in I Cor. 10: 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is the high Gospel ground upon which men, and especially Christian business men, should prosecute their work. It is not possible to narrow down this principle to those duties we are accustomed to call religious, but it is to be applied to all our activities, whether great or small. The thought of the apostle seems to be that, whether in secular affairs or in religion, everything we do should be done under the compulsion of love. For love to God and love to man is to be the dominating force in our lives. Love is to be the motive compelling and controlling every action. Business, instead of being considered as something separate and distinct from Christianity, as having nothing to do with religion, is to be regarded as one of the many methods of expressing its life and power. Our commercial transactions are to be regarded as sacred as our worship. Trade is to be conducted with the righteousness enjoined by the New Testament. Then business becomes a mighty agency of spiritual blessing. It is then an expression of righteousness that honors God and blesses the world. When the law of love takes the place of the law of the jungle, we may expect the kingdom of God to grow mightily. Charles G. Finney once said that if Christian men would do business one year on Gospel principles it would shake the world.

A manufacturer said to me: "Business is a [illegible] proposition. It is not a charitable institutio[illegible] you can't produce the goods you have got to [illegible]." This was said with reference to the employme[illegible] of men. It is easy to see that the practical ap[illegible]ca-tion of that principle soon becomes as har[illegible] as adamant. With few exceptions corporations [illegible]ve held, and still hold, the same view. Men, [illegible]ro-fessedly Christians, accept directorship in [illegible]or-porations, who by their own admission have [illegible]ry limited knowledge of how the business is mar[illegible]ed or of the hard conditions under which their [illegible]m-ployees are compelled to labor. And what is w[illegible]se, they do not seem to care. This is not tru[illegible] of all; perhaps not of most. Under the old J[illegible]ish system no one would become extremely rich[illegible] nor extremely poor permanently. What would b[illegible]he conditions today if the teachings of our holy C[illegible]is-tianity were allowed full supremacy in all [illegible]ur affairs?

Evangelizing Power of Business

The Christian business man takes Christ [illegible]nto active partnership, and never uses his abili[illegible] to get rich for his own sake, or to pile up a fo[illegible]une for his children. He is God's representative a[illegible]ng men. The love and life that shall fit hin[illegible] for the life hereafter are manifested in his dea[illegible]gs with his fellows with ever-increasing faithfu[illegible]ss. In him the teachings of the Gospel and the [illegible]rit of Christ have gotten the mastery over gree[illegible]nd selfishness. Carey once said in answer to th[illegible]in-quiry: "What is your business?" "My bu[illegible]ess is to serve God; I mend shoes to pay expe[illegible]s." At a business men's convention in Chicago, a [illegible]le-gate from Philadelphia, Pa., who spoke in o[illegible] of the leading churches on Sunday, June 20, [illegible]15, said: "The sacred mission of business is to [illegible]ach man to know and to love his fellow man, t[illegible] refi[illegible]bur nature for the world to come. For I believe [illegible]hat the gospel of business, which is the Gospel [illegible]the Golden Rule, is part of God's plan for the [illegible]en-eration of the world." The universal acce[illegible]nce and observance of that principle would pr[illegible]uce a revolution as great as the Reformation.

Christian business men hold in their hands [illegible]er-haps more than all others, the power that [illegible]hall make Christ King in all the earth. Would t[illegible]God they could all see this and make use of the [illegible]por-tunity!

In the Afterglow

MOTHER o' mine, in the afterglow
Of mothering years, I love you so;
For loving me e'er life I knew,
When next your heart a new life grew;
Loving me on into fair childhood,
When I so little understood
The long, hard way we all must go,
Mother o' mine, I love you so.

Loving me, too, when life so sweet
Tempted my wayward, girlish feet
Away from paths of truth and right
To paths that lead to sin's dark night;
Winning me back with loving tone
To ways that you had made your own
By struggle and stress and pain and pray'r,
By love's own cords you held me there.

Mother o' mine, 'tis mine to take
The burdensome load, the stress, the ache,
That come in motherhood's fair years,
The joy, the pain, the love, the tears;
'Tis mine to give what you gave me.
Mother o' mine, I would faithful be
To the highest note in the song you taught
My girlish lips, the music fraught
With all the mother hopes and fears,
That fill to the brim the mothering years.

Mother o' mine, in the afterglow
Of motherhood's years, I thank you so
For gifts to me from out your heart.
At thoughts that rise my hot tears start;
God give me ways to make you know
How great is my love before you go
Away to rest from your mothering;
I would remove life's every sting,
And give you rest in the afterglow,
For, mother o' mine, I love you so.

FLORA SHUFELT RI[illegible]A.

* Pastor, United Brethren Church, Schuylkill Haven, Pa.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Songs of the Road

SUNDAY, August 22. Isaiah 35: 10. *"The ransomed of the Lord shall come to Zion with songs."* In his very gracious and inspiring life of his father, Denholm Brash, his son tells us of his father's passionate love for the Methodist Hymnal, and how they agreed to call the sections on Pilgrimage and Guidance "The Songs of the Open Road." I like the title. It tells me that heavenly pilgrims are to be known by their songs. When we overtake them, or when they pass us on the road, they are to be distinguished by their singing. When Christian was creeping through the appalling Valley of the Shadows, and he became very disconsolate, and the way was exceedingly narrow and full of abominations, he heard another pilgrim singing, "I will fear no evil," and with that he was made glad, for he hoped to have company by and by.

Pilgrims must sing for their own sakes. Songs are the appointed helpmeets of the journey, and if we reject them the road doubles its length. "If the way be weary, tell it Him in song," and in the very telling some of the weariness will have fled. In one of the most powerful of his poems Wordsworth describes a marvelous sunset which he saw from the cliffs on the northwestern coast of England. And this is how he says he felt: "Wings at my shoulders seemed to play." And those are the very wings which play upon the shoulders of pilgrims who pace the highway of the Lord singing the songs of Zion. The song fills the soul with a sense of lightness, and gives nimbleness to the heavy feet. Even Mr. Ready-to-halt "footed it well" when Mercy began to play upon the lute, and melody was heard upon the road. And we must force ourselves to sing the song even when the bird has injured wings. "How can we sing the songs of Zion in a strange land?" Yes; but, as Dr. Rendal Harris has somewhere said, What might have happened if they had tried? What missionary influence there might have been in the uplifted psalm? A song in the night has a haunting strain! "Nearer, my God, to thee," sung when the tempest is sweeping down the road, becomes a call and an evangel to many who have not yet turned to the pilgrim road. And so the pilgrim heart should be the home of song. Song shortens the road, it doubles the service. J. H. J.

He Is with Us in the Hour of Trial

MONDAY, August 23. Isaiah 43: 1-13. *"When thou passest through the waters, I will be with thee."* God does not preserve his children from the waters or the fire. We might have expected the verse would run, "Thou shalt never pass through the river; thou shalt never be called to tread on the burning coals." But so far from this, it seems to be treated as a matter of course that there will be overflowing floods of sorrow, and the biting flames of hate. God's people are not saved from trial but in it. Fire and water are cleansing agents that cannot be dispensed with. The gold and silver, the brass, iron, and tin, everything that can abide the fire must go through it, that it may be cleansed; and that which cannot abide fire must go through the water. See Num. 31: 23.

The world may wonder at seeing God's children in trouble like other men—not remembering that the King himself passed through flood and flame, and not realizing that there are fords in the floods and pass through the heart of the flame. God does not take us to the city that hath foundations by an easier way than the path of the Cross. But there is this compensation: that he is with us, that the floods are under his control, and the fire has not power to singe the hair of our heads or leave the scorch-brand on our skin. Ponder verses 1 and 7. The reason for our safety is in the purposes of eternity, in the deeds of Bethlehem and Calvary, in the everlasting covenant sealed by blood, in the great price of our redemption. Is it likely that a purpose which reaches back to the blue azure of eternity will be lightly abandoned? The early dew may dry up, the gourd of the night wither, the daily formed purpose be abandoned, but thy election was in the heart of God ere seraph's voice stuck across the depths of the sea of glass!

F. B. M.

Live at Peace with All Men

TUESDAY, August 24. Genesis 13: 8. *And Abram said unto Lot, Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen; for we are brethren."* It is not always easy to get on with one's relatives. The saying, "Save me from my friends," is not without meaning. Any two people possessed with decided views, or strong strain of temperament, are almost sure at times to clash. Certain people, moreover, are seemingly inherently repugnant and uncongenial to one another, and neither is to blame and neither is necessarily bad, nor is it impossible for either one to get on excellently with some one else or in another environment.

Abram saw this. He did not begin by censuring or minimizing Lot and his family because they could not get on peaceably together. He did not say in a tyrannical, brutal way, "These servants and people are opposed to me and my people and must come to my will and my way of thinking." He was big enough to see that the world was sufficiently large for both Lot's family and his own, and he generously gave to Lot his choice of places to live in and do his work. This is a great teaching, this thought that generosity and bigness of vision are better than disapproval and censure. Today I shall try not to condemn the man who can not agree with me. I will not bully a weaker person into my ways of thinking, simply because I am stronger in argument. Neither will I be a Pharisee and glory in my moral superiority. I will at least learn not to mistrust or to judge or to despise people. Certainly I will not allow my dislike to harden into spitefulness or hate. This would be to injure both of us and to waste my own time. Gladstone said: "I haven't time to hate anybody." There is no force more deadly and destructive of happiness and success than hate and harsh censure. Today I will follow Abram's method, wishing my uncongenial friend or relative all good fortune in his own way and in his own place. C. S. C.

The Unity of the Household of Faith

WEDNESDAY, August 25. John 11: 47-57. *"That He should gather together into one the children of God that are scattered abroad."* Without realizing the full import of his words, Caiaphas uttered an opinion which was much deeper and truer than he thought. These scattered children of God are probably the same persons as those designated in the words of our Lord, when he spoke of those "other sheep" which did not belong to the Jewish fold, and whom he was to bring, that there might be one flock and one Shepherd; 10: 16. Either phrase suggests that in every age and under every sky there have been true children of God, who, amid the obscurities and errors of heathendom, have been led by the Light which lights every man coming into the world, and by its torch have groped their way instinctively to the Father's heart. They have not received the true knowledge of the Father, they do not understand how much he loves or has done for them, they have no apprehension of their union with a multitude that no man can number, who have washed their robes and made them white in the blood of the Lamb—these are "the children of God that are scattered abroad."

But notice that they were included in the sacrifice of Calvary. Jesus died, not for the Jewish nation only, but to become the propitiation for the sins of the whole world. Some day, in the world of face-to-face vision, this will be explained; and men like the good Cornelius will be led into the fulness of joy because into the fulness of understanding. Then the whole family of God will be one—one in a common nature; one in a common love; one in a common redemption; one in a common home; one in a common bliss; one in a common devotion to the Shepherd who leads to living fountains of waters, even farther into the heart of eternity. F. B. M.

Joy the Christian's Heritage

THURSDAY, August 26. Psalm 16: 11. *"In thy presence is fulness of joy; at thy right hand there are pleasures forevermore."* Religion, according to the Bible, should have a gladdening effect upon life. The Gospel of Jesus, as well as the Psalms, taken as a whole, affords constant rebuke for sad and lugubrious Christians. A lack of joy in our daily life is a sign that we do not trust the promise of God, and also that we do not appreciate the heartening influence upon others of a joyous personality.

The Japanese are taught from childhood to show a smiling face because, as I have been told by their teachers, it is thought unfair to others, as well as unmanly and unwomanly, to injure the happiness of their friends by sullen or unpleasant faces. There is an Italian proverb to this effect: "If all cannot live in the Piazza, every one may feel the sun."

Fasting in the first century was probably not a very pleasant exercise, any more than it is today, and the Jews were inclined to aggravate its disagreeableness by showing to others their long and forbidding faces. The Master, who cannot be conceived as sad-faced, said to these Jews: "When thou fastest, wash thy face, that thou mayest not appear unto men to fast." He bequeathed to us his joy, a deeper thing than mere happiness, a thing that has peace in it, and trust, and a constant assurance of his guiding and guarding presence. Joy is our heritage. Joy is our duty to the world, which longs for it.

So take Joy home,
And make a place in thy heart for her,
And give her time to grow and cherish her;
Then will she come and oft will sing to thee,
When thou art working in the furrows; ay,
Or weeding in the sacred hours of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

C. S. C.

The Consciousness of Pleasing God

FRIDAY, August 27. I Thessalonians 4: 1-8. *"To walk and to please God, so abound more and more."* These words in a pre-eminent sense set forth the life of Jesus. During his residence on our earth, he walked so as to please his heavenly Father. "The Father," said he, "hath not left me alone, for I do always those things that please him." But though we can never attain to the closeness of that blessed life, or the pleasure which elicited from the Father the words, "This is my beloved Son, in whom I am well pleased"—yet there is a sense in which we may give God pleasure. "The steps of a good man are ordered of the Lord, and he delighteth in his way." "Enoch walked with God, and before his translation he had this testimony borne to him, that he pleased God." And the beloved apostle evidently had the same consciousness, when he said, "Whatsoever we ask, we receive of him, because we keep his commandments and do the things that are pleasing in his sight." Clearly there is a walk that pleases God.

A friend of mine once met an aged lady, a member of the Society of Friends, who in her earlier life had known Stephen Grellet. He asked her if that notable evangelist were as good and noble as he is depicted in his biography. This was her reply: "We have many excellent Friends, but no Friend like Stephen Grellet; when he came into a room you felt that he brought God in with him." This is characteristic of those who please God. They bring with them the sense of God's presence. But to attain this we must remember what the peasant Nicholas of Basle said to Tauler, the great theologian and preacher: "Know that you must take up your cross and follow Jesus Christ in utter humility, sincerity and patience, setting before you his sufferings, and without doubt, if you so do, the eternal King will look down on you with the eye of his good pleasure." F. B. M.

The Compassion of Jesus

SATURDAY, August 28. John 11: 35. *"Jesus wept."* Did Christ weep because Lazarus was dead? Was it not out of sorrow for the afflicted sisters? He knew Lazarus would soon be alive again. He sorrowed because those he loved were in the depths of bereavement. "He is touched with the feelings of our infirmities" and afflictions. Go to him, dear suffering one, and let him weep with you.

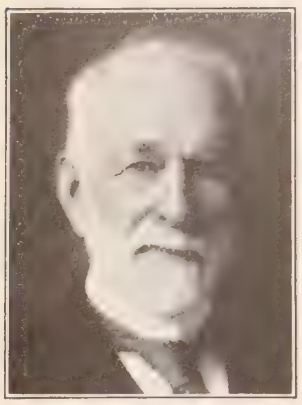
But if we knew all that he knows about the outcome of our tribulations, our grief would often be turned into delight. Jesus saw the dead brother coming forth to the embrace of loved ones. He saw God being glorified by the wonderful miracle.

If we could see the silver linings of our dark clouds, how bright they would become! If we believe God's Word, we know that our light afflictions are working out a far more exceeding and eternal weight of glory. With Paul, we can glory in distresses, in persecutions and trials, that the power of Christ may the more fully rest upon the soul. Christ's mission was to give "the oil of joy for mourning, the garments of praise for the spirit of heaviness. Next to being a Saviour, Christ is the compassionate Comforter, "for he healeth the broken in heart and bindeth up their wounds."

E. W. C.

A WEEK *in the* WORLD'S NEWS

"FATHER OF THE FIGHTING NAVY" DIES. General Benjamin Franklin Tracy died in New York on August 6 at the age of 85, after a lingering illness. As secretary of the navy under President Harrison, General Tracy earned his popular title of "father of the fighting navy" by determined efforts to take that department out of politics. He is credited with having brought the navy up to the point of efficiency that was so apparent in the Spanish-American War. Our first really great battleships were designed and built during his term in office. General Tracy was born in his father's farmhouse in Tioga County, New York. He won distinction not only in his administration of the navy department, but as a jurist and also as a soldier, for he raised two regiments of volunteers in the Civil War and won the congressional medal of honor for bravery in battle. In 1890 the wife and daughter of General Tracy were burned to death in his Washington home, a tragedy from the shock of which he never fully recovered.



GENERAL B. F. TRACY

STORM AND FLOOD WORK THEIR WILL. The month of August was ushered in on the Atlantic coast by a phenomenal storm, which collected a toll of 30 or more lives in passing, and strewed millions of property wreckage in its path. At Erie, Pa., a cloudburst, followed by the swelling of a stream called Mill Creek, which runs through one section of the city, and the bursting of the Glenwood dam, was responsible for 29 deaths at least and the destruction of fully 300 homes and half a hundred store buildings. In that vicinity the railroads were at a standstill, and scenes of the wildest confusion and terror were witnessed. For a time all light and power was shut off. The stream rose four feet in as many minutes and rushing through the city literally hurled houses from their foundations and piled them upon each other. Many manufacturing plants were hard hit, and intense suffering was caused to the hundreds of families who lost their homes. Among the tragedies at Erie is that of a family of four, who perished because, on account of the illness of a little baby of thirteen months, they refused to heed the warning to flee. Other sections of the Atlantic seaboard were caught in one of the most terrific downpours of rain in their experience, accompanied by high winds, which left its mark upon almost every community. The path of the storm extended hundreds of miles inland, but the greatest harm appears to have been done near the coast. Several boat wrecks along shore are recorded, with the deaths of members of the crews, and a great many small craft were sunk at their anchorage. Besides buildings, crops were damaged to an enormous extent, especially in New Jersey and Pennsylvania.

PORTUGAL ELECTS PRESIDENT. The Congress elected Bernardino Machado president of the republic of Portugal on August 7. Senhor Machado was once minister to the United States under the name of Thyrso, according to accounts. He is reported to be very popular with all classes, but his first candidacy for the presidency (just after King Manuel II was dethroned and the republic proclaimed, October 5, 1910) was defeated by Dr. Manuel Arriaga, whom he now succeeds. Recently rumors had it that three different revolutionary movements were under way in Portugal.

PREVENTED FROM COMING BY A PREVIOUS ENGAGEMENT. Almost 900,000 fewer immigrants entered the United States during the twelve months ended July 1 than in the previous twelve months, the total admissions being 326,700 as against 1,218,480 for the earlier year; 24,111 others were willing, but we were not and refused them admission. Furthermore, 204,074 emigrants left our shores in this latter twelve months, leaving a net gain to us of about only 122,000. But in the same period 180,000 transient aliens departed and 107,544 of the same class arrived, which further reduces the net gain in foreign population to about 50,000. Italians pleaded a previous engagement in largest numbers, some 238,000 fewer arriving than in the previous year; next in order of decrease were the Poles, then the Hebrews, Germans, Russians, and after that races of less prominence.

THE PANAMA CANAL IS NO PARASITE. It is evident that the government will not have to support the Panama Canal. For the year ending June 30, the total earnings were $4,343,484, and operating expenses were $230,833 less. This surplus, with some Federal help, will take care of the interest on the investment, depreciations and various other items not chargeable to operating expenses. This record of the Canal's first year in operation is prophetic of a prosperous future. It is pointed out in connection with these figures, that commercial traffic through the Suez Canal has fallen off nearly 40 per cent., while warship tonnage passing through has increased almost sufficiently to balance that loss. The Suez Canal collected over $25,000,000 in tolls for the year (about a million decrease over the previous year), and the operating expenses were nearly $6,000,000. But the Suez Canal is 45 years older than the Panama Canal.

A CHANGE OF TILL? The Des Moines Leader publishes the fact that "since the saloons have closed, the number of pay checks cashed in banks has increased almost 100 per cent." in the experience of one banker, who declares that his bank has a hundred thousand dollars more on deposit than it had before the saloons closed. Bankers in the city seem to agree that there is actually a change of till into which the breadwinners of that city are dropping their spare cash.

TO SET US ON FIRE FOR SUFFRAGE. The Women's Political Union has devised a symbolic "torch of victory," which has been relayed about New York State in automobiles to enthuse the friends of woman suffrage, and its magic power is to be tried on all the states in succession. The transfer of the torch of victory from New York to New Jersey was accomplished with much pleasing ceremony midstream of the Hudson on Saturday, August 7, tugs bearing representatives from the two states drawing together at high noon.

WITH THE STRIKERS. The trouble in the cloak-making industry of New York appears to be settled, both sides signing a peace agreement binding for two years, under which a higher wage scale will prevail. For a short time it looked as though several hundred thousand workers would be plunged by the cloakmakers into a prolonged strike. A statement issued by the International Association of Machinists claims that more than 200,000 machinists have now received the eight-hour day and increases in wages, and therefore the national strike which was contemplated will not be necessary. The demands for the extension of the eight-hour day will be continued throughout the country.

OUR OWN PRIVATE WAR. Our naval forces in Haiti, numbering about 1,500, have occupied the capital, Port au Prince, and have been obliged to kill three or four of the revolutionary natives who persisted in defying them. The battleship Connecticut is now on the scene, and Admiral Caperton in charge; Colonel Cole of the Marine Corps is in command of the land force for the maintenance of order. Additional reinforcements are being sent by the Navy Department, but at present there is little disposition on the part of the natives to accept American control.

ENDEAVORERS PRAY FOR PRESIDENT CLARK. The continued serious illness of Rev. Francis E. Clark, founder of the Christian Endeavor Society, in his home at Auburndale, Mass., is a matter of deepest concern to his countless friends and members of the great organization which he founded and many others are praying earnestly for his recovery.

A LOSS AND A GAIN. The Laymen's Missionary Movement has lost the leadership of J. Campbell White, general secretary since 1907, and Wooster University, Ohio, has gained him as president. Wooster is the largest of the Presbyterian colleges and has an enrolment of about 800 students and endowments aggregating almost two and a quarter million. Mr. White belongs to the United Presbyterian body. He was one of the founders of the Laymen's Missionary Movement, which began with a prayer meeting in the Fifth Avenue Presbyterian Church, New York.

THE EASTLAND INQUIRY. Investigators who are seeking to fix the responsibility for the Eastland disaster have continued in more or less of a muddle, and, up to the time we go to press, had given the public no satisfactory accounting of their work. The total number of persons who perished is given officially as 981, of whom 111 are still missing.

PAN-AMERICAN COERCION IN MEXICO. At the initiation of the American Government, the republics of Brazil, Argentina, Chile, Bolivia, Uruguay and Guatemala may unite with our government in making such representations to the leaders of the warring factions in Mexico as may bring them to their senses and to an agreement for peace. Diplomatic efforts are being made to include all of the American republics in this move, which at this writing, August 7, is still in a formative stage. Meanwhile the situation is growing daily more acute, and a spirit of restlessness prevails because of the lack of definite action to terminate the condition of anarchy that prevails. The civilian population has been under long-continued hardships, and there is absolutely no indication that victory is hovering above any one of the bandit armies.

ONE SAMPLE OF THE STORM'S WORK, OUT OF A MILE OF SUCH WRECKAGE

TRANSFERRING THE TORCH OF VICTORY FROM NEW YORK TO NEW JERSEY

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice-President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N.Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

THE SPIRITUAL FIELD RIPE FOR THE HARVEST. The Massachusetts Federation of Churches has addressed an appeal to all the churches of that state urging that they engage with renewed zeal in the most energetic campaign possible, with unceasing prayer and personal work by every follower of Jesus Christ, in order to take full advantage of the unusually favorable opportunities for urging the claims of God's kingdom brought about by circumstances connected with the world-wide war.

BON VOYAGE! With 16,500 tons of war munitions in her hold, and nearly 300 passengers, including a number of Americans, aboard, the White Star liner Adriatic sailed from New York for Liverpool on August 4. The utmost care was taken to prevent placing aboard of the Adriatic any device that might cause the vessel's destruction at sea. The innocent and harmless cargo of munitions is said to be the largest yet shipped from an American port.

FROM A BOY'S HEART—HOME

THERE is a home in New York City consisting of two rooms. There is one window in the two rooms, looking on a space that is almost filled with fire escapes and clotheslines walled in by surrounding buildings. The furniture in the rooms would not be given space for storage in your barn: if you owned it you would burn it up rather than keep it around. A woman, whose worn clothing and general air of dejection fit into the surroundings, is the mistress of that "home" and its sole support. There is really nothing attractive about her. But up at Mont-Lawn a little thin boy who is luxuriating in great open spaces of land, in a clean bed in an airy room, and in what seems to him sumptuous fare in the big dining hall of Fort Plenty, has an awful hunching and aching and yearning in his heart every day he is there for his home and mother. Between him and that two-roomed home there is a strong bond of affection. He wants above everything else to make his mother know what a wonderful place he is in. Unconsciously, he knows that a mother-heart can be light and happy in two bare rooms such as these, just because she knows the little starved boy is happy somewhere else. Mother hearts are the same the world over.

We have not room this week to do something that another time, probably next year, we intend to do; and that is, give you some sample letters from among the many scribbled, misspelled notes that the boys and girls at Mont-Lawn eagerly send back to their sweltering homes with a breath of cheer. The best we can do is to put together, as though it were one letter, the experience of several boys, and tell those experiences in their own peculiar way of speaking. The letter is just as true as though it had been written from start to finish as it appears here. It is a made-up letter, *but it is not a made-up experience.* We have drawn upon our intimacy with these children and with their letters home in this "letter" from "Billy." These are the things he would say if he wrote so long a letter, and that he does say when he really gets "home." We want him to speak as a typical Mont-Lawn boy writing to his mother, so that you can see things at Mont-Lawn through a little boy's eyes. And then after you have done that we want to ask you a question or two about your impressions. Girls write practically the same things. Call this a boy-and-girl letter, if you prefer.

DEAR Mama, I wisht you was up here to. You couldn't have that ake no more, I bet you. Yesterday I see a girl just like Mamie, the very same kind of a frame to her left leg and all. And she was awful glad as much fun as the last of them. But poor Mamie has to lie out there onto the fire escape all day, and be pulled in onto that hard old cot nights; honest Mama, I cried when I thought of her. How do you like me in the picture the teacher took? Say Mama, you know them old shoes that was give to you for me and you made me bring them? They was a boy here like me and he wouldn't run in the races, and when I asked him why not, all he did was to point to his feet, and what do you think? He had on girl's shoes. So I gave him that pair. Do you mind? Only afterward I heard he could of got sneaks off of the Superintendent, if he had of told her. I guess he was ashamed to. I wisht you could have what we get for meals. All you got to do is to hold up your hand and you get another big piece of bread and jelly. The kids thats new up here wont believe it when we tell them first. And two cups of milk, and everything. Say Mama, heaven can't be no better. I only wisht you could get as much to eat. That patch came off my pants again, but a teacher fixed it. Some kids have got two pants. You didn't know that Mary Garris got to come did you. You wouldn't know her now to see her. She ain't white any more, and she ain't crying all the time like she did. You used to say her arms and legs was like matches. But you ought to see her run now. And she is all brown. I bet you she won't get sent home from school no more with head akes. Three hundred of us is a lot, ain't it Mama. You ought to hear us sing in chapel, its grand. And we pick all the flowers we want when we go walking every day with the teachers. O dear Mama, I wisht you could be here. I wisht Mamie could to. Why shouldn't you ask the minister if he could somehow raise the three dollars to get her here for the ten days? Then I bet you her mother would be glad like you was when I came. You told me to be sure to get to sleep nights, because that was what was the matter with me. Well, I can't help sleeping I get so full of good air and tired with playing and the beds are so different from that old sofa you let me have. We salute the flag every day, and nobody grabs his food at the tables, and we all sing a blessing, and every time a kid goes home when his ten days is up he nearly cries, or if its a girl she does. I got four whole days yet. I wisht you was here with me. Tell Mamie about it. With love,

BILLY.

P.S. don't tell Mamie, it would make her feel to bad.

A MOMENT'S WHIRL OF DELIGHT IN THE CITY HYDRANT'S FLOW

WE wonder if there is anybody who would fail to understand such a letter if it were indeed real. "Mamie" is indeed all *too* real—is there anybody who will send her to Mont-Lawn before it is too late: too late in the season—the Home closes just after Labor Day; too late—anyway. So many poor, crippled little Mamies drop fast to sleep dreaming of the beautiful times they are going to have "*next* year, when Mont-Lawn opens." True, we can take care of the crippled children only with great difficulty, but this year we had a score of them, and their faces have been one continuous smile. "Billy" and "Mary Garris" were sound enough; all *they* needed was nourishment, sanitary surroundings, sleep and play, play, out on sun-swept fields. And oh, what numbers of little children must get through the withering summer without one whiff of country air, not one sight of green fields, not a night's sweet sleep the whole summer through! Yet for three dollars one such child can have all there is of glorious Mont-Lawn for ten whole, life-giving, tissue-building, hope-forming days. We can care for three hundred at a time. Who will help us keep Mont-Lawn filled to overflowing for the balance of the season? Who will give one rapidly wearing-out child a new start toward health, happiness and heaven?

MANY of the letters received from contributing friends of the Home show a cordial interest in the welfare of our little guests. H. M. C., Schenectady, N. Y., writes: "I send $5 to give some child an outing at Mont-Lawn. I feel that I should like to do some one good, as God has been so good to me." This beautiful and practical idea of "sharing our blessings" is expressed in many other letters. E. B. M., Hollywood, Calif., who sends $3, writes: "While taking a summer outing, we are reminded of those less fortunate. I trust this small gift may bring joy and refreshment to some little one." Another friend writes from Yonkers, N. Y.: "I am going away myself in a few days and was going to let this matter go until my return; but I thought that between now and then there might be some child who would want particularly to go to Mont-Lawn, but perhaps could not on account of the lack of subscriptions to the fund. I suppose they are all more or less disappointed if they cannot go; yet I am sure there are some to whom it means more. I hope you may find such a one and be able to send him." Our friend judged rightly, for there are many who are waiting eager to be sent to the Children's Paradise, if only the gifts are forthcoming.

It is pleasing to know that there are many friends of the work who remember Mont-Lawn regularly every summer, and keep it prominently on the list of their benefactions. One of this class of patrons is Mr. J. S. T. W., of Ogden, Iowa, who writes: "I enclose my annual gift of $6 for Mont-Lawn and trust it will do some little soul some good." And it will, for two little guests are the beneficiaries of his generosity and are enjoying a splendid, health-giving, ten days' outing.

Send all contributions, for Mont-Lawn to the Christian Herald, Bible House, New York.

LOOPING ACROSS THE LAWN FOR THE GAMES

WAITING FOR THE PLAYGROUND CALL AT MONT-LAWN

HER GENEROUS MOMENT

By IDA ALEXANDER

GILBERTA ALLEN, pinning on her old hat, paused and turned around as Mr. Allen came in. He gave a low whistle as he saw her attired for the street.

"You're going—today?" he asked.

Mrs. Allen nodded brightly.

"Yes, I heard the lion in his den today, she answered. "I might as well get it over. She wrote for me to come this week."

Mr. Allen groaned.

"It kills me for you to go," he said.

"Why, I don't mind it a little bit. At least, if I do," she added honestly, "I'll be thankful to have it over."

"I ought to go," he said. "It's a man's work."

"You!" she cried. "You go, when you're scarcely able to hobble! I just see myself letting you go! It isn't as if I had to go to a lawyer, or anything like that. Just to see a woman in her own home and explain why the mortgage is overdue—who'd mind that?"

"But such a woman!"

"She's just," said Mrs. Allen, "and justice is a great thing."

"But we need—we're asking—generosity."

"Justice and generosity aren't as widely different as is supposed."

"They're wide apart as the poles!" he cried. "Why, I don't suppose she knows what the word generosity means. If she does, she hasn't that reputation. Levin told me, when she took over the mortgage, to beware. 'I remember his exact words. 'I'm sorry the mortgage has fallen into the hands of Mrs. McAllister,' he said. 'She'll have her pound of flesh, that woman, though the skies fall.' Of course, it didn't mean much to me then—steadily at work, well and strong. But it means a good deal now."

Mrs. Allen turned her eyes down as she answered him. Her eyes told tales and she could not add her anxiety to his own.

"Don't be afraid, dear," she said. "You're getting stronger every day. And as soon as we have steady money coming in again, everything will be all right."

But it was not with a light heart that she went upon her way. Even better than he, she knew Mrs. McAllister's reputation in the neighborhood.

"A hard woman," one had told her.

"When she dies, they won't have to open the window—her soul will go through the keyhole," said another.

"She'd foreclose on her own mother," a third had charged.

But one and all—and upon this Mrs. Allen based her hopes—had agreed that she was just.

She walked down the street slowly, turning over in her mind the events which had brought matters to such a pass; events which they would have weathered in some sort of fashion. But when Mr. Allen fell ill of rheumatism, when the outgo increased and the income stopped, there was only one thing to do—beg a reprieve.

And now she was on her way to keep an appointment with the woman whom she had never seen, but of whom she had heard many things; the woman who held their future in the hollow of her tight-closed hand.

The house and plot of ground, well-kept but simple, announced the manner of living of Mrs. McAllister, even before she herself opened the door and ushered her visitor in.

"Come in, Mrs. Allen," she said. "You are prompt."

"Yes," said Mrs. Allen, "I came the first day of the week you said."

There was a moment of silence

Continued on page 830

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Religion and the War

"IF Christ had never come to save the world, what would have been the condition of human society today? Could it have been any worse than we see it in those countries that are now given over to strife and slaughter? In view of the apparent impossibility of stopping this frightful war, would it not be well to suspend the teachings of Christianity until the strife is over, seeing that its principles and doctrines cannot be practiced while the war continues?"

This startling suggestion of a religious moratorium until the close of the war, which some irreverent writer in Europe has set afloat for the purpose apparently of discrediting religion, like many other efforts at mischief-making, may become productive of good results, after all. A world which disavowed Christ and voluntarily tried to forget God would be a thousand-fold worse than if it had never known either a Creator or a Saviour, and had been left in its original darkness. "The wicked," says the Scripture, "shall return to Sheol, even all the nations that forget God." Such has been the fate of the ancient peoples and civilizations that gave themselves wholly over to wars, ambitions and the pursuit of pleasure. They were broken to pieces at last upon the hidden shoals toward which every human organization, without a religious anchorage, inevitably drifts.

But instead of the war turning the people away from religion, the Gospel is making wonderful progress, despite the war. Helpless, stricken, despondent, the multitudes are seeking God as their only hope. In the trenches and in the shadowed homes, they are seeking help from the only source whence it can come. And this experience, in degree, is not confined to Europe. If we turn to missionary fields we find that there, too, it has intensified religion. In recent letters to the homeland, missionaries tell of the influence of the war upon the natives among whom they are laboring. They picture the native attitude as one of astonishment that nations professing to be Christian should have so far forgotten the teachings of Jesus Christ as to enter on a war which has shocked the entire world. Yet the missionary work goes on. Instead of halting and weakening, the Gospel is winning more glorious victories than ever. During those twelve months of Europe's war, seven thousand of the high officials and literati of China have accepted Christianity and are organized in Bible classes. A wave of evangelism is sweeping across Japan. Ten thousand new converts are awaiting baptism in India. Uganda, in Africa, has become a Christian nation, and lately crowned its new ruler with Christian ceremonies. South America is witnessing a remarkable awakening. Korea is adding its thousands to the followers of the Cross. And we learn of wonderful religious arousals in Bulgaria, and even in some of the countries where war is now raging.

Glancing at the comparative cost of the two great wars—the material and the spiritual—we find here an amazing discrepancy. According to the estimate of statisticians, the nations of Europe have spent in a year of fighting "more treasure than they have unitedly accummulated in 500 years." The useless war, which has already killed off millions of men and decided nothing, is being kept up at a cost of $35,000,000 a day. This equals the united annual resources of all the Foreign Mission Boards of the world. It means that the warring nations of Europe are spending in the neighborhood of $1,450,000 *every hour* in wholesale destruction of human life, while the united Gospel forces of the globe, who are carrying out the "Great Commission" and bringing the whole world into the light of the Gospel, are doing their divinely ordained, life-giving and soul-saving work with financial resources that are infinitesimal in comparison. But divine reinforcement is fighting on their side, and will continue to fight until the last stronghold of heathenism and sin is taken for Christ.

If I Were Rich —

WHAT would you do if you had a thousand dollars? If you have that much, what would you do with a million? A woman wrote to Washington the other day asking for a thousand dollars. She had noticed the account of a man's sending ten thousand dollars to the government Conscience Fund and wrote to say that she thought she had better use for one of those ten thousand than the government could possibly have. She said she wanted to buy a cow, an automobile and a set of false teeth. In a fun story of Harvard life entitled "Pepper," by Holworthy Hall, is the following conversation:

"Pepper," said Sewall thoughtfully, "what would you do if you had as much as a million?" "Get a shine," said McHenry. "No—seriously." "Seriously?" repeated Pepper, "impossible! I could not be serious if I had that much." "Well, suppose we were just beating it along, as we are now, and a lawyer came up to us and told you one of your ancestors had died in Hongkong and left you his wad. What *would* you do?" "I'd stand right where I am and yell for a taxicab," said Pepper. "I'd drive out to Cambridge, and then I'd buy the machine and give it to the chauffeur for a tip. Then, I'd get *you* a shine."

Not so much a person's possessions as his wishes are the true test of character. Lowell writes:

The thing we long for that we are
For one transcendent moment,
Before the present poor and bare
Can make its sneering comment.

What are your hopes? If you will tell us that, we can tell you what you are.

While it is delightful to think of the good we might do and the happiness we might bring to others if we had large sums of money, we must remember that wealth is not needed in order to make life useful and fruitful. Thoreau said: "Money cannot purchase a single necessity of the soul." He might have added that money cannot purchase any absolute necessity for the work of truly uplifting others. The world's most munificent benefactors have usually been its poorest men, who could say like Peter: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth, rise up and walk."

Do not waste moments truly golden in thinking about what you would do if you had stores of fancied gold. You may laugh at the old woman and her curious desires or at the whimsical college boy, but perhaps if you were among those who are counted fairly wise you would do a foolish or even a harmful thing with your money when it came.

"Having food and raiment, therewith let us be content." "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Make wise use of the golden hours, of the opportunity for speech that is pure and helpful as silver; learn to be rich in faith; find the spiritual jewels, charity, hope, joy—and you shall add your life to the noble company of those who have been classed as "poor, yet making many rich."

Progress in the Wrong Direction

NOT only the people of New York State but every American citizen should keep a close watch of the doings of the State Constitutional Convention in session at Albany, N. Y. Certain sinister influences are seen to be at work there to undo some of the progressive legislation of recent years and thwart future plans for similar legislation. To be sure, the new constitution must be ratified by the voters of the state, but the machinery of elections is so intricate that popular pressure ought to be brought vigorously to bear now upon the convention itself so that the framers of the new constitution will feel it unwise to submit the vicious reactionary measures proposed.

One of the worst propositions suggested to the convention by the Committee on Legislative Powers, of which William Barnes is chairman, is as follows:

The legislature shall not pass any bill granting to any class of individuals any privilege or immunity not granted equally to all members of the state; providing for or authorizing the expenditure of any public money to be paid to any person except for services rendered for employment by the state or a political division thereof; establishing a minimum wage for service to be paid to any employee by any private employer.

Could anything be more preposterous than for a group of politicians to try to manipulate the formation of the new constitution so that such social legislation as old age pensions, mothers' pensions, workmen's compensation acts, limitation of hours of labor for women and children would be impossible? To make such a constitution would be absolutely to contradict the fundamental principles of justice and democracy. It is hardly to be believed that the convention will either wish or dare to adopt such an outrageous suggestion to be submitted to the voters of the state.

Elihu Root, president of the convention, startled not only the convention itself and New York but the whole country when he remarked the day that from his forty years' experience in p life he had come to believe that New York enjoyed no more real democracy than Vene When we remember Castro we get an idea c democratic liberties of Venezuela. Mr. Root r mends giving the people some truly demo measures. He counsels wisely. Yet some o factions of the convention have been ac manipulating to abolish the direct prima popular victory won within a couple of yea the people of the Empire State.

An event which should have attracted far notice than it did was the visit to the Constitu Convention of a member of the firm of a f New York banking house to protest agains proposed provision that the books of bankir stitutions should be at all times open to investigation. He declared speciously that p ularly in war times, when delicate interna situations were involved, it was a bad thi have the transactions of certain banks made p This lays bare the whole pernicious purpose reactionaries, which is that the people be ke of financial and legislative affairs so that th ticians and the financiers can have their way

But this is precisely what the American are getting tired of. And if the New York stitutional Convention now in session insis presenting to the electorate a document tha make impossible or difficult the progress t fairness, liberty, a wider prosperity and a democracy, the voters of the state will tear work to pieces.

Shining Examples

OUR good neighbor, The Continent, ha experiencing qualms of remorse ov iniquitous munitions traffic. Recog the contention of those who try to the traffic as in accordance with internation and holding that "it is not fair play to chan rules while the game is on," the Continent, issue of July 8, has this very frank decla concerning the higher aspect of the case:

But this estimate of official national duty should no public opinion from paying an enthusiastic meed of those individuals and firms in this country who have ref personal conscience despite legal right, to accept war Their unwillingness to make financial profit out of the their fellow beings is a *noble earnest of a universal spir in time to come will render wars impossible.* Their will shine brighter as days go on. Especially must it c to that needful popular sentiment which, when the war should, and undoubtedly will, demand new national signed for future exigencies, whereby American citizen forbidden for all time to sell arms and explosives to any government while engaged in armed conflict. Such placed on the statute books in an hour of no immediate tion, will be open to no objection of unneutrality, thereafter stand as fair notice to all possible bellige what may be expected—or rather not expected—from th States. Then they can take that factor into calculatio they go to war.

This is equivalent to an admission that the tions traffic, as it now exists in the United is diametrically opposed to the spirit of Ch ity and to the principles of humanity, which a nation profess to hold in such high rega those firms that have declined to take part unrighteous traffic and "to make financial out of the blood of their fellow beings," ar commended as examples that will shine w creasing brightness, by what rule of logic justified in withholding condemnation from are engaged in supplying the material tha the slaughter-mills of Europe busy and f world with widows and orphans? It is a b which no man can square with his conscienc ever hard he may try. The national cor should be strong enough to keep us clear f horrible mess altogether.

While we write, the news comes by cab W. A. Albright, president of one of the phosphorus manufacturing concerns in E Albright & Wilson, of Oldbury, Englan resigned, together with one of his directors, than yield to government pressure which so force him into the business of making mone the killing of human beings. The New Yor ing Post remarks editorially: "In such consc revolts as these against the barbarity of lies one of the hopes of ending it." Mr. Al sole reason is summed up in a single word: traffic is "non-Christian."

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Must Raise More Beef

THE American Feed Manufacturing Association, which has a decided interest in the increased production of cattle, has decided upon a campaign of education among the farmers of the country, on the advisability of devoting greater attention to the production of meats. The association claims that within the past fifty years the number of beef cattle raised for market in proportion to population has decreased 50 per cent. According to census figures, 66 were finished and marketed for each 100 of our population in 1900. In 1914 the number was only 36 to each 100 of population. Unless the farmers can be induced to raise more beef cattle, either there must be less meat eaten in the country, or reliance must be placed on foreign imports to supply the lack. There is danger that the days of low-priced meat are gone. The unlimited free range has gone. The homesteader and the wheat-raiser long ago took over the best of the old range. The dry-farmer and the irrigationists are fencing up what was left of the range. Farmers ought to make money raising cattle, sheep, and hogs, but more of them must be produced, or the people will more and more have to turn to substitutes for meat as food. The raising of meat products was the chief industry among the ancient Hebrews. This mention of the fact is in the record of the exodus: *"And a mixed multitude went up also with them; and flocks, and herds, even very much cattle."* *(Ex. 12: 38.)*

Spots on the Sun

A SPOT six times the diameter of the earth was observed upon the sun the other day by astronomers at Christian Brothers' College. The spot first appeared last February. Professor of Astronomy Eric Doolittle, of the University of Pennsylvania, commenting on the observation made by the Christian Brothers' College astronomers, said: "The period through which we are passing now is known to astronomers as 'sun-spot maximum.' It means a time when large numbers of great spots are to be observed upon the sun, and occurs every eleven and eight-tenths years. The spot in question is about 45,000 miles across, which does not seem so large when it is remembered that the sun itself is 900,000 miles across." There is nothing in nature that is absolutely perfect. Even the magnificent sun, the center of the system, source of light and heat and life, vegetable and animal, has spots upon it. The imperfections of nature, however, are only relative; they are trifling. There is virtual perfection in the beauty, harmony, and unity of God's handiwork. There are spots on human nature that the blood of Christ alone can take out. The average person has weakness and faults enough, if attention should be focused upon them. Some little and mean people are always looking for these imperfections in their neighbors. They will overlook a sheet of white paper in their effort to find a blot; a beautiful character in their search for some defect. They do not see the glorious sun; they are so busy looking for the spots that are upon it. Our God, whom the sun typifies, is perfect. He is absolute in his holiness. *"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."* *(Mal. 4: 2.)*

Farmer's Whiskers Foil Mosquitoes

SOME farmers of the West, especially in Kansas, have returned temporarily to the fashion of wearing long whiskers and hair to prevent the mosquitoes from interfering with harvesting. The farmers and their helpers report that this is the only protection they have from these insects. The continued wet weather has caused stagnant water in the fields and along the roadsides, and great numbers of mosquitoes infest the fields. The farmers say these insects are unable to bother them when faces and necks are covered with long hair. Aside from the annoyance and pain of the mosquito bite, it is frequently quite dangerous as a carrier of disease. A few years ago, this fact was not known, and hundreds and thousands of children and grown people were killed every year by the deadly fevers caused by the bite of this mosquito. By the draining of marshes and the use of coal oil and other chemicals, a start has been made in the destruction of this dangerous insect. Annoying, painful and destructive insects were common in olden times. There is this reference to them: *"He sent divers sorts of flies among them, which devoured them."* *(Ps. 78: 45.)*

Wireless to Circle Globe

THE opening of the Japanese Marconi wireless plant at Fanabashi, near Yokohama, with messages the other day to the station at Koko Head, Hawaii, has extended that wireless service nearly two-thirds the way around the globe. The first wireless from the station in Japan was received in New York July 27. It traveled in the air 3,350 miles, from Japan to Hawaii, and then 2,087 miles from there to San Francisco. The next link in the chain around the world will be from Japan to Singapore, extending the system 3,000 miles further. The next great station west of Singapore is to be Bangalore, capital of Mysore, India. Then the next is to be at Aden, on the southernmost tip of Arabia. The last link of the chain will be at Alexandria, Egypt, which will send messages east of Aden and west to Carnarvon, Wales. From the new plant at Belmar, N. J., wireless messages cross the Atlantic. Besides this great chain, girdling the globe, other lines will be instituted, bringing almost every great city of the earth into wireless communication—the marvel of our most marvelous age! This word of Scripture with reference to the heavens vocal with God's glory is being verified: *"There is no speech nor language, where their voice is not heard."* *(Ps. 19: 3.)*

OLDEST CITY ON EARTH

DAMASCUS, a city of Syria, the largest in Asiatic Turkey, is the oldest city of the world. Damascus was old when Abraham was young. The steward of Abraham's house, Eliezer, was from Damascus. The city is beautiful as well as ancient. "The bright buildings, sparkling beneath a Syrian sun, rise out of a sea of various-tinted foliage, while all around, save on the northwest, where stretches the long, bare, snow-white ridge of the Anti-Lebanon, extend charming gardens, rich cornfields, and blooming orchard, with the river Barada (the Abana of the Scriptures) and its branches winding through until they lose themselves in the lake Bahr-el-Merj." The city has 150,000 inhabitants, including some Europeans, a few of the Turkish nobility, and many Turks of humbler station. The exteriors of the houses, as a rule, are not comely; but some of the residences of the wealthy are furnished elegantly. Oblivion is the law of the past. Most of the great cities of old have been buried under the dust that Time has sifted through his fingers. It is only of late years that even the places where they stood have been discovered by digging deep among the ruins. Damascus has defied the ravages of time and men. It was this city to which Paul went to arrest Christians, and into which he was led, blind, to surrender as a captive to Christ, and thus to begin the civilization and Christianity of Europe and America. In Paul's account of the incident he says: "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." *(Acts 22: 10.)*

Mental Maximum at Twenty-nine

DR. A. LAWRENCE LOWELL, president of Harvard, in a recent address magnified the ability and achievements of young men, and said that a man advances steadily in mental faculty till he is twenty-nine years old, when he reaches the maximum of his powers, and then steadily declines in his intellect and his service. Dr. Lowell enlarged upon the subject with scientific precision. Many, on reading the statement, will put an interrogation mark questioning the accuracy of it. It would be hard to reconcile that theory with the tremendous grip Gladstone had on England, Emperor William II and Bismarck on Germany, Francis Joseph on Austria, Victor Hugo on France, and Tolstoi on Russia, all old men, overtopping their contemporaries in Europe. A metropolitan daily has taken occasion to differ with President Lowell in claiming that the mental maximum is reached at twenty-nine. The paper printed the faces of twenty-one American men and four American women in a group, the youngest being 57, the oldest 87, averaging seventy-one and eight-tenths, all great leaders and now at the maximum of their mental powers. They are now conspicuously active in business, in philanthropy, in education, in literature, in law, in medicine, in invention, in diplomacy, in finance, and in other callings. It seems that President Lowell did not reach his maximum at twenty-nine, but is at his climax of power as president of Harvard at 59; and the mind that has been predominant in the educational world in America for a generation is Dr. Eliot, president emeritus of Harvard, at 81. Young men and old are now in the forefront of activity in the world, and in our nation today there is room and need for both without jealousy or criticism each of the other. The patriarchs were powerful men, and Moses was in his prime at a hundred: *"And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."* *(Deut. 34: 7.)*

Income for Faithful Horse

DR. GEORGE P. GRIFFING of Brooklyn died recently and in his will left a fund of $5,000 for the care of his faithful family horse Frank, who through day and night, summer and winter, sunshine and storm, had carried his master on professional errands. The horse was sent to Sag Harbor for tender treatment the rest of his days. As he is twenty-nine years old now, he cannot live many years. At the death of Frank, the $5,000 is to go to the Congregational church of Jamesport, New York, of which Rev. Frank Voorhies is pastor. The will, among other remembrances, gave $10,000 additional as a fund to the Jamesport Congregational Church. The horse is a beautiful, affectionate, faithful animal. Dr. Griffing was one of the number of those who had an especial affection for his faithful servant and companion. But the horse is not fast enough, nor strong enough, and he must go to make way for the horseless vehicle. Dr. Griffing was a sincere, active Christian and loved the church with intense devotion. He acted like a just man in his provision for his faithful old horse, illustrating the truth: *"A righteous man regardeth the life of his beast."* *(Prov. 12: 10.)*

Best Preparation for Death

REV. R. G. CALLISON was addressing a large congregation in the tabernacle of the Oregon Christian Church Convention at Turner, Oregon, the other day, when he fell to the floor of the pulpit and expired in a few seconds. The preacher's theme had been that a good, devoted, useful Christian life is necessary as preparation for the future life. The last words that came from the minister's lips before he fell with the stroke of apoplexy were: "Prepare to live, and you will be prepared to die." God has made the love of life so strong that the fear of death is natural. Faith in Christ, his atonement, his resurrection, and his promise of immortality, has cured that dread of death. The minister was right when he taught that the best preparation for death was to do our duty every day, and every hour in the day. *"Be thou faithful unto death, and I will give thee a crown of life."* *(Rev. 2: 10.)*

THE WAR IN EUROPE

BY ANTHONY ARNOUX

European journalist of many years' standing; military critic, staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

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ONE OF THE GOVERNMENT BUILDINGS IN BEAUTIFUL WARSAW

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THE BUSIEST STREET IN WARSAW, CALLED "SUBURB OF CRACOW"

WARSAW, *the Russian capital of Poland, the rich military prize for which 6,000,000 men have been fighting for months, was taken by the Germanic allies on Thursday, August 5. Prince Leopold of Bavaria led the first troops that entered the captured city.*

The fall of Warsaw, while of the first importance in the European War, also illustrates the uncertainties both of war and of news. Our correspondent's story of the events of the week ending August 4 as given below looks forward to the possibility of the fall of Warsaw, but with no expectation of an immediate capture of that Russian stronghold, and the story had scarcely left his desk in Boston when the news was received in this country by cable that the Russian evacuation of the Polish capital was a fact and the German possession of that ancient city had already taken place. We shall present Mr. Arnoux's narrative as written, for it gains in interest because of the details it gives concerning this vast enveloping movement whose first objective, the taking of Warsaw, has actually been attained. The second objective, the cutting off of the Russian armies from a safe retreat, may not be attained, but this great military movement, one of the greatest if not indeed the greatest in history, is here clearly described. The latest news upon the situation as the Christian Herald goes to press will appear at the close of the article.

. . .

IN the eastern campaign the line to which the Russian army is now endeavoring to withdraw, and on which withdrawal depends its continued existence as an army, begins a little to the east of Riga on the shores of the Gulf of Riga, and thence runs southeasterly along the east bank of the river Duna to Dunaburg on the railroad running to Petrograd. At Dunaburg the line turns to the south and follows this railroad as far as Wilna. At Wilna it turns abruptly to the west and runs to a point a little northwest of Kovno, around which city it curves, at the end of the curve turning to the eastward and parallel to the line running from Wilna to the northwest of Kovno for a few miles until it reaches the river Niemen. On reaching this river the line turns suddenly south and runs along the east bank of this river until Grodno is attained, from which town it continues in the same general direction, finally curving slightly to the eastward as it reaches Brest-Litovsk, from which place it continues on a more accentuated curve to the southeast through Kovel to Rovno, which latter place is situated about 85 miles directly north of Tarnopol in Galicia.

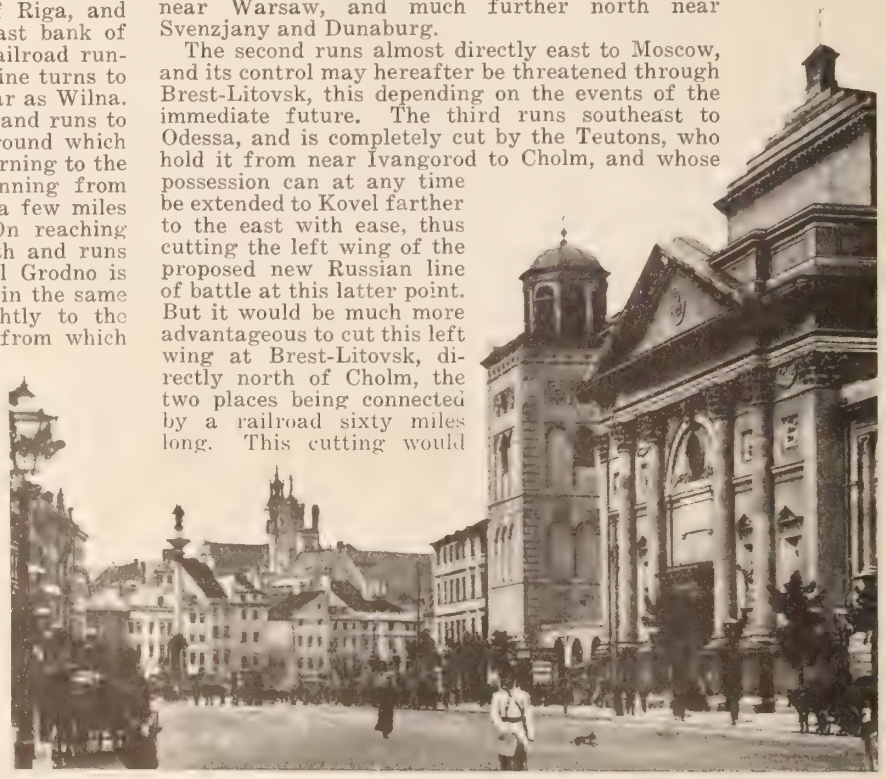
Whether Russia's armies will be able to reach the above described line in reasonably good order is a question of paramount importance to the Allies.

If, in endeavoring to reach this line, Russia's armies are cut to pieces and largely destroyed, it will be impossible for that power to assemble, drill and equip another army of sufficient size to be at all menacing to the central empires, and in the meantime these empires will be able to use two-thirds of the large forces which they are at present hurling on Russia in such other sphere of action as they may choose. It, therefore, becomes extremely interesting to examine the exact present situation in Poland.

There are three main arteries of railroad communication leading from Warsaw to this line of battle, and beyond it to the sources of supply of men and munitions in the interior. The first runs northeast to Petrograd, and is at the present time entirely in Russian hands, but is seriously threatened at two places; southeast of Pultush, comparatively near Warsaw, and much further north near Svenzjany and Dunaburg.

A GLIMPSE OF THE JEWISH MARKET, WARSAW

The second runs almost directly east to Moscow, and its control may hereafter be threatened through Brest-Litovsk, this depending on the events of the immediate future. The third runs southeast to Odessa, and is completely cut by the Teutons, who hold it from near Ivangorod to Cholm, and whose possession can at any time be extended to Kovel farther to the east with ease, thus cutting the left wing of the proposed new Russian line of battle at this latter point. But it would be much more advantageous to cut this left wing at Brest-Litovsk, directly north of Cholm, the two places being connected by a railroad sixty miles long. This cutting would also cut the second of the lines of communic with the interior of Russia. As this—the Ivang Lublin-Cholm-Kovel line—is the most impo and critical sector of the Russian retreat a present time, we will glance at what has taken there during the past week.



A BEND IN ONE OF THE PRINCIPAL STREETS: CHURCH OF ST. ANNE AT RIGHT

On the western end, the Ivangorod end, the tress of that name has been completely surrou on all sides but the northern, and the portion o defenses of this fortress which lay on the we bank of the Vistula are to all intents and pur in Teutonic hands. A railroad runs from that tion of the fortress on the eastern bank of the tula to Brest-Litovsk, about half way to which line is connected with Lublin by a subsidiary running eastwardly to that city.

From the outskirts of Ivangorod all the co to the eastward has been seized by the Ger whose troops have penetrated some twenty north of Lublin and perhaps thirty miles nor Cholm towards Brest-Litovsk, the two citi Lublin and Cholm having changed possessors ing the week.

From these two cities and on the whole lin tween them the Russians are retreating as ra as possible, with the Germans on their very toward Brest-Litovsk, and it is a race as to will reach that fortress first. Ivangorod can h be held much longer by the Russians.

The whole situation here is very bad indee the Russians, and it is extremely hard to see the entire left Russian wing, the portion of the embraced in this sector and the sectors to the s east of it extending from C along the Bug to Tarnopol an south, can escape practical ann tion by capture and casualties.

The next sector north, from gorod to Warsaw and Novog evsk and northeast from this tress to the east of Ostrolenka, slightly better condition for the sians. True it is that the whol will have to be abandoned and saw, Novogeorgievsk, etc., pas Teutonic hands, but in this sect lines of retreat are still open probably the Russian forces w able to reach the line of the new sitions from north of Brest-Litov the line of Bielsk-Bielostock-G with only the normal losses retreat engaged in continuou heavy rearguard actions. Yet menace southeast of Pultusk a the Warsaw-Petrograd railway become converted into a Te possession, this retreat would b infinitely more difficult and d ous.

Only enough pressure is beir on the center, Warsaw and its borhood, by the Germans to ho Russians in their positions, driving in this center would f too precipitate retreat by the sians, thus spoiling the Germa of bringing their two wings to to cut off this retreat, viz., t proaching of the north and

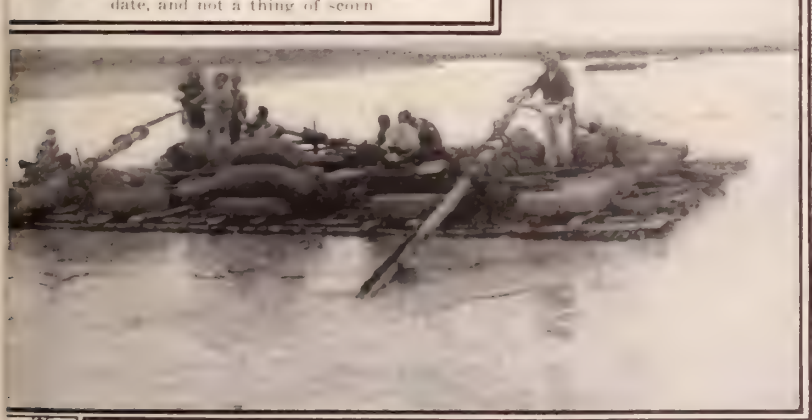
Continued on page 827

CONVEYANCES THE WORLD OVER

AT DELHI. And yet when you compare it to the carts by camel drawn, it seems quite fine and up to date, and not a thing of scorn

AN EKKA IN INDIA. In days of motor cars and ships that travel through the air, it's hard to think that carriages like this are anywhere

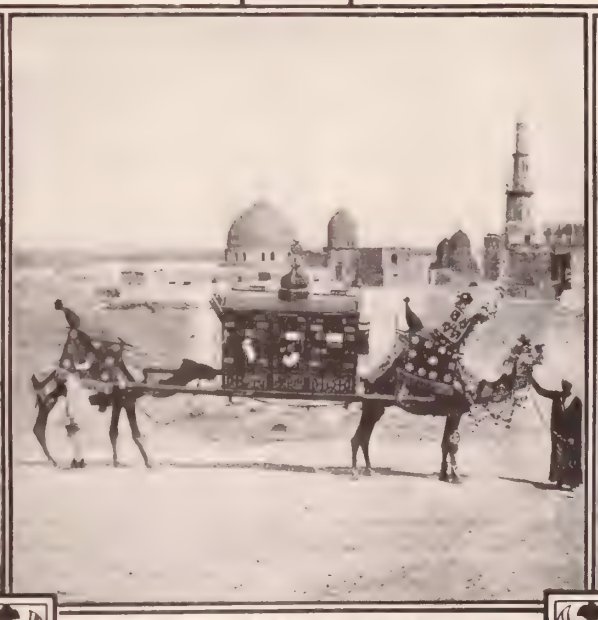
IN EGYPT. Beneath the ancient pyramids, beside the palm tree's shade, the Arab rides his graceful steed, where Pharaohs knelt and prayed



A TIGRIS KELEK. Upon a river deep and wide I'd want a better craft than this—the crudest kind, I think, a heavy, clumsy raft

ON THE EUPHRATES. And when, by slender poles propelled, I see a ferry boat, I wonder how the men on board can keep the thing afloat

ARABIAN CANOE. Although canoes are fragile things to cross a river wide, this one has sides quite strong enough to battle with the tide



IN ASIA MINOR. A king might ride in lonely state across the desert sands, in such a carriage, when he goes to view his splendid lands

EUROPEAN TURKEY. But over all the world, I guess, you will be sure to meet some folk who travel just alike upon their own two feet

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The 1916

WITH our production capacity increased to 600 cars per day we are in a position to offer the 1916 Overland Six at the remarkably low price of $1145. You will, we believe, find that this car is considerably under the market price of other Sixes having equal or similar specifications.

Model 83 four-cylinder, five-passenger Touring $750 f. o. b. Toledo

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Quiet 45 orsep
Efficientl lubri
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125-inch heelb
Electric ntrol

Specific

Seven-passenger touring
125-inch wheelbase
45 horsepower motor
High tension magneto
Two-unit electric starter
Electrically lighted
Headlight dimmers
Full stream-line body design
Genuine leather upholstery

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Model 86

Left hand drive
Center control
Demountable rims
One extra rim
High grade magnetic speedometer
Electric horn
Electric control buttons on steering column

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ted nd delivered now.
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an Toledo, Ohio
nis Automobiles
ite Hamilton, Ont.

GRASP the full significance of its size as denoted by wheelbase, seating capacity, tires; of its generous, efficient power equipment; of its superior ignition; of its every comfort and convenience; of its beautiful lines. Then realize that the Overland price for these extremes of luxury is only $1145.

Canadian Price, Model 86, $1600 f. o. b. Hamilton

SOME BY-PRODUCTS OF THE WAR

THE war in Europe has produced many unusual incidents. Perhaps never before have such graves been dug as that—shown in the upper left-hand corner of this page—in the military cemetery at Chalons on the Marne. At the opposite corner is a group of men, most of them cripples or over-age, who are said to have been the only men left in one English village after recruiting had taken place. Between the two, German boys are shown in a new sport at riding a captured gun. The men below, holding what appear to be cross-bows, are French soldiers with their new military weapon designed to throw menolite grenades from the trenches. Opposite is an interesting group of prisoners in a German detention camp, amongst whom are Frenchmen, Englishmen, Belgians, Russians, Hindoos, and Jews. In the circle below is seen an automobile adapted for travel on railway tracks in northern France. To the left of it is a scene all too common in every war, a soldier taking leave of his slain comrade; and opposite it are children of Germany bringing all sorts of copper household utensils for the use of the government. At the foot of the page are war orphans waiting before the Red Cross kitchen for food.

Rotes Kreuz
von Berlin
KAKAO-STUBE
geöffnet
von 7-11 u. 3½-6½ Uhr.
Tasse Kakao mit Schnippe = 2 ₰

The outstanding feature of this war is the suffering it is causing. Individual heroic acts are being performed, of course. Opportunities for individual renown have been few. The fighting in this war is done by cataracts of shells and avalanches of men. Death, like a twin specter, leads opposing millions into a bottomless morass.

Another outstanding feature of the war is the outpouring of charity from neutral countries. A pitying world turned aside from its customary occupations to comfort the widow and the fatherless. No charity has ever before equaled this in volume. It is strange indeed that while the world learns anew how implacable is hatred, it also learns anew how inextinguishable is love.

Lower photo copyrighted by Underwood & Underwood

THE WAR IN EUROPE

Continued from page 822

ers of the arc of the semi-circle by which the general position of the eastern campaign was described last week.

The sectors farther north, from east of Ostrolenka to the Baltic near Riga, form the German left wing, the Russian right. At and near Kovno the Germans made sustained and successful efforts to drive the Russians from their positions defending the fortress on the southwest and north, apparently with the view of a siege. Farther north still, a little to the east of Mitau, the Teutons have made steady progress to the eastward.

An enormous force of cavalry, forty thousand strong, it is reported, under General von Bülow has been thrown in advance of the infantry, and is making at the top of its speed for the railroad connecting Warsaw and Dunaburg, apparently with the object of cutting between Warsaw and Petrograd, which would adversely affect the power of Grodno to resist a siege.

This advance in Courland, if followed up to the Dunaburg-Warsaw line, would put the Teutonic forces in a position from which (assuming the Russians in the center succeed in retreating to the Bielostock-Brest-Litovsk line) they would be able to carry out a flanking and enveloping movement against that line by proceeding south from Warsaw through Lida and Slonim, favored by fair railroad communications. This movement would probably render the new Russian position untenable, and bring about a further retreat, which second retreat would be a far more difficult operation than the retreat now under way.

Greece has made public the past week the existence of a defensive alliance between Serbia and herself, looking to the protection of the spoils these two countries obtained from Bulgaria as a result of the second Balkan war, and thus, of course, directed mainly against that country. The importance of this news lies in the fact that it does not seem to be of a nature calculated to bring about a revival of the old Balkan League, and unless this league is revived there would appear to be very little chance that either Bulgaria or Rumania will enter the war on the side of the Allies.

The Italian campaign against Austria is slowly making progress, particularly in the operation against the Tarvis group of fortifications; on the Isonzo River the progress is much slower. In the mountainous region of the frontier the Italians have launched a rather strong new offensive which has, however, not yet fully developed its strategic plan.

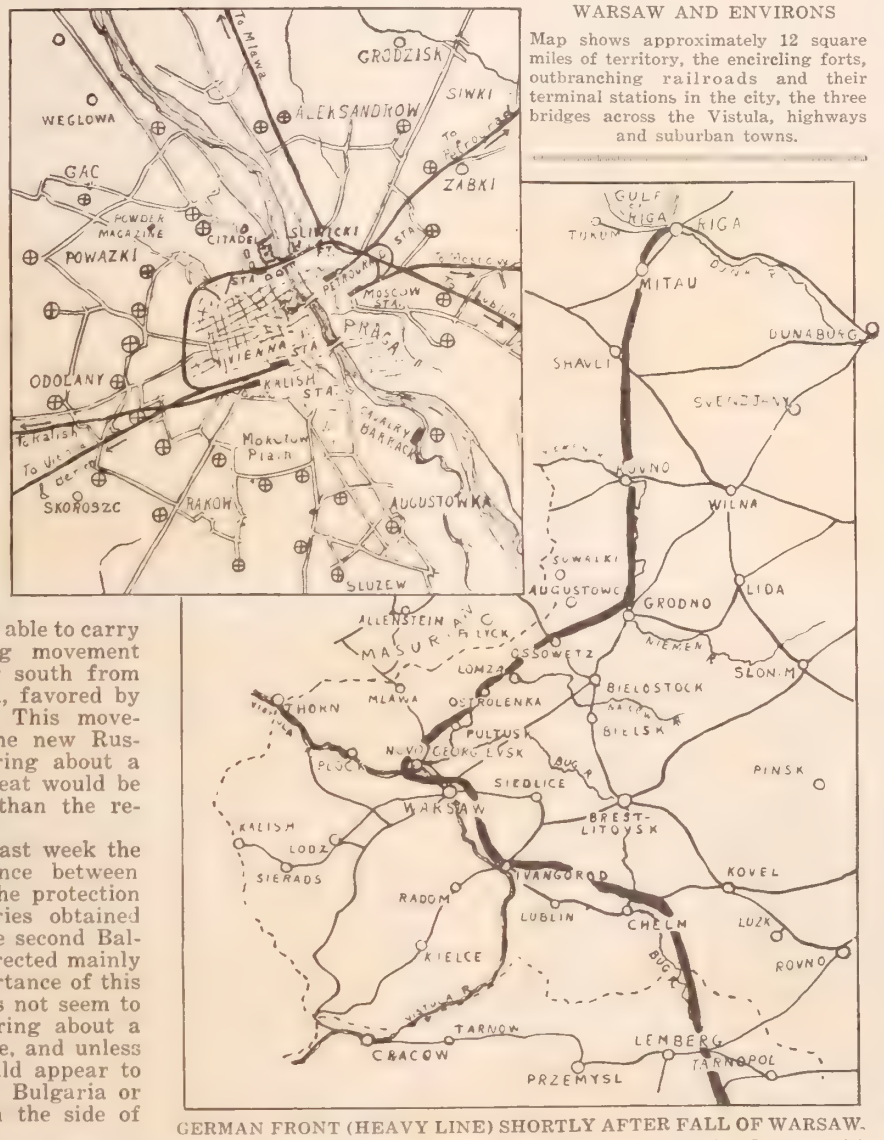
Submarines have been rather active during the week, British shipping having suffered considerably. A British submarine also sunk a German transport in the Baltic, and another has succeeded in penetrating again into the Sea of Marmora, where it did considerable damage to Turkish shipping, on the Asiatic side principally, though it did penetrate to Constantinople itself and shelled the arsenal, but with no particular known result.

The Dardanelles campaign still remains what it has been for the last three months, a war of trenches in which each foot of progress is won only by the most costly sacrifices. The fleets have apparently taken no part whatever in the operations of the land forces.

Such reports as reach us from India indicate that the situation there is increasing in seriousness, both on the northwest frontier and in the amount of interior unrest and sedition. It is positively asserted that Great Britain has been sending a large number of troops there continuously for the last four months, and that this unforeseen demand for soldiers from this quarter is one of the reasons that her army on the continent of Europe has not been brought to the number which it was anticipated it would have attained by this time.

The western campaign again presents an uninteresting and eventless aspect. There has been some fighting nearly everywhere along the line of battle, but this fighting has been characterless and purposeless. The British and Germans have had several rather hot skirmishes near Hooge, to the east of Ypres, and such advantage as was won is with the British.

Farther south, in the sector north of Arras, there have been the usual skirmishes, more or less severe, with the honors more or less easy. From here to the Vosges there have been artillery duels at points and some inconsequential fighting. The Argonne forest and the region between the Meuse and the Moselle Rivers have been quieter than usual.



WARSAW AND ENVIRONS

Map shows approximately 12 square miles of territory, the encircling forts, outbranching railroads and their terminal stations in the city, the three bridges across the Vistula, highways and suburban towns.

GERMAN FRONT (HEAVY LINE) SHORTLY AFTER FALL OF WARSAW. DOTTED LINE, POLISH FRONTIER; STRAIGHT LINES, RAILROADS

THE morning of Friday, August 6, the great campaign in Poland gave into Germany's hands the city of Warsaw. The ultimate abandonment of this city by the Russians was foreseen in the exodus of hundreds of refugees for days before, and the denuding of the city of all removable material that would have been an advantage to the enemies. The copper wires of the telegraph and telephone service and the trolley wires were removed by the Russians. A correspondent of the London Times who witnessed the evacuation says that the city was shaken by the heavy detonations, and the sky was dotted with aeroplanes soaring amid the smoky clouds from bursting sharpnel.

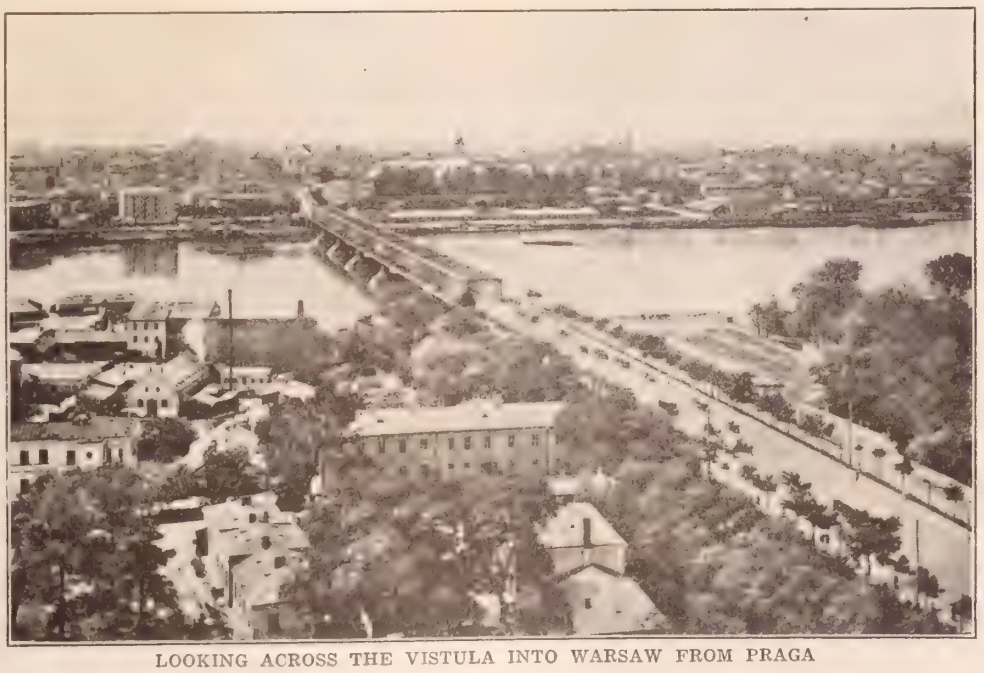
The Russians withdrew from Warsaw with deliberation and at first took up position in Praga, the suburb to the east of Warsaw, to cover the retreat upon Brest-Litovsk. They also held the entrenched fortress of Novogeorgievsk, northwest of the city.

The capture of Warsaw was due to the great enveloping movement already described in the Christian Herald, under the combined command of General von Hindenburg in the north, and Field Marshal Mackensen in the south. Prince Leopold of Bavaria is named in the news despatches as having led the troops that first entered the city, the outer and inner fortresses to the westward having been taken by successful assaults during the preceding days. On the following day Ivangorod, the very important fortified city to the southeast, was abandoned by the Russians, and on August 9 the disposition of the German armies was practically as shown in the map on this page. The general line held by the Russians can be traced by following the description given by Mr. Arnoux at the beginning of this article; of course changes of importance have already taken place along the whole front.

The purpose of the Germans is to complete their victory by cutting off the main portion of the Russian army from escape. Reports differ as to the likelihood of success. The Russians are giving ground slowly, and the fact that they still hold Novogeorgievsk is greatly in their favor. The outer forts of that post are beginning to give way, however. The press of August 9 states that the Germans had been defeated in their attempt to take Riga, and forced to retire from that general region; this in itself would tend to delay the drawing together of the outreaching arms of the great German encircling movement.

The Warsaw campaign is regarded as the greatest in all history. Between 6,000,000 and 7,000,000 men have been engaged along the one-thousand-mile front extending from the Baltic to the Rumanian boundary. For two months the opposing hosts have been in almost daily furious combat, and the Russians gave their allies in the east reason to hope that the German movement would be ineffectual. The Russians have been gradually forced back from East Prussia and from Galicia, and crowded to the extreme eastern portion of the ancient kingdom of Poland. The retreat out of Galicia took place before the Warsaw campaign proper developed. But it was not until the very close of July that the actual retreat from Poland began. From that date hope of staying the Germans was abandoned, and the whole Russian defense then aimed at saving the army from being cut off. The progress of this military movement has been described from the beginning in our war stories, and is brought up to the moment of the taking of Warsaw in the first part of the present article.

Warsaw is one of the remarkable cities of the world. It is almost prehistoric in its origin, and has been again and again the battlefield of opposing races. It was in 1813 that this capital of the Polish people came into Russian possession by action of the European concert. Warsaw has a population of about one million and is the terminal of several great trunk railroads running from Berlin and Vienna to Moscow and Petrograd and on across the continent into China.



LOOKING ACROSS THE VISTULA INTO WARSAW FROM PRAGA

DELCO

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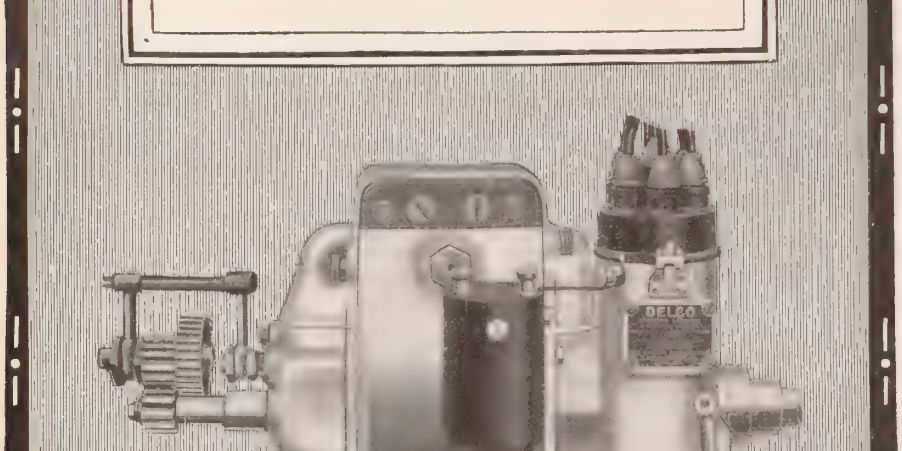

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GOD'S CARE OF ELIJAH

INTERNATIONAL SUNDAY SCHOOL LESSON FOR AUGUST 29.
I KINGS 17: 1-16

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Cast all your anxiety upon him, because he cares for you." I Peter 5: 7

Everything that makes for our peace is contained in this precept; but the condition gi here must be complied with. God is always caring for us, whether we cast our care him or not. But it is only as we definitely cast our burden on him that we enter on peace that passeth understanding. We must not only pray about our worries, but we n absolutely hand them over to God. We must not only lay them before the mercy-seat, we must leave them there. After Samuel's mother had laid her request before the L she went her way and "was no more sad." I remember hearing an aged Christian say that often at night when she prayed and told God her troubles, she could not get ri them, because it seemed as though they were tied about her by a cord, and when she down to sleep, she pulled them all in after her. Such conduct will not help us. We n definitely hand things over to God, as we commit an intricate matter to a wise and friend, and leave it in his hands. When once the committal is made, do we phone hin each successive hour, to know if he is remembering and acting? And when once we l handed an anxiety over to God, we must refuse to re-open it, saying with the psalm "Mine eyes are ever towards the Lord, and he shall pluck my feet out of the net."

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

ONE of the ideals of my life has been to study the Bible where it was produced and to read its stories and review its events where they occurred. The greatest prophet of the Northern Kingdom and in many respects the one standing nearest Moses is Elijah. One of my first journeys was into the land of Gilead east of the Jordan, and even though his birthplace is not exactly known, there was charm in the thought that I must have crossed his childhood paths again and again, and perhaps the spot from which he disappeared at the end of life.

About that time I met the young lady who became Mrs. Hoskins in the ancient city of Sidon. We had many a ride along the seashore toward the city of Eth-Baal, where the wicked Jezebel was born. We knew the ruins of the temple, as well as the hills and river valleys beside them. Among the earliest memories of Mrs. Hoskins's childhood in Sidon were the homecomings of her father, Dr. Eddy, from his missionary tours to Tyre and the country east and south. At Zarephath — Sarepta — where Elijah met the poor widow, the seashore is covered with peculiarly beautiful shells about as large as olives, and Dr. Eddy always brought large numbers of these shells in his saddle bags to delight the children of the home. Then for many years the Sarepta promontory, about six miles from Sidon, was a favorite place for picnics on horseback.

Later journeys took me many times to Jezreel and Samaria, where Elijah faced Ahab and fled from the face and wrath of Jezebel. One journey took me to Diban, the spot where the Moabite stone was found, the inscription on which refers to events in the days of Elijah. Another long journey carried me all the way to Horeb, the mount of God, the grand old mountain which has many traditional sites connected with the life of Elijah.

Many centuries after Elijah's visit to Zarephath a modern city was built there, which became in the Christian centuries a bishopric. After still other centuries of change, the ruins of this city, Sarepta, were used as a quarry for the fine stones which were transported to Beirut and built into a great military hospital which is in front of my eyes as I write these words concerning our neighbor Elijah.

The Sword in the Hand of Love

By Amos R. Wells

WHAT gave Elijah such power that he could say to Ahab there should be no rain throughout the land for three years except at his bidding, and for three years the fountains of heaven were sealed? Arthur imagines an army before a fort. They intend to batter it wn. How? They point to a canno ball. But all the men in the army coul hurl the ball against the walls in lain. They point to the cannon. t a child might ride on it, a bird erch in its mouth. They point t the powder. But a bird might pe at it, a child scoop it up. "Ye this powerless powder and pow less ball are put into the powerles can- non; one spark of fire enters i and then, in the twinkling of an ey that powder is a flash of lightnin and that cannon-ball a thunderbolt hich smites as if it had been sent rom heaven." Elijah was touched l the fire from heaven, and so his li was a battery of enormous power.

What kept Elijah safe during hose three years, with a desperate, gry king searching for him? Was be- cause he knew a hiding-pla in Gilead, or went far away near lon? No, but because God's arm was around him. At Holyhead, En and, there is a magnificent breal ater which cost more than seven n lion dollars. Its massive stones rise irty feet above the waves, which bea non them in vain, though in storm hey dash against them with the t rific force of three tons to the squar foot. Ships lie back of this breakwa r in perfect safety. For every ob ient child of God he is such a prot ion, whatever waves may beat and rms may roar.

Whether the ravens brought read and meat to Elijah, or wheth as some scholars think, we must ans- late the word "Arabs," it was a easy for God to send the food by e as by the other. One snowy Sa day night a neighbor sent to the A otts to beg fuel, as their baby wa sick and the father on a spree with his wages. The Alcotts' fuel als was low, and they too had a bab but Louisa Alcott's noble father aid: "Give half our stock and tr in Providence;" and the noble n ther said: "If our half gives out, v can go to bed and tell stories." fter they had sent the wood, later the evening a farmer came in out the storm and said he had starte for Boston with a load of wood, t it drifted so he wanted to go hom and wouldn't the Alcotts like the od? They needn't be in a hurry abou pay- ing for it. That is the way God nds his blessings, by the most unex pted messengers; but they always me.

Of course not all things go sm hly for the Christian. "No man h a velvet cross," said Flavel. ijah must have had some anxious da as he saw even the brook Cherith dry- ing up. He did not know what uld be the next thing for him, and m y a troubled Christian has had the me experience. But there is alw s a Zarephath after a Cherith.

It was sublime trust, that de and of Elijah's for the widow's la bit of food and the widow's prom re- sponse. A naval officer and his wife were at sea in a terrible storm and the wife was amazed at the comp ure of her husband. "How can y be

sc[illegible]alm," she asked, "when the ship m[illegible] go down any minute?" He rose, m[illegible]aged to get his sword, and pointed it[illegible] her breast. "Aren't you afraid?" he[illegible]sked, as she did not flinch. "No." "[illegible]y not?" "Because my husband lo[illegible]s me too well to hurt me." "Well," sa[illegible] the officer, "the storm is in the ha[illegible]ds of One who loves me."

[illegible]his is the lesson of Elijah at C[illegible]rith and Zarephath. Poverty is a harp sword. Pain is another. Li[illegible] is full of swords, and all are sh[illegible]p, and all are pointed at us. But th[illegible] all are held in the hands of love.

God's Man

By Arthur H. Howland

It seems strange that Elijah, mightst of the Old Testament prophets, le[illegible] no written words behind him. Th[illegible]re have been quotations from a lo[illegible] document bearing his name, and sa[illegible] to consist of 316 verses, but it is no[illegible] believed to have been a genuine pr[illegible]uct of the prophet's pen.

[illegible]metimes the things that are said or[illegible] written to a man, particularly wh[illegible]n the character of the one writing or[illegible] peaking is considered, are as impo[illegible]ant as the things he himself says or[illegible] rites. And two things were said to[illegible] lijah by Ahab, the wicked king, wh[illegible]h express to all the world for all ag[illegible] the message and the meaning of E[illegible]ah's life:

"[illegible]Art thou he that troubleth Israel?" [illegible]Hast thou found me, O mine en[illegible]my?"

[illegible]hen a king like Ahab laid the tr[illegible]bles of his land to Elijah and co[illegible]ted him his enemy we may know th[illegible] kind of a man this prophet was.

[illegible]e are to have four lessons about E[illegible]ah, the prince of the prophets. Th[illegible] week we study his sudden appe[illegible]arance to Ahab with his amazing pr[illegible]phecy of punishment becau[illegible]e of th[illegible] nation's sins, and his experiences of [illegible]od's care by the brookside and in the home of the widow of Za[illegible]phath.

[illegible]wo great spiritual lessons stand ou[illegible] from the narrative of today's st[illegible]y—first that God will positively ta[illegible] care of the people who are speakin[illegible] his words and doing his work. Th[illegible] quibble of interpretation as to wh[illegible]ther they were birds or Beduins th[illegible] fed Elijah is unimportant. God fe[illegible] him.

[illegible]few weeks ago I attended the Pe[illegible]ecostal-Nazarene camp meeting at Beacon, N. Y., at which Rev. Ge[illegible]ge Schurman, of Haverhill, M[illegible]s., was the evangelist. The camp m[illegible]ing management had stipulated a ce[illegible]ain sum to be paid for his services, but since they were experiencing considerable difficulty in raising the season's expenses, he told them he would not hold them to this agreement. Instead, he would accept as his offering whatever the people wished to give at the last service of the ten-day meeting. He had preached the Bible fearlessly, so at the last service, Rev. W. H. Hoople, president of the Camp Meeting Association, first announcing that with the exception of the evangelist's salary all the expenses of the season had been provided for, asked him, greatly to his embarrassment, to stand down at the altar with his open Bible in his hand while the happy people came forward singing "I believe the Bible," and laying their contributions on the open pages of the book in his hand. There was positively no prearrangement, or plan, or scheme of any sort, but the freewill offering came just past the precise figure of the original contract. The faithful evangelist smiled as he bore witness that when the Master called him to preach he had said: "Boy, you preach what I tell you to, and I'll take care of you."

The other lesson is that it pays to share our little with others. Much has been written about this, all summed up in Mrs. Charles's beautiful lines:

> Is thy cruse of comfort failing?
> Rise and share it with another,
> And through all the years of famine
> It shall cheer thee and thy brother.

At some time during the lesson tell the pupils about the Moabite stone, the remarkable monument found in 1868, which for nearly three thousand years was holding its mute testimony to the accuracy of some important points of Old Testament history. It verifies the fact that Omri, king of Israel, had successfully oppressed Moab and annexed part of its territory and that for half of the reign of Omri's son (the Ahab of Elijah's time) this portion of Moab was still in the hands of the Israelites. After its discovery the stone was broken into bits by Arabs, who hoped to make a large profit out of selling the fragments. Two large fragments and eighteen small ones were recovered and of these the stone was rebuilt. One complete and one partial "squeeze" had been made of the inscription before the stone was broken and from these the missing words were inserted in the reconstructed stone, which now stands in the Paris Louvre. It is of blue-black basalt, about three and a half feet high, two feet wide, two feet thick, with a rounded top. A facsimile of the stone as restored is in the British Museum at London.

YOUNG PEOPLE'S TOPICS FOR AUGUST 29

ivolity: Its Dangers and Remedies

[illegible]istian Endeavor Topic. Eccles. 3: 1-13

[illegible]OU have perhaps heard of the young Christian boy who was rebuked by one of the elders of the church simply for vaulting over a high fence. Many of the older Ch[illegible]tians of other days seemed to feel that th[illegible] was something essentially sinful in any m[illegible]festation of youthful spirits. We understa[illegible] human life and particularly the spirit of yo[illegible] better in these present days, and we kn[illegible] that play, laughter and merriment, games an[illegible]exercise are not only not harmful but are ne[illegible]ssary, vital facts of life.

[illegible]t now, however, there seems to be danger of [illegible]oing too far in the other direction. "F[illegible]olity" is a dreadful word. It does not me[illegible] temporary recreation, but permanent fa[illegible]e to take life seriously. It is all right to pl[illegible] but to make play the business of life is wi[illegible]d.

[illegible]ong the dangers of frivolity is the inevi[illegible]tal and perpetually increasing power that this ha[illegible], like any other habit, will gain. If we refu[illegible] to be serious, and keep demanding more an[illegible] more excitement and amusement, we shall lo[illegible] our capacity for serious thinking, serious w[illegible]ing and serious living. Then frivolity in its[illegible] means a ghastly waste of time. There is so [illegible]uch important work to be done. It is cri[illegible]nal to waste the golden moments in frivol[illegible]ty that cannot minister to our permanent happ[illegible]ss and usefulness. Then frivolity readily lea[illegible] to outright sin. Careless ways lead almost in[illegible]ably to sinful ways. Further, frivolity wi[illegible] harm our influence. People who see us living [illegible]arelessly, even if we ourselves keep from ou[illegible]ard sin, may by their own careless living be [illegible] forward into sin.

The remedies of frivolity? A true appreciation of what life means—the obligation to help others, to relieve the sufferings that is in the world, to show men a juster and kinder way of living, to help bring people into the kingdom of Christ.

Workers for the Harvest

B. Y. P. U. Topic. Matt. 9: 35 to 10: 1

NOTICE the motive of the call for the harvest toilers: "He was moved with compassion" (Matt. 9: 36). It was the compassion of Jesus for the wandering, sad, hungry, shepherdless people that made him long for fellow workers. And no fellow worker with Jesus can be successful unless he had some of that infinite compassion of the Saviour for those who suffer.

Plenty of harvest, few laborers (verse 37). In India today there are thousands of native clamoring for Christian baptism and instruction, for whom there are no teachers or ministers available. A harvester is not likely to have much success unless he feels that God has *sent him forth* (verse 38). The disciples went out (chapter 10: 1) as harvesters with the authority and blessing and power of the Master upon them. So may we.

Evening with Favorite Hymns

Epworth League Topic

THE hymns to be studied are "Abide With Me," by John Keble, No. 50 in the new hymnal; "Be Strong, We Are Not Here to Drift," by Maltbie Davenport Babcock, No. 407; "O Mother Dear, Jerusalem," author unknown, No. 610; "The King of Love My Shepherd Is," by Henry William Baker, No. 126.

Goodyear Cord Tires

Adopted for Packard "TWIN-SIX" As Standard Equipment

Adopted for The NEW LOCOMOBILE As Standard Equipment

Adopted by Franklin As Standard Equipment After 12 Months' Use

THE REAL SUPREMACY TEST

Do you know what extreme tests are made by makers of fine cars in adopting a new-type tire?

A Packard official, for one thing, drove a car from Detroit to Indianapolis, equipped with Goodyear Cord Tires. Then for 1000 miles around that speedway at 65 miles per hour. The usual limit of tire life in racing is about 500 miles. The treads wore off, but the Goodyear Cord Tires, without a blowout, took the car back to Detroit.

The Franklin Company, on May 1st, ran fuel economy tests in 137 cities. The three cars making the highest score were equipped with Goodyear Cord Tires. One made a world's record—55 miles on a gallon of gasoline. One made 53 miles, and one 51.8 miles.

Of the 15 cars making 40 miles or better, 10 had the Goodyear equipment.

These Men Know

Here are tests for endurance, for power economy and for resiliency. And Goodyear Cords won each class. Not our tests, remember, but tests made by car makers whose prestige is at stake on their judgment. Their wide adoption of the Goodyear Cord Tire proves these things about it:

First, that the Goodyear excels in strength and endurance.
Second, it excels as a power saver.
Third, it has no superior in resiliency and comfort.

An Eleven-Year Result

Goodyear is not the first-type Cord Tire. That original type had short-lived vogue. Its chief shortcoming was high cost per mile.

We have spent 11 years in improving it. We have brought down that cost per mile. And we have done it without lessening by one iota the tire's comfort and resiliency.

First, we made the Goodyear Cord Tire vastly oversize. We increased the air capacity by 30 per cent, which adds immensely to comfort and to durability.

Second, we use from 6 to 10 cord layers—depending on size.

We embodied in them our No-Rim-Cut feature. For extra security we vulcanized 126 braided piano wires into each tire base. In addition to the Ribbed tread, used widely abroad, we built them with our All-Weather treads, our double-thick, resistless anti-skids.

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When you come to Cord Tires get the latest type. Get the perfected type which shrewd engineers adopt. All electric car makers supply Goodyear Cord Tires on request. All gasoline car makers will supply them when they do not equip with them. Any Goodyear branch—in 65 cities—will direct you to a stock.

THE GOODYEAR TIRE & RUBBER CO. AKRON OHIO

SEE SOMETHING BEAUTIFUL!

By MARGARET E. SANGSTER, JR.

"I HATE this ride," said the girl, as our train swung like some giant worm across the meadows that make the entrance into the outskirts of the city. "It's so horribly tiresome. The levelness is so unbroken by any tree or building, and it's all the same dull green color. I hate this ride!"

I looked out of the window, and my mind echoed the words that she had spoken, for the heat waves of an August day crept dully over the duller landscape—a landscape that met a grayish, warm-looking sky. It was level, it was dull, it was unbroken by any tree or building, that stretch of meadows! I sighed.

"I don't wonder that you sigh," said the girl; "*you* look at it every day. It must get on your nerves."

Again my eyes traveled off over the meadows, and as I looked, as if in answer to her challenge a tiny breeze flew straight down from heaven and fled murmuringly across the dull green of the grass. And as I looked, I saw the long spears bend their heads and ripple as the waves of the sea ripple. I saw a strangely silver shade in the midst of the greenness, and I realized as I gazed that a dull meadow, in August, can be a very beautiful thing indeed.

It's rather odd, when you stop to think, how many really beautiful things we take for granted in this world of ours. Of course, the beautiful things are sometimes very little, sometimes things that we have seen so often that we are completely accustomed to them; but they are beautiful nevertheless. It's a wonderful thing to know that God has taken the trouble to form each clover leaf into a picture, and make a masterpiece of each cloud, to put the sunlight in a girl's hair or rosy flower tint in a baby's cheek.

Some famous writer once said, "You should see something beautiful every day." If you follow that rule it makes life happier, and smoothes out a great many of the rough places that make the way hard. When you dislike something or are bored by something or are absolutely indifferent to something, if you stop to analyze it you will doubtless find something remarkable that you have never noticed before—that you have never taken the trouble to notice.

I have a friend who works in a dingy office in a dingy part of the city. Because it is necessary for her to work, she was obliged to take a position that did not interest her, that had nothing fascinating about it. She tried to do her work well, but every day the task grew duller and more gray-colored and more downright hard. After she had had the position for a month, she came to see me and I noticed the change in her usually cheerful face.

"Why, Marion," I said, "what *is* the matter? You look so worn out and discouraged and almost sick. Has anything gone wrong?"

"No," sighed the girl, "nothing's gone very wrong. Perhaps that's part of the trouble. In my work nothing ever goes wrong—or very right either, for that matter; it just keeps on being tiresome and dull and—sordid. I hate it so that it's beginning to get on my nerves, it's beginning to take the happiness out of my heart. It's beginning to ruin my disposition. What shall I do?"

It's rather embarrassing to have one's friends ask advice. What should I tell her? I racked my brain for an answer, and then suddenly, like a flash of light in a dark spot, the thought of the famous writer's words swept across my mind.

"Have you ever tried to see anything interesting or funny or beautiful in your work?" I asked. "Have you really tried?"

The girl wrinkled up her forehead for a moment and thought. Suddenly a pink little blush crept up to her pale cheeks. "Why—why, no," she stammered, "I never have. I've only seen the horrid side of it. I've only *tried* to see the horrid side of it!"

Several weeks went by before I saw my friend again. In that time I wondered about her very often; wondered if she had been able to find anything bright in the sordid little office, or the dull part of town, or the uninteresting people she came in contact with. And then one day my unspoken questions were answered, for I met her by chance in the street, and one look at her rosy, happy face swept away all of my misgivings and wonderings.

"It's better, isn't it?" I said by way of greeting. "You don't hate it so much, do you?"

The girl looked at me with something very like wonder in her large eyes. Quite suddenly she laughed. "Oh," she gasped, between giggles, "oh, you mean my position. Why, I've forgotten that I ever did dislike it, it's so interesting now. Why, I'm crazy about the work!"

I stood before her with open-eyed amazement, there on the street. It was such a change, such a remarkable change to come about in a few weeks. "How does it happen," I questioned, "that things seem so much better?"

The girl puckered up her brow in an effort to think. "It happened," she told me, "the day after you spoke about seeing something interesting. I was sitting up in the window looking way down on the street, and instead of thinking of the people who were walking so far below me as little black ants (I always had thought of them as little black ants), I began to imagine that each one had a personality. And then, after I felt a little happier about the streets, I looked around the office—it was empty then—and instead of thinking how dirty and dull and unpleasant it looked, I thought instead, 'Why, the wall's a good color—under the dust; and the table would be real pretty, if it wasn't so mussed up, and new blotters would do wonders to these desks.

"I hadn't much to do that da so whenever I was alone I and straightened up and cleane next day I did the same thin by that night the change was remarkable. When that cros Blank came through on his way he almost jumped, he was so sur 'Do you know,' he told me, 'I l seen the place looking so w years.' He smiled, and for th time I noticed that he had p eyes and a good face." She I sighed appreciatively.

"So that's why you're hap questioned.

"Yes, that's why I'm happy my friend, and her voice wa musical. "Things have been di ever since. Everybody's been and the room is beginning t awfully pretty. One of the m up some shelves for the book another one had a furniture sh away the desks to be polished Blank has smiled—often, and, denly she laughed again, "and my work now!" she told me.

No, it isn't hard to bright your life if you try to see bea commonplace things. I fancy very little that couldn't seem ful, if you pick out the best and ignore the disagreeable There isn't a swamp that hasn' beautiful flowers growing in there are mighty few unp weather-stained barns that got a swallow or two keeping under the eaves. If you open dullest gray oyster, you may pearl in it, and if you look at zing, biting mosquito in the rig of a light you will see what chiffony things its wings are.

It's a good rule to live b famous author's rule: "See thing beautiful every day." you make it a little stronger a "See something beautiful in thing," you can even get a thril watching a tiny breeze play field of dull meadow grass.

HER GENEROUS MOMENT

Continued from page 819

after they were seated in the pleasant living-room. Mrs. McAllister broke it.

"In your letter, Mrs. Allen, you asked for an extension, on account of your husband's illness. I thought it would be best to have a personal interview. I'm obliged to you for coming. Will you tell me just how long this is to run? I think it best to have a clear understanding in business matters of this kind. And then we'll see what we can do."

Gilberta Allen looked up and met the eyes of the other—blue eyes, not kindly, but frank and, as she had been told, just. Looking into them, for all their lack of a friendly light, she took heart.

"As soon as my husband is able to go to work," she explained, "we can begin payments again. We can not before, because—we won't have it. But just as soon as he's well, we'll make these deferred payments up."

"But when will that be? I do not wish to press you, but I believe in a thorough understanding. The circumstances being as they are, I'm willing to wait a reasonable time. I've never refused that. At the same time, I never mix sentiment and business. I allow the person to state when payment will be made. I wait the time. If they don't pay then—"

She did not complete the sentence. But her eyes that narrowed, her lips that closed to a thin pink line, finished it for her. Quite suddenly Mrs. Allen shivered. When she spoke, her voice trembled.

"I hope—we hope," she faltered, "that he'll be able to go to work next week. I'm more sorry than I can say to keep you waiting. But this illness has eaten up our savings, and I could not make a payment at present. In a month, I think, I can safely promise to pay again."

"Shall we call it two?" suggested Mrs. McAllister. "Can you promise surely in two months? I should like a certain promise two months off, better than a half promise one month off."

"I think I can promise surely by then."

"Very well. Today is the tenth. Two months from today your first payment will fall due."

"Two months from today," echoed Gilberta Allen. "And thank you for waiting. I—we—it means a great deal to us, your kindness."

"Not kindness," disclaimed Mrs. McAllister; "justice."

MRS. ALLEN went out into the sunshine, with a measure of it warming her own heart. The load which had pressed on her was lightened. The aspect of her little world had changed. Her feet, shod with joy, sped fleetly homeward.

Mr. Allen was watching at the window, the baby in his arms. She waved him a gay, reassuring greeting.

"Didn't I tell you," she began, before taking off her hat and coat, "didn't I tell you she was just? Well, I found her more. She's going to wait two months. Think of that—two months! And I only asked for one! Isn't that splendid? Before two months we'll certainly be all right."

Mr. Allen brightened.

"Yes, two months ought certainly to fix us. Next week I'll be working away like a beaver, making up for lost time. This little extension will save us—save our home."

"Our dear home," said his wife. "I never liked to tell you how I felt about it. I thought I'd rather die than lose it. I used to—cry about it. You didn't think I was so foolish, did you?"

She sat down in a low chair and reached out her arms for the baby. She pressed her cheek against his downy head as she went on:

"Yes, I used to cry about it. Sometimes, when I was twining the sweet peas, I used to wonder who would pull them. And my eyes were often so blurred that I could hardly see the string."

"And you bore it all alone! Why didn't you tell me?"

"Tell you! I'd like to have seen myself adding a straw to your burden! You had enough to bear, as it was. But I don't think I'd be happy anywhere else. I love the place. I always thought God meant this little home for us. It was so funny how we happened to hear about it and everything. It wouldn't happen again in a thousand years. It seems almost too good to be true, to feel that I can hope again!"

The next week Mr. Allen was working again, disturbed only occasionally by twinges of his powerful foe. His wife sang at her work and joyfully coaxed the sweet peas to climb.

When the first of the month came, bringing a load of bills—doctor's bill, druggist's bill, grocer's bill and others—Mrs. Allen was thankf the extra month had been allow

"I don't know how we woul managed, if we had had to her a payment, too," she said Allen. "Some of these just be paid. But next month, eve can go right to her. Everythi can wait. After that, I don't we'll ever be behindhand agai going to be so careful!"

"Nothing can stop us boasted Mr. Allen.

But the something that waited in the near distance.

ONE night he came home to pale girl seated before the the kitchen. He welcomed h dially.

"Well, Miss Jean," he said been wondering why you didn' over. You haven't been he weeks."

His wife answered befor girl's trembling smile could itself into speech.

"Jean has come to make visit," she said.

"Good!" said Mr. Allen. two girls can have great tim gether."

Presently Mrs. Allen left th and made a sign for him to She closed the door of the room and spoke cautiously.

"Robert," she said, "I ask here because she has no place She has been ill and couldn much sewing to do. Think not knowing! She was months behind with her room

I w the landlady. She was—horri She kept Jean's sewing machas security. I told her we wd pay part what is due sometir—of course, not for months and mchs. I couldn't help it. Did I do ight? You see, I knew how it mu be to lose a home—even a home lik that. Was I right?"

bert Allen put his arm around he and drew her to him.

ight?" he echoed. "Just right. I c't see how you could have acted oth wise. I'm glad she's here. Sh a good girl and she'll be lots of mpany for you."

nd one won't make much diffence," went on his wife. "I'll be as areful as I can of the money."

Ioney! What's money?" he laned. "We'll have plenty before the year's out."

ey vied with each other in making the little seamstress feel at hor. But, for all their cordial welme, she ate little and seemed ill ease. Yet several days passed befe she acknowledged that she wa ill. Mrs. Allen hugged the cryingirl to her.

on't fret," she cheered her. "I'll run down and telephone for our doctor He's such a splendid doctor! He have you well in no time."

an stayed her with her feverish han.

o," she cried, "I can't let you. Yove done too much already. And I— have no money."

oney!" laughed back Mrs. Allen, mu as her husband had done to her. "Wo's talking about money? And as r as doing too much is concerned, I n't know what you mean. Who wa it kept the baby when Robert was ill? Who was it ran over and ma things tidy before the doctor can? Who helped me through all tha awful time, though she had know me such a little while, and had plen of worries of her own? Jean, dor be selfish. Let me pay at least par of my debt."

Presently Jean was persuaded to le own, and she cried weakly on the pillw while Mrs. Allen telephoned for the doctor. They did not wait on before he came. His face was gra as he finished the examination. Mr Allen followed him into the hall.

"hat is it?" she asked. "Is she ver ill?"

"ery ill," he answered. "Appendicis. She must be operated on at onc if her life is to be saved."

"n operation?" repeated Mrs. All.

"es. And the sooner the better."

"ut—but," she stammered, "the gir has no money, and you know how ve fixed. What can we do?"

"l operate," answered the doctor, "an that can wait indefinitely. You only be at the expense of the ostal charges. They, of course, nu be met. But they're not high. You could manage that?"

Ms. Allen nodded, without speaking

" it—will it be dangerous?" she ask.

"here is every chance if we operate at once."

Ms. Allen broke the news to Jean and she took it more calmly than she had hoped. She seemed chiefly concerned about the expense. But Mrs. Alle cheered her with the doctor's promise to wait.

They operated the same day, and Mrs Allen haunted the telephone office until she was assured that all was well. It was only after this assurance that the thought of money obtruded itself upon her. A little worried frown appeared on her smooth forehead.

"ut we can manage, I guess," she heaved herself. "The doctor said she might be well in ten days. Ten days, at twenty-five dollars a week—that will be something under forty dollars. We have to pay just a hundred to Mrs McAllister. I think she'll be satisfied with that. And we can pay half, or almost that, every month until we're straight."

But Jean did not mend in ten days. The operation had not been performed in time; she had been weakened from deprivations. After the very first, the doctors saw that it was not a promising case.

It was three weeks, and more, before she was well enough to be brought home. There had been a special nurse, too, part of the time, when the danger was worst. All kinds of little incidentals had cropped up. One night Mrs. Allen counted things up. Her lips were white. Of Mr. Allen's salary of one hundred and fifty dollars, there would be nothing left, when these latest bills were paid. Her mind flew from thought of the home to the girl for whom they lost it.

"Jean must never know!" she cried to herself.

This was the first of the month. Nine days were left before she must again appear before Mrs. McAllister. They were long hard days for her.

"There are three days of grace," she comforted herself.

Upon the second one, she opened the door to Mrs. McAllister.

She showed her into the living-room calmly. There was good blood in Gilberta, and it stood her in good stead now. There would be no scene; no begging for further grace; little, if any, explanation. She had lost, and she would pay the price, if not cheerfully, at least without spoken regret.

While she searched for words, Mrs. McAllister spoke.

"You didn't come on the day you set," she said.

"No," Gilberta answered, in a voice that did not tremble; "no, it was no use. I meant to come tomorrow. I thought there were three days grace. But—it made no difference. We—I haven't the money."

The visitor did not speak.

"How long before we must go?" Gilberta asked.

"Perhaps not at all," the other answered. "I'm minded to give you another chance."

"Another chance!" Gilberta trembled. Her steady eyes filled with tears.

"We Scotch are superstitious," Mrs. McAllister went on, almost as if she were thinking aloud. "We believe in dreams, and things like that, whether we acknowledge it or not. Last night I dreamed of you. A strange, mixed-up dream it was. It was you, and yet not you, but my little sister."

Her voice faltered over the word.

"I haven't mentioned her name for years, yet she is never far from my thoughts. Three years ago I sent for her to come to me. When the ship got in, I was in a hospital, dying, every one believed. My husband, fearing to leave me, got to the dock too late. He searched as well as he could with little money. But he found no trace. The city had swallowed her up. When I was well again, they told me. The news brought on a relapse. And, when I was well once more, the case was hopeless. Even with money, it would have been difficult; without it, no search could be made. I threw myself into making money then. And I have succeeded."

Her eyes went hard again, then softened.

"But I couldn't rest for the dream. I thought of you and your home, that you said meant so much to you. And I hoped—God forgive the selfish reason!—that if I had mercy on you, some one might have mercy on Jean."

Jean! The name, the thought that followed thrilled Gilberta to her heart of hearts. The color flamed, then faded, then faded from her face. Her hands shook.

"But it couldn't be," she said to herself. "It never, never could happen that way, except in a story. It could never be her Jean."

And yet it was.

Gilberta left the two sisters together, and rocked and hugged her baby, while tears ran down her face.

It was an hour, or more, before they came to seek her. The hardness, the pride, the reserve, were gone from the face of Mrs. McAllister. In their place a wonderful light had come. She fell on her knees, encircling Gilberta and the baby with her arms.

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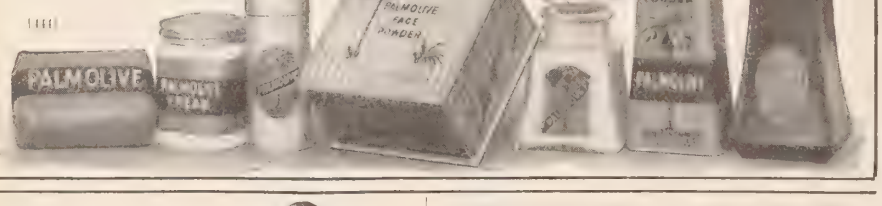

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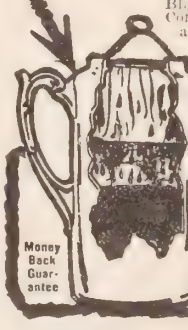

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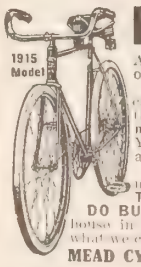

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THE PRAYER LEAGUE

A READER of the Christian Herald from Michigan writes: "I wish to acknowledge some very definite answers to prayer. Since writing the Prayer League the results have been wonderful. I wish to thank God for hearing prayer." Mrs. C. H. W. writes: "I asked you to pray for my wayward brother. In a very short while after this request was sent, I saw him baptized." C. L. W. writes from Illinois: "My two neighbors of whom I wrote to you at different times are very much improved." Mrs. W. H. C. writes: "I acknowledge God's goodness in answering prayer when all human help seems to fail. I love and trust him." N. N. C.: "I write to acknowledge answer to prayer for my orphan niece, who has returned to her Saviour." R. G., Kansas, writes: "Some time ago I asked the prayers of the League and wish to acknowledge answer to same. Have received the answer and more than I expected or asked." M. S. C. writes: "In January prayers were asked for the healing of L. J. U. In answer she has received many kind and helpful letters. The disease has been arrested and she believes the Lord has healed her. When the request was made, she was in great darkness because of unbelief. It has all been removed and she has received rich spiritual blessing."

Acknowledgments of answers to prayer have also been received from:

A Subscriber, Calif.; Rev. W. E. R.; Reader; A. W., Pennsylvania; Mrs. D. H. W., Worcester, Mass.; W. McG., Rockland, Del.; Mrs. I. M. W., Star, Ore.; Mrs. S. E. W., McKinney, Texas; A Friend, Kalamazoo, Mich.; Mrs. J. T., Lund, Neb.; A Reader, Zanesville, Ohio; B. S., Buffalo, N. Y.; Mrs. A. A. S., Lyndonville, Vt.; S. H., Illinois; H. P., Johnstown, Pa.; Mrs. J. H. K., Newark, N. J.; P. R. M., Delaware, Ohio; F. B. R., Chickamauga, Ga.; Mrs. J. C., Quebec; Mrs. J. H. P., Houma, La.; J. P., Matthews, N. C.; M. F. T., Pasadena, Texas; Mrs. W. H. P., Daytona, Fla.; Mrs. M., Rasing City, Neb.; E. C. W., Mrs. A., Sebeka, Minn.; Mrs. A. W., Trenton, N. J.; Reader, S. C.; E. W., Long Beach, Calif.; Mrs. A. F. D., Portland, Me.; Mrs. C. B. P., Yorkvil Ill. Mrs. J. W., Winsted, Conn.; Mrs. I W. Johnstown, Pa.; Mrs. E. C., Illinois; M W M., North Lake, Wis.; F. M. A., Massach tts E. U. R.

Prayers are asked for revivals of relig n at Rockland, Del.; Sioux City, Iowa; Star re Kearney, Mo.; North River, Va.; W ield N. Y.; Howard, S. D. (that the membe of church in this vicinity may work tog er Milo, Me.; Adairville, Ky.; Westminste d. Knob Noster, Mo.; Oklahoma City, Okla tha a Spirit-filled pastor may be sent re Georgetown, Texas. D. D. McI. requests ayer that all forms of vice, sale of liquor, car lay ing, etc., may be stopped in Selden, M ; A Reader requests prayer that there may b nity among the Sunday schools of her neighb od; also that the sale of intoxicating drinl may be abolished. Mrs. A. G. S. asks praye or a revival of religion all over the world; a ader that we may have world-wide prohibition Mrs. H. M. B., that a Sabbath school in rpus Christi, Texas, may be a great blessing here. Mrs. A. G. S. requests prayer that a r ister may obtain a pastorate. Rev. W. E. I that he may have the greatest possible effici y in saving souls.

Thirteen friends ask prayer for men res toration or strengthening for friends, r tives or themselves.

Eleven friends ask prayer for the rest ation or strengthening of sight for relatives, ends or themselves.

Twenty-nine friends ask prayer for a eper work of grace, assurance of sins forgi n, or express in other ways their desire for p onal spiritual blessing.

Eight readers ask prayer that friends rela tives may be delivered from the liquo abit; one friend that a brother may overc the drug habit.

Seventy-three ask prayer for the co rsion of friends or relatives, including one w asks that five sons be saved.

Fifteen friends ask prayer for specia birit ual blessing for relatives or friends.

Fifty-two readers ask prayer for hea for relatives or friends, including one moth who asks prayer that her little baby daugh who has paralysis may be restored to alth. Thirty-nine friends ask prayer for hea for themselves.

Eight friends ask prayer for healing hear ing for themselves or other friends.

Twenty-nine friends ask prayer for lp or guidance in financial affairs.

Fifty-two friends ask prayer for the ting of varied desires and needs.

DO YOU KNOW YOUR BIBLE?

THERE will be ten instead of twelve lists of Bible questions this year, the first half of the year's contest closing with the May questions, the second half beginning with the August questions.

As was done last year, the second half of the year's work will be thrown open to new contestants and those who answer all the questions of the last five lists will receive a special prize. This will not affect the standing of contestants in the all-year contest, to whom prizes will be awarded on the basis already announced.

But the new half-year contest gives every one the chance to win a prize. The next lists will not be as difficult as the one appearing below. But follow the epistle carefully, chapter by chapter, and you will readily find the answers to these questions. Because of the lapse between this list and the last and because this new list appears at vacation time, four weeks instead of two will be allowed for answering it. This will necessarily delay the publication of the Honor Roll. All answers to this list must reach the Christian Herald office by September 22. Address, Bible Contest, Christian Herald, Bible House, New York.

The name of Mrs. J. A. Ferguson should have been added to the Honor Roll of List No. 5.

New Questions

List No. 6—Half-Year Contest No. 1
The Epistle to the Romans

1. (a) What messenger carried Paul's letter to the Romans? (b) In what city near Corinth did she live? (c) At whose house in Corinth was Paul staying while writing the epistle?

2. (a) What city official was on sufficiently intimate terms with Paul to send a message in the letter? (b) Who acted as Paul's secretary amanuensis in writing the letter? (c) To what city was Paul about to go on his way to ome? (d) On what errand?

3. (a) What characteristic of the oman Church had become well known? (1 Why was Paul not ashamed of the Gospel of rist?

4. (a) What is the basis of God's j ment of every man? (b) What takes the ce of God's revealed law in the case of the tiles? (c) What is the actual spiritual con n of both Jews and Gentiles before the ospel reaches them?

5. (a) What verse states the univer ty of the curse of sin? (b) By what agency nd by what means, then, are sinners to be j ified? (c) How is this justification received both classes of sinners, Gentiles and Jews? (What happens to the law by this plan?

6. (a) Find the passage in Genesis which Paul refers which states that Abrah was justified by faith. (b) What physical l his torical argument does Paul add to this s ement of Scripture to show that Abraham w justified by faith rather than by law?

7. (a) What is the first result of jus eat by faith? (b) What are the results of ibu tion when met in the spirit of faith?

8. (a) If joined by faith with Chri n his death what is the believer's relation s (b) What happens to the old nature? (What verses in the sixth and eighth chapt state that as we share thus in Christ's death shar share in the power of his resurrecti li (d) What verse in Galatians sums up t ar ment of the sixth chapter of Romans a of personal testimony? (e) What is fa and what is the end of the new faith in hrist?

9. (a) In Paul's chapter of graphic minis cence (the seventh) what does he d re have been the inward power which pre him from keeping the law? (b) Who rou the deliverance he longed for? (c) Wh Paul declare to be the one thing fro who nothing in this or any other world c n se arate him?

10. (a) What chapters of this epist reveal Paul's longing that his fellow Jews re Christ's redemption? (b) What passa mana it plain that Gentiles also may receive his sal vation? (c) How are they to hear g news? (d) What chapter gives a outl catalogue of Christian duties? (e) Wh cha ter expounds the great Pauline prin les liberty of conduct and charity in judgi t

REVOLUTIONIZING THE SCHOOLS

A REVIEW OF THE RECENT INTERESTING EXPERIMENT WITH THE GARY SYSTEM IN THE SCHOOLS OF NEW YORK CITY

THOMAS W. CHURCHILL
President New York City Board of Education

WILLIAM WIRT
Superintendent Gary, Ind., Public Schools

BY MARY KENDALL HYDE

IN ALL probability there will be established on an extensive scale in New York City the system of public school instruction known as the "Gary Plan," practiced successfully in Gary, Indiana, and other cities. Since Thomas W. Churchill has been president of the Board of Education of New York City, he has applied himself to the task of remodelling the courses of study in the public schools, emphasizing in the curriculum provision for training children in conformity with the demands of an industrial age that places a premium on "hand instruction" in contradistinction to mere "book instruction." Mr. Churchill believes in "vocational schools," in having pupils "manually-minded" as well as "mentally-minded." He contends that boys and girls graduated from grammar or high schools should find themselves equipped for earning a living.

Authorized by Mayor Mitchel, the Board of Education has visited many cities especially in the West, where (to use Mr. Churchill's own words) "there is less of machinery and more of inspiration" in the school systems. "In 1849 men went to California to look for gold," says Mr. Churchill; "we went west to look for knowledge, for that wisdom which is 'more precious than rubies.' Dean Snyder of the University of Cincinnati, a pioneer who has accomplished wonders in industrial or vocational schools, and William W. Wirt, the organizer of the Gary school system, have been helping us, since our return, by experimenting in our schools with gratifying results."

"Houses are built, homes are planned, public institutions are organized, all primarily for adults," say Mr. Wirt. "There is now a tremendous movement under way not fully to consider the needs of boy and girls, and to give them the opportunities they ought to have. We should provide for all the children of the city what is now enjoyed by those able to attend private schools. The school seat and desk are only part of the many things needed for the equipment of schools. As accessory facilities, we should have playgrounds, gymnasiums, workshops, sewing rooms, art studios, music studios, science laboratories, libraries, swimming pools, and auditoriums for entertainment and singing. There should be alternate attendance between these various departments and the regular classrooms. Work in school is now needed, in cities at any rate, to take the place of that done by children thirty years ago on the farm, or in the shop across the street kept by their fathers, or helping their mothers in housework. It is a physical fact that sitting still for a long time affects the blood's circulation; it is neither natural nor desirable for a growing boy or girl to keep still for three hours on a stretch. It is also a fact that children do not learn so well when studying for a long time consecutively. A school day should give children a chance to play all they want to play, work all they want to work, and study all they want to study.

The Gary plan has been tried for several months in Public School No. 89 in Brooklyn and in Public School No. 45 in the Bronx. At the Bronx school, situated in a district largely Italian, there is a school farm of five acres, with a flourishing crop of vegetables, and an extensive playground with swings and other equipment.

School No. 45 has been divided into two sections, X and Y, which alternate in their use of classrooms, gymnasium, laboratories, workshops, playground, etc., thus accomplishing twice the results previously attained. One great merit of the system is the doing away with the "part-time" method, due to overcrowding in congested sections. While some of the pupils are in the regular classrooms, others will be in the special studios and still others on the playgrounds. The children will not be massed, as under the existing system, all at play at one time or at study at one time, but the whole force will be broken up into alternating groups. By thus alternating the groups in the classrooms, shops and gardens, it is estimated that the present accommodations of the New York schools would be increased to nearly 1,500,000 pupils, as against the 750,000 or so in attendance during the year just ended. There have been about 35,000 children on part time.

While the Gary plan does not include any co-operation of school and church, the flexibility of its program does make it possible for a child to receive religious instruction in some of the so-called "free periods." That is, for some period scheduled for the library or playground or excursion may be substituted a period of religious instruction in the church.

About one hundred representatives of the Catholic, Jewish and Protestant faiths were invited recently by the Demonstration Church School Committee to attend a meeting held in Columbia University addressed by Mr. Wirt. As an outgrowth of this meeting, an interchurch committee was formed to consider plans for utilizing the opportunity given by Mr. Wirt's system for religious instruction during school hours.

Already plans have been made to experiment in three centers next autumn. Members of Catholic, Jewish and Protestant faiths must be appointed for each sub-committee directing these centers. At Public School No. 45 in the Bronx, Commissioner John Whalen is chairman; Dr. Albert G. Lawson (Baptist) is chairman for Brooklyn; Dr. Abby Porter Leland (Episcopalian) is chairman of the Manhattanville center.

"The Inter-Church Committee is not endorsing any particular school program," says Dr. Leland. "It is primarily interested in giving adequate religious instruction during the week at such times as various school programs may permit children to be free for such instruction. Two types of centers have been chosen; one where the Gary plan is being tried and one where the regular five-hour day is followed."

Among the nearly forty clergymen of New York City on the Inter-Church Committee are Bishop Frederick Courtney of the Episcopal Church, Bishop Luther B. Wilson and Dr. Allan MacRossie of the Methodist Episcopal Church, Robert G. Boville (Baptist) of the Daily Vacation Bible Schools, Rev. Dr. Charles E. Jefferson (Congregational), Dr. Anthony H. Evans (Presbyterian), Dr. Walter Laidlaw of the Church Federation, and other well known leaders.

The plan is to "secure co-operation, if possible, between the church and the educational authorities of state, county, city, so that through the Gary system or some other system to be devised, credit may be given for such religious education as shall be approved by the state educational authorities. It shall be understood that the churches shall provide the funds for such religious work."

AMONG THE WORKERS

—THE WOMEN AT NORTHFIELD. The twelfth session of the Northfield Summer School for Women's Foreign Missionary Societies was a notable gathering. More than 900 delegates registered, including Congregationalists, Baptists, Presbyterians, Methodists, Dutch Reformed, Lutherans, Episcopalians, and other denominations. Mrs. Henry W. Peabody and Mrs. Adele Barrett Montgomery, who returned recently from a missionary world-tour, aided by Mr. Speer conducted the devotional exercises and the study classes. An outstanding feature was the daily Bible class taught by Dr. Charles R. Erdman of Princeton, and another was the study of "The King's Highway" under the guidance of Mrs. Montgomery, the author of this new text-book. Addresses by the missionaries are always the central figures of interest. Thirty-seven were seated on the platform the last evening, and as their names were called each gave his or her station and a single sentence about the work. Dr. Coleman of Africa summarized his labors thus: "They are domestic, industrial, educational, evangelistic, medical, dental, and if there be any other I was it!" Their terms of service ranged from three years to more than half a century. Of the eleven from India, five belonged to the Scudder family. Of the twelve from China, three were the Murdock sisters who labored together the last seven years at Hwaiyuen, as doctor, nurse and evangelist. Foreign countries represented were India, China, Japan, Africa, Egypt, Arabia, Turkey and Mexico.

—EVANGELIST FRANK A. MILLER, Elgin, Ill., writes: "For twenty-five years it has been my privilege to live in the homes of the people during my evangelistic work over twenty-three states. I have become more and more convinced of the need of a genuine revival of home religion. By this I mean the careful teaching of the children the vital truths of the Bible, the need of daily secret prayer, and the re-establishment of daily family worship. It will increase reverence. It will re-establish God in the home. Children must see father and mother worshiping; this is the only way religion can ever be made real to them. See that every member of the family who can read has a clear-print reference Bible. Take the daily readings of the Sunday school lessons, or the Bible by course if you prefer. Let father read a verse, then mother, then the oldest child, and so on around, until part of a chapter has been read. Comment a little; take the best verse to remember through the day. Then sing a verse or two of some old sweet song, and kneeling together let father or mother offer a short prayer, mentioning the need of each child by name. This whole exercise need only take five minutes, if time is limited, and a blessing will follow."

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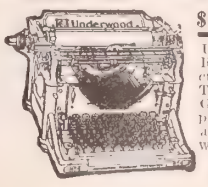

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Called Higher

WHEN a very young man dies, the loss is not often felt by more than a sorrowing family and a comparatively small group of friends. When Ralph Irving Bond was drowned on June 18 of this year, while swimming, a very large number of people grieved deeply and sincerely for him. His young life held a wonderful record of good deeds and acts of loving-kindness.

"The boy," his father told me when he called one day at the Christian Herald office, "was always looking for some opportunity to help some one. Often he would bring home some hungry boy and give him food and lodging until he was able to find work or in some way help himself.

"We were great chums, we two, and used to go everywhere together. I only wish that I could have been with him on that day when he was drowned—I might have saved him! But somehow, I cannot help feeling that perhaps he was too good to stay on this earth, that God wanted him up in heaven.

"There were memorial services held at Protestant, Catholic and even Jewish churches, and I have received a number of messages from folks who were his debtors for some act of kindness. I did not appreciate the work that he did until he was gone."

Mr. F. Irving Bond, the father of the drowned boy, is now living alone in the little home in Brooklyn, for his son was the only one left of their family. He is broken-hearted over his boy's death. "But," he told me with a sad smile, "I am glad that his life was a blessing. And—it was God's will."

M. E. S.

Perry Parrish, Hahira, Ga., February 1, 1915.
Mrs. F. Clark, Macomb, Ill., March 16, 1915.
Mrs. Ferry, Merwin, Mo., May 11, 1915, 53.
Charles Bewick, Detroit, Mich., May 13, 1915, 80.

THE NEW DIPLOMATIC NOTES

FIVE notes have now been exchanged between the United States and Great Britain dealing with the question of the course pursued by the latter government in the seizure and detention of American vessels and cargoes, and also as to the arbitrary prize court methods of the United Kingdom. The latest and most important of these was the British note of July 31, in response to the American note of July 16. An earlier note had been prepared and forwarded by the British government on July 24, but it was recalled and the note of July 31 substituted. This note, which is signed by Sir Edward Grey, opens by disclaiming knowledge of any differences or divergent views existing between the two countries as to the principles of law applicable in cases before prize-courts. It cites by way of precedent the principles applied by the American prize-courts in the case of the Amy Warwick, in which it was held that prize-courts are subject to the instructions of their own sovereign; that in the absence of such instructions their jurisdiction and rules of decision "are to be ascertained by reference to the known powers of such tribunals, and the principles by which they are governed under the public law and the practice of nations." The note claims, therefore, that the principles applied by the prize-courts of the two countries are identical. A judgment of Lord Stowell, in the case of the Fox, is quoted in substantiation of the claim that the prize-court is bound to administer the law of nations and also bound to enforce the Orders in Council, these being not at all inconsistent with each other; in other words, that the action of the British prize-court in the American cases in question conformed to the recognized law of nations; and that, as was declared by the president of the prize-court in the case of the Zamora, "the nations of the world need not be apprehensive that Orders in Council will emanate from this government (Great Britain) in violation of the acknowledged law of nations."

The note explains that an endeavor has already been made to convince the United States government that the government of Great Britain was compelled to adopt measures (in consequence of the acts of its enemies) the legality of which had not yet been made the subject of a prize-court decision; but it is open to any American citizen who may be dissatisfied with the ruling of a British prize-court, who contends that any Order in Council which may affect his claim is inconsistent with international law and therefore invalid, to appeal the same to an international tribunal. This paragraph of the note is regarded as esentially weak, for the reason that it is based upon a justification of reprisals which may or may not be defensible.

The British note also cites various cases, the proceedings in which showed that the decisions of national prize-courts were subject to international review, and it points out that this principle was recognized by Great Britain in the Jay Treaty of 1793, and by the United States in the Treaty of Washington of 1871. The procedure in certain cases to which the United States was a party is referred to in support of this general claim of international adjudication and reviewal, where the parties to the proceeding believed themselves aggrieved by the prize-court decision. The note points out that this principle of appeal and review was substantially accepted both by the United States and Great Britain in 1907.

In conclusion the British note says: "It is clear, therefore, that both the United States Government and His Majesty's Government have adopted the principle that the decisions of a national prize-court may be open to review if it is held in the prize-court and in the judicial committee of the Privy Council, on appeal, that the orders and instructions issued by His Majesty's Government in matters relating to prizes are in harmony with the principles of international law; and, should the government of the United States unfortunately feel compelled to maintain a contrary view, His Majesty's Government will be prepared to concert with the United States Government in order to decide upon the best way of applying the above principle to the situation which would then have arisen."

The prevailing opinion of leading American newspapers on the British note is that it is notably weak in certain essential points. The New York World says: "No attempt is made to enforce the blockade in the Baltic. . . . Under the form of blockading Germany, Great Britain is in reality blockading the United States, while permitting German commerce with the Scandinavian states to proceed without restraint."

The New York Times says: "The British position, as set forth in the note, is a defense of the belligerent's right to enclose his enemy in a blockade which shall cut off all his seaborne imports and exports, and Sir Edward is unable to admit that a belligerent violates any fundamental principle of international law by applying a blockade in such a way to cut off the enemy's commerce with foreign countries through neutral ports, if the circumstances make such an application of the principles of blockade the only means of rendering it effective."

The New York Tribune regards the British contention of the blockade being a necessity or reprisal as inadmissible, and says: "We have refused to accept German arguments based on British violations of international law, real or alleged. We can do no business with Great Britain. . . . The British note does not meet and cannot satisfy American demands. Between American and English interpretations of international law and precedent there is a wide gap. Indeed, in a whole range of questions it is almost necessary to recognize that law and precedent alike are lacking. As Admiral Mahan foresaw long ago, the Germanant naval power is endeavoring to rewrite international law."

The German Note on the Frye

SOME weeks ago, the United States Government in a note to the German Government refused to submit the question of compensation for the loss of the American vessel, William P. Frye, to a German prize-court. On August 4, a new note from Germany on this situation was published in which that government reiterates its declaration that the sinking of the Frye was not in violation either of the general principles of international law nor of the existing treaty between the United States and Prussia. In this note, the German Government expresses again its willingness to make reparation for the loss of the vessel and any American property aboard it, but stipulates that such indemnity is not be considered in the light of satisfaction for a violation of international law or treaty, but simply as a compensation for property destroyed.

Since the American Government is unwilling to submit the question of the amount of the indemnity to a German prize-court, the German Government suggests that each nation name an expert to consider the case and agree to pay any sum named jointly by these experts. The note adds: "Should the American Government not agree to this manner of settling the matter the German Government is prepared to submit the difference of opinion arising a question of the interpretation of the existing treaties between Germany and the United States to the tribunal at The Hague." This note covers in effect the case of the Leelanaw as well as the Frye.

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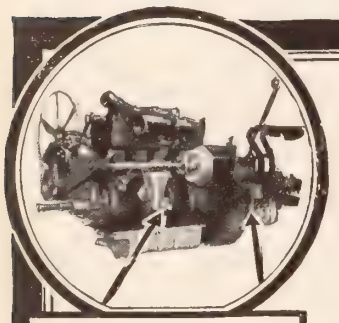

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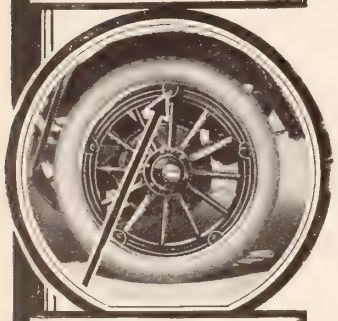
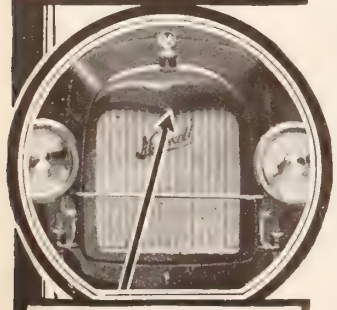


Demountable Rims are regular equipment of the 1916 Maxwell.



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Christian Herald

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NEW YORK, AUGUST 25, 1915

VOL. 38—NO. 34. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by George R. King

WHARF AT BOSTON AT HEADQUARTERS OF NEW ENGLAND'S FISHING INDUSTRY

OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

G. P., Topeka, Kan. 1. The passage in Ps. 116: 15 should be read and compared with Ps. 72: 14. The psalmist was describing God's zealous care for the lives of his people, which he valued so dearly as to use his infinite resources to shield them from hurt; but most precious of all were those who gave up their lives for his sake. There are many passages in the Bible that carry out this idea. 2. Eccles. 1: 18, like many other passages in this book of wise sayings, is tinged by depression. An eminent commentator regards the opening chapter as giving the keynote to what follows—the note of pessimism, which, while admitting the existence of the good there is in life, yet views it as a whole as something that cannot satisfy a being like man, if he lives apart from God. "In much wisdom [that is, in mere human acquirement] much grief," refers to our speculative knowledge of man's nature, "which, the further it goes, gives one the more pain to find how unsatisfactory and deceptive it is." 3. The passage in chapter 3: 18-22 is in the same pessimistic spirit. Without God manifesting himself in our lives, the problem of existence becomes impossible of solution. Read the last two verses of chapter 12, which give the antidote to the weariness and depression of human philosophy. 4. Hypnotism is a pseudo-science, and, unfortunately, is mainly in the hands of charlatans, who love to humbug people with what seems to be mysterious and inexplicable. Better leave it alone.

J. E. W., Round Lake, N. Y. Mr. Bryan's greatest public service to America and the world has been the thirty or more treaties he concluded, while secretary of state, with other governments in the interest of peace and arbitration. He has been a consistent friend and advocate of peace for many years, and has taken every opportunity to advance the cause of international conciliation and arbitration—an attitude which won him the hostility of powerful interests. A life of Mr. Bryan is published by Funk & Wagnalls, New York.

A. E. C., Brooksville, Fla. 1. The two subjects you mention are pseudo-sciences, and are so largely in the hands of charlatans that they are regarded with suspicion. We would not advise any one to pay attention to the claims that are made for them. There are several warnings in Scripture against necromancers, soothsayers and wizards, and those who pretend to raise spirits. It is well to give a wide berth to all such pretenders. 2. The admonition not to let the left hand know what the right hand is doing, is directed against doing good ostentatiously, when it ought to be done quietly and without seeking the world's applause. You would doubtless be very much helped in studying these difficult passages by having beside you the book, "555 Difficult Bible Questions Answered."

A number of correspondents to the Prayer League have asked prayer that they or some friend might be reconciled to the loss of loved ones. These letters contain sentences and phrases like these: "Pray that I may be reconciled to the death of a son"; "Pray that a mother may become reconciled to the death of a young daughter"; "Pray that I may have strength to bear the death of my husband"; "That I may have strength to bear the death of a sister"; "That a friend may have strength to bear the death of a son." What can we say to these friends? In the first place they must quickly and with intense determination seek God. They may feel that their minds are almost shattered by the crushing blow, but the one steady fact upon which to rest in the midst of all the anguish is God himself. Or it may be that instead of sharp agony some feel a terrible weariness and bewilderment. They, too, must seek God for his rest. It is a time for creeping into "the secret place of the Most High, and abiding under the shadow of the Almighty." They will begin to realize something of the depth and strength of God's great love for them, a love even greater than their love for the dear one who has gone. They will think of the cross of Christ, where God showed so unmistakably his love for mankind. They will see Christ going through that strange experience of death, and coming out untouched by it, untouched except to be glorified. Then they will see Christ "sitting at the right hand of God"—and know that out in that other world their loved ones are safe with him. They will realize again that the abiding things in human life are thought and love and character; they will know that their dear ones have not lost those things which made them dear, but have only laid aside the garment of flesh and gone out into the world of the spirit, their true home, and ours. Most wonderful and blessed of all, they may come to feel, as many have come to feel, that those whom we call dead are nearer to us than ever before—no one knows how near. A young man who recently lost his wife bears testimony that he is sure she knows what he is doing and how he and the children are getting along. May we not find, after all, that the real world is not the world of clay and stones and wood and flesh, but that all the atmosphere and ether are the real abiding places and working places of human spirits, that even the stars are nothing but the golden nails in God's house and that the house itself is all that we call "space," in which there is ample room for all the spirits who have ever lived and shall live hereafter? But at any rate we may know Jesus, Master of life and death, and know that our loved ones and ourselves are safe in his strong and sympathetic keeping. Tell these friends that "his grace is sufficient" even for their time of bitter anguish. Tell them to come close to him and thus get in closest possible communion with those who have passed out of sight. Tell them he will give them strength to bear this burden of grief, and enable them to lead others to the rest of faith they have found. A further helpful thought is found in the realization that our dear ones are only gone before, not only to prepare a welcome for us but also to create an atmosphere in which, when we come, we shall feel at home because surrounded by those we know and love.

Mr. A. E. Fry, Zearing, Iowa, writes: "In your issue of July 14 I noticed a short article, giving an account of what was said to be the "only woman mail carrier," Ada Pearce of Manhattan, Kan. This is a mistake, as we have a woman here whom I have known personally for about twenty-seven years. Some time in February, 1901, C. N. Thatcher, her husband, was given the mail route here. He kept the same about one and a half years, when he resigned, and it was given to her in July thirteen years ago, and she is still running the route at twenty-five and one-half miles each day. She has been very faithful, having missed but few days, even through the storms of winter. Mrs. Anna Thatcher is the mother of two daughters. She does all her own housework, and on Sunday is at church and Sunday school. She teaches a class of young women.

J. F., Indiana. The only answer we can give in the case is that when one is seriously in doubt concerning any course of action—as to its being right or wrong—it is a good, safe plan to leave it alone. If you know that your walnut logs, if sold to certain buyers, will be used in the manufacture of gunstocks for the war, why sell them to these people? There are other and better uses for good, sound walnut. We quite agree with you that it is not desirable to have on a man's conscience the knowledge that he has been making money by supplying weapons to keep up the murderous game in Europe.

R. H. T., Hatcher, Ky. There are many books published on Revelation, the writers of which profess to explain the mysteries of that prophetic work, but none are quite satisfactory, and very few take the same view. The passage to which you refer is one concerning which there are many conflicting opinions. Revelation should be studied as a whole, and not in a fragmentary way; and to do this satisfactorily, we would suggest that you procure a book on the subject by some well-informed author. We are sending you a note on the subject.

Mrs. W. D. C., Ocala, Fla. 1. The passage in Isa. 8: 12 is preferably translated "a conspiracy," which was an appropriate term for the strange combination of Israel with the Syrian foreigners against Judea, to which Israel was bound by ties of blood and religious association. It was unnatural that Israel, a people of God, should have combined with the heathen Assyrians against their own brethren. The prophet's warning was that disaster would certainly be permitted to overwhelm such a combination. 2. For inquiry regarding John the Baptist see Christian Herald of a recent date.

J. A. A., Seattle, Wash. The views you express are doubtless shared by many others. The questions at issue are discussed from week to week in the Christian Herald.

Abner B., Minneapolis, Minn. The individual Meditations are signed with the initials of their writers, whose names are at the head of the page.

AT THE TWILIGHT HOUR

By MARGARET E. SANGSTER, Jr.

She sits by the window reading,
In the last red glow of the day;
When the sun, like some monarch's ruby,
Is vanishing swift away.
And her hands, that are worn with working,
Rest light on the printed page;
While her mind forgets want and sorrow
And toiling and care and age.

She sits by the window reading,
And the day that is almost done
Lights her face with a golden glory,
Sent down by the dying sun.
And her heart, that is tired, maybe,
And weary and worn with pain,
Responds to some writer's message,
Like a plant to the fragrant rain.

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Send money by postal or express mone orders. Address, THE CHRISTIAN HERALD, Bibl House, New York.

Reader, Wisconsin. Any one teaching th doctrines you mention is out of place in Christian pulpit. He should take his philos phies and his convictions to the lecture pla form, but certainly should not impose them o people who meet together to hear the Gosp and to learn the way of life. We believe that Christian, without being dogmatic or quarre some, should be ready at all proper times t stand up for his religion, and to give his reaso for the faith that is in him. "Whoso sha confess me before men, him will I confess," et

J. W. M., New York, sends a kindly not enclosing a contribution for the Christian He ald Children's Home, and adding: "But why it that there are so many fresh-air excursion and homes for children and almost none for th aged? They are the greatest sufferers in eve moderately hot weather." We would be glad t see an effort made by some generous-hearte Christian folks to carry out this suggestion.

Miscellaneous

Mrs. D. J. S., Hillsdale, Mich. The poem not in our collections.

Reader, Emlenton, Pa. The answer to th riddle you mention was published. It was "A whale."

E. C. S., Maysville, N. C. The whole subjec is controversial, and cannot be decided by di cussion in the Mail-Bag.

Mrs. F. L. C., Gloucester, Va. There is n statement on the subject, either in the bio raphies of Grant or Lee, as far as we have bee able to discover.

C. M., Knoxville, Tenn. 1. When Jesus dro the money-changers out of the temple, he ga the reason in Matt. 21: 13, Mark 11: 17. The had profaned and defiled it with their merchan dise. Their occupations were worldly, and ha no proper place in the Lord's house. 2. H taught the doctrine of peace in the most com prehensive sense.

E. S. O., Sea Cliff, N. Y. We are glad t mention again four good books about prayer (1) With Christ in the School of Prayer, An drew Murray (Revell); (2) Quiet Talks o Prayer, E. D. Gordon (Revell); (3) Men Wh Prayed, Henry W. Frost (China Inland Mi sion); (4) Wireless Messages, C. N. Broadhur (Revell).

H. L. D., Lima, Ohio., a reader of th paper, writes telling of the visit of the Liberty Bell to Lima, where 25,000 people greeted i During the half-hour stop, thousands of scho children bearing flags and banners passed b to view the old bell. He concludes his lett with this aspiration: "Would that the old be were permitted to ring again for world-wid peace from the destructive wars now raging also to proclaim to the world peace and fre dom from sin."

J. B. N., Perkasie, Pa., writes: "I think th Christian Herald is a very good paper. I rea it first in 1899. Now I am a regular reader. J. B. N. encloses a poem on "Peace Our Guid ing Star," from which we take this verse:

"God-honored land, where Peace would dwell,
Ensample be to those in war;
There's nothing gained where shot and shell
Are belching forth to kill and mar.
'Tis not the way our peace to sell
Munition-makers to enrich.
Why prostrate in the bloody ditch,
When in our power to mount afar
The way of Peace—our guiding star."

THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

MEXICO AN INTERNATIONAL PERPLEXITY

By WILLIAM BAYARD HALE

PRESIDENT WILSON again urges the American Red Cross organization not to abandon its efforts to get food and other necessities of life, together with medical supplies and surgical implements, to the suffering people of Mexico.

Will not President Wilson supplement his kindly meant exhortation by mercifully directing that certain other American organizations, namely, the arms and ammunition manufacturers, do abandon their business of sending into Mexico the implements which make Red Cross relief a necessity?

The President again urges the rival Mexican leaders to compose their differences; he warns them rather vaguely indeed, but still he warns them that they positively must cease their fighting. Will not the President supplement his godly admonition with an order stopping the sending from the United States to these Mexican rival leaders of the guns and cartridges with which alone they can continue to fight?

Is it be right for the President to appeal, as he recently has appealed, to the American people to contribute money with which in some slight degree to ameliorate the work of destruction and death being wrought in Mexico, may it not be permitted the American people to appeal to the President to contribute, namely—the signature of his name to a proclamation forbidding the exportation from our borders of guns, shells, cartridges and dynamite, with which the destruction and death which he asks us to ameliorate are being dealt out? It is a kind act to supply the Mexicans with antiseptics and lancets, beans and cornmeal, but would it not be kinder to withhold the tools which are killing Mexicans by the thousands and maiming them by the tens of thousands, and bringing famine to a devastated land? If it be right for the United States to conjure Messrs. Carranza and Villa, Zapata, Obregon and the rest to desist from their disagreeable activities, must it not be wrong for the United States to furnish them the means with which to flout and defy its reasonable requests?

To the plain mind, it is a little difficult to justify the simultaneous despatch to Mexico of food and cartridges, of surgical instruments and lethal tools, of proclamations demanding peace and train-loads of mausers with which to continue war.

AFFAIRS in Mexico are really pretty bad. Since the night of February 22, 1913, when President Madero and Vice-President Pino Suarez were taken from the National Palace and assassinated by Victoriano Huerta in the darkness back of the penitentiary, there has been nothing entitled to be looked upon as a government. Half a hundred bandit chiefs have been wrestling in a bloody struggle which has swept from Sonora to Yucatan. The miseries of the ravaged country can hardly be described. Anarchy is a word easily spoken, but as an actual state of things very hard really to imagine; it is, however, the condition in which thirteen million Mexican men, women and children have been living for many months. Starvation is a thing impossible, really, in the midst of orderly civilization, to bring the mind to conceive; but there is starvation in Mexico.

Life grows cheap as we go toward the Equator, and a few score thousand killings may be no great matter down that way. The nerves of the Mexican peon are not exquisite; a Yaqui or Zapotecan boy-soldier of fourteen or fifteen will sit on his blanket and smoke a corn-husk cigarette while his torso is probed for a bullet. The cripples and the blind whom one sees by the cityful nowadays down there are not perhaps acutely conscious of their misery. In the best of times twelve of Mexico's millions have never any too much store for the pot. Yet when the frijoles and the tortillas utterly fail, and there is nothing but a cactus apple and salt to boil in the olla, when the fields stretch for miles in abandoned aridity, and the peones crouch in the ruins of their huts, hiding from the daily raiders—why, it really seems to the plain mind hardly worth while to attempt to help the afflicted population otherwise than by declining to furnish further tools of affliction.

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CHARITABLE SUPPLY STATIONS ARE A CONDITION CREATED BY THE "REVOLUTION"

I HAVE nothing to say on the general subject of President Wilson's policy with regard to Mexico. It is not my purpose to debate, or to raise a debate concerning, the wisdom of his course or any step of his course. I restrict myself to pointing out a single undeniable fact: that the chaos which obtains in Mexico is in large measure the work of guns and cartridges made in the United States and exported to Mexico, where they have done their perfect work.

Up to the year 1912, arms had been freely brought into Mexico from the United States. In March of that year, Congress empowered the President to stop the traffic, and on the 14th of that month Mr. Taft, in conformity with the authority conferred upon him, laid an embargo on the exportation.

On the theory (which quite recently has been advanced) that a nation has no right to change its laws of export affecting countries at war, this act was in effect an interference in the internal affairs of Mexico, an interference in behalf of Madero as against his opponents, Vasquez Gomez and Orozco. In my opinion, the Mexican disorders of that time were exaggerated, but in the mind of the Administration at Washington, Mexico was in a state of war. The President had warned Americans to flee the country, to keep out of the war zone; he had mustered an army of 100,000 men on the border for the purpose of meeting any emergency that the war might provoke. In truth, this state of affairs was in no wise different from what it had often been before, for instance when Francisco Madero was in revolt against President Diaz, a year or two years earlier. The United States had not then forbidden its ammunition-makers to help Madero; now, when Madero had become president, and Vasquez Gomez and Orozco were in rebellion against him, the United States Government concluded to forbid them the aid of our ammunition-makers. This our government had a perfect right to do. Moreover, the act was humane and wise.

President Wilson, taking the executive chair, continued the Mexican embargo in force for nearly a year. On August 27, 1913, the President, addressing Congress on the attitude of the United States Government toward the two governments struggling for existence in Mexico, declared that to forbid the exportation of arms or ammunition from the United States to any part of Mexico was to "follow the best practice of nations in the matter of neutrality." President Wilson declared that he deemed it his duty "to see to it that neither side to the struggle now going on in Mexico received any assistance from this side the border." "We cannot," he continued, "in the circumstances be the partisans of either party to the contest."

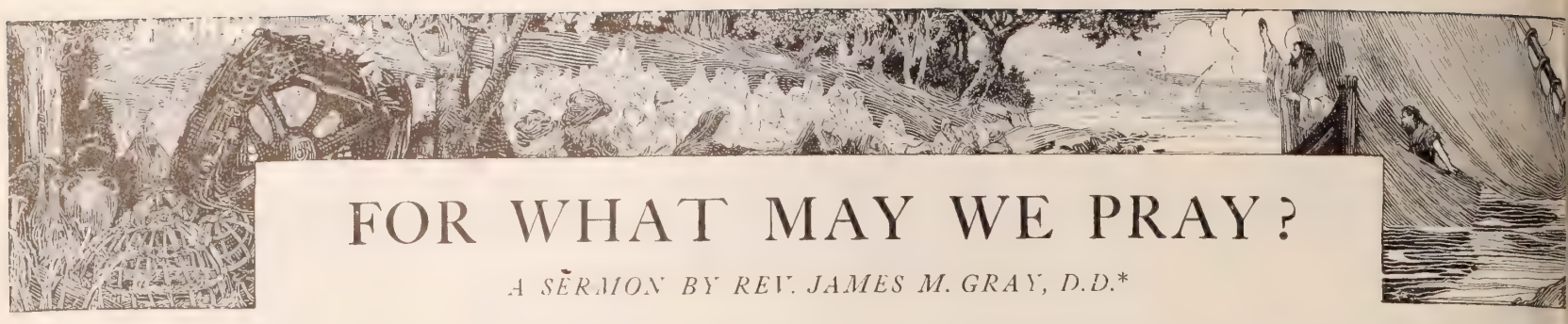
However, during the first year of President Wilson's administration, the situation greatly altered. By the end of 1913 there were two chief governments in Mexico: that of Victoriano Huerta in Mexico City and that of Venustiano Carranza in the north of Mexico, with the land in actual anarchy, bands of marauders under petty chiefs riding and raiding throughout the states.

Such being the new conditions, President Wilson saw fit, on February 3, 1914, to lift the embargo and to allow weapons and ammunition to flow across the border. Although he had approved the embargo as in line with "the best practice of nations in the matter of neutrality," and had maintained it for a year, he now felt constrained to remove it.

What was the reason, what the justification, for this reversal of policy? It was not, we may be sure, made lightly. There were those at Washington who appreciated the grave responsibility involved in opening the doors into Mexico to the murderous products of our ammunition factories. Was it not throwing fuel on the already wickedly fatal fire? Was it not fostering and encouraging the too prevalent Latin-American habit of violence, giving aid and comfort to revolutionists and promoters of revolution? Finally, was it not putting into the hands of Mexicans arms which might be turned against Americans—a fear to which the result has given a melancholy justification?

THE embargo which the President had first enforced, and then removed, was an embargo equally against General Huerta and General Carranza. When the embargo was in force, the attitude of the United States was one of perfect legal neutrality. It was more than that. It was, on the face of it, humane—for it is humane to

Continued on page 848



FOR WHAT MAY WE PRAY?

*A SERMON BY REV. JAMES M. GRAY, D.D.**

TEXT: "Is any among you afflicted? Let him pray." James 5: 13.

THESE words, taken by themselves, have a laconic sound. "Is any among you afflicted? Let him pray." Pray for what?

I have been interested in the histories of God's saints in the Bible, to see what they pray for in affliction, and I ask you to accompany me in the same reflections for the help it may be to you in those hours of trial that come upon all of us.

First, I found that, judging by their example, we may pray for God to *consider our affliction.* Listen to David: "Have mercy upon me, O Lord. Consider my trouble which I suffer of them that hate me." And Jeremiah: "Remember, O Lord, what is come upon us; consider and behold our reproach.'

It may be said, Of what use is it to ask God to consider our complaints? Have they not come upon us by his permission? Of what advantage to ask him to consider them? Perhaps no advantage so far as God is concerned, but great advantage to us. Is it not natural to pour our complaints into one another's ears? Do we not find relief merely in relating our tale of woe, even though the one to whom we speak already knows it, and though he may not be able to help us by a word? Alas, that we often tell our complaints to one who seems a sympathizer, who in an hour of enmity uses our confidence against us! Yet for all this we tell our woes, and call upon our neighbors to consider our complaints. How much rather spread the matter before God, a true Friend, "the same yesterday, today, and forever?" Moreover God expects us to do this. He says, "Put me in remembrance; let us plead together." Not that he forgets, but that he would not have us forget! Indeed, what is every command to pray but an obligation to tell God what he already knows? God loves to hear his children's voice and regards with jealousy our making confidants of others to the exclusion of himself.

Knowing That He Careth for Us

A second thing we may pray for in affliction is *his presence and support under it.* One gathers this from such words as these: "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" And again, "Hide not thy face from me in the day when I am in trouble."

Some years ago, a prominent business man of Boston was convicted of embezzlement and sentenced to prison. On his journey thither he was accompanied in the carriage by his pastor, Phillips Brooks. That pastor, able as he was, could not procure the pardon of his friend, nor shorten his term of servitude a single day. Perhaps during that sad journey he did not utter a word that furnished any real solace to the convicted man. And yet who shall say that his simple presence was not a help and an assuagement to his grief, supposing him to have been penitent?

We all know how it is when we are sick. How a child longs for his mother in the room at such a time! She can not alleviate his pain, but she can hold his hand; she can lay her soothing palm upon his brow; she can just stay there where he may see her, and that will be a help!

I would not think much of the Christian experience of one who is unable to interpret this feeling in the language of the spiritual life. Who has not borne affliction when he felt that God could not consistently relieve him of it, borne it almost gladly, if God has given him that delightful sense of his presence and support under it? We have an illustration in the history of Jesus. Compare his words in the night in which he was betrayed with those elicited by the agony of the cross. In the one case he predicts his desertion by his followers and speaks of himself as left alone. "And yet not alone," says he, "because the Father is with me." He could spare every earthly friend if he had Him. Now recall Golgotha, when the Father judicially withdrew that presence, and we hear the melting cry of a breaking heart, "My God, my God, why hast thou forsaken me?"

A third thing to pray for in affliction is *our deliverance from it.* Listen to the psalmist: "The troubles of my heart are enlarged; O bring thou me out of my distresses." And Isaiah: "Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace and afflict us very sore?"

* Dean of the Moody Bible Institute of Chicago.

It may be said, This is something we know without going to the Bible to find out. If there is anything we are sure we ought to pray for in affliction, it is to be delivered from it. But just here we are apt to fall into mistakes the very opposite in character. For example: we are apt to pray for deliverance in the spirit of a demand. We talk as though God ought not to have allowed the affliction, and that, in sheer justice, it should be taken away. Those animated by such a feeling I would remind that ofttimes the greatest curse with which God could visit us would be to answer our prayers. How would Moses have felt had God taken him at his word, when he asked that his name be blotted out of the Book of Life, if the sin of Israel were not forgiven? What a loss to Elijah had God answered him when, disgusted and discouraged with his life, he craved to have it taken away! Was not his translation to heaven worth while waiting for?

Learning Through Suffering

You may have read a story in verse which illustrates this, the story of a young wife whose husband was very sick, and who was told that he must die. In her wild agony she flung herself upon the ground and demanded of God that he be spared to her. "O God," said she, "I cannot live without him! Thou must spare him to me! Take aught else, but leave my husband!" The story runs that the husband's life was spared, but he remained an idiot. It was years afterward that, while wearily enduring his vacant stare, she was enabled to feel, and to say to God:

> My Father, thou hast taught me now
> To suffer and be still;
> And bowed my rebel spirit down
> To thy unerring will.
>
> Hast taught me that there is a pang
> Crueler than death can give;
> And punished my idolatry,
> Bidding my idol live!

But the other mistake is of the opposite character. I was speaking with a young man who had trials of a domestic nature, and while he was a professing Christian and tried to live a consistent life, still he never thought of praying for deliverance from those afflictions. They had come upon him in a sort of natural way, and he thought he should bear them without question. This sounds at first like dutiful submission. But probing him, I discovered under the guise of a Christian the features of a fatalist. That betrays scarcely the faintest conception of the Fatherhood of God, which prevents a child of his from asking to be delivered from a burden if consistent with his will. Paul furnishes an example here. There was given unto him "a thorn in the flesh," a "messenger of Satan" to buffet him. Thrice did he beseech the Lord that it might depart from him. Was he undutiful in presenting that petition more than once, or in presenting it at all? No; for when the answer came, "My grace is sufficient for thee," he at once exclaims, "Most gladly therefore will I rather glory in my infirmities." And we have an example in the history of Jesus. Hear him in Gethsemane offer his threefold supplication, that if it were possible the cup might be taken from him. Was he undutiful? No; for when the affirmative answer failed to come, we hear his sweet reply, "Nevertheless, Father, not as I will, but as thou wilt!"

At this point my researches took a different turn. For I found from the histories of God's saints that we should not only pray for God to consider our affliction, or grant us his presence and support under it, or deliver us from it, but that we should pray *to know the cause of it.* Here we have the witness of Job: "My soul is weary of my life. I will say unto God, Do not condemn me; show me wherefore thou contendest with me. Teach me, and I will hold my tongue, and cause me to understand wherein I have erred." We may lay it down for a fact that for all our affliction there is a cause, a cause, I mean, other than a natural one. As Longfellow says:

> These severe afflictions
> Not from the ground arise.

And it were the highest wisdom to ascertain this cause, that by removing it we may honor God by making it no longer necessary for him to aff I ask your attention to a passage in La tions bearing upon this truth: "Thy prophet seen vain and foolish things for thee, an have not discovered thine *iniquity* to turn thy captivity, but have seen for thee *false* b and causes of banishment." These words a dressed to the people of Judah, carried into ca by Babylon, and who seem astonished at wh happened to them. They wonder how th been brought to pass, and what is the cause o affliction. They have false prophets, who ar ing them astray, and suggesting various none of which are right. And perhaps Ju trying to govern herself by them. She is ir ing this and that reform, and making this a move upon the political chessboard, that the may hasten her hour of liberty. "But no, Jeremiah; "you are wrong. The cause o affliction is your sin; never until you turn from your idolatry will you be turned awa your captivity." It took Judah seventy ye find this out; but cured of her idolatry sh permitted to return to her own land.

There is an important lesson for us her is the root cause of affliction, and he is a prophet who advises us to stop short of t our investigations. I do not say that we are the authors of our trials; but it is an axio if there were no sin there would be no sorro when a certain kind of sorrow comes, it is a wise prayer that asks to have the sin poin and put away.

Like as a Father Pitieth His Children

Finally, we should pray for the divine te our affliction is intended to afford. Lis Elihu: "Surely it is meet to be said unt I have borne chastisement; I will not offe more. That which I see not, teach me: If done iniquity, I will do no more." I have re that every affliction has its cause, its cause mind of God. It is equally true that in th sense every affliction has its object. You rec words, "Now no chastening for the present s to be joyous, but grievous; nevertheless aft it yieldeth the peaceable fruit of righteous them which are exercised thereby."

It is the part of wisdom to ascertain the cause of our affliction, but no less so to en that it may work out in us the divine ends. are few sadder expressions in the Old Tes than God's lament over Israel, "Why need stricken any more? Ye will revolt more and It were as though he said: "I might a remove my rod and allow you to hasten yo struction." The object in such affliction is to direct us in the way of truth, to make us stand God better, and to live more nearly would have us. Happy is he who as the of it can say with Milton in his blindness:

> On my bended knee,
> I recognize thy purpose, clearly seen;
> My vision thou hast dimmed
> That I may see
> Thyself, thyself alone.

A Californian told me that the people the less attention to religion than elsewhere there was so much sunshine. The climate delightful that they were outdoors most of th and their Sabbaths were given to excursi that the church was neglected. A less sal atmosphere would have been better for thei And in the kingdom of God there will be with cause for eternal gratitude that the s of worldly happiness faded in time to lea to appreciate "the light of the knowledge glory of God in the face of Jesus Christ."

There is a big difference between being o side and thinking that God is on our side. If we are on his side we can't lose. If we think on ours, we may.

Thoughts come to us as strangers for th time, or as friends who have been present If we do not entertain the stranger or the they will not remain. Neither will the th if we do not entertain them. The man many friends is poor, but the man withou thoughts is doubly poor.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Security of the Heights

SUNDAY, August 29. Psalm 91: 14. *"Because he hath set his love upon me . . . I will set him on high."* The only moral security is to be found in the heights. The only escape from many things is to be above them. If we meet them on their own level we shall be undone. The principle of immunity is this: salvation by elevation. The deadly chlorine, which has been used in his war with such frightful destructiveness, moves along the ground, closely clinging to it on its fatal errand. It assails the foot-soldiers; it does not reach the aviator, the man with wings! Ar in the realm of the spirit there is a "pestilence wh walketh in darkness." It is of the earth, earthy, and it steals along the low grounds. It finds its victims among those who are described by our Lord as "from beneath." It has no power over those who have risen with Christ, and who sit with him in the heavenly places. The lofty character carries its own immunity.

Perhaps we have over-emphasized the element of struggle in the Christian life. Perhaps we have proclaimed too vigorously the necessity of fighting our way through serried ranks of foes, and we have said too little about rising above them. Maybe we have not known as we might the power of the resurrection. We have only regarded foot-warfare; we have forgotten the wings! We have counseled men to face their enemies; the Lord is calling us to rise above them.

The secret of security is devout communion with the Lord. We must think less about our foes, and more about our Saviour. We must set our love upon him. Love always moves in the direction of the beloved. That is a spiritual tendency which cannot be broken. If we love the Lord, we surely begin to rise. We enter into the wonder of "the upward calling of God in Christ Jesus." The soul experiences its ascension. We mount up with wings as eagles. And the ground-enemies, the deadly gases which creep along the low levels, have no power over us, for they have been left behind. "Neither shall any plague come nigh thy dwelling."

J. H. J.

The Preciousness of Praise

MONDAY, August 30. Isaiah 43: 14-28. *"They shall show forth my praise."* The word here rendered *praise* is said to be from the same root as *Hallel* in "Hallelujah;" and that it means, first, a clear and shining light; next, a sweet flute-like sound; and from this we gather that the people of God are to reflect his glory till it shines from their lives, attracting others to himself, and that they are to celebrate his praise in notes that shall arrest and captivate their listeners. We may show forth God's praise by suffering, as much as by active service. To lie still day after day without complaining—satisfied with what pleases him, and resolute to suffer according to the will of God, though no word fall from our lips, may be more provocative of praise than to write psalms, and hymns, and spiritual songs.

Note the certainty of the divine progress. "They shall show forth my praise." God's purpose cannot be set aside. If the soul willingly acquiesces, there will be no great strain, no pressure or anguish. Strength will be adequate to every task; the back suited to every burden; the gradient not too steep for the engine. But if there is obstinacy, rebellion, murmuring complaint, like that which so often thwarted God in the history of the chosen people, there will be suffering, captivity and exile; the wanderings in the wilderness, the long delay; and only after years of such discipline will the soul come back to stand again at the gate of Canaan.

Hast thou brought thyself into the waste? He will even make a way in the wilderness and rivers in the desert. Formed for himself, thou shalt yet show forth his praise.

F. B. M.

Ideals That Uplift the Soul and the Life

TUESDAY, August 31. Philippians 4: 8. *"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."* Paul exhorts the Philippians, as the first essential for character and godliness, to "think on these things" that are admirable as the guiding motives of ministry and service and education. He would say it is of primal importance to watch your ideals, watch your thinking, watch the trend of your imagination.

Elihu Root, speaking not long ago before the Union League Club of Philadelphia, said: "The tendencies of a nation or an individual are along the line of their ideals, consciously or unconsciously held before the mind and will. The difference between men and nations depends upon what they reply to the question, "What makes life worth while?" Tell me your ideals and I will predict your destiny. Our ideals may recede before our eyes; they may lack much of attainment; but if they are high and we never cease to strive toward them, no failure or loss really counts.

Is our ideal the song of the sword? Then our rewards will be in the terms of the sword or in brute force. Is our chief ideal money? Then we must give up hope of the highest culture of the mind and spirit. The things we admire and imagine, these mold us, these become our masters. We must choose our ideals with thoughtful care, for whether we know it or not, they are our idols and all our worship is colored by them.

Let my imaginations be above the flesh, above the things that perish as I touch them. Let me build up in my thoughts ideals that lift me above the restless surge of my lower passions—then I am safe—then I can walk in the dark and enjoy bright day.

C. S. C.

He Reads the Motives, Judges the Hearts of Men

WEDNESDAY, September 1. John 12: 1-11. *"Let her alone. Why trouble ye her?"* We can imagine the scene. The village amid olive trees and oleanders. The long-drawn shadows of the westering sun. The one-storied houses covered by vine-leaves. The spacious apartment with the low tables and couches and guests. The simple provision of bread and wine, and freshly picked fruit. Jews from the city, peasants clustering in the door-way from the neighborhood. The Master and his apostles; Martha with household cares; Mary absorbed in her loving act of devotion; Lazarus newly recovered. Then the breaking of the alabaster box. Judas scowled and talked of waste. Jesus smiled and spoke of everlasting remembrance.

He shields. Whenever you are molested or assailed, look to him, shelter in him, hide in his cleft side, and you will hear him say: "Touch not mine anointed." *He approves.* It is wonderful that he should account anything wrought by human hands as good: but he looks beneath to the love that inspires and prompts. If he shall ever speak of any of our poor work, what a heaven it will be! It has been so full of failure; the promised crops have been ruined; our hopes dashed with repeated disappointment; and men have either sneered or turned away with open contumely. But if his verdict is *good,* we shall be more than repaid. *He interprets our inward purpose.* No one could have guessed what Mary meant by that gracious act; but he knew, and vindicated her. He reads our motives, sees what we put into any act, understands what we hardly dare to say, and before the universe will some day give us credit for it.

What a Master is ours! Let us give crowns for his brow, alabaster boxes for his person, tongues to tell his love!

F. B. M.

The Wideness of God's Mercy

THURSDAY, September 2. Jonah 4-11. *"And should not I have regard for Nineveh, that great city?"* Jonah was told by Jehovah to go to Nineveh, the wicked metropolis of the Assyrian Empire, to warn them of the wickedness of the people, but he shrank from the ministry in a city which was non-Jewish and fled before the face of the Lord, taking ship for Tarshish, the Spain of to-day. The difficulty one encounters in disobeying the inner voice of conscience is manifest in Jonah's experience in the storm that followed. After his trial, Jehovah again commanded Jonah to go as a missionary to Nineveh, and this time he heeded the call.

The Assyrian city repented in sackcloth and ashes, and the Lord heard the prayer of the people of Nineveh, and saved their city from the destruction predicted by the prophet. Strangely enough, Jonah was angry and disappointed that Jehovah should hear the prayers of a heathen city, whose people did not follow the Jewish rites of sacrifice or their manner of prayer. God then shows him the lesson we all must learn if we are to understand the great heart of our heavenly Father, that the children of God are dear to him wherever they live and whatsoever forms of prayer they use in addressing him in their cry for help and forgiveness. Jonah's fault was narrowness. He only wanted to believe in a God who would save by the Jewish method.

We can find God even in the midst of heathen cities, as did Jonah in Nineveh. We can find him in the prayers of those who do not accept our faith, or assent to our creed, or use our forms of worship. We cannot escape from God's presence, any more than Jonah could by taking ship to a foreign land. "Other sheep I have which are not of this fold," said Jesus. The great God of love looks not upon the *form* of our sacrifices. He looks upon our *hearts.* True repentance before God is the same in every language, it is the same under every name.

May I remember by this lesson that, while my neighbor's creed may differ from mine, the common craving of the human heart is the same, there is but one language of the spirit. May we be kept from Jonah's fault of narrowness, may we see the breadth of the heart of God. May we remember that he hears and answers not our *words* but our *needs.*

C. S. C.

Of Those Who Have Gone Before

FRIDAY, September 3. I Thessalonians 4: 13-18. *"Concerning them also which sleep in Jesus."* This expression does not mean that our beloved are unconscious or insensible, but that death will make as little difference in them as sleep does. In sleep the body rests, but the soul continues its activities; so in death, whilst the body passes into dissolution, the immaterial part of us will be with Christ, which is far better; will serve him day and night in his temple, and will enjoy those wider opportunities of knowledge which are not ours as yet. But this is the one point that we care for—we shall find our dear ones to be as they were when we said "good-by."

A widow lady recently approached a minister and requested the loan of the service-book that he used for the burial of the dead. He asked her why she wished for it. She replied: "My own minister's son died in action in France on Wednesday, and my own son was killed yesterday, and I don't want them to be put in the ground without the service being read, so I want to bury them myself with the holy words." When she brought the book back, there was a wonderful look on her face, with gleams of hope and joy. She said, "I found a quiet place yesterday and read the service over them. They are rightly buried now." It was only natural and beautiful that the mother who bore should also bury. But after all, her son is not there; he was already borne into heaven and awaiting her, for God is not a God of the dead or unconscious; all live unto him. Death is an act, not a state; a passage, not an abiding-place; a swift transition from the prison to the palace.

F. B. M.

The Scars of Spiritual Conflict

SATURDAY, September 4. John 19: 34. *"But one of the soldiers with a spear pierced His side."* Paul said, "I bear in my body the marks of the Lord Jesus." He was branded with the marks of the stoning at Lystra, of the teeth of wild beasts at Ephesus, of stripes at Philippi, of rods three times that penetrated to the bone. Verily, Paul was crucified with Christ. He died daily, like Jesus on Calvary; he was in jeopardy every hour. Paul was proud of his scars; they were the seals, the insignia of his Christ-like ministry. He was the slave of Christ, branded so no one else could claim him.

Every Christian has his Calvary; we die to self and sin; the soul bears the marks of spiritual pain, self-denial, persecution, temptation and tribulation. Spiritual scars are the keenest kind of crucifixion.

Sin brands souls and bodies with a superscription of fallen character, so Satan will know his own. The stamp of iniquity is indelible to all powers except the blood of Jesus. He can reconstruct, transform, recreate the fallen majesty in ruins, and restore his own image where it shone first in glorious manhood.

E. W. C.

A WEEK *in the* WORLD'S NEWS

THE WAR BREEDERS. Much space has been given in the newspapers to the camp at Plattsburg, N. Y., where about twelve hundred men, many of them prominent in social, commercial and political life, have been receiving military training under the direction of officers of the regular army. Among the prominent persons who thus voluntarily submitted to the restrictions and hardships of military life was Mayor Mitchel, of New York. On Wednesday, August 11, General Wood, commanding general of the United States Army, visited the camp and made an address to the men. He severely scored the policy of "unpreparedness," and made most surprising statements as to what he considered necessary for our country. He recommended compulsory military service, and his whole message indicated a desire to transform our democracy into a military nation. Putting greatest emphasis upon the need for soldiers, he also recommended a great navy. "We want a big navy—perhaps not the biggest in the world, but certainly the second biggest, and as efficient as the biggest." In addition to these statements, General Wood is reported to have made a remark which would indicate that he is completely out of touch with and altogether fails to understand the spirit of true democracy and the principles upon which our republic is based. "I hope," he said, "that you will use your influence as good American citizens, in contrast to the ignorant masses by whom you must not be influenced, to do all within your power to help obtain good, sane legislation for the establishment of an adequate armament." The time has long passed when a public leader can afford to speak of the "ignorant masses." These "ignorant" masses are far wiser than the aristocrats and bankers and politicians who are trying to stir up the war fever in America and drag us into the hell of Europe's wicked and needless war.

NEW JAPANESE FOREIGN MINISTER. The foreign portfolio under the new cabinet of Premier Okuma, who recently resigned, as did Minister of Foreign Affairs Kato, has been entrusted to Baron Kikyjiro Ishii, who is at present ambassador to France, and who by direction of his government visited the United States to investigate the operation of the California law as affecting Japanese residents here, the omission of the Japanese government to reopen negotiations on that subject after Baron Ishii's visit leading American officials to believe his report had been favorable to the American position. Count Okuma is also considered as favoring harmonious foreign relations.

OUR TEMPORARY PROTECTORATE. The republic of Haiti has been taken under the wing of the American government, pending proof that the new president, General Dartiguenave, elected August 12, is able to restore and maintain order. Our naval officers are administering the revenues for the time being, and a treaty to authorize permanent American control of the customs will probably be proposed to the new Haitian government when it has been recognized. The American forces have the situation well in hand.

SKY-HIGH FRONTIERS. The Canadian Government is reported as having complained to the State Department in Washington that American aviators are making a practice of flying across the international boundary and over Canadian territory, in violation of the Canadian order in council, thereby inviting regrettable incidents, as Canadian troops are under orders to keep the air space clear of foreign aeroplanes. In this connection it is interesting to note that a story has appeared in the press to the effect that cellon, "a tough, transparent, non-inflammable film," invented by a German engineer, is now being employed by his country to make aeroplane wings invisible at a height of 6,000 feet. The story declares that the Wright Brothers rejected this substance without giving it a trial some years ago, and that the United States Government did likewise, and also that it is manufactured by at least one firm in Boston. British aeroplanes are now made almost indistinguishable at the same height by a scheme of splotchy coloring.

PREPARING FOR A MEMORABLE CONGRESS. President Wilson is said to be in active conference with the secretaries of war and navy, drawing up a legislative program in the interests of greater preparedness against war, for consideration by the next Congress. The War Department recently began a canvass of all American manufacturers of war supplies in order to learn their exact productive capacity in an emergency.

MAY ROB WINTER OF ONE OF ITS TERRORS. We should be able to fill our coal bins in the future at a few cents less per family than formerly, as the Interstate Commerce Commission August 12 called for a five to eighty cents per ton reduction in transportation rates from the anthracite districts of Pennsylvania. An investigation found that the coal roads have been making exorbitant profits, over 200 per cent. on the traffic being recorded in the cases of the larger carriers. The Delaware, Lackawanna and Western; Lehigh Valley; Erie; Central Railroad of New Jersey; and the Delaware and Hudson, are among the roads affected. A total reduction of $8,000,000 a year in carrying charges is the estimate, which may result in a slight reduction in the retail price of coal.

FIRST ACTION IN EASTLAND CASE. The following four officials of the St. Joseph-Chicago Steamship Company have been indicted on a charge of manslaughter in connection with the Eastland disaster: George T. Arnold, president; William H. Hull, vice-president and general manager; W. C. Steele, secretary and treasurer; Ray W. Davis, assistant secretary-treasurer. On a charge of criminal carelessness, the captain of the Eastland, Harry Pedersen, and Engineer Joseph M. Erickson have been indicted. Bonds were fixed at $10,000 each for the latter two and $20,000 each for the four officials. The fateful boat has been righted, and several bushels of personal property—purses, jewels, etc.—were gathered up; but no more bodies were found in her.

CHINA FOR THE CHINESE—CERTAINLY. A preliminary agreement which the Chinese Government entered into with the Standard Oil Company, for the development of the northern oil districts, has expired instead of becoming a permanent contract, and this failure of the Standard to secure that rich project is taken to mean that Japan will conserve these oil deposits for the China that is to be, namely, Greater Japan.

AKED AND SUNDAY WON'T DO TEAM WORK. If any one has supposed that Billy Sunday and Rev. Charles F. Aked might work together in an evangelistic tour (we have heard of no such supposition), it is now clear that the combination cannot take place. A committee of one hundred of San Francisco's leading clergymen, of which Dr. Aked was one, secured Mr. Sunday for a campaign in that city after the evangelist finishes in Los Angeles, where he is now engaged, and as a protest Dr. Aked resigned from the committee and has denounced Mr. Sunday, his methods, his language, and especially his theology, in unmeasured and almost Sundayesque terms. He says there is no such "loathsome Gospel, frightful God, grotesque Christ, fantastic heaven, impossible hell" as Mr. Sunday preaches. Taking some measure of comfort in the great numbers he has turned from evil living to good endeavor through faith in Jesus Christ, Mr. Sunday declined to do any denouncing in return.

GIVING THE PACIFIC TO JAPAN. Claiming that the La Follette seaman's law, which goes into effect this November, makes competition with Japanese vessels in the Orient trade impossible, the Pacific Mail Steamship Company has begun dissolution by selling five of its steamers for Atlantic service, and its last sailing was booked for August 25. This action, it is said, will leave but one liner flying the Stars and Stripes in trans-Pacific trade, the Minnesota of the Great Northern Steamship Company.

FOR A NEW JEWRY. A time-long project of Jewish leaders through many centuries is taking practical shape in plans adopted in Chicago, August 14, at a meeting presided over by Judge Julian W. Mack, of the United States Circuit Court, when a movement was inaugurated to establish a Jewish nation with a perpetual government. The war is credited with providing the opportunity. A congress of Jews is announced, to be held in Washington next October "to frame a proposal to the American Government."

KILLING A STUFFED GIANT. A news item of the week bears the brave caption, "Winning Opium Fight." It is about time. The opium trust demon is glutted with wealth. It has devoured enough Chinese intellects and homes. Since 1863 more than 400,000,000 pounds of the drug have been shipped into China as a result of the first breach in the country's opposition to it, the value of the stuff being close to one billion dollars. After such a commercial orgy, the opium trust can scarcely be "fighting" very hard, and satiation must in part explain the "winning ght" which has reduced the annual shipment of opium into Chi from around eight million pounds to under one million. While tting the trade slip away from it, the trust still gleans what it n of profit from it, and the value per pound has risen rapidly, th raffic being valued at over $20,000,000.

CHRISTIANITY MOCKED BECAUSE OF WAR. ember of the committee on peace and arbitration of the Federa oun-cil of the Churches of Christ in America, William C. Alle who has just returned home from a year's official tour of Asia a Aus-tralasia, states to the American League to Limit Armamer that non-Christian Orientals "bitterly deride Christianity, c ning that the religion of Jesus is not able to control the passions nen, has nothing to offer them, and that it is foolish for Christ s to go to the Orient to teach them under such circumstances. Mr. Allen finds an offset in part to "the great spiritual damage e by the war" in the eagerness of many in Japan and China to h the Gospel. He reports a deep hatred of America in Australia a New Zealand because the United States has not entered the wa the side of the Allies; and he states that "Australia acquired t mili-tary and naval fever wl our fleet visited that count ome years ago." "The ober Christian people ther he declares, "say they l to America as the only ntry of the future where ci and religious liberty and f dom from conscription w pre-vail." (But New Zeala and Australia have not yet ned of the tide of militarism at is so rapidly rising in s e of our big newspapers.) The compulsory drill of sch oys in the two countries" (a one plan for America nov this Christian traveler ates, "does not in practic ork out well. There have n in Australia alone about 000 prosecutions within tw d a half years of lads ab 14 years of age on account this drill. Parental author has had to give way."

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IN THE BUSINESS MEN'S MILITARY TRAINING CAMP AT PLATTSBURG, N. Y.

GALVESTON THAT-ENED BY STORM. A tropical storm swept pon Galveston Aug. 16, the ters of the bay rising ten feet and backing into the city thre feet deep, only the sea wall preventing an inundation with gre loss of life and property.

WASHINGTON FIRM AGAINST ARMS EMBARGO. Too late for extended report this week comes word of the lastest plo-matic note from the State Department at Washington, in th ase addressed to Austria in reply to that country's representat s of June 29 against the traffic in arms kept up from this country der circumstances which, from Austria's point of view, mak hat traffic unneutral. Secretary of State Lansing, August 12, lied in the plainest terms yet used on this subject that the Am an Government, on the ground of strict neutrality, refuses to c der the placing of an embargo upon the traffic. The note cite ast cases in point, and also looks to the future effect upon Am an safety of adopting the principle that a neutral nation shall r sell war supplies to one of two belligerents, in case the other can ac-quire same with equal facility. Fuller notice of this importar ote must wait upon a later issue.

MORMON CHURCH FINANCES. For the first time its history, the Mormon Church has published a report of its fin es. There are 1,431 Mormon missionaries in various fields, the m ity of them men: this work cost $227,900. Membership in the or-mon Church shows a net increase from 1901 to 1914 of 12 93. The Mormon birth-rate is 39.5 per thousand, and the deat ate 8.3 per thousand. Last year the marriage-rate was 17 per th nd and there were born 14,717 Mormon children. The total me er-ship of the Church is not given, but it is stated that 319,000 m-bers were born under the Stars and Stripes. The church co ted in 1914, $1,887,970 in tithes. It expended on church bu ngs $730,960, school maintenance $330,984, and maintenance the Mormon temples, $64,508. There was given $116,238 to the or, with $150,290 additional given by the Mormon relief soc es. There are few pauper Mormons: 73 per cent. own their own h es. The general officers of the church do not receive payment fr the tithes, but from revenues derived from the church's investm ts.

CANAL SHOWS RESENTMENT AT GOETHAL'S RE E-MENT. Brigadier General George W. Goethals, governor the Panama Canal Zone, has returned north and announced th he will tender his resignation, to take effect in November. H had scarcely left Panama when big earthslides blocked the G ard Cut (née Culebra), delaying a score of ships; and althou the channel was reopened by August 11 sufficiently to permit ips to pass through, the continuing earth movements threat to make a personal matter out of General Goethals' leave-t ng.

GERMAN PROPAGANDISTS CHARGED WITH O R-STEPPING NEUTRALITY BOUNDS. The New York rld is publishing copies of letters and other documents which have me into its possession, revealing what the World believes is an o in-ized system for creating American sympathy in favor of Ger ny in the present war, the inspiration and the financial support he campaign originating in Berlin, according to the World's an sis of these documents. At the time the Christian Herald go to press the articles have just begun to appear in the World, a do not as yet establish a basis of fact upon which fair deduction nd comments can be made. The sensational accusations will be en full notice as soon as the World articles are completed.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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Entered at Post Office, New York, as Second-class Matter
Entered as Second class Matter at the Post Office Department, Ottawa

THE WAR IN EUROPE

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; late writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE operations which culminated in the taking of Warsaw and Ivangorod completely cleared the eastern bank of the Vistula of Russian forces, and compelled a general retreat eastward of all the Russian armies operating in Poland south of Warsaw. It is perhaps needless to describe the details of the German advance along this whole line, from north of Cholm to east of Praga, as it would be a mere recital of unfamiliar names, and could not be understood unless closely followed on a more detailed map than the average reader possesses. Suffice it, therefore, to say that nowhere, excepting at one point the junction of the Bystrelim and Tysmenisa rivers, just north of the town of Kozk, which is almost directly north of Lublin, have the Russians been able to oppose a serious resistance, even momentarily. At this point they held the advancing Teutons for a couple of days, but ultimately were overcome and hurled across the rivers and to the north of Rodin.

The only point in West Poland remaining in Russian hands is the fortress of Novogeorgievsk, north of the Vistula river and Warsaw. This fortress is supposed to be extremely strong and may hold out some time though as it is completely cut off from any communication with the other Russian forces, and all of the circle of exterior forts to the west have been taken and at least two of those to the east, it hardly looks as though its resistance could be much prolonged. The garrison here is about forty thousand strong, whose fate will be that of the fortress.

To the northeast of Warsaw the German advance eastward has also been generally successful. The railroad from Warsaw to Petrograd has been cut in two places, and practically all the country to the west of the line of that railroad has passed into their possession as far north as Malkin, about half way to Bielostock. Some isolated places are still in Russian hands, but are surrounded, and their capture is a mere question of hours. A general advance to the east and southeast from this railroad is now in progress.

Further north, the important fortress of Lomza was taken by storm during the week, and an advance to the eastward against Bielostock itself has been launched, which as this record closes is reported to have reached the junction of the Bohr and Narew rivers.

Still farther north the fortress of Ivno is practically invested, and apparently will be speedily taken, as in Petrograd reports themselves, the Russians are said to be in process of evacuating not only this fortress but the city of Vilna, directly to the east on the Moscow-Petrograd Railway.

In Courland the Russians checked for a time the German advance, but only for a time, since today (August 12th) we are advised that the city of Dunaberg on the Duna has also been ordered by the Russian military authorities to be evacuated. This town is many miles to the eastward of any point at which we know there is any German force.

Riga has not yet been taken. The Germans south of Riga, advancing toward Fridrichstadt on the Duna, met superior Russian forces early this week and were forced to retreat from their advanced point, Ekau, to Mitau, but according to late reports are again advancing.

The German troops moving on Riga from the west, along the shores of the Gulf of Riga, have not drawn any nearer the city during the week, and are evidently waiting the conclusion of the naval operations in that Gulf. The Gulf of Riga, though large has only one comparatively narrow entrance, though vessels of any draught can enter. The entrance to this was occupied during the week by the German fleet, which bottled up the Russian warships in the gulf and sent forward minesweepers to clear the passage of floating contact mines. The Russians destroyed two of these minesweepers, which incident gave rise to varied rumors of naval action in the gulf.

One thing seems absolutely clear in this eastern campaign: the Russians are not going to make any attempt to hold their second line of defenses, but intend to retire well into the interior of the country.

Another thing that appears possible is that the Germans meditate an attack on Petrograd and Kronstadt, and thereafter, if successful, a movement on Finland. It looks very much as though Sweden would take part in this latter movement. Her anger against Russia is rising and the moment seems favorable for settling her old scores with that power. Also, as soon as the campaign in Poland proper is completed, it seems more than likely that a new kingdom of Poland under the protection of Germany and Austria will be proclaimed, with a descendant of Augustus the Strong, a king of Poland in the old days, on the throne.

The fluctuations of exchange during the past week have been interesting as showing how strongly the tide of commerce has set in in favor of the United States. The pound sterling at 4.74¾ has touched the lowest point ever quoted in the memory of living man, and the receipt of the shipment from London of twenty million dollars in gold has apparently, from the quotations, had no effect on the market. The lira has also fallen heavily. Reichmarks remain at 82¼ nominally.

The Balkan question still remains unsolved. This deadlock, if solved in favor of the Allies, cannot be solved until the Macedonian question is settled to Bulgaria's satisfaction. A few words about this Macedonian question may not be amiss.

The first Balkan War, in which Bulgaria, Greece and Serbia were allies against Turkey, resulted in a complete victory for them, and by the treaty of peace Turkey ceded, among other territory, practically all of the old province of Macedonia. This territory is inhabited by Bulgarians very largely, and therefore was naturally alloted to Bulgaria in the division of the spoils between the allies. Thereafter, a quarrel arising from the division of the spoils among these allies, Serbia and Greece banded themsleves together and attacked Bulgaria. Very possibly Bulgaria could have won even against the two countries, had not Rumania joined in and attacked her on the north. The final result was that Serbia took one part of Macedonia and Greece the other, and Rumania got a slice of Bulgaria in the northeast, on the Black Sea. Now, Bulgaria will not enter into any combination with any of these countries until they restore the territory taken from her, and this only Serbia will consider doing. This is but one of the difficulties preventing united action by these four countries in favor of the Allies.

During the past week Turkey has ceded to Bulgaria certain territory on her western border, but we are not fully advised as to the extent of the territory nor the conditions of its cession. Also, the German bankers who had made a contract for a loan of $24,000,000 to Bulgaria, since the outbreak of the war, made a second payment on account. These two events would seem, under ordinary circumstances, to preclude the possibility of Bulgaria's joining the Allies; but the present circumstances are very extraordinary and Bulgaria is frankly for sale.

The importance of these Balkan countries to the Allies lies in the effect on the Turkish campaign. The Dardanelles must be opened and relief got to Russia, if that country is to escape being so nearly crushed that she will no longer be a factor in the war; and if this is delayed, even two months more, it will be too late, and if Russia is crushed, or nearly so, the consequences to Italy and the western campaign will be sinister.

The activity in this Dardanelles campaign became much greater a couple of days ago. The Allies made two additional landings, one on a point of the Gulf of Saruos to the north of the Isthmus of Balair, which connects the peninsula of Gallipoli with the mainland. Rather heavy fighting took place, and while the Allies succeeded in maintaining their positions they did so at heavy cost. The other landing was on the peninsula itself, and the troops landed were able to make a small advance inland. These landings were accompanied by a general attack on the Turkish lines defending the southern end of the peninsula, resulting in a small gain.

Two air raids of some importance have taken place during the past week, one by the Germans on the east coast of England, and the other by the Allies on towns of Rhenish Bavaria. In both cases several non-combatants were killed. The submarines have been much more active the last few days, sinking over forty vessesls.

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BRITISH BATTERY IN ACTION ON THE GALLIPOLI PENINSULA

GENERAL MACKENSEN

GENERAL VON HINDENBURG

Jerusalem Grateful for Help

AMERICAN CONSULAR SERVICE
Jerusalem, June 14, 1915.

To the Christian Herald:

I write to thank you, on behalf of some of the most needy Christians of Jerusalem and of the distinctively Christian neighboring Communities — Bethlehem, Beth-Jalah, Beth Sahoor (Village of the Shepherds), Ram Allah and Aim Areek—for the opportune relief afforded by the £600 stg. placed at this Consulate for distribution to the needy Christians of Palestine, by direction of a telegram from Secretary Bryan, which amount, he stated, was sent by the Christian Herald.

I do not believe a similar amount of money was ever more effectively used, or did more good. In this opinion I am sustained by the judgment of the best people of Jerusalem. The very poorest of all the Christian Communities—Protestant, Latin, Greek, Armenian, Syrian, Coptic and Abyssinian — were looked up by competent Committees, and a small amount in cash given to individuals and families.

The *present great need* in Palestine is immediate relief for the starving. The cry is for bread, and if this cry has been piteous in the past months, it will be much more so in the future, as the terrors of this situation have been intensified by the unprecedented invasion of locusts—a devastating host "more [terrible than an army with banners." The destruction of the sources of natural food supply already accomplished is appalling. If this Consulate can be of further use in this connection, please command it.

With assurances of deep appreciation and respect, Most faithfully,

(Signed)
OTIS A. GLAZEBROOK,
American Consul.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

World Citizenship

OVER and over again, the world has to learn its lessons in the great school of wisdom and experience. Today, it is no uncommon thing to hear some truth proclaimed as new which was familiar to the philosophers and moralists long before the dawn of Christianity. "No man is good without God," said Seneca. "God tries a good man; he strengthens him; he prepares him for Himself"—a truth which the teachings of Jesus illustrated and sublimated. The ancients had a clear conception of world-citizenship. "God and nature have made all men related; they are members of one great family," they wrote, "we know that our country is the world." This was the highest view of citizenship. "You are a citizen of the world," wrote Epictetus, "and a part of it. The duty of a citizen is not to consider his own interest distinct from that of others." Plato held that no man is born for himself alone. The Stoics went further and declared that man is born to serve the whole world—that no narrow view of localized citizenship should confine his powers. "As the heavenly benefits pervade the whole universe, so one who seeks to please God must emulate his example in serving all and not his own alone. He must be beneficent as God is beneficent, magnanimous as He is magnanimous." Thus the thought of world-citizenship and universal service was instilled in the popular mind even during the early civilizations, each successive stage having some especial virtue peculiarly appropriate to the demands of the age.

We need to cultivate the world-citizenship principle today. While not forgetting the demands of our own country and people upon our patriotism, we should strive to take the wider view, which includes our whole duty as citizens of the world, and claims our highest allegiance and service. Jesus did not die to redeem the Jewish race only, but that the whole of humanity might benefit by his sacrifice.

Clouding the Peace Issue

FROM a neutral and reasonable point of view, the rumors of peace overtures that reach us by the cable are welcome, from whatever source they may come. After a year of continuous warfare which has kept the whole world at high tension, which has withdrawn untold millions of men from industrial tasks in Europe, and entailed a daily war expenditure of $60,000,000, besides incalculable loss to commerce, it is something of a relief to know that there has even been a suggestion of peace from any quarter. But our esteemed contemporary, the New York Times, in its issue of August 10, takes quite a different view of the situation. Admitting the credibility of the cabled report that Germany has made peace proposals at a "propitious moment"—as Japan did after her victories over Russia—the Times finds "abounding and compelling reasons" why the Allies should decline to listen to any suggestion for peace, whether made to one or to all. It holds that nothing less than the complete subjugation and humiliation of the Central Powers will satisfy their opponents. Peace, to be acceptable to the Allies, it insists, must result from the utter exhaustion of their enemies. This war must go on indefinitely, with its mad waste of human life; otherwise all that has taken place will count for nothing.

It would be hard to conceive of anything more bloodthirsty and irrational than this, which is put forward in all seriousness on the very first occasion when peace has been mentioned as a possibility. It may or may not prove to be true that, under the leadership of Holland, the neutral powers are considering a peace conference; or that Germany has made overtures looking toward mediation by the Pope on the basis of the restitution of Belgium. The one and only thing which discomposes the Times is that there should be any suggestion of peace at all, while Germany remains uncrushed. Therefore, the war must go on; even to the point of utter exhaustion!

We cannot believe that this is the view of Europe; it certainly is not the American view. There has not been a day or a week during many months in which the combatant nations would not have welcomed an honorable opportunity to close this war, which never should have been begun. Its cost in blood and gold has outrun all anticipations. Yet, though the assumption that the Central Powers are nearing exhaustion is purely gratuitous, it fits into the Times' argument, which is designed to arouse false hopes and to cater to the war spirit on two continents. And the Sun and Tribune are equally emphatic in upholding the same dangerous delusion. We believe all the powers are heartily sick of the war, and that, were the truth known, they would all be glad to have it come to an end. It may serve the purpose of the munition-makers and the militarists in America to agitate for its continuance, as their business as well as their plans for creating a huge military and naval establishment here, with every citizen a soldier, would be spoiled by an early European peace; but every sane and unprejudiced American must condemn any such expectation. No one wishes to see our country turned into an armed camp, its colleges and schools militarized, and its citizens of every calling subjected to military duty. And all alike, with the exception of the military coterie in Washington and its supporters in the munition traffic, would be rejoiced to see the great struggle in Europe come to a speedy end, and the world relieved of further sacrifice and suffering.

The Holy Grail

THERE is said to have been great alarm in Italy over the report that the Holy Grail, in the Cathedral of San Lorenzo, Genoa, was crumbling to pieces. The relic is believed by many of the superstitious people of Italy to be the actual cup from which the Saviour and the apostles drank on the night of the Last Supper. It was brought from the Holy Land to Genoa in 1101 by a Genoese commander Embracio, who had discovered it among ruins at Caesarea. In 1807 the cup was carried by Napoleon to Paris, but after his downfall was returned to Genoa. The vessel had been damaged, however, and its broken fragments were pieced together and braced with a gold band.

When it was rumored lately that the cup was in process of disintegration the Minister of Fine Arts appointed a special commission, who reported that the dampness of the vault had caused the cement used in repairing the vessel to become soft and non-adhesive. The vessel is to be again repaired and will be preserved henceforth in an air-tight receptacle.

All this talk and care and interest in such a relic as this seems ludicrous to a thorough-going Protestant. Interest in such externals has helped to make the church blind and deaf to the real facts of the divine life. The presence of God is not to be found in a cup, but in the soul of any man or woman or child who will welcome it. "Know ye not that ye are the temple of God and that the Holy Ghost dwelleth in you?" wrote Paul.

The true Holy Grail is the light of God that burns in the soul and before the vision of every consecrated believer in Jesus. Our souls may have the touch of light and glory—the same glory which blazed in the Temple before the wondering eyes of Isaiah, that held the gaze of Ezekiel at the river side, that rested on the brows of the disciples on the Day of Pentecost, that smote to the ground the persecutor Saul on the Damascus road. To possess this sacred, pure fire of devotion, to follow this "anointing" which the Apostle John declares is the Christian's true guide, to dwell in the atmosphere of love for God, to know that in his presence there is even now fulness of joy—this is what the dreamers of the past meant by seeing and following the Holy Grail. And for the living of this life we need not the help of any perishable symbol that needs to be put into a vacuum lest it vanish away. The true presence of God can be felt amid life's busiest activities. It does not fade or perish from any individual life that is faithful, but the flame of the divine life is passed on from one soul to another and from one generation to the next. We can grow accustomed to living in and with that presence here, so that when death overtakes us we shall find ourselves comfortable and at home in the atmosphere of heaven.

The Treasure-Ship

FORTY-FIVE tons of gold—said to be the largest specie shipment ever known—reached New York from England on August 11. Its value was $20,000,000 and along with it came $21,000,000 in gilt-edged securities. But while the securities made only a medium-sized package, the gold filled seven hundred strong boxes, and was transported from England to Halifax and thence to New York. This vast shipment of gold was considered so precious that the steamship carrying it was guarded by a flotilla of torpedo-boat destroyers, the whole being under the command of a distinguished British admiral. The gold reached New York from the Nova Scotian port in a train of steel railway cars, with a pilot engine running ahead to look out for bomb-throwers. It was received by a detachment of seventy-five armed guards who, with a platoon of mounted police, escorted it to the Sub-Treasury in New York.

This immense consignment of gold is designed, among other things, to liquidate part of Europe's indebtedness to America for war munitions. American factories have been running night and day for months past, turning out many millions of dollars' worth of their death-dealing product. Factory owners have figured up their abnormal profits; factory managers have smiled with satisfaction as their cargo was shipped with record time rapidity; the factory workers have toiled as they never toiled before, knowing that there was "big money" in it for them, too. And in Wall Street, the holders of munition "stocks"—"war babies" they now call them—watch the advancing prices and think of their comfortable dividends, some of which no doubt will come out of this shipment of gold.

There are many apologists for this munitions traffic—interested defenders, most of them. They defend it chiefly because to stop the traffic would be to shut off their profits. They defend it as justified by international law and usage. They overlook the fact that legality and morality are by no means interchangeable terms.

We affirm that it is absolutely impossible for a nation to justify the munitions traffic on moral grounds or on the basis of humanity.

This is what President Wilson himself wrote on the subject in his message to Congress two years ago, dealing with Mexico: "I shall follow the best practice of nations in the matter of neutrality by forbidding the exportation of arms and munitions of war of every kind from the United States—a policy suggested by several interesting precedents, and certainly dictated by many manifest considerations of practical expediency."

Religion, humanity and justice all demand the cessation of this inglorious and shameful business. The great body of the American people is fair-minded, just and would rejoice to know that the President had decided to carry out his own interpretation, as already quoted, since what was good morals and good statesmanship two years ago can be no less so today. We cannot mistake the positive sentiment of the American people that this nation should not only keep out of the war itself, as long as it can do so with honor, but that it should lift no finger to prolong the war or to aggravate its results.

"Blessed are the peacemakers," can never be said of the munition traffickers, nor of any nation that sacrifices its own dignity by permitting the murderous trade to flourish within its borders.

Methodists Mobilize

A QUARTER of a million net gain in membership; a half million church members enlisted in the Time Legion, a group of workers pledged to give a specific amount of time monthly to the direct work of soul-winning; one thousand persons pledged to the life of definite Christian service—that is the goal set by the Methodists as they take up their Forward Movement for the year ending May 1, 1916. The Methodist Commission on Evangelism in outlining this plan calls for at least one thousand centers of co-operation. The centers will be organized by the local pastor or pastors. "The primary plan is that every District Superintendent have the most daring and definite evangelistic program he is able to construct for his district as a standard of evangelistic efficiency; that every pastor in Methodism present to his Quarterly Conference for immediate adoption a constructive, comprehensive evangelistic program for the whole year, and with the co-operation of the Quarterly Conference bend every energy of the church toward its success."

Bishop Theodore S. Henderson, head of the commission on Evangelism, will be the leader of the Forward Movement. From his residence at Chattanooga, Tennessee, he will be in communication with every District Superintendent who will co-operate in this great evangelistic crusade, while he will devote much time to personal tours of leadership and counsel.

System and definiteness can be applied to spiritual work as well as to material and secular work. Organization will not take the place of inspiration but inspiration without organization is apt to be ineffective. There is good hope that this great denomination, which has so long stood for an aggressive, hearty evangelism, will reap large returns for God from this well-planned Forward Movement upon which she enters. Other denominations have more or less definite evangelistic campaigns under way, and Christian Herald readers will be kept informed as to these plans and their progress, and urged to give their denominational leaders their vigorous support. The heart-felt prayer of every true believer in Jesus is that this new plan for rekindling and spreading the fires of old-time Methodism will be accompanied by abundant divine blessing and meet with unprecedented victory.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Dog Perishes Saving Girl

DON, a Scotch collie, owned by John Miller of Caldwell, New Jersey, gave up his life the other day to save the little daughter of his master from attack by a copperhead. The dog killed the snake and died several hours after of poison inflicted by bites. Agnes Miller, six years old, and Clara, her elder sister, were playing with Don in the woods near home, when Agnes began up close to a copperhead snake, which coiled to strike her. She did not see the reptile, but Don did, and pounced upon it and tore it to pieces; but not until the snake had emptied its poison fangs into his body. No one who has never owned a collie can understand fully the intelligence, the sympathy, the loyalty of the noble creature. No one who has not had a collie with his babies would ever dream of the care this dog has for the children, and the sense of responsibilty he shows in his eagerness for their protection. It took centuries of breeding to make a creature like him, with the intelligence, the courage, the constancy, and loyalty to take the place of a man in caring for sheep. There is not a full blooded collie that would not freely give up his life in defending a child or a sheep. Don was only true to himself and the tradition of his breed when he killed the snake that he knew was trying to strike little Agnes, though he risked and lost his own life in doing so. The collie has many imitators who love and care for children, and who are willing to suffer and if need be die to save others. Don in his love for the child and his saving of her life by his heroic death suggests the greatest thought of God—the one cherished deepest in the divine heart—the salvation of his children from the bite of the serpent of sin, at the cost of the life of his only Son. Christ thus expresses this greatest, sweetest thought in the universe: *"I am the good Shepherd: the good shepherd giveth his life for the sheep." (John 10: 11.)*

New Antiseptic

A CABLEGRAM from Paris, dated August 5, announces that Dr. Alexis Carl of the Rockefeller Institute and Dr. Henry D. Dakin of the Lister Institute have discovered, after exhaustive experiments at the Compiègne Military Hospital, what they say is an ideal antiseptic. The most powerful antiseptic known to science is hypochloride of lime, but its use is injurious to the tissues, owing to its acidity, and it does not keep. Drs. Dakin and Carrel have found that these two defects are remedied respectively by the addition of carbonate of lime and boric acid. Professor Landowzy has explained the new antiseptic to the Academy of Sciences, the members of which say the discovery will be of great importance in surgery. God, in the marvelous discoveries of medical and surgical science, is manifesting his merciful and curative powers, *"and healeth the stroke of their wound." (Isa. 30: 26.)*

Disaster Threatens Palestine Fields

FORTUNATELY most of the nations of the world are enjoying bountiful harvests during this year, when, of all others, they are the most needed. Unfortunately, Palestine is suffering in her yield from drought, insects and other causes. Mr. George Kiat, general commissioner of commerce, with headquarters at Jaffa, in his report just published, says that the fruit-growers of Palestine will lose $30,000,000 this year in the crop failure. The commissioner's discouraging letter says "Our trees are dying for want of watering and for want of petroleum to spray them. The absence of the protecting spray has brought more disaster. We have been visited with a plague of locusts, and trees and vegetation are ruined. Unless something is done, and done quickly, we face famine and starvation." Despite the waste of war, there is money enough left to feed the starving of Palestine and the world, and, thank God, there is the disposition also to do so. One of the earliest records of sacred history is this mention of a famine in Canaan: *"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land." (Gen. 12: 10.)*

Six Million Miles Afloat

SIX million miles or more on the Atlantic highway without shipwreck is the record of Howard Ernest Hinsley, purser of the American liner St. Louis. Having reached the age of sixty he gave notice, on the last trip of the vessel, of his determination to retire from the sea. He claims the record of having crossed the Atlantic 2,000 times. His first call to the deep was in 1867 as a mate's boy on the City of Baltimore. A year later, he went to the City of Antwerp and afterwards for two years he was with the navy. He was a purser on the American Line for twenty-three years. Mr. Hinsley has a little farm up near Dumfries, Scotland, and expects to end his days there. Aside from his official duties, the veteran navigator had a good opportunity to learn in the school of nature and touch Omnipotence in the deep, blue, shoreless sea: *"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." (Ps. 107: 23, 24.)*

Y. W. C. A. AT PANAMA EXPOSITION

A HEADQUARTERS of religious activity in the San Francisco Exposition is the Young Women's Christian Association Building, erected by the National Board. Each Sunday morning there is a short service for the hundred or more employees of the building, who stand and serve the thousands of guests in the cafeteria and elsewhere. In the afternoon, a choir is sent to aid one of the chaplains in his service on some man-of-war stationed in the harbor. At five the silver trumpet calls an audience to the vesper service on the portico, which is usually attended by hundreds of people. During the supper hour familiar hymns are played. On the moving-picture screen in the assembly room are thrown scenes of Christian missionary conquest in America and foreign lands. On week days the assembly room at the main building is used for entertaining convention officers at luncheon. The Baptist Young People's Union of America, the Epworth League Special Conference, the International Purity Congress, the American Library Association, the American Nurses' Association are among the many gatherings of this kind. Young women occupied in the exhibition palaces come for supper and social evenings. Lectures and receptions of all kinds are held here. Two secretaries give their whole time to securing employment for cashiers, demonstrators and others who may happen to be out of work. The beautiful Y. W. C. A. building at the exposition, with its equipment and service for the social and spiritual welfare of the young women visitors, is a fitting expression of the great organization behind it that is doing so much to answer this prayer of the psalmist: *"That our daughters may be as cornerstones, polished after the similitude of a palace." (Ps. 144: 12.)*

Chicago's First Garden Day

CHICAGO had its first Garden Day recently, in the interest of the residents who are too poor to buy fresh vegetables. Message-laden, flower-bedecked, overflowing baskets of suburban vegetables poured into the city over the various suburban service lines. The first day's vegetables went to the two summer camps of the United Charities. Those which came to the Northwestern Station were given to the families of the city's congested neighborhoods which have been taken to Algonquin Camp, and to the Hospital for Convalescent Women and Children. The other load of vegetables went to the Hallowarden Camp near Joliet. Other garden days followed and the United Charities Committee superintended the local distribution of their free vegetables. Vegetables, so healthful at all times, are especially so in the summer. This is a beautiful charity. What would we do without the goodness and affection of the people who live in the country? The sweet messages of love from the children and grown people pinned to the baskets, the bouquets of old-fashioned country flowers that decorated them and the vegetables that filled them, all preached eloquently from this text: *"Laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 35.)*

Presbyterian Gain

ACCORDING to a report just published, the Presbyterian Church in the United States has broken all records in members and in money. The growth in membership for the past year was 54,961, pushing up the communicants to 1,513,046. Within ten years the Presbyterian Church in the United States has added very nearly a half million to its membership, and 350,000 to its Sunday school rolls. The number of ministers in the church is 9,670, the highest number yet attained. These figures do not include the Presbyterians of the South. The benevolences for the year have also been record-breaking. The total gifts amount to $27,784,000, an average of $18.32 per member. Home mission gifts amounted to about $2,000,000 and foreign missions received $1,810,000. The report places the Fifth Avenue Church, New York, as the largest Presbyterian Church of the world, with last year the best of its history. Its charities amounted to $403,500. Its cost of maintenance was about $100,000. It gave to foreign missions $42,000, and to home missions $54,000. Other Christians will rejoice at the year's success of this denomination, which has done so much to bless the world and usher in the Master's kingdom, in answer to his prayer: *"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6: 10.)*

Drowns Saving His Warship

IN the fashionable neighborhood of Riverside Drive, a little boy from the upper East Side, New York, was sailing some toy boats on the Hudson which he called his "warships." The wash of a steamboat was taking them away, and, in attempting to rescue them, he was drowned. The tragedy should never have been. What business had a boy, only six years old, more than a mile from his home in a city of four million, playing without a protector about the Hudson, whose treacherous sea-tides, steep banks, and deep water have claimed so many victims? There is too little old-fashioned home care and training nowadays, among the poor and the rich as well. The children are given over to the day school, the Sunday school, the settlement, the society, but the old family care of one or two generations ago is so often lacking. It is a pity, for this home training is the first essential, the basis of the rest. The parents of America will do well to heed this injunction: *"Train up a child in the way he should go." (Prov. 22: 6.)*

Chalmers Six-40

$1350

40 Horsepower 7-Passenger Touring Car, Weight 3075 lbs.

Valve-in-Head Motor with Overhead Camshaft

THE battle of the giants is on. It is a battle royal for the supremacy of the medium priced motor car field.

It is the battle of that type of motor which smashed all speed and endurance records at Indianapolis and Chicago—against old style motors.

It is the battle of the principles of construction that went 90 miles an hour for 500 miles at Indianapolis, and 100 miles an hour for 500 miles at Chicago—against out-dated principles of motor construction.

It is the battle of the manufacturer against the middleman, the producer against the assembler, of buying for cash against buying on time, of new efficiency in methods of manufacture and administration against inexperienced methods.

It is the battle of Quality and lower profits against higher profits and lack of quality.

It is the battle of new service ideals and co-operation against old methods of expensive upkeep and neglect of the owner.

Into this contest the Chalmers Motor Company enters the greatest car it has ever built, the Chalmers Six with valve-in-head overhead camshaft motor.

It is the lowest price at which Chalmers Quality has ever been sold —$1350 for a big 7-passenger touring car.

It is a new car at a lower price sent to battle with old cars at cut prices.

With new service to owners, bigger plans, bigger output, new buildings, increased factory facilities and quadrupled production the Chalmers Motor Company moves forward to the great battle with supreme confidence.

"Let your next Car be a Chalmers"

Chalmers Motor Company
DETROIT, U.S.A.

First Quality Car at $1350

New Motor New Car New Price New Service to Owners

Increased Factory Facilities—Quadrupled Production for 1916

TWO years ago we saw three things. First was that the tendency of the public demand in both Europe and America was to a compact high speed motor that was more efficient, would get away quicker, run more smoothly, have greater flexibility, show greater economy and last longer under hard service.

Second was that a public temporarily diverted to cars that looked well and rode nicely for a while, would swing back to demand quality manufacture and the ability to "stay put."

Third was that only those manufacturers who built their own cars in large volume and bought their own materials for spot cash at the advantage of the market could survive.

Motor Designed in Europe

So we sent our engineers to Europe to design a new motor and began to lay our plans for a production of 20,000 cars this season.

Twenty thousand cars! Nearly four times as many as the Chalmers factory ever turned out before! We are now building two big new factory additions to handle the work. We added machines that cost $72,000.00 apiece to do work in our factory in order to give this remarkable quality car to you at $1350.

Here is the result.

No one dreamed that such a car could be built for $1350. It is equal to cars that sold for $4000 three years ago. It isn't a made-over model, reduced in size, or certain things eliminated to fit the price—it is a brand new car, designed specially as a Quality car at a low price.

The Quality Car at Small Profit

We are marketing this QUALITY car on the lowest profit per car in the motor car business.

The great valve-in-head motor, with overhead camshaft, costs us $80.00 more to build in our own shops, than the ordinary type of motor can be bought for on the outside, and most of the competitors in our price class are using the ordinary type of motor.

When Chalmers engineers went to Europe to study design two years ago, they found European designers at work on high speed motors of the valve-in-head type with overhead camshaft.

European makers had already tried this type out in their racers. They were perfecting it for a road car.

We hoped to be the first in America to adopt this style of motor. But when the war stopped European makers—fate decreed that we should lead the world in the use of the valve-in-head overhead camshaft motor for a stock car.

Speedway Racers All of This Type

We were not surprised at the showing at Indianapolis and Chicago, where this type of motor won all honors. We knew a year ago that these results would be achieved. We knew that to attain a speed of 90 to 100 miles an hour that the motor would have to be a valve-in-head, overhead camshaft type.

Think of it! 90 miles an hour for 500 miles at Indianapolis and eight of the first ten to finish were valve-in-head motors with overhead camshafts!

And then the Chicago races at 100 miles an hour for 500 miles—the first three and seven out of the first eleven were of this type!

Some one said a short time ago that people buy motor cars largely on three P's—Paint, Price and Performance. You can measure this Chalmers wonderful car, at $1350, by any one of these three standards.

It is right in Paint, which indicates finish and wearing qualities.

It is right in Performance, because no car at any price, performs better than this car does.

And it is right in Price. No one in the history of the industry ever approached such quality at such a price before.

Take a Ride in This Car

"Take a ride in this car," and see for yourself if you do not get in this Chalmers type of six-cylinder motor all the smoothness, all of the flexibility, all of the pick-up, and all of the "pep" that is claimed for any other motor built, no matter how many cylinders it may have.

Therefore, we say that all of our strength, all of our organization, all of our money, all of our reputation, are back of these six words: "TAKE A RIDE IN THIS CAR."

Demonstrators are now in the hands of our dealers.

"TAKE A RIDE IN THIS CAR."

New Service to Owners

Buying a motor car without a definite guarantee of service is unwise and costly.

Every Chalmers dealer gives to every buyer of a Chalmers car a *definite service* free of all charge.

This service consists of a Universal Interchangeable Service Coupon Book, each coupon being exchangeable for a definite amount of work at any Chalmers dealers anywhere at any time.

The Chalmers Club

Every Chalmers owner is invited to join the Chalmers Club.

Each member receives regularly without charge "The Chalmers Clubman," a magazine devoted to the interests of Chalmers owners. Also a membership card signed by Mr. Chalmers commending the owner to the courtesies of all Chalmers representatives everywhere.

Quality First

"Let your next Car be a Chalmers"

Chalmers Motor Company
DETROIT, U. S. A.

All the Way 'Round the Clock

How Mrs. Up-to-date makes the trip

On washday instead of getting up at 5 o'clock, as she used to do, she lies in bed till 6—just like other mornings.

On the way downstairs she carries the clothes-basket. It's pretty full too—there are five in the family. But Mrs. Up-to-date doesn't worry.

After breakfast she sorts the clothes, wets them, soaps them well with Fels-Naptha, rolls each piece and leaves them to soak for 30 minutes. You see it's just eight-o'clock.

She makes the beds and dusts, while Fels-Naptha Soap does the hard part of the washing—loosens and dissolves the dirt and grease. She's ready to do her part by 8.30.

From 8.30 to 10.30 she washes. It's easy work, because there's no hard-rubbing to do—Fels-Naptha has made that unnecessary. By 11.30 every piece is washed, blued, rinsed and ready for the line.

Six o'clock again! Mrs. Up-to-date has had a rest—she has sprinkled down the clothes for tomorrow's ironing. She is feeling fresh and fine—ready to get a good supper for the family.

If she had worked through an old-fashioned washday, rub and boil, boil and rub from early morning till late afternoon, she would be worn-out and irritable.

What Fels-Naptha did for her it will do for every woman—and not only on washday, but every day, for all kinds of soap-and-water-work.

Fels & Co., Philadelphia

MEXICO AN INTERNATIONAL PERPLEXITY

Continued from page 839

restrict the supply of instruments of death. But, in spite of its legal neutrality, and in spite of its humanity, one objection lay against the embargo—a practical objection. Legally, formally, the embargo was neutral; but actually, and practically, it was unneutral. It was unneutral for this reason, namely: General Huerta controlled the seaports of Mexico and had a navy, a ridiculous navy, perhaps, but still a navy. Carranza held no ports, controlling only the northern Mexican states and the frontier between Mexico and the United States. Huerta could import arms and ammunition from Europe and Japan; Carranza could only hope to get his supplies from the United States.

But was it any business of ours to save Carranza from the disadvantage that he lay under by reason of Huerta's control of the sea? Perhaps not, but the President apparently concluded that it was decidedly our business to take cognizance of practical conditions. He resolved, therefore, to convert an attitude which may have been legally correct, but which was morally unjust, into an attitude which was both legally and morally, formally and practically, just. The Department of State had not then advised him that any change in American laws of neutrality during the progress of a war was unpermissible; the American Government did not then consider its power limited by any such fantastic theory as that it had to get the consent of foreign belligerents before it could alter its export laws. One notes, by the way, that the President's proclamation removing the embargo on arms and ammunition intended for Mexico was "done at the City of Washington, this third day of February, in the year of our Lord one thousand nine hundred and fourteen, and of the *Independence of the United States* the one hundred and thirty-eighth." To its very last phrase this document ill comports with that sapient statesmanship which claims to discern how improper and impossible it is for a people to alter its own rules of trade without consulting the wishes of some foreign government.

The simple fact is that in February, 1914, it did not occur to anybody that "any change in our laws of neutrality during the progress of the war would be a departure from strict neutrality." It had simply come about that the Mexican embargo, imposed in the name of neutrality, was operating to an unneutral result. So it was removed. A war was in progress, but the United States had no hesitation in altering its policy toward the belligerents. The President took official notice of practical conditions and of the actual effect of our attitude. He found that it was giving one side an unjust advantage; and he reversed it, even while the war was going on.

FURTHERMORE the Government did not feel itself deterred from a reversal of attitude by the unfortunate circumstance that the change was not one dictated by the ordinary precepts of humanity. The old Mexican neutrality withheld arms from both sides; the new Mexican neutrality, having regard for actual facts, gave back arms into the hands of both. It deserves to be dwelt upon, quite candidly and particularly, that the step which the President felt constrained to take February 3, 1914, was, from the viewpoint of humanity a backward step. It was politically dubious, ethically it was questionable, and humanely it was deplorable. It was indeed a departure from "the best practice of nations in the matter of neutrality." . . . All this might have been said, and was said, with perfect truth, against the removal of the embargo. But what was to be said in favor of the removal of the embargo? In adducing the reasons against the removal, I am not condemning, nor seeking to suggest that any one condemn, the step which the President took in February, 1914. I am pointing out how weighty must have been the consideration which in the mind of the President prevailed against the above-stated reasons.

That consideration was precisely this, namely: that Huerta controlled the sea, and Carranza, though perfectly able to purchase war supplies wherever Huerta could purchase them, was unable to get them delivered. The President of the United States took official notice of that practical fact. He did not bother his head with fine-spun subtleties drawn out to show that it would be unneutral to take a step that would help Carranza. As he saw it, probably, the point was: the United States must cease helping Huerta. The thing was working unfairly; Huerta was getting arms, and Carranza was not.

IT has now been a year and a half since the President removed the embargo on the exportation of arms to Mexico. The result of the adventure has not been gratifying. American-made bullets have sped home to the hearts of thousands of ignorant peones to whom the American people owe no revenge. Thousands have been maimed and crippled; thousands widowed and orphaned. With guns of American manufacture, even American soldiers and sailors, a few, have been slain, and more American men and women residents in Mexico have been shot down. Towns have been burned, city after city has been looted; railroads have been torn up, mines flooded, manufactories closed down, hundreds of thousands of square miles of country devastated and depopulated.

I do not know of any advantage that has been gained. Certainly the United States has gained no advantage. Our prestige has diminished, if diminution were possible. We have won the hatred and detestation of every living Mexican who has heard the name of the United States. Our policy has not enabled any faction to seat itself in power; it has indeed increased the number of factions hopelessly fighting for control. It has perpetuated civil war and has failed to cure it.

Meanwhile, a radical change has fallen upon the situation. In this respect: The outbreak of the European war closed to Mexican purchasers the arms and ammunition markets of the world except those of the United States. During the past year the Mexican armies have been able to buy supplies only of us.

It is now, therefore, possible to shut off from Mexico the entire supply of ammunition from outside. Action by us now would force the contending Mexican armies to manufacture their own supplies or quit fighting. The imposition of a renewed embargo would put us again on the higher plane of morality from which the President deemed it necessary to descend. It would put the United States Government again in line "with the best practice of nations in the matter of neutrality." It would cleanse our hands of the bloody business.

For, assuredly, a peculiar responsibility rests upon a nation whose people alone of all the people in the world are selling to foreigners weapons with which to keep up a cruel war. It must be the verdict alike of common sense and of the best precepts of the international conscience, that, if nations will fight, they ought to fight with their own weapons—that it is precisely as dishonorable to sell guns as it is to sell soldiers to other nations at war. Today, indeed, wars are contests between machine-shops as much as between armies. Is it not as disgraceful to hire out machines and shops and workingmen as it would be to hire out soldiers? Are not the mechanics whom Mr. Schwab mobilizes for the services of whoever will pay for them just as truly "mercenaries" as the Hessians whom the Landgrave

Have Perfect Peaches Can Them in the

"Wear-Ever" Aluminum Roaster

Fill jars with pared peaches. Make syrup of water and sugar—allowing half cup of water and a cup of sugar for each pi jar. Pour syrup over fruit until jar is ful place covers on loosely and set in a "Wea Ever" Roaster—filling the lower half wit water. Cover and let come to a boil. Stea until peaches are tender, remove jars one a time, fill with boiling syrup and seal.

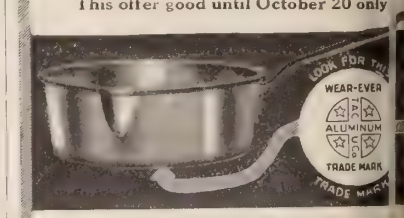
Pears, Plums, Pineapples—an kind of fruit—may be canned in th same easy way. In this "Wear-Ever Roaster you can steam a whole mea at one time, roast meats witho basting, bake bread, fish, apples potatoes. The "Wear-Ever" Roaste may be used for a bread or cake bo also—it is an "every-day" utensi

Aluminum utensils are NOT "all the sam

The enormous pressure of rolling mil and stamping machines makes the metal "Wear-Ever" utensils harder than the met in utensils made in any other way.

To see for yourself why so many wome prefer "Wear-Ever" utensils, send us 25c stamps or coin and we'll send you prepa the sample 1-qt. Stewpan pictured in coupo Booklet, "Canning, Preserving and Je Making," sent upon request.

This offer good until October 20 only



The Aluminum Cooking Utensil Co., Dept. 34, New Kensington, Pa., or If you liv Canada Northern Aluminum Co., Ltd., Toronto,

Send me prepaid, a 1-qt. "Wear-Ever" Stewpan, which I enclose 25c in stamps or coin to be refunde I'm not satisfied.

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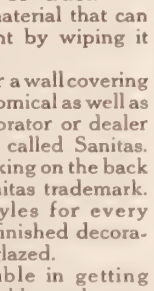

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BOSS OVEN
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Frederick II let to the English George III to help overthrow Washington?

But the responsibility for the blood shed in Mexico lies in a very special manner upon the United States because of the fact that today we alone are able to supply, and are supplying, the contending Mexican armies with tools of death.

BUT has not an American citizen a right to sell arms? Yes, he has, just as a saloon-keeper has a right to sell whisky or a druggist has a right to sell carbolic acid—just so long as the people allow him to and subject to the humane limitations which the people may see fit to impose. The trade in deadly weapons is one that is tolerated on sufferance and under regulation at home, while, as for its extension abroad, a cargo of arms is an outlaw the minute it is afloat on the high seas. In all the entertaining history of international law there probably never was concocted a more grotesque theory than that foreign nations would have a right to be offended if we, for one reason or another or for no reason at all, concluded to stop the shipping of guns and ammunition from our ports.

Of course to lay an embargo now, while war is going on in Mexico, would be out of line with the argument, recently advanced by the Department of State, that it would be unneutral to change our customs regulations while war is going on. But this precious bit of special pleading was invented, as everybody knows, to justify us in supplying the British Allies with shrapnel with which to kill Germans, and nobody will insist upon its equal applicability to the Mexican situation. It will be perfectly easy to say that there is a great difference between an international war and a civil war—and so there is; though nobody will see clearly what that has to do with the right to withhold weapons from belligerents, it will pass as a sage and satisfactory answer. And if any one should suggest that a German's life is worth as much as a "Greaser's" life, it will be perfectly easy to fall back upon our old friend the Monroe Doctrine.

But whom would the renewal of the Mexican embargo aid? To what faction would it render assistance?

I do not know. I do not care. I do not believe that anybody should care. Between Carranza and Villa, without any special affection for either, I confess I favor Carranza, just as between Germany and England many Americans favor England. But I do not believe that this consideration enters into the matter at all. If the people of the United States desire Villa or Carranza or perhaps Felipe Angeles to win over his rivals, we should not content ourselves with shipping him munitions of war under the pretense of neutrality; we should go in openly, espouse his cause, take the risk and invite the dangers of such an espousal. Nothing is so destestable as to sneak to one side in a fight help against the other side, whom we lack the nerve to meet openly in arms.

HOWEVER, if arguments such as the above fail, if in the wisdom of the Administration an embargo is out of the question, there is one thing nevertheless that can be done, following one of the most beautiful precedents in our country's history. Let the President repeat, this time with special application to the sad case of Mexico, his proclamation of a day of prayer for peace. Let him exhort the people of the United States to assemble in their accustomed places of worship and beseech the throne of heavenly grace to do what we have no intention of helping to do ourselves. Let the President instruct us that, in our deep solicitude, in our earnest longing for the cessation of deadly strife, we should watch and wait, hope and pray—and sell all the goods we can in the meantime; constrained by the spirit of perfect neutrality, sending simultaneously our supplications to God and our shrapnel to Pancho Villa.

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ELIJAH AND THE PROPHETS OF BAAL

INTERNATIONAL SUNDAY SCHOOL LESSON FOR SEPTEMBER 5.
I KINGS 18: 16-40

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Jehovah is far from the wicked, but he heareth the prayer of the righteous." Prov. 15:

It is a great sight to see Elijah there prostrate on the ground, commanding the ra clouds of heaven, through faith in the living God. James says of him, that he was a m of like passions with us, but he turned his passion into his prayer and prayed earnes He goes on to say that the prayer of a righteous man avails much in its working. But cannot all at once plunge into praying like that. Prayer is a science and art in which gradually become mighty. A child may pray efficiently, and the simplest faith will obt great answers, but there are blessings to be obtained by the Elijahs and Daniels, the Pa and Müllers, the Moodys and Spurgeons, which await the holy violence that takes kingdom of heaven by force. The way to acquire that power is by yielding to ev prompting, however slight, of the Holy Spirit. Whenever he says, "Seek ye my face," sure to answer, "Thy face, Lord, will I seek." Do not postpone obedience. Brownl North tells us that the servant was blacking the grate when the first direct impulse pray came on him. He says that he was so afraid to lose the effect of this graci prompting that, much to the girl's astonishment, he fell on his knees and began to p aloud. Every time you yield thus, it will get easier.

The Secret of Power

By Amos R. Wells

"ART thou he that troubleth Israel?" This angry question, asked Elijah by King Ahab, is asked soon or late of every man who tries to reform any evil. True, reform is a troubler. Reformers do "turn the world upside down," but it is because the world has been wrong side up.

Elijah was right in claiming a God who would answer by fire. Evelyn Underhill has a lovely little poem, "Immanence," in which she pictures a mother bird brooding eggs in her nest, and hears Deity saying, "There doth my Godhead rest." Both are true. God is in the still, small voice, as Elijah found later, as truly as in the fire; but he is in the fire, in majesty and power, and men need to reverence and fear him as well as to love and trust him.

The Old Testament description of idols is a word meaning "emptiness." It is well illustrated by the graphic sentence in our story, "There was neither voice nor any to answer, nor any that regarded." The Baal-worshipers were flinging out their prayers upon emptiness. "A man's god," wrote Robertson, "is that which has his whole soul and worship." How many men today have no better gods than Baal—gold, fame, power, pleasure, emptiness—all with no voice, no ears, no eyes!

Elijah did well to dash the water upon his sacrifice, to heap his test with impossibilities, that thereby he might make his proof convincing, overpowering. When men test a bridge over which cars are to pass, they do not load it with a single train, but with train upon train, all the cars the bridge will hold, on both tracks and all tracks. The margin of safety is to be beyond all possible need where human life is concerned. God exults in tests that are equally severe. "Prove me now," he urges all his children.

The scene on Carmel is a great lesson in confident prayer. The priests of Baal thought they would be heard for their much speaking—and acting. They screamed, leaped, cut themselves. Elijah's prayer was quiet, earnest, trustful. Such is the prayer of every experienced Christian. An example comes to us from the life of Judson, who had always entertained a strong desire to work for the Jews, but had been prevented. In his last illness, however, he learned that a little book about him in Germany had led to the conversion of some Jews, and a goodly work among them had grown from it. Tears filling his eyes, Judson testified, "I have never prayed earnestly for anything but at some time, no matter how distant, and somehow, probably in the last shape I should have devised, it came."

That is what draws men to Christ. When Chang Po Ling, the wonderful Christian college president, the Arnold of North China, first went to learn about Christ, he said, "I notice that you Christians seem to have som den source of joy and peace and p What is the secret of this po Elijah knew the secret, and so ma

The Triumph of Trut

By Arthur H. Howland

THAT is a startling word of E "If Baal be God, follow him." could he dare take such a risk? could he seem even for a mome acknowledge that there might be reality and power about Baal? could he say, even in this spi argument and on an impossible condition, "Follow Baal"?

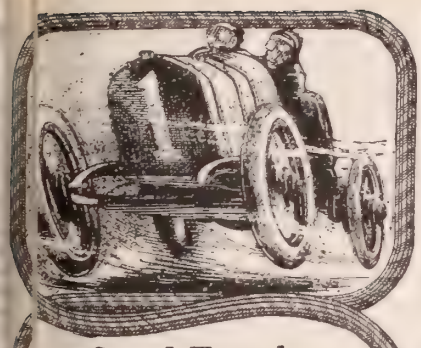
A man who knows he has the truth is not afraid of any ments and proofs his opponen bring forth. Truth triumphs b position. Elijah was not the bit afraid of Baal. He knew t anything went wrong with hi it would go hard with him. E was not afraid of anything that might do to him nor afraid tha other would be led astray by h hortation to follow Baal if he prove his existence and power. was nothing: his God was every They might put him to any Jehovah would triumph.

This is a pleasant picture—Elijah repairing the altar of the Lor was broken down. See him b to pick up the scattered stone and setting them, one by one, in Here is the place to begin any or reformation—at the place of p Has our experience faded, our tual power been broken? Here place to begin to get right a make good—at the place of p Prayer in secret, prayer in the prayer in the church circle. T of power is the life of prayer. down and rebuild the altar of p Begin again to talk intimately God.

"Let it be known this day tha is a God in Israel, and that I a servant." Are we anxious to people know that our God live reigns? Are we eager and pr have it known that we are hi servants? There is coming a time his name shall be upon our fore Is it known now by our courag honesty, our kindness, our spirit that we are his?

"Hear me . . . that this peop know that thou art the Lord." is the right touch of altruism in ual ambition. Simply to be a simply to have power in prayer, to get spiritual blessings of gl —this is not the true motive. me, Lord, and make me a ble That is the right note. "Hear— that this people may know." think of the reverse side of thi God does not hear us, if God d bless us, then the people who have known him, who might found him, may never reach n him.

"Then the fire of the Lord A study of fire as the sign c is most interesting. We are n



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worshipers, but the God we worship has often manifested himself in the appearance of fire. Abraham at the evening sacrifice, Moses at the burning bush, Solomon at the temple, Isaiah in the temple, Ezekiel at the riverside, the Christians at Pentecost—these and countless others since Pentecost have had experiences which have helped them to understand the meaning of the strange words in Deuteronomy and Hebrews: "Our God is a consuming fire."

When persons are touched by fire they know it; and others know it. That is the one supreme need of the church and all religious organizations today—the fire of God. Not only in the distant past was God a consuming fire. He was a fire in the heart of Luther, in the heart of Wesley, in the heart of Finney. He was a fire in the heart of Sherwood Eddy in China last summer. He will be, this month, this week, this day, a fire in the heart and life of any believer who will welcome the Pentecostal gift and submit all that he has and is to the divine burning. It is pitiful to see the efforts of formal Christians, formal ministers, formal leaders, trying to do without fire the work that only fire can do. Dr. Torrey tells about the time that he went into his study, while pastor of a large Congregational church, and upon his knees declared that he would never preach again until he had received the baptism with the Holy Spirit and knew it. The vision of a leaderless church, a waiting congregation, did not terrorize or dissuade him. He had come to the place of Peniel, where like Jacob he sent all his belongings and his followers away, and knelt alone with God. "Then the fire of the Lord fell" and four continents have heard the Gospel from his fire-touched lips.

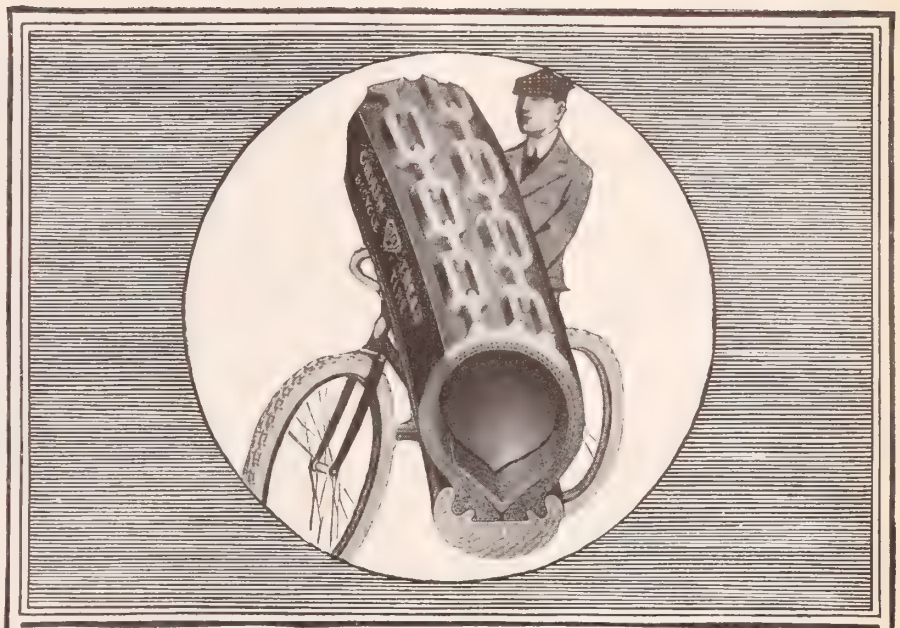
From fire to rain. "There is the sound of abundance of rain," said Elijah. The figures of fire and water as representing spiritual life run through the Scripture. Fire means cleansing and power. Water means cleansing and gladness and fruitfulness. Fire at the altar means showers of blessing far and wide.

Echoes from the Holy Land

ELIJAH met Ahab somewhere between Zarephath and Samaria. Zarephath was a cape or promontory on the Mediterranean Sea about half way between Sidon and Tyre, which are about twenty miles apart. Samaria, built by Ahab's father, only six miles away from Shechem (Jeroboam's old capital), was a beautiful round isolated hill rising 200 feet above the plain, around the top of which the new city was built like a crown. The situation could not be surpassed in all Syria for quiet beauty or fertile surroundings, nor equaled for purposes of commerce and defense. Jezebel, Ahab's wife from Tyre, transformed it into a center of abominable idolatry swarming with lazy and dissolute priests who feared and hated Elijah the Tishbite, the man with a message from God.

The ruins of Samaria are now a perfect fountain of stones which have been poured down the surrounding slopes of the hill, from which rise hundreds of the stumps of columns marking the lines of ancient streets and colonnades. A new carriage road crosses the southern slope and a railroad almost encircles it, both leading from the plain of Esdraelon to Shechem. An American Exploration Society has actually bought the hill and has been making excavations which promise most interesting and valuable results. The foundation of what seems to have been Ahab's palace has been laid bare along with many later structures.

Obadiah hid "one hundred of the Lord's prophets in a cave." On the west end of Carmel, below the monastery, is a large cavern, partly artificial, where to increase its sanctity the Holy Family are said to have reposed on their return from Egypt. The "Place of Sacrifice" is some eight miles inland along the crest of the mountain, overlooking the Kishon, the whole plain of Esdraelon, Jezreel and the mountains of Galilee. Many churches and nationalities, not to mention individuals, have searched the slopes of Carmel for the exact spot where Elijah "repaired the altar of the Lord," selecting twelve stones from the ruins of the neglected altar. At the urgent request of an English lady, who thought of purchasing the site, I once made a careful study of the location suggested. While we may never know the exact spot, there is a lovely little plateau not far from the summit which would fulfil every necessity of the narrative and provide a matchless natural theater for this matchless event in history.



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ANSWERS TO FINANCIAL QUERIES

J. D. R., BRITISH COLUMBIA. Brokers to whom we have referred the matter of the Fox Optical stock say "no value." This was one of the W. M. Ostrander promotions.

J. E. M., Oklahoma. We cannot report on the small fraternal life insurance companies. Such schemes are usually hazardous. Insurance in regular old-line companies is to be preferred to assessment protection.

MISS L. J., NEBRASKA. Congress failed to pass the "rider" to the Rural Credits Bill, nor was the bill itself put through. Had it been made a law the farmer would have been permitted to borrow money from the government at exceedingly reasonable rate of interest. The next Congress is likely to take up the matter of rural credits.

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MRS. W. O. J., CALIFORNIA. In our opinion there is no form of speculative investment so extraordinarily hazardous as buying mining stock. Even with the dividend-paying companies the risk is always present. One never knows what minute dividends will stop. With a mining company that does not pay dividends the situation is infinitely more hazardous. We never recommend mining stock investments to our readers—indeed, we always do whatever we can to keep them from buying this class of security.

E. McK., NEW JERSEY. (1) Hold on to your Adams Express stock. When railway stocks commence a sustained upward movement all the express stocks are likely to follow. You can then get out with smaller loss. (2) The partial payment method of acquiring ownership of investment stocks and bonds has enabled thousands to become the owners of securities who, otherwise, would never have been able to buy them. Become acquainted with this method. Write the partial payment firms for their literature.

MRS. T. J., PENNSYLVANIA. (1) Chicago, Topeka & Santa Fe preferred stock has preference as to assets and non-cumulative dividends not exceeding 5 per cent. per annum. The common stock is entitled to all earnings above the fixed charges, including the dividends on the preferred. The preferred stock receives 1¼ per cent. quarterly, and the common receives 1½ per cent. quarterly. The preferred has received dividends regularly since 1899. The common has received dividends since 1901, when 3½ per cent. was paid. From then to 1905 4 per cent. was paid. Then for eight years the dividends ranged between 5 and 6 per cent. and the 6 per cent. rate was definitely established in 1910. Both stocks are regarded as excellent investments. (2) The Chicago, Milwaukee & St. Paul 5 per cent. convertible bonds are regarded as an excellent investment security of a slightly speculative nature. We should have no hesitancy in giving approval to a purchase of such bonds for a woman's investment.

W. O. A., MARYLAND. You state that you have approximately $10,000 to invest. In our opinion the most attractive investments today are high-class railroad bonds. Such issues are now selling at almost the lowest prices in a decade. Many competent bond men have expressed belief that lowest levels have been reached. We suggest one each of the following issues:

Lake Shore 4s (1928) at	91¼
Northern Pacific 4s at	90⅛
Pennsylvania 4s (1949) at	97⅛
Southern Railway 5s at	98⅜
West Shore 4s at	89
Lehigh Valley Con. 4½s at	98½
Central Pacific First 4s at	85½
Chesapeake & Ohio General 4½s at	92½
Atchison, Topeka & Santa Fe Gen. 4s at	91¼
C., B. & Q. General 4s at	90

Or you might select one each of any of the above bonds and then add five different lots of ten shares each of good railroad stock such as Atchison, Pennsylvania, Union Pacific, Norfolk & Western and Baltimore & Ohio. This would give you five $1,000 bonds and fifty shares of stock. By substituting the stock you would raise the average interest yield from about 4¾ per cent. to about 5¾ per cent.

(This page went to press August 12, 1915)

YOUNG PEOPLE'S TOPICS FOR SEPTEMBER 5

Throw Yourself Into Your Task

Christian Endeavor and B. Y. P. U. Topic. Romans 12: 11 (Consecration Meeting)

ONE of the most grimly tragic facts of life is that so much of the world's work is done without enthusiasm and zest. It is a terrible thing to be forced to do, day after day, work that one hates. Yet a fearfully great percentage of the world's work is done by people who hate the task to which they are assigned. There is no room here to go into a study of all the causes that bring about this grievous condition.

But it is wonderful what results are accomplished when work is done with radiant and energetic enthusiasm, when one literally "throws" oneself at or into one's work. Think of that figure of speech, as though a man were a spiritual though visible giant, and picked himself up and threw himself at his work.

Above all spiritual work ought to be done like this. That word "fervent" is an intense word. It means burning, feverish. It means that we should rush at our spiritual tasks with all the ardor of a boy going out to his play.

Oh that the Holy Spirit would baptize the young people of America with this sort of zeal for his work—his work of saving and relieving and gladdening mankind! Pray for new and abundant spiritual blessing, for new fires of love, love for our Master and love for his needy world. Get a new vision of the cares and needs and sorrows of the world. Hear afresh and louder than ever its call for help. Then "throw yourself" into that work. Lose yourself in it and you will find yourself, glorified and blest at life's end, and fitted for the larger service of the other world.

Notice how often a man's work is reflected in his face, his mind, his soul. See the purposing, calm, confident look in the locomotive engineer's eyes. He has lost himself in his work hour after hour alert, thinking not of himself but of his passengers and his track—and his work blesses him with skill and poise and efficiency. Any task well done reflects itself in the worker and equips him for still better work.

Even a task disliked, either in the secular or spiritual world, may come to be loved if done faithfully and persistently. Particularly in younger life is this true. In the early years one hardly knows for what work one is best suited, and the task plainly marked should be faithfully done. Learn to work objectively, think not of self but of those who will be helped by our work. Then when life becomes settled and the task found for which we are best fitted, the work will go smoothly, swiftly, radiantly and efficiently, and at last all the tasks of life will be found to have been a training for the greater tasks of heaven.

Rally Day

Epworth League Topic. II Chron. 30: 1-6, 11, 12.

VACATION over. Summer ended. Now to work. And begin it with a genuine rally. A rally that will not only kindle enthusiasm but strengthen wills for the tasks ahead.

Together with a study of the great rally organized by the zealous Hezekiah, study the notes on the Christian Endeavor and Baptist topics for this same Sunday. There will be added zest in realizing that you are joining with all the young people of other organizations in seeking a fresh baptism of fiery zeal from God for his work during the coming months.

$1785
COLE 8
The Standardized Car

n impromptu brush between the Eiire State Express and a Cole 8 to place on May 19, 1915, near Bfalo, N. Y. E. H. Baker, of Buffalo, wie on a pleasure trip accepted the uroken challenge of the train and wl. Not satisfied with this trial he re rned on June 13, prepared for a holer test. He won again. To me a living, positive record of the ocrence, he was accompanied on hisecond race by a moving picture opator, in another Cole 8, who phographed the two participants in acon. The race will be reproduced in e leading picture theatres of the co try in the near future.

Cole "Eight" Beats Out The "Empire State"

Tremendous power in the big Cole 8 gives it the speed of the wind, if you wish. But it is controlled in a flash. It is unbelievably flexible.

You may never want to drive your car at the speed of a racing train. You may not care to undertake a trip over hazardous mountain roads —but in *any* emergency you'll be a master of power in a Cole 8. With that power you'll have a quiet feeling of confidence, of safety.

The Cole 8 puts new joy in motoring. When you drive it at thirty-five miles an hour, you'll feel that the speed is but twenty. You'll feel a sense of restfulness that you've never felt before in a motor car. You'll skim the road without concern about mechanical details. You'll see nature with different eyes. You can enjoy mounting the difficult hills, for you'll *forget* their difficulties.

Cole 8 does the unusual with *ease*. It is the car of unusual accomplishment.

The open road will hold new charms for you in a Cole 8, for you'll ride as smoothly as a man in a boat. You'll be free from swaying, from rocking, from jolts. The Cole 8 is perfectly balanced. It hugs the road. It is light but a marvel of strength. It's as beautiful as it is strong. Without effort, it will do more than has been attempted with average cars.

Cole 8 is an achievement in automobile engineering. It is a unit of quality. It will bring you home from long distance runs ready to start all over again. You'll be refreshed and full of the joy of living. We are ready to prove its wonderful efficiency by demonstration. The Cole dealer nearest to you will be glad of an opportunity to convince you. Send for our booklet, "Why an Eight."

I was another Cole 8, driven y . W. Eaton, of Denver, Colo., ha made the 320 hazardous nil from Denver to Glenwood Spigs, Colo., through the heart f e Rockies, up grades as steep s 2½ per cent and ranging in ltide from 7,500 to 10,000 ee in the remarkable time of 11 ou and 50 minutes—2 hours nc10 minutes faster than the egar passenger train schedule. es than 2 quarts of oil and 22 ral ns of gasoline were used for he ntire trip.

Cole Motor Car Company, Indianapolis, U. S. A.

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25c This size operates without electricity, and can be had for 25c in stamps or silver. It is well worth a dollar, but is sold at the smaller figure to any home having electricity in order to advertise the full-size **Frantz Premier Electric Cleaner.**

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THE PRAYER LEAGUE

WE are glad to report good news from Mrs. J. A. Hardy, the Mother of the Prayer League, who writes: "When I sent my request to you about three or four weeks ago, my daughter was extremely ill. The physicians and nurse said she could not live, unless she was taken to the hospital and an operation performed; but she would not consent to that and said that she preferred to die at home, for she felt if she went to the hospital she would never return alive. So I just took her case to the Lord in earnest prayer and asked him to restore her if it was his will, and the second day afterward she got up and sat up some time, and the fourth day she was downstairs, and is still improving. The doctor and nurse were astonished at her sudden change for the better. My heart is overflowing with love and gratitude to him who is the great Physician and the Giver of all good."

Acknowledgments of answers to prayer have also been received from:

Mrs. N. B., Selma, Calif.; H. M., London, England; J. E. M., Vinton, Iowa; E. L., Conrad, Iowa; Mrs. B. F. W., Glastonbury, Conn.; Mrs. S. L. G., Oakland, Ore.; Mrs. G. W. B. J., Quincy, Ill.; I. S.; A Reader, New York; A. B., Virginia; A Reader, Ashville, Tenn.; Mr. and Mrs. A. F. W., Africa; F. C. O.; M. E. D., Greenesboro, N. C.; A. G. L., Stockbridge, Mass.; A Troubled Soul, Pinewood, S. C.; Mrs. S. B., Norwich, Conn.; Mrs. C. B. J., Farmersville, Texas; Mrs. A. C. H. H., Dallas, Texas; I. M. R., Minong, Wis.; Reader; A. S. L., Cedar Falls, Iowa; A. H. E., Springfield, Ohio; Mrs. E., Louisburg, N. C.; Mrs. F. A. L.; Miss W., Wisconsin; Mrs. J. M. O.

Mrs. H. W., Liberty, Mo., writes to tell us of the formation of a Prayer League in that town. She says: "We organized a Prayer League at Liberty and all the members of the Missionary Society joined. May God bless the good work!"

Prayers are asked for revivals of religion at Banks, Miss. (in Union Church); South Plymouth, Mass.; Concord, N. C.; the entire state of Texas; a community in Kansas; Everest, Kans.; Menlo, Ga.; three Indian missions in the state of Washington; Danville, Ky. (special blessing upon meetings beginning October 10); Virgilina, Va.; Buffalo, N. Y. (a revival and that saloons may be closed); in all the churches of Milford, Conn.; Nashville, Tenn.; Hugo, Okla.; Chillicothe, Ohio; Forman, N. D.; Ridge, Mont. (and that a Sunday school may be established there). A friend asks prayer that a minister be strengthened in the faith and be more earnest in his work. A. B. asks prayer for success in establishing an orphanage at Vera Cruz or Puebla, Mexico. Mrs. L. B. P. asks special prayer for the 1,400 inmates of an insane asylum in Virginia. W. P. suggests prayer for special blessings upon the Prayer League; E. L. T., that this country may not be plunged into war; W. P., that the war in Europe may soon cease.

Twelve friends ask prayer for restoration or strengthening of mind for relatives, friends, or themselves.

Seven friends ask prayer for the restoration or strengthening of sight for relatives, friends or themselves.

Sixteen friends ask prayer that relatives or friends be delivered from the drink habit; one, from the drug habit.

Thirty-eight ask prayer for special spiritual blessing for themselves, including one friend who asks that she be kept from the sins of worry and doubt, and another that she may have God in her heart again.

Twenty-eight parents ask prayer for the conversion of sons; eighteen wives for the conversion of husbands; forty-eight friends for the conversion of other relatives or friends; thirteen for special spiritual blessings for others.

Sixty-six ask prayer for healing for others, including one that the mother of five little children be restored to health; another, that a little deformed nephew may be straightened and restored to health; another, that three crippled daughters may be cured; another, that a son may be healed of epilepsy. Forty-nine ask prayer for healing for themselves, including one that voice may be restored. Eleven ask prayer for healing of hearing for themselves or friends.

Thirty-five ask prayer for help or guidance in financial affairs; eighty for the granting of varied desires and needs, including one who asks prayer that her home may be happy again; another that father and mother may control their anger and be considerate and pleasant in the home; a wife, that her husband be delivered from his trouble and return home; another friend that a granddaughter may return home.

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33x4	15.84	17.74	3
34x4	16.12	18.07	3
34x4½	22.12	24.75	4
36x4½	23.25	26.04	4
37x5	28.80	32.24	5

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OUR BUSY VACATION BIBLE SCHOOLS

BY O. H. PANNKOKE

TWENTY two hundred young college men and women throughout the country spend six weeks of their summer vacati each year to teach for the Daily Bibl School Association. They will have in charge approximately 80,000 children, while next year the number promises to be well over 100,000. It is just fourteen years ago that Dr. R. G. Boyle, now director of the national organization, began in a humble way to work out the idea in New York City. The short time has been sufficient to demonstrate its infinite possibilties and to make it a vital force in the spiritual and social life of the nation.

There is no problem so important for American Protestantism as the problem of thorough religious training in the years when mind and heart are receptive and impressionable. The Catholic Church knows the value of getting the youth in order to have the man and the woman, and is again trying the New York constitutional amendment to obtain a division of the school fund to have state aid for its parochial schools. The predominant sentiment of the country seems to be against subsidized parochial schools as the solution for religious education. But statesmen and educators alike have raised the imperative cry that something must be done if religion and morality shall continue to be inspiration and guide for the life of the nation.

THE Daily Vacation Bible School solves the problem. The solution is simple and effective and fits naturally into the present scheme of things. There are about 400,000 college students idle for three months during the summer. The country has given them the best training not only for their own success in life, but to render the measure of service to their less fortunate fellows on which depends the healthy growth of democracy. The vacation Bible school presses them into service when time hangs heavy on their hands. They receive slight remuneration, but their great gain lies in their deeper appreciation of the needs of life and of the importance of service.

On the other hand, idle, silent forces are thrown open to the warm currents of spiritual ministration. Every effort that promises to extend and multiply the proper use of the fearlowering masses of stone, frequently closed from Sunday to Sunday, ought to find heartiest commendation. The church is part of life, and its doors ought to be thrown open to the needs of life, and its progress ought to lien the direction of a more intimate and continuous association with the currents of life all about it. The old medieval church was built high and prominent so that the villagers all about might see in it the center of all their life and find in its lofty spire inspiration toward God. The modern church may portray this pretty bit of symbolism, but at the same time useful service, helpfulness are far better than symbols. The way to the future above leads through the open doors of teaching, fellowship and devotion to men.

MANY of the schools are in foreign sections of our great cities. Few people realize the difficulty this country is facing civically and religiously in assimilating these vast masses of people from countries whose ideals are so far removed from American ideals. The percentage of foreign born and descended from foreign parents in Boston, New York, Philadelphia, Pittsburg and Chicago ranges from 70 to 80. However, numbers do not tell the real story. When these people arrive they drift into clannish communities, where their low standard of living is intensified and made dangerous by the unhealthy condition of the tenement. The children constitute the grave problem. They become infected with the air of freedom about them. Parents, slow to adapt themselves, are despised and disobeyed as old-fashioned. The young man grows up to be the gangster and the criminal or the loafer. The young woman becomes the shallow, selfish, gaudy travesty on the healthy independence of our American girls. Both are God's children. Both had the making of useful manhood and womanhood in them. The slums, the sweatshop, the tenement exist for no other reason than that we have not been able to give to the immigrant the civic and spiritual ideals of this nation. To give him these is far better than the most detailed code of laws. They give him the power to rise. The best laws merely toss and shift him about, as helpless and low as before.

IN this service lies, perhaps, the most promising possibility of the Vacation Bible School. The staff are young men and women whose young enthusiasm and ideals and fuller grasp of the need by virtue of their training adapt them peculiarly to guide these foreign children. Churches are brought in touch most intimately and lastingly with the coming generation, while the nation draws the interest on the investment in better citizenship.

Let us enter a typical school to see how the work is carried on. The school has its regular principal, usually a young university man. Yale, Harvard, Columbia, Cornell and a dozen other institutions supply the men. The principal has three paid assistants, who have charge of the industrial, musical and kindergarten instruction respectively. As a rule this paid staff of four is supplemented by a corps of voluntary workers.

The school session begins at 9:30. But before the opening the board of strategy meets to map out the day's campaign. Board of strategy it might well be called, for the teaching and administration are by no means simple and routine. The children are there by their own free will. Race and neighborhood suspicions must be overcome by kindness. Discipline and order must be maintained among children that otherwise are as free from restraint as the birds of the sky. The habits of filth and personal slovenliness must be overcome with patient insistence. Great portions of the decalogue that have been lost in these strata of society must be rediscovered and solidly anchored. Withal the instruction must be made so interesting that the children freely want to come again. When the dogdays are at hand and the sweltering heat beats down mercilessly from a cloudless sky, when the whole atmosphere is heavy with heat and dust and tenement odors: then it is a problem, indeed, to keep alive the interest and enthusiasm among these children of the poor, who ought to be out in the woods and meadows rejoicing in God's nature with the free abandon of childhood.

AFTER the day's work is discussed and mapped out the staff goes out into the neighborhood, "the highways and byways," to extend and build up the usefulness of the school. Homes are visited in order to gain their co-operation. Prospects of new scholars are followed up. Absentees are brought back. Perhaps groups of children are met playing on the streets. They are invited to come in.

At 9:30 the opening bell is sounded. The whole school is assembled and opens its day with the singing of a hymn. After the hymn a lesson of Scripture is read. Then comes the daily lesson on character, after which the kindergarten goes out. The next half hour is devoted to the daily Bible story, which is taught in groups and made graphic by the use of sand-tables, pictures or models. Then comes a twenty-minute period of singing, and the final hour is devoted to manual work and play. The boys make hammocks, the girls make baskets or raffia work or they sew. Sometimes games are arranged to relieve the daily routine. The day closes with the singing of "America" and with the pledge of allegiance to the flag. Two hours of instruction in which every moment leads the children into the better, nobler things of life, and withal it is so varied and interesting that they all enjoy it and love to come again.

However, this does not measure the sum total of the school's activity. For the afternoon excursions and games are arranged to relieve the drab dulness of tenement living. Parks are visited or all repair to some nearby playground, and rollicking youth gets full opportunity to romp and play till gathering dusk bids them come home.

The children are not only passive recipients of the favors provided for them. They are taught to think of others. Each school has a daily thank-offering of pennies, the total used to equip new schools. Last year this offering reached nearly $900. When one considers that much of this comes from children who must themselves work as bootblacks, paper-boys, or at the varied industries of the tenement, the story of the widow's mite seems quite appropriate. The girls, even the little ones, sew dolls' dresses for sick children in the hospitals. Many of the things made by the children as part of the manual training are sold at an annual bazaar in New York City, the proceeds of which are also used to extend the school.

Every great idea in life is simple. It would be difficult to find in the range of efficient spiritual helpfulness an idea more simple and in every way adapted to the needs it meets than to enlist college men and women during the summer months to teach the young God's way and God's will. It makes them bigger men and women as it enlarges their vision of service. It reaches out to God's little ones to lead them up to their heavenly Father. It infuses into churches the warm life blood of active spiritual usefulness. The phenomenal growth in fourteen years from a little beginning to an organization reaching from New York to the Golden Gate proves its possibilities. They have just begun to be realized.

The Christian Herald Children's Home

ANNUAL STATEMENT OF INCOME AND EXPENSES

FISCAL YEAR ENDING MARCH 31, 1915

INCOME		
Contributions	$29,792.85	
Interest and Discount	171.14	
Endowment Income	1,200.00	
Legacy Income	10,850.83	
Total Income		$42,015.32
EXPENSES		
Insurance	$374.88	
Salaries	5,696.43	
Telephone	159.61	
Expenses	1,119.66	
Repairs and Renewals	6,158.65	
Printing and Stationery	153.92	
Stages for Children and Workers	1,462.80	
Annual Appeal (200,000 pamphlets)	3,272.66	
Amusements on Playgrounds	169.00	
Light, Fuel and Water	581.84	
Laundry	1,087.98	
Clothing for Children	44.44	
Food	6,201.56	
Car and Railroad Fare for Children	1,631.06	
Postage	182.71	
Express and Freight Charges	125.59	
Household Supplies	174.16	
Services	36.00	
Rent	200.52	
Medical Attention	204.63	
Improvements	8,172.16	
Total Expenses		37,866.42
Excess of Income over Expenses		$4,148.90

After a careful examination we hereby certify that in our opinion all cash receipts have been properly accounted for, and the disbursements have been verified by proper vouchers.

PATTERSON & RIDGWAY,
Certified Public Accountants.

A REAL CHURCH IN A SHANTY

IN the melodious tones of a negro congregation of singers, the strains of "Greenland's Icy Mountains to India's Coral Strand" greeted me as I came upon the building shown above. (I was making some inquiries into living conditions in a city of Alabama.) The building was out of plumb, and had to be propped to keep it from falling over. At the door I learned it was a church, and that the group of colored women inside were holding a missionary meeting. It was just such a church as you would picture as *needing* missionary aid; yet plans were being laid for helping some one else! At first thought it seemed strained and insincere; but after all it was only what one might expect. The universal Christian experience is a desire to serve! To give is to live, even though forced to worship in a rickety shanty.

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THE total of the Fund for the Relief of Widows and Orphans of the War amounted to $168,387.04 on August 10. Reports ublised in the Christian Herald om ime to time have shown how ceegly welcome and helpful has en he money forwarded to our rio committees. The administraon this fund abroad is in the ndsof carefully selected men of gh anding in their communities, in lgi, England, France, Holland, rmly, Austria, Galicia, Jerusalem, rsiand Poland. The great need nichcontinues and will long conue herever war has set its brutal ot, so well understood now that voev will may always make a conbutn to this cause through the risn Herald Fund for the Relief Wows and Orphans, and special peare unnecessary. We shall keep e fu open and give its administran c utmost care and interest so ng s the need continues and the nerity of our readers continues be own in this way. In due time ull ccounting of the fund and the ark performs will be made, and nowedgments of contributions will bea in the Christian Herald as ten s practicable.

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Christian Herald

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P3LISHED 52 TIMES A YEAR

NEW YORK, SEPTEMBER 1, 1915

VOL. 38—NO. 35. PRICE 5 CENTS
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TRIUMPHS OF THE CROSS

THINK of a communion service attended by seven thousand seven hundred and seventy persons! That number were present at a service held at Elat in the interior of Kamerun, Africa, on the first Sunday of January of the present year. Many confessed Christ, and the offering for the day amounted to over 800 marks.

"To the more than eleven hundred missionaries now in the field not one has asked to come home because of disturbed conditions due to the war, and of the missionaries at home on furlough not one has refused to go back when the board has so requested, and now the board is importuned by the furloughed missionaries from Mexico, China and India and other places asking that they might be permitted to return." The foregoing information concerning Presbyterian missions comes to the Christian Herald in a report from Dr. A. W. Halsey, secretary of the board. Speaking of the missions and the war, Dr. Halsey writes: "Great missions, such as the one in Africa, the Shantung Mission in China, the Syria Missions and the Persia Mission, have been directly in the war zone. Much property has been lost, suffering endured, and many lives lost. In the Persia Mission alone, for weeks the board's missionaries have cared for 15,000 refugees, giving out some three tons of bread per day, ministering to many in sickness, day by day burying at least forty who have succumbed to disease or to cruel treatment, and in many instances, through timely intervention, saving the life of persecuted Armenians or Syrians.

"Large problems confront the board in view of disturbed world conditions. There must be many adjustments. The British and other foreign societies, including the German and French, have already many of them, notified our board that they will be unable to carry on their work for the next year or two, and will look to us to care for their shepherdless sheep. In Syria, in China, in India, and possibly other fields, this will entail large burdens on the workers already in the field, but no word of complaint has come from them as they have begun to assume this extra burden."

FINANCIALLY, the year for the Presbyterian Board has been triumphant. The receipts during the year amounted altogether to 37 per cent. more than those received the year previous. Altogether $2,287,076 were raised and a total of $2,257,000 expended.

The American Baptist Foreign Missionary Society announced some months ago that it would be necessary to make their budget for 1915 $100,000 less than that of last year. Among the protests aroused by this announcement were the following brave and cheering messages: "Decidedly no. I will be glad to be one of one hundred to give $1,000 each, in addition to what I give to the treasury of my church." "I am opposed to a reduction in any line of our missionary enterprise. Press the work with renewed vigor." "It is the most pathetic appeal that has come to me. I have given $26.50 a year for missions and thought that was all I could, but if you do not retrench like this I will double the amount." "Enclosed please find my check for one thousand dollars toward the work of the American Baptist Missionary Society for the year 1915."

The result of this agitation was a great rally on the part of Baptists throughout the country, so that the Northern Convention repudiated the proposed retrenchment and directed the board to go just as far as possible toward equaling the work of last year. It has already been determined that the missionaries now on furlough will be sent to the field during the coming year.

The showing for the year just closed was most gratifying. William B. Lipphard, assistant secretary of the board, writes to the Christian Herald: "In a financial way perhaps the most notable achievement of the year was the raising of the accumulated deficit of $182,000." The total receipts for Baptist foreign missionary work under the Northern Convention last year were $1,356,821.91.

The Bulletin of the Baptist Board says: "The non-Christian world is telling the foreign missionary that a Christianity which fails in Europe is not wanted in China and Japan. The casteman of India listens respectfully to the missionary's address and then points significantly to the neighboring district, whence a regiment of Hindus has left in order to reinforce the army of a so-called Christian nation in Europe. In the war zone the artillery has destroyed numerous church buildings; the male membership, including the pastors, is in the army; church activity is demoralized, congregations have ceased, and the widows and children wander about in dire suffering and distress. How shall this crisis be met? More missionaries must be sent to the non-Christian world to demonstrate that Christianity has not failed, but rather that Europe has failed to apply Christianity. Workers of other societies in financial distress must be aided, thereby exemplifying the unity of Christendom and the oneness of the missionary task."

The Foreign Mission Board of the Southern Baptist Convention reports $537,073.66 raised for the year just closed. Missionaries of that body reported 5,190 baptisms for the year, and this number would probably be larger except for the fact that reports from South Mexico and North Brazil had not arrived when this statement was made.

FOR the Board of Foreign Missions of the Methodist Episcopal Church Mr. George Heber Jones writes as follows: "The income of the Methodist Board of Foreign Missions for the fiscal year ending October 31, 1914, was as follows: Regular gifts, $1,170,258, an increase over the previous year of $12,789; special gifts, $418,496; increase, $93,438; total receipts, $1,588,754; total increase of $106,227. The bulk of this increase was due to a special appeal sent out by the board for a war relief fund."

The greatest advance movement on the foreign field in the Methodist work is in India. Church history presents fewer scenes more pathetic than these clamoring thousands of the natives of India who are seeking Christian instruction and baptism. Together with the spiritual revival is a wonderful movement of social uplift among India's millions resulting from the contact of the missionaries with the depressed classes. Concerning the work in other fields Mr. Jones adds: "In Japan the Three Years' Evangelistic Campaign now under way, in which the Methodist missionaries are co-operating with the other communions, is meeting with a most encouraging response.

"In China details of the transformation of Peking University from a denominational school into a union institution are well under way. An unusual evangelistic opportunity confronts us everywhere throughout that republic as a result of the work done among the students, commercial guilds and gentry by Dr. Mott and Mr. Eddy. In Malaysia the eager thirst of the young people of the great new Chinese populations throughout the Asiatic tropics has overwhelmed our mission schools. In the Philippines the board has plans to meet its higher educational needs for the growing Filipino church by utilizing the facilities offered in the new Governmental University at Manila. In Africa we are in the midst of the most remarkable year of our history in that country."

THE Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Mr. John Wilson Wood, makes this statement: "The Episcopal Church combines its home and foreign work under a single Board of Missions. The board is now drawing towards the end of its fiscal year, which runs from September 1 to August 31. So far as gifts are concerned, it is having the most remarkable year in its history. To June 1 its income from the usual sources shows an increase of about $25,000 over last year, which in turn showed a considerable advance over any previous year. During the past two months the Board of Missions has been engaged in an effort to raise an additional Emergency fund of $400,000, and has already secured $210,000 of this amount. Within recent months the board has raised nearly $200,000 for what is known as its New-China fund for the purchase of land and erection of buildings in the China field. At the same time, through an affiliated committee, more than $150,000 have been raised in this country for the enlargement of St. Luke's Hospital, Tokyo.

"Two mission hospitals for Indians in Alaska are now in process of erection at different points on the Yukon River. Within a few months the board expects to begin the erection of the first buildings for the new St. Paul's College in Tokyo. Eleven acres of land have been secured for this purpose, and plans have been prepared providing for an expenditure of about $250,000."

FOR the American Board, the official organization of Congregational Missions, Mr. Cornelius N. Patton writes as follows: "Our budget runs to about $1,100,000. We are hoping to raise this full amount by August 31. As for plans we are going to link up strong with the Laymen's Missionary Conventions during the fall and winter. It is our opinion that we are now on the top of the wave of missionary opportunity and that during the next ten years we should see a very rapid spread of Christianity in non-Christian lands."

Other messages were received in response to the Christian Herald's request for information. The Reformed Church in America reports: "A special effort has been made during the spring to increase our income by Easter offerings, self-denial offerings, etc., in response to which we have received over

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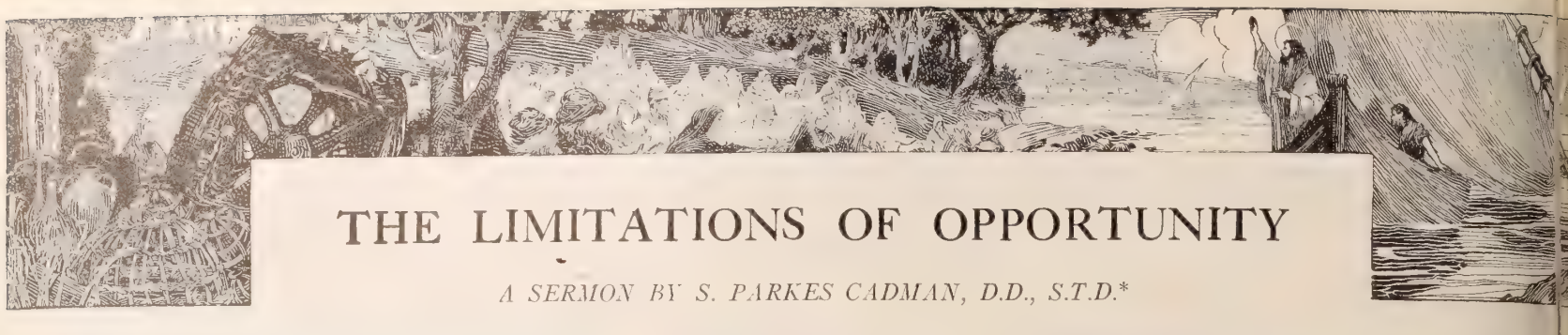


THE LIMITATIONS OF OPPORTUNITY

*A SERMON BY S. PARKES CADMAN, D.D., S.T.D.**

TEXT: "Today ... ye harden not your hearts" Hebrew iii. 7, 8.

THIS section of the Epistle to the Hebrews is devoted to two main objects: first, to convince its readers that an ineffable rest is reserved for those who have accepted the Gospel of the New Testament: and second, to warn them against the temptations which had kept God's chosen race out of that rest. In pursuit of these aims the inspired author brings into this discourse argument, exegesis, quotations from Holy Writ, and fervid reiterated exhortations. If unbelief and disobedience had operated so disastrously under former dispensations, how much more fatal would be their evil effects now that the Son of God had appeared! The divine call addressed to all men through him was far more stringent and imperative than the entreaties of prophets and psalmists.

Earlier revelations may have suffered delay, but the era of light and truth upon which the world had now entered was none other than that of the Most High. None could treat its significant overtures with contempt, nor waste its precious opportunities in foolish and wicked recreancy. Neither could they regard themselves as free to follow its requirements at their leisure. The authority of illustrious leaders such as Moses and David was invoked in behalf of prompt and unreserved acquiescence with the divine mandates. For man's life was but a brittle thread liable to break at any moment, his generation passed rapidly off the stage of action and each sunset betokened the flight of privileges which would never come again. The brief span of human existence, the fleeting openings for human betterment, showed the salutary wisdom of seeking the Lord while he might be found and calling upon him when he was near. The sacred annals bore sad witness that golden occasions had been despitefully used, and that anarchy and idolatry had dogged the steps of the Israelites during their wanderings in the desert.

The vast majority of those who set out from Egypt, rejoicing in their new-found freedom, had never reached the promised land. Likewise, the magnificent religious heritage of the Davidic era had been forfeited because sinful interests had crowded it out of the heart and mind of the elect race. When Christ came their cup of iniquity was filled to the brim, they had reached the end of their probation, and even while the writer was penning this letter the knell of their doom was already sounding. Weighed in the balance and found wanting, henceforth their only hope was in the Everlasting Mercy. The derelict sons of Abraham either had to bow before Him whom they had crucified or their candlestick would be removed from the divine presence.

Trifling with Omnipotence

True and applicable to them, these solemn adjurations are equally true and applicable to us. Every soul which this inquiry touches is in the grasp of God and can never be exempt from his judgments. His offers of redemption are neither as ranging as space nor as enduring as eternity. The periods during which the heart of man remains susceptible, tender, open to faith and duty, are like the recurrent seasons of the year. They come but to go; age cannot reproduce the elasticity and impressionable states of youth; the calloused and debauched reprobate cannot experience the highest ministries of the Blessed Spirit. He never speaks within us as if we had ample time in which to make our due submission and work out our salvation. He never permits us to dictate our own place or terms of deliverance. All his movements which mold our conscious experience are rigidly defined and indicate that the divine possibilities of our being are terminable, not lasting. His living appeals are full of urgent, instantaneous solicitude, and of the sense of an imminent peril for those who disregard his admonitions. He shuts up our powers of choice within certain prescribed areas, and if he is driven away, he leaves us sadly and regretfully, but with no certitude that he will return. "My spirit shall not always strive with man," saith the Lord, and in that awe-inspiring utterance the welfare of untold myriads is deeply involved.

These considerations consort with the grandeur and dignity of God, who makes his final proposition to the creature in Jesus Christ. To ask that he shall await our pleasure and hang upon our nod is an attempt to invert the proper relations between the Creator and his offspring. Whatever we have which is worth having we derive from him, and his saving truth is not our option, it is our necessity, which we must accept or face the consequences. Any effort to escape his inevitable decrees will thus recoil upon itself and may leave us shelterless in the hurricane of approaching retribution. An earthly ruler issues his directions to his subordinates fully expecting that they will follow them implicitly. That which he enjoins must be done quickly at any expenditure of will or energy. If such a potentate refuses to parley or delay, how much less will the King of kings! And what should be our bearing toward the precepts and counsels of his benevolence? He would discredit himself and humiliate the Son of his love if he consented to linger at the door of our hearts like a servitor, or repeat his offers of forgiveness with the supplicating air of a beggar. Be assured that before his ordinations all opposition must finally collapse. There is an august and a peremptory insistence in his laws which rends the heavens and subdues the earth. The subject matter of his revealed truth is intense, unyielding, impatient of hindrances. Infatuated sinners may begin with one accord to make excuses, and unitedly decline to put first things first, but in so doing they invite their own fate. His voice forever proclaims across the centuries the inviolability of right and wrong and their outworkings beyond the present. Opinions change, manners alter, customs become obsolete, creeds rise and fall, but the moral integrity God asks for in us is inscribed on the tablets of eternity. For every false word or unrighteous deed, for all lust or vanity, for all pride or mammonism, the full price has to be paid at last.

Procrastination in Spiritual Things

The only alternative is that repentance which needs not be repented of, and a humble undeviating trust in Christ as our personal Redeemer. Nothing is so blind or delusive as the fatuous temper which faintly cherishes the larger hope while persevering in wrong-doing, and imagines that by some haphazard means it can dodge the consequences of habitual and wilful transgression. Whatever we know of God, and of ourselves, and of the fundamental virtues, and of the perishableness of material things, combines to bid us at once prepare for immortality by cultivating those spiritual capacities which alone can bless and protect our future. We might as well ask some poor wretch suffocating to death in a fiery den to postpone his rescue as nourish the idea that we can safely remain unmoved in foul and fearful habits of living and at the same time bid God depart until it suits our convenience to hearken to him. The cross which Christ wet with his actual sacrificial blood has consecrated his Father's business, and that business requires haste on our part. God will not tolerate slackness or indifference: "Now is the accepted time, now is the day of salvation."

Moreover, time limits are the more necessary because, like Naaman the Syrian, we are always seeking some other river in which to wash and be clean. The simple teachings of the Gospel are repugnant to perverse and haughty minds. They would prefer to find their own way of escape from self and sin, and while they haggle and debate over the most precious gift heaven has bestowed on earth they grow less and less inclined to rise up and follow the Master. It is a very common occurrence that the task perennially put off becomes distasteful and far less likely of achievement. But when our engagements are predetermined for us we have nothing left except to fall in with them. The things men and women must do, whether they are willing to do them or not, make the discipline and energy of their being. Compelled fidelity is not as admirable as when it is voluntary, but at least it energizes us, bids us awake from our sleeping and slumbering, and arise from the death in which we are corrupted that Christ may give us life. Who then is so misdirected as to entertain the baseless assumption that a compassionate Father must needs be always a rejected God? If he should repeat beyond the grave the opportunities and privileges we now enjoy, could we be sure that we should be any more freely and nobly disposed toward them? Nay, such insolent trifling with the heart of the Everlasting ill becomes our helplessness. He measures out our hours and whatever they contain, and until we, too, have learned to allocate them accordingly, we cannot be sure as to what they will bring forth. Besides, spiritual development is the most serious undertaking we can assume. In its behalf the constantly and earnestly beseeches us to forsa misdoings, to immediately serve Him who ha the tale of our years and their irrevocable d Thus is it well for us that we are faced by app times, seasons, conditions, inspirations, or few be found among the godly who delight to ful Eternal Will.

Let Us Awake Out of Sleep

Again, these boundaries are prescribed b revolt and ruin seethe within us and their arres be made on the spot. Once their baleful proc get the upper hand they mutilate soul and Conscience and reason are ravaged by them, a effectual contact of faith is rendered almost impo We may be at a standstill on this supreme issu the devilish hosts that rage within us are neve The deceits of the eye and the desires of the know no halting. Seeds of dissolution find f soil in wayward hearts, and unless they are ex nated as soon as detected, the problem of how rid of them is very difficult.

In tropical latitudes the competition of the is so keen that the trees which shed their lea nightfall have to renew them before morning or creepers spring up and choke the trees to Similarly rank poisonous growths luxuriate parasites that feed on our spirits, and they can be handled by half-measures of reform or resol against them which are made only to be broke regenerated man quivering with God's life, vi every part, suffused with divine power, is the type that can withstand these assaults of evil. it is a matter for devoutest gratitude that t generation can be just as swift and vital as swift and blighting.

Take a careful retrospect of the ways of G ward man, and of the innate tendencies of ma self, if you would be convinced of the infinite of this Scripture upon which we are medit Never interfere with the limits and bounda mentions. Reverence and regard them. Rem that after you have selected the forces your freedom on earth is to choose to whom or to you will commit that freedom. "Harden not hearts," as in the days of provocation, or yo come to the period when your spiritual paral complete, and the good you would you cann while the evil you would not, you cannot This is the second death, over which this worl no control, and which is the dread mystery other world. The stiffening of the moral m the blurring of the spiritual vision, the decay entire fabric of the innermost being move fo like some fatal disease which knows itself sure victim and therefore can afford to wait. Atro in every essential quality, crippled so as to be he and untouched before the goings forth of G ways of praise and spiritual profit, how desper this melancholy and self-wrought dissolution! is a constantly widening alienation of interest sympathy from religious realities. The latter are full of heaviness and repining.

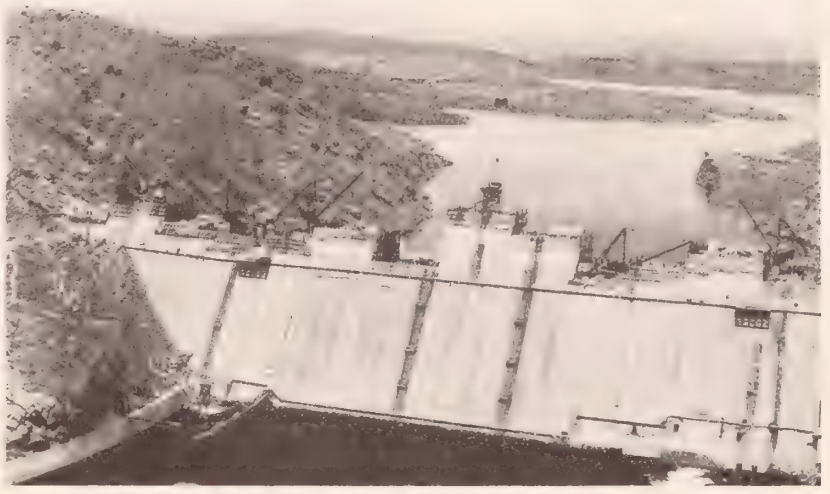
This deterioration fell upon the abject and un ful faction which opposed Moses; it worked l leaven of perdition among those who conde and crucified Christ, and it still works because hell's chief agent. Repeat your disavowals of and your sensibilities become indurated, villa antagonistic. The degradation of your own n tramples under foot the Son of God, and end splendid prospects he has created for you. W only sure, then, of the moment; we can only today; but we can so live today as to bid tom do its worst, and give up its best to our viet progress. Nothing is guaranteed twelve hours h everything is ours now. Let us validate our cor with eternal life and holiness, and fervently pra Great Lover of souls to continue in us, unw though we are, his work of cleaning until death seal his endless mercies and make the off complete.

Because the head is larger than the heart some p seem to think that if they have head religion they more religion than those who have heart religion.

The selfish man rarely offers the milk of h kindness until he has skimmed the cream for hi while the unselfish man, who is rare, often gives th cream to others and keeps for himself what is left.

* Pastor of Central Church, Brooklyn, N. Y.

UNCLE SAMUEL'S WATERING-CANS



BEHIND ELEPHANT BUTTE DAM, NOW ALMOST COMPLETED, ON THE RIO GRANDE PROJECT, AND FACE OF THE SAME DAM

IRIGATION OATS

IT was never a joy to me as a boy to water the garden, and it was only a backyard garden at that. But the plaguey thing stood right out in the glaring sun, which made daytime watering simply out of the question, even when there was no ball game scheduled. And toward evening there was always an important gathering of the boys around on the next street, which ought to have made the task then utterly impossible; but it didn't.

Looking back upon those responsible days, I wonder what I would have done had that garden measured three million acres. I remember that there was a low mound of stones at one spot, beneath which repose a former friend whose glad tail had ceased to wag forever, or rather forever had ceased to wag — though I don't know but that the first way of putting it was correct, remembering that tail. I resented that mound's hindrance to a swift passage about the garden. But what if it had been a mountain range? The thoughts of what might have been come to me as I contemplate my Uncle Samuel's mountain-strewn garden patches of thousands of arid acres each, and watch him use his large watering-cans.

AS a matter of fact Uncle Sam has about 45,000,000 arid acres of garden ground, which he intends to put under cultivation. When he took hold of this proposition in 1902, private persons had pioneered in irrigation work and had gotten some ten million acres under cultivation. But Uncle Sam thought he could look after the matter more economically, and he hired his man, the secretary of the interior, loose on the job. The secretary hired some men as a sort of reclamation crew, and went at it. And it is his reclamation crew or force, as they are called, who have Uncle Sam's watering problem.

It's a problem. Too big a one to be tackled all at once, and that is why only about a hundred million of the forty-five are being worked at present. And they are divided into about thirty widely separated tracts, each of them containing thousand of acres, one of them more than over half a million. That one is called the Yakima reclamation project, in the state of Washington; on the map with this story the "units" Sunnyside and Tieton are in that project. The smallest project of all is not on this map: it is the Lawton, in Oklahoma, and comprises 3,000 acres.

All these projects are well advanced today. Uncle Sam hasn't another piece of work on his vast estate half so interesting and refreshing. And yet it is mere the doing on a gigantic scale what I had to do as a boy, and for the same reason. The rain kindly filled our cistern and then went about its business until the next picnic day. In the interval, everything dried up excepting the cistern. I used to wish *it* would. But it defeated all my rebellious efforts to empty it, and gave forth its stored-up plant tonic until, as I say, another proposed picnic inevitably brought on a three-day downpour.

Up on the high altitudes of the western states, where the rainfall is even more erratic, flooding the streams at one time until they burst their banks, and then holding off until even the river bottoms appear, the Reclamation Bureau is building huge cisterns and hundreds of miles of canals, through which to carry the stored-up plant tonic to fertile soil that is but waste desert without such artificial watering. These cisterns and canals are wonderful engineering feats. Whole rivers are welled in and their flow regulated to the needs of the land; great lakes are tapped and drawn off like ice-water through a refrigerator's faucet. Many a stomach ache I have acquired as a boy by placing my lips about such a faucet after a strenuous game of one o' cat played in 92 degrees Fahrenheit, and letting the delicious stream gurgle down. And where there are no handy rivers and lakes, mere streams are converted into one or the other as the special needs of the locality require.

For example, take the Orland project in California, about ninety miles north of Sacramento. Here some 20,000 acres, at a general altitude of 250 feet above sea level, are to have their dormant fertility made productive by irrigation from a lake and a river which the Reclamation Bureau are constructing out of a creek. A dam about forty miles from Orland stores the water of Stony Creek in a reservoir, aided by the rainy season, and then the natural channel of the stream is utilized for a forty-five-mile river to convey an abundant flow in dry times to where the land lies thirsting for it. This artificial river is then diverted into 135 miles of distribution canals and laterals, and through that huge sprayer end of the system Uncle Sam waters that particular patch of ground. Alfalfa, nuts, fruits, and many other crops from soil that otherwise would be barren, are the result. The dairy is a flourishing feature of this, as of many other reclamation projects of our Uncle Samuel.

PEAR ORCHARD ON RECLAIMED LAND IN ONE OF THE BIGGEST OF OUR IRRIGATION PROJECTS

ON the other hand, consider the Milk River project in Montana. Although 2,000 feet above sea level, this 220,000-acre tract is really in a valley. When Milk River is in flood, near-by acres get some temporary benefit, just as our backyard garden used to from a thunderstorm. But outside that river-edge strip, the land remains arid and unproductive, though the soil is packed with plant foods. The annual freshet was wasted, for the land it touched could soak in only just so much. I suppose those reclamation fellows, watching one of those spring freshets, felt like I used to when a cloudburst would drench my speck of earth: they wished the thing could be held back, harnessed, cooped up and then fed out a little at a time and to vastly bigger stretches of land. And now here is what is happening at Milk River:

High up in Glacier National Park lie four great lakes; two by the name of Sherburne, McDermott, and Lower St. Mary's. They are perpetually fed by the snow and melting glacier ice of the Rocky Mountain range. Glacier water is rich in silt and exceedingly fertile. But the lakes are two hundred miles from the Milk River project by a direct route, over which it would be impossible to convey their inexhaustible supply. The project, moreover, is itself about 140 miles long, and as wide as three miles at some points. Yet those great natural reservoirs, and the efficient but inadequate Milk River, are being joined together into one immense irrigation system, one of the biggest if not the biggest the government has in hand. Immense dams, huge siphons, tremendous flumes, and miles of canal conduct the lake waters at will to the north branch of Milk River, and thence by the latter's winding channel a distance of over five hundred miles in all from the source of supply to the distribution canals that will give Montana a "Green Ribbon Belt" of invaluable agricultural land. For 150 miles the waterway lies within Canadian territory, and international agreements have been necessary in order to make this wonderful watering-pot available. Some thirty garden patches, more or less on this order, Uncle Sam now has undertaken to water. It keeps his hired men on the jump. To take care of 140,000 acres in Colorado, the Uncompahgre Valley project, they had to bore a tunnel 30,645 feet long, 10½ by 11½ feet cross section, cement lined, through a mountain range. This engineering feat gives capacity for a flow of 1,300 cubic feet per second. The tract is between five thousand and six thousand feet in altitude, which seems to be good for agricultural brains, as the farmers there are progressive, being organized for mutual benefit through cooperative methods, one of which is the buying of household and farm supplies by the carload lots, with a consequent saving to the individual family.

To supply the Rio Grande project in New Mexico and Texas, the reclamation men have constructed an artificial lake forty-five miles long, with a storage capacity of 2,627,777 acre-feet. An acre-foot of water is enough water to cover a whole acre one foot deep. The dam that holds back this small ocean, the Elephant Butte dam now being constructed across the Rio Grande near Engle, is to be one of the largest of the service, 290 feet high and 1,400 feet long on top.

True, the Mareb project in Yemen, Arabia, in the very beginnings of irrigation, boasted a dam two miles long and 120 feet high, built of immense hewn blocks of stone; which we must admit was a bigger engineering task than Elephant Butte. The Mareb dam held back the waters of a stream fed by seventy tributaries, and stood the strain for two thousand years. But it burst at last, and with appalling results.

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A WEEK *in the* WORLD'S NEWS

TEXAS HARD HIT BY STORM. The brief mention made last week of the tropical storm that had damaged Galveston was like all the early news reports in the East, out of all proportion to the importance of the occurrence. The terrific onslaught of wind and rain struck Galveston late in the forenoon of August 16, and at 9:30 that night word was sent out via telephone to Houston that little damage had resulted, the sea wall, and the causeway that connects the island on which Galveston stands with the mainland, being reported uninjured. But at the expiration of another twenty-four hours the full extent of the storm's work began to become known. The causeway had been cut, thus temporarily shutting off the only land connection with the mainland, shipping had been swept from the Gulf, the great sea wall, built after the storm of 1900 was down for a thousand feet, and telephone and telegraph wires were almost entirely out of business. Galveston was isolated from the world. A score of persons had perished and the property loss was very great, possibly as high as $15,000,000. At other points along the coast and for a hundred miles inland, the hurricane had carried destruction. In all more than 400 lives may have been lost, many of these on barges and other boats which went down. The fury of the storm was felt well out on the Gulf. Reports from the Bay towns and remote points have come in slowly. Houston was very badly buffeted by the gale, and there and at Texas City hundreds of small buildings were wrecked. The historic storm of September 8, 1900, in which 8000 persons perished, is said to have been nearly equaled by this tropical hurricane, but the sea wall, despite the breach made in it, saved the city.

AS TO OVER-ZEALOUS GERMAN PROPAGANDISTS. The New York World, as mentioned last week, has printed a mass of documentary evidence of the existence in this country of a well organized pro-German propaganda, intent on frustrating the plans of the Allies in the matter of war munitions contracts and on presenting Germany's side in the war news to the American people. The World's belief that our neutrality laws have been disregarded by the friends of Germany appears not to be well founded, as United States Attorney General Gregory declares that the Department of Justice, whose officials have been closely following the disclosures, as well as constantly conducting investigations of their own, has found nothing to warrant the taking of action against any one on either side.

DEAN OF CATHOLIC CHURCH DIES. Cardinal Bishop Serafino Vannutelli, dean of the Sacred College, died at the Vatican on August 19, aged 81. This prelate was one of the most distinguished of the Roman Catholic Church. It was his brother, Cardinal Vincenzo Vannutelli, whose visit here in 1910 on the occasion of the consecration of St. Patrick's Cathedral was marked by a great religious celebration.

TO ERECT NEW STRONGHOLD FOR CONFUCIANISM. Financiers, scholars, merchants will establish a college at Tsingtau, Shantung Province, original home of the old Chinese civilization, with the object of reviving the teachings of Confucius and Mencius, China's ancient great sages. The movement is supposed to have more of a scholastic than a religious purpose.

LEO FRANK LYNCHED BY MOB. A mob, said to have consisted chiefly of the better class of men and carefully drilled for the task, stormed the Georgia State prison farm at Milledgeville on August 16, ten o'clock at night, seized Leo M. Frank, who had been convicted of the murder of Mary Phagan and was serving a life sentence commuted from the death penalty by former Governor Slaton, carried him to near the home town of the girl (Marietta), and there hung him. Later his body was cut down and to some extent disfigured by men in the crowd of morbid people who thronged to the spot immediately the news was learned, still later the body was delivered to Frank's relatives in Brooklyn and buried.

MANUFACTURER TO DEVOTE WEALTH TO PEACE. "I will do everything in my power to prevent murderous, wasteful war in America and in the whole world." So speaks Henry A. Ford, the Detroit manufacturer. "I will devote my life to fight this spirit, which is not felt in the free and peaceful air of the United States, the spirit of militarism, mother to the cry of 'preparedness.' 'preparedness,' the root of all war. I would teach the child at its mother's knee what a horrible, wasteful and unavailing thing war is. In the home and in the schools of the world I would see the child taught to feel the uselessness of war, that war is a thing unnecessary, that preparation for war can only end in war.

"I have prospered much and I am ready to give much to end this constant, wasteful preparation, not by building palaces of peace, not by inspiring fearful peace by powerful armament, but by teaching the men, women and children of America that war does not threaten us, that war will not reach us, that the fulness of peace is in their inheritance, not the burden of militarism, with its heavy hand that curbs liberty and its foul sustenance upon the blood, the labor and the toil earned happiness and goods of the worker. This I would make a world work for all the world cries for peace, and there can be no peace while there remains one set of these militaristic parasites who encourage war and who damn all whose ideas of patriotism and love of their fellow men do not call for arming brother against brother.

"I want to see this nation and all the nations of the earth nourishing that feeling, already deeply implanted in the minds and hearts of millions, that is expressed in the words 'We do not want war. We will not have war. We will not have among us the breeders of war, be they men who cry out that the enemy seeks us and we must prepare for him or be they only those who would dazzle with the false glory that has been the cloak of murder for centuries.' If I can but see the world—and America is the brain of the world and the brain is the guide of all—moving toward that day when war shall cease, when nations shall not burden the workers with the enormous expense of huge armaments and then destroy the workers with those very armaments, I shall be content to end my days where I began—an humble worker in a peaceful world."

POST OFFICE DEPARTMENT TO ADVERTISE AT FAIRS. Postmaster General Burleson has called upon postmasters of the country to utilize county fairs for making the benefits of the parcel post system better known through exhibits, which are to be arranged by the postmasters.

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THE GREAT CAUSEWAY THAT CONNECTS GALVESTON WITH THE REST OF THE UNITED STATES

The Call of the Woods

THE oasis in the desert these hot days is the good, green, moist-breathed woods.

Vacation joys, like most others, are sweetest when simplest.

People are planning elaborate vacation trips at expense they cannot well afford, will put up with high-priced inconveniences they would not tolerate at home, and will come back more tired than when they went away.

But out of the dirt and rattle and confusion of the city there is easy escape in the shady, silent woods that are cool, clean, sweet, odorous, musical.

Here are real rest for worn nerves and true quickening of the flagging spirit.

What a noble gift to mankind are the trees! How pleasantly their shadows fall upon us when we turn to them from the glitter and turmoil of the hot city! The breath of heaven seems to linger in the whispering branches, and the sunshine sifts through the swaying leaves, like a benediction purified.

In the close application of the detail of our work we are apt to distort the perspective of our purposes. We are apt to plod on through habit and forget our higher aims. Maybe some of us never had any. Then all the more do we need a time to dream. Men without definite aims and purposes beyond mere means of comfortable existence are animals on two legs with nothing to recompense the loss of the monkey tail.

A week in the woods, with your ear close to Mother Nature's heart and your eyes finding vistas up into the blue eternal mystery, may teach you that your little selfish strivings, your puny vanities, your petty hatreds and jealousies, that make up so large a part of your daily living and your nightly worrying, are of no more worth to the world or you than are the nameless little gnats that so foolishly zigzag in the glooms.

Charles Grant Miller.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

CHANGE OF ADDRESS.—It requires *three weeks'* time to make the change. Give both old and new address.

LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter. Entered at London (England) Post Office Department, as Second-class Matter.

KING COTTON, TAKEN CAPTIVE, MAY BE RANSOMED. By a British Order-in-Council, cotton has at last been declared absolute contraband of war, effective from August 21 and to the continuance of the war, or until further public notice. The principal ground for this action is understood to be that it is made of cotton in the manufacture of smokeless powder. Secretary McAdoo, on August 23, made announcement through the Treasury Department that, if necessary, $30,000,000 would be deposited in banks of the Federal Reserve System in the South without interest, in order to tide the cotton growers over the interval of marketing this year's crop.

EVERYBODY PLEASE NOTE THIS. It is about to be declared unfashionable to wear jewelry out of season. We get this hint from the American National Retail Jewelers Association now in convention in New York.

HAITI IS SOMEWHAT RAMBUNCTIOUS. It has been necessary for the Navy Department to detail another warship, the armored cruiser Tennessee, with a battalion of marine artillery, 350 men and twelve field pieces, to reinforce the American forces now trying to maintain order in the Haitian Republic, as there is disposition on the part of the belligerent element there to resent American temporary occupation.

PROGRAM FOR A SOCIAL REVOLUTION. What amounts practically to a social and industrial revolution is recommended in the main report of the Industrial Relations Commission, part of which was made public on August 22. The commission will present three reports, all of which recommend immediate action by Congress to remedy the crying injustices of the present industrial system. The main report is signed by Chairman Walsh, John B. Lennon, James O'Connell and Austin B. Garretson. One minority report is signed by Professor John R. Commons and Mrs. J. Borden Harriman. This second report is in the main concurred with and supported by Commissioners Weinstock, Ballard and Aishton, who make, however, certain exceptions which are set forth in a third report. The main report finds the causes of industrial unrest in the unjust distribution of wealth and income, unemployment; denial of opportunity to earn a living; denial of justice in the creation, adjudication and administration of law; and denial of the right to form effective labor organizations. On the matter of unjust distribution of wealth and income the evidence shows that forty-four families have aggregate incomes of fifty million dollars a year. It is estimated that this is equivalent to the earnings of 100,000 wage workers at the average rate of $500 a year. It is asserted that those in control of great industrial operations control the affairs of the workers in certain localities as completely as though these communities were petty kingdoms instead of citizens of the republic. These conditions are "oppressive to the dependent upon them for a livelihood, and a dreadful menace to the peace and welfare of the nation." Legislation is recommended which will make it impossible for a single fortune of more than a million dollars to be inherited. The remainder of any inheritance so limited shall be used by the government for the extension of education, development of other social services, and the development, in cooperation with states and municipalities, of great constructive works, such as road building, irrigation and reforestation. It is also recommended that Congress compel the manager of all industries to grant to their workers the right and opportunity to form effective labor organizations. Among the suggested statutes to protect this right is one prohibiting discharge of a worker because he belonged to a labor organization, another making unlawful for labor unions to do anything not unlawful for an individual, and another providing for mandatory investigation by the Federal Trade Commission of unfair treatment of labor unions and their members. The second report, while eliminating some of the recommendations of the first, advises a large inheritance tax and curbs the right of labor to institute boycotts, either primary or secondary, without being liable to prosecution. It agrees with the first report that a condition of feudalism exists in the mining regions of Colorado, but decries the attempt to hold any single individual responsible. It also recommends that corporations and unions be removed from politics, and emphatically endorses the strict organization of labor. The third report dissents from the findings of the boycott, but acknowledges that there has been abundant evidence showing wrong-doing on the part of some employers, in preventing employees from organizing, in controlling courts and legislature and in many other disreputable acts, such as employing gunmen in strikes. Commissioner Ballard presents a supplementary opinion, suggesting a national minimum wage law for longshoremen's insurance, a national eight-hour labor law. Seventy-two hundred and forty witnesses were examined by the Commission or its agents.

A Prayer for Peace

THE cannons roar on sea and shore; the bombs keep on dropping; the bullets zip and tear and rip without a sign of stopping. On field and hill they maim and kill; the trails they leave are gory. And everywhere the soldiers fare it is the same old story. They left their plows, their nags and cows, their chickens, pigs and cattle; each raw recruit went forth to shoot and mow men down in battle. They used their guns like valiant sons, they scatter lead like water; 'twas their delight when in a fight, to make a wholesale slaughter. Each day we read of thousands dead, and we grow sick and tired, and hoped that we the day might see when all the guns were fired. But still they scrap and change the map, and keep right on a-shootin', the drums still beat to marching feet, and bugles keep on tootin'. Oh, let us pray to speed the day when they shall quit their sputter; when war shall cease, and man, in peace, shall earn his bread and butter!

E. A. BRININSTOOL.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Making of Heroes

SUNDAY, September 5. Daniel 11: 32. "*The people that do know their God shall be strong, and shall do exploits.*" It is like a strong and noble tree, of which the roots are found in a certain knowledge, and the fruit in heroic deeds. Exploits are not manufactured goods. They are not the deliberate creation of set purpose. They are not works; they are fruits. They are not made; they are grown. They are not the startling surprises of occasional ventures: they are the natural and spontaneous expression of the habits of the soul. A true hero is always heroic. Sometimes his heroism is seen by the public, but he is still heroic when the audience has withdrawn. This kind of tree "yields her fruit every month": that is to say, there is no season when its fruit cannot be found.

To be, therefore, a life is to abound in heroic deeds it must have the heroic nature. It must "be strong" if it is to "do exploits." Every other kind of heroism is superficial, and it will pass with the occasion which excited it. We want a heroism which is heroic in its own secret thoughts. We want heroes who slay dragons in private. We want the royal courage which strangles an unworthy impulse as soon as it is born. We want exploits in sacrificial thinking, magnificent conquests of selfishness in the quiet courts of the soul. A real man must wrestle with lions and bears in the jungle of his own spirit, and there he must register a courage of which the world has no account. All of which means that a man must be a hero in the very pith and fiber of his being. It must be his nature to be heroic.

And how can we deal with a man's nature excepting through his God? How can we make the tree good? The prophet's word gives us the eternal answer: if man is to "be strong" he must "know God." And that is not the shallow knowledge of recognition: it is the vital knowledge of communion, it is the partaking of the divine nature. It is the living fellowship which makes a man a branch on the living vine. The life-sap of the tree of life pervades every fiber of his being. He lives, yet not he, Christ liveth in him. In such a life all the fruit shall be exploits, and the flavor of the heroic shall be in everything. J. H. J.

Dedicating the Body

MONDAY, September 6. Isaiah 44: 1-11. "*One shall subscribe with his hand unto the Lord.*" The idea apparently here is that the words "*to the Lord*" shall be written as the headline of a sheet of paper, which should be afterwards covered by a long list of signatures. It is told of a young fellow that, having heard this idea expressed in an evangelistic address, he went home and to his room, took a sheet of paper, headed it with these words and wrote his name beneath. That was the beginning of a new life. There was no deep emotion, no conviction of sin, no profound view of the Cross. It was just an act of the will, on which God's Spirit was exerting his gracious influence. Doubtless the emotion, contrition, and profound view of the Cross, with its sublime implications, would follow; but how many would end a life of hesitation and disappointment, if they would but write their names under these words, and resolve that if they live, they will live unto the Lord, or if they die die unto the Lord, always keeping their faces turned towards him in life and death!

The R. V. margin gives a very suggestive alternative rendering, which reads thus: "Another shall write on his hand *unto the Lord*." It is as though each individual believer were to go over the members of the body, and dedicate each to the service of Jesus. "Know ye not that your body is a temple of the Holy Ghost?" Every part of it is therefore sacred to his use. "Ye are not your own, ye are bought with a price; glorify God therefore in your body." It is as though we should write in invisible ink on every part of our physical frame the words, "Holiness to the Lord," or "Sacred to Jesus." This would be specially suitable for the right hand with which we greet our friends, write our letters, and do the work of our life. Marvel-ous implement of my soul, I consecrate thee henceforth to my Lord! F. B. M.

The Shadow of Prosperity

TUESDAY, September 7. II Kings 20:13. "*And Hezekiah hearkened unto them and showed them all the house of his precious things.*" The study of the career of Hezekiah, the great Jewish hero in an age of woe, is timely for us in these latter days. Through the devoutness of this leader the people of God overcame their enemies, but at the end of his life the hero, who was a bulwark of power in adversity, shows the weakness of human nature in his day of physical triumph, in settling back upon his treasures and his splendor: we find him showing the Babylonians his riches like a vain child, and saying to Isaiah the prophet that there would be peace enough to last through his own days, as much as to say, "What matters it after I am dead?"

This king of Judah was like many of the men of our time: he was not quite big enough to endure prosperity. He was a most religious and devoted man through the most of his life of active fighting, but when he stood on his hill of victory, his power was turned into a weak display.

The test of success is a great test. It is so easy then to be proud of the wrong thing. We seek God in danger, in our affliction, and in the hour of severe struggles against the foes of our heart and our hand; but what about our piety when we stand on the hill of accomplishment? Are we then rather vain than proud? Do we then stand back and show off our treasures to the Babylonians?

I am thinking to-day of that success of the inner spiritual nature, that is not dulled by time nor treasure nor power. I am thinking of that inner gold of character that is the same through "summer's heat and winter's cold," that ability of spiritual eminence that remembers God and one's brother when life is crowned with blessings, as when it is filled with shadow. Today we in America are a favored nation. We are standing on the hill of prosperity. It is our hour of danger as well as our hour of success. Let us remember Hezekiah! Today is the day of thinking of our less favored brothers. C. S. C.

The Fruitfulness of Sacrifice

WEDNESDAY, September 8. John 12: 12-24. "*If it die, it beareth much fruit.*" There are many lonely people in the world who complain of their loneliness, and account for it by the ravages of death or the gulf of distance. But is it not rather attributable to the fact that they have always consulted their own ease and well-being, and have never learnt that the cure of loneliness comes through sowing oneself in the grave of daily self-sacrifice? If the corn of wheat will fall into the ground and die, it will no longer abide alone.

Of course, we can never die in the measure in which Jesus died. None of us can make the sacrifice and expiation he made for sin. But we may fill up that which is behind his sufferings. Daily and hourly, we may put ourselves in the low place to help others to ascend; we may meekly bear sorrow that we may give others joy; we may go without things that would give us pleasure, so as to be able to enrich others. Above all, there is the daily crucifixion and burial of the self-life. A youth once asked Francis de Sales how to be delivered from the risings of pride and vanity. The master told him to go to the graveyard and, standing beside a grave in which a companion had recently been buried, to utter all manner of flattering words concerning his gifts and graces. The youth obeyed the strange injunction and presently returned. "Was there any response from the dead?" was the inquiry. "None whatever," was the reply. "Even so," came the advice, "reckon that through union with him who died on the cross, thou also art dead to all that would stir thee to pride and vainglory!" When we begin to live this, the effect is amazing in our augmented influence on others. At once we begin to bear fruit. The energy that we conserved for ourselves begins to pass out almost unconsciously in vitalizing influence to others. F. B. M.

Loving-Kindness

THURSDAY, September 9. Ruth 2: 15. "*Let her glean even among the sheaves, and reproach her not.*" The book of Ruth is the greatest pastoral idyl in literature. It is founded on loving-kindness, the loving-kindness of the Moabitess revealed to her family, and the loving-kindness of Boaz, the wealthy Israelite, to Ruth his kinswoman. It also contains the germ of that great-heartedness which is the center of the Gospel of Christian love.

It is a book that opens with tears and famine and ends with the sound of wedding bells. The story turns upon the straightforwardness of Boaz, who showed kindness and manliness to Ruth, a member of a nation that was Israel's foe, and in that kindness founded a new house, the house of Jesse and David, the royal line that begat a Greater than David.

It was first the mingling of the blood of the Jew and the Gentile, symbolic of the cosmopolitan width of the Christian religion. It was the sign that that religion was not to be founded upon wealth, or upon social caste, but upon the large, wholesome love of the human heart. Boaz is immortal among Bible heroes for his kindness, his plain, everyday generosity, his sense of protection and care for the lonely, unprotected Moabitish girl, his dead kinsman's wife, who in her poverty gleaned in his harvest-field after the reapers. Boaz gave order to his reapers that they should allow her to glean even among the sheaves of barley, and by his large-heartedness gained a wife, and, more than that, made a place for himself in that immortal company who are renowned for naught but for being kind.

Just the art of being kind! That is the lesson. That is the characteristic of a Christian, that is the attribute of God. Kindness is the pure gold that lies in life's dusty, routine-beaten path. It can be picked up by any Boaz. Paul said, "Love is kind." C. S. C.

Freedom from the Power of Sin

FRIDAY, September 10. 1 Thessalonians 5: 1-11. "*Appointed unto the obtaining of salvation through our Lord Jesus Christ.*" The salvation here alluded to is not that of forgiveness merely, but of the entire restitution of our nature to the original design and plan of the Creator. In the present passage, it is further described as "living together" with the Lord in life and death. Describing the religious experience of his beloved wife, Jonathan Edwards says that in the earlier stages she had been formerly subject to great unsteadiness in grace and frequent melancholy, but this was followed by an extraordinary self-dedication and renunciation of the world; and from that time she entered into a constant, uninterrupted rest and joy in God. She enjoyed a continual calm and serenity of soul, unceasing rejoicing in all the works of God's hands, a wonderful access to God in prayer, a daily doing and suffering everything for God, doing all as the service of love and doing it with uninterrupted cheerfulness, peace, and joy. Is it to be wondered at that a life of such constant fellowship with Jesus should produce full salvation from the love and power of sin? It is related of Dannecker, the sculptor, that he spent eight years in producing a face of Christ, and at last produced one in which emotions of love and sorrow were so perfectly blended that beholders wept as they looked on it. He was afterwards invited to produce a statue of Venus, but he replied: "After gazing so long into the face of Christ, think you that I can turn my attention to a heathen goddess!" There is no surer way of becoming free from the power of sin than living together with Christ, whether we wake in life or sleep in death. F. B. M.

"Following Jesus"

SATURDAY, September 11. Matthew 9: 9. "*And He saith unto him, follow Me. And he arose and followed Him.*" Abraham and Moses found there was nothing lost in following the call of the Lord Jehovah. They forsook home and friends, going out, not knowing whither they went. They walked as seeing him who is invisible. Matthew had the privilege of following the personal presence of his divine Master. He surrendered business life, future prospects of wealth, distinction and honor, all for Jesus' sake. Matthew did not dream or imagine that all honor and glory in this life would come to him; that his name would be heralded to the end of time as the writer of the first Gospel. He could not see that his influence would roll on forever with the river of life and salvation flowing from the throne of God.

Are there not young people today whose ears are deaf to the call of the Master, who have no inclination, no purpose of surrendering to Christ, no time to give to Christianity, the church and the salvation of men? Their lives are devoted to present pleasure. When satiated with these, they are trying to kill time. As one has said, "They have already slaughtered golden hours enough to fill a cemetery." Their efforts are to make a luxurious living, not a life. Life is not worth living when it is all rotting with ease and lust. If their ears could be unstopped and they could listen to the sweet music of the Saviour's call when repeated by some friend or minister, "The Master is come and calleth for thee," then they might escape from themselves and be resurrected into the life eternal.

E. W. C.

OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR: GEO. H. SANDISON | SECRETARY THEODORE WATERS

A Time to Keep Cool

EVERY American regards the sinking of the Arabic as one of the most regrettable incidents of the war, the loss of two American passengers creating a new cause of trouble between Germany and this government. The situation has been rendered more acute by the tremendous pressure which has been brought to bear on the administration in Washington to cast diplomacy to the winds and break off relations with Germany, once for all.

It is an opportunity to drive the country into war which the militarist party is resolved to make the most of. That party contends that the sinking of the Arabic is Germany's answer to the last American note—the sole answer she will give—and that the only course now left for us is to take vigorous steps in support of the national honor.

It is fortunate for the country that our citizens, as a whole, are in no danger of being stampeded by this line of reasoning. They feel that the best interests of the nation should not be left at the mercy of the pro-war faction, which has tried repeatedly to involve us in the European embroglio. They know, too, that not the United States alone, but all the neutral countries, have suffered, as was inevitable, with the greater part of the world at war by land and sea. They know that while American travelers have the right to take passage on any ship, those who have a regard for their own safety and who are mindful of their country's welfare are careful not to travel on belligerent ships. Indeed, they have come to regard this as a duty which is counseled both by patriotism and common sense.

Thus far, the President has declined to yield to the warlike protestations of the militarists. He has given careful consideration to every aspect of the cases as they arose. In the case of the Arabic, he is patiently investigating all the points concerning which there is any serious question. When the bottom facts have been ascertained, it will then be in order to take up the whole matter with Germany, through the regular channels.

We heartily agree with Mr. Bryan that the time has come for the unneutral and partisan press of the country to lay its bias aside, and to join with the American people in urging the President to keep the country out of the war. The President knows that the great mass of our people do not desire war. Knowing this to be true beyond all question, let us hope that he will yield not an inch to the clamor of the militarists who, for the sake of advancing their own selfish purposes and of enriching the ring of munition speculators, would not hesitate to precipitate a crisis that might mean the sacrifice of hundreds of thousands of American lives, and the infliction of untold suffering on multitudes of innocent citizens.

The Lynching Disgrace

OUR nation—to our shame let us confess it leads the world in the crime of lynching. In no other country which makes any pretense to civilization do we find the same frequent outbreaks of lawless violence, stripping Justice of her scepter and giving the functions of judge and jury and the power of life and death over to the mob. The horrible crime recently perpetrated in Georgia—the worst in many years—has aroused general indignation. There is reason to hope that it may lead to such action as will make the punishment of lynchers so swift and exemplary that this great national sin will ultimately be stamped out altogether in all the States, by the sternest measures available to law.

Mob justice in the past has disgraced almost every section of the Union. Professor James Elbert Cutler, instructor in political economy in Yale University and a distinguished authority on this subject, in his book on Lynch Law in America has given a graphic review of the history of lynching, covering a period of a century and a half. He has set forth in tabulated form the lynchings of several decades. From 1882 to 1903, no less than 3,337 persons (2,060 blacks and 1,169 whites) were victims of mob law, being far in excess of the number legally executed, many being lynched whose offenses the courts would have punished by imprisonment only. Among the victims during the period indicated (twenty-two years) were forty colored women and twenty-three white. While murder was the leading crime charged, with theft next and assault on women third, many were killed by mobs for arson, and for a variety of minor offenses. In the Southern states there were 2,585 lynchings as against 632 in the Western states and 120 in the Eastern states. Hardly a single state was free from the stain of lawlessness.

More recent statistics show that while the great national crime has decreased somewhat, it is still sufficiently frequent in many states to call for a concerted effort for its suppression. From 1885 to 1914 inclusive the total number of lynchings in all the states was 3,485, with the sectional ratio unchanged. The recent lynching of Leo Frank has brought the whole subject sharply before the public, not in Georgia alone, but throughout the whole country. In the South, the best sentiment is a unit in absolute condemnation of the lawless conditions which made the tragedy possible, and there is insistent demand that Governor Harris and the Georgia officials wipe out the disgrace by hunting down and punishing the murderers. Frank was tried and convicted of the murder of Mary Phagan and was duly sentenced to death. Governor Slaton, after a careful investigation of the evidence, found what he regarded as the basis for "a reasonable doubt," and in the exercise of his constitutional prerogative commuted Frank's sentence to imprisonment for life. He had an unquestioned right to do this, and there the case should have been permitted to rest. But incendiary appeals were kept up persistently, resulting in the plot to break into jail. This should have been foreseen and due precautions taken against a mob assault. But the way was open, the jail officials were easily overcome, and the threat of lynching was only too successfully carried out. Lawlessness, in its ghastliest form, was once again triumphant.

Georgia has a stern duty to perform, from which, in justice to itself, to the South and to the whole nation, it cannot shrink. It must hunt down and punish the actual criminals, and those who instigated and abetted the crime. It is said, in attempted justification, that the Marietta mob was not the common riff-raff, but was composed of leading citizens, men prominent in business and in social and church circles. If this be true, then so much the worse. There can be no excuse for those whose intelligence and standing should have served to increase their obligation to maintain law and order and to protect the welfare of society. Moreover, if it be true, as reported, that the perpetrators have assumed an attitude of defiance, then Governor Harris is under the greater compulsion to assert promptly and vigorously the supremacy of the law and the duty of every citizen of the state to respect it, the well-to-do and influential as well as the poorest and most illiterate among them.

If the governor does his duty fully and fearlessly, he will not only be rendering the highest service to his own state, but the whole country will welcome such demonstration of the law's punitive power as will remove the humiliating stain which this shameful outrage has placed upon American civilization.

The Sorrow of Texas

THE sympathy of the people of all the states goes out to Texas, visited again by fatal floods. Together with this grief must come satisfaction that, though the storm was evidently fully as severe as that of 1900, the loss of life has been incomparably less. In the other flood, eight thousand perished; in the present, probably less than four hundred. The former disaster was limited to the city of Galveston; now the loss of life in that city is reported to be scarcely more than a score. This difference is due to the great sea wall built after the other flood. Though a thousand feet of this wall were washed away, it held back the floods and saved the city's thousands. Property losses in Galveston and at other points along the coast are very heavy.

The big sister state has bravely met disaster before, and her vigor, thrift and courage will soon replace these losses. The wounds caused by death are harder to heal. Those who are now mourning their dead have the sympathy of the entire nation, and the prayers of the Christian Herald family rise that the consolations of the Almighty Father may be theirs.

Welcoming the Word

"I WISH to thank you for the little book you gave me," said a wounded soldier in a French hospital. "It has helped me. Many of my comrades before the war were irreligious; but since they came here, their sufferings, and especially the Gospel you distribute, have brought many nearer to God, and I am so thankful for that." Another soldier—a young fellow—on receiving the gift of a Testament, said to the American Bible Society colporteur: "That is the Book of Peace you are giving us. It will surely help us." These little scenes of gratitude are occurring daily by the thousand in the military camps and hospitals, and in the trenches in Russia, Belgium, France, Germany, Austria and Italy, where large numbers of Bibles, Testaments and Scripture portions are being distributed among the soldiers. In France, from one section, reports come of the distribution of 7,245 Bibles and 8,613 portions; in a limited locality in Italy, 233 Bibles, 1,225 Testaments and portions were given away; one worker reports 6,000 Gospels and Testaments to the troops weeks, among the recipients being Russians, H rians and Poles. Another gave in Austria eager soldiers, 345 Bibles, 227 Testaments ar portions. A pastor in Germany, Rev. C. H. hardt, reports distributing 30,000 Testamer soldiers. From Switzerland, with Geneva a distributing center, 7,043 Bibles, Testament Gospels have been sent by the American Bible S to the soldiers of France, Germany and Belgium field, in hospitals and in prison camps. The ports, however, represent only a part of the work of Bible distribution that is now going o every instance, the gift of Gospel cheer is welc Thus even amid the stress of war, men are won back to the old faith and made to fe reality of God and the consoling power Christian religion.

A Victory for the People

THE Constitutional Convention in sessi Albany, New York, killed by a vi vote of 70 to 38 the proposed amen forbidding the legislature from making in favor of any special class of the people of the As pointed out recently in the Christian H such an amendment would have made impo such progressive legislation as the Working Compensation Law, the Mother's Pension Bill recently passed.

The whole matter deserves special mention not only to record the victory won by those w working for social justice but for the sake of rec some of the remarkable statements made by sides during the debate on the amendment. F Attorney-General Wickersham, speaking again measure and disputing Mr. Barnes's contentio welfare legislation tended to produce a race dependents and that America must strive to upho fundamental principle, equality, said: "We are ing with a constitution for ten million living, brea suffering men and women, who in strength a health, in sickness and in need, must look to t ganized agencies of society to help them fro consequences of failure, whether it be the res physical breakdown or other causes." Justice C water, who supported Mr. Barnes, said: "Amo greatest problems of futurity is a careful guardi the rights of the individual against the oppressi the majority." It rather looks as though the j in that sentence, let the cat out of the bag. A d racy believes in the majority, exists for the maj The forces back of that defeated amendment se have been afraid of the majority. Society nee protection against the majority. History shows generation to generation, in all lands of the an oppression of the majority by the minority. such schemes as that proposed for the Empire and happily quashed, are part of a great attem keep the oppressing minority in power.

This is the day of the people. Senator W declared to the supporters of the measure: are out of touch with present-day condition with the very theory of our government. A progress our government has made, all the tentment our people are enjoying, came fro social-justice legislation passed during the five years, which it is now proposed to p the legislature from enacting in the future. 1911 to 1914 we had the most effective ad in progressive labor legislation that we have enacted in this state. It lifted New York fro last state in the Union in protecting our lab people right up to first place."

Other states may dispute Senator Wagner's that New York stands first in granting rights to l but all will rejoice that the scheme to block f progress toward greater justice for all her peopl been overthrown.

Comment by the Way

—COMPARATIVELY FEW pastors make adequate efforts to the children to the church, and in this important oversight l secret of the gradual decline of many a congregation. "Oft best way to bring back the parents" writes Dr. William Rob Nicoll, "is to lay hold on the children. As a rule the paren appreciate the earnestness of the minister and the teachers. is a true saying that, whenever you lay your hand on a child's you lay it on a mother's heart. We must therefore go out t There is not a minister or a teacher who has not the power t at least one child into the worshiping assembly. When th dren are brought in, their presence must be remembered. a difficulty with not a few ministers that they cannot easily to children. Well, that is a difficulty which must be ove To speak plainly, a minister who cannot teach children or to children has mistaken his vocation. Here is a practic valuable hint for pastors. We ourselves have known not churches that have been largely "made over" through givi attention to the children.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

$950,000 Post Office Opened

THE new Grand Central Terminal Railway Post Office in New York, equipped with a wonderful assortment of elaborate machinery for handling the mail, was turned over to the postal authorities on August 14. This depot, in reality a gigantic parcel-post distributing station, is the first of the kind in the country. The new post office occupies a two-story building that covers an entire city block, between Forty-fifth and Forty-sixth Streets, Lexington Avenue and Depew Place, and cost $950,000. On the main floor thousands of bags of mail, to and from twenty-five states and Canada, are sorted by machinery. There is a system of belts that convey the bags all over the floor and finally to the chutes that lead into the side doors of the mail cars. Bags of mail, arriving at the terminal either by wagon or train, are placed on a mechanical device that lifts them to the top floor, where postal clerks sort them. Then they are dropped down to a raised platform and from there thrust onto the belts that convey them to other parts of the building, or to wagons or cars. Our United States mail service is a credit to the nation. It is a long way back from it to primitive mail-carrying by the postman afoot, or on some animal's back. There is this method of government mail-carrying recorded in the letters sent from one king to another: "*At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.*" (*II Kings 20:* .)

Rats Carriers of Disease

THE United States Public Health Service conducted experiments in New Orleans recently to discover what relation rats have to the spread of plague. The experiment placed rats in the same catalogue with flies, mosquitoes, ticks and other insects as carriers of disease. Several hundred captured rats were marked for purposes of identification by having their ears punched; care was taken not to render them conspicuous, as fellow-rodents wage relentless warfare on those that appear different from their kind. They were then released in the heart of the city, and allowed to shift for themselves. Trapping was carried on in all sections and each rat was labeled as to the locality in which he was caught. Fully one-quarter of the rats made widespread excursions, and were captured from one to four miles from where they were liberated. In one instance a rat traveled nineteen blocks, crossing one of the widest and busiest streets in the city where there were no subterranean passages, and was retaken within sixty hours from the time of its liberation. One-half of all the rodents liberated were recaptured. Spiritual diseases, too, are spread by migration. They are among the perils of social life. Wherever they are, however they come, there is One who can cure them—the One "*who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.*" (*Ps. 103: 3, 4.*)

Heredity in Life Development

LUTHER BURBANK, the plant specialist, made an address recently in San Francisco before the Second National Conference for Race Betterment on "Evolution and Variation, with the Fundamental Purpose of Sex." He said: "Abundant, well-balanced nourishment and thorough culture of plants and animals will produce good results; but the seed itself must be good to produce the best development." Only by the constant selection of the best can any race be improved. Science is constantly revealing the marvelous and fearful fact of heredity, and the laws with reference to it. We march down into our children, making them wear our features, exhibit our characteristics and relive our lives. We can transmit by heredity an acquired as well as natural habits. How necessary, then, to have a good character, a clean heart and a holy life, for the benefit of our children as well as ourselves! This law of heredity illustrates this Bible truth: "*None of us liveth to himself.*" (*Rom. 14: 7.*)

Temple Discovered in Egypt

THE discovery of a great temple at Memphis, in Egypt, belonging approximately to the period of Rameses II, is announced by the University of Pennsylvania Museum. The discovery is the result of the explorations of the Eckley B. Coxe expedition, under the leadership of Dr. Fisher, curator of the Egyptian section of the University Museum. It is expected that the spade will reveal still more of the greatness the glory of which Herodotus described so perfectly. It is claimed that Memphis was a city of importance 8,000 years ago, and that the time of Rameses—over 3000 years ago—suggested by the discovery of the temple) was the climax of the city's glory. The land of Rameses is supposed to be Goshen, or a district in Goshen. The new tomb discovered will call to mind these words: "*And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.*" (*Gen. 47: 11.*)

MAMMOTH MOONSHINE DISTILLERY FRAUDS

AN ILLICIT distillery at Fort Smith, Arkansas, has been defrauding the government of the United States of an enormous amount of revenue, reaching in the aggregate, it is claimed, as high as $20,000,000. The plant has eight mash-tubs, with a capacity of 10,000 gallons each. It has eight sections and ran off a barrel of 200-gallon capacity of whisky every eight to ten minutes. A twenty day run, officials say, netted a profit of $185,000. On March 11, 1914, the company advised the government that it had suspended operations. The Revenue Department withdrew the gauger and sealed the doors of the plant. After remaining closed for a few months, the still began turning out thousands of gallons of wild-cat product, the government charges. Frauds in the manufacture and sale of intoxicants are no new thing. The Webb-Kenyon Interstate Commerce bill, recently gone into effect, forbidding the illicit transfer of drink from wet into dry territory, has cut off one-third of all the liquor business of the nation. A third of the business of the country was fraudulent. The liquor business in its manufacture and sale, legal and illegal, is a great national sin. And the climax of the shameful business is the partnership of the United States Government with it. The divorcement of the Russian Government from vodka ought to shame us, and prompt imitation of her example. Our official sale of national virtue and happiness for cold dollars and cents has so outraged the conscience of the nation that it has decreed that the partnership must end. The people are determined that Uncle Sam shall go out of the liquor business, that he must take off his white apron and stop keeping bar. The friends as well as the enemies of the liquor traffic are getting to believe that it will be totally destroyed in the near future by a national constitutional prohibitory law. This curse of the prophet is echoed in the anger of our present enlightened Christian civilization. "*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also.*" (*Hab. 2: 15.*)

Runaway Daughter Returns Home

A LAWYER of prominence in a New England city had a beautiful and attractive daughter, whose mother subjected her to the restraints that were proper and safe. She became restless of those restraints, and made up her mind she would get out from under them. Her father put her on a train for New York to visit relatives there. She thought that would be a good opportunity for her to run away from home, and see some of the sights in the great city, which had been denied her. She changed her ticket at the New Haven station from New York to Boston, and made several "stop-overs" on her way to that city. Her parents were almost crazed when they found she had not reached her destination. All kinds of horrible things went through their minds. The case attracted more attention than it deserved, because the father telegraphed to the police authorities of many of the cities, asking their help in a search for the daughter. This pathetic letter was given broadcast to the press. "Baby: Your father and mother are heartbroken over your disappearance and are waiting anxiously for you to come home. If you see these words, come home at once, or communicate with the police and ask them to bring you to your parents. Don't be afraid to come home. We are not angry and will not blame you for anything. Only we want to see you back. Mother and father are crying for you. You don't want your mother to die heartbroken. Lovingly, Mama and Papa." How beautiful this letter, and how well-nigh omnipotent it is in its love! It is not said that she had any home grievance, nor that she wanted to be bad; she simply said she wanted to see the "movies," and the plays, and the dances, the sights of the "white light" districts. She was afraid of New York's "great white way" and concluded to take in Boston. She had inner principle to revolt at the things she saw, and to make her feel—what most tempted girls do when they come to their senses—that home was the sweetest place on earth; and the letter of her parents melted her heart, and brought her back home again. Christ takes this very thought of the wandering child, and the parental anxiety and love for it, to express the joy of the heavenly Father's heart at the return of the prodigal: "*This my son was dead, and is alive again. He was lost, and is found. And they began to be merry.*" (*Luke 15: 24.*)

Aids Schools and Churches

IN Western Kansas there lives a modest man who is conducting a foundation of his own which has endowed splendid libraries in the public schools of five counties, and has provided for the perpetual care and improvement of all the churches and parsonages of Garden City, where he lives. The name of the man is George W. Finnup, one of the most successful farmers and wealthiest men in Southwest Kansas. Some time ago he determined to devote his money and time to making his section of the state a better place in which to live. He could think of nothing more important than the mental and moral training of the children and young people. The public furnished the textbooks if the family was too poor to do so, the district supplied the building, the blackboards and the teacher. One essential he saw was lacking: a good library. So he made a proposition to every county school in Finney County that he would donate a sum of money if it would match it, with which to furnish an up-to-date library. Every district in the county accepted the proposition. The plan worked so well that he extended the proposition to five other counties in that section of the state. All accepted it with avidity, and now the country children have as fine general reading as do the children of the cities. The district boards appoint a committee charged with the responsibility of selecting the books. Mr. Finnup stipulates that the books shall include history, science, general literature, etc., and that they shall be essentially clean in their moral thought and sentiment. Believing that religion is essential to the happiness and prosperity of a community, he laid away an endowment fund with which to keep up the church property, the parsonage and church building of every religious society in Garden City, his home town. He claims that well painted, properly repaired buildings and nicely kept grounds are an education to a community, and he offers to make a perpetual contribution to this department of church work. The foundation of this modest man, though not on so colossal a scale as those of Mr. Carnegie and Mr. Rockfeller, is quite important. In this rushing, money-getting age it is refreshing to find a man who will turn his attention to the things of the spirit. To the end of time his service in the education of the young and in maintaining the church will be felt. With his money and time he emphasizes the essential fact that education and religion are indispensable to the culture of the young and the prosperity of the state, and he made "*the well-spring of wisdom as a flowing brook.*" (*Prov. 18: 4.*)

THE WAR IN EUROPE

By ANTHONY ARNOUX

European journalist of many years' standing; military cri staff writer of the Paris Daily Mail and Le Temps; contrib to l'Indépendance Belge

THE capture of the fortress of Kovno August 17, strategically considered, is the most important event which has taken place in the eastern campaign in the last three months, and the event to which the drive in Galicia, the recapturing of Lemberg and Przemysl, and the taking of Cholm, Lublin and Warsaw were so many stepping-stones.

This capture, in the first place, completely cuts the Russian north and south lines of communication, in that it throws open the road to Wilna, a most important railroad center, control of which means the control of the Warsaw-Petrograd Railroad and all its important branches and thus limits Petrograd's communication with the rest of the empire, so far as the great arteries of communication are concerned, to the line running east to Moscow.

This lack of easy communication with the rest of the empire will shortly become of extreme importance in its influence on the defense of Petrograd and Kronstadt, against which two cities an attack appears certain to be launched by the Germans. Kronstadt, the great Russian naval port, must be taken, if taken at all, from its land side, owing to the extreme strength of its seaward defenses. The only value of the capture of Petrograd would be the sentimental advantage of driving the enemy from his capital. In the case of Kronstadt, however, the capture would have the practical value of destroying the naval base of the Russian Baltic fleet, and thus to all intents and purposes ensuring its ultimate destruction.

The second strategic effect of the capture of Kovno is to render it impossible for the Russians, in any event, to hold their second line of defense, the line Riga-Kovno-Brest-Litovsk. The third and most important strategic result is that the capture of Kovno, in connection with the movements which will follow as a matter of course and without the possibility of prevention by the Russians, has split the Russian army in two; the lines of retreat which must be adopted by the two halves are divergent, and as a result each step of any retreat undertaken (and retreat is obligatory) will increase the distance separating the two halves, and make impossible their being brought together again.

The northern half, that north and northeast of Kovno, is not for the moment in a precarious position, but the Russian forces composing the southern half, those south and southeast of Kovno, are in a situation of the greatest danger and one from which the possibilities of escape seem very small.

We will discuss the events of the past week in this campaign, adopting a line drawn east and west of Kovno as being the most convenient method of dividing the campaign.

First, however, the capture of Kovno itself must be disposed of. From the latter part of last week it was evident that this very strong fortress was doomed. Day by day the encircling German army drew nearer to the main fortress, each day being marked by the taking of some of the outlaying defenses. Finally, on Saturday, the Germans got into a position from which they could bring their heavy artillery to bear, and from this moment the result was a foregone conclusion. Such of the garrison and the defending Russian forces as escaped retreated to the east across the Niemen, blowing up the bridges, and endeavored to prevent the Germans from crossing this river, but were unable to do so and were obliged to begin a general retreat toward Wilna and the eastward.

North of the east-and-west line through Kovno in Courland, the temporary halt in the movement of the German armies eastward has ended. General von Bülow's forces late last week fought and defeated the Russians on the Penewiesh-Dunaburg railroad to the east of Penewiesh, and are now reported as being in the vicinity of Dunaburg, Jacobstadt and Friedrichstadt, the latter two towns being important places on the Riga-Dunaburg railroad.

South of Riga the situation has been quiet all the week, the Germans seeming content to hold their positions at Mitau and Eckau, without making any effort to advance, which is also the case to the east of Riga. Probably no attempt will be made to take Riga itself until all the Russian warships in the Gulf of Riga have been cleared out, in which operation no apparent progress has been made in the past week.

South of the east-and-west line through Kovno, there has been great activity, principally centered on the great fortress of Brest-Litovsk. However, before proceeding to discuss the events around this center we will cast a glance at what has taken place at the fortress of Novogeorgievsk, to the west of Warsaw.

At the time the Russian lines to the west of Warsaw were driven in, it will be remembered that a strong garrison, some forty or fifty thousand, was left in the extremely strong fortress of Novogeorgievsk in the hope that, operating from this base, these would be able to hold back the advancing Germans, and if this proved impossible that they would at least be able to interrupt their lines of communication and harass their lines by frequent sorties. This hope, however, proved vain, as the Germans surrounded the stronghold and have held its garrison innocuous. Its surrender, with thousands of troops and great military stores, was announced on August 21. Later the Kaiser and staff entered the town and congratulated the German forces.

Brest-Litovsk lies on the Bug River, directly east of Warsaw, and is the center toward which, since the fall of Warsaw, the German armies have been driving the Russians. From Brest-Litovsk to the east, there is only one practical line of retreat, a railroad which runs as a single line to Shabinka, where it divides into two lines, one running northeast to Minsk and the other almost directly east towards Gomel. The country to the east is an enormous marsh, the so-called Prinsk marshes, almost impossible for an army to traverse and quite impossible for artillery and trains.

There are other railroads radiating from Brest-Litovsk, north and south and to the west, but as all of these, except the road to Bielostock to the north of Brest, have been in German hands for some time, retreat by these lines is impossible. It is into this impasse that for the last week the German armies have been steadily driving the Russian armies formerly operating on the line of Kowel-Cholm-Lublin-Warsaw-Ostrowa-Lomza, and each day has seen the circle of steel drawn closer. Finally, at the end of the week, the Germans on the south and southeast are at the line of exterior defenses of the fortress, to the west have reached and captured the fort of Rokitno, and to the northwest and north their line curves from Rokitno through Janow, and across the Brest-Litovsk-Bielostock Railroad to the east.

As a consequence this Russian army, some six to seven hundred thousand strong, is jammed into an area of only a few square miles, surrounded on three sides and subjected to ceaseless artillery and infantry attack, and with only one insufficient line of retreat open. Some two hundred thousand or so may be able to take refuge in the fortress itself and there be besieged, but what is to become of the remainder of this army can only be conjectured. Brest-Litovsk bids fair to be the scene of a military disaster, on a far greater scale than that of Sedan; even in the view of the military critic of the London Times, as cabled to us today (August 20), this disaster has practically taken place and is the most colossal in history. The German forces now hold very close to a hundred thousand square miles of Russian territory, about equivalent to the combined areas of New York, New Jersey and Pennsylvania.

Aircraft have been active during the week. There have been several Zeppelin raids, one on the east coast of England and one on the outskirts of London, the particulars of which have not been received here.

The Balkan situation still defies analysis. Venizelos has consented to become premier of Greece again, but up to the present time has not outlined his policy. Bulgaria and Rumania have wrapped themselves up in the mantle of a mysterious silence, and the Serbian Parliament does not seem overanxious to make the territorial concessions demanded of it. It is stated that Italy has ordered Serbia to evacuate those portions of Albania she has occupied, and has sent troops to back up her demands, which action adds a new complication.

The Austro-Italian campaign has been very quiet. The Italians, in spite of strenuous efforts, have been unable to pierce the Isonzo line, and on the rest of the front are making little, if any, progress except towards Riva on Guarda. For their part, the Au seem content to remain on th defensive and give no signs of seek take an offensive anywhere on la

Exchange has continued its gyrations during the week, sterl one time falling to 4.64, but after somewhat recovering. A large loan will probably be issued in Ne in the near future.

The campaign in the Dardanelle on land and sea, has been consid more animated this past week. the preceding week the fleet bomb the forts and at the same time the a general attack made by the allied on the Turkish land positions. T tion by the fleet did not last long, noteworthy in being the first att the fleet, as a fleet, in some time; ev ly the fear of the submarines is son passing. The results achieved, as we know them, were rather portant. On land, the fightin severe, and the Allies made gains, particularly on the Krithia where an advance of some five hu feet was made and maintained.

Early this week the Turks suc in torpedoing a British transpo Royal Edward, filled with troo the Ægean Sea, about a thousan being lost. This is th time since the war bega a British transport has successfully torpedoed, al it has been tried several In view of the large num men who have been move place to place in transpor the very large number ages the transports have the record is an extraord good one. The Britis submarine which is cruising Sea of Marmora late las sunk two Turkish vesse a transport, but how lives were lost is not kn

Most of the week th ern campaign was a s isolated artillery duels, here and there an unimp infantry skirmish. Abo middle of this week, ho the French attacked brisk in force on the Artoi from Ablain to Arras, wit of some importance. Th noticeable of these gains Ablain itself, where they captur cross-roads giving control of th highway from Ablain to Lens. success was repeated just no Arras, where the German a trenches were taken. These ments appear precursory to sumption of a general offensive French, possibly undertaken w view to force a relaxation o German pressure on Russia.

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THE WHITE STAR LINER ARABIC AND HER COMMANDER, CAPTAIN WILLIAM FINCH

THE activities of the subm during the week culminat August 19 in the sinking of the Star liner Arabic off the Irish only one day out on her wes bound trip. The big vessel 181 passengers and a crew of 24 sons; 26 Americans are said t been aboard. Passengers are re as having been watching the torp of another ship at about 9:15 morning, when suddenly the subm directed her attention to the Complete reports are not yet ava but press despatches state th boat sank in eleven minutes, th majority of those aboard her es in small boats; forty of the crew a passengers (two of them Americ reported drowned, and nine othe sengers missing. The survivors picked up by other vessels and t Queenstown, many of them it is badly injured. The first report received at Washington with concern, but members of the a istration are withholding comment ing receipt of official accounts wi particulars.

DIGEST OF THE NOTE TO AUSTRIA

ON AUGUST 15, the State Department in Washington forwarded to our ambassador in Vienna a statement in reply to the Austro-Hungarian official note of July 29, in which that government made a formal protest against the exportation of arms and munitions by the United States.

The American note is in certain respects a very remarkable one. At the outset it makes it clear that the government does not intend to stop exports of war munitions. Secretary Lansing declares that this government cannot go beyond the long-recognized rules governing such traffic by neutrals," and that recognizes no obligation "to modify the rules of international usage on account of special conditions," as the Vienna note suggested. To adopt the attitude suggested by the Imperial Government, he declares, "would involve a neutral nation in a mass of perplexities which would obscure the whole field of international obligation, produce economic confusion and deprive all commerce and industry of legitimate fields of enterprise, already heavily burdened by the unavoidable restrictions of war."

The American note then calls attention to the fact that Austria-Hungary and Germany, during the years preceding the present war, produced a great surplus of munitions and sold them to belligerents, in no case applying the principle for which the Vienna note now contended. During the Boer War, they sold munitions to Great Britain, while the Boers, being practically isolated by sea, could not avail themselves of the same privilege. Similarly, arms and supplies were sold to Russia during the Crimean War, to Turkey during the war between that country and Italy, and to the Balkan belligerents during the wars in recent years. In view of these circumstances, the American note says, "this government is reluctant to believe that the Imperial Government will ascribe to the United States a lack of impartial neutrality in continuing its legitimate trade in all kinds of supplies."

Further, the American note explains that since the foundation of this Republic it has always advocated and practiced "unrestricted trade in arms and military supplies." *It has never been its policy to maintain in time of peace a large military establishment or "arms and munitions sufficient to repel invasion by a well-equipped and powerful enemy."* It has desired to remain at peace with other nations and to avoid even the appearance of "menacing such peace by the threat of its armies and navies. *In consequence of this standing policy the United States would, in the event of attack by a foreign power, be at the outset of the war seriously, if not fatally, embarrassed by the lack of arms and ammunition and by the means to produce them in sufficient quantities to supply the requirements of national defense.* The United States has always depended upon the right and power to purchase arms and ammunition from neutral nations in case of foreign attack. This right, which it claims for itself, it can not deny to others." A nation which relies upon international obligations and international justice to preserve its integrity might easily become the prey of an aggressive nation—one which increased its military strength during peace, with conquest in view—unless the nation attacked could go into the world's munition markets and supply itself with the means of defense. The American note further declares that the general adoption of the principle suggested in the Vienna note—that neutral powers prohibit the sale of arms to belligerents—would result in transforming every nation into an armed camp, ready for aggression and tempted to assert their rights by force rather than by the appeal to reason and justice. It would "force militarism on the world and work against universal peace."

Most readers will regard as remarkable and altogether unexpected the official admission in the American note of the nation's helplessness against possible aggression. If our condition be such as the secretary describes, the question must naturally arise in the reader's mind, "Why send arms and munitions abroad at all if they are really needed here?" Perhaps the most surprising point in the note is that it completely reverses the policy of two years ago, when President Wilson, in his address before Congress, said:

"*I shall follow the best practice of nations in the matter of neutrality by forbidding the exportation of arms and munitions of war of any kind from the United States to any part of the Republic of Mexico*—a policy suggested by several interesting precedents and certainly dictated by many manifest considerations of practical expediency."

THE WAY TO MAINTAIN PEACE

The sinking of the Arabic and the consultant outery on the part of a section of the press for action at Washington have elicited from ex-Secretary of State William J. Bryan the following brief and timely statement addressed to the public:

"I have read the editorial opinions concerning the sinking of the Arabic as many opinions were reproduced in Saturday morning's papers, but they seem to me to avoid the most important question. The real question is not whether American citizens have, under international law, a right to travel through the war zone on the ships of belligerent nations. That is admitted. The question at issue now is whether an American citizen should put his convenience or even his rights above his nation's welfare. If American citizens refuse to consider their own safety or the safety of the nation, then a second question arises, namely, whether the government should permit a few persons to drag the country into this unparalleled war.

"Our government has made its protest, and there is no doubt that the position taken is abundantly supported by precedent, but that does not necessarily mean that we are going to war. Diplomacy has not yet concluded its work, and even if diplomatic efforts fail, we have recourse to the treaty plan which must be resorted to in case of disputes with Great Britain, France, Italy and Russia, and should be resorted to before going to war with any other belligerent nation.

"If the treaty plan fails, we still have a choice between entering this war and the postponement of final settlement until peace is restored. In the meantime, it will be well to think of the thousands, or possibly the hundreds of thousands, who would be sacrificed if we enter this war. These brave men are certainly entitled to consideration as well as the few who, by deliberately incurring unnecessary risks, bring harm upon themselves and danger to their country.

"It is time for the unneutral portion of the press of the United States to lay aside its bias and unite in helping the President to keep the country out of war. The pro-ally papers are insisting upon war with Germany for the benefit of the Allies, and the pro-German papers are insisting upon an embargo on arms and ammunition for the benefit of Germany. If these two groups of papers would join together and urge measures to restrain American citizens from going into the danger zone on belligerent ships, and prohibiting American passenger ships from carrying arms and ammunition—if they would do this, they would aid in preventing war and in reserving for our Nation the priceless opportunity to act as peace-maker when the time for peace arrives."

YUAN SHI KAI'S DREAM OF EMPIRE

CHINA APPARENTLY PLANNING TO RETURN TO MONARCHY TWO YEARS HENCE

After little more than three years' experience as a republic the definite note of warning comes by the cable from Peking that China is on the verge of returning to a monarchical form of government. Yuan Shi Kai, president of the republic, and the "strong man" of China, has consulted with his adherents and the semi-official announcement was made in the capital on August 16 that he would be crowned Emperor within two years from this date. This reversion to the ancient order of things does not come wholly as a surprise. Yuan was a powerful supporter of the Manchu rule and when the dynasty was threatened stood stanchly by it till the last. Later possessing the confidence of all classes, he was chosen as president, succeeding the provisional president, Sun Yat-sen. Under Yuan's rule, which at the outset was liberal, the nation has moved slowly back to its ancient standards. His four-year term was extended over a period of ten years; Confucian worship was restored and the idol temples reopened. All that the liberal movement had accomplished in the direction of national progress was annulled by successive steps, as a part of what now has the aspect of a settled program for the restoration of the ancient form of government. Great changes are impending and may be expected to develop, within the next two years, such a transformation as may affect not only political conditions throughout the whole country, but religious and educational conditions also. Much light is thrown on the present situation in the letter printed below, from a well-informed missionary who has been an unusually close observer of passing events in the oldest nation and the youngest republic in the world.

Liuchoufu, Kwangsi,
South China.

THE world was startled and the Christian Church rejoiced when in April, 1912, Yuan Shi Kai, president of China, set apart a day of prayer and called upon the Christian nations of the world to bow before the throne of heaven and implore God's blessing to rest upon the new republic of China in its formative period.

At that time some writers of a sanguine turn of mind could almost see the millennium established in the Far East. Since then, however, the tide has turned. Slowly those first good impulses have been crowded out, and the smoldering aspirations for better things have been gradually smothered, until today we find the new republic that was established with such promise gradually drifting back to the conditions that existed under the old Manchu régime. This decline was almost imperceptible at first, but recently the backward pace has been accelerated until its velocity has been express-like in the rapidity of its decline.

Two parties seem to be striving for the supremacy: the Progressives and the Conservatives. Many of the former party have been educated in Europe or America, and stand for progress and reform. When the new republic was established, many of these men were put in positions of responsibility and trust; and for a while it looked as if missionary work would receive a great impetus. It was not long, however, before many of these men, one by one, were dismissed from office and men of the old conservative type were put in their places. Many of this latter class are venerable old fossils, who cling tenaciously to the past and past ideals.

In 1912, when the five-striped flag was first unfurled by the revolutionists at Wuchang, Yuan Shi Kai was asked to throw his influence with the revolu-

Doughnuts Delicious

They are more easily and more successfully achieved with Crisco than with lard.

They do not leave the "greasy" taste that so often marks the lard-cooked product.

They are crisp, sweet, tempting.

CRISCO
For Frying—For Shortening
For Cake Making

Doughnuts fried in Crisco absorb considerably less of Crisco than they would of lard.

Such Crisco as is absorbed is of superior purity and digestibility.

Persons to whom doughnuts fried in lard are "forbidden fruit" often find it possible to eat such dainties without discomfort when they are made with Crisco.

Plain Doughnuts

3 teaspoonfuls Crisco	¼ teaspoonful salt
¾ cupful sugar	½ to 1 teaspoonful spices, (mace, cinnamon or nutmeg, or ½ of each)
3 eggs	6 tablespoonfuls milk
3 cupfuls flour	
3 teaspoonfuls baking powder	

Cream the Crisco, add the sugar gradually, creaming after each addition. Then add the beaten eggs. Mix and sift the dry ingredients. Add alternately with milk to first mixture. Mixture should be very soft. Form into a ball, place on a well-floured board and roll to one-half inch thick. Cut and fry in Crisco hot enough to brown a one-inch cube of bread a golden brown in sixty seconds.

(Use level measurements)

If you want to know more about Crisco and the conditions under which it is prepared, send for the "Calendar of Dinners". This cloth-bound, gold-stamped book contains, besides the story of Crisco, a different dinner menu for every day of the year and 615 recipes gathered and carefully tested by the well-known cooking authority, Marion Harris Neil. Address Dept. S-9, The Procter & Gamble Company, Cincinnati, O., enclosing *five 2-cent stamps*. A paper-bound edition, without the "Calendar of Dinners" and with 250 recipes is free.

Van Camp's means to countless women more time to practice music.

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It can easily save you ten hours monthly, spent now in needless cooking.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE
Also Baked Without the Sauce
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Van Camp's is a full meal, hearty and complete.

It is made of a vegetable far more nutritious than meat.

It is made in a new way. The beans are mellow. The sauce is zestful. The dish is a dainty which can't be served too often.

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Think how many hours are wasted in cooking, when folks would rather have Van Camp's. Please try a meal and see.

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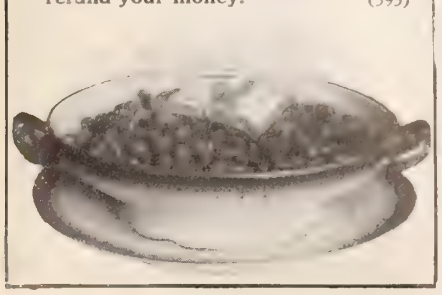

tionary party, but declined, and for months held out for a limited monarchy and a recognition of the sovereignty of the Manchu rulers.

However, when at last the republic was established, Yuan Shi Kai was chosen president. In forming the constitution, American ideals were favorably considered. The term of office for president was, as in America, to be four years, and when Yuan Shi Kai took the oath of office, he swore to honestly adhere to the constitution, and faithfully perform his duties as president of the republic.

However, changes have come. China is reverting to the old, and today everything introduced by the Kwomintang government at Nanking has been completely overturned.

It was not long before the president's powers seemed too limited, and presently a "constitutional compact" was issued. This document was regarded by his supporters as merely giving him "sufficient power to assert himself in case of need," but virtually it made him a dictator and placed full control of affairs in his hands. Such power could not be used to the best advantage by a short four-year term of office, and to make the presidential chair more comfortable, the term was extended to ten years instead of four. Finally, we saw the closing days of 1914 usher in a new presidential election law. Commenting upon this new law the North China Herald said:

"Ostensibly, any Chinese who is forty years of age, who enjoys full public rights, and has lived in the country for upward of twenty years, will be eligible for election as president. This completely cuts out Sun Yat Sen, or any other foreign-educated aspirant to the position, or rather retards them in fulfilment of their ambitions, if such lie in the direction of the presidential palace. Should that not be sufficient to bar them, then Article 3 will finally and decisively defeat them, or any one else the present occupant of the chair may not like. It provides that at each election the president, representing the people, shall nominate three candidates for the presidency. . . . And still, if the powers thus given the sitting president are not enough to check an undesirable successor from endeavoring to secure office when the presidential ten years are up, then the state council may extend the term of the president and thereby render an election unnecessary."

The five-colored republican flag which took the place of the old dragon emblem, and which has fluttered in the breeze for three short years, is also to be relegated to the background. In its place a flag with blue and white stripes over a red ground, having an ancient emblematic meaning, is to be unfurled.

The dress of both civil and military officials is to be changed. When the new republic was established, the ancient order of official robes, with distinguishing headgear, was done away with, and many of the new officials who had been educated abroad retained their European costume. Now, however, the government is considering adopting a special form of dress for the different grades of officials which will be more in keeping with ancient form.

Old forms of punishment are being reintroduced. Among others, that formidable instrument of torture, the bamboo, after a short rest, has again been brought into use in court. The bamboo, for practical use, must be four feet long, and tapering from the handle outwards to a specified width, and may be applied in lieu of imprisonment for petty thieving, gambling, etc., to persons between the ages of sixteen and sixty.

Most serious of all is the religious retrogression. The first symptom appeared when, two years ago, there was a loud clamoring for Confucianism to be made a state religion. Ch'en Hwan Chang, the able statesman and leader of the Confucianists in Peking, led in the campaign and pressed the matter of again deifying their revered sage with such vigor that had not the Christian press of this and other lands joined in a united protest, and had not a strong petition signed by the missionaries and Christians of all denominations in the eighteen provinces been sent to Peking, it is probable that Confucius would have been set apart as the national deity. However, although the matter failed for the time being, in order to conciliate the losing party and retain their support, when the anniversary of the birth of Confucius arrived, President Yuan Shi Kai offered public worship at the Confucian shrine, and gave orders that officials should do likewise in all his vast domain.

A further turn toward the past took place when, on December 22, in keeping with ancient custom, the president, clad in silken robes, with great pomp repaired to the Temple of Heaven, and performed the rites of worship which formerly were carried on by the Manchu rulers. For four years this noted temple had been neglected and the sacred rites ignored; and it caused great commotion when, for the first time in the history of China, heaven was worshiped by one not an emperor. Away back in the misty past, this ancient ceremony may have been the expression of a heart's yearning after God; but it is feared that now, in the face of present-day enlightenment, more stress is placed on observing hoary customs than on worshiping the Infinite.

This impression is confirmed because, according to a recent mandate, soldiers henceforth must bow and worship in the military temple, at the shrine of Kwan Yu, the god of war. Already northern soldiers have observed this order, and have bowed in reverence before the tablets of their departed heroes. Model troops who four years ago swept the idols ruthlessly from their places in the temples are now marching in ranks to these same temples and bowing in worship before the idols they once despised. A new temple is to be erected in honor of Kwan Yu and Ioh Fei, two ancient marshals of the Han and Sung dynasties.

Official opposition to preaching to the tribesmen is unfortunately developing. This is the most lamentable event that has come to our notice. Many of the provinces of Southern China teem with aboriginal tribesmen variously called Miao, Yao, Tong, Chwany, etc. Formerly these people were much neglected by missionary effort, their inaccessibility, customs, and tribal tongues acting as barriers to the entrance of the Gospel. Of recent years, however, the English Wesleyan Mission, the China Inland Mission, and others, aided by the British and Foreign Bible Society, have made special efforts to reach these people and with encouraging results. Notably the work among the Miao peoples of Kweichow and Yunnan have been blessed of God. Recently, in some parts, this work among the aborigines is being opposed by the government, and some entertain fears that unless changes are made, it may have grave results for the poor hill Christians in the affected districts.

After the revolution, multitudes seemed to lose faith in their idols, and many developed iconoclastic tendencies. Temples were desecrated, and idols torn from their positions and thrown in the river or trampled under foot by jeering crowds. However, although the temples were swept of their idols, the missionary force was not adequate to take advantage of the new conditions, or to meet the opportunity for Christian teaching which the new order afforded. Gradually the old customs have been revived. New temples have been built, old ones repaired, and the idols, once despised, have been rescued from their places of banishment, repainted, rerobed, and amid great pomp carried by admiring crowds to their old temple homes and again placed in the seats of honor.

At Liuchow recently an old idol that two years ago had been pulled from its ancient seat, badly battered and then thrown in the river, was recently patched up, repainted, and placed in the seat of honor in the renowned temple of the Southern Plains. Hundreds have flocked daily to do honor.

The call for Christian workers is imperative. Opportunities once missed may be gone forever. China is turning, but whether she turns backward to idolatry, death, and eternal night, or forward into the light and liberty of a Christian nation, may depend upon the response of Christianity to her spiritual needs.

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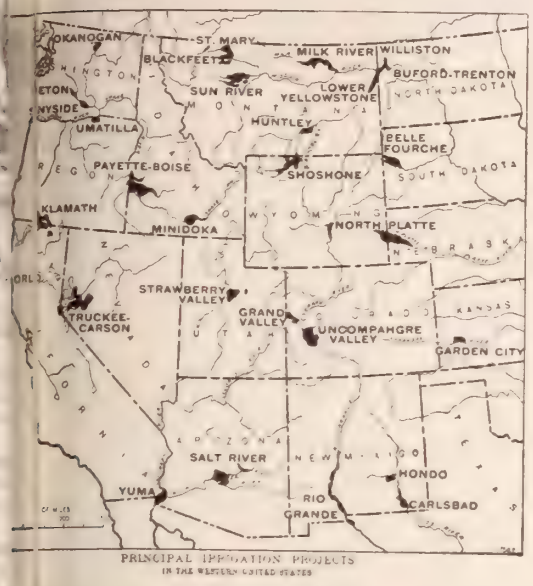
Continued from page 861



PRINCIPAL IRRIGATION PROJECTS IN THE WESTERN UNITED STATES

hat the difference. Or one difference. nes dams of ours are built for all ne nd in record time; how long it ok how many men working under hat pressure to erect that Arabian one, we don't know, but we have as for believing th t present-day neres of the kind are erected by indly fewer men and in far less ne nd with the permanency of the ut g hills.

Of ourse, the United States is not xti the pace for the whole world in e tter of irrigation. In fact, it ist confessed we have started rather e do what other nations consider no elementary work. India is ss with the most extensive irrigtio system there is. The Assuan m t the first cataract of the Nile, yp is the very largest structure of ki , and yet in India they are conuc g a dam and storage system on e I-tna River which is planned to fu ten times the size of the Asn am. The reservoir created will s n hundred miles long and two nd l feet deep. It is said that over ty illion inhabitants of India are ed rom starvation by its irrigation tet Spain, Italy, France, and even ind are well advanced in this art.

U to get back home; though all w can do is to note a few of the nar ble things that are being acnp hed. There is a particularly ere ng specimen of Uncle Sam's ter g-cans in northern Wyoming, res voir over 6500 acres in extent l 3 feet deep at the dam. Shoshone m e highest in the world: and it's l gest, too, I guess. It is a V-pe wedge of masonry only two nd feet long on top, and tapering wn to fit snugly in between the two great hills which at that point seem to have leaned slightly apart in order to permit a graceful little mountain stream to meander past and on into the country. But that wedge of concrete now stays the stream in its course until it becomes a great useful lake. The Shoshone project comprises 164,122 acres, 4,500 feet above sea level.

Then there is a nineteen-foot dam! But it is just short of a mile long. It diverts the Colorado River fourteen miles north of Yuma, Arizona, into two canals, one on each side of the river, and special headgates transform the muddy water into a nearly clear stream. At Yuma — this is the Yuma project — a siphon one thousand feet long, built under the river's bed, conveys the water from the main canal to bottom lands beyond. Seventy-three miles of dikes will protect the bottom lands from overflows of the river.

Instead of dams and reservoirs, in North Dakota there are the pumping projects. The Missouri has too low a fall to permit of gravity canals direct, so the water must be pumped into higher level basins, and thence distributed. The Missouri must be a very unaccommodating stream, for besides this difficulty, it presents another: unstable banks. So the pumps have to be mounted on barges and connected to the shore by flexible pipes.

I would like to speak of the great variety and abundance of crops which are being raised on the portions of these projects that are already irrigated. It pays, this irrigating. Uncle Sam says that the gross returns from cultivated acreage in the Yakima project, Washington, for 1914 and six years preceding, annually exceeded the whole cost of construction of the project. And I should also like to point out the numbers of prosperous towns that have sprung up with the arrival of water in the great American desert, and the fine condition of the thousands of farms which have been homesteaded, and the abundant opportunities for homesteading still, and the chance that this service gives to become independently prosperous; because it is all the latter things that the Reclamation Service is for. But you see how little space is left.

On September 20 there is to be a great International Irrigation Congress at the Panama-Pacific Exposition. Announcements of this congress declare that the irrigation problem is one of the most important before the nation today.

W. B. ASHLEY.

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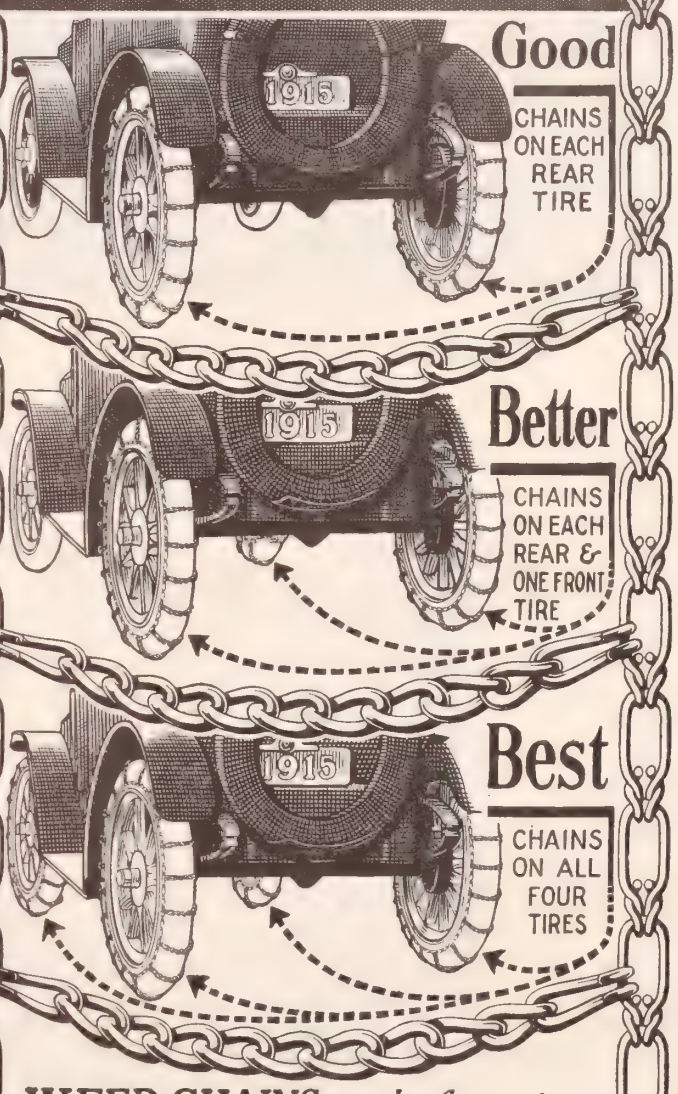

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THE FABLE OF THE POISON IV

By MARGARET E. SANGSTER, JR.

ONCE upon a time, when there were witches and fairies and dragons with fiery eyes (that lived in the narrow minds of the people), there was a girl who dwelt in a little house on the edge of a fair city. She was a slender girl, with light wavy hair, and blue eyes that glittered with the coldness of ice, and a mouth that was a straight hard line and the color of a roseleaf. She lived alone in the little house, but she had many guests; for the idle women of the city who had more time than they knew what to do with would bring their sewing to her home and would sit there and talk during the long afternoons.

When the idle women who had more time than they knew what to do with would visit her, she would sit listening to them as they talked, and, sometimes, when they mentioned a name in their conversation, she would raise her eyebrows ever so lightly and twitch up the corners of her mouth in a sneery little smile. And when the idle women saw her smile, they would stop talking and glance in her direction, and at last one of them would say, perhaps defiantly, "Well, isn't she nice? Why do you look at me that way?" And the girl would laugh a little laugh as hard as sleigh-bells echoing over a frosty meadow, a laugh that was bright and musical and cold, and she would say: "Yes, she's very nice, but—" And she would laugh again.

It was not always a girl they talked about, these idle women. It was sometimes a prominent lord who lived in the city, or a great lady, or even the king and queen themselves that bore the brunt of the gossiping. And the girl who lived in the little cottage, because she was no respecter of persons or rank, would smile her little smile and would say: "Yes, she's clever, but I know—" and she would leave it unfinished. Or perchance when they talked of a great lady, she would raise her eyebrows and murmur, "Indeed she is beautiful; and not only the women think so. Oftentimes I see—" and she would laugh her hard laugh. And the idle women, after they finished their sewing, when the sun was going down to rest behind the highest hill, would walk slowly home. And in their hearts there would be a bit of an unspoken doubt about some fair lady, or great lord, or poor girl. And the doubt in their hearts would take root and grow, until finally it would be a certainty that they confided to their dearest friends, who in turn confided it to their dearest friends, until the whole great city drew aside its skirts when certain folk passed and whispered comments behind obviously raised hands.

ONCE, in the midst of a deep snowstorm, a woman came to town. Because the girl's cottage was the first she saw, the woman stumbled down upon the doorstep frosted with the cold, and asked for shelter. The girl, who never did anything unkind—with her hands—took the woman in and fed her and warmed her by the fire. And as a glow of color began to creep back into the woman's face, the girl watched her with ice-blue speculative eyes—eyes that saw every detail of the threadbare dress and ragged shoes and sad expression. But she asked no questions; she never asked questions.

The woman did not stay the night. When she was rested, she stumbled to her feet, and said that she had business in the city that she must attend to. And the girl raised her eyebrows and offered no resistance. Why should she urge a beggar woman to stay in her home, and eat more than was necessary of her food, and bask in the light of her fire? She had been kind enough.

The woman appreciated the kindness, for she had been cold indeed before she had found the cottage door, before she had seen the warm light streaming out on the snow through the little windows. As she reached the door she turned to the girl, and, in the manner of the day, raised her hands high abo head.

"You have been good to m said, "good as one Christian is o other. I am an old beggar wom no gifts to give you and no worth the while to leave behi Only this will I say: your face a form are flower-like; you are li beautiful growing thing in the wi May you grow more and mor And the woman opened the d was lost to sight among the snowflakes.

Time went on and news ca the old woman was living in city. She did no work and passed out upon the street. had food to eat and clothes to w she was evidently happy, very h deed. Naturally folk talked, an one day the idle women who wer in the girl's little parlor brou the subject; and, as always, raised her eyebrows and sm smiled,

"Indeed," she said, in he musical voice, "indeed it se mystery to me. The woman way to town, at the time of her stopped at my home for shel warmth and food. She was and starving, and I gave to he plenty. In return she gave n ing, for she said she that was p But she told me that she had in work that night in the great cit The girl laughed scornfully for a before she went on. "As you she said, "there have been ies—" And she left her sent finished.

It was then that it happene door opened as if it had been s a gust of wind, and the woma in and stood with accusingly finger on the threshold. Alth face was sad and her clothes wer there was a certain dignity a that awed the idle women into With hand upraised in the fa the day, she faced the girl.

"I thought," she said, "t were kind, but I find that you poisoned soul. I will add to inal blessing: May you grov the flower, the woodland plant, most resemble!"

AS she stood there with h upraised, a wonderful thi pened. The sky grew sudden cast, and a flash of lightning room with a blue-white light. flash all things for a moment distinctly; and then, as sud she had come, the woman disa And the idle women who had gossip fled shrieking towar They never stopped to see w happened to the girl.

No one went near the little c the outskirts of the city for For once the idle women had repeat the story that they acted before them. But one the early summer, they crept the spot they had so often The cottage stood just as they it with the door wide, and ther sign of occupation, but all little porch there grew a vine, vine with graceful green leaves three on a stem. And the w membered the prophecy that heard.

"Ah," said one of them, " friend!" And with a frighten she reached out and touched ing green vine, and as she t her hand swelled up and bli peared on it, and it burned a and smarted as many minds h and itched and smarted when words had touched them. the second time the women fle ing toward home.

This is the end of the legend that day, so the story tells, on skirts of town and in the woods deserted cottages, there has vine, beautiful and graceful an tive, but—poisonous. And day folk have avoided it. It the poison ivy.

THE WORLD'S RECORD LOW GEAR RUN

"THE life of the average motor car," says a writer from h war zone, "is less than hrty days." Not referring o destruction by shot and hll, but to wear and tear —he inaity of the a to hold ıp under ıard serie over ugh ods.

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I KINGS, 19.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Be still, and know that I am God."—Ps. 46:10.

God is known by the still heart. This is good advice. Elijah would never have known God as he really is if he had always lived in the midst of the crowded cities of Israel. He needed the vast spaces of the wilderness, the awful silence of Horeb, the calm revolution of day and night proceeding in majestic silence, ere the fever of his spirit could die down and he would be able to perceive God's presence. The silt and mud must drop out of the Rhone-water before it can reflect the snow-clad mountains which surround Geneva's lake. As long as Elijah was full of Carmel's revenge and Jezebel's threat, the still small voice would speak in vain. It was very still and small, like the trembling echoes of a flute which is being played among the hills. It spoke to his deepest nature, and cast its bewitching spell over his tempest-tossed spirit, drawing him from the cave, into the inmost recesses of which he had been driven by the terrible convulsions of nature. If you want to know God, you must have the quiet heart. As long as the frenzied cries of passion or the querulous voice of murmuring complaint fill your soul, the still small voice is inaudible. Ask Him who calmed by his presence and voice the stormy waters of the lake to arise in your heart and say, "Peace, be still!" Then you will begin to know God.

Elijah's Need and His Blessing

By Arthur H. Howland

A STORY of the country, with its wildnesses, its beauties, its grandeurs; a story of discouragement and refreshment; a story of a man finding and hearing God. This is our lesson today about Elijah.

Many a man has found new courage and a new vision among the woods and mountains. Modern life is far too noisy, too quick. Our nerves and brains are set at a pace that cannot be kept up without damage. It is a serious matter if we cannot occasionally get away, if only for an hour, or a night, into the stillness and roominess and among the great patiences of nature. Elijah's trouble was largely physical. He had been under a terrific strain, had doubtless lost a great deal of sleep, and the reaction from his great victory took him down into the depths of despondency. It was when his disciples were in just this condition that Jesus said: "Come ye yourselves into a desert place apart and rest awhile." Many people in a state of terrible depression think they are in bad condition spiritually, when all they need is a little sleep, a little change of scene, something to loosen the mental and nervous tension so that their minds will be able to apprehend the facts of God's nearness and goodness and care.

Elijah did a number of extremely wise things one after the other. He went into the wilderness; he sat down; then he lay down and slept. Doubtless everything looked far brighter when he woke up; but he needed further treatment.

A messenger of God came, bringing him something to eat. The Hebrew word for messenger is precisely the same as the word angel; rather, messenger and angel are two different translations of the same Hebrew word, so no one should be scolded if he prefers to think that some human being rather than a supernatural visitor came along with food for the tired and hungry prophet.

Since I began to write this lesson I had a visit from a real angel. I was at work on it, when a delicate little lady walked in—a lady known far and wide as a sweet type of the old-time religion; a brother of hers was one of the most powerful and greatly loved of the Methodist preachers of a generation ago, another brother was also a gifted preacher, and she herself, living in the present and interested in all that is going on, carries about with her the gentle sanctity that seems to belong to another age. She stepped in, talked awhile, and went out again, and I felt as if I had had a visit from an angel. Wherever she goes people have that feeling that she is a messenger from God to reflect the sunshine of his sweet presence.

Elijah was discouraged, furthermore, because he was misinformed. He thought he was the only true servant of Jehovah in all Israel. God told him there were six thousand nine hundred and ninety-nine others. Many of our troubles exist only in our own minds. That is another reason why we should occasionally get away from ourselves, get new scenes before our eyes and a lot of new thoughts in our minds. New facts will crowd out old errors, and we shall find that things are in far better condition than we thought.

But Elijah's trip to the country, his rest, his sleep, his food, his mountain journey, all these would have fallen far short of giving him the perfect restoration he needed if he had failed to have that personal, definite, intimate interview with God himself. He would not go back. He must get that final blessing for which he had come. So he went on—and on—and waited. Then, after the wind, the earthquake and the fire, came the still, small voice.

It was worth coming for, worth waiting for, worth the price of solitude and time. Worth the struggles up the craggy steeps of Horeb. He had heard God's voice—and could go back to his life and his work again to be a vietor.

Many young people during the summer just past have gone to some beautiful lakeside or forest to attend a convention of Christian workers. All of them saw the natural beauties. Many of them got a real mental and physical blessing from the change and the rest and recreation. Many received intellectual uplift and stimulus. Many got new visions of duty and heard the call of various fields to earnest service. Some waited and hoped for the voice of God in their souls, but did not quite reach that spot of spiritual solitude, of abandonment, of rest, of final patience, of triumphant faith. Some, however, waited and yielded and listened and trusted—and heard. And they have come back from those mountains or lakesides to be God's prophets, God's angels this year, urging others to be true to God and to seek his presence.

The lesson includes the call of Elisha. He was a busy farmer, but God took him away from his farm to be a prophet. Amos, too, was called from a farm; Peter, James and John from the fish-nets; Matthew from his tax-collector's desk. So was Moody called from the shoe warehouse; Sunday from the baseball field; and a host more have been summoned from other tasks to be messengers of God.

It is a wonderful thing when God lays his hand upon a man's shoulder and says, "I want you." There is only one thing to do when God calls. That is to go.

Often it is not necessary to leave our other work. Many a housewife, many a farmer, many a teacher or merchant is just as truly doing God's work as those who give up all secular pursuits and devote all their time to the work of the Gospel.

To revert once more to the subject of finding God and listening to him. We must have these times of special blessing; but it is also possible, if we are trustful and obedient and wise, to live where we can feel all the time that God is with us. "Brother Lawrence," at work in his kitchen, lived a life that led him to write the great classic "The Practice of the Presence of God." Zinzendorf and Wesley thought thus, and taught a life lived in God's presence. Paul wrote of the life that is "hid with Christ in God." So many of these humble workers for God to-day, workers in farm or kitchen or factory, people who are not able to get away to mountainside or lakeside conference, who cannot go to a camp meeting, or cannot even leave their task to go on a lonely journey to find God, yet keep him in their hearts, and about their daily work, and in their waking hours at night, hear the sweet whispers of the Still, Small Voice.

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...oes from the Holy Land

Rev. Franklin E. Hoskins, D.D.

FORTY days and forty nights unto Horeb the mount of God." One of the most accurate and unexpected facts of the Bible which serves as a base line or measurement of distances, and which proves beyond a peradventure that this was no imaginary journey. I have walked over that whole stretch from Horeb to Jezreel on camel and horseback, and my notebook registers forty-two days. It could not be a straight line, because the terrified fugitives, without map or guide-book, must have zigzagged from point to point where water enough was found to support life.

Horeb most probably means "waste," and connected with the Semitic root "to destroy"; and if there exists upon the face of this earth a desert which in its sublimity and desolation can represent the waste places of creation, it is here this desert of Sinai. It is the "desert" of God.

We know it as Sinai, "the mountain of the Law," where Moses stood two thousand years before. But long before the days of the Exodus it was known as the "mount of God," and it may well have been Elijah's early religious associations which impelled him to flee thither from the face of angry man.

Nothing could exceed the indescribable beauties and grandeur of those granite mountains, whose unchangeable cliffs correspond finely to the everlasting walls of moral truth.

Caves are abundant in limestone countries, but few and far between in the red and gray granite of Sinai. We saw only a few in the ascent of Sinai, and one of these is named for Elijah. It is close by a little perennial, trickling spring, which is also unique in that waste of scarred mountain granite. A remarkable photograph taken from just outside the cave will be found opposite page 236 of my volume, "From the Nile to Nebo."

Horeb stands like a lighthouse on the bridge which connects three continents—Europe, Asia and Africa. Whether storms sweep from the Indian ocean, the cold plateaux of Russia, or the stormy Atlantic through the trough of the Mediterranean, the peaks of Sinai shriek and re-echo with the supreme force of the tempests. We saw no storms in Sinai, but those who have had that rare experience found that thrilling scene indescribably grand and terrific. Elijah on Horeb stands close to Moses. Nearly a thousand years later Moses and Elijah stood with Christ on the Mount of Transfiguration—a spur of Hermon. God chooses matchless theaters for matchless events.

SUNDAY SCHOOL WORKERS' ROUND TABLE

Conducted by FRANK L. BROWN, Field General Secretary World's Sunday School Association

...W should select Sunday school teachers'
... The superintendent and pastor in conference with the educational director if there is one; if not, the superintendent of the department where the candidate is to teach

2. ...w many boys should be in a Sunday school class"

A. ...is depends upon the teacher and the age of the boys and teaching surroundings. Eight is a fair average number for classes up to the intermediate age. Seven would be better as an average. Read Professor Merriam's booklet, "Little Flocks of Eight." If a teacher can have a separate room the number even of the Junior age may be increased to possibly fifteen or more if the teacher has ability. The number can easily be increased when it comes to the teen years if the church can be done without interference with others. But no class should be larger than the ability of the teacher to reach individually by personal work and by visitation in case of absence. Where there is an effective visitation committee the class to look up absentees promptly.

Q. How can we get our business men interested in the Sunday school?

A. Capture them in a business-like way, just the same as after new business. Mr. Lawrance tells of business house in Chicago which obtains in its own the names of the people in that town which it would like to deal. They have a force of seven thousand clerks filling orders and conducting correspondence. A letter is sent to each of those on the special list and then another five weeks later and others at five weeks intervals until twenty-eight letters have been sent if the party does not buy before. Eighty per cent of that firm's business comes by this method of solicitation and eighty per cent of these come after the second or better. Such a follow-up system will produce results in any Sunday school.

Then I should get a business man if possible to act as a teacher. I was in a North Carolina town on two visits about four months apart. On the first visit the local Sunday school had two or three men mixed in with a few women in an adult class. On the second visit there was a men's class of twenty-five in the Amen corner, taught by a bank president, and they met one night a week late, as they could not finish the lesson in the time limit of the session.

Do not require the class to be present at both opening and closing exercises always, as they require more time to discuss the lesson than the rest of the school.

Organize the class with officers and a Membership, Social and Devotional Committee. Put up a worth-while program. Give the class a big enough objective, such as brothering some big boys, supporting a Bible worker on the missionary field, doing Gospel team work in nearby towns or country communities. About sixty such teams recently in Colorado visited all parts of a sparsely settled county and won scores to Christ. That's business for Christ.

TRIUMPHS OF THE CROSS

Continued from page 859

8,09." The Reformed Church in the ...ite States reports the funds collected last year $134,572.

The Disciples of Christ have organized a "Men and Millions" movement. ...e last aim was to secure a million dollars to be expended for foreign missionary work. Then the goal was fixed at two million, to include home as well as foreign missions. Finally a six million dollar goal was named, including all the activities of the church: missionary, benevolent and educational. Then came a plan of enlisting a thousand volunteers for home and foreign work and adopting the every-member canvass as a financial method of finance in every church. In a little more than two years the total amount secured was two and a quarter million dollars, while scores of young people have consecrated themselves to lives of Christian service.

The Foreign Mission Department of the Christian Church raised last year $2,333.83. Secretary Morill writes: "This has the best year we have ever had in our foreign missionary work. During the present year we are trying to make a forward movement campaign for the benefit of all the departments of denominational work, that is to say, the benevolent enterprises. We are hoping to secure at least half a million dollars for the purposes mentioned."

The Christian Foreign Missionary Society reports $464,149 raised during the year.

Dr. ...e Schweinitz, Secretary of the Moravian Church in America, writes: "We spent last year for our mission among the Eskimos $20,697.09; among the Indians of California $2,196.20; for all other missions of the Moravian Church $7,500; for missionary literature and all demonstration expenses $2,736.66; total $33,130."

The Evangelical Association reports missionary gifts to the amount of $384,293.67. "A heavy outlay has been required," writes Secretary Johnson, "for our war-stricken churches in Germany and Switzerland. We are not retrenching."

The Society of Friends reports $116,000 raised, an average of over one dollar per member. The society reports 110 missionaries and has several members in foreign work under the Y. M. C. A. This is an average of one missionary to every 890 members.

Throughout the summer missionary conferences of young people will be held, and on October 14 the great National Laymen's Missionary Campaign will be opened at Chicago. The chief missionary agencies in the country, home as well as foreign, are co-operating in the organization and conduct of the campaign. Seventy-five great conventions will be held throughout the United States from October to April in a campaign to culminate in a national missionary congress at Washington, April 26-30, 1916.

Thus, while the forces of strife and destruction are at work, the forces of peace and life are at their tasks. Altogether the reports for last year are inspiring and the outlook for the year ahead most hopeful.

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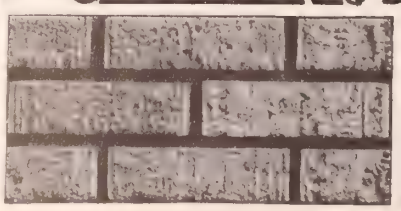

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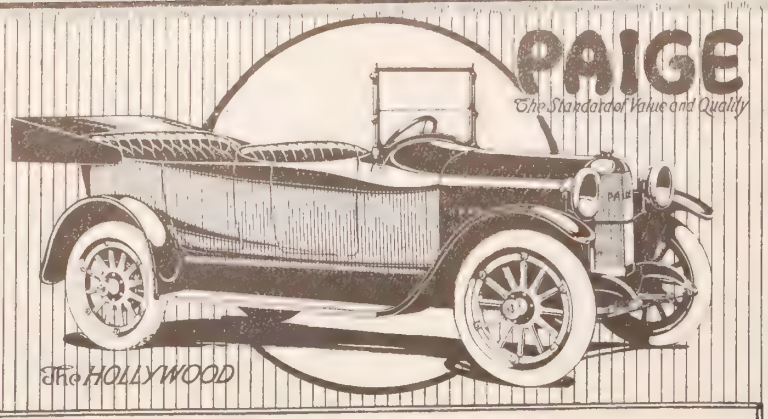

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THE PRAYER LEAGUE

A HAPPY mother writes: "Over three months ago I wrote asking your prayers for my son who had gone down to the depths, lost his position, left wife and child. I have received a letter from one of our missions from my son saying he has been converted and for three months has been leading a consistent Christian life." Another mother says, "I wrote you a few weeks ago requesting your prayers for my son, who is a physician and was addicted to the drug habit. I am truly grateful to God and the Prayer League that he is cured." Another friend writes, "My brother acknowledged answer to prayer. He was saved from the drug habit."

Acknowledgments of answers to prayer have also been received from:

A Friend, Excelsior, Mo.; Elizabeth; One of God's Children; E. T., New York City, N. Y.; Mrs. L. D., Greenville, Mich.; A Reader, Belair, Md.; Miss M. C., Bridgetown, N. S.; A Prayer League Helper, Rustburg, Va.; A. D., Neche, N. D.; Mrs. P. A. B., Simsbury, Conn.; N. B. V. M., Vanderbilt, Mich.; Miss E. W. V., Kalamazoo, Mich.; A Mother, Amsterdam, N. Y.; Reader; Mother of Two Sons; Another Mother.

A young man who has planned to enter the ministry is ill with a severe nervous disorder and asks the prayers of the League for his complete recovery. Another friend writes to tell of severe mental suffering and spiritual darkness and asks our special prayers. A young mother who is afflicted with dropsy and whose physician declares she cannot recover asks the special prayer of the League that she may be restored to health, particularly that she may be able to give a mother's care to a young daughter who was in infancy consecrated to God. She also asks that her brother may be converted and her mother, who cares for her constantly, ma strengthened and blessed. A you seventeen years old, suffering from and lung trouble, asks special pra healing. Mrs. M. M. F. writes: you please unite with me in pra my baby daughter? She has had ysis of the lower limbs for three Pray that God will strengthen little limbs that she may yet b to walk and not always be a h cripple." A friend from Florid special prayer that liquor may be ished from her home and also prayer for her young son.

Prayers are asked for revivals of reli Milan, Pa.; La Grange, Pa.; Pinckneyv Kenton, Okla.; Christiana, Tenn. (for out of God's Spirit during meetings to begin ber 4); Bow Island, Alta. A friend asks that financial aid may be forthcoming complete a church building in East San Calif.

Ten friends ask prayer for mental res or strengthening for friends, relatives o selves.

Seven friends ask prayer for the restor strengthening of sight for relatives, fri themselves.

Twenty-four friends ask prayer for a work of grace, assurance of sins forgive press in other ways their desire for spiritual blessing.

Eight readers ask prayers that friends tives may be delivered from the liquor ha

Sixty-six ask prayers for the conve friends or relatives, including one that and self may be brought to Christ.

Thirteen friends ask prayer for special blessing for relatives or friends.

Fifty-five readers ask prayer for healing tives or friends. Thirty-six friends ask for healing for themselves.

Three friends ask prayer for healing of for themselves or other friends.

Twenty-six friends ask prayer for help ance in financial affairs.

Thirty-two friends ask prayer for the of varied desires and needs.

YOUNG PEOPLE'S TOPICS FOR SEPTEMBER

Friendships That Are Worth Forming; Making Them, Keeping Them

Christian Endeavor and B. Y. P. U.
Prov. 5, 6, 8, 10, 14, 17, 19

SCHOOL days, college days have come again, and we shall be picking out our chums for the year—perhaps for life. These proverbs from the old Book give us some hints which we may find valuable this September.

Verses 5 and 6: Choose honest friends, frank friends, brave friends. Take a friend who will say to you what he ought to say, not what he thinks you want him to say, a friend who believes the old proverb: "Our best friends are those who tell us of our faults and help us to mend them." But we don't want faultfinders for friends. Some people seem to get the faultfinding habit so it is hard for them to see the good in friend or neighbor.

Verse 9: Find friends whose lives are fragrant, friends who bring out the best that is in you, who make the atmosphere wholesome and leave sweet memories when they go away.

Verse 10: Stick to the old friends. The time is coming when you will miss them, "The old, familiar faces."

Be loyal while they are near. Unless, of course, they refuse to go along with you on the paths of progress. This often happens, and causes the end of many a sweet friendship. Our first loyalty is to truth and duty, and if our friends refuse to go with us along that path we must go on alone.

Verse 14 warns against the loud-voiced friend, who overpraises us and makes so much ado about caring for us that we can hardly believe he means what he says at all.

Verse 17 reminds us of the brightening, sharpening results of friendship with people who will set their wits against ours, helping by kindly discussion, to find the truth.

Verse 19 pictures a perfect friendship, where soul looks understandingly upon soul, each friend seeing himself reflected in the love and trust and comprehension of the other.

Remember the two sides to all this friendship philosophy. It is important not only to get the right kind of friends but to *be* the right kind of a friend to others. Are we the sort who are filling the lives of others with good cheer, helping them upward and ahead on life's path?

My Favorite Bible Chapter and Why

Epworth League. II Tim. 3: 14-17

THE other young people's societies studied this subject on February 21. Here are a few of the Bible's richest chapters (Get a dozen of the members to come prepared to tell what their favorite chapters are, but (their reasons): Ps. 1; 23; 91; Isa. 55: 53 John 14; 15; I Cor. 13; 15; Col. 3; Eph. 3; Rom. 12; I John 3

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OUR MAIL-BAG

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

An Inquirer. How do you reconcile the statement, "if any man will do His will he shall know the doctrine," with the widely differing views of equally well-meaning Christians?

In this passage, John 7: 17, Jesus is speaking simply of the question of the divine source of his teaching. He was constantly repeating the assertion made in the preceding verse: "My doctrine is not mine, but his that sent me." The Jews thought he spoke with his own human authority; he asserted that his authority came from God. And he told them that the reason they could not perceive this was the sinful stubbornness of their hearts. "If you were really willing to do God's will," he told them, "you would know that my teaching comes from him." It is this fact that makes faith in Christ a fair spiritual test; those who reject him are not really willing to obey God; those who are really on the lookout for God's guidance and who will actually submit their wills to him will learn the truth about Jesus. While not explicit in this particular verse, your question involves another problem, which is why "equally well-meaning Christians" differ so widely on religious matters, when the promises of divine guidance are so numerous and so explicit. One would reasonably think, from God's promises to guide every one who will allow him to do so, that all who do yield themselves to him would see everything alike. Briefly we may say that most of the things Christians differ about are not essential. God does promise to guide in vital matters, but not in nonessentials. Read Paul's statements about the unity Christian believers ought to manifest toward one another concerning matters about which they differ. Then, too, many people think they disagree concerning things about which they really do agree. They all see limited parts of one great truth, like the two knights who, coming up to an inn from different directions, all into a dispute as to whether the shield hanging before it was of silver or gold. They began to fight, and in the struggle reversed their positions, whereupon each saw that both had been right, the shield being gold on one side and silver on the other. Not only our points of view but our mental capabilities differ widely; some can understand a specific truth or fact, others cannot. We must be tolerant and charitable, believing that God is able to lessir and leading those who differ from us as well as those who agree with us. But there remain great vital principles, like that referred to in the passage you quote, upon which all Christians can and do agree.

W. T., Millsboro, Del. The reference to things in Heb. 7 is only incidental. The purpose of the argument is to show the superiority of Christ over the Levitical priesthood. The writer argues that Melchizedek must have been greater than Abraham because Abraham paid tithes to him; he was therefore greater than all of Levi's descendants because they were descendants of Abraham; since Abraham was their ancestor they were themselves paying tithes to Melchizedek when Abraham did so. But Christ as a priest ranks with Melchizedek. He is, according to the Scripture, a priest forever after the order of Melchizedek. And because he is the equal of Melchizedek he is greater than all the Levitical priesthood, who in the person of Abraham paid tithes to Melchizedek centuries before.

Subscriber, Beaver Crossing, Neb. Yes, we believe God does care. And we believe further that if you seek his counsel, it will not be denied you. But there is another view of the matter. Have you been making an idol of your business? Are you letting the things of the world shut out from your view, more and more, the life hereafter? There are many to whom worldly success and riches become a snare, making them mercenary and hard. You remember what Jesus said of the deceitfulness of riches (Mark 4: 19). It may be that your troubles and disappointments will yet prove to be a blessing in disguise. If you trust in God, putting all your burdens on him and praying and working and *believing* that he will bring it out right you will have done your share and he will surely do the rest. All things are in his hand and all things work together for good to those that love and serve him.

M. G., Bells, Tenn. Ham, the youngest son of Noah, had four sons, Cush, Mizraim, Phut and Canaan (Gen. 10: 6). The name, race or nationality of his wife is nowhere given. From Ham were descended the Ethiopians and probably the dark-skinned nations of Africa, as well as the Canaanites of Palestine and Phœnicia and even the Egyptians themselves. Like his brothers, Ham was married at the time of the deluge, and was saved in the ark, together with his wife, from the general destruction. Egypt is recognized as "the land of Ham" (see Ps. 78: 51 and other passages). Thus among Ham's descendants there was a wide variety of races and different grades of complexion, from the primitive Chaldeans to the negroes of the equator. The Bible narrative shows that Noah's denunciation was directed not against Ham, but against his fourth son, Canaan, and some have held that the curse (Gen. 9: 25) was accomplished by the subjugation and extermination of the Canaanites by the Jews during the Palestinian conquest.

H. A. H., Larwill, Ind. 1. The restoration of the Jews is referred to in Isa. 2: 2-4; Jer. 3: 18; 16: 14, 15; Romans 11: 25; Ezek. 36: 24; 37: 21-25; 39: 28, etc. The Jewish race is looking forward to developments in the war, in the hope that they may prove favorable to the plan for the creation of a Jewish state in Palestine. Since the beginning of the war, the subject has come prominently to the front and the Zionist movement has taken on new life and activity. Plans are still indefinite, but these will doubtless be discussed fully in the proposed Jewish congress which will probably meet in Washington a few months hence.

M. L., Xenia, Ohio. The name "war babies," which you occasionally read in the stock quotations, is sarcastically applied to munition stocks, which advance by leaps and bounds as the huge orders come in from the warring governments of Europe. These "war babies"—an unworthy brood—are coining millions of profit for the stockholders. A topical poet of the time writes of them that they

> "Keep the guns roaring,
> And the blood pouring;
> The women sighing,
> And the soldiers dying."

Existing Buffalo Herds. A correspondent at Manhattan, Mont., writes that she has personally seen a small herd of buffalo now existing in Montana near Ravalli, and another on the Flathead Indian Reservation in Montana, which latter at one time numbered about 900 head; most of them were sold to the Canadian Government.

Reader, Sunnyside, Wash. 1. What you need is a new infusion of faith in God, which comes in answer to earnest prayer. Get closer, if possible, to God's people in your own church, and get in personal touch with their work among the poor, the sick, the unconverted. Hold fast to your faith and never think of letting go. Remember that though you may slip and fall, He will not permit you to be utterly cast down, for so he has promised. Don't be an inactive Christian any longer; get busy and do something for somebody. Ask God to give you something to do for his dear Son's sake, and do it with joy and energy, no matter how humble it may be. That is the best remedy we know of for those who are continually questioning their own heart. When you are in active service, you'll forget about your own troubles and will find to your surprise that sharing your blessings with others has brought you inward joy and renewed confidence. 2. The passage "other sheep which are not of this fold" (John 10: 16) is interpreted as referring to the perishing Gentiles who in due time would be brought in and united with the flock. 3. The language in Matt. 23: 9 was a warning against the craving for ecclesiastical honors and titles and degrees and similar distinctions which has been the bane of the church in all the ages. "The word rabbi tickled the ears and fed the spiritual pride of those ecclesiastics," writes a commentator, and Jesus made it the subject of this special rebuke.

M. K., Bellfield, N. D. God's power is not shortened and there are thousands who can testify to the fact that he is still the same as when David prayed to him: "Who forgiveth all thine iniquities, who healeth all thy diseases." There are many who honestly doubt this; yet there is indisputable evidence of the fact, if we only seek for it conscientiously.

Y. C., Howell, Mo. The chronological figures which you read in the marginal notes of many Bibles are not an integral part of the Scripture by any means. They were the result of the computations of Archbishop Ussher, an Irish church prelate and distinguished scholar, who lived 1580-1656. They have been both a help and a vexation to Bible students. Taking the birth of Christ (A.D. 1) as a starting-point, Ussher reckoned backward as far as authenticated history permitted. He had no other purpose than to assist scholars in getting a right perspective of historical events prior to that date. Many of his calculations have been upset by the later light thrown on ancient history through archeological discoveries, the translation of ancient inscriptions, etc. As to fixing the date of Creation, the first verse of the opening chapter of Genesis still remains unchallenged as the only reference the Bible affords on the subject, viz.: "In the beginning." The Mosaic books nowhere claim that the world was created in 4,000 B.C. In the New Testament John's Gospel opens with the identical phraseology of the Old Testament, showing that in both dispensations the fact is recognized that the date of world creation is beyond human computation.

E. P., Kearney, Neb. We must forgive others with whom we may be at enmity, if we ourselves desire forgiveness from God. This is an essential condition, and it is emphasized many times in the teachings of Jesus. "Forgive us our trespasses as we forgive them that trespass against us," he taught us in the Lord's Prayer. "And as ye stand praying, forgive," he said on another occasion. We must forgive freely and gladly if we would find acceptance, for the unforgiving heart God will not hear. And not only is it our duty to forgive, but, if possible, we should let it be known to the one we have forgiven. Again, we may have a besetting sin. It must be repented of and thrust from us; otherwise, if we cling to it, it will stand as a barrier between us and God. He wants no divided allegiance. If we are weak, we must ask of him strength to do our duty: to put away the sin, to forgive our enemies.

Reader, Fayette, Idaho. 1. Christians need not expect to escape unjust criticism at times. There are good well-meaning people who take the narrow view, and would compel all Christians to be of one type—their type, of course—and to believe precisely what they believe and worship in all respects as they themselves worship. This is altogether wrong. You may remember what Jesus said to some of these fault-finding folk who desired him to rebuke an independent worker. (See Mark 9: 40.) Our heavenly Father looks at the hearts of men and regards their inmost thoughts and desires as of far greater consequence than outward forms and ceremonies. Moses had trouble in his time with the formalists, and see how he answered them (see Num. 11: 26); and Paul, in the midst of his great apostolic missionary work, had occasion to rebuke some of his followers whose overzeal led them to criticize a few good people who did not choose to copy their methods, but struck out a path for themselves (see Phil. 1: 15-18). If you go on energetically doing your best in a humble way, and asking divine guidance daily, you can afford to overlook the critics. Keep in constant touch with your church; and get on friendly terms with your fellow members. Try hard to put aside all feeling against individuals, no matter what their attitude has been in the past. We think you might cultivate the social side of church membership to advantage. One who holds aloof certainly misses much in the way of Christian fellowship and sociability. 2. The word "castaway" in I Cor. 9: 27 is liable to be misinterpreted. Paul was describing the race in the arena, the struggle for the prize and the risk of losing it. The meaning clearly is that what he dreaded was not total failure of acceptance, but rejection in the great struggle for the special reward of those who "turn many to righteousness" (Dan. 12: 3). See in verses 18-23 his reference to the reward for which he was striving.

INVOCATION FOR PEACE

By T. L. T. HOPPE

GOD of all nations!
God of all creeds!
Turn in compassion,
Our weakness pleads;
Turn toward thy children,
Bid strife to cease,
Let love reign o'er us,
Bless us with peace.

What is man's knowledge?
What is life's span?
Why should we struggle,
Man against man?
No one is perfect,
None—in thy sight;
Turn in compassion,
Lead to the light.

Thine is the power,
Our strength is naught;
When thou ordainest
Wonders are wrought;
God of all nations!
Lord God of all!
Turn in compassion—
Thy children call.

Miscellaneous

A. P., Greentop, Mo. Whatever makes for Christian good-fellowship and genuine neighborly feeling among the church membership should be encouraged. We cannot see any reason to object to the specific case mentioned in your letter.

Mrs. B., Blanchard, N. D. While there are in the United States representatives of the Semitic, Hamitic, Mongolian and other races, the original white settlers were Caucasian and the greater part of our present population is of that stock.

Mrs. D. H. M., Delmar. 1. Your friend has evidently been enticed into a dangerous path. We would advise you to get your pastor to talk with him and to tell him of the danger of reading infidel books. 2. Your other question is controversial and one that could not be settled by discussion in the Mail-Bag.

M. G., Crediton, Ont., Canada. The questions you raise are controversial, and doubtless will continue to be so until God in his own good time sees fit to make plain what is now mysterious and obscure. To discuss post-millennial and pre-millennial controversies in the Mail-Bag would not settle anything. The true Christian attitude is to be prayerful and watchful, and to do our whole duty, so that when the summons comes, we may be found faithfully working at our post.

E. J. H., Camden, Me. The various denominational missionary boards have each a standard of qualifications for their candidates for positions in the foreign field. We would suggest that you write to the secretary of your own church missionary board for all information. If you prefer an interdenominational board, write to Rev. A. B. Simpson, or the secretary, Christian and Missionary Alliance, 690 Eighth Avenue, New York City, for the information required.

J. R. K., Lancaster, Pa. Yes, there is forgiveness even for one who has sinned in the way you describe. Jesus saves "to the uttermost," and he has assured us that whoever comes to him will not be rejected. Let the sinner forsake his sins and confess them before God and ask forgiveness for his dear Son's sake. Further, let him not forget to take any opportunity that may arise to make restitution, even if he should have to suffer hardship and privation in doing it. Such a course would prove the sincerity of his repentance. Remember that the dying thief on the cross sought and obtained forgiveness in the last moments of his life.

A Newark, N. J., subscriber adds the New Testament lines in the rhymed books of the Bible. The Old Testament lines appeared recently.

> Saints Matthew, Mark and Luke and John
> Record the life of God's dear Son;
> And in the book of Acts we search
> The story of the early church.
> In Romans righteousness is recokened;
> Then Corinthians First and Second.
> Galatians and Ephesians then
> Unfold the work of Christ for men.
> Philippians and Colossians next.
> Thessalonians—for saints perplexed.
> Both Timothys and Titus too
> The clergy's work bring into view.
> Philemon and Hebrews; here's the end
> Of letters that St. Paul did send
> James, Peter with Epistles two,
> Show plainly what good men must do.
> And then in order next come on
> The three Epistles of St. John.
> St. Jude the end of evil shows;
> With Revelation comes the close
> Not only of the present age,
> But of the Bible's sacred page.

Leaves Linoleums Like New

Christian Herald

SUBSCRIPTION, $1.50 PER YEAR
PUBLISHED 52 TIMES A YEAR

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NEW YORK, SEPTEMBER 8, 1915

VOL. 38-NO. 36. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

The poplars sway beneath the wind,
The clouds sweep darkly down;
The roads are clear, for people fear
The weight of Nature's frown.

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in this Forty Horse Power FOUR has produced a car that completely recasts all existing values in the field of Fours—a new car in which every dollar of the price buys MORE CAR than ever before—a car that stands in a class by itself as

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the only 7 Passenger

4-cylinder car that has ever been offered in the history of the industry in America or Europe at less than $1000. In power, size and quality, it is a history-making car. In POWER and flexibility and hill-climbing this FOUR equals most Sixes now on the market.

FOUR

Price has been reduced from $985 to $885. But we have kept the same reliable Wagner Starting and Lighting System; the same quick-stop brakes; the same safety-insuring FULL-floating rear axle; the same complete equipment of Timken Bearings. Improved one man top; control equipment—oil gauge, gasoline gauge, speedometer, etc., all grouped on center of dash under one light—with unobstructed view and within easy reach of the driver.

And the car itself has been INCREASED in wheelbase from 108 to 112 inches; INCREASED in capacity from 5 to SEVEN-passenger; INCREASED in motor from 3½ x 5 to 3⅞-inch bore x 5-inch stroke, and to full 40 horse power. INCREASED from 33 x 4 to 34 x 4 Goodrich tires.

And wherever a change in materials has been made, BETTER materials have been used. The upholstery, for example, is the highest obtainable grade of genuine, hand-buffed, straight grain, semi-glazed leather.

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Landau-Roadster, 3-passenger	1185	1495

Six Cylinder Models	*U.S.*	*Canada*
Touring Car, 7-passenger	$1050	$1395
Roadster, 3-passenger	1000	1350
Landau-Roadster, 3-passenger	1350	1695
Coupe, 4 passenger	1550	
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THE · CHRISTIAN · HERALD

A WEEKLY ILLUSTRATED NEWSPAPER FOR THE HOME

A HELPING HAND ACROSS THE OCEAN

OUR RELIEF COMMITTEES IN WAR-TORN EUROPE GRATEFUL TO THE CHRISTIAN HERALD

THOSE readers of this journal who responded to its first appeal for help to be sent to the widows and orphans of the war in Europe, when they placed their hands to the plow knew how far the furrow would lead. That work, so humbly and prayerfully begun, has now spread its over the face of the continent and beyond, into the Near East. It s multiplied amazingly and ha already been blessed as a me s of assistance to hundreds of ousands of sufferers. Beginni with the organization of a Ch tian Herald Relief Commi e in Rotterdam for aiding Be an refugees, the work has no extended to ten different co tries, including Belgium, Holla Austria, Germany, France, Eland, Galicia, Poland, Palesti and Serbia. Arrangements ar now under way with a view to oping work in Constantinople. ir first remittance to the Ch tian Herald Relief Comm e at Nish, in Serbia, was ent through the State Depa ment on August 17, and is ac owledged in the following let :

"*Department of State,*
Washington, August 17, 1915.
"ristian Herald, New York City.

ms: I am directed by the se tary of state to acknowledge th receipt of your letter of A ist 16, enclosing a check for $ 0, the equivalent of which y request be transmitted to the American consul at ish, Serbia, for the Christian Herald Committee fo elief purposes, and in reply to advise you that the c ul has been instructed to draw on the secretary of st for this amount and pay the proceeds of his dr to the committee. The consul was also in- fo ed that a letter from the Christian Herald follows. All for cable charges will be sent you at a later date.

am, sir, your obedient servant,

"WM. MCNEIR,
"*Chief, Bureau of Accounts.*"

COOKING FOR BELGIAN REFUGEES IN THE OLD MONASTERY, UTRECHT, HOLLAND

e Serbia Relief Committee includes the following: r Ralph and Lady Paget, th Excellencies Mr. and M. Voislave Marincovitch, P essor Marko Lecco, Miss Ae Van S. Mitchell, Dr. E ard Clark, Dr. Richard P trong, Colonel Toubert, M. Sybil Eden and Miss Y a Gruitch. In a letter fr Miss Lozanitch (daughte of a former member of th Serbian Cabinet), just re ved, the writer says:

"I WISH you could see what good has been done b ending this sum to Serbia. I omes at a moment when th orphans are in desperate n l. We have today five th sand children without p nts who live all by t nselves in fields and w ds, and nobody to look a r them. And what are t e poor innocent creatures g g to do when cold and s v come? Their destiny is d h if they are not helped. I you know that you have s d so many lives by getti interested in my people and by having helped them in that splendid way? I was so glad to hear the list of the names who are on the committee, because most of them I know very well personally. I think a better and stronger committee we could not have in Serbia, and all are known as splendid workers. Sir Ralph Paget was for three years British minister to the Serbian court (from 1910 to 1913). After that he was transferred to the foreign office in London; but he is now in Serbia, working day and night on relief in my country. Lady Paget (who is the daughter of Sir Arthur Paget) has done a great deal for Serbia. She was working as a nurse in a Belgrade hospital during the Balkan-Turkish war. Then she was taken very seriously ill, but when she recovered she again devoted all her time to the wounded. Her mother is an American. Mr. Marincovitch is my brother-in-law. He is minister for commerce and agriculture. Professor Lecco is a professor of chemistry at the University of Belgrade and a very active member of our Red Cross Society. It is not necessary for me to speak about Dr. R. P. Strong, who is so well known in your country. Colonel Toubert is an Englishman who distinguished himself in the Boer War. Miss Mirka Gruitch is the daughter of a Serbian diplomat who has been for years our minister in Paris and London."

The Serbian Committee was organized with the friendly assistance of Hon. James Young, American consul-general at Nish, who has given valuable aid and advice to the Christian Herald Relief work.

AMERICAN VISITORS WATCHING BELGIAN REFUGEE BOYS IN HOLLAND, GOING TO SCHOOL

POLAND has been one of the greatest sufferers by the war, and it required many efforts before a Christian Herald Committee could be organized in that unfortunate country. This was done at last through the kind cooperation of high German officials and other friends in Berlin, who entered heartily into the project as soon as a way was opened for relief work. This was finally effected in May last, and on the 28th of that month the first remittance of $20,000 was forwarded by the Fund, to be used at two centers of distribution. A letter from the president of the Dresdner Bank of Berlin, Herbert M. Gutmann, written on July 14, but delayed in transmission and not received until August 16, says:

"It is with great pleasure that I received your letter—original, duplicate and triplicate—of May 28, containing the news of your gift of $20,000. You may be assured that the distribution of this fund will be made in accordance with your wishes; that is to say, the money will be spent for the aid of the widows and orphans (non-combatant sufferers of the war) in Poland. I also note that the fund has been raised by you for help without respect to race or creed, a fact which we appreciate very much. As soon as we receive the reports from the committees in Poland, showing the payments made to widows and orphans, I will send you copies, so that you can see how the money has been spent." The writer adds that the other two presidents of his committee, Prince Hatzsfeldt and Dr. Lewald of the Ministry of the Interior, desire to thank the Christian Herald and its readers for the good they have done to the suffering poor of Russian Poland.

IN Holland, where the Christian Herald War Relief campaign was first begun among the homeless and destitute refugees from Belgium, an amazing work has been done. The committee in Rotterdam, under date of August 6, sends the following letter:

"Editors of The Christian Herald, New York.

"DEAR SIRS: As we consider it our duty to fully account to you for the money which you have sent us for distribution among the needy widows and orphans of the war in Holland, we have the honor to enclose herewith

a list of the gifts that we have made on your behalf.

"The net proceeds in Dutch currency of the two remittances received from you, viz: $10,000 and $2,500, are respectively 24,621.17 florins and 6,274 florins. In addition to this, there is bank interest amounting to 58.63 florins, making a total income of 30,953.80 florins. This sum has been distributed in the manner set forth in the enclosed list, which requires no comment, except the last item of 2,569.05 florins, which sum, although still in hand, has already been allotted to various widows and orphans, and will shortly be paid out. Our office and administration expenses have been supplied by members of your Dutch Committee, and there are no bank charges, the Rotterdamsche Bankvereeniging of this place having kindly agreed to keep the account current without charging. We shall later on account to you for the above mentioned 2,569.05 florins, and meanwhile all of us remain at your disposal to be part of your 'Helping Hand across the Ocean.'

"We shall be glad if, after examination of the enclosed, you will let us have formal discharge to the extent of the amounts accounted for. Enclosed herewith you will also find, together with their translations, a few letters of thanks picked out at random from the numerous letters that have come in.

Yours very truly,

THE CHRISTIAN HERALD DUTCH COMMITTEE FOR RELIEF TO WIDOWS AND ORPHANS OF THE WAR,

P. C. JONGENEEL,
Secretary.

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PEASANTS WAITING FOR FREE DISTRIBUTION OF FOOD AT A STATION IN GALICIA

ACCOMPANYING this letter is a long list of the beneficiaries of the Fund which is very instructive. It covers twelve foolscap sheets, and shows how carefully and wisely the money has been distributed among the widows and orphans who, having been deprived of their natural providers by the war, are now being cared for in Holland. Some of the widows have as many as three, four and five children. There are many little groups of orphans who have lost both parents. In every case the beneficiaries were absolutely without means. Besides the main work of the Rotterdam Committee, it was enabled through the Fund to give much needed help to the Home for Belgian Children at Amsterdam, and the Belgian Orphans' Home at Leiden; also to urgent and special cases recommended by the Committee at The Hague, the Committee at Utrecht, the Dutch Relief Commission of Rotterdam, the special fund of Princess De Ligne and the Sewing Department of the American Relief Commission at Rotterdam. Our Fund was also the means of helping cases specially recommended by the Belgian Committee at Maastricht, the Dutch Committee for Belgian Refugees at Veenhuyzen, etc. At the time of sending the report, there was still unappropriated a sum of 2,569.05 florins. The full report of our Rotterdam Committee will be published by the Christian Herald in a pamphlet at an early date.

Accompanying the Rotterdam report are several letters, samples of many others of a similar character, received from beneficiaries of the Fund, showing how deeply grateful they are for the helping hand America has extended to them in their time of direst need.

"I thank you from the bottom of my heart," writes J. D., of Scheveningen, "for the generous gift you have sent me and which I received through the committee. Although it is impossible for to ease my mental suffering, you have shown that it is a sweet thing for a mother to be able provide the necessaries of life for her child."

C. H. D., of Grubbenvorst, writes: "I can hardly tell you what heavy troubles it has helped me of, now that the serious moment is near, to be to think that I will not have to go into deepest need for the first time. Allow me in few words to tender my sincerest thanks."

Mme. O. writes as follows from Hattem:

"I do not know how to express my thankfulness and gratitude for the sum of 1.10 florins which you send me weekly through the intermediary of the committee. I offer my heartfelt thanks for your extraordinary goodness and generosity. The condition in which I am at present is very sad—in addition to this, my son is at the front with my six nephews; that is bad enough. If I were young it would not matter, as I could then earn back something of what I have lost; but now at my age this is difficult. Once more I beg to tender my thanks."

It may be remarked here that 1.10 florins is the equivalent of 44 cents American money!

In view of the many pressing demands that are flowing in upon the Rotterdam Committee, another remittance of $ has been forwarded to Treasurer Jongeneel, to be applied at the discretion of the committee.

WE SHARE with our readers, and especially with those who have aided the relief work by their generous gifts, the satisfaction of knowing that up to the present time the work has more than fulfilled our expectations. All of the committees are composed of earnest men and women, of high standing in their communities, and every dollar is being expended to the best advantage in averting want and relieving suffering. All contributions in aid of this great work of humanity should be addressed, "The Christian Herald Widows and Orphans Relief Fund, Bible House, New York, N. Y." Every gift will be duly acknowledged.

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BELGIAN REFUGEES IN COURTYARD OF THE OLD MONASTERY, UTRECHT, WIDOWS AND ORPHANS AMONG THEM. SOME MEMBERS OF THE CHRISTIAN HERALD COMMITTEE AT LEFT

THE SUMERIAN EPIC OF PARADISE

WHAT THE LATELY DECIPHERED TABLET TELLS OF THE CREATION, THE FALL AND THE FLOOD

By PROFESSOR EDGAR J. BANKS

IN THE Persian Gulf, about twenty miles from the Arabian coast, is a group of islands, the largest of which is called Bahrein. This island, which is twenty miles in length and ten in width, is low and sandy in most places, but here and there an oasis rich in date palms dots the island with spots of green. "The Mountain of the Mist" in the center rises to the height of four hundred feet. The eight thousand people who live in Manameh, its largest town, are mostly Arabs of the fanatical Wahabi sect. Fish and seaweed are their chief food, and the only fresh water they have to drink is brought from springs at the bottom of the sea. The natives, with goat-skin bags, dive to the bottom, and holding the openings down upon the bubbling spring, swim to the surface with their bags filled with sweet water. The extensive pearl fisheries for which the islands have always been famous is their one great industry. The Dutch Reformed Church has long maintained a mission station upon the island, and that has been possible because Bahrein is under British protection.

The history of Bahrein is long and interesting. Ancient tombs found in the interior tell us that even the Phœnicians once settled there. The kings of Assyria frequently fought there. The Babylonians called the island Dilmun.

Again the island is the center of interest, for there has recently been discovered in Babylonia a large clay tablet recording the story of Paradise, the Deluge, and the Fall of Man, and the story tells us that the island of Bahrein, the ancient Dilmun, was the paradise, the Garden of Eden, where man first lived.

The newly deciphered tablet recording this story was among the many inscribed objects found in the ruins of Nippur by the expedition sent to Babylonia from the University of Pennsylvania. It is estimated that about seventy thousand inscribed objects were discovered at Nippur, so many that for nearly twenty years they have been stored in the Museum of the University of Pennsylvania, waiting for scholars to read them. Professor Stephen Langdon, a young American scholar, who is professor of Assyriology in Jesus College, Oxford, England, a chair endowed by an American family, was visiting the museum in Philadelphia in the autumn of 1912. At that time he copied a number of the tablets, one of which was a triangular fragment. It appears in the upper right corner of the obverse, and the lower left corner of the reverse of the accompanying photographs. He took the small fragment of the clay tablet to Oxford, where it was shown to the eminent English scholar, Professor Sayce, and it was discovered that it recorded a part of an early Sumerian story of the flood and of the fall of man.

At once an intense interest was awakened. The discovery was reported by the present writer in the columns of the Christian Herald of July 22, 1914. Though but a small fragment of the tablet had been found, it was large enough to give an idea of the importance of the story. Search for the missing fragments was then made among the thousands of unread tablets in the museum. The two missing fragments were discovered and carefully united together, and the valuable tablet was nearly complete. It is only here and there that small portions of are broken away, and from the context we may be pretty sure of what was written in the missing lines.

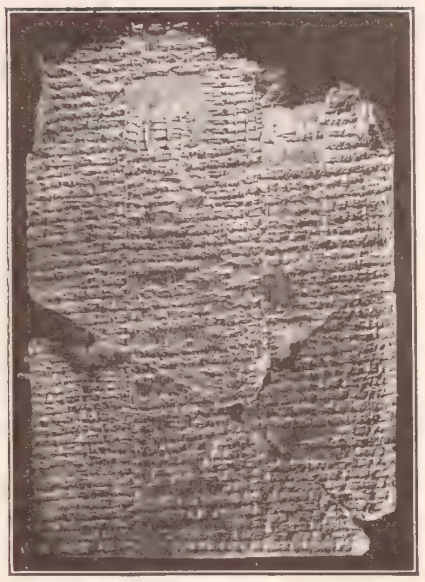
THE tablet is of baked clay, of a light brownish color. It measures seven and a half inches in length and five in width. The obverse side is flat; the reverse is slightly convex. Upon each side are

three columns of fine cuneiform writing, six columns in all, covering the entire tablet. It contains about two hundred and seventy-three lines of writing still visible, but originally it contained about three hundred lines. It bears no dates, as do many of the clay documents found in the Babylonian ruins. Its approximate age may be determined by the style of the writing, by the shape of the tablet, by the place where it was found, and perhaps by the dated objects found with it, and which apparently are of the same time. Scholars are agreed that this tablet comes from about a thousand years before the Biblical story of the flood was written. A complete translation of the story has just been issued by the press of the University of Pennsylvania.

The story is written not in the Semitic Babylonian, but in the Sumerian language. The Sumerians were the first cultured people who lived in the lower Mesopotamian valley, just to the north of the Persian Gulf. To just what race they belonged, or where they originally lived no man knows. We are only sure that at a very early time, possibly about 4500 B.C., they came to Babylonia, bringing a high civilization with them. They wrote their language in cuneiform characters upon tablets of clay and stone. They had a highly developed religion, literature and art. Long poems and legends and historic inscriptions have come from them. We have the statues of their kings, the jewels worn by their women, the business documents of their people, and even the toys of their children. They were the cultured people of the world of six thousand years ago, just as were the Greeks of a later period. After the Sumerians had occupied Mesopotamia for several centuries, the Semitic Babylonians, the people of whom Abraham was one and from whom the Jews descended, appeared from their unknown home and entered the valley. They conquered the old civilized Sumerians, possessed their cities, and adopted their culture. The Semites had no written language, but soon they began to write their spoken language in the Sumerian characters. They adopted many of the Sumerian religious customs, and made that earlier civilization their own. It was these cultured Sumerians who wrote the story upon the tablet now treasured in Philadelphia.

A brief outline of the story, as Professor Langdon understands it, is as follows: Enki, the god of the sea, and his wife or daughter Ninella, ruled over mankind in paradise. Paradise was the land of Dilmun, or the modern island of Bahrein. In paradise sickness was unknown. Sin had not entered. Though the years passed, no man grew old, for it was a land of perpetual youth. No wild beasts destroyed the flocks of the shepherd, and no storms raged over the place. In paradise all was peace and happiness. For some reason which the story does not state, Enki, the god, decreed to destroy mankind with a flood, and he revealed his purpose to Nintud, the goddess who had created mankind. For nine months and nine days the flood raged, and men, so the story says, were dissolved in the water "like tallow and fat." But Nintud, the mother-goddess, determined to save the race. Tagtug, and him she called to the shore and embarked on a boat. King Tagtug, who was thus saved, corresponds to the Biblical Noah. Professor Langdon even identifies his name with that of Noah. After the flood Tagtug was made a god, and it was the custom of the Babylonians to deify their kings after death. After the flood the goddess Nintud explained to the god Enki how Tagtug had escaped the universal destruction, and had become a god. He was then permitted to live, and he became a gardener. Enki, taking him into his temple, revealed to him the secrets of herbs, trees and plants. It seems that Tagtug was permitted to eat of the fruit of all the trees, excepting that of the cassia, a tree which is still common in the Orient, and which resembles the cinnamon. But Tagtug was disobedient. He ate of the fruit of the cassia tree, and at once the goddess Nintud took from him immortality. He became subject to old age and weariness and death. Thus was he driven from paradise, not the paradise of a garden, but from the state of immortality. He was compelled to labor and suffer until the gods took pity on him and taught him various arts to comfort him.

OBVERSE



REVERSE

TABLET OF THE CREATION, FLOOD AND FALL OF MAN

SUCH is the interpretation which Professor Langdon gives to the poem. To follow a literal translation to the end of this long broken inscription would be tedious to most readers, nor would its meaning be always apparent; yet this story would be incomplete without it. The following translation, omitting many of the repetitions, and somewhat more free than the literal translations for the scientists, will suffice.

Ye are they who dwell
In the mountain of Dilmun, a holy place. . . .
The mountain of Dilmun is a holy place; the mountain of Dilmun is pure.
The mountain of Dilmun is pure; the mountain of Dilmun is clean.
Alone in Dilmun they dwelt.
Where Enki dwelt with his consort
That place is pure; that place is clean.
Alone in Dilmun they dwelt.
Where Enki dwelt with the pure divine queen. . . .
In Dilmun the raven shrieked not.
The kite shrieked not.
The lion slew not.
The wolf killed not the lambs.
The dog approached not the resting kids. . . .
The birds of heaven forsook not their young.
The doves were not put to flight.
None said, "Thou art the demon of the evil eye."
None said, "Thou art the demon of the headache."
None said to the old woman, "Thou art an old woman."
None said to the old man, "Thou art an old man . . .
None said, "A man has diverted a water course."
A prince withheld not his wisdom.
None said, "A deceiver deceives."
Ninella spoke to Enki, her father:
"A city thou hast founded, a city thou hast founded, and a fate thou hast given;
In Dilmun a city thou hast founded . . ."

FOLLOWING this description of Dilmun, where the gods dwelt, where mankind possessed immortality, where the birds of prey were harmless and the wolves and the lambs dwelt together in peace, there is a break of several lines. From what follows it seems that the missing lines told how mankind had angered the gods, and Enki decided to destroy Dilmun with a flood. The poem then continues:

"Thy city shall drink water in abundance.
Dilmun shall drink water in abundance.
Pools of bitter water, instead of sweet water, shall flow.
. . . the waters shall rise.
His city shall drink water in abundance.
Dilmun shall drink water in abundance. . . .
Now, O sun-god, shine forth."
Verily it was so.
He who renders decision, who possesses wisdom,
To Nintud, the mother of the land of Sumer revealed his council in the temple.
He spoke: "To me no man may enter. . . .
Cause him to perish for me; cause him to perish for me," was his command. . . .
"The fields shall receive the waters of Enki
It shall be the first day of the first month
It shall be the ninth day of the ninth month, the month when the waters shall cease.
Like fat, like fat, like tallow [mankind shall become,"
Nintud, the mother of the land,
Had created them.
Nintud, by the bank of the river, spoke:
"Enki, their fate is fixed, it is fixed."
Her herald summoned the divine anointed ones.
She was not wroth against the pious sons of men.
Nintud was not wroth against the pious
Her herald caused the divine anointed ones to return.
Nintud was not wroth against the pious.
"My king, who was filled with fear, . . .
Alone set his foot upon the boat.
Two as watchmen he placed on guard."
Enki devastated the fields.
The fields received the waters of Enki.
It was the first day of the first month. . . .
It was the ninth day of the ninth month, the month when the waters ceased
Like fat, like fat, like tallow [mankind became

After considerable repetition of the story of the coming of the waters there seems to be an account, partly broken away, of how the god Enki became reconciled with King Tagtug, who had survived the deluge, received him into his temple, and placed him in a garden, Eabaraguldu, where he became a gardener. The poem continues:

The divine Tagtug, with glad heart, opened the door of the temple.
Enki revealed secrets unto the divine Tagtug.
In Erabgaran he gave unto him.
The divine Tagtug was confided. He raised the left hand; the right hand he composed.

There follows a list of plants which grew in the garden, and the goddess commanded Tagtug the fruit of which plants he might eat.

"My king, as to the woody plants," she commanded:
"He shall cut off; he shall eat."
"My king, as to the fruit-bearing plants," she commanded:
"He shall pluck; he shall eat. . . ."
"My king, as to the prickly plants," she commanded:
"He shall pluck; he shall eat. . . ."
"My king approached the cassia plant.
He plucked; he ate."
Of the plant she determined its fate.
In the name of Enki, Nintud uttered a curse.
"No release from sorrow shall he know even till his death."

Thus the hero of the story was made to suffer. Several of the following lines are broken away, but in the final lines of the tablet we have a picture of the evil fate which befell Tagtug:

"My brother, what of thee is ill?"
"My pastures are distressed. . . ."
"My brother, what of thee is ill?"
"My flocks are distressed. . . ."
"My brother, what of thee is ill?"
"My mouth is distressed. . . ."
"The queen who fills the mouth I have created for thee. . . ."
"My brother, what of thee is ill?"
"My health is ill."
"The queen of life I have created for thee."
"My brother, what of thee is ill?"
"My understanding is distressed."
"The lord who renders the understanding good I have created for thee."

THE question which every reader may be inclined to ask is: What connection has the old Sumerian poem of the fall of man with the Biblical story of the expulsion of Adam and Eve from the Garden of Eden? Recent excavations in the buried Babylonian cities have revealed several tablets recording stories of the creation of the world and of the flood. Some of them are similar to the Biblical accounts. Others are so different that it is difficult to believe that there is any connection between them. This newly discovered story of the fall of man bears little resemblance to the Biblical story. The order of events is very different. The Biblical account first tells of a garden, of the expulsion of man from the garden, and finally of a flood to destroy man after he had become corrupt. The Sumerian story first tells of a flood, then of a garden in which the survivor lived, and finally of his expulsion. Professor Langdon fails to see or to use the future tense in the decision of Enki that a flood is to destroy mankind, and thus to me it seems that the poem is made rather obscure. To identify the name Tagtug with Noah, as Professor Langdon seeks to do, is a comparatively easy matter, for the same Sumerian signs are pronounced in many different ways, and they might as well be identified with scores of other names. However, there is undoubtedly a connection between the two stories, as the present writer pointed out in a previous number of the Christian Herald.

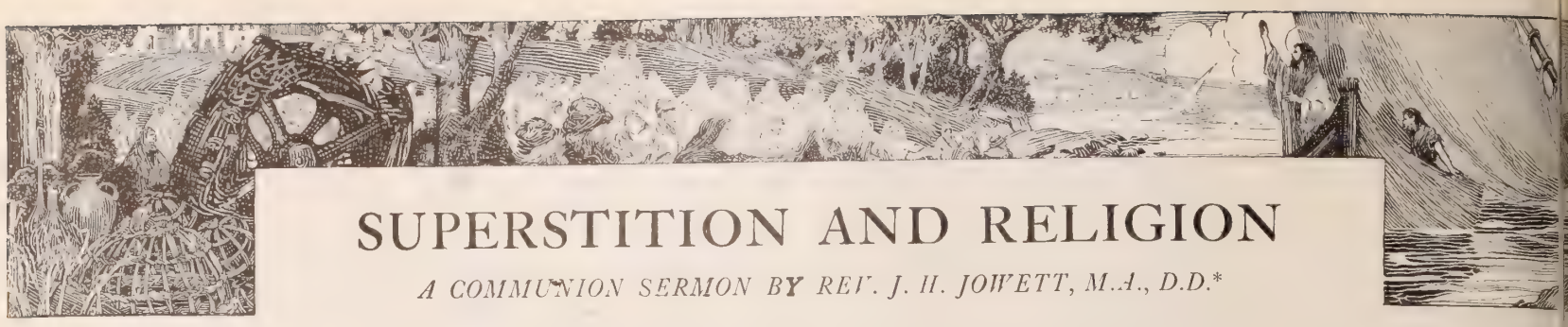
The Sumerian story is merely one of the many forms in which the old stories were told. The discovery of the tablet is another bit of evidence that, way back in some very remote age, there was a far older tablet which actually recorded the stories of the early chapters of Genesis. The man who wrote this poem was more or less familiar with that earlier account, but the poem he wrote bore little resemblance to the original. Not yet has that early tablet been recovered, but who can say that some future explorer among the oldest ruins of Babylonia may not discover it, and find recorded upon it the pure original account similar to the opening Bible chapters? Dr. Langdon's tablet and the other stories of the creation and the flood are its remote descendants. The discoveries are teaching that such a tablet once existed, and some time it may appear.

GOSPEL NEWS FROM HERE AND THERE

Missionary J. M. L. Harrow of Cape Palmas, Liberia, West Africa, writes that the work is going slowly at present. The rice crop last year was practically a failure, and everywhere the people are suffering a hitherto unknown experience. In that section, Mr. Harrow states, and he has lived there twenty years. The work of this mission is conducted among five tribes, and everywhere the same condition prevails. Mr. Harrow asks an interest in the prayers of the Christian Herald readers.

Rev. Dr. Daniel Bliss, president of the Syrian Protestant College, has lost his faithful wife and fellow worker. Dr. Bliss, who is now ninety-two years old, was the pioneer of the mission work in Beirut, Syria. His wife, Abby Maria Word Bliss, was in her eighty-fifth year and in the sixtieth year of service as a missionary. Dr. Bliss has resigned the work there in favor of his son, Dr. Howard Bliss. Besides her husband and Dr. Howard Bliss, she leaves two sons, Dr. Frederick Bliss and William Bliss, and a daughter, Mrs. Gerald Dale.

Mrs. Clarence D. Ussher, an American missionary, died at the mission in Van, Armenia lately as the result of hardships and suffering incidental to the war. Her husband, Rev. Clarence Ussher, is seriously ill. Practically all of the American Board missionaries have abandoned the station at Van and gone to Tiflis. Among the number are Rev. Ernest Yarrow and wife, Miss Gertrude Rogers and Mrs. M. W. Raynolds.



SUPERSTITION AND RELIGION

*A COMMUNION SERMON BY REV. J. H. JOWETT, M.A., D.D.**

TEXT: 1 Sam. 4: 3—"Let us fetch the ark, . . . that when it cometh among us, it may save us."

"LET us fetch the ark." What was the ark? It was a chest made of wood. It was overlaid with pure gold, within and without, and crowned with a mercy-seat of pure gold. What was its purpose? It was a material thing representing a spiritual idea. It was a thing made with hands to symbolize things not made with hands, eternal in the heavens. It was a temporality pointing to a spirituality. That is how humanity deals with unseen presences; it makes visible vestures for them, garments that can be touched.

Here are ten thousand men, a nation's army, moving with one step, to one music, on one mission. They are possessed by one sentiment, that of patriotism; they are swayed by one idea, that of freedom. But these sentiments and ideas are intangible, spiritual, unseen. The nation must give them visibility; they must become enshrined in vestures that can be handled and seen. So we give our army a flag, and a flag which can be touched represents the unseen which cannot be touched: it represents patriotic sentiment, national enthusiasm, the common hope. Through that flag there gleams the idea of duty and of right. To abuse the flag is to insult the nation.

The ermine which our judges wear is the symbol of an idea. That visible robe represents the unseen vesture of authority with which their fellow men have clothed them. All regalia and every badge which man wears are symbols of ideas, representatives of the unseen. We make a cross to stand as the symbol of sovereignty. We make a flag to stand as the symbol of the idea of nationality. We make a robe to stand as the symbol of the idea of authority. All these are visible representatives of unseen forces and powers. Our very instinct leads us to give these unseen presences a local and visible habitation and name. And here was God, an unseen Power, and men hungered for some material symbol to represent the unseen and eternal. And God said: "Make an ark of wood and gold," and it shall stand as the symbol of the meeting of God and man, the confluence of time and eternity, the blending of the unseen influences of heaven with the unseen aspirations of earth. So they made an ark, and just as the flag is the emblem of national patriotism, so the ark was the emblem of national religion; it represented the unseen relationship between them and their God.

Now, the character of symbols depends upon the character of man. As men become better, symbols become enriched. As men deteriorate symbols become degraded. Is that not so with the commonest of all symbolism which we call language? These words which I am now addressing to you are all symbols which I am using to represent my unseen thought. The corruption of language follows the degradation of man. Language loses significance; it becomes debased, and its deterioration must be traced to its essential cause in the deterioration of men. It is the same with other symbols beside language. They become emptied of their royal significance when men lose their royalty. The more high-minded is the soldier, the more illustrious is his flag; the more debased is the soldier, the more vulgar is the flag. And so symbols wait upon character; they can become gradually impoverished in their meaning, until at length they become as empty as those shells which are strewn in myriads along our shores, empty houses which have lost their tenants; forsaken and lifeless forms.

Cripples Leaning on Reeds

But now, mark you, a strange foible and trick of human nature. When our feelings and enthusiasms have deteriorated, and the symbols have lost their life, we are prone to hug the empty shell, and we delude ourselves into the belief that the empty symbol can do what could be done only by its living guest. Thoroughly bad men wear a crucifix, an empty shell, a cross without a Saviour. One of the most notorious criminals of our time was found with a crucifix next to his skin. A precisely similar resource is illustrated in my text. These Israelites had got into bad ways. Their aspirations had fallen. Vice and iniquity had eaten into their character. And now they were distressed by their foes. What was their resource? Utterly unmindful of their personal wickedness, they said one to another: "Let us fetch the ark, that when it cometh it may save us." They fetched a dead, empty shell, dead and empty because they were dead in trespasses and sins, and they hoped by that lifeless form to defeat their foes. They fought and were beaten! The ark availed them nothing. And there stood up a prophet who told them that arks were nothing without character, and that if they would have the help of God, they must themselves rise into richer life. "If ye do return unto the Lord with all your heart . . . prepare your hearts unto the Lord and serve him only, and he will deliver you."

Now, let us realize their position. They had lost the purity of their character, and they tried to pervert a religious symbolism into unreligious magic. They thought that a dead symbol would do the work of a living devotion, and that is superstition. It would be just as reasonable for a man who was being drawn headlong to ruin by drink, to seek and save himself by putting on a blue ribbon, a symbol of sobriety, and yet to continue to grovel in the waste and slough of passion and lust. For bad men to send for the ark to protect them is evidence that their religion has degraded them into the grossest superstition.

Trusting in a Material Cross

Now, I don't know that superstition of this kind is widely prevalent to-day. But here and there you will find that the spirit still exists. There are homes in which Bibles are kept, not to be read, but because their presence is supposed to surround the home with a certain sanctity and protection. Crucifixes are still worn, not as symbols of spiritual redemption, but as personal charms—subtle spells, to guard from harm. And this leads me to speak of a mental temperament which I am afraid is widely diffused, and which betokens spiritual degeneracy. The Israelites sent for the ark, the symbol of religion, not to aid them in attaining nobler character, but to save them from the Philistines. Now, all religious symbols, all ceremonies, all means of grace, when rightly used, are used for the purpose of bringing our spirits into closer communion with God, that our spirits may shine more and more with the grace and beauty of holiness. But are we not prone to use these symbols and means as the Israelites used their ark, to obtain a sort of magical protection from physical peril, and not deliverance from the captivity of sin? Do we not tend to use them as safeguards against material loss, rather than as helps to escape from sin? Are we not inclined to employ them, not to beau characters, but to save ourselves from the Phi There are great masses of people who look up crosses and masses in the light of a spell, a have peculiarly small influence upon the mor acter of their lives. They consider thems being under a special protection, and under t tection they gamble and drink, and indulg manner of riotous living.

Well, we may not wear the crucifix as a cha may have no ark to use as a mystic spell. I do we use the means of grace called praye primary purpose of all religious symbols a cises is to bring our spirit into communion great Spirit of holiness and truth. The gracio pose sought by prayer is this: that the spirit washed, cleansed, made white and beautiful ness; we pray in order that we may be made God. My prayer is answered when I rise f knees a better man. The primary purpose of was to save men from themselves, their low selves, and fill their consciousness with G great purpose of prayer is to save men from the and fill their souls with God. But the divine of the ark was forgotten, and it came to be as a magic spell to save them from the Phi And is not the divine purpose of prayer so forgotten, and is it not often employed as a save us from poverty and loss and danger, from *sin*.'

Christ in You the Hope of Glory

There is a short paragraph in the life of on saintliest men of our time, which I will read as it specially illustrates my argument. In o letters, written in manhood, he writes: " recollect I was taken up with nine other boys a to be punished, and I prayed to escape the The master, previous to flogging all the othe to me, to the great bewilderment of the whole 'Little boy, I excuse you; I have particular for it.' That incident settled my mind for time; only I doubt whether it did me any g prayer became a charm. I knew I carried talisman which would save me from all ha did not make me better; it simply gave me se That was what the ark did for the Israeli that all that prayer does for us—composi fears but not affecting our morals—giving us of security, but not delivering us from our the exercise has been thus debased, it will be when we need it most; refuge will fail us w stand at last in the presence of the pure and ho Don't let us use prayer as a spell to shield our use it as a means to purify our souls.

Now, just let me refer you for one momen symbols which are here on this table bef These symbols are intended to help us to historical facts, that we may apprehend s realities. This bread and wine are to hel remember a dying Lord, that we may the be hold of the living one, and feel the power of hi rection in a redeemed and sanctified life. The bols are to help us to realize the Saviour's s that in the realization we may rise into new life. They are like the ark, intended to hel lose ourselves that we may find ourselves in Do we always use the sacrament in that wa there some here who would be compelled to s does not make me better; it simply gives me sec It is prone to become to any of us a kind of or spell, a magic feast, giving us a greater s security, but with little or no influence up moral life. Do we ever regard it as a functio it is risky to ignore, which it is policy to which, being used, hedges the life about w defense of divinity?

Brethren, the Sacrament is worthless, it is than worthless, if it does not help us to a hol more consecrated life. Let us beware lest we r as a charm, to secure us in indifference. Let ware lest we regard the symbols as an ark wh save us, altogether apart from our continual to the King.

I pray that as we commune together, we m by humble prayer, by sincere desire and holy tation, that the material symbols help to the presence of the great Master himself! May w him to be in our midst as a sanctifying and ening Presence, turning indifference into s hunger; breathing upon us and converting s ing zeal into ardent piety; illumining our mi chasing away every paralyzing fear; making be filled with his own joy, and free with the liberty of the children of God.

WHERE JESUS WALKED

By MARGARET E. SANGSTER, Jr.

SLOWLY the warming sunbeams fall,
Across the quiet way;
The far-off beat of passing feet
Fills all the fading day.
A thrill of war is in the air,
And far away a gun
Speaks shrilly through the evening calm,
And lo! some life is done.

AND yet, where blood and smoke and flames
Curl up to meet the sky,
The Saviour walked long years ago,
Where armies fight and fly.
He told men how to live their lives,
And how, in time, to die.

PERHAPS, beneath some crumbled arch,
He laid his gentle hand
On one whose life was torn with strife,
And said: "I understand!"
Perhaps, where streets are scarred with shot,
And noises born of hell
Shriek from afar, the shattered stones
Of Jesus' love could tell.

. . .

WHERE dying men gasp out their lives,
Where rumpled banners sway:
Where blood lies on the dusty road,
Where hate is fierce today—
Perhaps some flower, blooming, shows
Where Jesus knelt to pray.

* Pastor Fifth Avenue Presbyterian Church, New York.

DAILY MEDITATION

FOR EVERY DAY IN THE YEAR. LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Invincible Soul

SUNDAY, September 12. I Peter 3:13. "*Who is he that will harm you, if ye be followers of that which is good?*" Here is the unveiling of a road—"that which is good." It is the highway of the It is not always an inviting road. Externally sometimes seem forbidding. It offers no inents of ease, or of soft goings for the feet. It n rough, and difficult, and lonely. Now and it is a very unconventional road, scarcely red among the accepted "ways" of society. ometimes it is the narrowest of all paths, as as a sheep-track over the hills. And yet once t may be ample as a noble turnpike, thronged goodly company, the ransomed of the Lord, ng in joy and heavenly song.

here is a description of pilgrims on the road: ers of that which is good." And they are folnothing else. They are not following the swayed and mesmerized by the magnetism of rs. They are following the good, whichever e road may turn. If it become a sweet fieldtretching through green pastures and by still they are grateful for the comforts, but they chful lest the bliss should become the chain. he path suddenly turn on to a field of battle, the forces of devilry are mobilized and massed ific power, they follow on, confident that he gan to make the road has finished it, and that somewhere near the throne. And so they on, through the terrors of battle, and through uctive whisperings of siren voices, and through ndishments of Vanity Fair, and through the g gloom of the Valley of the Shadow of They follow the gleam!

there is the promise of spiritual immunity. shall harm you?" When we follow the good, lose some of our baggage; we can never lose s. Our reputation may be assailed, but can despoil our character. Our ease may be but our peace abides unshaken. Our treasure aven, where neither moth nor rust doth cord where thieves do not break through nor When we follow the good we have God with e way. J. H. J.

Only God Satisfies the Heart

DAY, September 13. Isaiah 44: 12-20. "*He deth on ashes.*" We are led by the prophet idol-factory. A molten image is bele from glowing metal, beneath the heavy f the smith. "Surely," the prophet says, ny in his voice, "the product of such should be strong to help! Yet notice that whom he has made is not able to give its maker one pulse of strength, for he y and his strength faileth, he is faint and must ink water." Next we are taken into a facwooden idols, where a carpenter is at work, a pattern with red ocher on a block of timber, ving the figure of a man; but surely a god able to create his own embodiment! Lastly, a private individual to the forest. He cuts suitable tree, part of which is fashioned into d part used for firewood. We can hear the k of delight as the man warms his hands and s food by the crackling logs, and immediately d bends in prayer before the remainder!

lo men act thus, with such incredible folly? t that they do not realize the incongruity of ions? Ah! there is a divine hunger in man. ody needs food, so does the mind need truth heart love. We were made for God, and less can really satisfy. Hence, beside the men you will always find, not only the corn-, mango-field, or the breadfruit, but the he temple, the shrine, the path to which is hard by the steps of successive generations. ip with God is needed to replace the waste of energy, to give warmth and heat, and to he means of growth. That which builds up life is to be obtained only in fellowship through Jesus. He is the bread of God, which we feed on the essence of God. If not get this, he will fain "fill his belly with that the swine eat." F. B. M.

The Generosity of Friendship

DAY, September 14. I Samuel 18:4. "*And Jonathan stripped himself of the robe that was on him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle.*" In the verse preceding the one quoted above, we read that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. There is no other explanation of the act of the son of Saul, who was in danger of losing his rightful kingdom to David, than that his friendship was of that character that gives up the thing it really wants for the sake of its love.

Jonathan was not different from his father Saul in his regard for imperial power. He died fighting for it on the battlefield of Gilboa. His sentiment for his friend David was no weak thing of a dreamer. He saw that the people were turning toward the harp-player and the popular hero who had slain Goliath. He might have yielded to a jealousy like that of Saul, who in his jealous rage and fear for his kingdom threw his javelin at the sweet singer of the shepherd country. Jonathan was a man of higher type; his loyalty of love was greater than his thought of self.

What is it to be loyal to a friend? It is willingness to give up for that friend something that we ourselves want. We sometimes give our cast-off clothing, or a bauble of which we have become tired, to the poor or to an acquaintance. It is charity, it is often not a semblance of real sacrifice or real love. Great giving always involves the parting with that which is dear to us. The father knows it when he takes voluntarily the hard-earned savings of a lifetime and spends what might make his old age comfortable and free from care on the education of a son or a daughter. It is the divestiture of a thing we want for the sake of another—this is the proof of real affection.

What is the measure of our love? The Italian poet said:

> Measure thy love by loss instead of gain,
> Not by the wine drunk but the wine poured out:
> For love's strength is measured by love's sacrifice,
> And he who suffers most hath most to give.

There is no price that a great loyalty will not give for its own. C. S. C.

The Supreme Desire

WEDNESDAY, September 15. John 12: 25-36. "*Father, glorify thy name.*" The question of the Greeks reminded our Lord of all the anguish of the coming days. He knew very well that these earnest enquirers could never be satisfied by contact with his life, however beneficent and useful. The soul of man asks to know how sin may be pardoned, victory won over the dark powers, and the eternal life imparted. None of these were possible save through His death. He must be led as a lamb to the slaughter, all sin must be made to meet on his head, and only by his stripes could the world be healed. But how terrific the cost, not so much in physical pain as in soul-anguish! We can never realize the horror, to a nature like Christ's, of bearing the sins of the world. It was from this that he shrank, when in human weakness he cried, "Father, save me from this hour."

But to that hour he had been traveling from the long eternity of the past. On account of the Cross, and for the death of Calvary, he had been coming through the ages of human history, starting from the pre-creation stage, as "the Lamb slain from before the foundation of the world." Speaking after the manner of men, it seemed as though he withdrew the first cry, and substituted for it the all-inclusive petition that the Father might be glorified: "Father, glorify thy name." After all, this must ever be our supreme aim. We are so tempted to put our prayers, our wishes, our pet schemes, in the first place. We cry out against suffering, or apparent failure, or opposition. We see fiery trial looming in the distance, and ask to be saved from it at any cost. Let us call back these thoughts, and gather up our soul into the one passionate request: "Father, though it bring me to Calvary, glorify thy name." F. B. M.

The March of Faith

THURSDAY, September 16. Numbers 13: 30. "*And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.*" Caleb has been called one of the first members of a National Geographical Society. He went up, with eleven other heads of the children of Israel, from the wilderness of Paran to spy out the land of Canaan, whither the people of God were bound in their long march across the desert. They returned after forty days, bringing with them the fruits of the land "flowing with milk and honey"—pomegranates and figs and grapes from the valley of Eshcol. They also brought back word of the inhabitants of the land, some of whom were "men of great stature." Caleb, the leader, was for going up at once and occupying the Promised Land, but the other members of the exploring party voted against him, frightening the people with the report of the obstacles.

It was a backward step in a march that had been one of faith in the God of Israel, whose promise to his children of this land of Canaan had been plain and without regard to the difficulties. They lacked Caleb's courage; they lacked Caleb's faith.

Every day is a day of choice. Every day is an advance or a retrogression. We never stand still. We are either like Caleb, looking with hopeful morning faces up toward the country of our highest dreams—the country God has promised to us—or we are like the hesitant, fearful members of the early exploring band, scared by the obstacles and forgetting the might and the promise of Him who goes before us.

The Promised Land waits upon our daring to follow the gleam of conscience and the voice of God. It may lead through sacrifice and enemies may be powerful, blocking our path; but the prize is always there before us awaiting our forward action, awaiting our march of faith. Am I advancing toward my land of promise, my conquered disposition, my life of helpfulness to others, my championship of the right, my attitude of love and forgiveness of my enemies? Is my march back to the desert or forward to the gardens of God? C. S. C.

The Temple of the Soul

FRIDAY, September 17. I Thessalonians 5: 12-28. "*Your whole spirit and soul and body preserved blameless unto the coming of our Lord Jesus.*" Here is the tripartite nature of man stated without qualification. The soul is central. It is the seat of our personality. From the soul, the individual "I" is ever going upward through the spirit to the eternal and abiding, or descending through the body to the phenomenal and transient. Emerson said that we reside in a three-storied house. The lowest tier is the body, which communicates with the street; the highest is the spirit, which reaches out toward God; and the middle tier is the habitual residence of the thinking, energizing, unsleeping, unresting self. We are fitted with two sets of apparatus, the one reaching out to God, the other to man. Alas, that we use the latter more than the former! They who are dead in trespasses and sins probably have never used their spiritual affinities at all. They are merely soulish. "I have not written unto you as unto spiritual but as unto carnal (i.e. in the Greek, *soulish*)" (1 Cor. 3:1).

In the Jewish temple were three distinct component parts. The Holy of Holies within the Veil; the Holy Place, and the outer court. From the Holy Place the high priest passed forward into the presence of the Shechinah glory, or backward to the great congregation that awaited him without. Here we hang the symbolic representation of our tripartite division into spirit, soul, and body. And this was probably in the mind of Jesus when he spoke of "the temple of his body." When he died, the veil of the temple was rent in twain from the top to the bottom, so that they were merged in one compartment. So when we die with Christ, the veil of selfishness parts, and the light of the indwelling Spirit shines through the soul, with its thoughts, reasonings, emotions, desires, and even reaches the body; so that all are preserved blameless and holy for the Lord. F. B. M.

The Invitation of the "Open Door"

SATURDAY, September 18. John 10: 9. "*I am the Door.*" Christ's open door means the right to admission to all the rooms in God's eternal building. It means "Come in" to all who are restless, homeless, hungry and perishing. Here you will find rest, refreshment, and salvation. Then you can go out and toil for the truth and come in for comfort.

The Revelator says, "I looked, and behold, a door was opened into heaven." Heaven, entered by some other way than Christ, would be hell. "No man cometh to the Father but by me." "I have set before you an open door and no man can shut it." Only you can shut it against yourself. The doorposts are sprinkled with his blood, a sign of his cleansing power. Faith, hope and love are messengers to help you through the open door. The Bible is the guidebook; the pulpit the pointer, the preacher the crier—"Behold the Lamb of God!" There is no temple in God's city; the Lamb is the temple. There is no sun or moon, for the Lamb is the light thereof. There is no more night, death, sorrow, sighing, hunger, nor sinfulness, for the former things are passed away. The Lamb shall feed them, and lead them unto living fountains of water, through all the eternal pastures of privilege, singing before every new glory, "Lift up, ye gates, and be ye lifted up, ye everlasting doors." E. W. C.

ADVANCING THE WORK OF THE KINGDOM

Policeman Becomes a Soul-Winner

REV. ERNEST W. BAUMANN, an American missionary in Argentina, S. A., sends this interesting account of the career of a native convert and his work for the Gospel:

"About the same time that the well-known Italian missionary Penzotti was converted, a policeman named Blanco began to frequent the Methodist preaching services in Buenos Aires. At first he scoffed at the idea of becoming a Christian; but by the convincing words of Dr. Thompson he was induced to peruse the Scriptures. After months of study, his darkened soul was flooded by God's sunlight. When he began the study of the Scriptures he was practically illiterate; painfully he had to study it out word by word. Being a policeman, he would spend much time leaning against a lamp-post studying by its friendly light. The police in Argentina do not have a beat as in our country; they simply stand at one corner.

"Having taught himself to read, Brother Blanco became anxious to open the same fountain of knowledge to others. He soon had a crowd of children, whom he gathered together in an old market. Here he told them of the love of Jesus for the children. One of our missionaries recognized his superior ability and unusual consecration, and secured a large hall for him, which was fitted up for a schoolroom. For many years as high as 400 children received instruction in this school. Many prominent business men helped finance this worthy enterprise. One of the boys, who was found in the street, was taken into the Blanco home and given a careful Christian training. Today he is secretary of the Argentine Supreme Court and is a prominent member of our Second Church.

"When our Bible colporteurs first came to Ecuador, they were met at the custom house by a Jesuit priest who boasted that as long as Ecuador's famous volcano, Chimborazo, stood there would be no Bible tolerated. Today our colporteurs are sowing the Word of Life far and wide over the whole republic, and the government has requested one of the Methodist missionaries to establish a public school system modeled after that of the United States. The need in Ecuador, Bolivia and Peru is very great; there is but one ordained missionary to every 450,000 inhabitants. If the pro rata in the United States were the same, there would be but 218 ministers of the Gospel instead of 160,000, as is actually the case. In the most enlightened parts of South America there is one ordained missionary of the Gospel to every 235,000 inhabitants. Truly South America is a 'neglected continent.'"

The Grasshopper-Eaters

IN ONE of the late numbers of your excellent paper, I see where you mention the fact that in some parts of the world locusts, or what we call grasshoppers, are still eaten. Let me give you a bit of my own history as Bible colporteur in Mexico.

Several years ago, by invitation of Rev. Victoriano D. Baez, presiding elder of the Oaxaca district of the M. E. Church in Mexico, I visited with him the several churches, or missions, that are embraced in his district in the promotion of the circulation of the Scriptures. At one place, I was offering my books for sale to a man who appeared above the average in intelligence, and he wanted to know if that was the book that told of a man eating locusts, grasshoppers, or "chapulines," as the Mexicans call them. I told him that it was. Then he said he did not want a book that told such lies as that. I tried to reason with him, and told him that history said that in those early times some people *did* eat locusts, and that probably in some places they were still eaten. He was, however, not convinced, and refused to buy a book that "told such a lie."

Some days afterward, I was farther back in the mountains among people who were mostly Indians. They were very poor and had but little to eat, and one of their principal articles of food was grasshoppers, which at that time abounded, for there was a plague of them. Yes, there they ate them and said they were good! Pastor Baez and the rest of our company ate them. I ate some of them too, more to say I had eaten "locusts" than for any other reason. They did not have a bad taste at all, and the quantity I ate would hardly have kept me from starving or being hungry.

Poor Mexico! She is now passing through the most trying period of her history. Nothing can save her but the Bible and the religion of the Bible. Let the Christian world lend a helping hand at this time.

Torreon, Mexico. A. H. SUTHERLAND.

A Queer Chinese Superstition

MISSIONARY GILBERT McINTOSH, Shanghai, China, writes: "The other day the local papers in Shanghai referred to the fear of impending trouble arising out of the recrudescence of a peculiar superstition which exists in the minds of a number of Chinese regarding 'five-claw chickens.' I quote from the local account:

"'The superstition is one which has been believed for centuries, latterly more especially, if not exclusively, by the people in the lowest ranks of life, although at one time more influential people were disposed to attach considerable importance to it. Like many other superstitions, however, it has felt the effects of education, until now it is believed in only by the mere uneducated classes. The superstition is that all chickens having "claws" on their wings are poisonous, and that they generally foretell disaster. It is not necessary that all "affected" fowls should be possessed of five claws, but the more there are the more poisonous is the flesh.

"'About a month ago the superstition obtained to a large extent in Shanghai, where a number of fowls were discovered with "claws." The result was that people refused to buy them, and for a time there was a slump in the market. This called forth a strongly worded proclamation from the prefect, in which he pointed out the folly of believing the story, which was most prejudicial to the farmers. It was stated that what were supposed to be claws were merely unusually hardened feather stems.'"

AMERICA FIRST

By LOUIS DORN

LAST night, at a meeting of Germans, I heard
The thundering song of the Rhine, and it stirred
My soul to its depths, so that mightily grew
The love for the land of my fathers anew;
And firmly it held me with powerful reins:
The blood of the Teuton awoke in my veins.

I stepped to the street and I glanced at the stars,
That smile upon peace and that frown upon wars;
My heart was entranced, for they seemed to bring down
For Germany's head the victorious crown.
But, passing along, by a friend I was hailed,
Whose ancestors whilom from Britain had sailed.

He said: "Do you see yonder stars in the sky?
As far as they travel, they shine from on high
On British domain; and your Germany must
Submit to my England and squirm in the dust.
Britannia rules over the lands far and wide;
She's queen of the oceans, we sing it with pride."

And soon we are hot in the midst of debate,
Repeating the words coined by frenzy and hate.
He calls the good Germans barbarians wild;
I shout: "That is slander by liars compiled!"
"The Teutons are war-mad!" he cries, and I hold
That British hypocrisy fights for its gold.

Our eyes were aglow with an unholy light;
With quivering lips we put friendship to flight.
We felt that the ties which the heart bind to heart,
From anger and passion were snapping apart;
When suddenly, softly, a voice clear and sweet
Was heard in a hymn from a home near the street.

We stopped and we listened the song we knew well.
Like waves of the ocean the notes rose and fell.
They sounded a message of glorious times,
Of love for the home, for American climes:
"The Star-spangled Banner," so noble and fair,
Rang out, and it hallowed the evening air.

The spell of the strains like an angel came down
To silence the storm and to banish the frown;
And out went my hand; it was fervently grasped
In friendship the Briton and Teuton were clasped.
We spoke not a word, but we pondered it long,
The message for us from America's song:

"Love, Teuton, thy people, its learning and grace;
Love, Briton, thy splendid and glorious race;
But let not that love tear the neighbors apart;
Shoot not at each other the poisonous dart
Of galling remark; and unitedly stand
For waving Old Glory, the flag of the land!

"The Stars and the Stripes are protecting a home
For all the good folk under heaven's great dome;
A haven of refuge for all the distressed;
A promise of freedom for people oppressed;
An island of peace, while the world is at strife;
For love is its spirit and justice its life!"

We stood there in silence; the song died away.
The hour was sacred; we could not but pray:
"Grant peace among nations, All-powerful Lord,
And teach thou our brothers to bury the sword!"
From Briton and Teuton two prayers had gone;
They rose up to heaven united as one.

Praying "Amiss"

"LET IT be at once said that God is infinitely more concerned with the upbuilding of the character of His children than with the gratifying of their minds," says a thoughtful writer in the Christian. "Well-intentioned prayers are not always well-informed. The very things we sometimes ask for would, if granted in our present state, prove a moral handicap, and be the forerunner of disaster. It is of divine grace that we 'have not' when we 'ask amiss.' We have known children completely spoiled by the weak good-nature of parents who granted to them at once everything they wanted. The parent's human love may be entirely lacking in wisdom, while the love and wisdom of God are one. When he leaves us waiting for secondary mercies, it is in order to make us know the value of the primary and spiritual. His delays are not indications of caprice, but of compassion. If we can but wait in the calm confidence that 'your heavenly Father knoweth what things ye have need of before ye ask,' we shall come to the waiting time to realize the untrustworthiness of our own impulses, and to submit ourselves gladly to the freedom of his grand control. And we shall see that while seemingly inactive God has all the time been working in us, bringing us into moral correspondence with his will, which alone capacitates men to receive his gifts. In no other way than by seeming unwilling 'for a while' could he bring us to the place of absolute blessing. It is after his people have learned the will of God that they receive the promise by faith and patience."

The Children at Church

THE Go-to-Church Band continues to win the hearty approval of ministers because of the remarkable results at church attendance among young people and children. The pastor of the Norwood Congregational Church, Norwood, Mass., writes as follows:

The Go-to-Church Band was started in Norwood Congregational Church in February, 1915, with 25 seniors, 35 intermediates and 20 juniors present every Sunday at morning worship. The children gave excellent attention even during the long sermon. They filled up the empty front pews; they were a help in the responsive readings and in the singing. In returning their Bibles they added much to our service. In fact they have become so much a part of us that we expect to enlarge the space of our auditorium next season because we do not feel that we would like the morning service without the inspiring and cheering presence of the children. When I exchange and there are no children present I feel as if one-half of the brightness had gone out of the service.

Children are everywhere except in the church, the church, in the old-fashioned New England meeting house where God's people need the children. How often it happens that there is hardly a child present. There is no surer way to break up the cliques and even the false distinctions which sometimes grow up into social lines under the old pew system, than to introduce a few children who may sometimes go in the wrong pew and win their way into some one's heart.

This Go-to-Church Band has proved itself a blessing to the old as well as to the young, to the minister as well as to the children.

An indirect and unexpected result of the establishing of the Go-to-Church Band in the Norwood Congregational Church has been the gathering in of a morning congregation of some forty or more parents who have not been accustomed to attend.

On the other hand parents have expressed much appreciation of the movement. One father said: "My oldest boy attended Sunday school till he was fifteen years old, but did not get the church-going habit. Now he goes neither to church nor Sunday school. I cannot get him to go, he is 'too old.' I am glad we are beginning young enough with Bobbie."

[Signed] REV. ARTHUR HOWE PINGREE.

Full information and sample literature of the Go-to-Church Band can be obtained from the leader of the movement, Clinton Alvord, Summer Street Worcester, Mass.

*ALMOST immediately after preparing the above, the following regrettable news appeared in the press: "Rev. A. H. Pingree, pastor of the Congregational Church of Norwood, Miss Helen Perkins of the same town were drowned while bathing here today. Mr. Pingree had charge of a party of Camp Fire girls from Norwood. Two girls went beyond their depth while swimming; Mr. Pingree rescued one, but became exhausted in trying to bring Miss Perkins ashore. Both bodies were recovered. Mr. Pingree was 35, and Miss Perkins 16.

AFTER TEN YEARS

By MAY GRIGGS VAN VOORHIS

"YE 'low to fetch that rug fer the parlor, don't ye, Jonas?" Martha Pemberton's voice had an anxious note, and she brushed back a stray lock of curling red hair from her fore-
ith quick, nervous strokes, a way she had when
ed. The bent figure on the old farm wagon
to bow a little farther still, as if Martha's
us question were a burden added to an al-
umbersome load.

"I like to, Marthy," said Jonas dully, "but I've
t the thing over and over, and to save my life
see how I kin!"

"It you've promised," said Martha, indignantly.
sigh onto a year now that you've said you'd git
ene when our weddin' anniversary come around.
o need it so awful bad," she pleaded, changing
e. "That carpet we've got in the parlor ain't
e seen, much less to put in your
om fer company to look at!"

"Weddin' anniversaries don't pay taxes,"
nas, grimly. "We're on the de-
t list already, Marthy, an' it's
take all I kin rake an' scrape to pay
f. Then the roof of the barn's been
suthin' awful, an' the cistern's
have a new pump by fall. It ain't
'll hev the money fer nothin' new
the house this summer," he added
ly.

Martha stood looking at him through
blue eyes, her chest heaving, her
dilating. "When folks don't keep
promise it ain't no use to talk to
em," she flung out at last, and strode
into the kitchen, shutting the door
bang. Jonas sat for a full minute
at the closed door, wonder, anger,
umiliation written on his heavy
s. At last he took up the reins with
ss hand, and his big team shambled
own the lane and out into the dusty

Alone in her spotless kitchen, Martha
about her morning tasks with dogged
She poured the dishwater into the
h an angry splash and jerked the un-
ing teatowels spitefully from their
hind the stove.

"'n't fair!" she said, hotly, to her-
the glasses rattled into the pan.
'Ta't fair nor right it should be so!
'n't worked like a slave on this place
night fer ten long year? Ain't I
to pay fer the place and to build
the back rooms? Ain't I fussed with
chickens and churned butter till my back
nes to think on't? An' what's the
can't even have a parlor rug when
it? There's Mame Perkins wus
arried the same summer we wus; she
got nary a tacked down carpet in
her house an' she don't work half es
hard I do! 'Tain't fair ner right, an' of
Pemberton warn't that mean an'
it wouldn't be so!"

Over and over, in slightly varying
she voiced the angry disappoint-
that surged in her heart, while the
made its way, in short, vigorous
over carpets already almost dust-
and the feather duster passed on it
ingly useless errand over mantel and
and chair. The parlor carpet, a
ed and green ingrain, with worn
here and there cleverly hidden by
pieces of furniture, was given especially vig-
treatment; as if the active broom, in sympathy
the hand that held it, was taking revenge on the
cause of so much unhappiness.

It was nearly noon when the cleaning was finished. Martha stood in the dining-room door that opened out to the side yard, to rest a moment and catch a breath of the sweet June air. It was a perfect June day. Roses bloomed at the door; a broad, green lawn stretched out toward the distant highway; and the great sun laughed in a deep blue sky. A light breeze, rich with perfume, swept Martha's hot cheek and played with the straying curl upon her forehead. A grateful sense of peace swept over her turbulent heart as she sank down upon the doorstep; but a moment later she sprang again to her feet, for her quicker ear had caught the sound of wheels at the end of the lane.

"Jonas ain't comin' home fer dinner now," she exclaimed, "an' me not a bite to give him!"

But in a moment she knew that the light rattling sound upon the gravel was not made by Jonas's heavy team; and, before she could speculate further, a gay, high-seated buggy, with shining red wheels, drawn by a meek little bay, had rolled into sight from under the arching elms. A youth, perhaps twenty-one, held the reins, with a dark-eyed girl a year or two younger at his side. A brand-new suitcase was strapped behind the seat. There was something about this shining yellow case, to say nothing of the glow in the happy, shy young faces before her, that sent a thrill to Martha's heart and kept her brushing and brushing the stray red lock with strange eagerness. Almost before the horse had stopped, the young man had sprung to the ground and was standing before her, hat in hand.

"Excuse me, madam," he said, with boyish politeness, "but would it trouble you too much for us to buy our lunch here? It would be a real accommodation, for we have come a long way since morning and —my wife—is tired!"

There was a hesitation over the magic word, and a flush on the honest young face, that made Martha catch her breath as she stepped forward with cordial hospitality.

"Ye're sure welcome to the best I've got," she said kindly, "though it ain't much, bein' es my man hes gone to town fer the day, an' I 'lowed to git myself a bite come lunch time. Let the lady come in and rest; and since I ain't got no men folks about, I'll have to ask you to take the horse to the barn yonder. Ye'll find the second stall to yer right all cleaned an' ready with hay in the manger an' oats in the box."

It was a sight to see the "nice boy" lift his lady from her high perch with all the awkward gallantry of which he was capable; and it was a sight, a moment later, to see that same little lady, seated on one of the shabby chairs in Martha's immaculate parlor, making the little room shine with her gracious presence.

"What a beautiful place this is!" she exclaimed with cordial sincerity. "The trees and the grass are lovely, and the roses, oh, the roses are wonderful! I never saw such beautiful ones nor so many lovely varieties! What do you call that fragrant yellow rose that blooms by the door there?"

"I never heern its name," said Martha, much pleased; "Jonas's mother give me that rose ten year ago come fall."

"I mean to have one just like it at my door," said the eager girl; "for I know that if Frank and I ever should quarrel or have any trouble, we'd surely make it up when we walked out in the evening and saw these lovely flowers all shimmering and shining in the moonlight!"

She had forgotten, in her fine enthusiasm, that roses do not bloom all the year, to right our wrongs with their beauty and their fragrance; and the strangest part of it was, that Martha had forgotten it too, and sat listening with all eagerness, her fingers wandering again and again to the straying curl on her forehead.

"It's like ye ain't been married long?" she asked with motherly interest. The girl's pretty face flushed a rosy red. "Only this morning," she said in a delicious tone of confidence, "and we're driving from Bedford to the city yonder, where our little home is all furnished and ready. Of course it's not a big place like this, and there aren't any roses there—yet; but it's cozy as it can be and I know we'll be real happy in it."

"O' course ye will," said Martha decidedly, "it ain't the house that makes folks happy, noways."

"That's just what I tell Frank," said the girl. "Some of my folks wanted us to wait till Frank had a bigger salary and could furnish a better home, but I wouldn't hear to it. 'We'll build up our home together,' I said, 'and that will be one of the happiest things of all.' When I have to wait a while for something, I'll feel that I'm helping to earn it, don't you see? It isn't hard to do without things when you know folks would give them to you if they could. But here's Frank, and I've been so busy talking, I haven't even taken off my hat!"

What a sight it was, to be sure, to watch the boy's ardent face while the girl took off her hat at the little cracked glass in the corner and smoothed her damp, crumpled locks with small, deft fingers—a prophecy of many a similar scene in the little home that was to be! But much as she enjoyed it, Martha realized that she must not stand there gazing; there was a dinner to be made ready, and a wedding dinner at that. So, excusing herself with awkward confusion, she hurried away with no qualms of conscience about leaving these guests to entertain each other.

Scarcely a half hour later Martha, with a flushed face, with the refractory curl brushed back with surprising smoothness, and wearing a fresh, white apron, stood in the parlor doorway and announced that luncheon was ready. So the three repaired together to the pleasant dining-room, where the ample table, with its snowy cloth, had been spread close to the open side door. And a very substantial luncheon it was, to have been prepared in such an astonishingly short time! Juicy slices of golden ham, with their usual accompaniment of fresh eggs, neatly browned; creamed potatoes, prepared by a master hand; radishes and crisp, curly lettuce from the kitchen garden; generous slices of snowy, home-made bread, golden butter, and jellies and preserves without number; a plate of delicious-looking cake, a pitcher of yellow cream, and a coffeepot, whose fragrance gave the final charm to the festive preparations. Martha placed the two chairs and stood back, ready to serve, but the young people would not hear of it.

"Do sit down and let us wait on ourselves," said the girl. "You've gone to such a lot of trouble for us, and I know you must be tired and hungry, too. Then it's our wedding dinner, you know, and it will be lots more fun to have you share it with us!"

So Martha sat down and the meal went merrily forward. The young folks helped themselves freely to the good things before them, giving unstinted praise for all they ate, like the happy-hearted creatures they were. "And isn't this the prettiest dining-room, Frank?" said the girl, "with that nice big window and the roses blooming just outside the door? We're going to have a dining-room in our house too," she added, turning to Martha, "though there are but four rooms in all. I think it's cozy to take a bite in the kitchen once in a while, but I believe that right along a man does like to get away from the sight and smell of the cooking!"

Martha thought of the small table near the hot stove, where Jonas ate most of his meals "to save her steps," and her lips could not frame a reply; but the boy and girl, chatting away to one another, were too happy to notice her silence.

"I know we must owe you a great deal for this delicious dinner and all your trouble and kindness," said the boy, as they rose from the table at last, putting his hand significantly into his pocket.

"Now don't ye offer me one cent," said Martha, decidedly. "This heyar's a weddin' dinner, and

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OUR EDITORIAL FORUM

PRESIDENT OTTO KOENIG | MANAGING EDITOR GEO. H. SANDISON | SECRETARY THEODORE WATERS

Who Is It That Emerges?

At a time of great confusion a sudden surging crowd, on a street or covering a nation, or a continent, or a world, there emerge two or three leaders, sometimes only one, distinct from the rest, taking command of the situation, directing what must be done, compelling the crowd to calmness, bringing order out of chaos. During these months that the dreadful war has been raging in Europe, men hitherto little known, or altogether unknown to the world at large, have been thrust forward into places of leadership. Some have been as suddenly thrust out of power. Some have gone down to death. It is a time of fog and chaos and bewilderment.

Yet out of this world-wide confusion is emerging a stately and commanding figure. He, and he alone, has the answer to the mysterious questions about which the war rages; he, and he alone, has power to swing the contending nations back into the forsaken paths of brotherhood and prosperity. He has been greatly misjudged since the war began. Some have been so unwise as to say that the war itself is a proof that he is incapable of world-wide leadership. They say that the war proves him mistaken and powerless. But even while the words are in their mouth they know them false. They know that if his commands had been obeyed there would have been no war. They know that if the nations agree now to follow him there shall never be another.

When a man accepts his authority for the individual soul life, that life becomes wholesome and sturdy and fruitful; when a family accepts his rule it becomes sweet and purposeful; when a group of people seriously determine to follow him they find the path to peace and good; when various men or families or groups bring their problems to him for settlement, and solve them in accordance with the rules he has made, the settlement is right. It is only because Europe, accepting his authority for the individual life, accepting his authority for the home life, accepting, at least to some extent, his authority for community and national life, has rejected that authority when it came to international affairs that the continent is today plunged into the woes of war. It is because he was forgotten that men are bleeding and women weeping and the fields are strewn with dead.

Has he failed? Never. Men have failed. And they have failed because they forgot and forsook him.

Who is this that emerges from the smoke of battle, from the fog and mists of hate, from the deep gloom of grief? Who is this that, with patience and kindness and strength and wisdom unimpaired, offers to lead the nations back to peace and forward to brotherhood? Who is this that renews his covenant to make that peace perpetual and that brotherhood eternal? His name is Jesus.

Commission on Industry Reports

THE following extracts from the main report of the Federal Commission on Industrial Relations speak for themselves:

It has been proved by studies here and abroad that there is a direct relation between poverty and the death rate of babies; but the frightful rate at which poverty kills was not known, at least for this country, until last year, when, through a study made by the Federal Children's Bureau in Johnstown, Pa., it was shown that the babies whose fathers earned less than $10 per week died during the first year at the appalling rate of 256 per 1,000. On the other hand, those whose fathers earned $25 per week or more died at the rate of only 84 per 1,000. The babies of the poor died three times as fast as those who were in fairly well-to-do families. The tremendous significance of these figures will be appreciated when it is known that one-third of all the adult workmen reported by the Immigration Commission earned less than $10 per week. On the showing of Johnstown, these workmen may expect one out of four of their babies to die during the first year of life.

The last of the family to go hungry are the children, yet statistics show that in six of our largest cities from 12 to 20 per cent of the children are noticeably underfed and ill-nourished.

Between one-half and one-third of the families investigated by the Immigration Commission in 1909 "were living below the standard of decent subsistence, while about one-third were living in a state which can be described only as abject poverty."

With the inexhaustible natural resources of the United States, her tremendous mechanical achievements and the genius of her people for organization and industry, there can be no natural reason to prevent every able-bodied man of our present population from being well fed, well housed, comfortably clothed and from rearing a family of moderate size in comfort, health and security.

The crux of the question, says the report, is: Have the workers received a fair share of the enormous increase in wealth which has taken place in this country during the past quarter century as a result largely of their labors?" The answer is, emphatically, "No!"

We advise our readers to get printed copies of the full report, which will be sent by the Department of Commerce and Labor to any one making the request. The entire report has not yet been made public, but will soon be available.

After the above paragraphs were written, the third section of the report was made public. This is the most important section of all, dealing with the great Foundations, the investigation of which was one of the commission's chief purposes. Some of the points of these last recommendations appear on page 894 of this issue and editorial comment on them will be made next week.

Protection against Plague

DISEASE is almost invariably an accompaniment of war. Plague follows in the path of the armies, and unless the most rigid hygienic system is observed, it takes a heavy toll. Austria, Serbia, Turkey and some sections of Russia have been fighting disease with varying success for months past. Cholera is spreading in the two first-named countries with alarming rapidity. Germany and France, though menaced by the contamination of water courses and springs, seem to have escaped serious trouble thus far only by ceaseless vigilance and through the adoption of the latest safeguards devised by medical science. In a few localities in the Balkans bubonic plague has appeared. Mexico is a point of even more immediate danger. Our health authorities will have need to be vigilant, to prevent the entrance of infection at American ports. The real peril may not become apparent for months yet, but the sooner precautions are taken the better.

The Cultivation of Cheerfulness

IT is related of Sydney Smith that one of his characteristic expressions, on rising to begin the day, was "Let us glorify the room," saying which he would fling wide his shutters to the morning sun. He took the simplest way of brightening his surroundings. So may we, by letting in God's sunshine to our own lives and hearts, get ourselves in tune to radiate cheer among those around us.

How seldom we think of cheerfulness as one of the most attractive graces of Christian character! We meet people with gloomy, woebegone faces, who look as doleful as though they had lost their hold on the joy of life. A sour-faced Christian is the poorest kind of an illustration of that faith the possession of which should make us radiate joy and gladness. Don't nurse your troubles. Don't gloom over trifles. Don't doubt God's goodness. It may rain today, but it will be fine tomorrow. The sun is always shining somewhere. Your troubles? How small they seem in comparison with those others have to bear. Yet from such ordeals true Christian heroism springs. Trouble and trial bring the nobler qualities to the surface, and that is doubtless the divine purpose in permitting them. The tree reared in a hothouse shelter is weak and puny and shallow-rooted. It is in the open, where the summer storms and winter blasts have full play, that we find the great deep-rooted, wide-limbed monarchs of the woods. So, if storm and stress should come, it is well to remember that they make for development of character. Welcome them and you conquer them. "If you can't look *through* your trouble," said a ripe old Christian, "just look *over* it. You'll always find help there."

So it is that the Christian who cultivates the habit of looking for the bright side seldom fails to find it. And he loves to bring others to the same viewpoint, that they may have a part in his pleasure. He learns the great secret of multiplying his joys by sharing them. Unlike the foolish farmer who hoarded his seed and kept it in his barn until it molded, he scatters his along the furrows and raises abundance. He knows that if we selfishly hug our joys to ourselves they soon fade; while if we pass them along to others, we have the satisfaction of seeing them spread and multiply and so gladden many hearts. Hence it is a good plan to scatter sunshine as you go along the road of life. To do this effectively, let us cultivate the habit of cheerfulness. A cheerful face always finds a welcome and makes friends everywhere.

Words That Will Vanish Like Smoke

WITH two small dogs rollicking around him and bumping against his legs, with fourteen hundred men squatting on the ground before him, many of them with cigars or cigarettes in their mouths, with a crowd of several thousand men and women standing or sitting on the outer circles, a man in khaki stood forth in a field among the Adirondack foothills and recommended that a certain class of American citizens be shot either from the front or from the back. At a time when the relations of two great nations were at the most delicate tension, when wise and calm men were doing the on both sides of the sea to make sure that tru reason and justice and peace should triump passion and wrong, at what was more than any of the last fifty years of America's history a m for holding one's breath and speaking none b calmest, most dignified, most carefully consider accurately balanced words, this man in khaki, roaring volcano, made utterances calculated to ate a class of America's citizens comprising al fourth of her population and to stir to uncontr wrath the people of the land with which we see at peace.

For this man in khaki was no commonplace but one whose word for seven years was the w our nation's highest authority and whose word been listened to respectfully by the peoples and of the world.

The great peace-loving Christian Herald fami tests. He should have come to that camp dres becomes the private citizen he now is. He have spoken moderate, earnest words; he shoul scorned to hint that a great section of America zens would be disloyal; he should have scorned up the flames of war which earnest souls were gling to quench; he should have scorned to vilify who put peace and life and fraternity above all issues; even though he may believe that one Europe's great conflict is on the side of libert humanity and the other on the side of bonda destruction, he should have hesitated before sh out his animosities at a time when sober words world's greatest need.

But the deep common sense of the American will value his fiery words at their true worth. will forget his former authority, his former leadership. They will remember only the roll dogs and the gleaming cigarettes, and his rash will vanish in air like the smoke from the lips disrespectful auditors.

A Woman's Strike

THE whole country heard with consterna that a one-day strike was to be called 500,000 women workers of New York and viewed with abject terror the pr of a similar nation-wide strike which, it was fe ened, would follow the New York demonstr Now the whole thing has been called off, and York and the nation breathe easily again. The was to have been ordered to prove the folly dictum of the antis and their allies that "wo place is in the home."

But surely that October day, if the strike had rialized, would have been one long to be remem

Fuming officials waiting to dictate importa ters, strenuous superintendents and foremen to set the machines of their factories going, po floor-walkers viewing with consternation hu of shoppers before the counter with no saleslad hind them, hungry men storming in vain at lunc for food which there is no one to serve—these are items of the dreadful cataclysm.

It is interesting to note that the census of showed 586,193 woman and girl away-from workers in New York City. This included stenographers and typewriters; 65,042 seamst and sewing-machine operators; 27,761 saleswo stores; 113,409 waitresses; 21,683 teachers. prospect was full of all sorts of situations whi most delightful or most frightful to contem Suppose all the men should get together and de discharge permanently the whole half million. would happen to our metropolis then?

But the mere threat of such a strike won the d point. Who can ever say again that woman place in the busy affairs of life outside of the ho

Comments by the Way

BELIEVING in the power of old-fashioned prayer, the lea the Laymen's Missionary Movement are asking thousands and women to pray for the National Missionary Ca which opens the first of its seventy-five great conventions in Chicago, October 14. Individuals in private, families family altars, pastors in their pulpits, attendants at church meetings, and groups specially organized are requested persistent prayer for the campaign.

FEELINGS are strangely stirred as we read that Nazar home town of Joseph and Mary, and the place where Jesu brought up," is now a center of military preparation. T are being dug in the woods and pathways round about the and preparations are being made for an expected invasion. ings and scenes that are inexpressibly dear to the Christian are even now in process of transformation. This little sequ town among the Lebanon hills, which was for thirty ye home of the Saviour of the world, will soon be unrecogn should the war wave pass over it.

The BIBLE and NEWSPAPER

CONDUCTED BY
FERDINAND C. IGLEHART, D.D.

Notable Crown Jewel

THE service of the conquered Boer leader, General Botha, to England in this war, and her appreciation of it, call to mind the story of one of the costliest of Britain's crown [illegible]. Having conquered the Boers, Britain proceeded to set a record by giving them complete [illegible]omy under the English flag. The Boers made [illegible]s to express their gratitude by purchasing the [illegible]an diamond and presenting it to King Edward [illegible]VII The superb gift thus became a jewel of the Brit[illegible]own, along with the Kohinoor, both stones of a [illegible]h not to be reckoned in cash. The Cullinan stone [illegible]riginally weighed 3,025 carats (a pound and three [illegible]ers), breaking all records for gems of the sort. [illegible]w afterward divided into nine huge [illegible]lants and a number of comparative smaller ones. The Cullinan was [illegible]markable also for its purity and [illegible]. This diamond had in it the [illegible]ar of the people, the only crown [illegible]ere worth considering in any nation. [illegible]ro jewels have often represented the [illegible]p vanity and pomp of kings and [illegible]ee, sometimes the pride and luxuri[illegible]s display of dissolute men and women [illegible]ho have ruled. The warm hearts of a [illegible]e people are the real jewels of a na[illegible]on ot the precious stones to be shut [illegible]n a chest, and taken out on a state [illegible]asion to blaze with glory at the corona[illegible]on ouls as jewels to be used by the King [illegible]e is mentioned: "*And they shall be [illegible] with the Lord of hosts, in that day [illegible] make up my jewels.*" (*Mal. 3:17.*)

Getting Spiritual Results

[illegible]l Evangelistic Committee of New [illegible]ork City, in its report has men[illegible]ed a number of incidents, among [illegible]hem he following:

[illegible]Bartender converted. A would-be [illegible]ci saved. Twelves additions to [illegible]ian Sunday School. A Hungarian [illegible]pped boy wins entire family to [illegible]hrist. Fourteen Bohemians in training [illegible]urch membership from one cigar [illegible]ke. The singer at Madison and [illegible]ic Squares was converted in one of [illegible]r [illegible]ts years ago. Three Russians [illegible]te with the Russian Evangelical [illegible]n and three more await admission. [illegible]he resent speaker at Madison and [illegible]ic Squares was converted in one of [illegible]r [illegible]ts three years ago. Several ad[illegible]ss [illegible]s to the Hungarian Sunday [illegible]ho a result of the children's "fence" [illegible]ee[illegible]gs. A colored boy who for three [illegible]ar attended our "yard" meetings, [illegible]n[illegible]ided upon the ministry as a life [illegible]work. A cripple who thought life [illegible]ere worth living, converted at [illegible]nic Square and now glowingly happy. [illegible]n -Sunday school teacher, whose [illegible]te is a missionary in China, re[illegible]ained, after many years wandering. [illegible]H[illegible]ard graduate, a lawyer, who for [illegible]o[illegible]rs has been separated from his [illegible]mi converted in a street meeting. [illegible]fty hundred men stood on the street [illegible]d and Wall at noon one of the [illegible]t days this summer. About one [illegible]nd raised their hands for prayer. [illegible]hree groups of young people in one [illegible]ure trained in the Evangelistic Insti[illegible]te d co-operating with it in auxiliary meetings, now [illegible]nd t five weekly meetings without our assistance. "[illegible]Wi is our tent coming?" said a former gangster the [illegible]the ay. "We need it so much." This man, though [illegible]you has been in prison several times. When asked [illegible]f he nd his friends would help to preserve order in [illegible]he t, he replied: "Yes, indeed, we will." Can [illegible]any w[illegible]ork be nearer to the heart of Christ than this [illegible]obedience to his command, "*And the lord said unto [illegible]m, and, Go out into the highways and hedges and [illegible]compel them to come in.*" (*Luke 14:23.*)

Vegetable Waste, Cattle Food

A [illegible]:W regulation in Berlin, Germany, requires [illegible]at vegetable tops, peelings, and waste bread [illegible]of every kind be kept separate from all other garbage [illegible]that it be collected and used as food for cattle. The [illegible]ome kitchen makes food out of much that an [illegible]ame[illegible]an cook would throw out into the garbage pail. [illegible]Wonderful progress has been made in utilizing the [illegible]waste forces in most of the industries of the world. [illegible]The economies have been so nicely practiced that often the respectable profit of a concern is represented by the employment of its wastes. The great need of the church and of the individual Christian is the utilization of their waste forces—time, talent, opportunity. There is enough faith and love force in the church going to waste to save the whole world in an incredibly short time. The gathering up of the waste in Berlin as food for cattle calls to mind these words: "*He said unto his disciples, Gather up the fragments that remain, that nothing be lost.*" (*Jo n 6:12.*)

Fatally Hurt Saving Hat

A YOUNG Italian, twenty-one years old, was carried in a dying condition to the Fordham Hospital, New York, as the result of a wild leap from a street car the other night, when his hat blew from his head and rolled beneath the car. The rear wheels passed over both of his legs. Poor fellow, to have his precious life put in peril in such a manner! He should have had the conductor stop the car and let him off. The cost would have been only a nickel. Or he could have let the hat go, which so late in the season was worth perhaps no more than a half dollar. People are so often trying to save the smaller at the risk of the greater, the things that the body wears at the expense of the body itself or the mind within it. There are so many that are trying to save the trifling straw hat, and risking their lives in so doing. The paramount importance of spiritual things is thus recognized: "*Set your affection on things above, not on things on the earth.*" (*Col. 3:2.*)

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TO SELL OLD GOVERNMENT SHIP PORTSMOUTH

THE United States steamship Portsmouth, a wooden vessel 153 feet long and thirty-eight feet wide, of 1,125 tons, was built seventy-two years ago at the Navy Yard at Portsmouth, N. H. Her first cruise was in 1844 to 1849 to the coast of California, under the command of J. B. Montgomery, who belonged to the squadron of J. D. Sloat. The ship took an important part in the Mexican War, capturing vessels and landing men for assaults. She reached Boston from Valparaiso in 1849. This same year she was placed in the African Squadron, and from 1851 to 1854 she was in the Pacific Squadron. Perhaps the most exciting incident of the career of the Portsmouth occurred while she was in the East Indian Squadron from 1856 to 1858, under the command of Andrew Hull Foote. Commander Foote was engaged in the work of protecting Americans in Canton and in trying to keep them out of the trouble between the Chinese and English over the opium question. On November 15, 1856, while Commander Foote was rowing past one of the forts of the city, the Chinese fired upon him. The next day the fort was bombarded by the Portsmouth, and on the 20th, in company with the Levant and the San Jacinto, a further bombardment took place. Two hundred and eighty-seven men with four howitzers were landed, and crossing the rice fields they captured several of the forts, and the American flag was raised over them. The outbreak of the Civil War found the Portsmouth in the West Gulf Squadron with Admiral Farragut, commanded by S. Swartout. She was present at the passage of Forts St. Philip and Jackson, the occupation of New Orleans and numerous engagements on the lower Mississippi. After the war she was used as a quarantine and training ship at different ports. In 1911, being unfitted for deep-water cruising, she took the place of the hospital ship Jamestown at Hampton Roads: in 1912 she was declared as unfit for any use. The Naval Historical Society of New York City has obtained the stern ornamental carvings of this famous old sloop-of-war, while the hulk, after more than seventy years of service, is about to be sold as junk. There is this reference to ships of war in olden times: "*And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.*" (*I Kings 9:26.*)

Floods Near St. Louis

TWENTY lives were lost and considerable property damaged by floods near St. Louis, Mo., August 22. The flood area covered nearly a hundred square miles along the Meramac River. The river, lined on either side with thousands of pleasure resorts, club houses and summer cottages, went several miles out of its banks, carrying away most of these buildings. In Valley Park alone two thousand families were made homeless. The water was from ten to twelve feet high in the streets. The river was two and a half miles wide there and at Meramac Highlands, and four miles wide at Crescent. The same day there were disastrous cloudbursts in different parts of the country, notably in Sullivan and Orange Counties, New York. The reservoir at Ellenville, N. Y., broke, carrying away the Methodist church among other buildings. Severity as well as mildness is manifested in nature. There is the volcano's eruption, the earthquake shock, the terrible tornado, and the disastrous flood. The divine severity is manifested also in human experience, and in the Scriptures. The destructive flood is thus referred to: "*Let not the water flood overwhelm me.*" (*Ps. 69:15.*)

Celebrated Scientists Dead

DR. PAUL EHRLICH, discoverer of salvarsan and of the anti-toxin for diphtheria, died suddenly at Bad Hamburg, Germany, on August 20, at the age of sixty-one years. As chief of the German Government's Institute at Frankfort, he was counted one of the most celebrated medical scientists in the world. At the International Medical Congress in London in 1913, Dr. Ehrlich was introduced by Sir Malcom Morris as the greatest exponent of modern pathology in the civilized world. He received an ovation which lasted several minutes before he was permitted to speak. The decoration of the Second Class of the Red Eagle, with the star, was conferred upon him by Emperor William in 1914, and he was awarded the Cameron prize by Edinburgh University in the same year. One year later, on the same day of the month, Dr. Ehrlich died. Dr. Charles J. Finlay, another distinguished medical scientist, passed away at Havana, Cuba, at the age of eighty-two. Dr. Finlay laid the whole world under lasting obligation to him by his discovery of the yellow fever mosquito theory. It was in 1881 that Dr. Finlay promulgated his theory of the yellow fever-bearing mosquito, which was rejected by his contemporaries, and made him almost an object of ridicule. But he persisted, and in his practice upon himself he proved his theory conclusively, and in September, 1911, thirty years after he had made the first announcement of his theory, the medical world and popular opinion proclaimed him the discoverer of the fact that the mosquito is a fruitful cause of yellow fever, and placed him in the rank of the most benevolent medical scientists of his generation. What class of persons more unselfish, more tireless, more enterprising, and progressive than the physicians and surgeons of our day! The author of one of the Gospels was a physician: "*Luke the beloved physician, and Demas salute you.*" (*Col. 4:14.*)

Nine Stripes on Arm

A CONDUCTOR on a flier from the West into New York had nine gold bars on his left sleeve, indicating forty-five years of continuous service on that road. At eighteen years of age he began work on the roadbed with pick and shovel and worked his way up to the position of passenger conductor. When asked why he had had such a long service, he said that he had enjoyed good health, had worked for the road as though it were his own, had always paid especial attention to old people and invalids, had tried to practice the Golden Rule and to manifest a spirit of patience becoming the Christian man. It requires ability, tact, industry, and integrity to get those gold bars on the arm. They are a real ornament, an honor, to the man and the company both. It is this constancy in the divine service that is required: "*Be ye steadfast, unmovable, always abounding in the work of the Lord.*" (*I Cor. 15:58.*)

ACCORDING to statistics gathered by the Department of Labor in Washington, we have in this country at the present time, 14,000,000 foreign-born persons who have not become naturalized. Eight millions of these are able-bodied men, 5,500,000 being of British, French, Italian, Polish, Spanish and Scandinavian stock and 2,500,000 German and Austrian.

FRANCE: THE WAR AND THE WOMAN

By RUTH WRIGHT KAUFFMAN

SHE stood in the center of the field, her skirts girded to her knees, the rough wooden shoes on her feet, one hand gripping a scythe, about her head a great cloth tied to keep the sweat from her burning eyes—this woman that I had last seen, a short year since, dressed as any small-town American might be dressed as she came from the morning service in the little Protestant church at Veynes. She was then the wife of one of the municipal officials, who had a farm that he worked with well-paid laborers; the mother of three manly sons. She was now a laborer on that farm—and its only laborer.

"My husband?" she repeated the question that I had asked. "But he is at the front, of course. I have not heard from him for a month, but when last I heard he was still alive. The boys all went to the war. Pierre was wounded in Alsace and is now in hospital at Lyons; he will come home, but he will never see his home again; his eyes . . . And you remember what beautiful eyes he had, madame. Georges is a prisoner; it is permitted to write him nine words on a post-card, but what he most misses is bread, French bread, he says. Louis—Louis was killed; he was killed, madame, but I never heard where or how. I think that I shall never hear—you see, there are so many."

"And you?" I asked.

She made a patient gesture with her free hand. "Behold me," she said. "This tells everything."

It does tell a great deal. It tells something that the despatches from the front, the official communications and the brave declarations of government officials fail to tell. It tells a little of what this war means to the women of France, and must, in much the same way, mean to the women of every other country engaged in it.

That was what I went to France to find out: what the war meant to its women; and, from the woman's point of view, I found out a few things on the way that are also omitted in the general news of general conditions. They are worth a paragraphic pause.

When war was first declared, we all traveled back and forth over the Atlantic—save for the first rushes of refugees—more or less as we had always done; windows were curtained by night, and that about ended the precautions. Then came the sinking of the Lusitania and the precautions with which we are now all familiar along the northern route. But now—and this, I am told, is not published in America—the precautions taken over the southern route are almost as great as those taken over the northern, the southern route that we had all considered as safe as a railway journey between New York and Philadelphia. There are often no lights by night, the life-boats are unfastened from their holdings for instant use as one approaches the Mediterranean, and on my ship these boats were provisioned: not all the submarines, we were informed, had been bottled up.

THERE is no passing Gibraltar unnoticed. We approached the Rock one night with a southern sky full of stars above us and a light to the left that was Cape Trafalgar and one to the right that was Cape Spartel. A small Spanish town twinkled and went out. Tangiers seemed a shining inch of pin-heads stuck in a pin-cushion that was a blur of African mountains, and ahead the sky was less dark from the glow of the point to be passed. Beside me, on deck, stood a little French woman, called home to nurse her two brothers, wounded in the war.

"This is not the Mediterranean that I once knew," she sighed. "You remember how crowded the traffic used to be here. Now the waters are empty. I wonder if all Italy and France will be dark and empty, too."

An officer told us that wherever we saw three dim lights close together—two white at the masts and a colored one between—a silent ship was passing: our own illumination was similar.

Ahead a long, steady searchlight barred the gate to the Inland Sea: a light that grew in intensity with our approach, but seemed never to change direction. Then shadows crawled by through the darkness, and we slowly got the sense of eyes on every side: the eyes of watchful, half-seen cruisers. A sharp signal flashed from shore. We flashed an answer. Then abruptly, out of the blackness, a dazzling brilliancy touched the funnels of the liner, swept the deck, blinded us. It gathered force. With the deliberation of an expert duelist, it scrutinized us, sought the prow, illuminated the fore-mast and bridge, pondered the marks of identification, hesitated, swept back; and then, quite suddenly and out of nowhere, a ridiculously small torpedo-boat was alongside.

"Who are you?" bellowed an unmistakably British voice.

Our captain leaned over the rail with his megaphone.

"Paquebot Sant' Anna, Ligne Fabre, New York à Marseille."

"Who are you?" the darkness repeated, and not until the answer was made in English was it at all considered. There were two or three more questions and answers, and then a friendly "All right."

Bells rang, engines started; as it had come, the destroyer vanished; the searchlight shot away upon some invisible command, and we were left to crawl forward in a darkness that was a thousand times more intense because of the light that had gone.

I tell this incident because it was so symbolic of all that followed after our voyage up the coast and our landing at Marseilles. France was dark, and it was all the darker because I once knew it so well in sunshine.

WINGED "SKY-ROCKET" GRENADE USED IN FRENCH TRENCHES

AT first a stranger might have been deceiv the injuries of the country are internal in and anybody that did not know Marseilles and s ports would be deceived by the amazing spirit people, who seem resolved to keep their best fr the world. Marseilles looked, as we disemb merely the prosperous cosmopolitan city t always used to be. I was afraid to land, dreadi sight of the wounded, but Marseilles was reassu crowded, and the crowds in the street-cafes s gay. Soldiers were everywhere; there had been a plenty of soldiers, and the only diff between these and the soldiers I was accustor seeing in Marseilles was that the majority of now in evidence were the hugest, blackest, beautiful negroes I had ever encountered.

But my opportunities were exceptional. I with a friend of my husband, a captain cavalry.

"So you think the war has not change he said. "Come with me."

He took me to hospital after hospital. side, these looked as they had always l but once inside the doors, you saw tha were overflowing. Literally overflowing. overflowed into the schools, which were wounded, nursed for the most part by teers from among the women of the city I was to learn later that nearly every s house in France was similarly burdened, tion paying its tax to war along with a other activities of life.

I returned to the docks. There wa Canada, once of the Fabre Line from York to Marseilles, now requisitioned French Government as a hospital-ship r out of the Dardanelles; her commander tain Bouleuc, known to many American elers, had been left dying in hospital at T prayed over by his wife and daughter, wh son is at the front. I watched the G prisoners working on the quays, guard French soldiers with fixed bayonets, and l cars with metal to be used for shells a their fellow Germans. I saw guided streets many French, who had been bl they said, by the vitriol-hurling in the attempt upon Constantinople. And t went to the hospitals again. . . .

"Yes," I thought, "France will inde dark."

It is dark, but it is darker for its wom than it is even for those men that hav their sight at the front. The women are a three-fold work; they are performing customary household duties; they are what time they can spare to nursin wounded; they are carrying on the work, the business, or whatever it may of their husbands for the support of thei ilies.

From Marseilles northeastward and so Paris, France, after one leaves the southern ga is one vast hospital. The streets of every tow full of convalescents, with heads bandaged, with in slings, limping on crutches—all men that, a ago, were in the pink of health and at the top of efficiency, many of them, if they can be made soon to return to the trenches. Not a few have back and forth from the front, wounded and as many as three times. Batches of unwounde been "lent" for a fortnight their fields. The hospitals are full, but though there is ade care of the war patients, ther encouragement for the or cases, for the care of which hospitals were originally inte civilian sick must take their chances in their forsaken The surgeons are overworke I have already mentione conversion of the school into hospitals. All the wom France are, in some way, s their country, mostly I thi nurses; even the children h serve; in a thousand ways has swallowed life. Yet a prefecture in Chambéry, I was told that I might official say that no word of protest again war has been made; wa has become a normal condition.

It is not as if one city we affected, or one strip of co along the front: the signs o astation are everywhere; th by-products clutter the high Travel is not easy; there a fewer trains; troop-trains

FRENCH INFANTRY EQUIPPED WITH NEW SHRAPNEL-PROOF STEEL HELMET

pital trains take precedence; at every pping-place one must receive an offi- safe-conduct to the next; and the ps are everywhere! It is only they ose destination and motives go un- stioned. One passes through fields ier groaning vainly for the harvester relieved but by the efforts of the men whom the war has left behind l men over forty-seven. There is no erty; partly because the conflict has ated many charities and an over- ndance of work, partly because the viously poor are fighting in the laches; but the smallest villages are wded with girls who sell for the Red oss, for this war-need or that, patriotic dals, flags, even artificial flowers. ere is no talk, no thought, no life ept such as are connected with this : and most phrases seem to begin, nce the war."

Let me make it plain by taking, ost at random, selections from my es made as I journeyed nearer and rer to the sound of the big guns.

T the first town at which I stopped after leaving Marseilles I spoke to conductor of the tramcar in which I riding—and the conductor was a man.

If you wish to see how we feel," she, "get off here at the church and er; it is the hour of the mass."

went into the church. At first I ught that I had made a mistake and me upon a hospital. The congregation s large, but it was composed almost rely of convalescent soldiers and the men who had been nursing them. The st offered a prayer referring to the ; the women were silent with a nce more significant than tears.

t ten o'clock one night I found myself the station-platform at Bourg. A n drew up, the Red Cross room at the sion was thrown open, hospital order- l appeared, they began to carry out the nded from that train. I thought they uld never stop; I cannot imagine how many men were got aboard in the place. Motors waited to carry the ients to the hospital; they returned ain and again, fastening two or three a wounded, flat on stretchers, on the ced tailboards. All about me, waiting patient silence, their faces and bodies a mass of bandages, those soldiers lay, looking like so many dead men.

"They do not come directly from the front," explained a nurse to me. "They are but moved here to make room for fresh cases above."

"But this is such a little town," I ventured.

"Yet it is like all the others in France," said she.

Was she a professional nurse? No; her husband owned a small shop. He was fighting now; she dreaded that each new patient she looked at might be he. She rose daily at seven, kept shop until six, nursed until early morning.

"But I am only one of thousands," she concluded.

At Besançon I visited a friend who had four sons serving "sous le drapeau," and a fifth, nineteen years old, ill, but anxious to recover and follow his brothers. The eldest son is in hospital at Sons-le-Saunier, has been there since March; there was a bayonet wound in the head, and he has gone mad.

I went, near Veynes, Hautes-Alpes, to see a woman who used to teach French in a New York school. She had married a teacher of French in Boston. They had saved, for years, every penny earned. They would go back to France, where both were born, and open a little shop. They went in the June of 1914; the war came almost immediately; it wiped out their invested savings; the husband is a soldier, the wife a nurse.

I had a friend in Chambéry, nursing at one of the Red Cross hospitals. She said: "You think this town full of wounded? But, being a border-town, it dared not take any wounded until Italy had declared herself for the Allies; it needed, until then, all its accommodations for soldiers that were fit to fight. A week after Italy's attitude was certain, this town was as full of wounded as you see it now. My husband is not among them; he is in a hospital near Paris, wounded in the foot. He was ten months in the trenches before that—ten months, never once sleeping in a bed, and often not having even the allotted straw. I spent a great deal buying him socks and underwear; there was often no means of washing them, and he had to throw them away instead—but not so often as if they had to be washed! I did not see him for eleven months after he was called to the front. I am glad that he was wounded, for now he can at least rest a little."

I went to Grenoble, Bayard's town, the university town, generally so crowded with gay students; now its streets are almost empty, the cafés and restaurants deserted. I went to Mouchard; the big cheese-factory is doing a tremendous business—making cheese for the troops.

"Eight months I was a Red Cross collector of wounded and corpses on the battlefield," the inn-keeper at Mouchard told me. "Under fire? But yes! It is not pleasant to be under fire when you have not the musket to reply with. The whole job—it was not to laugh: all the hundreds of wounded calling 'à moi!' at the same time, and we able to take but one of a hundred, having to sort the badly wounded from the dead, having sometimes to make choice between those who might be saved if carried back and those whom we must not take back because they would die so soon anyhow."

Arbois, Pasteur's boyhood home, was as picturesque as ever, but it was almost barren of men, and most of its shops were closed. My husband and I had become friendly during a long stay there, a few years since, with the proprietor of the inn at the top of the hillside, and his wife; but I must have my safe-conduct even for that brief journey on foot as I intended to go on to the next village. I got it from a rustic official at the hôtel de ville, who painfully wore spectacles and painfully wrote my pass letter by letter. I climbed the mountain to the inn, and the inn was closed.

For a moment I pictured the worst. I pictured this little family of four broken and divided: the father at the front, perhaps under ground; the small farm attached to the inn sold to a stranger; the wife and mother a nurse; the children foundlings. But then I heard a cry from the nearest field and saw a group of people there: it was the family I sought.

The same family, but tremendously enlarged. Under-age nephews, nieces, over-age brothers-in-law and a pair of grandparents. All the male members of serviceable years were in the army; and to this little farm and its inn, as to a bare point of safety in a storm, had come all those members, close and far, that the war had no use for—they were all working together the land of my friend.

She herself shook the hay from her rake and carried me back to the house. She must show me the picture of Armand, her husband, in uniform. Was he not handsome? He is in the First Line in Alsace, and he has grown quite fat, for they "keep them beautifully fed in the First Line. Oh, all that they can eat they get, and all that they miss is vegetables."

She told me how she had gathered her relatives and those of her husband about her. Proudly she said: "Mostly they are too young or too old to work; but my crops are nearly all in, and I do practically everything." Then she turned her eyes toward the high mountains that shut her from the spot where her husband was fighting. "But I could wish that it were all over," she said.

Wherever I went in the south I found that France, which had been losing its old religion, was allowing that religion to regain the ground lost; but as I proceeded northward this was less and less observable. Still, as of old, the village priest calls, as his duty bids him, at the farm of this Jura friend of mine, and now, since her husband is not there to "chase the priest away," madame chases him away herself. Her own feelings are violently protestant.

It seemed as if there was less chatting in the trains, except among soldiers who told one another their experiences. I have always noticed that the French husband and wife talk in trains. Now it seems as if their life apart with necessarily separate interests took away most of the detailed conversations and left only the pleasure of seeing each other and the sorrow of parting. The husband's present business—that of fighting—is one that his wife may not share, and the wife's business—that of taking care of everything personal left at home as well as the municipal nursing or other home war-needs—must not be allowed to worry the soldier.

But to strangers the soldiers can talk—easily and simply, almost like little children explaining what has happened at school. I nearly always traveled third-class in France, for I wanted to see and

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TRANSFORMING THE ARCTIC TRIBES

By BERTHOLD LENZ, MAKKOVIK, LABRADOR

AST week the mail boat from Newfoundland visited our coast again for the first time this summer—at least here in the northern part for the first time—and the short open season somewhat regular connection with other parts of t world commenced therewith once more. Usually receive a great number of letters and papers with first boat, which have accumulated during winter spring at St. John's. So, for instance, no less n thirty-five copies of the Christian Herald—n November to June—came with this mail. How o we have wished for this valued magazine in the g winter months! But now we enjoy again for a months the luxury of getting a mail every ten welve days.

he Labrador coast is a wild, cold coun- not fit for navigation for the largest pt of the year. Wild and torn looks the ky shore, especially in summer, when snow that bridges over deep valleys and fi up clefts in the rocks has melted. Some o he almost innumerable islands which are s tered along the coast rise nearly per- pendicularly out of the sea, a few to the ight of 3,000 feet. But opposed to these ands and capes with their bare, dark, gantic precipices, many deep bogs and arts, some of from twenty to thirty miles ength, afford a most pleasing view in r summer's green. But if we want to fi the Eskimos in summer we must look fo them on the outside capes and islands, w re seals and fish abound at that time.

nd wild as the nature around them, so a were the native people themselves, ere th ough the influence of the Gospel their li s were changed. "Treacherous, murder- o savages" they were called by their s hern neighbors at the time when the fi Moravian missionaries in 1764 visited th coast. No Eskimo-Rajak could be tr ted within gunshot. Murderous bands w ld go for hundreds of miles in summer to he southern part of the coast, where under the cover of fog or night they would suddenly approach a lonely fishing schooner. If they found themselves in the majority, they would draw the dagger, secretly concealed in their left sleeve, and do their murderous work.

And today? How radical a change has come over them! They are absolutely harmless and mostly very friendly. Christ has had the victory. The love of God believed, has created a new thing. Now we have not only Christian congregations, but practically a Christian Eskimo nation, here on this lonely coast.

Much has to be done still. The development of this race requires much patient labor. The enemy is not idle either—alas!

A specially striking contrast between the Eskimo of old and of today is seen in the condition of the aged, the infirm and orphans. In olden times the relatives got rid of such, mostly simply by abandoning them at some lonely island. Now the old and sick are mostly *well* cared for; an orphanage is not needed either, as nearly any one is ready to take an orphan into his house, if near relatives are wanting.

We learn something about their former barbarous heathen customs also from the few fables that exist among them. I relate one of those here in part, as I have heard it from a trustworthy Eskimo:

"Once upon a time there lived in a small hut on the coast a widow with her two children, a boy and a girl. The boy, when half grown up, lost his sight. The mother was much annoyed at this, because she had expected the boy to become her bread-winner. When one year after another passed by and he remained blind, the mother lost all love to the boy. At table he only got a meager share now. His sister sometimes gave him a little food when the mother was out. Mostly he sat alone in their little hut all day long, as mother and sister went out in search of food.

"One day in spring, when mother and sister were home, a polar bear came to their hut and looked in through the little window at the top. (The only window found in the old-fashioned Eskimo sod-houses consists of a square hole at the top, filled in winter with seal intestine, several breadths sewn together to form a square sheet. This admits a fair amount of light.) The mother took the large bow, used only by men for killing large animals, and pointed the same towards the bear; the blind boy, as the stronger one now, had to draw the string. The arrow goes deep into the bear's body and the house shakes as he rolls down from the low roof.

"'Oh, I must have killed a large animal!' the boy exclaims. But the mother answered him: "No, you have struck the window

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A REST ON THE MIDWINTER JOURNEY

THE WAR IN EUROPE

By ANTHONY ARNOUX

European journalist of many years' standing; military cri[tic] staff writer of the Paris Daily Mail and Le Temps; contribu[tor] to l'Indépendance Belge

SHARPSHOOTERS OF THE TYROLEAN TROOPS IN A SKIRMISH FOR POSITION

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THE most interesting events of the closing week, August 26, have occurred in that portion of the campaign in Russia, south of an east and west line drawn through Kovno, the fortress recently captured by the Germans.

On the line of Kovno a part of General von Hindenburg's army has been moving to the eastward against Wilna, and after severe fighting at various points, notably at Koschedanj and Sholi, have reached a point but a few miles from where the railroad, which runs south to Warsaw and north to Petrograd, turns almost directly to the east and enters Wilna. For some time the Russians have expected to be driven from Wilna, and for the past three or four weeks have been stripping the town of everything of a portable nature calculated to be of use in war, and now the latest news indicates that they have begun to destroy all such class of things which they are unable to carry away for any reason.

From Kovno south to the outskirts of Grodno, there has been a general advance of the Germans during the past and a corresponding retreat of the Russians. To-day the course of the much twisting Niemen may be taken as marking the general position of the contending armies in this sphere of action.

Grodno is gradually being invested, and the Germans appear to be certain of taking this fortress.

Ossowetz, the fortress on the Bohr River, which alone of all the Russian strongholds has put up an energetic defense, was at last evacuated by the Russians during the week and the Germans took possession; which event insure the fall of Bielostock also. With the fall of Novogeorgievsk, mentioned last week, all the Russian fortresses and strong places to the west of the Petrograd-Warsaw railroad north of Warsaw passed into German hands.

In the sector to the east of Warsaw, toward Brest-Litovsk, several important events have happened which will have considerable influence on the fate of this fortress. The army of General von Gallwitz, operating to the north, captured Bielsk, on the railroad running between Brest and Bielostock, and moved to the eastward with the object of investing the east front of Brest, in conjunction with a portion of General von Mackensen's forces moving from the southeast front. From Bielsk a railroad runs to Stockok, a little to the southeast, from which place two (for Russia) good roads lead to Prushany, which is only a few miles from the railroad running northeast from Brest.

In addition, these two roads bisect all roads running easterly from Brest, north of this railroad, and consequently an advance to the railroad would cut off any Russian retreat by these roads, as well as by the railway.

If these movements are completed as evidently planned, Brest will be completely invested and any retreat therefrom absolutely cut off.

ON the other fronts of Brest-Litovsk, the northern, western and southern, the armies of Prince Leopold of Bavaria and the remaining portion of the forces of General von Mackensen, continue to make progress, and on these fronts it may be said that the Russians had been pretty well driven into the exterior defenses of the fortress itself and the investment was largely an accomplished fact.

On August 26 this great concentration fortress was evacuated by its defenders, who fell back toward Wilna, and the Austro-German forces are now in possession of that strategical point and control the whole line of the Cholm-Bielostock railway. This leaves the Russian retreat guarded only by Grodno and Wilna.

Farther south, on the Lublin-Cholm railroad, the city of Kovel has been captured by the Austrians, who have begun a movement northward therefrom along the railroad running from this city to Brest. Kovel is a real Russian city, like Cholm, and these two form the only two really Russian cities the Teutonic Allies have so far taken; among their population one will not find Jews, Poles or Germans, which is the case in all the towns of the north that have fallen.

North of the east-and-west line through Kovno, the land campaign has moved slowly and both sides have apparently been content to hold their positions while waiting for the completion of the naval activities in the Gulf of Riga.

The naval operations in the Gulf of Riga, first announced as a great Russian victory, are now known to have resulted in the loss of not a single heavy vessel engaged on either side. The fighting lasted four days, and was almost entirely between torpedo boat destroyers and vessels of that type, and some small auxiliary cruisers. In this fighting the Germans lost several destroyers and one auxiliary cruiser, while the Russians lost only one unimportant vessel. The German fleet, however, is obliged to withdraw from the Gulf, and this alone is a victory of great importance to the Russians.

The German battle cruiser Moltke is reported sunk in the Baltic by an English submarine; as this report has not yet received verification from official sources, I only give it for what it is worth. The Moltke is a sister ship of the celebrated Goeben, now in Turkish waters.

RUMORS reach us that a cabinet crisis is impending in France and that several important changes are about to be made: Viviani will probably remain premier, and organize the new cabinet, in which, it is said, General Joffre will be made minister of war. Venizelos is now premier of Greece, a new cabinet has been definitely formed and the oath of office taken.

The general Balkan situation, however, remains a puzzle beyond the possibility of solution at the present time. Absolutely no definite and reliable news from any one of the three countries of interest, Bulgaria, Rumania or Greece, has as yet reached us, from which to draw a reasoned deduction. Rumors abound, put forth one minute and contradicted the next. One thing is certain, that none of these countries will be affected in whatever decision is finally arrived at by sentimental cause: national advantage, which will take the form of territorial accession or money, will be their motives for action. Therein of course lies the difficulty, as in these respects it seems impossible to content them all, the amount of territory givable being limited.

London stated, in the latter part of the week, that it is feeling so optimistic over the Dardanelles campaign, which it predicts will be decided favorably for the Allies in a few weeks, that it is a matter of indifference what the Balkan States do. Italy has entered into this campaign and has sent some troops, perhaps 30,000, and some ships, to aid the Allies, but the effect of this yet remains to be seen.

The Dardanelles campaign during the past week was rather uneventful. First the Allies won some advantages and then lost them, and at the latter end of the week regained a portion of the ground lost, the whole change in position amounting to 200 or 300 yards. On the sea nothing of importance took place in the Straits themselves, but the British submarine which penetrated into the Sea of Marmora some time ago added to her laurels by sinking several Turkish vessels, including another transport.

Italy formally declared war against Turkey during the week, but still remains at peace with Germany, though diplomatic relations are suspended. This situation is a curious one.

The military critic of the London Times has made a computation of the forces of the central empires actually in the field at the present time, which is interesting. This gentleman, who, by the way, is a most distinguished retired general officer, divides these forces as follows:

Eastern campaign	2,000,000
Western campaign	1,600,000
Austro-Italian campaign	300,000
Serbian frontier (observation)	100,000
Rumanian frontier (observation)	100,000
Total	4,100,000

He also estimates the available reserves at from four to four and a half millions, who are being prepared at the rate of 800,000 every four months. If these figures are correct, the end of the war for lack of men is not yet in sight.

The Allies have declared all c[otton] contraband of war. This is pe[rhaps] the most arbitrary invasion of the [rights] of neutrals the war has yet produce[d in a] commercial sense; and, if rigorous[ly en]forced, will very possibly be produ[ctive] of very serious results. Our [trade] stands to suffer greatly and it is [difficult] cult to see how this damage c[an be] mitigated.

The Austro-Italian campaign r[emains] with almost exasperating slowness[, and] the gains of either side are now [measured] sented by yards. General Cadorna, the Italian commander in chief, announced during the past week that he intended to adopt the plan of trench fighting with its consequent slow development on the Isonzo River front, that i[n the] front towards Triest and Dalmatia. On the Tyrolean and Carinthian [fronts] the positions remain practically the same as two months ago, so insignificant have been the changes. This Austro-Italian campaign closely resembles Italy's last campaign, in alliance with Prussia then, against Austria.

The Turko-Russian campaign in Asia Minor has been very quiet, but there has been some activity in the Persian Gulf campaign. As both sides claim the advantage, the only definite thing that can be said at the moment is that there has been heavy fighting there.

It is a very difficult task to say anything new concerning the campaign in the west. The last week has been even more uneventful than the weeks before, and these four months now have been without important incident. A skirmish here, an artillery duel there, a little fighting with hand grenades, and the occasional explosion of a mine, seem to be the total of last week's operations. Such activity as there was was most noticeable in the region of Souchez in the Argonne and in the Vosges.

The British are said to have increased the number of men they have in France quite largely and now hold about a hundred miles of the line.

A considerable allied fleet bombarded the German submarine base at Zeebrugge, on the Belgian coast, during the week, with some result, and the French sank a German destroyer off the same coast. Arrangements are being made for bringing out in some form a large British loan in the United States; from three hundred to five hundred million dollars is the sum mentioned.

DIPLOMATIC representations made at Washington late in the month by the German ambassador have tended greatly to allay the tension created by the sinking of the Arabic. There appears to be good reason to believe that Germany will not only modify her submarine warfare along the lines demanded by the American Government, but may also make complete official disavowal of the attack upon the Ar[abic].

IMMIGRATION AND THE WAR

THE immigration problem, which for many years has been puzzling the politicians, reformers, civic, philanthropic and religious societies and national organizations, has been settled for the time, at least, by the European war. Immigration is now restricted, not by any principle of discrimination adopted by experts or wisely enacted by Congress. We are having a breathing spell, time has been given for the process of assimilation to have a chance. Overcrowding has ceased. During the ten months ending with April, 1915, instead of receiving immigrants at the rate of more than three thousand daily, as in the year ending June 30, 1914, we received only thirty thousand monthly, or at the rate of one thousand daily, a decrease of two-thirds. During the same period, immigrants left our shores at the rate of forty thousand a month or two-thirds of the number admitted, making a net increase for ten months of only 108,450. If we reckon the number of aliens previously admitted who were deported during this period, the net increase will be only 108,450. This is only a fraction over ten thousand per month for the entire country. In ordinary times, as many have been received at Ellis Island in two days. Even in the dull time, there have been received at Ellis Island two thousand in one day, and of the number coming during the past ten months, 167,212 were received at Ellis Island, while of those returning from our shores within this period 142,600 sailed from New York harbor.

This country has been given an opportunity for careful consideration of our relations to the immigrant. One can clearly hear the call to return from the old question of restriction to the equally important and heretofore too much neglected question of the treatment and protection of the alien after admission. Much is being done by the various agencies and societies, and by the Federal authorities. Commissioner-General Caminetti is taking a practical interest in the immigrant after his admission, just now, especially with reference to distribution and employment. "The Committee for Immigrants in America" has awakened an interest and aroused general enthusiasm over the tremendously important question of the naturalization and Americanization of the immigrant. Boards of Education in many cities are united with them in this work. Commissioner Howe and his associates at Ellis Island and commissioners and officers of other ports are giving encouragement to these endeavors and have inaugurated plans for improving the methods of receiving the immigrant and caring for those detained.

The Immigrant Work Committee of the Home Missions Council and the Committee on Home Mission Interest among Immigrants of the Council of Women for Home Missions are giving special attention to plans by which the denominational forces engaged in this work at the ports of entry may be organized in such way as to unify their work and bring it into effective co-operation with other agencies working toward the same end. The Y. M. C. A., the Y. W. C. A., and the W. C. T. U. are ready for co-operation with other Christian forces. JOSEPH E. PERRY.

TRANSFORMING THE ARCTIC TRIBES

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and that makes the house shake." She told him a lie, grudging him his part in the good dish that the bear's meat would provide. The meat was eaten by the brother and sister. But the latter often tried to hide a few small pieces from her share at table in her boot and gave them secretly to her brother. She also told him at last where the meat came from and that he had really killed the bear.

"One day late in spring, when ice and snow had melted away, the boy sat again at home alone in the very dirty hut. (The sod-huts become indescribably filthy in spring, when all the dirt and grease accumulated and frozen on the ground during the winter, thaws out. On the most northern part of the coast, where wood does not grow, such sod-houses are still used. But the inhabitants leave them in spring and live in tents.) Two tulliks (small bird—semipomated plover) came near to the house, and he whistled to them: 'O ye little tulliks, can't you make me to see again?' Upon his one of the birds came into the hut. It took the boy by the hand and led him down the beach into shallow water and washed his eyes. Then they asked him whether he could see anything. 'Yes,' he said, 'I can see the outlines of the hills on the opposite side of the bay.' Then the birds led him into deeper water and washed his eyes again. 'What do you see?' 'A little white spot of sand over yonder,' they asked him. 'A mouse-hole,' he replied. 'That will do,' they said.

"After this there was no lack of meat any more at their house. After a few years the mother got old and weakly. To get to their hunting place they had to climb over a steep precipice. The son had to carry her there and back now every day. One morning the boy asked his sister: 'Could you get along now with the mother?' She answered in the affirmative. After they all three had got to the hunting-place again, the boy tied the end of the long line for the harpoon around his mother and then waited till a large whitefish came near to the shore. That he darted and the fish at once began pulling the mother towards the water. She resisted with all her might and cried for help; but neither of her children regarded her cries and soon the mother was dragged into the water. After a while she appeared once more above the surface, looked toward the shore and cried, 'Erniâlumâ!' (My bad son's doing), then she disappeared. Gradually she was converted into a whitefish and is still attached to the other large one by that harpoon-line. Now and then this whitefish-double appears still today. But to whomsoever it calls out the 'Erniâlumâ!' that man or woman dies soon afterwards."

This fable from old heathen times shows that even children and parents were only "loved" when useful, and only tolerated if no hopeless burden. The Gospel of Jesus Christ has completely changed these habits; although not every one is really walking well-pleasing unto God, yet the whole spiritual atmosphere is influenced in a remarkable degree. And many among them have received not only the name of Christians, but have taken Christ himself into their hearts as their personal Saviour.

Much has to be done still. Want of independence is one of their weak points. Naturally they are inclined to easygoing and loitering. There is still an influence noticeable from the old immoral habits of their forefathers. On the other hand, the isolation of this coast and the consequent lack of uplifting influences from outside of our small circle is apt to hamper energy and zeal.

Pray for us, dear readers, that love and patience, wisdom and zeal, courage and enthusiasm be given us for the further lifting of the spiritual and moral life of our Eskimo people.

My Leader

WHEN earthly joys have all passed by,
And clouds are lowering in the sky,
Though oft by human hopes deceived,
I know in whom I have believed.
And although gloomy seems the day.
When traveling on life's weary way,
I know that he has said to me,
That "as the day thy strength shall be."

And so, while trusting in his word,
I lean upon my gracious Lord.
And feel whate'er my lot may be,
"Still by his hand he leadeth me."
It may be that the path is rough
Still, if he leads, it is enough,
For on his word I will depend:
"Lo, I am with you till the end."

MARY M. M. MCFARLAND.

"This simple truth which all should know
I teach from *Campbell's* can—
A good soup makes the dinner *go*,
And dinner makes the man!"

You can't get away from this.

A nourishing and appetizing first course like *Campbell's Tomato Soup* not only contributes rich food-value in itself but it makes you digest the whole dinner better. And in both these ways it increases the supply of good blood and nerve and muscle which make you what you are.

Serve this wholesome Campbell "kind" regularly at your home table and see for yourself what zest and enjoyment it adds to the entire meal, and how it benefits the health and condition of the whole family.

Served as a cream of tomato it is particularly rich and satisfying, and the plain directions on the label make this perfectly simple and easy.

Buy it by the dozen, and have it handy.

Your money back if not satisfied.

21 kinds **10c a can**

Asparagus
Beef
Bouillon
Celery
Chicken
Chicken-Gumbo (Okra)
Clam Bouillon
Clam Chowder
Consommé
Julienne
Mock Turtle
Mulligatawny
Mutton
Ox Tail
Pea
Pepper Pot
Printanier
Tomato
Tomato-Okra
Vegetable
Vermicelli-Tomato

Campbell's SOUPS
LOOK FOR THE RED-AND-WHITE LABEL

I owe my clear complexion to

Resinol Soap

After years of experimenting with all sorts of things for my skin, I began to use Resinol Soap. In a few days I could see a marked improvement.

It seemed impossible that anything so simple as washing my face twice a day with hot water and a delightful toilet soap could do more good than all those tedious, expensive treatments; but the fact remains that now my complexion is clear, with the natural glow of health and youth that I feared it had lost for good.

Resinol Soap does this, because it contains the soothing, healing medication which physicians have prescribed for twenty years, in Resinol Ointment, for the treatment of skin affections. This same medication gives Resinol Soap its rich brown color.

All druggists and dealers in toilet goods sell Resinol Soap. For trial cake, free, write to Dept. 33-D, Resinol, Baltimore, Md.

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Would you like to study Elocution? We will give you **LESSONS** by **MAIL** and teach you the art of **Public Speaking, Dramatic Reading** and **Entertaining.** Elocution will make you popular and earn you money. With our lessons mothers can teach their **Children to Recite.** Only the best literature taught. If you cannot go away to school, this is your opportunity. Send 4 cent stamp for **Sample Illustrated Recitation.**

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BE careful what shade rollers are put up on your windows. More window shades are pulled out of shape, cracked and torn by poor shade rollers than ever wear out. Insist upon having your shades fitted with Hartshorn's Improved Shade Rollers. They are used in over 10,000,000 homes. No tacks are necessary.

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E. Newark, N. J. *Stewart Hartshorn*

HARTSHORN SHADE ROLLERS

DEFEAT THROUGH DRUNKENNES

INTERNATIONAL SUNDAY SCHOOL LESSON FOR SEPTEMBE 19.
I KINGS 20: 1-21

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"Wine and new wine take away the understanding."—Hos. 4:11.

The drunkard is blind to his best interests, not only for the next world, but for the present. The following paragraph will sufficiently enforce this: "During the period from September, 1914, to April, 1915, the Russian savings-banks received deposits, the monthly total of which showed an average of 38 million roubles as compared with scarcely a million roubles for the same months of 1913–1914. This fact is ascribed to the absolute prohibition of the sale of spirits." What absolute folly, then, it is for a kingdom or an individual, in face of this fact, to spend money in the liquor which demoralizes the soul and empties the pocket, offering no compensation but a momentary exhilaration of the nerves. The drinker also blunts his moral sense. else would it be possible for women, wh drink, to treat their babes as no creatu the forest treats its young? The fuddled is not competent to transact business, soon loses ground amid the competition o market. The drugged heart becomes f unclean passions and desires, as its gua broken down at the door-way, and there resistance to the mad riot of unclean rev And the spirit is steeped in a nat indifference to God and Heaven. every reader of these lines deter here and now to adopt total abst for himself and prohibition for state.

THERE are two ways in which the story of Benhadad may be applied to the temperance question. The simple facts of the story show that at least one of the causes of Benhadad's defeat was his drunkenness. The teacher may also point out that the liquor traffic in America is like this heathen king, Benhadad, attacking the health and welfare and life of the American people.

Toward Prohibition

IN the 1914 Anti Saloon League Year Book are found the following valuable statements of fact regarding recent temperance triumphs in the United States, the present situation, and the plan for the future.

The absolute prohibition of the sale of intoxicating liquors for beverage purposes has been adopted by nine States (Maine, Kansas, North Dakota, Georgia, North Carolina, Oklahoma, Mississippi, Tennessee and West Virginia) having an aggregate population of 14,685,961.

The legislatures of thirty-one other States (Alabama, Arizona, California, Colorado, Connecticut, Delaware, Florida, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New York, Ohio, Oregon, Rhode Island, South Carolina, Texas, Utah, Vermont, Virginia, Washington and Wisconsin) have by law prohibited the sale of intoxicating liquors in certain classes of political subdivisions. Prohibition becoming operative whenever a majority of the electors in a regular or special election indicate by vote that they wish the provisions of the law to apply. Under the operation of the laws in these States, 26,446,810 people are living under Prohibition by legislative enactment.

In three other States (Arkansas, Iowa* and South Dakota) the legislatures have enacted laws placing all sections of the State under Prohibition except in political subdivisions where a majority of the electors indicate that they do not wish the provision of such law to apply. In these three States there are 3,693,201 people living in Prohibition territroy.

In the States of Wyoming and New Mexico the legislatures have prohibited the sale of liquors in all sections except certain classes of incorporated municipalities. In still other States the legislatures have arbitrarily placed certain areas under Prohibition legislation, thus adding to the aggregate population in Prohibition territory.

The United States Government, moreover, has prohibited the traffic in Indian countries, in certain portions of the territories, in military forts and reservations, in the United States navy, in the national Capitol building, in National and State Soldiers' Homes and in other specified areas under Federal control.

As a result of the operation of these several provisions, at the present time more than 47,000,000 of the population of the United States live under Prohibition and more than 71 per cent. of the area of the nation is, by Federal, State or local decree, Prohibition territory.

One-half of all the people now living in license territory in the United States live in four States—New York, Pennsylvania, Illinois and New Jersey. One-fourth of all the people in this nation who live in saloon territory live in six cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland. One-half of all the saloons in the United States are located in fourteen cities. There are fewer saloons south of Mason and Dixon's Line than there are in the city of Chicago. Thirty-six States of this Union have fewer saloons in the aggregate than the city of New York.

SINCE there seems to be no possibility of capturing these local strongholds of the liquor traffic for prohibition, the temperance fo the country are now concen their efforts on a Prohibition A ment to the Constitution. C amazed the country by showing a ity vote in favor of the Amendme its champions now hope that quired two-thirds vote will be w later than 1920. The Amen once passed, must be ratified by fourths of the states. 36. A records of the states indicates th fication will be won when the time

The fairest picture of prohib the happy state of Kansas.

Wealth, total taxable, $2,810,961,092. ates, 2 per cent., or less, of entire po (thirty years ago 49 per cent. were il Feeble-minded—none in fifty-four count sane—none in eighty-seven counties. 1-30 of 1 per cent. of population, or one 3000 well-to-do persons; less than 600 state. Poorhouses—empty in thirty-eig ties. Jails—all in fifty-three counties Prisoners—sixty-five counties have none Prison. Criminal jury trials—none counties in last ten years. Grand juries unknown; seldom necessary. Death rat 1 per cent., or seven deaths per 1000 po Death rate nearly 300 per cent. lower t of any liquor state, even including those a Kansas and having therefore practically atmosphere and physical conditions.

The following comparison b Kansas and Missouri makes the bition picture still more vivid. tian Herald readers in Missou thank us for helping their uncon neighbors to see how necessary for them to join the temperance and work valiantly for prohibiti.)

Missouri has more natural advantag Kansas, such as mineral deposits, for richer soil, more rainfall and a nearer mar is a much older State than Kansas. Its po is nearly double that of Kansas. Miss three cities much larger than any in Kan Kansas there is hardly a town of 1500 po but has its electric lights, water and sewer while in Missouri numbers of towns of five thousand population have no paved electric lights or water system. In Miss assessed valuation is $1,650,000,000. In the assessed valuation is $2,750,000,0 Missouri the assessed valuation is $300 ita. In Kansas the assessed valuation i per capita. In the panic of 1907, when banks appealed to those in the West for to ease up the situation, Missouri wit large banks in its large cities refused to s penny to the East, while the Kansas ban together $50,000,000 and sent it to help t ern banks in their emergency.

In Missouri there is $20 per capita depo the banks. In Kansas there is over $ capita deposited in the banks. In Miss farmer in one hundred owns an auto. In one farmer in five owns an auto. In common labor gets $8 per week, and in common labor gets $14 per week.

Why these differences? In Missouri t over 4,000 saloons into which the peopl State pay $80,000,000 a year. In Kansa are no saloons.

AN editorial writer in the Ph phia North American comm on the conquest of the liquor i in Kansas, said:

It is this defiance of what other stat legalized as a necessary evil that has h make her citizens the richest per capit country and the richest of all agricultural the world; that has given her a permanen fund of $10,000,000 and has reduced her i to almost nothing. Ninety-eight per cen 400,000 school children have never seen a

*Subject to repeal, however, the overturning enactment of the last Iowa legislature being now a matter of legal debate owing to the omission to state in the newer law the date it was to go into effect.

THE PRAYER LEAGUE

MRS. W. R. D. writes from Bishop, Calif., to say that her grandson, who was threatened with blindness, [illegible]er son, a young army officer, have be healed in answer to prayer. The [illegible] of blindness was reported as the [illegible] of its kind known to be cured. A [illegible]ver in Prayer writes: "I asked you [illegible] in in prayer that I might find a [illegible]oion. The prayer was answered in [illegible]rt time." A Reader in Allentown, [illegible] writes acknowledging answer to [illegible]r for the conversion of a friend. [illegible]iend writes: "Some time ago I [illegible] prayer that my father and I [illegible]t be reconciled. A few days ago [illegible]ived a letter from him. How [illegible]ful I am to God and the Prayer [illegible]ue for bringing about the reunion!" [illegible]rginia Mother thanks God that [illegible]on has been healed of a great [illegible]le. A. M. B. writes that a sister [illegible]st gaining health in answer to [illegible]r; Mrs. C. A. M. writes: "I asked [illegible]eague for help and in two weeks [illegible] answered prayer." Mrs. L. L. S. [illegible]s from Mabank, Texas, that many [illegible] saved during a gracious revival.

[illegible]owledgments of answers to prayer have [illegible]en received from

[illegible] H. A. H., Larwill, Ind.; Mrs. H. E., [illegible] N. Y.; M. E. D., Greensboro, N. C.; A [illegible]r, Greenfield, Mass.; S. D. N., Vancouver, [illegible]. Mrs. J. S. D., Galveston, Texas; Miss G. [illegible]. Wyalusing, Pa.; C. B. D., White Plains, [illegible]. Mrs. W., Great Falls, Mont.; Mrs. J. F. [illegible]dford City, Va.; A. F. W. Y., Wagner, S. [illegible]. A. M., Sutherland, Fla.; Mrs. M. D., [illegible]ville, Ind.; Mrs. H. W. B., Louisville, Ky.; [illegible]. S., Indiana, Pa.; Mrs. H. G., Mt. Carmel, [illegible]. E. C., Cisco, Ga.; K. E., West Virginia; [illegible] Thomaston, Ga.; Mrs. F. E. H., Kingfisher, [illegible] Mrs. M. L. H., Union, N. Y.

[illegible]v. J. A. Harrow writes from Cape [illegible]s, Liberia, West Africa, to tell of [illegible]ous and unprecedented famine [illegible]rtions there and to ask prayer for [illegible]eople of five tribes among which he [illegible]s. A lady eighty-three years of [illegible]e who is suffering from great spiritual [illegible]ression asks prayers that the former [illegible] of a Christian life may be restored. She writes: "I cannot expect to live [illegible]ong and most earnestly desire to have [illegible]wd of peace from my Saviour before I take the last journey." She also asks prayer for her youngest son, whose faith has been shaken. Miss E. M. McA. asks prayer that the spiritual problem that has caused her great distress may be settled and that peace and confidence may be restored.

Prayers are asked for revivals of religion at Sedalia, Ohio; Frederick, Ill.; Bloomingdale, Fla.; Collins, Iowa; Indiana, Pa.; Ann Arbor, Mich.; Pittsfield, Me. (that our church may get in readiness for an evangelist soon to come, that the church may be revived); Blanco, Texas; Moorville, Texas; Pocahontas, Tenn.; Crete, Neb.; Cisco, Ga. S. A. C., Curran, Ill., requests that the dances may be removed from town. H. E. R. asks prayer for the young people of Jackson, Miss., who are being led away from their interest in the church, also that the church may be blessed financially and that the pastor may be encouraged in his work, richly blessed spiritually and healed in body. Mrs. A. G. S., Cincinnati, Ohio, for a minister who wishes a pastorate; Rev. J. N. V., Tiffin, Ohio, that God may give him a church; Mrs. W. O. T., that son-in-law may get a good pastorate; Mrs. E. T., that pastor may be sent to our church.

Twenty friends ask prayer for mental restoration or strengthening of friends, relatives or themselves.

Thirteen friends ask prayer for the restoration or strengthening of sight for relatives, friends or themselves.

Forty friends ask prayers for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Fourteen readers ask prayers that friends or relatives may be delivered from the liquor habit, including one that a husband and four sons may be delivered, another that husband may be cured of the drug habit, another that son may be cured of the morphine habit.

Sixty-one ask prayers for the conversion of friends or relatives, seventeen wives ask prayer for the conversion of husbands, and twenty-three for conversion of sons.

Nine friends ask prayers for spiritual blessings for friends or relatives.

Sixty-eight readers ask prayers for healing for relatives or friends, including one that an evangelist may be restored to health and strength, another that a friend may be cured of lameness.

Seventy-three friends ask prayer for healing for themselves.

Eleven friends ask prayer for healing of hearing for themselves or other friends.

Forty-one readers ask prayer for help or guidance in financial affairs.

Fifty-seven friends ask prayer for the granting of varied desires and needs.

A WORD SPOKEN IN SEASON

THE far-reaching influence of a single act of kindness has probably never been better illustrated than in the following [illegible]ent, related by a business man in [illegible]e York, of cultivated tastes, who, [illegible]s matter of delicacy, does not give [illegible]e names of the persons interested, [illegible]lthough the whole record can be accepted as absolute truth. His hope is [illegible]that perhaps the incident may suggest [illegible]o one the thought and will to [illegible]act a similar way—to say the right [illegible]ord at the right time and possibly [illegible]by such means to bring about a similar [illegible]ppy result.

"Some twenty-five or more years [illegible]ago was stationed in a small town [illegible]in Illinois, and attended one night a [illegible]oncert that was given at that place. [illegible]Among the performers was a young [illegible]girl violinist, about fourteen or fifteen [illegible]years old, perhaps less. I was more [illegible]than pleased at her execution and the [illegible]tone which she produced from her [illegible]instrument. After the concert I congratulated her father on his daughter's [illegible]playing and skill. He called on me [illegible]after a few days and asked my candid [illegible]opinion of his daughter's ability. My [illegible]reply was that I believed that if she [illegible]were given the best musical instruction [illegible]and advantages she would attain a [illegible]high standard. He said that although [illegible]she had taken lessons for a number [illegible]of years, he could not see that she [illegible]had advanced much during the past [illegible]year or two. I suggested to him that [illegible]most likely her teacher had taught her [illegible]all I knew, and that she had been [illegible]over some time for better and higher [illegible]instruction. I mentioned a teacher of [illegible]considerable reputation in Chicago and [illegible]advised sending her to him. He thought well enough of this suggestion to act [illegible]on it.

"Soon afterwards I came East to live, but managed to keep in touch, one way or another, with her progress. After a few years her father took her to Paris, and she was entered at the conservatory, from which in time she graduated with high honors. On her return to New York she made her debut here under Theodore Thomas, and scored a great success, taking her place at once as a soloist, with a reputation that has increased year by year. Her name, if I should mention it, would be recognized as that of a great artist. Such publicity could add nothing to her fame, but it certainly would take away from me the brightness of the thought that perhaps what I said at the time helped to influence her life towards the brilliant success she has achieved.

"We can, in our life and contact with our fellow beings, help them often with at least a word spoken at the fitting moment, which may change their entire life, by giving encouragement and incentive to higher thought and achievement. And when we reflect how little this is for us to do and how great is the benefit it may prove, is it not our duty and should it not be our pleasure to speak it, and even to search out and find opportunities to help others?"

In the war of right and wrong we cannot afford to be neutral.

Sorrow sweetens life. A life without sorrow would be a sorry life.

The man who is always making excuses won't make good even tho he make good excuses.

Charity begins at home, and covers a multitude of sins that begin in the home but as wonderful as charity is it cannot cover them all.

At Some Turn In the Road

You are Going to Meet a Most Delicious Grain-Food

This means you who haven't met it.

You cling to old ways, as we all do, until something suddenly shows a new way that's better.

Then the new way becomes the fixed way.

Whole-Grain Bubbles

The better foods are whole-grain bubbles — Puffed Wheat and Puffed Rice—toasted and steam-exploded.

Better in taste—crisp, airy morsels, thin and flimsy, with a taste like toasted nuts.

Better as foods, because they are whole grains made wholly digestible. Made so by Prof. Anderson's process, where every food cell is exploded.

As dainties they are irresistible.

As grain foods there is nothing to match them. No other process compares with this in fitting whole grains for food.

Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

These foods will be your staples when you know them. They'll spoil your respect for ordinary cooking. They'll spoil your taste for breakfasts less delicious.

Then you'll serve them at night in bowls of milk, in place of bread or crackers.

You'll serve them between meals, dry like peanuts, or doused with melted butter. You'll use them in a dozen ways in place of nut meats, making them foods and confections.

Can't we induce you, for your own sake, to start now?

The Quaker Oats Company
Sole Makers

(1007)

A WEEK *in the* WORLD'S NEWS

A BRAVE SOLDIER SORELY HURT. On August 27, at San Francisco, the wife of Brigadier General John J. Pershing, U. S. A., and three of their four young children were burned to death in their home in the Presidio, just near the Exposition grounds. A son of five years was rescued by a negro servant and soldiers. Other members of the family and the servants escaped. General Pershing was at El Paso, Texas, in command of border troops, expecting to have his family join him there shortly; he is a veteran of the Indian wars and the Spanish-American war. Mrs. Pershing was active in suffrage and other women's movements.

CAMERA AND FILM MONOPOLY MUST DISSOLVE. The United States District Court, sitting at Buffalo, N. Y., on August 24, handed down a decision by Judge John R. Hazel, declaring the Eastman Kodak Company to be a monopoly in restraint of trade in violation of the Sherman Anti-Trust Law, and ordered the company to arrange for the discontinuance of the objectionable features of its business methods by November first.

FIRST ELECTRIC BATTLESHIP. The California, whose keel is to be laid September 10, at the New York Navy yard, will be equipped with electric engines, the first battleship of the line in the world to use electricity for propulsion. About 6,000 tons of steel will go into her construction, and her displacement will be 32,000 tons.

POSSIBLY ANOTHER ARCTIC TRAGEDY. The probable death of the explorer, Vilhjalmur Stefansson, and two companions, Storker Storkerson and Ole Anderson, all of whom started inland over the ice from Martin Point, Alaska, April 7, 1914, is reported by the United States coast guard and mail cutter Bear, which returned to Nome from Point Barrow August 24 without having heard any word from the party. The Stefansson ship, Karluk, was wrecked in the early part of the expedition while Stefansson was absent, and her commander, Captain Bartlett, and crew were thrown on their own resources. Four Eskimos of the crew later started north with others in the New Jersey, a gasoline schooner, and wreckage of the New Jersey has drifted ashore at Cape Thomson.

FIRE SAVES HISTORIC SHIP FROM JUNK SALE. After page 887 of this issue, giving an account of the old frigate Portsmouth, was in type, the famous old craft, while taking part in a naval parade at Boston, August 25, caught fire and was destroyed.

FINE SHOWING OF BILLS COLLECTIBLE. The Department of Commerce reports that the total exports from the United States in the fiscal year 1915, ending June 30, amount to $2,768,600,000 (almost wholly domestic products), an increase of 17 per cent. over the preceding year; in the same period, the report points out, Great Britain's exports decreased 30 per cent., the total for the year being $2,170,100,000. Thus this country for the first time leads in amount of export trade. The report gives the following interesting comparisons:

Years	American Exports	British Exports
1815	$ 50,000,000	$ 285,300,000
1835	115,000,000	443,600,000
1855	218,000,000	567,900,000
1875	513,400,000	1,370,500,000
1895	807,500,000	1,391,000,000
1915	2,768,600,000	2,170,100,000

Manufactured articles, exclusive of foodstuffs, aggregated $1,166,000,000 in the 1915 total, whereas in 1821 they amounted to only $8,000,000.

JUST SO THAT OUR RECORDS SHALL BE COMPLETE. If the Torch of Victory which the suffragists carried through New York State and then passed on to New Jersey is to play an historic part in the movement, we wish to keep up with its progress through the country; consequently, having previously announced the transfer of the emblem, we now mention that shortly after being deposited with New Jersey ladies the torch disappeared. It is just possible its custodians should have felt grateful, for a tremendous amount of sentiment is needed in order to make a bronze flame fastened to a painted piece of wood glow brighter and brighter the farther it is carried aloft by eager women. Unfortunately, therefore, or otherwise, as the future will determine, the article, after many days of advertising for it, was returned to the New Jersey suffragists, the finder gallantly declining a reward.

PRINCETON ENLARGES ITS CURRICULUM. Beginning with the 1918 class, all students at Princeton must pass in "rescue and resuscitation" before graduation. This is a natural expansion of the obligatory swimming course introduced by physical director Dr. R. E. Raycroft. Thorough mastery of a drowning person and his rescue and revival, are to be taught by practical work in the water.

STATE CASUALTY INSURANCE A GOOD THING. The result of the first year of business by the New York State Insurance Fund, operating under the Workmen's Compensation Law, is summed up in these significant words: "The experience of the State fund to date indicates that the present rates, 20 per cent. under the average casualty company rates, are adequate to cover losses, to provide ample reserve and surplus funds and to yield substantial dividends to policy holders."

WELSHMEN AGAIN DISCONCERT BRITISH CABINET. Miners of the South Wales coal fields are again on strike, this time to the number of 25,000, with prospects of more going out; at the present writing it looks as if the settlement of the former strike by David Lloyd George, Minister of Munitions, will count for little, and the entire controversy between the miners and the government as to wages and continuance of employment must be threshed out anew.

IF BY ANY MEANS THEY MAY WIN SOME TO CHRIST. Nine missionaries sent out by the Presbyterian Church, five of them physicians, sailed August 26 from New York for service in Persia in districts which have figured in news of massacres. They are Dr. and Mrs. W. P. Ellis of Helena, Mont.; Dr. Mary Flemming, Hinsdale, Md.; Dr. J. D. Frame, Philadelphia; Dr. Mary J. Smith, Kokomo, Ind.; Dr. Rollo E. Hoffmann, Leipsic, Ohio; Mrs. C. A. Douglas, Portland, Ore.; Dr. Dwight Donaldson, Huntington, W. Va.; Miss Mary L. Cowden, Washington, Iowa. This party expects to reach Persia by September, going by way of Scandinavia, Finland and Russia. On the 27th, the American Board sent off to the Balkans the following eight missionaries: Rev. and Mrs. L. F. Ostrander, returning to Bulgaria; Mr. and Mrs. J. Riggs Brewster, for Greece; Dr. and Mrs. Mark H. Ward (representing the Broadway Tabernacle), for Turkey ultimately, but to study in Egypt until the Turkish Government again admits foreigners to the interior; Miss Mary L. Matthews, returning to Monastir, and Miss Edith Douglas returning to Samokov.

AMERICA'S ANCIENT RACES. The American Museum of Natural History will be the richer, as will all of us, by the discoveries of Professor Nels O. Nelson in excavating in New Mexico. About Santa Fe the scientist has uncovered 470 rooms of an origin running back to the time of the cliff dwellers, and at San Marcos he found more than forty stone buildings, and in their ruins many skeletons, utensils, tools, and uninjured beans, corn and other seeds. Great irrigation works were also uncovered in these villages.

LATEST SESSION OF THE AD INTERIM HOUSE OF GOVERNORS. About thirty states were represented by governors and former governors at the eighth annual conference held this year in Boston August 24-27—a self-arranged feature in our political system which bids fair to become, by custom at least, a recognized institution. The deliberations took their color from the present war spirit abroad in the world. National preparedness was announced as the chief topic. At the opening session Governor Walsh of Massachusetts proposed that greater initiatory powers in legislation should be vested in the gubernatorial office, and discounted fears of individual abuse of power by referring to "President Wilson's conservative but influential exercise of executive power, which enables him to walk the narrow and difficult path between the honor of the country on the one hand and its peace and happiness on the other." We should say offhand that this tight-rope figure is not well chosen, for the honor, peace and happiness of the country are indivisible. Former Governor Adams of Colorado opposed the suggestion as tending away from democracy, and declared that no man had any power which he did not exercise to the utmost. On the whole, Governor Walsh's proposal was well received. On August 25 delegates were entertained by a brilliant naval review in Boston Harbor, in the course of which the frigate Portsmouth was burned, as noted elsewhere on page. Secretary of the Navy Daniels addressed the gov... favor of a greater navy. Delegates discussed the coun... tary and naval efficiency and were in favor of measures inc... our defenses, but no specific recommendation to tha... adopted. Other matters of national importance were ... including that of conservation of our national resource... plification of court procedure and economy and efficien... government. The session was notable also for the splen... tainment provided for these distinguished guests. Salt ... was selected as the place of meeting next year, and ... William Spry of Utah was elected chairman of the Execu... mittee.

THE BIBLE CONGRESS. The Bible Congress at th... Exposition, San Francisco, held on August 1 to 4, was ... success and has called the attention of the country to B... lation and circulation throughout the world and points ... to next May's observances celebrating the one-hundredt... sary of the foundi... American Bible Soc... war interfered some... the programme of ... Congress, several ... being unable to ... ocean. There were ... from the British an... French, German ... Bible Societies, and ... the Patriarch of ... nople and his bis... Kuyper, formerly P... ister, and now a ... Holland, Prof. Jean ... of the Reformed ... France and others ... development in Eur... and in America w... ingly presented, th... being reached with... data from Dr. He... Dwight's forthcomin... the Story of the Amer... Society for One Hund...

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IS YOUR GOVERNOR AMONG THESE AT THE GUBERNATORIAL CONFERENCE IN BOSTON?

PASSED ALONG F... THE COLFAX COM... "With what a sense ... and humiliation ... militarists look u... founders of this go... when they view th... thousand-mile boun... tween this count... Canada. Not a fort along the whole line; not a battlest... Great Lakes; and here we sit supinely, a nation of moll... not knowing at what moment the Canadians may rush in ... And what a stimulus to business it would have been ... frontier been fortified, like that between France and G... We could have spent billions of dollars in forts and ba... and furnished employment for hundreds of thousands ... All these blessings are denied us, because the Father ... Republic cravenly agreed to leave the international l... unfortified."

INDUSTRIAL COMMISSION'S ATTACK UPON C... TRATED FINANCIAL POWER. The voluminous ... the United States Commission on Industrial Relations, ... reference was made last week, deals in its final section ... dictatorial power over the lives of millions of workmen ... Commission declares to be one result of present conditio... industrial world. The United States Steel Corporation is ... an example of concentration of final authority, 57 per ... its stock being owned by 1.5 per cent. of the 100,000 shar... final control resting with a single private bank. The b... fare" Foundations, which were put under searching inves... are held to contain a menace to free industrial expansion, t... declaring that the funds of the Rockefeller and Carnegie ... tions, amounting to at least $250,000,000 and yielding a... revenue of over $13,000,000, are largely invested in sect... corporations dominant in American industry, and "the ... of these foundations must inevitably be colored if not c... to conform to the policies of such corporations." And t... goes on to say that these funds represent largely the resul... of the exploitation of American workers through the pay ... low wages, or of the exploitation of the American public thr... exaction of high prices, and the argument deduced therefro... these funds properly belong to the American people. T... mission calls the attention of Congress and of the countr... relations that apparently exist between such Foundations ... dustrial development. The social service objects claimed ... Foundations are declared not to be the real basis of their e... ment; and that in their operations they strike at the s... independent thought through educational institutions, is ...

WAR DEPARTMENT TAKES NOTE OF CO... ROOSEVELT. Secretary of War Garrison on August ... dressed a note to General Wood, in command of the ... training camp at Plattsburg, N. Y., taking stern exceptio... giving of an opportunity to ex-President Roosevelt to ... the camp, and forbidding the extension of similar opportu... any one else who might employ it with "such unfortunate ... quences." Secretary Garrison states that he did this ... consultation with President Wilson. General Wood was ... responsible for Colonel Roosevelt's language, but for ... furnished him the opportunity to present to the men any ... not essential to the training they were there to receive. In ... tion, Colonel Roosevelt makes the point that the Secre... War knew, three weeks in advance, that he had been ... among other civilians, to address the encampment, and ... not now shift the responsibility to General Wood. We a... part with this view, as the sole responsibility for the inter... address at Plattsburg devolves upon the only living ex-P... we at present have in our midst, Colonel Theodore Roose...

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter
Entered as Second-class Matter at the Post Office Department, Ottawa

QUARRELING IN THE HOME

By MARGARET E. SANGSTER, Jr.

WAS three minutes late for the train," said Dorothy, disconsolately.

"No," corrected her brother, "you were four minutes late." frown appeared on Dorothy's usually placid little face.

"three minutes," she reiterated coldly.

"s'pose," said the brother angrily, "pose I wasn't with you? I s'pose don't know that it was four minutes?" He banged heavily on the table.

mother came out of her reverie. "children," she remonstrated, "children, stop quarreling—you mustn't! makes me very, very nervous to have fuss about little things. I won't stand it!" Her voice rose shrilly with excitement.

"That's right," said the brother, aggrandly; "that's right! Side with Why. You always do!"

"Don't either," answered his mother. angry beam shone from her usually gentle eyes. "I wasn't siding with anyone. I merely wanted you to *stop!*" Steadfriedly the father pushed back his chair from the table.

"You don't seem to be helping matters—" he remarked. "I guess I don't want any dessert. This eternal bickering—"

The door slammed behind him.

This is the accurate—all too accurate portrait of the scene that is enacted with variations, in a vast number of American homes. I have known many unhappy families who might have been very happy instead if they had not been argumentative and quarrelsome; if they had been tactful with each other instead of thoughtless.

Once I knew two elderly maiden sisters who lived together in perfect peace and happiness and tranquillity, although they had nothing in common—no two people alike. I knew for a fact that they differed in their ways of looking at life, differed completely in all of the important and unimportant issues of their lives. I often wondered how they managed to get along without ruffling the calm of happiness, and one day I gathered my courage in hand to ask them.

"In many homes," I said, "are you by quarreling over little matters—I wonder how you manage to be so calm! So pleasant always?"

I waited for my answer, the sisters looked at each other in silent understanding. Then suddenly they laughed together—laughed so heartily and infectiously that I, perforce, laughed with them. It was a moment before the oldest sister answered my question.

"It isn't a short story," she told me, "but I'm sure that you'll be interested. And you know, sister and I are very different—as different, almost, as two people could be. She is a suffragette, I am an 'anti;' she likes light and color and music and gaiety, while I am content to stay at home with my books and my knitting. I remember, as tiny girls, we used to quarrel, sometimes, come to blows, because we didn't want to play the same games, go to the same places, or eat the same kinds of food. It went on for years; sister and I used to fuss about our dress and our enemies and our amusements. We didn't strike each other, as we did when we were children, but sometimes we couldn't think of mean enough things to say—and I remember vividly throwing one of the best tea cups on the floor in a fit of rage against her.

"Then father and mother died, and we were left alone in the big house. We hadn't lived together long before I realized that the quarreling had to stop—that it was actually too much of a mental strain. One day I sat down opposite sister and we talked it all over. The upshot of the matter was, that we decided on this plan of action:

"If one of us says something that the other doesn't agree with, instead of beginning to argue and disagree as we would have done years ago, we shut our mouths tight and count up to fifty, and after each number we say to ourselves—Is it worth it? like this—'One—is it worth it? Two—is it worth it? Three—is it worth it?'

"We do that all the way up to fifty (unless before that we see we have nothing to quarrel over), and if we decide by fifty that it *is* worth while to disagree and be unpleasant, we *do* disagree and we *are* unpleasant. But," and the elder sister laughed joyously at the happiness of life, "it's remarkable how seldom we find—after counting fifty—that it *is* worth it."

I wish that everyone who is prone to argue or quarrel or quibble would count up to fifty as the maiden sisters do. Because, if a person gets up to the twenty-fifth "is it worth it?" they are pretty sure to find that it isn't!

I RECKON that a great many business and professional men and women fail to do their best work because there is quarreling in their homes. Perhaps a stray word at breakfast about one's necktie or hairfix or point of view or even table manners has lost to the world many a beautiful sonnet or exquisite painting. I daresay that a great many round silver dollars have never been seen by efficient men who were not efficient enough in home affairs to keep from making one little remark that led to an argument, which, in turn, led to a headache and a crying spell for their wives and a fit of nervous depression for themselves.

"A constant dropping weareth away stone," says the greatest book—"a constant dropping weareth away stone!"

A constant quarreling will wear away a heart of gold, and a mind of steel. A constant quarreling will wear away mutual trust and understanding and faith. A constant quarreling will wear away happiness and content, and, in time, love.

Divorces are not always asked for because the husband or wife has committed one large, bad act. Many men and women find out they are not suited to each other because day after day, week after week, month in and month out, there is a constant round of petty arguments and quarrelings. Many friendships and engagements have been broken for that reason. Many happy homes have gone up in (figurative) smoke for that same reason.

Oh, friends of mine, no matter if you are a brother or a sister or a mother or a father; if you are a husband or a wife or a son or a daughter; when you see the tiny glimmering start of a family quarrel (and most of the starts are tiny), be tactful enough and tolerant enough, and just plain *kind* enough, to shut your mouth hard, and count fifty to yourself. And after every number, say like this—

"Is it worth it?"

A JAPANESE WOMAN BANKER

Letter from Rev. Robert E. Speer from Japan to the Presbyterian Board of Foreign Missions, New York, the writer says:

"Ten years ago, when I was here, audiences were small and the government schools opposed to Christianity, the churches were empty and the forms of worship ragged, and the temper of the nation was distinctly anti-Christian. Now, great congregations come to hear preaching. Worship has grown far more reverent. The nation openly confesses its need of God. I wish you could have seen the eager faces of the students, or looked at that great audience of attentive men in Osaka and heard old Mr. Morimura, the millionaire business man from Tokyo, speak to them of the nation's moral needs, which could only be met by faith in God. Another interesting character whom we met was Mrs. Hiraoka, a member of the great Mitsui banking family. She herself owns a number of banks. She is a little, energetic, bustling woman, very masterful in her ways, who made old Mr. Morimura and the rest of us stand around and take our seats. She is greatly respected and absolutely fearless, and travels all over the country now, preaching to men and so on. She goes right into her own banks and holds evangelistic meetings.

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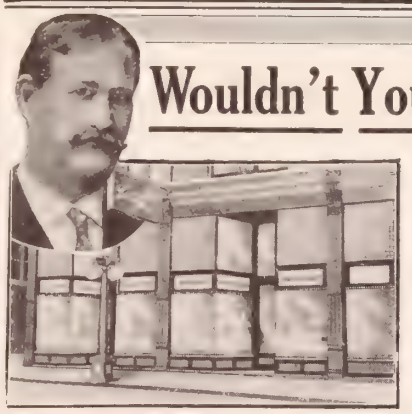

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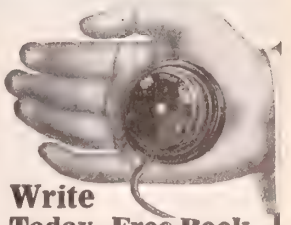

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OUR MAIL-BAG

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

N. T. P., Ohio. How can one have harmony between one's higher and lower self?

David prayed a beautiful prayer in the 11th verse of the 86th Psalm. "Unite my heart to fear thy name." Charles Wesley prays for

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of thine."

Scripture promises for the cleansing of the heart from sin are numerous and positive. But the fact remains that even after the heart has been cleansed by the power of the Holy Spirit, a struggle goes on with one's lower or animal nature. The heart itself, that is, the will and the affections, may be united and consistent, but the body has tendencies away from the right. So long as life lasts there will be this battle between the body and the soul, the battle described in Paul's strenuous words in I Cor. 9 : 27 (American Version): "I buffet my body and bring it into bondage." But the struggle with the bodily impulses need not disturb our Christian peace. It is different from the struggle James speaks about in his reference to the "two-souled man." This is a good translation of his phrase, "double-minded man." That is a terrible and grievous situation, in which a man's inmost soul is divided, part set on the good and part set on the evil. But when we receive the blessing of a "united heart," when we have what Jesus called the "single eye," then we may set ourselves jubilantly to face the struggle with all the forces that would oppose us, including our own physical nature, knowing that we shall be constantly "more than conquerors through him that loved us."

F. M., Ohio. 1. It was certainly unfortunate that you allowed your contemplation of spiritual things to make you less efficient in your work. Christians should be constantly on their guard about this. Christ offers to make us better rather than poorer workers at life's common tasks, and there is every reason to believe and not the slightest reason to doubt that he was a first rate carpenter. And he surely would like all his followers to do their work well. Paul urges his friends not to be "slothful in business" (Rom. 12 : 11), and John commends the well-beloved Gaius by saying (III John 5), "Beloved, thou doest faithfully whatsoever thou doest." There was no reason why you should have lost your happy religious experience by trying to be more careful with your work. You were simply tempted and perplexed by the evil one, and allowed him to overthrow your faith. You should again make a complete consecration and trust Christ for full salvation. Then ask him moment by moment to help you in your work, realizing that you will be bringing credit to his name by doing it well. 2. The best lives of Paul with which we are familiar are Stalker's, and Connybeare and Howson's. These may be secured from any denominational or general religious book publishing house.

Mrs. A. F. L., Des Moines, Iowa. 1. While there is no absolute evidence in the New Testament that Peter ever was in Rome, Eusebius, in the "Chronicon," says he visited it in A.D. 42, and Jerome also refers to such a visit, though without stating the year. Caius, Irenæus, Origen and Tertullian all agree that Peter went to Rome, and Dionysus of Corinth writes that Peter and Paul suffered martyrdom together in Italy. Roman Catholic writers claim that he lived there for several years, but this assertion is wholly unsupported by evidence of any sort. 2. The archangel Michael is described in Dan. 10 : 13-21 as having special charge of the Israelites as a nation. The Jewish rabbins regard him as the chief of the seven archangels. One solitary commentator, so far as we can learn, ventured the idea that Michael was the Son of God, but this view is rejected unanimously by all authorities.

A Friend, Montana. For thirty-nine years I have been a faithful servant in duty, in self-denial, in personal sacrifice in both the natural and spiritual life. Religiously I laid down my life for the lost and unsaved; they were saved, and I suffered the crucifying cross, where God could use me so that they might be saved. And for so doing I have suffered the loss of all that made life worth living for me. With this testimony given, what is the privilege of a child of the Eternal, when the soul's life is set free in full?

We have quoted at considerable length from this letter because it touches one or two points at which many Christians fail. We do not wish to detract anything from the splendid record of service and sacrifice outlined here. It has been noble, and the reward will be generous. There can be no doubt of that. But we cannot help fearing that our friend will miss something of the sweetness of the reward, if she thinks so much of the reward itself. There is a little suggestion of complaint in this letter—as though the trials had been too hard, the sacrifices unreasonable; and as if there were after all some doubt as to whether the rewards would be adequate. All such thoughts and fears and doubts not only needlessly lessen our joys here, but will to some extent spoil our pleasure when the reward is received. We shall be sorry to have thought for a moment that our gracious Lord might treat us with anything but the most superabundant generosity. In fact any definite thought of reward mars the perfection of our service. When Lynette asked Gareth what reward he wished, he cried:

"None! For the deed's sake have I done the deed."

The most perfect service springs from love, love that forgets itself completely in ardent desire and effort to help and bless. Love for Christ, love for those for whom he died and to whom he sends us—these are the true motives of service. As to the sacrifices, they never approach the grievousness of Christ's sacrifice for us. Friends of the Rev. Charles E. Parker, the humble, flaming evangelist-pastor of India, whose work has had so much to do with the amazing revival that is thrilling that whole nation, have heard him say, when questioned about some of the terrible sufferings and privations of his early years there: "I always knew that my Lord was bearing the heaviest end of the load." Paul has been somewhat misunderstood in this matter. The real purpose of Paul in recounting his sufferings and sacrifices was to convince others of the soundness of his teachings. Opponents questioned his authority and tried to undo his work. Paul said his sufferings proved his right to the title "slave of Christ," and gave him the right to teach. Even in his boasting he was thinking of others. He yearned for their salvation; he said he would be willing to be himself accursed, forfeiting all rewards and suffering any penalties, if only his brethren might be saved. And he insisted that his trials proved his sincerity, his apostleship, his soundness as a teacher of eternal truth.

Mrs. W. C. C., York, Neb. 1. Cornelius was doubtless "saved" before Peter came to him. According to the narrative in Acts he was approved of God and had his prayers answered. But the peculiar gladness and power of the Gospel he had of course not yet received, because he had not heard the story of Christ's life and death and had not received the Pentecostal blessings of the Holy Spirit. 2. There is no Scripture warrant for the use of the term "Reverend" before a minister's name. But neither do the Scriptures forbid it. It is a purely social and ecclesiastical matter, the churches and society choosing to address ministers in this way to signify their sacred calling. 3. The term "Comeouters" seems to be used popularly in two different ways. More correctly it is applied to Christians who believe that they should not be affiliated with any denomination at all. But it is often applied to people who may leave one denomination either to form a new denomination or to affiliate themselves with a smaller or stricter sect than that to which they belong. 4. Jesus did not stipulate that his followers should have a fixed salary, but he did state that "the laborer is worthy of his hire."

F. G. M., Corvallis, Ore. 1. Under our Constitution a man's religion is no bar to holding public office. All religions stand on the same level in that respect. The Church of Rome, however, has brought religion into politics. In a number of States, it has made campaign capital of religion. It has declared, through high church officials, its purpose of "making America Catholic," and this is a menace which the American people, of all classes and denominations, resent and oppose. It is true that in the diplomatic service, in Federal and municipal offices, in our courts, in the teaching staff of our public schools, there are many Catholics. The evil comes when they use the influence attached to their position to advance Catholic interests, and this, we fear, is being done to a dangerous extent everywhere.

Mrs. J. A. K., Pontiac, Ill., writes that this is a time when we, as a nation and as individuals, would do well to search our own hearts and ask if our sins are any less serious than those of the people of Europe who are going through the awful visitation of war. She suggests that the Christian Herald Family and all of God's people in this land unite in a day of prayer, that the nation may repent of its sins, its inordinate love of pleasure and its profanation of the Lord's day, and that it may be led in the path of obedience hereafter. Such a theme might well engage the attention of pastors generally.

Inquirer, "South American Baby Boxes." Mr. Frank L. Brown, author of the article in which reference is made to these "boxes," explains the same as follows: "In practically all South American cities will be found openings in windowless buildings. These apertures are wide and deep enough to permit the placing there of an unwanted baby. The little one is dropped in the open side of a half barrel or box just within the aperture. The one putting in the baby cannot be seen. The barrel is rotated on the ins baby taken out and no questions are aske barrel is then made ready for the next These babies are usually put in at night. of these institutions the babies were saic off like flies. This is not true of all, for the plan is to care for the children until gro then place them out The Society of Beneficence is reported as responsible maintenance of many of these buildin charities similar to this are supported in the profits on the public lottery system is continent-wide. Such a convenient disposal of babies fosters the spirit of imm which is one of the curses of that contine

D. J. M., Pennsylvania. Yes, Esper used by a great number of people for inter communication. There were over a b periodicals published in it before the war number are still published. It is not dif learn. It is much easier than any national language. There are a nun text-books of Esperanto, which you can by writing to Fleming Revell & Co., Nev

F. W. C., Gloucester, Va. You are in correct in speaking of one of the buildings College of William and Mary, Virginia, 1693, as being the oldest school building ir ica, but if we are not misinformed the structure is in part only, the original b whereas the Dumer Academy schoo mentioned in our issue of July 21, is, we stand, all the original building erected in

American Dyes. A correspondent in I Ga., calls attention to the prolific growth plant indigo in her vicinity, thick enoug cut with a mower, and suggests that this need not be dependent on a foreign land dyestuffs. Many housewives still know it is to make their own fast blue dye fr plant, but the needs of commerce so far this natural supply that the plant is pra negligible for industrial purposes; 85 per the world's consumption of indigo is art made and mostly in Germany.

Miscellaneous

R. C. Brinkerhoff, 811 Main Street, Riv Calif., writes to ask some reader to send copy of the old hymn "Roll, Jordan, Rol

W. H. H., North Addison, Ind. The f proverb "Spare the rod and spoil the ch based upon the passage in Prov. 13: 24: that spareth his rod hateth his son."

J. S. T., Norwalk, Ohio. One of the ear modern tunnels is that under the Thar London, England, constructed in 184 longest is the Simplon Tunnel in the finished in 1905, and 12.3 miles long.

C. R., Denver, Col. According to chronologists, Saul was chosen king of about 1095 B.C. and died in 1056 B.C., after of forty years.

E. E. W., Troy, N. Y., writes: "Some o in the Christian Herald that the year ou be divided into thirteen months. I thin well enough as it is. I would not want m lord to come around for his rent thirteen instead of twelve each year."

E. F. G. M., Cooperstown, N. Y. Althou services you conduct are undenominatio would be better for you yourself to have a relation to some denomination. You wo that case meet the requirements of that den tion in regard to the right to administ Lord's Supper and perform the rite of ba The state government can give no such aut

E. R. R., Florence, S. C. There is no c between the "blessed" of Psalm 1: 1 a "blessed" of Psalm 32: 1. Blessed means a mental state of contentment and joy, a co of comfort and safety upon which a man is congratulated. Now both these classes o are in this state—both the man who either life habit or at any particular crisis or in has done no wrong, or the man who has wrong and is pardoned.

Subscriber. We think you are mistak your question about Lincoln, in stating th general attitude seems to be that "in order a Christian one must join some church." have, whenever the matter came up, emphatically that we thought every believer to join some denomination, but never too position that if for some reason a Chr believer did not do so he ceased to be a Chri

J. L. T., Minneapolis, Minn. As you bot your pastor, why not take your trouble t and ask him to advise you? Your differ are not such as should cause an estrangem the family. Each should be willing to yi the other, as far as conscience permits. T put away the spirit of stubbornness, and generous and kind. Where both are profe Christians, it is a duty to cultivate a Chri spirit, and to make sacrifice for the sake of and harmony in the home

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Continued from page 885

weddin' dinners can't be paid fer! Then besides, it's my weddin' anniversary too (I was married ten year ago this very day); so we'll call it a double celebration ef ye don't mind."

"We meant to pay you," the boy began; but the girl caught a glimpse of Martha's face and cut him off with a tactful "It's just lovely of you to do it, and we thank you ever and ever so much!"

"Ef ye'll leave me yer address," said Martha to the girl as the boy went back to bring around the horse, "I'll send ye some o' them thar yeller roses to set out in the fall. The fall's the best time to be a-settin' things out, an' ef ye kiver 'em clost with straw er leaves, the cold won't hurt 'em. Jonas goes over to the city right often (he's thar today), an he'll be right proud to fetch 'em over to ye."

"I'll be so glad to have them," said the girl with genuine pleasure shining in her eyes, "and every time I look at them I'll think how kind you were to Frank and me on the very happiest day of all our lives!"

Martha stood in the doorway and watched them drive away down the lane, the neat straw hat and the pretty turban held very primly side by side. But even as she looked, the straw hat was disappearing in the direction of the turban; and it seemed to Martha, even at that distance, that she could see the slender blue shoulders trembling with the wonder and the glory of it all. And why not? Hadn't she and Jonas felt just so when they drove up that very lane ten years ago that very day?

"It's not much of a home fer a gal like you," Jonas had said, pointing to the tiny three-room cot that stood where their comfortable house was standing now.

And she had answered—oh, yes, she had!—"It don't matter about the house, Jonas, so long es you an' me kin live together in it. And now—"

"Sakes alive! The tea kittle's a-bilin' over an' the dishes a-standin' on the table just like they wus!"

Late that evening, as a golden moon was rising over the eastern hills, a tired man, looking still more wan and bent in the moonlight, turned his lumbering team into the lane that led to the Pemberton home. But just as the horses passed out from under the sheltering elms, he raised his head and threw back his shoulders with a start of surprise. Instead of the one dim lamp that generally lighted his home-coming, the little house before him was ablaze with light; and, as he passed the window, he caught a glimpse of a daintily set table in the dining-room, and of Martha, flitting to and fro in her second best white dress. What could it mean? His brow darkened as he considered.

"It's company, most likely," he said to himself; "Eben's folks with a pack o' kids, er old Uncle Elliot with his meanderin' talk! It's a pity a man can't rest even at home!"

"Who's in the parlor, Marthy?" he asked in a cautious half whisper, a few moments later, opening the kitchen door never so little and peeping on into the dining-room.

"Oh, is that you, Jonas?" said Martha, joyously. "I reckoned ye'd be late, but I'm glad you've come, fer the supper's jest at its best. An' a mighty good supper it is, Jonas; fried chicken an' mashed pertaters, an' that puddin' ye liked so well the other day. Who's in the parlor, did ye say? Why, no one, es I knows on!" And she laughed again with a joyous abandon most wonderful of all.

"I 'lowed they wus company o' some sort," said Jonas slowly, still looking suspiciously about, "with the dinin'-room table set, an' you trigged out like a Sunday mornin'!"

Martha blushed a rosy red and swept back the straying curl with a quick, excited gesture. "I don't know who's got a better right to see me fixed up than you have, Jonas," she said, shyly.

How Jonas did brighten and straighten up his stooping shoulders at that, to be sure! "Why that's so, Marthy," he said, looking her over from top to toe. "That's so, honey, ain't it?" And he looked her over again, as if the sight rested him, from the creamy rose in her auburn hair to the Sunday slipper that peeped from beneath her white gown. "That's so, honey, ain't it?" he repeated, softly.

As they seated themselves at the dainty, well-filled table, an awkward shyness fell between them, almost like that they felt when they sat in that same little room on that first June evening many years ago. Jonas was lavish in his praises of the simple dishes, prepared with an artist's perfection, and Martha was full of questions about his day in town; but behind it all, there was an air of restraint, a sense of something more important left unsaid. At last, when the meal was ended, Jonas pushed back his chair and looked across at Martha, his face flushing with embarrassment.

"I hain't fergot what day this is, Marthy," he said, "an' I'm that sorry about the carpet. I don't know how to tell it. Ye've arn't it time an' agin, an' I'd been that proud to fetch it fer ye."

"Don't say another word, Jonas Pemberton," said Martha, eagerly. "I acted mean an' ugly about the carpet, an' no mistake. An' you a-slavin' an' a-doin' the best ye could year in an' year out! I don't desarve it now ef ye had the money right in yer hand! An' besides, I think jest es I allus did that it ain't the house, but you an' me a-livin' in it, that makes a home, Jonas!"

She was flushing, now, to the roots of her hair; but as Jonas rose and came toward her with something shining in his eyes that reminded her of other days, she turned shyly away toward the half open door.

"Let's go out an' look at the roses, Jonas," she said. "Ye ain't no idee how peart they look, a-shimmerin' and a-shinin' in the moonlight!"

YOUNG PEOPLE'S TOPICS FOR SEPTEMBER 19

World Ideals and How Foreign Missions Will Promote Them

Christian Endeavor Dan. 9:20-23

THESE are rather dark and discouraging days to talk about world ideals. It is a particularly discouraging time to talk about the power of Christianity to lead the world to the highest ideals. For just now the greatest of the Christian nations seem bent upon turning the world into a slaughter-house instead of into a paradise.

The fact needs to be emphasized again and again that although the warring nations are called Christian, yet the war came, not because they were Christians, but because they were false to the principles of the faith they profess.

The Christian Church must dig down deeper into the message of Christ, must catch its real meaning, must see its vision—the vision of a world brotherhood, a brotherhood created and perpetuated under the smile of God. It must learn how the principles of kindness and service are to be applied by nation to nation as well as by man to man.

And the missionary must put a still greater emphasis upon national fraternity, acknowledging frankly that Christian Europe has failed to follow Jesus, and asking the help of the new converts of other lands to found a new Christendom which shall really lead the world forward toward God's ideals instead of hurling it back. The article on missions appearing in last week's issue of the Christian Herald shows how the work of the missionary is progressing in spite of the active hindrances of the war and the strange wonder created in heathen minds by the spectacle of Christians fighting.

Another thing may well be mentioned. Christian leaders and teachers are apt to speak of the connection of missions and commerce as though it were a good thing. They tell how the missionary opens up a new country for foreign trade. We ought to go very light on such talk. That is a dangerous connection; not one to be proud of. The native has often had far too much reason to think that the Christian nations are interested chiefly in getting his money, in involving him in their wars. The missionaries have one message—the message of Jesus. It is the message of salvation, of world brotherhood, of world co-operation, not of world competition. They will help bring to pass Christ's dream for the world as they are true to this message.

Epworth League Study Courses

Epworth League Dan. 9:23. 1 Pet. 1:11 3:5 John 5:39

A view of the new books and some of the old suggested for this season's study. Write for information to Epworth League Headquarters, 1020 Wabash Avenue, Chicago.

Christian Culture Day

B. Y. P. U.

Send for material to 1701 Chestnut Street, Philadelphia.

Mother Learns a Lesson

Mother Brown—visiting son and his new wife—after getting up at five o'clock on washday morning to help with the washing, is surprised and displeased to find no one stirring.

Her annoyance increases when breakfast is not hurried through, so the washing can be started. Mother Brown is used to bustle, hustle and confusion on washday.

But Mother Brown is still more surprised as the day progresses. Daughter-in-law declares she needs no help and expects to be through the wash not later than noon. While talking, she puts the clothes to soak with Fels-Naptha Soap.

Mother Brown declares clothes can't be got clean and white without hard-rubbing and long boiling. But daughter-in-law assures her that clothes washed with Fels-Naptha don't need hard-rubbing. Thirty minutes' soaking with Fels-Naptha gets the dirt loosened, dissolves grease and makes stains disappear with a few easy rubs.

True enough—the wash is all hanging on the line before noon, and Mother Brown and daughter-in-law sit down to a cozy, dainty lunch. Mother Brown admits she's convinced that clothes can be got clean without all-day drudgery over tubs and wash-boiler.

In the afternoon she helps daughter-in-law sprinkle down the clothes, and then insists on ironing a few pieces while daughter-in-law tells her the advantages of using Fels-Naptha Soap for *all* kinds of housework. It quickly, easily and thoroughly does all soap-and-water tasks.

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Last Chance Offers

There are comparatively few Last Chance opportunities in magazine combinations this year. Nearly all of the magazines are holding to the regular price for the whole season except those mentioned below in combination with the Christian Herald. In each of the following cases, however, there is a distinct opportunity to save money on your magazine orders if you take advantage of it at once. All of these magazines will be higher in price after November 10th. Now is the time to subscribe if you wish to take advantage of the low price.

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Address THE CHRISTIAN HERALD, Bible House, New York

FRANCE: THE WAR AND THE WOMAN

Continued from page 889

hear from the people: and the hearts of people are more in evidence third-class than first.

It happened that at one station I settled myself comfortably in a compartment beside a window, the only passenger. Just before the train was to pull out for a four-hours' run, soldiers swarmed up and packed all the remaining seats of the train. Very politely one asked me if I objected to their presence in *my* compartment. I must confess to a moment's desire to escape, for the ante-war French soldiers had rather a merry reputation: I decided to stay.

"Are you *boche*, mademoiselle?" I was almost immediately asked, and I had already become familiar with the little word applied to France's enemy.

"No," I answered. "I am American —and madame."

They all pricked their ears. So I was American? American soldiers were fighting for France. Some of these soldiers had seen them and admired them. One of them told me that he had had the "honor to serve beside an American ambulance driver." There was no laughter, I think, even for a moment during those hours. These were not France's play-soldiers; these were real soldiers, with a grim, necessary duty to perform, not a joyous. They showed me all their family photographs and postcards, they told me their home stories—and they were rather homesick men — and then they solemnly said that one often lost one's appetite for meat, because meat was flesh, and the killing of human flesh was their business! I tell this much less gruesomely than they did.

"Another winter campaign will be almost unendurable for both sides; we must endure it."

I gave the soldiers in my section car the cherries I had brought with me and they insisted that I eat some of their chocolate; they were hungry, and assumed that I must be. It was impossible for me to refuse when they offered me diluted wine of the country from their canteen and tore off the corner of their loaf of bread from out of their knapsacks. I have often wondered how many of these soldiers are still fighting!

If you have been in France when France was sunshine, you would now recognize it; if you have coupled the word frivolity with France, you must now uncouple it. The sunshine is only literal sunshine from heaven; and as for frivolity, I was, after about ten days in France, startled by the sound of a girl's laughter, it does not seem right to laugh! I got to feel that I was almost doing a wrong to look, just as one might commit an unkindness to stare at the scar from a great burn on a human being's face. And those women and children—there is nothing for them but nursing and waiting, nothing but hiding the tears and hiding the fears, and working from early dawn through the gray twilight to long after midnight at the tasks of men: nursing and waiting.

FREE FINANCIAL INFORMATION

NOT infrequently investors find themselves possessed of funds which they desire to place in some sound but temporary 6 per cent. investment, preferably bonds, the principal of which will be repaid in a year or less, but it is not always easy to find such opportunities. The demand usually exceeds the supply. Just now Peabody, Houghteling & Co., 10 South La Salle Street, Chicago, Ill., are offering such bonds in $100 and $1,000 pieces. They are described in Circular 852 C, which will be sent free to any reader requesting it.

In war and in peace approved farm mortgages never fluctuate in value. This absolute fixedness of value the inherent soundness of them is why so many thousands of ultra-conservative investors buy mortgages on western farms. Write to E. J. Lander & Co., Grand Forks, N. D., for Booklet "O," describing this form of panic-proof security.

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It is probable that good investment bonds and stocks, if bought now, at prices which afford unusual interest return, will show marked increase in quotable values before another year. Securities listed on the New York Stock Exchange are likely to show greatest advances. How such stocks and bonds may be bought and owned outright, through the operation of the Partial Payment Plan (payments of $5, $10, $25, etc.), is told in Free Book E-7, "The Partial Payment," published by Sheldon, Morgan & Co., members of the New York Stock Exchange, 42 Broadway, New York City. Send for it.

Everybody who owns stocks or bonds trades in on any of the stock exchanges, or who may contemplate an investment in such securities, should own "The Investor's Pocket Manual," containing 270 pages of condensed current statistics, records and high and low prices of stocks and bonds of railroad, industrial and mining companies also grain, cotton, coffee and provisions. The book is published monthly at $3 per year. A copy of the September issue will be sent free to any investing Christian Herald reader sending his name to L. R. Latrobe & Co., 111 Broadway, New York City.

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THE DISCIPLES AT LOS ANGELES

THE Annual International Missionary Convention of the Disciples of Christ lately closed at Los Angeles, Cal. There were about five thousand delegates. In the opening address Dr. J. A. Francis welcomed these visitors, whose presence was due to the growing sense of Christian unity in the world. The various Mission Boards made reports of progress.

The convention was held three months in advance of the usual time. The Christian Woman's Board of Missions, up to the time of the convention, had raised $258,000 toward their annual budget. They are planning to raise $142,000 in the next three months.

The "Men and Millions" Commission made a report that was replete with encouragement. Mr. R. A. Long of Kansas City started this movement to raise $6,300,000 for missions and education with a gift of one million dollars. Campaigns have been conducted in three states—Texas, Kentucky and Illinois—with the result that now the subscriptions total $2,700,000. At Los Angeles one man at the close of one of the sessions placed in the hands of the mission boards $10,000 in cash. The "Men and Millions" Commission reported that 22 men in the last year had definitely decided to devote their lives to active missionary service. Thirty-seven volunteers were received in the college.

The reports showed 200,000 boys and girls in training in the Disciple Homes. If one in ten elects to devote life to the Lord's work it is hoped that there will be 1,000 eligible for the mission field and another 1,000 for home pulpits.

The Board of Ministerial Relief showed that in the last three years the annual income has grown from $17,000 to $40,000, and the maximum pension to aged ministers from $30 a quarter to $30 a month.

The next convention goes to Des Moines in October, 1916. Dr. W. F. Richardson of Kansas City was elected to preside over its deliberations. All the secretaries of the several mission boards were re-elected for the ensuing year and an emergency call issued to the churches for a week of self-denial and sacrificial giving for the week beginning September 12 on behalf of the depleted missionary treasuries.

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FOLKS are often surprised to find themselves in secret sympathy with the prep-school daughter of the house—with all her enthusiasms and exaggerations.

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Maybe some one *you* know would like these filmy, golden flakes—most delicate of all the cereals—with their crispness between the teeth and their ever-alluring fresh-from-the-oven taste.

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W. K. Kellogg

Christian Herald

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SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

NEW YORK, SEPTEMBER 15, 1915

VOL. 38—NO. 37. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Earle Harrison

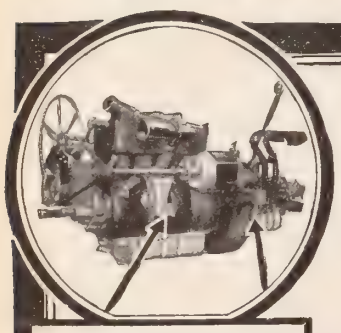
If all of life were free from strife as some calm autumn day,
Reflections bright would fill our souls and drive all care away.

1916 Maxwell

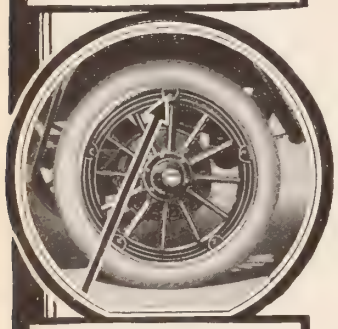
$655

Including Electric Starter and Electric Lights

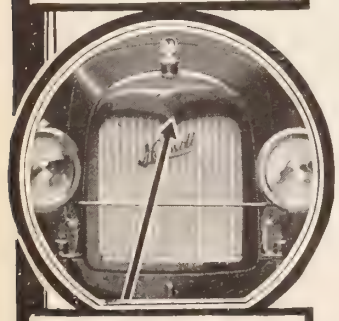
The "Wonder Car"



4-cylinder Unit Power Plant with enclosed fly-wheel and clutch.



Demountable Rims are regular equipment of the 1916 Maxwell.



Front view showing the handsome lines of the new radiator and hood.

Speedometer, fuse box, ignitio lights, battery regulator, all mou ted flush on instrument board.

Note the compact arrangement spare tire carrier, tail light a license bracket.

Perfect-fitting, "one-man" moh top; qu ck adjustab e storm c tains, rolled up inside of top.

A Stampede to the 1916 Maxwell

Today, the 1916 models of every important make of automobile have been viewed by the most critical jury in the world—the American automobilists.

Already the record-breaking sales of the 1916 Maxwell show an absolute buying stampede to the "Wonder Car."

The "wise ones" who have given the 1916 Maxwell the verdict, base their judgment of real automobile value upon these four vital points:

1st—The "first cost" of the car
2nd—The "after cost" of the car
3rd—The quality of the materials and workmanship in the car
4th—The equipment and the "completeness" of the car

The 1916 Maxwell's new price, $655, fully equipped, with electric starter, electric lights, high-tension magneto, demountable rims, "one-man" mohair top, and every other high-priced-car feature, has earned it first place as the car of record low "First Cost."

The 1916 Maxwell's lowering of all economy records for—

1st—Miles per set of tires
2nd—Miles per gallon of gasoline
3rd—Miles per quart of lubricating oil
4th—Lowest year-in-and-year-out repair bills

has earned it first place as The Car of Lowest "After Cost."

The 1916 Maxwell's pure stream-line body, new rounded clean-cut radiator design, and handsome "one-man" top, have earned for it first place as "the prettiest thing on four wheels."

The 1916 Maxwell's special heat-treated, laboratory-tested steel, built into a Twentieth Century Automobile by men who really know how,—has earned for it first place as the car of record low repair bills. And this record will extend over the entire life of the 1916 Maxwell.

1916 Maxwell High-Priced-Car Features, all included for $655

- Electric Starter and Electric Lights
- Demountable Rims
- High-tension Magneto
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- New Stream-line Design
- Wider Front and Rear Seats
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- Double Ventilating Windshield (clear vision and rain-proof)
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- Robe Rail with back of front seat leather covered
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THE · CHRISTIAN · HERALD

A Weekly Illustrated Newspaper for the Home

A View in Syria. "Afterwards I came into Syria and Cilicia." Paul, Gal. 1:21

Cesarea, St. Paul's Prison City

By REV. FRANCIS E. CLARK, D.D., LL.D.

AFTER St. Paul left Tyre in the ship that had borne him from Asia Minor, it was a day's sail of less than thirty miles down the coast to the next stopping place, Ptolemais, as it was then called, or Acre as it is now known. All that the Scripture tells us of his sojourn in Ptolemais is: "We saluted the brethren, and abode with them one day." Short, however, as was his stay, every spot on which the apostle and his companions set foot in this memorable last journey of the first great missionary is sacred to the Christian's heart.

In all his wanderings Paul could have seen few more beautiful, or, historically, more interesting cities than this city of Ptolemais. Even to-day, though it has lost most of its former importance, and has shrunk to a fraction of its former size, Acre is one of the most interesting cities that I have visited in the Near East.

Its situation is superb. On this dangerous coast of Syria with its few harbors, Acre lies on the inner circle of a beautiful bay, which, even without a breakwater, affords good anchorage for vessels except in severe storms. A splendid hard, sandy beach, over which long caravans of camels are constantly journeying back and forth, piled high with the merchandise of the interior, connects it with the long, bold headland of Mount Carmel, which dominates all this section of the country, and can be seen far away as Nazareth to the east.

As Paul looked upon this most striking feature of the Syrian landscape must have thought of Elijah, when this mountain top confounded the prophets of Baal, and of the many other Old Testament scenes which center in this vicinity. But doubtless most of his time and thought were given to the few disciples of his Master Jesus who made Ptolemais their home.

Let us follow St. Paul within the walls of the city, and see what we may find here to-day. The walls are still high and massive, though battered and shattered here and there by the bombardment of the English fleet under Sir Sidney Smith in 1840. As we enter the lofty gateway we soon come to the bazaar, or market-place, where are numerous little stalls or tables covered with sugar-cane, dates, tomatoes, peppers, olives and oranges. On low stools not more than a foot high, turbaned Turks are sitting with their legs crossed, sipping cups of thick black coffee.

Just beyond the market-place is a great mosque, in front of which is a truly beautiful fountain. We keep on up the narrow, unclean street until we come out upon the ramparts, built high above the sea. Here we see, scattered about in confusion, rusty, useless cannon, while we see in the battered and broken walls the great rents made by the shells of Napoleon more than a hundred years ago, and by the British near half a century later. The walls themselves do not date from St. Paul's time, but from the days of the Crusaders, though they have doubtless been built up and strengthened many times since.

These old cannon and these bomb-rent walls remind us of the wonderful checkered and romantic history of Acre. To tell it in detail would require a volume. Here the Egyptians before the time of Joseph besieged the city; Sennacherib too, and Esar-haddon, the Assyrian generals of whom the Bible tells us, also brought their armies against the city. Here came Cleopatra to be its queen, and Titus and Vespasian, and Baldwin the First, the great Crusader, and Richard Cœur de Lion, all were in turn its conquerors.

COMING down almost to our own day, we can imagine as we look off to sea that Napoleon's transports and great three-deckers are coming to capture the city; and we remember that, with all his genius, though he besieged it for sixty days, Bonaparte was unable to force its garrison to surrender, and had to retire from it baffled and defeated, so strong were the walls even in the last year of the eighteenth century. But what Napoleon could not do, the allied armies of England and Austria accomplished a few years later; and they have left sad traces of the last siege of Acre.

As we go farther around the walls, and come to the landward side, we see a green oasis in the midst of the great fertile plain of Acre. Here are splendid trees and flowering shrubs of all kinds, and in their midst a fine old mansion which might almost be dignified by the name of palace. Here it is that for so many years the Sheik Abbas, or Abdu'l Baha, the head of the Bahais, was imprisoned by Abdul Hamid II. His recent visit to America after his release by the Young Turks will be remembered by many of my readers, for he made a great sensation by his "devotional mysticism" and his plea for universal brotherhood.

He was evidently a devout old man with humanitarian ideas, and his doctrines were a vast improvement over those of the Sultan who imprisoned him, but so far as I could learn there was nothing in them which had not been taught in a purer form by Jesus Christ, while there was also mixed with them much Persian and Zoroastrian lore which a Christian could not accept.

However, I enjoyed meeting the patriarchal old man, and when I told him that I had just seen the prison of his old enemy, Sultan Abdul Hamid II, in Salonica, he replied, "Yes, the Lord took the chains off my neck and put them around his."

It is almost impossible to imagine that glorious Cesarea ever existed here

Paul spent only a day in Ptolemais and hurried on to Cesarea, and so must we. It was but little more than thirty miles, and the journey was doubtless made in a single day. In Cesarea he found a congenial spirit indeed, no less a personage than Philip the Evangelist. When last we saw Philip, in one of the earlier chapters of Acts, he was journeying southward from Jerusalem to Gaza. Here he met the Ethiopian eunuch, "of great authority under Candace, queen of the Ethiopians." We saw him preaching to the eunuch and baptizing him, and afterwards learned that he "preached the gospel to all the cities till he came to Cesarea."

This was before the day of Saul's conversion, while he was yet "breathing threatening and slaughter against the disciples of the Lord." How glad these two brethren must have been to meet each other! What a warm welcome did the apostle receive, after his twenty years of missionary labor, from Philip and his four virgin daughters!

What sort of a city was it to which Paul had now come, and in which he was destined to linger through twenty-four months of wearisome imprisonment a little later?

CESAREA was by no means such a city as Tyre or Ptolemais, with a great and glorious history; but, so to speak, a ready-made city, built by Herod the Great in less than twelve years. Herod seems to have had a genius for city-building, and this one, established on the rugged and harborless shore of Palestine, he named in honor of his Emperor, Augustus Cæsar. Nevertheless, though it was a new town, and might well have been named Neapolis (or Naples) in contrast with its hoary neighbors, it was by no means lacking, during its brief existence, in sumptuous grandeur. "The city," we are told, "was provided with everything that could contribute to magnificence, amusement, and health; but its great boast was its harbor, which provided for the ships which visited that dangerous coast a safe basin equal in extent to the Piræus. Vast stones were sunk in the sea to the depth of twenty fathoms, and thus a stupendous breakwater was formed, curving around so as to afford complete protection from the southwesterly winds, and open only on the north."

The buildings of this beautiful city were of white stone. A great theater and amphitheater were found within its precincts. In this theater occurred the tragic death of King Herod. We remember how the revolting people from Tyre and Sidon had come to make peace with Herod. How he sat arrayed in royal apparel on his throne in the theater, while the people shouted, saying, "It is the voice of a god and not of a man!" "And immediately an angel of the Lord smote him because he gave not God the glory, and he was eaten of worms and gave up the ghost."

But there were other buildings besides the palaces and theater. The procurators, Felix and Festus, under whom Paul suffered imprisonment, doubtless had a great palace here; a splendid temple dedicated to "Cæsar and Rome" loomed on the view as one

approached the city from the sea. Here also were large synagogues of the Jews, who were so numerous that when the final conflict broke out which overthrew Jerusalem and forever broke the last remnants of Jewish power, no less than 20,000 Hebrews were slain in the streets of Cesarea.

SUCH is the story of the magnificent capital, with its sudden rise to splendor and power. For a little while it overshadowed Jerusalem in importance, but it soon lost its prestige, and its decay has been complete and irreparable. As one stands upon the lonely surf-washed shore it is almost impossible to imagine that a glorious city ever existed here. The best of its marbles have been carried off to other cities, or buried deep under the drifting sands. The harbor, which was its boast, is now undiscernible, though some blocks of granite belonging to the ancient mole can still be seen far under water. The site of the temple of Cæsar is marked only by a few foundation stones.

Near the southern extremity of the ruins of the old Roman city some remains are found of what is probably, according to the antiquarians, the theater in which Herod "gave up the ghost." Not far away can be seen the undoubted site of the great hippodrome, or amphitheater, which Herod built to accommodate 20,000 spectators. Standing upon its ruins in the midst of this utter desolation, it is difficult indeed to picture the magnificent populous city or the mighty stadium with its score of thousands of excited spectators cheering the games, or perhaps the dying struggles of the gladiators.

Few places are more absolutely cities of the past than Cesarea. Some one has spoken of the remains of its ancient glory as the "ruin of ruins." The medieval town which was twice rebuilt by the Crusaders covered scarcely a tenth of the area occupied by the city as St. Paul knew it, and the ruins that we see to-day are chiefly the relics of the medieval city, which was itself built out of the ruins of the ancient city.

What a rich quarry Cesarea has been for other city-builders is shown by the fact that, though it has been drawn upon for all these centuries for marble and granite and sandstone, it is not yet absolutely exhausted, but still affords building material for the peasants of the vicinity.

The green crystal vase which was found here when Baldwin I, the great Crusader, captured the city at the beginning of the twelfth century gave rise to the story of the Holy Grail, which has inspired so many legends and poems, for Baldwin and his followers believed that it was the one that was used at the Last Supper by our Lord, when he gave his disciples the cup of wine, and said, "Drink ye all of it; this do in remembrance of me."

Water-Carrier at Nazareth

No one has given us a more beautiful version of the story of the Holy Grail than James Russell Lowell, as he describes the search of the haughty young nobleman through many lands for the precious cup. At last after a lifetime of wandering—

A poor old man worn out and frail,
He comes back from seeking the Holy Grail.

He finds a loathsome leper by the brink of the spring, and sharing with him his crust of coarse brown bread, and water out of his wooden bowl, he finds that the poor wooden bowl from which he had given the leper drink is itself the true Holy Grail, and the voice of the Christ speaks to him through the leper, saying,

The Holy Supper is kept indeed,
In whatso we share with another's need.
Who gives himself with his gifts feeds three:
Himself, his hungering neighbor, and Me.

THE ruins of Cesarea are more inaccessible to-day than the site of any other great city connected with St. Paul's journeys. Only in dry weather is it possible to reach them at all, and not one traveler in Palestine in a hundred ever sees them.

I need not linger long on the story of St. Paul's imprisonment for two weary years in Cesarea. It is told more at length than almost any other New Testament story in the six chapters from the twenty-first to the t nty-sixth chapter of Acts, and it is d so graphically and in such detail t t to try to paraphrase it would only jure its effect.

We remember his brief visit Je- rusalem after landing at Cesar his accusation by the Pharisees o hav- ing desecrated their temple, hi sud- den flight back to Cesarea g rded by Roman cavalry and infant his months of imprisonment unde the wily, unscrupulous Felix, and fter- ward under the just and reas able Festus. During all these fou and twenty months he was probably c ined to a Roman guard, though h was treated with as much considerat n as was possible for a prisoner in hose days, and his friends were allow d to visit him freely.

But during these months he w not idle. He had a chance to prea the Gospel to men of low and high gree, to soldiers from many parts of the rld, for the Romans drew their troop rom all lands, and he had the opportu y of making at least three great ad sses to rulers of the highest rank: fore Felix the procurator, then before elix and his Jewish wife Drusilla, and gain before Festus the new procurat and King Agrippa himself. Two o hese addresses are recorded at some gth for our benefit and that of Chr ians in all the ages to come. Possi he wrote, while in the Cesarean son, two or three of his extant epistl but it is not certain.

At length, when all other aven s of escape from his deadly enemi the Jews, were cut off, he appealed as a Roman citizen to the Emperor of me, and Festus replied, "Thou hast ap aled unto Cæsar. Unto Cæsar shal hou go." In another article we shall llow his adventurous journey toward ome and martyrdom.

Konxila: The Path-Openers

By D. W. C. SNYDER

SIX African natives stood before the altar who less than two years before that time were heathens of the heathen, whose only songs were obscene, whose ways were the ways of the cannibal, whose ideas were the ideas of the perniciously wicked. But this day, after years of labor and trials, amid many disappointments and discouragements, the missionaries saw them clothed and in their right minds, their feet set on the rock Christ Jesus, and from their lips new songs issuing; for they sang from the Moody and Sankey song books the hymns which the missionaries had translated for them into their own language.

From that little bright spot twenty-two years ago an ever widening spot of glory has grown larger and larger. At that time the language was not reduced to writing, and the missionaries labored with an "A B C" card and a few lessons written out on a typewriter. But to-day, as I write, there lies before me, on my desk, a book. It is not a novel, although it is a novel book; it is not a love story, though it is a story of love, deep and devout. It is an ordinary looking book, bound in cloth, with red edges, making one think of a hymn book, but inside there are no songs, no music, and yet there breathes a poem of thanksgiving and joy, a song of triumph and rejoicing. Those only who have worked under the sun of Africa can appreciate the tremendous amount of painstaking labor there is bound up in this "Baluba-Lalula Grammar and Dictionary," by Dr. W. M. Morrison.

As I turn the pages what vivid scenes arise! What wonderful pictures come and go! The first, very naturally, is of Luebo and its people as I first saw them, crude, unlearned, naked, without God and without hope; the chattering monkeys in the treetops, and the clamorous natives beneath the trees; and seemingly very little choice between them. Finally the people are chosen and work begun among the Bakete. Crude, unsatisfactory work at first, but still a work, a few grammatical notes and rules, a rough clay schoolhouse, the A B C card, and a few naked children!

NONE but those interested will ever know of the hardships of those first years. The scene changes, and a brave, earnest, dogged spirit is added to the personnel of the mission. Come with me for a few moments down to the northwest corner of the compound. We enter a most ungainly looking clay hut with a most hideous looking grass roof; a clay floor, rough walls, no ceiling, nothing to inspire thought. A rickety table stands on the uneven floor. Above the table are rows and rows of brass hooks on which are pieces of paper scribbled all over, erasures, interlinings; grist from the mill below. At the table sits a man clad in an overcoat (although the temperature is above 60 degrees), a slouch hat drawn well over the intellectual brow, a pair of faded blue overalls, and a pair of canvas shoes with the soles worn out—Dr. Morrison thinking and writing his grammar. Brave, determined Dr. Morrison, who for four years, day after day, patiently and conscientiously dug and probed for gold in the dark mine of ignorance and superstition! Those years, if written out in detail, would give us a most wonderful tale of perseverance and grit; fevers, aches, pains, hunger, disappointments, trials, vexations, failures, homesickness, weariness, heartaches in greater measure than could possibly come to a man working never so adversely in the home country.

Weighing and buying in rubber. A study in contrast

But it was worth it. Twenty ears later Bishop W. R. Lambuth v tes: "Dr. Morrison has done a great w k in translating the Bible. He has no nly translated it, but has put int this work a kind of interpretation su as is given by a paraphrase, and it ha een admirably done, and is a great nu- ment to his zeal and judgm nt." Following the native custom of ving names to newcomers they gave hi the name Konxila, "the path-op er." Their name for book, chart, is *mulada*. Not only did he open a path for em, but he left them a chart.

Twenty-eight years ago pagan rk- ness, dense forests, no schools; day Christian light, a clearing in the w ds, a church, a school, a printing-h se, and thousands of Christians. Tw ty- eight years ago two lone missio ies, today thirty-seven on the field and eleven on the way. Twenty ght years ago no church, today six. Tw ty- eight years ago not a Christian, day ten thousand!

A VERY interesting and impr ive service occurred Sunday, July at the old "Church of the Hugue s," now the Huguenot Reformed Ch ch, at Huguenot Park, S. I., when a fa well service was held for eleven y ng missionaries who were on their w to Africa under the care of the Sou ern Presbyterian Mission Board of I sh- ville, Tenn. Interesting because the good old Huguenot blood which ars ago left its imprint on this neighbo od and church, and as the missio ies stood before the pulpit it was as if he spirits of the Huguenots were pr nt to do honor to their bravery an bid them godspeed on their mission, car ing the same Gospel for which they ad fought and suffered so many year go, to a far-off people who need the G pel of liberty and salvation. Interes ng, too, because the pastor, D. W C. Snyder, was for many years a missio ary in the very same field.

Surely no one could look unm ed upon these eleven fresh young uls

...ravely and rejoicingly carrying out ...t command of our Saviour, "Go ...herefore, and teach all nations." It ...ainly touched the heart of the pastor, ...he could not but think, "What hath ... wrought?" Twenty-two years ... this month the first natives were ...ized into the Christian Church! The ... W. M. Sheppard and the pastor ... the ones who baptized the first ...erts, and that Sunday morning was ...happiest one the writer ever spent.

TWENTY-TWO years ago last month the *first* Christians were born into the ...ch at Luebo, Africa. Among them ... Mudimbe, Madi, Kondola, Mal... la and Baxong. Now listen: twenty-... years after that great event, Bishop W... Lambuth of the Southern Metho... Church went to Africa, Kongo Belge, ... art a mission. He went to Luebo ... udy Dr. Morrison's ways and also ... dvice as to the best locality. Let ... quote from his letter:

"When I got to Luebo and knew not ...re to go, Dr. Morrison suggested to us ...he Battala. . . . When we asked ... we were to get to our new field, he ... we would require about sixty men ... arry our luggage; he raised forty ... the neighborhood and said, 'I will ... for volunteers from the Luebo ...ch.' All the people were called ...her and the matter explained. . . . The dangers from fever, leopards, ...ing sickness, and cannibals were ...ained to them; twenty offered, and ... one man got up and offered himself ... this man was *Mudimbe, the leading ... of the mission, and head of three ...ed teachers and evangelists.* When ...d if he knew the difficulties and ...ers he said he did; his only hesitation ... was about the crops; it was the ...ing season. *The church offered to ... after the crops and families of the ... while they helped carry the Gospel to ... heathen.* . . . This first man who ...ed his services was, as stated, a ... elder in the mission. He was a son of an African chief. When a child a neighboring tribe at war with his father made a raid on the village and killed his father and mother. He was taken prisoner and at first treated well, but later ill used, and he ran away and was captured by the Nzapo tribe and fattened to be eaten. Before being killed he escaped and was again captured, but this time by the Belgian soldiers, who took him to Luluaburg. Dr. Snyder of the Presbyterian Mission stopped there on his way through the interior on a preaching tour. He was asked if they did not want a few boys for their school at Luebo. He took ten, *among them this boy Mudimbe, who afterward was converted (one of the very first).*"

We still quote from the Bishop's letter: "He became an active, consistent member of the church and was made an elder. This man developed *into the leading native worker of the entire mission.*"

So many have asked me, "But what kind of Christians do they make?" Let the above be my answer.

And let me also speak of Mputa David.

A White Trader, His Pet Monkey and Corps of Native Servants

Away in the heart of Darkest Africa is the village of Ngeya Kalabamba. In this village a very remarkable work has been done by the native evangelist Mputa David. This village is one of the farthest outposts of the mission at Luebo, Kongo Belge, being almost entirely cut off from the missionaries and the benefits to be gotten from their occasional visits. Mputa David therefore had only his Bible and prayer to depend on.

A short while ago there was held at Luebo the annual Evangelistic Conference for all the teachers and evangelists attached to the Luebo Station. Among the number came Mputa David. Many subjects were discussed, many suggestions made. In the course of a brief talk given by Mputa David, he stated that he did not permit any one to enter the catechumen class until that one had a "bisokomenu," i. e., a hiding place for prayer. Here lay the secret of his wonderful success. Later on, asked what he meant by these places, he told Dr. Morrison that sometimes the people made them by clearing off a little spot in the forest where were placed a table and a chair. Sometimes these places were enclosed in a corner of the veranda. Mputa David also made visits now and then to these places for prayer.

Here was an uncultured native, who a few years before was a heathen of the heathens. One of the first converts, he tested out in Darkest Africa the injunction given in Matt. 6:6, and in his village of Ngeya Kalabamba, the chief, contrary to what is usually the case, is a strong, earnest Christian; the village is clean, physically and morally. In that village is a school and more than one catechumen class, and from this village have been trained and sent out to neighboring villages more than twenty native teachers. The Lord's Day is better observed here than it is in any town of its size in Christian America. "What sort of Christians do they make?"

True Patriotism Opposed to War

*By LUCIA AMES MEAD**

THE European war probably marks the most critical period in human history. Civilization has come to ...e parting of the ways and faces tw... alternatives. One is renewed re...ia... on force; conscription, extending ... ally to America and the Orient; ... armed Asia facing an armed Europe; de...asing democracy, repudiation of ...terable war debts and the decay of all ...hat makes life worth living. The oth... alternative is initial steps through a ...gue of Peace toward organization, ... a beginning of that co-operation ...h can alone preserve nations from ... a worse catastrophe than that ...h this tragic year has wrought.

...id the maddening maze of things, in ...hich many trained minds have lost ... bearings, a few points stand out ...elv to those who have not been led ... the quagmire of sophistry that is ...riarily responsible for the great wa... These permanent principles can... be understood unless one perceives the ...auses of the European war.

Causes of the War

THIS war was due largely to false ...remises, confused thinking, wrong ...logies and twisted logic. These, ...ough the teaching of chauvinistic pa...otism and crude economics from pri...ary school through university, led in ...any lands to a philosophy that bre... national arrogance, suspicion and fe... Fear clamored for armaments, idi... to the fact that these bred rival ar...ments or that there was any other de...se of life or honor but explosives.

...is war was precipitated by men of tw...tieth-century education in techni... combined with seventeenth-cen... conceptions of honor and interna...nal relations. It was largely the sig... product of primary textbook wr...rs, of Harmsworth newspapers, of learned Teutonic professors and materialistic philosophers. It was fomented by parliamentarians who pocketed dividends from the dreadnoughts that they ordered, by ministers of foreign affairs who had never met, by diplomats separated from the people by a great gulf of indifference and misunderstanding and by bishops and clergy who taught a double standard of ethics, one for the individual and one for the nations. It was a war brought on by ultimatums which, with a censored press, paralyzed the great financial and labor forces that would have prevented it had even a month's delay offered opportunity. For more than a generation subtle forces had been working in many lands which would bind hand and foot all protesters when the great exigency arose.

Sophistry

THE same subtle forces are working here and now, undermining American ideals with smug complacency, self-righteousness and certainty that *we* can never be militarized. Our Army and Navy League has glorified Prussian methods and held them up for imitation. Our most eminent general asserted two years ago that he would like to "out-German the Germans" in military training and teach every boy of twelve to shoot. These men are now in the saddle, urging that war is inevitable and night and day pushing their demands for enormous increase of armaments with the same arguments that brought about Europe's "Preparedness" for the great calamity. At this critical moment, when the world's opinion is in flux and America can help shape it, the first public duty of the patriot is to think logically. This is more difficult than feeding starving Servians, but it may in the end save more lives.

Before long, ideas will crystallize and crude thought and prejudice are quite as likely as insight and reason to harden into an adamantine mold. Our country is the blessed land of opportunity. It is the only one of the eight powers not in the agonizing grip of war. It can think. Its supreme business is to think and to help others to think. The patriot's first task is to learn to read the daily press so as to detect sophistry from sagacity and to perceive relative values; above all things to count nothing human foreign and to see the world through alien's eyes. The common fallacies which occur in myriad phraseologies, must be learned by heart, together with their refutation. Space forbids analysis of but a few.

Military Advisers

ONE dangerous error is that military men should be our chief advisers concerning national dangers and the most adequate forms of defense. Thirty years' study of war games and the qualities of projectiles teaches no one the psychologic processes of foreign cabinets and the influence that would most antagonize or win them. It may prove in the future that paying back Chinese indemnities, making friends with Cuba, repealing the exemption of Panama Canal tolls and employing mediation of "A B C" powers have helped defend us from more enemies than has all our fleet. The brave military man whose patriotism and skill are not questioned is admirable as a technician but not as a statesman. His constant insistence "that all government depends on force" ignores the fact that armies and navies themselves could not exist without agriculture, manufacture, commerce, money, railroads, which, with the tacit consent of the governed, with schools, the courts, the press and other necessities, form the broad basis on which government *rests*. Force is *used* by all nations, but it is used the least in the most stable government, and only in such governments as Turkey or Mexico is it a prominent factor in maintaining government.

War and Struggle

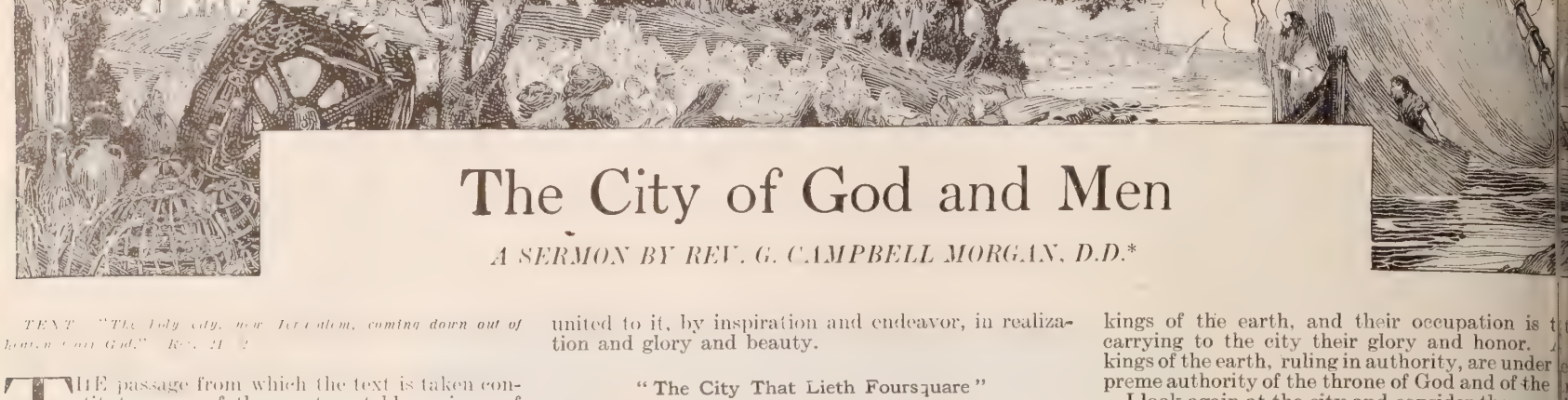
"WAR," in the words of General Wood, "is inevitable because life is an eternal struggle."

Struggle, to be sure, is the law of the universe, but it is tragic confusion of thought which confounds that brief, abnormal kind of struggle, called "war," with the wholesome, eternal struggle against conditions in which man gains life more abundantly. It is assumed that war exists in the animal world and is our natural inheritance. An American general has just said, "We are animals and every man who feels as a man should glories in being a buck in the outer ring when danger threatens his country. A young man who hasn't some fighting instinct is denatured and a mollycoddle. In the last analysis our civilization depends on the sword." Here is a mature, brave man who has not learned what ought to be taught to every schoolboy before he is old enough to do long division. This is that war is no more inevitable than are duels, no more natural than are murders. Two brutes, like two men, sometimes indeed engage in an impromptu duel, but they never fight in masses to destroy their *own kind*. When brutes kill, it is almost always other species and for food. The wolf who kills a lamb is no more engaged in war than the farmer who does the same thing for the same purpose food. A pack of wolves never attacks another pack of wolves, but organized men through perversion of nature attack their own kind—their natural colleagues.

MAN follows scientifically the law of his own being when he, like Peary, contends against Arctic frosts, or like Livingstone against tropical fever, or like Jacob Riis, fights slums and civic corruption, or like many a rheumatic heroine at the washtub, who struggles for her children's bread and education. He sets at naught all science and the

Continued on page 915

* Extracts from a chapter on "The Immediate Duty of American Patriots," by Lucia Ames Mead, in a forthcoming book, entitled "The United States and the United World."



The City of God and Men

*A SERMON BY REV. G. CAMPBELL MORGAN, D.D.**

TEXT "The holy city, new Jerusalem, coming down out of heaven from God." Rev. 21:2

THE passage from which the text is taken constitutes one of the most matchless pieces of symbolism in the divine library. It is a picture of the City of God, the metropolis of the new earth—the new earth which is to be created through those processes of upheaval and conflict which are so graphically set forth in this book of Revelation. The city here described has been the goal of the pilgrims of faith in all their conflict and building from Abraham until now; ay, and it was the goal of the pilgrims of faith before Abraham, and it will be the goal of the pilgrims of faith beyond today.

No man can exactly determine where the literal ends and the figurative begins in this great description. It does not signify in the least; for if we knew exactly what is literal we should have to bear in mind that the literal is symbolic; and if we knew what is figurative, we should have to remember that the figurative is in order to the interpretation of fact. The one thing that is certain is, that it is true. Of that we are reminded at its very commencement and at its very close. Twice over, He who spoke to John said, "These words are faithful and true."

As we dwell in the cities of men, seeking the city of God, we shall take up sword and trowel with new passion as the vision burns brightly before us, and that vision is perfectly portrayed in this passage. I only propose certain groupings of the facts in order to clearer seeing, and in order that when the calm of the Sabbath day is over, and we go back into the midst of the city with its sin and its sorrow and its sighing, some gleams of the radiant glory may flash around us, making us stronger for our battle and for our building.

"Eye Hath Not Seen . . ."

It is well that we should observe in the very first place that this is not a picture of heaven, but of a city which comes out of heaven. It is not a place to which men go in order that they may dwell with God; it is rather a place to which God comes in order that he may tabernacle with men. The whole glory and beauty of the picture lies in the fact that the city is a place of divine residence among the sons of men; "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God." As we read the story we are baffled again and again as to the mystery of it. Let us not forget that this city is to be built in a new earth, where the conditions will be other than those which we know to-day —an earth in which there shall be realized the first intention of God, the primal purpose of the Most High for humanity. It is thus a picture of the ultimate corporate realization of the life eternal, which was manifested when the Word tabernacled among men, and they "beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

First, then, as to the origin of the city. All is of heaven and all is of earth. All is of heaven; the ideal is a heavenly ideal; the forces that realize the ideal are heavenly forces; the fact in its entirety is a heavenly fact established within the world. Yet again, as we read the mystic story, we discover that everything is of the earth. All the materials named are earthly materials; the dimensions employed are earthly dimensions; the surroundings in the city, only referred to in inclusive phrases, "the nations" of the world, and "the kings of the earth," are all of this world. The heaven and the earth merge and blend in perfect harmony of color and sound and energy. No conflict is there here, as between the heavenly and the earthly; no separation as between the things of this world and the things of the larger spiritual world; in this city there is no division between sacred and secular. That tremendous fact is emphasized by that supremely surprising declaration that in the city of God there is no temple. The whole city has become a place of worship; there is no specially separated place or occasion for worship, because all the activity of the city is the activity of worship. Thus we see that the city of God results from the cooperation of God and man, of heaven and earth; initiation on the part of God, and response on the part of man; and at last that city, the perpetual shining of which has been the inspiration of all heroic endeavor among the sons of faith, will be firmly established, and the world will no longer be distanced in any sense from heaven, but united to it, by inspiration and endeavor, in realization and glory and beauty.

* Pastor, Westminster Congregational Church, London.

"The City That Lieth Foursquare"

Let us look at the city as John presents it to us; first, at its general proportions; and secondly, at its matchless beauty.

Looking at this city and attempting to see its general proportions, I observe its elevation, its extent, its enveloping wall, and all the things that wall encloses. First, then, as to the elevation of the city. John says it "lieth foursquare . . . the length and the breadth and the height thereof are equal." In attempting to project the city in our imagination we have sometimes tried to build up a city that formed a perfect cube. I do not think that is the idea suggested. The elevation is rather pyramidal. The city appearing before the vision lieth foursquare on its broad base, but climbs tier on tier, terrace upon terrace, mountain height upon mountain height, to the central apex where is the throne.

Then we come to an amazing statement. John said the extent of the city was twelve thousand stadia; that is, roughly, fourteen hundred miles. Now immediately we are in the presence of a slight difficulty. By that statement, are we to understand that every side of the city measured fourteen hundred miles, or was that the measurement round? My own view is that each side was fourteen hundred miles. The other view would make each side three hundred and fifty miles. Supposing, for the sake of argument, that it does mean that each side measured fourteen hundred miles, what then? Get the best map of the world you can find, get your scale of mileage, and cut out a square of paper fourteen hundred miles every way, and try and put it down somewhere in the world. You will find that you cannot put it down on any continent except Asia. If you try to put it in North America, one rim of it will touch Hudson's Bay and another will touch the Gulf of Mexico, and part of it will overlap the sea. It would blot out the whole of Europe, and stretch over the seas in every direction. You can put it down in Asia, and nowhere else. Or if we accept the other measurement, then we have a city three hundred and fifty miles along every one of its frontages. Is this literal or figurative? Suppose it is literal. Then you say my argument breaks down about the fourteen hundred miles, for no continent will hold it except Asia. But you notice that John dried up the seas at the very beginning. When you have done that, there is room anywhere for the city. Be all that as it may, one thing is impressed upon the soul: the vastness of the city. London is a little village, lost in the presence of the glorious magnificence of the distances of the ultimate city of God.

The Glories of the City

Passing beyond the wall into the city, we catch gleams of its glory; but John has described it with practically no detail. Three things only he tells us about the inside of the city; the street is of pure gold as it were transparent glass; a river proceeds from the throne, passing through the streets; on each side of the river trees grow, bearing fruit, and having leaves that are for the health of the nations; healing is not necessary, for there will be no sickness there; but the maintenance of health is necessary, and the leaves of the tree are for the health of the nations. It is a city vast, enclosed, guarded; having streets of gold, with a crystal river, and growing trees; it is God's garden city.

Let us not tarnish the splendor by arguing as to whether this is literal or figurative. Let it be figurative, and then let us remember that all the gleaming glory of the city of God as John saw it can only be suggested to our mind by figures of speech that employ the most beautiful and precious things in this material world of ours to set out the ultimate grandeur of God's great city.

The whole city is under the direct immediate government of God. In the midst of the city is the throne of God and of the Lamb. Mark the conjunction: the throne of God and of the Lamb; it is the throne upon which sits the Creator, having sovereign right; the throne that is occupied by the Redeemer, having sovereign right. All the life of the city, proceeding through the endless day, without tears, or sighing, or sorrow, is under the direct and immediate government of God.

Then, in two or three sentences, it is revealed that the city is not all. Beyond it, outside it, stretching over the earth, are the nations of the world and the kings of the earth, and their occupation is t carrying to the city their glory and honor. kings of the earth, ruling in authority, are under preme authority of the throne of God and of the

I look again at the city and consider the sugg of the walls and gates. Look at the men whose are upon the foundations. Look at the men names are engraved on the gates. Then look living stones in which the names are engraved. look at the glory of the gates, upon which the are written. The men whose names are up foundations are the twelve apostles of the The men whose names are upon the gates a twelve sons of Jacob.

In Matthew's grouping of the twelve apostl have the order of their sending out. If we c that with the order of the precious stones, p we find where each name rested. At least, he suggestion for the poetic mind and heart. Probal stones reveal the peculiar glory and character o ransomed men. It is at least interesting to tice that the last stone on the breast-plate of th priest on which was engraved the name Ep becomes the first in the foundations of the ci which in all probability was engraved the na Peter. I am not careful about the detail. The fact is that the names of faulty, shifty, failing m cut deep into the living stones. Every jewe perfect exemplification of passion held in che principle, of principle suffused with passion. L the gem that flashes upon your finger. If it diamond, it is carbon, commonest in some senses things of this material world, transmuted by pr so marvelous that no man has ever yet been a make a diamond—though ever and anon ther been those who have claimed to be able to d transmuted by the alchemy of nature, the che of God; it is passion held in check by pri principle suffused with passion. The names those men are engraved upon such living s Regenerate humanity is the foundation of th of God.

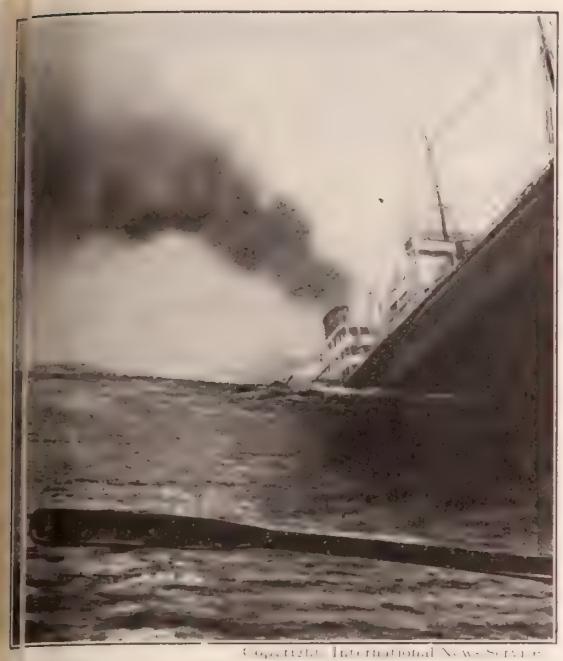
Having passed the portals and being withi walls, I wander in the magnificent distances, a observe the things of the city. There are no tears. is no death. Death never ought to have been i world of ours; death has no proper place in essential humanity. The wages of sin, that is In that last city of God, when redemption has w its perfect victory, there will be no death. The will be no mourning, no crying, no pain; the first are passed away. The fearful and unbelievi together with the abominable, murderers, liars, a excluded from the city. There is no curse in tha and no night.

Those That Dwell Therein

Who, then, are those that dwell in that "They which are written in the Lamb's book of that is the burgess roll. The gates swing open North, the regions of the earth where dwell th of reason, of logic; to the South, to the lands in the men of emotion dwell, with their warm an sating affections; to the East, the regions of m and meditation; to the West, the lands of pr and advancement. From all the points of the co they come into the city of God.

From a contemplation necessarily so imperfe turn again to the city in which we live. How dif it is! Most of all is my heart smitten with its s its shame and its sorrows. For all the things exc from the last city of God I find within this Then look again, and think of its aspirations. and West, in mansion and in tenement house, h hearts are crying out for the higher and the n Look again and think of its spiritual beauty: a graces and glories of character flash and shin and there in conditions of poverty and grim ugliness; hearts are tremulous with the tender Deity, kind with the compassions of God. again, and if sin and oppression are in the city the holiness that is there, men and women sta erect in the presence of dire temptations, me women daring to do the right and suffering through the running years and cycling hours. A appalled by its sorrows? Look again and not laughter which is not the laughter of hollowne emptiness, but of a holy joy. These are the spi things in the midst of the things of darkness, which God's city is to be built.

Now we go back to our work. If we have seen thing of the glory we shall do it better. To li faith is to help to build.



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The Arabic Making Her Death Plunge

American Diplomacy Wins

IT is not to be gainsaid that the sinking of the passenger steamer Arabic by a German submarine without warning held serious menace to the continued friendly relations between Germany and the United States. A certain section of the American press was quick to prepare the public mind for the most drastic consequences. The war party in the United States could scarcely wait for the conclusion of the investigation which the German Government had promised to make. It looked indeed as if the occasion so ardently desired by the militarists of the United States for a call to arms had materialized.

Every devout lover of peace and honor, therefore, received with thankful relief the word that the German Government had adopted a course very nearly in line with the former demands of the American Government. Irrespective of all differences of opinion as to the issues which have arisen between the two governments, the whole country (with possibly the exception of the out-and-out militarists) rejoiced with the Administration at the diplomatic victory achieved. That it is a diplomatic victory of the highest order is admitted on all sides. That it is a complete victory is not yet so certain, but at the present writing there seems little reason to doubt that Germany will for the future conduct her submarine warfare in harmony with the principles laid down in the various notes of the American Government on the subject.

The strongest ground for this expectation lies in the formal note delivered by the German ambassador, Count von Bernstorff, to Secretary of State Robert Lansing, on September first and reading as follows:

"*MY Dear Mr. Secretary: With reference to our conversation of this morning I beg to inform you that my instructions concerning our answer to your last Lusitania note contain the following passage:*

"*'Liners will not be sunk by our submarines without warning and without safety of the lives of noncombatants, provided that the liners do not try to escape or offer resistance. Although I know that you do not wish to discuss the Lusitania question till the Arabic incident has been definitely and satisfactorily settled, I desire to inform you of the above because this policy of my government was decided on before the Arabic incident occurred. I have no objection to your making any use you may please of the above information.*

"*'I remain, my dear Mr. Lansing, very sincerely yours,*
J. Bernstorff.'"

Of this note Secretary Lansing said: "In view of the clearness of the foregoing statement, it seems needless to make any comment in regard to it, other than to say that it appears to be a recognition of the fundamental principle for which we have contended."

On top of this important admission comes the news from Berlin that it is currently believed in official circles that Count von Bernstorff has been empowered to complete the negotiations with the American Government on this grave subject. Taken all together, it may be said that the regrettable sinking of the Arabic on August 19 may yet prove to be a turning point in the war toward peace.

A truly remarkable coincidence lent accidental aid to a friendly settlement of the Arabic incident itself, namely, the sinking by a British patrol vessel of the U-boat that torpedoed the Arabic. It is claimed that the destruction of the submarine also destroyed the evidence upon which the German Government expected to show that her commander acted contrary to orders or without orders, one or the other. A complete disavowal by Germany of unfriendly intent in the sinking of the Arabic, with compensation for the loss of American lives, both on the Arabic and on the Lusitania, is expected.

ON the heels of this whole pacific development in the situation came a personal call on President Wilson by Cardinal Gibbons, as a special representative of Pope Benedict, to deliver a written message from the Pope which is understood to propose to the President an early and definite move for mediation and peace. The activities of the Vatican in the interests of peace have recently been of a nature to invest Cardinal Gibbons' mission with peculiar significance. The contents of the papal note were not given out for publication, nor is it yet known what may result in Washington.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THOUGH continuing for the sake of clearness the division of the campaign in Russia into the two sections, north an east-and-west line drawn through lvno, and south of this line, the events the past week make it advisable to ate another division by drawing an t-and-west line through Kovel west t Lublin and east along the railway nning to the Dnieper River from that ce, the latter division running south the northern border of Rumania.

n a very broad sense these divisions present the left, center and right wings the Teutonic forces, and in another se they represent three distinct mpaigns: the left wing the Petrograd mpaign, the center the attempt to sh the bulk of the Russian field ny, and the right wing the campaign ainst south Russia, of which the liminary movements have begun.

Taking up first the events of the past ek (ending September 1) to the north Kovno, while there have been no w developments in the immediate inity of Riga, there have been ovements to the south and to the east that city which will eventually have fluence on the fate of that town. One force of Germans, which last ek had begun to advance from the se of Eckau almost directly east, has w, after some rather heavy fighting, en successful in establishing itself at ee small places southeast of Riga, the Missae River and about twenty thirty miles south and southwest of kill on the Duna River (Dwina), is interposing itself as a wedge tween Riga and towns still farther itheast, menacing all communication tween them.

Farther southeast another German ce has captured the defenses of the ssing of the Ekau River at Tauerkaln, actically the last defenses of the ategically important town of Friedstadt on the Duna River, the fall of hich town seems very close at hand. his fall would be of great importance a breach in the third line of Russian defenses, and would also compel the Russians to abandon both Riga and Dunaburg, and the abandonment of Dunaburg would compel Vilna's being given up immediately, even though no further blows were struck at that town by the German forces to the west of it, so interdependent are these places.

Farther south the German line is also moving to the eastward steadily; their line now running south, following in a general sense the line of the Jara River to the point of its junction with the Swenta, and thence following the Swenta to Janow, northeast of Kovno. To the east of this line as far as the Petrograd-Warsaw Railway, the country is very boggy and full of small lakes and wide-reaching marshes.

In the campaign south of Kovno, the principal event of the week was the surrender and evacuation of the great fortress of Brest-Litovsk on the Bug River. As to exactly what happened, the accounts differ. The Germans say that after reducing the exterior defenses on the northwest front by the use of heavy artillery, their infantry entered through to the breach thus made, and stormed and took the interior forts, capturing many prisoners and much artillery, besides an enormous quantity of munitions of war and military stores. The Russians, on the other hand, say that they evacuated the fortress, leaving only a comparatively small garrison, and had succeeded in sending off the bulk of their supplies, etc., to the interior. It is certain that the attempt to cut the Russian lines of retreat did not succeed. However, the entry into possession of the fortress was in itself a very important event, in that it completely and irretrievably punctured the Russian second line of defense and made further operations on this long line, extending from Kovno to Kovel, mere routine work.

After the fall of the fortress a pursuit of the retreating Russians was immediately begun by the armies of Prince Leopold of Bavaria and General von Mackensen, and has steadily continued.

The troops of the left wing of Prince Leopold's army, following after the Russians, first cleared the forest of Bjelowjosh, and then advancing to the eastward attacked the Russians on the eastern bank of the upper Narew, and after driving them therefrom advanced to the line of Schimki-Dobrowolja-Nowy-Dwar. While these events were happening on the left, the center and the right drove northeasterly, north of the line of the Brest-Litovsk-Minsk railway.

South of the railroad, the army of General von Mackensen has been moving eastward during this time along both banks of the Muchawez. In the meantime a very large force of cavalry has been thrown northeastwardly from Kovel toward and beyond the Dnieper-Bug Canal. The Russian resistance was at no point particularly determined.

While these things were taking place in the Brest-Litovsk section, farther north Bielostock and a minor fortress also changed owners, and the German movement against Grodno, the only one of the Russian second line fortresses still in Russian possession, made headway. By successive advances during the week, particularly on the western and southern fronts of Grodno, which involved the capture of Now Divor to the west and of Kusuiza on the south, the German lines drew a semicircle around this stronghold and the last reports available for this article inform us that these lines are now in front of Grodno's outer line of forts, and that as soon as the heavy artillery is brought up the bombardment of the stronghold will begin. This fortress is a great factor in protecting the general Russian retreat to the northeast.

Turning now to the third, the new campaign, which is taking place south of Kovel. During the past week an offensive movement has been started from Wladimir Wolynskif south of Kovel in Russia, and from Sokal on the Bug in extreme northeastern Galicia, directed at the Russian fortress of Lusk on the railroad from Kovel to Rovno. Probably the real objective is Rovno, but as Lusk intervenes, this fortress will have to be captured before Rovno can be attacked. During the week there has been hard fighting in this sector, but the advance has made progress.

In eastern Galicia, where all has been comparatively quiet for many weeks past, hostilities were suddenly resumed during the past week. The Austrians made a determined attack on the Russian lines along the Koropice River, running north and south, parallel with the Zlota Lipa, and drove them out of their positions, pushing them to the eastward and across the Strypa River, on the east bank of which the Russians succeeded in making a stand, and along which line, as this record closes, furious fighting is going on.

It is very possible that these movements south of Kovel are not unconnected with the concentration of a large force of troops of the Teutonic allies on the Rumanian border, which concentration—judging from the reports which reach us alike from London, Paris, Sofia and Bucharest—appears to be a fact. Assuming it as fact, it becomes interesting to consider its objective. There are two possible objectives: the first, South Russia and Odessa, and the second, Turkey, via Serbia and Bulgaria.

Taking up the second objective first. On its extreme east, the distance across Serbia from the Austrian border to Bulgaria is only about forty miles, and from the point at which the northwestern frontier of Bulgaria would be touched, across Bulgaria to Turkey, is about 275 miles. If Bulgaria were friendly, this route would present no particular difficulty; but if Bulgaria chose to interpose an armed resistance, the forcing of a way through the Balkan mountain range would become an arduous task, and, furthermore, it would be quite difficult to maintain an open line of communication. If Bulgaria did resist in arms, in all probability she would be aided by Rumania and Greece.

Continued on page 920

Snaps with a Camera

Taken last year in the course of a journey made through Bible Lands, by Otto Koenig, President of the Christian Herald, in the interests of an excursion to Palestine by Christian Herald readers, which it was hoped might be enjoyed by many friends. The war today has invaded these regions, making it necessary to postpone for a time these interesting plans.

RUINS OF ONE OF THE TEMPLES AT BAALBEK, SYRIA, WHICH ARE AMONG THE MOST WONDERFUL CREATIONS OF THE GENIUS OF MAN (Columns in the Greek Heliopoli

WITHIN THE WALLS OF JERUSALEM. "PRAY FOR THE PEACE OF JERUSALEM: THEY SHALL PROSPER THAT LOVE THEE"

MEN, WOMEN AND CHILDREN, ALSO CAMELS, GOATS AND DONKEYS, CROWDING ABOARD A NILE FERRY

THESE RUINED TEMPLES AT KARNAK WERE AMONG THE FINEST SPECIMENS OF EGYPTIAN ARCHITECTURE, AND WERE JUSTLY CLASSED WITH THE WONDERS OF THE WORLD

A TYPICAL FAMILY GROUP IN THE BEATING SUN ON THE ROAD TO JERUSALEM, THREE GENERATIONS BEING REPRESENTED

The New Hosannah

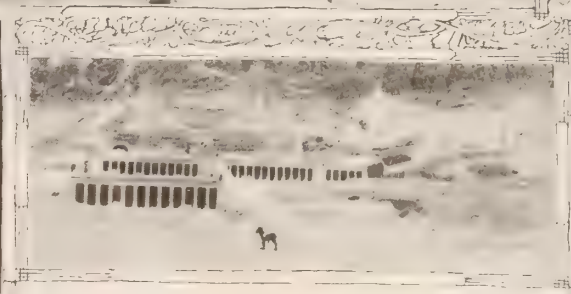
SHARPLY the noise of cannon breaks
The stillness of the day;
The sullen wreaths of powder smoke
Curl blackly far away.
An ancient building totters, falls—
And blood-stained men dash by,
A pistol snaps, and some one screams,
And, "In God's name!" they cry.

'TWAS many, many years ago,
When, coming from afar,
A gentle mother brought her Child;
The glimmer of a star
Lay in her eyes, and when she sang,
The baby smiling lay;
He little dreamed of care or pain,
But watched the sunlight play
Among the waving leaves of green,
And on the dusty way.

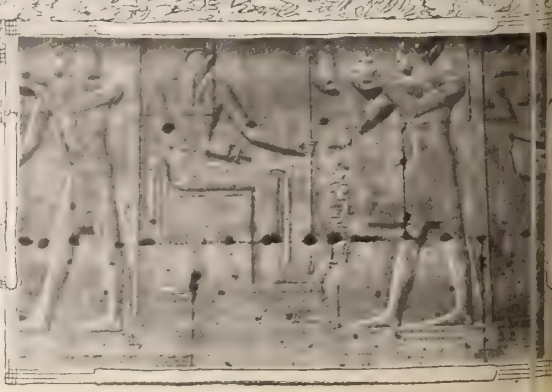
PERHAPS, beneath some curving arch,
She stilled Him into sleep—
Perhaps, upon some temple floor,
He learned, at first, to creep.
And when, perhaps, the time had come,
When he must seek His way;
He left the shadow of a smile.
It lingers there today,
In shady nook and desert pool,
For—guns to sweep away.

HARSHLY, the shrieks of dying men,
And horses deep in pain,
Creep through the land, and mothers' tears
Beat down like autumn rain.
The temple shows a ragged scar,
The desert pool is dry—
And blood, blood, blood is on the land,
As "In God's name!" they cry.

THE FIRST PICTURE AT THE RIGHT SHOWS THE ODD PIGEON HOUSES OF EGYPT, OF WHICH THERE ARE MANY THE PIGEON BEING HIGHLY VALUED BY THE EGYPTIANS; THE NEXT SHOWS A PORTAL LEADING TO THE TEMPLE OF KHONS, KARNAK



DEIR-EL-BHARI, THEBES, EGYPT
TEMPLE RUINS, LUXOR



SCULPTURED WALLS, ABYDOS

Daily Meditation

FOR EVERY DAY IN THE YEAR

LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Crown of Life

SUNDAY, September 19. James 1: 12. "*He shall receive the crown of life.*" Every act of fidelity is rewarded with a crown of life. The faithful soul is more alive after every deed of faithfulness. The deed has enlarged the soul's capacity for life and in these realms increased capacity always means increased reception. Obedience makes a soul more roomy for a fuller entertainment of God. The opening bud offers larger hospitality to the warm sunlight, and the gracious energy fills it to the utmost limit. We grow by our obedience, and every moment we are being crowned with life.

And so it is that life is being given in the midst of the battle. Reinforcements arrive while we grapple with the foe. Streams of spiritual vitality are pouring into the heroic soul even while the warfare is yet unaccomplished. The Lord does not withhold his gift of life until life is spent. He imparts his gift of life while we are giving it away, and we are gaining life even when we seem to lose it. In the very act of striking a blow at the devil, we become more like our God. Without on something of Christ Jesus. We become partakers of a divine nature. We are crowned with life.

And thus it happens that we may have seeming defeat joined with more glorious victory. We may find a day with a slender purse and yet be enriched with spiritual glory. We may have less money and more life. We may lose an affluent office and acquire a richer character. We may lose a transient honor, and yet be wearing an invisible crown. Yes, we may lose the world and gain God! Moral heroism always finds the springs of vitality. Always and everywhere it is crowned with life.

And at the end, when the brief and honorable crude is over, life will be unveiled in inconceivable powers. "Then shall we be manifested with Him in glory." In that more intimate fellowship "the day of heaven breaks." The crown is one of ever deepening radiance. It is life added to life, in spiritual and eternal glory. J. H. J.

God's Hand Leading Those Who Trust Him

MONDAY, September 20. Isaiah 44: 21-28. "*That saith of Cyrus, he is my shepherd, and shall perform all my pleasure.*" Cyrus is one of the noblest figures in ancient history. Herodotus and Xenophon are loud in his praise. His character became a model for the Greek youth. His career was a perfect marvel of success. From being the chieftain of an obscure Persian tribe he became the conqueror of the mighty Babylon. All this time, though religious according to his light, he did not know Jehovah, who by his means was about to realize the restoration of the Jews to their own land. In spite of apparent unlikeliness, he would perform the counsel of the Hebrew prophets and would finally say to Jerusalem, "She shall be inhabited."

We are all conscious of an element in our life which we cannot account for. Other men have started life under better auspices and larger advantages, but they have dropped behind in the race, while we have gone from strength to strength. We cannot attribute this to any superior merit on our part; and we are deeply conscious that God's hand has been upon us for good that we might perform *his* pleasure. It was his hand that opened those doors of opportunity, that smoothed the rough paths, that unlocked gates of brass which had threatened to make our way impossible. It is one of the joys of mature life to trace all the way by which he has led us; and it will be the cause of adoring gratitude as we review our life-course from the heights of paradise. Be of good cheer! He will finish what he began! Not one good thing will fail! His angel will redeem thee from all evil. F. B. M.

"Overcoming" the World

TUESDAY, September 21. Revelation 2: 7. "*To him that overcometh, to him will I give to eat of the tree of life.*" Revelation is to many a difficult book: it seems other-worldly, mystical and transcendental. A message like the above is lost to us because we think of it as reference to a future world, while it really has to do with this world, the hours of our everyday modern life. As we read on the carved marble of an East Indian temple: "If paradise is anywhere, it is here, it is here!"

Christ taught that Christianity is not asceticism, nor weak conformity to the world. It is rather the rising up of the human spirit to intimate association with God by prayer and praise and by service to others until everything that God has given men to enjoy in nature and in this great world can be claimed as a right and privilege. There is only a restricted liberty to him who is a child in selfishness and perverted will. But when we realize that "all is yours," as the apostle puts it, because we have turned our energies not *in* upon ourselves, but *out* upon the world in giving and in turn receiving, we are heirs to all the ages. Drummond's advice to a young man who was filled with forebodings about his soul was: "Go out and do something for somebody!"

"He that overcometh" is the man who lives with God, and thereby gets the right to live with men and with nature and with all things in this wonderful world, save sin and wrong. Nothing is "common or unclean" to him who sees life through pure eyes. The more religious we are the more does all the world become to us "the paradise of God." Even the city streets and the noise of the mill speak of our triumph, and nature becomes to us as to Francis of Assisi, "my brother the wind, my sister the rain." Overcoming the world is to obliterate the landmarks between the secular and religious through the vision that is not self-conscious but sacrificial. Overcoming is serving in the spirit of our Master. C. S. C.

A Light to Our Feet

WEDNESDAY, September 22. John 12: 37-50. "*I am come a light into the world, that whosoever believeth in me may not abide in the darkness.*" The life of Jesus, looked at from the human standpoint, was perpetually infilled with God. There was no part dark in the Holy of Holies of his being. The clear shining of the Divine illumined it with transcendent beauty and radiance. To see him was to see God; to hear him was to hear the Father speaking through him; to believe on him was to touch God. All that was true of him during his human ministry is true today, and they who open their heart to him, without shutter or blind, become illumined with the same inner light. They no longer abide in darkness.

This belief in Christ includes not only the open heart but the obedient will. Charles Lamb states the truth precisely when he says concerning one who had been greatly afflicted: "He gave his heart to the Purifier, and his will to the Sovereign Will of the Universe." If heart and will are kept open to Christ, there will be no shadow of irresolution, timidity, or impurity; and, to use Dante's memorable sentence, "In his will shall be your peace." There is no duty, no moment, no trial in life, in which the Lord Jesus is not at hand. You may not see or feel him, yet always believe that there is no furnace but he treads the glowing embers; no storm but he walks the turbulent waves; no Patmos-isle but he appears as Alpha and Omega. Let us resist the impulse to act on our own initiative, and recognize that he must give a commandment what we should say and do. His will is indicated by his Spirit within and circumstances without. Trust his leading! This is the essence of the religious life. F. B. M.

The Sunday Spirit

THURSDAY, September 23. Revelation 1: 10. "*I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet.*" The Bible throughout gives emphasis to the spiritual interpretation of life. It is not strange then that we find the seer of Patmos starting the great allegorical poem with this thought of his readiness to behold heavenly scenes. He was in the Spirit on the Lord's day. It was not the place in which he happened to be, it was not the thing he was doing, but the spirit of his mind, the attitude of his soul, that was the matter of chief importance.

What is this spirit of the Lord's day, that is worthy of our cultivation? George Matheson once said that "the spirit of the Lord's day is the spirit of retrospective rest." It is to be able to look back on the week's work and find it a matter of satisfaction—a restful memory. It is the joy of seeing well-done work. Robert Louis Stevenson said: "I know what pleasure is, for I have done good work." In the Genesis account of Creation we read that "God saw everything that he had made, and behold, it was very good." John, in the verse of the day, represents the voice coming from behind him—as if out of the past.

Our twentieth century days are filled with the present and the pressing on to the future. "Tomorrow" is the great word. We have little time or inclination for thinking of the past. We are too busy to strike often the chord of memory. Ill for the nation or for the individual that disregards the lessons of the past. Experience is only a great teacher, when we allow her to teach by listening to her messages. Sunday is a day when we may cultivate the spirit of retrospect. It is not only a day for worship, but for review, for counting our blessings, for marking our progress, for drawing counsel from our mistakes. To be in the Spirit on the Lord's day is to rest. It is to view even our failures in a new light, as we see them from the vantage ground of companionship with the Spirit of God. C. S. C.

The Secret of Grace and Peace

FRIDAY, September 24. Thessalonians 1: 1-12. "*Grace to you and peace from God the Father and the Lord Jesus Christ.*" *Grace* was the ordinary salutation of the West, *peace* of the East. The outgoings of the morning and the evening greet the devout soul. We need both *grace* and *peace*: Grace to help in our times of need, and peace to keep our heart and mind. The one as the blue vault of heaven above us, with its smile of sun and breath of air and reviving rain; the other as the blue depths of the ocean, tranquil and calm.

There was no lack of either grace or peace in the life of Jesus, because he dwelt ever in the bosom of the Father; and neither was lacking in the life of Paul. He said that the grace of God had been bestowed on him very abundantly, and had been more than sufficient to compensate for his physical weakness; and as to peace, it was from his own experience that he said it passed understanding, and could keep the heart and mind. One secret of this grace and peace consists in the unbroken fellowship of the soul with the Source of both. "Grace to you and peace *from* . . ." It should be the habit of us all to understand by experience those memorable words of the late Mr. Gladstone, one of the busiest of men, and engaged through a long life in great concerns. To one of his sons at Oxford he wrote a little paper of suggestions which were the transcription of his own life-long habit and unbroken practice; and among them occurs the following: "One thing I would say, that it is not difficult, and it is most beneficial, to cultivate the habit of inwardly turning the thoughts to God, though but for a moment, in the course or during the intervals of our business, which is continually presenting occasions requiring his aid and guidance." F. B. M.

Jesus' Oneness with the Father

SATURDAY, September 25. John 1: 18. "*The only begotten Son, which is in the bosom of the Father, he hath declared him.*" Christ was God manifest before he became man. In all Jewish history he was revealing the Father. He expressed God in nature, creating the universe. Before the worlds were, he was preexistent, manifesting the Infinite One. He did not change his mission when he entered manhood, for he is the same yesterday, today and forever. As he displayed divine power, beauty and order in creation, he revealed divine love in redemption. Through all eternity, Christ will continue to be the Revealer to all the intelligences of the universe. He is God in nature, God in holy manhood, God in Providence, God in Kingship, in Saviourship, God over all and blessed for evermore.

He that has Christ's Spirit hath the Father's love. "He that hath the Son hath the Father, and he that hateth me hateth my Father also." Would you behold the holiness of God? It is reflected on the face of Jesus Christ. Would you know the Father's love? Contemplate the agonies of Calvary. All the divine attributes are radiant in the person, power and glory of the only begotten Son of God. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

A Triumph for Humanity

"PEACE hath her victories, no less renowned than war," and the fortunate conclusion of our long controversy with Germany relative to her submarine warfare, which has kept the whole country at high tension for many weeks, must be set down as a victory for humanity, for international law and for international friendship.

Both governments are to be congratulated on this gratifying outcome. There were times when the situation grew sharp and bitter, and came perilously near to the breaking point. Public feeling in both countries was doubtless heightened by misunderstandings; but patience and mutual forbearance have worked wonders. Germany now knows that the United States was seeking no quarrel, but only asked protection for its citizens and an honorable recognition of the rights of non-combatants generally.

The sequel shows that our arguments have received full consideration. In the note delivered on September 1 by the German Ambassador to our State Department, the assurance is conveyed that the Berlin Government accepts the basic principle for which we contended, that hereafter liners will not be sunk by German submarines without warning, and without regard to the safety of the lives of non-combatants, provided the liners "do not try to escape or offer resistance." It is further explained in the Ambassador's note that this decision was reached by the German Government before the Arabic incident occurred. This disposes of the presumption that that incident could have been the result of a "deliberately unfriendly" act.

Carried out to its fullest extent, the principle set forth in the German note will merit the approval, not of this nation only, but of neutrals throughout the world. It applies equally to all liners, and to the non-combatant passengers and crews of any nationality. This government throughout the controversy has stood as the spokesman and advocate of other lands as well as our own, claiming that the freedom of the seas should be equally enjoyed by all non-combatant travelers. This is the broad and generous principle which Germany has now adopted—the principle which was set forth in our note of May 13.

While the Ambassador's note may be regarded as a preliminary summary, which will no doubt be amplified when the full views of his government are officially communicated, it nevertheless contains the essence of the whole question at issue, and is so clear and unequivocal that any later note must be largely a matter of detail.

In congratulating ourselves on this achievement in diplomacy, which has led to an honorable and peaceful adjustment, satisfactory to the whole country, we should not overlook the fact that Germany, in order to concede our demands, has waived all objections and even set aside the strong predilections of some of her own advisers, for the sake of preserving peaceful and friendly relations.

There should now be an end to the needless disputation in the press and elsewhere, which in the past six months has greatly added to the perplexities of a difficult situation.

The Jew and the World

EVERY new turn of history makes the Jewish race more amazingly and compellingly interesting. Nations and civilizations rise and fall; boundary lines are banished; races, by subjugation or intermarriage, disappear; ideals and patriotism change; instincts of world citizenship and dreams of world federation steal with growing clearness and strength over the heart of mankind—while the Jew goes steadily on; the man without a country, yet the citizen of every country, of a distinct and unmixed race, yet contributing to the life of every race, linked by the clearest records of all nations to the world's past and holding in his life the clearest hints of a good age to come, the Jew goes on his steady way through the centuries, the one racial marvel of the world.

These thoughts are suggested by the report of a recent pageant in Prospect Park, Brooklyn, in which more than a thousand Jewish girls portrayed for three hours Jewish characters and history. The first tableau brought the history of the Jew to the Babylonian Captivity; the second depicted the Roman domination; the third, bridging a gap of a thousand years, depicted the wanderings of the Jew during the Middle Ages; the fourth showed the life of the Jew today, one part in the lands where the Jew is suffering, the other in the lands where he is allowed to develop and expand, typified by a score of strong-bodied bright-eyed men and women full of hope and gladness.

It is beautiful to note how, even unconsciously, the Jews are adopting the spirit and the thoughts of Christianity. In New York's East Side, Jewish children celebrate Christmas and exchange Christmas wishes as gleefully as the boys and girls of Christian homes. Hatreds and fears of the past are dying out. Here in America the Jew has received his highest vision of world brotherhood, world service and an immortal hope. Hand in hand, as the seers and apostles prophesied long ago, Jew and Gentile, under the leadership of that Jewish Peasant who is to become the Saviour of the world, shall enter the New Age of love, joy and peace.

Working Hand in Hand with God

MAN'S work passes away, but that of the divine Master Builder remains and endures. Wars, conquests, kingdoms, nations, rise and fall. Even the greatest of them lasts but for a time and then disappears. Travelers in an Asian desert uncovered in the sand a pillar erected by an unknown monarch, who styled himself "King of Kings," and challenged the whole world to look upon his "mighty works and despair." Yet the conqueror and his deeds are long since forgotten—blotted out by the hand of time.

It is not so with the work of the divine Master Builder. What he begins goes on increasingly to fulfilment. In these eventful days, many seem to forget this. Let the timid souls who fear lest God has forgotten the world and lest his work in the hearts of men should be dying out amid the chaos of war and devastation, look at the state of two continents—Asia and Africa. A century ago they were practically closed to the Gospel; now there are 22,000 white missionaries there, and over 90,000 native Christian pastors and evangelists; the Bible is read in more than 500 languages and dialects; there are 30,000 Protestant schools and colleges, 160 mission publishing-houses, 400 mission hospitals and 500 orphanages. It is estimated that today there are nearly nine million living Protestant Christians in those two continents, while many millions more have lived and died there in the Christian faith.

Although Europe is now submerged in strife, the cloud will pass and the great war will become little more than a memory. Divine wisdom will make of this great affliction a mighty lever to bring the nations nearer to God. Having passed through the furnace of fire, they will seek his grace and protection with a deeper zeal than before.

It is only the spiritually blind who believe they can foresee the rout of religion in the war. It is rather the rout of irreligion that is impending. If the church has failed to avert the war, its eyes have been opened to its failure, and it is now on its knees, confessing its great error. It has breathed into its young men the war spirit, instead of filling them with the Christ-Spirit. The complaisance yielded by the church to the demands of the world's militarism has multiplied the slaughter and the suffering. It had forgotten that Christ himself said: "My kingdom is not of this world, else would my children fight." On its own battle-ground, and no other, is the church progressive and invincible. It must get back to Christ.

The reaction, which has already begun in Europe and sympathetically here also, must vitalize the church anew. It will be swept along on the tide, which is surely turning Godward. It is a time not for despondency, but for strong faith and courage; for confidence in the divine promise of the world's spiritual reawakening and for courage to labor on in cooperation with God to carry out his purposes. Triumph awaits those who work bravely in faith for that which may be nearer even than we think.

The Foundations Assailed

AS PROMISED last week, we mention again conclusions reached in the main report of the Walsh Commission on the subject of the great Foundations. The report finds that they are an actual menace to the nation's welfare.

The most dangerous element of the situation is, according to this report, that the funds of these foundations are invested in the industries of the great corporations whose heads control the foundations also. "The policies of these foundations," the report states, "must inevitably be colored, if not controlled, to conform to the policies of such corporations."

Referring to the plan of the Rockefeller Fou atio to investigate industrial conditions, the rep t de clares:

> The entrance of the foundations into the field of i dustri relations, through the creation of a special division by t Rock feller Foundation, constitutes a menace to the nationa welfar to which the attention not only of Congress, but of t entir country should be directed. Backed by the $100,000,0 of th Rockefeller Foundation, this movement has the power to fluenc the entire country in the determination of its most vit policy

The report also sounds a warning against t con trol or influencing of educational institutions the foundations, and refers to the change made the charters of some denominational schools so as t come within the provisions of the foundations, and the discharge of certain professors for teaching dica economic principles.

Whatever may be thought about the find gs o this Commission and whatever Congress may do t avoid the dangers of which warning is give the work of the Commission and the wide-sprea pub lishing of its findings will help things along. Wis men, good men, have from history's beginnings pared the power of gold. The American people a well warned what havoc great accumulations of pital may work. They have it in their power to say w ether they shall be crushed by these golden millstones or whether they shall, as the report advises in i first findings, break them and set themselves free.

Silent Ministry

VERY beautiful and touching is this tter, which comes to us from a Vermont reac :

> "It was after grandfather's death, when we were oking over some of his old diaries, that we noticed how often h ead a sermon in the Christian Herald. He must have been in sted because he made a note of it in his diary—'Cold and storm oday Did not go to church. Read a sermon in the Christian rald We fell to wondering whether *our* children and grand ldren would ever read in *our* diaries, 'Read a sermon in the Cistian Herald today.' They may surely read, 'Did not go t urch today,' even if the church is just around the corner, instead three or four miles away, as it was for grandfather. We can r the steady step of those who attend the house of worship near and the rush and whirr of the autos bearing others away wings of pleasure. It is well to visit the sick, to make glad the h rts of distant beloved ones—to 'do good on the Sabbath Day'; t the thought which survives bears a sermon to us, long after ndpa is at rest after his life of toil. His poor old hands are folde d his patient heart has ceased to beat; but the thought wh was penned will endure forever: 'Read a sermon today.'"

While we know from many indications th the weekly Sermon in the Christian Herald is rea by a very large audience, it should not be forgotte that the very best place to hear the word preache s in the Lord's house. There is nothing that ca ade- quately make up for the loss of the great j and privilege of Sunday worship. "A day spent thy courts is better than a thousand" elsewhere No one who can attend service in His temple ould "forsake the assembling." The right place for ery professing Christian is in his own pew on Sa lay, where with his dear ones, and surrounded by nds and neighbors, he unites with a section of the urch on earth in those exercises that are a means of irit- ual refreshing and consolation, and that give st ngth for the duties of the coming week. There are low- ever, very many who, through no fault of thei own, are unable to share in this privilege. Age, sic ess, or any one of a variety of causes, may preven their attendance in church. To the invalid, the sh -in, the aged and feeble saints, and to those who e in remote places, far from any church, the week ser- mon in their favorite journal is a very real bl ing. It is a great gratification for us to know that hou- sands are reached with the preached Word i this way who would otherwise be inaccessible, an that this silent ministry is not an ineffective one t a means of grace to many.

Comment by the Way

—IT IS announced from Washington that a Federal Empl ment Agency will shortly be established, in an experiment ways through which the government will endeavor to bring em yers and the unemployed into closer communication. Comm mer General Caminetti, the chief of the immigration bure has conferred with the labor departments of the various states the authorities of the leading municipalities on the practical p blem of dealing with the unemployment question. It is hoped to find some plan, with the aid of the press, of distributing idle l or in sections where it can be quickly used to advantage.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Politeness Saved Cows

AT midnight recently lightning struck a large four-story barn on a dairy farm near Montclair, N. J., starting a fire that troyed it. It looked as if the two dred splendid milk cows which the n contained would certainly perish, they were all rescued in a singular nner. In harmony with the general lief that the kind treatment of cows is ducive to an increased yield in milk, owner of the dairy had required the tlest voice and manner in the han- g of the creatures on the part of all is employees. Men who were rude rough with the cows were discharged. overseer first discovered the fire, summoned all the men, who in the tlest manner went about among m, and calling them by their names them in perfect order from the build- . And, though burning embers were ing about them, not one of the two dred cows was lost. A rougher tment might have stampeded the mals and made their rescue unlikely not impossible. Politeness has an nomic value. It will make a cow e more milk; it will get better service of an employee, human or animal; ill help a boy or girl to get a job and d it. But that is the lowest incentive courtesy. Courtesy ought to come of a tender heart and from love for ers. The ideal gentleman—or gentwoman—is the Christian. This kindss is a divine attribute, which is manifed toward us, and is potential in our elopment and destiny. "*Thy gentleess hath made me great.*" (*II Sam. 22:36.*)

Mosquitoes Nearly Killed Man

LYING unconscious in a swamp in Big Peace Meadows near Caldwell, N. J., the other afternoon, a per was found bitten nearly to th by mosquitoes. His face was terribly swollen and his hands and legs were twice their normal size. He was hried by train to New York City for tment. With gentlemen friends he was spending his vacation at this camp ng the Passaic River. He left his ms, saying he was going to hunt for ies. He got into the swamp, and in ing from one stone to another he ained his ankle so badly that he ld not walk. He sat down and called help. The mosquitoes descended in rms upon him and stung him into nsibility, which would probably e been his last sleep had he not been covered and rescued. There are always pests ready to sting and if possible roy the body. There are the vexatious cares that are painful and hurtful the disposition, there are swarms of le sins that annoy, sting and poison soul. It is not necessary to commit great crime to destroy the life of the . The myriads of little sins will sting, , if not resisted, poison it to death. s the little sins that often spoil life's ntage. "*Take us the foxes, the little es, that spoil the vines; for our vines e tender grapes.*" (*Song of Sol. 2: 15.*)

Financially Independent, Starved

A MYSTERIOUS character recently died of starvation in a furnished m. He was a member of a real estate m and went to business each day. He as so severely economical that he left room in New York because they ed his rent a little. He went over to Weehawken, where he got a room for a ar and a half a week and cooked his meals. As his fondness for money reased, as it is likely to do, he allowed self less food, and less wholesome food, till at last the authorities say he literally died of starvation. After his death it was found that he owned $50,000 of property in his own name, and had ready money also. His partner knew nothing about his history, and is trying to find whether he has any relatives or not. The passion for accumulating money has starved the bodies of many, and the souls of many more. Christ uses material starvation as a type of self-inflicted spiritual starvation in the parable. "*And I perish with hunger.*" (*Luke 15: 17.*)

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Wireless Wonder-Worker Invented

PROFESSOR B. K. SHEPARD of Medford, Mass., a member of the faculty of Tufts College, claims that his new wireless invention is to work still greater wonders in that already amazing field. With his new wireless apparatus he steers a small boat from shore, rings bells, fires a small cannon, blows horns, guides an automobile and does many other feats. Professor Shepard is now making a wireless submarine destroyer to be operated from a small boat at sea. In case the torpedo misses it can be steered back to the sender. The new invention has no ground wire, and can be carried and operated by hand. Christ thus refers to the mysteries in the realm of matter and spirit: "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.*" (*John 3: 8.*)

Europe's War on Alcohol

THE fight on alcohol in Europe as a war measure is becoming more determined and severe. Every nation engaged in the conflict has adopted measures materially suppressing the liquor traffic. On August 28 an anti-alcohol bill was introduced into the French Chamber of Deputies by Minister of Finance M. Ribot. This bill, if carried, will abolish what is declared to be the worst feature of the drink evil, namely the privilege now enjoyed by individuals who are permitted to distil brandy from their own fruits. The agricultural districts of the Vosges and Normandy, where alcoholism is most rife, owe their alarming statistics to the flood of cheap spirits from these private stills. The proposed law also places a surtax on liquors and provides for higher licensing duties. M. Ribot says he intends to push the bill into a law if possible. Italy has also taken radical measures against the liquor traffic, and a telegram from Milan says that a vast number of the dealers will be compelled to go out of business. The nations are obeying this injunction: "*Abhor that which is evil; cleave to that which is good.*" (*Rom. 12: 9.*)

Married After Long Courtship

A STRANGE courtship ended in a marriage recently in a Connecticut city. Fifty years ago it began when two little playmates showed a positive affection for each other; as school children they became engaged, and for thirty-five years their friendship continued without disagreement or cessation. On August 25 they were married. They said they wanted to wait until convinced that their love would last until death. They ran a great risk with the ties that held them. In nine cases out of ten either one or both parties would have insisted on an earlier marriage, or would have looked elsewhere for a life partner. The pure and enduring character of the marital tie is the symbol of Christ's relationship to his church. "*I will show thee the bride, the Lamb's wife.*" (*Rev. 21: 9.*)

Poisoned by Wholesale

THE mortality of waterfowl near Great Salt Lake has attracted widespread interest in recent years, and there have been many speculations as to its cause. Thousands upon thousands of wild ducks, snipe, sandpipers and other birds have perished, and the situation is of more than local importance, as immense numbers of birds stop in this region while migrating, and many of them succumb to the prevailing malady. A similar mortality has been reported at Tulare and Owens lakes in California, and probably occurs at other places in the West. This matter has been recently investigated by the United States Biological Survey, which finds that in all probability the trouble is due to an alkaline poison. The birds probably sicken in the shallow water bordering on the mud flats. As these flats dry after high water, salts and alkalies crystallize on the surface of the ground. Later, when rain falls on the flats, the highly soluble parts are taken up by the water and the birds feeding in it are poisoned. In the mystery of nature there is not a form of life, not even that of the innocent bird, that has not some enemy bent on its destruction. Amid the myriad flocks not one dies without God's notice, and he counts us more valuable than the birds. "*Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*" (*Matt. 10: 29.*)

Two Portlands Converse

A VIVID imagination has described this conversation over the telephone between Portland, Maine, and Portland, Oregon. Portland, Maine, says: "We have an appropriate name. We are both ports for ships going and coming from every sea. I am on the Atlantic, and you, though a hundred miles inland, are really on the Pacific, and the largest ocean-going vessels land at your docks." "Yes," Portland, Oregon, replies, "the largest ships do land at my docks in such number as to make me one of the leading lumber exporting ports of the world, and the chief wheat port in the United States." The eastern city says: "I boast of my age, born in 1632, of good English ancestry. I am beautifully situated on a peninsula, have elegant streets, homes, public buildings, industrial institutions, schools and churches. I am the largest city in my state. I am in a prohibition state, and never have been allowed a moment in some fifty years to sell a gill of intoxicants as a beverage." The Portland of the West says: "I began my existence in 1845. You were over two hundred years old then. I do not wish to be boastful, nor make you jealous; but, young as I am, I have a population of 215,000, and am of course the largest city of my state. The fire scourged you July 4, 1866, destroying $10,000,000 worth of property, and fires in 1872 and 1873 caused me unspeakable damage. My state voted dry last November and 300 licensed saloons will all have to close up for good when the new law goes into effect the 1st of January next. Now that the Panama Canal is open, and as more than half of the people of the world live in the Orient, I expect to grow more rapidly than ever, and hope to become one of the greatest cities of the nation in mental, moral and spiritual as well as material things. I will not look down on you, but will remember you gratefully, as two of your citizens established me here in the midst of this beauty and called me after you." The Portland of the Holy Land was Joppa. It was used as the seaport for Jerusalem in David's time. Hiram, king of Tyre, thus answered Solomon's letter about material for the temple: "*And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.*" (*II Chron. 2: 16.*)

The New REO the Fifth

$875

SPECIFICATIONS

The New Reo the Fifth--$875

Wheel Base—115 inches.

Springs—Front—Semi-elliptic—38″x 2″ with 7 leaves. Rear—three-quarter elliptic. Lower section—44¾″x 2″with 7 leaves; upper section 22 13-16″x 2″ with 7 leaves

Front Axle—I-beam, drop forged, with Timken roller bearing spindles.

Rear Axle—Tubular—semi-floating, Timken roller bearings at differential—Hyatt High Duty roller bearings at wheels, pinion integral with stub shaft—two universal joints in propeller shaft

Tires—34″ x 4″ front and rear. Non-skid on rear.

Motor—Vertical, four-cylinder, cast in pairs, modified L type with integral head, with inlet valve in head. Valves mechanically operated and protected.

Cylinder Dimensions—4⅜″ x 4½″.

Horsepower—35.

Cooling System—Water jackets and tubular radiator, cellular pattern.

Lubrication—Automatic force feed by plunger pump with return system.

Carburetor—Automatic, heated by hot air and hot water.

Ignition—Combined generator and magneto, driven through timing gears with 100 ampere hour storage battery.

Starter—Electric, separate unit, six volt, connected to transmission.

Transmission—Selective swinging type with single rod center control.

Clutch—Multiple dry disc, faced with asbestos with positive instant release.

Brakes—Two on each rear wheel, one internal, one external, 14″ diameter drums — service brake interconnected with clutch pedal.

Steering—Gear and sector with 18″ steering wheel.

Control—Left-hand drive, center control—spark and throttle on steering wheel with foot accelerator.

Positive—thief-proof locking device.

Fenders—Drawn shee- steel of latest oval type—shield between running boards and body—close fitting, quick detachable under pan—aluminum bound, linoleum covered running boards.

Gasoline Capacity—16 gallons. Air pump on dash for emergencies.

Body — Five - passenger—streamline touring car type with extra wide full "U" doors, front and rear. Genuine leather upholstering. Deep cushions and backs.

Finish—Body, Golden Olive, running gear, black; equipment nickel trimmed.

Equipment—Fully electric lighted throughout; improved 5-bow, one-man mohair top with full side curtains; mohair slip cover; clear-vision rain-vision, ventilating windshield; speedometer; electric horn: extra rim with improved tire brackets; pump; jack; complete tool and tire outfit; foot and robe rails.

Price—$875, f. o. b. Lansing, Mich.

Here Are The New REO M

Look at the Cars, Consider the Value a Read Carefully the Explan tio

WE FEEL WE MUST EXPLAIN to our more intelligent readers why and how it is possible to place such cars in your hands at such unheard of prices.

FOR WITHOUT THAT EXPLANATION—without reasons so logical they must satisfy you—you could not understand, could not accept, these values as genuine.

OF COURSE THE PRICES ALONE would not astonish—might not even interest—you. For mere price taken by itself, indicates nothing to the intelligent buyer.

BESIDES YOU'VE BEEN SURFEITED with announcements of "big cars at little prices"—this year more than ever before.

MOST MAKERS SEEM TO HAVE LOST THEIR HEADS in the fierce battle of price competition. As a result you've seen price reductions that indicated to your mind clearly one of two things—***either that the value was not there last season or couldn't be this.***

SO MERE PRICE—EVEN THESE sensational new Reo prices—would interest you only mildly if at all.

BUT KNOWING AS YOU DO REO STANDARDS of excellence in materials and manufacture; knowing as you do the Reo reputation for making only cars of sterling quality; knowing and estimating as you will, Reo integrity in selling as well as in making, you must marvel at these prices.

YOU KNOW THESE TWO REOS—you know that in all the world there have never been two models that enjoyed greater popularity.

AND RIGHTLY SO—for we maintain that these are the ripest, the most refined, and the most nearly perfect automobiles ever turned out of any factory—simply because they have been made in their present form—in all essentials—for more years than any others, and more time, and more experience, more skill, and more care have been devoted to refining and perfecting them.

BOTH REO MODELS—Reo the Fifth, "The Incomparable Four," and the new Reo Six—have long since passed the experimental stage. Both have been tried and proven—and not by factory testers, but by thousands and tens of thousands of owners, and in every land.

THINK WHAT THAT MEANS. Consider the satisfaction it is to us to know—to know absolutely—that every car that leaves this factory in the coming year will carry with it absolute satisfaction—absolute certainty of satisfaction—to its new owner.

THIS YEAR OF ALL YEARS we are glad we have nothing radically new, nothing experimental—nothing even doubtful or questionable to offer our hosts of friends.

OF COURSE WE CONSIDERED this matter from every angle. We are conversant—have been for months—with everything others were trying to do.

OUR ENGINEERS ARE JUST AS ALERT as others—just as enterprising and just as prone to experiment and to explore new and interesting fields. They enjoy working mechanical puzzles just as keenly as any. But———

MOST OF ALL WE CONSIDERED it from the standpoint of those thousands and thousands of friends who have learned to lean upon us, secure in the belief that we will offer them nothing but that of which we ourselves are sure.

"BUT THE PRICES?" YOU ASK. "Why and how were these necessary and possible. Why necessary—how possible for this product, not merely as good as formerly, but better."

WE WILL ANSWER THAT QUERY.

IT WASN'T NECESSARY—any more than it w nece to devote the thought and the energy and th xper the improvement of cars that already represent valu great that every Reo car was snapped up th insta came from the factory.

IT WASN'T NECESSARY either to improve t qual to reduce the price—except that it is and alw has the Reo desire to give Reo buyers greater valu han be obtained elsewhere and just as much more a ur g experience and superior facilities could give.

BUT IT WAS POSSIBLE—and that was sufficie .

THE REASON IS INTERESTING—interesting d ins tive and makes mighty profitable reading to any rospe buyer of an automobile.

A COMBINATION OF FACTORS and conditi s tha we believe, unique with Reo, made these pric for quality-cars possible.

NO; PRICES OF MATERIALS HAD NOTI NG with it—prices of no important materials are wer, prices of many are higher now than a year ago Only cost of materials in a car can be reduced thi ear reducing quality of materials—using inferior or ubsti

YES; THERE IS ANOTHER WAY—the simp expe of reducing the amount of materials. In other w ds, re ing the weight of the car.

FOR IT IS A FACT THAT YOU CAN redu the of an automobile twenty-five per cent by the si le pr of cutting the weight down that much. Some o—to danger point, we believe.

REO CARS ARE LIGHT CARS—but not light the of flimsiness. They are as light as may be with t sac of safety or durability.

SO THAT EXPEDIENT of cutting down the mou materials that go into the car was not to be tho ht of more than was the other of using materials of inf or qu or substitution.

IN THE MAKING OF REOS this year we are sing better because they are not to be had—but the ne qu of materials as formerly. So that isn't the re on fo lower price.

COST OF MAKING IS, HOWEVER, somewhat ss, th to the fact that in many ways we have been ab to re still higher degree of efficiency.

ONE BIG ITEM IN COST REDUCTION o these models was the fact that both had passed the e erime the uncertain stage.

WHEN WE TELL YOU that, had we found it bessa project a new model to take the place of either thes would have set aside a fund of at least $100,0 to d the cost of the experiment—and would have uble amount had our plan been to supplant both— u wi where we have been able to place to the credit o Reo b for the coming year a fund of at least $200,00

IT TAKES AT LEAST THREE YEARS to per t any automobile model. Anyway it takes that ng t a car to the point of perfection where we are w ng to it to Reo buyers and back it with the Reo guar tee.

ANOTHER ITEM THAT HELPED tremendo y wa fact that the tool cost on both these famous mo s ha since been absorbed—charged off—permanently ispos

Reo Motor Car C

...nd The New REO Prices

...r ...stonishment Has Somewhat Abated, ...e ...rices were made Possible

...AT ...A BIG ITEM. You'd be surprised—unless you also ...e a ...nufacturer—to know how big.

...PERHAPS THE MOST IMPORTANT factor in the ...duc...n of manufacturing cost and at the same time the ...akin of a better product, was to be found in Reo ...elf.

...WE SINCE THE DAY REO WAS incorporated has ...ere ...en a single change in the personnel of the executive ...gan...tion.

...E SAME PRESIDENT presides who occupied the chair ...the...rst meeting of Reo.

...E SAME GENERAL MANAGER DIRECTS; the same ...gin... designs; the same expert handles the funds; the ...me ...rchasing agent buys; the same factory superintend- ...it ...o sees; and finally, the same men direct the sales, ...ho ...ve handled these important departments since the ...st R... was designed and made and sold.

...WE'VE LEARNED WE'VE KEPT right in the Reo ...gan...tion.

...IN THE FACTORY: Do you know there are scores of ...en in the Reo factories today working on these latest Reo ...odels who worked on the very first Reo? Hundreds who ...ave ...en here six to ten years.

...THERE AGAIN WE CAN SAY "All we've learned we've ...ept." Every man has become a specialist—is an expert— ...his particular task.

...INTEREST THAT with the kaleidoscopic changes you've ...en in this new industry—changes so frequent and so ...dic...hat today you can find no one to back up the guar- ...ntee... the car you bought yesterday.

...WISH YOU COULD COME and visit us at the Reo fac- ...ory. Wish you could talk with Reo workmen—the rank ...nd f... as well as the directing heads. You'd know then ...he re...ons for the superior quality of Reos.

...REO DEALERS ARE RESPONSIBLE—the credit is ...heirs ...or the biggest item. For, but for the unprecedented ...ctio...nd the hearty co-operation of hundreds of Reo Dis- ...tributo...s we could not have placed these cars in your ...ands ...t these prices.

...THE FACTORY ORGANIZATION the Reo Dealer ...rgan...ation has been with us from the first. Many of the ...rinci...l Reo dealers have sold Reos exclusively ever since ...he fir... Reo was made.

...TAKE THEM INTO OUR CONFIDENCE to a greater ...egre... than is usual in this business. We have no secrets ...om ...em.

...THAT WHY REO DEALERS are so loyal—they know— ...they ... not guess, they know—that in Reo cars they give ...their ...stomers more value than they can find elsewhere.

...ALL, THIS SEASON WE WERE CONFRONTED with a ...roble...—price competition to an extent greater than ever ...befor...

...REO DEALERS INSISTED that, even though fortified with ...Reo ...uality and prestige, still they could not wholly ignore ...thi... ...mpetition.

...IT CONTENDED that price did not matter; that it fooled ...a fe...—or at most only a small percentage of buyers and ...they ...t the most desirable.

WE SHOWED THEM that the cost of making Reos could not be materially lessened without reducing the quality—and that our plan was to improve the quality wherever possible.

WHY, WE REO FOLK wouldn't want to be in business if we couldn't feel we could make better cars this year than last; next year than this!

WE SET OUR OWN STANDARDS and will always ignore those of others—at least when they trend downward!

BUT THEY PROTESTED that the average buyer saw only the price tag. That while he saw the reduction in price he did not notice the reduction in quality—in value. So they wanted a competitive price on Reos as well as Reo quality in the product.

THERE WAS ONLY ONE WAY it could be done—that was if the dealers would agree to handle Reo cars on a smaller margin of profit than is the rule with other cars. We told them that if they would agree to that, we could set a price on Reo cars that would create a genuine sensation.

AND THEY AGREED! It is an unprecedented action. And that the hundreds of Reo Distributors assented to the plan was due to another unique condition—namely, the extremely low cost of selling and of giving service on Reo cars.

A CANVASS SHOWED this remarkable fact: That the average cost of the dealer's guarantee on a Reo car—the cost of keeping it in perfect running order and its buyer thoroughly satisfied was less than six dollars per car per year!

JUST COMPARE THAT with the cost of maintaining some makes of cars.

WHY, ONE OF OUR DEALERS who handled two other lines last season—but who declares, most vehemently, he will handle Reos exclusively hereafter—tells us that the average cost to him per car on one of those lines was $60 and on the other $49—while Reo averaged in his case $4.75 per car per year!

AND THAT WASN'T ALL. The factor that Reo Distributors consider most important is the customer—satisfied or the reverse. For you must know that though that dealer spent $60 to keep a certain car running he still could not keep the man to whom he had sold that car satisfied—not even by taking it back and standing the full loss himself.

HE COULD NOT REIMBURSE him in dollars for the delays, the disappointments and the aggravations he had suffered.

SO REOS WILL BE SOLD in the future on a lesser margin from dealer to user (and factory margin has always been as close as was safe) than any other automobile in the same class or of higher price.

AND YOU AS A REO BUYER get the full benefit.

AND YOU GET MORE THAN THAT. You get more than a Reo at the unprecedented price.

YOU RECEIVE AN ASSURANCE, a guarantee that cannot be over-estimated—in the fact that Reo cars have proven so good—so absolutely dependable—so economical in upkeep and operation—so wonderfully satisfying to their owners that those dealers feel they can handle them on that small margin.

WE THINK WE HAVE PROVEN TO YOU *how* and *why*, and therefore, that you *do* receive a higher percentage of value for your money when you buy a Reo than is possible in most, or perhaps any other automobile.

SPECIFICATIONS

The New Reo Six—$1250

Wheel Base—126 inches.

Springs—**Front**—Semi-elliptic –38" x 2" with 8 leaves. Rear—Cantilever—50" x 2" with 8 leaves.

Front Axle—I-beam, drop forged with Timken roller bearing spindles.

Rear Axle—Full floating, Timken roller bearings at differential and at wheels—two universal joints in propeller shaft.

Tires—34" x 4½" front and rear. Non-skid on rear.

Motor—Vertical, six-cylinder, cast in threes, modified L type with integral head, with inlet valve in head. Valve mechanically operated and protected.

Cylinder Dimensions—3 3/16 x 5 1/8".

Horsepower—45.

Cooling System—Water jackets and tubular radiator, cellular pattern. Water circulation by centrifugal pump direct to exhaust valves.

Lubrication—Automatic force feed by plunger pump with return system.

Carburetor—Automatic, heated by hot air and hot water.

Ignition—Combined generator and magneto, driven through timing gears with 100 ampere hour storage battery.

Starter—Electric, separate unit, connected to transmission.

Transmission—Selective swinging type with single rod, center control.

Clutch—Multiple dry disc, faced with asbestos, positive instant release.

Brakes—Two on each rear wheel, one internal, one external, 14" diameter drums—service brake interconnected with clutch pedal.

Steering—Gear and sector with 18" steering wheel.

Control—Left-hand drive, center control—spark and throttle on steering wheel with foot accelerator.

Positive—thief-proof locking device.

Fenders—Drawn sheet steel of latest oval type—shield between running boards and body—close fitting, quick detachable under pan—aluminum bound, linoleum covered running boards.

Gasoline Capacity—18 gallons. Tank in rear with Stewart Vacuum System supply.

Body—Seven-passenger—"Sheerline" touring car type with extra wide full "U" doors front and rear. Genuine No. 1 hand-buffed, enameled finished leather upholstering. Deep cushions and backs.

Finish—Body, Golden Olive—running gear, black—equipment nickel trimmed.

Equipment—Fully electric lighted throughout; improved 5-bow, one-man, mohair top with full side curtains; mohair slip cover clear-vision, rain-vision, ventilating windshield, speedometer; electric horn; brackets; power tire pump; jack; complete tool and tire outfit; foot and robe rails.

Price—$1250, f. o. b. Lansing, Mich.

...Y, Lansing, Mich, U. S. A.

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Use a paint good enough to give you this assurance. It is true economy. All the time and care you devote to the interior of your home are pretty nearly wasted if the first impression visitors receive is a shabby coat of paint outside.

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is a paint specially made for the exterior of houses. It looks better and lasts longer than other paints. Properly applied, SWP will give you a handsome, weather-tight coat of paint that will go for years without a sign of crack, peel or blister. If you make sure that you get SWP on your house it will be a long time before you will have the bother and expense of painting again.

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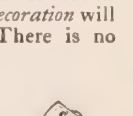

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30x3	$ 8.46	$ 9.40	$1.98	34x4	$16.12	$18.07	$3.51
30x3½	10.71	12.01	2.34	34x4½	22.12	24.75	4.32
32x3½	12.37	13.86	2.43	36x4½	23.25	26.04	4.50
33x4	15.84	17.74	3.42	37x5	28.80	32.24	5.35

BUCKSKIN Plain and Non-Skid Guaranteed Tires

are of the highest quality and we can offer you these lowest prices because we maintain no branches, employ no salesmen, have no credit losses and enjoy ideal manufacturing facilities. Almost daily we receive unsolicited testimonials attesting to the low prices and high quality of **BUCKSKIN TIRES**, and expressing the complete satisfaction of the buyer. We want you to try them if you want to enjoy **real tire economy, real tire service, complete tire satisfaction.** Write us today for free literature giving all sizes, price list, testimonials and other information.

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Buckskin Tires are guaranteed to run 4,000 miles. If they don't a credit in full will be allowed immediately on the unexpired mileage and we'll pay expressage both ways. Could anything be fairer?

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Concerning In-Laws

By MARGARET E. SANGSTER, Jr.

ONE of my married girls wrote to me a rather weepy little letter a few days ago. "Somehow," she said, "I cannot seem to get along with my mother-in-law. We have nothing in common, and it seems as if we are always at swords' points over some little difficulty. I love my husband very much, and I think she loves him equally well; but somehow we cannot love each other, for she seems to resent my place in the household, my authority, and even my affection for him. What shall I do?"

Since I have been receiving letters from my different pen-and-ink friends and members of the Christian Herald Family I have read not a few letters of this type from daughters-in-law—and, yes, mothers-in-law, too. For they have their side of the matter as well. And in almost every letter there is the same bitter little cry, "We have nothing in common."

It's mean, isn't it, to pick flaws in the logic of a letter, and yet whenever a mother-in-law or a daughter-in-law writes to me there is one flaw that can usually be discovered in her logic. When they say, "We have nothing in common," they each forget one thing: the mother-in-law forgets that she loves her son and that her daughter-in-law loves him too. That gives them something in common that should be a very close tie.

Some of my girls have children, and some of the children are little boys—little boys that I have read many letters about. Their mothers tell me that they have curls, maybe, and dimples, and tiny, clinging, *dependent* little hands that stretch out to them. In their letters I read passages like this: "Through the open window I can see him playing in a huge field of daisies. His little golden head is bobbing among them as a great sunflower. *I cannot bear to think of him as a grown-up man; he will always be my baby.*" That's the voice of the mother spirit that speaks in the heart of every woman.

A boy, even a baby boy with golden hair, is bound to grow up. It's the nature of things. He graduates from the stage when he likes to climb into the mother lap and be kissed and petted and given cookies; graduates all too quickly. It is not long before he is engrossed in the mysteries of fishing tackle, and football games, and hunting trips. Very soon his scrubby little knickerbockers grow into long trousers, his dependent little hands that used to flutter softly like small white butterflies among the flowers, grow large and strong and able to fight for themselves against the world. And the mother, with an aching heart, wonders what has happened to her baby. While she is wondering the baby, grown up, looks deep into the eyes of some girl—some strange girl—and falls in love with her and gets married and brings his mother a daughter whom she hardly knows. So the mother, because the voice of the mother spirit is still saying in her heart, "*He will always be my baby*," resents the new daughter's place in the household, her authority, and even her affection for her husband.

My married girl went on with her letter in this strain: "My father-in-law," she told me, "is rather wonderful. He seems to love me as if I were his own daughter, not his daughter-in-law. He seems to understand me so much more than *she* does."

Oh, friends of mine who cannot get on with your mothers-in-law, but whose fathers-in-law are wonderful, remember that the father never stitched the dreams of a lifetime into tiny baby dresses, and never sang lullabys as he rocked a helpless little baby to sleep and stilled its weak cries; for a father loves his son with the love of one man for another, a love that is half affection and half understanding. A father can never understand the jealousy (for it *is* jealousy) that causes dissension between the mother and her daughter-in-law. He has no reason to feel the jealousy.

I once knew a mother and daughter-in-law who got along with so much love and understanding that never a quarrel rippled the sea of their domestic happiness. The son and husband was never made unhappy by strained relations in the home. He was never told dramatically, as alas, a great many sons and husbands are told, "You must choose between us!" The mother and daughter-in-law loved each other with a love that seemed strong and too perfect to be true. One day I spoke about it.

"How," I asked the mother-in-law, as we were sitting in her daintily decorated drawing-room drinking afternoon tea, "how do you and your son's wife happen to agree so wonderfully? You must have loved each other very much before he even thought of marrying her."

The mother-in-law stirred her tea reflectively before she spoke. Then suddenly she put down her teacup and folded her hands in her lap, as she always does when she wants to talk about something near her heart. "I never knew her before James married her," she told me rather abruptly. "Her home was very far from mine, and we never met until the day of the wedding. She was in her bride's dress when I arrived and as I walked in, tired from my journey and frankly resentful of the girl who was going to be my son's wife, she came up to me and put her arms around my neck and said: 'Mother—*his mother*.' And I put my arms around her neck just as if I had known her always and I said, 'Yes, dear, and yours too.' You see, we began right.

"Oftentimes since then I have wished that I were the only woman in my son's life—and he's been married some years. But every time I feel the jealousy in my heart I think of the way she greeted me there, and I say to myself, 'Foolish woman, you love your son and she loves him. She's the mother of his children just as you were his mother.' And somehow, when I say that, the jealousy fades away." She picked up her teacup again and I knew that she had finished talking.

Several weeks later I happened to go into town on the same train with the daughter-in-law, and it occurred to me that I should like to know her side of the story. I wondered whether she too had ever felt the flicker of jealousy that every daughter-in-law is apt to feel. "Did you and your mother-in-law always love each other so much?" I asked.

The daughter-in-law laughed—a low, merry laugh that was one of her characteristics. "I loved her from the moment I saw her," she said, "and that was the day I married James. But I know what you mean; you want to know if I've ever been jealous of her? Well, I have. It began when we started housekeeping.

"I had never done my own work and I wasn't as clever about those things as some girls are. My mother-in-law had always been a perfect housekeeper and oftentimes, when the biscuits were heavy or there was dust on the bookcase or iron-rust on the tablecloth, it annoyed me unspeakably to have James mention his mother. I felt that he was comparing me with her. I remember one day I had hysterics over it—after he had gone to work.

"Then little Jimmy was born, and when I held him in my arms all the jealousy was swept out of my heart. I realized what it was to have a son, and I shuddered at the awful thought of his every marrying. I wondered how my mother-in-law could have loved me at all when I took her place in her son's life. I realized that she had felt about him as I felt about my own boy."

Oh, mothers-in-law and daughters-in-law, be tolerant with each other. Remember, if you are a mother-in-law, that your son's wife is the mother of his children, and remember if you are a daughter-in-law that your husband's mother once held him in her arms, a tiny baby with dependent hands, and that he will always be her baby.

The Lord loveth the rich man who is a cheerful giver, and also loveth the poor man who cannot give but is cheerful withal.

oung People's Topics for September 26

hields Against Temptations

istian Endeavor Topic. Eph. 6:10-18

VHAT makes people do wrong? That is almost the most interesting question in the world. at makes me do wrong? That is ainly the most important question ife for me. For if I can find the ver to that, I can find an answer he question how to be kept from g wrong.

ractically every wrong is committed se a person loves himself more he loves others. We might say this is true in every case, but there some perplexing instances in which an seems to do a great wrong for sake of a great love—as when a poor robs his employer for the sake of health or perhaps the life of wife or l. But a soul analyst might say wrong is still selfish, for the wrong- is choosing to help some one for m he cares greatly at the expense me one for whom he does not care gh.

ut we know that back of the whole d of sin, its injustices, its greed, its its strife, there lies the fundamental e—selfishness. Love of self—that is hat makes us sin. So the safeguard nst sin is love. A man who loves rs will not wrong them, will not him them, will not take risks with their tual, mental, or physical welfare. he way to be temptation-proof is to lled with love.

ow do we get this kind of a heart? ther, how can the heart we have be l with this kind of sin-preventive? ist will give it to us. That is his ness—to change hearts, taking out self-love and putting in its place for others, in whose needs we recogn an opportunity of serving and sing the divine Friend who has our heart's deepest affection.

pportunities and Perils of School Life

arth League Topic. Prov. 1:26-8; 5:20-23; I Cor. 15:33; Prov. 22:17

HERE could be no safer and happier platform for your school life th year than that outlined in the discion of the Christian Endeavor topic ju above. Make up your mind that th year kindness will dominate your li If you make that rule go deep gh it will save you from all the pills of school life, bringing you its kest pleasures and highest triumphs.

State Mission Catechism

3. Y. P. U. Topic. Ezra 8:1-16
(Conquest Meeting)

HE State Mission Society, working in onjunction with the American Baptist Home Mission Society and the American Baptist Publication Society, cares for unchurched territory in America, organizes and builds new churches and helps overburdened congregations. A catechism of seventeen questions has been prepared for this lesson, and if the leader or the Missionary Committee will write to the state secretary he will provide material for their answers. Their discussion will insure an interesting meeting.

State Mission Catechism

1. What is the population of your state? 2. What proportion of the population is identified with evangelical Christianity? 3. Name the president and secretary of your State Mission Society. 4. What is the post-office address of your state mission secretary? 5. What special characteristics as a mission field does your state present? 6. What is your State Mission Society doing to aid small or struggling churches? 7. What is your State Mission Society doing to help solve the problem of the rural church? 8. How many missionary pastors does your State Missionary Society aid? 9. How many associational missionaries does your State Missionary Society employ? 10. What proportion of the churches of your state contribute to state mission work? 11. What proportion of your population is foreign? 12. What efforts are being put forth to reach these foreign-speaking peoples? 13. How many missionaries are working among the foreigners in your state? 14. What is the most pressing need in your state work? 15. Have you begun any new work in your state this year? If so, what? 16. Does your State Mission Society have adequate support from the churches to carry on a successful work? 17. How is your society cooperating with your church for state mission work?

State Secretaries in the Territories of the Northern Baptist Convention

Rev. T. F. McCourtney, Phoenix, Ariz. Rev. C. W. Bemstad, Berkeley, Cal. F. B. Palmer, D. D., Denver, Colo. A. B. Coats, D. D., Hartford, Conn. Rev. W. H. Bowler, Boise, Idaho. E. P. Brand, D. D., Normal, Ill. W. B. Pope, D. D., Indianapolis, Ind. Dr. S. E. Wilcox, Des Moines, Iowa. Rev. J. T. Crawford, Parsons, Kans. I. B. Mower, D. D., Waterville, Me. Hugh A. Heath, D. D., Wakefield, Mass.; Rev. E. M. Lake, Lansing, Mich. Rev. E. R. Pope, Minneapolis, Minn. Rev. Thomas Stephenson, Helena, Mont. Rev. Fred Berry, Lincoln, Neb. Rev. George N. Gardner, Reno, Nev. Rev. D. S. Jenks, Franklin, N. H. R. M. West, D. D., Newark, N. J. Rev. Edwin B. Richmond, New York, N. Y. Rev. C. E. Tingley, Grand Forks, N. Dak. Rev. E. A. Read, Springfield, Ohio. Rev. Otis C. Wright, Portland, Ore. Charles A. Sears, D. D., Philadelphia, Pa. Rev. John Stewart, Providence, R. I.; S. P. Shaw, Ph. D., Sioux Falls, S. Dak. Rev. W. H. Bowler, Boise, Idaho. Utah, W. A. Davison, D. D., Burlington, Vt. Rev. F. R. Margetts, Tacoma, Wash. Rev. L. B. Moore, Parkersburg, W. Va.

True Patriotism Opposed to War

Continued from page 905

lat of his true being when he permits himself to destroy his co-laborers in the etual struggle against nature and mal evil. Only by co-operation has man advanced from the half-starved sage to the command of all climes and countries for the furnishing of his breakfast table and the spiritual enrichment of all life. Had it not been for the world's innumerable wars destroying untold numbers of mute, inglorious Edisons, Pasteurs and Adam Smiths, countless Gutenbergs, Darwins, Newtons and Washingtons, man's united struggle against environment might have practically abolished disease, and crime.

Those who put their faith in explosives to secure justice, assume that pacifists are bloodless, flabby and afraid to fight because they "lack physical courage." They logically put Benjamin Franklin, Kant, Victor Hugo, Cowper, Bright and Charles Sumner in the category of anemic invalids. The red-blooded opponent of their sophistry who is toiling night and day to read clear ideas proudly declares, "I was ever a fighter," but believes in struggle that is constructive and not futile; he craves the everlasting struggle, shoulder to shoulder with all men as comrades in a merciless warfare on the common, deadly dangers that will always threaten mankind. He knows that war is no more inevitable than slavery.

The Quiet Hour

A Working Secret

SERVICE that counts is not something that we do; rather it is something that someone else does with us. We are living tools that God wants to use. A native pastor in Korea wrote to a friend in America: "I have been so greatly blessed. Not that I have done anything. The beloved Carpenter of Nazareth hath stretched forth his beautiful hand, and taken hold of me as a plane to work on his Building. My only honor is that His hand hath touched me." In the same spirit Paul cried, "Yet not I, but the grace of God." Let us as tools ever glory in the pierced hand that lifts us and uses us. Failure comes when we think, "I am laboring abundantly." Yielding to the Master's hand is the secret of perfect workmanship.

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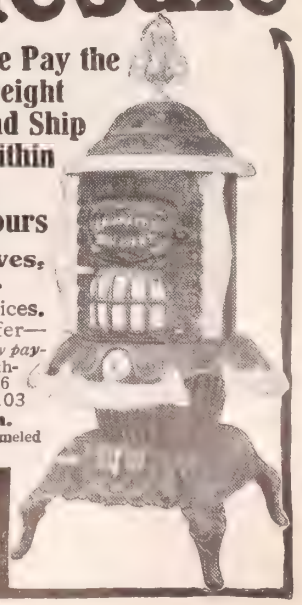

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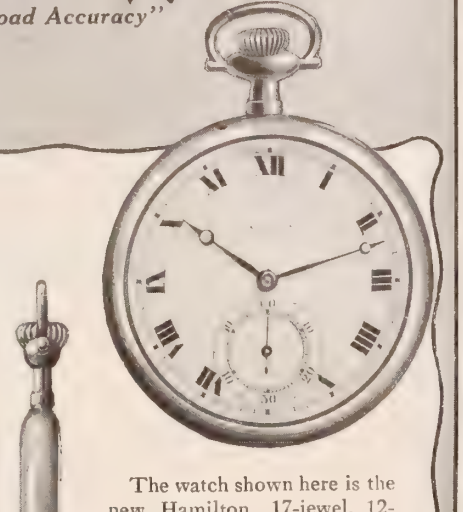

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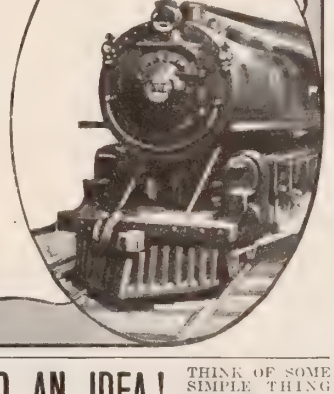

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Obedience and Kingship

International Sunday School Lesson for September 26
Read Psalm 72

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"The king shall joy in thy strength, O Jehovah; and in thy salvation how grea shall he rejoice!" Ps. 21: 1.

We may surely turn this verse around, or read it backward. Our God does two things for us. First, he saves us from the penalty of sin and from the love and power of it. Second, he becomes our strength. His Spirit lives in us, as a fountain rising from unknown depths and flashing in the sunny air. We may truly say as they did in the wilderness: "Spring up, O well!" that is, "O God, be stronger and stronger in my soul, make more room for thyself, work more mightily in me; help me to yield to thee more utterly and permanently." As we cleave thus closer and closer to God's indwelli Spirit, three things happen. (1) I get saved deeper down and streng ened higher up. (2) We know an ways increasing joy, because we are tune with the infinite Spirit of lo and the harmony is the new song paradise. (3) We become royal. who joys in God's strength is not o profoundly happy, but becomes king The king shall joy in God, and he u joys in God is a king. There many kings walking our world cognito. Beneath the threadbare ou dress you may often find royal rob

Six to Two

By Arthur H. Howland

THERE is one straight road, one happy goal. Call the road Duty, and the end Success.

Our lessons for the quarter tell the life story of eight people: Absalom, Solomon, Rehoboam, Jeroboam, Asa, Ahab, Jezebel, Elijah. We need to run over into the fourth quarter a little to get to the end of three of these, but enough is told of them in this quarter's lessons to assure us what that end will be.

How many of these eight kept on the straight, upward road and reached the goal? Only two: Asa and Elijah.

Six failures to two successes! That is about the way it goes, or even worse than that. Can't the members of our class, our school, make up their minds that we will break that record, that we will spoil that rule? Let's all reach the end of the straight, plain road and find those fields we may truly call Success—not success in business, but success in being good and true and in helping others to be good. We can do it if we will. There is no need or no excuse for going astray; still less excuse than these six wanderers had, because they had never heard of Jesus, nor known the splendid power of his salvation and his friendship.

Jezebel fell farthest. There is nothing to indicate that she ever even started right. She was greedy, tricky, doubtless lustful. She hated God and hated his prophet. She refused warnings. She consorted with those who taught and practiced false and impure religions, and her horrible end is told in one of the chapters of next quarter's lessons.

Ahab had some gleams of good intentions. In his encounter with Benhadad he had Jehovah's help. He seems to have had a wistful idea that he would like to be good. But when he had to choose between holy Elijah and wicked Jezebel, he chose wrong. Greed, weakness, and evil companionship wrecked Ahab.

Absalom, as we found in a former study, failed because of impatience, anger, vanity, ambition, covetousness, insincerity, hypocrisy.

Jeroboam failed through ambition and through the notion that he could compromise with God's requirements.

Rehoboam failed because of evil companions, injustice, cruelty, and a desire for luxury and power.

Solomon came near to success. In fact, in some of his writings he achieved success. He left behind him many true, worthy, helpful words. But though he began so well and did some abiding good, his own life ended in disaster. Evil companionships and lust were his undoing.

Asa made some unintentional missteps, but came back to the main road and reached the end.

Elijah, though at times discouraged, never swerved from what he believed to be right, and his life had a glorious close.

There is a fine picture—if we can forget for a moment the six failures. Two sturdy men, a king and a prophet, ith-standing the temptations of the urt and of a nation bent on wrong- ing, compelling men, by the power of heir examples, to do right and to seek od, brave in denouncing evil, walkin with God, walking straight and ending ori-ously.

We have it still in our power de-cide which end shall be ours—up ong the successes, with Asa and ijah, or down among the failures, wit Sol-omon, Rehoboam, Jeroboam, Ab om, Ahab and Jezebel!

Think frankly of the weakness s of your nature. Think where you l be likely to fail, if you do fail. ake God's grace and God's power int our soul. Yield your life to him. Ask him to guide you. Trust him t keep you. Accept his offer to cleans you, to give you a new heart, to put his pirit within you and cause you to w k in his statutes (Ezek. 36: 25-27). e is "able to keep you from falling a l to present you faultless before the pr ence of his glory with exceeding joy" ude 24).

In almost all the failures of hese lessons we find the element d evil companionship. That choice co s to every one, and comes frequentl -are we going to walk with God or t walk with some companion who will l us away from God? No matter how weet and strong the association, it d not pay to choose it instead of G It ends down there among the fa res. To walk with God is the only y to reach the right end.

But remember that to walk thu lone with God and to seek spiritual cess does not mean that you are to late yourself from others and have in-terest in their welfare. The st y of Pilgrim's Progress is very unsatisf tory here. The illustrations of the ory, whether in book or on the lecture een, emphasize this lack. It looks ke a selfish proposition to see Christi and Faithful and Pilgrim forging ead, fighting demons and running awa rom friends and home and work a all the dwellers in cities and towns, king a Celestial City. There is a san and more Scriptural conception of the iritual life. It is the life of arduous vice for others—the life that not only eeks the goal, but gives its strength to king others along to the same goal.

And that is the surest way t each that high place of success. M e your life ambition to help othe find the right path, and you will sta n it yourself. Christian and his frie s did well to turn from evil influen , but the story to be thoroughly norm and wholesome should tell of great con-cern for the welfare of others, ater zeal in helping and saving them. ood gave his life for others. He a ve others. He taught others and p ide for the teaching of multitudes nor His schools at Northfield and C age his influence in many forward ove ments, the Gospel light in many arts are monuments to his faithf ness Travelers in England and Scotlan mee at every hand indications th his

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influence abides. His work changed the religious life of Great Britain. He left his stamp upon the church in America. On his tombstone at Northfield are these words from John's epistle, words that point the way to eternal triumph for every one: "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Echoes from the Holy Land

By Rev. Franklin E. Hoskins, D.D.

BETWEEN Absalom and Ben-hadad lie about one hundred years of the human history of a small section of the great world. Eight individuals, Absalom, Solomon, a Queen of Sheba, Rehoboam, Jeroboam, Asa, Elijah, and Ben-hadad loom up from thi remote past six kings, one queen and one prophet. The record of each life, preserved by divine providence, flashes backward through that century and forward through all centuries some rays of comfort and warning which this review would blend into the white shaft of Obedience to the Divine King.

Folly, wisdom, wealth, a desire for knowledge, wickedness, goodness, trust in God, the curse of drunkenness, are still living issues. The temple at Jerusalem has widened out beyond the mountain, to wherever men worship in spirit and in truth. The worship of Baal at Carmel has given place to the worship of Mammon everywhere. Men yet struggle against the still small voice, and failing to heed, break themselves against the granite truths given at Sinai. Moses and Elijah stand with the "greater than Solomon" on the Mount of Transfiguration, and the world halts at accepting the King of kings.

Psalm 72 may well have been written by David for the coronation of his son Solomon. Though never literally fulfilled for Solomon or any other king, it is still a prayer of God's people for every king, that his reign may be a reign of righteousness, peace, and prosperity; that his dominion and influence may know no bounds save those of the world itself; that he may be worthy to receive riches, honor, glory and might because he is a righteous savior of the poor and the afflicted. The world is burdened and weary, and can never be otherwise until He rules whose right it is to reign as King of kings and Lord of lords, Jesus Christ.

"The king and the king's son"—in strict accordance with Oriental usage, where the royal ancestry is always mentioned on coins, public monuments and the like.

The mountains and the hills are mentioned because they are the great characteristic features of Palestine.

Cornfields are seen everywhere on the slopes of Lebanon, even to the skyline, where they rustle like the cedars.

"His Name." The use of "the Name" is a mine of religious truth that has been only imperfectly worked thus far.

Great Floods in South China

MISSIONARY W. B. OLDFIELD, of Wuchow, China, writes under date of July 10th: "Kwangsi is again to drink the bitter dregs of suffering and famine. The rains continue to deluge the land, and the rivers rise higher and higher each passing hour. Fully three-fourths of the city of Wuchow is under water and the swift current makes escape by boat exceedingly dangerous. Several brick houses have collapsed, while the river front is literally strewn with wrecked buildings. The Wesleyan Mission compound stands almost alone amid a sea of water, while the hospital, chapel, and foreign residences have become an asylum for the destitute of that entire section. Thousands of people are homeless. For days an endless stream of débris has been floating down the Fu River. Many children, clinging to the wreckage of their homes, were rescued as they floated past Wuchow. Crops are ruined and heavy loss of life is feared."

Mr. R. S. Jaffray of Toronto, Can., a former missionary in China, writes to the Christian Herald: "From letters received I learn that whole cities—as for example Takhing with a population of about 50,000, and Shuhing with a population of perhaps 150,000 to 200,000—have been completely submerged in the flood, the roofs of houses being entirely under water, also that Wuchow was on July 10 three fourths under water. About a month ago, Canton City was in darkness because of the floods having submerged the electric light plant, and Shameen, the foreign concession of Canton, was completely under water. The present floods will without question be followed by a famine of great severity."

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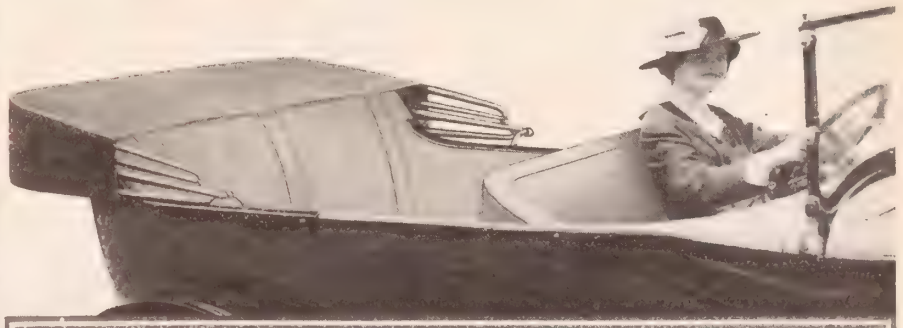

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A Week in the World's News

DR. SHELDON RETURNS TO THE MINISTRY. Editor The Christian Herald: I wish to express my deep satisfaction in the reading of two items in the Herald of August 25, one an editorial, "The Treasure Ship," protesting against the shipment of war munitions, the other "The War-Breeders," on the page of "The World's News." Both of these articles are Christian in tone and spirit. They voice the righteous indignation of Jesus. They are the truest utterances I have read in a long time. I am just beginning my church ministry again, after an absence of three years. If there is anything I long for it is to preach the Gospel of the Brotherhood. Your editorials and articles on the war wickedness are a positive contribution.

CHARLES M. SHELDON.
Central Congregational Church, Topeka, Kan.

KOREANS MUST BE JAPANNED BEFORE LEARNING CHRISTIANITY. In order that the youth of Korea shall become good Japanese citizens before anything else, new educational regulations have been enacted barring religion from the schools, complete elimination to be effected within ten years. The Christian schools conducted by American and other missionaries may eventually have to be abandoned as a result, according to Dr. J. E. Adams, executive secretary of six federated missions in Korea, and that will be a serious blow to both religion and education in that country.

NEBRASKA TO THE RESCUE. What seems like a magical lake in Sheridan county, Nebraska, promises to supplant Germany as the source of this country's supply of potash as a base for farm fertilizers, the lake's remarkable properties having been commercially exploited only since the war cut off the supply from Germany. The Boston Transcript states that the Nebraskan brand of potash is not mined by drilling and blasting, but is pumped up, in the form of heavily impregnated water and bottom mud, into great vats to be evaporated by artificial heat, leaving a residue of potash, alkali and other substances. The lake is 250 acres in extent and ten feet deep, but the mud that contains the potash solution goes down twenty to thirty feet in depth. When the lake dries up in summer, as it does, wells are dug into this mud and the water that oozes in is then pumped up for treatment. But although the operators had spent several years prior to the war in searching far and near for the basic deposit of potash from which the mud and water become charged with potash solution, no trace of a fixed bed of it was found. No other body of water anywhere about, nor the soil adjacent to the lake, contains traces of the mineral. Scientific curiosity quickly gave way to practical common sense, however, when the war shut off potash from abroad, and instead of trying to solve a problem in natural physics the owners of the property are concentrating their energies upon utilizing the valuable but mysterious potash deposit commercially.

A STATE FAIR OPEN ON SUNDAY TO GOOD PURPOSE. The great stock pavilion on the Iowa state fair grounds, Des Moines, was turned over to the Iowa Sunday School Association on Sunday, August 29, and some 2,000 persons attended both Bible study and preaching services throughout the day. The pavilion was the "assembly room" of this unique Sunday school, and the classes distributed themselves through the various buildings of the exposition, the management of the fair having opened the grounds for this sole purpose. Eleven states were represented by Sunday school workers.

RECORD YEAR FOR INTERNAL REVENUE RECEIPTS. Despite a $42,000,000 falling off in the expected income tax for the fiscal year ending June 30, and the significant decrease in receipts from distilled spirits and fermented liquors of about $23,000,000, the internal revenue of the government exceeded by $35,000,000 the total of last year, the aggregate for 1915 being $415,000,000. The special war tax imposed October 23, 1914, yielded $52,069,000, as follows: liquors in general, $21,160,000; tobacco, $2,486,616 (about half the ordinary receipts); banking, etc., $4,967,179; documentary stamps, $20,494,475; perfumery, etc., $2,961,490. The income tax brought $39,144,000 from corporations, and $44,046,000 from individuals. The latter item disclosed the fact that in this country there are about 345 half-million dollar incomes and 41 of a million dollars or more each, no editor of a weekly illustrated newspaper for the family being found in either group. The war tax expires by limitation in December; as the government faces a monthly deficit of $15,000,000, either a bond issue or the re-enactment of the tax may be expected to take up this slack in receipts, enormous as they are in the aggregate.

NOTHING SUCCEEDS LIKE SUCCESS. The success of the submarine in the present war has stimulated even China into acquiring such craft for coast defense, a commission of expert naval men, including an admiral, being now in this country with authorization to contract with American firms for one hundred submersibles at a cost of about $750,000 each. The Fore River Shipbuilding Corporation, Quincy, Mass., has completed ten submarines for the British Government, to be delivered after the war. . . . The United States Government is about to place orders for sixteen under-sea boats, three of which are to have a cruising radius of 5,500 miles.

AN ALTRUISTIC ABSCONDER? The state of Yucatan, Mexico, is short some $300,000 which a late governor, one Argumendo, thoughtfully carried away with him to prevent its being stolen when he realized the uselessness of resisting the bandit governor whom Carranza had sent to supersede him in office, and fled. The secretary of state for Yucatan is seeking the help of United States courts to recover the money, most of which Argumendo states he expended for a steamer, ammunition and supplies, "all for the state," but seemingly to convey the balance, $100,000 or thereabouts, to Havana for safe keeping.

SERIES OF MUNITIONS PLANT EXPLOSIONS. On Sunday, August 29, two black-powder mills of the Du Pont Powder Company, Wilmington, Del., were completely wrecked by an explosion that uprooted trees, shook houses four miles distant, and hurled heavy machinery far and wide. Two workmen were killed, one being blown to atoms. On the same day, at Acton, Mass., the glazing mill of the American Powder Company blew up, the shock being felt forty miles away. No one was injured, the mill being closed over Sunday. Wednesday, September 1, an explosion occurred in the plant of the National Conduit and Cable Company, New York, where ammunition contracts are being filled, caused by a pot of molten metal falling into a puddle of water. Six men were injured; there are about 4,000 men employed there.

RUMORS PERSIST OF RETURN BY CHINA TO MONARCHY. The vice-president of the Chinese republic, Li Yuen Heng, is reported to have resigned his office, and to have requested permission to depart with his family to a private residence, assuring president Yuan Shi Kai that he would not oppose the project for the restoration of a monarchy, though he would not favor such a course. Professor Frank J. Goodnow, legal adviser of Yuan Shi Kai, is expected in America early in October. The Chinese press is said to devote much space to discussions of the proposed great backward step in China's political system. Yuan Shi Kai, at a recent cabinet meeting, bitterly deplored the ascendency of Japan in the affairs of the republic.

QUITE A LITTLE FLEET TO START WITH. There would seem to be cause for rejoicing on the part of those who wish to see a great American mercantile marine, in the increase of ships in foreign trade now flying the Stars and Stripes. On June 30 there were 2,768 such vessels, an increase for the year of 363 over the preceding year. The gross tonnage of this merchant fleet is 1,813,775. The new registry law brought about by the war is responsible.

FIGHT TO UNIONIZE TEACHERS. The Chicago Board of Education has recently ordered the dissolution of the Chicago Teachers' Association (which is as near to being a labor union organization as teachers can get), declaring it an illegal association and ruling it out of the educational system of the city. The Association will appeal to the courts against this decision, and organized labor throughout the nation is said to be preparing to stand behind the teachers in their contest.

PIONEERING IN STATE CONSTITUTION REVISION. The lengthy session of the New York State Constitutional Convention is approaching adjournment after prodigious labor in considering the many more or less drastic revisions which have been proposed. One of the most important of the measures, namely the short ballot under which four state officers only will be elected—the Governor, Lieutenant Governor, Attorney General and Comptroller—was adopted September 2 by a vote of 124 to 30. A proposal to simplify court procedure and lessen the cost to litigants, was adopted, and also municipal and county Home Rule proposals. These and many other articles for the new constitution were advanced to their third reading and a vote after full debate. Eventually, the final recommendations of the Convention will be submitted to the voters of the state.

AS THE TWIG IS BENT THE TREE'S INCLINED. "The standing army (of 1,000,000) should consist of boys. . . . The boys are those who make the real fighters. . . . Every year there are 800,000 boys who reach the age of 18 years in this country . . . the government must . . . equip them . . . to make the United States formidable . . ." These are extracts from a speech Colonel Robert M. Thompson delivered after being elected president of the Navy League. The sentiments are in line with surgestions that are being made that military training should be introduced into the public schools. "The first requirement in education of childhood and youth throughout the world is such a revision of the definition of patriotism . . . as will lift the sentiment out of racial, national and territorial boundaries into . . . the sense of international relationship." That was said by Mrs. [illegible] Wright Sewall at the annual congress of the National Education Association, August 28. Mrs. Fannie Fern Andrews declared: "The [illegible] set before us is to bring about a complete [illegible] of feeling in the world, a correction of ideas, [illegible] which should come a world repudiation of [illegible]." Will you send your boy to school to Colonel Thompson or to Mrs. Andrews?

WILL SPLIT A LANCE OR TWO FOR A GOOD CAUSE. The Associated College Newspaper Publishers at their recent annual convention adopted a new rule barring liquor advertising of all kinds from the columns of the [illegible] nine leading college newspapers represented in the association, expulsion from the organization to follow upon a violation. Several important college papers already bar all such advertising. Many of these college papers are dailies [illegible] considerable circulation. The association also decided to reach out after general advertising, instead of depending solely upon local business. In both undertakings these journals deserve success.

ADMINISTRATION PROGRAM FOR NATIONAL DEFENSE. The press of September 3 gives in full executive letters from President Wilson to the Secretary of the Navy and Secretary of War under date of July 21, calling upon them to obtain the cooperation of the best equipped minds of the country for the formation of a policy for increased national defense to be submitted to Congress at its next session, the program including the wish for "a proper training of citizens to arms." Both these departments are now actively engaged in preparing the strongest possible facts and arguments in support of the movement for a greatly increased army and navy for the consideration of Congress.

THE F-4 A SAD OBJECT LESSON. On August 30 the submarine F-4, which sank in Honolulu harbor March 25, was raised from a depth of 300 feet, a most difficult operation conducted by naval officers with specially constructed apparatus, consisting in part of great winches mounted on mud-scows, and cables that were lowered and slung under the wrecked craft, the weight lifted was about 250 tons. The submarine, badly damaged and partly filled with mud, was placed in dry-dock and pumped out. Four bodies were found and fragments of others, but only one could be identified, that of George Hancroft of Los Angeles, a gunner's mate. The cause of the fatal accident had not been determined up to September 3, but the preliminary investigation disclosed that all our submarines of the F class are defective and unsafe, and probably other classes will bear looking into also.

DARING AERIAL ADVENTURER KILLED. Adolphe Pégoud, most famous of French aviators, is reported killed, but how not stated in early despatches. Pégoud originated the aerial loop-the-loop and upside down flying and amazed the world by his feats. He distinguished himself in the present war also, being credited with several remarkable exploits, one of which was the bringing down of a German taube containing a pilot and a gunner, within the French lines; another was a mid-air duel in which his machine was wrecked, Pégoud falling to earth and pretending death until his German opponent neared him, when he shot the latter and escaped in the German's machine. The dead aviator was thirty-two years old.

The Cost of War

THE people of Europe are wasting untold life and wealth in their present struggle, yet we Americans congratulate ourselves daily that we are on this side of the ocean and not called upon to bear the staggering cost of war. We are very fortunate, but not all of us realize that even we are carrying upon our shoulders a tremendous war burden.

What does war cost us? During the one hundred and thirty-eight years of our independence we have spent about twelve years in war, or about nine per cent. of the time. But the money we have spent for war during that time has not been nine per cent. of our expenditure. It has been about eighty per cent. of it. For some years we have enjoyed perfect peace, but our war expenses have continued—have increased, have been quadrupled in the last twenty years. During the past year, in a time of peace, we have spent $478,000,000 for war purposes, army, navy, pensions and interest on the national debt, which is entirely a war debt. This war expense constitutes seventy per cent. of all the money spent by the government; while only the other thirty per cent. pays the bills for all civil purposes, including rivers, harbors, Panama Canal, agriculture, Congress, the executive and the judiciary.

In two years we have spent nearly a billion dollars for war purposes. How much is a billion dollars? . . . We all know what a dollar bill is: a billion of them would make a pack fifty-five miles high. In the last two and a half years we have spent for war a dollar for every minute which has passed since the birth of Christ. Our army is but fourteen per cent. the size of the French army, yet costs us more than twice as much. It is but thirteen per cent. as large as the German army and costs over half as much. It is but seven per cent. as large as the army of Russia and costs thirty-seven per cent. as much. Our army costs us $1,300 per capita, while no European country pays as much as $400. Naval figures reach almost the same proportions.

We look with considerable wonder and admiration upon the great guns which protect New York harbor. Our wonder does not cease when we know that the cost of firing one of these guns is $1,600 to $1,800, as much as a laborer can earn in two or more years.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 9th and 10th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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Now it is interesting to notice what could be accomplished with our war money if it were turned into constructive channels. Let us apply it to education. Estimating the cost of the average university at two and one-half millions, our annual war expenses would build and equip four universities in every state of the union. The very best two-room modern rural school can be built for $2,000. Our annual war bill applied to this purpose would build 2,500 such schools in every state of the Union. If applied every year it would give every high-school student in the United States high-school education and the necessary books. It would also give a free college education to six times the number of people enrolled in our colleges. The price of one battleship would more than pay for all the school-books used in the United States in a year.

From the standpoint of the philanthropist, our yearly war budget would provide the following institutions for the betterment of humanity: ten hospitals at $200,000 each, two insane asylums at $500,000 each, four orphan asylums at $250,000 each, four blind schools at $250,000 each, four old people's homes at $250,000 each, two reform schools at $250,000 each, two schools for defectives at $250,000 each, four industrial training schools at $250,000 each, twenty agricultural high schools at $50,000 each, a model farm in every county of the United States at $2,000, one thousand visiting nurses at $100 per month for the prevention of diseases, $5,000,000 for the relief of the poor, and another million dollars left for any other purpose.

Would what we spend for war every year furnish all these things? Yes, it would furnish all these things in every state of the union. These are only some of the things we should do with the money we spend for WAR!

W. H. BR[illegible]

Have You Ammunition?

THE nations of Europe now at war are calling for more great guns and more destructive ammunition. A great gun is worth more than a regiment of men, and one high-explosive shell will put a company of men out of action.

Systematic Bible Study

By correspondence is the only way by which many Christians can get the great guns and the destructive shells for their warfare. The Moody Bible Institute of Chicago is now pre- ing eight courses of study that have been ed and pr ven worth while. The majority these urses is Bible Study, the remaining ourses being on methods of Christian work nd allied subjects.

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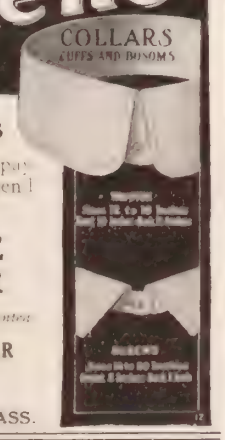

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Our Mail-Bag

NOTICE

THE editors of The Christian Herald will be glad to answer any question addressed to The Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume in adorning the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. W. L. If God has power to do all things, why doesn't he banish starving, or send food from the sky, as he did long ago? If God loves us and has power to do all these wonderful things, why does he let sin go on?

Taking the second part of your question first, we must remember that the whole spiritual world is based on the freedom of each individual to choose between right and wrong. There would be no such thing as character if every act and choice were forced. A choice that is forced has no moral value or quality whatever. So because God wants to develop a race of beings who are really good, he leaves us free to choose right or wrong. It is terrible to imagine that God is the author of sin. He is the author of freedom, and many of the creatures to whom he has given this priceless gift and opportunity of freedom use it in making shameful choices and doing shameful deeds. We get a little light upon the first part of your question by this consideration of the second part. The whole universe seems to be in the midst of titanic agonies, struggling toward perfection. Paul declares: "The whole creation groaneth and travaileth together in pain." The mystery of pain no one can solve except that we know that just as freedom produces character, so pain produces moral, mental and spiritual strength and purity. Man seems to be the highest point in nature, and everything in nature is subordinate to the main business of producing that race of beings who are to be really good. Starvation is simply a part of the vast woe of the universe. But to conquer starvation is not God's duty but man's. It is man's fault that some people starve. There is enough food for all, but man has devised laws and instituted customs which deprive part of the human race of the means of subsistence and give others more than they need. And it is man's duty to find a way whereby the world's bounty can be so distributed that all shall have the means of life.

E. E. G. M., Cooperstown, N. Y. What became of Mary, the mother of Christ?

The New Testament records go no further than the fact that Jesus on the cross commended his mother to the care of the apostle John, and to mention her later as a member of the company of believers who continued together in prayer before Pentecost (Acts i. 14). Traditions vary as to the length of her life after this, some saying two, some saying twenty-four years. Many traditions grew up about the later years of Mary's life. Her death is variously reported to have occurred at Ephesus and Jerusalem. Catholics came later to hold the belief that she did not die but was translated bodily into heaven. While belief in the Assumption, as this is called, has not officially been made a point of Catholic doctrine, Catholic theologians generally class it among those truths which it would be "rash to deny." The feast of the Assumption has been celebrated since the fifth or sixth century. Of course there is no historic or Scriptural ground for thinking that Mary died in any other than the natural way, or that her body escaped the ordinary natural processes of destruction.

H. W. B., Wilmore, Ky., writes: "There is a widespread increase in the recently introduced custom of allowing men to smoke in the dining-rooms of hotels and restaurants. I have a good deal of forbearance, but believe something should be done to inaugurate a campaign against this ungentlemanly habit. It is an imposition upon the women and upon men who do not smoke and do not like the odor of tobacco." There are thousands who will agree with H. W. B.'s criticism. Smoking in restaurants and hotel dining-rooms is offensive to many. The only remedy available would be to patronize places where the practice is prohibited.

W. E., Bellingham, Wash. The Christian Church today recognizes one day in seven as the Lord's Day, the day appointed for rest, reconciliation, worship and religious festivity. See Isa. 58: 13, 14. This is the same general obligation which was recognized under the old dispensation. Jesus, however, gave the Sabbath a new interpretation when he rebuked the slavish and formal restrictions of the Scribes and Pharisees and showed that the Sabbath was made for man ordained for our common humanity and to conduce to our highest good. He indicated various acts which were not in themselves sinful, but meritorious, and which might be done on that day. These are works of necessity and mercy, and the Christian Church as a whole has taken this attitude. It is true, there are some denominations that take a more latitudinarian view, yet even these do not violate the interpretation of Jesus, who declared that "the Son of Man was Lord of the Sabbath," not to do away with it as an institution, but to invest it with a fuller freedom, a higher enjoyment, a nobler purpose than it ever possessed before. Laying all business aside that can be done on other days, it can be made a season of spiritual and physical recuperation, of strengthening for soul and body for the coming week, and of living in closer touch with God in his temple, where he has a blessing for all who "forsake not the assembling" of themselves in his worship. Jesus walked the fields on the Sabbath, and mingled with his friends and associates with the utmost freedom. As to the last part of your letter, we would say that the question raised must be a matter of conscience. If a man's calling be one that robs him of his Sabbath, and makes it like the other days, one of labor so exclusively that he cannot be said to have any Sunday privileges, he has it in his power at the first opportunity available to make a change.

L. G. C., New Orleans. The Gulf Stream is a current in the North Atlantic Ocean, which begins in the Gulf of Mexico, and flows through the Straits of Florida. Its temperature at its source is over 80 degrees, but as it proceeds northward along the eastern coast of North America it gradually falls to about 73. As it nears Newfoundland it turns eastwardly until at about 20 degrees west longitude it divides into two streams, one of which passes close to the British Islands and on into the Arctic Ocean, and the other southwardly past the coast of Spain and Northern Africa. This latter branch turns westward on entering the Torrid Zone, and returns to near its place of origin, where it is drawn into the stream issuing from the Gulf of Mexico, thus making a complete circle. Within this circle of rotating water there has gathered a vast area of floating sea-grass, just as light objects will move toward the center of a whirlpool. This is the Sargasso Sea, which puzzled Columbus and frightened his crew on his first voyage to America.

L. A. K., California. Economy and thrift are nowhere condemned in Scripture, but the reverse. While the love of money and the inordinate desire for riches are specially rebuked, there is recognition and approval of those qualities that help to make their possessor a blessing to others. We are responsible for those dependent upon us and we have a right, by every legitimate means, to provide for their welfare. (See I Tim. 5: 8. This is not interpreted, however, as justifying the leaving of great fortunes to our children, but it does justify a reasonable provision, sufficient to help them at an age when they cannot provide for themselves.

Miscellaneous

Any reader knowing the present address of Pela Penick, a young native African student trained in this country for missionary service, will confer a favor by sending it to Mrs. C. Beall, 1130 Columbia Road, Washington, D. C.

S. M., Colorado. When two parties argue on a question, they are certainly agitating it. The word "discuss" is used as a synonym for both "argue" and "agitate." "Agitation," however, is applied rather to open, public discussion of social or political problems.

N. W. M., San Diego, Calif. We do right to pray that God, in his mercy, may shorten the war and lighten the grievous burden it is inflicting upon the world. Any heart that cannot be moved by sympathy at such a time must be dull indeed. Yet in all our petitions we should ask to be led to pray according to his will.

Reader, Bridgeton, N. J. 1. There are many differences between the Catholic and Protestant Bibles, which you will find treated in the Schaff-Herzog Encyclopedia. 2. Impossible to tell. 3. If you feel that you are called to do a certain work, you should take steps to prepare for it. Pray that a way may be opened for you to begin it, if God wills.

Reader, East Orange, N. J. A limited number of railroads have "no tipping" signs displayed, but it is doubtful if they are lived up to by patrons of the roads. Your experience in having careless and inattentive service as the result of giving no "tip" is by no means an uncommon one. "Tipping" is an imposition and a nuisance, but it seems to be a very difficult one to get rid of.

Mrs. L. H. I., Binghamton, N. Y. Swithun, or Swithin, who died in the year 862, was a bishop of Winchester, England, in the reign of Egbert, King of the West Saxons. Very little is known of his life. His day in the Roman Catholic Calendar is July 15, and according to an old superstition, if it rains on St. Swithin's Day, it will rain on each of the forty days following.

D. M. W., Springfield, Mass. Some years ago I came across a little poem purporting to tell the experience of a man who made a cross.

"He chose the heaviest wood he could;
He made it good and strong—
And all the while he carelessly
Sang a merry song."

Later, he found to his surprise that this cross he had made was destined for himself to carry, and he therefore ends his poem something like this:

"Could I have known, could I have seen,
That cross was meant for me:
I would have made a lighter load
To bear up Calvary."

Can any of your readers tell where the poem may be found?

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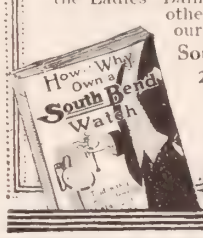

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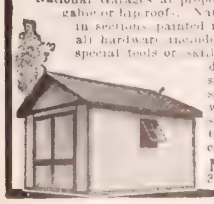

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We don't ask you to pay us ***a cent*** until you have used this wonderful modern light in your own home ten days—we even prepay transportation charges. You may return it at our expense if not perfectly satisfied after putting it to every possible test for 10 nights. You can't possibly lose a cent. We want to prove to you that it makes an ordinary oil lamp look like a candle; beats electric, gasoline or acetylene. Lights and is put out like old oil lamp. Tests at 33 leading Universities and Government Bureau of Standards show that it

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common coal oil, (kerosene) and gives more than twice as much light as the best round wick open flame lamps. No odor, smoke or noise, simple, clean, no pressure, won't explode. Children run it. Several million people already enjoying this powerful, white, steady light, nearest to sunlight. Guaranteed.

$1000.00 Will Be Given

to the person who shows us an oil lamp equal to the new ***Aladdin*** (details of offer given in our circular.) Would we dare make such a challenge if there were the slightest doubt as to the merits of the ***Aladdin?***

MEN WITH RIGS OR AUTOS MAKE BIG MONEY DELIVERING

the ALADDIN on our easy plan. No previous experience necessary. Practically every farm home and small town home will buy after trying. Conrad, a farmer near Basil, O., and ***Subscriber*** to ***Christian Herald,*** used an ALADDIN one year in his own home, then started distributing among his neighbors and has disposed of several hundred lamps in his County the past three winters, making splendid money. Thousands who are coining money, endorse the ALADDIN just as strongly.

No Money Required

We furnish capital to reliable men to get started. Ask for our distributor's plan, and learn how to make big money in unoccupied territory. **Sample Lamp sent for 10 days FREE Trial.**

We want ***one user in each locality*** to whom we can refer customers. Be the first and get our special introductory offer, under which you get your own lamp ***free*** for showing it to a few neighbors and sending in their orders. Write quick for our ***10-Day Absolutely Free Trial.*** Just say, "Show me how I can get a strong white light from kerosene oil, ***without risking a cent.***" Address nearest office.

MANTLE LAMP CO., 116 Aladdin Building

Largest Kerosene (Coal Oil) Mantle Lamp House in the World

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HOOSIER Stoves & Ranges FREE

To try in your own home for 30 days. Show your friends. Freight paid by us. Send it back at our expense if you do not want to keep it. You can buy the best at Actual Factory Prices. Our new improvements equal anything ever produced. Save enough on a single stove to buy your winter's fuel. ALL HOOSIER STOVES Guaranteed for Years. Send postal today for large FREE Catalogue, showing large assortment to select from.

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AGENTS The Best Guaranteed-Hosiery proposition ever offered you. Beautiful appearance and quality sells it. The terms make money for you.

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Cotton as Contraband

By CHARLES M. PEPPER

MAKING cotton contraband is a further reversion to the barbaric principles of war which have marked the present fearful conflict. It is a step backward, just as making foodstuffs meant for the consumption of the civilian population of a country at war contraband is a step backward. It is an assertion of the practice which both sets of belligerents have followed in the present war, of subjecting neutral commerce to their own convenience, regardless of the rights of neutrals. It is an effort to put the plea of national necessity above long-established international usage. Yet this does not mean that cotton may not be declared contraband without the actual violation of international law. It does mean that it sets back all that has been done by Hague Conferences and other international gatherings to soften the rigors of war.

It is necessary to understand, in the first place, what is meant by absolute contraband. In the intercourse of nations, this heretofore has been defined as all articles which ordinarily are used for war—such as guns and ammunition.

Among the commodities which in past wars have been held to be non-contraband are foodstuffs and cotton. In the proclamations issued by the various belligerent powers at the beginning of the war they specified the articles which were contraband, and from time to time they have gone on enlarging this—regardless of previous practice. So foodstuffs first, and then raw cotton, have come to be considered as contraband.

The British position as to raw cotton not being contraband was stated by the British ambassador to St. Petersburg in 1904, during the Russo-Japanese war.

The British Government at that time had especially in mind the interests of her dependency, India.

Following the Hague Conferences, an effort was made by a conference of the powers at London to embody what were supposed to be the advanced principles governing modern warfare. The Declaration of London specified what was known as a free list, or non-contraband list of articles.

This non-contraband list included cotton and other raw material for the textile industries.

The justification for making cotton contraband, on the ground that it enters largely into explosives, and therefore is in reality a munition of war, does not bear close scrutiny. At least there has been no marked increase in its use for explosives since the protest of the British Government to Russia, when the quantity used for this purpose was declared to be small. The great bulk of raw cotton is used for industrial purposes—during war times as well as peace. It might also be noted that cotton, in the form of absorbents, is useful for medical purposes, and that in cutting it off, one means of succor to the wounded and suffering is restricted.

In the international view, the case is stronger for making cotton contraband by simply assuming that industrial starvation of an enemy is justifiable, just as starvation through shutting off foodstuffs is claimed to be justifiable.

The historic position of the United States was summed up by Secretary Hay in his note to the Russian Foreign Office at the time of the Russo-Japanese war. Among other things, Secretary Hay speaking as the mouthpiece of the government of the United States, said: "Articles which, like coal, cotton, and provisions, though ordinarily innocent, are capable of warlike use, are not subject to capture and confiscation unless shown by evidence to be actually destined for the military or naval forces of a belligerent."

It takes a very wide stretch of the imagination to assume that our great Southern cotton crop, or any considerable portion of it, can be actually destined for the military or naval forces of any of the European belligerents. The bulk of it is destined for their textile mills, as it always has been.

The energetic protests which President Wilson has caused the State Department to make from time to time against the practices of the belligerents in interfering with neutral commerce can properly be supplemented by further energetic remonstrances against the efforts to place the entire cotton crop at the control of one set of belligerents, though it may be within the strict letter of international law for either set of belligerents to declare cotton contraband.

The War in Europe

Continued from page 907

On the other hand, suppose a strike directly through Rumania first and then through Bulgaria. In point of distance there would be a saving of perhaps thirty miles. The most difficult part of the route would be the crossing of the Transylvanian Alps, which are immediately south of the Austrian border, in Rumania; but these once crossed the route would be comparatively easy, though the Balkan range in Bulgaria would still have to be crossed; but this route is not so difficult to force a way through, or to hold once forced.

Turning to the possibility of South Russia and Odessa being the objective: In point of distance this objective is a little closer to the base of Eastern Galicia, from Galicia to Odessa being about 225 miles; and in addition the lines of communication of an invading army would be more easily guarded, since in an advance in that direction the River Dniester could be made to serve as an almost perfect defense of the left flank of the invading army.

The possession of Odessa and the other points on the Black Sea, which would naturally also come into possession of the invaders, would very largely, if not quite, offset any advantage which the Allies could gain by the forcing of the Dardanelles and the capture of Constantinople, and would probably render the Russian Black Sea fleet harmless.

Furthermore, the road to Odessa would have to be forced only against already defeated and discouraged troops, and not through fresh troops of two warlike nations, burning to distinguish themselves, as would either road to the other objective. Finally, the railroad facilities on this second road would be capable of being made greatly superior to those of the other routes leading to Turkey.

The land and sea campaign in the Dardanelles has been featureless this week. Reports from Turkish sources indicate that there has been hard land fighting at various points on Gallipoli Peninsula, and these reports advance claims to considerable gains, but of these there is no corroboration from British or French official sources; which sources have to all intents and purposes been absolutely silent as regards operations all the week.

The campaign in the West has been even more featureless this past week than for the many featureless preceding weeks. The combat on this battle line has degenerated into absolute trench fighting, without any results or changes of position of the slightest importance. During the week such activity as there was took place on the eastern end of the line in the Vosges mountains, and as far as this activity had any results they were favorable to the French.

When a man has lots of money he is sure to have lots of friends, who are more the friends of his money than of himself.

He who follows Jesus will be led out of any spiritual darkness he may be in, and if he continues to follow Jesus he will never get in again.

IT SLUGS HARD

Coffee a Sure and Powerful Bruiser

"Let your coffee slave be denied his cup at its appointed time! Headache — sick stomach fatigue. I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says a Topeka man.

He says further that he did not begin drinking coffee until he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system.

"Finally, I quit coffee and the conditions slowly disappeared, but one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious beverage.

"Later, I found my breath coming hard, had frequent fits of nausea, and then I was taken down with bilious fever.

"Common sense came to me and I quit coffee for good and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

"I now have health, bright thoughts, and added weight, where before there was invalidism and the blues.

"My brother quit coffee because of its effect on his health and now uses Postum. He could not stand the nervous strain while using coffee, but keeps well on Postum." Name given by Postum Co., Battle Creek, Mich.

Postum comes in two forms:

Postum Cereal — the original form — must be well boiled. 15c and 25c packages.

Instant Postum — a soluble powder — dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

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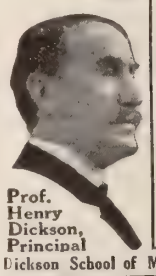

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"I hear you. I can hear now as well as anybody. 'How?' With the **MORLEY PHONE.** I've a pair in my ears now, but they are invisible. I would not know I had them in, myself, only that I hear all right. "The **Morley Phone** for the

DEAF

is to the ears what glassses are to the eyes. Invisible, comfortable, weightless and harmless. Anyone can adjust it." Over one hundred thousand sold. Write for booklet and testimonials.

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All leading 15c magazines, post paid: 7c per month's, previous numbers 6c; by the year 80c. 25c, 35c magazines: last month, 10c; previous months 8c; yearly at cheaper rates. Big bargain list sent free.

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Write for the new illustrated booklet which describes the various "Vaseline" products and their uses.

On request will furnish two nozzles to fit different size tubes.

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ALWAYS FRESH
PURE-SWEET-WHOLESOME

Christian Herald Prayer League

"I WISH to state that the two young men for whom I asked prayer have been genuinely converted, and have joined the church," writes A. H. from Wallerville, Miss. "We were made to rejoice by a glorious revival." Mrs. A. H. K. of Nebraska writes: "I know that God does answer prayer; he answered my prayer and gloriously converted me." Mrs. R. P. R., Chamblee, Ga., writes: "I wrote you some weeks ago for prayer for a friend and it has been graciously answered. She is now improving right along." Another friend writes from Sumatra, Mont.: "Some time ago I requested prayers for my two daughters, who were in very bad health. A short time afterward they were much improved." "I wish to acknowledge a definite answer to prayer," writes Mrs. M. E. W., Omaha, Neb. "A request was made to the Prayer League about six weeks ago for a sister that she might have natural sleep given her. God has heard our prayers." From Maxton, N. C., a young lady writes: "Some time ago I asked the members of the Prayer League to pray that a very dear friend might obtain a position. I want to acknowledge an answer to that prayer." Mrs. H. F. writes: "I write to acknowledge answer to prayer in regard to my boy going to college. Prayer has helped to point a way this year."

A reader, of Fort Worth, Tex., writes: "I wish to say that I firmly believe God answers prayer, for mine have been answered many times. He has helped me in times of sorrow, pain and suffering as no earthly friend could do. Just recently a blessing was bestowed upon us for which we are truly thankful." F. L. J., Jamestown, N. Y., writes: "Some time ago I was in great trouble and could see no way out without a great loss to me, but I asked God for several days to show me a way, and, thanks to his great goodness, he did."

Prayers are asked for revivals of religion at Pattonsburg, Mo.; Warrensburg, N. Y.; China Springs, Tex.; Omaha, Neb.; for the Billy Sunday meetings, beginning September 5); Germania, W. Va.; New Albany, Ind.; that all the saloons may be closed; Hagerman, Idaho; Miss. A. C. requests prayer for a world-wide revival. Mrs. W. L., Michigan, requests prayer that a friend may go to preach the Gospel.

Ten friends ask prayer for the mental restoration or strengthening for friends, relatives or themselves.

Seven friends ask prayer for the restoration or strengthening of sight for friends, relatives or for themselves.

Twenty-one friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Five readers ask prayer that relatives or friends may be delivered from the liquor habit; one that a child may be saved from the drug habit.

Forty-six friends ask prayer for the conversion of relatives or friends.

Five friends ask prayer for special spiritual blessing for relatives or friends.

Forty-three friends ask prayer for the healing of relatives or friends, including one that sister may be given the use of hands and limbs. Thirty-two friends ask prayer for the healing of themselves.

Six readers ask prayer for the healing of hearing for themselves or other friends.

Twenty-one friends ask prayer for help or guidance in financial affairs.

Twenty-five friends ask prayer for the granting of varied desires and needs, including one that a burden may be lifted from a dear one's mind.

Seventy-two students (thirty-six men and thirty-six women) received the diploma of The Moody Bible Institute in Chicago, August 12. The class was the largest in the history of the Institute and represented 25 states and three foreign countries.

BECOME A NURSE

WE have trained thousands of women in their own homes to earn $10 to $25 a week as nurses. Send for "How I Became a Nurse" (32 pages with actual experiences and 48 page lesson free).

Fourteenth Year.

The Chautauqua School of Nursing

341 Main St., Jamestown, N.Y.

Mice and Ant Exterminator Enough of my new exterminator to clear your house of these pests will be sent postpaid on receipt of $1.00 money order. Harmless to pets and children.

M. J. Baumgardner, 519 Big Horn St., Alliance, Neb.

AMARILLY OF CLOTHES-LINE ALLEY

If you need a tonic—and many do need one these trying days—let us make you acquainted with Amarilly Jenkins, the little maid of the slums, who came up "through Poverty Gap and received her education at the College of Hard Knocks," like many another daughter of the tenements. But Amarilly's unfailing good nature and sunny optimism make friends everywhere.

The story of Amarilly will begin in the October 6th issue of the Christian Herald, and having read it ourselves with abounding satisfaction, we know our readers will welcome it enthusiastically. She is such a dear little creature that no one can help loving her. Even if she tugs at our heart-strings at times, she soon has us laughing again.

We won't anticipate your pleasure by telling the story of Amarilly, or describing the varied adventures and experiences she went through, rising a step in the world at each successive stage, until she set her whole family on their feet. Amusing and pathetic by turns, she met all her difficulties bravely, and conquered in the end. You must read for yourself how she began her struggle for an education, took in a Boarder (with a capital B), made friends who helped her in the struggle for a living, built that wonderful edifice, the "Annex," for the Boarder and Lily Rose, helped her own folks to success through her cleverness in renting out the rector's extra surplice (she called it "surplus") and how she became the good angel of the whole Alley. She was a girl with an ideal and she worked bravely at it and won out, having lots of fun by the way. Her story will be a joy and inspiration to every one who reads it.

We predict that Amarilly will make as many friends among Christian Herald readers as Pollyanna, and we extend to each member of the Christian Herald Family a cordial invitation to give Amarilly as wide an audience as possible. You will be doing your neighbors and friends a favor by letting them know that Amarilly will make her bow to the Family Circle in the Christian Herald for October 6th.

Be sure to renew your subscription at once so as not to miss any installment of Amarilly.

THE CHRISTIAN HERALD, Bible House, N.Y.

AGENTS WANTED

for independent hollow-wire lighting systems for homes, stores, etc.; also complete line of lanterns and portable and street lamps. Use common gasoline.

AKRON GAS LAMPS

are most improved, simplest and **safest of all.** Best and cheapest illumination known. Snow-white, soft, bright, white light of high candle power. Fully guaranteed. **Handy demonstration outfit.** Our Agency Proposition cannot be beat. Exclusive territory.

Write quick for catalog and terms.

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A Wheel Chair is often an invalid's greatest comfort. We offer over 75 styles of invalids' rolling chairs and tricycles with latest improvements. Ship direct from factory to you and sell on **THIRTY DAYS' TRIAL.** Let our discounts to all sending for FREE Catalog now.

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"most artistic—yet inexpensive"

If you would make your "dream-home" come true, study the unique artistic effects you can secure by using

"CREO-DIPT" STAINED SHINGLES

17 Grades: 16, 18, 24-inch

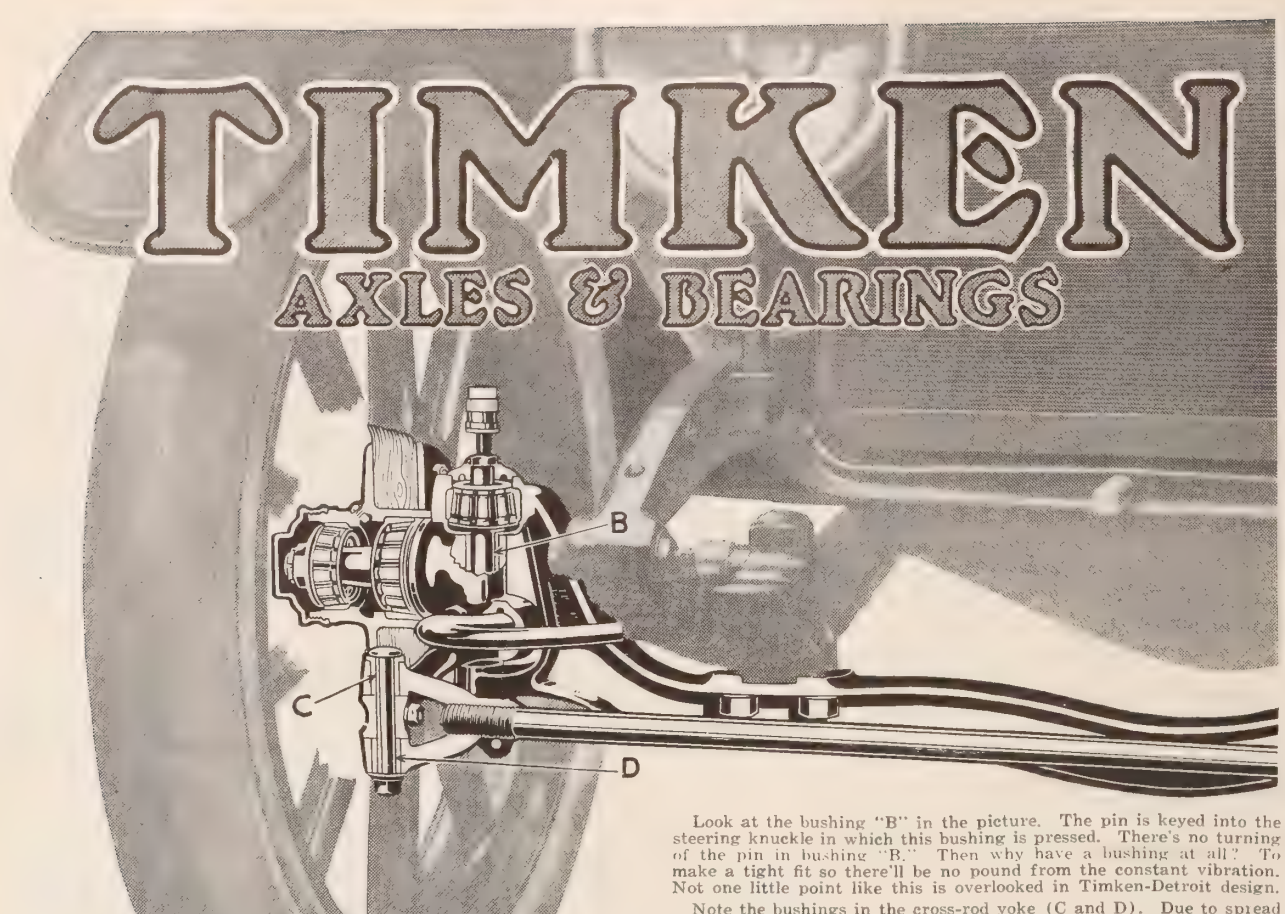
The best cedar shingles stained by special preservative process giving 30 different soft-toned colors. They are rot-, decay-, worm- and weather-proof. Cheaper than brush-coated or shingles stained on the job and *they last twice as long.* All *perfect* shingles, ready to lay with absolutely no waste.

Send for Sample of Colors on wood and Book picturing 89 beautiful homes all over the U.S. When writing, name of architect and lumber dealer would be appreciated.

Insist! Any good Lumber Dealer can supply you.

Standard Stained Shingle Co., 1054 Oliver St., No. Tonawanda, N.Y.
(Factory in Chicago for Western Trade)

Architects Considine & Haskell, Elmira, N.Y., for J.W. Shoemaker, Contractor, Verne Weels. "CREO-DIPT" Stained Shingles furnished through Harris, McHenry & Baker Co., Elmira.



Look at the bushing "B" in the picture. The pin is keyed into the steering knuckle in which this bushing is pressed. There's no turning of the pin in bushing "B." Then why have a bushing at all? To make a tight fit so there'll be no pound from the constant vibration. Not one little point like this is overlooked in Timken-Detroit design.

Note the bushings in the cross-rod yoke (C and D). Due to spread of yoke the pressure is kept low and when wear comes here it must come on hardened pin and bushings that are replaceable at low cost. They, too, are accurate and interchangeable.

Axles That Never Wear Out

MOVING parts of axles, like moving parts of anything, will wear in time. There is no exception to this rule, but—

In the Timken-Detroit Front Axle the moving parts—every one of them—are either Timken Roller Bearings or hardened and ground steel bushings or pins.

These bearings, bushings and pins wear very slowly. Timken Bearings are adjustable to take up the slight wear and Timken-Detroit Bushings and Pins are easily replaceable when worn sufficiently.

So the axle may truly be said to never wear out.

Take the front axle spindle. No wear comes on it because nothing moves on it. Slight wear does come on the cones, cups and rollers of the two bearings. These are Timken Tapered Roller Bearings that offer greatest resistance to wear and are adjustable to offset the effects of wear when it comes.

The same thing is true of the steering knuckle pin. At the top, to sustain the great weight, is a Timken Bearing. Below, where pressure is less but where there is some motion, there's a hardened steel bushing. It is made of good steel, is heat-treated, hardened and ground to size so it wears very slowly.

And when it does wear it can be replaced easily, quickly and cheaply. Because Timken Bushings are accurate to the thousandth part of an inch, they are interchangeable. A new one will fit without any tinkering.

Of course Timken-Detroit Axles are strong enough, and to spare, for the loads they are designed to carry. And for the emergencies of motor-truck and pleasure car service. They are standing up under thousands of commercial and pleasure cars made by the leading builders.

When every other part of those cars is worn out, new pins, new bushings, perhaps a new bearing here and there will fit them for another lifetime of service under another car.

A 72-page booklet No. D-5, "The Anatomy of Automobile Axles" tells the story of the axle in an interesting, human way. A 32-page booklet No. D-6, "The Care and Character of Bearings" gives clear, non-technical information of great value to the car owner. These, with the list of "The Companies Timken Keeps" will be mailed free on request for the three booklets to either Timken Company. Only the booklets will be sent, no letters, no salesman.

THE TIMKEN ROLLER BEARING COMPANY
Canton, Ohio
THE TIMKEN-DETROIT AXLE COMPANY
Detroit, Michigan

Pete McCarthy's Back Room

PETE McCARTHY was not bad youth, but full of energy hat seemed to demand incessant xer- cise. He was a drinker and a box ; he tended bar, trained prize-fighter and settled his own personal griev ces. He was never vicious, but he s a "scrapper."

Sitting upon the porch of his ber shop in Joliet, Ill., one day, he obs ved a new and somewhat delicately on- structed minister coming up the eet. The newcomer was moving int the Methodist parsonage next do to Peter's place. Watching for a hea lift at the auspicious moment, Peter un- tered over.

"Say, partner," he began by w of introducing himself, "if there's any hard lifting, I am ready for an a day job. As you are to become a neigh r, it won't cost you a cent."

Peter's offer was kindly refused "I have only a little stuff," said the ung minister, "but I hope for a tter acquaintance."

Here was the turning-point for ter. They became good neighbors. eter sat through the services next Su lay, near the door. Inching along fro seat to seat, Sunday by Sunday, in few weeks he sat near the pulpit. He oon became a co-worker in the activi s of the church. "There," said the p son to his wife, "I told you that I wou get him; I just knew it. I saw he 'd a heart in him."

Peter was not satisfied to be a here listener. He felt that he must do me- thing for somebody else. One ma who knew of Peter's beginnings in Chr ian work gave this characteristic de rip- tion of it:

"Pete McCarthy, the old ize- fighter —say, there's a fellow that got it right. You know I ain't mu on preachers myself, but Pete ha the goods. He's out nights, leading me those fellows that are stewed, ring them Testaments, a square mea and clothes. Why, he leaves his w ing chair and talks to farmers in heir wagons. He knows 'em and dri 's it right home; gets them down on heir knees in the back room of his shop and he means every word of it. The fel- lows who are up against it under and he is on the square. He took hi own shoes off to give them to a bun and made him a good citizen."

The back room grew into a mi ion. Every morning, on his knees, eter asked the Lord to give him a sou hat day. After his day's work in the ber shop was completed, he would sta at the First National Bank corner w ch- ing till midnight, sometimes later. Ex- perience has given him a knowle of the street possessed by skilled tec- tives. Peter knows a man of sor y, a soul seeking companionship, a eck adrift. He talks their language He reasons as a neighbor and a low traveler. With his protégé in han it is a walk to the mission of a mile d a half, under the smokestacks of the eat steel mills. At the mission he fin for his man a supper if hungry, a co h if homeless, clothing if he be ragged, d a job. Occasionally somebody sks Peter his authority for all this ork. and he refers them to John 15:16.

JAMES H. FER S.

For Widows and Orphans of the War

THE total of the fund contributed by Christian Herald readers for the Relief of Widows and Orphans in the districts affected by the war in Europe amounted, on August 31, to $169,447.69. Almost all these gifts have been acknowledged in the Christian Herald, and additional acknowledgments will be made from week to week as space permits. The fund will remain open as long as our readers wish to have a part in this great world charity. Please address all gifts to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

Miscellaneous Amounts

Mrs. R. M. King, $7; The German Baptist S. S., No. Freedom, Wis., $12; F. H. Cutter & Family, $1.25; Mennonite S. S., Groveland, Ill., $30; Grace M. Banks and Sister, $6; J. Withington, $15.05; D. Morris Aust, Fannie Aust & Mamie Woods, $5.55; A Friend, Port Townsend, Wash., $1. ——, Richboro, Pa., 15 cents; Pablo Hubahib, 42 cents; S. Hanson, 15 cents; W. J. Caughey, 70 cents; Mrs. T. G. Chadwick, 75 cents; Mrs. M. P. Booth, 84 cents; Mrs. R. D. Wixom, $5.15; N. H. Stonebrink, $1.65; Joseph W. Pitts, $1.85; Mrs. S. A. Welch, $1; Pearl M. Denny, 45 cents; Geo. Hazemann, $3.50; Mrs. S. S. Burch, $3.50; Mrs. J. B. Douglas, 63 cents; Mrs. E. D. Ijames, $3.50; Alonso H. Buechner, 43 cents; Mrs. J. W. Downer, 72 cents; Frances B. Squier, 60 cents; W. R. Cross, 10 cents; D. Bixler, $3.50; Tennie Severtson, $10.25; S. V. Wallace, $3.50; Mrs. Eliza Conger, $1.30; Mrs. C. W. Burgin, $4.65; Presby. S. S., Shadyside, Ohio, $5.65; Individuals of Evangelical Lutheran Tennessee Synod, Hickory, N. C., $7.20; Miss M. L. Underhill, $1.75; C. F. Lewis, $5.75; Rock Spring S. S., Plantersville, Ark., $5.25; Friends, Moorehead, Miss., $11.85; Mrs. Placidia P. Thomas, $4; Three Friends, Hancock Point, Me., $6; Mrs. W. A. Clarke, 75 cents; ——, Pittsburgh, Pa., $3.50; Miss C. E. Weis, $6; Bethel S. S., Nunn, Colo., $4.46; The School Children of Hines, Minn., $1.15; A. B., 10 cents; Mrs. Phillipps, 20 cents; Mt. Pleasant Presby. S. S., Covode, Pa., $6.78; Marion A. Crary, $6; A Friend, Monroe, Mich., $1.06; Margaret McLavish, $4; L. H. Starr, $7; ——, Medford, Ore., $1.75; E. V. Mc & M. E. M., $4; Effie Overholser, $3.80; Jas. R. Raup, $4; Antioch Presby. Church & S. S., Anamosa, Iowa, $18; Mrs. Rachel & Edith Seeley, $4; Park Place Methodist Church, Norfolk, Va., $21.43; L. L. H., $1.25; Geo. G. McLean, $4; Y. W. C. A., Knoxville College, Knoxville, Tenn., $2.40; Sarah Hotheway & Niece, $8; Mount Zion S. S., Bellaire, Ohio, $6.59; Mabel Earle, $4; Glenna Mears, 30 cents; Mary C. Barentt, $1.75; ——, Chicago, Ill., $6.14; "A Helper," Collingwood, Ont., Can., $9.74; Zion Union S. S., Tampico, Ill., $6.

Called Higher

Abram H. Hamblin, Norfolk, Va., June 78 yrs.; Mrs. Luthera C. Allen, Newt Mass., July 19, 1915, 84 yrs.; Mrs. M Clark, Trinidad, Colo., July 13, 1915, Darwin G. Dawley, Mount Holly, Vt., J 1915, 79 yrs.; Albert Farnsworth, Gre Wash., July 11, 1915, 70 yrs.; Mrs. Eme Mendell, Enid, Okla., July 31, 1915, Richard Nickolls, Wood Lawn, July 31 Mrs. Mary A. R. White, Orange Mount J., July 23, 1915, 69 yrs.; Mrs. Margaret Wadena, Iowa, July 22, 1915, 78 yrs.; Mrs. C. Williams, East Lake, Ala., June 14, 19 yrs.; William B. Tee, Manitou, Colo., Au 1915, 86 yrs.; Mrs. Alma J. Kimball, New Pa., June 19, 1915, 77 yrs.; Mrs. E. L. S Yonkers, N. Y., July 18, 1915, 96 yrs.; Mr B Thompson, Friendship, Me., August 2 Mrs. Elinor Jay, New Orleans, La., J 1915, 93 yrs.

HIS SHIP O' DREAMS ⊙ *By LOUISE AYRES GARNETT*

DAVID came when his father and mother had given up expecting him. After years of childlessness his coming was the miracle of joy.

Anne had no cut-and-dried principles of hild-rearing. She thought that never failing love and nobtrusive watchfulness could meet any situation. In er tender heart were many unspoken beliefs. One as that grateful feeling and prayerful wishes were ever lost, and it was an integral part of her day's osaic to send heaven-lifted thoughts for David.

Another belief was that a child's last waking oments should be full of peace; that he should drift to the country of dreams with his mind and heart appy and undisturbed. The prophetic mother-eyes resaw the time when David would need to look back on the serenity of hours that could never fail m, that could be endlessly drawn upon for strength. onsequently every night when his bedtime came, s prayer had been said and his warm little body nderly tucked in, he murmured, "*Sing*"; and Anne ng the hymns that had lodged in the reverent nooks her own spirit, together with a secular sprinkling tender child-tunes. Usually she began with

When He cometh, when he cometh,
To make up his jewels;

andering thence to "Bye, Baby Bunting"; then on to Nearer, My God, to Thee"; and as many more as ie sleepy eyes would permit. As he grew older it as understood that little misdemeanors were forotten at that time. Nothing but peace was allowed ossession.

James, who had been as glorified as Anne by David's oming, felt that discipline, always firm, and harsh if ecessary, was the only method productive of sound ien.

In the boy's early years the difference in the arental points of view led to no serious complicaons. James saw little of him except on Sunday. hat was called Father's Day, and David, tractable nd happy, caused no opportunity for stern governnce. He was nine years old when James awoke to ie fact that he did not approve of Anne's methods. was on a winter night, when all warmth had to come om within, that the slumbering disciplinarianism James's nature sprang to life.

"Mother," he called up the narrow stairway, what are you doing?"

"Singing to David, dear," answered Anne. "I'll e down in a minute."

"Don't sing another note," said James harshly.

Anne was filled with wonder and in a few minutes oined him in the lamp-lighted sitting-room.

"Why did you ask me not to sing?" she inquired. I've done it ever since David was a baby."

"Yes, and he always will be a baby as long as you ontinue it." James felt the force of his argument and t his jaws. "You are coddling him past remedy. son of mine must be taught to be a man."

"I don't coddle him," defended Anne; "at least nly at night time. After he gets into bed he calls ie. I do sing to him then because I believe in it."

"What good can it do?" half sneered James. Come, Anne, what is it you believe in?"

Brought to bay, Anne, not quick of speech, felt at disadvantage. Her high altars, white and candleghted, could not be reduced to speech. She groped or expression. Her words came stumblingly.

"It makes us better friends. It's a kind of bond. When he's grown, and away from us, it's going to be safeguard."

"I never had any one sing to me," objected James. When I was David's age I was made to look after myself."

"Yes, so was I," said Anne, with a wistful look of emory in her eyes. "I've always missed something -maybe it's this very thing I've missed, and can ever get."

"Nonsense!" said James with decision. "The orld is turning soft with women's sentiment."

"The last thing he says as he cuddles down is *Sing*,'" pleaded Anne. "Just that one word—*Sing*.'"

Her voice sounded hurt.

"There, there, Anne!" said James awkwardly. "I now your intentions are all right; it's your judgment that's bad. When you speak about your singg being a safeguard to the lad when he is grown hy, it's just nonsense."

Anne bit her lip and was silent.

"If those are your only reasons, they won't pass muster," he added.

"But that's not all." Anne crimsoned, fighting desire for tears. "There's another reason. It's my ay of thanking God for the child we had given up xpecting. I'm glad I am happy, and a song seems o me one of the best ways of praying and praising."

"I don't like such things discussed," he said, unasily. "They're not intended to be spoken."

"I've never done it before," she answered. "Tonight I have to let you know how I feel—that it's my heart that sings. Why, James, David's bedtime s the crown of the day for me! I think of it when I et up in the morning, and when I lie down at night."

With her confession she fled from the room and left James frowning at the floor.

AFTER that Anne's way was not an easy one, nor was the path that David's young feet trod as smooth as childish paths should be. James continued to object to what he called Anne's sentimental ways, and while honestly trying to correct conditions he

REMEMBER

By NELSON GARDNER

Our lips renounce both Mars and Thor,
But oft are words but idle breath,
And still our hearts incline to war,
And still we worship gods of death;
Forgetting, in destructive strife,
The healing Light that giveth life.

Yet not a comet, but a star,
Proclaimed the coming of the Lord,
Whose erring flocks have joined afar
The fierce disciples of the sword.
They slay, yet deem they follow still
The King whose hosts curse not, nor kill.

felt were menacing to the lad's future, he not only made her unhappy but raised a barrier between himself and David. She did her best to have the father's motives understood, but the child saw harshness only, the heavy hand that seemed to govern merely for the lust of governing. James was unable to see life from another's view point; and though he did not actually forbid the songs that so happily tapered off Anne's day, and so gently fanned the white sails of David's ship o' dreams, the mother and the boy felt the hand of criticism turned against them.

As David grew in years James considered it his duty to grow in severity, and though he yearned to be loved as Anne was loved, he refused her advice to be a comrade as well as a father, and drifted farther from his son. David, on his part, resentful of what he felt was unjust rigor, grew headstrong, even bitter. Anne bravely tried to bring them together in peaceful understanding, but each day saw the sacrifice of her spirit.

One morning Anne's world almost came to an end. David, her bonny David, sixteen years old, bigframed like his father, bright-smiled like his mother; David, the warmth, the light, the beauty of her days, rebelled against a command of his father's and ran away from home, leaving his parents groping after him, and toward each other, across an abyss.

After all, it was James whose grief was greater as the months passed. Anne was not beset by futile repining, by tardy recognition of neglected opportunities. She had loved and watched, and now it was her right to weep and hope. But James had to face complexities that wrung him and would not be silenced. Anne, in the simplicity that divines, glimpsed much of this, and they learned again to walk hand in hand.

"He will come back to us," said Anne.

"He *must* come back," said James.

Two years passed before they had news of him. Then they learned that he had become a volunteer in the Philippine service, but nothing definite as to his regiment or whereabouts.

A week later they read of a hospital ship that had left Manila, and had landed at San Francisco with its load of sick and wounded. They saw the name: David Seldon.

"The train leaves in an hour," said Anne; and she and James were at the station long before the train was due.

That journey, which extended from the Maine coast to California, was made almost in silence.

Once James said, "Anne, what makes your face look so happy?"

And she answered, "I was thinking of the boy. I was making believe he was little again and that I was holding his warm, plump body next to mine. And I was letting him take out my hairpins and pretending to be vexed. Memories are such blessed, heartening things."

"Some memories are," said James. "I haven't many that I can hold."

Another time James asked,

"What is there I can do?"

And Anne answered timidly, "You might say a prayer, dear."

That is how James learned to pray.

It was on a morning golden with sunshine and heaped high with promise that they reached San Francisco.

"We cannot have any but happy news today," said Anne, her soul expanding bounteously at the thought of being near her boy. "This is not a cruel world."

When they reached the hospital it was Anne who found the doctor, and asked the questions concerning David, upon whose answers her spirit and that of James trembled in agony.

"Is he alive?" she asked.

"Yes," was the reply, slowly given.

Anne clutched James's rigid fingers. She moistened her lips. She made a mighty effort.

"Doctor, will he live?"

The doctor shook his head compassionately.

"I don't see how it is possible. He's had a nasty fever, and that and complications have reduced him literally to skin and bones. He can't rest. He hasn't slept for ten days and nights."

There was a silence. James and Anne both wished to say something, but the words wouldn't come.

The nurse led them to the door of the ward where David lay. Before they entered she said,

"Poor lad! we've done all we can for him. You see he hasn't been able to rest. Sleep would have been his salvation."

"*Would* have been?" faltered Anne.

"Yes," answered the nurse. "I'm afraid nothing but sleep could help him now, and it will not come."

She led them across the threshold to the bed. There lay their big-framed, bright-smiled boy, now a wasted wraith with gray eyes pitifully open and unseeing.

"David," said James. But no look of understanding answered him.

"He doesn't know me, mother," sobbed James. "You go to him." And he stepped back.

Anne, whose spirit had embraced her boy long before she reached him, knelt by his bed just as in the old days, and took his hand; and David, as if his soul had been called back from the vision on the borderland, spoke for the first time in many days, spoke with a feeble tongue and between lips parched and white, and he said but one word: "*Sing*."

Then did Anne, brave and sweet, softly lift up her voice to God and her boy and sing:

When He cometh, when He cometh
To make up His jewels.

And when she had crooned "Bye, Baby Bunting," and had wandered on to the hymn that says:

Still all my song shall be,
Nearer, my God, to Thee,

David's eyes had closed; he had set sail again in his ship o' dreams.

The nurse, her face alight with gladness, whispered, "I believe this sleep will save him."

And Anne said solemnly, "I know it will."

But James said not a word. He was praying.

HEALTH

POSTUM

"There's a Reason"

FIRST

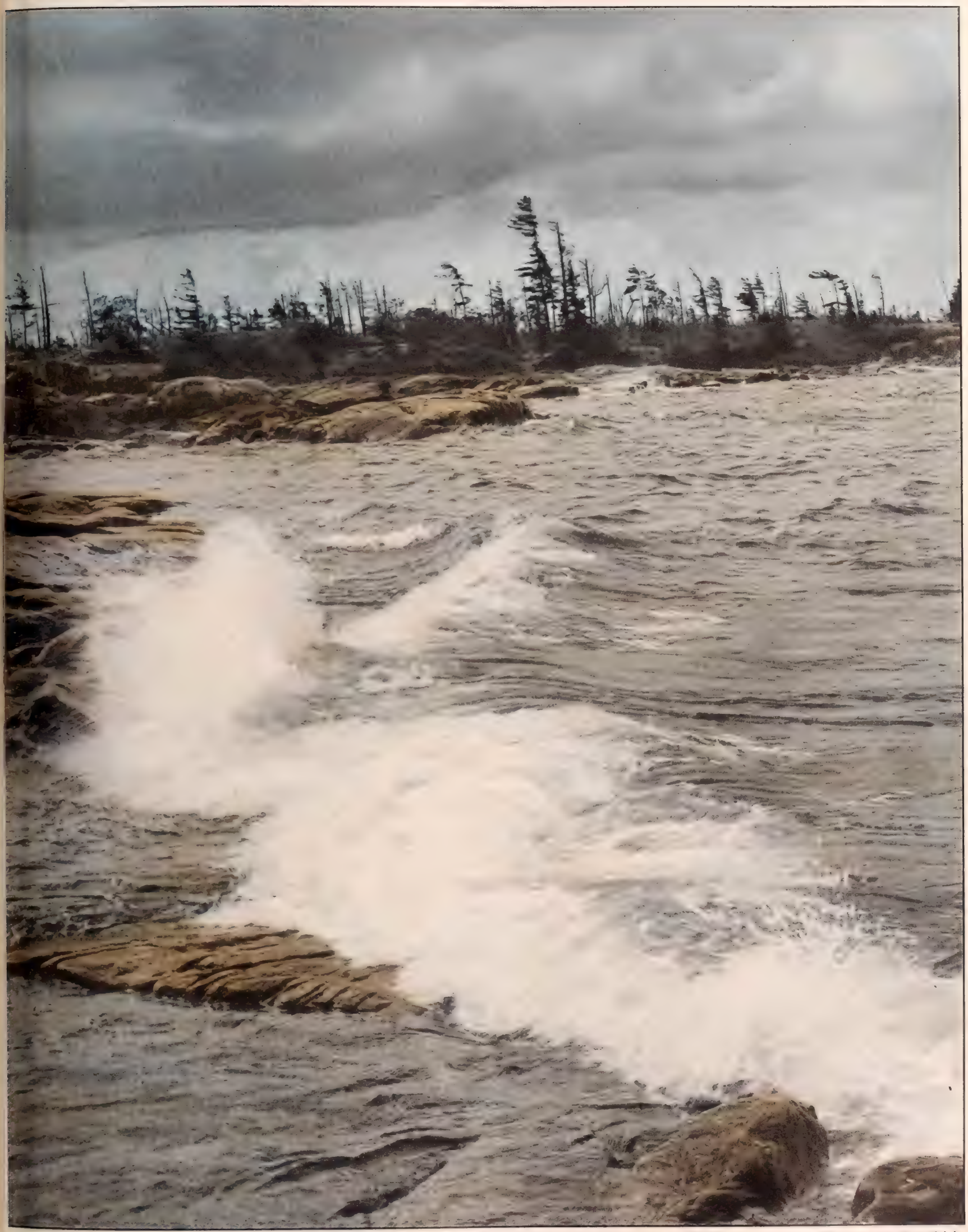
Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, SEPTEMBER 22, 1915

VOL. 38—NO. 38. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK



Photograph by John Kabel

An angry sky and a snarling sea,
Wrapped tight in a shroud of white;
And a stinging gale in the pine trees frail,
That tell of a stormy night.

CHARACTER *in a* MOTOR CAR *for the* FIRST TIME *at a* $1000 PRICE

CHARACTER in line, in finish, in quality of materials and workmanship, in engineering design and mechanical excellence—the same character for which discriminating motor car owners paid $2,000 to $5,000 but a short time ago—can now be possessed at the moderate cost of $1,000.

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THE · CHRISTIAN · HERALD

A Weekly Illustrated Newspaper for the Home

The World's Most Coveted City

Why the Ottoman Capital Is a Pivotal Point in the War, with a Review of Past Historic Contests to Possess this Key to Untold Commercial Wealth

CONSTANTINOPLE, the sacred city of the two seas, the prize for which many nations have fought at intervals during nearly thirty centuries, is once mo the coveted object for which the naval and military powers of the world are locked in deay strife. For many months past the Turish capital has been defending itself in ther, on the sea and on the land against forces mighier than any it has ever encountered before. The fleets and armies of France, Russia and Great Britain, reinforced by those of Italy, are contesting the supremacy of the Straits with their Turkish and German defenders, and while many thousands of brave men have fallen and many a gallant warship has gone to the bottom, the city itself sits grimly behind its cha of forts, unconquered and defiant.

Many predictions have been made as to the outcome of the struggle for the possession of Constantinople, but up to the second week of September the Crescent still waved above the harbor entrance, and the "Pearl of the Near East" remained in the hands of the Turks, who have held it through all the vicissitudes of four and a half centuries.

It was in 1453 that the ancient city fell a prize to the Moslems. Founded 2,600 years ago by a colony of Megarians who claimed to have been directed by the oracle of Apollo in their choice of a site, it has been held successively by Greeks, Medo-Persians, Macedonians and Romans, the latter making it the Eastern capital of their great empire. Probably no city has suffered more through war, earthquake, fire, pestilence and famine. Its commanding position, at the junction of two seas, uniting the ancient with the modern world, made it a market of the nations and from remote times it has been a center of military power and influence, and a seat of culture.

Before the Suez Canal was built, Constantinople was regarded as the key to Asia. Russia kept its ultimate conquest constantly in view, as a vital principle of national policy; but this ambition was thwarted time after time by the wiles of European diplomacy. The Crimean War, in which France and England fought side by side with Turkey against the armies of the Czar, was undertaken for the preservation of Turkey as a "buffer state," and to prevent Russia having free access to the Mediterranean. Now history shows a complete reversal of the former situation. France and England are allied with Russia against the Turk, and the fulfilment of the dream of Peter the Great, which he is said to have outlined in his imperial testament, is now looked for with eager expectation by Russia as assuring the realization of her greatest hope, an open waterway to the Mediterranean.

Whichever way the struggle goes, the possession of Constantinople, one of the richest prizes any victor could covet, will carry with it unlimited advantages for commercial expansion. If it should fall to the Allies, it would assure their continued supremacy in the Mediterranean, the undisturbed control of the Suez Canal, and to England it would mean the command of the "road to India." Should Turkey triumph with the aid of the Central Powers, the result would go far toward assuring the ultimate success of Germany's great project for a through line of railway from Berlin to Bagdad, opening up a large part of the Orient to trade.

How the Mohammedan power would fare in either event, politically and religiously, is a problem that is being widely discussed. Able writers have contended that with the extension in the East of European trade and the methods of modern civilization, a complete transformation must soon be effected among the Mohammedans of Asia Minor, Syria and beyond. Already the plowshare of progress has made deep furrows in the ancient territory where Moslem faith and tradition are held most tenaciously, and where the ancient manners and customs are still everywhere in evidence. Whether this can survive a close and constant contact with European influences can only be decided by actual experience.

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Golden Horn and Residential Section of Galata

There is a little height at Galata, a suburb of Constantinople, where, according to a tradition of the early days when the city was known as Byzantium, Andrew the Apostle paid a visit. This was some time late in the first century A.D. With his own hands he is said to have made the form of a cross on the rugged face of the rock, as a sign that Christianity had been preached there. After a ministry of two years among the people, the apostle was driven away by the tyrant Zeuxippus, and took refuge on the Asiatic shore. There he continued his evangelistic work, founding churches and establishing congregations. At no time in its history can it be claimed that Constantinople has been a stronghold of Christianity. In its palmy days under Roman rule, it was half Christian and half pagan. It has always been a gathering-point of races and religions. Up to the outbreak of the present war, its population included besides Turks, Armenians, Bulgarians and a score of other nationalities, European and Asiatic, making it probably the most cosmopolitan city on the globe.

Fought Over for Centuries

AS Byzantium, as Constantinople, as Stamboul, the city on the Golden Horn has held captive the imagination of the world for more than twenty centuries. The meeting-place of East and West, the dream of emperors and the desire of conquerors, beautiful in its setting, gaining new beauties from each race and century, the city stands today the acknowledged queen among the cities of the earth.

In the year 326 A.D., when Constantine the Great chose the Greek city of Byzantium to be the capital of the Roman Empire and the first Christian city in the world, the Roman sovereignty had already been preceded by Persian, Macedonian, Gallic and Athenian control. Changing the name to Constantinople, the emperor planned to make it a city incomparable among the cities of the earth, surpassing even the city of the seven hills upon the Tiber. Here, too, were seven hills, and each was to be marked with a temple to the Christ or a monument to the emperor. The plans of Constantine were never fully carried out, yet enough was done to give the city a character which it has retained throughout all the vicissitudes of sixteen centuries of conflict, siege, capture and conflagration. The greatest work of Constantine was the Church of St. Sophia, now a Moslem mosque, yet so thoroughly Christian in the spirit of its planning that, in spite of all the changes that have been made to fit it for the worship of the prophet of Allah, it is still a mute testimony to the Saviour, whose mosaic representation in the vaulted ceiling of the dome broods above the worshipers.

Attacked in 450 A.D. by the Huns, the imperial city withstood all the armies and fleets sent against her by Huns, Russians and Persians until the eleventh century, when she was delivered by treachery to Alexius Comnenus. Again, in the thirteenth century, the Latin Crusaders entered and sacked the city. For two hundred years longer Constantinople defied her enemies; then, surrounded by the Turks, who had overrun all of Thrace, Bulgaria and Serbia, she surrendered to Mahomet II in 1453; and from being the object of invasion she became the seat of those fierce invasions of the plains of Transylvania and Hungary that finally brought the Turkish armies before the walls of Vienna in 1683. Here defeat drove the invaders back and from that time until the present the Turk has been driven, slowly and not without periods of fierce recovery, back toward the Bosphorus. Twice since Vienna a foe has stood without the walls, and yet, when the terms of peace were made, both Russia (1878) and Bulgaria (1912) were denied the city of their desire. Now again an enemy is at the gates; and as, in 1807, a British fleet forced the straits and appeared before the city, so in 1915 a British submarine has penetrated the harbor of the Golden Horn and has torpedoed the Galata Bridge. Will the city of Constantine once more bow to a conqueror?

View of the Bosphorus, and Glimpses of the City on Both Its Banks

The City Today

CONSTANTINOPLE is built on a promontory on the southern crescent of the Golden

Horn, which is a long inlet running from the Bosphorus into the hills of its western shore. To the northward the Bosphorus winds its narrow and treacherous course to the Black Sea. To the southward the Sea of Marmora stretches toward the Dardanelles, one hundred miles away. At the point of the promontory on the old Acropolis of the Greek city, the first of the seven hills of this new Rome, stands the great church-mosque of St. Sophia, rebuilt by the Emperor Justinian after the great fire of 538 A. D. at an expense of about $64,000,000, the most costly religious edifice in the world. On this hill stand also the Mosque of St. Irene, another of Constantine's churches, the Imperial Mint and the ruins of the Seraglio, a former palace of the Sultans. The second hill bears the Burnt Column of Constantine and the Mosque of Osman; the third hill the War Office, the Fire Tower and the Mosque of Suliman; the fourth, the great Mosque of Mahomet II, built on the site of Constantine's Church of the Holy Apostles; the fifth, the Mosque of Selim, which overlooks the Greek section of the city and the Greek Church of the Patriarchate; the sixth, the Palace of Hebdomon; and the seventh hill is crowned with the Fortress of the Seven Towers. The great wall of the city extends across the neck of the promontory from the seventh hill to the Golden Horn. Between the hills and up their sides are closely built stone and frame houses, each with its overhanging balcony and latticed windows and between them run the narrow crooked streets of the city.

In the valley between the second and the third hills stand the great khans or bazaars, massive stone buildings in which the traders' booths are grouped. Along the water front of the Golden Horn and of the Bosphorus, white marble residences and palaces glisten in the sunlight; and over every quarter of the city and on every hill-top rise the slender minarets that mark the Moslem's place of prayer. Outside the wall built by Constantine are three other walls, each with its moat and towers and fortresses. It is a city and a citadel well worth conquering. The Turk defends it, firm in the faith of Allah; yet one gate, the Golden Gate, in the great wall has been kept closed by royal order ever since the days of Mahomet II, for the Turk believes that through this gate some future Christian conqueror may enter the city.

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The Byzantine Citadel Overlooking Sea of Marmora

OF the sufferings endured by the populatio of Constantinople during these months of ince ant warfare, the outside world has had only occas nal glimpses of information, chiefly through the lett of missionaries. There has been an exodus of Ame an and some other missionary workers. The Ame an Board announces withdrawals not only from Con an- tinople but from many points on both sides o the Straits, including Adabazar, Talas, Mars an, Smyrna, Sivas, Van, Tarsus, Tiflis, Diarbekir, me finding temporary refuge in Switzerland, othe in Cairo, while a number have returned to the U ted States. Several of these devoted workers have ied as the result of hardships and disease, including rs. Ussher and Miss Charlotte Ely, while a few ar still seriously ill. United States Ambassador Morge nau secured protection for all the missionaries in C ral Turkey, and on August 4 word was received tha ney were personally safe, although all had been com led to face severe trials. They describe the sufferi s of the non-combatant population as most pitiful and beyond their power to relieve materially. Starv ion and sickness were widely prevalent. An effort is be made under American auspices to send a comm ion to Turkey to investigate physical conditions a ong the people, and plan some practical meth of relief.

Throughout Eastern and Western and parts of en- tral Turkey, nearly all of the Armenians,—men, w nen and children,—are taken from their homes and nt, under guard, to remote sections of the country i ab- ited by Moslems. Little preparation is made f the journey. Hardship and suffering among ther are beyond description. Many executions of men ave occurred in all of these places. The Greeks in W ern Turkey are also great sufferers. While the ord ary missionary work in Turkey is in part halted, th is every assurance not only that the work in the fu ure will go on in full force, but that in many ce- tions it will even enter upon a new and un ce- dented era.

The Chain of Evidence

Of the Genuineness of the Gospels and the Epistles of the New Testament

VERY early in the Christian era, there came into existence a number of spurious so-called Gospels. These were altogether distinct from the Gospels which have come down to us, with the abundant testimony of the early Church as to their genuineness.

In the opening verse of Luke's Gospel, and in the closing verse of that of John, there are intimations of a knowledge of the existence of those spurious Gospels. Paul, the authenticity of whose writings is well established, makes several references to "other gospels" which were in existence in his day. (See I Tim. 6:20 and I Tim. 1:4.) It was the task of the early Church to sift out from the mass of literature of the second and third centuries all that could not be satisfactorily authenticated, or that was not in strict accord with the teachings of Christ. Thus the great majority of the unauthenticated writings gradually passed out of existence. They could not stand the test of rigid examination, and even the very memory of many of them has been lost. The few that survive are mainly Gnostic.

Gnosticism was a strange mingling of religious beliefs, the result of the effort to combine several religions into a single system. The Gnostic writings were marked by allegory and mysticism. Some were exclusively heathen in origin, while others were combined with alien religions—pantheism, monotheism and paganism. They were replete with legend and fable, ingenious fabrications of a character which compelled their rejection as utterly unauthentic and even pernicious.

With the four true Gospels the case was altogether different. Composed during the latter half of the first century, they stand upon a basis of indisputable evidence. Before the second century closed, they were united as one collection and were in general use in the early Christian Church. Irenæus (who died about A.D. 202) wrote that their authority was so confirmed that even the worst enemies of the Christian religion were compelled to admit their genuineness. Tertullian (about A.D. 208) names them as the personal work of the apostles and their disciples, and as being indisputably of apostolic origin. Origen (A.D. 185–253) calls them the four elements of the Church's faith, of which the "whole world reconciled to God in Christ" is composed. Theophilus, Bishop of Antioch (A.D. 168), testifies to their genuineness, and Jerome relates that Theophilus arranged the writings of the four evangelists into a single work. Tatian (who died in A.D. 170) was the author of the first "Harmony of the Gospels." Justin Martyr (born A.D. 99) in his writings makes a number of quotations from the four evangelists, credited to their proper sources. Many similar incidents might be cited to show that among the leading Christian theologians of that early time the Gospels were accepted as the religious standard, and were well known and in general use.

One of the strongest and most convincing sources of confirmation of the genuineness of the Gospels, and incidentally of the Epistles also, has been found in the archeological discoveries of the last half-century. Some of the more important of these discoveries are described in an address by the Rev. Parke P. Flournoy, D.D., of England, before the Victoria Institute in 1912, and published among the official documents of the organization. Dr. Flournoy traces the course of archeological investigation in a most interesting manner and shows how, step by step, conclusive corroboration of the genuineness and authenticity of the early Gospel writings was found. There are in existence, he tells us, more than three thousand manuscripts of the New Testament and a large number of verses, in various languages, besides luminous quotations from them in the little known works of ancient authors. No other book is attested and credited so fully from such sources. Even the number of manuscripts of the Latin and Greek classics bears no comparison with the manifold manuscripts of the New Testament.

One of the first archeological "finds" was the "Diatessaron," or Harmony of the Gospels, by Tatian, the Greek philosopher who was converted to Christianity under Justin Martyr in Rome. The very existence of this work was long denied, but it is now fully established. This result was largely due to the discovery in 1876 of the work of Ephraem Syrus, a Syrian (who died in 373 A.D.). He wrote a commentary on the Diatessaron, a copy of which came into the hands of Professor Moesinger of Salzburg University, who published it in Latin. It was not adequately recognized, however, until the Rev. Ezra Abbott directed attention to it in his work on John's Gospel in 1880. Still, the genuineness of the work of Syrus was disputed, and it was denied that it was based on Tatian's Harmony. It was not until a year later, 1881, when Professor Zahn published a reconstruction of the Diatessaron, that scholars of eminence admitted that it was evidently based upon the four Gospels.

"But this was not all," Dr. Flournoy continues. "There was an Arabic manuscript in the Vatican Library marked 'XIV' (theretofore unnoticed), which proved to be a translation of the Diatessaron itself! It had been there for a long time. Joseph Assemani had brought it to Rome from the East 162 years before. Ciasca (another writer and investigator) had known of it and had shown it to the Most Rev. Antonius Marcos, Visitor Apostolic of the Catholic Copts in Egypt, who, on examining it, told Ciasca that a gentleman in Egypt had a similar translation of the Diatessaron. This was subsequently procured and sent to the Vatican Library as a gift from Halim Dos Chali, the Copt, in 1886." This Arabic translation, while differing slightly from the one in the Vatican, was of great value, as it contained two leaves which were lacking from the other, and was generally more legible. Ciasca used both books in completing his translation. It is now to be had in English, with notes of comment, and is accepted by authorities generally.

THE importance of the Diatessaron —the Harmony of Tatian—consists in the fact that it contains practically every essential point that is found in the four Gospels on which the boo was based. Investigation fails to r eal anything in it that can be satisfac rily traced to the numerous spuriou or apocryphal Gospels, showing tha the work of the four evangelists was, a the time when Tatian wrote, alread ac- cepted as the sole genuine authorit ive canonical collection.

Justin Martyr, in one of his b ks, refers to "The Memoirs of the Apos s," which are also called Gospels (and ich were no other than the four Gos ls), being read in the public worship o the Christians of his day, along wit the writings of the prophets, showing hat they were even then classed in the te- gory of sacred Scriptures. The os- pels were then a finished product, ar- ing no traces of evolution or ma rial change.

Another remarkable archeologica lis- covery was made in 1892, whe an ancient writing, which is now acc ed as antedating even the Diates ron itself, was brought to light. Two l rn- ed women who had received de ees from leading European universities nd who were deeply interested in a he- ology, while on a journey in the ast visited the old convent of St. Ca er- ine on Mount Sinai. Mrs. Lewis nd Mrs. Gibson, two sisters, while lo ing over some discarded folios in an per chamber of the convent, disco red what seemed to be a copy of the rly Syriac Gospels, but which prove on further examination to be what is ow known as the Sinai Syriac Palim est (a palimpsest is a manuscript whic has been written over or between the nes of some earlier writing, the or nal writing having faded or been era d). They took photographs of all the ges and brought them to Cambridge ni- versity, where they were subjected an examination by the professors and er- ward translated into English.

This notable discovery was led with delight by the foremost ew Testament scholars of the day. ere were in all in the recovered fragm ts, seventeen pages, the rest of the ori nal never having been discovered, h ing probably been destroyed; but ese

(*Continued on page 949*)

The New National Slogan

By LOUIS E. ORCUTT

WHEN the first ice had formed on the lake and our crowd of boys had gathered with our skates an "shinny" sticks, there was one formality that we never omitted. With one voice we called, "Oh, Herbert! Come here and try the ice!" If it held Herbert, the rest of us were safe, for Herbert was well set up and amply padded. In the summer when a new spring-board was established at the swimming-hole, it was Herbert who took the first spring. I remember one board, an especially long and springy board of which we expected much. Herbert rarely to the end as nimbly as that much avoirdupois could run, swung his arms and went up and down once, then up the second time and down again but not until, for a season crack and a knot loved the elastic limit of the plank, and on the second time down Herbert kept right on going, accompanied by the major portion of the board. Oh, well, he expected to get wet anyway. We were not a "Safety First" society, we simply were exercising ordinary prudence as a result of more or less dear and chilly experience.

During the past few years it has seemed as if the mental cosmos of humanity had become inverted and prudence had given place to precipitancy. It was necessary for some one to cry, "Oh, Herbert!" Public Safety Committees of Boards of Trade and of city governments, traffic officers of railways and of police corps, heads of life insurance companies, and many of the people at large struggled to combat the surging totals of accidents in shop and field and highway; and yet they seemed to struggle in vain. Then some one was inspired to cry, "Safety First," and the cry was heard and was taken up, until it has covered the country and has become the newest slogan of our national life.

The shops had gone a long way toward Safety First before the first society was organized under the slogan. They had not, however, and have not yet gone all the distance. A proper recognition of the value of assured safety will greatly lessen the toll of accidents in industry which in 1913, the last year for which the figures are available, totaled over 300,000 serious accidents, of which 23,055 were fatal. With a very few exceptions all of these accidents were avoidable; hence the pertinency of the cry of "Safety First!"

The Safety First Society was organized in New York City late in 1913. Societies had been organized in Chicago and in Detroit, and other societies sprung up rapidly in widely separated communities. All of these local societies have now been united into the "Safety First Federation of America, Inc." of which Mr. Darwin P. Kingsley, president of the New York Life Insurance Company, is president. The Federation will hold its first annual convention in Detroit October 19-21, 1915. Mr. Frederick H. Elliott, one of the first to get the vision of "Safety First," is the executive secretary and is in charge of the national offices in New York City.

The Safety First Society of New York found its first and most important work in helping to solve the problem of surface traffic in the greater city. One effective means was found in the first corollary of Safety First, namely: "Stop! Look! Listen!" Regulations for pedestrian travel were among the early suggestions of the society, this being the line of least resistance and of quickest possible action—the pedestrian just wouldn't wait for Herbert, but would precipitate himself directly into the midst of trouble. In 1912 some 549 fatal accidents marred the surface traffic of New York. The following regulations were suggested to the traffic division of the New York police, the first two of which have been adopted with good results:

(*a*) Restrain pedestrians at congested street intersections.
(*b*) Indicate safety zones for pedestrians at congested street intersections.
(*c*) Prohibit pedestrians from crossing in the middle of the block.

The society also began at once a campaign for near-side stops for street cars and public busses. Although the change was opposed by some of the transportation interests, the evidence from cities where it had been tried was so overwhelmingly in its favor that the Board of Aldermen passed the necessary ordinance. At the same time the society was conducting a continuous campaign for "Safety First" through the press, the schools, posters, calendars, motion pictures and every other avenue of publicity that offered. The results of the educational campaign and of the near-side stop are evident, as this table shows.

Persons Killed by Vehicles and Trolleys in Greater New York

Year	Autos	Trolleys	Wagons	Total
1912	246	134	169	549
1913	309	119	167	595
1914	290	100	128	518

Decrease in 1914 over 1913, 77

Near Side Stop. Report of Third Avenue Railway

Same Months			
Sept., Oct., and Nov.	1913	1914	Decrease
Vehicle Collisions	1092	885	207
Knockdowns	214	176	38
Total Decrease in Accidents			245

Out of the various experiences of all the communities certain well-defined facts have been developed, and certain definite recommendations have been formulated by the Federation through its committees. The recommendations of most interest to the people of the country as a whole are:

The requiring of lights on all vehicles, especially of rear lights on horse-drawn vehicles.

The near-side stop for street cars. Elimination of glare of head and side lights on automobiles.

Designation of safety-zones and cross-walks.

Standard traffic ordinance and code of regulations for all cities.

Licensing of drivers or operators of all motor vehicles.

The elimination of the grade crossing where possible and the standardizing of the warning signs at the remaining highway crossings of steam and electric railways, and the prevention of trespassing on railway property.

A great deal of opposition has been met with from the owners of horse-drawn vehicles over the proposed requirement for lights, rear and otherwise. The average driver seems not to realize that while he knows where he is, the stranger autoist coming up behind him is not so well informed. He seems to depend on the rear of his vehicle becoming apparent to the autoist in the light of the auto's headlights; and he forgets that dust, fog and curves in the road, each of which is less dangerous by a bright red tail-light, may result in damaged equipment if nothing worse. Education is the remedy here as in other phases of the work.

The railways have recognized the danger of the grade crossing for many years and are doing all they can to eliminate this danger. "Safety First" is making greater co-operation possible between the corporations and the communities; the communities are more ready to bear a share of the expense than they once were; and crossings that can not be elevated or depressed or closed are being guarded by gates, bells or watchmen. Nothing has yet been discovered to protect the autoist who approaches a railway crossing at top speed and dashes over with no regard to passing trains, gates or guards. Individuals are gradually being removed from consideration through the practice of doing it once too often. Such a solution of the problem can not be considered satisfactory, however, for they usually take innocent victims with them. The crossed white boards will be the established signal of the railway crossing and all crossings will be so designated as fast as the railways can be brought to see the desirability of uniformity in this respect.

It may seem from a casual reading of the accomplishments and aims of the Safety First Federation that their activities and recommendations are more necessary for and more suited to the cities than to the country and the smaller towns. Safety may be less imperiled outside of the larger cities, but the trolley car and the steam railway and the automobile cover the country, and no lane, however quiet and secluded, is assured against danger from one or the other. Recklessness is not wholly an urban quality either. There was a time when the machinery on the farm consisted of the windmill, the grindstone and the mowing-machine. Even then they occasionally buried a farmer who had tried to oil the windmill without stopping it. Today the gasoline tractor, the separator, the feed-grinder, the internal-combustion engine, which is skidded around from one duty to another, the reaper and the threshing outfit make the farm almost as much of a mechanical establishment as the machine shop; and the necessity that is upon each farmer and each of his helpers to use several machines in succession, frequently coupling up engine and machine for a hurry-up job and then moving quickly to another, makes every consideration of Safety First as immediate there as it is in the city. In almost any of the smaller towns you will find a dangerous crossing, a sharp curve in the approach to a bridge or a steep hill that ends in a short turn. Safety First would guard that crossing and would place warning signs at bridge approach and hill-top.

Next to traffic and industrial safety comes safety from fire; and the Safety First Federation has undertaken a national campaign of education on the subject of fire prevention. They are seeking uniform fire prevention legislation in all the states, with the establishment of state fire-marshals whose duty it will be to ferret out the reasons for fires, to locate the persons responsible for questionable fires, and to promote in every way legislation and means of education that will tend to make possible a decrease in our annual losses.

The newspapers and the schools, ably supported by the moving-picture theater, are proving the greatest promoters of Safety First. In New York one winter's campaign in the schools reduced by fifty per cent. the accidents to children. Children are quick to receive impressions and equally quick to act upon them; and the moving pictures, showing common delinquencies in carelessness, have resulted in a marked lessening of those particular practices on the part of the children who have seen the pictures. The newspapers have seen the value of Safety First, and while the various organizations interested have bought newspaper space liberally in the furthering of their propaganda, much additional space has been used voluntarily by the papers from considerations of news and of public service. Herbert is being called from one end of the country to the other, and caution is winning converts from recklessness in a way that would have seemed impossible three years ago when Safety First was young.

IS there nothing to be said about Safety First in realms other than the material? The individual who is careful and who avoids an accident ministers to his own good; if he carries life insurance and lives a year longer through failure to be reckless, he lowers the cost of insurance to every policy holder in his company; if he spares a public service corporation the necessity of settling with his executors, he increases the fund available for betterments or for dividends. This is all very much of the earth, earthy, and of finance, financial.

How about the man who is tempted to take the first glass? Safety First would stay his hand and close his lips forever to the stuff that steals men's brains and that leaves the empty shell to crumple into a forgotten grave. Safety First would halt the pilfering finger of the defaulter and stop the pen of the forger; it would close every red-light district and discourage every attempt upon chastity and character, it would even end mad murder, and it might set thieves to seeking honest employment.

Safety First would open the cross-roads churches and set again those almost forgotten signs of warning on the highroad to carelessness, indifference and godlessness. Safety First might even impel men to seek assurance of the certainty of an eternity untinged with the fire of remorse, the flame that burneth and is not quenched. Personal safety may not be the most holy of motives for godliness; but if it is effective a holier motive may follow as the road of righteousness is followed toward the ultimate goal. The man who would sin could do worse than to call, "Oh, Herbert!" Let him read Herbert's experiences with sin in Ecclesiastes.

The Landscape May Suffer but Humanity Will Gain by Such Precautions

THE WAR IN EUROPE

By ANTHONY ARNOUX

European journalist of many years' standing; military cri staff writer of the Paris Daily Mail and Le Temps; contribu to l'Indépendance Belge

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THE most interesting and important event in the past week (September 3–9), was the removal of the Grand Duke Nicholas Nicolaivitch from the chief command of the Russian armies, and the assumption of the duties and responsibilities of that position by the Czar himself. This, however, may be regarded as a temporary expedient until the Czar and his advisers choose another general capable of taking full command.

The Czar announced this important change in a telegraphic message from his residence near Petrograd to President Poincaré, under date of September 6, and received a most cordial response. It seems significant, to say the least, that the Russian emperor omitted to notify the other rulers allied with him in this war; no mention is made in the press of such communications. The Czar, in taking command, issued the following signed order to the armies of the empire:

"Today I have taken supreme command of the sea and of the land forces operating in the theater of war. With firm faith in the clemency of God and with unshaken assurances of final victory we shall fulfil our sacred duty to defend our country to the last. We shall not dishonor the Russian land."

The Grand Duke issued the following statement to the army:

"Valiant Army and Fleet: Today your august supreme chief, His Majesty the Emperor, places himself at your head. I bow before your heroism of more than a year and express to you my cordial, warm and sincere appreciation.

"I believe steadfastly that because the Emperor himself, to whom you have taken your oath, conducts you, you will display achievements hitherto unknown. I believe that God from this day will accord to his elect his all-powerful aid and will bring to him victory."

The Grand Duke has been appointed viceroy of the Caucasus and commander of the Russian troops operating in that territory against the Turks. This position bears about the same proportion to the position from which he has just been removed, that a postmaster in a country town does to the postmaster-general of the United States. The duties of viceroy are merely ornamental, while those of the commander-in-chief against the Turks are nearly so, since for many months there has been little fighting in this campaign, and it may be seriously doubted whether the strongest side numerically now has more than from forty to fifty thousand on the firing line.

The fact that the Czar has been to remove the Grand Duke command is indicative of a very increase in his power lately and of power of the party in Russia wh supporting him. A few months ag Grand Duke, the head of the mi party, had complete control of army with all that that means, besides was supported energetically the most powerful section of Russian bureaucracy, as well as b majority of the Russian political le

So strong was he at this time there was more or less half-oper cussion of the expediency of repl the Czar by him, and had he hac direct heir this discussion would been even more serious. Oppose him was a comparatively small par which the Czar was the nominal and Count Witte and the Em Dowager the real leaders, to whic name of "Peace Party" was some derisively given. Count Witte, as be remembered, died suddenly i early part of the year, and as a r the future of this party looked

But the succession of severe de the past months first estranged political leaders and the bureauc from the Grand Duke, and these de continuing and increasing in import

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These West African German Troops Add Picturesqueness to the War

Before They Call He Will Answer

WHAT if China should again become a monarchy, and Confucianism the state religion? What effect will such a movement have upon the advancing of the banners of Jesus Christ within that teeming country?

To ask this latter question is at the same time to answer it, for the difficulties in the path of Christianity in China, already great, will be magnified a hundredfold if China becomes a monarchy and Confucianism the state religion.

But that China must receive the Gospel cannot be questioned. The mandate of Christ himself will never be recalled: "Go ye into all the world and preach the Gospel to every creature." Some day some inspired writer will produce a history of missions in which the dominant note will be the wonderful ways in which God backed up, as it were, this command, by causing things to come to pass that at the time were not perceived by our blind eyes to be what they were. Yet we have always felt sure, here in the Christian Herald office, that the charitable work our readers have undertaken in the support and education of Chinese orphans is in very truth a preparation of Gospel messengers against a time of need in China.

And now, in the prospect of this great change in the religious and political system of the republic, we see rich possibilities in this beautiful work. These young boys and girls have already shown rare aptitude for missionary work among their people as they approached responsible years and have left the care of the orphanages to take up their lifework. Many of them are out-and-out Gospel workers, while most of them are at least written epistles of Christ's love, read and heeded by those with whom they come in contact.

We might dwell on the humane side of this work, in bringing it anew to our readers' attention. We might tell you once more how these girls are found as cast-outs, undesired little ones, victims-to-be of greed and worse in whatever evil persons may care to take them in for what they may be worth. We might ask you to think of your little lad left an orphan, hated by his relatives, forced out into a society that has no organized regard for the helpless, there to be the sport of evil chance. But we will not speak of these things now. We think it far more important to emphasize the splendid possibilities that reside in this work for setting free within the land of China just this much more of Gospel energy, Gospel dynamics, to work the will of God, who knows what the future needs of that people are to be, and what his church must do still to preach the Gospel to every creature in that land.

There are 880 orphans still dependent upon Christian Herald readers for this Christianizing care. Absolutely dependent upon Christian Herald readers. It costs only twenty dollars for the full support and education of each one of these for a year. How easily many of our readers might each provide for one such life so important to the future of Christianity in China! And gratefully we add, how many of our readers are already doing just this! And many more have regularly contributed lesser amounts, still more have contributed once or twice. The work has been splendidly supported by the Christian Herald Family, and yet a deficit has occurred at this time. We are advancing fifteen hundred dollars to make up the quarterly amount that must be at once forwarded to the orphanages, and after that, another quarter's remittance of $4,400 will have to be taken care of. Do we need to do more than state these facts?

We wish that every one of our readers might have a share in this work. Individuals, individual families, Sunday school classes, missionary societies, all such units are urged to "adopt" one of these orphans by name and become responsible for his or her annual support, twenty dollars. And where other demands prevent that, then by all means take some part in this work: the smallest gift has always been welcome for this cause, because we are sure that our readers do not send less than they can afford. Send, then, what you can as your part in carrying out what is so evidently a divine purpose in China. As you see, the financial need is urgent. Let us have a prompt and generous response to this call. Address the China Orphans Fund, Christian Herald, Bible House, New York.

A Week in the World's News

David Lloyd George

DOES LABOR CONTROL THE WAR? Addressing the trades union congress at Bristol, England, September 9, David Lloyd George, Minister of Munitions, made a fervid appeal to the workmen of the realm to put aside for the present all questions of unionism, the open shop, etc., in order that the government might be able to depend upon every skilled and unskilled man and woman in the munitions factories. He declared that "unless the unions allow an unqualified relaxation of the union rules, we are making straight for disaster. Every hour counts, every hour means death, every hour takes us farther from victory and nearer defeat unless it is an hour spent by the nation in putting its whole strength into this great struggle for freedom for the democracies of Europe." The utmost importance is attached to the speech, which is declared to be one of the greatest this statesman has ever made, and to have been delivered in a state of high emotion. He declared that upwards of 300,000 skilled and unskilled men and women must be set at work by the government if England is to play the part assigned to it in the war. The burden of his speech was that the great conflict is in the making of the mechanics of the belligerent nations. All previous efforts to obtain the best cooperation of the British workmen had resulted. Mr. Lloyd George said, in only fifteen per cent. of available machinery being worked on night shifts in addition to regular time and he declared that the army could not be equipped unless the unions suspended their rules against unskilled labor. The labor interests of England have recently spoken out against conscription. The frankness with which the Minister of Munitions handled the labor subject in public is illustrative of the gravity of the situation.

GALVESTON STILL FIRMLY ON THE MAP. With a zest for spectacular news that sometimes leads writers into the realm of imagination, the news gatherers appear to have added a few touches to the sufficiently hard ones which the storm of August 16-17 dealt Galveston and other points in Texas. Severe as was the loss of life and property, Galveston is nevertheless better protected by her great sea wall than at first seemed the case, and the city wishes the world to know that it considers itself as safe as well as desirable place of residence and business. One of our own correspondents writes us that he has been the full length of the sea wall several times since the storm and that it is as solid and strong as the day it was finished.

THE NEW COUNSELOR OF STATE. President Wilson has appointed Judge Frank Lyon Polk, a grand-nephew of President James K. Polk, Counselor of the Department of State upon the recommendation of Secretary of State Lansing, who was formerly Counselor of the Department, and Judge Polk has assumed his duties. Judge Polk is a native of New York State and has been an active figure in the New York City administration and as corporation counselor. He was with Mayor Mitchel when an attack was made upon the latter's life, and was wounded in the struggle.

WAR CANCELS ROYAL VISIT TO THE UNITED STATES. The country learns through the announcement that he has had to abandon his plans for a visit to America because of the war, that King Alfonso of Spain had been preparing to so honor us. In the interview announcing his change of plan he stated that it was his fondest dream to visit us, and discussing the war said: "After the war nations will arm more than ever . . . Socialism will become daily more governmental. After the war there will be no unemployment. On the contrary there will be work for all and it will be necessary to work."

FRIENDS OF PEACE. Their motives challenged by the press, the various organizations which make up the society of the Friends of Peace, nevertheless held a convention in Chicago, with a mass meeting on Labor Day night at which resolutions were adopted against the continued manufacture and exportation of war munitions but without a demand for an embargo. The great gathering did go on record for adjustment of present international disputes between this country and any of the belligerents, by peaceful methods where possible. There are a number of influential organizations in this united movement of which John Brisben Walker is chairman and Alexander P. Moore of Pittsburg, secretary. One result of the Chicago meeting appears to be the formulation of a definite campaign, perhaps with a political cast, to attain their ends.

THE NEW NAVAL ADVISORY BOARD. Secretary of the Navy Josephus Daniels, on September 12, announced the complete list of the Board of Inventors who will help the government to make the country's defense system at the highest point of efficiency. The Board consists of twenty-three members, Thomas A. Edison being chairman. The others may be briefly introduced as follows: W. R. Whitney, Schenectady, N. Y., electrical expert; L. H. Baekeland, Yonkers, N. Y., chemist and inventor of photographic paper; Frank Julian Sprague, New York City, electrical power expert; B. G. Lamme, Pittsburg, Ohio, electrical engineer; Robert Simpson Woodward, Washington, D. C., president Carnegie Institution and authority on astronomy, geography and mathematical physics; Arthur Gordon Webster, Worcester, Mass., expert on science of sound; Andrew Murray Hunt, New York City, consulting engineer on power plants; Alfred Craven, New York City, construction engineer; Matthew Bacon Sellers, Baltimore, Md., authority on wind pressures; Hudson Maxim, Brooklyn, N. Y., inventor of explosives; Peter Cooper Hewitt, New York City, electrical expert; Thomas Robbins, Stamford, Conn., inventor of devices for hoisting ores, etc.; Andrew L. Riker, Detroit, Mich., electrical and mechanical engineer; Howard E. Coffin, Detroit, Mich., authority on internal combustion engines; William Laurence Saunders, New York City, inventor of rock drilling devices; Benjamin Boditch Thayer, New York City, authority on explosives; Joseph William Richards, South Bethlehem, Pa., writer on electrical subjects; Lawrence Addicks, Chrome, N. J., authority on copper; William LeRoy Emmet, Schenectady, N. Y., authority on electric propulsion for ships; Spencer Miller, South Orange, N. J., inventor of ship coaling apparatus; Henry Alexander Wise Wood, New York City, naval aeronautics; Elmer Ambrose Sperry, Chicago, Ill., authority on gyroscope stabilizers for ships and aeroplanes.

A WATER BARRIER TO INTEMPERANCE. The prohibition forces of Newfoundland are preparing to make a tremendous fight at the coming November elections, to obtain the popular vote for the prohibition bill which has been referred to the people. A 10 per cent. vote will be necessary to make the Prohibition Act a law, and the decrease in colonial revenues caused by the war is a factor in favor of the opposition as the annual revenue from the liquor business is estimated at $300,000. It is predicted that because of the difficulty of importing liquor into a territory surrounded by water, if this Act becomes a law prohibition will have a unique opportunity to demonstrate its claim.

A NEW MAP DESTROYER. "Blasting towns off the map," is the diversion in which a huge aeroplane just completed by an American firm for the British Government, is said to excel. Accounts of the testing of the aeroplane's flying powers at Toronto appeared in the press of September 9. The "Canada," as the giant war flier is named, measures 102 feet from tip to tip of the wings, and is roomy enough to give two rapid-fire guns free play in every direction. Two 160 horse-power motors will drive her 90 miles an hour. A ton of cargo was carried in the tests. Bombs of twenty-five to two hundred pounds will be thrown from the Canada by a device which the makers claim cannot miss the mark, and if the mark is a town and the bomb a 200-pounder, *zipp* goes a bit of the map. War *is* beautiful. It is said a squadron of twenty, at a cost of about $30,000 each, was ordered as a result of the test, and that the British Government will order as many more as the American plant can turn out.

HOW BIG NEW YORK IS. The recent census of New York State shows a total population of 9,773,817, of whom 5,066,222 live in the city of New York. Manhattan, 2,143,061; Brooklyn 1,803,191; Bronx, 622,635; Queens, 398,651; Richmond, 98,684). The increase in New York city since 1910 is only about 300,000.

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An International Bridge on the Rio Grande, Burned by Mexicans, September 11, and Rebuilt by Mexican Track Hands, Under Guard of United States Soldiers

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter

Entered at Toronto, Canada, Mail Matter at the Post Office Department, Ottawa

AUSTRIA ASKED TO RECALL AMBASSADOR. Because of his activity in a movement to cripple the war munitions industry in this country by fomenting strikes among Austrian and German laborers, Dr. Constantin Theodor Dumba, ambassador from Austria-Hungary, has been declared to be no longer acceptable to the government of the United States, and Secretary of State Lansing on September 9 instructed Ambassador Penfield of Vienna, to deliver a formal note requesting Dr. Dumba's recall. The ambassador's undiplomatic conduct was made known through the discovery of a letter to the Austrian Prime Minister in possession of an American traveler by the name of Archibald who, under the protection of an American passport, was acting as an intermediary. Dr. Dumba claimed that he was acting under instructions from his government in planning to prevent war supplies going to the Allies from this country. There are others implicated in the plot and further developments may be expected. The Austro-Hungarian Government has not yet acceded to the request of the American Government to recall Dr. Dumba, but early action is confidently expected. The relations of the two governments are of course, strained by this incident, but in diplomatic circles it is not understood that there is ground here for a breach between the two governments. Indiscreet diplomats have always invited their dismissal from the government to which they have been accredited, and there is indeed no alternative when a foreign ambassador oversteps the bounds of diplomatic propriety.

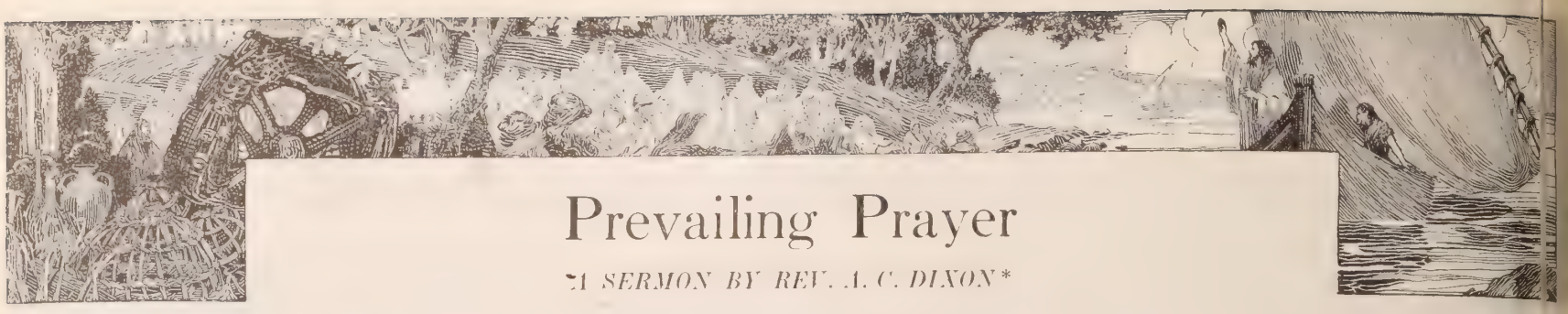
Dr. Constantin Dumba

NOT EVEN STANDING ROOM AT THE FOOT OF THE LADDER. The first congress of thrifty folks was held at the Panama-Pacific Exposition recently, and in the course of his address to the delegates S. W. Straus, president of the American Society for Thrift, gave the American people these startling facts to think over: According to government statistics, 98 per cent. of us live from day to day on our wages. A loss of employment would mean pauperism to all but two per cent. of us. Of 20,250,000 families, less than 6,000,000 own their homes, 11,000,000 being renters. There are 878,798,325 acres of farm land in the United States, slightly over half of which are improved. Discarded tin cans, kitchen utensils, etc., gathered off dump heaps of large cities in one year, produced material valued at $14,000,000. Out of every 100 who die, 66 leave no property; of the 34 who do, 9 leave more than $5,000 worth, the balance less than $1300 each. At the age of sixty-five, 97 out of every 100 of us are partly or wholly dependent upon relatives or the public. School children by planting and cultivating gardens in back yards and vacant lots could add $200,000,000 each year to the national wealth. (And yet the speaker only scratched the surface of our national thriftlessness.)

PEACE HATH HER MILLIONAIRES NO LESS RESOLVED THAN WAR'S. While representatives of "big business" urge the country on to "preparedness," equally able business men are getting together to oppose that movement with a campaign for world peace. Henry Ford, the manufacturer, whose stanch stand for peace was reported in these columns recently, afterward announced an initial contribution of a million dollars for such a campaign, and almost at once increased the fund to ten millions. Practical methods are to be devised by Mr. Ford, John Wanamaker and Thomas A. Edison. A rival manufacturer has offered a bonus to all employees who get into military trim, according to the press.

MILLIONS MIGRATING TO CENTRAL AND SOUTH AMERICA. The New York Times states that scarlet tanagers, thrushes, nighthawks, swallows, purple martens, terns, golden plovers, and many other birds are leaving the northern climes en masse to winter in the far southlands, traveling mostly by night and at the rate of thirty to forty and even fifty miles an hour. The champion migrator is the golden plover, which covers the 2400-mile route from Nova Scotia to South America without stopping. The Times' writer states that climate has nothing to do with this annual excursion south, an intangible inner force starting the birds off and back again in the Spring.

RENEWED TENSION OVER SUBMARINE WARFARE. Late on Saturday evening, September 4, the steamship Hesperian, bound from Liverpool for Montreal, was sunk by an explosion by either torpedo or floating mine and of the 650 persons aboard, 350 of whom were passengers, 25 are understood to have perished. This was reported as a submarine attack but the circumstances, including whether or not the vessel was armed, are still matters of official investigation. A few days later the State Department at Washington received a new note from the German government on the subject of the sinking of the Arabic, setting up as a defense that the submarine's commander declares the liner was evidently determined to attack him. Because of this incident the German government declined to offer indemnity for the loss of American lives though expressing deep regret. The note proposed that if the two governments could not agree, the subject be referred to the Hague tribunal for arbitration. Disposition of these two cases will rest upon the determination of the facts



Prevailing Prayer

A SERMON BY REV. A. C. DIXON*

TEXT: "One of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1

PRAYER is asking God to give or do something. Prayer is not praise; it is not worship. Praise ought to go with it; thanksgiving and worship ought to be mingled with petition; but prayer as defined by the Lord Jesus is asking God to give or do something. "Ask, and ye shall receive." "If ye shall ask anything in my name, I will do it."

God's gifts we need, but more than gifts we need the Giver. God himself at work is the need of the church. Andrew Murray's great book on Intercessory Prayer has this proposition as its basis, that in dealing with his people God works in answer to prayer; not preaching, not organization, but prayer. If we trust our preaching, we shall get what preaching can do. If we trust our money, we shall get what money can do. If we trust our organization, we shall get what organization can do. But if we pray and trust God, we shall get what God can do, greater than all preaching, money and organization.

Let us go a step further: Prayer is asking God to give or do something *within the circle of his will.* It is unthinkable that God should give or do something outside the circle of his will. That would be immoral.

"This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us." And his will is a large circle. Salvation for the lost is the will of God. The Holy Spirit for service is the will of God. Workers for the harvest field is the will of God. Pray that they may be sent forth.

There are many things about which we ought to say "Thy will be done;" but when God has revealed to us his will, we may omit that, and confidently expect him to answer all we ask within that circle. We know that it is God's will to save the lost, and that it is his will to give us the Holy Spirit, for he has told us so. It is his will that harvesters should be in the field; it is his will that his people should be sanctified. The circle of his will about these things is clearly marked, and prayer is asking God to give or do something within the circle of his revealed will.

The Secret of Knowing His Will

ANOTHER step: Prayer is asking God to give or do something within the circle of his will *specified by human wish and will.* "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Lord, have mercy on us." "What will ye that I should do unto you?" "Lord, that our eyes may be opened." Then, "straightway they received their sight."

The Lord waited for the general wish to be specified; and in order for prayer to be answered it must be definite. The man who came at midnight asked for three loaves—not four loaves, but three; and he pleaded for the three because that was what he needed.

General prayers amount to little. They may be helpful as a spiritual exercise; we may get a sort of reflex blessing from them; but the prayers that secure the gift and act of God are very definite. "*Whatsoever* things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Focalize your prayers, and tell God exactly what you want.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that are the Lord's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Remind God. He asks you to do so. He requests you to disturb him. "Give him no rest" until your Jerusalem—whether it be this church or some other work upon your heart—shall be made a praise in the earth.

Along the line of this definite, specified request comes importunity. When there is something definite which you feel that you must have, you are certain to be importunate. And we are told to press the plea, to come again and again, reminding God of the definite request until it shall be granted.

Again: Prayer is asking God to give or do something within the circle of his will, specified by human wish and will *in the name of Christ.* Of course, for the sake of Christ, but that is not all of it. In the name of Christ means *within the character of Christ.* "Name" in the Bible stands for character. Prayer within the circle of God's will is in the character of Christ. It would be unfitting to ask an honest man to permit you to steal, a truthful man to permit you to lie. And asking the Lord Jesus Christ to do something outside the limitations of his character is equally incongruous. Bring your desire, your definite need, to the test of the character of Christ. Ask, does this harmonize with what I know to be the character of the Lord Jesus? Is it within the circle of God's will? If so, I may press my claim; I may pray and keep on praying until the answer shall be given.

The Great Objective

A STEP further still: Prayer is asking God to give or do something within the circle of his will, specified by human wish and will, in the name of Christ, *that the Father may be glorified.* "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." For God to answer a selfish prayer would be to cultivate selfishness. For God to give what you wish to consume upon your own pleasures, would be to pander to a worldly spirit.

A good woman came to me and said: "Oh, pastor, pray that the Lord may restore my health." I said, "My sister, what do you want with health?" I knew up to that time she had been spending it in frivolities. She replied, "I cannot attend to my social duties." She wanted a restoration of health that she might continue to waste it upon her selfish desires. For God to answer a prayer of that kind might really be doing her an injury. "That the Father may be glorified." Is it your purpose to glorify God? Is that your single wish, or are you trying to promote some selfish interest? Are you willing that all your efforts shall make simply for the glory of God? If so, press your petition, and the more definite it is, the sooner it will be granted.

Finally: Prayer is asking God to give or do something within the circle of his will, specified by human wish and will, in the name of Christ, that the Father may be glorified, *while we are in fellowship with God and with one another.*

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If you are abiding in Christ as the branch abides in the vine; like the branch asking the vine for sap and life, that it may be fruitful and useful, ye may ask Christ what ye will, for there is no discord between the will of the branch and the will of the vine, and no discord between the branches themselves. "I am the vine, ye are the branches." Vine and branches are one, working together for the single purpose of fruit-bearing.

"If ye abide in me." That means more than child-life. The child can be five thousand miles away from the parent and yet live; but if the branch is a thousandth part of an inch away from the vine, it dies. Branch-life means abiding life; and if you are in harmony with God, God's thoughts and God's will and God's purpose circulating through your spiritual arteries and veins, what you ask for will be the expression of God's wish and will. "Whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." There is to be no discord between us and God.

Having the Mind of Christ

BUT "when ye stand praying, forgive, if ye have aught against any." There is to be not only harmony with Christ, but harmony with Christians, harmony with your fellows. The unforgiving spirit prevents an answer to prayer. When you pray, stop and think: Am I in harmony with God? Am I willing to do his will? Am I at variance with my neighbor? Have I an unforgiving spirit towards anybody? If so, bring that under the blood, and have God to touch it away before you go a step further in your prayer. Harmony with God and a forgiving spirit towards everybody is necessary to successful praying.

If I were to take a census now as to how many of us spend every day of our lives half an hour in prayer, how many would respond? Such a census was taken in a ministers' meeting in New York City, when 150 pastors were present, and very few responded. More responded that they spent fifteen minutes a day in prayer, and a still larger number that they spent ten minutes. When it came down to five minutes, all of them rose; but one man said, "I am afraid I am lying now; for I am not sure that I spend five consecutive minutes any day in prayer."

"Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Prayer may be public or private, but all prayer is secret; it is always a personal transaction between the soul and God. Whenever you pray, in private or public, enter into the inner chamber; shut the door; and let there be a personal dealing between God and you, and God that heareth in secret will reward you openly.

Before the grave of Lazarus our Lord Jesus "lifted up his eyes and said, Father, I thank thee that thou heardest me"—not "that thou hearest me." Go back three days, and you will find that in Perea the Lord Jesus had heard of the death of Lazarus; somewhere between the place where he heard of it and that sepulcher, potentially Lazarus had been raised from the dead. "Father, I thank thee that thou heardest me back there. I know that thou always hearest me. I knew it then. My prayer was answered before I got here. Lazarus to my vision of faith was alive." Our Lord was heard in secret and rewarded openly.

It was in secret that God heard Elijah, and the heavens were locked; and then in secret that God heard Elijah again and the rain came.

Melancthon's knees at his death were found to be calloused with much kneeling, and Martin Luther said, "To have prayed well is to have studied well." He spent three hours every day in the inner chamber with God, and the Reformation was his reward in public.

The Sight that Causes Satan to Tremble

NOW there are ten thousand Lazaruses within a mile of us in their spiritual graves. Can they be raised? Not by walking out in cold blood in front of their sepulchers and saying, "Lazarus, come forth!" What you say will be sounding brass and a tinkling cymbal. The dead will remain dead. What we need is to raise the dead before we go to the sepulcher; to gain the victory before we reach the battlefield. Gain the victory in secret with God and the public reward in answered prayer will be certain.

In my early ministry, a revival broke out in the church unexpectedly on a rainy day. Rather it was in a schoolhouse adjacent to the country church where I was preaching. The Lord gave us nearly a hundred conversions within less than ten days, and I could hardly explain it. I was not expecting it, and I did not find anybody else who was expecting it. On the last day of the mission it was explained. A motherly woman came up to me, grasped my hand, and with a trembling voice said, "Oh, my boy"—for I was but a boy preacher—"when I heard that you were going to preach here Sunday afternoon, though I was sixty miles away teaching school I said, 'I will spend every minute he preaches waiting upon God to save those in the community where I was born and reared. When news reached me that you were preaching every afternoon and evening, I dismissed my school half an hour earlier that I might pray every hour you preached, for God to save my brothers, sisters, nieces, nephews and neighbors. Of the four one whom you received into the church this morning one was my brother, another my niece, another my nephew, all of them my neighbors and friends. God answered my prayer, and I have just come to rejoice with you." I saw the secret of it then! There was a woman in the inner chamber, with the door shut, and God who heard in secret had rewarded openly.

The need of today is the church in the inner chamber with God, gaining the victory for the home and foreign field. "Lord, teach us to pray." Not how to pray, or what to pray, though he does teach how and what. But we know better how to pray and what to pray than we pray. If Satan, the messenger of light for this age, can keep us so busy with other good things that we neglect prayer, he will defeat us.

* Pastor, Metropolitan Temple, London.

Comment by the Way

—VERY SIGNIFICANT of the broadening view that is taken of the war and its aftermath is this passage from a leading article in the *London Times* of June 17. The war, it says—

"Must put an end to the notion of world-powers altogether. . . . It must be fought on our side in the hope of a future United States of Europe and, further, of a United States of the World. And we must believe ourselves, and make our belief plain to others, that we hold our empire in trust for that future, using it now with all the reserve power against any nation that aims at predominance, but not ourselves wishing to gain any predominance through the exercise of that power.

"People may say that the United States of Europe are far off; so, happily, is the predominance of any one world-power; and what matters very much toward which far-off goal we and the other great nations set out. . . . It was the spectacle of the British Empire more than anything else that made others dream of world-power for themselves. So, even if they are taught not to aim at it, some other nation will dream their dream and have to learn their cost. The lesson, unless we make it plain that we wish our empire not to dwarf Europe, but to be lost at last in the United States of Europe and that meanwhile we are trustees for these future United States. If we can make this plain to all the world, we shall not have shed our blood in vain."

Daily Meditation

FOR EVERY DAY IN THE YEAR

LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Buoyancy of Faith

SUNDAY, September 26. Matthew 14: 29. "*He walked upon the waters to come to Jesus.*" Faith is always the secret of buoyancy. We can plant our footsteps in the sea when our faith is resting in the Lord. The waves can never overwhelm us. We ride upon the storm. When Mrs. Booth, the mother of the Salvation Army, was dying she witnessed in great triumph, "The waters are rising, but I am not sinking!" When old Mr. Honest, in Bunyan's story, reached the river he found that, in Christ Jesus, its destructiveness was broken, and he went through the waters singing, "Grace reigns!" And so it is in all the rivers and floods through which the believer has to pass; he cannot be holden of them, he rises above them, he is the superior in the Lord.

And thus the believer in Christ Jesus is to be distinguished by his buoyancy. This is to be his song, as he confronts the most tremendous seas: "Therefore will we not fear, though the waters roar and be troubled!" His fame is to be that of the man whom nothing can sink. He is to be always on the top of circumstances, their master and not their slave. Like the apostle Paul he is to be "always confident," knowing whom he has believed. When the spirits of others are sinking he is to be the one to hearten them, to lift them up by his own unquenchable cheer. He is to sing songs in the night.

And what times are these for the display of spiritual buoyancy! What great reasons for walking the troubled seas! What opportunities for witnessing to the power of the resurrection in lifting the soul above the floods of death and hell! For the Lord himself is on the deep. He walks the waters which he calls us to tread. He does not send us on a daring but lonely errand; he invites us into his fellowship. To walk on the deep is a journey with the Lord. And therefore, by faith, we share his conquests. "The works that I do shall ye do also." We can walk the stormy sea! And when those who do not know the Lord look upon our power to rise above troubled circumstance, their souls will begin to move toward the secret of our life, and by faith they also shall find the same uplifting strength in the fellowship of Christ. J. H. J.

The Commanding Power of Prayer

MONDAY, September 27. Isaiah 45: 1-13. "*Ask me of things to come. . . . Command ye me.*" God is always saying, "Ask, seek, knock." Even to the Son Jehovah says, "Ask of me, and I will give thee the nations for thine inheritance." And to the chosen people (at the close of a paragraph begemmed with "I wills," and unfolding the work which he is eager to perform on their behalf), he says: "For this, moreover, will I be inquired of by the house of Israel, to do it for them." Is it not in the same spirit that the apostle James insists that we have not because we ask not?

The fact is that prayer is a necessary link in the accomplishment of the divine purpose. It is necessary on God's side, as well as on ours. God does not do certain things for us, apart from our prayers. Our failure to pray is the reason why he cannot interpose on our behalf, and for the coming of the Kingdom among men. Remember how he calls on his remembrancers to give him no rest; and how our Lord taught us that God awaits our prayer, saying, "Pray ye that the Lord of the harvest would send forth laborers into his harvest." Is it not certain that prayer is as necessary to the divine Workman as the hinge to the door, or the pivot to the lever? But how marvelous it is to find that God goes further and places the believer in a position to command his resources and help! Here is *commandeering* indeed! Yet there can be no mistake. "Concerning my sons and concerning the work of my hands, command ye me." In proportion as we yield to God, we become allied with God; and when we are allied with God, we come into the throne-life. F. B. M.

Liberty of the Spirit

TUESDAY, September 28. II Corinthians 3-17. "*Where the Spirit of the Lord is come there is liberty.*" We live in an age that demands liberty of thought and action. We want independence. We, like the old Greeks, wish to do what we want to do without trammels. We hear much in certain quarters about the need of the chance to express our own individuality, without regard to laws or to our influence upon others. It is an age of breadth, and sometimes it is breadth for its own sake, not for any human good. It is a kind of selfish liberty—liberty to reject and not to accept, to criticize and not to construct, to sneer and not to sympathize. We want to be free in order to boast of it, rather than to use our liberty for service to humanity.

Paul is an advocate of freedom. He has much to say about being free, and in this word to the Corinthians he says that the true freeman is he who has had the veil of the letter that killeth lifted, and who is given liberty by the Spirit of God, the spirit of love that brings the spirit of life.

It is sometimes useful to ask ourselves, "Why do I want to be free from restraint?" Is it because I want to use my liberty to aid a needy brother? or is it to gratify some sordid or sensual desire? A man may be justified at times in breaking the speed limit in hurrying an injured man to the hospital; but if he break it to gratify his wild desire for speed, or that he may talk about it afterward as a praiseworthy performance, his liberty has become a wild and useless license. The real liberty is that which frees the spirit. The reputation of being broad or independent of what people think of one is not a thing to be envied. Unless our breadth is for a useful, an unselfish purpose, it is a child's bauble and unworthy of a man. As Americans we love liberty because it gives us an equal chance to work and to succeed. As Christians we love liberty from restricting literalism of creed, because it gives our spirits a chance to grow and go out in loving service. C. S. C.

The Unchangeable Love of Christ

WEDNESDAY, September 29. John 13: 1-11. "*He loved them until the end.*" When the hour of departure approaches, though slight references may be made to it, love has a new tenderness in its expression. The thoughtfulness of the one who is going for the heartache and vacancy of those who are left, imparts an accent to the voice and a delicacy to the touch, which live long after in the home. All that was present to our Lord, who was spending the last hours of his mortal life with those he loved. He loved them utterly. There was nothing lacking or deficient. Not a drop more could have been added to the brimming cup that he placed to their lips. They were his own, given him by the Father. He had a sense of proprietorship in them, which differentiated them from all others. "Thine they were, and thou gavest them me."

Side by side with this love, there was more than ever before the consciousness of oneness with the Father and his unity with Him before the world was made. We might have supposed that this would have alienated him from his poor friends; but his thoughts were far otherwise. Just because of his quick perception of the holiness of the Father, and his own unity with it, he was more acutely conscious of the unholiness of those disciples who had been disputing as to who was the greatest. He could not leave them thus, and immediately set himself to the task of cleansing them and shedding the divine love abroad in their hearts. The most perfect musician will be tortured by the first attempts of his little daughter to play the piano, but his very love prevents his acquiescence in her imperfection, and through long years it will labor till she also is perfected. F. B. M.

Meditation and Conversation

THURSDAY, September 30. Job 28: 18. "*For the price of wisdom is above rubies.*" Job is speaking of a thing that every one can have—knowledge. The riches of wisdom are jewels that any one can find by digging in the right mines. Victor Hugo said: "He that opens a school closes a prison." Americans believe this, for they spend vast appropriations annually on their public schools.

But wisdom is not to be found wholly in books; it waits upon thought and the power to meditate. It comes often in right kinds of conversation with our friends. Locke said: "Reading is but collecting the rough materials, among which a great deal must be laid aside as useless. Meditation is, as it were, choosing and fitting the materials, framing the timbers, squaring and laying the stones, and raising the buildings; . . . and discourse with a friend helps often to discover truths, and fix them in our minds, as much as either the other two."

Many a man's life has been lifted and transformed by his quiet thoughts on a starry night walking alone by the sea, or by a solitary ramble in the woods, or a quiet, meditative hour in his own room in a big city. No vision, and one might almost say no wisdom, without the quietness that permits our souls to speak! It is an old proverb that "God comes to us without a bell."

The conversations we hold and the people with whom we hold them also determine our progress toward true education. Jowett, the great master of Baliol College, once said to a student who in his presence made a flat remark about the weather: "If you haven't something more valuable to say than that, you had best be silent." The motto of one great man was: "I shall try to converse with at least one superior man every day!" C. S. C.

The Soul Strengthened by Trouble

FRIDAY, October 1. Thessalonians 2: 1-12. "*Our gathering together unto Him.*" How greatly the apostle loved and longed for these Thessalonian believers, is obvious from his first Epistle. He says he endeavored exceedingly to see them, with great desire, but Satan hindered. In this phrase, he seems to be solacing himself with the thought that even if they could not meet on earth, there would be before long a great gathering around the person of the Lord Jesus, when the scattered members of God's great family would come together.

This phrase seems to be the necessary climax of two others. In Acts 2: 44 we learn that all the recently converted members of the mother church at Jerusalem were *together* in the blessed and helpful fellowship of the apostles and others at Jerusalem; and we can well understand what that vast host must have meant in inspiration, sympathy, and mutual helpfulness. No one could have felt lonely or neglected who was able to reckon himself a member of those gatherings in the temple cloisters, or in some dimpling valley of the Mount of Olives, or at the Holy Communion celebrated from house to house. However, in Acts 8: 2 we learn that they were "all scattered abroad," except the apostles. On the very day that Stephen died, the storm burst on the Church, and before night fell the believers were in hiding or had fled. It could not be otherwise. To have enjoyed those privileges always would have enervated them and made them too dependent on the apostles, the temple, and the generosity of their fellow members. They must be driven forth as Adam from Paradise. But here we have the Church gathered and once more together. How much richer and nobler the members must have become by their experiences; much as young soldiers who have become seasoned and experienced in the war, and return home as veterans. "These are they who came out of great tribulation." F. B. M.

How We May Lose the "I" in the "Thou"

SATURDAY, October 2. Luke 9: 23. "*If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*" A bishop once said in a sermon to workingmen, "My figure denotes the capital 'I.' It is only as I stretch wide my arms that the capital 'I' becomes a 'T,' standing for 'Thee, my Lord, and for Those who Thou hast given me,' that I may minister unto them."

Christ thus stretched out his everlasting arms of love for all humanity; his personal "I" making the "T" of Calvary's cross, meaning to all men, "Thou art mine; only let me be thine."

"I gave my life for thee;
What hast thou given for me?"

The surrender of self to be crucified with Christ is the only way to true possession of self. Then, "none of us liveth unto himself," but all for others. We lose the "I" in the "Thou." Deny self, die to self, live to Christ and humanity, and you have your own true self—self-respect, self-reliance, self-defense, self-sacrifice—a purified and ennobled self, like him who gave himself for men.

Then take up your cross, spread out your hands, count all as loss for Him who gave himself for you. Count all as friends who are in the family of God, and all will be yours, and you will be Christ's, as Christ is God's. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Vanishing Ideals

At the beginning of the great war, there was one ideal bright, noble, refulgent—which lifted itself like a shining pillar of fire before the eyes of Americans. We would observe toward all nations alike the attitude of a friend, and when the auspicious moment came, we would endeavor to win them back to the paths of peace. It was an attitude that gave promise of an opportunity for real service to the world, and to which our people as a whole gave most cordial assent. Peace was the dominant thought in all minds, and as the war progressed and its sufferings became appalling, we felt that there was hardly any sacrifice on our part that would not have been made, if by so doing we might put an end to the indescribable horror and restore peace to the world.

Then there came a change. In the hour when the traffic in war munitions began, we lost touch with our ideal. There were thousands who had the clearness of vision to perceive this; and when the traffic took on astounding proportions and huge cargoes of war material were crossing the Atlantic at short intervals, they felt the conviction that nothing but bitterness and regret could come of it. Protected by law, it was still a business that could not be regarded by Christian people with the smallest degree of tolerance. It has been a thorn in the side of this nation ever since it started, and it is undeniable that the greater part of our troubles in the war can be traced straight to this source. In innumerable American hearts today there is a deep and lasting regret that we ever sent to any power whatsoever the means of prolonging the destructive conflict.

And this is the cloud that obscures our high ideal. We plead with God for the world's redemption and that the struggle in Europe may be followed by the dawn of a better day. We sympathize with the nations in their affliction; we send missions of mercy and messengers with words of peace and goodwill on their lips. Yet we fan the flame into a greater conflagration.

It is a lamentable confession to make that we have lost our ideal. And the saddest part of it is that it is true.

A Time to Practice Thrift

In seasons of temporary prosperity, augmented incomes travel side by side with a corresponding increase in expenditures. Thrift is not a national trait of the average American, and in this single fact may be found the secret of many a failure. It is easier to spend than to save, and far easier to multiply our needs and gratify them than to reduce and restrain them. The man who spends liberally and often heedlessly finds saving a difficult task; and so he usually travels along the easy road, until the turn is reached—as it nearly always is at some time in one's life—when a sudden drop in income, from business or other causes, finds him resourceless and embittered by vain regrets over his own folly in not saving when he had the opportunity.

These observations are timely, when we look at the abnormally prosperous conditions that now obtain in business—conditions that will not continue indefinitely. The war abroad and the consequent disarrangement of manufacturing and business conditions are driving the trade of the world to the United States more than to any other country. The increased exports of agricultural and manufacturing products, entirely aside from the tremendous output of ammunition, are making themselves felt, and the American laborer is not only asking for a fair share of the profits coming from this highly stimulated business in all branches, but is being granted his demands in the way of higher wages. For the American workman this is all well and good, so long as these abnormal conditions last; but what will it be when we get back to the normal and subnormal, so far as our export business in its various branches is concerned? That it will be subnormal soon after the close of hostilities (which is sure to come, whether it be this year or within three or five years) goes without saying.

There must come a time when the workers of the countries now at war will return to their benches, and nothing that skill and inventive genius and hard work can do to win back the trade and commerce that were suddenly brought to a standstill during the time of the war and diverted to America, will be left undone. When that time comes, the competition of our long-established industries, as well as those that have sprung up since the beginning of the war, will be tremendous. It requires no mathematical genius to demonstrate that inflated wages will have to return to normal, and possibly to what would be regarded at the present time as subnormal.

It would be wise, therefore, for our citizens to take thought for the future, while the stream of prosperity is at the flood. Their present surplus earnings should be regarded in the light of extras, to be put aside as a provision against the time—which is sure to come—when they will be needed. If they do this, instead of yielding to the temptation to raise their standard of living to the level of the high wages they are now earning because of the general trade expansion brought about by the war, they will be taking a wise and provident step, the true value of which will be appreciated hereafter when, with the bursting of the bubble, everything seeks its normal channel, wages included.

Without Vision

In a recent article in the Saturday Evening Post, Reginald Wright Kauffman reviewed what he considers to be the collapse of the International Socialist movement and gives as his reason for this apparent failure the fact that the Socialist movement in the various countries involved lacked the spiritual element. Their economic theory was based upon the materialistic philosophy, and so, because there was no spiritual vision, no spiritual faith, no profound spiritual conviction, the men surrendered their professed theories and succumbed to the contagion of war. There were before the war 8,000,000 Socialists in the countries now at strife. What might have happened if these 8,000,000 men had had sufficient cohesion and stability to stand out solidly against the war? Many of them would doubtless have been killed, but who can guess what results might have been gained from such a sacrifice? Multitudes of them have already perished in the gigantic slaughter. How much better it would have been for them to have died for their faith in peace, rather than to die for their faith in war!

Long ago the prophet said: "Where there is no vision the people perish." Any movement that lacks the power which comes from spiritual conviction, spiritual vision, is doomed to failure. The Socialists, like the church, seem to have lost their supreme opportunity in the crisis of last year. The horrible catastrophe that has resulted forms a terrific appeal to all religionists and all reformers to keep the soul open for heavenly light, and to be obedient to the heavenly visions.

After these black days of chaos there will come an hour for reconstruction, reorganization, revivification. That glad, gigantic task of laying the foundations for a new order of society will be put into the hands of men who have seen visions and dreamed dreams. So shall the city of God come down from heaven to exist among men.

The Opulent Harvest

THIS year establishes a record yield in the chief farm products of the country. God has been good to us beyond all our expectations, and far exceeding our deserts. The government crop report, issued on September 8, based on a personal canvass by thousands of agents of the Agricultural Department, makes a remarkable showing. Wheat will yield over 981,000,000 bushels, or 90,000,000 more than the crop of 1914, which was itself a record-breaker. It is expected that, when the final canvass is made, the entire wheat crop of the country will reach the maximum which was predicted early in the season—a billion bushels! Corn also makes a noble showing, with 2,895,000,000 bushels, or over 110,000,000 more than last year. Oats will yield 1,400,000,000 bushels, a gain of 267,000,000 over 1914. Rye, barley, sweet potatoes, rice and hay are all record-breakers, while apples and peaches are far above the average. Not only have our fertile fields yielded food sufficient for all of our own domestic needs, but enough to supply the demands of other lands.

It is to the hard-working, intelligent farmer, who keeps abreast with the newest methods in practical agriculture, that the nation looks for a solid foundation on which to build prosperity. On his energy and success depend the stability of almost every kind of business. On his crops depend for employment not only the big army of workers he hires in harvest, but to a very large extent the workers on the railroads, the transportation lines and in a host of other businesses. He is the primal citizen, the nation's provider, the energizer of commerce, the bac one of economic progress; for "the farmer feeds then li."

When the Hebrew psalmist extolled the abu ant goodness of God, he reached the climax of his enu ration of earthly blessings when he said: "Thou en- est thine hand, and satisfiest the desire of every ing thing." Our joy over the magnificent harv is tinged with sadness, however, when we reme ber that there are many lands in which there w be little or no harvest festival this year. We shou be thankful that it is in our power to supply their ds.

Concerning Sacrifice

THE following thoughtful letter deserves e est consideration and a most careful answe

Can we really call ourselves consecrated to God's vice say that we have denied ourselves and followed him when we l and as most of us do? I mean when we do not give up *all* our ol ode of living, *all* our money, and go out as Christ did, without a hing for ourselves. He denied himself all home, money, plea es— and lived only for others. We marry, set up homes, cho our vocations, make money, and, generally speaking, most of t ave all the comforts of life and a few of us (ministers included) lux- uries, just like all the rest of the world. Can we call thi od's service? Is it not more truly our own, for these are the th s we love to do, and call for no denial on our part. Of course now that our salvation does not depend on the things we do, or up, but sometimes when I remember that the world is full c edy people I find it hard to enjoy anything purchased for self, any entertainment, no matter how innocent. We are Christians his grace, but are we disciples? We know in a general way th pros- perity, comforts and pleasures do not tend to make us s ual Should the Christian for this reason deny himself and giv hese things up, or should he accept them as gifts from God, aski him that we may not grow selfish with them and that he will s us how to use them?"

It is too bad that while the vast majority of Christians do not go far enough in such thinking, e is occasionally found who goes too far. This c es- pondent does well to think of the world's needy eo- ple; he is right in feeling that he ought to do he can to help them. But he is wrong in thinking that there is any intrinsic spiritual value in denying our- selves the comforts of life, that is, when we eny ourselves for a selfish spiritual purpose. He i lso wrong in thinking that love, marriage, home, c sen vocations, are essentially selfish.

The whole matter is cleared up by realizin the simple purpose of every individual human life, hich is, undoubtedly, to help every other human it touches. Giving himself to God for the serv of humanity, a man should keep himself at the h est possible standard of efficiency. Love, home, od, work, pleasure, recreation—all these things h a place in the great drive of his life—to put h self at his best for the sake of God and his neighbor.

This friend errs in saying that Christ denied im- self all pleasure. He went to feasts, and dou less enjoyed them. He was so far from being an a tic that his enemies dared to call him a "gluttonou han and a wine-bibber." But through all his ple re, as through all his pain, there was the thoug of helping and gladdening others. God "givet us richly all things to enjoy." Above all he wants to be glad—and if we fail to be glad we are by jus hat much spoiling his plan of universal gladness.

Finally, what is needed just now is not so uch individual cases of petty self-denials as a at, brave, insistent protest against the upside-dow n- dition of society in general. There are deeper c ses for the world-wide want than the personal i ul- gences of Christians, though these have help to produce it and are truly helping to perpetua it. But the chief social duty of the Christian today to find the fundamental economic causes of wan nd seek to remove them.

We must deny ourselves—we shall deny our ves when we catch the great vision of the world's ed, when we understand the Saviour's compassion. ere and there one finds a Christian so touched wit hat compassion of Jesus that it is a greater sacrifi for him to keep and use his daily supplies than t ive them away. We must enter into the stress of Ch st's desire to bring to humanity not only soul clea ess and an immortal hope, but the common blessi s of daily life, which are uncommon still to half the rld.

Our readers will find on various pages of this issue men n of a new and delightful serial, "Amarilly of Clothes-Line ay," which will begin in the Christian Herald of October Six We want everybody to know this wonderful young American, l to enjoy the recital of her adventures from week to week. e is an opportunity to do a little missionery work by informin our friends, so that they may share your pleasure from the ve first instalment.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

reatest Hospital on Earth

CINCINNATI, Ohio, now claims the honor of possessing the largest and most perfectly equipped hospital on earth. It situated in the suburb of Mount Auburn, away from the city's smoke and noi There are twenty-seven buildings already occupied, and others will be added as the city expands. There are forty-five wards now in use, with nine hundred beds. There are six hundred men and women in white and khaki uniforms employed in the building, and all living within its precincts. Every arrangement is complete, even to the toys are for children, and field sports in the hospital park for the restoration of convalescents. A commission of physicians took a whole year to get the good points from the best hospitals of the world, and then took four more years to build the great institution. It is a city institution, built with municipal money, and cost four million dollars. The sick mechanic unable to pay his rent and the poor drunkard who faints in a gutter, will have as competent and careful medical and surgical treatment as the most prominent individual. What God-blessed institutions these hospitals are! The past did not know about them. Babylon had fabulous wealth, but not a penny for a benevolent institution. Egypt could build the pyramids, tombs for kings, but did not dream of a hospital for the bodies or minds of people. Greece had a culture and literature still the wonder of the world, but Athens never had a place in her architecture for such an institution as the Cincinnati Hospital. Rome could build a Forum, and lay down laws to govern the centuries, but she never dreamed of homes for helpless old people, or children, or the suffering and sick. It was the Christ who brought into the world the royal law of love, and taught men how to put it in practical shape in organized public charities. Our Saviour is pleased with institutions organized to care for his poor and his sick. In his ministry on earth he laid great emphasis on curing the bodies and minds as well as the souls of men. This is an illustration: "*And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.*" (*Matt. 4: 24.*)

Motto on His Breast

An English soldier boy was picked up on a battlefield wounded recently, and on exposing his bosom there found pricked with a needle in India ink this motto: "For the King." The motto pricked into the skin, which could never be effaced, represented the affection for his King deeper down than the skin, in the center of his soul. This is a sample of the average soldier in the great contest in loyalty to the Czar, Kaiser, King or ruler, and the nation he represents, and which is stronger than life itself. They are the type of the real soldier of the Cross, who wears the motto, "For the King," wrought into his heart, and would, if need be, gladly lay down his life as an evidence of that loyalty. In olden times the master put a brand on his slaves to identify them. Paul makes use of the custom to illustrate the complete ownership of the soul of the believer by Christ. The apostle not only wore the motto "For the King" in his breast, but the badge of service due to Christ which he counted such an honor in the brand of the cross that was burned into his soul. This brand of the slave is the royal decoration thus referred to: "*I bear in my body the marks of the Lord Jesus.*" (*Gal. 6: 17.*)

Age 106—Weight 24 Pounds

MRS. JEANETTE SCHWARTZ, 106 years old, who weighed only twenty-four pounds and was but three feet high, died the other night in the Hebrew Home for the Aged in Brooklyn. She was a woman of excellent habits and character. Length of days and size or weight of body have little to do with the highest manhood and womanhood, which consist in growth of mind and soul, thus referred to: "*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" (*Eph. 4: 13.*)

Longfellow's Home Becomes a Public Shrine

THE will of Mrs. Richard H. Dana (Edith Longfellow Dana), which has been filed in the Middlesex Probate Court, discloses the fact that Craigie House in Brattle Street, Cambridge, Mass., the home of Mrs. Dana's distinguished father, Henry W. Longfellow, is to be preserved for the public. According to a deed of trust made more than a year ago by the then heirs of the poet, the house was deeded to three trustees "to be held, preserved, maintained and managed for the benefit of the public as a specimen of the best colonial architecture of the eighteenth century, as a historical monument of the occupation of the house by George Washington during the siege of Boston in the Revolutionary War, and as a memorial to Henry W. Longfellow." The trustees are J. F. Moore, of Boston, E. M. Parker, of Cambridge, and D. L. Pickman, Jr., of Boston; and they hold a sum of money sufficient to keep the homestead in repair and to pay the insurance and taxes. Besides Mrs. Dana, the heirs who signed the deed are Miss Alice Longfellow, who now occupies the mansion, and Mrs. J. G. Thorp (Allegra Longfellow), both daughters of the poet; and Ernest W. Longfellow, a son of the poet. This gift of the Longfellow home is a priceless treasure. It was a beautiful thing for these children, whose lovely faces in one photograph were familiar to the people of two generations ago, to dedicate this house to the public. The Cavalier reads the courtship of Miles Standish with as much pleasure today as the Puritan does; and "Why don't you speak for yourself, John?" is familiar to almost every school child. "Evangeline," the tale of the French exiles of Acadia, is still read in all languages and lands; "Hiawatha," where the poet's genius is perhaps best expressed, continues to charm the public with the story of American Indian life; "The Building of the Ship" and a hundred other poems are a part of the priceless legacy to the thought, heart and life of the nation. Longfellow was a clean man, a good man through and through. He sang sweetly of the best things of this life, and of the better life. The Memorial is a suggestion of the earthly and heavenly immortality which the poet announced in these lines:

"Life is real, life is earnest,
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not written of the soul."

The sacred shrine will continue to preach a sermon to all generations from this text: "*He being dead, yet speaketh.*" (*Heb. 11: 4.*)

Alaskan City's Quick Growth

THE new railroad construction terminus at Anchorage, Alaska, a wilderness six months ago, has today grown to a city of 5,000 population. Commissioner Tallman of the General Land Office reports the sale of several hundred lots by the government. The site is one of the termini of the new government railroad from Seward to Fairbanks. In the highest and most used as a type of heaven. "*For he looked for a city which hath foundations, whose builder and maker is God.*" (*Heb. 11: 10.*)

Boy Drowns for Sister

TWELVE-YEAR-OLD Stanley Hewitt of Coney Island gave his life to save that of his sister Mabel, eight years old, the other afternoon. While the two were bathing at the foot of Ocean Parkway, Mabel, who could not swim, slipped into deep water and came up crying for help. Stanley immediately leaped in and held her up, calling loudly for help. John Blake and Joseph Benbocht, who were nearly a quarter of a mile away, hearing the boy's cry ran to the rescue, but were too late. The sister in her desperation threw her arm about her brother's neck and dragged him down. The men in diving found them on the bottom, fifteen feet down, in each other's arms. They resuscitated Mabel, but Stanley could not be restored to life. The little hero gave his life to save his sister. He might have lived fifty years of a useful life too, and not done as much as in the one tragical moment when he became a martyr to his love for his sister. Little Stanley imitated the Christ of whom it was said truthfully: "*He saved others; himself he cannot save.*" (*Matt. 27: 42.*)

Beavers and Irrigation

"WORKING like a beaver," to indicate the most diligent industry, is a proper phrase, for beavers are the symbols of industry among animals. The beaver, like the bee, is not only industrious, but is also quite intelligent. He is a good carpenter, sawing down the trees with his teeth and cutting them into proper lengths for his house or for food. He is a good mason, applying the mortar with his tail. Attention is now being called to his engineering talent in building dams, storing water and promoting the cause of irrigation in the West. It is said that for this reason the United States Government is to give the beaver special protection. Engineers are taking lessons from the beavers. The men can construct dams and ditches, but must rely on nature for the constant supply of water. A large colony of these animal engineers have built dams at the source of the Rio San Antonio in the Carson National Forest in New Mexico, and have collected water enough in their lakes to irrigate several thousand acres of land. The beaver in his extensive storage of water, now to be used for irrigation purposes by the farmer, and man's irrigation plans and successes, suggest these words of prophecy: "*I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.*" (*Isa. 41: 18.*)

Jewelers' Exhibition

THERE was held recently at the Grand Central Palace in New York an exhibition under the auspices of the American National Retail Jewelers' Association. There were 500 delegates present, representing 6,000 jewelers. There was a most gorgeous display of gems and jewelers' articles, and the program included some of the ablest speakers in the country, who discussed subjects of intense practical interest to the trade, from the supply of the diamond mines to the utility of the tiny watch upon the wrist. Perhaps the most spectacular feature of the exhibition was that of Miss Catharine Thompson, a statuesque artist's model, adorned with three hundred and twenty thousand dollars' worth of gems. The top piece was worth $65,000, the Dutch collar, $10,000, the corsage, $50,000, a ring, $15,000, several bracelets, $10,000, and a belt, $25,000. Other gems worn brought up the amount to $320,000. God made jewels. He flashed into them the rays of beauty out of his own mind for man's delight. They have too often expressed empty vanity or sinful luxury. This business was thrifty among Jews of old. There is this reference to the jewelry of one of the Jewish kings: "*Hezekiah had exceeding much riches and honor: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels.*" (*II Chron. 32: 27.*)

A Minister and an Automobile

ONE of the most important things in the present busy world is time. How to find the time to do the many things we ought to do and the many other things that are expected of us is one of the greatest problems of our day. This is particularly true of the pastor-preacher who serves a large congregation.

Dr. James L. Gardiner, pastor of St. Paul's Memorial M. E. Church, South Bend, Ind., comes forward with an interesting statement about the time he has saved by the use of an automobile. Some people are inclined to question a minister's right to the luxury of an automobile, but Dr. Gardiner classes his car as a tool for his work rather than a toy for his pleasure.

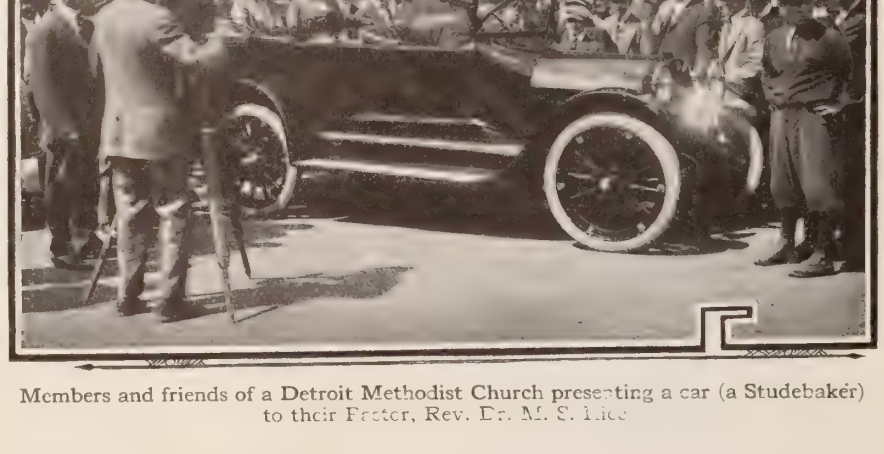
When he first invested in an automobile he was pastor of a down-town city church that ministered to a large constituency. The members and friends of this church lived in almost every section of the city, while many resided in the surrounding communities. This fact made the task of proper pastoral visitation unusually heavy. Dr. Gardiner soon found, however, that the automobile not only helped take away much of the burden of this pastoral work, but was a great saver of time, as it took at the most but a few minutes to drive from any one home to any other in the church.

During the past two years he has been pastor of a church located in a residential district; nevertheless it too has members scattered throughout the city and the surrounding territory. To reach them and the many others who call this church their home, and to visit from week to week the sick in the various hospitals, is no easy task. Here, too, he has found the automobile most valuable as a burden-lifter and as a time-saver.

He declares that the automobile is coming more and more to be almost a necessity to the busy pastor in his work. With the increasing activities of the modern church and the many demands from within and without that are being made upon a minister's time, the labor of pastoral visitation grows heavier and heavier. In many cities and towns the street car service is or less unreliable, and consequ much valuable time is lost "waitin the trolley." Then again in villages, towns and rural commu there are no car lines, and theref is impossible through this mediu reach the homes of the people. believes the automobile to be a spl investment to the preacher who economize time, and thinks the not far distant when churches as w ministers will appreciate this. quite possible Dr. Gardiner that the churches themselves will be providing autos for the use of pastors, just as they now provide with homes to live in.

He suggests also that the auto may be of service to the ministe spends some of his time in the field. During the past three m Dr. Gardiner has driven to a num towns and cities in Indiana to l or give high school commence addresses. In nearly every ca made better time than he could made by train. On some occasio would have lost several hours w for proper connections. Then where the distance was not too gr drove home the same evening, w if he had depended upon the tr would have been compelled to until the next day.

Dr. Gardiner has driven his m during the present season over miles, and has had no repair ex other than to tires. With a Stud he has confidence that he will no economize time, but that he will his appointments on time.



Members and friends of a Detroit Methodist Church presenting a car (a Studebaker) to their Pastor, Rev. Dr. M. S. Rice

Her Highness *By OWEN OLIVER*

JOY'S people—and other people—thought that it was very foolish to be so much in love; but Joy thought that it was "very nice." That was how she spoke of it to them when they teased her; but when she spoke to herself she called her love "a glory."

She often wondered that a clever, handsome, wealthy man of the world, who might have married a grand lady, should choose "such an ordinary girl." Her one fear was that some day he might wake up from his dream, and notice that she was "only just like anybody else." Joy had never had much conceit of herself, and she could not realize that the features she criticized one by one before her mirror, as a whole made up "a face like a flower," as he had told her. She had still less notion that her little tendernesses and sweetnesses and foolishnesses made up a very worshipful woman. The idea that she could influence "His Highness"—that was her name for her lover—in any of the big concerns of life had never entered her head. He had gone away for a few days about one of his big "deals," and there was a great commotion in the town over some "combine" that he had proposed in his masterful manner just before he left. "You can think over it, and we'll discuss it when I come back," he had told them. And the more they thought over it the less they liked it.

"I don't know, Joy," her father said, "whether Bryant has spoken to you about this amalgamation that he proposes—"

"Why, no, daddy!" she disclaimed. "He wouldn't worry my silly head with business. He'd be afraid to let me talk about it, for fear he'd find out how stupid I am."

"You aren't so stupid as you think," her father assured her; "and I consider you ought to know about this. He wants to force a dozen houses—ours among them—into a syndicate with him. Under the arrangements he put forward he would have the control of the whole thing."

"So he ought to have!" Joy asserted. "He's fifty times cleverer than everybody else."

"Umph!" Her father took a long breath. "He's clever enough. That's the strongest reason against it. He'd take the lion's share."

Joy laughed.

"Being a lion!" she said. One of her soft hands wandered to the locket at her neck, where a portrait of "His Highness" was enshrined.

"I was thinking of the lambs," her father remarked drily. "Of course I don't suppose he'd eat his future father-in-law. Perhaps he'd even offer me a few lamb bones! But I'm not carnivorous; not a cannibal anyhow! They're people I've dealt with all my life; and I can't shut my eyes to the fact that the combine will be a bad thing for the rest of them; and for the town."

"Then why amalgamate, daddy? That's the right word, isn't it? I suppose Harvey can't make people, if they don't want to."

Her father shook his head.

"You don't understand, child. We are competitors at present; and he is bigger than all the rest of us, and has far more capital at his back. He could afford to lose more than all we have—and he'd do it—to undersell us and squeeze us out, if we didn't accept his terms. They are hard terms, Joy. I dare say he'd tell you it was all in the way of business, if you asked him, but—"

"But I shouldn't!" Joy cried in horror. "He might think I didn't trust him! I expect he'd be—not angry, only— Anyway, Harvey is sure to do what is right. I know him."

Her mother was the next to broach the subject. She approached it from a different position.

"I used to say that you hadn't a scrap of sentiment, Joy," she observed, "but it seems that I was wrong."

Joy played with her locket. She never forgot that Bryant's portrait was inside all the time he was away; and not often at other times, unless the original was with her.

"It seems so, mummy," she confessed. "Well, I'm glad. Aren't you?"

"Sentiment is a very good thing, if you can keep it; but, if it becomes too one-sided, the sentimental one is likely to suffer, Joy. A woman ought to have some influence over her future husband."

"In some things," Joy agreed.

"In all things," her mother corrected firmly; "well, all questions of right and wrong. To my mind this 'combine' that he's trying to force all the firms into is monstrous."

"Mother!" Gentle little Joy seemed to bristle.

"If you would take the trouble to understand it—your father could enlighten you much better than I and form your own judgment—"

"I don't want to understand it," Joy declared quickly. "It would seem as if I thought it necessary to judge Harvey; and I am quite sure that he will only do what is right."

"He would be more sure to do it if you had more influence with him."

"The influence I am going to have with him is that I leave it to his honor—and love—to do right by the girl who loves and trusts him. I don't mind who knows. I do!"

Her mother sighed.

"He is years older than you," she said; "and sometimes I wish that you weren't marrying him. Of course it is a splendid marriage from a worldly point of view, but if you have no influence over Harvey now, you won't have much when you are married, Joy."

Her brother spoke to her an hour later. "I don't want to say anything against Bryant," he began.

"You'd better not!" she cried, and dropped her book and sat bolt upright.

Her brother stood looking down at her and grinning.

"If you were six inches taller," he said, "and half a waist-belt bigger round, you'd be a majestic person, Midget. No, I'm not going to attack 'His Highness,' so you needn't get your claws out. He's a white man; but, Joy, this combine's going to hit people hard."

"Then it's their fault, not his."

Joy's gentle mouth set firmly.

"It isn't only the manufacturers. There are the clerks. You see, if he amalgamates offices—"

"It will be because offices want amalgamating. I'm not going to discuss it. What Harvey does is sure to be right, Stewart."

Stewart whistled and pulled at his mustache. Presently he patted his sister's shoulder in the affectionate way that gave him a power over her which no one else had till her lover came and love snatched them both up in a whirlwind.

"Some people wonder what he sees in you," he remarked. "Now I don't! I don't altogether wonder that you like him, either. I think better of Bryant than most people do, Joy girl!"

"Thank you! Nice old Stewart!"

"But there was never a man who didn't need a little influence to keep him from running business—perfectly legitimate and straight busine—a trifle too hard sometimes. Any low is liable to see his own side of th case in a brighter light than he sees her people's."

"Well, Harvey's sure to see both des better than *I* do. He wouldn't l me influence him against his own dg- ment; not in business things, any w."

"I think he would, even in bu ess, funny little Sis. If you'd let me e lain the affair to you—"

"No, no, no! It would be dislo l to Harvey even to listen. You wo n't listen to a word against Maud, St art; not a word that implied that she ded considering! *I won't!* There! et's go and call for her; shall we?"

They went out and called upo her brother's fiancee; and Joy slipp off and left them in their "Gard of Eden;" four shrubs with a seat be en. hidden from view. (Maud wo n't have the shrubs cut!) She met ate Royce, who was at school with he and recently engaged to Teddy Mills and Kate caught her by the arm.

"Oh, Joy!" she said. "Teddi so worried about this combine. ery one says they'll amalgamate offic and reduce; and he's quite a junior. he had to go he might be out of a be till he'd spent all he has put by; and t n it would be years and years befo we could save enough for our house and . . . *You'll* be able to marry on, I suppose?"

"Next spring," Joy owned. Sh held her locket; flushed and smiled.

"You've grown prettier, Joy," ate remarked. "*I'm* worrying myself to a fright."

"Oh, *no*, dear!"

"I am; and it's all over this rrid syndicate or combine or whateve hey call it. Nobody wants it, but our Mr. Bryant is forcing it on them. ."

"And it isn't only Teddie, Joy. There's my father, and my bro ers; dozens of the boys that you and I ew. They're all expecting to be the o s to lose their jobs. It will ruin the pl e, if it comes off; and they daren't ose him. He's just going to squee the money out of their pockets int his, and—"

"You forget that I am engag to him!" Joy cried. "Perhaps y do not know the reason that I am! love him; and I trust him. You have ard a lot of wicked falsehoods!"

"Don't be angry, Joy," her end pleaded. "I don't mean that he is sing

:thing that he hasn't a right to do, or
t he wants to hurt people. He just
sn't realize what it means to us.
uldn't you make Mr. Bryant under-
nd and influence him not to do such
icked thing?"

"He does not need my influence to
ke him do whatever a kind and
horable man should," Joy said
nly. "I am not angry; but I abso-
ly trust him. Good-by, Kate."

She walked on with her head in the air.
hen she came to a quiet corner of the
k she opened the locket and kissed
t portrait of a stern-faced man, many
rs her senior.

Her uncle and the doctor stopped her
her way home, and they also alluded
the combine

"I cannot discuss Harvey's business
airs with anybody," she told them,
ot even with such dear friends as
u; except to say that whatever he
es will certainly be right."

"I shall refuse to talk about the
'mbine' with anyone in future," she
l her mother. "I shall try not to be
e to them; but I am getting angry.
her people don't know Harvey; and
o!"

She avoided discussion—and rudeness
-with a number of people; but she
ld not get away from three of them.
lls, her father's old foreman, and
band of her old nurse, came the
t day to beg a few words with
ss Joy.

"I'm not speaking against him,
ssie. It's just 'business' to Mr.
ant. He sees a way of making some-
ng out of the power his money gives
n, and 'Why not?' he says. No
son why not, as far as he's con-
ned; but it will be just ruin to some
ous working folk. It's like this, you
—"

"Please don't, Mills!" she cried. "I
n't discuss it. Really I can't. I shall
t Mr. Bryant that you are a dear old
end, and I want him to see that you
ays have a good place. But I
not presume to criticize his business
ns. He is so very, very many times
ver than I. I do not even understand
at the 'combine' is exactly; but I am
te sure that whatever he does will be
t."

"Even if it means people thrown out
work and leaving the place where
y were born and bred?" Mills
manded bitterly.

"Even then," Joy said steadily,
ough her lips were white. "But I
n't believe it will be like that."

The minister came to tea, and asked
rwards for a few minutes' talk with
. He was no judge of business, he
lared, and only a servant of the
dge of men. Mr. Bryant would
tainly do nothing that was not
best and honorable and allowable in
siness; but perhaps if it were pointed
to him that a course quite within
l rights might, nevertheless, cause
eat loss and hardship to a large
mber of worthy people, and injure
t town where "his little sweetheart
om we all love" was born and bred,
might feel disposed to chivalrously
go "some of the things which are
to Cæsar." If Joy would influence
m—?

"No, no!" she cried. "I know noth-
g of business. I cannot think it
essary for me to interfere. He will
what is chivalrous without any word
m me. Nothing would induce me to
t him by the suggestion that I do
entirely trust him. You see, *I*
."

When the minister had gone, and
had finished a cry, she sat down in
dainty little room, with the open
ket perched on the inkstand, and
ote to her lover.

"My dear Highness," she began, and
wrote eight closely filled pages
ling him how high he was to her;
l how very, very dear; but there
s not a word about the combine from
beginning to end.

He came home the following after-
on to the meeting to discuss the
'mbine." He wired to Joy, "Train
y late. Must go straight to Town
ll. Will come to you immediately
er."

oy put on a fresh white gown and
ted impatiently in the drawing-
m, peeping round the blind at every
hicle. A taxi stopped at their door
last, but it was only her brother,
back from the meeting. He rushed into the room, picked his sister up like a baby and kissed her.

"Joy!" he shouted. "I take off my hat to Bryant! He's a white man! A *good* man! . . . They all took off their hats and cheered him at the finish of the meeting. He hasn't squeezed anybody. No terms could be fairer, and things will hum with him at the head. Talk of reductions! We shall have to import men! He's going to *make* the place. You're a lucky girl, you—you Midget!"

"I knew I was," Joy said; "but I'm glad everybody else knows it too! Did he look *quite* well?"

"You'll know in a minute," her brother told her. "Here's his car!"

The lovers met upon the stairs, the staid financier running up and his girlish sweetheart running down. It was some time before they talked any sense, and then –

"I'm so proud, proud, proud of you, Highness!" the girl said adoringly; and the strong man held her back a little way and looked thoughtfully at her sweet face.

"About the combine?" he asked.

"Yes. They wanted me to write to you about it, Highness! And tell you what to do! Wouldn't you have laughed at me!"

"Well, girlie, I might have laughed at what you told me to do." He touched her cheek.

"Would you have been angry?"

"No darling. I'd like to know your opinion about anything."

"You're laughing at me! Yes, you are—Let me look? Why, you're ever so serious, Harvey, dear. You don't think I ever doubted you? Of course I told them that it would be absurd of me to advise such a clever man; and disloyal to dream that you needed any word from me to do just what was the best and kindest thing—"

"Oh, my dear!"

"And I wasn't disloyal in my heart either. I *knew* you would do it—"

"Joy, darling—"

"And you have! Of your own accord! Dear Highness! . . . Aren't you glad that I trusted you too much to put a word in my letters to influence you?"

The stern-looking financier kissed the girl with a suddenness which made her give a laughing, pleased cry.

"You did, Joy," he said, taking both her hands in his. "You put in three words."

The girl looked up at him in utter astonishment.

"Three words?" she asked. "Three words?"

"'My Dear Highness,'" he quoted very gravely. "Three words that will influence me all my life. Sweet little worshiper!"

His eyes flickered, and the girl kissed him gently, which she rarely did unasked.

"So I will tell you of the big influence that you had in this. . . . I did not intend to be so brutal as people supposed. In the terms which I had drafted I took power to decide everything; but I did not intend to use the power unmercifully. Still I meant to be 'businesslike,' as I called it. The terms which I conceded to-day are better for the 'combine' as a whole; and certainly better for their employees; but they are not profitable for me personally. I wrote this fresh draft this morning, after I had your letter. They are *your* terms, Joy; the gift that you give to the town where you were born, and where you are loved."

"Because I called you 'My Dear Highness!' Oh! You are!"

"I would be nothing less. Only a prince should win my princess."

"Such a very silly little princess! But a loving one."

"And a loved one. . . . The old draft was before me, on my desk, and I held your letter in my hand. 'My Dear Highness,' I read again and again; and I tore up the old terms. 'Her Highness shall do no unprincely deed,' I said. . . . No prince ever, Joy; but, for your faith in me higher than the man I should have been!"

The stern face quivered; and the girl drew it down on her soft shoulder, as if she mothered the strong man.

"Oh!" she cried. "My *dear* Highness."

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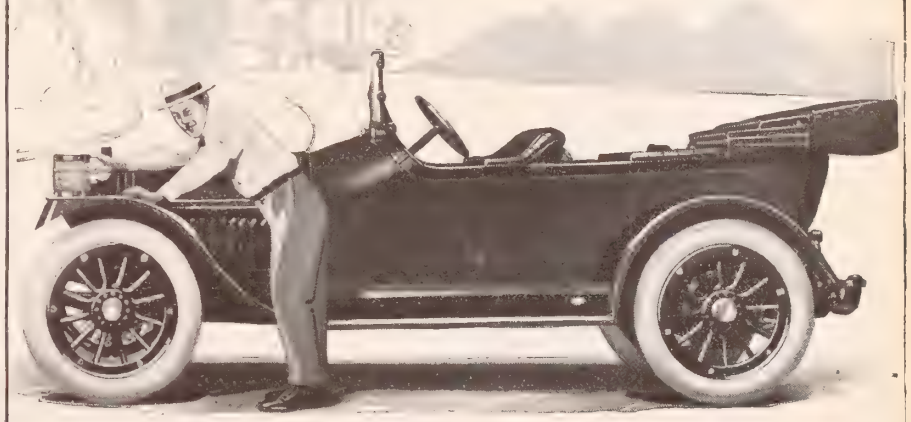

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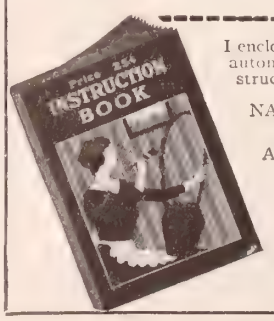

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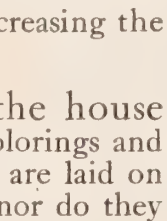

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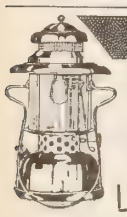

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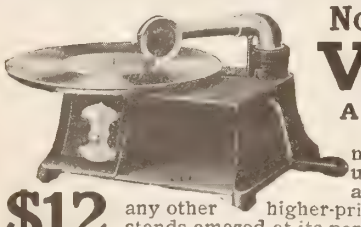

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The War in Europe

Continued from page 930

the confidence of the army was withdrawn from him, which meant a corresponding accession of strength to the party of the Czar, and also meant inevitably what has taken place, the fall of the Grand Duke.

It has been a puzzle to practically all military writers since the beginning of the war, as to why in the first place the Grand Duke was given the position of commander-in-chief, except for the fact that he was the political leader of the so-called military party, as there was nothing in his career which indicated that he was possessed of the qualities and abilities necessary for the incumbency of so important a post. In the Russo-Japanese war he had first commanded a brigade, then a division, with no particular distinction, and thereafter held the post of commander of the first, the Petrograd Military Conscription, a position of more social and political than military importance.

During the week there was great activity by the airmen of all the combatants. The French raided Carlsruhe in Baden and Freiburg in Bresau, and attacked various military storehouses and depots in Belgium and Germany, well behind the battle lines. The British made an air raid on the German submarine bases on the Belgian coast. The Germans made three raids on London itself and its suburbs, and also on Nancy, toward the eastern end of the battle line, in France.

Foreign exchange was extremely erratic during the past week, and violent rises and falls were the rule. Sterling varied from 4.55 to 4.70, closing at 4.65, while francs and marks were almost equally irregular in their quotations.

None of the minor campaigns contributed much to the total of the week's doings. In the Russo-Turkish campaign in the Caucasus there has been some activity around Olty, but of no particular importance. In Central Persia, too, the Russians and Turks came into collision and there the Russians gained some ground. In the Persian Gulf campaign between the British and the Turks there was some fighting, but the British seem to have reached a position from which they do not care to advance further inland and appear satisfied to hold their rather large gains.

From South Africa the news reaches us that General Botha and a force of the Union of South Africa troops will soon make their appearance on the European battlefields, and we are further informed that Canada, Australia and New Zealand expect materially to increase the number of their troops operating on the western battle line and in the Dardanelles, almost at once.

The events in the campaign in the west this week have been peculiar. From one end of the line to the other there have been incessant artillery attacks by the French on the German positions, never followed by any infantry advance. Sometimes this attack has been replied to by the German artillery, but more often not, though at the extreme end of the week the Germans launched an attack on the French positions in the Argonne.

The principal points at which the French made this artillery attack were in the Arras region, where there was such severe fighting last spring, near Roye at the elbow in the battle line where it approaches most closely to Paris, in the Champagne district and in the Vosges and in Alsace.

What this severe and general cannonading is a prelude to, is difficult to say. There are some whose opinion is valuable who think that it is preliminary to a general offensive on the part of the Allies. These authorities point out that the season is propitious in that for the next two months the temperature will be excellent for campaigning. that Great Britain has now a large enough army on or near the firing line, that the question of an ample supply of ammunition has been satisfactorily solved, and hence conclude that these artillery attacks are preliminary to a general advance on the part of the Allies.

The Dardanelles campaign has been extremely quiet during the week, both on land and on sea, so quiet in fact that for the first time in many weeks the British have issued no report of their operations and the French have only mentioned this field of action once. The Turks have issued several bulletins but they make no mention of anything more important than routine skirmishes. There is little indication that any movements of great consequence are contemplated in the close future.

Cables during the week announced the return of the Queen Elizabeth to the main fleet north of Scotland.

The Austro-Italian campaign deserves no extended mention; the Italians appear unable as yet to pierce the Austrian defense lines at any point.

Except for the capture by the Germans of the bridgehead on the Eau River, south of Dandevas, of Friedrichstadt, which enables them to menace that city from an additional direction, there was little or no change in the positions in Courland during the week. Farther south, to the east of Kovno, after considerable fighting the Germans established themselves apparently firmly on the line running south from Ilischagola to Novo Troki in the district south-east of Vilna.

Still farther south, at the beginning of the week, the Germans captured the fortress of Grodno, which my readers will remember was on the point of falling when last week's record closed. The fortress fell first, then the town, and the assailants crossed the Niemen and continued their way to the eastward. Grodno was the last fortress of the Russian second line of defense left, and its fall put that line completely in German hands.

Still farther south the army of Prince Leopold of Bavaria advanced to the eastward in the direction of Slomin on the Bielostock-Minsk railroad, and reached and captured the railroad junction town of Walkowysk, about halfway to Slomin.

In eastern Galicia there was some really hard fighting, in which both sides gained local successes, but of which the final result was to force the Russian lines to the east bank of the Strypa River. Probably within the next few days the very narrow strip of eastern Galicia which the Russians still hold will pass into the hands of the Austrians.

The Balkan situation is still a muddle which the past week has not tended to make any clearer; on the contrary the position has, if possible, become more involved and intricate than heretofore.

A picturesque as well as rather startling incident has recently been reported, namely the departure of the entire British fleet from its North Sea base on an errand which was not disclosed to the public. Reports from alleged eye-witnesses describe the spectacle as thrilling in the extreme; over twenty dreadnoughts, some of which have taken notable part in the war, and a destroyer squadron convoyed by destroyers passed silently out to sea. The mystery of this movement added greatly to the fascination the spectacle cast over the few spectators.

Gaining the Victory

THE conferenced escribed in Mr. Trumbull's article on another page, is the Missionary Conference held each summer at New Wilmington, Pa., at Westminster College. It is under the auspices of the United Presbyterian Church but is interdenominational in leadership and constituency. The others mentioned were held at Tarkio, Mo. (information about this and Wilmington can be obtained from The United Presbyterian Board of Foreign Missions, 156 North Fifteenth Street, Philadelphia, Pa.); Summer Camp of the Young Women's Christian Training Movement of Albany, N. Y. (Miss Harriet K. Christie, 107 Columbia St., Albany, N. Y.); Princeton Conference for Young People's Christian Life and Service (also interdenominational, Mr. Robert C. McQuilkin, 1031 Walnut St., Philadelphia, Pa.), and Mountain Lake Park Bible Conference, Mountain Lake Park, Md., held this year under the auspices of Moody Bible Institute, Dr. James M. Gray, 153 Institute Place, Chicago.

Self-Confidence

By MARGARET E. SANGSTER, Jr.

A SOFT gray mist that spoke gently of the coming night swept out over New York Harbor and wrapped its folds about our boat. The crowded decks took on an air of mystery as the twilight made faces and forms vague and indistinct. Deck chairs and polished railings and windows reflected the pearl and faint rose that tinted the western sky. Far, far off a bell-buoy tinkled shrilly; farther off a light made a glowing spot of yellow against the horizon line. Other lights would soon begin to twinkle along the shore.

Out of the stillness at my side the Interesting Man spoke suddenly. He had a way of taking one's mind by surprise, as it were; a way of speaking of the one subject that is farthest from your brain, and speculating about it so well that you become fascinated.

"IT'S a person's own fault if folk don't appreciate him," said the Interesting Man.

The bell-buoy tinkled again and I tore my gaze away from the misty beauty of the harbor. "What?" I questioned absently; "what were you saying?"

"I was saying," repeated the Interesting Man, "that it's a person's own fault if he isn't appreciated. It is, you know."

The boat cut sharply through the water and left behind it a white trail of foam like fine lace on the hem of a petticoat. "Just how do you figure that out?" I asked.

"I figure it out from experience," the Interesting Man told me. "I've seen so many people spoil perfectly good chances in business, and offers of position, and even impressions socially, because they lacked self-confidence. I've talked to men, myself, and when I've asked them if they could do something, instead of saying 'Yes, I can,' or 'I'll try my best,' I've heard them say time after time, 'I'm afraid not,' or 'Perhaps I can.' And when I hear a man say that, I hesitate to employ him.

"But isn't that modesty?" I questioned.

The Interesting Man snorted, almost. "Modesty nothing! What has modesty got to do with your business ability, or, for that matter, your any kind of ability?" he asked me. "What counts is your salesmanship in selling your own talents or business knowledge. When you go into a store, you wouldn't buy dishes from a clerk who told you that the flowers painted on them would wash off the first time they were cleaned; you wouldn't consider them for a moment if you thought that the handles on the cups would come off when you lifted them. You'd buy dishes from a clerk who said 'I know they're good dishes. I've had no complaints about them, and I've sold a great many sets! You won't find better dishes in the city!' When you follow the same line of reasoning, you can see why I would be inclined to hire a man who, when I asked him if he could do something, would say 'Yes, I can' no matter what it was; no matter how hard it was."

"But," I objected, and my mind was very far away from the twinkling lights that dotted the shore, "mightn't that go under the head of conceit?"

The Interesting Man brushed back a lock of hair that has the habit of falling over his forehead. "Not at all," he told me emphatically. "That's self-confidence. Conceit is altogether different. For instance," his eyes narrowed and he looked out over the mysteriously dark water, "suppose you wrote a poem or a story that you thought was good, that you liked better than anything you had ever written. Suppose you wanted to sell his story to a large magazine, and one afternoon you went to call on the editor with your manuscript in your hand.

"Suppose (this is all just supposing) that the editor was a very busy man. Suppose he looked at you absently and said, 'Well, before I have time to read this I want to know what you think of it.' Would you say 'It's not very good,' or 'My work can't be compared with some people's,' or 'I realize that it is weak in spots, but you *may* like it,' or would you say 'It's the best thing I've done, and I think it would specially suit your magazine!' Which would be the best salesmanship?"

I laughed. "I'm afraid," I told him, "that if I were the editor, I'd hardly bother with the story that the author didn't think worth while. And yet it wouldn't be easy to say—that last."

The Interesting Man turned sharply in my direction. I could feel his questioning look, a look that seemed to penetrate the deepening shadows.

"Why wouldn't it be easy?" he wanted to know. "Wouldn't it be the truth? Would you be offering it for sale if you thought it wasn't good? Isn't it easy to tell the truth?"

I flushed guiltily for no reason at all. "Yes, I suppose you're right," I murmured.

The Interesting Man warmed to his subject. His voice grew more confidential.

"Well," he told me, "a person's line of business—be it selling pencils, or selling advertising, or only selling ability to run errands—is just as much his business as your business is writing and, incidentally, selling your writings. If he is efficient he should not hesitate to tell his prospective employer that he is. Because no man on the outlook for talent in any line is likely to think that a man can do good work if he doesn't think so himself."

Inquiringly I gazed at the Interesting Man, and as I looked I thought of the many times that I had blushed and stammered "I don't know—" in answer to the question, "Can you do it?" Quite suddenly I spoke.

"Are—are you that way yourself?" I asked him. "Do you ever say that you can't do anything? Do you ever say that you aren't sure?"

The Interesting Man laughed wholeheartedly.

"Did you think," he chuckled, "that I was just talking for fun? Do you think that I just philosophize to hear my own voice? Of course, I'm that way myself. Do I ever say that I can't do something, you ask me? Of course, I never say it—I don't even *think* it. Why, if the job of President of the United States were open tomorrow, and they asked me to fill it, I wouldn't hesitate."

I jumped—almost—at the amazing confidence of the man. And yet I saw that it was confidence of the right kind.

"You—you don't think that you *could* fill it?" I gasped, "you don't think that, if necessary, you could be President tomorrow, do you?"

"I certainly do," answered the man, "for the job of being President isn't so different from other jobs—except that it's bigger. I look at it this way:

"No matter how well any one fills a position, some folks are always dissatisfied. It's human nature—more or less. So I'd have that thought to fall back on if people said mean things to me. And, if I got into any grave tangles, I'd realize that there *is always some one who is willing to help!*"

THE Interesting Man stopped talking just as suddenly as he had started. The lights of New York were infinitely nearer now, the shadows crowding close up to the shore were infinitely blacker, far more mysterious. The bell-buoy was out of hearing, but I knew that somewhere in the distance among the dashing waves and the lacy whiteness of the foam it was still ringing out a clear warning note. The pearl and rose color had faded from the sky. . . .

"It's a nice night, isn't it?" said the Interesting Man.

"How is it you sought me outside?" asked Jesus of his earthly parents. "Did you not know that I must be in my Father's house?" So people today are seeking Christ outside and are not finding him, because he is in his Father's house, the church today, and is quickest found there.

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(1016)

THE VICTORIOUS LIFE

By CHARLES GALLAUDET TRUMBULL

THE nine days' conference was over. The afternoon before, one of the ministers present met another member of the conference and they talked together about the victorious life. "Yes," he said, "I am trusting Christ, but I haven't got all that So and So have," mentioning two leaders of the conference.

"You can have all that they have," said the other, "and you can have it all right now. I believe that the Lord wants you too this afternoon. Let's go to my room and talk it over."

They did so. The minister frankly confessed that while he had had great blessings since he first heard the message of the victorious life, he did not have all that he wanted. He had not yet been able to keep on trusting the Lord all the time in just the right way to have the fulness in victory and power that some day he did hope to attain to. He said, also, that he lacked the joy that others had whom he knew.

When his friend reminded him that Christ's grace was sufficient for him, and that all he needed to do was to recognize that, he said that he had done that before, but he was not able to keep on appropriating Christ as continuously as he wanted to.

His friend reminded him that it was not his appropriating of Christ, after all, that was the great thing in the victorious life; but it was what Christ was doing for him. Then the light came; and the two men got on their knees and thanked their Lord that he was doing in that minister's life, and doing miraculously, all that was necessary that moment for the fulness of his victory and power and joy and all else that was needed. And the minister went out "possessing his possessions" in the Lord as he had not been able to do before.

A YOUNG missionary who had been out in the field for six years and who, now back in this country, was attending the conference, prayed very humbly one day, in public, that the Lord would show him and others whatever there was in the truth of this victorious life that they did not yet understand. Later he talked the matter over in a heart-to-heart way with one of the leaders. The truth in its simplicity was clearly stated, but somehow the missionary could not get what he wanted. Then the two men prayed, and asked their Lord to work the miracle of enabling his servant to see that Christ's grace was sufficient for him in the way in which he longed to find it so. This missionary had been troubled over the question whether, when he got back to his mission field and amid the surroundings that pulled down on one, he could there be kept in miracle victory. But at the closing testimony meeting of the conference he told the others that in a miraculous way the Lord had enabled him to realize that he was his Saviour for that very moment, and that he was able to keep him that way right through life. He had entered into a new realization of Christ, not merely as a Saviour for the next world, but as a full and sufficient Saviour for this world also.

Another missionary sought out one of the speakers and said frankly that she wanted to know more about this simple truth of the victorious life, for she did not understand what it was. He told her; but she was not satisfied. He asked her whether she had honest doubts as to whether the Bible really taught the truth of victory over sin in this life, and she answered frankly that she had; she was not clear in her own mind as to the Bible teaching.

"Then," said he, "I would prayerfully study God's Word on that very subject and ask him to show you all that he would show you as to this." She said that she would.

"But right now, before we separate," said her friend, "I want you to do this: just tell the Lord quietly in a word of prayer that you *now* accept from him by faith all that he has for you as to this matter of the victorious life, but in a sealed package, as it were, because you do not understand it; and that you will trust him to make known to you what are the contents of this package in his own time and in his own way."

"I will do that," she said, and in a few words of trustful prayer she took from the Lord that sealed package by faith.

The next morning the two met again. Her face was radiant. "It's all right," she said. Her Lord had made known to her the contents of that wonderful package sooner, perhaps, than she had had any reason to expect. Now she was praising him for the new victory in peace and joy that she had found in it—no, in him.

The Conference Verse, which faced the eager delegates at the general meetings, was: "That I May Know Him." (Phil. 3 : 10).

The Post-Conference Verse, over which many hearts rejoiced, was: "I Know Him. . . . He is Able." (II Tim. 1 : 12).

ON the first Sabbath of the conference there had been a meeting for "seekers"—those who were hungry to have some need met in their life. At the close of this little gathering the one who was leading it said, "Let us all join together in this prayer: 'I know that Jesus is meeting all my needs now, because his grace is sufficient for me.'" The prayer was repeated by many of them.

But one young man who was there could not say that prayer from his heart. He went back to his room. He dropped on his knees, and he said over the words of the prayer. Then he said them again. And again, and again, and again. Later he told a friend that it was the hardest fight he had ever had in his life to pray that simple prayer in belief, and mean it to the limit. But as he desperately and earnestly fought this fight of faith, he finally saw that it was really true: the Lord Jesus *was* equal to meeting all his needs, and was doing that very thing that very minute. Yes, praise God, his grace is sufficient for us. And that young fellow went through the remaining days of the conference with radiant victory in his life and on his face and in his words to others.

A young woman who had graduated from one of our best known girls' colleges, who later had studied the Bible in a seminary noted for its destructive criticism and unbelief, and who was living in the society life of one of our larger Eastern cities, said to a conference leader toward the close of the week, "What are you going to do when you don't believe all the Bible?"

"Do you believe in God?" he asked.

"I am not entirely sure," she said.

"Do you believe in Christ?" he asked.

"I don't know," she said.

"If I were you I would read through the Gospel of John, praying before you do so and as you do so, somewhat like this: 'God, if there is a God, show me all that you want me to know from my study of this book.'" She said that she had already studied that Gospel, but on questioning her he found that she had studied it only at that seminary of unbelief, and she herself recognized that the study he was suggesting might be quite different.

BEFORE the conference closed that girl had given her name as a student volunteer for the foreign mission field, and in a prayer circle was praying earnestly to her newly found Christ for a girl friend who had not yet surrendered her life and taken him in his fulness.

The purchasing agent of one of the best known corporations in the United States, who three or four years ago was led out through James H. McConkey's marvelous book, "The Threefold Secret of the Holy Spirit," to surrender his life to the mastery of Jesus and take his Lord as the fulness of his life, moved among the young people and older people at this conference like an angel of light, claiming great miracles from God in the lives of those with whom he talked and praising God for his readiness to answer and his power to work.

A minister's wife in conversation with one of the leaders said that if what he was then saying to her about the victorious life was the truth, she had never lived the victorious life. He had told her very simply that she could trust her Lord to do it all; and it was this "letting Christ do it all" at which she stumbled.

"Have you ever floated on the water?" he asked.

"I've tried to," she said.

"That's why you didn't," he answered; and she saw the point.

The next day in one of the meetings he told on the platform about this conversation; and her husband, a minister who for several years had held off from this blessing in his own life, saw the truth and entered into victory. It was only later on that this minister learned that the conversation which God used to lead him out had been a conversation with his own wife. Can any one estimate the unmeasured way in which the Lord can use that husband and wife now in fulness of power and blessing to others?

No one who was present can ever forget the testimony or "Say So" meeting of the closing Sunday afternoon. Eighty or more persons, young and old, boys, ministers, laymen, missionaries, told of their newly found Lord and what he was meaning to them now. It must have been like a gathering of Christians in Jerusalem soon after Pentecost.

This particular conference is only one of a number that were held in different parts of this country during the summer, in which God is revealing his Son to Christians—often mature Christians as well as to those just commencing their Christian life—in a new and victorious way. I have had the privilege of attending five of such conferences during the past summer where God has been praised that he is spreading the message of the victorious life among the people in our land. It is the message for which the great Keswick Convention in England has stood and has been blessed of God to thousands throughout the world during the last forty years.

What is the "Victorious Life" as it is set forth in these conferences?

It is a life that meets two simple conditions.

The first of these is *unconditional surrender to the mastery of the Lord Jesus Christ.* If we would enter into a life of utterly new victory over the power of sin, the first step is to tell our Lord Jesus, if we have never done so before, that we now place ourselves unreservedly in his hands in order that his whole will may hereafter decide everything in our life. Surrender is not promising never to sin again; no one would have any right to make such a promise. But surrender is placing ourselves in Christ's hands to let him take the supreme control, the dictatorship of our lives at every point. We give ourselves to him, body, mind, and spirit; and we give him also, all that we have, our possessions, our loved ones, our life plans, our ambitions and hopes: everything.

That is surrender. That is the first step in the victorious life.

And after we have done that, we can do nothing more; then it is wholly our Lord's responsibility to live the miracle life of victory in us. Is he true to this responsibility? Praise God, he is. And so, after we have surrendered, all we need to do is to recognize that now Jesus must and will do it all; yea, that Jesus is this very moment doing it all. He is saying to us, "Sin shall not have dominion over you, for ye are . . . under grace" (Rom. 6:14). You are not under law, where you have to do it by your own efforts, your own works; you are under grace, and that means that he is doing it all for you. And he adds, "My grace is sufficient for thee." (II Cor. 12: 9).

THOSE who enter into the victorious life, who claim from Christ not victories, but Victory, realize that salvation from the power of their sin can be had only on the same terms as salvation from the penalty of their sin. It is exclusively Christ's work to save us from the penalty of our sins. It is exclusively Christ's work to save us from the power of our sins. And then we stop trying to help him in this work, which is his alone, he does his work gloriously and miraculously and continuously. He makes us more than conquerors. He leads us always in triumph.

It is not "sinless perfection" that is meant by this victorious life. It is not that sin is eradicated from us; for "if we say we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8). But it is recognizing what Christ offers us his Gospel, his Good News, "that ye may not sin." (I John 2:1). We are not made sinless; but we are kept from conscious sinning.

Hearts are hungry for a victory that they have never yet known. Christians who have surrendered their lives unconditionally to the mastery of their Saviour are still unsatisfied and defeated, not because they have not surrendered, but because they have not seen, after surrender, that it is wholly their Lord's responsibility to meet all their needs; and that he is true to his responsibility. Surrender and faith; those are the two simple conditions of victory. "Letting go, and letting God." By surrender we let go. By faith we let God. Faith is remembering God's faithfulness.

May we so trust our Lord, now for this unspeakable blessing, that he can use us to give himself as a new Christ and Lord and Life to hungering Christians all about us.

. . .

What is in the heart will surely come out of the mouth—and at the same time remain in the heart.

A man should be able to say that he has fought a good fight even though he did not win a great victory. It is better to have lost after making a good fight than to have won without any effort—but such a thing is not possible.

Young man, read poetry, for it tells you what men have dreamed; read philosophy, for it tells you what men have thought; read romance, for it tells you what men have loved and imagined; read history, for it tells you what men have wrought and fought and suffered. You should know what the men of the past have dreamed and said and done.

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to any nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

W. W., Watertown, Conn. I read The Christian Herald with much interest, and our answer to the question, "What became of the sacred Ark of the Jews when the temple was destroyed by the Babylonians?" called to mind what I had a few days before read in "The Apocrypha" (II Maccabees, 2: 4–7), namely: "It was also contained in the same writing that the prophet (Jeremiah) being warned of God, commanded the tabernacle and the ark to go with him; and he went forth into the mountain where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found a hollow cave wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of them that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying: "As for that place, it shall be unknown until the time that God gather his people together again and receive them unto mercy."

The passage in II Maccabees is well known to Bible students, but it is far from solving the mystery. There have been various legends preserved concerning the hiding-place of the Ark—unless, as some conjecture, it was taken away or destroyed by Nebuchadnezzar).

C. M., South Boston, Va. 1. We avoid questions that are purely controversial. In the cases you mention, no definite claim can be made either way, and therefore discussion would be unprofitable. 2. The passage in I John 3: 9 is held to mean that in the regenerate, the higher nature, begotten of God, does not commit sin. The new principle within such a one makes him hate sin and resist it. Luther expressed this condition when he wrote: "The child of God receives blows daily and never throws away his arms or makes peace with his deadly foe." Paul, when he speaks of the law of his members warring against the law of his spirit, illustrated the same idea. (Rom. 7: 21–25.)

H., Pattonsburg, Mo. The general principle of Sabbath observance, as frequently explained in The Mail-Bag, is to avoid all unnecessary labor on that day; to abstain from regular vocation ourselves; and endeavor to so arrange matters that others can enjoy the same privilege; to confine our duties to works of necessity and mercy and to make the day one of rest, worship and recuperation. Thus one who so conducted his business during the week that others would unavoidably be kept busy on Sunday, is acting in violation of the true spirit of Sabbath observance.

J. H., Mount Morris, Ill. 1. What language is regarded as the oldest? 2. Were the Sumerian, Babylonian, Assyrian, Chaldean and Accadian languages all written in the cuneiform character? 3. What do the world's best scholars say about the Biblical account of the "Confusion of Languages"? 4. Did Abraham bring the Hebrew with him to Canaan, or was it a language he learned in Canaan as immigrants to the United States learn English? 5. Is it certain that the Israelites brought the same language out of Egypt that they took into it? 6. Have the sites of any cities been discovered known to be antediluvian? If so, did they differ any from those known to be post-diluvian? And were any decipherable inscriptions found in them?

The foregoing letter has been submitted by the Christian Herald to Professor Clay of the Babylonian Department of Yale University, an acknowledged authority on such subjects. He has replied as follows:

The oldest languages known at the present time are the Sumerian, Babylonian (or Accadian) and the Egyptian. The earliest known inscriptions belong to about the fifth millennium B. C. But it is reasonable to assume that these were preceded by many different languages which had a great antiquity. 2. The script of the Sumerian, Babylonian (or Accadian) and Assyrian, was the cuneiform. Chaldean, the language used generally as the diplomatic language about the time of Belshazzar, is what we now know as the Aramaic language. 3. Archeology has thrown no light on the subject of the confusion of tongues. 4. Abraham very probably spoke the Aramaic, the language of Aram. In Canaan his descendants apparently used the language of the land, which was that of the Ammonites. This is what we now know as Hebrew. 5. It would seem that the Israelites retained while in Egypt the language familiar to them, but archeology has thrown no light upon the subject. 6. Nothing has been discovered which can be determined as antediluvian. Babylonian legends mention several cities existing before the flood, and Arabic tradition says Haran was the first city that was rebuilt after the deluge, but archeology has offered no certain data as yet on the subject."

R., Witt, Ill. 1. Thanks for the poem. We have received copies from others also. 2. Those who risk their lives in speed trials are properly regarded as criminally reckless. 3. Our Children's Home at Mont-Lawn planned to give an outing to nearly 3,000 little tenement boys and girls this summer, and the total will not fall far short of that figure. Contributions sent now will still be available for this season's work. 4. See later for answer to your last question.

A half dozen readers send sad and anxious letters telling of various kinds of spiritual trouble and perplexity. One writes of frequently yielding to sin. Another is worried because she does not feel sufficiently sorry for sin, is not always willing to do God's will. Another is troubled by jealousy and by sinful thoughts which grieve her deeply. Another is ill and nervous, very unhappy and has not the assurance that she is saved. Another has fallen into doubt, has lost her experience and has not "been able to get back to God." Another no longer finds comfort in prayer, wonders why prayers are not answered, and complains: "Why can't I get the peace I formerly had?"

Now we are sure there is help for these distressed souls and really wish that we might help them, but it seems hardly out of place to say that such testimonies as these are not calculated to win unbelievers to become Christians. They seem strangely out of keeping with the triumphant and jubilant note of the New Testament. What must outsiders think upon reading or hearing such gloomy words from those who profess the name of the radiant Christ? But this answer should not be full of condemnation, but of encouragement. Probably in more than the two cases in which sickness is mentioned that is the real cause of the spiritual difficulty. Many are so overburdened with work and care, and find it so nearly impossible to get sufficient rest and sleep and recreation that the mind is practically never in a thoroughly normal condition. For such the first necessity is rest, and in many cases special medical treatment which will put the body and, as a consequence, the mind in a condition to receive and recognize spiritual truth. As to the sins, some consciences are so sensitive or misguided that innocent acts are made to appear sinful. Satan torments us and tries to bring us into bondage, whereas when Christ talks to us he tells us firmly but kindly what is wrong and then shows us the way out. We can only repeat the old, old story which will be found true for everyone who really rests his life upon it. "Christ Jesus came into the world to save sinners," and "the blood of Jesus Christ, God's Son, cleanseth us from all sin." We must forsake sin; we must confess our sin, both to God and to those whom we have wronged; we must so far as possible make restitution for past wrong; we must trust literally and personally, and definitely and completely believe that God does, through Christ, forgive our sins; we must trust him also to cleanse our hearts from sin by the power of the Holy Spirit and by the resistless energy of the great fact of the death of Christ; we must trust him, moment by moment, to keep us from sin, to guide and empower us in our work for others, to answer our prayers when he sees that to answer them our way would increase our efficiency and to deny us when, as in the case of Paul, he sees that his way is better than ours. Above all and through all we must know that the deepest and most enduring fact in the world is the fact that God loves us. Approach him always as a friend, not as a tyrant. And remember that he is just as much grieved when we distrust and fear him as we should be if our most dearly loved ones were afraid of us and doubted our love. Will not all these friends stop doubting God and begin to trust him, thereby exchanging misery and failure for victory and gladness? Remember that "without faith it is impossible to please him." This is the victory that overcometh the world—even your faith." Then put your faith to work. Get busy in saving and helping and cheering others. Forget yourself in helping others. And your lives will show the glorious fruits of the "faith that worketh by love."

Miscellaneous

Mrs. J. H. H., Bellingham, Wash. The whole question relative to baptism is controversial.

Z. T. B., Texas. The words Noam and Hobelim, which you find in the Spanish Bible Zech. 11: 7), are the words used in the original Hebrew text and translated "Beauty" and "Bands" in the English Authorized and Revised Versions. The American Baptist Publication Society's Version translates them very finely "Grace" and "Union."

J. P., Dividing Creek, N. J. When a farmer cannot get enough for his truck to pay for sending it to market (assuming it to be up to standard), he should unite with neighboring truck-raisers in finding out the cause. Many complain that in various kinds of vegetables and fruit, the oversupply this season has lowered prices and killed profits.

H. M. A., East Bethany, N. Y. The Jewish people regard Abraham as the founder of their religion, as in an age when practically the whole world was given over to idolatry, he worshiped "the one living and true God." The Roman Catholic religion was unknown in apostolic days. During the first two centuries A.D. the followers of Jesus, of whom there were many churches and congregations, were simply known as Christians,

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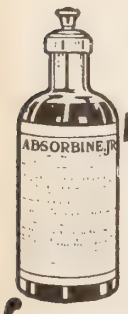

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Elijah in Naboth's Vineyard

International Sunday School Lesson for October 3. I Kings

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"Be sure your sin will find you out."—Num. 32. 23.

Sin is like the boomerang of the savage, which, when thrown at a passing object, returns to the feet of the thrower; or it may be compared to a bloodhound, which, sooner or later, will track you to your hiding place, followed by the officers of justice. After Israel's defeat at Ai, Joshua and Phineas stood up to discover the transgressor with the aid of the Urim and Thummin, i.e., the diamond stone of judgment, which shone with God's *Yes* and dimmed with his *No*. The princes of Israel passed before them first, then the clans, then the families; and Achan must have known in his heart of hearts that the inevitable Nemesis of his sin would find him out. He watched the closing in of destiny, the gradual tightening of the c... If your sin is not forgiven, if it is not cove... by God, if it has not been honorably c... fessed and put away, you may be sure tha... will turn up, will track you down and t... you by the throat. It will ferret out ... clues and lead you to arrest. You can... escape it. The universe of God is wide, ... from continent to continent your sin ... follow you. "Though they dig into h... thence shall mine hand take them; thou... they climb up to heaven, thence will I br... them down." There is no escape for ... sinner, where he will be safe, except in ... wounds of Jesus, crucified for our sins, rai... for our justification.

Trouble with a Garden

By Arthur H. Howland

A BEAUTIFUL garden! Trees, fruit, flowers, birds—all the makings of gladness.

Nature goes right on being beautiful no matter what men and women do. Grapes gleamed, flowers bloomed, grasses waved, birds sang in Naboth's vineyard, unaware of the drama of souls that was taking place. Perhaps all the time that Naboth and Ahab and Jezebel and the wicked witnesses and judges were playing their tragedy, a little child flitted into the garden day by day. He was not conscious of any change in the garden, except the changes of the ripening season. To him it was a happy place every day. But to Ahab that garden became a ghastly thing. The fragrance of its fruits and flowers turned to reeking odors; its sunlight became black darkness; its bird-song the knell of death.

"Has thou found me, O mine enemy?"

The gaunt figure of the prophet had confronted him; the voice of God had found his soul; his sin had found him out; he and his were doomed.

Yes, the garden was a pretty spot. It adjoined Ahab's palace at Samaria. The gorgeous palace, so gorgeous that the very building was described as inlaid with ivory, whereas even Solomon had had only an ivory throne, required fitting gardens. In Europe and the East gardens are thought much more of than here—the garden is almost as important as the mansion or the palace, often far more elaborate. So Ahab wanted Naboth's gardens.

Ahab was an old-fashioned king, so he supposed Naboth would yield to his wishes as a matter of course. But Naboth was something of a democrat. It was *his* garden. Not even the king could make him sell it. He liked it; he loved it, for many memories lingered within it. It was the old home garden, his and his father's, and his father's father's—for generations. As a matter of fact, the religious laws of Israel forbade his selling it permanently out of the family. See Lev. 25:23-28; Num. 36:7.

So Naboth was in a hard place. He loved the garden; he wished to keep it; the law commanded him to keep it; the king demanded that he sell or trade it. Naboth refused, and Ahab sulked.

The garden atmosphere had suddenly become heavy for Ahab, and he went home, petulant and sulking and grieved; lay down, turned his face to the wall, and refused to eat.

Then Jezebel taunted him. Was he that kind of a king? Leave the matter to her.

This was where Ahab sinned. He should not have left it to her. He knew what she had threatened to do to Elijah; he knew what she would plan to do to Naboth. He could never say he was not to blame for what she did. He was to blame. He could have stopped her, and he did not. So what followed was not her doing but his.

Naboth is accused. False witnesses testify to absurd charges—the charge of blasphemy, of which he certainly was not guilty in trying to hold his vineyard; the charge of treason, bas... on his refusal to obey the king. ... is stoned. The owner of the gard... is dead. Then Jezebel comes and ...ells Ahab that the garden is his.

He walks out to it, is looking ...lain at its fruits and flowers and gr...ses, when a shadow crosses his path. Elijah has come, the man of God.

"Hast thou found me, O mine ...ne-my?" cried the guilty king.

The garden had gone gray ...ain. And in that gloom and terror ...ijah prophesied the dreadful end of the ...ak and wicked king and his demon-d...ven queen.

Ahab repented; repented so d...ply that the Lord delayed the evil. But the penalties came at last for ...oth queen and king.

How shall we sum up the story ... In one saying; a saying better under...od now perhaps than in any other ...age of the world's history: "It doe...not pay." Men are keen nowaday...on what pays and what does not. S...ely Ahab and Jezebel made a poor ba...ain when they got Naboth's vine...rd. Every bargain in which the price ...id is sin is a desperately poor bargai...

Greed caused it all. Ahab w...ed what was not his. He loved hi...self more than he loved his neighbor...So the beauties of the garden were s...led for him and for all others, and hi...life was wrecked.

"Be sure your sin will find you ...t." Live so that every time your Elija...ap-pears you will be glad to see him...ot troubled and confused. Probably ...ery person has some friend or acquain...ce that stands for conscience. You ...ow that what he or she disapprov...is wrong. You know how you hat...to meet that friend after you have yi...ed to temptation. You make that ...est friend your enemy. You shrink ...m him instead of seeking him. Ch...sh such a friendship as that. Ma...a friend of your conscience so that ...ou are not afraid.

Live so that every garden you ...ee will be beautiful whether it is you ...or not. Do not help to spoil the bea...ies and glories and sweetnesses of lif...by sin. There is enough beauty in ...he world to cheer the hearts of all, if ...ly people would be good.

Echoes from the Holy Lan...

By Rev. Franklin E. Hoskins, D...

JEZREEL. Travelers in the ...ly Land journeying northward ...ng the beaten track from Samar...to Nazareth must cross the Plain of ...s-draelon, called also the Plain of Jez...el, and almost invariably pass the an...nt site of the city of Jezreel. A ...le north of the present village (Zer'i...a deep valley slopes downward to ...he Jordan, and through this valley ...ns the railroad between Haifa and Da...s-cus. It was once proposed to c...a canal from the Mediterranean to ...he Jordan Valley, filling up the troug...of the Dead Sea and paralleling the ...ez Canal by a second route. If su...a project were ever carried out the i...er or eastern end of the canal woul...be within a mile or so of Jezreel.

The same stream that would ...ve

tued Naboth's vineyard into a "gar-d of herbs" for Ahab's delight now w ers fig orchards and forms a little o s among the mounds of rubbish w h cover the ancient site.

The elders." The old men of Jezreel k w every plot of land and its b daries better than any surveyor or r rder of deeds ever knew his district. T old custom of "bumping the boun-d es" in England has many a counter-p in Bible lands, and to those elders w ld be referred every proposal con-c ing the value, the buying, the sell-in and the exchanging of any plot or v yard.

oth elders and nobles had grown sh elessly corrupt or hopelessly afraid of e wicked queen, and so joined com-plently in one of the blackest crimes th ever blotted the pages of history.

Men of Belial" witnessed against hi From that day to the present h the charge of blasphemy against G and the king is a favorite one ever e loyed by false witnesses, and sad to say the charge is not at all an infre-quent one. The present martial courts sitting in time of war have no more difficult and distressing task to perform than sifting out the many iniquitous charges of this kind.

Death by stoning has long been abol-ished by the laws of all lands, and is unheard of in modern history.

"Sold thyself." This verse was often cited in connection with the curious su-perstition so long current in the Middle Ages according to which a man liter-ally "sold himself" to the devil for a certain number of years of pleasure, wealth or occult knowledge. The words in the mouth of Elijah were simple Oriental hyperbole, and it remained for the nations of the West, more than a thousand years later, to develop this expression, with many similar ones, into the Faust legend. There is not a trace of any such conception or possi-bility in any customs of Bible lands that I have ever heard of after thirty-three years in Syria.

After Fifty Years

IFTY years ago last May 200,000 men in blue, led by General George Gordon Meade, marched up Pnsylvania Avenue in Washington in gr d review. Their work was done. Vi rs, but not exultant in victory, th left behind them the fields of con-fli and returned to farm and shop and st and school. Through all the day-lig hours of two memorable days, th firm tramp thrilled the capital and ec ed in pæans of thankfulness through-ou the nation. The war was over. Wi more than 2,000,000 of their com-ra these soldiers passed out of the ar into civil life, to serve their coun-tr o less faithfully as citizens. In the gr Southland many thousands more m returned to ways of peace. There w no grand review; they returned di pointed, beaten, but not defeated, to asted plantations and to ruined ho s. There they, too, took up the buen of citizens; and through the ag y of reconstruction and the rebuild-in f a civil life upon new foundations, th wrought well, how well the great co nonwealths of the New South now te y. Two years ago the last smol-de g embers of the enmities of the six s were quenched in the great re-un n of Blue and Gray on the field of Gettysburg. This year the Grand Ar y of the Republic will hold its Fo -ninth Annual Encampment in W ington, beginning Monday, Sep-tem er 27, and continuing to Saturday, Octber 2. On Wednesday, the 29th, th veterans, a remnant only of the arm of '65, will again pass in review on ennsylvania Avenue. Lieutenant-Gral Nelson A. Miles, U. S. A., re-tir , who participated in the review of fift years ago, will be the grand mar-sh of the parade. In place of the Te nessee tailor of '65 the marchers will sal the Jersey schoolteacher of 1915, bu no silent soldier Grant will watch thi review, unless his spirit of dogged det mination to serve the right to ult ate victory may be said to rest up this same schoolmaster. Ac-cla ed in '65 by a war-wearied North, the marchers of 1915 will be honored by na ion, one and inseparable; and in e line will march both Blue and Gr , the Gray as guests of the Blue.

Of the more than two and a half mi on men who made up the grand arm disbanded in '65, scarcely a quar-ter a million remain to-day, and the fina "taps" is sounding for many th ands of them every year. The me ership of the G. A. R. is now abo 194,000, about the same total re-port for several years. Probably eig y per cent. of the living veterans are members of the G. A. R.; not all of the are on the pension rolls, and there is no way of arriving at the exact num-ber of survivors of the armies of the No h. Before many years the "re-vei " will sound up yonder for the last soldier of '65; but their work will rem n.

As a part of the exercises of the com-ing encampment, the G. A. R. will lay the cornerstone of the new Memorial Am itheater in Arlington National Cemetery, on Friday, October 1. On Monday, September 27, more than 25,000 "boys in blue" will arrive in Washington for the encampment; on Tuesday a camp-fire will be held at Fort Stevens, where President Lincoln watched the battle which might have ended in the Confederate capture of Washington. Wednesday will be the day of the great review; Thursday and Friday will be devoted to business sessions, and Saturday will see the saying of good-byes. The Woman's Relief Corps and the National Association of Patriotic Instructors will also hold their annual meetings in Washington during the time of the encampment. One thou-sand boy scouts and high school cadets will act as official guides to the visitors.

Besides the Memorial Amphitheater at Arlington, the veterans will see in process three other memorials: a great bronze equestrian statue of General Grant near the Botanic Garden, at the east end of the Mall; the $2,000,000 National Memorial to President Lin-coln, on the bank of the Potomac, at the western end of the Mall; and the permanent headquarters of the Ameri-can Red Cross, adjoining the Corcoran Art Gallery, which will carry the in-scription: "In Memory of the Heroic Women of the Civil War."

The Little Boy I Love

IN TRUTH'S white scales we should always weigh
Both folks and facts impartially;
But here I have firmly fixed my mind
That another child you will never find
Like the little boy I love.

What tales you read in his sea-blue eyes
Of the unknown past, of mysteries,
Sorrowful thought and laughing mirth!
Never were there such eyes on earth,
As those of the boy I love.

And I think that Solomon himself
Would spare the rod if the roguish elf
Looked mischief out of such wonderful eyes
Effective appeal for pardon lies
In the gaze of the boy I love.

We shall lose the little boy some day;
He will wander out, he will wander away;
We shall miss the curls of his sunny hair,
And the baby smile in his eyes, but where
Will he be, the boy I love?

Pray heaven that not from life's dizzy verge
Will the baby slip to the rushing surge
That rises to sweep dear ones from us
We must lose the child, but oh, not thus
Not thus, dear heart of love.

He must go; the lad who will take his place
Will have submerged all the pretty baby grace
Into boasts, and language quite high-flown;
But where will the little lad have gone—
The little boy I love?

To what mystic land, the land of dreams,
And vanished glories, and smiles, and gleams;
Oh, there where the softest sunlight falls,
In the sunniest nook in memory's halls,
Will he dwell, the boy I love.

Who calls it unreal, this home of the heart,
Where we enter and dwell from the world apart?
No alien soul can invade its rest,
No power can tear from my faithful breast
The little boy I love.

MARIETTA HOLLEY.

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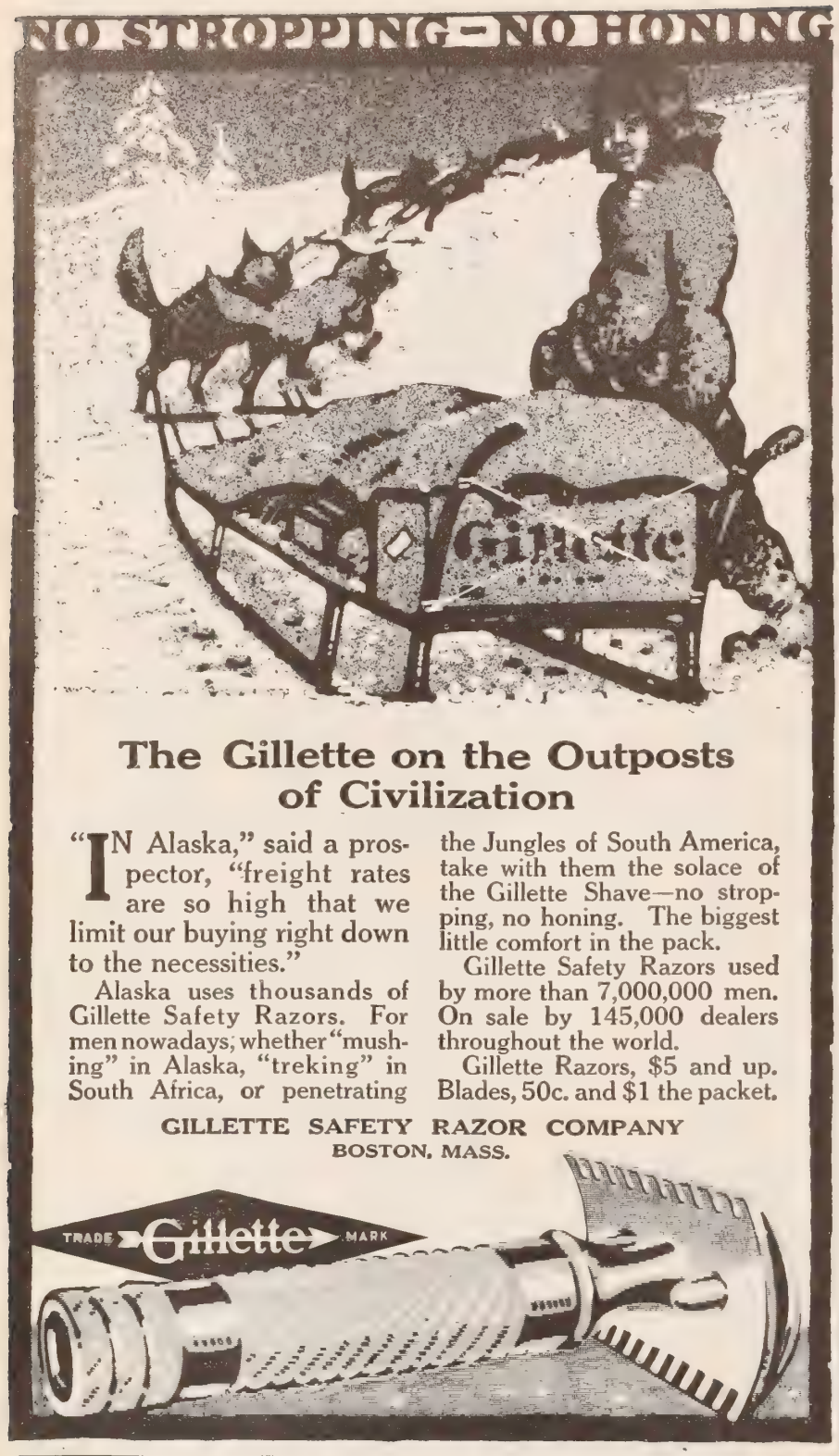

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Hardware and Brains

By JOHN A. DICKSON

CARPET tacks and cook stoves, and every article of hardware within and outside this range, made George Hammer's fortune or rather, this hardware stock was the instrument with which he made a fortune for himself out of brains. The brains were his own.

I should like to remark right here that the same sort of brain power would make a fortune in any line.

I met him on a de luxe train bound for the San Francisco Exposition, with his wife and family. His motor car was en route by freight for the same destination, and since hardware furnished the funds with which to pay for all this comfort and enjoyment, he was very enthusiastic about hardware.

We scraped an acquaintance in the Club Car, and I discovered his hobby in a very few minutes. When I told him I aspired to be a sort of business historian, he gave me the story of his business. This is it in condensed form.

The first unique feature of his career was that he deliberately decided on the hardware business after an intelligent survey and analysis of its possibilities. I say it was unique, because it always seems to me that a good many hardware dealers have had their businesses "wished" onto them—or have been "wished" onto the business. They seem to be so accidental. I guess most men in all businesses are like that. That's why there are so many failures, probably.

I asked Hammer how he happened to go in for hardware.

"WELL," he said, "contrary to the assertions of nuumeros alleged humorists — traveling salesmen — it wasn't because my name is Hammer. When I was at school I read or heard somebody say that success was not so easily achieved by doing something that nobody else had ever done, as by doing better than anybody else what many others were doing—and that idea stuck. Then I came to the conclusion that the margin between success and failure was not great. One doesn't have to be a prodigy. To be just a *little* better than the average is enough—and the average is not very hard to surpass. And that thought became a working conviction. Another was, that generally the greatest possibilities lie where there is the greatest chance for improvement—in other words, where the average is lowest.

"This last point is what first set me to thinking about hardware. The retail hardware business certainly could stand improvement. I believed it wouldn't take much effort to be a little better than the average in this line. I don't mean in the quality of the goods sold, but in the quality of the service. And that is what I intended to sell, whatever business I went into. In our town we always had to coax the clerks in the hardware stores to wait upon us—and if our furnace or stove needed repairing, we always felt that we had been unusually favored if the dealer condescended to do our work within a couple of weeks. In fact, our dealer's usual answer to a request for service of any kind was 'I'll see if I can help you out.'

"Wouldn't such conditions make the hardware business look like a cinch? It looked that way to me. There were any number of other reasons that helped along my decision, but these are fair samples.

"I was conservative even in those days about making a start. I wanted to be sure beforehand that I could finish. So I got a job in a local store for six months. I hadn't been on the job half that time when I felt sure my theories were all straight, and could be made facts. Then I was so impatient to get started that I could hardly force myself to stay out the half year, but I spent the time profitably in finding fault with things as they were. For instance, I gave less thought to the lines we carried than to those we didn't have, but could have sold profitably. We were not serving our trade as well as we could have served it, and we were losing money by not doing it.

"My boss thought that a hardware stock in 1900 should be just what was in 1870, whereas one of my ideas about a hardware stock was, is, that it can be made more interesting than almost any other retail stock, because it serves the family in so many of its needs and activities. For example, a hardware stock must furnish the utensils for the care and preparation of food, from refrigerators to frying-pans; for the making and care of cloth—needles, scissors, irons, etc.; for comfort and convenience in the home—heating plants, electrical supplies, weather strips; for pleasure—guns, fishing-tackle, bicycles, automobile supplies; and so on. Can you beat that as a foundation for a business?

"When my time as clerk expired I consummated a deal for a hardware store in Linden, Ohio, a town of 1000, not far from our town. The owner was going west for his health and I bought it for its invoice price; that is, I gave the owner all the money I had, and my note for the balance.

"I'll never forget the thrill of that first morning when I walked into *my own* store. I considered it mine although I owed for four-fifths of it.

"I didn't need to spend much time in formulating a policy. I had been doing that for eighteen months, and I had my store policy all worked out and ready to work at.

"AS I said before, the foundation for a retail business must be Service; and the superstructure must be Service; and the roof must be Service. As a rule, my goods could not be much better, if any, than my competitors. So I had to depend on better service to make my store better than any other. Service—and by that I mean the treatment you give the customer and his needs, both before and after the sale—is remembered long after the goods are forgotten. So my policy was to sell service along with the goods. I determined to make every customer like my store, and want to succeed, and help it to succeed because I believed I could make my customers understand that my store could add much to the comfort and happiness of their daily lives."

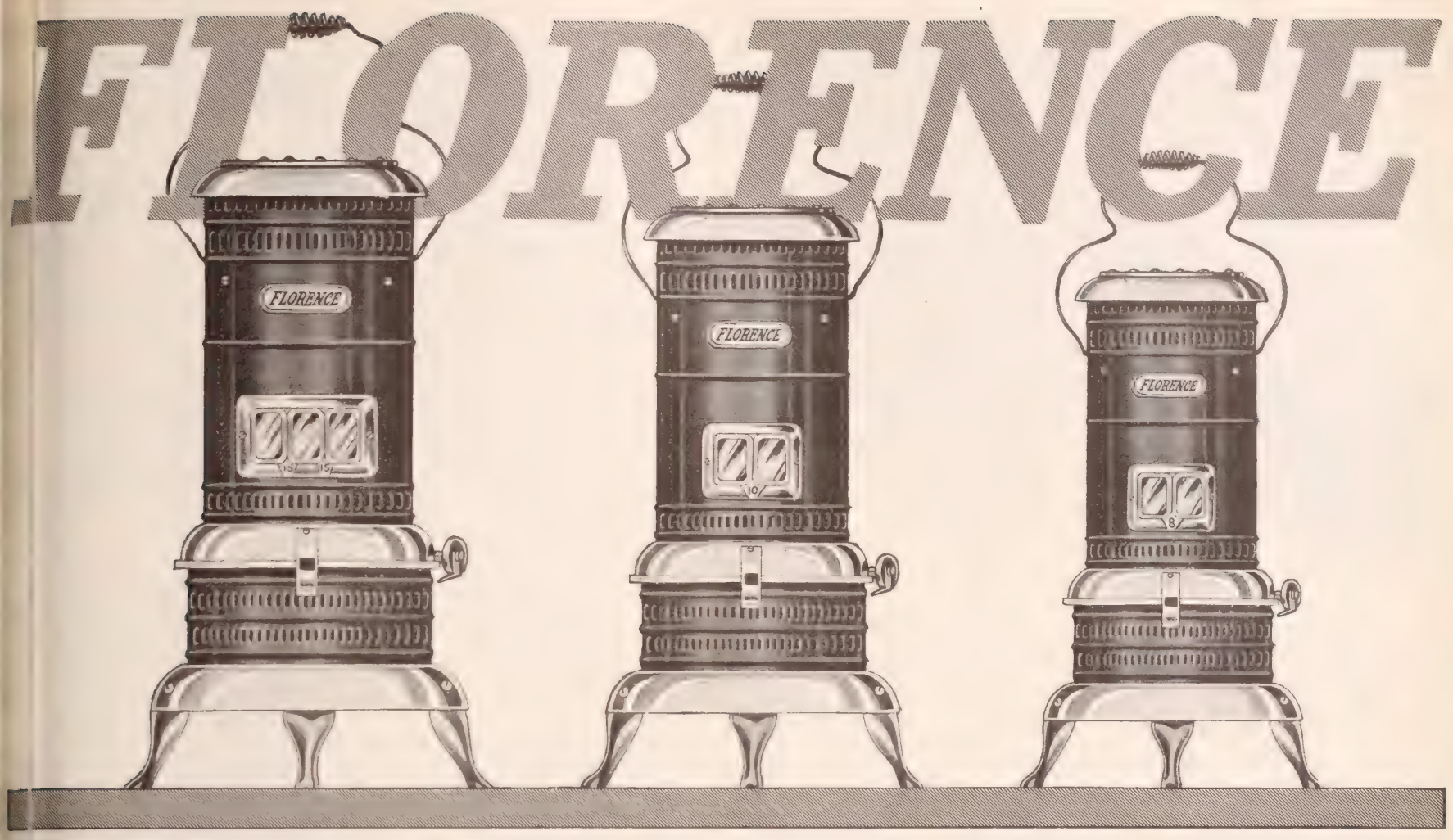
"That sounds rather sentimental," I interjected.

"You bet it does," said Hammer; "and I'd like to write a book about the sentimental element in business. That is what is lacking in most business men. They would be more successful if they had more of it—if they better knew its value in business. Do you realize that the average man and woman must give quite a little thought and time every day to the business of buying? Perhaps the purchase is only a newspaper or maybe a lunch, or a piano or a house. Some of our needs must be supplied every day, and most of us must buy the things we need or want. And our buying is directed by our emotions just as surely all of our acts are directed. I buy the paper that expresses my political opinions, although another may be a better newspaper. I buy my lunch where I can get a table with a view from the window, or where I know the head waiter. I may buy an inferior house in a neighborhood inhabited by my friends, rather than a better house in some locality where I am not acquainted. Every human relationship has its sentimental side. My gift to a beggar, my choice of a barber, my vote for president, are all decided, more or less, by some sentimental appeal; and the relationships are close and lasting just in proportion to the strength of this sentimental appeal. As I have said, our emotions rule our buying. Then how can I hope to control the purchases of men and women except by an appeal to their emotions?"

"Now, most people get a certain pleasure in buying what they need or want. It is one of the satisfactions they get in return for the work done to earn the money. For instance, it is a pleasant little adventure for Mrs. Brown to come down and buy a new aluminum teakettle. She enjoys looking over the

Continued on page 951

FLORENCE



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AGENCY DEPARTMENT

THE CHRISTIAN HERALD
Bible House, New York

CALLED HIGHER

A long-time reader of this paper, Professor G. Wesley Walker of Monrovia, Md., recently passed away in his seventy-seventh year. He was a teacher of music and developed the musical talent of a very large neighborhood for two generations. Mr. Walker was an active practical Christian, a vigorous temperance advocate, and a member of the Bethesda M. E. Church. Four daughters and three sons survive him. Professor Walker's remarkable likeness to Abraham Lincoln has often been commented upon.

Christian Herald Prayer League

A BROKEN home means almost the keenest pain of all life's trials. Who can measure the joy that goes with a letter like this: "Our son was gone for over a year and we did not know where he was. I prayed for him every night that God would grant that I might hear from him soon. Last week I received a letter from him, and I believe it was in direct answer to prayer." A happy wife writes from Virginia: "I wish to thank you all for the prayers you offered for the return of my dear husband. He came home last Sunday night, and I want to thank the Prayer League for praying for his return."

Mrs. S. L. D. writes: "I asked the League for prayer for myself and I thank God and the League with all my heart for the help I received both physically and spiritually, and also for the friend for whom I asked prayer. He has been saved from the liquor habit and has been straight for almost one year." "I asked for prayers once before," writes Mrs. L. C., "for a dying daughter and she was restored to health and is still healed, both body and soul." J. R. B. writes: "I want to acknowledge answered prayer for a revival in a community near Asheville, N. C. God has been good to us." "We meet next Sunday to organize and hope soon to erect a church building."

A reader of Pittsburg, Pa., writes acknowledging "God's wonderful answer to two requests for prayer. One prayer was answered before the letter could have reached you, and I am greatly encouraged in a new venture I have taken up." A wife writes from East Liverpool, Ohio: "About one year ago I wrote asking the prayers of the League that I might be delivered from an overwhelming trouble. The prayer has been graciously answered, and I give God the praise." A League Helper writes: "I asked the League to join me in prayer for the reconciliation of two of my friends. I want to say that this has been answered." Mrs. B. F. W. writes from Glastonbury, Conn.: "I praise God for many, many answers to prayer. I am trusting him."

Acknowledgments of answered prayer have also been received from:

Mr. V. H., Pattonsburg, Mo.; S. E. B., Cottage Grove, Ore.; Mrs. J. E., Malta Bend, Mo.; Mrs. W. B., Oaktown, Ind.; M. S., Carrollton, Ga.; Mrs. A. E. P., Sanford, Fla.; Mrs. C. B., Riniva, Texas; H. C., Glen Ridge, N. J.; Mrs. A. H. E., Springfield, O.; Mrs. J. H. B., Asbury Park, N. J.; M. D., Salem, Oregon.

Reports continue to come from the Bowery Mission that the Prayer League is a great blessing to the men there. The week's petitions are presented to the men at their Brotherhood meeting Sunday evening and they are made to feel that they are in touch with the great family of God's people who have learned to take their burdens and perplexities and sorrows to the unseen Friend. The leader of the Brotherhood, Mr. Charles Balevre, recently reported that the petitions so far received and presented to the Bowery Brotherhood in the year and seven months since the Prayer League was organized, totaled 28,890. With the exception of a few score, all these requests were received at the Christian Herald office of the Prayer League, and after being duly tabulated were forwarded to the mission. In many instances, the Fulton Street Noonday Prayer Meeting has joined in this happy work of faith. Who can measure the blessings upon souls, bodies and homes for which the way has been prepared by these thousands and thousands of prayers?

But the number of requests, great as they are, does not equal the number of prayers, for all these thousands of requests have been echoed in the hearts of thousands of praying and believing friends in this and other continents.

A minister who feels a call to evangelistic work asks prayer that the way may be opened for special training for this work, and that his wife, who is stricken with consumption, may be healed. A wife asks prayer that her husband may be healed of paralysis and that she may be successful in a business enterprise upon the success of which their welfare seems to depend.

Prayers are asked for revivals of religion at Chatham, Ont. (for the work among six thousand Jews in Toronto, and that the converts may stand true); Norman, Okla.; Alcover, S. C. (that the Sunday schools of this neighborhood may be united and the sale of intoxicating liquors be abolished); in Taft, Tenn.; Big Rock and Atlanta, Mich.; Wise, Va.; Dunkerton, Ia., prayers are asked for a world-wide revival. Mrs. J. T., South Carolina, requests prayer for a revival in their church, and also that they may carry an election for state-wide prohibition to be held September 15. Mrs. W. H., Bambili, Africa, requests prayer for God's blessing upon the French Testaments and Gospels already distributed among French-reading nations in the North Bangia Cheri Bornu District and for the few hundred more which she expects to give out in August and September. E. J. R., Sunnyside, Wash., requests prayer that an evangelist may be sent there and that a church trouble may be settled.

Mrs. M. B. P., Mrs. M. E. R., Mrs. H. H. ask prayer that their sight may be restored; Mrs. A. E. P., that a minister's sight may be restored; F. N. M. that a sister's sight may be restored; N. R. K., a friend's; S. M. K., that sight may be strengthened; Mrs. M. E. G. that her mother's sight may be strengthened; Mrs. M. E. R., her husband's; Mrs. S. K. M., her daughter's; Mrs. W. A. N., a friend's.

Mrs. B. D. asks prayer that her son's mind may be restored; a wife, her husband's; C. M., a brother's; F. W. M., a sister's; Mrs. G. H. O., a daughter-in-law's; N. R. K., a minister's. Seven other friends ask prayer for mental restoration or strengthening for themselves or other friends.

Mrs. M. A. P., Mrs. A. E. B., Mrs. A. H. O., and Mrs. G. A. O. ask prayer that sons may be saved from the liquor habit; Mrs. M. and Mrs. S., their husbands; Mrs. S., two sons; E. S., L. K., M. G., Mrs. M. A. P., their brothers; Mrs. M. E. R., two brothers and a boy; Mrs. J. G., three brothers; F. E. P., a nephew; Mrs. R. asks prayer that two brothers may be saved from the desire for drugs.

Thirty-six friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Thirteen readers ask prayer that relatives or friends may be delivered from the liquor habit; one that two brothers may give up the desire for drugs.

Sixty-three friends ask prayer for the conversion of friends or relatives.

Nine friends ask prayer for special spiritual blessing for relatives or friends.

Sixty-three readers ask prayer for the healing of friends or relatives, including one that an old lady may be cured of pain from a broken hip; another that husband may regain his power of speech; thirty friends ask prayer for the healing of themselves, including two who ask that they may gain the use of limbs and hands, and another to be cured of stammering.

Seven friends ask prayer for healing of hearing for themselves or other friends.

Twenty-nine readers ask prayer for help or guidance in financial affairs.

Forty-four friends ask prayer for the granting of varied desires and needs, including one mother that son may find steady employment and thus bring joy to two homes.

AMONG THE WORKERS

THERE IS an increasing demand for Christian Social Service Workers, and many young men and women are being led to volunteer. To train these young people, civic training schools have been organized in some cities, and a few religious training schools are also endeavoring to meet the need. The Chicago Training School Lucy Rider Meyer, principal is one of these institutions, where principles and practice combine to give excellent preparation for this special class of work. Mrs. Meyer will reply to any inquirers who may write to her at 4949 Indiana Ave., Chicago, Ill.

REV. SAMUEL M. ZWEMER, D.D., of Cairo, the distinguished missionary authority on Mohammedanism, is on a very brief visit to the United States. He is well known as the leader of the modern Christian movement for the conversion of Mohammedans. He is one of the founders of the Arabia Mission twenty-five years ago, and is now located in Cairo in connection with the work of the Nile Mission Press and the Training School for Christian Workers among Moslems. Dr. Zwemer will speak in the Fifth Avenue Presbyterian Church on the evening of October 1, on "The Present Crisis in the Moslem World."

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Young People's Topics for October 3

What Will Make Our Society a Great Success?

Christian Endeavor and B. Y. P. U. Topic. John 4:27-36 (Consecration Meeting)

ONE of the fundamental blunders of modern religious work and teaching is the failure to recognize the fact that human beings, young or old, do not naturally like God and God's ways. To plan out a religious program on the assumption that they do is to make a bee-line for failure. If it were true that people naturally loved God and his ways, Jesus would never have said: "Ye must be born again." The fundamental and primary need for all Christian work is a new heart, a heart that loves God, that loves the thought of God, that delights in the ways of God.

We are bound to fail when we undertake to do heavenly things in earthly strength.

The first need for every young people's society is that its leaders and its members have a vital Christian experience, an experience which comes from a changed heart, an experience that makes them love God and makes them delight to serve him.

There is no need to try to reach the goal of success unless we start here. Every other start is a false start, on a mistaken path.

But now with this first right step the second step, as Jesus outlined it after stating emphatically that the first step was to get love toward God into the soul, is to love other people. The reason we do not do more to help other people is simply that we do not care enough for them. Jesus said more about this matter than his simple statement that we should love others as ourselves. That was simply a repetition and summing up of the old law. But the whole message of his life was that we should love others more than we love self. The really victorious people, known and unknown, are those who have loved others so much that they have sacrificed self for their service. You get a lot of young people really caring for other people and something will happen in that society that looks very much like success.

Two other things now—things that have been written about so much and on which so much technical literature is available for young people's work that they need only be mentioned here—System, Industry. System includes organization—a place for everybody; and Industry means really working at it.

The Vindication of a Heroic Life

Epworth League Topic. Isa. 37:14-23, 33-36

BISHOP FOWLER used to begin his great lecture on Abraham Lincoln with the words: "God's heroes have the right of way."

The record of Hezekiah tells the story of a brave man, brave for God, making sacrifices and producing results for God and God's people. The clearest and best picture in the story is found in the 29th, 30th and 31st chapters of II. Chronicles, telling of the great revival which swept the kingdom under Hezekiah's leadership.

Our lesson shows a point in Hezekiah's career at which some of God's enemies tried to block his path, and records how God at this time gave him this "right of way."

Hezekiah knew what to do with a tough problem. He "spread it before the Lord."

The record states that Hezekiah's help came in a supernatural way. But prayer is answered just as really even when nothing supernatural is apparent. The most practical and ordinary form of answer is the effect of prayer upon the mind and will of the person who prays. Prayer gives us a mental calm, putting our minds at their best. We see things clearly, we weigh things accurately, we can make the wisest possible decisions and feel our wills to carry out our best judgments. But beside putting us thus at our best, prayer brings us into direct personal touch with God.

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SAVED *my* LIFE *says Mother*

I was in my beddie-by, dreaming about a white horsie. I woke up and found the room was awful smoky.

"Daddie, come and get me," I cried. "Daddie, the house is on fire."

Daddie was asleep, but Mother heard me.

She woke up Daddie and they both ran into my room.

Daddie took me in his arms and Mother got the Pyrene that hung in the bedroom.

Daddie couldn't take me downstairs because the smoke was terrible down there.

Besides, we could see the flames downstairs.

But Mother took the Pyrene and began squirting it on the fire and pretty soon there was less smoke and we could see better and in almost no time at all the fire was out.

Then we all went downstairs and pretty soon the fire engines came—a long time after the fire was out—and then a big crowd of grown-ups gathered in front of our house.

It must have been midnight, too, I guess.

Mother said the Pyrene saved my life. I think so, too. My Daddie says he wants it on every floor of our house.

When I grow up big I am going to have a Pyrene in my house, too.

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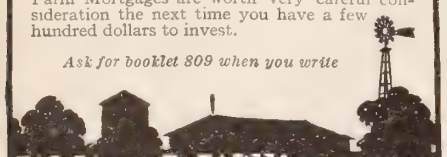

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Neither the Christian Herald *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable but we must not be held responsible, should any loss arise from its acceptance.*

Answers to Financial Queries

"30 YEARS A READER," MISSOURI. (1) Arkansas Drainage District bonds are regarded as especially attractive for an investor situated as you are. (2) The firm is well regarded.

M. L., NEW JERSEY. (1) Nevada-Utah (Old) stock possesses no value. (2) The Alaska Mines Securities Company is "dead" according to the Copper Hand Book. (3) I do not believe that there is any way to punish the "gang" that floated the Victoria Chief.

D. P. N., NEW YORK. The Triangle Film Corporation is a new and consequently untried venture, though the enterprise is in the hands of men long in the business and conspicuously successful. The stock could not becalled "conservative," but is, we believe, highly speculative.

MRS. W. N. P., MARYLAND. (1) We have no report on the International Time Recording Company of Delaware, for the company was not incorporated until July 14, 1915. (2) Hold your Western Maryland for a better price, which we believe you will get.

G. V. H., ARKANSAS. (1) Smythe reports the Horner Sanitary Manufacturing Company as losing its charter in 1907 for non-payment of taxes. The stock is worthless. (2) Mitchell Mining Company is practically defunct and stock is valueless.

J. T. S., PENNSYLVANIA. City of New Castle Water Company bonds of 1941 are a second mortgage issue, and, therefore, must give preference to the first mortgage bonds of 1931. The latest quotation is 60-70. We have been advised by a prominent investment banker that the bonds are in no danger.

E. C. R., INDIANA. Erie first preferred is regarded by many as possessing attractive speculative possibilities. The road has completed its double tracking operations from New York to Chicago, and is not far away from getting a large share of the grain traffic for export. Dividends on the first preferred may not be far off.

MISS D. L. P., NEW JERSEY. Many believe New York Central Stock will soon sell above par. The road made a brilliant showing in the July report, a net increase of $1,343,000 for the New York Central copper. The gain in net for the whole New York Central system was about $2,000,000. We believe you will be safe in a purchase of ten shares.

G. F. M., RHODE ISLAND. (1) Pennsylvania Railroad has no preferred stock issue. You probably mean common. This pays 6 per cent. and at present price the investment yield will be 5½ per cent. (2) Northern Pacific at present price will yield 6¼ per cent. this stock and Pennsylvania selling about at the same level. The latter is well regarded as a semi-speculative stock offering a liberal yield.

MRS. J. A. M., PENNSYLVANIA. (1) Manufacturers Light and Heat Company stock has attractive possibilities. In 1911, one per cent. was paid; 1912, 4 per cent.; 1913, 7 per cent. and last year, 8 per cent. The stock has a par value of $50 and is listed on the Pittsburg Stock Exchange. (2) Columbia Gas and Electric stock is said to possess somewhat attractive possibilities as a speculation. It is not an investment issue. It will have to go a long ways before it becomes one. No dividends are paid.

G. E. M., MASSACHUSETTS. (1) New York Central 6 per cent. debentures are an excellent semi-investment issue. (2) Go ahead—buy one $500 bond. (3) Don't sell your Central Leather. (4) Cambria Steel has had a ten-point advance—look out! (5) The New Bedford Gas and Electric Light Company will issue 2,650 shares of new stock at $200 per share. Stockholders may obtain new stock at the rate of one share of new for each five shares of old, payments to be made in four instalments of $50 each.

MRS. E. C., NEW YORK. The matter of International Steam Pump $12.50 assessment on both the preferred and common stock is one we cannot decide for you. We have nothing whatever to go by in judging the probable future career of the company. As a general proposition we do not favor the payment of assessments on stock. In many cases where assessments have been paid the stocks have eventually sold down to below the amount paid. The shares are quoted between $14 and $20 on the curb.

G. M. M., ILLINOIS. The Copper Handbook reports: "Butte and Great Falls Mining Company property not regarded favorably but management honest." The Christian Herald regards most mining stock highly speculative. Many prospect copper mining companies, taking advantage of the recent rise in copper, are seeking a market for their shares. Few will make good. The vast majority will fall by the wayside just as the majority of mining companies have always done. An average of only one in 15,000 of the mining companies promoted in the United States in the last fifteen years has made good.

E. Y. D., VERMONT. The farm mortgage dealer of the present day is a far different proposition from that of twenty years ago. The modern dealer in farm loans is a banker, operating in a chosen field, possessed of abundant capital, surrounded by experts in legal and realty matters. Such a firm, and today there are scores of them, is as safe to deal with as the Eastern banker who sells only railroad and industrial securities. These firms render the investor unusually efficient service, collecting and remitting interest and principal without charge, and seeing that taxes and insurance are paid. The firm you refer to stands as high as any in the country.

C. E., WASHINGTON. We are unable to get a report on the American Telegraphone Company stock. The original company was promoted by the Sterling Debenture Corporation, members of which are now serving long sentences in the Federal penitentiary at Atlanta. Although they were not convicted of any fraud in the case of the Telegraphone Company, it has been charged and never denied that the Sterling crowd took for commissions and expenses 80 cents of every dollar paid in by investors, thus making the company financially anemic from the start. The stock is in little demand. Local dealers in unlisted securities quote the shares at 50 cents bid, $1 asked.

MISS K. J. R., VERMONT. We can find no reference in our lists of some 200,000 mining companies to the Coal Creek Oil and Gas Company or the Cripple Creek and St. Louis Gold Mining Company. You will see the difficulty of tracing such stocks when we tell you that within the last fifteen or twenty years there have been incorporated within the United States upwards of 500,000 mining and oil companies. Today fewer than 250 companies are paying dividends. Practically all of the balance of the 500,000 companies presumably are moribund or "dead" and their stocks unsalable or positively worthless

O. P. N., IOWA. (1) American Locomotive common is far from investment rating. (2) American Water Works and Electric Company, the successor of the American Water Works and Guarantee Company, to which you refer, has just made its first annual report for the year ending June 30. We presume you will receive a copy of this report. In this report you will note that special funds under the terms of the supplemental mortgage had to be set aside to the amount of $500,000 and the final credit balance was only $49,152. The company expects that this fund will help the shareholders in the future, and that the disturbed financial conditions will not now permit of the payments of the dividend on the first preferred stock.

J. C. T., TENNESSEE. For more than two years we have advocated the sale of railroad bonds bearing less than 5 per cent. interest and the investment of the proceeds in good public service first mortgage 5 per cent. bonds or 6 per cent. notes, selling at a slight discount. Many readers, as well as yourself, have followed our advice, and not regretted their action. Stability of such issues is proven by the following from the Wall Street Journal, August 19, 1915: "At the close of business January 31, 1914, the average price of the 96 Electric Light and Power bonds was 90.8, while at the close of business January 31, 1915, this had dropped only 1.4 points, or to an average price of 89.4. From January, 1915, to the close of business July 31, 1915, there was an advance of .4 point in the average price and at the close of the first twelve months of the European war the average price of the 96 bonds was 89.9, or just one point below that of January, 1914. These figures indicate the stability of utility bonds. The maximum deviation in price for the nineteen months average was 1.1 points from the high and .9 point from the low. The Wall Street Journal in its average of 25 representative railroad bonds showed an average price July 31, 1915, of 77.21 as against an average price of 86.82 for January 31, 1914, or an average decline of 9.61 points, or 10.7 per cent. This shows that the prices of electric light and power bonds for the past nineteen months have been considerably steadier than those of steam railroad bonds."

(This page went to press September 9)

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The Chain of Evidence

Continued from page 928

included practically the whole of ur Gospels, with the names of the lists on the top of almost every Syriac scholars pronounced the older than the Diatessaron, and even considered probable that might have based his Harmony similar copy of the early Gospels, e were a number of the readings rms of expression peculiar to palimpsest reproduced in the saron.

Pressor Harnack, writing in 1898 discovery, said: "As the text is completely preserved, this Syrus us is one of the important wit- nay, it is extremely probable is *the most important witness* for spels." Other eminent scholars ince agreed with his conclusion, e palimpsest is the most ancient four oldest Syriac versions of the . Professor Rendel Harris ex- his conviction that it was supe- quality to all extant copies, with few exceptions, and that it have been made far back in the century." Of course, there have been even earlier Greek tions of the Gospels, of which limpsest itself was a translation. garded, however, as the strongest evidence that there has been no evolution of the Gospels, but that e them now practically in all of iginal fulness and purity. It is evi- at such a translation for the use Syriac-speaking church would ve been made, unless this form four Gospels had been definitely nd accepted as the authoritative stical record of Jesus' life and gs, and unless it had been pro- ed with apostolic approval.

the value of archeology as a cor- orator of the genuineness of the estament does not end here. It ealed the fact that even in the tury A.D. the mission of spread- doctrines of Christianity was in with such zeal and energy actically every part of the New ent, Gospels and Epistles was ted into the languages of these nto which the early propagan- enetrated. Here again arche- roves the truth of their claims. ave at Akmin in Egypt, early in as found a part of a book known Gospel of Peter, which, though luded afterward in the Epistles, rtheless a witness for the canoni- pels. Grenfell and Hunt of Ox- niversity, by their discovery in t Oxyrhynchus, Egypt, of the "Logia"—the "Sayings of added still further to the evi- of this class. Experts have de- these "Sayings" to have been not later than 200 A.D. They d not only selections from the , but also from the Epistle to mans. A fragment was also the Gospel of Matthew, which ved to be a century and a half an our two earliest Greek manu- Yet it tallies with the familiar s of today.

another remarkable find, to Dr. Flournoy attaches great im- e, was made in 1482, by Minoi- nas, an eminent Greek scholar, one of the old libraries of the t Mount Athos, among heaps of , discovered a copy of the ophoumena" (or Refutation) of tus—a book designed to be a on of the prevailing heresies of ter's day. Hippolytus lived in t half of the third century and d a high position in the early n Church, being Bishop of near Rome. His book quoted red to every book of the New ent, and so distinguished an ty as Bunsen wrote of it that his ons "on the paramount author- Scripture on all matters of faith trine are as strong as those of eformers." The testimony of tus is drawn in a direct line last of the apostles, and clearly s that the New Testament writ- me down to this day with n apostolic authority.

G. H. S.

A direct, straightforward answer to a question asked a thousand times—

What Really Is The Minister's Job?

How far shall he go in civics, politics and city work? Is he at a discount because he is a clergyman? Who shall be his helper? "The assistant pastor is a failure. Who then?" Doctor Joseph H. Odell gives a solution, cuts honestly to the heart of the matter and tells the one great need of the ministry today which every minister will recognize.

The first of a great constructive church series in the October

LADIES' HOME JOURNAL

15 Cents—Now On Sale—Everywhere

ALSO IN OCTOBER

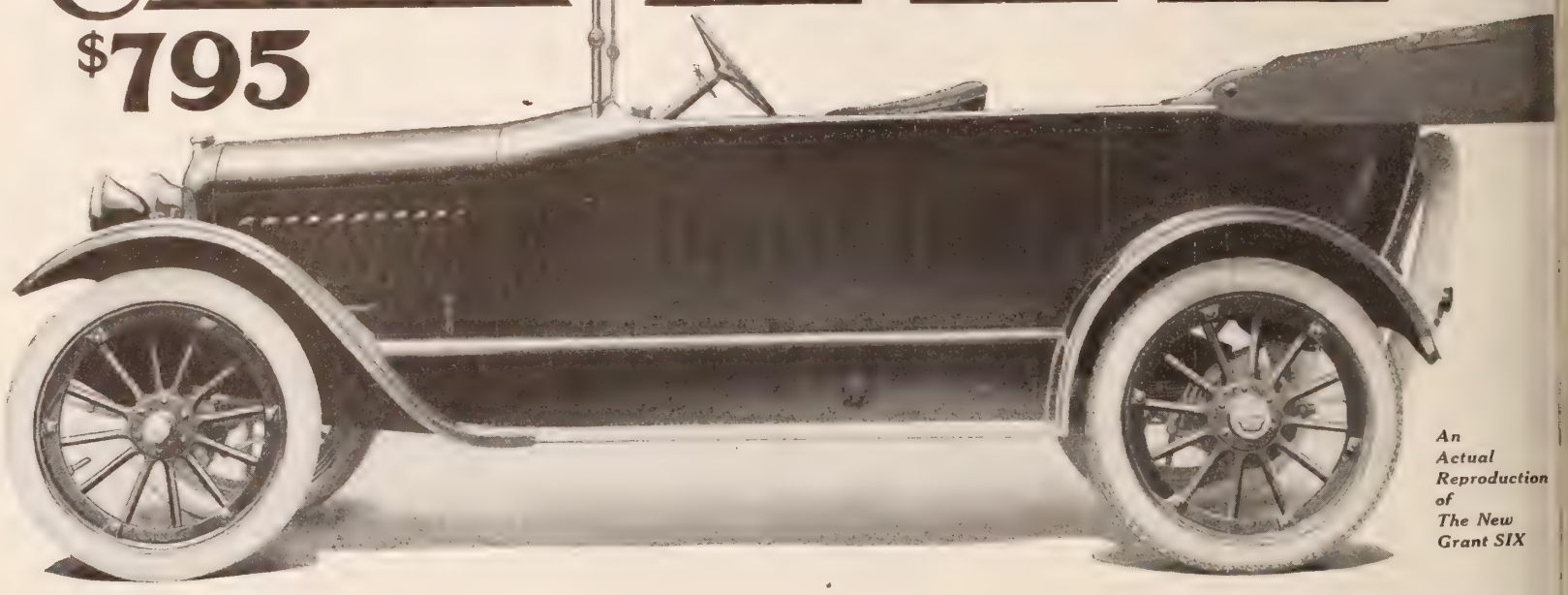
A Man Has 24 Girls "Wished" on Him, and He Tells What They Did to Him and What He Did With Them. It is funny.

Why Black and Tan are the True Colors of the Clergyman. Do You Know?

A Smart, Up-to-Date, Fashionable New York Girl Allows Her Private Diary to be Published. It is certainly "Snappy."

The NEW GRANT SIX

$795



An Actual Reproduction of The New Grant SIX

Six-inch Longer Wheelbase—Larger, Handsomer Body Larger, Quieter Motor—Deeper, Softer Upholstery, More Complete Equipment—Everywhere Refined and Improved

The Grant SIX for the coming season is now on exhibition in the salesrooms of hundreds of dealers. Everywhere it is attracting buyers because it so clearly and unmistakably proclaims itself a car of *excess value.*

Improvements

LONGER WHEEL BASE—112 inches.

LARGER BODY—Finer, handsomer, more comfortable in every way. Sidelines are higher and cushions deeper and more luxurious.

LARGER MOTOR—Cylinder diameter increased. Tappets easily adjusted.

INCREASED BREAKING AREA—Brakes cannot bind or stick.

FINER STEERING GEAR—Adjustable and irreversible. The finest quality obtainable.

LARGER GASOLINE TANK—Full 10-gallon capacity.

GASOLINE GAUGE on filler cap.

NEW DESIGN RADIATOR—Double shell type with handsome name plate. The shell absorbs all stress and strain.

REAR FENDERS set in wheel house, giving greater width to rear seat.

SPLASHER APRON in front of radiator.

POLARITY SWITCH preventing fusing or corroding of timer.

FINER WINDSHIELD Curved base type attached directly to cowl.

NON-SKID TIRES on Rear.

AMMETER—Conveniently located on instrument plate.

INSTRUMENT LAMP—Illuminating all dash equipment.

The new Grant SIX is a much larger car than its predecessor yet it embodies the same fundamental principles of construction that made last season's car so supremely successful.

It merits your investigation upon the basis of four vital features:

1. Superior chassis construction.

2. Over-head-valve motor of exclusive design.

3. Extra large, extra fine body—the largest and finest, we believe used on any car priced below a thousand dollars.

4. Proven economy of fuel, lubricant and tires, due to light weight and high efficiency motor.

The new Grant SIX has the same overhead valve motor, enlarged to compensate for the increased size of the car—more powerful, yet quieter and cleaner.

For your convenience the improvements that characterize the latest Grant SIX are listed. It is immediately apparent how greatly these improvements add to the value of the car, yet the price remains the same.

The new Grant SIX awakens your admiration because of its trim, graceful lines. It combines beauty with dignity. Its body reflects the most advanced ideals of style, yet it is not in the slightest degree common-place or faddish.

The seats are wide, deep and restful. The leg-room in both front and rear compartments is so generous that a six-foot man can ride all day in comfort. And side lines are so high that knees do not show above rail.

The dark Brewster green finish is rich and elegant. The upholstery soft, deep and supremely comfortable.

Coupled with this luxury is permanent and enduring economy.

When you know that Grant SIX owners average over 20 miles to the gallon of gasoline—900 miles to the gallon of oil; and that the Grant SIX will throttle down to 1½ miles an hour on high gear—speed up to fifty miles in a few city blocks—take any hill with ease—plough through sand without faltering; and will at all times carry five adult passengers in comfort, you will realize that the Grant SIX is a truly remarkable car.

And you will understand then why, despite our best efforts, we have never before been able to meet the demand for Grant cars. Why the factory has made money; has never needed to borrow; has no bonded or other indebtedness—and has *quadrupled* its production for the present season so that Grant SIXES are coming through on schedule time NOW.

Specifications

UNIT POWER PLANT—Motor 3x4¼, three-point suspension.
TRANSMISSION—Selective sliding gear, three speeds forward and reverse, mounted on annular ball bearings.
FRONT AXLE—I-beam, drop forged, heat-treated.
REAR AXLE—Full floating—differential and pinions on one carrier—fully adjustable—ball and roller bearing.
STEERING GEAR—Irreversible—and adjustable.
CONTROL—Left hand drive—center control—foot accelerator, hand throttle.
LUBRICATION—Constant level—circulating pump, sight feed on cowl board.
GASOLINE SYSTEM—Gravity. Ten gallon tank mounted on dash under cowl—filler cap with gasoline gauge on cowl board.
SPRINGS—Semi-elliptic front—true cantilever rear—special alloy steel.
WHEEL BASE—112 inches, 56-in. tread.
GEAR—4½ to 1.
ROAD CLEARANCE—11 inches.
BODY—Flush sides, very wide U-doors.
CLUTCH—Cone—fully adjustable with special ball bearing clutch throwout mechanism.
IGNITION—Atwater-Kent automatic spark advance. Polarity switch.
TIRES—32 x 3½ inches all around—straight side type. Non-skid on rear.
WINDSHIELD—Both rain-vision and ventilating.
LIGHTS—Electric headlights—electric tail light, all with dimmers
STARTING—One unit Allis-Chalmers generator and starting motor mounted on engine base—extra large battery, easily accessible.
COWL BOARD MOUNTINGS—Ammeter—polarity switch for Atwater-Kent—combination lighting and ignition switch with lock—electric regulator and fuses—unit mounting on handsome black enameled plate attached to center of cowl board.
COLOR—Brewster green body, black chassis, guard and hood equipment three coats black enamel.
CARBURETOR—Rayfield carburetor with water-jacketed manifold and shut-off valve.
EQUIPMENT—One-man top—mohair, with mohair top slip—inside, releasable curtains; Stewart speedometer—electric horn—robe rail—foot rail—floor mats—Firestone demountable rims, with extra rim and rim carrier on rear—tools, jack—tire pump—and see list of cowl board mountings. Price, $795 complete, f. o. b. Findlay, O.

At the beginning of this announcement we declared the Grant SIX to be a car of *excess value.* You are asked to accept that statement as a plain, unvarnished truth. You are urged to make comparisons. Your investigations will make you eager to own a Grant SIX. Write now for descriptive catalog and name of nearest Grant dealer.

Grant Motor Car Company, Findlay, Ohio

This Is the Way We Wash the Clothes

Early in the Morning

The kiddies help Mother by carrying down the clothes-basket as they come to breakfast.

Mother gets Father off to business, and the kiddies off to school before she sorts the clothes and puts them to soak for about 30 minutes with Fels-Naptha Soap.

After the house is straightened up and the dishes cleared away, the dirt in the clothes is ready to wash right out with a few light rubs.

In the 30 minutes soaking Fels-Naptha has done the hard work that used to take Mother hours to do, because it makes *hard* rubbing unnecessary. She has all the clothes on the line, and lunch ready when the kiddies get home at noon.

And in the afternoon it is a great lark to sprinkle down the clothes while Mother has a long rest—although she is really not tired; her washday has been so easy.

Fels-Naptha makes washday a half-holiday, and is just as wonderful for all-soap-and-water household tasks as it for washing clothes.

Fels & Co., Philadelphia

Hardware and Brains

Continued from page 944

stock, and selecting the one best suited to her needs, and anticipating the touch of brightness it will add to her kitchen. It gives zest to her afternoon. It may be the pleasantest event of her day. When Mr. Brown comes in to talk over the new furnace, or painting the house, that is a pleasant episode in his day. Now, if I can add to the pleasure of these little adventures—make them more enjoyable in my store than elsewhere—it is likely that they will be indulged in more frequently, and always in my store. In other words, if I can make every transaction in my store pleasant and satisfactory, my customers will spend more money in my store.

"So the basis of my store policy was to give the kind of service that would build up a sentimental relationship between my customers and my store. I believed I could make my store a part, so to speak, of every family that patronized it.

"Suppose, for example that as Mrs. Brown pours her properly made tea from a tea-bob I have sold to her, she realizes that she will always have good tea that she can depend upon that tea-bob from Hammer's Hardware Store to supply good tea, always—and on Hammer to supply another pot if that one fails her. Suppose Mr. Brown realizes that his lawn-mower will always give good service; that he can depend upon me for a satisfactory lock for his door, or for good paint and an artistic color scheme for his house. When Mr. and Mrs. Brown realize that the satisfactory service they get from their hardware purchases at my store is my contribution to the successful running of their household, my store becomes more and more a part of their family life."

"Did it take you long to let people know that you had this unusual service to sell?" I asked.

"No," he replied; "but it took me some time to make them believe it. Confidence is a plant of slow growth. But once they knew the value of the service they were anxious to buy it. As an example, because I sold service along with white lead, I was able to sell white lead at a profit. Perhaps you don't know that it has long been the custom for hardware stores to sell white lead at cost, on the theory that the buyer of white lead will also buy oil, brushes, etc., on which a profit can be made. Grocers handle sugar on the same basis, selling it practically at cost. I always sold white lead at a profit just as I sold other things—and when the price came up for discussion I could easily show my customer that if I sold him white lead at cost I would have to make the profit on something else that he bought. Also I could easily convince him that I couldn't sell merchandise at cost and give him the service he wanted. As soon as I made him realize—and it wasn't hard to do—that my profit was really his insurance against dissatisfaction, his assurance of good service, he paid my price. Price is not the only factor in establishing the value of anything—not by a long shot."

"How did you let people know about your service?" I questioned.

"Of course, I advertised right from the start, to make my store known and gain the confidence of the people in the shortest possible time. I believe Emerson is credited with having said that if a man does anything better than any one else, the public will find it out and wear a path to his door, even though he live in the woods. Maybe that is true; but if that same man should advertise, the public would build a boulevard right by his front door. Of course I wanted the boulevard.

AND speaking of advertising, I soon found that I could take advantage of the advertising done in magazines and other periodicals by manufacturers and turn it to my own account. This cost little or nothing. All I had to do was to handle the advertised goods and let people know I had them, thus connecting my store with the magazine advertising. I discovered another thing about advertising, and that is that the

DODGE BROTHERS
WINTER CAR

The beauty and comfort and dignity you look for in an enclosed car

The touring car and the roadster converted into winter cars by means of demountable, electrically-lighted, cloth-upholstered tops. Designed and built especially for these cars, retaining and emphasizing the grace and beauty for which they are noted.

The motor is 30-35 horsepower

The price of the Winter Touring Car or Roadster complete, including regular mohair top, is $950 (f. o. b. Detroit)

Canadian price $1335 (add freight from Detroit)

DODGE BROTHERS, DETROIT

THE NEW MINISTER

New Musical Entertainment for Churches, Sunday Schools, Choirs, Ladies' Aids, or Young People's Societies

Humorous story of the arrival of the new minister to his new field of labor. **Ministers everywhere pronounce it the best entertainment for churches ever published.** An interesting, dignified, churchly entertainment that will draw big audiences, and your society can make money with it. **Not a juvenile entertainment.**

An Assortment to Suit the Most Exacting!

The New Minister, 60c; Our Minister's Honeymoon, 60c; Our Minister's Birthday, 60c; Fifteen Miles to Happytown, 35c; Our Busy Ladies' Aid, 35c; The Home-Made Choir, 35c.

Examination copies of any two of the above sent to those who mean business on receipt of mailing costs—5c stamps. **To be returned promptly or paid for.**

BINGHAM-RADCLIFFE CO.
Originators of Church Entertainments
MILLVILLE, NEW JERSEY
N. B. For quick reply put Desk No. 4 on Envelope

Furnace comfort at stove cost

Thousands of homes are just suited for this type of furnace. Easy to set up—no heating pipes to fit—no installation problem—yet heats *every room* with forced warm air. Write for our on

Free Trial—Cash or Easy Payments

We pay freight and ship within 24 hours. $100,000 guaranty. We also sell pipe furnace and supply complete plans FREE prepared by experts. Write today and ask for furnace catalog No. 927.

Kalamazoo Stove Co., *Mfrs.*, Kalamazoo, Mich.

300,000 families using Kalamazoo Stoves, Ranges, Gas Stoves, Furnaces, White Enameled Metal Kitchen Cabinets and Tables. 4 catalogs—say which you want.

Prompt shipment

Save $40 to $50 or more on Pipeless Furnace

We pay the freight

A Kalamazoo Direct to You

Cash or credit

Smash the High Cost of Painting

If you **really want** to do this—there is only one safe, sure way. **Not** to use **cheap** paint—because paint, regardless of its cost, constitutes only a small proportion of your usual painting expense. It is the labor cost involved in painting and the frequency with which you have to paint that makes big painting bills. Cut down the necessity for frequent painting—use Zinolin—the paint that lasts longer than any other paint, and you will rarely have to do painting.

ZINOLIN

(non poisonous)

"Arnold-ized" zinc paint

is the only **all** zinc paint—and zinc, as you know, is the most durable paint pigment ever discovered. Zinolin, because **all zinc,** lasts twice as long as part zinc paints and lead paints. It always stays beautifully glossy, gives the whitest white known and holds its colors indefinitely, things that no other paint will do. Cracking, peeling, chalking or blistering are unheard of with Zinolin. Yet Zinolin costs no more to use. The Arnold secret process, which has made Zinolin possible and permitted pure zinc to be used outside for the first time, is the talk and marvel of all paint authorities from coast to coast. It is easy to understand why they all speak of Zinolin as "The Wonder-Paint."

Use Zinolin this Fall—Write for details at once

This is the time to paint your house or buildings if they need it. The cost of most paint materials has already gone up. The price of Zinolin has not gone up—but may have to go up next year. **Don't wait.** Our **Certified Painters** know best how to put Zinolin on,—and will not substitute. Write us for their names in your town and full particulars, today.

KEYSTONE VARNISH CO.
N. B. ARNOLD, President
Makers of famous washable Keystone, the artistic, inside paint for walls and woodwork
1570 KEYSTONA BLDG., BROOKLYN, N. Y.

Last Chance Offers

There are comparatively few Last Chance opportunities in magazine combinations this year. Nearly all of the magazines are holding to the regular price for the whole season except those mentioned below in combination with the Christian Herald. In each of the following cases, however, there is a distinct opportunity to save money on your magazine orders if you take advantage of it at once. All of these magazines will be higher in price after November 10th. Now is the time to subscribe if you wish to take advantage of the low price.

Christian Herald - - ($1.50 a year) **Pictorial Review** - - ($1.50 a year)	**$2.00**	save $1.00
Christian Herald - - ($1.50 a year) **Metropolitan** - - - ($1.50 a year)	**$2.30**	save 70c
Christian Herald - - ($1.50 a year) **Little Folks** - - - - ($1.00 a year)	**$1.90**	save 60c
Christian Herald - - ($1.50 a year) **Review of Reviews** - ($3.00 a year)	**$3.00**	save $1.50

Canadian postage extra for each magazine, except The Christian Herald—Foreign Postage, $1.00

Subscriptions may be sent to different addresses, and may begin with any month desired.

This is a LAST CHANCE OFFER

which will expire, positively, on November 10th, 1915. The very offer you want to accept will probably cost MORE on November 11th. ORDER NOW!

Present subscriptions will be extended for one year from the time they now expire.

Address THE CHRISTIAN HERALD, Bible House, New York

small-town dealer has no adequate medium through which to build a local reputation for any article in competition with an article of national reputation. I know because I tried it. It is too hard a job and too expensive. There is a prestige attached to an article that has the same reputation in Cleveland, Cincinnati, New York, San Francisco and Linden, that can never be secured for an article with a local reputation only. There is a psychological force to a national reputation that many dealers do not appreciate. My customers in Linden, for instance, would much rather have a brand of tools that is known as the best everywhere in the United States than one that is not known outside of Linden, even though the local brand is as good as the other.

"It didn't take me long to see the advantage and profit of handling advertised goods. The maker's reputation stands behind mine, and he is doing the advertising in my behalf as well as for himself. There is nothing advertised in the hardware line that will sell in our town that I don't stock and display at once. It is a great thing frequently to give people something new to say about you and by getting the novelties in advance of my competitors, and advertising them, I get a lot of free advertising by word of mouth, and a reputation for being the most progressive dealer in town. It is worth while to keep people talking about you if you want their patronage.

"I recently heard the advertising manager of a successful automobile manufacturer say that motor cars are sold by tea-table and restaurant gossip. He tries to put into his advertising the things that people talk about in their conversation every day, so they will naturally say the things he wants them to say about his car—and saying them, they will come to believe them and make others believe them. Since his advertising is tremendously successful I guess he had the right idea.

"But to get back to my first days in my store.

"Also, I put into practice some plans I had by which my clerks could wait upon a customer in the quickest time. I wanted to save the customers' time and do the work with as few clerks as possible. For everything that came in a variety of sizes, such as nails, tacks, screws, drills, etc., I had a sample card or board on which one of each size was arranged. This saved dragging out a number of packages to determine the size when the customer was uncertain.

Then I always kept some of the most commonly used sizes of nails done up in packages of from one to five pounds, so that when a customer asked for a few pounds of nails he wouldn't have to wait until we raked them out of a keg, weighed them, and wrapped them up. We simply picked up a package and handed it out. These short cuts made a hit with our customers and saved me money in clerk hire. And they gave people something to say about my different way of doing things.

"I think I said before that I believed a hardware stock could be made to be the most inclusive retail stock. This is especially true in the smaller towns, where there isn't enough trade to support some of the specialty stores that you find in the cities, such as electrical stores and stores that deal exclusively in lighting fixtures. I had a chance to expand my stock before I had had it a month. A man who was remodeling an old home and wiring it for electricity came in to ask me for information about city firms that handled fixtures. I told him I could supply these fixtures, and would be glad to help him in planning some artistic design that would harmonize with the arrangement and style of his house. He jumped at my offer. I got busy with a Chicago concern that designs and makes fixtures, and when the house was finished it was the most artistically lighted home in town, and I had saved the owner some money. That made talk about my store, and fixtures became one of my permanent and profitable lines."

"You didn't wait for business to come into your store," I remarked.

"I did *not*," said he. "I went after it everywhere. And here is another point that most dealers don't appreciate. There are a lot of things that can be

Look for PRICE'S "TROPIKID" *on Label*

Use Less

Measure Dr. Price's Vanilla Extract very carefully, because it's the full, pure extract of the genuine vanilla bean—therefore of full strength. Long aging insures a mellowness and smoothness of flavor.

DR. PRICE'S DELICIOUS FLAVORING EXTRACT VANILLA

is not an imitation compound, but a pure vanilla-bean extract. Does not bake out or freeze out. Is not reinforced with either artificial vanillin, coumarin or coal-tar preparations and does not contain any tonka (snuff) beans.

We Make All Popular Flavors

15¢ 25¢ 35¢ & up

PRICE FLAVORING EXTRACT COMPANY
CHICAGO, ILL.

In Business 63 Years

Send Tropikid cut from Extract carton and 2c stamp for handsome book of new delicious recipes, "The Way to a Man's Heart," and information how to secure "Tropikid" suit for your boy.

Also Makers of Price's Jelly Dessert

How We Protect the Porcelain

Champions have an asbestos cushioned copper gasket (A in illustration) at the exact point where the porcelain insulator must take the terrific force of the hammer-like explosions in the cylinders.

This is why Champion Spark Plugs endure these heavy trip-hammer blows without breaking or even cracking.

It is one of the fundamental exclusive features back of Champion Reliability.

Champion

"TOLEDO MADE FOR THE WHOLE WORLD'S TRADE"

"X" for Ford Cars

We make a special Champion plug for every make of motor — Ford, Overland, Studebaker, Buick, Maxwell and over 60 others.

All new Ford Cars over 1911 are equipped with Champion "X" Plugs. When you replace the plugs in your Ford car specify Champion "X".

75% of all American-made automobile, marine, stationary and tractor gasoline motors are equipped at the factory with Champion Spark Plugs.

Champion Spark Plug Co.
311 Avonda'e Ave., To'edo, Oh'o

Thorburn's Bulb Catalogue

Send for *your* copy. Our bulbs are full size, true to name and *very* beautiful.

We send a copy of our catalogue free to every one who sends us a postal card with their name and address written on it. In the catalogue we describe and illustrate many things that Peter Henderson & Co. can supply. Send for it to-day.

J. M. Thorburn & Co.
53 Barclay Street, through to 54 Park Place, New York

Women Will Say

I don't know that stitch and I wish I knew this stitch. Our new book **ART NEEDLEWORK** with over 1000 illustrations teaches you to master every known Embroidery and Crochet stitch. A child can learn them by self instruction as we picture all difficult stitches. The lessons in nine parts include all kinds of Embroidery, Stamping, Lace making, Crocheting, Handpainting, Crazy patch work, Punch work, Cross stitch, Eyelets, etc. Complete book by mail, **10 cents.**

PUB. CO., Desk 5C South Norwalk, Conn.

A Blessing in Every Family

We have been members of the Christian Herald family for many years, and our love for it, and interest in it has never grown less. As the years roll on, we feel that we cannot part with it or do less for we have done to extend its influence, for it is surely is a blessing in every family where it finds come and is carefully read. We wish it might have a circulation according to its worth. We hope to have it with us as long as we live.

Union City, Mich. MRS. I. VARNEY.

sold better in the customer's home than in the store. Kerosene or gasoline stoves, for instance, or fireless cookers, or suction sweepers. Articles like that I put into the home for a demonstration every chance I get, and let the customer sell it to herself. A lot of such things are just like telephones or automobiles. You think you don't need them, if you don't have them; but once you get them, you think you can't live without them."

"It looks to me," I said, "as though you give about as much thought and effort to creating wants as to supplying them."

"You've guessed it," he replied, "and I believe the effort spent that way makes the difference between an average business and a profitable business like mine. Furthermore, it is just as important to know what motives make people buy as to know what they buy. For instance, the average man will spend money more freely for a hobby than for his actual needs. He may dicker for a month about the cost of a furnace to heat his house and then spend one hundred and fifty dollars in a minute for a shotgun, if he happens to be a 'fan' on shooting. Once I realized that fact, I began to cultivate hobbies—for other people. I organized a gun club for one thing, and being a pretty good shot myself, people generally looked upon me as an authority on guns and ammunition, and my store soon became headquarters for such supplies. I also organized a skating club; and for those who did not go in much for sports I got up a manual training class. All of these meant more business from people who made hobbies of these things."

"I should think that other dealers must profit also from your activities," I suggested.

"Of course they do," he said; "and I am glad they do. It is my opinion that a man kills his own game when he tries to take all the benefits of his work. He must do his share for the general good or he soon becomes an undesirable citizen. I like to feel that much of my work helps the whole town. That is what I call enlightened selfishness, for what helps my community helps me. I am a part of the community."

"You certainly seem to enjoy your business," said I.

"Yes," said he; "I often say, to paraphrase one of our ambassadors, 'If I couldn't be who I am, I'd rather be some other hardware dealer.'"

Amarilly and Her Friends

WE told you lately about Amarilly of Clothes-Line Alley, the wonderful little heroine of the slums, whose life story begins in the Christian Herald, Oct. 6. You'll like Amarilly amazingly and you'll learn to love her friends too. The one thing that saved Amarilly from being absurdly commonplace was her lively imagination. This gave to her the rare and delightful faculty of always looking on the bright side of things. It was her sunny philosophy that pulled her out of every difficulty.

"We're just astubbin' our toes on luck," she would exclaim, as new surprises and good things came her way; but they were really the product of her own sunny temper.

You will read with an interest that will surprise you, how this imaginative little maid scrubbed the floors of the Barlow Theatre, was taught to sew blue rag carpets by Miss King, her beautiful patron, and to set the table, cook and wash and iron fine laces, and to keep house for a "Boarder," and how she finally contrived to get something of an education. Her development was like the unfolding of a graceful flower. Out of the little drudge of poverty, in rags and dirt, there emerged at last a bright, intelligent, wonderful clever and resourceful woman. There is a good deal of romance about Amarilly, but there's lots of fun and human nature.

"Amarilly" of Clothes-Line Alley will appear serially in the Christian Herald beginning with the first issue in October. That is but two weeks hence. If you have not already sent in your renewal you should do so AT ONCE.

G & J "Indianapolis Brand" "Chain Tread" Bicycle Tire Built with "Motor" Strength.

The "Chain Tread" automobile tire is famous the world over as a real anti-skid tire—a real long mileage tire, and a real puncture-resisting tire.

The "Chain Tread" Motorcycle tire enjoys the same prestige.

The G & J "Indianapolis Brand" Bicycle Tire built up to the same high standard, eliminates skidding, gives exceptional mileage and phenomenal freedom from punctures.

The "Chain Tread" Tire has been adopted as standard equipment by many leading automobile and motorcycle manufacturers.

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Salt Mackerel

CODFISH, FRESH LOBSTER

FOR YOUR OWN TABLE

FAMILIES who are fond of **FISH** can be supplied **DIRECT** from **GLOUCESTER, MASS.**, by the **FRANK E. DAVIS COMPANY**, with newly caught **KEEPABLE OCEAN FISH** choicer than any inland dealer could possibly furnish.

We sell **ONLY TO THE CONSUMER DIRECT** sending by **EXPRESS RIGHT TO YOUR HOME.** We **PREPAY** express on all orders east of Kansas. Our fish are pure, appetizing and economical and we want **YOU** to try some, payment subject to your approval.

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FRESH MACKEREL, perfect for frying, **SHRIMP** to cream on toast, **CRABMEAT** for Newburg or deviled, **SALMON** ready to serve, **SARDINES** of all kinds, **TUNNY** for salad, **SANDWICH FILLNIGS** and every good thing packed here or abroad you can get direct from us and keep right on your pantry shelf for regular or emergency use.

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Largest exclusive motor builders in the world

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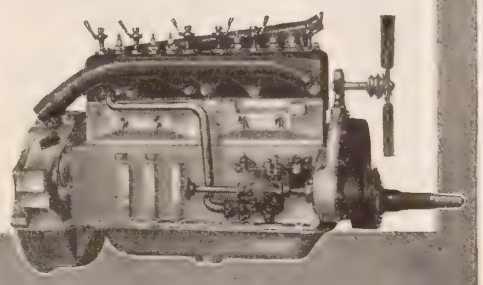

OUR RELIEF WORK IN SERBIA

MISS SYBIL EDEN, a member of the Christian Herald Relief Committee for the Widows and Orphans of the War, lately organized at Nish, Serbia, writes of general conditions in that country at the present time. She says, "The need in the newly acquired province, known as New Serbia, is great. The people are starving and have little clothing. There are numbers of orphans with no one to look after them though the various church charities are doing their best. The church societies, the Agricultural College and the Monastir missions are trying to cope with overwhelming conditions. These are all on the outskirts of old Serbia.

"So far disease has been fairly well controlled, but Dr. Klotz and Dr. Baer, who are traveling with us, say that with the coming of the cold weather typhus will break out anew.

"There are 4,000 babies with no one to care for them, and over 20,000 orphans dependent on charity. The need of the country is schools where these little ones can be taught to be self-supporting; and civilian hospitals are also greatly needed. Everything is done for the soldiers, nothing to speak of for the civilian population. There is room for seven or eight large orphanages in different parts of the country, feeding the children and teaching them trades: farming, weaving and domestic service. The immediate need, however, is relief for the starving.

"Sir Ralph Paget (who is a member of the Christian Herald Relief Committee) has stayed on to help in just such work as you plan to do for the widows and orphans. Dr. Strong, of the Rockefeller Foundation (another member), is especially serviceable, as he knows every inch of the ground. Miss Grouitch is a sister of the Serbian minister of the Interior and has devoted herself for years to the welfare of the women and children in that country. M. Marinkovitch is a lawyer who has devoted his life and fortune to repairing the devastating effects of the war. Dr. Edward Clark is an evangelical minister in charge of the Monastir Mission and Miss Mitchell is a relative of Anson Phelps Stokes, with a practical knowledge of relief work.

Address all gifts to the Widows and Orphans Fund, Bible House, New York City.

You Can Weigh Exactly What You Should

You can be **Strong, Vigorous**—full of Life and Energy.

You can be free from **Chronic Ailments**—every organ of your b strong as nature intended.

You can have a **Clear Skin.**

You can have a **Good Figure**- good as any woman.

You can **increase** or **reduce** y weight.

I no longer need to say what "I do" but what "I HAVE DONE," have helped 75,000 of the most cultu intelligent women of America to *their very best—why not you?*

No Drugs—No Medicin

My pupils simply comply with Nature's l

What My Pupils S

"Everyone notic change in my compl it has lost that color."

"Just think wha have done for me. ast year I weighed 216 this year 146, and ha gained an ounce ba I am not wrinkled I feel so young and s **no rheumatism,** or gish liver. I can b now, too. It is surp how easily I did it. 15 years younger."

"Just think! I ha had a pill or a ca since I began, and to take one every n

"My weight ha creased 30 lbs. I know what indigest any more, and my are so rested! I slee a baby."

"I feel as if I coul every man, woman child in the face w feeling that I am gr —spiritually, physical mentally. Really a stronger, better w I don't know how t you or to thank you."

Reports like come to me every Do you wonder I to help **every woman** to vibrant health and happi Write me your faults of health or figure. Your respondence is held in strict confidence. If I c help you, I will tell you what will.

My interesting book tells how to stand and correctly and contains other information of vital est to women. You are welcome to it. Write It is **FREE.** If you do not need me, you m able to help a dear friend. I have had a wond experience and I'd like to tell you about it. I my desk daily from 8 until 5.

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Dept. 18, 624 Michigan Ave., Chic

Rand, McNally & Co. have just published Cocroft's new book, "Beauty a Duty." For s all booksellers. Beautifully bound. *Price $2.*

New Contributions to the Widows and Orphans Relief Fund

Miscellaneous Amounts

W. C. T. U., Alton, Ill., $3.50; Eleanor M. Pendleton, $22.00; Mrs. D. Linn, $3.30; Mary T. Knight, $7.00; Savings of a Little Boy, Pigeon Springs, Wash., $2.63; John G. Talcott, $12.00; Fred D. Ward, $6.00; J. I. D., Auburn, Wash., 30 cents; Grant Woods, $4.00; Point Chautauqua Civic Club, N. Y., $14.78; Frank Lanaier, 10 cents; Mrs. R. Primmer, $13.00; Lucy P. Darling, $6.00; Mrs. E. Sargent, $4.75; R. B. Begg, 20 cents; K. F. Dalton, 20 cents; E. Culver, 20 cents; Kellogg, 10 cents; Valley View Union S. S., North Platte, Neb., $3.50; Mrs. E. L. Raymond, $4.00; Miss L. C. Waterman, 10 cents; Dorothea, New York City, N. Y., $3.50; Presby. Church, Stanford, Ill., $14.25; Miss Callie A. Boyd, $3.50; Mark Campbell, $3.50; Mrs. Wm. Hotton, $2.65; W. C. Kirkland, $3.50; Friends, Boulder, Colo., 45 cents; Mrs. Wilson Baird, $3.50; First W. B. C., S. S., Parkersburg, W. Va., $5.85; Union S. S., Simpson, Wis., $2.85; Union S. S., Dover, Colo., $4.15; Missionaries, Songdo, Korea, $14.50; Mrs. Fannie S. Fry, $9.00; Christian S. S., Dewittville, N. Y., $4.63; Third Christian Reformed Church, Paterson, N. J., $26.47; L. L. H., $1.60; Friend, Elizabeth, N. J., $4.00; S. S., First Baptist Church, Nashville, Tenn., $25.28.

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The Autumn Road

By Margaret E. Sangster Jr.

Down the road where the dust lies white,
Sunbeams dance and my heart is light,
O'er my head gleams a sky of blue,
God's own angels are smiling through;
All of life is agleam and bright,
Down the road where the dust lies white.

Down the road where the leaves blow down
Glowing jewels from the autumn's crown,
Fairies call and their voices stray
Light as foam on the gleaming way.
Scarlet, yellow and somber brown,
Down the road where the leaves blow down.

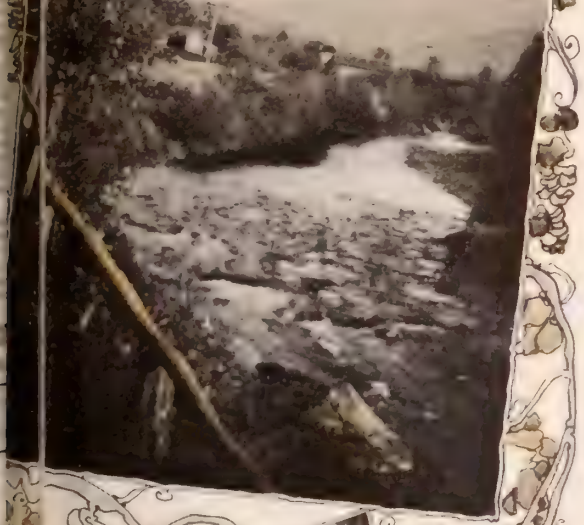
Down the road by the laughing stream,
All the tints of the rainbow gleam;
Golden flowers with waving heads,
Flaming orange and throbbing reds;
Asters grouped in a purple dream,
Down the road by the laughing stream.

Down the road where the sunbeams creep
Past the crest of the hill to sleep,
Birds are breathing their twilight call,
Peace of God is around us all.
Sweet content in my heart lies deep,
Down the road where the sunbeams creep.

Down the road at the close of day,
Man-wrought buildings are far away;
All the fears of a crowded earth
Slip away in a tender mirth;
God has meant that his children stray
Down the road at the close of day.

Down the road where the shadows fall
Gray as ghosts on the old stone wall,
Memories stand, and their faces fair
Turn my way, and they murmur "Where?"
Love and sorrow beyond recall
Stand and smile where the shadows fall.

Down the road where the dust lies white,
Slow I walk, but my heart is light;
Smallest blossom and highest tree
Bend to pray—and are one with me;
Night is coming—a perfect night—
Down the road where the dust lies white.



Photographs by Helen Adams

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LIGHT a Perfection Smokeless Oil Heater instead. It's much less trouble and expense, and it keeps you just as warm because you have the heat right where it is needed.

Not at all heavy—easily carried anywhere. Inexpensive to buy and to use—ten hours of comfort on a gallon of kerosene.

Chases chill from cold corners.

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Christian Herald

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NEW YORK, SEPTEMBER 29, 1915

VOL. 38—NO. 39. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

The light that breaks across the lakes
Is glittering and bright;
As if a hand from some far land
Had rent the veil of night.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

Mrs. C. S., Spokane, Wash. An unsympathetic Christian is an anomaly. Jesus was all tenderness and compassion "He went about doing good," the Gospels tell us, and his followers cannot be true to their Master unless they follow his example. We should be careful, however, as to judging by outward appearances. We personally know a number of good people who take special delight in doing good in secret, that they may not be tempted to count the applause of men. In the church family the spirit of helpfulness should be constantly cultivated. Visiting the sick and the afflicted, carrying cheer and assistance to the homes of poverty, encouraging the feeble brother or sister to higher effort, giving a lift to those who are overburdened and heavy laden, looking after the needs, moral and material, of the neglected children or the overworked mothers —these and many similar cases are the very ones the church folks should search out and assist. In many churches there are organizations especially for such work, and they are rendering splendid service. A member who thinks that paying pew-rent, attending service and giving to the collection is all the duty God wants of us is wofully mistaken. We should give the best we have and give ourselves with it. The church should be a friendly society for mutual cooperation in Christian helpfulness. Members should know each other, visit each other and plan their campaigns together "In His Name." Many a cold, selfish, unsympathetic church has been quickened into new life by the influence and example of a few devoted and courageous souls who tactfully led their fellow members into paths of Christian service, where they could feel that they were doing good. The prescription is not new, though it is often neglected or forgotten.

W. E. W., Bogalusa, La. "Perdition" is the final ruin or destruction of the thing under consideration. Thus we speak of the perdition of cities and nations; "the present perdition," which is the lost state of the soul until it becomes a partaker in present salvation; perdition as physical calamity, and perdition as the ultimate fate of the unregenerate and impenitent wicked after death. The passage in II Peter 3:9 and many others give assurance that God does not desire that any should perish, and that his gift of salvation and eternal life is open to all who truly repent, turn from their sins, and ask and receive the divine forgiveness. All that we know concerning the fate of those dying in sin is disclosed in the Scriptures. No one has the authority to go beyond this, and to assert that perdition means the absolute annihilation of the soul, or that it means only a temporary separation from and loss of all those joys and privileges which a gracious God has granted to the penitent and redeemed. Of one thing we may be sure: the Judge of all the earth will do right. He is incapable of injustice, and we may safely rest in the assurance that whatever judgment is meted out will not be unjust. He knows all our frailties and our weaknesses, our trials and temptations, and he will not be less merciful than an earthly father would be.

Mrs. W. H. W., Gainesville, Ga. There are many expressions in Scripture that are figurative or symbolical, and which are not to be interpreted literally. Again, there are passages relating to the spiritual world which, in order to be comprehensible to our minds, must be expressed in human terms. The passage in Rev. 7:17 belongs to this class, and conveys to our minds in the only terms we can understand that there will be neither sorrow nor tears in heaven. See I Cor. 15:41-45, in which Paul tells of the natural and the spiritual body—the latter not conformed to the lower and animal life, but to the higher and spiritual life. Flesh and blood (verse 50) cannot inherit the kingdom. The passage in Revelation simply means that all the old earth sorrows and persecutions, the thirst, the heat, the hunger, cannot enter that heavenly realm.

Emma T., Loyce, Fla. Hospitality is a virtue which may be exercised on all proper occasions. This does not mean, however, that it should be so exercised as to turn the Lord's day into a day of feasting and entertainment. We have a distinct recollection of various pleasant and profitable occasions, when some visiting minister or elder was a welcome guest over Sunday. Paul (Col. 2:16) warns against laying undue stress on formal observances, and a proper hospitality, which will not interfere with the spirit and duties of the day, is not regarded as in itself objectionable.

E. F. G. M., Cooperstown, N. Y. The public debt of the United States on October 1, 1914, was as follows: Interest-bearing debt (bonds, postal savings bank deposits, etc.), $968,825,550; debt on which interest has ceased since maturity, $1,544,620.26; debt bearing no interest, $369,353,079.40; certificates and treasury notes (paper money), $1,469,583,869; total, $2,809,262,118.66. This is partly offset by cash in the treasury to the amount of $1,747,510,021.18, leaving a net debt of $1,061,752,097.48. A rapidly growing part of the national debt consists of deposits in the postal savings banks, which represent the results of thrifty habits of the people, and it is not desirable that they should be discontinued. But part of the debt consists of bonds which mature at given dates.

A. E., Bradley, S. D. There are doubtless some people, possibly a good many, who would be glad to have an excuse for doing on Sunday certain kinds of work which their conscience tells them should not be done on the Lord's day, and could very well be performed during the week. A farmer, for instance, looking over his cornfield on Sunday, might say: "I'll take it in now lest a storm come along and level it." From the right point of view, that would be no reason at all. The attitude of the Christian Church is that while "works of necessity or of mercy" are justifiable on Sunday, the day should be kept free from our ordinary avocations, which can and ought to be attended to on weekdays.

Mrs. A. L. W., Oklahoma City. A "Sabbath day's journey," the distance which according to Jewish ecclesiastical law might be traveled without violating the sanctity of the day, was approximately 2,000 yards, or 12,000 handbreadths. The distance was not to be measured from any point according to whim, but in obedience to definite and minute rules. It is assumed that the distance was originally fixed in relation to the distance between the ark and the tents of the people in the wilderness (Joshua 3:4). To assemble near the ark was a duty on the Sabbath, therefore walking that distance was no violation of the day and it was taken as the measurement of a lawful Sabbath day's journey. The spirit and purpose of the prohibition were to forbid traveling on ordinary business on that day, and to afford rest for beasts of burden, as well as men. The Mount of Olives is stated in Acts 1:12 to be a Sabbath day's journey from Jerusalem.

J. C., Philadelphia. The books that have been written concerning the prophecies in Daniel, Ezekiel, Jeremiah, Isaiah and Revelation would fill a good-sized library. To the reverent study of the prophetic writings no one can reasonably object, but the exploitation of a mass of conjectural interpretations, hardly any two alike, simply produces confusion. The present war will no doubt be responsible for a number of new books on the subject. John (in Rev. 13:18), clearly implies that the prophecies will yield their secrets only to those who are made wise with spiritual understanding (i.e. inspiration). One of the ablest commentators writes: "The prophecies are intended to stimulate reverent inquiry, not to gratify idle, speculative curiosity; and when the event shall have been fulfilled, they will show the divine wisdom of God, who ordered all things in harmonious relations, and left neither the times nor the ways to haphazard." Hence, the right attitude toward all prophecy is to study and watch and to wait with patience for God's own good time to make them plain.

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——The Good Old Hymns——

THERE'S lots of music in 'em, the hymns of long ago;
An' when some gray-haired brother sings the ones I used to know
I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye."

THERE'S lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing, where memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."

WE hardly needed singin' books in those old days; we knew
The words, the tunes, of every one the dear old hymn-book through!
We had no blaring trumpets then, no organs built for show;
We only sang to praise the Lord "from whom all blessings flow."

AN' so I love the dear old hymns, and when my time shall come—
Before the light has left me and my singing lips are dumb—
If I can only hear 'em, then I'll pass without a sigh,
"To Canaan's fair and happy land, where my possessions lie!"

—*Anonymous.*

M. V. B. P., Salem, Mass., writes: "There have been several changes in our calendar proposed, before those mentioned in the Christian Herald, 28 of April and 23 of June of this year. A year of thirteen months, each beginning on Sunday and having twenty-eight days, is a good scheme. It leaves only two days out of commission. Those days, however, can be easily utilized. Insert a day between Tuesday and Wednesday of the Fourth of July week, and make it an independent day, without number, monumental to the 'Spirit of 76.' The other day comes only once in four years, and is known as *leap* day, and to dispose of it we may follow the old Roman idea, and write it with December 31. The Roman calendar, in leap years, denoted their six calends, our 24th and 25th of February, by sexto calendas Martii, and called the latter day bissextus (double sextus). So if we should write the leap day with December 31 and designate it December 31-2, we would find it easy as the Romans did and in all ways convenient. But after all, this old method of writing dates has served me in business life for more than sixty years, and I have no desire to see my old friend supplanted."

H. J. R., Oakfield, N. Y. The words "Kingdom of God" and "Kingdom of Heaven," are used in several senses in the Scriptures, as has already been pointed out in the Mail-Bag. These include (1) the Kingdom where God reigns, (2) the Kingdom to be established at the second coming of Christ, and (3) the present Kingdom of which Jesus spoke in Luke 17:21—"The Kingdom of God is within you." This is interpreted as meaning that those who have accepted him here as Lord and Saviour and who follow him in faith and loving service have already begun in his kingdom the life that is eternal. Illuminative passages on the subject are: Matt. 4:17, 23; 10:7; 16:19, 28; 12:28; 8:12; 6:33; Mark 1:14, 15; 4:30-32; 10:15; 11:10; Luke 10:9, 11; 17:21; 18:17; Rom. 14:17; Heb. 12:28.

G. B., Binghamton, N. Y. 1. The passage in Matt. 17:20 is a figurative illustration of the power of faith in God, which under his will can accomplish results that are humanly regarded as impossible. The last clause of the verse makes this clear. Although the obstacle were mountainous, it would yield to the prayer of faith. 2. The parable of the rich man and Lazarus is the only one in which a proper name is employed. While the rich man is not named in the Scriptures, tradition has preserved the story and gives his name in one version as Dobruk and in another as Nimeusis. Of course these are not to be accepted as authentic. Commentators agree that the Saviour was simply describing types of men, and not specific cases.

G. H. R., Toronto, Can., writes: "Does civilization offer any improvement on the customs of our early ancestors? As the primitive savages superstitiously threw their offspring into the molten crater as a sacrifice of atonement to quiet the anger of their gods, so do the moderns of today, with the same easiness of belief, cast their offspring into that hell-hole (war) to satisfy their gods of profit and empire. Humanity needs more of character, less of discipline, and obedience only to the command, love one another." Our correspondent is unduly pessimistic. Evil has grown, but the good has grown in greater degree, and we believe that it is the divine will that the good shall ultimately triumph, and that the nations will yet turn to God.

Helen G., one of our young lady readers in Oak Harbor, Ohio, writes telling how the Christian Herald is read in that neighborhood. "I have let seven of my neighbors read my copies. Then the U. B. (United Brethren) Church, three and one-half miles from us, made me a member of the Good Literature Committee, and I take my paper across the river to the church, where they have a Young People's meeting of about eighty members, and all seem to enjoy them. We have in progress. We live near the marsh land in fact we have diked two farms. I have a Sunday school class of the ages of ten to fifteen and we take one topic each Sunday. One of the topics was: 'What is the best thing to pray for? and another 'How to be Saved.' These young friends are in earnest and will be heard from in Christian work by and by.

Miscellaneous

Puzzled Inquirer, Coventry, R. I. The question is controversial. Each denomination is entitled to its own views on matters that relate to forms and ordinances. The chief point is that all should be in agreement concerning the essentials of the faith.

Mrs. N. C., San Francisco, Calif. Our bodies are, or should be, temples of the Holy Spirit. As such we should strive to make them fitting temples, free from the impurities of sin and every form of vice or indulgence. We are not to judge others by our own standards.

J. B., Germantown, Pa. Mohammedan claims of a total Islamic following throughout the world of 340,000,000 are doubtless exaggerated. More accurate statistics give a total of 221,820,000, divided as follows: Africa 51,000,000, Asia 2,000,000, Europe 3,800,000, Oceania 25,000, North America 15,000, South America 10,0

L. B. P., Pecatonica, Ill. There is no reference to automobiles in the Bible, although various passages have been quoted at times with that idea in view. Nahum 2:4 describes the wild rush of the gleaming chariots in battle, and Habakkuk 1:8 pictures the terrific haste of the Chaldeans in coming against Judea.

C. D., Amsterdam, N. Y., writes: "I received the Flag and the Declaration and like them very much. It is a fine large flag and I had it out for the Fourth of July. I hope 'Old Glory' will wave for peace amid all this struggle. May God help our country to keep the Flag clean and free from stain." A beautiful sentiment and especially appropriate at this time.

J. W., Quincy, Ill. In the main, your letter is controversial. We agree with you in the conclusion that the people of this nation appear to have been drifting away from God, and that is a time when we would do well to examine our own hearts, lest we should be vain enough to imagine that our superior virtues will exempt us from troubles such as those that have overwhelmed Europe. It is a time for humiliation and repentance.

A Subscriber, Indiana. Solomon's temple was dedicated about 1006 B. C. and was destroyed on the capture of Jerusalem by Nebuchadnezzar in 586 B. C. A new temple was built after the return from the Babylonish captivity. Another was built by Herod the Great shortly before the birth of Christ. The ruins of this latter temple "still exhibit (says one authority) in some of what seem to be the foundations laid by Zerubbabel, and beneath them the more massive substructures of Solomon."

THE · CHRISTIAN · HERALD

A Weekly Illustrated Newspaper for the Home

Dr. Morgan and Mr. Thomas Leading the "March Around Jerusalem"

Dr. Ballard and Dr. Wilson Leading the Ministers' Division of the March

"Old-Time Religion" at Ocean Grove

By ARTHUR H. HOWLAND

T is always interesting, in observing any sort of a campaign, to try to fix the minute at which the tide of victory turned. In every struggle the issue is determined, not by the last effort, but by a stand that was taken, a word that was said, a thing that was done, some time before the end.

It looked for some days as though the Ocean Grove Camp Meeting this year might not be a real spiritual triumph. When the meeting was nearly half over, the Asbury Park Press in an article headed "Converts are Reluctant at Ocean Grove Revival" said: "So far there has been practically none of the old-time revival spirit and public renunciation of sin that have attended former camps." The next night, Wednesday, there were about fifty seekers; Thursday and Friday there were still others; but there was, for all that, an air of disappointment, a feeling of apprehension that the season of 1915 might not mark a triumph at Ocean Grove of the "old-time religion." There had been numerous "decisions" in the Young People's meetings and the Children's meetings, but the fervent evangelistic atmosphere which used to pulsate at Ocean Grove, sometimes throughout every service of every day of the camp, was not powerfully felt.

It came Saturday afternoon. Mrs. Elizabeth Smith was leading the Consecration Meeting in the Temple. She had asked for testimonies, brief testimonies; and for many minutes it appeared that her commands would not be obeyed. The speakers would not be brief, and they would not testify. They would preach, they would exhort, they would advise, they would do everything but declare in simple quick fashion their spiritual state on this particular afternoon. Mrs. Smith had to scold a little. She said that she really believed the spiritual forces which were opposed to the Gospel strove in every way to sidetrack Ocean Grove from the original purpose for which it was established and to thwart the plans of the Holy Spirit. The one sure road to victory was by testimony—testimony to the present, satisfying experience of full salvation. That cleared the atmosphere, and people began to tell briefly, with happy voices, of their present blessings. Still there had been no deep thrill throughout the audience. Then a woman arose whose earnest face showed triumph, gladness—and through all a trace of sweet sorrow. She told how she had been born again, how she had received her Pentecost; then said that recently God had led her through deep grief.

"He took my big boy, ten years old," she said. "But the Comforter abides."

Homer Rodeheaver

A THRILL of sympathy, of faith, of gladness, of assurance, of triumph shot through the assembly. The great hymn seemed to start itself:

"The Comforter Has Come."

And the real victory of the 1915 camp meeting was assured. The remainder of that particular meeting is indescribable. If it could be adequately written, the record would fit into the book of Acts, without a marring seam. It might be said of it: "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Sister "Cassie Smith," who was, years ago, wonderfully healed in body as well as transcendently blessed in soul, gave her personal testimony to the power of God. A backslider told of the troubled conscience that had tormented him during the camp, almost driving him from Ocean Grove, but testified that that morning he had found Christ again. And

Criterion Quartette, of New York

the ring of triumphant gladness in his voice made it impossible to doubt that what he said was true. A mission leader told of his entering into the blessing of perfect love, speaking almost in the language of Paul of the "heavenly light" that flashed over him, causing him to lie insensible for hours.

Will Thomas, who had been assisting Mr. Rodeheaver in the camp-meeting music, stepped forward and sang:

"I can tell you when,
I can tell you where
The power fell on me."

And from the spirit in which the congregation joined in the refrain, it will be strange if some do not look back to that moment as the time that the "power" came to them.

Patty Watkins and her husband sang "Yes, Lord," the congregation joining in the refrain.

Dr. Biddle, of Altoona, Pa., gave the Bible reading, and at the meeting's close many sought the blessing of a clean heart. There was a different spirit about the camp after that service.

Sunday was a busy day—sunrise meeting, love feast, sermon, beach meetings, then the great last meeting in the auditorium.

DR. GEORGE WOOD ANDERSON, the evangelist, preached about the three Hebrew boys who would not bow down at the sound of the music to the king's golden image. "The world does not say," he declared, "'at the sound of the lash bow down,' but 'at the sound of the music bow down.' That cry comes to every member of the church, to young women and young men—'at the sound of the music bow down!'" The way of sin is made alluring, easy.

The Hebrew boys replied to the king's threat, "Our God is able." "Have you got such a grip on God as that?" asked the evangelist.

Telling of the destruction of those who put the young men into the fire, Dr. Anderson said: "The most dangerous thing in the world is to spend our time criticizing and scorching others. It's better to be thrust into a fiery furnace yourself than to help thrust some one else in. It's spiritual death to one who tries to put another into the fiery furnace."

The boys who stood up were delivered. Those men who bowed down were destroyed. "The pathway of worldliness is filled with the bodies of the dead. The dead are those who bow down. He who bows down puts his head to the block."

Now the young men are in the fire. The king is watching.

"One, Two, Three—Four!

"One, Two, Three—Another!

"The form of the fourth is like the Son of God."

The world will never see Jesus Christ unless the people stand up for him. When people do stand up for him, that very moment he is seen.

There is no hurt to the young men. Earth holds no furnace that can hurt the soul. The fire had no effect upon these young men. Why? *Because they stood up!*

Then the evangelist made an irresistible appeal to the unconverted, in the name of their fathers and mothers, to stand up for Christ. Tears were upon many faces as he pictured old home scenes, making the fathers and mothers live again and stretch out their hands to boys and girls who are not being true to the old home religion.

Say: "I will not bow down, because if I don't bow down here I can stand in the presence of the King. I'm going to stand up for God, no matter what it costs."

Then they sang—"Just As I Am, Without One Plea." Then: "I Am Coming, Lord." Then other sweet hymns of invitation. Dr. C. M. Boswell and Dr. W. H. Morgan continued the evangelist's exhortation and led the altar service. And the people began to come—down first one aisle, then another. A Japanese lady came and knelt at the altar, later a negro girl; and an athletic young man strode forward, moistening his hand as if about to pitch a ball.

Sophie"

TWO militiamen made their way down the aisle, led by a young man in civilian dress, and though it was Sunday night and a revival meeting, the audience applauded. The young men knelt with the rest at the altar, "bowing down" to the Saviour, not to the spirit of the world. A bright-faced young woman led two seekers forward. A young schoolgirl came alone. A little boy who had given his

President Ballard

heart to Christ at the children's meeting on the previous Sunday brought his father and mother to the altar.

While new seekers were coming, the choir and the helpers sang hymns to lead the faith of those who knelt in prayer.

"O Glorious Fountain."

"Hallelujah, 'Tis Done."

At the request that all raise their hands who had unsaved friends for whom they wished prayer to be made, practically every one of the thousands who had remained for the after service made this sign.

Then all at the altar rose from their knees, and choir, clergymen, helpers, converts, audience, sang:

"O Happy Day That Fixed My Choice."

It was the old-time religion, but we were suddenly reminded that we were in the twentieth century when either Dr. Boswell or Dr. Morgan, looking down into the faces of the young men who had just found the Saviour, shouted, as the old hymn of triumph rolled forth,

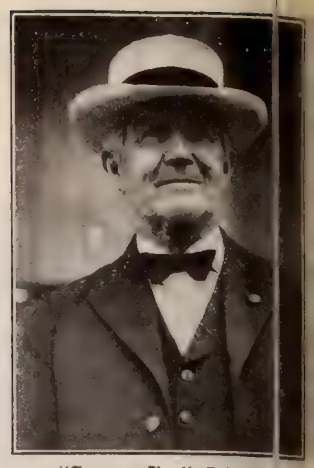
"Sing it, fellows!"

Dr. Boswell called for the "class-meeting verse," and it was sung with a will.

"'Tis done, the great transaction's done."

It might have been feared that after this great service, the Monday morning exercises of the camp meeting would prove an anti-climax. But they were hardly that. First, the beautiful service of baptizing of children in the auditorium, then the reports from the various leaders—Dr. Morgan for the young people's meeting, reporting that at one service alone one hundred and twenty young persons took their stand for Christ. Mr. Joseph A. Hudson reported for the Sunday school and for the children's meeting. Dr. Frank L. Wilson reported for the great Bible class he had taught Sunday afternoons in the auditorium; Dr. Henry Wheeler for the Holiness Meeting; Mrs. Smith for the Consecration Meeting; Miss Helen Gertrude Rumsey for the Young People's Twilight Service.

OTHER reports were made; then came the far-famed "March Around Jerusalem." "Rody," as he is lovingly called by his multitudinous admirers, was not present. He had led the camp meeting music until early Sunday evening, when he had started on his westward journey to join Evangelist Sunday in the Omaha campaign. There had been another gospel procession Saturday evening when Rodeheaver with his trombone led the chorus in a march from the North End Pavilion, where a song service had been held, down the Board Walk and up Ocean Pathway to the auditorium. The singing throughout had been jubilant and beautiful. The Paterson choir had relieved the Ocean Grove choir for one day, and the children had led the singing on Thursday evening. The Criterion Quartet had sung effectively at many services and a special quartet of famous composers had pleased the audiences at one day's services. And now the last triumphant songs were to be sung as the camp meeting company began their march through the buildings and grounds which had been the scene of Pentecostal blessings. Dr. Morgan and Mr. Thomas, with a cornetist, led the chorus and the first contingent of the procession. They marched down the aisle of the auditorium to the Tabernacle, where the holiness meetings and young people's twilight services had been held, on to Thornley Chapel, over to the Temple, where the young people's services and the consecration meetings had been held. Dr. Ballard and Dr. Wilson led the company of ministers and the rest of the workers and friends, stopping for a word of prayer in each of the buildings. Song after song rose as the marchers continued their way: "Beulah Land," "He Walks With Me," "Nearer, My God, to Thee," and, again and again, "We're Marching to Zion." From the Temple the procession crossed to the famous model of present-day Jerusalem, marching around this, passing on to the auditorium, up the aisle to the platform. When the first contingent of the procession had reached the platform and stood, singing, the ministers appeared at the auditorium entrance and marched down the aisle. The choir welcomed them with "O Beulah Land, Sweet Beulah Land!" It was hard to stop the singing. Ministers and choir were now on the platform, the other marchers crowded about the altar rail and took their places in the auditorium, while many others joined in. They sang again "We're Marching to Zion," then "O Happy Day That Fixed My Choice." Then the closing hymn, the mighty organ leading the thousands of jubilant hearts who reviewed the blessings of the past days and looked forward to a year of triumphant service.



"Sunny Jim" Johnson

"God Be With You Till We Meet Again."

Dr. Ballard declared the camp meeting closed, pronounced the benediction, and Clarence Reynolds made his great organ sing thunderously one: "Praise God from Whom All Blessings Flow," while the happy Christians took their leave of one another.

SOME will remember one word or song of this meeting above another; some will believe that this or that testimony or exhortation made the required connection between the energizing Holy Spirit and the waiting congregations. We can all be sure that "Sophie," with her irresistible testimony, helped the powers of light; we know that "Sunny Jim" Johnson with his inimitable combination of song and testimony brought spiritual gladness to many a life; we know that "Happy Day," called saint of Western New Jersey, cheered many a heart; we know that the railroad men with their testimony to the power and gladness of salvation stirred many a will. We know evangelist, ministers, workers, singers, all helped to lead souls to the place of blessing. But I am thinking as I close, as I was thinking when I began, of a quiet-voiced mother who said: "He took my big boy, ten years old. But the Comforter abides."

The Only Woman Rural Mail-Carrier

THERE is none. That is, there is no "only one," and yet there appears now and then in the press a most engaging little story about such an individual. Such a story was mentioned some time ago in our own pages, and we were delighted with the promptness with which the non-existence of an "only" woman mail-carrier was proven by our correspondents.

An innocent misstatement such as that was can sometimes do a world of good. In this case it has brought out interesting information about this phase of our great postal system. For one thing, the Post Office Department itself is not aware of the actual number of women carriers in the rural delivery service, but estimates that there are about one hundred and fifty. This is a very trifling percentage of the total number of carriers, 43,652 in 1914; but it seems safe to say that a high percentage of the romance which the rural delivery service is supposed to contain will be found along these one hundred and fifty routes.

Possibly, just possibly, these faithful messengers of the government are not much concerned about the romantic side of their calling. To them it is doubtless a very businesslike proceeding, and they are willing to leave the flowery notions about the work to us who think of the R. F. D. service as symbolized by a placid white horse, a comfortable-looking, enclosed and easy-going conveyance, and a daily jaunt through leafy lanes and over purling brooks, with occasional stops at cheery white farmhouses where creamy milk and ripe gossip are exchanged for the copy of the Christian Herald, or, more's the pity, some other publication, a postal card or a mysterious package. We who are strong in imagination, however, do not trouble to visualize those leafy lanes when the trees are bare, the fences hidden by snow, the brook a winding streak of ice, and the farmhouses maddening suggestions of warmth and cheer that rural mail-carriers cannot stop to share.

ONE of the longest of these "romantic" routes has for five years been in charge of Mrs. Verna Martinson, according to a correspondent from Neodesha, Kan., a route of twenty-five miles. Mrs. Martinson substituted for her husband, a Spanish War veteran, during his last illness, and afterward assumed full charge. It surely must require courage above the average to start out on such a trip as that; perhaps not every day, though, for some of the routes are tri-weekly. Then there is Katie T. Bennett, who for ten years has had the Longmont, Colo., Route No. 2, and for the past five years has been trying to use a car during the six months of the year when the roads will permit. Colorado, too, must have its attractions for the venturesome, and yet the impression lingers that Mrs. or Miss Bennett (we are under the disadvantage of not knowing which title is correct in this case) attacks it not for the romance that is in it, but for a good healthful, useful business occupation. Another member of this valiant company whose name was promptly sent to us at the appearance of our first mention of the subject is Mrs. Grace Baldwin, Mattoon, Ill., who, like Mrs. Martinson, at first substituted for her husband and then became the regular carrier. This Illinois route is a daily one of about twenty miles, and Mrs. Baldwin uses an automobile to her very great credit, be it said. One friend worth having along a route running out of Merrimack, Wis., tells us of Miss Edna Fuller, who in the many years that she has been an R. F. D. carrier has never missed a day, "and does not weigh much over one hundred pounds." We admire the spunk of this one hundred pounds of true womanhood! Do you know that on a large number of daily routes of eight and a half to twelve hours each, more than twenty thousand pieces and more than twenty-five hundred pounds of mail are handled by the carriers each month?

What is said to be one of the longest and loneliest rural mail routes in Mississippi is in charge of Mrs. Carrie D. King, who has been in the service for the past twelve years, states another correspondent. As an additional touch to the harrowing description of the route, it is stated that the state penitentiary is but one of the thrilling spots that must be passed. The writer would like to take that trip with Mrs. King—he would rather take it with Mrs. King than alone, for evidently she is much superior to any thrill that can be produced by any lurking terror on that route, or she would not have traveled it for twelve long years. From Williamsport, Ind., comes the information that Mrs. Anna Hunter has for the last ten years covered a route of twenty-five miles, "and she has done splendid work," adds our informant. We believe that, and believe it of every one of these one hundred and fifty or more women carriers. The fact is rather remarkable that most of the letters which come to us tell of women who are on very long routes and have served for many years. Mrs. Louise Middaugh, we are told, has been carrier out of Ames, Neb., for eleven years, her route being a daily one of twenty-seven and one-half miles. Last winter, through snow, rain and mud, she missed only four days. That is a record to be proud of, and we cannot help hoping that the prosperous farmers along these routes that are in the charge of women do not forget such service when Christmas comes around.

WE rather hoped to hear from or about every woman carrier, but since we have not, we will at least bow all round the compass with a hand to these splendid workers in the Post Office service. It may be of incidental interest to mention that since the beginning of the rural delivery service in 1896, when there were 87 routes, the number has increased until in 1914 there were 43,652, for the maintenance of which the government expended $47,377,070 as against $1,840 in 1896—and there has been no able increase in these figures in 1915. There has also been a gradual increase of salary until today the maximum salary is $1,200 per annum as against $0 at the beginning of the service. The routes, of course, greatly vary in their characteristics, some being along macadam roads, through densely populated sections requiring numerous stops and some through sparsely settled regions over rough and hilly ground.

The Post Office Department is wrestling with many problems affecting this service, one of which is that of equalizing the work performed for a given salary. The service in the aggregate distributes annually over 3,000,000,000 pieces of mail, varying in weight from a fraction of an ounce to fifty pounds, and this enormous total is handled practically right at the homes of more than twenty million people in country districts. We certainly wish for the very best conditions for the army of Rural Free Delivery carriers, and especially for those women who must daily live amid romance they are altogether too busy to perceive.

W. B. Ashley.

The "Ninety and Nine" Reversed

THE first Protestant church ever erected in North America for a leper congregation was dedicated this last spring in Iberville Parish, about seventeen miles south of Baton Rouge, La., on the banks of the Mississippi. The tract of land upon which the buildings of this colony are situated comprises about eleven hundred acres. The actual establishment of a Protestant church in connection with this work is a triumph for the friends of this pitiable class—a forward step in a field of Christian stewardship with which the whole church may well keep in touch. There are missionary enterprises of so much greater extent absorbing our interests that the silent labors of those who look after the widely scattered, comparatively few people who make up the leper world get but infrequent notice. And it is startling to consider that even yet only one in one hundred of the world's leper population has been brought under Protestant Christian influence. The ninety and nine are still far from the Shepherd's tender care, alone, yes, indeed, alone, on the mountains bleak and bare.

OF the somewhat more than a million of these unfortunate people in the world, only twelve thousand are reached by missionary influence, and of these two totals but a small percentage is found in America. But this affliction is present in this country in a sufficiently serious form to warrant a greater degree of civic control over the victims so as to prevent all possibility of the spread of the disease. The Christianizing influence thrown about these unfortunates is therefore of real national value. Colonies of them are in the states of Minnesota, New York, Massachusetts, California, Louisiana and Texas, and scattered cases are known to be in Florida, Mississippi, Alabama and a number of other states; that is to say, enough cases to be known to the authorities. In California, for example, about thirty individuals are under surveillance.

Massachusetts an isolation hospital has been provided for them. This institution on the island of Penikese, some fifteen miles off Martha's Vineyard, is a good example of what Christian love can provide. This is a fifteen-acre island, and is kept as a state home for lepers. The buildings include experimentation houses for research work by specialists in tropical diseases and by physicians from other institutions. There are individual cottages for the patients and the entire colony basks in friendliness, comfort and good cheer. While Penikese is a state institution, the atmosphere is wholly Christian and the religious work there comes under the general supervision of the Mission to Lepers, the organization through which practically all the Christian denominations reach this class.

The Louisiana Leper Settlement has for a good many years cared for nearly as many of these people as are found in all the rest of the United States, but the Protestant church has been rather slow in taking its share of the burden. Two or three years ago, however, the Mission to Lepers succeeded in providing Protestant Christian services at the Settlement, and now at last a church has been established there. The inmates of the Settlement had long desired such a church and took enthusiastic interest in the final ceremony of dedication. The frame structure will seat about one hundred and twenty persons, and is so arranged that the women are seated on one side of the room and the men on the other. Leper residents filled the church with flowers for the services, which were opened with the favorite hymn of this almost friendless class, "What a Friend We Have in Jesus."

This latest advance in the church's missionary zeal for the people who are so peculiarly a connecting link, in a sense, with Bible times, marks the close of about forty years' work. It was in 1874 that Wesley C. Bailey, an Irishman, representing the American Presbyterian church as a missionary to Abyssinia, India, began to interest his American friends in the unhappy folks, and began an interdenominational work which has proven an almost unique illustration of how church union may benefit Christian service work. Today the thirty-five leading missionary societies of the world act together in affiliation with the Mission to Lepers.

In all there are ninety-two stations, sixty-two asylums, and thirty-three homes for untainted children, with a total of about twelve thousand individuals supported by these bodies. Families of lepers are not usually large, and many who seek admission to the asylums shrink from giving up their children. Nevertheless, most valuable work is performed in separating untainted children from their parents and bringing them up in sound health to live useful Christian lives. Of course, this is arranged in the most humane way, and parents eventually understand and appreciate what has been done.

Main Building, Louisiana Leper Station

An Asylum Which Began in an Old Deserted Tile Kiln

IT is a relief to realize that work among the lepers has been robbed of much of the horror that once surrounded it. It is still and probably always will be an isolated work, and that alone entails enormous sacrifices. But science has made advances in the treatment of this disease, and Christian thought has provided much of modern comfort and cheer to offset the hopelessness which accompanies the disease. The church has become the social and religious center in the leper colony life. The inmates gather together and spend hours of time daily, just to hear each other recite Scripture and talk of such subjects. Some of these people, it is said, can quote the Scriptures for two hours at a time.

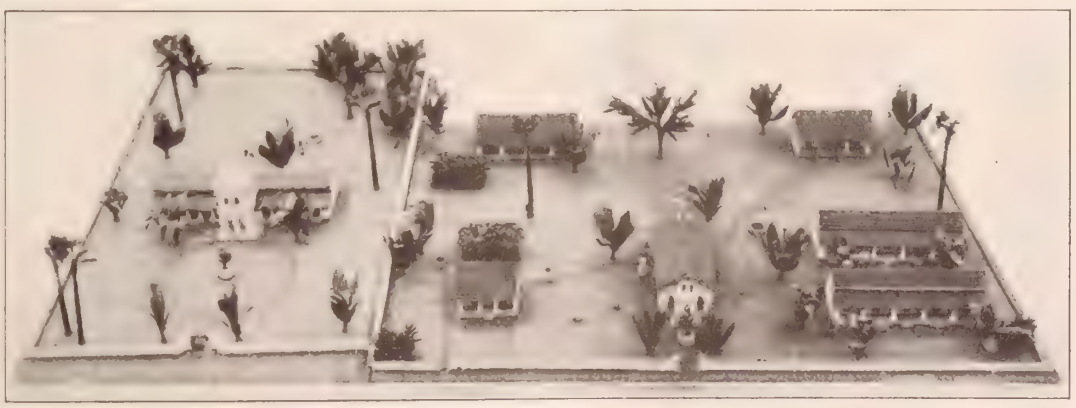
Mr. Sam Higginbottom, graduate of Princeton, a pioneer in a way in this work, was asked whether giving lepers their support pauperized them. He then tells of the way in which his lepers are allowed eight cents a week to spend in any way they choose, this little eight-cent allowance providing sweets and peppers and things dear to the Indian leper's heart. But in many cases the lepers deposited all of their weekly allowance in the contribution box. When Father Endeavorer Clarke was in India at the Agra Convention, these lepers out of their eight cents a week sent their native minister as a delegate, he not being a leper. They declined to allow the funds of the mission station to provide his expenses because, they said: "We want to pay our expenses, so that he will be our delegate."

Referring to the gardens which are such a help in keeping the colony contented, an interesting incident of a prize-winning contest is told by the superintendent of the Naini Leper Asylum, India. A small block of irrigated land was assigned to each leper who had hands and feet enough left to do gardening for his or her individual use, and a prize was offered for the one making the best showing. One of the competitors in this contest was an old woman whose fingers were all gone from both hands. With a sharp metal instrument tied to her fingerless arms, she digged in the earth so successfully that at the close of the season she won the prize for the best piece of garden.

BUT there are still ninety and nine out of each one hundred lepers, who apparently are left to their fate, so far as the Christian church is concerned. At least, that is to be deduced from the statistics. The great majority of lepers are still the despised of their countries, and such care as is given is all too frequently from the motive of self-protection. The Mission to Lepers offers enviable opportunities of Christian service to all save those "who best can drink His cup of woe and triumph over pain; patient to bear his cross below and follow in his train." This organization which has its headquarters at Cambridge, Mass., and of which W. M. Danner is secretary, defrays the cost of the erection of buildings, the maintenance of the lepers and their children, the medical aid supplied and the pay of the native workers. The supervision is given and Christian teaching provided in each case by a denominational missionary assigned by his Board of Foreign Missions. In practically every case, the service is taken on voluntarily—taken on by heroes of the Faith. And then, from time to time, in the denominational press appear such items as these:

"Death of Sir George Turner.—On March 11 at Colyton, Devon, England, a true knight died. Devoted to medical work among lepers in South Africa, he also stamped out rinderpest among the cattle, saving millions of pounds to his country. He pursued studies in leprosy in the laboratories of England after reaching the age limit. It was his life ambition to find some remedy. Unhappily, after several years' work, he recognized certain leprous marks on his own hand. He worked on unswervingly amid the pain and shadow of a leper's lot, till a sudden hemorrhage caused his death. From His Majesty he had received the honor of knighthood. He was 79 years old."

A recent trip of Bishop A. W. Knight to the lepers of Palo Saco, Panama Canal zone, is said to be the first visitation of an Episcopal Bishop to lepers in the history of that body, and probably afforded the only instance in the history of the Episcopal Church of the confirmation of lepers.



Model of Modern Leper Asylum, Administration Quarters at Left, Leper Quarters and Special Buildings at Right

A Week in the World's News

A Searchlight Company Taking Up a New Position to Watch an Aeroplane and Telegraph Its Course to the Artillery

The War in Europe *By ANTHONY ARNOUX*

European journalist of many years' standing, militia, recently, staff writer of the Paris Daily Mail and Le Temps, contributor to l'Independance Belge

AT a meeting of Parliament during the week ending September 16, Prime Minister Asquith stated that the cost of the war to England per day had now attained the enormous figure of twenty-one million dollars, and in the immediate future this cost was expected to reach the almost incredible figure of twenty-five million dollars each day. At this latter rate the direct cost to this one belligerent alone for one calendar year would be nine billion, one hundred and twenty-five million dollars.

Expressed in another form, a daily expenditure of twenty-five million dollars means $289 every second of every day of the year. Three seconds at this rate would produce a sum a trifle greater than the income of the average American family for one year. The five-thousand-dollar-a-year man would require only 18 seconds to more than earn his salary, and the railroad president's fifty thousand dollars a year could be earned in three minutes. Twelve minutes would pay for a school building costing two hundred thousand dollars, and one hour and three minutes would defray the total expenditure for 1914 of the oldest foreign missionary society of the United States, the Board of Commissioners for Foreign Missions; while one day would more than pay the interest for a year on the entire interest-bearing debt of the United States.

If we add to Great Britain's expenditures those of all the other belligerents the sum total will approximate a daily outgo quite beyond our power to visualize.

The question of coal for the coming winter in France is a most pressing one. The retail price has now reached $26 per ton, which is not anthracite but what we call soft coal, and even at this price the supply is limited. The British production of coal for the half year ending June 30 declined 8.9 per cent. as compared with the corresponding period last year, and this in the face of a greater home demand, so that France can expect little relief from that quarter. Orders have been placed in America for some 2,000,000 tons, a mere drop in the bucket.

The important political event of the week has been the understanding arrived at between Bulgaria and Turkey, which we are assured was definitely signed on Friday, September 10, and by which Bulgaria is to remain neutral.

Simultaneously with this announcement we have been officially informed that collisions between the Greek and Bulgarian frontier guards have taken place, and it is further rumored that like collisions have taken place on the Bulgarian frontier of Rumania. Rumania has called her reserves to the colors, as has Bulgaria, and there is every indication, borne out by the news from all quarters, that a crisis in Balkan affairs is at hand.

In view of the possibilities of the Balkan situation, the Central Empires have concentrated a large force, said to be from 400,000 to 500,000 men, on the northern frontiers of Rumania and Serbia, and the beginning of hostilities between Bulgaria and Rumania will be the signal for an advance on their part, as well as of a movement of Turkish troops from Adrianople, to aid Bulgaria.

The Dardanelles campaign both on land and on sea the past week has been extraordinarily quiet and this campaign continues in the form of trench fighting of the same general character as the campaign in the west, so that a gain of a few feet by one side or the other is reckoned an event of importance. The Allies to the north of the peninsula succeeded in landing reinforcements in the face of heavy cannonading by the Turkish artillery.

An Italian landing north of the Gulf of Saros is said to have been made late

Continued on page 974

BIOLOGICAL FEATS PERFORMED WITH PRINTER'S INK. By the inexorable method of elimination we recently removed ex-President Taft from among the living, for we spoke of Colonel Roosevelt as the only living ex-President. The London Times is said to have cleverly corrected a similar mistake made in its columns. It is impossible for the London Times to err, at least that is the reputation claimed for it. But an irate financier proved it could by calling on the editor to correct the erroneous report of his, the financier's, death which had appeared the day before. The editor was regretful but saw no possible way for the London Times to admit and correct even such an error. The financier was so insistent, however, that presently the editor had an inspiration. "You say, my dear sir, that we put you in the obituary notices yesterday and that you are not dead'" he asked. "Exactly so!" "Very well," said the editor, "tomorrow we will put you in the birth notices." Profiting by this example of the power of printer's ink, we now reinstate Mr. Taft among the living ex-Presidents.

A HALF-BILLION WELL PLACED. In noting that the production of automobiles of all classes for the past year exceeded 700,000 cars and a valuation at wholesale of over $500,000,000, Alfred Noyes, general manager of the National Automobile Chamber of Commerce, points out that the greatest sales were in rural districts, where the automobile's time-saving virtues are appreciated in the highest degrees. The steady and general lowering of initial cost and of upkeep have opened the doors of the salesrooms to hundreds of thousands who have long been prepared to buy "when the price is within reason."

A NEW NATIONAL HOLIDAY. December 8 will see every store and office and factory and farm and school and home deserted, and the roads and sidewalks packed with frightened men, women and little children, all waiting their turn in the doctors' offices to be examined for indications of breakdown, constitutional tendencies to this-and-that, and symptoms of disorders that must thenceforth be carefully watched by said doctors. Then again next year, and all the after years, the same anxious inquiry will be made on December 8; and on December 9 we shall know ourselves for the unfit beings we are. This, provided the National Medical Examination Day, the Children's Health Crusade and kindred movements win sufficient popular support to have such an annual examination of every one made compulsory. Physical examinations by competent family physicians have their real but limited place in public health. To the enlightened discretion of parents and not to the police powers of politicians must be left the decision in almost all individual cases. There are exceptions, and there also are ways to meet cases of neglect of health among those who are supposed to know better, but for the average American family this new holiday would be a monstrous thing not to be even thought of as possible.

POST MORTEM OF THE TEXAS STORM. In a comprehensive report on hurricanes in the West Indies, prepared by Dr. Oliver L. Fassig for the United States Weather Bureau and reviewed in the Panama Canal Record, the following chronology of the recent blustering visitor to Texas appears, prefaced by the explanation that the hurricane is the same type of storm as the typhoon and cyclone, the latter being the accepted technical term to include all "revolving" storms. The tornado is a concentrated cyclone, indigenous to the United States; the hurricane is restricted to cyclones originating and performing chiefly in the West Indies and neighboring waters of the North Atlantic. The one that reached over and made its mark on Texas is thus described (with some abbreviation of the report):

Tuesday, August 10.—First West Indian disturbance of present season has appeared near the central portion of the Windward Islands; intensity not indicated; cautionary advices issued.

Wednesday, August 11.—The disturbance now central near Island of St. Croix with increased intensity. Has west-northwest movement of 18 to 20 miles an hour, which should bring it over Haiti Thursday, probably reaching Cuba by Friday. Wind velocity of 60 miles observed.

Thursday, August 12.—Now south of Haiti, moving a little north of west.

Friday, August 13. The storm passed northward over Jamaica Thursday night, apparently following course first outlined. This morning a whole gale ("whole gale" may be a technical term, but it sounds definite) was blowing at Kingston.

Saturday, August 14.—Near extreme western Cuba. Now turned a little more to the north of west, but missing reports prevent more definite determination. Will probably enter Gulf of Mexico Saturday night. (Sunday's weather map was not included in the report.)

Monday, August 16.—Disturbance now approaching Texas-Louisiana coast. Gales reported throughout the east Gulf. Storm warnings ordered Sunday.

Tuesday, August 17. The tropical storm has evidently passed into the interior of southeastern Texas. Reports from that section missing, but press reports indicate that the storm center passed over or near Galveston early Monday evening at over 70 miles an hour.

Wednesday, August 18.—Reports still missing, but storm center apparently passed south of Houston early Tuesday morning; highest wind velocity 80 miles an hour.

Thursday, August 19.—Storm still persists over northeastern Texas with diminished intensity. Delayed reports from Galveston show a wind velocity of 90 miles an hour during Tuesday night.

Friday, August 20.—Storm has taken new lease of life and is now central over southeastern Missouri with increased intensity.

POST OFFICE DEPARTMENT LOOKING BEYOND THE WAR. The Boston Transcript is responsible for the statement that the Post Office Department will propose to Congress that the parcel post service be extended to foreign countries as a means for promoting trade after the mail order variety. The United States has parcel-post arrangements with 68 countries with restrictions as to weight and size; these restrictions would be removed under the new plan.

A NEW YOUNG PEOPLE'S RELIGIOUS ORGANIZATION. What is described as "the first Baptist general organization whose mission field is literally the world" is now in process of formation as a federation for missionary work of all the young women's organizations of the body, under the name of World-wide Guild for Baptist Women, auxiliary to the Women's American Baptist Home and Foreign Mission Society, but having its own general leader.

A WALL STREET PROPHET. The following is quoted from the Wall Street Journal: "What America needs more than railway extension, and western irrigation, and low tariff and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety—the kind our mother and father used to have—piety that considered it good business to stop for daily family prayer before breakfast, right in the middle of harvest, that quit field work a half hour early Tuesday night, so as to get the chores done and go to the prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret

...alvation of the rich man who looked with ...ugh such unbusinesslike behavior. That's ...at we need now to clean this country of the ...ich graft, and of greed, petty and big: of ...worst of fine houses and big lands and high ...office and grand social functions. What is this ...thing we are worshiping but a vain repetition of ...what decayed nations fell down and worshiped ...just before their lights went out? Read the his... of Rome in decay and you will find luxury ...there at could lay a big dollar over our little ...dome at that looks so large to us. Great wealth ...never made a nation substantial nor honorable. There's nothing on earth that looks good that ...is so dangerous for a man or a nation to handle ...as easy, big money. If you do resist its ...deadly influence the chances are that it will get ...after us."

OUR SELF-SHUTTING CANAL. Gaillard ...has been filled up by a slide from the east ...bank directly opposite the town of Culebra, a ...recent upheaval of the bottom of the Canal ...raising an island to appear above the surface ...of the water in about the middle of the channel. The engineering division regards this as the worst ...slide in the history of the Canal. At least a ...year will be required to dislodge the mass.

NEW DEPARTURE IN NATURALIZATION PROCEEDINGS. The society called the League of Foreign-Born Citizens has won an important concession from the government by which many thousands of prospective citizens who cannot leave their work to take out their papers during the day may now advance themselves toward citizenship by appearing at night before Naturalization Bureau officials who will sit for that purpose. The first such session was in New York September 14, and Cuomo Curulli, an Italian, was the first man to take advantage of the new order of things.

THE BIBLE IN THE WAR. Hundreds of thousands of copies of the Bible, but especially the New Testament, have been placed in the hands of those at the front in the various zones of war in Europe and distributed in camps. The "Million Testaments" movement begun by the World Sunday School Association and several times announced in the Christian Herald has thus far provided more than 300,000 copies, which have been sent to the soldiers. Y. M. C. A. field workers in Germany have asked that organization to provide 100,000 copies of the New Testament for prisoners of different nationalities. By one means and another prisoners and hospital patients as well as the soldiers on duty are given copies in their native tongue: in Scotland a fund has been started with which to buy Testaments for the wounded.

BEGINNING TO FIND OUT HOW CAPABLE WE ARE. Much more than was commonly known, this country has been dependent upon the brains of other countries for many things essential to our manufactories and our daily routine. The war's stoppage of some of these things, as dyes and potash and certain chemicals, opened our eyes. There have been a few premature announcements of American "discoveries" of how to make dyes and that essential thing, accompanied by patriotic prophecies of our future commercial freedom. But somehow the shortage continued and increased. It is difficult for the lay mind to understand why this should be. Certainly this country ought to be able to master the arts and sciences. And it is devoutly to be hoped that the latest "discovery" will really "take" and won't "fade." Dr. Thomas H. Norton, a government agent in New York to investigate the dyestuffs situation, announced early in September that an American had solved the dyestuffs mystery and would produce American dyes in several colors within a few weeks on a scale sufficient to justify the belief that this country is now independent of Germany for this commodity. The new discovery utilizes oxidized cannel coal; five colors have been produced, a sky blue, a direct black, a benzol red, a coal black, and a direct green, all equal in every way to foreign standard products, according to authorities on the subject. Manufacturing plans are already complete, and it is claimed that by the middle of November 10,000 pounds of dye will be turned out daily.

MAY COLONIZE ARMENIANS HERE. Current is given in the press to a report that Henry Morgenthau, American ambassador to Turkey, was offered to raise a million dollars to be used to be used in bringing to this country some 1,000 Armenians who have escaped the slaughter which, the ambassador is reported to have declared, has, together with starvation, already claimed 350,000 of these people. One suggestion is that each of our Western states equip a ship and bring Armenians to settle within their borders. The whole project would require $5,000,000, and Mr. Morgenthau is said to have asked the government to appoint a committee of five men to supervise the undertaking, and that the Turkish government has accepted his proposal. It is declared that the persecutions of Armenians are but the first steps in a plan to rid Turkey of all Christians and Jews. Rev. Samuel M. Zwemer, D.D., of Arabia and Egypt, and a great authority on Oriental religions (who is to speak in the Fifth Avenue Presbyterian Church, New York, on the evening of October first), declares that conditions preclude the possibility of the plan's being carried out. The Armenians, he says, have maintained their national integrity since 200 A.D., and would rather suffer massacre and starvation than leave their land. Dr. Zwemer has no faith that the Turks would permit an exodus. The American Board of Commissioners for Foreign Missions states that it has abundant and undeniable evidence of a systematic, authorized and desperate effort on the part of the rulers of Turkey to wipe out the Armenians.

RAISING AND LAUNCHING SUBMARINES. As pictures reach the east from Honolulu showing the remains of the F-4 held up by pontoons (her crew of 22 men perished in her in March) other pictures start out for the West from the Atlantic seaboard showing the launching on September 14 at the Fore River Shipyard of our largest and most powerful boat of this general class, the M-1, a new type of submarine. The M-1 was christened by Miss Sarah Dean Roberts, daughter of Congressman and Mrs. Ernest Roberts of Massachusetts. This new submarine carries four torpedo tubes and a 4-inch deck gun, and has three periscopes of the telescopic kind that can be quickly withdrawn from sight. The boat is 185 feet long, and is so constructed that if a vessel attempts to ram her she will merely slide under the other's keel—excepting in some contingencies. The M-1 has a cruising radius of 2,500 miles, and with reserve supplies can do 5,000 miles.

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Franco-British Finance Commissioners

Left to right: Sir Henry B. Smith (English), Octave Homberg (French Treasury), Baron Reading (Lord Chief Justice of England, Chairman), Sir Edward H. Holden (English), Ernest Mallet (French), Basil B. Blackett (British Treasury Department)

THE ENIGMA OF THE DAY. We who are dependent upon the daily press for information, are absolutely at a loss to know what is going on in Mexico, and what is going on in Washington in respect to Mexico. Accounts of battles continue to reach us—enthusiastic reports of real negotiations for conferences between the factional leaders and representatives of the United States and the South American countries appear and disappear and reappear; announcement is made that Americans are warned out of Mexico by our State Department; mischievous bullets from Mexican rifles find fatal marks in American soldiers, and American bullets return the questionable compliment with good measure. And yet nothing results. By this time the whole country, one would suppose, must be uninhabitable through war, stagnation of industry, starvation. It is certainly a wonderfully peculiar situation, an aggravating situation, a disgusting situation.

BURBANK IS MADE TO LOOK LIKE AN AMATEUR. The news was recently circulated that A. W. Brabham, cotton planter of South Carolina, has produced cotton ranging in color from snow-white to a deep olive green, and expects to see raw cotton picked in any desired shade and color, including absolute black. Mr. Brabham has been experimenting with Egyptian staple seeds, obtaining so far (the report states) cream, tan, yellow, green, light brown olive green and bronze cotton, raw. These astonishing products were exhibited in Savannah, and the city will be pointed out to any skeptic as proof of the claims. Variegated sheep next, chameleon silk worms after that, and the whole question of dye-stuffs will be a thing to laugh over. Mr. Luther Burbank is quoted as venturing to doubt if black cotton is coming, but congratulates Mr. Brabham on his interesting story.

AN ABSENTEE LANDLORD VISITS HIS ESTATES. Colorado coal fields, which were long a battlefield between striking miners and both state and federal troops are being inspected by John D. Rockefeller, Jr., one of the principal owners of fuel and iron properties there. Mr. Rockefeller has been violently attacked by the Federal Commission on Industrial Relations as morally responsible for the conditions that led to the disorders, and also for the continuance of the strike, with its many deplorable deaths. In thus condemning Mr. Rockefeller, the whole system of absentee landlordism was attacked. He is now on the scene of the Ludlow battle, visiting the homes of the miners, inspecting stores and schools and the conditions of employment at first hand. It was given out that miners would ask for a warrant for the arrest of Mr. Rockefeller because of the deaths which resulted from the strike, and that the heads of other fuel and iron companies will be similarly brought to trial. The United Mine Workers is mentioned as behind this alleged move.

WE DO NOT KNOW QUITE WHAT TO MAKE OF THIS. But we chronicle the news for what it is worth. It is announced in the press of September 21 that the Detroit manufacturer, Mr. Henry Ford, who has recently set aside ten million dollars to be used as an endowment for a peace propaganda on a world-wide scale, is about to submit to the Secretary of the Navy a plan for a new type of submarine and in this connection his secretary states that Mr. Ford has received an average of 600 letters daily on the subject of the best use to make of his ten million dollars, and that "out of the mass of this correspondence, he has, of course, acquired many new thoughts concerning his propaganda *and other defence matters*." The italics are ours.

TO PRAY FOR PERSIA. Missionaries of the Presbyterian West Persian Mission, in view of the momentous issues of the present great war, and believing in the power of intercessory prayer in the great crises of history, invite all brethren to unite in prayer upon the following weekly cycle of topics (to be used to guide but not to limit petitions).

Sunday: The sins of Christendom; Confession and prayer for forgiveness. Questioning how far our own lives and minds are controlled by the Spirit of the world.

Monday: Those in the war, as soldiers, sailors, medical and other assistants. Those who are suffering directly from the war, that peace may come speedily.

Tuesday: The Christian nations, especially those involved in the war, their rulers, Russia and Great Britain in their special relations to Turkey and Persia, and that the Church may be a great spiritual power at this time.

Wednesday: Moslem nations and peoples, that they may not be further estranged from Christ, that the inevitable political changes may bring justice, freedom and opportunity.

Thursday: The Church and Christians in Moslem lands, that they may give faithful testimony to the gospel of Christ, they may be saved from a spirit of revenge, may withstand temptation and persecutions.

Friday: The cause of Missions as affected by the war, especially in Turkey and Persia.

Saturday: Our personal needs, that we may realize the privilege and duty of intercessory prayer and have faith in its power.

AUSTRIAN AMBASSADOR TO RETURN HOME ON LEAVE OF ABSENCE. The threatened tension between Washington and Vienna has been at least postponed by a diplomatic move on the part of Dr. Constantin Dumba, the Austrian ambassador whose recall the State Department had requested. Dr. Dumba has in turn requested a leave of absence in order that he might report in person upon the events which led to the action of our State Department. The ambassador has been assured safe conduct through the war zone, and pending developments in Vienna the whole matter rests. The American war correspondent, James F. J. Archibald, whose arrest in London led to the discovery upon his person of the letters from Dr. Dumba to the Austrian Minister of Foreign Affairs in Vienna, has returned to this country and declares that he was innocent of collusion in any unpatriotic proceeding.

PLAN HUGE WAR CREDIT. American financiers seem about to grant to the Commission which has come to this country from England and France to raise one billion dollars, a part of their request. The negotiations have proceeded with more or less secrecy and attended, it is claimed, by some personal danger to the commissioners, who have received threatening letters. Opposition to the extension of such a credit developed in many quarters, particularly on the part of citizens of German descent who are depositors and investors in the banks and trust companies invited to participate in guaranteeing the credit. This opposition is shared by many others in so far as the proposed loan would apply to the purchase of munitions of war. It was announced that John D. Rockefeller declined to have any part in the enterprise. The firm of J. P. Morgan have sounded the entire American financial world, and on September 20 the press declared that five and ten year bonds at 5 per cent. to the extent of the loan will doubtless be issued by the governments of Great Britain and France to be guaranteed by the greatest syndicate of underwriters ever formed in this country, comprising both institutions and individuals, the credit thus established to be employed strictly for commercial bills. But this definition may be stretched to include war supplies excepting arms and ammunition and articles actually used in battle. The operation of this credit will consist in payment by the syndicate of all bills that are incurred in the United States by these two governments, the syndicate being protected by the bond issue, which is guaranteed by the bank deposits and investments of American firms and individuals, who must stand the loss should the bonds be defaulted.

The fate of the loan is still uncertain as the Christian Herald goes to press. It was positively announced by one New York daily on September 21 that our largest international banking firm, Kuhn, Loeb & Co., would take no part, and that other financial institutions had decided not to go in. It was also stated that if investors demanded 6 per cent. instead of the 5 per cent. offered, "the commission will return empty handed rather than pay same." These statements as well as those that make the loan an assured fact, are still without confirmation from authoritative quarters.

PEACE RIDES FORTH IN A WAR CHARIOT. The Church Peace Union, founded by Andrew Carnegie last year with an initial gift of two million dollars to promote the cause of peace through church organizations, announces a campaign with co-operation of the World Alliance of the Churches for the Promotion of International Friendships, and the Federal Council of the Churches of Christ in America, to enlist all ministers and churches in this country in an appeal to the President and Congress in the interests of international arbitration, the reduction of armaments by all nations, *and an adequate national security and defense program by all nations meanwhile.* The most willing supporters of the peace propaganda of these organizations must surely be put to some difficulty in endorsing such a bristling appeal. . . . The "League to Enforce Peace" has also adopted a resolution calling for efficient preparation for adequate national defense, as being in no way inconsistent with the purpose of the League, but, on the contrary, essential to its aims. Ex-President Taft is at the head of this League, and President Lowell of Harvard is chairman of the Executive Committee. At the close of the great G. A. R. encampment in Washington is to be a conference of the National Defense League, the Navy League, the National Rifle Association and affiliated organizations, and the Washington Star states that the personnel of the Publicity Committee appointed by these organizations is composed of practically the whole membership of the congressional press gallery and representatives of Washington publications.

WOMEN SEE NO IMMEDIATE PEACE. The delegation appointed to visit President Wilson from the Women's Peace Convention held at The Hague last April, representing both warring and neutral nations of Europe, recently presented their message, which is a petition to the President to bring about a conference of neutral nations in the interests of world peace. The members of the delegation say that no belligerent nation is willing to take the initiative. The Women's International Committee believes the proposed conference to be the most effective means for inaugurating peace, and is prepared to conduct a world-wide campaign to influence public sentiment if such a conference is called.

MAY FIGHT WAR WITH WAR. Conscription has become a definite issue in the British Cabinet, and David Lloyd George, Minister of Munitions, has warned the British public of the extreme gravity of the situation. The labor interests are outspoken against conscription, and powerful organizations have threatened the government with civil war if steps are taken to enforce enlistment.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, when your subscription is renewed.

EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

CHANGE OF ADDRESS.—It requires [illegible] time to make the change. Give both old and new address.

LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-Class Matter.

Entered at [illegible] as Second-Class Matter.

The Hesitating Soul

*A SERMON BY REV. DAVID J. BURRELL, D.D., LL.D.**

TEXT. *John 13:17* "If ye know these things, happy are ye if ye do them."

I SPEAK to the man or woman who means to accept Christ some time, but wants to know more about the Gospel before doing so.

Can this be offered as a valid reason for putting off the Great Decision? Let us see.

To begin with, there are some things that nobody knows. The germinative process of life is only one of ten thousand mysteries that laugh at the most resolute scrutiny of science. Of making many books covering the little that we know—there is no end; but if the things that we do not know were to be published, the bookshelves of the world could not contain them.

And there are many things which can never be found out. In my boyhood I once met Professor Morse, the inventor of the electric telegraph, and asked him: "What is electricity?" I supposed that he would define it; but his answer was, "I don't know; and what's more, I doubt if anybody will ever find out." Ten years ago I put the same question to Mr. Marconi, the inventor of wireless telegraphy, and with precisely the same result. If this be so with respect to the simple problems that lie within the province of the physical senses, what should we naturally expect of the mysteries that lie beyond, in the illimitable world of spiritual things?

But there are some things that we do know; which are like the axioms in mathematics; such as "two and two make four" and "a straight line is the shortest distance between two points." These are called "self-evident facts," because they require no proving. A wise man who is really intent on the quest of knowledge will take rudimental truths for granted and, laying them down as postulates, move on to larger things.

If this is the part of wisdom in the common affairs of life, how much more in the larger problems of religion, which have to do with our eternal destiny? So it is written, "Let us leave the principles of doctrine [that is, the simple, elemental facts which are in the nature of intuitions] and go on unto perfection." (Heb. 6:1.)

It is my purpose now to point out some of these religious axioms, which are really held in common by all who live in Gospel light. Many who hesitate to accept Christ for want of further knowledge are really deceiving themselves and hiding in a mere subterfuge. They know enough to lead them to the Cross, were it not for the outstanding fact that the Cross itself is a stumbling-block in the way to spiritual and eternal life.

The Hope Set Before Us

The first axiom is God. You believe in a God, because you can't help it. Not that the existence of God is never denied. In the Corps Législatif, during the Reign of Terror in France, it was solemnly resolved, "That there is no God;" but presently, when the gutters of Paris were running red with blood, the legislators made all possible haste to rescind it. There are others who deny God by excluding him from their lives; as it is written, "The fool hath said *in his heart*, There is no God." But there are few avowed atheists in these days; and surely you are not among them.

If you really want evidence in these premises you can find it in any of our Theological Seminaries, where professors will surfeit you with ontological and cosmological and teleological arguments for the being of God; but the average man—even the Zulu who bows down before a fetich in the jungle—takes this as a self-evident fact.

The second axiom is Immortality. Jesus said, "How much better is a man than a sheep?" By just this much, that God breathed into his nostrils the breath of life and made him a living soul. A man is, therefore, as immortal as God is; because the life in him is a spark thrown off from the inextinguishable life of God.

Of course there are people who deny this. They will tell you that "death ends all"; but they don't believe it. The wish is father of the thought. Go with me along the Avenue until we come to a house bearing the sign "To Let." Suppose I say, "My friend, isn't it frightful that a whole family should be annihilated in that way?" You would lift your eyebrows and reply, "What do you mean? 'Exterminated'? Oh, no; they have simply moved out." Suppose we go on to the next house where there is crêpe on the door. Let us enter and look at a face whereon death has left its pale impress. Will you tell me that the living man who has moved out of this tenement of flesh has ceased to be? Then I will answer that your logic is as fallacious and sophistical as mine was when I intimated that the family next door was exterminated. The man whose name is on this casket was alive yesterday; and the presumption is always in favor of the status quo. The tenant of the vacant house has simply moved out. If not, it devolves upon you to prove it. But immortality needs no argument. Ask yourself, "If a man die, will he live again?" and instantly there is a voice within you calling back, "I shall live and not die!"

Fighting the Good Fight

The third of the axioms is Responsibility. I am a normal being: that is, made under law. You may call it the moral law or the law of your being, as you will; in any case, we are under bonds to keep it. If this fact be questioned, listen to the voice of conscience "accusing or else excusing you." This is the monitor that enables us, as Plato said, "to discern betwixt the worse and better reason"; and you cannot get away from it.

This truth, however, is flatly denied by a certain class of sentimental reformers who ask immunity for all manner of criminals on the ground that they "couldn't help it." A drunkard is a dipsomaniac and a thief is a kleptomaniac, and, "Poor fellows, they can't help it." But the thief and the drunkard know better. The judge on the bench would find his occupation gone if moral responsibility were so easily bowed out of doors. Our courts of justice, jails and reformatories would all be superfluous were it not for the common sense which insists that those who do wrong must suffer for it.

The fourth axiom is Sin. There are only two kinds of people who deny personal sin. On the one hand, there are perfectionists in the church who profess to be living blameless lives; but their most intimate friends give them little or no credit for it. (See 1 John 1:8-10.) On the other hand, there are moralists outside the church, who insist that their lives are so far beyond criticism as to require no pardoning grace.

It is difficult to believe that either perfectionists or moralists are sincere in their claims. For we need but to inquire within to hear the self-convicting voice. "The Lord looked down from heaven to see if there was any that wrought righteousness; and behold, there is none that doeth good, no, not one." And if there were, neither you nor I, certainly, would claim to be that one.

The fifth axiom is Salvation. This is affirmed as a self-evident fact, because we know that if there is a God anywhere in the universe—that is, a God with a heart—he could not see his children go wrong without making bare his arm to deliver them from the power and penalty of sin.

One of the significant names of Christ is "the Arm of the Lord made bare." God so loved the world that he gave his only-begotten Son to suffer and die in our behalf. This you learned at your mother's knee: and—twist your intellectuals as you will—you cannot escape it. Nor do you really want to.

The men and women to whom I speak believe in Christ at least as an historic fact. They have an intellectual apprehension of him as the Saviour, and —more than that—as the only Saviour. They need not be reminded that in all the false religions and philosophies of the world there cannot be found a single hint or suggestion of any remedy for the universal, malignant, fatal malady of sin. They need no argument to show that the Gospel proposes to remove the handicap of life by blotting out the record of the mislived past; and that no other plan has ever been suggested for doing so. They stand beside Peter, who, when Christ asked, "Will ye also go away?" replied, "Lord, to whom can we go but unto thee? Thou hast the words of eternal life." And yet—strange to say—they hesitate to accept him!

Blind Eyes, Deaf Ears

The sixth axiom is Justification by Faith, which is expressed in the terms: "He that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him." This is denied by the Universalists. If any man be a "Universalist" I more. I believe in Universal Salvation just as I believe in Universal Suffrage. Every man in America has a right to the elective franchise, if he choose to accept it. But you can live next door to the polls all your life, and if you don't cast the ballot you are no better for it. If you are an immigrant the fra- is yours for nothing; but on certain conditio you do not take out your naturalization pape will never be a citizen of the United States.

The same holds true of Universal Salvation written that "Christ tasted death for every This makes all men salvable; so that whosoev may take of the water of life freely. But he mus it. God can make salvation free, but he cannot upon us. Ours is the inevitable and inalienable of choice. The air is free, but we must brea Sunlight is free, but we can shut our eyes it. Water is free, but a man may stand, like Ta in water up to his lips and die of thirst unless he it. The grace of God which bringeth salva free, in like manner; but there is one conditio to its benefits, in the necessity of the case; n that we shall accept it. Faith is simply the ap ating hand stretched out.

But just here is where many a man falls dow Lord offers all the riches of eternal life for the and men refuse to take it. Thus life goes by The prodigal in the far country knew all th that his father's house was open to receive hi he would have lived and died in that far c wasting his substance and feeding swine, had come to himself in a fortunate moment an "I will arise and go!"

Today, If Ye Will Hear His Voice

There is a seventh axiom which must not be namely, "Procrastination is the thief of time." mean to accept Christ some day. You wo for a moment admit that you intend to live without him.

In a ministry of over forty years I have bee moned to many sick-chambers; and I have seen a Christian pass on to the Great Beyon out a profound joy in the Gospel and a heart the peace that passeth all understanding; nor ever seen a non-Christian die without grievi the neglect of his many opportunities of ac Christ. We all mean well; but we postpo again and again postpone the settlement of th important question that ever confronts us.

> "Tomorrow, and tomorrow, and tomorrow;
> Creeps in this petty pace from day to day
> To the last syllable of recorded time;
> And all our yesterdays have lighted fools
> The way to dusty death."

If you were going to take a train and, hear conductor call, "All aboard!" should stand platform reluctant and hesitating, you would and have none to blame but yourself for it there is where you are standing now.

Let me lay down this proposition: Not to is to decide not. How does that strike you to decide for Christ is to decide against hi you still hesitate? It is a true proverb, "T By-and-by leads to the house Never." Tha is right to be done, cannot rightly be put off.

> In each man's life there comes a time supreme,
> One day, one night, one morning or one noon,
> One freighted hour, one moment opportune,
> One rift through which sublime fulfilments glea
> One space when fate goes tiding with the stream,
> One Once, in balance 'twixt Too Late, Too Soo
> And ready for the passing instant's boon
> To tip in favor the uncertain beam.
> Ah, happy he who, knowing how to wait,
> Knows also how to watch, and work and stand
> On life's broad deck alert, and at the prow
> To seize the passing moment, big with fate,
> From Opportunity's extended hand,
> When the great clock of destiny strikes No

A soldier on sentry duty picked up a sc paper on which was printed the familiar "We're traveling home to heaven above; w go? Will you go?" He had long been th hoping, hesitating, and now resolved to m end of it. Under the hymn he wrote, "By t of God, I'll go. John Waugh, Company U. Volunteers. June 26, 1863." And at the next in the chaplain's tent he announced his acc of Christ. Does any one imagine for a mom he ever regretted it?

The man who keeps busy helping the man him won't have time to envy the man above hi there may not be anybody above him, anyway.

*Pastor Marble Collegiate Church (Reformed), New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR

LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Contagion of Health

SUNDAY, October 3. Philippians 1:14. "*Waxing confident by my bonds.*" I had rather assumed that Paul's bonds would have filled his companions with fear. I thought that his imprisonment would have been a menace which would have stricken their souls with terror. But the prisoner eclipsed his prison. His courage was more obtrusive than his chains. His fellowship with the Lord was more manifest than his bondage to Roman soldier. His light shone in the darkness, and the darkness was unable to quench it. And "many of the brethren of the Lord," coming into this bright, inspiring atmosphere, felt the quickening of the apostle's triumph, and were "much more bold to speak the word without fear." The time of another man's constraint was the season of their enlargement.

There is a contagion of health. Our ordinary thought and speech have made us more familiar with the contagion of disease. We are busy thinking about hostile microbes and bacteria, and the havoc which they work upon "the earthly house of this tabernacle." And we think of the unfriendly bacteria which assail the soul—evil suggestion, irreverence, unworthy fear, frivolity. But there is a healthy contagion, soul influencing soul with strengthening and inspiring ministries. Every noble virtue is the basis of a splendid contagion. Paul's courage invigorates the apostolic fellowship.

Think of the contagion of serenity. How magnificent in the initial stages of panic is the calming influence of one strong man! How quieting is the self-possession of one strong woman, in the day when calamity has riven the family circle! Or think of the contagion of hope. How all our smouldering lamps know fresh supplies of oil from the vessel of the thoughtful optimist!

And the vital contagion can be born in obscure ministers. The sacrificial patience of Onesiphorus inspired the apostle Paul. And I wonder how much of his inveterate youthfulness the apostle owed to the presence of youthful Timothy, his own son in the faith! Every soul can be the center of contagious health. Every one in Christ Jesus can help to create the spirit and atmosphere of the city of our God.

J. H. J.

"Life for a Look!"

MONDAY, October 4. Isaiah 45: 14-25. "*Look unto me and be ye saved, all the ends of the earth.*" In one of his earliest sermons, the late Mr. Spurgeon began by saying: "Six years ago today, as near as possible to this hour of the day, I was in the 'gall of bitterness and in the bonds of iniquity,' and had been led to feel the bitterness of the bondage, and to cry out by reason of the soreness of its slavery. Seeking around and finding none, I stopped within the house of God and sat there, afraid to look upward, lest I should be utterly cut off. The minister rose in his pulpit, and read this text as I have done this morning. I *looked* at that moment, and the grace of faith was vouchsafed to me in the self-same instant."

God would have us turn our eyes from ourselves, from the opinions and creeds of others, from our own woes and feelings, from our temptations and sorrow. We are to look off unto him as revealed to us the Son of his love. "They looked unto him and were lightened." What an inspiration it is to do one's life-work in a house of which the windows command a far-reaching view of the mountains or the sea! Whatever one may be doing seems to be lifted out of the commonplace or ordinary by the transporting view of the glory of the sky and sea. Life becomes ennobled and transfigured also when the mind's window surveys the landscape of the future lying in a golden haze of happiness. But still greater is the effect on life, when the unshuttered windows of the heart are always open towards the Lord Jesus, so that, at any moment, we can look to him and be saved. In each temptation, difficulty, entanglement, look

F. B. M.

The Patience of Christ

TUESDAY, October 5. Revelation 3: 10. "*Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth.*" It has been said of Lord Kitchener that he was the man who could wait. For fourteen long, weary years he worked and waited in the Sudan. His patience wore out his enemies.

We hear a great deal of service and active Christian virtues in these days, and we sometimes forget that the Bible puts this power of patience as among the very first essentials of success in the conquest of spiritual over material forces. Christ's great temptation was doubtless the trial of patience with a world that was not ready for him. His patience with his enemies allowed him to gain the victory over them in the only way he could have truly succeeded—by his moral, spiritual superiority.

What made Christ patient? It was his vision of possibility in man. He saw the disciples of the Acts in those dull and often faithless disciples of the Gospels. Patience is the result of love, and love suffereth long and is kind; love "beareth all things, believeth all things, endureth all things." Christ's patience sees in the poor prodigal the future son in the father's house. It beholds the germ of new motive in the sinful woman, and it stays his condemning hand. Faith is the handmaid of patience, for it gives us hope by its farther sight into the future. Jesus believed in humanity, therefore he was willing to wait in the midst of their faltering attempts.

Uncharity is one of the Christian's greatest foes, and uncharity is a failure in patience. It is the inability to see the possibility of goodness and truth beyond the manifest evil. It is the lack of the power to wait for all the facts. It is the sad break-down of our love. When I am tempted to hastily accuse, let me remember this great text: "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial."

C. S. C.

The Daily Cleansing

WEDNESDAY, October 6. John 13:12-30. "*I, then, your Lord and Master, have washed your feet.*" We have been washed—once, definitely and graciously we have been bathed in the cleansing floods which flow from Calvary; but we need a daily cleansing. Our feet become soiled with the dust of life's highways; our hands grimy, as our linen in the grime of a great city; our lips—as the whitened doorstep of a house—are fouled by the incessant throng of idle, unseemly and fretful words; our hearts cannot keep unsoiled those stainless robes with which we leave our prayer-closet at morning prime. Constantly we need to repair to the Laver where the priests were accustomed to wash, while engaged in the services of the temple. We have received the blessing of the great altar of Calvary, but we need to receive continuously the blessing of the Laver, which stood between the altar and the entrance of the Holy Place.

Each act of confession on our part involves a repetition of the scenes of this chapter on the part of Christ. Whatever important work he may have on hand; whatever directions he may be giving to the loftiest angels for the fulfilment of his purposes; however pressing the concerns of the Church or the Universe on his broad shoulders—he must needs turn from all these to do a work for us which he cannot delegate to others. Again he stoops from his throne, girds himself with the towel of humility, and in all lowliness endeavors to remove from us the stain which his love cannot pass over. He can never pass an hour without stooping to do the most menial work of cleansing filthy souls. And it is because of this that he sits on the Throne and wields a sovereignty over hearts and worlds.

F. B. M.

Lightening Our Neighbor's Load

THURSDAY, October 7. Galatians 6:2. "*Bear ye one another's burdens, and so fulfil the law of Christ.*" It is sometimes thought that there is no truer secret of business success than in following the old proverb, "Honesty is the best policy." The Bible teaches again and again that it is for a person's own interest to be unselfish, that the burden of our own sorrows and cares can be lifted in no way so easily as by endeavoring to carry or to make lighter another's load. Christianity, like honesty, is an impersonal thing; it thrives best when we consider others as well as ourselves.

It is usual for us to say that we have troubles enough of our own without trying to share those of our neighbors. Some people are always desirous of telling us of *their* wrongs and crosses. They have not discovered the first secret of the shifting and the loss of care by the divine art of participation with some other soul in his difficulties.

This simple recipe for happiness is, according to Paul, "the law of Christ." The peace of Christ came in the midst of the cross; without the cross, which represented the burdens of the world, there might have come to our Master power, but there could not have come peace. The world can give a certain amount of happiness; but blessedness, as he knew it, came from a deeper inward source—the spirit of sacrifice, the utter surrender of his individual will to the will of God.

If you have sorrow, go out and take a part of another's sorrow and you will forget much of your own. If you have fear for any reason whatsoever, go out and lighten the load of your neighbor's fear, and new faith will come.

C. S. C.

The Faith That Dares to Lay Hold

FRIDAY, October 8. II Thessalonians 3: 1-18. "*The Lord direct your hearts into the love of God, and into the patience of Christ.*" The old version puts it thus: "Into the patient waiting for Christ," but the Revised Version is obviously true to the original. The word *direct* is used in the first Epistle, in which Paul hopes that God will direct his way to Thessalonica. Evidently, as that city was his goal, so the love of God and Christ's patience are our goal, not to be gained at once, but after many a day of quiet plodding along the path marked out for us. You do not at once leap into all the love of God; or at once take up and retain the patient attitude which our Lord manifests through the ages. You are led into it step by step.

The quickest way to enter into the love of God is to affirm it and show it. There is nothing nobler than to stand amid the mysteries of the universe and of life and say, "I believe, though I cannot understand or explain it, that God is love." Dare to believe in the reign of love. It is over all, and in all, and through all. Open your heart to the love of God and patience of Christ, in every moment that your stock of love or of patience runs low. Draw on your infinite supplies. Claim them! Appropriate them! Reckon that you have received them. Act in that faith, and as you act, you discover that your faith has been answered, and that what you sought for has been given. That is a beautiful story which James Guthrie's servant told him of Samuel Rutherford, when he was staying as a guest for a night in their home. It appears one morning that the door of his room was open and he saw him walking slowly backwards and forwards saying: "Lord, make me to believe in thee." Then a pause, and he said: "Lord, make me to love thee." Then another pause, and finally "Lord, make me to keep thy commandments." These are steps on the path of which Paul speaks.

F. B. M.

The Kingdom in the Heart

SATURDAY, October 9. Luke 17: 21. "*The kingdom of God is within you.*" The kingdom is righteousness, peace and joy. Not peace first, but righteousness; then peace. Christ's kingdom comes before morality. First, pure in heart, right in spirit, gentle in mind. Then follows forgiving enemies, being peacemakers, made perfect in love; a heart that is more than a photograph of Christ; it is Christ himself within.

Four men were cast upon an island. All they had was a Bible. They could only pray, read and worship, like Jacob at Bethel. They had no church, no ritual, no priest, but they worshiped in spirit and in truth, and the kingdom of heaven was within them. Externals are secondary things; heart things are first. The inner life is the holy of holies, where the heart throbs with love for God and fellow men. If we get the heart right first, the head will come in on a later train. If we are planted like trees of righteousness in the soil of love, the fruits of love, joy and peace will bless him that gives and him that takes.

Is this empire of Christ's kingdom set up in your soul? Then you will be crowned with him on the throne of his glory.

E. W. C.

Our Editorial Forum

PRESIDENT
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GEO. H. SANDISON

SECRETARY
THEODORE WATERS

"It Has Never Been Tried"

IT IS related of a distinguished clergyman that, being asked if Christianity could redeem the world, he replied, "*It has never been tried.*"

The answer was absolutely true. There has never been a time, since Jesus walked on earth proclaiming his Gospel to men, when that Gospel has been set up and faithfully followed as a standard of conduct by the nations, or by a group of them, or even by a single nation.

God loves to be helped. Not that the Omnipotent needs the puny help of man; but he has reposed in man the power to distinguish, and the duty to choose, the good from the evil. It is due to man's failure, therefore—not to God—that the world has chosen the evil rather than the good, and that war and other sins innumerable have free sway. God's way, which he has revealed to us in the glorious Gospel of his Son Jesus, *has never been tried.*

Nations, communities, are called Christians by courtesy. Statisticians tell us there are in the world today 564,510,000 men and women who are classed as Christians, being about one-third of the earth's total population. This third includes all the churches in what is known as Christendom. It includes, with a single exception, all the powers in Europe. It includes practically all of this continent. If these five hundred millions, with all of their tremendous power, influence and wealth, were suddenly to decide that, beginning today, they would be faithful to the Gospel and follow its leadings and apply its principles in all the affairs of life, then the spiritual revolution would begin in earnest.

But the old minister was right. On anything like a national or international scale, the reforming, redemptive, regenerative power of Christianity has "never been tried."

The War Nearing Palestine?

NOT since the age of the Crusades has Palestine presented such an aspect as it does today, unless recent cable dispatches on the subject are greatly exaggerated. As the theater of war expands in the near East, the Holy Land, so the cable tells us, is being transformed into an armed camp. Fields, gardens and vineyards are becoming the drill-grounds of soldiers. On the slopes of Mount Olivet troops are maneuvering daily, and the convents erected on the English, French and Russian concessions are being used as barracks for the Turkish soldiery. All the sacred historic hills that girdle the Holy City are scenes of martial activity. The reverent quiet of Gethsemane and the Kedron Valley is rudely broken. Even Golgotha, the scene of our Lord's crucifixion—the little hill overlooking the Grotto of Jeremiah—is trodden under foot by marching infantry, and the ancient road which curves like a white ribbon between Jerusalem and Jericho, along which Jesus walked, has been made a highway for armored motor cars and artillery. Nazareth, where he passed the days of his youth, is being girdled with trenches. Tiberias on Lake Galilee is also being prepared for defense, and some of the ancient buildings have been leveled to the ground to afford a clear field for artillery. These preparations on so extensive a scale indicate that an invasion is expected.

In the past, Jersualem has suffered in many great wars. It has been rebuilt again and again, and the present city stands above the ruins left by half a score sieges. Its defenses are not calculated to withstand modern weapons, and should invasion actually take place, little may be left to identify the landmarks that have been so dear to the Christian pilgrims of modern days. The eyes of the whole world will be fixed upon it, if in the near future the battle-tide should set in that direction. But, even should the worst come, Jerusalem will rise again. It will yet be "the joy of the whole earth," with all its ancient glories restored. The time has indeed come when we are reminded of the words: "Pray for the peace of Jerusalem; they shall prosper that love thee."

"I Will Sing of Thy Power"

MUSIC and force hardly seem to belong together. Power suggests noise but not music. Yet the Psalmist declared that the thought of God's might made him feel like singing. "I will sing of thy power," he said.

It makes a vast difference what our personal relation to power may be. Sitting comfortably in an express train we feel that all the strength of steam and steel is friendly and helpful; but if we are outside the train, crossing the track, all that power becomes hostile, threatening, dreadful. We must fly from it or be destroyed. The gull or petrel is not afraid of the power of the sea, but toys with angry waves that could sink a ship. In the presence of power they sing.

The thought of God is full of mystery; for the sinner full of terror. Instinctively we know that conscience means God, and the terrors of our soul tell us that God is terribly strong.

But we need not fear that power. The whole message of the Bible, especially of the New Testament, is that all God's power is friendly toward the soul that wishes to do right. Power that made us tremble when we were bent on wrong-doing makes us rejoice when we have set our feet on the paths of righteousness. All the forces of God are helping us as we link our life with his.

Then we know, despite the strange woes of earth, "that all things work together for good to them that love God." Then we experience the fulfilling of the promise as we strive against sin: "I will put my Spirit within you, and cause you to walk in my statutes." Then we go from strength to strength, jubilantly remembering that "he that spared not his own Son but delivered him up for us all" will also with him "freely give us all things." Then, when a task awaits the doing which will honor him and help those for whose welfare he is yearning we can confidently exclaim: "I can do all things through Christ, who strengtheneth me."

Under His Banner

AS a reward for deeds of valor, for exemplary achievement, for signal service, the field-marshal, the general, and the every-day soldier receives from his royal master and chief evidences of favor and recognition. The populace rises up and by demonstration hails the hero and lionizes him. A new title, a declaration, a printed eulogy, are the tangible results of such favor.

How small and passingly insignificant as compared to the rewards of the soldier of the cross! Our fights and campaigns as followers behind that standard—whose Bearer has the distinction of having both shown the way and trod it—though hard and ever full of pitfalls and delays, have the happy assurance possessed by no other campaign of a successful and satisfactory ending. There is no uncertainty about our goal, nor of our reaching it—no contingency of chance or of the thousand and one things that stand in the way and which may possibly nullify the most careful calculations and expectations of earthly campaigns. Our goal is sure and fixed, our reaching it beyond a doubt, if we but get in line and follow the Commander.

There are in our battles, as in all battles, ups and downs, advances and retreats, defeats and victories. There is fatigue and hurt, there are wounds and there is even death. But who would want it otherwise? This life of ours, as soldiers of the Cross, what would it be but for its ups and downs? Who but he who has been down, depressed, burdened under a load seemingly too heavy, staggered under a sense of his own unworthiness to carry the armor of life, can fully appreciate the cheering "Come unto me, all ye that labor"? Who but he who has "hungered and thirsted" can satisfactorily go to Jacob's well to never thirst again? Who but he who has lost his all may fully revel in the certainty that this world's tribulations are not worthy of the glory to come?

While marching in his ranks here below, he gives us the "peace that the world cannot give," "the grace of our Lord Jesus Christ," wisdom, a faith that moves mountains, the righteousness of him that hath fulfilled all demands, strength and power, and a new heart, cleansed from all evil desires. And for our mere temporal needs we have from him life, food and raiment, rain and fruitful seasons and all good things.

But we would be a soldier of the cross for another and higher reason. To every soldier finally comes the end of the campaign, and so it will come to us. But, unlike the men in the earthly trenches, with us it does not end all, but is but the beginning of our reward. Our soldiering here below, our forced marches, our fights, our campaigns in torrid heat and icy blasts, our ups and downs, our hurts, pains, defeats and triumphs, all end in that greatest of all rewards, hearing the glad greeting: "Come, inherit the kingdom prepared for you from the foundation of the world." Yes, the crown of life, and the morning star, the white stone. What is the Iron, the Victoria Cross, what a field marshal's baton, what a general's star, what the applause of a demonstrative populace, what the salvos of the multitudes, compared with the inheritance of a kingdom prepared since the foundation of the world, where with the company of the saints in fellowship with the great Commander himself shall reign with him? With that reward in view the ups and downs, the advance and retreats, the defeats and victories, the fatigues, the hurts and wounds, yes, even death itself, are surely well worth while.

Thought Industry

AN EXPONENT of the new psychology was recently reported to have said that "only one out of twenty-five thousand persons can think." Helen Keller is said to have made the sweeping statement that Americans do not think. President Hibben of Princeton University, addressing a gathering of private school masters the other day, said: "If I were asked to name the greatest defect of the present undergraduate, I would say it was his tendency to postpone until tomorrow the task of today. Colleges connive in this by making his work too agreeable; the teacher at once helps him over any difficulty. Men in the world must earn their daily bread by the sweat of their brows, but the student can acquire knowledge quite vicariously, without having to exert himself for it. He should be made to think his way out of difficulties for himself."

The mind is the most delicate piece of mechanism in the world. It can be made to do great things or spoiled by misuse, or neglect, or overuse, so it cannot do anything. There is widespread and intense dissatisfaction with our present system of education, and earnest efforts are being made to find better methods. Plans such as those used at the University of Wisconsin and at Gary, now also being attempted in New York, promise to disclose a better path. In the midst of all this uncertainty is the fact that many thousands are deprived of the opportunity of developing and training their minds by the cruel pressure of poverty and overwork. We read of underfed school children, so poorly nourished that their brains cannot perform the required school work. We see little children thrust out from the schoolroom to earn their living and to help the family livelihood by work in noisome perilous factories. We see men and women crushed and burdened, with no time to think or read.

Will-power, sacrifice, saving of time, a little practice in observing, a little exercise in meditation, a wise use of our opportunities for reading, the cultivation of a real appetite for truth, a little training in patience and humility and real teachableness, a little healthier submission to the drudgery of research, with ever increasing willingness to surrender prejudice for fact, an earnest purpose to make something of our lives that we may be useful to others—and we can help America relieve herself from the stigma of being composed of people who do not and cannot think.

Vacation Benefits

SUMMER is ended, schools have reopened and all the varied activities that were temporarily halted during vacation have been resumed. To a very large number of Americans the past summer has brought a new and enjoyable experience. Owing to the uncertainties incident to ocean travel this year, they have spent their vacation season, profitably and pleasurably, in getting better acquainted with the scenic beauties, the historic places and the alluring natural wonders of their own land. Mountain and seashore have opened up unsuspected charms, and what they have lost in not "seeing Europe," they have more than gain in "seeing America."

Travel, either at home or abroad, is a great mind-broadener. Goldsmith, in his "Citizen of the World," showed that he felt this influence, when he "trod Europe—possibly in a more limited though free and more enjoyable sense than the modern traveler—with "two shirts, six shillings and a flute!" Travel widens the mental horizon, quickens the sense of human brotherhood, and plucks up by the roots many prejudices and false impressions of our distant neighbors, making us realize that differences in race, language and surroundings are less material than we had imagined, and that the great Father "hath made of one blood all nations." In this country of ours, which has been aptly described as the "melting pot of the world, the races meet and mingle and coalesce, and all are ultimately inspired with the spirit of American democracy. It is an exhilarating thought, which must have come to many a home vacationist this year, that we are steadily, silently, ceaselessly building up in the hearts and lives of those who come here from over sea a love of liberty and of the land of their adoption which makes them kindred with ourselves.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

The Jewish New Year

ON September 9 the Jews everywhere celebrated Rosh-hashonah or the New Year for the fourteen million Jews in the world. To the Hebrew this is the holiest day in the year. The ninth and tenth of September were employed in special services in behalf of the Jewish sufferers of the war. It is estimated that all of the Jews of the world with the exception of the 3,500,000 in America are living in the war zone of Europe. There are 350,000 Jews fighting for the Czar, 250,000 of them under the tricolor of France, 170,000 in the Austrian army, 50,000 of them fighting for the Kaiser, and 20,000 under the British flag. The head of the British Hospital fund committee was Lord Rothschild, a Jew. The head of the British Finance Commission, who lately visited New York concerning a war loan, is Baron Reading, the Lord Chief Justice of England, born Isaacs, a Jew. The Kaiser put the management of the entire railway system of Germany and Austria under the supreme control of Herr Ballin, creator of the great German merchant marine, a Hebrew. General Leymann, in charge of a French army corps, and the grand officer of the Legion of Honor, is a Jew. In Turkey, the supreme military commander Enver Bey, who has just been decorated by the Kaiser for distinguished service in the Dardanelles, is a Jew. Baron Sonnino, who is a Hebrew, is the Foreign Minister in Italy. In the United States and in New York City especially the Jews have secured a singularly dominant influence in so many departments of human endeavor. On New Year the Jews held their services of humiliation, prayer and benefaction for the members of their race, such heavy sufferers by the war. One or two of the rabbis of New York indulged in a bitter charge that "Christianity is a failure," which was as ungracious and unjust in its spirit as it was untrue in its conclusions. The condemnation of war, and the passionate prayer to God for peace by the Jews on "New Year" was becoming. Gentiles as well as Jews devoutly join in the prayer that this prophecy of the old Hebrew prophet may be fulfilled: "*They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*" (Isa. 2:4.)

Concerning Mosquitoes

"THE same methods used in exterminating the disease-bearing mosquito in the Panama Canal Zone may be employed successfully in New York or any other city," said Surgeon General William L. Gorgas of the United States army. He was in charge of sanitation during the construction of the Canal. This was his advice: "Abolish roof gutters, drain off all stagnant water, do not allow empty cans and barrels to sit around, keep fever patients screened so mosquitoes cannot bite them and spread disease to others." He said that of the several hundred varieties of the insect only two were considered disease-bearing. They were the anopheles which spreads malaria, and the stegomyia, which conveys yellow fever. General Gorgas said: "When we undertook to clean up Panama we began by draining all puddles and clearing off all brush within two hundred feet of a residence. These kinds of mosquitoes can only fly two hundred feet. A house that far away from the stagnant water is likely to be safe against the pest. If brush is left, however, the mosquito can get a rest after his two hundred feet of flight and get to the house. Mosquitoes come from eggs which are always laid in water. About one hundred eggs are laid at a time, and they hatch within two or three days, growing into larvæ which remain in the water about ten days. This is the best time for their destruction." In Cuba and Porto Rico the Surgeon General traced the yellow fever carriers to the roof gutters and cans about the premises. He says the New Jersey mosquito does not carry a deadly disease. It is good medical science to cure disease, but better to prevent it. As the hand of Providence is seen in the work of advanced medical science in preventing pestilence by the destruction of the insect so busy in carrying the deadly virus, these words occur to mind: "*Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.*" (Ps. 91:3.)

Great Falls Power Plant Is Proposed

IT is proposed to build a new $15,000,000 power plant at Great Falls, Va. This will be the first government-owned power plant in the country. The plan is to construct a high dam in the Potomac River nearly on the northwest boundary of the District of Columbia to generate power for use in the Government departments both federal and municipal and probably, eventually, for general use. It is also planned to increase the present water supply of the district by pumping to Dalecarlia Reservoir from the pool and enlarge the capacity of delivery of water between Dalecarlia Reservoir and the filtration plant at the McMillan Park Reservoir. The estimated cost is $6,142,000 for increase in water supply and $9,849,000 for power development, a total of $15,021,600. It has been recommended that an initial appropriation be made of $3,000,000 for beginning the work. Talk of utilizing the tremendous water energy of Great Falls for supplying power to Washington has been going on almost since the Revolution. The remains of an old mill constructed by George Washington are still visible on the site. Modern invention is creating no new elements or powers in nature, but is only discovering those that have existed from the beginning of things. The steam was ready for the engine from Cape to Cairo thousands of years ago, if the people could have only found it. The electric current was waiting to illuminate the hanging gardens of Babylon in the dim past, if some one could have seen it and made use of it. The government will hitch up to man's practical use the mighty power of the Great Falls that has been comparatively idle through the long centuries. Our spiritual power consists in so adjusting ourselves to God by faith in Christ that his energy, life and love may be turned in on the wheels of our faculties and activities. The tremendous power thus secured is thus declared: "*I can do all things through Christ which strengtheneth me.*" (Phil. 4:13.)

La Fayette's Birthday

THE first Monday in September, observed as Labor Day, was celebrated in many places in America as La Fayette's birthday, being the 158th. La Fayette was born at Chavagnac (Auvergne), September 6, 1757. Descendant of one of the proudest families of the nobility of France he left home, friends, country and prospects for distinction, and came as a youth of nineteen to take part in America's struggle for freedom. He greatly admired Washington, became his intimate friend, and fought with him till the glorious end at Yorktown. He accepted the title of Major General in the American army, but refused all compensation for his services, while expending his wealth freely in feeding and clothing the American armies. Never were romance and chivalry, allied with personal worth of the highest character, more conspicuously displayed than by the young French marquis in his service for our country. After the War of the Revolution, La Fayette went back to France and entered actively into his nation's public affairs. He made several visits to our land, one of which was a historic ovation. In 1824 Congress invited him to visit this country officially and voted him a gift of $200,000 and a whole township besides. "La Fayette Day" was celebrated at the Panama Exposition at San Francisco, and the hero of two continents was befittingly remembered. We were fortunate in the singularly good and great men who founded our nation. God in his good providence selected and directed them. Of La Fayette can be said that which was spoken of another: "*For he loveth our nation.*" (Luke 7:5.)

Swimming in School Curriculum

THE toll of drowning in the ocean, lake and river this year, as in others, has been so terrible as to cause widespread sorrow, and should compel some relief from these untimely deaths. We take the microbes out of the milk for the babies, inject virus into the arm for smallpox, diphtheria, typhoid and the like; we insist on sanitation to keep out the white plague and other diseases, and yet let our boys and girls, men and women, drown by hundreds and by thousands and make no serious effort to stop the needless massacre. The remedy is simple and at hand. Let every child be taught to swim. Let swimming be a compulsory part of the public school curriculum. Sweden compels every school boy and girl to learn to swim as a part of the school course. Swimming teachers and pools should be provided in our schools this coming season, and no delay allowed in this long needed reform. The prophet thus refers to this useful accomplishment: "*And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim.*" (Isa. 25:11.)

Called to Prayer

A CALL to prayer addressed to every individual in the country and carrying the words, "Pray without ceasing," was sent out the other day by the Laymen's Missionary Movement of the United States and Canada in preparation for a series of conventions, the first of which will be held in Chicago, October 14-17. The movement is designed to be of a nation-wide character for the spread of the Gospel. Seventy-five of these conventions will be held in the various cities, culminating in a National Missionary Congress in Washington, April 26-30, 1916. These laymen are beginning right. The Divine presence, guidance and saving power, secured alone by earnest united prayer, is absolutely necessary to the success of all evangelical effort. It is to be hoped that this general call to prayer will be heeded, and that the truth of these words of Christ may be verified: "*Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.*" (Matt. 7:7.)

Youth Racing Drops Dead

DEATH was the winner of a 100-yard race a few days ago at the picnic of La Lega Eclia, an Italian society, in Ulmer Park, Brooklyn, N. Y. Thousands, thrilled by the close contest, urged on their respective favorites. In the last yards, Gustave Magevoia, twenty years old, sprinted ahead. The cheers of his friends as he grasped the finish tape ceased suddenly when they saw him throw up his arms and fall dead. There should be the most careful medical examination of athletes before entering the contests into which must be thrown the last drop of strength possessed. So many racing for wealth or fame or earthly success drop out of life suddenly, just as they have won the prize, and have done so as a penalty for their speed in the race. The sudden exit of the young man should recall this injunction: "*Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.*" (Matt. 24:44.)

Plowing Stone Streets

AN eleven-ton plow has been invented that will turn up the most compactly paved street of a city as easily as a farmer's plow will turn a soft dirt furrow. At a test the other day it ripped up 1,475 feet of Medina stone blocks in three minutes. The inventor of the machine is Charles H. Clark, an engineer of the Cleveland Railway Company. He claims that the engine plow will take the place of a gang of men and do the work in a small fraction of the time required to do it by hand. Man's imitation of Omnipotence in the practical employment of the mighty forces of nature is in keeping with his appointment to authority over the earth. "*Be fruitful and replenish the earth and subdue it.*" (Gen. 1:28.)

The Trials of Censorship in a Free Country

Written for The Christian Herald by SIR FREDERICK E. SMITH

AT THE outbreak of the war, Sir F. E. Smith was made Director of the British Official Press Bureau. After organizing this and remaining at the head of it for about two months, he went to France as an intelligence-officer on the staff of Lieutenant-General Sir James Wilcocks, commanding the Indian Army Corps. For eight months he remained there in active service, then to return to England to become Solicitor-General in the coalition government. He has recently argued American contraband cases in the prize court on behalf of the English Government.—The Editor.

I HAVE been invited to write a short article dealing with English censorship, as its activity affects or has affected the American public. I am very glad to accept this invitation, although my own personal control of the censorship in England ended when I left for France toward the end of September last year. I was, however, the director and organizer of the Official Press; and, as I was responsible for that institution at the period when most of its mistakes were committed, it is perhaps not inconvenient that I should make some observations in partial explanation to those who suffered by them.

It must be remembered that we in England had never before been engaged in a war in which censorship was of very great importance. We had never even conceived of a system under which our press, which has enjoyed a freedom equal to that of your own, would immediately find itself in the clutches of a cast-iron discipline, while at the same time the gigantic number of cables which daily leave these shores would suddenly require detailed examination.

Yet both these things became necessary, and they became necessary the moment war commenced. The necessity needs no argument in relation to the press. *That nation is the strongest under the conditions of modern warfare which gives its enemy the least possible information as to its own domestic concerns which may be useful to him.* Our press is certainly controlled today as it has never been controlled before, but, even now, that it is not sufficiently controlled is suggested, among other considerations, by the fact that our enemies show an extraordinary desire to receive every English paper at the earliest possible moment. Even today the German nation is well informed upon a vast variety of topics respecting our organization, our preparations and our internal conditions, which it is highly undesirable that he should learn. The matter cannot be illustrated more clearly than by pointing out what an advantage it would be to our intelligence department at the war-office if our knowledge of the internal conditions of Germany in the midst of this war were equal in extent and intimacy to the German knowledge of our conditions.

In modern warfare the combatants no longer consist of selected forces numerically insignificant in proportion to the whole mass of the population. When whole peoples fight, the area upon which intelligence departments must operate is nothing less than the psychology of nations, and every revelation that increases enemy knowledge is prima facie to be discouraged.

It may therefore be safely predicted that should the United States of America become involved in any great war under modern conditions, it would be compelled, as we have been compelled, to subordinate every consideration—from those which are trivial, such as public curiosity, to those which are of high consequence, such as the liberty of the press—to the demands of military necessity. Every nation successfully organized for war has recognized these impenetrable truths. Japan, Russia, France, Germany, Austria and Italy have been compelled, simultaneously with the first clash of arms, to adopt severe measures of restriction over the press of their respective countries. It is certain that no nation will in future wage a first-class war without taking powers to regulate and control its press.

THE matter might at first sight appear open to dispute when the interference is carried from the field of journalism into that of cables. Yet the considerations involved in this branch of the subject are proved to be not less decisive. Great Britain has in the United States of America many stanch and precious friends whose warm sympathy with the allied cause has done much to sustain us in the anxieties and the dangers of the last twelve months. But she has also many implacable enemies, men whose descent and national affiliations make it certain that they would shrink from no step which would benefit the country of their origin, and would injure the country of their detestation. The activity of the cable censors in London, while often misdirected, has to my certain knowledge detected and prevented many schemes that were aimed against the interests of Great Britain. Some of these, at any rate, would have been carried out by illegality and bloodshed. In several cases which are within my personal knowledge, the same censorship has exposed and brought to punishment German spies in this country who were in communication with German sympathizers in the United States of America.

It may perhaps be assumed, therefore, that no one who gives close attention to the subject will dispute the right of a nation that is battling for its existence to exercise such a degree of supervision over cables leaving its shores as will enable it to detect and guard against the machinations of its enemies. I might add that intercepted cables have repeatedly established the existence of arrangements to carry contraband goods to Germany by the colorable device of interposing a neutral port between the point of departure and the German destination. Such discoveries, though annoying to neutrals who are fully entitled at their own risk to carry contraband, are indispensable to the exercise of the undisputed belligerent right of confiscating contraband.

I may, however, be told that while it may have been necessary to establish a rigid censorship both of the press and of cables, the censorship as it was applied in this country was incredibly stupid and incompetent. Indeed, I have seen such comments made in the American press with that freedom and vigor for which your journalists are famous. The first answer to this charge may be candidly made that it is at least partially true. Many inexplicable mistakes were undoubtedly made. But when I look back upon the feverish energies of those first two months of war, I marvel not that the mistakes were so many, but that they were so few. And yet there were very many.

Sir Frederick E. Smith

Who Organized the Present Censorship Work of the British Government

LET this be considered upon the other side. We had to improvise, in a few days, premises, a staff, and a system. We had nothing to guide us. Like yourselves, we have always prided ourselves upon being a free people able to support the outspokenness and even the license of an uncontrolled press. We had never in our history had occasion for so much as military censors, as censorship is understood today; for the operations in South Africa were geographically so remote that little systematic censorship was required. It was obligatory, therefore, that I should discover hundreds of officers and of civilians who, without a moment's preparation and without the guidance of either principle or precedent, should commence the actual work of censorship. For this work could not and would not wait. In the first week of war at least seventy cables were stopped the dispatch of which would have been vitally injurious to British interests. It is not surprising that the persons charged with these duties should have proceeded upon the rule that it was better for ten innocent cables to be stopped than for one mischievous cable to pass over the lines.

Every belligerent is bound to proceed upon this principle, for it is the especial quality of war to supersede and destroy all that ordered routine of life which we associate with peace.

Of course neutral nations suffer. Neutral nations always do suffer in war. In the American Civil War the operatives of Lancashire starved, and yet our diplomatists refused to protest against the doctrine of "continuous voyage" with which the ingenuity of American judges was developing the older practice of international law. So, no doubt, American business men suffered greatly by the interference with their business cables, and American newspapers suffered greatly by the delay or suppression of interesting copy. Let no one suppose that I am in any way inclined to push the defense too far. The decisions taken were in many individual cases unnecessary and even stupid. In particular instances indefensible and even ludicrous decisions were taken, for, in the first few weeks, no harmonious co-ordination of principle was possible, and great discretion was necessarily left to subordinates, none of whom had any real previous training, and all of whom were properly determined to run no risks of injuring the public interests. I might refer, in passing, to an extreme case of overzeal, that of the suppression, for three days, of Mr. Asquith's and Sir Edward Grey's speeches.

But I can myself truthfully say that as long as I was director of the Press Bureau I spared neither time nor trouble to mitigate the errors that were inevitable. I repeatedly interviewed American journalists, many of whom were brought to my office by Mr. T. P. O'Connor, and I had already evolved, before I left the Bureau, a system which co-ordinated the cable-censorship with the press-censorship, securing in the main that the same decisions should be given upon the same points. This was undoubtedly a great reform, and, I am not so foolish as to suppos no great mistakes were made af adoption, I am sure that a f source of exasperation was remo

It was certainly true while I the Bureau, and I am sure that true of my successor, the present Chancellor, that no American com was ever brought to the Bureau was not promptly and sympathe examined with the single-hearted of finding a swift remedy if th cumstances rendered it possible.

I have sometimes seen com made that letters have been inte with by the censor. The conside which I have already indicated n unreasonable and impossible tha belligerent should surrender the in special cases of suspicion, of o correspondence. A private lette a suspected source in England suspected person in the United might not inconceivably affor means of discovering a second tania outrage. No country in the at war has ever, under modern tions, sacrificed such a right, and confidently be predicted that no c in the future will do so. I can ce claim that the exercise of this ad right has never been more indu and more sparingly made than British authorities in the course present war. I am aware of no which private correspondence ha interfered with, unless perhaps i except where there was ground pecting either the writer o addressee.

I have, I hope, in these few ol tions, made it clear that I am un to pose as a complete apologist that the censorship did or left u But I conceive that I am enti appeal to American critics for a what more lively appreciation difficulties under which we lab

AFTER all, we are fighting f lives, as the United States ha to fight in the past and may not ceivably have to fight in the The primary activities of w concerned with destroying the Censorship is only one of the sec activities. It is to the primary a to the secondary activities th maximum of national endeavo organization must be given on t den outbreak of an unexpected wa best military brains in the cannot be mobilized in hu perhaps in thousands, for purp censorship. I hope and I belie time and experience have co many exasperating tendencies, do not hesitate boldly to ap American commonsense and fri to construe the acts and omissio much criticized public departme in the light of their acknow errors, but rather in that o acknowledged difficulties.

The South China Floo

THROUGH the State Dep in Washington, The C Herald has received from Cons eral Cheshire of Canton, China details of the great inundations The important dike at Chingy the junction of the West and Rivers, gave way, which was th of flooding Canton. It will re year to remedy the damage su by the Canton-Hankow Railway other dikes were reported brok Kweilin (capital of Kwangsi) t rose forty feet, and hundreds of were drowned. There is great among country people, crops r harvest being completely de The poorer class are selling gi slavery to procure food. Bri is increasing and suffering is inte

opyright Brown & Dawson

The Photographer's Story of the Russian Strategic Retreat from Galicia and Poland and the German Capture and Occupation of the City of Warsaw, the Second City of the Russian Empire

Copyright, International News Service

Left hand corner
How Russian fortifications stood the bombardment of the German heavy siege guns

Right hand corner
Refugees from Lublin, most of whom are Jews, taking to the road with their hastily gathered goods, as the Austrians advance

To the left
Refugees stopping for rest and refreshment, in their flight toward Russia

Copyright, International News Service

Left and right
Retreat from Warsaw

Below
How the Vistula Bridges were left

rman cavalry, the advance rd of the army, riding into rsaw to take possession of the city

Copyright, Underwood & Underwood

Formal entry of the German army into Warsaw, led by Prince Leopold, of Bavaria, and his staff

Coin of the Realm

By JEAN MAHAN PLANK

IT was two years after Peter and I were married, and when little Peterkind was just beginning to toddle, that Isobel's folks came to live right opposite us, in an "eastern house," as we call them here. Just like Mrs. Parker it was, too,—taking an eastern house instead of a California bungalow. Both the mother and daughter seemed to be always shrinking from something—dodging behind corners to hide from something. The rains, the fogs, and even the sunshine, were like so many enemies to be skidded away from.

Why, to me, running out in the rain to let the drops patter upon your face is like lying down to let a baby crawl over you and get its feet tangled up in your neck or your hair; while a fog is like life after one gets to understand that lots of beautiful things are just *waiting* to be given us if we simply follow the line of the next duty. I saw that in one of Peter's books. Going about in a fog is like going bravely into such a life; it means coming constantly upon beautiful surprises that seem, as I said, to be lying in wait. And as for sunshine—well, if you haven't gone on the hottest day in summer and stood for a minute in a meadow with the sun falling full upon yourself and the softly waving grasses between the fall of the light from the sky, and the answering warmth from the scented earth you've missed knowing something of what the smile of God must be like.

Well, that's the way Isobel had been brought up to shy away from everything. Living under perpetual shade-hats, and avoiding all but smooth surfaces, she came up to young womanhood with a delicate sort of prettiness that always reminded me of the wax flowers that Peter's grandmother made.

It was not strange that young Arnold fell in love with the girl. He was one of those strong, cheery fellows that always like best the things they have to take care of. He was handsome, too, and Isobel just raved over him at first until she got to the stage of not mentioning him at all. Then her eyes would follow every motion he made, and when he moved out of sight she would sink back upon her couch or her steamer chair and look as if the rest of us were made of glass.

She had got the habit of running over to see me every day or so, and she was really fond of little Peterkind. He *is* a darling, with such strong little fat legs, a chubby body and a way of wanting to love everyone with his arms. Isobel would always tell me eagerly about her own health, and the sensations of discomfort her mother had experienced through the night past; and after that she would settle back into the rocking-chair and listen with mild interest to what I might have to offer. I realized, however, that she didn't hear half that I was saying.

ONE morning I had just taken my sewing out on the front porch, and had dumped Peterkind into his corral, as Peter calls his little fence. The baby and I had settled down to exchanging ideas by means of different sorts of cooings that he and I understand perfectly well, when Isobel Parker crossed the street.

Our bungalow sits far back, and over the porch the white and cream blossoms of the Lady Banksia rose riot to the roof. Through the vines I watched the girl coming along the gravel path in her thin, high-heeled slippers. She kept her eyes anxiously upon the gravel, and swayed from side to side in her efforts to avoid pebbles and damp spots. When she had mounted the steps and sunk into a canvas porch chair, she drew a deep breath of relief. Then her face lighted up with a wonderfully sweet smile, and she gave me a somewhat belated greeting while she pointed appreciatively at one of Peterkind's dimples. The baby curved his arms to her and extended his plump chest in a vigorous crow. After Isobel had kissed him she sighed again and glanced at me.

"You look so well and strong, Rose Barlow," she said in a high, plaintive voice, "and—happy."

I searched about for the scissors, then bit off my thread in my eagerness to exclaim:

"Happy! My wellness and strongness are plain to be seen, but if you were to look all day you couldn't see how happy I am." I thought of Peter, and looked at Peterkind.

Isobel settled back in her chair, and I saw that there was more than daily discomforts on her mind this morning. Her thin, long face was pale, and her large, serious eyes looked tired as if she might have been crying. She had a high forehead, and wore her dark hair drawn back under a wide band of white satin. Her mouth was small, and when she was a bit excited a slight rose tinge would come into her cheeks. Her face always seemed to me to be ready to burst into beauty at the first shining of the real love light. As I watched her, she put one thin, delicate hand up to her long, white neck, and fingered a chain of black beads that hung there. It was like Isobel to dress to suit her moods.

I was wondering what troubled her, when one of my "lights" as I call them came to me, and the words flashed into my mind without my thinking them. I said them over out loud.

"Pay the price and take it!"

I don't know where I saw that, but it's in one of Peter's books. I think it must have been Emerson's, for I read his works more than any of the others' because his picture looks so much like Peter. It makes him seem nearer to me.

Isobel looked at me in a puzzled way. I tried to explain.

"Why, I read that somewhere. But it seems to me it might be taken in two ways; or at least I think we pay in two different kinds of money. Now, when we want everything we see that shines and glitters, and make up our minds to pay the price and take it, why, the price is usually such a big one, and leaves us with so much poverty and bitterness and ill-feeling of all sorts on our hands that we get after a while to feel that there's nothing but ashes in the world. But all of a sudden Love comes and taps us on the shoulder; and if we turn about and open the door of our hearts wide to him, he *tells us what to want.* And while we still have to 'pay the price' if we take it, yet Love touches the base metal with which we have had to pay before, and it is transmuted into something precious. It's as if we were in another realm, and handling another kind of coin—a magic kind, that when you part with it has power to give you joy in the giving. So, when the price that we pay is *pain*, why – –"

I stopped suddenly and looked again at Peterkind. He turned his big blue eyes up at me, and laughed with the little confidential chuckle he has reserved for me. I almost forgot Isobel.

She moved impatiently. Her face had not changed its expression, and I couldn't tell whether she had been listening or not. I surely could not tell from her next words.

"Rose," she said faintly, "it's dreadful to have frail health and never be able to do things like other people. Rose—Jim Arnold wants to marry me."

I was taken aback, for Isobel is a girl who likes to be reserved. After the first gasp I said heartily:

"Why, isn't that nice—" I stopped, for I saw that her eyes were filled with tears and her face was flushed.

"But I can't," she said presently, "it is out of the question. Mother says that it would never do for me to accept the responsibilities of marriage. I'm not strong enough. And she says she'd just be worried to death all the time, and she can't stand it. She'd never consent. And then, too, I'd be *afraid.* Jim isn't rich, you know, and in my delicate health how could I get along without the comforts I've always been used to? Why, he couldn't keep a machine, and you know I'm not able to get about without one. And father isn't rich enough to give us all those things. Mother said this morning: 'Why, what if you should have to do your own work?' She is nearly in hysterics whenever the subject is mentioned." Isobel wiped her eyes. "I—love him, too."

POOR little creature! As I looked at her I wondered that even such a feeble flame of passion did not utterly consume her.

I laid down my work and began eagerly to try to find a way for Isobel. But with the first suggestion, the girl commenced instinctively to dodge and jump around corners just as her mother always does when I mention common sense methods for getting rid of her ailments.

"Why, how could I?" cried Isobel excitedly. "Live in such a small way? What would people think?—my mother's friends. And exercise!" She rose slowly and I thought she looked a bit hurt. "You little know, Rose, how I suffer from lack of strength."

But Isobel is really a sweet-natured girl, and she stooped to kiss Peterkind before she started down the steps, with an expression of resignation upon her pale face. As she reached the ground, another of my lights added me say:

"You have to pick your posies to make them bloom."

She went on without answering, and I had to snatch up Peterkind and hug him real tight to console myself for not being able to help other people's lives. Then I saw Peter coming up the street.

He cast a look backward toward Isobel, who was slowly ascending the steps of her father's house. Hastening up to our porch, he drew both me and the baby behind the climbing roses for a happy minute before he asked me with an amused smile:

"Was Isobel over here?"

"Yes."

"Well, she'll surely have something to step out of the way of now."

"Why, what do you mean?"

"You know those stranded people from the east who have been for a couple of weeks over in Los Angeles? Those eastern doctors send 'em out here to get rid of 'em, and make 'em think they can live in California without money."

"Yes, I know what ——"

"One of them has smallpox."

"Mercy! Well—I guess it won't spread," I remarked in the self-satisfied tone of one who has always lived safely and securely in Pasadena. I handed Peter the baby, who had been eagerly curving his arms toward his father, and I started in to take the dinner out of the cooker.

"I know what Mrs. Parker will say," Peter called after me with masculine cruelty, "when she gets that news. She'll say: 'Oh, don't talk to *me* about it. I don't want to hear it.' But she'll be safe. She'll just dodge around the corner, as you call it."

Before Peter left that afternoon he told me that he would have to stay at the greenhouse unusually late, and that he would not be home until after six. So when Peterkind was in his crib and the supper all ready but lighting the gas under the coffee, I went out to sit on the porch.

I sat there counting the colors in the trunk of a eucalyptus. There were rose, green, lavender, Nile-green, electric blue, and purple. I was so interested in listening to the young mockingbirds getting their little beds ready for the night, that an hour passed unnoticed before I saw, peeping above a gray cloud on the horizon, a golden rim which widened quickly into a full yellow moon. As I watched the yellow change rapidly to a dull, bluish tint, a dim, white figure floated down the Parkers' steps, and fairly flew across the street. It came winging its way over our gravel, and I saw that it was Isobel.

She almost fell at the foot of the steps, and I got up to meet her. Her face was white.

"Rose!" she gasped, "It's awful—

THE 'LOPEMENT

By Margaret E. Sangster, Jr.

WHEN Grandma wore that bonnet,
An' Grampa wore this hat,
They took a horse 'n buggy
An' 'loped—jes' think o' that!
He said, "You're awful pretty!"
She said, "You're brave an' true. . . ."
An' then, beneath the bonnet,
I think they kissed, don't you?

When Grandma's hair was golden,
An' Grampa's hair was brown,
They ran away together,
The talk of all the town.
Some folks said, "Goodness gracious!"
But from the sky above
A gentle breeze was singin'
The song of youth an' love.

When Grandma had a dimple,
An' Grampa's smile was gay,
They took a horse 'n buggy,
An' rode fer miles away.
An' oh! they loved each other,
(What do you think o' that?)
When Grandma wore that bonnet,
An' Grampa wore this hat.

ful! Jim Arnold " She covered
face with her hands.
Why, Isobel! Here, sit down!
at is it?"
He's been working to help those
rid people over in Los Angeles—
stranded ones—and" –her voice
ke to a wail—"they had smallpox
d he's *got* it." She dropped her head
n her arms.
Got it!" I echoed stupidly. "Are
sure?"
he raised her head. "I talked with
doctor myself."
Why, where——"
They've taken him to the old Hamil-
house, here—it's to be torn down,
know—and the doctor says he is
fortable but, oh, he's there all alone,
an old colored woman who's *had*
it
he sprang to her feet. "Rose, I
t just to walk alone awhile in your
garden; may I? Mother dis-
ses me so. She keeps reproaching
and reproaching Jim, and every-
y else; and when I answer, she says:
don't talk about it! I don't want
ear about it.'"
nodded speechlessly, and Isobel
t rapidly past the calla-lily bed and
ppeared behind the bungalow.
sat there thinking. That was fine
oung Arnold. So young, and so
hustling to make his place in the
d, and yet finding time to help
e who didn't know how to think
hustle for themselves! That prom-
is a big, full life for him, whatever
e came. But it was an awful price
ay—smallpox!

AS just thinking this when Isobel
uddenly came around the corner
n. Almost mechanically I said my
thought aloud.
It was an awful price to pay."
he girl had reached the step, and
a flash she faced me with a look I
er had seen in her face.
An awful price to pay?" she asked
hollow voice. "Well, you needn't
k, Rose Barlow, that you are the
one who can pay prices."
that she whirled about and went
ming and flying over the walks
the street like a furious robin chas-
sparrow.
stood staring after her for a full
ute before I asked aloud: "Well,
did she mean by *that?*"
en the voice that I love best
ered with: "Are you talking to
self or the moon, Rosebud?" and
's glad enough to run down the steps
hide my perplexity and my face on
r's shoulder.
out an hour after supper, I saw
Marshall's automobile draw up to
Parker house. I didn't go over,
use it was not an uncommon thing
me to be summoned there, but I
wonder whether the excitement
r which Isobel was laboring hadn't
her really sick. It was not until
noon of the next day that I learned what had happened.

Peter it was who told me. He came in to dinner with the queer look on his face that I knew very well meant news.

"Dr. Marshall was in the greenhouse today," he said.

"Did he say anything about the Parkers?" I asked anxiously.

"He gave me the latest news from young Arnold."

"He *did?*" I was eager now. "What did he say? Is it really smallpox?"

"Oh, it's that all right. But who do you think is with him—helping to nurse him?"

"Why—I——"

"Isobel."

"*Isobel Parker?*"

Peter nodded emphatically. I stared at him while visions of Mrs. Parker's face flashed before me.

Peter went on. "Dr. Marshall says that he was called last night to the Parkers' to see Isobel's mother, who was having fainting spells. It was a long time before he could get the straight of it. It seems that Mrs. Parker had seen Isobel come running into the house just at dusk——"

"She had been over here."

"Yes—and she ran up the stairs to her room and locked herself in. An hour later, her mother went to the room, and not getting any answer, tried the door and found it unlocked. She went in and saw a note pinned on the side of the mirror. It just said: 'I've gone to nurse Jim Arnold.' That was all."

"But how did she get there? Was the machine——"

"She had evidently taken a suitcase, and she slipped out without anyone seeing her. She must have gone on a car."

"Isobel!" I exclaimed. "Alone—after dusk—on a street-car carrying a suitcase!" I tried to see it, but imagination failed me. "Well—what will become of Mrs. Parker?" Then I buttonholed my husband. "Peter," I whispered, "when Isobel went out into our garden, I believe——"

"What do you believe, Rosebud?" asked the dear voice as the strong arms went about me.

"I believe she heard a *voice*, or saw a *light*, or something."

"You little mystic!" laughed Peter.

But he drew me closer, and as we looked into each other's eyes, we both knew that we understood.

AFTER Peter was gone, I decided that it would be only neighborly at least to go over and see if I could do anything, although I shivered a bit, for people in hysterics always give me chills.

But to my utter surprise, I found myself, for the first time since she came there, *liking* Mrs. Parker. She lay upon her sofa as usual, but she quietly held out her hand to me, and drew me to a seat by her side. When she began to talk, it was with sense and I wondered what had come over the woman. As I thought about it afterward, I came to the conclusion that the real things that we come up against in this world haven't the power to scare us like the shadows we create ourselves. There is something about realities that always give us a sense of security, no matter what they are. And Mrs. Parker was, for the first time likely, facing a thing that did not need her imagination to magnify it. It was big enough. And some way she seemed to me to *rest in it.* She even had a sort of pleased air when she spoke of Isobel, as if she were proud of her. When I left, she asked me to bring the baby over, which I did, and she sat for an hour holding him and seeming to draw comfort from his dear little body.

WE got news now and then from the Hamilton house, and Mrs. Parker surely had need for all her new poise when, just after we learned that young Arnold was on the road to recovery, came the word that Isobel was sick. That made even me go about with a heavy heart. I kept thinking of the girl living out the rest of her life with her poor pretty little face disfigured.

The weeks wore on until a day came when the doctors said that everything was declared all right, and Isobel could be brought back to her home in a day or so.

I went over one morning to see if I could help Mrs. Parker. As I passed the sun-parlor, I saw a figure sitting in the steamer chair, and I stood stock still in amazement.

It was Isobel. But a transfigured Isobel, sure enough. There were two or three "misplaced dimples," as she always called them afterward, but through her face shone a light that came from somewhere within. Isobel had become beautiful.

She held out her hand and beckoned me close to her.

"Rose, dear," she whispered, "I've been 'paying the price,' but you've no idea what a joy it was. Why, Rose, I never before in my life knew what it was to be happy. And, my dear—now I'm going to *take everything I want and pay for it.* But"—she drew my head down and touched my cheek with hers—"it's all to be under the rules of that realm—*you* know."

As I was clasping the girl in my arms, young Arnold, big, handsome and joyous, strode across the verandah and into the sun-parlor. Although his eyes glued themselves to Isobel's, I couldn't help stopping to exclaim about the fact that his face hadn't a mark on it.

He laughed—a breezy laugh right from the heart.

"Of course not," he cried, and pointed to Isobel. "This girl saw to that all right."

With one big swoop he gathered her up in his arms, and I melted away from the sun-parlor and left them alone together.

British Churches and the War *By DENIS CRANE*

IENGLAND, every grade of society has ade its contribution to the Great War. en of birth and privilege are fighting side by e in the trenches with miners, and brick-lay , and men of the humblest class, in a *banni carmarth* that bespeaks a new social order wh the war shall be over. The churches, too, have ent to the ranks many thousands of men. ypical case is that of the Nottingham M on, a great religious center under Methodist aus es. Associated with it are various institutes and cial organizations for brightening the lives of workers with whom Nottingham, as a gre lace-making city, abounds.

to the present, 630 men from various de ments of the mission have gone to the col and to watch over the spiritual and tem al needs of these and of their families has imp d new and interesting duties on the min er and his helpers.

ry Sunday evening, for example, at an apt riate part of the service, when nearly three thou nd people are assembled, the roll of honor, con ising the names of the men and the branches of service to which they are attached, is read ove ogether with the names of those who have fall and then the congregation stands bowed a e in silent intercession. A suitable hymn is t sung and the people are encouraged to mingle national aspiration with individual sacrifice.

The families and friends of the men are regularly visited and their temporal needs attended to. Sometimes it is counsel they require, sometimes nursing in sickness. By this means close ties of sympathy are woven between the church and the people.

At regular intervals an individual letter is sent to every one of the absentees. It gives the news of the mission, the news of the city, gives counsel for living the Christian life under war conditions, and offers to do any service that may be required either by the man or by his family. It would be easy to print or to duplicate these letters, but as the utmost value is attached to the intimate personal touch, the whole 630 letters are *written by hand* and signed personally by the minister. Certainly a labor of love.

The war has brought many recruits to the church workers. Men and women who were before idle have found new points of contact with the church through the common interest. Every night of the week, eight men, changed from night to night, take charge of the recreational rooms set apart for soldiers under training. None of these men ever did any work for God before; now they are eager and tireless, and their spiritual life has been deepened.

That the men who have gone on military service are steadfast in the faith is clear from many indications. One of the official censors of soldiers' letters remarked recently to the Bishop of London that nearly every letter closed with some religious reference—a blessing, a request for prayer, or the like. Said he: "I never knew before that the men were so religious."

All the letters received by the Nottingham Mission from its members at the front contain assurances that the men are witnessing a good confession. But there is a better proof. Requests of every kind are sent to the mission by the men—for musical instruments, for creature comforts, for books, and a dozen other things, but the most frequent request is for a packet of the mission's hymn-sheets. These the men distribute among their comrades and, in idle hours, hold a "sing-song."

The Nottingham Mission is not the only church that has sent a large contingent to the front. The Manchester Mission (Rev. S. F. Collier) has sent upwards of five hundred. A mission at Hull has sent three hundred and fifty. And in smaller numbers men have gone from every church of any size in the British Isles.

[Mr. Crane is an English author and journalist who has especially interested himself in the cause of the destitute.—EDITOR.]

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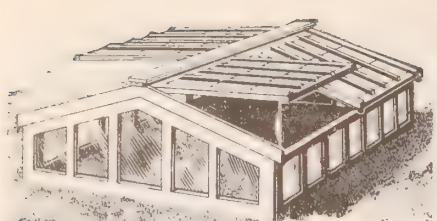

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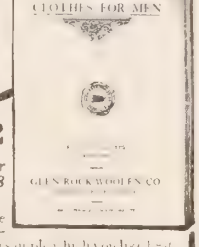

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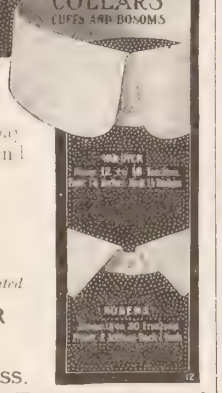

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Elijah Taken Up to Heaven

International Sunday School Lesson for October 10. II Kings 2:1-12

The Charged Magnet

By Amos R. Wells

WAS Elijah ready to go? He seems to have been gloriously ready. Most men in his position of great responsibility would have said, "My work is not done. I am still at the height of my powers. Here is only a young man to take my place. He is not equal to the heavy task. Here are all these pupils looking up to me for teaching and direction. How can I leave them just now?" But Elijah seems to have realized that all men's lives are incomplete, and the greater the life, the more intense and full of work, the more incomplete it will be at death.

One of the most impressive buildings in London is the splendid marble mansion of Lord Rothschild, one of the richest men in the world. It is a beautiful house, exquisitely finished except at the end of one of the cornices; that is left rough and incomplete. So with the house of every orthodox Jew; some part of it must be left unfinished as a token that the owner is on earth merely as a transient guest, and has no time for a completed life. He must look to the next world for completion and satisfaction.

And yet there was Elisha, springing along by Elijah's side on the way to Gilgal and on to Jericho. Can any man's life be held to be incomplete if it is continued in the life of a friend? Was Arthur Hallam's life incomplete when Tennyson prolonged it forever by "In Memoriam"? or the life of Socrates when Plato continued it in his immortal dialogues? Confucius said wisely, "Have no friends not equal to yourself." By that he must have meant, "Make your friends equal to yourself by giving them freely of your best." Thus you make sure of a continued life whatever happens to yourself, as a manufacturer entrusts the secrets of his manipulations to his younger partners.

No wonder that Elisha was annoyed when the sons of the prophets assumed to tell him something about Elijah that he did not know. Once that greatest of all living physicists, Lord Kelvin, visited some well-known electrical works with a friend. The senior foreman, quite unaware of who his visitor was, explained everything minutely, and gave him a patronizing lecture on the workings of electricity. Kelvin's friend was on the point of telling the foreman whom he was instructing, but Kelvin gave him an amused signal to keep quiet. At the close of the inspection Kelvin quietly asked the foreman, "What, then, is electricity?" Confused, the man had to confess that he did not know. "Well, well," said Lord Kelvin gently, "that is the only thing about electricity which you and I do not know." So Elisha might well have turned on those theological students and asked them, "What is death?"

Elisha's faithful following of Elijah is a standing parable of Christian devotion. It is thus that we are to follow our Master. Perhaps the saddest words in the Bible are those of Christ in Gethsemane, "Could ye not watch with me one hour?" If any are sadder they are these, "Then all the disciples left him, and fled." Too many of us Christians are like the sons of the prophets; we watch our Lord in his Gethsemanes, but we "stand to view afar off."

What was the secret of Elijah's power? What gave that old man such spiritual vigor that before him the very flood of Jordan divided and left dry ground? Dr. Cuyler used to tell about a great horseshoe magnet which his college professor used to charge with electricity, when it would hold up four thousand pounds. Then he would shut off the current, and in an instant the power was gone and the magnet could not hold up a needle. "My brother," said Dr. Cuyler, "encircle your soul with faith and let the divine electricity of the love of Jesus Christ charge it. Then you can lift anything; you can do anything that God wants you to do." Elijah's soul was charged with that divine electricity.

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Ps. 16

These beautiful words are generally applied to the experience of the people of God, when they have passed from this world. But if they are to be enjoyed by us after death, why should they not be entered on *now*? For what is death? It is not a condition in which the soul remains. It is only a step, a momentary wrench, the laying aside of the implement, made of clay, which we call the body, and which has served us for the time of our earthly sojourn. A man may be traveling on a non-stop train. At the moment of its highest speed, he takes off his outer coat, as he stands in the observation car, and drops it on the track. He is the same man, traveling in the same direction, and at the same speed. The only difference is that he has left the garment miles behind. Death is but putting off of the body, and the learning to live a more ethereal and perfect one. If, at the moment after death, we enter into the fulness of joy and the everlasting pleasures, there is no reason why we should not at least begin them here, and we may begin them, if we will, by cultivate the sense of the presence of God, and sit with Christ in the heavenly places. Death will make differences for us, but not such vast differences as men generally suppose.

Was Elisha wise in desiring a double portion of Elijah's spirit, the portion of the eldest son and successor? Yes! Most men fail in not being ambitious enough. They are ambitious for the little things, such as money or power or fame, but not for the really great things, such as a chance to serve men widely and powerfully. Longfellow's metaphor is a true one: "If you would hit the mark, you must aim a little above it; every arrow that flies feels the attraction of the earth." It is impossible for a follower of Christ to have too much of the right kind of ambition.

No wonder that to such a man as Elisha was revealed the glory of the great translation! May our eyes also be opened to see the flaming splendors of death!

Echoes from the Holy Land

ONE of the remarkable features of the climate and atmosphere of Syria is the prevalence of whirlwinds and waterspouts both on land and over the sea. They are most prevalent in the deep trough of the Jordan valley and also in Cœla-Syria, where the Lebanon and Anti-Lebanon form another trough for the winds. They sometimes do an immense amount of damage, and often at most unexpected seasons. As a touring missionary in Northern Syria I often met the whirlwinds. They appear in the shape of a column of dust perhaps two to five feet in diameter, rising straight in the air for several hundred feet, opening like a large funnel at the top. The lower end touches the ground and swings over the surface, picking up dust and pebbles in its path. The chaff and even grain on the threshing floors is sucked up and disappears. Small fish are sometimes drawn up when the swaying column passes over a stream or lake. Many years ago I tried the experiment of riding through the swaying column of a rather innocent looking whirlwind. My horse was terrified, and I had difficulty in keeping my seat in the saddle. It is impossible to say exactly what did happen. It took me some time to find my hat, and several days to get the sand and dust from my eyes and ears and clothing, and I have never tried it again.

Gilgal, Bethel, Jericho, Jordan

Samuel toured these districts with all his court of justice and was the first circuit judge. Elijah moved from place to place with his school of the prophets. Christ found no better way to train his twelve apostles than to journey over these same hills and valleys with his little band. Modern missionaries find no better plan than to plant little schools, which are also preaching stations. I spent twelve years of my life as a touring missionary and averaged more than 200 days away from home in the saddle, taking with me where possible, native helpers.

"Sons of the prophets." Not literal sons, but used exactly as we use "Sons of Princeton," "Sons of Yale."

"As the Lord liveth." A solemn asseveration to express his loyalty.

"Mantle." In all probability the exact counterpart of the shepherd coat of today; a seamless, coarse woolen garment with square shoulders and two holes for the arms, often used as a rug, a saddlecloth and a receptacle for bundles. When folded it can be carried on the arm or shoulder and could easily have been used to "smite the waters."

Elisha's request for a double portion of Elijah's spirit recalls Solomon's choice of wisdom. The "chariotry" signifies the mounted force of the nation, to which Elijah's presence is here compared.

The How Column

TEACHERS: Would you like to know how to hold that restless boy's attention? Would you like to know how to induce your pupils to study their lessons before coming to Sunday school? Would you like to know how to get them to bring their Bibles to Sunday school and how to direct their use of them in the class? Would you like to know how best to open up the lesson study, how to develop the lesson and how to apply its spiritual truths? Would you like to know how to do successfully these and a dozen other things connected with your Sunday school work?

Who can give you the answer to these troublesome "hows" so well as those Sunday school teachers themselves who have found their practical solution and actually and efficiently worked them out?

Mr. Frank L. Brown, Joint General Secretary of the World's Sunday School Association, is securing from six hundred Sunday school superintendents whose schools have had noteworthy success, the names and addresses of their most successful teachers. To these thousands of chosen teachers a list of such practical questions as those just mentioned is to be sent with the request that they state plainly "how" they have succeeded in doing these difficult things.

From the wealth of material thus secured Mr. Brown will select the very best for publication in the **How Column** of the Christian Herald. The list of questions asked is printed here, and any other teacher who has found workable answers to these is invited to send in brief statements of his or her experiences. You do not need to answer all the questions. Answer those dealing with points in which you have had striking success. And the **How Column** will pass on your suggestions to thousands of other teachers who are eager to learn what you have discovered.

A list of questions is also being sent to superintendents, and some of the best answers to these will also be published.

Teachers or officers are invited to submit any question on Sunday school methods, and when these are printed all are to be invited to contribute answers.

Watch the **How Column** for just the advice you are seeking, and if you can contribute to its information, do so. Learners and advisers will piece together in increased efficiency and in the help and blessing that will come to multitudes of Sunday school students far and near.

Address all communications for the How Column to Mr. Frank L. Brown, 247 New York Avenue, Brooklyn, N. Y.

The list of questions will be found at the foot of the opposite page.

Progress in Temperance Work

THE state of Washington has been chosen for the annual National W. C. T. U. Convention, which is October 9-14. In addition to the usual state, district and county conventions, the W. C. T. U. has held two big Interstate Prohibition Campaign Conferences, one for the South at Jacksonville, Fla., and the other for the Northwest at Boise, Idaho. Instructive and striking exhibits have been shown at the Panama-Pacific Exposition in San Francisco and at the Made-in-the-United-States Exposition in New York City. Temperance education in the public schools has been actively promoted. "Frances Willard Day" has been appointed in the public schools of Tennessee the fourth state to pass a bill for this purpose, the others being Alabama, New Mexico and Kansas.

THE abolition of the saloon has been steadily pursued by the W. C. T. U. At the last convention, there were but nine white states on the prohibition map. This year sees the number doubled, Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Arkansas, Iowa and Idaho being added. The Arizona law went into effect last January. The same month, the Alabama legislature banished the saloons.

THE campaigns this year include South Carolina and Ohio. In the former state, the temperance workers have made a strong contest for prohibition, churches and kindred bodies uniting for success at the polls on September 14. In Idaho, Montana, South Dakota, Vermont, the last named a former prohibition state, and Alaska, W. C. T. U. workers are striving with a view to carrying the prohibition law at the 1916 elections. There has been great activity among the workers in New York state, in Pennsylvania where county option was defeated), in Chicago (which has had a notable dry campaign) and in Minnesota, which is fast becoming "dry" under the new county option law that went into operation March 1, 1915.

On September 14 South Carolina decided for state-wide prohibition by a vote of nearly two and one half to one. Returns from forty-three out of forty-four counties showed a vote for prohibition approximating 33,500, and about 14,000 against. In one county only, Charleston, was prohibition defeated by a large majority, ten to one. Of the fifteen counties which now have dispensaries selling whisky, ten voted for prohibition. The new law will go into effect January 1. This election comes at the end of a fight running back for nearly a quarter of a century, but state-wide prohibition had not previously been voted upon by the people of this state.

THE new prohibitory laws of Colorado, Oregon, Washington and Virginia go into effect January 1, 1916. Statutory prohibition (enacted September, 1914), in Virginia will become effective on November 1, 1916. In all of these victories over the rum power, the W. C. T. U. has been a strong force.

THE W. C. T. U. Convention at Seattle will meet in Plymouth Congregational Church on October 9 and continue five days. Among the chief speakers will be Bishop Walter Summer, Mr. Daniel Poling, and Dr. Mary Stone, the noted Chinese medical missionary and leader of the W. C. T. U. in that mission field.

STATISTICS recently made public by the United States Treasury Department show a decrease in the ten months from July 1, 1914, to May 1, 1915, of $13,713,790 in revenues from taxes on spirits.

J. A. S.

Mesa Verde Cliff Dwellings

DR. J. WALTER FEWKES, of the Smithsonian Bureau of American Ethnology, left recently for Mesa Verde National Park in southwestern Colorado to continue the supervision of excavation and repair on the prehistoric cliff dwellings in the vicinity of Cliff Palace and Spruce Tree House. The Mesa Verde ruins are situated on the Mesa Verde in Montezuma County, Colorado, in the side canyon of the Mancos, and are regarded as the largest and most remarkable examples of cliff dwellings in the United States. These ruins were discovered in 1888. In that year two ranchers riding over the Mesa and through its labyrinth of canyons in search of stray cattle suddenly came upon a deep canyon, and beheld in a great cavern in the opposite cliff a whole town in ruins, its crumbling buildings, walls and towers unmistakably the work of prehistoric man. It looked to their astonished eyes like a palace in ruins, and so they named it Cliff Palace. On the same day they discovered, not far away, another large cliff dwelling which they named Spruce Tree House after a giant spruce tree which grew in front of the ancient ruins. About 1905 the Mesa Verde was made a National Park. A scenic road has been constructed, over which one can now ride from the town of Mancos, on the D. & R. G. Railroad, to the largest of the ruins. Spruce Tree House has a distinct likeness to a gigantic hotel built in a cave with a crescent shaped roof, the floor of the cave being about 50 feet above the bottom of the canyon and the roof 80 feet high. Its total length is 216 feet, and its greatest width 89 feet. In places the rooms were originally three stories in height, the final story at present having no roof except the top of the cave, but most of the rooms now to be seen are on the first floor although in some places a second story is still standing. There have been traced 114 separate rooms in this great structure, besides eight subterranean ceremonial chambers, known as kivas.

Cliff Palace, the second of these important ruins, is nearly three times the size of Spruce Tree House, and has over two hundred rooms. It is approached by means of steps cut in the rock and by ladders.

Questions for the How Column

1. Age, sex and membership of your class?
2. What are your plans for preparation of the lesson?
3. Do you use the International Graded or Uniform Lessons?
4. What plans do you employ to secure the home cooperation of your scholars in lesson study?
5. What proportion of your scholars do you find prepared for the lesson?
6. What plan do you use for lesson teaching to obtain the interest of your class?
7. What special plans do you employ to interest the ordinarily inattentive scholar in the lesson?
8. Do you use blackboard, handwork, or object teaching and with what results?
9. Do your scholars bring their Bibles to the class, and what use is made of them during the lesson?
10. What is your plan of approach to the lesson?
11. How do you develop the facts of the lesson?
12. What is your plan of illustration?
13. What is your method in applying the spiritual truth?
14. What is your plan in getting the pupils to express the lesson in week day life?
15. How do you secure order in your class during prayer and the school exercises?
16. What plans of social or recreational life do you carry out with your class to strengthen your grip upon the scholars' lives?
17. How do you build up class spirit?
18. What plans for better writing or home education do you find a factor in promoting closer relationship with the scholar?
19. What plans have you found helpful in promoting the reading of the best books by your scholars?
20. What methods have you found helpful during the week in building up the scholar's spiritual life aside from the lesson?
21. How do you secure the daily home reading of the Bible?
22. How do you secure the cooperation of parents in aiding the scholar in home Bible reading or lesson study?
23. What Sunday school books have helped you to higher efficiency as a teacher?
24. What lesson helps have you found most useful for your class?
25. How do you secure your scholars' attendance at the church service?

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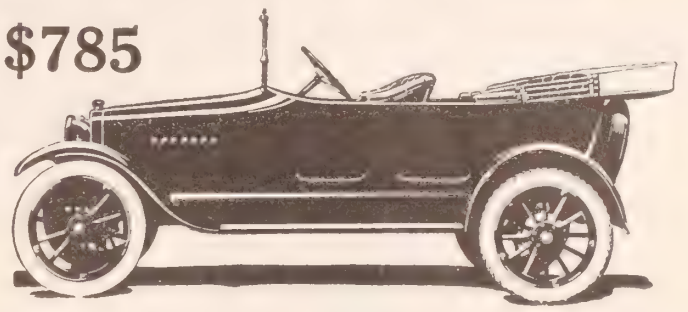

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common coal oil, and gives more than twice as much light as the best round wick open flame lamps. No odor, smoke or noise, simple, clean, no pressure, won't explode. Several million people already enjoying this powerful, white, steady light, nearest to sunlight. Guaranteed,

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New Land Found in the Arctic

WITH a few tragic exceptions, exploration parties that have been given up as lost in the Arctic eventually have reappeared, and with more or less dramatic effect. Within the past month the world was warned to expect no further word from the Canadian Government arctic exploring and surveying expedition which, led by Vilhjalmur Stefansson, set out from Victoria, B. C., in June, 1913. But on September 16 the schooner Ruby arrived from Herschel Island with dispatches from Stefansson and most interesting reports of work he has thus far accomplished.

Vilhjalmur Stefansson

COMMODORE PEARY'S successful quest of the North Pole solved only one of the mysteries of the Arctic. Many students of exploration have felt that there was a great continent yet undiscovered, lying between Alaska and the Pole and west of the Arctic lands already discovered; and in June, 1913, Vilhjalmur Stefansson, who had already conducted several hazardous enterprises in the same field, left Victoria, British Columbia, with three vessels and a full complement of men to make another attack on the mystery of the North. The steam whaler Karluk was the largest of the three and the one upon which they depended most for success. The general plan was to cruise northward as far as possible and establish winter quarters upon any land that might be available. Failing to find land in a direct northern course, they would sail eastward and establish a base as far north as possible on Banks Land or Prince Patrick Island, from which point they could travel by sled north and northwest. The summer of 1913 was the worst known in years in the Arctic. Ice conditions made progress almost impossible. Late in the summer they were able to make a new start from Point Barrow sailing for Prince Patrick Island. In two days they encountered more ice. The Karluk was caught fast in the ice pack. Deciding that the craft was frozen in for the winter Stefansson took a party ashore. Stefansson and his party were caught for a week on an island four miles off shore, during which time a fierce gale swept the ice westward. When they finally reached Point Barrow again, they learned that the Karluk had been seen drifting west. This was the last that was heard of the Karluk until Captain Bartlett and twelve of his twenty-five men returned to civilization, with their tale of dangers met and overcome such as only the Arctic can divulge.

Stefansson and the men with him went farther east to Collinson Point, reaching it on December 15. In January Stefansson purchased a new gasoline schooner and new outfits, and set out again for the north. On April 7, 1914, Stefansson took two of his companions, Ole Anderson and Storker Storkerson, and pressed on to the north, sending the rest of the party back. After the return of this party, nothing more was heard of Stefansson, and the Canadian authorities, in whose service Stefansson was working, finally announced that hope of seeing him alive again had been given up. This announcement had hardly been made before word was brought that the power schooner Polar Bear had found Stefansson and his companions on Banks Island in excellent health and spirits. The Polar Bear carried Stefansson and his party to Herschel Island for new supplies. After starting north with his two companions on April 7, 1914, Stefansson worked his way over broken ice falls across much open water on a course parallel with the west coast of Prince Patrick Island, about seventy-five miles off shore. Near seventy-six degrees forty minutes north they found that the ice conditions and the drift of the ice made further progress impossible, so they charged their course toward Prince Patrick Island, being carried nearly fifty miles south before they made land. From this point they proceeded north, charting the coast line of Prince Patrick Island which had been left uncharted by McClintock's pe-dition in 1853. On June 18, 14, from a post of observation on a f-foot cake of ice one of the men sig-ed new land to the northeast. This nd was about 78 degrees north and 17 west. Stefansson and his party foll-ed the coast line of this new land for a out 100 miles, the coast line running a direction somewhat south of east. ey penetrated nearly twenty miles in nd, where, at a height of 2,000 feet, till higher hills were seen in all direc-ns, from north to east. The land is t-re-fore of considerable size. Arctic ga- of all kinds was abundant, but as su-er was close at hand the party turned ck toward their base, discovering in eir return trip a number of small isl-ds. Before starting out Stefansson hi-self said this regarding the expedition nd its aims:

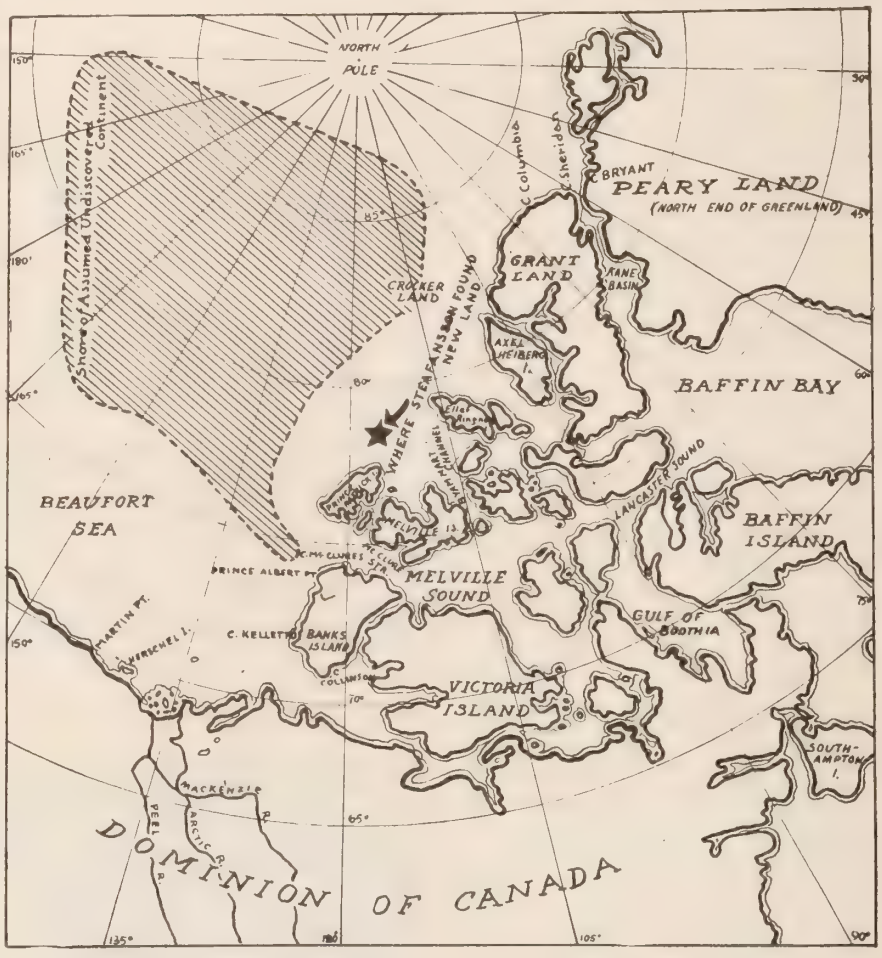
"It may never bring a result t-nslatable into dollars and cents, but ill surely, if it has any success, add a-terially to our knowledge of the -th even though it should not happen t- is-cover any land, and if new lan- be discovered they (the Canadian Go-n-ment) do not take it for granted hat it will be forever valueless.

"In one sense the exploratio- is unique. It may be considered a an undertaking to test the validity a theory. Dr. Nansen has argue-e-hemently, and to some men's n-ds conclusively, that the unexplored or-tion of the Arctic Ocean is a deep -in practically, or more probably ent-ly, devoid of land. Other students o- he North, such as General A. W. G-ly and Dr. R. H. Harris, feel eq-lly convinced that there is land of on-siderable area lying undiscovere- in the Polar Sea, and Admiral Peary, -m an elevation of 2,000 feet near -pe Thomas Hubbard, has even seen nd to the west. With the conserva-m of a man of great experience, he -ys that he is not sure of the existen- of any land upon which he has not act-ly put his foot, and is not, therefore, -re if what he saw was land and not a -d bank."

Stefansson's friends have always -en confident that he would be able to ke- care of himself in the Arctic and at when he returned he would bring th- him the solution of at least a pa- of the mystery of that region.

The southern wing of Stefans-'s party, from whom he separated in -e spring of 1914, have spent the inter-n-ing time in the Mackenzie delta chan-g coasts hitherto only partially kn-n and making soundings off shore to d-r-mine the contour and limits of the n-tinental shelf. They made a numb- of attempts to get into communica-n with Stefansson, but were preve-d by ice conditions from reaching -e appointed rendezvous.

From The New York Times



Where Stefansson Is at Work, and Location of Newly Discovered Land

The War in Europe

Continued from page 962

in the week with the idea possibly of advancing on Constantinople from the rear, a project which hardly seems feasible. In spite of the apparent tameness of this campaign for some time lately, the losses on both sides have been heavy. All told perhaps there have been 350,000 casualties in this campaign to date.

The Austro-Italian campaign has again relapsed into dulness, the expected battles on a large scale on the Isonzo River line not having taken place. There has been fighting on this line north of Monfalcone, near Gradisca, on the Triest front and farther north at Tolumio, but these encounters have not led to anything. On the Trent front the Italians are not progressing. After six months of more or less hard fighting the positions are practically the same as at the conclusion of the first week.

The western campaign has continued all the week to be characterized by almost continuous artillery drives, general along the whole front from the sea to lower Alsace. These duels were very rarely followed by infantry attacks.

There were four air raids on London during the past week, but the censors have permitted few details thereof to be published. Rumors speak of a comparatively large number of casualties as a result, but there is no certainty. The Allies returned the compliment by raiding several places in southern Germany, notably Treves and Donaueschingen, but details are also lacking.

The campaign in the east has been a continuation of the German effort to reach and seize the railroad running from Rovno to Vilna, along which line they apparently intend to make their winter quarters.

Farther north General von Mackensen's troops drove back the Russian forces steadily along the line of the Kobrin-Sunines railroad, and ended the week by the capture of the city of Prinsk, an important point strategically about 28 miles to the east of the Rovno-Vilna railroad. Still farther north, Archduke Leopold's army drove eastward from Walkowsky and attained finally a position to the northeast of Slonim, from whence its artillery could command this same railroad.

Southeast of Grodno there was some heavy fighting, which terminated in the Russians retreating to the eastward and to the northeastward to Lida, in the vicinity of which town a battle is now raging. If successful here, the Germans will cut the Vilna-Rovno railroad at another point.

Farther north along the Duna River there has been determined fighting, which has resulted in the Russians being driven across that river, the left bank thereof falling into German hands. Dunaburg itself is threatened from the west by von Hindenburg's forces moving east along the Poneviesh-Dunaburg railroad, and now within a few mil- of the town. This railroad and the -road from Dunaburg to Riga ha- been cut by the Germans, Dunabu-g is reduced to one line of effective c-mmunication.

DISPATCHES by way of Lond-n, September 20, announce the oc-pation of Vilna by the German for-s, and that a portion of the Russian a-y between Vilna, Lida and Vileika is practically surrounded and has -y one railway in their hands by which o escape. Field Marshal von Hind-burg in co-operation with Archd-e Leopold of Bavaria is making the -tempt to cut off the retreat.

BY a combined land and sea att-k, the French and British forces h-e been able to administer a serious b-w to the German fortifications along -e Belgian coast, destroying four munit-on depots.

TO AWAKEN LATIN AMERICA

WE are to have the "Latin-America Missionary Conference" at Panama February 10-20, 1916. It will be the greatest gathering of mission workers that ever assembled on the Western Hemisphere. There will be no differences of opinion as to methods and manner of work; there ought to be no difference in our faith in a God that hears and answers prayer. The history of evangelism is a record of answered prayer. Prayer always precedes revival; revivals always follow the right sort of prayer.

The needs of Mexico make the first appeal to my heart. What Mexico needs is not intervention but intercession. We need to pray for Mexico: that peace may come again, peace that will heal and bless and brighten, and make us forget old hatreds and bitter animosities; that the Gospel of the Crucified and Risen Christ may leaven the nation; that the doors may be open, and that through the open doors may pass a stream of preachers who know Christ personally in saving power, that schools may be built up and hospitals opened, and printing presses consecrated to the publication of the glad tidings of "Peace on earth, good will to men." We need to pray for a new baptism of the Spirit for larger usefulness and greater power.

The missionaries from Mexico feel Mexico's needs, but we shall join the missionaries from every other Latin-American nation in praying for the whole wide land. We need the prayers of all the others, and we shall gladly join our prayers with theirs.

J. S. CHEAVENS

THE QUIET HOUR

Intercessory Prayer

INTERCESSORY prayer is not merely the committing of another's case to God and the roll of the responsibility upon Him. It is not the taking of Him into partnership with us. Desiring our brother's good, we carry his case to the Throne of Grace, and take counsel with God on his behalf. We do not leave it all to Him, but we give ourselves into His hands as instruments that He may use us for the end which we so much desire, and we leave the Throne of Grace eager to co-operate with Him. It is no longer we that are concerned. It is the case. Hence the unreasonableness of Prayer for the Dead. The living are still linked in a mysterious fellowship, and Science is discovering ever more fully how complex and intimate that fellowship is; but the departed have passed into another domain, and, whatever ties may still remain to them, are hidden from us. They are beyond our knowledge and therefore beyond the reach of our endeavors. Our consolation is that they are still with God, since "all live unto Him," and His love evermore encompasses them and us. And this defines our attitude toward the dead. It is not prayer, but trust, loving remembrance of them and believing commitment of them to His unfailing and eternal grace, until we meet again.—*Peter Bro[illegible] [illegible] of the Irish Weekly*

. . .

EVANGELIST WILLIAM FEDAY was for five weeks at West Philadelphia, where notwithstanding incessant rains, very successful meetings were held. Thence he went to Stoverdale, Pa., to conduct union meetings under a tabernacle for the Stoverdale Camp Meeting Association.

EVANGELIST A. E. KEELOOR and party of workers held successful revival meetings through July and August at Goodell and Sergeant Bluffs, Iowa. About one hundred and fifty persons confessed Christ and many were stimulated to greater endeavor. The workers are now engaged in tabernacle meetings at Hartford, Iowa.

MISSIONARY W. HAGQUIST, of Stanthorpe, Queensland, acknowledges receipt of a contribution toward the support of a native worker and writes as follows: "We are ever thankful for the support of these native workers, as they are a very great help to us in the work. Mission work in China as a whole, is more encouraging now than it ever has been before. Great numbers are coming to listen to the Gospel. Only a few weeks ago we had the joy of baptizing twenty new converts, and we have now already thirty to forty sincere believers who want to be baptized. It is not only in China that we have this encouragement, but we wish to be at all our stations, for which we are very thankful to God."

. . .

"FINDS IT INDISPENSABLE"

[illegible] the Christian Herald and [illegible] The Daily Portion and to [illegible] helpful to me in my [illegible] work.

JOHN W. SAUNDERS
A. M. E. Church, Webb City, Mo.

A Coffee Pot almost as tall as the Statue of Liberty

To brew all the Arbuckles' Coffee used every week would require a coffee pot almost as tall as the Statue of Liberty—305 feet high.

Get a package of Arbuckles' Coffee, either whole bean or ground, from your grocer today. Try it—learn for yourself why it is by far the most popular coffee in America. The signature on the package is good for premiums. Save it. Write for our big free premium catalog. Arbuckle Bros., 71-A6 Water St., New York.

Widows and Orphans Fund

THE total of the Fund for the Relief of the Widows and Orphans of the War amounted to $170,467.49 on September 15. Almost all gifts have now been acknowledged in the Christian Herald, and those that have not, together with additional gifts, will be acknowledged as space permits from week to week. We wish our readers to remember that gifts to this tremendously important charity will continue to have our best attention so long as generous and pitying hearts feel moved to send help to these innocent victims of a guilty war.

New Gifts

Miscellaneous

S. S. Union Church Sandegland, Va., $4.54; Junior C. E. Society, Presby. Church, Ferguson, Mo., $3.20; Mrs. L. M. Switzer, $1.80; Isaac M. Pollock, $4; Mrs. Mary Eggleston, $1; Free Swedish Ev. Young People's Soc., Moline, Ill., $5.40; Episcopal Church, Kerrville, Texas, $6.60; Eva Faller, $1; George Johnson, $27; Members of the Flat Brook Baptist Church, Canaan, N. Y., $4.75; Members of the East Chatham Church S. S., N. Y., $4; W. R. Osgood, $4; Mrs. W. T. Hiles, $7.10; Mr. & Mrs. J. W. Bryan, $6; Berean Class M. E. S. S., Clark's Summit, Pa., $1.75; Friends, East Northfield, Mass., $9; The Dickerson Children, $1.85; Mrs. T. J. Jackson, $2.35; Primary Class, $1; Mary's Class, $1; Paul's Episcopal Church, Canton, Ohio, $1.15; Pawnee Union S. S., Maxwell, Neb., $1; Platte Valley Union S. S., North Platte, Neb., 70 cents; Atlantic Highlands, N. J., 18 cents; Lillie & Mary Mangus, $7; Friends Church, Damascus, Ohio, $2.75; Mrs. Carey Roemer, 10 cents; Mrs. T. L. Eaton, 10 cents; Mrs. Hark. Brody, 10 cents; Mrs. Elias Kisting, 10 cents; Mrs. Goethel, 10 cents.

Mrs. C. L. Matchett, $5.10; Mr. & Mrs. O. S. Yoder, $4.10; Ida Conklin, $12.00; Rose Allec, $7.00.

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CHRISTIAN HERALD

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The Christian Herald Prayer League

A THANKFUL wife and mother writes from Illinois: "I wish to acknowledge prayers answered for my son, who was a slave to drink. He has not drank for months and I feel that it has been through our prayers that he has been cured. Also my husband, whose mind was threatened, is much better." E. P. P. writes from Laurel, Minn.: "Some time ago I asked the prayers of the League and wish to acknowledge a very definite answer to same in the marvelous restoration to health of my grandson, who was very critically ill." Mrs. G. A. C. of East Long Meadow, Mass., writes: "God has many times answered prayer for us and given healing. Recently my husband was spared an operation through prayer."

Mrs. M. B., Union, N. Y., writes: "I asked the prayers of the Christian Herald Prayer League more than a year since, and although it was so very hard to bear up under the death of a loved one, yet He has sustained me and answered other requests in a wonderful way."

Other letters show God's concern for the practical details of the lives of his people. M. S. Z. writes from Ohio, acknowledging answer to prayer for help in selling a farm. B. G. from a South Carolina town, for help in securing a position.

Good reports continue to come from the Prayer League of the Central Baptist Church of Memphis, Tenn. We have on hand a special article narrating the splendid work of this remarkable prayer center. The publication of this article has been unfortunately delayed, but it will soon appear in the columns of the Christian Herald.

Acknowledgments of answered prayers have also been received from:

Mrs. M. B., Topeka, Kan.; Mrs. G. C. D., Foley, Ala.; M., Topeka, Kan.; Mrs. A. L., Pawtucket, R. I.; Mrs. C. G. C., Sumatra, Mont.; M. B., Concord, Tenn. (for answers to special prayers); C. B. M., Hensel, Pa.; J. H., Highland Park, Mich.; M. E., Kittanning, Pa.; A Reader, Hodges, S. C. (for answer to two special prayers); E. Z., Blue Mound, Ill.; Mrs. M. H., Ulster, Pa.; Mrs. A. J. M., Rowland, N. C.; Subscriber's Wife, Oblong, Ill.; Mrs. M. A. S., Fort Johnson, N. Y.

E. Z. writes from Blue Mound, Ill.: "Dear Christian members, pray for my complete restoration. About a year ago I underwent a serious operation, and I lingered in the valley of the shadow of death, yet God mercifully gave me partial health. Yet oh, I long to be entirely well. Will not the dear praying people unite their prayers with mine, as I each day also pray for them that God will take away this misery in my side, never again to return? I believe in God's power to heal, and oh, how I long to be well! Life means so much to me—please, dear praying people, will you not send a petition to the great Physician in my behalf?"

A subscriber's wife writes from Illinois: "Will you please ask that the Prayer League pray that my dear mother and also a child may be restored to health. Also that five members of my family may become Christians, and that perfect love may reign in a family where now there is discord. Pray that I may live nearer to Jesus and have his great peace in my heart."

Mrs. R. E. Thompson, of Ilmer, Mass., whose little son was kidnapped three years ago by her husband from whom she was separated, and who has a criminal record, writes: "My baby has been gone from me three years yesterday, and can now be hardly called a baby, but must be quite a boy. Will you please again ask the members of the Prayer League to pray for his return to me?"

A converted convict writes from Auburn Prison to ask prayer that he may be helped in beginning life anew on his release from the penitentiary.

Prayers are asked for revivals of religion at Westfield, Mass.; Green Ridge, Mo.; Coatesville, Pa.; Alden, Mich.; Colerain, Ohio; for the spiritual upbuilding of Eastern Ohio, that each one may humbly do what God would have him do); Pinewood, S. C.; Lebanon, Ohio; Mrs. E. M. G., Cincinnati, Ohio, requests prayer that a minister may get a pastorate.

Fourteen friends ask prayer for the mental restoration or strengthening of relatives, friends or themselves.

Six friends ask prayer for the restoration or strengthening of sight for themselves and other friends.

Thirty-seven friends ask prayer for deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Thirteen readers ask prayer that friends or relatives may be delivered from the liquor habit.

Thirteen parents ask prayer for the conversion of sons, eleven for the conversion of husbands and thirty-four readers ask prayer for the conversion of other relatives or friends.

Ten friends ask prayer for special spiritual blessing for relatives or friends.

Sixty friends ask prayer for the healing of relatives or friends, including one that deblue may regain the use of limbs, another that sight may be cured of stammering, and another that sister's speech may be restored. Thirty-one friends ask prayer for the healing of self.

Nine readers ask prayer for the healing of hearing for themselves or friends.

Twenty-nine friends ask prayer for help or guidance in financial affairs.

Thirty-eight friends ask prayer for the granting of varied desires and needs.

Among the Workers

—H. P. MIDKIFF, CASTRO, BRAZIL, writes: "We have never done anything in a direct way to influence the students to make any religious manifestation of any kind but have been open and perfectly frank, always speaking of Christianity as the most natural thing in the world and treating sin as a disorder. The result has been surprising. Fourteen Bibles have been bought by the students and they are being studied. One poor boy arranged the money (50 cents) and told the rest not to tell his Catholic grandmother about it. We want to continue this Christian atmosphere. Friday night we always have the students write compositions. Here is a sample written by a non-Christian boy: 'My Idea of a Good Home. A home really good is that one in which reigns the peace of God. One in which vice does not live, but there existing love between the various members. One where Christ is glorified and honored by all, where love reigns and all perform their duties. One where vanity does not predominate, neither pride nor laziness. One where there is a desire to serve God and one's neighbors.'"

THE PRESBYTERIAN Department of Missionary Education was dissolved June 15, 1915, it being the judgment that the work would be more efficiently promoted by the several boards, as follows: Board of Home Missions, 156 Fifth Avenue, New York City; Board of Foreign Missions, B. Carter Millikin, Educational Secretary; Rev. George H. Trull, Sunday School Secretary, 156 Fifth Avenue, New York City; Board of Missions for Freedmen, Rev. John M. Gaston, 513 Bessemer Bldg., Pittsburg, Pa.; Board of Publication and Sabbath School Work, Mr. J. M. Somerndike, Witherspoon Building, Philadelphia; Woman's Board of Home Missions, Mrs. M. J. Gildersleeve, 156 Fifth Avenue, New York; Women's Boards of Foreign Missions: Philadelphia, Mrs. Edgar D. Faries, 501 Witherspoon Building; Northwest, Mrs. Noble King, 6423 Lake Street, Oak Park, Illinois; N. York; Miss Belle W. Lobenstine, Room 818, Fifth Avenue; Southwest, Mrs. G. B. Cummi[illegible] 384 Cleveland Avenue, St. Louis, Mo.; Oc[illegible]enta Mrs. John N. Stewart, 920 Sacrament Street, San Francisco, Calif.; North Pacific, M[illegible] F. L. Phipps, 454 Alder St., Portland, Ore.

—THE HARRINGTON & DIXON ev[illegible]elistic party has held a tabernacle campaign [illegible] Mc- Donough, N. Y., with four churches uniting. The crowds were fine, the interest d[illegible] and God's Spirit markedly manifest in ev[illegible] ser- ice. Results are growing, and the co[illegible]unity is being stirred.

IN 1877 Colonel and Mrs. George [illegible] Clarke founded the Pacific Garden Mission in [illegible]icago. Soon afterward they were instrumental [illegible]rgani- izing the Congregational Church of t[illegible] Open Door in Morgan Park, of which Colon[illegible] Clarke was a member until his death in 189[illegible] and which Mrs. Clarke is still a member. [illegible]rough all these years the Clarke income has [illegible] been in maintaining the Pacific Garden Missi[illegible] The Church of the Open Door is now buildin[illegible] much needed edifice and the friends of the Cl[illegible]es are planning to put a memorial window in [illegible]e new building to commemorate their long-[illegible]tinued interest in the saving of men.

—ISABEL UDA DE ZAMORA, the widow [illegible] Pastor Nicolas Zamora, who died in Septemb[illegible] 1914, is living in retirement at Bulakan, P. I., [illegible] th her family of five daughters and two sons.

EVANGELIST WALT HOLCOMB of [illegible]hville, Tenn., has just closed a notable union m[illegible]ring Red Springs, N. C.; 250 reclamations a[illegible] mar- conversions are claimed. Mr. Holcom[illegible] report something like 3,000 reclamations d[illegible]ng In meetings this year. About 1,500 conv[illegible]s have joined the churches.

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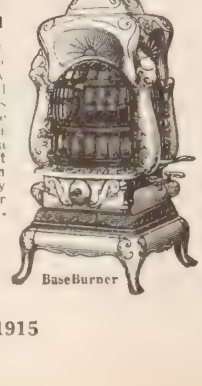

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oung People's Meetings for October 10

Pmise of the World's Evangelization

Eorth League Topic. Ps. 22: 27; Matt. 28: 18-20; II Cor. 5: 19; Phil. 2: 9-11; I Cor. 15: 24.

JELIEVERS and unbelievers agree that there is a frightful disparity between the pretensions of Christian Eope and its present practice. Our o record just now is little if any eltner, for our nation is furnishing a g t share of the instruments and ma- tal for keeping up the war and fat- teng on the proceeds of it.

nall the work of evangelizing the w d have to be begun all over again on saner, more righteous, more spir- it l basis? Must we begin to present me accurate models of Christianity b re we can expect avowedly un-Chris- ti nations to become Christian?

ome months ago a prominent popular m azine published the story of a young Cistian Chinese girl who came to A erica all aglow with delightful an- tiations of visiting a Christian nation. H experiences in America's metropo- li ere pitiful enough, yet her faith was so eautiful that she was not harmed. B the comparison of her dream of A erica with its facts showed how w lly short we come of being a re y Christian nation. Everybody's M azine about the same time asked it readers to answer the question: "hat is a Christian?" More than fi thousand answers were received, fr which the following was chosen as he best: "An actual Christian is on who in individual concerns sincerely tr to practice the Christian ideal, an in common affairs tries to convert tche Christian ideal the social organ- is of which he is a part."

his definition, good as it is, hardly m sures up to the evangelical standard. T,t must include something about a p onal communion with the world's Cist, a personal affection for him, a re supernatural experience of deliver- an from the power of unworthy m ives and the bestowal of divine gr e to do right.

earch your New Testament again fca view of that "highest standard of e rience and life." In the light of th study read the passages assigned fcur consideration in today's lesson, w h give glad assurances that the day is truly coming when the world shall have actually submitted itself to the ideals and the leadership of Jesus.

Be a Leader! Be a Follower!

Christian Endeavor and B. Y. P. U. Topic. I Sam. 14: 1-16; 18: 1-4
Led by the President

THE startling story narrating how Jonathan and his armor-bearer stole upon a great encampment of Philistines and set them to slaughtering one another, which was studied a few weeks ago in the Sunday school lesson, appears again as the subject for Christian Endeavor and B. Y. P. U. today. We must utter another protest against the selection of these scenes of blood from Old Testament history for special study by children and young people under the auspices of the church.

In considering this lesson, then, do not dwell on the events themselves. Take simply the fact that Jonathan, who was himself a leader, was glad to become a follower of a man whom he loved and whom he considered greater and more efficient than himself.

These two instincts must both be cultivated and must be kept balanced—the instinct to follow and the instinct to lead. The world and the church have two kinds of difficulties in this matter: some people want to lead and teach before they are equipped for it; some others shrink from the responsibilities of leading and teaching for which they are really fitted. Diatrophes had the unenviable reputation of "loving to have the preeminence." He has had many successors. Many a cause is wrecked by people who rush forward to positions of leadership before they are ready.

Begin now to learn to balance carefully these two phases of life. In Sunday school work, in young people's society and other church work, be willing to learn and follow; assume modestly but bravely the responsibilities of teaching and guiding as they are presented. Above all, follow the sublime Leader, who shows us how to live and how to help. As we submit our lives fully to him he will equip us for efficient careers of guiding others and teaching them the ways of brotherhood, piety, and heavenly hope.

Do You Know Your Bible?

The Letters of St. Paul

Questions. All-Year Contest List 7. Half-Year Contest List 2.

Colossians

PHILEMON, Colossians, Ephesians and Philippians are called the "Prison Epistles." Most Bible scholars hold that they were all written at Rome, but some leading critics believe that the first three, and some, even all four, were written from Cesarea during Paul's long imprisonment there. (See Acts 24:27.)

What expression in the epistle to the Colossians shows that Paul was a prisoner while writing it?

a. What expression indicates that Paul had not been to Colosse? b. To what other church was a letter sent at the same time with the plan that each church should read both letters? c. What other neighboring town is mentioned? (These three towns were situated in the valley of the Lycus, on an important trade route.)

a. What companion of Paul's was deeply interested in the spiritual welfare of the Christians at these three cities? b. What verse states that he had instructed the Colossian Christians? (The omission of a small word in the Revised Version indicates that he was indeed the founder of the church there.)

a. What two friends of Paul carried this letter to the Colossians? b. What five other friends of Paul sent greetings?

a. What expressions indicate that Paul knew the Colossian Christians to be exposed to false teachings? b. What false sort of worship had evidently been taught? (Later Christian writings indicate that the Lycus valley continued to be the scene of philosophic speculation and that at Colosse and its successor, Chonæ, now called Chonas, the same sort of worship referred to here was persisted in.)

Note: To understand correctly the message of this epistle it is necessary to read the Revised rendering of 2:23. This verse, linked with 2:16, 17, forms the key to the epistle, yet its meaning is hopelessly obscured in the Authorized Version. The American Version is as follows: "Which things have indeed a show of wisdom in will worship and humility and severity to the body; but are not of any value against the indulgence of the flesh." Aside from their temptation to false worship, the Colossians were evidently being harassed by Jewish Christians, who taught that although circumcision and submission to the ceremonial law might not be essential to salvation, yet if the Gentile Christians would submit to these requirements they would attain a higher spiritual perfection and a more complete mastery over the flesh. Now let us see Paul's arguments against this teaching.

6. What verses in the first and second chapters state the absolute supremacy and all-sufficiency of Christ?

7. a. Besides reconciling them to the Father, what was the purpose as related to them of Christ's death? b. Find all the verses (some already referred to) which refer to the believer's union with Christ in his death, or resurrection, or both.

8. a. Where is the believer's completeness? b. What conditions must be met in order that the believer may receive personally the benefits of Christ's death and resurrection?

9. What terms does Paul use to signify the sinful nature which is to be put off and the new nature which is received when the believer by faith joins himself to Christ?

10. a. What does Paul declare to be the bond of perfectness? (If possible use language of Revised Version here.) b. Referring again to the prayer of Paul's companion for the Colossians, what was it that he longed for?

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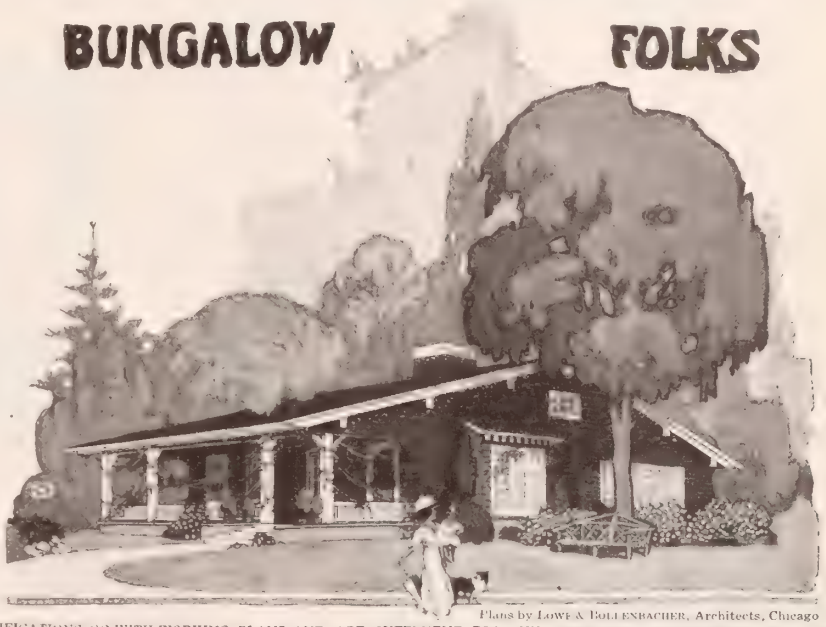

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RICHARD B. OWEN, 53 Owen Bldg., Washington, D. C.

Black and White Sheep

IN Emporia, Kansas, a busy pastor, the Rev. J. H. J. Rice, of the First Congregational, includes the lawbreakers of the town as a distinct part of his parish. For not only is Mr. Rice a pastor but he is also judge of the city's police court. Mr. Rice was appointed to take charge of the city court a year and a half ago. Since that time, no appeals to higher courts have been made from his decisions. And only three men have been brought before him more than once.

"I feel that curing crime is more important than punishing crime," Mr. Rice explains. "But it is absolutely essential that lawbreakers must be taught respect for the law."

Mr. Rice is 62 years old, tall and kindly faced. Through years of service for Christianity, he has become possessed of a judicial temperament. By his decisions he has proven himself practical. His attitude toward the prisoners who are brought before him is one of helpfulness, carried out both in words and deeds.

The Dual Shepherd

The office of the police judge in the Emporia city hall was a bare walled, dirty floored, unpleasant room. Mr. Rice spent his first month's salary as police judge in renovations. Judge Rice's court is a conference room, not an amusement place for loafers attracted by curiosity. The prisoners tell their stories in their own way and are not harried by lawyers.

"It is just as easy to get justice without a lawyer as with one, in most of the minor cases that come before me," the parson-judge declares. The city prosecutor has been encouraged to act as much as possible as an attorney for both sides. The result has been that so far only six lawyers besides the prosecuting attorney have appeared to defend prisoners.

The first prisoner to be brought before Judge Rice was a notorious crap-shooter, who viewed the new judge with open suspicion. There was defiance in the prisoner's attitude. A half hour later "George" left the court room in a different mood.

During his "session" the crap-shooter, who had been fined many times, was disabused of the idea that the court was his enemy. Instead of "soaking" the prisoner, the judge, following the instincts of the preacher, asked the man to tell about himself. That was the opening wedge. Since then, the prisoner and the judge have become good friends; and "George" has not been arrested again. He has had plenty of work.

Other changes have come about. The police have been instructed to make arrests only when absolutely necessary. They are urged to use preventive and educational methods instead of penal. No special attempt is made to revenue from the court.

By a system of paroles, Mr. R able to keep in touch with man who need help. His monthly sal $45 from the city is deposited as cial account to help the families men who come before him. Last there was a shortage of work i poria. Mr. Rice took the matter u his wealthy congregation. H nounced that if persons who ha trees on their property would him, he would send men to cut an the wood for fuel. As police judg Rice made arrangements with th to haul the wood to the homes men who did the work, or to thos would buy the wood. The pr went to the workers and a "labor lem" in Emporia was solved.

Mr. Rice is emphatic in his d ration that he is only doing his His theory in regard to his chu that it is his opportunity to ser community. Mr. Rice holds th church is an instrument of righteo which should not demand the services of its pastor.

As police judge, Mr. Rice ha his influence successfully to pers number of lawbreakers to forn habit of church-going; explainin the church influence is certain t in reformation. When he first office, Mr. Rice had the courage newspaper reporters to leave court news alone, excepting ca unusual interest. He protects of the prisoners by keeping their out of print.

"It gives them a new chanc explains. A. G. H

The Garden on the Hill

By MARGARET E. SANGSTER, Jr.

LITTLE Stephan Leichnam, a twelve-year-old Cincinnati schoolboy, wanted a garden. And because he wanted this garden very, very much, his little heart was filled with a deep sorrow. For he had no spot in which to plant his seeds—he had no ground in which a conventional garden could flourish.

True, Stephan had a home, but the home—in the utterly irresponsible manner of some homes—was set precariously on the side of a hill. The hill was so steep that when it rained, large portions of it had a truly awful habit of sliding down muddily onto the Leichnam kitchen steps.

It is no easy matter to make a garden on a steep hillside, especially if the surface of said hillside has a horrible habit of sliding away. Stephan nearly cried, I fancy, as he got a mental picture of thriving plants washed away by the rain, of sprouting seeds tobogganning down through the mud to his kitchen steps.

Boys who are all of twelve years old seldom cry. Oh, yes—they want to at times (who doesn't?), but they don't do it. Usually they sniffle hard and dig their grimy little fingers deep into the mysterious recesses of some dark pocket and say gruffly—

"Aw—I don' care - "

Stephan Leichnam probably had the grimy fingers and the mysterious pockets to put them in, but, though I don't know him (I wish that I did!) I'm rather sure that he said:

"I *do* care!"

And his caring *enough* was the very thing that made his garden grow.

First of all came the great question, "How?" For gardens don't usually grow on hillsides. Because Stephan was a clever little boy he evolved a plan that was very ingenious and successful, a plan that probably sounds easier than it is.

STEPHAN has made his garden by terracing the hillside. Because there are evidently a great many rocks in Cincinnati he has built up the sides of the terrace with the ones he has extracted from the hill, thereby making a firm foundation that the rain would not wash away, and also removing all hard substances from the soft rich dirt that he wanted to plant his crops in. Looking up from below, the hillside is reminiscent of a rocky mountain slope with little or no vegetation on it; but on looking down you see a strip of garden three feet wide crowning each terrace. On each of these terraces he raises a different vegetable; beans, cabbages, beets, lettuce, and corn being the most important.

School children and school authorities in Cincinnati are saying that Stephan will probably win a prize with his garden—for it is a very productive as well as a very unique garden. All of which is very fine, for prizes are grand things when one is a twelve-year-old boy. But, whether or not Stephan wins official recognition, he has already become the possessor of a prize. For he has made a garden against very grave odds. He has played a game and won it, and he has strengthened his character in the playing of the game.

I KNEW two business girls who were out of work. They were efficient girls and clever girls, furthermore, they knew their line of business thoroughly. But they were both out of work.

Finally there came news of an opening in a certain very wonderful firm. It was the kind of a position that is open only once in a lifetime for some girls, and both of my friends realized it.

I met one girl at the station the morning after I first heard of the opening. She was a slim, very charming young lady, with appealing eyes and a sweet smile. Because I knew her very well I spoke without formality.

"Are you going to apply for the position?" I questioned. "Do you think that you'll get it?"

The girl raised her appealing eyes to mine. "Yes, I'm going to apply," she told me, "oh, I *hope* that I shall get it."

Later in the day I met the seco on the street. She was not a dressed as the other girl, but thou shoes were shabby, there was a thing in her eyes. . . .

"Will you try for the big posi I asked as I had asked once "Do you think you'll get it?"

The girl squared her chin and sh lips rather tight. Quite frankl eyes met mine.

"I'll *get* it," she told me. "I *get* it if it's possible, you see!"

A week later the second girl h position.

"Why," I asked the first girl— of the appealing eyes—a few month when she was ensconced in a nic fortable little position with no portunities—"why didn't you tak big job?"

The girl laughed, a little wis "There was a certain part of the she told me, "that I knew about. So, of course, I had to g all idea of it!" We let the matte

Not long afterward I met the girl. She looked pretty, and and—prosperous.

"How," I asked her, "did you age to know that part of the wor Julia couldn't do?"

"Why," she told me, "I didn't any more about it than she did. when they asked me if I could I said that I *would*. Then I to money (my last cent) out of the and took lessons at a business colle night. It wasn't easy to do, but it

Oh, friends of mine, perhaps lines lie in pleasant places. Perha world of worry and work and s is far from your door. But, perchance you have a garden to plant back out of the planting becaus garden spot is on the steep sid hill! Remember that every you plan is strengthening your and every heavy stone that you li the ground is not just making a dation for your garden to sta It's making a foundation of cha that your *life* will stand on.

Libby's Milk

Until you have *tried* Libby's Milk it is really hard to realize the disadvantages of the old fashioned way of buying milk in bottles. *After* you have tried Libby's you will wonder how you ever got along without it.

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½ teaspoonful salt
2 cupsful flour
2 teaspoonsful baking powder
1 egg
2 teaspoonsful vanilla
⅛ cupful Libby's Evaporated Milk mixed with ⅛ cupful water

Cream the butter, add sugar, egg well beaten, milk mixed with water, and the vanilla. Roll out thin on floured board, cut out with biscuit cutter and bake on buttered tins in a quick oven.

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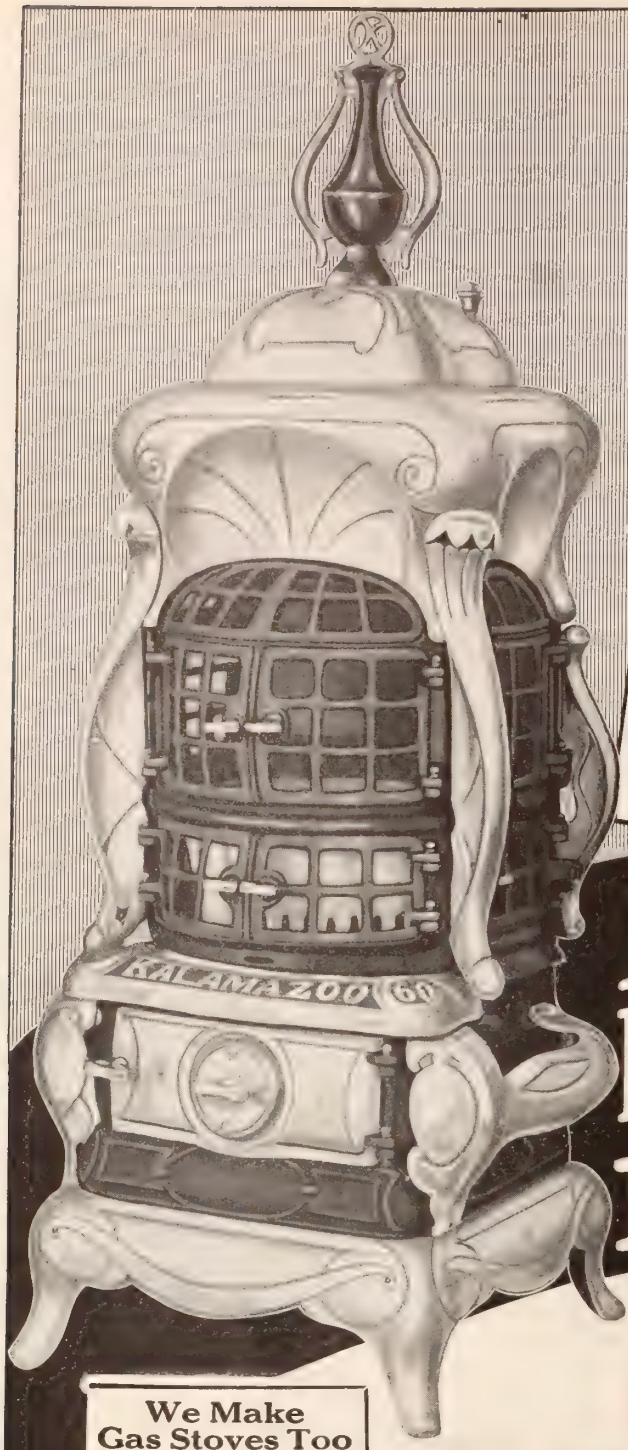

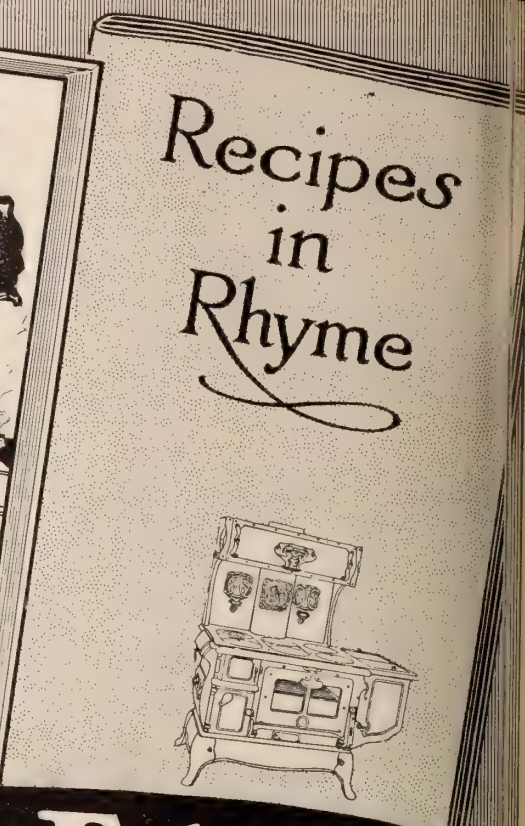

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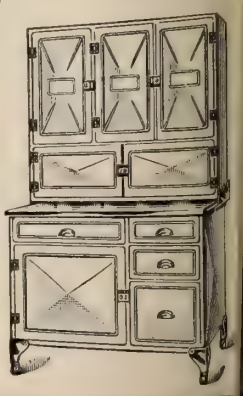

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VOL. 38—NO. 40. PRICE 5 CENTS
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Photograph by Clarence A. Pinckney

WHO'S THAT?

POSSIBLY ordinary soap would clean the refrigerator and the pantry as well as Ivory Soap. But here the particular housekeeper aims at something more than the mere absence of dirt.

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As Modern Jerusalem Appears from the Mount of Olives

Jerusalem Amid War

By REV. PERRY H. MURDICK

NO spot ever can rival Jerusalem in interest to believers in the Bible, for with it are associated the things most sacred to them. Its story never grows old, for each new generation would learn all that has already been told about Zion, Beautiful Zion, City of our Lord. And whenever, as has often happened, that city has been the place in the great events of the day, all of Christendom and all of Jewry turn their eyes toward Jerusalem in apprehension lest something of its sacredness be lost. Just why Palestine should figure in the present war is not quite clear; but the clouds of battle appear to be floating toward Jerusalem, and it may be that ere long War will strike its unholy hands at the gates thereof.

WHAT a city is this that we have come to! Its very age is overwhelming, antedating by half a century the hanging gardens of Babylon; older than "the eternal city" of Rome by seven hundred years; in fact, it was a youth when Athens was born.

These walls, so many times destroyed, so many times rebuilt; this city which has been so many times a heap of stones, and is now but a remnant of its former glory, holds you with magic power. Out from the dimness of the past steal so many spirits that all the city seems crowded with shadowy forms. The prophets of old, David and his warriors, Solomon with his magnificence, the princes of Judah with their abominations, the armies of the invading Assyrians, Chaldeans, Romans; and then the figure of the Son of God, who walked these streets and, standing on yonder hillside, wept over the sinning city.

In going about one cannot but feel that the landmarks are extremely uncertain and that all statements must be taken with great reserve. There are but few places unquestioned. Of course, among these is the site of the temple, the Mount of Olives, Mount Zion, and the valleys of Hinnom and Jehoshaphat.

The surrounding country still exhibits something of the general aspect, but the blight is on it. The rich and profuse vegetation which covered these rolling hills is no more. With the misfortune of centuries the trees have been cut down, and none planted in their places; the soil has been washed from the hillsides, and only a trace of the former beauty can be seen.

When you pass within the Jaffa Gate you remember the words, "My feet shall stand within thy gates, O Jerusalem." The clamor of the venders of cauliflowers along the wall by the Tower of David, the picturesque costumes, and the novel methods of the Orient distract you for the moment, but they claim you for all time.

The streets are narrow and crooked; there are none that can be termed avenues. David Street, Zion Street and the Via Dolorosa are the principal thoroughfares. The latter is so crooked and narrow and so frequently arched that it seems like a cave-path more than a street. The rest of the city is befuddling that no plan seems to have been in the minds of the builders. Dr. Tuttle says, "I see never to know whether I am in a street or in some one's back yard."

The Christian quarter outside the walls is quite modern, and is fairly well built. Large convents and churches, schools, hotels and dwellings line the narrow streets and present only small barred windows to the passer-by. In other quarters show less regard for regularity, and the bazaars are like all Eastern shops, very much dilapidated and shabby. There is no air of business, but a lazy stillness, a sort of dogged obstinacy expressed in the faces of the merchants, these "sons of eternity."

YOU will turn your face toward the Temple Area perhaps first of all. The temple is no more, and where it stood now stands the Mosque of Omar, which is in the mind of the Mohammedan next in importance to that at Mecca. One cannot say enough of its beauty, for it is the best-preserved specimen of Arabic architecture which you are apt to see. It is covered with richly colored porcelain tiles, and the frieze is ornamented with texts from the Koran. It may not seem so large as one had expected, but that little disappointment is removed as one gets near to it and sees the exquisite coloring.

Having removed your shoes, or subjected yourself to having rather ungainly sandals tied on over your shoes, you are admitted to the mosque. Within it is rather dark, as the light comes through stained-glass windows which are made on the plan of mosaics. The result is unquestionably rich and impressive. There are two rows of pillars, the inner one being the support of the great dome which covers the rocky top of Mount Moriah, which is allowed to stick up through the floor in all its roughness.

Here Abraham is supposed to have builded his altar for the sacrifice of Isaac. Here the Temple of Solomon stood and the Mohammedans say that the prophet Mohammed on his horse El Burak ascended up to heaven from here, and that the rock started to follow him, but was held down by the hand of the angel Gabriel. They will even show you the indentation in the rock made by the fingers of the angel.

After you have seen Omar you will want to walk down the Via Dolorosa to the Church of the Holy Sepulcher, which the Roman, Greek and Armenian Catholics believe covers the garden tomb and Calvary. Outside it presents that rough appearance so characteristic of the East, while within it shows gorgeous decorations. It seems rather small when you try to comprehend the number of sacred places which tradition endeavors to include within its walls.

I am somewhat skeptical. It is pathetic to see devout pilgrims weep and kiss, over and over again, the stones of this structure, which enshrines their profoundest faith.

Here you are shown the spot where God took the dust from the earth and with it mingled Deity, thus creating Adam. Then on the top of the rock which is supposed to be Calvary you are shown indentations in the rock made by the falling tears of Mary. Here also you see the holes in the rock where the crosses stood (but I doubt if crosses could have stood in such shallow holes), and close beside them a little crack nicely chiseled which they tell you was caused by the earthquake which accompanied the crucifixion.

LET us leave the confines of the city walls and "go round about Jerusalem, and tell the towers thereof."

Let us start down there by the tomb of Absalom in the valley of the Kidron, or the valley of Jehoshaphat. Why do the orthodox Jews throw stones or spit upon that tomb? To show their hatred for a child who shows such disrespect for his parents as did Absalom.

Now let us climb up that steep bank and start around the wall. First there is St. Stephen's Gate, or the Sheep Gate, through which the lambs for the temple sacrifices were brought, and near to which Stephen was stoned. As we pass along we notice that here is a gate all walled up. This is the "Beautiful Gate" at which the lame man sat to whom Peter said, "Silver and gold have I none, but such as I have give I unto thee." This is the gate through which Jesus rode into Jerusalem the day he was received with Hosannas; and now the Mohammedans have closed it, believing that the next time a Christian comes through it Islam will fall and the end of the world will come.

Just a bit farther along this eastern wall you are attracted by a stone shaped like a tree trunk sticking out of the wall close to the top. This is none other than

Photograph by Earle Harrison

Inside the "Golden Gate." Walled Up in Belief That When Again Opened the Turks Will Lose Jerusalem

the judgment seat of Mohammed. Here the great prophet is to sit in judgment. From this point to the top of Olivet a hair is to be stretched, some say; others that a sword-blade as thin as a hair; at any rate, each individual must perform the gymnastic feat of walking across to prove his faithfulness to Mohammed and his cause. If you have been true to him you will have angelic help; if not, you will fall to destruction in the valley of Jehoshaphat.

Around to the south you come to the valley of Hinnom, and about midway the stench arising from rotting refuse will make you hasten your steps. This is Gehenna indeed. You soon mount up to the southwest corner of the city, and here you are standing on Mount Zion. So passing to the west you dip down into the valley of Gihon, with its upper and lower pools of Gihon, and are soon at the Jaffa Gate, the chief entrance for trade and for pilgrims. Around to the north is the Damascus Gate, the chief entrance for pomp and honor.

ONE walks about the walls and descends into the valleys or climbs the hills with ever fresh delight. The views are beautiful and the associations less disturbed by modern changes and baseless traditions. To walk about the places one has been familiar with since childhood, such as the Pool of Siloam, the Garden of Gethsemane, the Mount of Olives, and Calvary, greatly ministers to faith and devotion. These hills and valleys are radiant with the footprints of the Son of Man.

We pass down the road toward Bethany, our objective point being Gethsemane. Huddled along the wall in the sunlight are a half dozen lepers, poor creatures who have lost all the sunlight out of their lives for all time. Would that Jesus could have walked with us in person that day! We are certain he would have stopped and laid his hand upon them, giving them newness of life.

Very few places in all the Holy Land are so dear to

Cethsemane and Mount of Olives from Site of Solomon's Temple

the Christian as is Gethsemane. Here the Saviour struggled with the tremendous burden of the world's sin laid upon him. The enclosure is nearly square and is surrounded by a limestone wall about ten feet high. We rapped long and loud at the door, and finally were admitted by a monk, who showe around among the olive trees and the flower Around the walls are the "stations of the cross other symbols of the suffering which are dear to Catholic.

The olive trees are gnarled and twisted, and th they have every appearance of being very old w hardly accept the statement that under yonde Jesus knelt in prayer on the night that Judas so betrayed him.

FROM Gethsemane you will want to retrace steps to Calvary, for one is the compleme of the other. The new site of Calvary is an elevatio beyond the Damascus Gate. In the days of Chr was the place of stoning. It is shaped like a skull is the only hill outside the walls having the appea of Golgotha.

Mr. Fisher Howe, of Brooklyn, N. Y., first attention to this site, I am informed, in a pamphlet entitled "The True Site of Calv Later General Gordon of England, better kno Chinese Gordon, or Gordon of Khartum, h studied it carefully, adopted this identification today it bears his name; that is, it is called Gor Calvary.

It may or may not be the true site of Calvary it has more of the earmarks of credibility abo than has the other site. What matters it whether the place or not? Perhaps it were better that we do know the exact spots. The spirit of the Gospel ten withdraw men's minds from an attachment to pl and lead them to worship God "in spirit and in tru

"Land of fair Palestine, where Jesus trod,
Thy ruins and thy relics tell of God;
Thine everlasting hills with awe proclaim
The holy record of Jehovah's name;
Thy fallen cities, crumbled into dust,
Pronounce the judgments of Jehovah just."

Taking the College to the Farmer

By LOUIS E. ORCUTT

How the Extension Work of the Agricultural Colleges Is Succeeding under Federal Support and Supervision

THE leadership of America is nowhere so unquestioned as in the field of popular education. We have no Jena, no Leipzig, no Vienna; but we have the "little red schoolhouse," the graded school, the high school and the great state universities and schools of agriculture. Perhaps the most inspired of all our educational projects was the land grant college provided for by the Morrill Act of 1862. Under this act each state was given a liberal grant of public lands as an endowment for a college of agriculture and the mechanic arts. No other educational institutions have so deeply impressed themselves upon our national life or rendered to the nation at large such practical service. Now these colleges are given the direction of the "greatest single educational enterprise that any government has yet undertaken," an enterprise for which Uncle Sam has authorized the expenditure of more than forty millions of dollars to be expended by 1923. Four and one-half more millions will be expended in each succeeding year until the act is amended or repealed.

On May 8, 1914, the President approved the Smith-Lever Bill, which by its title was intended "To aid in diffusing among the people of the United States useful and practical information on subjects relating to agriculture and home economics, and to encourage the application of the same." The bill appropriated $480,000, $10,000 to each of the forty-eight states, to be paid annually to each state which would plan to use it in conformity with the purpose of the act. This fund was to be increased by an additional $600,000 the second year and by $500,000 more each succeeding year until the annual appropriation reached a total of $4,100,000 in addition to the original $480,000. This fund was to be divided among the states, which would raise an equal amount to be expended in the same connection, in proportion to the percentage that their rural populations bore to the whole rural population of the country. The work was to be carried on by the agricultural colleges under the supervision of the Department of Agriculture at Washington.

The Morrill Act contemplated the taking of agriculture out of the class of things depending upon chance and the placing of it among the applied sciences. The colleges established under the act were not, at first, taken very seriously by the men on the farm. Had not their fathers passed on to them the accumulated wisdom of the generations that had gone before? Was not the soil of the great prairie states inexhaustible? What could a mere professor in a college tell a practical farmer about his business? That was a perfectly natural position for the farmers to ke and the colleges accepted the challenge and pr their case.

THE young men who went back to the farms the colleges were better farmers becaus of their scientific knowledge. They took prize at county fairs and raised crops when their neigh rs failed. Gradually the communities began to be ve in the schools, and the sons of the farm cro d their halls, while their bulletins were eagerly rea y an ever widening constituency. Notwithstan g the growing enrolments in Agronomy, in An al Husbandry, in Dairying and in Home Econo s; notwithstanding the doubling many times since 2 of the state and national appropriations; not h-standing the great scientific plants that grew u at the colleges and from which the results of rese h and experiment were given out in frequent bulle s the fact was forced on the colleges that they re not reaching their field adequately. While y were doing all they could with the facilities at ir command, the colleges were not really meeting e agricultural needs of their states. The reason is that each of them, being in one place, could no e conversant with the facts regarding all the condi s of all the other places in the state. This hand p had been met in some degree by getting in touch h the more enterprising farmers in different sect s of the states and establishing demonstration and x-perimental plots on their farms, to be visited c a-sionally by college experts; by securing reports al t crop conditions and crop questions from corresp d-ents; by frequent lecture trips of professors to m t-ings of county granges and other farmers' organ a-tions; and by sending back to the farms each r a certain number of graduates. But in all t se

Photo from Cornell Univers

Closely Interested in Farm Sanitation

These Men Will Test Their Seed Corn

Photo from Cornell Univers

Home Economics, the New Housekeeping

methods the scientific plant and the experimental work of the college remained in the college town, and the advantage to the state as a whole, while great, was nevertheless limited and not evenly distributed. The professors in charge of exhibits at the state fair noticed that these exhibits drew constantly increasing crowds, that the lectures were given to crowded benches, and at last some professor asked, "Why not arrange a short course of ten days or two weeks at the college and make it so non-technical that the practical man can grasp its lessons and act upon its conclusions?"

The question was answered in the "short courses of the colleges," held during the winter vacations. The usual "short course" offered instruction in stock judging, the most important subject of all to many farmers who must feed their corn to stock for market to realize a profit on it; in crop rotation, in soil chemistry, in fertilizing and fertilizers, in truck-growing and in the adaptation of crops to soils and of improved machinery to both. There were courses in butter and cheese making, in the care of dairy animals and in home economics, and the whole mechanical and experimental plant of the college was open to the short-course students, with graduate and undergraduate students on hand to explain each machine and process in practical terms and to relate it to the operation of the farm. From all over the states men and women and young men and maidens flocked to the colleges and spent ten or a dozen days in earnest hard work. Many an old farmer left the college with a new light of purpose in his eye and a new grip upon problems that had baffled him; and many a young man and woman came back again to enter for the full four years' course.

EVEN yet the college was not reaching all the people who were eager to hear what it had to say. There were still many who could not get to the college short course or to the state fair, and letters were constantly being received urging the college to furnish a practical demonstration of some part of its work at some county fair or convention. Arrangements were made to take to these fairs and conventions miniature laboratories and small demonstration units, with students to explain them and an instructor to superintend the exhibit and to give lectures. "Corn trains" and other trains, equipped to demonstrate particular elements of the crop problem and to suggest action for the betterment of conditions, did a great deal, wherever they went, to develop a general interest in practical science and to increase crop yields. Still, not enough was being done. There was the boy problem and the girl problem, the run-out-farm problem, the problem of proper fertilizing, the problem of the right crop for a particular soil. Bulletins and occasional addresses could help; but it was felt that the intimate personal touch was needed. This came through the extension work and the local short courses, a branch of college activity that was begun by Cornell University about fifteen years ago and in which thirty-three colleges were engaged by 1910.

The local short courses were patterned after the course given at the college and were built upon the experience gained in the state fair exhibits and in demonstration trains and lecture trips. The college set a choice selection of its experimental equipment, and the choicest of its human equipment and its human output, to the county-seat town or the city where the course was to be held. The course was well advertised and the contests that closed the year's work of the boys' corn clubs and the girls' canning clubs were arranged for the same time and place. There were also prizes for the best of farm products, competitive exhibits of the products of the field, the orchard, of the poultry yard and of the kitchen, so that the "short course" really amounted to a miniature county fair. It is only necessary to see one of these "short courses" to realize the interest in scientific agriculture that now permeates every farming community. No matter how large the building engaged for the course, it is crowded every day. The lectures and motion pictures and stereopticon talks are given to capacity audiences, the experimental laboratories are kept busy analyzing soils and recommending proper treatments. The awarding of the prizes in the corn and canning clubs is always a "big day," and every "short course" brings new recruits to the college.

The colleges found it possible, through their extension departments, to encourage the founding of the boys' corn clubs and the girls' canning clubs until very few rural communities are now without one or the other contest at the close of the season. Each boy in a corn club plants an acre of ground to corn, usually an acre on his father's farm. He does all the work himself from the first preparation of the ground, through the planting and cultivation of the corn to the final gathering of the crop. Then he selects ten ears for the contest and writes an essay telling just what he has done. The boy wins the contest whose essay and exhibit taken together make the highest average grade. The girls work on a similar basis. Each girl plants a certain area to some garden crop. She takes all the care of her garden and keeps a record of what she raises, what she sells, what she furnishes to the home table and what she preserves. She too exhibits the choicest products of her canning or preserving art and submits as well an essay telling all about it, what the cost has been and what the profit. Her exhibit and essay are taken also for an average grade, and the one adjudged the best gets a suitable prize. Often the first prize in both cases is a scholarship for a year at the agricultural college, and many of the best farmers and the leading professors today are men who first became vitally interested in agriculture through one of these contests.

Photo from Cornell University

To Make a Boy Work, Interest Him. These Boys Have Been Judging Dairy Cattle and Are Reckoning up Their Scores

Photo from [illegible]

The Field Demonstration Makes the Lecture Vital

Winners in County Seed Contest Taking a Further Course Under Special Instruction at the County's Expense

The extension work of the colleges, with its short courses and boys' and girls' clubs and crop advice and general desire to be of service to the state at large, soon developed a need for closer personal direction of the local work, and the county agent of the extension division was the result. The county agent is a technically trained man, who has his headquarters at the county seat and who is always available to search for the cause of trouble, to investigate new problems, to prescribe for new disorders and for the constantly recurring old ones, and to organize and direct the work of the boys' and girls' clubs and arrange for their competitions and contests. The usual arrangement provides that the county take care of a part of his salary and the college will pay the balance.

The activities of the county agent of Merrick County, Nebraska, are representative of them all. In ten months he visited 543 farms, answered 2,000 telephone calls, saw 478 visitors, wrote 779 letters and received 194, traveled 9,040 miles by automobile and 1,335 by train, held 22 meetings with a total attendance of 1,800 people, organized two boys' corn clubs, vaccinated 2,069 hogs (4,570 more were vaccinated as a result of his work), saving 82 per cent. of infected herds and 97 per cent. in well herds in infected districts, tested 352 cows, bought 34 animals, and conducted 74 crop demonstrations and 28 other demonstrations. He was a busy man. Multiply his work and results by 1,000 and you will have an approximate idea of the results of the work of the more than one thousand county agents now at work. If a man is having trouble with a certain field a call brings the county agent. If the agent is not sure as to the soil conditions, a test is made. If necessary, a full report goes to the expert at the college. If a new disease attacks a growing crop, the county agent knows of it at once and sees that proper preventive and curative agents are employed. His work means dollars and cents to the farmers of the county and it brings every success and every failure into prompt connection with the proper department at the college. In a state thoroughly organized, the vital experience of every section of the state is available at once for the benefit of every other section, and the college acts as the clearing-house through its Division of Agricultural Extension. This division is organized now in every Agricultural college in the United States, and any tiller of the soil, any orchardist or stock raiser who wants information can get it promptly by addressing the Division of Agricultural Extension of the College of Agriculture of his state.

THE extension work also includes the appointment of county women agents, who supervise and encourage the girls' canning clubs and conduct home economic demonstrations. The problems presented to the woman agent include children's welfare, selection, preservation and preparation of food, canning of fruit and vegetables on the farm, the selection and protection of water supply, sewage disposal, house ventilation, household equipment and management, use of labor-saving devices and the control of insects and pests. The woman agent need not lack for things to do. Her work trains girls to become efficient home-makers, to develop the resources of the farm, to improve the quality of country life and to become economically independent. What the girl learns, her mother is not slow to copy. Possibly the greatest field of all for the extension work lies in home economics. The immediate adoption of kitchen cabinets, separators, modern improved churns, meat-grinders, bread-mixers, washing-machines and vacuum cleaners shows that there is no greater field today for the invention of labor-saving devices than the home, and no home where they will be accorded a heartier welcome than they will receive on the farm.

The work of the agricultural extension short courses and county agents yielded such definite results in better methods and in bigger yields that the action of Congress in appropriating money for the development and extension of the work was almost inevitable. The results have so far exceeded in value the money expended that we may be certain that the sowing of these dollars will yield a great increase in the stability and returns of agriculture.

A Week in the World's News

The War in Europe *By ANTHONY ARNOUX*

European journalist of many years' standing; military critic, staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

THERE has perhaps not been a week since the first of January last in which events, both political and military, of great importance have succeeded each other with more startling rapidity than in the seven days ending September 23.

The most important event was the mobilization of the Bulgarian army for the ostensible purpose of maintaining the neutrality of that country.

The Balkans, almost since the very day the war began, have been a center of interest, and the probable military action of the several small states comprised in that area has been the subject of an enormous amount of conjecture and speculation. Few people, particularly in America, have a clear idea of the relations of the Balkan States to each other, or of their fears, hopes and ambitions, or of the policy of these countries in regard to each other and in regard to the rest of Europe.

In the area designated by the geographical expression the Balkans, there have been since 1878 four independent states, Montenegro, Serbia, Rumania and Bulgaria. Of late years, owing to community of problems and interests, it has been customary mentally to include Greece in the term Balkan States.

At one time or another and comparatively recently, these five states formed part of the Turkish Empire, from which they became separated by treaty or by war, and all are more or less hostile to Turkey to this day, though of late a large degree of this dislike of Turkey has been superseded by hatred of each other. By race, these countries are antagonistic, the Greeks claiming to be the descendants of the Greeks of the golden age, and proud in proportion to this descent, the Rumanians claiming to be the modern representatives of the Roman Empire, and also filled with the idea of the greatness of their ancestry. As a result, both these peoples are convinced that they, the Greeks and Romans of today, are called to play a part in the modern world analogous to that played in the ancient world by their ancestors. The Bulgarians and Serbians, though both of Slav origin originally, are as different from each other as the Germans and English, who also probably spring from an originally common stock. The only bond of union between the five states under consideration is that the Church in all is of the Oriental type of Christianity.

The great cause of friction has been the ambition of each of the four larger states to be the controlling power and practically to govern the others. In 1912 the common irritation against Turkey caused Greece, Serbia and Bulgaria to form a league which attacked Turkey and which, being completely victorious, forced that power to surrender to them all but ten thousand or so square miles of territory in Europe.

Over the division of this territory dissensions arose among the members of the league, which culminated in two members thereof, Serbia and Greece, attacking the third, Bulgaria. While Bulgaria was making every effort to defend herself against these two attacks on her southern and western fronts, Rumania suddenly and almost without warning attacked her northern frontier, with the result that Bulgaria, overwhelmed by the number of her enemies, gave up the fight and threw herself on the mercy of her conquerors. This quality, however, did not exist to any great degree, and as a consequence the three stripped Bulgaria of by far the greater portion of her share of the spoils of the campaign against Turkey as well as of some territory of hers before the war, and in so doing created the causes for the tempest which is apparently about to break today. Rumania took the northern province of Silistria, fronting on the Black Sea, whose inhabitants were pure Bulgar. Serbia and Greece divided Macedonia between them.

Now, the possession of Macedonia (populated almost entirely by Bulgars allied to their brethren in Bulgaria) by any other power than herself has been for two generations a source of bitter regret to Bulgaria, and her exasperation at seeing Macedonia, after she had freed it from Turkish rule, snatched from her by this combination of her former allies was extreme.

Since the war broke out all her negotiations with the Allies, who sought to reconstitute the Balkan League and add Rumania thereto, to hurl it against the Austrians and Turks, have had as a condition precedent the return to her of Macedonia. This apparently the Allies have not been able to persuade Serbia and Greece to do; the matter of Silistria might have been arranged.

While these negotiations, which have spread over a year, nearly, were going on, through German influences certain outstanding difficulties between Bulgaria and Turkey were arranged to Bulgaria's satisfaction, and one thing leading to another Bulgaria, in reply to a diplomatic communiqué whose form verged on that of an ultimatum, recently made to her by the Entente powers, on Wednesday, September 22nd, mobilized her entire army and proclaimed to the world that in accordance with the terms of a recently arranged agreement with Turkey she had assumed an attitude of armed neutrality. This, of course, is a mere phrase, and by the time these lines reach my readers it is as certain as is humanly possible for an unhappened thing to be, that Bulgaria will be at war with all the Entente powers, probably with Greece, and possibly with Rumania.

Greece is greatly to be sympathized with. She does not want war, and has made every possible effort in the last three months to avoid it; but the inexorable course of events seems to be hurrying her toward a combat in which she risks much and stands to gain little.

Rumania's position is a difficult one. If she moves adversely to Bulgaria her northern frontiers will immediately be attacked by the large Austro-German army which has been concentrating for some weeks at the point where her frontier joins that of Serbia, and she will be obliged to conduct a campaign against superior forces on two frontiers. Very possibly some arrangement has been or will be made by which she will remain quiet, for a territorial reward.

Bulgaria can put in the field a completely equipped, well-trained and to a very considerable extent war-hardened army of 320,000 men, well supplied with modern artillery. Behind this will be about 350,000 reserves of high military value. To this army must be added from eight to ten Turkish army corps which will be sent into Bulgaria so that the united fighting force will run to from 500,000 to 650,000.

The Bulgarian attack will probably be the first directed against southern Serbia, and Serbia will not be able to oppose this attack with any very large force, because her army has been greatly reduced, and she will at the same time

Continued on page 1006

SOMEBODY ERRED—SEVEN DIE. Subways are necessary to the life of New York City. The use of the streets is also necessary. As a result of these two necessities, the building of subways under the streets of New York has resulted in the adoption of a complicated system of cribbing and shoring by which the streets are supported and traffic continues while the excavation is made beneath and the subway structure completed. At the present time there are several miles of New York streets supported by these temporary structures. On account of frequent changing of members, weight and pressure are depended upon to hold the underpinning in place. On the morning of September 22, during the rush hour when the street was crowded with traffic, a dynamite blast in the side of the excavation for the Seventh Avenue subway between Twenty-fourth and Twenty-fifth streets, dislodged some of the supports of the streets, and the structure collapsed from Twenty-fifth almost to Twenty-third streets, taking down with it a crowded surface car, a few pedestrians and a brewery truck. Gas and water mains were burst, and both flood and fire added to the confusion. Firemen were soon on the scene with scaling ladders, and firemen and policemen with volunteer support from citizens went to work at once to remove the dead and injured. The third floor of the National Suit and Cloak Company's building, just east of Seventh Avenue and Twenty-fourth street, became a temporary hospital. Seven persons are known to be dead, and eighty-five were injured more or less seriously. The accident should not have been; somebody erred, who, has not yet been established.

AMERICAN INVASION OF INDIA. A contemporary, "The Nation's Business," speaking of British India as a market for American goods, states that an interesting development of the increased construction of large buildings in India has been the ever expanding use of American reinforcing steel and roofing materials. Road-making materials and machinery of American make stand high in popularity. "There is no branch of trade in India," says the article, "in which American manufacturers have made more increasing progress in recent years than in motor cars. During the year 1913-14, Great Britain supplied automobiles to the value of more than $2,000,000, the United States nearly $700,000, and all other countries following far in the rear. American agricultural motor-driven cars are in particular favor."

BURNING UP OUR NAVY. But a short time ago the old frigate Portsmouth, which had been consigned by the government to the junk-heap and was reported as having caught fire during the parade in Boston Harbor in honor of the visiting governors, was later burned and sunk at her dock; and now the oldest ship in the United States navy, the frigate Independence, recently sold by the Navy Department for $3,515, was burned on the mud flats of San Francisco Bay for the copper in her hull. This vessel made its appearance as the flagship of Commodore Bainbridge in 1815 at the head of the first naval fleet of the United States that ever assembled in foreign waters to settle our little difficulty with Algiers. She is described as the first American line-of-battle ship, and had three decks carrying at that time, 74 guns. She was designed for the war of 1812, but was not launched until 1814. In 1836, as a 54-gun frigate in command of Commodore Nicholson, the Independence took our minister George Dallas, to Russia, breaking all records between New York and Cronstadt. Later the vessel took part in the Mexican war. In 1850 the Independence was again a flagship for a short time, and then was assigned as receiving ship at the Mare Island Navy Yard, San Francisco. We venture the suggestion that it might be impossible for the Federal Government to the individual state governments to devise a plan for utilizing some of the woodwork of such interesting relics of our history, in the construction of pieces of furniture to be placed in government offices, or in the construction of some other fitting things that might be pointed to as made from such material.

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New York's Subway Wreck. Car Lies Near the Two Men on Ladder at Right.

"THE CHURCHES' WHOLE TASK TO BE DONE BY THE WHOLE CHURCH." This embracing slogan characterizes the present undertaking of the Layman's Missionary Movement to quicken church life throughout the United States and Canada about the long-desired, long-sought mobilization of Christian people in concerted campaign against ignorance, indifference and sin. Beginning in Chicago, conventions are planned to be held all over the country. Definite plans have been laid down for getting the utmost results from these representative meetings of the different religious bodies, and such topics will be discussed as "What Must America Do Under the New World Conditions?"; "The Challenge of God to the Church of Today"; "The Adequacy of the Gospel to Meet Modern Industrial and Social Conditions"; "Religion in Business and Business in Religion"; and "What Would It Mean If Laymen Generally Were Good Soldiers of Jesus?"

INDIANA EXPERIMENTS IN POLITICS. The new primary law of the state of Indiana relieves party delegates to a national convention from the burden of making a choice of a presidential candidate, inasmuch as the presidential preference of the voters will be shown at the primaries and their choice must be voted for by the party delegation as long as his name is before the convention. Only in the case of his withdrawal or failure of nomina-

ma delegates exercise independent judgment. By the new law candidates for whatever office, fro that of President down to the smallest pol al post, must pay a fee in order to have his nar placed on the ballot, the fee for presidential and vice-presidential candidates being $1000. To ve an acute example, if President Wilson, the gical candidate of Indiana democracy, wis to be considered by the electorate of that sta in the next presidential campaign, he must pa 00 to have his name placed upon the ballots. We're not sufficiently supplied with data to dis this economical or precautionary or whatev ind of measure it is, but it requires only a mo nt to compute that if all the states adopt thi rinciple, each presidential candidate in the fut must have at least $4,800 ready at the gate bef he can enter the race

R'S HEAT FUSES "STEEL." A new bu combine of steel plants is in process of forma tio the syndicate starting with the Midvale Ste Company, one of the three armor-making co anies of this country and occupying over fifteen acres at Nicetown near Philadelphia. The pri paid for this independent company is said to $21,000,000. Several other independents are med as probably booked for the new corpo on. William E. Corey, former president of the ited States Steel Corporation, Percy Ro feller, son of William Rockefeller, and Chas M. Schwab, president of the Bethlehem Ste Corporation, are mentioned as among the ori izers. It is rumored that the latter will un with the Midvale Company and become the lar ordnance concern in the United States. Th really are two new mergers being talked of, but present the public is only vaguely informed on e whole subject. Possibly when the deal are complete there will be no more independent ste companies. The Midvale has declined thes far the war to make munitions for other sec coming its output to this country.

STAMP OUT THE HOOKWORM. Although you won't find hookworm in Webster's dictionary, the Rockefeller Foundation has formed a world-encircling belt inhabited by 900,000,000 of the 1,600,000,000 of earth's population. The infection zone extends from parallel 36 degrees north to parallel 30 degrees south, and all the countries in whole or in part in that belt are subject to the disease. Fifty per cent. of the laboring classes in Egypt are found to be affected, in Ceylon as high as 90 per cent. Of those examined, 30 per cent. were found to be infected. The International Health Commission has in hand the work of devising means for the control of this wasting disease. At present the efforts of scientists are directed to educating the people on the subject preliminary to general efforts at eradication.

BOYS CHIEFLY THE VICTIMS OF THIS HURRICANE. Every year the whole peach crop of the United States is ruined according to advance press reports of early frosts. Now it is the banana crop that has gone. Recent West Indian hurricanes destroyed 15,000,000 bunches of the fruit, despatches from Jamaica say, and a consequent shortage will be felt here in next July. Every one of those millions of bananas was looked forward to by the boys of Africa, and now only the Costa Rican crop of nearly 10,000,000 bunches and the balance of Jamaica's crop, say 5,000,000 bunches, can be depended on, unless this banana tale is a counterpeach stories.

PERHAPS THIS IS A FREE ADVERTISEMENT. Potato-growers are said to be thinking of establishing a system of state certification of potato seed, the expenses to be borne by them. It is claimed that certified seed used in New Jersey this year produced better crops than ordinary seed. Three inspections are made before the certificate is issued, at blossoming time, as late as possible before ripening and at the digging. The United States Department of Agriculture issues a certificate against powdery scab, but this is to be an insurance against every potato fault.

THERE ARE BOY SCOUTS AND BOY SCOUTS. Recently the press contained accounts of a sort of military encampment with battle drills and almost serious thoughts of possible service, held under the auspices of the Boy Scouts. Photographers sent out pictures of the stern young warriors, and the story seemed calculated to inspire similar ambitions in other 28-inch chests. It inspired very different emotions in thousands of parents who are not yet ready to turn the public schools into military academies, and who understood that the Boy Scouts organization was opposed to military training for its members. The explanation is, that there is more than one boy scout organization. The Boy Scouts of America is the society most generally known and in spite of the presence upon its board of officers of several leading militarists of the country it is on record as against military training for boys. Military ideas have no place in its scheme of work and its fine reputation sometimes suffers because of the character of the sport and physical drills employed by other boy scouts societies. The organization that held the military encampment was, we believe, the United States Boy Scouts. The Boy Scouts of America have their headquarters at 200 Fifth Avenue, New York, and this is the organization usually thought of when Boy Scouts is mentioned. Dan Beard, Ernest Thompson Seton, Colin H. Livingston, both our living ex-Presidents, David Starr Jordan and other well-known men are on the board of officers, President Wilson being the honorary president. Lewis L. Wood, chief scout executive, states to the Christian Herald that the Boy Scouts of America agree with the views of General Baden Powell and other educators, including some of our best military authorities, that efforts to give small boys military training are not only injurious to the boys, but do not accomplish the purpose intended.

REAL PATRIOTISM. A late number of the London Times, that of September 9, is to be exact, contained a most pathetic personal announcement. Lady Cavendish, wife of Sir Henry and daughter-in-law of the late Lord Cavendish, writes: "Lady Frederick, widow of many and daughter-in-law of the late Lord Cavendish, will gladly marry and bring up boy to the care and happiness of man blinded or otherwise incapacitated by the war."

WANTED: A SOLOMON. Of which motive's worst is the new submersible idea the chief. Hence, Lords or Professor Parker's Unless some modern Solomon decides, Secretary Daniels may have to refuse to accept the idea at all. Such a threatening attitude ought surely to spring from the real inventor a noble renunciation so that the child may be saved to end for which, as we understand the mission it is to perform. Professor Herschel C. Parker of New York City has claimed the idea as his Mr. Ford, as is stated on another page of this issue of the Christian Herald, claims it as his. We cannot give the history of the controversy. The thing itself is a very small submarine propelled by a gasoline engine and having eyes and ears by which it can detect the presence of enemy vessels, especially other submarines, and destroy them at one hundred feet. Then no hostile craft could stand a chance against the United States, if the government should construct enough of the new model. A thousand, says Professor Parker, would cost no more than a single super-dreadnought, and that number would make this country invulnerable. This diminutive undersea boat will have a speed of forty miles an hour, and the agility of a fish. It will carry two men and one torpedo. But the important thing is, who invented it?

THE WEAPONS OF OUR WARFARE ARE NOT CARNAL. In giving space recently to a belligerent utterance in a New York pulpit, the press did not leave itself enough space to more than quote an utterance from another pulpit along the same line, this time by Dr. Charles E. Jefferson of the Broadway Tabernacle, who declared that "the Christian Church is expected to fight, to attack, to destroy. Our criticism is not that the nation ought not to fight; it is that the weapons chosen to fight with are not the right ones. The real non-resistance of the average Christian is that which uses not gunpowder, but love. Christians must fight, but their weapons at this moment are good-will, friendship, prayer. These have settled more troubles every year since Christ's era dawned than all the cannon fired since gunpowder was invented. It would be interesting to observe Dr. Jefferson and Colonel Roosevelt arguing this in a canoe, having first solemnly pledged each other not to rock the boat.

NO LETUP IN Y. M. C. A. WORK. The International Committee of the Young Men's Christian Association states in its annual report that there has been a gain of eight associations in the year, and an increase of $3,137,000 in property. Y. M. C. A. property throughout the world is valued at $103,394,000. About $14,000,000 was expended in the work, of which $1,070,000 was for education. The total membership is 620,799.

AMERICANS WIN IN FRANCE. A splendid work of mercy is being carried on in France by the American Ambulance Hospital in Neuilly-sur-Seine, a suburb of Paris. This was founded more than a year ago, and through American liberality and the voluntary service of the highest surgical skill of our country has won recognition as the best equipped and most efficient military hospital now in existence. Attached to the hospital is an ambulance or transportation service, of more than a hundred American automobiles, manned by young American men as drivers and orderlies. This service is divided into sections, three of which are serving at the front with the French army. The efficiency of the organization is displayed in the following figures: From September, 1914, to the beginning of July in this year, the hospital records showed 109,537 hospital days. Costs had been reduced from $2 per patient per day to $1.46, and the number of patients had risen from 161 to 535. The Paris squad of motor-ambulances had carried in May 932 wounded. The field sections carried in May 10,505 wounded. And since last September in eight months nearly forty thousand wounded soldiers have been safely carried by these Americans from the roar of the line of battle to the comfort and security of the hospitals.

WASHINGTON TO BE THE WORLD CENTER OF ROMAN CATHOLIC EDUCATION. If recent news reports are correct in their facts and surmises, a unionizing of Catholic institutions of learning in this country at Brookland, in the outskirts of the national capital, is taking place on a scale that will give that church "an educational center in the environs of Washington that will overshadow Rome or any other European city." Why such a plan should be prosecuted "in secret" is not clear, but that course seems to prevail.

SHORING UP NEW YORK CITY. Three days after the cave-in of the new subway excavation mentioned on the opposite page, which went to press before this page, a second and similar accident occurred at 38th Street and Broadway through the giving way of the shoring intended to hold up the surface of the street. One person was killed and others injured. The consequence of this new menace to life and property and to business because the streets where the accidents occurred are practically closed to all traffic, has been a temporary suspension of much of the surface car transportation to permit experts to make a rigid inspection of all the subway work now under way and to require guarantees of safety.

ONLY ORGANIZED CARNAGE RECOGNIZED. A shipment of cartridges and rifles was held up at the Mexican border on September 26 on orders from Washington, presumably, until it could be determined whether the goods will reach Villa and Carranza factions instead of independent bands and border raiders. This is a very nice distinction in the matter of supplying materials of destruction to a people who are engaged in an orgy of suicide.

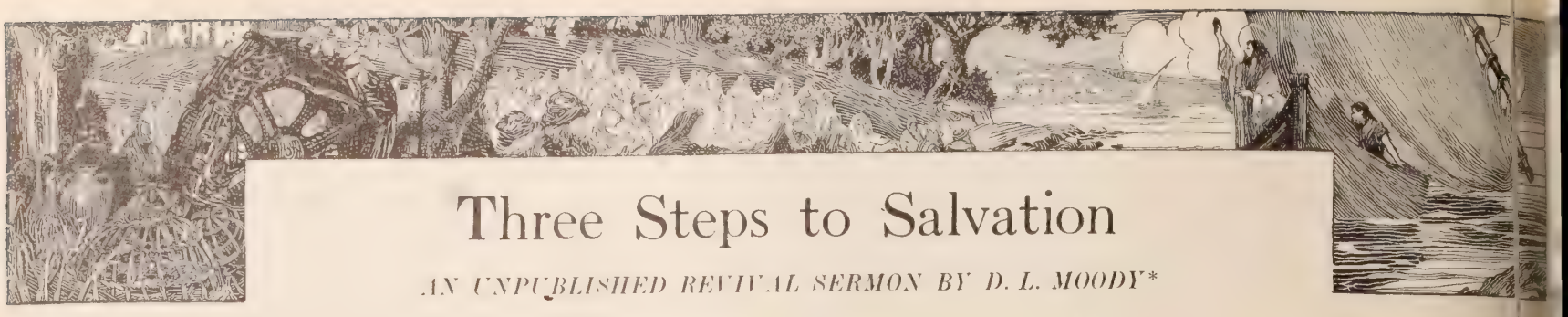
NOTED ENGLISH LABOR LEADER DIES. James Keir Hardie died at Glasgow from pneumonia, September 26, at the age of fifty-nine years. Mr. Hardie was a Scotchman. His parents were of the working class and he began his career as a pit boy in the mines at the age of seven and remained a miner until he was twenty-four. He employed his spare time in studying, and became a temperance leader and labor reformer. Eventually he became one of the political leaders in the British Labor Party and in 1892 was elected to Parliament. It is said that his advent to the House was marked by the coincident appearance of a Scotch cap, contrary to immemorial precedent which required that members wear silk hats only. The Speaker was asked to rule the new member out of order, but failing to find any support in the Constitution for the silk hat rule was obliged to give Hardie his way. Afterward other members took advantage of the innovation, and the silk hat rule became a thing of the past. But Mr. Hardie's fame rests upon more important deeds which his independent nature gave him the courage to perform in the interests of workingmen. He has been a champion of trade unionism and a bitter opponent of war, and on the latter account particularly has been the object of hostile attack from other elements in the government. Although not a prominent figure in the present situation, he was recognized as a leader of the peace element in the British Socialist Party.

MULTIPLY THIS BY 48. The Chicago Herald not long ago compiled some statistics of casualties in the state of Wisconsin due to conditions under which men and women do their work. From July 1, 1912, until December 31, 1914, industrial accidents in the ordinary course of business totaled 24,000, with varying results. Over 11,000 serious accidents occurred during 1914, not including those on railroads or in industries not included in the Workmen's Compensation Law. In that year, the compiler for the Chicago Herald estimates, 6,300 working years were lost through accident, involving over three million dollars in wages. 116 wives were made widows and 220 children made fatherless; nearly 500 persons were maimed for life, 33 lost one eye each, a great many lost fingers in whole or part or suffered broken legs or arms and lesser fractures. This state of things is not, of course, attributable solely to employers, but the record, which is declared to be fairly representative of conditions in modern industry, should serve at least to divide our national horror between the awfulness of war and the awfulness of industrial greed, not forgetting the element of culpable carelessness in individuals.

THE CHRISTIAN HERALD ... President, Bible House, N. ...
... Matter at the Post Office Department, Ottawa

"Boy Scouts of America" Learning Wireless

"United States Boy Scouts" Learning War



Three Steps to Salvation

*AN UNPUBLISHED REVIVAL SERMON BY D. L. MOODY**

I DON'T want to preach a sermon today so much as to tell you in plain words the Way of Life. I believe there are a great many here who are honestly, anxiously and seriously inquiring what they must do to be saved.

Now, I am going to call your attention to three verses in the tenth chapter of Paul's letter to the Romans; and I honestly believe that if Paul were here himself in my place—if he could come back from that world of light where he has been these last eighteen or nineteen hundred years—he could not make the way any plainer than he has made it in that chapter, in the ninth, tenth and eleventh verses: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."

Now, you will notice three stages in these three verses: First, to believe with the heart; next, to confess with the mouth; and the next, not to be ashamed of it. And for these forty years in which I have been engaged in Christian work, trying to lead men to Christ, into the kingdom of God, never in my life have I seen any one willing to take those three steps that the light of Calvary didn't burst in upon him.

All Things Possible to Him That Believeth

I've often said that there would be a great rush into the kingdom of God if a man could get into heaven without going by the way of Calvary; if he could slip around that hill and get on the Mount of Transfiguration, stepping over the Cross and getting Christianity, there'd be a great rush that way. But it can't be done! The way to heaven is straight; but in the way there's a Cross. If you attempt to go under or around it or over it, you remain in your sin. If you want to get into the way of heaven, take up your cross—do it now. Follow Jesus Christ!

In Chicago some years ago the battle was going very hard, and the tide seemed to set against us. One day at the noon meeting one of the leading railroad men of that city, who stood perhaps as high as any business man there, to my great amazement rose in the back of the hall and said: "I notice by the papers there's been a good deal of ridicule cast upon this meeting, and the thought occurred to me this morning that if I was a true disciple I ought to take my share of the odium, and if there's any odium to be cast on Christ's cause I want to take my part." I suppose he thought if he was going to share the glory with Christ, he must share the odium of persecution, also.

My friends, keep that in mind: If we are to be partners with him in glory, we are to be partners down here, and take up our cross daily and follow him. I don't suppose there's any need, and I wouldn't spend much time in defending the meetings, but there's need of confessing Christ. It would be a better day in your life to confess Christ right here, where there's so much said against the meetings. When you hear people sneering, jeering at your tables, at the church or at God's people, you should stand up for the Son of God and let people know whose side you're on.

Man! Who claims your influence down there in the street where you live, or in the shop where you work, or in the societies you belong to? Are you known as a Christian? Are you bearing your cross daily? That's what it is—at the table for Jesus Christ! If you are ashamed of him, of course you are not worthy to be his disciple.

What would you think of a man who would like to get into an office, say, of policeman, but who doesn't want any one to know it? He isn't willing to put on the uniform. Do you think he would be a very serviceable policeman, or that your life or property would be safe with such a watchman as that? Are there any commissioners who would appoint such a policeman?

Here's a man who wants to hire a servant, and wants him to put on the livery. A man wants to enter his service, but objects to having any one know that he is a servant or to put on the livery. If you are to be a servant of Christ you know you've got to put on the livery.

It takes a hero to be a child of God. Mark that! Some people think a man's a coward who comes out and confesses Christ. Don't you believe it! It takes moral courage. And the lack of moral courage keeps more people out of the kingdom of God than anything else.

Now, while I am speaking, some of you are saying, "Well, really, if I should confess Christ, what would they say?" What *would* they say? "You were up to hear Moody, wasn't you? Did Moody catch you? Did you get converted? Did you get pious? Did you get religion?" And you sneak off like a hound, and say, "No sir. I don't believe in Moody; never want to hear him." That's what you'd do. I'm talking facts. It takes courage to confess Christ! You haven't got courage to go home and tell the wife of your bosom that you want to be a child of God. Oh, I pity a man who will be laughed out of a principle. Is it right to serve God? Take your stand and *stand*. Confess him down here, and he will honor the stand. Then eternal life begins.

The Struggle with Self-Consciousness

A man told me this: "I'd rather stand up and be shot at than do what you ask. I can't let anybody know." I said, "You'll never get into the kingdom of God, then." He tried other ways, but couldn't get in till he came in the regular way. You'll never be a disciple of Jesus Christ if you are ashamed of him. For he says, "If you're ashamed of me and my words you can't be my disciple." I don't want any better authority than his own words.

When I was preaching in the Hippodrome, in New York, a six-footer came into my inquiry room. I showed him the way. He seemed to want very much to be a Christian. I think he spent an hour with me. The next night I had another long talk with him. I could bring him up to a certain line, but couldn't get him across. I had him a good many nights; and finally I said to a prominent layman, "I wish you'd get that man's confidence and see what it is that's keeping him from Christ." He had two or three interviews with the man and gave it up. But one night, at the young men's meeting, the man stood up and confessed that he had found Jesus Christ. I said, "What was the obstacle that kept you so long?" He colored up clear to the roots of his hair. He seemed very much embarrassed; and finally he said that the first night I talked with him the thought came to his mind, "If you become a Christian you've got to get the Bible and read it before your room-mate, and he will laugh at you." He tried every way he could to get into the kingdom of God and not let that room-mate know it. Now, that's just the way not to get in. He said that night after night that cross came right up: "You've got to get the Bible out and read it before that room-mate." And he thought he never could do it. That room-mate would laugh at him. But one night the burden became so great he thought he would read anyway. He got out his Bible, and then he heard his room-mate coming in. He had thought he would get it over before his room-mate returned. His first impulse was to put the Bible back and let nobody know. His second thought was, "*Now* is the time to let him know." So he sat there reading, and the room-mate came in and said, "What, are you interested in the Bible?" He said, "I am." Now, it's a good thing to get your lips open, and to say just that. "Why," said the other, "how long have you been interested?" "Well, I've been going up to the Hippodrome to hear that man Moody, and such a night he preached on such a text, and he woke me up, and I made up my mind to become a Christian; but I've been a coward. I wasn't willing to read or pray before you. I thought you would laugh at me. And I've been all these nights greatly troubled; but I made up my mind tonight that I would have my Bible, and read and pray, and let you laugh all you wanted to."

Victory Through Faith

"Well, now!" said the room-mate, "that's rather singular. I've been attending those meetings myself." And there those two cowards had sneaked out, both under conviction. Oh, well! the city is full of them. They are all around in these beer-houses, factories and shops—all around; and they are not willing to say they are under conviction, not having the courage to come out.

Then the room-mate said, "I was brought under conviction by that same sermon, and I've been trying to screw my courage up and get my Bible out and read before you." Well! it was nothing to laugh at. But if I had a looking-glass here I'd show you lots of such men.

It's not hard to get into the kingdom of God if you're willing to take the right way. Go home and tell your friends what great things God has done for you, and that he has had compassion on you, and the light that comes from the world above will shine upon you in the very act of doing it.

Just think that in this audience some man, some woman, may confess Jesus Christ here today, and twenty or thirty years hence there may be thousands who will be turned to Christ through the influence of that simple conversion.

Still another letter I will quote from. I was received this morning. The writer says: The last time I heard you was in Liverpool twenty years ago. There were three of us who went to hear you, to make sport and ridicule. We were fast young men." And he says that at the close of the services they went away to pray; and "that night we took hands with each other and said, 'We'll bid farewell soon, but thank God, we've turned to Christ!'" One of his two friends died as a missionary on the Congo; another served God in Egypt. The latter adds: "I have got three sons and they are on the Lord's side." It is a great thing to stand up for Jesus Christ.

I pray that every one of us who stands may be true to Jesus Christ; that we may confess him manfully and boldly; that we may give no uncertain sound, but confess him in season and out of season. You aged men haven't got a long time now in which to confess Christ. Do it today, while men are casting their souls on him; do it while you have an opportunity to confess him.

It may be that some one here has a son who is going down through strong drink, or gambling, or some other course of sin, and if you throw your influence on the wrong side, you'll regret it through all eternity. Stand for God, and don't be laughed out of it! Settle it now!

I thank God he will accept anybody's testimony. A little one can lead them. Many a man has been led to Christ through no minister, but by a little child. Many an infidel has been led to Christ by me young daughter.

Good News That Can't Be Kept In

Many years ago, near my mission school in Chicago, there lived an old infidel. He was very angry because I had started a mission school near his home. An old proverb says, "Like priest, like people," and one can say honestly, "Like parents, like children." Those children knew that their father and mother didn't like me; and when I went past the house they called me a hypocrite and everything else that was bad. I worked for months to get the children into my Sabbath school, but got nothing but curses from children or parents. One night I had a lot of boys to meet, and I noticed that one of this man's boys—a lad of about thirteen—had come in. I thought at first that God had sent him; but before the meeting was over I began to believe that perhaps Satan had sent him, for he was sticking pins into the other boys and doing everything he could to break up the meeting. I kept quiet. And when they were going out, I said, "Allie, I'm really glad you came in. I hope you'll come again." He felt ashamed when I spoke so kindly to him after he had misbehaved so badly, and promised to come the next night. And he came night after night. One night he got up and said, "Boys, you know all about my home, and you know all about me. I wish you would pray God to convert me; I'd like to be a Christian." I said, "That's another wedge into that infidel's family."

About five weeks after that I noticed Allie weeping. I thought perhaps he'd met some failure during the day. He got up, weeping, and said, "Boys, I wish you'd pray for my mother." I said, "Thank God for that." And after prayer I got him aside and said, "Allie, did you ever tell your mother what God has done for you?" "No," he said, "but I have tried so hard to show it in my life. I have been kind as I could and have done everything I could to please them." I said, "That's splendid. But a joy will come if you confess Christ. And now, when you go home, won't you ask your mother to let you pray with her?" He said he couldn't. I said, "You tell your mother what the Lord has done for you." He did so and that mother became a true Christian. She came to the mission school and inside of two weeks every member of that family was a Christian but one.

Let every one who has ever confessed Christ and wishes to do so now, rise, and so confess him.

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* Delivered at Tremont Temple, Boston, on Thursday, February 11, 1897.

Daily Meditation

FOR EVERY DAY IN THE YEAR

LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

The Rock That Is Higher

SUNDAY, October 10. Ps. 61 : 2. "*Lead me to the Rock that is higher than I.*" There is no more tragic condition in life than for the soul to have nothing near it bigger than itself. Spiritual death makes an easy victim of the soul that has nothing to look up to, nothing beyond. The essential secrets of spiritual life and progress are to be found in reverence, and wonder, and admiration, and hope; and when all these have fallen asleep the soul has been surely touched with the finger of death. Our life shrinks into littleness when we see no rock that is higher than ourselves. But when we can lift up our eyes unto the hills, the power of the heights will come upon us, and we shall sing as we feel their inspiring ministry: "How beautiful upon the mountains are the feet of them that bring us good tidings!"

We need "the shadow of a great rock in a weary land." After the fierce heat and dust of the open road how restful is it to pass into the deep, cool shade of a friendly rock! I have seen the flock leave the exposed pastures in the glowing heat of the noon, and seek the refreshing shelter of a hospitable rock. And we, too, can rest in the shadow of the Almighty in the oppressive rays of the noon. Just when I am inclined to be faint there is a Rock that is higher than I, and in that cooling Presence He restoreth my soul.

And we need "the Rock that is higher" in order that we may have lofty and comprehensive vision. I am so apt to get lost in details, and I lose the sense of the whole. I become absorbed in the fortunes of the immediate battle, and I lose the sense of the campaign. Or I become a victim of the letter, and I lose the large freedom of the spirit. I need to look upon things from a higher point of view. I must see them from above. I want a Rock that is higher than I.

And I need a Rock in which I can find a lofty refuge when I am pursued by my own sin. It must not only be a shadow from the heat but a shelter from the tempest. It must hide me till the storm of life is past. And that Rock is Christ.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

J. H. J.

God's Purpose in Our Lives

MONDAY, October 11. Isaiah 46 : 1-13. "*I have made, and I will bear.*" When a father sees his own nature reappearing in his child—the same temper, peculiarities, and passions—so far from casting the child aside and quoting its faults as a reason for disowning it, he draws nearer to it, filled with great pity, and murmurs, "I have made, and I will bear." When one has elicited in another a love that will never rest until it has established its claim for all he has to give in return, as he considers the greatness of the love he has evoked, he says to himself: I have made, and I will bear." When a Christian minister has gathered around him a large congregation of poor people whom he has raised from the depths, when lucrative offers tempt him elsewhere, he is disposed to refuse them, because he says, "I have made, and I will bear."

Let us ascend to the Divine nature. He has made us, and not we ourselves. His hands have fashioned us, his breath has inspired our life. He has implanted in us appetites which he alone can satisfy. He has placed us in circumstances of unusual difficulty, and entrusted to our hands work of unwonted importance. The cost of duty, which taxes us to the uttermost, is his appointment. Is he not rightfully responsible for all we need in order to fulfil his own program? He has made, must he not bear? Is it not legitimate to look to him to finish his own purpose and perfect that which concerneth us? In hours of anguish for recent sin; in moments of terrific strain and anxiety; in days of supreme peril, or perplexity as to our duty; in the time of old age, when our powers have begun to fail; in the hour of death, and in the day of judgment may we not hear him saying: "Even to old age I am He, and to hoary hairs will I carry you; I have made, and I will bear."

F. B. M.

Let Me Pass It On

TUESDAY, October 12. Rev. 22 : 2. "*And on either side of the river and on that was the tree of life, bearing twelve manner of fruits.*" The kingdom of God is here pictured as a garden, filled with abundance of fruit, while beneath the spreading leaves the nations are healed. The Christian's life is known by its fruits and by the way that fruitage is spread abroad for the saving health of those about him. The life of the Son of God is known not by what it takes, but by what it shares—by what it passes on. The fruit of the Spirit, says the writer to the Galatians, are "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"—all things to be passed on—all things that hold their value largely because they are passed on to others. Most of these virtues of the Christian would lose their point in a solitary world, with none others beside one's self to be helped and healed.

Not what we have but what we share—what we pass on with free and generous hand—that is the sign of our membership in the kingdom of Love, which is the heavenly kingdom. The stolen fruit in the garden of God is the fruit we eat alone. The stolen thoughts in the garden of culture are those we think alone and do not pass on. The stolen joys in the pathway of life are those we do not pass to cheer sad and wayworn hearts. The stolen leaves of healing from the tree of life are those we do not spread above some suffering, invalid soul.

Every one has some bits of manna that he may scatter in a brother's desert. Every one has some glimpses of Eden with which he may brighten another's night.

"Have I a good impulse, let me pass it on.
Have I a song of hope, let me pass it on.
Have I a sympathy, let me pass it on.
Have I a loving thought, let me pass it on."

The great things of earth are those that have been passed on. Heaven is made up of generously scattered love. Paradise is regained for many souls through the prayers that we pass down the ages.

C. S. C.

What Fellowship with Christ Means

WEDNESDAY, October 13. John 13 : 31—14 : 3. "*Thou canst not follow me now, but thou shalt follow me afterwards.*" The words staggered Peter. He could not see how much had to be done before he could share in Christ's coming glory. He made the same mistake James and John had made before, and wanted the throne, without perceiving that it was conditioned on fellowship in the cup and baptism of blood. With deep emotion he persisted in his inquiries, "Why not *now*? There is no place on earth to which I would not go with Thee. Have I not already left all to follow Thee? Have I not been with Thee on the Transfiguration mount, and beside the bed of death? There is but one experience through which I have not passed with Thee, and if death should stand as next in thy life-plan, I will lay down my life for Thy sake. *Anything to be with Thee!*"

How little Peter knew himself! How much better Christ knew him! "What! Dost thou profess thyself willing to die with me? Verily, verily, I say unto thee, between now and tomorrow morning at cock-crow, thou shalt deny me thrice." These words silenced Peter for all the evening afterwards. He does not appear to have made one other remark, but to have been absorbed in heart-breaking grief. Yet surely that grief must have been modified by the remainder of that sentence: "Thou shalt follow me afterwards." We cannot stoop to the low door that opens into life. Like Peter we have to be broken on the wheel, and humbled to the dust. We must descend with Christ, before ascending with him. We must lie in his grave, ere ascending to his throne. The process is painful and humiliating, so he hastens to say: "Let not your heart be troubled. Ye believe in God, believe also in me."

F. B. M.

The Gospel for Society

THURSDAY, October 14. Matthew 7 : 12. "*As ye would that men should do to you, do ye even so to them.*" While Jesus did not give as specific directions as have some founders of religions regarding the attitude of the individual to society, he left in the Sermon on the Mount the plain general principles for our attitude and our service toward our neighbors. It was a gospel that if put into full effect would revolutionize society. Already it is beginning to be felt in this age of service. But we are yet far from achievement of his ideal.

He taught that human value is the great value. He said we were to love our neighbors as we love ourselves. The Golden Rule of brotherly reciprocity was to be the working principle of our lives. It should be a vital, active rule in our treatment of wealth, of property, of labor and of home affairs. There should be in fact no part of our relationship with others untouched by this spirit of doing unto others as we would like them to do to us.

The Christian character is a social character as well as an individual one. A man of business may not be religious by being good on Sunday merely; it is the way his goodness and justice get incorporated in his shop or mill during the week that is to prove the force and reality of his faith, according to Jesus' words. The man who says that drinking moderately does *him* no harm, has not caught the first meaning of this love-of-others rule which is the Christian social gospel. Does drink harm his neighbor? This also must be his concern.

A Christian business man of large interests has this motto in his office: "How would I feel in his place?" He is a social Christian.

C. S. C.

The Christian's Guardianship

FRIDAY, October 15. I Tim. 1 : 1-11. "*The glorious Gospel, committed to my trust.*" We may refer to this noble boast words spoken of an incident in Ezra 8, where the little band of 1,700 Jews were starting on their long march from Babylon to Jerusalem, their ruined city. Their leader entrusts to their special care a very valuable treasure in gold, silver, and sacrificial vessels, which had been given them for use in the house of God. This was his address, as he placed each vessel in the reverent grasp of its selected custodian: "Watch and keep it, until ye weigh it in the chambers of the house of the Lord."

Thus is it with each of us. First we must guard and keep the rich treasure and solemn trust of our own souls—our conscience, heart, mind, and judgment. Next we are entrusted with that great deposit and treasure of Christian truth, which is all embodied and incarnated in Jesus Christ our Lord. It is bestowed on us that we may use it for ourselves, and that we may carry it forth for the use of the world. These treasures require unceasing vigilance. Enemies lie in wait on the way; and there are the perils arising from our cowardice, vacillation, and incompetence. Shall we ever be able to carry unhurt and undiminished those great treasures which God has placed in our care for others? Often must those Jews have anticipated the hour when they would empty their rich treasure upon the marble pavement, and place the golden vessels on the scales! And may we not nerve our hearts amid many trials by anticipating that great hour when we shall meet Christ and say, "Lord, thy pound hath gained ten more"?

F. B. M.

The Criticism of Envy

SATURDAY, October 16. John 12 : 8. "*The poor ye have always with you; me ye have not always.*" Jesus did not argue with Judas, but, with infinite patience and pathos, he remarked, "Me ye have not always." Let Mary lavish her precious treasure upon me; she could not anoint my feet when bleeding on Calvary; this is her only moment. It is dear to me to have appreciation from even one person, when the multitudes misjudged and disowned me. Then he placed this unfading crown upon her brow: "She hath done what she could."

The precious ointment only cost Mary what Judas was soon to receive for his betrayal of the Master. What a contrast! the one who criticizes the gift is ready to sell his Lord. The one who anoints and worships at his feet is ready to die for Jesus.

Christ became poor that, through his poverty, the poor might become rich. He was on his way to die for the poor lost ones. Devotion to Jesus should always result in beneficence toward the needy. The poor are a legacy we have always but Jesus was going away. We can cherish the spirit of the Inasmuch when he has ascended, but now let us linger at his feet and gaze upon his face. Mary was the Good Samaritan to Jesus, who was so soon to be wounded among those who should have been his friends.

E. W. C.

Our Editorial Forum

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Noonday Chimes

EVERY week-day at noon, the chimes of Grace Church in New York send down into the clatter of Broadway the strains of old, familiar hymns. Sometimes if one is not paying attention, or when a new tune is taken up, the clangor of the bells seems only to add to the confusion. Then, gradually, the theme of the old-time melody steals upon the senses through the tumult. The other day the chimes had just finished Pleyel's Hymn. They began a new melody, which, in the midst of the city's roar, was not at first distinguishable. Then the tangle of notes unwound itself and through the noises of the street sounded the sweet notes of "Just As I Am, Without One Plea."

Car-wheels clanked; car-brakes shrieked; iron-shod horse-hoofs smote the stones of the street; motor-horns blew raucously; there was the sound of a myriad human feet and of many human voices; and through it all—"Just As I Am, Without One Plea."

Pedestrians took up the theme and hummed it absentmindedly. Old scenes were brought back; old faiths strengthened; old blessings remembered. Greater than the city; greater than all its work and its woe and its sin—is the grace of God. Greater than to achieve high victories; greater than to understand vast mysteries; greater than the gains of honor and wealth; greater than the satisfactions of toil—is the thought of God and of what he has done to rid the world of sin. Higher than all calls is the call of the Cross. Nobler than any other declaration that human tongue can make is this:

> "Just as I am, without one plea,
> But that thy blood was shed for me,
> And that thou bidst me come to thee,
> O Lamb of God, I come, I come."

The Viking's Triumph

THE triumphs of three centuries of Arctic exploration have been eclipsed by a single brave effort in this year of great events. All doubt as to the actual existence of a hitherto unknown continent in the Arctic Ocean is set at rest by the remarkable discovery announced in the report of Vilhjalmur Stefansson, the explorer, received in a message from Nome, Alaska, on September 17. The intrepid voyager on June 18, after a year of investigation, sighted and set foot upon the new continent at a point near 78 degrees north and 117 west. He followed the coast three days, sailing southeast by east, and covering a distance of over 100 miles. It was a rugged land, level in some parts, in others rolling and with mountain ranges in the distance. There was an abundance of animal life. Later advices, when received, will doubtless convey to the world a more detailed account of this wonderful discovery, which has been foreshadowed by previous explorers, but never with the voice of certainty until now. Stefansson, who was thought to have perished with the greater part of his crew, will receive a royal welcome on his return to civilization. It was a Viking who, long before the day of Columbus, first set foot on the new western world. There is something of the old Viking spirit in this man who, in the year of the greatest turmoil the world has ever known, has searched the polar solitudes and won the glorious prize for which dauntless souls have contended. His name will live long after those of the heroes of battle are forgotten.

The Ordeal of Conscience

SINCE the days of Henry Ward Beecher, historic Plymouth Church in Brooklyn has had no more popular or eloquent pastor than Newell Dwight Hillis. He has been the idol of his flock; and when, on a recent occasion, he stood up before them and with deep emotion confessed that he had fallen from his high ministerial ideal and had tried to serve God and Mammon simultaneously, it was little wonder that his congregation sat amazed at his voluntary self-abasement. With true courage, he was facing a situation from which there was only one way out. He told them how for ten years he had been striving, by unministerial and worldly methods, to secure a provision for his family and those dependent upon him; how he had made investments which he felt assured were sound and safe, yet they all went wrong; how in his struggle for wealth he had suffered through over-confidence and inexperience, and had been the means of involving others in doubtful ventures. Now the whole fabric of his financial hopes had been hopelessly shattered; but he had enough left to discharge his obligations and begin life over again, stripped of property, but free from the burden of debt.

But Dr. Hillis, urged by a reawakened conscience, went even further in his self-imposed ordeal. He told of the great sorrow he felt lest the influence of his ministry should have been a means of leading students and young preachers toward the material prizes of life instead of to the spiritual triumphs. During the years of his wanderings after money and fame, he had many an hour in which he felt the conviction that "a minister has no right to make money, and does his best work without it." There were times when he felt that he was not worthy even to untie the shoestrings of the humblest home missionary or social worker. But he would look forward, and across the chasm that had separated him from his high ideals he would cry, as did the publican, "God be merciful to me a sinner!"

It was a brave, honorable and unsparing confession. When a Christian pastor has the courage to bare his heart to his people, forgiveness cannot be withheld. Whatever the complications, we trust he will be able to overcome them, and to do better work than ever in his ministry, now that he has passed through the fire. His sincerity cannot be questioned, and he has set an example for others who may be "overtaken in a fault" but who have lacked the courage to face their troubles in a cleansing and strengthening public avowal.

Rockefeller at Trinidad

SELDOM has a young man made a visit anywhere that has caused so much comment and aroused so many varying sorts of interest as the visit of John D. Rockefeller, Jr., to the coal-fields of Colorado. Some months ago he promised "Mother" Jones he would make this journey, and many interested persons had reached the conclusion that he had no intention of fulfilling his promise, when the news went forth, on September 20, that he had arrived on the scene of the tragic occurrences of two years ago. Some of the miners were suspicious and offish; some greeted him cordially; some were won over by his gracious manner; some were busy taking steps to have him arrested.

Just what the outcome of his visit will be is at this date problematical. It is not at all likely that he will be arrested, and it is hardly likely that he will win all the miners to admiration and confidence. The findings of the main report of the Walsh Commission, which laid directly at the door of this young man the hideous conditions of the mines and mining camps and towns of Colorado, will hardly be offset by his willingness to borrow a miner's pick and dig coal for twenty minutes, his concern for the chafed back of a mule, and his kindly interest in the housewives and school children of Valdez.

If the findings of the Manley report can be upheld, Mr. Rockefeller has much to atone for. He has taken the right step and the brave step in going to the spot to observe things as they were. He has it in his power to make matters in these particular fields precisely what they ought to be.

"Rough But Kindly"

"ROUGH he was, yet kindly," was Longfellow's summary of Miles Standish, the stern, old, domineering Puritan captain. The phrase might be not inaptly applied to a New England soldier of the same type, who recently passed away at a ripe old age, after a characteristically stormy career. Anthony Comstock had served in the army, and when the Society for the Suppression of Vice was organized and he became its active representative, he carried something of military method into his work. He was rugged, brusque and combative; but it needed a man with just these qualities to deal with the class of criminals and degenerates he had to encounter. For over forty years he fought stoutly for purity. Many a blow he took and gave, but the essential fact remains that, owing to his energetic methods and utter disregard of personal consequences, much good was accomplished and the insidious forces of evil were held in check where they were not put to rout. Comstock's special field was the seizure and destruction of immoral literature, and the record shows that he destroyed over fifty tons of vile books, some four million vicious pictures, and an immense quantity of stereotyped plates and negatives, besides securing the conviction of upward of twenty-five hundred offenders against the law. His aggressiveness frequently made enemies, who fought him bitterly; but he loved the call of the battle, and it is not on record that he ever shirked a [illegible]. But there were many others who, knowing h[illegible] cerity, his sturdy honesty and his fearlessn[illegible] duty, stood by the old soldier and gave him [illegible] support. It is doubtful whether any one of the [illegible] type could have produced anything like the impr[illegible] Anthony Comstock made upon the dangerous c[illegible] criminals who attack the morals of youth. H[illegible] his whole soul into the work and his muscles a[illegible] and his duties—many a time thankless and a[illegible] —were more frequently rewarded with abus[illegible] praise.

China's Friendship

IN a recent published statement, which se[illegible] have been issued mainly with a view to in[illegible] foreign opinion, President Yuan Shi Kai [illegible] republic of China declares his purpose of [illegible] ing out on conservative lines the policies wh[illegible] believes to be best adapted to national develo[illegible] He would aim at steady and substantial pr[illegible] rather than at immediate transient results. He [illegible] strengthen the foundations of the republic, enc[illegible] education, teach the people the value and re[illegible] sibilities of citizenship, respect for law, and the [illegible] liberty; he would develop industry so that eve[illegible] may have a means of livelihood; and he is co[illegible] that China's natural resources are of a charact[illegible] extent that will make the nation rich and grea[illegible] they are developed. To carry out this pr[illegible] foreign capital will be needed for a time. He [illegible] by paying a tribute to the honesty and uprig[illegible] of the Chinese, who, "being under the same f[illegible] government and inspired by the same ideals" [illegible] United States, are bound to maintain friendl[illegible] tions and to make these relations firmer and mo[illegible] mate. Read between the lines, the staten[illegible] a virtual notification that China is about to floa[illegible] national loan, preferably in the American ma[illegible]

Is He the God of Hate?

BELIEVERS in Peace and in the Pr[illegible] Peace have been horrified by the per[illegible] efforts to implicate the Deity in the [illegible] fiendish war. Dr. Charles A. Eaton, a [illegible] inent New York clergyman, said recently in a S[illegible] morning sermon: "The world was losing it[illegible] We needed a cross, and God has laid this cros[illegible] the world." He declared that "this war is the [illegible] blessing that has fallen upon mankind sin[illegible] German Reformation."

Such expressions are extremely regrettable [illegible] God but man is drowning Europe in blood. T[illegible] is not God's gift or God's punishment or God [illegible] God hates war, and Christ has told the wo[illegible] There is no need for tangling up the unansw[illegible] problem of pain with the perfectly answerable [illegible] lem of war.

War takes place because men hate one an[illegible] Not even for the sake of punishing sin will G[illegible] men to hate, or sanction that hatred and its fr[illegible] Men began the war. Men are prolonging it. M[illegible] preventing the dawn of peace. The war would [illegible] at once, if men would lift up their minds to G[illegible] remember that he is the King of Love.

Making Colds in the Head Popular. Dr. Woods Hut[illegible], a New York City authority on health, is quoted as [illegible] mending that every child in school shall be sent hom[illegible] diately he sneezes or coughs or needs his handkerchief, [illegible] executives in offices and stores and factories show the sa[illegible] ious solicitude for their employees, the basis of the recor[illegible] tion being that by such a course people who do not have c[illegible] never catch any. It would be an interesting experiment [illegible] are particularly attractive days and tempting occasions thr[illegible] the year when, we predict, our schools and workshops w[illegible] fairly empty; what would happen on ordinary days we wi[illegible] readers try to imagine.

This is really much more serious a matter than mig[illegible] to be the case from the above paragraph. There is a move[illegible] foot in this country to revolutionize our methods of co[illegible] health. Ignoring the vast safety zones, so to speak, co[illegible] by the prudent, well-informed, careful element in our po[illegible] who, without prompting from outside sources, look strictl[illegible] sanitation of their homes and the health of the members [illegible] families, the sponsors of this movement would bring abou[illegible] tion to compel every individual in our population to un[illegible] least annually an examination under the auspices of t[illegible] or county or municipality. There are such eminently [illegible] sane ways to conserve the general health, and at the sa[illegible] restrict such compulsory medical attention to those who [illegible] ignorance or indifference become a menace to the state. [illegible] proposal overleaps the mark so completely as to beget [illegible] doubt of the disinterestedness of those who would bring th[illegible] to pass.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Invents New Submarine

HENRY FORD went to Washington the other day to submit to Secretary Daniels a plan for a new submarine one-fourth the size of the present ones in use, far more destructive, and in Mr. Ford's opinion, likely to hasten a world peace. In an interview the other day Mr. Ford said: "It will be no feat at all to produce a submarine equipped with a gasoline engine for the entire motive power, which could sail anywhere under the sea, carrying an explosive powerful enough to blow the mightiest battleship ever built into a wreck of junk. And the best of all, these submarines can be built at such a slight cost that all the incentive for greedy armaments-makers will be taken away from them. They will cost only a fraction of what the present submarines cost, and only a fraction of one per cent. of the $1,000,000 dreadnoughts which they will be able to blow to pieces. My machine has been successfully tested, and I am willing to make a public demonstration of its efficiency. I believe that education will be the greatest factor in bringing about universal peace; but this new submarine is likely, by the very terror that it inspires, to hasten a world peace." Simultaneously with the announcement by Mr. Ford of the invention of the new submarine, there has come the announcement also of the farmer's machine he invented with which he proposes to plow and harrow the soil, cultivate the crops, gather the harvests and transport them to the barn and market. It may be possible that the mighty engines employed for the destruction of human life may be used in God's hands for the destruction of war altogether, and that the whole world may take up the anthem, "*Glory to God in the Highest, and on earth peace, good will toward men.*" (*Luke 2:14.*)

Beautiful Thoughts

A MEMBER of a school board in a western community, in an article in a local paper, asserts that schoolteaching has a tendency to make beautiful faces. He says he has noticed how many young women become handsome in a short time by feeling the deep call to improve the mind and heart of the pupils, and the use of a tactful and considerious attention to the work of communicating knowledge. He says that there are some homely teachers, who are noble are stronger-minded than the handsome ones, but they do not enter into their task with the same enthusiasm and joy as the others, and are not as valuable in the schoolroom. While exceptions might be taken to some of the man's statements, he is right in his contention that the profession of teaching is a beautiful one, and that beautiful features are carved by the invisible finger of high thought and pure affection. The flowers of the springtime of life are transferred to the teacher's face. One of the most tremendous facts of life is that thoughts and sentiments do mold the features into ugliness or beauty. The high-minded, true-hearted men and women have comely features that cannot be counterfeited. It is not necessary to tag men "Going to the prize fight or races, or haunts of vice"; their faces tell where they belong. No cosmetics can restore features spoiled by the finger-prints of sin. It is the business of the true Christian to wear a face not pinched by avarice or selfishness, or darkened by anger or malevolent envy; but features beautiful, made so by truth, holiness and love. Thoughts of Christ and love for him will make the features Christlike, divine. The apostle thus expresses the thought: "*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*" (*II Cor. 3:18.*)

Boy's Devotion to Mother

IN the hope that it might save his mother's life, Jacob Rudley, a newsboy, fifteen years old, volunteered for a blood-transfusion operation at the German Hospital in Philadelphia.

About a quart of blood was pumped from his veins into those of his mother. For nearly three weeks Mrs. Rudley was in the hospital, while Jacob continued his calling at the corner of Eighth and Chestnut Streets. Every penny he earned he turned over to an older sister, who kept house, and never a day passed but he paid a visit to the hospital. Eventually Mrs. Rudley's condition grew so critical that physicians decided that nothing but an infusion of fresh blood would save her. The transfusion was performed with difficulty and Jacob was back at his job in a day or so, a little weak, but happy and hopeful of the mother's recovery. We do not have to go to the battlefields for all the heroes. This boy is one. The little newsboy was a real prince. The soul is saved from the death of sin by the transfusion of Christ's blood. The perpetual memorial of the great fact is instituted. "*This is my blood of the new testament, which is shed for many.*" (*Mark 14:24.*

Blind in Wonderful Pageant

THE students at the Overbrook Institution for the Blind in Philadelphia recently went through with faultless precision the various movements of a long pageant with a number of intricate folk dances and scenes. None of the participants could see; but so careful had been the drilling that by merely counting their steps the boys and girls were able to find their places in a line and go through the most intricate movements of set pieces without a hitch or a break. To the thousands of spectators who lined the four sides of the campus at the Institution, the sight was one of the marvels of this age of wonders in education. God made the eye as the window of the soul, and yet when that organ is weakened or destroyed, the soul has other methods of vision. It is the soul after all, and not the clay organ, which sees. Without the material eye, the soul can see the facts of nature, their relation to each other, the beauty behind them, the right, the duty to follow men, and God himself, the Author of all forms and forces of matter and mind. This climax of the soul's vision is thus announced by Christ in his Sermon on the Mount: "*Blessed are the pure in heart, for they shall see God.*" (*Matt. 5:8.*)

Silk for Coronation Garment

MINUTE, extensive, and generous preparations are being made for the coronation of the Emperor of Japan next November. The Imperial Household Department procured from the Sansyusha at Okazaki in Aichi prefecture three kan of the best raw silk, with which the ceremonial dress of the Emperor at the coronation will be woven. At the Sansyusha silkworm weaving room, the selected silkworms were reared with the utmost care. The raw silk was sealed and sent to the imperial household department through the Aichi prefectural office. The cleaning work was started in the reel room. Forty girls wearing white working-clothes were employed. Beginning the work at six o'clock one morning, they finished it at four o'clock the same day. A certain amount of care and expense are proper in inducting the ruler of a nation into office, even in a republic. The costly wardrobes, the priceless jewels, the pomp and display in the ceremonial of crowning kings, that used to impress the world with awe and admiration, have a different impression now on the hundreds of millions of the people of the world, so nearly democratic in their views. There is no authority even among rulers that amounts to much which does not come from wisdom, love, and devotion to the interests of the humblest subject of the realm. The limiting of the Japanese monarchy by the Mikado's father has made a singularly loyal people and dominant nation. There is this account of the formal coronation of the king's son as monarch: "*And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him, and they clapped their hands and said, God save the king.*" (*II Kings 11:12.*)

Tree 249 Years Old

MALDEN, Mass., lost one of its antiquities the other morning when the stump of the Dexter Elm, 249 years old, was uprooted from its place at No. 7 Elm Street, and cast into the dump heap. The stump, weighing eight tons, was all that remained of the venerable tree, which was killed two years ago by the leopard moths. In 1666 the first Richard Dexter planted the tree. According to the family records, which were recently unearthed, Washington, in passing through Malden in 1775, tied his horse to the elm while he was calling at the Dexter house. City Forester Gould made an examination of the trunk when the last cut was made in it. He discovered that the largest ring growth occurred during the first eighty years of its life, and that the greatest general growth took place in the first 148 years. The elm looked down on the birth and death of between seven and eight generations. Oh, what stories it could tell, if it had lips and language! Trees were much in evidence in rural life in Bible times, and were used as an illustration in the message of the World-Teacher. The removal of the worthless tree is thus referred to: "*And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*" (*Matt. 3:10.*)

Homer's Probable Birthplace

CHIOS, where a torpedo boat the other day was destroyed, is the most probable birthplace of Homer, and shows the blind bard's cradle, schoolhouse, and tomb. Of the "twelve cities which claimed the Homer dead, through which the living Homer begged his bread," it is generally believed that Chios deserves the immortal honor. Although almost exterminated by the terrible massacre of 1822, the people of Chios are the most prosperous in the Levant. Nearly all leading Greek bankers and merchants hail from this island. The intellectual genius of the past reached its climax in Homer. Of few men who have ever lived can it be more truly said: "*He being dead yet speaketh.*" (*Heb. 11:4.*)

A Sermon to Fathers

REV. CHARLES E. JEFFERSON, D.D., LL.D., has an ideal sermon to fathers in the October number of the Woman's Home Companion. In it, among other things, he says: "In the earlier years children can be controlled by their mother, but by and by there comes a time when they begin to note the conduct of the father. No eyes are keener than the eyes of a child: If his father does not pray, prayer must be unnecessary. Grown men surely know what is needed. If his father never reads the Bible, then the big book can be dispensed with. Fathers know what books are most worth reading. If he does not go to church, then church attendance is a pastime and not a duty, for men so old and wise as father is would not neglect church if church were of value to them. If he never talks of God or Christ, or the Holy Spirit, if he shows no interest in the Bible or church or Christian work, the inference is clear and certain that religion is not a vital part of human life. It is not what the children are told from time to time, but what they see in the lives of their parents from day to day which makes the deepest impression on their characters. What is the greatest fortune a man can leave his children? A bag of gold? No. An honorable name? No. The best of fortunes is a parental example which makes it easy to believe in the fatherly goodness of God. The crowning achievement of a man on earth is to make the word 'father' so rich in memories and associations that it brings God nearer to his children, and opens for them the gates of heaven." Dr. Jefferson took this text for his sermon: "*I write unto you, fathers, because ye have known Him that is from the beginning.*" (*I John 2:13.*

The Church That Came Back

HOW a church went to a far country after Mammon had given to it the portion of goods that was coming to it; how it filled itself with the husks; and how it arose and came back, not to Mammon, but to the service of God and man, is told in a vivid, convincing way in "The Confessions of a Clergyman," published anonymously by McBride, Nast & Co., New York.

"THE Church of St. Crœsus" is the nonce-name of an edifice and a congregation that the reader divines is located in the fashionable district of, say, Chicago. Let us read the description of the building:

"It seemed to me that St. Crœsus had crawled up the red and blue arabesque of his slate roof, seated himself close to the costly bronze filigree along its skyline, and was shouting at the top of his lungs, 'Say! Ain't I the wealthy article? Look me up in Bradstreet's.' . . . I noticed an elaborate creation in Tiffany glass where Jesus was pictured at his workbench, toiling with saw and plane. What distressed me was not the incongruity—there, of all places. What distressed me was the soft, weak, sweet-sixteenish face some effeminate artist had bestowed upon the Carpenter. It was not the face of the Victor Messiah, all-conquering and regnant, Son of God and Son of Man. It was the form of a wax Madonna – plus whiskers! . . .

"I understood, now, what ailed a church that could tolerate that pink candy caricature of Jesus. Its religion, so-called, was a kind of esthetic sentimentalism. . . . It was a mythology rather than a religion; and nobody lets his mythology interfere with dividends or stockjobbing or rebating . . . or with a seat among the good Bohemians at 'The Follies of Nineteen-now.' . . .

"I was unable to conquer a burning, wriggling curiosity about my predecessor in the see of St. Crœsus, and one day . . . I trotted down town to pick up a volume of sermons he had published. . . . Funny enough sermons they were . . . a little Ruskin, a little Emerson, a little Stevenson, a passage or two from Shelley or Keats, and . . . a politely worded hint that, strange though it might seem, 'this might hold true even in religion.' No wonder the parish could tolerate that blasphemous stained-glass caricature of Jesus!"

The Church of St. Crœsus had moved uptown as soon as the inheritance of Mammon had been divided unto it – had moved to get away from the encroaching slums. The new pastor had a natural curiosity to know the history of the church.

"So I pumped the cook, who had lived there ever since she 'came over' and would perhaps know a thing or two about the Central's history. That was its name officially. Only scoffers like myself spoke of 'St. Crœsus'. . . . It was the old story – a downtown church moved uptown. If I cared to, though she guessed I wouldn't, I could go and take a look at the original Central at the corner of Livingston and Greene streets. She dropped the subject there, as cheerfully as if it had been as much cut glass. I fancied I knew why. So, to the corner of Livingston and Greene Streets I went that evening, and Gertrude with me. . . .

"Over the way loomed a bulky red brick meetinghouse, steepleless now, and with the legend in electric lights above its Norman entrance, 'Flinn's Garden Theater.' . . . I said to Gertrude, 'This can't be it—it's outrageous! Kate must have told us wrong.'

"A girl was coming toward us at the moment. Gertrude stopped her and asked her if that was the Central Church."

The girl's reply was satisfactory as to fact, but was couched in language that can not be reproduced in a family weekly.

" . . . Neither of us spoke till we got back into civilization. Then Gertrude said to me: 'It's just possible that when that girl was a baby, the minister of the Central Church held her in his arms an I baptized her into the name of the Father and the Son and the . . . '

"'Gertrude! Don't!' I blurted. 'I can't bear it!' . . . 'We've got the wrong name for our church,' I said. 'From now on, let's call it St. Lucifer's.'"

THE pastor learns the story of the exodus from the land of the Egyptians. "Suppose, to begin with, a land not in the least Egyptian. Cleanly, tree-shaded avenues lined with mansions representing entire decorum and respectability . . . an atmosphere of plain living only a little modified by wealth. . . . In the midst of it the Central. . . . A minister preaching Keats and Shelley, a congregation putting up with him because they liked him personally and gradually getting educated down to his level. . . . Next, a new railroad pushing through about six blocks west of the Central. Then . . . wild foreigners attracted by the depreciation in real estate. It is not pleasant to look out from one's rear windows upon Syrians and Greeks, or to have the squaws of Asia Minor waddle past one's abode balancing lumberpiles on their heads. . . . Three blocks still separate the Central from Egypt. But the mischief has been done. Quack doctors, card readers, players on wind instruments make their entrance, respectability its exit. The faithful flee from an Egypt smitten with ten plagues at once. . . . Against the grain and in the face of considerable opposition, the Central at least resolves to pull up stakes. . . .

"I TOOK for my text the words: 'This night thy soul shall be required of thee' . . . While I was speaking I looked up and saw the candy-pink caricature of Jesus in stained glass, and anger surged within me. I burst out about Mariolatry. I said the world had substituted a bearded Madonna for Jesus—that this was why it could think of him as a myth apart, and sentimentalize over his gospel without dreaming of applying it. . . . It was a terrible sermon. Hell -new style. But it ended with a call: 'Repent ye, for the kingdom of heaven is at hand.'

"And now I suppose you are asking what came of that sermon. Results?

"Mrs. Edgar Williams said I was 'splendid—almost like Oberammergau.' Miss Ainsworth said I was 'so simple and primitive,' reminding her of 'those darling Fra Angelicos in the National Gallery.' Mrs. Ellis said I 'ought to write plays,' I had 'such a wonderful imagination. . . .'

"MRS. GILDER got me going by a rather exceptionally vehement scold about the 'move,' and I was rash enough to tell her of our visit to Livingston and Greene Streets . . . and about the poor harlot who 'might have been baptized there,' as Gertrude had said. Mrs. Gilder turned crimson and exclaimed hotly, 'Would you remember the girl if you should see her again? You find the girl, and I'll see that she's taken care of.'

"At that I felt a blush way up to the roots of my hair. Why had we let the poor thing slip through our fingers? Had we 'moved' too? Was I nothing but a kid-gloved 'metropolitan divine' after all?

"Then began our prowls through Livingston Street. The Central could still make some feeble amends for the 'move.' Why not a mission chapel? Or a settlement? Or both? . . .

"One evening along in November, when Captain Michael Lafferty of the Eighth Precinct had agreed to talk over conditions in the district, I went down to Livingston Street alone. It was on the whole an encouraging view I got from the captain. He said the borhood had been maligned; t contained irresponsibles enough, sure, but that they had good s them and rarely gave trouble thought, however, that they were harmful influences, mainly beca Flinn's Garden Theater. Bounce and the district would pick up. isn't doing well. He tells me bu is on the blink. He'd unload Just you drop in on him as you Ask him his figure. It'll surpri folks.' . . .

"I glanced in through the ol ioned Norman entrance. At moment two ushers rushed out, d a girl with them. . . .

"I could break your heart w account of those three weeks a Gilder's. There were moments Maggie was delirious and cried for her dead mother. There were m when she cursed Mrs. Gilder an trude and the nurse and the and me. And there were m when Scripture texts mingled w babblings.

"Then, one morning I shall forget, the change came. Say like about the futility of death repentances. This was real. A didn't know she was going to d thought she was going to get we

"Perhaps it was the illness mo the inner change that accounted but before the end of the secon I could glance from Maggie's f Gertrude's and defy anybody t that our patient had ever been an but good all her life. . . ."

THE Maggie episode was the o of the exodus of a goodly nu of the respectable members of St. C who wondered what the past trying to make of the church—a Magdalen's Home?

"The following week we had a Early in the evening ex-Senator remarked, 'I hear old Barclay is coming to church next Sunda the idea of joining us if he lik minister.'

"'Yes?' said I, well knowing what was to follow.

"'Well,' the ex-Senator pro 'you see, Adams is sensitive. N exactly, but——'

"'You mean he wouldn't r sermon like last Sunday's.'

"'Now don't misunderstan the politician protested. 'I don' to criticize. For my part, I t you handled a delicate subject ably well. It was inspiring. I

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That Old-Time Home O' Mine

AH ME! I'm gettin' hungry jest to go back home again;
I can see the old scenes loomin' up as clearly now as then;
I can peer along the vista of a score of years or more,
And the golden sun's a-shinin' down as in the days of yore!

I can see the dear old faces, I can hear their laughin' tone,
Just like I ust to hear 'em in the summers long since flown;
And my heart leaps high with rapture, while a thrill runs down my spine,
When I think onct more o' goin' to that old-time home o' mine!

Let me eat again the victuals that I ate in boyhood's days;
There's nothin' now tastes half so well, though cooked in stylish ways;
Oh, what a splendid relish, just a bowl of milk and bread,
And my mother standin' by me with her hand upon my head!

Let me sleep beside the window where the morning glories grew,
And the sun in golden patchwork at the dawning glinted through;
Making me to dream so grandly, as the years should onward roll,
Of my course of future greatness—how it thrilled my boyish soul!

I'm so sorry that my waking years this path have never known;
That upon my years of struggle small success has ever shone;
But it makes the harvest sweeter, though the fruit be gnarled and rare,
Just to know we've dreamed of heaven, and have had our standards there!

Let me wander in the woodlands where I loved in youth to tramp,
A-buildin' airy castles like Aladdin with his lamp,
Where the birds that sang above me and the flowers that bloomed beside
Were like sermons preached from heaven with a message glorified!

They tell us now in science that the flowers all bloom for seed,
And the birds that sing around us simply call their mates, indeed!
But I love the old-time notion that my mother taught to me,
That the birds are minstrels praising God in field and bush and tree!

I've lingered long away from home, I've lived midst other men;
I've passed along the highway where I ne'er may walk again;
But I'd give a chunk of heaven just as big as I could hold,
With a brace or two of angels and a pavement made of gold,

Just to take old Time's machinery without a break or shock,
And turn its wheels all backward as a man would turn a clock;
Till the old days came upon me with a swish of glory rare,
And the long forgotten faces shone around me everywhere!

And I wonder, up in heaven, where it's awful nice and fine,
All burnished up in glory that'll far the sun outshine,
If the Lord who loves his children hasn't somewhere in the skies,
Just such a blest arrangement for their rapture and surprise!

DOUGLAS DOBBINS

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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CHAPTER I

THE tiny, trivial touch of Destiny that caused the turn in Amarilly's fate-tide came one morning when, in her capacity as assistant to tl scrub ladies at the Barlow Stock Theater, she viewed for the first time t dress rehearsal of "A Terrible Trial." Heretofore the patient little plodder had found in her occupation only the sordid satisfaction of drawing her wages, but now the resplendent costumes, the tragedy in the gestures of the villain, the liquid grace of Lord Algernon, and the haughty treble of the leading lady struck the spark that fired ambition in her sluggish breast.

Oh!" she gasped in wistful-voiced soliloquy, as she leaned against her mop-stick and gazed aspiringly at the stage. "I wonder if I couldn't rise!"

Sure thing, you kin!" derisively jeered Pete Noyes, vender of gum at matinées. "I'll speak to de maniger. Mebby he'll let youse scrub de galleries."

Amarilly, case-hardened against raillery by reason of the possession of a multitude of young brothers, paid no heed to the bantering scoffer, but resumed her work in dogged dejection.

Say, Mr. Vedder, Amarilly's stage-struck!" called Pete to the ticket-seller, who chanced to be passing.

The gray eyes of the young man thus addressed softened as he looked at the pale, eager face of the youngest scrubber.

"Stop at the office on your way out, Amarilly," he said kindly, "and I'll give you a pass to the matinée this afternoon."

Amarilly's young heart fluttered wildly and sent a wave of pink into her pale cheeks as she voiced her gratitude. She was the first to enter when the doors opened that afternoon, and she kept close to the heels of the usher.

'He ain't a-goin' to give me the slip," she thought, keeping wary watch of his lanky form as he slid down the aisle.

In the blaze of light and blare of instruments she scarcely recognized the workaday environment.

'House sold out!" she muttered with professional pride and enthusiasm as the signal for the raising of the curtain was given. "Mebby I'd orter give up my job so as they could sell it."

There was a moment's conflict between the little scrubber's conscience and her newly awakened desires.

'I ain't a-goin' to, though," she decided. And having so determined, she gave her conscience a shove to the remotest background, yielding herself to the full enjoyment of the play.

The rehearsal had been inspiring and awakening, but this, "the real thing," Amarilly appraised it, bore her into a land of enchantment. She was blind and deaf to everything except the scenes acted on the stage. Only once was her passionate attention distracted, and it was when Pete in passing gave her an emphatic nudge and a friendly grin the munificently bestowed upon her a package of gum. This she instantly pocketed "fer the chillern."

At the close of the performance Amarilly sailed home on waves of excitement. She was the eldest of the house of Jenkins, whose scions, numbering eight, were all wage-earners save Cory, the baby. After school hours Flamingus was a district messenger, Gus milked the grocer's cow, Milton worked in a shoe-shining establishment, Bobby and Bud had paper routes, while Cory, commonly called "Co," wiped dishes at a boarding-house. Notwithstanding all these contributions to the family revenue, it became a sore struggle for the widow of Americanus Jenkins to feed and clothe such a numerous brood, so she sought further means of maintenance.

"I've took a boarder!" she announced solemnly to Amarilly on her return from the theater. "He's a switchman and I'm a-goin' to fix up the attic fer him. I don't jest see how we air a-goin' to manage about feedin' him. Thar's no room to the table now, and thar ain't dishes enough to go round, but you're so contrivin' like, I thought you might find out a way."

Memories of the footlights were temporarily banished upon hearing this wonderful intelligence. A puzzled pucker came between the brows of the little would-be prima donna and remained there until at last the exigency was triumphantly met.

"I hev it, ma! When's he comin'?"

"Tomorrer fer breakfast."

"Then we must rayhearse tonight afore we kin put it on right. Come, all you-uns, to the kitchen table."

The Jenkins children, accustomed to the vernacular of the profession, were eager to participate in a rehearsal, and they scampered boisterously to the kitchen precincts. Amarilly, as stage director, provided seats at the table for herself, her mother, Flamingus, Gus, the baby, and the Boarder, the long-suffering, many-rôled family cat personating the latter as understudy. Behind their chairs, save those occupied by the Boarder and the baby, were stationed Milton, Bobby, Bud, and Cory. This outer row, Amarilly explained, was to be fed from the plates of their elders with food convenient as was Elijah by the Scriptural ravens. This plan lifted the strain from the limited table appointments, but met with opposition from the outpost, who rebelled against their stations.

"I ain't a-goin' to stand behind Flam or Gus," growled Milton. "I won't stand no show fer grub at all."

"I ain't, neither," and "Nit fer me!"

Amarilly's Thoughts Took Flight Toward a Glorious Future

chorused the near twins, Bobby and Bud.

"I want to set at the table and eat like folks!" sobbed Cory.

Mrs. Jenkins advocated immediate surrender, but the diplomatic little general, whose policy was pacification, in shrill, appealing voice reassured and wheedled the young mutineers back into the ranks.

"It's the only way we can take a boarder," she persuaded, "and if we git him, we'll hev more to eat than jest hot pertaters and bread and gravy. Thar'll be meat, fresh or hotted up, onct a day, and pie on Sundays."

The deserters to a man returned from their ignominious retreat.

"Now, Co, you stand behind me, and when you git tired, you kin set on half my chair. Milt, git behind ma, and Bud and Bobby, stand back of Flamingus and Gus. If they don't divvy up even they'll hev to change places with you. Now, to places!"

This conciliatory arrangement proving satisfactory, supper was served on the new plan with numerous directions and admonitions from Amarilly.

"No self-helpin's, Milt. Bud, if you knock Flammy's elbow, he needn't give you anything to eat. Bobby, if you swipe another bite from Gus, I'll spank you. Co, quit yer self-reachin's! Flammy, you hev got to pass everything to the Boarder fust. Now, every meal that I don't hev to speak to one of youse in the back row, youse kin hev merlasses spread on yer bread."

The rehearsal supper finished and the kitchen "red up," Amarilly's thoughts again took flight and in fancy she winged her way toward a glorious future amid the glow and glamour of the footlights. To the attentive family, who hung in an ecstasy of approval on her vivid portrayal, she graphically described the play she had witnessed, and then dramatically announced her intention of going on the stage when she grew up.

"You kin do it fine, Amarilly," said the mother admiringly.

"And we-uns kin git in free!" cried Bobby jubilantly.

In the morning the Boarder, a pleasant-voiced, quiet-faced man with a look of kindliness about his eyes and mouth, made his entrance into the family circle. He commended the table arrangements, praised the coffee, and formed instantaneous friendships with the children. All the difficulties of the cuisine having been smoothed over or victoriously met, Amarilly went to the theater with a lightened heart. When Mr. Vedder came up to her and asked how she had enjoyed the performance, she felt emboldened to confide to him her professional aspirations.

The young ticket-seller did not smile. There was nothing about this diligent, ill-fed, little worker that appealed to his sense of humor.

"It will be a long time yet, Amarilly, before you can go on the stage," he counseled. "Besides, you know the first thing you must have is an education."

Amarilly sighed hopelessly.

"I can't git to go to school till the boys hev more larnin'. I hev to work here mornin's and help ma with the washin's in the arternoon. Mebby, arter a little, I kin git into some night-school."

A stage-hand working near by overheard this conversation and displayed instant interest in the subject of Amarilly's schooling.

"Couldn't you git off Saturday arternoons?" he asked.

"Yes, I could do that," assured Amarilly eagerly. "Is thar a Saturday arternoon school?"

"Yes," replied the man. "There is a church guild, St. Mark's, that has a school. My little gal goes. She larns sewin' and singin' and waitin' on table and such like. You'd better go with her tomorrow."

"I kin sew now," said Amarilly, repeating this conversation to the family circle that night, "and I'd like to sing, fer of course I'll hev to when I'm on the stage, but I git enough waitin' on table to hum. I'd ruther larn to read better fust of all."

"I ain't much of a scholar," observed the Boarder modestly, "but I can learn you readin', writin', and spellin' some, and figurin' too. I'll give you lessons evenin's."

"We'll begin now!" cried the little tyro enthusiastically.

The Boarder approved this promptness, and that night gave the first lesson from Flamingus's schoolbooks.

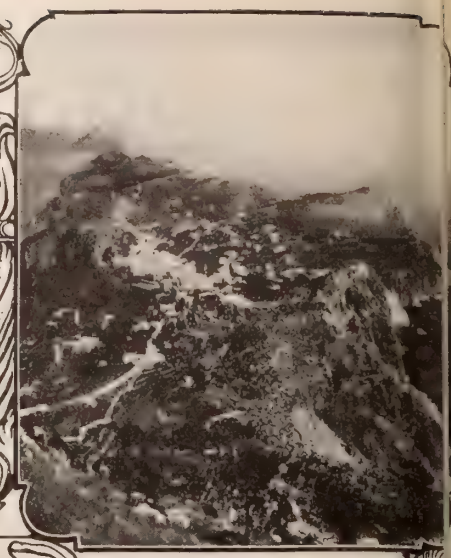
The next morning Amarilly proudly informed the ticket-seller that her

Continued on page 999

NAPLES THE BEAUTIFUL

With its environs, Positano, Amalfi, Posilipo, Capri, long spared by Vesuvius

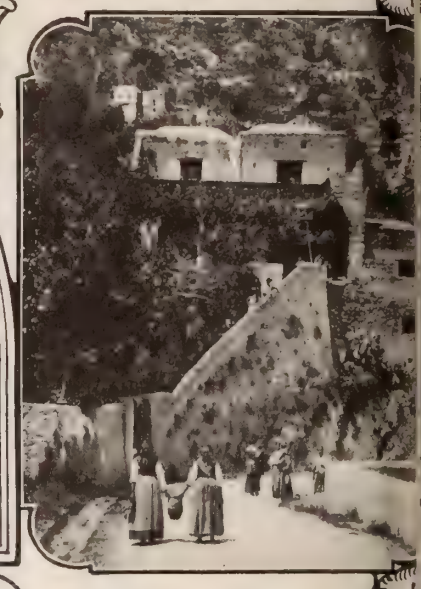
Bridge on road leading from Positano to Amalfi.



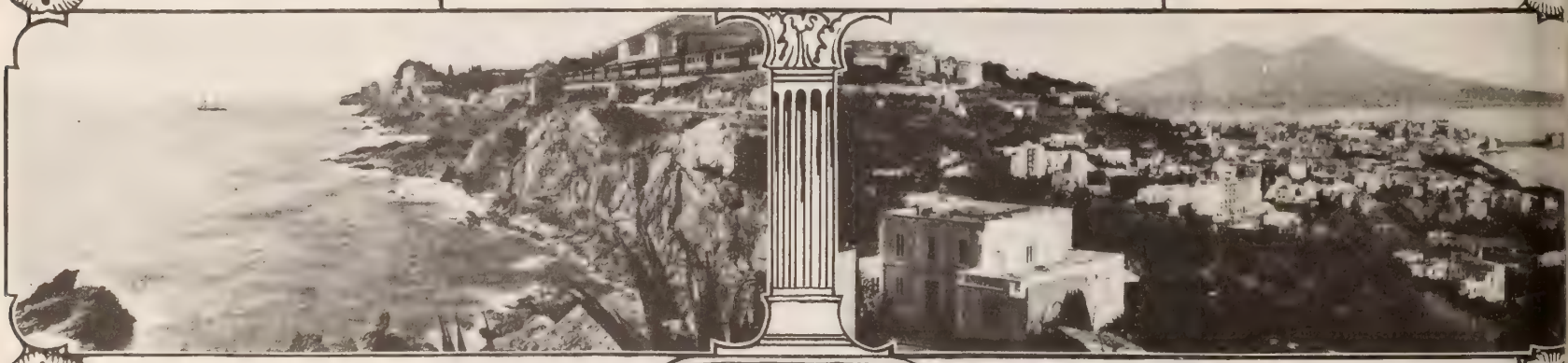
The Island of Capri as seen from Mount Solaro.

A street through the island village of Capri.

On the slope of the hill of Posilipo the Emperor Augustus had a villa, and in his time a tunnel was made through the ridge.



Ruins of dwellings on the hillside at Positano.



Nervi near Genoa, a famous resort for tourists, viewed from a point on the Gulf of Genoa.

When Vesuvius destroyed Pompeii and Herculaneum, Naples was spared, and still sits calmly at the volcano's base.

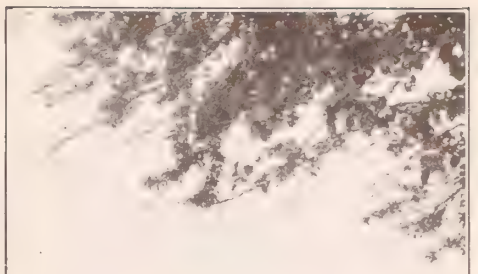
One of the most beautiful views of Naples and Vesuvius, seen from Vomero.

The rugged shore line of the bay, Positano clinging to its rocky sides.

On the Bowery Mission Farm

Where the Unemployed Are Trained to Till the Soil for a Living

By DR. JOHN G. HALLIMOND



Nothing to be had here but health and peace and Heaven-blessed toil:

IN THE reclamation of a man from a life of sin, and in the building up of a character, the one most essential thing, next to the grace of God is self-respect. And how can a man be self-respecting when he has not the means of earning a living, but is dependent upon others?

A Bowery Mission convert is therefore very quickly introduced to the Free Labor Bureau, where every effort is made to secure him a position. Since the Bureau was organized eight years ago 27,493 such positions have been found for men. In the meantime temporary work is provided in the Mission Industries, and in the Labor Settlement, now at Tuckahoe, N. Y.

It has been the business of the Labor Bureau to cultivate a connection with the farming industry of the near-by state, and every year many men are sent out to such places. In the spring season of the year it has become the custom of many Eastern states farmers to visit the Mission, and from the out-of-work men assembled daily in the rooms of the Bureau, to pick out and take back home with them the men they need.

Although there is a vast amount of exaggeration in many of the statements regarding the demand for farm help, such help, in a large proportion of cases, being in great demand only at certain seasons of the year, the experience of the Bowery Mission Free Labor Bureau has been that every year there are many farm jobs vacant that cannot be filled. There are many reasons for this: such as the difficulty of transportation, the poor inducements offered, the possibility of the job being only a temporary one, the qualifications demanded suggesting an almost angelic person rather than an ordinary human being, and so on. The chief cause, however, of this discrepancy between the demand and the supply of farm laborers has been that there are so few men that have had any farm experience, and the ordinary farmer rarely can afford to take an absolutely green hand. The Bowery Mission has, therefore, for years been desiring and praying for a farm which could be used as a training school in the rudiments of the farming industry, where out-of-work men could go, and in as short a time as possible gain that amount of knowledge and experience which would qualify them to take these vacant positions.

THE prayers have been answered. On January 4 of this year the Mission had placed at its disposal the beautiful Griffen farm, of about 300 acres, at Yorktown Heights, Westchester County, New York. The farm is adapted in almost every particular to the carrying out of the objects the Mission had in view. The distance from the northern boundary of New York City is about thirty miles with the cities of Yonkers, White Plains, Mount Vernon and New Rochelle in between while the large towns of Peekskill, Ossining, and Tarrytown on the west, and Mount Kisco, New Bedford and others on the east, are all within easy distance, providing splendid markets for the produce of the farm.

The houses and farm buildings are located on a plateau 720 feet above sea level, affording a magnificent panoramic view of the surrounding country. There are two large dwelling houses, one the Davenport house, containing twenty-one rooms, and the other, the Griffen house, having twenty-six rooms. They are in fairly good repair, strongly built of timber hewn and sawed on the farm itself. The farm buildings consist of a modern garage and store-room, a large hay and feed barn, two wagon sheds, a cattle barn which has accommodated sixty head of cattle, a carpenter's shop, a blacksmith's shop, a vinegar press room, several poultry houses, providing accommodation for five thousand hens, pig pens, corn-cribs, and well houses.

There are at least seven apple orchards containing upwards of fifteen hundred trees. Many of these trees are old, and probably useless; others will need considerable and careful attention before they arrive at commercial productivity again; but at least one thousand trees are in comparatively good trim.

THE work during the eight months of this first year has been largely occupied in cleaning it up and getting it ready for future use. But the experience gained during that time warrants the Mission in believing that the prime purpose of the institution, viz., the qualifying of men for farm jobs by a few months' practical training and experience, is already accomplished. From twelve to twenty men have been continually employed, and a large proportion of them have passed on to permanent farm jobs. Neighboring farmers are already much interested, and visit the farm when they are in need of farm hands, and make their selection on the spot.

The Mission was fortunate enough to secure the services of Wellington E. Manning, a retired farmer of Toronto, Canada, as manager. Mr. Manning is a Christian gentleman, thoroughly interested in the scheme, and not only imparts to the men the education they need, but gives every attention to their spiritual welfare. Mr. James T. Hunt, the business manager of the Mission, has also, during the summer months, made his home on the farm, commuted to his work at the Mission, and thus formed the necessary link between the two institutions.

Every Sunday afternoon a meeting is held in the Griffen house, at which not only the men, but many residents of the neighborhood, meet for a stirring service, somewhat after the type of meeting held in the Bowery Mission.

Nothing therefore seems to stand in the way of the main purposes of the scheme being accomplished. First, the training-school for farming is already in operation. Even during the first eight months many men have been taught how to milk, plow, and harrow; they have, under the guidance of the manager, sown many acres of corn, potatoes, and all kinds of vegetables; they have also learned how to attend to horses, cattle, pigs, chickens and other live stock. They have been furnished with abundance of good wholesome food; they have had clean, comfortable beds to sleep on; they have been surrounded by a wholesome religious atmosphere, and there has not been a man who has not rejoiced in the experience.

In the stream which runs through the farm there is a very valuable waterfall, on which, until a few years ago, there stood a saw-mill, which was resorted to by a large section of the country for timber sawing. It was destroyed by fire some twelve years ago. It is the proposal of the Mission in course of time to utilize this fall of water for the production of electricity and light the houses and farm buildings by electric light.

ONE of the greatest difficulties in connection with the supply of farm help is the temporary, seasonal character of the jobs offered. In the rush of work at spring or harvest times farmers cry out for men. Then in the late fall and winter men are out of work, and throng into the cities. The Bowery Mission, in connection with its new farm, intends to show how men can be employed all the year round. The principal occupation during spring and summer months will be truck gardening, the products being taken in fresh early every morning by auto-truck into the city markets. In the fall will come the harvesting of the general farm crops. In the winter, wood-cutting will be the chief occupation. The growth of cord-wood on the mountain side of the farm will afford this kind of work for many years to come. It is also proposed to erect houses in which several men can be employed in winter.

The men will be expected to work steadily, but there will be no unduly long hours. They will have good food, healthy living conditions, adequate social advantages, and at all times an atmosphere of Christian fellowship.

The Bowery Mission is now one of the most complete converting and regenerating institutions in the world—its activities being all welded together in one complete chain; its Gospel Meetings, its Brotherhood, its Labor Bureau, its Mission Industries, its Labor Settlement, and its Farm.

A profitable corner of the new farm.

This beats a city street all hollow.

Convenience

THERE are three things about Crisco that make it convenient to use in the ordinary kitchen.

It can be kept in any part of the kitchen without becoming too soft or too hard - thus it saves valuable space in the refrigerator.

It keeps indefinitely without turning rancid.

It comes to a proper heat for frying without giving off any of the smoke that so often makes cooking an unpleasant process and leaves odors in the kitchen.

CRISCO
For Frying - For Shortening
For Cake Making

Crisco is a vegetable cooking fat. It is pure and easy to digest. It is made in a building in which it is never touched by hand, and never comes into contact with anything which might have germs or the least bit of dust or dirt.

Crisco is cheaper and more wholesome than the best of lard. It is in every way as good for cooking as the highest quality creamery butter, and costs but half as much.

Hurry Up Cake

¾ cupful sugar
1½ cupfuls flour
4 tablespoonfuls Crisco
½ teaspoonful almond extract
½ teaspoonful lemon extract
2 whites of eggs
¼ teaspoonful salt
2 teaspoonfuls baking powder
milk
(Use level measurements)

Sift flour, baking powder, salt and sugar into bowl. Put whites of eggs into measuring cup, add Crisco, and fill cup with milk. Add to dry mixture with extracts and beat vigorously six minutes. Pour into small Criscoed and floured cake tin and bake in moderate oven forty-five minutes. Cake may be frosted if liked.

Sufficient for one small cake.

If you want to know more about Crisco and the conditions under which it is prepared, send for the "Calendar of Dinners". This cloth-bound, gold-stamped book contains, besides the story of Crisco, a different dinner menu for every day of the year and 615 recipes tested by the well-known cooking authority, Marion Harris Neil. Address your request to Department S-10, The Procter & Gamble Company, Cincinnati, Ohio, enclosing *five 2-cent stamps*. A paper-bound edition, without the "Calendar of Dinners" but with 250 recipes, will be sent free on request.

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

The following letter explains itself:

Sept. 18, 1915.

"Editor of The Christian Herald.

"Dear Sir: Years ago, I wronged an old man in a trade. I do not remember his name, but I cheated him to the extent of five or ten dollars, and as I cannot make restitution to him I am sending you $30 (thirty dollars) in money and I want you to put it where you think such money should be put. I am not signing my name, but if you acknowledge receipt of it in the Christian Herald, I may be able to hear from it. My conscience is troubling me.'

Restitution is a duty wherever it is practicable, and where circumstances make it impracticable (as in the present case), the next best thing to do is to devote to some good cause a sum equivalent to the amount wrongly acquired, together with interest. Zaccheus, who was probably a hard man at a bargain, told the Master that in cases where he had taken unlawfully he restored fourfold. Our unknown correspondent is following this example. For his sake we wish it were possible to reach the man he defrauded, but this, after the lapse of years, being out of the question, we shall apply the gift, with his approval, for the benefit of several old men, applicants for help at the Bowery Mission. The acknowledgment by the Mission will be published in this paper. We sincerely hope, now that he has done this act of justice, that his conscience will give him no more trouble on that account. He has done all he could, freely and voluntarily, to right the wrong.

B. M., Chillicothe. I read the words "and whensoever ye stand praying, forgive." In many cases this is an almost impossible—a superhuman thing. We may profess forgiveness of some grievous wrong, yet the injustice and wickedness of it will rankle in the heart for long years afterward. Is complete forgiveness possible—I mean in such extreme cases' While we may wish sincerely to forgive and yet find ourselves unable to do so, will God refuse us forgiveness because of this inability on our part to forgive another?

If we remember that our Saviour forgave even his murderers, and asked his Father to forgive them, pleading that they knew not what they did, our own grievances against others will seem very small. But whatever they may be, if we come to God in the right spirit, and plead with him that our hearts may be softened toward those who have injured us, our prayer will not be denied. Professor David Smith writes very helpfully on this subject. "Forgiveness," he says, "does not mean regarding the offender as though he were innocent. When one has wronged you and would wrong you again, the duty of forgiveness does not mean that you must feel no indignation, or treat him as though he were innocent. That is impossible, and, indeed, it would be a failure in moral duty. It means rather that you must harbor no thought of revenge, but on the contrary, avail yourself of every opportunity of requiting his evil with good. The test of your attitude is very simple, and it is this: If he repented and confessed his fault, would you welcome his approach and assure him of your willingness to bury the past and have done with it forever" This is God's way. It is related that Abraham entertained an aged and weary traveler in his tent, and, asking why he begged no blessing on his meat, learned that he was a fire-worshiper, whereupon he thrust the old man out of his tent. God called to Abraham and asked where the stranger was. 'I thrust him out because he did not worship thee.' And God answered, 'I have suffered him these hundred years, and couldst not thou endure him one night?'"

F. M., Erin, N. Y. 1. Who organized the Episcopal Church, and when? 2. Was John Wesley, the founder of the Methodist Episcopal Church, an Episcopal clergyman? If so, did he ever leave that church? 3. Was the Methodist Episcopal Church a part of the Episcopal Church? If so, when was it separated?

1. It is hardly correct to speak of the "organization" of the Episcopal Church. Christianity was established in England in the early centuries of the Christian era, but with the gradual assumption of Roman supremacy the English Church became merely a part of the Roman Catholic Church. Henry VIII brought about the separation of the Church of England from the Papal Church at the time of the great Reformation throughout Europe. When the American colonies were founded the Church of England established churches here, but the Revolution made it necessary to separate the churches of the colonies from the mother church. So the Episcopal or Protestant Episcopal Church is the name of the American division of the Church of England. The name Episcopal means, of course, having bishops, so the Church of England is also called correctly the Episcopal Church. 2. Yes, John Wesley was a clergyman of the Church of England, and never left that body. 3. The Methodist Episcopal Church is only one branch of the Methodist movement organized and promoted by Wesley. Until almost the end of Wesley's life the members of his Methodist "societies" remained members of the established Church. But during the American Revolution, so many Methodist congregations were deprived of the sacraments and of the service of ordained ministers, and there was such an urgent demand for them, that Wesley, holding that one elder had authority to ordain another, ordained Thomas Coke to come to America and ordain other preachers here. Coke ordained Francis Asbury as elder and bishop, and the Methodists in America, recognizing the office of "bishop," took the name Methodist Episcopal Church. In England the Methodists are still called "Wesleyans," and in America there are other Methodist organizations besides the Methodist Episcopal, such as the Methodist Protestant, Primitive Methodist, Free Methodist, etc., none of them having bishops. In England, the Methodist societies were separated from the Church of England in 1791.

Unhappy Sister. You should not allow yourself to be burdened and hindered by regrets over the experiences to which you refer. It is very likely that your sister's mind was somewhat unbalanced by her troubles, and you must try to forget that last unpleasant year, remembering only the earlier delightful intercourse. There is little doubt that in her heart she remained true to you and now understands that the clouds that came between you were only imaginary. If you were not as patient as you think you might have been, do not grieve over it now. Such grief will unfit you for your best and most helpful service to those still around you. You may receive a great blessing from our heavenly Father which will make your heart gentle and kind; and, though we must sometimes resent and rebuke injustice, we may have always the attitude of helpfulness. What your sister would most earnestly desire now is that your mind might regain its peace, and that you make up for the sadness of the year of misunderstanding and the sorrow of separation by making every hour glad for those with whom you are now associated.

Miss E. S., Arkona, Canada. Should we not fast at times when we pray? I send these passages: Luke 2:37; Joel 2:15.

Fasting, which was a marked feature of the old dispensation, has come down to us from age to age and is found to some extent in the church at the present day. It cannot be denied that it has its merits, both spiritual and physical, and especially in great emergencies when it is desired to concentrate the spiritual faculties (either in individual cases, or as a community, or a nation). Besides, it cannot be forgotten that Jesus himself set the example (See Matt. 4:2). It is true, he did not specifically enjoin fasting upon his disciples, and he even rebuked the Pharisees for their frequent fasts; but the rebuke was because they gave more prominence to the formalism of the observance than to its spirit and purpose. (See Matt. 6:16-18; Matt. 17:21.)

Constant Reader. 1. The first century began January 1 of the year one and ended at the end of the first hundred years—i. e., December 31 of the year 100. The second century began January 1 of the year 101 and ended at midnight of December 31 of the year 200. Similarly the twentieth century began January 1, 1901, and will end December 31, 2000—i. e., when twenty centuries shall have been completed. 2. Don't know his denomination. 3. Pocantico Hills, Tarrytown, N. Y., and Cleveland, Ohio. 4. If he seeks forgiveness he should also pray to be kept from sin and for divine help to resist temptation. When the heart is regenerated and Christ comes into the daily life, sin ceases to have dominion over us. We must trust Him who has promised to keep us and who will not permit us to be tempted beyond our strength.

Here is a beautiful thought from a Southern friend.

"I visited New York recently and, while riding up Broadway, passed Grace Church when the chimes at noon were ringing out hymns. I got off the car and listened to the heavenly music and it gave me that peace of mind that God's people understand and enjoy. I wondered how many of that eager rushing throng heeded and enjoyed the soul-entrancing music. Since then I have thought of how we all, in our worldly pursuits, *won't* listen to and enjoy the echoes of those heavenly strains that surround us at all times. How deaf Christians are to the love and care of their heavenly Father, who is seeking them at all times. Not only will he relieve our cares and give us real joy and comfort, but he will keep us in that frame of mind that will enable us to do his will, thereby heeding our Saviour's command, to lay up treasure that will last for all eternity.

"J. KEMP WYSHAM."

Mrs. W. B. H., a reader in Newport, Ark., in a letter just received gives a vivid picture of the almost instantaneous transformation effected in that town by the recent floods. She writes: "A visitor to Newport a few weeks before the flood spoke of it as the 'livest' place on the globe. People were going to and fro, gramophon[e] turned loose far into the night, the El[ks] was a blaze of glory till near morning, ne[gro] jos and fiddles made night a nightmare [for] trying to sleep. But one morning th[e] broke: then the Iron Mountain dump, w[hich] holding back the water, also broke, and [the] dump across Newport Lake gave way, [and] the water over the town with such a rus[h] roar that families were cut off from ea[ch] in the streets as they hurried to their [re]people in autos were forced to abandon [the] the streets; and neighbor pulled neig[h]from the deep waters and led them to [a] safety. People were made to feel their [de]ence upon God. Those who had not kno[wn] neighbors were thrown into buildings wi[th] to spend the week; and where no commu[n] had heretofore existed, a feeling of sympa[thy] good fellowship was engendered." [It] seems to have been fortunate in escapi[ng] out loss of life. After all, the floo[d] to have brought its compensations, [al]those who suffered losses, and endured [a] discomfort, have our sympathy.

That the memory of the "good times" which our little tenement waifs enjoy at our C[hil]dren's Home at Mont-Lawn is cherished long a[fter] is made evident from the many letters [re]ceived from those who are old enough to writ[e]. Here is a letter—a sample of many others of t[he] same kind—which the patrons of our Fresh [Air] will read with pleasure: "I thank you [for] kindness the eleven days, and for mak[ing] my hair. I am lonesome at home and wish [I] could go back to Mont-Lawn. I play school [at] home and play in the evening, but the country [is] not lonesome. I eat more at home now than [I] ever did. The country made me dress qu[ite] at home. I sing my songs that I learned at Mont-Lawn. I hope the children obey the [Bible] and sing the hymns right. I was glad that [I had] a good time, and I will never forget the Christian Herald Children's Home.—MARIE D—, New York."

Miscellaneous

Paul F., San Francisco. Never heard of [such] course as you mention.

W. B. G., Manville, Ill. We have no [collection] of the case you mention.

T. A. C., Carleton, Mich. While the [expression] sion to which you refer is not quite as [clear as] the author intended, it is a mistake to [conclude] that he meant to uphold Universalism.

Victor, E. R., Dorchester, Mass. Tra[dition is] knowledge or information relative to [doctrines,] customs, or events, which has been hand[ed down] orally from generation to generation, an[d which] has been so long and so universally accept[ed that] it has attained the force of law.

M. F., Sr., Wood Bluff, Ala. Th[e word] "Christ" is the Greek equivalent of the [Hebrew] word Messiah, meaning "anointed." Th[e word,] both in the Old and New Testament [occurs] almost without exception with the definite [article,] so the expression, as relating to the [Saviour,] means "The Anointed One."

Wisconsin Reader. Esperanto has ma[de much] progress in the last ten years; exactly ho[w much] it would be difficult to say on account of [the lack] of accurate statistics. It has lost much of i[ts inter]est in the last year on account of the w[ar. The] number of those who speak it in Europe [is large,] but there are less in the United States. It is looked upon favorably by leading educ[ators in] Europe and America. Before the war th[ere were] over a hundred periodicals published [in the] language.

A. A., Wernersville, Pa. The prophecy [in Isa.] 17:1 regarding Damascus was fulfilled [many later] years (see Jer. 49:24-25). Damascus re[mained a] province of Assyria until the capture of [Nineveh] by the Medes (B.C. 625), when it submitte[d to the] conquerors, and its wealth and commer[cial im]portance greatly declined for a long perio[d while] its most influential and enterprising citize[ns were] carried into captivity. It was afterwards [held in] succession by Egypt, Babylon and Persia. [It has] been torn down and rebuilt several times.

Reader, Arlington, Kan. The problem [is one] concerning which we do not care to advis[e. You] know the Scripture teaching and the [modern] law on the subject and how they conf[lict. It] must therefore be very largely a matter [of con]science. Meanwhile we have always he[ld that] where a person feels that his eternal welf[are is at] stake, his first duty is to God, and there is [no law,] human or divine, which can compel one [to con]tinue in a condition which has become [intol]erable, on both moral and spiritual grounds.

Inquirer, Newark, N. J. There are at t[he] present time over 800 orphan boys and girls in [Armenia,] distributed in several mission orphanages, [who are] wholly dependent upon the Christian ge[nerosity] of readers of this journal for support. T[he fund] which is raised for these little folks is the [means,] under Providence, of supplying all their [needs—] food, clothing and shelter, giving them a C[hristian] education and training them for ultim[ate self] support. The Christian Herald will welc[ome aid] in this beautiful missionary work. Reade[rs wish]ing to help these little Chinese should se[nd their] gifts to the Chinese Orphan Fund, care [of this] paper, Bible House, New York.

Sunrise on the Sea

By MARGARET E. SANGSTER, Jr.

DID you ever look at the ocean before sunrise when the first mist of the morning was rising grayly fr a crest of dull foam in the distance? It's rather cold, cheerless sight, isn't it? The shades of color in the water—bl and green and drab—are all cold, unsympathetic colors, and they blend tog her in a cold, unsympathetic mass th stretches off mightily into the far, far istance.

nd then, have you ever stood on the sa s—a lonely atom of humanity bef e such vast untamed spaces, and w hed the sun come up? Have you w hed the clouds part softly, and the mi begin to creep stealthily away? Ha you seen one glorious streak of go color touch the dulness of the wa s—first one, then another, and an her, until the whole sea became a onderful path of flaming color like th heart of a great full-blown rose?

erhaps some of my girls have never see this picture. Perhaps hundreds of hem will never see this picture; bu it's an easy thing to imagine it. Fo no matter if you have never seen a dy of water larger than a puddle of indrops on the prairie or a panful of ishwater in the kitchen, you have pr ably seen that small body touched by a bit of sunshine and you have pr ably noticed how the first gleam of br ntness that touched it faintly with gcen color spread until the whole surface glowed like molten metal.

THERE is a girl that I have known ll my life—an auburn-headed girl w flashing dark eyes and an imperious w of raising her chin when she speaks to ou. At one time she was known as rather haughty, self-satisfied little peon, but somehow so gradually th no one realized what had wrought th change—she became transformed, ud lonely girls went to her with their he taches, and discouraged girls went to er with their fears and struggles. Sh used to be known as "the girl with th awful temper," but now folk call he "that awfully understanding girl." O day while I was talking to her about sy pathy and affection it all came out.

I s'pose you remember," she told m "how I used to be. I used to think th I was rather nice—rather superior to he others. And—well you know the's an old saying that red-headed gi are rather quick-tempered—well, I s more than *rather* quick-tempered I red up at every little thing that in th least offended me—no matter how sm ll it really was. And because I was so conceited and cross, my life was rather gr -colored, for I had no very warm fr ndships and no very bright moments. I d not even realize why I was unhapy—I was too self-satisfied.

One day I was out at a picnic party wi the girls in my class at school. I h on a new Tam o' Shanter cap that I d made myself, a pretty little affair th had taken only a few hours of my ti e. One of the girls (a new girl in to n—the old girls would hardly have de d to speak of it!) came up to me an said wistfully:

"That's such a pretty hat—where d you get it? I've been trying for ag s to find something like it."

"Some good impulse—an impulse that I seldom felt in those days—prompted me to unbend for a moment. 'Why,' I told her, 'I made it myself! It's very easy to do. Come to my house some afternoon this week, and I'll show you how.'

"The girl was *so* pleased! Her plain little face—she wasn't a pretty girl—brightened up as if it was full of sunshine. 'I'd—I'd love to!' she said. 'you're so—good.' And then she hesitated before she spoke again. 'Do you mind,' she asked me, 'if I kiss you?' . . . Somehow the day of that picnic was the very pleasantest day that I ever spent in my life.

"That night, after I got home, I sat down and began to think—hard. And when I got down to brass tacks, as they say, I realized that doing one little kind thing had made my whole day—and, incidentally, my whole life—brighter.

"'If,' I said to myself, 'if making a Tam o' Shanter hat for a girl will give me such a glow of happiness I ought to do something, even though it's something very little, ever day to give some one pleasure.'

"It wasn't easy for me at first. I'd gotten into the habit of being resentful when people asked me questions and pretended to want my advice. Lots of times I forgot my resolution; lots of times I didn't *try* to remember it. More times than any I didn't want to. But after I'd been trying for six months to say and do pleasant little things it began to come easy to me. I began to want to tell people that I liked them. I began to want to help the girls make their dresses, I became sympathetic in regard to their dreams and ambitions.

"That was two years ago. I'm different now, don't you think so? I don't think there's a girl in town that doesn't like me nearly as well as I like her. The girls who have always lived here seem to have forgotten what a stick I used to be, and the new girls never knew me when I was a stick. Does it sound conceited for me to say that I'm—I'm popular?"

THERE are a great many girls in the world who are popular, girls who don't dress well and haven't much money, girls who are painfully plain, girls who are not clever. They are popular because they have found that it makes them happier to help others; and in finding their own happiness and other people's happiness they have achieved a very beautiful result.

The ocean before the sun rises is not a prepossessing sight. There's only one thing it resembles, and that is the heart of a person that has never been touched by the sunlight of friendship and human kindness. Such a heart is cold and unsympathetic and gray colored, too.

When the sun rises over the ocean and rests lightly on the waves there shows first a streak of gold, and then another and another until all the water is colored and radiant. Just so a heart that has been touched by the sunshine of one kind deed will glow with a bit of golden light, and the golden light will spread until every corner of that heart is glowing.

Unique Mosaic Map

ONE of the oldest and most unique maps in the form of a mosaic has recently been installed in the National Museum at Washington. It is a reduced reproduction in colors of a mosaic map of Palestine and part of Egypt.

The original mosaic formed the floor of an old church in Medeba, a town in the former territory of Moab, situated almost directly east of Bethlehem, and often mentioned in the Old Testament. The mosaic itself, dating from the sixth century A.D., was discovered in 1882 when the site of the old ruined church was being cleared for the erection of a new church building. Unfortunately the mosaic floor was much damaged on that occasion by ignorant workmen before it was saved by the scientists. The part of the map saved from destruction extends from Nablus, the Biblical Shechem, in the north, to the Nile delta of Egypt in the south.

Like the original mosaic, which is the earliest map of Palestine in preservation, the reproduction is inscribed in Greek. It combines with geography a picturesque illustration of the Bible and Christianity in Palestine. In fact, the artist seems to have been more intent on picturesque detail than on the geography. Unlike modern maps, the Medeba map is orientated not toward the north but toward the east, sunrise, so that places and legends are arranged on the west line. Cities and towns are represented by buildings, sometimes surrounded by palm trees. The Jordan is shown as a comparatively broad stream which falls into the Dead Sea, and the latter is agitated by currents represented by thick black streaks. The banks of the Jordan are connected by two bridges, while on the surface of the Dead Sea two vessels are depicted. The mountains are designated in various tints to indicate their several strata. In the desert east of the Jordan a gazelle is represented as being pursued by some animal, possibly a lion or a panther.

This interesting reproduction was acquired by Mr. Woodward in Jerusalem while he was on a tour around the world in the interest of the Christian Missions in 1899.—*Smithsonian Institution Bulletin.*

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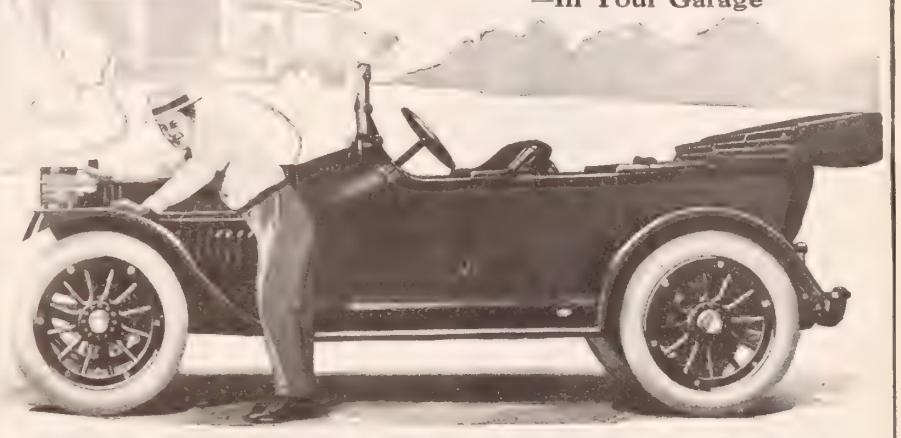

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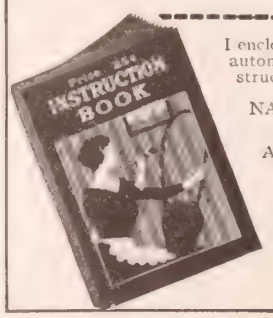

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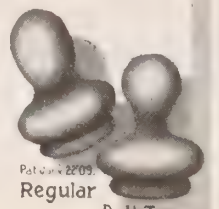
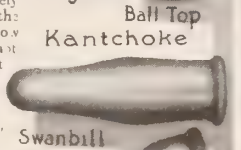
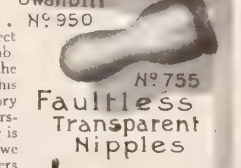
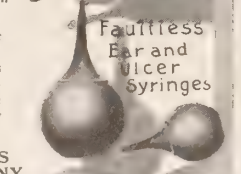








Young People's Topics for October 17

The Responsibility of Our Society for Local, State, and National Unions

Christian Endeavor and B. Y. P. U. Topic. Ps. 133: 1-3

THE other day I was surprised to read this: "The great Welsh revival, the most glorious and far-reaching outpouring of the Holy Spirit in this generation, started with the earnest testimony of a young girl in a Christian Endeavor prayer meeting. All she said was: "Oh, I do so love Jesus!" and then she sat down. All Christendom is still feeling the blessed effects of the scenes that followed."

I do not know how trustworthy that bit of history is, but know no reason to doubt it. If that little Welsh girl could by her spontaneous truthful testimony set all of Wales on fire for God, what might the young people of the American Christian Endeavor Societies and Baptist Young People's Unions do if they would receive God's grace in full measure into their hearts and testify to it with glad lips!

That, then, is your first responsibility to your local union to see that you help to give your own society the right spiritual tone that shall make it a blessing to the community. Then see to it, in all your relations with the larger unions, that spiritual interests are kept uppermost.

Here are a few practical suggestions: Try to insist upon having your society and all the unions you come in touch with actually controlled by the young people, not by older folks, and not too predominantly by the ministers. The young people's societies are a democracy, and their plan is to give the young people practical experience and practical responsibilities in Christian work. Be willing to lead, be willing to follow, to take responsibility or to obey others. (Look up the lesson study for last week.) If you can attend union conventions, keep eyes, ears and heart alert and open to bring back the usable material of the convention. Get the thrill of feeling that you are one of a great army; keep in touch with it; share its dreams and its daring and its faith. Remember that every society is made up of young persons just like you, and that every union is made up of societies just like yours. Lastly, then, as at first, think again of that little Welsh girl who set a nation on fire by saying in her Christian Endeavor prayer meeting: "Oh, I do so love Jesus!"

Can We Capture Politics for God?

Epworth League Topic. Ps. 33: 8-22

THIS is a dangerous subject. We blame our Catholic friends for trying to take their religion into politics. We complain if the religion of a political candidate enters into the campaign. We complain when some political organization like the Prohibition or Socialist parties insist that Christians should support them in their moral and economic reforms. We condemn the churches of Europe for supporting their national military organizations and campaigns. Now, with all these things in mind, we are asked to consider the question: "Can we capture politics for God?"

And the answer, in spite of all the objections above stated, clearly is: "We should surely try to do so."

But how? What does it mean to capture politics for God?

It means this: We have an open Bible; every one of us has a conscience; we may seek a personal religious experience which will bring us into intimate personal relationship with the Holy Spirit, who has promised to guide all who trust and follow him. Now, as we compare what we learn from the Bible, from conscience, from the Holy Spirit, with what we see in the social organism of which we are a part, we know that that organization is terribly wrong. It is most clearly our duty to help make it right. We must try to bring its laws and customs into conformity with what we believe to be the will of God.

Only last week we had occasion in this department to quote the prize definition of a Christian as decided by the editors of a great popular magazine: "An actual Christian is one who in individual concerns sincerely tries to practice the Christian ideal, and in common affairs sincerely tries to convert to the Christian ideal the social organism of which he is a part."

Social conditions are controlled, in a democracy, by politics, politics being the method and the machinery by which the will of the people is turned into law and administration. A Christian, then, *must* take his religion into politics. He must vote as he prays. He must vote for the men and measures he believes will make society most nearly conform to what he knows to be right.

But can politics be "captured" for God? That is a large order. Yet that also is the divine promise and the divine command.

Peace, justice, brotherhood, cooperation—these things must be made facts instead of dreams. And the actual instrument for turning these dreams into facts is, of course, not the bullet but the ballot.

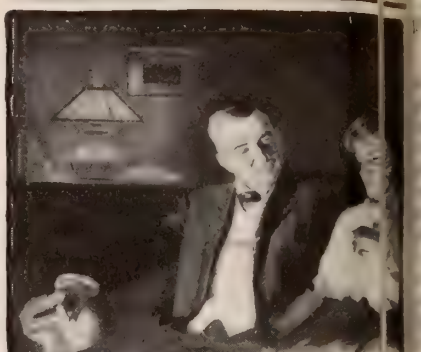
Christian young people should study economics. Many of them should go into politics. They should stand and work and vote together to help answer their own prayers. They should determine that the laws of man be made to tally with the laws of God.

Among the Workers

OMAHA, Nebraska, has been having its long expected Billy Sunday campaign. The tabernacle held from eight to ten thousand people, and 1200 in the choir, and all the usual features of preliminary organization work were employed. Results at Omaha are reported as fully up to the high mark set by the great campaigns in the East which ended at Paterson this spring. Interest has been intense, and the evangelist secured the enthusiastic support of the churches in his leadership. Though Mr. Sunday's party has changed somewhat in its personnel, the tremendous power of his earnest personality is the same, and the message he is delivering is unchanged in its directness, simplicity and get-to-it-iveness. Coming eastward from his Summer's rest by the roundabout route of the Panama Pacific Exposition, where he conducted revival services, Mr. Sunday faces perhaps the greatest opportunity of his remarkable career—an opportunity which will be shared in by every evangelist who has received a vision of the needs of the time and a message from on high.

THE Home Mission Monthly for October in a leading article "By a Citizen of Utah" says: We are convinced that neither Mormon theology nor Mormon autocracy can long stand against the keen scrutiny of modern education. . . . But do not be deceived. The Mormon problem has not yet been solved. Whether Mormonism can ever be transformed into a pure form of Christianity remains to be seen. How such a barbaric religion can be transformed is beyond the comprehension of man's mind, yet what right have we to question the limits of Divine power" Progress has been made, the years of patient labor invested in Utah have not been spent in vain. The defiance of the political authority of the Church, the educational advances everywhere apparent, the greater emphasis upon the Christian elements of their theology—these are the returns of the investment as well as evidence of coming dawn—the dawn of a new day for Utah. The unrest of the younger element presents Utah a field white unto harvest. Send us harvesters!

IN AN interesting letter from E. W. Yansen, Cebu, Philippine Islands, we get some encouraging accounts of the progress of Christian teaching in that region in the face of deep-rooted antagonism. "White boys," he says, "are stoned in some of the surroundings of the city, while in contrast intense pleasure is shown when our son visits among the mountain congregation. Among the Cebuans the fact that a stranger is a Christian, or that he wants to hear the Gospel, opens up every other Christian's home. Not many years ago the different parties in Cebu were at constant war among themselves, and raided defenseless villages, inflicting death upon many. So their present state of mind is the strongest possible testimony of the power of the gospel here." Our correspondent relates how a Cebuan woman Christian worker unexpectedly met the murderer of her aunt and cousin. "In the most disarming way possible she introduced herself to the cruel man and told him what the gospel had done for her. There was nothing but forgiveness in her heart; her only wish was to win him and his accomplices for the Lord Jesus."



At the critical age of middle life

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Amarilly of Clothes-Line Alley

Continued from page 993

duction had begun. She was consequently rather lukewarm in regard to the child school proposition, but the little daughter of the stagehand pictured the school and her teacher in most entic g fashion.

"u kin be in our class," she coaxed persively. "We hev a new teacher. She's real swell and wears a diamon' ring and her hair is more yaller than the wig that the play lady wears. She hed up to her house to a supper last week and thar was velvit carpits and ice-cream and lots of cake but no pie."

Amarilly's curiosity was aroused, and her small, roughened hand firmly grasped the confiding one of her little companion she permitted herself to be led to the Guild school.

CHAPTER II

THE teacher at the Guild was even more beautiful than Amarilly's fancy fed by the little girl's vivid description, had pictured.

"Her hair ain't boughten," decided the seven-eyed critic as she gazed adoringly at the golden braids crowning the small head. The color of her eyes was open to speculation: when they had changed from gray to green, from green to hazel, and from hazel to purple, Amarilly gave up the enigma. The color of her complexion changed, too, into varying tints of peaches.

"I do believe she ain't got no make-up on," declared Amarilly wonderingly.

The little daughter of the stage-hand had not overappraised the diamond. It shone resplendent on a slender, shapely hand.

"Miss King, I've brung a new scholar," introduced the little girl importantly. "She's Amarilly."

As she glanced at her new pupil, the young teacher's eyes brightened with spontaneous interest, and a welcoming smile parted her lips.

"I'm glad to see you, Amarilly. Here is a nice little pile of blue carpet rags to sew and make into a ball. When you have made a lot of balls I'll have them woven into a pretty blue rug for you to take home and keep."

"For the Boarder's room!" thought Amarilly joyously, as she went at her work with the avidity that marked all her undertakings.

Presently a small seamstress asked for instruction as to the proper method of putting the strips together. The face of the young teacher became clouded for a moment, and she was unmistakably confused. Her wavering glance fell upon Amarilly sitting tense and upright as she made quick, forceful, and effective stabs with her needle, biting her thread vigorously and resonantly. The stitches were microscopic and even; the strips symmetrically and neatly joined.

The teacher's face cleared as she saw and seized her avenue of escape.

"You may all," she directed, "look at Amarilly's work and sew the strips just as she does. Hers are perfect."

Amarilly's wan little face brightened, and she proceeded to show the children how to sew, bringing the same ease and effectiveness into her tutoring that she displayed when instructing her brothers and sisters.

The sewing lesson continued for an hour. Then the children sang songs to a piano accompaniment, and there followed a lesson in cooking and the proper setting of a table. All this instruction was succeeded by an informal chat.

"I want you all to tell me what you are going to do when you grow to be women," said Miss King.

Almost all the occupations of their parents were chosen, and the number of washerwomen, scrubbers, and seamstresses in embryo was appalling.

"And you, Amarilly?" she asked, addressing the new pupil last of all.

Amarilly's mien was lofty, her voice confidential, as she replied in dramatic detachment:

"I'm goin' on the stage!"

The young teacher evinced a most gratifying interest in this declaration.

"Oh, Amarilly! We all have a stage-longing period. When did you first think of such a career?"

"I'm in the perfesshun now," replied Amarilly pompously.

"Really! Tell me what you do, Amarilly."

"I scrub at the Barlow Theatre, and I went to the matinée day afore yisterday. I hed a pass give to me."

These statements made such a visible impression on her audience that Amarilly waxed eloquent and proceeded to describe the play, warming to her work as she gained confidence. The gestures of Lord Algernon and the leading lady were reproduced freely, fearlessly, and faithfully.

With a glimmer of mischief dancing in her eyes, the young teacher listened appreciatively but apprehensively as she noted the amazed expression on the faces of the teachers of adjacent classes when Amarilly's treble tones were wafted toward them. Fortunately, the realistic rendering of Lord Algernon's declaration of love was interrupted by the accompaniment to a song, which was followed by the dismissal of the school.

"Kin I take my strips home to sew on?" asked Amarilly.

"Oh, no!" replied Miss King. "That is not permitted."

Seeing the look of disappointment in the child's eyes, she asked in kindly tone:

"Why are you in such a hurry to finish the work, Amarilly?"

"We've took a Boarder," explained Amarilly, "and I want the rug fer his room. It'll take an orful long time to git it done if I only work on it an hour onct a week. He's so good to me, I want to do something to make his room look neat, so he'll feel to hum."

The young teacher reflected a moment.

"I'll tell you what we'll do, Amarilly. I will buy one of the rugs that are to be on sale at the church fair this week. They have some very nice large ones. I will give it to you, and when yours is finished you may give it to me in return."

"Oh, thank you!" cried Amarilly, her countenance brightening. "But won't you need it afore I kin git this one done?"

"No; I am sure I shall not," replied the young lady gravely.

When they left the building the teacher paused as she was about to step into her electric brougham.

"Where do you live, Amarilly?"

Amarilly gave her street and number.

"You must live farther away than any of the other children. Get in, dear; I will take you home."

She had opened the door as she spoke, and the little scrubber's eyes were dazzled by the elegance of the appointments—a silver vase filled with violets, a silver cardcase, and—but Amarilly resolutely shut her eyes upon this proffered grandeur and turned to the lean but longing little daughter of the stage-hand.

"You see, I come with her," she explained simply and loyally.

"There is room for you both. Myrtle can sit on this little seat."

Overawed by the splendor of her environment, Amarilly held her breath as they glided swiftly through the streets. There was other glory, it seemed, than that of the footlights. When the happy little Myrtle had been left at her humble home the young teacher turned with eager anticipation to Amarilly.

"Tell me more about yourself, Amarilly. First of all, who is the Boarder?"

Amarilly explained their affairs, even to the "double-decker diner," as the Boarder had called the table arrangement.

"And what has he done for you, Amarilly, that you are so anxious he should have a rug?"

"He's larnin' me readin', writin', spellin', and figgers."

"Don't you go to school?"

"No; I hev to bring in wages and help ma with the washin's."

"I'll teach you, Amarilly," she said impulsively. "I'm sure I'm more

The Woman Came Last

To Van Camp's—a Queer Fact

This is for housewives to ponder.

Years ago there appeared a new dish of Baked Beans called Van Camp's. The beans were mealy, mellow, whole. A wondrous sauce was baked into them. The dish had new tang and zest.

The dish was chef-baked, in far-away kitchens; yet it brought to the table a fresh oven aroma.

It meant less cooking, smaller meat bills. It meant delightful, hearty meals ready for instant serving.

Does it not seem that women—by the masses—would be first to welcome such a dish?

But it wasn't so. The men came first. They urged Van Camp's. And even today this is known as the man's dish—as the "Club Style" Pork and Beans. It is served to men in thousands of noon-day lunch rooms.

Yet it now has won millions of women.

VAN CAMP'S
PORK & BEANS BAKED WITH TOMATO SAUCE

Also Baked Without the Sauce

10, 15 and 20 Cents Per Can

Do you realize how much this National Dish owes to our kitchens and our chefs?

This zestful sauce is a Van Camp creation.

Baking the sauce with the beans, so the tang goes through, was a Van Camp invention.

The Van Camp ovens brought about right baking. In these ovens the beans are baked for hours without crisping or bursting. In old-time ways beans were not even half baked. They always resisted digestion.

In these days we pick out our beans by analysis, to get beans that all bake alike.

Baked Beans become a delicacy—a frequent, favorite dish—when a home adopts Van Camp's.

You owe yourself a knowledge of Van Camp's.

Buy a can of Van Camp's Beans to try. If you do not find them the best you ever ate, your grocer will refund your money.

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"Conscious Evolution"

By Donald Richardson

THE simple fact that the human body is built up of billions of cells, all resulting from the evolution of one original cell, is in itself interesting, but little more to the average person. The further declaration that health, life and pleasures of the body depend upon the condition of each individual cell compels notice.

When, however, along comes an individual who combines intimate scientific knowledge of the human cell with the discovery of the means to insure its health and develop unusual energy and potency—who by reason of study, experience and a certain genius, shows us how without inconvenience, apparatus, drugs, study or loss of time, we can put unusual health and uncommon life into every one of our vast multitude of cells, thus giving the human body and mind the maximum of health, pleasure and power, and do this in a very perfectly natural, easy and practical way,—then we are all attention.

A Great Secret of Life

This is the marvelous secret uncovered in a wonderful little book by Swoboda, a great pioneer in the realm of physiological science. Some day the complete history of "Conscious Evolution" and its discoverer will be recorded, with all its immense significance and far-reaching ramifications. This brief article can only sketch the rough outlines.

The story of Alois P. Swoboda is one of the romances of human history. As the discoverer of the origin and nature of the laws governing "conscious energy" and of a scientific system for applying those laws in a manner that has operated successfully in over two hundred thousand cases, Swoboda occupies a peculiar niche in earth's hall of fame. He did not merely write a great book, paint a great picture, invent some useful device, or win some particular battle. His fame is built on a far more substantial foundation. He is the wizard of the human body. He is the apostle of the greater, the successful life. Swoboda not only re-creates men and women; he makes them more powerful, capable, and happy than they were before. He advances them a tremendous way along the line of human development. The man himself—as well as his hosts of enthusiastic clients—is a most convincing example of the effectiveness of his methods. He has revolutionized the methods of energizing the body and mind.

The Swoboda System of Conscious Evolution Based on a Knowledge of all Sciences

Swoboda fairly radiates vitality, his whole being pulsating with unusual life and energy. And his mind is even more alert and active than his body; he is tireless. He discourses with learned fluency on the science of "Conscious Evolution," which embraces all other sciences, entering with equal ease and facility on any phase of this all-important subject. Start him on his particular specialty—the development of human powers—and he pours out a veritable flood of illuminating exposition. Earnest and vehement, he rises to eloquence as he unfolds in his masterful manner the magnificent possibilities of man under the guidance of "conscious energy." You are impressed with the fact that you are in the presence of a remarkable personality, a superior product of the Swoboda system of body and personality building. Swoboda embodies in his own super-developed person the best proof of the correctness of his theories and of the success of his "Conscious Evolution."

The Aim of Conscious Evolution is Better Minds, Better Bodies, Better Health and More Intense Pleasures

Mr. Swoboda must not be classed with ordinary physiologists, physicians, faddists or with those whose aim is merely the development of muscle. Neither his philosophy nor his science is confined to such narrow limits. Swoboda's plan comprehends the complete development of the human being—increase of internal force, more body power, more brain power, mind power and, in fact, greater capacity to live and enjoy in every way. He is primarily interested in those influences which make for a fuller and more potent life.

One cannot remain long in the presence of Swoboda without realizing that he is mentally and physically a superman. He makes you feel that you are only partially well, and vigorous and ambitious, only partially developed, that, in short, you are only half as alive as you must be if you wish to enjoy to the full the benefits of living,—that you are leading an inferior life. No one can read his book without becoming conscious of his wonderful power and personality.

Swoboda is a Man Who is Centuries in Advance of His Time

His discovery of conscious evolution is itself of epochal importance. But its scientific and successful application is more wonderful still.

The feat of Franklin in drawing the electric spark from the clouds was a wonder of the time. Yet it took a hundred years to master the secret of that electric spark and harness the giant force of electricity to the uses of mankind. Swoboda not only discovered the marvelous secret and principle of Conscious Evolution, but applies it to individuals with results that are incalculable. Swoboda might, indeed, be called a specialist for the human race.

A single electric spark is of little importance. But intensify that spark and multiply it a billionfold, and you have the power, the heat and the dazzling lights of a great city. So with our cells, says Swoboda. Quicken one, and it makes little difference. But energize and intensify them all, and you have a "live-wire" human being, with mental and physical potency plus!—the Swoboda kind of body and mind.

Ponce de Leon's fountain of youth died with him. Your fountain of youth will die with you. Each man's fountain of youth is within himself. Through Conscious Evolution only can you drink to the full of the fountain of youth.

Swoboda demonstrates that no matter how old we may be we can through the conscious use of the principles of Evolution make ourselves full-powered dynamos, with every part and wheel and power-belt thoroughly in trim, working smoothly and at maximum capacity—100 per cent. efficient.

If you believe you have developed to the highest degree your vitality, energy and powers of living and enjoying, you are, according to the Swoboda Standard, indeed mistaken. Conscious Evolution can lead you to a new and even greater realization of health, energy and pleasure.

More power, energy and life are the needs and will be the salvation of the present generation. The problem has always been how to get them. Eagerly we try each solution offered, swarming like the Athenians after every new thing. And yet the means lie right within us, as Swoboda clearly demonstrates.

Conscious Evolution is an antidote to old age in its every form and variety of conditions. It scientifically reduces excessive blood pressure, restores elasticity to arteries and turns the dial of physiological time in the direction of youth, efficiency, vitality and greater pleasure.

No one who is energized through Conscious Evolution will be subject to indigestion, bowel sluggishness, nervous exhaustion, brain fag, sleeplessness, nervousness, or any functional difficulty of any character.

Swoboda Has Written a Wonderful Little Book

This book explains the Swoboda System of Conscious Evolution and the human body as it has never been explained before. It makes clear Swoboda's new theory of the mind and body. It startles, educates and enlightens. It tells how the cells build the body and how to organize them beyond the point where nature left off, for each one of us. It will give you a better understanding of yourself than you could obtain from a college course; the information which it imparts cannot be duplicated elsewhere at any price. It shows the unlimited possibilities through conscious evolution of the cells; it explains Swoboda's discoveries and what they are doing for thousands of men and women of every age and condition. It tells of the Dangers and after-effects of Exercise, and Conscious Deep Breathing. Swoboda's book shows how any one may possess unusual health and vitality.

You will cherish this book for having given you the first real understanding of your body and mind and for showing you how you may be able to attain greater pleasure and in every way a superior life.

Thousands have advanced themselves in every way through a better realization and conscious use of the principles of evolution, which Swoboda discovered. It will open new avenues through which you may become successful, in satisfying your most intense desires. It is not a dry treatise on physiology; on the contrary, it tells in a highly interesting and simple manner just what you need to know, about the body and mind and the laws of their evolution.

Do not fail to take advantage of this opportunity to obtain a copy of this book while it is free. Address Alois P. Swoboda, 1336 Aeolian Bldg., New York City. *Advertisement.*

proficient in those branches than the Boarder."

"He sez," admitted Amarilly, "that it won't take him long to larn me all he knows; but you see—" She spoke with delicate hesitancy and evident embarrassment. "It's orful good in you to want to larn me—but he might feel hurt like if I was to quit him."

"You are right, Amarilly. You are a loyal little girl. But I tell you what we will do about it. When you have learned all that the Boarder feels he can teach you, you shall go to night-school. There is one in connection with St. Mark's. I will see that you enter there."

"I didn't know thar was one fer girls," said Amarilly. "I'm glad thar's a way fer me to git eddicated, fer I must hev larnin' afore I kin go on the stage. Mr. Vedder, the ticket-seller to Barlow's, told me so."

"Amarilly"—and an earnest note crept into the gay young voice—"you may find things that you will like to do more than to go on the stage."

"No!" asserted the youthful aspirant, "thar ain't nuthin' else I'd like so well."

"Amarilly, I am going to tell you something. Once, not long ago, I had the stage fever, but I think I know now there is something—something I should like better."

"What?" queried Amarilly skeptically.

"I can't tell you now, but you have a long time yet in which to decide your future. Tell me what I can do to help your mother."

"If you could git us more washin's," exclaimed Amarilly eagerly, "it would help heaps. We could take in lots more than we do now."

"Let me think. You see, we keep a laundress; but—does your mother do up very fine things—like laces—carefully?"

"She does," replied Amarilly glibly. "She kin do 'em orful keerful, and we dry the colored stuffs in the shade. And our clo'es come out snow-white allers, and we never tears laces nor gits in too much bluin' or starch the way some folks does."

"Then I'll give you my address and you can come for my fine waists; and let me see, I am sure I can get St. Mark's laundry work for you, too."

"You're orful good, Miss King. This is where we hev to turn down this 'ere court."

The "court" appeared to Miss King more like an alley. The advent of the brougham in the little narrow right-of-way filled every window with hawk-eyed observers. About the Jenkinses' doorstep was grouped the entire household from the Boarder to the baby, and the light, musical voices of children floating through the soft spring air fell pleasantly upon the ears of the young settlement worker.

"So this is where you live, Amarilly?" she asked, her eyes sparkling as she focused them on the family. "You needn't come for the washing the first time. I will bring it myself, so I can see all your little brothers. Be sure to come to the Guild next Saturday, and then I'll have the rug for you to take home. Good-by, dear."

Knowing that she was observed by myriad eyes, Amarilly stepped loftily from the brougham and made a sweeping stage courtesy to her departing benefactress.

"Are you on the stage now, Amarilly?" asked Co eagerly as she came to meet her sister.

"No; but she," with a wave of her hand toward the swiftly gliding electric, "is a-goin' to help me git eddicated, and she has give me a beautiful rug fer the Boarder, and we're a-goin' to hev her waists to wash, and Mr. St. Mark's clo'es, and she told all the scholars to sew like me 'cause' I sewed the best, and I've larned how to set our table. We mustn't stack up the knife and fork and spoon on ends any more. The knife goes to the right, the fork to the left of the plate, and the spoon goes back of it and the tumbler and the napkin, when you has 'em, to the right."

"I do declare, Amarilly, if it ain't jest like a fairy story!" cried Mrs. Jenkins enthusiastically. "You allers did strike luck."

"You bet!" cried Bobby admiringly. "Things go some where Amar

Amarilly was happier even th had been on the night of the matinée day. The electric br had seemed a veritable fairy godm coach to her. But it was not t that stood uppermost in her m as she lay awake far into the n was the little word of endearm tered in caressing cadence.

"No one ain't ever called n afore," she murmured wistfull s'pose ma ain't hed time, and th no one else to keer."

Impulsively and tenderly h little arm encircled the baby beside her.

"Dear!" she whispered in a tone. "Dear!"

CHAPTER III

Many washerwomen had app the task of laundering the eccles linen; many had been tried an wanting. So after her intervie Amarilly, Colette asked the re St. Mark's to call at her hou important business."

From the time he was ten y until he became rector of St. John Meredith had been a me the household of his guardian, King, and had ever cheerfully an borne with the caprices of th Colette.

He answered the present su promptly and palpitatingly. been two weeks since he had strated with Colette for the surp sudden announcement, made in seriousness, that she was going t opera with a view to going on th The fact that she had a light soprano adapted only to the re of drawing-room ballads did no in his eyes the probability of her ing out this resolve.

She had met his reproving ex tions in a spirit of bantering and replied with a defiance opinion that had pierced his hea arrow-like swiftness. Since th had studiously avoided meetin and he was not sure whether he recalled to listen to a reiteratio intentions or to receive an anod the bitterness of her remarks last interview.

"I sent for you, John," she murely and without preamble, if you have found a satisfactor dress yet for the surplices."

"Colette!" he exclaimed in r tone, his face reddening at her which he supposed to be made mockery.

"I am not speaking to you as King," she replied with a lo cajoling, half flippant, "but as a in the Young Woman's Auxiliar to the rector of St. Mark's. Y no longer lead a foolish, futile life is the evidence in the case," holdi slender pink forefinger. "See h pricked! For three Saturday noons I have shown little gi smelled of fried potatoes how to shall really learn something about the feminine art of needle I continue in my present straig mestic path."

"Colette, you cannot know h I am to hear this. Why did y to make me think the laundr was—"

"But the laundry work *is* th issue. Yesterday I had quite to give up this uninteresting w

Watching him warily, she shadow in his eyes linger a before she continued:

"And then there came into a new pupil, poorly clad and i but so redolent of soapsuds a such a freshly laundered look renewed my inclinations to cha took her home in my electric, lived at a distance that gave m time to listen to the complete c of her young life. Her father Her mother was left with eight whom she supports by taking i ing. They have a boarder and around the dining-room table My new pupil's name is Amari kins, and she has educational which cannot be satisfied beca has to work, so I am going to e in St. Mark's night-school when finished a special course with the tutor she now has."

olette," said the young minister earnestly, "why do you continually try to show yourself to me in a false light? It is sweet in you to take this little girl home in your brougham and to feel an interest in her improvement."

"Not at all!" protested Colette. "My treat at present may appear to be charitable, but Amarilly and I have a common interest—a fellow feeling—that makes me wondrous kind. We both have longings to appear in public on the stage."

At this sudden challenge, this second flowing of the red flag, John's face grew stern.

"Amarilly," continued the liquid voice, "has had more experience in stage life than I have had. She has commenced at the lowest round of the dramatic ladder of fame. She scrubs at the Barlow Theater, and she is quite familiar with stage lore. Her hero is the man who plays the rôle of Lord Alcmon in *A Terrible Trial*."

He made no reply, and Colette presently broke the silence.

"Seriously, John," she said practically and in a tone far different from the former one, "the Jenkins family are poor and most deserving. I am going to give them some work, and if you would give them a trial on the church linen, it would help them so much. There was a regular army of little children on the doorstep, and it must be a struggle to feed them all. I should like to help them—to give them something—but they seem to be the kind of people that you can help only by giving them work to perform. I've learned that true independence is found only among the poor."

John took a little notebook from his pocket.

"What is their address, Colette?"

He took the book from him and wrote down the street and number.

"Colette, you endeavor to conceal a tender heart—"

"And will you give them—Mrs. Jenkins—a trial?"

"Yes; this week."

"That will make Amarilly so happy," she said brightening. "I am going there tomorrow to take them some news, and I will tell Mrs. Jenkins to send Flamingus—his is the only name of the brood that my memory retains—for the church laundry."

"He may call at the rectory," replied John, "and get the house laundry as well."

"That will be good news for them. I shall enjoy watching Amarilly's face when she hears it."

And now, Colette, will you do something for me?"

"Maybe. What is it?" she asked guardedly.

"Will you abandon the idea of going on the stage, or studying for that purpose?"

"Perforce. Father won't consent."

A look of relief drove the trouble from the dark eyes fixed on her.

"I'll be twenty-one in a year, however," she added carelessly.

John was wise enough to perceive the weariness that prompted this reply, and adeftly changed the subject of conversation.

"About this little girl, Amarilly. We must find her something in the way of employment. The atmosphere of a theater isn't the proper one for a child of that age. Do you think so?"

"Theoretically, no; but Amarilly is not impressionable to atmosphere altogether. She seems a hard-working, stanch little soul, and all that relieves the sordidness of her life and lightens the dreariness of her work is the 'theayter,' as she calls it. So don't destroy her illusions, John. You'll do her more harm than good."

"Not if I give her something real in the place of what you rightly term her illusions."

"You can't. Sunday school would not satisfy a broad-minded little proletarian like Amarilly, so don't preach to *her*."

He winced perceptibly.

"Do I preach to *you*, Colette? Is that how you regard me—as a prosy preacher who—"

"No, John. Just a disturber of dreams—that is all."

"A disturber of dreams?" he repeated wistfully. "It is you, Colette, who are a disturber of dreams. If you would only let my dreams become realities!"

"Then, to be paradoxical, your realities might change back to dreams, or even nightmares. Returning to soapsuds and Amarilly Jenkins, will you go there with me tomorrow and make arrangements with Mrs. Jenkins for the laundry work?"

"Indeed I will, Colette, and—"

"Don't look so serious, John. Until that dreadful evening, the last time you called, you always left your pulpit punctilio behind you when you came here."

"Colette!" he began in protest.

But she perversely refused to fall in with his serious vein. Chattering gayly yet half defiantly, on her face the while a baffling smile, partly tender, partly amused, and wholly coquettish—the smile that maddened and yet entranced him—she brought the mask of reserve to his face and manner. At such times he never succeeded in remembering that she was but little more than a child, heart-free, capricious, and wilful. Despairing of changing her mood to the serious one that he loved yet so seldom evoked, he arose and bade her good-night.

When he was in the hall she softly called him back, meeting him with a half-penitent look in her eyes, which had suddenly become gazelle-like.

"You may preach to me again sometime, John. There are moments when I believe I like it, because no other man dares to do it."

"Dares?" he queried with a smile.

"Yes; dares. They all fear to offend. And you, John, you fear nothing!"

"Yes, I do," he answered gravely, as he looked down upon her. "There is one thing I fear that makes me tremble, Colette."

But her mood had again changed, and with a mischievous, elusive smile she bade him go. Inert and musing, he wandered at random through the lights and shadows of the city streets, with a wistful look in his eyes and just the shadow of a pang in his heart.

"She is very young," he said condoningly, answering an accusing thought. "She has been a little spoiled, naturally. She has seen life only from the side that amuses and entertains. Some day, when she realizes, as it comes to us all to do, that care and sorrow bring their own sustaining power, she will not dally among the petty things of life; the wilful waywardness will turn to winning womanliness."

To be continued

EXARCH OF BULGARIAN CHURCH

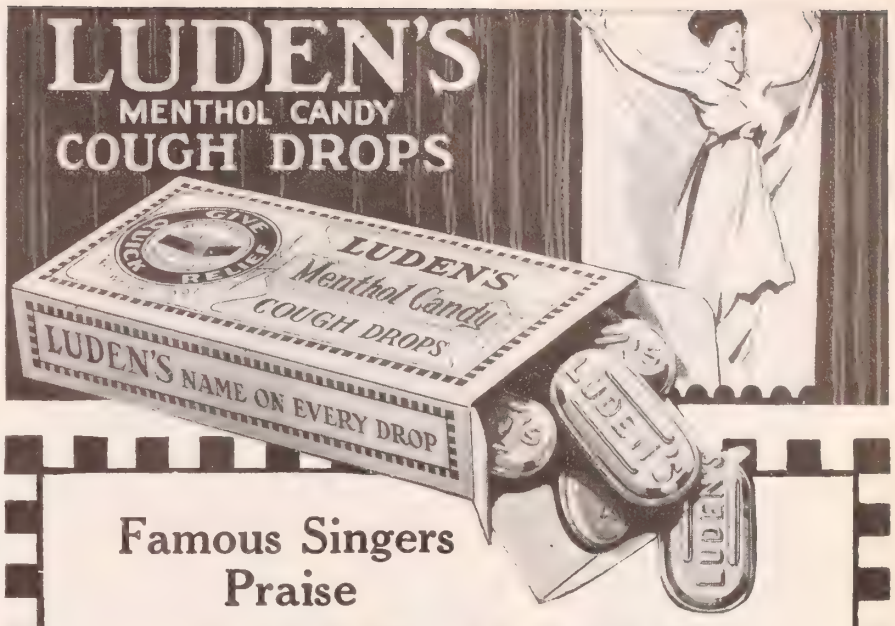
An imposing funeral procession took place July 8 in Sofia, Bulgaria, for the Exarch Joseph I, the head of the Bulgarian National Church.

His secular name was Lazar Yovtcheff. He began his public activity as a candidate for judge of civil court in Constantinople, where lawsuits of Bulgarians were tried. In 1872 he was appointed chief secretary to the Exarch, and was then made a monk by the Exarch under the name of Joseph. In a short time he was promoted from order to another until in 1874 he became a Bishop. When in 1877 the Turkish Government expelled the Exarch to resign, Joseph was appointed in his place. When told that he could get concessions from the Turkish Government for the Bulgarians, he replied that he would insist and he succeeded and he did. He gained the right to build schools in which Bulgarians could be taught in their own tongue, which have given Macedonia an intelligent community. The school and the church were the two main factors in stirring the Bulgarian national spirit.

After the recent Balkan wars he removed to Sofia, and it was hoped that he would now devote himself to purely spiritual activity. But nothing of the kind was done and the Bulgarian National Church must still hope for a reformer who will instil into it a new life of spirituality. M. N. P.

Called Higher

Mrs. Kate N. Stark, Culpeper, Va., Aug. 17, 1915, 75; Charles A. Lorbeer, Pomona, Calif., Aug. 17, 1915, 84; Mrs. Hatch, Franklinville, N. Y., Aug. 5, 1915; William Wycoff, Batesville, Ind., Aug. 28, 1915, 81; Mrs. Lovina Reynolds, Elmira, N. Y., Sept. 12, 1915, 65; Mrs. R. C. Jones, Marshall, Ill., Aug. 29, 1915, 63; Mrs. Catherine M. Hensel, Upper Sandusky, O., Aug. 5, 1915; Mrs. John Lewis, Detroit, Mich., Sept. 17, 1915; Herbert G. Torrey, Sterling, N. Y., Aug. 29, 1915, 74; Mrs. Harriet Knapp, Bridgeport, Conn., Sept. 1, 1915, 92



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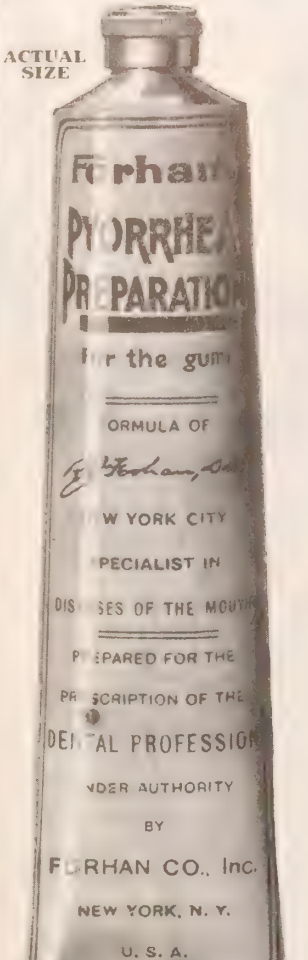

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Last Chance Offers

There are comparatively few Last Chance opportunities in magazine combinations this year. Nearly all of the magazines are holding to the regular price for the whole season except those mentioned below in combination with the Christian Herald. In each of the following cases, however, there is a distinct opportunity to save money on your magazine orders if you take advantage of it at once. All of these magazines will be higher in price after November 10th. Now is the time to subscribe if you wish to take advantage of the low price.

Christian Herald - - ($1.50 a year) **Pictorial Review** - - ($1.50 a year)	**$2.00** save $1.00
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Elisha Heals Naaman the Syrian

International Sunday School Lesson for October 17.
II Kings 5:1-10, 14

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, D.D.

"I am the Lord that healeth thee."—Ex. 15:26.

The wonderful fact about our Lord's miracles is that he never hesitated to put forth his healing power. When we visit the sick and kneel beside them to pray for their recovery, our first enquiry is whether it is God's will or not that they should be set free from their sickness. But our Lord apparently was never withheld by such an enquiry. However many sick cases were brought before him as, for instance, when the whole city seemed gathered to the street where Peter lived, and the passage to his door was littered with people in every form and stage of disease—the Saviour poured forth the energy or virtue that were ever at his bidding and healed them all. From this, the thought arises whether sickness and disease need be the necessary accompaniments of human life, and whether there are not divine resources available, our faith, of which we know but little. the same time the Lord used means, as clay for the blind eyes, and the pool of Siloa and the anointing oil. But this, at least certain: that we may take from Christ only "the healing of the body," but "healing of the mind." If you are afflicted by evil desires and unholy images, turn Christ, saying with the poetess:

"Just as I am—poor, wretched, blind,
Sight, riches, *healing of the mind*,
Yea, all I need in thee to find,
O Lamb of God, I come."

"Whom Are You Doubting?"

By Amos R. Wells

IT is a very striking instance of the breadth of Bible views that we are told that Naaman, though a Syrian general and often fighting Israel, had been made victorious by Jehovah. This is true, however, in all nations and at all times. "If the hand of the Lord is withheld," wrote Dr. Cuyler, "the hand of the strongest man is paralyzed."

But this does not mean that Naaman did not work for his victories. Palissy the potter was so eager in his work that he would forget to eat and drink and sleep. After spending all his money on his experiments in enamels, he kept up his furnace fires by burning his garden fence, then his tables and other furniture. Says Dr. Pierson, "He was so absorbed in his work that, like Poussa, the Chinese potter, he would have thrown himself into the furnace rather than fail in his life work." It is to such men that God can give success, as he gave it to Naaman.

"But he was a leper." That is one of the saddest lines in the Bible. Ah, these "buts!" How they take the sparkle out of life! How they underlie our joys as the mud underlies the shining surface of the lake! And yet, as A. J. Gordon once said, "Sorrow is only one of the lower notes in the oratorio of our blessedness." If the mud is there, so also is the lake, and far deeper than the mud. Naaman's leprosy helped, doubtless, to develop his heroism. "No man is truly a man until he is sick," wrote the German poet Heine; and Heine knew, for a great part of his life was spent on a bed of torture.

Many a great fortune, like Naaman's, has hung on the character and conduct of little folks, like the Hebrew girl, the captive. No one is too humble to count greatly in this world. Once a wise diplomatist drew from a letter of state, apparently very firm, the conclusion that the writer was irresolute. "Where in that letter," his king asked, "do you discover irresolution?" "In its *n*'s and *g*'s," was the answer. You may be only an *n* or a *g* in the world's great history, but you count for its decision or indecision.

How beautiful was the sympathy of the Hebrew girl for the general, though he had taken her away from her home and dear ones! Talmage once advised his hearers to measure themselves and see how many inches they were around—50, 60, or what not. "Is that," he then asked, "the circle of your sympathies, just the size of yourself? Or, to measure around your heart would it take a girdle large enough to encircle the land and the whole world?" That last was the measure of that little girl's heart.

Naaman took with him much silver and gold and rich raiment, but found it was all useless. How much there is that gold cannot buy! Lower New York is the richest district in the world. The fifteen thousand owners of its two square miles have a total annual income of one billion dollars, or $66,666 each. Just north and east of this distr is another, a mile square, the most ous lous district in the world; but its 60 000 people pay no income tax wha er. Yet the largest depositor in the nk of heaven may come as well fro he second district as from the first.

When Naaman got within sigh of healing he almost lost the great bl ng through pride. He needed the spi of another and far greater general, hi nese" Gordon. One day Gordon, en in Palestine, received a telegram om England appointing him to a ver m portant position which he had lon te sired. That evening a friend f nd him outside the city wall, and re on strated with him because of the da ger from Arabs. He replied, "The le gram from England filled me with ch elation I felt I might get into tr ble by being proud, so I have come ay by myself to humble myself before G ." Naaman needed to learn that, in he words of Dr. A. C. Dixon, "The w rs of God's blessings flow downward, nd he who would drink them must st ."

Naaman's bath in the Jordan is ne of the best illustrations of the salv on offered by Christ. It is so easy so plain, so efficacious. It does not ed strength of body or brilliancy of i l- lect; all it needs is faith.

Long ago Dr. Chapman told D. L. Moody that somehow he could no et the assurance he wanted as to his al- vation. "Whom are you doubti ?" Moody asked bluntly, and the que on brought Dr. Chapman face to face th his lack of faith. Are you a Christ n? Have you accepted salvation? If ot, *Whom are you doubting?*

Healing the World's Plagu

By Arthur H. Howland

NOT long ago I had the rare priv ge of being one of a small grou of Christian workers who heard r. Victor George Heiser speak intima ly and freely of his unique work among e lepers of the Philippines. He tol of the first difficulties in persuading e patients to go to the leper colony, n of the willingness of others to go w n the camp had been established; u il now practically every leper of the a i- pelago is at the colony. He told of t r social life, their work and recrea n. their marriages and homes, their tr t- ment, and occasionally, their cure. It is the old chaulmoogra oil that doe t. used now with a combination of et r, which prevents the horrible na a which formerly made the remedy s n a horror that patients, though they c ld observe its healing powers, would so e- times refuse to take it.

Expert opinions differ widely on e matter of the contagion of lepr y. Some are almost inclined to think is not contagious at all, and no one s yet learned how the disease is comm i- cated. Fortunately the scourge is practically unknown in the western w d and has been almost entirely elimina from many countries of the eas n hemisphere. But in Asia there e still many thousands afflicted with t.

A leper is thought of as the m st unfortunate object on earth. Ye a

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sinner is in worse plight—and the land has not yet been found where sin is unknown.

A positive remedy has been found for sin, yet it is hard to persuade people to take the remedy. We expect the drunkard and the thief to take it, and rejoice at the reports from missions and rescue homes that tell of the triumphs of salvation. When an evangelistic campaign is on in our community, we are glad to see many accept God's immense gift of salvation. But aside from rescue mission work and evangelistic campaigns, the crusade of soul healing should be going on jubilantly, enthusiastically, everywhere. Here we have the one great specific for the one dread disease of the race. What are we doing about it? What souls are we trying to lead to health? What efforts are we making to free society, as well as individuals, from the curse of sin?

Some forms of sin have seemed so respectable, have so received the sanction of society and even often of the church, that the public conscience is slow to recognize them as truly sinful. Yet these respectable sins are just as loathsome as the others. It needs more courage to deal with them. Winston Churchill in "The Inside of the Cup" tells how a brave minister attacked the sins of the rich men of his congregation, sins of oppression and injustice.

It is worthy of special note that it was precisely this kind of wrong that Isaiah was thinking of when describing the loathsome condition of his sinful nation. "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores. They have not been closed; neither bound up, neither mollified with ointment." Then he cried "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Seek justice, relieve the oppressed, judge the fatherless, plead for the widows. Come now and let us reason together, saith the Lord. Though your sins be scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Echoes from the Holy Land

NAAMAN was a leper. Leprosy was a type of sin because confirmed leprosy was and is an incurable disease. Some skin diseases which resemble real leprosy or incipient leprosy can be cured and even cured or disappear. I know of more than one man and woman among our acquaintances that have such spots. It is not a violently contagious disease, such as cholera, smallpox or bubonic plague, but can be compared rather to tuberculosis in its communicability. There is an asylum for confirmed and hopeless lepers in Jerusalem, called the Jesus-hilfe and maintained by the Moravian Brothers where the doctor and the 30 inmates live in the same building, and which we visit frequently to observe the work. The confirmed cases are not isolated or confined to the building but go and come freely. They show all the horrible results in loss of eyes, fingers, hands, feet and features, which make the disease an awful type of sin.

The captive maid. In all ages this form of human plunder was one of the dreadful accompaniments of war. The internment of non-combatants in this latest and worst of wars might almost develop into a form of slavery unless carefully controlled or wholly eradicated.

I will send a letter. The idea of an intercessor is deeply ingrained in the nature and customs of the Orient. An inferior will never approach a superior without an intercessor if he can possibly obtain one, the unwritten philosophy of the custom being that what might be refused the suppliant cannot possibly be denied the intercessor. During these times of great distress we receive many letters from friends or acquaintances in behalf of people we have never seen. Instead of rending our clothes, like the king of Israel, we are compelled to rend our purses for the sake of the intercessor.

Wash in Jordan." He had come a journey of over 100 miles to the prophet and was now told to make another journey of 30 miles down into the furnace heat of the Jordan valley to a tortuous muddy stream. It was a great test of his soldier obedience to a command, from a strange looking man, but it was carried out, after an Oriental explosion of temper, involving a comparison of the muddy Jordan with the clear cold Abana and Pharpar at Damascus.

"Seven times." One of the sacred numbers, which are usually reckoned as 3, 4, 7, 10, 12, 40, 70. It is said to be produced by adding the two sacred numbers 4 and 3, or by taking one-fourth of the lunar month, that is, the seven-day sections, or from the seven planets known to the very earliest astronomy. The discussion and use of numbers in Oriental literature forms a branch of supposed learning that fills volumes and is of entrancing charm to some minds.

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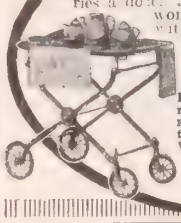

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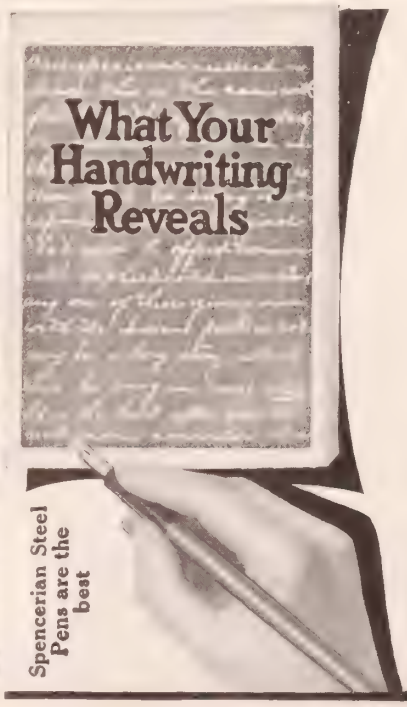

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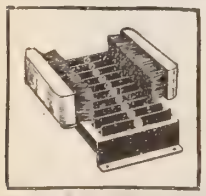

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A Druggist of the Old School

JOHN CALHOUN DELANY was a druggist of the old school. His store might have been a chemist's shop of the eighteenth century. In his windows four glass bottles full of colored liquids, red, green, orange and blue, magnified the flames of often smoky kerosene lamps. Between the red and green globes on the terraced shelves of the shallow window various nostrums suitable to the season challenged the passer-by to come in and declare his symptoms. In the other window a varied assortment of cheap toys was almost hidden by rows of the latest illustrated papers hung by clips from wires across the window. The air of the store was redolent of balsams and rare herbs, and the proprietor, small, wiry, quick of movement, with a gray-tinged but rather sparse chin whisker and mustache, looked as if he might have been preserved in some of his own balsams. It was in the early eighties that I first made the acquaintance of Druggist Delany and his store. I had been sent with a prescription, and I looked at the pictures in the illustrated papers while strange sounds of pestle and spatula and of pouring and dropping liquids came from behind the prescription case. At last I received a box of powders and a bottle of very black liquid. Having done this errand well I became a fairly regular visitor in Delany's shop—if for nothing else than to hear stories of the war and to read the latest illustrated paper without buying it.

Delaney had learned the art of compounding drugs in the office of a physician, but was just a peg short of the full course in medicine when the war broke out. After four years of army service he felt that he could ill afford to study longer, so he abandoned his first desire and became a reader instead of a writer of prescriptions. His store was no doubt up to date when it was opened; it was not materially different from the other drug stores in town when I first knew it. One side of the room was lined with shelves full of bottles with Latin labels in gilt on a white ground. The shelves on the other side were crowded with patent and proprietary medicines of all kinds and for many uses. Each package had upon it a list of the things the contents were meant to cure or to relieve; and what was more important then, the retail selling price. Delany always charged the full price. In the center of the store glass cases held toilet accessories, rubber goods, small packages of ointments and a select assortment of candy, which stayed in stock until it was sold, and which often failed to stimulate a second purchase. The prescription case blocked the single aisle and hid its mysteries from all but the initiate. I felt that I had reached one summit of my ambition when I was permitted to enter the sacred area behind the case.

THIS was the store, and thus it has remained until this very day, while progress has surged around it and its trade has dwindled. In the days of my youth, before homeopathy had shown the futility of overdosing and Mother Eddy had proclaimed the folly of any sort of dosing, the drug store filled a very important place in the economy of things, purely as a drug store. In the winter our quarter's drug bill was often larger than our monthly grocery bill, and we were rather moderate in our use of drugs; at least my mother thought we were. Between syrup of rhubarb every time I sneezed and castor oil and Jamaica ginger and iron tonic and spring medicine and quinine and one or two other standbys, I felt that even "moderation" could be carried to extremes. Physicians' charges were not excessive then yet Delany was called upon to prescribe for every kind and intensity of human ill. He would listen to all the symptoms, look as wise and sympathetic as he could with all his experience, shake his head slowly a few times and disappear behind that prescription case. Sometimes he would stop there and the patient would almost faint under the burden of his symptoms, become even more poignant in narration. More often he would reappear before the shelves of prepared remedies, touch one, shake his head, touch another and take it down only to put it back, and finally reach away up or back behind something, bring out a box which seemed to be just right, and walk briskly back to the waiting sufferer. His choice of remedies seldom proved wrong, due perhaps to the fact that seventy-five per cent. of all our human ills will heal themselves under proper care and a favorable mental attitude. The day of drug-store prescribing has now almost gone by, and the day of overdosing has gone with it. The prescription trade of today would not pay a druggist's rent, and the retailing of cure-alls has suffered a severe setback. All these things Delany appears not to know. His old trade stays by him, and he gains as much pleasure out of reminiscing with the other pioneers as he once gained profit from their trade.

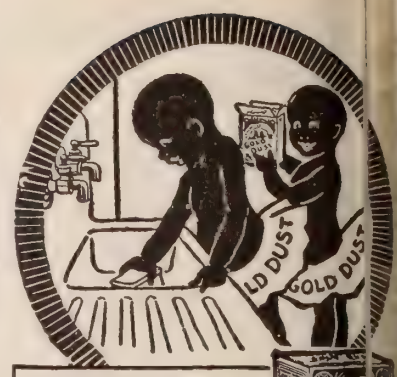
When the soda-fountain made its appearance, Delany scoffed at it. He has not yet installed one, and probably he has the only drug store in forty counties without one. This peculiarity does not, however, draw him any custom. Younger men scenting the sales-pulling power of an efficient refreshment stand have made the most of this modern adjunct to the chemist's trade; in fact, one of the finest fountains in town is in the drug store of a man who learned to roll pills at Delany's prescription case. Delany is glad to see the younger man succeed, but declares that his place looks and smells like a restaurant.

WHEN it was first discovered that a business could live on less than the retail price printed on the boxes of prepared medicines, Delany felt that the suggestion was utter heresy. If sarsaparilla was a dollar a bottle it remained a dollar a bottle at Delany's. If you suggested that it was only 79 cents at Robinson's, across the street, your word was not questioned, neither was the price cut. As a result, most of those who feel that they just must have sarsaparilla buy it at Robinson's, and Delany can't understand yet how Robinson makes any money; yet Robinson rides in an eight-cylinder car and Delany walks—briskly, but not as briskly as in the eighties—and wonders when all this extravagance will be the end of Robinson.

Amateur photography never made an impression on Delany's stock; he could not harmonize cameras and films and plates and papers with the merchandising of health in powder, pill and bottle. The fact that every step in the process was one of applied chemistry did not move him from his prejudice against any line that offered no more than twenty per cent. profit. He could not see the long series of easily made sales to an enthusiastic amateur which inevitably follows the sale of a camera, nor the value of the line as a magnet to draw trade within the creaking doors of his store.

He has never put in a modern candy case. The candy he has doesn't sell; why should he invest a lot of money in more candy? Similarly he has consistently refused to employ a boy to run his errands and deliver his packages. People have always come to his store and carried their purchases away with them. A delivery and errand boy would be a superfluity and a nuisance. The other stores keep busy a boy or two apiece. You can telephone for a box of headache powders, or a brick of ice-cream, or a pound of chocolates, or a bottle of your favorite remedy, and any of the other stores will have it in your hands as quickly as a boy and a bicycle can reach you. Not so with Delany's. He has never realized the business possibilities of the telephone; in fact, he refused to put one in for many years. As for those side lines not strictly comprehended within the purview of the "materia medica," but which by national advertising have become both standard and quick-selling sources of profit in the drug stores of the country, Delany will tell you calmly and smilingly that he is sorry, but he does not keep it.

Delany owns his store building and



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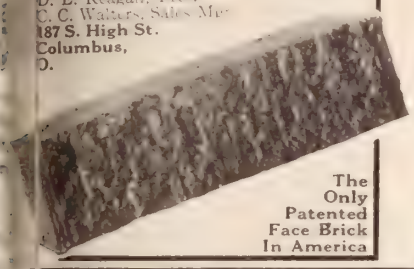

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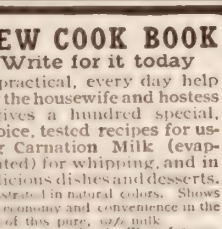

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some other property; fortunately for him he does not need to depend on the earning power of the store. He is still the same small, wiry, sparse-whiskered man of the eighties; he is not quite so quick in his movements; but he will remember you and all your family if you go in, and he will be so glad to see you that you will almost feel ashamed to think how much you have bought of Robinson since last you patronized Delany; yet you and I and all the rest of the town enter his store only when every other stock has failed to yield the article we desire. If it is a preparation that ever was famous but has passed into oblivion, the chances are that you will find it at Delany's.

Progress has surged about Delany but has not moved him; changes in the trade have left him unaffected; new merchandising viewpoints have not been suited to his eyes; he has lived in the past so thoroughly that he has brought it intact right into the present; but business no longer comes his way. "Business" is enamored of change and service and progress, and it smiles on Robinson, who never waits to see which way the procession will choose to go, but gets right out in front and leads it.

Bread on the Waters

THERE really are people in the world today who live by the Scriptures. That is to say, their every thought and act are guided and controlled by Scriptural teachings. They are not people claiming moral and spiritual perfection—not necessarily, that is. And they are not oddities, queer, uncompanionable; they are not fanatical people. These people, and you can find them in every community, are the happiest mortals alive. They take hold on eternity in everything they do and say. They really believe with all their heart and soul and mind that God is in everything, making all things work together for good to them that love him.

"Cast thy bread upon the waters; for thou shalt find it after many days." "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will be repaid him again." To people of this kind such passages as these are the all-sufficient warrant for helping the helpless. And they do not see in these promises a selfish gain; they see in them mystical assurance that their charity bestowed in the name of Christ will not be wasted. Somehow, sometime, it shall return to them, not as profit, but as proof that it has been owned and blessed of God in his divine way of making all things work together for good to those who love him.

This is a great faith to have. Without such faith how very little of unselfish good would be wrought in the world! We wish again, here and whenever occasion offers, to emphasize our belief that there was a divine plan back of the Christian Herald's determination to rescue and care for and educate and set free as self-reliant citizens of their country numbers of wholly unloved, helpless Chinese orphans. To aid in this splendid work is indeed like casting bread upon the running waters. You send your gifts to the Christian Herald, you hear reports of the progress of the work, but you scarcely expect ever to see one of these orphans for whom you make sacrifices. But you know that somehow, sometime, these gifts will return to you as transformed lives: transformed and transforming lives, for these dependent Chinese children are growing up into Christian manhood and womanhood to serve your divine King, and theirs, as messengers of his truth

This is a great work undertaken years ago by the Christian Herald Family, in which many, many readers are having a part. But this work requires the support of still more. There are 880 of these orphans still in our care, and each one costs twenty dollars—*only* twenty dollars—annually. Yet it takes a great many individual gifts to make up that amount, and the work is urgently in need of help. Address The China Orphans Fund, Christian Herald, Bible House, New York City.

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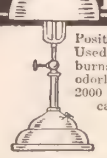

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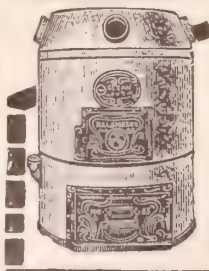

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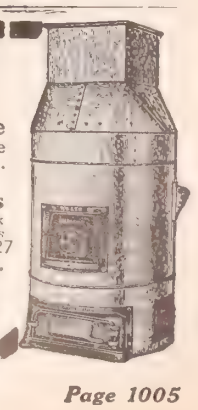

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obliged to defend the northern frontier against the Austro-German attacks.

There have been several air raids in the past week, notably one on Stuttgart, the capital of Wurttemberg, by the Allies. The difficulty in these affairs is to obtain any reliable information as to the amount of damage done. As far as can be judged from the results achieved by the air raids since the beginning of the war, non-combatants are the victims in practically all cases, and it may be doubted whether or not the military results achieved are in proportion to the effort.

The campaign in the West has suddenly taken on new life through the beginning of the long heralded allied offensive. On the extreme west of the line, between Ypres and the sea, the Belgians, who have not been heard from for many months, started an artillery attack on the German positions. Fierce artillery duels took place north of Arras, near Neuville and the Lorette Hills. Roye near the great angle of the line, Soissons and Berry-au-Bac, north of Rheims, were also scenes of severe fighting. In Champagne, early in the week, an infantry advance was made by the French, who succeeded, after artillery preparation, in storming and capturing the crossings of the Aisne and Marne canal, and, advancing beyond, turned the Germans out of trenches which the latter had held for months.

The real offensive followed a 70-hour bombardment of the German positions. On Saturday morning, 25th, the British attacked north of Ypres at Hooge, in the neighborhood of Vermelles, south of La Bassée, and at Loos near Lens and about 12 miles from Lille. The French attacked at Souchez, where fierce fighting resulted in a slight allied advance in May and at Perthes in the Champagne country following up their success earlier in the week. Ground was gained in all of these attacks. The French captured nearly fifteen miles of German first-line trenches, and penetrated in places more than two miles into the German positions. The British captured five miles of trenches near Vermelles and the town of Loos, as well as Hill 70, a mile from Lens, which gives the British artillery command of the railways radiating from this important mining center. North and south of Ypres the British gains were slight and some of the ground gained was lost again under German counter-attacks. The fighting is still going on, the Allies endeavoring to press their advantage and the Germans making every possible use of their skilfully constructed defensive positions and of their reserves.

Mr. Asquith announced in the Commons during the week that the British forces under arms, including the Indian troops, and the Colonials, now amounted

The War in Europe

Continued from page 986

The Cock-Pit of Europe

The heavy line running from Budapest to Constantinople marks the all important railway route so essential to the Austro-German plans

to three million. Of course not all of these are in foreign service.

The campaign in the Dardanelles has been very quiet, but this must not be taken to mean that there has been no fighting. There has been plenty of that and plenty of resultant casualties, but the fighting now is almost all of the trench order, and mines, hand grenades, etc., are now as much used in this sphere of activities as on the western line itself, and the positions change only with great slowness.

The Austro-Italian campaign can be summed up in one word: stagnation. The Austrians are not in sufficient force to attempt any offensive themselves, and the last week the fighting has degenerated into a succession of unconnected and meaningless infantry or artillery skirmishes which, while costing lives, have no military value.

In the German campaign against Russia, the most spectacular event of the week was the capture of Vilna. Von Hindenburg late last week drove his right wing through the Russian forces defending Lida on the railroad between Vilna and Rovno, and advanced rapidly to the eastward, taking in succession the towns of Novo-Grunok, Rakitshy and Dolina, while his cavalry, advancing in front of the main army, seized the line of railroad between Vilna and Minsk at Molodischino, which is also the terminus of the military railroad northward to Polotsk. The effect of this was to shut off Vilna from all rail communication except to the northward to Dunaburg. This, however, was soon cut by the left center of Von Hindenburg, near Dawgelischki, and was followed by the capture of Widsy and Vilna.

North of Dunaburg, in Courland, the German forces moving from th seized the railroad running fro city through Jacobstadt and Fri stadt to Riga, the line being a points in their possession. Final Germans crossed the river Duna west of Friedrichstadt at Lenn and capt.. ! that town, thus cu off from Riga.

While these things were goin the north, the armies of Prince l of Bavaria and of General Von ensen, operating south of Lida, w moving eastward driving the R before them. Leopold first dr left wing across the Vilna-Rov road at Moltschad, and then for center and right forward, ca first Ostrow, then Lipsk, and swinging this wing across the sa road at Medwiedischki, from his whole army began to move eastward toward Minsk. As the are written the news comes that t Russians have begun to evacuate thi

Still farther south, Von Ma continued his eastward advanc the railway running east from captured Pinsk and then Lumin cutting off Rovno, the Russian in the south, from all commu with the north; but meeting Russian counter-attacks, Von M sen, during the later days of th was able to make but little progress.

The Russian offensive agai Austrians and Germans in Gali Volhynia has been carried across the rivers parallel to the and has resulted in the recap Lutsk by the Russians and the p control by them of the fortress marked by Dubno, Rovno and

AT the opening of Parliamen nald McKenna, Chancellor Exchequer, proposed the budget ever presented to the Co The figures were almost stagger yet they were not questioned, t questions raised being those co with how to get the money. Th cellor stated that the daily rat penditure is now more than $20, and that before the end of the would probably reach $25,000,0 that Great Britain would very so increased her national debt to m $11,000,000,000. At the sam Germany was just completing h great war loan. The total of s tions received from the German was about $3,000,000,000 ma total of $6,250,000,000 which th of Germany have loaned to th ernment for the prosecution of t Mr. McKenna said that anoth would be necessary in Engla Germany announces that a fou will be necessary by March.

The Modern Alchemy

IN all the darkness of the middle ages there was nothing more full of mystery and magic than was the art of the alchemist. The search for the touchstone, the element that would transmute the baser into the precious metals, inspired both honest work and necromancy; and out of the honest work has come the chemistry of today.

It is not many years since chemistry gained the full confidence of science. The ill-repute of the worker in charms clung to the new science, and the savor of alchemy clung persistently to his honorable successor, chemistry. At first the science of chemistry was concerned almost entirely with medicine and therapeutics. Gradually, from its relation to matters of health and through the persistent research of lovers of pure science, it began to be realized that chemistry entered very largely into nearly every activity of mankind, and the foundations were laid for the chemistry of sanitation, the chemistry of soils, and the chemistry of industry.

Our fathers learned to make steel and to make it very well, but it took the engineering chemist to take all the uncertainty out of the processes and make the result sure in every case. The open-hearth furnace with its frequent chemical tests of the mixture, tests that must give the right result before the charge is drawn and the ingot poured, produces steel that is as near accident-proof as steel can be. The credit belongs to the chemist.

Men have fertilized their fields these many years; but it took soil chemistry to tell them what they were really doing, and to make it possible to tell beforehand what fertilizer was needed and then to check up the result afterward.

INDUSTRY now employs the chemist at every turn, and the National Exposition of Chemical Industries held at the Grand Central Palace in New York the week of September 20 was fairly representative of the wide application of chemistry to the processes of manufacturing. The bulk of the exposition was given over to the manufacturers of machinery used in the chemical industries. The portion of the exhibits that would most interest the average man and the average woman was the division of exhibits of the American dye manufacturers. Ever since the war in Europe separated us from the source of supply which we had come to depend upon, the papers have carried many lugubrious references to the shortage in color materials which was certain to bring us in a short time to a colorless existence. They told us that the chemical skill of the Teutons had been gained by long and patient labor and much experimenting, and that we in America had neither the patience nor the basic talent for research to enable us to meet the German experts or to compete with them. We were told that we were absolutely dependent upon the foreign supply of anilines and aniline derivatives; and that without them we should soon be reduced to a study in black and white. We were told that all the illusive shades and colors that now shimmered in silks or glorified the fabrics on our floors would be unknown when the stock of foreign materials in the country was exhausted. All that we were told.

WHAT proves to be the fact? At the exposition there were several exhibits of American dye manufacturers, exhibiting dyes made from American materials. We may not have e pa tience to work out the problems at h between the dark and sticky oil ta and the thousand tints of the dy; bu we did have the business acu en t import some of those foreign xper who knew the results of the pa t re search which had made the i ustr possible. Around these exper as nucleus we are now building u a dy industry which will supply all ou need and every step of the process ill made in America. At the pres ent our chemists have not been able pro duce all the shades from Ameri co tar derivatives. The derivative nece sary for a good yellow, for i ame have not yet come from an A erica plant; but one of the exhibi s e pressed the opinion that with thi or four months, before the foreign upp now on hand is exhausted, all f necessary products would be a ila and the dye industry would be hu smoothly again. It is not now a question of chemical scienc as creating the mechanical plants ne essar to the commercial application f science. So the war seems h given us a dye industry.

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The Church That Came Back

Continued from page 992

hear a man preach idealism, even if it isn't practical.'

"Idealism! It had been a sermon from the text, 'Thou shalt not steal.'"

ONE day there came a sudden and unlooked-for solution of the problem that continually vexed the soul of St. Crœsus' pastor. During a sermon, he heard the clang of firebells. At the close, the entire congregation rushed out en masse. When the pastor reached the street he found it dense with smoke, packed with hurrying crowds and jostling vehicles. A great conflagration had been sweeping through the St. Crœsus district for upwards of an hour, now it was clear that the church itself was doomed.

"'Jim,' my wife cried, 'the fire isn't headed for Livingston Street, but we are!'"

"I cut a bonny figure at breakfast next morning, togged out in Bob Ainger's extra pantaloons and coat and vest. I put on a borrowed hat and stepped over to Flinn's Garden Theater. Evidently I made a bad impression on the man at the box office.

"'Mr. Flinn?' said I.

"'That's *my* name!' he retorted.

"'I've dropped in to pay my respects to you,' I said. 'I'd have come better dressed except for the fire. I'm the minister of the Central Church—burnt out, you know.'

". . . A beefy paw gripped mine. 'Pleased to meet you! Walk in, your reverence. Sit down and make yourself at home.' . . .

"'I want to ask if it would interest you to put a price on the Garden Theater—nothing binding, just an offhand estimate by way of something to figure on. I want this corner for old times' sake, with the notion of building a church here, and I believe there are people ready to back me with the needful.'

"All the geniality fled from Flinn's manner. . . . He thrust a thumb into an armhole of his waistcoat and glanced shrewdly at me. 'I ain't stuck on moving,' he said, 'but now look here. If you folks will come across with the right figure, I ain't no mule.'

"I said . . . 'I think the best way to work up sentiment will be for me to hold a service in the theater Sunday morning. You'd rent it, wouldn't you?'

"At that his geniality returned, and he laughed. 'Rent it! Not on your life! Take it and welcome!' . . .

"DO you wonder I could preach? What minister couldn't after wrecking a high and mighty metropolitan church, and going through fire both literally and figuratively and flinging his career to the winds, only to have the whole affair end like this—or rather begin like this?

"How we sang after the sermon! 'Rock of Ages, Cleft for Me!' It rolled up from the tiers of worshipers before me, and out from the thronged balconies and down from the topmost gallery. It was like a long-drawn sacred cheer—a gloria—verse after verse of it.

"For the first time I was capturing poor, frivolous, unchurched Livingston Street. It did itself proud—that street. Except that I knew my own people individually, I doubt if I could have told which were uptown folks and which were representatives of the neighborhood.

"At the end of the last hymn I said: 'I want to request any who would like to speak and any who would like to listen to keep their seats.' At that Deacon Gardner came down the aisle and, pointing to one of the show placards, said: 'Look! When this was a church, that was where the font used to stand. My two dead babies were baptized there.' A woman spoke next: 'I was married in this church. See what it has come to since!' It was Mrs. Gilder. And then Frank Cushing stood in the second row and said, 'Somewhere back of that curtain is the spot where my mother lay in her coffin the day we buried her.' . . .

"Then the subscriptions began. No matter what Flinn asked, the Garden Theater was to come down. . . . We were back home to stay. . . ."

The Wonderful Mission of the Internal Bath

By C. G. PERCIVAL, M. D.

DO you know that over three hundred thousand Americans are at the present time seeking freedom from small, as well as serious ailments, by the practice of Internal Bathing?

Do you know that hosts of enlightened physicians all over the country, as well as osteopaths, physical culturists, etc., etc., are recommending and recognizing this practice as the most likely way now known to secure and preserve perfect health?

There are the best of logical reasons for this practice and these opinions, and these reasons will be very interesting to every one.

In the first place, every physician realizes and agrees that 95 per cent of human illness is caused directly or indirectly by accumulated waste in the colon; this is bound to accumulate, because we of to-day neither eat the kind of food nor take the amount of exercise which Nature demands in order that she may thoroughly eliminate the waste unaided—

That's the reason when you are ill the physician always gives you something to remove this accumulation of waste before commencing to treat your specific trouble.

It's ten to one that no specific trouble would have developed if there were no accumulation of waste in the colon——

And that's the reason that the famous Professor Metchnikoff, one of the world's greatest scientists, has boldly and specifically stated that if our colons were taken away in infancy, the length of our lives would be increased to probably 150 years. You see, this waste is extremely poisonous, and as the blood flows through the walls of the colon it absorbs the poisons and carries them through the circulation—that's what causes auto-intoxication, with all its perniciously enervating and weakening results. These pull down our powers of resistance and render us subject to almost any serious complaint which may be prevalent at the time. And the worst feature of it is that there are few of us who know when we are auto-intoxicated.

But you never can be auto-intoxicated if you periodically use the proper kind of an Internal Bath—that is sure.

It is Nature's own relief and corrector—just warm water, which, used in the right way cleanses the colon thoroughly its entire length and makes and keeps it sweet, clean and pure, as Nature demands it shall be for the entire system to work properly.

The following enlightening news article is quoted from the New York *Times*.

"What may lead to a remarkable advance in the operative treatment of certain forms of tuberculosis is said to have been achieved at Guy's Hospital. Briefly, the operation of the removal of the lower intestine has been applied to cases of tuberculosis, and the results are said to be in every way satisfactory.

"The principle of the treatment is the removal of the cause of the disease. Recent researches of Metchnikoff and others have led doctors to suppose that many conditions of chronic ill-health, such as nervous debility, rheumatism, and other disorders, are due to poisoning set up by unhealthy conditions in the large intestine, and it has even been suggested that the lowering of the vitality resulting from such poisoning is favorable to the development of cancer and tuberculosis.

"At Guy's Hospital Sir William Arbuthnot Lane decided on the heroic plan of removing the diseased organ. A child who appeared in the final stage of what was believed to be an incurable form of tubercular joint disease, was operated on. The lower intestine, with the exception of nine inches, was removed, and the portion left was joined to the smaller intestine.

"The result was astonishing. In a week's time the internal organs resumed all their normal functions, and in a few weeks the patient was apparently in perfect health."

You undoubtedly know, from your own personal experience, how dull and unfit to work or think properly, biliousness and many other apparently simple troubles make you feel. And you probably know, too, that these irregularities, all directly traceable to accumulated waste, make you really sick if permitted to continue.

You also probably know that the old-fashioned method of drugging for these complaints, is at best only partly effective; the doses must be increased if continued, and finally they cease to be effective at all.

It is true that more drugs are probably used for this than all other human ills combined, which simply goes to prove how universal the trouble caused by accumulated waste really is—but there is not a doubt that drugs are being dropped as Internal Bathing is becoming better known—

For it is not possible to conceive until you have had the experience yourself, what a wonderful bracer an Internal Bath really is; taken at night, you awake in the morning with a feeling of lightness and buoyancy that cannot be described—you are absolutely clean, everything is working in perfect accord, your appetite is better, your brain is clearer, and you feel full of vim and confidence for the day's duties.

There is nothing new about Internal Baths except the way of administering them. Some years ago Dr. Chas. A. Tyrrell, of New York, was so miraculously benefited by faithfully using the method then in vogue, that he made Internal Baths his special study and improved materially in administering the Bath and in getting the result desired.

This perfected Bath he called the "J. B. L. Cascade," and it is the one which has so quickly popularized and recommended itself that hundreds of thousands are to-day using it.

Dr. Tyrrell, in his practice and researches, discovered many unique and interesting facts in connection with this subject; these he has collected in a little book, "The What, the Why, the Way of Internal Bathing," which will be sent free on request if you address Chas. A. Tyrrell, M.D., 134 West 65th Street, New York City, and mention having read this in THE CHRISTIAN HERALD.

This book tells us facts that we never knew about ourselves before, and there is no doubt that every one who has an interest in his or her own physical well-being, or that of the family, will be very greatly instructed and enlightened by reading this carefully prepared and scientifically correct little book.—Advertisement.

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Medicine Not Needed in This Case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows. His wide experience has proven to him that, to some systems, coffee is an insidious poison that undermines the health. Ask him if coffee is a cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life, and when taken sick two years ago with nervous prostration, the doctor said that my nervous system was broken down and that I would have to give up coffee.

"I got so weak and shaky I could not work, and reading an advertisement of Postum I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

"So I quit coffee and commenced to use Postum steadily, and in about two weeks I could sleep better and get up in the morning feeling fresh. In about two months I began to gain flesh. I weighed only 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at 20 years of age.

"I am working every day and sleep well at night. My two children were coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before." Name given by Postum Co., Battle Creek, Mich.

Postum comes in two forms:

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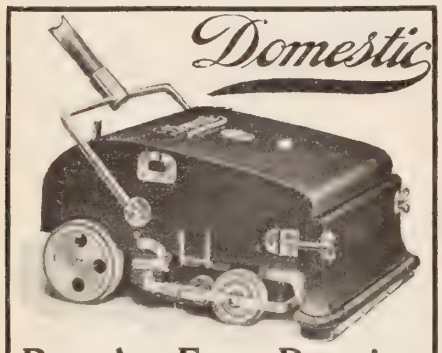
Instant Postum—a soluble powder—dissolves quickly in a cup of hot water, and, with cream and sugar, makes a delicious beverage **instantly.** 30c and 50c tins.

Both kinds are equally delicious and cost about the same per cup.

"There's a Reason" for Postum.

—sold by Grocers.



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This prevents the scattering of dust and the unnecessary wear of rugs and carpets.

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Christian Herald Prayer League

MRS. T. C. writes from St. Louis, Mo.: "I wish to acknowledge God's answer to prayer in prolonging the life of my dear husband, when all thought he could not live." "I asked prayers for my sister," writes A Constant Reader from Arizona, "that her health might be restored, and I am glad to say our prayers are answered. The physician said that her health is now better than it has been at any time in her life." B. E. D., of Charlestown, W. Va., writes: "Some time ago I sent a request for prayer for restored health to my mother, who was very sick. I want to give God thanks that she has been very much improved." L. F. writes: "In answer to prayer I was wonderfully enabled to accomplish a heavy task when health was failing and strength almost gone. Prayer, and that alone, did it." Mrs. M. W. writes from Harrisburg, Pa.: "Early in the spring I asked the prayers of the League for my granddaughter, who had been afflicted for a long time. She is improved and is very cheerful and thankful."

Acknowledgments of answered prayers have also been received from: E. E. M., Muscatine, Iowa; Mrs. M. G., Illinois; Mrs. A. W. Barneveld, N. Y.; "Trusting," Lenoir, N. C.; Mrs. A. B. J., Clarksville, Ark.; Miss D. M. S., Decatur, Texas (for financial aid and help in securing a position); Mrs. E. K. L., Fulton, Ohio; Mrs. I. Y., Pasadena, Calif.; A Reader, Lynchburg, Va. (for a wonderful delivery from a great financial trouble); Mrs. H. P. B., Sodus, N. Y.; M. G. M., Pittsburg, Pa.

Prayers are asked for revivals of religion at Pikeville, Tenn. (that church may be a blessing to the community); Laurel, Md.; Sodus, N. Y.; Attica, N. Y. (that the saloons may close); Crestmont, N. C. (that Sunday school of this community may be successful); Decatur, Texas (that spiritual life of Woman's Guild may be deepened); Providence, R. I.; Clarksville, Ark.; Katemcy, Texas; Tuscola, Ill. (that we may be more earnest in working for Jesus); Nashville, Tenn. A Friend from Barton, Vt., requests prayer that national and world-wide prohibition may speedily be won. M. S. C. requests prayer that a minister may be called to a church which will cooperate with him, that he may lead many to the Master.

R. W. B. asks prayer that a son's mind may be restored; Mrs. L. C., her daughter's; A Sister, Mrs. E. K. L., Mrs. A. W. P., their sister's; Miss L. L. P., a brother's; Miss E. S., A Reader, M. B. S., their mother's. Eight other friends ask prayer for mental restoration or strengthening for other relatives or friends or for themselves.

Mrs. H. P. and Mrs. J. H. W. ask prayer that their husbands' sight may be restored; Mrs. K. H. R. and V. M. A. their sister's; A Reader, that his own sight may be restored; G. E. L., a grandmother's; two others, that sight of friends may be restored.

An Anxious Mother, Mrs. J. N. A., Mrs. J. W. G., Mrs. K. S. and Mrs. G. B. J. ask prayer that their sons may be saved from the liquor habit; Mrs. J. S. W., two sons; Mrs. A. M. a son-in-law; Mrs. A. W. P., a stepson. A wife asks prayer that her husband may be saved from the liquor habit; M. E. K., a physician; Mrs. J. Y., a cousin; M. E. Z., a young man; E. S. R., two friends; Mrs. F. A. W., a friend; A Sorrowing Sister, a relative.

Mrs. G. G. asks prayer that her brother may be cured of the morphine habit.

Thirty-four friends ask prayers for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Eighty-one friends ask prayer for the conversion of relatives or friends

Twelve readers ask prayer for special spiritual blessing for relatives or friends.

Sixty-eight friends ask prayer for the healing of friends or relatives, including one that an invalid girl may be strengthened; forty-seven readers ask prayer for the healing of self, including one for the restoration of her voice.

Six friends ask prayer for the healing of hearing for themselves or other friends.

Thirty-five readers ask prayer for help or guidance in financial affairs.

Forty-eight friends ask prayer for the granting of varied desires and needs, including one that an invalid girl may be allowed to always live in her own home.

Free Financial Information

THE following financial information is offered to Christian Herald readers free of cost. Write for any or all of the booklets, etc., with no fear of placing yourself under obligation to the firm you address.

Write to Harvey Fisk & Sons, 62 Cedar Street, New York, for "Investment Suggestions No. 22." This booklet tells of a great banking firm's "New Service for Investors," who may wish to have their money invested in good securities paying from 4½ per cent. to 6¼ per cent.

Greenebaum Sons' Bank and Trust Company, La Salle and Madison Streets, Chicago, Ill., the oldest banking house in Chicago, offer to Christian Herald readers 6 per cent., $100, $500, and $1,000 first mortgage and real estate gold bonds on Chicago property. Write for "Investor's Guide No. 70 C."

"I have $100 in the bank and desire to invest it so that I can obtain more than 3 or 4 per cent." That is a most common inquiry. How $100 may be invested to draw 6 per cent interest is told in "How." Write a postal to Beyer & Co., 55 Wall Street, New York City, and say "Send me How."

"Can I regularly invest amounts as small as $10?" Such inquiries addressed to the Christian Herald's financial editor are not infrequent. We always say "Yes!" "Scientific Saving, Booklet A," tells just how to periodically invest amounts of $10 and $20. Write to P. W. Brooks & Co., 115 Broadway, New York City.

Investors may obtain much valuable information about public service corporations, the nature of their business, their profits, and why they can pay often times as high as 6 per cent to people who will lend them money in amounts of $100 and $500—from "List H," offered free to our investing readers by A. H. Bickmore & Co., 111 Broadway, New York City.

Every investor in the United States should have a copy of the "Investor's Guide," a 270-page book containing valuable information about all listed stocks and bonds, including prices of same for the past ten years. A line of request sent to L. R. Latrobe & Co., 111 Broadway, New York City, will bring a free copy of the above, together with the firm's Weekly Market Review.

Walter L. Williamson, Lisbon, North Dakota, has been engaged for twenty-four years in loaning money to Dakota farmers, taking as security mortgages on their property. He has sold $4,000,000 in mortgages to investors in all parts of the country, and advertises that no customer of his has ever lost a dollar of interest or principal. Write to Mr. Williamson for "Booklet 809."

Since the dawn of civilization the one premier investment has been the real estate mortgage. Six per cent. mortgage investments on improved realty in Chicago are now sold in amounts of $100 and $500 to thrifty people all over America. Peabody, Houghteling & Co., 10 South La Salle Street, Chicago, Ill., will tell any inquiring reader how to obtain such mortgage investments—investments backed by the firm's 50 years' successful experience in handling Chicago mortgages. Write for Circular "C."

The United Light and Railways Company derives its income from Gas, Electric Light and Traction properties in forty well-diversified communities. The company's 5 per cent. bonds and three-year 6 per cent notes are highly recommended to conservative investors by the banking house of N. W. Halsey & Co., 49 Wall Street, New York City, who will send any of our readers who write them full printed instructions how either issue may be obtained in $500 amounts.

— A FRIEND in Lincoln, Neb., who, desiring to remain unknown, simply signs "B," has forwarded $25 for the benefit of the Fresh Air work at Mont-Lawn, which is gratefully acknowledged.

— EVANGELISTS HART and MAGANN, of Madison, Wis., began their fall evangelistic campaign with the united churches of Grand Junction, Col., September 12.

—MISSIONARY J. M. L. HARROW of Cape Palmas, Liberia, West Africa, writes that the work is going slowly at present. The rice crop last year was practically a failure, and everywhere the people are suffering, a hitherto unknown experience in that section, Mr. Harrow states, and he has lived there twenty years. The work of this missionary is conducted among five tribes, and everywhere the same condition prevails. Mr. Harrow asks an interest in the prayers of the Christian Herald readers

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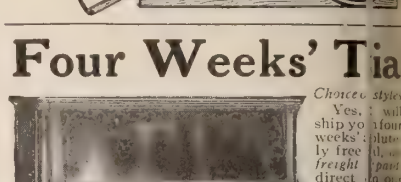

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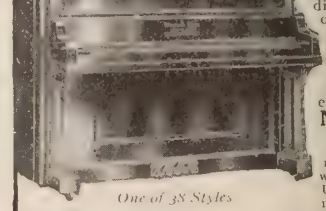

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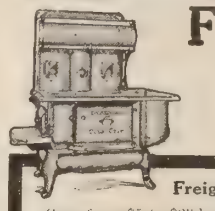

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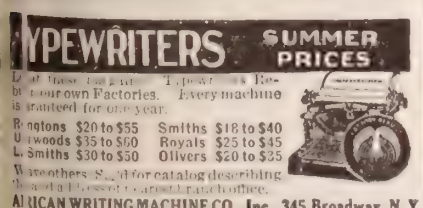

TODAY IS THE DAY

By Orison S. Marden

WHEN the Children of Israel were passing through the desert they were fed with manna fresh every day. Some of the people did not have faith enough to trust the Lord to feed them every day, and so they tried to store up some of this manna for future use; but it spoiled. This taught the Israelites a lesson of faith. They could not keep the manna for the future; they must trust the great Giver of all good. They must have faith that he would feed them every day. Our happiness is like this manna. We must gather it anew every day we live.

Everywhere we see people who have tried to store up what was intended for their daily happiness, as manna for the future. But they are surprised to find that it has spoiled, evaporated, would not keep—that it must be used as we go along. We must use happiness when fresh, like fresh plucked flowers.

There are a great many things, such as good impulses, which are good for today, but not for tomorrow. How many people delay the kindness, the expression of love, until the person is dead, beyond their reach, and then try to atone for a neglected past by flowers and tears at the funeral!

What makes you think that you are going to do wonderful things tomorrow when today seems so commonplace, so void of opportunity? Why does today look so prosy, tomorrow so rosy, so poetic?

What reason have you to believe that you are going to be ideally happy and harmonious, unselfish and helpful at some indefinite time in the future, when today you are irritable and selfish, uncharitable and unhappy? How is it that in some distant future you expect to get so much time to write letters to your friends and to those who are sick and discouraged, and also to devote to self-improvement, to broadening your mind, when you can find no time for these things to-day?

TODAY *is the day* to say the kind word that springs to your lips, to obey the generous impulse that stirs your heart. These people who haunt your mind, and whom you promise yourself that you will help some time, need your help now, and you can give it more readily now than at any other time. Every tomorrow has, in addition to its own cares and duties, all those which were neglected in the past, while its opportunities and possibilities are no greater than were those of yesterday.

Many a man defers his happiness until he gets rich. Then he is surprised to find that his manna is spoiled, that he should have eaten it when first given. *Deferred happiness and the deferred good deed do not keep.*

There is only one way really to live, and that is to start out every morning with a firm resolution to get the most out of that day, to live it to the full. No matter what happens or does not happen, what comes or does not come, resolve that you will extract from every experience of the day something of good, something that will make you wiser, and show you how to make a few less mistakes tomorrow. Say to yourself, "This day I begin a new life. I will forget everything in the past that caused me pain, grief, or disgrace."

I once knew a mother who, after death had taken away every one of her children, her husband and nearly all her relatives, prayed that death might relieve her from her awful suffering; but after a few years she was cheerful and happy again, consoled in helping others. There were too many who needed her mothering. The world did not seem so black and life such a failure as she thought it would be.

Nature is marvelously kind to us. She is a great physician. She puts "the healing balm of Gilead" on all our wounds and cures our mental ills in a wonderful way. If it were not for this great healing potency of nature, the world would be funereal enough, for there are few of us who have not been

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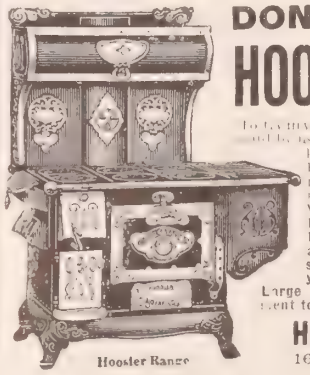
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In a Paige you can go anywhere and everywhere—**and know that you will be able to come back just as light heartedly as when you started out.**

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borne down very close to the sorrow of death.

Resolve every morning that you will get the most out of that day, not of some day in the future when you are better off, when you have a family, when your children are grown up, when you have overcome your difficulties. *You will never overcome them all.* You will never be able to eliminate all the things which annoy, trouble, and cause friction in your life. You will never get rid of all the little enemies of your happiness, the hundred and one little annoyances, but *you can make the most of things as they are.*

The reason why our lives are so lean and poverty-stricken, so disappointing and ineffective, is because we do not really live in the day; we do not concentrate our energy, our ambition, our attention, our enthusiasm, upon the day we are living.

Resolve to enjoy yourself *today.* Enjoy *today,* and do not let the hideous shadows of tomorrow, the forebodings, and the things you dread, rob you of what is yours *today*—your inalienable right to be happy *today.*

JUST have a little heart-to-heart talk with yourself every morning, and say: "It does not matter what comes or what goes today, what happens or what does not happen, there is one thing that I am sure of, and that is, I am going to get the most possible out of the day. I am not going to allow anything to rob me of my happiness, or of my right to *live this day from beginning to end,* and not merely to exist.

"I do not care what comes, I shall not allow any annoyance, any happening, any circumstance which may cross my path today to rob me of my peace of mind. I will not be unhappy today, no matter what occurs. I am going to enjoy the day to its full, live the day completely. This day shall be a complete day in my life. I shall not allow the enemies of my happiness to mar it. No misfortune in the past, nothing which has happened to me in days gone by, which has been disagreeable or tragic, no enemies of my happiness or efficiency, shall be a guest in my spirit's sacred enclosure today. Only happy thoughts, joy thoughts, only the friends of my peace, comfort, happiness, and success, shall find entertainment in my soul this day. None of my enemies shall gain admittance to scrawl their hideous autographs on the walls of my mind. There shall be '*no admittance*' today, except to the friends of my best moods. I will tear down the black, sable pictures and hang pictures of joy and gladness, of things which will encourage, cheer, and increase my power. Everything which ever handicapped my life, which has made me uncomfortable and unhappy, shall be expelled, at least for this day."

Remember that yesterday is dead. Tomorrow is not yet born. The only time that belongs to you is the passing moment. One might liken the sixty minutes in the hour to flowers, that live for only sixty seconds and then die. If we get the good that belongs to us here and now, we must extract the sweetness of each passing minute while it is ours. That is the real art of living in the today.

Still Going to Church

CENTRAL CONGREGATIONAL CHURCH of Worcester, Mass., is the mother church of the modern Go-to-Church Band movement. Six years ago it was nearly childless, but the interest in persistent church-going has added to the congregation until now the average audience has 31 per cent. of those one would class as children. There were 109 members of the Band who did not fail for the four months ending with May, and a number of these were adults.

The churches for years have been spending labor and money in large measure to get the children to attend Sunday school and the adults to go to church, but the Go-to-Church Band movement is the first serious attempt at a simple and workable scheme for getting the child *to desire* to attend church, to want to go so hard that tears come if illness prevents. The preacher can be just as prosy as ever, and still the young people will persist in their attendance if given the chance, but it is a stolid preacher indeed who fails to respond to an influx that adds a large number of young and eager minds to his audience.

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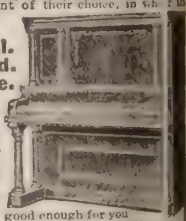

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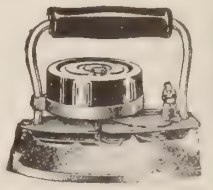

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Christian Herald

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PUBLISHED 52 TIMES A YEAR

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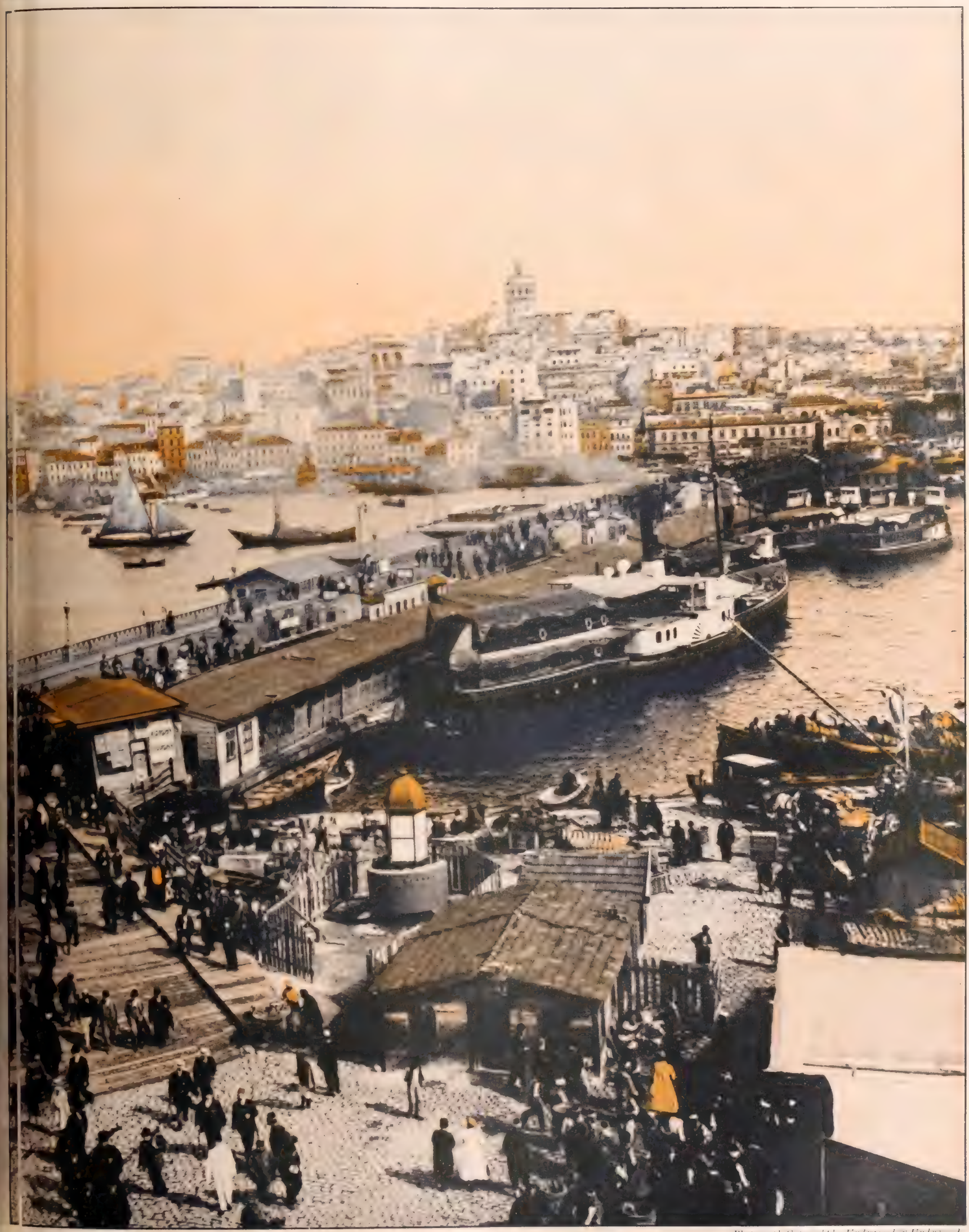
NEW YORK, OCTOBER 13, 1915

VOL. 38—NO. 41 PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK



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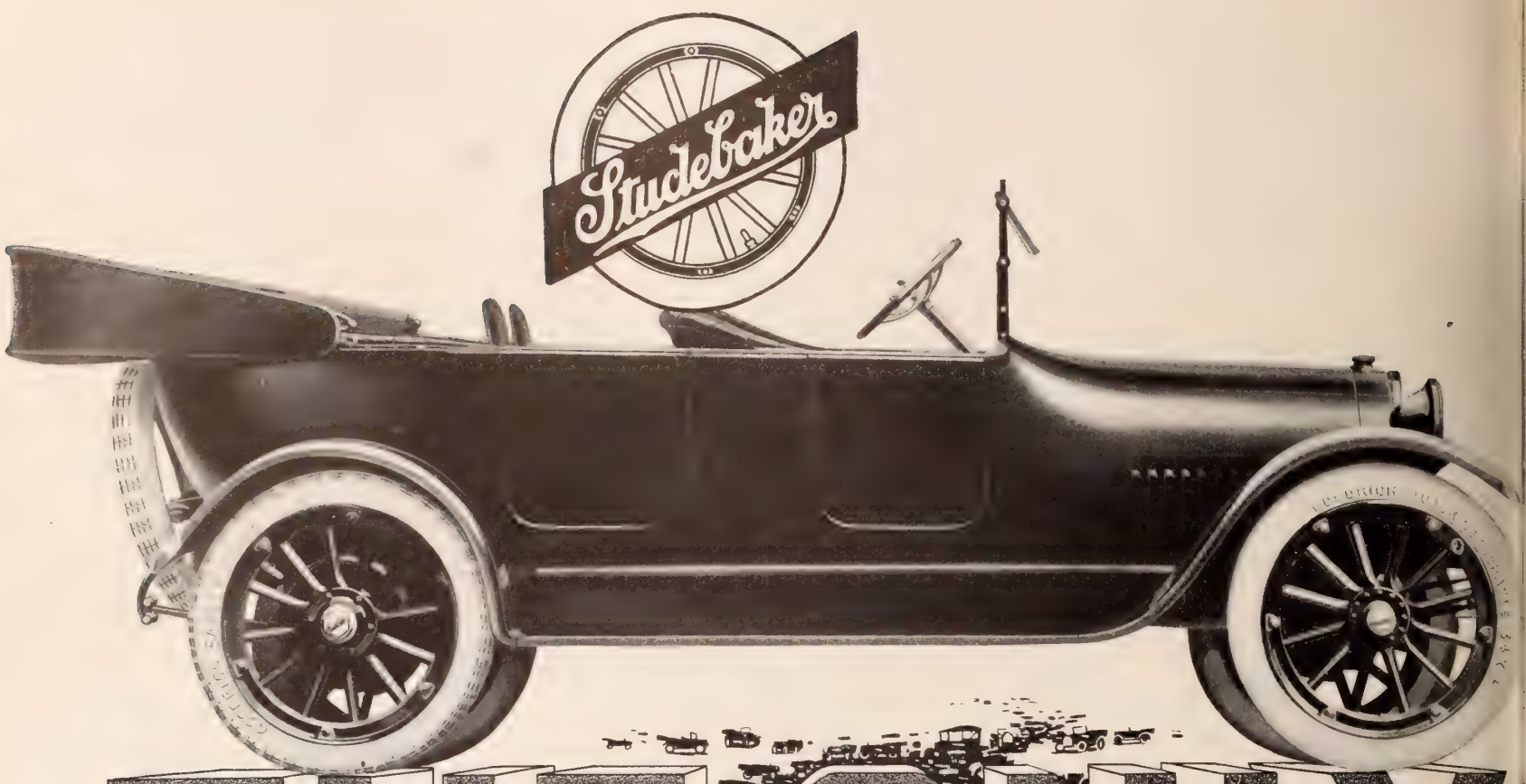
THE GALATA BRIDGE ACROSS THE GOLDEN HORN, CONSTANTINOPLE



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Battle Flags of the Civil War Carried by Veterans

Let Us Keep Peace

THE stirring beat of drums! There is something in us that answers to the call of the drums! There is something primeval still within us that stirs in our veins as that rhythmic rattling of the dauntless drumheads strikes our ears. We leave our dinner table, our office desk, our schoolroom class, our basket of mending, to go to the door or the window when the drums call. We watch for their approach down the street: we are all out to the sidewalk; we crowd to the curb; something tingles through all our nerves. Crashing suddenly they come abreast of us. Their notes beat into our brain and into our heart and into our memories. Behind them come three men abreast. They carry high a fluttering flag. Something surges up within us. The beat of the drum takes hold on our feet until we scarce can restrain them from following. We cheer and cheer again. We watch the flag as it proudly passes on. With shining eyes we watch the marching men who follow the flag. We greet our neighbors on the curb, when the last marcher has passed from sight, with a peculiar friendliness. Back to our mending and our class and our desk and our waiting dinner we go, better for the tasks ahead. The stirring beat of the drums!

A CLEAR, crisp day at the national capital, throngs upon throngs of holiday-makers, drums, flags and marching veterans of the war. Who could remain unmoved at such a time? Why, here before us, those of us who knew the Civil War only through our histories, here before us are the very men who fought in that tremendous conflict. There is something sacred about these marchers. They were the saviors of the Union. They had gone forth young men, part of that host which had responded to the call for volunteers. They had been a part of those terrific charges, those hand-to-hand battles, those mighty cataclysms of carnage. They had been with Grant. They had preserved the Union. They had come up from the fields of the slain, and with flying banners and beating drums had marched proudly in tattered garments up this same broad avenue, to salute and be saluted by the head of the nation. They had drunk the cup of mortal combat to the dregs, and they had quaffed the wine of glory. Then in a day they had been absorbed in the common round of life.

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The Uniform in Which He Fought

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1865 and 1915

AND now here they were, fifty years afterward. Here they were, the very same men, some of them in the very same garments. Here they were again marching up that proud avenue to salute and be saluted by the head of the nation. And before them went the stirring drums. The stirring drums that emptied the houses and filled the sidewalks to the curb. That set something to moving in our veins, something to thrilling along our nerves, something to blurring our eyes.

THESE marchers who brought us face to face and hand to hand with the days of '61 could not keep step as before to the beat of the drums. They marched slowly, these gray-haired heroes. Some of them the more slowly because of crutches. Some of them the more slowly because to their arms clung gray-haired women who had waited for them fifty years ago to come back, God willing, from the maelstrom of war. This was a beautiful sight. And they marched slowly, too, because of little feet that pattered along with the idols of their hearts, those grandfather veterans of a war that set one people free and made a free people one.

THE thrill of the drums! The thrill of those slowly marching veterans! What memories they awakened! What a panorama of great events that marked the mighty growth of a country, a homeland, a free land! And of all the epochal events in that great history, none is so packed with interest as the period of the Civil War. No name is more revered than the name of Lincoln. None are more honored in our memories than the veterans of that war, of that great civil strife, which, as President Wilson reminded these men, "instead of destroying, healed; instead of making a permanent division, made a permanent union."

SO the air was charged with patriotism. There on the sidewalks of Washington the nation saluted its heroes. It did not glorify war, but it did not refuse the title of hero to those who through war had preserved us a nation. In the ten thousand men who passed the reviewing stand the watchers saw the hundreds of thousands who fifty years before had passed before President Johnson with victorious carriage but saddened hearts. The absence of the great Emancipator mellowed triumph with grief. When here and there a very aged or a very feeble veteran tottered and fell, unable to make the distance, the crowds about him saw the thousands who fell under the withering fire of the battlefield. When the tireless ambulances rushed to and fro to carry veterans who had been overcome to the temporary hospital of the encampment, those who looked on saw the thousands who were carried from the scenes of carnage through those bloodiest three years. And when the shreds of tattered battle flags were carried proudly past the reviewing stand, men and women saw upon that panorama of the mind heroes on a hundred plains cheering their fellows on into the jaws of death that a nation might live.

International Film Service, Inc.

Renewing His Service of 1861

ALL the incidental things were but

incidental. The re-unions, the speeches, the dinners, the special features in the parade, who were there as guests of honor, what they did and said, all these things will be the talk of the G. A. R. camps and homes for many a day. But they were incidental only in this event; this fiftieth anniversary of the Grand Review of 1865. What the countless multitudes along the line of march saw was a spectacle of honor, a memorial spectacle of hundreds of thousands of men who had dared the hell of war to give their country the heaven of peace.

Yes Lest We Forget

AT the camp-fires and dog-watches in Washington during the Forty-ninth Annual Encampment week, many a tale of heroism, of comradeship, of kindness to an enemy, of homecomings and farewells were told. But even among the men who lived through the dark years of war, who charged through those infernos of shot and shell, who languished in prisons or who dragged out weary weeks in hospitals, much of the terror of those days is forgotten. Such is the temper of our human mind that it loses the impress of unpleasant things and holds only the things that were lightened by some ray of hope or kindness. But some things we must remember.

Some of us lived through the nightmare of '61 to '65. Some of us were born near enough to the days of reconstruction to have heard the tale of horrors from those who had not forgotten and could not forget. The history of those four years was written in blood, carved in agony and saturated with tears. Certain names stand out from the welter of those

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War Is No Respecter of Heroes

years like the livid mark of the branding-iron on the quivering flesh of its victim. Fair Oaks, Vicksburg, Antietam, Fredericksburg, Chancellorsville, Manassas, Lookout Mountain, Chickamauga, the Wilderness, Atlanta and the March to the Sea, each left a monument of broken hearts and thousands of nameless graves. Each year more men were killed, more were maimed for life, more contracted disease which they could not shake off during the rest of their lives, yet the war went on unchecked. When at last the surrender of Lee and Johnston marked the end of the Confederacy, there had been more than 2,000 clashes worthy of being recorded as separate actions, and nearly 150 of these were battles in which at least 5,000 men lost their lives.

In the Peninsular Campaign the Federal armies lost 16,000 men killed and wounded, the Confederates 18,000. At Antietam, the end of Lee's first bold attempt to invade the North, the Federals lost 12,500 and the Confederates 10,000. At Gettysburg, the turning point of Lee's second attack on the North, the Federals lost 23,000 out of 80,000 men engaged, and Lee lost 25,000 out of 75,000; in the Wilderness campaign of 1864 Grant lost 50,000 men out of 120,000. These were all decisive battles, but the decision was dearly bought. Altogether during the war the Union armies enlisted 2,859,192 men, the Southern armies probably about a million and a half. At the beginning of the war the armies were almost equal in number; by January 1, 1863, the Union armies outnumbered the Confederates three to two and the Confederate strength was at its maximum. When Lee surrendered to Grant on April 9, 1865, he had only 28,000 men in his command, and the total of the Southern armies had been reduced to about 175,000, while the Union armies had 1,000,510 men in active service. The Union navy was kept at about the same strength throughout the war, 122,000 men.

The records of the Confederacy were poorly kept and statistics are not available as to their total losses. On the Union side 67,058 men were killed in action, 43,

Continued on page 1035

A War Jaunt in Serbia

By GEORGE KENNETH END

MR. END, one of the first to return to this country of the Columbia College Relief Expedition sent by the Committee of Mercy into Serbia last summer to stamp out typhus and help in establishing hygienic conditions, tells here a remarkable story of conditions in that storm-center of the war. It was upon Serbia that the war first broke. At the present moment Serbia occupies a peculiar position as in a sense the key to the Balkan situation. Least among all of the warring nations in strength and importance perhaps, this little country is nevertheless foremost in the news of the moment. Mr. End gives us at firsthand an unaffected pen picture, straight from the first battle ground of the war in Europe.

WE REACHED the Serbian border July 23, 1915, after a trip of 20 days to Salonique, Greece, where we laid up five days and then went on to Nish, Serbia. We were put up in the second reserve hospital at Nish, our tents and equipment being with the automobiles which were detained in Greece. The automobiles were sent two weeks before the expedition sailed, but we were there ten days before any of the machines arrived. The delay was occasioned by the extraordinary duty levied by the Greek government on the passage of the automobiles into Serbia. This is an example of one of the petty jealousies which exist between the two countries. The sum of three per cent of the value was the tax they placed on the machines. As the machines were to be used for relief work in Serbia, the officials in Serbia delayed payment, trying to prevail upon the Greek government to forego the tax, but without avail.

On the arrival of our automobiles, August 2, the members of the expedition unloaded crates, partly assembled the cars and pushed them up to our camp. (All Fords.) Out of the wood from the crates the bodies of the machines were constructed. We painted them, placed the sign of the Committee of Mercy upon them, and then were ready for our real work. A few of the machines were immediately pressed into service going to Skopje. Some went to the southeast end of Serbia, others went as far as the Albanian border on the southwest.

MANY little side excursions were permitted us by the Serbian government. In this way I secured many pictures of the country, and much intimate knowledge of the conditions. . . . I went to the French aviation unit at a place called Banjitsa, close to Belgrade, just three miles back from the Danube to protect it from the bomb fire. The aviators I met gave me the freedom of the whole reservation. They permitted me to take what pictures I desired, and granted every wish except that of making a flight. There were James Du Rothschild, the famous aviator, and M. Bonamour du Tartie and M. Louis Hameaux. I also met Captain Paulhan. I sat in his machine, which a few days before had been in a fight with an Austrian plane ending in victory for the Frenchman.

He told me the story of this encounter. . . . "I was flying over the Danube just east of Belgrade on the morning of August 11. It was just daybreak. There was a haze. I was reconnoitering and making observations of the Austrian positions, when a large plane appeared above me. I did not know it, did not hear it as the noise of my engine drowns out all other sound. Something however attracted my attention skyward, and there it was, equipped for my destruction, an observer ready with a machine gun. The aviator had received his instructions to fly directly over my machine. He had done his work well before I observed him. Then I rose rapidly and succeeded in getting above the Austrian before the observer could get into action effectively. I took a shot at the aviator, but missed him, wounding the observer. The Austrian pilot opened on me. I had a Hotchkiss machine gun on a tripod so arranged that I could operate it without jeopardizing my safety. I got on the level with the enemy and shot at his machine with one round of fire from the machine gun. The machine had started volplaning down toward the river on the Austrian side. My object was to get him before he reached the lines. I succeeded in hitting him, he lost control and the machine plunged into the Danube. Just before he reached the water I came down near enough to get a photograph of the machine plunging into the Danube."

Such was the remarkable tale told me as I stood watching some of the French machines soaring toward the enemy's camp. Its truth was vouched for by the picture he showed me which told the graphic story in a way words never can. It was one of the most unusual photographs I ever looked at. The river looking like a black streak only broken in its monotony by the crumbling wings of this aeroplane as she dashed into the water, was his only witness to vouch for the truth of this story. His camera had done its work well and the picture he showed me with the startling details of the encounter in the air was a fit climax to a most unusual fight ending in the Austrians being dashed to death and their machine disappearing under the waters of the Danube.

There are eight German biplanes in this camp. Each is equipped with a seventy horse-power eight-cylinder Renault motor and the new model Renault carbureter. It is seventeen and five-tenths meters long (about 55 feet). Its speed maximum is 130 kilometers an hour (65 miles an hour) and they cost about $5,000 each. They are equipped with one Hotchkiss machine gun with a range of 2,000 meters, a tube to drop bombs and a carrying capacity of one pilot, one observer who operates the gun, and room enough to carry about six 120-mm shells.

Up to the time I left they had lost no men in this camp, which had been established there since May of this year (1915). Reconnoitering over Austrian territory every day, their main work consists of taking observations of the Austrian positions. The number of raids made by these airmen I could not learn, but I know of one which was made while our expedition was there. The aviator, H. Bonamour du Tartie, dropped 30 bombs into Austria from a height of over 9,000 feet. On August 14, one of these pilots flying to another aeroplane base in Central Serbia, lost his direction, thought he was coming down in Serbia but came down on Bulgarian soil where he has been interned.

Continued on page 1036

Unloading Their Automobile in its Crate

In the Turkish Quarter of Salonika, Greece

Your Servant for Jesus' Sake

The Story of a Church that Thrives by Service

By REV. WORTH M. TIPPEY

THE author of this stirring narrative of a live church doing live things with the pastor of the church during the ten years under review. He has just recently begun his pastorate of the Madison Avenue Methodist Episcopal Church, New York City.

The Pastor Who Won

EPWORTH Memorial Church, Cleveland, O., marks the spot where the Epworth League of the Methodist Episcopal Church was organized, and is, as its name indicates, a memorial to that event.

The church is semi-downtown, on the crowded east side. Twenty years ago, it was in the center of the best residence quarter of the city. Ten years ago, it began to be downtown, and since then the fine residence section has moved eastward and to the heights, leaving the church in the midst of boarding-houses, growing business, and private residences.

When I came to Epworth ten years ago, I faced a difficult task: a membership moving out of the territory, with general belief that under such circumstances the church also must move or fail. I have seen five churches, in our neighborhood, either close outright or move east, in the ten years. Epworth, in spite of heavy loss, has grown in that period from 1,000 members to 1,700, with 2,600 in organizations; the budget from $11,000 to $25,000; the salaried staff from five to ten workers, exclusive of director of music, organist, janitors and housekeeper; while the influence of the church has greatly extended.

The church has become, in a modest way, a guide and an inspiration to many others in various states, even in mission lands.

THE main things we undertook to do ten years ago may be summed up as follows: To bring up, gradually, every department of the church to a high and uniform strength and efficiency; to perfect the business management of the church, including the enlargement of the office, especially the accounting for persons, and to educate the people in giving; to make the official board a power, and to democratize the church; to push up parish visitation to great lengths, uniting church and Sunday school visitation, under the direction of a salaried worker of high pastoral efficiency; to stress the Sunday school and the club work with children and young people; to fill the church with ministries of kindness to everybody, but especially to the aged, unemployed, young people and homes in distress; to organize and enlarge the activities of the church; to push out the church into the common religious, civic and social movements of the city; to make the building a great gathering-place for people, open every day and night, with real friendly and useful activities; to throw the church into the fight for a better and juster world; to make the spirit of the church free, liberal-minded, unsectarian Methodist, unafraid; to create a daily and weekly evangelism based on Sunday services and prayer meetings of spiritual power and personal work; to unite spiritual and social work in a passion of love as the real gospel of the kingdom of God.

Surely a serious program; but we accomplished it all, and more largely than we dreamed. The church caught fire under it; grew steadily, drew people from all over the city, acquired an organization and a momentum. Every item in the program was important and one can scarcely emphasize the value of one as above the others.

AS an illustration of bringing up the church to strength and efficiency, we departmentalized the Sunday school; put in the graded system; organized teacher-training; added a beginners' department; pushed up the clubs for boys, girls, and young people, uniting them finally with the Sunday school; increased the adult classes from two to nine; put missionary instruction and social service into the classes; created a powerful Sunday school evangelism, including thorough instruction of converts. The same sort of work was done with the twenty departments of the church's work.

The work of visitation was reorganized and yoked to evangelism under the leadership of Rev. W. I. Shattuck, associate pastor, assisted by pastor, deaconess, directors of clubs, teachers of classes and selected people from the congregation. Classes were organized to look after their own sick, to visit strangers, to work for the conversion of unconverted members. Personal evangelism was also carried into Epworth League, Women's Association, and Men's Club; into Scouts, Campfire Girls; into church socials and annual Yuletide Festival; with the result that for three years the church has not failed to receive people for a single Sunday, and we have received annually at Easter from eighty-six to one hundred and seven. Last year, the tenth year of the "program," was the largest ingathering of all—over three hundred.

Ministries of kindness are vastly important in any church. At Epworth they include regular visitation of aged, sick and shut-ins, including remembrance of birthdays for shut-ins, with visitation by pastors and people, flowers and little services in homes. The church helps its young people to get started, and by its contact with stores, offices and factories, in seeking employment for the unemployed of the parish, is able frequently to advance its young people who are already employed. This adds to its civic work.

A Memorial Committee was added to the standing committees of the Official Board. Its duties are to go at once to homes of death, in order to offer the sympathy and assistance of the church; to send flowers in the name of the church; to present resolutions at the next Board meeting, a copy of which is sent to the family. If the family is strange the committee and the church office see that friends are present. If the family is poor, as when the bread-winner dies, the Charities Council takes charge and gets under the family. This committee has been a wonderful influence for brotherhood in the church.

This Charities Council consists of ten friendly visitors, a lawyer, several dentists and physicians, and is presided over by the deaconess, who is the social worker of the church. It takes care of needy families in the membership and congregation, along principles of scientific relief. The church sets out to save drunkards and to bring dependent families to self-support, doing as little giving as possible and as much thinking, and keeping in close touch with Associated Charities and city Outdoor Relief.

Our relations to the city have been a great joy to us. Instead of being censorious and aloof, we set out to be sympathetic and to work. I personally took places on committees and movements down town, and then got my people to doing the same. We joined in civic and charitable campaigns, and made the church a center of citizenship. We have been a part of most of the large things of importance that have been done in Cleveland for the last five or six years.

Epworth Memorial Church, Cleveland, Ohio

IN ENLARGING the church as a social center, we set out to make the largest use of the building, with the idea that for a church to stand idle is as bad as for an office building to be unrented. We also undertook to organize the church by natural age groups, just as we have the Men's Club and the Women's Association. That in itself filled the church with organized, supervised gatherings, and drew in the neighborhood; until, with a membership of 1,700, the church has 2,600 in its organizations, is open every day, and usually with several simultaneous gatherings.

One great lesson we have learned is on the business side of the church. It is to keep as careful records of persons—to the last child in the Sunday school and the last baby in the home—as of moneys. Most churches look after the last penny, but are slack in their accounting for persons. This has enlarged the work of the church office, increased secretarial help, cost money, but it has proven out as one of the vital phases of the work.

The growth of the work forced the reconstruction of the building in 1912 at a cost of $45,000. A new dining-room was built to seat 500 about tables, and as part of a suite of five social rooms, including a large and beautiful Friendship Room, the gift of a member.

A suite of recreational rooms was also created, including gymnasium, den, athletic office, and separate shower and locker rooms for the two sexes. All athletic activities are under salaried direction.

The crowning source of power of the church has been the union of the spiritual and social; the point of view of the salvation of the individual and the reconstruction of society as one glorious movement of the kingdom of God. We have looked out upon an oncoming Christian world and not a hopelessly corrupt and doomed society. We have been sympathetic to the great normal interests of humanity, and not afraid of them; counted them sacred and not ungodly. We have believed that the forces of goodness are powerful enough to leaven, and after a while to purify and uplift the world.

Among the Workers

IN OPENING the 35th convention of the General Council of the Lutheran church held at Rock Island in September, President Schmauk said: "We meet under circumstances which never before have confronted the Lutheran Church in its entirety, or our fathers in particular. The Christian world is clouded and ablaze with war. The Lutheran Church, especially that large part of it constituted by our brethren in Germany and Austria and surrounding nationalities, and that other large part so contiguous to the fields of battle and scenes of unrest, constituted by our brethren in Sweden, Norway, Denmark and Finland, is one of the greatest sufferers.

"In many regions, churches, schools, seminaries, are almost closed, vast voluntary missionary operations are at a standstill and whatever our blood affiliations may be, or wherever our sympathies may lie, there is scarce one person of the million or more souls we represent here at Rock Island, whose heart is untouched by the woes unutterable that come to us from distant lands. God be praised that the Stars and Stripes still wave above us as our earthly protector, untouched in honor, and up to this present moment unspotted with blood."

WE ARE making an every member canvass of our Kachek Christians. We are not going to stop until we get every member to pledge a definite sum yearly or weekly. In a great many places we have more than doubled the contributions, and we have only begun. Each Christian takes his cash and wraps it up in paper and puts his name and amount on the outside. As the Chinese say, a person does not like to wrap up less than five or ten cash, and one does not want to drop in loose cash when every one else has his wrapped up in paper."

(Rev.) DAVID S. TAPPAN, Jr., China.

THIS Spring the city of Liuchow-Fu, Province of Kwangsi, China, was the scene of an opium burning, when ninety-eight packages of opium valued at $4,700 along with 478 pieces of opium outfits and gambling paraphernalia, were destroyed. Two hundred spectators, comprised of students, merchants, soldiers, civilians, and the Yamen retinue, witnessed the scene. Mr. Liu-Kia-Cheng, the local magistrate, superintended the burning in person. Under his energetic administration, opium smoking and gambling have materially decreased. The burning took place within the precincts of one of the old official buildings, formerly occupied by the Provincial Commander-in-Chief. As the flames shot heavenward the crackling of the pipes, the fumes of burning opium, told in no uncertain way of the drastic measures that are being employed by the new officials to suppress the use of the drug. The people in whose possession the opium or gambling outfits were found, received various degrees of punishment corresponding to the circumstances of each case. W. H. OLDFIELD.

A Week in the World's News

THE TYRANT SPACE AGAIN ANNIHILATED. To the layman, the wireless telegraph has always been an inexplicable mystery of roaring coils and sputtering sparks. Yet to the wonders of wireless telegraphy over vast spaces has now been added the greater wonder of wireless telephony. On September 29 President Vail of the American Bell Telephone Company spoke into an ordinary telephone receiver at New York. The message was transmitted over the land wires to the United States naval wireless tower at Arlington, where it flashed into the air and was received instantly at the naval tower at Mare Island, San Francisco, a distance of 2,500 miles. As if this were not enough, on the day following speech was transferred by wireless with the same equipment across 1,600 miles to the American wireless station at Pearl Harbor, Hawaii. The Marconi Company made successful experiments in wireless telephony over small distances in 1912. The present triumph, however, is the result of independent work on the part of experts of the American Bell Telephone Company and of the United States navy. The wireless telephone is not yet ready for immediate commercial use. Further experiment may be necessary before John in Chicago can call up Mary in New York and talk to her through intervening space, but that it will come may be considered probable, although land wires will not be done away with. The wireless telegraph has come into wide and profitable use, yet the cables are still overworked. The same conditions will no doubt prevail with regard to the telephone. The wireless electric light is the next. It has been done, but the cost is prohibitive.

THE WORLD'S GREATEST FOREIGN LOAN. The loan which the British and French Commission have been seeking to negotiate in America as a means of paying allied debts to this country was reported on Wednesday, September 29, to have been arranged on a basis of five-year bonds to be sold at a price to yield nearly 5.8 per cent. and to be convertible into fifteen and twenty-five year bonds at 4½ per cent. after five years. The amount of the loan is said to have been arranged at $500,000,000, to be sold to the bankers underwriting it at 96 and resold to investors at 98. The London Times says: "This is the largest external loan ever floated in any country." In parts of the United States the loan has not been popular. The banks as a whole have shown a disposition to consider it favorably, as a matter of good business. The first day on which the loan was offered registered a number of large subscriptions, and it is now thought that the loan will be fully subscribed before the end of the sixty days provided for by the underwriting arrangement.

TO INCREASE OUR SUBMARINE FLEET. Nine companies made bids for the construction of sixteen new-type submersibles authorized under the Naval Appropriations Act of 1915. The bids were opened on September 30 before a considerable assemblage of interested naval officials and representatives of ship-building companies and of the Bethlehem Steel Works. The offers ran from $510,000 to $550,000 for each submarine, the latter amount being the maximum allowed under the act. One to two years will be required to complete the sixteen new boats. Interest in the subject was manifested by the number of new models which were suggested. The specifications call for boats of fourteen knots on the surface and eleven knots submerged, each submarine to have quarters for about twenty men and space for stores for thirty days. The comparison of the bids with their varying specifications will determine the successful bidders.

RUSSIAN PEASANTS WANT PERMANENT PROHIBITION. Before the recent dissolution of the Russian Duma by order of the Czar, the peasant deputies proposed the enactment of a perpetual prohibition law. In a formal statement proposing the law they first recall the terms of the decrees of October, 1914, under which prohibition came to Russia, and then bear this witness to the benefits of abstinence: "Then a miracle was wrought on Russian soil. The long-cherished dream of the Russian people was realized; the age-long curse of Russia was vanquished. Shame upon those who say that abstinence is impossible among us; that it cannot be enforced by prohibition, and that without the 'drink budget' the finances of the country will be wrecked! The year that has just passed has shown that abstinence has completely regenerated our people. Crime in general has diminished; there is less brigandage and begging; there are fewer convicts in our prisons, the hospitals are no longer crowded, peace is restored in family life; the production of labor has been augmented; there is more thrift. After all this, to all right-thinking people, to all who sincerely love their country, it ought to be clear that the happiness and greatness of Russia are bound up with prohibition, and that it is the sacred duty of every one to make it certain that this abstinence shall be perpetual."

ANOTHER HURRICANE SMITES GULF COAST. A windstorm traveling at the rate of 120 to 130 miles an hour at one point in its course, and somewhere between 60 and 90 miles most of the time, swept upon New Orleans and nearby regions September 29 with disastrous results. Nearly 400 people are reported lost, many of them by drowning, others by the collapse of buildings. Two men were blown overboard from a steamship anchored near the mouth of the Mississippi. Communication between Louisiana and outlying points was cut off, and resumption of full railroad service to New Orleans was declared to be unlikely for weeks. People fled to the high lands. Property damage is estimated at millions. Loss of life and damage to property extended to adjacent states. The hurricane was one of the worst known on the Gulf. A recent issue of the Christian Herald gave a clear diary of the career of such storms.

THE PRESIDENT AT HOME TO FIVE THOUSAND. President Wilson shook hands with approximately five thousand G. A. R. veterans and their wives, who rushed to the White House on the occasion of a reception the President had planned for certain organizations at the forty-ninth annual encampment of the Grand Army of the Republic. The false report had gone around that all G. A. R. visitors were expected. Bunco men swindled a great many of these visitors by selling them badges for twenty-five cents which were warranted to gain them admittance, and the President, recognizing the genuineness of the interest felt in him as the head of the nation, altered his plans and admitted the unexpected delegation.

NEW YORK'S HIGH VALUATION OF ITSELF. The new tax lists of New York City commercial and real estate shows an assessed valuation of $12,000,000,000. The 1915 valuation for real estate was just over $8,000,000,000, and this has increased by about $100,000,000 only. The great jump in valuations has been in personal property, which is assessed as around $4,000,000,000 as against less than a tenth of that amount in 1915. This immense figure, however, will be greatly reduced by one method or another during the progress of collecting the tax. The huge increase had been expected by officials and forecasted in a recent declaration by the mayor that economy in expense and a big lift in income would be required to take care of the 1916 budget. Justification for more than a tenfold increase in the value of personal property, however, is not very clear. It is just possible that a bona fide increase in personal wealth to somewhere near that extent will be found to be the cause. [Right alongside of this news report in the New York Times of October 1 appeared an almost equally long article detailing improvement in the fortunes of a stock broker who invested $650 at the beginning of the war and had already realized over half a million and was said to be reveling in his increasing riches.]

CENSORS NEED MORE TIME. For military reasons, the British and French governments, it is announced, will delay the transmission of cablegrams and telegrams to all neutral countries in Europe and also to Russia 48 hours. Private messages for Switzerland are provisionally suspended altogether. News agencies and governmental officials are exempt from this new ruling, which was made on September 30 to remain in force pending further notice.

DECORATES AMERICAN PHYSICIANS. The members of the Rockefeller Foundation Commission, composed of sanitary engineers and physicians, which was despatched to Serbia to assist the authorities there in getting the upper hand of typhus and other diseases, have, together with some representatives of the American Red Cross to a total number of forty-three, been recognized for their services by the Serbian government, Crown Prince Alexander having bestowed decorations upon them.

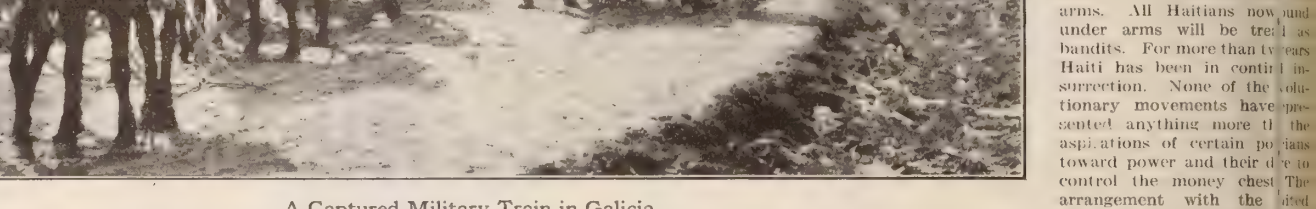
HUMAN ROADS AND BRIDGES. In the tremendous drive which the Allies began at the close of September in the north of France, 50 men fell every minute, according to a news despatch. The accounts of this sudden and widespread eruption of shot and shell state that trenches became filled with German bodies; streams into which Germans were driven were clogged by their bodies; and over such terrible paths to "glory" poured the victorious soldiers of the Allied armies. This fearful news comes from just across the ocean a distance not half as great as that which has now been spanned by kindly human voices by wireless telephony. The scenes described have doubtless been witnessed in other areas of the war. One authority estimates the German losses to date at five and one quarter million, and for all the nations probably in the neighborhood of thirteen million men. Against this ghastly total how inconsequential seems the death of thirty-one persons in a sudden hurricane. The latter news is heralded in headlines, shouting the number of the dead; the unspeakable awfulness of the work of one day's battling in Europe is heralded in the headlines whichever side is winning, as "A Great Victory," "New Gains" by one or the other of those suicidal nations.

A NEW FISH-BOAT. Edward F. Chandler, inventor and naval expert, is reported by the New York Times to have completed plans for a one-man torpedo boat to be so small and to travel so fast as to be an almost impossible target for guns of any description. It is to be gasoline-propelled, and the operator will travel with his boat partly submerged until he gets nearly within striking distance, when by some simple manipulation he will go beneath the waves, sight his periscope on the enemy vessel, and by the pressure of a foot release one of the two torpedoes carried under the bilge of his craft. The inventor does not say how the man will get his boat back on the surface; or whether the craft will be like some of the insect pests, and bite once and die. At any rate he figures that 1,000 of them could be built for the cost of one super-dreadnought, and that this number would make our coasts absolutely secure unless the enemy had some extra fast torpedo boats, in which case the little craft-fleas would be in danger. This danger they would meet by using longer range torpedoes until still faster craft appeared. It is a beautiful dream, and seems to offer unlimited possibilities for improvement; not only that, but with enough inventors working at it it may come true.

NEW FRENCH CREDIT. The French Senate on Tuesday approved the new national credit 6,240,000,000 francs ($1,240,000,000) to provide for the expense of national defense for the last three months of this year.

DUMBA INCIDENT ENDED. The British Ambassador handed to the American Secretary of State on September 30 a safe conduct for Dr. Constantin Theodor Dumba, the recalled ambassador from Austria. The safe conduct for Madame Dumba was received several days ago, and Dr. and Madame Dumba arranged to sail for Holland on the 5th of October.

HAITI NOW AT PEACE. The revolution in Haiti which caused the landing of American forces under Rear-Admiral Caperton some weeks ago and actual armed intervention, has brought about a new treaty, now pending, by which the United States will control the finances and guarantee the peace of Haiti. The revolution came to an end on September 29 when General Petit, the leader, in return for amnesty for all his forces, surrendered his arms. All Haitians now found under arms will be treated as bandits. For more than two years Haiti has been in continual insurrection. None of the revolutionary movements have represented anything more than the aspirations of certain politicians toward power and their desire to control the money chest. The arrangement with the United states is very acceptable to all of the responsible elements in Haiti, and will probably result in the same stability of government which now rules in Santo Domingo where similar conditions were cured by the same methods.



A Captured Military Train in Galicia

FAR off the hills rise peacefully
Against the sky;
And yet among those very hills
Men fight and die.
And no one tells—for no one knows
The reason why!

NEARBY the milk-white oxen pass
With captured train;
And weary men with hanging heads,
A sorry gain.
Ah! God above the hills must feel
His children's pain.

A SHAKE-UP IN THE WEST. Five of our western states felt their foundations tremble on October 3 when a slip in the Wasatch Fault, Utah, extending about 150 miles north and south along that range of mountains, caused a series of earthquake shocks. Considerable damage was done along the Southern Pacific Railroad in Nevada, according to reports, and in various sections inhabitants fled from their dwellings. Utah, Nevada, California, Oregon and Idaho record having felt the tremors.

A STORY THAT IS PROBABLY TRUE AND OUGHT TO BE. A news item has appeared in the press attributed to Bishop William F Anderson of the Methodist Episcopal Church who, according to the account, was told by a senator who heard it from one of the Cabinet members that at a recent meeting "when the President arrived, his face wore a solemn look. It was evident that serious affairs of the nation were on his mind. He said to the Cabinet members 'I don't know whether you men believe in prayer or not. I do. Let us pray and ask the help of God'; and right there the President of the United States fell upon his knees and all the members of the Cabinet did the same, and the President offered a prayer to God." There is not time to verify this story before repeating it in the Christian Herald. It at least suggests that our Presidents appear to overlook seeking that valuable qualification in prospective Cabinet members, belief in prayer. Speaking of state prayers, we are moved to quote from a recent issue of The Living Church:

"And while the Church cannot suggest the political principles that must underlie the coming treaties of peace, she may well advert to the perpetual principles that make for peace. She would send a friendly message of sympathy to the national Church of each of the belligerent countries, exhorting each to proclaim anew the gospel of love, the principle of justice between nations, the spirit of internationalism. If the Church of England would thus pray seriously and humbly for the Kaiser and the people of Germany, and the German Churches would pray really and truly and meaningly for the King and the people of Great Britain, there would be introduced the spiritual antidote to the gospel of hate, and we believe, it would be the beginning of the end of the war."

ETERANS HONOR MEN OF THE F-4. Wh the submarine F-4, sunk in Honolulu hbor early in the summer, was finally raised at opened, the bodies of only four of her crew w in condition to be identified. Fourteen bos could not be identified, and were therefore se to Washington to be buried with full military hors in Arlington National Cemetery. The bos reached Washington during the recent GA. R. encampment, and the veterans of '65 lined the streets of the capital and stood w uncovered heads as the flag-draped caissons pad.

'RNING WORRY TO GOOD ACCOUNT. o of the uncertainties and sorrows and pressing des of the war situation in England has come th League of Night-Watchers." It is composed of se who must not sleep because of duties th require attention at night, nurses, guards- m physicians and military officers, and of th who because of the danger to loved ones at the uncertainty as to their safety, are so wor they cannot sleep. The members of th league agree to pray for or to think of those in anger; and to divert attention from their wors and if possible to induce sleep, they ha raised money and planned various me s for the relief of soldiers in distress.

OUR SACKS RETURN FILLED WH GRATITUDE. The Commission for elief in Belgium has received from Belgi a consignment of empty flour-sacks, m of which have been beautifully em- bro ered and painted by the Belgian women as expression of thankfulness for American he lness. One flour-sack bore in water cos a representation of the little village of arche, which is being bombarded with bos of food by an aeroplane flying the American flag.

ND THESE FROM THE LAND OF SI M." A Copenhagen dispatch of sep- tem r 28 carried the novel information that a rwegian steamship line, because of the co ation of shipyards at home, had ordered th steamers to be built in China. This is a first time on record that the new in- dus ial China has come into competition wi her western instructors.

EW INTER-CHURCH COMMISSION LNCHED. Last June a conference of re entatives from Christian organizations do cooperative work on a national scale wa held at Atlantic City. Delegations from su organizations as the Laymen's Mission- ary Movement, the International Sunday Sch Association, the International Committee of Young Men's Christian Associations, the National Board of the Young Women's Chr tian Association, the Home Missions Coun cil, voted to hold within a year a con- fere e of all such organizations to develop a gram of united action. This conference as the Federal Council of the Churches of Ch in America to form a commission to make a ful survey of all federated work throughout the country. This commission has been formed wi Fred B. Smith chairman, Rev. Roy B. Gu , pastor of the Central Church of Topeka, ecutive secretary. Mr. James A. Whitmore, who is known over the country for the great me age which he has for the boys, and for his suc s in conducting evangelistic meetings for me field secretary. Mr. Alfred R. Kimball, treasurer. The office of the commission will be in offices of the Federal Council at 105 East Twenty-second Street. The first meeting of the commission was held September 21 in the Bro way Tabernacle. The first task will be a rough-going study of the successes and fai es of the attempts to work out plans for int church activities.

OMANLY PRIDE IN 50 YEARS OF AGE. Am g the students enrolled in the Freshman cla at Vassar College are two Chinese girls the first to take advantage of the funds provided by the Republic of China for the education of students in the United States. The source of these funds is the Boxer Indemnity paid by China to the United States and returned by this government. From October 10 to 16 occurs the celebration of the fiftieth anniversary of the founding of this college. Vassar is the first college fully endowed for the higher education of women. The celebration includes pageants, addresses, conferences of the presidents of women colleges, and a student conference of unusual character. Guests are present from every American college and university of importance, and from nearly every foreign country.

NOT A FAVORABLE SEASON FOR INTERNATIONAL CONVENTIONS. The executive committee of the World's Sunday School Association has decided to postpone the proposed Eighth World's Sunday School Convention, which was to have been held in Tokyo in October, 1916, until some date after the close of the war. Fifty-eight nations were represented at Zurich in 1913, but under conditions now prevailing many of these nations would not now send delegates, and those that were sent would have great difficulty in reaching their destination. When conditions permit the convention will be held, and held in Tokyo.

MATERIAL NEEDS DO NOT ECLIPSE THE SPIRITUAL. The receipts of the American Board of Commissioners for Foreign Missions for the year ending August 31 were $1,101,565.17, the largest in its history, in spite of the business sluggishness and the great American contributions to relieve bodily distress in countries ravaged by war.

RESTORES WASHINGTON'S WILL TO VIRGINIA. Ever since the inventory of the collections of the late J. P. Morgan revealed in his possession the will of Martha Washington, the State of Virginia has been seeking to secure possession of this document. Judge James Keith of the Virginia Supreme Court of Appeals announced, on September 29, that he had received the will from J. P. Morgan, Jr., with instructions to make such disposition of it as would be pleasing to the State of Virginia.

"PUT THINE HOUSE IN ORDER." Classification and common sense should be taken by the housewife as the basis of the arrangement of all furnishings in the home, from the living room to the jelly closet, according to a publication entitled "The Arrangement of Household Furnishings," issued by the New York State College of Agriculture at Cornell. The arrangement of objects in a room should follow, repeat or fit the structural outlines of the space used. For example, a piano, table, or sofa should not be placed diagonally across a corner, but parallel with the length or the breadth of the room. This arrangement not only assures an orderly and restful repeat of the structure lines of the room, but prevents a waste of space, and a place for dust to accumulate. Objects should be massed or grouped, not scattered over a space. For instance, vines, ribbons, and flowers are strewn over a dinner table, when the table would be much more attractive if the decorations were massed or grouped so as to be surrounded and set off by the plain cloth. Plain space around an object draws attention to it and enhances its good qualities. Any resident of the state of New York may obtain this publication by applying to the State College of Agriculture at Cornell University, Ithaca, N. Y.

GRAFTERS CAN NOT ALWAYS WIN. Although the graft disclosures in San Francisco in 1906-07 sent Abe Ruef to San Quentin and deposed Mayor Schmitz, the element which these men represented has persistently sought to regain control of the municipality. This year Schmitz dared again to become a candidate for the office he had disgraced; and many people feared that he might succeed. In the primary election of September 29, Schmitz was effectively beaten, and James Rolph, Jr., will succeed himself as mayor of the city by the Golden Gate.

COMMERCE HALTS WAR. There are times in the war zone when the feeling of friendliness, even between those who have been deadly combatants, seems to overshadow everything else. A trifle may bring it to the surface. An illustration of this character is furnished by a correspondent, who tells of an experience between two lines of trenches, one English and the other German. There came a lull. It had lasted only a few minutes when a flag of truce became visible above the German trench, scarcely 50 yards away. A responsive flag was promptly raised on the British side, but as a precaution, rifles were leveled in readiness for a possible surprise. Slowly a head and shoulders appeared above the level of the German trench, then the whole figure and, to the surprise of the Britishers, a stalwart German soldier still carrying in his right hand the truce flag, came forward bearing under his left arm a package, which at once aroused suspicions. "Bombs" was the first idea that passed through the British trench. The British corporal stepped forward carrying his flag, and said, "Hold on there, we've got you covered with the guns. What have you got in that package?" In perfect English, the German responded, "It's all right," and continued to go forward. The rifles were lowered; he reached the trench, descended among his foes, and then, while the occupants crowded around him, he began to explain: "This package is all right. For two weeks we haven't had any tea over in our trench, and we knew that you Britishers have plenty. So I thought you might be willing to trade some with us for these cigars." A general smile went around. The truce flags were stuck in the soil on top of either trench while the dickering went on. Nor did it stop at tea and cigars, for there was a very considerable swapping of other conveniences for the next ten minutes. "There is another thing," said the visitor. "Before I went to war, I had a business on —— Street, in London." "Oh, I know the place," interrupted one of his hearers. "Well," he said, "now, some of you boys may be back to London before I go that way, and I wish you would take a message for me for my friends there." The message was given, after which, still with his truce flag, the genial foe withdrew from the British trench and sought the cover of his own. Although the truce flags were taken down, it was a long hour and more before there was any indication of a renewal of hostilities between these two trenches.

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Escorting the 4-F's Bodies to Arlington Cemetery for Burial

THE BOYS AT THE FRONT ARE NOT FORGOTTEN. In a letter from Professor Dr. Adolf Deismann of Berlin University he describes the extent of the field postal service of the German army, and gives a fair idea of what must be the extent of this service for all the countries at war. The professor says: "All of you will admit that the exchange of letters taking place between the home-land and the front is a very important standard for judging the moral, mental and spiritual condition of a people and their fighting armies. Last winter I gave you a number of statistics on this subject, which, after a whole year, I can now supplement. Four billions of field-post letters the German mails have forwarded during the first year of the war. According to official reports there were sent from August, 1914, till the end of July, 1915, in round numbers, 2.4 billions of field-post letters from the people at home to the front. In the field there were mailed about 1.6 billions. About 45,000 mailbags are being daily forwarded to the troops. The Christmas mail 'only' amounted to 29,000 bags. Daily the post office sends out one and one-half million kilos of letters. From July 15, 1870, until the end of March, 1871, the field mail forwarded 104 million letters. Now it manages to send off nearly 15½ million per day—35 times more than in 1870-'71. What the fieldpost in 1870 accomplished during eight and one-half months, it does today within a week. The number of defective or imperfect sendings is falling off considerably, though there are still 150,000 field-post letters or parcels daily causing delay because they are either poorly addressed or carelessly wrapped."

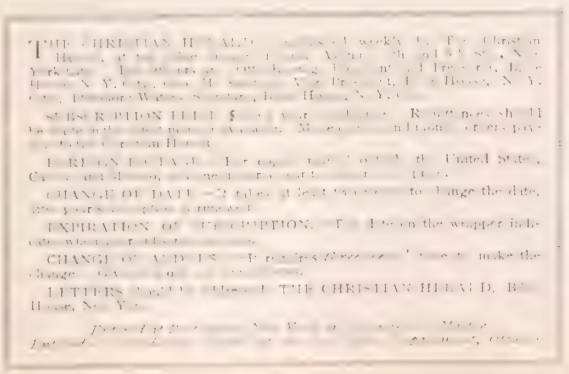
THAT OBSTREPEROUS CANAL. Another ready-made dam has slid into the Canal, and reports on October 1 indicated that the seventy-six vessels already waiting transit can not be moved before the middle of the month.

The War in Europe

THE new smashing Allied offensive from Flanders to the Vosges swayed forward on Saturday, September 25, and back a little less on Sunday, September 26, and settled down again on Monday to an artillery combat, with operations by infantry at various points. On Monday the British were reported to have penetrated the German second line east of Loos and west of Lille, and the French to have made further gains east of Souchez and north of Massiges in the Champagne, on Tuesday. The Germans recaptured, on Tuesday, some of the lost trenches. The British and French are now concentrating their artillery fire upon the second and third lines of German trenches, beyond the first line now in their hands, attempting to blast the trenches also from the face of the earth. The Allies appear to be generally holding the gains made.

In the Argonne, at La Fille Morte, the army of the German Crown Prince created a diversion by making a violent attack, capturing and holding some of the first line trenches of the French troops. In Champagne, north of Perthes, where the French made their great gain on Saturday, the latter appear to have penetrated the German lines far enough to bring within easy range of their guns the railway running east and west behind the German positions. This railway has been the apparent objective of the whole attack, and if captured would seriously embarrass the commissary and ammunition services of the German armies.

The French report the capture of 121 guns and the British 23, and the total of prisoners is said to reach 23,000, while the total German losses under the attacks and counter-attacks are put by the French at 120,000 men. The Germans claim to have inflicted an equal if not greater loss upon the Allies, and to have captured large numbers of British troops and to have delayed their realizing their object completely.



Meantime the fighting continues with slight gains for the French in the Champagne country, and the loss of a few advanced trenches by the English east of Loos. Bulgaria, which appeared to be ready to take sides, has seemed to gain new caution from the events of the past week and has announced that her recent mobilization was for the purpose of maintaining her neutrality and that she had no intention of attacking any of her neighbors. The mobilization ordered by Greece continues, the Greek Parliament having authorized a war loan of $30,000,000, and Rumania's army is still kept on a war footing. Sir Edward Grey, the British premier, served notice on Bulgaria through a statement made in the Commons on Tuesday, September 28, that Great Britain and her allies were prepared to give all necessary aid to their friends in the Balkans in case Bulgaria assumed an aggressive attitude. He called attention, however, to the traditional friendship of Bulgaria and Great Britain and asserted that Britain and her allies "sought only to further the national aspirations of the Balkan states without sacrificing the independence of any of them."

At the Dardanelles nothing of moment

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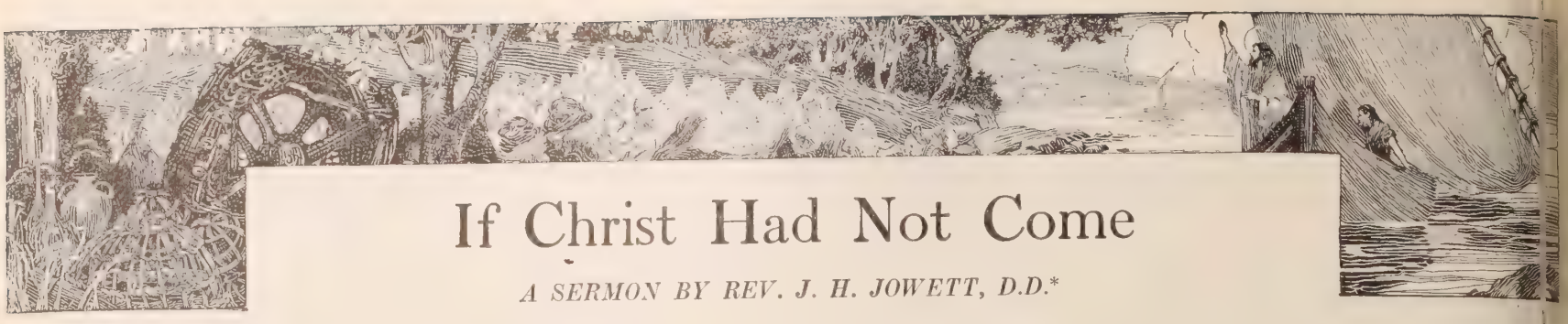

If Christ Had Not Come

*A SERMON BY REV. J. H. JOWETT, D.D.**

TEXT John 14:2: "If I had not told you."

"IF I had not come!" The very suggestion affects one as we should be affected at a wedding if, when all things were ready, full of light and color, death suddenly came in and claimed the bride, and removed every token of festivity, and turned out the lights. "If I had not come!" In the realization of such a plight we have to transform the world; merely to imagine it we should have to be busy for days and weeks, turning out lights, and darkening windows, and shutting doors, and cutting up literature, and destroying art, and silencing music and song. "If I had not come!" In that suggestion the sweet balmy air becomes a desolating blast. "If I had not come," then yesterday has no passion flower, today has no lilies of peace, tomorrow has no opening rose of glory.

"If I had not come!" It is well for our souls that we should sometimes insert a negative into the great facts of our faith, in order that the very darkness of the supposition may make us realize more keenly the positive content of the truth. Even the Scriptures themselves sometimes hurl these negations upon us, to urge us into a more vigorous and positive grasp of the faith. "If Christ be not risen!" "In my Father's house are many mansions; if it were not so . . ."; "If Christ had not died." Such negations startle us into vigilance; they make us more alert to the real treasures of our faith; they help to freshen our consciousness of the work of grace; and they startle our dull and reluctant praise into eager and fruitful devotion. Even an imaginary negation may quicken our apprehension of reality. Imagine a loved one dead, and you will discover the space she fills. If she were dead! Imagine your little one gone, and you will know how much of your summer is born of her sun. And imagine that Jesus had never come, wipe out every trace of his gracious mission, and in the contemplation of the desert you may be helped to recover again the glory of the Lord.

A World Without Hope

"If I had not come!" Well, what does the Lord himself say about his coming? Why did he come? What did he come to do? What has he done? Let us listen to one or two of his own statements concerning his mission, and then let us imaginatively annihilate the mission and look round about us in our desolate plight. Listen, then, to the word of the Lord: "*The Son of Man is come to seek and to save that which is lost.*" So that is one statement of the mission of his coming. "To seek and to save that which is lost."

Let us steadily fix our eyes upon that mission. Who else has shared it, except it be the men and women who have lit their lamps at his fire? Indeed, who else has used the word "lost" as he used it? "What man of you having a hundred sheep, if he lose one of them. . ." A lost sheep! Or "what woman having ten pieces of silver, if she lose one of them . . ." A lost treasure! And then his next parable goes on to explain the parental agony over a lost child. I am sometimes inclined to think that the word "lost" is perhaps the most desolate word in human speech. It is even gloomier than death. It is one thing that your daughter is dead; it would be another thing if she were lost in New York. And that is the word the good Lord uses when he wishes to describe his mission among the children of men. He has come "to seek and to save that which is lost."

And how are they lost? How does one person lose another in this horrible tragedy of forgetfulness? We can test our vital bond of communion with each other by the register of remembrance. If a husband or wife is away in Europe, and the companion of their life is here in New York, we can test their vital communion in the constancy of their remembrance. If the two souls are really bound up in the same bundle of life the memory is rarely vacant; every little while the loved image is back again, and memory hugs it as a joyful guest. And when a deep affection wants to tell its story, and to give its witness in a simple phrase, it often does it in the all-revealing word, "You are never out of my mind." So is it with a deep and true affection.

And now let us lift the reasoning up to even higher relationships. We may test the vitality of our fellowship with God at the register of remembrance. Is our communion so quick and sensitive that we readily think of God, or is it the truth that we readily forget him? So often has it happened that men and women, great in fame and therefore great in moral venture, in the very midst of their chivalrous enterprise could joyfully say: "God is never out of my mind!" God loses us when we forget him. To forget God is to be lost. To begin to forget God is the beginning of alienation; and the deepest cry that rings through the Scriptures is God's cry over his forgetful children: "My people have forgotten me." "This my son is lost."

And the good Lord comes out to seek those who are thus lost in spiritual alienation. And where does he seek them? There are some who are buried in forgetfulness in the noisome grave of lust. There are others who are buried in forgetfulness in the garish blaze of carnal delight. There are others who are buried in forgetfulness in the magnetic mud of material greed. There are others who are buried in forgetfulness in the shimmering mist of pride and vanity, or in the deceptive fogs of jealousy and ill-will. And still there are others who are buried in forgetfulness amid masses of smothering anxieties and cares, or under the waves and billows of grief. And just in these conditions, where people are lost in forgetfulness, the Lord comes "to seek and to save." And, blessed be God, he has sought and found them! He has found them in the graves of lust, and he has lifted them clean out of their corruption. He has found them in the blaze and whirl of carnal pleasure, and he has endowed them with the strength and sanity of his own peace. He has found them up to the mouth and ears in the mud of avarice, and he has lifted them out of their miry clay. He has found them wandering in the mists of vanity, and lost in the fogs of jealousy, and he has recovered them to sweet reasonableness and heavenly love. He has found them overwhelmed with anxieties and cares, and he has graciously led them into his rest. He came to do it. He has done it. He is doing it still. He is seeking and finding "them that are lost," them that have forgotten that they are the children of God.

Let us listen to him again. "*I am come a light into the world.*" Not like a lamp into a dark room, but like the rising sun upon a landscape held in the bondage of twilight or night. Have you ever watched the sun rise upon some wide and varied panorama? Two or three times have I watched it from the summit of the Rigi. First, the great heights, clothed in everlasting snow, are flushed and illumined. And then the radiance steals down the slopes until the snows are left behind, and the pine woods begin to show in the morning light. Then lower and lower, until a church tower with its dull coronal ball catches the beams and flashes into gold. Still lower and, lower passes the illumining gleam until it reaches the chalets, and then the shops and the streets, and then it falls upon the common implements of labor, upon the milk-cans, and upon the oxen and the wain going early afield.

"Light! Light! More Light!"

"I am come a light into the world." He came to light up the great mountain verities of eternal truth, but also to light up the common homestead, and the daily duty, and the implements of labor, and the humblest and most commonplace toil.

I saw a picture a little while ago, of an old woman gathering sticks in a wood in the early morning. Her road was rough and rutty and filled with pools from the rain that had fallen in the night. But the morning light was shining down the rutty road, and fell on the poor old body and on her bundle of sticks, and the bearer and her burden stood transfigured. And in all this is a symbol of the larger truth. The Lord came as a light to illumine everything, to throw a cheery ray even upon our heavy load.

"I am come a light into the world." An old countryman once said to me as I walked in the early misty hour of the day: "Yes, it's a bit thick now, but I think it will go away when the sun is up." And so it did; the mists vanished at the touch of the morning sun. And away back in the early days of the Scriptural record, the mists lie thick, and traveling is difficult, for the veil hangs over everything. But "the veil is done away in Christ." "I am come a light into the world." And the rays of his presence light up everything. See him among a few fishermen by the Galilean Sea! See him with one of the cultured scholars of his day, shedding upon the soul of Nicodemus the glory of a wonderful dawn! See him with the little children! See him with publicans and sinners! See him at a wedding! See him at a grave! And always and everywhere throwing upon everything the sunlight of the noon-day. Now get the recoil of the negative: "If I had not come!" Let the sun never shine again. Let every kindly light kindled by his shining be extinguished. Blow out every lamp. Speak from the consciousness every radiant revelation he gave us of God. Blot it all out; then make your way along the road, without the Light of life, and let me hear you sing songs in the night!

Why did he come? "*I am the Bread which came down out of heaven.*" So he comes as our bread. He calls himself "*the* Bread," life's daily necessity, the secret resource of all endurance, the antidote of faintness, the daily renewer of exhausted strength. "I am the Bread which cometh . . ." And there are many of us who know the ministry of this mystery of Bread, for we have tried it so long we can give confident witness. And this is how I think the Master comes to us as the Bread of Life. "I am come as Bread. I will feed thine aspirations. I will strengthen thine inclinations. I will enrich thy desires. I will feed thy will and nourish the spirit of obedience. I will invigorate thy thought, and I will change thy loose opinions into firm convictions. And I will feed thy heart, and change thy fleeting sentiments into fixed enthusiasm and devotion. I am come as Bread." Suppose he had not come!

The Light and Hope of the World

Or listen again: "I am come as Bread. I will feed thee in thy long day's conflict with sin, in the campaign that knows no discharge; I will feed thee in the long night's sojourn with grief; and in the deepest sorrow thy soul shall have secret food. I will feed thee in the stiff climb up the difficult hill, and through the dangerous climate in the meadows of pleasantness and ease. I am the Bread which cometh. . ." If he had not come!

Or listen again: "I will feed thee when thou art on the winning side, lest the triumph of numbers should make thee indifferent to the triumph of truth. I will keep thy health when thou art victorious. And I will feed thee when thou art in the small minority, lest the fewness of thy company should make thee disloyal to the truth. I will keep thy heart amid the omens of defeat. I am come as Bread. In all the changeful seasons of life I will be thy nourishment, and in my strength shall all thy powers be made alive. I am come as Bread."

Now for the recoil. "*If I had not come!*" What then? What wouldst thou have done, poor soul, if in the day of thy fainting the Lord had not come to thee with heavenly bread? What wouldst thou have done on the long and rugged road, if his bread had not been given for thy stay and staff? What wouldst thou have done when the toil in the field was done and the harvest never appeared, if his bread had been withheld from thy soul? If he had not come, how should we keep our aspirations strong? How should we freshen our courage to stand alone? How should we keep ourselves from despondency, as with bleeding feet and hands we climbed precipitous heights? How should we ward off faintness in the feverish fight? "If I had not come!" Then there would be no bread, and the spiritual sustenance on which we depend would be gone.

Let us listen just once more to the great Scripture word, and this time let it come to us from the great word of the apostles. "*By man came also the resurrection of the dead.*" Did that also come to us with the coming of the Lord? If he had not come, what then? What should we say to ourselves when our life is broken, when it lies all in pieces at a new-made grave? What should we whisper to one another in the darkness? What lamp could we light in the valley of the shadow of death? Silence all the Christian songs. Blow out the lights of the Christian evangel. Erase the promises. Obliterate the stories of Bethlehem, and Calvary, and Olivet. And then let me hear you conduct a funeral, and let me hear you minister to the bereaved. Where will you light your lamp? Where will you get your balm? Where will you find your morning star? What will you say to a poor soul broken and trembling in the night?

. . .

War is hell. There are theologians who have abolished hell —but war remains.

Joining church may not make a man a Christian any more than going into a livery stable would make him a horse, but he couldn't be much of a Christian very long without joining some sort of a church.

* Pastor Fifth Avenue Presbyterian Church, New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR

LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

Adorning the Doctrine

SUNDAY, October 17. Titus 2: 10. "*Adorn the doctrine of God our Saviour in all things.*" The only way to adorn a doctrine is to exhibit a life. The only real proof of a fine doctrine is a noble character. How does a doctrine express itself in actual living? What does it look like when it becomes flesh and dwells among us? For what is the use of doctrine which never walks down the street, nor goes into the market, nor mixes with men on the exchange? Who cares for doctrine which is a mere ghost of the lecture-room? Let us gaze upon its likeness when it is lived out in the stern actualities of common life. We ought to be able to examine the quality of a theory in the life of the theorist. We ought to see the outlines of theology in the characteristics of the theologian.

What then about the doctrine of forgiveness? We ought to see it enshrined in the life of those who have been forgiven. It must be unveiled in the strength and winsomeness of a forgiving spirit. When the doctrine of grace expresses itself in manifold graces, who does not stop to look at the lovely thing? But even forgiveness is only a doctrine, bandied about by the uncontrollable and bitter tongue, who cares a button about it? A doctrine which flowers in the garnments of an attractive life arrests every one who passes by.

And what about the doctrine of reconciliation? We never apprehend its power or appreciate its beauty until we see it manifested in a reconciled life. Who cares for theories of music which never find expression in harmony? And the doctrine of reconciliation is to find its only proof in the sweet harmony of a soul which was once the realm of discord and discord. Let us hear the music of reconciliation. If there is a theory that harsh and jangled bells can be rent and retuned, let us have the proof in their melodious chimes.

There is an acre of lovely green turf on the outskirts of a busy town, and close by the railway track the grass is as fine, and close, and well-bred as the turf in the quadrangle of an old university. And this explanation is given to the passing traveler: "Grown from ——'s seed." No other advertisement is needed. And when we see a strong, forbearing, self-forgetful life, raised from the mystical doctrines of grace, "Grown from reconciliation with God"; "Grown from the divine forgiveness," no other witness will be needed. We shall be drawn to the same great seed-house where we, too, can obtain the powers of the risen life. J. H. J.

The Open Door

MONDAY, October 18. Rev. 3:8. "*I have set before thee an open door, and no man can shut it.*" It is with such words St. John describes the conditions of the new heavenly kingdom into which the Christian has accepted membership. The opportunity of the Christian is that of an open door which can be entered in the progress of his growing life, and this door cannot be closed by the hand of any man. There are indeed many shut doors in the house of Christianity to the man who follows the light of love and service. Every path is a turning into the light, every wall a breach through which the advancing pilgrim may pass into the city.

Our own exertions are necessary, however. We are not to be forcibly thrust through the doors of progress in the Christian life any more than we are to expect the house of worldly achievement to open before us without effort. In our passage to the open door, we may find our feet leading us through waste places through many an obstructing, tragic day. The key that at last unlocks the richest prizes of life is not always a golden one; it is more often the rusty, iron key of life's disasters and sorrows and broken pride, and it turns out the memories of many a sad Yesterday. The inspiring fact remains that no circumstances, however adverse, no enemy outside ourselves, can shut the door of our largest possibilities in our faces. We may find our way blocked, as we often do, but another path can be found by the man who has the power and faith to take the next step.

The issue is with *us* as well as with God, who keeps the door open for us. Can we keep plodding on? Are we willing to see one step at a time? We are promised bread day by day. We do not need to fear the "distant scene"; one day at a time is the Christian's rule. Let him face his obstacle boldly; it will disappear; he may not find the gate he looked for, since there are many gates into the City; but God will keep for him the open door, "*and no man can shut it.*" C. S. C.

The Wickedness of Babylon

TUESDAY, October 19. Isa. 47:1-15. "*There shall be none to save thee.*" Babylon was the lady of kingdoms. We think of her massive walls, broad spaces, colossal hills guarding the entrances to vast temples; her wharves receiving freights from the Indian Ocean; her marts thronged with the merchants of the world; her streets teeming with tributary populations. But right across the escutcheon was the bar sinister. *Cruelty:* When God gave his people into her hand, she showed no mercy. The aged fainted in the horrors of the march to Babylon, while multitudes of the young were crucified among the smoking remnants of their city. *Luxury:* She was given to extravagance and pleasures and dwelt very carelessly. *Wickedness:* She trusted in violence and oppression, in drunkenness and excess, in the impurities of nature-worship; and all nations were affected with the intoxication of her lusts. *Demon-worship:* She labored with enchantments and sorcery, witchcraft and the black arts.

Amid such scenes the Jews spent weary years. Very bitter was their lot. They were a prey and a spoil. Bills of slave-sales have recently been discovered, containing Hebrew names. But the anvil broke the hammer. It was not possible that they should be long holden by their captors. Were they not the elect people of God, destined to bless the world? Was not the covenant, made to Abraham and his seed, still valid? Surely it was impossible that the ideal of Babylon should lead the march of man, to the extinction of those spiritual ideals that were nurtured in the heart of the Hebrew race! A tiny seed of life will break down a stone wall, if it gets into the interstices of the mortar. Do not fear for the race; it marches along always sunwards! F. B. M.

How Faith Works in Us

WEDNESDAY, October 20. John 14:4-14. "*He that believeth on me, the works that I do shall he do also.*" The tests of a genuine faith are twofold: First, it has Christ as its object. The hand may tremble, but it touches the hem of *his* robe. The eye may be filmed with tears, but it is turned toward *his* face. The feet may often stumble, but as the fainting pilgrim staggers onward, this is his repeated cry: "Thou, O Christ, art all I want." Second, A true faith works. Its works show that it has reached the heart of Christ, and that his life-forces are pouring from him into the soul. Jacob knew that Joseph was alive, because he saw the wagons that he had sent; and we know that Jesus lives beyond the veil, because we feel the throb of his transcendent life within our pulse. The bird cannot contain her music in the sunshine, nor the child its leaping laughing ecstasy, nor the prophet the constraint of his message, and the believer cannot help working when he feels the life and love of Christ within.

Open your hearts to the working of the Spirit of Christ; then he will begin to repeat in you something of that lovely life that he lived in Palestine during the days of his flesh. But greater works than these shall he do in you and by you. It is a greater work to give sight to blind souls than to blind eye-sockets; to raise the soul from its grave than Lazarus from his four days' sleep. Remember that these greater works are possible for you. Expect that they shall manifest themselves through you. Only remember that what counts is not that which we do for him, but which he does through us! F. B. M.

Just Men Made Loving

THURSDAY, October 21. Heb. 12:23. "*The spirits of just men made perfect.*" We are accustomed to think of just men as already perfect; a man just in all his ways is often held up to the young as a model. But it would seem that there is something beyond justice in perfection. That something is Love!

A business man told me recently that his ideal in business was "The square deal both ways"; by this he meant that he would be just to every man with whom he dealt and that he would in turn expect exact justice from the other man. An excellent rule; but the Bible portrays a higher rule for those who are to be members of "the general assembly of the first-born who are enrolled in heaven"—the rule of justice supplemented by generosity.

Victor Hugo has painted a portrait, in the constable Javert in "Les Misérables," of a man who had always been most scrupulous in observing and enforcing the exact letter of the law. At one time he is pictured as forgetting his strict justice and becoming lenient to a prisoner. The lenient act so distresses him that he commits suicide. His error toward generosity was to him as great a sin as would have been the deviation toward meanness. He was the avariciously just man. His justice had brought a self-complacency which could not endure an act of love.

God is just but he is also Love. If he did not pass beyond justice to the higher trait of generosity the excess of justice—most of us would stand in a precarious plight. If our parents had not at times passed beyond their justice in their treatment of us, their children, we might say they were always just—but would we *love* them? Would the thousand little acts of generous forgiveness and loving leniency with our youthful faults come back to us now as they do? No. Love is the fulfilment of the law. Love is the crowning law, even beyond justice. C. S. C.

Jesus' Love for the Sinner

FRIDAY, October 22. I Tim. 1:11-20. "*Of whom I am chief.*" It is quite clear that if the bridge was strong enough to carry the chief of sinners, no sinner need doubt the possibility of his own salvation. Take heart, O sinfullest man or woman! It is the sinner that Jesus loves, longs for, seeks, and saves; and if you are deeply conscious of your sinnership, you may know that Christ is not far away!

But it is startling to find Paul describing himself as the chief of sinners. In the Epistle to the Ephesians he had already called himself "the least of all saints"; but we were hardly prepared to hear him calling himself "the chief of sinners." Yet we cannot accuse him of insincerity, or a false self-estimate. His experience has been corroborated by the saints in all ages. Remember the confessions of Augustine, and Bunyan's "Grace Abounding." The nearer we come to God, the clearer our view of his holiness and goodness, the more black and dark our sins appear. "Thou hast set our secret sins in the light of thy countenance." It was the noble prophet Isaiah, the exemplar of righteousness, who cried, "Woe is me, for I am undone!" It is good to pray God to show you yourself; but if you ask him to show you *himself*, you will not need to pray the other prayer. The vision of the Eternal will convince us of our desperate state, causing us to cry, as at Pentecost: "*Men and brethren, what shall we do?*" F. B. M.

Those Who Love Him Are Always "Ready"

SATURDAY, October 23. Matt. 24: 44. "*In such an hour as ye think not.*" The inhabitants of Pompeii, living for present pleasure, were suddenly overwhelmed with a mighty river of lava from the mouth of Vesuvius. St. Pierre, another city by the sea, was swept out of existence in a moment of fiery outburst from Mont Pelée. At 7.58 A. M. all was well; but it was never eight o'clock at St. Pierre. One morning San Francisco awoke in the embrace of an earthquake and a conflagration. The Titanic had a little warning, but, heeding it not, was soon staggering like a drunken man, descending into the depths with her sixteen hundred passengers. The most monstrous war that ever devastated this planet burst upon the world with amazing suddenness, and millions, amid the clash of arms, have been ushered into eternity with barely a moment's warning.

Death is an uninvited and unexpected messenger. It is when we think he will not that he comes and says, "This night thy soul is required of thee." There are no surprises to the one who is right with God. Suddenness does not affect preparedness. Those who look for and who love His appearing are always ready. E. W. C.

The man who keeps busy helping the man below him won't have time to envy the man above him—and there may not be anybody above him, anyway.

Our Editorial Forum

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Looking for a New Reformation

SIGNS of the dawning of a new Reformation are multiplying when the world has recovered from its war madness; and when the nations, weak and spent after the long struggle, look back with bitter memories over their millions of slain, they will realize the need of religious rehabilitation.

Unless all signs fail, this cannot be brought about by the disunited and scattered forces of the Christian Church as they exist today. The new movement back to God and Christ and Calvary must have as its leader a Church that is reborn, reconsecrated, revitalized; that is faithful to the teachings of its great Founder and that will sternly put aside all temptations to temporal power and devote itself to the extension of the kingdom of heaven in the hearts and lives of men.

As Calvin was the logician of the earlier Reformation, so Luther was the soul of it. Both struck at the crying evils within the church and at its wicked grasp of temporal authority. Luther gave the harder blows because he knew where the church of that day was most vulnerable. All the reformers were fighting fanaticism, folly and open sin in a day when antagonistic sects abounded, and when the Roman Church, swollen with arrogance and the lust of power, played fast and loose with the consciences of kings and cabinets and kept the common people in servil. ignorance and fear. It was an undisciplined, turbulent, pleasure-loving, bloodthirsty, impious age; an age of relentless persecution for all who sought sincerely to walk in the light of divine truth, and to glorify the name of Christ on earth.

We have been passing through an experience which presents certain notable points of similarity to those that marked the so-called Christianity preceding the Reformation. While we have made progress on some lines, yet on others the defection has been painfully apparent. When the great war came, the weakness of the churches was at once exposed. As a combined force, capable of influencing the world to measures of peace, they have proved to be utterly impotent in a crisis when, had they been united and swayed by a fervent faith and a determined zeal, much might have been accomplished. It was not the failure of Christianity, but of those who should have been its foremost exemplars.

But we do not desire to recriminate. The war is the culmination of a long series of social and economic disorders, of international jealousies, of dynastic antagonisms. It has revealed the great truth that the nations have wandered away from God, and, ignoring his supreme authority, have followed after their own devices.

Out of it all there will come —there must come a great awakening. In the camps and the trenches, no less than in the bereaved and mourning cities, prayers are even now ascending that the world may find its way back to Christ and that the peace of his kingdom may be established on earth.

The time is ripe for a new Reformation. We need a new Luther to unite the forces of religion and to lead a movement for a renaissance of Christianity, in which all the battalions of the church may find ample scope for their energies. God is waiting and willing to accept and to abundantly bless such service.

What's Underneath?

NEW YORK CITY has been badly disconcerted by discovering that in certain localities the streets and sidewalks which appear perfectly strong, safe and normal are in reality death-traps. The spectacle of a whole trolley car swallowed up bodily, the sight of abruptly disappearing pedestrians, the cries of fear and pain from those who fell, the experiences of horror and grief felt by those who narrowly escaped or who witnessed the death of the victims, the shock to those who saw the tragedies, and to the whole city—all led to two keen questions: "Who is to blame?" and "Where will it happen next?"

Both these questions are being pushed vigilantly, and the people of New York should see to it that some definite persons are definitely punished for the tragedies and losses which have already occurred; that the existing excavations are made secure, and that adequate precautions are taken in the future. New York is a busy city, on the ground, under the ground and over the ground. It is growing fast and furiously. But haste cannot justify recklessness. Worst of all is the likelihood that at the bottom of the tragedies was the old fault of greed. Take the risk and get the money —that is the policy.

But engineering science has become so nearly exact that there is no excuse for such occurrences as these. Engineers know precisely what support must be provided for what is above when the foundations are being disturbed. A new city is being built under ground, but those who are building it must protect the city on top.

These tragedies bring us face to face again with the old warnings against trusting to appearances. Because the road we are traveling or the place we are standing on looks safe it is safe—that is what we are apt to think. But that is precisely what is not true. What's underneath? What does the road or the ground or the floor we are standing on rest upon? European civilization seemed fairly secure, but it had false foundations, and is being wrecked. What about American civilization? Are its foundations sound—built upon justice and truth? Are our personal lives built on safe foundations or upon perilous hollows? Dig down a bit and find out. Take a little time off from working or playing or talking, and do a bit of thinking—and perhaps some praying. Build upon the abiding realities. Help mankind to rest its faith and its activities upon the "things that cannot be shaken."

The Man Who Rose from the Pit

FOR one born in a laborer's cottage to work his way up from being a common pitman to the proud position of a parliamentary leader, is a record so rare in a country where class lines are so sharply drawn as in England, that it deserves more than passing attention. James Keir Hardie, who passed away in Glasgow on September 17, was literally a product of the masses. For seventeen years he labored under ground as a coal miner, at scanty wages. He somehow contrived to learn to read and write and became an ardent student. At twenty he was known far and wide among the pitmen as a labor leader well informed, and quick in debate. He next became a journalist, and took up the labor question in politics. Trusted by the workers, he was chosen as their especial champion, and in 1892 was elected to a seat in Parliament. His subsequent career, at times a stormy one, has made him known throughout the world. To him more than any other man was due the organization of independent labor in England. He was an enthusiastic Socialist, yet never an advocate of violent or extreme measures, and he helped to mold much of the social legislation of Great Britain in the last five decades. In debate, on his own fighting ground, he had few equals. The man of the pit long before the close of his life enjoyed a reputation as a public speaker and a clear-headed, generous-hearted representative of labor, which assured him a cordial welcome when he visited the United States three years ago, and spoke in a number of our principal cities to great audiences.

There is an inspiring lesson in the story of such a life, which proves that poverty and obscurity cannot keep down the man who is determined to make his way in the world and who plods steadily onward and upward, concentrating all his energies and making the best use of every opportunity.

A Union of Church and School

A FEW years ago there was no such place as Gary, and for all the people of the United States knew, no such man as Wirt. Now the school plans worked out in Gary by the man named Wirt are talked about in every city and town in America. Special attention is being given the matter just now because New York City has been giving Mr. Wirt an opportunity to work out his theories there. His plan is particularly interesting and attractive to the religious people because one of its features offers a practical solution of the baffling problem of providing adequate religious instruction for children. It has long been recognized that Sunday school training is not sufficient, while the facts had to be faced that children were getting out of the habit of church attendance and that family worship and religious instruction in the home were fearfully on the wane.

According to the Wirt plan, children are released from school at certain periods and sent to whatever churches their parents designate to receive religious instruction by pastors and teachers of whom their parents approve. The state pays nothing for this instruction, so no sect or group can complain that public money is used for the propagation of private faiths. Nor does the religious instruction trespass upon study, play or work time, the school day being lengthened beyond the former hours, various groups of children occupying the school building for different periods. The schedule is so arranged that when one group is released for church another group occupies its room at school. The ministers of New York are planning to meet the situation. Already the Catholic pupils of one public school are receiving instructi at their church. Protestants should be alert to mee his opportunity. It will mean some sacrifice of time o the part of pastors, but they will be glad to co-opera in the new movement. Gary clergymen are enthus tic over the working out of the plan. And while it i rue that a similar program has long been in operati in some parts of Europe, Mr. Wirt should receiv the credit of having brought to America the pra cal solution of one of her biggest problems. The su ess of his work, however, does not by any mean ree Christian homes from the obligation of re-establi ing the family altar nor pastors from the duty of m ing their regular church services attractive and h ful for the children.

Beyond the Veil

A NEW volume reciting the proceedings o the American Society for Psychical Researc has just been issued. It contains the reco of many mysterious experiences and inci nts which will interest, mystify, and offend many re ers. A woman declares that with an ordinary camer she has taken the picture of a pastor some time dead. She has also succeeded in getting his photograph by ing a photographic plate enveloped in opaque pap to her forehead. Mysterious prophecies of the B kan war were obtained from the Ouija board shortly fore the outbreak of hostilities. Especially interesti is the interview purporting to have been held wit the spirit of William T. Stead, who was drowned o the Titanic. After describing briefly the event of ath he says: "Then I became aware of Julia wit ne. Then I was surprised, for my head was suddenly ear and I saw my own greeting me with smiles and r cing. I felt as though I was in my body and not r a few moments did I realize I was without my rth form. Yet I did not miss that in my friends, and ey appeared as beings for me. . . . Now the retu of memory has brought me to a realization of my ork and its pursuit in a grander sphere."

The volume is prepared under the supervisi of Dr. James Hyslop, secretary of the society. Dr. Hyslop himself witnessed and in some cases took art in the photographic experiments, but does not co nit himself as either believing or disbelieving the gen ne- ness of the alleged spirit photographs. Most o he records will impress the average reader as ridicu us, preposterous and altogether unbelievable.

The relation of the now unseen world to the pr nt world of sense is a matter of never waning int st. While most that has been written and said and bel ed and done in investigating that relation is absur nd grotesque, no one can say that communication bet en that world and this is impossible. To approac he subject at all tends chiefly to help the mind r ize again the hopeless vastness of the unknown. Bu for the Christian, while death is not robbed of its myst es, it is robbed of its terrors. He knows that the f ire will hold for him not only great delights, but at opportunities for fruitful service. He believes at his friends who died in the Christian hope are h py and active still. The presence of Christ is a rea nd precious fact of his daily life; and he would be n no means surprised to find out at any time that so of the friends with whom he had here worshiped a n- mon Saviour were near him still, interested in his rk and cares and joys and —why not? —ready and le to give him counsel and cheer and assurances tha he old loves last beyond the grave.

Reports of Armenian Massacres Tru

REPORTS of the torture and slaughte of Armenians have been appearing for wee in the daily press. Confirmations and de als of these reports have alternated, so much at the public has been altogether at a loss whet to credit or discredit them. In none of the inter ws or letters telling of the persecutions have the nam of those making the statements appeared, and this as strengthened the doubts of their veracity. But he Christian Herald regrets to say that from unc s- tioned sources has come what appears to be a com te ratification of all these ghastly reports. Wors of all, it appears that for the present at least, it is n- possible to send relief to those who have survive he slaughter and are in dire need, the territory in w ch the persecution has been raging being entirely o- lated from the outside world.

While Christian America is waiting for an op rtunity to aid those who may survive the whol le destruction we have recourse only to prayer that n- seen forces may bring an end to the woes of the r- menians and care for those who are now living in pain and want and cruel fears.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Statue to Joan of Arc

PLANS were filed in the Building Bureau of New York City the other day for the Joan of Arc statue which the committee appointed for the purpose has been preparing to erect for several years. The figure will occupy a site on Riverside Drive at the foot of Ninety-third Street, and its cost has been placed at $25,000. The sculptor is Miss Anna Vaughn Hyatt. The statue will be a magnificent bronze figure about twenty-five feet in height, mounted on a horse. The pedestal of the statue will be a sixteen-ton stone taken from the walls of the dungeon at Rouen where Joan of Arc was imprisoned. The prison was recently torn down and the Joan of Arc Committee secured the relic as the basis of the new statue. Joan of Arc, Maid of Orleans, was one of the most spectacular figures, male or female, France or any nation ever had. She was a simple country girl, fond of home duties, and near to nature, not caring much for books or study, and having good health, a strong intellect, and a deep religious conviction that dominated her life. She wept over the sorrows of down-trodden France and longed to afford some relief. At the age of thirteen she saw a vision of the nation redeemed, and heard a call to patriotic service, which in due time she answered. In entering the contest she said: "I had far rather rest and spin by my mother's side. This is no work of my choosing, but I must go and do it, for my Lord wills it." She put on men's clothes and a suit of white armor, mounted a black charger bearing a banner of her own device—white embroidered with lilies; on one side a picture of God enthroned on clouds, on the other the shield of France supported by two angels. Thus equipped she put herself at the head of an army of 6,000 men and advanced toward Dunois in the relief of the city of Orleans. On April 29, 1429, she threw herself into the city, and after two weeks of fierce fighting the English were compelled to retreat. She urged on the weak-hearted Dauphin to his coronation. Soon after she was captured on the field of battle, sold to the English for 1000 livres, thrown into prison and burned at the stake, the dastard She had crowned leaving her to her fate. As the flames wrapped around her she prayed, and as she pronounced the last word, "Jesus," her head dropped down and her spirit went up in a flaming chariot to heaven. The Maid of Orleans suggests a female leadership in the Jewish nation: "*And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*" (*Ex. 15:21.*)

Prosperity of the Y. M. C. A.

PROPERTY amounting to more than $100,000,000 is now owned by the Young Men's Christian Association in cities throughout the country, according to the annual report made public September 18. The money is invested in 722 buildings with their libraries and equipment. The current expense of the work in the United States for the past year was $13,000,000. In foreign lands there was an expenditure of $433,100. There was a gain of 40,000 men and boys enrolled in the Bible classes, the total number being 164,000. The Association membership is 620,789. Employment was found for 53,257. In physical training 474,000 were enrolled. The Young Men's Christian Association is one of the greatest moral and religious institutions of the century. The addition of the 40,000 names to the Bible classes for the year is truly encouraging. The physical, the intellectual, the social departments of the organization are of the utmost importance, but the religious feature is the most important, and should dominate the rest. The institution started in a merchant of England trying to get young men to Christ, and has the blessing of God and favor of men because it has incarnated the idea of evangelism ever since. The divine vision given to a young man of old suggests that given to the members of the Young Men's Christian Association: "*And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw.*" (*II Kings 6:17.*)

Stonehenge, Mysterious Ruin, Sold

STONEHENGE, the most ancient of British megalithic monuments, has just been sold at auction for $33,000 to C. H. B. Chubb, an Englishman. There are almost as many theories as to the original purpose of Stonehenge as there are stones in the monument. It lies about ten miles to the north of Salisbury. The Saxons called it "Stanhengest" or "Hanging Stones." In its original form Stonehenge probably consisted of two concentric circles enclosing two ellipses. Little of this most important megalithic ruin in England, and indeed in Western Europe, now remains, but enough is left for a rough tracing of what the imposing monument or temple must have been. Of the outer circle of stones 100 feet in diameter, sixteen stones are still standing, and five of the huge capstones also remain in position. The inner circle about nine feet away was formed of smaller and more irregular granite blocks. Within this again is a horseshoe ellipse, very few of whose stones are unbroken. The supposed sacred road leading to Stonehenge can still be traced. The monument has been called a temple of the Sun, a temple of serpent-worship, a Buddhist shrine, a battle ring, and many other things, but it seems to be fairly well established that whatever its original purpose, it was used by the Druids in their mysterious religion. It may date anywhere from the time of Christ back to many centuries before his time. The cablegram from London did not indicate who the owner of the ruin was, nor for what purpose it was bought. It is to be hoped that the purchaser will donate it to the government as a permanent possession, and that the hammer of the auctioneer will not be allowed to deface or efface the rocks of this relic of antiquity. Stonehenge represents a form of idolatry, that of sun or nature worship into which the Jews at one time fell. "*And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the hosts of heaven.*" (*II Kings 23:5.*)

Lutheran Pioneer Translated

FREDERICK A. ULICH, ninety-nine years old, known throughout the country as one of the pioneers of Lutheranism in America, passed to his reward at St. Louis, Mo., September 25. With one exception he was the last survivor of seven hundred persons who left Bremen in 1838 in quest of religious liberty. The party went on board three vessels. One was lost at sea, and the other two landed at New Orleans, whence the pilgrims came on flatboats up the Mississippi River to St. Louis. Mr. Ulich helped in the establishment of the school that later became Concordia Seminary in St. Louis. It is seldom a man is allowed to see so bountiful a harvest grow from a single planting. Large and beautiful churches with intelligent audiences, millions of devout worshipers, have marked the growth of the Lutheran body in America during the life of Mr. Ulich, and have made for conservatism in American theology, for the better spiritual training of the young, and for a higher standard of public morals. Of this pioneer servant of God it can be truly said: "*Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.*" (*Rev. 14:13.*)

Egg-Laying Record Broken

IT IS claimed that a new world's record for egg-laying competitions was established September 26 when Lady Eglantine, a white Leghorn, laid her 287th egg in 330 days at the Delaware College Agricultural Experimental Station, Newark, Delaware. Lady Eglantine is contesting in a fourth international contest. The best previous record, it is claimed, was 286 eggs in 365 days, made last year by a Plymouth Rock hen. The new champion is an American hen, bred from an English strain. Five hens of this strain have laid 1,138 eggs in forty-seven weeks. The average hen lays about seventy eggs a year. Stock does tell in chickens, horses, cattle, and people. What an enormous industry the egg business has gotten to be! It will aid in the solution of the food problem as the race multiplies. Eggs were used as a healthy and nutritious food among the Jews. Christ makes this reference to it: "*If he ask an egg, will he offer him a scorpion?*" (*Luke 11:12.*)

Dies in Gymnasium Rush

STOCKTON WELLS'S first day as a student at Princeton University ended in his death the other day in the annual "gym" rush. Three hundred and thirty-five freshmen lined up on the campus and attempted to gain entrance to the gymnasium. Three hundred sophomores guarded the gymnasium door. In the rush young Wells, who was not strong, fell down, and a dozen of his classmates trampled upon him, and when he was extricated he was found to be dying. The boy was only eighteen; he lived with his mother at Madison, N. J. His father died six months ago. A letter was found on the boy's table telling his mother of his joy at having his cherished ambition gratified of gaining entrance to Princeton. What a pity, a shame, to have so valuable a life snuffed out that way! There is room for sport, good strong manly sport; without such danger to life being introduced into it. It was proper for the representation of the four university classes to meet the day of the accident and decide to discontinue all class rushes this year, which action the faculty heartily commended. The classmates of young Wells did not intend to hurt him; they were seized with horror at the accident. Their sorrow, following so quickly upon the sports in which this young man was taking part, well comports with the admonition: "*Rejoice with them that do rejoice, and weep with them that weep.*" (*Romans 12:15.*)

French Soldiers Find Coins

WHILE digging trenches in the forest of Champenoux, French soldiers discovered a hoard of French coins of the early seventeenth century, evidently buried at the time of the French entry into Lorraine under Louis XIII. Under the provision of the law half of the treasure will go to the state and the other half to the finders. The prefect of Nancy has undertaken to have the soldiers' share of the coins sold at auction in their behalf, the remainder will be placed in the Nancy Museum. Those coins have been dead for two hundred years. How many arms of industry they might have set in motion, how many wheels of factories they might have turned, how many crops they might have raised in the fields! At a low rate of interest what a fabulous fortune the coins would have become in the two centuries! Idle talents, mental or moral, are a disappointment, a loss and a sin. One of the banking systems of ancient times was to dig a hole in the ground and bury coins or jewels for safe keeping. There is this reference to the custom: "*If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.*" (*Prov. 2:4, 5.*)

Extracted Bullet from Heart

THE removal of a shrapnel bullet from the right auricle of a soldier's heart was described to the Academy of Medicine in Paris the other night by Dr. Charles Infroit, who promised the recovery of the patient from his wound. This feat was accomplished by the use of a radiographic compass which the surgeon himself had invented, and which he claims will be of great service in similar critical operations. The heart, into which is poured the blood, and from which it is sent out again as the current of life, is used in sacred and secular literature as a type of the affections, which are reached through the intellect, but which in character and destiny dominate the intellect and the will. This tremendous truth is thus recognized: "*Keep thy heart with all diligence; for out of it are the issues of life.*" (*Prov. 4:23.*)

THE GRATITUDE OF BLIND CHILDREN

Our little group of blind children and their guide returned from The Children's Home, Nyack, in the highest of spirits. They enjoyed with the greatest possible pleasure all the fine things made possible for them there, and wish to express their thanks and appreciation. The Association also desires to thank the Christian Herald most heartily for its good offices in the little talks.

THE NEW YORK ASSOCIATION FOR THE BLIND.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY last week made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They followed her home to a dark little court and became acquainted with her mother, her sister Cory, her brother Flamingus and the twins. They saw her handle the domestic difficulty entailed by the addition of a boarder in the family, and applauded the resourcefulness with which she overcame the obstacle of numbers by the expedient of "double-decking" the crowd. They saw her under the tutelage of this boarder begin a struggle for the education necessary to the career of her dreams, and finally they went with her to the Saturday afternoon school at St. Mark's, to the class whose teacher wore real hair and wasn't made up. There she won the heart and whole-souled interest of this teacher, and came home in triumph in the teacher's electric brougham.

CHAPTER IV

THE next afternoon when Amarilly came home from the theater, her mother met her with another burst of information.

"Miss King and the preacher was here. He's a-goin' to give us all the church surpluses to wash and his house-wash, too. Flamingus is to go fer them to the rectry tonight, and you're to go to Miss King's and get the waists she has to be did up. She left two car tickets fer you."

"We air jest a-stubbin' our toes on luck," gasped Amarilly.

"The fust pay from the new washin's shall go fer a new hat and dress fer you, Amarilly. It's acomin' to you all right. 'Twas you as got this work fer us."

"No!" was the emphatic reply. "We'll git some more cheers, knives, spoons, plates, cups, and two more leaves fer the table, so's the chillern kin all set to table to onct."

"That'll be a hull lot more convenient," admitted Mrs. Jenkins hopefully. "Co spills things so, and the boys quarrel when you and the Boarder ain't here to keep peace. It was jest orful this noon. You wasn't here and the Boarder kerried his dinner. 'Cause Flam put too much vinegar on Milt's beans, Milt poured it down Flam's neck, and when I sent him away from the table he sassed me."

"Whew!" protested Amarilly indignantly. "I'd make Milt go without his supper tonight."

"'Tain't his stummick I'm a-goin' to punish," said Mrs. Jenkins sarcastically. "I've laid by a willer switch that'll feel sharper than the vinegar he wasted. You'd better go to Miss King's right away—and, Amarilly, mind you ride both ways. It's too far to walk. Don't you sell the tickets!"

This last prohibitory remark was made in remembrance of Amarilly's commercial instincts.

When Amarilly was admitted to the basement of her young benefactress's home a trimly capped little maid took her to Colette's boudoir.

"Sit down and talk to me, Amarilly. I want to hear more about Lord Algernon and Mr. Vedder and Pete. Here's a box of chocolate creams that must be eaten while they are fresh."

Amarilly was slightly awed at first by the luxurious appointments of the room, but she soon recovered her ease and devoured the novel sweets with appreciative avidity. Then she proved herself a fascinating raconteur of the annals of a world unknown to Colette. It was a matter of course to Amarilly that the leading lady should be supporting an invalid sister; that the languid Lord Algernon should be sending his savings to his old mother who lived in the country; that the understudy should sew industriously through rehearsals and behind the scenes between parts for her two little fatherless girls; that Pete Noyes should "bank" to buy a wheeled chair for his rheumatic father; that the villain was "layin' by" for his parents to come from the Fatherland, and that the company should all chip in to send the property woman's sick child to the seashore. But to Colette the homely little stories were vignettes of another side of life.

"Have you been to the rectory yet, Amarilly?" she asked presently, when Amarilly's memories of stage life lagged.

"You have indeed secured a treasure for me, Colette. The linen is immaculate, and she shall have the laundering of it regularly."

"I am so glad!" exclaimed Colette fervently. "They need it so much, and they are so anxious to please. Amarilly was so apprehensive—"

John's face had become radiant.

"It is sweet in you to be interested, Colette, and "

"I wish you would see her," said Colette, ignoring his commendatory words and voice. "She's an odd little character. I invited her to luncheon the other day, and the courses and silver

The Preacher Told Miss King He's Going to Give Us Things to Wash

"No; Flammy has went fer Mr. St. Mark's things."

"Mr. St. Mark's!"

Colette laughed delightedly.

"I thought you told me that the preacher's name was Mr. St. Marks. You said mebby you could git his wash fer us."

"No, Amarilly. I did not mean that. St. Mark's is the name of the church where he officiates. He could never under any conditions be a St. Mark."

"What's his name?"

"St. John, of course. And most people call him a rector, but really your name suits him best. He does preach—sometimes—to me."

At the end of the week Colette again sent for John to call "on laundry business" her little note read.

"I couldn't wait," she said when he came, "to learn how Mrs. Jenkins pleased you. My waists were most beautifully laundered. She is certainly a Madonna of the Tubs."

never disturbed her apparently. She watched me closely, however, and followed my moves as precisely as a second oarsman. By the way, she called you St. Mark. I know some people consider you and St. Mark's as synonymous, but I explained the difference. She tells me absorbingly interesting stories of theater life—the life behind the scenes. You see the 'scent of the roses,' John!"

The shadow fell again, but he made no response.

The following Monday the young minister chanced to be in the culinary precincts of the rectory when Amarilly called for the laundry, none of the boys having been available for the service.

An instant gleam of recognition came into his kindly eyes.

"You must be Amarilly Jenkins. I have heard very good accounts of you—that you are industrious and a great help to your mother."

Amarilly looked at him shrewdly.

"*She* told you," she affirmed positively.

There was but one "she" in the world of these two, and John Meredith naturally comprehended.

"She's orful good to us," continued Amarilly, "and it was through her, Mr. St. John, that we got the surpluses."

"It was, indeed, Amarilly; but my name is not St. John. It is John Meredith."

"She was jest kiddin' me, then!" deduced Amarilly appreciatively. "I thought at fust as how yer name was St. Mark, and she said you could never be a St. Mark, that you was St. John. She likes a joke. Mr. Rees-Eggleston (he's playin' the part of the jilted man in the new play this week) says it's either folks as never hez hed their trouble or them as hez hed more'n their share what laughs at everything, only, he says, it's diffrent kind of laughs."

The reference to the play reminded John of a duty to perform.

"Miss King told me, Amarilly, that you want to go on the stage when you grow up."

"I did plan to go on, but she said when I got eddicated, I might hear of other things to do—things I'd like better. So mebby I'll change my mind."

A beautiful smile lighted John's dark eyes.

"She was right, Amarilly. There *are* things that would be better for you to do, and I—I will try to help you find them."

"Every one gits the stage ver some time," remarked Amarilly philosophically. "She said so. She said she hed it onct herself, but she knew now that there was something she would like better."

His smile grew softer.

"She wouldn't tell me what it was," continued Amarilly musingly. Then a troubled look came into her eyes.

"Mebby I shouldn't tell you what she says. Flamingus says I talk too much."

"It was all right to tell me, Amarilly," he replied with raised eyes, "as long as she said nothing personal."

Amarilly looked mystified.

"I mean," he explained gently, "that she said nothing of me, nothing that you should not repeat. I am glad, though, to see that you are conscientious. Miss King tells me you are to go to the night-school. Do you attend Sunday school?"

Amarilly looked apologetic.

"Thar's a meetin'-house close by near us that we go to sometimes. Flamingus and me and Gus give a nickel apiece towards gittin' a malodeyon fer it, but it squeaks orful. 'Tain't much like orchestry to the theayter. And the preacher he whistles every time he says a word that has an 's' in it. You'd orter hear him say: 'Let us sing the seventy-seventh psalm.'"

At the succession of the sibilant sounds, John's brown eyes twinkled brightly, and about his mouth came crinkly, telltale creases of humor.

"And they sing such lonesome tunes," continued Amarilly, "slower than one the old cow died on. I was to the stage maniger about it, and he says they'd orter git a man to run the night-in'-houses that understood the pianer settin's. Everything, he says, is more'n half in the settin's."

"Amarilly," was the earnest response, "will you come to St. Mark's next Sunday to the morning service? The music will please you, I am sure, and there are other things I should like to have you hear."

Amarilly solemnly accepted this invitation, and then went home, trun-

a l cart which contained the surplices an he rectory laundry.

dette's remarks, so innocently re-pe d to him, made John take himself to sk.

' knew," he thought rapturously, "t she was pure gold at heart. And it only her sweet wilfulness that is hid g it from me."

' at evening he found Colette sitting bef e an open fire in the library, her sle er little feet crossed before the glo ng blaze. She was in a gentle, mu ng mood, but at his entrance she ins ntly rallied to her old mirth-loving spi .

' have made Amarilly's acquaint-an " he said. "She is coming to chu h next Sunday."

convert already! And you will try o snatch poor Amarilly, too, from her otlight dreams?"

'olette," he replied firmly, "you ca play a part with me any longer. Yo the real Colette, made it unneces-sar for me to remonstrate with Ama-rillon her choice of professions. She is wa ring because of your assurance tha there are better things in life for her to gage in."

was not very tall, but stood str ght and stalwart, with the air of one born to command. At times he seemed to tower above all others.

e regarded him with an admiring loc which changed to wonder at what she read in his eyes. In a flash she felt the strength and depth of his feeling, but her searching scrutiny caused him to bec me tongue-tied, and he assumed the self-conscious mien peculiar to the ma not yet assured that his love is ret ned. Once more a golden moment sli ed away with elfish elusiveness, and Colette, secure in her supremacy, res ned her tantalizing badinage.

CHAPTER V

THE Jenkins family was immediately ummoned in council to discuss Arrilly's invitation to attend divine ser ce at St. Mark's.

You air jest more'n hevin' advan-tag," said Mrs. Jenkins exultingly. "Fust the matinée, then the Guild, and no St. Mark's is open to you. But you orter hev a few fixin's to go to see a grand place, Amarilly."

narilly shook her determined little he resolutely.

We can't afford it," she said deci-sivly. "I'd stay to hum afore I'd spend anything on extrys now when we a-ketchin' up and layin' by."

Twould be good bookkeepin' fer yo ter go," spoke up Flamingus. "You see he preacher's givin' us his business, an we'd orter return the favor and pay nize his church. You've gotter hule to hold trade arter you git it these da . It's up to you ter go, Amarilly."

rs. Jenkins looked proudly at her elect male offspring.

declare, Flamingus, you've got a re business head on you jest like yo pa hed. He's right, Amarilly. 'Touldn't be treatin' Mr. Meredith fai not ter go, and it's due him that you ought, so he won't be ashamed of you. I'll ig you up some way."

he costuming of Amarilly in a man-ne befitting the great occasion was an all bsorbing affair for the next few da . Finally, by the combination of M Jenkins's industry and Amarilly's ing nuity, aided by the Boarder and the bo , an elaborate toilet was devised an executed. Milton donated a "sne" to a pair of tan shoes, the gift of th girl "what took a minor part." M Jenkins looked a little askance at th "best skirt" of blue which had sh nk from repeated washings to a ne -knee length, but Amarilly assured he hat it was not as short as the skirts wo by the ballet girls. She cut up tw old blouses and fashioned a new, bi olored waist bedizened with gilt buons. The Boarder presented a re-spndent buckle, and Flamingus pro-vid a gawdy hair-ribbon.

he hat was the chief difficulty. On we days she wore none, but of course St Mark's demanded a headgear of so kind, and at last Mrs. Jenkins triphantly produced one of Tam o' Sh ter shape manufactured from a lat mat and adorned with some roses he owed by the leading lady. The be gerent locks of the little scrub-girl refused to respond to advances from curling iron or papers, but one of the neighbors, whose hair was a second cousin in hue to Amarilly's amber tresses, loaned some frizzes, which were sewed to the brim of the new hat. The problem of hand covering was solved by Mr. Vedder, as a pair of orange-tinted gloves had been turned in at the box-office by an usher, and had remained unclaimed. They proved a perfect fit, and were the supreme triumph of the bizarre costume.

Not even Solomon in all his glory was arrayed in splendor greater than that displayed by Amarilly when she set forth on Sunday morning for St. Mark's. Promptness was ever Amarilly's chief characteristic, and she arrived long in advance of the ushers. This gave her an opportunity to sample several pews before finally selecting one whose usual occupants, fortunately, were out of the city.

The vastness and stillness of the edifice, disturbed now and then by silken rustle and soft-shod foot, were bewildering to Amarilly. She experienced a slight depression until the vibrating tones of the organ fell softly upon the air. The harmony grew more subdued, ceased, and was succeeded by another moment of solemn silence. Then a procession of white-robed choristers came down the aisle, their well-trained voices ringing out in caroling cadence.

"Them's the chorus," thought Amarilly.

Entranced, she listened to the service, sitting upright and very still. The spiritual significance of the music, the massing of foliage and flowers in the chancel, the white altars with their many lighted candles, were very impressive to the little wide-eyed worshiper.

"Their settin's is all right," she said to herself critically, "and it ain't like the theayter. It's—"

A sudden revealing light penetrated the shadows of her little being.

"This is the real thing!" she acknowledged.

There was only one disappointment to mar the perfection. She felt quite aggrieved that Mr. Meredith—or Mr. St. John as she still called him in her thoughts—did not "come on" in the first act.

"Mebby he don't hev the leadin' part today," she thought disappointedly, as a callow youth, whose hair was pompadoured and whose chin receded, began to read the lessons for the day. Amarilly was kept in action by her effort to follow the lead of the man in front of her.

"It's hard to know jest when to set or stand or pray, but it keeps things from draggin'," she thought, "and thar's no chanct to git sleepy. It keeps me jest on the hump without no rayhearsal fer all this scene shiftin'."

Her little heart quickened in glad relief when the erect form of John Meredith ascended the pulpit to deliver the sermon.

"That other one was jest the understudy," she concluded.

The sermon, strong, simple, and sweet like John himself, was delivered in a rich, modulated voice whose little underlying note of appeal found entrance to many a hard-shell heart. The theology was not too deep for the attentive little scrubber to comprehend, and she was filled with a longing to be good—very good. She made ardent resolutions not to "jaw" the boys so much, and to be more gentle with Iry and Co. Her conscience kept on prodding until she censured herself for not mopping the corners at the theatre more thoroughly.

At the conclusion of the sermon the rector with a slight tremor in his mellifluous voice pronounced the benediction. Amarilly's eyes shone with a light that Lord Algernon's most eloquent passages could never have inspired.

The organ again gave forth its rich tones, and a young, fair-haired boy with the face of a devotee arose and turned toward the congregation, his face uplifted to the oaken rafters. A flood of sunshine streamed through the painted window and fell in long slanting rays upon the spiritual face. The exquisite voice rose and fell in silvery cadence, the soft notes fluting out through the vast space and reaching straight to Amarilly's heart, which was beating in unison to the music.

Continued on page 1028

A Hallowe'en romance

Suppose it was *yours*—

Suppose that on Hallowe'en *you* went out in the moonlight with a mirror according to the old superstition, to discover your future spouse. And suppose, instead of a face, you discovered over your shoulder the familiar Campbell label—wouldn't *you* call that a pleasing reflection?

Think how many happy housewives are "wedded" to

Campbell's Tomato Soup

They are wedded to the idea of making every meal served on the home table as attractive and tempting as it can be made.

They know how perfectly this delicious Campbell "kind" satisfies the hungry longings of the whole family; how it quickens the appetite, gives new zest to the entire meal; and nourishes and builds up both body and brain.

And so these successful home-makers order this wholesome soup by the dozen and have it always on hand.

Isn't that a good idea to be "married" to? Why don't *you* "espouse" it *today?*

21 kinds 10c a can

"He's the one!"

"Here's a reflection
That stirs my affection—
A suitor to suit me
indeed!
That beautiful label
Assures me he's able
To meet every family
need!"

Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

The New REO "SIX"

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VANILLA

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Dr. Price's Vanilla Extract is aged in wood to strengthen it and mellow its flavor.

Dr. Price's Vanilla Extract is not an imitation compound, but a pure vanilla-bean extract. Does not bake out or freeze out. Is not reinforced with either artificial vanillin, coumarin or coal-tar preparations and does not contain any tonka (snuff) beans.

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Send Tropikid cut from Extract carton and 2c stamp for handsome book of new delicious recipes, "The Way to a Man's Heart," and information how to secure "Tropikid" suit for your boy.

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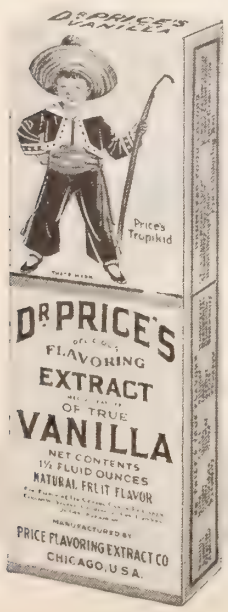

Amarilly of Clothes-Line Alley

Continued from page 1025

"Oh," she thought wistfully, "if Pete Noyes was only like him!"

She responded to the offertory with a penny, which lay solitary and outlawed on the edge of a contribution plate filled with envelopes and bank bills. The isolated coin caught the eye of the young rector as he received the offerings, and his gaze wandered wonderingly over his fashionable congregation. It finally rested upon the small, eager-eyed face of his washerwoman's daughter, and a look of angelic sweetness came into his brown eyes with the thought: "Even the least of these!"

Colette, statuesque and sublime, caught the flash of radiance that illumined the face of her pastor, and her heart-strings responded with a little thrill.

There was another fervent prayer in low, pleading tones, after which followed the recessional, the choir-boys chanting their solemn measures.

Amarilly in passing out saw John, clad in a long, tight-fitting black garment, standing at the church door.

"He's got another costume fer the afterpiece," she thought admiringly. "He must be a lightning change artist like the one down to the vawdyveel that Pete was tellin' of!"

Then two wonderful, heart-throbbing things happened. John took Amarilly's saffron-clad hand in his and told her in earnest, convincing tones how glad he was that she had come, and that he should look for her every Sunday.

"He held up the hull p'rade fer me!" she thought exultingly.

As he was speaking to her his gaze wandered away for a second; in that infinitesimal space of time there came into his eyes a dazzling flash of light that was like a revelation to the sharp-eyed little girl, who, following the direction of his glance, beheld Colette. Then came the second triumph. Colette, smiling, shook hands with her and praised her attire.

"Did you like the service, Amarilly?" she whispered. "Was it like the theater?"

"It was diffrent," said Amarilly impressively. "I think it's what heaven is!"

"And did you like the sermon St. John preached?"

Amarilly's lips quivered.

"I liked it so much, I liked him so much, I'd ruther not talk about it."

Colette stooped and kissed the freckled little face, to the utter astonishment of those standing near and to the complete felicity of John Meredith, who was a witness of the little scene though he did not hear the conversation.

Amarilly walked homeward, her uplifted face radiant with happiness.

"The flowers, the lights, oh, 'twas great!" she thought. "Bud could sing like that if he was learnt. He couldn't look like that surplused boy, though. He sorter made me think of Little Eva in the play they give down to Milt's school. I wish Bud's hair was yaller and curly instead of black and straight!"

AMARILLY'S reminiscences next carried her to the look she had seen in the rector's eyes when he beheld Colette coming out of the church.

"It was the look Lord Algernon tried to give Lady Cecul," she thought, "only he couldn't do it, 'cause it wasn't in him to give. And it couldn't never be in him the same as 'tis in Mr. St. John and Miss King. It ain't in her yet to be what was in his eyes. Some day when she gits more feelin's, mebby 'twill be, though."

When Amarilly had faithfully lectured the service to the household, Bud's anemic face grew eager.

"Take me with yer, Amarilly, next time, won't yer?" he pleaded.

"It's too fur. You couldn't walk, Buddy," she answered, "and we can't afford car-fare fer two both ways."

"I'll take him to-night," promised the Boarder. "We'll ride both ways, scour as we kin. I'd like to hear a sermon now and then, especially by a young preacher."

The little family stayed up that night until the return of Bud and the Boarder, who were vociferous in their approval.

"It ain't much like our meetin'-house," said Bud. "It was het and hot. And the way that orgin let out! Say, Amarilly, thar wasn't no man in sight to play it! I s'pose they've got one of them things like a pianner-player. Them surplused boys sung fine!"

"He give us a fine talk," reported the Boarder. "I've allers thought if a man paid a hundred cents on the dollar it was all that was expected of him. But I believe it's a good idee to go to church and keep your conscience jogged up so it won't rust. I'll go every Sunday, mebby, and take Bud so he kin learn them tunes."

"I never go to no shows nor nuthin'," wailed Cory.

"I'll take you next time," soothed Amarilly. "I kin work youse off on the conductor as under age, I guess, if you'll crouch down."

To be continued

Christian Herald Prayer League

THE idea of praying daily at noon has seemed to grip many people during recent months. A number of groups in America besides the Christian Herald Prayer League have appointed the noon hour for the time of prayer, and now comes news of a noon prayer league in Great Britain. It happens that the prayers of this particular group are offered for the soldiers and sailors of the British Empire throughout the world. The Christian Herald has stated frequently that it does not like the idea of trying to link up the thought of God with this war, as if God were in any way responsible for the grim tragedy, or of asking God to help one side or another in its awful work of slaughter; but there can surely be nothing but praise for the plan of united prayer for the young men now in danger, dangers to soul and mind as well as body. And it is beautiful to think of the thousands of women and elder men and young people praying every day at noon for the boys at war. The movement is under the direction of Bishop Taylor-Smith, Chaplain General of the British Army, and is spoken of as the Noon Watch. A postcard is circulated, bearing a watch dial, with the hands pointing to noon, and presenting a brief printed prayer.

Coincident with this movement the people of England are engaged in promoting a "National Revival of Family Prayers." At a meeting held some weeks ago in Queens Hall, London, the Archbishop of Canterbury presided, and addresses were made by prominent men of the empire. On the card announcing this meeting is the following quotation from the late Field-Marshal Lord Roberts: "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers which, for one reason or another, they may have omitted saying by themselves. We have never given any order about prayers; attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell."

IN our own Christian Herald Prayer League, the week's mail brings its quota of testimonies to the power of prayer. A Mother writes: "A few months ago I requested prayer for my two sons who indulged in the drink habit. My prayer was answered soon, for which I am greatly thankful." Mrs. E. P. writes from Ozona, Texas: "In May I asked the prayers of the League for the restoration to health of a husband, nephew and sister. Husband and nephew seem well, and sister improved." E. S. writes from Normal, Ill.: "Some time ago I asked you to join me in prayer for the restoration of my wife's health. I thank God that the prayers are being answered, as she is daily gaining in health and strength." M. A. P. writes: "I want to thank the League for prayer in a matter of business. We asked for a buyer to be sent, and in two weeks one came." B. B. writes from Portland, Ore.: "I sent a request for prayer for financial help. When all other help failed and I did not know what to do, the Lord answered prayer and helped me wonderfully." Miss M. P. writes to acknowledge "definite help in financial matters in answer to prayer." Mrs. H. T. writes: "I want to acknowledge God's answer to our prayers in helping us in financial difficulties when we were almost in despair." Mrs. C. A. D. thanks God for answered prayer that her son might find work. A Friend writes: "Earnest prayer and trust in the Lord saved me in time of need." Mrs. M. E. O. of Broken Arrow, Okla., writes: "I wish to acknowledge a direct answer to prayer." A Reader of San Francisco writes: "I wish to acknowledge answer to prayer for the mother I wrote you of, asking that she might be enabled to keep her little child with her. She has been greatly helped, and her faith strengthened."

ACKNOWLEDGMENTS of answered prayers have also been received from:

A. E. A., Topeka, Kans.; Mrs. A. H. S., Creston, Iowa; L. E. W., St. Marys, Ohio; Mrs. E. R., Russell, Pa.; Mrs. J. R., Lewiston, Me.; E. B. S., Mass.; Mrs. G. L. D., Paris, Ark.; Mrs. L. L. D.; C. M. C., Wilbraham, Mass.; Mrs. W. A. P., Crown Point, N. Y.; Mrs. F. M., Santa Ana, Calif.; F. L., Elmira, N. Y.; Mrs. G. P. O., Vicksburg, Mich.; R. C. H., Akron, Ohio; Marie, Topeka, Kans.; Mrs. T. I., Wolsey, S. D.; Mrs. M. B., Fulton, N. Y.

A WIFE writes in great distress to ask prayer that her husband who has lived happily with her for many years may resist the temptation to leave her and may overcome an infatuation which is wrecking their lives and bringing grief and disgrace to their children. Mrs. Emily Heap of Remsen, Ia., whose husband deserted her in England taking their three children, writes again to beg for prayer that her husband's heart will be softened, that he may become a Christian and that "if God does not permit me to be with my family He will bring it to pass that I may at least have my youngest child with me."

PRAYERS are asked for revivals of religion at Danbury, Texas; Fort Worth, Tex.; Colville, Wash.; McCune, Kan. (at the New Hope Church); Wise, Va.; Salineville, O. (and that Ohio may become a prohibition state); Ogdensburg, N. Y.; Nashville, Tenn.; Rapelje, Mont. (that people here may be filled with a longing for the Gospel); Pine Brook, N. J.; Joliet, Mont.; Edmonton, Alta., Can. (for the conversion of a newsboys' band); Reading, Pa.; Fulton, N. Y.; Tegarden, Okla.; Ripley, N. Y.; Oxford, N. C. (for a tent meeting in the neighborhood).

Six friends ask prayer for the restoration or strengthening of sight for relatives, friends or themselves.

Nine friends ask prayer for the mental restoration or strengthening for friends or for themselves.

Twenty-nine friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Nineteen readers ask prayer that friends or relatives may be delivered from the liquor habit.

Ninety-six friends ask prayer for the conversion of relatives or friends.

Eleven friends ask prayer for special spiritual blessing for relatives or friends.

Seventy readers ask prayer for the healing of relatives or friends; forty friends ask prayer for the healing of self.

Five friends ask prayer for healing of heart for themselves or other friends.

Thirty-three readers ask prayer for help or guidance in financial affairs.

Forty-eight friends ask prayer for the granting of varied desires and needs.

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must bear a name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

N., National City, Calif. 1. Please explain the verse, "Hast thou faith" Have it to thyself before God alone" Rom 14 22, and reconcile this verse with "Trust in the Lord with all thine heart and lean not to thine own understanding" Prov. 3 5. 2 Is it wrong to provide refreshments in the church for an official church gathering"

Rom. 14 22 does not by any means advise us to have faith *in* self, but states that a man's faith is a personal matter between himself and God. Paul is here discussing the question of eating meats offered to the idols Some believed it was all right to do this, but Paul advises that when this act might harm others it would be better for the advanced Christians to say nothing about the belief, but to forego the exercise of their freedom for the sake of others 2 It would be impossible to consider such a thing wrong It is beautifully in harmony with Bible ideas Eating together was always a sign of fellowship and this is emphasized in the New Testament accounts of early Christianity

Subscriber, Hustler, Wis What is your opinion of labor unions? Is it not against the Bible to belong to and approve of organizations whose purpose it is to secure shorter working days, more pay for less work in short to get all they can for their members from their employers"

So long as labor unions are striving for simple justice there can be no objection to them on Scriptural grounds The Bible insists throughout upon justice It is an indisputable fact that many employers oppress their laborers, not paying them a living wage for their work It is perfectly right for the workers to band themselves together to insist up fair pay and reasonable working conditions Your question infers that the unions are essentially a selfish movement but the efforts of the individuals of the union are for others, their wives and families and fellow workers as much as for themselves Any movement toward actual social justice has the sanction of Christ and the Bible

F. C., Portland, Me Who was the inventor of the flying machine' I am told that the first flying machine was built in 1855 Is this true'

The flying machine, in the widest sense of the word, is the result of the experiments of many persons, extending over more than a hundred years The first balloon was flown by two brothers named Montgolfier in France in 1783 The first dirigible balloon, cigar-shaped and driven by propeller actuated by steam was built by Henry Giffard in 1852 In the decade between 1895 and 1905 Count Zeppelin made the first dirigible that could be called practical, and Professor Langley invented the aeroplane which the Wright Brothers improved and put to practical use

A. P., Chicago, Ill At what point in the world's history was the most progress made what period of ten years'

It is claimed that the decade beginning with 1815 saw more progress in invention than any other decade in history But it would seem that the period on which we are now entering promises to be richer in moral and spiritual progress than any former period in the world's history and let us hope so, and let us try to make it so

F. T., Phoenixville, Pa What constitutes saving faith, and what is the surest way to attain it?

The reason that so much effort to believe appears to go to waste is that it is not definite enough. People try to believe vague, indefinite things, basing their belief on vague, indefinite arguments, and the result is that they fail of coming into a vital experience or real, affectionate communion with God and spiritual victory over sin. We must again and again come back to the question of sin. The soul must have a definite settlement with God about the sins of the past, believing that he does literally forgive them and blot out their record There is plenty of evidence on which to base such faith as this. The Bible abounds in assurances that God will and does forgive those who ask. the death of Christ on the cross is God's greatest, all-inclusive guarantee to the world that he will forgive the sinner. To trust his love, as revealed in these assurances and in the sublime tragedy of Calvary, unites the soul into a relationship of affectionate communion with God and makes possible the implanting and growth of a new nature. It is true that sometimes spiritual light and life appear to come to the soul without this definite, conscious trust for the forgiveness of sins. Christ often appears to the seeking soul as the great Deliverer from darkness and perplexity, even when there is no specific plea for forgiveness. And this trust in Christ becomes far more than trust for mere forgiveness. We understand that the divine life came in this way to the disciples themselves. Christ himself, as a personal, present, divine Friend, became the solution of their problems, the bearer of their burdens, the satisfaction of their souls. And today the words are true as they were true for the disciples and for the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved But even these souls find, if they lose this sense of the presence and power of Christ, that it is regained if they will base their faith on that matter of the forgiveness of their sins and the cleansing of their souls from sin's stain. To sum up: Saving faith is faith that God does actually deliver us from the guilt and power and results of sin. The surest way to attain it is to stop doubting God's promises and to believe that he loves you now as much as when he allowed Christ to die that your heart might be won. Although do you not ask the question, the surest way to keep saving faith is to "go on to perfection;" trust God continually for higher and greater blessings, and work with all your strength for the salvation and the welfare of others.

J. M. G., Denison, Texas. Will you please tell me something about pneumatic tubes' Have they ever been used for transporting passengers?

Pneumatic tubes are tubes through which objects are drawn by exhausting the air in front of them and thus producing suction They are in use in the post offices of London, Paris, Berlin, Vienna and New York In 1870 Alfred Ely Beach, one of the proprietors of the Scientific American, built a subway under Broadway, New York City, from Murray Street to Warren Street in which passengers were carried in a car drawn through a great pneumatic tube There have been other attempts to carry passengers by pneumatic railways, but it has not been found practicable on a large scale

Miscellaneous

Inquirer West Brookfield, Mass James Whitcomb Riley is the author of the poem "There, Little Girl, Don't Cry"

Mrs O F Garner 2459 Monroe Street Chicago, requests some reader of this paper to send her a copy of the poem beginning "When I Gave my Heart to God"

W A F., Sampsel Okla "There may be no harm," in the sense of doing deliberate wrong, in the things you mention but there are many who would not regard them with approval. It has always seemed to us that a line should be drawn against any amusements or entertainments in the church which are in the slightest degree doubtful or in bad taste

H M T Argyle N Y Luke says in 7 37 that the woman who brought the alabaster box of ointment was "a woman in the city which was a sinner There is nothing to identify her with Mary Magdalene, commentators hold. She was probably one of those who had heard the words of compassion and forgiveness from Jesus' lips and who had been drawn to him sympathetically

Mrs E J T South Bend Ind It would seem from the story in Genesis that Joseph's brothers kept back from Jacob for years the truth concerning their sale of the younger brother into captivity. In Gen. 37:33-35 it is made clear that Jacob concluded he was dead Not until the great surprise in Egypt, when Joseph revealed himself to his brethren did the latter decide that it would be well to confess all to their father That they did this, concealing nothing we may infer from the last four verses of Gen. 45.

C M G East End Okla 1 The passage in Josephus Antiquities Book 18, Chap 3 referring to Jesus Christ has been claimed to be an interpolation, but this has never been clearly proved and it appears today in the oldest edition of Josephus in existence 2 In some parts of the East slavery still exists We read of children being sold into slavery in China, and it is beyond question that in Mohammedan lands slavery still prevails, although to a comparatively small extent

"Boaz and Jachin," Louisburg, N C The apparent discrepancy in the measurements of the temple pillars given in II Chron 3 15 and I Kings 7 15 is explained by commentators, who point out that in the Chronicles version the joint lengths are given, while in the account in Kings the length of the pillars is given separately Each pillar was 17½ cubits long, which in Kings is stated roundly as eighteen, while Chronicles gives their joint lengths In our measurement the pillars were each 32½ feet long and 7 feet diameter, the height of each capital being 8½ feet. The pillars when set up would stand about 40 feet in height

J. H. C., Minneapolis, Minn. The passage in Prov. 11 25 refers to the liberal soul the "soul that blesses others." This promise refers both to spiritual and material benefits "He that watereth" refreshes the souls and bodies of others, shall himself receive new supplies from the great Source of all blessing In II Cor 9 6 we have the reverse of the picture. The reaping corresponds to the sowing If our heart prompts us to liberality and kindness, and the cause be unquestionably a good one, we need not hesitate, for it will come back with interest in due season. The cheerful giver is the one who gives without grudging, or remonstrance, but with a sense of fulfilling a pleasant duty

Grain Bubbles

How They Became the King Foods

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The first user was Prof. A. P. Anderson, the inventor of Puffed Wheat and Puffed Rice.

For years and years, while he learned how to explode them, he alone knew what was coming.

Finally he shot the grains from guns. He exploded every food cell. Then, for the first time, you had whole grains with every granule made digestible.

User No. 3

Then we supplied Puffed Grains in barrels to countless candy-makers. They used them in place of nuts.

Girls fell in love with Puffed Grain candy, and they started to make it at home. No doubt millions of packages have since been used as confections—in fudge, as garnish for ice cream, and for eating dry like peanuts. They taste like toasted nuts.

User No. 2

Then we started a lunch room in the heart of New York, and thousands of men came to taste them.

Among all the ready-cooked cereals, four men in five selected Puffed Wheat or Puffed Rice.

They came day after day, month after month for them. This became the favorite lunch dish. Then we knew we had the best-liked cereals men had ever tasted.

User No. 4

Then armies of children began to demand them. They ate them with cream and sugar. They floated them in bowls of milk.

Morning, noon and night they called for cereals in puffed form. Now grocers tell us that there's not another cereal known of which users use so much. And mothers say that nothing else brings dishes back so often. These are the king foods now.

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Puffed Rice, 15c
Except in Extreme West

CORN PUFFS 15¢

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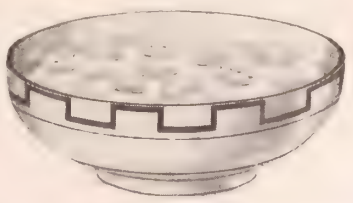
The more you know about Puffed Grains the more you'll serve your cereals in this way. Try all of them. Each has a different taste.



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International Sunday School Lesson for October 24
II Kings 6 : 8-23

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"*The angel of the Lord encampeth round about them that fear him, and delivereth them.*" Psa

From the front-lines of the Great War many stories have come of the celestial warriors which the soldiers say they have seen here turning back the enemy, and there bending over the wounded. We cannot disregard these statements. Scripture is full of instances of angelic watch and ward. Perhaps in the awful stress of mortal strife and pain, the veil is torn from men's eyes, and they behold the horses and chariots of fire, in which Elijah swept to heaven, and by which Elisha was surrounded. These eternal forces are first appreciated by the quickened spirit: i. e., they are subjective; and then the mind interprets them into the language of sense and gives them an objective appearance. However we explain the phenomenon, t can be no doubt of the reality of God's over his own. He covers them with his fe ers, and they trust under his wings. faithfulness is their shield and buckler. gives his angels charge over them to keep in all their ways. I love that story of Welsh preacher, riding in the gloaming, saw two ruffians awaiting him in a nar section of the road, when suddenly he h the hoofs of another horse, and a str horseman overtook him and rode beside on the side of danger, until they had pa it, when he as suddenly disappeared!

Seers and Blind Men

By Arthur H. Howland

THERE are two kinds of people who object to miracles and who try to convince themselves that the miracles of the Bible are not true. The first object to miracles because they object to God himself. Anything that reminds them of God, of his presence, his power, his interference in the affairs of men, annoys them. Incidentally, and as there has been frequent occasion to state, religious teachers and workers need to keep this fact in mind—that naturally people do not like God. This is the essence of the doctrine of sin; and in this fact is seen man's chiefest need for salvation.

But another class of people find the narratives of miracles distasteful. They love God, but they like things to be regular. Any irregularities, any exceptions, offend and distress them. They like to see rules work; they like universality; it upsets them to have strange, uncanny things happening. Further, to their minds, miracles seem unfair. Some specially favored person is getting helped, and others who need help just as much are being missed. They want to see everybody have an equal chance with the laws of nature, and resent the thought that the laws are suspended for some and operative for the rest.

Now the first class of people will not enjoy this study of Elisha and the Syrian band at all. It is full of the thought of God, and will make them uncomfortable. But the second class will enjoy it. They will forget the discomfort of reading about magical doings in the delight of realizing and contemplating the great fact that God is on hand to give his limitless help to those who will—open their eyes.

The story itself is so familiar that there is no need to retell it here. Read it over, either in lesson leaf or Bible, and then notice some special spots.

"Fear not." That was the first essential difference between the two men on the housetop. One was afraid; the other was not. The one who was afraid was blind; the one who was not saw wondrous things.

So Elisha surprised his servant by saying, "Stop being afraid. Open your eyes. Look! There are more on our side than on theirs. You, in your fear, see only the army at the door. I see a bigger army that will put this one to flight."

THERE is a verse in the New Testament which seems like an echo of this. "Greater is He that is in you than he that is in the world." (I John 4:4). The forces that are leading and controlling the world seem great. But the forces that are leading and controlling and energizing the Christian are gr ter. In the world, strife, greed, hatred, ror. sin; in the Christian peace, love, uth holiness. How can we let our fears ake us blind to our resources and our ies? With the world, whatever powers evil there may be, seen and unseen; ith us, God!

So the young man's eyes were o ed. and he saw saw the truth, sa the fact, saw the evidence that all the nit- less resources of God were at th lis- posal of a man who was being tru the man who was not afraid, the ma who would open his eyes.

The prophets were called seers. hey could see things that others cou not see. Poets are seers; artists are ers. Other people observe the external the incidentals, the statisticals; seers old the soul, the real thing; they cat the meaning; they give the messag for those who are blind.

Now this is not a matter of my ry. of miracle, of uncanny appear es. Back of every actual thing is an eal thing, a spiritual entity. What a sunset? A few bunches of mist h en to sag down toward the ground ny- where from eight to thirty miles ay from where we stand; certain rays om the sun, which intervening hills or lds hide from our eyes, strike these iles of vapor in such a manner that c ain prismatic effects are produced. hat is all that science has to say abo it. What says the poet, the artist the seer, the saint, the child? They sa hat a new world is being revealed; the say that the windows of heaven are ing opened; they say they behold all ing beauties. They declare that by lo ing at the sunset they find true answ to hard problems; that they get str gth for life's work, patience for its tals; that they find joy to offset life's in; they say that they find love to co er life's quarrels; they say they find ope and peace and joy—and God.

What can the sneering scientis say to these seers? Nothing. The ble gs they get from the sunset cann be measured and located by his tape nd chains, his theodolites, his angle his prisms, his barometers, nor eve his telescopes.

We do not need to be actually a sts or poets to be real seers. And e's big and strenuous things are, afte ll. done by its rs.

The Angels of Mons

MEN say that they saw angels. Some may doubt,
And others may explain;
But when strong foemen gather round about
Who says that faith is vain?

That which a man has sown his hands must reap;
The choice may be his own;
Their watch the host of Heaven still shall keep
When we seem most alone.

Some clearly see, some wonder if they saw,
Not trusting human sight,
Clinging more closely to the common law
Dazed by the sudden light;

But in those hours of peril and of prayer—
Vision, or sight, or dream,
Seen or unseen the angel hosts are there,
And God is still supreme.

B. G. A., in the *Glasgow Herald.*

AMONG he deepe of life's tragedie are the histori of souls who, fo one reason or an er. lose this pow of seeing these i a- terial thing I once saw a at poem deser ng how a poet lo his soul vision a so of course his a ity to make po ry. I can reme er nothing abou he poem but the rst words of the rst line:

ou Can Weigh
xactly What
ou Should

ucan be **Strong,**
gorous—full of
feand Energy.

You can be free
m **Chronic Ail-**
nts—every organ of your body
song as nature intended.

You can have a **Clear Skin.**

You can have a **Good Figure**—as
od as any woman.

You can **increase** or **reduce** your
ight.

no longer need to say what "I *can*
" but what "I HAVE DONE." I
e helped 75,000 of the most cultured,
elligent women of America to *arise to*
very best—why not you?

o Drugs—No Medicines

y pupils simply comply with Nature's Laws.

What My Pupils Say:

"Everyone notices the change in my complexion. It has lost that yellow color."

"Just think what you have done for me. Last year I weighed 215 lbs., this year 146, and have not gained an ounce back. I am not wrinkled either. I feel so young and strong, **no rheumatism**, or sluggish liver. I can breathe now, too. It is surprising how easily I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began, and I used to take one every night."

"My weight has increased 30 lbs. I don't know what **indigestion** is any more, and my **nerves** are so **rested!** I sleep like a baby."

"I feel as if I could look every man, woman and child in the face with the feeling that I am growing—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell you or to thank you."

Reports like these come to me every day. Do you wonder I want help **every woman** to vibrant health and happiness? Write me your faults of health or figure. Your correspondence is held in strict confidence. If I cannot help you, I will tell you what will.

My interesting book tells how to stand and walk correctly and contains other information of vital interest to women. You are welcome to it. Write for it. **IT'S FREE.** If you do not need me, you may be able to help a dear friend. I have had a wonderful experience and I'd like to tell you about it. I am at my desk daily from 8 until 5.

SUSANNA COCROFT,
Dept. 18, 624 Michigan Ave., Chicago

s good to somebody, even if it be a nobody, and you will feel good over it as long as you remember it. After you have forgotten it that same somebody will remind you of it.

. . .

e man who is always talking about what he has done for the church ought to give the church credit now and then for having done something for him.—William J. Bartscher.

Te Truth About Poultry

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AMERICAN POULTRY ADVOCATE
odgkins Blk, Syracuse, N. Y

"The poet sinned——"

That was enough. He could not see, nor write after that. The same thing has been put into fiction. The same tragedy has been lived out in many a life. The same tragedy is beginning anew every day for some one.

It need not be sin. It need only be a wrong choice. A choosing of something else rather than the gift of sight, and the career of the prospective poet or prospective artist is blocked.

But in the career of sainthood it is sin that blinds and blocks us. Not necessarily what are called big sins; usually, indeed, it is a so-called little sin. Something takes our eyes away from the light; something steals into our heart that we choose instead of Christ; some duty is shirked; some indulgence allowed; some doubt entertained—and we find our vision dull and our soul weak, fearful, defeated again. We had forgotten Paul's warning: "Neglect not the gift that is in thee." We have failed to meet St. Paul's fine challenge: "I was not disobedient to the heavenly vision."

Even the juniors can be made to feel the necessity of being true to conscience and, in every case, to the higher and richer, rather than the lower and cheaper things.

"Alas, my master, how shall we do?" cried the young man when the enemy appeared at the gate.

Elisha's answer will apply to every similar difficulty: "Lord, I pray thee, open his eyes that he may see."

Echoes from the Holy Land

THE scenes of this lesson lie around the borders of the plain of Esdraelon, which was not only the great battlefield of the great nations of antiquity, but in all ages the place of border warfare between the powers who ruled in Damascus and those who ruled in Palestine.

"The Syrians are come down," a distance of at least a hundred miles. Those raids then as now almost always occur at night, with the attack at dawn; the routes chosen are those apart from the well-beaten roads. They frequently form the prelude to larger military operations as in this particular case they preceded the awful siege of Samaria—verse 24. Such raids by Bedawin tribes were a common occurrence in this same region as late as fifty years ago and ceased only when the present government succeeded in rendering them impossible.

"One of his servants." Some have curiously guessed that this servant may have been Naaman, the healed leper, whose marvelous cure made him regard the prophet as almost omniscient.

"Speaketh in thy bedchamber." A British ambassador once had occasion to tell a Grand Vizier of Turkey that he had incontestable proof that there sat at the Grand Vizier's table every evening a man who reported all that passed to the ambassador of another power the next morning. It is said that the police of Paris and London vie with each other year after year in their claim that no important crime ever goes undiscovered. It was once wittily said of the police of Beirut, under the old régime, that they surpassed those of London and Paris in the fact that they knew of every crime and robbery before it occurred.

Dothan. The plain of Dothan is one of the side bays or southern extension of the famous plain of Esdraelon. The town of Dothan on a hill top commanded the narrow pass from the north into the hills of Samaria. A very ancient highway led through this pass, recalling the sale of Joseph to the Ishmaelites who passed this way to Egypt. The building of railways is the only thing which can ever change these ancient routes, and even the railroads must in the main keep to them also. Along the same route stalk lines of camels today bearing wheat and oil to Egypt, almost exactly the same burdens they carried three thousand years ago.

The act of the king of Israel in response to the advice of Elisha in feeding the fragment of the bewildered army led into Samaria, is truly Oriental, and when once they had been allowed to taste salt in the city of the enemy their lives were safe for at least that raid.

The How Column

While the answers are being collected to the questionnaire sent out to teachers, superintendents will be interested in this set of questions sent out to six hundred heads of schools. Any superintendent, whether or not he received personally a list of the questions, is invited to send answers growing out of his own experience. The best answers will be published in the How Column.

For Superintendents

1. How have you succeeded in securing prompt attendance?
2. How do you obtain order?
3. How do you secure promptness in attendance?
4. What forms of opening service do you use?
5. How do you get your teachers and scholars to take special part in the program of the session?
6. How do you get good music?
7. How do you get new members?
8. What Sunday-school committees have you in your school?
9. How do you advertise your school?
10. How do you reach the absentee?
11. What plans have you used in making the special days interesting?
    (a) Easter
    (b) Children's Day
    (c) Rally Day
    (d) Thanksgiving
    (e) Christmas
    (f) Patriotic Days
12. How do you attach your scholars to the school?
13. How do you recognize the scholars' birthdays?
14. How do you introduce or recognize the new scholar?
15. What forms of week-day organizations or recreations does your school promote?
16. Do you reach the community by any regular plan of visitation?
17. How do you reach the homes of the community?
18. How do you interest the parents in the school?
19. How have you built up the Cradle Roll?
20. How have you built up the Home Department?
21. How do you promote the Church attendance of scholars?
22. What are your plans for Decision Day, or similar efforts?
23. How do you build up temperance spirit?
24. How do you promote missionary spirit?
25. How do you get the scholars to bring their Bibles?
26. Do you have a combination Church and Sunday-school service and if so, how does it work?
27. How do you secure your teachers?
28. How do you train your teachers?
29. Do you have a teachers' library, and if so, how do you get it into circulation?
30. How do you build up the spiritual life of your teachers?
31. How do you promote their social life?
32. Does the school seek to promote instruction in sex hygiene, and how?
33. How do you make the teachers' meetings interesting and profitable?

Make Others Happy

WHEN rain beats down and all is drear,
As often is the way,
With happy smile I will recall
What grandma used to say.
"Why, bless your heart, it doesn't help
To let the tears drip too;
Just wipe your eyes and look around
For some good deed to do."

With glee three letters she'd repeat
Just M. O. H. were they;
Yet what their meaning we knew not,
For did we ask, she'd say:
"Why, that's my motto, and I've learned,
The very wisest plan
Is to find out what others need,
And help them if you can."

With each success, as we would seek
Some helpful act to do,
We found that cheering other lives
Brightened our own lives, too
I told her this one day, and plead,
M. O. H. please make clear."
Then smiling sweetly, she replied,
Make Others Happy, dear!

When stormy days give you the blues,
Just help to set things right;
Kind acts will fill the darkest day
With sweetness and with light.
Look up the real unfortunates,
And ease their aches and pains,
As you make others happy, dear,
You just forget it rains."

GEORGE WHITEFIELD D'VYS.

. . .

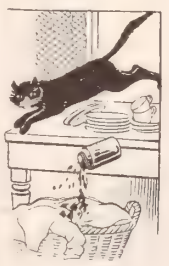
I enjoy the reading of your valuable paper every week. I could not do without it, and it is my intention to keep the Christian Herald as long as I can see to read. We have three copies here and we let them circulate all around and we do enjoy it so much. When we get through with them we send them to our unfortunate neighbors, the prisoners of the Monroe County Penitentiary.

Rochester, N. Y. MRS. W. H. WILDEY.

Accidents Will Happen

Poor little kiddie, he didn't mean to spill Daddy's coffee—but it's not serious. Fels-Naptha Soap will take out the stains in a jiffy, so there's no harm done.

But oh, my! Here's Johnny bumped his head and had the nose-bleed all over his clean white blouse! And blood-stains are *so* hard to get out—unless you use Fels-Naptha Soap. Then they're no trouble at all.



Gracious me! The cat's spilled the jam in the clothes basket! But Mother's not worried. She'll just put the clothes to soak as usual, with Fels-Naptha Soap and after 30 minutes or so the stains will be all loosened and ready to wash out with a few light rubs.

But here's an accident that couldn't happen to an up-to-date housekeeper. Unexpected company to supper, and no supper ready because Mrs. Waybehind has just finished her washing.

If she would only use Fels-Naptha Soap and let it do the *hard* work while her clothes are soaking, her washing would be done and hanging on the line by noon. Fels-Naptha makes hard-rubbing unnecessary and saves time and strength. Then company would be welcome, because she wouldn't be too tired to enjoy it.

The naptha in Fels-Naptha is not only on the wrapper, but *in the soap*,—combined with other wonderful cleansers.

That's why Fels-Naptha so quickly, thoroughly and easily gets rid of dirt and grease—not only in clothes, but in every soap-and-water task about the home.

Fels & Co., Philadelphia

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The Lights in the Valley

By MARGARET E. SANGSTER, Jr.

A BIT gaspingly we struggled up the last stretch of hillside, the Smiling Lady and I. A warm twilight lay all around us—a warm dust crept up over our shoes and powdered them with a vague gray coating. Neither of us spoke, for in the business of climbing hills one can be both sociably inclined and quiet.

It grew darker as we climbed, so much darker that pine trees were huge bulks which rose out of nothing, and occasional bushes loomed like wan little ghosts by the wayside. The Smiling Lady's light dress made a soft rustle by my side. The wind in the low bushes made little echoing rustles in front of me. Still in silence we gained the summit of the hill.

We seemed higher up than usual. Perhaps it was the misty darkness that filled the land; perhaps it was the nearness of the great silver stars that hung low above us in the sky. At any rate, the valley that lay at the foot of the hill seemed infinitely far off and infinitely precious. The church spire, not more than a mile distant, looked leagues away, and the tiny cluster of houses around the church looked like a toy village left by some drowsy giant child who had been called to bed.

As we stood there, looking down, a light suddenly blazed from one of the cottages—the cheery light from some window lamp. As we watched it, another light gleamed out, and another. Isolated little homes far off on isolated little hills sent out their golden beams, until the night blossomed wistfully, tenderly with lights.

The Smiling Lady broke a silence that was growing oppressive. "It's beautiful," she said, "isn't it?" As I looked at her I saw her eyes gleaming in the shadows. Did they have a smile in them—or tears?

"And every light belongs to some one, doesn't it?" I ventured timidly. "And we shall never know just whom they are burning for."

THE Smiling Lady's hand fell gently on my arm. Her eyes followed the ribbon of road that led on through the firefly army of lamps.

She quoted softly:

"Oh, near lights and far lights,
And every light a home,
And how they gladden, sadden us,
Who late and early roam.
But near lights and far lights,
Through flash and gleam we speed
Across the darkness to a light
We know, we love, we need!"

The Smiling Lady stopped abruptly. She drew her hand across her eyes.

"That verse," I told her, "is lovely. Who wrote it?"

"Why," answered the Smiling Lady, "I don't really know. I cut it out of a paper, I liked it so much, and I pinned it on the wall of my den. I *loved* it so much. And I've remembered it—it comes back to me at times like this."

And I—I too have remembered the little verse. And it comes back to me sometimes when I am sitting at my desk writing; sometimes when I am watching the snow fly past the window; snow that whirls across a dreary landscape and screens a drearier sky. And when I think of the lines,

"Near lights and far lights,
And every light a home,"

I see the vague, twilighted picture of a hillside lined with trees. I see a church spire outlined dimly against a dark sky; I see huge near-enough-to-pick stars and small far-off lights. I see the Smiling Lady's eyes with a light in them that might have been soft laughter or softer tears.

I have remembered the verse because I loved it, but I have never discovered who wrote the verse. I have never tried to find out, for somehow it was a message that came to me out of the twilight world, and somehow it does not exactly need a big poet's name to make it beautiful, nor would [illegible] poet's name lessen the value of [illegible].

VERY often, out of nowhere [illegible] particular, a line of poetry or [illegible] tence from some book, or the me[illegible] some forgotten painting comes [illegible] you — whoever you are. So [illegible] when your mind is afar off [illegible] yourself humming some snatch [illegible] that you cannot seem to place [illegible] unfortunately, these snatches of [illegible] sentences or poems are not alwa[illegible] tiful. Sometimes the remember[illegible] not exactly give you pleasure.

There are writers and arti[illegible] poets that the world praises wit[illegible] and there are other poets and [illegible] and writers that the world neve[illegible] nizes; but they one and all [illegible] equal responsibility, a respo[illegible] that few of them thoroughly re[illegible] greatness of. For the inspira[illegible] lack of inspiration, that created [illegible] lessly drawn picture or a c[illegible] written sentence may find a d[illegible] place in a mind that it may in[illegible] a woodpecker injures a tree. So [illegible] written without any thought [illegible] its selling value may do as muc[illegible] as some little verse, lying unpu[illegible] in a dusty desk drawer, might ha[illegible] good.

But the responsibility doesn[illegible] with professional folk.

I know two girls. They use to [illegible] the best of friends and then s[illegible] a coolness grew up between th[illegible] great coolness. They bowed d[illegible] when they met on the stree[illegible] passed each other coldly by if th[illegible] at a party or tea. Finally, be[illegible] was curious, I spoke to one of th[illegible]

"Why," I asked her, "do y[illegible] Ellen seem to dislike each othe[illegible] used to be such great friends."

The girl laughed a hard, disag[illegible] little laugh.

"Ellen and I never had a q[illegible] she told me; "but she said so[illegible] to me something mean. It wa[illegible] thing that I couldn't forget. I t[illegible] As time went on I couldn't t[illegible] Ellen or see her without remem[illegible] what she had said. Pretty soo[illegible] liked seeing her and talking [illegible] because it made me remembe[illegible] we aren't friends any more."

Not long after, the other girl [illegible] me.

"I fancy," she began out of [illegible] sky, "I fancy that Alice ha[illegible] telling you of our quarrel?"

"She said," I answered, pick[illegible] words rather carefully, "that you [illegible] quarreled. She said that yo[illegible] drifted apart."

"Did she give any reason for [illegible] drifting?" questioned the girl.

There was no other way out [illegible] I decided to tell the whole truth.

"I gathered from her remar[illegible] answered, "that it was somethi[illegible] you said, something horrid, tha[illegible] the difference."

The girl tossed her head. "[illegible] something that I said before I th[illegible] she told me; "something that I [illegible] really mean. But somehow it's [illegible] all the difference in the world. A[illegible] friendship will never be the same

It's rather an awful thing to [illegible] friendship with a chance remar[illegible] you didn't mean.

OH, writers and artists and poe[illegible] people who speak too quick[illegible] carelessly, try to put inspiratio[illegible] thought and a bit of love into you[illegible] or your colors or your music. [illegible] remember that your chance th[illegible] coming back with perhaps not [illegible] of its origin, may hurt some on[illegible] make some heart heavy.

And, people who have ex[illegible] beautiful thoughts that folk ha[illegible] seemed to appreciate, try to [illegible] that somewhere your words m[illegible] bringing the radiance of a ligh[illegible] home light, shining far out in[illegible] nighttime of some lonely soul.

. . .

In the days of our fathers it to[illegible] days to hold a revival. These d[illegible] takes ten days to begin one.

Bringing the Church into the Home

"MY SON and daughter are not interested in the church. I can't persuade them to attend services or take part in any of the activities of the church," a man said recently to his pastor.

"What are you doing to make the church a part of your home?" was the clergyman's quick rejoinder.

The father, arraigned, thought a moment. Then he answered very honestly and candidly. "We are not doing anything," he said.

The same question put to a thousand parents would be likely to draw the same reply from ninety per cent. To attend church regularly, to see that the children go to Sunday school, this constitutes for most of us our home Christianity. But the every-day religion that makes the Bible, with its wealth of poetry, story and drama, the children's best beloved home book; that brings God into the daily conversation of the family as the home's ever present divine Guest, and that makes prayer as natural as breathing, has been relegated to the past. We put on our religion once or twice a week as we put on the children's Sunday coats and shoes. It is the intimate, homely matter that would make it more helpful to the individual as a working propaganda for life. Our casual attitude toward religion six days of the week makes a one-handed fight for the churches on the seventh day. More than this, it wrecks the children spiritually. We ought to bring religion into the home for the sake of the children, early in their development, that it may enter into every rule, arrangement and fiber of their lives, growing to be as natural for them as eating or sleeping.

A clergyman whom I know has two daughters. They are popular among the young people of the town; they are allowed to wear dainty clothes and go to simple parties and entertain graciously at home. They have learned the fine art of cooking and serving tasteful meals, and they are at liberty to invite their young men friends to their home for supper on Wednesday nights.

This is *their* night, and the table glows with their graceful hospitality. The young men guests realize, in the visible gaiety of the perfectly wholesome entertainment, their dreams of future homes of their own. But directly the supper is finished an unusual ceremony takes place. Just as she has been accustomed to do ever since she was first able to read, Margaret brings her father the Bible, having found a passage of scripture or a beautiful psalm that they all know and love. Dorothy takes her place at the piano and opens a hymnal to a favorite hymn. After the reading is finished and the family and their guests, grouped about the piano, have sung the hymn in the pleasant glow of the candle light, they all kneel and join in a short prayer.

How can the young people be anything but physically and spiritually refreshed after such an experience? How can such a spiritual bath could the hour of the evening degenerate into anything harmful or unwholesome? The most significant part of it all is that the boys and girls are so used to this daily family worship that they have made it a matter of habit. There is nothing strained or unusual or stilted about it to them. To eat is part of the day's work. To pray is also a part of it and as natural. These girls have been brought up to feel that there is a spiritual hunger which must be fed. And it is noteworthy that the other charming girls and boys in these girls' special "set" are all church members and engaged in active church work.

THE average home finds time for everything but family worship. The lack in the life of the churches of today is along lines of instability, and this is directly traceable to the same lack in the home. God is relegated to the pulpit. He is shut out of the home living-room. The great value of some simple form of family worship that can be conducted by the mother or even one of the older children is that it reaches the emotional life of the child early. It enters his being at so impressionable a time and so thoroughly that he will be in no more danger of losing it than he is of losing his backbone.

Begin this home worship with a Bible reading that will interest the children. Select a story; Samuel, Rebecca at the well, the Abraham cycle, Ruth and Naomi, Cain and Abel, the Jacob cycle, the stories of Moses; and from the New Testament, the stories of Christ's early life and miracles. Later, when the children have learned to concentrate upon brief daily Bible stories, read the Sermon on the Mount, brief passages from the teachings of John and Paul, and those pictorial psalms that take one out of doors and into an environment of peaceful shepherding, heroic battling for the right, and a deeper appreciation of the elemental life.

A spiritual song or hymn should follow the Bible reading as a relaxation for the children. In selecting this endeavor to make it fit in theme and thought the central thought of the Bible reading. This is so simple a matter and makes the quiet hour much more of a unit for the children. The reading of the twenty-third psalm may be followed by singing "The King of Love my Shepherd is," or "Jesus, Tender Shepherd." An account of the marching of the Israelites will suggest the singing of "Onward, Christian Soldiers," and the beautiful idyl of Ruth and Naomi can be appropriately accompanied by singing Martin Luther's harvest hymn: "We Plow the Fields."

The end of this simple family worship comes in a short prayer, every word of which may be understood and loved and remembered. For any who prefer printed prayers there are a number of choice collections. For the very youngest children there is John Martin's Book of Prayers. Later, Stevenson's prayers may be used full of the spirit of peace and hope. What could be more exquisite for the children to learn for home use than this anonymous prayer:

"Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is done. Then, in thy great mercy, grant us a safe lodging and a holy peace and rest at the end. Amen."

A good many parents know very little about the Sunday school which their children attend. They reason that it is a school connected with the church, which meets on Sunday, and where, for half an hour, young people are taught the Bible by volunteer teachers. But seeing that children are well dressed and attend Sunday school regularly with the knowledge that a deposit will be made there in their minds of a certain number of Scriptural quotations and theological truths is not bringing the Sunday school into the home in the right way. Parents need to visit the Sunday school. They need to know who is teaching their impressionable boys and girls, and what is being taught them. The Sunday school lesson should be as much the home study of the parents as it is the children's. Auxiliary references may be looked up and descriptions of the lands, peoples, customs, and the life of the period may be the topic of home research during the week.

Joining the church means that there must be home cooperation to keep the flame that has been lighted burning. The boy or girl must be encouraged to do something for the church, which will also involve activity that has a connection with the home. Through a continuation of the home religious life these young people of ours should be brought face to face with the manhood of Christ; they should discuss frankly and honestly the principles of a Christian life and how they may conform their own lives to it. The child at this period should belong to some uplift society. Whether this be the King's Daughters, a Sunshine Club, a Boy or Girl Scout group, the Young Men's or Young Women's Christian Association, the Knights of King Arthur, the Christian Endeavor, or what, it involves doing something for God. This is the flaming torch to light the progress of the child's soul.

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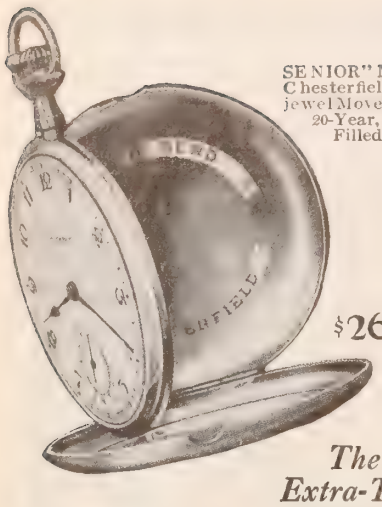
Explosives

A PAPER by Major Edward P. O'Hern, of the United States Army, deals with explosives and their composition, uses, and results. The author divides explosives into three classes, progressive or propelling explosives, known as low explosives; detonating explosives, or high explosives; and detonators or fulminates. Black gunpowder, smokeless powder, and black blasting powders are known as low explosives, for certain of which, such as smokeless powder, the explosion does not differ in principle from the burning of a piece of wood. The combustion is very rapid, but is a surface action proceeding from layer to layer until the grain is consumed. In high explosives such as dynamite, nitroglycerin, guncotton, etc., the velocity of the detonating wave has been determined for some materials to be approximately four miles per second. The progressive emission of a gas from a low explosive produces a pushing effect upon a projectile, whereas the conversion of an equal weight of dynamite or nitroglycerin would develop such high pressure as to rupture the gun. The action of fulminates is much more brusque and powerful than that of the high explosives. They are used in primers and fuses in both low and high explosives. One of the most important fulminates is fulminate of mercury, which produces a pressure of about 48,000 atmospheres.—*Smithsonian Institution Bulletin.*



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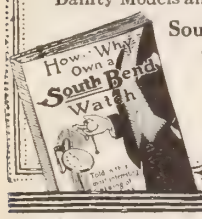

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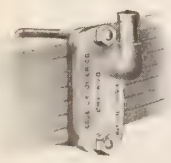

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The Mission With the Hardest Job in the World

ARABIA is the most difficult of the fields in which Protestant missionaries are now working. The climate, primitive mode of living, difficulties of travel, distance from the base of supplies, fanaticism and ignorance of the people and the fact that the country is almost wholly under the control of native chiefs, not under civilized governments, are all hindrances to freedom in preaching the Gospel of Christ. In view of these and other obstacles the progress of the Arabian Mission during the past twenty-five years is noteworthy and the heroism of the men and women who have gone out into the field is inspiring to Christians at home."

The Arabian Mission, in celebrating its Twenty-fifth Anniversary, is conducting a campaign for $25,000 for advanced work. Never before has its work been so interesting or so promising. Readers of the Christian Herald may want to share in the wonderful work of the Arabian Mission in the Cradle of Islam.

Gifts are sought as follows: Seven gifts of $1,000 each, $7,000; 20 gifts of $500 each, $10,000; 50 gifts of $100 each, $5,000; 100 gifts of $25 each, $2,500; 50 gifts of $10 each, $500; a total of 227 donors, $25,000.

One special need is for a Women's Dispensary at Kuweit. Dr. Eleanor Taylor Calverley, whose portrait appears on this page, has spent five years in Arabia. She has conducted pioneer medical work for the Arab women in two rooms of a dilapidated native house in Kuweit. Three thousand dollars are required to build a suitable dispensary to accommodate her ministry of healing.

Mrs. Edwin E. Calverley, one of the four women physicians of the Arabian Mission, was born in New Jersey, educated in Connecticut, and is a graduate of the Woman's Medical College, of Pennsylvania.

Contributions may be sent to The Christian Herald, Bible House, New York City, marked "For the Arabian Mission, 25th Anniversary Fund," or especially "For Dr. Calverley's Dispensary for Arab Women."

* * *

AT one of the conferences in New York in connection with the anniversary Dr. Samuel M. Zwemer, in speaking of the beginning of this work said:

"Many people said the doors were closed; that the task was impossible; that it was hopeless to try even to enter Arabia. Instead of hopeless and fruitless, twenty-five years find our mission strongly established."

"As Thy Days So Shall Thy Strength Be"

"WHAT impressed me most when I met Sister Gilbert was the fact that she took a few minutes to tell of her trials, but would spend much time telling of all the things she had to be thankful for."

These words spoken by her pastor at the funeral services of Mrs. Mattie E. Gilbert who died recently at Ridgeland, Miss., give the real secret of the remarkable life story of the patience and faith of this woman of God. Mrs. F. P. Henderson, a neighbor and friend, writes as follows:

"When I first met her she could get around only in her wheel chair, could not move either foot; she was helpless and had been in this condition for four years. She told me how she cried almost day and night for weeks, when she knew she could not walk. 'Then,' she said, 'I got to thinking that the Lord must have wanted me to be so afflicted, or it would not be so. I knew my husband and little boys felt so bad and so I began to read my Bible, and it has comforted me. And now I do not worry, for I know if I never walk here, I will in heaven. But,' she said, 'I believe the Lord will let me walk again.' And he did.

"Her husband and sons were very kind to her. They were not able to hire any help, so she would sit in a low chair and have a pan of flour brought to her and she would make the bread for the family. Her sons would bring everything to her, and do everything she could not do. Then, one afternoon, her husband and sons with a neighbor and son went to Pearl River to fish and bathe. The boys were brought home dead. Both had been drowned, the older going to help the younger, and neither being able to swim. Can you imagine anything more terrible than the grief of that father and mother? I have seen people in trouble but nothing so bad as this. For weeks we thought she would never smile again.

"But she took this, as everything else, to her heavenly Father and soon was her old sweet patient self again. It is nearly six years since her children were buried in one grave.

"A little more than two years ago, her husband was buried beside their boys. She then went home to the old father and mother who were still spared. And what a comfort she has been not only to them but to the brothers and sisters, for whom her prayer was always that they might be brought into the Kingdom.

"Less than a week ago she was about her work as usual, having gotten so that she could walk, although always lame, when she was taken with sudden pains in the head and died almost instantly.

"How we miss our dear friend! Pray for the aged parents, the brothers and sisters and nephews and nieces in whose happiness and welfare she was so greatly interested."

The Redemption of Kafirland

IT is a wonderful change that the gospel makes in the very appearance of the Kafirs of Kafirland, remarks a writer in The Signs of the Times. Here are some of the raw heathen Kafirs,—Red Kafirs, they are called, because they still smear their bodies with red earth. When I saw the tears of joy flowing down their cheeks as we studied of God and heaven and the coming of the Saviour, and as I heard the children of these people, so recently Red Kafirs, reading creditably in English as well as in Kafir, and singing the English hymns in those mud huts, my heart kept saying, What a glorious and wonderful change!

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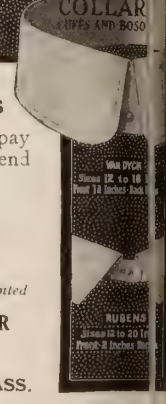

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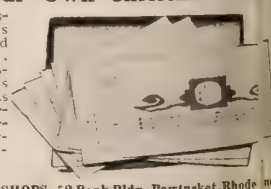

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Let Us Keep Peace

Continued from page 1016

of wounds, and 224,586 died of disease, giving a total of 359,528 deaths officially recorded. With those who died from wounds or illness after reaching home it is probable that the direct losses from the war were above 500,000 men on the Union side and not far short of that on the Southern.

The money cost of the war to the North was $3,400,000,000. The cost to the South was almost all she had. The Union was worth the cost; yes, and unless the temper of men is retarded the nation will yet again be taxed by a cost beside which this one of the sixties is a mere bagatelle.

THE cost of the war is not all included in the figures quoted here. The totals are merely the statistician's cost. The real cost must be told in larger measures. There is no estimate here of heartaches, of widows left without support to raise families of fatherless children, of men maimed and stricken before their time, useless at their trade and too old to learn another due to their disabilities, condemned to earn a meager pittance and exist as best they might, other men permanently handicapped by disease born of the hardships through which they served. The actual money cost of the war has mounted through the operation of the pension system to an additional $4,633,511,926.71, and the pension payments of 1915 will be about $317,000,000. The human cost can never be computed; we are still paying it and will continue to pay it through several generations yet unborn.

This is what we face when we talk of possible future wars. While we give honor to the heroes of '65 let us take counsel and so shape our plans and our endeavors that we may avoid the necessity of making more heroes in 19-any-

What Peace Has Wrought

THE fifty years since '65 have seen an almost complete rebuilding of the fabric of civilization. The railways of '65 considered thirty miles an hour high speed. The Pullman car had not yet been invented, and the luxurious trains of today with their dining cars, barber shops and wireless telegraphs were not even dreamed of. Even today these trains would still be a matter of the future but for the air brake first offered to the railway world by George Westinghouse in 1875, and the automatic block signal system, invented in 1871. Telegraphy was perfected before the war and rendered yeoman service to the armies of both sides; but even then the sending radius was limited, and messages had to be frequently repeated. Today the limit of land telegraphy is the limit of the continents, and the wireless has annihilated space. The sewing machine was still a crude affair in '65. The typewriter was unknown. The printing press that today sends millions of extras into the hands of multitudes is an invention of the years since '65. The linotype machine, which with the improved press has created the modern newspaper, is scarcely yet of age. Pneumatic caisson excavation has made possible great tunnels under the Hudson, East River and Boston Harbor. The invention of reinforced concrete construction has robbed the fire demon of much of his opportunity for destruction, and has brought cheaper buildings and greater security as well as beautifying the crossings of many streams. The Bessemer process and the open-hearth process, with the improvements in mill machinery, have given us the steel skeleton building, while electric and hydraulic elevators have given convenient access to every floor that the architect and builder dare to give us. The electric railway is entirely a product of the fifty years, the first practical electric engine having been demonstrated by Thomas Edison in 1882. The gasoline engine was not perfected for general use till late in the 80's; yet there is hardly a farm today without its never tiring, every ready gasoline-eating hired man, and the automobile has taken our highways for its own.

The electric light has come within the last twenty-five years, beginning with the first crude incandescent lamps, then the arc lamp and then back again to the incandescent until the mazda lamp and the nitrogen-filled globe seem to have brought lighting efficiency to ultimate perfection. The aeroplane today is carrying mails and passengers, and doing scouting work for armies, and even attacking fortifications with deadly effect. Education has kept pace with invention. The university man of today is equipped as no other man has ever been before him, by schools which the people have created and which they maintain, knowing that the security of free governments lies in the banishing of ignorance.

The War in Europe

Continued from page 1019

has happened since last week, action being reduced to bomb-throwing from opposing trenches and to mining operations.

On the Eastern front the Germans are struggling hard to regain the offensive temporarily assumed in part by the Russians. General von Linsingen has recaptured Lutsk and forced the Russians backward in Volhynia. General von Hindenburg's left and center have been able to approach closer to his objective, the city of Dvinsk, which the Russians are holding in force and defending stubbornly and as yet successfully, having driven von Hindenburg's right back some 8 to 10 miles toward Vilna.

THE latest available reports show that the successful drive of the Allies against the Germans in the West has netted gains approximately as follows: East of Ypres at Hooge the British have maintained a slight gain. They hold the towns of Loos and Hulluch west of Lens and some terrain east of the town including a hill known as Hill No. 70 which is of great strategic value, the new front here extending about two miles. North of Hulluch German counter attacks regained some yards of trenches and trenches east of Loos have changed hands at least twice. South of Lens toward Arras the French have advanced through the town of Souchez to the Ablain-Saint-Nazaire-Carency Wood, where at least one line of former German trenches is in French hands; and they have made some progress east of Neuville. Along a front of more than fifteen miles in the Champagne country the French have advanced north of the towns of Souvaine, Perthes, Le Mesnil, Beausejour, Massiges and Ville sur Turbe, taking the German first line trenches and penetrating north of Beausejour for nearly two miles to a hill known as No. 185 the loss of which the Germans admit. The losses to each side in this offensive cannot be far under 150,000 men killed, wounded and captured.

On the Russian front the Germans report the capture of the town of Smorgon south of Dvinsk where Field Marshal von Hindenburg's right wing has broken through the Russian lines. The captures registered by the German War Office for September on the eastern front are reported as 96,000 men, 37 cannon and 298 machine guns. There has apparently been little change in the long eastern front since the German recapture of the fortress of Lutsk. Berlin reports the repulse of Russian attacks over most of the front but neither Berlin nor Petrograd reports any striking successes or admits any serious check.

The Balkan situation is not yet clear. German officers are reported as present in Bulgaria to direct operations. Premier Venizelos in an address to the Greek Parliament, evidenced Greek distrust of Bulgarian intentions and France is reported to have spurred England and Italy to unite with her in the immediate despatch of an army to Salonica to march to the aid of Serbia and to protect Greece. The landing of this force was reported by Budapest on September 29th.

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A War Jaunt in Serbia

Continued from page 1016

The French camp at Belgrade is most complete. There are two skilled helpers to each plane, besides the mechanician. One large motor truck is maintained for each machine. In two hours the entire field may be moved, the hangars are portable and can be packed onto the motor trucks ready to start. These motor trucks are 22-horse power Berliet type, and have steel drum wheels instead of spokes, so that they can follow the aeroplane in its course over any kind of field. At this camp at Banjitsa there are ten aero pilots and eighty others, all part of this aviation camp. They have their own shoemaker and tailor. The barber is kept busy. The camp is illuminated by electricity, a big field protected by a wireless look-out who makes instant report of the approach of the enemy. Three miles away on the river front is another wireless station in charge of the English. The two operators work together in their lookouts.

AN IDEA of the surrounding country will give one the real situation from the French side. The English battery, Belgrade's strongest defense, with 200 officers and men (and more coming every day), is about a mile and one-half east of the heart of Belgrade on a large hill overlooking the Danube. There are a number of masked guns Besides this the Russian submarines in the Danube, patrolling up and down and equipped with wireless, are tireless in their work of protecting their allies. Three miles south of the English battery is Banjitsa, where the French aeroplane base is located.

From what the French aviators learned the Austrian aeroplane base is eight miles north of the Danube directly north of Belgrade. What the real strength of this base is I could not learn, but they make use of monoplanes more than of biplanes.

The only evidence of the work done by the Austrian planes, according to the French, was on a hill south of Belgrade, where several small private homes were completely wrecked by air bombs.

One of the deadly inventions due to the use of the aeroplane was shown me. It is known as the fourchette, a steel dart so constructed that its point lands upon a given object with deadly effect. A war plane carries a box of one hundred of these darts. At the turn of a crank these hundred arrows fall with death-dealing force to the earth. In experimenting with the fourchette to determine its accuracy in warfare, an aeroplane from the height of 3,000 feet dropped a load of these arrows over an enclosure fifty feet in diameter containing a herd of cattle which was about to be slaughtered. All were killed and very few of the darts fell outside of the enclosure. The darts penetrated the vitals of the cattle and death was instantaneous. The arrow is an invention of the French. Its effect is so ghastly, however, that they are loath to make use of it, only resorting to it when the Germans or Austrians attempt its use.

[These arrows are said to be made in the United States in great quantities.—EDITOR.]

BELGRADE is all that Servia has. Belgrade is a ruin! The railroad station has been destroyed, and no attempt has been made to rebuild it because it lies upon the Save River, a few hundred feet from Austrian position on the other side, so the Belgrade trains now stop at Topchida, about three miles southwest of Belgrade. The boulevards and avenues are lighted at night by feeble small electric lights, shaded overhead as a safeguard against aeroplane raids. A large percentage of Belgrade citizenry has moved out of the city, many of the best families going to Nish. Business is being transacted, but all one sees are soldiers. Portions of the town bordering the river are entirely deserted. Street car system has been abandoned and only two of the hotels are open. The University of Belgrade is completely demolished. It is the chief ruin pointed out to the stranger by the heart-broken Serb.

Wood is very high, and has increased four hundred per cent. in cost. Wood and coke are the chief articles of fuel. Matches are so scarce that people are using a worsted ribbon and flint to take their place. One is amazed to find German signs, put up before the war, still in place. Many of these signs, however, advertise a favorite brew of beer, sad reminders of what once was a favorite drink. Austrians perhaps do not know it, but Belgrade has gone dry and prohibition is now a fact in a city where beer-drinking formerly was one of the pleasures of the day.

The prevalence of women wearing mourning is one of the striking sights. In fact, it seemed as if all the women folks wore black. All the government buildings and the two royal palaces are now mere monuments dented with shrapnel and disfigured with shell holes. An old Serbian soldier stands in front of these buildings just as was the practice when governmental work was being carried on there. At the American consulate, which is less than six hundred yards from the Austrian positions, only one bullet has shown itself from the Austrian fire. This happened three months ago while the consul, a Virginian, was away. An Austrian bullet came through the window of the room occupied by Vice-Consul Thompson, missed his head and went through the head of a little dog owned by Thompson, and the dog still lives. Thompson put an American flag on the mast of the British legation, took over its affairs, and although no business is carried on in it, has succeeded in saving the building from the Austrian gunfire.

Every habitated house in Belgrade has the cellar door always left ajar so that the people living there can quickly descend should the Austrians start an air raid. The police record every new arrival and passports are carefully examined.

Railroad communication between Belgrade and Nish is very well protected. The old classes like the class of '85 are doing sentry duty along the railroad tracks. Picturesque characters, they attract attention as they stand at attention while the train goes by. The crops between Belgrade and Nish are abundant, women, of course, doing the bulk, if not all of the hard work, children from the age of seven or eight years aiding them. On the mountain range to the east of the railroad facing the Bulgarian side, one sees long rows of crude brush defenses, where the same old classes of soldiers are on duty.

School children there are, but one sees only a few of them and these are on their way to the elementary schools. At the cafés one pays five cents (25 paras) for a slice of bread, and mighty thin too at that. This is for white bread, which is extremely scarce and considered a delicacy. Most of the people are happy to obtain black bread made out of bran, salt and sand, sand forming a large part of this mixture and giving them reason to believe they possess plenty of grit. This black bread sells for twelve cents a loaf where formerly it sold for four. Meat is very high, but it is good what you get of it, as it must be fresh killed, no means of refrigerating being at hand. The high price of bread and meat has caused the people to come to believe in vegetarianism. There is plenty of vegetable food, which may be obtained at reasonable rates. I heard of a case of a woman, a widow on a farm not far from Belgrade, who had overdone this vegetarian diet. With her two children she had lived on peppers, alternating, however, between the red and the green for so long a time that when a doctor from the American hospital found the whole family sick, he said it was a plain case of pepperitis, the only name he could give.

I started out from Nish on August 14 at 8 p. m. with a companion named Duce Peters, one of my colleagues. The three hundred-mile journey from Nish to Belgrade brought us through beautiful mountainous country. The railroad is a remarkable achievement,

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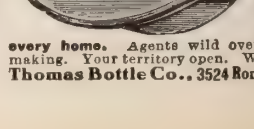

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built by Italian engineers, boring its way through the mountains. The last of journey brings you through a beautiful valley where one finds the only intensive cultivation of the soil in Serbia. As you approach Belgrade the mountains become lower but more vert. It is here that you go through the forests of the king, where King Peter hunts deer. Now one sees on the crest of every hill an old fort ready for business.

We got off at the temporary station at 9:30 that morning. The ordinary road to Belgrade is very long, so in order to make a short cut to the city proper, we walked over a mountain path. It proved a steep hot climb, but from the crest of this mountain we got a magnificent view of both Serbian and Austrian battle fronts. We were close to the Austrian positions on the east bank of the Save. In fact, we were in easy range of the sharpshooters, but did not know it at the time. There were many signs of this we found later.

NISH, ordinarily a city of 20,000 population, now has over 60,000. So many people flocked here at the time of the invasion and since made it their permanent residence, that the government issued an order that by October 1 all persons not engaged in governmental work must leave the city. A prominent resident of Nish offered a hundred dinars ($17) to anyone who would show him a vacant room in the city.

One sees hundreds of Austrian prisoners. They have complete liberty about the city, and only occasionally one hears them grumbling. Very many of them are of Slavic descent, speak the Serbian language and are more loyal to King Peter than to Franz Joseph. In fact, some of them told me that in the time of the invasion they really threw down their arms, realizing that they were fighting brothers.

Armenia Again Under Persecution

MADE skeptical by horror reports from the scenes of war in Europe, which have turned out to be greatly overdrawn though often indeed short of the terrible facts, the American churches have been cautious in accepting at their face value tales of new Turkish atrocities in Armenia. It seemed incredible in view of the former persecutions of the Armenian Christians and the consequent stern disfavor aroused throughout the civilized world, that the Turk had again plunged his sword into that subject people.

But the various Mission Boards in this country, and authorities at Washington, now know that almost unparalleled suffering is being inflicted upon hundreds of thousands of Armenians in Turkey. They know that, taking courage from the bloody example set by Christian countries who are at each other's throats, the Mohammedan has dared again to attempt to exterminate one branch of the Christian Church.

Most careful and extensive investigation of the evidence in this new indictment of Turkey has been in progress by a committee consisting of Charles R. Crane, Samuel T. Dutton, Cleveland H. Dodge, Arthur C. James, Stephen S. Wise, Frank Mason North, John R. Mott, Stanley White, H. G. Bennetyan, James L. Barton, William Sloane, William I. Haven, Frederick Lynch and other men of eminence representing various American interests in the Turkish Empire. This committee has gone thoroughly into the mass of statements which have come from many sources of unquestioned veracity and authority and they have found most terribly against the Turkish people.

Early as last April it was perceived that the movement against the Armenians was part of a concerted movement against non-Turkish and unmuslim and progressive elements, including the Zionists. Persecution, plunder and massacre were taking place in the interior parts of the country, often with incredible severity. The scattering of its population was a part of the campaign.

Fully, as reports from widely scattered regions at that time indicated, there were systematic arrests, terrible tortures, wholesale deportations from one end of the empire to the other, accompanied by things far worse than death. The fearful onslaught upon the peaceful population was directed from Constantinople. It was apparent that a campaign of race extermination was in progress. The Ottoman government was deaf to every voice raised in behalf of Armenia.

Army officers were under orders to act on their discretion "in case of military necessity, and in case they suspect espionage or treason" to remove the inhabitants of whole towns and other places at will. The execution of such orders has given opportunity for horrible brutality to women, children, the sick and the aged. On an hour's notice whole villages have been deported in such haste as even to leave little children behind. Men were bound together, women and children were driven under the whip. No outrage possible under such circumstances was omitted.

One refugee whose testimony is accepted, relates how the deportation proclamation was posted in the streets, followed speedily by soldiers with fixed bayonets who drove the Armenians from their homes into companies of hundreds and forced them—those that survived to the end—into a miserable exile. "The weeping and wailing of the women and children was most heart-rending. Some of these people were from wealthy and refined circles. There were clergymen, merchants, bankers, mechanics and men from every walk of life." Individuals who for one reason and another "became so weak that they fell behind, were bayoneted and thrown into the river."

SO the accounts proceed. "Clubbed and beaten and lashed along as though they had been wild animals," the victims of the uncontrolled passions of ruffian guards called soldiers, these great companies of our fellow men and women died before the unspeakable Turk.

The report of the committee does not give estimates of the numbers who are suffering in this new persecution. Press reports state that upwards of 500,000 and even more are under lash and torture. The likelihood that from the viewpoint of the Turk individuals here and there, and even organizations here and there, of Armenians have been active in engendering antagonism to Turkish rule, cannot for a moment lessen the horrid guilt of Turkey. In a notable address at the Fifth Avenue Presbyterian Church on the night of October 1 before a large audience representative of all the Protestant bodies, Rev. Samuel M. Zwemer, the recognized authority on the Moslem world, declared that the fact of the Armenian atrocities on an enormous scale was beyond doubt. The situation is one that must stir the Christian Church to action. It does not seem possible that the Christian governments of the world will permit Turkey to go untried at the bar of civilization, and if proven guilty to go unpunished.

ARMENIA lies in the northeastern corner of Asia Minor between the Black Sea and the Caspian, the Caucasus Mountains at the north. In that small spot probably a million Armenians struggle to maintain a sort of national existence. Outside of Armenia proper there may be another million. Scattered amongst them in Armenia are Kurds, Turks, Jews and others.

That the Armenians are a wholly inoffensive and lovable race is not alleged, for there are turbulent spirits and untamed natures among them. But as a people they are indoctrinated with the Christian religion, and for the most part live peaceable and industrious lives. The Armenian Church is ancient. Its theology differs from the other Eastern churches and from our American bodies. But because they are a branch of the Christian Church, the Armenians have received the impact of Mohammedan hatred which again and again has broken out in ungoverned persecution.

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Young People's Topics for October 24

The Call of Missions for Men and Money

Epworth League Topic. Hag. 2:7-9

TO the writer's desk the other day came a letter from a former student, a successful and busy physician, in which occur these words: "Chances are very many to one that I shall soon want to take up missionary work from a surgical standpoint. It does not really much matter where a fellow works in this world, just so he is busy and is doing something. Fields where the work is thickest is the place to be considered—any place from 'Greenland's icy mountains to India's coral strands.'"

"Where the work is thickest"—that is the lure today. Many another young business or professional man and thousands of students are feeling that pull of the pagan world, and are eager to go, with the light and help of the Gospel, to relieve its bitter need.

Beginning this month, a great crusade is to be conducted by the Laymen's Missionary Movement, which will touch all centers of the United States, culminating in a great rally at Washington in April. Multitudes of men will hear the claims of missions upon their conscience, their feet and their purses. Many will go; many will give royally. All will have their vision sharpened, their passion stirred to help win the world for Christ.

A recent Christian Herald editorial stated: "The useless war, which has already killed off millions of men and decided nothing, is being kept up at a cost of $35,000,000 a day. This equals the united annual resources of all the Foreign Mission Boards of the world." Think of that; $35,000,000 a day to kill and maim; $100,000 to bless and save. Almost a million dollars and a half every hour for destruction: less than five thousand for salvation.

And this at a time of greater opportunities, more amazingly rapid, more stupendous victories for the cross than the world has ever seen. Thousands in India clamoring for baptism and admission to Christian churches, for whom no pastors and teachers are available. A great evangelistic campaign under way in Japan. And in China—well, in the first place, think of the official band of the governor of Hunan Province, called "the most bigoted province of China," playing "God Be With You Till We Meet Again" at a meeting of three thousand students, admitted by ticket to an evangelistic service conducted by Sherwood Eddy, the American Bible apostle! Another letter tells of three thousand men sitting in the rain—and Chinamen do not like to go out in the rain with their silk garments and cloth shoes—listening to Mr. Eddy as he spoke against dishonesty, gambling, impurity, the besetting sins of Chinese cities. Rain poured through the mat shed, but the men sat and listened; the next night four thousand came—and twelve hundred gave their names as desiring to join Bible classes. In Peking alone one thousand nine hundred new members were added to the twelve Christian churches. In the single city of Hinghwa and to the workers of the Methodist denomination alone have come eleven thousand inquirers within a year.

President Yuan Shi Kai himself received the Bible workers; the vice-president of the Republic gave them a luncheon. Mr. Eddy, in a letter written from China to his brother, goes on to show the co-operation of the officials of the republic:

"The Ministry of the Interior at their own suggestion granted us a site for a pavilion for the evangelistic meetings within the Forbidden City itself.

"While the Ministry of the Interior gave us the site, the Ministry of War granted two hundred tents from the army to make the pavilion rain proof. The Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

"On the opening day four thousand students crowded the hall and listened with earnest attention.

"More than a thousand men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. The next day at a meeting of 1,500 schoolboys some five hundred more indicated their desire to join Bible classes. A meeting was also held in another part of the city attended by 1,700 of the gentry and business men, and the Board of Trade asked for three hundred reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes.

"In all no e than two thousand inquirers expressed their desire to study the Bible in classes.

"The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative center of China.

"At one meeting held for inquirers who were deemed near the point of decision for the Christian life I recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who has given this year $12,000 to Christian work, who is providing free education for several students and distributing the Bible to hundreds in the capital.

"Probably in no other country in the world today are the officials so accessible to Christianity as in China. . . . .

"I am writing on the train as we are speeding on our way to distant Hunan, where we are expecting an even greater response to the Gospel in a province for which Pitkin and I used often to pray together, which contained at that time *not a single missionary or Christian worker.* Truly the days of miracles have not passed, and we shall see 'greater things than these.'"

The following incident, retold by Mr. and Mrs. Jenness in the Epworth League Topic Notes, illustrates graphically the willingness of the Chinese officials to assist the gospel work.

An amusing and significant incident occurred at Amoy, Fukien Province. Pending Eddy's arrival, the man in charge of local preparations, Rev. A. L. Warnshuis, racked his brain to think of some way of approaching the tao-tai (lieutenant-governor of the province) to secure his endorsement of the meetings. The tao-tai was a man of tremendous influence. The six million people of his southern section of the province venerated his word as gospel. His endorsement would spell success for the campaign in Amoy.

While Warnshuis was debating and fretting, the remarkable happened (as usual), and the tao-tai himself came to the missionary.

"I have heard of your intended meetings," he said. "They are just what Amoy needs. What can I do to help?"

Warshuis caught his breath and summoned all his wits. He replied, with some hesitation.

"We need a good site for the tabernacle."

"That shall be arranged at once," replied the tao-tai, and he promised a site in the very heart of the town in the most advantageous position. "Is there anything else I can do?"

Then Warnshuis made a request that would quite probably have cost his head if the year had been 1900 instead of 1914.

"It would help greatly," he suggested, "if you should issue an official proclamation announcing the meetings and circulate it throughout the province!"

"Gladly!" returned the official. And thus the overlord of six million people became publicity agent for a Christian preacher! "What else?"

Mr. Warnshuis thought. "I am sure Mr. Eddy would appreciate it," he said, "if you would take the chair at the first meeting."

"I should like nothing better. What else?"

Finally the missionary threw up his hands in despair.

"You've beat me!" he confessed. "You are willing to do more things than I feel I can ask."

What response are the Christian men of America to make to this challenge of new China?

Capturing Politics for God

Christian Endeavor and B. Y. P. U. Topic. Ps. 33:8-22.

See discussion of this same topic in last week's notes on the Epworth League lesson in the Christian Herald.

"Courage, Christian"

COURAGE, Christian, do not falter,
If thy way seems lone or dark;
Christ in spirit will sustain thee,
Sheltered safe within the Ark.

The Shekinah of his presence
Light and life—thy way attend;
And Jehovah will be with thee;
Angel guards thy life defend.

Trust ye in the Lord forever
And his strength thy strength shall be,
And the peace that passeth knowledge
Shall through storm abide with thee.

ORLANDO E. HART, D.D.

A GREAT SPIRITUAL UPLIFT

The daily readings and prayer in the Christian Herald have been a wonderful spiritual uplift to me. I have looked forward to them each morning with a longing to know what good thing the morning lesson would bring. Many times when I have been discouraged or despondent, the selection and little sermonette would just fit my need.

MRS. L. E. CATE.

A DETERMINED WOMA

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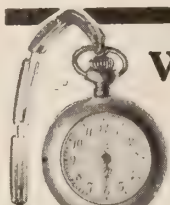

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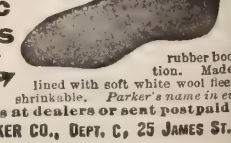

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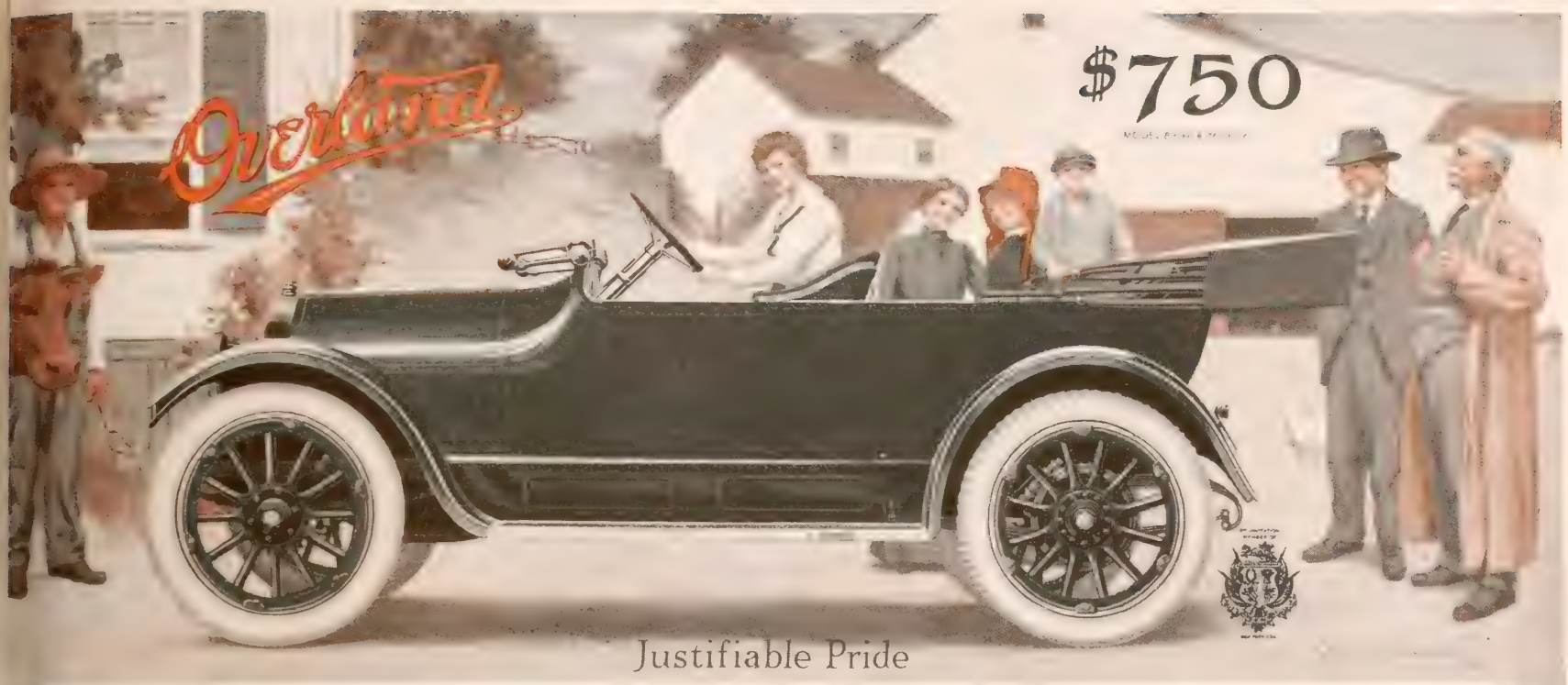

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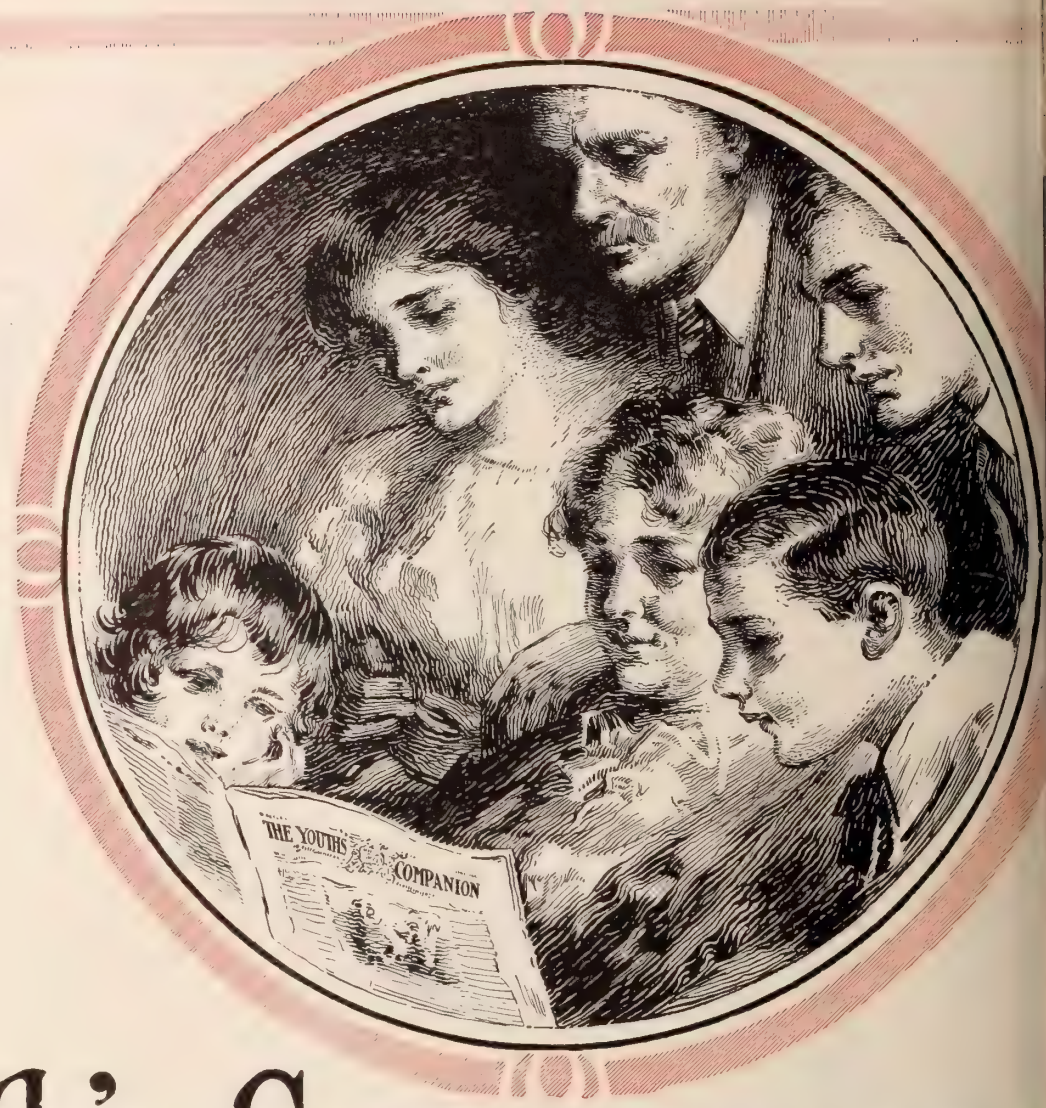

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VOL. 38—NO. 42. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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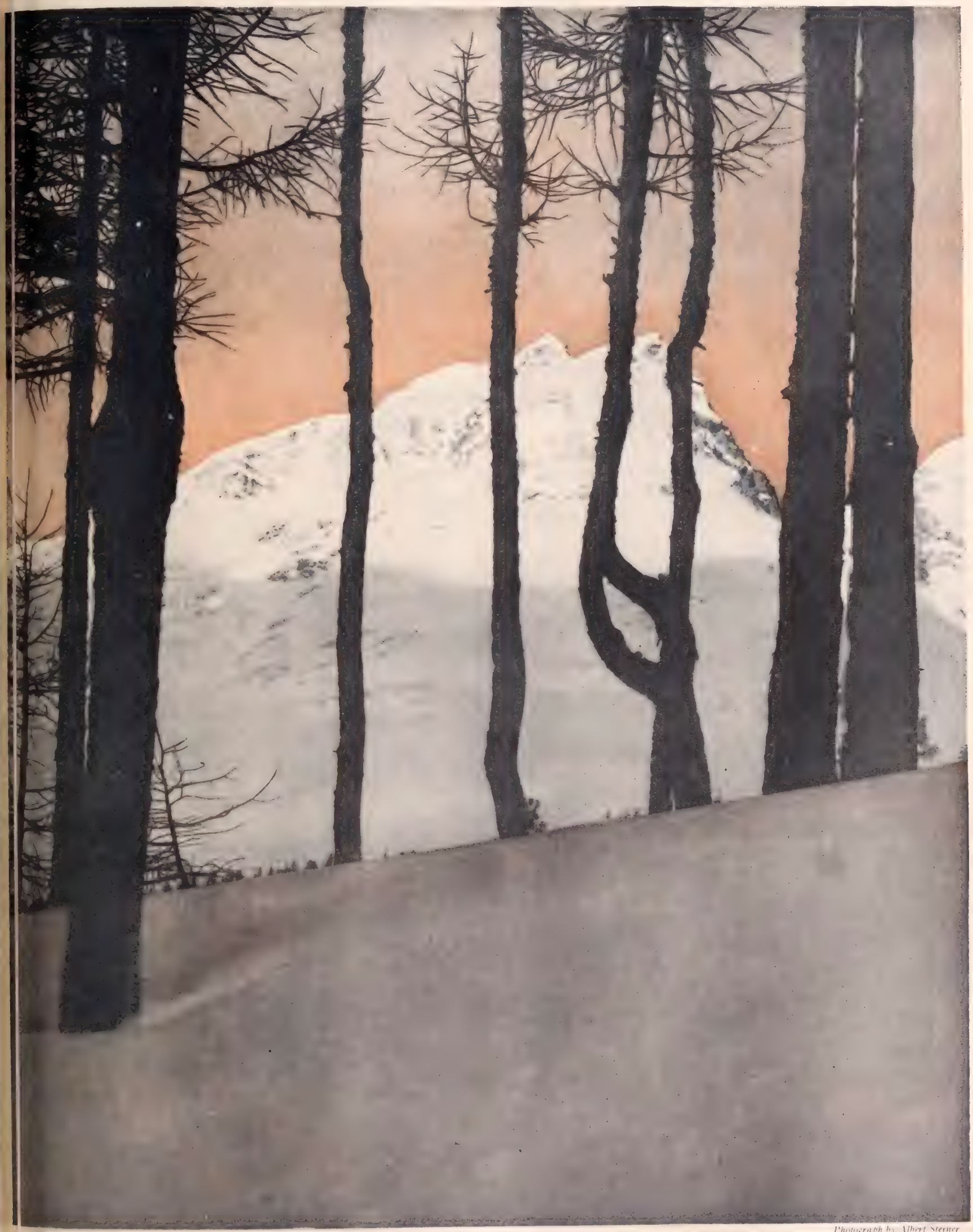

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THE · CHRISTIAN · HERALD

A Weekly Illustrated Newspaper for the Home

The Cloistered Basilica of "The Church of St. Paul Without the Walls"

Where Paul Finished His Course

By REV. FRANCIS E. CLARK, D.D., LL.D.

"I have finished the course; I have kept the faith."

ROME, the "Eternal City," now in the full panoply of a great world-war, saw the conclusion of Paul's long and arduous career. In the homily of Chrysostom, the golden-tongued, on the Epistle to the Romans is this interesting passage:

"I honor Rome for this reason: for though I could celebrate her praises on many other accounts; for her greatness, for her beauty, for her power, for her wealth, and for her warlike exploits, yet passing over all these things, I glorify her on this account, that Paul in his lifetime wrote to the Romans, and loved them, and was present and conversed with them, and ended his life among them. Wherefore the city is on this account renowned more than all others; on this account I admire her; not on account of her gold, her columns, or her other splendid decorations."

Every Christian traveler can re-echo the great preacher's words, and I am very sure my readers will not be wearied if we visit together the spots made forever memorable by the last days and hours of the greatest of Christians.

Indeed, it may be said that every walk in Rome is a reminder of St. Paul and his mission. Of the four hundred churches in the city, many contain pictures and statues of the apostle, and all are reminders of the apostle's Master and of the faith which the disciple came to Rome to proclaim. And not only in the churches and numberless shrines and altars do we see reminders of Paul's influence, but every picture-shop and art gallery contain representations of the sacred scenes which his life was devoted to explaining and enforcing.

When the apostle entered the city through the Capuan Gate, chained to his guard, no one of these churches was dreamed of; no artist had conceived such a picture as the most modest one of all the tens of thousands which now adorn the walls of the churches, or hang in the priceless art galleries. No sculptor had then thought of chiseling the features of the Son of Man, or of any of his followers. Christian art had not been born, and the treasures which chiefly make Rome famous were not simply unknown, they were unimagined. Paul and those who followed him brought not only a new religion but a new art, a new poetry, a new prose literature, to Rome and to the world.

BUT before we visit these sacred places connected with the last scenes in the life of the apostle, it may be well to ask, Do we really know where Paul was imprisoned and beheaded and buried?

I cannot reply that there is absolute certainty, but, in spite of doubt thrown by critics and skeptics on all these places, there is a reasonable probability that they have been correctly identified. It is at least certain that for centuries and centuries pious souls have here come to renew their faith and zeal and courage, and this of itself would hallow them.

But, beyond the hopes and wishes of the devout in regard to the place of the martyrdom and burial of the apostle, the researches of careful antiquarian scholars give us confidence to believe that we know the very spots made sacred by St. Paul's last moments and last resting-place.

The distinguished author and archeologist, Rodolfo Lanciari, who has written many books about Rome and her ancient treasures, says: "For the archeologist the presence and execution of St. Peter and St. Paul in Rome are facts established beyond the shadow of doubt by *purely monumental evidence*"; and then he quotes a long list of authorities, ancient and modern, to substantiate his views.

He tells us, too, that on December 1, 1891, he had the privilege of examining the actual grave of the apostle, under the great cellar of the Church of St. Paul without the Walls, and found there his tombstone with the inscription "PAOLO APOSTOLO MART" (Paul, Apostle, Martyr), an inscription belonging to the fourth century.

Museum on the Site of the Ancient Roman Hot Baths

Mamertine Prison at Left Which May Have Held St. Paul

It will perhaps surprise my readers to hear him say also, "There is no doubt that the likenesses of St. Peter and St. Paul have been carefully preserved in Rome ever since their lifetime, and that they were familiar to every one, even to school children. These portraits have come down to us by scores. They are painted in the cubiculi of the catacombs, engraved in gold-leaf in the so-called vetri cemeteriali, cast in bronze, hammered in silver or copper, and designed in mosaic. The type never varies; St. Peter's face is full and strong, with short curly hair and beard, while St. Paul appears more wiry and thin, slightly bald, with long, pointed beard."

With these historical confirmations of our faith in mind, let us visit the places of St. Paul's imprisonment, and those of his death and burial.

ON his first trial Paul was doubtless acquitted, and allowed to go free. The best authorities believe that two or three years elasped between the first and second trials, and that in the meantime he traveled as far as Spain, proclaiming the Gospel of his beloved Master. On his return he was again thrown into prison, and again tried. This time, owing perhaps to the fact that the Jewess Poppæa had usurped the place of the gentle Octavia in the affections of Nero, and had caused Nero to murder his former wife, or perhaps because, with other Christians, Paul had been accused by the bestial emperor of his own crime in setting fire to Rome, Paul did not escape the fury of the emperor and the Jews.

The reputed place of Paul's long imprisonment, the Forum, is the center of the noblest ruins of Rome. Not far from the center of the busy, noisy, modern city rise the scarred ruins of her ancient glory. Here is the temple of Saturn with its eight columns, the often copied three columns of the temple of Castor and Pollux, the Arch of Septimius Severus, the temples of Vesta and Cæsar, and many other famous ruins; and beyond are the palaces of the Cæsars. Not far away is the magnificent Column of Trajan, 147 feet in height, around which run reliefs of the emperor's wars, containing, it is said, over 2,500 sculptured human figures.

Close to the entrance to the Forum, this most wonderful collection of the ruined monuments of ancient times, is a small church called the Church of Saint Giuseppi dei Falegnami. Under this church are two dungeons, an upper and a lower, called the Mamertine Prison, and from a hole in the upper chamber prisoners were lowered into the noisome hole below, sometimes to perish miserably of starvation, as did Jugurtha, king of Mauritania, with whom schoolboys become so familiar in their first year of Latin.

In this dungeon—uncounted thousands of Christians believe—St. Paul and St. Peter were immured, and every year on the night of the fourth of July representatives of all the churches of Rome assemble by torchlight and "in solemn silence kneel in front of the traditional pillar." A strange Fourth of July celebration, indeed, as we think of the snapping firecrackers, and booming cannon, and clanging bells, which, in our own land, usher in the Fourth of July.

While it is thought by many that the apostles could not have been imprisoned in the dungeon of Jugurtha, it is supposed that there may have been other underground caverns connected with this one, in which the apostles were immured in their final and most bitter imprisonment. At any rate, as by light of modern electric bulbs we make our way through this dismal dungeon, we can realize something of what imprisonment meant in the time of Nero, and something of what the great apostle doubtless suffered just before his execution.

Another walk will take us to the place of martyrdom and to the place of the burial of the apostle. To these two places we must pay a reverent visit.

STARTING from the mighty Coliseum, the grim reminder of other martyrs who were here thrown to the wild beasts, we pass under the Arch of Constantine, and out through a broad highway lined on either side with little but ruins, until we come to an ancient gate now called the Porta San Paolo (The Gate of St. Paul). A wonderfully well preserved tomb in the shape of an Egyptian pyramid stands just outside the gateway. This was the tomb of Caius Cestius, a Roman noble, who died twelve years before the beginning of the Christian era.

As he went out through this gateway to his martyrdom, Paul's eyes must have rested upon this monument, which is as unscathed and clear-cut to-day as it was two thousand years ago. Soon we pass a little church on the left-hand side of the road, on which we read the following inscription in Latin, underneath an interesting sculpture of the two apostles:

Paul said to Peter, Peace be with thee, Foundation of the Church, Shepherd of the flock of Christ. And Peter said to Paul, Go in peace, Preacher of Good Tidings, and Guide of the Salvation of the Just.

This is the traditional spot where the two founders of the church are said to have met for the last time, Paul on his way to martyrdom, and Peter returning to the city, where, long afterward, he is said to have suffered for the Faith.

Nearly a mile beyond this little church, in a beautiful tree-embowered nook far away from the roar and dust of the city, is the Church of the Three Fountains (S. Paolo alle Tre Fontane). In St. Paul's time this was doubtless a much more populous region than to-day, for the great Ostian Way to the sea-shore passed near by. But now Ostia is deserted and the road is largely frequented by pious pilgrims who are seeking the place of St. Paul's martyrdom. Here, it is said, he met his death; and while we cannot believe that the pillar to which he is said to have been bound, and while the story of the three fountains which gushed out at the three places struck by the martyr's head after he was decapitated seems puerile enough, yet it is nevertheless a beautiful, quiet spot, well fitted for the site of the tradition, which has persisted almost from the beginning, that here the great apostle died.

Half way between the Church of the Three Fountains and the city wall is one of the most magnificent churches of this land of glorious cathedrals, the Church of S. Paolo Fuori le Mura (St. Paul without the walls); for here, it is said, rest the ashes of the great apostle.

I know of no more imposing basilica in all the world. In many respects it surpasses St. Peter's in impressiveness. The eighty mighty Corinthian monoliths of polished granite which uphold the roof were gifts of the Catholic sovereigns of Europe, and, as has been well and poetically said, are "reflected as in a glass in the floor of the nave and aisles."

Here, in this magnificent cathedral, built by kings and princes to do him honor, with his beloved disciple Timothy by his side, rest the remains of the tentmaker of Tarsus, whom we have followed from his boyhood's home through many wanderings in Greece and Asia Minor, and Syria, and Europe, until now we bid him farewell in this church forever dedicated to his memory. No tomb, however glorious, can do him too much honor; but we can imagine that beyond all human praise he would desire to have inscribed on his sepulcher the words:

"For me to live is Christ; to die is gain."

In Pernambuco, Brazil

Why Are Protestant Missions in Latin America?

By FRANK L. BROWN, Joint General Superintendent of the World's Sunday School Association

THIS question has come under fresh discussion in the public press through the attitude of a section of an important church in opposing delegated relationship in the Panama Congress of February, 1916, which congress shall deal with Protestant missions in Latin America.

While the church referred to maintains work in Catholic Latin-American countries, the purpose is chiefly to provide for the church membership which may locate in these fields and do mission work among the unevangelized native tribes, such as the Moros of the Philippines. At Sao Paulo, Brazil, however, the work of the Protestant Episcopal Church is among the native as well as the foreign population. This work, Bishop Every says, "is justified on the ground that a young state in the new world, with all its life in front, should not have to choose between a corrupt Catholicism and Protestant nonconformity, but should have the alternative presented to it of what we regard as true Scriptural Catholicism."

Just why Protestant missions are in Catholic countries when there are so many millions of what are popularly termed "heathen" yet to be reached in countries like India and China, is a question requiring a satisfactory answer. And that answer is not hard to find.

For four hundred years the Catholic Church has been in full control of the personal, political and educational life of Latin America. The conditions obtaining in every one of these fields after these years are such that a new force is needed to morally and spiritually vitalize these countries and arrest the decay.

The type of Catholicism in Latin America is very different from that prevailing in North America, outside of Mexico. There is, of course, much of true devotion, particularly on the part of the women; but the general conditions are admittedly so bad that the Protestant Church has an undoubted mission in feeding the spiritual needs of the people and in assisting any and without the Catholic Church are striving to bring in a better day.

Large parts of the population of South America particularly, are non-Catholic and agnostic. There are millions of Indians who have been practically unreached by the Gospel message. There is a large immigration into the fertile areas of Brazil and Argentina. Many of these immigrants are Protestant. In one province of Southern Brazil there are 300,000 Germans who have colonized a district selected by a commission of the German government. These are mainly Protestant. Southern Chile is heavily German. Nearly half of the 300,000 population of Sao Paulo in Southern Brazil are immigrants, chiefly Italians. In the city of Lima, Peru, 20,000 Chinese are living. Argentina is as cosmopolitan as New York. Following this we

Continued on page 1064

A Suburban Section Outside of Pernambuco, Showing Great Possibilities for Improvement

A New Day for Mesopotamia

What the War Means in the Ultimate Breaking Up of Islam

By REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., OF ARABIA AND EGYPT

HISTORY is being made in the Persian Gulf, and the dawn of liberty has come to the old land of Mesopotamia. Even as the bombardment at Manila Bay signified not doom l dawn for the Philippine Islands, and a day of ortunity and gospel privilege for its benighted ples, so the Battle of Busrah and the occupation he regions beyond signify the doom of the Turk al the beginning of a new day for a region of the ld which, beyond all others, should interest istians.

What changes history has made in the great alluvial ns of the rivers Euphrates and Tigris! The ndor of the past can hardly be credited because he ruin of the present. Everywhere the traveler ht see traces of ancient empire, and yet the story ns a dream, as one watches half-naked Arabs ving through mud-banks, with their wild cattle a primitive implements.

tegions once populous were ruined by the misrule he Turk, and by the tribal warfare and stagnation t follow in the wake of Islam.

n the last day of January, Sir Percy Cox, the f political officer of the Persian Gulf, accompanied he Viceroy of India, Lord Hardy, who represented g George, the Emperor of India, landed at Kuweit, a invested the ruling Arab chief with the order Knight Commander of the Star of India. Afterd he visited the mission hospital and spoke frank ds of appreciation at what Americans were acplishing, through the ministry of healing, in winng the hearts of the Arabs.

he Holy War, proclaimed by Turkey at the instation of Germany, was not a success in Arabia. fore the present European struggle, the Arabs had ady grown weary of Turkish rule, and had turned the Turkish garrisons, bag and baggage, from the ince of Hassa. At Katif, the chief port of that ince, the Turkish flag has been led down forever.

hen the British expedition occupied Busrah, the Arabian sion hospital changed its istry to the wounded under Red Crescent and did the e work under the Red Cross. by side were wounded from camps receiving aid from missionaries.

n July 24 was fought the batof Nasiriyeh, near the village h occupies the site where ham once played as a boy, true "Ur of the Chaldees." H strange is the record when hink back through the cenies; first, Abraham, the father he faithful, and then after y centuries, the conquest of Isn; and now a battle which decide the destiny of all this n for the future.

ur job is finished," wrote an er in his diary on July 31. captured all the enemy's guns—14 in number—being a 30-pounder, some 350 prisoners, including a lonel, and any amount of gun and rifle ammunistores, etc.—a really good knock."

Dr. Samuel M. Zwemer, D.D.

The Venice of the East. A Landing Place at Bosara

DR. C. STANLEY G. MILRAY, one of our missionaries at Kuweit, interprets the present situation as follows; and what he says of Kuweit is equally true of Busrah and of all the region northward. It will be true of Bagdad when that city falls into the hands of Great Britain:

"Kuweit is now a British protectorate, with all the privileges of a dependency of the British Empire, among which is penny postage to any part of the Empire and halfpenny postage to any part of India, such as Aden, Burmah, Siam, and the Arabian shore of the Persian Gulf and up the Shat-el-Arab to Busrah. It is probable that the Turk will no longer have dominion in our part of Arabia, and with his departure disappears one more obstacle to Christian mission work. Kuweit no longer flies the Crescent and Star, but a plain red flag with the word 'Kuweit' worked upon it in Arabic in white letters. The waning crescent of Islam sheds but little light in this country; all is darkness, gross darkness: May the Sun of Righteousness, with healing in his wings, soon rise, never again to set."

WHEN the psalmist describes the blessings that are to come to the Arabian peninsula, in the Seventy-second Psalm, he gives the very boundaries of Arabia, and indicates what economic and social and moral changes will take place when "Christ shall have dominion from sea to sea and from the Euphrates to the ends of the earth."

The country has numerous agricultural possibilities, and, under a decent government, could support ten times the present population. Mesopotamia is rich not only in date crops but in cereals, wool, gums, licorice root and other products. As an oil country its riches have only recently been discovered and tapped. At Mohammerah, half way between Busrah and the mouth of the river, the Anglo-Persian Oil Company has already built its works, and one would imagine it was a suburb of Pittsburg, or Oil City, rather than the beginning of an enterprise in Northwest Arabia. The stimulus of progress will do much.

The British Government, once in possession of this territory, will deliver its population from deceit and violence. Tribal warfare will doubtless be a thing of the past, and, even as in India, a secure government will yield abundant opportunity for economic development and offer to missions an open door for social uplift and spiritual emancipation.

With all the horrors of this war which prevail in Europe and its awful massacres in Turkey, we may yet rejoice that on the outskirts of what was once the Turkish Empire, much good has already resulted. God has made the wrath of men to praise him, and the morning light is breaking in Northwest Arabia. How different it will be when British common law displaces the medieval code of Islam with all its cruelty, when the apostate from the religion of Mohammed no longer is in danger of his life, when the village children shall have school privileges, and when the mission schools shall become colleges for the training of a future leadership for all this country!

Arabian Womanhood Today

The Future's Leaders. Christian Boys' School at Bagdad

Gateway into the Interior

A Week in the World's News

WHITE HOUSE TO BE GRACED BY BEAUTIFUL "FIRST LADY OF THE LAND." On October 6, President Wilson announced through Secretary Tumulty his engagement to Mrs. Norman Galt, a beautiful and popular member of Washington society and a daughter of the South. The date of the wedding has not been fixed, but the event is expected to take place in December. The President and his fiancee visited New York a few days later to select the engagement ring and make preparations for the wedding. Only a few intimate friends were in the great secret, and the announcement surprised not only official Washington, but all the nation. This romance of the White House has been proceeding for a year and has ripened into what all observers say is a most happy situation. Mrs. Galt's maiden name was Edith Bolling, her family being numbered among the oldest and most prominent of the South. The story is current that descent from Pocahontas, the Indian heroine who became a Christian in 1614 and married the Englishman John Rolfe, is claimed for Mrs. Galt. The Bolling family is of far back English origin and there are no complete records by which to trace this interesting story on the basis of which a resemblance between the President's fiancee and the daughter of Powhatan is claimed. Indian names, it is stated, are numerous through all the family history. President Wilson himself is a native of Virginia and of English ancestry. Mrs. Galt is a member of the Episcopal Church, and the President is a Presbyterian. It is thought that for the very brief honeymoon which the affairs of state will permit, the President and the new First Lady of the Land will visit the Panama-Pacific and San Diego Expositions.

MAINE GOES IN FOR AUTOS. A rivalry seems to be springing up among the states for numerical lead in the matter of automobile licenses taken out each year. Maine records 24,326 operators, and an approximate expenditure for cars of $6,515,000, in the last year.

A STREAM THAT KEEPS WITHIN ITS BANKS. Gold has been "flowing" into the United States since January 1, according to the Federal Reserve Board, to the amount of $252,895,000 up to September 17, of which $154,899,000 was in American coin.

THE HEAVENS A MERE PLAYGROUND. A professional aviator, Arthur Smith of Indiana, on the night of October 8 performed the highly useful feat of looping the loop sixteen times at an altitude of three thousand feet over the Hudson River, in an aeroplane, which he built himself, blazing with fireworks. The aviator states that he has been invited to join the Russian and French aviation corps, but prefers to remain a member of the "reserve aviation corps of the United States." Such a plucky and skilful rider of the air should be able to perfect some very baffling signals with which to confuse an enemy.

FAME'S WAITING LIST. Men and women whose fame lasts at least ten years after their death, are eligible to be declared permanently famous by representative men who once every five years act as electors for the New York University Hall of Fame. The list is a long one and most of the names on it are already hung in the Public's hall of fame. However, the electors have now chosen seven from the list to be added to the forty-seven previously enscrolled in the University: Mark Hopkins, educator, Massachusetts; Francis Parkman, historian, Massachusetts; Elias Howe, inventor, Massachusetts; Joseph Henry, scientist, New York; Charlotte Cushman, actress, Massachusetts (the first of that profession to be admitted); Rufus Choate, orator, Massachusetts; Daniel Boone, pioneer, Pennsylvania, whose election will be approved by all boys. Patrick Henry, "Stonewall" Jackson, "Phil" Sheridan, Horace Greeley, Noah Webster, Dwight L. Moody, Miles Standish, "Davy" Crockett, James G. Blaine, William McKinley, John Hay, John Jacob Astor, Joseph Jefferson and scores more must still remain on the waiting list.

CHICAGO TO LAY BY $300,000 ON THE FIRST DAY OF THE WEEK. "Whoever keeps open any tippling house or place where liquor is sold or given away upon the first day of the week, commonly called Sunday, shall be fined not exceeding $200," says the Illinois law, and William Hale Thompson, mayor of Chicago, has ordered all Chicago saloons to comply forthwith. The order went into effect October 10, to the hearty disgust of a small army of bibbers who, it is estimated, have been spending around $300,000 every Sunday for drink. For the first time in over forty years, it is said, the city will witness a dry Sunday, and the seven thousand and more saloons will be for that day free advertisements of the anti-saloon forces.

MOST OF US ARE STILL TO DISCOVER THE OLD STANDBYS. The average man would be hard put to it to point out to his little son all the visible planets, and name them. Professor Sola, director of the observatory at Barcelona University, Spain, announced on October 6 that on September 15 he discovered a new planet in the Pisces constellation. Astronomers are waiting for additional data. The new speck in the sky may turn out to be one of the several hundred very small bodies whose existence is understood but which have not yet been individually located.

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President Wilson and His Fiancee, Mrs. Norman Galt

AMERICAN GETS TANGLED UP IN THE WAR. A former Princeton student, Gustav Kenneth Wood Triest, nineteen years old, joined the British navy last January without the knowledge of his family, who did not know of his whereabouts, and is now a prisoner in the Tower of London, accused of being a German spy. His father, a merchant of New York City, after exhausting all other methods to help his son, who would be executed if convicted, finally secured the friendly intervention of the State Department at Washington on the ground that the young man is eccentric and not always responsible for his actions, and the trial, which was to have taken place October 4, was postponed until October 18.

WOULD CREATE MILITARY RESERVE. The estimates for the army budget which are submitted to the Secretary of the Treasury long in advance of the assembling of Congress, this year include proposed appropriations for carrying out plans submitted by Secretary of War Garrison which will greatly increase the military strength of the country, adding 20,000 men to the standing army, reorganizing the militia and creating a reserve, besides adding to the field artillery and calling for an extension of the Plattsburg training camp idea.

Ferdinand, King of Bulgaria, Now an Important Factor in the War

SPEAKING OF FAME . . . Elsewhere we mention the Hall of Fame. At Indianapolis, October 7, James Whitcomb Riley (who cannot get into the Hall until he has been dead ten years) was feted by thousands in honor of his birthday—the sixty-second it is said, though the poet won't confirm it—and from all over the United States and from abroad messages of affection and esteem poured in on him. The city had been planning the festivities for some time, and eminent visitors were present from many outside points to take part. President Wilson was among those who sent telegraphic congratulations. The schools throughout the state devoted a period to exercises in the poet's honor. At the great banquet tendered him in the evening Riley was called the poet laureate of America, but the title of Hoosier Poet will remain.

LIVE WEATHER VANES POINT TO COLD WINTER. Augustin Rey, a naturalist and meteorologist of France, has advised his government that all signs indicate a long and cold Winter, comparable only to that of 1870-71. Besides early snows in the Alps even in low altitudes, the scientist has noticed that heather blossoms have contracted at the base of the stem; trees began to lose their leaves in August; field mice began to burrow into Winter quarters that same month instead of waiting until September, their usual moving time; and birds commenced to migrate in advance of the ordinary season. (In a recent news note in the Christian Herald, a naturalist was quoted as stating that climatic conditions had little or nothing to do with bird migrations.) We shall be glad to learn what the signs are in this country for the coming Winter.

FIVE HUNDRED STORIES HIGH, AND NO ELEVATORS. Dr. Andrew J. Gilmour of the Manhattan State Hospital has just returned to New York with the report of his ascent of Mount Geikie near Alberta, British Columbia, which he made on August 5 in company with Professor Holway of the University of Minnesota. They started from their base at four o'clock in the morning by moonlight and reached the summit, 11,016 feet, at 10.30, making the last 5,000 feet up an almost continuous precipice of ice, in which they had to cut over 300 steps and handholds. Mount Geikie has been shunned by mountain-climbers because of its precipitous sides, its glaciers and its distance from civilization, but it has yielded at last, as have other better known peaks, to the courage and daring of Americans.

WAR COSTS MOUNT ALMOST BY GEOMETRIC PROGRESSION. In an analysis of the Himalayan cost of war the New York Evening Post finds that the initial cost is for equipment and supplies for the original fighting strength, plus pay to the men. Then comes the huge new enlistment, plus equipment and supplies. Then redoubled fortifications, new ships and their complement of men and supplies; then increasing demands for ammunition as the battle lines extend and the fighting keeps pace. All this time relief measures for families left without their supporters have been expanding. Now hospital expenses are added—by no means the smallest item in the bulging budget. The necessary mo to meet the bills must be borrowed by g ment, and at war-time rates, which swe total enormously. Prices for food a necessities rise. Then is added the wa cost of inefficient men who must be broke the ways of war. Advances and retre on the plain of battle use up a vast amo costly material. Prices for all munitio up as the demand grows. And on top this must be piled the loss of income nation at large through the semi-paral its industries. Small wonder that th for the nations now at it has leaped f bagatelle of $8,000,000 daily to $25,00 and is still bounding.

So here is the formula for America consider: An army; a declaration of wa army quadrupled—and then repeat; a hurriedly made twice the size; munitio tories multiplied by six and worked da night; coast defenses redoubled; pro for manless families; provision for a hospital service; issues of government to raise the cash for what has been don what is expected for another six month year (sufficient unto each period must bond issue thereof: in other words, wh get *this* budget taken care of we can co the next); upward trend of prices for thing; cost of training raw recruits (of in our case that item will be very smal that Plattsburg has transformed a tho well-to-do civilians into efficient army o by a four weeks' lark); loss of business th out the country; loss of foreign markets f products; pensions. To say nothing orgy of hate and fury and death upo battlefields and the after years of b hearts and homes—a drain upon civili far more important to consider than and cents.

THE RECORD INTERNATIONAL LOAN ACCOMPLISHED. The Anglo-French war loan of $500,000,000 was subscribed at the offices of J. P. Morgan & Co., on October 5, for the most part in large amounts, munitions concerns being among the heaviest subscribers. It is stated that if the books had not been closed promptly the loan would have been much over-subscribed. This loan is secured by 5-year bonds of the two nations at 5 per cent., the bonds being taken by the members of the underwriting syndicate at 96 and will be offered to the public at 98. In congratulating the country upon this loan, J. P. Morgan declared that it was not a war loan, but an extension of credit to these two nations made in the interests of the future commercial supremacy of this country. "This is not a pro-Allies or an anti-German loan, it is pro-American," declared Mr. Morgan, who assured his hearers that the extermination of any first-class nation by the war was out of the question, and that the bonds are therefore absolutely secure as a first mortgage on all the resources of the creditor nation in accordance with the character of all external loans.

AN ANTISEPTIC WORLD. A contemporary, in what we must suppose is a facetious mood, suggests that the quickest and surest solution of the problem of national health would be to isolate every one. It does not strike us as practicable. It has its advantages; and yet the demands of business, society, religion, recreation, education, housekeeping and politics are such that if each one were isolated from everybody else, those accidentals of life would simply go unattended to. We do not see at all how this can be worked out, although we admit the national health should be conserved. We sympathize with those leaders of public thought who would have the public think of its health. We cannot as yet endorse their universal, penalized, professional, *pay-as-you-enter* physical examination as the only possible method for attaining their object—assuming, of course, that their object is solely a conservation of national health. We suggest tentatively for their consideration that they take the textile industry into their plan and advocate a germ-proof material which must be used by every individual for the making of every article of wearing apparel. This can be done. We have not thought out how. But surely if every man, woman and child were clothed from head to foot in nothing but germ-proof materials, there would be nothing left for the doctors to do. (This shows the folly of proposing a thing before you have thought it out. Until we wrote that last line it did not occur to us that the ultimate result of this plan would be. Of course, now the thing is not to be thought at all. Please let none of our readers read this paragraph which we have just written.)

ENRICHING OUR MEAGER VOCABULARY. The word "dumping" has leaped into commercial lingo, and will

Time and Tide and Railroad Trains Wait for No Magazine

HAVING made a very great change in our printing arrangements in order to make the Christian Herald as attractive as possible from a typographical point of view, we are very sorry indeed that a temporary disarrangement of the mailing facilities resulted, and a number of our readers were obliged to advise of delayed receipt of their copies of the Christian Herald. (We cannot help in passing to say that this gave us an opportunity to learn how much our readers look forward to the coming of the Christian Herald every week.) We believe we have found the exact cause of the delay in mailing and have effectually remedied it. Prompt notification to this office of any delay in receipt of future copies of the Christian Herald will be appreciated.

an important part in new legislation at Washington this winter. Anti-dumping laws will be aimed at foreign countries to prevent the placing of competitive goods on our market at prices to the importer lower than their fair market value at home in ordinary course of trade. Other countries have anti-dumping laws, and because of the probability after the war of attempts to re-establish markets in the United States for products which have been driven out during the war, by underselling American made goods, Congress is expected to place an anti-dumping law upon our statute books.

CROPS FOLLOW SHELL PLOWING. Although the soil of France has been plowed and harrowed by shell and shrapnel, scant seed has been planted in the north, and elsewhere, where there has been a dearth. The American Commerical Attaché at Paris advises Washington that the wheat crop of France will probably fall nearly 100,000,000 bushels short of the need—312,000,000 bushels—Belgian refugees keeping up the demand which would otherwise have decreased because of war conditions—and imports must be relied on, the estimated value of which is about $185,000,000.

LOYALTY TO THE RESERVE CORPS. It is stated that undergraduates and other men at Yale University will organize a field artillery company, and that Major General Leonard Wood, United States Army, will detail instructors to drill the student recruits as a part in the general plan for national preparedness.

CARRYING THE DYE CRAZE TOO FAR. Inspectors of the Health Department of New York City recently discovered a codfish dyeing industry in full blast under the arches of the Brooklyn Bridge, the object of the dyeing being to obtain good red salmon at about ten cents a pound to retail at forty and more. The interesting process included the use of picric acid and Zanzibar red, two foodstuffs unknown to most of us, fortunately. The cod were found in shades ranging from deep red through a pretty pink and so on down to their natural white. They looked so edible in this latter condition that the dyeing was stopped. But a word to the wise is sufficient. Lest we inadvertently reflect upon innocent persons, we will add that this strange industry had no connection with the $15,000,000 Federal Dyestuff and Chemical Company of New York, just recently incorporated in Dover, Del., supposedly (according to reports) by interests identified with the Standard Oil Company and the DuPont de Nemours Powder Company. It is expected that Congress will enact a law that will protect the American dyestuff industry from too keen foreign competition after the close of the war.

COLUMBIA WORLD'S LARGEST SCHOOL. Columbia University now leads the colleges of the world in the number of students enrolled. The entering class this year numbers 1,059, passing the thousand mark for the first time. The total enrollment on October 5 was 14,573 students, on the same date last year 12,743 were enrolled. With the night school enrollment and the increment in the extension teaching department the total will probably reach another 5,000, while the class entering in February will still further increase the totals. The total income of the university for the year just past was $2,920,031, and the expenditures exceeded the income by $13,592.55. The approximate cost per student last year was therefore $255.

PREPARING FOR DEFENSE. The New Inventions Board of the Navy, headed by Thomas A. Edison, met in Washington for the first time on October 5. The new board put in two days inspecting the government proving grounds and experimental equipment, and perfecting its formal organization. While at the Indian Head proving grounds the board inspected one of the new fourteen-inch 50-caliber rifles for the battleship Idaho. This gun is considered superior to the fifteen-inch guns of the British battleship Queen Elizabeth. Secretary Daniels had expressed the opinion that the "two greatest problems of the navy are aeronautics and submarine science." The Secretary said that there was no cut-and-dried program for the meetings of the board, the members of which serve without pay and pay their own expenses when in Washington. In addressing the members of the board on Wednesday, October 6, the President said: "I think the whole nation is convinced that we ought to be prepared, not for war, but for defense and very adequately prepared, and that the preparation for defense is a matter in which we must have the co-operation of the best brains and knowledge of the country. I want you to feel that we have a very serious purpose. The spirit of America is one of peace, but one of independence." The first result of the Board's work was a plan to establish a United States laboratory for research and experiment at an expenditure of about $5,000,000 and an annual operating budget of between $2,000,000 and $3,000,000. One feature of the proposed laboratory will be a dock of sufficient depth to admit a dreadnought; this idea fixes the location, of course, at a sea port, but the selection of the site was not made.

ALASKAN RAILROAD BEGUN. The first twenty miles of the new Alaskan Railroad, authorized by Congress last year, have been completed, and Secretary Lane reported to the President on October 4 that satisfactory progress was being made with the remaining 459 miles.

WILL FILL THE BREACH IN PURITY'S BULWARKS. The Society for the Suppression of Vice, of which the late Anthony Comstock was the noted head, has appointed John S. Sumner, associate secretary, to succeed Mr. Comstock. Mr. Sumner is a son of Rear Admiral George W. Sumner, U. S. N., retired, and is president of the men's club of the Episcopal church of his home town, Freeport, L. I. He is thirty-nine years old. He has his work cut out for him.

BIG SLIDE RECALLS THE MASTER BUILDER. On October 5, the Panama Canal was ordered closed to traffic until November 1. The order caused consternation in the ranks of the masters of the more than ninety vessels which were waiting to pass through the canal. The slides that have now blocked the canal are among the most serious that have occurred since the water was let in. The canal has made a good record since its opening in July, 1914. It has made possible an all-water traffic in merchandise that could not be handled on all-rail routes because of the relative cost; it has doubled our coast-to-coast trade; and it has taken traffic from the railroads and compelled reductions in rates. Steamship lines operating through the waterway are carrying constantly increasing cargoes; but with all the prosperity of Uncle Sam's big ditch, it is still a long way behind the Suez Canal in total traffic. In December, 1914, the Panama Canal passed 99 vessels of 439,915 net tons, and the Suez Canal passed 347 vessels of 2,451,420 net tons, a slight decrease from 1913. Only 50 of the 196 vessels that passed through the Panama Canal in the first six months of its operation were bound to or from the Far East. Major General Goethals withdrew his recently accepted resignation and stayed on the job to force the channel through again. Orders have been issued to the engineers to blast away the tops of the hills as a means of removing the source of these slides.

HURRICANE MAKES STRANGE BEDFELLOWS. Ripping winds that blew so hard that waves were carried clear across decks without spilling a drop, tossed the fruit steamship Almirante in an unmannerly fashion on her trip from Colon to New York late in September. The vessel carried eighty Jamaica negro passengers with their families, besides some Spanish-Americans, and none of these were keyed up to the beauties of a storm at sea. The real sport of the hurricane, however, was an 800-pound safe which it tore from its lashings in the purser's cabin. The purser was in, and stayed in for five hours trying to keep the safe out of his berth. The ship often went over to an angle of 45 degrees, the captain states. The safe unerringly followed every change of angle. The purser was in constant danger of his life, but his calls for help were unheard. He wisely relied more on his legs than his lungs, however, and in a lull of the passengers, officers discovered his serious plight and rescued him through a window. Then the safe was lassoed, after the method laid down by Victor Hugo in his classic of the cannon. A great many tropical birds were blown seaward and settled on the ship's rigging, so exhausted that they were easily caught by the passengers and crew after the storm. It's an ill wind that blows no one a good story.

NEW JERSEY ONE-TWENTY-FIFTH HAPPY. The state department of motor vehicles announces that one in every twenty-five residents of New Jersey either owns an automobile or is licensed to run one; or, approximately, 115,000 New Jersey people are now content with their lot.

TWO HUNDRED MEN FIGHT TO SAVE NINE. On Monday, September 27, nine miners were caught in a tunnel of the Lehigh Coal and Navigation Company at Coaldale, Pa., by a slide of coal dust, and were forced to take refuge at the top of a chute by a flood of water from an abandoned tunnel. Two hundred miners and company officials worked at high pressure for six days to reach the entombed men. They had to blast their way through solid rock and a mass of timbers that had been brought down by the flood, and on a raft forced their way toward the different chutes. Other obstacles baffled them, and hope had about been given up when, in the afternoon of Sunday, October 3, the nine men were found huddled together at the top of Chute 27. They had been kept alive for the six days by the contents of one man's dinner pail and the fish oil cakes which miners carry for their lamps; but during the last two days they had been foodless. Thousands surounded the mouth of the mine to see the men brought to safety. Their families had had no way to know what the searching party might find. The nine men were greatly weakened, but the hospital authorities believed that the 150 hours' terrible imprisonment would be survived by all.

THE PRESIDENT SUPPORTS SUFFRAGE. Last January when a delegation of woman suffragists stormed the office of President Wilson and sought to capture his influence in favor of the proposed suffrage amendment to the National Constitution, the President heard them courteously and refused them absolutely, stating that he did not consider the question one that it was proper to take out of the hands of the States. He would not at that time commit himself as to his personal opinion of the merits of the question. For some days rumors had been current that the President and members of his cabinet were in favor of woman suffrage. On October 6, the President set all rumors at rest by making a formal statement setting forth his intention to vote for woman suffrage at the election to be held in New Jersey on October 19, and stating that he believed that the time had come to extend that privilege and responsibility to the women of the State. Secretaries Garrison, McAdoo and Private Secretary Tumulty had already taken a definite stand for "the cause."

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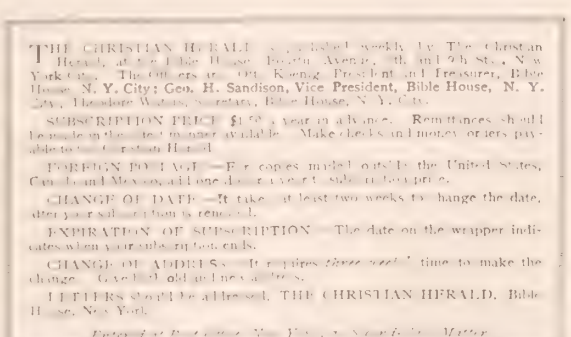
First Meeting of the New Naval Advisory Board of Scientists

The War in Europe

THE Balkans are once more the storm center of the war. On Sunday, October 3, Russia presented an ultimatum to Bulgaria giving her seventy-four hours in which to openly break with the Central Powers. Russia's ultimatum was sent after consultation with the other powers of the Quadruple Entente. Through delay in transmission, the ultimatum was not received by Bulgaria until four o'clock Monday afternoon. The time limit expired at four o'clock on Tuesday afternoon. Bulgaria rejected the Russian demands and continued to push resolutely the mobilization and placing of her troops. The Russian, British, French and Italian Ministers at once asked for their passports.

On Sunday, 70,000 French troops were landed at Salonica. These troops were landed in spite of the protest of Greece that such landing was in violation of her neutrality. The French ambassador at Athens notified the Greek government of the intended landing, and assured Greece that the troops were intended only to assist Serbia against the threatened Teuton and Bulgarian attack. Premier Venizelos did not press the protest against the landing, and defended his lack of energy before the Greek Chamber of Deputies, declaring the French troops had come to fight the battles of Greece's ally, Serbia, and to give that aid which Greece would be required to give under her alliance with Serbia. The treaty between Greece and Serbia provides that if either of them is attacked by another Balkan power the other will come to her aid. The Chamber upheld the premier but the king advised him that he was unable to support the policy of the ministry, and the premier and his cabinet resigned on October 6.



THE CHRISTIAN HERALD ... published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 9th and 10th Sts., New York City. The Officers are: Dr. Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Wilkins, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

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Entered at the Post Office, New York, N. Y., as Second Class Matter ... Act of ... Publication Office, 9th and 10th Streets, Fourth Avenue, New York City.

On the western front, during the week, the French and British have made some further attacks to the northward in Champagne and to the eastward in Artois, the French announcing on October 5 the capture of a hill north of Tahure in Champagne which was a point of support in the German second line. Berlin reported all attacks repulsed. The Germans have maintained severe counter attacks against the trenches taken in the Allied advance of September 24-26. Small trench sections and outpost positions have changed hands repeatedly, but the action has gradually been reduced to an artillery duel upon the new lines finally established after the attack.

In the east, the Russians seem to have been able to retain the offensive, but they claim no material gain, and German reports chronicle only repulses of Russian attacks. The Russians have retaken a few small villages south of Dvinsk, and have improved their positions all along the line, straightening out their front between Dvinsk and Minsk. The German troops which broke through in the region of Smorgon, appear to have been halted

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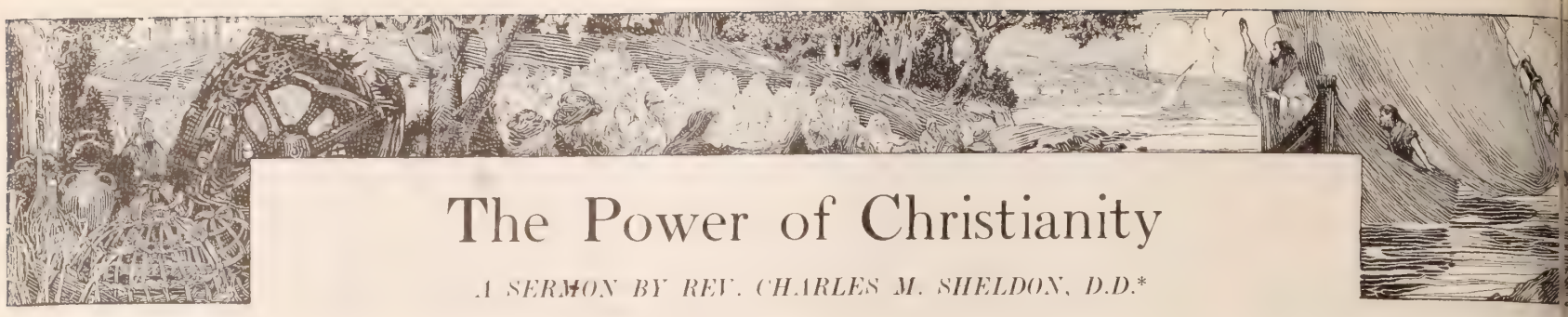
Reports from Rumanian sources indicate that Field-Marshal von Mackensen with an army of 250,000 Germans and 2,000 guns has been transferred from the Russian front to the Serbian frontier, and that the expected attack upon Serbia will be under the direct supervision of the conqueror of Galicia.



The Power of Christianity

*A SERMON BY REV. CHARLES M. SHELDON, D.D.**

TEXT: Acts 1 8. "But ye shall receive power when the Holy Spirit is come upon you."

WE are born into a world of power and grow up in it without fully understanding it. Nature herself, through her seasons, her exhibitions of force in storm, and her majestic silences in calm, speaks constantly of the marvelous creation that has never made anything weak or without its mystery. The power of the solar system has never been weighed or measured and probably never will be. And the power of the forces which we call gravitation, heat, electricity, light and movement are so full of tremendous and never ceasing energy that the mind of man after all these centuries is awed and astounded at the greatness of the display and the tireless sweep of a whole universe, which never wears out or runs down.

Men are also ready to admire and cheer large illustrations of human power in the building of great works of utility or skill. The making of the Panama Canal was possible because it appealed to the imagination of the people. The immense outlay and the vast enterprise needed to cut a continent in two spoke of power beyond the ordinary, and the people were willing to bear the expense. Great buildings in modern cities also excite wonder and provoke admiration because men love to see great things.

The power exerted by the mind of man also gives to humanity a degree of pleasure that nothing else gives in the same degree. A great poem excites the sensibilities and rouses the imagination. A great oratorio appeals to the highest emotions. A great speech or sermon stirs something in us that longs for great things. The exhibition of a powerful government controlled and directed by mental and moral forces compels our admiration. The power of mind to create and construct and shape institutions is a form of power to which we yield instinctive praise.

He Has Chosen the Weak

IF ever any group of men needed to feel power in a peculiar sense, it was the group brought together by Jesus during his brief earthly career. It was a group of men without wealth, social standing, political influence or military training. It lacked every single thing that counted for power in those days. The country in which these men lived was a conquered province, not so large as the state of New Hampshire. The person who had brought them together was an obscure peasant, unknown to the great military power that finally allowed him to be put to death on a flimsy charge of treason.

Surely if any men ever needed power, if they were going to make the world bow down to them, these men needed it. It was the one thing in all the world they did need.

And Jesus promised it to them. How has that promise been made good?

History tells it. Within three centuries the obscure peasant had become the most prominent figure in the greatest world empire. His followers during the next five centuries ruled crowned heads and dictated national policies, and the cross had become the best known symbol in the whole world.

History tells it in the summing up of the world's art and music and painting and literature and philanthropy. As Sylvester Horne said, "The Christian cathedral is different in kind from the noblest form of classical temple. Music can hardly be said to have found itself and given permanent expression to human aspiration until it became the handmaid of Christianity."

Historically, the power which Jesus promised his disciples has made a new world, and is making it all the time. The very war, which seemed at first to many people to prove that Christianity was a failure, has brought to the front the spirit of protest against war that Christianity brought into the world—the spirit which was not here at all when Jesus was born, the spirit which at last will put a final end to the entire military power of all the nations.

"Not as the World Giveth"

IT is worth while to note that all through the centuries the power which Jesus promised his disciples has been expressed in certain forms, which we may call old established forms of Christian energy, and most of it has poured forth in a great stream of healing through the organized church.

These regular forms of power are preaching and worship; the use of the greatest Text-Book in the world, the Bible; regular religious instruction of the young, notably through the Sunday school; social service for humanity; the prayer circle; and the constant presentation of Jesus to all men as a Redeemer.

Added to these old forms of power, new methods of applying Jesus' teaching are being used. Some of them are federating church denominations in order to avoid waste and overlapping; the use of dramatic instinct to enforce religious truth; a larger use of young life in church work; a new use of the midweek service; new methods of parish work; new evangelistic methods; and a larger use of the printed page and the printing press generally.

But while applied Christianity uses methods different in many ways from the methods in use in Jesus' time, it is significant that the power itself remains unchanged. There are four common earthly powers: Financial, political, military, and intellectual. But the power that Jesus promised his disciples was different from all these, and greater than all of them put together.

The Great Condition

THE power that Jesus promised his disciples was the power to change the hearts of men. It was the power to create a new definition of life, to make men think of others, to give them a horror of sin and a hunger for service, to create a faith in the brotherhood and a longing to bring it to pass.

This is the greatest power men have ever known, and in the end it will overcome the world. One reason why Christianity seems to fail is not because it is a failure, but because the tremendous task of making all over the very structure of thought and purpose in men is a task that requires more time than to learn how to make money, train armies, construct po ies, or write books. The evangelization of the wo is the most stupendous task ever undertaken. "he building of forty-seven-story buildings or of a Pa ma Canal is childish toy-making by the side of reconst et- ing humanity. Is it any wonder it takes time?

Jesus made one condition to receiving this p wer —"when the Holy Spirit is come upon you." ere is no mystery here. The Holy Spirit is known b his fruits, and they are these: love, joy, peace, ng- suffering, kindness, goodness, faithfulness, meel ss, self-control. If the Christian disciple has ese virtues practically in his life, the Holy Spirit has me upon him and he has the power that Jesus pron ed, because he has the fruits of the Spirit. And th de- gree of the Christian's power will be in proporti to the extent of these fruits of the Spirit in the Chris n's life.

"Lord, Give Us This Power"

THE world stands in need of this power tod as never in all its history. The world does not eed any more power financially, politically, intellecti ly; and above all, it needs no more power of a mi ary kind. But it does need the power of the Holy S rit to change men's hearts, to make them love on an- other, to direct their misdirected energies, to c pel their lustful passions, to make them believe in ace solidarity and the love of God.

Think what a world this would be if the pow of the Holy Spirit ruled men! At once all war v ld cease. The immense energy now exerted to de oy would be used to develop. The hatred men hav for one another would be changed into mutual frat hal service. The world does not yet know what r hes are, what political ideals are, what intellect ca lo, until it is ruled by Jesus' power, the power of the S rit.

Oh, church of the Master! Founded by him, l ed by him, consecrated by the centuries of redemp n! Now is your greatest time to prove your power t he world! Now is the greatest time in all histor for the Christian to acquire those virtues of the S rit which shall help him to conquer the world, to ng in the reign of universal peace and world-wide ra- ternity. It can be done in only one way: throug he Spirit.

Disciples of Jesus, will you meet the condi n? The power is yours when the Spirit is come upon u.

Church of the living God,
  Born of the Spirit's power,
This is the day of might,
  This is the very hour;
Rise in the strength of him,
  Master of life and love;
Open the heart to take
  Virtues that rise above
Common and earth-born things;
  Virtues that have the breath
Of God and heaven in them,
  And fear not sin or death;
Spirit of power, we pray,
  Breathe on our souls, and give
Peace, that thy men may love;
  Love, that thy world may live.

* Pastor, Central Congregational Church, Topeka, Kan

The Man Who Buried His Soul

By JAMES M. DAVIS

THERE is a fable—but is it a fable?—that tells of a man who in his youth possessed a soul; a tender, true, aspiring soul which delighted in music, and in the contemplation of sublime thoughts. But the man had a great ambition for wealth and power, and as much had to be accomplished before he could reach his goal, he became a very busy man indeed. As the years rolled by, he began to find his soul a sore inconvenience. It stopped him to gaze at the sunset; it led him forth against his will to inhale the sweet, pure freshness of the fields and woods after the summer rain. It led him into art galleries, it delayed him on the sidewalk because in a home near by a beautiful voice was singing the air of an old memory-laden song. In hundreds of such ways the man's soul proved itself a nuisance and a hindrance.

So it came about that one day the man decided to free himself from his soul until he should achieve his fortune and satisfy his ambition. "Then," said he, "when I have leisure to indulge my soul and to enjoy, through it, the beauties of the world, I will take it to myself again." So he selected an unfrequented spot in a wood, and there, in the soft, rich earth, he buried his soul, covering it carefully with earth and leaves and boughs.

Then he returned to the city, where he became rich and powerful. Neither sunset, nor sweet-voiced birds, nor the freshness of the summer rain, nor marvelous paintings, nor loftiest poems, nor even the melody of an old tender song that might have carried recollections of the long ago, delayed him now, or turned him aside even for one fleeting moment. But presently he grew satiated with wealth and po er; he became discontented; the world was flat and n- profitable; something was missing.

Then he bethought himself of his soul, and ur- neyed to the little mound where he had buried it. He saw no beauty now in the sky or fragrance in the w d; the singing of the birds was but a sound in his rs, and the thousand little things that once would ve charmed and delighted his senses were passed n- noticed.

The little mound was as he had left it. Carefull he plucked away the brush and leaves and earth and n- covered his soul. But alas! alas! there was on a gray, shriveled something that turned to ashes a is touch. "And what shall it profit a man if he gai he whole world and lose his own soul?"

Daily Meditation

FOR EVERY DAY IN THE YEAR

LED BY J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON S. COOPER

An Annexing Nature

SUNDAY, October 24. II Peter 1:5. "*Add to your faith virtue: and to virtue knowledge.*" In the life of Walter Bagehot, his biographer uses a very luminous and suggestive sentence: "His nature was always annexing, and annexing what was best." He was continually adding to his unseen possessions. Those estates of the spirit upon which no man can lay a measuring line grew larger and richer every year. His life never reached the danger line of satisfaction. He had the genius and fervor of annexation. He preserved his gains by more daring explorations.

This genius of annexation is the secret of progress in the spiritual life. Our Lord proclaimed it in many different ways. "Seek! Ask! Knock!" What is that but the spirit of exploring enterprise? "Blessed are they which hunger and thirst after righteousness." What is that but the sacred acquisitiveness which is always gratified but never satisfied, because it is always beholding new treasure which it yearns to possess? And the apostle Peter defines Bagehot's spirit of annexation and gives it its highest application in his sagacious counsel: "Add to your faith virtue, and to your virtue knowledge, and to . . ."

The Christian believer has ample opportunities for annexation. Indeed, when is opportunity absent? These fields we have not to wait for chances. They are every moment at our door. And our opportunity is often the richest when there seems to be no treasure at all. It is the apparently waste things that often have astounding wealth. I know a lead mine where for years and years the waste stuff lay in countless tons around the shaft. There was no use for it. And one day an annexing nature came along, and he began to busy himself with that waste-heap, and he found it to be the home of boundless fortune!

And those waste places of suffering, and disappointment, and failure, and heavy sodden grief—it is for wisdom to annex them, and by the spirit of the Lord to work their secret wealth. But indeed, every season offers a prospect for the annexing believer in Christ Jesus. Never does an experience come to us which does not hide the riches of spiritual ore. We must be enterprising explorers. We must be vigilant merchantmen, on the lookout for pearls of great price, confident in the assurance that every occasion will yield the soul something of the unsearchable riches of Christ. J. H. J.

Through Shadow to Sunshine

MONDAY, October 25. Gen. 49:22. "*Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.*" These words are a part of Jacob's prophecy regarding his son Joseph; they picture the sunshine period in the life of a man who was not unacquainted with the shadow.

Like many another, Joseph began his life in the favored light of pampered home surroundings. Then came his captivity, and with his slavery new lessons and opportunities to be of help to others. He uses his poetic gift to interpret the dreams of his fellow prisoners, and this leads him to the court of Pharaoh and onto the office of premier of the king of Egypt. From his hour in the dungeon he begins to tread a new road, the road of help to others. His early selfishness slowly drops from him, and when his brethren come seeking help from famine, Joseph is ready with forgiveness and the greatness of soul that marks the capacity of the man.

With many a man or woman, it is the captivity that precedes the true freedom. Out of the cloud the sun breaks forth, and as we look back upon the dark places of our life journey, we thank God for the sorrow that introduced us to the sunshine, because it turned our selfishness into service, converted our pride into prayer, made our sorrow the key to sympathy, forced us to save our lives by teaching us to give them to others in their need. The trouble with the boy Joseph was that everything seemed easy for him, there was no shut door, no obstacles to overcome and no sense of need in his heart. His star was always in the ascendant, his sheaf always outgrew the sheaves of his brethren. He was lost in his sunshine, he could be saved only by the shadow.

Is my life filled with burdens? Do I know the sting of poverty? Has the promise of my morning been broken by the failure of ideals, by the mist and the rain? God is leading through shadow to sunshine. Let me remember Joseph. C. S. C.

God Always Keeps His Covenants

TUESDAY, October 26. Isa. 48:1-11. "*For my own sake, for my own sake, will I do it.*" It is a most extraordinary fact that the Hebrew race preserves its integrity among all the nations of the world. From the fall of Jerusalem, the Inquisition, the German, Russian, and British nations until recently have treated them with the severest methods; but as in the days of Pharaoh, the more they have been afflicted, the more have they multiplied and increased. If we look into the history of every nation, however strong and virile, and remember their almost invariable fate in the rub of the centuries, one of the most stupendous facts in modern life is the presence of this people. And if we inquire the reason, it is given here: "For my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off."

God's nature is the only explanation of God's dealings with men. But there is this comfort for us: that when once God enters into covenant relationship with the soul, he never retreats from his engagement. "If we believe not, he remaineth faithful, he cannot deny himself." The mountains may depart and the hills be removed, but the covenant of his peace shall stand fast for ever.

If God has been so continuous in his gracious kindness to his ancient people, notwithstanding their waywardness, rebellion, and hardness of heart, does that not prove his eternal purpose to be unchangeable in regard to us? Directly we become related to Christ by a living faith, we are included in God's covenant relationship. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." We may therefore say to our heavenly Father: "Thou hast chosen me in Christ, and thou canst not, wilt not let me go; thou wilt love me evermore; my union with thee does not depend on my obedience or goodness, but on thyself. For thine own sake, keep and guide me to the end." F. B. M.

The Comforter Abides

WEDNESDAY, October 27. John 14:15-24. "*Another Comforter.*" Our Lord knew what he had been to his disciples—the center round whom they rallied, their Teacher, Brother, Master; and he would not have tantalized them by promising *another* Paraclete, unless he had thought of the Holy Spirit as being as distinct a personality as he was. "I have been a Paraclete for you," said our Lord in effect; "but I am now going to plead your cause in the Father's presence; but another will take my place, to be my other self, and abide with you for ever."

There is no adequate translation of *Paraclete*. It may be rendered Comforter, Helper, Advocate, Interpreter, but no one word suffices. The Greek simply means one whom you call to your side, in a battle or lawsuit, to assist you by word or act. Such a one is Christ, and such is the Holy Spirit. He is a definite Person whom you can call to, lean on, or work with. The Spirit is not a breath, or an influence, but a Person, whom you may summon to your side.

There is a precise analogy between the two Paracletes. (Compare this verse with I John 2:1, RV. margin.) Each was in the world before his specific advent, either at the nativity or at Pentecost. The coming of each into closer contact with humanity was preannounced. Each has been manifested in a body—that born of the Virgin, and the Church. Each is with us to the end. This is preeminently the age of the Holy Spirit. "He shall be with you for ever." The electric current is vibrating around. Alas for us, if we have lost the art of using its mighty energy! F. B. M.

The Ministry of Pity

THURSDAY, October 28. Num. 17:8. "*And, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and produced blossoms, and bare ripe almonds.*" Much of the lesson of the Bible is written in symbolism. The blossoming of the rod of Aaron is for us a beautiful symbol of kindness and pity, the accompaniments of every great Christian soul.

Aaron was made the head of the church as Moses stood for the secular side of the children of Israel in their desert wanderings. Twelve branches of the almond tree were deposited in the tabernacle or sacred tent of these desert people. Each rod represented one of the twelve heads of the twelve tribes of Israel. There was added to these a thirteenth, the rod of Aaron, who represented the spiritual force of that company. On the morrow, Moses entered the tent to find the rod of Aaron bursting into bloom, while the other rods, the symbols of the secular power, remained as they were.

In the preceding chapter we see Aaron running into the midst of the plague-stricken people, standing "between the dead and the living," to make atonement for the men whom he served as priest. He stands in the very midst of them, he takes his place of loving and self-sacrificing service, not on a mountain apart, but in the breath of the contagion threatening his people. His rod had burst into softness and pity; he takes the human side of self-obliterating sympathy; he is the priest of pity and of love.

Moses stood for secular law, Aaron stood for divine love. When the church forgets its pity for suffering, sinning humanity, it forgets its most divine priesthood. Its order reads, "If a man be overtaken in a fault restore him in the spirit of meekness." Strict justice may rule in the secular courts, but pity is the queen of the Christian's rule. The blossoming rod of Aaron is a prefiguring of the cross on Calvary. C. S. C.

The Power of the Ministry of Prayer

FRIDAY, October 29. I Tim. 2:1-15. "*That supplications, prayers, intercessions, and giving of thanks be made for all men.*" A godly man of my acquaintance, who was no longer able to exercise the ministerial office, devoted his life to the high and noble work of intercession. From breakfast till his midday meal, and again from 5 or 6 o'clock till 10 P.M., he was accustomed to bear up before God his brethren in the ministry, missionaries specially, and Christian workers of all the churches, in all lands. As he prayed, the area of his prayers extended, and his power with God increased. Something of the same power was exerted by the godly invalid who always accompanied Mr. Finney in his great evangelistic campaigns. He was so infirm that he needed to be carried to his bed on arriving at a given town, and in that bed he remained for the duration of the mission; but from his chamber he was able to exert a very distinct influence on the conjoint effort to win souls for the Kingdom. It repeated in modern times the old story of the success of Joshua, while Moses stood on the mount with uplifted hands.

It is not an exaggeration to say that God needs our prayers as the condition of his saving help. His house is filled with every good thing that we need for our friends who have come off their journey to us, and are weary, hungry, and destitute. But he requires that we should espouse their need and approach him, pleading the cause of those who have not the time or the inclination to do it for themselves. If a little fountain in the plains, far away from the mountains, spurts up with new energy, because a shower of rain has fallen on the distant peaks, how much more will fountains arise amid the deserts of life, making them rejoice and blossom, when we pray. F. B. M.

The Fountain of Love in the Heart

SATURDAY, October 30. Matt. 22:39. "*And the second is like unto it.*" Loving God is first; loving God's children is very like loving God. Is it not so like as to be equivalent or equally binding? Indeed, does not one include the other? Inasmuch as ye have helped your neighbor, ye have helped Me. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" But love will not respond to law or force or command. Obedience may, but love never. Love comes by letting Christ come into your heart. "We love him because he first loved us." Love begets love; his love kindles the dead fires and makes our hearts burn within us. Then we love all mankind.

When we are willing to love our Father and our Saviour, we are begotten of God and know God, and as love's incense rises upward, it spreads outward until it is everywhere in the great family of God. Love for our Father and love for our brother are so alike that they flow from one heart fountain, each being proof of the other and so interlocked as to be inseparable. These golden cords of love, intertwined around God and man, unite men into one common brotherhood, and all to the great white throne of the God of love. E. W. C.

The Present-Day Question

By MARGARET E. SANGSTER, Jr.

ALTHOUGH the Madison Square Garden may suggest mass meetings to the politician, and horse shows to the ultra-smart set, it had always made me think of elephants, and endless rings, and eyes that ached with the pleasant agony of trying to see a hundred marvelous things at once. Since I was a tiny child the Madison Square Garden had always made me think of the giant circuses that live there in the springtime. After this the Madison Square Garden will call up a very different picture to my mind.

Outside of the door they had pasted a poster that said in huge black letters, "First American Industrial Education Exposition and Conference." The name looked formidable, so formidable that I sighed as I mounted the steps that led from the sun-filled streets to the cool quietness that I expected to find in the great hall.

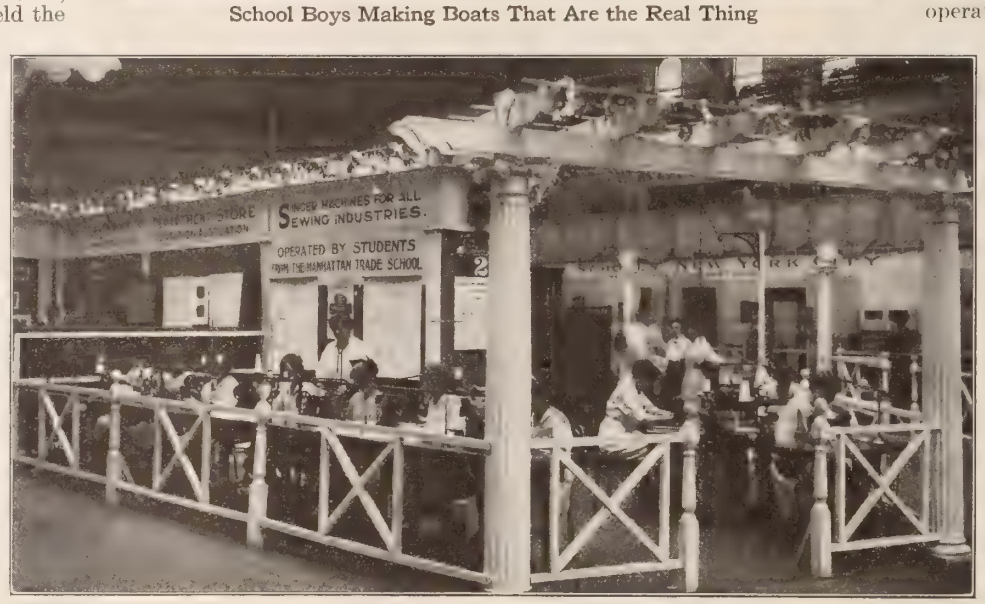
It wasn't quiet inside. And, somehow, I didn't miss the sunlight; for, as I stepped through the doorway a pleasant sound leaped out to meet me, a sound that was a combination of hammering and sawing, singing and talking, piano music and the clatter of many feet. I walked up the flight of stairs that led to the main exposition room—I walked quickly. For the noise was an interesting noise, a busy noise.

NEAR the doorway a number of boys were pounding with mallets and sawing with saws and chopping with axes. They were absorbed in the work of building something, and as I stepped near to them, I saw that it was the frame work of a house that they were working on. As yet it was a mere skeleton of a house, but the straight steady lines of it held the promise of beauty as well as of strength. As I looked at the boys I saw something of the spirit of their handiwork gleaming in their faces—the impress of a beauty of structure and a lasting strength. And, as I looked, I *knew* that those boys were building not only a house. They were building character.

Later I learned that these same boys were pupils of the "Boys' Vocational Truant School" of Flushing, Long Island, and when I heard it my surprise was deep, for the earnest faces that bent over the work of building were not truant faces. According to Webster's dictionary a truant is "an idler" and "a shirk." But neither idlers nor shirks could build houses and enjoy building them as those boys did.

As I walked away from the house that was growing almost as rapidly as one of my castles in Spain, I came to a line of tiny booths that showed the ideal interior of a house. They showed in rapid succession a bedroom, bathroom, living-room, dining-room, and kitchen. In each room there were two girls; perhaps their ages ranged from ten to fourteen years. Some, from the looks of them, were not very well-to-do children—none of them could have been rich, but their little homes shone in dustless, artistic perfection. In the dining-room the table was set correctly. In the kitchen there was a luncheon in the process of being made, and jelly glasses being sterilize I imagine that dishes had not been sterilized in of their home kitchens. . . . I wonder how homes-to-be will feel the influence of the little who learned housekeeping in school.

School Boys Making Boats That Are the Real Thing



School Girls Who Do Not Intend to Be Idlers Later On

Across the aisle from the last of the little ro saw a class in plumbing. As I followed the gestures of a boy as he poured melted lead on a b pipe and patted it down to perfect smoothn remembered certain frozen pipes i wintertime and found myself wishing they had taught plumbing when the masculine members of my family we school.

AFTER about two hours I myself in front of the headquart the executive committee. There Mrs. George Kerr, who was the or inspiration for this truly wonderful bition.

"The exposition," said Mrs. K answer to my question, "grew out long-felt need. My husband and realized the need, and one day I w the Board of Education and laid my before them. The result was—bu saw the result.

"Governor Whitman and Mrs. Wh were our honorary chairmen, and thei daughter was our mascot. There representatives from all over the U States. The National Commissio Education from Washington, and missioners from Connecticut, Mis Maryland, Massachusetts and In attended.

"Mr. Hendershot, founder of th operation schools, was so impressed exhibits that he said: 'It wonderful you need at l week to think about it, you really begin to se Mr. Osborne, warden of Sing, said: 'If we had vocational schools we would fewer penitentiaries.'

"*The present-day ques* said this capable and enthus woman, "*is the getting and ing of jobs. And vocational ing teaches how this can be o*

THE present-day question I left the great building a city spangled with faintly g ing yellow lights. Behind of those lights, I knew, were homes; in many of homes there were children. perhaps, ten years from now tenths of those children w out in the world trying to job—and keep it. Will they the training?

That is the present-day que And the answer to it lies wit

Somewhere—perhaps during the childhood of the man who has accomplished something—lies a moment of impetus, from which sprang one stern purpose in life. Learn of such an incident, then scan his career, and you realize the tremendous power which is laid in the hand of a parent for good or ill.—JOHN MCDONALD.

The Just Judge

By ISABEL GORDON CURTIS

AN old circuit judge in Massachusetts was the despair of every lawyer who tried a case before him. Circumstantial evidence counted with him as almost nothing. Stern justice, with the story of each witness weighed and sifted, then resifted, was his demand for poor as well as rich. Prejudice he pierced with an intuition which was almost feminine, and his rigorous rulings made him famous everywhere. Once, in a case which became historic, he saved from the gallows a man with enough circumstantial evidence accumulated against him to insure the death sentence. A few months later, the murderer made confession and went to the gallows. One day I heard several old lawyers discuss him and the stand he had invariably taken for unswerving justice to every human being under suspicion. In one instance he stood absolutely alone in his opinion of a prisoner at the bar.

"The night that trial closed," said an old attorney, "I went to see him. He lay on his library couch 'tired to death,' so he confessed. We talked there in the firelight for an hour or two.

"'What led you to believe the man was innocent?' I asked curiously. 'He looked a jail bird if ever a fellow did, and there was certainly evidence enough to convict him.'"

"'The evidence was purely circumstantial,' began the old judge slowly. 'I did not know whether he was innocent or not. I simply saw to it, as I have done all my life, that he had a fair chance. In a curious way I believe that my father taught me to stand for impartial judgment to all men. He was as stern as any descendant of the old Puritanical stock which demands an eye for an eye. When I was a youngster we started a little dramatic club. Ten boys belonged to it. We built our own stage in the attic, painted our scenery, wrote our plays, rehearsed them, then acted them to audiences, who paid five cents admission. I had written my first play. I recollect it was an extraordinary blend of Greek tragedy streaked with blood and thunder. Its first production was billed for a Saturday night. I had the star part, and every seat was sold.

"'THAT morning our house was turned upside down, in search of an old knife my father had treasured since boyhood. He had loaned it to me about a week before. I remembered distinctly having returned it, even to the minutest details of when and where. He declared I had not, and that he would have rather lost anything he owned than that knife. In his dogmatic fashion he ordered the wheels of domestic machinery stopped until it was found. Each one in the house was called before him to submit to stern questioning, and every vestige of evidence went against me. One servant recollected seeing me use the knife a few days after I declared I had returned it. My gentle mother intervened, but it was useless. The thrashing I received, for I was accused of lying as well as of carelessness, did not hurt half as much as the fact that I was ilroaded off to bed about the hour en the curtain was to have gone u on my play. The tickets had to be t en back, the money refunded, and an ger audience disappointed, for a d na minus its author and its star wa an impossibility.

"'One day while my mother was b shing one of father's old coats, which h ad not donned for months, the lost ife dropped from a pocket and fell a is feet. He picked it up and lo ed keenly at me, but said nothing. Mo er, with pity in her lovely eyes, laid er cheek tenderly against my own I could feel it wet with tears. T ty years later, when my father wa an old man, he spoke of that incident. He told me that regret and sorrow had in on his conscience since the day it p- pened. I did not say it to him or he then lay dying—but if at the o- oment when the knife was found he had spoken that regret and sorro I should have forgiven and forgo n. I believe that the incident swayed ne toward the study of law and an a i- tion to sit upon the bench. I k w it lies behind every trait you ques n, a simple demand for justice meted ut to high and low, no matter how n- falteringly the finger of circumsta al evidence points at any man or wo an accused of a crime.'"

Field Hospital No. 47

By JOHN NICHOLAS BEFFEL

ALTHOUGH she had not slept for more than thirty-six hours, Monday morning found Eleanor Norman, an English nurse, still working among the wounded in Field Hospital No. 47, some miles inland from Calais. There were 120 cots there, and fifty-two were filled. But now the fighting had grown more intense near Potter's Hill, and ever since dawn the earth had shaken with the detonations from heavier artillery, which had this day been put to use.

The English girl was grateful that her brother was not out there in the fighting. A long-delayed letter from her home in Surrey had reached her the previous day, and she had read it many times during the watches of the night. All were safe and well at home, the letter said, though England was dark with sorrow for her sons who had given themselves to the need.

AT DAWN the Germans had brought new pressure to bear upon the English and French troops massed along the Belgian border. Potter's Hill, an important strategical point, had been wrested from the enemy, and now the Germans were seeking to regain it. Through this day the German forces moved forward under cover of artillery fire, and slowly forced their way up the side of the eminence. Their progress was made only by heavy sacrifice, but the loss of the Allies also was large. It was hand-to-hand fighting now in the front line of English and French trenches, and butchery ruled.

An English boy stood in a pit and fought alone. His nine comrades lay dead under his feet. He had gathered up their rifles, and used them all. There was blood upon him—much blood—and bandages, which he had tied upon himself.

For was there an hour alone and he fought as if he could not be killed. He fired and fired and shouted to his dead comrades as if they lived, giving them commands. He cursed the Germans—at once he sang.

It was while he sang that the boy went down. The fire of his comrades in the pits to the right, which had helped to keep the enemy from reaching his own intrenchment, had weakened and died. He could hear the cries of men on their way out of the world. He recognized the hoarse voices of men with whom he had sat at mess four or five nights ago, the last mess before they had been ordered into the trenches. He was down in the pit for a minute, and then he lifted himself again to the edge, and went on with his work.

He was firing feverishly now. The Germans were climbing closer and closer, and shouting in token of victory. One of the men beneath his feet seemed to move, and this brought fright to the boy for the first time. He had not been afraid of the dead. He went on firing, and forgot about the man under him. His cartridges were almost gone. He rose too high above the pit, and a bullet pierced his left lung.

The Germans were coming fast now. They had silenced his fellows at the left. Now they were centering their fire on him. He knew this, yet he kept firing. He seemed insensible to the pain of the bullets that were plowing through him. Yet he knew that he was being riddled by the fire. All was red before him. . . . He had fallen across the dead when the Germans swept up over the trenches. His eyes were gone. The boots of the invaders trampled upon him, but he did not feel.

. . . Shortly after this, the English were reinforced by fresh Belgian troops, and the Germans were pushed back down the hill. Again it was a movement in inches, with terrible punishment on both sides.

Illustration by Joseph Cummings Chase

"In the Rose-Hued Long Ago . . ."

THEY brought the English boy to Field Hospital No. 47. Ambulance men had found him alive. A survivor in another trench had told them the story of the defense.

He was assigned to Cot No. 108, in the northeast corner of the big tent. An American physician examined him and did what he could. He came over toward the central cots presently, and stood talking with a French nurse.

"Twenty-nine wounds," he said, "and both eyes gone."

Eleanor Norman, the English nurse, overheard. She was busy among the central cots, with patients who had a chance. The hospital was now filled to overflowing. All day long the wounded had been coming in. The air was chill. . . . She was glad that her brother was not out there in the fighting.

"He was a plucky youngster," said the American physician. "He fought alone in a pit for an hour, and held off the Germans single-handed, using the rifles of his dead comrades. You can see boot-marks on his face, where the Germans trampled on him. . . . He might live even now, for he's of sturdy English stock. But he'll have to take his turn in the operating room, and there are many ahead. He's trying to talk."

There was a cloth over the upper part of the plucky one's face. Eleanor Norman kept glancing toward Cot No. 108, as if something there called to her. But she went on with her work. She sat at the side of Cot No. 53, and was bandaging a shattered Belgian arm anew. This task was nearly finished.

Suddenly an incoherent voice arose from the English boy's cot. He was trying, in stupor, to find words. Then the voice cleared, and the unseeing one was singing.

The song began:

"I walked with you on Surrey downs,
In the rose-hued long ago—"

Eleanor Norman dropped the newly bandaged arm of the Belgian soldier, and sprang to her feet. She started toward Cot No. 108.

"Miss Norman!" The chief physician's voice was urgent behind her. She turned and went to him. "Come to the operating room," the chief said. "I need your help."

The girl faced straight ahead as she entered the operating room, but she heard the boy's song stop, and his voice become unintelligible again.

It was an operation on a French soldier. When it was finished, she came forth, and was immediately pressed into service at Cot No. 15, where a hand had just been amputated. She looked toward Cot No. 108, but it was empty now, and presently they were laying a wounded Belgian there.

Again the American physician and the French nurse were near, and the former was speaking of the boy.

"Did you hear One Hundred and Eight singing as he passed out?" he asked.

"Yes," said the French nurse. "A beautiful voice."

"A voice like a woman's," the American physician said.

THE records of Field Hospital No. 47 show that Andrew Norman, twenty-one years old, of the —th Surrey Volunteers, died of blood loss, due to numerous bullet-wounds. His commander submitted a copy of those records with a recommendation to the war office that he be enrolled among those for whom special memorial services would be said.

But the English nurse had no need to look at the record to know what it said there. And she never saw the singing one's face. She was going on with her work.

NEWS FROM THE WORKERS

A CONFERENCE of Bible Students has been called for November 16-19, under the auspices of the Chicago Hebrew Mission, to set forth from a Biblical standpoint the teachings of the Word concerning Israel Past, Present and Future, in the hope of awakening an interest throughout the church on their behalf. Among the speakers will be Dr. C. I. Scofield, Dr. John Timothy Stone, Dr. James M. Gray, Rev. A. B. Simpson, Wm. E. Blackstone, Canon F. E. Howitt, Rev. S. B. Rohold, Rev. Max Reich, and others.

WHEN constitutional law was young and churches were used only for the service of worship, of death or of matrimony, one phrase became common in all our basic law, by which edifices or property used "solely and exclusively for religious worship" were exempted from the payment of taxes for the support of the state. In this day of institutional churches and of social service, when our church buildings are open to conventions, institutes, concerts, lectures, and many other worthy things that are not strictly religious, the old tax exemption has been looked at askance here and there by taxing powers, and in California the churches have found themselves classed with taxable organizations because of their varied activities. So the State Church Federation there is now fighting for a new Church Tax Exemption Amendment which is phrased to cover present-day needs. The amendment is as follows. "All buildings, and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, when the same are used solely and exclusively for religious worship, and for social purposes for the benefit of the organized religious body using said property for such purposes, shall be free from taxation. *Provided:* That no building so used which may be rented for religious purposes and rent received by the owner therefor, shall be exempt from taxation."

ROBERT E. SPEER, in telling of his recent trip through Siam, says: "The regular market day fell on our last day in Tap Teang and we spent the morning there in the corner of the market where the evangelists preached to the people. It was fascinating to watch especially the old men from the country drift by in the throng and stop to listen and then see them caught by some word of truth and sit down on the edge of the platform from which the evangelists spoke. Then as the truth was opened out these old men would begin to nod assent, to express their delight, to ask questions, and they would end by climbing up on the platform and forgetting all other errands as they learned all they could of this new story to take back with them to their villages."

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Marrow of the Gospel

FROM time to time letters reach us that discuss a phase of spiritual experience which is familiar to many new converts. We refer to the recurrence of a doubt of the reality and fulness of the divine forgiveness of past sins, and especially of recent backslidings. Some, who write in agonizing terms, describe the doubts that constantly arise in their hearts, making life miserable. To an inquirer of this unhappy class the Rev. David Smith, one of the best expositors of Bible truth, gives this advice, which we freely pass on for the benefit of others who may be similarly troubled:

"It would make a blessed difference for your friend, it would turn his mourning into dancing, it would loose his sackcloth and gird him with gladness, if he would only grasp that grand truth, the very heart of the Gospel, which I have so often tried to enforce—that God's sacrifice in our Lord Jesus Christ was a full atonement for the sin of the whole world. It is not merely a declaration of his willingness to forgive; it is an abiding testimony that the sin of the whole world has been reckoned with, and forgiveness to the uttermost ensured to every sinner who will receive it. Forgiveness is already ours *de jure*, and it becomes ours *de facto* the moment we claim it. The invitation, the command of the Gospel, is not 'Believe, and your sin will be atoned for,' but 'Your sin has been atoned for, therefore believe.' And if you ask how you may know that your sin has been atoned for, the answer is: 'Christ died for all, therefore he died for you; he made atonement for the sin of the whole world, therefore he made atonement for yours. It is possible indeed that you may miss forgiveness; but, if you do, understand the reason. It is not that there was no forgiveness for you, but that forgiveness full and free was yours, and you would not accept it.'

"As Luther put it, 'nothing damns but unbelief.' This is the golden secret of peace, and it avails in every perplexity of the soul. It is the sovereign encouragement of the awakened sinner. It emboldens him to trust and appropriate his blood-bought heritage. And it is no less precious to the backslider. Faith's starting-point is the universal Atonement. Christ died for the sin of the world, therefore he died for me. This emboldens us to make the initial surrender, but too often we introduce a fresh limitation. After our acceptance we relapse into sin, and then we imagine that our original acceptance counts for nothing, and all must begin over again. The mistake here is a too narrow conception of the original transaction. What happened when we first repented and believed? We were assured of our forgiveness; but forgiveness of what? Not of our past sin only, but of every new sin which will ever overtake us. It was the sin of the whole world that was laid on the Saviour long ago. The Atonement covered not only the past, but the future, of humanity; and it covers not only the past, but the future, of every penitent sinner."

This is sound counsel and true, and it should be thoroughly grasped by every believer. God forgives once for all, and if we do our whole duty, and ask his help in our daily lives, he will give us strength and grace to rise after every slip and will not let us be cast down; for he saves "to the uttermost."

The Greatest Sin

WHAT is the greatest sin of all? Many centuries ago a lawyer asked the Great Teacher to name the greatest commandment. People are always interested in finding out the biggest thing. A New York preacher recently sent out a circular letter asking those who received it to mention what they believed to be the greatest sin, that is, the sin most universally indulged in. The vote went to Selfishness.

It will not be hard for all to agree that this answer is true. We may think of other sins that are more horrible but it is impossible to think of any other sin that is more universal. Isaiah sums up the world's transgressions when he says, "We have turned every one to his own way." That is the first manifestation of sin in the tiniest child; that is the last clinging sin of the aged—to desire one's own way, and to have it at the expense of others.

This is the true miracle of Christianity, to take out selfishness and put in love; to take out the desire for one's own way and to instill the desire that God shall have his way and that he shall have it by helping us minister to others.

How woefully has the Church failed to grasp and to meet this worldwide sin! Sacred history has considered that it was a propitious day for the Church when Constantine, after beholding his vision in the sky, emblazoned a Cross upon the banners of the Roman legions with the motto: "In this sign we conquer." Since that time the Cross has been made many times as the symbol of conflict and has been molded into rewards for valorous deeds in battle. To heathen minds it must appear that the Cross almost as much as the Crescent is the sign of strife. But what Christ meant the Cross to signify was the death of selfishness, the death of strife, the birth of love in the soul. The spectacle of Europe's battlefields should lead Christ's followers in America to ponder again humbly and with self-surrender his call to the unselfish life. In home circles, in school circles, in work circles, in church circles we must bow again to his demand for self-surrender and for kindly service.

Jesus answered the lawyer's question by declaring that the greatest commandment is to love. This ratifies the conviction that the greatest sin is not to love. A true vision of Christ's Cross will make the believing heart a sharer in the ineffable love that led him to lay down his life for the sins of the world.

Jews and Armenians

THE war seems to have let loose the brutal passions of the two nations that have long been noted for the violence and inhumanity of their persecutions. In Russia the Jews are suffering incredible hardships. While the Czar's battles are being fought by over 400,000 Jewish soldiers, the families of these loyal troops are being driven from one village to another, robbed, starved, maltreated and subjected to pogroms, as though they were wild beasts. In Anatolia the Turkish treatment of the Armenian Christians has been such as to shock the civilized world, yet no European government raised its voice against it. It was not until our State Department in Washington instructed Ambassador Morgenthau to warn Turkey that the persecution of the Armenians must cease, otherwise our friendly relations could not continue, that a protest was made from any quarter. Just what will be the result of this timely admonition remains to be seen. It may eventuate in permission being granted to the Armenians to leave the Sultan's dominions, in which case we may look forward to an Armenian immigration to the United States even larger than that which followed the massacres of 1896. Turkey is too busy just now with other matters to quarrel with us, and Washington has no desire for a diplomatic rupture. Still, the protest was timely and a necessary step in the interest of humanity. Let us hope it will not pass altogether unheeded.

The Rich Little Girl

SOME time ago there was written an imaginative and charming story of a "Poor Little Rich Girl," about whom the fancy of the author wove an intricate maze of happenings. The whole tended to show that great wealth cannot bring happiness, and may sometimes even be a grievous burden; that it robbed life of its naturalness and made it artificial and monotonous. This pretty piece of fiction doubtless has its counterpart in the world of real people. A case which has some suggestive resemblance to it came up in a New York court lately, when application was made for an allowance of twenty-five thousand dollars a year for the maintenance and education of an orphan girl of sixteen, both of whose parents perished on the Lusitania. This young favorite of fortune is heiress to an estate which yields an annual income of more than $75,000. She has been reared in the lap of luxury, has traveled on the Continent and been accustomed to such surroundings that her guardian feels she should not be deprived of them now. Her fashionable apartment in New York is rented at $6,000, her music and general studies cost $2,500 more, while her maid, house servants, chauffeur, amusements, vacations, doctors, and other incidentals complete the $25,000 allowance asked for.

It would be ungracious to deny this child what is so clearly her own by inheritance, yet it is difficult to escape the contrast between a career so lapped in luxury that it can never have a wish ungratified, and the life of the average young girl who has to struggle and labor with head and hands to make her way in the world, yet who, largely by virtue of that experience, develops into a noble and beautiful womanhood. Who shall say that, after all, the ordeal of facing and conquering hardship is not the better one? The advantages of wealth and refinement may inspire their possessor with the desire to devote her energies and means to some noble purpose; but failing this, her life is apt to become formal and empty. Wealth is only valuable for what it can be utilized to accomplish. To wear it simply as an ornament is like ...rapping the talent up in a napkin. It is not the ...ssession of riches, but what they can be made to ...tha... is worth while, that establishes the value of ou... ...tew... ardship.

A Sane Warning

"MY advice to you is to urge them to k...p a... far away as possible from the co...gio... of speculation and especially to ...warn them against the present fever of ...ecu... lation." "In some of the most prominent in...nce... the present prices reflect, in my judgment, a f...risi... wave of wild and senseless speculation that has ...size... the general public, spreading like wildfire fro... ...ea... to ocean, and for which the public will, as usu... pay dearly in the end." "Never in the history ... the Stock Exchange has the public been threatene... ...y s... dangerous a pitfall as that which is now wide o... ...n fo... its victims."

These sentences are from a letter written by ...mue... Untermyer, counsel for the government in the ...one... trust investigation, to Rev. C. F. Reisner, wh... ske... the financier to suggest the best advice to be gi... ...a th... public in these days of whirlwind speculation. Mr Untermyer said further: "It is worse than h...eless... for the average man to expect to amass a fortu... ...or to make money by dealing in the stock market. My experience is that in the end they all lose. T... ...y do not lose all the time, but they do lose all in tim...."

These frank words from one of America's fo... ...most financial experts ought to save many a restless ...uld... be investor from disaster. The extent to ...hich... American citizens have forgotten their peace pri...ples... and invested in war stocks is appalling. One ... the funny men a few weeks ago drew a cartoon of a ...ace... loving citizen reading the paper in his home, w... ...hful and fearful at news that the war might end suc... ...enly, and happy again when he read predictions ...at it would continue. Peace meant the end of his ...profits; war meant more gain. It is a ghastly situatio... ...that makes an ordinary man keen on reaping ...vate profits from slaughter. Now comes a deep and ...igni... fied warning that it is poor business as well a... ...poor morals. It is to be ardently hoped that those ...hose consciences have been deadened by the lure of t... ...war gold will be awakened by this simple, strong ...peal to their common sense.

The Church and the Poor

FROM apostolic times it has been the reco...ized duty of the Christian Church to take c...e of its poor. This was a special charge, ar... was not to be delegated to others, but perfor...d in person. Christ himself gave the example b... ...liv... ing as one of the poor, by preaching to them a ...spel of cheer and comfort, and by ministering to ...heir physical necessities. To neglect the poor, ...ere... fore, is a palpable inconsistency in one who pr...oses to be a disciple of Him who "went about doing ...od," and to shut our hearts against the plea of the ...edy, or to despise them because of their misfortune... ...s an evidence of unbelief and an offense against God.

It was possibly with some such thoughts as ...hese in mind that, at a meeting of Presbyterian pas...s in New York recently, the Rev. Norman Thomas ...ged that the church was without excuse in delegat... ...its almsgiving to either of the two charity organiz...ions in the metropolis. Efforts by these societies to ...lieve distress had failed miserably, and their metho... ...had proved altogether unsatisfactory. On the other ...and, the church, with its widespread organization, ...hich brings it in touch with all classes, can quickly ...ach and alleviate the needs that may arise among th... ...poor and unemployed within its reach.

There is sound common sense as well as pr...ical Christianity in the suggestion that the churc... ...do their own charity work, and that each, with... ...the furthest limits of its parish, hold itself responsi... ...for the welfare of its poor. How much better such ...plan than to turn them over to some outside organi...tion and then—forget them altogether! Every c...rch should have its relief fund, to which the entire m... bership can contribute. And, since the actual ...ork is to be done by the members themselves, prac...ally the entire cost of administration would be sav... ...or else reduced to an almost imperceptible minimu...

The Christian Herald would be glad to hear fro... ...the officials or members of any churches that have ...vel... oped their poor relief work on lines that are pr...ing satisfactory. It would help other churches, bo... ...in cities and country districts, to know what th... ...gressive churches are doing in this important b...nch of religious work.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

ittsburg's Bible School Parade

NEARLY 10,000 members of the Bible classes of Pittsburg churches participated in an automobile parade recently to monstrate how great an asset for e righteousness those classes are. l the Allegheny County Sabbath ool Association alone are registered 6 adult Bible classes, with a membership of over 20,000. The parade mo lzed in the center of Pittsburg, and tn in single file passed through the ncipal streets of the city, crossing a lge to the north side, then back to t business section, and finally through t east and chief residential section. T line of automobiles was over three nes long. At the close of the parade a ass meeting was held, at wh ch a speaker said: "There a two outlets for the organ ial energy represented by t se Bible classes: Regen ion of the individual nbers and the devel opment of a community sciousness. Men need r neration, not mere refor n ion. The Bible class y therefore fail if it neg l s to present to its mem bship the awfulness of sin a the plan of redemption a provided in the death a resurrection of Jesus Cist. Every class, there fe, should be composed of n of prayer who have the erage to speak to men con ning the acceptance of Jus Christ as a personal Siour. Of all the achieve nts being made by the a lt Bible class army this i the most significant of a Every class should pos s a community conscious ns. It should be eager to j hands with other such e ses in the city, state and nion. There are enough n in the organized classes o Pennsylvania to lead and g rantee state-wide prohi bon, to make it impossible f a corrupt administration t remain in power, and to m e Pennsylvania in civic r teousness to the nation t y the Keystone State." Tere is a difference of opin i as to the lasting value of sp tacular parades and dem o trations to the local cause o o the building up of the Master's kingdom. But there is o debate as to the per n ent, the eternal value of Bible class st ly to the character of the individual. It s generally admitted that the parade in Pittsburg made for righteousness in t city and set a splendid example to t country at large. The Bible classes a obeying this injunction: "*Search th Scriptures; for in them ye think ye h eternal life; and they are they which te fy of me.*" (*John 5 : 39.*)

Salt as a Curative

MORE and more modern medical m science is recognizing the value of s and salt water in the curing of wnds. It is learned by experiment th the wounded in the present Euro pn war among the sailors make a q ker and surer recovery than those a ng the soldiers. The fact is at tuted largely to the healing effect o he sea water into which they are so o n thrown. The medical commission o he British army makes this official r mmendation: "In place of anti s ics, then, this commission has rec ommended as of great value the application to the deep and ugly wounds of what is called a hypertonic solution of salt in water to promote the outflow of lymph. This sets a current flowing from the tissues and saves absorption and retention and cleanses by elimination." What they think the best application is a 5 per cent. solution of common salt. Sea water has 2½ per cent. of salt, and this may be employed to advantage when a stronger solution cannot be obtained. Thus there is the return by science to primitive medication. The preservation and curative power of salt in nature is used as the type of Christianity, as the purifier and cure of the soul and society in these words of the Saviour: "*Ye are the salt of the earth.*" (*Matt. 5 : 13.*)

Great New Hell Gate Bridge Span Joined

THERE are so many improvements going on in the line of transportation in New York City, over the water, under the water, and on the land, that commuters and through passengers will realize the value of the new conveniences of travel. The new Hell Gate bridge when completed will finish the last link in the through rail connection from Nova Scotia to Key West, and will open one new gateway to the metropolis for all the residents of New England, as well as a very convenient route for those bound for Washington and the west. The new bridge now under construction is a great piece of engineering in itself, entirely apart from the Olympian plan of which it is an element. The connection with the New Haven system is at East One Hundred and Forty-second Street in the Borough of the Bronx. A bridge of the "lift" type carries the line across a narrow channel called the Bronx Kill to Randall's Island. From Randall's Island to Ward's Island, over the channel known as Little Hell Gate, there is to be a four-span bridge of the eye-bar truss type. From Ward's Island to Long Island a single cantilever arch now spans the waters of Old Hell Gate, the union of the two out-reaching sections having been joined recently. The span is 1016 feet 10 inches between the faces of the towers, 995 feet between the centers of the bearings. The arch is 140 feet high at the ends and 260 feet high at the center, giving 135 feet clearance in the center at mean high water. The towers are 240 feet high. The width of the bridge between railings will be 93 feet, the width between centers of trusses 80 feet. From the Long Island end of the bridge in Gaynor Park, Astoria, the tracks will reach the Sunnyside Yard over plate girder spans supported on masonry piers, and by a dirt fill retained by concrete walls with arches over the streets. Work was started on Long Island in 1912 and the work will be completed late in 1916 or early in 1917. The ancient Hebrews had no railroads, nor great bridges over great streams, but they had dirt roads for travel and sometimes the public highways that were paved. There is this reference to the construction of a primitive road: "*And Achish said, Whither have ye made a road today? And David said, Against the south of Judah, and against the south of the Jerahmeelite, and against the south of the Kenite.*" (*1 Sam. 27 : 10.*)

Still "Beholding the Lamb"

THE real secret of the wonderful career of Rev. Dr. John Clifford, the great Baptist preacher of London, has been revealed by a recent incident. A poor boy in a lace factory who showed talent and spiritual power was sent to college by the local Baptists, and for more than a half century he has been one of the acknowledged leaders as a pulpit orator, a moral reformer, and a political progressive. He it was who led the "passive resistance" movement against the Educational Bill of 1902 and roundly denounced the House of Lords for the defeat of the Liberal Educational Bill of 1906. Dr. Clifford a short time ago preached in his old village church at Sawley, saying: "Sixty-four years ago I preached my second trial sermon as a candidate for college from this pulpit. My text on that occasion was, 'Behold the Lamb of God, which taketh away the sin of the world.' That was the subject with which I began my ministry. I come to you today as a tired old man after sixty-four years of service, and fifty-seven as the pastor of one church, and I have the same message, and the one I have tried to preach all these years." His vision of Christ on the cross and his labors in leading others to that vision are the true secret of his successful life. The minister's message is: "*Behold the Lamb of God, which taketh away the sin of the world.*" (*John 1 : 29.*)

After Fifty Years

CLAD in a dress like the one she wore when she entered college fifty years ago, Mrs. Jennie Baker appeared recently in the main building of Vassar College. She told the college officers that when she first registered as a freshman half a century ago she wore a black and white striped hoopskirt, which she made herself. Save for the hoops she had exactly reproduced the dress. Many young girls were surprised to see that the old lady's dress was in the best of present-day fashion. When the alumnae assembled and serenaded Dr. Jarver Monroe Taylor, former president, and Dr. Henry Noble MacCracken, present President of Vassar, many people, especially the older ones, compared the present unfavorably. They never cease to talk about the awful things they do now that they did not do in their time, and grievously lament that the world is going so rapidly to the bad. They are mistaken. The world is much better than it used to be. Despite the awful war there is more intelligence, virtue and practical piety than there was when Mrs. Baker entered Vassar as a freshman. The words of the wise man can be truthfully employed today: "*Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.*" (*Eccles. 7 : 10.*)

Ann Arbor's Angell Memorial

THE sixty years of public service rendered by Dr. James B. Angell, President emeritus of the University of Michigan, in education, diplomacy and journalism, are to be crowned by building in his honor a $1,000,000 structure on the campus of the university. No more befitting monument could be constructed than this for the man who, for three score years, gave unselfish service to the education of the young and the betterment of his race. In his intellectual ability, his integrity, his affection, his consecration to the best things, his tireless services in building up individual character and the public good, he is one of the comely figures of American life. The million dollar building will be a material reminder of the more permanent buildings the veteran educator constructed out of right thoughts, pure sentiments, and holy lives. It will also be an inspiration to the students to strive for the highest and holiest things for generations to come. This long life in the pursuit of wisdom receives the reward thus promised: "*Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her.*" (*Prov. 4 : 8.*)

Music From Light

TRADITION has it that 3,000 years ago one of the giant statues on the plains of Egypt emitted beautiful notes when struck by the first rays of the rising sun. Dr. Lee DeForest announced the other day that he had made electric lights play for him music surpassing far the best efforts of the best orchestra. He called it "the music of the lamps." The doctor says that a master musician may sit in his studio in New York and play by wireless "the music of the lamps" into the ear of the Sphinx. For all that is necessary, he claims, is to transmit the electric current to the lamps that give out the music. Dr. DeForest uses for his musical experiments electrical bulbs not over three inches in diameter. If this new discovery shall do what the discoverer claims for it, it will open new gates into the halls of melody to engage the professional musician, and delight the soul of man, and we shall have a new and wholly unexpected reason to rejoice that God said: "*Let there be light; and there was light.*" (*Gen. 1 : 3.*)

Aeroplane and Forest Fires

SCIENCE has taken another step forward in fighting forest fires, so destructive to property and life. Mr. L. A. Vilas, using his hydroaeroplane and rising from Big Trout Lake, Wis., 1,000 feet, so that he can see forty miles around him, watches for the first smoke of forest fires and gives the forestry headquarters the signal. Thus the aeroplane has found a new service, and the forest fire a new enemy, and a lesson is drawn in the moral realm from the danger of letting a fire get a start: "*Behold how great a matter a little fire kindleth.*" (*James 3 : 5.*)

The Rediscovery of a Word

A STRONG new word is gaining currency rapidly. Its newness really consists in the new application of the word to current events. The word is "international." It has taken a prominent place in the language of today through the tremendous reflex action of the war in Europe. The amazement with which a large part of the civilized world beholds this fearful death grapple of hatred between cousin nations and between nations which should be knit together by bonds of international interests, has resulted in the inquiry: Should there be a breaking down of all national frontiers?

And today thoughtful people are beginning to realize that they are a part not only of some one national life, but of world life. The idea is gaining ground that wars will end when national boundaries and national self-interests are not made quite so much of, and when the whole human race is regarded as one. In this wide concept of civic life—a concept which Jesus Christ gave to his followers—it is possible to think of inferior peoples as weaker members of the same body polity who are entitled to and must receive the patient and sympathetic uplifting help of more advanced peoples. Racial antagonisms, national jealousies, and grasping trade rivalries, all such breeders of war are bound to disappear just as rapidly as the true spirit of internationalism spreads among men. For the new idea is in reality only the old fundamental principle in the religion of Jesus Christ. When the angels announced the advent upon this earth of the Son of God, they proclaimed peace on earth among men of good will. Peace is bound to extend itself automatically with the extension of good will among men. And all history is proof that good will follows the flag of Christianity *and no other flag* through all the races and across all the frontiers of the world. His banner over us is love. The greatest thing in the world is love.

OF COURSE Christian missions from the very beginning have been founded on this spirit of internationalism. And yet even today the Christian Church is far behind its opportunities to carry the banner of Christ to the ends of the earth. We, here in the Christian Herald office, keenly interested as we always have been in the missionary work of the churches, take peculiar satisfaction in the special form of missionary enterprise which is being so generously supported by the Christian Herald Family. The work of providing for and educating almost a thousand Chinese orphans who otherwise, *if they outlived the misery of their earliest years*, would become plague spots of sin among their fellows, is one of the most valuable of missionary enterprises today. We cannot too often nor too emphatically bring to the minds of our readers the fact that for the most part these children leave the care of the orphanages at a self-reliant age, well equipped for Christian citizenship. They are saved from lives of ignorance and shame and active evil, and transformed into wholesome, intelligent, aggressive Christian young men and young women. This is done at the very minimum of cost. It is done right there on the ground of heathenism. A more direct and effective method of planting the seed of the Kingdom in the soil of China it would be hard to devise.

We quote below a letter received from the Christian Herald Fukien Industrial Homes at Fuchow, China. This is but a sample of many such letters received from the twenty-four orphanages in which the Christian Herald Family is interested. In all, there are now 880 orphans in our care. Their cost is twenty dollars each a year and this covers everything. Many readers have been glad to act as patrons by "adopting" an orphan for support. Many others send regularly lesser amounts asking us to apply them where most needed. We are glad to receive gifts for this splendid work in any amounts. We want every reader to have some part in this missionary enterprise.

They Would Have Become Plague-Spots of Sin

"Fuchow, China, July 1, 1915.

"To the Christian Herald, Bible House, New York:
"Our most respectful and grateful greetings:

"IT IS with deep gratitude we write to thank you for your generous help in establishing our Christian Herald Fukien Industrial Homes. We send you the thanks of the two hundred boys and girls that you have saved from a life of vagabondage and shame, and given them such education as is helping prepare them for usefulness in life.

"Since the opening of the Orphanage in 1910 all the children have been sent to schools suitable for their development so far as has been possible, both to Mission and Government Schools. Four are studying in the Church of England St. Mark's College, three are in the Methodist Fuchow Academy, three are attending the American Board Fuchow College, one is in a branch of the Col[lege] at Diongloh, and six in a branch at Inghok. [Of] thirteen girls, ten are in [mission] boarding schools and th[ree] industrial schools. Eight boys are in the G[overn]ment Arsenal, two are in the Government [Indus]trial School, seven are in the Commercial [Press,] Shanghai; seven are learning embroidery [with a] Christian embroiderer, two are learning [foreign] tailoring, two shoemaking, while sixteen are le[arning] cabinetmaking at the Homes and twenty-eight [are at] Beacon Hill Farm, Sharp Peak Island, for their h[ealth,] while working half a day to learn masonry, car[pentry] or care of goats and chickens. During the pas[t year] four have gone out from trades as self-supp[orting,] two employed by the Provincial General in his w[orking] school for the poor.

"The government officials and the leading [country] have been led to help, and during last year [thirty-] seven new children were admitted through [funds] furnished by Chinese donations. This shows that our Board are doing thei[r best] to enlist the help of Chinese patro[ns be]fore the seven years of your gene[rosity] shall have come to the end, five ye[ars, of] which have already passed.

"We are sorry to say that China h[as not] yet passed from the thraldom of su[perstiti]on that keeps the people in great p[overty] on account of idolatry. Fukien i[s two-] thirds mountain, and its mines are n[ot yet] developed. The one-third arable l[and is] not sufficient to keep her dense popu[lation] from lack of food, hence the peo[ple of] Fukien are exceedingly poor.

"It is our united wish to mak[e the] Christian Herald Fukien Industrial H[omes] a permanent orphanage. It is imp[ossible] to do so without help from outsid[e so,] having received the generous bounty [of the] Christian Herald these five year[s and] more since opening the Homes, we, [and] of Chinese and foreign workers, cl[ing] the hands of the two hundred boy[s and] girls whom your generosity has hel[ped us] save, come to beseech you to continu[e your] generous help after the seven years [shall] have finished.

"With most grateful acknowledgm[ent of] your help,

"Most respectfully yours,
"(Rev.) W. S. PAKENHAM-WA[LEY,]
Chairman.

(Also signed by all the members of the Bo[ard] of Managers.)

PLEASE address your gifts to the China Or[phans] Fund, Christian Herald, Bible House, New [York.] We suggest that you ask us to send you copies [of] the leaflet, "Little Hai-ieh-tsi," which you may h[and] to your friends.

This little booklet, by the way, is packed with human [inter]est. It tells the true stories of some almost unbelievabl[e cases] of child life in China. It is valuable for the informa[tion it] gives, and will be found very useful indeed to leaders [of mis]sionary meetings in Young People's Societies and th[e older] organizations. It is a nicely printed and well illu[strated] booklet, and if your heart is tender for the orphans un[der our] care and you would interest your friends in forwardi[ng this] excellent work, you will find that you could not do [better] than ask for a number.

Another Training Camp

TRAINING CAMPS are popular these days. It may be thought that another one was not necessary; but this one was different. The men in training were Methodist missionaries, some on furlough and others brought from the foreign field to participate in the National Missionary Campaign. Between forty and fifty of these men received as thorough training at Ocean Grove as the business men received in the military training camp at Plattsburg. They gathered September 22 and drilled and practiced for six days successively. Now they are ready to go to the cities where conventions will be held this fall and winter, and have received everything that is possible in the way of training and equipment to enable them to round up thousands of registrations for the campaign. They will reach the Methodist constituency in the neighborhood of each convention city by means of extensive deputation work. The work will also be made intensive by the appointment of a Promotion and Conservation Committee in every local church to carry forward the new im[pe]tus.

These missionaries will assist in the conservation work as well as in th[e pro]motion work. The messages of the convention and the methods it presen[t will] be taken by deputation methods to the last local church. The men will no[t on]ly speak concerning the mission fields in which they labor, but will tell the [local] church the best modern methods for it to adopt in its own program of mi[ssion]ary work. The most effective plans for evangelism, community service, [pub]licity, and finance will also be offered in the district meetings and [local] churches where these men speak. An effort will be made to have [every] local church committee adopt the most progressive and efficient methods.

The campaign includes conventions in about eighty leading cities throu[ghout] the country. Preparations have been in progress for a year. Everythin[g else] has given way to make these meetings a supreme success.

These Men (Four Bishops in the Seated Row) Attended the Gospel Training Camp at Ocean Grove

Our Mail-Bag

NOTICE

The editors of the Christian Herald will be glad to answer any question addressed to the Mail Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

MRS. M. B. W., Lancaster, Ky. Please explain Rom. 7:11 —"For sin, taking occasion by the commandment, deceived me, and by it slew me." Also the 13th verse: "Was then that which is good made death unto me?" etc. Also verse 19: "For the good that I would I do not; but the evil which I would not, that I do." I believe that if we delight in the law of God and try in all things to do his will, in word, thought and deed, we are cleansed from all sin through the blood of Christ. John 3:9 declares: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."

Practically all commentators say that the verses 7-23 in the seventh chapter of Romans are not at all a description of Paul's state at the time he wrote the letter, but form a parenthesis, describing in a graphic way his experiences before he found deliverance through the power of Jesus. Such changes of tense are common in literature, the narrator passing from the past tense to the present for the sake of vividness. It is clear from the phraseology of the seventh verse and a few verses following that he is describing a past experience. Paul's whole message and testimony is of victory, not of defeat. Verses 11 and 13 mean, then, that the commandment revealed the sinfulness of his nature, so that when he yielded to temptation his conscience troubled him. The law revealed sin and showed sin's power. Those who have no law commit sin and feel no condemnation. They do not realize that the things they do are sinful. The law shows us that they are sin, but has no power to make us stop the sinful acts. Verse 19 shows the inner conflict of the awakened soul before he has received Christ's deliverance; he is attracted to the good, but finds no power within him to perform it. You are right in saying that the New Testament teaches that we may be cleansed from sin and kept by the power of God. I John 3:9 means that so long as a person is consciously loving God, so long as the power of God is in his soul, making him love God and love his brother, he will not wilfully sin. We must let go our hold on God and lose the divinely implanted love from our souls before we can do a conscious and wilful wrong.

Discouraged, Abilene, Kan. Some time ago I gave my heart and my all to Jesus. At times I was greatly blessed, but there seemed always a little doubt or fear within that marred my peace. I prayed much, but try as I would, I failed to get rid of it. Of late I seem to be losing ground. I can no longer feel the Lord so near, and fear he is forsaking me. Everything seems to be against me. Even some of those from whom I would expect help and encouragement seem concerned only about what I can do for them, and sometimes hard thoughts arise in my heart toward them. I know this is wrong, and fight against such thoughts and pray for help to overcome them. But there are more defeats than victories. I am just discouraged. What can I do?

You say: "I can no longer feel the Lord so near and fear he is forsaking me." Now in such matters as this you must make your thoughts control your feelings rather than allow your feelings to control your thoughts. You know perfectly well that Jesus is just as near you as ever. He is not going to forsake you, because he loves you and wants to make you holy and useful. Since you *know* this for a fact, what is the use of letting your foolish *feelings* make you doubt? You must *determine* to trust God. Faith is an act of the will. Compel your will to follow your mind rather than your feelings, and you will find your feelings behaving themselves. You say you made a complete surrender of yourself to Christ. Now trust him to cleanse you fully and to keep you, moment by moment. You ought to be glad that other people expect you to help them rather than be mournful because they do not help you. One of the finest prophecies in the Bible is: "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." (Is. 55:5.) God will bless us so richly that others will "run" to us to find out how we get so great a blessing. He can put upon us no greater honor than to let us help other people. Ask him to fill you with more love; to give you all the fruits of the Spirit, "love, joy, peace," and all the rest, then share these blessings generously with those near you.

J. F. R., Blue Rapids, Kan. With deep interest and sympathy but also pain in my heart, I have noted anxious letters about forgiveness and peace which those readers fail to possess, many claiming the lack of assurance that they are saved. To such I wish to say from deep personal experience that the simple reason in such cases is, that we allow our mind to dwell on ourselves and our imperfections instead of looking only to Christ and his supreme perfection. Only try that, dear tried and worrying soul. Stop thinking about self and think about the blessed Christ as he heals the demoniac, makes a noble woman of Magdalene, speaks a kind word to Judas, has forgiveness for Peter, Paradise for the penitent robber and offers of rest and peace for the heavy laden. If you do this you will enjoy the peace that passeth all understanding.

C. B., Talmage, Pa. The name "Dead Sea" nowhere occurs in the Bible, and was not used by writers before the time of Christ. The name was evidently given to the lake on account of the belief that no life existed in it. But some low forms of life are found in the water, and many small animals and birds live near the shores. The great tragedy of Sodom and Gomorrah may also have led to the bestowal of the name.

Mrs. M. J. W., Bardolph, Ill. Almost all languages are related, some more closely than others. In dealing with the most ancient languages, the ablest scholars throughout the world have worked together until they found the key, and then having mastered the alphabet they have learned the structure and form. All such processes are slow and many difficulties present themselves; but they yield to persevering scholarship in the end. As to the correctness of translations, where two or more Orientalists, living far apart from each other, having no communication on the subject, make translations of the same ancient writing in almost precise agreement with each other, its accuracy is accepted as conclusive.

Shut-In, Brooklyn, N. Y. We cannot advise in a matter concerning which we have not sufficient information to form an opinion. The quarrel is evidently one which could readily be settled amicably if all parties were so disposed, and as all are professing Christians, we think it ought to be so arranged without further delay. It was an unfortunate mistake to interrupt a prayer, as that was probably the first step the other party intended taking to lead to reconciliation. The friendly advances of the other side having been rejected, thus causing new complications, it would seem to us to be the best thing—no matter how the dispute originated or who was the most at fault—for you to take the initiative, letting them know of your desire to forgive and come together as friends and fellow Christians again. If our Master forgave those who crucified him, we can surely forgive those who may have slighted us, and who may be only waiting for a signal on our part to come forward and make such amends as will bring gladness and peace to all hearts.

P. E. B., Sterling, Ohio. 1. We know of no absolute defense of war. In the ideal state of society, with Christian principles prevailing universally, war would be impossible. But we are still very far from that condition. As the world is now constituted, war is one of those unfortunate results of man's wickedness that are, humanly speaking, inevitable. All wars are bad, yet some are less so than others. A war to repel an invader who would involve a peaceful country in ruin and destroy or enslave its people, is to be regarded in a wholly different light from a war which is undertaken for the sake of conquest, or the thirst for military glory, regardless of the awful consequences. 2. You ask how a man calling himself a Christian can justify himself in going to war. Scripture is very plain in its condemnation of war. If any community or nation had such a firm faith in God as their shield and defender that they would trust him absolutely, they need never fear war, for he would protect them; but is there such a nation or such faith? To suppose this possible, would be to suppose that nation had reached the ideal Christian state. Unfortunately, none has reached it. Jesus spoke against war, but the nations today do not echo or follow his teachings. When they do, then the time prophesied will have come when swords and spears shall be transformed into implements of peaceful industry. Jesus also taught that wars would continue to the end of the age. 3. We are not to judge the attitude of individuals, whether their motives and actions be wicked or otherwise; such judgment is for God alone. It remains for us, in our own humble spheres, to live at peace with all men, to hate none, but to love all, and to recognize all as "of one blood" members of the great human brotherhood. And thus, by our own lives and examples, we shall be making war upon war in the way he desired his followers to do.

E. P. B., Sacramento, Calif. 1. Can you tell me something about the history and doctrines of the Buddhist religion? 2. What is the Grand Lama?

1. Buddhism is the religious or philosophic system founded by Gotama Buddha, who lived in the fifth or sixth century B.C. Buddha is not a proper name, but a title, and means "the enlightened one." The Buddhists believe in the transmigration of souls, and the aim of the Buddhist devotee is to attain enlightenment or perfect knowledge of the truth, in order to achieve Nirvana, or extinction, and the end of transmigration. Thus the Buddhists do not believe in immortality. But they teach the existence of what they call the Karma, or principle of ethical causation, and that our happiness or misery is the result of deeds done in the past. By good works they seek to affect this chain of causation so as to reach Nirvana, if not at the end of this life, at least in some subsequent existence. 2. The Grand Lama is the head of the Buddhist Church in Tibet, and the secular ruler, church and state being so closely united as to be practically one. He is believed by the Tibetans to be an incarnation of Buddha, and when the Grand Lama dies the body of dignitaries which corresponds to the College of Cardinals at Rome selects as his successor a new-born child in whom they assert the soul of Buddha is reincarnated.

Mrs. L. L., Mound City, Kan. The ultimate aim of the Zionists, as it is represented by their leaders, is the organization of a Jewish commonwealth in Palestine, and the restoration of the ancient worship, but precisely in what form or to what extent is not stated. There are many Jews who regard the project as visionary and impractical. Yet it is admitted that the larger number believe in a glorious future for their race; according to prophecy. It is not claimed that they will have been converted to Christianity before their return. God may open their hearts and minds to the recognition of Jesus as Messiah afterward. On this subject read Rom. 11:26; Isa. 2:24; Jer. 3:18 and 16:14, 15; Ezek. 36:24; 37:21-25 and 39:28.

A MESSAGE

by Margaret E. Sangster Jr.

THIS birdie's a carrier pidgeon,
Who darts 'mong th' clouds in th' sky;
I wonder if he'll take a message
Way up, until goin' so high,
He reaches the gate of God's Heaven,
The home o' th' good folks that die.

You see, they say mother has gone there,
An' how in the world could she know
That I'm thinking o' her every minute,
Jes' lovin' and missin' her so!
That's why I am givin' th' birdie
A message an' bidding him go.

Perhaps in God's Heaven it's lonely,
For people who loves you, you see—
An' so I am tellin' th' birdie
To fly jes' as fast as can be—
I know he'll remember th' message:
A kiss for my mother from me!

J. E. S., Dubuque, Iowa. The influence of the Church of Rome has always been adverse to popular education and enlightenment. This is shown in the condition of the lower classes not only in Spain, Italy, Austria and Portugal, but in practically all of the South American republics as well. Slavish obedience to Rome cannot exist where education is accessible to the masses.

Miscellaneous

Mrs. M. E. B., Nogal, New Mex. Different preachers have different methods, according to temperament. God can use men like Billy Sunday and also men whose pulpit manner is quietness itself. We know there are many people who dislike vociferation and gesticulation, but there are others to whom it conveys the impression of intense earnestness and strong conviction. The preacher who delivers a quiet discourse to a cultured and refined audience would probably produce little effect upon such audiences as those that are reached by evangelists or the Salvation Army speakers. Remember Paul's statement that he was willing to be "all things to all men, if by any means he might save some."

J. A. A., Seattle, Wash. Never heard of it. There are many sensational rumors in connection with the war, and this is doubtless one of that class.

P. R. T., Columbus, Miss. The verses in Luke 11:45-51 were a sweeping reproach of the Pharisees, not only for the heartlessness of their religious observances but for their shameless inconsistency. The reference to Zacharias in v. 51 is explained by II Chronicles 24:20-22, which was the last recorded case of the kind and therefore suitable as an illustration of the Savior's meaning. Zacharias' last words were: "The Lord require it" and Jesus warned them that it would be required "of this generation." John 7:38 does not refer to any particular passage but to the expression of the same idea in several passages, such as Isa. 58:11; Joel 3:18; Zach. 14:8; Ezek. 47:1-2. The Saviour's references in James 4:5, 6, are evidently to passages in Proverbs 21:10 and 3:34.

Reader, Pa. 1. The Scriptural passages regarding divorce will be found in Gen. 3:24, Matt 19:5, 6; Mark 10:7, 8, Eph. 5:31; I Cor. 7:11, 39; Luke 16:18; Matt. 5:32; Rom. 7:3 and elsewhere. 2. We cannot pass judgment in the case you mention. The Divine mercy is boundless. Whosoever cometh He will in no wise cast out, if they come in the right spirit of contrition and repentance. 3. There are many amusements that are wholesome and proper, and there is no reason why professing Christians should not enjoy them. There is a time for mirth and a time for sadness. It is a mistake to imagine that God's people are doomed to gloomy lives, and that religion is a melancholy affair. Discriminate in your choice of amusements, avoiding those that are doubtful and also any by participating in which you may exert a bad influence on others.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They followed her home to a dark little court and became acquainted with her mother, her sister Cory, her brother Flamingus and the twins. They saw her handle the domestic difficulty entailed by the addition of a boarder in the family, and applauded the resourcefulness with which she overcame the obstacle of numbers by the expedient of "double-decking" the crowd. They saw her under the tutelage of this boarder begin a struggle for the education necessary to the career of her dreams, and finally they went with her to the Saturday afternoon school at St. Mark's, to the class whose teacher wore real hair and wasn't made up. There she won the heart and whole-souled interest of this teacher, and came home in triumph in the teacher's electric brougham.

Through the interest of this teacher, Colette King, Amarrilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St.) John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette. Amarilly's soul responded to the church service and her heart beat in unison with the music. She thought it must be what Heaven was.

CHAPTER VI

MONDAY'S mops and pails broke in upon the spell of Amarilly's spiritual enchantment to some extent, but remembrance of the scenic effects lingered and was refreshed by the clothes-line of vestal garb which manifested the family prosperity, and heralded to the neighborhood that the Jenkinses' star was in the ascendant.

"Them Jenkinses," said Mrs. Hudgers, who lived next door, "is orful stuck up sence they got the sudsin' of them surpluses."

This animadversion was soon conveyed to Amarilly, who instantly and freely forgave the critic.

"She's old and rheumatic," argued the little girl. "She can't git to go nowhars, and folks that is shut in too long spiles, jest like canned goods. Besides, her clock has stopped. Nobody can't go on without no clock."

Out of pity for the old woman's sequestered life, Amarilly was wont to relate to her all the current events, and it was through the child's keen young optics that Mrs. Hudgers saw life. An eloquent and vivid description of St. Mark's service was eagerly related.

"I allers thought I'd like to see them Episcopals," she remarked regretfully. "Ef church air wa'n't so bad fer my rheumatiz, I'd pay car-fare jest to see it onct. I was brung up Methodist though."

This desire suggested to Amarilly's fertile little brain a way to make a contribution to John Meredith's pet missionary scheme, whose merits he had so ardently expounded from the pulpit.

"I'll hev a sacrud concert like the one he said they was goin' to hev to the church," she decided.

She was fully aware of the sensation created by the Thursday clothes-line of surplices, and she resolved to profit thereby while the garments were still a novelty. Consequently the neighborhood was notified that a sacred concert by a "surplused choir" composed of members of the Jenkins household, assisted by a few of their schoolmates, would be given a week from Wednesday night. This particular night was chosen for the reason that the church washing was put to soak late on a Wednesday.

There was a short, sharp conflict in Amarilly's conscience before she convinced herself it would not be wrong to allow the impromptu choir to don the surplices of St. Mark's.

"They wouldn't spile 'em jest a-wearin' 'em onct," she argued sharply, for Amarilly always "sassed back" with spirit to her moral accuser. "'Tain't as if they wa'n't a-goin' into the wash as soon as they take 'em off. Besides," as a triumphant clincher, "think of the cause!"

Amarilly had heard the Boarder and a young Socialist exchanging views, and she had caught this slogan, which was a tempting phrase and adequate to whitewash many a doubtful act. It proved effectual in silencing the conscience which Amarilly slipped back into its case and fastened securely.

She held nightly rehearsals for the proposed entertainment. After the first the novelty was exhausted, and on the next night there was a falling off in attendance, so the young director diplomatically resorted to the use of decoy ducks in the shape of a pan of popcorn, a candy pull, and an apple roast. By such inducements she whipped her chorus into line, ably assisted by Bud, who had profited by his attendance at St. Mark's.

The Jenkins dwelling was singularly well adapted for a public performance, as, to use Mrs. Wint's phraseology, "it had no insides." The rooms were partitioned off by means of curtains on strings. These were taken down on the night of the concert. So the "settin'-room," the "bedroom off," and the kitchen became one. Seats were improvised by means of boards stretched across inverted washtubs.

At seven o'clock on the night set for the concert the audience was solemnly ushered in by the Boarder. No signs of the performers were visible, but sounds of suppressed excitement issued from the woodshed, which had been converted into a vestry.

Presently the choir, chanting a hymn, made an impressive and effective entrance. To Amarilly's consternation this evoked an applause, which jarred on her sense of propriety.

"This ain't no show, and it ain't no time to clap," she explained to the Boarder, who cautioned the congregation against further demonstration.

Flamingus read a psalm in a singsong, resonant voice, and then Amarilly announced a hymn, cordially inviting the neighbors to "jine in." The response was lusty-lunged, and there was a unanimous request for another tune. After Amarilly had explained the use to which the collection was to be put, Gus passed a pie tin, while an offertory solo was rendered by Bud in sweet, treble tones.

THE sacred concert was pronounced a great success by the audience, who promptly dispersed at its close.

Illustration by Joseph Cummings Chase

"I came to call upon you," said the young rector

While the Boarder was shifting the curtains to their former positions, and Mrs. Jenkins and Amarilly were busily engaged in divesting the choir of their costumes, the front door opened and disclosed a vision of loveliness in the form of Colette.

"I knocked," she explained apologetically to the Boarder, "but no one heard me. Are the family all away?"

"They are in the woodshed. Walk right out," he urged hospitably.

Colette stepped to the door and, on opening it, gazed in bewilderment at the disrobing choir.

"These are not St. Mark's choir-boys, are they?" she asked wonderingly.

Mrs. Jenkins felt herself growing weak-kneed. She looked apprehensively at Amarilly, who stepped bravely to the front with the air of one who feels that the end justifies the means.

"It was fer him—fer Mr. St. John I done it," she began in explanation, and then she proceeded to relate the particulars of her scheme and its accomplishment.

She had but just finished this narrative when suddenly in the line of her vision came the form of the young rector himself. He had been ushered on by the Boarder, who was still actively engaged in "redding up."

"I came to call upon you, for I consider you one of my parishioners now," he said to Amarilly, his face flushing at the unexpected encounter with Colette.

Amarilly breathed a devout prayer of thankfulness that the last surplice had been removed and was now being put to soak by her mother.

Colette's eyes were dancing with the delight of mischief-making as she directed, in soft but mirthful tones:

"Tell Mr. St. John about your choir and concert."

Amarilly's eyes lowered in consternation. She was in great awe of this young man whose square chin was in such extreme contradiction to his softly luminous eyes, and she began to feel less fortified by the reminder of the "eau."

"I'd ruther not," she faltered.

"Then don't, Amarilly," he said gently.

"Mebby that's why I'd orter," she acknowledged, lifting serious eyes to his. "You said that Sunday that we mustn't to turn out of the way fer hard things."

"I don't want it to be hard for you to tell me anything, Amarilly," he said reassuringly. "Suppose you show me that you trust me by telling me about your concert."

So once more Amarilly gave a recital of her plan for raising money for the mission, and of its successful fulfilment. John listened with varying emotions, struggling heroically to maintain his gravity as he heard of the realization of the long-cherished, long-deferred dream of Mrs. Hudgers.

"And we took in thirty-seven cents," she said in breathless excitement, as she handed him the contents of the pie tin.

"Amarilly," he replied fervently, with the look that Colette was learning to love, "you did just right to use the surplices, and this contribution means more to me than any I have received. It was a sweet and generous thought that prompted your concert."

Amarilly's little heart glowed with pride at this acknowledgment.

At that moment came Bud, singing a snatch of his solo.

"Is this the little brother that sang the offertory?"

"Yes; that's him—Bud."

"Bud, will you sing it again for me, now?"

"Sure thing!" said the atom of a boy, promptly mounting a soap box.

He threw back a mop of thick black hair, rolled his eyes ceilingward, and let his sweet, clear voice have full sway.

"Oh, Bud, you darling! Why didn't you tell me he could sing like that, Amarilly?" cried Colette at the close of the song.

"We must have him in St. Mark's choir," declared Mr. Meredith. "You may bring him to the rectory to-morrow, Amarilly, and I will have the choirmaster try his voice. Besides receiving instruction and practice every week he will be paid for his singing."

Money for Bud's voice! So much prosperity was scarcely believable.

"Fust the Guild school, Miss Kate's washing, the surpluses, and now Bud!" thought Amarilly exuberantly. "Next thing I know, I'll be on the stage."

"I must go," said Colette presently. "My car is just around the corner on the next street. John, will you ride up with me?"

HE accepted the invitation with alacrity. Colette's sidelong glance noted a certain masterful look about his chin, and there was a warning, menacing ring in his voice that denoted a determination to overcome all obstacles and triumph by sheer force of will. She was not ready to listen to him yet, and

rery evader of issues, chatted incessa.y on the way to the car. He waited in im patience, biding his time. As th neared the turn in the alley, she pla ed her reserve card.

Henry didn't think it prudent to br g the big car into the Jenkinses' cu e-sac, so he waited in the next stit. I expect father will be there by thi time. We dropped him at a factor near by, where he was to speak to son United Workmen."

olette smiled at the drooping of Jo 's features as he beheld her father enonced in the tonneau.

Oh, John! I am glad you were here to otect my little girl through these by ys. I was just on the point of looking er up myself."

hen the car stopped at the rectory an Colette bade John good night, the res ute, forward thrust was still prominen in his chin.

e went straight to his study and wr e an ardent avowal of his love. Th he sealed the letter and despatched it l special messenger. There would be no ore suspense, he thought, for she wo'l have to respond by a direct affi nation or negation.

CHAPTER VII

The tide of the Jenkinses' prosperity ere came the inevitable ebb. On the fateful Friday morning succeeding ne concert, Mrs. Hudgers, looking fro her window, saw a little group of chi en with books under their arms ret ning from school. Having no timepie she was accustomed to depend on the ssing to and fro of the children for gui nce as to the performance of her hou hold affairs.

"My sakes, but twelve o'clock come qui to-day," she thought, as she kindle he fire and set the kettle over it in pre ration of her midday meal.

A neighbor dropping in viewed these proedings with surprise.

"Why, Mrs. Hudgers, ain't you et yer reakfast yet?"

"Of course I hev. I'm puttin' the kitt over fer my dinner."

"Dinner! why, it's only a half arter nin'

Ms. Hudgers looked incredulous.

"I seen the chillern a-goin' hum from sch l," she maintained.

"Them was the Jenkinses. Iry hez con down with the scarlit fever, and the e all in quarrytine."

"Now you talk! Wait till I put the kitt offen the bile."

The two neighbors sat down to discuss this affliction with the ready sympathy of t poor for the poor. Their passing envof the Jenkinses' good fortune was inst tly skimmed from the surface of the friendliness, which had only lain dor nt and wanted but the touch of trou e to make them once more akin.

Ven the city physician had pronou ed Iry's "spell" to be scarlet fev the other members of the household were immediately summoned by eme ency calls. The children came fro school, Amarilly from the theater, and he Boarder from his switch to hold an e ited family conference.

"'s a good thing we got the washin's ll hum afore Iry was took," declar the optimistic Amarilly.

"Thar's two things here yet," reporti Mrs. Jenkins. "Gus come hum too e last night to take the preacher's surp s and Miss King's lace waist. You was tired I didn't tell you, 'cause I kn'd you'd be sot on goin' with them you elf. They're all did up."

"Well, they'll hev to stay right here with us and the fever," said Amarilly philo ophically.

At heart she secretly rejoiced in the retaining of these two garments, for they seemed to keep her in touch with their owners, whom she would be unable to s until Iry had recovered.

"I don't see what we are goin' to do, Amarilly," said her mother despairingly. "Thar'll be nuthin' comin' in and many extrys."

"No extrys," cheerfully assured the little comforter. "The city doctor'll take care of Iry and bring the medicines. We v laid by some sence we got the churn wash. It'll tide us over till Iry gits ell. We all need a vacation from wor anyhow."

At the beginning of the next week a ten- llar bill came from Colette," to buy jellies and things for Iry," she wrote. A similar contribution came from John Meredith.

"We air on Easy Street onct more!" cried Amarilly joyfully.

"I hate to take the money from them," sighed Mrs. Jenkins.

"We'll make it up to them when we kin work again," consoled Amarilly. "Better to take from friends than from the city. It won't be fer long. Iry seems to hev took it light, the doctor said."

This diagnosis proved correct, but it had not occurred to Amarilly in her prognostications that the question of the duration of the quarantine was not entirely dependent upon Iry's convalescence. Like a row of blocks the children, with the exception of Flamingus and Amarilly, in rapid succession came down with a mild form of the fever. Mrs. Jenkins and Amarilly divided the labors of cook and nurse, but the mainstay of the family was the Boarder. He aided in the housework, and as an entertainer of the sick he proved invaluable. He told stories, drew pictures, propounded riddles, whittled boats and animals, played "Beggar my Neighbor," and sang songs for the convalescent ward.

When the last cent of the Jenkinses' reserve fund and the contributions from the rector and Colette had been exhausted, the Boarder put a willing hand in his pocket and drew forth his all to share with the afflicted family. There was one appalling night when the treasury was entirely depleted, and the larder was a veritable Mother Hubbard's cupboard.

"Something will come," prophesied Amarilly trustfully.

SOMETHING did come the next day in the shape of a donation of five dollars from Mr. Vedder, who had heard of the prolonged quarantine. Amarilly wept from gratitude and gladness.

"The perfesshun allers stand by each other," she murmured proudly.

This last act of charity kept the Jenkinses' pot boiling until the premises were officially and thoroughly fumigated. Again famine threatened. The switch remained open to the Boarder, and he was once more on duty, but he had as yet drawn no wages. One morning there was nothing for breakfast.

"I'll pawn my ticker at noon," promised the Boarder, "and bring home something for dinner."

"There is lots of folks as goes without breakfast allers, from choice," informed Amarilly. "Miss Vail, the teacher at the Guild, says it's hygeniack."

"It won't hurt us and the boys," said Mrs. Jenkins, "but Iry and Co is too young to go hungry even if it be hygeniack."

"They ain't a-goin' hungry," declared Amarilly. "I'll pervide fer them."

With a small pitcher under her cape she started bravely forth on a foraging expedition. After walking a few blocks she came to a white house whose woodhouse joined the alley. Hiding behind a barrel she watched and waited until a woman opened the back door and set a soup plate of milk on the lowest step.

"Come a kits! Come a kits!" she called shrilly, and then went back into the house.

The "kits" came on the run; so did Amarilly. She arrived first, and hastily emptied the contents of the soup plate into her pitcher. Then she fled.

"Here's milk for Iry," she announced, handing the pitcher to her mother. "Now I'll go and get some breakfast for Co."

She returned presently with a sugared doughnut.

"Where did you borry the milk and nutcake?" asked her mother wonderingly.

"I didn't borry them," replied Amarilly stoically. "I stole them."

"Stole them! Am-a-ril-ly Jenk-ins!"

"'Twan't exackly stealin'," argued Amarilly cheerfully. "I took the milk from two little cats what git stuffed with milk every morning and night. The doughnut had jest been stuck in a parrot's cage. He hedn't tetched it."

"What would the preacher say!" demanded her mother solemnly. "He would say it was wrong."

Continued on page 1065

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How to be Well and Strong without Diet, Drugs or Appliances

We have known for years what it is that has control of every function of the body, but undue consideration of individual weaknesses and diseases has so blinded us that we have totally neglected that which is greater than all else—that upon which the health of every organ and consequently our health depends.

By HOMER DAVIES

HAVE you ever stopped to consider just what it is that keeps that most wonderfully delicate and intricate piece of mechanism your body -working in harmony? If you have not you should become acquainted without delay with the fact that it is your nerves.

Your nerves regulate and govern absolutely every process that goes on within you. Sever the nerves leading to the eye and not only would you be unable to move the eye but your sight would be gone forever. Your nerves regulate the beating of your heart, one set making it beat and another keeping it from racing too fast. You breathe unconsciously, your digestion proceeds without your having to think of it at all. The glands create and distribute their secretions, all at the bidding of your nerves.

It has been definitely established that more than 99 per cent. of all humanity, past their majority, are deficient from a standpoint of nerve strength and, therefore, are deficient in nervous energy.

Nearly all functional weaknesses and disorders can be directly traced to weak nerves and depleted vitality.

You have never seen a man of achievements in athletics, in business or any profession who did not have a highly developed and powerful nervous system. Did he not possess this he could not be healthy, nor would he have the vitality to push his work through to success.

Macfadden, who is probably the foremost general physical culture authority in the world, says of Energy: "The longer and more thoroughly we study the structure and functions of the human body, the more clear and absolute becomes the conviction that the secret of human strength and energy lies in the nervous system."

Napoleon said: "No man can win in the battle of life who has not Courage and Persistency. These are impossible where Energy is lacking, hence Energy is the indispensable quality of great Success."

No greater truth than this was ever uttered. Were it possible to chronicle all the failures, not due to lack of brains, but to a lack of physical vitality, which is now recognized as an illness in itself, there would be a list so long as to appal the world.

Every great man of history—every highly successful man of the day—is possessed of more than an average amount of energy. Some have been gifted with this wonderful quality as were Lincoln, Napoleon, Rockefeller, Morgan and others; and some developed it as did Gladstone and Roosevelt.

Not one of these men, as they admit themselves, could ever have attained the position they occupy were it not for this factor.

Big muscles unless accompanied by powerful nerves are as useless as a trolley car without electricity. If your nerves are weak your every organ will be weak in exact proportion. If you are troubled with indigestion, constipation, a weak heart, weak kidneys, a torpid liver, or any of the functional ills that flesh is heir to you should look immediately to your nerves. For unless your vital organs are receiving their due share of nervous energy they cannot possibly do their work. Advanced thinkers in the medical world as well as those who do not use drugs have sought in vain for some direct method for the strengthening of the nerves.

Exercise, Osteopathy, Deep Breathing, Chiropractic, Hydrotherapy, Electricity and other methods without end have been advanced at one time or another, as offering an ideal means for the building of vitality, or rather nervous energy, which is what vitality really means.

Many of these have much to commend them, but not one can benefit the nerves except in a most roundabout and uncertain way.

It has remained for one Robert Duncan to discover a method for direct nerve stimulation. By his methods he can build and create a degree of energy that you can actually feel course through your body within a few minutes unless you are horribly run down, and even then, it can be developed within a very short time.

By this method he is enabling people to absolutely overcome functional weaknesses and disorders without resorting to tortuous exercise, drugs, repulsive diets, and in addition build for themselves a degree of energy that will be the determining factor in their success in life.

He tells all about this discovery in his book "Building Energy." He has agreed to send a copy to any reader of THE CHRISTIAN HERALD who will write Robert Duncan, Room 619, U. S. Express Building, New York City, enclosing 25 cents for the book in stamps or coin.

Every man and woman in America should read this work and every man, woman and child should follow its precepts.

This country is coming to be known as a country of neurasthenics. You should not be one of those who is a slave to his nerves. Develop them so that you may enjoy the health and the worldly success that is your birthright. -Advertisement.

The Boy Joash Crowned King

International Sunday School Lesson for October 31.
II Kings 11:1-20

TALKS ON THE GOLDEN TEXT

By Rev. F. B. Meyer, B. A.

"The house of the wicked shall be overthrown: but the tent of the upright shall flourish." Prov. 14:11.

The contrast here is between *house* of the wicked and the *tent* of the upright. The wicked man, —the word would include the irreligious —is driven to build something permanent and enduring, because he has no assurance for the present world or the future, save his own efforts and forecast. But the upright those who can look into the face of God with conscious acceptance—can afford to dwell in *tents*, because they know that if the earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands eternal in the heavens. But however deep the foundations or solid the walls of *house* of the wicked, it will not be able to st in the day of hurricane and flood. "T shalt diligently consider its place, but it not be." Whilst, however slight the hol the *tent* on mother earth may be, if God h the ropes, it will persist, though a cyclone its entire force on its frail structure. U these circumstances, who would not ra live in the tent than the house? Besides soul's slight tent lets in more of heaven's and air than the thick walls of a palace. much healthier to live under canvas!

Come, Inherit the Kingdom

By Arthur H. Howland

THE names of Joash and Jehu are linked together as great royal reformers. Jehu overthrew the dynasty of Ahab and almost extirpated the worship of Baal from the northern kingdom of Israel, while Joash wrought in the southern kingdom of Judah the same sort of a revival. We shall study next week this reforming work of Joash; today we have the narrative of his coronation.

But there was a vast difference between the work of Jehu and that of Joash. The reforms of Joash were almost bloodless, while the history of Jehu reeks with blood. His record is not only horribly stained with murder, but with infamous treachery. He slew ten kings, seventy princes and a whole multitude of Baal-worshipers whom he had lured to their temple by lies. We are not surprised that the historian records: "But Jehu took no heed to walk in the law of the Lord with all his heart."

Yet while one part of the story is so dreadful, both must be considered together because they were part of the one general movement to rid the land of Baal worship. The two stories are connected further by the fact of the intermarriage of the two reigning families. At Samaria, Ahab and Jezebel reigned over the northern kingdom; at Jerusalem Jehoshaphat reigned over the southern kingdom. Jehoshaphat was a good man, but made the mistake of allying himself too closely with his wicked neighbor on the north. Besides helping Ahab in his wars, Jehoshaphat allowed his son Joram to marry Athaliah, the daughter of the wretched pair who reigned at Samaria. Jezebel introduced and promoted Baal worship throughout Israel, having a Baal temple at the royal city; Athaliah prompted Baal worship in Judea, and a Baal temple was built at Jerusalem near the temple of Jehovah.

ELIJAH and Elisha warned the king and queen and the people of Israel; fierce and bloody Jehu came upon the scene and drowned idolatry in a sea of blood. At about the time that Jehu was killing Joram, king of Israel, fatally wounding Ahaziah, king of Judah, who happened to be visiting Joram, and making way with Ahab's seventy sons, Athaliah, the mother of Ahaziah, devised the pleasant plan of killing all her grandchildren and all others who might lay claim to the throne so that she might be the reigning queen. She did a fairly thorough piece of work, but one little baby was saved. He was two years old on that dreadful day when the priest's wife, Jehosheba, caught him up, ran away and hid him in the temple.

Six years the little boy was hid in the house of the Lord, while his wicked grandmother reigned. Here is a good place to stop and think of some other things besides idolatry and bloodshed. A little boy—a very little boy, only a baby—hid in the house of the true God. There was a power in that hidden life that was to accomplish God's work, and accomplish it in God's way. Let's try to think of some of the "hiding" verses in the Bible. Ask your pupils to try to locate those you will mention and suggest some others for themselves. "He that dwelleth in the secret place the Most High shall abide under the s of the Almighty." "In the ti trouble he shall hide me in his pa in the secret of his tabernacle sh hide me." "Thou shalt hide th the secret of thy presence." "Se affection on things above, not on on the earth, for ye are dead, an life is hid with Christ in God." A hidden with God, is mightier th the nations. Moses hid in the s of Egypt; Samuel, a boy in the tabernacle; Joash in the temple; thy in a good home with his moth grandmother—these boys, like th Jesus in the Bethlehem stable watched over and kept and prepa great deeds that would shake wro build the right.

BUT not only babies and bo hide without sacrificing digni courage. It is not cowardly to l times. This new and bitter war reading about every day is largely by men in hiding. So the place brave Christian is in that secret place -in God's presence. Whe troubles come, when perplexities baffle the clouds grow darker, hide a deeper, get closer, get farther in the kind, strong heart of God.

After six years the good prie Jehoiada thought the time had co bring out the royal boy and mak king. He organized a revolution the murderous queen. The t might turn aside to speak of righteous rebellions and revolutio start a discussion as to when it i to revolt against law and gover

The description of the milita arrangement of the camp is a little h follow. Evidently it took plac Sabbath and the palace guard were on duty on Sabbath days w into the plan. This Sabbath guar guard at all times probably amo to 500 men—was to be divided in parts, three companies guarding gates to the palace and two com placed on guard within the templ make their interest as well as efficiency greater certain ancient and weapons that had been tre from David's time were put int hands. The two companies insi temple stood in ranks facing a spa the altar within which the youn was to appear. Crowds of exp people waited in the outer court. the priest "brought out the king and put the crown upon him an him the testimony; and they ma king, and anointed him; and clapped their hands and said, Lo the king."

Athaliah, the wicked queen, hea approached, and cried: "Treason was slain. That was practically killing the revolutionists had except that they slew the chief of Baal.

NOTICE the various cove Jehoiada made first a co with the people who were to help revolt (verse 4). When you ha important enterprise on hand, mak that your co-workers are united i pose. Then, after the coronatio

priest made a comprehensive covenant—"a covenant between the Lord and the king and the people" (verse 7.) This was a special covenant "that they should be *the Lord's people.*" That is beautiful, is it not? Then a covenant "between the king and the people." With such bonds as this we are not surprised to learn that the next step was a zealous attack against idolatry, followed by a great revival of church-repairing and church-going. The record of their thoroughness is stimulating: "And all the people of the land" (that of course is a bit of hyperbole, for they could not all have gotten in) "went into the house of Baal and broke it down; his altars and his images brake they in pieces utterly." That's the only way to attack an evil; that is the only place to stop: when it is broken in pieces utterly.

But after all, the real lesson for today is not Joash's coronation but yours. Are you yet king or queen of that realm that is yours—your life, your heart, your soul, your body? Enter into a covenant with your closest, most trusted friends, mother, father, pastor, teacher, that you will be a true king, a true queen. Then make that covenant with Jehovah that you will be his. Break down in his strength the evil things that hinder. Let the power of his Holy Spirit destroy what is evil within you. Set the forces of that kingdom of yours against all that is wrong and for the help of everything that will lead the world to God.

"I Have a Good Protector"

By Amos R. Wells

IT is deeply interesting to see, far back in the time of Joash, how profound was the influence of women on affairs of state. Jezebel had really ruled, and not Ahab. Her daughter Athaliah slew all her grandchildren but one, and became queen. Athaliah's daughter, Jehosheba, saved the one grandchild of Athaliah, her infant nephew Joash, and in time made him sovereign in the place of Athaliah. There is a "feminist movement" for you! Where in modern days can you find its equal?

Is there not in this tragic-joyous story a plain indication of what we may expect from the feminist movement of today? Women are rapidly securing the right of suffrage in the United States. The great war is forcing women to the front all over Europe, to take the place of the farmers, storekeepers, men of all occupations, who are fighting at the front. The Orient is freeing its women from their age-long bondage, so that in Japan the new government school system makes almost as full provision for females as males, while in China the "new woman" is almost as aggressive as in England. In view of all this, let us remember that women and men have the same mothers and fathers, and are not very different in their characters. Some women are good and some are bad. Athaliahs and Jehoshebas. Women must be freed, as a matter of justice, but the Christianization of the world must go on just the same.

The safety of the boy Joash, brought up in the very midst of his deadly foes, was no greater than all of God's children may enjoy. Once in the last century an old lady in England had occasion to go ten miles on horseback, in a dark night and alone, to take a sum of money to a friend who needed it. Her friends urged her not to go, warning her that she would lose her way, or be robbed. "I have said my bit prayer," said the old lady; "I am on the Lord's errand and trust him." She was indeed attacked by a highwayman as she passed a dark wood, but she was so cool that the robber wondered. "Aren't you afraid?" he asked. "No," she answered, "I have a good protector." The robber looked around and could see no one in the darkness; but the old lady was so confident that he supposed that a well-armed man was near, and ran away. Every child of God has that same Good Protector always at hand.

YOUNG Joash, brought up in the temple, got a far better education than he would have received in the court of Athaliah near by, though the gay courtiers would have thought it no education at all. Once an agricultural expert, addressing a state grange, was worsted in discussion by a certain plain farmer. "Sir," he roared at last, "do you realize that I have been at two universities, one in this country and one in Germany?" "What of that?" asked the farmer quietly. "I had a calf that nursed two cows, and the more he nursed the greater calf he grew." We need to remember this homely illustration in educating our children.

The care with which Jehoiada surrounded the young prince when it came time for him to step out into his royal rights was no more than every parent should exercise as he sends out his boy or girl into the world. It is only recently that our government has established a Children's Bureau. With more than 30,000,000 children in the United States under 15 years of age, with 300,000 babies dying every year before they are one year old, and half of them needlessly, our government has until a few years ago spent money unstintedly in the protection of cows and pigs, but not a cent for the protection of children. Surely Jehoiada could teach us a lesson.

The most significant incident in the stirring scene of the crowning of King Joash is the placing in his hands of the Bible at the same time that the crown was placed on his head. President Wilson once said, "There are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it." This, which is true of our country and its ruler, is true of each child as he enters upon the ruling of his life.

Echoes from the Holy Land

THE change of dynasties in all lands seems inseparably connected with military force or display. Jehu, anointed by Elijah, had destroyed the whole house of Ahab and Jezebel, driving the reforms, as he drove his chariot, at a maddening pace.

Athaliah, the queen mother, was of more importance than the wife of the king. The same custom lives in Turkey till the present hour. The Valideh Sultan, the mother of the ruling Sultan, is "the first lady of the land." One woman's ruthless slaying of the royal seed has often been circumvented by the cunning of another woman, and Jehosheba has had more than one imitator.

The law of succession in Oriental countries differs from European usage. In Turkey the oldest male of the ruling family, not necessarily the oldest son of the ruling sovereign, is the heir apparent. Recent efforts to change the law have not succeeded.

"Gate of Sur." In most Oriental cities the main gates are named from the main roads leading out of them to the larger neighboring cities. This gate was evidently that controlling the road to Tyre, which is called Sur till the present hour. At Jerusalem the west gate is still called the Jaffa Gate, because it marks the beginning of the main road leading westward to the seacoast at Jaffa.

"David's Spears and Shields," more than one hundred years old and probably carefully preserved up to that time. Collections of antique weapons are more often forgotten and lost sight of. A few years ago an extensive collection was discovered at Jerusalem in what is still known as "David's Tower." They consisted of spears and javelins and had been plainly lost sight of after the introduction of gunpowder.

"Crown." Most crowns are today carefully guarded in museums and brought forth and worn only on coronation days or other great occasions. This crown was most probably one from Solomon's time.

"The testimony." Modern kings and rulers take a solemn oath to obey the laws of the realm and uphold the constitution.

"Clapped their hands." A common Arabic proverb finely illustrating the need of cooperation runs, "One hand can't clap."

"God save the king." Our cheering is as yet only senseless noise like all the college cheers. History will no doubt develop the "hip, hip, hurrah" into something that has real meaning in it. Republics in Europe have changed the ancient "God save the king" to "Vive la république." We have yet to create the form and perhaps the idea.

The man who is on speaking terms with all of his neighbors is within speaking distance of heaven.

* * *

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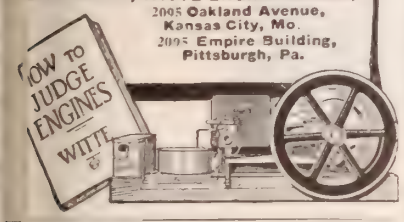

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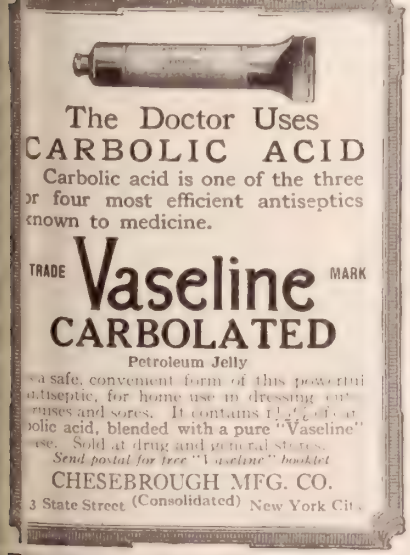

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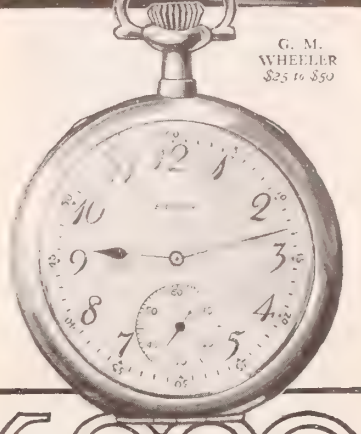

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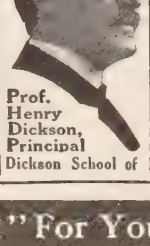

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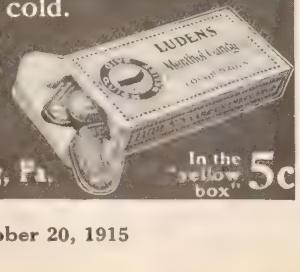
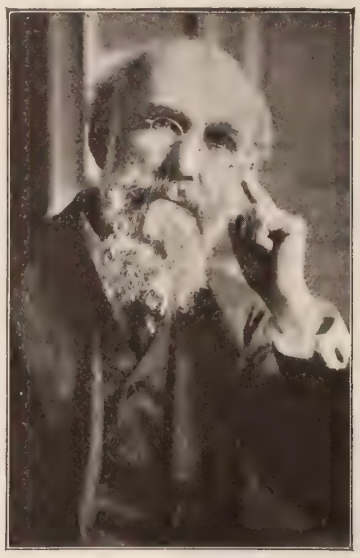


Wm. H. Luden, Manufacturing Confectioner Reading, Pa. In the yellow box 5c

A Veteran Baptist Retires

AFTER a continuous pastorate of fifty-seven years, and a preaching career comprising no fewer than sixty-four years, Dr. John Clifford, well-known to many in this country, has retired from the ministry of Westbourne Park Baptist Chapel, London.

Doctor Clifford's name has been called "a synonym for British nonconformity"; though perhaps an even better description of him is "a Cromwell of the pulpit." There are many points of comparison between him and the man who sent Charles I to the block. Not in appearance though, for there is not much resemblance between Cromwell's sturdy figure and dour face, and the slim, eager-visaged minister, but in other respects John Clifford is in the direct spiritual line of descent from Oliver Cromwell. In love of freedom, fearlessness of the powers that be, and hatred of entrenched evils, he is decidedly of the Cromwellian order.



Dr. John Clifford

The doctor comes of the working-class, the class that embodies the most typical British qualities. He was born eighty years ago in the Midland village of Sawley, and it was by sheer force of intellect and character that he rose to be the greatest Baptist preacher since Spurgeon, and in the front rank of all contemporary ministers. He filled a place in the public life of Great Britain such as no other minister has occupied during the last half-century.

In the course of his long career Dr. Clifford has of course seen many changes and he mentioned some in a quite recent interview.

"There have been changes in theology since my young days," he said. "In 1858, or about that time, theological theories were dominant everywhere, and were regarded by many unthinking persons as though they had the stamp of finality upon them; but in the sixties there was a revolt against them, which was not confined to any one section of the Church, but was particularly widespread among the students of the colleges, sometimes exposing them to difficulties in obtaining churches on their leaving college. That revolt went on for twenty-five or thirty years, and of course it produced a considerable number of changes, a loosening of faith in all creeds as creeds, and a recognition of the necessity of adapting expressions of the Christian faith to the facts disclosed in Biblical study on the one hand, and brought out from the study of Nature by scientific men on the other.

"Biblical criticism," he said, "was at first received with doubt and hesitation, and for years it was treated with contempt and indignation, but with the last fifteen years the results of Biblical criticism have been so manifestly to the enriching of our comprehension of the meaning of the Scriptures and of the place of the Scriptures in the life of the world, that they are now accepted, in the main, thankfully.

"Another change is due to the influence of physical science; that is, insistence upon facts and upon absolute intellectual accuracy. It is one of the benefits springing out of the work of Huxley, Tyndall and others. The mind was brought face to face with the necessity of verifying its statements. That leads to the closer study of the facts of the life of Christ, so that it is safe to say that the story of the life of Christ is infinitely better understood than it was fifty years ago. Interest in his life has been wonderfully quickened in consequence of the necessity of getting at the foundation facts of his life. The application of scientific methods to the investigation of the data in the New Testament has been to make us indubitably sure of the historic ground of Christianity and given us a conception of Jesus Christ that has brought him much more fully within the range of human sympathy and adoration than was possible before."

ASKED as to who, in his opinion, is the greatest living preacher, Dr. Clifford named one well known to readers of the Christian Herald, Dr. Jowett.

"Dr. Jowett takes precedence of all, I think," said he. "He is beautifully imaginative, and exceedingly suggestive in the side-lights he throws upon passages of Scripture."

As for the preaching of to-day, Dr. Clifford remarked that it was much more experiential than formerly.

"I sometimes think," said he, that the emphasis is so exclusively on the practical and the experiential as to fail to give that satisfaction to the intellect which Christianity is calculated to give, and which it is intended to give, for it is meant for the whole of man.

"I feel I can say," he declared, his eager aged face alight with the hope of a man just starting life, instead of in the evening of his days, "that I think the world is immensely better than it was. I am not a bit doubtful even about the outcome of this war. For that will mean the advancement of the kingdom of God by the introduction of Christianity into the control of the international life of the nations."

HARRY ELMORE.

Young People's Meetings for October 31

Increase and Efficiency

Christian Endeavor Topic. Eph. 4: 1-16

WHEN you see that this Scripture reference includes that familiar passage about "the whole body fitly joined together," etc., you may find yourself thinking: "Oh dear! must we study these same verses again?"

But try a new plan. I can guarantee that it will flood these familiar verses with new and startling light.

We are hearing much about versi libre and have long been acquainted with William J. Lampton's delightful poems in which one line may consist of one word and the next of seventeen. Now take two sheets of foolscap or legal cap paper (better paste them together end to end, so that when you are done you will have the whole thing on one connected sheet), and write down thought by thought, the wonderful phrases of this great section of Paul's soul and church philosophy. You will have what looks like a bit of versi libre, but when you have finished you will feel that you could talk for an hour about the words you have put down.

Begin like this:

Walk worthy;
Worthy of the calling;
In all lowliness, meekness, long suffering, forbearance, love.
Endeavoring
To keep the unity
Of the Spirit
In the bond of peace.

Then when you get to that most familiar part you will be delighted to see afresh how packed full it is of

pra ical suggestions for "increase and eff ency."

ofessor Riddle, writing for the Ph Schaff Commentary, sums up thi 6th verse as follows: "All that the bod possesses, by means of the adaptation, compacting, supply, and energy of ch part, contributes to this organic, sy metrical growth."

Like each member of your society ask himself: "Am I filling my place and doi my part, connected with the great Sou e of divine life, living and working har oniously with my Christian fellows, hel ng our growth and enlarging our ach vements?"

Jw Christ Organized for Personal Work

Epworth League Topic. Mark 6:34-42, Luke 10:1, 2

THE disciples said: "Send them vay." Jesus said: "Give ye them to ."

Vat was the difference? Why did Jes say one thing and the disciples anoer? Because Jesus was moved wit compassion, while the disciples did ot care.

Jus had big plans for his disciples. He d already sent them out to preach an each and heal (Mark 6:7-13). He was to send them out many times aga , both before and after his death anc resurrection; the severity referred to our second reference (Luke 10:1) pro bly included some of the disciples anc surely included many whom the disples had influenced and helped. Chi was creating an organization tha should last through the centuries, anc hose spirit should be that of radiant anc persistent and efficient helpfulness. So gave this inner circle an object less . "Don't send these folks away. Fee them. Give them what you have. I a sorry for them. They are hungry."

Is is the secret of successful "person work." If the motive is to do a dut to rid ourselves of an obligation, the ork is almost sure to fail. But if we n realize that others are longing hu ily for what we possess, if we can get our souls something of that compas n of Jesus, then we shall win not onl our "chums" but many more.

Res nsibility of Christians for American Cities

EY. P. U. Topic. Zech. 8:1-8.

ITY of truth, and a city of youth. hat is an unintentional rhyme, but at is the sort of city described in this eautiful prophecy of Zechariah. "Je salem shall be called a city of tru " "And the streets of the city sha be full of boys and girls playing in streets thereof." But while the spi of the city is the spirit of the exu rant joys of youth, age is not forgot n—the old men and old women are pro ted and happy. Best of all, God is g g to dwell in the city as the Friend and elper of all.

Fw far American cities come from this ream! There is some frolic for the ildren and some comfort for the age but how much of woe! Little chil n forced to work, babies dying for k of food and care, old people in isery—and all this trouble neeess.

Yur society should write to the Federal ommission on Industrial Relations at Washington asking for a copy of recently published report and arrge to study it carefully. It desc es conditions and suggests remedi

Nice Miss Sangster's article in this issu telling about the exhibition at New York of the work of industrial schos and classes. This is a bright and hap side of the picture of life in Am can cities.

F l out also about some Gospel mis n or church extension work and rem ber that Christ himself is the only ope for the American city.

Aient Jerusalem is still far from the lfilment of this glad prophecy of Zec iah. But much has been done for e comfort of the people of that ane t city, though the welfare work is for present largely interrupted by the war

Should There Be A New Marriage Ceremony For Ministers' Wives?

An astonishing question, astonishingly answered with eight new marriage-ceremony promises for ministers' wives. A woman who knows has daringly written an article on what a church has the right to ask of its minister's wife that promises to be the most-talked-of article in church circles this winter.

It is in the November

LADIES' HOME JOURNAL

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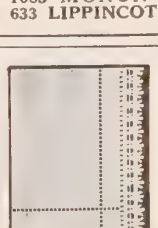

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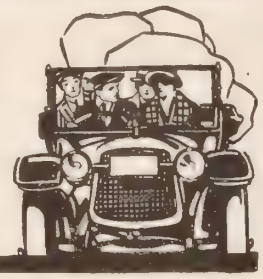

Side by side with the first advertisement of the Hartford Fire Insurance Company, printed in the Hartford Courant in 1810, Donald McAulay, Turner, announced that he "made and repaired all kinds of spinning wheels."

Old Donald would look in vain through the pages of this magazine for advertisements of spinning wheels, and we can imagine his amazement at phonograph, telephone or motor car. But one familiar friend he would find—the announcement of the "Old Hartford," as ready today to give protection from all the risks of a motor car as it was to insure a spinning wheel in 1810. Such is the complete

INSURANCE SERVICE OF THE TWO HARTFORDS

For the Hartford Fire Insurance Company has granted protection against loss by fire for 105 years. It has grown with the country's growth, and the development of its insurance service has always kept pace with the country's insurance needs.

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Hartford Accident & Indemnity Co.
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- ☐ Bonding
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- ☐ Golfer's Policy
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- ☐ Rent
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- ☐ Live Stock Transit
- ☐ Live Stock
- ☐ Sprinkler Leakage
- ☐ Marine
- ☐ Earthquake
- ☐ Breeders and Exhibitors
- ☐ Teaming
- ☐ Salesmen's Samples
- ☐ Registered Mail
- ☐ Use and Occupancy

The Christian Herald Prayer League

MRS. M. A. M. writes from Wise, Va.: "I want you to know that prayers for state-wide prohibition were answered. God be praised forever!" Another Virginia lady writes: "Some months ago I requested prayers that a nephew might be healed of mind trouble brought on by drink, and that he might obtain employment. Both prayers have been answered." Mrs. W. W. C. writes: "Some time ago I asked prayer for a revival of religion at Eliasville, Texas. The prayers have been answered, and I thank God." Mrs. D. D. writes from Pocahontas, Tenn.: "Several of us have received spiritual uplift through the Prayer League. There have been three revivals in this neighborhood, and the young people, as was specially asked in the request for prayer, were those most moved by the Spirit's power."

A Reader of Camden, Ohio, writes: "Some time ago I requested prayer for the restoration of my own health. I want to thank God that he has improved my health, and since then has also restored my baby's health and my husband's." Mrs. L. C. G. writes from Dallas, Texas: "In answer to prayer, God raised me up from a very serious sickness when the doctors said there was no chance to get well." "I wrote you several months ago," writes a Kentucky Subscriber, "asking prayer for financial aid. We are so thankful to God for prayers answered and for brightening the way that was once so dark." Mrs. A. E. P. writes from Florida: "I know your precious prayers have been ascending for me and mine, and I must report that I have had a blessing from our Father. Never before, perhaps, in all my experience have I had such sweet communion with him." M. H., Pittsboro, N. C., writes: "Some time ago I wrote to ask the prayers of the League in behalf of a dear relative. My prayers have been answered, and he has been restored to health."

Acknowledgments of answered prayer have also been received from: M. E. A., Lewisville, Pa.; Miss A. B. G., Covington, Ky. (for bodily healing); L. W. Wooster, Ohio; C. E. M., Rutland, B. C.; Mrs. A. C. M., New Haven, W. Va.; M. E. D., Greensboro, N. C.; S. J., Quebec; C. E. S., Wilkes-Barre, Pa.; Miss H. B., Commerce, Ga. (for restoration to health); Miss C. A. C., West Hartford, Conn.; A Friend, Macon, Miss.; Mrs. A. F. G., Ramsey, Ill.; A Friend, Kalamazoo, Mich.; Mrs. A. B., California (for relief from financial embarrassment).

PRAYERS are asked for revivals of religion at Haverhill, Mass.; Wise, Va. (that church may be cleared of debt); Mocksville, N. C.; Dayton, Ohio; Sea Cliff, N. Y.; Wauseon, Ohio; Pocahontas, Tenn.; Mason City, Neb.; Dallas, Texas; Woodburn, Ky.; Eliasville, Texas; Delevan, N. Y.; Lyndeboro, N. H.; Detroit, Mich.; Milo, Me.; Coleville, Calif. (that a man and his wife may be successful in starting a Sunday school here); Bogard, Mo.; Los Angeles, Calif. (that many may be saved through the work of a metropolitan mission at Ocean Park); Vinita, Okla.; Lebanon, Ill. Prayer is requested for a world-wide revival. Mrs. E. T. S., Cincinnati, Ohio, asks prayer that a minister of the Gospel may have a pastorate. A Reader asks prayer that he may make a good Sunday school superintendent, and that many may be brought into the fold. Mrs. S. M. W. asks prayer that a pastor may be filled with the Spirit; Mrs. C. A. S., that a young man twenty-three years of age who has just entered the ministry and taken his first charge may be truly consecrated to his work and be successful in building up the church and leading souls to salvation.

Two mothers ask prayer that their daughters' minds may be restored; Mrs. A. R. T., Miss A. A., Miss H. B., their mothers'. Five others ask prayer for mental restoration or strengthening for friends or for themselves.

L. J. L. and Mrs. M. C. L. ask prayer that sight may be restored; Mrs. A. P. C., that her husband's sight may be restored; Mrs. Z. E. R., her son's; Mrs. G. S. H., her daughter's; A Reader, a mother's; Mrs. M. W., a niece's; Miss C. A. C., a nephew's; four others ask prayer for the strengthening of sight.

A sad letter brings the request for prayer that brothers and mothers may be saved from the liquor habit; also that another family, a nephew and a friend be delivered from this bitter curse.

L. M. K., J. E. H., Mrs. T. [illegible]. Y. and "A Mother" ask prayer that their sons may be saved from the liquor habit; Mrs. E. J. C., her sons; C. B. P., daughter; Mrs. A. R. T. and [illegible]. V. their fathers; Mrs. A. C. V. and M. E. A., their nephews; A Mother and Mrs. M. G., their sons-in-law; Mrs. S. C., three young men; Mrs. J. [illegible] M., a young man; E. S. O. and Mrs. R. H. P., other friends.

J. E. H. asks prayer that a son may be cured of the drug habit; Mrs. E. B. C., that her brother may be cured of the morphine habit; Mrs. M. [illegible] M. that a friend may be cured of the morphine habit.

AN earnest mother asks prayer that her son may be converted very soon. Another mother asks prayer that four sons may be converted; Mrs. D. Mrs. S. E. B., Mrs. A. C. M. and G. E. C. each ask prayer that two sons may be saved; A Reader asks prayer that her son may be saved and return to his wife and children. Seventeen other parents ask prayer for the conversion of their sons.

Eleven wives ask for the conversion of husbands. Forty-three friends ask prayer for the conversion of other relatives or friends.

M. E. D. asks prayer that parents and relatives may be reconciled to the death of a child, and that they may look to God for strength in their sorrow. E. B. asks prayer that two young men may have a deeper work of grace in their heart and remain true to the principles of Christ. Twelve other friends ask prayer for special spiritual blessing for relatives or friends.

Thirty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Fifty friends ask prayer for the healing of others, including one who asks that her mother be restored to health and be able to enjoy natural sleep; and another that a young mother may be restored to health.

Mrs. M. G. asks prayer that she may be cured of cancer; I. M., to regain the use of hands and arms and to be able to speak more plainly; S. B. to regain the use of limbs; A. S. S. that natural sleep be restored. Forty-seven other friends ask prayer for healing from various afflictions.

Eleven ask prayer for the healing of hearing.

Thirty ask prayer for guidance and help in financial matters.

Mrs. B. S. B asks prayer that her husband may return, and that they may have a happy home together; A Reader, that her husband's love may be restored and all misunderstandings be removed; X. Y. Z., that she may hear from her daughter; Mrs. M. W., that her sister and brother may become reconciled. Two other friends ask prayer for happier homes; a friend, that a man and wife may become reconciled. A faithful Reader asks prayer "that a heavy sorrow may be lifted from our hearts"; S. A. H. asks prayer to be delivered from an overwhelming trouble.

A number of parents have written asking prayer that their boys do well at school. It has seemed that this sort of trouble was hardly serious enough to be given the space required for special mention in the Prayer League columns. But this is, after all, a very real sort of sorrow and very deep. A boy that disappoints is a deep grief indeed. And if boys disappoint at school they are apt to disappoint later. So the members of the League will be glad to remember these careless boys who are saddening their parents' hearts, and perhaps some of the boys themselves, seeing this, will see that these prayers are answered.

Forty-eight other friends ask prayer for the granting of varied desires and needs.

The War in Europe

Continued from page 1047

the Austro-Italian front, attacks have been made on both sides, but no important change has been made in the positions held last week.

King Emmanuel of Italy recently had a narrow escape from death, by shell fire, while close to the firing line at the front. He left his automobile because of a lack of a road, and went on horseback among his troops, disregarding a warning that they were under fire. A shell exploded near him and splinters wounded his horse, but the king was unhurt.

A British expedition was reported to have defeated the Turks in the Euphrates Valley about ninety miles from Bagdad. Later reports from Turkish sources claimed that the expedition had been checked. This expedition is apparently planned to advance through Arabia and to connect with the Russian forces advancing southward through the Caucasus. If the two expeditions meet, the Turks will face a serious situation in eastern Asia Minor.

In a note delivered at the American State Department on Tuesday, October 5, Ambassador von Bernstorff for his government disavowed the attack upon the steamer Arabic and agreed to make full reparation for the loss of American lives. The ambassador admitted that the United States had gained a diplomatic victory. The tension between the two governments is now removed. It is expected that an equally satisfactory settlement of the Lusitania matter will follow. The New York Times sums up the results that American diplomacy has gained as follows:

1. Germany's acknowledgment of the right of American ships to sail through the war zone unmolested, with the accompanying acknowledgment of full German liability for any damage inflicted by German naval vessels to these American craft.

2. German acknowledgment of liability for American ships sunk anywhere by German war vessels, even if the American bottoms are taking contraband to Germany's enemies, as was alleged in the case of the William P. Frye.

3. Germany's promise not to sink American ships carrying conditional contraband to Germany's enemies, even when it is impossible to take such ships into a German port.

4. Germany's offer to arbitrate the German claim of right to sink American ships carrying absolute contraband to Germany's enemies.

5. Germany's acknowledgment of liability for damages to American citizens injured by German attacks on merchant ships even of Germany's enemies, when the attacks are delivered without warning and without the assailed ships attempting resistance or escape.

6. Germany's promise not to attack unresisting liners, even of her enemies, without warning and without providing for the safety of the passengers and crew.

7. Germany's disavowal of the sinking of the Arabic and an expression of regret at the incident, with notice to the offending submarine commander of this action.

8. Germany's statement that hereafter the mistaken impression of a German submarine commander that his boat was about to be rammed by an enemy merchantman would not be regarded as diminishing German liability for damages inflicted upon American citizens.

This is a complete acknowledgment of the validity of the provisions of international law upon which the United States' stand was made, and is as great a gain for every nation as for the United States. President Wilson still has the matter of the interference of England with our commerce to arrange. But there is every reason to believe that in this also America, standing upon her recognized rights under established law, will succeed in forcing the recognition of those rights. The protest of the American shippers against the recent confiscation of their cargoes, the restriction of American exports of certain goods in neutral countries while English exports of similar goods are not impeded, the release of American-owned German goods now held up in neutral ports and the taking of American vessels bound to neutral ports into English ports for examination, frequently too greatly prolonged, are the principal elements of the controversy.

THE Russian campaign during the winter of 1914–15 was seriously handicapped by the freezing of the port of Archangel, which was closed for three months. With another winter campaign facing her, Russia has begun strenuous measures to avoid another interruption in the forwarding of supplies. The railway from Vladivostok across Siberia is inadequate to carry the immense traffic created by the needs of the Russian armies, and the arrival of supplies at Vladivostok is made more or less uncertain by the earth-slides in the Panama Canal. To again meet this difficulty, Russia has throughout the summer been constructing a double-track railway from the junction of Petrozavodsk to the port of Ekaterina on the Arctic Ocean, which, by virtue of a backwash of the Gulf Stream, is said to be ice-free throughout the winter.

THE German and Austrian forces under Field Marshal von Mackensen began their attack upon Serbia almost simultaneously with the breaking of diplomatic relations between Bulgaria and the Entente powers. Crossings were made at many points along the Drina, Save, and Danube rivers, and Berlin reported that the Teuton armies were firmly established on Serbian soil and that some prisoners and guns had been taken. Serbian official reports claimed that the invaders had been checked and driven back to the rivers with great loss.

The change of cabinet in Greece did not halt the landing of Allied troops at Salonica which was pushed with vigor, the troops being promptly carried by express trains to Serbian Macedonia where they were reported to have taken up positions between the Nish-Salonica railway and the Bulgarian frontier. The Bulgarians were expected to make their first attack in this region in order to cut the railway by which only Serbia's allies can come to her assistance.

The new Premier of Greece is Alexander Zaimis, a former premier and a supporter of the policy of neutrality favored by the king. M. Zaimis is premier and foreign minister, and his cabinet represents a coalition of all parties and is expected to receive the support of the Greek Chamber of Deputies. The policy of the new cabinet is expected to be armed neutrality, benevolent toward the Entente Allies. Greek troops will probably not become actively engaged unless Greece is attacked. Rumania shows evidence of an intention to continue neutral. Rumanian forces are however being maintained at full strength.

Late reports show further progress by the French east of the hill at Tahure, and the loss by them of some trenches between Tahure and the Navarin farm. Reports from Petrograd admit that the fighting between Dvinsk and Smorgon has resulted in some gain for the German forces enabling them to improve their position slightly.

General F. V. Greene, U. S. A., retired, has compiled from the best available data, what he calls an "intelligent guess" as to the casualties in the war thus far. His figures were given in an address at West Point reported by the New York Times and are tabulated as follows:

	LOSSES IN BATTLE			
	Killed	Wounded	Missing	Total
G. Britain	50,000	251,000	55,000	356,000
France	400,000	700,000	300,000	1,400,000
Russia	500,000	800,000	900,000	2,200,000
Italy	5,000	15,000	5,000	25,000
Belgium	25,000	40,000	15,000	80,000
Serbia	20,000	40,000	10,000	70,000
Total....	1,036,000	1,846,000	1,285,000	4,167,000
Germany	600,000	1,000,000	300,000	1,900,000
Austria	100,000	700,000	700,000	1,500,000
Turkey	30,000	80,000	20,000	130,000
Total....	1,030,000	1,780,000	1,020,000	3,830,000

By this showing the war has claimed nearly 8,000,000 men who have been put out of action by all causes.

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The following letter, recently received from an officer of the Navy, speaks for itself. The signer's name is omitted for reasons of Naval etiquette.

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Why Are Protestant Missions in Latin America?

Continued from page 1044

immense immigration can be expected from Europe. Lord Bryce estimates a population of 200,000,000 in South America in the near future.

This points to South America as a field for Protestant missionary work of great opportunity and great promise, if we view it from the standpoint of new immigration or unreached Indian populations.

BUT there is a large need for Protestant effort if we consider the unevangelized native population. A comparison of two great cities will demonstrate this. The city of Philadelphia has 690 Protestant churches and 90 Catholic churches. The city of Buenos Aires, with 1,700,000 population, has only forty Catholic churches and ten Protestant churches. The unchurched native population is therefore large, and Protestant effort is needed to save such great centers.

The extent of atheism among them, too, indicates that the Catholic Church has lost its grip upon the men of Latin America, and a vital Christianity is needed to arrest this condition.

The university students at Buenos Aires are almost entirely agnostic. The Catholic Church is unable to reach them. In the city of Cordoba, Argentina, called the Rome of South America and a great university center, sixty per cent. of the men put themselves down as atheists, according to the government census. Mr. Sherrill, who was the American Minister to Argentina, was twitted by the Argentine leaders for his faithful attendance upon the American church at Buenos Aires. They asked him if his government required him to go to church. They could not understand how a man could of his own volition attend church. The loss of the spiritual note from the life of the people is significant. One of Argentina's educational leaders told me that the men were absolutely indifferent to the church, and they were waiting for some leader who should unite the people for a native church free from foreign control.

The opposition, too, of the governments to the union of church and state creates an opportunity for Protestantism. There is now practical freedom of worship in South America. To be sure, some countries, such as Chile and Argentina, still subsidize the church in a limited way. In Peru Protestant churches cannot advertise their services, but there is practically no hindrance to preaching the gospel by word and through literature.

THE need and opportunity for Protestant Christian education is impressive. From fifty to eighty per cent. of the population are illiterate. In Argentina and Uruguay there is a rule in the public schools prohibiting the use of the name of God in the exercises of the schools. There are many fine Christian schools in South America—several of these, such as Mackenzie College of Sao Paulo, are of commanding influence—but the governments have not yet recognized, as they doubtless will later, the excellencies of Protestant schools in their wholesome educational and moral results. There is a large call now for a Protestant university at Buenos Aires as a center of influence.

There is need, too, of a public conscience, or a conscience as to public office, which can only come when the individual is impelled and steadied by a spiritual life. The condition as to graft in Latin America, of public office for private gain, is almost universal. North America has its own blemishes in this respect, but it can fairly be said that the condition is exceptional here, and when discovered is eradicated. Not so in Latin America. Stories are many of wholesale stealings in office and of the fattening of politicians from public contracts. Surely there is need of a pulpit that shall speak out fearlessly against these wrongs. The system is evil in its influence upon the young, who are naturally taking example from those apparently successful, but who have achieved success by the submerging of conscience.

BUT the urgent need is for morality in private as well as public life. The immorality of Latin America is testified to from many angles. The young men have practically no ideals as to purity. They cannot understand our Christian standard of purity. The record of over fifty per cent. of illegitimacy in Latin America tells its own story of low moral standards, as well as of the difficulties in the way of a marriage because of high church fees. Bishop Every, the Protestant Episcopal Bishop of Argentina, says: "Integrity and clean living are not expected. Honor and truth are exceptional. There is a general lax attitude of tolerance toward everything, including vice. What it means for a young man to come into contact with this temper of mind may easily be imagined. And with morals goes faith."

Sunday is the day for sports, horse racing, fairs and secular affairs. When I was at Buenos Aires in March last the whole population seemed to converge upon the race track on the Sunday of our stay. It was the gala day, and the betting is publicly conducted.

IT HAS been said that the national vice of Argentina is gambling, but this is also largely true of other Latin American countries. In a recreation center near Buenos Aires a group of young men were found by our party under training to run the gambling devices of the establishment.

In nearly every city of South America we were approached on the street, in restaurants, in the cars, by numbers of young children, girls, old men and women, selling tickets on the public lotteries conducted by the Societies of Public Beneficence. There is a weekly drawing. Part of the proceeds goes to the public institutions, part to the Catholic Church for its use, possibly in institutional work. But the object of such profits cannot atone for the degradation of the public and private conscience concerning the evil, the substitution of chance for honest labor, and the wholesale poverty caused by the continuous temptations to risk with hope of gain.

THESE conditions are not hard to understand when we know that the people have been deprived of the light of conscience and of life through the Scriptures. Until the Bible Societies pushed their work with such remarkable courage and success the church took no heed to the need of the people for the Word. In fact, Bible burnings and persecution of Bible agents were the rule. Penzotti, the heroic colporteur and preacher, was imprisoned in Peru for selling the Word. He was offered liberty if he would refrain from preaching and selling the Bible. He said that his bones would rot first in prison. He was liberated, and so was the Word, to do its own work. To meet the phenomenal success of the Bible Societies the Catholic Church has given its nominal approval to the sale of its own editions of the Book, but the people as a whole have not the Word through the effort of the Catholic Church. And without the Word superstition naturally flourishes.

Protestantism, therefore, is sadly needed in Latin America to provide for native and foreign religious needs, purify the Catholic Church, promote private and public morality, develop Christian education and put against the atheism of these countries a vital triumphant Christian life and experience. Such a life and experience is suited perfectly to the needs of an emotional people, who are idealists and natively religious, but who have not known their birthright. Rightly founded in the Word, these peoples are bound to develop with great rapidity, and should join hands with America as the world's evangelists. It is through Protestant missions that they shall rightly understand North America's spiritual life and their own great spiritual destiny.

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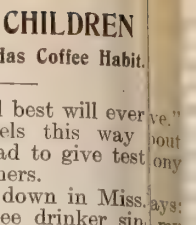

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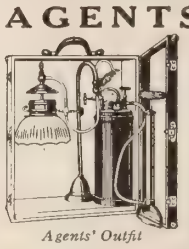

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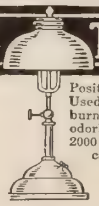

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Amarilly of Clothes-Line Alley

Continued from page 1057

"We don't know nothin' about bein' hungry!" replied Amarilly defiantly. "If he was ever as hungry as Iry, I bet he'd steal from a cat."

The season was now summer. Some time ago John Meredith had gone to the seashore and the King family to their summer home in the mountains, unaware that the fever had spread over so wide an area in the Jenkins domain. The theater and St. Mark's were closed for the rest of the summer. The little boys found that their positions had been filled during the period of quarantine. None of these catastrophes, however, could be compared to the calamity of the realization that Bud alone of all the patients had not convalesced completely. He was a delicate little fellow, and grew paler and thinner each day. In desperation Amarilly went to the doctor.

"I can get a week for him through the Fresh Air Fund," suggested the doctor.

Bud returned a study in reds and browns.

The family fund once more had a moist start. Mrs. Jenkins obtained a few of her old customers, Bobby got a paper route, Flamingus and Milton were again at work, but Amarilly, Gus, and Cora were without vocations.

Soon after the quarantine was lifted Amarilly went forth to deliver the surplice and the waist which had hung familiarly side by side during the weeks of trouble. The housekeeper made Amarilly a present of the surplice.

"Mr. Meredith said you were to keep it. He thought your mother might find it useful. It is good linen, you know."

"I'll never cut it up!" thought Amarilly as she reverently received the robe. "I'll keep it in 'membrance of him."

"It's orful good in him to give it to us," she said gratefully.

At the King residence Amarilly saw the caretaker, who gave her a similar message regarding the lace waist.

"I'll keep it," thought Amarilly with a little blush, "until I'm merried. It'll start my trousseau."

She took the garments home, not mentioning to anyone the gift of the waist, however, for that was to be her secret—her first secret. She hid this nest-egg of her trousseau in an old trunk which she fashed securely.

On the next day she was summoned to help clean the theater, which had been rented for one night by the St. Andrew's vested choir, whose members were to give a sacred concert. A rehearsal for this entertainment was being held when Amarilly arrived.

"These surplices are all too long or too short for me," complained the young tenor, who had recently been engaged for the solo parts.

Amarilly surveyed him critically.

"It's jest about Mr. St. John's size," she mused, "only he ain't so fine a shape."

With the thought came an inspiration that brought a quickly waged battle. She made answer to her stabs of conscience by action instead of words, and went straight to her friend, the ticket-seller.

"That feller," she said, indicating the tenor, "ain't satisfied with the fit of his surplus. I've got one jest his size. It's done up spick and span clean, and I'll rent it to him fer the show. He kin hev it fer the ev'nin' fer a dollar. Would you ask him fer me?"

"Certainly, Amarilly," he agreed.

Amarilly came back to her, smiling.

"He'll take it, but he seems to think you charge rather high."

"This ain't no common surplus," defiend Amarilly loftily. "It was wore by the rector of St. Mark's, and he give it to me. It's of finer stuff than the choir surpluses, and it hez got a cross wove onto it, and a pocket in it, too."

"Of course such inducements should increase the value," confirmed Mr. Vedder gravely, and he proceeded to hold another colloquy with the twinkling-eyed tenor. Amarilly went home for the surplice and received therefor the sum of a dollar, which swelled the Jenkinses' purse perceptibly.

And here began the mundane career of the minister's surplice.

To be continued

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Where the Bearings Are: On the axle spindles in the hubs of all four wheels, in the steering knuckle heads, in the transmission, on the pinion shaft, each side of the differential—these are the hard service places where only the best bearings will stand up to year-after-year use.

Bearings must reduce friction to almost nothing. They must sustain the weight of car and passengers, and the sudden increases in pressure that come with rapid travel on rough roads. They must also meet severe "end-thrust"—the mass momentum of car and contents which press side-wise against the wheels as you round a corner. *Keep both vertical load and "end thrust" in mind as you read further.*

Types of Bearings in Use: Anti-friction bearings may be divided into two general groups—Ball Bearings and Roller Bearings. These groups may be sub-divided thus:

Ball Bearings		Roller Bearings	
1. Annular.	2. Cup-and-Cone.	3. Straight.	4. Tapered.

The illustrations show an example of each. From the text with the pictures you will note these interesting facts:

(*a*) A roller carries more direct load in proportion to its diameter than a ball because it carries the load along a line instead of on one or two mere points.

(*b*) Annular ball bearings have very little capacity for end-thrust, and straight roller bearings none, and they **cannot be adjusted to take up wear.** Hence they are often used with additional thrust bearings, and when sufficiently worn, they must be replaced.

(*c*) Cup-and-cone ball bearings meet end-thrust to some extent, but only at great sacrifice of capacity for vertical load.

(*d*) Cup-and-cone ball bearings can be adjusted—**but this does not restore full efficiency** because the slightest wear destroys the proper curvature of the ball race.

(*e*) Timken Roller Bearings have greater capacity for both vertical load and end-thrust. Pressure is distributed over wide surfaces, hence wear is minimized. The slight wear inevitable in any bearing cannot affect the taper of cone, rollers or cup. Therefore, simply moving these parts into slightly closer contact with each other brings cup, rollers and cone into the same relations that existed before the minute wear occurred. This "adjustment" restores the Timken Roller Bearing to full efficiency.

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The Klondike Goldfield

IN a recent publication of the Smithsonian Institution Mr. H. M. Cadell reports his studies of the Klondike and Yukon goldfield, including an interesting review of the early history of this district. Although the great ice fields of the early ages swept the greater portion of North America they missed the region of the Klondike, and consequently the gold producing deposits remained intact until the early prospectors discovered them. The Yukon goldfield is confined mainly to the vicinity of Dawson City. Dawson City is situated on the alluvial flat where the Yukon is joined by the Klondike River. Although traces of gold were discovered in the Yukon Valley in about 1869, it was twelve years later, in 1881, before it was found in the Big Salmon, and in the Lewes, Pelly, and Stewart Rivers. Five years afterward coarse gold was found on the Fortymile, a tributary of the Yukon below Dawson, and in 1894–1896 the discoveries of Bob Henderson and George Cormack in Hunker and Bonanza Creeks drew miners into Klondike Valley from all quarters. Prodigious quantities of gold were soon found in Bonanza Creek and many miners made fortunes in a short time, but unfortunately most of the gold was spent foolishly or in debauchery. One man is said to have taken $600,000 out of a claim eighty-six by three hundred feet, but, so the story goes, he spent it in a few years and died in poverty. The quickest fortune on record was secured by two men who cleaned up gold to the value of $65,000 in twenty-seven hours. Stories of the proceedings at Klondike during these "golden days" are not edifying, but point to the moral that wealth too easily and quickly won is apt to work ill. The total output in 1898 was $10,000,000, from which figure it jumped six million annually until 1900, when the production reached $22,275,000, the highest point. From this point a steady decline began until in 1908, when it was $2,820,131, at which time hydraulicking and dredging began and the total output rose slowly until it was $5,018,411, in 1913. It has been estimated that only about $20,000,000 worth of gold remains to be produced, out of the original available amount of nearly $180,000,000. At the height of the boom in the winter of 1899 the population of Dawson is said to have reached 25,000; recently, however, it has dwindled down to less than two thousand people.

A Soldier's Long-Lost Hymnal

AN interesting recovery from a battle field after the lapse of fifty-one years was that of a hymnal which on a flyleaf bore the name of "Frederick Will, Ixonia, Wis., First Sergeant Co. B, Twenty-sixth Wisconsin Volunteers." Will's regiment was surprised at the battle of Peachtree Creek, Georgia, July 20, 1864, and some of the troops were called into action before they could gather up their belongings. One of the articles left in the camp by Sergeant Will was a hymnal, one of a number that had been distributed to the troops at the outbreak of the war by the Y. M. C. A. of Boston. After the war, Sergeant Will moved from his old home town, and the hymnal incident was all but forgotten, when one day he happened to meet an old comrade who had been attending a soldiers' reunion. This comrade had there become acquainted with Charles Stacey, of Norwalk, Ohio, a former member of Company D of the Sixty-fifth Ohio regiment, which had participated in the fight of Peachtree Creek. Stacey mentioned that he had found a hymnbook on the battleground bearing Sergeant Will's name. When the sergeant heard this, he immediately wrote to Stacey, and the latter mailed the book to its former owner, accompanying it with a letter in which he told the sergeant that he had been "trying to find him for over a half century." The book had been well preserved, and today is highly treasured by the whole Will family.

J. L. GRAFF.

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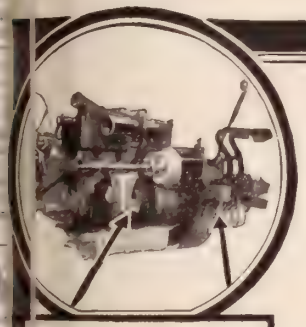
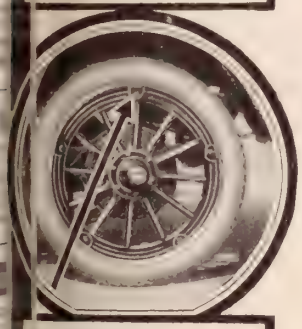


ylinder Unit Power Plant with closed fly-wheel and clutch.



mountable Rims are regular upment of the 1916 Maxwell.

ont view showing the handsome es of the new radiator and hood.

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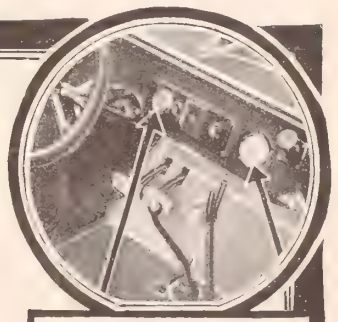
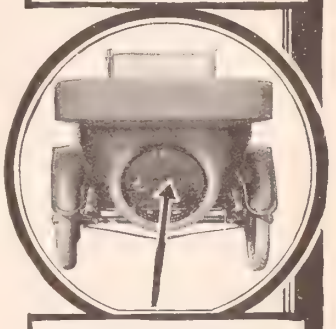


Speedometer, fuse box, ignition, lights, battery regulator, all mounted flush on instrument board.



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Schumann-Heink

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It is Schumann-Heink to the life—the most glorious and sympathetic of true contralto voices, with all the genial personality that has endeared her to music-lovers everywhere.

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Christian Herald

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NEW YORK, OCTOBER 27, 1915

VOL. 38—NO. 43. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

"SEAWARD."

The world's reflected in the sky,
A land-locked sea in clouds aglow;
Thither our argosies would fly,

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

J. A. G., Ohio. A number of times since I have been in this country (now twenty years) I have been told that knowing three languages (German, French and English) I could get a good position in a store or courtroom as an interpreter. Could you give me an idea how I could find out if I have really underrated my capacities?

Many persons who speak two or more languages fluently fail to profit by their accomplishment because they have not systematized their knowledge by study. You should get a book for the study of each of these languages and practice translating from one language to the other; then get an educated person of each nation to correct your translations, especially in regard to spelling and punctuation. In the meantime you could get a position as interpreter in a store or courtroom, where the practice would be all in the direction you are seeking. A knowledge of shorthand in these languages would be a great help, not only in fixing their knowledge in your mind and making it more accurate, but in enabling you to earn a better income. Then when you are better equipped you might try to secure a position in some large commercial city where there are more opportunities, though it must be remembered that the competition is also keener.

E. G., Brooklyn, N. Y. Of what religion was Cyrus, King of Persia? Was he not an idolater?

The Persians of the time of Cyrus were Zoroastrians According to McClintock and Strong, their religion was primitively monotheistic, and they allowed no idols or other material symbols of deity in their temples. There was less enmity on the part of the Jews against the Persians than against the other great nations with whom they came in contact, due probably to the monotheism which characterized the Persian religion. So Cyrus, whatever else may be said of him, was certainly not an idolater.

G. W. S., Reinbeck, Ia. In the paragraph you quote from the Christian Herald, "head" religion as distinguished from "heart" religion is intended to mark the wide difference between mere intellectual assent and the conviction that carries with it the heart and the whole life. Spiritual enlightenment, conviction, conversion, regeneration, are not intellectual processes in the usual sense, nor are they to be attained by what might be termed "head" religion, but by putting all other means aside and reaching out in faith, laying hold of Christ as Saviour and yielding our whole heart and life and being to his rule.

T. B. L., Cane Valley, Ky., sends this timely letter, which expresses the views of so many of our readers besides echoing our own, that we gladly give it space in the Mail Bag:

"It seems to be generally conceded that war is hell, and that Satan is its author. If this be true, is it not inconsistent for us to send our young men to military schools to learn the art of war, the art of destroying their enemies? Isn't this opposing ourselves, and, as Paul says, building again that which we destroy?

"We teach the young in our Sunday schools to love their enemies, do good to those who despitefully use them, and overcome evil with good. Now in their military training are they not taught exactly the opposite to this?

"Another thing that to some of us seems strange is, how can a minister of the gospel of Christ go into the army as a chaplain, and preach as Christ and his apostles did, and as they would today if they were here, without stirring up the war devil and creating a greater commotion than Paul did when he preached against the great goddess of the Ephesians" What use would an army have for a preacher that would tell them to put up their swords, and that Christ's kingdom was not of this world and therefore his servants did not fight with carnal weapons; that they must love their enemies and overcome them with good; that instead of blockading their ports and starving them, they must feed them when they hungered?

"Many such questions as these are running through our minds these days. When fire and powder come in contact without an explosion we conclude there is something wrong with the fire or powder, one or the other; but as the devil always keeps his ammunition dry and in good shape, when we see fire come in contact with it, and observe no explosion, we naturally conclude the fire is some kind of "strange fire," and not the fire of God that is coming down out of heaven to destroy the devil and his works (Heb. 2:14; 1 John 3:8)."

S. G., Casey, Ill. It is an old saying that "the blood of the martyrs is the seed of the church." You ask why God permits all great spiritual reformers to be persecuted. The answer is that the world is wedded to its wickedness. It is at constant enmity with God. "The prince of the world hath nothing in me," said Jesus. And it has been so almost ever since the beginning. Jerusalem killed the prophets and the enmity of the world has been directed against every man who bore a divine message, warning against sin and calling to repentance. Many times even the church itself has joined in the persecution, because it had become corrupt through worldliness and vanity and love of power and riches.

J. H. B., Hoboken, N. J. Who were the Carthaginians, and to what race did they belong?

Carthage was a Phœnician colony, and the tradition which ascribes its foundation to emigrants from Tyre is no doubt substantially correct. The Phœnicians were one of the nations of Canaan and are commonly called Semites on account of their language, which was little different from Hebrew. But we learn from Gen. 10:6, 15-19 that the Canaanites were descendants of Ham. In their religious and other customs they closely resembled the Canaanites as the latter are described in the Old Testament. They practised human sacrifices and other enormities in their worship of Baal, whose name forms part of the name of the celebrated Carthaginian general Hannibal, which means "the favor of Baal." (In Num. 34:23 and I Chron. 7:39 we have an exact parallel to this name Hanni-el, "the favor of God.") The Carthaginians had established a kind of republic, presided over by two officers called by the Roman historians suffetes. Carthage was only one, though the greatest, of many similar Phœnician colonies on the coast of the Mediterranean.

Mrs. H. C. M., White House, N. Y., responding to a request by D. M. W., Springfield, Mass., for a poem called "A Little Parable," sends the verses, which are so beautiful that we give them for the benefit of all. The poem is by Anne Reeve Aldrich.

"I made the cross myself, whose weight
Was later laid on me.
This thought adds anguish as I toil
Up life's steep Calvary.

"To think mine own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

"If I had guessed—if I had dreamed
Its weight was meant for me,
I should have built a lighter cross
To bear up Calvary!"

A. H. P., Seattle, Wash. Can you tell me something of the history of Cadmus, who invented the alphabet?

Cadmus is a purely legendary character. The foundation of the city of Thebes is attributed to him. He was said to be the son of a Phœnician king. But it is believed that the name is a Hellenized form of a Phœnician word, Kedem, meaning "the East," and that it indicates that the Greeks derived their knowledge of letters from the East, i. e., from Phœnicia. Strictly speaking, no one man invented the alphabet, but it was gradually developed from hieroglyphic writing.

B. G. B., San Diego, Calif. Is it true that there are or have been races of men ignorant of the use of fire?

Theoretically, there must have been a time when men had not yet learned to make fire or to preserve it when produced by natural means, as by lightning, etc. There are various stories of travelers who found tribes ignorant of fire. The historian of Magellan's voyage round the world relates that the inhabitants of a Pacific island knew nothing of fire until Magellan burned one of their villages, but this story is not credited by other travelers who have visited those islands, which are ruins of great antiquity and found indicating some advance in civilization. All savage tribes, as far as known, have produced fire by striking flints or other hard substances together, or by the friction of pieces of wood so contrived as to secure very rapid motion combined with great pressure.

HELP WANTED—MALE

BACK to college this year may mean something far different from any other year's return. What else may it mean? Who would like to meet us at the threshold of the new college year and talk things over with us?

Particularly the seniors. Has that decision been made yet about the life work? Many voices are calling; many fingers beckoning. Have we talked it all over with this Friend and asked him to tell us plainly what he would like to have us do? He will if we ask. He is waiting for us to listen.

For many years the appeals of missionary work have been presented to the student. The sorrows and woes and needs of the Christless nations have been described, and their cries for deliverance have sounded above the clamors of college life and have lured many to become Light-bearers in those lands of darkness. The moans of the sick have drawn many noble girls to lives of healing comfort and many young men to the tasks of medicine and surgery in neglected fields. The needs of the poor have led many to give their lives to the work of cheering the needy and to labor for the bettering of their condition. Always there is the call of sin-burdened souls to hear the message of salvation, and always the call of Jesus, singling out certain favored ones to be the heralds of his evangel.

"Ye have not chosen me," he will say, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

But whether or not he calls us to give up other forms of activity for these special tasks, he calls us, every one, to do all our work for his glory—that is, because we love him and want others to understand and love him too. He asks us, every one, to give our lives to the service of others in his name, and will assure us some day that inasmuch as we have done some service unto one of the least of his brethren we have done it for him.

NOTICE OF EXPIRATION

ONCE each month we attach, just under the notice, a subscription blank and notice of expiration for our subscribers whose Christian Herald subscriptions expired at any time during the past month. If your copy has this subscription blank attached, please use it to renew at once. **IF YOU SENT YOUR RENEWAL WITHIN THE LAST TWO OR THREE WEEKS PLEASE PAY NO ATTENTION TO THIS BLANK.**

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Miscellaneou

Mattie Meadow, ... Germantown, N. J. ... "yellow streak" is a phr... which means that the... a low-bred strain in a ... son; that he is shifty, ... reliable, untrustworth... the sort of a man to av... 2 P P. Bliss died in ... in a railroad wreck at ... tabula, Ohio.

P. K. C., Fort D..., Texas. Thanks for ... friendly criticism. ... North Atlantic Eddy, ... tioned in Tarr and ... Murray's World Geo... phy, is the "complete ... cle" formed by the ... current which bran... off from the Gulf Str... and flows southward ... Spain and Northern Af... and then turns west... and returns to near... place of origin.

L. W. G., Lawre... burg, Tenn. The Ba... Missionary Society ... founded October 2, 1... as a result of the effor... William Carey, the "N... Hamptonshire Cobbl..." who was its first miss... ary.

J. S. A., Toledo, ... Not in our collect... Write to Anti-Sa... League, New York, for the information.

A. C. W., Antwerp, N. B. Both of your questions have been answered repeatedly in the Mail Bag and they are dealt with at length in the book "555 Difficult Bible Questions Answered," issued by the Christian Herald.

Westerner, Norwalk, Colo. There is no passage in the Bible which can bear the interpretation you mention. It is possible that the preacher's statement may have been misunderstood. If you quote his own version of it, we may be able to help you.

John A. Gerber, Axtell Avenue, Painesville, Ohio, wishes a copy of the poem "A Little Behind Hand."

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

Not Your Money, But Your Life

By LOUIS E. ORCUTT

IN the chapel of the old Fifth Avenue Presbyterian Church of New York a group of men knelt in prayer. It was the anniversary in 1906 of that Haystack Prayer Meeting which was the genesis of all our American missionary endeavor. And these men prayed. From three to six o'clock they prayed; prayed that the men of America might see the vision of a world in need, and that they might hear, as they had never yet heard it, the Great Commission of the risen Lord, "Go ye into all the world and preach the gospel to every creature."

Earlier in the year one of the men had seen five thousand students at Nashville quietly, bravely, prayerfully facing the question of their personal duty to the Lord and King. He had seen hundreds of these students joyfully dedicate and consecrate their lives and all their purposes to the service of their Christ and Saviour; and he had become impressed with the results that must accrue for the Kingdom when all the men of the church should see the world vision and should lay their lives upon the altar of the Lord. And so this meeting in New York was called; and nearly seventy-five busy men laid aside their work and spent the afternoon and evening in prayer and discussion. Out of the earnest waiting before God was born the Laymen's Missionary Movement; and out of the movement has come a great awakening in the church and a great strengthening of every department of Christian work at home and in every mission field.

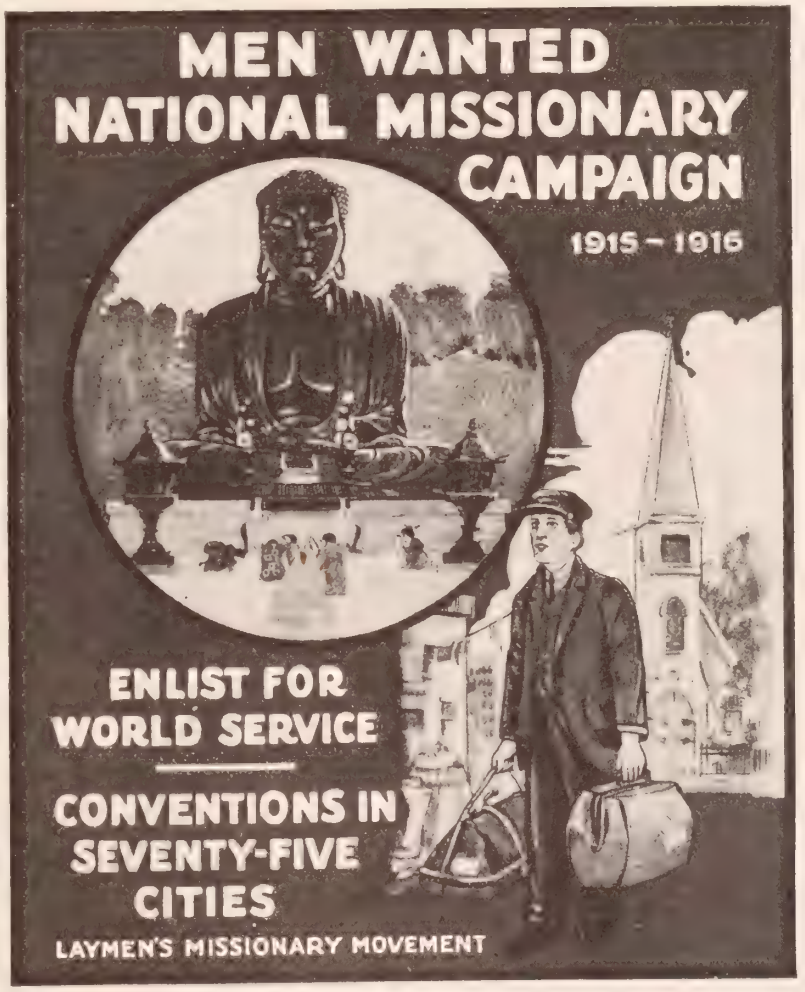
Officers of the Laymen's Missionary Movement

W. E. Doughty
Educational Secretary

W. B. Millar
General Secretary

J. Campbell White
Organizer and First Gen'l Secretary

THE first years of the life of the movement were spent in building up the framework upon which its activities were to rest. At the prayer-meeting on November 15, 1906, a committee of thirty-five representative laymen was called into existence and was commissioned "to consult with the secretaries of the various foreign missionary boards, with reference, first, to the conduct of a campaign of education among laymen, to interest them more largely in missions; second, to the devising of a comprehensive plan for the evangelization of the world in this generation; third, to endeavor to send a commission of fifty or more laymen to visit mission fields and report their findings to the church at home." This was the initial program of the movement. In 1907 the movement, which originally included only the men of the United States and Canada, was extended to England and Scotland. In 1908 a commission of sixty-six laymen visited various mission fields at their own expense. During the winter of 1908-09 a national missionary campaign was conducted in Canada, the campaign culminating in a great convention in Toronto in April, 1909. The next winter a similar campaign was conducted in the United States, conventions held in seventy-five cities being attended by about 75,000 registered delegates. As in Canada, so in the United States, the series of conventions ended in a great convention in Chicago in May, 1910. Since 1910 the churches and the Laymen's Missionary Movement have been working together to conserve and to build upon the results of the conventions.



National Missionary Campaign Poster

The years since 1910 have been marked by great increase in missionary giving. In 1906 the total receipts of the Foreign Missionary Boards of North America was $$80,448; in 1914 the total was $1168,611, an increase almost as great as that of the preceding ninety years. Nor has this large increase in gifts to missions been at the expense of other causes; instead it has stimulated them also. In the Goshen District of the North Indiana Conference of the Methodist Church the benevolence collections in 1909 were $9,012; in 1915, $21,119; the contributions to ministerial support increased in the same time from $31,014 to $41,000. Similar increase has been noted wherever the conventions have been followed up and in all denominations. The movement does not claim all the credit, but officers of denominational agencies frankly admit that a considerable part of the credit is due to the movement and to the working out locally of plans the movement has suggested.

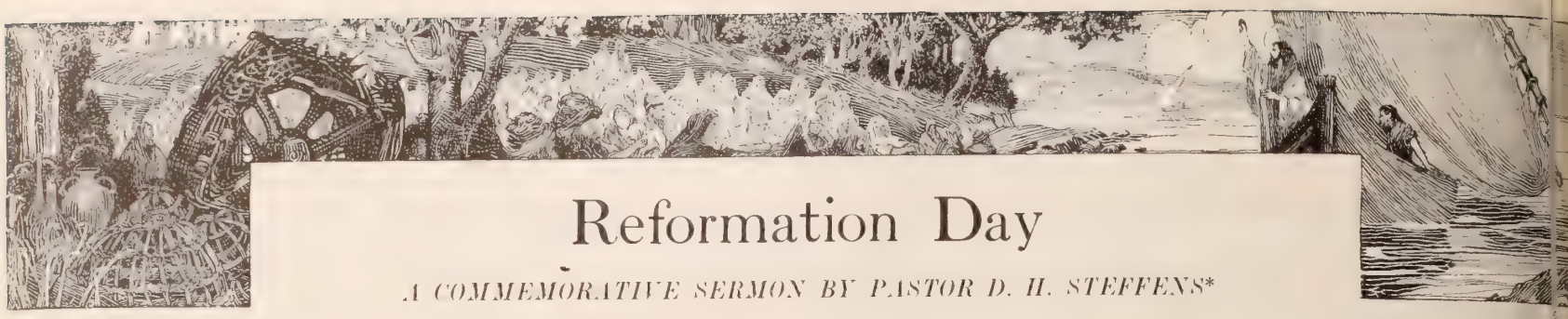
Dr. Stanley White of the Presbyterian Board of Foreign Missions summed up the work of the movement by saying that it had called the attention of the church to its spiritual opportunity and privilege, had deepened the individual consecration of church members, and had resulted in additional financial support, especially in buildings and colleges. He attributed the splendid condition of missionary treasuries at the present time in large part to the Laymen's Missionary Movement.

IT was early recognized that the meagerness of the contributions to missionary endeavor was due in a large degree to ignorance of the need and to failure to make giving a matter of system. The movement therefore put stress on the advisability of the every-member canvass and upon systematic giving. It has encouraged the appointment of missionary committees in every church, and this has brought to the men of the churches a new and broader understanding of the Great Commission. It has urged prayer as the first measure to be employed in every effort for missionary support, and it has promoted the organization of men's discussion classes, finding that discussion attracted men while they would not consider study. The men who served on these missionary committees got a broader vision of Christian service through the very effort of urging the claims of the Kingdom upon others; and many of them found it possible to render effective service in the pulpit and in public addresses. Expression deepened the impression that their work had made upon their own lives, and many of these men have gained and have helped others to gain an entirely new idea of Christian stewardship.

In all the work of the movement the stress has been laid on the necessity of a deepened spiritual life. Bible study and prayer have been placed on a par with activity and service. The conference and convention method has been adhered to as a means of developing the field. Since 1910, six hundred and ninety-five conferences have been held in the smaller cities of the Union. Now another series of great conventions is planned for the winter of 1915-16. The first of these convened at Chicago on October 14. There will be seventy-five conventions throughout the country, and then there will be a great national convention at Washington April 26-30, 1916. The churches are mobilizing their best men for these conventions; the Missionary Societies have put every missionary at home on furlough into the work of preparing for the conventions and of following them up afterward, and have called home many of the strongest men from the foreign field to help make the conventions centers of spiritual life and consecration.

THE purpose of the movement and of these conventions is to intensify Christ's kingship in the lives of his followers, to increase the efficiency and spiritual power of the local church, to inaugurate in each church a program of community service that will express the adequacy of the Gospel to meet modern social conditions, to consider new world conditions and America's enlarged responsibility, to study recent missionary progress, to secure general use of the best methods of missionary education and finance, to inspire the church to undertake the accomplishment of America's full missionary duty, and to enlist laymen for world conquest for the Prince of Peace. The campaign is undertaken in the spirit of prayer and with reliance upon God; and God's people everywhere are asked to pray that America and the Church of Christ may fulfil their mission to mankind.

A careful computation shows that in 1914 less than 50 per cent of the members enrolled in Protestant churches contributed to the local expense or benevolent funds of the churches, or participated in any definite form of service. A conservative estimate places the wealth of Protestant church members in the United States at $23,000,000,000, with an average annual increase of $700,000,000; yet in 1914 they gave but $28,875,000 to home and foreign missions—about $1.25 per capita. The Laymen's Missionary Movement would correct this by seeking not your money first but your life.



Reformation Day

*A COMMEMORATIVE SERMON BY PASTOR D. H. STEFFENS**

TEXT, I Cor. 3:21: "All things are yours"

IN THE mind of the average liberty-loving American, Boston, with its Common, its monuments, its old South Church and its Faneuil Hall, above all other things, stands for liberty. The great historic event which we commemorate, the Lutheran Reformation, stands for just that most precious thing. Guizot, in his famous book "The History of Civilization in Modern Europe," cannot sufficiently emphasize this truth. He calls the Reformation "the immortal portion of history which all generations must study, in order to understand the past as well as the present time." He defines it as being "a vast effort made by the human mind to achieve its freedom; it was a newborn desire which it felt to think and judge, freely and independently, of facts and opinions which, till then, Europe received, or was considered bound to receive, from the hands of authority. It was a great endeavor to emancipate human reason and to call things by their right names; it was an insurrection of the human mind against the absolute power of spiritual order." "Wherever the Reformation penetrated, wherever it acted an important part, whether conqueror or conquered, its general, leading and constant result was an immense progress in mental activity and freedom; an immense step toward the emancipation of the human mind." "European civilization has, if I may be allowed the expression, at last penetrated into the ways of eternal truth—into the scheme of Providence; it moves in the ways which God has prescribed."

NOW what is this scheme of Providence? It is this: "Ye shall know the truth, and the truth shall make you free." It moves in the direction of the glorious liberty of the sons of God. When it fully penetrates into the ways of eternal truth, its highest fruition, its most glorious consummation will be the complete deliverance of the people of God from all thralldom and their removal into the full and free enjoyment of the bounties of God's love in Jesus Christ. That will be liberty—full, sweet, perfect liberty! Let us therefore look at this stupendous event which we call the Reformation from this viewpoint: It was "a movement in the ways which God has prescribed." A gigantic and successful struggle for liberty.

I am not thinking merely of the liberation of the human mind from the blighting thralldom of the ecclesiastical authority which to this day keeps a great majority of the people of Roman Catholic countries like Spain or Portugal in densest ignorance of all letters. Nor am I thinking of civil or political liberty, the lack of which is keeping poor Mexico in its present state of revolution and bloodshed. I am thinking of that liberty described by our Lord Jesus Christ when he said: "If the Son therefore shall make you free, ye shall be free indeed"—the liberty Paul had in mind when he said: "Stand fast therefore in the liberty wherewith Christ hath made us free." "Ye are bought with a price; be not ye the servants of men" -the liberty Martin Luther restored unto an enslaved Church when he wrote his book on "The Freedom of a Christian Man," and told us that a Christian is a free lord over all things but in love every man's servant. Even as Paul says: "All things are yours . . . but ye are Christ's." It is the deliverance of men from the bondage of the law, the freeing of their consciences from slavish obedience to the commandments of men, and the giving to them of the blessed privilege of free access to the father-heart of God. In a word, it is the glorious liberty won by Christ for a sin-enthralled world and proclaimed to men by his great emancipation act—the Gospel of the full and free forgiveness of sins.

ACCORDING to Paul, there are but two religious systems in the world: the religion of law and the religion of the Gospel; the religion of works and the religion of grace; the religion of bondage and the religion of freedom. As a type of the one, he puts Sinai, with its thundering curses. As a type of the other, he puts Jerusalem, the city of peace. The adherents of the one he calls the sons of the bondwoman. The adherents of the other he calls the sons of the free. Then, speaking of himself and his fellow Christians, he drives home the argument: "So then, brethren, we are not children of the bondwoman but of the free." Do you ask why? Let me give the answer in the words of Martin Luther: "I believe that Jesus Christ, true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and the power of the devil, not with gold or silver, but with his holy precious blood and with his innocent suffering and death, that I may be his own and live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness, even as he is risen from the dead, lives and reigns to all eternity. This is most certainly true."

Through the redemption of Jesus Christ, a Christian is a free lord of all things. All the boundless treasures of God's free grace: forgiveness of sin, life and salvation, everlasting righteousness, holiness of living, the priceless privilege of sonship, the imperishable hope of heaven, the possession of the means of grace, the keys of heaven and hell, are directly and immediately in his hand, won for him and given to him by Christ. He knows but one Lord. He owes fealty to him alone. He accepts commands in things spiritual from no other master. He bows down to no power and authority save to the word of him who said: "One is your Master, even Christ, and all ye are brethren."

THAT any creature should ever have attempted to deprive Christ's Christians of this their liberty is almost inconceivable. Yet that is exactly what was done by him "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God," the self-styled vicar of Christ and the vicegerent of God, in the Church of Rome. Time fails me for a proper presentation of the historical development of that dreadful power secured unto themselves by the bishops of a Church founded by Paul in the imperial city of the ancient world—a power expressed in the proud words addressed to all Christendom in the opening sentence of every papal decree: "It is our will and command." Permit me to waive that argument. It has been so often presented that I may assume your entire familiarity with its salient features.

I therefore desire merely to show you the results of this usurpation of spiritual power upon the hearts and minds of God's free Christian men. Papal usurpation attempted utterly to destroy for man the blessed fruit of God's redeeming love in Jesus Christ. It did this by converting Christ's covenant of grace into a covenant of works, by substituting law for gospel, by transforming Christ's family, the Church, into a kingdom of this world, by degrading the children of the free bride of Christ into children of the bondwoman—in a word, by robbing Christian men of their Christian liberty. It did this by binding their consciences, under pain of excommunication and the stake, to the word of a man who exalted himself above all that is called God, arrogating to himself and his creatures all the blessings, powers and privileges which Christ had given to his Church, and making salvation, which is a free gift of God, a reward to be won by faithful service to his commands. "Sitting in the temple of God, showing himself that he is God," he virtually applied the words of our blessed Lord and Master, "All power is given unto me in heaven and on earth," to his own sinful person.

Christian men believed him. With what result? Peter said to all believers: "Ye are a chosen generation, a royal priesthood." Peter's so-called successor said: "Believe it not. Ye are humble laymen; the priesthood is mine." And they believed him. Paul said to his fellow-believers: "Ye which are spiritual." Paul's successor in the Church of Rome said: "Believe it not. Ye are secular, worldly, unclean. I with my priests and spiritual orders am spiritual, holy, clean." And they believed him. Paul invited all Christians: "Judge ye what I say." This man says: "Accept my judgment or die. Ye have neither right nor power of judgment." And they believed him. Christ commands his Christians: "Search the Scriptures." The vicegerent of Christ says: "It is a dark book. Put it away. Read it not." And they obeyed him. Paul said: "Let every man be subject unto the higher powers." This man said: "I will be subject to no power. Let all men be subject to me." And again they obeyed him. Christ said of his holy Supper: "Drink ye all of it." This man said: "Do not dare. That word 'all' means my priests." And again they obeyed him, receiving a mutilated sacrament from his hands instead of the sacrament which Christ had instituted for all his people. Christ said: "There is one God and one Mediator between God and man, the Man Christ Jesus." This man said: "If you would be saved, trust to the mediation of my sacrificing priesthood." And they believed him. The great author of the Epistle to the Hebrews, speaking of the one sacrifice of Christ, our great High Priest, says: "There is no more offering for sin." This man says: "My priests daily make offering for sin. Stay away from mass at your peril." And they obeyed him. Christ says: "When ye pray, ye shall say: Our Father." This man said: "When ye pray, ye shall say: Hail Mary!" And they believed him. Christ says: "One is your Master, one is your Father." This man said: "I am your master. I am your father. Refuse to call me father at your peril." And they again believed him, obeyed him and bowed down themselves before him.

There is no doctrine, no precious promise, no blessed privilege given by Christ to his Church which this "man of sin," this "child of perdition," has not taken and wrested and interpreted for the establishment of his own selfish power over the hearts and minds of men, until it seemed that all Christendom walked in chains behind the triumphal chariot of a triple-crowned monarch, who, to gratify his lust of conquest, was leading the world to certain ruin, amid the plaudits of his creatures, who goaded on the unfortunate victims, crying: "We are the Church. All things are ours. Hear us or die. Obey or perish."

THERE never was a time when Christian men did not struggle against the fatal spiritual power which, with invisible chains, thus bound them to the chariot wheels of papal Rome. Emperors, kings, princes, faithful prophets of God, a very cloud of witnesses, great general councils of the Church, made effort after effort to break the ever-increasing power of the supreme pontiff and the Roman hierarchy. The names of some of them have come down to us: Savonarola, Tauler, Wycliffe, Huss, the Albigenses, the Lollards, the Hussites, and the Brethren of the Common Life. But all their efforts came to naught. Despite these attacks, the Papacy stood in the deep-rooted strength of a thousand years' growth, living like the fabled upas tree, to diffuse its poison and corruption into every relationship of life, in every nook and corner of the known world.

Then, on October 31, 1517, came Martin Luther, an unknown Saxon monk. In the mysterious ways of God's providence, he had found for himself in the Word of truth that most precious of all precious things: the liberty wherewith the Eternal Son of God hath made us free. His soul, once sick unto death from fruitless efforts to fulfil the demands of the law as taught by an apostate church, had tasted the delight of spiritual freedom won for us by Christ in his work of deliverance and redemption. He had passed from bondage to freedom, from Sinai to Jerusalem, from despair unto peace, from death to life. The thirty-seventh of the ninety-five sentences nailed up by him on the university bulletin board, the door of the old Wittenberg Castle church, was this: "Every true Christian, whether he be living or dead, is partaker of all the blessings of Christ and the Church by free gift of God, without letters of indulgence."

Do you grasp the full import of those words? He is saying: "All things are yours. . . . Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's." He is calling the world to liberty, the glorious liberty of the sons of God!

IT HAS been said that the sound of the blows struck by the hammer in the hand of that humble monk reverberated around the world. It struck off the shackles which held millions enthralled, freeing them from spiritual bondage and calling them into the possession and exercise of their God-given rights and privileges; into possession and use of their Christian liberty—of that glorious freedom which is ours by knowledge of the truth as it is in Jesus Christ, of the glorious gospel of free salvation through the merits of our Lord and Saviour—God's own emancipation proclamation to a sin-enslaved world.

I have stood beside the glass case of the bell which once rang out political liberty to this our beloved country. Preserved with jealous care in Independence Hall, Philadelphia, it is an object of veneration to thousands—a symbol of our civic privileges. I have stood at the mausoleum where now rest the mortal remains of him whose hand signed the proclamation which freed the thousands once held in bondage by their fellow men of this country. It symbolized the liberation of the freedman. These things meant much to me, as they mean much to you. But as a Christian I do not hesitate to say that the doors of that old church, upon which Luther's sentences are cast

Continued on page 1073

Pastor Martini Evangelical Lutheran Church, Baltimore.

Daily Meditation

FOR EVERY DAY IN THE YEAR, LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Inner Door

SUNDAY, October 31. John 12: 21. "*Sir, we would see Jesus.*" In his book entitled "Fragments of Prose and Poetry," Mr. F. W. H. Myers has the following vital passage: "I have never as yet realized faith in its emotional fulness; I ha been converted by the Phædo, and not by the Goel. Christian conversion now came to me in a poet form, through the agency of Josephine Butler, whe name will not be forgotten in the annals of Ei ish philanthropy. She introduced me to Christiaty, so to say, by *an inner door.*"

essed are pilgrims who come upon guides who are familiar with the inner door, and who know the direct wato the central heart of fire! They are not impeded or aprisoned by the outer courts of forms. They do ot lose themselves in the labyrinthine windings of mplicated dogma. They discover the simplicity tha is in Christ Jesus, and the door opens into int te love and grace.

ever was there more urgent need of ministers of theaner door, men and women of spiritual directness who lead the soul immediately to Christ. Henry Drummond was a great apostle of the inner door. The Edinburgh students were not conducted to some ou vestibule and made to believe they were now in thoalace of the king. They were taken straight to theaner door by an intimate friend of the King, and we brought into the immediate presence of the Lo. They were not left in the anteroom of any ole; they were introduced to a Friend, the great Sa our and Companion of the soul. Drummond kn the way home!

was not an official minister who found the inner doofor Myers. It was a saintly woman who knew the wa of the Lord, and who especially knew the way of hisalvation. And this is the sacred priesthood to wh every believer is called, and which every believer can xercise. That man is a priest unto the Lord who fin the inner door for other men. All who know the Lo may be priests of this order. The only ordination we eed is to have found him ourselves. We need no e experts in the theological map to be apostles of e inner door. "Sir, we would see Jesus!" To be ab to introduce them is to be a minister of the lifendeed. J. H. J.

God's Peace in Our Lives

MONDAY, November 1. Isa. 48: 12-22. "*Peace as a river and righteousness as the waves of the sea.*" Not as a brook, as it rushes forth from the mountainside; not as a streamlet, hardly filling its wid bed; but like a river, deep and placid, able to bea navies and to carry seaward the refuse of the tows upon its banks. Such was the ideal that God gav his people of the peace that flowed from the eteal sources of his nature, that they might have enjed. But notice the other symbol. The divine ide of the inner life is mid-ocean, where there is no ebl no muddy ooze, no black unsightly rocks; but the majestic roll of the breakers. What a contrast to the oubled sea, chafing along the shore, and casting up ire and dirt!

ese ideals are within the reach of us all, if we will hecen to God's commandments. There is a short and easy method by which that peace may begin to flo through our lives and waves of righteousness swo in their mighty joy over our unsightliness and em iness. Hearken and do. Hear his commandmes and do them. Level your life to your light. Whsoever he saith unto you, do it. "Behold, I sen an angel before thee," said the Most High, "to kee thee in the way and to bring thee into the place whi I have prepared. Take ye heed of him, and hecen to his voice; provoke him not, but if thou sha indeed hearken unto his voice, and do all that I spk, then . . ." F. B. M.

The Courage of Faith

TUESDAY, November 2. Eccles. 11: 6. "*In the morning sow thy seed, and in the evening withhold not y hand.*" The figure is that of the farmer, who sow his grain regardless of weather conditions, tru ng the results to nature. In a verse shortly bef this one we read, "He that observeth the wind sha not sow; and he that regardeth the clouds shall not ap." It is the lesson of sowing beside all waters wit a courageous hand, trusting God to do his part.

This is a text for timid, hesitating souls. The man who is always seeing lions in the path, and can find a hundred reasons for not going ahead in a worth-while task, should repeat this word each day as he rises to go to his work. It is for the soul who always is seeing clouds in the sky and difficulties in his way, who is long on objections and short on deeds. It is for the person who is ruled by his feelings and by the criticisms of others, and who is always going to do something and never daring to start.

Some of us are like certain farmers who are eternally grumbling about imperfect skies and the wind being in the wrong quarter for seed-sowing. We do not succeed because of failure to attempt. I remember years ago a writer of books told me that the secret of writing was sitting down and *beginning to write.* The key to success in almost any kind of activity, being a good farmer or being a good Christian, is courage of action and courage of faith. The Christian likewise does not stop working because some one criticizes him or circumstances may not seem altogether propitious; it is his business to sow, to act in line with a steady, good conviction, and sail out of the rain. C. S. C.

The Last Fruits of Life

WEDNESDAY, November 3. John 14: 25-31. "*My peace I give unto you.*" A believer, whose feet were dipping in the chill waters of the river, said to me, when speaking of her enjoyment of some of the deeper aspects of Christian experience, "I am afraid I have been building from the top. I see now, as I come near eternity, that one's foundations must be strong and sure before one can build on them. I need now more than ever the blood of Christ." This perhaps is one of the special perils of the present day. Treatises and tractlets endeavor to show the short cuts into the blessed life, and there is a danger of young converts and others occupying themselves with such themes and neglecting the divine order. We must be justified before we can be sanctified; we must have peace with God through the blood of Christ, before knowing the peace that "passeth understanding."

But there is a deeper experience of peace, when the Holy Spirit—the Heavenly Dove—comes in fulness to the obedient and receptive soul. Men are disposed to think that peace is one of the last fruits of life to drop into the hand of the aged. A snug home, the culture of flowers, tender home-love—these are the conditions of peace! "Not so," says Christ. "Arise, let us go hence." We must leave this quiet harbor and launch out into the stormy deep. We must leave this still chamber, around the windows of which the vines cling, for the garden where the cedars fight the storm. "In the world ye shall have tribulation, but in me, peace." F. B. M.

The Brave Heart Goes Forward

THURSDAY, November 4. Ex. 13: 21. "*A pillar of cloud by day and by night a pillar of fire.*" The people of Israel went forward. At almost the first step in obedience to the command of Jehovah, the way began to be cleared for their feet; the sea swept back for them; the heaven was opened and manna fell for them; the water burst out of the rock in the wilderness. The Lord went before them by day and by night.

At a quiet lake where I spend my summers, a soft mist rises at times over the waters and almost obscures the farther shore. I sometimes go out in my canoe, and as I approach, the fog seems to recede. When I reach the place where it looked thickest, lo, the air is clear and the bank of mist hangs far ahead on the distant hills.

So with the fears and ills which seem to be waiting to envelop us; advance and they scatter and often disappear entirely. Go forward! That is the great and saving summons. We get self-conscious and think the world is waiting to criticize us and find us in mistake. But the world is there to help us on as long as we go forward. It is the man who halts who gets into trouble. "Man was made to grow, not stop," says Browning.

In "Sartor Resartus," that wonderful book of Carlyle, we find this expression: "The everlasting Yea," the sign of the gospel of never-ceasing productive and constructive action. In a letter to his friend Henry Inglis, Carlyle summarizes this gospel of the forward man: "Diligence, unwearied, steadfast Endeavor: like the stars unhasting, unresting! This is the scepter with which man rules his destiny; and though fragile as a reed removes mountains, spiritual as well as physical." C. S. C.

Christ, a Message to Men and Angels

FRIDAY, November 5. I Tim. 3: 1-16. "*Great is the mystery of godliness.*" Paul had been giving directions to Timothy as to his service in the Church of God, and now he proceeds to unfold some of those sacred mysteries or secrets which are summed up in the Christian revelation. But those secrets are only unveiled to godliness. The six particulars mentioned here were probably embodied in one of the ancient hymns of the Church. Pliny wrote of the Christians of Asia Minor, "They are wont, on a fixed day, before dawn, to meet and sing a hymn in alternate verses to Christ as God." Perhaps these six sentences may be the very hymn to which he refers. The clauses are parallel, each two form a pair. *Flesh* and *spirit; angels* and *Gentiles; world* and *glory.*

Our Lord was the manifestation of God in the terms of human life. Angels came to know the Son of God as even they could never have known him in the dazzling splendor of heavenly glory, and the Gentile nations have come to know him also. He is a new message to both orders of beings, to the one by *seeing,* to the other by *preaching.* The success of our Saviour's mission had a double attestation. On the one hand he was believed on in the world, and on the other was received up into glory. His reception in heaven answered to his reception on earth. Here are secrets into which those who love God may find unending themes for contemplation and ministry. F. B. M.

Reproof in a Look

SATURDAY, November 6. Luke 22: 61. "*And the Lord turned, and looked upon Peter.*" The most noted artists have failed to reproduce that wonderful facial expression of Christ upon canvas, and the writers of the Gospel did not attempt a pen portrait, but divine light etched the Saviour's look upon the walls of Peter's memory, never to be effaced. Our Lord could not make a gesture, for his hands were tied; he could not speak his reproof, for he was being hurried by soldiers. It was just a look. It was oceans of love, pity and compassion, looking out through eyes of God-like longing for Peter's soul. It was a gaze so full of forgiveness, loving-kindness and gentleness, that the truant apostle, who was only a few hours from the communion table, was overwhelmed with the magnitude of his betrayal.

In the agony of his pain, he hid himself away, where he could weep and pray. He saw that he had pierced the side of Jesus deeper than the spear could go; he had driven the nails of denial into the very heart of his Lord and put him to an open shame, at a time when Jesus was on trial for his life! Peter knew that Christ had been praying for him on Calvary, when he heard the precious message of love on the morning of the resurrection, "Go tell the disciples *and Peter* that I have risen from the dead." E. W. C.

Reformation Day

Continued from page 1072

imperishable bronze, mean more. It is not merely that our declaration of independence and abolition of slavery are a direct result of the work of Martin Luther. It is because the liberty to which Luther called us and which God through him restored to his Church infinitely transcends in the priceless fulness of its privileges and blessings all earthly things. They shall pass away. This endures forever. They may be lost to us through no fault of our own. This no man can take from us, save by our own act and deed. They are, and ever will be, partial and imperfect. This is as full and perfect as the everlasting love of God. Even as it is written: All things are yours . . . and ye are Christ's.

O children of the Reformation Church, "stand fast therefore in the liberty wherewith Christ hath made you free." And since "with might of ours can naught be done," let us ever pray: "O Lord, save thy people and bless thine heritage. Govern them and lift them up forever. . . . O Lord, let thy mercy be upon us, as our trust is in thee. O Lord, in thee have I trusted; let me never be confounded. Amen."

A Week in the World's News

READY TO FEED THE WORLD. The government October crop report, issued October 7, gave the condition of the crops as follows: The corn crop will probably be in excess of 3,000,000,000 bushels, which at prices now prevailing will make it worth more than $2,000,000,000. Wheat exceeds 1,000,000,000 bushels, worth over $900,000,000, considerably more than was ever paid for a wheat crop before. Potatoes will exceed 350,000,000 bushels; oats will exceed the record crop of 1912 by nearly 100,000,000 bushels, making a total of a billion and a half bushels. Barley has made a new record by 13,000,000 bushels and sweet potatoes by 5,000,000. The rice production exceeds any previous record by 500,000 bushels and hay by 8,000,000 tons. The apple forecast is 71,600,000 barrels of three bushels each, slightly less than last year's production.

PROHIBITION MOVES ONWARD. In a recent address at Seattle, Anna A. Gordon, President of the National Woman's Christian Temperance Union, addressed the first session of the 1915 convention and cited the victories of the last twenty months. In that time Russia has become prohibition territory, Germany, France and England have greatly restricted the use of liquors, the United States navy has banished alcohol, and it has been outlawed in the Panama Canal Zone and in the states of Virginia, Colorado, Oregon, Washington, Arizona, Arkansas, Idaho, Iowa, Alabama and South Carolina. The national internal revenue collections on distilled spirits have decreased at the rate of $1,250,000 a month in spite of new high taxes on wines and the emergency war tax.

THE DOLLAR THE WORLD'S STANDARD. Despite the great loan which was recently placed in the United States by France and Great Britain, sterling exchange is still weak in the New York market and exporters put their drafts into sterling exchange with a risk of serious loss before the drafts are handled. The balance of trade is now running heavily against Europe and in favor of the United States. American bankers are seriously considering the substituting of dollar exchange for sterling exchange in the export business of the country. On October 11, a number of influential American bankers and Sir Edward Hopkinson Holden, chairman of the London City and Midland Bank and senior member of the Joint Financial Mission from London and Paris, met at the National City Bank, New York. The exchange situation was gone into thoroughly. It was shown that the recent $480,000,000 credit created here by the sale of the half billion dollars' worth of bonds will take care of about one quarter of the trade balance. It was suggested that another $150,000,000 might be shipped in gold and that American securities might provide another $300,000,000, which would leave about $300,000,000 more to be arranged through additional credits. To supply these it was suggested to Sir Edward that New York banks cooperate with the London banks for the substitution of dollar exchange for sterling exchange, dollar exchange being the only exchange that is not now fluctuating in value. For many years the "demand sterling" has been the foundation of business throughout the world. It may not be entirely impossible that the world's business may yet be based upon the American dollar, provided American banks establish branches throughout the world: they have already begun with South America.

FOR EFFICIENCY IN CHURCH WORK. What is described as the first Church Efficiency Convention of the New York Conference of the Methodist Episcopal Church—and we know of no other having been held for other denominations—was held in the Grace Methodist Church, New York City, on October 12, the program beginning with an automobile tour of institutional churches and playgrounds at 9 A. M., and closing in the evening with a moving picture show, "The Birth of a Nation." Practically the entire field of church life was covered by a large number of speakers, including John Mitchell, who spoke on the Church and the Laboring Man, Prof. William Wirt, who discussed religious education as something the church should provide for all school children during school days instead of for a limited number of children on Sundays, and Rev. C. C. Marshall of the Metropolitan Temple, who advocated the use of moving pictures as a feature of church work. The approval of the assembly of ministers was given to the idea of holding moving picture performances in church buildings; to utilizing brass bands to attract the public; and to conducting gymnasiums in connection with churches. The pastor of Grace Church, Rev. Dr. Christian F. Reisner, is already recognized as a leader in departmental work in churches.

FLYING AGE NOW IN SIGHT. A syndicate of New York capitalists have bought the aeroplane rights of the Wright Company of Dayton, Ohio, manufacturers of the airships designed after the model by the Wright brothers, and by this transfer the aeroplane business for the first time will be brought into the field of ordinary industries. Orville Wright, who is said to have received a million and a half as president of the company, will continue to be consulting engineer to the new concern. It is now predicted that the new company with large capitalization will soon be turning out aeroplanes for the multitudes. After that all that will be necessary will be to know how to fly them.

REFRESHING THIRSTY ACRES. The United States Reclamation Service has completed another of the large irrigation projects which it has been prosecuting for the last ten or twelve years. On October 4, the Arrowrock dam, the highest in the world, was dedicated at Boise, Idaho. The dam crosses the Boise River near Idaho's capital and will provide irrigation for 243,000 acres. The dam is 1100 feet long, 240 feet thick at the bottom and 16 feet wide at the top. The top of the dam is 351 feet above the base and the dam is set in a gorge between mountains a mile high. The dam was completed after four years of work and was finished two years ahead of time at the cost of that of a modern battleship.

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The President Cements the North and South in Memory of Our Dead

NEW CIVIL WAR MEMORIAL BEGUN. The cornerstone of the great and beautiful amphitheater which is to be erected in the Arlington National Cemetery in honor of the nation's soldier and sailor dead was laid on October 13 with simple ceremonies. President Wilson, who spread the mortar which is to cement the stone in place, made no address. Secretary of the Navy Daniels, who presided, declared the memorial to be "a substantial symbol, expressive of the national appreciation of valor," and he called it "a record of the grand democracy of the de... marks," he said, "an eternal cementing ... republic, with the home of Lee as the ... place of the glorious company of Gra... invincible army, and the equally brave ... who fought with Lee." Two trees, in ... of General George H. Thomas and ... William T. Sherman, were planted in ... of the memorial. Congress appro... three quarters of a million dollars f... structure which is expected to be de... on Memorial Day, 1917. It will be ... liptical colonnade, and will include a ... and catacomb.

AMERICAN LOAN SANCTIONE BY PARLIAMENT. At 4:40 P. M. on ... 13 the American Loan Bill passed the ... House of Lords and received the royal ... this being the last move in the negot... for a half billion dollar credit just con... in New York. In addition to the half ... loan, British bankers are cooperating to ... lish a supplemental credit in America of ... 000,000 more to be obtained privatel... American financial houses.

WE BEGIN TO PREPARE. On ... 14 the keel of our forthcoming greatest ... ship, the superdreadnought Californi... laid in the Brooklyn Navy Yard in th... ence of the Secretary of the Navy and ... company of naval officers and others. ... California, which will be of great si... power, will be the first battleship to ... pelled by electricity. Secretary Daniels ... that even mightier battleships will follo... made himself the spokesman of the nati... declared that the whole people realiz... preparedness is essential and that the g... ment is moving toward big developm... obedience to the will of the people. We ... at the moment, recall just when this d... by the people was made in an unmist... manner, but so inconsequential a th... transforming the United States into a mi... nation can easily be overlooked in the ... news. It is probably true that the gre... majority believe in adequate preparedness ... war: we believe it also true that an equ... centage is opposed to the extremist ... which, until Congress assembles, seems t... the right of way. A picture has recen... peared showing an Italian priest bles... huge cannon: this scene was matched ... Brooklyn Navy Yard when Admiral ... called upon Chaplain Isaacs to invok... blessing of God on the national enter... just then being inaugurated.

"STEEL" AND "OIL" TO COM... WITH "MUNITIONS"? The munitio... cerns of the country and the builders ... submarines and battleships will find then... in bitter competition with the steel a... industries if the project for harbor d... recently made known by an inventor ... James H. Reinhardt is taken up by th... ernment. By this plan great pipes will ... on the bottom of the sea extending twen... to thirty miles in front of all vulnerabl... bors, through which enormous quanti... oil will be set free in case of the approa... hostile fleet, the oil gushing to the surfa... there ignited by a chemical process whi... be set off by an electric button on shore ... walls of fire leaping high in the air to s... the escape of the battleships in any di... save to shore which, of course, would o... out of the fire into the frying pan. We h... hope that this plan will be adopted, b... warfare needs some new spectacle to ... interest in it.

TWO MARTYRS. The insistence ... Henry Ford, automobile manufactur... devote all his energies and wealth to adv... world peace and destroying militarism, h... him the vice-president and general mana... his company, Mr. James Couzens, wh... resigned his interests in the Ford c... because he takes a directly opposite vi... this general subject.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

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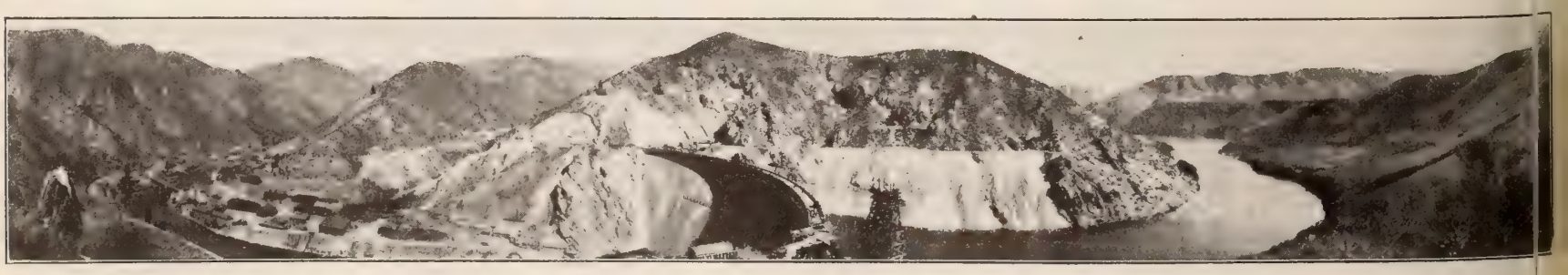
LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter

Entered as Second-class Matter at the Post Office Department, Ottawa



The Reclamation Service Has Harnessed the Boise River to be a Servant to 243,000 Acres

Christian "Trenches" in Morocco

By GEORGE E. HOLT

Former United States Consul at Tangier, Author of "Morocco the Bizarre"

Your True Moor

TRENCH fighting—the foot-by-foot gain or loss has even characterized the battles of Christianity. Nowhere, perhaps, has this form of warfare been so necessary as in Morocco, where the trenches of Islam have been strongly built, cleverly protected, and defended with all the terrific fanaticism of the most orthodox survivors of Moorish Mohammedanism.

Five centuries ago the Most Catholic sovereigns, Ferdinand and Isabella, drove the Moor from Spain, and in Morocco he sought new empire. The gradual conquest of North Africa by European powers has driven the true Mohammedan—the religious fanatic—southward or westward to the practically unknown interior, or to Morocco. Egypt, Tripoli, Tunisia and Algeria have all contributed from their populations to the peopling of Morocco. English, French or Italian conquest has driven thither the Moors who would neither work for the Christian nor obey his laws nor accept his faith. And the Atlas Mountains have become the strongest fortress held by Islam, sheltering the most purely Mohammedan and the most fanatical. Christians have been in sacred Mekka, have even seen the *kabbah*, and have returned to their own countries; but no foreigner, Christian or otherwise, has yet been within rifle shot of the sacred city of Zarhon, near Fez, the Moorish capital.

Throughout North Africa the army of Islam is organized. It is, in fact, an allied army, for it is made up of many Mohammedan orders. There is the Qadiriyya, founded in the year 1165, of which the noted es-Sanussi was a member; there is the Shadhiliyya, begun in 1258, which has three great branches: the Bakkayya, the Shaikhiyya and the Hansalia; there is the Tijaniyya; and the Rahmaniyya, with nearly a hundred monasteries in Algeria alone; and the Darkawya and the Madaniyyah.

Most of these orders make themselves felt in Morocco as well as throughout North Africa. The Sanussiyyah (followers of the Sheikh es-Sanussi) is a most powerful lay-order, with two millions of names on its official rolls, and military headquarters in the oasis of Kufru, while the Aisáwà and Hamadsha orders are particularly strong in Morocco. Each year these two orders make pilgrimage to the shrines of their patron saints, near Fez, and on their way through the many Moroccan towns and villages they awaken great fanaticism and religious fervor. Even in "infidel" Tangier when their pilgrimage turns into an endurance dance, the foreigner must watch from afar off, as his life would not be safe for a moment among the dancers. It is in these dances that the fanatics eat living creatures of all sorts, poisonous reptiles, filth from the streets, or cut their heads with small axes until covered with blood. Practically every man, woman and child in Morocco belongs to one or the other of these two sects, and in the brutal dances women dance and whirl to exhaustion, while boys of a tender age cut themselves until they faint beneath the shock.

These orders are defending the trenches of Islam against the Christian forces; holding them tenaciously, yet little by little being forced backward, foot by foot, toward a bigger conception of life, a more enlightened attitude toward civilization.

IN thinking of the Moors one should remember that they are not a black race: that mistake is often made. In cases there is an admixture of negro blood from the Sudan—what else could be expected where slavery still exists, and always has existed? But the true Moor has none of the black in him; he is the white Arab or the brown Berber, or a union of these two races. And the true Moor's pride of race and history and religion has never been surpassed; what *he* has, and that alone, is right.

Therefore it is "trench warfare" of the hardest sort which has pushed, and will continue to push, the banners of Christendom a little farther on the Moroccan battleground. Much noble work is being done among the hills of Al Moghreb, among the foothills of the Mountains of the Moon, not only by our own American missionaries, but by English and Spanish and other Europeans as well. Certain of the English medical missionaries have gained that rarest of all things, the affection of Mohammedans; not alone because they preached, but because they brought with their Bible a real friendship, a real sympathy and understanding, expressed in an effort to relieve from pain, to cure illness and disease, and to improve living conditions and morality. This is the one thing that wins the Moor. "He who loves my child places for me a crown upon his head." That is a Moorish proverb, and he who is kind to a child, or who cures a child's illness, will find that it is no empty saying.

A Dazzling Shrine

Upon an occasion my little horse-boy, Mohammed, age 12, failed to appear for duty, and upon investigation I found him lying upon the earthen floor of his father's straw-roofed cottage, delirious from fever. On my way back to town for a doctor I encountered one of the English medical missionaries, and told him about Mohammed. Promptly he turned his horse and rode back with me, although he had an appointment with the British consul general. In half an hour Mohammed was in bed in the missionary's house and his delirium had been quieted.

"Double pneumonia," said the missionary.

But under his care Mohammed, in a fortnight—such is the ability of these native children to recover from illness which would kill an Occidental—was back at my horse's bridle.

"Do you still hate the Christian missionary?" I asked him.

He shook his head slowly.

"Him good man," he answered. "Him my father now."

Thus kindness had won a convert—not to a cause, but to one of its representatives.

In Tangier is a Protestant church, standing guard over the great market place, and a Spanish cathedral where the Bishop of Fessea presides. Spanish priests have pushed their way to all parts of the country. But the mosque-towers of Islam, watch-towers they are in reality, still stand sentinel-like, overlooking every village and town. Many a path ends at a little dazzlingly white shrine of some saint where the passer-by pauses a moment to do reverence; and every town of any size holds scores of these shrines.

All Morocco still repeats its *salat* five times a day, facing the east and the sacred city. Most of its people still pause now and then in the day's work to say *du'a* or voluntary prayer. Mosques are still being reared, and saints' shrines multiply—but the trenches of Christianity are there, valiantly held by a handful of volunteers.

Trench warfare is slow, but the Cross is moving forward.

The Fanatical Dance of the Aisáwà

The Knock-Box

Be polite. Perhaps your family won't mind if you practice it on them

THERE was more than average contentment and general "get-along-ness" in a Connecticut family where I visited one summer. Back of the politeness and pleasant attitude of each to the other lay a secret of some sort which was joked about and laughed over but never divulged to the general public. The mystery hovered about a closed box which stood on the parlor mantel. It resembled a mail box, and when it was emptied each evening, notes were handed around to mother, father, brothers and sisters. Sometimes they were read with quiet gravity, sometimes with a smile. One morning a missive fell on my plate. Here is the message it held:

"If our company would be good enough to phone when she decides not to return for luncheon, the cook would be exceedingly grateful."

I re-read it, mystified a trifle, also a bit ruffled, I confess, and a laugh went around the table.

"Mother," cried one of the girls, "explain to the company about our knock-box. It was not exactly fair to discipline her without a warning."

That forenoon while I helped to empty a darning basket I suggested, "Now tell me about the knock-box."

"The knock-box," explained my hostess, "is an ancient and honorable institution of this family, but it was not fair to initiate you as we did."

"It was perfectly fair. I felt guilty enough yesterday when I found you had waited luncheon for me. Now for the story."

"When we were married," she began, "I was a fault-finder, a petty, fussy housewife, picking on somebody about something all the time. One evening my husband took me to task and I suddenly realized that if I did not take heed I might develop into a genuine nagger like a woman next door, who is the terror of our neighborhood. He suggested as a cure that instead of blurting out every little fault I found in him I should write it down each day and drop my criticism in a box. He said he would do the same thing with me. We christened it the knock-box. Two rules were made: that complaints should be politely worded and read over several times before being mailed. If they seemed too trivial for utterance they were to be destroyed. I remember the first time we emptied the knock-box. I found a suggestion that coffee ought to be served steaming hot and that when a man loaned his knife to a lady he expected it to be returned.

"My husband had one solitary knock to read. I had destroyed ten or twelve during the day; on a second reading they had sounded petty. This one was about a man who left his belongings scattered all over a house when he dashed out to catch a car. It was seed sown in good ground. The work grew lighter each day after that, because my husband became tidier. It is years since he found a complaint in the knock-box about careless habits. When the children were old enough to read and write they found little reminders in the box. They were also allowed to send knocks to us, and some of them were very funny. I remember one from Bobs about hanging the key of the preserve closet where he could not reach it. At the age of eight Margaret objected strenuously to wearing pinafores. Each one agreed that eight o'clock was much too early to go to bed. You have not an idea of how the knock-box saves a family from snarls. One little bit of fault-finding is capable of stirring up a storm of recrimination. Besides, a written hint sinks in as no amount of nagging can."

Can you imagine what my first task was on reaching home? I instituted a family knock-box. It works; oh, it has worked like a charm.

ISABEL GORDON CURTIS.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"): a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet

Our Editorial Forum

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A Disgraceful Traffic

IN his admirable address before the Daughters of the American Revolution in Washington, on the recent occasion of their silver jubilee celebration, President Wilson gave an eloquent description of the "American spirit." He pictured this nation as a model for the whole world in its love of peace, its recognition of the rights of humanity, and the high ideals which it sought to attain in its relations with other nations.

There are many things in which we, as a nation, may take a good deal of satisfaction. We have kept out of the war, but we have not escaped the ineradicable stain of the munitions traffic, which is adding daily to the slaughter. We have maintained our reputation for international friendship and good-will with all the great powers, but we have not been quite as scrupulous in our dealings with the smaller and unprotected peoples.

In the Missionary Herald of Boston, for September, the following appears:

> In the hold of the four-masted schooner Estelle Krieger, of Boston, are 210,000 gallons of New England rum, bound for the West Coast of Africa. Boston's contribution toward the redemption of the Dark Continent . . . It will work incalculable harm, as it is sure to be "doctored" and made yet more deadly in its effects. At every port where it is distributed, it will be like the letting loose of hell upon the susceptible and unprotected natives.

In Collier's of June 26 it is announced that the Orleans had sailed from Boston for the West Coast of Africa with 200,000 gallons of rum. Two well-known missionaries write to us: "We are told that the entire West Coast of Africa has been turned into one long barroom, from which no less than two million natives go forth to die every year as a result of a traffic forced on these people by Christian nations. Do not national sins bring national judgments? Is not that idea proclaimed in the Bible?"

This sin lies at our door. We are in the midst of a great national temperance movement; yet we cannot be oblivious of the fact that we are guilty of degrading these unprotected peoples by permitting a traffic among them which we would stamp as intolerable if it were attempted here.

That great and good missionary, Hudson Taylor, in 1897 warned British Christians that God would surely punish their land for forcing the opium traffic upon helpless China. Russia cannot escape atonement for its age-long persecution of the Jews, nor Turkey for its repeated attempts to exterminate the helpless Armenians. These are all in line for retributive justice. If we not only permit the degradation of the uncivilized millions of West Africa, but profit by it, and are directly responsible before God for it, how can we hope to escape similar consequences?

How are we to purge ourselves? Let the churches of all denominations, their young people's societies, and good people of every class, use their influence in spreading the great truth that if we ever mean to become a sober nation, and to deserve divine favor and blessing, we must stop degrading the defenseless peoples with that which is wrecking them, body and soul. It *can* be stopped and *will* be, if the nation's forces of truth and righteousness unite to do it.

Is It a New World?

SCIENCE does not stop for wars. Europe had been in convulsion for nearly a year while Stefansson, oblivious of disturbance, was searching the icy seas for a new Arctic continent. While the turmoil went on increasingly, Professor Sola of the Barcelona Observatory, with gaze directed skyward, was focusing the lenses upon the new planet in the Pisces group, which the astronomers are now hailing as a new-found world. Interest centers on the suggestion based on Sola's theory that the new-found planet is composed of the same material as our own earth, and that while its chemical elements may be in a different condition, science assumes that the basic fabrics, being kindred to those with which we are familiar, may be capable of producing and sustaining certain forms of animal and even of human life. Although in astronomy science and imagination may hardly be said to go hand in hand, it is alluring to think of another world inhabited possibly by sentient beings. But we are warned by the astronomers not to indulge such fancies, as the probabilities are that the new discovery is merely one of a vast number of asteroids such as are known to exist by the hundred in the immense spaces of the sky, and so immeasurably remote that the distance from us would probably be computed in nine figures. An American scientist, Professor Jacobs of Columbia, estimates that the new planetoid is probably three times farther removed from the sun than our own globe, that the wanderer would require from two to five years for its journey around that luminary, and that it is concealed part of the time by the great planet Neptune.

We shall probably hear further of this wanderer. Meanwhile, the discovery will furnish a theme for imaginative writers, who love to speculate on the possibilities of the astronomical revelations that may yet await the industrious searchers of the heavens.

The Burden-Bearers

ROBERT HICHENS, the famous author, in a recent article tells how half the civilized world is today helping uncounted multitudes of sufferers to bear the heavy burdens which the great war has laid upon them. They are sharing with the afflicted ones their bread and meat; they are clothing the naked, ministering to the sick, sheltering the homeless, feeding the famished. They are literally fulfilling the divine injunction: "Bear ye one another's burdens."

It is a trying time for the burden-bearers. Yet they are not weary of their long task; for the love and sympathy in their hearts urges them to go on. It is all dark ahead. They have carried their burdens vicariously these many months, and may have to carry them much longer. But they know that it is a duty they owe to humanity, and so they bravely go on, believing that sometime the light will shine through the darkness, and the burden will lighten.

It is a fine thing to put love into your work and to know that you have brightened and revived those who were sick unto death—not of wounds received in battle, but the sorer thrusts of sorrow and bereavement. The spirit of Christ is in the hearts of the burden-bearers. Patiently, unweariedly, they plod on, meeting every fresh need with a new effort.

Jesus bore the burdens of the sins and sorrows of a world. His whole earthly life was one of ministry to the suffering. He "fed the multitudes," just as his people are now feeding Europe's afflicted millions. There is a share for each of us in this great work of humanity. Let us gird ourselves to do our duty loyally, gladly, unfalteringly, as he would have us do it, and not diminish our labors until the end is reached.

Dr. Nearing and Freedom of Speech

THE case of Dr. Scott Nearing and the University of Pennsylvania has raised an uproar in educational and sociological circles. Dr. Nearing was not reappointed to the university faculty this year and the accusation was freely made that he had been dropped because of radical utterances on economic questions. Students, alumni, fellow instructors, economists, protested violently against what they felt to be tampering with the rights of free speech. Dr. Nearing stated that he was told that his utterances might alienate those whose support the university needed, and instanced a direct warning he received from the university provost "not to talk against child labor or poverty, as such agitation hurts the university."

A touch of comedy was added to the whole situation when a boy, characterized later by his instructor as a "nineteen-year-old child," withdrew from a class taught by Dr. Nearing's successor because the instructor had said stern things about the corporation of which the boy's father was an official. The teacher had declared: "The Philadelphia Rapid Transit Company has Philadelphia by the throat and is strangling it." The young man explained his withdrawal from the class by saying: "When a fellow's father is chairman of the Board of Managers of that company it is mighty unpleasant to listen to such statements. Professor B— said he was going to follow in Nearing's footsteps and was prepared for whatever might happen. I wanted economics, but I don't think young men should listen to such stuff as he delivered in the quiz."

The Christian Herald is not posted upon traction conditions in Philadelphia, but the Christian Herald must take its place with those contenders for the truth who insist that education and educational institutions be kept free from the contaminating and oppressive touch of Mammon. The trustees of the university have at length issued a statement asserting that it was the manner more than the matter of Dr. Nearing's utterances that made his retention and advancement impracticable, and adopted a resolution declaring the university's fidelity to the principle of freedom of thought and speech. It is to be earnestly hoped that this great university will make good the promise to toil unshackled in its efforts to find and to propagate the Truth.

Temples

THE other day an altogether new sort of sh-cart appeared on the streets of New rk. It was a sort of roofed shed on wheels nd upon each side were peep-holes, marked ith signs in English and Yiddish, detailing the fascin ng objects that were to be seen within. One penny aid for one look, long or short as the visitor might d re, into one window. The cart was marked "The Te ple of Solomon," and each peep-hole promised a vi of some feature of that ancient edifice. A thoug ul, bearded, kindly man, evidently a Jewish rabbi was in charge; a crowd surrounded the odd contriv ce, and as one after another designated the view he wi ed, the rabbi took his penny and switched on a ny electric light which illuminated the desired s ne. Little toy reproductions of these ancient s ed glories, with photographic backgrounds of the ply City, were thus brought to view.

Bible students are interested in the Jewish te le; Christians regret that its ancient site is now occu ied by an edifice that is neither Jewish nor Chris n; it was a pleasing thing to notice that even in the sy streets of busy New York groups of people cou be found who still felt the power of the ancient faith nd were interested in this crude and childish repres ta- tion of glories long since perished.

But the real glory of Judaism, the real splend of the Jewish temple, has not perished. It still lives— nd lives where the Jews themselves, scholar and pe nt alike, do not expect to find it—in the souls of C is- tians. The writer of the Epistle to the Heb ws points out to the Jewish Christians that the glory nd splendors of the salvation they have found in C ist far outshine the temple grandeur. The believ in Jesus enters into the Most Holy Place, where onl he high priest, and he only once a year, could go. Al he power and richness and beauty of God are reveal in Jesus—in whom "dwelleth all the fulness of he Godhead bodily." The believer, knowing him, enjo ng the wonders of his friendship, delighting in his r- fections, sharing the riches of his strength and g ce, has within his own soul a far more glorious te le than ever stood on Mount Zion, finer than ny gorgeous Christian cathedral that was ever reared.

There was something undeniably pathetic in he spectacle of the humble rabbi rolling his little te le toys through the streets of New York. The is something pathetic about the wistful faith and av of every worshiper who lets his mind and heart rest on any material sanctuary, however grand, and fai to comprehend the real presence of him who ne that we might have life and might have it re abundantly.

Tinkering with the Marriage Ceremon

THERE are some people who have a al facility for reversing the old maxim of "d ng the right thing in the right place." It c a- sionally happens that some pastor, ambi us to create a sensation, defies the conventionalities, d tinkers with venerable customs which have long n held sacred by the great majority, irrespectiv of denomination. This was what happened at a d- ding in Jersey City a few days ago, when a prea r, who is widely known for his socialistic tenden s, in performing the marriage ceremony, substitute or the familiar passage "Until death do us part," the w ds "while love lasts." The new marriage "ceremo ," he contended, altered the marriage relation to e extent that love and not financial support is to e henceforth the only basis of union between man d woman.

This unique ceremony has been called social ic or progressive, but it is progress backward. It ts aside the old, reverent form in which two hearts d lives are united for better or worse, through life t l death. It ignores the Scriptural injunction th a man should cleave unto his wife, and that "w m God hath joined, let no man put asunder." It o s the way to disunion on the first provocation. It imposes no binding obligation, for the reason t each of the parties united by so loose a tie may f it off at will, even on a whim. It leaves either p y at liberty to transfer the affections at will.

Of course, such a ceremony is simply a freak d will have little or no influence on the general q s- tion of marriage. In all true marriages the t s one which grows stronger and truer through the ye s; the two natures blend together, each making all y- ances for the other, and both bearing each ot 's burdens. True, all marriages are not success l; but to put a premium on separation, and to af d every facility for breaking the tie, would be to un r- mine the home and multiply ultimate unhappin s.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

An Incurable Boy's Vision

·ITTLE Freddie Smith dreamed of the sea, and said he was going to be the captain of a big ship, and walk the deck. An ·urable disease fastened itself on him, a he is now in a Brooklyn hospital ·i but a little longer time to live. The b is attracting attention on account o his personal qualities, as we learn fr the interview of a reporter. The h's mother is a poor woman who has t clean offices to support four other c dren. What a blessed civilization is t t of ours which provides a hospital a home for such unfortunates! "Oh, t doctors all say I am going to get w," said Freddie the other day. "t I know I'm not. Fact is, I ink I'm going to die pretty s n; don't you think so?" T visitor felt a sudden t tening of the throat, and d not answer. Miss Lee h ried over and showered pats u n his pillow, and then gave h little patient a real hug and k. The boy asked the nurse if the would not take him to t top of the roof and leave h in a wheel chair to see the sh s in the harbor. A benevo- l woman visiting the hospi- t asked him what he wanted n t. He said three things: a t of toys "to build things w ," a picture book of "ips and things," and a s glass. The woman sent him t spyglasses, one a real sor's glass which he wanted s adly, and a five-pound box o andy. They took him on t roof and let him see the sh s in the harbor, and he was i paradise. It was noon, the u al hour for the sailing of t ns-Atlantic liners, and a oss the sunny bay Freddie s two immense ships slowly n ng their way past the s scrapers of Manhattan and o to sea. "O-o-oh!" breathed t boy, "I see the captain, a the little boats pulling the b ones. I wanted to be a c tain and sail the big ship o to sea, but I can't, can I, Ms Lee? for I'm going to die." L le Freddie is only marooned o an island. God will send a ship for h to take him out into the open sea. O what rapture will fill his heart at t glorious visions of the harbor and city o the other side! Of this and other i rables, both young and old, and a the sorely afflicted of earth will be s : "*These are they which came out of g t tribulation, and have washed their r s, and made them white in the blood o the Lamb.*" (*Rev. 7:14.*)

Millions in Street-Car Fares

THE Public Service Commission of New York City in its report just p lished reveals the fact that during t past year 1,807,632,726 persons had r s on the various street-car lines of t city. The amount paid in fares was $,644,428.41. Figures for the different l s are then given in the report: I rborough, Subway division, $17,- 8 ,794; Interborough, Elevated, $15,- 5 ,947; Hudson and Manhattan C pany, $3,679,082; Brooklyn Rapid T sit, $27,043,190; Manhattan sur- fa roads, $21,581,414; Bronx surface r ds, $4,307,569; Queens surface roads, $ 43,959; other companies, including t Borough of Richmond and the M nhattan Bridge three-cent line, $ 5,469. What a significance there is i the millions of people that daily come into the city and go out of it and cross it to and fro in every direction! What plans, what employments, what hopes and fears, what joys and tears, what destinies, what tragedies this myriad motion involves! The prophet thus sees the spectacle of the traveling of the multitude: "*Many shall run to and fro, and knowledge shall be increased.*" (*Dan. 12:4.*)

Turns Money into Knowledge

MR. JACOB SCHIFF, a wealthy banker and prominent Hebrew, gave Barnard College $500,000 the other day for a Students' Hall, which is to be a social and religious center for all the women students of the University of Columbia, besides furnishing the Barnard undergraduates with a much needed gymnasium, to be used for social festivities, exercise rooms, a lunch room, a library, offices for students' societies, laboratories and lecture rooms. Mr. Schiff was celebrating a jubilee, the fiftieth anniversary of his landing in this country from Germany, and the years of prosperity with which his life had been blessed, and this was his memorial gift. Those who are sullen and growl at the foreigners are blind to the fact that we are the best nation on the earth, because the best blood of all the nations has come to our shores to take advantage of our liberty and opportunity and to merit our appreciation and gratitude. What a wise investment for the education and happiness of young women! By what a divine alchemy is the material transmuted into the spiritual when money becomes knowledge and love! The thought is suggested by these words: "*For wisdom is a defense, and money is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it.*" (*Eccles. 7:12.*)

Gave Life for Ship

GEORGE TRUJILLO, first-class fireman from James, New Mexico, aboard the torpedo-boat destroyer Cummings, on which a fire and explosion occurred the other morning, died at the naval hospital at Newport, R. I., as a result of his injuries and burns. He could have saved himself, but he stayed at his post and saved the ship and the rest on board. He shut off the burners, groped to the escape hatch, burned and exhausted, and was rescued by members of his crew and rushed by Lieutenant J. C. Fremant, in command of the destroyer, as soon as possible, back to Newport, whence the vessel had gone a little time before to engage in the war game; but it was of no avail, for the man had been fatally burned. Thomas Shea, a water-tender from Paterson, N. J., who was badly burned but is expected to recover, manifested the same kind of heroism by remaining also at his post. The mastery of the sea requires men of strong fiber of body and mind, and great courage of soul. The heroism and even martyrdom of seafaring men is a common story. Giving one's life for others is the climax of all heroism; it is the highest limit of service for Christ, which involves all obligation. The principle is here announced: "*For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*" (*Matt. 16:25.*)

Veterans Releasing Peace Doves from Dome of Capitol in Washington

ON the last day of the forty-ninth reunion of the Grand Army of the Republic in Washington, D. C., four doves were released with messages addressed to the rulers of the earth expressing the hope that peace would come soon and reign forever. The doves, which were released by four young girls, represented the Northern, Southern, Eastern and Western sections, and figuratively speaking were to bear the message of the G. A. R. to the monarchs of the world. Captain James Whittlessey, a member of the Signal Corps with the Union fleet operating on the Mississippi River during the war, signaled this message to the Arlington wireless towers with a large red Signal Corps flag: "Greetings from the G. A. R., Washington, D. C., 1915, to the rulers of the nations of the earth, with the hope that peace will come soon and reign forever." From the wireless towers the message was flashed to the four points of the compass. It would be difficult to conceive of a more beautiful picture than this. These scarred veterans, with silver on their heads, and the gates of gold that open in the western sky when the sun goes down just opening to receive them, sent out their doves, symbolic, like the one that bare the olive branch, to echo this song, sung by the heavenly choir at the advent of the Prince of Peace: "*Glory to God in the highest, and on earth peace, good will toward men.*" (*Luke 2:14.*)

Sermon from the Scaffold

T. C. M'KILLARNEY, alias Mickey the Dago, who killed Detective Richard Levis of the Vancouver police force, recently paid the penalty for his crime on the scaffold in the courtyard of the provincial jail at New Westminster, British Columbia. Adjutant Hector C. Habkirk of the Salvation Army, who was his spiritual adviser during his imprisonment and execution, told the story of the penitence and conversion of the condemned man, and gave to the public a letter of warning against bad company he had written just before his execution. Among other things the letter says: "Especially would I like to warn young men through my experience to beware of bad companions. I blame no one but myself for my present condition. I hold no grudge against any one. I ask forgiveness from any I have wronged." On his arrival at the gallows he began to address a little group of persons below him in the courtyard with "Well, gentlemen," when the sheriff caught hold of his arm to direct him to the trapdoor. "Let me speak," he urged. "Sheriff, you promised me," and Sheriff Armstrong motioned for him to proceed. He then solemnly warned them to shun drinking places and resorts of vice, and said: "Jesus has come to me now and I can see him with these eyes of mine in my imagination. I call on Almighty God and Jesus Christ to forgive everybody who was in this affair, and I forgive them." Those who might be inclined to doubt the genuineness of the penitence and conversion of the executed prisoner could with profit study Christ's standard, which counts grudges and hates so sweetly cherished by some professed Christians as murder, and be thankful that the atonement of Christ is broad enough to cover the hates out of which murder comes and which are so hateful to God. It is not the time but the state of the soul that determines Christ's willingness to save. "*And Jesus said unto him, Today shalt thou be with me in paradise.*" (*Luke 23:43.*)

Kinds of Lying

DIFFERENT kinds of liars was the theme of the matriculation sermon which President Hadley delivered in Woolsey Hall, Yale University, Sunday, October 3. Among other things President Hadley said: "In a democracy like ours we must work with others. To be able to do so we must tell the truth. The whole fabric of American society rests on the assumption that we are going to be honest in our dealings. Truthfulness in word and in act, strict fulfilment of every obligation, straightforwardness in meeting all promises expressed or implied, independent of all temporary gain or loss to ourselves, are the things that give us the right and power to be members of a free commonwealth. It is a part of our religious creed as well as political duty. When David described a citizen of Zion he said: 'He that sweareth to his own hurt, and changeth not.' There are three kinds of untruthfulness, due to quite distinct causes. One man lies and cheats because he is frightened. Another lies and cheats because he expects to gain advantage for himself or his fellows; a third lies and cheats because he sees others do it and is content to follow the fashion. Unlike the lie of the coward, the premeditated lie of the deceiver often appears to accomplish its purpose. A man may win a game by a trick that deceives the umpire, or a prize by a falsehood that deceives the examiner. He may gain a fortune by an advertisement that deceives the consumer, or an election by a speech that misleads the voter. But in the end, a course of deceit is a foolish way of trying to reach an aim." What a splendid theme and treatment for the young men of Yale, and young and old everywhere in these times when deceit in so many departments of life tries to supplant the truth. President Hadley took as his text: "*Wherefore, putting away lying, speak every man truth.*" (*Eph. 4:25.*)

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They followed her home to a dark little court and became acquainted with her mother, her sister Cory, her brother Flamingus and the twins. They saw her handle the domestic difficulty entailed by the addition of a boarder in the family, and applauded the resourcefulness with which she overcame the obstacle of numbers by the expedient of "double-decking" the crowd. They saw her under the tutelage of this boarder begin a struggle for the education necessary to the career of her dreams, and finally they went with her to the Saturday afternoon school at St. Mark's, to the class whose teacher wore real hair and wasn't made up. There she won the heart and whole-souled interest of this teacher, and came home in triumph in the teacher's electric brougham.

Through the interest of this teacher, Colette King, Amarilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St.) John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette. Amarilly's soul responded to the church service and her heart beat in unison with the music. She thought it must be what Heaven was. Amarilly organized a choir and gave a Wednesday evening sacred concert for the neighbors. Bud's offertory solo was repeated for Mr. Meredith, who promptly introduced Bud into the choir of St. Mark's, where he would be paid for singing. The Jenkinses' income began to show a surplus. Then scarlet fever quarantined them; and in spite of generous friends there came a morning when although the quarantine had been lifted Amarilly had to forage for breakfast. The family fund once more got a modest start, which was accelerated by the mundane career of the minister's surplice.

CHAPTER VIII

EVER apt in following a lead, Amarilly at once resolved to establish a regular costuming business. It even occurred to her to hire out the lace waist, but thoughts of wedding bells prevailed against her impulse to open this branch of the business.

When the young tenor returned the surplice he informed Amarilly that two young ladies of his acquaintance were going to give a home entertainment for charity. Among the impromptu acts would be some tableaux, and the surplice was needed for a church scene. So the new venture brought in another dollar that week.

One day Bud came home capless, having crossed a bridge in a high wind.

"I seen an ad," said the thrifty Flamingus, "that the Beehive would give away baseball caps to-day."

Amarilly immediately set out for the Beehive, an emporium of fashion in the vicinity of the theater. It was the noon hour, and there were no other customers in evidence. The proprietor and a clerk were engaged in discussing the design for a window display, and were loath to notice their would-be beneficiary. Finally the clerk drawled out:

"Did you want anything, little girl?"

"I called," explained Amarilly with grandiose manner, "to git one of them caps you advertised to give away."

"Oh, those were all given out long ago. You should have come earlier," he replied with an air of relief, as he turned to resume the all-absorbing topic with the proprietor.

Amarilly's interest in the window display dispelled any disappointment she might have had in regard to Bud's head covering.

"Now," said the clerk didactically, "my idea is this. Have a wedding—a church wedding. I can rig up an altar, and we'll have the bride in a white, trailing gown; the groom, best man, and ushers in dress suits to advertise our gents' department; the bridesmaids and relatives in different colored evening dresses, and in this way we can announce our big clearing sale of summer goods in the ready-to-wear department. It'll make a swell window and draw crowds. Women can never get by a wedding."

"That's a dandy idea, Ben," approved the proprietor.

"Oh, I am a winner on ideas," vaunted the clerk chestily.

So was Amarilly. She stepped eagerly up to the window designer.

"Do you keep surpluses?"

"No; don't know what they are," replied the clerk shortly, turning from her. "We'll get a wreath of orange flowers for the bride, and then we can have a child carrying the ring, so as to call attention to our children's department."

"A surplus," explained Amarilly, scornful of such avowed ignorance, "is the white gown that Episcopal ministers wear."

"No; we don't keep them," was the impatient rejoinder.

"Well, I hev one," she said, addressing the proprietor this time; "a real minister's, and I'll rent it to you to put on your figger of the minister in your wedding window. He'll hev to wear one."

"I am not an Episcopalian," said the proprietor hesitatingly. "What do you think, Ben?"

"Well, it hadn't occurred to me to have an Episcopal wedding, but I don't know but what it would work out well, after all. It would make it attract notice more, and women are always daffy over Episcopal weddings. They like classy things. We could put a card in the window, saying all the clergy bought the linen for their surplices here. How," turning to Amarilly, "did you happen to have such an article?"

"We do the washin' fer St. Mark's church, and the minister give us one of his surpluses."

"The display will be in for six days. What will you rent it for that long?"

"I allers git a dollar a night fer it," replied Amarilly.

"Too much!" declared the clerk. "I'll give you fifty cents a day."

"I'll let it go six days fer four dollars," bargained Amarilly.

"Well, seeing you have come down on your offer, I'll come up a little on mine. I'll take it for three-fifty."

Amarilly considered.

"I will, if you'll throw in one of them caps fer my brother."

"All right," laughed the proprietor. "I think we'll call it a bargain. See if you can't dig up one of those caps for her, Ben."

Without much difficulty Ben produced a cap, and Amarilly hurried home for the surplice. She went down to the Beehive every day during the wedding-window week and feasted her eyes on the beloved gown. She took all the glory of the success of the display to her own credit, and her feelings were very much like those of the writer of a play on a first night.

FROM a wedding to a funeral was the natural evolution of a surplice, but this time it did not appear in its customary rôle. Instead of adorning a minister, it clad the corpse. Mrs. Hudgers's only son, a scalawag, who had been a constant drain on his mother's small stipend, was taken ill and died, to the discreetly disguised relief of the neighborhood.

"I'm a-goin' to give Hallie a good funeral," Mrs. Hudgers confided to Amarilly. "I'm a-goin' to hev hacks and flowers and singin'. If yer St. Mark's man was to hum now, I should like to have him fishyate."

"Who will you git?" asked Amarilly interestedly.

"I'll hev the preacher from the meetin'-house on the hill, Brother Longgrass."

"I wonder," speculated Amarilly, "if he'd like to wear the surplus?"

Foremost as the plumes of Henry of Navarre in battle were the surplice and the renting thereof in Amarilly's vision.

"I don't expect he could do that," replied Mrs. Hudgers doubtfully. "His church most likely wouldn't stand fer it. Brother Longgrass is real kind if he ain't my sort. He's a-goin' to let the boys run the maylodeun down here the night afore the funyral."

"Who's a-goin' to sing?"

"I dunno yit. I left it to the preacher. He said he'd git me a picked choir, whatever that may be."

"My! But you'll hev a fine funeral!" exclaimed Amarilly admiringly.

"I allers did say that when Hallie got merried, or died, things should be done right. Thar's jest one thing I can't hev."

"What's that, Mrs. Hudgers?"

"Why, you see, Amarilly, Hallie's clo'es air sort of shabby-like, and when we git him in that shiny new caskit, they air a-goin' to show up orful seedy. But I can't afford ter buy him a new suit jest for this onct."

"Couldn't you rent a suit?" asked Amarilly, her ruling passion for business still dominating.

"No; I jest can't, Amarilly. It's costin' me too much now."

"I know it is," sympathized Amarilly, concentrating her mind on the puzzling solution of Hallie's habiliment.

"Mrs. Hudgers," she exclaimed suddenly, "why can't you put the surplus on Hallie? You kin slip it on over his suit, and when the funeral's over, and they hev all looked at the corpse, you kin take it offen him."

"Oh, that would be sweet!" cried Mrs. Hudgers, brightening perceptibly. Hallie would look beautiful in it 'twould be diffrent from any one funeral. How you allers think of Amarilly! But I ain't got no do pay you fer it."

"If you did hev one," replied Amarilly indignantly, "I shouldn't l pay fer it. We're neighbors, and I kin do fer Hallie I want ter do."

"Well, Amarilly, it's certainly fo you to feel that way. You don't th she added with sudden apprehe "that they'd think the surplu Hallie's nightshirt, do you?"

"Oh, no!" protested Amarilly, shocked at such a supposition. Besides, you kin tell them all that H laid out in a surplus. They al them to the concert."

The funeral passed off with éclat. The picked choir had res voices, and Brother Longgrass pre one of his longest sermons, co ately omitting reference to any characteristics of the deceased. Hudgers was suitably attired in d and dusty black. The extremely conventional garb of Hallie caused little comment, but it was com supposed to be a part of the Epi lian spirit which the Jenkinses see to be inculcating in the neighbo Brother Longgrass was a little st upon beholding the white-robed c but perceiving what comfort it br to the afflicted mother, he ma mously forbore to allude to the m

After the remains had been v for the last time, the surplice w moved. In the evening Amarilly for it.

"He did look handsome in it," mented Mrs. Hudgers with a sat reminiscent smile. "I wish I mig hed his likeness took. I'm a-go make you take hum this pan of cakes Mrs. Holdock fetched in. T help fill up the chillern."

"I don't want to rob you, Mrs. Hudgers," said Amarilly, gazing ingly at the doughnuts, which classed as luxuries in the Jenkinses' "I dassent eat 'em, Amarilly. I jest one, I'd hev dyspepsy orful folks hez brung in enough stuff t me now. It does beat all the way bring vittles to a house of mourni only wish Hallie could hev some of

CHAPTER IX

THE surplice, carefully laun after the funeral, was ready fo fields of labor. The tenor, first pat Amarilly's costuming establishmen wont to loiter in the studio of an he knew and relate his about-tow ventures. This artist was interest in the annals of the little scrub-girl an means of livelihood.

"I have in mind," he said musingly, "a picture of a musician light to be strea through a stained dow on his uplifted as he sits at an org

"The Lost Cho inquired the tenor.

"Nothing quit bromidic as th laughed the artist. "I have my model eng and I had intended t you borrow a surpli me, but you may ask little customer to re her gown for a coup days."

On receipt of thi quest delivered thr the medium of the et-seller, Amar promptly appeared the studio. She gravely and courte received by the a

Continued on page 15

WHEN MOTHER READS A STORY

By Margaret E. Sangster, Jr.

WHEN mother reads a story jes' before we go to bed,
There's not a one of all of us that is a sleepy-head;
We gather round and crowd up close about her rockin' chair,
An' as she reads I watch the light a-glowin' on her hair.
Oh! Jimmy's eyes get big as plates, an' Mary sometimes squeals,
An' Betty sits with tear-stained face because she sorter feels
Real sorry for the dragon when the hero kills him dead;
When mother reads a story jes' before we go to to bed.

When mother reads a story jes' before we go to bed,
I lean up close an' hold the book so she can pat my head;
For when the giant's yellin' fierce, it's awful nice to know
That mother's arm is holding you an' will not let you go!
Oh! Buddy's mouth falls open most, he gets so filled with fear,
An' Helen's eyes glow bright like stars; an' when the end is near
We hear the words, "They happy lived fer ever—it was said,"
When mother reads a story jes' before we go to bed.

Women Point the Way to Peace

THE net result of the International Congress of Women which met at The Hague last April is a manifesto printed below in ft just recently issued by the envoys lo he Congress who were appointed to ir rview the governments of Europe a of the United States. This report tes high importance from the fact th it reflects special interviews granted tc ese women envoys by the following, a ng others:

rime Minister Asquith and Foreign M ister Sir Edward Grey, in London.

eichskanzler von Bethmann-Holl- w, and Foreign Minister von Jagow, in erlin.

rime Minister Stuergkh, Foreign M ister Burian, in Vienna; Prime Min- is Tisza, in Budapest.

rime Minister Salandra and Foreign M ister Sonino, in Rome.

rime Minister Viviani and Foreign M ister Delcassé, in Paris.

oreign Minister d'Avignon, in Havre.

oreign Minister Sasonoff, in Petrog .

nd by the following representatives of eutral governments:

rime Minister Cort van der Linden a Foreign Minister Loudon, in The H ue.

rime Minister Zahle and Foreign M ister Scavenius, in Copenhagen.

ing Haakon, Prime Minister Knud- se Foreign Minister Ihlen, and by M srs. Loveland, Aarstad, Castberg a Jahren, the four presidents of the St thing in Christiania.

oreign Minister Wallenberg, in St kholm.

esident Motta and Foreign Min- is Hoffman, in Berne.

esident Wilson and Secretary of St e Lansing in Washington.

he signers of this announcement to th public were leading members of the C gress, and rank among the foremost w en, of their respective countries. W a proposal of this character, made b such responsible women and en- d ed in such responsible quarters, to imulate action, it would seem to be a ne when every thoughtful man and w an should bring his and her in- fl nce to bear upon the Administra- ti at Washington in behalf of a defi- ni step toward the one thing most to be esired in this world at the present m ent.

The Women's Manifesto

HERE in America, on neutral soil, far removed from the stress of the c nflict, we, the envoys to the governm nts from the International Congress of Vomen at The Hague, have come to ther to canvass the results of ou missions. We put forth this statem nt as our united and deliberate co lusions. . . .

Our mission was to place before belligerent and neutral alike the resolutions of the International Congress of Women held at The Hague in April; especially to place before them the definite method of a conference of neutral nations as an agency of continuous mediation for the settlement of the war.

To carry out this mission two delegations were appointed, which included women of Great Britain, Hungary, Italy, the Netherlands, Sweden, and the United States. One or other of these delegations was received by the governments in fourteen capitals: Berlin, Berne, Budapest, Christiania, Copenhagen, The Hague, Havre (Belgian Government), London, Paris, Petrograd, Rome, Stockholm, Vienna, and Washington. We were received by the Prime Ministers and Foreign Ministers of the Powers, by the King of Norway, by the Presidents of Switzerland and of the United States, by the Pope and the Cardinal Secretary of State. In many capitals more than one audience was given, not merely to present our resolutions, but for a thorough discussion. In addition to the thirty-five governmental visits we met everywhere members of parliaments and other leaders of public opinion. . . .

Our visits to the war capitals convinced us that the belligerent governments would not be opposed to a conference of neutral nations; that while the belligerents have rejected offers of mediation by single neutral nations, and while no belligerent could ask for mediation, the creation of a continuous conference of neutral nations might provide the machinery which would lead to peace. We found that the neutrals on the other hand were concerned lest calling such a conference might be considered inopportune by one or other of the belligerents. Here our information from the belligerents themselves gave assurance that such initiative would not be resented. "My country would not find anything unfriendly in such action by the neutrals," was the assurance given us by the Foreign Minister of one of the great belligerents. "My government would place no obstacle in the way of its institution," said the minister of an opposing nation. "What are the neutrals waiting for?" said a third, whose name ranks high not only in his own country, but all over the world.

This Russian Hospital Is but One Argument for Peace

It remained to put this clarifying intelligence before the neutral countries. As a result the plan of starting mediation through the agency of a continuous conference of the neutral nations is today being seriously discussed alike in the cabinets of the belligerent and neutral countries of Europe and in the press of both.

WE are in a position to quote some of the expressions of men high in the councils of the great nations as to the feasibility of the plan. "You are right," said one minister, "that it would be of the greatest importance to finish the fight by early negotiation rather than by further military efforts, which would result in more and more destruction and irreparable loss." "Yours is the sanest proposal that has been brought to this office in the last six months," said the Prime Minister of one of the larger countries.

We were also in position to canvass the objections that have been made to the proposal, testing it out severely in the judgment of those in the midst of the European conflict. It has been argued that it is not the time at present to start such a process of negotiation, and that no step should be taken until one or other party has a victory, or at least until some new military balance is struck. The answer we bring is that every delay makes more difficult the beginning of negotiations, more nations become involved, and the situation becomes more complicated; that when at times in the course of the war such a balance was struck, the neutrals were unprepared to act. The opportunity passed. For the forces of peace to be unprepared when the hour comes, is as irretrievable as for a military leader to be unready.

It has been argued that for such a conference to be called at any time when one side has met with some military advantage, would be to favor that side. The answer we bring is that the proposed conference would start mediation at a higher level than that of military advantage. As to the actual military situation, however, we quote a remark made to us by a Foreign Minister of one of the belligerent Powers. "Neither side is to-day strong enough to dictate terms, and neither side is so weakened that it has to accept humiliating terms."

. . . We have been convinced that the governments of the belligerent nations would not be hostile to the institution of such a common channel for good offices; and that the governments of the European neutrals we visited stand ready to cooperate with others in mediation. Reviewing the situation, we believe that of the five European neutral nations visited, three are ready to join in such a conference, and that two are deliberating the calling of such a conference. Of the intention of the United States we have as yet no evidence. . . .

The excruciating burden of responsibility for the hopeless continuance of this war no longer rests on the will of the belligerent nations alone. It rests also on the will of those neutral governments and people who have been spared its shock but cannot, if they would, absolve themselves from their full share of responsibility for the continuance of war.

Signed by

Aletta Jacobs [*Holland*].
Chrystal Macmillan [*Great Britain*].
Rosika Schwimmer [*Austro-Hungary*].
Emily G. Balch [*United States*].
Jane Addams [*United States*].

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing, military critic and writer for the Paris Daily Mail and Le Temps, contributor to L'Independance Belge

THE Balkan situation continues to occupy the attention of the world. Bulgaria and Serbia have mutually declared war on each other, and Bulgarian troops have advanced into Serbian territory. Great Britain, on the 5th, also declared war on Bulgaria, which example will probably very shortly be followed by Russia and France.

Rumania has given no certain sign of what her future military action will be, if any, up to the present writing. Her geographical situation makes her doubly watchful, touching as she does, not only on Bulgaria but also on Austria and on Russia, the result being that if she should declare for the Central Empires, she would be able to attack by Russia from the east and on her Black Sea coast; while on the other hand, should she declare for the Entente Powers, Austria from the north and Bulgaria from the south could launch a joint simultaneous assault upon her. Her geographical difficulties are supplemented by the fact that were she on the ultimately winning side no matter which that might be, she could gratify her desires for territorial expansion. Should she join the Teutons and should they be victorious, she would regain undoubtedly her lost province of Bessarabia, which Russia took from her in 1878, and perhaps other Russian territory in addition, though she would have to restore to Bulgaria, Celestria, which she took from Bulgaria as a result of the second Balkan war two years ago.

Should Rumania, however, join the Entente powers, in the event of their victory she would retain Celestria and have other territory given to her from the Austrian Transylvania territory, to a considerable degree inhabited by a people of the same stock as her own population, which territory once formed part of the Roman province of Dacia, whereof modern Rumania also was a part.

For all these reasons her very national existence is involved, and it does not seem that she can possibly remain permanently neutral.

Greece also is in a peculiar position. At the conclusion of the second Balkan war she made a treaty with Serbia which, according to the common understanding, provided for united action against Bulgaria in case that nation sought to recover by force of arms the territory taken from her and divided between Greece and Serbia. Bulgaria has now attacked Serbia, after sending her an ultimatum demanding the return of the territory which fell to the share of Serbia. Serbia consequently called on Greece to fulfill her obligation, to which Greece replied by stating that certain prior acts of Serbia had abrogated the treaty and that it was no longer binding. Serbia answered this contention by a traverse and announced that she would publish the full text of the treaty which was a secret one. This, however, has not been as yet done, and until it is it is difficult to see which of the two is in the right.

The situation is otherwise complicated. The Allies, against the formal protest of Greece, have landed and are landing troops on Greek territory. Prior to such landing, the King had dismissed Venizelos from the office of prime minister and had called to that position Alexander Zaimis. This minister has announced formally that Greece would maintain a neutral attitude. With Greece's long coast line and her ports exposed to naval attack, it would have been madness on her part to have attempted to sustain her formal protest, yet in strict neutrality she was bound to do her best to stop such use of her territory. The Central Empires have addressed her a protest against her inactivity under the circumstances. How Greece can long escape taking an active part in the war is extremely difficult to see.

One possible result of the Balkan situation may be the abandonment by the Allies of the campaign against Constantinople, judging from the debate in the British House of Lords last Thursday evening, in which this course was openly advocated by Viscount Milner of South African fame, who suggested that in view of the need of all available troops on the western front there was but one course for the Allies to pursue, withdraw all the French and British troops from Gallipoli Peninsula and transfer the men with all speed to the aid of Serbia before that country was completely crushed by the Teutons and Bulgaria. The government speakers were wholly non-committal and evasive upon this question.

Continued on page 1086

Do *You* Ever Go Visiting On Washday Afternoon?

Mrs. Wisely often does. She gets her wash done early. Right after breakfast on washday morning, she puts the clothes to soak for about 30 minutes with Fels-Naptha Soap.

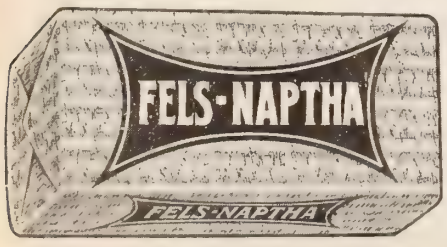
After clearing away the breakfast dishes she washes the clothes. Fels-Naptha has loosened the dirt and dissolved the grease, so that a few light rubs get them sweet, clean and white, ready for the line before noon.

Right after lunch she sprinkles down the dry clothes, ready for the next day's ironing. Then she has a couple of hours with nothing to do, except just what she pleases. She sometimes goes to the store and does a little shopping or stops in to see a friend.

After a nice, tasty supper, it is only a matter of a few minutes for the children to do the dishes. The children love to help, and Fels-Naptha makes all kinds of work child's play.

By 7.30 the family is ready to start off to the "movies." How many other women, after doing the washing for four people, feel able or have the time to spend washday like Mrs. Wisely?

Every woman could have just as much time for pleasure, if she would let Fels-Naptha Soap do the hard part of her work for her. Not only for washing clothes—it's just as wonderful for all household cleaning.



Fels & Co., Philadelphia

Young People's Topics for November 7

Tasks That Are Waiting For the Church of Christ

Christian Endeavor and B. Y. P. U. Topic. Luke 4:14-21 (Consecration Meeting)

"THE Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

To give sight to the blind—that means, in addition to actual restoration of eyesight, by miracle or skill, to show people the truth. Often the church has been opposed to truth. It persecuted Galileo for saying that the earth was round; it frowned upon Garrison and other abolitionists for saying that slavery was wicked; it is tempted today to stifle the voices of those who are declaring advanced economic truths. Jesus said: "Ye shall know the truth, and the truth shall make you free." That is almost the first business of the church—to aid in the search for truth in every field, to flash the light of God upon every human problem.

Healing the broken-hearted. That means showing them what to do about the distresses of conscience, how to find forgiveness for past sins, how to find hope of spiritual triumph, how to find immortality, how to find comfort in the midst of trial, how to find, from some trials, relief.

To deliver the captives. Christianity has done a lot of that—setting free slaves, delivering oppressed. But there is a lot of it left yet to do.

To set at liberty the bruised. The "bruised." What a multitude they make! All the little children in homes of poverty, in the factories and mills, all the weary women and discouraged men crushed by the rigors of the civilization we have developed. These to be set at liberty.

And so to preach the Gospel to the poor must mean not a Gospel that makes people content with poverty, but a Gospel that will free society from the curse of poverty.

All by the power of the Spirit of the Lord God. The Spirit of Jehovah was in Jesus to help him do these things. That Spirit will come to our souls, our society, our church, to give us power for these great and happy tasks.

This is a consecration meeting. Shall we give ourselves jubilantly to share with Christ the glories of this indwelling Spirit and the splendors, as well as the crosses, of this work divine?

A Prophet's Great Promise To Youth

Epworth League Topic. Joel 2:21, 27-29

THE passage from Joel's prophecy which we study today is one of the greatest in the whole Bible. When the day of Pentecost came, with its marvelous gift, Peter quoted this prophecy and said that the blessing just given was its fulfilment.

It is particularly beautiful and gratifying that young people are specifically mentioned in this promise. The sons and daughters shall prophesy—that is, shall get messages direct from God, which they will deliver to others in the form of testimony, exhortation, prayer and counsel—and not only the old men but the young men shall see visions—visions of truth, of God.

Look up the Sunday school lesson for October 24 in the Christian Herald for October 13, especially the article on "Seers and Blind Men." Then see the notes on this page on the Christian Endeavor and B. Y. P. U. topic. Combine the two ideas and make that the body of this Epworth League lesson—the vision of the present tasks, then the assurance that the gifts of heavenly sight and heavenly power shall be given.

Both the young people's lessons lead us back to the Holy Spirit. It was the Holy Spirit that anointed Jesus for his transcendent work; it is the Holy Spirit that will fire and strengthen us for carrying on the work he began. It is the Holy Spirit that will come to every one of our hearts as we welcome him, bringing the fulfilment of this prophecy of long ago.

Have we received personally this gift of the Holy Spirit? Robert E. Speer delivers a wonderful address on the "Fire-Casting Christ," showing how the Messiah will fill souls today as in other days with the fires of God. But it means to forsake sin. It means a willingness to have the inward sins burned up. Are we willing, then, to be baptized with that baptism?

Light and joy and glory and triumph are for us if we say yes.

One word more: the blessing comes by simple faith. Believe that he means you, and the blessing is yours. You are one of the young men, one of the sons or daughters or handmaids who were to receive this glorious gift.

Jews Hear Gospel in Masses

ONE of the remarkable effects of the present great war is that it has turned the mind of the Jewish nation to a profound introspection. The entire nation realizes that these are solemn times for Israel. Fully 80 per cent. of all the Jews in the world are living in the war area, the total being ten million Jews; practically the only Jews that are immune from the effects of the terrible war are the Jews living in America, about two million in number. About 500,000 Jews are fighting in the various armies, so that we have the amazing spectacle of Jew fighting brother Jew, and being compelled to do so by the respective governments under which they live.

New conditions have made it easier to reach the Jews with the Gospel than for many years past. The Williamsburg Hebrew Christian Mission and others have been quick to take advantage of this changed attitude, and have accomplished remarkable results during the past year. A great mass meeting for Jews was held in the city of New York this spring in the Second Avenue Baptist Church by the Williamsburg Mission, at which thirty cultured Jews, men of ability and education, all of them believers in Christ, testified to their belief in the vital truth of the Gospel message.

The Williamsburg Mission, which is at 27 Throop Avenue, Brooklyn, N. Y., is planning similar activities on a large scale this winter. Rev. Leopold Cohn is the founder and superintendent.

Among the Workers

THE editor recently received a letter from one of our friends who has passed the fiftieth milestone not alone in life but in married life, Mrs. Charles A. Post of Riverside, Calif., whose home was recently filled with friends in honor of the golden wedding anniversary of Mr. and Mrs Post. Mrs. Post writes as follows:

"I want to tell you I do enjoy your paper, cannot remember the number of years I have taken it. The sermons and daily readings are an inspiration in themselves and Margaret Sangster's page and the Prayer League are comforting messages."

REV. HOWARD J. KINGDON, Pastor of the First Baptist Church of Beacon, N. Y., asks that we mention the union evangelistic campaign soon to open in that city under the management of Rev. J. B. McMinn and his company. He says, "Our needs here are very great and unless we can have the prayers of the children of God for the outpouring of his blessed Spirit we shall fail; but with this we shall succeed and sinners will be saved. Pray most earnestly that the party coming to us may be given wisdom and that the Spirit may attend these meetings in a very marked way."

WHEN the Mongolia sailed from San Francisco late this summer, she had on board 134 missionaries. On the voyage they held meetings for spiritual help and for the interchange of missionary knowledge and experience. It was said to be the largest number of missionaries ever crossing the sea in one vessel. There were eleven Protestant denominations represented, not including Y. M. C. A. and Y. W. C. A. representatives, Yale Mission teachers, two independent missions and three Roman Catholics. The destinations were China, Japan, India, Korea, Siam and Honolulu.

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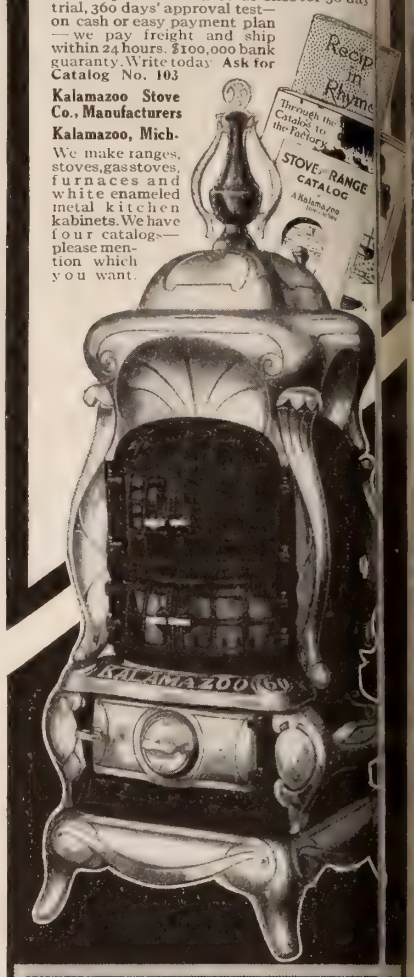

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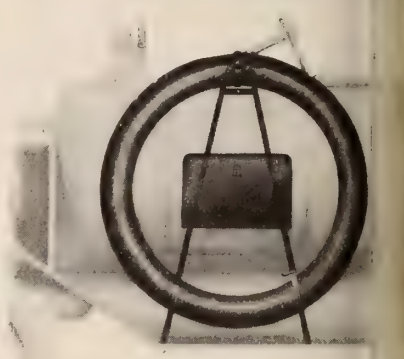

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Hallowe'en

By MARGARET E. SANGSTER, Jr.

ON Hallowe'en—or All Saints' Day—the spirits walk (so people say), and ghosts in lowing robes of white make horrible he autumn night. At twelve o'clock he graveyards drear are spectacles or so we hear), for every grave gives p its dead, and little lights of green nd red fly through the frosty even- g air, and noises sound most every- here. Such awful noises! I've eard tell that witches sob and gob- ns yell! The woods are filled with ittens black, with yellow eyes and rching back; and all the world is rim and gray -if you believe what eople say.

ONG, long ago across the sea, folk were as scared as they could be, r fear the deeds that they had done ould turn to spirits every one. (Of ourse, I mean the wicked things, for vely deeds grow silver wings, and y away to do their part in some one's nely, aching heart!) As I was say- g, they were scared, and so be- ause they never dared to venture t on All Saints' Night, they built a e huge and bright before the door- ay of each home, so that the evil es might roam away into the dark d go—for evil loves the dark, you now.

ON Hallowe'en—so people said— when you were safely tucked in d, if you had been unkind or bad, our thoughts would come to make u sad; and while you sobbed in peless pain, you'd hear a sound like eeping rain against your window ll, and you would think of nothing ave to do, before a shape all grim d black stepped toward your bed. ike thunder's crack a voice would und, a voice of doom that echoed rough the lonely room; and you ould have to swear an oath (and u would swear it, nothing loath!) to ly do good deeds or kind. And en the figure's teeth would grind, d it would say: "I warn you fair. you betray the words you swear, I all come back and I shall stay, to unt you every night and day!" nd you would faint away in bed m awful fear—so people said.

H, superstitions queer were rife about one's past or future life; d folk believed them, thought them ue—which you or I would *never* do! oung girls who wished to know their te would take a candle and a plate silver to reflect their face, and they uld seek some lonely place, and lding plate and light on high, would k the far-off misty sky to send a sion of the man whom they would arry. (If you can relate a queerer ing to do, please tell it—but *they* ought it true!)

AT children's parties here today, we play such games a different way; we laugh and joke and try our fate in fun, and sometimes we relate ghost stories, and we bob in pails for apples, and the one who fails to get a large and juicy bite is not consumed with needless fright. We stand three candles in a row and try to blow them out; we know, though each is christened for some friend, the one that glimmers to the end is not a sign to any one of anything but youth and fun. We walk down darksome cellar stairs, and yet we know that, unawares, no goblin form will seek to slay; we know no witch is hid away. We feel remorse if we have been unkind, and yet we know no sin in ghostly form will seek our bed; we know no cat with ugly head is in the wood to bring our doom; we have no haunted, scary room within our home where goblins dwell; we listen to the folk who tell us stories, and we always laugh—we don't believe their tales by half. We know that gray-clad women tall don't ride on ghostly brooms at all; we know the moon of Hallowe'en, that glimmers softly down between the leafless boughs, is just as kind as any moon that you can find.

AND yet the folk of long ago believed these things—and do you know, some people, of this very day, are scared on Hallowe'en and stay at home and do not dare to walk out in the dark—they fear to talk about the goblins and the sprites, that do not live on other nights. And when I hear such silly things, I laugh, and oh, my laughter brings a vision up of other days when folk had useless, silly ways.

ON Hallowe'en or All Saints' Day the spirits walked—so people say. And so, to guard themselves, folk made a fire (they were so afraid) before the doorway of each home, to keep away the Things that roam.

SUCH thoughts are obsolete and dead; but if each one would build instead a blazing light with logs of love, and bits of faith from God above; if each would keep his fire bright on Hallowe'en—*and every night*—before the doorway of his heart, why, needless wrong would never start! And each would be as pure and good as God the Father meant he should.

IF *you* will guard your fire well no evil deeds will come to dwell, and wanderers who travel far will see your light like some great star; and some of them will cease to roam, and with a prayer will hurry home.

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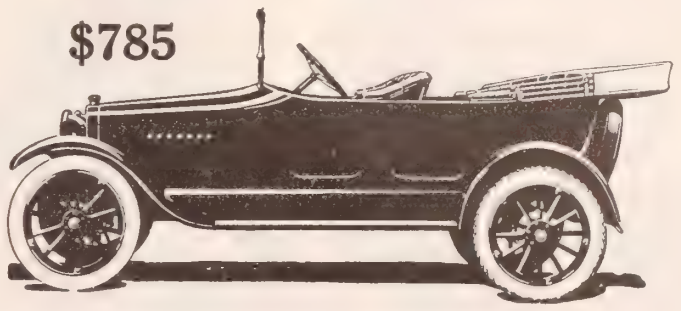

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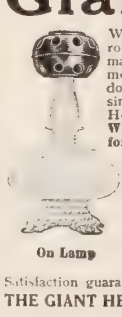

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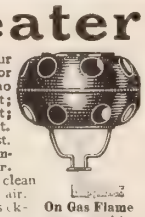

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Joash Repairs the Temple

International Sunday School Lesson for November 7
II Kings 11:21—12:16

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"God loveth a cheerful giver." II Cor. 9:7

We give cheerfully when we give systematically, i. e., when we regularly set apart a proportion of our income for God's service. No one can lay down a law for another as to what that proportion should be. The patriarchs gave a tenth. Indeed, it has been calculated that the Jews gave in all at least a fifth. But each must decide how much is fit and right. One may give a shilling in £1, another sixpence, another threepence; but there ought to be a definite arrangement with our Lord, to whom belongs all we are and have. When this is fixed, we should procure a bag, or box, or open a separate account at the bank, so that directly we receive any part of our income we shall note it down, or put aside God's portion. Thus we shall obey the spirit at least of the apostolic exhortation: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (I Cor. 16:2.) When, thereafter, we are called upon to give, it will be a luxury to administer wisely the Lord's money, and all the remainder will seem sanctified through the dedication of the first fruits. There are no gifts so precious in the eyes of love as those that involve some planning and self-sacrifice; and our Saviour must be glad when we bring him love-tokens, alabaster boxes, or the two farthings, which are all our living.

Temple-Building

By Arthur H. Howland

THERE are pleasant and unpleasant facts in the narrative we study this week. The lesson should really include the whole of the twelfth chapter of II Kings and the corresponding chapter in II Chronicles, the twenty-fourth. It is a terrible thing to observe the zealous king Joash turning against Jehovah, against his temple and his prophets, even consenting to the murder of Zechariah, the faithful messenger of God and son of Joash's old friend, protector and savior, the high priest Jehoiada. History presents few records of such complete and ugly perfidy. He was sheltered by the temple, but turns against the temple: he was saved and crowned by Jehoiada, yet kills his son; he was protected and blessed by Jehovah, but repudiates him.

How can this amazing apostasy be accounted for? Of course, no one knows; but some commentators have suggested that Joash went so far away and antagonized so furiously what he had formerly supported because of the unfaithfulness of the priests of God whose aid he once asked in repairing the temple. There is doubtless a great deal that does not appear in the record which would throw light on the question why the priests did not help more vigorously and more efficiently the plans of the young king for repairing the temple, which Athaliah and her wicked companions had "broken up" (II Chron. 24:7). Whatever the trouble was, it had its root in selfishness. Either the priests were merely lazy and did not push the project, or they were downright dishonest and kept for their own use what was meant for the temple repairs.

It is a little difficult to figure out just what money should have gone rightfully to the priests according to the king's proclamation and the ancient law of Moses. Furthermore, the accounts in Kings and Chronicles differ somewhat. The writer of the book of Kings says that the money for the temple repairs was to come from three sources: (*a*) that from the dedicated things; (*b*) that paid by "every one that passeth the account," and (*c*) the free-will offerings for the purpose. Money from the dedicated things means the money brought instead of persons or property vowed to Jehovah. There was an elaborate schedule for the redemption of these dedicated things. If a worshiper vowed a servant, a captive, an animal, or a piece of property to Jehovah, he could arrange to pay a money equivalent to the priest, and this squared the account. This money was paid to the priests directly, and a large portion, if not all of it, went to their personal maintenance. The second class of funds were those paid as a sort of religious poll tax, as described in Ex. 30:13-16. The third class of money was that offered voluntarily for this specific purpose. The various worshipers had their particular priests with whom they dealt in religious matters and to whom they paid the temple moneys.

For one reason or another this whole scheme failed. Either the people did not pay or the priests did not deliver the funds. Very likely the people realized that most or all of what they gave would find its way to the priests' purses rather than into temple building, so the giving lagged. Just now there is a stir in New York over the reported discovery that at least two of the greatest charity organizations have a almost criminally large percentage of gifts in "administration expenses." This is one of the most serious problems and handicaps of church and welfare work. Outsiders almost always accuse the leaders and helpers in such work of taking an unreasonable amount for their own use, and far too often the charge is true.

The sins of greed and graft have soiled and maimed and defeated the cause of religion from time immemorial. The power of priest and medicine man over the simple folk has been tremendous. Strange fears are created, strange dangers described, and from these the priest will deliver—for a consideration. So even among the poor the priesthood and the religious cult grows rich.

Ignatius Loyola realized this danger, in fact when, in founding the Jesuit order he prescribed that no moneys should be received by any member of the order for any religious service, and that no member of the order, nor the order itself, nor any section of it, should own property. But the Jesuits broke away from this wise provision of their founder and became the richest and most corrupt of the orders of the church.

Just in passing, these facts ought to make those very happy who do the work of God without any pay or compensation whatever. Sunday school teachers and officers, church officials, women workers, busy laymen who give time and strength to outdoor preaching or other evangelistic or welfare work, these people have a leverage in their influence upon outsiders that they can scarcely estimate. So long as no one can possibly say, "He is getting paid for saying or doing that," so long will one's words have a peculiar power. We can understand Paul's eagerness to support himself making tents, Tersteegen's to weave, Carey's to make shoes. The church needs to free itself again from the reproach of doing the work of God for the sake of the gold of men.

But to go back to Joash and Jehoiada. The king finally realized that the work was not being done, and summoned the priests to tell him why. The answer is not recorded. New plans were made. A chest was to be placed beside the altar and money asked from the people for the specific purpose of repairing the temple. They then acted swiftly, generously, and the work was undertaken.

The priests consented to the new arrangement, and they still kept for their own use their legal allowance of the moneys brought for trespass and sin offerings. The accounts in

a Chronicles appear to differ on the
tter of resupplying the temple with
niture and utensils. Kings says it
s not done, Chronicles that it was.
I nay, however, be thought possible
t construe the statement in Kings to
n that since these things were lack-
in the workmen labored to produce
t n.

lere there is the bright picture—
kg, high priest, priests, Levites, peo-
p all working together to rebuild the
h se of God. Are there any happier
t es than when a group of people who
l God get together to do some hard
w k for his cause? Digging for the
f dation of a new church, helping to
b d the church, helping to paint it,
h ing to carpet it, helping to trim it for Christmas or
C ldren's Day—these are bright hours
a make pleasant memories for life.

oes your church, your Sunday
s ool, your young people's organiza-
t , need rebuilding—rebuilding in
d rine, rebuilding in faith, rebuilding
i oliness, rebuilding in zeal? There
i something you can do to help.

hen, too, remember the New Testa-
n t idea about the temple. "Ye are
t temples of the Holy Ghost." The
i vidual soul, the group of souls
h is where God wants to dwell.
T Christian view of religion calls for
n great temple, no ornate and costly
e pment, no large stipends to the
w kers. To rebuild the people—that
i Christianity. To build up souls in
g liness and in neighborliness that
i ne work of Christ. Are we laboring
h d at it?

ur own bodies and minds must be
k t in good trim for this work. Here
w be a good opportunity to say some-
t g interesting about athletics, gym-
n ics, physical culture. Anything
t tends to make the body strong and
e ient, the mind clear and vigorous,
i al temple-building. We must keep
o elves at our best for God and for
t work he has for us to do.

elpfulness—that is the new great
w d for society and for the church.
A back of the helpfulness, and under-
n th it, is love—love for the Christ,
l for those for whom he died and
w m he asks us to help him save and
a and cheer.

" we are unfaithful, some one whom
w might help will go unhelped, and
s e one who is looking on—king, or
st ographer, or newsboy, or boot-
b k, or train-man, may be switched
o the right track and wind up in un-
b f and sin and doom.

Echoes from the Holy Land

C NTURIES of human effort to defy the
destructive hand of time led to the trans-
f ation of Oriental cities into almost solid
m es of stonework. Foundations were
c ed to bed rock, walls were thickened and
b essed, ceilings were arched and vaulted
a roofs were paved with plates of stone laid
in ment. Fifty years ago the city of Jerusa-
l did not contain a single roof of anything
b stone except those of churches roofed
w sheets of lead by foreigners. These
v ted roofs gave coolness and permanence,
a preserved every drop of rainwater by con-
d ors leading into enormous cisterns, which
a still the wonder of the investigating
t ler.

me of these Oriental dwellings and temples
c as near to defying the ravages of time
a y human structure can. In every part of
t Bible lands—Egypt, Palestine, Syria and
t desert, at Karnak, Jerusalem, Baalbec
a Palmyra—are ancient structures that will
st be standing when cities like New York
a Chicago may be heaps of rusty dust.
T return to iron and cement as building
m rials may delay the process of decay, but
o climate will always be against us.

lomon built the temple about 970 B.C.
I ss than one hundred years Joash found
g t difficulty in arousing the people to
a d to the repairs of the cracking and
c bling walls and the decaying timbers.

e causes of decay were earthquakes or
l shocks, which occur every year, the
a on of frost in districts and elevations
w e that occurs, the dry rot in the beams
w h followed the action of the rain or damp-
n ; but, greater than all, the action of roots.
I ite these lines within sight of the massive
f fications of the Crusaders on the island
o hodes, and can see several fig trees grow-
i from crevices in the ancient walls, the
r s of which must in the course of years
a still other cracks to the decaying ramparts.

e of the striking sights of Jerusalem to
d as seen from any high building, is the
p hes of débris and accumulated soil on the
t of ancient buildings in which grape-
vines and even trees, not to mention flowers and shrubbery and little vegetable gardens.

The traveler who passes through Cairo or Damascus will be struck with the excessive dilapidation of the mosques, synagogues and churches, showing plainly the same germ of neglect still working in the veins of the dwellers in the land.

To keep the roof of St. Peter's at Rome in proper repair is a task that employs a permanent force of workmen, who actually live upon the roofs, and whose families have been there for generations.

Priests in Joash's day needed sharp reminders (as no doubt are needed in our times) to distinguish carefully between their private property and the money of the temple.

All European museums contain specimens of money chests whose size, strength, locks and hinges, like the vaults and safe deposits, speak eloquently in all ages of the difficulties in handling money in connection with fallen human nature.

Do You Know Your Bible?

OUR readers were given a few weeks' grace in getting out the answers to the questions on Romans. They made a very good record, thirty-eight answering all the questions correctly. Correct answers and Honor Roll appear below. The new list of questions, together with correct answers and Honor Roll for the questions on Colossians, will be published next week.

Correct Answers

Half-Year Contest, List 1; Year's Contest, List 6

Epistle to the Romans

(These questions appeared August 18)

1. (*a*) Phœbe, Rom. 16:1. (*b*) Cenchreæ, 16:1; (*c*) Gaius', 16:23.

2. (*a*) Erastus, 16:23. (*b*) Tertius, 16:22. (*c*) Jerusalem, 15:25, 26. (*d*) To take the contributions raised by the churches of Macedonia and Achaia, 15:25, 26.

3. (*a*) Their faith, 1:8; obedience, 16:19. (*b*) "It is the power of God unto salvation to every one that believeth," 1:16.

4. (*a*) His deeds, 2:6. (*b*) Their conscience, 2:14, 15; (*c*) Under sin, 3:9.

5. (*a*) 3:23, also 3:10 and 5:12. (*b*) Grace, through the redemption of Jesus, 3:24; (*c*) By faith, 3:27, 30, 31; (*d*) It is established, 3:31.

6. (*a*) Gen. 15:6. (*b*) He was justified before he was circumcised, 4:11.

7. (*a*) Peace with God, 5:1. (*b*) Patience, experience, hope, confidence, love of God shed abroad by the Holy Ghost, Rom. 5:3, 4, 5.

8. (*a*) Dead to it, 6:2. (*b*) Crucified with Christ, 6:6; (*c*) 6:4, 5, 8; 8:10, 11; (*d*) Gal. 2:20; (*e*) Holiness and eternal life, Rom. 6:22.

9. (*a*) Sin, 7:17. (*b*) Christ, 8:2, 3; (*c*) The love of God, 8:39.

10. (*a*) Chapters 9, 10, 11. (*b*) Chapters 10, 12, 13. (*c*) By preachers, 10:14, 15; (*d*) Twelfth chapter; (*e*) Chapter 14:15.

Honor Roll for List No. 1

H. P. Axtell, Hattie Baldwin, Lidie Baxter, Mrs. John Bissett, Mrs. C. C. Brown, Mrs. Lettie Cobb, Lillian Cox, Dr. H. F. Datesman, Celia H. Deeley, Mrs. Arthur DuBois, Elizabeth Esmond, Mrs. J. A. Ferguson, John A. Freeman, Mary French, Richard Galley, Mrs. A. S. Graham, Mae Granger, Mrs. Emily H. Harrington, Lois L Hoyt, Mrs. Esther D. Jones, Miss Susan Kilpatrick, Nettie E. Leach, W. E. Light, Miss S. E. Lyle, M. L. MacKenzie, Ethel Maple, Belle Padgham, Sister Lena Rasch, Julia A. Robinson, Mrs. F. H. E. Ross, Ellen Simkin, Mrs. G. L. Snyder, J. E. Taylor, Mrs. F. M. Thompson, Mrs. Edwin D. Ward, Elizabeth Wilson, Maude L. Wood, Mrs. W. H. Woemuth.

A New Mastodon

THE United States National Museum is putting together the bones of a huge skeleton of a mastodon recently secured by the Assistant Curator of fossil mammals, Mr. James W. Gidley. Nearly a year ago a mastodon skull and several other bones were dug up by a steam shovel in the course of constructing a drainage ditch on the farm of H. H. and W. D. Pattison, several miles northwest of Winamac, Ind. These bones were donated to the National Museum. The specimen is believed to be that of a full grown male, although not an old individual, who lived in the Pleistocene age, probably 150,000 years ago. This animal, while it is related to the elephant family, differs in general proportions of the skeleton and through the character of its teeth, which were used in crushing as well as grinding the coarse vegetable food on which it lived. The largest of the teeth measures nearly seven inches in length and is about four inches across, weighing several pounds.—*Smithsonian Institution Bulletin.*

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Neither the Christian Herald *nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable, but we must not be held responsible, should any loss arise from its acceptance.*

Answers to Financial Queries

REV. C. P. D. WISCONSIN. You will gain nothing by waiting for lower bond prices. United Light and Railways Company 1st, and Refunding 5 per cent. bonds are regarded as a sound investment. There is little likelihood of a lower price.

MRS. S. C. D., VERMONT. The farm mortgage firm you refer to is regarded as one of the oldest and soundest in the business. There is no better form of conservative investment for a woman than a well-selected Western loan.

MISS M. H., CANADA. Twin City Rapid Transit stock is listed on the New York Stock Exchange, is quoted around 95, but is inactive. Last February the company put the common stock on a 6 per cent. basis. Atchison, Topeka & Santa Fe common is a better purchase for you.

L. M. G., NEW JERSEY. You did a wise thing in selling your Standard Motors stock at $16. This was almost the top of the rise. The stock was never in the investment class and it is likely it still would be quoted around $1, where it was a year ago, if the war hadn't given the shares a temporary boost. It is now selling for about $9.

MISS M. A. F., MAINE. La Rose Consolidated stock is quoted on the New York Curb at 50 cents. The par value is $5. Four years ago the stock was selling at $8 a share. Whether the stock will ever partially recover depends on whether the management will find new ore bodies to make up for the present reported exhausted condition of the mine.

REV. G. L. H., WISCONSIN. (1) North and East River Terminal Railway Company of New York ceased business in 1890. (2) Swastika Mountain-Top Mining Company is not known in New York. (3) Telepost stock is far removed from the investment class. The quoted value of Series "A," "B," and "C" is around $1.50 per share.

H. D. A., CONNECTICUT. To have advised a man 77 years of age to invest his modest competency in Cities Service common, Public Light and Power common, Pacific Gas and Electric common, International Silver common and Trap Rock common, all at almost top prices, is, in our opinion, incompetent counsel, and we advise you to change your banker.

MRS. O. J. W., NEW YORK. Argentine government bonds may be considered reasonably sound. The 6s due May, 1920, are quoted at 98¾, and yield 6.30 per cent. The Christian Herald has never especially favored foreign government bonds and is disinclined to recommend many such issues for conservative investment. But of all the South American republics Argentina's credit is highest.

C. E. D., TENNESSEE. (1) American Hide and Leather common is far removed from investment rating. The company will have to pay 106¼ per cent. back dividends to the preferred shareholders before the common stock shares in profits. (2) Central Leather common received a 3 per cent. dividend in February. An increase is talked of. The stock is not an investment issue, however.

G. M. M., ILLINOIS. (1) Stewart-Warner Speedometer Corporation has two classes of stock: $10,000,000 of common and $1,000,000 of 7 per cent. cumulative preferred, both quoted in the unlisted department of the Chicago Stock Exchange. (2) In January the common stock sold at 48½. (3) The firm you ask about is well regarded in financial circles. (4) Hold your Chesapeake & Ohio.

G. N. D., OHIO. Seattle Electric Company 1st 5s, at 98½, yielding 5.10 per cent., and Cumberland County Power and Light Company 1st 5s, at 95½, yielding 5.30 per cent., are regarded as sound investments. The remainder of your $3,000 might well be invested in five shares of Atchison, Topeka and Santa Fe Railway common, and six shares of Baltimore & Ohio Railroad common. This arrangement will give you an average return on investment of about 5½ per cent.

M. L., NEW JERSEY. (1) Victoria Chief Mining and Smelting Company is "dead," and stock is worthless. The Copper Handbook refers to the Victoria Chief as one of the meanest swindles ever perpetrated. The shares were sold to innocent investors at prices ranging from seventy-five cents to $5. It is believed the public contributed nearly a million dollars to this fake. (2) The Alaska Gold Mines Company controls valuable properties, and the company is in experienced hands; but the stock is not recommended for the investment of an "aged man."

H. I. S., ILLINOIS. International Text Book, International Educational Publishing Company, and Coal Land Securities stock issues are today quoted at prices which mean pathetic losses for thousands of investors who were induced to entrust their money to the tender mercies of the Scranton promoters. This department has consistently advised Christian Herald readers against all of T. J. Foster's stock-selling schemes, and you are but one of the many who have been saved from loss. Nevertheless we appreciate your letter. Your decision was most fortunate.

E. P. D., IOWA. While the stability of the public utility industry cannot be denied, there is no doubt that the attention of investors generally has been largely diverted by the craze for "war orders" speculation from the steady improvement in earnings which these companies have shown during the first year of the European war. Many sound mortgage bonds of great public service corporations which are now earning in some cases in excess of four or five times the interest requirements are now selling much below their real value. The firm is probably right. Accept their offer.

E. M. M., RHODE ISLAND. (1) Probably nine out of ten large investors include a certain number of real estate mortgages. This is done with two ends in view: first, the income yield is always liberal—usually 6 per cent. and—second, the mortgage is always of a fixed value, which stabilizes the total investment and reduces the degree of hazard. (2) Southern California Edison Company General Mortgage 5s may be considered an attractive purchase. The bonds are legal investment for the savings banks in your state. The latest quoted price is 97.60, not 96.60 as you state.

MISS M. D. T., WASHINGTON, D. C. (1) Your first $300 might be invested in one each of the following $100 bonds:
Denver Gas and Electric Co. 6s at 99.
City Light and Traction Co. 5s at 80.
Denver Gas and Electric Co. 5s at 92¾.
(2) The second $300 might be invested in one each of the following $100 issues:
Missouri and Southeast Utilities Co. 1st Mortgage 6s at 100.
Ohio and West Utilities Co. 1st Lien 6s at 100.
Minnesota Gas and Electric Co. 1st 6s at 100.

R. D. L., NEW HAMPSHIRE. (1) We cannot aid our readers in purely speculative matters. No one knows what future prices of stocks will be. (2) Buying stocks on margin is dangerous. Partial payment plan is altogether different, inasmuch as a person buying investment securities through the method of partial payment goes into the transaction wholly as a means of acquiring ownership to good stocks or bonds for permanent investment and income, with no thought of speculative gain, whereas the margin speculator buys stocks with no thought of ever paying outright for his purchases, and is intent wholly upon the profit he may make by a subsequent sale for more than he paid.

M. C. D., NORTH CAROLINA. New York, Westchester and Boston Railway first mortgage 4½s are not what may be considered a conservative investment. But the bonds are guaranteed unconditionally by the New York, New Haven & Hartford Railroad, and the farther away from foolish receivership talk the latter gets through its rapidly increasing earnings just so much increases the security back of the Westchester bonds. For a business man's investment the Westchester 4½s look attractive. The company is now said to be earning its interest charges and as time goes on will do still better, for more and more of the New Haven's passenger traffic will be diverted to the Westchester, which shortly will have terminal entrance to the Pennsylvania station in Manhattan. A year ago the bonds sold as low as 56. They are now quoted around 75.

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(This page went to press October 13)

Amarilly of Clothes-Line Alley

Continued from page 1078

Derry Phillips, an easy-mannered youth, ... and supple, with dark, laughing ... When they had transacted the ... ness pertaining to the rental of the ... lice, Amarilly arose from her chair ... apparent reluctance. This was a ... atmosphere, and she was fascinated ... he pictures and the general air of ... tic disarrangement which she felt ... could not account for.

"Tain't exactly the kind of place to ..." she reflected, "but it needs ... ning turrible."

"Do you like pictures?" asked the ... g artist, following her gaze. "Stay ... ile and look at them, if you wish."

Amarilly readily availed herself of ... permission, and rummaged about ... rooms while Derry pursued his ... Upon the completion of her tour ... spection, he noticed a decided look ... approval upon her face.

"What is the matter, Miss Jenkins? ... 't the pictures true to life?" he in... ... with feigned anxiety.

"The picters is all right," replied ... rilly, "but——"

"But what?" he urged expectantly.

"Your rooms need reddin' up. Thar's ... rful lot of dust. Yer things will sp..."

"Oh, dust, you know, to the artistic ... erament, is merely a little mis... ... matter."

"'Tain't only misplaced. It's stuck ...," contended Amarilly.

"Dear me! And to think that I was ... templating a studio tea to some peo... ... day after tomorrow. I suppose it ... should be 'red up' again. Hon... ... though, I engage a woman to come ... week and clean the rooms."

"She's imposed on you," said Amarilly indignantly. "She's swept the dirt ... gin the mopboards and left it thar, ... she hez only jest skimmed over ... with a dust-cloth. It ain't done ... ough."

"And are you quite proficient as a ... -chisseuse?"

Amarilly looked at him unperturbed. "... kin scrub," she remarked calmly. "... stand rebuked. Scrubbing is what ... need. If you will come tomorrow ... ning and put these rooms in order, ... I'll give you a dollar and your midday ...."

Amarilly, well satisfied with her new ... ing, closed the bargain instantly.

The next morning at seven o'clock she ... the studio bell. The artist, attired in ... bathrobe and rubbing his eyes ... ily, opened the door.

"This was the day I was to clean," ... nded Amarilly reprovingly.

"To be sure. But why so early? I ... ght you were a telegram."

"Early! It's seven o'clock."

"... still claim it's early. I have only ... in bed four hours."

"Well, you kin go back to bed. I'll ... orful quiet."

"And I can trust you not to touch any ... pictures or move anything?"

"I'll be keerful," Amarilly assured ... "Jest show me whar to het up the ... er. I brung the soap and a brush."

THE artist lighted a gas stove, and, after carefully donning a long-... ed apron, Amarilly put the water on ... and began operations. Her eyes ... with anticipation as she looked ... her.

"I'm glad it's so dirty," she re... ked. "It's more interestin' to clean ... ty place. Then what you do shows ... and you feel you earnt your money."

With a laugh the artist returned to his ... oom, whence he emerged three ... later.

"This room is all cleaned," announced ... rilly. "It took me so long 'cause it's ... ful big and then 'twas so turrible ...."

"You must have worked like a little ... Now stop a bit while I prepare ... breakfast."

"Kin you cook?" asked Amarilly in ... ishment.

"I can make coffee and poach eggs. ... into my butler's pantry and watch ..."

Amarilly followed him into a small ... ment and was initiated into the ... eries of electric toasters and perco...

He tried in vain to induce her to share his meal with him, but she protested.

"I hed my breakfast at five-thirty. I don't eat agin till noon."

"Oh, Miss Jenkins! You have no artistic temperament or you would not cling to ironclad rules."

"My name's Amarilly," she answered shortly. "I ain't old enough to be 'missed' yet."

"I beg your pardon, Amarilly. You seem any age," he replied, sitting down to his breakfast. "You are not too old, then, for me to ask what your age is—in years?"

"I jest got into my teens."

"Thirteen. And I am ten years older. When is your birthday?"

"It's ben. It was the fust of June."

"Why, Amarilly," jumping up and holding out his hand, "we are twins! That is my birthday."

"And you are twenty-three."

"Right you are. That is my age at the present moment. Last night I was far older, and tomorrow, mayhap, I'll be years younger."

"Be you a Christian Science?" she asked doubtfully.

"Lord, no, child! I am an artist. What made you ask that?"

"'Cause they don't believe in age. Miss Jupperskin told me about 'em. She's workin' up to it. But I must go back to my work."

"So must I, Amarilly. My model will be here in a few moments to don your surplice. If you want to clean up my breakfast dishes you may do so, and then tackle the bedroom and the rest of the apartment."

To be continued

Christian Herald Prayer League

MRS. T. S. G., Mount Mitchell, N. C., writes: "About six months ago I asked the prayers of the League. It seemed then that my prayer could be answered only in a miraculous way, but it has since been answered." Mrs. H. E. writes from Riviera, Texas: "I asked you several weeks ago to help me pray that a young man in Texas might be saved. I have got the glad news that God has saved him." E. J. N. B.: "My letter of some time ago requesting prayer for the lifting of a heavy burden had scarcely reached you when the burden was lifted. The other trouble has since been removed, and I praise his holy name." Another friend writes: "My heart was burdened with doubts and fears. I asked God for help and strength, yet in my heart was a bitterness. My prayer was not answered until I came to God and asked him to remove the bitterness from my heart and make it right with him. Then he answered my prayer." "Some time ago," writes An Old Subscriber of Cortland, N. Y., "I asked the League to pray that I might hear from a dear friend from whom I had not heard in a long time. I wish to thank the Lord for answering this prayer and many others." Miss E. M. L., Mansfield, La., writes: "The lost notes and other valuable papers for the recovery of which prayer was requested have been found." M. T. writes from Illinois: "Some time ago I asked prayers for employment and was graciously helped, for which I am more than thankful." Mrs. C. W. H. writes to acknowledge answer to prayer in a business matter of great importance.

Prayers are asked for revivals of religion at Arcade, N. Y. (that all saloons may be kept out of town); Syracuse, N. Y.; Ipswich, Mass.; Roanoke, Va.; Pell City, Ala.; Middleville, Mich.; Biltmore, N. C.; Sterling, N. D.; Laurel, Md.; Gonzales, Texas; Coeymans, N. Y. (that this town may be voted dry this fall); Kalamazoo, Mich.; Nevada, Mo.; North Long Branch, N. J. E. J. R., Sunnyside, Wash., requests prayer that an evangelist may be sent to preach at the Euclid School House, ten miles from there.

Mrs. A. S. C. asks prayer that son's hearing may be restored; Mrs. W. C., a daughter's; Mrs. M. C. H., a niece's; seven other friends ask prayer for the healing of hearing for themselves or other friends.

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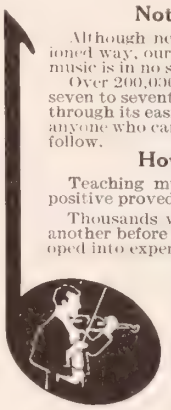

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The War in Europe

Continued from page 1079

For the ten days prior to October 16 the autumnal rains have been in full swing in Russia, and as a consequence the campaign has languished to a considerable degree. In the best weather Russian roads are not particularly remarkable for their goodness, and become impassable in bad, while the abutting flat and ofttimes boggy country becomes a vast morass. During the past week all military operations have been halted from this cause along all the northern and central portions of the firing line, from near Riga in the north to near the fortress of Rovno in the south, and the only activity has been in the immediate vicinity of Dunaberg, where there have been attack and counter attack on the northwestern front, with no results of importance. In the center there has been absolutely no activity, and in the south towards Rovno, none either. In Galicia, the Russians in the early part of the week defeated the Austrians to the west and southwest of Tarnopol, and gained considerable ground, but later in the week an Austrian counter attack recovered most of the lost ground.

On the western front the Allies have continued their recently adopted policy of hammering the German lines at the critical fronts, the Artois and the Champagne, and on both these fronts have achieved a reasonable amount of progress, which progress has been particularly important on the Champagne front.

On the Artois front, from Ypres to a little south of Loos, the point recently captured by the British, the British have delivered one after another two sustained attacks. The first earlier in the week gained some ground, but still better fortune attended their efforts in the middle of the week, when several thousand yards of German trenches, north and south of Loos, were captured, as well as a portion of the formidable German field fortification known as the Hohenzollern redoubt. At the end of the week a German counter attack recovered a portion of the captured trenches, but the week ended with the balance decidedly in favor of the British. In this fighting the Canadians particularly distinguished themselves.

The most important advance strategically, however, was made by the French in Champagne, north of Tahure, where their lines were pushed forward over a mile and to within four miles of the German east and west line of communication, the loss of which would force the German retirement not only in Champagne but in the Argonne forest and around Verdun. This fighting was particularly desperate, and the losses on both sides very severe, which is reflected in the fact that few prisoners were taken.

A new campaign has begun, the joint Austro-German and Bulgarian campaign against Serbia, which has as its primary object the forcing of a way through Serbia to the Bulgarian frontier to connect the Central Empires with their new ally, and with the Turks.

On the north, this campaign opened with an Austro-German advance across the Danube and the seizure of Belgrade, the usual capital of Serbia, and of Samandria, the fortress of Serbia's northern border to the east of Belgrade which commands the Mowara valley leading south to Nish, with the railroad. The Serbians are opposing a desperate resistance, but their army is greatly reduced in strength by the three campaigns which it has gone through the past four years and by the epidemic of typhus which raged in Serbia last winter, and it can hardly be expected that it will be able to keep up this resistance for any very long time, particularly as it is also about to be attacked on the east by the Bulgarians and on Serbia's western frontier by another Austro-German invasion, which is being launched across the Dwina river.

The Allies are rushing troops forward from all quarters to Salonica, the Grecian port, connecting with Monastir, in South Serbia, by rail, in the hope of being able to render efficient aid to Serbia in repelling these attacks,

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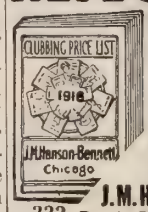

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At the left, British sailors off duty try to forget what lies ahead.

Below, an Austrian shell has imbedded itself in a harmless tree on Galician soil.

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Above, an Arabian patrol swelters through the sunshine of the Sinai Peninsula.

While below, Italian horses plunge gladly into a running stream regardless of the wetting the all-important gun receives.

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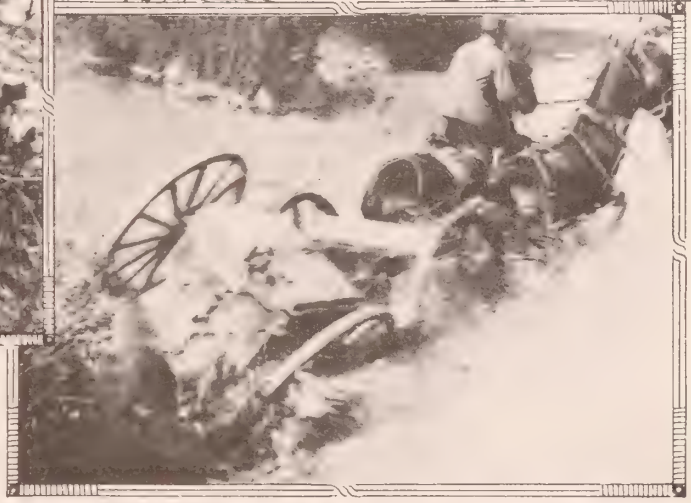
At the left hand, is seen a light field railway over which German troops transport supplies by horse power to the front.



Below, English recruits are learning the art of the bayonet, with protections that do not accompany their field equipment. A vast amount of training has been necessary in order to fit new recruits for the field. But instruction in trench digging, and practice in enduring hardship, have been more to the point in preparatory work for the present war than bayonet drills and tactical evolutions.

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This is an unexpected use to which a large French laundry is put; but these men have more use for the tubs at present than do their shirts and collars.

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An unexploded 42-cm. shell on exhibition.

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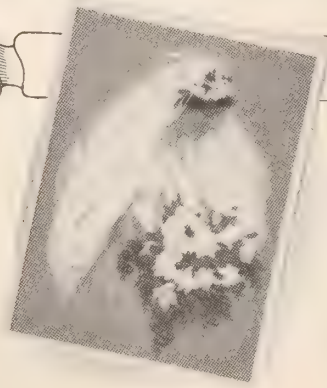

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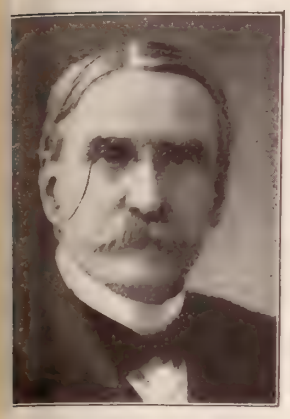


Rev. Asher Anderson
Secretary National Council

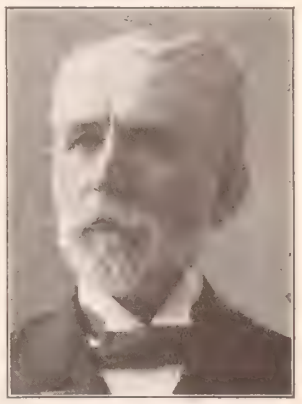
THE Biennial Convention at New Haven, Conn., October 20 to 27, of the National Congregational Council called attention anew to the very evident undercurrent of renewed spiritual life in the churches of America. As each denominational report of the year's work has been given, each body reporting has given testimony to the same thing. There is a deep, sustained and growing spirit of evangelism in the churches this country and in those abroad. Four years ago e churches were not gaining as fast as the population. ow they are gaining more than twice as fast, and e awakening life seems even yet to be only the st stirring of consciousness. What shall it be when e church has reached the strength of noonday!

The Congregational hurch has passed rough this year of ancial strain without king a backward step any line of organized deavor. Not a mis- nary has been recalled, hough some have been able to return from lough to their fields; t an appropriation has en cut, except such as uld have been cut in y case; and new plans ve been made and put o execution. It took ne courage and more th to refuse to trim ls under the financial ss of a year ago; but s courage and faith ve been rewarded, as ilar courage and faith other boards have n, by increased sacri- on the part of the people of the church. In spite this sacrifice, however, the increase in receipts was y made possible through legacies, the actual total gifts to both Home and Foreign Missions being htly under that of a year ago.

The receipts of the American Board of Commissioners for Foreign Missions for the year were $1,102,-3.02, an increase of $20,024.81 over the preceding r; the actual falling off in donations was $34,-8.72. The other boards of this body were able to ort similar victories over the financial problems of ir work. Congregationalism is standing firmly on the ground gained and is pressing forward to ater things in the year to come. In foreign fields church directs the work of 658 missionaries, and tributes to the support of more than 2,000 institutions; in the United States and in Alaska there are 74 missionaries and 2,345 churches under the ervision of the home board.

At the Biennial Convention at Kansas City in 1913 new statement of faith was approved. This new fession has been adopted during the two years by reat many of the churches. It is reproduced on s page. The long-cherished and jealously guarded democracy and independence of the Congregational churches has been a source of strength and also a source of weakness. For a number of years a means has been sought to overcome the weaknesses without sacrificing any of the strength. The search was for some sort of centralization of effort that would not centralize authority. A satisfactory form of organization is being found in local associations, gathered together into state conferences which participate in the National Council. All decisions are taken as the expression of the best thought of the church, but are not mandatory nor of any binding effect upon any individual congregation or association. During the year just past there has been a considerable increase in the number and influence of these associations and conferences, and the church has worked as a unit to a greater degree than it has ever been possible for it to work hitherto. This united effort has had an unmistakable influence upon the increase in the vital spirit of the church and in the definite results of its endeavors.

THROUGHOUT the year the church in the United States has been emphasizing evangelism, pushing the every-member canvass and attempting to standardize the teaching efforts of the churches. Committees from the conferences have gone from association to association urging on churches and boards of deacons and trustees the vital need of efficiency in every channel of church work. The emphasis on evangelism has not been narrowed to special meetings, but has covered the broader field of lay activity and of service to humanity. The every-member canvass has been relied upon to secure the funds in a year when funds could not be expected to come easily; and the means has been adequate to the need. The educational efforts of the church have been standardized by the institution of teachers' training classes, the opening of pastors' eyes to their opportunities as teachers and as teachers of teachers, and the setting of standards with rewards for attainment. Congregationalism has come to mean "connectionalism" to a degree that would once have been thought impossible. All the churches have not yet come heartily into the full sense of connectional cooperation, as is shown by the fact that of the total accessions for the year of more than 15,500, eighty per cent. of them came through less than twelve per cent. of the churches, and this twelve per cent. is composed of churches under the supervision of the Home Mission Board; a concrete evidence of the value of centralized authority which even Congregationalists are willing to recognize.



Rev. James L. Barton
Foreign Secr. American Board

Another activity of the church of much promise to the universal kingdom is its action in the problem of the over-churched town. The Methodist, Baptist, Presbyterian and Congregationalist bodies in the West, where this situation is most acute, agreed some time ago upon a program of exchange of fields. The Methodist and Congregationalist churches have made considerable progress, since this agreement, in removing duplication to their mutual advantage. The program is this: Two towns are taken, in both of which both denominations have small churches. In one town the Congregationalists turn over to the Methodists all their property and all their members and all their good will; and in the other town the Methodists make a similar conversion of property and parish. The net result is just as many communicants for both denominations as they had before; but each denomination has one less weak church and one more strong church, while in the two towns there are two efficient churches where there were four struggling ones.

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Anatolia College at Marsovan, Western Turkey. A Christian Lighthouse Upon a Hill in Islam Where Were Enrolled Last Year 205 Greeks, 160 Armenians, 35 Russians and 25 Turks

Statement of Faith Approved by the National Council in 1913

WE BELIEVE in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Henry Atkinson
Congregational Brotherhood

THE Congregational Church is entering with all its energy into the work of the Laymen's Missionary Movement conventions that are to be held this winter. At the recent Chicago convention one delegate in six was a Congregationalist, a representation out of all proportion to the relative size of the denomination, but fairly representative of the new spirit of the church, the undercurrent of spiritual power of greater intensity than has been manifest in years.

On the foreign field the church has faced all the serious problems that are always present in missionary endeavor; and because of its preponderance in the work in Turkey, the Balkans and in Mexico, problems have doubled and been multiplied again. In Mexico the missionaries have largely stuck to their posts, and have been able to render service that can not fail to be repaid manyfold when peace once more reigns south of the Rio Grande. In Turkey the missionaries have been able to continue their work only partially and with difficulty. The missionaries have been protected by the influence of Mr. Morgenthau, the American ambassador to Turkey. In Armenia they have had to witness sufferings more intense than any that have ever before fallen to the unhappy lot of that persecuted people; but this very sorrow has given unmeasured opportunity for service and for help. In a time when all exchange has been nearly valueless in Asia, the drafts

Rev. Henry A. Stimson
Recording Secr. American Board

of the American Board have been made a recognized standard, and the board has handled $240,000 in relief funds for stricken relatives and friends of the Armenians in this country. An Armenian bishop once remarked to Cornelius H. Patton, Corresponding Secretary of the American Board, as he looked out upon the ruins of Adana and recounted the awful events of 1909 in the Cilician Plain: "We are a martyr nation. It may be that the world needs the testimony of our sufferings and faith." The mobilization of the Turkish army took many of the students from the schools and some of the teachers; it took all the crops of the country, and the financial requirements of the government took almost all the money of the people in increased taxes; yet the schools outside actual war areas have succeeded in reaching an enrolment of nearly three-fourths their usual number of students, and there is a very noticeable turning of the people away from Islam.

As an Illustration of the strength of some of the Turkish churches—and this is not by any means the largest church in the Central Turkey field—the report of the board refers to the church in Adana, which has a membership of 240, with an average Sabbath attendance throughout the year of 650. In Tarsus, with 154 members, the average attendance upon the Sabbath has been a little over 500. In one of the outstations, with a reported church membership of only 59, the average attendance for the year has been 225.

In India caste is breaking down and the influence of Christian teaching has been made manifest in a very earnest attempt to grade Hinduism up to the Christian level. India is beginning to have a new national consciousness, and she seeks a truly Indian religion. The reincarnation of the soul of Hinduism can only prove the emptiness of the shell; and there is growing evidence that India will soon be ready to welcome a Christianity that is produced in India through Indian lives and by Indian methods.

In China the people are turning to the church of Christ as never before. In Shansi the work of the Congregational mission was cut short by the Boxer rebellion. All the missionaries on the ground were massacred, half the native Christians were put to death and the mission buildings were burned. That was in 1900. Today the restored mission has twice as many native adherents as there were fifteen years ago; and the Chinese authorities are entreating the missionaries to teach the Bible in the government schools, and in some cases to take entire charge of the schools. In other parts of China missionary boards have been asked to take over and run the new schools through which the new régime in China planned to recreate the nation. They have found their Chinese teachers incompetent to meet the task laid out for the government schools. In this request to direct the education of the nation there is both a challenge and an opportunity.

Great and world-wide as is the work of the Foreign Board it is an interesting fact that the Board of Home Missions, in their 415 churches among peoples of alien origin in this country, are today conducting services on Sundays in three more languages than the total of those spoken by all the peoples reached by any other board. The German language leads all the

AS IN the conventions of the Laymen's Missionary Movement, the program of the Biennial Convention at New Haven was founded on prayer. The emphasis of the week's deliberations was put upon the consecration of the efforts which have proven so effective during the past year. The work of the church is to be further systematized in the interests of greater efficiency. The visiting committees will seek to cover all the territory not covered this year, stirring up churches and official bodies to a fuller evangelism and a more complete and intensive canvass of every member, stressing the needs and opportunities of the various boards and the comparative insignificance of the average annual contribution of the individual member. Sunday schools will be urged to give greater attention to teacher training, missionary teaching, graded lessons, and real instruction; and pastors will be shown their great opportunities as teachers, leaders and ministers to the young. The membership of 763,182 will be kept informed this year as never before and a constantly increasing number of laymen will be led into definite service for Christ.

Congregationalism is very much alive—alive with the spirit of God which has quickened this every communion; and Congregationalism is going to turn this expanding life into channels of practical service for the Lord and King.

A Growing Social Center

St. Paul's Church, Where the Largest of the Community Meetings Are Held

AMITY Township, Pennsylvania, is historic. It was first settled by the Swedes in 1701. Near by are the homes of some of the ancestors of Lincoln and Daniel Boone. From the beginning of its history the township has been a leader in educational and religious work. The first church in the county was established in this township and the first schools. Today all residents, parents as well as children, are interested in the township's school system and all of them belong to the social center.

The earliest advocate of social center work in Berks County was Prof. E. M. Rapp, superintendent of schools, who thus defines his views:

"The very center and essence of the rural problem is the necessity of securing the establishment of a new point of view and a wider outlook on the part of the inhabitants. Life to the average farmer is a round of eating, working, sleeping, saving, economizing, skimping along with inconveniences, especially in the home. Drudgery has driven many boys away from the farm. Farmers must think about something besides 'buying land to grow more corn to feed hogs to buy more land and raise more corn to feed more hogs.' Instead, they should plan to train their children to be better farmers, to conduct better farms and to produce on those same farms better farmers.

"The social and industrial revitalization of country life is one of the most hopeful signs of the times, and may check the movement of population from the country to the city, and thus remove one cause of the high cost of living."

THE Amity Social Center is an organized body of boys, girls, men and women of the township. Everybody is eligible. The members have signed the following pledge:

"I hereby promise to support the Amity Social Center; to pay five cents a month toward expenses; and to try to interest friends and neighbors in the different meetings and in the social center as a whole."

The slogans are:

"*Getting together is a big thing: community betterment just naturally follows.*"

"*The peculiarity about swapping ideas is that both parties come out ahead.*"

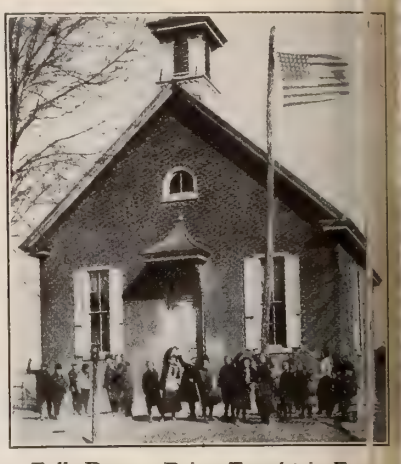
All meetings are announced by postal card to the members. There are three meeting places: Weavertown, Douglasville and Monocacy. On each card is printed the pledge. From one hundred to three hundred persons have attended every meeting.

A program at one of these meetings consumes several hours. It consists of outdoor folk-dancing; playing of games; a business session; general discussion of educational and other topics by leaders. On one such occasion the following topics were discussed: The New Neighborliness, The Effect of Conservation on the Rural School; School Consolidation and Centralization and the Farm Home. Discussion is followed by a debate on a vital question of the day and by recitations, dialogues, or a playlet.

Since the social center has been organized one school purchased a victrola, a volley-ball outfit and general playground apparatus, valued at $300. Other schools have done almost as well. One school purchased a fifty-dollar lantern and almost weekly shows educational pictures to large audiences.

During the last school vacation, the members of the social center got together and decided to celebrate Old Home Week, and the great feature was a historical pageant in which every school boy and girl in the township took part, and most of the teachers and parent-members of the organization. They twice repeated the pageant which depicted the township's history and progress during two centuries, and realized a profit of more than $600. This is to be used, either for the purchase of an athletic field and playgrounds, or for a social center building.

Amity township is a pioneer in this line of work in Berks county, and the third township in rural Pennsylvania to test out the new principles of community betterment. A great deal of the credit for what is being accomplished is due to the school teachers, who have a keen, personal interest in developing the possibilities of the schools out of school hours. They take a professional pride in making the school the center of community interests.



Folk-Dances Being Taught in Front of the School

WHEN the county superintendent attended the last social center meeting of the first season, he said:

"I have been a student of social center work for several years and I am convinced that social and industrial revitalization of rural life is necessary. The city problem is congestion, but the rural problem is isolation. Economic betterment must precede better living. The public school is the best rural agency working toward the goal of community betterment. It does not represent any political party nor any church but it stands for the boys and girls. The day is not far distant when the cities will send their boys and girls into the open country to complete their education."

H. WINSLOW FEGLEY

This Teacher Took His Poultry Exhibit into the Classroom

The Whole Countryside, by Taking Part or Looking On, Enters into the Fun and Benefit of the Page

Libraries of Early Bible Times

MUCH light has been thrown on the literature of ancient times by the discoveries made by archeologists during t last two decades, especially in Babylonia and Assyria. While these ve been largely fragmentary and disconnected, it was inevitable that a scholarly mind, in love with the subject, uld some day assemble all the available data in a coherent and logical, if chronological form, thus placing m at the service of all who are interested in the beginnings of literature. Ts has been very agreeably and skilfy done in a volume entitled "Biblical Iraries," by Professor Ernest Cushi Richardson, published by the Princet University Press, which gives t history of libraries from 3400 B. C. t the middle of the second century .D.

That there were libraries nearly 6,000 rs ago is not only shown to be an horical fact, but all the indications nt to the existence of similar colkions at a much earlier period. It uld be understood at the outset t the very ancient libraries discussed inProfessor Richardson's volume were t collections of books that differed many respects from the modern conction of a library. Some of those ient collections were literary only in acomparatively small degree, being nly public documents, official writis or temple records and accounts, wh here and there a tablet of real horical value, or containing biogphical references, and occasionally dling with the achievements of some narch, or disclosing the laws and stoms or the religious beliefs of an ly age. Thus, Lugash had its tablet ection of 30,000 or more public duments, Sippara 50,000, and Nippur bably about the same number; yet se could in no sense be regarded as libraries, since they had little or no literary character. But the Ashurbanipal (Babylonian) collection, though it does not exceed 20,000, is sufficiently literary to be regarded as a real library.

It is interesting also to know that many of these very ancient libraries were imposingly housed in specially constructed buildings. There were "houses of books," so-called, in the temples and in the schools, and there were crude receptacles, the equivalent of modern shelves or book-cases. There were regularly appointed librarians, too.

Many of the cities mentioned in the early books of the Bible are now known to have had libraries. The vast numbers of tablets unearthed in various parts of Mesopotamia let in a flood of knowledge on life and conditions in Babylonia and in the land of Sumer. Ur and Haran, in Abram's day and even earlier, were religious and literary centers. It is not improbable that future research in these regions may disclose the remains of libraries or tablet collections of even greater antiquity than those already discovered.

There are many points on which the early libraries have yielded information that would have been wholly lost to the world, if recorded in any other less permanent form than that of the clay tablet. They tell us much concerning the earliest educational methods, the systems of banking and accounting and the forms of business correspondence. They had their multiplication tables, too, their genealogies of notable families, their hymns of worship, prayers and incantations, and, as in the case of the Babylonian libraries, accounts of the Creation and the Deluge, which had doubtless been transmitted through successive generations orally or in some other form, before they were ineffaceably fixed on tablets that have defied the "tooth of time."

LIBRARIES which had been flourishing in Egypt long before Abraham's visit (in 1950-1900 B. C.) are now known to have contained religious and medical texts, as well as annals and public records, covering a period, as Mr. Richardson estimates, of possibly 1,000 years. The "Pyramid texts," engraved about 2700 B. C. during the early dynasties, bore witness to the primitive custom of writing on papyrus, and to the existence of collections of religious literature of a period much earlier. The "Palermo Stone" (of about the same date as the "Pyramid texts") is a book of annals and indicates the existence of book collections dating back possibly to 3400 B. C. So far had the dignity and importance of the library, as an authentic record of a nation's history and intellectual progress, come to be recognized, that we find in some of the inscriptions mention made of Seshait "the Goddess (or Lady) of Libraries" (3400 B. C.) The library was called "the hospital of the soul," and the scribes of the hieroglyphics were the "masters of all secrets." Of the records written on leather and papyrus little has been preserved.

Another suggestion worth noting is that Moses, who was "learned in all the wisdom of the Egyptians," doubtless had access to the libraries of his day, and that the "book-chests" which the Egyptians made the repositories of their most precious writings may have been the prototype of the "ark" which was to contain the sacred writings of the Jewish nation after the Exodus. That the Israelites themselves had at least one sacred library from the beginning of their existence as an independent nation is evident from several Bible passages referring to documents of great importance, which were "laid up before the Lord," doubtless in the ark. In later years, as the nation grew in power and influence, the "house of books" or "house of rolls" became a prominent feature.

IN the first century A. D., there were in Palestine several different kinds of libraries, viz., the temple libraries a public central collection of archives in Jerusalem; local libraries of public archives in many cities; synagogue, school and private libraries. These were all in scroll and, in the case of the synagogues at least, were multiplied amazingly. Synagogue rolls were loaned out for purposes of religious and general instruction, and there were many schools at the houses of the scribes. Respect for books was taught, and every child had his own book. The synagogue itself was a sort of higher school, at which law and Jewish history were taught. On the whole, the author concludes, popular education in Palestine in New Testament times might be compared to conditions in New England, "when every family had its Bible and hymn-book and every child its primer and not much else."

The one outstanding revelation in Professor Richardson's instructive volume is that throughout the ancient world, not only in the countries we have mentioned but in many others which he names, libraries were common to an extent which was quite unknown, until recent research established the fact beyond question. What revelations are in store as the result of continuous investigation must be left to conjecture. As he remarks, a high state of organization implies an evolutionary background, and from the character of the earliest libraries thus far discovered the existence of still earlier collections must be inferred. Whether they will be discovered or not is a problem for the archeologists. G. H. S.

Checking Serbia's Plague

By ELON JESSUP,
Member of the Columbia Committee

N Serbia, in the winter and spring of 1914-15, was written one of the darkest pages in the history of disease. A Serbian official recently told me in Nish that although the government was ve reticent about the quotation of any figures upon th subject, an estimate of 500,000 deaths from ous epidemics was not an exaggeration.

Death was on a rampage. Victims died in the sets: died in doorways. Three hundred deaths a d was the total in one city. In Nish, the numerous hpitals could not begin to accommodate the suffers, and a large public square, nearly knee-deep in nud, was used as a hospital camp. Physicians we so over-worked that it was impossible to give pents the proper amount of attention; a not usual assignment was 1,500 patients to one d or.

uch were the conditions which Dr. Richard P. Song, director of the American Sanitary Commission, ecountered when he and his party arrived in Serbia in he latter part of April.

Dr. Strong's first official act was to bring about the fation of an international health board, composed of he members of the various foreign missions in Sbia, and Serbian officials, this board assuming crol of sanitary affairs throughout the country. n the early stages of the sanitary work special attntion was given to bathing and sterilization. Among the various methods employed was that of ug a train of four cars which traveled from station tstation. One car contained a number of shower hs; another a steam room for the sterilization of clhes. Large bodies of troops were bathed with rarkable facility; often more than 2,000 a day.

The actual working methods of an American sanitry delegation of ten men (five physicians and five sitary engineers) was about as follows: Upon eering a town the physicians proceeded to fumigate prate houses as well as all hospitals, barracks, pons and hotels. If an Austrian prison camp was ioted in the town, all prisoners were turned out and tl quarters thoroughly fumigated, the prisoners at th same time being bathed and vaccinated. A temporry clinic was early established in some central lotion, where the civil population could come for adice and medicine, and where also much vaccinating w done.

The prefect of the town was talked to on sanitation an the value of preventive measures, and he was adsed to continue the work of instruction, emphasis bg laid upon the necessity of a show of authority at mes. That such methods have proved of ultimate va e is evidenced by the fact that the voluntary purchase of fumigating sulphur in towns visited by the sanitary commission is now not unusual.

While the doctors were busy at their tasks, the sanitary engineers investigated all wells, and usually discovered a great number polluted, sewerage conditions being frightful. They immediately began driving new wells, a pipe four inches in diameter being used, pure water being located at a depth of thirty-five feet. Emphatic instructions were given the community on the necessity of using the water drawn from the new wells and no other, and as a precautionary measure the engineers sealed up the old wells with cement.

Strangers in a Strange Land

The scope of the work done and the real results attained are alike remarkable. Today typhus and cholera have been almost exterminated, and the cases of typhoid are few. Dr. Strong, shortly before he left Serbia, declared that conditions were as good as could be wished for. He did not believe that typhus would return. At any rate, no big epidemic was feared.

A City of Beggars

ANOTHER form of misery was met with by our Columbia University party as we made our way to Serbia.

Shortly after Turkey's entrance into the war, Greece was confronted with an unforeseen problem, one which she has made creditable attempts to solve but with rather indifferent success. Large numbers of Greeks, Smyrnians, Armenians, Christian Turks—in fact members of nearly all races not actively engaged in the war but living in Turkey and Asia Minor—found continued existence under the new conditions intolerable. With only the clothes upon their backs, they fled from their homes and flocked into Greek Macedonia. They traveled on mule-back, on foot and in small boats. Of the fate of their properties and personal belongings they knew nothing and still know nothing. Their lives had been spared—that is all. They wandered on, living upon the hospitality of the people of Greece, many finding means of obtaining a living in the isolated country districts. As it turned out, these were the more fortunate. A great number estimates run between 15,000 and 20,000—could not resist the call of the city, and kept on with Salonica as the goal. Once within its portals all would be well, they felt.

Salonica is a city of extremes—the rich are very comfortable; the poor are very miserable. That the refugees should not have appreciated this fact is unfortunate. They arrived in all their poverty and they experienced all that the indifference of a city implies. Salonica became a city of beggars. But people could not be allowed to starve—at least not upon so large a scale—and fortunately the Greek government arose to its responsibilities. Five miles from the city were about fifty small brick buildings which had just been finished and were about to be used as barracks. Although crude in construction, they were clean and provided shelter. With the addition of tents, housing facilities for about 10,000 refugees were thus procured, the distribution being twelve families to a building, the amount of space allowed each individual family being about ten square feet.

In such manner are 10,000 refugees of various races living upon the hospitality of the Greek government. Our escort pointed with pride—and with reason—at the evidences of the care that had been taken for the physical welfare of these people. But we saw something which he could not seem to thoroughly appreciate: the deadly effect of enforced idleness: the tragic hopelessness of a people that had lost their all and now had little or nothing to occupy their hands or minds.

A Week in the World's News

WAR MADNESS. Miss Edith Cavell, an English nurse who had been active in hospital work in Brussels, and through over-zeal for her country was also active in an organized plot to aid English, French and Belgian soldiers to escape from Belgium, was court-martialed by the German military authorities, found guilty upon her own frank confession, sentenced to death in accordance with military law, and in the night of October 10-11 was executed. History will pronounce the German military governor of Belgium, General von Bissing, a madman for permitting this deed. The American minister at Brussels, Brand Whitlock, and also the Spanish minister, used their utmost powers of persuasion to prevent the execution, but were kept in the dark as to the true situation until too late for human help. The course of the authorities in Brussels has aroused intense indignation and, in England, fury. The American minister reported the affair in full to Ambassador Page at London, so there can be no doubt as to the facts. It is asserted that Bissing acted with haste, lest the Kaiser interfere and pardon the Englishwoman, a fear which seems well founded, inasmuch as William did promptly pardon two other women and seven men who were sentenced to death when Miss Cavell was, the announcement being made the day after the execution. Press reports indicate that no opportunity was given the German Emperor to extend clemency in her case. Technically, the acts of Miss Cavell were punishable by death under military rules, but being a woman, exile or imprisonment would surely have sufficed, and the German government will undoubtedly feel the wave of horror that swept through the capitals of the world and will, it is to be hoped, visit a just and sufficient rebuke upon the inglorious military court of Brussels.

SPACE ANNIHILATED AT LAST. On October 21 the American Telephone and Telegraph Company announced that during the preceding ten days experiments in wireless telephony had resulted in the human voice being heard from Arlington, Va., in Paris and Honolulu at the same time. This was more than was intended, as the message was spoken toward Paris only, 3,800 miles distant. Engineers of the company had taken up positions at the Eiffel Tower to observe the results of the efforts. French government officers were also present. Assurances that the several different messages were distinctly heard were cabled to the company; and from the company's temporary station at Pearl Harbor, Honolulu, came word by cable that the entire conversations had been heard there simultaneously. Chief Engineer John J. Carty conducted the epochal experiments, and H. E. Shreeve and A. M. Curtis of his staff recorded the results in Paris.

PLACES BLAME ON ARMENIANS. At the same time that news despatches declare that of 1,200,000 Armenian inhabitants of Turkey only 200,000 remain, the Turkish Government, through its Embassy at Washington, prefers a countercharge against the Armenians, alleging that the latter brought their fate upon themselves by joining with Russian troops in attacking Moslems, committing outrages of the same nature as those charged against the Turks. Turkey is entitled to be heard in her own defense, but whether she is entitled to be believed is another matter. Possibly the truth may be that the Armenians gave the Turks a much-desired opportunity to let loose their ancient hatred and pent-up ferocity, and the Turks made the most of it. Whatever the facts, the extermination of a whole people, among whom were thousands upon thousands of helpless women and children, aged men, invalids, and unoffending men and boys, cannot be excused on the ground of self-defense.

The Biggest United States Submarine, the M-1

USING OUR NATIONAL PLAYGROUNDS. Official reports to the Department of the Interior show that the year 1915 has been marked by an unusual increase in the number of visitors to the national parks. In the case of the Yellowstone, Yosemite, and Mount Rainier, the increase exceeded one hundred per cent. The total number of visitors to all the parks in 1914 was 80,601, and in 1915 189,734, which includes 30,000 people who visited the new Rocky Mountain National Park in Colorado, not open in 1914. Beginning in August, automobiles, which had until then been excluded from the parks, were admitted and were operated under a very carefully worked-out schedule. During the remainder of the season 958 cars, carrying 3,513 people, entered the Yellowstone.

BIG SUBMARINE FLEET BEGUN. Contracts for sixteen submarines and six destroyers, authorized by the 1915 naval appropriation, have been awarded. Three private concerns will build fourteen of the submersibles, the Portsmouth and the Puget Sound navy yards the other two; and three other private concerns will build four of the destroyers, Mare Island and Norfolk navy yards, two. The contracts total $13,5[illegible]43, of which sum $11,095,000, goes to the p[illegible]ate builders. Delivery is to be made within [illegible]ht-een or twenty months. This is the l[illegible]gest number of such craft ordered at one ti[illegible] by the government.

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A Great Recruiting Rally in London

PRAYER FOR YOUNG MEN. Tl[illegible]call to prayer has been sounded by the [illegible]ung Men's Christian Associations of the l[illegible]ted States and Canada. During the week [illegible]gin-ning Sunday, November 14, all Christian[illegible] and especially men, are asked to become [illegible]ter-cessors in prayer for the Associations i[illegible]heir world-wide work. Prayer is asked f[illegible] the evangelistic mission of the Association, f[illegible] the Association in its relation to the Ch[illegible]ian Church, for Divine help to meet the p[illegible]ing problems of the day, for the raising [illegible] of leaders and workers, for the work [illegible]ong young men in non-Christian lands, f[illegible] the Association men at work among the m[illegible]ons of men under arms, and for the preser[illegible]ion of the international bonds among the A[illegible]cia-tions of the world in the midst of the p[illegible]ent strife.

YANKEEFYING THE CHINESE. [illegible]re-sponse to a petition from the business [illegible]ter-ests of China, President Yuan Shi K[illegible] has created a commercial and industrial co[illegible]mis-sion, and has appointed as one of the [illegible]om-missioners an American, Mr. Roy S. And[illegible]on, formerly of the Standard Oil Company. [illegible]The commission will educate Chinese mer[illegible]nts in modern business methods, will foster [illegible]om-merce, and will develop native industri[illegible]

SPREADING THE WORD. The a[illegible]ual report of the New York Bible Society, [illegible]ade public on October 19, shows that this lo[illegible]so-ciety has distributed during the year 3[illegible]332 volumes of the Scriptures. The books d[illegible]fib-uted represented forty-seven languages [illegible]and some were printed in raised type for the [illegible]nd; 31,181 volumes were given to immigra[illegible] at Ellis Island, and 15,702 volumes were gi[illegible] to seamen on vessels in the harbor; the s[illegible]ety supplied Bibles to one hundred and [illegible]ety institutions, including homes, hospital[illegible]nd prisons.

BUSINESS SLOWLY GAINING. [illegible]The report of the New York State Industrial [illegible]om-mission for the month of September, [illegible]ust available, shows a steady improvement [illegible]ver the record of 1914 in nearly all industries. [illegible]The greatest improvement is in the metal t[illegible]des and in the fur and leather-working indu[illegible]es. In woodworking, in pottery, glassware, [illegible]m-ical trades, textiles, printing and p[illegible]er-working, slight gains are recorded. Food [illegible]nd beverages showed no change, while to[illegible]co lost a little.

A DAY FOR TEMPERANCE. Su[illegible]ay, November 14, has been set apart by all [illegible]ni-zations interested, as World's Temp[illegible]ce Sunday. Pastors are asked to preach a [illegible]m-perance sermon on this day. The Su[illegible]ay school lesson for the day is a temperanc[illegible]es-son, and all people interested in pra[illegible]cal righteousness are asked to add what the [illegible]an to the successful observance of the day.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belgê

EVENTS in the Balkans have for the last week (October 15–22) continued to be the center of attention. Greece has not changed her attitude of neutrality up to the present time, though the diplomats of both sets of combatants are bending their efforts to induce her to declare for one side or the other. Great Britain has offered Greece the island of Cyprus, one of the largest and most important islands of the Mediterranean, with a considerable Greek population and of some commercial and economic importance; but this offer, it is said, has been refused by the Greek government.

In the meantime the Allies continue to land troops at Salonica, but the reports that these troops have advanced any great distance from that point inland must be received with some caution, as it hardly seems probable that these troops would so advance on Greek soil until the attitude of Greece is finally determined, because to do so would expose them to attack from the rear by superior forces in the event that any combination of circumstances turned Greece's present attitude toward the Allies into one of hostility.

Rumania, the other Balkan factor of undecided position, remained completely quiet, as far as we know, during the week, and there is nothing indicative of which side she will finally be found on. It is very hard to see how both these countries, Greece and Rumania, can ultimately avoid entering the war.

Italy declared war on Bulgaria during the week, but otherwise appears as yet to have reached no decision as to how far, if at all, her direct intervention in the Balkan situation will go, either with troops or with ships. It is a very curious fact that though Italy declared war on Austria months ago, and in the past week on Bulgaria, she still is not at war with Germany. If, therefore, Italy sends troops to Serbia, these troops will come necessarily into collision with troops of a power with whom Italy is not at war, unless she declares war in the meantime. The relations of Italy and Germany are one of the standing mysteries of this war.

The Serbian campaign is not going very well for the Serbians. The Austro-German forces in the north have crossed the Danube not only on the Belgrade front but at two other points, near the northeastern end of the frontier and the celebrated iron gates of the Danube, and at the head of the Morava valley. West of Belgrade, the Save, a tributary of the Danube, which forms the northwestern boundary between Serbia and Austria from the point where the Danube turns and begins to run north, has been crossed at Sabatz. The invasion through Orsova is moving southward on Brsa Palanka, where it will probably form a junction with a Bulgarian army now at Negotin.

The invasion from Semendria has captured the town of Posaravetz to the east, is moving southward on a front extending from side to side of the Morava valley, and has reached approximately Parodin, some twenty-five miles from the Danube.

The forces which captured Belgrade have spread to the south and southeast of that city, but are principally mo[illegible]ng along the railroad running south[illegible]rd from Belgrade, Vlaska thereon ha[illegible]ng been reached by the advance guards.

After crossing the Save, the Austr[illegible]ns took the town of Sabatz and appea[illegible]to be advancing on Verna to the south[illegible]st. There is also considerable skirmis[illegible]ng going on the Drina river, w[illegible]h forms the boundary between Se[illegible]a and Bosnia.

In the fighting on all these fronts [illegible]e Serbians have been defending themse[illegible]es desperately, but necessarily have [illegible]t been able to stay the Austro-Ger[illegible]n advance, the latter complaining [illegible]t women and children are taking [illegible]n active part in the defense.

While Serbia is thus in hard case i[illegible]e north, the Bulgarians have infli[illegible]d severe blows on them in the east. [illegible]e Bulgarian force has already [illegible]n referred to as operating in the vici[illegible]y of Negotin, in the northeast corne[illegible]f Serbia. Another has seized and cont[illegible]ls the Timok river, which forms the m[illegible]n artery of communication between Se[illegible]a and Rumania, and along which [illegible]p-plies have been shipped in.

Continued on page 1111

EW JERSEY FAILS SUFFRAGISTS

T victory almost confidently expected at th pecial election held in New Jersey October 19 o vote on the proposed constitutional a dment giving the suffrage to women was lo by the discouragingly heavy margin of fu 55,000 votes. The campaign had been co ucted with determination, and practically ev city and town for weeks had been ha ed on street corners and in every available ha One of the biggest pieces of encourage m came in the form of the President's a uncement that he would vote for the a dment which he did, and a stinging di uragement was met in the statement wh the President's fiancée, Mrs. Norman G allowed to be made in her name, that sh was opposed to giving women the vote. Th Women's Political Union and the Woman S ge Association directed the fight, and fr ed it in a whirlwind of appeal and enthusi as The women encountered the hostility of party machines as well as the opposition of e strong anti-suffrage organization, but ne theless entertained real hope of success. M y pulpits were opened to oratory in their be f, and the men of the state appeared to be scussing the question with, on the whole, a vorable bias. The returns, however, ched but one friendly county, Ocean, which ou f 2,052 votes gave the women a majority of 0. The total vote of the state for the a dment was reported on October 20 as 13,54, and against it 190,885, with 169 di cts missing. Although this rejection of ir cause and of another proposed amend m makes it impossible for equal suffrage to ome an issue again in New Jersey within fiv ears, the leaders have already announced th decision to keep up the fight. They ex sed the opinion that New Jersey's lack of llantry will incite New York, Massa ch tts and Pennsylvania to an exactly op po course on November 2. By the time this issue of the Christian Herald reaches ou raders, these states will have recorded th mind on the subject.

LA NOW A REBEL. On October 19 th overnments of the United States, Brazil, Ch Argentina, Bolivia, Uruguay, Guate ma Colombia and Nicaragua formally re ized General Venustiano Carranza as ch executive of Mexico, and in the case of United States announcement was made of intention to appoint an ambassador, who will be, it is said, Henry Prather Fletcher, pr t American ambassador to Chile. This go mental function of recognition is so rat necessary that the exact manner of pe ming it will be of interest, and the follo letter tells the tale:

"Washington, D. C., October 19, 1915.
Hon Arredondo, Esq.

DEAR MR. ARREDONDO: It is my pleasure to inform you that the President of the United States takes this opportunity of extending recognition to the de facto government of Mexico, of which General Venustiano Carranza is the Chief Executive.

The Government of the United States will be pleased to receive formally in Washington a diplomatic representative of the de facto government as soon as it shall please General Carranza to designate and appoint such representative, and, reciprocally, the Government of the United States will accredit to the de facto government a diplomatic representative as soon as the President has had opportunity to designate such representative. I should appreciate it if you could find it possible to communicate this information to General Carranza at your earliest convenience. Very sincerely yours,

ROBERT LANSING, *Secretary of State*."

Promptly following the recognition of the de facto government in Mexico, President Wilson placed an embargo on the shipment of arms and ammunition into Mexico to opponents of the Carranza government thereby establishing the status of Villa, the former ally of Carranza, and of all other revolutionary leaders, as rebels. With an early appointment by Carranza of a cabinet the new government of Mexico will be in operation.

THE DISPERSED AMONG ALL NATIONS." A representative of the Hebrew Sheltering and Immigrant Aid Society of America, Isidore Hershfield, has been sent abroad to search Europe for members of Jewish families who have relatives in this country and who have been scattered by the war with no chance to communicate with friends. The society states that thousands of Jewish homes have been broken up in Russia and Galicia, and that fully 1,500,000 Jews have been driven forth to find new homes where they may. The undertaking to locate Jews who have American relatives is enormous, and the State Department at Washington is said to be lending what aid it can through consular agents. Mr. Hershfield expects also to study the condition of Jews in European countries and to discourage the emigration to America of those who are manifestly ineligible.

SCIENCE AIDS INDUSTRY. In the past week two announcements of great interest to industry were made. From Detroit came the statement that after a long series of experiments one of the great automobile companies had perfected a practicable process of producing gray iron and malleable castings direct from the ores in one heating. This process will greatly reduce the cost of iron castings and it is claimed that it produces more uniform results than could be obtained by first making pig iron and then remelting it. The other announcement came from the U. S. Department of the Interior and was of great interest both to agriculture and to advocates of national defense. Chemists of the Department have been experimenting with a mineral known as alunite, found in a large vein in central Utah. Alunite is a sulphate of aluminum and potassium and when subjected to a simple process of heating, solution, filtering and evaporation, potassium sulphate, the potash of commerce, is obtained. Potash is indispensable in the manufacture of war munitions and it is an essential soil food. Growing crops exhaust the potash in the soil and it must be replaced. The discovery of alunite and the perfection of a process that will produce potash in commercial quantities are therefore items of first importance, inasmuch as Germany, who has formerly supplied the world, is cut off from commercial intercourse. Alunite is also found in Colorado, Nevada, California and Arizona, and the agents of the department are searching for new deposits.

Venustiano Carranza
Now Mexico's Chief

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Sir Edward Carson
Who Leaves British Cabinet

MORE BANANA ATROCITIES. Because the New York City health department condemned them as spoiled, 20,000,000 bananas were taken out to sea and given away to all the boy fishes in the vicinity, on October 18. Just a few more such items in the press, and there won't be a banana left - at a respectable price.

YOKING UP THE FORCE OF GRAVITY. A power permit has been recently granted by the Federal Government for a hydro-electric plant on Big Creek in the Kalispell land district of Montana. The plant will use the water power to generate electricity for municipal and private use in the town of Polson, and will furnish power for the Polson water works.

A COINCIDENCE OF MEXICAN PACIFICATION. Scarcely had the recognition of the Carranza government in Mexico been announced than it was made known "by a Mexican committee identified with the new powers in control in Mexico from 64 Wall Street" (the statement is the Boston Transcript's) that a $100,000,000 Association of Sisal Hemp Producers had been formed of all the hemp planters of Yucatan, with the capital already fully subscribed. The object of the change, as stated in the announcement printed in the Transcript, "is to create a cooperative institution which shall be more directly under the management of the planters, with full liberty of action, free from political interference and with a minimum of governmental supervision, although the state government will continue to assist with advice and in more material ways in order to attain the objects of the institution, these being mainly the elimination of Mexican speculators, who have heretofore brought about unreasonable fluctuations in the price of sisal fiber with tremendous profit to themselves and to the great detriment of the planters." The conditions under which sisal is produced in Yucatan—sisal is an essential in most of the binder twine used in the United States—are said to be of the worst class of human slavery. The supreme powers given to the planters in the above arrangement would hardly tend to the mitigation of such conditions.

"METHODISM'S RIGHT ARM OF POWER." This is what the Northwestern Christian Advocate calls the Sunday school, and justifies the title by showing that since 1908 the membership in the Sunday schools of that body has increased by more than 1,200,000, a gain four times as great as that of the eight years preceding, and more than one-third as great as the entire growth in the century and a quarter preceding. During this last eight years 1,400,000 scholars have been converted to Christ, and more than five million dollars have been contributed by the Sunday schools to the missionary and benevolent work of the church says the Northwestern, and goes on to predict a Methodist Sunday school enrollment at the close of 1915 of four and one-half millions.

A MODEST WAR BORROWER. The piffling sum of $25,000,000 has been loaned to Italy by American bankers on one-year notes of $100, $500, and $1,000 denominations at six per cent., to cover purchases of war munitions and other commodities. This is Italy's first war loan here, and the transaction is regarded as a part of the wider credit arrangements which the Allied nations have established in the United States.

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Although the Leaders of the Movement Used Every Up-to-Date Method They Failed to Get the New Jersey Voters

THE CHRISTIAN HERALD is published weekly by The Christian Herald at the Bible House, Fourth Avenue, 9th and 10th Sts., New York city. The officers are: Louis Klopsch, President and Treasurer, Bible House, N. Y. city; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Wolters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE, $1.50 a year in advance. Remittances should be made by bank draft, express money order or check. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE [illegible] countries [illegible]

The United States, Canada and Mexico add one dollar a year to subscription price.

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LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at the Post Office at New York, N. Y., as Second Class Matter

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MISS ADDAMS WAS WRONG: SOLDIERS ARE NOT MADE *DRUNK*. Mrs Harriet Stanton Blatch, noted suffrage leader, just returned from England, is authority for the statement that Miss Jane Addams was mistaken about soldiers being made drunk before battle. "Whisky and other stimulants are given to the soldiers to prepare them for the fight in the same way that stimulants are given to horses before a race," said Mrs. Blatch. "The reason for this is that no sane man wants to be killed, or really wants to fight, so he must be spurred on." It is a pretty picture. Will rum-drinking be taught to American schoolboy reserves along with the bayonet thrusts, et cetera? There is undoubtedly a solid basis of fact for what both these ladies have told us, but fortunately for the credit of the race it may be doubted if it is universally true of the men in the ranks in Europe today.

ROOSEVELT'S ANTITHESES SUGGESTS A WORN-OUT CUSTOM. The old and once popular idea of letting the whole people have a voice in matters that affect every one was revived by William Jennings Bryan in an address in New York recently, to the amusement of our preparedness leaders. He proposed as an amendment to his own peace treaties with foreign countries—which stipulate that a year of inquiry must elapse before either party to the treaty takes warlike steps upon a disputed question—that if at the end of the year the only seeming solution is the test of arms the question of war or peace shall be voted on by the whole people, women included. Obsolete as is the notion it does still smack of true democracy and safe and sane government of the people, by the people, for the people.

APPRECIATE OUR APPLES. October 17 a South American steamer sailed from New York carrying 60,000 boxes of American fruit, including 45,000 boxes of American apples and 15,000 boxes of pears; 2,000 tons in all. The apples are said to sell for ten cents each in South American cities.

WITH OUR COMPLIMENTS TO THE CANADIAN NORTHERN. A passenger train just eight feet short of a quarter of a mile in length and weighing 1,200 tons exclusive of the 200 persons aboard, made the first trip over the new link in the Canadian Northern Railroad system October 18, crossing the Rocky mountains through the Yellowstone Pass on the way to the coast, the longest and heaviest train that ever passed through the Rockies, it is declared. The passengers included eighty members of the Canadian Parliament. The train was drawn by a single ordinary passenger engine at an average speed of forty miles an hour.

PLANET RETURNS AFTER THIRTY-SIX YEARS. The planet recently "discovered" by Professor Sola of Spain is, in fact, scientists now assert, a missing member of the family named "93 Ambrosii," of whose whereabouts astronomers have been ignorant for nearly forty years. It is good to feel that the wanderer has come back within eyeshot, though too bad to spoil the glory of a new celestial discovery.

THE SULTAN BELIEVES IN ABSENT TREATMENT. The Turkish Government has refused to permit the American Red Cross or doctors and nurses of other countries to enter Turkey to go to the relief of the Armenian people who are under persecution, and has so informed our State Department.

THE PRESIDENT'S OFFICE. Ex-President Taft, in a series of lectures on the Presidency, at Columbia University, has suggested several changes in the powers of the President and of his cabinet. Mr Taft would restrict the appointing power of the President to the members of the cabinet and a single political assistant secretary in each department. He believes that this would mean more efficient service at a lower cost, especially in the post office; and that continuity in service under a system of civil service would greatly strengthen our foreign service. Mr. Taft would also make our cabinet officers a more integral part of the government and would give them the right to go upon the floor of either house of Congress to introduce measures, advocate their passage, answer questions and enter into debate, without the right to vote. This would give the President direct initiative in Congress. In making this suggestion Mr. Taft is no doubt considering his own experience rather than that of his successor.

Your Christian Herald Late?

WE believe that all cause for delay in mailing the Christian Herald—due to an important change in our printing arrangements—has been removed. We regret more than we can possibly say that there has been any interruption in the regular receipt of the Christian Herald, and we shall be grateful if every reader who receives this number or any future number late, will promptly notify us, giving exact date of issue and of receipt.

"Imitators of God"

*A SERMON BY THE REV. J. H. JOWETT, M. A.**

TEXT: Eph. 5: 1, R. V., "Be ye therefore imitators of God, as beloved children."

WHERE shall we begin our exposition of these words? Where shall we place the emphasis? Everything depends upon our point of view. We may look at it in one way, and the injunction will become to us a counsel of despair. We may look at it in another way, and it will appear as an evangel of radiant and alluring hope. Let us read the passage again, and I will turn out two of the lamps, and let us mark our dark impoverishment. "Be ye imitators of God as devoted servants." The light and music have disappeared from the counsel!

The word "servant" is suggestive of circumference and externality. The word "child" is laden with the significance of home. Servant implies obedience; it moves in the region of commandment; child implies kinship, fellowship, ample privilege and joyful freedom. Servant suggests life which is restrained and confined, dwelling only in a section of the house. Child is of the widest significance, and denotes "the run of the house." Surely we must place the emphasis here. We must not begin with the word "imitators," or the ideal may paralyze us. We must begin with the word "children," and imitation will appear as the natural and inevitable fruit. "Be ye imitators . . . as children." That is the status of the Christian. We are the Father's very own; his house is our home.

BUT the apostle now adds a richer glory. We are not only children, we are children "beloved." Even children might be orphaned or ignored, but a Christian is a child with the Father's love forever resting upon the life. Now let us see the meaning of that. Love is no idle sentiment, a transient emotion of a summer's night, a fleeting sensation that comes and goes with a breath. It is the debasement of the great word that these smaller and impoverished meanings are so frequently attached to it. The restoration of the sovereign word love to its rightful ascendancy would do much to illumine many passages in the Sacred Word which are now dim and obscure. If we regard love as a merely luxurious feeling, a kind of passive delight, we can never enter into the secrets of Christian redemption. Love is an energy, a force, a gracious power. The essential characteristic of true love is that it is ever imparting. Love is always giving its best. "Bring forth the best robe." That is ever the speech of the lover concerning the loved.

How true is it of the love of a mother for her child! The mother is continually giving; her life consists in self-impartation. She lives in the giving of thought, feeling, prayer, service. Well, now, with this large and rich significance, let us turn to the counsel of the text. We are not only the children of God, we are beloved by God. From the Eternal Heart there are ever flowing out toward us rivers of affectional thought, tender yearnings, beneficent service. Our spirits are enswathed in the love of God, as our bodies are enveloped by the atmosphere. This energy is mighty and redemptive, ever seeking our salvation. It is a dynamic, the most powerful dynamic in heaven or on earth. It quickens, uplifts, and sanctifies. "Thou hast loved my soul out of the pit."

NOW we can get our atmosphere. We are the "children" of the Father, with the large privileges and enjoyments of "at-homeness" with God. We are "beloved" children, the life of the eternal God flowing out toward us in affectionate goodwill and ministry. "Be ye therefore imitators of God." Why, if we realized and utilized the privileges enfolded in the two words "children" and "beloved," we should not need to be counseled to imitate the Father. Imitation would become inevitable; we could not help it!

Take a little child; let her be set in a home of perfect freedom; enswathe her with a conscious possession of parental love, and what will happen? The ministry of imitation inevitably begins. We speak of our little ones as "perfect little mimics." They mimic our ways, our words, our tones, our accents. In them we find ourselves repeated. One little trait appears, and the father says to the mother, "That's you," or another little feature is produced, and the mother discovers the father repeated. Well, now, this word "mimic" is the literal word that lies behind our English word imitator. In the profoundest and most deeply spiritual sense we are to be mimics of God; we are to catch his ways, his tones, his accents. We are to repeat and reproduce him.

WHAT, then, are the essential factors if beloved children are to be imitators of God? Can we fruitfully analyze the mimicry of a little child? I think we can mention two or three elements which enter into a little child's imitativeness. Before a child can imitate a parent it must observe him. *Vigilance* is essential. We say of little children that they are "all eyes and ears." They are alert, observant, receptive, ever watching for unveilings. But they are more than observant. They are *aspiring*. They want to become like that which they see. The child notices its mother's attire, and wishes to wear it. She delights in putting on her mother's gloves, or hat, or ribbon. Ah, but the aspiration proceeds to deeper and more vital ends. They not only wish to imitate in external attire; little eyes can see through the vesture of the body and can perceive the habits and garments of the mind and the soul. What they discover they desire to reproduce. They want to wear our clothes!

But they do not rest contented with the mood of aspiration. They make ceaseless *endeavors* to repeat us. They are forever trying to be like us. Almost unconsciously they seek to obtain our likeness. Now, can we carry over these suggestions into the realm of the spirit, and find in them any help to express our relationship with God? If we are to be imitators of God we must certainly watch him. We must e al eyes and ears! James Smeathem said of T ner "The leaves from his sketch-books revealed m how he lived, pencil in hand." Turner was alw s o the look-out and forever jotting down what he w.

We are to have a similar vigilance in the pirit We must fix our eyes upon the revelation of d i Christ, and mark every line and feature and o r i the glorious unveiling. But we must not only k ou eyes, we must set our desires upon the Lord. d le us remember for our encouragement that a des ca be trained, taste can be acquired. To wish to lik the Master is to intensify desire. To express wis is to confirm it. To be in the presence of Go an even to *wish to desire* is to have the beginn s o heavenly aspiration. And like the children, i thei imitativeness, our aspiration must be regist d i endeavor; we must seek to repeat what w see Deliberately and strongly must we atten t reproduce the lines and colors of the glory w nav witnessed.

AND let us not forget that all this time the rd i loving us; the affectionate energy is flowin from his heart, and is working upon us for our rede tion While we are looking, love is strengthening ou yes While we are aspiring, love is strengthenin our desires! And while we are endeavoring, l e i strengthening our wills! "Be ye therefore im tors of God, as beloved children."

Paul now proceeds to say that there is one hing we must imitate above all things—the Sa our's walk. "Walk in love." We are to walk about the home, in the street, in the market-place, with th very walk of Christ. We are to go a-pilgriming wi the Master, and watch how he walks in the many ys o men. We are to walk with him from Bethle m to Calvary, and Paul tells us that this is what w shall see. As the Master walked he was forever "l ng" and "giving himself" away. He was always p enting himself as an offering; submitting his pow s of body and mind and soul to the will of the Fathe And everything was consummated in a "sacrifice" hich necessitated the shedding of his own blood.

I am to move like a child among all this, and am to imitate the walk of the Master. I, too, am o go down the ways of life, distributing myself to th ight and to the left in ministries of love. I, too, am use my gifts and powers in generous offering. If n d be I, too, am to shed my blood. Let us watch and sten and then confidently imitate. Let us live with n as children, and we shall begin to imitate his life We shall not rise into his likeness in a day. The glo will come line by line, color by color, until the fas n is perfected.

It is a welcome suggestion that the literal ren ring of the counsel might be given as follows: "Bec e ye therefore imitators of God." It is a process of g hering powers. The imitator of today will be a st nger imitator of tomorrow. Every line faithfully pied makes the copying of the next an easier task.

* Pastor of the Fifth Avenue Presbyterian Church, New York.

Women and the War Spirit

WOMAN'S elevation in character, her emancipation from brutal sentiments, her increased realization of the value of individual life, are shown most vividly in her softened war spirit. While she glories in the bravery and achievements of those who accomplished the independence of her country, her heart's desire today is that never again, even in the name of freedom, shall blood be shed on freedom's soil.

There had been advancing strides in womanhood when, in colonial and pioneer days, women defended their homes from Indian warfare, loading their husbands' guns, or even firing from the stockades, when their help was needed. Cooperation shoulder to shoulder, now, not the inactive adoration of the days of chivalry, marked their spirit. Yet at times, even in comparatively modern struggles, the old glory in bloodshed defaced woman's purity, as in the French Revolution, when there existed many women of the Thérèse Dufarge type.

It is to women like Dorothea Dix and Clara Barton that womanhood turns in pride today—those pioneers in truly womanly war spirit, who sought to alleviate pain, not to further the cause which led to war. And their work goes on today through thousands of nurses who serve in hospitals and on battlefields. It lives, too, in the women who knit and stitch, and deprive themselves, that they may send freely of their substance to victims of the horrors of war. But how changed is the heart of woman toward the carnage!

HOSTS of women all over the country are rallying to join the Women's Movement for Constructive Peace, first suggested in America by an English woman. It is to the glory of womanhood that she conceived of concerted action toward the establishment of enduring peace. All men and women may not feel able to accede to all the propositions of this platform, and so may prefer to work along similar though somewhat divergent lines. Many believe that no political platform is needed, and are seeking to awaken sentiment more purely religious, showing the incompatibility of war and Christianity. If all endeavors might be merged into one mighty effort it would promise greater efficiency. Peace is what the world cries out for; and surely the world's noble sisters will not impede the cause by any personal ambition that does not savor of, or militate toward, peace.

It is not because she lacks courage that the woman of today lends her strength toward establishing peace. It is because her vision has widened. She sees in works of construction, not destruction, the glory she longs to have her husband and her sons win. The anger, jealousy, cruelty, engendered by war, the ruthless sacrifice of noble life, the suffering of little children and the grief and anxiety of her sisters, fill with regret and horror the heart of every woman who has aught of the spirit of Christ, the Prince of Peace.

To her, manly combat consists in overcoming evils that beset humanity and the human heart. She would have the knights of her home battle to the finish against the spirit of greed, the love of lucre, the lust for power to accomplish ignoble ends. To her, strug for self-advancement, or even for n nal power, cannot compare with the nor- able fight men are making for th up- lift of souls. Looking at her bo she sees in him elements that will h to make or mar his country. To e a patriot in the best sense, his hear ust be right before God.

Living up to this vision the wo n of today will teach the coming man be pure in heart, high in motive, fted above race prejudices, positive be- liefs, and courageous enough to and by them without wincing at w ldly attack. With such characteristi the men of tomorrow will not lack c age to defend their country agains any enemy, moral or physical; but th will be a new race of men, men glory in peace rather than war. Their arm will be righteousness.

"Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good."

JENNIE CAMPBELL DOUGLAS.

Daily Meditation

FOR EVERY DAY IN THE YEAR, LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Flowering Piety

SUNDAY, November 7. Ps. 96:9. "*The beauty of holiness.*" Here is a very significant passage from one of Robert Louis Stevenson's letters: "'John, do you see that bed of Reynation?' 'It's doing bravely, sir.' 'John, I will no have it in my garden; it flatters not the eye, and comforts not the stomach; root it out.' 'Sir, I have seen o' them that raise as high as nettles!' 'Wut then? Were they as tall as Alps, if still unsavvy and bleak, what matters? Out with it, then, and in its place put a bush of Flowering Piety—but see be the flowering sort!'"

So, it is the flowers that offer the best witness to our religion. Flowerless virtue is never winsome, and yet how much of our piety never comes to the flower! It may be dutiful, but it stops short of being beautiful. The strength does not culminate in graces, but remains rough and unrefined.

Our righteousness must be of the flowering sort, it must express itself in goodness. Righteousness which does not effloresce in goodness is a very bleak and dingy thing. "Scarcely for a righteous man will one die!" Mr. Casaubon, in "Middlemarch," was a scrupulously righteous man, but no fragrant and exquisite goodnesses were to be found upon his tree. It had all the gloominess of the dark and sullen yew. Little children would shrink from such a shade. There were no flowers to gather. Strength but not beauty was in his sanctuary.

Our truth must be of the flowering sort, and it must bloom in the ministries of love. "Speaking this truth in love." Truth can be exhibited in such a way as to do the work of untruth. That is to say, truth matter can be nullified by an untrue manner. Even the truth of the Gospel can be made untrue by the spirit in which it is proclaimed. Said a friend to me after a certain service, "Did you ever hear the love of Christ preached so bitterly?" The truth was maimed by its witness.

Our patience must be of the flowering sort, and must bloom in cheerfulness. Even patience can be grim and unlovely. But when it flowers there is no more beautiful plant in God's garden. It wins the wondering admiration of everybody, and is a powerful witness of the grace and love of God. J. H. J.

Gathering Strength in the Shadows

MONDAY, November 8. Isa. 49:1-12. "*In the shadow of his hand hath he hid me, and made me a polished shaft.*" We all need the shadow. The glare of the day is too brilliant. Our eyes become dazzled and unable to discern the delicate shades of color or appreciate the neutral tints. We require the shadowed chamber of sickness, the shadowed house of mourning, the shadowed religious experience from which the ecstasy and song seem to have withdrawn. But fear not!—it is the shadow of God's hand. He is hiding thee through these dark valleys of shadow. They are experiences of the utmost value to be gathered there. Do not fear! He has not flung thee away as a useless thing. Thou art not cast into the dust of neglect. He has thee in his quiver awaiting the moment when he can send thee forth more swiftly and surely on some errand in which he can be glorified.

Is Christ needs "polished" shafts. In archery, a rusted arrow-point will not penetrate; and in war if sword or spear be corroded by rust, it will not clear its way through helmet or shield. Rust is best removed by sandpaper or the file. To keep us from deterioration God uses the fret of daily life, the chafing of small annoyances, the wear and tear of irritating tempers and vexing circumstances. Nothing great or crushing, but little things that gall and vex—these are God's sandpaper and file, employed against whatever would blunt the edge or impair the temper of our souls. F. B. M.

When the Heart Cries Out to God

TUESDAY, November 9. Ps. 59:16. "*For thou hast been my defense and refuge in the day of my trouble.*" David's songs come near to the hearts of men. His career was kaleidoscopic and shows almost every changing human side and divine longing of the heart.

Why is this man, who went down to the depths of sin, and also rose to the heights of devout worship, so immortally helpful to men? It was not because of his perfection; he was far from perfect. The storm of anger, of envy and impurity, of deceit, and even the blighting breath of murder, swept over his life. Yet, through it all, David somehow makes an appeal to the heart that perhaps no other Old Testament writer or character quite approaches in the same way.

The reason is to be found in the fact that David's weakness was the signal always of his need of God. He was driven to the Almighty by the very insistency of his necessity for him. His fiercely tempted nature cultivated within him the thirst for the living God, without whom he felt he was undone. His weakness was too great to allow him to depend upon his own strength, as Saul was inclined to do. Like those of Joshua, all of David's victories were "in the name of the Lord."

The psalms of David are the great songs of meditation, for they tell us of the cleansing of the heart, something that God alone can do. We may change our environment; we may exchange our poverty for wealth; we may surround ourselves with friends and delightful associations; but there is an inner region that must be made right if we are to have peace. It is not our mistakes that determine destiny; it is the way in which our hearts cry out for the forgiveness and help of God. C. S. C.

Christ the Ark of Safety

WEDNESDAY, November 10. John 15:1-8. "*Abide in me.*" "Abide" is just "remain." "Mary abode (or remained) with Elizabeth for three months;" and "there abide" (or remain), said our Lord, when giving his disciples directions about their preaching tour, and referring to some hospitable house which was opened to receive them. We are to remain in Christ, as a man stays in his house; and we remain in, not by worrying whether we are in or not, but by taking it for granted that we are in, unless consciously and voluntarily we go out.

Once we were outside—"separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." We were shoots in the wild vine, partaking of its nature, involved in its curse, threatened by the ax that lay at its root. But all this is altered now. The Father, who is the husbandman, of his abundant grace and mercy took us out of the wild vine, and grafted us into the true. "Of God are ye in Christ Jesus." What confidence this gives us! We are in Christ by the act of God's grace and power; and surely he who put us in can keep us there. Did he not shut Noah in the ark, and keep him there amid the crash of the pitiless storm? We have only to consent to remain and allow God to perfect that which concerneth us. Be confident of this very thing, that he who began a good work in you will perform it until the day of Jesus Christ.

There are three things only which can break the blessed consciousness of union with the true Vine, and stop the inflow of the sap of his life. First, unconfessed sin; second, permitted worry; and third, interrupted fellowship through Scripture and prayer. F. B. M.

Begin the Heavenly Life Here and Now

THURSDAY, November 11. Heb. 11:5. "*By faith Enoch was translated that he should not see death; and he was not found, because God translated him.*" The writer to the Hebrews has caught the secret of the life of Enoch in his phrase that "before his translation he had been well-pleasing unto God." The whole length and breadth of his three hundred and sixty-five years on earth were so full of God that death was obliterated for him. He "walked with God," the narrative tells us, and this fact made the change from earth to heaven a continuance and not a contrast from the life he was already living among his fellows in the light of day.

Heaven is going to depend for each of us upon the power of our appreciation of what heaven brings, and appreciation depends upon our remembrance, as well as upon the new glory to be revealed. As a traveler in the East gets from his visions there what he brings with him as well as what he sees of larger life, so heaven must consist in a large part of the memory of the walks with God on this earth. The only thing we can carry with us into that other world beyond the sunset is God in the soul. Immortality must mean then the pleasing walk with God here and now. Eternity is not simply something that follows death; it is something that precedes death as well, and this life today is a vital part of it.

I would remember that my translation, like that of Enoch, hangs upon my "pleasing" the heavenly Father here, in my earthly walk in the mist and the rain, in the struggle and the sorrow of this stage of eternity. Today is my heaven at hand, today to be well pleasing to God is to begin my immortality with him. My real life is not beyond the "low green tent whose curtain never outward swings"; it is here this hour in my walk with God. C. S. C.

Testing Every-day Things

FRIDAY, November 12. I Tim. 4:1-16. "*Every creature of God is good, and nothing is to be refused, if it be received with thanksgiving, for it is sanctified through the Word of God and prayer.*" This is a most helpful principle, which will prove a solvent to many of life's problems. We all have to deal with three classes of things. Some are clearly and obviously *good*, such as love, home, health, innocent and happy laughter. Others are as distinctly *bad*, such as evil talk, unclean and frivolous allusions, the allurements of the devil through appetite. But there are many doubtful things which are allowed to lie on life's table. Concerning these we stand in doubt. May we partake of them, or must they be resolutely and constantly refused?

The apostle gives us golden advice for dealing with these questions. (1) He says, speaking generally, that all God's creations and donations are in themselves good and wholesome, but man may pervert them; as when he converts good grain into intoxicants, and extracts poison from flowers. (2) He gives three tests: Can you give thanks for this new thing which has come into your life? Do you find it possible to turn from it with an eager and uncloyed appetite for the Word of God? Are you able to pray about it with perfect confidence, without any sense of effort, as though to bring about God's acquiescence and sanction? If any new friendship or acquisition can pass those three tests, there is no necessity to refuse it. The one matter with us all is to walk in unclouded and unbroken fellowship with God. There must be an open heaven between us. When the least shadow comes on that fellowship—*beware!* In the old story the stirrup-cup which held the poisoned drink shivered when the knights made over it the sign of the Cross. F. B. M.

The Glorious Companionship

SATURDAY, November 13. John 21:7. "*It is the Lord.*" O morning of mornings, when the voyage of life is over and the golden shores appear at last! Did not Doubt often say, "There is no eternal morning; no landing-place, no haven of rest, nothing but the depths of the sea of oblivion. You have loved and lost." But look! there is a dim Figure standing on the shore, as if waiting for you; with a cry of joy you exclaim, "It is the Lord!" You remember that he said, "I will come for you, that where I am, there ye may be also." Now you know that "he is faithful that promised." All that he said about the mansions is true, for there they are in the bright celestial city before your gaze; there Jesus stands, waiting to welcome you, as he did the martyr Stephen. Around him are angels chanting your home-coming. The hills of glory are thronged with happy spirits, waiting to receive you.

As your bark grazes the golden sands, Christ takes your hand, saying, "Wherefore didst thou doubt?" "If it were not so, I would have told you." This is heaven, the home of the soul, and you are here. Once you saw through a glass darkly, looking through the Bible, nature, providences and experiences; but now, face to face, heart to heart, soul to soul. In that supreme moment, it seems almost too good to believe that eternity is yours, that it is Christ himself by your side, and a wave of glorious satisfaction sweeps over your spirit when you realize that you are in his likeness, in his love, in the Father's house and home, seated at his table, under the shadow of the eternal throne. E. W. C.

OVER FIFTY

By SUSAN HEARLE THOMAS

THE change from the old accustomed order of things had been so sudden that it had completely unnerved Benjamin Tuttle.

For years he and his wife had led a comfortable, uneventful life, taking their small joys and sorrows as they came, and making the best of the little they possessed—it had always been enough.

But now it was different! She was in the hospital, and he . . .

The changes and chances of this existence confronted him not as a question of death, but of life. At the place where he had worked for so many years a new Pharaoh had arisen, one who belonged to another generation. Many of those who had been there under his father's régime were discharged.

Benjamin had heard them spoken of disrespectfully as old fogies, and down in his heart he knew they were not much good, that they were a clog on the wheels of the machinery! Nevertheless, he had learned to dread the sight of that folded slip that told one or the other that his services would no longer be needed.

It would be his turn next! He told himself that he had worked faithfully, in season and out of season; that he had always done his best! But it was no use. This, and his wife's sickness, had had its effect upon him.

"I ought to be thankful she's living, but somehow I don't feel that 'way," he thought miserably as he turned the water on and filled the kettle to make a cup of coffee this morning.

He was a clumsy cook; his wife had always done these things, and he was a man who depended on a woman's services. He struck a match and lit the gas, then waited for the water to boil.

"It's early, but I might as well be going down to the office," he said.

He pushed the bread that he had put on the table away from him. His throat was too parched to eat.

"If the old man had lived we'd have gone on in the same way, but his son is all for up-to-date methods and men. He hasn't any use for any one over fifty."

The hand that held the cup shook. His face showed gray and drawn; his eyes were bloodshot, telling of sleepless nights. Had his wife been here she would have told him not to worry! Most likely she would have said something about his want of faith. She was a good woman.

It was this thought of her that made the man suddenly drop on his knees.

"God!" he cried, "Don't—don't! What'd become of her? I couldn't pick up another job easy—not at my age!" His age had become a torment to him.

HIS wife did not know what he knew. It had been a month now since she had gone to the hospital, and all their extra money had been used. Yesterday the doctor had told him there must be an operation.

"Where am I going to get the money?" he thought savagely.

He could sell the house? Yes. But what then? The question had made its inroads on his soul. With a face of worried abstraction he made ready to leave for his day's work. He looked like one upon whom age had fixed its fatal clutch.

As he entered the office the haunting fear of the past weeks rose yet stronger. No one was here. Slowly he removed hat and overcoat, hanging them on the accustomed peg.

His furtive eye went toward the desk where he worked, shying from it again as it caught sight of something resembling an envelope. There was a sudden stiffening of muscle that often comes after a period of suspense. His eye went back to the desk with a desperate courage.

He knew now for a certainty that that which he had dreaded had happened.

That instant of returning strength brought with it a sense of relief. Reality, as it often does, had dealt fear a blow—there was nothing more to dread!

He stood stupefied, not thinking—he was beyond that. Things seemed to go from him, as if his brain was standing still. His face showed compressed and gray, but the curved fingers had straightened. Hanging up against the wall just above him a clock ticked out the passing minutes. But for that, and the slight sound in his throat, there was a death-like stillness all about him.

Then from out that chaotic holding of sense came the grim irony of the fact that this day marked the twenty-fifth anniversary of the date of his coming to this place to work. Held in the sudden thought he hardly noticed the boy who came gaily into the office, whistling a joyous air that was full of lilting life.

"Hello!" called the boy in youthful familiarity.

The man was standing with his back to him. At the sound of his voice a strange cunning took hold of Benjamin Tuttle. He reached out stealthily toward the fatal missive, drawing it toward him with sly slowness, then holding it in his hand as if it had been a mere scrap of paper which he had casually picked up—nothing of interest. He did not want the boy to know.

There was that sensitiveness of age to the curiosity of youth.

"What you doing? Busy, eh? Say, you and I always seem to be the first on our jobs mornings. These high-cock-a-lorums sleep late," said the boy.

The man crumpled the note in his hand, crushed it as he would like to have crushed the forces that had proved too strong for him. He was full of a burning rage, mingled with that overpowering sense of his own impotence.

"What's up?" The boy's eyes held the unconscious keenness of the twentieth-century youth.

"Nothing. It's early. I'm going out for a bit."

The man smiled in a strangely calm manner. He was experiencing swift transitions of emotion. He went toward the place where he had hung his coat and hat. He took his hat down.

"Best be putting on your coat," advised the boy; "it's cold."

"I'm not cold. I don't mind the weather—guess I'm not worrying over things like that!"

And the man laughed, putting a hand into his trousers pocket and jingling the few coins that were there—all he had until next pay-day. The crushed note was there also.

Another moment and he had staggered. The boy rushed toward him.

"Look here, this won't do! I knew you were worrying over something. Is it about your wife? You told me she was in the hospital. My mother was there once. She got all right. Guess your wife'll soon be well. Say, you'd best not go out."

The boy was good-hearted; he meant well, but the man felt his curiosity.

"Oh, it's nothing! I was a bit dizzy, that's all. No, I'm not sick—and I'm not worrying over anything. My wife's getting all right," he added.

"I'm not sick," he repeated, as the boy still stood looking at him.

HE sat up very straight in the chair that had been brought to him. The boy went after a glass of water, which he made him drink. Benjamin Tuttle appreciated his kindness, but he wished he would let him alone. Instead of that he hung around him, proffering unnecessary services.

"Say," he burst forth at last, "did you get anything this morning?"

The man became rigid in an instant.

"I don't know what you mean." He spoke in a tone that was meant to check any undue familiarity. He belonged to a generation which did not appreciate the sympathy of youth—and he had never known what it was to have a son or a daughter.

"I thought," began the boy, then stopped. The man was not encouraging, but he did not seem to notice this.

"I thought I saw you pick something up off your desk," he said more boldly.

At this the face of the man tightened. "Guess you young fellows see a great deal," he said.

"Yes, sir, I see and hear a good deal—you're right. I'm in and out of the office more'n anybody else around here, and I catch things. I heard 'em talking in here yesterday. That's the reason I asked you did you get anything this morning. I wasn't meaning any harm," he apologized.

"It don't matter." Benjamin Tuttle felt as he no longer wanted to keep the thing a secret. Why shouldn't the boy know? Why shouldn't the whole world know? He almost hoped that Mary would not recover. They were too old, both of them! The dizziness, the result of spare living and strong emotion, returned; thought whirled in terrible confusion. He felt as if he might be dying—he hoped that he was.

His hand went toward his pocket in mechanical obedience to the imperious will of youth.

"You did get it?" said the boy. "And you haven't even opened it," he added as he caught sight of the crumpled envelope.

THE dizziness passed. "No." The man laughed aloud. "There's no hurry," he said, as if mocking fate. He felt like one who could dance with death. Holding the sealed note aloft in the air he waved it as if suddenly crazed.

"I've been working steadily here for five and twenty years—five and twenty years," he repeated. "And this is what I'm getting," he derided. "Make one feel as if they didn't have to wait for their rewards till they get to the next world—they get 'em here—"

"Open it," commanded the boy, who seemed to have taken charge of the situation.

The trembling fingers obeyed, tearing at the sealed note, making a jagged rent across the top.

"There," cried the boy, who was watching with intense interest. "Now see what's inside! Anything written?"

Benjamin Tuttle jerked out a sheet of paper and an inclosure dropped to the floor.

"Read," said the boy, stooping to pick it up.

And the dazed man read:

"In acknowledgment of your faithful service for the last twenty-five years, we wish to show you the hearty appreciation of our firm, and on this the date of your quarter of a century of service, tender to you a small gift. Please accept the inclosed——"

"I heard 'em talking about it, that's the reason I wanted to know," he heard the boy say, "and seeing you were sort of down—well, I just wanted to see what you would say!"

But the man did not say a word. He was staring in stupefied silence at the check which the boy was holding up in front of his eyes. It was for a thousand dollars.

THE CHIEF CAUSE OF —HUMAN TROUBLE—

By W. J. Lampton

THINGS wuzn't goin' right a-tall,
An' I wuz feelin' blue,
Although I didn't owe a cent.
An' there wuz work to do;
The home wuz jest the same old home,
The wife an' kids wuz well,
The stock wuz lookin' fat and slick
And there wuz crops to sell.
But yit I wuzn't satisfied,
Ner nothin' I could see,
Er feel, er hear, er talk about
Seemed like it used to be.
I didn't like the things I et,
My liver felt like clay,
An' apple-pie might jest as well
Have been filled in with hay.
Ef there wuz sunshine on the flowers,
An' bees wuz on the buzz,
An' birds wuz singin' in the trees,
I didn't know they wuz.
Ef I had friends, they didn't seem
To be like friends no more,
An' I quit goin' down to loaf
At Grimes's grocery store.
Doc Simpson said he couldn't tell
What ailed me, an' I tried
So many things, the wonder is
I hadn't up an' died;
Till Susan, she's my wife, one day,
She said she couldn't see
What ailed me everywhere like that,
Unless it must be me.
That set me thinkin', an', by heck,
I say it now with shame,
'Twuz jest myself, my derned old self,
An' nothin' else to blame.

Among the Workers

EVANGELISTS Geisenheimer and Imrie have just closed two weeks of revival services at Spring Grove, Mo. Much good was accomplished although the field was a difficult one. The church at Spring Grove is without a pastor.

REV. JOHN FLETCHER has completed a pastorate of fifty years with the Plainwell, Mich., Baptist church. His church is one of the very few which has attained the ideal of raising as much for outside benevolences as for home work. He has been missionary pastor for the entire community, preaching in schoolhouses and organizing schoolhouses into active Bible schools. The wagon which he used in this work was donated by him to the American Baptist Publication Society. Mr. Fletcher says: "We have avoided church troubles and debts. Any measures we could not see alike upon we dropped for the time. Riding hobbies and going into ruts must be avoided. The aim of the pulpit has been to feed the flock of God."

EVANGELIST HENRY W. STOUGH is reported to be stirring Lebanon, Pa. Prayers are being answered and men are crowding down the sawdust trail. One of the business men of the town says "Lebanon will never be the same." A correspondent tells that the trolley car conductor asked "Are you a Christian?" as he took his fare, and that the mail men sing hymns on their route and that prayer meetings crop up in the strangest of places. The town is awakened.

Dog Train on the Way to Edmonton with a Season's Catch

Scows Loading Provisions at a Northern Trading Post

Fur Trappers Have a Vacation

WHEN news that the Great White Father and his men were at war reached the Indian in the far wilds of Northern Canada some three months after the outbreak of hostilities, he merely shrugged his shoulders indifferently. It meant little to him. The land where fought the Great White Father and his men was incomprehensibly distant; across Keehegame (the sea) in places beyond his ken.

But when, on going to the nearest fur post that same week for his annual outfit of supplies for the winter trapping—it being then October—he was informed that no more "debt" could be given, the war came suddenly very close to home. No longer was the red man indifferent, for debt" was to him his mainstay, his staff of life, without which nothing could be undertaken.

Every Indian in the Northland is a trapper. The territory from which comes ninety per cent. of the fur Canada produces extends from the shores of the Arctic Sea to the fifty-fourth parallel of north latitude, and over that territory lying between the seventieth and the one hundred and thirty-sixth parallel of longitude west of Greenwich. How vast this is can be gained by the most cursory glance at the map of North America; and because of the European war and the cutting off of the "debt," some twenty-five thousand Indians, at the end of October, 1914, here faced the possibility of starvation during the coming winter.

The "debt" is an advance of food stuffs and trapping supplies, given by the factors of the fur posts to the Indians, to be later taken out of their fur catch when they return to the posts in the spring.

Each tribe or band naturally trades with the nearest post, and on the books of it each man is entered and his debt recorded. Sometimes the catch brought in will leave the trapper a balance of many dollars, or rather "beavers." Dollars are practically unknown in the far north; the "beaver," a trade term representing a value of from fifty cents to a dollar, varying according to posts, is the recognized medium of exchange. But the Indian, ever extravagant, improvident, thinking not of the morrow, does not leave this balance to his credit against a time of need. Instead he feasts on good things, and buys gewgaws for his women. In the long run the Indian owes the company more often than not.

Directly following the outbreak of hostilities the principal fur marts of Europe—London, Leipzig, Paris and Petrograd—stopped buying fur. The world's annual output, based on the figures of the years 1911 to 1913 inclusive, is about $95,000,000 in value. Of this, Asia produces about thirty per cent., North America and Europe about twenty-five per cent. each, and the other continents, the balance. The greater part of this is handled through the four above named cities; so, by closing their doors to fur shipments, this immense trade was brought to a standstill. And this was why the fur traders, at the end of October, 1914, received word to cease the giving of debt to the red hunters.

But the Indian did not understand. To him the mighty machinations of the world's money marts had no meaning. He only knew that hunger lurked close, and that these men, the fur traders, whom he and his people had long served, would no longer supply the wherewithal to live.

In the meantime the greater fur companies, after patriotically devoting to the war fund sums running into the hundreds of thousands of dollars, notified the Dominion Government through its department of Indian affairs, that they would be unable to make the customary advance of supplies to the Indians.

The Dominion Government, harassed and overworked as it was and needing every dollar to arm and equip an army of one hundred and ten thousand men, still found the time and means to look after its subjects in the Far North. Large supplies of food were rushed into the northland on scows before the freeze-up, and in some places by dog trains, to be taken in charge by the various mounted policemen for the relief of the Indians.

During the months from October, 1914, to January, 1915, furs of all kinds throughout the vast land described above sold for hitherto unheard-of prices. Muskrats brought three cents, where before the war they had brought from ten to fifty according to the distance from civilization; red fox skins brought seventy-five cents where formerly they brought two and a half and three dollars. The silver fox, the most valuable fur in the world, slumped seventy-five per cent. All this vitally affected the Indian. However, after January the fur market began to take a new lease on life, and now all furs are bringing within about thirty-five per cent. of normal prices.

But your Indian is a stoic. The refusal of "debt," the slumping of the fur market, and his desertion by the old companies to whom he had been faithful so long, were accepted without undue perturbation. If anything, he has hunted and fished more this last year than before. In a way, he has come nearer to living the life of his forefathers than at any time since the fur traders invaded the wilderness. But with the rising price of fur and a good season's hunting, the Indian will see a better winter in 1915–16.

FRANCIS J. DICKIE.

Fur Men Shooting the Cascade Rapids on the Athabasca River

Indian Fur Traders of Northern Canada Always Happy and in Debt

The Circuit Walker

THE road was lonely and rough and the rocks were plentiful. On every hand hills loomed in the gloom of the fast descending night. No house or a soul was in sight, save the one traveler who trudged onward over the rocks and up the steep inclines. All day long he had been walking, through the hot sun and the dust, with only a pause at mid-day to eat a simple lunch and quench his thirst at a nearby spring. Under his arm he carried a Bible, and in his hand was a stout stick to assist him in climbing steep places.

The place was the Ozarks of Missouri, and the man, Rev. J. L. Finley, a member of the St. Louis Methodist Conference and a real "shepherd of the hills." He is technically a "circuit rider," but in reality he is a circuit walker, because he is too poor to buy a horse, and his salary is too small to allow him to hire a conveyance. On $400 per year he supports a wife and four children. He preaches to eight small churches scattered over a territory of two counties, some of it in the wildest part of the Ozarks.

At this particular time the shepherd was on his way to one of his little chapels, and on the way he prayed that the message might be of benefit to the people there. It had taken him all day to make the trip, and he reached the place just before the service was to begin. The children came out to meet him, followed by their elders, and gathered around him to give him their greeting and a word of welcome, just as they did everywhere on his circuit.

THE shepherd looked into the faces of his people, and saw there a need of sympathy and encouragement and love, and he began to talk to them as one would talk to children, of the simple gospel of Christ's love to men. When he was through he gave an invitation for those who were tired of the bondage and slavery of sin, to come forward. Eight came and five of them were converted to the ways of his Master.

For years Finley was a saw-mill proprietor, making more money than he possibly could at preaching. Then he entered the ministry. "The Master called me," he said simply. "No credit is due me for the work I am doing. I am simply an humble worker in his vineyard."

For the past seven years he has been shepherd to the mountaineers, sometimes walking more than one hundred miles a week to make his round, preaching every night and three times on Sunday.

"I do not mind the walks," he said. "They give me good exercise and keep me healthy and strong. Then I make friends for the Master along the wayside." Finley knows that he has a greater field than many a large city parish could afford. They are as poor as the poorest, and he is glad to be poor among them.

SAMUEL TILDEN LARKIN.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The Testing Time

THE children of God are in the midst of a testing time. No thoughtful person can well doubt that. Most of us have long felt that some great stirring up of the church was imminent. The almost universal decline in spiritual thinking and living, the very general letting down of individual Christian standards, have brought into startling contrast the ideal of a Christian people, such as is presented in the New Testament, and the church as it actually is. We have fallen far behind our Divine Leader as a people on a pilgrimage from earth to heaven. We are, indeed, as individuals, living epistles read and known by all men—unfortunately too well read and known. We have not fallen from grace, but have fallen in grace. Into the company of the saints have been admitted, welcomed and held in spite of everything, too many who have no real part with them. We have forgotten that as Christians we are a chosen generation, a royal priesthood, a holy nation, a peculiar people; solely and before all else to show forth in the midst of a crooked and perverse generation the praises of Him who hath called us out of darkness into his marvelous light.

And now the testing time of the ages for the Christian Church appears to be at hand. It behooves us to consider the great issues of the day in the light of the Beatitudes. Shall we, as individuals, be guided in thought, in conduct, in speech by those eternal principles of the kingdom of heaven? Will the church stand firmly on this rock-hewn platform, a steady, saving beacon to war-driven states, a bulwark to all men against the storm of hate and destruction that is raging through the world?

Let us consider what these rock-bottom principles of Christian citizenship are, remembering that the Beatitudes describe the ascent from citizenship in the world to citizenship in the kingdom of heaven.

The first blessed step consists in becoming poor in spirit; losing our *self*-assertiveness. Then, becoming conscious of our great lack of spiritual things, we mourn thereat and are comforted with instruction. Becoming meek—that is, no longer self-seeking—we begin to inherit the earth as our field of righteous activity. We now realize the excelling worth of righteousness, for which we hunger and thirst. So, with clearer vision, we begin to see the great needs of our fellow men and are merciful. Thus we have become pure in heart, and see God in all about us. Dominated by this new vision of God's immanence, our whole attitude of mind becomes peaceable toward all men, and thereupon we are called the children of God. But immediately we find ourselves opposed by the world, and are persecuted for righteousness' sake: "Blessed are they which are persecuted for righteousness' sake: *for theirs is the kingdom of heaven.*"

We cannot get away from this official declaration by the only begotten Son of God. No man has yet been authorized to modify these opening sentences of the Sermon on the Mount. These are fundamentals in Christian living. Without these it is impossible to please God.

These teachings of Jesus Christ are opposed by the forces let loose in the world today as never before. Is God testing his people? Is he testing you?

From Farm to Consumer

AN important experiment is now under way in New York, with a view to bringing the agriculturist and consumer into closer and more satisfactory relations. Under the direction of the State Department of Food and Markets, the fruit and truck growers are to be assisted in disposing of their products by public auction. Buyers are invited to visit the orchards on a stated day when the fruit, having been inspected, is offered in large quantities to the highest bidder. At some of these sales, the products of a number of orchards have been offered together as a single lot. The result has been the accomplishment of two desirable things: the growers have been brought into personal touch with the wholesale buyers, without the intervention of middlemen, and a market price for fruit at wholesale has been established which assures a satisfactory profit to the growers. Although the plan is still in the experimental stage, it promises well. With a view to its extension, the Food and Market Bureau is planning the establishment of a union freight terminal in New York, at which a general line of agricultural food products can be handled in the same direct fashion, the building to contain ample auction rooms and all the necessary equipment for doing a general wholesale business.

The New York plan has features that might be adapted to the needs of many other cities, where the high cost of living has become a difficult problem, and where the interests of both farmer and consumer would be materially helped by a method of marketing that eliminates the broker, who is the principal beneficiary at present. The Christian Herald has received letters from farmers and fruit and truck growers this year, complaining of existing conditions which make it well-nigh impossible for them to get an adequate return for their labor. In such localities the new plan, with necessary modifications, might be tried with advantage.

The Jersey Election

IT was almost a foregone conclusion that the suffrage campaign in New Jersey would turn out as it did. Bravely as the women fought, they were not only overmatched by the experienced political forces arrayed against them, but they suffered from the struggle between the two rival factions of the dominant party in the state. But the outcome of their experience has proved to the women the wisdom of a well-planned and carefully managed educational campaign, if the Eastern states are to be persuaded to move into the suffrage line. Overconfidence is a shoal which old campaigners carefully avoid, and it was upon this that the suffrage cause struck in the special election of October 19, with the result that—in sharp contrast with their claims of assured victory before the battle—only one county in the whole state was carried for the cause. All the advantages of a fine enthusiasm, and even of the President's presence and example, did not avail. But the women are not discouraged; they made a good fight, and now they accept the situation with admirable spirit, believing that the setback is only temporary. Quite a different view is that taken by the Women's Anti-Suffrage organization in the state, which is elated over the defeat of the suffrage amendment and has expressed the hope that "it will settle the issue, as far as New Jersey is concerned, for all time." This adventure in the realm of political prophecy shows that a little more experience is needed on that side also. In the real work of a political campaign there are few things more illusive or misleading than dreams and forecasts.

Shall We Train Our Boys to Kill?

WHEN a brave man takes a gun and points it in the direction of an enemy, the attention of the man's friends and fellow countrymen is focused on his own courage and skill. What they forget is that if the man they are thinking of is efficient enough, that gun he is firing will turn a fellow being into a corpse. All the paraphernalia and splendor and skill of warfare mean just that—slaughter.

How, then, should religious, peace-loving people feel about the announcement that the schoolboys of America are to be given military training—are to have guns put into their hands and to be trained in handling and firing them? Fine, manly training for the boys, many will say; they will learn precision, submission, agility; they will grow strong and efficient and courageous. But what will be happening to the souls and hearts of these boys while their muscles and nerves are learning to be accurate and their minds being trained to the machinery of murder?

These are serious days for America. We have succeeded in keeping out of the war. We have not succeeded in keeping our factories and towns and offices from the taint of blood-stained gold. Are we to succeed in stemming the militaristic fever that is sweeping the world and to keep ourselves a nation that thinks in terms of peace, that believes in peace, that trusts to the power of peaceful means in its dealings with other nations? Never have our armies and navies been found insufficient when the stress of war has actually overtaken us. Is it necessary now to instil thoughts of war into our schoolboys, to organize them into military camps, to train them in our state armories, to drill them in our fortifications? Is it wise to familiarize them with the trade of bloodshed? Will it make us a better, cleaner, happier, more useful nation a hundred years from now? We believe not.

One of the most sinister elements in the plan of this new movement, called, by the way, the National School Camp Association, is the proposed enrolment of business men and manufacturers, who will agree to give the preference in their establishments to boys who have graduated from this four-year course of military training. That suggests again the ugly alliance of war and business.

The civilization of the future will have most in store for the nation that has trained its young men not to fight, but to help; not to kill, but to be end Some months ago the school authorities of New ork City quashed the suggestion to give the pupil nili- tary training. It is to be hoped that this new ani- zation, planned on a wider scale and backed b men some of whose names have stood prominent fo sanity and kindness in public affairs, will mee with protests so loud and emphatic that it will have o be abandoned.

Does anybody suppose that if, in the acute risis through which we have just passed, our Am ican homes had been filled with young men who r em- bered with fresh enthusiasm and delight recen lay- of military training and military maneuvers, in hos- rooms could have been found cartridge belts, po shed rifle, sword and bayonet, men who had exper nced the strange and deadly zest for war that still po sses- mankind; we could have been held back from th urge of war that nearly engulfed us? Was it not (eth who said: "When a nation's children begin t play soldier, look out for war"? How much more ely, then, that when a nation's youth is trained to ght, they will, when occasion arises, insist upon r hing forth to battle?

A War Poet Wanted

THERE have been many men of artisti em- perament in the great war—poets, pa ers, musicians—men with high artistic nius that could command the richest re ards from the world—and yet the leaden hail of dea has not discriminated between them and their hu bler comrades. Strangely enough, those who ha re- turned seem to have missed the inspiratio hey sought. So tremendous, so overpowering, in- describable, has been their experience that th are incapable, for the time at least, of giving it rds. One of the latest to seek to pass through the "ba ism of madness" is the English poet, John Mas eld, author of the "Everlasting Mercy," who is n on the way to the Dardanelles. The realism of ase- field's genius will now find a different theme fro hat afforded by the docks of English seaports, a the domestic scenes to which he has heretofore co ned himself. It will be interesting to read what he ites. We need a latter-day Homer to undertake th epic of this greatest of all wars, with its elemental ces, its mighty aerial and undersea fleets, its death-d ling clouds of chlorine gas, and all the other ap ling paraphernalia that dwarf even the titanic co icts in which the imagination of the ancient poets re led. Verily, here is the opportunity for a great war oet. Where shall one be found equal to the task?

Comment by the Way

"DID BOOZE EVER DO YOU ANY GOOD?" huge red electric sign in South Chicago flashes out thi ues- tion. The bill for this sign is not paid by the Anti- loon League, but by the Illinois Steel Corporation for the nefit of its 20,000 workmen. The American Steel and Wir om- pany has given notice to its employees that they mus ith- draw from all clubs and organizations where liquor sold, because such sales impair the efficiency of the workers.

IT is a hopeful sign that the hate stirred up by the r is dying out. There is unquestionably a great mod tion in the intensity of international feeling in the last hal ear. Germany has almost universally repudiated the bitter "I an" by Lissauer, so frequently quoted and parodied last ing. England has met the modified German sentiment a ast half-way in recent press utterances and in public depr tion of bitter feeling. "The wall of a church," declared the han- cellor of the Chester Diocese (when permission was ired to erect a mural tablet to a Lusitania victim), "is an appropriate place to perpetuate hatred"—and the off ling inscription was accordingly modified. Commenting the changed attitude, Professor Deissman of Berlin write "As soon as the good will on one side finds its echo in the ame disposition on the other, a ray of light falls into the da ness of these tragic days."

WHILE many are flinging caps in the air over th pro- posed militarization of the public schools a the training of an army of American boys "a million stro " it is well to note what thoughtful and experienced edu tors have to say on the subject. The National Educationa sso- ciation, at its recent meeting in Oakland, Calif., adopt this resolution:

"The association deplores any attempt to militari this country. It again declares against the establishment o om- pulsory military training in the schools on the ground th this is reactionary and inconsistent with American idea and standards. The association expresses its approval of the licy of the Boy Scouts of America in keeping the useful wo free from connection with military affairs."

This expression of the views of a representative bo of national educators has not received the attention it de ves Gymnastics is a proper part of education, but if we int duce general military training in the schools it can only ha one certain result: the militarizing of the rising generation.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Fraudulent Transactions by Mail

INVESTIGATIONS conducted by government officials show that fraudulent schemes using the United States mail have taken from the public over $239,000,000 in the last four years. The Post Office, to stop this robbery, issued during the year fifty-six fraud orders, which deny the persons named in them the use of the mails. One concern alone last year took from the people's pockets $350,000. The promoter of an anti-fat preparation got $50,000 in a single month in advertising. Invalids promised health are the worst victims. One man made over $100,000 a year by the sale of a magical ring with promised chemical power to draw acid from the system and cure about every ill. Offering fake rich widows as wives to lovesick bachelors was a gold mine. Fortunately the government is getting the better of these malefactors who defy the law of God and man. It is well for them to remember the truth of these words: "*Better is a little with righteousness than great revenues without right.*" (*Prov. 16:8.*)

A Novel Vacation

DR. ROSALIE S. MORTON, assistant on the surgical staff of the Polyclinic Hospital in New York, who spent her vacation doing hospital work with the Grenfell Mission at various stations along the Labrador coast, gives quite an account of the country and people she saw. She said: "Next to nothing grows on that coast. The vegetation is very slight as compared with southern Alaska, which is in the same latitude. Only a few flowers grow close to the ground in the rock crannies, and there are no vegetables at all. Everything they eat is canned." Dr. Morton describes some of the diseases of the people and her surgical work among them. The most interesting portion of her story was that the country she visited was one spot in the British empire practically unaffected by the war. She saw German Moravians and English Christians so busy in civilizing and Christianizing Labrador that they had no time to quarrel about a conflict that seemed to them to be in another world. They were bound together in love and peace by the One who said: "*My peace I give unto you*" (*John 14:27.*)

Boys with the Right Idea

REV. CLAUS OLANDT, pastor of the Reformed Church at Montrose, N. Y., which is 198 years old, thanked his Junior Epworth Leaguers who had cut down a tree, sawed off a high trunk, and placed on it a road lamp in front of the church. The secretary of the Y. M. C. A. a few nights before had missed the road in the darkness just there, and falling down an embankment had broken his arm badly. The church is itself a light in darkness and danger. Christ said it is a lamp set on a standard. "*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*" (*Matt. 5:16.*)

Decrease in Drinking

FOR several years the Internal Revenue Department of the government has reported an increased manufacture and consumption of intoxicating liquors over the year preceding. These figures elated the liquor dealers and puzzled the friends of temperance, and discouraged some of them, who could not understand the explanation given. The reports of the Internal Revenue Department for the year ending June 30, 1915, indicate that the consumption of fermented liquors decreased 200,300,436 gallons, and distilled liquors decreased 14,983,333 gallons. One billion six hundred thousand less glasses have been passed over the counter, and about a half billion of drinks of distilled liquors. This is a per capita reduction of 2.15 gallons, bringing the per capita consumption of liquors in the nation to 20.15 gallons, the lowest in ten years. There was a decrease in government receipts for tax of over $50,000 a day. Sixteen thousand two hundred and seventy liquor dealers went out of business during the year. Forty-four saloons had to close their doors for good every day in the year. When the laws for the other eight states which recently voted for prohibition shall have gone into effect, as they will in the near future, the decrease in the consumption and sale of strong drink will be much more marked. The American ballot in breaking the bottle is echoing the sentiment thus expressed: "*Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also!*" (*Hab. 2:15.*

Slide Chokes Panama Canal

THE slide into the Panama Canal is so disastrous that General George Goethals, governor of the Panama Canal Zone, will have to remain on the Isthmus for six months or more to open the canal to navigation properly. In his dispatch to the War Department October 13 Governor Goethals said "Length of channel involved 1,300 feet, of which 200 feet has present width of twenty-five feet and depth of three to fifteen feet. During the week 209,000 cubic yards of material were dredged, but as the movement continued the result has been to maintain only what slides left in the first instance. Material in settling and moving creates earth waves with deep depressions behind, those being some 500 to 600 feet from the canal prism, with elevations of sixty to eighty feet above water surface. These waves undoubtedly counterbalance the weight of the broken mass on either side, and when removed may cause another similar movement. Hence the impossibility as to making any prediction as to the date of opening, until after the waves which now block the channel have been removed, and the action of the remaining material determined." Meanwhile ships that were to have gone through the canal have had to make the long voyage around Cape Horn or transfer their cargoes to the railroad on the Isthmus. There was a ship laden with merchandise halted in a voyage at a place where two seas mingled. The trouble was not with the channel, but with the boat: "*Falling into a place where two seas met, they ran the ship aground.*" (*Acts 27:41.*)

Eminent School Teacher Gone

ON October 14 Professor Thomas Hunter, who retired in June, 1906, after being president of the Normal College of New York City from the date of its opening, a period of thirty-seven years, and in whose honor the name of the college was changed to Hunter College by the Board of Education in 1914, passed to his reward just five days before his eighty-fifth birthday. A North of Ireland lad of only eighteen, he wrote a severe criticism of British rule in Ireland and had to take a hurried trip for his health. It is said that the grandfather of Mayor Mitchel aided him in getting to America. He first became drawing teacher, then he got to be a teacher of the lowest class at $550 a year, then assistant principal, and then principal. He founded the Evening High School, and taught during a long term of years. He then founded the Normal School for Girls, and remained as its head for nearly forty years. The city made him President Emeritus, and voted him a pension of $5,000 a year. Twelve thousand female teachers passed under his instruction. He was one of those splendid Irishmen that have had so large a part in molding the mental and moral life of the city and nation, and verifying this prophecy of those getting wisdom: "*She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.*" (*Prov. 4:9.*)

Bravery of Anthrax Victim

JUDGE GEORGE F. STACKPOLE of Riverhead, Long Island, aged seventy-one, was bitten by an insect, and was hurried to the Bellevue Hospital in New York City, where his malady was pronounced to be anthrax, for which the authorities had no remedy. He was told that certain death awaited him in twenty-four hours. He made his will, and sent for his wife, daughter and son. Fearing his family might not reach his side in time he called for a pencil and wrote them a dying message in which he exhibited rare physical, moral and spiritual bravery. He said he had lived a consistent Christian life for over fifty years, and that he was ready to go. He said this was no time to act the craven, but to meet death like a man. In his message to his son he said: "Live a clean, upright, Christian life and you need have no fear, and can meet death calmly as I do now." A few hours before his death he said to his boy: "Sonnie, go out and get a paper and see how the ball game in Boston went." The dying man did not wince or cry; he paid no attention to death. He knew he was to live forever, and only awaited death to take him to that better life. As he lingered he said: "I have not made my home run yet." The veterinary department at Washington, noticing in the papers the heroic fight Judge Stackpole was making at the hospital, at the request of the authorities of Bellevue, rushed to the hospital some serum which Dr. Eichhorn of the Bureau of Animal Industry had found efficacious in 482 out of 500 animal cases treated. The first injection of the serum seemed to check the disease, but the hero's heart let down and he hurried to his coronation. Anthrax is caught by contact with infected animals, or oftener by handling their hides. The anthrax bacillus is the largest disease germ, and was the first found. In 1850 it was discovered in sheep. In 1876 Koch with the microscope found the anthrax in the blood of a sheep, grew the germ outside the body, injected it into a rabbit, produced the disease in the rabbit, and then recovered it from the blood of the rabbit. Two years later, Pasteur, working independently, took the germ from the blood of a sheep and produced a protective serum, which he injected into another sheep, protecting it for the remainder of its life. By the use of anthrax serum the death rate of the cattle of the civilized world has been reduced from ten to one-third of one per cent. It is believed that the serum if applied early enough will save most of the human patients. Judge Stackpole's friends mourned at first at his fate, but his heroism, shamed their tears, and they congratulated him on his defiance of the last enemy, and upon the fact that his Saviour had taken him up into a high mountain to die where all the world could see him, and had given him a message of faith and immortality that all the world could hear. In his Christian bravery Judge Stackpole copied the apostle who said: "*I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.*" (*II Tim. 4:7, 8.*)

Specimen of Extinct Dodo

A SPECIMEN of the dodo, a bird long since extinct, was installed recently in the Museum of Natural History in New York. It is the first ever sent to this country. The only others like it are in the British Museum, Oxford and Cambridge Universities, and Utrecht. As the dodo became extinct more than 230 years ago, the specimens here and in Europe are restorations from casts and feathers resembling the original bird. The Island of Mauritius, off the African coast, was the bird's only known home. A skeleton of actual dodo bones has been in the possession of the Museum and was exhibited with the specimen received from Mr. Walter Winaus of England. The dodo looked like a mammoth pigeon, and was twice the size of a turkey gobbler. The Portuguese who discovered Mauritius in 1507 found these birds so tame and sociable that they named them "dodos," meaning "simpletons." The apostle thus refers to tame birds to enforce a moral lesson: "*For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed.*" (*James 3:7.*

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

V. H., Iowa. There is out here in a farming community a so-called union church edifice, in which two orthodox denominations have for years conducted the services. 1. According to the federated church idea and spirit would it be the natural and Christian thing for each of the ministers of these two denominations to announce his brother pastor's services as well as his own? 2. Would it be in harmony with the mind and teaching of Christ for the members of these two denominations and for the other church members in the community to sink their denominational preferences in the interests of general community uplift and religious unity and to organize a real community church, the representatives of the various denominations contributing, if they wish, to their own denominational benevolences?

1. You are certainly right in saying that both these ministers ought to help one another in their work by announcing their respective services, or in any other way possible. 2. So long as the union church idea prevails, it should be carried out in precisely the way you describe. It sometimes happens, however, that, where certain members of a denomination feel conscientiously a special zeal for their own doctrines and a special freedom in working along the lines of their own denomination, it is better for them to form an organization of their own. Denominational differences sometimes run very deep. They are largely matters of taste and preference, but where they amount to intense conviction it is perhaps as well to encourage those who hold them to form their own local organization. As a matter of fact, it often happens that the denominational churches, if they work side by side in a truly neighborly spirit, accomplish more than a single union church.

A. M. H., Walum, N. D. In the first person, "shall" expresses simple futurity; that is, it predicts or announces that the speaker or speakers will do certain things, while "will" in the first person signifies determination. Thus "I shall" means merely "I am going to do so and so." "I will" means "I am determined to do so and so." In the second and third persons this is reversed, "will" being used to denote simple futurity, "shall" to express an order, command, obligation or promise. There are exceptions, however, to this general usage.

J. N. M., Wichita, Kan. What is the derivation and meaning of the word Jehovah?

Jehovah means "He who is" or the "Existing One." It is "regarded as designating God as eternal, immutable, who will never be other than the same." There seems little doubt that this is the real meaning of the word, but about its pronunciation there have been endless difficulties. The Jews came to regard this particular name of the deity as too sacred to pronounce; so, whenever it occurred in their Scriptures, they read another word, "Adonai," meaning "Lord." The Hebrew text was written, originally, without vowels, the vowels being added later in the forms of dots and other marks made beneath or above or at the side of the consonants. When these vowels were written into the original text, the vowels of "Adonai" were substituted for the vowels of the name that was never uttered, and the readers always substituted this word "Adonai" for the other. The English word Jehovah, then, is a strange combination of errors. If the vowels of Adonai were really added to the consonants J H V H the word should have been Jahovah. But since the Hebrews never in actual speech used such a combination of consonants and vowels, modern scholars, in writing Scripture passages and discussing them, use the term Jahveh or Jahweh, which is as near as we can come in English speech to that ancient ineffable Name.

W. B., Mooresville, N. C. 1. A humane nation performs its duty to Christianity and civilization in feeding a nation stricken by famine. 2. World peace is not promised in Scripture until the Prince of Peace establishes his kingdom on earth and all the nations are converted. 3. The original causes of the present war have long since been lost sight of. The first provocation was the assassination of the Crown Prince and Princess of Austro-Hungary. 4. Write to Biglow & Main, publishers, 156 Fifth Avenue, New York, for the information desired.

W. D., Huntington, Ind. Is it morally right to promise to keep inviolate in our own breast any or all of the secrets of a brother in an order or brotherhood?

We can conceive of circumstances under which a great wrong might be inflicted by the withholding of knowledge that had been committed to us under the pledge of secrecy. One who has given such a pledge, however, and who feels bound in honor to observe it, would in such a case find himself between two fires, his pledge holding him silent on the one hand, and perhaps his duty to his country, his fellow citizens or his friends calling loudly upon him to divulge what he knows on the other. The whole question must hinge on the nature of the pledge itself. It should bind him to secrecy, if at all, only in relation to matters of a class which could not affect the welfare of others, nor reflect upon his own honor. In other words, he should take no pledge which would make him the custodian of secrets that might be harmful to others, morally or materially, because such a pledge would in itself be immoral if not illegal. The logical deduction is that oath-bound secret pledges should be avoided altogether, and also the orders which impose them.

F. A. S., Chillwack, B. C. The "sin unto death" mentioned in I John 5:16, has been variously discussed. Alford holds that it is denying Jesus to be the Christ, the Son of God, and that those making such wilful denials are not to be regarded as brothers, or received into one's house (See II John, verses 10, 11). It is believed by others to be the sin of wilful and persistent apostasy, "a state of soul in which faith, love and hope—the new light—are extinguished. It is a palpable rejection of grace, and when a man puts life from him by such an act, others cannot procure life for him." We should not attempt to judge finally even in such cases. If we pray for the impenitent, "it must be with humble sub to God's will, as knowing all, and not with the inte request which we would offer for a brother who was a way that we clearly understood."

The MOOSE CALL

By Margaret E. Sangster Jr.

"Far through the wood comes the sound of her calling,
Calling me down to the deep flowing stream;
Sweet is her voice as the swift water falling,
Soft is her tone as the breath of a dream.

"Faintly I hear her. I push through the briars,
Twigs snap before me and branches are torn;
Swift do I run as the forest of fires,
Light is my heart as the breeze of the morn.

"Little white rabbit, leap out of my highway,
Fly, little bird, with your whispering hum;
Down to the water through woodtrail and byway,
My love is calling and bidding me come.

"Louder her voice grows—she hears my tread beating,
Even the flowers and grasses make way;
Even the trees shall bow down to our meeting;
I am the king of the forests today!

"Out in the water I creep—has she waited?
God of the woodland! 'Tis man come to kill.
Bright is the flash of the gun that I hated—"

. . .

All of the forest is stricken—and still.

H. W., Artesian, S. D. There are many passages that are very obscure. The passage in 21:29 is a Job's answer to the arguments of his friends, who h questioning him for proof of the pleasure a man c from the children of his house after he is dead. T passages in the progress of the argument that ma pessimistic; but if we turn to Job's magnificen ration of his faith in God, in chapter 19:26, 27, the of his trust is seen to be unshakable.

Reader, Fairfield, Vt. We are distinctly told the latter days false prophets and misleaders wou to deceive, if possible, the very elect. Why not your own denomination and induce your husban the same? Take advice of your own pastor in wh have confidence. We cannot judge, from what y of the itinerant preacher in question, what his d are; but if they are as you state them, you sho careful not to give them serious consideration.

C. F., Escondido, Calif. The verses are not in lections

Saddened, Lakeport, N. H. 1. The passage i 21:32 has been more clearly rendered (Mark 13 modern translators in these words: "This generati not pass until it sees all these things *coming to pas* is, the beginning of the manifestation predicted, a not its complete development 2. In Mark 4:12 th ing is held to be that the Scribes and Pharisees under the difficulty of having their ears and unders judicially sealed so that they could not apprehe soul-penetrating, life-giving words addressed to Men who thus deliberately preferred darkness t became morally incapable of spiritual apprehensio

Mrs. A. H. M., Rolfe, Iowa. While all charity broad sense, may be regarded as a part of the Lord which we do in our relationship with the church or of it, the claims of needy relatives are hardly to be in the same category. Within certain limitation claims are a legal obligation on us—a bounden dut We do not quite see how it can legitimately be charge as a part of our religious offering.

Constant Reader, Amelia, Va. Judging from y description of religious conditions in your communi have an excellent field and a fine opportunity for a church. We should advise you to write to the Council of Churches, 105 East Twenty-second Stree York, which will assist you with practical advice, a as to a form of constitution, etc. You should ende stimulate every resident in the district to do his part in making the enterprise a success.

J. G. B., Indianapolis, writes: "I noticed on the front cover of the Christian Herald issue, Septem a poem entitled 'The Good Old Hymns.' I have one recently that is so nearly like the one just me that I am taking the liberty to send it to you." the poem enclosed, which we take pleasure in since, as the author suggests, it may be the me helping some one:

You may talk of processionals, anthems and such,
And their splendor I cannot deny;
But for soul-stirring music my heart-strings to tou
Let me sing "In the Sweet Bye and Bye."

I care not for honor or fame here below,
Nor would I of wealth have a share;
But my heart becomes lighter and brighter, I kno
When I sing "Is My Name Written There?"

I scorn many pleasures that money can bring
Such as leisure or earthly renown;
But my soul thrills with rapture whenever I sing,
"Will There Be Any Stars in My Crown?"

I'm in league with my Saviour; he loves me, I kn
And will help me his praises to sing;
And then, when at last to bright glory I go,
I'll shout, "I'm a Child of a King!"

D. E. B., Alta., Can. We can find no record of a demand of the kind having been made.

W. J. W. C., Santa Maria, Calif. Doubtless the R. J. Campbell Morgan, when he made the statement th for the fall, death need not have entered the worl in mind the language of Milton in "Paradise Lost"—

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought sin into the world, and all our woe."

No human being is wise enough to say what the con or progress of the race might have been, had it rem unfallen and sinless.

Please define the following words, which I have across in my reading: Aryan (or Arian), Turanian.

Aryan is a name given to the family of languages s in the greater part of Europe, in Persia, in India, a countries peopled by European colonists, such as Am Australasia, South Africa, etc. The word "Arian," which you seem to confound it, is the name of a religious taught by Arius, who lived in the fourth century. "Turanian" is a term applied to a family of languages spoken in tral Asia and some parts of Europe, to which Finnish, Hu rian and Turkish belong. The word is not much used by writers, who prefer the term Ural-Altaic.

Daniel in the King's Court

International Sunday School Lesson for November 14. Daniel 1 : 1-24
World's Temperance Sunday

A Boy Who Dared

By Arthur H. Howland

WE have been getting pictures through the year of the lives of two great nations. We saw a nation develop from a tribe of slaves and wanderers; we saw it divided into two kingdoms; we saw the torment of its people as they lived face to face with the seductions of heathenism and were being constantly drawn away from the true faith; we have heard the words and seen the deeds of the two great prophets of the Northern Kingdom as they sought to warn the people back to God; we saw a great revival in the Southern Kingdom and watched the people rebuilding their desolated temple. But we knew all the time that the story was to turn out badly, and that both kingdoms were to be punished and overthrown. The destruction of the Northern Kingdom is related in the seventeenth chapter of II Kings, coming soon after the events of our lessons about Joash. Today we look ahead, past a number of events which will be studied in later lessons, and witness one of the scenes accompanying the overthrow of the Southern Kingdom of Judah.

There was a boy looking on when the armies of Babylon were besieging Jerusalem. He saw the city fall and the king bound with fetters to be taken away to the heathen capital. Priceless vessels from the temple were also carried along. Then came the startling news that he himself, and a few other young men, were to go back to Babylon as special favorites of the conquering king, to be inmates of his palace and trained in the affairs of that great kingdom. Daniel must have been a very strange sort of a boy if his grief at the defeat of his own city and people was not pretty much overshadowed by his wonderment at the events of his journey, his anticipation of the greater days to come, and his bewilderment at the scenes of the palace and the city. Try putting yourself in his place. A whole city and people believing that you were mistaken in your ideas of God and morality. Is your hold on God strong enough and your determination to do right deep enough to meet such a test? A nation, a palace, a king who was his friend, bent on doing things the boy considered wrong. But he did not forget his home, his faith, his principles. Then came an order from the king himself. This boy and his three friends must drink the wine and eat the meat of the king's table.

A nation, a city, a palace, a king—all saying, "Eat and drink." And this boy Daniel dares to stand up and say "No."

What is almost the loudest "No" that has ever been uttered, for people, particularly young people, are hearing the sound of it and feeling the thrill of it even today, after near three thousand years.

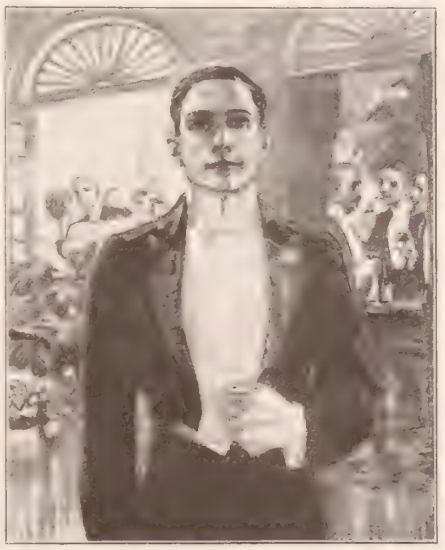
Daniel was doubtless very lonely when he made his decision first. He seems to have made it before knowing what his three comrades would do. "In his heart" he purposed. First he stood alone, then with three friends—now with millions. He is a friend and ally and champion and leader for all time of the people that have made up their minds to do right.

Echoes from the Holy Land

THE four Jewish names of Daniel and his companions all contained the name of Israel's God and were all changed to names which contained the names of heathen gods. Converts from Islam almost invariably desire a change of name at baptism and are not discouraged in this wish. When certificates of baptism are given, it is customary to mention the old name as well as the new one given. Muhammad is often changed to Abd-el-Masih, "the servant of Christ."

"Pulse" means specifically peas and beans, but no doubt included in Daniel's case all vegetable food, very probably also what strict Catholics make use of during Lent. Unless animals are killed by Jewish butchers, using certain sacred formulas, their flesh is reckoned unclean. In our mission schools and hospitals great care is taken of the food in order not to hurt the conscience of either Moslem or Jew. We make no use of lard in any form of food. At Tiberias on the Sea of Galilee the Scotch Hospital keeps two kitchens and two sets of waiters, food and dishes in order to avoid ceremonial defilement of the patients.

For thirty-three years I have watched American and other sailors in foreign ports and have had occasion to mourn over the painful spectacle of drunken Christians reeling through Moslem streets. It is a pleasant task to mark the change for the better during recent years among sailors of all nationalities. It is with great pride that we can now point to our American navy as having the cleanest, manliest, best-behaved sailors that enter our port. I have had the privilege of traveling as a guest on several of our American men-of-war since the new orders forbidding the use of intoxicating liquors among men and officers. The change for the better permeates every department of conduct and service. Both officers and men are younger by many years and no one can question their ability to handle these valuable aggregations of delicate machinery. Steady hands, clear brains, clean bodies are the rule and not the exception in all departments. Neither the officers nor the men would go back to the old conditions when rations of grog and ward-room drinking were the rule. Captain Blakely of the U. S. S. Des Moines, on whose ship I was a guest only ten days ago, told me that out of 957 liberties granted in Beirut during the stay there, not one sailor was punished for overstaying his leave. This could never have been possible even five years ago. He gave all praise to those who have been instrumental in formulating and sustaining a temperance policy for our United States navy.



"He Purposed in His Heart. . . ."

Wood of the Teachers' College of Columbia University once classified our twenty million school children as follows: about five per cent. (one million) have defective hearing; about one-fourth (five million) have defective vision; about one-fourth (five million) are poorly nourished; more than thirty per cent. (six million) have enlarged tonsils, adenoids, or cervical glands needing attention; more than half (ten million)—and in some schools as high as ninety-eight per cent.—have defective teeth which interfere with health. Such children cannot study well, they suffer much, and they are a constant nursing-ground of contagious diseases.

What an indictment of our civilization would Nebuchadnezzar draw from these facts!

After Nebuchadnezzar found his model Jewish children he had them nourished and trained for three years in preparation for his service. For that same purpose we today have three agencies: the home, the church (in the Sunday schools and young people's societies) and the public schools. What is the education given by the three? Test it by Professor Huxley's noble definition: "That man has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure the work that it is capable of; whose intellect is a clear logic engine, ready to spin the gossamers as well as forge the anchors of the mind—one full of life and fire but whose passions are trained to come to heel by a rigorous will; the servant of a tender conscience, who has learned to love beauty, to hate vileness, and to respect others as himself; such a one is in harmony with nature; they will get on together." For "nature" the Christian will read "God," and with this change how fine is the definition, and how seldom does a so-called "educated" person come up to it!

That Daniel was educated according to this definition is indicated by the strong sentence, "Daniel purposed in his heart that he would not defile himself." A holy determination is the grandest product of education. Fixity of aim, a mighty purpose, is the secret of success. William Herschel, the great astronomer, would work for sixteen hours polishing a telescopic mirror and not once take his hand from it; his sister, equally interested, put food in his mouth from time to time. The two made observations outdoors on nights so cold that their recording ink froze in the bottle, but they hardly noticed it. Such zeal opened the starry universe to Herschel. Such zeal opened to Daniel the heavens of God's thought and his plans for the world.

Daniel's temperance purpose was the strongest factor in his rapid advance. This was for many reasons: it left his brain clear, his body strong, and his conscience active. Alcohol, also, has been truly called "a narcotic to ambition." Even in small quantities, it makes one satisfied with one's self, and sluggishly acquiescent in one's achievements. "By thus deadening the feelings," says Professor G. Sims Woodhead, M.D., "alcohol is doing more to interfere with the advancement of the race than any other factor with which we have to deal." It is holding our possible Daniels down in the ditch.

Alcohol the Enemy

By Amos R. Wells

THE Jewish children that Nebuchadnezzar required were to have no physical blemish, were to be beautiful, skilful, and able to serve the king. What would be the result if some modern Nebuchadnezzar should make such a demand of American parents? Professor

The How Column

ANSWERS right from the workshop. Being the personal statements of successful Sunday school teachers, selected for the Christian Herald by Mr. Frank L. Brown, Joint General Secretary of the World's Sunday School Association, from letters sent him in answer to the questions recently published.

This week the question answered is "How I prepare the lesson." Each of the following paragraphs is an individual answer:

I first get my own thought from the Bible reading, then, taking my helps, check each thought that impresses me. Then on a slip I place enough to recall the thought when I go before the class.

I make a practice of writing out my lessons and then studying them. I generally do this as near the first part of the week as possible, so that I may gather illustrations here and there during the week to fit in. I make a brief outline to take to class instead of the whole written lesson.

I spend about five hours a week in the preparation of the lesson, making a list of questions and reading as much as I can from books which will give light upon the subject.

I study lesson text, connecting Scripture and lesson helps, select teaching material, systematize the points selected, and ask God's help on the preparation.

I commence on Monday and each day study some, and give a longer time to it on Saturday night.

I set aside certain hours each week for this purpose.

Study of Bible text and supplementary text-books, search for a story or incident for point of contact, then vivifying of lesson story and application

I think of my girls, their needs and temptations, then read the lesson with the thought, What is God's message to inspire them for service? Then read and reread to find the heart of the lesson—that is, where is Jesus in the lesson?—and pray that I may be able to get the truth.

I use Peloubet's notes, Josephus and every other reference that's good. I give five or six hours' study for a twenty-minute lesson.

I always know my lesson by heart. I spend a few minutes each day and go over all the material at the end of the week.

I begin preparation Sabbath afternoon for the following Sabbath.

I begin by reading the Scripture passage from the close of the last lesson and any connecting passages. Then use any other helps I have.

I read Scriptures which form lesson basis, read Quarterly Notes, read library references, and go over the proposed questions.

I use all helps obtainable, but leave all helps and Quarterly at home and teach from the Bible only.

I get a complete knowledge of the Bible story and use simple language in telling it.

TO all this wealth of suggestion growing out of the practical experience of these teachers, we shall next week add some plans which have been tested out that should make the teacher's personal preparation of the lesson a delight. Other teachers are invited to send in statements of their methods. Address all communications to Frank L. Brown, 247 New York Avenue, Brooklyn, N. Y.

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A., D.D.

"*Watch ye; stand fast in the faith; quit you like men; be strong.*"—*I Cor. 16:13.*

Here are the watch-words of Christian chivalry. We must *watch* against insidious temptations, which approach us stealthily and under disguise. The enemy may approach us in the uniform of a friend and comrade; or, as in Indian warfare in the skin of a harmless animal. Often our truest maneuver is to *stand fast* neither yielding an inch, nor charging the foe. But the main element for us all women as well as men is courage. *Be strong!* On one occasion Charles Kingsley was asked for his favorite motto and he at once wrote the words, "*Be strong!*" When preaching his funeral sermon in Westminster Abbey Dean Stanley said that the main lessons of his noble career might be summed up in these words. Diogenes the cynic was once found in the streets of Athens with a lighted candle in broad daylight, and seemed to be searching for something lost. On being challenged as to his meaning, he replied, "I am trying to find a man." But where Jesus lives in the heart he brings thither all the attributes of high and glorious character. *Quit you like Christ!* But notice the next verse! All must be done in love. It is a spurious strength which is boisterous and self-assertive. Be strong, fearless, tenacious of the truth, but be conciliatory, unselfish and forbearing.

A Religious Exhibit at Last

Dr. Geo. W. Hinman
Amer'n Missionary Asso.

Mrs. A. W. Reinhart
American Tract Society

Geo. W. Hunter
Bible Institute of L. A.

Mrs. Botsford
World's S. S. Association

TODAY every effort of humanity, whether commercial or social, advertises to the public through exhibits of photographs, or models, or motion pictures. Yet until 1915, no such exhibit had been made of the work of religion. Religion is intangible, a matter of the mind and of the heart that can not be photographed or sculptured or molded into visual shape; but the products of religion in its outpouring upon human life and human need and human relationships are capable of graphic representation and display.

Such a representation was skilfully worked out at the Panama-Pacific Exposition in San Francisco, under the direction of G. B. St. John, of New York City, who took charge of the "religious exhibits" just when the project to instal them seemed doomed to failure, and brought them to such a degree of perfection that the whole exhibit was awarded the Grand Prize, while many medals and honorable mentions fell to individual exhibits.

G. B. St. John
Director of Exhibits

The display occupies about 10,000 square feet of space in the Palace of Education and Social Economy, and is so arranged that the exhibits of each denomination and board, while grouped together, are still so related to all the others that it is possible to get a unified idea of the exact status of each line of endeavor throughout the world.

More than forty great church boards and organizations contributed to the success of this project—unique in religious enterprise—to show the country at large what the churches are doing in evangelism, in social service, in religious education, and in work among foreign-speaking people—in the open country, in the crowded city, in industrial communities, on frontier fields and beyond the seas.

During the exposition many thousands of visitors have passed through the exhibit; many stopped to see the motion pictures and to hear the lectures; and to all of them the material evidence must have been a revelation of what the religion of Jesus Christ has really meant to mankind as a social and material force.

The exhibit was one great advertisement for the Church of Christ. No one seeing it could again charge the church at large with failure to apprehend the needs of the world or with indifference in its endeavor to meet those needs. No one could look through the files and cases and say that the world had outgrown religion, or that faith was now impractical.

A member of any of the great evangelical bodies could learn first from the exhibit of his own church what his denomination was doing, in a practical, results-getting way, to solve the social problems and the religious problems that are so intimately and inseparably united in the complex life of today. Then he could also compare the activities of his own communion with those of the others represented; and if the comparison was unfavorable to his own connection, the exhibits made it possible for him to see wherein his church had failed and wherein and by what methods success could be attained.

This display in its entirety and in its separate parts was and is so valuable that, as the exposition approached its date of closing, many of those most interested came to feel that the exhibit should be kept together and re-exhibited in the larger cities throughout the country. Thus its great educational and inspirational appeal will be carried on to those who were unable to go to San Francisco, and in each center where it is exhibited it will become a focal point for an educational campaign that should result in greater social effectiveness on the part of the churches in that field.

Plans for this chain of local exhibitions are not yet permanently closed. The first exhibition will be in Seattle for one week in January, 1916, and thirty-seven other cities are tentatively on the list, which will without doubt be extended sufficiently to keep the exhibits together for at least two years.

Each organization represented will pay a proportionate share of the expense of handling and caring for the exhibit, and will have a separate space where it may exhibit as a distinct unit. Trained leaders will accompany the exhibits from city to city, insuring competent oversight and arrangement and the greatest possible usefulness to each community. The exhibition will be held in the largest building available in each city under the auspices of the local Church Federation or Ministers' Association; and each denomination will make an exhibit of its own local work.

Thus the thousands of church members, both those who are earnest and those who are careless, will see the things that the church is doing. Duty will be removed from the region of abstract and half-understood statement to a graphic presentation of concrete evidence that can not be misunderstood.

The Religious Exhibit at the Panama Pacific Exposition

Mrs. Adj. Simps
Salvation Arm

Charles H. Coult
Moody Bible Insti

Dr. Robert Irwi
American Bible So

Anabel Reed Sco
Superintendent of Le

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They saw her begin a struggle for the education necessary to the career of her dreams, and they went with her to St. Mark's, to the class whose teacher wore real hair and wasn't made up. Through this teacher, Colette King, Amarilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St.) John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette. Amarilly's soul responded to the church service and she thought it must be what Heaven was. Then scarlet fever quarantined them; and there came a morning when Amarilly had to forage for breakfast. The family fund once more got a modest start, which was accelerated by the mundane career of the minister's surplice, through which Amarilly and her thoroughness entered the world of art and the studio of Derry Phillips.

CHAPTER IX—*Continued*

THREE hours later, Amarilly went into the studio. The model had gone, and the artist stood before his easel surveying his sketch with approval.

"This is going to be a good picture, Amarilly. The model caught my idea. There is some fore—"

"Mr. Phillips!"

"My name is Derry. I am too young to be 'mistered.'"

There was no response, and with a smile he turned inquiringly toward her. There was a wan little droop about the corners of her eyes and lips that brought contrition to his boyish heart.

"Amarilly, you are tired! You have worked too steadily. Sit down and rest awhile."

"'Tain't that! I'm hungry. Kin I het up the coffee and—"

"Good gracious, Amarilly! I forgot you ate at regular, stated intervals. We will go right out now to a nice little restaurant near by and eat our luncheon together."

Amarilly flushed.

"Thank you, Mr. Derry. That's orful nice in you, but I'd ruther eat here. Thar's the toast and coffee to het, and an aig—"

"No! You are going to have a good square meal and eat it with me. You see I had to eat my birthday dinner all alone, so we'll celebrate the first of June now, together. Slip off your apron. By the way, some day I shall paint a picture of you in that apron scrubbing my 'mopboard.'"

Amarilly shook her head.

"I don't look fit to go nowhars with you, Mr. Derry."

"Vanitas, and the rest of it! Oh, Amarilly, only thirteen, and the ruling passion of your sex already in full sway!"

"It's on your account that I'm ashamed," she said in defense of his accusation. "I'd want ter look nice fer you."

"That's sweet of you, Amarilly; but if you really want to look nice, don't think of your clothes. It's other things. Think of your hair, for instance. It's your best point, and yet you hide it under a bushel and, worse than that, you braid it so tight I verily believe it's wired."

"I'm used to bein' teased about my red head," she replied. "I don't keer."

"It's a glorious red, Amarilly. The color the vulgar jeer at, and artists like your friend and twin, Derry, rave over. You're what is called 'Titian-haired.'"

"Are you makin' fun, Mr. Derry?" she asked suspiciously.

"No, Amarilly; seriously, I think it the loveliest shade of hair there is, and now I am going to show you how you should wear it. Unbind it, all fo of those skin-tight braids."

She obeyed him, and a loosened, mass of hair fell below her waist.

"Glorious!" he cried fervidly. "that comb from the top of your and comb it out. There! Now pa and catch up these strands loosely I must find a ribbon for a bow. color would you suggest, Amarilly

"Brown."

"Bravo, Amarilly. If you had blue, I should have lost all faith in future upcoming. Here are two beautiful brown bows on this th majig some one gave me last Christ and whose claim on creation I discovered. Let me braid your loosely for two and one-quarter in One bow here—another there. Loo the glass, Amarilly. If I give these bows will you promise me nev wear your hair in any other fas until you are sixteen at least? Off your apron! It's picturesque, but s and exceedingly wet. You won't n hat. It's only around the corner, a want your hair to be observed admired."

Amarilly gained assurance from

flection of her hair in the mirror, nd they started gayly forth like two chool children out for a lark. He shered her into a quiet little café that ad an air of pronounced elegance about . From a secluded corner behind some alms came the subdued notes of ringed instruments. Derry seemed to well known here, and his waiter ewed his approach with an air of roprietorship.

"It's dead quiet here," thought marilly wonderingly. "Like a hurch."

It was beginning to dawn upon her ert little brain that real things were all iet, not noisy like the theater.

"What shall we have first, Amarilly?" quired her new friend with mock ference. "Bouillon?"

Amarilly, recalling the one time in her e when she had had "luncheon," plied casually that she preferred fruit, d suggested a melon.

"Good, Amarilly! You are a natural icure. Fruit, certainly, on a warm y like this. I shall let you select all e courses. What next?"

"Lobster," she replied nonchalantly.

"Fine! And then?"

"Grapefruit salad."

He looked at her in amazement, and flected that she had doubtless been ployed in some capacity that had de her acquainted with luncheon nus.

"And," concluded Amarilly, without iting for prompting, "I think an ice uld be about right. And coffee in a tle cup and some cheese."

"By all means, Amarilly," he re- nded humbly. "And what kind of ese, please?"

"Now I'm stumped," thought Ama- y ruefully, "fer I can't 'member how speak the kind she hed."

"Most any kind," she said loftily, xcept that kind you put in mouse- ps."

"Oh, Amarilly, you are a true stocrat! How comes it that you ub floors? Is it on a bet?"

The waiter came up and said some- ng to the artist in a low tone, and rry replied hastily:

"Nothing today." Then, turning to arilly, he asked her if she would like glass of milk. Upon her assent, he dered two glasses of milk, to the veiled prise of the waiter.

WHEN the luncheon was served, Amarilly, by reason of her good mory, was still at ease. The children the Guild school had been given a few neral rules in table deportment, but arilly had followed every movement Colette's so faithfully at the eventful lcheon that she ate very slowly, used proper forks and spoons, and won rry's undisguised admiration.

"Mr. Vedder's good," she thought. "Ir. St. John's grand, but this 'ere . Derry's folksy. I'd be skeert settin' e eatin' with Mr. St. John but this fer's only a kid, and I feel quite to h with him."

Amarilly," he said confidentially, as ty were sipping their coffee from tle cups," "you are truthful, I know. ll you be perfectly frank with me and swer a question?"

Mebby," she replied warily.

Did you ever eat a luncheon like this fore?"

I never seen the inside of a restyrant ce," she replied.

Now you are fencing. I mean, did y ever have the same things to eat t we had just now?"

marilly hesitated, longing to mys- h him further, but it came over her in ush how very kind he had been t er.

Yes, I hev. I'll tell you all about it."

Good! An after-dinner story! Beat h up, Amarilly!"

o she told him of her patroness and t luncheon she had eaten at her se.

And I watched how she et and done, a she tole me the names of the things wed. I writ them out, and that was n lesson that night with the Boarder."

hen, of course, Derry must know all ut the Boarder and the brothers. fter she had finished her faithful de- otions, it was time to return to the st io. Her quick, keen eyes had noted t size of the bill Derry had put on the ter, and the small amount of change he had received. She walked home beside him in troubled silence.

"What's the matter, Amarilly?" he asked as she was buttoning on her apron preparatory to resuming work. "Didn't the luncheon agree with you, or are you mad at me? And for why, pray?"

Amarilly's thin little face flushed and a tear came into each thoughtful eye.

"I hedn't orter to hev tole you ter git all them things. I was a-tryin' ter be smart and show off, but, honest, I didn't know they was a-goin' ter cost so much. I ain't a-goin' ter take no money fer the cleanin', and that'll help some."

Derry laughed rapturously.

"My dear child!" he exclaimed, when he could speak. "You are a veritable little field daisy. You really saved me money by going with me. If I had gone alone, I should have spent twice as much."

"How could that be?" she asked unbelievingly. "You would only hev give one order, so 'twould hev ben jest half as much."

"But if you had not been with me, I should have had a cocktail and a bottle of wine, which would have cost more than our meal. Out of deference to your youth and other things, I forbore to indulge. So you see I saved money by having you along. And then it was much better for me not to have had those libations."

"Honest true?"

"Honest true, hope to die! Cross my heart and all the rest of it! I'd lie cheerfully to some people, but never to you, Amarilly."

"Mr. Reeves-Eggleston—he's on the stage—said artists was allers poor."

"That's one reason why I am not an artist—a great artist. I am hampered by an inheritance that allows me to live without working, so I don't do anything worth while. I only dabble at this and that. Some day, maybe, I'll have an inspiration."

"Go to work now," she admonished.

"I must perforce. My model's foot is on the stair."

AMARILLY left the studio to resume her cleaning. At five o'clock she came back. Derry stood at the window, working furiously at some fleecy clouds sailing over a cerulean sky. She was about to speak, but discerning that he must work speedily and uninterruptedly to keep pace with the shifting clouds, she refrained.

"There!" he said. "I got it. You were a good little girl not to interrupt me, Amarilly."

"It's beautiful!" gasped Amarilly. "I was afeard you'd git the sky blue instead of purplish and that you'd make the clouds too white."

"Amarilly, you've the soul of an artist! In you I have found a true critic."

"Come and see if the rooms is all right. I got 'em real clean. Every nook and corner. And ——"

"I know you did, Amarilly, without looking. I can smell the clean from here."

"If thar's nothin' more you want did, I'll go hum."

"Here's a dollar for the rooms and two dollars for the surplice. Amarilly, you were glad to learn table manners from Miss King, weren't you?"

"Yes; I like to larn all I kin."

"Then, will you let me teach you something?"

"Sure!" she acquiesced quickly.

"There are two things you must do for me. Never say 'et'; say 'ate' instead. Then you must say 'can'; not 'kin.' It will be hard to remember at first, but every time you forget and make a mistake, remember today and our jolly little luncheon, will you?"

"I will, and I *can*, Mr. Derry."

"You're an apt little pupil, Amarilly, and I am going to teach you two words every time you come."

"Oh!" exclaimed Amarilly, brightening. "Will you want me ter come agin?"

"Indeed I shall. I am going away next week to the mountains for a couple of months. When I come back, I am going to have you come every morning at nine o'clock. You can prepare and serve my simple breakfast and clean my rooms every day. Then they won't get so disreputable. I will pay you what they do at the theater, and it will not be such hard work. Will you enjoy it as well?"

"Oh, better!" exclaimed Amarilly.

And with this naive admission died the last spark of Amarilly's stage-lust.

"Then consider yourself engaged. You can call for the surplice tomorrow afternoon at this hour."

"Thank you, Mr. Derry."

She hesitated, and then awkwardly extended her hand, which he shook most cordially.

"Thank you for a day's entertainment, Amarilly. I haven't been bored once. You have very nice hands," looking down at the one he still held.

She reddened and jerked her hand quickly away.

"Now you *are* kiddin'! They're redder than my hair, and rough and big."

"I repeat, Amarilly, you have nice hands. It isn't size and color that counts; it's shape, and from an artist's standpoint you have shapely hands. Now will you be good, and shake hands with me in a perfectly ladylike way? Thank you, Amarilly."

"Thank *you*, Mr. Derry. It's the beautifulest day I ever hed. Better'n the matinée or the Guild or—" she drew a quick breath and said in a scared whisper "the church!"

"I am flattered, Amarilly. We shall have many ruby-lettered days like it."

CHAPTER X

THE next afternoon Amarilly called at the studio for the surplice.

"I am glad to see you have your hair fixed as I told you, Amarilly," was Derry's greeting. "And have you remembered the other things I told you?"

"I hev writ out 'can' and 'ate' in big letters and pinned 'em up on the wall. I can say 'em right every time now."

"Of course you can! And for a reward, here's a dollar with which to buy some black velvet hair-ribbons. Never put any color but black or brown near your hair, Amarilly."

"No, Mr. Derry; but I don't want to take the dollar."

"See here, Amarilly! You're to be my little housemaid, and the uniform is always provided. Instead of buying you a cap and apron, I prefer to furnish velvet hair-ribbons. Take it, and get a good quality silk velvet. And now, good-by for two months. I will let you know when I am home so that you may begin on your duties."

"Good-by, Mr. Derry," said the little girl artlessly. "And thar's something I'd like to say to you, if you don't mind."

"You may say anything—everything to me, Amarilly."

"When you go to eat, won't you order jest as ef I was with you nothin' more?"

His fair boyish face reddened slightly, and then a serious look came into his dancing eyes.

"Oh, my, Amarilly! I've been wishing some girl who really meant it, who really cared, would say that to me. You put it very delicately and sweetly. I'll—yes, I'll do it all the time I'm gone. There's my hand on it. Good-by, Amarilly."

"Good-by, Mr. Derry."

Amarilly walked home very slowly, trying to think of a way to realize again from the surplice.

"I'm afeerd I won't find a place to rent it right away," she sighed.

Looking up, she saw the Boarder. A slender, shy slip of a girl had his arm, and he was gazing into her intent eyes with a look of adoration.

"Oh, the Boarder is in love!" gasped Amarilly, her responsive little heart leaping in sympathetic interest.

"That's why he's wore a blue necktie the last few days. Lord Algernon said that was allers a sure sign."

She tactfully slipped around a corner, unseen by the entranced couple.

That night, as he was lighting his after-supper pipe, the Boarder remarked casually:

"I'd like to rent the surplus fer an hour to-morrer, Amarilly."

"Why, what on airth can you do with it?" was the astonished query.

The Boarder looked sheepish.

"You see, Amarilly, I'm akeepin' stiddy company with a little gal."

"I seen you and her this arternoon.

*"Sugar in some form is necessary for children, as their universal craving for it shows. * * * * Sugar is best taken when combined with food, so candy should be restricted. * * * * * *"*

Elizabeth Robinson Scoville.

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½ cupful sugar
⅓ cupful Crisco
¼ cupful molasses
2 eggs
1 cupful flour
1 cupful chopped nut meats
¼ teaspoonful salt
½ teaspoonful vanilla extract
(Use level measurements)

Cream Crisco and sugar together, add eggs well beaten, molasses, extract, flour, salt and nuts. Divide into small fancy Criscoed tins, or bake in Criscoed sheet tin and cut in squares. Bake in moderate oven half hour. Crisco Brownies are a cross between cake and candy. Sufficient for twelve squares.

If you want to know more about Crisco and the conditions under which it is prepared, send for the "Calendar of Dinners". This cloth bound, gold-stamped book contains, besides the story of Crisco, a different dinner menu for every day of the year and 615 recipes gathered and carefully tested by the well-known cooking authority, Marion Harris Neil. Address Department S-11, The Procter & Gamble Company, Cincinnati, O., enclosing *five 2 cent stamps*. A paper-bound edition, without the "Calendar of Dinners" and with 250 recipes is free.

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She's orful pretty," said Amarilly reflectively. "She looked kinder delikit, though. What's her name?"

"Lily—Lily Rose. Ain't that a purty name?"

"Beautiful. The lily part jest suits her. She's like a flower—a white flower. But what do you want the surplus fer?"

"You see," began the Boarder, coming by circuitous route to his subject, "gals git notions in their heads sometimes when they air in—"

"Love," promptly supplied the comprehending little girl.

"Yes," he assented with a fiery blush. "And she wants fer me to hev my likeness took so I kin give it to her."

"Thar ain't nothin' foolish about that!" declared Amarilly.

"No; but I never sot fer one yet. I wouldn't mind, but you see she's got it in her head that I am good-looking—"

"Well, you be," corroborated Amarilly decisively.

"And she wants me fer to dress up like a preacher. I told her about Hallie Hudgers lookin' so swell in the surplus, and she wants as I should dress up in it and set fer my likeness in it."

"I think it would be fine!" approved Amarilly. "You sure would look nicer nor Hallie did."

"Well, I wouldn't look like a dead one," admitted the Boarder. "But I was orful afraid you'd laugh. Then I kin rent it fer an hour to-morrer ef it ain't got no other dates."

"You can't *rent* it. You can take it fer an hour, or so long as you like," she assured him.

"You'll hev to take a quarter an way, fer luck. Mebby 'twill bring luck awinnin' her."

The photograph of the Boarder saintly attire was pronounced a gre success. Before the presentation he h it set in a frame made of gilt netwo studded with shells.

Lily Rose spent her leisure mome gazing upon it with the dream-centr eyes of a young devotee before a shri

The next wearing of the surplice w more in accord with its original desi In the precinct adjoining the one which lived and let live the Jenkins fa ily, a colored Episcopal church had cently been established. The rector h but one surplice, and that had be stolen from the clothes-line, mayhap one of his dusky flock; thus it was t Amarilly received a call from the R erend Virgil Washington, who heard of the errant surplice, which offered to purchase.

Naturally his proposition was met a firm and unalterable refusal. It wo have been like selling a golden goose dispose of such a profitable commodi He then asked to rent it for a Sun while he was having one made. T application, being quite in Amaril line of business, met with a ready ass

"You can hev it fer a dollar," offered.

The bargain was finally closed, though it gave Amarilly more tha passing pang to think of the snowy f of Mr. St. John's garment adorning Ethiopian form.

(To be continued)

Christian Herald Prayer League

A BELIEVER in Prayer, Doster, Mich., writes: "I wish you to know that the mother with five children who had tuberculosis and was beyond all medical help is well on the way to recovery—able to do more than for a year. The physician for whose health prayer was requested is improving." Mrs. C. R. Y., Essex, Mo., writes: "Some time ago a mother asked for prayers to regain the use of limbs. The prayer has been graciously answered." A mother from Iowa writes: "I asked you some time ago to help me pray for my son. He is better both mentally and physically." Mrs. J. N. writes from Tennessee: "The woman who had pellagra and felt that she was spiritually lost now says she is saved, since I asked the Prayer League to pray for her." An Illinois Subscriber writes: "Some time ago I asked prayers for our family doctor that he might be given strength to give up the liquor habit, and I want to tell you our prayers have been answered. I think he has not indulged in the habit since I wrote." M. E. G. writes from Pennsylvania: "I asked for prayers when I was in financial distress, of which I have now been relieved." M. A. G. writes from Michigan: "I wish to acknowledge what I believe was an answer to prayer concerning financial circumstances." A. M. A. writes from Keesville, N. Y.: "God has given me wonderful answers to prayer, and I know he does hear." Mrs. R. M. writes from Iowa: "I wish to acknowledge answer to a special prayer and the granting of almost everything I desire." M. F. S. writes: "I want to tell you that God answered my prayer. He is showering blessings upon me. I ask the prayers of the League that I may be able to fill the excellent position God sent me in answer to your prayers."

Acknowledgments of answered prayer have also been received from: E. L. M.; J. A. H., Texas; Miss E. H. B., Washington, D. C.; A Reader, Fort Scott, Kan.; A. B. C., Philadelphia, Pa.; A Friend, Lock Haven, Pa.; Mrs. L. B., Rushford, Minn.; Mrs. Y. C. O., West Alexander, Pa.; E. J. R., Sunnyside, Wash.; Mrs. D. J. R., Nevada, Mo.; A Reader, Pittsburg, Pa. A. M. S. (for improvement of granddaughter's health and that grandson might become more interested in his studies).

A lady, after stating that a certain document is believed to have been confiscated by a man now dead, asks prayer that his child, who is abundantly able to do so, may make full restitution for the property alienated by his act. A writer who signs herself Earnest asks prayer that her failing eyesi may be strengthened and that men and bodily health may soon be resto

Prayers are asked for revivals of religion at Laurel, Md.; Oneida, N. (that the evangelist now conduc a campaign there may be blessed that all the saloons may be clos Middle Haddam, Conn.; Toledo, O Bowling Green, Va.; La Pryor, Te Goldendale, Wash.; Cortland, N. Perry, Ill.; St. Louis, Mo.; Edson, Ka (that Sunday school may be bless Keesville, N. Y. A Subscriber, P field, N. H., asks prayer for a man who is seeking salvation; also twenty men in a country neighborhood need conversion and two men to be reclaimed. Mrs. M. H. asks prayer the abolishing of idolatry and run this country. Mrs. W. L., Perry, asks prayer that a church may vot keep the same preacher another yea

Mrs. A. T. B. asks prayer that her mot mind may be restored; E. S. K., her s A Mother and Mrs. W. M. J., their daugh S. W., E. H. W., and L. C., their sist Mrs. A. E., a brother's; Mrs. W. P., her band's; R. A. and Mrs. J. Y., their frie Ten other friends ask prayer for the m restoration of themselves or other friend

L. H. asks prayer that mother's sight may be strengthened; C. R. J. asks prayers that his wife's sight may be restored; L. H. a daughter's; Mrs. J. N. M., a nephew's; A. H., a little girl's; A Subscriber, an old la M. E. M. asks that threatened blindness may be averted; J. D., a friend's and his eighteen other friends ask prayer for the restoration or strengthening of sight for themselves or friends.

J. A. H. asks prayer that God will reve to him his entire Christian work and give power and grace to do it. Fifty-six friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in ways their desire for personal spiritual bless

S. W. and S. G. both ask prayers that two sons may be delivered from the liquor habit; Mrs. M. R., Mrs. R. S., H. H. T., Mrs. C. R., Mrs. E. M. W., Mrs. C. A. F., Mrs. J. H. S., F. C., and Mrs. S. H. W., their sons; S. A. C., Mrs. W. L. P., and Mrs. K. A., their grandsons; J. E. Y., Mrs. V. A., Miss A. I. B., Mrs. E. C. V. K., A. B., Mrs. L. A., and F. O., their brothers. Four wives ask prayer that their husbands may be delivered from this habit. Eleven other friends ask prayer that relatives or friends be freed from the liquor habit. H. L. K. asks prayer that son may be cured of the drug habit; P. A. J., that a woman may be cured of the drug habit, and Mrs. E. G., that a neighbor may be cured of the morphine habit.

Mrs. L. N. asks prayer that four sons may be saved; thirty-three other parents ask prayer for the conversion of sons. Twenty-two

a prayer for the conversion of their husbands. Seventy-eight other readers ask prayer for the conversion of relatives or friends.

Twenty-eight friends ask prayer for special spiritual blessing for relatives or friends.

One hundred and thirty-eight friends ask prayer for the healing of relatives or friends.

Mrs. M. A. A. requests prayer for the restoring of the power of speech; S. W. that she may regain the use of limbs. Eighty-six other friends ask prayer for the healing of various diseases for themselves.

Eight friends ask prayer that hearing may be restored to themselves or other friends.

Thirty-two friends ask prayer for help or guidance in financial affairs.

Forty-nine friends ask prayer for the granting of varied needs and desires.

If a Young Mother, who is afflicted with dropsy and who asked special prayers for her recovery, particularly for the sake of her infant child, will write giving her name and address, we shall be glad to forward a letter which has been sent to us by a reader interested in her case.

Do You Know Your Bible?

New Questions

If Year Contest, List No. 3; Year's Contest, List No. 8

Philemon and Ephesians

Philemon

(a) What friend to whom Paul sends a message in the letter to the Colossians is also mentioned in the salutations to Philemon? (b) What four friends who joined in the salutations to the Colossians join also in the greeting to Philemon?

(a) For whom does Paul ask favor from Philemon? (b) What verse indicates that this man had been Philemon's servant? (c) How is he asked now to receive him?

(a) What two expressions indicate that the servant and his master were not on good terms? (b) What expression suggests that the servant was a prisoner with Paul? (c) What guarantee does Paul make as to any loss the master might have suffered from the wrongs of the servant? (d) What expression shows that Paul wrote this letter late in life?

Ephesians

(a) Who is mentioned as the messenger of all to the Ephesians as he was also to the Colossians? (b) Is any other friend mentioned by name in the epistle to the Ephesians either as sending greetings or as designated to receive special greetings from Paul?

(a) Were the members of the Ephesian church Jews or Gentiles? Give at least two references. (b) By what means did Christ bring the aliens into the family of God? (c) What constituted between the two groups the dividing line which Christ destroyed?

(a) What attitude had these Ephesians taken toward the message of Christ's gospel? (b) What blessing had they received afterward? (c) What passage in the Acts tells of this experience?

(a) What passages contain the two wonderful prayers of Paul for the Ephesian Christians? (b) To whom according to an expression in the first of these prayers does God's great power come? (c) How also (according to an expression in the second prayer) is the experience of Christ's indwelling obtained and kept?

(a) With how much of God does Paul pray that the Ephesians might be filled? (b) Quote the wonderful verse which shows them praying for spiritual blessings no request is too extravagant. (c) What verse farther along in the epistle states the purpose for which Christ gave his life for the church?

(a) In the great chapter on Christian unity what church offices are specially mentioned? (b) What two expressions occurring also in the epistle to the Colossians, does Paul use to designate the sinful self and the new nature? (c) Quote the two verses in which the apostle makes a beautiful appeal for love and forbearance among fellow Christians. (d) What passage in Ephesians corresponds strikingly with the passage in Colossians in which Paul gives special counsel about the duties of family and social relationships?

10. State the various graces and gifts and helps Paul mentions in describing the Christian's armor, stating what place each fills in that equipment.

Honor Roll for List No. 7

Hattie P. Axtell; Hattie Baldwin; Ethel Barber; Mrs. John Bissett; Mrs. C. C. Brown; Mrs. Lettie Cobb; Lillian Cox; Dr. H. F. Datesman; Charles W. Dickinson; Mrs. Wallace Eaton; Miss Anna Evenson; Mrs. Carl Foreman; John A. Freeman; Mrs. Eliza J. Fuller; Mrs. Susan A. Glover; Mae Granger; Miss I. Volucia Guppy; Mrs. E. A. Hall; Torrence J. Harer; Delia M. D. Harris; Mrs. J. R. Hissem; Miss Flora A. Johnson; Clara J. Kelly; Ethel Maple; Mrs. Lizzie Morse; Miss W. Nicholson; Miss Carolyn Noyes; J. N. Ogle; Mrs. Wm. Pitt; D. B. Raulins; Mrs. L. B. Riddell; Mrs. J. W. Smith; Miss E. L. Standiford; Anna G. Stine; Annie Tipton; Miss Mary E. Wagner; Miss Mary Willet.

Correct Answers to List No. 7

1. "For which I am in bonds," Col. 4:3. Aristarchus, "my fellow prisoner," 4:10. "Remember my bonds," 4:18.

2. (a) "And for as many as have not seen my face in the flesh," Col. 2:1; (b) Laodicea, 4:16. (c) Hierapolis, 4:13.

3. (a) Epaphras, 4:12; (b) Col. 1:7.

4. (a) Tychicus and Onesimus, 4:7-9. (b) Aristarchus, Mark, Justus, Epaphras, Luke, and Demas, 4:10, 11, 12, 14.

5. (a) Col. 2:4, also 2:8; (b) worship of angels, 2:18, will worship, 2:23.

6. Col. 1:15-19, 2:9.

7. (a) "To present you holy and without blemish and unreprovable before him," 1:22; (b) Col. 1:22; 2:10, 12, 13, 20; 3:1, 3, 4.

8. (a) In Christ, 2:10. (b) to continue in the faith, 1:23.

9. "Old man" and "new man," 3:9, 10.

10. (a) Love, 3:14. (b) that they might "stand perfect and complete assured in all the will of God," 4:12.

What Our Big Wheat Crop Means

It is estimated by competent authorities that the wheat crop of the present year will be between 950,000,000 and 1,000,000,000 bushels. The New York Journal of Commerce recently placed it at 966,000,000. But we shall be safely within the limit if we call the minimum 950,000,000 bushels. The total acreage to wheat this year is 60,000,000 acres. This is equivalent to the total acreage of the following states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania.

On this great wheat farm it is estimated that 150,000 men have been employed this season, who have received at the least calculation $1,800,000 for each week's service in the fields. At this writing wheat is quoted in the Chicago market at $1.05 per bushel, but to call it $1 will make it easier figuring. This would give us for the 1915 crop a total of $950,000,000. Let us see if we can make this statement a little more comprehensible!

This vast sum were made available in $1 bank notes and these were placed end to end on the proposed Lincoln Highway between New York and San Francisco, a distance of 3,500 miles they would extend across the continent 30 times, or they would make a carpet for the highway eight feet wide the entire length of the road.

To transport the crop to market would require 950,000 freight cars carrying the minimum of 1,000 bushels each. These would make up two continuous trains of 475,000 cars each stretching across the continent, or if divided into the ordinary train lengths of 40 cars they would make 23,750 trains, which, if moving side by side, allowing each train a trackage width of 10 feet, would cover a space 45 miles wide.

Again, the wheat crop of this season if used entirely for bread would make 190,000,000 barrels of flour, estimating at the usual rate of five bushels to the barrel. A barrel of flour ordinarily makes 200 loaves of bread. This would give a grand total of 38,000,000,000 loaves. Assuming that there are 20,000,000 men under arms in the Great War, which may be a rather liberal estimate, and that each were to be given the minimum allowance of one loaf of bread a day, our wheat crop would afford "the staff of life" to 20,000,000 men for a period of about five years.

J. Wallace Darrow,
Editor of The Grange Review.

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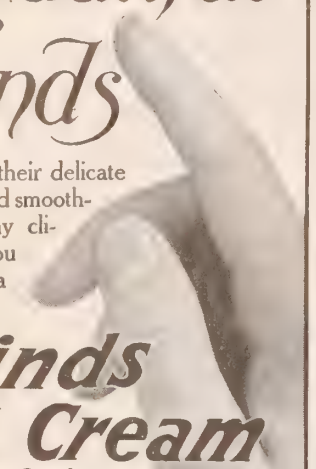

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WHEN two or three or four men become a firm for the transaction of any business, the important decisions are made by the agreement of all. But when many men become interested in a business they incorporate it, and in the selection of directors to manage the business each man votes as his stockholding entitles him to vote. In a large corporation the stockholders can not all be on hand to participate in decisions of moment to the business, neither can all of them be sufficiently conversant with the details of the business to be able to make an intelligent decision. That is the reason for the choice of directors. The directors are charged with the management of the business in the interest of the stockholders, and their annual or quarterly reports show the measure of their success. As long as they make a proper showing they usually remain directors, for in business it is generally recognized as good policy to maintain a successful organization.

The government of the United States is a great corporation, and you and I and every man—also some of the women—are stockholders in the corporation. We have no beautifully lithographed parchments showing the number of our shares, but we are stockholders nevertheless. In the government of the United States the Senators and Representatives, more especially the Representatives, are the directors elected by us, the stockholders, to manage the corporation in our interest. We do not always agree as to what constitutes our interest; and we do not always determine the value of the service rendered at Washington by our Representatives in the light of its value in making the whole business of Government run profitably.

During most of the time we are as unconscious of the existence of the Congress as if it were a part of the government of Dahomey; but once in two years, about primary time, when the early frosts have taken the latent indolence of summer out of the atmosphere, we gird ourselves for battle and proceed to save the country by picking out from among a number of gentlemen the one who we think can best serve our district and our own interests. It is a very serious matter, and we give it all the thought and time we can apart from business. We think, talk and act politics. We enthusiastically endorse the candidacy of John Someone because he is a real American, and are genuinely delighted when he wins the primary election and becomes the congressional candidate of our party. We are assured that in the hands of such a man, backed by the principles of such a party, the future of the country is safe. We even contribute to the campaign fund so liberally that we find it necessary to cut down our church subscription and the allowance to our boy at college. We boost Someone at every opportunity, and we are constantly getting into arguments that wax warm and that tend to open hostilities. Then comes election day. We spend the day getting out the vote. Someone is elected, and we return once more to our business and put politics out of our mind for another two years.

SOMEONE goes to Congress and enters upon that most trying of all times, the first session of a new member. He is earnest and anxious to serve his constituency. He works hard and he studies diligently all the ramifications of the Federal Government, in order that he may vote intelligently on bills that are on their passage. He becomes known on his committees and is rewarded with the beginnings of social recognition. He feels that he is making good until, one day, he opens a marked copy of a paper in our county that did not support him, and reads a column editorial attacking him for not making himself heard, for being a nonentity, and closing with the suggestion that the district would be about as well off without a congressman.

He is not much comforted by the answer to this attack that follows in our favorite organ. He asks an old member what to do, and the old member gives him some good advice. A week or two later Someone gives notice that he wishes to address the House. He is given ten minutes and he makes a little speech and files a large document with the clerk, requesting leave to print, which is granted. Our paper prints the speech in full and we read it and are proud of Someone—but we don't write to him and tell him of our pleasure. We are too busy. A little later we receive a circular from the National One-Cent Postage Association, or some other propaganda in a good cause. The circular urges upon us all the arguments in favor of the thing desired, and for lack of time—we are so busy—we do not permit ourself to really consider the matter. We just sign the circular letter enclosed and feel that we have once more done our duty. We do not know that our congressman has already studied the question and decided against the propaganda as not a feasible thing at this time, and we do not and cannot know his feelings as he receives several hundred identical letters all urging him to vote contrary to his own convictions.

There is good reason to believe that in the course of a session of Congress our name will go to Someone in several petitions which we have signed without reading them, because Bill or Sam or Joe said it was all right. There is also a fair chance that we shall have requested Someone to vote "yes" or "no" on many questions on which we were informed only of the facts on one side. There is also good reason to believe that the whole two years will not show that we have sent a single letter to Someone commending his work. If we did begin a letter with commendation, we ended it with a request that he either could not or ought not to grant.

A couple of years ago, when the tariff was under consideration, certain people who were interested in getting raw sugar into the country free of duty had large posters printed in big red letters which they pasted on every barrel of refined sugar that went to the trade. The poster said, "This sugar would cost you two cents less if admitted free of duty." It was intended to stir the retailers, and the wholesalers, and every other user of sugar, to action in the interest of free sugar. It put the question on the basis of self-interest, not on the basis of the relation of free sugar to necessary revenue or to the sugar-cane industry of the South. It was a purely selfish propaganda, and every citizen who urged free sugar upon his congressman acted without proper thought. On its face it looked like a boon to the poor, but the price of sugar goes up in the canning season now as formerly. This is only an illustration.

OUR congressman is entitled to our loyal support, *whether he belongs to our party or not.* Once elected, he represents every sovereign citizen of his district. He must be a true representative and he wants to be. That is his job. Our job is the upholding of his hands.

Every man and every woman worthy of the vote should be willing to take a national view of questions at Washington. It is the *duty* of every citizen to keep himself informed on national questions; yes, in this day and age of the world he must be conversant with international questions. It is his *duty* also to throw aside partisanship and every sort of bias and to know all the facts on both sides or on all sides, and to judge only when his judgment can be based on full information. He should feel that the congressman is his delegate, not his servant; and, instead of demanding that the congressman do or get certain things, he should expect the congressman to do what seems right regardless of local advantage.

If he has a well thought-out opinion on any subject that is before the congress, his congressman is entitled to receive a letter to that effect. Do not expect Someone to *guess* your mind on important measures. You have a duty to perform as well as he: do you perform it?

Let us not forget that we are a

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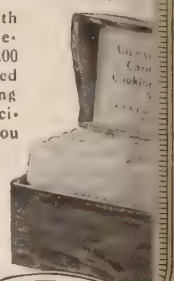

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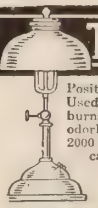

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ation; that while we are a federation
states divided into districts and
unties, we are nevertheless a nation.
et us get a national consciousness and
national point of view and let us cease
strive for selfish local advantage and
gin to demand a full measure of
tional loyalty from every man who
presents us in the Congress or any
gislature.

The peace and prosperity of all
ankind for generations to come may
a large degree depend upon issues
hich will be decided by the Congress of
e United States this winter. Upon these grave questions your congressman is entitled to know—and you are entitled to have him know—how you stand. Who of us is willing to forego his right to vote for congressmen? Let none of us forego our right and duty to have a part in the government of these United States beyond that of helping to elect our national legislature. To keep informed upon the questions which will come before Congress, and to keep your congressman informed upon your views as a voter, are kin duties of the highest importance at this real crisis in national and international affairs.

Man and Woman Suffrage

By JOSIAH ALLEN'S WIFE

OUR civilization has been in the past like the religion of Confucius, that I've hearn Thomas read about: cold, glittering, intelctual, not so bad mebby in times of osperity and happiness.

But we poor dependent mortals need art in it, sunthin' to help and sustain in trouble. We need the woman's mpathy and helpfulness in times of versity. The drawin' and upholdin' d healin' sperit that makes the little y with the black eye run and tell Ma out it and dry his tears and his nose Ma's checkered gingham lap, and reve the help and comfort and counsel at enables him to lift up his head d face life and Billy Jones as good as er again.

Old boys need the same sympathy d inspiration and speritual help and aling. The country needs it; needs bad. Many of its black eyes and ody noses the mother sperit will lp to heal and make well agin, and tle the trouble peacefully without shin' into warfare.

Oh, in public life how wimmen are eded as contogglers. Why, I've seen mmen that wuz worth almost their ight in gold as contogglers; hefty mmen too. Contogglin' things up en they git to goin' wrong, smoothin' kinks out of the skein of life d makin' it run smooth agin. It es a woman's intuition and patience d peace-lovin' sperit to do this, for ough men have many noble and hefty alities—yes, indeed they have! e never seen one yet worth his salt a contoggler. Why, my Josiah is a d failure at that bizness.

SPOZE it is woman's nateral nater, and then wimmen as a class have so much to do, and so little to do with, that it has made 'em excel in s department.

Oh, how that trait of theirn would ne in legislative halls! The nation ds a contoggler and needs one bad. d how the Powers needed a female ntoggler a year or so ago! Them wers might have richly afforded to ve hired a good smart female conggler and paid her well, before they cided to make Europe a bloody ughter house. And if she wuz good d conscientious she wouldn't have ed a cent, only jest the right to help country and save her loved ones; t is all a worthy female contoggler uld want.

Men and wimmen are made different; on 'em jest as good as the other. they have different qualities; and m different qualities are both needed take proper care of the smaller home ty live in and bring up their famblys

Of course there are exceptions, but a rule both sects are needed to conct a successful home. The roof and erpinnin' must be made solid and are, which work mebby a man could better, because they're more used to oochin' and climbin' round, and have long petticoats to hamper and ketch onto door scrapers and e-spouts, and tumble agin chimblys d gabriel winders, etc.

But every house, big and little, must have its interior 'tended to, made an and hullsome, a comfortable and active refuge for its boys and girls, and little. And who is so fitted to end to this work and do it properly as wives, mothers, and sisters of the household, whose labor has always lain in this direction?

WHAT reasonable house-mother expects the man of the house, when he comes in weary with the labor of providin' food and raiment, to go to work and make riz biscuit and punkin pie, or to take into his tired hand mops and scrubbin' cloths, and rack his weary brain on the relative worths of Old Dutch Cleanser and Sapolio and attact the woodwork and ceilin' with cleansin' brushes, clean out the bread jar and butter bowl, and toil to make the home hygienic and comfortable? No; he naterally and justly leaves that part of the work to the female wimmen of the household.

And how reasonable it duz look to me to see both sects a-workin' together to make the big home of the nation they both have to live in and be punished alike in if they don't keep its laws, and bring up their children in, clean and comfortable and safe for themselves and famblys! Both on 'em usin' the ballot as a weepon for safety and defense, and to brush off the cobwebs and clean out moldy corners! And everybody knows there are moldy and cobwebby legislative corners that both sects have to come up aginst, that nothing but the strong long brush of the ballot will reach.

It would look dretful good to me to see both sects, contented and happy, workin' on in his way and hern, not looking' up or down to find her or his companion, but walkin' right along side by side, a follerin' their two male and female noses right forward in the path of legal liberty and household cleanliness and happiness. Both on 'em doin' their best to stiddy this blunderin', staggerin' old planet, both puttin' their shoulder blades to the wheel to roll it on towards the millennium.

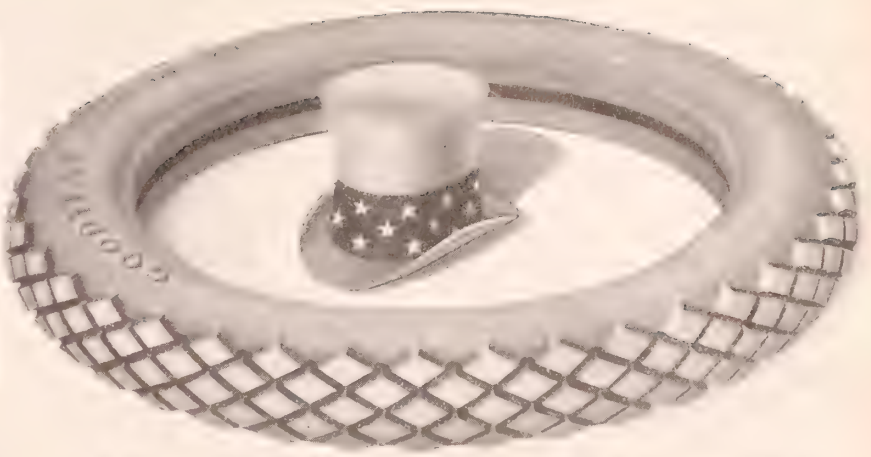
ALWAYS in the past there have been some prophetic souls who have seen this truth and follered it in sperit. But like the wayfarers of old through the wilderness, the march of the wimmen of the world towards the Canaan of their desires has been hard and toilsome.

The shadows of prejudice and old custom lay heavy on 'em. The stuns of ridicule and misconception and selfishness have pelted 'em and hurt their feet. The jungle has been dark and wild through which they have had to cut their way with blunt hatchets. And the cries of the surroundin' animals has been awesome and hard on their ear pans.

But them roars have now ceased to be so blood-curdlin', they are beginnin' to be even concilatory and amiable. The path is growin' softer and easier, the dark shadders are fallin' backward instead of before the wayfarers. And fur ahead we ketch glimpses of "Sweet fields beyend the swellin' flood," the brighter light of the future. The wilderness is nearly passed, the Promised Land lies jest before. And now may we not any of us (like our late friend Moses) fail through faint-heartedness and unbelief to enter in and possess the land.

Your paper is so good it is such a comfort and help to me. It has been a welcome weekly visitor in our home for more than eighteen years. May God abundantly bless you in your work for the uplift of humanity.

Mrs. Rev. P. L. Miller.



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"I was induced to give him the Postum because of my own experience with it.

"I am sixty years old, and have been a victim of nervous dyspepsia for many years. Have tried all sorts of medicines and had treatment from many physicians, but no permanent relief came.

"I used to read the Postum advertisements in our paper. At first I gave but little attention to them, but finally something in one of the advertisements made me conclude to try Postum.

"I was very particular to have it prepared strictly according to directions, and used good, rich cream. It was very nice indeed, and about bedtime I said to the members of the family that I believed I felt better. One of them laughed and said, 'That's another of mother's notions,' but the notion has not left me yet.

"I continued to improve right along after leaving off coffee and taking Postum, and now after three years' use I feel so well that I am almost young again. I know Postum was the cause of the change in my health and I cannot say too much in its favor. I wish I could persuade all nervous people to use it."

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After Vacation

By MARGARET E. SANGSTER, Jr.

SOME time ago, when all the world seemed putting on holiday dress and taking suit case in one hand and camera and tennis racket in the other and starting off for vacation land, I wrote an article which I called, incongruously, "After Vacation." In it I told of some plans that my girls had for the fall season, after they had finished with the summer holiday. I told of girls who wanted to be nurses and school teachers and social workers. I told of girls who had large, ambitious plans, and girls who had tiny plans. And then, at the end of my two columns, I tucked in a little note that asked other girls to send in their plans.

For a week or so I didn't get many letters from my girls, and I began to be worried. I thought, "Perhaps I have not been cordial enough." I thought, "Perhaps some, *most* of my girls didn't see it; perhaps they didn't read so far!" And then, as if in rebuke to my doubts, the letters began to flock in from my pen-and-ink friends who were planning futures that should begin "after vacation."

A great many of the futures were alike; you'd be surprised to know how much alike they were. A number of my girls were going to be teachers—the kind of teachers that study a pupil's character and try to know him and help him individually. Some of the girls, quite a few of them, were going to write; others were embarking on school and college careers. And as I read the letters it seemed as though I were sitting in front of a great screen watching different scenes coming to me from the written pages. I am going to tell you about some of them.

THE first letter, or one of the first, came from Michigan. I have never been in Michigan, but the name always brings a mental picture to me: the picture of a vast country with rolling hills and clear air and sparkling sunshine. Friends o' mine who live in Michigan, am I right? The letter said:

"I have just finished high school, so after vacation I hope to go to school and take up primary work. That means that I must leave this small town to go to a larger one. I must leave my folks—which will, of course, be hard. I know that I shall love the work, I do love children so. I am very much interested in singing. Although I live in this small town, I have had the advantage of taking vocal lessons from a teacher who comes here from the city. I hope that, in the future, I may be able to go on with my vocal work. When I read your article I felt that I could not resist the temptation to tell you of my after-vacation plans."

THE next letter in my pile comes from Minnesota. I have often wondered about that state, but somehow my mind never formed a clear picture of it. Perhaps some of my girls who live there will some time tell me about it. This Minnesota letter was a very sweet one:

"Since reading the call for 'after-vacation' ideas," ran the letter, "my mind seems so full of one idea that I really must drop a suggestion, and it is that we begin every day with a little talk with God. Also that we try to add at least a little of the love that is needed in this world—needed and longed for by many tired hearts. I see by your article that some of the girls are already planning to do good to others, and I am sure that most of your girls are loving and helpful."

ONE girl from up in New York State (and I have spent so many beautiful vacations up in New York State that the mental picture of it is very clear—a picture of lovely tree-covered hills and deep skies, and dancing rivers) writes me a sparkling, full-of-joy letter. Her plans are very lovely:

"I am going to be married this winter," she writes, "and oh, Miss Sangster, though my plans may seem simple, they are beautiful to me. For I am going *to make a home!* That seems one of *the* biggest things in the world."

FROM California comes a letter full of inspiration and hopefulness—and I hardly think that my pen-and-ink friends from California need tell me of their beautiful State. I have always pictured it as a land of many flowers, and balmy breezes, and wide roads, and snow-capped mountains in the distance. This is the picture that flashed on my screen when I opened this letter. Am I right?

"Since my first glimpse of the Exposition," the letter told me, "I have felt that perhaps I had some heretofore unguessed talents. You see, the Exposition was so full of really large things that it made me feel as if I were doing nothing. My life up to this time has always been more or less aimless. You see, I haven't had to work, and so I have only tried to enjoy myself. My 'after-vacation' plans—if they work out—are going to change everything. I think that God put each of us on the earth for some reason. This winter I am going to try and discover what the reason is in my case."

THE last letter that I am going to quote comes from Mexico. The picture that came to my mind as I opened the letter was of sandy open spaces dotted with clumps of mesquite, and dark-growing, dangerous-looking mountains in the distance. I could see low adobe houses, and folk dressed in clothes with high lights of red and yellow.

"My country," said the letter, "is a very unhappy country just now. There are babies starving, and mothers starving, and even strong men starving. I haven't had any vacation, but I have plans—many of them. And all my plans tend to the same point—to relieve the sufferings of my people. Are my plans worthy?"

FRIENDS of mine, if you have any plans or ambitions or little hopes that you hold deep in your hearts, I should like awfully well to have you write me about them some day. For they make wonderfully good reading, and sometimes just a stray word that you may speak or write will give some soul in doubt just the needed bit of inspiration to do the really big thing that is waiting.

The High Cost of Publishing

AS everybody knows, the "high cost of living," which has affected every home in America, is also universally felt in the world of productive industry. It has greatly added to the cost of producing all classes of publications, the Christian Herald among the rest. But while many other publications, both religious and secular, have been driven by necessity to increase their subscription price, the Christian Herald has made no change and will make none. It has been enabled to do this by means of its advertising, which has made it possible for us to give a much larger paper, with a greater variety of reading matter than ever before, without raising the subscription rate. The increased revenue from the advertisements is thus turned into a direct source of benefit to our Subscribers, who are getting a bigger, better and more attractive paper than ever.

I am very fond of the Christian Herald for several reasons, and one of these is that whenever I have a little money to spare you use it to the best advantage for one of your numerous charities. ANNA L. MARMELSTEIN.

Your sample copy of the Christian Herald to hand and looked over and am very much pleased with it. WM. S. ROBERTS.

This man sent his subscription for the Christian Herald.

The Herald's Sermons and Daily Meditations are grand. J. R. FRAME.

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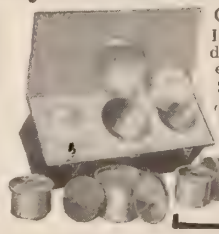

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The President's Thanksgiving Proclamation

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war, and of changes which have disturbed the world, also a year of special blessing for us.

NOTHER year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal, and while we have asserted rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

OUR ability to serve all who could avail themselves of our services in the midst of crisis has been increased, by gracious providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a richer realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters.

THE extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

NOW, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 25th of November next, as a day of Thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

IN witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 20th day of October, in the year of our Lord, one thousand, nine hundred and fifteen, and of the independence of the United States of America one hundred and fortieth.

WOODROW WILSON.

By the President: Robert Lansing, Secretary of State.

The War in Europe

Continued from page 1094

South of this, a third Bulgarian force has moved on Nish via Pirot and the Nishava rivers, which column has reached a position not far distant from that city. The result of this approach was to cause preparations for the removal of the temporary capital of Serbia from Nish to Prisrend, a town located just south of the Shar mountains in southwestern Serbia not far from the Albanian border.

Farther south still, the Bulgarians struck their most effective blow by capturing the town of Vrania, which capture has cut off all the Serbian army south of that point from any communication with the forces of the Allies at Salonica, or elsewhere in the south. The capture was followed by that of the town of Kumanova, also on this railroad to the south of Vrania, thus strengthening the Bulgarian hold on this line of communication.

Uskib lies only a few miles to the south of this latter place, at which city the Nish-Salonica railroad connects with another line running northwest to Mitrovitsa, and the Bulgarians, with the object of getting possession of this line, are making a drive at Uskib both from Kumanova and from the southeast, in which direction they have possessed themselves of the towns of Istib and Kotchana.

The Allies have sent a small force northward from Salonica, which has defeated the Bulgarians near Strumitza and taken that town, an event which may prove of considerable importance later in case any advance by the Austro-Germans and Bulgarians is attempted towards Salonica, though at the present writing there is a rumor that the Bulgarians have succeeded in recapturing the town.

Austria opened an offensive on the northern borders of Montenegro during the week, the obvious reason for which was to prevent any aid from that country being sent to her ally, Serbia.

For many days of late British submarines have been very active in the Baltic, and are reported to have sunk a very large number of German merchantships. In fact, fairly reliable reports state that German ships no longer attempt to cross over to Sweden and Norway, and that all commerce between those countries and Germany is suspended, which, of course, means that a certain amount of supplies of various kinds no longer reach the latter country.

Unusual the Austro-Italian campaign is almost devoid of incident. The snow and cold weather in the mountain front has practically prevented all activity there, and on the Isonzo river front while there have been continual artillery duels, there have been no infantry attacks rising above the level of skirmishes, and consequently the end of the week finds the combatants in much the same positions as they were at the end of last.

Premier Asquith is quite ill. Among the political incidents of the week in Great Britain were Sir Edward Carson's resignation from the cabinet and his subsequent explanation that his reasons for so resigning were disagreements with his colleagues as to the methods of conducting the war.

The Dardanelles campaign was without military incident during nearly all the week. The last two days, however, some rather hard fighting took place. The Turks attacked the Allies' positions along the front at Suvla and Krithia, but were repulsed and this repulse was followed by an assumption of the offensive by the Allies, and hard fighting is going on as this record closes.

General Hamilton, who commanded the Allies in this campaign, has been relieved and ordered home, General Monro succeeding him. No decision has yet been reached (or if reached has not been communicated to the world), as to whether or not the Allies intend to continue their attempt to reach Constantinople by this route.

In Mesopotamia the British forces are making steady progress and have now reached a point within a hundred miles of Bagdad. This campaign deserves more attention than it is receiving, as the capture of Bagdad would be an event of considerable importance, both politically and in a military sense, as in the event of the success of the German drive through Serbia and subsequent advance to Constantinople, which seems quite possible, if they then attempt, or send the Turks to attempt, to attack Egypt and the Suez Canal, the possession of Bagdad by the British would be a thorn in their side.

Little can be said of the fighting on the western line during the past week, which has again reverted to monotonous trench fighting, and artillery duels. Such infantry fighting as there was, was mostly in the vicinity of Souchez on the Arras front, and north of Talune on the Champagne front, on both of which the lines have swayed a short distance to and fro, according to the momentary tide, but which have practically resulted in no gain for either side. In the Vosges, there was just a little activity centering around Hartmannsweiler Kopf, where a few feet of trenches changed hands once or twice, but here again the final result was nil.

In Russia, the campaign also languished during the early part of the week, but later considerable activity was again manifested in the north on the line from Riga to Dunaberg. East of Mitan, late in the week, the Germans by successive advances for a couple of days carried their line forward to the bank of the Duna river, which, however, they were unable to cross, but were able to plant artillery in positions which enabled it to command the railroad running from Dunaberg to Riga. This latter city is now almost completely surrounded and cut off from all communication from the rest of Russia, except by water through the Gulf of Riga.

On the Dunaberg front, signs of an approaching revival of activity are to be noticed, and the prospect is that the Germans will open another attack on that city in the very near future.

Farther south, near Baranovitch, there was also some rather hard fighting lasting nearly all the week, between the army of Prince Leopold of Bavaria and the Russians, with the result that the Russians were finally repulsed.

Still farther south, near Techartiwsk, the Russians attempted to break through General von Linsuigen's lines, but were not successful, losing several thousand prisoners besides some artillery.

In Galicia, there was some desultory skirmishing but no general engagement.

A NEWS despatch late on October 22 states that King George has issued the following appeal:

"*To My People: At this grave moment in the struggle between my people and a highly organized enemy, who has transgressed the laws of nations and changed the ordinance that binds civilized Europe together, I appeal to you.*

"*I rejoice in my empire's effort. I feel pride in the voluntary response from my subjects all over the world who have sacrificed home, fortune, life itself, in order that another may not inherit the free empire which their and mine ancestors have built.*

"*I ask you to make good these sacrifices.*

"*The end is not in sight. More men, and yet more, are wanted to keep my armies in the field, and through them secure victory and enduring peace. In ancient days the darkest moment ever produced in the men of our race the sternest resolve. I ask you men of all classes to come forward voluntarily and take your share in the fight.*

"*In freely responding to my appeal you will be giving your support to our brothers who for long months have nobly upheld Great Britain's past traditions and the glory of her arms.*"

(*Signed*) "GEORGE R. I."

THE United States government has published this year a really good map of the several scenes of war in Europe, and any one can procure this by sending to the Superintendent of Public documents in Washington, enclosing the nominal price charged of 30 cents. This is by far the best map available for the general public, and its possession will enable readers to follow Mr. Arnoux's story more intelligently.—[EDITOR.]

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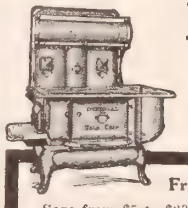

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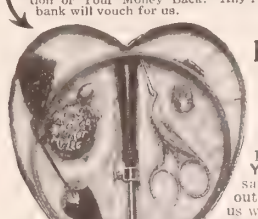

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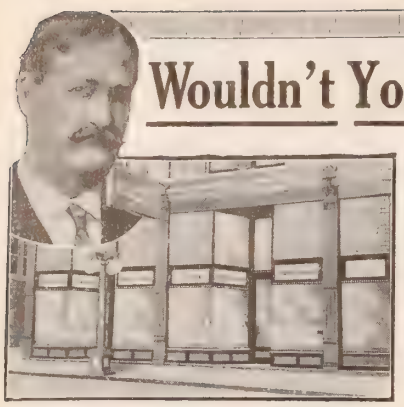

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Take advantage of my offer to come and see me

Don't say you're coming. Just drop in quietly. Call on any banker or merchant. Ask them about Long—about my store—my crispette business. Ask them if what I say isn't the truth—right from the shoulder. Look into my reputation. See if folks think I'll give you a square deal. Then come and see my store—see that it is just like the picture. See the machine. See crispettes made—make a batch yourself. Learn the business. Get my pointers on how to succeed. Up to a distance of 300 miles I'll pay all your traveling expenses, if you buy a machine. You'll see—know—learn everything. It's simple—easy. Won't take you a day. I'll be glad to see you—glad to show you the store and have a good talk with you. You'll go home ready to make more money than you ever made in your life.

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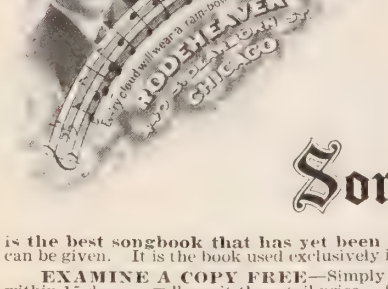

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Young People's Topics for November 14

How the Denominations May Be United in Service

Christian Endeavor and B. Y. P. U. Topic. Isa. 52: 7, 8

THE committees which made this passage of Scripture the reference for the subject "How the Denominations May Be United in Service" seem to have missed the real emphasis of the verses themselves. The union described in these verses is, as a matter of fact, not union in working and giving, but a union in praising and receiving. It is not the messengers who are united in the picture—there is supposed to be only one messenger in this particular description; but the waiting watchmen are united in their joy at the good tidings.

The lesson our committees wished to bring out is true enough, and there are many passages in the Bible and in church history and in present-day facts to prove it. Christians will come close together when they forget themselves and their differences in hard work for others.

But this special picture from Old Testament prophecy is of a people united in joy and praise at the good tidings brought. And is not this a deep and true hint of the deepest and truest unity? Read the second and fourth chapters of Ephesians. The love and joy of Christ's presence and blessing bring people together. And back here in Isaiah we have a beautiful hint of this. It is singing that the people do together, and it is when the Lord comes with his gracious blessing that they see "eye to eye."

We must work together. We must announce together the grace of Christ to those who know it not. Particularly on the mission field should denominational differences be forgotten in intense effort to teach and help and save the peoples. And we should and must learn that in the home field the same sort of unity of effort is possible. In every community the church of Jesus must work together for the good of all.

But remember that the truest unity will come from great outpourings of the divine blessing. We shall then be united in our praise. And we shall find at last that praising God may be after all the best kind of work we can do for him. It was when the mouths of the emancipated Israelites were filled with laughter and their tongues with singing that the wondering heathen said: "The Lord hath done great things for them." (Ps. 126: 2-3.) So when Christians praise the Saviour, unbelievers are led to seek and trust him.

The Promise of Spiritual Certainty

Epworth League Topic. John 7: 17; II Tim. 1: 12; I John 4: 13; 3: 14; 2: 3

DID you ever stop to think how a book of history is written? The writer of history digs into what h his "sources," sifting the true fr false, the probable from the do trying to make a faithful narra the days long past. Imagine a hi looking over, a hundred years fro the files of this year's daily How much of what he reads wo "know" to be true? How muc would he dare put into his h That gives you some idea of the di of getting at accurate truth. and juries have the same difficult the science of "evidences" is intricate. How do we arrive knowledge we attain? That problem. How, especially, do to a place of real certainty spiritual things?

The five verses we study pre pretty strong chain of evidences.

First, the testimony of others believe credible witnesses about matters, why not about salvatio you get a sufficient number of wi of the right kind you are sure facts. If one who died a hundre ago were to come to life now he at first think that all the world ha mad and that he only was sane—t the rest would be believing in telegraphy and in aeroplanes a hundred other things which he believe impossible. But final weight of testimony would be whelming. Everybody he asked say these things were true, so he yield to this mass of evidence before he actually saw the described. So myriads of people to the reality and power of sal Their testimony makes good ev

But Paul adds a note of p conviction. He himself "knows has himself had experiences so vital, that he cannot doubt. Tha real safeguard against doubt. apostles declared, "We canno speak the things that we have se heard." Seek a vision of Christ word from him so clear that y never doubt again.

Then (1 John 4: 13) we may ha evidence within, not only by bering past blessings but by the p of the Holy Spirit.

Then we have a new gift, experience of love—particularly a of delightful fellowship with tho share with us the joy and po salvation. But we must love eve else, too—even the people who us. If we do not, John says we spiritually dead. This feeling of added proof that we have found life.

The last test is obedience. If doing the things Christ asked us we may know that we are his.

Make this a meeting in which urged to stop being doubters become jubilant believers. Urge soul to believe not only that the facts of our religion are true, bu they are true for *him.*

Cave-Ins on Broadway

A STATEMENT just issued by E. Graham Wilson calls attention to a number of "cave-ins" on Broadway prior to the crash near Thirty-eighth Street and the one on Seventh Avenue. No lives were lost in these earlier cases. This is the way Mr. Wilson describes it in a report made to the committee on religious work of the West Side Young Men's Christian Association.

"We went by automobile to the busiest corner we could find, elevated our huge framed standard, announcing that we came from the churches of the district and from the Y. M. C. A., and we turned loose a gospel cornetist, who soon collected a crowd. The object of the work was then explained and the speaker introduced, and before long the traffic cop was watching the growing crowd with some concern, fearful of another 'cave-in' of another sort, caused by the bulwarks of sin built around the heart of the passer-by yielding before the manly, melting message."

The keynote of the campaign was "We Help Men," and 143 meetings were held with a counted attend more than 45,000, or 315 at each result of cards distributed i inquiries on almost everything job to religion, 314 interview given men and that many indi were helped to a better conditio total cost of the meetings was $3 Y. M. C. A. furnishing the aut and the Evangelistic Committ cornetist.

In the net results the report bartender turned to other emplo a young man under malign influe his work, given a moral impul help in bettering his emplo a former theological student lost White Way, turned from evil wa now leader of a boys' club; a about to end his life because of t induced to join a church and Bib and start a new life.

Any man who can win a fri himself can win a soul for Ch.
William J. Bu

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MY BOOK TELLS WHY

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Gasoline, Kerosene, Gas.
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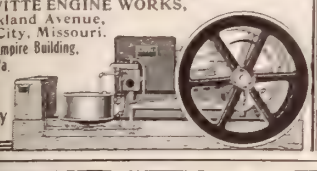

Delicate Girls and Women

are too often dosed with drugs when their blood is really starved. They need that blood-strength which comes from medicinal nourishment. No drugs can make blood.

SCOTT'S EMULSION is a highly concentrated blood-food and every drop yields returns in strengthening both body and brain.

If you are frail, languid, delicate or nervous, take *Scott's Emulsion* after meals for one month. *No Alcohol.*

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Keeps Skin Smooth, Firm, Fresh —Youthful Looking

To dispel the tell-tale lines of age, illness or worry—to overcome flabbiness and improve facial contour—there is nothing quite so good as plain

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Effective for wrinkles, crowsfeet, enlarged pores, etc., because it "tightens" and tones the skin and underlying tissue. No harm to tenderest skin. Get an ounce package. Follow the simple directions—see what just one application will do. Sold at all drug stores.

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Our 1915-16 Line of "Qualibest" Novelty Curtains contains hundreds of beautiful designs at one-half Retail Prices.

No. 104—Mesh of good quality scrim, hemstitched all Point edge, 2½ yards long. White or Arabe; state color desired, exceptional value, per pair **75c**

Satisfaction guaranteed or money refunded

Send for Free Illustrated Catalog of Curtains, Materials, Curtain Rods, Portieres, etc.

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TYPEWRITERS BARGAIN PRICES

Look at these bargains! Typewriters Rebuilt at our own Factories. Every machine is guaranteed for one year.

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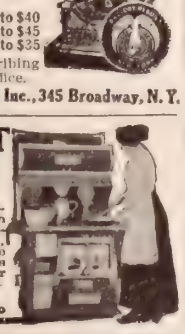
We sell others. Send for catalog describing them and address of nearest branch office.

AMERICAN WRITING MACHINE CO., Inc., 345 Broadway, N. Y.

A BRIDAL" GIFT With Every IMPERIAL RANGE



Send name and address. This receives your delightful premium. Learn facts of Imperial Ranges—Heat regulator, Stone Oven Bottom, Odor Hood, Lifter, all exclusive features. Save $25. Direct from factory. 30 days trial. Cash or Credit. Write now for catalog and facts about YOUR premium.

IMPERIAL STEEL RANGE COMPANY
Detroit Street Cleveland, Ohio

CHANCE TO EARN MONEY. Man or Woman Wanted to handle HIGH-CLASS line of Silk PETTICOATS. Sell direct to best trade. FOLIO and full instructions FREE on request. Leland P. Hamilton, Orange, N. J.

Righting a National Wrong

WOMEN, under the Labor Law of New York State, may not be employed in mercantile establishments more than fifty-four hours in any week (nine hours a day)—*excepting* . . .

This humane law with an exception has as its object the protection of woman, young and old. Before its advent, girls and women could be kept at work at all hours practically at the will of their employers. But now, during fifty-one of the fifty-two weeks in each year, girls and women are legally protected from the evils of unrestricted labor. For fifty-one weeks, women and girls need not jeopardize their honor, their health and their very lives in order to have employment.

We need not delve far into the history of a salesgirl to know wherein her honor was jeopardized by the old system—now in force for one week only. Nor does it require deep thinking to determine the effect of overwork on health. Overwork leads to nervousness, and that to physical and mental impairment. The duties of some employees take them out into inclement weather at night, candidates for disease that frequently leads far, far away from the hurry and worry of the daily grind.

Unrestricted hours, unrestricted toil for girls and women had become a national shame. Then various laws were enacted in their behalf. The beneficent law of New York State operates for fifty-one weeks—and then stops. The whole flood of evils, barely mentioned here, is let loose for one long week—the week (of all weeks!) *before Christmas*. The Labor Law of New York State says: "Women may not be employed in mercantile establishments more than fifty-four hours in a week, *except* from December 18 to 25, both inclusive." Why the exception?

It is made at the demand of employers in the interests of the public. The "public" is not a mere distant term involving all the people we do not know; it means *us*, Christian men and women who forget our "Golden Rule" because we wanted the precious privilege of crowding into the stores the week before Christmas; of waiting until then to buy our lists of "loving remembrances." So our legislators framed a law with a modification enabling employers to keep their employees at work day and night the hardest week in the year—for *us*. But they unconsciously doomed thousands to the darkest Christmas and saddest New Year imaginable.

But the question may be asked, in order that this law may be altered and these wrongs abolished, must we now do away with Christmas giving entirely? Decidedly not; there is a far happier alternative. Gifts designed for affording pleasure, and to reflect loving thoughts on December 25, could just as well be in the stores in November, and purchased in the first part of December. But they will not be in the stores in November unless customers demand such things long before Christmas week.

It may open our eyes to the meaning of all this, if we get a vision of the army of workers, not women only by any means, who are suddenly put on forced time to produce and handle, economically at the latest possible moment, the nation's Christmas gifts.

There are some 90,000 wage-earners making paper and wood pulp in the United States, with a half hundred factories converting it into fancy paper boxes. Hundreds of these earners, we know, are little children who start working early in the morning, and even when the sandman comes around their heads may nod, but tiny hands must fashion boxes; and Mother Nature, who wills that all living things shall have a certain amount of sleep, shakes her head in dismay. There are more than 13,000 pairs of hands engaged in the manufacture of sugar, partly that 44,638 workers may use it in the making of confectionery, that commodity which we must have dainty and fresh no matter who wilts and suffers to turn enough out in time. In the toy-making industry thousands of workers, very many of them girls and women, are driven to their tasks not by loving eagerness to bring shouts of glee to little lips on Christmas morning, but by the remorseless need of haste to turn out the goods within the briefest period of time. How many hot tears have fallen upon these childhood treasures we can never know. But we can make sure that none fall because of us. We, not the manufacturers, dictate the conditions under which Christmas goods are turned out.

Games, fancy goods, pictures and books, dolls and all the long list of "suitable" Christmas presents what an army of men, women and children toil to produce them! And how excellent a thing it would be if that army could be employed at reasonable hours *all the year through!*

Then after countless workers have prepared the articles for us, there are a million saleswomen and salesmen at our service night and day. In all it is estimated that there are approximately 2,599,709 workers, men, women and little children, who are hurtfully affected by the custom of concentrating each year's Christmas trade within a brief period before Christmas.

And then our gifts are transported from town to town, state to state, and country to country, by the Post Office Department. There are 56,810 post offices in the United States. Besides the regular mail-carriers, there are about 45,000 rural free delivery carriers, traveling altogether 1,050,266 miles daily. Last year a certain welfare association mailed thousands of announcements on December 24, which could have been held over until January. In 1914, during the eight days from December 18 to 25, inclusive, 3,050,232 pieces of letter mail passed through the Washington, D. C., Post Office. During the same period the outgoing parcel post mail amounted to 20,748 sacks, and in addition there were 8,000 parcels too large or too fragile to be transported in sacks. The biggest portion of this mail was a cruel Christmas pack strapped to the back of this faithful servant of the public. What about your own post office?

But there is a very pleasant side to this subject. It is the helpful side. It is the side upon which every Christian man and woman and child should stand. It is called the Shop Early Movement. Stores, corporations, big societies, churches, schools, are showing much interest in the new campaign. The Consumers League is one of the most active agencies to encourage early Christmas shopping, and it is not lacking in results.

Generally speaking the stores do their part. Retail merchants in many cases now have their stocks prepared early in November and customers may complete their shopping in ample time to insure deliveries. All kinds of offers are made to patrons to encourage them to shop early.

A store in Newark, N. J., gives its many charge-account customers who finish their shopping the first two weeks in December the privilege of paying their accounts in February. Last year in New York City twenty-two stores closed at six P.M., one at seven, and four at ten P.M., with supper given in each of the four cases. A large department store in Chicago does much for the welfare of its employees. Advertising is begun at Thanksgiving time, and early in November requests to shop early are mailed to customers. The entire force of the store is increased during the holiday season, and the store is closed every evening at six P.M.

"Early to shop, early to give,
Makes our clerks feel that it's worth
while to live"

is a new version of an old ditty that makes a catchy motto for stores to use in their efforts to induce early Christmas shopping. Another runs like this: "Christmas gifts ripen best if picked early and kept in your own room for a while before sending."

It is also found worth while for stores to furnish printed cards bearing such a message as this: "For a Merry Christmas with no bitterness in it for any one, I send you this little gift in advance of the Day. Your part is not to open it till then." Any enterprising merchant

DETROIT

WEATHERPROOF BODIES for FORD CARS

Make Your Ford an All Year Round Car

The Detroit top is handsomely proportioned, richly finished and fits snugly over the regular touring or roadster body.

The Price $77.00 f. o. b. Detroit

includes Rain Vision, Ventilating Windshield and Barbour Patent Flexible doors.

Fits so snugly on car body that joint is not noticeable, no overhang. Cannot possibly rattle. The interior finishing is of Gray Cloth, very rich and pleasing. The workmanship is first-class throughout. Absolutely guaranteed. Money back if not satisfied.

Write today for Illustrated Book.

Detroit Weatherproof Body Co.
196-502 Clay Avenue DETROIT

HAVE YOU AMMUNITION?

The nations of Europe now at war are calling for more great guns and more destructive ammunition. A great gun is worth more than a regiment of men, and one high-explosive shell will put a company of men out of action.

Systematic Bible Study

By correspondence is the only way by which many Christians can get the great guns and the destructive shells for their warfare. The Moody Bible Institute of Chicago is now providing eight courses of study that have been tested and proven worth while. The majority of these courses is Bible Study, the remaining courses being on methods of Christian work and allied subjects.

The Scofield Bible Correspondence Course

Is now owned and controlled by the Moody Bible Institute, and is the most comprehensive course ever prepared for correspondence work.

If you are within reach of the mails these courses can be taken in your homes, more than 2,300 students now taking them. 1,368 new students enrolled in the last year.

Full information will be sent on application to the

Correspondence Department
The Moody Bible Institute
Dept. F-8, 153-163 Institute Place, Chicago, Ill.

IF you do not know the spiritual value of Prayer-Topic Envelopes to your church, don't you think it wise to find out?

The Prayer-Topic feature is supplied by us—free—at the request of the Laymen's Movement.

FREE—A Duplex Envelope Opener, for the name and address of your Treasurer and S. S. Superintendent. Saves time, energy and trouble.

ADDRESS DESK—1
DUPLEX
ARCHER G. JONES
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UNLESS IT'S Duplex RICHMOND, VA. IT'S AN IMITATION

DR. JAMES M. GRAY
now writes the expositions of the Sunday School Lessons exclusively for
THE CHRISTIAN WORKERS MAGAZINE
Dr. Robert M. Russell gives the Devotional Lessons, and Mr. E. O. Sellers, Teachers' Problems. This is the best all-round magazine for Christian workers.
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BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Last Chance Offers

There are comparatively few Last Chance opportunities in magazine combinations this year. Nearly all of the magazines are holding to the regular price for the whole season except those mentioned below in combination with the Christian Herald. In each of the following cases, however, there is a distinct opportunity to save money on your magazine orders if you take advantage of it at once. All of these magazines will be higher in price after November 10th. Now is the time to subscribe if you wish to take advantage of the low price.

Christian Herald - - ($1.50 a year) **Pictorial Review** - - ($1.50 a year)	**$2.00**	save $1.00
Christian Herald - - ($1.50 a year) **Metropolitan** - - - ($1.50 a year)	**$2.30**	save 70c
Christian Herald - - ($1.50 a year) **Little Folks** - - - - ($1.00 a year)	**$1.90**	save 60c
Christian Herald - - ($1.50 a year) **Review of Reviews** - ($3.00 a year)	**$3.00**	save $1.50

Canadian postage extra for each magazine, except The Christian Herald Foreign Postage, $1.00

Subscriptions may be sent to different addresses, and may begin with any month desired.

This is a LAST CHANCE OFFER

which will expire, positively, on November 10th, 1915. The very offer you want to accept will probably cost MORE on November 11th. ORDER NOW!

Present subscriptions will be extended for one year from the time they now expire.

SPECIAL OFFER

Christian Herald - - ($1.50 a year)
Youth's Companion - ($2.00 a year)
(Remaining issues of 1915 FREE)
McCall's Magazine - ($ .50 a year)
(including choice of a 15c pattern FREE) - - - ($ .15 retail)

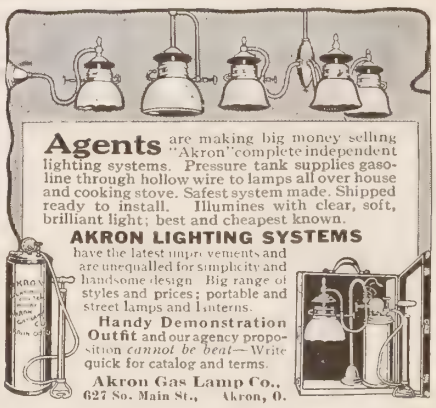
$3.25 Save 90c

Address THE CHRISTIAN HERALD, Bible House, New York

The Hen that Lays Is the Hen that Pays

We want you to know how to raise this kind of hens because they make large profits for their owners. If you want to know all about the Poultry business so that you will be sure of success we will tell you how. Our Philo System of raising poultry has made thousands of poultry farms successful in all sections of the United States and in foreign countries. We will forward book with complete instructions and all the facts about our new discoveries for $1.00.

Philo National Poultry Institute
1605 Lake Street, Elmira, N. Y.



Agents are making big money selling "Akron" complete independent lighting systems. Pressure tank supplies gasoline through hollow wire to lamps all over house and cooking stove. Safest system made. Shipped ready to install. Illumines with clear, soft, brilliant light; best and cheapest known.

AKRON LIGHTING SYSTEMS

have the latest improvements and are unequalled for simplicity and handsome design. Big range of styles and prices; portable and street lamps and Lanterns.

Handy Demonstration Outfit and our agency proposition *cannot be beat*—Write quick for catalog and terms.

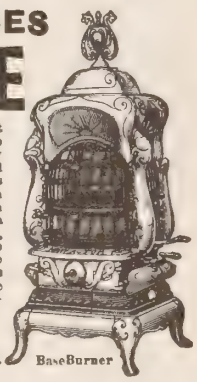
Akron Gas Lamp Co.,
627 So. Main St., Akron, O.

DON'T PAY TWO PRICES

Hoosier Range

HOOSIER Stoves Ranges Heaters FREE

To try in your own home for 30 days. Show your friends. Freight paid by us. Send it back at our expense if you do not want to keep it. You can buy the best at Actual Factory Prices. Are heavily made, of the highest grade selected material, beautifully finished, with improvements that equal anything ever produced. The Best in the World. Guaranteed for years by a Two Million Dollar Bond. No matter where you live, you can try a HOOSIER in your own home thirty days, without a penny's expense or obligation to you. You can save enough on a single HOOSIER STOVE to buy your winter's fuel. **Write or send postal today for Large Free Catalog "and prices" showing large assortment to select from. No Obligations.**



BaseBurner

HOOSIER STOVE COMPANY,
164 State Street, - MARION, IND.

"Better Light—Less Cost"

"Like the Angle Lamp so well we've dismantled our costly gas machine," writes one user. **"Our Angle Lamps have saved 20 times their cost,"** testifies another Angle user, **"in oil, burners, chimneys and trouble."**

The Angle Lamp

makes common kerosene the best and cheapest of all illuminants. It gives clear, bright, shadowless light without odor or soot. It is lighted and extinguished like gas while burning, and can, if desired, be filled with perfect safety. Our proposition is that you shall know the value of the Angle Lamp by a

30-DAY TEST

in your own home. Send at once for Catalog O and description of this time, trouble and money saver.

The Angle Manufacturing Co.
244-246 West 23rd Street New York City

can devise such helps. They are given only with goods purchased before December 15.

The willingness of merchants to help this movement is shown in their use of valuable advertising space in the daily papers to call attention to the shop early idea. They spend their money to educate the public: we are the public: are we "teachable" in this humane matter?

The stores and organizations may be willing to do their utmost to forward this movement, but the great responsibility lies with the buying public. One backward store last year announced that "All goods bought up to ten o'clock Christmas eve will be delivered the same night within the city limits and early morning to all suburban points." An outrage—yes; but if patrons had refused to *buy* Christmas Eve, that store would have learned a needed lesson.

If purchases were made early, the delivery force would not have to work like supermen night and day. Such conditions make many a man a grouch-zone to sour all who come in contact with him, including his helpless horse, because *Christmas* has got on his nerves through his sense of injustice; and this feeling that he is a victim of unfair treatment is no creation of his imaginary powers, but a sad fact.

The time is at hand for every one, offenders and non-offenders alike, to pitch in with a vim, and help remedy conditions. Each person who openly advocates the shop early idea is a decided help to the general cause. Do not let the fact—if it *is* a fact—that you or your friends or your whole town already observe the spirit of the shop early crusade prevent you from coming out openly in favor of it.

Between intimates who know there is sure to be an exchange of gifts, there can be an agreement to do their Christmas shopping early. Even a contest to see who gets through first can be arranged. When the gift is sent enclose a little card bearing some such greeting as this:

"To lighten toil,
And brighten hearts,
I early shopped to find this gift,
And early send it.

"Its magic charm
To carry love,
Requires that you shall not undo
Its seal till Christmas.

"So by this act
Between us two
We censure custom's cruel halt,
And help to end it."

One of the charms of Christmas giving is the little personal touch the message that goes with the gift, but that is quite the hardest part to manage. This new cause furnishes opportunity for a fanciful bit of sentiment.

In small country towns Shop Clubs may be formed in groups of ten or more people, the members pledging themselves to complete their shopping by December 15, and have everything mailed by December 20. Where there's a will there's a way, and who can help wishing to make Christmas a merry season for every one? This is the way to do it for oh, so many who now, every year, dread Christmas more and more.

If people would make a tour of the stores in November, go home and make a list of the things that attracted them from that a list of the things they really want, then return to the stores and buy them not later than the first two weeks in December, what a blessing it would be to themselves and those who wait on them! Isn't a thing that is worth doing at all, worth doing—not only well, but nobly?

When the vast procession of Christmas shoppers awakens to the fact that the men, women and children who wait upon them, tie up their parcels, and take them to their very doors, *are* men, women and children, not machines; when they realize that they are just as human, just as capable of receiving kindness, just as ready for a happy holiday, the flaw will be taken out of Christmas. GERTRUDE GOLDSMITH.

1840 Diamond Jubilee 1915

NOT a person but a church organization, the German Evangelical Synod of North America, was permitted by the grace of God to celebrate this important event just recently.

And what, pray, is the German Evangelical Synod of North America? It is a church organization having its pastors and its congregations in thirty-five of the states of our Union; in the District of Columbia; in Canada, and in the Central Provinces of East India.

The cradle of the German Evangelical Synod of North America stood in an obscure village near St. Louis, Mo., formerly Gravois Settlement, now Mehlville, Mo., and the 15th of October, 1840, marks its birthday. The principles for which this organization stands find their expression in the following paragraph of its statutes:

"The German Evangelical Synod of North America, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and Reformed Church, the most important being the Augsburg Confession, Luther's and the Heidelberg Catechism, in so far as they agree; but where they disagree the German Evangelical Synod of North America adheres strictly to the passages of Holy Scripture bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."

It is plain to the student of church history that these principles are not something entirely new, but that they are in substance the principles of the Evangelical Church of Germany, which came into being under the beneficent reign and through the instrumentality of the God-fearing king Frederick William III of Prussia in the year 1817. These principles were transplanted into this country by men who had compassion upon their countrymen who had left the Fatherland, and who came to preach the Gospel to them, beginning in what was then included in the "Far West," Missouri.

Having labored for some years without formal organization, eight pastors on the 15th day of October, 1840, formed the German Evangelical Church Association of the West. These men were E. L. Nollau, G. W. Wall, Herman Garlichs, Carl Ludwig Dauber, John Jacob Riess, Phil J. Heyer, John George, Joseph Rieger. In the course of seventy-five years this Association grew the German Evangelical Synod of North America, has developed to such an extent that in the year of its Jubilee it numbers 1,074 pastors and 1,385 congregations.

The Synod supports a preparatory school, the "Proseminary" in Elmhurst, Ill., with an enrolment of 178 students; the "Eden Theological Seminary" in St. Louis, Mo., having 80 students enrolled, and the Evangelical Academy in Fort Collins, Colo. Since 188 the Deaconess Work has become an important factor in the many-sided home mission work of the Synod.

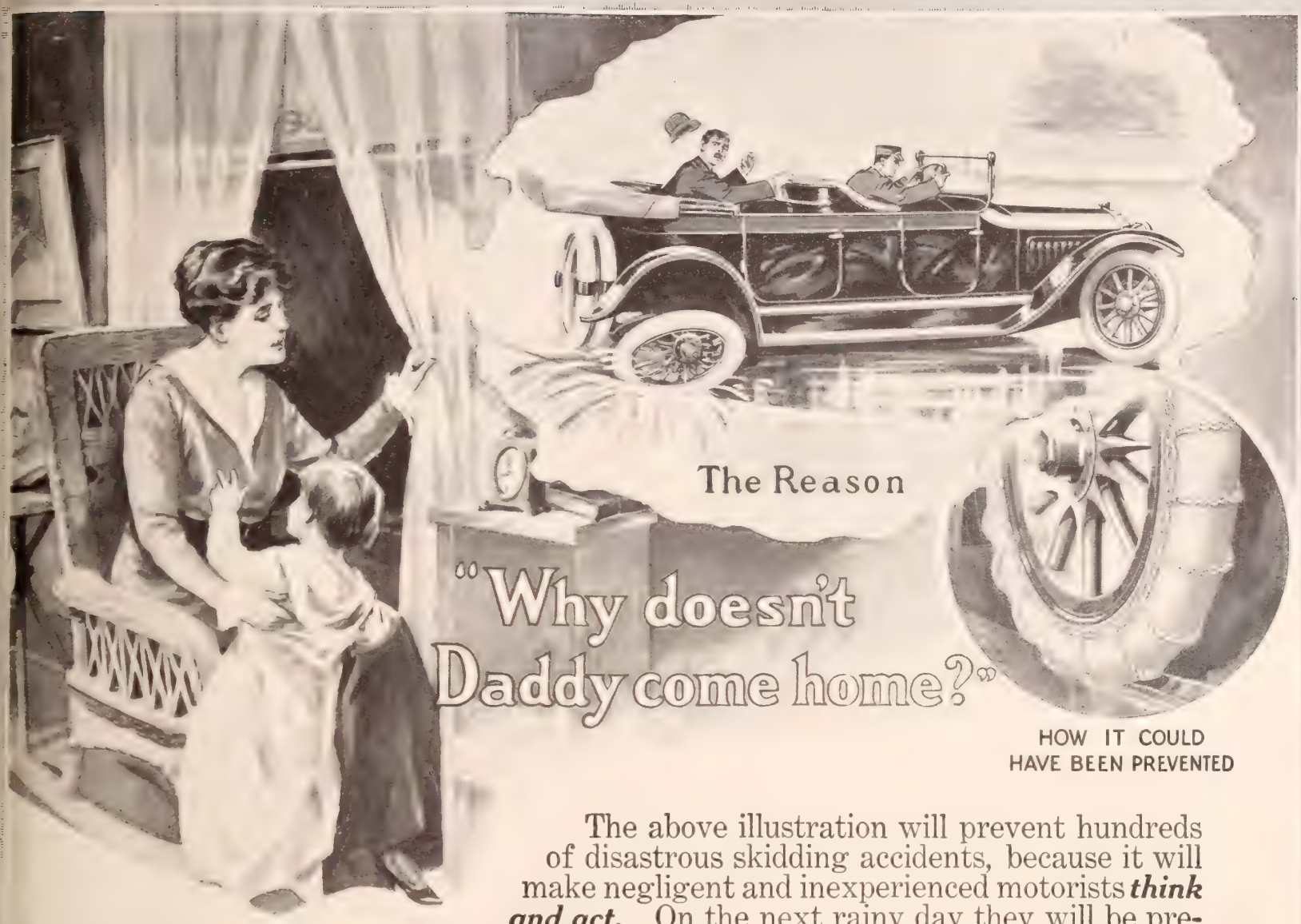
In 1884 the Synod entered the field of foreign missions in the Central Provinces of East India. Now, eighteen missionaries, assisted by 270 native teachers and helpers, labor for the uplift of the outcasts among India's population, looking to the Lord of the harvest for success.

This is a brief sketch of the history and the work of the church organization that has for its motto Eph. 4:3—"The unity of the Spirit in the bond of peace."

A HISTORY of the German Evangelical Synod of North America, a book of 430 pages, has been prepared for the year of Jubilee in the German language, and is obtainable at Eden Publishing House, St. Louis, Mo.

We have been in the Christian Herald family for 40 years, wandered away twice in that time for a week or two, but could not remain away and quickly returned.

We consider it the best all around paper in print today. MRS. D. W. BUFFINGTON.



The Reason

"Why doesn't Daddy come home?"

HOW IT COULD HAVE BEEN PREVENTED

The above illustration will prevent hundreds of disastrous skidding accidents, because it will make negligent and inexperienced motorists ***think and act.*** On the next rainy day they will be prepared for wet, slippery asphalt and treacherous mud—their tires will be equipped with ***the only positive safeguard against skidding.***

Weed Anti-Skid Chains

These Facts Should Persuade You to Think and Act Now, Before It's Too Late:

Dealers who sell the most tires are the largest sellers of Weed Chains, and they recommend Weed Chains regardless of what brand or type of tire they sell. Every car manufacturer uses Weed Chains on his service, demonstrating and test cars.

The great taxicab companies, the delivery services of big businesses in every line—all the great well informed organizations who operate large fleets of cars—use Weed Chains.

They all use Weed Chains to save lives and property. They do it to save themselves from damage suits. They know how often skidding causes disastrous accidents and how much it costs to repair the damage. They all know, through experience, that there is no substitute for Weed Chains.

Weed Chains are sold for all brands and types of tires by dealers everywhere. So, stop at your dealers today and *"Weed Chain ALL FOUR TIRES To Safety"*, before it's too late.

Weed Chain Tire Grip Company

Bridgeport, Connecticut

Also Manufacturers of

Tire Chains especially constructed for Single and Dual Solid Truck Tires — Motorcycle Tire Chains, Dobbins Blow-Out Chains, etc.

Manufactured for Canada by

Dominion Chain Company, Limited, Head Office: Shaughnessy Building, Montreal, Canada

By far the most popular Coffee in America

Everywhere the popularity of Arbuckles' Coffee is growing. From one of our branches alone sales in 1914 were *six times* what they were the year before. In one state, *four pounds* of Arbuckles' Coffee were sold *for every* man, woman and child in the state.

Think how good a coffee must taste to be the most popular coffee in America!

American women are famous for their coffee. Americans drink *more* coffee than any other nation and are known to buy *better* coffees than other countries. This fact is so well established that coffee-growing countries ship much of their finest coffees to America.

This will give you some idea of how good a coffee must be when for half a century it has been America's favorite coffee.

New friends added all the time

In over a million American homes, every morning, a piping hot cup of Arbuckles' starts the day, and every year we are adding hundreds of thousands of new homes. To know how much Arbuckles' Coffee adds to over a million breakfasts every day — try it.

Get a package today. Serve Arbuckles' when you have guests, when you want your coffee to be particularly good.

When you see the satisfaction it gives, you will know why over a million other women use it, why they have made Arbuckles' by far the most popular coffee in America.

FREE Write today for free catalog of 150 premiums. Arbuckles' premiums are almost as famous as Arbuckles' Coffee. As indicating their popularity, in one year Arbuckles' coffee drinkers sent for *more than a million* of one premium alone. Address Arbuckle Bros., 71-A 8 Water St., New York.

Save this Signature

Better than Ever

Christian Herald

SU CRIPTION, $1.50 PER ANNUM
PU ISHED 52 TIMES A YEAR

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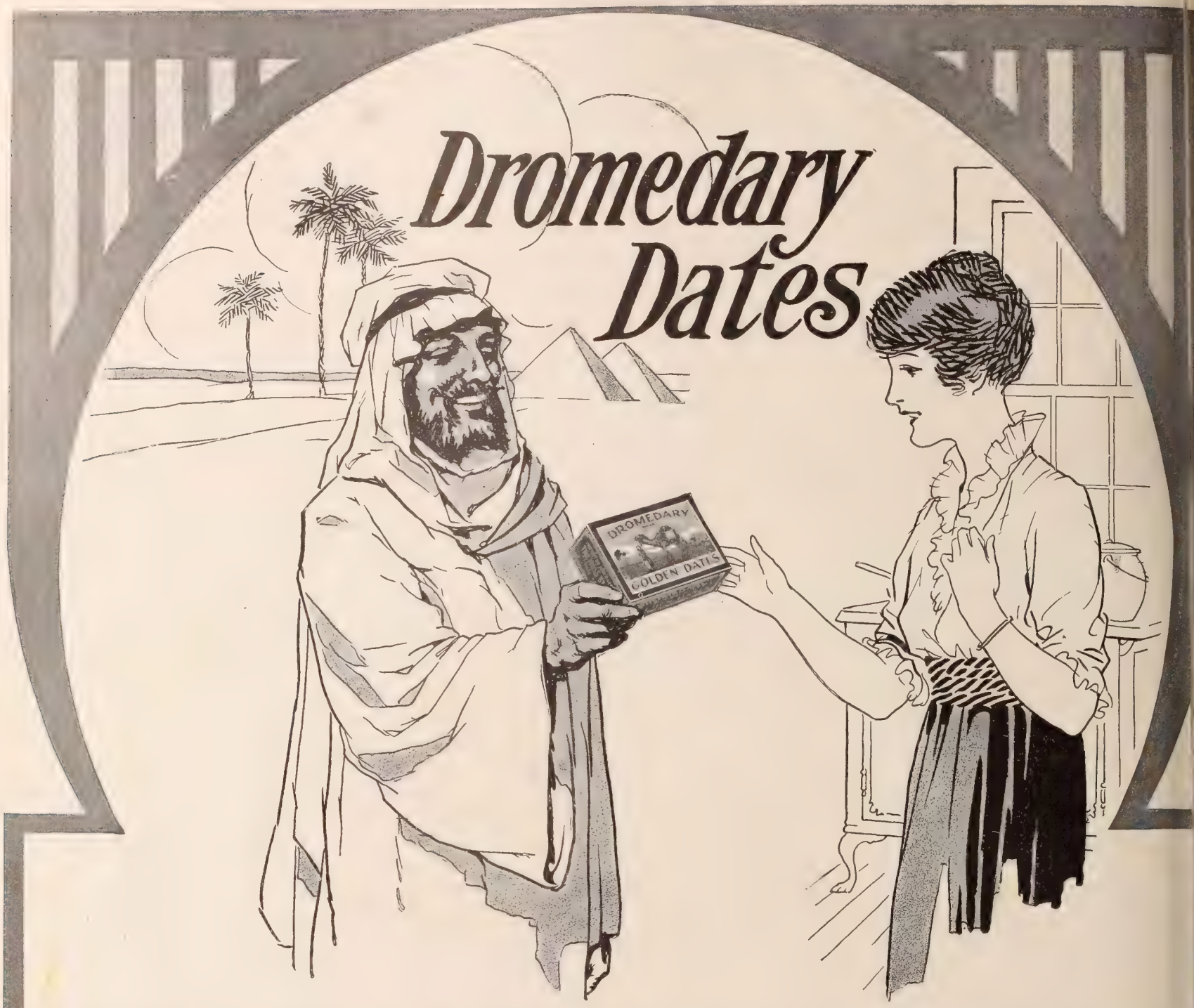
OFFICES: BIBLE HOUSE, NEW YORK

ee mention inside)

THE ROCK MORIAH IN THE MOSQUE OF OMAR, JERUSALEM

Photograph by American Colony, Jerusalem



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THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

War Invades the Garden of Eden

By PROFESSOR EDGAR J. BANKS

The Tree of Knowledge

BRITISH soldiers have entered the Garden of Eden and taken it from the Turks.

So state the recent war despatches from the far-away corner of the world, from Mesopotamia, between the Tigris and Euphrates rivers. There is a little corner of land between these two historic streams, just where they meet, which tradition says, and the native Arabs believe, was the Garden of Eden. From the Biblical story, too, we may believe that it was somewhere between these rivers that Adam and Eve were created. For nearly a thousand years, that historic spot has been in the possession of Arabs and Turks; but at last it has become Christian. To the north, beyond the meeting-place of the rivers, the Turks have been driven before the enemy and now the greater part of old Babylonia, for the present at least, is in Christian hands.

The Tigris and Euphrates take their rise in almost the same spot in the mountains of Armenia, nearly fifteen hundred miles away. At first they flow in opposite directions, encircling the great plain which was once Assyria, and then they approach each other until at Bagdad they are less than fifty miles apart. Again they flow apart, encircling Babylonia, and unite in the south at the little village of Kurna. In the upper part of their courses, both rivers are rapid streams, dashing down the mountains through deep gorges. When they pass Bagdad they enter a perfectly level plain, to wind sluggishly along to the sea.

In the springtime the Euphrates spreads out, transforming the desert into lakes and huge marshes in which reeds grow abundantly. Sometimes at the ruins of old Babylon the Euphrates dries up so completely that the natives cross it upon the dry sand of its bed, and dig deep wells into the sand for their drinking water. Farther south, even in the winter time, it is so shallow that once, when I was traveling down it in a canoe, we had to wade and carry the canoe to deeper water beyond.

The Tigris, which is a swifter stream and very swirling, is navigable for light-draught vessels as far as Bagdad, five hundred and twenty miles above the mouth of Busreh, by the river. The geologist tells us that all of the country below Bagdad to the Persian Gulf is an alluvial deposit brought down from Armenia, and that the rivers are still depositing their silt, filling up the northern part of the Persian Gulf at the rate of a mile every thirty years. About two thousand years ago the Persian Gulf reached northward to Kurna, where the rivers now meet; in more remote times it extended even to Bagdad. All of the old country of Babylonia is therefore perfectly level, without a stone or a hill, excepting the mounds formed by the hundreds of cities which once flourished there.

The northern part of Babylonia is generally dry during the greater part of the year. The lower part, near the junction of the rivers, is generally a great malarial swamp overgrown with reeds. In the springtime one may sail almost anywhere across the country from the Tigris to the Euphrates, and in the dry season great herds of camels, buffaloes, donkeys, sheep and goats graze over the same place. This explains why the war reports describe two battles between the British and the Turks, one a naval battle, the other a land battle, and both fought in precisely the same place. One was when the waters overflowed the valley; the other when the land was dry. But even in the dryest of seasons there are great marshes in lower Mesopotamia, and the British soldier who spends a season among them will probably burn and shiver the remainder of his life away with malaria.

Among the Date Gardens of Busreh

To the archeological student, the upper part of the valley is of the greatest interest, for scattered over its surface are hundreds of mounds which mark the ruins of once great and wealthy cities. There several civilizations have flourished and passed away—the Sumerian, the Babylonian, the Persian, the Parthian, and that of the Arabs of the time of the Califate. So many are the mounds that no explorer has yet seen them all, nor are they all marked upon the maps. In each mound the excavator may hope to find sculptured treasures and inscriptions which reveal the history of the ancient world.

In the lower part of the valley, near the junction of the rivers, there are no ancient ruin mounds. Of no less interest, however, is the garden-like spot which the natives call the "Garden of Eden" where the little village of Kurna now stands. Imagine two great rivers five hundred feet or more in width, flowing together, and in the triangular piece of land at their junction a grove of tall date palms, with foliage so dense that the sun of even the brightest days of summer fails to penetrate it, and you have a picture of this spot. Near the Tigris shore stands the large serai or palace of the Turkish governor. A little nearer the point are the ruins of another large house, where a prosperous Jew once lived; but the Jew was expelled and his house allowed to fall to ruins, for no Moslem would occupy his home. Back from the river, in the densest shade, are the few reed and mud huts of the people. There is a little shop where you may purchase sugar and coffee and cheap English print goods; and there is a little coffeehouse, where bitter Arab coffee and long water pipes are awaiting the guests. The only suggestion of civilization is a tall telegraph pole standing at the very point where the rivers meet. The British telegraph line, connecting Europe with India, passes down the Euphrates, through this traditional site of the Garden of Eden.

With the exception of the Turkish governor and the few soldiers quartered there before the war the occupants of the village are Arabs. Nature has provided them with so many of the necessities of life that they bear little resemblance to the small, active Arab of the plain. They are large, inclined to corpulency and shiftlessness. The rivers abound with fish, which the natives catch in an ingenious manner. The tide of the Persian Gulf reaches up the rivers beyond Kurna, and the natives build fences of reeds, enclosing a small space of the river near the shore. In times of high tide, the water flows over the fences, bringing the fish with it, and when the tide flows out the fish are left stranded in the enclosure.

In the plain to the north of the village, maize is cultivated; but the farmer in the Garden of Eden needs pay little attention to his crop. The soil is exceedingly rich. He merely plants the seed, and when the grain is ripe he stands upon a little tower of clay rising above the grain, and with a rotary sling hurls little lumps of clay to frighten away the passing birds.

But the date trees which flourish in the garden are the chief source of his income. With a tree or two he is independent, for they provide him with shade in the terrific heat of summer, the dead branches are his fuel in the chill winter days, the tree trunk is the support of his roof, from the branches he makes his bed, his chairs, his table, and with the leaf-blades he weaves his plates, baskets, mats, and fans. With the fiber of the tree he makes his ropes and a kind of coarse cloth. The fruit of the date, both fresh and dried, is his chief food. The dried fruit he pounds to flour for making his bread. From the juice of the date he makes a delicious jam, or pekmez, his sugar, his vinegar and a drink which he calls sherba. By distilling the juice he makes his arrak, the most intoxicating of drinks. The date stones he saves to feed to his camels.

Though Kurna is nearly surrounded by water, the native is seldom a sailor. Sometimes he makes a

Gathering Dates Near Kurna, the Old Garden of Eden

Arab Women Making Bread Near the Garden of Eden

canoe-like boat from reeds or date-leaf stems; but the boat he prefers is a coracle similar to a large tub, made of wicker work, and smeared upon the outside with bitumen from Hit, up the Euphrates. This peculiar boat, which is represented upon the sculptured slabs from the Assyrian palaces of three thousand years ago, is propelled with a single paddle. The boatman spins his tub about like a top, and then, paddling in the opposite direction, the boat is sent along.

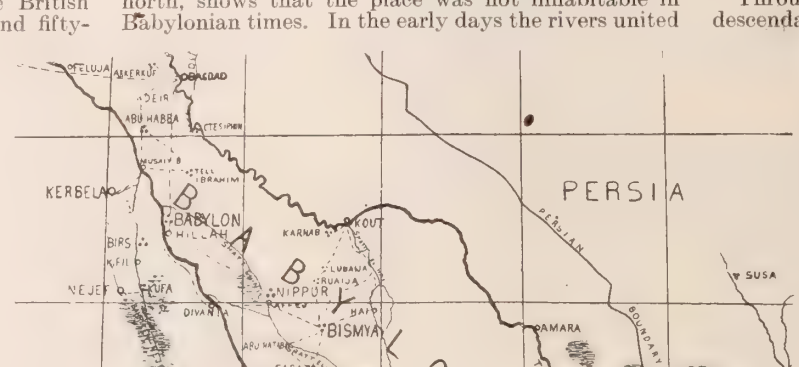
The climate of Kurna is acknowledged to be the most trying in all the world. The heat is terrific in the summer time. It is claimed that the British government has a record of one hundred and fifty-nine degrees in the shade upon the bridge of a boat anchored in the river at Busreh, a little to the south. The missionaries at Busreh tell of nights when the thermometer registers not less than one hundred and twenty-five degrees. British sailors bound for the Persian Gulf in the summer time, usually desert if they can. Perhaps in Arizona the thermometer rises nearly as high; but there the air is dry while in the Persian Gulf it is exceedingly moist. The Europeans at Busreh must pass the days in underground chambers, or serdaubs, while a native boy pulls a huge fan, or punkah, suspended from the ceiling, to keep the air in circulation. The nights are spent on the roof, for it is impossible to sleep below. In the winter time the air seems exceedingly cold, for the marshes are filled with salt; and as the wind sweeps over the plain the moist salt air is peculiarly penetrating. Frequently the Arab, benumbed by the cold, falls from his horse.

But the chief peculiarity about Kurna, as I have already said, is that the natives believe the place where they live is the exact site of the Garden of Eden. On the Tigris shore, near the governor's house, is a small locust tree leaning out over the water. The natives give it the name of Burhan, and assert that it is the very tree from which Eve picked the forbidden fruit. A few years ago, as I was canoeing down the Euphrates river, one of the soldiers of my guard, who had long been stationed at Kurna, delighted in telling me the traditions connected with the place. Whether or not he believed the tales he told, I do not know; yet he showed a familiarity with the old Semitic stories. He told of the tree of knowledge, with its great hollow trunk in which lived a great serpent which appeared at certain times and played with the Moslem children of the village. It was "the very tree from which Eve had picked the forbidden fruit, and the very serpent which had deceived her." This and similar stories increased my desire to see the famous tree.

It was evening when we drew our boat up on the shore beneath the tree. To my eyes it seemed small, and when I asked the soldier to point out the hollow trunk and the great serpent living within it, he closed the argument by saying that such sacred things were not visible to my unbelieving eyes.

While we were standing there, a Mohammedan priest appeared and joined in the conversation. "It is the tree from which Mother Eve picked the forbidden fruit," he explained. "To you, the tree may seem small, for each hundred years the old tree falls, and a new one springs up from its old roots to renew its youth. It is a very old tree, which stood in the Garden of Eden when Adam and Eve were here." I must have believed the priest, for I sent a man up the tree to bring down some of its bean-like fruit, that I might eat of it as did Eve of old.

Was the Garden of Eden, described in the book of Genesis, really there in the corner of land where the rivers meet, and where the village of Kurna now stands? Probably not. Two thousand years ago the Persian Gulf rolled over the spot. The absence of the ruins of Babylonian cities, so abundant a little to the north, shows that the place was not inhabitable in Babylonian times. In the early days the rivers united



Ancient Babylonia and Eden Where War Rages

farther north, or flowed into the gulf by separate mouths. Perhaps they united near the place where the city of Nasarieh now stands. Both the Tigris and the Euphrates, spreading over the plain, and always cutting new channels, frequently change their courses. At the bow of every Tigris River boat stand pilots with long poles in hand, to feel their way along, for on no two journeys is the channel in just the same place. No man knows just where the rivers used to flow, or where they met six thousand years ago. We may believe that the Garden of Eden was then at the confluence of the rivers, and perhaps some future explorer may yet discover its exact site.

If you sail up the Tigris a few miles to the north of Kurna, you may see on the western shore a great rambling wooden building, perhaps the largest structure in Mesopotamia. There you will always find little bands of Jews arriving from distant parts of Mesopotamia. There they say that Ezra, the leader of the exiles, was buried, and they come to worship at his shrine. It is uncertain if the Biblical Ezra, or a later Hebrew leader of that name, was buried there. The history of the shrine may be traced back several centuries. In the towns up the river, especially at Nasarieh on the Euphrates, and at Amara on the Tigris, you will find a peculiar Christian sect called Subi. Some call them the followers of John the Baptist. They are a dark-skinned, black-featured race, ignorant and fanatical; ye are exceedingly expert in manufacturing inlaid jewelry by a secret process which they reli guard. Every traveler brings away souvenirs handiwork. Their attitude toward Europe even more hostile than toward the Arabs. this was brought about by an early trader w to them for pure silver a large number of pewte The Subi is hardly worthy of the name Christi perform ablutions upon certain occasions seem the one chief duty enjoined upon him by h understood religion.

Throughout Mesopotamia, too, you will fi descendants of the ancient Babylonians still They call themselves Nasrani or Chr Europeans frequently call them Cha Though they all speak Arabic, th retain among themselves their C language, which is similar to the Babylonian. They are a large, w people, with light skin, and with f resembling those upon the sculptu ures from the walls of the ancient They are by far the most prosper progressive people in the valley.

Also within the boundaries of t ditional Eden, and between the rive where the armies are now fighting, i the great licorice fields of the world. the plant grows wild, and thousand natives dig for its root which they s in huge piles along the Tigris sho bale it ready to be shipped on its lo ney to America. But the raising o is the greatest industry of the lower Autumn is a feverish time among t merchants. Then the dates are ripe, loaded onto the ocean steamers at and the boats race down the Persia across the Indian Ocean, up the R along the Mediterranean and ac Atlantic, to be the first to arrive w delicious fruit for our Thanksgiving table. Once directly from Busreh to New York on one of the date steamers—a journey of forty-two days.

It would be interesting to know the future old garden spot. For several years before t began, the Turkish Government was building tion dams across the Euphrates, reopening Babylonian canals which had long been fill sand, and building new canals, to reclaim the c When the war broke out, work upon this great tion project ceased. After the war it will doub resumed, and one may easily imagine the which will then take place. All of that won fertile valley will be reclaimed. The wide where now the herds of the Bedawin find sca turage, will be dotted with date groves an fields, and millions of people will find homes now but few can gain a livelihood. Again E the city of the Califs, will be as glorious as w famous Haroun er-Rashid used to wander in about the streets, and when Sindbad the Sailo it his home. The buried cities will be unc revealing the treasures long hidden among ruins. The history of modern Egypt will be re in Babylonia. The desert and the swamps wi become a veritable Garden of Eden as in the days.

The Race-Wide War on the Liquor Traffic

By FERDINAND C. IGLEHART, D.D.

ON November 14, the World's Temperance Sunday, mention will be made of the wonderful victories over alcohol at home and abroad; good people will express gratitude to God for his leadership in the battle and for the inspiration of his Spirit quickening the human stroke, and will pray for a continuance of the divine leadership, and will promise their service and support in the continuation of the conflict for the destruction of the liquor traffic in this country.

For the first time in many years the government statistics show a reduced consumption of both fermented and spirituous liquors of 200,000,000 gallons of beer and 16,000,000 gallons of distilled spirits. This report means that one billion five hundred million less glasses of beer and five hundred million less glasses of spirituous liquor were consumed than the year before. Up to 1907 there were but three dry states—Maine, North Dakota and Kansas—as the result of sixty years of moral conflict. Since then Georgia, North Carolina, Oklahoma, Mississippi, Tennessee, West Virginia, Virginia, Arizona, Colorado, Washington, Oregon, Alabama, Arkansas, Idaho, Iowa and South Carolina have adopted No License. This is the addition of sixteen Prohibition states in the past eight years, making nineteen in all. South Carolina adopted constitutional Prohibition last September by a popular vote of almost two to one, every county but one voting for No License.

Among the surprises of the state contests was that Oregon and Washington, less than fifty per cent. of whose population was under No License, and Arizona with less than twenty-five per cent. of the population under No License, should have adopted Prohibition, all of them by a popular vote. The majority in Arizona was over 3,000 in a total vote of less than 50,000; in Oregon it was 36,000, and in Washington it was 18,632. As the result of the law in Oregon, which goes into effect January 1, 1916, nine hundred saloons and eighteen breweries in ninety-eight towns will be closed. There are twelve other states fifty per cent. of whose population are under Prohibition. They are Florida, Idaho, Indiana, Iowa, Kentucky, Louisiana, Minnesota, Nebraska, New Hampshire, South Dakota, Texas and Vermont. It is expected that they will move up pretty rapidly into the Prohibition ranks, making thirty-one of the thirty-six necessary for the ratification of the national constitutional prohibitory resolution. Only five more states would be needed. There are eleven other states from twenty-five to fifty per cent. of whose population are under No License, from which the temperance people hope to get the other necessary five states. New York, New Jersey and Pennsylvania are among the eight states at the rear of the temperance army, with less than twenty-five per cent. of the population under No License. The Anti-Saloon people are planning to carry the constitutional amendment without the help of these three states, two of which are the largest in the nation.

The liquor dealers can blame themselves for much of the misfortune that has befallen them. Their institutions have been so essentially bad, the home and parent of about every vice and crime; they have manifested such cruel avarice; they have so shamelessly corrupted American politics; they have made such persistent onslaughts on the Sabbath, that the public conscience will no longer quietly tolerate the saloon. Science is against alcohol, charging it with being a poison and teaching so to the children in the schools. The medical profession has ceased to be its friend. Business is against it. On the grounds of efficiency the railroads, manufacturers and other establishments put a ban on those who frequent the saloon. The workmen's liability laws in most states have made employers more careful to demand temperance in the men. Leading members of the trades union commend abstinence to their fellow workmen.

THE women of America hav the worst enemy the liquor has ever had. Nemesis as an a pursuing the criminal is mercifu compared with woman's fierce warf the saloon. She began the org movement in the Women's Cru 1873, which became the W Christian Temperance Union at Cleveland, Ohio, in 1874. Miss Fran Willard, who was the first secreta came the president of the organ in 1879 and remained in that p till her death in 1898. Hers is t and only woman's statue in St Hall at the Capitol at Wash Her name is among those acco place in the Hall of Fame at th versity in New York City. Mi lian M. N. Stevens became a successor of Miss Willard as the dent, and at her death Miss A Gordon was made the head of the T. U. There are in America 15,00 branches and 400,000 members W. C. T. U. Over fifty countri affiliated with the organization. whatever opinion may be held question of universal suffrage,

Continued on page 1141

Good Roads Everywhere

By CHARLES HENRY DAVIS, C. E.
President National Highways Association

N this great land of ours we give too much thought to our material gains. We are doing better, but we are far behind the older countries of Europe. They know more fully than we the value of the beautiful in all things, and they have applied this lesson to their road-building. Their roads are not only beautiful in themselves, their structural characteristics and their location, but because of the existence that their immediate surroundings shall conform to the general scheme. Their roadways are laid out with relation to parkways, and surrounding buildings are designed so as to be appropriate thereto. Great attention is paid to landscape engineering, architecture and gardening, thus giving their roads a setting. But more than this, European roads are often built almost for their scenic beauty alone. Such highways abound throughout Europe, and there are several thousand miles of such roads. One cannot measure the value of such taste and beauty, not only in the roadway itself, but in what one sees from such highways. If a thing be beautiful the enjoyment and therefore the use thereof is increased by many fold. Fine roads through a fine country attract the would-be user and by just so much increase the traffic upon them. This in turn reacts favorably on the economic side of good roads.

It is the economic side of our problems that gives impetus to the desire for good roads in this country. The esthetic demand may appear in the winter or summer touring sections, such as the Pacific slope, Florida and New England. But this esthetic side is not the backbone of the present popular and universal demand for good roads everywhere. Every one is in favor of good roads, and every one has been for a long time, and yet in the aggregate we have but few really good roads.

In the first place, it is surprising how many people do not know that it is only a *hard* road that can be a good road every day of the year. This is due to the fact that they have not seen or used a hard road. Until they do see one and realize what it means to them in decreased cost of living and increased value of their lands, they will oppose any plan to build aught else than the usual country road typical of their locality. A hard road at $9000 to $10,000 a mile, when the so-called good road, which is the only one they know, costs a few hundred, looks large on the tax rate of the average farmer. Until he actually sees and uses the hard road, appropriations therefor are not made by his county or his town.

The result has been that really good roads have not come to local communities until the larger unit, the state, built state highways. Almost immediately upon the advent of the state highway comes the desire for hard roads to connect up. Then the farmer, seeing the increased loads that can be hauled uninterruptedly throughout the year, votes the necessary moneys for the hard roads he uses every day. Only two months ago, in the state of Ohio, the writer was delayed over night at a small country town by a thunder storm lasting barely two hours. The roads became temporarily impassable, but the people took it as a matter of course! After fourteen hours' delay we started, and by steady going made forty miles in the first hour. We were lucky at that, for the roads were unspeakably bad, due to that rain of a few hours. Think of the conditions that must exist in the winter and spring conditions that last for days! Think of this existing, not only generally throughout Ohio, one of our wealthiest and most populous states, but substantially throughout the United States, excepting upon a mileage so small that one dislikes to mention the exact amount!

Few Communities Get Above the Level of Their Roads

THE Roosevelt Commission on Country Life reported that "education and good roads are the two needs most frequently mentioned in the hearings." This was in 1909, and while there has been great advance since then it has only been a beginning. But how can our rural sections get proper schooling until they get good roads to reach the schools? Good schools must have good teachers. Teachers must be paid well, or they won't be good teachers. In other words, larger schools with more scholars are the only ones to whom good teachers can be supplied. This means concentration into centers, and this means good roads to reach them, or the children do not go. In Germany illiteracy is about three hundredths of one per cent., while in the United States it is over 250 times greater. What a reflection upon our roads—and other things! What is true of the schools is true of the churches and their influence upon the body politic. If country people cannot get to church over good roads, many of them do not go as often as they would.

Every Mile Tempts You Onward

What has been true in our smaller political units is equally true among our states. Not until the larger unit, the nation, builds the through interstate or so-called National Highways, will many of our states begin to get any substantial good-road mileage. This has been the history of Europe, and we are not likely to escape the same influences. France has 24,000 miles of National Highways, 160,000 miles of Departmental and Intercommunal Highways (equivalent to our state highways although more nearly the size of our counties'), and 185,000 miles of Parish or Vicinal Roads, equivalent to our townships' or towns'.

This is a total of 369,000 miles of road within an area of 200,000 square miles (about), with most of these good roads serving 40,000,000 people. Our six New England states, with New York, New Jersey, Pennsylvania and Ohio (the most densely populated area of the United States), have almost exactly the same square mile area, a population of 30,000,000 people and about 360,000 miles of roads, mostly bad. Of these roads a very small mileage is state and none national!

Abroad They Know How to Get the Good of Their Scenery

WHAT is true of the oldest, most populous and wealthiest part of our country is worse, infinitely worse, literally throughout our nation, with but such few bright spots as to make them shine out in contrast. This should not be and must not be allowed to exist to our shame. Were we to follow the example of our sister state, the French Republic, this country would have a system of National Highways about 150,000 miles long, 900,000 miles of State Highways, and 1,125,000 miles of county and township or town roads to make up a transcontinental system of about 2,175,000 miles. We already have nearly that mileage now in ordinary public roads as the basis.

We all approve of our ownership of the Panama Canal. We none of us begrudge the cost—or for the matter of that, feel the cost. We own it and want to own it even though it continue to slide! Our entire road mileage could be made good roads for only twenty times the cost of the canal. But this cost could extend over a period of twenty years and not be more than three-fourths of our present expenditures in so-called "preparedness" for war. And while we were paying for these roads we would get back their cost in economic savings and increased values. To mention some:

Much of the $250,000,000 estimated as going with tourists to Europe each year, would be spent at home. If only one-half, this amounts to $2,500,000,000 plus interest in the twenty-year period of building.

There are 1,700,000 motor cars in operation today. How many will there be twenty years hence? Let us figure on an average of 2,500,000 for the period. Too few, you say? Well, we should be conservative even when dealing with figures almost beyond the imagination. These 2,500,000 motor cars may make five miles per working day, or 75,000,000,000 miles in twenty years. It costs from ten to thirty cents a mile to operate a motor car. Take the lower figure. Will not good roads everywhere reduce the cost at least one cent per mile? If fair, our saving would be $750,000,000 in twenty years!

But there are somewhere between three and five million animal-drawn vehicles. There is another saving of as much or more, and we still have interest to add on both items. But how about depreciation on all this? And while we are figuring let us include thirty million horses, mules, and so forth, two million bicycles, 100,000 motorcycles we now have, plus what we shall have in twenty years. What are they worth? More, much more than $10,000,000,000! Another saving of $1,000,000,000 in twenty years.

The wealth produced by our nation per annum amounts to twenty billions in manufactured products, nine billions in farm products and two billions in mining products. say thirty billions for short measure! A very large part of this passes over our highways. As a result of good roads, a possible saving of one per cent. per annum for twenty years would amount to $6,000,000,000.

The value of our farm real estate and buildings is thirty-five billion dollars. Such lands increase enormously in value on the advent of good roads, sometimes several-fold. If such increase were only at the rate of one per cent. per annum we get a total of $7,000,000,000!

But why go on?—and we can go on—multiplying the benefits? Let us collect them! (A) $2,500,000,000 from tourists. (B) $1,500,000,000 reduced cost of operating motor-driven and animal-drawn vehicles. (C) $1,000,000,000 saved in depreciation of these. (D) $6,000,000,000 added to the nation's wealth-producing capacity. (E) $7,000,000,000 increase in the value of farms. (F) Interest on these vast sums. Money doubles itself within the period, but we do not need this, for we have $18,000,000,000 total, or more than enough saving to pay the entire cost of this great road system with many benefits unmentioned still to the good!

A Week in the World's News

NEW DEFINITION OF WAR. Speaking in the Mount Morris Baptist Church New York, David Starr Jordan, chancellor of Leland Stanford Junior University, California, said on Sunday, October 24, that every war "is a brawl in the dark." He also fixed the causes of war as either "hot headed aristocrats or gray old strategists." Bryan's peace treaties, which Dr. Jordan called "cooling-off treaties," offer excellent obstacles to war, in his opinion. He spoke as a representative of the League to Enforce Peace, and declared that "there is one thing that the people in this country ought to resent, and that every teacher ought to resent. That is the intrusion of militarism on the already overcrowded program of our public schools." The way to permanent peace, in the opinion of the noted advocate of international arbitration, is world federation.

ELECTION DAYS MERE INCIDENTS TO THE SUFFRAGISTS. Undeterred by their positive defeat in New Jersey, and looking past whatever might happen in New York, Massachusetts and Pennsylvania on November 2 with unmoved confidence in their ultimate triumph (this page is going to press too late for late election news), the advocates of equal suffrage are planning to make November 16 a twenty-four-hour question-mark to all Congressmen who did not vote for the suffrage amendment in the last Congress and to all new members of doubtful sentiments. In Maine, Connecticut, Rhode Island, Maryland, Ohio, Indiana, Illinois, South Carolina, Florida, Alabama, Louisiana, Tennessee, Kentucky, North Dakota, Wisconsin, Michigan, Missouri, and Nebraska suffrage conventions will be held at which senators and congressmen are invited to speak, and resolutions will be adopted calling upon Congress to pass the Bristow-Mondell Federal suffrage amendment. In other words, the equal suffrage party intends to let all congressmen know that *they* know where each member of the National Legislature stands on this question. New York City turned out on Saturday afternoon, October 23, to watch nearly 50,000 women and several thousand men march over a long route in the interests of equal suffrage. This is said to have been twice as long as any previous parade of the kind. More than 3,000 large banners and upwards of 20,000 pennants gave the event its name, the Banner Parade. Everything was done in excellent taste, and the great column made a decidedly good impression on the vast numbers of spectators.

PREPARING TO CONQUER THE (COMMERCIAL) WORLD. If Congress heeds the recommendations of the Department of Commerce, appropriations will be granted that will enable the Bureau of Foreign and Domestic Commerce to increase the number of commercial attachés (a service of one year's existence now) assigned to the important commercial centers of foreign countries, and with these agents scattered practically over all the world to report home on the state of the world's markets, it is expected that American industries will be able to assume the supremacy in world trade upon the close of the European war.

WAR HAS MORTGAGE ON THE AIR. The experiments in wireless telephony, which were progressing so favorably between Arlington, Va., and Paris, have been ordered discontinued by France because they interfere with the transmission of important war messages. Just what important war messages are being sent between France and America is not disclosed.

JUST PLAIN, STRAIGHT-OUT, ORDINARY AMERICANS. A movement that is on foot to eradicate the hyphen from American citizenship has received the jubilant endorsement of Colonel Roosevelt, who would have every one just plain, straight-out, ordinary Americans like himself. It is difficult to see the traitorous quality in the custom of indicating one's racial origin as by saying, "I am an Irish-American." Why does the Colonel think that that means "I am part Irish and part American"? Doesn't Colonel Roosevelt belong to our oldest fatherland society, the Holland? If so, why? Can't he for the life of him break wholly away from his Holland ties? Nonsense! Drop the hyphen, of course, those who wish to do so; but also let us drop this foolish idea that a hyphen binds an American to another land. It is such wild denunciation of what does not exist as our former denunciatory President now indulges in against an imaginary division of patriotism, that breeds class hatred and real division of our population into "pro" groups.

THIRTEEN GIRLS BURNED TO DEATH BY SOLDIERS! Or, rather, by Pittsburg men who had failed to supply their factory building with adequate fire escapes, according to the inspector, and in consequence thirteen girl employees of a paper box making concern were unable to escape from the burning building on October 25. Many others were saved by heroic efforts of men employees. True, the owners of the building did not start the fire. But the girls are dead, just the same. And municipalities are still being "governed" by politicians instead of by men (and women") who seek—for their fellow men and women—first the kingdom of God, i. e., the principle of the Golden Rule in business.

NEW MINISTER FROM CHINA APPOINTED. A graduate of Columbia University, Dr. Wellington Koo, at present minister from China to Mexico, Peru and Cuba, has been appointed by President Yuan Shi Kai minister to the United States, succeeding Kai Fu Shah. Dr. Koo was in England when his new appointment was made known to the State Department, October 25. He is under thirty, and received a Master of Arts degree and a Doctor of Philosophy from Columbia, and was elected to the Phi Beta Kappa Society for scholarship. The new minister is said to favor the movement for a parliamentary monarchy for China, and to be very much in the confidence of Yuan.

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The Nevada, First Oil Fuel Battleship Built

OUR BIGGEST SUBMARINE TARGET. The Fore River Ship Building Company turned over to the government the new superdreadnought Nevada on October 22 for her testing, and the great vessel arrived at the Brooklyn Navy Yard October 25. The Nevada burns only oil fuel, the first in any navy to do this, carries anti-aircraft guns, and in various other respects outclasses all her sister ships. The official testing before acceptance by the government takes place off Rockland, Me.

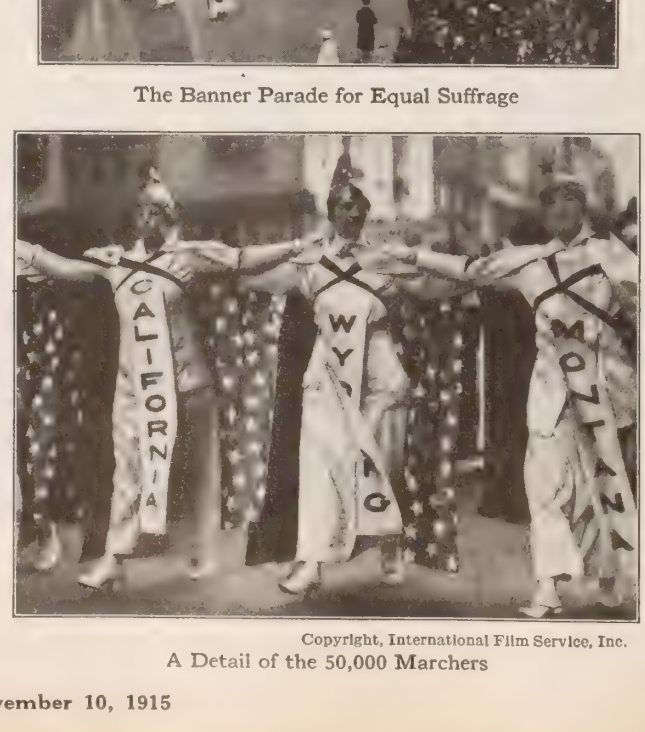
RAILROAD ACKNOWLEDGES AUTOMOBILE COMPETITION. The annual report of the Southern Pacific Railroad Company for the year ended June 30, just published, states that of the total reduction of $8,654,583 in operating revenues, 41 per cent. was in the passenger department, which had felt "the serious inroads made upon local railroad travel by automobile competition, which the improvement of highways has encouraged and rapidly developed." No fatality occurred during the year among passengers in train wrecks, and only one has occurred in the last seven years, according to the report. In that time the road has carried 282,719,444 passengers, 373,233,119 locomotive miles. Six employees out of 8,664 lost their lives in train accidents during the year, as against 40 such deaths in 1912. The Mexican war and the Panama Canal have cut into the Southern Pacific's revenue also.

ALL FAITHS UNITED. Five hundred young men and women students at Teachers' College, Columbia University, have united in a Students' Religious Organization which includes the Y. M. C. A., the Y. W. C. A., the Catholic Club, and the Jewish Forum. The societies composing the new organization have entered into an agreement that they will not interfere with the religious leanings of any student, but each will look after its own. The secretary of the new organization is arranging dates for various religious services so that there will be no conflict. It is the plan that Catholic, Jew and Protestant shall labor in common in devising means for making religious instruction more efficient, and each is pledged against proselyting.

The Banner Parade for Equal Suffrage

JAPAN CONTROLS COMMERCE. The withdrawal of the Pacific Mail Company from the carrying trade of the Pacific Ocean has placed a great commercial advantage in the hands of the Japanese. United States Consul General Anderson at Hongkong advises that the Japanese companies, with official sanction, are planning to increase their rates from American ports to Oriental ports, while eastbound rates remain as they are. The advantage to Japanese manufacturers is obvious. The Japanese now control 43,000 tons of a total of 490,000 tons in the trans-Pacific service.

CHURCH COUNCIL URGES PEACE. At the International council of Congregational churches in session at New Haven, Conn., October 26, resolutions were passed urging international peace and calling on the President to use his influence for the protection of non-Mohammedans, especially Armenians, in Turkey. The resolution sets forth that "the present war has laid bare the fallacies of armed peace and has proved the futility of armaments as a guarantee of international security and justice, and that God is revealing through this conflict the essential need of world-wide brotherhood." The resolutions further appeal to the President and Congress "to take no steps toward increased armament not necessitated by grave conditions of national defense, and to bend their energies toward working out, with other governments, a plan of international organization which will render impossible a recurrence of the present world tragedy."



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A Detail of the 50,000 Marchers

REFORMING OUR SPELLING. The Illinois Daily Newspaper Association, in session in Chicago, October 19 and 20, expressed approval of the list of twelve words proposed in 1898 and in use since that time by the National Education Association as follows: tho, altho, thru, thruout, thoro, thoroly, thorofare, program, prolog, catalog, decalog and pedagog. The Association adopted the simplified spelling of these words for printed matter and for the correspondence of the Association, and urged their adoption by the individual members of the Association for use in their respective publications. At the present time the total number of newspapers and periodicals using simplified spelling is 156; their combined circulation is more than 4,000,000. The total number in July, 1914, was 38.

RUSTED RIVETS BLAMED. In the final report of the Board of Inquiry into the loss of the United States submarine F-4, it is found that certain rivets in one of the battery compartments had rusted and had become loosened sufficiently to admit water at ordinary pressure. Under the pressure sustained by a submerged submarine a considerable amount of water could be so admitted. This water leaking into the batteries is held to have caused an explosion which crippled the vessel. Mechanical evidences showed that the crew had made every effort to overcome their difficulties, the majority having been found in the engine room with the ruptured bulkhead closed. The finding of the Board as regards the crew is as follows: "From the facts established, we find that the accident resulting in disaster to the U. S. S. submarine F-4 on March 25, 1915, was not due to carelessness, negligence or inefficiency on the part of the officers or men of the vessel and that, furthermore, the personnel remained at their respective stations until all effective means employed to avert the disaster impending had failed, and thereafter sought refuge."

J. P. MORGAN OPERATED ON. On October 29, Mr. J. Pierpont Morgan, chief financial representative in America of the British and French allies, was taken suddenly ill with appendicitis and his physicians operated at once. The report gained currency that Mr. Morgan was suffering from blood poison due to the bullet wound received early in the summer. But this was denied and Mr. Morgan was reported to have come through the operation successfully.

SHOWING HOW DENOMINATIONAL WALLS MAY BE SCALED. Rev. Reginald J. Campbell, who began his ministerial career in the Congregational Church in England, and afterwards drifted into the Free Church, has now transferred his activities to the Established Church. He has had a very varied theological experience and at one time swung to the extreme limit of the pendulum, renouncing not a few of the beliefs that are held in common by the great body of Christians throughout the world. In recent years, however, he returned to the orthodox faith and has been preaching with great acceptability in the City Temple, the scene of the late Dr. Joseph Parker's famous London pastorate. The cause of his conversion to Anglicanism is not stated, but it is recalled that his early purpose as a student was to enter the ministry of the Established Church, a desire that is now fulfilled.

ANOTHER NAVAL VETERAN RETIRED. To every American who loves his country's history, the traditions of the navy lustre around the old wooden frigates. One more of these old warships is to be broken up, the Franklin, completed just after the Civil War and the first to assert itself the American navy to carry the four-starred flag of an admiral Farragut.

HOW DO THE DOORS OF YOUR SCHOOL OPEN? St. John's parochial school at Peabody, Mass., a brick and frame building not provided with fire-escape was destroyed by fire on October 28. Of the 600 children who had just entered the building for the morning session at least fifty were burned to death or trampled under the feet of their struggling comrades *massed against the doors, which are reported to have opened inward.* But the Mother Superior and the sisters in charge of the children, who sacrificed their own lives and gave new proof of the inherent heroism of woman, the loss of life would have been greater. The Mother Superior was seriously injured. The building laws that are now in force in nearly all States would make such accidents impossible. It seems incredible that, with the Collingwood horror fresh in mind, any responsible officials anywhere should permit an inward-opening door ever again to menace human life behind it. No building more than two stories high in which people gather for any purpose should be unprotected by fire-escapes and outward-opening doors. Who is to blame if they are not equipped? Most of us would say, "the officers charged with the enforcing of the law." We, who make use of these buildings without protest, are tacitly consenting to the condition, which we are the first to condemn after the accident. We believe Massachusetts has a law against inward-opening doors.

WAR REACHES A KING. While inspecting British troops in France on October 28, the horse that King George of England was riding became frightened, at the enthusiastic cheers of the troops for their king, and slipped and fell. The king was considerably bruised but his physicians have announced that his injuries are not serious.

JAPAN ADVISES CHINA TO REMAIN A REPUBLIC. The announcement made some weeks ago that President Yuan Shih-kai contemplated changing the republican government of China into the form of a limited monarchy has awakened considerable opposition in China, especially in the southern provinces which are almost certain to revolt if any change is made in the form of government. This opposition has not, however, been apparent in the voting that is now going on upon the question of the change. Official reports show an apparent unanimity for the monarchy. In the present disturbed condition of the world a revolution in China, serious in any event, would assume grave proportions. On October 29 the Japanese Chargé and the British and Russian Ministers at Peking made a formal visit to the Chinese foreign office and presented a "note verbale" advising the Chinese government to suspend temporarily the contemplated change. The American minister took no part in the conference, although it is the hope of the American government that China will remain a republic.

A BUILDING FOR SERVICE. The finest Y. M. C. A. building in the world was formally opened in Brooklyn October 29-November 7. It is the new home of the Central branch of the Brooklyn association and is a memorial to the memory of Clarence E. Smith, his mother having contributed a half million dollars to its construction in memory of her son.

Aristide Briand, New French Minister

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TERRORS OF PEACE AND WAR

Where American School Children Were Crushed and Burned to Death

Where a Shell Dropped Into a Quiet Village Street

MAIL-BAGS MAROONED AT PANAMA. When the Panama Canal demonstrated its self-closing feature, a shipment of 168,000 mail-bags, being returned from the western to the eastern coast of the United States, was held up at the Pacific end of the Canal. Instead of transferring these bags to the Panama Railway and reshipping them on the other side of the Isthmus, the vessels were re-routed around the Horn and these mail-bags, which should have been ready in October to carry Christian Heralds and other magazines to waiting readers, were delayed until some time in November. The Post Office Department has been seriously handicapped and has even gone to the extreme of using burlap bags which, while strong, are by no means dirt-proof. If any of the readers of the Christian Herald receive the paper in a somewhat soiled condition or receive it late, these missing bags will be the explanation.

STAMPS AT HALF PRICE. Many stamps of large denominations are abroad in the world, absolutely useless to the owners. How could *you* use a dollar postage stamp? Possibly by sending it to the Christian Herald as part payment for a subscription. BUT PLEASE DON'T! We cannot use them, the United States government will not buy them, and we have over a hundred dollars' worth on hand. Who wants some of them at half price?

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps, contributor to L'Independance Belge

DURING the week ended October 29, the attention of the world has been concentrated on the situation in southeastern Europe, which the invasion of Serbia by the Teutons is but one phase.

The key to this whole situation will probably be found in the ultimate action of Greece and Rumania, as whatever action these two countries finally take. If all do either one of two things; namely, the military effect of the Teutonic drive towards Constantinople, in the event that they conclude to cast in their lot with the Central Empires; or, whatever negatory the effect of this drive, in the event that they enlist under the standard of the Allies. Greece has about 400,000 men and Rumania, approximately, 350,000 men, and both armies are well equipped and composed of warhardened soldiers to a very large degree in the case of Greece, and to a almost degree in the case of Rumania.

If Rumania joins the Allies, such action will permit Russia to send that army which Russia states she now has concentrated near Odessa, through the territory of Rumania to the relief of Serbia; the transportation of which to the scene of action otherwise seems, for geographical reasons, impossible in time to be of use in averting from Serbia the doom which appears impending over her. Then, too, Rumania could throw part of her army into Serbia. It is, of course, true that by conquering a Bulgarian port and fighting a way through the whole length of Bulgaria on the Black Sea to the Serbian border Russia could get an army into Serbia; but such operations would take so long that Serbia most probably would be crushed long before.

If, however, Rumania should throw her lot with the Central Empires, her army would probably immediately attack the Russians in Bessarabia, the Russian province abutting on her northeastern frontiers.

At the present time the Allies are landing troops on Grecian territory at the city of Salonica on the Ægean Sea, from which point these troops are being sent northward into southern Serbia. If Greece should join the Allies her army could aid in the advance into Serbia from the south, and the full assistance of the Greek government could also be afforded to the Allies by placing other ports at their service for landing troops, as well as giving them full use of the Greek railroads, etc., etc. Should Greece, however, turn to the other side, it is difficult to see how in view of their announced policy of respecting the rights and territories of small nations, the Allies could continue to land troops at the Greek port of Salonica, to say nothing of the possibility of Greece using force to expel such invasion.

As to which way their decisions will go, there are at the present writing no sure indications. Both are fully mobilized and both could, in a military sense, enter the war tomorrow. Participation on the unsuccessful side, whichever that may finally be, would seriously imperil their existence as independent nations.

In France, during the week, the Balkan situation had an echo in the resignation of the Viviani ministry, which had been in power for nearly the whole period of the war. Aristide Briand, a prominent French statesman, has been charged by President Poincare with the formation of a new cabinet. The downfall of the Viviani ministry was brought about, the cables tell us, by popular and parliamentary discontent with the manner in which this ministry had handled the French end of the Balkan situation.

In Great Britain, the political situation still continues obscure and Mr. Asquith has continued all the week too ill to appear in Parliament.

According to Mr. Asquith, Great Britain's total casualties up to the 9th of October in all fields on land are officially announced as 493,294, of which number 365,046 took place on the western battle line in Belgium and France. Of this aggregate, 6,660 officers, 99,992 rank and file were killed, 12,633 officers and 304,832 rank and file were wounded, and 2,000 officers and 72,177 men are missing.

The last Prussian list brings the German casualties up to 2,166,985, but to this list must be added the lists of Bavaria, Wurtemberg and Saxony, which will add several hundred thousand more. In addition, we do not know, as we do in the British, to what date the German casualties are brought down.

My readers will, perhaps, remember that last winter and spring there were very many deaths reported in nearly all the contending armies from tetanus or lockjaw, and that the mortality among those attacked by this disease was extremely high. A serum was discovered early last spring for this malady which has in the six months or so which it has been in general use, proved capable of mastering this trouble, both as a preventative and as a cure, and has reduced the mortality to under seven per cent. of those attacked; thus another valuable medical discovery for the good of humanity, in peace as well as in war, has been made.

The campaign in Serbia has been important, not only from a military standpoint actually, but potentially. Serbia is now being invaded from six directions, and by three forces, the Bulgars, the Austro-Germans and the Albanians, though the invasion of the last probably never will amount to

Continued on page 1142

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price

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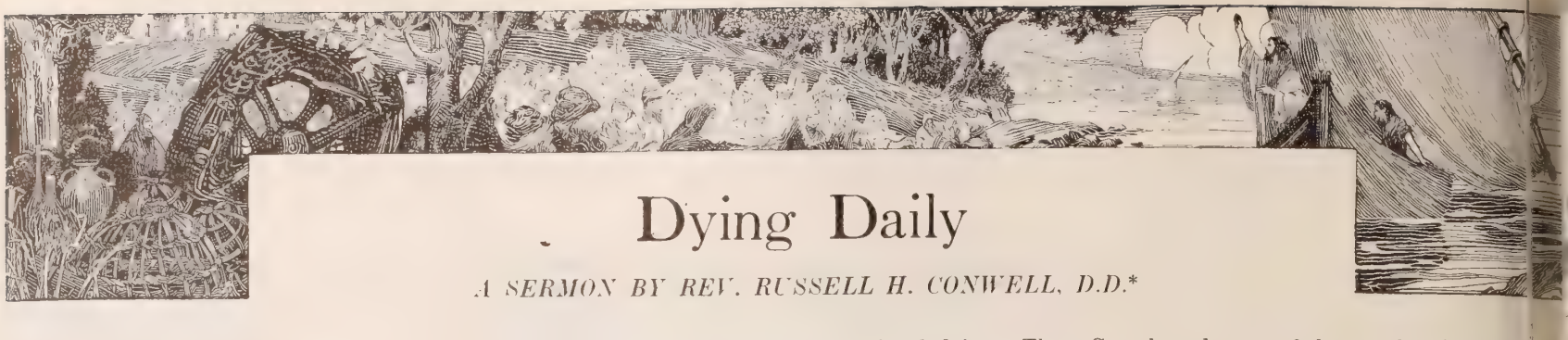
Entered as Second class Matter at the Post Office Department, Ottawa



Dying Daily

*A SERMON BY REV. RUSSELL H. CONWELL, D.D.**

TEXT: I Cor. 15:31: "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily"

IF I could have had any choice, I would have selected a subject more fitting for the briefness of the services. But I have had no choice but to grapple with one of the greatest and deepest subjects in Christian thought. I turn your attention in this discussion and meditation to the 15th chapter and the 31st verse of First Corinthians, in which the apostle Paul wrote that wonderful protest, in which he said, "*I die daily.*"

Paul gave a definition when he referred to the fact that "If Christ be not raised your faith is vain; ye are yet in your sins," and "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead," and then, as if in explanation, he wrote: "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."

Paul said: "I die daily." It could not have meant that the spirit left the body every day, yet he said, "I die every day." The importance of this question to you and to me is to get some idea, if we can, as to what death is. It is not a gloomy thought; it is not a sad one; it is a great philosophical question that becomes exceedingly interesting to any one who gets into the inner part of its consideration. He meant that we all die daily; not that it was peculiar to him, but that it was a general, universal truth.

WHAT is death? It is a change. The Bible defines it very frequently as a change. "We shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised." We shall all be changed, so that the word "death," whether in the original language or the English, means a change. You do not lose anything unless you become dead to it. Every little loss is a little death. The Bible, then, presents death as being a present loss; something gone today which we value and desire to retain.

It is also defined as a transition. If we go from one room to the other, we die to the first room, and it is a resurrection and a new life in the other room. It is a transition, and when the apostle Paul uses the word "death" he means all these things.

Death also means change of form, but never change of essence. The Bible never teaches that death is annihilation. That is an impossible thought. No person can comprehend how God created this world out of nothing. It is an impossible mental condition; neither can you argue the other way and think that which is now in the material world can become nothing. You cannot think it. The human brain is not so constructed that it can take a thought like that. At all events, man's common sense teaches him that death is not annihilation; it teaches that death is simply the letting go of one thing that we may fill our hands with another; transition from one state to another state, and that is all it is. That covers the whole ground.

Death, then, in a scriptural sense is a very philosophical question. For instance, if you had a large amount of gold hidden in your cellar, and bonds and stocks in your safe, and you live with them in miserly joy and satisfaction, you count your gold over every night, and you bury it again beneath the soil, and the next night you live with it again, or you go to the safe and open it and take out the stocks and bonds and count them over, and you live with them. Then the time comes when you conclude you will die to those things, that you will give them up, that you will take your gold from the cellar, that you will invest it in a hospital or some school or church, or some institution for the good of humanity, then you die to the gold in your cellar, and you live to the new form in which that gold appears. You take those stocks and bonds and you invest them in a home, and you furnish it with the luxuries of life, you live in it with your family, and you surround it with all the joys of domestic comfort, and you die to the bonds; let them all go; you have lost them, you are dead to them, but you are alive to the new home and all the blessings that come with it. You simply die to one form and rise again in another. That is the Bible teaching as to what death means.

EVERY man's labor is a continual dying. The apostle says: "I die daily," when he meets the beasts in Ephesus. Labor is a continual death because every single stroke of a man's arm takes from his body and from his brain and muscle something of that which composed that body. He lives with those forces, but with every move comes the elimination of a certain part of his body. Something dies within him, particles are drawn off in the various processes of nature because he is active, and every action requires the sacrifice of some part of his body, and that is death, continual death. The death of the workingman reappears in all products of labor.

When a seed is planted in the ground, as the apostle so familiarly mentions, it begins to die, it decays and is dead. That produces a change that it may bring more fruit. It has gone through death unto a new life, and we are doing that all the time, continually, in one state or another, and death is as ever present as life.

In Pittsburg I saw a piece of pig iron —a great piece of cold iron — thrust into the fire, they told me, to go around to the other side of that factory. I followed the man down a long avenue, to see where that piece of iron would come out. There the wheels were turning, and the men were very busy winding on, by another machine, very fine wire, so fine that I had to use my glasses. They told me that the wire that came out of that machine was the iron I had seen going in at the other end of the furnace, and in the meantime it had gone through a transition. The iron had died to its former shape. It was dead, destroyed, so far as that was concerned, but it came out as wire at the other end of the machine. All things are going through such a transition.

The death that the apostle speaks of is a transition —going from one form to another. Did it ever occur to you that Christ died twice? Not only once did he die for us, in the form that we read about, when he died and went home to heaven. But he left those fields of glory, left his association with the angels and gave up his home in heaven, he died to heaven when he came down to live as a man upon this earth. The greatest trial of his existence must have been there. Christ died twice. Not only twice did he die, but he is dying all the time, ever since the world began, and he is dying now and will continue to die, and we cannot understand that deep philosophy without studying this thought, as in all nature around us the same principle applies. There is no life without death, no death without life, and the only moral question that seems to present itself is whether our present death produces greater life, or whether our present death produces less life. If a person having an abundance of life shall die to it all and in the transition have that amount of life decreased, it is a very bad bargain. We find that in nature, God is working toward improvement to produce a larger amount a little further on. If we invest $5 and secure $10, then we have died to the $5, but we are alive to $10. If we have died to $10 and secured but $5, then we are alive to only $5. The philosophy is very clear, it seems to me, if a person thinks very fully upon it.

All sacrifice is death, and what is going on every day in the natural world, as we meet it everywhere, is but analogous to what takes place in the spiritual world, all dying, and any person who makes a sacrifice today for the betterment of the future is dying today that he may live doubly tomorrow. It seems a part of wisdom that a man should sacrifice today in order that he might have more tomorrow.

SACRIFICE brings something else. Lately there stood at this altar those who entered their married life, and began to set up a home, and I could not but be impressed. I always am impressed more and more deeply with the sacrifice that a woman makes when she gets married. There is a sacrifice on the part of the husband—before he marries he could go wherever he would, he could spend all his money upon himself, he was free to follow his personal ambitions without hindrance—he sacrifices much, and he is dead to many things that he enjoyed before the marriage. But a woman, it seems to me, goes further, because while she has lived a life of social activity, is more sensitive to them than man is, she goes into the quiet of that new home, disappears from the public and from her old friends and associates, she dies to the world, and as a result of that death she becomes the mother of a family or the keeper of a home, and around her is all that domestic felicity which is supposed to satisfy her more fully than did all she left. Every gift we make, every sacrifice we make, is dying to something, so that in that death we may secure ultimate gain.

It is a very broad and plain presentation of the Gospel on the part of the apostle. I must p gospel moral which it teaches us, and that is t need never dread death. There is nothing t unless your sins are heavy on your heart, o you have failed to do what you could do, and put your trust in Christ. If you have faith in nearly every one here has —you should have by now not to have any fear of death, and if y resolve now that you will not have any fear o that it is but the natural thing anyhow. dying all the time. Your body has died man This entire body goes through a change in le eight years, so that there is not one particle body left that was there eight years before. dead, gone! It has disappeared, as the who ultimately will; and when death comes remember that nature, instinct, and everythin that death is but transition; that it is not a tion, but the natural going from one natural another natural state; that you live in this bod in this world, and it is your natural condition to in this body so long as it is of any use to y when you go out of this body, you do not die— the same person living with identically th character, the same thoughts, and wishes, and in the country of changed conditions, so I say fear the moment of death! Don't fear that tra

When day before yesterday at noon I saw and beautiful young woman die, there was n thing about her to indicate that it was her last When she went out of that body, and enter that other existence, she lay there upon her Only a few minutes before she had spoken brother and introduced him to friends, and ye I was there and looked into her face, she clo eyes and "went to sleep" in the body, but a live in the soul. This is something we s dread because we do not think, or because we study deep enough. There is no pain, no sug of horror in going from one state to another, as there is no change in the real personal change except a change to wider vision.

BUT what I want to urge upon you Christian is that you look the world in the face and people that you are not afraid to die. Say so, n because the Bible tells you that you should afraid, but because you have thought deeply to see that what we call death is something g daily all around us, and that when we leave th finally, it is only a continuation and a fulfil God's promise that we shall not be annihilated. not feel the pangs of pain that many people

Death itself is the easiest thing that rem man, and you need not fear it. God was kind and when we go out of this body it will be like t child who is put to bed in the evening, and wak the morning, and the night and the darkness a All death is past and the life and glory of a n is springing up in the east. The sun is coming believe that when a person leaves this body gets the last glimpse of the darkness of this he gets more and more of the light of the m It may be night here, but it is morning the dying is not a thing to dread, but a thing to ant with great joy—going from pain, and sorro disappointment here, going from gloom, and da and midnight, into the dawn of everlasting m That is what the apostle Paul means when h "There is one glory of the sun, and another g the moon, and another glory of the stars; for o differeth from another star in glory."

"So is the resurrection of the dead." All is Let us count it all joy when the time comes fo leave this world, for it will not be sad or sorrowf it will be triumphant and filled with joy and

O Lord, we thank thee that thy Gospel remove from those who are in Christ Jesus the death, and consequently they leave this life brighter, filled with higher and wider hopes. us the assurance of thy Almighty love. Gr thy benediction, for Jesus' sake. Amen.

Comment by the Way

A CORRESPONDENT of the London Times, from Mesopotamia, has this interesting passage dents of divinity may be interested to hear that in this year two important actions have been fought on the s site of the Garden of Eden. Nothing will shake the lo viction that in Kurna, at the junction of the Tigris a phrates, Mesopotamia possesses the original Garden o though units of the garrison who occupied its defenses the torrid months of May and June express doubts authenticity."

* Pastor, Baptist Temple, Philadelphia.

Daily Meditation

FOR EVERY DAY IN THE YEAR, LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Sacrificial Remembrance

SUNDAY, November 14. Heb. 13: 3. "*Remember them that are in bonds, as bound with them.*" There is a cheap kind of remembrance: it is an affair of the memory. There is an expensive kind of remembrance: it drains the energies of the heart. I can remember them that are in bonds, I can give them a passing thought, and it no more affects my life than the wings of a fly, playing over the surface of a lake, affects its profoundest depths. And I can remember them that are in bonds that my heart aches, and I yearn to be busy in ministries of succor and relief. In the one form, I call the bondsmen to mind: in the other, I identify myself with them. One is recollection, the other is sacrifice.

But if I am to feel bound with them that are bound, how keenly vivid and sensitive my sympathies must be! To feel the smart of another's wound demands an exquisite fellowship. All that we may call the mutual powers of the soul, the powers which are purposed for human communion, must be very quick and rapid. They must be like the strains of the most delicate Æolian harp, responding to the movement of the lightest breeze.

The apostle Paul remembered the bondsmen. "Who is made to stumble and I burn not?" He lived his own counsel—"Weep with them that weep." The sighing of his brethren made his own heart moan. And all this because he was able to say, "I have you in my heart." When we carry our brother's burdens in intercession, we shall most surely be fervent and rapid in their relief. We shall be swift in service when our prayers are sacrificial.

Six months before the war broke out, President Wilson used these words: "To die in a war of aggression is not a thing to be proud of, but to die in a war of service is." A war of service for the emancipation of the lives that are in bonds! That is part of the high calling of God in Christ Jesus. That war is fought in the valley of life. The strength of such warriors is found in the joy of the Lord. They are fed on hidden manna, and their companionship is divine. J. H. J.

Our Ideal Selves, as God Sees Us

MONDAY, November 15. Isa. 49 : 13-23. "*I have graven thee upon the palms of my hands.*" It is said that it was an ancient Oriental custom to tattoo the name of a beloved friend on the flesh. But notice where the name of Zion is not graven on a part of the body covered by the dress, but on the palms of the hands, and therefore constantly in evidence. Not the name of Zion merely, but Zion herself. Not on one hand only, but on both. Not Zion's ruins, but her walls, as they were before Nebuchadnezzar broke them down. For fifty or sixty years they had been in ruin. Nehemiah tells us that the rubbish forbade the beast on which he rode to pass, when by moonlight he made his first tour of inspection. Sanballat mocked about those heaps of rubbish; but God kept those walls before him, not only as they used to be, but as they would be. Amid all the hopeless desolation of the city God beheld those walls, standing in their strength and completeness. Zion's walls were ever before him.

This is it is also with ourselves. God keeps before his eye not the poor sorry self that we are, that we mourn over, and that our friends see, but our ideal self, that self which will one day emerge in perfect bloom, in heaven's unchanging climate. What we are in Jesus; what we long to be in our best moments; what we will be when grace has perfected its work and love become comely in the comeliness that he shall put upon us—this is the ineffaceable conception of us that is ever before God. The believer, considering his isolation, is apt to deem himself a castaway; but in the time of deepest despair God thinks of him as a mother thinks of her first-born babe. F. B. M.

The Idol in the Heart

TUESDAY, November 16. Joshua 24: 15. "*Choose you this day whom ye will serve.*" As in the days of Joshua, we live in a time of polytheism. It is an age of many gods. It is a period when each person chooses the god whom he will serve. That choice determines his religion and gives color to all his life and work.

In studying conditions in foreign lands, I have become accustomed to find out as soon as possible the character of the god whom the people worship, as the quickest way to discover the characteristics of the nation.

Esau's god was his senses; Napoleon's god was power; Francis of Assisi's god was poverty; John the apostle's God was Love. It is often said that the American's god is money, or, at times, success. The quality of our ideal shines out in all we do. We strive in vain to cover our true idol by profession or by fine words; the truth will out. We deceive no one but ourselves. Our choice is manifest in the smallest detail of our daily living. The character of our god is written in our very faces. We unconsciously reflect that which we serve.

A noted prisoner cried, in his despair: "I allowed pleasure to dominate me. I ended in horrible disgrace. . . . I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it."

To stop to realize before it is too late the gods we are serving is one of the messages of these Meditations. No one intentionally, or at least very few premeditatedly, take to themselves false gods. We more often go with the crowd. We fail to take time to ponder the results of our course of life. We plunge into life and an endless round of activities, and often only a great disaster or a heavy illness brings us to consider whither we have been tending.

Today let me go apart and truly, honestly, find out the nature of the god I am serving. If I am wrong, it is not too late to change. "Choose ye this day."

C. S. C.

The Friendship of Jesus

WEDNESDAY, November 17. John 15: 9-17. "*I have called you friends.*" "What is the secret of your life?" asked Mrs. Browning of Charles Kingsley; "tell me, that I may make mine beautiful too." He replied, "*I had a friend.*"

It is this power of idealizing that gives to love its beauty, its patience, its tenacity, its mighty leverage on character. We love, and we cannot always tell why; and loving we see only what we want to see, and interpret the least in terms of the greatest, the poorest as though it were richest. When Bunsen was dying, he looked up in the eyes of his wife, as she bent over him, and he said, "In thy face have I seen the Eternal." The same thought is present in this characterization of a noble Christian woman: "I have no doubt that she saw expressions, heard tones, and received thoughts from her friends, which no one else saw or heard from the same persons."

When our Lord says that he loves us as the Father hath loved him, surely something of this kind must be in his thought. It is absolutely impossible to suppose that—taking ourselves as we know ourselves to be—we can bring to him anything worthy of his love. "Poor and miserable, and blind, and naked"—this description of the church in Laodicea is true of us. Our Lord loves his ideal—what we are capable of becoming. But before he calls us friends, we have to show ourselves his faithful servants. We first obey, and are next invited to sit at his table, while he serves us. At first we obey blindly, doing what we are told; but afterward the Master takes us into his secret counsels and explains his reasons and program. We know what our Lord is doing! F. B. M.

Sympathy with Success

THURSDAY, November 18. Matt. 25 : 21. "*Well done, good and faithful servant; enter thou into the joy of thy Lord.*" It is usual to think of sympathy in connection with those in sorrow or suffering of some kind. The verse quoted exemplifies sympathy and generous praise for those who succeed.

To sympathize with afflicted humanity is comparatively easy and natural. Our pity goes out without effort to people in trouble. To rejoice with those who rejoice is not always so easy. It is taught by our Master as a privilege and a duty. The most dejected figure in the New Testament is the elder brother in the parable, whose jealousy shut him out from sympathy with the merrymakers at the triumphant recovery of the lost son.

I recall a memorable visit to the home of the late Sir George Williams in London. The founder of the Young Men's Christian Association led me through room after room in his house, showing the generous signs of appreciation of those whom his great and far-reaching lifework had helped. There were loving-cups, tablets and memorials from all over the world; and, with hands that trembled with gratitude, the old man showed me an expression of high praise from his sovereign. These made the work and the success doubly valuable.

There are few traits lifting the memories of men into such splendid light as unselfish, ungrudging admiration and glad sympathy with another's success. Happy is the person who learns early that to partake heartily and sincerely with a friend in his joy is one of the surest ways to become useful and beloved.

Jesus was notable for his generous distribution of praise for good work and good motive. He had sympathy for goodness and efficiency, as well as for grief. He made the faithful workman thrice blessed by his unstinted and unmeasured "Well done!" He gave sympathy to success. C. S. C.

The Barrenness of a Life of Pleasure

FRIDAY, November 19. 1 Tim. 5: 1-13. "*She that giveth herself to pleasure is dead while she liveth.*" These are very solemn words. Satan, that great enemy of the soul, whispers to young men and women that he will give them a full and happy life if only they will obey the desires of the flesh and of the mind. "We want to see life," is the cry of each generation as it pours forth on the greensward of Mother Earth. "Granted," says the prince of this world; "walk according to the spirit and course of the age; sip every cup of pleasure; be carried by every passing breeze; eat and drink, laugh and frivol; throw the reins on the horses' necks, and let them bear you whither they will." They do as they are bidden, but like Lord Chesterfield, at the end of life they confess that they have only been behind the scenes, helping to shift the scenery and seeing only the machinery and nakedness of life. God's verdict in the meanwhile is, *Dead!* They who live solely for pleasure are dead while they live.

The prodigal thought himself very much alive when, in the far country, he squandered his substance with the fallen and degraded. But the father in the old home said of him, "This my son is lost and dead." The apostle reckoned that he was dead to the appeals of the world, the flesh and the devil. They excited no response in him. It was like the appeal for action from a paralyzed limb. But he was alive to every motion of God's Spirit. The quick susceptibility of his nature to every force of the eternal world was phenomenal. The children of this world are exactly the reverse. They are dead to the eternal, and alive to the transient—dead to holiness, but alive to sin. May those in their graves hear the voice of the Son of God! F. B. M.

Praise for Blessings and Mercies

SATURDAY, November 20. Luke 10: 21. "*I thank Thee, O Father, Lord of heaven and earth.*" Thanksgiving and praise to our heavenly Father should be a perpetual incense from the soul's gratitude. We should thank him for life, health, happiness, for hope, peace and prosperity, for body, soul and spirit; for the beauty of earth and the glory of heaven, for Christ, our Saviour, and the Holy Spirit, the Sanctifier.

Gratitude is the memory of the heart; thanksgiving unexpressed is like a grate filled with fuel, but unlighted. Many have shackled tongues when praise is in order. The tongues of the dumb could sing if they would think what the Giver of every perfect gift has done for them. The wealthiest and happiest are those who see the most blessing in blessings, mercy in mercies, joys in sorrows, riches in God's munificence.

When we count our mercies, we have a thousandfold more blessings than calamities, and every loss is tinged with the rainbow of hope. The thankful heart extracts sweetness from every flower, drinks gladness from every cup, treads on gems at every step, while the golden goal of the Father's home and heart beckons onward. It is said that in prayer we yield to the pressure of our wants, while in praise we respond to the pressure of our love. E. W. C.

THE London Times recently published the following: "The Bible! What is it? To this stupendous question there is but one equally stupendous answer. It is the written Word of God. It is God speaking to men individually and collectively, through the instrumentality of other men, specially inspired for the purpose. It is the authoritative Revelation from God of supernatural things and things of God and of eternity. It is the one fountain of truth."

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

In God's Keeping

"HE CARETH for you" is one of those blessed passages of Scripture that has brought the cheer and comfort of heaven's peace to many a troubled soul. In these strenuous days, when business affairs vex us, and when the ordeal of fire and blood through which the whole world is passing weighs heavily upon all of us, like a great overshadowing storm-cloud, we can find rest and reassurance if we take our Father at his word and let him care for us, as he alone can. The whole of Christianity is love and helpfulness—love to give us strength and courage, and helpfulness to lighten our burdens and to take away not merely a part but all of our cares, if we will only trust him.

There is no other cure for the burden of worldly affairs which, if unrelieved, bears down with its weight the strongest and the bravest. Take all your cares to the Cross and there lay them down and learn the lesson of gladness and the preciousness of divine help. A little season of daily communion with God, of contact with his Holy Spirit, of new consecration to his service, of refreshment at the fountain of his promises; a renewed expression of our faith in the finished work of the living Saviour, who came to reveal the Father as a God of abounding pity and compassion for all who struggle with human weakness—that is the source from which we may drink in new life and strength for each day. Thus fortified, we can go forth to our tasks with a heart full of the consciousness of divine power to overcome all troubles that may arise, with a mind unvexed by fear of whatever may come, and with a new gift of power to help others.

All Help Armenia Now

WHEN the news was received here of the frightful suffering among the Armenian population of European Turkey and Asia Minor, following the recent massacres, an appeal was made to the Christian Herald for aid. Willing as we were to answer the call, it was essential that the relief should be distributed through some trustworthy organization. Several weeks ago we communicated with Constantinople, but war conditions throughout Turkey are such that cable service is still greatly interrupted. In the letter below, just received from the State Department in Washington, we have at last the welcome news that a Christian Herald Relief Committee has been formed in Constantinople, with United States Ambassador Morgenthau at its head and Mr. W. W. Peet of the Bible House, Constantinople, as treasurer.

"Department of State,
"Washington, October 23, 1915.

"The Christian Herald, New York City.

"GENTLEMEN: The Department is in receipt of a telegram from the American Ambassador at Constantinople, stating that the Committee is completed, with Morgenthau as Chairman and Peet as Treasurer; that there is great distress, and that prompt, substantial relief is urgently needed.

"For the Secretary of State:
"(Signed) ALNEY A. ADEE,
"*Second Assistant Secretary.*"

Since the war began the bounty of Christian Herald readers has reached out to all the great centers of suffering in the countries engaged, Turkey alone excepted. Through our relief committees countless multitudes have been cheered and materially assisted. Now we have the opportunity to do a similar good Samaritan work in a land where it is sorely needed, and where the sufferings and privations of the non-combatants are almost unbelievable. The treatment of Armenians, Greeks and Persians (all our brothers and sisters of the Christian faith), and also of the Jews, is without a parallel in history.

As the Red Cross does not operate in Turkey, the Christian Herald Relief Committee organized by Ambassador Morgenthau is the sole medium in a very extensive territory through which American aid can reach the sufferers. The Ambassador's influence has secured this great privilege and Christian America should take the fullest advantage of it at once, to save the remnant of the Armenians who are doomed to extermination by starvation unless a strong and earnest effort is made for their rescue.

Let us make a combined effort to render quick aid now that the way is open. Send in your contributions and let us pour out before the Lord such a Thanksgiving offering in aid of those persecuted multitudes as will bring cheer and hope to hearts that have for months past been filled with despair. In anticipation of contributions not yet received, the Christian Herald is cabling $5,000 to Ambassador Morgenthau for immediate use in relieving the most urgent cases.

This is merely the beginning. With your generous aid we should be able to treble this sum, so that the greatest good may be done in the next few weeks. Send your contribution today to the War Relief Fund, care of the Christian Herald, Bible House, New York. Let it be as liberal as your heart suggests. And may it be a means of blessing both to the givers and those you are helping in their time of greatest need.

Bigotry vs. Religious Freedom

IT DOES not need a prophet to foretell that the time is drawing near when every denomination of the Christian Church in America will have to proclaim its attitude on the Roman Catholic question. Some have already done so; indeed, a majority of the denominations have taken the ground that Rome's encroachments, political and otherwise, must be firmly met, if we are to continue to preserve a separate church and state, and to force back the tide of Romish conquest which aims to "make America Catholic."

Sooner than was expected, although foreseen for some time past, the inevitable split has come in the Protestant Episcopal Church on the question of its attitude toward Rome. At a meeting of the Protestant Episcopal Board of Missions in New York on November 26, five High Church dignitaries resigned from the Board after a hot debate, in which they fought strenuously to prevent that body from sending delegates to the Pan-Protestant Congress at Panama, on the ground that such action "would be an affront to the Roman Catholics." The dissentients who took up the cudgels for Rome were the Right Rev. Reginald H. Weller, Bishop of Fond du Lac, Wis.; Right Rev. Alfred Harding, Bishop of Washington, D. C.; Right Rev. G. Mott Williams, Bishop of Marquette, Mich.; Rev. William T. Manning, rector of Trinity, New York, and the Very Rev. Seleden P. Delaney of All Saints' Cathedral, Milwaukee, Wis. Last May the Board voted to send delegates to the conference, which takes place next February, and the purpose of which is the evangelization of the Central and South American republics by the Protestant bodies of this country. At the recent meeting in New York, the whole question was brought prominently to the front. Bishop Weller took the platform and in ringing tones declared that the matter, as far as he and his associates were concerned, was "one of life and death!" Such action by the board, if carried out, he said, would create "between us and the Church of Rome an unfathomable chasm which God only can close. . . . I regard this Panama Conference as a direct attack by one part of Christendom upon another. . . . We are here to say that we will not make such an attack, and will not let you attack. We *have* to fight. One part of Christendom is not going to war with another branch, while the heathen are unconverted. I say here that we will not join in fighting against another part of Christendom. *We will rather walk on the other side of the line!* I want to say to you candidly that, when it comes to joining with Protestants against Roman Catholicism, there are some of us here, if you make us, who would take our place on the other side." He insisted that the Board rescind its action of last May, instead of sending delegates.

In the course of the debate, Dr. Manning, rector of Trinity, took ground which puts him in direct conflict with Bishop Greer. He referred to the recent action of Bishop Rojas, the Catholic Bishop of Panama, who had issued a pastoral letter warning his flock against the coming missionary conference—a document which, as we read it now lying before us, is more like a production of the sixteenth century than one of the year of grace 1915. It shows convincingly that "Rome never changes." It vituperates the proposed congress as an "insult to all Latin-American people," and as misrepresenting American sentiment, and warns the Catholics of the Panama Diocese that the purpose is "to evangelize us, for, according to the opinion of those Protestants, we are a lot of ignorants." He forbids, under penalty of mortal sin, the Catholics in his jurisdiction to attend the congress, and announces that he has urged the President of Panama to refuse permission to hold the conference in the National Theater. It should be added that in a postscript to his pastoral letter the Bishop announces with evident satisfaction that the President has withdrawn the license granting the theater to the Congress.

Some of the speakers at the Episcopal meeting in question—in fact the majority of them—took quite a different view of the matter. They disclaimed any undue hostility on the part of their denomination toward Rome; the Episcopal Church is a identified with religious work in South Americ has well-organized missionary districts there: they held that there was no reason why the of the Episcopal communion should be destroy the issue raised by Bishop Weller and his associ The motion to rescind was finally defeated by of 26 to 13. The delegates will be appointe they will not be necessarily bound by the act the Panama Congress.

Thus the issue whether not only the Epi Church but the whole Protestant Church in A shall or shall not make a stand for religious fr and an open Bible on the Isthmus and in the American republics generally, becomes s defined. For generations past the common of our sister republics south of us have been k a condition of spiritual ignorance. Educatio progress have been retarded, and freedom of re save in a few of the more progressive states, ha almost unknown. Shall the hosts of American P tantism, with their Great Commission to spre Gospel abroad throughout the world, be den right of free proclamation, in obedience to C bigotry, supplemented by spiritual indifference American churches at home? This is the qu which may soon become acute, and which eve of the Protestant denominations must squarel in the near future.

Viva Carranza!

THE American people are glad to gree Carranza as President of Mexico. His scholarly, kindly face has become fami to the great body of American newspaper ers, and they have come to think of him as th most likely to be a trustworthy pilot for the M state through the wild waters through which passing.

From all that can be learned, Señor Ca stands for the people, the mass of the people, o ico. He is the champion of the peones agains landlord oppressors; he is the champion of M resources against the oppressions and the ma tions of foreign capital. There was doubtless opposition to his recognition by the America ernment on the part of unscrupulous Am capital, which saw in him a menace to its sc His success will mark not only the beginnin new history of Mexico, but an advanced step history of liberty, democracy, clean busine clean government.

Viva Carranza!

When Peace Comes

AS the war progresses, peace rumors m But they are merely rumors. The fa a number of leading German news have seen fit to discuss what they re as the "probable terms of peace" cannot be as conclusive evidence that peace is near, or is even in the thoughts of the Powers enga either side. Nor can the cabled report from that ex-Chancellor von Bülow will shortly sul the United States and Spain an outline of Ger peace conditions be regarded seriously at this t

It is not improbable, however, that the great gle at the Straits, which has now begun, may to be the event the outcome of which will gi opportunity for a decision in the war. Will the co ing forces accept it as such when it comes, or wi still fight on to a finish in farther fields, till th of exhaustion is reached?

Holland is apparently the breeding-ground o peace rumors; but whatever their source, we believe that any human agency, however w formed, can foresee the complexion of the final ment that is to adjust the issues of the war own government may have no voice whatsoever final settlement; but if it should be represent influence would be exerted, whichever side i mately victorious, in favor of a magnanimous that would leave no heart-burnings—a peac would not aggrandize any Power at the expe others; that would recognize no supreme dom by land or sea; that would impose no crushin dens on the weaker nations; that would secu recognition of racial rights, and, while yield the victors their due, would endeavor to ma burdens of defeat such as could be borne witho due hardship. There has been enough of suf Let us hope that when the end is reached the sp graciousness and magnanimity may rule, an the higher qualities of humanity and generosit shine conspicuously in the hour of triumph.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

a Fayette's New President

DR. JOHN HENRY MACCRACKEN was inaugurated President of La Fayette College at Easton, Pa., on October 20, w the representatives of nearly 200 versities and colleges of the United St s and Canada present. On the af noon of the 19th there was an al ni conference, and at night the in gural banquet was given, presided ov by Edward J. Fox of the Board of Tustees. The speakers were John G r Hibben of Princeton, Oswald Y rd, Principal George Morris Philips of he Westchester Normal School, Prident Harry B. Hutchins of the U ersity of Michigan, President Warfi d of Wilson College, N. A. Emery of Hi University, Chancellor MacCorm k of the University of Pittsburgh and C ncellor Richmond of Union U versity. Among other d ees conferred was that of D or of Laws upon thirteen di nguished men. At the in guration exercises on the 20, Israel P. Pardee of H eton, Pa., president of the Bo d of Trustees of La Fayet College, presided. Presi- de MacCracken made an ap opriate address, saying a g other things: "What th college possesses today has co to it largely as the result of he efforts of a few conse- r d individuals and from th gratitude of that splendid co pany of sons which it has ra d up. It stands today as th type of the voluntary co ge, in official and sympa- thi relation with the great P sbyterian Church prepa d to serve the common- wth." Judge Elbert Gary, on of those receiving the de- gr of Doctor of Laws, closed hi address with these words: "S ne of the tendencies of th imes are vicious and dan- ge s to society and civiliza- ti But they will be checked; fir because of the elimina- ti by the representatives of ra al of all grounds of just co plaint; second, as the re- su of what is taught by great an worthy colleges and schools and ot r kindred institutions, and by wise an good men, who are persuasive be- ca e they advocate what is right; and th , for the reason that the large m rity of the people are intelligent an fair and will always sooner or later pr erly settle all questions, however di ult or imminent." Dr. MacCr ken is the son of Dr. H. M. MacCr ken, formerly chancellor of New Yo University, and a brother of Dr. M Cracken, the president of Vassar C ge. Of the young men attending th and other colleges with a healthful m al, moral and religious atmosphere it y be said: "*Happy is t e man that finth wisdom, and t e man that getteth understanding.*" (*Prov. 3:13.*)

Gold to the President

MISS DOROTHY STARR and Miss Esther Bull, eighteen years of ag who were members of a delegation of our sent from California on an errand to the White House, gave Mr. Wilson a bar of gold, which they said he would have fashioned into a wedding ri for Mrs. Galt. They told Mr. W on that they had brought a bouquet of range blossoms also, but had left it the hotel, as they had concluded to pr nt it to Mrs. Galt. Mrs. Gaillard St y, their chaperon, accompanied th oung women to the White House, rose. Mr. Wilson did not promise the delegation to make the visit to California, and yet it is thought he is likely to comply with the request made. The descriptions of the delegation represented California as one of the most beautiful regions on the earth. There was a beautiful country in olden time thus described: "*A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive and honey; a land whose stones are iron, and out of whose hills thou mayest dig brass.*" (*Deut. 8:8-9.*)

Important Game Laws Enacted

DURING 1915 new state game laws to the number of 240 were enacted. Of the forty-three states holding legislative sessions all made changes in the game laws save Arizona, Georgia and Nebraska. In Illinois the seasons for migrating birds, except coot and water fowl, and in Washington for small or shore birds, were made to conform to the Federal law. Uniformity also was obtained by provisions in Connecticut, Maine, New Mexico, North Dakota, Washington, and Wisconsin prohibiting hunting between sunset and sunrise. On the other hand Delaware adopted a resolution condemning the law, and Ohio and Rhode Island, which harmonized their seasons in 1914, this year changed the seasons for waterfowl. Following the decision of the Supreme Court of the United States upholding the alien hunting law of Pennsylvania, legislation prohibiting aliens from shooting or owning shotguns or rifles was enacted in Massachusetts, New Jersey, North Dakota, and West Virginia. Closed season extending for several years was provided for certain kinds of big game and also for game birds. Shooting mountain sheep was suspended in Idaho, Montana and Washington. Moose were protected for four years in Maine, the first closed season on this species for thirty-five years. Antelope receive indefinite protection in New Mexico and Montana. In Michigan, New Mexico and Oklahoma prairie chickens were protected for several years. In a few cases protection was removed from certain species, notably the turkey buzzard in Delaware, Florida and North Carolina, owls and starlings in New Hampshire and cormorants in Illinois and North Dakota. Under the present laws deer-shooting is permitted in thirty-six states, in about one-third of which the sportsman is limited to one deer a season, and in most of the others to two. Eighteen states protect does at all seasons and only bucks are allowed to be killed. The massacre of the wild of the forests and of game became so general and swift that civilization and government had to enter a protest. The escape of game from the hunter is thus made the basis of a moral and religious lesson: "*Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.*" (*Prov. 6:5.*)

City Children's Farm Harvest

PARK COMMISSIONER INGERSOLL of Brooklyn announced that the final harvesting of the crops on the McCarren Park School Farms would take place, and on a beautiful October day more than 400 children who had cultivated their plots gathered and took home their vegetables. This school gardening is splendid for the health, the industry, the morals of the city boys and girls. Christ thus uses the harvest time as a symbol of spiritual truth: "*Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest and he that reapeth receiveth wages.*" (*John 4:35-36.*)

Sound as a Detective

SINCE submarines made their entrance into war, inventors have been seeking a device to discover them by sight from aeroplanes above, and by hearing them under the water. Microphones placed in the water detected not only the noise of the submarine propellers some miles away, but also that of all other boats and the washing of the water against the shore, so that the inability to detect the kind of ship made the device valueless as a protection. William Dubelier, an American electrical engineer with wireless telephone and wireless telegraph inventions to his credit, who was in France installing the wireless in war aircraft, was called upon to help solve the problem. Dubelier went to Cherbourg, where he found Professor Tissot of the French Academy of Sciences hard at work on the detector system. The two men in conjunction discovered that the revolutions of the submarine propeller were of much greater velocity, and made a sound different from the rest, and after several months of experimentation they made a machine which can detect a submarine fifty miles away and can tell the direction it is going. An apparatus (shown in our picture) has also been devised for detecting the approach of aircraft by night and by day. Oh, that God in his mercy would stop the war and turn the minds and inventions of men to the arts of peace and prosperity! "*He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.*" (*Ps. 46:9.*)

Finley Shepards Adopt Waif

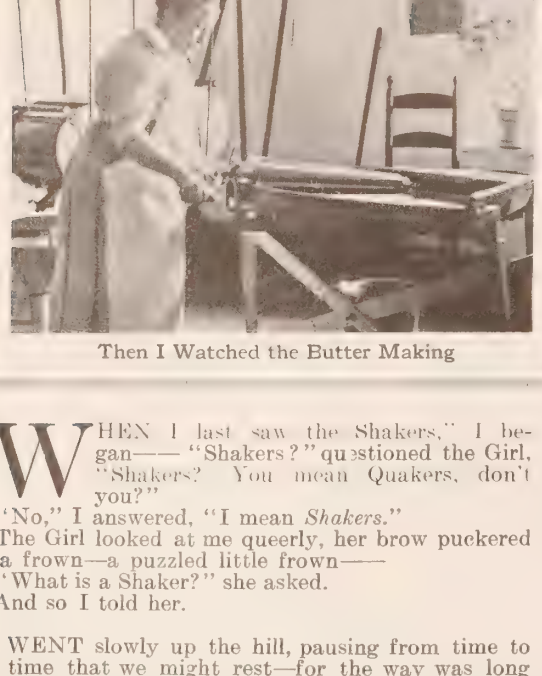
A YEAR ago on a chilly night a policeman found a poor little waif asleep on the steps of St. Patrick's Cathedral in New York, where it had been left by its inhuman parents. The child was a beautiful blue-eyed, flaxen-haired boy. When the policeman took him to the Children's Society he was booked as "John Doe No. 104." So this poor little fellow was motherless, fatherless, nameless. But he has a name now, one of the most honorable in the land. It is Finley J. Shepard. Whom the heart of man casts out, the heart of God takes in. The child was received by St. Christopher's Home at Dobbs Ferry, N. Y., a Methodist orphanage. Mrs. Shepard, who was Miss Helen Gould, is one of the supporters of that benevolence, and her husband and she were greatly attracted by the lovely blue-eyed boy as they visited the institution, and arranged to adopt him as their son. Surrogate Sawyer of Yonkers made out the papers of adoption, which were properly signed. We do not congratulate the child because he lives in a palace, amidst fabulous wealth, heir to an earthly inheritance; ordinarily such surroundings are serious handicaps to a boy. But we do congratulate him upon the fact that Mrs. Shepard is to be his mother, which is a guarantee that he will have the sweetest care, the best education, the safest moral training, and the deepest spiritual life. Mrs. Shepard would be rich if she were not worth a penny, on account of her ability, her love for Christ and life of benevolence in his name. There is this account of the child found that was taken to the king's palace and adopted into the royal family to become the greatest lawgiver the world has known: "*And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses.*" (*Ex. 2:10.*)

Cattle-Trail Founder Dies

JOSEPH G. McCOY, pioneer plainsman, who laid out the famous cattle trail from the state of Texas to Abilene, Kan., died at Kansas City, Mo., recently. He contributed much to the development of the Southwest before the building of railroads. The men who have the courage and push to do pioneer work in the material, mental, social or religious realm are real heroes. Society is likely to overlook the value of their sacrifice and service, and withhold the reward that belongs to them. The men who go out to make the cattle trails are as important factors in our civilization and evangelism as those who follow them and make roads for horses and wagons, or lay tracks for the cars. Did any greater heroes ever live than the pioneers of the primitive Church, or the pioneers of our land who made paths before roads were built over which to carry the Bible and the cross for the salvation of men? There is this reference to a pioneer opening up a path for Christ and his kingdom: "*I am the voice of one crying in the wilderness. Make straight the way of the Lord, as saith the prophet Esaias.*" (*John 1:23.*)

The Shakers of Lebanon

By MARGARET E. SANGSTER, Jr.



Then I Watched the Butter Making

"WHEN I last saw the Shakers," I began—— "Shakers?" questioned the Girl, "Shakers? You mean Quakers, don't you?"

"No," I answered, "I mean *Shakers*."

The Girl looked at me queerly, her brow puckered in a frown—a puzzled little frown——

"What is a Shaker?" she asked.

And so I told her.

I WENT slowly up the hill, pausing from time to time that we might rest—for the way was long and the road was dusty. Huge clumps of golden-rod and purple asters made the side of the path look like some monarch's throne room; scarlet and yellow and bronze glowed down from the trees until the way shone brightly with their vivid glory.

It was not my first trip up that same hill and yet the trip, as always, held a thrill for me. I knew just what time to turn and look down on the valley below—for if you turn and look too soon you miss the white slenderness of the church spire. I knew just what landmarks to expect as I walked slowly along. There came first the dilapidated house, then the red apple orchard, then the tiny mill pond, and then—the Shaker Village.

Somewhere on the state road between Albany and Pittsfield there is a valley that grows jewel-like from a green setting of hills. It is called the Lebanon Valley, and one of the hills is called, by the uninitiated, Mount Lebanon. The townspeople—who know—call it Shaker Hill, for it is on the summit that the Shakers have made their home.

IF I wanted to give a history of the Shakers I could tell a great many things. I could tell how a religious sect, an order that believed in the second coming of Christ, sprang up in England and, after innumerable persecutions, fled to America in 1774. I could tell how the band, just eight in number, landed on the shores of a very troubled country and yet managed to struggle against all obstacles until they had a firm, strong community. I could tell how they have taken vows to eat no meat and never to marry. I could tell how they call each other sister and brother. I could tell how they have waxed rich in property and land and flocks because of their increasing industry. I could tell how they sit in meeting house silently, and how they rise to dance in a solemn shaking when the Spirit moves them—so they have gotten their name. I could tell all of these things and many more—if this were a history. Instead, it is only an intimate little mind picture that I'm showing you.

I passed the dilapidated house and the apple orchard and I saw the mill pond, so I knew that I was nearing the end of my journey. I passed the mill pond and reached a turn in the road and paused, as I always have paused. For I knew that just around the bend of the road the tiny Shaker city was waiting for me, to give me greeting. And then I walked slowly around the curve.

STREETS are quiet in the Shaker village, and well shaded, and paved smoothly with white, dustless paving stones. Lawns in the Shaker village are cut until they look like soft green velvet, and fences are painted a smooth spotless white. The houses, as you approach them, are more dignified than most houses for they are tall, squarely built houses with wide windows and hospitable doors, and no waste room. Some of the houses are made out of smooth white clapboard, but many of them are made of rich red brick.

The Shaker village streets are usually deserted, and as I walked up the path I looked in vain for some sign of life. It is seldom that one sees a Shaker sitting down doing nothing, so I was not disappointed at the empty air of the place—neither was I lonely. For quietness and calmness and peace descend on one like a wonderful coverlet—with the grateful comfort of a down quilt on a winter night—when one has passed the turn in the road.

The Shaker village is divided into three groups called "families," the South Family, the Church Family, and the North Family. Each family has a huge house and eats in a huge dining hall, the men on one side, the women on the other. And in each family the tasks are divided and systematized until the members have learned to work together in an efficient way.

Going up the path through the village one passes the home of the South Family first. I never pause when I come to that home, for I do not know any of the South Family Shakers. Then a quaint white building surrounded by an old-fashioned picket fence stands out from the side of the road. A sign hangs over the door, a sign that reads "Office and Store." But on my way to the Shakers even the fascinations of the store cannot stay me.

THE home of the Church Family Shakers is a huge brick building that somehow manages to look absolutely warm in winter as well as invitingly cool in the summertime. I walked down the narrow path and knocked at the door, and as a sweet-faced little lady in a dull dress and white kerchief opened the door, I asked for Sister Corinna Bishop. For Sister Corinna Bishop is my special friend among the Shakers.

A Group of the North Family Shakers

Making the Delightful Shaker Cloaks

At the Turn of the Road You See It: The Shaker Village

"She is up in her room," the sweet-faced lit told me; "shall I get her? Or can you find you

I could find my way, and so I started ou the spotless halls, and up the two flights of stairs. Sister Corinna lives up high enough the views and hear the birds sing of a morni

Some famous American once said in an ess the Island of Marken in Holland was the place in the world. I should advise said American to visit the Shaker village at Mou anon. The Shaker village would, I am sure, m Island of Marken look rather soiled and sha comparison. As I walked through the coo halls, I could see my face in the floors, they highly polished. I felt like apologizing for stepped on them.

I reached Sister Corinna's door and she o herself, while blank amazement gave way to on her face. Her arms went softly around my n

"Why, Margaret Sangster," she murmured ear, "how do you happen to be here?"

"Didn't you expect me?" I questioned. a visitor from the city travels fast when one li tiny country town.

"Nay," said Sister Cornina. The Shak "yea" and "nay" in place of our yes and no

SISTER CORINNA and I have known eac for a long time; such a long time that I memory of meeting her; and we had much t each other. She had a wonderful new clock me, a clock that plays a tune every quarte hour. Sister Corinna loves her clock than any of her possessions.

I wish that I could draw you a word vivid enough to make you see a Shak room. Sister Corinna's room is the l one of all, I think, for it is furnished wi derful braided mats, and soft-seated made chairs, and woolly footsto picture of Dr. Louis Klopsch on the w a copy of the Christian Herald on t table made me feel very much at home.

We talked for a little while—oh, pitifully short while!—and then we wen stairs together toward the great fragran ens (fragrant is the only adequate word Sister Cornelia, a tiny little woman wi form and white hair, reigns in the l where she makes ambrosia in the form and bread and cake. One could lo nelia for herself, but one could love her marvelous cooking, too. With her through the store rooms and baking r saw the huge Dutch ovens, and I saw t iad glasses of gleaming jelly. When I kitchens, I began to wonder if writing were much of an accomplishment—I ha seen a more perfect poem than Sister Co cooking.

OUT through the side door we went creamery, down a path paved with flags and bordered with spicy crimson Sister Corinna picked one for me to pin dress when she kissed me good-by, afte watched her make the butter and st cream separator.

It would be a sacrilege to visit the without seeing their store.

Everything is made by the gentle, hands of the Shakers, from the smalle emery to the largest chair. The ceiling shop is hung with woolly feather duste the glass cases are filled with automobi nets and sewing bags and and hand-made boxes. I with vast longing at the coats made of wonderful spun materials with wo workmanship. Sister Sad gave me maple sugar ca sweet as herself.

I WALKED away down maculate road, past the and lawns, and as I came turn in the road I pause moment to look once m the Shaker village, as it apparently deserted but not in the last rays of the sun. I started down the hill.

Half way down I passed He was singing a popula under his breath. It wer this:

"Just a little bit of H here upon this earth below—

The "Campaign for Millions"

By REV. FRANCIS E. CLARK, D.D., LL.D., President of the United Society of Christian Endeavor

THE magnitude of the present Christian Endeavor "Campaign for Millions," on which the Endeavorers are hard at work, may take away the breath of many fainthearted people, until they realize the forces that are mobilized for it.

The campaign contemplates obtaining, during the next two years, no less than a million new members for Christian Endeavor societies, and at least ten thousand new societies, but these efforts do not exhaust it by any means, nor are they objects first in the program.

"A million young people brought to Christ and into the church," is, after all, the more important goal.

"A million new dollars for missions" means strength for evangelization in many parts of the world.

"A million advocates of the Christian Endeavor Peace Union" means education for a multitude of young people along the lines of this most important and progressing theme.

"Twenty thousand new Comrades of the Quiet Hour" means that in addition to the more than one hundred thousand who now agree to spend a little time each day in communion with God, these numbers will be increased by twenty thousand.

"Ten thousand new members of the Tenth Legion" will add indeed a great impetus to those who give regularly and proportionately at least a tenth of their incomes to the cause of Christ.

"Ten thousand new Christian Endeavor Experts" will raise up an army of new leaders who are thoroughly equipped, by study of the principles and methods of Christian Endeavor, to pioneer the way for their younger companions.

"Five thousand new Life Work Recruits," or those who will give themselves, if God opens the way, to the ministry at home or abroad or to some other form of service, means a multitude of young people for our theological seminaries and religious training schools, who will eventually find their way to the pulpit in this or other lands.

These goals, I say, will look far-off and even impossible of achievement, to many of faint heart and weak faith.

But it is not impossible is proved by the multitude of young people who have enlisted to carry out the campaign. It is not only a campaign for millions, but by millions as well. If every Endeavorer in four throughout the world, during the next two years, win one other young person to Christ, and into the church and the society, the best part of the campaign will be accomplished, and the million new members and new church members will be gained. Even making all allowance for the Juniors and for those in foreign countries, and for whose who cannot be reached by this campaign, two Endeavorers out of every four, in the course of two years, ought to bring at least one other young person into the fold.

ANOTHER reason which goes far to make this campaign not only possible, but to give assurance of complete success, is the definiteness of the goals set. This indeed is one of the characteristics of the Christian Endeavor movement, and has been from the beginning.

Some people are constitutionally opposed to anything that is definite and specific. Our church covenants have fostered this disposition because, for the most part, they are exceedingly general, and perhaps need to be, when we remember that we must appeal to young and old, rich and poor, to all classes and conditions of men. But their very indefiniteness and the general terms in which they are couched often make the covenant very easy to take and equally easy to forget and ignore.

The Christian Endeavor Covenant, since it appeals to young people, and to a special class of young people, for the most part those who are particularly earnest and devoted, has always insisted on being particularly definite. Not only do the Endeavorers say, "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would like to have me do," but they say, "I will do certain specific things for him. I will read the Bible and pray every day; I will attend and take some part, aside from singing, in the weekly meetings of the Society. I will support my own church by attending her regular services."

Thus, by all these thirty-five years of definite and specific forms of service, the Endeavorers have been educated to believe that the Christian should have specific duties, definite obligations, things to be done for the Master at definite times, whether one is in the mood for them or not. On this account, therefore, they are ready to take up this definite and special campaign, with its goals and its limitations, even though the limitations be set among the millions. On this account it is possible to divide among the different states and Christian Endeavor Unions the numbers to be gained. Every state in the United States, and every province in Canada, now has its well-organized Christian Endeavor Unions. In many states every county is organized in the same way, and there are thousands of local unions of Christian Endeavor throughout the country.

To these states and unions are assigned a definite proportion of the millions to be gained—so many new members for the church and the society, so many new dollars for missions, so many members of the Quiet Hour and the Tenth Legion, so many Life Work Recruits. When this proportion is divided up, the share that comes to the individual unions is often not an appalling one, but one that is within the scope of their activities.

BUT another reason why I believe this campaign will be successful is because of the interest and the enthusiasm of the young people to whom it has been proposed. I have known much of the genuine devotion of the young people of these societies now for more than a generation, and I have often been rebuked by it for my own little faith. During all these years I have never seen such intense interest as has been shown in this present Campaign for Millions. Everywhere they are taking it up with the vigor of youth, and with its zeal and determination.

Though this campaign was announced but a comparatively short time ago, already many of the states have accepted their apportionments of the millions and some have even taken more than was asked of them, for good measure. This enthusiasm is contagious. The leaders communicate it to those in the rank and file. A generous and friendly emulation exists between the different states and unions to do their share. Challenges to obtain even more than has been asked for are issued by some of the states. But all this in the most fraternal manner and all with the idea of accomplishing the largest things for the Master's cause.

Once more, the united efforts of these young people is a guarantee of their success. It is not a sectional or sectarian movement. Eighty denominations are united to a greater or less degree in this campaign. In fact, every considerable evangelical denomination in America and in other parts of the world is united in it. In the Pennsylvania Christian Endeavor Union alone, 46 different denominations are represented. Each one stimulates the other. The blessed fellowship of their union meetings and their combined efforts is a most beautiful propheey of the time when our Lord's prayer shall be fulfilled—that they all may be one.

Still another reason why I have confidence in the success of this campaign is because of the history of the past. Some few years ago the Endeavorers had set before them the goal of gaining within two years a million new members and ten thousand new societies. That was thought by many to be an impossible task. Even the Endeavorers themselves in some cases were staggered by it, but not for long. Vigorously and earnestly they took hold with both hands, and with all their hearts. Their plans were laid: the apportionment was made to the different states and unions, and before the two years were up it was found that actually more than ten thousand new societies had been formed and more than a million new members had been gained.

The campaign of the next two years is on a far broader scale, to be sure, and contemplates the building up, not of the Society alone, but of every church with which the Society is connected, and the kingdom of God throughout the world. But the principle is the same, and the larger motive will appeal to the larger efforts of the young people.

An evangelistic campaign that brought a million new members into the Kingdom and established these million along the lines of practical Christian service would be thought a wonderful thing indeed, and so it would be. This campaign, though conducted quietly, in tens of thousands of communities and churches, may not make the stir that a company of evangelists would make who might go from place to place, but it will be none the less effective, and though the daily papers may have no headlines to record it, the record will be made in heaven, and the faithful, persistent, unflagging work done by these young disciples will indeed be a glorious one.

The Plea

YEARS gone, on a day sweet to mem'ry,
My child, who some slight wrong had done.
Came meekly, and knelt down before me,
A trembling, forlorn, little one.
Two tear-bedimmed eyes gazed up at me,
A heart-broken sob came, and then—
"I'se sorry I did yat, dear papa;
Will oo jes' fordiv me aden?"

So earnest, so wistful the pleading,
That sweet tot I took on my knee,
And there, as her tears quickly vanished,
None ever more joyous than we.
She knew that her wrong was forgiven—
As e'er with that plea it has been—
"I'se sorry I did yat, dear papa;
Will oo jes' fordiv me aden?"

To-day, with mine own evil doing,
As cometh that mem'ry to me,
I go to the Father in secret,
I go, with my child's simple plea.
Then know I her joy at forgiveness,
And ne'er have I pleaded in vain—
"I'm sorry I did it, dear Father,
Wilt thou just forgive me again?"

GEORGE WHITEFIELD D'VYS.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They saw her begin a struggle for the education necessary to the career of her dreams, and they went with her to St. Mark's, to the class whose teacher wore real hair and wasn't made up. Through this teacher, Colette King, Amarilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St. John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette Amarilly's soul responded to the church service and she thought it must be what Heaven was. Then scarlet fever quarantined them and there came a morning when Amarilly had to forage for breakfast. The family fund once more got a modest start, which was accelerated by the mundane career of the minister's surplice, through which Amarilly and her thoughtfulness entered the world of art and the studio of Derry Phillips. Lunch with the artist secured a permanent engagement as maid to begin in the fall. Meantime the boarder fell in love and the surplice continued its career.

CHAPTER X—*Continued*

ONE day there came to the Jenkins home a most unusual caller. The novel presence of the "mailman" at their door brought every neighbor to post of observation. His call was for the purpose of leaving a gayly-colored postal card addressed to "Miss Amarilly Jenkins." It was from Derry, and she spent many happy moments in deciphering it. His writing was microscopic, and he managed to convey a great deal of information in the allotted small space. He inquired solicitously concerning the surplice, and bade her be a good girl and not forget the two words he had taught her. "I have ordered all my meals as though you were with me," he wrote in conclusion.

Amarilly laid the card away with her wedding waist. Then, with the Boarder's aid, she indited an answer on a card that depicted the Barlow Theater.

The next event for Amarilly was an invitation to attend the wedding of Mrs. Hubbleston, a buxom, bustling widow for whom Mrs. Jenkins washed. In delivering the clothes, Amarilly had come to be on very friendly terms with the big, light-hearted woman, and so she had been asked to assist in the serving of refreshments on the eventful night.

"I've never been to a wedding," said Amarilly wistfully. "I've been to most everything else, and I would like to see you wed, but I ain't got no clo'es 'cept my hair-ribbons."

Mrs. Hubbleston looked at her contemplatively.

"My last husband's niece's little girl left a dress here once when she was going home after a visit. She had hardly worn it, but she had outgrown it, and her ma told me to give it away. I had 'most forgotten about it. I believe it would just fit you. Let us see."

She produced a white dress that adjusted itself comfortably to Amarilly's form.

"You look real pretty in white, Amarilly. You shall have this dress for your own."

On the nuptial night Amarilly, clad in the white gown and with black velvet hair-ribbons, went forth at an early hour to the house of festivity.

Mrs. Hubbleston, resplendent in a glittering jetted gown, came into the kitchen to see that things were progressing properly.

"Ain't you flustered?" asked Amarilly, looking at her in awe.

"Land, no, child! I have been married four times before this, you see, so it comes natural. There goes the doorbell. It must be Mr. Jimmels and the minister."

In a few moments she returned to the kitchen for sympathy.

"I am so disappointed," she sighed, "but then, I might have expected something would happen. It always does at my weddings."

Continued on page 1140

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

READER, Nebraska. Is there definite Scripture to prove that our friends who have passed over to the other side recognize earthly conditions here and are solicitous about those that remain? Are our departed ones still mindful of the joys and sorrows, the successes and disappointments that come to friends on earth?

There are several passages that clearly imply recognition of friends in heaven, and others that imply an interest on the part of the redeemed ones in the spiritual struggle here below. Our Lord himself emphasized this in the parable of Dives and Lazarus, which teaches not only recognition but continued spiritual interest. See these passages on the subject: II Sam. 12:23; Phil. 3:20; Heb. 12:1; Matt. 17:3; Rev. 6:9, 10; Rom. 14:12; Luke 16:23; I Thess. 4:13-18; Heb. 13:17; Matt. 8:11; Eph. 3:15. These indicate the preservation of identity. But even if there had not been a single passage in the Old or New Testament on the subject other than the Lazarus parable, the conviction that memory and identity would be preserved in the hereafter would be justified for the reason that a heaven in which the redeemed would not know each other would be unthinkable and wholly out of keeping with God's just, beneficent and loving purposes. What could be more explicit than the language of Jesus himself in Matt. 8:11, as proving heavenly recognition? Or what more assurance is needed than that in Heb. 12:1, as showing the interest of the heavenly inhabitants in the progress of the spiritual struggle here below?

Mrs. C. J. H., New Plymouth, O. Were Elijah and John the Baptist the same person? I recently heard a Bible teacher say that they were, and that Elijah descended to earth three times and assended to heaven three times. Is this true?

No. There is nothing to indicate in the New Testament comparisons of John the Baptist with Elijah that the two persons were identical. Jesus meant, in saying that Elijah had come already, that John the Baptist had done for his era what Elijah had done for his. The promise in Malachi that the forerunner of the Messiah would come in the spirit and power of Elijah did not mean that this forerunner would have the personality of Elijah, but that he would have the same power and the same sort of a spirit. When the disciples saw Elijah on the Mount of Transfiguration there is nothing in the narrative to indicate that they recognized in Elijah their personal friend John the Baptist. The teacher you refer to evidently holds the opposite view, and means that Elijah came to earth first as a prophet in the time of Ahab, next as John the Baptist, next on the Mount of Transfiguration. But we believe positively that this view is incorrect.

Reader. Pray that I may have God in my heart again. (From a letter to the Prayer League.)

This is the truest and best wish any soul can have, and the wish he can be surest of having granted. There is nothing God desires so much as to be present in every heart.

"All the fitness he requireth
Is to feel your need of him."

You can be sure that God is far more eager to enter your heart than you can possibly be to have him, so there is not the slightest reason for thinking that he will not answer your prayer. One of two things has happened to cause you to need this prayer. Either you disobeyed God in some way and so lost your sense of his presence; or else you simply began to doubt his presence, which also prevents us from enjoying the sense of his nearness. Now if you do not know definitely of any wilful disobedience, ask him to show you if you displeased him in any way. Remember that you are dealing with a Friend and Father, not with a Master and Judge. If he shows you that you did wrong, ask him to forgive you and believe that he does it. If your sin was something that harmed some one else, make it right just as far as you can. Settle everything up squarely and then trust God to blot out your sin. Think of Christ's great love as shown on the cross, and realize that such love as that will not deny you anything. Hunt up the beautiful passages in the Bible about forgiveness, and believe that they were written for you. But if, in answer to your prayer for God's searching, there comes no revelation of outward sin, then trust him to fill you with his Holy Spirit, cleansing your heart from inward impurity as he has so plainly promised to do. See Ezek. 37:25-27; II Cor. 7:1; I Thes. 5:23, and many other passages. Remember that doubting is an act of the will, and that you can stop it just as you can stop doing anything else that is wrong. Stop doubting at once and begin to trust God's grace, remembering that

"There's a wideness in God's mercy
Like the wideness of the sea."

It may be, however, that you are simply too weary or ill to grasp clearly any of these spiritual truths. In that case, just trust more simply, and wait patiently until rest and health bring your mind back to a normal condition in which you can recognize again the gracious, unchangeable fact that God is with you.

A. M. C. R., Regina, Canada. 1. What are the meanings of the words "mir" and "zemstvo" which I have run across in books on Russia? 2. Please tell me something about communal lands.

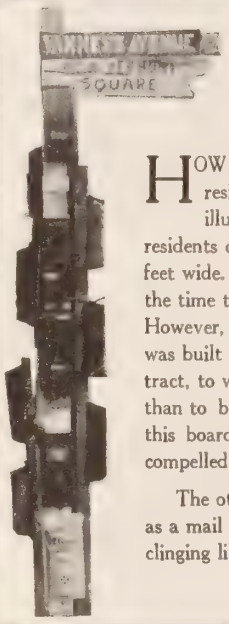
1. A "mfr" (pronounced *meer*) is a local community of Russian peasants in which the land is held in common and the part which each peasant has to work is apportioned to him by lot. The word "mir" is said to mean "world." A "zemstvo" is an elective assembly, like a county council, which in Russia exercises certain legislative functions. 2. The holding of lands in common, as in the Russian mir, is widely spread among the less advanced races. It was the universal system of landholding among the agricultural tribes of North America, such as the Iroquois, and was carried to a high degree of perfection in ancient Peru, where governmental officials regularly divided the land, apportioning to each citizen his plot of ground and his task.

V. H. J., Robin, Man., Canada. 1. The passage in Eccles. 11:3, to which you have reference, is interpreted as meaning that when death overtakes us, our character and destiny are unchangeably fixed. (See Rev. 22:11.) Therefore, *now* is the time for repentance and reformation, and for beginning that new life of faith and obedience which comes with a full acceptance of Christ as Saviour and Redeemer. 2. We are not to judge others. It is doubtless true that there are very many good Christian soldiers in the armies now fighting each other. We have seen many letters from the front which show this to be the case.

J. N. M., Wichita, Kan. The attitude of Christians with regard to the prophecies that are held to point to the Second Coming should be one of prayer and preparedness, in accordance with Jesus' own words. We are distinctly told that "the day and the hour no man knoweth, not even the angels."

Mrs. L. T., Polar, Wis. There are so many conflicting opinions on the interpretation of the prophetic passages in Jeremiah, Ezekiel and Daniel, and particularly as to their applica-

Not a Branch Post Office, Just Meeting the Postman Halfway



Getting their Mail by "Post"

HOW the question of mail delivery was solved by a number of suburban residents of Los Angeles, California, is shown in the two accompanying illustrations. In one of the pictures we see a photograph of what these residents call "Our Postboard." This is twelve feet long and three and a half feet wide. This board has a capacity of seventy city type mail boxes, but at the time this photograph was taken there were only fifty-six boxes in position. However, this board was at one time filled to its capacity. This postboard was built by people who had purchased homes in a new section of a large tract, to which section the city delivery had not yet been extended. Rather than to be satisfied with the one-mail-a-day rural delivery, they constructed this board just within the established delivery limits, and by this action compelled the city to deliver their mail.

The other illustration shows how a street sign post was pressed into service as a mail box holder. On this post there are sixteen boxes of the city type, clinging like leeches to its sides and extending up even to the sign itself.

ALBERT MARFLE.

10:26-29; John 6:37; Heb. 6:4-6; C 6:1 I John 1:9, and other passages on this abje God's abundant mercy, however, c rea and restore even the backslider.

H. D. C., Port Vincent, La. See a ver Mary L. E., Morganton, N. C.

A. J. K., Philadelphia. 1. We are endu you a printed slip dealing with y fu question. 2. The opening of a dru ore the Lord's Day may reasonably be gard as either a work of necessity or of me

The Christian Herald would be gla o he from any relatives of the late W. H full mining prospector, who was murdered cent in California. Mr. Muller had been Ca fornia many years and at the time of dea was 74 years old. He is believed to re brothers and a sister residing in New ork.

Mrs. G. W. B., West Benton, M T passage in Job 19:26,27 which was stra lated in the old version, is correcte in t Revised to read, "Yet *without* my fl sh I see God." The Scripture expressly s th flesh and blood shall not inherit the ki dom heaven. Paul speaks of the "natural b y" a the "spiritual body." All the eviden go show that the resurrection body w be purified, changed and spiritualize bod (Read I Cor. 15:49; Rom. 6:9; P 3:2 II Cor. 5:4; I Thess. 4:15.)

Reader, Brattleboro, Vt. The c om praying for the dead arose in the chu at early period. Tertullian (220 A. D.) refe to prayers by widows for the souls of reas husbands. Origen (254 A. D.) a Cy of Jerusalem commended it, and ma of t ancient liturgies contain forms of such aye There was at that period, however, no enti of purgatory, and the early fathers a rent regarded such prayers as being more a mer oration of the dead than anything els Aft a time, the prayer book expressly clud prayers for the dead, and this has si be emphasized in the Anglican Church a Pro estant churches generally, "the enti being to denote that prayers are no to offered up for the dead, whose spiri l w fare is accomplished, but pray for th livin who are 'fighting the good fight of fa ' a who are consequently in a capacity o edi our prayers." Today, the universal reve tant attitude is to reject prayers for dea "as having no ground either in Scri ure reason."

A very large proportion of the let s sen to the Mail-Bag deal with the war. lmo without exception the writers con mn as inhuman, un-Christian and a kind ricki madness which has seized the world in gra and which is the outcome of inordinat elfis ness, love of power, and the desire com mercial supremacy. W. C. P., Newto N. writes that the money-lust is the incip motive, and adds: "I do not think th peop in the war fight with a will. They t ill machines, because the great leade forc them. I hope our President and cab et sa all neutral nations will not let the ough of entering this man-slaughtering pa through their minds, but rather that y w do all that lies in their power and the utmost influence to stop it in the in est civilization and humanity. Those o m furnishing the war-fuel may be puttin none in heir pockets, but it will be a bla mar against them hereafter."

J. M. H., Vertrees, Ky. I have b n to there is but one deathbed re tanc recorded in the Bible. Where it r corded?

Those who make this statement bab refer to the repentance and forgivene of t thief on the cross. We do not recall a othe instance in the Scriptures of a person r entir at the moment of death. If any of ou eader find such a passage we should be glad hav them point it out to us.

F. V., Belle Plaine, Iowa, writes: Som time ago your excellent paper con ned symposium on 'The Problem of the hurc and the Laboring Man.' All or nea all the replies were from men of high s nding Being a laboring man, I take the li ty t write the ideas of a man on the othe ide the fence. It is primarily a problem of ron ideals and false standards. All true C stian recognize the fact that Christianity is sock force of so broad a nature as to include man kind in a universal brotherhood. F ure t recognize this fact in a practical wa s th cause of the ever-widening breach bet en th church and the laboring man. The or clai men have to existence is their recogn on right principles. Right ideals and tru tand ards make for unity, harmony, brot hood and progress."

Martha's Faith: A True Story

MARTHA was singing as she scrubbed. The strains of "Greenland's Icy Mountains" ghtless smoothed the passage of the ubbing-brush over the marble hall or. Her voice was low-pitched and ely, and her mistress paused to listen it as she passed out of the front door.

"They call us to deliver
Their land from error's chain."

Mrs. Bennett was shutting the front or when Martha's voice stopped her. "Please, ma'am, may I have the ernoon off?"

The girl stood, her clear-eyed, honest e upturned as she waited for an swer.

"Why, certainly, Martha; only be k at five," replied Mrs. Bennett. en the door closed and Martha sumed her scrubbing.

At half past two that afternoon, she erged from the house, spick and an. She walked rapidly to the venue and half an hour later presented rself at the door of a great building, ssionary headquarters for the whole rld.

With firm step Martha mounted the irs and inquired the way to the place ere applicants for missionary work re received. There she stood, with adfast face, her clear eyes shining. is was the crowning moment in her . She always heard somewhere thin her a voice which said: "God nts you to be a missionary." Even k in her little country home she had ard that voice.

It had led her to New York and now this spot.

"What are your qualifications?" said e business-like young man who faced r. She hesitated—then told the simple t that "she had always wanted to be nissionary." After looking her over d asking a few questions the young an told her kindly but decidedly that was quite sure she had not the essary qualifications. "Better go k to your housework," he said, not kindly, and turned aside to more portant business.

Martha walked away with undoubting th. Just as loud as ever something g in her heart: "God wants you to a missionary. God wants you to be nissionary." At five she could be n in her print dress busy with her ening duties. Mrs. Bennett noticed mething changed in her expression. Did you have a good time on your ernoon out, Martha?" she asked. artha nodded. It did not come very sy to speak just at that moment.

HE month of November passed, and December came with its Christ- s season, so glad to the heart-free, sad to the heart-sick; and four nths more. It was full bright spring en Martha once more walked up the ps of the great stone building where r fate was to be decided. She was mming "I'm but a stranger here" she mounted, with her elastic step, great stairs again. Another young n was at the office. "I hope this one ll be better to me," she thought to rself.

Very much the same dialogue ensued had occurred six months before. He d "Good day," and Martha went out, th faith undaunted, and hummed reenland's Icy Mountains."' "They l *me* to deliver their land from or's chain," she sang, as she walked k to her room. It was a little fourth or room back, overlooking some roofs, d, oh, thank God! looking up to a uare mile of blue sky, where a few eeling swallows and a bank of fleecy uds gave one a sense of light, space d freedom illimitable.

In front of that window Martha sat wn, and before she put on her work ss she went on those knees which ported her during so many hours of uble toil. What she said to her God not for us to know: but what he said her we may be sure of, for when she se her face shone, and she repeated tly to herself, "*God* wants me to be nissionary!"

Summer came and went. Martha had been one of the two faithful maids that Mrs. Bennett had left in the house during the hot summer. But the park was near, and she had not suffered. She suffer! If she suffered from New York heat, how would she stand that of India's coral strand? So the loneliness and heat all counted as preparation for that time when God's wish for her should come true. So thought Martha.

In early October Mrs. Bennett returned. She had many pleasant words for Martha's faithfulness, and in consideration for it gave her a day to herself at once.

She walked with a step, as elastic as if she had not behind her two heart-breaking disappointments, and before her—well, anyway, the prospect didn't daunt her, for all the time something was singing within her, "God *wants* me to be a missionary—God wants *me* to be a missionary."

Young man number one was in his place. He had a good memory and recognized Martha. Although he was inwardly pleased with her fresh face, he preserved an aspect of official dignity as he went once more through the prescribed questions. Then he leaned over the desk, and said to her, "Now, look here; you've got your heart set on this thing, I see, but it's really no use for you to try. You say you've a job—well, stick to it, or if you've got a sweetheart, marry him. That's the life for you, I'm sure. Why do you want to be a missionary?"

Evidently it was the end. A little less springy than before was Martha's step as she went out; a shade duller her bright face. Low sang the voice in her heart: "God wants you to be a missionary."

THE next morning saw her silent and very busy. The night with its prayers had brought new faith. "Ask and ye shall receive;" she knew she could trust the Speaker of those words.

Only two blocks away from Mrs. Bennett's house the great decennial Missionary Convention was meeting. From all quarters of the globe had come the delegates; bishops, and workers, and teachers; earnest, serious men, yet happy-looking, though in a different way from ordinary New Yorkers.

That night, instead of a general gathering, it was decided that they should attend local prayer-meetings. So in one of the big rooms on the Avenue could have been seen twenty or more of the delegates mingled with the usual attendants. Martha, who always went to the weekly prayer-meeting, did not suspect the identity of the group of men seated in front of her.

Of course, "Greenland's Icy Mountains" was given out, and Martha, raising her lovely voice, put into the old hymn all her sore disappointment, all her prayer, all her faith. At the end of it, two of the men turned squarely around and looked at her. Again they sang—"I am but a stranger here." After the meeting, the two who had noticed Martha spoke to her.

"Will you come and sing hymns to us all to-morrow night at ——?" said one of them (naming one of the largest audience halls in New York).

The next evening, then, found her standing alone upon a great platform. Behind her sat the black-coated bishops presiding: and around and before, as far as she could see, almost, were rows and rows of people, all watching her.

But she was not afraid. God wanted her, evidently, to give pleasure by singing to this company. "From Greenland's Icy Mountains," and "Heaven is My Home," and then one more of the old hymns she sang. It was the end of the program, and when she had ceased twenty of the leading delegates crowded around her. "Will you come with me"—"and with me?" she heard.

"You can make more converts by your singing than I can by my preaching!" they said, one after another. "Your singing will send scores of missionaries to those distant lands," said another.

And so was Martha's faith rewarded.

EDITH A. TALBOT.

IT GOES WITH THE TURKEY

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Yet in fact *Campbell's Tomato Soup* goes just right with almost *any* meal. And it makes that meal more palatable and more inviting.

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It is always appetizing, always wholesome and nourishing. There is no labor nor fuss about it; no delay, no uncertainty. And you cannot serve it too often for your family's enjoyment and health. Have it again *today*. Why not?

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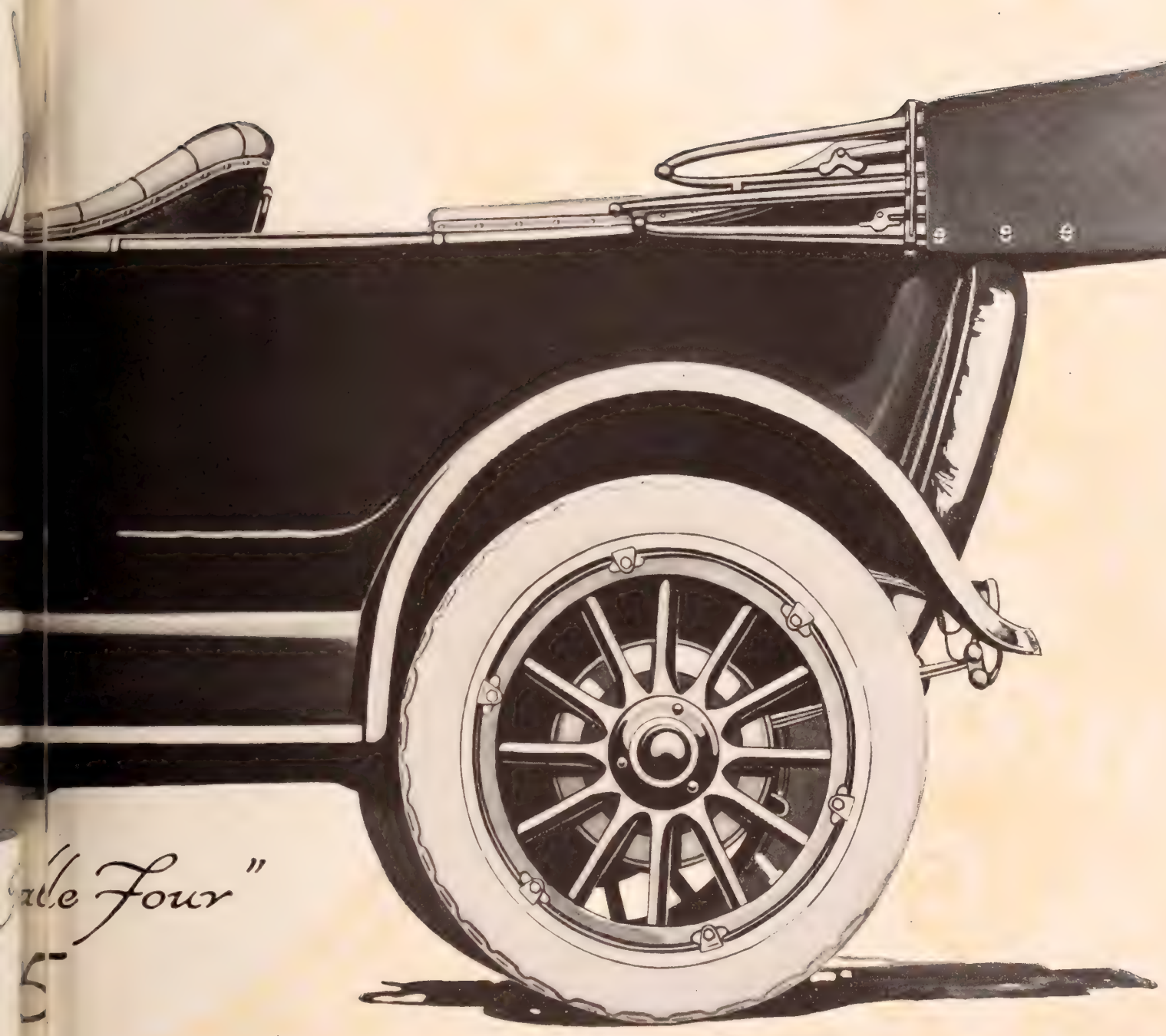

"...le Four"

5

The New REO the Fifth

Christmas is just around the corner

Dear old dad! You sometimes wonder what makes him so quiet or why he is so touchy. Every now and then he is so jolly you wish he would be like that oftener. Do you ever stop to think of the burden dad carries, business affairs, family responsibilities—bills, bills, bills? Yet when things do let up on him a little he just gets natural and boyish again.

Christmas is just around the corner. This year make it up to dad for some of the good times he's given you.

What kind of a watch has your dad? Unless he is well timed there is nothing under the sun that will please him more than a handsome, dependable, accurate watch.

Buy him an Elgin—a Lord Elgin, the aristocrat of the watch world. You can't buy anything finer in beauty or durability. It will cost you $100 to $115. A lot of money? That is why we are talking Christmas gifts now. Take time by the forelock; club your contributions together and give dad something worthy of him and worthy of you. There is no watch accuracy greater or more famous than Elgin accuracy, whether it is the elegant Lord Elgin or the more modest Wheeler movement.

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Write for Elgin Booklet—"Time Taking—Time Keeping." Send stamped and addressed envelope for set of Elgin Poster Stamps.

Rome in Quest of Learning

How Cardinal Gibbons's Dream of a Vast Catholic Educational Center is Being Realized

SOME of our Eastern papers have recently circulated news regarding efforts to centralize the work of higher education which the Roman Catholic Church is doing in its many colleges and universities in the United States and Canada, by making these schools units of the Catholic University of America at Brookland, D. C. It was reported, in particular, that the Society of Sulpician Priests, which conducts St. Charles's College at Baltimore and a theological seminary, "has purchased a large tract of land exactly opposite Gibbons Memorial Hall, a recently built part of the Catholic University, and it is understood, as soon as arrangements can be made, at least part of the student body of the seminary, most likely those young Levites who are in the philosophy classes, will be transferred to Brookland." Also Rock Hill College of Ellicott City, Md., conducted by the Christian Brothers, the Jesuit College at Woodstock, Md., and St. Mary's Seminary, with its annex, St. Joseph's, where priests are being prepared for work among the colored people, are reported to be on the verge of removal to Brookland.

This movement is in accord with the original plan and scope of the Catholic University.

The desire for this institution, which bids fair to become one of the most powerful educational organizations of our country, was first voiced at the Second Plenary Council at Baltimore, October, 1866. However, eighteen years passed before the first step could be taken to make the idea a reality. In 1884 Miss Mary Gwendoline Caldwell came forward with an offer of $300,000 for the new university. The offer was laid before the Third Plenary Council at Baltimore, which passed a resolution to found the university and accepted Miss Caldwell's gift.

From the beginning the ambition of the founders of the university seems to have been to make this the greatest and grandest Catholic school in the United States, not only as regards the number, size, and equipment of its various buildings and the number of its instructors and students, but also the greatest in authority and dignity. For, before even its first unit had begun to operate (the School of Sacred Sciences, opened in November, 1889), the direct, definite, and permanent interest of the Holy See in this school had been secured.

In 1887, Pope Leo XIII sanctioned the undertaking, and on March 7, 1889, the same Pope approved the constitution and statutes of the university. This was done by means of the Apostolic Letter, "Magni nobis gaudii." In this document, Leo XIII defines the scope of the university as follows: "To provide instruction in every department of learning to the end that the clergy and laity alike might have an opportunity to satisfy fully their laudable desire for knowledge." The document also empowered the university to grant the usual degrees. Two provisions, however, contained in this document are of special interest in view of the news we cited above: the seminaries, colleges, and other Catholic institutions already in existence in this country are urged to become affiliated to the university, and the Pope ordains that, without the approbation of the Holy See, no other university shall be founded in the United States. The Catholic University of America is now termed by Catholic writers "a pontifical institution," and declared to be "under the supreme authority of the Holy See."

THE name of Cardinal Gibbons is frequently connected with the Catholic University, also with the centralizing movement, which the papers call "the dream of Cardinal Gibbons." There is a practical reason for connecting the Cardinal with the university: he is the local governing head of the institution. "The governing power resides in the episcopate of the United States, and by their delegation in the board of trustees, composed of bishops, priests, and laymen. The President of the Board is the Chancellor of the University, and this office is held by the Archbishop of Baltimore ex officio."

The movement to group around the university the other important organizations which pursue the work of higher education in the American Catholic Church began in the year when the university was opened. The Paulist Fathers in 1889 established St. Thomas College, in close proximity to the university. They were followed in 1891 by the Marists with their Marist College; in 1895 by the Congregation of the Holy Cross, who founded Holy Cross College; in 1897 by the Franciscans, who established the College of the Holy Land; in 1901 by the Sulpicians with their St. Austin's College; in 1902 by the Catholic Mission with the Apostolic Mission House, and in 1903 by the Dominicans, who established the College of the Immaculate Conception. The orders which have established schools in connection with the university connect with the university in this way; that their matriculated students, or novitiates, pursue the common studies at their colleges, while they take their advanced courses at the university.

The affiliating process, however, has begun to extend beyond the confines of the city of Washington and the District of Columbia. We know at least of two institutions at a distance from Washington that are affiliated to the Catholic University: St. Paul Seminary of St. Paul, Minn., and the Institute of Scientific Study of New York. Besides, the university has taken an active part in the organization and proceedings of the Catholic Educational Association, which aims, among other things, at the unification of Catholic educational work in our country.

THERE is not a place in our country which offers such advantages to a school of the character and with the aspirations of the Catholic University as our national capital. Catholics have not been slow to observe and appreciate this fact. E. I. Devitt, Professor of Psychology in the Catholic University of Georgetown, wrote in 1912:

"Washington is well supplied with institutions for higher education, offers extraordinary advantages for scientific and literary labor and research, and possesses an unparalleled educational equipment in the great scientific collections and libraries of the government. By authority of Congress, all such facilities for research and information are made accessible to students of institutions of high learning in the District. This provision applies to the Library of Congress, the National Museum, the Patent Office, the Bureau of Education, the Bureau of Ethnology, the Army Medical Museum, the Department of Agriculture, the Fish Commission, the Botanical Gardens, the Coast and Geodetic Survey, the Naval Observatory, several hospitals and other departments supplied with special libraries, laboratories, and equipment for research. The Library of Congress contains 1,100,000 volumes; Surgeon General's Office, 140,639; National Museum, 16,000; Museum of Hygiene, 10,500; Bureau of Ethnology, 5,000; Bureau of Education, 30,000; Department of Agriculture, 25,000. The Law Library of the United States Capitol contains over 100,000 volumes and is free to students seven hours daily.

"Washington presents advantages for the study of American jurisprudence which are unequaled elsewhere, and must remain so. Congress, the Court of Claims, the Supreme Court of the United States, and the Court of Appeals of the District of Columbia, are in session during several months of each scholastic year, and with the executive departments, the Patent, Pension, and General Land Offices, furnish advantages for professional study nowhere else enjoyed." The same authority informs us that the law school of Georgetown University (Catholic) in 1911-1912 had enrolled 959 students, "the largest registration of any law school in the United States."

There lies in the facts enumerated by Mr. Devitt a convincing force so great that they cannot fail, when published to attract to the Catholic University the cream and the bulk of the Catholic youth of the country who are in quest of literary or scientific attainment, and the choicest portion of the learned men of the Catholic Church. The Catholic University is steadily and quietly increasing its influence. The news reports to which we referred at the head of this article speak of much secrecy in which the centralization movements are veiled. Enough, however, begins known as opportunities ripen, to indicate the wisely directed and systematized efforts of Catholic educators to avail themselves to the fullest extent of every advantage that is offered to education at the seat of our government.

These advantages are open to all. It is necessary that others beside the Catholics lay hold of them and utilize them as well and better.

W. H. T. D.

Through the Door of Hope

ONE night a young girl was rushing down Fourteenth Street, with her face rigidly set, and a determination in her heart to seek the river as quickly as possible and put an end to her wretched life. The singing of some zealous Salvation Army workers holding a street service attracted her attention. A mysterious power suddenly so controlled her steps that she turned to hear the brief message. After the singing an earnest plea was made to the listeners to enter the hall, and she followed, hardly realizing what she was doing. Looking around the hall with some confusion, she was about to make a hasty retreat and carry out her original purpose, when again the influence of music she was held. Before the meeting closed, with tears and sobs, a great longing asserted itself in her heart that something might be accomplished in her life, and it ended in her consenting to go home with the young lady officer, who became deeply interested in her. Two days after this officer informed me that the awful urge had mastered the girl again. I invited the poor girl to come to the Door of Hope as my guest. This she did, and it was not very long before she gave her heart to the Lord and afterwards told us something of her story.

Her father was a minister some distance from New York, her mother a very godly woman. But, under wicked influence, she ran away from home, breaking her parents' hearts. After a brief space of time her eyes were opened, as is the case with thousands of others. Illness followed, and it was through that illness that the morphine habit fastened itself upon her to such an extent that she finally decided there was but one thing to do—die.

After coming to us the battle for a few days was hard, but she opened her heart day by day to the mysterious working of God's Holy Spirit. Now months passed, and her growth in grace was very noticeable to all. We wrote to her parents, and she was received by them with gladness and love. She has since become a helper to others.

MRS. E. M. WHITTEMORE,
Superintendent.

A Cry from China

LITTLE HAI IEH TSI (the "Sacred Leaf"): a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet

The way to a Man's Heart

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"Packed Expressly"

By LOUIS E. ORCUTT

WILLIAM BROWN was considered a good merchant. His stock was clean, in good variety, and he prided himself on the quality of his offerings. He had the confidence of his trade and the best trade of his town, and had even been suggested as a candidate for mayor. Into this happy situation there injected himself, one morning in midsummer, the representative of a manufacturer unknown to William Brown.

He introduced himself as Philip Morgan Jones, general western agent for the Climax Canning Company, and asked for just fifteen minutes in which to show Mr. Brown how to do more business at a larger profit. Mr. Brown had learned that it paid to hear every man's story, so he left an invoice he was checking and went with Mr. Jones to the front of his store.

While opening his samples Mr. Jones dilated upon the merits of Climax goods, incidentally comparing them with several standard, advertised brands which were displayed on Mr. Brown's shelves. The comparison was not unfavorable to Climax goods. Mr. Brown was beginning to dislike the man, yet there were occasional statements as to rates of profit which caught his ear. He had been figuring the rate of profit on his business for several years, and it had been steadily declining. When the display was complete Mr. Jones opened a jar of strawberry preserves and offered Mr. Brown a sample.

"Ever taste anything better, Mr. Brown? Real berries, sir. Grown specially for us; ripened on the vine and put up the day they are picked. Just enough preservative to prevent spoiling after they are opened."

"The brand I have now has no preservative; the manufacturer says clean methods make it unnecessary."

"That is advertising. No methods could be cleaner than ours. Those goods must be consumed at once after opening. Our goods can be used up naturally and will keep until the last taste. Our preservative has been found harmless by the United States Department of Agriculture."

"I have always preferred to handle goods that required no explanation."

"Explanation! This isn't an explanation; it is a selling argument. Now, Mr. Brown, do you make over 15 per cent. on that brand you handle?"

"No, not quite that."

"There you are. Can you run your business on less than 15 per cent. profit? You make 25 per cent. on these goods. They are put up under your own name, and every jar advertises only William Brown. How do we do it? We cut out the expensive advertising campaign and add the cost of it to your profit. Who pays for all these national campaigns? You can be sure the advertiser doesn't. If he doesn't, you do. They say it makes business and a lot of merchants hand out the goods and think they're making money. Every one is losing. How do I prove it? Average profit on these big lines is under 15 per cent.; average merchant's cost of doing business is over 20 per cent. There's your answer. What is your cost, Mr. Brown? Pardon me for seeming inquisitive."

"Oh, that's all right, it's no secret. Our cost last year was 13½ per cent. on a business of $22,000. So far this year it has been 12¾ per cent. on a little over $12,000."

"Does that include your salary?"

"Why, no. Of course not. I'm the owner."

"How much would your cost figure if you added in your own withdrawals? Unless your profits would pay an employed man for the same work, you are losing money."

"I can't tell exactly, but it would add between six and eight per cent."

"There you are, and you are selling goods that only yield you fifteen per cent."

The rest of Mr. Jones's selling argument is immaterial. William Brown placed the largest order of his career for canned goods, and began an active search for other goods that he could sell in competition with the better known brands at a larger gross profit for the store. He found a great deal of creditable merchandise, and became really enthusiastic over his own brand.

BY the early days of October the displays in William Brown's store presented a marked contrast to those of midsummer. Few advertised articles were in sight. Everywhere the eye met the caption, "Packed expressly for William Brown." If you desired a well-known brand you had to ask for it. If you merely asked for crackers, you got crackers, but the imprint was unknown. The crackers were frequently good, however. One thing Mr. Brown had not considered. It takes time to execute a perfect piece of salesmanship. He found it necessary to add another clerk. Another thing he had not considered: the psychology of taste. He did not yet know that a widely advertised article always tastes better to the customer than an unknown brand. He found it out about Thanksgiving time. One of his best customers had ordered the old brand of strawberry preserves and had received a jar, "Packed Expressly for William Brown." She came back with it as quickly as gasoline could bring her, and confronted the bewildered merchant. She would not listen to explanations, but turned on her heel, declaring that she could taste the preservative, and left him tongue-tied. Moreover, after this occasion her telephone line remained silent, as far as Brown's store was concerned.

Nor was she the only one. Brown had been so busy selling his own branded goods that he had had little time to figure; but when it came time to send out the usual holiday cards to his trade, he was surprised to find that some old accounts had been closed or were now running to rather small balances. This set him to figuring. He kept at it nearly all of two nights. The third morning he had completed the record for the five months and found to his amazement that he had done $2,000 less business than he had expected to do and that his cost of doing business had increased more than five per cent. His net profit for the five months was less than for any similar time in seven years. He could not believe the figures. What was wrong? His store door opened and two men entered. He recognized one of the men as Robert Manning, salesman for the brand of canned goods supplanted by those "packed expressly, etc."

Manning introduced the other man as his sales manager and said they had come to find out what had happened to the store of William Brown. Mr. Brown replied that that was just what he had been wondering himself; and he showed them the figures that had so puzzled him.

"Got you going on that old gag about gross profits and the cost of doing business, didn't they, Mr. Brown?" queried the sales manager. "That fellow who sold those Climax goods was a smooth one. We've been running across his trail everywhere. Has he been back?"

"No; I believe he is due next month."

"Well, don't look for him. I don't believe he will get this far. However, to business. Regardless of our advertising, Mr. Brown, if we fail to get our goods on the dealer's shelves we fail completely."

"Why don't you give him a decent profit, then? It costs me nearly twice my rate of profit on your goods to do business."

"Yes, that may be, but did you ever consider what it costs to sell individual lines? Never thought of that, did you? You sell sugar at nearly cost, yet it costs you almost nothing to sell it. You lose money on sugar, I'll grant that. That, however, is only an illustration. You make nearly one hundred per cent. profit on some goods. How much does it cost to sell them, counting interest on the money invested while they stay on your shelves? Costs almost the one hundred per cent. on some of them, doesn't it?"

"I don't know. I have no way of

What Fels-Naptha Did for Five Women

Mrs. Wideawake

used to have a woman every week to help with her washing. *Then* she started to use Fels-Naptha Soap, found it did her washing so quickly and easily that she didn't need extra help. With the money she saved she was able to buy a vacuum cleaner.

Mrs. Anxious

was worn out and sick all the time. Starting with washday everything went wrong and her work piled up. *Now* she uses Fels-Naptha Soap, starts her washing after breakfast, finishes it long before noon, gets all her work done quickly and easily, and has time every day for rest and pleasure.

Mrs. Youngmother

worried over the expense of the baby's woolens. They shrunk and got hard after a few washings. But now they are as soft, white and woolly as when new, and last much longer because she washes them with Fels-Naptha Soap which does not shrink or harden them.

Mrs. Muchpleased

spilled some furniture oil on her new rug. She was afraid it would cost her a lot to have it cleaned, but a friend advised her to try Fels-Naptha Soap. She used it according to directions; every trace of grease came out of her rug, leaving it like new, and saving her the cost of professional cleaning.

Mrs. Sensible

finished her housecleaning this year in less than half the time it used to take—washing curtains and all. She used Fels-Naptha Soap for *all* the soap-and-water work and was surprised and delighted with the easy, quick way the work got done.

The Reason? Fels-Naptha Soap really contains naptha and other wonderful cleansers, which stay in the soap until it comes in contact with water. *Then* the cleansers get busy on the dirt and make it disappear. Clothes soaked with Fels-Naptha do not need hard-rubbing—only a few light rubs and rinsing. It does *all* your soap-and-water housework with less effort on your part and in much less time.

Fels & Co., Philadelphia

Gold Dust makes pans look so new That they gleam as mirrors do.

GOLD DUST, the active cleaner, is inexpensive.

Its activity begins the moment it is applied to any article that requires cleaning.

5c and larger packages for sale everywhere

It cleans everything from kitchen utensils to the finest woodwork, without scratching or marring.

Follow the simple directions on every package of Gold Dust.

THE N.K. FAIRBANK COMPANY
MAKERS

The Active Cleaner

GOLD DUST

Crooked Spines Made Straight
by the Sheldon Method

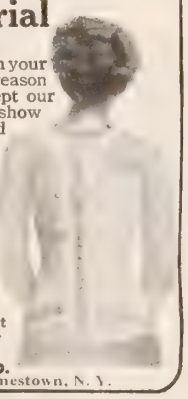
Thousands of Remarkable Cases

An old lady, 72 years of age who suffered for many years and was absolutely helpless, found relief thru the Sheldon Method. A man who was helpless, unable to rise from his chair, was riding horseback and playing tennis within a year. A little child, paralyzed, was playing about the house after wearing a Sheldon Appliance 3 weeks. We have successfully treated more than 20,000 cases in the past 14 years.

30 Days' Trial
At Our Risk

We will prove its value in your own case. There is no reason why you should not accept our offer. The photographs show how light, cool, elastic and easily adjustable the Sheldon Appliance is—how different from the old torturous plaster, leather or steel jackets.

Every sufferer with a weakened or deformed spine owes it to himself to investigate thoroughly. Price within reach of all.



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If you will describe the case it will aid us in giving you definite information at once.

PHILO BURT MFG. CO.
207 11th Street, Jamestown, N. Y.

THE guarantee to refund your money if your Church Envelopes are wrong, anybody can make. The only guarantee worth having is that you won't want your money refunded.

FREE—A Duplex Envelope Opener, for the name and address of your Treasurer and S. S. Supt. Saves time and trouble.

ADDRESS DESK 1
DUPLEX
RICHMOND, VA.
(ARCHER G. JONES)

UNLESS IT'S Duplex RICHMOND, VA. IT'S AN IMITATION

figuring the cost of selling any single item."

"Probably not, yet you must realize that your selling cost is an average, just as the net profit is an average; some items yielded more than their share of cost, and others yielded more than their share of profit. You've just discovered that it has cost you more, in proportion, to sell goods under your own brand and has realized you less net profit than when you were pushing advertised brands. You say you can't figure it out. Now I'll tell you something. When you sell a woman our goods you haven't spent five, ten or fifteen minutes creating a demand for them. She comes into your store with the demand already created. She asks for our goods, or if not, and you suggest them, she knows at once the quality offered her, and you take her order and pass to the next customer. It's all over in the length of time it takes you to write the order down. How long does it usually take you to sell these other goods?"

"Sometimes it takes quite a while, and sometimes I don't sell them."

"Exactly. In spite of your business reputation a good many women don't consider your judgment good against the advertisement in a reputable magazine. We can't explain that fact; but we can and do profit by it, and so may you."

"But some of the goods I have under my own brand are very much better goods than the better-known brands. There are a number of items on which I am building up a growing trade."

"Very good. There is no harm, in fact there is good business reason for selling good merchandise as your own brand. The idea is good; but it takes a long while to find the items and a longer time to gain public confidence in them. How long do you suppose it took our advertising to bring us the full confidence of the public? It took us nearly ten years of constant advertising to prove our case, then in one or two years our business doubled and doubled again; we had arrived. When you put our goods on the front of your shelves you merely take advantage of that ten years' fight for confidence. More than half the cost of selling those goods has been paid by us. That is one reason why your gross profit is less on our goods than on unknown brands. Another and the principal reason is that we have to back up our advertising with a quality that will satisfy the person who gets the most favorable impression from the ads. We can't afford to disappoint one buyer. That quality costs money and reduces both our rate of profit and yours. We both more than make it up in gross sales. It is better to sell $30 worth at fifteen per cent. profit than $10 worth at thirty per cent. profit, the cost of selling being the same. Any way you look at it, it pays to take advantage of the business created by advertising. The cost of selling any reputable, advertised article is less than the profit you make on it. If people know they can find standard goods in your store and that you will not send substitutes, they will come to your store; and while they are there they will buy not only the goods that are known through advertising, but all those other staple articles and fancy goods which make up your stock and contribute a large percentage of your net profit. If they feel that you will attempt to sell them inferior or unknown brands they will stay away and you won't sell them anything."

"That is just what I have discovered; they are staying away."

It is not necessary to follow the conversation further. William Brown was a good merchant; and if you should happen into his store today you would find his shelves a fair index of the advertising columns of any one of the big magazines; you would see as well an occasional label marked "Packed Expressly for William Brown," and the clerk who waited on you would call your attention to these lines. Business is good in the store, and over in the savings bank there is a snug sum that has been "packed expressly for William Brown."

Christian Herald Prayer League

ANOTHER writes from Wise, Va.: "I want to acknowledge answer to a request for a revival in Wise which I sent to the Prayer League some time ago. Oh, how God did pour out his Holy Spirit upon us! I want to give him all the praise and glory." A Reader, Bogard, Mo., writes: "About a month ago I sent a request for the prayers of the League for a revival in progress in the Bogard Baptist Church. I wish to acknowledge that the power of God was evident in the saving of souls." From Lebanon, N. J., Mrs. W. B. H. writes: "I want to acknowledge the answer to prayer for the conversion of a dear son." D. W DeL. writes from Wheaton, Ill.: "I have a son now past fifty years of age who has for many years led a sinful life, but has recently been converted in answer to my prayer and that of others who have joined me." "Some time ago I wrote you asking you to pray for my son-in-law," writes W. B., Gilboa, N. Y., "that he might be led to Christ and healed of his trouble. Since then he has found the Lord, been baptized and united with the church." Mrs. G. E. C. writes to say: "One of my prayers has been answered. My little granddaughter has given her heart to Jesus." A Happy Mother, Garden, Ill., writes: "Some months ago I requested the prayers of the Prayer League that my son might be saved from the drink habit. I am thankful to say that for two or three months he has not used any liquor." A Reader, Montana, writes: "Several months ago I requested the prayers of the League that I might be restored to complete health after a severe operation. I am very grateful to God that our prayers have been answered. I am now perfectly well."

ACKNOWLEDGMENTS of answered prayer have also been received from A Reader, Nashville, Tenn.; Mrs. W. M., North Lake, Wis.; Mrs. M. E. F., Troy, N. Y. (for bringing husband safely through a serious operation); M. K., Allentown, Pa.; Mrs. F. B. H., Delia, Kan.; E. B., Gloversville, N. Y.; Mrs. C., Charlotte Hall, Md.; A Reader, Boulder, Colo.; M., Wilkinsburg, Pa.; Reader, Wayne, Ala.; Mrs. A. J. T., Ainsworth, Neb.; Mrs. G. P. R., Akron, Ohio; F. P., East Orange, N. J.; J. R. B., Dunn, N. C.; A Subscriber, Emerson, Neb.; J. H. N., Chicago, Ill.; Mrs. M. K., Oshkosh, Wis.; D. B. S., Myndus, Va.; Reader, S. C.; A Believer in Prayer, Richwood, Ohio; M. E. S., Indiana, Pa.; A Friend, Mrs. L. C., Ocean Grove, N. J.

Prayers are asked for revivals of religion at Dawson, Ill., Aledo, Ill.; Killinger, Pa.; Baraboo, Wis.; Wise, Va.; Columbiaville, Mich.; Bidwell, Iowa; Delevan, N. Y. (for evangelistic services now in progress); Cleo, Okla.; South St. Paul, Minn.; Nashville, Tenn.; Van Wert, Ohio; Fishersville, Va.; Bogard, Mo.; Syracuse, N. Y. (for the success of the Billy Sunday campaign beginning October 24). M. F. J. asks prayers that the voters in Lawrence County, Pa., may elect a dry judge; C. P. N., that temperance may win a victory in coming election in New Castle, Pa.; H. G. J. and Wife, Henderson, Ky., that the state of Kentucky may be voted dry. B. R., Canada, asks prayer that they may have an earnest minister who will conduct meetings; Mrs. E. F. G., South St. Paul, Minn., that they may secure money to build a church.

A Relative requests prayer that mother's mind may be restored; Mrs. L. K. F., a brother's; E. S. F. and B. L. C., their sisters'; A. S., a nephew's; A Believer, an aged lady's. Thirteen other friends ask prayer for mental restoration or strengthening for themselves or other friends.

C. J. S., A Relative, L. F., and A. S. ask prayer that their mothers' sight may be restored; Mrs. J. B. W., her husband's; M. E. M., and Mrs. C. H. S., their sisters'; Mrs. D. J. M., that husband's sight may be strengthened. Ten other friends ask prayer for the

TURN OVER TIME
When Nature Hints About the Food.

When there's no relish to food and all that one eats doesn't seem to do any good then is the time to make a turnover in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were in the busiest; and eating too much and too quickly of food such as is commonly served in hotels and restaurants, together with the sedentary habits, were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a trial of Grape-Nuts food, and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction and much improvement in health.

"Americans eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is predigested and concentrated in nourishment."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"I Now Hear Clearly"

Mr. Garrett Brown (photo above) is but one of the 200,000 deaf people whom the **Acousticon** has enabled to hear clearly and usefully. This makes us feel so certain of its efficiency that we will gladly send to every deaf person, simply on request our new

1916 ACOUSTICON FOR FREE TRIAL
No Deposit—No Expense

Just say that you are deaf and will try the **Acousticon,** and the trial will not cost you one cent, as we even pay delivery charges.

WARNING! *There is no good reason why every one should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it.*

We most sincerely state that we do not want one cent of your money if you cannot hear; that's the reason we want you to try the **Acousticon** first and convince yourself—you alone to decide. **Just write today for your absolutely free trial and interesting particulars.**

GENERAL ACOUSTIC CO., 1314 Candler Bldg., New York
Toronto, Ont., Royal Bank Bldg.

Boston Garter

Velvet Grip

Three Popular Styles:

NEVERBIND
CORD and
PAD

Silk 50¢
Lisle 25¢

George Frost Co. *Makers*
BOSTON

toration or strengthening of sight themselves or other friends.

Twenty-nine friends ask prayer for deeper work of grace, assurance of s forgiven, or express in other ways ir desire for personal spiritual blessing. Mrs. E. G. asks prayer that husband d three sons may be saved from the isky habit; eleven parents ask prayer ut sons may be delivered from this bit; Mrs. M. R. R., Mrs. K. E. S., 's. C. C. and L. F., their brothers; 's. R. K. M., her husband. Four ier friends ask prayer that friends relatives may be delivered from the uor habit.

An Anxious Mother asks prayer that r son may be delivered from false trines. Fifteen other parents ask yer for the conversion of sons; ten ves, for the conversion of their hus-ds. Thirty-nine other readers ask yer for the conversion of other rel-ves and friends.

Eleven readers ask prayer for special spiritual blessing for relatives or friends.

Seventy-three friends ask prayer for the healing of relatives or friends, including one that a brother and sister may regain the use of limbs. Forty-nine friends ask prayer for the healing of themselves, including one that voice may be restored and another that she may be cured of stammering.

M. C. and A. S. ask prayer for the healing of mothers' hearing. Five other friends ask prayer for the healing of hearing for themselves or other friends.

Forty-five readers ask prayer for help or guidance in financial affairs.

Sixty friends ask prayer for the granting of varied desires and needs, including two parents who ask that they may learn of the whereabouts of their lost sons; and another that he may hear from a lost brother.

A Universal Text Book

N the autumn of 1903 the writer had been speaking to the students at West Point relative to the stu-nt Bible study movement in America. conference of the cadets followed at ich the leading ranking student of Academy said: "The cadets of West int know comparatively little con-ning the English Bible. The stu-nts of North America are planning to ease twofold the number of men dying this Book this year. We n at West Point should have a part *will* have a part in this enterprise." In less than two weeks 200 cadets re enrolled in Bible classes in West int. This number has been main-ned and steadily increased year by ar until at present there are upward 300 students now engaged in weekly dy and discussion of the Bible at United States Military Academy. e work is carried on under the leader-p of the Young Men's Christian sociation, and the chaplain and mbers of the faculty assist.

olonel Larned, the late dean of the st Point faculty, speaking of this rk, said: "I am inclined to believe t this student uprising for the study the Bible is one of the most profitable l strategic movements of our times."

HERE are 500,000 young men and young women enrolled in organized le classes in the churches of the ited States; somewhat over 40,000 lege students were reported in vol-tary Bible classes in the colleges last son; and the Sunday schools of the rld report yearly more than twenty-e million persons representing fifty tionalities who are engaged in Bible dy on Sundays. In a letter recently eived from Dr. Booker T. Wash-ton, Tuskegee, we learned that some-at over 800 of the colored students of t institution were engaged in vol-tary study in the Bible, coming to-her once and sometimes twice a ek in this study, the classes being ught by the instructors.

T present the Christian Scriptures are translated into 480 different guages and dialects, and the aver-circulation yearly is 19,000,000 ies. At the close of the Boxer up-ng in China it was said that this uld put an end to the publishing of Bible in the Middle Kingdom. The llowing year, however, 428,000 Bibles re sold and distributed in China. e work of Bible societies has steadily reased in China during the last five ars. Twenty-seven Bible societies are nting the Bible; one in the United tes, three in Great Britain, and enty-three on the European Conti-nt. It was estimated that more ies of the Bible were sold last year an any hundred books of the world sen together.

VE were walking through the apart-ments of his excellency, Mr. marth, the prime minister of the ekwar of Baroda, about two years , and noticed an open Bible on a le at the head of the prime minister's d. I asked why he, a devout Hindu, s interested in the Bible. He replied, "I spend a half hour each day reading this book along with the sacred books of Hinduism. I have found it one of the greatest influences in developing my intellectual as well as my spiritual life. You may be interested to know," he continued, "that the educated men of India know the Bible as a rule quite as well as they know any one of their own sacred classics."

AT the edge of the Sahara desert, near old Biskra, we were interested in a long camel caravan carrying huge packages and evidently starting upon a long journey into the desert. I asked what they were carrying, and was told that they were transporting 2,000 copies of the New Testament, translated into Arabic, into the desert country. These Gospels were purchased by the Moslems at two cents apiece and were the means of bringing to many a desert nomad the first real knowledge of this text book of Christianity.

IN Assiut College in Egypt we found virtually the entire student body engaged in voluntary Bible study for a full hour each morning. These students (nearly 400) were most of them Copts and followed the Oriental habit of studying aloud, walking back and forth in the student quadrangle with their Bibles in their hands.

IN one of the Japanese universities which was visited not long ago by the writer, there was sold in a short space of time on the campus 300 Bibles to Japanese students. These students were Buddhists, Shintoists and Confucianists, while a good number of them professed to be agnostics; yet they were interested in trying to find out the meaning of Christianity.

THIS desire of the Oriental student to really discover the significance of the Christian faith was exemplified by the Chinese student who said that he was spending six months in the study of the Bible to find out whether he could or could not become a Christian. He said, "I cannot tell yet because I have not read far enough to find out for myself what it really means to be Christian according to the Bible."

SHORTLY before the death of the late Senator J. P. Dolliver, Iowa, I asked him what he considered to be the greatest present need of American life. He replied, "The greatest need of our people is a new dynamic which will touch the inner springs of religious activity; it is not merely ethical or political reformation which we need, but a revival of religion, and this revival will find its springs in the Gospel of Jesus."

THE spirit of the Bible depends largely upon having the right point of view in approaching it. As Robert Louis Stevenson said: "We should learn to read the Bible as though we were reading it for the first time, to find out its *particular* message for us." One great Bible teacher required his students to answer this question for each passage: "What does it actually say?"

CLAYTON SEDGWICK COOPER.

Sis Was Trapped—but Pyrene Saved Her

I tumbled out of bed when I heard Sis scream. Her room was afire. The doorway was blazing. She was trapped.

Mother and Father were away. I ran for the Pyrene Fire Extinguisher that hung by the 'phone. Father had showed me how to use it.

With a few pumps most of the fire was smothered and Sis escaped from her room. A few more pumps and the fire was out. Goodness! I hate to think what might have happened that night without Pyrene.

Write for booklet "The Vital Five Minutes"

A Pyrene put on your automobile *saves* 15% on your car insurance.

There are thousands of Pyrenes used in factories, schools, churches, theatres, etc.

Inspected, Approved and Labeled by The Underwriters' Laboratories, Inc.

PYRENE MANUFACTURING COMPANY
52 Vanderbilt Avenue **New York City**

Branches in 41 Cities

The Pyrene Co., Ltd., 19-21 Great Queen Street, London, W. C.

The Jeffery Four

STANDARD SEVEN-PASSENGER $1035 F.O.B. Kenosha, Wis.

WITHOUT AUXILIARY SEATS $1000 F.O.B. Kenosha, Wis.

Thousands of people paid $1550 for the original Jeffery Four—and gained a new conception of motor car quality, comfort, economy and efficiency. Today, in the *new* Jeffery Four, you are offered a still *finer* car—for $1000.

Body, standard seven-passenger Chesterfield type · Front seats, divided · Driver's seat, adjustable · Upholstery, deep real leather · Shipping weight, 2750 pounds · Motor, Jeffery high-speed high efficiency · Ignition, Bosch magneto · Starting and lighting system, Bijur electric · Equipment, complete · Entire car 93% Jeffery-built.

"AMERICA'S STANDARD AUTOMOBILE AT A $1000 PRICE"

Illustrated booklet on request

The Jeffery Six, $1350 F.O.B. Kenosha, Wisconsin

The Thomas B. Jeffery Company
Main Office and Works · Kenosha, Wisconsin

The Jeffery Four Roadster or Five Passenger $1000 F.O.B. Kenosha, Wisconsin

Get Wholesale Prices

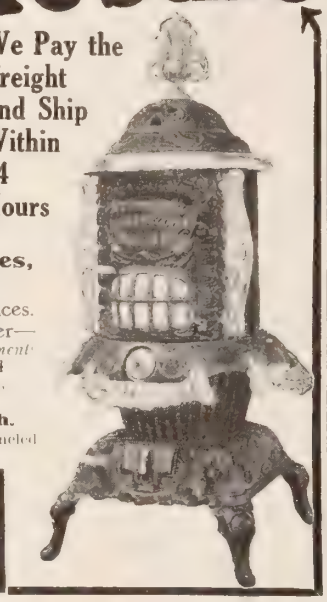
We Pay the Freight and Ship Within 24 Hours

on stoves, ranges, base-burners, cook stoves, gas stoves, etc., from Kalamazoo factory.

WRITE for 1916 catalog—see new styles—1916 prices. 300,000 satisfied customers endorse Kalamazoo offer—low wholesale price—30 days' trial—year's test—cash or *easy payments*—$100,000 guaranty. We pay freight and start shipment within 24 hours. Mail postal today for catalog also receive new 1916 souvenir, "Recipes in Rhyme." Both *free*. *Ask for Catalog No. 105.*

KALAMAZOO STOVE CO., Mfrs., Kalamazoo, Mich.

We manufacture stoves, ranges, gas stoves, furnaces and white enameled metal kitchen cabinets and tables. *Mention which catalog wanted.*



"A Kalamazoo Direct to You" Trade Mark Registered

LUDEN'S MENTHOL CANDY COUGH DROPS

The Outdoors "Health Guard"

Throat and nose protection against dust or dampness. Quick relief from coughs and colds. Have many uses.

In the "yellow box" the world over **5c**

Wm. H. Luden, Manufacturing Confectioner Reading, Pa.

Jonah a Missionary to Nineveh

International Sunday School Lesson for November 21. Jonah 3:1—4:11

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"*Go ye therefore,*" *Matt. 28:19, 20.*

There are four *Alls* in the Lord's great parting commission. "*All power.*" What a majestic claim! But it is true. All power was his originally as the only-begotten Son of the Father—his Fellow and Equal: but he won all power to be the Mediator, Priest, Brother, and King of men, because he became obedient to the death of the cross. Our David hath slain Goliath and wields his sword. Satan promised him all authority if he would do him homage, but not thus would he become the crowned King of the world. "Thou art worthy to take the book, for thou wast slain." "*All nations.*" Like the corn-plant, the Gospel will take root and grow on every soil and beneath every sky. All men, wise and foolish, civilized and savage, are made on the same principle, and the Gospel like a master pass-key fits every lock. "*All things.*" There are no secrets in the family of God. All faithful and loving souls may be initiated into the deep things of the Kingdom. All our Lord's commands must be promulgated and obeyed. "*All the days.*" "Forty years ago," said a great missionary, I landed on the shores of China. I have done very little there, but I have received very much, and I have learned to know something of my heavenly Father. It is worth while going to the ends of the earth to get near to that great heart of love. And the Almighty arm is linked with that heart, for when the heart moves, the hand alway moves."

The Man Who Ran Away

By Arthur H. Howland

POOR Jonah has had more than his share of discussion. A little wholesome jesting may not be out of place in the Sunday school, and I like that story of the young woman Salvation Army officer of whom a heckling objector asked an opinion about Jonah. Did she, he urged, really believe the whale swallowed the prophet?

"Well," she replied, "I've often thought about that, and I've made up my mind that when I find Jonah in heaven I'm going to ask him about it."

"But suppose he isn't there," the man insisted.

"Oh," said the girl quickly, "in that case you can ask him."

So far as the existence of a fish big enough to swallow him goes, science has a plain enough answer about that. Dr. Peloubet and Dr. Wells have brought together in their published notes on this lesson two striking testimonials. A diagram is reproduced from the Scientific American showing a man standing up, straight and comfortable, in the mouth of an eighty-foot shark, with apparently about 12 inches headway, and the statement is quoted from the Scientific American that "the jaws are sufficient size, opened up, to allow five or six men to walk abreast right into the mouth." Professor George McCloskie of Princeton University is quoted from the New York Independent of February, 1912, as saying that the word rendered "belly" means not stomach, but any cavity or sac in the body, such as is found in the sperm whale of the Mediterranean. He says: "The whale's air chamber is as large as an ordinary bedroom, extending from chin to chest, so as to make the neck bulge in front with a thick muscular wall which is sometimes wrinkled in front, and with an entrance from the windpipe large enough to admit any modern prophet who ventured that way. There has been some mystery as to how the mother whale manages to shelter her young during tempestuous weather at sea. In medieval times it was reported that the young found refuge in air-chambers close to the mouth of the mother. Abbé Grosin informs us that whales can take in two of their young when weak. Hence we may infer that Jonah's presence would not greatly incommode the animal. The blowing of the whale, and its habit of coughing when stranded, may help the exit of its guests."

But while this may be, at least for the younger pupils, the most interesting part of the story of Jonah, it is clearly the least important. If any Bible students feel more comfortable in believing that the whole story of Jonah is a skilful, powerful and beautiful bit of Jewish fiction, and that when Jesus referred to it he was doing so as any speaker today would refer to King Arthur, or Faust, or Parsifal, they may hold this view of the case and still retain the tremendous spiritual truths of the whole narrative.

BUT Jonah has not only had to submit to a lot of controversy about his experience with the whale. People are at a loss whether to think of him as the man who ran away or the man who went at length and did as he was told. But the story of the noble missionary and fearless prophet is spoiled by the picture of the churl, angry because the repentance of the people had spoiled his prophecy.

But for the real meat of this Jonah narrative. First, the hopelessness of trying to get away from God—and the misery of it. We don't have to go back to ancient history or to legend to learn how grievous and perilous a thing it is for a man—or a woman, or a child, to try to run away from God. On millions of pillows every night weary heads rest resting, tired with the struggle of trying to disobey God; and upon these countless beds sad, heavy hearts are tossing hopelessly to find the comfort in disobedience that only obedience can bring.

Jonah got his second chance to obey. "The word of the Lord came to Jonah the second time, saying . . ." Saying what? Precisely the same thing he had said years or months before: "Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee."

This time he obeyed. He went and preached—preached faithfully and literally the word he had received; and a whole city turned to God.

Bring into the lesson some of the recent good tidings from the foreign field showing how in heathen lands today people are repenting and receiving salvation. Read the paragraphs about Sherwood Eddy's wonderful tour of China in the Christian Herald for October 13, page 1038; also the article "Triumphs of the Cross," in the issue of September 1, page 859. Notice especially Mr. Orcutt's article in the Christian Herald of October 27, about the present campaign in America of the Layman's Missionary Movement.

The best news of all is coming from China and India. In India thousands of natives are asking for Christian baptism and there are not missionaries enough to instruct and baptize them. We should not forget the tormented Armenians while studying this missionary lesson. They are fellow Christians exposed to torture and death by their enemies. Multitudes of them have been slain; many have endured untold horrors; many now are in dire want.

But, after all, the main issue of the Jonah-missionary lesson is "What are you going to do about it?" Have you heard God's call to help? Are you running away, or are you running back toward your Nineveh with God's message upon your lips? Maybe God wants you on the foreign field. If he does not, he surely does want your gifts and your prayers and your work for the cause of missions. He has some definite Nineveh to which he will direct you if you will listen. It may be after all the town you live in, the office you work in—but somewhere he has a word for you to speak, a group of souls for you to help.

Don't run away. Don't close your ears to God's message nor your lips to its utterance again. Jonah's Nineveh lapsed again into sin—sinned horribly and deeply—and it was destroyed.

…ity that for two thousand years men did not even know where the old city used to stand. But we are helping to …e a new heaven and a new earth. We're helping to build a civilization, a brotherhood, that shall endure, based upon the changeless principles and …ose of the Christ. We have the transcendent opportunity of laboring together with God to build up a structure which, at the great testing, when all the things that can be shaken shall be removed, shall be found to be among those things that cannot be shaken and shall remain.

Echoes from the Holy Land

Jonah, a Missionary to Nineveh

THE ruins of ancient Nineveh on the Tigris River are now fairly well determined. The north wall extending due east from the river was 7,000 feet long; the eastern wall was three miles long; the southern wall only 1,000 feet, while the western or river front extended for two and one half miles along the river. The actual extent of the city contained about 1,800 acres. But Greater Nineveh compare Greater New York—was made up of a tetrapolis of four cities. Nineveh proper, Khorsabad, Calah and Keramlis, which agrees with the dimensions given by Diodorus the Greek historian and fully justifies Jonah's path into the exceeding great city of three days journey.

It was to Jonah a city of refuge and power standing in its glory 2000 B.C. It was a great field for the lonely missionary, discouraged as he was. Truth, always stronger than fiction, is transforming the ancient site and region into a great field for the modern missionary for his present hour. The central plateau of Asia Minor from the Bosphorus to the boundaries of Persia are being systematically devastated and depopulated by the cruel banishment of the Armenian people from their ancestral homes. The long lines of these fugitives who survive the brutal massacres are all moving Eastward and Southward from Trebizond, Sivas, Angora, Arab, Kharput, Erzerum, Diarbekir, Bitlis and Van to the Syrian Desert at Mosul, which occupies the site and region of ancient Nineveh.

Many of the American missionaries, both men and women, have tried to accompany these sad fugitives into their captivity, ministering to their sick, their widows and their orphans; and others will most certainly follow them into their exile. The Red Cross of Christianity will be the only gleam of sunshine over this reversion to barbarism in dealing with this unhappy race.

Some of the finest mission work in the modern world has been done in the region occupied by the Armenian people. Today that country lies in ruins, stained with blood and defiled by the awful memories of human suffering, fiendish lust and plunder such as no other race has ever experienced, except the Jews.

Well might the whole of Christendom clothe itself in sackcloth and sit in the ashes of ruined cities! Well might the real Christians of all lands "cry mightily to God" to turn men from their evil way and from the violence that is in their hands.

The How Column

By Frank L. Brown

[illegible] General Secretary, World's Sunday School Association

Planning the Lesson

At last week's Christian Herald many teachers bore testimony as to their individual plans of lesson preparation. Before summing up this wealth of suggestion, a few additional hints may be given from the number received:

A TEACHER of a class of fifteen-year-old girls says: "I prepare my Sunday school lesson as I do my school work, looking up references; if in the Gospels, finding out whether more than one Gospel gives it; make close notes on pieces of paper small enough to fit in the palm."

A teacher of fourteen boys sixteen to eighteen years old writes: "I assign one member of the class a three-minute period to talk on the lesson. I put a couple of hours' preparation on it myself."

From the teacher of a class of seven girls twelve years of age comes this: "I study and prepare the lesson on Sunday afternoon, generally a week ahead; then go over it carefully on Saturday evening, keeping in mind during the week the main thought and object."

One teacher says she gets her plan at a special meeting for teachers conducted by the pastor before the Wednesday evening prayer meeting.

A teacher of a class of twelve-year-old girls says: "I first gain the principal facts, then some idea of the motives, the ideals, and the lesson aim also the point of contact with the children."

From a teacher of sixty children three to six years of age comes this: "My lessons are in story form. I read the story as given in the Teacher's Text Book, also as the Bible gives it. Then, after reading any other helps I can find, I weave a story of my own adapted to the minds of my class. I also collect any objects, pictures, etc., which will serve to illustrate the lesson."

A teacher of fourteen girls, ranging from seven to twelve years, states: "First, I read the whole chapter in which the lesson is found. I then seek for the explanation of each verse. Then I work out an outline and try to frame a picture in my mind. And when I open the Bible in my class I know how to begin the lesson."

A teacher of a class of girls twelve to sixteen years of age says: "I do the work in the pupils' work-book as an example to them and then thoroughly study the lesson in a story form. I go through the lesson early in the week and then keep it in my mind and try and build it up for Sunday. I refresh my mind again on Friday or Saturday."

A busy teacher of sixteen boys from thirteen to fifteen years finds time by substituting the lesson study for the morning newspaper on the cars. He writes: "I make a short outline of the lesson. I study the lesson while riding in trolley cars to and from my work on Friday, Saturday and Sunday morning. This gives me five hours' preparation if I need it. I don't always use it all."

An enthusiastic teacher of sixteen-year-old girls has this method: "I read everything I can lay hold of bearing on the subject matter of the lesson; simply get soaked in it; make a few notes of the leading points, then go before my class and feel my way as to what phase of the subject they are ready for. More than likely I don't use one fourth of what I've read, but the preparation has enlarged me."

The next teacher has fourteen girls in the critical years of sixteen and seventeen. She first puts herself in the scholars' place. She says: "I carefully fill out the scholars' questions in the Quarterly, selecting which of them I want to dwell upon. Have one chief thought for the lesson. I find the Teachers' Manual an excellent help."

The teacher of the graduating class in a Junior Department writes: "I pick out the most important events, and put it all in story form."

One teacher who has the problem of fifteen boys from thirteen to fifteen years old writes significantly, as he keeps that live class in mind and their weekday life: "I study the Graded Lesson Helps and the ball game scores for the past week."

A woman's class teacher has this testimony: "I begin the study of the lesson a week ahead. I prepare topics during the week while about my work."

Like Mary Used to Smile

By JOHN QUILL

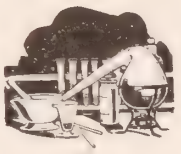
I SAW a couple walkin'
Out in the park one day,
The fellow was a-talkin',
Girl hadn't much to say;
He'd emphasize his subject,
An' ev'ry little while,
She'd sorter smile up at him,
Like Mary used to smile.

A kind of soothin' sweetness,
I never can forget,
Delight o' joy in livin',
I see her sweet eyes yet;
A lot of folks are praisin'
Such things as dress an' style,
But all that's true is smilin'
Like Mary used to smile

I feel so kind o' lonesome,
A-goin' through this world,
A dizzy-like sensation
Has got me sorter whirled;
They're gettin' few an' fewer,
But yet, once in a while
You'll see a girl a-smilin'
Like Mary used to smile.

I've ben so weak, here lately,
Ain't felt like doin' much;
I don't feel good for nothin'
Like doin' chores an' such;
Last night I was a-dreamin'
Could see a thousan' mile—
I saw an angel smilin'
Like Mary used to smile.

Some Queer Facts About Puffed Grains



A Scientist Says

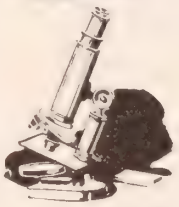
"In every Puffed Grain there must occur in the making 125 million separate steam explosions. That's one for every food cell."

A Professor Says

"This process makes Puffed Wheat and Rice the best-cooked cereals in existence."

A Doctor Says

"There would be millions of users if more people knew how easy and complete is Puffed Grain digestion."



An Expert Says

"Nearly all wheat's minerals are in the outer coats. The lime, the phosphates and the salts. Also most of the cellulose." Puffed Wheat makes them all available.

A Writer Says

"I am amazed to note how light and satisfying is a mid-day meal of Puffed Wheat."

A Grocer Says

"No other cereal is so largely used by those who know them as Puffed Wheat and Rice."

A Mother Says

"They're the only foods for which my boy passes back his dish four or five times."

A Boy Says

"A pocket-full of Puffed Wheat when I go out to play ball is better than peanuts or popcorn."

Puffed Wheat, 12c
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"Just think what you have done for me. Last year I weighed 216 lbs., this year 146, and have not gained an ounce back. I am not wrinkled either. I feel so young and strong, no **rheumatism,** or sluggish liver. I can **breathe** now, too. It is surprising how easily I did it. I feel 15 years younger."

"Just think! I have not had a pill or a cathartic since I began, and I used to take one every night."

"**My weight has increased 30 lbs.** I don't know what **indigestion** is any more, and my **nerves** are **so rested!** I sleep like a baby."

"I feel as if I could look every man, woman and child in the face with the feeling that I am **growing**—spiritually, physically and mentally. Really I am a stronger, better woman. I don't know how to tell you or to thank you."

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Amarilly of Clothes-Line Alley

Continued from page 1129

"What is it?" asked Amarilly, apprehensive lest the wedding might be declared off.

"I've been married once by a Baptist minister, once by a Methodist, and the third time by a Congregationalist; last time a Unitarian tied the knot. So this once I thought I would have an Episcopal, because their white robe lends tone. And Rev. Mr. Woodthorn has come without his. He says he never brings it to the house weddings unless specially requested. He lives clear across the city, and the carriage has gone away."

"Oh, I have a surplus!" cried Amarilly enthusiastically. "I'll telephone our grocer. Milt's a-helpin' him tonight, and he can ride over here on the grocer's wheel and fetch it."

"Why, how in the world did you come by such a thing as a surplice?" asked the widow in surprise.

Amarilly quickly explained, and then telephoned to her brother.

"He says he'll be over here in a jiffy," she announced. "And ain't it lucky, it's jest been did up clean!"

"My, but that's fortunate! It'll be the making of my wedding. I shall give you a dollar for the use of it, the same as those others did."

"No!" objected Amarilly. "I'll be more than glad to let you hev it arter your givin' me this fine dress."

"I'll have Mr. Jimmels pay you for it. He can take a dollar out of the fee for the minister. It will serve him right for not bringing all his trappings with him."

Amarilly's sense of justice was appeased by this arrangement. She went into the double parlors to witness the ceremony, which gave her a few little heart thrills.

"Them words sounds orful nice," she thought approvingly. "The Boarder and Lily Rose must hev an Episcopal fer to marry them. I wonder if I'll ever get to Miss King's and Mr. St. John's weddin' or Mr. Derry's; but I guess he'll never be married. He jokes too much to be thinkin' of sech things." Then came the thought of her own wedding garment awaiting its destiny.

"I ain't even hed a beau, yet," she sighed, "but the Boarder says that I will—that red-headed girls ain't never old maids from ch'ice."

With this sustaining thought, she proceeded to the dining-room. She had been taught at the Guild how to wait on table, and she proved herself to be very deft and capable in putting her instructions into effect.

"Here's two dollars," the complacent bride said to Amarilly before departing. "One is for serving so nicely, and one is for the surplice. I told them in the kitchen to put you up a basket of things to take home to the children."

Amarilly thanked her profusely and then went home. She deposited her two dollars in the family exchequer, and proceeded to distribute the contents of the basket.

"Now, set around the table here, and take what I give you. Thar ain't enough of one thing to go hull way round, except fer ma. She's goin' to hev some of each. Yes, you be, ma. This here baskit's mine. Here's a sandwich, some chicken, salid, jell, two kinds of cake, and some ice-cream fer you. Bud can hev first pick now, 'cause he ain't so strong as the rest of you. All right, Bud; take the rest of the ice-cream and some cake."

"'Tain't fair! I'm a girl, and I'm younger than Bud. I'd orter choose first," sobbed Cory.

"Shut up, Co! You'll wake Iry, and then he'll hev to hev something, and if he sleeps right through, that'll be jest so much more fer you. 'Twon't hurt him to miss what he don't know about. All right, Cory, you can hev cake and jell. That's a good boy, Bud, to give her two tastes of the cream, and ma'll give you two more. Bobby? Sandwiches and pickle. Milt? Chicken and salid. Flammy and Gus, pickle and sandwich is all that's left fer you. The rest of this chicken is a-goin' into the Boarder's dinner pail tomorrer."

CHAPTER XI

MILTON came home from the grocery one night with a telephone message from Mr. Vedder requesting Amarilly to bring the surplice to his rooms on the next day.

"How is business?" asked the ticket-seller kindly, when the little girl appeared in answer to his summons.

"Fine! The surplus has brung in nine dollars and seventy-five cents a'ready. It's kept things goin'."

"The theater will open in a couple of weeks, and then you will have steady work, though I wish we might get an easier and pleasanter occupation for you."

"I'm a-goin' to hev one, Mr. Vedder," and she proceeded to tell him of Derry and her engagement at his studio.

"It kinder seems as if I b'longed to the theayter, and you've been so orful kind to me, Mr. Vedder, that it'll seem strange-like not to be here, but Mr. Phillips's work'll be a snap fer me."

"You've been a good, faithful little girl, Amarilly, and I shall want to keep track of you and see you occasionally, so I am going to give you a pass to every Saturday matinée during the winter."

"Oh, Mr. Vedder, there's been no one so good as you've been to me! And you never laugh at me like other folks do."

"No, indeed, child! Why should I? But I never knew before that you had such beautiful hair!"

"It's 'cause it's fixed better," said Amarilly with a blush. "But who wants the surplus this time?"

"I do," he replied smiling. "I am invited to a sheet and pillow-case party. I thought this surplice would be more comfortable than a sheet. Here's a dollar for it."

"No," declined Amarilly firmly. "Not arter all you've done fer us. I won't take it."

"Amarilly," he said earnestly, "I have no one in the world to do anything for, and sometimes, when I get to thinking about it, I am very lonely. So if you want to be kind to me, you will give me the pleasure of helping you a little now and then. I shall not enjoy the party unless you will take the money."

Amarilly cried a little that night, thinking how good he was.

"I hed orter like him best of all," she thought reproachfully.

Two or three days later Peter Noyes came to the house.

"Hello, Amarilly! I ain't seen yer in so long I'd fergit how you looked. Say, why didn't you ever fix yer hair that way afore? It looks swell, even if it is red!"

"I am older now," she explained in superior, lofty tones, "and of course I hev to think more about my looks than I used ter."

He gazed at her with such ardent admiration that she was seized with an impulse to don her white dress and impress his young fancy still further.

"He ain't wuth it, though," her sober second thought decided.

"What does yer think I come fer, Amarilly?"

"I dunno, 'less Mr. Vedder sent you."

"He did, sorter. You see, I'm invited to one of them kind of parties whar you dress up ter be the name of a book. One of the stock company is givin' it fer her kids. I don't know the name of any book except 'Diamond Dick' and 'The Curse of Gold,' and I didn't know how to rig up fer them. I went to Vedder, and he sez thar's a book what's called 'The Little Minister,' and I could rent yer surplus and tog out in it. He said you would take tucks in it fer me."

"Sure I will. I'll fix it now while you wait, Pete."

"Say, Amarilly, I thought as how, seein' we are both in the perfesshon, sorter, you'd come down on your price."

"Sure thing, Pete. I won't charge you nothin' fer it."

"Yes; I wanter pay. I'll tell you what, Amarilly, couldn't you take it out in gum? I hed a hull lot left over when the theayter shut down. It'll git stale ef I keep it much longer, and I'd like to git some of it offen my hands."

"Sure, I will, Pete. We all like gum, and we can't afford to buy it very often. That'll be dandy."

Thus it was that for the next fortnight the Jenkins family revelled in the indulgence of a hitherto denied but dearly

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zed luxury. Their jaws worked nstantly and joyously, although ferently. Mrs. Jenkins, by reason of pending upon her third set of teeth, ewed cautiously and with camel-like ecision. The Boarder, having had ng practice in the art, craunched at lway speed. The older boys munched adily and easily, while Bud and bby pecked intermittently in short bbles. Amarilly had the "star meth-," which they all vainly tried to emu-e. At short and regular intervals a pedo-like report issued from the gum she snapped her teeth down upon it. ry kept hers strung out elastically m her mouth, occasionally rolling it ck.

The liberal supply of the luxury idly diminished, owing to the fact at Iry swallowed his allowance after ffectual efforts to retain it in his uth, and then like Oliver Twist aded for more.

"I declare fer it!" remarked Mrs. dgers to Amarilly. "That child's ides will all be stuck together. I ould think yer ma would be afeared let him chaw so much."

"He's a-teethin', and it sorter soothes gums," explained Amarilly.

During the summer season, Pete had rsued his profession at a vaudeville theater, and one day, not long after his literary representation, he came to Amarilly with some good tidings.

"I hev another job fer yer surplus. Down to the vawdyville they're goin' to put on a piece what has a preacher in it, and I tole them about yer surplus, and the leadin' man, who is to be the preacher, says 'twould lend to the settin's to wear it. I told him mebby you'd let him hev the use on it fer a week fer five dollars. He said he could buy the stuff and make a dozen fer that price, but they gotter start the piece tonight, so that'd be no time to make one. I'll take it down to them to-night."

This was the longest and most remunerative act of the surplice, and served to pay for a very long accruing milk bill. When the engagement at the vaudeville ended, the Boarder came to the rescue.

"Thar's a friend of mine what brakes, and he wants the surplus to wear to a maskyrade. I told him he could go as a preacher. He's a-savin' to git merried, so he don't want to give much."

"He shell hev it fer a quarter," said Amarilly, friend to all lovers, "and I'll lend him a mask. I hev one the property man at the theayter give me."

To be continued

The War on the Liquor Traffic

Continued from page 1120

mitted that suffragists and saloons set in battle array against each other.

THE church is against the saloon, and that is why the saloon is going and ll soon be gone. About all of the urches, including the Catholic, have endid temperance societies under ir care. The Anti-Saloon League is church in action against the saloon. was founded by Rev. Dr. Howard H. ssell, a young Congregationalist nister, himself the son of an Episcopal tor. The League asks for the privge of speaking in the churches on nday once a year, and of taking up ubscription for the campaign against oons. And forty thousand pastors d official boards grant the request, d a million dollars each year is given these churches for the League's supt. With its federated church and nperance societies it has driven the oon from seventy per cent. of the tery, and over fifty per cent. of the pulation of the country.

THE moral miracle of the century is the fight the nations of Europe are aking on alcohol as a war measure. the ages present a much more subne picture than that of the poor peast of Russia who had grown to be a oprietor, who at the open coffin of the fe of one of his tenants slain by rum ok a vow before God to spend his life hting vodka, and so impressed that tred on the 175,000,000 of his coun-men that it was translated into a law the empire? He persuaded the Czar prohibit vodka during the mobilizan of forces. Prohibition during moization worked so well that it was exded till the close of the war. The ad of Russian finance, in an interview ently, said that prohibition was a cess beyond expectation; that the iciency of the peasantry had been inased one-third; that vice and crime d decreased in a marked degree, and at the deposits in the savings banks d increased one-third.

The Kaiser before the war surprised world by the stand he took against oxicants, discouraging their use and ying. "That nation which in the fue will rise highest in art, civilization, mmerce, government and religion will the one which consumes the least ount of alcohol." The Kaiser has atly restricted the manufacture and nsumption of intoxicants during the r. Not a single officer or private in y department of the government ile on a furlough is allowed to enter drinking place in Berlin any hour of day or night.

In France before the war there were ards put up in public places in Paris municipal expense, such as "He who ts alcohol in his mouth takes out his ins. He who puts alcohol in his mouth takes money from his pocket. He who drinks intoxicants steals away his health, usefulness, honor, and the happiness of himself and family." And yet we are told that there is no drunkenness in France, and that the wine-drinking so nearly universal there is not only innocent, but even beneficial as a temperance measure. The French Government, recognizing the great damage of wine-drinking, and determined to save every particle of physical, mental and moral energy in soldiers and people for the war, passed the most drastic anti-drink law the nation ever had, which took effect October 18. It prohibits wine-shops in Paris and throughout France from selling any form of alcohol before noon. Sales to women and children at any hour are forbidden.

It is well for a great nation thus to protect its boys and girls so soon and easily led by drink into the paths of sin and shame. It is claimed by some that the habit of drinking among the women of America is increasing. We trust this is not the case. We do not believe it is. But it would be well for American women who go to Paris for the fashions to notice that France has put the ban on the drinking of her women, forbidding them to buy a gill of even the lighter wines. Early in the war absinthe was forbidden in France, as it had been in Switzerland. Italy, in coming into the war later, adopted severe measures for the suppression of the drink traffic, which drove a great many of the dealers out of business. In England the king and his family, the members of the cabnet, the distinguished men of the realm, set the nation and world the splendid example of total abstinence during the war. But, sullen at the damage which the bars did to the industries, and especially to those furnishing munitions, the government set its foot down upon them, shortening the hours and otherwise limiting the sale of intoxicants. And just now it has dealt the trade a tremendous blow in its order forbidding one man treating another.

Sweden, a pioneer in temperance reform, though neutral, adopted the "Stockholm" system of excise as a war measure. It allows every citizen in good standing to buy one litre and no more of spirituous liquor every five days. The system has extended to thirty-one of the one hundred districts, and by government act is to become the law for all Sweden, January 1, 1916. The results of the system are remarkable. In 1914 the total amount of liquors consumed was only 2,979,682 litres as compared with over 5,000,000 litres the year before. The decrease in 1915 has been even more marked. This system is a long step toward national prohibition.

The great world movement against alcohol is helping to answer Christ's prayer: "Thy kingdom come. Thy will be done on earth, as in heaven."

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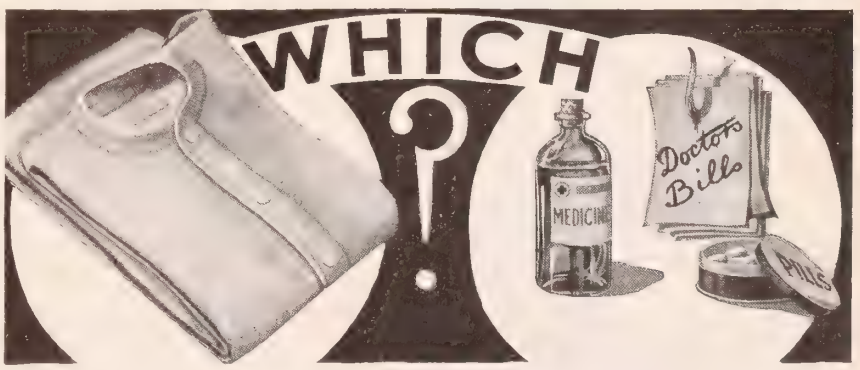

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The War in Europe

Contin ed from page 1123

much more than irregular fighting. This Albanian invasion was launched in the southwest frontier of Serbia from Driva, and is moving to the east in the general direction of the Serbian town of Kritchava, with which brief mention it can be dismissed. The Austro-Germans have crossed the Drina river from Bosnia, and are moving due east towards and along the railroad running from Ushitza to Kruchevatz, the western terminal of which is already in their hands as well as a portion of the line farther to the east. The force which crossed the Danube near Shabatz on the northern frontier, and took that town, has moved southward and has occupied Ribari and other towns. Both of these invasions are, however, by comparatively small forces.

The brunt of the Teutonic attack has been made on the line running east from Belgrade to Semendria, and the forces employed therein have now reached a line running east and west of about the same length, as their original line in the north, but some forty miles to the south thereof. This line now runs from Valievo, which was taken during the week with the railroad connecting that place with Belgrade; eastward through Kraguievatz, then across the Belgrade-Nish railroad to about the center of the range of the Golumbinie mountains, and is slowly but surely overcoming the gallant and desperate resistance put up by the Serbians. Practically all the country north of this line is in the hands of the Teutons, who are apparently intending to force their way through to Nish in order to link up there with a Bulgarian army moving on that town from the eastward.

Farther to the east the Teutons forced the passage of the Danube south of Orsova, moved southeastward along the Danube, and effected a connection with a Bulgarian army which had advanced northward to meet them, also along the Danube, from the nearest point in Bulgaria. In the course of these combined movements the Serbian towns of Nagotin, Prahvo, Kladovo, and Brsa Palanka passed into the hands of their enemies.

But the importance of this juncture of these Teutonic and Bulgarian armies was not in the fact of the taking of a few more or less Serbian towns, but was in the fact of the union itself, since this union of the two armies creates a route by which men and supplies of all kinds can be shipped to and from Constantinople, via the Danube river from the Austrian border to the Bulgarian town of Nikopol, and thence by rail, which facility of communication will have extremely important consequences on the whole war, but particularly on the Dardanelles and Mesapotamia campaigns, as well as on the Turkish army. As regards the latter, it will enable arms and other necessaries to be supplied to some 500,000 men, who are already concentrated but who lack modern equipment to become a vital and active part of the Turkish army. It is, however, among the possibilities that the Allies will endeavor to cut this line of communication somewhere between Adrianople and Constantinople, where it runs within twenty miles or so of the seacoast.

Turning to the eastern frontier of Serbia, the Bulgarian army advancing on Nish, the city to which the capital was moved when Belgrade was abandoned, have captured Pirot, the strongest fortress in Serbia, on the river Nisaria, which defended the approach to Nish from the east, and have advanced still further west. This column is now within a few miles of Nish, which is being abandoned by its civil population. The Serbian government moved to Prisrend early in the week, and there are almost no troops left in Nish.

Further south the Bulgarian army, which last week had arrived at and cut the railroad running south to Salonica, has spread south along the line from Vrania, the town then captured, and now is in possession of Uskub and probably Veles as well, so that for a distance of about forty miles the main line of the Serbian railroad is in alien hands. Still further south there is another Bulgarian force which has taken contact with the French and British sent to the aid of Serbia, and as these lines are being written reports reach us from both sides that heavy fighting is taking place between Veles (Kuprulu) and Krivolak, around Ishtip, and as far east as a point in Bulgaria a little south of the Strumnitza river between these forces. How strong this Franco-British force sent up from Salonica may be we do not know, but it was officially announced by Lord Landsdowne in the House of Lords Thursday night (October 29) that at that time the British force which had landed at Salonica was but 13,000 men; but no information was given as to how many French have been landed there. A large number of additional troops from both countries were, however, stated to be on transports hurrying to this point.

On the Dardanelles front there has been but little activity during the week, the fighting being of routine order. General Hamilton has reached London and probably it will be decided soon whether or not the effort to reach Constantinople by this route shall be given up or not. The demand for troops for the needs of the Allies elsewhere is very pressing, which may have some effect on the decision. Late French papers say that General Joffre was always opposed to this expedition.

In the Caucasus there has been little activity, but the British advance through Mesopotamia on Bagdad continues to make real progress and is now not more than eighty miles or s from its objective.

The British lost a ten-thousand ton armored cruiser during the week, the Argyll, wrecked off the northern Scotch coast in a storm, and also a transport, the former Marquette of the Atlantic Transport Line, in the Aegean Sea, torpedoed. The loss of life in the Argyll disaster was small and about a hundred were lost on the transport. A British submarine torpedoed the German armored cruiser, the Prince Adalbert, in the Baltic near Windan, of nine thousand tons displacement. Here the loss of life was very heavy. This is the sixth armored cruiser Germany has lost since the war began.

On the western line the events of the past week were not at all out of the ordinary. At only one part of the line, Le Mesnil, and north of Tahure in Champagne, was there any infantry fighting of importance, and even here the results achieved were insignificant. There are some signs that this comparative calm is precursory to another offensive on the part of the Allies.

Our Cover Picture

WE have given this the common but erroneous title of the Rock Moriah in the Mosque of Omar. The proper name for the stone is the Holy Rock, and the building is the Dome of the Rock. The latter is of Arab construction, octagon in shape, and with four gates which face the four cardinal points of the compass. The decorations and furnishings of the structure are of great artistic beauty and material value. The present Dome was erected in 1022 on the site of an earlier building which collapsed six years before. Many religious treasures are here, but the chief is the Holy Rock.

The rock is the subject of much tradition and more superstition. It is fifty-eight feet long and forty-four wide, and rises about four feet and a half above the surrounding pavement. It doubtless formed some part of the floor of the original Temple, but hardly of the Holy of Holies, as is claimed, for that chamber was too small to contain it. There is a hollow space beneath the rock only partly revealed by steps leading down, and supposedly a cistern was once beneath. The Talmud is the principal source of tradition about this relic, and the following are some of the things claimed for it:

The Holy Rock covers the mouth of an abyss in which the waters of the Flood can be heard. On this rock Abraham was about to slay Isaac. The Ark, concealed beneath this stone by Jeremiah when Jerusalem was destroyed, is still there. There is no support for the rock according to some, but others assert that it rests upon a palm watered by a river of Paradise. Still others believe it is the gate of hell. From this rock Mohammed was translated upon his horse to heaven, and the impression of his head in the ceiling is still shown.

Naturally this object is of the first int to pilgrims and tourists, and to the fai of Islam. It is strictly guarded, and vis are impressed by the reverence shown f by its Turkish custodians. The Crusa in their day held the spot in awe, and er an altar upon the rock. The name, Ro Moriah, was given to it by Jews becau its crowning position upon the mount w stood Solomon's temple.

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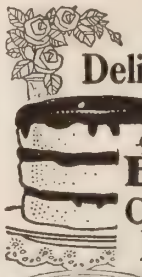

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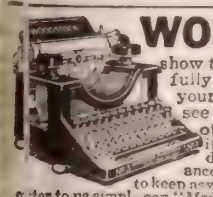

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Young People's Topics for November 21

How God Wants to Be Thanked

Christian Endeavor and B. Y. P. U. Topic. Ps. 67:1-7 (Thanksgiving Meeting)

WRITE down this praise poem, separating the lines as they were originally written. You will find the lines separated so in the Revised Version, but you can do it easily yourself, two lines to every verse except the 4th, which has three.

Now first study some pronouns. This may appear to have more to do with a schoolroom than with a Thanksgiving holiday—with turkey and good cheer and anthems. But let us see. Three "us's." "God be merciful unto *us*, and bless *us*, and cause his face to shine upon *us*." That seems still more out of place on Thanksgiving Day, for it sounds selfish. But see: "That thy way may be known upon earth, thy saving health among all nations." That blessing, which was to come upon those who worshiped, is to flow over all the earth. Then the refrain:

"Let the people praise thee, O God,
Let all the people praise thee."

You remember Browning's lovely little poem about Theocrite. Morning, noon and night he kept singing: "Praise God." They noticed his piety, and promoted him till he became Pope. But God missed that pure, free note of praise that the boy had sung. So when your voice stops praising, God misses it.

"Let *all* the people praise thee."

Now the singer thinks of the outside nations again—and this is quite wonderful for a Jewish hymn, for it was hard for the Jews to believe that God was greatly interested in any nation but their own. "O let the nations be glad and sing for joy." See how the happiness is spreading. First *us*, then all the world, God will bless. They will sing his praise, and he will judge and rule them righteously.

THEN the refrain again—"Let the people all the people praise thee." Next comes something that seems really like Thanksgiving Day: "Then shall the earth yield her increase." Earth's bounties are never thoroughly enjoyed till we enjoy them with the thought of God in our minds and his praise in our hearts.

And the song reaches its great climax: "God shall bless us, and all the ends of the earth shall fear him." That is one of the greatest verses in the Bible. It sums up the message of revelation: God is good; he will bless us; if we let him bless us, all the rest of the earth shall turn to our God.

That is the way God likes to be praised. He likes to hear praise from those whose souls he has richly blessed; he likes to hear praise that has in it the hope that all the world may share the blessings we have received.

Go back for a moment to the 4th verse. God's blessings are to introduce and accompany justice. He does not like to listen to praise from people who are unjust or who are helping to promote injustice. Read from the 10th to the 17th verse of the first chapter of Isaiah to see how he feels about that. Read what Jesus said about making wrongs right with brother before coming to God's altar (Matt. 5:23). Find the passages in the Old Testament and New, such as Isa. 3:13-15, Prov. 22: 22-23, James 5:1-4, about God's demands for justice, and put this into your Thanksgiving thoughts. With these thoughts in mind the 6th verse has a new significance: "Then shall the earth yield her increase." With such a bountiful earth, it is not reasonable or just that half the people on it should always be hungry. God's blessing and God's justice must mean that some day earth's bounties shall be shared more equally by men. Part of our praising should take the form of looking after this matter.

So, making the promise of this ancient psalm your prayer that God's perfect justice shall come at length to all the world, and his bounties be shared by all, and giving yourself up to be blessed by him and to be used in carrying his blessing, his justice, his bounty to all the world, join in that refrain of long ago:

"Let the people praise thee, O God,
Let all the people praise thee."

How Can We Show Our Gratitude?

Epworth League Topic. Ps. 40:9-11; 116:12-19

THE Epworth League references emphasize the same ideas discussed in the Christian Endeavor and B. Y. P. U. lesson. Psalm 40:9-11 talks about preaching, or proclaiming, or publishing God's righteousness. "I have not refrained my lips," the singer declares. "I have not hid thy righteousness within my heart"; "I have not concealed thy loving kindness and thy truth." Are we doing this—hiding the news of God's goodness? It is not fair to God, to ourselves, to our neighbor, to the world, if we are. Then, notice, if we are not withholding the declaration of these blessings, God will not withhold from us his tender mercies, his loving kindness, his truth. But they shall *continually* be ours.

Study the whole lesson given above for the other societies. We show our gratitude by praising and by working to bring God's good gifts to all the world.

The Quaker Attitude on War

THE Conference of the Religious Society of Friends to protest against the reliance upon military force in adjusting international affairs, and to advance the cause of universal peace, held at Winona Lake this summer, appealed to all the bodies of Christians to make the teachings of Jesus Christ more potent in the affairs of men. "The profession of the acceptance of Christ's teachings, without putting them into practice, is but a mockery," declared the conference. "We regard the Sermon on the Mount as a practical constitution for the kingdom of God upon the earth; that its declarations are to be obeyed by the members of that kingdom, and that they apply alike to individuals and to all groups of individuals, including those that form the nations of the earth. Not otherwise can the kingdoms of this world become kingdoms of our Lord. We advocate peace, not merely as an end in itself, but as one of the means for obtaining the greatest of all ends, the establishment of the kingdom of God upon the earth.

"The present crisis in the world's affairs presents an opportunity, beyond any the church has before known, to call men to Christ's ideals of human government. A heritage of two hundred and fifty years places a peculiar responsibility upon us. In 1660, Friends presented to King Charles II a declaration which stated, 'We utterly deny all outward wars, and strife, and fightings with outward weapons, for any end or under any pretense whatever: this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, and will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.'"

In 1914, the London Society of Friends declared that it "believed that all war is contrary to the mind of Christ, and that the early Christians who said, 'I am a Christian and cannot fight,' were expressing a fundamental truth. The Friends today regard their protest against war as an essential part of their faith in Christ, and as rooted in their whole conception of man's relation to God."

UNDER the title "Old Wine In New Bottles," Samuel Tilden Larkin has written in fiction form a story of social welfare work among the poor Mountain Whites of the South, which gives some very interesting pen pictures of conditions in those regions. He has introduced a pretty love story into the narrative. The book is published by Monfort & Co., Cincinnati, Ohio.

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1 envelope **Knox** Sparkling Gelatine	2 tablespoonfuls lemon juice
½ cup cold water	½ cup sugar
2 cups boiling water	1 teaspoonful salt
½ cup mild vinegar	3 cups fresh fruit, cut in small pieces

Soak gelatine in cold water five minutes, and add boiling water, vinegar, lemon juice, sugar, and salt. Strain, and when mixture begins to stiffen, add fruit, using cherries, oranges, bananas, or cooked pineapple, alone or in combination. Turn into mold, first dipped in cold water, and chill. Remove from mold to nest of crisp lettuce leaves, and accompany with mayonnaise or boiled salad dressing.

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An Active Holiday

THERE was an old friend of our family who operated a large farm about twenty miles east of the city in which I grew up. About twice a year for several years I received an invitation to spend a week or ten days with the farmer's boy, Harold, who was about my own age. The invitations always coincided with one of the harvest times. Either it was August and the oats were to be cut, or it was late November and corn-husking time. At both those seasons an extra boy is a very handy thing to have about the place, especially if he has a native fondness for work; and I have often wondered since then whether I was really a guest or an extra hand working for my board. My mother always cautioned me, when I started, to remember that it was a busy time on the farm and that I must not expect to be entertained, but must help in every way I could. If there was any underlying secret motive in those invitations she either knew of it or suspected it. I did neither then; it was a holiday for me and the work was the making of the holiday. There was a fair amount of play after all, and I was not abused, even if the motives for my invitation were somewhat mixed.

The first of these vacations came the fall before I was twelve. It was beautiful weather; clear and warm enough in the day-time to enable us to work without too great a burden of clothing; and clear and moonlight and cold at night, so that games were possible before bedtime and the deepest of sleep was inevitable between bedtime and the early morning call. I never seemed to really sleep at all. It seemed as if the great gong was ringing at the foot of the stairs almost the minute I dropped off. The gong had actually allowed us eight hours; but those were the shortest eight-hour intervals I ever experienced. We were up at five. Harold and I slipped on our clothes and washed our faces at the pump and then did our before-breakfast chores. The weightiest of these consisted in bringing in some two or three bushels of clean cobs and half a dozen armloads of split wood for the kitchen stove. That stove had an appetite almost equal to the human appetites whose business it was to supply; there were four hired men and myself and a family of eight. The farmer's wife baked only about six loaves of bread and three or four dozen light rolls every day, besides pies and an occasional cake, and yet she and the two grown daughters and the hired girl seemed to keep busy; they also knew how to keep two boys busy. At noon and at night the hired men would have a few minutes' leisure on the bench at the back door, but we boys were carrying more cobs and split wood; the wood didn't split itself either. In spite of all this arduous visiting, I found time to investigate the appurtenances, living and otherwise, of the place.

I WAS greatly interested in the living things on the farm and in their various modes and modulations of speech. I managed to copy the notes of the Plymouth Rock rooster so closely that I kept him crowing at full pressure for several hours before church on Thanksgiving morning. We crowed until my throat was almost sore and his must have been stretched somewhat. He could not locate his rival; but he just would not be outcrowed. The Jersey bull refused to get excited over me; he no doubt remembered the fable of the bullfrog, for he merely gave me a calm, bovine look and turned his head away. There was no fun in that, so I tried a mother pig and imitated first her own instructions to her young and then the plaintive protests of the piggies. She was too busy eating everything in sight and keeping those youngsters from making pigs of themselves—they wanted to eat all the time, they seemed determined to grow up and become nice fat sides of bacon and boiled ham—to pay any attention to a mere boy, even if he did in some ways resemble a pig. Old Shep permitted me to bark as much as I pleased, and only opened one eye now and then to make sure I wasn't really another dog. You couldn't fool Shep; he had helped raise four boys and he knew their tricks. A treble whinny, repeated twice or thrice, always started an echo from the stalls of the barn; but whinnying is hard on the nose and not very exciting. There was one other important individual on the place. Harold had warned me not to try my imitative skill on him, but what boy ever took a warning to heart? The strut and ego of that gobbler were more than I could allow to pass unchallenged.

The gobbler had seen his father, his brothers and two generations of his sons pass under the headsman's ax. He had been spared, of course, because of his superior virtue. Why should he not be proud? Why should he walk otherwise than as the acknowledged lord of the manor? He had grown proud as he gained in age and in flesh, and no greater dignity than that which swayed above his shadow ever burdened two feet, either of bird or man. His bright red comb hung down over his beak, his wings were furled and unfurled as he walked, and the turkey hens all did him reverence. The rooster never so much as clucked in the presence of the turk, and the hens scuttered out of his way with their bodies close to earth and their tails down. It was this fabric of unchallenged superiority that I tore away that memorable afternoon. I had held myself in as long as I could and I just had to "Gobble, gobble."

The turk was eating corn near the granary and I was just around the corner of the barn. Harold was somewhere around; he said he saw the whole performance, but if he did he was a most ungracious host. At the sound of my "Gobble, gobble," the great body stiffened and the head went full erect, the comb stood straight up, the wings spread out and the gobbler answered the challenge in his best manner. I repeated the challenge and promptly slipped back of the corner of the barn, around which I peeked to see what would be the next move. The barnyard monarch could not locate his opponent. He looked this way and that, his comb getting stiffer and redder every minute. I gobbled again. This time he got the direction and started to walk slowly and deliberately toward my corner. I hastily retreated behind the next corner. The turk walked on beyond where I had been and kept the course almost to the line of Lombardy poplars at the end of the barn lot. His magnificence was too much for me and I gobbled once more. This time he saw me and he stuck his head straight out in front and started for me on the double quick. I went around the end of the barn and across the space between the barn and the granary as hard as I could run, but it became very evident that I would not be able to reach the gate in the fence ahead of the bird. I was always good at dodging and I thought it might work this time, so I doubled back on my tracks at a sharp angle. The turk almost sprained a half-dozen toes making the turn to take the new direction; but my actual gain of distance was very slight. Our course lay between the barn and the granary. I was ahead and the bird a close second, very close. His wings beat the ground as he ran, and if it were happening today I would think an asthmatic auto was on my trail. That was before the day of the earliest one-lunger, and I had nothing with which to compare the thing that was after me. I was not greatly interested in comparisons just then.

IT WAS evident that there was no use in going beyond the corner of the granary; before I could get to the fence the bird would be alongside or somewhere in my immediate vicinity; so I grabbed the cornerboard of the building and swung myself quickly around the turn. I gained appreciably on the bird and gained again at the next corner; but the length of the granary gave the turk another chance to get into his stride, and I barely got around the third corner safely. We made some four or five circumvolutions of the granary without either of us gaining much distance; but I was fast losing breath. If there had been any amateur record for the turk-paced granary race, it would have been permanently broken. On the next to the last time around I noted cleats on the side of the granary, running up along one corner to the roof. I knew that I could get up there if I could get a fair start. Could I do it? I put on every ounce of speed I had and fairly flew around the building. The turk met my increased speed and seemed to sense the loss of his prey, for he speeded up too. That was my salvation. He was a heavy bird and the extra speed gave him so much momentum that he lost his footing at each of the three turns. I gained just enough distance to be half way up the side of the granary when my pursuer reached the bottom of the ladder. He backed off a ways and tried to fly up to me; but I was climbing fast and he only succeeded in pecking my late footprint on the cleat I had just left. He clung to the side of the building for a minute, while I climbed to safety on the roof. Then he dropped to the ground, made one or two unsuccessful attempts to fly to the roof and took to doing sentry go around that corner of the granary. He was mad, very mad, and I was about as scared a boy as ever left a civilized community to brave the elemental dangers of the country.

The ridgepole of that granary was not exactly an easy chair. I tried several times to slip down the ladder without being seen; but each time I scarcely got my foot on the first cleat before the warning flutter of wings announced the unwelcome presence just below. The Turk was on guard and he meant to stay. I crawled carefully along to the other end of the ridge to see if there might be any way of escape there. There was a haystack about ten feet away, a fairly high stack, but the side of the stack was at least as far below the ridgepole of the granary as it was away from the building. I looked at that distance with longing eyes. Could I jump it? Would the turk hear me? If he did I would be easy prey for him on top of the stack. There seemed no other way out, and my calls had brought no help. The whole household were apparently indulging in a holiday afternoon siesta. Harold claimed to have seen it all; but when I asked him why he didn't come when I called he just giggled and said it was too funny. I knew it wasn't funny at all, but I refused to believe that he had seen anything. When no help came and the edge of the ridgepole had nearly reached the small of my back, I finally decided to try the jump. I jumped too far and lit beyond the top of the stack, sliding slowly to earth in a growing avalanche of hay. I kept very still for several minutes and then crept very slowly and carefully to the row of poplars and slipped along, all scrooched down, back of the trees to the gate east of the house, then ran through the garden to the road and in the front gate and up the walk to the house. Then I went through to the kitchen to see how the scene of battle might appear. The turk was still on guard, he was still mad, and he was still there when we went to bed. I treated that bird with the utmost respect during the rest of my visit; there was at least one barnyard language that I did not speak. I had pursued that one to perfection and was satisfied.

THE Hebrew Christian Publication Society, 83 Bible House, N. Y., publishes for free distribution among English-speaking Jews a series of instructive booklets dealing with questions of vital religious importance. The author is B. A. M. Schapiro, a Jewish convert, whose writings in the interest of Hebrew-Christian evangelization are specially adapted to the Jewish mind, and have received the endorsement of many leading American pastors. He will gladly answer any inquiries that may be sent to him at the above address.

We still think the Christian Herald the best religious paper there is, and wish you continued success in the good work you are doing.

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Gratitude from Breaking Hearts

FROM the Christian Herald Dutch Committee for Relief to Widows and Orphans of the War, with headquarters at Rotterdam, Holland, have come reports from which we quote below. The terrible wound which Belgium received at the very outset of the war is slow in healing. Acute as is the misery in other sections of the war—and let it never be forgotten that misery is thus far the one product of the war—Belgium's need still seems as fresh and poignant as at the very beginning of her calamity. And the work of our committee is being performed at the very center of suffering. The report from Rotterdam, signed by Mr. P. C. Jongeneel, secretary, acknowledges the receipt of remittances from the fund, and then states:

"WE have paid over 4,000 guilders to Notary Brands, the head of the Home for Belgium Children at Amsterdam, who with this sum will be able to continue his eminently effective work for several more months, whilst the further round sum of 1,000 guilders has been paid to Mr. Kellenaars, treasurer of the Leiden Committee for Belgium Orphans; the latter gentleman regularly goes into Belgium to find and bring with him children without family or support.

"Altogether, we are convinced that your readers cannot possibly imagine the actual amount of suffering they have relieved with their contributions. It would require the pen of a gifted author instead of that of a mere business man to make them understand the good they are doing with their gifts.

"It is gratifying to note how the contributions to your Relief Fund continue to come in, which proves that it makes no difference to the American people that the suffering is so far away from home. We would like to assure you that the people in Holland are doing their duty, and perhaps more, in the way of philanthropy, but of course the country is only small and there are limits, and the loyal assistance of the Americans is therefore very welcome. Over here, it has become a somewhat general custom for anybody who makes an extra profit owing to circumstances in connection with the war, to allocate a certain part of such extra profits to help the large number of those for whom the war has had adverse effects. We hear with great pleasure that, on the whole, American industry and trade are doing rather well at present, very high prices being obtained for grain and other articles of export, and we sincerely trust that those of your readers who are lucky enough to have a share in the general prosperity will follow the above described example, thus placing you and your committee in a position to counteract some of the most distressing effects of the war on this side of the ocean.

"Since writing the above, we have received your number of the 8th of September, from which we are exceedingly pleased to see that you are placing another $5,000 at our disposal. This will enable us to continue our work and not only to meet the numerous urgent requests for help that have reached us during the last few weeks, but also to continue our regular small weekly grants to a number of our protégés who have during the last few months been entirely dependent upon your Holland Committee."

SPECIAL mention is made this week on our editorial page of the formation of a new committee at Constantinople for the especial relief of the Armenians. The sum of $5,000 has been remitted to this committee, and more will be sent as rapidly as the funds permit. The need here is simply astounding, and there can be no question but that whoever is able should certainly give some assistance in this new direction.

In accordance with our original statement and purpose, we have acknowledged all gifts as rapidly as space has permitted, in the Christian Herald, and the names below almost complete the list. All future gifts will be acknowledged in the same way. Please address the Widows and Orphans Fund, Christian Herald, Bible House, New York.

Miscellaneous Amounts

L. B. McKinley, $4.00; ——, Skagway, Alaska, $6.00; Mr. John and Alice Gram, $8.00; Grace Baptist Church, San Jose, Calif., $11.41; ——, Grass Valley, Calif., $5.00; B. Havemann, $4.83; Primary Dept., Indianola S. S., No. Topeka, Kansas, 60 cts.; Miss H. S. Watkinson, $4.00; The Sabbath Church, Codell, Kansas, $3.35; Mrs. F. R. Abernethy, $30.00.

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Ca Phenin Chemical Company.

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Gifts of $3

Rev. E. P. Savage; Miss Florence M. Pe[illegible]; Mr. & Mrs. A. B. Church; Pupils of Public School, Brittain's Cove, Weaverville, N. C.; Friend of the Cause, Camden, Ala.; A Friend, Turlock, Calif.; Esther Stone Sherrer; A Friend, Mt. Mitchell, N. C.; Geo. H. Stephens; Mrs. Sarah A. Woodworth; B. L. Peacock; Mrs. J. B. Cummings.

Gifts of $2

Mrs. F. Shaw; Sunday School, Bob[illegible], Minn.; Ira Clynick; Mrs. D. L. E., Uniontown, Pa.; Mrs. W. H. Landry; Mrs. C. [illegible] Robbins; Sunday School, Talcville, N. Y.

Free Financial Information

THE following free booklets, describing attractive investment opportunities, have been advertised in a previous issue of the Christian Herald. Our readers who have money for investment should write for them.

GEORGE M. FORMAN & CO., 11 South LaSalle Street, Chicago, Ill., describe in list "C-2" five per cent. and six per cent. first lien farm mortgages in denominations of $200 up.

Sheldon, Morgan & Co., 42 Broadway, New York City, describe "Odd Lot" investments in Booklet "E-1." Inasmuch as practically thirty per cent of the transactions on the Stock Exchange nowadays are in odd lots, bought by the small investor, this free booklet should be interesting and valuable reading.

P. W. Brooks & Co., 115 Broadway, New York City, tell "What To Do With $20" in booklet "A-20."

E. J. Lander & Co., Grand Forks, North Dakota, will tell our readers all about six per cent. farm mortgages if they will write for "Booklet O."

Peabody, Houghteling & Co., 10 South LaSalle Street, Chicago, Ill., one of the oldest banking firms in America, interestingly advise in circular No. 892-C, how amounts of from $500 to $12,500 can be safely invested in selected farm mortgages.

North Dakota farm mortgages are believed to be as sound and in every way as attractive as farm loans in any section of the United States. How investors' money is loaned out on farms in that state is interestingly told by Warren L. Williamson, Lisbon, North Dakota, in his descriptive Booklet 810.

A. H. Bickmore & Co., 111 Broadway, New York City, in "List H-2" tell the reader how he may obtain $100 and $500 bonds at bargain prices.

Many persons who cannot afford to take the slightest speculative risk in their investments buy municipal bonds. Municipal bonds that will yield from 5 per cent. to 6 per cent. are offered to readers of the Christian Herald by Charles S. Kidder & Co., W. C. T. Building, Chicago, Ill.

Bowman, Cost & Co., Third National Bank Building, St. Louis, Mo., want to send Christian Herald readers on their mailing list for "Investment Factors," their new house organ for investors.

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We are one of the thirteen National Advertisers who can furnish you with the latest fad—the game "Going to Market."
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Our whole manufacturing plant is as clean as a kitchen. Any "Christian Herald" reader who may come to Orange is invited to visit our plant. We [illegible] and [illegible] *demand* it, and judges of a big Exposition give it Gold Medal, *highest* award.

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Write for a FREE "Minute Cook Book"

[illegible] of friends of Minute Gelatine and Minute Tapioca send us recipes of dishes they have made from our products. Some of these recipes have appealed to us as being so good that they are included in our "Minute Cook Book," along with the many [illegible] prepared specially for us by cooking experts.

Send us your name and address, and the name of your grocer, and we will mail you a copy of the New "Minute Cook Book" and a sample package of Minute Gelatine—enough for a day's dessert.

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Christian Herald

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An Illustrated News Weekly for the Home

Coronation of Japan's Emperor

A New Japan—Religious Freedom—Successful Christian Missions

By FERDINAND C. IGLEHART, D.D .

Yoshihito, Emperor of Japan

Mutsuhito, Father of Yoshihito

PERHAPS no nation, ancient or modern, ever sprang so suddenly from obscurity and isolation into the dignity of a world power as Japan; and certainly no other nation since t world began ever passed from an absolute monahy to a representative government without the otism of blood. And all this the Japanese themves claim was on account of the wise administration the great Emperor Mutsuhito, the her of Yoshihito, whose coronation was ayed until November 10, this year.

bout the middle of September, the dy papers of Tokyo issued an official igram of the coronation exercises. It l a few words of introduction by Count nma and Baron Shibusawa. Okuma d: "It was my privilege to be present a the coronation of the great Emperor tsuhito. That was forty-eight years a, at the beginning of the reign in which pan attained the highest civilization d material greatness yet reached by her. at position is fully maintained today. d more, for the imperial sway now exds over a greater territory and a greater mber of people than ever before. No ion in Asia has ever held a place in the ily of great and enlightened powers h an equal prestige or influence. The peror makes his formal ascension to the one in greater glory, therefore, than has en to the lot of any ruler of any other ntry of Asia, ancient or modern."

hibusawa said: "Every since the day, nty-five centuries ago, on which the nder of the empire, the Emperor Jimmu, ended the throne as the living personifion of the Three Divine Treasures, the nation has looked up to the imperial se as the inspiring fountainhead of tice, righteousness, and benevolence. e best days of imperial rule, as history shows, were iods of uplift to a higher plane of civilization and ancipation, as was again seen so magnificently d so brilliantly during the reign of the late Emperor. was during that reign that Japan stepped ward into the circle of great nations. It s under the Emperor Mutsuhito that we ered into communication with the outside rld, and cemented our international relations, d ancing in all social intercourse. I believe t the era of Taisho, like that of the illustrious Meiji, will in no less degree be marked by origition and material national development."

ON the death of his father Yoshihito ascended the throne (July 30, 1912), and proclaimed a new reign, and an "era of Great Righteousss." A year of mourning being over, preparaons were made for the coronation of the new per. But his mother, who had been a worthy mpanion and helper to her husband, died, d there had to be another year of mourning. s the coronation was postponed until three rs after his accession to the throne. The cial program announced that the exercises uld begin November 6 by the journey of the peror and Empress from Tokyo to Kyoto. e "Kashikodokoro" (sign of the Sacred Mirr Goddess of the Sun), would be taken from imperial sanctuary and placed on a palanquin ed the "Feather Wheels of Heaven," and royal family in state coach would ride to the depot Tokyo, amid the shouts of "Banzai!" ("Long live Emperor") from the thousands. The reception Kyoto, 328 miles away, as planned would be just as elaborate and enthusiastic. On the following day the "Kashikodokoro" was to be enshrined at the Shunko-den Palace. On the morning of November 10 the actual coronation exercises would take place in the Shunko-den Palace in the following order:

The priests carry offerings to the altar. After their prayer, the Emperor comes into the hall, followed by his suite; then the Empress accompanied by her retinue. Their Imperial Majesties are accompanied by the Crown Prince, members of the imperial family, the Prime Minister, the Lord Keeper of the Privy Seal, and the Coronation Commissioner. Her Majesty, preceded by officers, is followed by court ladies, princesses of the blood and officers, all of the royal party, and attendants clad in magnificent robes. The Emperor is seated in the center of the hall, the Empress to the east of him, the Crown Prince, Princess and others of the royal family stand in the southern corridor. On a table near the Emperor are the sacred sword and bead necklace. The Emperor arises from his seat, proceeds to the shrine, and reads an address before the sacred "Kashikodokoro" announcing his coronation and his acquisition of the sacred treasures, praying at the same time for the protection of his country by the imperial ancestors. A ritual bell is rung during the reading of the address. When it is finished the Empress arises and makes obeisance before the shrine, as do the Crown Prince and other members of the family. Their Majesties then withdraw, and all present pay homage to the sacred shrine.

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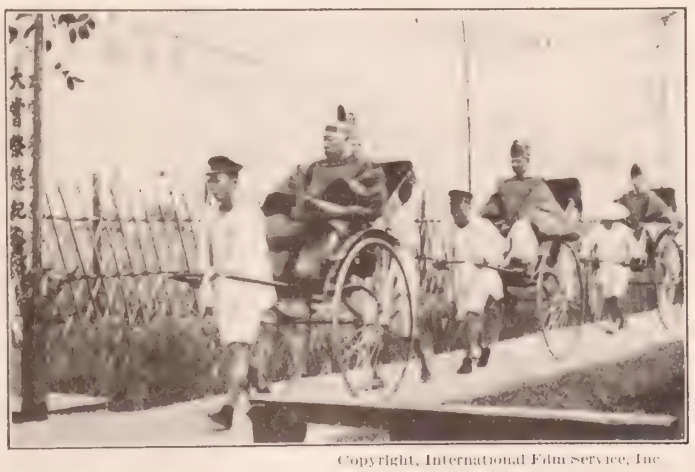
Ancestor-Worship, With Offerings of Rice Cakes, Fruit and Papers Inscribed With Prayers



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Priests About to Bless the Sacred Rice Crop for Use in the Sacrificial Rites. Prayers Strung Around the Field

The more public ceremonies are held at the Shishui-den Palace, and are imposing beyond description. His Majesty takes his seat on the Takamikura, or royal throne. The Chamberlain places the sword and the imperial seal on a desk beside him, and presents him with a scepter. The Empress ascends the Gochodai to the east of the throne. A court lady presents her with a fan made of thin "hinoki" wood, beautifully decorated. The Emperor, with the scepter in his hand and the Empress with the fan, arise from their seats and all the people bow. The Emperor makes his imperial address or edict, the Premier offers felicitations and leads in the hearty "Banzais," and the exercises close. On November 11 there would be the sacred music and dance before Kashikodokoro, the shrine of the Sacred Mirror, the Goddess of the Sun. November 12 imperial messengers visit shrines in the country. November 13 there is the "Chinkon" service, November 14 the Daizo festival. Then comes the great coronation banquet which continues over till November 19. On November 20 the Emperor will visit the great shrine of Ise, on the 24th the mausoleum of Kimmu, on the 25th that of Mutsuhito, on the 26th the tombs of Komei, Ninko and Koka Ku. November 27 the Emperor will return to Tokyo, and the next day the Kashikodokoro will follow him to the capital and the coronation exercises will be at an end.

Mutsuhito will ever remain one of the great figures of history. The ruler of a nation which was born when Romulus founded Rome, and of a family that had ruled it most of the time since its birth; an absolute monarch with authority over property and even life itself, not by the demand of the sword, not by the clamor of an enraged populace angered at injustice and oppression, but from a sense of righteousness and political wisdom, he began quietly to give away his power to the people. On April 6, 1868, about a year after his accession to the throne, in the sacred city of Kyoto, Emperor Mutsuhito voluntarily took the "Imperial Oath of Five Articles" promising the people larger liberty and a share in the government.

He immediately granted legislatures, courts of justice, general education and other democratic advantages to his subjects, also promising them that their happiness and prosperity should be the chief object of his reign. In the presence of that oath the feudalism of the centuries perished without a struggle. He sent out his ablest men in statecraft, education, business, industrial arts, farming and even religion, to visit Europe and America and find out the secrets of the success of Western civilization and report to him, which they did. And when he had secured the information, and gotten the reforms to working practically, feeling that the time had come for national self-government, he sent Ito out to study the constitutions of the ruling empires of the West and with them as models, a con-

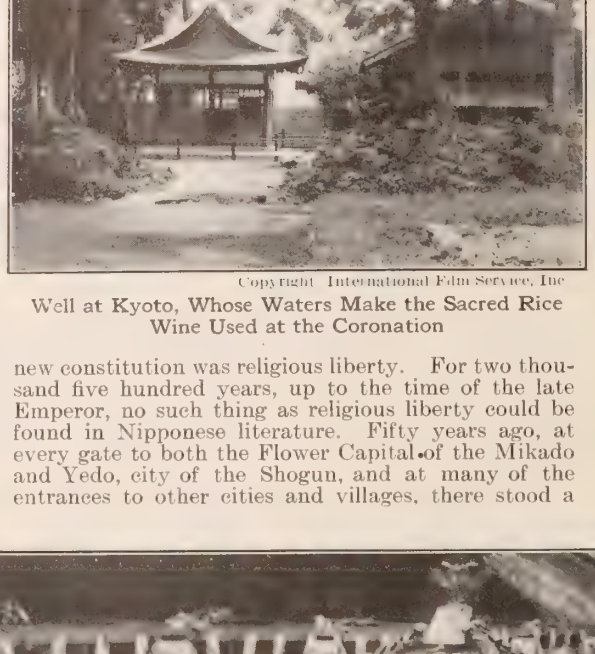
stitution was drawn up which was adopted in due form and signed by the Emperor February 11, 1889. The constitution provided for a Cabinet, an upper and lower house of Parliament and all other departments necessary for the administration of a popular government. When Mutsuhito had given away nearly all of his power he was the strongest man in the Orient and created the most virile empire of the East. He had lost his life for his people, but in so doing had saved it for all time. The progress of the race has made absolute monarchy imbecility. A democracy is the only strong government.

Among the young men sent out by the government to foreign universities to prepare for the making of the new nation, was one who graduated at DePauw University at Greencastle, Ind. He was a member of the village congregation of which the writer of this review was the pastor at that time, some thirty-five years ago. The facility with which he learned our language and customs, the progress he made in his courses of study, and the brilliancy of his Oriental imagination in his essays and addresses excited interest in him. He was respected and loved. That "Jap" student is now Baron Chinda, the Japanese minister to the United States at Washington. The selection of such men for great responsibility is in harmony with the action of the present Emperor in pursuing the wise and progressive policy of his father, and thus promoting the prosperity and happiness of the empire in his administration.

Japan decided to adhere to her original intention not to invite a representative of the Christian religion to the coronation ceremonies of the Emperor. Japanese Christians tried to induce the court and government to change the original plans, on the ground that Christianity is now one of the prominent religions in the empire; but the authorities decided that only representatives of the Buddhist and Shinto religions should attend the ceremonies. The explanation given was that Buddhist and Shinto priests had a court rank in Japan which entitled them to an invitation. On the other hand, the Coronation Board recognized the religions of the West by inviting representative missionaries and Christians to the coronation banquet given by the Emperor in Kyoto, and to banquets which were held simultaneously in many cities of the empire.

The coronation committee should not be criticized. What right had missionaries or Christians to any part in exercises which from first to last were one spectacular expression of ancestor worship? The Emperor went to Kyoto because it was a religious city which for a thousand years had been not only the capital of the nation, but its religious center as well. He went to that city on purpose to meet the gods, his ancestors, at a time of supreme importance in the nation, to thank them for the great prosperity they had given to it, to have them as witnesses to his new vow of loyalty to them and the people in assuming the rulership of the empire, and to ask their specific guidance in the administration of the government in righteousness, courage and benevolence, so that increased prosperity and happiness should come to all the people. This kind of a ceremony is required by the Japanese law to the minutest detail.

THE Japanese government is not unfriendly to Christianity. One of the greatest reforms guaranteed by Mutsuhito, the Emperor's father, in the new constitution was religious liberty. For two thousand five hundred years, up to the time of the late Emperor, no such thing as religious liberty could be found in Nipponese literature. Fifty years ago, at every gate to both the Flower Capital of the Mikado and Yedo, city of the Shogun, and at many of the entrances to other cities and villages, there stood a large signboard with heavy black characters saying "The evil sect Christian is firmly forbidden as hitherto." To call a man "Yaso," meaning "Jesus," was to heap upon him the deepest possible insult. Forty years ago there were only eleven baptized Christians in all Japan; now there are about a hundred thousand of them, with more than that number in the Sunday schools, with between six and seven hundred churches. In twenty-two years after religious freedom had been guaranteed by the constitution, the first House of Representatives the nation ever had elected a Christian as its president. And since that time distinguished admirals, generals, statesmen, educators, professional and business leaders, as well as many of the plain people, have been proud to acknowledge Jesus as the Saviour. The success of Christianity there has not been because it has sought the limelight or occasions of pompous display, or worn costly silk robes of yellow, purple and crimson, nor because it has beaten the drums and blown the brazen trumpets of an external virtualism or pride in the crowning of kings, but because religious freedom was guaranteed, and Christ had the right of way for his holiness and his love, and because the Christian missionaries lived saintly lives, and rendered Christly services. A true history of the nation will record the fact that Christian missionaries, by their intelligence, sweetness of spirit, purity of character, devotion to Christ and to the mental, moral and spiritual welfare of the people, have been one of the most potential factors in the formation of the new Japan. Count Okuma, the Premier, who next to the royal personages perhaps had the most important part in the coronation exercises, speaking at the tricentennial of Protestant Christianity in Japan said: "I came in contact with and received great impulse from Dr. Verbeck. He was my teacher in English and history and the Bible. I can never forget the great and virtuous influence of the man. At that time Dr. Verbeck could do but little evangelical work, but all his work was Christian. In everything he did his Christlike spirit was revealed. Only by the coming of theest in its missionary representatives and by the spread of the Gospel, did the nation enter upon world-wide thoughts and world-wide work."



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Well at Kyoto, Whose Waters Make the Sacred Rice Wine Used at the Coronation

Mock Shrine Carried by Boys in the Temple Parade

God hung a thick curtain over the Island Empire for two thousand five hundred years, till he should have the world ready for it in the establishment of his kingdom, and then he took the curtain off and called aloud to the new nation to take its place in the forefront of the battle for righteousness. God called Mutsuhito to the throne of Japan as certainly as he did any Jewish king or American President to his responsibility. It looks as if God aroused Japan to wake China up out of her sleep into a new education, civilization, government and progress and to open the way for the swifter spread of the Gospel which would make it in numbers and power one of the greatest nations on the earth. It looks as if Christ intends to convert Japan, and China through it, and the Orient through them both, and push the race a long way up toward universal loyalty and love for him.

Into Every City and Place

WHEN a great denomination inaugurates a big movement it is worth while to know what it is and what it does. In the Methodist Episcopal Church the spirit of evangelism which is moving in all the churches has been expressed in the "Methodist Forward Movement," a plan for a year of nation-wide evangelism.

Evangelism and Methodism are not synonymous terms. There has been much of evangelism in which Methodism had no part, but there is very little of Methodism that is not directly related to the work of the evangelist. Founded in the spiritual awakening that centered about the Wesleys, Methodism has carried the evangelistic message wherever it has gone, and it has gone only as it carried the message. Methodism without its message of salvation for lost souls is the deadest of forlorn hopes; but with its message burning upon its tongue it has achieved, and it will again achieve, victories for Christ and for his kingdom.

There have been years when Methodism seemed to have lost its message, years when it stood still, when all its methods and all its movements and all its infinitude of organizations were only wheels within wheels that turned and turned and wrought to no advantage. The year 1911 was such a year. In 1906 the church had made a notable advance and, human-like, had been satisfied and had lost its power. The year 1911 saw an increase in membership of only .009 per cent. The reason was obvious. The church as a body had ceased to pray and to proclaim the risen Christ as it should. Debts, finance, individual concerns and the sloth that follows ease had filled the mind and emptied the heart, and the work of the Master was being done haltingly and only in part.

The General Conference of 1912 appointed "the Commission on Evangelism" and commissioned them to bring anew the old revival fire of Methodism. Under this guidance and their urging and their planning the church is again vibrant with the life of her Lord. In 1912 the rate of increase was doubled; in 1913 more than doubled; and it increased again slightly in 1914, being .044 per cent. The commission was now ready to plan for large things and the church was ready to respond to its leadership. The plan was announced early in 1915. The "Methodist Forward Movement" is the plan. It is a most comprehensive plan, it overlooks no means, and it strives toward a very definite goal by May, 1916. The goal is: 250,000 net gain in membership; 500,000 Methodists in the Time Legion and 1,000 Methodist young people in special Christian service as a life work.

WITH a net gain of 167,376 in 1914, 250,000 is well within the range of possible achievement; all that is necessary is work and prayer, prayer first and then work, performed in the spirit of prayer, by those 500,000 Methodists in the Time Legion. And who are they? They are members of the Quarterly Conferences and official boards, superintendents of Sunday schools, teachers of classes, fathers and mothers and earnest members of the Epworth League who have taken this pledge: **"In the service of Jesus Christ my Saviour and under the direction of my minister, I agree to give, in time, at least two hours each month to definite personal effort in persuading others to begin the Christian Life."** The pastor is obligated to furnish the names of persons to be won to Christ. "What the laity needs is not exhortation, but assignment. We dare not say they will flinch when we fail to give them a definite task."

But to whom will those 500,000 lay evangelists bear the message of the Christ? To those to whom the pastor sends them. Yes, but to whom will he send them? The pastors of Methodism are charged to prepare a roster of their constituency, a list of names of people who by right should be Methodists. This constituency roll is to be made up from the church and Sunday school records and is to include all unconverted husbands of wives who are members; all unconverted wives of husbands who are members; all unconverted children of members; all unattached persons of families who are contributors, occasional attendants, or whom are known to be unidentified with another church in the community. From this list the 500,000 Time Legioners are to see the 250,000 new members. In churches where the list has been completed, pastor and people have been astounded at the unworked field for which they are responsible before God. One church of ninety members found that its constituency numbered 354, another of 224 members faced 2,149.

Pastors and members of the "Time Legion" and all the members of the churches are being urged to join the Methodist Forward Movement Prayer League and to pray daily for the success of the work of the movement locally and throughout the world.

IN the first announcement of the Forward Movement the Commission on Evangelism sought one thousand pastors in Methodism which would enlist for the definite all-the-year program of the "Forward Movement." A charge might be a great city, a smaller city, a town or a circuit. It was felt that the goal of the movement would surely be

lized if one thousand centers could organized. Before October 1, the t thousand centers had been secured l the goal was put forward to two usand.

The program of the movement is ed first upon "Organized Personal angelism," and this is not a new ng. It was just this, the carrying of "word" from individual to indi- ual, that gave the church of the first tury its evangelistic power; and no at ingathering has ever been other- e obtained.

The second main element of the pro- m is "Continuous Public Evangel- ." At least once every Sunday m all of the pulpits of Methodism a lic invitation is to be given for ple to accept Christ and an oppor- ity is to be given them to declare ir purpose. This is an old practice ich has fallen into disuse. The min- rs have been putting up religious ing talks without endeavoring to e the sales. From now on the min- rs will be better salesmen and the n whose heart has been touched find the bearer of the message ting, with extended hand, to lead on to full surrender and acknowl- ed faith.

The third point of the program is the and observance of "Epochal Days Seasons."

The Day of Pentecost, May 23, 1915, was celebrated by ringing messages on the baptism of the Holy Spirit. This was early in the work of the movement. The first Pentecost came by the baptism of the Spirit on a morning that followed a night of prayer. Throughout Methodism earnest souls are praying for another Pentecost in 1916. At many notable gatherings during the summer the plan of the movement was outlined and demonstrated and foundations were laid for aggressive work in the fall and winter.

Win-My-Chum week, November 7-14, opened the winter program. During the week the Epworth Leagues united in a definite effort to win young people to Christ.

The next week, November 15-19, is set apart as "Go-to-Prayer Meeting Week." Methodists are summoned to meet on the regular prayer meeting night, and thereby seek a revival of prayer and public testimony.

On Watch Night Methodism will review the spiritual achievements of 1915 and pray mightily for a world-wide revival in 1916. January 2, 1916, will be "Go-to-Church Sunday" and will be followed by the week of prayer which will be devoted to intercession and which will be followed on January 9 with a united plea for a family altar in every Methodist home. February 10 is the Day of Prayer for Colleges, and Sunday, February 13, is "Life Work Sunday," on which day the church will present to her young men and women the call and the claims of Christ on their service. Then will come a special thirty-day evangelistic campaign to close with Holy Week and to be marked on Easter Sunday by the adding to the church of the final section of the 250,000.

The 653 district superintendents are the key men in the plan of the movement. The 20,522 pastors are called to be evangelists, for "not until the conviction burns itself into a pastor's soul that men are now helplessly and hopelessly lost without Christ, will there be enough conviction in his church to impel men to seek Christ who came to save lost men." The thousands of Methodist laymen, now spiritually idle, are called to serve in the "Time Legion" or the Prayer League. Two hours a month is the specification of the pledge and this time is to be employed under the pastor's direction. The world cannot be saved by ministers alone, they are too few. But the world can be saved when the men and women of the churches work with their ministers and go out two by two as they are sent.

THIS plan of personal evangelism has been tried and it has worked. At Blue Island, Ill., a four weeks' "campaign for souls" ended last Easter. The pastor had set his mark at 50, his people worked hard; and on Easter Sunday 130 people, forty of them children from the Sunday school, came forward to confess Christ and join the church. It has worked elsewhere.

Everyone who joins the "Time Legion" will not be able to lead a soul to Christ; but everyone who tries, honestly and prayerfully, will be greatly blessed in his own heart and life; and the year's campaign cannot fail to result in a more intense and living fire of evangelism within the whole denomination. We cannot set bounds and limits for the Spirit of God; but we can be sure that God will bless earnest efforts in his name. The response of the churches to the call of the "Forward Movement" has been so enthusiastic, the consecration of the people, in the meetings held in the various centers, has been so sincere and the spirit so earnest that the goal of the movement is not the ultimate, but the minimum figure. The movement is bringing the church to its knees and is bringing the life of the church to the altar of service. The year of the movement will surely be a year of great blessing and of large gains for Methodism, but if the movement does succeed, as it promises to succeed, it must, by its very nature, so energize the whole fabric of the connection that it will be many years before there is another 1911.

"Peace Should Not Come"

By Ella Wheeler Wilcox

PEACE should not come along this foul earth way,
Peace should not come, until we cleanse the path.
God waited for us; now in awful wrath
He pours the blood of men out day by day
To purify the highroad for her feet.
Why, what would Peace do, in a world where hearts
Are filled with thoughts like poison-pointed darts?
It were not meet, surely it were not meet
For Peace to come, and with her white robes hide
These industries of death—these guns and swords,
These uniformed, hate-filled, destructive hordes,—
These hideous things, that are each nation's pride.
So long as men believe in armed might
Let arms be brandished. Let no Peace be sought
Until the race-heart empties out all thought
Of blows and blood, as arguments for Right.
The world has never had enough of war,
Else war were not. Now let the monster stand,
Until he slays himself with his own hand;
Though no man knows what he is fighting for. . . .
Then in the place where wicked cannons stood
Let Peace erect her shrine of Brotherhood.

From "Poems of Optimism" reprinted by permission

Our Oldest Inhabitants

PERHAPS the most unique settlement in the United States is the Pueblo Indian village located in Arizona. This village comprises fifteen hundred peaceable Indians whose sole and almost only aim in life is to secure a livelihood, as easily as possible. This settlement is located in the hottest section of the state, but the excessive heat is not uncomfortable to the people, whose ancestors have lived in that desert section for unnumbered generations. Wastes of burning sand stretch for miles and miles on every side of this village.

A peculiar thing about this people is that they have two distinct villages. The summer village is located upon the floor of the valley, where the Pueblos occupy themselves in agriculture. The produce they raise, over what they need to eat during these hot months, is stored away for winter use. There are only a few places in that section of the desert where water is obtainable and in these places the Pueblos pursue their primitive agriculture. Seasons come as seasons go, but as each goes by it finds these people living as they did during the preceding one. Since the white man first knew of this colony, which was back in the 16th century, the habits of this tribe have not changed. They eat the same kind of food, do the same sort of fancy work, and live just as did their ancestors. So far as is known to historians this is the oldest colony of any kind in this country.

When the winter months come on, the work of agriculture is forsaken and the Indians leave their adobe huts on the floor of the valley and go up into their winter quarters, which are located on the top of a table mountain, known as Acoma Mesa. Upon this mesa are houses one, two and even three stories in height, nearly all of them being surrounded by high walls, these being built as protections in case of war. These homes are made of clay bricks which were baked out in the open by the sun. Their buildings are at once simple and substantial. In addition to being used as winter quarters this mesa is used as a retreat in case of an attack by any hostile tribe, and it is an ideal fortress. Around the mesa on all sides is a smooth vertical rock formation, which makes it impossible for the mesa to be reached except from two points. One of these is so located that when it is desired to close the place to outsiders it is only necessary to roll a huge rock over the entrance. The other entrance is in the form of a stone stairway. This stairway is so steep that to reach the top the one who is entering must secure handholds in the cavities made in the large rocks at the side of the steps. There are several places in this stairway that are very narrow.

Now any one of these points when guarded by a single Pueblo armed with an instrument of war would make it possible for this one person to withstand the attack of an entire tribe. But one man can pass these points at a time and as he would be unable to climb through and defend himself at the same time he would be entirely at the mercy of the defender.

The village looks just as it did years and years ago. When one adobe hut falls to pieces another is constructed in its place. It is doubtful if there will ever be any change in this tribe; civilization may touch it but cannot transform it.

ALBERT MARPLE

From Their Hot Summertime Habitations by this Stairway the Pueblos Climb to Their Winter Residence

A Week in the World's News

DEATH OF PRESIDENT OF WORLD'S SUNDAY SCHOOL ASSOCIATION. Mr. H. J. Heinz, member of the Executive Committee of the World's Sunday School Association, received word by cablegram on November 5, of the death of Sir Robert Laidlaw, president of the Association, at London. Sir Robert was born in Bonchester, Roxburghshire, sixty years ago, and was knighted in 1910.

OUR TWO EX-PRESIDENTS PAIRED ON MILITARISM. Hon. William Howard Taft is reported in the press as having declined to speak on national preparedness at a recent dinner, declaring that "we are not justified in rushing into militarism. The spirit of the people is certainly at variance with the spirit of militarism." Mr. Taft made it plain that he is opposed to the administration's program: Mr. Roosevelt is all for a huge army and navy and military reserve. So there you are.

VESUVIUS IN ERUPTION. Mt. Vesuvius is again in violent eruption. Lava streams were reported on November 5 to be threatening several villages and the people in the vicinity of the mountains were abandoning their towns and vineyards and fleeing from the threatening danger.

FIRE AND GREED; MURDERERS. Fire aided by human greed claimed twelve lives in a factory fire in the Williamsburg district of Brooklyn on Saturday, November 6. The building was a five-story brick with a frame interior. The regular and emergency stairs were both of wood and were surrounded by wooden partitions. On January 7, 1915, the State Industrial Commission ordered the stairs enclosed with fire-resisting partitions. Inspectors repeated the order on February 23, March 12 and 23 and August 20. The landlord was then instructed to have it done by September 27 or prosecution would follow. At the end of six weeks a little tin sheeting had been put on a partition on one floor. But it was in no sense a compliance with the law. To make matters worse a wooden trapdoor closed over the emergency stairs at the fourth floor and was kept locked by the tenant of the third floor for fear of burglars. The lock was a distinct violation of the fire laws and in the excitement of the fire it was forgotten, rendering the stairway useless. There was a single fire-escape on the building, which was soon choked with people and which became a veritable gridiron upon which struggling human beings roasted or from which they were driven to leap in desperation. The authorities have held the tenant of the third floor and the owner of the building, but this does not restore the twelve lives nor heal the thirty-six injured, nor is it a recompense for ten months of exercise of authority without action.

THE PRESIDENT ON NATIONAL PREPAREDNESS. Before a notable gathering in New York on November 4th, on the occasion of the fiftieth anniversary of the founding of the Manhattan Club, President Wilson delivered his promised speech on the administration's programme of preparedness for national defense. Our ambition as a nation, he declared, is not only to be free and prosperous, but to be the friend of those who desire freedom, the world over. "We shall never again, I confidently believe," he said, "take another foot of territory by conquest." We wish for ourselves nothing but the full liberty of self-development, and we have the same desire for all the peoples of our own hemisphere." Referring to the European war, he said:

"From one end of our own dear country to the other, men are asking one another what our own force is, how far we are prepared to maintain ourselves against any interference with our national action or development.

"In no man's mind, I am sure, is there even raised the question of the willful use of force on our part against any nation or any people. No matter what military or naval force the United States might develop, statesmen throughout the whole world might rest assured that we were gathering that force not for attack in any quarter, not for aggression of any kind, not for the satisfaction of any political or international ambition, but merely to make sure of our own security.

"We have it in mind to be prepared but not for war, but only for defense; and with the thought constantly in our minds that the principles we hold most dear can be achieved by the slow processes of history only—the kindly and wholesome atmosphere of peace, and not by the use of hostile force. The mission of America in the world is essentially a mission of peace and good-will among men. . . America has been made up out of the nations of the world and is the friend of the nations of the world.

"But we feel justified in preparing ourselves to vindicate our right to independent and unmolested action by making the force that is in us ready for assertion. And we know that we can do this in a way that will be its own illustration of the American spirit. In accordance with our American tradition we want and shall work for only an army adequate to the constant and legitimate use of times of international peace. But we do want to feel that there is a great body of citizens who have received at least the most rudimentary and necessary forms of military training; that they will be ready to form themselves into a fighting force at the call of the nation; and that the nation has the munitions and supplies with which to equip them without delay should it be necessary to call them into action.

"It is with this idea, with this conception in mind that the plans have been made which it will be my privilege to lay before the Congress at its next session. That plan calls for only such an increase in the regular army of the United States as experience has proved to be required for the performance of the necessary duties of the army in the Philippines, in Hawaii, in Porto Rico, upon the borders of the United States, at the coast fortifications, and at the military posts of the interior.

"For the rest, it calls for the training within the next three years of a force of 400,000 citizen soldiers to be raised in annual contingents of 133,000 who would be asked to enlist for three years with the colors and ree

Continued on next page

American Note to England

A COMPLEXION was given to the discussion between the United States and Great Britain, concerning the rights of neutrals, when our State Department, on November 7th, transmitted through Ambassador Page to the British government a new diplomatic note refusing to recognize the legality of the British blockade, and declaring it ineffective, illegal and indefensible. The note, which contains over 7,000 words, reviews the whole situation since the beginning of the war, and the disastrous effect of the British "Orders in Council" upon American commerce and the trade of neutrals generally. Strong exception is taken to the British contention that "modern conditions" supersede all precedents, and justify, on the ground of expediency, new and arbitrary methods of dealing with commerce carriers and contraband.

In the new note Secretary Lansing, while employing terms that are clear and unmistakable in criticism and condemnation of the British blockade, gives no intimation of what the action of our government will be in the event of the protest passing unheeded. He takes up the complete history of the blockade in detail, in order to show that it is not a real blockade in the sense recognized by international law, but a blockade prompted by the desire of retaliation, and which has wholly failed to regard the rights of neutrals. Practically all of the neutral governments have suffered, and it is in their behalf, as well as our own, that the United States has adopted this more emphatic attitude in order that their rights may now be considered. Under the law of nations, no power has authority to declare the blockade of neutral ports in time of war; yet this has been done in the face of protest and regardless of the provisions of the Declaration of London, which Britain professes to observe. Further, even the very prize courts which decide the cases arising from the operation of this illegal blockade, are themselves incapable of dispensing justice, since they are bound by the "Orders in Council." American citizens cannot be satisfied to submit their wrongs arising out of such seizures, to British prize courts under those conditions, the very jurisdiction of such courts over neutral merchant vessels on the high sea being denied. On this point the note says, "This is a principle of the law and practice of nations, fundamental to the freedom of the high seas. Municipal enactments of a belligerent power cannot confer jurisdiction over or establish rules of evidence governing the legality of seizures of vessels of neutral nations on the high seas. International law alone controls the exercise of the belligerents' rights to seize and detain such vessels . . . Jurisdiction obtained in such a manner is contrary to those principles of justice and equity which all nations should respect." This being the case our government, the note proceeds, is surprised and concerned at the attempt of the British government to claim jurisdiction for British prize courts under the circumstances. Our government feels that American citizens need not look for redress through such tribunals, which it considers unauthorized by international law.

The concluding passages in the American note, which practically summarize the whole matter at issue, are as follows:

"I believe it has been conclusively shown that the methods sought to be employed by Great Britain to obtain and use evidence of enemy destination of cargoes bound for neutral ports and to impose a contraband character upon such cargoes are without justification; that the blockade, upon which such methods are partly founded, is ineffective, illegal, and indefensible; that the judicial procedure offered as a means of reparation for an international injury is inherently defective for the purpose; and that in many cases jurisdiction is asserted in violation of the law of nations. The United States, therefore, can not submit to the curtailment of its neutral rights by these measures, which are admittedly retaliatory, and therefore illegal in conception and in nature, and intended to punish the enemies of Great Britain for alleged illegalities on their part. The United States might not be in a position to object to them if its interests and the interests of all neutrals were unaffected by them, but, being affected, it can not with complacence, suffer further subordination of its rights and interests to the plea that the exceptional geographic position of the enemies of Great Britain require or justify oppressive and illegal practices.

"The Government of the United States desires, therefore, to impress most earnestly upon His Majesty's Government that it must insist that the relations between it and His Majesty's Government be governed, not by a policy of expediency, but by those established rules of international conduct upon which Great Britain in the past has held the United States to account when the latter nation was a belligerent engaged in a struggle for national existence. It is of the highest importance to neutrals not only of the present day, but of the future that the principles of international right be maintained unimpaired.

"This task of championing the integrity of neutral rights, which have received the sanction of the civilized world against the lawless conduct of belligerents arising out of the bitterness of the great conflict which is now wasting the countries of Europe, the United States unhesitatingly assumes, and to the accomplishment of that task it will devote its energies exercising always that impartiality which from the outbreak of the war it has sought to exercise in its relations with the warring nations."

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing, military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Independance Belge

THE eyes of Europe have been, all this week, fixed upon Serbia and Greece because of the military situation in the former and a new political crisis which developed in the latter.

Taking up the Greek crisis first: it will be remembered that in the very early days of October, King Constantine for the second time dismissed Premier Venizelos, who favored entering the war on the side of the Allies, and that a new ministry was organized under Alexander Zaimis, a former premier, which to a degree obtained the support of the adherents of Venizelos in the Boule, the Greek parliament.

This ministry managed to sustain itself in office, though not commanding a majority in the chamber of its supporters, until Thursday, Nov. 4. On that day a debate in the Boule took such a turn that the premier felt compelled to demand a vote of confidence which, however, was declined by some thirty majority. On the result being announced, the premier and his colleagues resigned their offices and under the Greek constitution it became the duty of the king to select a person to form a new ministry.

The King at first refused to accept these resignations, but finally commissioned M. Skouloudis to form a new Cabinet. This diplomat is understood to be favorably disposed toward the Allies. He accepted the commission and has organized a new Cabinet all the members of which were members of the former Zaimis Ministry. It was feared for a little while that the King would dissolve the parliament, thus bringing about a general election. Although the Venizelos party has a majority in the Chamber, it cannot yet be foretold if a clash will be brought on with the new Ministry. The popular wish seems to be to avoid a dissolution of the parliament.

To the north and east of Greece there is a force composed of some 300,000 Austro-Germans, 350,000 Bulgarians and perhaps from 200,000 to 225,000 Turkish troops, within striking distance of the Greek border towards which they are making strides, as the Serbian resistance is broken and the Serbian armies dispersed. The total Serbian force left active cannot be over 200,000, if it attains this number.

Therefore, any decided move by Greece in favor of the Allies would ultimately bring this avalanche down upon her, and thus her army of 300,000, with the help of say 200,000 Serbians, would be called upon to face double their number. The Allies are, it is true, sending troops to Salonica as rapidly as possible, but up to the present writing have only about 40,000 men, in a position where they could be of use, and to bring up the 400,000 more, which would be needed to equalize the strength of the combatants, would take even under favorable conditions six to eight weeks, during which time the enemy would necessarily not be idle.

On the other hand, should Greece favor the Teutons and their Allies, while such a move would save her from a land attack, the Allies with their strong fleets concentrated in the immediate vicinity of her long and exposed coast line would find no difficulty in attacking her coast and causing irreparable damage. These considerations make it imperative for Greece to adopt the present circumstances with the utmost circumspection, as a miscalculation might threaten her independent existence most seriously.

In Serbia, the Teutonic and Bulgarian invasion has been making steady progress during the past week, more rapid in proportion as the Serbian resistance grows weaker. There have been several reports during the week that the Serbian government had notified the Allies that unless help reached it at once it would be obliged to treat for peace, and while there has been no official confirmation of these reports, they seem to be given an air of probability by the circumstances.

An east-and-west line drawn through Parachin, from the Bulgarian frontier to the frontier of Montenegro, represents approximately the position which the Austro-German invasion had reached at the end of the week, all the country to the north of such line to the Dan

Continued on page 1171

gs on furlough, but who, during their three
ys of enlistment with the colors, would
ot be organized as a standing force, but would
be expected merely to undergo intensive
ining for a very brief period of each year.
Th training would take place in immediate
ssociation with the organized units of the
gular army.

The President explained that these plans
re not meant to supersede or subordinate
the National Guard. The latter would be put
on better and more permanent footing.

Our Navy, he said, is "already a very great
and efficient force . . . one of the most
efficient and notable of the modern time. All
that is needed in order to bring it to a point
of extraordinary force and efficiency as com-
pared with the other navies of the world is
that we should hasten our pace in the policy
we have long been pursuing, and that chief
of all we should have a definite policy of de-
velopment, not made from year to year, but
looking well into the future and planning for
a definite consummation."

There was no "panic haste," he declared.
We are not threatened from any quarter.
We are in friendly relations with all the world.
Our resources are known and our self-respect
and ability to care for our citizens and our
own rights are admitted. He was more in-
terested in "safeguarding at every cost the
good faith and honor of the country," than he
was in programmes. If men differed with
him he invited them to make their grounds of
difference clear. He asked for the support of
the whole country—of men of all shades of
political opinion—for the carrying out of this
programme.

There followed a passage in the address which
the great gathering—representing many dif-
ferent nationalities—heard with mingled
feelings. The only thing that gave grave
concern in recent months "has been that
voices have been raised in America professing
to be the voices of Americans which were not
in fact and in truth American but which
spoke from alien sympathies which came from
men who loved other countries better than
they loved America, and had forgotten that
their chief and only allegiance was to the
great government under which they live.
These voices have not been very many, but
they have been very loud and very clamorous.
They have proceeded from a few who were
bitter and who were grievously misled."
The as though appreciating the injustice of
such a characterization so sweepingly applied the
President, a little farther on in his address,
said: "The vast majority of those who have
come to take advantage of America's hospi-
tality have united their spirit with hers as
well as their fortunes."

Another danger he indicated as religious
or sectarian antagonism. "It does not
become America," he said, "that within her
borders, where every man is free to follow the
dictates of his conscience and worship God
as he pleases, men should raise the cry of
church against church. To do that is to
strike at the very spirit and heart of America.
We are a God-fearing people. We agree to
differ about methods of worship, but we are
united in believing in Divine Providence and
in worshipping the God of Nations. We are
the champions of religious right here and
everywhere that it may be our privilege to
give it our countenance and support. The
Government is conscious of the obligation and
the nation is conscious of the obligation.
Let no man create divisions where there are
none."

The address closed with a passage in which
the President's rhetorical art—which is al-
ways in evidence in his public addresses—was
finely displayed: "Here is the nation God
has builded by our hands," he said. "What
shall we do with it?" Who is there who does
not stand ready at all times to act in her be-
half in a spirit of devoted and disinterested
patriotism? We are yet only in the youth
and first consciousness of our power. The
day of our country's life is still but in its fresh
morning. Let us lift our eyes to the great
tasks of life yet to be conquered in the in-
terests of righteous peace. Come, let us re-
new our allegiance to America, conserve her
strength in its purity, make her chief among
those who serve mankind, self-reverenced,
self-commanded, mistress of all forces of quiet
counsel, strong above all others in good-will
and the might of invincible justice and right."

RENFELL'S VACATION. Wilfred T. Grenfell, "pastor of Labrador," will spend his missionary furlough this winter in active service with the Harvard Unit of Red Cross workers in some hospital in France.

DISAPPOINTED, BUT NOT DEFEATED. Whatever capacities for suffrage the women may have shown in states where they are voting in the past they have at least shown that they are good losers. Defeat in one election seems only to stimulate them to greater effort. The day after election the women of New York had begun the new campaign for the franchise, and at a great mass meeting at Cooper Union $100,000 was subscribed in a few minutes. The equal suffrage states are all west of the Mississippi, except Illinois, where there is partial equality. They are largely states of small populations and their example was not sufficient to convince the average conservative Easterner that woman suffrage was either just or desirable. Since 1910 suffrage has been defeated in Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Missouri, Nebraska and the Dakotas. Ohio and Wisconsin having voted twice and having increased the adverse majorities at the second elections. Women now vote in Arizona, California, Colorado, Idaho, Illinois (limited), Kansas, Montana, Nevada, Oregon, Utah, Washington and Wyoming. The adverse majorities just piled up in Massachusetts, New York, New Jersey, and Pennsylvania were large enough to show that the East is not yet ready for this radical advance in the theory of government. New York's majority against the proposition was more than 200,000; Massachusetts' 127,650, and New Jersey's 51,000. On the other hand, boss-ridden Pennsylvania almost gave the women the vote, the majority against them being not far from 60,000. A great many thousands of men voted for suffrage and the number of men whom it is necessary to cause to change their minds in order to carry the proposition next time is comparatively small. It will be impossible for suffrage again to reach a vote in New York before 1919, and in Jersey before 1920, though meanwhile the women may succeed in securing the equal suffrage amendment to the Federal Constitution. The conduct of the women at the polls in New York, and the quietness of the election as a result of their presence there as watchers, gave many men a new idea of some of the possibilities of suffrage.

Secretary of Labor Wilson, in the Presence of Leading Labor Representatives, Including Samuel Gompers, President of the American Federation of Labor, Turns First Shovelful of Earth for the New $200,000 Building to Be Erected at Washington by the American Federation of Labor

WAR-CARE STRIKES DOWN A PROMINENT AMERICAN. Characterized by all who knew him as a man of friendships, Herman Ridder, publisher, died at his home in New York on the first of November after a lingering illness, at the age of sixty-four years. As publisher of the leading German newspaper of the country, the Staats-Zeitung, a powerful organ, Mr. Ridder's name became well known throughout the world. In a smaller circle he was best known for his untiring interest in civic affairs, especially such as made for the betterment of the poor. Born in New York City, he had but a few years of public school instruction, and then began his business career as an errand boy, and in 1880 became a stockholder in the paper that he eventually controlled. The war made a deep and, as it proved, a mortal impression upon Mr. Ridder, and he cast all his strength into a frank effort to allay anti-German feeling in this country. In doing so he said: "I could not be blind to the dangers of misinterpretation to which I might be open. I assumed the task as in duty bound, not as a German subject, which I am not, but as an American, which I am; not to create ill-feeling among Americans of diverse sympathies, but to allay it. Truth alone can survive, and upon truth alone can be founded the lasting impressions which must follow inevitably the present war." The New York Times says of him editorially: "His interest in public affairs was very broad indeed, and he gave his personal influence and support and the influence and support of his newspaper to many causes and to none without sincerity and earnestness." "It may here be recorded for the first time," says one society of which Mr. Ridder was a member, "that his personal gift made possible one of the large buildings at Spring Valley used every summer by hundreds of the poor children of New York. . . . He came to be looked upon by all his fellow citizens as a leader in every worthy project." The Publishers' Association of New York City adopted a minute in which occur these words: "We, his business associates, remember Mr. Ridder as just and fearless, fair and courteous, helpful and friendly, always preferring the common good to personal advantage. . . . The city and the newspapers of the United States will miss him gravely." The American Irish Historical Society, the Industrial Emigrant Industrial Savings Bank, and other societies and institutions to which he belonged passed special resolutions of respect and sorrow. The funeral services of Mr. Ridder, held at the Church of the Blessed Sacrament, at which Cardinal Farley and other high dignitaries of the church officiated, were attended by great throngs, among whom were such eminent men as Prince Hatzfeldt of the German Embassy at Washington, Mayor Mitchel, Melville E. Stone, and many other equally prominent men from both business and political circles. Mr. Ridder's death was brought on largely by his intense concern in the war, and by business troubles that involved his fortune in the failure of a newly projected typesetting machine company. For some months before his death he was in the doctor's care, but the end came suddenly, and scarcely an hour before he became unconscious he uttered practically his last words: "May peace soon be with us."

EVANGELIST SUNDAY AGAIN IN THE EAST. Rev. William A. Sunday began a campaign in Syracuse, N. Y., October 31, with a combined attendance at three meetings of 30,000 in a tabernacle which will hold 11,000. A definite arrangement for his New York City campaign may be made during these meetings.

ADHESIVE EXHORTATIONS. "Go to church next Sunday" is the message which will be carried to your correspondents if you make use of an attractive stamp which the American Tract Society has prepared. The stamp is intended to be used to seal the flap of your envelope. The proceeds from the sale of the stamps are to be used in creating Christian literature in the Spanish language for Latin America.

HIGH OFFICIALS LAUNCH MILITIA AIRBOAT. It was doubtless a pleasantry on the part of the National Guard of New York State to delegate some of its "highest officers" to attend the launching of the first hydroaeroplane as yet acquired by the naval branch of the state's militia. However, the craft, which is of course a flying boat, no sooner was flicked off the pier into the water after a bottle of champagne had (at the sixth blow) been smashed against its side to make the name "N. Y. N. 1." stick, than it rose out of reach of even the highest of the officers and sailed away to alight later off Grant's tomb. Governor Whitman was present with his six-year-old daughter, who made the first of the unsuccessful attempts to break the bottle. His staff also attended, as well as representatives of the regular army and navy. The craft is a gift made possible chiefly by Glenn H. Curtiss. Naval militiamen are expected to man the flying corps of the regular navy.

AGED CANADIAN STATESMAN DIES. The Right Hon. Sir Charles Tupper, Bart., Privy Councilor, died in England October 30, aged ninety-four years. This noted statesman was born in Nova Scotia, and rose to a position of much influence during the formative period of Canadian politics. He was a contemporary of Lord Strathcona in the development of Canada's railroads and canals.

THE PEOPLE SPEAK AGAIN. Politically this is an off year, yet because of certain well-defined issues and the relative importance of this year's expression of the voters as a guide to next year's possibilities, the elections held on November 2 in eight of the states received more than the usual amount of attention from national political organizations. In Ohio the prohibition question was before the voters, and they were also asked to vote upon an amendment to the constitution that would have prevented another submission of the prohibition question for six years. Both amendments were defeated; but the majority against prohibition was less than 40,000. Last year the adverse majority was 84,152. Pennsylvania, New York and Massachusetts voted on equal suffrage and in each state the women were defeated. In Kentucky, former Congressman A. O. Stanley was the Democratic candidate for governor. He ran on a "local option" platform, his Republican opponent championing prohibition. The reports do not indicate to what extent the temperance question influenced the voting. At the time of this writing Stanley appeared to have been elected, although the election was not yet conceded by his opponents. In Maryland a Democratic governor was elected by a slender majority, and the Democrats retained control of the legislature by a narrow margin. Four amendments to the constitution were ratified; they provide for the referendum, reform in taxation, home rule for Baltimore and parole in criminal cases. In Massachusetts Governor Walsh, a Democrat, was seeking reelection. The Bay State is normally Republican. Although Walsh ran better than he did a year ago, yet a large falling off in the Progressive vote and an even larger increase in the Republican vote left Governor Walsh 12,000 votes behind at the finish. The result in Mississippi was forecasted in the Democratic primaries in August, and the Democrats retain the government of the state intact. In New York the voters decided not to adopt the new constitution, prepared at a cost of $1,000,000. Its outstanding features were a provision for the short ballot, the governor and principal officers only being elective, all other offices being appointive, and a provision for a budget system of state finance. The proposed constitution was too radical for the conservatives and too conservative for the radicals, and most of the electors couldn't understand what it was all about anyway, so they buried it deeper than any similar proposition has ever been buried in our political history. The chief interests in Pennsylvania were equal suffrage, and the municipal contest in Philadelphia. The Penrose interests recaptured the city government by a majority of more than 70,000. Tammany also annexed the district attorney's office, the sheriff's office and the Board of Aldermen in New York City. The Republicans retained control of the legislature of New York.

IMMIGRATION AT EBB TIDE. The increase of our population by immigration in the fiscal year ended June 30, 1914, was 769,276; for the year ended June 30, 1915, it was 50,070. During the next three months, July, August, September, 85,606 immigrants arrived here and 90,813 aliens left, a net decrease in our alien population of 5,207. Of these latter totals nearly 50,000 Italians sailed away and about 7,500 arrived; and also over 13,000 English.

AMERICA THE ONLY NAVAL GUEST AT CORONATION. The cruiser Saratoga, flagship of the Asiatic fleet, Admiral A. G. Winterhalter commander, was reported ordered to represent the United States at the coronation of the Japanese emperor (described elsewhere in this issue), and it is stated that this will be the only foreign warship to be present—a sign of special friendship to us, in the opinion of some. Few other nations have warships to spare for peaceful demonstrations at present, however. As early as November 1 the Japanese had begun to don their coronation clothes preparatory to the three weeks' ceremonies.

PRESIDENT'S WEDDING PLANS. It is officially announced that the wedding of President Wilson and Mrs. Galt will take place at the bride's home in Washington, near the close of December, probably in the last week, the honeymoon journey being likely, therefore, to rob Washington of the customary presidential New Year's reception.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, of the Bible House, Fourth Avenue, Ninth and Tenth Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Arthur H. Sanford, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made by check, express or postal money order. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE [illegible]

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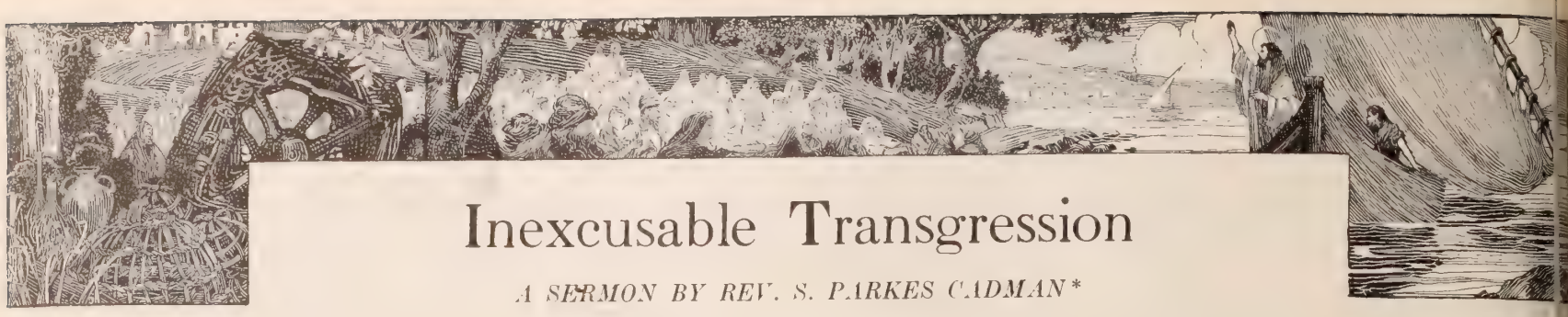

Inexcusable Transgression

*A SERMON BY REV. S. PARKES CADMAN**

TEXT: John 15:22. "If I had not come and spoken unto them, they had not had sin."

THE advent of Jesus fulfilled with culminating solemnity the laws of Holy Scripture as laid down by Moses and the prophets. His judicial and convicting work was subordinated to the transcendent graciousness and compassion of his ministry, but those who suppose it was entirely absent, or who underrate the sterner aspects of the Gospel, should recall that he re-established Sinai in every human soul.

Such mistaken people are inclined to regard the sacred ordinances as the enemies of their gains, pleasures, conveniences, caprices and gratifications. Others, scarcely less reprehensible but more vile, permit their lower nature with its sinful appetites and lusts to dictate to their higher and spiritual being. In reality, the divine legislation which forbids these debasing habits and pursuits is a series of wise and beneficent provisions issuing from the heavenly Father, who is deeply concerned for the honor and welfare of all his children. And when Christ appeared, he enforced these provisions both by example and precept, illuminating them with a clearness divine which forbade error or confusion as to their meaning.

For God is not a greedy potentate, proclaiming mandates which exact the utmost they can give from his unfortunate subjects, nor a wilful tyrant compelling obedience to the motions of his unlicensed will. The Law-Giver is also the Life-Giver; he hates nothing, but loves all he has created in benevolence for his glory. His prohibitions are concealed mercies; every "thou shalt not" of Holy Writ is a bolt and bar on the gates of perdition; every positive requirement is in absolute harmony with the highest functions of human intelligence and conscience. Notwithstanding the undoubted good of these regulations they have met with undeserved antagonism. Secret or manifest rebellion against them brought sin into the world, and after sin came death, and after death, the judgment. Even those whose lips vowed obedience were recreant in heart, and found excuse in the severe majesty and inexorable consequences of the law. They did not lack faith in its origin or its surety, but they declared it was too lofty and noble for mortals to attain. Blessed with a code of infinite superiority, which stood forth from those of surrounding tribes as a rock rearing out of a desert place, nevertheless the Hebrews confessed their failure to be governed by such ineffable justice, and St. Paul, who had made a signal effort in this direction, admitted that by the deeds of the law no man living could be justified.

IN after generations the same difficulty prevailed. Cursed by the wayward impulses of their unregenerated spirits, men were scandalized and agitated by the vision of excellence in revelation, in contrast with their actual reprobate and degraded condition. Their eyes gazed on the stars above, their feet were detained in the clay beneath, helpless and distracted. They longed for a Deliverer who could end the breach between what they were and what they knew they ought to be.

Then came the Christ, the Desire of all nations, to show that law and love were one in the Father's purpose; that both were given as a unity to save and bless, not to repudiate and condemn. The all-comprehending affection Jesus incarnated presented this vital truth with such overwhelming sweetness and attraction that he left us without reason for our evil conduct, or a sufficient answer for our failure to obey the eternal will. Yet he consented to spare the guilty, and where punishment might have been fittingly inflicted it was patiently restrained.

Every word and action of the Redeemer during the days of his flesh were bent to the softening of hardened hearts, the taming of fiery tempers, the subduing of stubborn wills, the reconciliation of alienated offspring. Those who in ignorance and in the despair which ignorance fosters had contended against heaven were now shown that their Judge was their Friend; that further resistance became treason; that the goodness of God was meant to move them toward repentance, and to enable them to fulfil the glorious aims of their existence. Yet, then as now, the sinful and depraved, rendered morally blind and incapable by inherited and personal iniquity, extenuated their offenses, and plead that their hapless state was an invincible despotism which they could not control, and for which they should not be held responsible. Sin for them was either an abstraction or an unescaped reality.

SO far as this apology applies to us, there are some natures in which hereditary tendencies and environment have made a fearful havoc. Circumstances sway weak and yielding souls, inborn instincts move them toward the gulfs of moral anarchy. Habit fastens its fetters on action till it seems irreversible. The gracious promises of salvation fall unheeded on ears deafened by the tumult of illicit passion. We look upon these struggling waifs in the whirlpools of life, men and women of open and abandoned shamelessness, with mingled pity and hopelessness, yet the more fortunate ones who have received the godly instruction and clean blood of Christian parentage should not judge them heedlessly. None but the All-knowing can determine what is the residuum of self-directing power left in sinners of prolonged vices. It is far more salutary to set before them the Christ who is able to save men to the uttermost, to remind them that he came upon the scene of sin and woe, not only as the Revealer of the heart of God, but as the Master of the hearts of men.

As he once cast out the demons, restored the fallen, forgave the contrite, upraised the low and illuminated the slaves of darkness, so has he ever continued to do. The shadows that haunt the prospects of the worst can be dispelled, the manhood which has lowered its banner to the foe can be reinstated. In the strength which he imparts we become rulers of our own domain, and order, peace and authority obtain in every province of the heart and mind. These are unalterable truths in which the servants of God can rejoice, on which the sinner can always rely. The regenerated man looks upon the law, not with fear and aversion, but with delight; hails it as the lamp for his path, and runs in the way of its commandment. The fact that such immense possibilities for our renewal and obedience are found in all who have heard the Gospel brings with it commensurate responsibilities. The indwelling Spirit who is the gift of the Godhead searches every nook and cranny where our vileness hides, and rebukes transgression, whether it skulks in privacy or stalks in the open. Hereafter we cannot be as we were, nor elude the fate which has thus been demonstrated.

When a man is held captive by brigands in a mountain cave, he is unable to respond to the call of his king for help against the invader. It is not infidelity in him if he does not appear to aid in the rescue of the state. But if his ransom has been paid, his bonds snapped, and he is once more a free man, if he should then turn back in the day of battle and betray the cause, his blood is on his own head.

Think of the commonwealth of God to which we are debtors, of its present necessities, of its loud cries for help, of the millions at home and abroad who literally perish for lack of knowledge. Think again that the risen Christ is in the midst of the Church, ay, in your own soul's furthest depths; that his life may be our life, his omnipotent redemption our enduement. And what answer have we for lingering and halting when his trumpets sound the advance? Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life. He cannot be one thing for himself and another for his brethren. Wherever he is there is liberty, in him we are God's husbandry, through him we can overcome individual and social sin and selfishness, and make mankind to share in the domestic protection and bliss of the one fold and the one Shepherd.

THE trouble is that we usually associate everything relative to the supreme victories of Jesus to apostolic days, forgetful that the influence of the Gospel is far greater now than then. The attestations of twenty centuries of Christian history and experience confirm the grandeur and significance of God's law and his mercy. We are not left to the deceptive and diluted stuff which is frequently paraded as divine truth. Excessive dogmas and usurping priesthoods cannot veil the ancient sacrifice on Calvary. There it still stands, and around that cross gather myriad hosts of the saints who set to their seal that this deliverance standeth sure and that the voice which rolls the stars along speaks all the promises.

Again, the real temple of the Highest Will is not in cloister nor sanctuary; it is in your own reason, conscience and will. Without the actual presence of the Lord there, these faculties would be as dumb as the shrines of Luxor or Karnak. Let the teaching of Jesus standardize your moral and spiritual se[ns]e, and whatever they ask of you, render them wit[h]out hesitation. Do not approach the New Testa[ment] merely anxious to avoid the penal outcome of [your] transgression. For the most mischievous form [of] skepticism are seen in that mind which is quic[k] to believe but slow to obey, ready to make a mat[ter] of offering but unwilling to submit. The self-decep[tive] policy, which endeavors to purchase relief in b[linding] of further wrong-doing, can never take the plac[e] of an unconditional surrender to the will of heave[n] or know the joy of that fellowship wherein all we l[ive] and are is blended in the current of everlas[ting] righteousness.

The lack of immediate perfectness in the Chris[tian] life has also kept back many from seeking its [bless]. Because they cannot be saints at a bound, [they] decline the overtures of their High Priest. Yet [of] all the lost ones he recovered, while here on ea[rth] became complete on the spot. He labored with [the] twelve apostles and prayed for their leader, [that] Satan might have him and sift him as wheat. [Not] every cripple he healed became a Hercules, nor e[very] blind man an astronomer. But they could at [first] walk and see and live again, and a band of fisher[men] were crowned as monarchs in a renewed world.

Having Jesus, we possess all things; never a[gain] can men lament that life is not worth while, [and] its pernicious hindrances cannot be overcome. [The] Man, even the God Man, is indissolubly bound[up] with our growth in purity, in truth, in justice [and] service. To reject him is to reject the best [we] know, the only source of eternal life, and [no] action could be more appalling in itself, or in [its] ultimate results.

IF his manifestation had been made in aloofn[ess], without any consideration for our humiliat[ion] and disgrace, we might have turned from it. [But] Christ never sought his reputation at our expe[nse]. On the contrary, he was found in fashion as a m[an], and in his solicitude for us became obedient [unto] death, even the death of the Cross. He came [to] share the throne with the slave, to pluck the [thief] and the harlot from the stews and make them t[hrone] in heavenly places with himself. Closely identi[fied] as he was with his Father's government, its laws [and] penalties; knowing as he did the bitter root [and] fruitage of the sin he hated, he placed the law in [the] keeping of regenerated hearts, and translated [men] such acts of filial reverence and affection that [we] have discovered in it our springs of healing [and] satisfaction.

How then can we face unrepentant and unforg[iven] the Judge who is also our Brother and Redeem[er]? The ministry he has borne toward the conscience [and] the will make our continued resistance a gratui[tous] malignancy, a cold and callous contempt for a su[ffer]ing, bleeding, dying Christ. Self-caused separa[tion] from that which is right and holy exhausts even [the] faculties of God. We have but to ask, Does sin sho[rten] life, and fill the balance of days with useless remo[rse]? Does it pollute the very being, the altar, the hea[rt], the whole existence of the individual and the r[ace]? Does it inflict untold misery and desolation on [the] innocent as well as the guilty? Before heaven [and] earth it does these and more than these. So [it] severates the law of God, the statutes of man, [the] testimony of science, the evidence of the physic[ian], the ghastly spectacles of moral depravity, the h[or]ous throngs of the lazar house, the jail, the asylum

Cease then to fulminate against those faithful preachers who assert the doctrine of retribution. If they ceased their efforts to warn and instruct a h[el]less age, the very stones of the street would take [up] the parable. Accuse law, accuse science, accuse [his]tory, accuse the courts of justice, before you turn [on] those who remember that every sin brings its [own] entail, and that the offense and the retribution g[row] on the same stem.

Caiaphas was far worse than Pilate, when b[oth] conspired to slay the noblest benefactor that t[he] has known, because Caiaphas had been the creat[ure] of truth which he scorned and of light which he ca[lled] darkness. Those to whom this message comes h[ave] a greater truth and light than Caiaphas enjoy[ed]. They are forever associated with him who said, "If I had not come and spoken unto them, they had not had sin." Encircled by all his offers they plu[nge] into the gulf in the full blaze of heavenly radia[nce] and privilege. The lesson is this: avoid as you wo[uld] a fatal pestilence any trifling with the most sole[mn] and awful facts which arise out of this considerat[ion] of divine love.

*Pastor Central Congregational Church, Brooklyn.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Self-Communication

SUNDAY, November 21. John 7:38. "*Out of him shall proceed rivers.*" Every life is the birthplace of a river. A current of energy flows out of it which we call its influence. "No man liveth unto himself." A man may limit his visible fellowships. He may restrain his speech and live in comparative silence. He may control his activities, and live in comparative solitude. But he cannot destroy his influence. By no device or expedient can he confine that river. That river emerges from every life, a bearer of vitality and benediction, or a bearer of devastation and death. I have no choice as to whether or not my life shall give birth to a river, but I can choose what kind of river it shall be.

The Master speaks of men and women from whose lives flow "rivers of living water." We must go to Egypt, or to Galilee, or to some parts of Asia Minor if we want to gather the full power of the Saviour's words. We must watch the streams of vitalizing power irrigating the otherwise parched and barren ground. The river is the minister of quickening, and everything it touches lifts its head in an access of refreshing life. And there are lives whose influence is just like that. They are quickening ministers in good fellowship. The faint are heartened in their presence. The weary are refreshed. The sluggish are awakened. Those who have had a hard lot to mind mysterious powers of irrigation in their communion. There is a certain positiveness about their life which stirs the hesitant, a certain strength of purpose which confirms the timid. They are "rivers of water of life," and the river flows in their silences as well as in their speech, when they quietly wait as well as when they adventurously serve.

Who is the man whose life is so vital and vitalizing? "He that believeth in Me!" It is the man who by faith is in communion with the Lord. By faith we sit with him on his throne: and "out of the throne" there proceeds a river of water of life, clear as crystal. We become "partakers of the divine nature."

J. H. J.

Comfort for Weary Souls

MONDAY, November 22. Isa. 49:24—50:11. "*A word in season to him who is weary.*" All, at one time or another, become weary. There is nothing novel in this; but the great novelty consists in the infinite care that God takes of the weary. There is nothing like it outside the Bible and the literature to which it has given birth. Man hears with composure that scores of weary ones have fallen out of the march of human life, and lie stretched on the burning sand, doomed to expire unless help is extended to them. God, on the other hand, though inhabiting eternity, expends his care on the lame, the maimed, and blind; gathers up broken fragments, and broods over every weary heart.

But God's tenderness would have been largely hidden from our knowledge, had it not been for the great Servant who speaks from these pages, and combines with the form of a servant equality with Jehovah. No one ever comforted the weary as he did. He could not behold a great multitude without being moved with compassion for them and beginning to comfort them with promises of eternal rest. How many weary ones he sustained by his words; to how many did he speak a word in season! Ask him, speaking after the manner of men, whence he derived this matchless power and he will answer, "The Lord God gave it me. In his great love my Father raised me up to be their Shepherd, wakening me morning by morning to a fresh lesson of mercy and sympathy, comforting me amid the assaults of my foes and the gloom of dark hours, that I might be able to comfort others, as I had been comforted by my Father." There is no other way in which we can be taught to do the same divine work. F. B. M.

The Temple of the Holy Spirit

TUESDAY, November 23. I Kings 8:27. "*But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?*" The Temple of Solomon is suggestive to us of many things; one of the lessons we learn from it is the truth of co-operation in the building of a nation or a character or the temple of God on earth. Solomon engaged a vast army of workmen; a hundred and eighty three thousand and six hundred, for a period of seven years labored in common interest on the temple of the wise Jewish king. The whole nation had a hand in the building.

There is a greater temple to which allusion is made in the verse of the day—a temple not made with hands, the temple in which dwelleth the Spirit of God. We are all to be contributors to it—a vast myriad of workers; each bringing his or her little bit of service or talent. We are each and all responsible for the raising of its invisible walls. I may add a material brick to the foundation of its earthly worshiping place; you may give your song to its choir; another may add patience for the long years of building; still others may lend their strong arms for the carrying of the burdens in the hours of noon, while the weak and faint may bring their sins to its altar of sacrifice.

The gates of this temple of the living God are open to all. Through many different portals, the sons and daughters of men will enter to give their thanks and to bring their offerings. Some whose names we do not know have been working with us in the construction of this spiritual dwelling-place for the soul. Some whom we have placed as among the least helpful are working at some obscure task which will enrich the eternal beauty of the finished House of the Spirit. C. S. C.

Fruitfulness Through Training and Discipline

WEDNESDAY, November 24. John 15:18-27. "*Appointed you that ye should go and bring forth fruit.*" The word translated *appoint* carries with it the idea of being fixed to a definite place by the gardener, who desires to get the utmost from the branch of an unusual plant.

Go into your hothouse, and see how the experienced hand brings the wild and wayward branch under control. At first it sways to and fro after its own wild will, but in doing so it misses the golden sunlight that awaits it on a certain unoccupied space of the vinery wall. There, ultimately, it is fixed with a bit of cloth to bind and hold it fast, and a nail driven into the wall itself. The position is a constrained and painful one. The branch resists and threatens to expire in the anguish of its despair. It is as though it were crucified. But after a while, as the sap pours itself upward, attracted by the golden sunshine, it finds itself bearing much and abiding fruit, it acquires power with God in prayer, before undreamt of, and things which had previously seemed hopeless become pleasant and easy.

Is not this a parable of life? The great husbandman desires fruit that may redound to his glory and abound unto our own account. But we are strong and wayward. We gird ourselves and walk whither we will. Finally the hand of Love and Pity takes us in hand and fixes us to a cold barren piece of wall. The means he uses to effect his purpose are often very clumsy in appearance. We resent the iron of the nail and the coarse texture of the cloth. We go through the world rattling our chains and complaining. We lift our manacled hands, saying in a tone Paul never used, "Remember my bonds." But through it all Jesus is glorified and souls are won, and our fruit remains. F. B. M.

Concentration in the Christian Life

THURSDAY, November 25. Phil. 3:14. "*I press toward the mark for the prize of the high calling of God in Christ Jesus.*" Paul was a believer in concentration. He wrote to his friends at Philippi that he was determined to turn his back on the past and to give himself with determined resolution to the prize which was his chief and worth-while goal, "his high calling of God."

It was said of Rossetti that he could paint as well as he could sing. This is not usually true. Versatility is inclined to spell failure in most men's lives. Even in this age of specialists most of us are in danger of scattering. We attempt too many things. We fail because we do not focus our energy and effectiveness upon one main issue that for us is *the* thing in life. "Too many irons in the fire" is the popular epitaph the world places above many a brilliant man's scattered genius and multitudinous work. There are different causes for this kind of failure. One cause is resting on some past victory or fine accomplishment or great experience. Certain modern writers who have written fine things are in danger of living on their past, and do not attain, by lack of steady concentration on some great present point of their power. The prizes and the honors of yesterday are the marks of their ruin.

Some of us as Christians think and speak and live on the religious experience that happened years ago. We have not forgotten the things behind and we are not stretching forward to the things before. We are frustrating our present by our memory of the past. Paul had much reason to be satisfied. He had become a great preacher to the Gentiles and had endured many stripes and imprisonment for the sake of the Name, yet he counted not that he had attained. He felt he was in danger of resting upon his past and not realizing sufficiently and clearly enough the great glowing ideal of the present.

What is the luminous goal of the Christian? Paul would call it the high calling of God in Christ. Another way to phrase it would be the "spirit of Christ." There are many great men whose example would help. There is only one whose light was not dimmed by any darkness at all. Concentration upon the spirit of Christ as a working norm—in this lies Christian certainty. C. S. C.

Keeping "Unspotted from the World"

FRIDAY, November 26. I Tim. 5:14-25. "*Keep thyself pure.*" This is a great injunction, which needs to be carefully obeyed. The world is so filled with the microbes of corruption that we can very easily become tainted in heart and imagination, if not in outward act. We may have inherited through our bodies the evil tendencies and proclivities of our ancestors; and for us, therefore, the fight is harder than if we had come of a race which had practiced the grace of continence until it had become a firmly ingrained habit. But still, whatever our heredity amounts to, let us dare to believe in the redemption that is in Christ Jesus, and offered to us according to the riches of God's grace.

There are some who are always avoiding, we might almost say, "dodging," the microbes of evil, and we honor them for it: but it is still better to be so filled with the purity of our Lord that we may present no foothold for sinful suggestions and desires. Just as the cloud of the Shekinah-glory settled down on Solomon's temple, so that the very priests could not remain, so the consuming fire of the Spirit's indwelling may make us impervious to temptation.

So long as we are in the world we shall be liable to temptation; in fact, the nearer we live to Christ, the more furious the attacks will be. The enemy's missiles will be aimed at the Captain and those who are in his close proximity. But where the strong life of the indwelling Saviour is regnant within us, there will be no response in our soul, but horror and loathing. We shall become more and more sensitive to evil, and meet it on the horizon, instead of waiting for the bayonet-point in the entrenchments. F. B. M.

The Soul's Love for Its Redeemer

SATURDAY, November 27. John 21:17. "*Thou knowest all things; Thou knowest that I love thee.*" Why should I not love thee, "Jesus, Lover of my soul?" Thou didst choose me from before the foundation of the world, that I should be holy and without blame, before thee, in love. Thine eyes didst see my substance before my birth; thou didst bend over my babyhood with the compassion of the mother God, when I was too little to love thee back. I am accepted in the Beloved; how precious are thy thoughts unto me! Having loved me before my beginning, thou wilt love me unto the ending, and then in the unending life. Thou didst ascend to prepare a place for me among the palaces of eternity. Thou hast wrought out robes for my wedding feast, that are without spot or wrinkle or blemish, worthy of the Bride, the Lamb's wife, made white in his blood. Thy heart has become as my heart, that I may love as thou dost.

O may I never distrust thee, displease thee, or dishonor thee, who hast loved me with an everlasting love! May I always believe that thou wilt never leave me alone, never forsake me nor forget me! May I at last hear thy voice, whispering, "It is enough; come up higher, unto the riches of my glory, unto the love of my bosom, unto the home of my everlasting residence." E. W. C.

Our Editorial Forum

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Who's Who in Heaven

"WHO'S WHO" has long been the standard of social, political, artistic, military, educational and ecclesiastical achievement. It is a book, published yearly in England, including graciously a few Americans, giving the names of men and women who, the editors believe, have earned a place in this hall of the living famous. For a number of years an American "Who's Who" has been issued, in which persons who are considered great in America but are not so considered in England have their names and records inscribed. Now a great Protestant denomination in the United States is getting out its own "Who's Who," in which will appear the names and records of those whose achievements and preferments have attracted the attention of its editors. Probably there is nothing seriously objectionable about this project. The book will undoubtedly be valuable. It will give the rank and file of the denomination an opportunity to keep posted on the personalities and careers of their leaders; it will afford reporters and editors both of the secular and religious press a valuable guide in their work; it will get the leaders themselves more intimately acquainted with one another and so should promote a more efficient cooperation.

But, after all—Who's Who in Heaven? Is not that the big question? To have one's name in a book of successful or famous people—there is something gratifying about that. But every one so included might humbly ask himself the question: "How do I stand in the Honor Roll of heaven?" And those who have never been thought of for any earthly "Who's Who" should not spend a moment's regret over that. They have all the opportunity in the world for winning a high place in the eternal records. There will be some great surprises when these records are disclosed. Two the world already knows of will be among the highest—a poor woman who put two farthings into the temple treasury, another who anointed the feet of a tired teacher-healer in a dusty country long ago. But how many more—those who have remembered that inasmuch as a thoughtful, helpful deed has been done to a child, a prisoner, an invalid, it has been done to heaven's King!

Real riches, highest honor, thorough success—and these noted on eternal records—all may be had by any who will take them. To love most, to give most, to forget self most, to serve most—this is the way into the pages of heaven's "Who's Who."

The Panama Conference

AS THERE seems to be a good deal of misapprehension concerning the object of the Panama Missionary Conference—which has, no doubt, helped to intensify the dissension at the recent meeting of the Board of Missions of the Protestant Episcopal Church in New York—we welcome an authoritative statement on the subject by the Rev. Randolph H. McKim, of Washington, D. C., which appears in a recent issue of the Chronicle, of Poughkeepsie, N. Y. Dr. McKim shows conclusively that there is no ground for the assumption that the predominant note in the conference will be anti-Roman, and Dr. Manning's assertions to that effect are pronounced purely gratuitous. The Edinburgh conference, in 1910, at which the call was issued, by unanimous vote declared the policy of the proposed conference at Panama to be "to recognize all the elements of truth and righteousness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ, and by that charity which thinketh no evil and rejoiceth in the truth." The Panama Conference, he declares, is not to be organized for legislation on ecclesiastical questions, or even on missionary policy, "but for the honest investigation of the problems of missionary work in Latin America, and for full brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ." Nor is it true, he adds, that the Catholic Church is excluded from the Conference; indeed, no church has been specially invited. The Catholic Church has had just as much notice and invitation as any other community.

In view of this authoritative statement, the attitude assumed by Bishop Weller of Wisconsin, Dr. Manning, and their associates, was altogether unjustifiable. It is now shown to have been based, first of all, on a wrong presumption. Their attempt to raise the cry of anti-Catholicism against the Conference could have but one interpretation: they judged that at last the opportunity had come for the Catholic propagandists in the Protestant Episcopal Church to raise the banner of revolt and fight it out in the open. "For years," says the Chronicle, "they have been blasting and burrowing at the foundations of our faith. They have manipulated bishops into their sacred office for political purposes. They have demoralized the minds of many of the laity, men and women and children, by the insidiousness of papers, books, tracts, preaching missions, and through the media of private schools for boys and girls. Now, by attacking the Board of Missions for its sensible and plainly Christian attitude toward the Panama Conference, for what seems to us unworthy motives, they would discredit the Protestant Episcopal Church throughout Protestant Christendom. For what? For their own narrow selfish ends."

Dr. McKim quotes the Bishop of Argentina as having declared that Latin America is largely without true religion. This statement is supported by many other sources, missionary and secular. It has been asserted by no less distinguished an authority than Viscount Bryce that pagan idol-worship is mingled with Christian worship in some of those countries. That a large part of Latin America is good missionary ground cannot be successfully disputed, although occasional fanatical outbursts, like that of the objurgatory and demagogic pastoral issued by the Bishop of Panama, may be expected.

Real Stories of Christian Experience

THERE are few things so helpful and inspiring as the record of actual Christian experiences. In these trying times, when it is becoming the fashion to say that Christianity is a failure, there are none who know so well the untruth of this as the humble, earnest follower of Christ, who is living a daily life of faith and service. The Christian type is very far from being run out in the world. This is a time for godly, consecrated men and women, who are making the service of Christ and humanity their chief object in life, to proclaim their experiences for the spiritual benefit of others. Among our readers there are many such, who are making the world better for living in it. We invite them to send to the Christian Herald a brief account of their experiences and of their methods of spreading the truth and winning souls. The world already knows of those who are prominent in public Christian activities; now we want to know about the quiet workers, those who are not in the public eye, and yet who are advancing the interests of the Kingdom by every means in their power. We hope to publish these experiences from week to week, for the sake of the stimulating influence they will exert on others.

Nations That Fell

IN his notable book entitled "Divine Inspiration," Dr. George Preston Mains has this striking passage: "God's spirit has always been present in the world and in all nations there have been men who have responded in larger or less measure to the illuminations of this spirit. Christ's redeeming work did not begin when he was born in Bethlehem; it had begun as the Word of conscience, the Word 'very nigh' to man, in all men, in all ages."

That God has had his witnesses in all ages of the world and in all lands—men and women whose spirits were divinely illuminated—is not inconsistent with Christian doctrine. We know from their writings that many of the early philosophers had views which could only have been inspired from a Divine source. And this line of witnesses will be found to exist however far we penetrate backward in the history of human thought. We unfailingly find the assured evidences of spiritual inspiration.

A distinguished student of archeology and the religions of the human race, Mr. J. Henry Smith of Washington, D. C., in a recent letter to Professor Edgar J. Banks makes some very interesting deductions bearing on the references in prophecy to the earliest forms of religion in Assyria, Arabia and Mesopotamia. He writes: "I have been much interested reading in the Christian Herald of September 8 your article entitled 'The Sumerian Epic of Paradise.' It is marvelous what excavations have brought to light in the lands of the Bible, changing materially views of the past and showing indubitably, what was once never dreamed of, that long prior to Moses and the generally accepted time of Creation, great nations flourished in the valleys of the Tigris and Euphrates, having long established religions and possessing a knowledge of spiritual things once supposed to be exclusively the product and property of the Jews. . . . That a religion of a high order once flourished in Assyria seems to be evident from what is said in a symbolic way of Assyria in the 31st chapter of Ezekiel, which opens with the declaration that the Assyrian was a cedar in Lebanon with five branches, whose height was exalted above all the trees of the field. All the trees of Eden which were in the garden of God envied him, it is said. Not any tree in the Garden of God was like unto him in his beauty. But the Assyrian became lifted up and vain in the imagination of his heart and fell from his high estate. He descended into hell and in the 15th and other verses of this wonderful chapter, which every archeologist ought to make a study of, the Lord pours out a lamentation over the spiritual decline and fall of Assyria. . . . I consider this one of the grandest passages in our language, and it contains a hint as to a high spiritual state in Assyria at one time that is well worthy of thoughtful consideration. Of Tyre too it is said (Ezekiel 28), 'Thou hast been in Eden the Garden of God. . . . Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee . . . therefore will I cast thee as profane out of the mountain of God. . . . Thou hast defiled thy sanctuaries by the multitude of thine iniquities.' This language shows that Tyre once had sacred places of true worship, which became defiled by filthy abominations. I think our sacred Scriptures bear abundant testimony to the fact that many years ago there prevailed a spiritual religion among mankind which declined and became idolatrous."

These suggestions are far-reaching and indicate a practically new line of investigation for students of the old Bible, which contains many treasures that are yet undeveloped. In those far-off days, as now, the Divine hand was beneath and back of all great world-movements—a controlling power and a directing or restraining influence. The same omnipotent Ruler who raised and put down nations at will governs the world's destiny today.

China's Drift to Empire

IT is not an easy matter, at this distance, to get a true perspective on affairs in China, and to comprehend the conditions that seem to be driving it back to monarchy. An American, long resident in the East, and familiar with the politics of both China and Japan, gives this lucid explanation: "China was not ready for the republic. Yuan Shi-kai has the confidence of the entire nation, but he has found it impossible to secure that cooperation which is necessary to the smooth working of the government. During the whole of last year, the Assembly frittered away the time during the sessions and accomplished nothing. Indeed, the only thing that reached a vote was the question of fixing the members' salaries. The nation is not ready for self-government, and will not be, under the circumstances. Yuan could have been monarch of China at any time, had he wished—even after the expulsion of the old dynasty he could have grasped supreme power. Now, the drift is unquestionably backward to imperialism and the old ways, and the advice given by Japan and other Powers, to retain the republic, probably comes too late. Besides, Japan does not trust Yuan implicitly. As Emperor he would probably adopt a policy which would not be altogether friendly to Japan's interests, and the latter Power desires to avoid any change in the East which might open the way to a breach, especially at the present time. Yuan is wholly for China, while Japan wishes, above all things, to retain the solidarity of the Far East, in case of eventualities.

This, from a well-informed source, is probably the best explanation of Japan's attitude. It would seem, on the whole, that the drift in China is unmistakably empireward, with Yuan as the Man of Destiny. The result of the pending elections can almost be foreseen.

Not Yet

THE defeat of woman suffrage in New York, Massachusetts, New Jersey and Pennsylvania does not mean that women are never to have the vote in these states. It probably means simply that they will not have it for five or possibly ten years.

Women have full parliamentary suffrage in Norway, Finland, New Zealand, Australia, the Isle of Man, and Iceland. In Great Britain they have municipal suffrage; also in Denmark and Sweden. In some parts of Germany, Austria, Hungary and Russia women who own property vote on local matters.

Although they were defeated, the workers for woman suffrage ought to congratulate themselves that so large a vote for their cause was polled in each of these great Eastern states, that their conduct in the campaign was so much commended even by those who are not converted to their position, and that their presence at the polls on election day, particularly in turbulent New York City, was so generally approved and appreciated.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

ylum Orphan Invents Sweeper

THE other day there came a big envelope from the United States Patent Office addressed to Mr. Frederick Start, care Hebrew eltering Guardian Society, Pleasantle, New York. The letter said: IY DEAR SIR: So far as can be learned ere is no prior claim on file in this ice for your combination of broom, ish, and dustpan, working drawings which you sent." The letter was ant for little Freddie Start, thirteen ars old, an inmate of the home. Dr. rnstein, the superintendent, called little fellow into the office and asked n if he knew anything about the tter, and he went off and brought m a place of hiding the model of his vention, which, without knowledge of any one e, he had made in the ops of the asylum. The ree-in-one sweeping apance looks like a broom. soon as a pile of dust accumulated the eeper may press a but-n, which releases a ring and lets down a stpan. Another motion, d the operator takes m the back of the dustn a small hand brush th which he transfers sweepings into the n. A lawyer in New rk City is securing the tent, and the plan is to t the new invention on e market to make money ough to send the boy to llege. What a gracious stitution is such an phanage. Its wise methds of instruction inspired e ambition of little eddie Start. But no vironment on earth, wever ideal, can make e genius in the lad. God t that in the boy when was born and in his rents before he was rn to be handed down him. If health and bit shall keep good, at may be expected the boy who met the ed next to him, the aning of a room, with a achine, when all of his culties shall have come their full, and educaon shall have opened a de field to him? The nius of the boy is the ll of the Hebrew's God to which he is sponding. Oh that he may hear the ice the Hebrew boy heard in the mple and make the same answer he ade: "*Then Samuel answered; Speak; r thy servant heareth.*" (*1 Sam. 3:10.*)

ord "Mother" Restores Mind

THE word "mother," which saves lives and the honor of innocents the melodrama, has, it is said, tually restored reason to a French ldier whose mind had been left blank the shock of a bursting shell. A ncert party had gone over from ngland to cheer up the sick, and one the number, a well-known tenor, ng the old favorite, "Mother Maree." Among the audience was a rve-shattered soldier who had come t of a bombardment almost an idiot. e had to be treated like an infant. he word "mother" repeated in the ng brought him to himself. It was e key that unlocked his memory. e began to recall detached incidents about himself, and later fully recovered his mind. Mother is next to the sweetest word on earth; Jesus is the sweetest. The name of mother in the song brought back reason to the soldier. The name of Jesus, like music, charms the soul deranged by sin into spiritual sanity. Christ himself thus describes a return of a soul to its spiritual senses: "*And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.*" (*Luke 15:17, 18.*)

Savages in Brazilian Wilds

THE University of Pennsylvania Museum's Amazon Expedition is in charge of Dr. W. C. Farabee, who has just spent months in the wilds of Brazil. He states he never saw a white man, and has just reported the discovery of the Mundurucu Indians. He made a vocabulary and wrote down much of their folk lore, and hopes to settle the long vexed question of the relations of this tribe to the Tupi. The explorer says these Indians cut off the head of an enemy killed or caught in battle, boil and eat it, and with the teeth strung in a belt and the skull on a pole they have their dance. There is this reference to the cannibalism of olden times: "*When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.*" (*Ps. 27:2.*)

Luzon Typhoon Kills Many

A TYPHOON which swept over southern Luzon October 26 killed at least 170 persons and injured nearly 800. The damage to property and to hemp and rice crops is estimated at $1,000,000. One town was partly wiped out. A heavy landslide involved a portion of the volcano of Mayon. There is the gentle zephyr and the terrible tornado in earth and sea and in human nature. Paul writes: "*And when the south wind blew softly, they sailed close by Crete. But not long after there arose against it a tempestuous wind called Euroclydon.*" (*Acts 27: 13, 14.*)

Gifts to Education

AMOS F. ENO, who died in October, bequeathed specifically $7,644,000. He left $2,930,000 to public institutions in addition to the residuary part of his estate to Columbia University. The Metropolitan Museum of Art, American Museum of Natural History, New York Association for Improving the Condition of the Poor and New York University each received $250,000. The New York Public Library is to receive $50,000. The largest public bequest was to the General Society of Mechanics and Tradesmen of New York City, to which the decedent gave $200,000 during his lifetime. His will directs that $1,800,000 additional be turned over to this institution. Generous provision was made for relatives, among whom are Gifford and Amos R. E. Pinchot and their sister, Lady Johnstone of London. How wise this man was to put his money to good use. Eternity alone will be able to calculate the result. How doubly wise he was, like Peter Cooper, to give money for the elementary education of the working people and for otherwise improving the condition of the city's poor. How nobly do such men heed that saying of the Master, never truer than now, that "*ye have the poor with you always, and whensoever ye will ye may do them good.*" (*Mark 14:7.*)

President's New Summer White House

A NEW JERSEY delegation led by Representative Scully visited Washington the other day and told President Wilson the people of their state had arranged to lease the McCall home at Long Branch if he would consent to occupy it as his summer residence. Among other things the President said: "My heart constantly goes back to New Jersey, and when you come on a mission like this, and with such peculiar generosity, and invite me home, the only thing that I can say is that I will come. If you would be generous enough to let me pay the rental I have been accustomed to pay for a summer place, I would feel easier about it." This mansion, popularly known as "The White House by the Sea," was erected at Long Branch in 1902 by the late John A. McCall, president of the New York Life Insurance Company, at an expense, including grounds and furnishings, of $1,050,000 and is considered the finest home on the New Jersey coast. The great front portico faces the ocean. On the main floor at the entrance is a hall measuring 75 by 85 feet, with a stairway 25 feet wide from base to mezzanine floor, and branching into a promenade gallery surrounded by an open court 20 by 55 feet, surrounded by a glass dome. It is a long distance from the Presbyterian College in the Southland where Mr. Wilson was born to the White House at Washington and the White House by the Sea, but he has traveled the distance fairly and naturally, and the people of New Jersey have honored not only themselves but the nation in providing the magnificent home for its head. The rulers of nations from the earliest times have been provided with splendid homes. A queen visiting the palace of a Hebrew king marveled at the magnificence she saw. "*When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.*" (*1 Kings 10:4, 5.*)

Richard Henry Dana Honored

THOUGH Richard Henry Dana, Jr., was born in August, 1815, the Cambridge Historical Association appointed the 20th of October, 1915, as the time for the celebration of the one hundredth anniversary of his birth. Under the auspices of that society a Dana exhibition was opened in the Widener Memorial Library at Harvard, consisting of paintings, books, letters and other articles closely connected with Mr. Dana's life. In the Harvard Memorial Hall formal exercises were held at night with Bishop Lawrence in the chair. Addresses were made by Joseph H. Choate, who was a legal associate of Dana; by Professor Bliss Perry, and by Moorfield Storey. Like his father, Dana was a graduate of Harvard, a lawyer of ability and reputation, and an author. During his college course his eyes became affected and he went on a voyage as a common sailor to California and back. The result of this voyage was his book "Two Years Before the Mast," which is thought by good critics to be the best sea story ever written. He sailed on the brig Pilgrim, 86 feet long, on his famous voyage around Cape Horn. He told a straight story as a literary man, a keen observer of nature and a brave sailor before the mast. He hated his captain because the captain was a small man and a big tyrant and flogged the tars. Dana had to summon all of his powers to match the native ability of some of the common sailors, and opened his heart to the sympathies and confidences of the humble men of various nationalities. He loved the high, and wide, and deep in nature and in human hearts, and described them with such a charm as to compel the honor of his alma mater and of the world. The copyright of "Two Years Before the Mast," like that of so many other great books, was sold for a song. Though William Cullen Bryant interested himself in securing a good financial return for the manuscript, all that Dana got for it was $250. This was the pittance for a book which has been read by two generations, and is being read by the third, and has been translated into foreign languages and read in all lands. In the centennial of this book this truth is illustrated: "*He being dead yet speaketh.*" (*Heb. 11:4.*)

Closing of Night Schools

THE serious threat upon the part of high authorities to close the night schools of New York City has stirred up fierce public indignation. It is a shame to close a door to the education of any boy or girl, any man or woman. It is the greater shame to close the school door to the poor who have not money for an education. Our public schools are one of the foundation stones of our republic. City and nation, as well as the individual, should heed this injunction: "*With all thy getting get understanding.*" (*Prov. 4:7.*)

Rev. Benjamin Cox

This Church Prays.

And When It Prays It Counts All Men Brothers

BY WHAT seems a striking coincidence, at just the time the Christian Herald Prayer League was being organized, another Prayer League was begun in the South, having its inner circle in a single church, but rapidly reaching out to almost every state of the Union. Soon these worshipers, too, appointed the noon hour for the daily prayer time, and the requests and acknowledgments sent are strikingly like those received every week by the Christian Herald Prayer League.

The headquarters of this sister league are at Central Baptist Church, Memphis, Tenn. Pastor Benjamin Cox, in a letter written after the league had been in existence a year, said: "You will be interested to know that January 19 was the occasion of the first anniversary of our Noon-Day Prayer Meeting. There were 160 people present. During the year five hundred and seventy-two letters asking for prayer had been received from persons in thirty-six states of the Union. Six thousand four hundred meals were furnished to men out of employment. Today we fed one hundred men."

The last remark discloses a most practical feature of the work of this prayer league. Orders are issued for meals at a restaurant near the church, where weary, discouraged men learn that believers in Christian prayer believe also in caring for the bodily needs of those whom they would lead Godward. Women as well as men who are out of work or in trouble come for counsel and relief.

On the first Thanksgiving day after the league was organized the wayfarers treated to Thanksgiving dinner represented seventeen states, ranging from Washington to Florida and from Maine to California. There was also one man from Canada and one from Australia. Many men have secured employment through the activities of the league. Good letters come back from distant cities telling of new, happy, useful lives dating from one of the noon-day prayer services at Central Church. At every service an opportunity is given to accept the Saviour. At one service eighteen professed conversion. Not only food for body and spirit is furnished, but clothing as well. A "wardrobe" has been established, where needy men may be outfitted with clothes, hats and shoes.

But the attendance at this noon-day prayer service is not by any means limited to the outcast and desolate. Business people drop in for all or part of the noon-time service and all together share gladly in the grace of God. Laboring men come, too. One week every meeting was addressed by some member of the Carpenters' Union, whose hall is near the church.

At every service the requests for prayer which have been received since the meeting of the day before are read by the pastor or his representative, and while those present unite in supplication that these petitions be granted, hundreds of others throughout the city and in other states who have joined the league blend their prayers with those who are worshiping at the church.

Pastor Cox writes: "Many testimonies to answered prayers are coming in. A wife who made requests for her husband, who was a drinker, testifies that he has quit drinking and become regular in Sunday school attendance. A young man came to my office who said he had met two 'hobos' near Chicago, and they told him to be sure to come to Central Church. He now has a good position and takes a prominent part in church work. His mother, who lives in another state, is very cordial in her thanks. I wish that I had time and space to give quotations from many mothers' letters."

One of the most interesting facts in connection with the whole history of the Central Church Prayer League and the other activities of the church is that before the league was organized there was a strong sentiment for selling the church property and rebuilding in the residential district. Many "down town" churches have surrendered to these conditions and gone away from work that might have been accomplished if they had put their reliance in prayer and faith. Central Church has held its ground and won its victory. The church is open every day from 8.30 in the morning until dark, and on most nights of the week long after dark.

One day Dr. Cox was called to the bedside of a man who was very ill. The man reminded him that some months before the two had met just outside the church. The man was taking a drink from the ice-water fountain which stands at the door. Dr. Cox spoke to him, expressing such an interest in his welfare that the man declared, when the pastor came to his sick-bed, that ever since that meeting "water had been good enough for him." Tracts as well as drinking-water are to be found outside the church door.

Credit for the organization of the Central Church Prayer League is given to Mr. James W. Turner, a consecrated traveling man who had been called to preach and who is a great believer in the power of prayer. Mr. Turner is now a pastor at Mobile, Ala. Dr. Cox also insists that much of the success of the noon-day meetings and the other aggressive and efficient work of the praying church is due to his young assistant, Mr. Forest Cole.

Members of the league sign the pledge: "Believing in the power of united prayer, I desire to become a member of the Noon Prayer League; and I pledge myself to be in prayer some time between 12.30 and 1 P. M. daily, if possible, for the requests presented at this meeting."

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They saw her begin a struggle for the education necessary to the career of her dreams, and they went with her to St. Mark's, to the class whose teacher wore real hair and wasn't made up. Through this teacher, Colette King, Amarilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St.) John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette. Amarilly's soul responded to the church service and she thought it must be what Heaven was. Then scarlet fever quarantined them; and there came a morning when Amarilly had to forage for breakfast. The family fund once more got a modest start, which was accelerated by the mundane career of the minister's surplice, through which Amarilly and her thoroughness entered the world of art and the studio of Derry Phillips. Lunch with the artist preceded a permanent engagement as maid to begin in the fall. Meantime the boarder fell in love and the surplice continued its career.

CHAPTER XII

"I WONDER," meditated Gus, "where the surplus will land next?"

"It has been most everywhere except to the police court," said Bobby. "'Spect 'twill land there next!"

His prophecy was fulfilled. Mrs. Jenkins washed the lucrative garment late one afternoon and left it on the line all night. The next morning, to the great consternation of the family and the wild distress of Amarilly, the beloved surplice, that friend of friends in time of need had vanished. Other clothes-lines in the vicinity had also been deprived of their burdens, and a concerted complaint was made to the police, who promptly located the offender and brought him summarily to trial. Mrs. Jenkins was subpœnaed as a witness, which caused quite a ripple of excitement in the family. Divided between dread of appearing in public and pride at the importance with which she was regarded by her little flock, Mrs. Jenkins was quite upset by the occasion. She hadn't attended a function for so long that her costuming therefor was of more concern than had been Amarilly's church raiment.

Mrs. Hudgers loaned her mourning bonnet and veil, which was adjusted at half mast. They appeared in direct contradiction to the skirt of bilious green she wore, but the Jenkinses were as unconventional in attire as they were in other things.

The family attended the trial en masse, and were greatly elated at the prominence their mother had attained. The culprit was convicted and the surplice duly restored. The misfortune was not without profit. Mrs. Jenkins received thirty-five cents as a witness fee.

They had managed to pay their household expenses through the summer, but when the rent for August was due there was not quite enough cash on hand to meet this important item of expenditure. Noting the troubled brows of Mrs. Jenkins and Amarilly at breakfast time, the Boarder insisted on knowing the cause.

"We're broke, and the rent's overdue," tersely explained Amarilly.

"I'm broke, too," sighed the Boarder, "except what I've got in the savin's bank towards—"

"Lily Rose," suggested Amarilly softly.

"Yes," he admitted, with a beaming look. "But when I go broke, all other things failin', I allers tackle a pawnbroker."

"We ain't got nothin' to pawn," sighed Amarilly.

She recalled the lace waist, but that, like the Lily Rose fund, was sacred. There was always, today, yesterday, and forever, the surplice, and her scruples regarding that article had of necessity become case-hardened; still, Amarilly hesitated. A pawnshop seemed lower than a police court.

"It's been everywhere else," she said loudly to the accusing still, small voice, "and it might jest as well go the limit. 'Twon't bring much, but 'twill help."

Through byways and highways Amarilly sought the region of the three-balled porticoes. The shop of one Max Solstein attracted her, and she entered his open door. Max came forward propitiatingly.

"What'll you gimme on this?" came with directness from the small importuner.

He took the garment, shook it, and held it up for falcon-gaze inspection.

"Not worth much. A quarter of a dollar."

Amarilly snatched it from his grasp and fled. Not because of his low-figured offer; she had fully expected to have to "beat him up." But when she had entered, a youth who had all the recognized earmarks of a reporter was lounging in the doorway. At sight of the uplifted garment he had come eagerly forward, scenting a story. She knew his kind from snatches of conversation she had heard between the leading lady and Lord Algernon. In the lore of the stage at Barlow's, reporters were "hovering vultures" who always dropped down when least wanted, and they had a way of dragging to light the innermost thoughts of their victims.

"You read your secrets," Lord Algernon had dramatically declaimed, "in blazoned headlines."

Hitherto Amarilly had effectually silenced her instinctive rebellion against the profaning of St. John's surplice, but she had reached the limit. No Max Solstein, no threatening landlord, no ruthless reporter should thrust the sacred surplice into the publicity of print.

She darted from the shop, the reporter right at her heels, but the chasing of his covey to corner was not easily accomplished. He was a new-fledged reporter, and Amarilly had all the instinct of the lowly for locality. She turned and doubled and dodged successfully. By a course circuitous she returned to Hebrew haunts, this time to seek one Abram Canter, a little wizened, gnome-like Jew. Assuring herself that there was no other than the proprietor within, Amarilly entered and handed over the surplice for appraisal.

Once more the garment was held aloft. At that psychological moment an elderly man of buxom build, benevolent mien, and with smooth, long hair that had an upward rolling tendency at the ends, looked in the shop as he was passing. He halted, hesitated, and then entered. Of him, however, Amarilly felt no apprehension.

"My child, is that yours?" he asked of Amarilly, indicating the garment with a protesting forefinger.

"Sure thing!" she acknowledged frankly.

"Where did you get it?"

If he had been a young man, Amarilly would have cheerfully reminded him

Continued on page 1172

The New Era in Housekeeping

By MRS. JULIAN HEATH, Founder and President of the National Housewives' League

"I BELIEVE my husband could run our home better than I," said a member of the Housewives' League to me a short time ago. To my query "Why?" she replied, "Because he would run it as he runs his business."

Think this over carefully and see if you do not agree with the writer that herein lies the fundamental principle upon which true economy in the home is based. There has been and still is much misunderstanding of the word "economy" as applied to the home. It seems to us to mean a saving here or a saving there, a skimping here or a skimping there, whereas in the light of the new awakening of the housewife to the fact that housekeeping is a business and must be run on a business basis, it has come to mean efficiency; full value received for money expended. In the commercial world we speak of efficiency in business, and efficiency in business is known to produce economy in business. Why then have we not hitherto maintained that "economy in the home is efficiency in the home"? The reason is the main just because women have not run their housekeeping on a business basis.

We hear a great deal in these days, too, of "women not being on their jobs as housewives"; we hear that they "do not keep house as their grandmothers did." Let us grant this, because we recognize it; but we also recognize that there is a reason, and it has been because a new housekeeping has been shaping up and we did not realize it. There has been a struggle going on between the economics old and home economics new.

The "New Housekeeping" Era

WHAT then is this new housekeeping? We speak of it, but comparatively few people realize what it means or how today's housekeeping is different from that of yesterday. Few realize that it means an entire change in woman's economic function; that under the new housekeeping she buys with money what before she produced out of raw material.

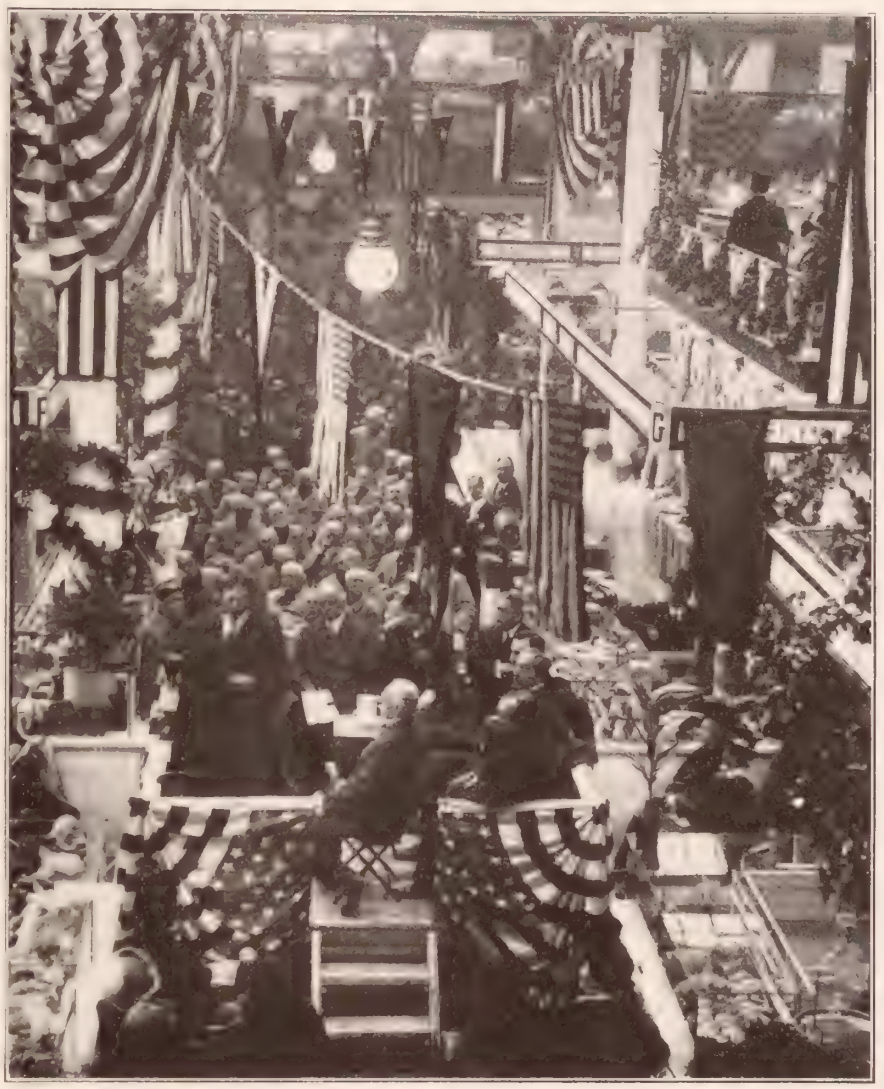
Look at any picture of an old-fashioned kitchen and what do we see? The women of the family are weaving and spinning, dyeing and cooking before the huge open fireplace; over in the corner the men are making shoes; in another part of the room the weekly wash is in progress, and all over the side walls and rafters are hanging dry fruits and vegetables, ham and bacon. To put this picture into words, this old-fashioned home of our great-grandmothers was a huge manufacturing plant, grocery store and home combined. The family produced in the home all or nearly all it consumed.

Then came a change, so gradual that we were hardly aware of the fact; the weaving, the spinning, the soapmaking, the baking, the washing, the dyeing, the pickling, slowly but surely, one by one, were transferred to buildings outside of the home—to factories. Of course, great freedom came to the housekeeper with the removal of these industries, and for this freedom not only women but the whole world can be grateful. It emancipated the home and made it a place where human beings could not only live but could get requisite rest and development.

The New Day in Economics

RIGHT here, however, began the new dawn of the new housekeeping of which we speak, and a new position in economics was given to woman. The housewife remained no longer the producer; she became the consumer. And to repeat, here it was that she had to begin to buy with money what before she produced out of raw material. From that time to the present day this new housekeeping has been shaping up. It has been in a formative period, and all formative periods are chaotic periods, and that is the reason that things have seemed to go wrong with our profession of housekeeping; and that they have gone wrong there is no denying. This formative period is over, however; the new housekeeping is here, and we women must assume our new economic function as the disbursers of the family income and learn to be efficient home managers.

There has been a great awakening of the housewives of the nation. They are recognizing, as never before, their new function as the managing partners in the marriage contract; their true economic function as the dispensers of the wealth of the world; and they are recognizing that their housekeeping must be run on a business basis. Here then lies our first step to economy in the home.



Reopening of Washington Market, New York City, Recently Made the Most Sanitary Institution of the Kind (Mrs. Julian Heath is Seen at Center of Picture)

Keeping House on a Business Basis

IN reply to the question, what is the first step to true economy in the home? let me say: *Women of America, put your housekeeping on a business basis.* Shall we then throw the entire responsibility of the management of the home upon the woman or housewife? No; the business of home-making is a partnership in which the man becomes the producer of the funds to maintain the home and the woman the administrator of those funds. The man says, "I will go out into the world and earn the money to maintain the home." The woman says, "I will administer the money which you earn so that the home shall be maintained and the family properly housed, clothed, fed and educated to take their place in the world." There should, therefore, be a getting together of the partners and a formal opening of the books of the firm. The income should be stated and considered and the home established according to the income. This makes home-making a real partnership and makes the responsibility mutual.

With the budget made and carefully apportioned the housewife becomes the disburser of the funds. Here is where our training has failed us. We have not been trained to spend money. I say "trained to spend money" because I believe in the main that women are economical and that extravagant or wasteful buying comes rather from untrained buying than from sheer extravagance or carelessness. Right here, let us repeat again that economy in the home means efficiency in the home.

Spending Money to Advantage

IN considering our budget we must not ask, "How shall we spend our money?" but "How shall we best spend our money so as to live and produce more income?" That is one of the serious mistakes of the American family of today; they plan to spend all they make. It is a poor business that does not produce some profit, and this fact should obtain in the business of housekeeping just as well as in the business of the commercial world. We may say, "I am a careful spender; I never waste a penny." Let us grant this; but careful spending may not always be intelligent spending.

For instance, how little we women have known of the market value of things we buy! Mind you, I say "market value," not prices which we pay. We go to a store and inquire, "How much is butter today?" and if we are told, "Fifty cents a pound," we remark, "Rather high, is it not?" We are assured that the price is not high, because there has been some such catastrophe as a shipwreck or a cyclone or an earthquake, and the "price has gone up." Many excuses are given for this high-water mark, and we do not know enough of market conditions to know whether this is true or not, and so we pay the price without further question. The men in their business know the market price of every product which they buy. If they are in the automobile business they know the market value of the rubber which they use in their tires. A carpenter knows the value of the nails which he uses, and the merchant knows the value of the twine with which he wraps his parcels; but we women have not known the market value of a single product which we buy, and this knowledge of the market is the first requisite to efficient home management and economy in the home.

Knowledge of Marketing Conditions

WE know little of the seasons of production, and still less of marketing conditions. A retail dealer told me not long ago that he "never knew what to buy when he went to market, for," he said, "when lima beans are in season, the women want peas, and when peas are in season, the women want lima beans." In other words, having no knowledge of the market we try to make this market fit our daily menus rather than make our daily menus fit the market. Efficient buying, economy in the home, means a full knowledge of the seasons of production in order to buy those things which are in season; in other words, to buy on a "down market."

Then we must know grades and quality in order to get full value for our money. We must not confuse the word "cheapness" or extremely low-priced goods with economical goods, neither must we think just because the price of a commodity is low the goods are necessarily of no value.

We must know values, we must know grades, we must know qualities. Herein lies the great value of the trade mark or maker's name to the housewife. When you buy a product, be that product food, clothing, utensil or furniture with the maker's name plainly marked upon it, you have the opportunity of becoming thoroughly acquainted with the value of the goods and learning whether or not you get value received for your money. You can hold the maker responsible for the quality of those goods, and you can always identify the goods, when you have proven quality, for future purchases. If you buy goods with no name attached, anonymous goods we will call them, you have no way of identifying those goods. The consumer can be fooled again and again by unidentified goods (goods without the maker's name); she can be fooled but once with identified goods whose maker's name and address is plainly marked upon the container. This is becoming so fully recognized that even our apples, our oranges, and many other products heretofore unbranded, are being marketed under a distinguishing name.

Getting Full Value for Your Money

THE whole tendency of the present day is toward trade-marked goods. Is this advantageous for the housewife or consumer? It is, because when we buy an article which has a distinguishing name upon it, we at least always know what we are buying. If you buy your goods unnamed or in bulk you have no way of ever identifying those goods; but if you buy a brand of cereal, a brand of flour, a brand of baking powder, a brand of matches, a brand of soup or a brand of sugar and you prove that those products are products of quality you can always get them for the asking.

Then comes the important question of grades; for, if we know grades, we can often buy an economical article. In making this statement I have in mind, for instance, some of our canned

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1915 The OLD YEAR and the NEW 1916

Thoughts That Help Us All

THIS has been a tremendous year for the world—a year unparalleled in history. Christianity is on trial. It must retrieve the situation, which no earthly power can do. It must redeem the world, bring order out of chaos, and turn the nations once more to the worship of God, and to recognize him as the Supreme Ruler of the universe. Wealth, power, conquest, armies and navies, capitalistic greed and commercial rivalry, racial hatred and all the other elements that have combined to produce war and desolation and suffering, must be overcome by the power of the Gospel. There is no other solution of the great world problem than this.

DURING all these terrible months of universal turmoil and destruction, the Christian Herald has held aloft the banner of world brotherhood and peace. Its readers have carried on a warfare of their own—a war against misery and suffering, sickness and starvation. Its battalions have carried cheer and comfort and consolation and food into all the countries involved in the conflict. Its committees are still at work in twelve national centers of suffering, where, through the generous gifts of our readers, they have been enabled to save many thousands of lives and to minister to the needs of countless multitudes, especially to the widows and orphans of the war, those innocent ones upon whom falls the heaviest and saddest burden of all. And this Christlike work of mercy and helpfulness must go on until Peace comes. God grant it may come soon!

THE work in the war zones has been in addition to the regular charities maintained by the Christian Herald, such as Mont-Lawn, where three thousand children were given a vacation during the summer; the Bowery Mission, where a thousand men are fed in the Bread Line every night from Thanksgiving to Easter; Chinese, Japanese and Indian missions, where thousands of orphans are maintained and brought to an understanding of Christianity, and numerous other charities, to all of which over $4,000,000 have been contributed by Christian Herald readers in the past ten years.

THAT the members of the Christian Herald Family appreciate the efforts of the Editors to keep them up to date upon all matters, spiritual and secular, is evidenced by the thousands of letters of approval commending the stand which the Christian Herald has taken in the matter of American neutrality, in the matter of ammunition exports, in all that might help to prevent the horror of this and future wars. It has proved to us finally that the Christian Herald Family is one great unit for human uplift, an army of the common good, working for the spiritual uplift of the world.

Our Special Features

BUT, however gratifying has been the success of the Christian Herald during 1915, we look forward to the coming year as one that will offer even greater possibilities for Christian service on the part of this journal and its readers. In these pages from week to week they will enjoy the inspiration of contributions from the leading spiritual minds of two continents. They will welcome the announcement that **Rev. Dr. J. H. Jowett** will not only lead the Meditations during the coming year, but will also preach for them the first sermon of each month. Among the other notable preachers who will contribute sermons throughout the year are **Dr. J. Wilbur Chapman, Dr. G. Campbell Morgan, Rev. David J. Burrell, Prof. James M. Gray, Rev. Charles E. Jefferson, Rev. D. H. Steffens, Rev. H. P. Eckhardt, Rev. A. C. Dixon, Rev. C. M. Sheldon, Rev. F. B. Meyer, Prof. W. H. T. Dau, Pastor Charles Wagner, Rev. C. H. Parkhurst, Bishop Luther B. Wilson, Dr. R. A. Torrey,** and others. Practically every Protestant denomination will be represented through some one or more of its leading ministers.

Messages From Great Messengers

But in addition to its regular features, such as the **Weekly Sermon, the Daily Meditations, the Bible and Newspaper, the Editorial Forum, Week in the World's News, the Sunday School, Young People's Societies, Margaret E. Sangster's Column, The Prayer League, Our Mail-Bag,** etc., etc., the Christian Herald has arranged for many special articles on topics which are of great interest to our readers. Let us tell you of only a few.

Big Subjects by Big Men

PROFESSOR JAMES M. GRAY, Dean of the Chicago Bible Institute, and a recognized American leader in scriptural exposition, has consented to write four articles on subjects of vital interest to all Christians. One of them will be **"The Battle of Armageddon: Where It Will Be Fought, When, and What It Means."** Another will be **"The Psalms in the Light of the War." "The Angels at Mons,"** which is a discussion of Satan and Satanism at the end of the age; and **"The Second Coming of Christ: Is It to Be Visible or Spiritual?"** These articles are based on prophecy, and will be richly enjoyed by our readers.

Church or State—and Other Topics

How do you feel about the education of your Child? Do you feel that the Church should take charge of its education, or will you leave it to the State? There are powerful influences at work to compel instruction in **morals and religion.** Who will give this instruction and how? These questions will form the subject of a series of articles which will command your interest during 1916.

The Church and the Movies

DO YOU approve of moving picture shows? Everyone recognizes in them a tremendous power for good or evil. How may they be utilized by the Church? Do they, in fact, conflict, or can they be of mutual benefit? Here is a big subject handled in a big and convincing way.

In 1916 the American Bible Society will celebrate its hundredth anniversary, and based upon this momentous event the Christian Herald will tell the story of the place the Bible has taken in the world during that period through the activities of this and other Bible societies. It is truly an amazing tale, this onward march of the Book of books. There are more copies of the Bible sold in the course of a year than of any other book, and there is no spot on earth which has not felt and been uplifted by its influence.

The World and You

ONE of the results of the great war in Europe has been the decadence of formalism and skepticism. In the midst of strife the nations have come to seek God as their only helper and Christ as the real Saviour, all of which is expected to lead to the decline of Churchianity and the triumph of Christianity. Just how this came about will be explained in an article on **"Christianity After the War."** In this country, too, people are waking up to the necessity of making a special campaign to turn the minds of young people from plans for a selfish search for success to a life of sacrifice and service for others in the name of Christ. An article describing this movement will be entitled **"The Unselfish Career."** You will be much interested in it.

So will you be interested in **"New Methods of Church Work."** Ministers who stick to old methods and ministers who have adopted new plans of church work will narrate their experiences and tell how they achieved success.

Enter Politics?"

SOMEWHAT in line with the question "Shall the Church or State Educate Your Child?" is that other question, **"Shall the Church** True, the subject is not a new one, but there is a great necessity for asking it just now. What would you say in answer? Perhaps you will find your answer in an article which will be devoted to this subject in the Christian Herald.

"Some Real Stories of Christian Experiences!" Everyone has some knowledge of wonderful experiences of this nature. Some of these have been collated and will form an illuminating series of Christian experiences in the lives of men and women of our own time who have made the world better.

Have you taken part in the **"Revolt Against Teaching War in the Sunday Schools"?** Do you believe that the old Jewish idea should be pushed into the background and the Christ-idea of a God of Love and a Gospel of Peace and Brotherhood be kept in view and taught in the classes? This is a reform which means teaching Christian theology instead of Jewish history.

On the other hand, the Christian Herald will publish during the year the latest word on exploration and investigation in Bible lands by Edgar J. Banks and Albert T. Clay. Scientific discoveries have thrown wonderful light on the historic accuracies of the Bible.

A New Land and People

FRANK G. CARPENTER, the world authority on what is picturesque and interesting, has just spent a year in Alaska and has come out of that strange country with a fascinating story and wonderful pictures. What we miss in our education through lack of travel can be made up by reading what Mr. Carpenter and the few other travelers who can approach him in description have to say about those portions of the world which so few are able to visit. Beginning with the first number in January, this popular writer will tell Christian Herald readers of the unimaginable life in that great northwest corner of the American continent, Alaska.

In the field of fiction we shall provide many stories during 1916, seeking diligently for the best there are. The story of Amarilly which is now running as a serial will continue several weeks in the new year, and other serials are now under consideration. We expect to print more good fiction in this coming year than in the past.

THESE are only a few of the good things you may expect to find weekly in the Christian Herald during 1916. Not only will these articles be readable from the standpoint of their great interest, but the paper itself will be improved typographically so that it will be a delight to the eye as well as to the mind. One of the features we have arranged in this connection will be a series of famous covers illustrating scenes in Palestine in full colors from photographs sent directly from the Holy Land.

1915 The OLD YEAR and the NEW 1916

A Popular Bible Picture Study Contest

IN all the development of aids to Bible knowledge, the privilege of giving to the public one of the very best has remained for the Christian Herald. We have long had under consideration a plan for freshening everybody's knowledge of the Bible and at the same time imparting a new vigor and a more lasting result to Bible study. This plan makes use of an exercise that is highly regarded by all masters of the art of teaching, namely, the study of pictures whose exact meaning is not seen at a glance. The very best method for doing this is by a contest in which many possible meanings for the picture will suggest themselves, but some are bound to be better than others, thus insuring keen interest in the competition.

IT has been a problem to adapt this invaluable method of teaching to the Scriptures. But the problem has been solved in a most attractive way. We could not ask for a better plan by which to interest every one, young and old, in once more "Searching the Scriptures." All the parents in the great Christian Herald Family will welcome this new departure for their children, and they certainly will welcome it for themselves. Pastors and Sunday school teachers will recognize at once the stimulus of this splendid contest in the Bible knowledge of their charges.

THE contest will be found to be a mighty triangle of interests:—it will provide a fascinating exercise for these winter evenings; it will make it possible for *over four hundred* of the contestants by good work to obtain rewards, all of them desirable, some of them very valuable; and it will give every contestant a familiarity with the contents of the Bible that should long outlast the usual results of years of more or less casual reading and more or less detached study.

WE announce this coming contest with utmost satisfaction. Details will be given in succeeding weeks, and our readers may look forward with genuine pleasure to this newest of aids to a knowledge of the Scriptures.

Our Book Offers

JUST as the Christian Herald has surpassed its former efforts in the matter of its contents, so have we succeeded in securing some **very desirable books** to offer for distribution among our readers. One of the most important of these is the two-volume set written by the

By Leaders of Religious Thought

Rev. J. H. Jowett, D. D. These two companion volumes by this famous pastor furnish new proof that Dr. Jowett's mission in life is to make religion attractive. The titles of these books are **"Thirsting for the Springs"** and **"Brooks by the Traveler's Way."** These titles are happily chosen for both books, which are fountains of spiritual refreshment; the current of clear, keen, wholesome thought runs through them like a brook through a meadow, imparting freshness, fragrance and beauty. No one can read Dr. Jowett's writings without getting a mental impression of sunshine and pure air and those spiritually stimulating tonic qualities that give life a new meaning and a nobler purpose. Some of the subjects touched upon are **"Roots of the Blessed Life"; "Lightening the Burdens"; "A Song in the Night"; "Beauty on the Heights"; "Desiring and Seeking"; "Saving the World"; "How to Know God Better"; "The Earthly and the Heavenly"; "A Christian Walk"; "What I Would If I Could."** As has been said, they will "send the jaded worker back to his work with a new and rare light falling over it and a new and rare motive and hope in his heart."

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2. Or, we will send to old subscribers, FREE, as a reward, these two volumes for sending us one new yearly subscription to the Christian Herald with $1.50.

A NOTABLE event in the world of religious literature will be the new book **"Luther in Light of Recent Research,"** by Heinrich Boehmer, Professor in Marburg, translated by Carl F. Huth, Jr., Professor in the University of Chicago, whose writings are held in high esteem here and abroad. Professor Boehmer's Life of Luther is a new revelation of the character of the great reformer, who, four hundred years ago, on October 31, 1517, began the Reformation by nailing his theses on the gates of the castle church at Wittenberg. Boehmer's work comes with especial fitness in view of the near approach of the quadricentennial celebration of the Reformation, for which all the Protestant world is preparing. The Christian Herald has secured the exclusive American rights of this great book and will issue a large edition for its readers. The translation has been ably made by Prof. Carl F. Huth, Jr., of the Chicago University. It is a book that will fascinate the reader from beginning to end, and will shed much new light on the character and career of the great world reformer.

A Great Book at a Great Moment

Boehmer's work is supplemented by **a wonderful collection of pictures,** illustrative of the life and work of Luther, which we consider one of the finest and most complete collection ever presented to the American public.

The Life of Luther, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2.25 or we will send to old subscribers FREE, as a reward, this volume for sending us two new yearly subscriptions to the Christian Herald with $3.

SOME years ago the Christian Herald published a work entitled **"Forty Thousand Sublime and Beautiful Thoughts."** It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. In the course of time the edition of this book was exhausted. Since then we have had so many inquiries for the work that we have felt constrained this year to republish it, thoroughly revised. The author of the work is **Charles Noel Douglas,** a prolific writer on many subjects, who is entitled all the more to his renown by reason of the fact that for years he has been an invalid unable to leave his bed. There are actually *forty thousand quotations* in this book. It will make a very valuable addition to your library.

A Remarkable Book Revised

We will send you this volume, together with the Christian Herald for one whole year, for $3.00, or we will send to old subscribers FREE, as a reward, "Forty Thousand Sublime and Beautiful Thoughts" for sending us two new yearly subscriptions to the Christian Herald with $3.00.

THOUSANDS of our readers will be glad to know that we are publishing a new book by **Margaret E. Sangster, Jr.** She has called it **"Real People and Dreams."** Margaret E. Sangster, Jr., does not make stories and poems—they just form themselves on the background of her mind as wintry sprites trace wonderful pictures on window panes, and then, simply because she cannot help herself, she sits down and describes these pictures. This is the work of a genius. To say this may unintentionally be taking away some of the credit which should be accorded her for these delightful stories and poems. But there seems to be no other explanation. Miss Sangster describes with entire abandon the picture that has formed itself on the background of her mind, indifferent for the moment to her audience, intent only on the artist's work of truly reproducing a vision. And lo, these visions become realities. The men and women, boys and girls, the sea, the sky, street cars, store counters, hospitals, and family circles all move out of the dreams into realities, and there they stand in her pages grouped in unforgettable scenes. If you order this book to use as a Christmas gift you should certainly order a second copy for yourself.

A Dreamer Who Wakes You Up

We will send this new volume by Margaret E. Sangster, Jr., handsomely bound in cloth, with a new photographic frontispiece of Margaret E. Sangster herself, and with illustrations for a number of the poems, together with the Christian Herald for one whole year, postpaid, for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

IN these days of prolific authorship, the creation of a new and delightful character is an event worth noting. This is precisely what **Phoebe Gray** has done in **"Little Sir Galahad,"** which is the story of a brave and high-spirited American boy, a cripple by the way, who wins a knighthood which is, to him at least, very real. He is an up-to-date hero, this little fellow, quick-witted, clever and amusing, and together with his youthful friends who come under the magic spell of his influence he goes through many exciting experiences and keeps the reader's interest absorbed right through the story. "Little Sir Galahad" has quite a variety of friends, including stanch little Mary Alice, who grows up to a winsome womanhood, and poor Len Brown, who had to be helped ever so often. Then there is a big background of old and young folks, who must certainly have been drawn from actual life, as we have all known just such people. Besides, there is a big-hearted millionaire—but we must not anticipate, for to tell the story even in outline would rob you of the pleasure of reading the book for yourselves. It is as good a story as we have encountered in many a day, and that's saying a good deal.

Where Youth and Age Join Hands

"Little Sir Galahad," 376 pages, illustrated and handsomely bound in cloth, will be sent postpaid with one yearly subscription to the Christian Herald for $2. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

Continued on page 1168

As the Painter in the Post Says:

"When you have a certain varnishing job to do use the varnish that is specially made for that job."

Every woman knows that a recipe for doughnuts will not produce biscuits. Neither will a Floor Varnish recipe produce a Piano Varnish.

Each of these three S-W Varnishes is made to protect and beautify a particular surface and stand the wear that such a surface gets. Get the Varnish for your purpose from the Sherwin-Williams dealer.

Send for These

Send 10 cents for "Going to Market," the clever new game that teaches and entertains, and get this useful book with it, free of charge, The A B C of Home Painting.

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Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A READER, Casey, Ia. Should every one be able to pray the Lord's Prayer? And is a person really a Christian who feels he cannot pray: "Thy will be done" and "Forgive us our trespasses as we forgive those who trespass against us"?

To the first part of your question there is only one possible answer—yes. The rest of the question is more difficult. Scripture and experience both appear to bear out the conclusion that persons who are actual Christians may still have the remains of an unconsecrated will or an unforgiving spirit. For instance, a duty is suggested, and it may be some time before the will brings itself to consent to take up the duty; it cannot be said that the individual ceases to be a child of God during this time of indecision. Or a grievous wrong is resented and it may be some time before the heart finds love enough to forgive; but here, too, it cannot be said that the divine life is wholly lost from the soul. But no one should consent to remain in these difficult, perilous and painful conditions. There is only one happy, victorious, safe kind of a Christian life: that is the life of absolute, uninterrupted, abandonment to the will of God and hearty, all-inclusive, self-forgetful love for others. We are often perplexed as to what our duty is in a certain matter. In such cases we are under no obligation to consent to perform a duty not yet clearly assigned. All that God requires is a comprehensive agreement to do his will as fast as he makes it clear. But we should seek an experience in which the soul is so cleansed from sin and so flooded with love as that we shall be eager and alert all the time to do all we can for God, and that every affront or injustice, even unacknowledged and unrepented, will be met with instant forgiveness.

A. B., Rouseville, Pa. As under the Hebrew law, Naboth had the sole and independent right of holding or disposing of his vineyard, it would have been a violation of the constitution to attempt to force him to surrender it by any ordinary legal measures. It was no doubt a paternal inheritance, and Naboth, in refusing to part with it, meant no disrespect for the king, but was guided by a conscientious regard to the divine law, which prohibited the sale of such an inheritance, except in unavoidable cases, such as on account of debt. Even then it would have been redeemable at any time, and failing redemption from any other cause, would have reverted to its owner in the jubilee year. It would therefore seem that Naboth, if he had sold or alienated the vineyard, would have regarded himself as an offender against the law and, in this sense, a sinner.

Rev. G. R. Buford, Field Secretary of the Social Service Committee of the Evangelical Ministers' Association of Atlanta, Ga., writes: "I note with pleasure your article on 'The Church and the Poor' of October 20. We are trying to work out this phase of church work—which is a great opportunity for the church—and I would welcome any suggestions you might make—what churches are undertaking it, etc. The plan we are following is about as follows—1. To organize a relief committee in every church; 2. To guide this committee until we see that it is ready for work; 3. To relate all charities—whether church, private or civic. The effort is meeting with a ready co-operative spirit. I feel that we have a great opportunity before us." The Christian Herald will be glad to hear from others who have had personal experience in this class of church work. An exchange of views on the subject would be of widespread benefit.

C. A., Auguilla, Miss. The gift of tongues is understood to have been not only the power to speak and understand various languages which the speaker had not previously studied or acquired, but also the power to speak a spiritual language unknown to man, uttered in ecstasy and understood only by those enlightened by the Holy Spirit. Paul in I Cor. 12:10, wrote not to depreciate this gift but to warn the people not to be led away by unprofitable or doubtful manifestations of it. Even in those early days of the church, the leaders had difficulty in controlling the tendency to fanaticism among its adherents. God is not the author of confusion and he never gives a message to his children that is unintelligible. Any gift or message that is incapable of being understood is not of God. Try the spirits by this simple but decisive test.

J. G. B., Des Moines, Iowa. In the days of the judges, when Israel demanded a king to rule over them, the prophet Samuel was divinely inspired to warn them of the consequences. He told them that they would have to give their sons and daughters for the king's service and also to give of their substance; that he would make them hewers of wood and drawers of water. In modern times we see this illustrated under the monarchial system in various countries. The common people are expected to die for a king or for a dynasty; to give much of their substance by submitting to heavy taxation, and to toil in order that royalty and its satellites may live in ease. They must espouse the quarrels of their rulers, whether they are in sympathy with them or not. The only countries that are at peace at the present time, with a single exception, are the republics.

E. E. C., Boston, Mass. Indian summer usually begins in the late autumn between mid-November and early December, and is characterized by calm, dry, mild weather with occasional haziness, which is frequently noticeable in the upper Mississippi Valley, although extending to the Atlantic. The haze is believed to be due to fine dust, which floats close to the surface of the earth. These conditions were first noticed in the central region, which was then occupied by Indians, and the name is supposed to have been given to the season on that account. In his poem, "Evangeline," Longfellow refers to what we know as Indian summer in these lines:

> "Then followed that beautiful season of Indian summer,
> Called by the pious Acadian peasantry the summer of All Saints."

Reader, Shady, N. Y. The angelic announciation to the shepherds as related by Luke (2:8-20) is one of the grandest episodes of the whole Gospel record. It is the peace song of the angels to this poor world which so seldom resounds to the pure praise of God. One distinguished commentator says: "Peace with God and good-will to men is the grand necessity of a fallen world. To bring in this and all other peace in its train, was the message errand of the Saviour to this earth and the song with it, heaven's whole good-will to men." How little does the world reverence or even remember the peace song of the advent day.

Puritan, Hurlock, Md. Such a discussion as you suggest is properly within the province of an art journal. We hold that there is a line beyond which art ceases to be instructive and becomes immoral. This may be said of both painting and sculpture and even of dress itself. Wherever the line of good taste is passed and the obvious intention is to pander to sensation, it is a departure downwards. Instead of elevating art, it degrades it.

W. H. H., Plymouth, Ind. The passage in Job 33:21, 22 is a part of the speech of Elihu, who is alluding to Job's words (chapter 13: 8-10), wherein he complains that the friends plead for God, partially "accepting his person." Elihu says he will not do this, but will act impartially between God and the patriarch, as it is not wise or just to have respect of persons in judgment.

H. L. S., Adamstown, Pa. The covenant between God and Abraham, which promises a special blessing to the seed of the patriarch, is still regarded as a living covenant. Bible scholars hold that the restoration of the Jews will take place, although the time is indefinite, and the Jewish people themselves look forward to this event. Moreover, history shows that those nations that have oppressed the Jews have always been visited with punishment.

M. E., Sac City, Iowa. The Scriptural view is that a lie is never justifiable, and that if a person has faith in God, he or she will always be able to "tell the truth and fear not." There are cases where it may be well, out of consideration for human weakness, to remain silent; but even such silence would be wrong, if it were meant to give the same impression that would be given by an untruth.

Mrs. E. E. H., Detroit, Mich. This cannot in any sense be called a religious war. It is true that the majority of the warring nations are Catholic, but that fact does not enter into the question in considering the causes of the war.

Mrs. D. McS., Buffalo, N. Y. Up to October 28, according to an unofficial estimate, the war debts of the great powers engaged in the struggle were: Britain, $6,163,000,000; France, $4,128,000,000; Russia, $3,724,000,000; Italy, $643,000,000; Germany, $7,380,000,000; Austria, $2,763,000,000.

Subscriber, Erie, Pa. There is no record of any boat or sailing vessel of any kind before the ark, but that boats of the dugout pattern were known in the Stone Age and in the lake dwellings is asserted by scholarly investigators.

Reader, Canal Dover, Ohio. The general tendency is to discourage marriages between those of near relationship, for physiological reasons.

H. J. H., Hagerstown, Md. The poem is not in our collections.

Indian Summer

By Margaret E. Sangster, Jr.

"DID you notice the hills this morning?" questioned the man who has the desk in front of mine.

Hills?" I pondered. "hills—what h-?"

Any hills," said the man half impa-tly; "any hills at all. There was c ainly a good bit of inspiration in t n this morning."

Why?" I asked. "Why—any more t n some other morning?"

'he man who has the desk in front of n gazed with pitying eyes in my d ection. "There was a touch of frost l night," he exclaimed, "and this n ning the hills were glorious. How e ld you help noticing?"

Why?" I murmured, a bit embar-r ed, "I didn't *see* them! I was run-n g for a train—running so hard that I h n't time to look."

ndian Summer—and no time to look -ndian Summer, that lasts for a day a fades in another day. Indian Sum-n , that is so slow in coming and so q k in going. Indian Summer—and n ime to look!

ome people say that the Indian S mer is the saddest part of the year. S e people say that there is a certain g miness in the leaves that turn scar-l and then fade to brown and finally f from the trees. Some people say t Indian Summer is like death—slow a sad and dull-colored at the end. S some folk like Indian Summer. S e folk say that it is like the climax o ife.

ONCE knew a middle-aged woman n woman so well along in middle age t some people spoke of her as elderly. B though her hair was gray and her f was not as light as it had been, her h t was the heart of a girl in the spring-ti of life, and her smile was the flash-i sunny smile of April. One day she w exchanging confidences with me (s was in her element when she was e anging confidences), and she told m a little bit of her life story.

I was never a pretty girl," she told m "and, unfortunately, I knew it. (on't care what folks say about con-ce and false pride, but it is unfortunate t now that you aren't pretty.) Peo-p were very frank when they spoke a t my painfully straight hair and n freckles and my awkwardness—so fr k that after a time I didn't want to go out, or to have people come in to see m I wanted to be alone where folk co dn't see me, because I was so pain-fu self-conscious that I was sure they sa whenever I came in sight, 'Here's th homely Nancy Brown again.' Of co se I was foolish, but everybody is fo sh some time! And I had always h a sensitive disposition. I got so that I fused to have a mirror in my room. a bless you, child, I wasn't worse l ing than most of the girls I knew. I just taken chance remarks to heart.

That was the springtime of my life —r so poets call it. All the time I was at ome moping and worrying about th gs that I couldn't make any better, an I doubt if the worrying and moping m e me any better looking. Time w t on, a long dull time, and then fi ly I married. I don't know how I ev met any one I would have cared to m ry, I don't know yet, for I never w t out; but I do know that I felt ap ogetic and sympathetic for my hu and because I was such a homely gi Of course he said that he liked my lo s, but I thought he was only being n . You see, those silly little chance re arks had hurt me deeply.

When my first baby was old enough t alk, one day she called me 'Pretty m a.' I knew she didn't know what p ty was, but I knew she wasn't old e ugh or clever enough to pretend, and h word made me happier than any-th g I had heard in a long while. But I as too busy making little rompers an taking care of a big house to bother m h about whether I was attractive or n My little family was happy, and th seemed to be the biggest thing in th world.

"My husband died, and my babies grew up and married and left me, and I was all alone again. I suppose the obvious thing for me to do would have been to go back to all my loneliness and self-consciousness, but my life had been full of blessedness and usefulness (which is the same thing as blessedness) for too long. I went out and I dressed myself prettily. My hair was gray, but somehow I didn't mind. I fluffed it out as I would never have dared to when I was a girl, for fear of criticism. I took more pains with my dress, and I began to realize that some things were becoming to me while others weren't. I did social work and helped poor families, but I didn't neglect having a good time once in a while. Yesterday," the middle-aged woman laughed heartily, "yesterday I heard a woman at a tea ask who that handsome woman in gray was. 'That handsome woman in gray' was me.

"This is the autumn of my life, or so folks say. But let me tell you, though autumn has a reputation for being a cheerless dying time, the autumn of my life has been many times more cheerful than the springtime was. I can't agree with folk who cry when they see the leaves fall from the trees, for it isn't a sad sight to me. Autumn time is the Indian Summer of life, and it can be as bright and happy and cheerful as you make it."

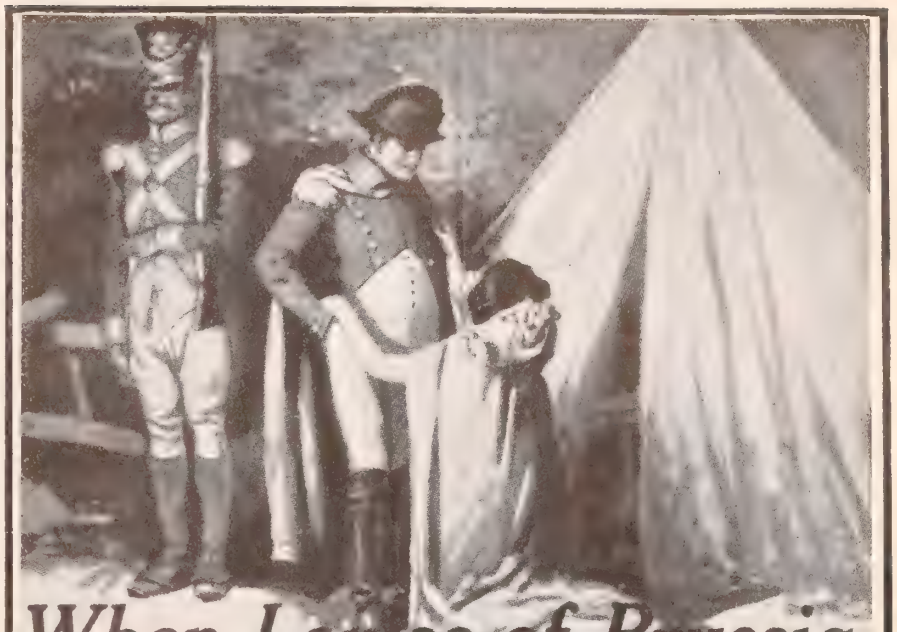
I USED to live in a house that had a little tree in the front yard. It was a forlorn, moth-eaten looking tree, with leaves that never seemed quite green enough or strong enough. It was a poorly nourished anemic-looking tree, and oftentimes I felt sorry for it as it stood among its fellows: it was so unattractive by comparison. Oftentimes when we contemplated cutting it down, I felt so sorry that I wouldn't let it be touched. The summer went by and the autumn came, and with the autumn the little tree suddenly seemed to take on new life. It blushed scarlet, with streaks of gold and tiny spots of green, and as I looked at it I felt glad that it had never been chopped down, for of all the trees in the front yard it was the most beautiful. Then the winter came and the leaves, crumpled, pitiful, brown leaves, dropped from the tree. All through the winter it stood bare and bleak and dead-looking.

In the spring no new leaves came out on the trees. When buds appeared on the other branches it was still bare and bleak and tired looking. And so we knew that during the winter it had died. So we cut it down, but somehow I felt that I need no longer be sorry for the little tree. I felt that its one burst of color and beauty had more than paid for its drab little existence. And I was glad that the tree had died content.

OH, the Indian Summer is long in coming and swift in going. Perhaps for only a few days every autumn the hilltops are gorgeous enough to give inspiration to mortals. And then perhaps when they are gorgeous enough, we haven't time to look at them, because we have to hurry for a train.

Some people's lives are like Indian Summer. Some people live joyously through the springtime and then hurry through autumn because they are afraid that they will miss something. That is when autumn is a sad season, for nothing is sadder than the missing of a beautiful thing. But some people who have perhaps never had time to really live pause a moment when Indian Summer comes, and drink in the beauty with the eyes and the heart and the soul. They take time to see the inspiration in the hills. After an Indian Summer like that it doesn't really matter how soon the winter comes.

After I had done writing my letter I picked up my last Christian Herald and the thought came to me, "Never anything but good in the Christian Herald."—Subscriber, Conway Springs, Kans.



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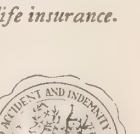

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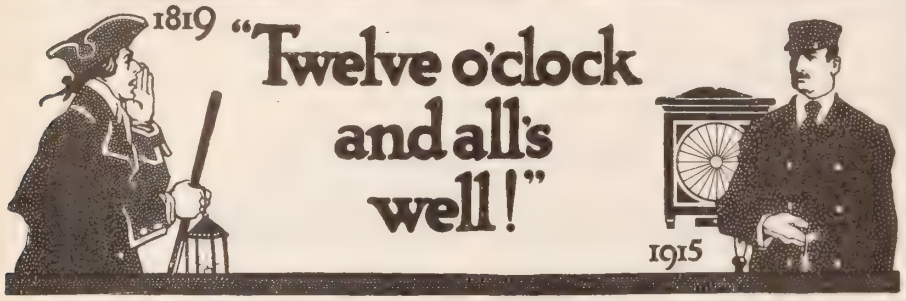

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Amos, the Fearless Prophet

International Sunday School Lesson for November 28
Amos 5:1-15

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"He that hath my word, let him speak my word faithfully." Jer. 23:28.

Faithfulness and faith differ thus. In *faith* we trust God; in *faithfulness* God trusts us. The Master's visible presence is withdrawn, but there is no need for the interests of his kingdom to suffer, because he has made ample provision for its continuance and increase. There is money enough lodged in the hands of his stewards, enough wisdom in their brains, and enough love in their hearts. All the gifts of speech and government for each succeeding age are furnished to successive generations; and if the kingdom does not come and the will of God is not done, and the world is not evangelized, it is because his stewards are not faithful. Either they are using f their own emolument and pleasure taler which were expressly entrusted for t sake of others, or they have hidden th talent in the disuse of a hole in the grour There is great need, if we are entrust with the messages of Christ to men, th we should speak them faithfully. For the trumpet give no sound, or an uncert one, who will prepare himself for the batt And if the warder on the castle tower dc not warn the hay-makers in the vall that the foemen are creeping through t brake, their blood will be required at h hand.

A Prophet against Profits

By Arthur H. Howland

AMOS was a farmer who did not like the way things were going. He struck at evil and injustice not because he himself felt the oppression, for he lived across the line—in Judah, not in Israel—and from the facts of the narrative it appears that he was himself in fairly comfortable circumstances. He probably owned the sheep he tended, and perhaps the sycamore trees. But he saw suffering and injustice and crime and impiety, and these sights roused his soul to a great and holy anger.

He went north to Israel, doubtless dressed still as a shepherd farmer, and roared out the divinely inspired denunciations of king, priest and people for their "manifold transgressions and mighty sins."

He had many excuses for not going — probably more than Jonah had for not going to Nineveh. He was not a prophet, nor the son of a prophet; he had no training as scribe or priest. He knew the people of the northern kingdom would resent the coming of a citizen of their neighbor kingdom to tell them of their crimes. But he had heard the voice of God and must tell what he had heard.

How well Amos did his preaching may be gathered from the narrative of chapter 7, verses 10 to 17, which tell of the attempts to drive him out of the country. "The land is not able to hear all his words," moaned Amaziah. "Don't preach in Bethel," he urged, "for it is the king's chapel and the king's court." But Amos rebuked him furiously and went on preaching.

LOOK now specially at the sins Amos rebuked. "Ye trample upon the poor" (5:11). "I know how manifold are your transgressions and how mighty are your sins, ye that afflict the just, that take a bribe, that turn aside the poor at the gate from their right" (5:12). The gate was the place of judgment, the courts of the community. Much has been said lately about the difficulty that poor people and laborers have in getting justice in our American courts. Elihu Root, speaking in favor of the new constitution for New York State, said recently: "We have got our procedure regulated according to the higher trained, refined, subtle, ingenious intellect of the best practiced lawyers, and it is all wrong. Our procedure ought to be based upon the common intelligence of the farmer and the merchant and the laborer. There is no reason why a plain, honest man should not be permitted to do justice in that particular case unhampered by a great variety of statutory rules."

Read some of the other denunciations of this same form of sin: "Ye . . . which oppress the poor, which crush the needy, which say to their masters, Bring and let us drink" (4:1). Here is the picture of a greedy employer commanding his manager to produce more profits: "They know not to do right, who store up violence and robbery in their palaces" (3:10). "Hear this, O ye that swallow up the needy, en to make the poor of the land to nil, saying, When will the new moo be gone, that we may sell corn, anc he Sabbath, that we may open wheat, ak- ing the ephah small and the s kel great, and falsifying the balance by deceit, that we may buy the poc for silver, and the needy for a pair of s es, yea, and sell the refuse of the wh !" Poor quality, small measure, big p es Oh, you among American business en who are guilty of such things, at- would this farmer of Tekoa sa to you?

Notice the connection Amos n es between oppression and luxury. at- is the woe of the ages: the few ve oppressed the many that they ght live in idleness and luxury. The (is- tian ought to fear and abhor lux es, not covet them, for they mean that me one has been oppressed, some on le- prived of the things he ought to ve. Our social climbing ought to be wr instead of up. Aristocracy, exclu ve- ness—all these things that have en taught as desirable—are really m- nable, because they carry forward ese ancient crimes of injustice. Jesus ed to be among lowly folk. He we to rich men's palaces when he was a ed, but he did not fear to say such an a az- ing thing as that it is easier a camel to go through the eye of a n dle than for a rich man to enter int the kingdom of heaven.

WHO will enroll himself with the followers of Amos and of us, standing for the poor, pleading for eir rights, warning the nation back to od and his righteousness? Happily uch is being done, and being done ra dly in America, to bring the people to eir rights. Refer in the lesson stu to such men as Henry Ford and Ivy nk P. Walsh and Scott Nearing, a m nu- facturer, a lawyer and a college pro or who have not been afraid to spea nd act in defense of the oppressed.

Above all, do not be afraid t stir things up. Amos detested those ho were "at ease in Zion." Make our church, your Sunday school, your ng people's society, take some stand say some words, do some things tha will help the cause of God and of his p r.

My Collective Neighbo

By Amos R. Wells

AMOS is counted one of the nor prophets, just because he ote a short book. If he had written ong book he would have been ranked ith the major prophets. He was jor and not minor in the heroism o his character and deeds. In what we now of the lives of the prophets he ex- celled by Daniel alone.

It was good for Amos's preachin ha he was a day laborer. Perhaps h was not fond of caring for sheep and ne- turing the figs on sycamores. Dou ess he often went to bed with the bac the His hands were calloused and he ore old clothes. But he got far mo out of day's labor than day's pa s Christ's workmen disciples knew ow to do. "The secret of life," wrote liss

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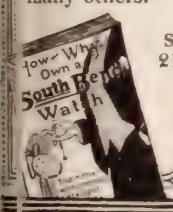

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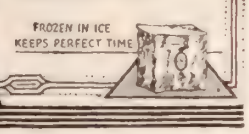

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Muloch, "is not to do what one likes, but to try to like that which one has to do; and one does come to like it in time."

A village doctor's daughter complained to her father of her home drudgery, and the doctor showed her a row of empty bottles. "These bottles," he said, "are worth nothing in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. No one cares for the bottles, but it is what they carry that kills or cures. So with your household duties. The dish-washing, the floor-sweeping, the mending count for nothing, but what counts is the impatience and anger or the patience and love which you put into them. Those are what make your life." And those are what made Amos a hero in spite of his commonplace tasks.

The lowly work of Amos gave him sympathy with other lowly workers, and fired his soul to condemn their oppressors. The sycamore trees of Tekoa put backbone into the preaching of Amos in Bethel. Fellow feeling with the wronged is at the base of all true and lasting reforms.

READ our lesson for today, and the rest of the great words of Amos, and you will see that they burn with pity for the injured and oppressed, with wrath for the unjust judges, the grasping rich, the lazy sensual priests, and the spoilers that thronged Jeroboam's vile court.

Washington Gladden, speaking once about Christ's command that we should love our neighbor as ourselves, said: "There is one neighbor whose rights I must very carefully respect, and that is my collective neighbor, the community, the municipality, the state, the nation. This collective neighbor of mine is the victim of enormous and unspeakable perfidies and injuries. Selfish and greedy men, in all sorts of combinations, are constantly bent on plundering him. Against their aggressions I ought to be a swift witness and an unrelenting foe." Amos cared for his neighbors in Tekoa, we may be sure; but he also cared for his collective neighbor, the kingdom of Israel across the border. In this he is a splendid example to the modern Christian and the modern church.

Echoes from the Holy Land

ORDINARY fig trees in Palestine bear the figs at the outer end of the boughs and twigs. Just above our house in Beirut stands a gnarled ancient sycamore. At certain seasons the trunk itself and many of the larger branches are covered with thousands of small green figs, which grow on small twigs springing directly from the huge trunk and larger branches. They are green, prickly, juiceless, and fall by thousands with not even a hungry child to pick them up. They never mature except when some one climbs the tree and pinches them for a number of days as a boy pinches an apple or orange before eating or sucking it.

Amos had for a part of his occupation the pinching of this poorest of all fruits. But he was also brave enough to face many a Syrian lion, now wholly extinct, and take from its mouth "two legs or the piece of an ear," and then God called him to enter Bethel, Beersheba and Gilgal, where women were rude as kine, where men were wicked oppressors of the poor, and where kings bade him not to prophesy. Beersheba, Bethel and Gilgal were the bench, the bar and the pulpit of his day, all three of which needed a rude awakening from the prophet who came from the "desert of Tekoa."

"IN the gate." In all ancient cities, especially in the Holy Land, the city gate was like the town hall, the place where all public gatherings assembled and where all local disputes were settled by the sheik or old men. Out of this ancient custom grew the "Sublime Porte," or place of judgment and justice in the Ottoman Empire.

"HOUSES of hewn stone." The most ancient ruins, even of kings' houses, are of rude, uncut stone. Hewn stone was one of the marks of wealth and luxury at the time when the tribes of Israel were transformed from dwellers in tents to city dwellers. The same distinction exists till the present day. The real Arabs still dwell in tents, the city dwellers call themselves "onlad el Arab" or "children of the Arabs."

"KEEPING silence in an evil time." We are passing through just such a period in the Ottoman Empire, when all good men seem to have vanished and those who once spoke freely against iniquity no longer dare to open their mouths.

Some of our first Syrian preachers came from circumstances as lowly as those from which Amos came. Many have suffered already for righteousness' sake and many more will do so again before this land can be delivered from its awful oppression.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association.

How to Prepare the Lesson

THE editor of this Sunday school page, with the writer, feels the matter of help in plans of lesson preparation to be so important to teachers that we are presenting a final group of testimonies from successful teachers of classes of all ages, in the small and large school, as to their individual methods for lesson study. Next week we shall sum up these various suggestions in a few simple plans.

A KANSAS teacher of a class of forty ladies gives as her plan:

"1. Read lesson from Bible several times. 2. Then take lesson helps. 3. Get illustrations from every-day life applicable to lesson to be brought out. 4. Keep in touch with scholars so you can apply truths to suit needs."

From Colorado comes the plan of a teacher of thirty-six young men averaging twenty-three years of age. "Try every night and part of each day to read some literature concerning the lesson. Use daily Bible reading as given in the Uniform Lesson Connection."

A New Jersey teacher of a mixed class including all above the Intermediate Department writes: "I give a written assignment on the chapter or chapters for next Sunday, and in studying myself, simply try to plan to bring out and unify these points with some central spiritual truth for the class to take home. To me the only plan is to pray and try to be full of the lesson."

From the teacher of a class of nine young men, sixteen to nineteen, is this word: "Use Sunday School Journal and study with several other teachers who meet weekly for this purpose."

Oakland, California, has a teacher of eighty primary boys and girls. Her careful preparation includes the following points: "1. Read one or two chapters before the one containing the lesson and one or two after. 2. A prayer for help and guidance in preparing lesson. 3. Look up all references to customs, habits and places in Bible Dictionary and other books. 4. Read the lesson passages all through again. 5. Look for illustrations of the lesson truths all about me; Thursday, begin to study the lesson as I intend to give it; Friday, finish it off; Saturday evening, do any handwork preparation for the lesson for the blackboard, or children's papers. Then go over it as a whole. I begin on Sunday evening by reading the lesson for the following Sunday and work on it each night."

A Pennsylvania teacher of twelve girls averaging seventeen years writes: "I begin at least two weeks before I teach lesson. Read lesson and notes. Watch for daily illustrations. Read lesson every day. Have each pupil in mind and what I wish to ask of each."

A teacher of six live twelve-year-old Junior boys in Kansas says as to her plan: "First the Bible story Monday evenings. Then the lesson helps. Friday night the summary and methods, leaving Saturday for possible map or typewriting work. I use the graded lesson."

A group of young mothers in Kansas has a teacher who thus prepares: "I begin with the Bible and master the facts as well as I can, both the connecting links and on past the lesson. I have found reading and rereading the lesson from the Bible is a great help, then use the helps that I have."

One teacher of twenty young men, sixteen to twenty years, frankly says: "To study a few minutes each day is better for me than one hour or two at one time."

A Connecticut teacher of twelve young women bears the same testimony. "Try to do a little work each day, finishing the preparation Saturday evening."

Adherence to the Bible text comes out in an answer from a New York teacher of a men's class, who gives as his method: "Thorough knowledge of the Bible text and the Scripture beyond."

A teacher of a class of girls in the later teens says: "I use the Bible Study Union Course, 'Heroes of the Faith,' and study from the Quarterly and Teachers' Manual."

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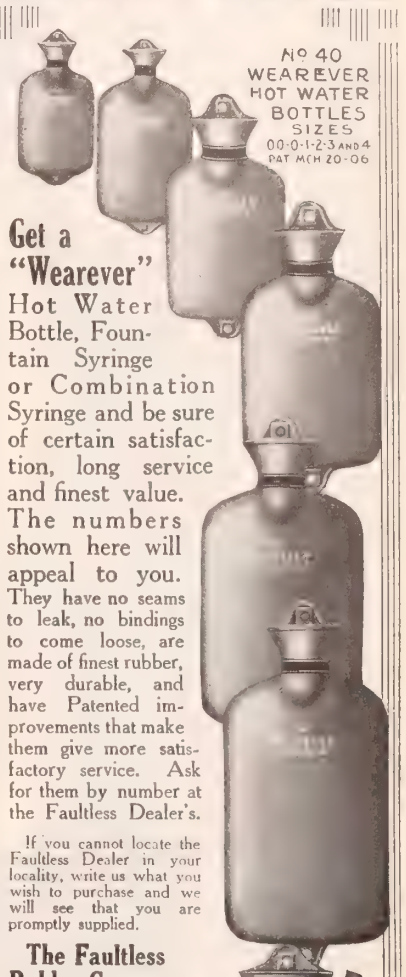

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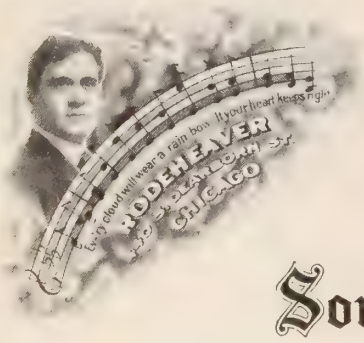

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Our Book Offers

Continued from page 1163

An Older and a Sweeter Janice Day

DID you read "Janice Day," which we offered with the Christian Herald last year? You will remember it was the "Do Something" book. The success of the book was such that the author, **Helen Beecher Long,** has written another story entitled **"The Testing of Janice Day."** It is a vivid and delightful picture of typical New England life and character. "Janice Day," by her contagious example, stirred the slow village of Poketown to wonderful possibilities. We shall not tell you the story here, but every reader of "Janice Day" will welcome this second "do something" book as it carries through the good work started in the first volume. The misunderstandings throughout are a severe test of the lovable character of "Janice Day."

We will send "The Testing of Janice Day," 310 pages, with gold stamped cloth covers, together with the Christian Herald for one whole year for $2.00, or we will send to old subscribers, FREE, as a reward, "The Testing of Janice Day," for sending us one new yearly subscription to the Christian Herald with $1.50.

One of Our "Best Sellers"

HAVE you bought your copy of **"555 Difficult Bible Questions Answered"?** Notice that word "difficult." Notice how many questions there are. Also that they are "answered." How many of them do you think you could answer without this book? Take such questions "What is meant by 'I will harden Pharaoh's heart'?" "Was Jesus Happy on the way to the cross?" "Did Paul discourage marriage?" "What is grace?" "Are all sins pardoned?" "Can evil emanate from good?" "What is the Bible definition of a Christian?" Could you answer these inside of five hours study?

The beauty of this book, which has had one of the most surprising sales of any book ever offered by the Christian Herald, is that it answers those very questions which you are always on the point of asking but for some reason don't. These half-thousand and more questions have been asked in one form or another by thousands and thousands of human beings like yourself and have been answered through the Christian Herald Mail-Bag by experts. The result is a book that is a "very present help in time of trouble" to the Bible reader.

We will send "555 Difficult Bible Questions Answered" together with the Christian Herald for one whole year for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

Two Established Favorites

DON'T forget the **Almanac.** his year it will be better than er. In addition to its permanent fea es, its prose and poetry, its wit and hu or it will contain new de partments such as he story of the Eur an War up to the da o going to press; it will contain political information vich should be at the disposal of every te in the Presidential Election of 16. There will be a comprehensive de ip tion of the Lincoln Highway. Ther vill be difficult Bible questions answ ed. There will be a department devot to Common Law, and there will be n ny features of especial interest to wo n.

Add ten cents to your subscription the Christian Herald and we will send yo the Christian Herald Almanac for 1916 pos id.

DO you remember the beautiful mi ily Worship Calendar whic we issued last year? War condition in Europe have prevented us from ob icating that calendar this year, bu we believe we have substituted for i an even more beautiful **Art Calendar** It is composed of a reproduction of nat remarkable picture of Christ wa ng beside the plowman in the field, v ich was published under the title of **"I am with you Alway,"** tog ier with verses by Margaret E. Sang er, Jr. When this picture was first b- lished in the Christian Herald wo received requests from readers e ry where who wished it published pa rately or in calendar form.

The Christian Herald Art Cale dar for 1916 will prove a source of spir ual help to any household. The ori hal picture was published in two co rs. On the calendar it is printed in ht colors, achieving a most beautiful e ct. It will make a Christmas or New Y r's present that will delightfully remind ur friends of you every day in the yea

We will send this superb cale ar together with the Christian Herald fo ne whole year for $1.75, or to old subscr rs sending us their renewal and one new b- scription to the Christian Herald, we ill send two copies of this calendar mail to separate addresses if desired FREE.

Saving Magazine Money

DO you take advantage of our b- bing offers? In making up ur list of magazines for the year be su to get the Christian Herald list before ou finally make your r- chase. The Chri an Herald has made r- rangements with a of the leading maga es whereby very special prices (in s ne cases constituting a discount of n ly 30 per cent.) have been obtained. Ma e out your list of magazines and sen it to the Christian Herald and we will ve you the advantage of these bar in rates. It will save you money.

Among the Workers

THE trustees of Sailors' Snug Harbor, the valuable ten New York City blocks extending from Eighth to Eleventh Streets and from Third Avenue to University Place, have announced their intention to close out all saloon leases as fast as they expire. This action will not immediately create that much dry territory in New York, however, for there are many long term ground leases to be considered, and on such property there are buildings erected by the lessees in which liquor is sold, and no change can be made during the life of these ground leases.

NOW and then real proof of the genuineness of humanity becomes available. We all believe in humanity, yet there are those who would have us believe that folks are all mercenary and that good works must ever continue to be their own reward. The Baptist Standard recently told this little story of a Texas boy who did not forget. "Little Joe Farrar's widowed mother sold her only milch cow to send him to Mississippi College. Dr. Farrar became a noted physician and surgeon. When his home was finished he carried his mother to it, saying, 'I must pay you back for selling that cow and sending me to school. This is your home till you go to heaven.'"

W. H. Greet, English missionary at Landour, North India, writes to the Christian Herald: "A shopkeeper at one of my camps was admiring a hand I had drawn on a cardboard sign pointing the way. He thought it looked very nice, so he suggested that I should draw others pointing other s. Very much like the comparative religion ow talked. False union in the form of com- promise is everywhere, and systems true, id false are compromising. A Hindu gentle n, going on pilgrimage to the Ganges sc t, assured me that 'it was not to wash awa n, but that quiet journeyings amid such im s- sive scenes assisted religious contempla n.' He was sure that the world was getting u ed into a true brotherhood, only the war ad now hindered it. I assured him that re was no more demonstrative brotherhood in between English and German religious le rs before the war, but it was so largely ar d at by allowing some to shut out the F r and the Son, and now their brother od stands split into national camps.

IN a French hospital a German soldie ay dying. He was a Protestant, and as s pall hung over him he asked for spiritual i- solation according to his faith. The ly Protestant clergyman at the hospital c id not speak German, and the German so r did not understand French. A Cat ic priest who was himself badly wounded h d the request of the soldier and the conversa n of the nurse and clergyman. He aske o be carried to the side of the soldier's cot, d there, although in severe pain himself he translated to the dying soldier, until d h released him, the words of consolation of he Protestant pastor.

Young People's Topics for November 28

Home Mission Work Done in Our Community

Christian Endeavor Topic. Luke 14:15-24

WHEN we say missions we usually think of foreign lands. Even home missions seem to many work for the Indians, the Eskimo or some people who are strange to us. The work for immigrants in our cities and in the great foreign settlements of the northwest hardly brings the matter right down to the town we live in. Is there some home mission work we can do here, some neglected, unhappy people whose lives we can brighten and brighten, whose hearts we can lead to the Saviour? Are there not some reforms in which we ought to help? Of course there are.

Thanksgiving Day has just passed. We studied last week the subject of the way in which God wants to be thanked. Were there some people who did not have a Thanksgiving dinner, who perhaps had but little of any sort of food on his day that ought to have been happy, whose homes were dark and sad while ours were full of cheer? God would have liked to be thanked by our doing something to brighten these homes. Do not wait till next Thanksgiving. Begin now.

How about the workers in your town? Are the women overworked? Do little children have to work in the factories? Are the men paid so that they can support their families in decent comfort? Are the employers considerate and fair in their dealings with their employees? These are public questions, and every follower of Jesus ought to have an active interest in their settlement.

What is your society doing to help the cause of temperance in your town? Is politics clean?

What are you doing in the fight against ignorance? Here we come to the question of the foreigners again. Are there not some groups of men and women, or boys and girls who are not able to go to school, whom you can help to teach? If you have some information they need and a way could be found for your getting it to them, your duty as a neighbor is to share your knowledge with them.

Then on the lowest ground, that of pleasure and amusement, what is your society doing to help? People need amusement just as they need food and sleep. A terribly large percentage of our churches make the mistake in their recreational work of ministering only to the people of their own immediate circle, and do not make the outsider, the unfortunate, the ignorant, the outcast, feel at home.

Most important of all is the direct ministry to the souls of those who are unsaved. Our lesson includes the command "Go out into the highways and hedges and compel them to come in." Are we working like that for the salvation of those who need the beauty and the power of our Christ?

Home Mission Conditions in Eastern States

B. Y. P. U. Topic. Neh. 1:1-11

THE prayer meeting topics for all the young people's societies this week deal with home missions. Read the general discussion under the Christian Endeavor topic above. Our special subject excludes Western, Central and Southern problems. So we need not study at this time work for the Indian, the negro, the Oriental, except to remember that there are in every state some representatives of these classes who should have the attention and service of the church.

But in the Eastern states, home mission problems relate chiefly to the immigrant, the Jew, the unemployed, and those laborers who toil under unjust and oppressive conditions.

Then there are the problems of the saloon, vice and crime, and corrupt politics. The Gospel of Christ has the power and the Church of Christ has the machinery for dealing with these problems. Get in touch with your state home mission organization, get in touch with other organizations or movements that are laboring for better conditions, and make your society felt in making our Eastern states cleaner, happier—and more like heaven.

Our Nearest Home Mission Field

Epworth League Topic. Acts 1:8; 8: 5-8; Luke 10:1, 2

STUDY the Christian Endeavor lesson above, and if your League is situated in the Eastern states, also the B. Y. P. U. lesson.

The New Era in Housekeeping

Continued from 1161

fruits and vegetables, canned fish, salmon particularly. The second-grade goods of a reputable manufacturer—mind, I say a reputable manufacturer or packer—may have just as much nutriment as first-grade goods.

The Test of Food Qualities

HOW little we know of the grades and qualities of food; butter, coffees, spices! I was told by a butter expert some time ago that there was about two per cent. difference in the first and second grades of butter now on the market, but a very heavy percentage of difference in price, as we well know. This heavy percentage of difference in price had come in the main because of our lack of knowledge of grades and of our constant demand for the "best." In the matter of butter we are often governed by the taste, whereas we ought to know whether or not we are buying clean safe butter.

There is grave danger in much of the butter on the market at the present time. Good taste does not necessarily mean a good grade. While we are governed by taste in butter, there are other articles which we can test in the way—pepper for instance. A housewife said to me the other day, "Why, pepper is just pepper."

Financial Leakages To Be Looked After

JUST cite these two or three items and ask you to think carefully over the matter of grades as making for economical buying. In our business of housekeeping we must be careful to cut off all small leaks, for it is from the small leaks that we often get large bills. There is a great leakage in household expenses by the almost universal use of false weights and measures. At a meeting of the weights and measures officials recently held in New York City it was stated that the "consumers of New York City lost $28,000,000 in one year by the use of false weights and measures." What is your percentage of loss, Mrs. Housewife? Are you checking up what you buy, and do you know that you are receiving full weight and full measure, honest weight and honest measure?

There is another point of economy in the home which I wish to touch upon that does not pertain merely to the buying. It is conservation of the members of the family in order that they may produce for the family; making our home management so efficient and the home atmosphere so restful that those who produce the funds to maintain that home shall get the required rest and recreation in order to be efficient producers.

Truly our business of housekeeping is a great business, a great profession, and we must be well equipped to fulfil our part. It is simple when we take the steps one by one, put our housekeeping on a business basis, learn to be intelligent consumers and efficient home managers. It is interesting and takes our business of housekeeping out of the drudgery class and makes of it a real profession. The housekeeping of our great-grandmothers was one of drudgery, ours is one of efficient management; and efficient management makes for economy.

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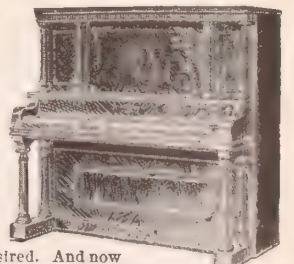

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The Christian Herald Prayer League

"SOME time ago," writes M. S. from Temple, Texas, "I asked prayer for a revival of religion at Temple. The prayer has been answered, the result of which has been the conversion of over eight hundred souls." Mrs. O. D., Menlo, Ga., writes: "I wish to acknowledge that the prayers for a revival of religion at Menlo have been answered." Mrs. C. H. W., Indiana, writes: "I must tell you your prayers have been answered wonderfully. My husband is now a Christian." Miss J. P. writes from Lynchburg, Va.: "Several months ago I asked prayers that my nephew might be cured of ill health brought on by drink and that he might obtain employment in order to support his wife and five little ones. This prayer has been answered and he stands in line for promotion." M. E. K., Bonners Ferry, Idaho, writes: "I want to acknowledge an answer to prayer for the restoration of a dear son to his family." "Last June I wrote to you requesting prayer for certain members of my family," writes Mrs. F. P. E., Inez, Texas. "Since then they have been wonderfully blessed and I want to thank God for his goodness." S. M. W., Venice Center, N. Y., writes: "A long time ago I wrote you asking for prayers for a dear friend with mental depression. I have just received a letter from her saying that with a glad heart she was writing to tell me she was so happy again. The depression had lifted and she was able to help others take heart." Mrs. K., Alabama, writes: "I acknowledge, and my heart is full of thanks for, an answered prayer for a son and daughter who are now daily gaining health and strength." A Subscriber writes from Kalamazoo, Mich.: "God has answered prayer in a wonderful way, through efforts of the Prayer League in a case which I brought before you."

ACKNOWLEDGMENTS of answers to prayer have also been received from A Reader, Hanover, Ind. (for restoration of health to a friend); Mrs. E. S. and Mrs. F. E., Sapulpa, Okla.; F. O., Hampton, N. J. (for the recovery of mother's health); S. T. E., Mrs. E. McG., Salem, Ore.; Miss M. M., Ohio; Mrs. R. C., Pateros, Wash.; Mrs. C. E. S., Youngstown, O.; Mrs. J. E. B., Dove, Mo.; Mrs. J. J., Bethany, Pa.; H. A. R., Ohio, N. Y.; Mrs. O. F. M., Mount Vernon, Ohio; C. F. S., Cameron, Mo.; D. R. M., Taft, Tenn.; Mrs. F. C. W., Spencer, W. Va.; Mrs. J. S. A., Lanesboro, Mass. (for restoration of health); K. M. B., Lock Haven, Pa.; Mrs. L. C. E; A Reader, Crystal Hill, Va.

Prayers are asked for revivals of religion at Menomonie, Wis.; Emporium, Pa.; Windham, Ohio; Temple, Texas (that prohibition campaign in Bell County may be successful); Peterboro, N. Y.; Sharon Center, Ohio; Stanford, Ky.; Agency, Iowa; Lafayette, Ind.; Hamilton, Ind.; Brooklyn, Md.; Lima, Ohio; Hampton, N. H.; Lock Haven, Pa. (that a Sunday school class of young boys may be converted); Catlettsburg, Ky. (that men's Bible class may have a deeper spiritual experience); Prairie View, Okla.; Topeka, Kan. Mrs. C. T., Ashley, Ohio, asks prayer that Westfield Church may be built up; Mrs. S. J. L. and Mrs. S. F. H. ask prayer for statewide prohibition in Ohio. Mrs. O. M., Mount Vernon, Ohio, requests prayer for a greater blessing on a church now without a pastor; that the right one may come and a great power be developed.

Mrs. W. I. H. asks prayer for the restoration of her mother's mind; Mr. and Mrs. B. and J. R. B., their sons'; Mrs. C. S., her daughter's; J. H. and B. T. J., their sisters'; A Subscriber, her father's; Mrs S. J. H., her husband's. Nine other friends ask prayer for mental restoration or strengthening for themselves or other friends

J. H. and Mrs. M. S. ask prayer that their sisters' sight may be restored; R. C., Mrs. C. A. S., and Mrs. S. F. H., their husbands'; Mrs. D. M. C., her brother's. Twelve other friends ask prayer for the restoration or strengthening of sight for themselves or other relatives and friends.

Thirty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Mrs. J. T. W., E. L. R., M. C. I., A Troubled Mother, Mrs. S. A. V. and J. R. B. ask prayer that their sons may be delivered from the liquor habit; Mrs. P. R., Mrs. A. H. P., and Constant Reader, their brothers; five wives their husbands. Eight other friends ask prayer that relatives or friends may be delivered from the liquor habit. Mrs. D. E. C. requests prayer that she may be cured of the drug habit.

E. H. A. asks prayer for the conversion of three sons; twenty-six other parents ask prayer for the conversion of sons. Twenty-three wives ask for the conversion of their husbands. Fifty-one other friends ask prayer for the conversion of other relatives or friends, including Mrs. W. A. S. that daughters may be saved.

Fourteen readers ask prayer for special spiritual blessing for relatives or friends.

Sixty-seven friends ask prayer for the healing of relatives or friends, including one that grandson may be healed of St. Vitus Dance; another that son may regain his speech; another that mother may regain use of limbs; and Mrs. W. A. S., that husband may be restored to health and strength. Fifty-two friends ask prayer for the healing of self.

Mrs. C. H. W. and Mrs. J. B. R. H. ask prayer that their husbands' hearing may be restored; R. C., a sister's; T. & A. P., daughter's and brother's.

Nothing Succeeds Where the Heart Fails

A CONNECTICUT octogenarian has sold an invention for a big fortune. He had worked on it for more than sixty years and had made more than 300 models, each of which was unsuccessful except the last one.

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By accident?

Is the result of sixty years' work an accident?

All inspirations and great ideas come we know not how or whence, but they come only to the mind prepared. Ideas are opportunities only to the mind that can grasp and utilize them. It took sixty years' study and experiment on the part of this man to fit him to comprehend and apply a certain mechanical principle. There was no accident about it.

A main basis of his success at last was his persistency. A million men would have given up in failure. He realized that his only chance in winning lay in continued trying, and he, the one man in a million, kept on.

The million who would have quit say it was "luck" with him. But there was no luck except that which is the natural fruit of persistent effort.

The history of every successful man reads much the same. Whatever his work, he mastered it; and pleased nature yielded into his capable hands her secrets, jealously guarded from the unworthy.

The keynote to most failures is that detestable phrase, "I can't."

You will not find a confirmed failure anywhere who will not tell you that he has found out there is no use in trying. "Luck" is against him, he says; and so it is; "luck" is against any one who sees no use in trying.

We may think we have failed so often that it is impossible for us to succeed. It's nonsense. There is no real failure except for him who tamely quits trying. Success ever hovers close to any one whose heart is undaunted.

The old man who tried for sixty years and failed more than 300 times might have missed a lot of failures by giving up. So would he have missed success.

He might have given up in a day, as some of us do, or in a month, as more of us do, or in a year, as most of us do, and consoled himself in failure with the belief that he had done his best. He, too, then would have been "unlucky," and dragged out his old age in disappointment and pessimism.

But that was a great principle he followed—as long as one keeps on trying there is chance for success; but when one quits trying there is no chance at all.

We may fail, but what of that? There is no real failure while courage holds out.

Success may ever be smilingly awaiting us in the shadow of some small defeat.

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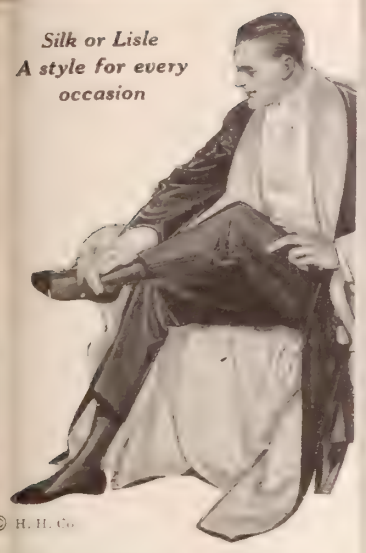

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The War in Europe

Continued from page 1154

river being almost absolutely in their hands.

The most important single event of the week was the capture of the Serbian arsenal of Kraginevatz, the main supply point for the Serbian Armies. The only munitions factory of any importance in Serbia is also located in this town, and the loss thereof as well as of the arsenal, can hardly exercise other than an adverse influence on Serbian fortunes.

To the south, Nish itself, the former temporary capital, is at the present writing threatened from the north by the Austro-Germans, from the northeast by the Bulgarians, moving from Kiuashevatz, and from the southeast also by the Bulgarians, who, after capturing the Serbian fortress of Pirot, late in the last week in October, have during the week last past moved to a point considerably to the east of Bela-Palanka, which town is in their hands. Late reports indicate that heavy artillery has already opened on the outer defenses of Nish, and that its fall is only a question of hours.

South of Nish the Bulgarians continue to hold all the line of the railway running to Salonica from Vrania to Veles, the reports of their having lost these points turning out to be unfounded and from this line have launched a column in the direction of Monastir, which is now, it is said, within fifteen miles of this city. Reports also reach us that in the section the population, which is Bulgarian in race and sympathies, has risen against the Serbians and that irregular fighting is going on.

The Allied troops which were landed at Salonica and advanced into the interior, are reported to have taken contact with the Bulgarians at Krivolak on the railroad to the south of Ishtip and southeast of Veles. Hard fighting is reported to have taken place here during the past week, both sides claiming victory.

As if Serbia had not troubles enough on her other fronts, the Albanians have been attacking her quite violently on the western front during the week. This fighting has centered along the course of the river Slotena, almost directly west of Uskub.

The general character of the fighting in Serbia is probably the fiercest in the war. It is said that all classes of the Serbian population are taking part, even old women and children, and as a consequence many of the ordinarily civilian population are being killed. My readers will remember the awful character of the combats in the second Balkan war, in this connection.

The Russians have been unable to find any method of getting such troops as are disposable for that purpose to the aid of Serbia. The reported attempts to force a landing at Varna on other points on the Bulgarian coast, were officially denied during the past week.

Rumania's position is still undetermined and apparently that country is seeking in every possible manner to avoid making any decision, at this time at least.

The Turks have shown some activity on the Gallipoli peninsula during the week, particularly during the latter part thereof. On Thursday, Nov. 4, the fighting was particularly brisk. On that day the Turks delivered four separate attacks in force on the Allies' positions at the end of the peninsula, but without permanent success, though at one time they penetrated their adversaries' positions only to be driven out in a short time. Their casualties are reported to be heavy and those of the Allies slight. It is quite probable that the Turks are preparing a general offensive on this front, in order to prevent the withdrawal of any troops of the Allies therefrom for use in Serbia and Greece.

London and Paris do not as yet seem to have arrived at any decision as to whether or not they will abandon this Gallipoli campaign. In this regard they seem to manifest considerable indecision, probably more for political reasons than for military.

During the week the British government announced that in addition to the casualties there had been about 74,000 men invalided home for sickness from the British forces only engaged in this campaign. The climatic conditions and the water are said to be the principal causes of this large amount of sickness, and it is also said that there has been as large amount of sickness among the French troops proportionately.

Italy is making little or no progress in her campaign against Austria. There has been a very considerable shake-up in the Italian army during the past month, and as many as nineteen generals have, it is reported, been transferred to the retired list, which is a polite way of superseding them, and it is even hinted in some quarters that General Cardona's retirement from the supreme command is possible on account of dissatisfaction with the results achieved.

The Briand cabinet, which turns out to be a coalition government embracing representatives of all shades of political opinion, has taken charge of the government of France and announced its intention of carrying on the war to the bitter end, which declaration was received with great enthusiasm by the French chamber.

The campaign in the west has been very slow. Only at one point in the line has there been any infantry fighting of moment, near Le Mesnil and Tahure in Champagne. Here the Germans made an advance north of Le Mesnil, recapturing some trenches lost by them about two weeks ago, while at Tahure the French, to even matters, also recaptured a portion of the hill of Tahure which they lost last week.

The airmen and submarines, particularly the latter, were singularly inactive during the week. In fact, the Germans seem to have abandoned their submarine campaign against merchant vessels almost completely. In the case of the airman, the inactivities can be put down probably to weather conditions, unless it has been found that the air raids did not produce results at all comparable with the effort.

That exchange between London and New York has been benefitted by the Anglo-French loan recently placed in this country, is shown by the steadily rising value of the British pound in the quoted rates, a rise which to a minor extent has been participated in by the French franc.

The British campaign in Mesopotamia continues to make progress, and the British forces have now reached a point, it is said, within striking distance of Bagdad, the capture of this city not being improbable in the near future.

Some trouble seems to be brewing in Persia, or at least such is the inference which may be drawn from the fact that the Russian government found it necessary during the past week to send a warning to the government of that country that any agreement between herself and Turkey relative to Persia's aiding Turkey in this war, would in itself void the guarantee which England and Russia had given Persia of her autonomy and independence, and further warning her that military measures against her would also be taken in such an event.

In Russia, during the past week, in the extreme north, the Germans, having failed for two months with almost incessant attacks upon Riga and Dunaberg by various routes, are now trying to move eastward along the railway that skirts the shore of the Gulf of Riga from Tucan. This advance is comparatively slight, and much marshy and boggy ground in which it will be difficult to move troops and artillery intervenes between them and their destination. Further to the south, northeast of Mitau, another movement on Riga was begun during the week, but this also failed to make much progress.

Further south in Galicia along the Styrpa river, there has been considerable hard fighting with the result that the Russians, who had made some slight advances on the right bank of this river, were again driven to the east and lost several thousand prisoners of war besides considerable material and some artillery.

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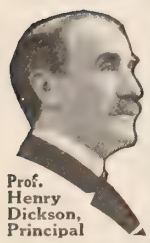


Prof. Henry Dickson, Principal

Dickson School of Memory, 701 Hearst Bldg., Chicago, Ill.

Amarilly of Clothes-Line Alley

Continued from page 1160

that it was none of his business, but, a respecter of age, she loftily informed him that it had been "give to her."

"By whom?" he persisted.

Perceiving her reluctance to answer he added gently:

"I am a bishop of the Episcopal Church and I cannot endure to see a surplice in such a place as this."

A bishop! This was worse than a reporter even. St. John would surely hear of it! But she felt that an explanation was due the calling of her interlocutor.

She lifted righteous eyes to his.

"My mother works for one of the churches, and the minister, he give us this to cut up into clo'es fer the chillern, but we didn't cut it up. I'm a goin' to leave it here till the rent's paid, and we git the money to take it outen hock."

The bishop's eyes softened, and lost their look of shocked dignity.

"I will advance you the money," he offered. "I would much prefer to do so than to have it left here. How much money do you need to pay your rent?"

"We need five dollars," said Amarilly, "to pay the balance of it. But I wouldn't take it from you. I ain't no beggar. I don't believe, nuther," she continued, half to herself, "that Mr. St. John would like it."

"Who is Mr. St. John?" he asked curiously. "I know of no such rector in this diocese. My child, you have an honest face. Since you won't accept a gift of money, I will lend you the amount. I want you to tell me all about yourself and this surplice."

"Well, mebby he'd want me to," reflected Amarilly.

"Gimme back that surplus," she said to the Jew, who seemed loath to relinquish his booty.

As she walked up the street with the bishop, she frankly related the family history and the part Mr. Meredith and the surplice had played therein.

The bishop had generous instincts, and a desire to reach the needy directly instead of through the medium of institutions, but he had never known just how to approach them. His presence in this unknown part of the city had been unpremeditated, but he welcomed the chance that had led his steps hither to perform an errand of mercy. He handed Amarilly five dollars, and wrote down her address. He was most reluctant to receive the surplice as security, but Amarilly's firm insistence was not to be overcome. She returned home, rejoicing in the knowledge that she had the price of their happy home in her pocket. The bishop had given her his card, which she laid in a china saucer with other bits of pasteboard she had collected from Derry Phillips, Mr. Vedder, and Pete Noyes The saucer adorned a small stand in the dining-room part of the house.

"It's the way Mrs. Hubbleston kep' her keerds," Amarilly explained to the family.

Meantime the bishop was walking in an opposite direction toward his home, wondering if he should find he was mistaken in his estimate of human nature; and a query arose in his mind as to what he should do with the surplice if it were left on his hands.

CHAPTER XIII

BUD sat in the park—Clothes-line Park, Amarilly had dubbed it—one Monday afternoon, singing a song of gladness. The park was confined by a clothes-line stretched between three tottering poles and the one solitary poplar tree of the Jenkins estate. The line was hung with white linen garments, and smaller articles adorned the grass plot within the park.

This to Bud was the most beautiful spot in the world. He looked up into the sapphire blue of the sky flecked with soft patches of white, then down upon the waving grass latticed by sun and shade; he listened to the soothing rustle of the poplar leaves, the soft flapping of linen in the breeze, the birds in the tree tops, and felt his heart and throat bursting with all the harmony and melody about him. Not always was Bud's refrain one of joy. There were songs of sorrow on the damp days when the washings must be dried within the house, and he could not venture forth because he still was regarded as the delicate one of the family. There were days, too, when the number of garments was not adequate to complete the boundary to the park, and that meant less to eat and worry about the rent and a harassed look in his mother's anxious eyes.

But there was no sob in Bud's song this afternoon. The clothes had been hung out unusually early, and were nearly dry, so his mother had brought out her little lean-back rocker and sat beside him for a few moments to listen to his carol and to hark back to the days when his lusty-voiced father had sung to her in the shadows of a vine-clad porch.

It was not upon Amarilly, the sharer of her burdens, nor upon the baby that Mrs. Jenkins lavished her tenderness. Bud crept closest because he had been the one most dependent upon her care.

When the little singer ceased, the mother arose and unpinned the garments, carrying them in armfuls to the huge basket in the middle of the park. Bud watched her thin, fatigued hands as they performed their accustomed task, and a sudden inspiration came to him. His future field of labor had troubled him. Now his way seemed clear. He stepped nimbly to the grass plot and gathered up the pieces spread thereon.

"Ma," he said, as they met at the basket, "I've jest thought what I kin do, when I grow up, to support you."

"What is it, Bud?" she asked interestedly.

"The teacher said we must plan to do what we knew the most about. I know more about washin' than anything else."

"You'd orter," she replied with a sigh.

"I kin run a laundry," he declared.

"That would be a fine business."

Happy in the hope of this new horoscope, Bud resumed his seat in the amphitheater, and in a voice of clarion clearness ecstatically rendered one of the hymns he had learned at St. Mark's. Ever since he had become a member of the choir, Clothes-line Park had rung with echoes of the Jubilate and Venite instead of the popular old-time school airs. The wringer was turned to the tune of a Te Deum, the clothes were rubbed to the rhythm of a Benedictus, and the floor mopped to the melody of a Magnificat.

On the happy, by-gone Thursdays, cloistered by snow-white surplices, with the little chorister enthroned in the midst, Clothes-line Park had seemed a veritable White Chapel.

Bud was snatched from his carols by the arrival of Amarilly, who was far too practical to hearken to hymns when there was work to be performed.

"I got the money Miss Ormsby's owed us so long," she announced in a tone of satisfaction, "and that jest makes up the money to git back the surplus. I'll give you carfare one way, Bud, and you must go to the bishop's and git it. I'm too beat to go. I've walked most five miles sence dinner."

Bud was scoured and brushed, the pocket of his blouse tagged with a five-dollar bill carefully secured by a safety pin, and he started on his way for the address Amarilly had given him. He stopped at the corner drug store to spend his car-fare for an ice-cream soda.

When the lad's quest was repeated to the bishop by his housekeeper, he instructed her to send Bud up to the library, being kindly-disposed towards all boy-kind. While he was questioning his young visitor, the organ of Grace Church, which was next to the bishop's house, pealed forth, and a man's voice began to chant a selection from an oratorio Bud had learned at St. Mark's. A high, childish soprano voice was essaying to carry the sustained note an octave above the man's voice; once it sharped.

"Oh!" shuddered Bud in dismay. "He can't keep the tune."

"He isn't our regular soloist," ex-

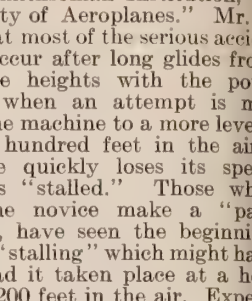
Continued on next page

Aeroplane Stability

FORE-AND-AFT or longi[tudi]nal equilibrium in flying is discus[sed] by Dr. Orville Wright in a recent publ[ica]tion of the Smithsonian Institution, e[nti]tled "Stability of Aeroplanes." Mr. [Wri]ght says that most of the serious acci[dents] in flying occur after long glides fro[m con]siderable heights with the pow[er re]duced, when an attempt is m[ade] to bring the machine to a more level [cour]se several hundred feet in the air. [The] machine quickly loses its spee[d and] becomes "stalled." Those who [have] seen the novice make a "pa[ssen]ger" landing, have seen the beginnin[g of a] case of "stalling" which might ha[ve been] fatal had it taken place at a he[ight o]f 100 or 200 feet in the air. Experi[ments] made during the past year or tw[o have] brought about a considerable a[dvance] in the development of automatic [stabil]ity. A device described by Mr. [Wrig]ht comprises a small horizontal win[d vane] so mounted on the machine as [to ride] edgewise to the wind when the m[achine] is flying at the desired angle of inc[idence]. In case the machine varies fr[om the] desired angle, the air will strike th[e vane] on either its upper or lower side. [The] slightest movement of the vane in [either] direction brings into action a po[werfu]l mechanism for operating the cont[rolling] surfaces. If the wind strikes th[e vane] on the underside the elevator is [turned] to cause the machine to point dow[nward] in front until the normal angle is re-stored, and if the air strikes th[e vane] from above an opposite action up[on the] elevator is produced. The [author] maintains that a machine contro[lled by] regulating its angle with reference [to the] impinging air is not liable to the d[anger]s of "stalling."

Another method for main[taining] fore-and-aft equilibrium utiliz[es the] force of gravity acting on a pe[ndulum] or tube of mercury, and a [second] employs gyroscopic force.

Mr. Wright believes that the [day is] near at hand when the flier [will be] almost entirely relieved of the w[ork of] maintaining the equilibrium [of his] machine, and his attention w[ill be] required only to keep it on its [proper] course and to land it safely.



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ined the bishop apologetically. "He
ll, and this boy is trying to learn the
't for an organ recital to be given
xt week."

Again the choirmaster's voice, patient
l wearied, began the refrain. Instinc-
ely Bud's little chest swelled, and
oluntarily his clear, high treble took
note and sustained it without break
ough the measures, and then tri-
phantly broke into the solo. The
hop's eyes shone.

"Come," he said, rising and going
ards the door, "come with me."

Wonderingly and obediently, Bud
owed him into the church and up to
organ where the choirmaster sat.

"This is one of the boys from St.
rk's. Try him on the solo. He just
g it for me."

"I thought I heard it sung just now,
I feared it was only an echo of my
ams. Let me hear you again, my lad."

Easily and confidently Bud attacked
high C in alt. At the end of the
, the long-suffering choirmaster
lked as if he were an Orpheus, who
ll found his Eurydice.

"Who taught you to sing that solo?"
demanded.

"My school teacher. She is studying
an opery singer, and she helps me
h my Sunday singing."

"I thought the style was a little
id for the organist of St. Mark's,"
l the choirmaster whimsically. "My
, if you will sing it for us at the
ital as well as you did just now, you
ll have ten dollars."

The laundry now loomed as a fixed
r in Bud's firmament. When he
t home and told his mother the good
vs she moved joyfully among her
ps and tubs. The turn of the wringer
er seemed so easy, and she frequently
sed in the rubbing of a soaped
ment to wring the suds from her
llen hands and listen anew to the
ital of Bud's call upon the bishop and
choirmaster of Grace Church.

CHAPTER XIV

THE next day the flood-tide of the Jenkinses' fortunes bid fair to flow fulness. Word came to the little ne that Mr. Meredith had returned he city and desired the laundry work be resumed. Bud was summoned to ir practice the following Friday, and ss King sent her chauffeur with a -sized washing.

"Everything comes so to onct, it es your breath away," said Amarilly, te overcome by this renewal of com-rcial activity, "and next thing I ow,"—there her heart gave a deer-like p—"Mr. Derry'll be hum, and din' fer me. Then we'll all be earnin' ep' Gus."

At the end of the week Amarilly erly went to deliver the washings at rectory and Miss King's but in both ances she was doomed to disap-ntment, as her friends were not in.

"I'll go to church and see 'em," she olved.

This time her raiment was very ple, but more effective than upon the asion of her previous attendance.

Before Amarilly's artistic tempera-nt was awakened by the atmosphere the studio, she had been wont to ay herself in things convenient, hout regard to color or style, believ-herself to be hopelessly homely and ond the aid of personal adornment; since Derry had praised her hair, had scrupulously cared for it and owed no conflicting color in proximity reto. On this occasion she fastened with black velvet bows, and arrayed self in the white dress Mrs. Jimmels given her.

"I deelar, Amarilly," exclaimed her ther, "I believe you're a-growin' ty!"

Amarilly's eyes danced, and she gave mother a spontaneous and rewarding g.

She didn't do her own ushering this e, and was consequently seated most onspicuously near the entrance. Her rt beat rapturously at the sight of n Meredith in the pulpit.

"His vacation didn't freshen him up ch," she thought, after a shrewd nce. "He's paler and don't look real rt. Sorter like Bud arter he got up m the fever."

Her attention was diverted from the rector by the vision of Colette coming down the aisle. The change in her appearance was even more startling to the little anxious-eyed girl than in John's case. There were violet shadows under the bright eyes, a subtle, subdued air about her fresh young beauty that had banished the little touch of wilfulness. As soon as she was seated, which was after the service had begun, she became entirely absorbed in her prayer-book.

"Vacation ain't agreed with her, nuther," pondered Amarilly perplexedly.

She turned her gaze again to John, who was sitting back of the choir, while his "understudy" conducted the service. His face was shaded by his hand, but Amarilly's gimlet glance noted that he frequently sent a fleeting, troubled look toward the King pew.

"Thar's something up atwixt 'em," deduced Amarilly, "and they air both too proud to say nuthin' about it to the other."

John's sermon was on the strength that renunciation brings, and the duty of learning resignation. There was a pervasive note of sadness in his deliverance of the theme and Amarilly felt her joyousness in the return of her friends slipping from her.

She went out of church somewhat depressed, but was cheered by the hand-clasp of the rector and his earnest assurance that he would see her very soon. While he was saying this, Colette slipped past without vouchsafing so much as a glance in their direction. Hurt through and through, the little girl walked sadly to the pavement with head and eyes downcast.

"Amarilly," dulcetly spoke a well-loved voice.

Her eyes turned quickly. Colette stood at the curb, her hand on the door of the electric.

"I waited to take you home, dear. Why, what's the matter, Amarilly? Tears?"

"I thought you wan't goin' to speak to me," said Amarilly, as she stepped into the brougham and took the seat beside Colette.

"I didn't want to interrupt you and Mr. Meredith, but it's a wonder I knew you. You look so different. You have grown so tall, and what a beautiful dress! Who showed you how to fix your hair so artistically? I never realized you had such beautiful hair, child!"

"I didn't nuther, till he told me."

"Who, Amarilly? Lord Algernon?"

"No!" scoffed Amarilly, suddenly realizing that her former hero had toppled from his pedestal in her thoughts. "'Tain't him. It's a new friend I have made. An artist."

"Oh, Amarilly, you have such distinguished acquaintances! All in the profession, too. Tell me who the artist is."

"Mr. Derry Phillips. I cleaned his rooms, and he took me to lunch. We ate things like we had to your house."

I-Beam, Steering-Arm, Rear Axle Drive-Shaft and Knuckle, be tested today by powerful machines to test the toughness of the steel.

There's Safety in Axles that Stand Tests Like This—

—Safety in axles designed to meet the maximum stresses of every-day travel with a *big margin to spare*—built of materials so good that, if accident does bring strains beyond what the axles should bear, they will *stand right up to the last ounce of pressure and the last severe shock*—then *bend* but not break.

WHEN Harry Knight drove his racer head-on into a concrete wall at the Indianapolis Speedway, to save another man's life, the Timken Front Axle was bent by the intense impact. But that axle was afterward straightened and is running under a car today.

It is because Tinken-Detroit Axle parts are so tough that they *can* be bent, twisted and flattened, cold, *without breaking*, that the man who rides on Timkens *can confidently count on riding safely.*

It requires terrific blows and tons of pressure, in special testing-machines, to bend these big, tough, cold, steel I-beams, steering arms, knuckles and driving shafts.

Tests like this are necessary to *prove* in our factory that the work of the steel-makers, the chemists, engineers and metallurgists was right.

To prove that, while wonderfully tough and strong, Timken-Detroit Axles *are not brittle.*

That the I-beams and spindles will not break under the weight of the loaded car as it drops suddenly into a deep rut or bumps over steel rails. Nor will a steering-arm, or a steering cross-rod snap, and leave the car unmanageable.

Problems in Safety

To get steel that is strong enough, and hard enough to stand the steady stress; and yet so tough that it cannot break under sudden shock, has been no simple problem. And to get it without undue weight has been another problem.

These problems could not be solved through knowledge of the chemistry of steel alone. It meant testing samples of steels from all over the world, observing and recording the effect on these steels of heating them to different temperatures and quenching them in different baths.

Concentrated Study

Out of the multiplicity of analyses, heat-treatments and testings, and out of long experience in every type of car under all conditions of service, has come the best steel for each axle part, and the best formulas for heat-treatment of each part.

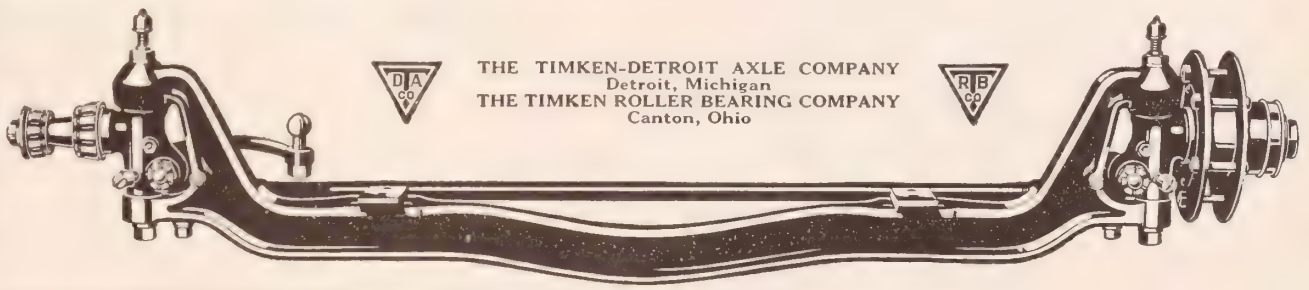
Only concentrated devotion to the one problem of axle-building could determine the right steel and the right heat-treatment—just as it has developed the right design, size and relation of the different axle parts.

And Still More Study

Although Timken-Detroit Axles justified themselves from the very beginning of the automobile industry by satisfactory service in motor-cars, pleasure and commercial, the work of study, experiment and investigation has continued through all the years that have followed. It has made, and is making every year, new contributions to the wonderful things accomplished in this Twentieth Century by heat-treatment.

The safety and satisfaction of the man who rides on Timken-Detroit Axles are secure because back of the axle is the great human organization that has worked together for one common object during all the years of motor-car manufacture.

There are no more important parts of your car than the axles and their bearings. Why this is so is told in the Timken Primers, D-9 "On the Anatomy of Automobile Axles," and D-10 "On the Care and Character of Bearings." Both books sent free postpaid, together with a list of Timken equipped cars on request to either address below.



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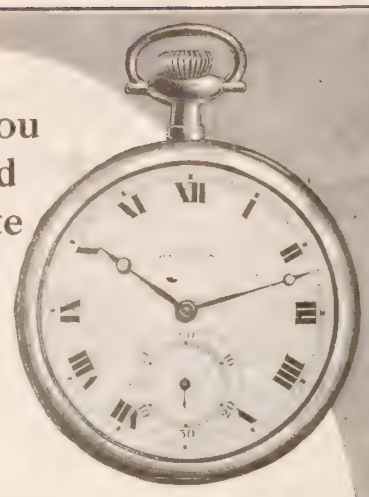

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It's a genuine pleasure to carry such a watch—one that you are not always setting or adding or subtracting a minute or so to or from the time it tells.

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"The Watch of Railroad Accuracy"

When you buy a Hamilton you buy accuracy that will endure.

You get a watch so accurate, durable and beautiful that a generation from now it will still be a source of pride to its owner.

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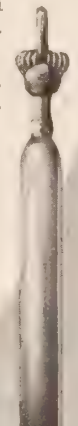

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All Druggists; or by mail, 35c
STOWELL & CO., Manufacturers, Charlestown, Mass

Established 1879.

for Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal, affections for which it is recommended.

It is a simple, safe, effective and drugless treatment.

Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once.

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The air carrying the antiseptic vapor, inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights.

Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 36 years of successful use. Send us postal for Descriptive Booklet.

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Try Cresolene Antiseptic Throat Tablets for the irritated throat, composed of slippery elm bark, licorice, sugar and Cresolene. They can't harm you. Of your druggist or from us 10 cents in stamps.

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Splendid reading lamp for city homes. Absolutely indispensable in the country. Every home a possible sale. Profits run into big money. Your territory is open. Write quick for terms and canvasser's sample.

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Eat Your Way to Health

Use Tyler's Macerated Wheat and other raw foods like I did and get well. A wonderful corrective food. Removes cause of constipation. Users praise it. Doctors recommend it.

Send 2 2-stamps for Raw Food Book and Health Guide or send 10c for Trial can of the food and Book, including recipe for the finest salad you ever tasted, postpaid to any address

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More Comfortable Healthful and Convenient than the Out-Door Privy

Eliminates the out-door privy, open vault and cesspool. They are breeding places for germs. Have a warm, sanitary, odorless toilet right in your house. No going out in cold weather. A boon to invalids. Endorsed by State Boards of Health.

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The germs are killed by a chemical process in water in the container, which you empty once a month. **Absolutely no odor.** No more trouble to empty than dishwater. Closet absolutely guaranteed. Write for full description and price.

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211-U **Sixth St. Detroit, Mich.**
Ask about the Ro-San Washstand—Hot and Cold Running Water Without Plumbing

HIRE HER—10c A MONTH

Send 10c for a month's supply of **LESWERK LAUNDRY TABLETS.** Money back instanter if they do not save time and labor and make your clothes whiter and cleaner. Thousands of women use them every week. Send 10c for prepaid package. **Agents** can make a great success of this proposition without personal canvassing.

Leswerk Mfg. Company, Richmond Hill, New York City

"Derry Phillips, the talented young artist! Why, Amarilly, girls are tumbling over each other trying to get attention from him, and he took you to luncheon! Where?"

"To Carter's, and I'm to serve his breakfast and take care of his rooms, and he showed me how to fix my hair and to say 'can' and 'ate.' He's fired the woman what red his rooms."

"'Merely Mary Ann,'" murmured Colette.

"No," said Amarilly positively. "Her name is Miss O'Leary, and she didn't clean the mopboards."

Colette's gay laughter pealed forth.

"Amarilly, this is the first time I've laughed this summer, but I must explain something to you. The housekeeper told me that all the children had scarlet fever and were qua antined a long time after we left. I wish I had known it and thought more about you, but—I've had troubles of my own. How did you manage so long with nothing coming in?"

"It was purty hard, but we fetched it," sighed Amarilly, thinking of the struggles. "We're doin' fine now again."

"But tell me; how did you buy food and things when none of you were working?"

"When your ten dollars was gone, we spent his'n."

"Whose?"

"Mr. Meredith's. He sent us a ten, too."

"Oh!" replied Colette frigidly.

"Then the Boarder give us all he hed. Arterwards come dark days until Mr. Vedder sent us a fiver. Then thar was an orful day when thar wan't a cent and we didn't know whar to turn, and then It saved us."

"It? What?"

"The surplus. Mr. St. John's surplus. It brung in lots."

"Why, what do you mean, Amarilly?"

"You see 'twas at our house when Iry was fust took sick—same as the waist you gimme was. They couldn't nuther on 'em be sent hum till they was fumygated. Then Mrs. Winders said as how he, Mr. St. John, said as how we was to keep it and cut it up fer the chillern, but we didn't."

"Oh, Amarilly," asked Colette faintly, "do you mean to tell me that the surplice was never delivered to Mr. Meredith?"

"No. Gus didn't take it that night, and in the mornin' when Iry was took it was too late. And then when it got fumygated, Mr. St. John had gone away and he left word we was to keep it."

The transformation in Colette's mobile face during this explanation was rapid and wonderful. With a radiant smile she stopped the brougham and put her arms impulsively about Amarilly.

"Oh, Amarilly, I'm so happy, and I've had such a wretched summer! Now, we will go right to your house and you'll let me see the surplice."

Amarilly looked surprised.

"Why, yes, you can see it, of course, though it ain't no diff'rent from his other ones."

"Oh, yes, it is! Far, far different, Amarilly. It has a history."

"Yes, I guess it has," laughed Amarilly. "It's been goin' some these last two months!"

"Why, what do you mean, Amarilly? and I forgot in my excitement to ask how it helped you. But first tell me. You know there is a pocket in it?"

"Yes, Miss King."

"Have you noticed anything in the pocket?"

"Never looked once. But then if thar was 'twould hev come out in the wash. It's been did up heaps of times. You see, rentin' it out so much—"

"Renting it out!"

Amarilly gave a graphic account of the adventures of the errant garment to date. Meanwhile Colette's countenance underwent kaleidoscopic changes.

"Amarilly," she asked faintly, "have you the addresses of all those people to whom you rented it?"

"Yes; I keep books now, and I put it down in my day ledger the way the Boarder showed me."

"There was something—of mine—in—that pocket. Will you ask your mother to look for it, and hunt the house over for it?"

Amarilly, greatly distressed at loss, promised faithfully to do so.

To be continued

Called Higher

MRS. ELMA MILLER STEBB[INS], wife of George C. Stebbins, ent[ered] into rest on September 1, at Northfield, Mass. Mrs. Stebbins was in sixty-eighth year. For more than forty y[ears] she had been engaged in evangelistic wo[rk] company with her husband, who assi[sted] Moody and Sankey in their labors in G[reat] Britain and America. For many years Stebbins sang with her husband, and fu[rther] assisted in evangelistic campaigns by ducting ladies' meetings, in which she especially blessed. In all her public w[ork] Mrs. Stebbins never lost the charm of the gentlewoman, combining with her symp[athy] in her husband's evangelistic labors a grac[e] and humble fellowship. Her loss wil[l be] mourned by thousands, to whom she w[as a] blessing, although personally unknown.

Alexander Paul, Jersey City Heights, N[. J.], September 11, 1915, 86.

Mrs. Levi Clay, Adair, Iowa, Septembe[r 1], 1915.

George Heffelfinger, Walhonding, O[hio], August 22, 1915, 87.

Francis Whealdon, Twin Falls, Id[aho], August 23, 1915, 14.

Mr. Adams, Racine, Wis., July 24, 191[5].

Moss Martin, Rescue, Va., August 1, 1[915].

Charles Baker, Thompson, Conn., Oct[ober] 12, 1915, 70.

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THE
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PORTABLE ELECTRIC LAMP

is sufficiently novel to make it a gift of distinction.
—sufficiently beautiful to make it a gift of charm.
—sufficiently useful to make it a gift of value

Its duty is to show things in a better and a brighter light—thus it truly reflects the Christmas Spirit. Its choice reflects, too, your own good-sense and good taste, while the versatility of its uses pleases and compliments the recipient.

It is an appreciable gift and a desirable possession.

It covers multitude of merits and, with it all, it is moderate in price.

Your dealer will gladly demonstrate to you its practical value. Its price is only five dollars (in Canada five-fifty).

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THERE is a youngster in almost every home who demands Kellogg's Toasted Corn Flakes, with their zestful, appetizing, crisp-from-the-oven taste.

Think of all the homes where they are the best-liked of the cereals—the oftenest repeated—the most called for. Then ask yourself if there is something here that your folks are missing.

Once get accustomed to having the Kellogg Waxtite package handy and you'll see how many breakfasts begin with Kellogg's—how often they are served for the children's supper—between meals—or as a light repast before going to bed.

Folks who have learned the sense of light foods are enjoying these satisfying golden flakes the year around.

And remember, *please*, that you don't know Corn Flakes unless you know *Kellogg's*—the original Toasted Corn Flakes—their goodness insured by our responsibility to over a million homes.

Then too there is the *WAXTITE* package that keeps the fresh, good flavor in—and all other flavors out.

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Mighty as Caruso
Brilliant as Tetrazzini
Charming as Farrar
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Unique as Mischa Elman
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Victrola XVI, $200
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Mahogany or oak

The Victrola is all artists and all instruments in one. It gives you the actual tones of the renowned singers and instrumentalists of the world. It is the genius, the power, the beauty of every voice and every instrument. It is the supreme musical instrument of all time.

Any Victor dealer will gladly play any music you wish to hear and demonstrate the various styles of the Victor and Victrola —$10 to $350.

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New Victor Records demonstrated at all dealers on the 28th of each month

Christian Herald

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NEW YORK, NOVEMBER 24, 1915

VOL. 38—NO. 47. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by Clarence A. Pinchase

The corn stalks stand like sentinels against the sunset gold,
As if to guard the autumn days from winter's biting cold;
The pumpkins round have gone to deck some gay thanksgiving board,
And every growing thing has graced the harvest of the Lord.

Protect Our Good Name

GOODYEAR
AKRON

Visitors to the Goodyear factories are always impressed with a framed sign which confronts them at every turn.

In every room in every Goodyear building, they encounter the same message: *Protect our good name.*

It hangs on the walls of all the Goodyear branches throughout the country, and is being adopted by tire dealers everywhere as an expression of the spirit in which their business is conducted.

We believe that the public will be interested in the analysis of this simple but striking sentiment which is published herewith.

The Goodyear Tire & Rubber Company
Akron, Ohio

F. A. Seiberling

President

STRIPPED to the waist, his huge torso streaming with sweat, a workman swings the heavy iron core to an iron table, and wrenches off a tire which has just come steaming from the heater.

His eye falls on the legend over his head, and he smiles.

Our good name is also his good name.

The two are intertwined.

He will protect the one, while he subserves the other.

His thoughts are—as they should be—chiefly of himself, of his little home, and of his family.

Their good name, his good name, our good name—his good work will stand guard over them all.

* * *

Two thousand miles away—in Seattle, we will say—the same thought, in the same simple words.

An irritating moment has arrived—the temptation to speak sharply to a customer, to fling a slur at unworthy competition.

The salesman, or the manager, or whosoever it may be, looks up, and the quiet admonition meets his eye:

Protect our good name.

In a twinkling it smooths the wrinkles out of his point of view.

He is himself again—a man with a responsibility which he could not escape if he would; and would not, if he could.

* * *

Back two thousand miles again to the factories—this time to the experimental room.

An alluring chance to save—to make more profit by skimping, by substitution. No one will ever know. But—the silent monitor repeats its impressive admonition:

Protect our good name.

What chance to compromise with conscience in the presence of that vigilant guardian?

* * *

Thousands of men striving to keep a name clean.

And keeping their own names clean in the process.

* * *

We Americans, it is said, make a god out of business.

Let the slur stand.

Whether it be true or not—it is true that business is our very life.

Shall it be a reproach to us that we try to make business as good as business can be made?

* * *

Think of *this* business, please, in the light of its great animating thought: "*Protect our good name.*"

We are thinking of you, always, when we say it—you American millions, and you other millions in the old world.

We think of you judging us, judging us—by what we are, by what we do, by what we make.

We think of tens of thousands of homes in which our name can be made to stand for that which is worthy and worth while.

We must not lose your good will—we must not tarnish our good name.

* * *

You can call that anything you like.

You can call it business, or sentiment, or idealism, or nonsense.

It may be all of these.

It may even be that which our national critics call making a god of business.

But at least it gives to us a motive that is bigger and broader and deeper than money.

It makes thousands of men happier in their work and more faithful to it.

It has made of this business a democracy of united thought—a democracy of common endeavor—a democracy of purpose and principle.

* * *

And here is the oddest thing of all:—

The more we live up to this "impractical" ideal, the greater the business grows.

The more we labor for the future, the more we profit in the present.

The more we strive for character, the greater the reward in money.

The more we put into our product, the more we take out in sales.

Perhaps, after all, there is more than one sense in which it is good to make a god out of business.

We think so.

And we think you think so.

F. A. Seiberling, *President*

The Goodyear Tire & Rubber Company

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

The Restorers of Paths to Dwell In

IS not this the fast that I have chosen?" demanded the prophet: "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?" On this one day of the year especially we give thanks for blessings we have eived directly and indirectly; for the blessings we share in common with our ghbors and our nation: for a great many things that are very largely in many tances the natural fruit of our own labors. It is just possible we take a sort of nplacent satisfaction in the thought that we are the recipients of all these bless-s, and that we appreciate our own appreciativeness, our own sense of fairness in ing God thanks.

We do well to remember our benefits with gratitude, but do we do enough in ing just that? Suppose we were to look about us for things in other people's les for which to give thanks. And then, suppose we should find in our seeking a nily here and there who have nothing in the world to give thanks for. Would finding of such a family be a fit subject for thanksgiving in itself? It would. uld the turning of such a family's mourning into singing be a fit subject for nksgiving on your part? Is not that the fast that he has chosen—to deal thy bread to the hungry, to bring the poor that are cast out to thy house? Is there any more sincere gratitude to God than in causing other hearts to rejoice in him by loosing the bands of wickedness, undoing heavy burdens, letting the oppressed go free and breaking the power of injustice? "Then shall thy light break forth as the morning. Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say, Here I am."

All of which is by way of introducing a most interesting letter received by the Christian Herald from Jerusalem. There is real cause for thanksgiving this day in the fact that throughout the districts in Europe which have been robbed of their joy by war, thousands of aching hearts have been cheered and thousands of despairing lives have been given new courage by the bounty of Christian men and women and little children of America, among whom are many, many Christian Herald readers. It is particularly timely to hear this song of gratitude from that very spot where the prophet said to the chosen of the Lord: "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light arise in obscurity and thy darkness be as the noonday; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

AMERICAN COLONY, JERUSALEM

September 12, 1915

THE timely gift from the Christian Herald Relief Fund was received with great thanksgiving. Not only was it a relief that God had blessed our efforts and sent help at a moment en we were considering the advisability of con-uing the work unaided, but this generous assis-nce has enabled us to increase the number those receiving help to more than double at it was a month ago.

n a previous letter I told you of our efforts starting a needle-lace industry, which would ploy the women while the men are away ving their country, and asked you to help This seemed the very best way of assist-the poor under the present conditions. lso wrote of how many of the Jerusalem or throw the responsibility upon charity. lying received so much from convents and sions, they accept it as their right, and en demand support. We felt that if we uld awaken the desire to help themselves ough their own efforts, this in itself would a step in advance. We would give them chance, at any rate. We are glad to say t we find the majority of the women willing work, and the gratitude is greater than that own some months ago, when we were dis-uting bread and lentils.

some of the well-to-do families are now in stricken condition, and would be glad to rk if they could receive special attention. ny tried coming in by another door, so t the crowd would not see them. It has en us the opportunity to have many con-sations with them, and point out how hol-l such pride is. We show them that it is re honorable to work, and thus provide the needs of the family, than to accept charity which these people accepted with-a blush. It has been gratifying to note improvement along these lines during the weeks. "A fellow feeling makes us ndrous kind," and this universal calamity ich is sweeping over us breaks down many ial barriers, thus making it an auspicious ment to begin such a training.

We were giving work to about thirty-two men weekly, although those applying for nd not receiving any, on account of our ited means, far exceeded that number. en from one hundred and fifty to two hun-d women gathered in the hall, only to be away. This was the sad part of the work. each case seemed more appealing, more and pathetic, than the one just dealt with. om should we send away? In spite of efforts to keep within the limit of expenditure we d decided to lay out, we were continually increasing amount.

During these moments a severe struggle went on hin us. Here were these poor people begging, loring, clamoring for work, and if they succeeded in getting even a small order, which would insure them a few pennies, they went away with beaming faces, and murmuring blessings on our efforts, while on the other hand we were using money which I knew was badly needed in the Colony. We have had no income for over a year, and with the relief work we carry on at all times, supported by our earnings, our resources were greatly taxed. We have taken a number of helpless children into the Colony to clothe, feed and teach, and are providing daily for a large number of sick and poor. Our confidence in a mighty God and protecting Father has carried us over many rough places and through deep waters in years gone by, and we trusted in the same guiding power, at this crisis, to take care of these our little ones.

Jerusalem War Victims Helped by the Widows and Orphans Fund

IT was at this time of perplexity that the welcome news of the Christian Herald Relief Fund was received and I write the foregoing that you may fully appreciate our gratitude. This gave us courage, but we kept within bounds until we should hear by letter your requirements. After waiting for three weeks without result, we cabled to you, and finally, after some more waiting, the much-looked-for reply came.

It arrived on a Wednesday morning, as we were giving out the work. A large crowd of eager women and girls were waiting in the hall, and our hearts were sore, knowing how many of them would be disappointed. An elderly woman was standing before my table imploring for work, telling a pathetic story of a sick daughter-in-law, who was not strong enough to feed her baby on account of the lack of nourishing food for herself, yet had to keep on nursing her baby, for she had nothing else to give it. There were three other children in the family, and their large eyes and sunken cheeks spoke volumes.

Just at this moment the door opened, and my sister, Mrs. Whiting, came in waving a piece of white paper. As we read your cablegram, tears of joy started to our eyes, and the lump that had weighed so heavily on our hearts rose and stuck in our throats for a moment, and then disappeared. Our poor woman hardly understood our behavior. She only knew that she got a very good job, and went away feeling as happy as we were. As a thanksgiving offering, we gave every woman present something to do, and since then we have put 180 names on our list.

Mr. Whiting has written you how successful we have been in the purchase of thread. We feared this might be a serious barrier in the continuation of the industry. We have succeeded in procuring enough to carry us over the winter, I think. One thing we regret is the variety in the qualities of the thread used, and therefore the different shades in the work. Some brands are whiter than others. I speak of this so that when you receive the work you may understand the cause. It is not serious, however, for the "needle-lace" washes well, and the difference disappears after the first dip.

You ask for the names of the committee. We have appointed Mr. Vester and Mr. Whiting as treasurers, and the rest of us work without any special office.

Some of the sisters have volunteered to help with the care of our five children and with the housekeeping, that I might be free to superintend the work. It needs some one who speaks Arabic. Mrs. Whiting and Miss Baldwin are a great help. Miss Baldwin takes charge of the work after it is bought from the women, examines it carefully, presses it, and gets it ready to send to you. A blind Armenian girl who drifted to us after being sent out of several mission schools (being above the age allowed in these institutions) is learning how to

wind the laces and insertions on cardboard and cover them neatly with tissue paper. One of the sisters meets the women, and admits those with cards into the waiting-room, while the new applicants are interviewed. Sister Hannah Johnson is our visiting sister, and the names of these new-comers are given to her. Seeing them in their homes, she can better advise us how to help them.

TRUTH is elastic here, and many clever devices are resorted to in order to deceive. It was noticed that women who had babies were attended to first. After this, women borrowed their neighbors' baby for the occasion. The sudden increase of babies made us investigate, and one "snitched" (to use a word we got acquainted with through Judge Lindsey's book, "The Beast and the Jungle") on the others. Sister Hannah has helped us fathom many a crooked tale. The wholesome lessons they learn in telling the truth are almost as beneficial as the money they get to buy food.

My brother, Mr. Spafford, and Mr. Maurice Goldenthal take turns helping us on Wednesday and Friday in paying the women. It takes a clear head to deal correctly with change in this country.

The work has been helped in more ways than I can tell you. The use of a hall and two rooms, airy and convenient, was offered to us and accepted gladly. For the present, this does away with the unnecessary expense of renting rooms. Several ladies in Jerusalem have assisted us. One has been especially helpful. She is a connoisseur in "needle-lace," and has done much to raise the standard of the work.

We have taken some photographs, which we send under separate cover. One of these is of a young mother with her three-weeks-old baby on her lap, sitting in a broad window seat, working on a collar for our Industrial Relief Bureau. The bracelet she wears in no wise means that she is in good circumstances. They all wear cheap jewelry even if it is only glass. Another picture speaks for itself. It is the work-room. Mrs. Whiting, Miss Baldwin and I are receiving the women.

Mrs. Vester Receiving Applicants for Work Such as Is Shown on the Wall Behind Her

At present we have $800 worth of finished work ready to send to the Christian Herald, to be sold in behalf of the work. The greater part of it is composed of laces and insertions, which Mr. Whiting thought you would be able to sell well. They are all done up in lengths of five and a quarter yards. Then we have table sets. Some are cheap sets, while others, w are more beautiful, are consequently more expens Tea cosies and tray cloths to match. Babies' c collars and cuffs, and bags of many attractive desi

Tea-table covers, which can be used for small luncheon clo with handsome crocheted bord These have been much sou after and bought by trave We are anxious for you to ceive this while it is fresh when the interest is keen in A ica for the work. Can you ad us what to do? It might be sible for you to obtain per sion for it to be sent on on the American battleships t collier. These colliers are co ually going back and forth tween the home-land and the s stationed here. We hope th you receive the work, and are to dispose of it at a profit, will be enabled in this way to up the good industrial relief w that has been started.

An experience we had w was novel to us—while hel the poor women with lentils, which through the kindness friend we were enabled to tribute—was that numbers of them (about fifty) began to at our Sunday afternoon meet where they were treated as e visitor is. But, they contin to come, and not understan the language, we arranged fo Arabic meeting so they could the benefit of what was To our amazement, in a fortnight not one came a However, not without letting us understand th they attended the meetings they expected sp treatment. Otherwise why come?

Mr. Vester and the whole American Colon Jerusalem join me in cordial greetings to the Chris Herald and its readers, and send heartfelt thank your response to our appeal for help.

BERTHA SPAFFORD VESTE

A War Congress and Its Problems

An Enlightened Analysis of the Situation That Confronts Congress at Its Next Session

By a Washington Correspondent

ALTHOUGH the United States happily is at peace, the forthcoming session of the Sixty-fourth Congress, which meets on Monday, December 6, may be aptly termed a War Congress. It will be the first meeting of the National legislative body since the war in Europe involved the taking of American lives and interference with American commerce, and the chief problems confronting it have grown out of that gigantic conflict.

In the opinion of legislative experts it will be a War Congress also in the hostile division of forces in both parties upon the most important issues, marked by acrimonious debates, and probably will be prolonged until the meeting of the national political conventions of 1916.

Despite the great crisis in world affairs and the further fact that a session of the American Congress held under such conditions necessarily must be one of the most important in American history, there are but three big problems up for solution at the forthcoming session: National Defense; the McAdoo Shipping Bill for the establishment of a government-controlled merchant marine; and Tariff Revision, admitted by both parties to be necessary as a result of changed conditions in international commerce due to the war and the desire to safeguard American industries when peace shall have been attained.

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Hon. James Hay, Va.

Chairman House Committee on Military Affairs

UPON the first, and generally regarded as the most important, of these problems—National Defense the general inference would be that all parties would be united in the principle however they might differ as to ways and means. The fact, apparent to all, is that upon none of the problems named is there such wide diversity of opinion among senators, representatives and the general public as upon the question of National Defense, with a decided opposition to any abnormal increase in the regular army or in the navy. The Democratic policy, or rather the policy of the administration, is expressed in President Wilson's laconic phrase, "Adequate defense." The definition of this phrase is to be found in the plans already submitted by the Secretary of War and the Secretary of the Navy, the former recommending the organization of a citizen soldiery of 400,000 men, and the latter recommending only a moderate enlargement of the regular naval plan.

The Republican policy has not yet crystallized. Republican opinion, as expressed by party leaders, ranges from demands for an army and a navy much larger than proposed by the Democrats down to mere opposition to the Democratic program. Some prominent Republican senators and representatives have tacitly endorsed the Administration's policy. The Republicans were the first to agitate in favor of a strong national defense, and leading members of that party throughout the country were conspicuous in organizing Security Leagues and Defense Societies.

Leaders of the Democratic party at the capital charge, however, that the enthusiasm of the Republicans who declared for a big standing army and a navy relatively equal to Great Britain's began to wane when the Democrats began to display a like activity — and proportionately declined in many instances to a point of mere opposition to the Democratic program.

Opposition to a large increase in the naval and military forces, however, is not confined to partisan opponents of the Administration. The strongest opposition to a formidable increase comes from the South—from within the Democratic party—and the prediction is freely made by legislative experts here that it will be more difficult to reconcile the Southern congressman to any plan for big additions to the nation's fighting forces than it will be to harmonize the political opponents of the Administration.

The Southern congressmen naturally would be with the Administration in any policy likely to affect the fortunes of the Democratic party in the next presidential campaign, but Southern congressmen are highly responsive to local sentiment, and sentiment in the South is against anything that savors of militarism—not that the South longer dreads Federal military power, but because of the dread of increased Federal taxes. With cotton on the contraband st and with a decreased acreage this year, the staple of the South has been hard hit by the Euro war.

The South realizes, as the entire country will re more and more as the details are debated, tha enlarged military and naval establishment mus paid for, and that the costs will not be light. dislike of the South for Federal taxes is traditional hereditary, and hence the average run of Soutl congressmen cannot be classified as military enth asts.

This condition in the South, a Democratic le pointed out, undoubtedly influenced the Admini tion to keep its proposed increase far below the mands of the jingoistic element in both parties want "an army that could wipe Germany off the and a navy that could wipe Great Britain off the s

The projection of ex-Secretary of State Wil J. Bryan into the controversy as an opponent of Administration policy, or any policy except the no army and navy program, did not create this condi in the South, but it is generally believed here th will emphasize and increase the opposition to extensive plan for National Defense, both in the South and West, where his influence always has been greater than elsewhere. Party leaders in the Senate and House are inclined to minimize Mr. Bryan's influence, but admit that he has added to the perplexity of an already perplexing question.

The Republicans, it is predicted, will be likewise divided. The element for whom Colonel Roosevelt, Senator Lodge, Congressman Gardner and other "big army" and "big navy" men speak is expected to insist upon

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Hon. Geo. E. Chamberlain, C

Chairman Senate Committee Military Affairs

much larger increase in the army and navy and
ilzen soldiery than is contemplated in the Admin-
ration plan. There is still another element that
ll seriously count the cost, and will be much more
nservative in its demands.

Notwithstanding the present mixed situation on the
e of Congress, the most influential leaders of that
dy expect that both parties will be brought into
e upon a non-partisan basis for a national defense
l that will meet popular approval.

N connection with a comprehensive plan of Na-
tional Defense -and, in fact, a part of that plan,
far as its sponsor can make it—is the second big
oblem that will come before Congress—an American
rchant marine and naval auxiliary. According to
Democratic plan this will take the form of what
known as the McAdoo Shipping Bill, the sponsor
which is the Secretary of the Treasury and son-in-
v of the President. It is no secret here that there is
werful opposition to this measure in the Democratic
rty, while the Republicans are almost solidly against

With a majority of only twenty-five in the Lower
use of Congress, the experts assert that the bill
n only pass, if at all, by a narrow margin and after
ard fight.

The McAdoo Shipping Bill, or the bill for an Amer-
n merchant marine and naval auxiliary, as some
its friends prefer to call it, is succinctly this, as
tlined by the Secretary of the Treasury:

That Congress appropriate $50,000,000 to be put
the hands of a Shipping Board (to be created) con-
ting of the Secretary of the Navy, the Secretary of
mmerce ex-officio, and three members to be ap-
nted by the President and confirmed by the Senate.
e amount, it is stated, will be sufficient to create
naval auxiliary of merchant ships of from 400,-
0 to 500,000 gross tons.

The Board to have authority to organize corpora-
ns to operate the ships, and to subscribe to the cap-
l stock, in whole or in part, and to vote the stock
ned by the government for the election of directors.
is would enable the corporations to sue and be
d, and enable shippers to enforce their claims. The
ard to have power to lease the ships or to operate
m itself if necessary. The vessels to constitute
haval auxiliary.

Republican opposition to the Shipping Bill is based
on the charge that it is socialistic; that it makes the
vernment a competitor of private enterprise, which
uld ultimately work the destruction of all private
pping. The Republicans in both houses are expected
take the attitude that all restrictive laws governing
pping should be repealed and liberal laws enacted,
l that subsidies should be voted to enable individual
pping corporations to compete with the subsidized
porations of other nations.

The Democratic attitude is that the Democratic
rty is and always has been opposed to subsidies; that
failure of the shipping interests to build merchant
ps has left the United States government without
haval auxiliary, and that because of this failure or
sal the government has no choice but to construct
own naval auxiliary and merchant marine.

n reply to the charge that his bill is socialistic
. McAdoo retorts that the United States govern-
nt was a subscriber to the capital stock of the first
l second United States Banks; that the Panama
ilroad Company and Steamship lines are owned
ely by the United States government; that the
ernment through the establishment of the parcels
post entered into competition with private express companies; that through postal savings banks it entered into competition with private savings banks; that in the Federal Reserve Bank Act the United States is authorized to take all the stock the national banks fail to take, and that the government has recently undertaken the building of a railroad in Alaska.

THE last of the trio of big problems before the next Congress—Tariff Revision—promises to occupy a considerable part of the session, and to be productive of more political acrimony than either of the others named.

There is every indication here that old commercial and industrial conditions upset by the European war and new conditions created by the war have modified the views of many low-tariff men, tariff-for-revenue-only advocates, and tariff reformers within the Democratic party. It can be said on high authority that Democratic senators and representatives do not regard the Underwood-Simmons Act as a fetish, and are inclined to seriously consider every adverse effect the war has had upon American business interests and to make liberal concessions in the way of tariff legislation. The Democrats favor the retention of the present tariff on sugar, which yields $60,000,000 revenue, and may favor a tariff on wool.

President Wilson set the mark for his party in Congress, in his recent open letter to ex-Governor Cox of Ohio, in which he expressed himself as having an open mind upon the subject, but was distinctly opposed to the creation of any new machinery to handle the matter, believing that the Federal Trade Commission, a non-partisan body, was equal to the task. The attitude of the President, as interpreted by his friends and advisers, is that he has shown willingness to make a change in any tariff schedule that adversely affects American business.

Without knowing in detail the Republican program on the tariff, there are good reasons for believing that the high tariff men will make a determined effort to restore the principal features of the former protective system. In doing this they will charge that American business would have broken down under the existing schedules, had it not been for the immense impetus given certain industries by the war, which had the effect of ameliorating conditions in other lines. They will make a point of the fact that the proposed large increase in expenditures for military and naval preparedness will necessitate large increased government revenues, and will make the claim that adequate revenue can best be obtained by a large increase in tariff duties.

The Democratic reply to this is that under normal conditions the present tariff bill would have met the expectations of the business world and the United States government, and that under existing conditions there can be no proof to the contrary; that neither the party nor the Administration will assume responsibility for disastrous effects due solely to war conditions, but will make an effort to repair them. Party leaders admit that the fruit industry of California and of some other sections, and the lumber industry are suffering from the war, but claim that the country as a whole is not only prosperous, but that its prosperity is increasing rapidly. They call attention to the big crops and to the recent warning of President Howard Elliott of the New Haven railroad of a possible car famine, and assert that the railroads are scarcely equal to transportation demands.

In ordinary times a readjustment of the tariff would have reference only to normal conditions and their expected continuance. The present readjustment has reference to war conditions at the present, and unknown conditions when peace shall prevail. There is great diversity of opinion among national legislators as to probable conditions of international commerce following the war, the prevailing one being that European nations will try to make a dumping ground of America for their surplus products at any price that brings ready money. To meet this possibility, an anti-dumping act designed to prevent such action will be a big feature of the Tariff Bill, and is likely to meet with little opposition.

While these three topics will mainly occupy the attention of Congress and the public, other important subjects may be brought up, such as that of National Prohibition, the proposed amendment to the Constitution providing for Equal Suffrage, Federal assistance to farmers in the form of Rural Credits, possibly an attack upon the Seamen's Act, and also, it is rumored, a renewal of the attempt which failed at the last session of the Congress to empower and possibly require the President to place an embargo upon the shipment of munitions of war.

With the matters outlined herein, and the conflict of opinion concerning them, the forthcoming Congress promises to be one of the most important and the busiest in American legislative history.

A Prayer of Thanksgiving

By Lewis Allen

THAT we can see round about us the faces of friends: the deserving that we may help them; the needy that we may render aid; and little children that we may rejoice:

THAT we can hear the kind words of loving friends, the sweet songs in church and home, the prayers of devout people, and the crooning of a Mother's lullaby:

THAT we can feel loving hands in ours, trusting hands of little children, comforting hands upon our throbbing brow; that we can feel the warm embrace of the old folks who receive us at the homestead, or of our own who, dwelling apart from us, have come back this day:

THAT we can taste the savory good things which, by God's bounty, are this day set before us through the miracle of Nature, which is God:

THAT we can speak to give sincere thanks to him who, in his great goodness, has permitted us to meet once more on this day of Thanksgiving; that we can speak hope and encouragement to our loved ones; words of comfort to the suffering and the discouraged and the lowly; words of hope and cheer and promise to those who have fallen by the way:

THAT we can pray with a knowledge that the prayers of the sincere are answered, that he to whom we offer our prayers is full of loving kindness and pity and forgiveness, and that his help is assured:

TRULY, all these things are God's gifts, and without them there could be no Thanksgiving. Teach us to appreciate them for thine own Glory. AMEN!

Pastor Sheldon on Preparedness

AN OPEN LETTER TO THE PRESIDENT

esident Woodrow Wilson,
Washington, D. C.

Mr. President: In your speech in New York you
reported as saying: "If men differ with me in
s vital matter, I shall ask them to make it clear
w far and in what way they are interested in making
permanent interests of the country safe against
turbance."

I am one of those who differ with you very posi-
ely on your program of War Preparation, and I
lieve the men of the West generally differ with you.
u say, "No thoughtful man feels any panic haste
this matter. The country is not threatened from
quarter. She stands in friendly relation with all
world." If that is true, why all this military
ogram for an enemy we do not possess? In the
ire course of your speech, you do not mention one
gle reason for an increased army and navy. You
not name one nation in the world that has any
ign to threaten or invade our country.

Mr. President, I have lived in the West over
enty-seven years, and within the last year have been
every Western state, and faced over one million and
alf of the people, and your program of militarism
l meet with earnest and intelligent opposition from
s part of the country. Much as I would wish, as a
zen who loves his country, to stand by the President
natters of vital concern, I for one cannot and will
uphold you and your advisers in this matter.

Mr. President, you advise men who differ with you "to make it clear how far and in what way they are interested in making the permanent interests of the country safe from disturbance."

If the money you and your advisers declare is necessary for military preparation against an enemy you do not name, were to be used in the education of the people and the Christianizing of the world, we could put an end forever to the war-lust of the world. If we took a small part of the people's money which your program will take from the people to buy powder, and put it into a campaign for National Prohibition of the liquor traffic, we could prepare our country for a Christian program of conquest over other passions.

If we took the price of one battleship and put it into the building of good roads in one of our states, we could prepare our people for a happier and cleaner and saner life.

If we took a small part of the immense sums your program calls for in the enrichment of munition factories, and spent it in Christianizing Europe after the great war is over, we could once and forever remove even the needless fear of war which exists in this country.

Mr. President, the program you propose to the people of this country to strengthen the military power of this Republic is contrary to the spirit of Christianity. What would Jesus do? Can we imagine him at this crisis in the world's history calling on a nation to spend vast sums preparing itself for war by creating a great army and navy? It is not thinkable. We know what he would do. He would call on the people of this country to give at least a dollar apiece to preach and practice the gospel of justice and brotherhood here at home, and to take what battleships we have and load them with the best of our sons and daughters, and send them around the world to evangelize the nation that will be ready for it as never before, and put an end to war by teaching and practicing the principles of the Prince of Peace.

Over against your program, we who differ with you place this program of preparedness. It is more practical than yours. It is the only program which will in the end bring about the brotherhood of man.

With voice and pen and all the influence I possess, I, as one American citizen, will oppose this program of militarism to the full extent of my power, for it represents not the spirit of the Master, the Prince of Peace, but the spirit of the old-world fear and distrust and hate which has kept alive through all the centuries that which the United States does not represent either by her traditions or by her history. After all these centuries of Jesus Christ, we should have learned the lesson which he has been trying to teach us: "They that use the sword, shall perish by the sword."

I am, very respectfully yours,

CHARLES M. SHELDON,
Central Congregational Church, Topeka, Kan.

A Week in the World's News

Greatest of the Three Fires at the Bethlehem Steel Plant November 10

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How Fire Crumpled Part of the Roebling Plant November 11

GREAT NEGRO LEADER DIES. It was reported early in the week that Booker T. Washington was ill. He was hurried to a hospital in New York and physicians found him to be suffering from hardening of the arteries and told him that he could live but a short time. Mr. Washington said: "I was born in the South, have lived all my life in the South and expect to die and be buried in the South," and he was therefore hurried to Tuskegee, where he died a few hours after reaching home on Saturday morning, November 13. Dr. Washington's career began in slavery, his birth date not being recorded though it was somewhere about 1859. When he was about thirteen years old he heard of Hampton Institute, near Norfolk, which he began to attend in 1871. He was graduated at the head of his class in 1875 and taught school until he had earned money enough to put himself through the Wayland Seminary in Washington. In 1879 he was called to Hampton as a teacher and in 1881 the State of Alabama voted the large sum of two thousand dollars a year to found an industrial institute for negroes. Dr. Washington was selected to head the proposed institution, and the school at Tuskegee is the result. On the 25th anniversary of Tuskegee, the school owned two thousand acres, and its eighty-three buildings and personal property were valued at more than $800,000. In addition to this, it held twenty-two thousand acres of land and an endowment fund of more than a million dollars, and enrolled more than a thousand young men and five hundred young women each year, training them in thirty-seven industries. This has been Dr Washington's life work. He saw clearly that the hope of the negro lay in farming and in the manual arts: and the greatest element in the success of Tuskegee has been that it fitted young negro men and women to support themselves and to be self-respecting without bringing them into conflict with social conditions which they were powerless to change. Dr. Washington has set the molds for negro education in the South. In addition to his work at Tuskegee and on the lecture platform, Dr. Washington was a prolific writer upon the negro question.

PREPARING FOR DEFENSE. Mayor Mitchel of New York announced on November 13 the personnel of a committee of one thousand business men, which has been organized to render all possible assistance to the President in his efforts to have the coming Congress pass legislation to put the United States in an "adequate state of military and naval preparedness."

ERUPTIONS ARE EPIDEMIC. Taking its cue from Vesuvius, the Italian volcano of Stromboli was in violent eruption on Saturday morning, November 13.

RAILROADS GET MORE PAY. Following a reweighing of the mails in the third contract section, which includes Ohio, Indiana, Illinois, Michigan, Minnesota, Wisconsin, Iowa, and Missouri, the Post Office Department has increased the total compensation to the railroads for carrying the mails in that section about twenty-seven per cent. Increases have not been granted in the other three sections.

A NEUTRAL PEACE COMMISSION. In an interview in Washington November 13, David Starr Jordan said that there was to be held at Berne, December 14 to 18, a meeting of some dozens of the leading neutral advocates of friendly international relations. This meeting will be unofficial, but Dr. Jordan felt that the meeting would "doubtless lead to the establishment of a more formal and permanent commission of continuous mediation and conciliation." Continuing he said, "The commission, if established, might not be successful in its main purpose, though personally I feel sure it will be. It might not shorten the war directly, but it would create a clearing house and center for peace discussions, and for the hopeful feeling of millions of people who are sick and tired of collective murder in every nation of Europe. Whether the United States takes part in it in any official capacity or not, however, such a commission is certain to be established." Dispatches from Lucerne announce the postponement of the conference until after the New Year because "circumstances are not yet favorable and the preparations for holding the conference have been delayed."

THE BONGO AND OKAPI. The bongo and okapi are animals that are seen in their natural state only in museums, after they are stuffed. They are extremely rare both inside and outside of museums, and the American Museum of Natural History is shortly to be enriched by mounted specimens of both along with some 60,000 African insects, 1,500 snakes and 20,000 catalogued subjects of all kinds. The collection is the result of six years' work in the Belgian Congo by Herbert Lang of the museum staff. Among the 20,000 specimens are 3,500 examples of implements, pottery and textiles related to savage arts and crafts, including the art of living. The number of specimens is so large that one is moved to wonder what the natives had left to sell to the next explorer after Mr Lang had finished his collection. The okapi is a zebra-like animal, very timid, and only two or three white men have ever seen it. Mr. Lang ...tured a baby okapi, which had been dese... by its mother on the approach of the hun... The baby got along well until the suppl... milk gave out, and then its pelt was adde... the collection. Beside the bongo and o... skins, the collection includes skins of ... giant eland, white rhinoceros, lions, eleph..., buffaloes, and many rare birds.

PROGRESSIVE ARGENTINA. Acc...ing to the correspondent of the New Y... Evening Post the Argentine Government ... just granted a thirty-year concession to ... Federal Holdings Company, an Amer... concern, for the construction of a pow... wireless plant which within eighteen mo... will put Buenos Aires in direct commu...tion with New York. The Pan-Amer... Financial and Legislative Congress, o...nally set for November, has been postpone... April 3, 1916. The Argentine Congress ... 1907, passed a law taxing railways three ... cent. of their gross income and exemp... them from all other taxation. The law ...mitted the roads to make their own ra... with the proviso that dividends should ... exceed six and nine-tenths per cent. ... Supreme Court recently upheld some a...tional taxes and the railroads raised ... ten per cent.

A POSSIBLE CURE FOR PELLAG... The United States Public Health Service ... announced that as a result of a year's ex...ments at the convict farm near Jackson, M... the service believes that it has found the c... of pellagra and that a means of cure is the... indicated. Previous experiments led the ...perts of the bureau to believe that the c... of the disease had some connection wi...

Continued on next page

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing, military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE publication during the past week of the German casualty list to November 2 enables us to get a reasonably accurate idea of the cost of the war thus far in lives to that empire. The total of the German casualties to date is announced as 2,099,454, but this does not include 230 Bavarian, 293 Wurtemburg and 280 Saxon lists, estimated at about 600,000 in all. The naval lists are not included.

Of the aggregate of about 2,699,000 we know about 400,000 are prisoners of war, which leaves around 2,300,000 to be divided into killed and wounded. The old proportion would have been about 5½ wounded to 1 killed, but in this war the ratio of killed to wounded is higher than before, say 1 to 4. This would make the total killed about 460,000 and the total wounded about 1,840,000. The British experience is that about 24 per cent. of the wounded die, so that on this account we would have something like 442,000 more fatalities. Of the remainder (1,400,000) probably over 1,000,000 have returned to duty. These figures may be a little too high, because no allowance has been made for duplication of names in the casualty lists. It seems fairly safe to assume that the German irreparable loss in men since the beginning of the war to November 1 has been about 1,700,000.

The British casualties to the beginning of October were stated by Mr. Asquith as about 496,000. These have been rising since then and one day last week reached the record figure, so far, for a single day, of 3,850.

Our knowledge of the numbers of the French and Italian casualties is very slight. It was hinted last August that the French casualties were large, but no positive figures were stated, while even no hints have ever been given as regards the Italian losses. Russia, of course, heads the list in point of numbers, and her total loss since the war began of men who are irretrievably lost for this war cannot be short of 5,000,000; she starts with 2,000,000 prisoners of war.

A conservative guess, and in the nature of things any estimate is a guess, of the total number of men who have been killed in battle, died of disease or illness since this war began to the middle of November, would be in the neighborhood of 4,500,000. Few of the American states have so large a population.

The resignation of Mr. Winston Churchill from the British cabinet took place towards the end of the week under consideration (November 6-13). Mr. Churchill goes to join the British forces on the Continent, it is stated.

Considerable excitement has b... caused in Great Britain by Lord Derb... statement in Parliament regarding c...scription, which was made, it was ...nounced, with the authority of the pri... minister. Textually this statement ... as follows:

"If young men medically fit and ... indispensable in any business of natio... importance, or any business conduc... for the general good of the communi..., do not come forward voluntarily ...fore November 30, the government w... after that date, take the necessary st... to redeem the pledge made on Nov...ber 2." (On the date referred ... Premier Asquith announced in ... House of Commons that if the you... men did not come forward voluntar... and enlist, "other and compuls... means would be taken before marr... men were called upon to fill t... engagement to serve.") Lord Der... adds: "Whether a man is indispensa... or not to his business will be decid... not by the man or his employer, ...

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...in in the diet of the patient and an arrangement was made with the governor of Mississippi that he would pardon convicts who would submit to the experiment desired by the bureau. There was no pellagra at the convict farm at the beginning of the experiment. The group of convicts selected for the experiment were treated in every way like the others as to work and living conditions but were not given milk, eggs, peas, beans, meats and other foods that would furnish protein. They were fed fried mush, biscuits, grits, bean gravy, sweet potatoes, cabbage, corn, or rice, collards and coffee with sugar only. The experiment was begun on February 4 and continued until April 9. In September some of the patients began to show symptoms of pellagra, six of the eleven developing the disease, which did not appear among any of the convicts other than those included in the experiment. The government doctors immediately applied a reverse process in the diet of the patients, who are all now showing marked evidences of recovery. It is the opinion of the physicians of the Public Health Service that pellagra is entirely due to improper diet.

WOMEN WILL URGE NEUTRALITY. The Organization of American Women for Strict Neutrality will present a monster petition to Congress immediately after it assembles in December protesting against the exportation from this country of "the things which kill." The protest is based on International Law and precedent and among the quotations is one by President Wilson, declaring that "We must be neutral in fact as well as in name, and we must put a curb on every transaction which might give a preference to one party in the struggle over another." Address without delay the above organization at Roland Avenue, Roland Park, Baltimore, Md., for petition blanks.

EIGHT HUNDRED GUNS SILENCED. A fire in the plant of the Bethlehem Steel Company, on November 10, destroyed Shop No. 6, with a loss alleged to be about three million dollars. The building contained much valuable munition-making equipment. According to early reports the fire was caused by electric spark which ignited a stream of oil in the boring machines. It was reported that there were 800 field guns in the building in process of manufacture for shipment to Europe. There were nearly 1,000 men at work at five o'clock in the morning when the fire started. All escaped injury, but many lost the outfits of tools. In spite of a stiff wind, the other buildings of the plant were not injured.

On the morning of November 11, part of the plant of the John A. Roebling's Sons Company at Trenton, N. J., was entirely gutted by fire. The building was a modern building covering a block, and was a part of the wire rope mill. It having been reported that the rope being manufactured in this mill was the kind of cable that is used by the British navy in trapping submarines. The early reports placed the loss by the fire at about a million dollars. This is the second fire in the Roebling plant this year. There was also a fire at the pattern shops of the Baldwin Locomotive Company, on November 10. The Baldwin works are making locomotives for the Russian Government, but it is not stated whether the patterns destroyed bore any relation to this contract. The coincidence of these fires in big munition plants is regarded as indicative of a hostile origin to all three.

THE STORM DEMON AGAIN. The cyclone which swept across the states of Kansas, Nebraska and South Dakota during the night of November 10 is reported to have cost nearly seventy-five lives and millions of dollars in property. The path of the storm was sixteen miles wide in places; telegraph and telephone service was prostrated along its course. Its first destructive force was felt at Great Bend, Kan., where between fifty and sixty persons lost their lives. Half of the city was wrecked. The storm passed north through Hutchinson and Hoisington, Kan., and Fremont, Neb., where ten persons were killed, from that point it seems to have passed into South Dakota, four persons being injured near Hartford.

FROM THE SUNDAY SCHOOLS TO THE TRENCHES. In response to appeals made by the World's Sunday School Association for a million nickels from a million Sunday school pupils for a million Testaments for a million soldiers, already over 340,000 copies of the New Testament have been forwarded to them at the front.

BUILDING LAWS PERMIT HOLOCAUSTS. Investigations by officials into the causes of the fatal fire in Brooklyn, to which we referred last week, have brought out a serious defect in the laws under which buildings that do not comply with the laws still can be maintained for a long time. This particular building had been reported to the Board of the Industrial Commission for legal action on March 23, but the card record had disappeared, and action had not been taken until August 20. The commissioner testified that the last fiscal year 199,000 orders had been issued by the commission, of which perhaps 70,000 had not been complied with. Of 711 stairway violations reported in one year, only 246 were remedied. The inspector in the district of the fire had 950 buildings to inspect and to watch for violations of the law. He had been able to inspect between 400 and 500. When the inspectors have done all they can and legal action is forced by continued refusals to make alterations which would safeguard human life, it is still possible for the building to continue without compliance with the order until the case has been fought through the courts; which in a recent instance required three years. If building laws are to be effective it is necessary that commissions charged with their enforcement be given power to enforce their orders through some process that will give immediate results. There are conditions under which property rights, now so sacred in the eyes of the law, must be subordinated to public policy and welfare.

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Viaduct Built to Save Twenty Minutes Between New York and Buffalo

UNUSUAL EXPORTS. America is now exporting a great many things which were formerly handled through our custom houses only as imports. We are exporting to Great Britain cutlery, laces, embroideries, cotton and woolen clothes, knit goods, and soap, and are even shipping to Britain a great deal of tin plate. Lawn-mowers are going to New Zealand, laundry machinery to Tasmania and fire extinguishers to British India.

SAVING THE PRISONERS. John R. Mott has recently stated that the work of the Young Men's Christian Association among the three million prisoners of war in camp in Europe has done much to prevent a moral and physical deterioration of the men. The Association has established reading and writing rooms and has provided music for the prisoners. Prison camps in the past, with their long days of idleness, have unbalanced thousands of men.

CONTINUING A NEEDED WORK. The Federal Commission on Industrial Relations ended with a submission of its report. The chairman of the Commission, Frank P. Walsh, has organized a new committee on Industrial Relations, the committee being made up of twelve members, seven of whom are labor leaders. The new unofficial commission will contain a board of experts who were employed during the official investigation, and will endeavor to carry on the investigations along the same lines that were followed by the official commission and to make possible complete and thorough investigations into all the relations between capital and labor. The commission will also endeavor to obtain legislation which its inquiries indicate to be desirable. The final report of the Federal Commission will be laid before Congress when it meets in December.

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Picture of Latest "Slide" in the Panama Canal, But by no Means the Last "Slide," According to the Explanation Which Is Given in a Forthcoming Remarkable Article in the Christian Herald

ANOTHER PANAMA. As the result of the election in New York state on the proposed issue of bonds for the completion of a state barge canal, the state engineer declares that it will be possible to complete the canal within the next year. It is claimed that this canal is of as great importance to the commerce of the United States as is the Panama Canal, and that it will probably carry a larger tonnage for a good many years. The old Erie Canal saved millions of dollars to the shippers of the West and of the East, but the boats that could use the Erie Canal could not travel far beyond its western terminal. The new canal will accommodate steam barges capable of navigating the Great Lakes, and when completed there will be an all-water route between Atlantic seaports and all ports on the Great Lakes. The canal will have a capacity sufficient to accommodate almost all of the traffic in heavy goods and in goods which do not have to reach their destination at the earliest possible moment after shipment. Branches of the canal will connect with the St. Lawrence and with Lake Champlain.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 9th and 10th Sts., New York City. The Officers are: Otis Kenyon, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year, in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE. Four copies make a dollar.

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RUSSIAN PROGRESSIVES GAIN. In elections, which have just been held for one-third of the membership of the Russian Imperial Council, the Progressive groups made notable gains. Sixty-three members were chosen, forty-three by the zemstvos, twelve by the nobility and the remainder by universities, clergy and various industries. The Conservatives elected only eleven members where they had previously elected twenty-nine. The Progressives gained fourteen members, the nobility chose four members of the Center Party, which is acting in sympathy with the Progressives. The Council of the Empire consists of an equal number of elected members and members named by the Czar, and the Council and the Duma have equal legislative powers.

CHINESE MONARCHY DELAYED. On November 9 the Chinese minister at Tokio assured the Japanese Government that there would be no change in the form of the Chinese Government this year, and at the same time the Associated Press was authorized by the Chinese Government to state that no change would be made this year. The election returns, as given out, showed that eighteen of the twenty-two provinces had already given solid support to the proposal to reestablish a monarchy. The election will be completed, but the restoration of a monarchy evidently will be delayed.

MEXICO CITY RELIEVED. The State Department at Washington has announced that advices from its agents in Mexico show that the famine which has threatened Mexico City more or less of the time during the past year has now been relieved, and that business is again being resumed in the city and in all of the territory under the control of the Carranza government.

HE SET THE CLOCKS OF THE WORLD. Mr. William F. Allen, of South Orange, N. J., died recently. He was for many years assistant editor and then editor of the Railway Guide. In 1881 he was appointed to devise some means of standardizing railroad time. The time zones into which the official reckoning of time is divided throughout the world are the result of Mr. Allen's work, time being standardized now throughout the world in accordance with the plans originally proposed by him for American railways.

WORLD'S LARGEST CONCRETE VIADUCT. The half-mile long Tunkhannock Viaduct, costing $12,000,000 and cutting 20 minutes off the running time on the Lackawanna Railroad between New York and Buffalo, was opened to traffic November 7. The great viaduct is 2,375 feet long, 240 feet high and is composed of ten 180-foot and two 100-foot spans. It is the last link in the forty-mile cutoff from Clark's Summit to Hallstead, Pa. Although the entire forty-mile cutoff saves only 3.6 miles in actual distance, it reduces a maximum grade of 1.23 per cent. to .68 per cent. and eliminates some difficult curves. This means that besides the twenty-minute gain for passenger trains, freight trains can save a whole hour, and trains which formerly required five engines can be manipulated by two.

Reviving Old Customs

*A THANKSGIVING SERMON BY THE REV. J. WILBUR CHAPMAN, D.D.**

TEXT: *Gen. 26:18. "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: and he called their names after the names by which his father had called them."*

IN the Old Testament times a well of water was of the greatest possible value. It was the place of meeting for the travelers who crossed the plains. Forth from it went streams of water to enrich the near-by land and make the wilderness blossom as the rose. Near to it travelers pitched their tents and sometimes took up their permanent abode. It was strength for the weak; it was refreshment for the weary; and it was in every respect a place of supreme importance in the estimation of the people who lived in Old Testament times. A king who would dig a well was not infrequently made more famous than if he had constructed some great palace, or if he had had a share in the erection of a pyramid.

There are some famous wells mentioned in the Bible. In the Old Testament those digged by Abraham were of special importance. The lessons centering about a well were capable of spiritual interpretation. This is evident from what we read in Isa. 12:2, 3: "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." And the picture here given by the prophet is of the soul finding its rest and refreshment in God, and its highest expression of joy in fellowship with man. It is a sad thing that in these modern times men have all too frequently put God out of their lives. They are too busy amassing fortunes; they are pushing forward too zealously seeking fame; and because they have lost God, they have lost that which makes for character here and for eternal happiness as well. The soul separated from God is not only without salvation, but is without strength, without a song, and without joy.

IN the New Testament there are some wonderful wells, but the best of all is described in John 4:6: "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour."

There are some sad stories in connection with this well. One has to do with Jacob's journey on his way to Bethel, and at this well-curb we have the warning which comes to us in the story of Jacob's heartbreaking experience, and we are told in the story that when we start to walk with God, there must be no stopping at a half-way station, and no compromise with the world. But there is a beautiful picture associated with this well, too, because it was there in the New Testament times that Jesus sat when he was weary, and it was there that he forgave the woman her sin, and sent her on her way rejoicing, telling her the story of the man who had not only changed her life, but had told her of all the things which she had done. It is significant, I think, that Jacob's well had to do with the sad story of the failure of his daughter, and the same well had to do with the sin of another woman in New Testament times who was forgiven by the Master. How different is the law from the Gospel! The day the law was given three thousand were slain. (Ex. 32:28.) The day that grace began three thousand were saved. (Acts 2:41.) Under the law, the sheep died for the shepherd. Under grace, the Shepherd died for the sheep. Under law the covenant was between God and man. Under grace the covenant is between God the Father and God the Son, and we enter by faith into the finished work of Jesus which makes life worth while. Under the law a disobedient son was stoned with stones until he was dead. Under grace a disobedient son was mourned by his father, was loved in his wandering, and when the father knew that his boy was coming home he met him with a kiss and a robe, gave him a ring for his finger and shoes for his feet, and called in his friends and neighbors to rejoice with him because his boy had been dead but was alive again.

THANKSGIVING Day is a time for reunions, and in Old Testament times they gathered about a well and had fellowship together. Now we gather about a fireside and rejoice that, as friends and loved ones, we are separated no more. Would it not be well on this Thanksgiving Day to dig a well which might mean a closer approach to God, more intimate fellowship with those who are his children, and a more sincere desire to live so as to please him?

A well was a place of farewells when Joseph and Mary, with the young child Jesus, left Bethlehem at the conclusion of the Passover feast. They undoubtedly stopped at the well of Bethlehem, which was by the gate, and said good-by to their kindred and friends. This well of Bethlehem was always hallowed by sacred memories, and when David was in the cave he cried out, "Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate!"

Would it not be a good thing on this Thanksgiving Day to dig a well, gather about it, and record our vows that we will say good-by to selfishness, to thoughtlessness and to sin of every sort—good-by to all that has displeased God and ourselves, good-by to a life of failure, and set our faces toward a life of victory?

A well has always been a place of refreshment. Jesus spoke of a well in this way. He said: "He that drinketh of the water that I shall give him, it shall be in him a well of water." Would it not be a good thing on this Thanksgiving Day to make up our minds to lay hold upon those things which mean spiritual refreshment and spiritual conquest? Some of us have been drifting from our Bibles. Why not go back to them this day, of all the days?

NOT long ago in one of the great secular weekly papers appeared the following:

BACK TO THE BIBLE. Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the heart blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life—the boy far away from the faces of his home and far gone in shame—such true stories of lowly devotion breaking through into beauty?

Let us go back to the old Book! It is water to a thirsty soul; it is food to the hungry; it is light to those in darkness; it is all that the spiritual nature demands, and without it life is hardly worth while.

In the olden times, when Abraham digged his wells, he gave two of them very special names. The first was "Lahairoi." (Gen. 25:11.) The name of this well signified "the well of him that liveth and seeth me." It is a very sad thing to know that in these latter days so many men have come to live as if it were not true that God could see them in all their sinful ways. I can think of no text of Scripture that would be more strikingly useful today than this: "Thou God seest me."

Professor James Orr once said: "God is shaking all things in heaven and earth, but the things that cannot be shaken remain. God remains; the Bible remains; Christ remains; the sin and need of the world remain; the Gospel as God's provision for that need remains." If it is true that God sees us, it would be well for us to have in mind two things concerning him. The first is that he is full of love. All the love of a mother's heart is a hint of his power to love; all the love of men for each other is an outgrowth of his love; the love that makes home like heaven; the love that makes life worth while, this comes as the result of his loving.

THE other thing to remember is his mercy. God's mercy is from everlasting to everlasting. It is boundless, and all of us may be the objects of it if we will. It is well that we should understand what mercy is; perhaps we shall love God better.

The second well that Abraham digged was named "Beersheba." (Gen. 22:19.) This signifies "the well of the oath," or the covenant. These wells after Abraham's death were filled in by his enemies. (Gen. 26:18.) So it is quite easy to understand how this action on the part of Isaac would suggest a practical message for the Thanksgiving time. Isaac's story is interesting. He is a child of promise, one of God's Old Testament miracles. He does not show off to very good advantage. He stands between Abraham and Jacob, and he does not appear well, first, because of what Abraham was, and second, because of what Jacob became. But it is a good thing to learn at we are not judged by individual things in our l s, but rather by the sum of life, and in the end he as right. I am glad I am not judged in God's sigh by this little failure or that. He is my Father; he k ws my heart, and loves me in spite of all that I have f ed to do. When Jesus looked upon the sleeping disci s, he said, as he gave an explanation of their slee g: "Their eyes are heavy"; and he has ever been is- posed since to explain my failure and yours.

This digging of the wells on the part of Isaac g- gests the reviving of old customs. The wells w ch Isaac tried to dig for himself were not a success. In Gen. 26:20 we note that one of his wells was na ed "Esek," and that means strife. In Gen. 26:2 he other one was named "Sitnah," and that m ns hatred. We might just as well learn that we ca ot make improvements on God's plan for the buil ng up of life. We say in these times, "Let us give ur children liberty; let us make the Lord's Day a tim of merrymaking; let us take the Bible from its pla of permanence and allow men to think as they ple ."

THIS Thanksgiving Day is the time for the e- viving of old customs. Let us dig again the lls of our fathers, and let us have, first, better home e. Fathers are too busy and mothers often too wor y, and the children suffer. When fathers are the pr sts of their household and when mothers are saints he home is like heaven. Second, a better church t- tendance. It is absolutely impossible to get alo in life without the church. To put it on the lo st possible ground, it is not respectable to stay a y from church. One feels better satisfied with him lf, more disposed to help his neighbor, more resc ed to be true, more worshipful in his attitude to rd God, if he is faithful in his attendance at chu h. Third, better living in business. There is such l te to be rich, such a desire to outclass another in he race, and before we know it we are gaining w th with our ideals lowered, and our sense of hon ty stunned. It would be a great thing if today we c ld have more of the type of old-fashioned Chris an business men. The world needs such, and wit ut them the world suffers. Fourth, a better repres a- tation of Jesus Christ. It is true that we too frequ ly misrepresent him, not always intentionally, somet es thoughtlessly, but it is quite true that the den d today for a faithful representation of Chris is stronger than it has ever been. Fifth, a better b- servance of the Lord's Day. The automobile ca y- ing people away from home and from the hous of God on the Lord's Day is working harm. The lf course absorbing men's time and energy on Sun y, which could be given to God, is also hurting ry many today. The Lord's Day must be care ly observed, or individual character, households, soc y, the state, will all suffer.

In the Old Testament times a well was often di ed as an expression of gratitude to God for some g at blessing which he had showered upon the pe e. I am sure that all will agree that at this Thanksgi g time we may in this country properly dig a well w h will stand as an expression of our gratitude to od for the following blessings: First, abundant harv s, the like of which the land has not seen in year if indeed ever. Second, the fact that our country at peace, when half the human race is engaged in blo y warfare.

These are blessings which should compel u to call upon all that is within us to praise and mag y the name of our God.

I CANNOT close without mentioning another ll. It was digged by the light of a star. The prop ts in the Old Testament made reference to it. (Isa. 5 .) "Ho, every one that thirsteth, come ye to the wa s, and he that hath no money; come ye, buy, and t; yea, come, buy wine and milk without money d without price."

In our own country in old-fashioned days, the ld well-sweep was made with one long piece of w od and one short, and thus the cross was made, d because of this cross, the water of life is made pos le for all of us who are athirst. Jesus himself said I am Alpha and Omega, the beginning and the end I will give unto him that is athirst of the fountai f the water of life freely."

Alas! the enemies of the Cross have tried to ll in this well, too! Would not this Thanksgiving tide be a fitting occasion for us to dig the old well e more, and say to men, "Seek ye the Lord while e may be found; today, if ye will hear his vo e, harden not your heart."

* Dr. Chapman is America's leading evangelist.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Gift of Spiritual Discernment

SUNDAY, November 28. Heb. 5:14. "*Those who have their senses exercised to discern both good and evil.*" There are grades of spiritual discernment. There are undisciplined ses which can detect only presumptuous sins and e no perception of secret faults. They can aphend the sin which lodges in some glaring crime, they cannot appreciate the sin which hides in t spirit of an age. At the Royal Society's meeting year Mr. Astor exhibited a micro-balance, all lt up of quartz fibers, each as fine as a spider's , the purpose of which is to discern and weigh t faintest traces of gas.

nd we are purposed by the Lord to have an alogous endowment in the soul. A comparatively rse conscience can register the sin of drunkenness, it requires more exquisite feelers to discern a t but deadly gas, a corrupting spirit, the iniquity ch can hide in an atmosphere. And yet it is in se aerial forms that sin is most commonly met. ys and weeks pass by and we may never meet in the shape of some fierce and distinctive passion, every hour it rides upon the wings of the wind. y now and again do we meet our enemy as a ring lion, but we continually meet him as "the nce of the power of the air." We may escape the t, we cannot escape the atmosphere. To be able tiscern the faintest trace of gas is one of the conons of spiritual immunity.

Now we are never so much alert to bad air as when have been breathing good air. If we come out of a wded room, and fill our lungs with the fresh, clean and then return to the room, we are keenly sensito the poisoned atmosphere within. We must tinually draw in breath in the fear of the Lord, l be filled with the Holy Ghost, if we would be to discern the deadly gases of insidious worldlis. The soul must be constantly refreshed if she o retain the freshness of her perceptions. It is y the soul that knows God which has an instant gnition of the ungodly. Atmospheres reveal ir secrets, and the noxious breath is dispersed ore it has begun its destructive work. J. H. J.

Strength Through Retrospect

MONDAY, November 29. Isa. 51:1-11. "*Look unto the rock whence ye were hewn!*" These agraphs are very dramatic. We become conscious t we are approaching a revelation of unparalleled limity. As we consider the thrice *Hearken* of s paragraph and the thrice *Awake* of the succeedone, we realize that the mind is being prepared for presence-chamber of the profoundest mysteries ove and redemption. Presently with hushed and ful dread we shall pass in to worship before the ng Man of Calvary.

Look back for two reasons.

1) Ere we enter the holiest, let us, like Dante, d ourselves with the meek rushes, emblems of nility, that grow around the lake. Let us remem- our origin, and look to the rock whence we were n. What has brought us from such an origin l made us pillars in the temple of God? Let us not st ourselves. There is nothing in us to account for h a transformation. Let us render homage where belongs, and reason that if God has done so much, an easily perfect what he has begun.

2) It was for her encouragement, also, that Israel s directed to this retrospect. The nation had come greatly reduced, and the godly were but a dful. The tree had been so mercilessly cut down t it seemed hopeless to expect it would recover its mer spreading glory. But the divine voice says: o not despair! Look back! Consider Abraham l Sarah. Once they were the sole representatives the Hebrew race, but of the one son of their old sprang countless myriads. What I did once, I do again." You, your family, and your church y be greatly reduced; but by God's grace the lonely may yet become a thousand. F. B. M.

The Soul That Wins Must Hold Fast

TUESDAY, November 30. Mark 14:42. "*Arise, let us be going; behold, he that betrayeth me is at hand.*" In spite of the fact that the disciples, comsing the inner circle of Jesus' friends, failed in their ndship and guardianship in the crisis of his life in Gethsemane; in spite of the fact that Jesus rebuked them with some of the most reproachful words he ever uttered, he nevertheless gave them another chance. He said in substance, "You have missed the opportunity of helping me and guarding me in my need; but there is still a chance for you to go with me to the cross and afterward to serve them whom I would serve, and, if need be, to die for their sakes." The disciples accepted this opportunity. The disciples of the Gospels became the apostles of the Acts; literally, like grains of wheat, they died away into the ground, and some of them at least drank the cup of sacrifice to the full.

The message to me today is a clear one. No matter what opportunities I have lost yesterday or last year, the door of the present and the future swings wide before me. God gives me a new chance with the new day. He bids me throw my broken past, with its discouragements and failures, to the four winds. He covers my sin and failure with the robe of his righteousness. Christ speaks to us as to his early disciples: "Rise up and go with me for sympathy and for service into the world of today!"

The apprentice of the great artist in Florence took the broken bits of glass that fell from his master's chisel and wrought them into a window of surpassing color and loveliness. The success of the Christian lies in gathering up the fragments of his past mistakes and defeats, and converting them, through the power and love of God, into a new and successful present. C. S. C.

The Finished Work of the Cross

WEDNESDAY, December 1. John 16:1-13. "*The prince of this world is judged.*" The whole Gospel is a story of the duel in which our Lord worsted and mastered Satan. The conflict began in the lonely struggle of the Temptation, pervaded Christ's earthly career, and culminated at the cross. Its first note was, "If thou be the Son of God, command that these stones be made bread"; its last note was, "If thou be the Son of God, come down from the cross." But when our Lord cried, "It is finished!" with the shout of a conqueror he proclaimed to the universe that he had stood his ground, and that evil was not an eternal force, which could not be overcome. The cross was the crisis of human history, because the prince of this world measured himself in one final struggle with our Lord, and failing, he fell as lightning from heaven.

On this the Holy Spirit loves to dwell. "See," he says; "Christ has conquered for you and in your nature. You meet a foe who is not invincible. Christ conquered, not for himself, but for all who believe. The prince of this world stands condemned forever. Only abide in the last Adam, the Lord from heaven, and let him abide in you, and he will repeat through you his former victories." What helpfulness is here! When next the tempter comes, meet him as a discredited and fallen foe. He can have no power to force thee. The cross bruised his head. For thee, in Jesus Christ, victory is secured; for who is he that overcometh save he who believes that Jesus is the Son of God? He hath put all things under thy feet: thou shalt tread on the lion and adder, the young lion and the dragon thou shalt trample under foot. F. B. M.

Getting a Firm Hold on God

THURSDAY, December 2. Dan. 6:28. "*So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.*" The secret of the prosperity of Daniel lay not in the extent of his lands or in his power of armies; it resided in his religion, in his resistless confidence in God. This confidence gave him courage to abstain from yielding to the temptation to do things simply because they were "good form;" it sustained him in the den of lions and steadied his nerve in the trying ordeal of translating Nebuchadnezzar's dream, under the threat of death if he failed to interpret it correctly. Daniel had the kind of courage that is not flurried in the midst of excitement, and the daring that can "suffer and be strong" when there is nothing to do but sit still and wait.

Success is not always a matter of intellect; it is often a matter of nerve. Happiness is not purchased by a big estate, it is an inner possession and independent of the threat of kings. Ability to see things steadily and see them whole comes to us, as it came to Daniel, when our windows of prayer are open toward Jerusalem, through those exercises of thought and devotion by which the spirit gets prepared and nerved for exigencies. Lack of spiritual preparation is the cause of much of our fear and hesitation. Our lack of religion accounts for our lack of success. To succeed is to see God and his power greater and more potent than the things that threaten us in our daily lives.

The reason why our hurried life and exciting pleasures are fatal to our success is because they blur the sense of God. In our lives of stress and strain we lose the prizes of victory, not by reason of our deficiency, but because we lose our heads. We are always thinking of acting, we do not think enough of praying and getting our heads and hearts steadied and fixed on the thought of our true power and omnipotent reserves.

Today, I would stop and achieve that quietness and confidence of the Hebrew hero who was able to annihilate anxiety and fear by his firm hold on his God, gained by his thrice daily prayer. Let me try Daniel's secret for success. C. S. C.

Our Worldly Possessions a Stewardship

FRIDAY, December 3. I Tim. 6:1-10. "*Supposing that godliness is a way of gain.*" These are two great words—godliness and gain. The main question for us all is their order. Men of the world put *gain* first, and as the result they finally find themselves struggling in a maelstrom of foolish and hurtful lusts, which have fed and multiplied in their haste to be rich, or they are pierced through with many sorrows, or they find that their uncertain riches take to themselves wings and fly away.

But if we put *godliness* first, we not only become godlike, but we make great gain. We gain or win ourselves: we acquire a knowledge of God: and we become inheritors of the boundless wealth of the heavenly kingdom. "Godliness with contentment is great gain." A man's life consisteth not in the abundance that he possesses, but in the gold, silver, and precious stones of Christian character. The true way of regarding wealth is that it is a stewardship. God guarantees us food and raiment, and bids us administer the money which we acquire as his, and to be accounted for to him. The gains of such faithful handling of wealth are the ten or five cities of the parable. What gain it is to be like God, who is ever giving of his bountiful stores to the needs of men! What gain it is to have the blessing of the poor, and the prayers of those who must have perished had we not interposed! What gain it is to be able to turn the perishing metals of the earth into spiritual qualities, such as praise and thanksgiving, peace and joy! What gain it is to know that you will be welcomed at last into the eternal habitations by those to whom you have been able to minister! What gain to hear God say, "Well done, good and faithful servant; enter into the joy of thy Lord." F. B. M.

Those Who Mock at the Gospel Message

SATURDAY, December 4. Matt. 22:5. "*But they made light of it.*" Would a minister of the glorious Gospel make light of the atonement, of the blood of Christ, of his birth, death and deity? Then we would expect that his people would lightly consider the authority of Jesus, of the Bible and of the invitation which the divine Son extends to all people. "Like priest, like people!" Not to treat our Lord's message seriously, to be indifferent and neglectful, is as destructive to the soul as if we were one of his crucifiers. Christ offers a full, free and eternal salvation—the most tremendous presentation heaven has ever made to earth! How terrible for humanity to make light of it! God so loved, but men so hated. They would not have his rule, his riches, his pardon and peace. God, who is everything, was not wanted by men, who are nothing.

Sinful men are often so deceived as to be like an insane man who used to weave in his cell golden crowns out of straws. What better are we, who choose toys rather than treasures, sin than holiness, hell than heaven? Men do not make light of honor, wealth, pleasure, leisure or lust; they make light of him, who would save them from selling their souls for a bauble. If we ridicule and reject him, with no more feeling than a clod of clay, he will be compelled to make light of us when we desire to taste of his supper. E. W. C.

The Man Who Forgot

By MARGARET E. SANGSTER, Jr.

THE Man sat at his office desk a frown on his handsome, impatient face. His eyes, roving around the room, came back every few minutes to the small calendar pad on the desk in front of him. There was a note in red ink on the calendar—his secretary was given to small red-inked notes.

"Tomorrow," said the red-inked note brazenly, "is Thanksgiving, and Thanksgiving is a holiday."

Ruefully the Man surveyed the tiny red-inked note. And as he surveyed it he laughed—a curiously mirthless laugh. Perhaps he was thinking of the Big Order to be finished tomorrow—the Big Order that he had smothered his conscience to take. Perhaps he was thinking that clerks and office boys and secretaries take a holiday on Thanksgiving. Perhaps he was thinking that it was careless of him to forget the day when it meant so much to his business.

"Thanksgiving!" snarled the Man. "Bosh!"

The door opened softly, and his secretary, a slender wisp of a girl with round gray eyes that looked a trifle tired, came in quietly on her little square-toed, rubber-soled shoes. He turned toward her sharply, glad to have some one to hear his protest.

"Look here, Miss Whitney," he exploded—"look here. It's all wrong, Thanksgiving coming this week—it's all wrong. Why, we won't be able to finish the Big Order. Why, we won't be able to finish anything. Have they got to have a holiday?"

The Secretary sat down demurely at her typewriter with her back to him. "Why, yes, I'm afraid they've got to," she told him. "You see, Thanksgiving is a *home day*, and they've all got—families!"

"Hang families!" said the Man. "I haven't got a family. I don't see, either, why *they* should have one. I'll work tomorrow, holiday or no holiday. But——" he paused rather hopelessly "but I can't work alone."

The Secretary sat pounding busily on the typewriter, but her voice came softly back to the Man at the desk.

"I'd just as soon—work, too," she said.

The Man wheeled sharply in his chair.

"I thought you said," he told her accusingly, "that Thanksgiving was a home day."

The Secretary turned in her chair, while the tears glistened bright on her lashes. "But," she told him, "I haven't got a home; and—I haven't got a family." Her voice broke, and she pounded blindly on her keys.

The Man took up his pen and began to write. "Why," he wondered fiercely, "should the women always try to put sentiment into business hours? Why should they cry at the wrong time—when folk are so busy?" He groaned. "The woman's place is the home," he thought. "Will you take a letter, Miss Whitney?" he asked gruffly in the same breath.

The day drew to its dusky, cold November close, and the clerks in the other office began to put up their pens and close their ledgers. The Man noticed that some of them carried limp bundles that might have held turkeys. The oldest clerk dropped a bag on the floor and the paper burst. The Man found himself watching eagerly to see what the bag held. It held onions and the oldest clerk chuckled as he picked them up. Thanksgiving—a frosty, cold, home-like Thanksgiving—was in the air. The Man turned his back sharply on the outer office.

"You can go home now, Miss Whitney," he growled, "but come back tomorrow—we'll have to work while the rest are having a holiday—with their families!"

The Man turned his back again, and as he did he heard the door slam behind her.

It was very quiet in the office—so quiet that the Man threw down his pen. Somehow he couldn't seem to work; everything was so still. He even missed the bang-bang of his secretary's typewriter. After a moment he got up a bit stiffly and struggled into his own heavy coat. As he closed his desk the little red-inked message smiled up at him:

"Tomorrow," it said, "is Thanksgiving, and Thanksgiving is a holiday."

BACK in his own apartment the man threw off his coat and dropped wearily into a chair. He realized all at once that he was tired, dead tired, from the grind of Big Orders; tired from the routine of the office; tired from the loneliness of his home. He closed his eyes and tried to remember what kind of a holiday Thanksgiving had been, but somehow the memory refused to come back to him. It was peaceful to sit there with his eyes closed and the darkness creeping softly up about him.

PERPHAPS it was an hour later—perhaps it was several hours later—that the Man heard the Voice.

"Billy-boy," it called softly, "Billy-boy, come here! There's the wood to chop."

The Man started guiltily. Twenty-five years ago folk had called *him* "Billy-boy." Stealthily his hands felt his knees. The softly calling voice sounded like grandmother's voice, and grandmother had always been troubled when there were holes in his stocking knees.

"Yes'm!" he responded.

"An' after you chop the wood," continued the Voice—good naturedly scolding—"after you finish the wood you kin stone the raisins—there's a sight of 'em waitin'."

The Man felt a self-satisfied smile creep over his face; covertly he licked his lips. Twenty-five years ago there had been mighty few raisins left when *he* had finished stoning them. . . . But the soft voice interrupted.

"My, Billy-boy!" said the Voice. "You're all dressed up, ain't you? Don't look like you was comin' back to the farm. What was you plannin' to do?"

The Man came back to the realization of his years and experience. "Why," he answered, "I'm not going to celebrate Thanksgiving this year—I haven't for a good many years. I've a Big Order to get out of the way before I can take any holidays. I'm going to work tomorrow."

The soft Voice quivered—broke almost. "To think of it," mourned the Voice, "my grandson workin' on orders fer unfair money—on Thanksgivin' Day!"

The Man had a strange desire to take the heartbreak out of the tremulous old voice. He felt willing to promise anything.

"Is there anything you'd like me to do?" he ventured.

A chuckle crept softly through the room and the Voice spoke happily:

"You're selfish, Billy-boy," said the Voice; "you always was ever sence you ate yer lil' brother's pie at dinner that last Thanksgiving Day. To think anybody'd have to ask what to do on Thanksgiving! Why, help some one! It ain't hard."

Quite suddenly the Man realized that he was wide awake, and that he was sitting bolt upright in his chair, and that the cold gray dawn of Thanksgiving Day was creeping through the window. He remembered that the grandmother had gone home many years ago with her jolly little voice and sweet little ways. And as he remembered the Thanksgivings when he had chopped wood for her, he smiled. It was all so long ago—and now . . .

Dimly, vaguely he looked through the gray mist of morning, and as he looked a picture swept radiantly into his mind. The picture of a long table with a white-haired old man at the end of it, a table with grandmother at the head and grandfather (that was the white-haired old man) carving. A table with father and mother and aunties and uncles smiling down along the side of it. At the picture the man caught his breath in something very like a sob.

"Help," he murmured to himself. "Help! O God, how can I help?" It was his first real prayer.

Answers to prayers sometimes come quickly, and God never lets real prayers go unanswered. As the Man stopped speaking a knock came at the door—a timid quivering knock. The Man rubbed his eyes and climbed sprawlingly to his feet.

As the door swung open a Little Girl stepped in—such a Little Girl that the gray light of the room almost swallowed her up. In her hand she held a slip of paper with a name scrawled on it. "Is this you?" she asked.

The Man looked at the paper, and truly enough his name looked up at him from the dingy sheet.

"Yes, that's my name," he told the Little Girl kindly. "Did you want anything?"

The child looked at him with eyes that seemed unnaturally large in such a small, thin face. "My daddy," she told him, "said that maybe if you came with me you could help."

The Man started at the word, for it seemed like an echo of his own little prayer. Almost unconsciously he found himself reaching for his coat. "I'll come," he told the Little Girl as he closed the door carefully behind them. "Do you know your way?"

The Little Girl knew her way very well. Through narrow curving streets she led him, down alleyways and around sharp corners. She was not given to conversation, and after walking for a while in dull silence the man essayed a question.

"Have you lived here long?" he asked.

"Only since daddy stopped working," answered the child; "only since daddy hasn't had any money."

"Why," asked the Man unea after another period of silence, "why your daddy stop working?"

The Little Girl drew herself proudly. "My daddy," she told "had principles."

The remainder of the way they wa along soberly, speechlessly. The was not used to talking with chil and the Little Girl did not try to to him. Only when she came to a stop in front of a dull tenement dic speak.

"Here's home," she told him.

With an unreal feeling the walked up innumerable flights of s and through a narrow door that small guide swung open. "H daddy," she announced.

Daddy was a tall, lean man, looked taller and leaner because he so very, very pale and sick. He lying on a ragged couch, and his sounded feeble as he greeted them.

"Won't you come in?" he as "There are no chairs, but——"

The Man was standing in the door his eyes on the emaciated face.

"Haven't I seen you somewhere? questioned.

"I used to work for you," answ the child's daddy, "before——"

"Before what?" questioned the M

"Before you began to take the Orders," murmured the man. couldn't do 'em—I wouldn't! An you—fired me!"

The Little Girl turned toward Man, and her round unchildlike blazed with the unfairness of it all.

"You fired him!" she accused.

The Man stood in the doorwa nameless feeling of guilt in his h The spirit of his grandfather who carved at the long Thanksgiving t crept blindingly over him. "What I do?" he half groaned.

"We have nothing to eat!" the L Girl told him—her accusing eyes fixed on his face. But the man on couch didn't speak. He had fainte

ALL through the day they were b the Man, the Little Girl an doctor who had been hurriedly sent All through the day they battled f life—the Man in his shirtsleeves lowing the doctor's orders, the L Girl running errands. All day Death beat on the door of the tenen room with heavy fist, and all day the three brave fighters slammed door in his face. All day long du the intervals when the Man reste found himself thinking: "I helped!" And when the first shado late afternoon crept over the city, doctor packed up his medicine and the Little Girl slept an exhau sleep, and the Man resigned his pla the bedside to a calm, blue-gow trained nurse. And Death slunk a down the tenement hall, vanquis with the coming of the Thanksgi twilight.

Out on the street again the M walked slowly, thoughtfully, with head down. Perhaps in his mind he forming the words of a message tha was going to send to the sick mar message that would tell him and principles to come back to work. his reflective mood, the Man fo himself in front of his office build And then, suddenly, a maddening d to destroy the Big Order came over h

As he went through the door he h a muffled sobbing, and there he saw the dim light, the Secretary with head down on her desk.

"Why, Miss Whitney!" he exclaim "what are you doing here?"

The Secretary raised her tear-stai face to his gaze:

"Why," she choked, "why, you me to come—to work on the Big Ord

"There won't be any more Big Or —like that," said the man gen "Come, we'll celebrate Thanksgivin

The Right Kind of Preparedness

By CHARLES EDWARD JEFFERSON, D.D., Pastor of Broadway Tabernacle, New York

JESUS CHRIST is the world's greatest teacher of preparedness. He knew that every today opens into a tomorrow, and he taught men the importance of being ready. Some of his most vivid parables have for their aim the writing of this great lesson on the heart. A vast amount of the tragedy of the world is due to the fact that men do not equip themselves to meet the things that are coming.

Nations, as well as individuals, must be vigilant and cultivate the forward look. They too must meet the demands of unknown tomorrows. They have their duties to perform. Woe to the nation which is not ready when the clock strikes. God has given to every nation a specific work to do. Crises come in the history of the world, and only the nation prepared, stands. Doors into new epochs open, and only the nations which are ready go in. Many a nation in the day of its visitation has not known the things which belonged to its peace. Nations have temptations and tribulations. They have rough roads to travel, and perils to face. Nations which do not watch, and which fail to do their appointed work, are broken to pieces like a potter's vessel.

The country is just now thinking and talking of national preparedness. But it is not spiritual preparedness which is in the popular mind. It is material—military, naval—bombs, swords, guns—submarine, dreadnought, aeroplane preparedness. It is assumed that security is obtained by preponderance in naval tonnage, that defenses, to be effective, must be made of concrete and steel, that a nation is safe if only its battleships are many, and its guns are long ranged and up to date.

IT IS well to remind ourselves that no nation is safe because of its military-naval equipment. That armor is insurance is an antiquated delusion. It is a superstition which it is hard to kill. The notion was popular in the pre-Christian world, and a Hebrew poet trampled on it in these words: "There is no king saved by the multitude of a host: a mighty man is not delivered by great strength. A horse is a vain thing for safety. The eye of the Lord is upon them that fear him, upon them that hope in his mercy." Translated into the speech of our day, this means that nations are not saved by fleets and battalions. A battleship is a vain thing for safety. God Almighty is on the side of the nation which has a will obedient to his law, and a heart like his own. Today it is true as it was three thousand years ago, "Some trust in chariots and some in horses," and in a time like this we Christians should make frequent mention of the Lord our God, who has revealed his will and heart in Jesus Christ, and in him has assured us that it is his good pleasure that the meek shall eventually possess the earth. Sometime, not today or tomorrow, but sometime, it will be universally conceded that the peace makers are the mighty men of history, and that they alone deserve to be called sons of God.

Europe is today weltering in a caldron of blood, because she was not prepared to keep the peace. She was prepared for war, and men perform the work for which they have been trained. For a generation, millions of young men of Europe have given some of the best years of their life to fighting sham battles on land and sea, and now they fight in earnest. The pagan adage—in time of peace prepare for war—was accepted as a word of God, and now it turns out to be a word from hell. The war in Europe teaches many things, but nothing so vividly as the futility of armaments as a guarantee of peace. This lesson is written in blood across the sky, and in long lines of graves across the lands. All whom the god of this world has not blinded will see. The lesson comes to us in the cries of women, and in the sobs of little children. He that hath ears to hear will not fail to hear.

America, then, is to be the peacemaker of the world, she cannot afford to follow Europe's example. It has been demonstrated that the way of Europe leads to death. The way that leads to life is altogether different. No matter what the military preparedness may be, nations will fight so long as they load themselves with the weapons of battle. It was once supposed that war had been made impossible because of its cost, or because of its horrors. We now see that all such prophecies were mistaken. Out of the heart wars proceed, and not till the heart is changed will there be war no more. Military preparedness fills the heart with suspicions and hatreds and fears. Bombs and guns do not predispose the heart to love. The word for our days is not "To arms!" but "Repent!" Men must change their mind. They must change their attitude, their disposition, their program.

THIS is the one step for the Christian pulpit to insist on everywhere and always. The militarists are blind guides. Europe followed them and Europe is in a ditch. America will also be in a ditch if we listen to what the military and naval experts say. There is no safety for us, unless we have in us the mind that is in Christ Jesus, and that mind is a mind of sympathy and mercy and good will. Instead of adopting a program which will cause other nations to fear us, we ought to set ourselves to the Christian task of binding other nations to us. Friendship is the surest of all defenses. Nations which fear us will attack us when they can. Nations which love us will never lift a hand against us. If they are to love us, we must show ourselves lovable. We do not show ourselves lovable when we hammer our steel into instruments of blood, and by brandishing them say: "Come on if you dare!"

Our officials are all the time saying that we prepare only for defense, that we desire nothing but justice and peace. When, therefore, we proceed to increase our military and naval budgets, and to push our war preparations beyond anything known in our history, we clearly declare to all the world that some of our neighbors are unscrupulous and dangerous robbers who have neither conscience nor mercy, and that unless we arm to the teeth against them, they will, at the first opportunity, rob us of our possessions and stab us in the dark. Expressing so emphatically our suspicion of them, they become increasingly suspicious of us, and as they too desire nothing but justice and peace, they proceed to arm themselves still more completely for defense against us. The whole philosophy of militarism is false. The men who see everything through the bore of a gun and who assume, after the fashion of the cave-dweller, that a foreigner is an enemy, are the most dangerous men alive. The multitudes are caught by their sophistry and fallacies, but if the Christian religion is true, then He who sits in the heavens must laugh. He must hold them all in derision.

WHAT America most needs is that preparedness of spirit that will make it possible for her to do her duty at this crisis in the history of the world. It is for her to study the higher interests of nations, and to work out a plan of world organization which will render a recurrence of the present tragedy impossible. What has our government to present to the nations of Europe at the close of this war? What plan has she ready? What suggestion is she going to offer? What scheme of world organization has she formulated ready to present it, and back it up by her enormous influence before emperors and kings, councils and parliaments? The only thing done thus far is to appoint a committee of twenty-two experts to devise still deadlier instruments of slaughter. God forbid that our nation shall go into the council of nations after this war is over with nothing in her hands but a plan to increase the number of our ships and guns! Why not appoint a committee of twenty-two of our wisest and noblest to study ways of getting rid of the things which now make for war, and of devising machinery by which the spirit of good will may be generated and expressed and extended? Why not create a Secretary of Peace, and devote as many millions a year to the propaganda of peace as we now spend on our army and navy? Why do we not think of borrowing $500,000,000, not for the enrichment of the war traders, but for the solace and relief of bleeding and impoverished Europe? We do not think of these obvious and sensible things, because we have not the preparedness of heart which would render us sensitive to such high suggestions. We are yet carnal. Our lips mumble the phrases of Christ, but our hearts dwell in the camp of Caesar.

The only way, then, to create peace is to work on the temper of the heart. The old ideals must be cast down. A Christian is not a man who believes in folding his hands, trusting that somehow everything will turn out all right. Much less is he a man who lies down in the dust, allowing others to trample upon him. A peacemaker after the type of Jesus is the most aggressive and resolute and courageous of men. Non-resistance, in the Christian sense, does not mean non-resistance of evil men, and false ideas, and rotten institutions, and mischievous movements, for the Christian is baptized into the spirit which resists evil even unto death. Christ dared to die because he believed that love is mightier than hate, and that they who use the sword are doomed to perish by the sword. He struck men so hard with his tongue that their hands itched to crush him. He threw himself against their policies with such force that they had no rest until they crucified him. The church of God today is largely impotent in its war on militarism because it is not spiritually prepared. Christians, if they are to do the work of Christ, must put on the whole armor of God, and take their part in suffering hardship.

All informed Christian men believe in preparedness. Not one of them is skeptical in regard to the need of defense. They say in the present hour: "By all means let us prepare ourselves for tomorrow. Let us get ready to meet the dangers which lie ahead of us. They are real and they are many. Let us strengthen our defenses so that we shall not be overwhelmed. We know that a vast amount of hard work must be done, if the world is to be saved. We know that there are racial antipathies and national antagonisms and commercial rivalries, which will cause infinite mischief, unless we prepare ourselves to deal with them after the manner of Christ. We realize that human nature is inflammable, and that terrific explosions have occurred and may occur again, and for that reason we are eager that our government should throw itself into the work of preparing the world's mind and heart for the discarding of the old methods of bloodshed, and the adoption of a method which shall merit the approval of the Son of God."

THIS then is the supreme task of the church in the present world crisis, the cultivation of an international conscience and an international mind. We must form the habit of entertaining more kindly feelings toward all the nations of the earth, of thinking of all sorts and conditions and races of men as our brothers, of exercising greater restraint in our criticism of foreigners, of cultivating a wider sympathy, a more enduring patience, and a larger hope. We must cease to put America first. America is not first. Humanity is first. The things which we are to seek first of all are the things which promote the highest welfare of mankind. The interests which are most vital are not the interests of the United States, but the interests of the wide world. The honor which we must guard with greatest zeal is not the honor of our own country, but the honor of man. And the work to which we should bend all the energies of our souls is not the work of increasing our prestige as a naval power, or making nations afraid of us by the number of our guns, but the work of creating a friendlier feeling throughout the great family of nations, and building up in us a disposition like unto the disposition of Him who said: "I am among you as one who serves."

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

The President and the Bible

IT is on record that many of the world's leading statesmen have found their highest inspiration in the Bible. In times of great national crises, they have drawn upon God's Word for guidance and support. One of President Lincoln's biographers quotes the great President as searching at a trying moment for a dimly remembered Bible passage to express his thought, and crying out at last, "I have found it! 'A house divided against itself cannot stand.'"

Not every President has been so fortunate on Biblical research, however. Last August Colonel Roosevelt, in defending his attitude on preparedness, exhumed a passage in Ezekiel, which he quoted with the view of confounding the peace advocates. By a singular coincidence, President Wilson, in justifying his attitude on national defense, as expressed in his recent address before the Manhattan Club, wrote a letter to Seth Low of New York in which he quoted at length the identical portion from Ezekiel 33: 2-6 which Roosevelt had used for a similar purpose. In the passages in question the President finds a situation described which, to his mind, fitly applies to our national situation at the present time. The nation's guardian is pictured as a watchman with a trumpet. When the sword is brought upon the land, the watchman blows his trumpet to warn the people of their danger. If they heed not the trumpet and fall by the sword, they themselves are to blame; but if they perish through the neglect of the watchman to blow the trumpet, their blood shall be required at the watchman's hand. "But he that taketh warning shall deliver his own soul." In the President's application of the passage, he is himself the watchman, and in blowing the trumpet (as he did in his recent speech in New York) he is arousing the people to a realization of their danger.

This is the President's answer to his critics, and in certain respects it is apt enough; yet on looking closely into the passages we fail to find the parallelism which he believes he has discovered. In the previous chapters the prophet has foreshadowed the fate of Ammon and Moab, of Philistia, Tyre, Sidon, Edom, Egypt and Assyria. They and their multitudes had "gone down to hell with their weapons of war" (chap. 32: 27) because they had grasped at world power and dominion, and had forgotten God and mocked at his sanctuary. Now the prophet addresses his own countrymen, the Jews. Judgment has to come upon Israel for its sins. Ezekiel is himself the *spiritual* watchman (whose office he has described in chapter 3: 17-21), and the warning he is divinely commissioned to give is that they must turn from their *wickedness* and thus deliver their soul; otherwise they will die in their sins.

If President Wilson had read a little further he would never have made the application of the Scriptures he did make, following the lead of Colonel Roosevelt, who likewise failed to comprehend it. Never a suggestion of arming for defense can be found in Ezekiel's language throughout this whole episode. *It is preparedness against sin* to which he urges the people. To forsake sin and turn to righteousness is *the only way of safety.*

In implying, as he does in his letter to Mr. Low, that the watchman in Ezekiel's description typifies the attitude of the nation's Executive today in regard to preparedness, the President may claim that the application of the spiritual illustration to material purposes is justifiable. This he would never have done had he read the rest of the chapter from which he quoted, which is wholly given up to an appeal to Israel to repent and turn to the Lord for forgiveness and safety. If they do this, the pledge is given that the people shall surely live and not die. It is emphasized three times. But all the watchman's entreaties failed. Sin and false security continued, and the climax is told in verse 21 in the words of the escaping messenger—"The city is smitten."

But neither in Ezekiel nor in any other book in the Bible can even the slenderest groundwork of defense for the militarist gospel of preparedness be found. Some may take the letter and ignore the spirit of the message, virtually distorting it to suit their argument, but the thing is too obvious to escape detection. We do not endorse the extreme view expressed a few days ago by an Episcopal pastor in the pulpit, that such a quotation, used with such intent, is almost sacrilege. We prefer to believe that it could only have been quoted in ignorance of the true purpose of the prophet, which was to urge Israel to follow the path of righteousness and peace.

. . .

A "Dark Age" is again overshadowing the world, an age in which the light of faith burns dimly. Force rules the nations and the whole earth seems t be given over to destruction and slaughter. Civ za- tion shakes to its foundations. In fifteen mo hs, fifteen millions of men have been slain or disa ed. Twelve millions are in the field, killing and man g, and all the powers of earth and air and sea are on- tributing to the general destruction. Ten es, churches, cathedrals, libraries, the religious and ar tic accumulations of many centuries, are in ns. Science is degraded to serve the awful trade of mi- versal slaughter. Serfdom is restored in the for of compulsory military service. Governments ve become despotic in their waste of human life in the masses. Kill! Kill! Kill! It is the Dark ges with us again.

This is the inevitable outcome of the great a a- ments and of the general conditions of prepare ess which have been going on increasingly for n y years. This preparedness made of Europe a de ly magazine, which needed only the spark to s it aflame. Once kindled, the conflagration qu kly enveloped Europe, Asia and Africa. *Yet Am ca, unprepared, has kept out of the destruction.*

. . .

And now, the first step has been taken which ay result in involving us in the world's strife. ter successfully maintaining our attitude of "benev nt neutrality" for over a year, we have reache he point where, in the President's judgment, nava nd military preparedness is desirable. There are o ers who take the same view. There are those wh are interested in the trade of war, and to whom it w ld bring no pang or regret to see this republic emb ed in the strife.

Yet the overwhelming majority of our citi ns, looking at the experience of armed Europe, canno nt be convinced that arming against war is in re ty arming against peace. They know that the eat heart of this nation desires peace, and *to plac the country on a war footing is to invite, not peace, but ar.*

"The first and paramount duty," writes a ve an observer, U. S. Senator Albert B. Cummings of I a, in a recent article in the Review of Reviews, " to make all things ready for an advance in the cau of International Peace. The instant the war in Eu pe ends, an opportunity will come to broaden the s pe of arbitration, to increase the efficiency of medi on and to secure the high advantage of reflection nd delay. . . . When the war closes, we shall hav he best chance we ever had to civilize the law of the c an and to widen the rights of neutral nations in comm be. We ought to go forward upon the hypothesis at peace, not war, is the natural condition of mank d."

. . .

It is an excellent thing to know that those a he head of our government are given to searching he Scriptures. But such searching will be vain, u ss guided by that wisdom which enlightens the sea er and gives apprehension of the spiritual truths n- veyed. Unless we have such enlightenment, we re warned that "the letter killeth but the spirit gi th life." In the case quoted, there was absolutel no justification for applying the language of Ezeki in any sense other than that intended by the pro t.

The preparedness which Ezekiel urged was he preparedness that is based not upon great armies ut on divine peace and acceptance, granted thr h sincere repentance of sin and public recognition o he divine supreme sovereignty in national affairs. ch a public expression by our President and Senate ok place in 1863—an eventful year in American histo — when the President's proclamation invoked he gracious favor of Almighty God, and the conside te judgment of mankind." We need today the di ne guidance and approval, but not for any schem to militarize the nation, or to help us in organizing a o- billion dollar army and navy, fit to cope with t se that are bankrupting Europe.

But the President has said, "the country is ot threatened from any quarter," and "we have no ar among us." What has influenced his sudden ch ge to the side of the militarists and alarmists? He as repeatedly spoken on various occasions brave w ds concerning the high mission of our country among ie nations. Have our national ideals, the love of u- manity and the desire to lead in peace, been a n- doned? Fleets and armies cannot be created id trained in a few months. When the war is over, id the exhausted nations are looking forward hopef ly to reduction of armaments and a long and las g peace, it would afford us immeasurable but unava g regret to find that we had embarked upon a co se that was not only wholly unnecessary, but ou of harmony with the newly awakened spirit of the e.

May divine wisdom guide our government t a right decision and a true appreciation of our duty d our opportunities.

A Personal Message

WHILE I have had the pleasure, during the year now closing, of writing many letters to individual readers of the Christian Herald, I always look forward with special interest to the time when I sit down to write to you, and to all the other members of our Family Circle, a personal message that applies equally to every one. On such occasions, I seem to see before me the kindly faces of a great gathering—all friends with whom I have held intimate relationship, and whose sympathy has meant more to me than I can ever hope to express.

We have had our share of troubles and worries; yet through the cloud, even in the darkest hour, there have been gleams of sunshine sticking through. Surely God has been good to us, and as we look backward over the year or more of this terrible world war, we must reverently acknowledge his providential care in keeping our own beloved land in peace. Let us confess his goodness, then, not only in keeping us out of the awful struggle, but in granting to us the grateful task of helping the distressed multitudes. I can think of nothing finer than the generous aid you are giving to the suffering people of all the nations. May the New Year bring back peace. And, please God, may the peace be a lasting one!

WE LOOK forward to the coming year in confidence and with pleasant anticipations. For months we have been planning many new and attractive features for our readers during 1916. And here let me say, by way of prelude, that our greatest desire is to have all of our old friends remain with us. We would not miss a single face from our Circle. There will be new-comers, of course; but we value our old friends, for their influence and companionship have been very dear to us.

You will be pleased to learn that our good friend, Dr. J. H. Jowett, who has won all hearts in a three years' acquaintanceship, recently sent us a letter in which he agrees not only to lead the "Meditations" in every issue during 1916, but also to write the first sermon of every month. Our staff of sermonic contributors for the coming year will include notable American Protestant divines of every denomination, a number of them new to you.

We are going to expand the work of the Prayer League. We are more firmly convinced than ever that the real place to find out how to help the world is the place of prayer, and we want to gather together a still greater company who will join us at the Master's feet, asking: "Lord, teach us to pray." We want to help preachers and church members to make the weekly prayer meetings a place of real power, where fogs are cleared up, burdens lifted, duties made clear and divine strength bestowed.

THE Christian Herald wants to help in three definite ways. It wants to help all its readers to come nearer to the personal Christ—to know him better, to love him more ardently, to be more fully surrendered to his direction, to share more richly in the soul-gladness he has promised.

Next, the Christian Herald wants to state frankly and simply what it believes to be Christ's will for the world. It seeks to get the most spiritual, the most profound, the most inspired, the most humanly sympathetic preachers and teachers in the world all working together to lead people to the Truth.

Lastly, we want to help in definite, constructive ways in the upbuilding of the church and the Christianizing of the world. The Christian Herald desires not only to convey the bounty of its readers to the hungry and needy, but to promote positive, definite crusades for righteousness and brotherhood. We mean to be desperately in earnest; and we covet the help of every other earnest soul.

IN conclusion, let me say that we are depending upon having all of you with us during the coming year. We want your cooperation in making it the banner year for your favorite journal. You can help materially by sending in your renewal promptly, as soon as you read the announcements. We have a vision of a still vaster audience for the Christian Herald. Will you not help us to make it a glorious reality in the coming year?

Cordially your friend,

GEO. H. SANDISON.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Business Increase in This Country

THERE is cause of general gratitude at the increase in business prosperity which is shown throughout the country. From reports received from the twelve Federal Reserve Districts given out in Washington in November, we get these facts. There is considerable advance in commercial activities in Boston. Reports from the different lines are not only cheerful, but optimistic. The woolen mills are busy, and the shoe industry shows marked improvement. In New York industrial activities increased, wholesale and retail trade expanded, and collections improved. Philadelphia reports great improvement, increased sales by department stores, retail clothing, dry goods, grocery and other concerns dealing directly with the people. In Cleveland unprecedented conditions in the steel trade continue to be the big factors in influencing all business throughout that district. Richmond reports much improvement. Cotton has been moving freely, permitting general liquidation. The Atlanta district has improvement all along the line. The farmers are selling their cotton and paying their debts. A banker of Chicago gives this description of the business situation there: "Affairs are seemingly gradually gaining in strength from day to day, while is giving some evidence of being on the increase, and a noticeable spirit of returning and increasing activity appears abroad." St. Louis reports continued improvement, especially in the jobbing trade, within the past thirty days. The rains for most of a month deepened the ardor of the grain-moving business of Minneapolis, but the flouring mills are furnishing an unusually large output. Kansas City reports no change in business conditions; Dallas seems an improvement. San Francisco reports large crops with little or no profit on some products, but a fair return all around to capital and labor, and while not enthusiastic is not pessimistic as to the situation. The widespread prosperity of our land and the peace which it enjoys call to mind the words used by the Psalmist with reference to God's relation to his chosen people: "*He hath not dealt so with any nation.*" (*Ps. 147: 20.*)

Devices for Fooling Fish

THE fishing season which is just over has been a good one, and the ministers, lawyers, doctors, teachers, business men, artisans and others are busy thinking and talking about the good catches and fine fun they have had. Art is very busy in making devices to fool the fish. Baits of wood, metal and rubber are used as a substitute for the original live creature. The flies used by the sportsmen have looked something like real flies. The trolling spoon looks something like the thing it pretends to resemble. But the metal minnows, the rubber frogs, the grasshoppers, mice, grubworms, etc., are such poor counterfeits that the fish are not fooled by them so often as the credulous anglers believe. The fact is, live bait is by the odds the best bait, and if the fishermen from the various parts of the country could send in their testimony, it would be that the largest catches in numbers, and the biggest in size, were those taken by the live thing on the end of the line. Honesty is the best policy with the angler. Let him offer the fish the real live bait that he likes best if would get him. But the fish, if he could speak, might say: "If man would be entirely honest with me he would not under the pretense of offering me good fresh food conceal a metal barb to hook and hang me." Men are putting out every possible kind of artificial bait with which to catch the human fish in the river of life, and many stupid ones take the bait and are caught. A larger number of persons in angling for the most valued prizes use real live bait instead of artificial imitations, and most people are not deceived by devices, but are able to tell the coin from the counterfeit, the real bait from the imitation, the live from the dead thing in human plans and morals. There is nothing so disappointing or disastrous as the offering of the spurious instead of the genuine in fishing for men. Only one of the twelve was a counterfeit, the rest were true coin. It is a fortunate thing for the church and the world that most believers are genuine Christians, and not hypocrites. The true children of nature, the genuine fishermen, were those whom Christ thus addressed: "*Come ye after me, and I will make you to become fishers of men.*" (*Mark 1: 17.*)

Petrified Tree Becomes Bridge

ONE of the principal points of interest in the petrified forest located a few miles from Flagstaff, Ariz., is the petrified tree which spans a wide ravine and which now serves as a regular crossing-place. During the course of a heavy storm the tree was blown across this ravine. Strange to say, the tree was not broken by the fall, and in order that its preservation in its present capacity of a bridge might be assured, the government has constructed beneath it two strong concrete piers, one on either side of it. The tree is said to be about three and a half feet in thickness and about one hundred and twenty-five feet long. It gives promise of doing service for years to come. It seems almost a miracle for wood to turn to stone by the action of the years. What a feeling of wonder comes over a child at being told that a strong object was once wood or flesh turned to stone! This wonder is not more strange than the miracle of the coal fields of the world today, which are vegetable growths turned to stone. Fossilized forests are uncovered near some coal mines, notably the Park Field Colliery near Wolverhampton, England, discovered in 1844. We have fossilized forests in this country which are examples of more recent geological periods. These are found in Yellowstone Park and in Arizona, to which belonged the tree that became a bridge. A heart of flesh turning to stone has been a symbol in all literature of soft, tender affections which by the chemistry of selfishness and sin had become hard as stone. Every nation has some expression for "hardheartedness." The prophet thus makes mention of this symbol: "*Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets.*" (*Zech. 7: 12.*)

Nations Advise China's Action

THERE is the strange spectacle of England, Russia, and Japan officially appealing to China asking her not to agitate the question of giving up the republican form of government and returning to a monarchy at this time. France a few days later joined in the same request. They are afraid that such a contest would be likely to cause a dangerous national unrest. The Chinese Government rejected the proposals of these nations to postpone the decision of the form of government to be adopted. The decision of the government was made known by Tsao Lulin, vice-minister of foreign affairs. He called at the British, Russian and Japanese legations and informed the ministers that the Chinese officials would be able to maintain tranquillity in the event of the reestablishment of the monarchy. Tsao Lulin told them that the matter had been put in the hands of the people, and that it was too late to listen to a suggestion of a postponement. The Council of State has written some "suggestions" to President Yuan Shi Kai about the constitution that was to be adopted giving rights to all, about the importance of the form of government, and requesting him to accelerate the convocation of the National Convention within this year, or devise other means of finding the will of the people and fundamentally solve the problem and settle the unrest. The monarchists claim there will be more trouble in retaining the present form of government. The republicans, on the other hand, charge treachery and usurpation on the part of the present administration, and that a return to a monarchy under the circumstances would strike a terrible blow at the life of the nation. They are of a temper to take up these words: "*They have taken crafty counsel against thy people. They have said, Come, and let us cut them off from being a nation.*" (*Ps. 83: 3, 4.*)

Woman's Money Took Wings

AS a woman was walking up Riverside Drive in New York the fierce wind blowing swept her pocketbook from her hand and sent the seventy dollars in bills whirling through One Hundred and Sixteenth Street. Her search for the money was in vain. She put an advertisement in one of the dailies and to her surprise a woman seeing the notice in the paper returned her a twenty dollar bill. The woman said she picked up the bill in front of the Columbia University Library, that she saw a truck driver and a woman picking up bills just before she found the largest one. We see in this incident the value of judicious advertising, and the honesty of the finder of the bill. How a woman's money does get away from her! Fast enough for the actual necessaries, faster, even like the wind, for the luxuries of life! Money gets away from the average person with the swiftness of the wind. "*For riches certainly make themselves wings; they fly away as an eagle toward heaven.*" (*Prov. 23: 5.*)

Captain's 399th Sea Voyage

THE other day when Captain Anton G. Thomsen brought the Scandinavian-American line steamship Frederick III into New York harbor he completed his 399th trip across the North Atlantic. All of these trips have been made since 1881, when he was first made a master. Before that time he had served his apprenticeship, and had crossed many times. He has been decorated as a Knight of Danneborg and Knight of Danneriysmand by the king of Denmark, and also as a Knight of the Vasa, having been decorated by the king of Sweden for rescuing the crew and passengers of a Swedish steamship. What health of body, strength of intellect and integrity to make such a long record of sea service possible, and what worth and heroism to have merited his decorations! They voice this sentiment: "*Well done, thou good and faithful servant.*" (*Matt. 25: 21.*)

Belts Help Save Boy

THREE men of Passaic, N. J., not one of whom could swim, rescued Abraham Pink, three years old, from drowning the other day. The boy fell into the Passaic River. The screams of the lad being swept by a swift current into midstream and those of his playmates brought several men and women to the scene. John Kanse removed his belt and bade two other men to do the same. The belts were used as connecting links in a human chain. Kanse waded out into the swift stream up to his neck, the others following, and grabbed the drowning lad, at the same time holding on to his belt. The rescuer forming the link nearest shore pulled all safely out of the water. How valuable is life! How beautiful to save one, and how wise to make a human chain to save this child! This is the type of the salvation of a soul, the greatest thing in the world. "*Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*" (*James 5:20.*)

Automobiles in Yellowstone Park

ON August 1 Secretary of the Interior Lane opened the Yellowstone Park to automobiles for the first time. For seventeen years all other classes of tourists were admitted but not till a few months ago was a motor car permitted to enter. Since August 1, 958 cars carrying 3,513 persons toured the reservations. The total number of tourists who entered was about 28,500. The normal touring season for the Park is from June to September. They had no motor cars in olden times. The cart drawn by the ox or horse was the usual medium. Rich people and kings had chariots elaborately decorated and beautiful. There is this reference to a journey in a chariot: "*And Joseph made ready his chariot and went up to meet Israel.*" (*Gen. 46: 29.*)

The Coming Bible Picture Study Contest

The Pairing of Pleasure With Profit

BEGINNING early in December the Christian Herald will inaugurate a course of Bible study of an entirely unique order, which, we feel confident, will impel more people, young *and* old, willingly to devote concentrated study to the Bible for a given period of time, than any other plan yet introduced.

Our method will be welcomed not only by all who have the teaching of the Book of books at heart, but also by those persons who may never before have given its study serious thought. In fact, we venture to prophesy that before this course is over, a veritable legion of persons will find their minds stored with hundreds of verses of the Bible, which they had not before been able to remember.

The Plan Is Simple

THE working of the Bible Picture Study Competition is simplicity itself. As this is the age of *pictures*, the era of graphic representation, and recognizing that a photograph or a drawing or an illustration clings longer in the memory than a mere group of words, we have undertaken to print a *series of 60* attractive pictures: portraying memorable characters, events and thoughts of Bible history and precept, and capable of being described by some verse from the Bible.

This week's picture is introductory. When we begin to publish the actual contest pictures, week by week, *we shall ask our readers to describe each picture* by means of a Bible verse, or to suggest more than one "answer" if such seem applicable.

At first, this might seem like a stupendous task, for the reason that there are over thirty thousand verses in the Bible and, if a picture were not immediately recognized as referring to some famous happening, it might take weeks of research for a person not intimately familiar with all of the Bible to determine upon a verse which would describe the particular picture. Therefore, to overcome this difficulty and give the mass of readers an equal opportunity, the Christian Herald has selected a list of verses from the Bible to be the standard and to represent a uniform limit of choice.

The selected list of verses (about two thousand) for your convenience, is the collection in the Christian Herald's book known as "Gems from the Bible." On the other hand, whoever wishes may find these verses in his or her own Bible.

Can You Find a Bible Verse to Describe this Picture?

Wanted: The Best Texts for Pictures

INASMUCH as the Christian Herald will print 60 pictures in all, and are to select fitting Bible verses for these pictures out of a total of app mately two thousand such verses—in accordance with the convenient list dec upon—it may be, with a great many people earnestly searching for approp texts to match the pictures, that two or more different verses will be f (even by the same person) which seem applicable to one picture.

Such a possibility is reasonable and is, in fact, a part of the plan. editor may indeed have instructed the artist to draw the scene with mo less reference to a certain verse—but, once the drawing is done, there innumerable ways in which different persons would describe this same pic using different words to express the same thought.

A Fair Competition

THE whole question is left to the readers. Let them decide. The re will be manifested in the sets of answers which are submitted in the The Christian Herald will do its par allowing every contestant to supply on more different solutions (Bible verses), u five, for each picture.

Furthermore, the final award of merit between the excellence of one particip answers over those of another, will be emine fair in accordance with the principle just plained. The Christian Herald will ap a committee of judges, who will pass on different answers submitted for each pic and approve those which are most approp to the particular picture. The judges w well-known men, and they will act impartia They will have no knowledge of what the had in mind originally, but will pick the best Bible verses for the pictures among the verses submitted. If two or verses are found *equally* superior in app bility, *each* one of such verses will be re nized.

Then the committee will nominate persons whose sets of answers achieved highest standing, for the receipt of the rew offered by the Christian Herald. There will be over four hundred such rewards, aggre ing a total of two thousand five hun dollars in gold, to be used by the recipient any way each may wish.

Full details of this very attractive Bible Picture Study contest will be published in lowing issues.

YOU will probably not need to look very far. No doubt, an answer is right on the tip of your tongue. The picture recalls to your mind one of the first stories read to you from the Bible. You know what the subject is, and you believe that after a moment's turning of the leaves of your Bible, you will find a verse to describe the picture most fittingly.

Do not send in your answer for the picture shown above. The illustration is intended as a specimen of the series of 60 to come. Make yourself familiar with our plan. Test your Bible knowledge with the present picture. The practice will help you. Watch for next week's picture.

The Bible Picture Study consists of pictures for which you are to supply suitable Bible verses; and for the best answers we shall award four hundred and sixteen generous rewards—very generous rewards, well worth striving for, although we warrant that your participation in the fascinating and fruitful competition will of itself fill you with del

Whoever wishes, may at once reserve a copy of the book, "Gems from the Bible," t delivered as soon as the first edition is off the press, and with it a convenient "Reply Bo into which the answers for the pictures may be entered conveniently, by sending in to yearly subscription (may be renewal) to the Christian Herald for the sum of $2.00. Or "G from the Bible," with "Reply Book," will be given free in return for your sending in one yearly subscription (for some friend or neighbor) to the Christian Herald, for the sum of $ The acceptance of this offer is *not* compulsory for participation in the study contest. "G from the Bible" contains all the verses applicable to the 60 pictures. Succeeding num of the Christian Herald will give further information.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They saw her begin a struggle for the education necessary to the career of her dreams, and they went with her to St. Mark's, to the class whose teacher wore real hair and wasn't made up. Through this teacher, Colette King, Amarilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St.) John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette. Then scarlet ferver quarantined the Jenkinses and there came a morning when Amarilly had to forage for breakfast. The family fund once more got a modest start, which was accelerated by the mundane career of the minister's surplice, through which Amarilly and her thoroughness entered the world of art and the studio of Derry Phillips. Lunch with the artist preceded a permanent engagement as maid to begin in the fall. Meantime the boarder fell in love and the surplice continued its career through police court and pawnshop to the episcopal residence; but with the end of summer, and the return of Colette, it became evident that the garment had failed to perform a very important service.

CHAPTER XV

AS SOON as Amarilly had been deposited at her door, Colette tore a leaf from the tablet reposing in its silver case, hastily wrote a few lines, and then ran her brougham at full speed back to St. Mark's. A chorister was just coming out.

"Walter!" she called.

The lad came down to the curb.

"Will you please take this to Mr. Meredith? He is probably in the Sunday-school now."

"Sure. Will you wait for an answer, Miss King?"

"No, thank you, Walter."

She rode home and waited anxiously for the personal answer to her note, which came with most unclerical alacrity.

"Colette," he said, his voice tense, "if you knew what your little note meant! Did—"

"Wait until I explain, John. I must tell you about the surplice."

She repeated Amarilly's account of the peregrinations of the robe.

"Well?" he asked bewildered, "I don't see what that has to do with—"

"Everything. There was something of mine—" she turned a deep crimson—"in the pocket of that surplice."

"Yours! Why, how did it get there, Colette? Was it—"

"I am not going to tell you—not until I have it back. Oh, I could die of shame when I think who may have found it. You must get it."

"Colette," he answered gravely, "the surplice must have passed through many hands, but if it is possible to trace this—article, I will do so. Still, how can I make inquiries unless I know what it is?"

"You can ask them, each and all, if they found anything in the pocket," she replied. "And you must tell them you left it there."

"And you won't trust me, Colette? Not after my long unhappy summer? And won't you give me an answer now to the note I wrote you last spring?"

"No; I won't tell you anything! Not until you find that."

"Be reasonable, Colette."

His choice of an adjective was most unfortunate for his cause. It was the word of words that Colette detested; doubtless because she had been so often entreated to cultivate that quality.

"I will not," she answered, "if to tell you is being reasonable. I must have it back. I think no one will really know to whom it belongs, though they may guess. You must assume the ownership."

"I certainly shall, if it can be found," he assured her.

Seeing the utter futility of changing her mood, he took his departure; perhaps a little wiser if not quite so sad as he had been before he saw her. The next morning he called upon Amarilly, whom he found alone with Iry.

"I am very sorry to learn that you had such a hard summer," he said kindly, "and I regret that I didn't know more about your affairs before I left the city; but I was too absorbed, I fear, in my own troubles."

"How did you hear about us?" she asked curiously.

"From Miss King."

"Oh!" said Amarilly happily, imagining that their trouble must have been patched up. Then another thought occurred to her which gave her a little heart palpitation. With intense anxiety depicted on her lineaments she asked tremulously: "Did she tell you about the surplus?"

"Amarilly," and the tone was so assuring that the little wrinkles of anxiety vanished, "when I gave you e surplice, I gave it to you unconditi ally, and I am very glad that you pu to profit. But you know, as Miss K told you, that there was something value—of importance—in that poc ; something that must be found. happiness depends entirely upon recovery. Now, she tells me that can give me the names and addre of all the people through whose hand passed."

"Sure thing!" she replied with b nesslike alacrity. "You see the Boar has been larnin' me bookkeepin', and I keep all our accounts now in a big b the grocer give me."

She produced a large, ledger-like b and laid it on the table for his inspecti He examined her system of bookkeep with interest. Under the head of "C which she explained to him me "brung in," was "Washins," "Boarde "Flamingus," "Milt," "Bobby," "Bu Below each of these subheads w dates and accounts. The page op site, headed "Dr.," she translat "means paid out."

She turned a few leaves, and in letters he read the word "Surplus."

"This bein' a sort of extry accou the Boarder said to run it as a spec and keep it seprut. If you'll set do I'll read offen to you whar it has wen

She began to read laboriously a slowly from the book, adding explan tory notes in glib tones.

Continued on page 1197

War's Magic in the Corn Fields

by Margaret E. Sangster, Jr.

WAR'S magic in the corn fields,
Amid the glowing grain;
War's magic where the pumpkins
Will never grow again.
For men have struggled, fighting,
Across the sunlit way;
Where blood was sown, and tear drops,
Grim harvests grow today.

DULL silence in the corn field,
Where gleaming gold and green
Give place to scarlet drippings,
And guns with steely sheen
For men have fought, and gasping,
Have tried, like beasts, to slay—
Where shrieks were sown, and moanings,
Grim harvests grow today.

A SIGHING in the corn field. . . .
Among the swaying stalks,
Among the guns and cannon,
Perhaps some spirit walks.
For men have gone, unburied,
To meet their Judgment day;
Where bones were left to whiten,
Grim harvests grow today.

BLACK magic in the corn field—
Each sheaf turned to a gun,
Each pumpkin to a missile,
Blue-gleaming in the sun.
For men, a million brothers,
Have, dying, tried to pray;
Where souls have passed, in anguish,
Grim harvests grow today.

Progressive Benevolence: *By ISABEL GORDON CURTIS*

Text—There was a man, though some did count him mad,
The more he gave away, the more he had.—John Bunyan.

RECENTLY a kinless man died in a little Western town, leaving a fortune and a strange will. He did not turn over his property to a hospital, church, school or any of the hundred and one charities which stand in line waiting for aid. His well-invested millions were provided merely to go on helping individuals generation after generation. To each trustee of the big fund was left the task of choosing as his successor a man or woman whom he considered capable of such confidence. It did not require wealth to be a trustee. Indeed, some of the people to whom he committed the trust were poor, several worked in factories, one was a farmer, another a country doctor, a large number were teachers in cities, towns and villages. Each one was brought close by his work to poverty-stricken, toiling, discouraged humanity.

When one of these trustees found a man, woman or child who needed a boost over a bit of hard road, if sickness or death came into a household and there was nothing to meet it, if a boy or girl showed pluck and energy as well as talent, each case was turned over to "The Helping Hand." Afterward came aid, with no string attached to it, except that when times grew easier or the money began to produce an income, the loan should be paid back. No interest was required, and the return of the money depended wholly upon individual circumstances. The little town where the old man had lived listened in astonishment to the story of his wealth. It had dreamed of tens of thousands, of millions it had never reckoned. The confession of how his money had accumulated made them think that he, like the man in the Pilgrim's Progress—was mad.

"Being a single man," ran the naïve explanation, "and having no one dependent on me, I determined on reaching fifty to retire from business, leaving the niche I had occupied open for some younger man, then devote myself to a life of pleasure. First I calculated what amount of money I should require to live upon until I was eighty. This sum I set aside, the rest I put into a fund which I called 'The Helping Hand.' I did not invite men or women to seek charity, because that tends toward moral deterioration, so to fifty judicious, kindly friends, who are scattered about the continent, I unfolded my scheme. I asked them to tell me of any person who was bravely facing hardship, then I investigated each case. Generally I wrote to them, sometimes I had them come to see me.

"Any human being with keen vision can distinguish the man who is worthy and honest from a fraud. In some cases I gave only a few dollars, which was all that was needed, with it I sent a letter of good cheer and a pointing hand to the road which might lead to success. Weightier cases came before my consideration. There was a woman in one of the Washington departments who had worked for thirty years at a mere living salary. She grew ill and the doctors said nothing but an operation would put her on her feet. She could not afford it, her pride rebelled at the clinic. She worked on, suffering with the knowledge that unless she took a physician's advice, death stared her in the face not many years hence. Five hundred dollars gave her back health and courage. Today she has returned more than half the sum loaned to her. Sometimes a thousand dollars has been required in such a case.

"The fund grew so prosperous that I had to take more people into my confidence. When a panic came and business houses toppled to right and to left of us, the fund investments throve excellently. I had many a day of pleasure over the letters I received and those I wrote, they won for me friendships all over the country, among men, women and children, who knew me merely as 'The Helping Hand.' Into many a human heart I have had a strange or a touching insight and the joy of it cannot be measured by words. When my fingers drop pulseless, I desire 'The Helping Hand' to go on, giving away what money is required, or writing words of cheer, or lifting the hopeless to their feet, because the world, alas, will never grow empty of sadness, sickness and discouragement."

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It has a powerful motor; electric starting and lighting system; high tension magneto ignition; 104 inch wheelbase; cantilever springs; four-inch tires; demountable rims; streamline body design.

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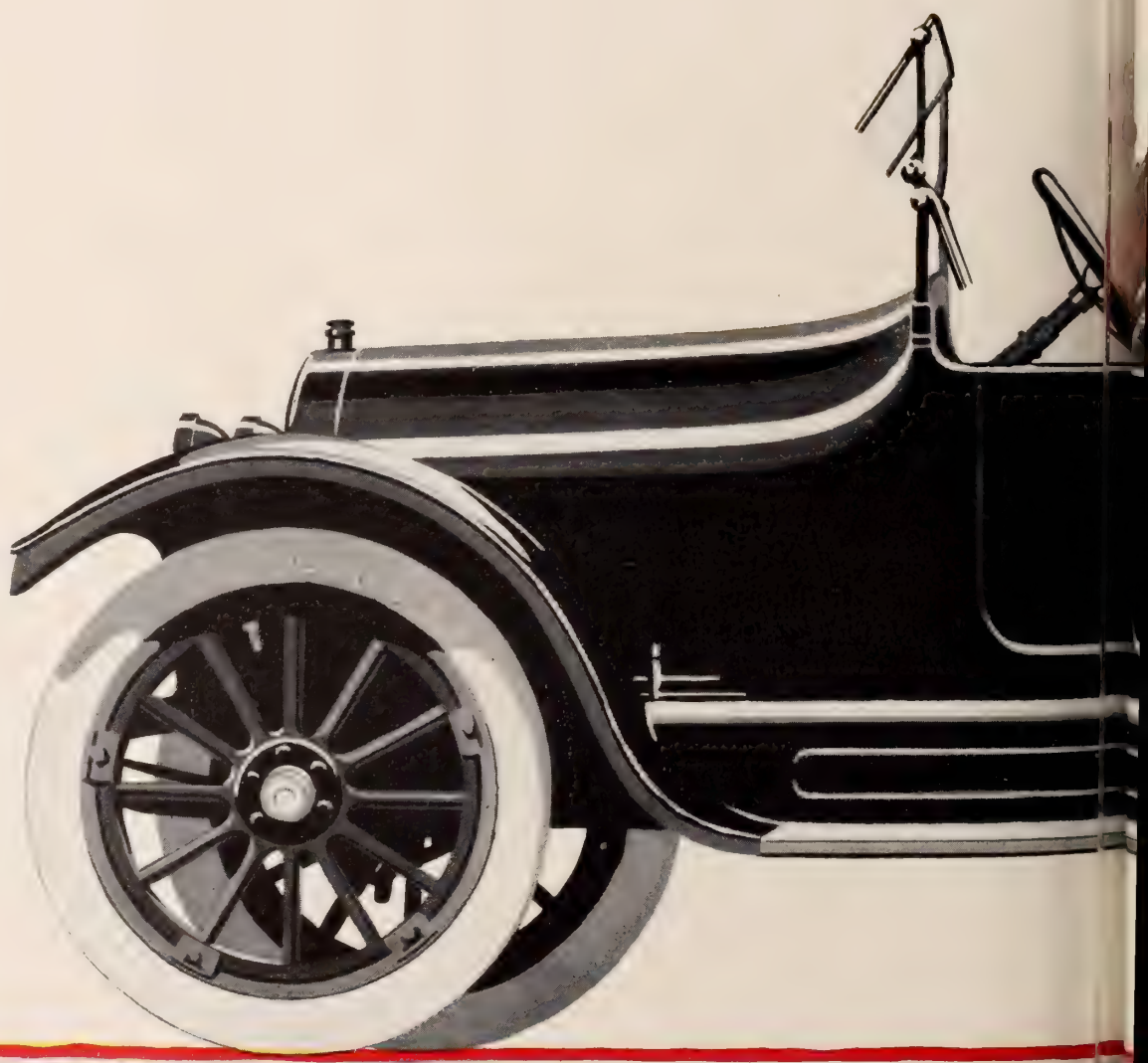

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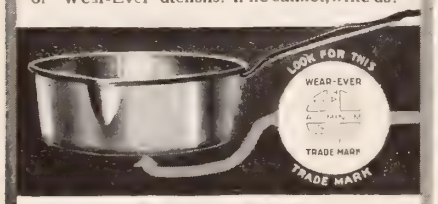

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"War News"

By MARIETTA HOLLEY
(JOSIAH ALLEN'S WIFE)

EBEN and Sally Slinker are good neighbors, though he is pretty high-headed, caused I think by his havin' to make up Sally's mind as well as his own. He has always made up her mind since they wuz married. It hain't a very hefty job, but it makes it onhandy: when he hain't there she wants to use her mind some.

I went over there to borry her sleeve pattern for the day, and Eben wuz readin' war news. He called it "glorious" and made me listen to some on it. It wuz how a party of soldiers surrounded the enemy, some men who had gone home to visit their wives and children, and put 'em all to death by the sword. It said the little rivulet that run through the village run red with their blood.

I couldn't feel as Eben did, I thought of that pretty little streamlet that these men and wimmen had most likely waded in as children, wandered by under the summer moon as lovers, led their children by its green banks, and now runnin' red with their blood, all cut down root and branch, for so the paper stated:

"They didn't leave any of the viper brood to hatch trouble for their gallant conquerors in the future. And in all this bloody affray not one of the victors wuz lost."

Sez Eben, "What courage, what bravery! noble warriors! how I would love to take 'em by the hand."

"Yes," sez Sally, "if I wuzn't a wife and mother how I would love to be a glorious soldier myself."

And Tommy, their only child, sez, "I hain't a wife and mother, am I, pa? I can be a brave soldier and fight, can't I?"

His pa and ma looked proudly upon him and patted his white head approvingly, and called him "their brave boy," but I sez:

"I think it is jest a hundred times as wicked to murder a hundred men out doors as it is to murder one man inside, and I think it is strange that the wholesale murderers are rewarded with glory and the one-man killer dragged off and executed."

"But," sez Eben, "wars caused by national quarrels are fur different."

But I sez, "A man ginerally quarrels with his victim before he kills him. 'Tain't ofen done at love feasts and prayer meetin's."

Sez Eben, "A war agreed upon and planned hain't murder; it's warfare."

But I sez, "If the one-man killer plans a murder, the quicker he is condemned."

But Eben sez blandly, that my idees wuz all wrong and his wuz all right, and Polly sez, "Yes, pa must be right, he always is."

And Tommy said with a whoop he knew it, and he wanted to be a Injun warrior.

And I took my pattern and went home.

AND about five P.M., my sleeves cut out and basted, I took home Sally's pattern, and I found the Slinker home in confusion and arnaky; Eben stood with a whip in his hand layin' it onto Tommy and yellin' at him:

"I'll teach you to fight Jimmy Henzy!"

"Yes," sez Sally, "your pa will tend to you! your face bruised up, your clothes all tore, and Sister Henzy so mad she won't speak to me!"

"I thought you'd be proud on me," screamed Tommy. "You said war wuz noble and you both on you wanted to go and fight, and I fit and I fit, and Pa's gin me the hardest lickin' I ever had, and ma won't give me any supper."

"I'll let you know," sez Eben. "I didn't mean children!"

"No," sez Sally, "your pa didn't mean children."

"No, Tommy," sez I, "your pa meant men that are noble and wise, they can cut and slash and stab and murder, and the more they massacree the more glorious they are."

Eben looked dubersome, but not havin' had a chance to make up Sally's mind, she jined in with me. "Yes, Tommy, that's what your pa meant."

And Eben sez hastily, "I've told Tommy how awful it looks to see two little Sabbath school boys set such a pattern before children that hain't had their advantages."

"That hain't had such a pa as Tommy has," sez Sally.

"Yes, Tommy," sez I, "it is dretful wrong for two little boys to fight, and set a bad example before a dozen boys and girls, but it is a grand glorious thing for great empires t have just made a call for Unive Peace to go to war and set an exam of bloodshed and carnage and cru for millions and millions to foller t example."

"Yes," sez Sally, "that is what y pa thinks."

EBEN scratched his head and se Sally, "I'd set my sponge if I in your place." And she went out a hearn her siftin' flour. And Tom broke out agin, "They stole our p house, and driv us out, but we fit beat 'em." The lurid light of ba shone in Tommy's eyes; one on wuz black, and his nose wuz bloc but that only made him look more a victorious warrior. But he di git a laurel wreath. Fur frum it.

"I hev told you," sez Eben, "t if you git into a quarrel with o children to go to the teacher and let settle it peaceably."

"But they wouldn't give it u" cried Tommy, "and it wuz ourn!"

"Hain't I told you, Tommy, t you had better give up a little of w you think is your right in order t along peaceably?"

Sez I, "Eben, wouldn't that w well with men and nations that git a quarrel?"

"I d'no as that would work well nations," sez Eben.

"No," sez Sally, speakin' out of buttery, "Eben don't know as it c be done."

Sez I, "Wouldn't it be bette try any and every means to avert horrors of war? Wouldn't it be be for the men of the nation to use pati and self-control and wisdom, and the youth to be taught by precept example that war is brutal and p is divine?"

Sez Eben, "Has brother Allen his plantin' about done?" And be I could answer him he sez to Sa "Mebby you'd better give Tommy s supper." And she sez with alacr "Do you hear, Tommy? Your pa you can have some supper; I've some nice lamb steak and warm bis and honey."

Tommy wiped his bright'nin' and follered his ma into the kitche

Faith Glorified

THE plainsman sat in the door of a miner's cabin, high up on the Continental Divide. In front of him the mountain side dropped in successive ledges and grass-grown mossy slopes to the bottom of the gulch. Hundreds of feet below him scrub pines and the stunted tops of the highest timber marked the timber line; and rivulets that crept away from snow-banks at his feet, tumbled over the ledges and rushed together to form the beginnings of a mountain torrent, which forced its way past ledge and boulder until it disappeared among the spruce and hemlock in the valley. The rugged arm of the range that formed the opposite side of the gulch did not lift its crest to the level of the plainsman's feet. Beyond it stretched the great Middle Park of Colorado. Here were fields of grain, and woods, and lakes; and on the sides of the enclosing mountains, and jutting out into the level basin of the park, forests of spruce and pine and hemlock. And beyond this, in the blue distance, the mighty snow-crowned summit of the peak pierced the light summer clouds and gleamed in the full light of the perfect summer day.

It was late afternoon, and already the western slopes were mottled with the shadows of the smaller peaks of the Divide. Slowly the shadows crept down the slopes; slowly and yet less slowly, then more swiftly, as the day approached the sunset time. Then it seemed as if the whole plain were suddenly to be engulfed in shade. Great trees, in full sunshine just now, trembled for an instant in the purple haze of twilight, then disappeared into the formless void of night. The shadow of the range reached the eastern slope of the park, and one by one the rugged features of the landscape softened, grew dimmer and disappeared into the purple pall through which the myriad lakes mirrored the still undimmed glory of the sky. At last darkness had claimed all but the peak itself. Its hoary head still stood bathed in sunshine, though its base was lost in the shadow that was creeping up and still farther up its rugged sides. The snow-cap grew golden as the sun reached nearer and nearer its far horizon; golden that deepened into orange, and then flamed out in fiery red that blazed but for an instant and then merged into softer shades, until the outlines on the peak barely showed against the dimming sky. Then all was dark save for the faint phosphorescence of the winding lakes and the fast-lighting stars. But in an instant the eastern slopes of the peak glistened with a silvery light, which crept farther and farther down, until the mountain stood against the summer sky, each ridge and snowbank and rugged slope clear and distinct, yet weird and ghostly. Then the moon rose above the eastern barrier of the park, and the shadows fled in purple ranks that were broken and dispersed and driven into canyons and gulches to hide under ledges and in the denser woods.

Once more the park lay spread out before the plainsman. Each lake and field and wood, each towering pine and shimmering river, held its former place; and over all the peak stood guard.

THUS may it be in your life and mine. Today we stand in the full glory of life's afternoon; but shadows come, and dark despair and darker doubt assail the summit of our fa until at last the darkness is over all, the light of hope is out. We see more the Father's face, and to our stretched hand there comes no answering touch. Then comes the Son, and lightens again the landmarks of faith; and we take courage and proffered hand, and look up to see world restored. But more than resto It is glorified by his Spirit, which he is ours always.

A Korean Sorceress Convert

"DURING this spring trip," writes Rev. A. A. Peters, of Chairyung, Korea, "my wife came across an interesting case of a sorceress. A Bible woman was working at the time in the neighborhood. She was told of a sorceress who was very sick, and so she visited her several times, with the result that the sorceress became interested in Christianity. When my wife arrived there, she went to see the sick woman, and found that her disease was such that it could be relieved in the hospital. So she urged the woman to come to Chairyung. Some days later the sorceress and the Bible-woman arrived at our house, and with them a whole ox-load of the various paraphernalia that the sorceress had used in her black art. The woman had decided to become a Christian, and so brought her 'tools,' for which she had no more use, as a gift to my wife. It was certainly a curious collection—several dozen various garments, hats, fans, cymbals, iron swords, bells, a lot of ancient Buddhistic and Shamanistic pictures, a huge drum, etc. Bringing all these things from away out in the country, and giving them away to a missionary, was pretty good proof that the woman had no more fear of the evil spirits whose slave she had been all her life, and that she was ready to worship the true God."

The paper is very dear to me and my family and we find great comfort in using the "Daily Meditations" in our morning devotion.

MRS. H. C. BECKER

Uzziah's Pride and Punishment

International Sunday School Lesson for December 5. II Chron. 26

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"A man's pride shall bring him low: but he that is of a lowly spirit shall obtain honor" Prov. 29:23

To keep lowly and simple is not so difficult, if we take pains with ourselves. When tempted to pride, remember that the world did quite well without thee before thou camest into it, and will do equally well when thou art gone. The waves will close over thee, and heaven will take thee at its own measurement. Do not dwell on what thou hast achieved, but on what thou mightest, and oughtest, and couldst have achieved. It is not for the man who has five talents to vaunt himself over him with two, because more will be expected and required of *him*. Compare thyself, not with the smaller men below thee, but with those that tower above thy stature toward heaven. The boy-artist of the village is proud of his poor daub till he visits the great picture-gallery where masterpieces line the walls. Besides, what hast thou that thou didst not first receive? and if thou didst receive it, why dost thou glory? The greatest things thou hast accomplished were not wrought by thee, but by the Spirit of God in thee. Thou owest all to him, save thy sin, which has greatly marred and limited his designs. Shall the author's pen appropriate the praise due to the author himself? What is it? Probably only a goose-quill!

There Are No Dukes Here"

By Amos R. Wells

UZZIAH, king of Judah, was one of the strongest of Judah's kings; but the phrase is significant, "He strengthened himself exceedingly." It was not God who strengthened him. Dr. Cuyler once wrote: "I crossed the ocean in a powerful steamship, which weighed more than 2,000 tons, and pushed her way against wind and wave at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, which were fed constantly with fresh coal." So it is with every really strong man: his sources of strength are hidden in the spiritual world. Uzziah was like a great galley of the day, the massive oars and mighty rowers a visible token of power; but the galley moved only slowly compared with the steamboat, and carried only a slight weight.

Part of Uzziah's power was built on his ability to make war. His engines of war, constructed to throw arrows and stones, would be laughed at today, but every increase of power in that direction is really an increase of weakness. As wise German proverb, now being sadly verified, says, "A great war leaves the country with three armies—an army of cripples, an army of mourners and an army of thieves."

And all war is avoidable, if nations and men only take pains to understand one another. Once, says the story, a certain king sent to another king, saying, "Send me a blue pig with a black tail or else—" The other king replied, "I have not got one, and if I had—" So they went to war, and many men were killed. At last they grew weary and arranged a peace. In the course of the negotiations the second king asked the first, "What did you mean by that message of yours?"

"I meant a blue pig with a black tail or else—*some other color*. And what did you mean by your answer?"

"I meant, if I had one—*I should have sent it.*" That is a parable of all war.

The world has not yet learned, as a whole, that the greatest power of any kind or subject is hinted at in this description of Uzziah, "He loved husbandry." Uzziah's farms did far more for him and for his nation than all his forts. "Back to the farm," the present-day slogan, might better be, "Onward to the farm!" The country needs the city, and with men as well as wheat. The return to the farm is still a dream of the wise men. Still the city magnets draw an ever-increasing number of our people, and we need a host of Uzziahs to stay the tide and reverse it.

IT it was the fort rather than the farm that had its way with the great king Uzziah. The fort makes for pride, the farm for humility, and Uzziah was a man of pride. He would be king in the house of God where only one was King. The incense he loved to burn there, in the stead of God's appointed priests, was incense to himself.

This is not necessarily the spirit of a great soldier, as Chinese Gordon bears witness, and George Washington, Cromwell, William of Orange, Stonewall Jackson, General Howard, and many another reverent hero of war. A famous story is told of the great Duke of Wellington, who was once kneeling at the communion rail receiving the sacrament of the Lord's supper when a poor man dressed in very shabby clothes came and knelt beside him. Immediately a church officer, startled and indignant, whispered to the intruder, "Move on farther; you're kneeling by the side of the Duke of Wellington." The poor man started to go, but the Duke had heard the whisper. Laying his hand on the poor man, he said, "Stay where you are, my brother. There are no dukes here." If that had been the spirit of that very much smaller warrior, King Uzziah, he would not have become a leper.

The Greeks had a fancy that when Apollo, the sun god, shot his bright arrows from his far-reaching bow, he slew all the creatures of the dark, all the ugly, crawling things that revel in slime and filth. Commenting on the great truth hidden in this myth, Dr. Alexander Maclaren wrote: "The light of God's face slays evil, of whatsoever kind it is; and just as the unlovely, loathsome creatures that live in the dark and find themselves at ease there writhe and wriggle in torment and die when their shelter is taken away and they are exposed to the sunshine beating on their soft bodies, so the light of God's face turned upon evil things smites them into nothingness."

In that light all Uzziah's power and splendor shriveled to horrible leprosy.

A Defiant Will

By Arthur H. Howland

THOUSANDS of Sunday school workers are heartily and devoutly glad that we have, with this lesson, reached the end of our war stories. It has been bad enough to have to read war every week-day: but to be compelled to study war on Sunday, too, has been almost unbearable. Only two more lessons of the year remain, one telling of Jehovah's yearning, unfailing love for his people, the other the glad Christmas story. Then all next year we shall be studying happy, helpful lessons from the New Testament, the Acts and the writings of Jesus' friends after he disappeared from their sight.

But what about Uzziah—or Azariah, as he is called in the book of Kings? Another terrible story of bloodshed and conquest—the whole of it colored by the Jewish historian's belief, which reflected the general belief of those unenlightened times, that it was a divinely inspired and divinely conducted crusade.

Yet even in this savage story of conquest there are gleams of deep and holy truth. Whatever a man's work is—war, or plowing, or singing, or writing, or keeping a post office—it is spoiled when he becomes proud, self-centered, self-confident, defiant. A baseball player's wish to make spectacular plays must not make him forget the necessity for team work: he must be thinking not only of his own reputation and advancement, but of the whole team. In any business or organization there must be cooperation, and cooperation means that individual interests must

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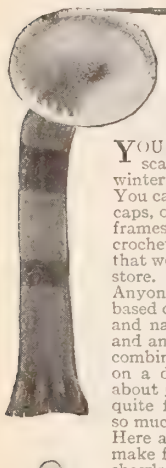

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be lost sight of in the general effort. A singer who tries to make his voice heard above the rest may spoil the whole chorus. Particularly in religious work is there need of true humility, real meekness—real dependence upon God.

This is what Uzziah did not have. "His heart was lifted up to his destruction." He was as good as the priest; he had a right to go into the temple and burn incense; God must not be too particular. And that was the end of Uzziah. After that not a victorious king, but a lonely leper. We think of Uzziah in his lonely house and of Napoleon on his lonely island, both kings, both too sure of self, both dishonored.

THERE is another spot in the Bible where Uzziah means more than here. His early and continued piety, his fifty-two years of prosperous sovereignty, all are forgotten—but his name is linked with an event in another life that rises far above anything he himself ever did. Isaiah writes in his prophecy: "In the year that King Uzziah died saw I the Lord." There is an event that means something to the world. Isaiah went into the temple not to perform any ceremony, but as a humble worshiper. He felt his uncleanness and his need of blessing. Isaiah entered the temple unholy and came out cleansed by the fires of God to be an announcer of the riches of divine grace and to lead many to share with him the vision of God he had beheld. Uzziah went into the temple proud, satisfied, presumptuous—and came out a leper.

Echoes from the Holy Land

"AMMONITES." A people living east of the Jordan on the head waters of the Jabbok when the children of Israel entered Palestine. Their capital was Rabbah (Deut. 3: 11), built on the Jabbok about fifty miles east of Jerusalem.

"Entering in of Egypt" was the extreme southern boundary of Uzziah's kingdom as "entering in of Hamath" the extreme northern boundary, corresponding to "from Dan to Beersheba" in other ages.

"Towers in Jerusalem" strengthened the walls, which were somewhat out of repair.

"Towers in the desert" and "wells." Two absolutely essential necessities in the East Jordan country in Uzziah's day and to the present hour. In 1901 I visited Shobek, a fortified town less than fifty miles south of Amman, and while standing on its huge fortifications was told that the limit of its cultivated lands was fixed by the distance a rifle would send a bullet. In the same castle was a well with 365 steps cut in the solid rock leading to the precious water supply. Wells were dug at great expense where water was known or supposed to exist, but for every one well there were thousands of cisterns and pools "hewed out" of the solid rock (the revised translation is literally correct). Both pools and cisterns were protected in many places by walls and towers of defense. In my journeys east of the Jordan I have no doubt passed many ruins and towers dating from Uzziah's time.

The "low country" is the shephelah or maritime plain along the Mediterranean Sea on the west of Palestine, while the desert always means the east.

"Engines to shoot great stones." No doubt the progenitor of the "catapult" of Greek and Roman times and the devices in use today for hurling "hand grenades." In a recent visit to the Island of Rhodes I was amazed at the great number of stone balls in the edge of the sea, among the ancient towers and battlements, and indeed all over the island. They ranged in size from five inches in diameter to more than two feet, and the largest must have weighed at least a ton. The smashing power of such a mass must have been very great. Such stones are found about the walls of Constantinople and other cities of the Orient.

"Uzziah was wroth." Leprous spots in persons unsuspected frequently show themselves when such persons indulge in great fits of anger.

Many sayings in the Arabic all center around the truth that there can be no greater sin in the eyes of God than human pride.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association.

How to Prepare the Lesson

SEVERAL things are clearly demonstrated in the testimonies from teachers that have been appearing in the Christian Herald for several weeks, as to their plan of lesson preparation.

1. No successful teacher can afford to leave the lesson study to a few minutes before the Sunday school hour and then hastily read through the lesson and the printed questions to be asked the scholar. Practically every teacher states that the lesson preparation is begun a full week in advance, and pursued through the week.

2. The Bible has been first consulted for the lesson text and surrounding Scripture, and the lesson has been read and reread from the Book itself.

3. There has been prayer for the Holy Spirit's guidance, for the illumination of the truth. "We must talk with Jesus first, then to the child."

A great author has said: "Read yourself full, think yourself exact, write yourself empty." There is sound sense in this for the Sunday school teacher as applied to the lesson material, the lesson sequence, and the lesson outline. The question of the wisdom of *talking yourself* instead of getting the scholar to talk, will come up later as we shall consider the presentation of the lesson in the class.

We all know from experience that our best-laid plans, after careful preparation, "gang aft agley," when it comes to the use of the material in the class. Often our whole plan will work out beautifully. Then some question or discussion, or some class circumstance, will upset our calculations. But the preparation should be made just the same, and we should be guided by circumstances.

Dr. Schauffler suggests for the teacher's preparation points five *W's*:

Who? The persons of the lesson.
Where? The place of the lesson.
When? The time of the lesson.
What? The facts of the lesson.
What then? The application of the truth.

These words can be used by the superintendent as well in a swift review, where the plan of review is thought wiser.

May I suggest a simple plan for a little daily work that will cover the essential things in lesson preparation?

SUNDAY. Read the lesson through several times and note as you do so with pencil and paper just what questions come to your own mind concerning it. These same questions and difficulties may come to your scholars' minds upon their reading of the lesson. Discover the lesson aim and the heart of the lesson.

MONDAY. Get the lesson setting, in relation to the previous and succeeding lessons. Get clearly in mind the lesson approach. Some one has termed this the lesson launching. The lesson is but a portion of a book. What is the title of that particular book, the purpose in its writing, its relation to the general plan of the Scriptures, sweeping on toward Christ, or away from him into the New Testament fields of training and service?

TUESDAY. Absorb the lesson title, the Golden Text, in which often the lesson aim is covered. And especially the lesson facts, persons and events, so that the story grips you and lives in your own thinking, for otherwise it can never be made graphic to the scholars. The persons of the lesson should be live persons, not dead kings or heroes, or prophets, or disciples. Make them walk.

WEDNESDAY. Study the side lights on the lesson from the lesson writers, from Peloubet's or Tarbell's Notes or other teaching guides, interesting facts about places or customs.

THURSDAY. Seek for good lesson illustrations, from Scripture, from newspapers, from persons you know, in some homely incident in your own life, or through some material object you can bring into the class. These are the windows of the lesson.

FRIDAY. Discover the point of contact for the lesson that shall secure attention at the very start. This may be some incident of the week known to the scholars, some object shown to get the eyes of all. Prepare also a very simple lesson outline around which the lesson can be grouped.

SATURDAY. Find what is the application of the lesson to life, the lives of your scholars at home, in school, on the playground, in the office or workshop. Where is Christ in the lesson for you and the individuals of the class? What outstanding teaching points have come out of the week's thinking?

SUNDAY. Pray for the illumination of the Spirit of God, that the lesson may be taught in confidence and love. Pray for the scholars individually. Pray until Christ lives in your own heart. We cannot hope to teach half of what we may prepare. So there should be no discouragement if much of our careful preparation seems to be wasted. The thing we think of smallest consequence may be remembered longest. In Patterson Du Bois' book, "Point of Contact in Teaching" and Marianna C. Brown's "How to Plan a Lesson," will be found helpful suggestions for the Sunday school teacher.

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MARIE ANTOINETTE KEHOE, Belair, Harford County,

Amarilly of Clothes-Line Alley

Continued from page 1190

"'July 8. Mister Carrul, tenner, 1 ller. Pade.' He's the tenor, you ow, to Grace Church. He wanted it sing in at a sacred concert. His was o short or too long.

"'July 11. Miss Lyte and Miss Bobn. Tablos. 1 doller. Pade.' Mr. Carl knows where they live. 'Twas him got the job fer me.

"'July 15 to July 19. The Beehive. lollers and ½. Pade.' That's a bargain ore down in our parts. I went in fer to Bud a cap and I hearn the clerk kin' the boss about fixin' up a winder ow with wax figgers fer a weddin'. I p up to him and ask him if he kep rpluses, and he sez as he didn't. I told n I could rent him one to put on the nister, and he hedn't thought fer to v it an Episcopal show, but he sed 'd do it fer an ad fer his white goods. wouldn't stand fer no doller a day. beat me down to three-fifty, but he owed in a cap fer Bud.

"Next come Mrs. Hudgers. I didn't t it down in the ledger, though, 'cause didn't bring nuthin' but a pan of ughnuts. Her son Hallie died, and he in't hev no nice clo'es ter be laid out and she was agoin' to hev quite a ayral, so jest afore folks come, she oped the surplus on ter him over his t clo'es, and then when 'twas over, she k it offen him again. He made a ell lookin' corpse. Bein' a neighbor didn't go fer to ask her nuthin', but give us the nut cakes. They give dyspepsy, anyhow."

The muscles of John Meredith's face w rigid in his endeavor to maintain erious expression. He had taken out otebook at the beginning of the inter- to jot down the addresses, but he ied Amarilly's comments as well, for future entertainment of Colette.

"July 25 and 26. Mr. Derry Phil-s, The Navarre. 2 dollers. Pade.' paints picters. He painted the sur- onto a man playin' on a orgin."

She hesitated a moment, and then ntinued: "I'm a-goin' to work reg'lur him instead of to the theayter. I'm oin' to git his breakfast and clean his ms. He'll pay me the same as I got. 's a sort of eddicatin' me, too."

"Why, how is that, Amarilly?" ed John in perplexity.

He larnt me not to say 'et' and 'kin.'"

The rector's eyes twinkled.

"And," pursued Amarilly, after an- er moment of hesitancy, "he's larnt how to fix my hair. He says red hair beautiful! He took me to a restyrant."

John looked troubled at this state- nt, and felt that his call at the studio uld now be for a double purpose.

"'July 27,'" resumed Amarilly. 'The Boarder. 25 cents. Pade.'"

"Why, what possible use could he e for a surplice?"

"He's a keepin' company with a ng gal—Lily Rose—and she wanted likeness tooken sorter fancy-like, so wuz took in the surplus, and he got lself framed in a gilt and shell frame, she hez it a-hangin' over her bed. I n't want no pay from him, 'cause he e us his money when yours and Miss g's was gone, but he says as how it ht bring him luck in gittin' her, so I k a quarter of a dollar.

"July 29. Mister Vergil Washing- . Reckter Colered Church. 1 doller. le.' Some one stole his'n offen the es-line, and he only hed one.

"July 31. Widder Hubbleston, 56 kins St. 1 Doller. Pade.' She got ried by an Episcopal minister, and forgot his surplus, and that was all hed hired him fer, so she rented our'n him, and Mr. Jimmels, her new hus- d, took it outen the minister's pay. nethin' allers goes wrong to her ldin's."

"Does she have them often?" inter- ted John gravely.

Quite frequent."

"Aug. 3. Mister Vedder, Ticket er to the Theayter. 1 doller. Pade.' wore it to a sheet and piller case ty. I didn't want fer to take nuthin' n him, 'cause he give us money when hed the fever, but he wouldn't hev it t way.

"Aug. 5. Pete Noyes. Gum.' He's boy what sells gum to the theayter. He was a-goin' to a party whar you hev to be the name of a book. He wore the surplus, so his name was the Little Minister. We took it out in gum—spruce and pepsin. Iry swallered his'n every time, and Miss Hudgers was afeard he'd be stuck together inside.

"'Aug. 9-23. Vawdevil Theayter. 5 dollers. Pade.' They put it on fer a sketch.

"'Aug. 25. Mister Cotter. 25 cents. Pade.' He's a brakeman friend of the Boarder. He wore it to a maskyrade.

"'Aug. 27. Poleece. 35 cents. Pade.'"

"Police!" ejaculated John faintly.

"Some one swiped it offen our clo'es-line, and when the police ketched the thief, we was subpenyed, or ma was. She got thirty-five cents, and all on us 'cept Iry went to hear her."

"'Aug. 29. Bishop Thurber. 5 dollers. Pade.'"

"Bishop Thurber!" the name was repeated with the force of an expletive.

"Seems to mind that more'n he did the police," thought Amarilly.

"It's quite a story," she explained, "and though it was orful at the beginnin' it come out all right, jest as the plays all do. I jest thought, I shouldn't hev put that down in the account, 'cause we give back the five, so we didn't make nuthin' in a way. We wuz dead broke. I suppose," she ruminated, "you don't know jest how orful it is to be that."

"I don't, Amarilly, from my own experience," replied John sympathetically, "but I can imagine how terrible it must be, and I am very sorry—"

"Well, as long as it come out all right, it don't make no difference. We'd got to pay our rent or else git put out, and I was up a stump till the Boarder said to tackle a pawnshop. I didn't hev nuthin' but the surplus to pawn, and I hated to pawn it on your account."

"I don't care, my child," was the fervent assurance, "where you took it as long as it helped you in your troubles."

"Well, I was in a pawnshop, and the man was holdin' it up, and the bishop went by, and when he seen what it was he come in, and asked me all about it, and I told him. He took it worse than you do that I would pawn it, and to save it he lent me five dollers. Course I made him take the surplus till I hed the money to git it outen hock, and when we was able to pay fer it, Bud went arter it. Thar was a boy practicin' at the church next door, and he warn't singin' it right, and Bud he couldn't keep still noway, so he up and sings the soler, and when the man at the orgin hearn him he fired the boy what was tryin' to sing and hired Bud in his place. He's a-goin' to sing to a recital at Grace Church day arter tomorrer, and git ten dollers. And we air goin' to make Bud bank all he gits cause he ain't so strong as the rest of us. He may need it some time. That's all the places the surplus went to. I guess I'll go outen the costumin' business now, 'cause I'll be startin' in with Mr. Derry soon."

CHAPTER XVI

THERE was one little ominous cloud in the serene sky of Mrs. Jenkins's happiness. She had nothing suitable for the occasion of the organ recital in the way of wearing apparel.

"I feel as if gloves was due you, Bud," she lamented, "but I kin't afford 'em. I guess I kin put my hands under my mantilly, though, and folks won't know."

"She'd orter hev 'em, and she'd orter hev a new hat, too," reflected Bud, and his song became a requiem. He manfully resolved to sacrifice his future to present needs and curtail the laundry fund. After some meditation he called upon the bishop, and asked if he might have an advance of half the amount he would receive for his solo.

The bishop readily assented, but sought the reason for the request.

"My mother is comin' to the recital, but she ain't got no fixin's. I'm goin' to buy her a hat."

"I am glad you think of your mother, my lad, but it would be well to let some older person select it for you. My housekeeper—"

Bud's refusal was emphatic. He knew

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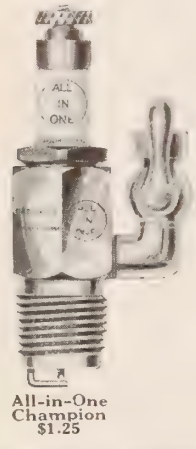
Our tremendous output — doubled this year as compared with last — enables us to go to extremes of engineering which lesser production would not warrant.



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These extremes give you that dependable aid to ignition which Champions alone provide.

There is a Champion especially designed and constructed to meet the exact conditions imposed by your motor. Your dealer will tell you which one it is and supply your wants.

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The Thomas B. Jeffery Company

Main Office and Works Kenosha, Wisconsin

Illustrated booklet on request

the kind of hat his mother wanted, and he had noted her quickly suppressed look of disappointment at the somber hat donated by Mrs. Hudgers on the day of the police-court attendance.

Upon receiving the five dollars he went directly to the Fashion Emporium, where the windows were filled with a heterogeneous assortment of gayly trimmed hats, marked enticingly with former and present prices.

"I want a hat kivered with flowers," he announced.

"Who for?" asked the young saleswoman.

"For my mother."

"How would you like a nice flower toque like this?" displaying a headgear of modest forget-me-nots.

"That's all faded. Ain't you got any red flowers? If you haven't, I know a store where they keep 'em."

The girl instantly sacrificed her ideas of what was fitting to the certainty of a sale, and quickly produced a hat of green foliage from which rose long-stemmed, nodding red poppies, "a creation marked down to three-ninety-eight," she informed him.

"That's the kind! I'll take it and a pair of white gloves, too, if you've got some big ones fer a dollar."

Bud hastened home with his purchases. His mother was quite overcome by the sight of such finery.

"I never thought to be dressed up again," she exclaimed on the eventful night. "No one has bought me nuthin' to wear sence your pa died. I feel like I was some one outen a book."

The entire family, save Iry, who was put to bed at a neighbor's, went to the recital. The Boarder took Lily Rose, who was quite flustered at her first appearance with the family.

John and Colette occupied a pew directly opposite the family. Mr. Vedder and Pete were also in attendance.

When the bishop came from the vestry and walked down the aisle to his pew, his eyes fell upon the worn, seamed face of Bud's mother, the weary patient eyes in such odd contrast to the youthful turban with its smartly dancing flowers. Something stirred in his well-regulated heart, and he carefully wiped his glasses.

At the signal from the choirmaster for the solo of the oratorio, Bud arose. An atom of a boy he looked in the vast, vaulted chancel, and for the first time he knew fear at the thought of singing. It was a terrible thing, after all, to face this sea of staring, dancing people. As lightning reaches to steel, the gay poppies nodding so nervously above his mother's white, anxious face sought the courage place within, and urged him on. He felt himself back in Clothes-line Park, alone with his mother and the blue sky.

The little figure filled itself with a long, deep breath. The high, clear note merged into one with the notes of the chorus. It touched the tones of the accompaniment in harmony true, and swelled into grand, triumphant music.

"He looks like he did arter the fever," thought Amarilly anxiously.

When he came down the aisle with the choir, the ethereal look had left his face, and he was again a happy little boy. He gave his mother a gay nod, and bestowed a wink upon the Boarder. He waited outside and the family wended their way homeward.

There had not been time to bring in the clothes before leaving, but a willing neighborhood had guarded the premises for them, so Clothes-line Park was shrouded in a whiteness that looked ghostly in the moonlight.

They made quite an affair of the evening in honor of Bud's song, and their introduction to Lily Rose. There were fried sausages, coffee, sandwiches, and pork cake.

"The organist told me," announced Bud at supper, "that he was a-goin' to train my voice, and I could be soloist at Grace Church and git five dollars a Sunday, and after a while I could git ten."

"You'll be a millynaire," prophesied Bobby in awed tones.

"Guess we'll be on Easy Street now," shouted Cory.

"We won't be nuthin' of the kind," snapped Amarilly. "It's a-goin' to all be banked fer Bud."

"I guess," said Bud, in his quiet, l[illegible] old-man way, "I'm the one to hev say. I'm a-goin' to give ma two do[illegible] a week and bank the rest."

Meanwhile John was having an [illegible]comfortable time as he walked h[illegible] with Colette. He had started on [illegible] trail of the surplice the day be[illegible] The "tenner" and the young ladies [illegible] had given the tableaux had been i[illegible] viewed, but in neither case had [illegible] mysterious pocket been discov[illegible] Today he had visited the Beehive, [illegible] no one in the store had paid any at[illegible] tion to the pocket, or knew of its e[illegible] ence. Colette remained obdurate t[illegible] pleadings. She assumed that he [illegible] entirely to blame for the loss, [illegible] seemed to take a gleeful deligh[illegible] showing him how perverse and w[illegible] she could be. Tonight he found [illegible] self less able than usual to cope wit[illegible] caprices, so he began to talk of in[illegible] sonal matters and dwelt upon the b[illegible] ties of Bud's voice, and the astonis[illegible] way in which it had developed.

She admitted that Bud's voice [illegible] indeed wonderful, but maintained [illegible] Mrs. Jenkins's poppy hat and w[illegible] gloves had been far surpassing in [illegible] way of surprises.

"Did you ever, John, see anyt[illegible] more shoutingly funny?"

"It wasn't funny, Colette," he [illegible] wistfully, and he proceeded to relat[illegible] history of the hat as he had hea[illegible] from the bishop that day.

And though in the depths of her h[illegible] Colette was touched by the patho[illegible] the purchase, she must needs t[illegible] again the feminine labyrinth instea[illegible] following the more natural and [illegible] path.

"Who was the young girl with [illegible] Boarder?" John next vouchsafed.

"Why, Lily Rose, of course. [illegible] Lily for whom he 'sot for his likene[illegible] the surplus.' That awful surpl[illegible]," she burst forth in irritation at the [illegible] mention of the unfortunate w[illegible]. "Some of these people must hav[illegible] John, you don't half try to find it.

"I am following out the list in orc[illegible]," he assured her. "I shall go to see [illegible] Hudgers to-morrow."

"And the next one to her," remi[illegible] Colette, "is Derry Phillips, Amar[illegible] new benefactor. She told me t[illegible] that she had a note from him, as[illegible] her to begin work at the studio in a[illegible] days."

"I have a double duty in my [illegible] there," said John didactically. "If he is like some of the young ar[illegible] I know, his studio will hardly b[illegible] a proper place for Amarilly."

"As it happens," returned Co[illegible] coldly, "Derry Phillips, for all his [illegible] sense, is reported to be a true ge[illegible] man; but it would make no differ[illegible] with Amarilly if he were not. He [illegible] herent goodness would counteract [illegible] evil of any atmosphere. She can [illegible] care of his rooms until she is a [illegible] older. Then she can become a mo[illegible]."

"Colette!" he exclaimed protestin[illegible].

"Why not?" she returned. "[illegible] shouldn't Amarilly be a model, o[illegible] on the stage? Neither place woul[illegible] below her station in life."

John sought refuge in utter sil[illegible] which admonished and exasper[illegible] Colette far more than any reproof w[illegible] have done.

"You might as well go, if you h[illegible] nothing to say," she remarked s[illegible] as he lingered in the portico, evid[illegible] expecting an invitation to enter.

"I have *too* much to say, Colette [illegible]"

Her sidelong glance noted his [illegible] jection, and her flagging spirits [illegible] again.

"Too much, indeed, when you a[illegible] critical of what I say!"

"Colette, hear me!"

"No, I won't listen—never [illegible] you preach!"

"I don't mean to preach, Col[illegible], but don't you think—"

"Good night, John," she said, smi[illegible]

"Good night!" he echoed dolef[illegible], but making no move to leave. "[illegible]lette, will you never tell me?"

"Yes," she replied unexpecte[illegible] with a dancing light in her beau[illegible] eyes.

"When?"

"When you restore to me what [illegible] in the pocket."

To be continued

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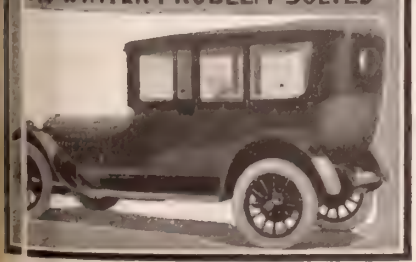

The War in Europe

Continued from page 1182

by competent authorities and tribunals which are being set up to consider such cases."

It will be perhaps remembered that a census of the men of military age in Great Britain was taken some time ago, and that thereafter Lord Derby, who had been appointed director of recruiting, originated a scheme which he hoped would obviate the necessity of adopting conscription. This announcement indicates that this scheme has not met expectations and that, therefore, a limited form of conscription will have to be adopted in order to assure a sufficient supply of men to keep the armies in the field up to their present numbers. For this purpose something like 30,000 men a week will be necessary.

At first sight it would seem that it would throw many thousands of people out of work, though possibly their services could be employed in other directions. It would certainly suspend the circulation of money if the well-to-do classes were forbidden to spend their incomes, and it is difficult to see how this enforced saving would benefit the government as a goverment, unless that government, by some form of law, possessed itself of the unexpended portions of the incomes of these well-to-do people.

Lord Kitchener has left England for the Near East, though it remains uncertain whether his destination is Serbia or Egypt, though at one time his destination was reported to be India. For several months there has been known to be trouble in the northwestern provinces of India, but this has been with non-residents. By reports during the last of the week, however, we were informed that India was, as a whole, in a dangerous condition of unrest, and that in certain of the native states rebellion, more or less serious, had broken out against the British rule. It was even suggested that Lord Kitchener was not going to Serbia at all, but to India; but at the same time another cable stated that Egypt was in a flame and was his real destination.

Kitchener's departure from England was taken by many to mean that he had resigned from the Cabinet; indeed this was stated openly by one newspaper, the London Globe. It was, however, later officially denied and the Globe was suppressed for publishing the report, on the ground that it was detrimental to public confidence.

The Greek situation cleared somewhat during the week, but still the Grecian sky is overcast. The new cabinet formed under the premiership of Mr. Skouloudis was presented to the chamber which has a majority of the friends of Mr. Venizelos, with the intimation that unless accepted by the chamber, the king would exercise his constitutional power and dissolve the chamber. Negotiations continued during the week and finally on Friday, the 12th of November, the chamber was dissolved and new elections ordered. These will take some time and it will probably be two months before the new chamber meets. In the meantime Greece is to continue her attitude of benevolent neutrality, if possible.

However, Bulgaria and Turkey have formally protested against the Grecian policy of allowing the Allies to land troops at Salonica, and the danger to Greece now seems to be that she may be forced to take an active part on the side of the Allies as a result of drastic action by the Teutons and their allies, the Bulgarians, which drastic action might take place under the following conditions:

Suppose that the Serbian army is completely disposed of and the victorious Teutons and Bulgars throw themselves on the troops of the Allies in southern Serbia and drive them back into Greek territory while reinforcements for them continue to be landed at Salonica. In all probability the Teutons and their allies would not hesitate to follow them into Greek territory, or at the very least call on Greece to disarm them and to prevent further reinforcements being landed on Greek territory, if her neutrality is a real one, or otherwise that they would consider her as an enemy.

A fresh spell of submarine activity has broken out, particularly in the Mediterranean, where the British and Italians have lost quite a number of merchant vessels. The Ancona, an Italian passenger steamer running to America, being torpedoed among others, with a considerable loss of life. An investigation is being made and our next week's story will give the particulars.

Among the vessels torpedoed elsewhere was the famous Dacia, serving as a French transport, the vessel which the French seized some months ago, in spite of the fact that she was at the time of the seizure of American registry, claiming that this registry was not in good faith. She had been renamed the Yser.

General Joffre has been placed at the head of the united staffs of the Allies. This is a step towards consolidation of their strategy.

THE Austro-Italian campaign was also dull. The Italians attacked the Isonzo river line, but do not seem to have made any gains of importance as a result. The Austrians are not strong enough numerically to attempt any offensive, and the Italians, in spite of many efforts, do not seem able to pierce the Austrian defenses at any vital point.

The campaign in the north on the so-called Eastern front has also languished, the only fighting of any moment being on the Riga-Dunaburg front. Elsewhere, though there have been skirmishes of more or less magnitude, they have been absolutely without importance. The Russians have been the aggressors in these attacks, whose only object has been to hamper the Germans as much as possible in their work of entrenching themselves for the winter.

South and southeast of Riga there has been continual fighting of the skirmish order all the week, and in this fighting the Germans have been decidedly worsted and compelled to retire their lines for an average distance of from eight to ten miles. West of Riga the German advance on the city has not been able to make any gain owing in large part to the activities of the Russian gunboats on the Gulf of Riga, which have shelled the shore effectively every time a German column attempted to advance thereon.

The Serbian campaign seems to be drawing to a close, as far as northern and central Serbia are concerned. The Austro-German and Bulgarian forces between them have now complete control of the entire country north of an east-and-west line drawn just north of Novi Bazar from the Montenegrin frontier, to the railroad running from Nish south to Salonica, and thence running from this point of contact of such line and the railroad southward along the railroad to Gradska, and thence along another line eastward to the Bulgarian frontier, this line passing a little north of Krivolah and reaching the frontier a little south of Strumitza.

The Bulgarians are also in possession of a salient south of a line running from the Montenegrin frontier to Nish, which has as its base Vranja and Uskub, and then juts out westerly to Prizreu and Kalkendeln. North of this salient is the Serbian main army, which, unless it either escapes into Montenegro or breaks through this salient, seems destined to be crushed and captured by the Austro-German line to the north of it moving south upon it.

In the south the Allies have made good their positions on the Prilip-Gradska-Krivolah line against several Bulgarian attacks, but have not been able as yet to make any decided advance, owing no doubt to the non-arrival of substantial reinforcements, and also probably to some degree to the unsettled attitude of Greece.

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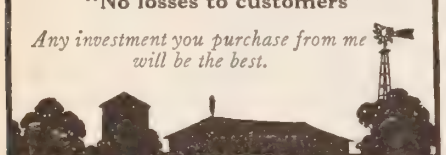

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MRS. D. D. J., FLORIDA. Niles-Bement-Pond has resumed dividends on the common stock by a declaration of a quarterly dividend of 1½ per cent. Dividends on this issue were passed May 7, 1913. This places the stock on a 6 per cent. dividend basis.

D. P. D., OHIO. The Gramm Motor Truck Company makes a good report. The 7 per cent. dividends on the cumulative preferred stock must be permanently protected by a surplus sufficient to pay them two years in advance before any dividend on the common stock may be paid.

A. C., IOWA. American Telephone & Telegraph stock pays 8 per cent. per annum. According to current belief the year 1915 will show greatly increased earnings. This is generally regarded as one of the soundest of all public service stocks. At 128 the stock yields about 6.35 per cent.

MISS F. E. W., DISTRICT OF COLUMBIA. Within five months you can own outright a good, sound public utility bond through the means of $10 and $20 Bond Certificates, which yield the same rate of interest—5 per cent. and 6 per cent.—as the bonds themselves. This is an excellent way to save and secure the maximum rate of interest.

M. S. T., COLORADO. (1) Southern California Edison Co. Convertible 6 per cent. Debentures, due March, 1920, at par may be favorably regarded. (2) California Electric Generating Co. first mortgage 5s, at 84, yield 6.15 per cent. (3) Did you ever know of Telepost stock selling in open market at $8? We never did. The best price we have seen bid is $1.50.

J. E. D., RHODE ISLAND. (1) Norfolk & Western Ry. stock pays 6 per cent., but at the present selling price around 122 will yield only 5 per cent. In 1897 the stock sold at $9. Dividends commenced in 1907. The present record high price for the stock is taken to indicate an increase in dividend rate in 1916. (2) The preferred stock pays 4 per cent. and at present price yields 4.7 per cent.

C. N. W., VIRGINIA. The following railroad bonds yield more than 5 per cent. and are considered sound investment. Your $3,600 will purchase one each: Chesapeake & Ohio Railway Convertible 4½s, at 88 to yield 5.65 per cent.; Michigan Central Railway Debenture 4s, at 86, to yield 5.50 per cent.; New York Central Railroad Ref. & Imp. 4½s, at 90, to yield 5.10 per cent.; Southern Pacific Company Convertible 4s, at 87, to yield 5.25 per cent.

J. L. M., MAINE. (1) No city in the United States is possessed of a finer credit than New York and its bonds are a legal investment for savings banks and trust companies in any State in the Union. (2) Canton-Akron Consolidated Railway General Gold 5s, due 1933, may be regarded as a reasonably secure investment which offers a liberal yield. (3) Canton-New Philadelphia Railway First Gold 5s, due 1923, are also regarded as a fairly secure investment. The bonds represent a first lien on property and equipment formerly owned by the Canton-New Philadelphia Railway including about 22 miles of track. The debt has been assumed by the Canton-Akron Consolidated Railway.

"PRUDENT," CONNECTICUT. One of the prominent odd-lot stock exchange firms suggests the following combination of miscellaneous stocks as suitable for a purchase through the means of the partial payment plan:

Stock	*Price*		*Div.*
Delaware & Hudson	154	9	per cent.
Balto. & Ohio, pfd	76	4	per cent.
Bklyn. R. T	91	6	per cent.
Nevada Cons	16	1½	per cent.
U. S. Rubber, com	58	..	

"The total cost of one share of each is about $395. The total dividends, at present rates, are $20.50. A combination of one share of each can be bought on the partial payment plan for an initial deposit of $120 and monthly payments of $23," announces this firm.

W. W. A., PENNSYLVANIA. The bankrupt condition of Missouri Pacific, Wabash and Missouri, Kansas & Texas, and the big decline in the stocks and bonds of these companies has put the security-holders in a sad plight. But these are great properties and those who hold on to their stocks and bonds may eventually recoup part of their losses. It must be recalled that the now splendid Atchison, Topeka & Santa Fe was a bankrupt property in 1894, when 40,000 miles of American railroad trackage was in receivers' hands. So also were the Union Pacific, the Northern Pacific, and the Norfolk & Western. Atchison was reorganized in 1895 and the others in 1896. Already a plan of reorganization for the Wabash has been adopted and the new securities have been underwritten.

G. M. D., DELAWARE. Why should you accept a paltry 2 per cent. from the bank for the use of your $3,000 when better opportunities abound? We have little patience for the man who is willing to accept such low rate of interest, wrongly thinking he is getting greater safety to principal. In a recent interview a prominent New York banker, without depreciating the value of thrift, showed that the rich men of today have made their wealth not by toilsome saving alone, but by having the judgment to discern an investment opportunity and the boldness to grasp it. Investment opportunities today are many and varied in character. Railway bonds and stocks, and securities of public utility corporations, municipal bonds, industrial corporation bonds, Western farm loans and real estate mortgages are indicated as possessing the qualities that offer safe and profitable employment of capital savings.

(This page went to press November 11)

HOW IS ONE to decide upon the right securities in which to invest his savings? It must be very confusing to one not accustomed to making such decisions to know how to act? Why not let us help you? We are specialists in this line.

There has not been for years such an opportunity as now exists to make safe investments to afford a large income.

If interested, write to department 748

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STANDARD OIL STOCKS
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Partial Payment Plan and *Investor's Guide* (270 pages), revised to date, also Market Letter mailed **free** on request.

6% FARM MORTGAGES

We offer our services in selecting Farm Mortgages for your investment. Write or call for December list showing loans in $300 to $5,000 amounts. Established in 1890.

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Farm Land Bond Netting 6%

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Secured by first mortgage upon high-class farm land in an established district. Cost in 1912 three times present loan. Net earnings last year were over five times interest charges. Guaranteed by two responsible business men.

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Real Diversity In *One* Investment

You can obtain real diversity in a single investment by buying the 6% Bonds of a successful Public Utility Company supplying the stable commodities of gas, electric light and power to 331 growing communities with a total population of over 900,000 in twelve States.

Send for Circular H.M describing these bonds in denominations of $100, $500 and $1000

A. H. Bickmore & Co.
111 BROADWAY, N.Y.

Chas. S. KIDDER & Co.
INVESTMENT BANKERS *Est. 189*

YOUR SAVINGS BANK

buys Municipal Bonds because they are one of the safest form of investment. They yield from 5% to 6%, are exempt from the Federal Income Tax and no certificate of ownership is required to collect the coupons. Why not invest your funds in sound Municipal Bonds and obtain the additional income over and above the 3% Savings Bank rate? Write for our latest list of attractive offerings in denominations of $100 and $500.

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OLDEST AND STILL THE BEST INVESTMENT

The most remunerative of sound, conservative investments are our

6% Farm Mortgages

Note margin of safety in this same offering: No. 4546 - $2250 - Due Dec. 1921. Security for this loan is 320 acres in a first-class farming community with 7 and 9 miles of two good towns. Entire tract tillable; 200 acres under plow. Value, $6000. Write for Booklet "C" and current list.

6%

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Est. 1883
Capital and Surplus, $400,000

"THE 6% INVESTOR"

Is the title of an interesting, instructive article for investors, bondholders, savers of money and ALL interested in getting profitable investments.

It is published in "INVESTMENT FACTORS", which we send free to any reader of Christian Herald.

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$25 Certificates of Deposit also for saving Investors

PERKINS & CO. Lawrence, Kan.

Ideals in Action

THE Young Women's Christian Association Building at the Panama Pacific International Exposition was erected by the National Board upon the request of the Exposition people. Here twenty-one women, each chosen because of a special fitness for her work, have carried on many activities of social service.

The whole purpose of the project was twofold: first, to provide comfort and rest to the visitors at the Exposition; second, to afford protection, friendliness and a many-sided service for the thousands of girls employed on the Fair Grounds; above all, to give an opportunity to those girls to enter into the joy of Christ and his salvation. Each member of the staff was made responsible for establishing friendly relations with the women in each Palace. Homelike supper parties have been given, followed by fun and frolic. Over half of the girls who attended these entertainments registered from states outside California, and many of them were completely alone in San Francisco. One evening when the roll call was made of the States of the Union, in response to the word "Massachusetts" nine girls rose in different parts of the room, each of whom worked in a different building, and no two of whom were aware of the other's existence. In less time than it takes to tell it those nine girls had picked up their chairs and carried them over to one corner of the room, were with heads close together they were acquainted.

Then one evening there was a little girl from Belgium, two from Norway, one from Japan, one from Switzerland, twelve from Hawaii, two from Canada and one from Australia. One of these girls said afterward, "You can't possibly know how much that party meant to me. Why, it's the first party I've been to in five years!" She was a twenty-two year old girl who had been supporting herself since she was fourteen; she was working for one of the telegraph companies, and studying stenography and typewriting at night to make herself more proficient; but she was a girl, young and pretty and wholesome, with a perfectly natural love of fun, and she was fairly starving for the lack of it.

There is a dividing line on the Exposition Grounds between that portion occupied by the Exposition Palaces and the long brightly-lighted street known as the Zone, where are many of the amusement concessions: the bright lights, the loud-voiced insistent spieler and all the queer, weird and fascinating shows intended to make the world wonder. On this Zone between two and three hundred girls are employed as entertainers or cashiers. About half way down its length, between the firehouse and "Samoa," the Young Women's Christian Association built a little club house, and these girls promptly took possession of all its comforts. Many of the dancing girls live on the Zone, and one of their greatest needs is a hot tub and foot baths, and a comfortable, clean rest room where they can lie down and rest weary muscles. The little club house on the Zone has a homelike living room, with big rattan chairs and a piano. There are always flowers on the table. There is a little kitchen and lunch room where appetizing breakfasts or luncheon can be had for from twelve to eighteen cents. The girls drop in to rest for a moment, or do a bit of sewing, and at such moments members of the staff have their chance to learn about the intimate things of their lives, and to help them solve their problems. Field workers go about all afternoon and all evening until the Zone closes, calling on the girls, mingling with them, and knowing them in a truly big-sister fashion. It strikes one as a bit unusual, but thoroughly human, to see a group of girls in costume who have dropped in for a moment on Sunday afternoon, standing around the piano and asking for the hymns they knew when they were children. The Dancing Girl, the Indian Princess, the women from the Streets of Cairo, and the little Samoan women, all find it a home place—it's their club.

(Rev.) S. H. ROHOLD, F.R.G.S.

A Business Man's Fight Of Years To Break Into The Church

He wanted to give his ability, money and life to church work. Ministers preached, "God wants men's lives." This man said, "Here I am." Then the ministers said, "Don't take us literally." They didn't know what to do with him. The churches told him there was nothing for him to do—actually closed their doors to him. And clergymen and church workers back up this man and say the church is doing this all the time: they don't want men: they wouldn't know what to do with them if they came.

The most serious indictment of the churches ever printed. It is in the December

LADIES' HOME JOURNAL

15 Cents—Everywhere

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THE WISE MEN

W. L. Taylor's wonderful painting reproduced in full color

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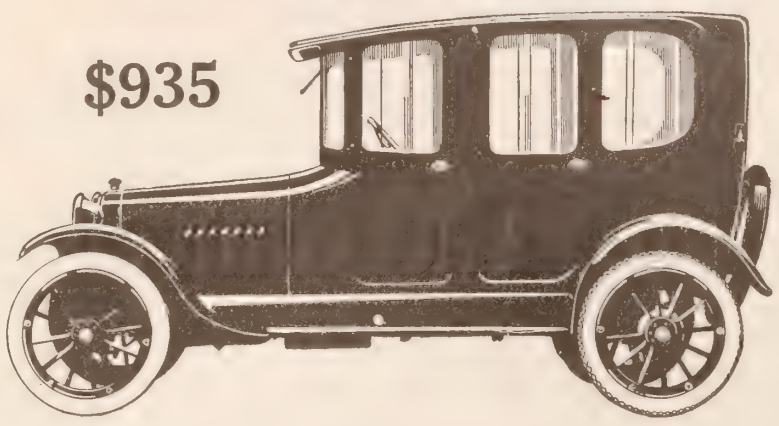
With Detachable All-Season Top



Now a *Six-Cylinder* Enclosed Car for $935

Here—in the New Series all-season Saxon "Six" is answered the insistent demand for six-cylinder enclosed car luxury at a moderate price. Here, for the first time—a ***"Six"*** of the ***all-season type*** is offered at the Saxon price, $935.

This New Series top quality Saxon "Six" now brings the all-season "Six" out of the high priced class.

Men have thought of the enclosed six-cylinder car as a luxury for the few. Men have wanted enclosed car quality at touring car cost. This Saxon "Six" gives it to them.

Here are other high-class features: 2-unit electric starting and lighting system; Timken axles and bearings; linoleum covered floor boards and running boards; silent helical bevel drive gears; high grade body finish; yacht-line body of greater roominess, and a score more of noteworthy features.

See this ***all-season*** Saxon at your dealer's and convince yourself of its exceptional value. For literature address Dept. K.

Saxon "Six" Touring	*$785*	*Saxon "Four" Roadster*	*$395*
With Limousine top	*935*	*With Coupe top*	*455*
Saxon "Six" Roadster	*785*	*Electric starter and lights*	*50*

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10 Days Free Trial — Charges Prepaid — Send No Money

TWICE THE LIGHT — HALF THE OIL

NEW KEROSENE LIGHT

Beats Electric or Gasoline

We don't ask you to pay us ***a cent*** until you have used this wonderful modern light in your own home ten days—we even prepay transportation charges. You may return it at our expense if not perfectly satisfied after putting it to every possible test for 10 nights. You can't possibly lose a cent. We want to prove to you that it makes an ordinary oil lamp look like a candle; beats electric, gasoline or acetylene. Lights and is put out like old oil lamp. Tests at 33 leading Universities and Government Bureau of Standards show it

Burns 50 Hours on One Gallon

common coal oil, and gives more than twice as much light as the best round wick open flame lamps. No odor, smoke or noise, simple, clean, no pressure, won't explode. Several million people already enjoying this powerful, white, steady light, nearest to sunlight. Guaranteed,

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$1000 Will Be Given

to the person who shows us an oil lamp equal to the new ***Aladdin*** (details of offer given in our circular.) Would we dare make such a challenge if there were the slightest doubt as to merits of the ***Aladdin?*** We want ***one user in each locality*** to whom we can refer customers. Be the first and get our special introductory offer under which you get your own lamp ***free*** for showing it to a few neighbors and sending in their orders. Write quick for ***10-Day Absolutely Free Trial.*** Send coupon to nearest office.

Men Make $50 to $300.00 Per Month With Rigs or Autos

delivering the ALADDIN on our easy trial plan. No previous experience necessary.

Practically every farm home and small town home will buy after trying. One farmer who had never sold anything in his life before writes: "I sold 51 lamps the first seven days." Another says: "I disposed of 37 lamps out of 31 calls." Thousands who are coining money endorse the Aladdin just as strongly.

NO MONEY Required

We furnish capital to reliable men to get started. Ask for our distributor's plan, and learn how to make big money in unoccupied territory. **Sample sent for 10 days FREE TRIAL.**

MANTLE LAMP COMPANY, 117 Aladdin Bldg.

Largest Kerosene (Coal Oil) Mantle Lamp House in the World
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I would like to know more about the Aladdin and your Easy Delivery Plan, under which inexperienced men with rigs make big money without capital. This in no way obligates me. 117

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Young People's Topics for December

Golden Fruit from the Prayer Life

Christian Endeavor and B. Y. P. U. Topic. Heb. 4:14-16; 11:6

NO CHRISTIAN need feel that his sphere of work is limited. He has all the world and all the heavens to work in when he begins to pray.

John R. Mott said some years ago that he believed the church had only begun to touch the fringes of the possibilities of intercessory prayer. Prayer is almost the greatest mystery in the world, but, as with a power like electricity, the fact of its being mysterious does not in the least lessen the fact that it is powerful. It only makes it the more necessary to master the science, to learn "how to pray."

Our Scripture references give three points in the science of prayer. We are to pray boldly; we are to pray in the name of Jesus; we are to pray in faith.

Begin with our own needs; that is right. But we should soon pass on from these, casting all our care upon him, and entering into Christ's loving ambition for all the world.

Every church, every young people's society, has right on its program the opportunity and the method that can fill it with resistless spiritual power; the weekly prayer meeting ought to be a power center. Right here in the devotional weekly meeting we should bring our personal needs, our society and church needs, our community needs, our hopes for spiritual world conquest. Here we should win victories of faith that will make their power felt far and wide.

My society? Yes. My church? Yes. My life? Yes. Where if not in you and your church and your society are the golden fruits of the prayer life to be reaped? God loves no one on earth better than he loves you. Begin now to be bold. Begin now to believe.

A Nameless Prophet Who Kept Fresh God's Name

Epworth League Topic. Mal. 3:13-18; 4:2

THERE is great mystery about the prophet Malachi. The name means "my messenger," and some scholars think that it was simply the title of one who wrote the book, not his actual name. But whether the prophet's name was Malachi or not, it is evident that he cared more about his message than about getting any personal credit for delivering it. He forgot himself in his message—and it is messages like that last through the centuries.

Ezra had succeeded in getting the temple rebuilt. Nehemiah had helped valiantly in promoting and continuing the resuscitated temple services, but the people, after the captivity as before, were lapsing back to their old faithlessness, when this fiery messenger of Jehovah recalled them to earnestness and fidelity.

People were thinking it did not pay to serve Jehovah; he told them it did. He said that the prosperity of the godless was not enduring. He helped the faithful ones to keep together and to keep the records of God's good deeds with them. Best of all he pointed (Mal. 4:2) to the Sun of righteousness, who was to arise "with healing in his wings."

These four hundred years between the prophesying of this messenger of God and the coming of Jesus were years of spiritual darkness. Four hundred years without a clear-voiced messenger of God! But Malachi had spoken faithfully, and some remembered God's name through the long, dark years. Then Jesus came, bringing heaven's own light; bringing heaven's healing for earth's woes; bringing his own sweet knowledge of God to the world that had almost forgotten him.

Are we carrying messages for God? No matter whether many or few hear the message; no matter whether the message bears our name or not; are we helping the world to remember God's gentle commands and his abundant blessings? We do not need to be farfetched, or queer; we do not need to do fantastic, impossible things. His yoke is easy and his burden light. We need only, in quiet, every-day ways, to show and to tell that God is good; we have only to believe and to live so that others will see that we have been with Jesus.

Little Stories of Missionary Work

A MISSIONARY correspondent in Constantinople writes under date of August 17: "On our arrival, we found that the carriages were all commandeered or employed to carry the wounded, so we walked all the way to our embassy, where Mr. and Mrs. Morgenthau with kindness personified insisted on our remaining for a time. The city itself seems more crowded than ever. Soldiers are everywhere. All about the embassy are busy with Red Cross work, visiting hospitals, caring for the provisions, and burying the dead. All are hoping that something may end the war soon, but there are not many signs of anything ending as seen from inside the city. Certainly all classes of people are praying for it."

MISS ANNIE MONTGOMERY, missionary at Hamadan, Persia, writes: "The missionary's task in Persia and Syria is not made any the easier when questions like the following are asked: 'Lady, do you think the people of Urumia did not pray?' All I could answer was, 'I do not know what they did, but I do know that God is true.'"

A KOREAN theological student of much promise tells this story of his conversion: "I was a drunken gold miner in a market-place thirty miles from here, and saw a man distributing leaflets. I was ashamed to go up and ask for one, so I slipped in behind the crowd, stuck my hand out under another man's arm, and took one. It was on 'Judgment in This Life and to Come.' When I reached home, I read it to my wife, and she said: 'That's good; read it again.' I did so, and she said: 'Read it again.' I read it four times before she was satisfied. At the bottom of the leaflet it said: 'If you want to know more about this, go to Chung Ju, see the missionaries, and buy some books.' The next morning I said to my wife: 'I'm going to Chung Ju.' I came here, bought tracts, took them home, studied, thought and repented till I saw the light and found peace."

ANOTHER missionary, C. A. Dallas, writes interestingly of a Gospel tour in the Teheran Mountains. "At the village of Khor," he says, "a family hospitably received us in a large, comfortable room and brought us a treat of welcome food. No one here seemed able to read, and as in most villages, only the old men, women and children were about, the able-bodied men being absent in the fields. Another day's march farther down the steep mountain side brought us to the town of Jurab (stopping). A sandal-maker received us into his well-built house, but cautioned us at the outset, saying, 'I had better tell you plainly that we would prefer your not using none of our dishes.' He of course said this because of the fanatical opinion that Christians and all they touch are unclean. As we walked through the streets and lanes next day we sold a dozen Gospels, a third of all we had brought with us. At the pleasant town of Feshend, resting by the river side at noon arrived, we were surprised to hear a chorus of sweet voices come floating down from the hill on which the town is built. It was a band of little schoolboys, up on the mosque roof, singing the call to prayer. How we long to hear the name of Jesus receive the praise of young and old all over this land! On the whole two weeks' trip, we walked a great circle of 150 miles,

Give Something that GOES

Every child's heart is just set on something that *gives a ride.* That's why the little folks in your home will be "tickled pink" with a "Fairy" Velocipede, Bicycle or Tricycle. See their eyes light up on Christmas morning when they see their favorite "Fairy" cycle waiting to take them riding.

Fairy

Velocipede, Bicycle, or Tricycle

All "Fairy" cycles are made of highest grade steel—beautifully finished—full nickeled parts—ball bearing—scientifically designed easy to ride. They develop young muscles without fatigue. Doctors endorse them.

Easy to Get

Every "Fairy" product is fully guaranteed. Sold by leading dealers everywhere. If not sold in your immediate locality send for free booklet which illustrates, describes, and gives prices. We will make it easy for you to buy, no matter where you live.

The Worthington Company
505 Cedar Street, Elyria, Ohio

Every Dish a Success

HOW often when you try the hardest, the result is not what it should be and the dish, though eatable, is a disappointment. But it's found to happen if you depend upon guesswork in cooking. Why not make a success every time—even with things you've never tried before?

Mrs. Kirk's Card Indexed Recipes

won't let you go wrong. Plain and clear directions, accurate but simple measurements, exact cooking time. You can't fail. Nothing is left to doubt or guess at. Every one the best you can find.

A handsomely finished quartered oak cabinet with 250 printed recipes indexed for instant finding, postpaid for $3.00. Send today. Money back if you want it.

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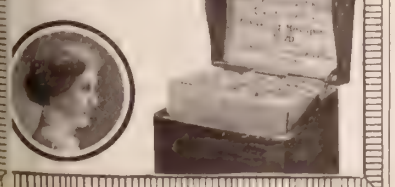

ited many remote villages, talked with many people and sold thirty-three Scripture portions—all we had. Surely some of this seed cast on the mountains will by and by be found springing up into blossom, and yielding handfuls of grain."

WRITING from Chile, Missionary W. E. Browning says: "The economic condition of the country has been deeply affected by the war. This is evidenced on every side. The laboring class in particular finds itself in a difficult situation and poverty stalks the streets. It is among the working class that the Protestant missions have their most important work. Wages have fallen, but the average workman is glad to get employment at any price. The government is reducing its expenditures in every line. Schools and colleges are being combined in such a way as to save the salaries and rents and foreign contracts are being canceled. It is probable that Chile will come out of this period of trial strengthened and bettered. New lines of national industries will have been developed. New markets will have been entered and drawn upon. New international friendships will have been established."

MISS ESTHER V. HESSEL, who went to India in 1913, sends the following account of a wedding festival changed from a heathen performance to a service of Christian praise: "One day I entered a home and found a wedding festival in full sway. The ladies' court was crowded with as gay a set of dresses as I have ever laid eyes upon. The women were seated about a drum, eating and singing songs too bad to mention. The bride was brought to me, a girl in pale green silk bordered with silver and heavy with jewelry. Then the women put down the drum and asked me to sing. I hesitated but a second, for I knew song had often displaced the devil, and I started a lively 'ghadgen.' There were about a dozen of my girls present, and they took up the hymns; then the mothers joined in and soon every woman in the room was singing. They soon caught the joy, for I saw their eyes sparkle as they smiled back into mine. We sang until after sundown and I went home happy, especially because of the testimony of an old woman whom I had taught as she explained the songs, and also because we had turned a heathen festival into a chorus of praise."

MISSIONARY C. A. CARRIEL, writing from Brazil, says: "One of the most hopeful signs of the times is the new spirit of brotherliness which is growing among the different denominations. On a return visit to Rio Negro in the State of Parana, I found that a theater had been engaged for a Gospel meeting. The attendance was not large—perhaps forty each night. However, on the last night seventy people listened to the 'Return of the Prodigal Son.' The silence in the audience was impressive, and the earnest faces said to the preacher, 'Sir, we would see Jesus.' After the benediction men lingered; there was no hurry to get out. I have not seen anything like it. It seemed as though they had received a new conception of human nature and life, a new conception which their consciences confirmed. The preacher shook hands with all as they went out. The first communion service of the Presbyterian congregation of Rio Negro was held Sunday morning, August 15. To avoid a possible disturbance it was held not in the theater, but in the home of Brother José, where the Gospel is preached every Sunday. Five professed their faith and are the first fruits of five months' work in Rio Negro. At Lapa I had an interesting experience. I was walking slowly through the streets, seeking opportunity to talk with some one, and as I passed a house I noticed a well-dressed man at his desk, and he came to the window. I went back to speak to him and was invited in. We were soon talking about religion. He was most cordial, and his wife brought us coffee. During the conversation he said that he had once owned the theater; that gave me an opportunity to say, 'I suppose it would be much better if we could have our services in the theater; the Egreja Protestante is small and far. I wanted to rent the theater, but a prohibitory price was asked.' To my astonishment (though I had given the opportunity) he said: 'I can get the theater for you for nothing. Will you speak there?' I agreed and he kept his word. Saturday night 200 people heard the Gospel. The little theater was filled. The common people were there, and so were some of the best families. The hymns went well and we all were surprised. After the sermon, one of the leading men of Lapa invited us to breakfast with him the next day, which was his birthday. He was a Roman Catholic, and when I asked if we Americans had a mission among his people, he replied, 'Yes, a twofold mission: to correct the abuses of the Roman Church and to give religious comfort to the people; that is, to give the masses the Gospel.' Some day some of these men and women I met will be the first members of the church of Lapa."

When the Baby's Sick

SAY! Y' know our baby?
Well! he's sick t'day.
An' yisterday the doctor
Jes' couldn't stay away.
He come three times a-runnin',
An' runnin' good an' quick,
Fer Pa won't stand fer foolin'
Wen the baby's sick!

MA she's jes' a-jumpin',
Fixin' up the bed,
An' tellin' all the neighbors
What the doctor said;
Pa can't read his paper,
Ner go t' work, ner joke,
Jes' waitin' on the baby,
An' tryin' not t' choke.

SIS she does the cookin',
An' bein' awful nice,
An' she's been a-cryin',
Fer I seen her twice!
"*Looks like I been cryin'?*"
Say! Y're not s' slick!
You ain't got no baby,
An' our baby's sick!

CHARLES IRVIN JUNKIN.

A Cry from China

LITTLE HAI TEH TSI (the "Abused Leaf"—a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald Bible House, New York" will bring you free copies of this illustrated booklet.

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A physician out in Oregon has views about food. He says:

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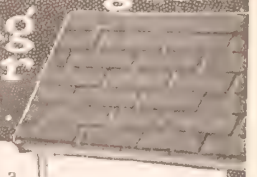

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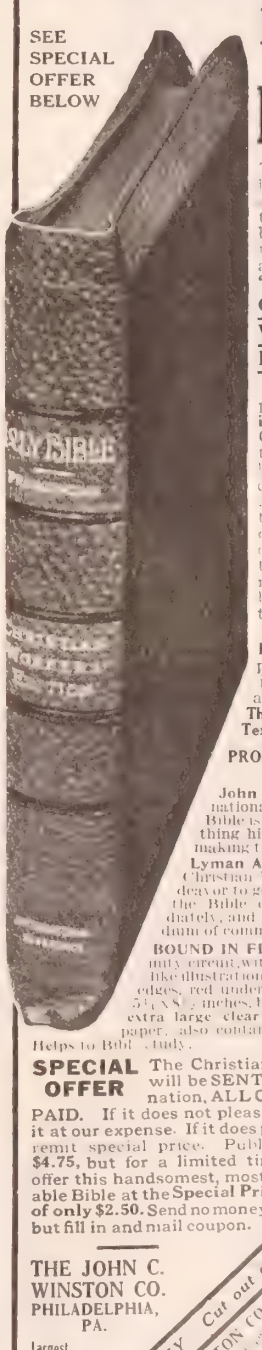

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XI

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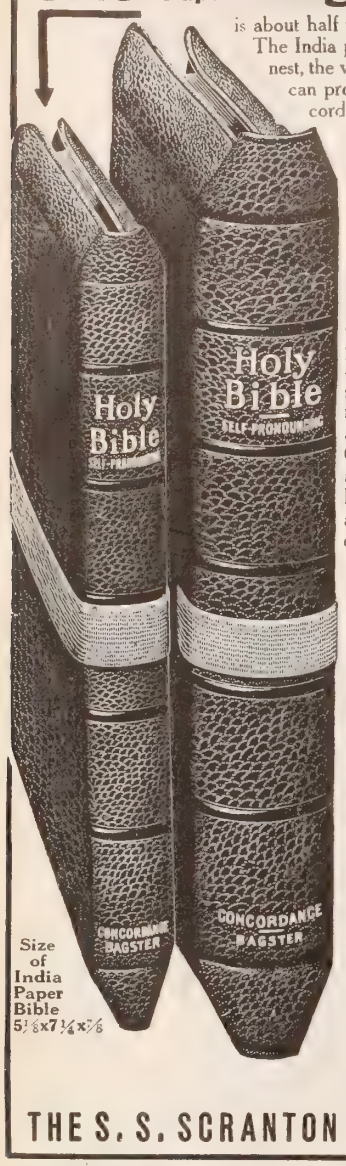

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19 1 K. 8. 15

20 De. 27. 15; Nu. 5. 6; 1 Co. 14. 16

21 2 Ch. 1. 3, 13

d in the morning and in the evening

22 Ex. 29. 38; Nu. 28. 3,4

CHAPTER 17. 355

NOW[1] it came to pass, as Dā'vid sat in his house, that Dā'vid said to Nā'than the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then[2] Nā'than said unto Dā'vid, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came

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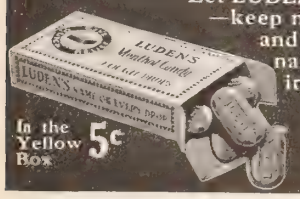

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Christian Herald Prayer League

MRS. J. A. HARDY, Mother of the Prayer League, writes to tell us of an answer to her prayers. She says: "I must tell you that the good Lord has answered my prayer recently for my husband, who was suffering with asthma. I asked the Lord to relieve him of his suffering and heal him if it was his will, and the answer came almost immediately, for in a short while he was easy and sleeping quietly and has had no symptom of a return since." Rev. S. S. H., Lititz, Pa., writes: "Last January I asked you to pray for a revival of religion in my church and that many souls might be saved. God answered your prayers and I received more than one hundred into the church." Mrs. F. C. writes from Vandalia, Ill.: "I write to acknowledge answered prayer in behalf of a young man. He has been converted and restored to health, for which I am so thankful." E. V., Hutchinson, Kan., writes: "I believe the prayers of the League were answered for the conversion of my husband, who was killed a few months ago, as he was a changed man for nearly a year before his death." A Subscriber, Baileyville, Kan., writes: "Over one year ago I sent a request to the Prayer League for prayer for the healing of a brother who had been sick for several months and was hardly able to walk from one room to another. In a few weeks after sending the request we had a letter from him and he had been down town and before a great while he went to work." Mrs. E. F. R., New York, writes to tell of an answered prayer for healing. She says: "Some months ago I wrote to the Prayer League asking prayer for healing from nervous melancholia. Last Sunday, through no apparent effort of my own, the cloud suddenly lifted, and I have been happy ever since." Mrs. J. S. writes from Norridgewock, Me.: "About nine months ago I wrote you asking you to pray God to give me back my health. At that time it looked to us all as though it was almost impossible, but today I am writing to tell you that I am so much improved as to be able to do quite a little work. A reader who signs herself "Faith" writes: "I wish to acknowledge answer to prayer in financial trouble, for which I thank God."

ACKNOWLEDGMENTS of answers to prayer have also been received from:

Mrs. J. G., Dustin, Okla.; Mrs. E. R. G., Indianapolis, Ind.; Mrs. S. F. McD., Lytton, Iowa; Mrs. R. P. B., Montgomery, Ala.; Mrs. M. V. M., Dodge City, Kan.; Miss H., Newport News, Va.; Mrs. M. M., Bertrand, Mo.; Mrs. F. P., Denton, Mont.; L. D. F., Mobile, Ala.; Reader, South Carolina; A Reader, Chino, Calif.; Mrs. E. O. C., Des Moines, Iowa; P. S., Mehawka, Neb.; A Friend, Glendale, Calif. (for financial aid); Mrs. M. H., Knoxville, Tenn.; E. J., Poynette, Wis.; Mrs. O., Round Lake, N. Y.; Mrs. L. T. D., Bellingham, Wash.; M. K., Youngstown, Ohio; Mrs. W. W. T., Ontario.

Prayers are asked for revivals of religion at Lititz, Pa.; Vandalia, Ill.; Protection, Kan.; Wilawana, Pa. (that saloons may be kept out of the county); Fort Wayne, Ind. (that pastor may be filled with the Holy Spirit); Lytton, Iowa; Sydney, N. D.; McFall, Mo. (for Gospel meetings now in progress); Lebanon, Ky.; Carterville, Mo.; Empire and Glen Arbor, Mich.; San Diego, Calif.; Allegan, Mich.; Quincy, Pa.; Baileyville, Kan.; Hazardville, Conn. Mrs. L. C. D., Chapman, Kan., asks prayer that twelve young men may accept Jesus as their Saviour; M. I. R., that the county of Beaver, Pa., may be voted dry; Mr. and Mrs. W. C. ask prayer for a revival in their town not named. Mrs. E. L., that an evangelist may be sent to Empire and Glen Arbor, Mich., a man filled with the Holy Spirit.

Mrs. S. S. B. asks prayer that her son's mind may be strengthened; Miss J. C. N., and Mrs. S. K. C. ask prayer that their sisters' minds may be restored; E. L., her brother's; Mrs. H. C. M. and A Reader, their husbands'; Mrs. E. E., a missionary's; Mrs. M. B. that husband's mind may be strengthened. Ten other friends ask prayer for mental restoration or strengthening for other friends or themselves.

Eighteen parents ask prayer for the conversion of their sons; nineteen wives, their husbands. Forty-nine other friends ask prayer for the conversion of friends or relatives.

Seventeen friends ask prayer for special spiritual blessing for relatives or friends.

Continued on page 1206

Fels-Naptha

Days of the Week

1st

Washday. Of course you need Fels-Naptha Soap to-day to make your clothes clean, fresh and sweet smelling, and to get the washing done in half the usual time without *hard* rubbing or long standing over the boiler. Even if you use a washing machine you need Fels-Naptha because the naptha and other harmless cleaners in the soap make your clothes boil as though they had been carefully *hand*-washed.

2nd

Cleaning Day. For your painted walls and woodwork there's nothing better than Fels-Naptha. It makes marks off of paint like magic—and does not dull the gloss. Takes stains out of rugs, carpets or linings. Directions on the wrapper.

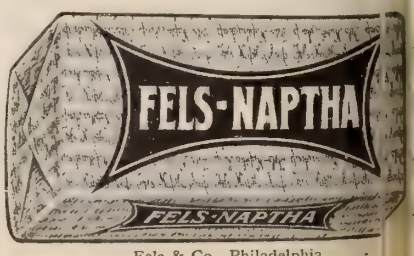
3rd

Every day you need Fels-Naptha for washing dishes, pots and pans and glassware. It keeps kitchen utensils bright and shining and makes china and glassware glisten. No need for soda and other hard-on-the-hands preparations. Fels-Naptha will dissolve grease because of the naptha in it.

4th

On *bath-day* Fels-Naptha will easily take off the greasy scum left in a ring around the tub. Makes porcelain bowls, stationary washstands, etc. shine with cleanliness. And all this with a cloth and Fels-Naptha instead of the scrub brush necessary with other cleaners. Fine for tiled floors, too.

There's a reason why Fels-Naptha does all kinds of work—the weekly wash, cleaning, everything—easier, better and in much less time. Fels-Naptha is a combination of good soap, naptha and other wonderful cleansers. And this combination does the *hard* part of your work *for* you. Use it every day in the year for all your soap-and-water work.



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Live Items About Livestock—A page from stock barn, pasture, feed lot, farrowing pen.

National Farm Progress—A page of news from the Department of Agriculture in Washington.

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Commercial Fruit Growing—A page from the orchard and berry patch.

Everyman's Garden—A page for the home gardener, a year-round diary for the man with a small place.

The Child's Garden—A page of work with the youngsters in home and school gardens.

Women's Interests—Several pages for the farm wife and mother—her problems in home-making and housekeeping; her club interests; fashions, cooking, fancy work, helpful hints.

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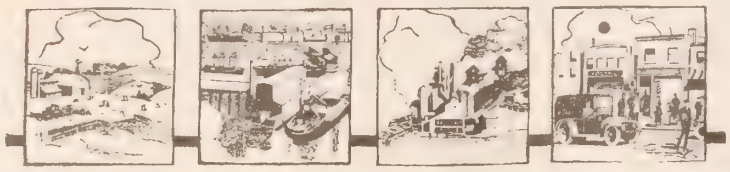

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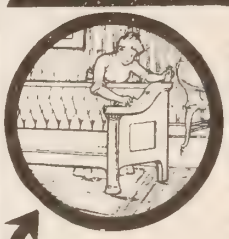

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Christian Herald Prayer League

Continued from page 1204

E. R. W. asks prayer that a sister's sight may be restored; Mrs. M. A. H. a brother's; N. M. Mc., a daughter's; Mrs. G., that husband's, son's and own sight may be healed. Seven other friends ask prayer for the restoration or strengthening of sight for themselves or other friends.

Thirty friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

A Mother asks prayer that two sons may be saved from the liquor habit; Mrs. S. S. D., J. A., Mrs. H. N. R., A. C., and Mrs. T. W. B., their sons; four friends, their husbands. Eleven other readers ask prayer that friends or relatives may be delivered from the liquor habit.

Fifty-nine friends ask prayer for the healing of friends or relatives, including I. McC., who asks that a friend may regain the use of limbs; and Mrs. T. H. P. that niece may regain the power of speech. Forty-four ask prayer for healing for themselves.

Fifty-nine friends ask prayer for the granting of varied desires and needs, including Mrs. S. M., who asks that she may hear from a granddaughter; A Sorrowing Friend, "that God will deliver my innocent friends from the sorrow which threatens them"; Mrs. E. E. W., that sister and herself may overcome hard feelings for each other and that husband may forgive his brother. E. V. asks prayer for a lady who is passing through a very sore trial, that she may be drawn closer to God.

Had Never Heard of Jesus

"I ONCE was invited to an obscure village in the interior of Hainan," writes Rev. George D. Byers. "The people said that white men had never been there before, but some of them had been to the mission station and brought back a Chinese Bible and hymn book. In one home a father surprised me by calling his child, who repeated for me several Christian hymns and the Lord's Prayer. A crowd gathered, and after telling them the story of Jesus, I turned to an old man of eighty years, who had listened attentively, and asked if he had ever heard of Jesus before. He replied, 'No, I never did.' In another home the Bible was brought out and I was asked to read and tell them something of its message. I gladly did this, and before I was through and had prayed for them, the house was filled with eager hearers. Truly the Scripture is being fulfilled 'The isles shall wait for His Law.'"

Do You Know Your Bible?

New Questions

Half-Year Contest, List No. 4; Year's Contest, List No. 9

PHILIPPIANS

(Use Book of Acts as well as Epistle to Philippians in finding answers)

1. (*a*) What expressions show that Paul was in captivity at the time of writing this epistle? (*b*) What signs are there that it was written from Rome?

2. (*a*) Who carried the letter? (*b*) What had recently happened to this man? (*c*) What had caused this?

3. (*a*) What expression shows that this man had recently come as a messenger to Paul from the Philippian Christians? (*b*) What had he brought with him?

4. (*a*) On what other occasions had the Philippians manifested in this same way their friendship for Paul? (*b*) How many times had Paul visited Philippi? (*c*) In whose house had he resided there? (*d*) To what friends does he now send greetings?

5. (*a*) Does Paul feel that his imprisonment has retarded the gospel? (*b*) Why?

6. In what great verse does Paul sum up the purpose of his life? This expression appears as the epitaph on what is believed to be St. Paul's tomb in the Basilica of St. Paul, just outside Rome.)

7. (*a*) What is Paul's great argument for humility? (*b*) How much had Paul given up for Christ's sake? (*c*) Upon what was he relying for salvation? (*d*) How was this to be attained?

8. (*a*) What standard does Paul appear both to claim and to disclaim? (The explanation is that in one use of the word he is speaking of his mental and physical attainments as well as his spiritual; in the other he is speaking merely of the consistent motive of his own life and that of his faithful fellow Christians.) (*b*) In what eloquent language does he express his determination for the future?

9. (*a* Which of the Christian graces, or emotions, is most often mentioned and exhorted in this epistle? (*b*) How does Paul sum up his advice for the Christian's daily needs? (*c*) What will result? (*d*) Upon what sort of things must the Christian's mind be set?

10. (*a*) What was Paul's great boast as to his ability to do or bear? (*b*) In what beautiful words does he describe the Christian's abundant resources?

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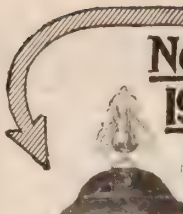

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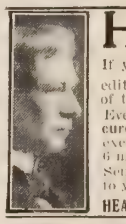

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Our Mail-Bag

NOTICE

HE editors of the Christian Herald will be glad to answer any question addressed to the il-Bag provided it be of general interest and merely personal. Correspondents may use a n de plume to identify the question, but all ers must contain name and address of the der, in addition to the nom de plume. No at- ion will be paid to anonymous letters.

Questions and Answers

3. L., Iowa. I am in deep trouble about a thing I said to my dear husband just before he died. I can't tell you how bad I feel about it. How can I get relief? I can't go to him and get forgiveness. It is hard to bear.

t would be difficult to find any one mourn- a lost friend who does not feel to some ex- t this same regret you speak of. Every one recall unused opportunities to make py those who are gone, and far too often can also recall words and deeds positively ind. But we simply must not allow our ds to dwell on these past mistakes and . What our dear ones wish for us most is t we may be happy and helpful now. We e many good reasons for believing that know our present life and circumstances; they know that we regret these unkind- es of the past. You say you cannot tell r husband you are sorry, but you are not tively sure of that. Perhaps you can tell . perhaps he does hear you when you say These are among the things that we do yet understand. But we do know that we t bravely face the tasks of the present and them with cheerfulness and faith. Lay e the remorse and regret that unfits you cheering and helping others. Ask God to ive you freely; ask him to cleanse your t from all its present unkindness and sin- ess; trust him completely to make all the ngs of the past right and to help you to live fe of sweetness, thoughtfulness, kindness cheer throughout the future.

N., Baldwin, Iowa. What does the author of the hymn "Just As I Am" mean by the expression "healing of the mind"? Have we reason for believing that the author wrote the hymn largely out of her own experience?

is likely that the author was thinking ly of the mental relief and health that e from trusting Christ. The newer ideas t bodily healing through mental sugges- were not widely known then, so it is not y she was thinking of that. But we recog- it as perfectly true that the grace of Christ bring mental health and rest and that this tone up and strengthen the whole body. following paragraph from Dr. Bank's book mortal Hymns and Their Story" gives e light on the last part of your question: Cæsar Malan, of Geneva, Switzerland, was entertained in the home of Miss Elliott. young lady was then in failing health, and ng an evening conversation that earnest ionary asked her if she thought herself to experimental Christian. She was at first ned to resent so personal a conversation, replied that personal religion was a matter did not wish to discuss. Dr. Malan an- ed with great gentleness that he would not ue the matter if it displeased her, but he ld pray that she might become a Christian. e days afterward she apologized to the ister for her rude answer, and said: 'I do know how to find Christ. I want you to me.' Dr. Malan's reply was, 'Come to just as you are.' Neither of them thought he time that that simple reply would be ht up in song by the whole Christian d, and be repeated for many years to come. as this reply of Dr. Malan to her personal tion that first led to her conversion, which Miss Elliott's inspiration in writing her ous hymn."

orried. 1. If I have tried and cannot become a Christian by attending church and Sunday school do you think it is right to continue being a hypocrite by pretending to be what I am not, thereby perhaps doing more harm than good? 2. Isn't it wrong to sing hymns when I do not mean what they say?

In the first place, you fall into the old r of thinking that we become Christians rying. It is not by trying but by trusting, by making an effort, but by stopping our endeavors and looking to Christ alone. it is that brings the new life, the new gth, the new hope, the new joy. But though you have failed so far to trust st completely and joyously, that is no rea- for your separating yourself from church Sunday school. When John Wesley was ding his Methodist societies his only requirement for membership was "a desire to flee from the wrath to come." So long as you do not actually testify to experiences you do not possess you are not acting as a hypocrite. But why not begin just now to trust the Saviour, really believing that he does forgive your sins and cleanse your heart? 2. No. Join with others in the singing. But put your will to the task of making a complete consecration, and as you sing accept the rich grace of Christ to make you wholly his.

J. R. M., Phœnix, B. C. 1. Lord Kelvin was a Christian and a scientist. In that sense he was a Christian scientist. But we have not the slightest reason for believing that he was a Christian Scientist in the sense of belonging to the Christian Science sect. 2. We do not know of any eminent scientist who believes in Christian Science, and are strongly inclined to believe there are none.

S. U. E., East Schodack, N. Y. The passage in I Sam. 7:2 is better expressed in the translation which reads "and it came to pass, from the day that the ark abode in Kirjath-jearim," etc. The passage does not imply that twenty years was the entire duration of its stay there; simply that after it had been there twenty years, certain events occurred. As a matter of fact, it is shown by subsequent history "that a much longer period elapsed before its final removal."

W. W. H., Ambler, Pa. Not in our collections.

L. A. L., Venice, Calif. The subject of restitution has come to the fore with us. In the case of a person who passed the Customs Commission a few years ago with more than the hundred dollars value in goods to which she was entitled, and who now wishes to make amends, would it be right for her to hand the money over to charity, giving government credit for the amount?

No; the money should go to the United States Treasury Department, where it belongs. It is only in cases where restitution to the proper quarter has become impossible that a gift to charity of a sum equal to the amount of the obligation is advisable. You can send it to the "Conscience Fund," U. S. Treasury, Washington, D. C.

C. M. R., Tabor, Iowa. "Mock weddings" are a caricature of a ceremony that should be regarded with reverence. We should distinguish, however, between a mock wedding, which is a mere spectacle to raise money, and a wedding rehearsal.

G. N. C., Manderson, Wyo. Your friend is misinformed. According to reports of the State medical authorities of New York, New Hampshire and Massachusetts, the chief contributing causes of insanity were these in order named: alcoholic indulgence, heredity and nervous strain.

C. L. H., Pooleville, Okla. Please through your question box of the Herald tell me how many subscribers you have to the Herald.

An average of 306,810 copies were mailed weekly during the past year.

G. B., Clinton, Iowa. The total number of Christians in the world at the present time is estimated at 564,510,000, or about one-third of the total population. It should be understood that this total represents nominal Christians, and includes Roman Catholics, the Oriental churches and all the Protestant churches. No reliable estimate can be made of the increase in the last fifty years, although in view of that period having been one of the greatest missionary activity, the increase must have been very large. In the foreign field the Protestant missionary workers, white and native, two years ago reached the grand total of 110,000 trained and disciplined men and women. Doubtless, all of these figures might be subject to revision, but they are the best available, and revision would be more likely to increase than reduce them.

Mary McE. E., West Hoboken, N. J., sends a suggestion in the interest of sensitive childhood. She writes: "Many must have noticed the disfigurement of druggists' windows, elevated stations, the pages of magazines, etc., by pictures of the devil. However innocent the article advertised, however absurd or conventional the figure, the association is degrading. I am a Christian mother and would suggest to all other decent people, in the name of all the little impressionable children—nay, I would respectfully urge it: Refrain from purchasing any article or book advertised with this cheap and vulgar sensationalism. Do it for the children's sake. If we can't have 'the city beautiful' (or the village) let us at least have 'the city decent.'"

Mrs. A. H., Middletown, N. Y. The story about Abraham which was referred to was a legend, and not in any sense a portion of the Scripture. There are many legends concerning the patriarchs and other Bible personages preserved in ancient Arabic and Jewish writings.

Her Thanksgiving Day Sermon

By EBEN E. REXFORD

NOW, Dan'el, this is Thanksgivin'—a day when the good Lord meant
That we should set down an' think over the blessin's he has sent,
An' give him the credit that's due him for the good things he bestows;
But you've got into the habit, as every one round you knows,
Of findin' fault with most things an' overlookin' the good,
An' you don't thank the Giver for 'em as a decent Christian should.

NOW, Dan'el, I'm goin' to be honest an' tell you, plain an' square,
What I think about your grumblin'—you don't use the good Lord fair.
You fret 'cause the corn was a failure; you worry about the grass,
But never a word, my husban', about the dear little lass
That the Lord in his merciful kindness gave back when we thought she must die.
What's all the corn in the country, an' everything else, say I,
To the child that the Lord has spared us? So, if you are bound to complain,
Act honest, an' give God the credit for your blessin's as well as your pain.

YOU know just as well as I do that the sun doesn't always shine,
But all our frettin' an' worry won't clear your sky or mine.
It's a good deal better, my husban', to take things as they be,
When we can't make 'em any different, as sensible folks agree.
If a thing can't be helped, don't worry, but make the best of it, dear,
An' think about all life's good things till the cloudy sky gets clear.
It's foolish an' wicked—yes, wicked—I say it out plain an' square—
To look at the dark side always. 'Tain't usin' the good Lord fair.

WHAT if the corn *was* a failure? We'd a good big crop of wheat,
An' with that, an' the meat, an' potatoes, we're sure of enough to eat.
You don't expect everything, do you? Things might ha' been worse, my dear.
Think how we'd feel, my husban', if our little girl wasn't here.
Be honest an' give the Lord, then, the credit he ought to get.
Just reckon up all your blessin's an' you'll find you're deep in his debt.
You'll see you ain't actin' right, Dan'el, to look on the dark side so.
Give him the credit that's due him an' you'll have a Thanksgivin', I know.

NOTICE OF EXPIRATION

ONCE each month we attach, just under this notice, a subscription blank and notice of expiration for our subscribers whose Christian Herald subscriptions expired at any time during the past month. If your copy has this subscription blank attached, please use it to renew at once. **IF YOU SENT YOUR RENEWAL WITHIN THE LAST TWO OR THREE WEEKS, PLEASE PAY NO ATTENTION TO THE BLANK.**

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Send money by postal or express money orders. Address, THE CHRISTIAN HERALD, Bible House, New York.

P. H. H., North Grafton, Mass. Jesus is believed to have cautioned those he healed to keep silence out of consideration for his followers, as he doubtless foresaw the danger to them, as well as to others, that might result from any popular outbreak. The Scribes and Pharisees were only too ready to foment disturbances. In John 6:15 it is stated that Jesus hid himself quietly in order to avert such a contingency. Few comprehended the spiritual nature of his kingdom; even his disciples did not fully realize it, and it was largely on account of this lack of understanding that he discouraged notoriety.

Mrs. W. C., Cavalier, N. D. The present war has given rise to much theological discussion and many have tried, in the course of their argument, to make it appear that God is responsible for the war, when it is really the outcome of man's own wickedness. It is supposable that in ancient times the historians tried to place the responsibility upon God, for equally wicked early wars. The real explanation of the matter is that God is the source of all things and "no evil dwells in him;" but when, to punish the continued wickedness of man, he withdraws his guiding and protecting Spirit, men are left to their own vices and evil is dominant, controlling them wholly and bringing war and all kinds of wickedness in its train.

H. S. W., Palm Beach, Fla. Write to the Secretary of the American Bible Society, New York, for all available information concerning the 500 languages and dialects into which the Scriptures have been translated.

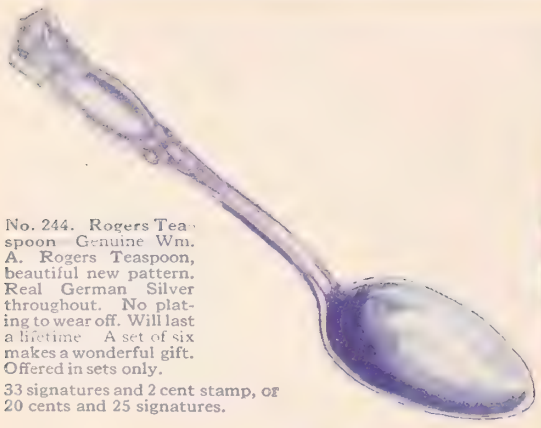
Mrs. J. D. B., Seymour, Mo. "Puritan" was a name given to a large party in England during the reign of Queen Elizabeth, which favored the reform of many existing abuses in worship and discipline. They separated from the Church of England and effected an independent organization. They were subjected to much persecution, which continued even after Elizabeth's death. The party of Puritans who, to avoid persecution and to seek religious freedom, crossed the Atlantic, were the first colony of the Pilgrim fathers—a name given to the early settlers of New England. You will find the whole subject treated in any standard American history or encyclopedia. Your statements are right, in the main.

E. G., Oak Harbor, Ohio. The trouble lies in the fact that Christ is not "lifted up" in the sense of his Gospel being preached faithfully and fearlessly. Wherever it is so presented, it wins men; but where all sorts of man-made philosophies are preached, instead of a risen Saviour, the people are not satisfied, because their spiritual needs are not supplied.

E. P. M., Monroe, Mich. The question is hardly discussible. The Jews, who persistently rejected Christ, wilfully put away from themselves the means of conviction and shut the doors of their hearts on the Divine mercy.

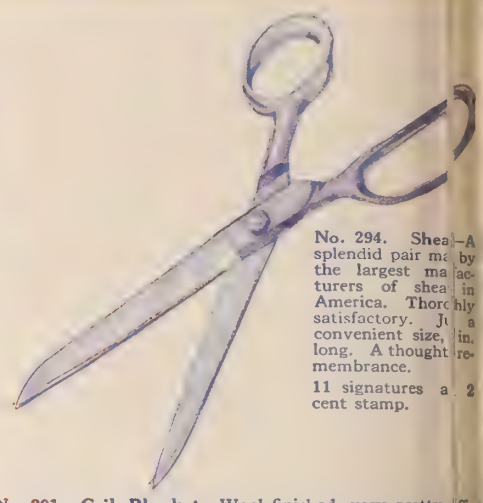
A. J. C., Albany, Ore. According to the Cyclopedia of Temperance and Prohibition, the annual consumption of hops for beer-making in the United States was probably about 17,000,000 pounds. No official returns were available. At the present time, the consumption of hops (including both foreign and domestic) is probably much larger.

THIS REAL GOLD FILLED JEWELRY GIVEN TO YOU!



No. 244. Rogers Teaspoon—Genuine Wm. A. Rogers Teaspoon, beautiful new pattern. Real German Silver throughout. No plating to wear off. Will last a lifetime. A set of six makes a wonderful gift. Offered in sets only.

33 signatures and 2 cent stamp, or 20 cents and 25 signatures.



No. 294. Shea[illegible]—A splendid pair ma[illegible] by the largest ma[illegible]acturers of shea[illegible] in America. Thorc[illegible]hly satisfactory. Ju[illegible] a convenient size, [illegible]in. long. A thought[illegible]re-membrance.

11 signatures a[illegible] 2 cent stamp.

No. 271. Ladies' Handkerchiefs — Everyone wants handkerchiefs for Christmas. Hemstitched with Swiss embroidered design in corner. Excellent quality. New style. In sets of four only. Decided bargain at

16 signatures and 2 cent stamp.

No. 291. Crib Blanket—Wool finished, very pretty, [illegible]ffy and warm. Size 30 x 40 inches, in Blue and Pink, with b[illegible]der of woven animal design. Just what every mother wan[illegible]for baby's crib or carriage.

45 signatures and 2 cent stam[illegible] or 41 cents and 10 signa[illegible]es.

Cut out the special Christmas certificate below and mail today

This is our special Christmas offer. It closes December 31st, 1915. All you have to do is to send the Christmas certificate below, together with a signature from a one-pound package of Arbuckles' Coffee, either whole bean or ground, and the necessary amount in stamps or coin.

How to get the beautiful, double Heart Ring, S. No. 5.

You can get one of these beautiful initial double heart rings with any letter that you wish on it for the Christmas certificate, together with **one signature and 12 cents** in stamps or coin. This premium is not shown in our catalog, but is a special Christmas offer. Its value is remarkable. Absolutely real gold-filled ring (not washed or electroplated), guaranteed to give excellent wear. If not, it will be cheerfully exchanged without question. Offered in sizes from 1 to 10. Be sure to give the ring size and initial desired. (Only one letter on each ring.) For size, see directions given on the list enclosed with Arbuckles' Coffee.

How to get the Wave Spring Rolled Gold Plate Bar Pin, S. No. 6.

Or you can get the exquisite bar pin, shown above, for the Christmas certificate and **one signature and 10 cents** in stamps or coin. It is a fine quality of rolled gold plate, and will outlast all others. No other pin has these important features. Hingeless flexible joint, giving more room for fabric. Pin tongue is always in tension. The stiff spring makes this solderless pin non-losable. No hinge to loosen or break. Flexible bridge holds pin in correct position. It makes a gift every woman would appreciate.

How to get the Adjustable, Gold-Filled Bracelet, S. No. 4.

Or you can get this beautiful gold-filled bracelet, in a lovely flower design. An adjustable slide permits you to make this bracelet oval or round, so that it is just the shape and size to fit your arm. It is one of the greatest values. Sent for the Christmas certificate and **one signature and 15 cents** in stamps or coin.

What women say about these gifts

When women have once started using Arbuckles' Coffee, they say, "Why didn't I start using it long ago! It has just the flavor I have been looking for and with it I get so many lovely gifts that I have always wanted." So many say this that we make this special offer to have *you* get your first package now.

Your grocer has Arbuckles' Coffee. Get a pac[illegible]ge today—get the coffee which you have been lookin[illegible]or and make it earn lovely gifts for you. Serve it for br[illegible]k-fast tomorrow. Learn why more Arbuckles' Coff[illegible]is sold than any other packaged coffee—why it is b[illegible]ar the most popular coffee in America.

Send the signature from the package, together [illegible]h the Christmas certificate below, and the neces[illegible]y amount in stamps or coin, and get your choice of [illegible]is valuable gold-filled jewelry. This offer holds good [illegible]y until December 31st. To be sure your jewelry ar[illegible]es in time for Christmas, have your order reach us be[illegible]e December 15th.

More suggestions for gifts

The spoon, blanket, scissors and handkerchiefs sh[illegible]n here will make very popular Christmas gifts. Notice [illegible]w few signatures you need—how quickly you can se[illegible]e them. Send the number of signatures and stamps [illegible]- quested; for these gifts, the Christmas certificate is [illegible]t required.

This is the signature you save

By far the most popular coffee in America.

SPECIAL CHRISTMAS CERTIFICATE

THIS IS THE SPECIAL CHRISTMAS CERTIFICATE YOU MAIL—CUT IT OUT NOW

Only one to a family

S. No. 4 ( ) Gold-Filled Bracelet . . . 15 cents and 1 signature
S. No. 5 ( ) Gold-Filled Ring . . . 12 cents and 1 signature
S. No. 6 ( ) Gold-Filled Pin . . . 10 cents and 1 signature

This certificate is to be used only for the gold-filled jewelry and for one piece only. Mark a cross in the ( ) opposite the article you want and enclose this certificate and the Arbuckle signature in your letter, together with the necessary stamps or cash. When ordering ring be sure to give the size and letter desired. Write your name and address plainly to avoid mistakes or delay. Address Arbuckle Brothers, 71-A9 Water Street, New York.

Christian Herald

BSCRIPTION, $1.50 PER ANNUM
BLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, DECEMBER 1, 1915

VOL. 38—NO. 48. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Photograph by John Kabel

The snow is cold, the clouds are cold, a freezing moon looks down,
The trees that once were green with leaves are naked now, and brown;
The brook is covered thick with ice, and yet the folk who roam,
May see a farm-house through the night calling to warmth and home.

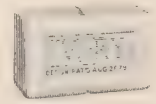
WITH youngsters growing bigger every minute and flannels shrinking smaller every washday, woolen under-garments soon feel anything but comfortable to the tender skins and active bodies. These garments, however, can be kept to their original size and shape if washed according to the following suggestions:

1st—Use warm water of the same temperature throughout the washing and rinsing.

2nd—Cleanse by drawing the garment through the hands and by working it up and down in the suds.

3rd—Make the suds with Ivory Soap paste. (See directions inside wrapper.)

This method avoids rubbing and extremes of temperature, both of which make woolens shrink. And, most important, the use of the mild, pure, neutral Ivory Soap keeps the suds free from alkali which not only shrinks woolens but makes them rough, stiff and uncomfortable.

IVORY SOAP . . . . .  . . . . . 99 44/100 % PURE

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An Illustrated News Weekly for the Home

The Wonder City of the Euphrates

By MAYNARD OWEN WILLIAMS—Photographs by the Author

AR out across the fertile but unirrigated and untilled land of northern Syria, where the mighty Euphrates sweeps along in yellow swirls, two modern nations have touched the ient land with their modern plans of conquest. gland, which would gladly hold this cradle of lization as a near route to India, was demned to spend her energy in recon- icting the history of the mysterious ittites, while from the lion-guarded royal es of the Hittite capital, across fields re the ancient warriors fought their ny enemies, the British scientist, sifting soil of the Euphrates valley for tiny tens of a former greatness, could see shining bands of steel which were de- ed to furnish Germany with a long- red connection between West and East. Germany, whose emperor has been an husiastic patron of scientific research, who would gladly have added Hittite sures to those she already holds from mighty ruins at Baalbek, has steadily hed her plans for a rival world-empire the very faces of the excavators from the ish Museum.

Hittite inscription and modern railway, gland and Germany, past and future, met at Jerablus, where the Bagdad way rounds the ancient walls of Car- emish, and strikes boldly across the cherous Euphrates.

was at Carchemish on the day the atest Hittite find ever unearthed was aled to the eye of man for the first e in three thousand years. I never a more exciting time in my life. When enthusiastic laborers had carefully overed the precious dolerite slab, and overseer, bending over it like some r-sighted Silas Marner caressing his gold, had overed that it bore the longest Hittite inscription er found, ten shots from a big Colt revolver, fired a backsheesh to the stone, echoed and reechoed oss the Euphrates, and workmen and directors kw that a big find had been made. Pandemonium v let loose. Laborers came ning from all directions to e in the joy of discovery. I so shared in that joy. I uted congratulations to Halil, the giant pickman. raise be to God!" I cried. I grinned so I could see all teeth, and answered, od's blessing return to !"

he story of my two visits the Euphrates at the ous Hittite capital of chemish is an unusual o. The excavations them- es are of surpassing in- st. No such discoveries Hittite art had ever been arthed before. The pho- aphs I took are author- by archeologists Hogarth, olley, and Lawrence, three eable Britishers, whose st I was on two occasions. ave the highest admira- for them and their work, for the German builders he Bagdad Railway and rs. I have tried to tell simple truth about this t interesting place and work that has gone on e. So far as I know, the tographs here given are only ones that have been orized by the British seum excavators, and they ict what is the finest Hittite sculpture that has been found.

Six months ago, German and Englishman were working there side by side, the German engineers helping the British excavators with heavy lumber, and the cool-headed excavators aiding the blond Teutons through their tactful control of the trouble- some but efficient Kurdish laborers. The fact that the modern steam chariot does not course the very streets where the armored war chariots of the Hittites assembled after their victories, is largely due to the efforts of that martial patron of history and science, Emperor William II of Germany. The fact that the heavy spring floods of the great river did not carry away the second construction bridge, as they did the first, is due largely to the aid given to the German engineers by the two boyish archeologists, whose control over the Kurds gives them tremendous power in throwing workers into the task at the very time when they are most needed.

"The greatest Hittite find ever unearthed was here revealed to man for the first time in 3,000 years"

Now those two rival nations, representatives of which worked side by side on the banks of the sister of the Nile, are at war, and it remains to be seen whether the railway is won for the Island Empire, whose Indian possessions lie at the other end, or whether the museums of the scientific leader of Europe will be enriched by the sculptures and trophies which the English have so recently won back from the hand of Time.

THE Bagdad Railway is being rapidly rushed to completion. It taps one of the most fertile districts in the world. Mesopotamia alone has two-thirds the area of all Germany, including Alsace-Lorraine, and has less than ten inhabitants to the square mile to Germany's 310. Anatolia contains the richest copper deposits in the world, and copper is one of the greatest of German needs. What railroads will be built in Turkey, or have been built, no one in America can tell. The opening of the traffic between Berlin and Constantinople may mean much in the next few months.

How did Germany get the Bagdad Railway concession? England had befriended Turkey and restored Macedonia to the Sultan, and she had also guaranteed the integrity of the Turkish Empire. Within five years she was in Egypt, never to leave, in spite of her repeated promises. Russia had no money to develop outside enterprises. France was shy of speculation at that time. Germany needed the friendship of the Turk, and went out to get it. German foresight secured the Bagdad Railway concession and is building an honest system which is better than the French railways in Syria.

Aleppo, Populous Mediterranean Terminal of the Bagdad Railway

The question naturally arises what place these enterprises will have after the war is over. Will Germany, successful on the land, and failing on the sea, maintain her route to the East through Constantinople and Bagdad? If so, will the painstaking labors of the archeologists, Hogarth, Woolley and Lawrence, in their search for knowledge about the little-known Kheta, be all for naught, so far as the British Museum is concerned? Will the empire-builders complete their list of archeological attainments in the district which they have already so successfully explored? Or will England not only keep her ancient treasures but also gain the coveted route to the East? This route to the East was one of the minor causes of the war. With characteristic foresight and thoroughness, Germany has been slowly making her way from Asia Minor to the great Babylonian river, and England has had to be satisfied with the short strip from Bagdad to Busra, over which fairly large river steamers can run.

If Turkey is humbled as the leading Moslem power, and the center of Moham-

medan affairs passes to India, where King George has at present nearly seventy million Moslem subjects belonging to the Sunni sect, this strip of iron from Europe to India may be necessary to keep order among the diverse races and sects of India. If the Sunnis, no longer acknowledging the spiritual headship of the Sultan of Turkey, make a split with the Senussi, India may well become the center of all Sunni sects, while Egypt will be the headquarters of the fanatic but numerous Senussi.

Two engineering problems confronted the German engineers in running their lines from Asia Minor to Bagdad; the tunneling of the Amanus and the bridging of the Euphrates. Although neither problem presented any particular difficulties, they prevented the finishing of the line before the outbreak of the present war. Just what the effect of the line would have been, if it had been completed, would be hard to say; but one of the things which were expected to result from this line was the facilitating of the pilgrimage to Mecca of Indian Moslems, who dread crossing "dark water" with an aversion which sometimes equals that felt by the Hindus.

The Bagdad-to-Aleppo line would have connected India almost to Mecca itself, by way of Damascus and the Hedjaz Railway. This unity of Moslems, if it had been consummated before the outbreak of the war, might have spelled great trouble for England in India, and possibly in Egypt as well.

Germany, since the visit of Emperor William to Syria and Palestine in 1898, has been continually gaining prestige with the Turk and the Moslem, and the completion of the railway might have made England's task much more difficult and danger of outbreak much more likely. A great step in the unification of the Moslem world will be completed when the Bagdad Railway is finished—a result which may prove far from desirable from the English standpoint. If, however, England had been able to seize the Bagdad Railway at the beginning of the trouble, there would probably have been more Indian troops in the Allies' firing line in Europe today.

Germany's plan for a through line from Bremen to Bagdad is so well known that it is unnecessary to describe her political reasons for the railway, but it is interesting to notice the care and thoroughness with which the railroad was being built. Although the line from Aleppo to the Euphrates had just been opened when I first visited Carchemish in April, 1913, the trains ran on schedule time, and there was an utter lack of confusion, which contrasted favorably with the methods on the French-controlled line from Aleppo to Damascus, Tripoli, and Beirut. By April, 1914, the organization and handling of the trains was well-nigh perfect, the Bagdad Railway, though still uncompleted, being already the best managed and equipped line of railroad in Syria or Palestine.

AT Mouslimee, a few miles north of Aleppo, six heavy, well ballasted tracks were laid to handle the traffic in a country which, at that time, had scarcely a sign of human habitation. A camel or so was all that could be seen near the fine white stone buildings. At some of the stations, there are literally scores of buildings for offices and residences of the officials. It required a long look ahead to dot such a dreary landscape with such an orderly array of well-constructed buildings.

One of the most interesting sights on the railway was that of a dozen or so chicken-houses, neat, well-built affairs, which are said to have cost a hundred dollars each; all of them tenantless, and possibly doomed to be for years to come. Every detail was looked to, every needful thing provided. Thoroughness was the watchword from round-house and rolling stock to chicken-house and official's home. The district through which the railway runs is said to be fertile, but at present it only supports a handful of nomadic or semi-nomadic natives.

At Jerablus, with a station platform over five city blocks long, a few passengers and a tiny heap of bag-

"Where the Bagdad Railway strikes boldly across the Euphrates"

gage is all that gives promise of any future use for the fine group of buildings.

Work was going on at a good rate when war was declared, and the bridge across the Euphrates was nearly finished. From Jerablus to Bagdad the engineering problems presented are of very slight importance. The high steppe land of Mesopotamia is fairly level and the trip to Agade—where Sargon the First ruled twice as long before Christ as we are living after him—will take hours where, in the olden days, the slow moving caravans took weeks. Then come Nebuchadnezzar's magnificent royal city, only recently excavated by the Germans, and Nippur, before passing on to the city of Haroun el Raschid and the Arabian Nights. The heavy engines of modern commerce were to have run through a land with a mighty past; but it was toward the future, when Mesopotamia would again blossom forth in all its rich fertility, and when the distant East would be bound to Berlin with the steel bands of rapid transportation, that the directors of the railway looked.

Beside the railway and close to the spot where it crosses the river lie the ruins of the Hittite city of Carchemish, which were being excavated by British Museum authorities, and which have yielded a rich group of treasures during the last three years of work. In response to a call for funds, made last year by Mr. Hogarth, $75,000 was subscribed to make possible the complete excavation of the city. Never before had Hittite excavation promised so well. The funds would have made possible four or six more seasons of painstaking and valuable work. The first volu of the work by the excavators were to have printed last fall, but so far there has been no annou ment of their publication.

On the walls of two of Egypt's greatest tem that of Karnak and the Ramesseum at The carved in the everlasting stone of the dry land of Nile, is the oldest international treaty known to Rameses the Great, one of the signers, is the known man of remote antiquity. Khetasar Czar of the Kheta, or Hittites), the other party to treaty, is unknown, except to a few, and his natic little known, even to the scholars.

The Hittites were a mighty race, whose em equal in rank with the mighty empires of Egypt Babylonia, once extended over four hundred th and square miles of terri in Asia Minor and S Three years ago, practic nothing was known of life and civilization of t mysterious people. They mentioned in the Bible, in the Egyptian and Assy records, but until very ecently their own story never been read by mo man. Today, thanks to excavations that were ca on at the capital city Carchemish, under the d tion of Mr. C. Leo Woolley and Mr. T. E. I rence of the British Muse much has been learned a this great group of tri s, and orderly evidence a them is now available the first time in two thous years. The value of the cavations is well summe by the eminent archeolo Mr. D. G. Hogarth, in following words:

"When it is said that stratification of the city gives us orderly evid from the neolithic age to close of the bronze age; the development of the tite plastic art can now be studied from its cradl its grave; that the same is true of the hierogly script, of which over a hundred new texts have c to light; that we have cuneiform inscriptions alre and may at any moment get a bilingual key to hieroglyphic puzzles—when so much can be said three years' work on a part only of this great sit will be agreed that it is well worth digging complete"

I quote the above from Mr. Hogarth's article in "Illustrated London News" from which the $75 resulted. When I talked with Mr. Hogarth at Carchemish last April, he was more enthusiastic than e

IT is from this one city site alone that all this light has come, and last spring was the bar season, for not only was a great deal learned from necropolis, whose tombs yielded up thousands seals, pieces of jewelry, and household and burial plements, but also there was unearthed a serie Hittite reliefs, whose style and execution, to a quote Hogarth, "upset all our previous ideas about quality of Hittite art."

Previous finds in Hittite sculpture have been cr and grotesque. Winged men, with animal he wooden-like kings, standing on the backs of crouc lions; square-bodied soldiers in short tunics, poin caps and boots; all have been unnatural, unarti and unfinished. The limestone, or other soft ston which they were carved, was of poor surface and been much injured by dampness.

To be continued, with photographs of the Hittite Fi

"The Spring floods did not carry away the second construction bridge"

The Mound of Charchemish, opposite Site of a New Euphrates Bridge

"Is America Prepared for War?"

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In a Decorated Corner of an Exhibition Hall, War's Trinkets May Stir the Blood of Young Men

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But on the Field of Conflict Such Trinkets as These 12,000 Shells Make Havoc With Young Lives

Afterwards, Those Who Escape With Their Lives May Laugh, But Never Again as They Laughed Before

WHERE is this war breeding? What are the signs of its coming? Is there any other answer than the answer that St. James gave to his own similar question, "Whence come wars?" If there is any other answer known to the Administration at Washington, doubtless the forthcoming message of the President will disclose it. Lord Salisbury has said: "Defense is the people's business, not the government's." Congress is the people's legislative assembly, and to it belongs the determination of this question. "Is America Prepared for War?" Standing out on one of the covers of a special report of the National Security League, an organization devoted to the cause of Preparedness, is the statement: "*Congress will act only when there is a positive demand from the people.*"

The country is slowly waking up to the fact that the entire policy and trend of our republican institutions for the past century are to be abandoned, if the will of a few prevail, and in place of the mission of peace which America by word and deed has heretofore performed in the world, there will be substituted a challenge to war. Only a few nights ago the governor of the state of Kansas, Hon. Arthur Capper, speaking before the Y. M. C. A. of Topeka, declared:

> We only unending misfortune in this step. Let the United States arm itself to the teeth and straightway the rapidly growing republics of South America with their enormous natural resources and teeming populations will take up arms in self-protection. . . . We shall be the means of turning these nations into armed camps, just as occurred in Europe. Then addition against the dreaded and hated United States by the South American Latins will bring about the inevitable congration we now are seeing as a result of this policy in Europe.

That, in the view of one prominent American, would be the result of a challenge to war.

And it means also, this challenge to war in place of a call to peace, that the world will be increasingly armarized. Lord Rosebery, a recognized spokesman for British naval and military authorities, has just declared while presiding at a public lecture at London:

> Is now nothing more disheartening than the announcement recently made, that the United States—the one great country left the world free from the hideous, bloody burden of war—is about to embark upon the building of a huge armada designed to be equal or second to our own. It means that the burden will continue upon the other nations and be increased exactly in proportion to the fleet of the United States. I confess that it is a disheartening prospect that the United States, so remote from the European conflict, should voluntarily in the days take up the burden which, after this war will be found to have broken, or almost broken, our backs. All Europe (said Lord Rosebery) is disappearing, never to return in present shape. At the conclusion of the war the form that I assume will be unlike anything with which the world has been familiar.

That, in the opinion of a statesman of world-wide repute, will be the result of the adoption by the United States Congress of a policy of preparedness on the scale which is advocated by "men who are purposely, deliberately, systematically, cruelly, wickedly promoting this war hysteria in the United States for the fat contracts it will bring them." This quotation is from the address of Governor Capper above referred to.

WHILE many eloquent voices are being raised in public halls, in the pulpit, in legislative halls, everywhere protesting against the clouding of the public mind by that portion of the press which is willing to give currency and editorial support to the propaganda for a huge war and naval budget, none have more vividly exposed the real purpose in this movement than did the governor of Kansas in his speech at Topeka. The press reports of that speech relate that when Governor Capper was speaking of what he described as "a wicked clamor of the Eastern jingoes for huge war appropriations," he mentioned the lack of the Star Spangled Banner in the association rooms and announced that he would supply the association with a flag; and at that moment a citizen on the platform began to unwrap a large flag and, as with one impulse, the audience of men arose and began singing "My Country, 'Tis of Thee."

The writer of this article has just come from a very much flag-bedecked exhibition hall. The walls, the pillars, and everything possible were draped with the Stars and Stripes. And all the floor space was occupied by a bristling exhibit of the paraphernalia of war. And every exhibit was provided with alluring invitations to men to join the armed forces of the United States. Those who entered this remarkable exhibition in a time of peace must have noticed that the very first placard that greeted their eyes bore this soothing legend: "Surgical Dressing Committee." And diagonally across the room in the opposite corner, alongside a gruesome display of all styles of bullets, was untactfully set up the field hospital exhibit. Yet despite these plain reminders of what war means to both sides in the fighting, the large-type invitations to join the army and the navy which were distributed pointed out all the "fascinating" features of the armed service and not once mentioned the likelihood of wounds and death.

But let us return to the speech by Governor Arthur Capper:

> Appalling facts which teach a most terrible lesson to every American citizen are coming to us daily from Europe. These facts are so terrible that they should haunt every voter and every taxpayer in this, the most critical hour in American history.
>
> In Holland they have no yellow newspapers. There they wait a long time to get the facts, in order to be sure they are facts.
>
> The Dutch newspaper known as the *New Courant*, of Rotterdam, under date of October 26, reports German losses from October 11 to October 20—just nine days of the war—at 57,424 men.
>
> It reports Prussia's losses for the entire war at more than two million men.
>
> It reports the total losses of Germany, Austria, and Turkey to date at more than five million men.
>
> I have no such definite figures for the Allies, but their combined losses, with more men in the field, can hardly be less than that of their enemies.
>
> This means that ten million men have become cannon fodder in little more than one year—a greater number than one out of every five boys and men in the whole United States.
>
> Suppose these were our sons—our fathers!
>
> As a direct, inevitable result of less than fifteen years of "preparedness," which made of all Europe an armed camp, there has been one year of war.
>
> In this one year of war we know that all Europe has been wrecked and laid waste.
>
> We know that all Europe is bankrupt—utterly ruined financially.
>
> We know that Europe is bleeding to death.
>
> Yet in this country wild and frenzied appeals are now being made to us to arm against these war-exhausted, war-weary, war-ruined nations. Arm for what?

There again rings out that question which is being heard on all sides today, "Armed for what?" From whence cometh this war for which America is unprepared?

> In this mad hysteria for preparedness the West is keeping its head, but the nation as a whole—it can not be denied—has lost its balance for the moment," declared the well-informed speaker.
>
> The men who are purposely, deliberately, systematically, cruelly, and wickedly promoting this war hysteria in the United States for the fat contracts it will bring them, know they must strike now; they know if they give the American people time to think they will never commit themselves to the policy of militarism. So they are straining every nerve to compromise us while the war scare they have so adroitly worked up is at its height. If they succeed—if we let them hurry us into this death-trap—nothing is surer than that we shall be involved in a bloody war sooner or later.
>
> Are you prepared to pay the price in blood and tears and peace and progress that Europe is paying for a cycle of preparedness and one brief year of war?

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A Week in the World's News

PROTECTING THE CHILDREN. During the year 1915 forty-five state and territorial legislatures and the Congress of the United States passed laws affecting children. Twenty-seven states have amended their provisions for dependent children; eighteen have improved their treatment of juvenile delinquents; sixteen have strengthened their child labor laws; fourteen have provided for better care for the mentally defective; three states and the District of Columbia passed laws permitting the use of school buildings as social centers, and nine passed or strengthened their playground laws. Four states passed the model vital statistics law in which the National Children's Bureau is particularly interested.

SIX HUNDRED YEARS OF LIBERTY. On November 15, 1315, Swiss revolutionists won the battle of Unterwalden, and with it liberty for their country, which has retained its autonomy ever since. At the anniversary celebration at Berne on November 15 of this year, President Motta declared that Switzerland must avoid doing anything which would tend to cause a division in the country, and must take every step possible to unify itself. He said that the time had come when the entire world would recognize the good will and reconciling influence of neutral countries.

FRANCE INCREASES RESTRICTIONS ON DRINK. The latest order of the French government in its efforts to restrict the use of liquor is, "no strong drinks for any one before noon and no strong drinks for women and young people of both sexes under eighteen years of age." By strong drinks are meant all beverages testing over eighteen degrees of alcohol.

THE WORLD'S GREATEST LENS. The largest reflection mirror ever made is now nearing completion in Pittsburg. The lens weighs two and one-quarter tons, the diameter is six feet, and the focal length is thirty feet. The mirror is part of a telescope which is to be erected on Saanich Hill in British Columbia, the whole weight being about 260 tons. The mirror will be accurate to one two hundred and fifty thousandths of an inch of a parabolic curve.

CUBA LIBRE. An American motion picture company which is reproducing scenes from the Spanish-American War recently petitioned the commander of Morro Castle at Havana to fly a Spanish flag from the castle while a film was taken. They were told that not even the president of the republic could order the Spanish flag to fly again over the fortress.

ARE OLIVES FOOD? The Board of General Appraisers in New York has recently listened to an argument in the interests of certain importers, in which an attempt was made to change the classification on stuffed olives. Under the old tariff, which was not changed, olives were taxed at five cents per gallon while in the new tariff the duty on prepared fruits was reduced from two cents to one cent a pound. The importers desired to have stuffed olives classified as prepared, edible fruits. The court heard the evidence and reserved decision, but the record does not state whether the evidence was submitted orally or edibly.

RELATIVE PROHIBITION IN GEORGIA. The Georgia legislature met in special session on November 3 for the purpose of making the prohibition laws rum-tight. Under the laws as they stood "near beer" saloons, which were permitted, made prohibition in Georgia a derision. The new law prohibits the advertisement of liquor in any manner and forbids the manufacture or sale of any drink containing more than one-half of one per cent. of alcohol. ("Near beer" contained as much as three per cent.) But a resident of the state *may have shipped to himself, from outside, two quarts of liquor, one gallon of wine and forty-eight pints of beer a month.* Lockers in clubs, locker clubs, "near beer" saloons and breweries which were tolerated under the old statute must be closed. Railroads may not carry liquor for sale. The new law goes into effect May 1, 1916.

WILL REMAIN IN HER CHURCH. Mrs. Norman Galt, fiancée of President Wilson, is an Episcopalian, while the President is a member of the Presbyterian Church. Mrs. Taft and Mrs. Roosevelt were also Episcopalians, their husbands being members of other denominations.

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Booker T. Washington and Family

Standing: Davidson Washington; Sitting: Mrs. Booker T. Washington, her husband, and their son, Booker T. Washington, Jr. (News of Mr. Washington's death, November 14, appeared in last week's Christian Herald.

ARISTOCRACY OF LABOR DOOMED. F. R. Hamburger, Secretary of the National Association of Garment Workers, announced to the semi-annual session in Chicago on November 16 that the supply of blue vegetable dye is about exhausted, and that blue jeans might soon be no more. It is hard to imagine honest toil clothed in overalls of pink and gray, but we may come to that.

AMERICAN IMMORTALS. The American Academy, patterned after the Academy of France, started just eleven years ago, and its annual meeting was held in Boston November 17. Like the French Academy, the American Academy is self-perpetuating. The membership is limited to fifty. William Dean Howells, who is a graduate of a country printing office, is president of the academy. John Burroughs, graduate of the university of the world, is a member. John Muir, whose only matriculation was in the college of the out of doors. Augustus Thomas, an ex-freight-handler—men such as these have won fame, and membership in the academy.

IT IS doubtful whether any baby in the United States has been so widely discussed, or has stirred up so much sympathy among all classes as poor little John Bollinger, who was born in a Chicago hospital, November 12, and died five days later. John was a defective infant. Shortly before his birth his mother had an attack of typhoid. When John came into the world he was a tiny mite with his head sunk so deeply in his little chest as to make him apparently neckless; his limbs were partially paralyzed and there were extensive malformations. Dr. Haiselden, the chief of the hospital staff, who was the attending physician, enumerated these among other defects in the child: cranial nerves absent or undeveloped; brain abnormally small; a single ear, which was malformed; cheeks and nose deformed; neck lacking and an intestinal tract closed. He saw that the child was so defective that, even if he lived, he would in all probability be a hopeless imbecile. But so frail was the baby's hold on life that it soon became evident that unless surgical science intervened, his days on earth would be very few. It was left to the poor mother to decide whether, in view of the sad condition of her infant, she wished to have his life prolonged by an operation, or mercifully to let him die. No one can imagine the struggle that must have taken place in the mother's heart before she finally told the doctors that she would leave them to decide which course was the best. No operation was performed and the little unfortunate, who was brought into the world under such unhappy conditions and was not wanted there, was permitted to go out of the world again.

Continued on next page

Pressing Toward the High Mark

THE same spirit of aggressive endeavor for Christ that inspired the campaign of the Laymen's Missionary Movement, that vitalized that Biennial Council of Congregationalism, and that is energizing the Methodist Forward Movement, has moved mightily in the Baptist denomination and has taken tangible shape in the new "Five-Year Program," adopted by the Northern Baptist convention last May, and just now being presented to the church as a completed but progressive plan.

The Five-Year Program is the answer of the Baptists to the world-wide call to service, which is to all denominations and to all people. "This hour in human history is critical, challenging, decisive. No church or denomination can succeed, if its message and spirit are not positive, aggressive, courageous, heroic. We have a sufficient message in the Gospel of the Kingdom, a sufficient dynamic in the Spirit of God. We need spiritual vision, conquering intercession, evangelistic power and social passion. The call of the hour is for a constructive, cumulative program of advance, so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources and stir our whole people with a splendid enthusiasm for the Kingdom of God." This is the foreword of the committee in their presentation of this constructive, cumulative program:

1. A million additions to Baptist churches by baptism.
2. A missionary force of 5,000 men and women in America and the non-Christian world.
3. Two million dollars of endowment for the Ministers' and Missionaries' Benefit Board.
4. Six million dollars for additional educational endowment and equipment at home and abroad.
5. An annual income of six million dollars for missions and benevolence.

The program is being directed by a committee of which Dr. Shailer Mathews, president of the Northern Baptist Convention, is chairman and Dr. John M. Brown, secretary of the Department of Missionary Education, is secretary. The committee recommend, as methods for the accomplishment of the goal:

1. A persistent, pervasive evangelism personal, pastoral and vocational.
2. The systematic and proportionate giving of not less than one-tenth of the income, with larger giving by those of large resources.
3. The Annual Every-Member Canvass for weekly giving and spiritual efficiency.
4. An increasing emphasis on education—Biblical, missionary and scholastic.
5. The development of every church in social service.
6. Prevailing prayer—personal, public and social.

LARGE figures are often appalling in themselves, but when analyzed and explained they are frequently found to be more reasonable than they at first appeared. The Northern Baptist Convention represents a membership of 1,552,016, and these more than a million and a half of Baptists are asked to add to their number, in five years, a million converts to the faith of Christ, who will confess their faith in baptism. If each present member should bring one convert in the five years the goal would be exceeded by 50 per cent. On a five-year basis, the goal of the Methodist Forward Movement would add one-third to the membership of the church. The Baptists are seeking two-thirds. The Methodists expect to largely exceed their goal; why should not the Baptists expect to reach theirs? They mean to "put evangelism first, to magnify the gospel, to exalt the Christ, to first make men Christian, then efficiently Christian." They mean to insist "that every one of the million come as a sincere and genuine convert." Since the day of Adoniram Judson, and that mean in one hundred years, 317,790 converts have been baptized in non-Christian lands, and 282,151 in Europe. Today whole villages in India are crying for a teacher, they are ready to accept the gospel. The educated classes in China are accepting Christ, and in Japan, where materialism and atheism once seemed about to overwhelm the nation, remarkable results are attending a three-year evangelistic campaign now one year under way. The million is waiting on the foreign fields alone.

How shall these waiting thousands be evangelized? The second annual, 5,000 men and women as a total missionary force at home and abroad is the answer. The present force abroad is 559 under the American Baptist Foreign Mission Society, and 153 under the Woman's Society, out of a total at home and abroad of 3,612. To add this total to 5,000 in five years should not be hard, although it means more than 1,388 new home and foreign missionaries. Many of those now on the field need to be relieved, many of them

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When the decision of the doctors in the case became known, a storm of discussion arose throughout the nation. The question was everywhere asked: "Should the hopeless, defective be saved by science, or be permitted to die?" Doctors all over the country took up th discussion. Some protested that it is the physician's paramount duty to save life, and that to withhold his skill in such a crisis would be both inhuman and criminal. No physician, they declared, had the right to decide, except in one way, where the life or death of a patient was concerned. They were not called to decide whether a child would or would not continue to be hopelessly imbecile after an operation: their plain duty was to save the life, and to leave all ethical questions to a higher Power. Physicians and surgeons could assist nature and save life under all circumstances. To deliberately allow a patient to die would be to assume the duty of executioner. Some even went so far as to declare that it would be equivalent to murder. There were other physicians, however, who held strongly to the view that something should be left to the judgment of the doctor in such a case as that of little John Bollinger. The Medico-Legal Society of New York commended Dr. Haiselden's courage in declining to operate when he was convinced that prolonging the life would result in infinite suffering to the patient and sorrow to his relatives, who would have all the care of a helpless imbecile. The discussion spread to the churches, where similar differences of opinion were expressed. The newspapers were filled with interviews on the subject. Miss Jane Addams held that "the highest moral law requires the saving of every life that can possibly be saved." Others declared that no one had the power to decide whether or not a child had the right to live, or the authority to declare that nature, aided by science, might not overcome many obstacles as has happened in certain cases. Helen Kellar, deaf, dumb and blind, was cited to as an instance where the beneficence of science has been demonstrated in saving a valuable life to the world.

While the storm of controversy raged, Dr. Haiselden, who was both praised and blamed, stood by his act and said his conscience was clear of wrongdoing. The mother of the child expressed the conviction that her baby, had it lived, would have been a burden to himself and sorrow to others, and she believed what had happened was "all for the best." The coroner's jury of six physicians vindicated Dr. Haiselden on moral and ethical grounds in refusing to operate when his conscience forbade, but gave the opinion that a prompt operation would have saved the child's life; also that they found no evidence that the child necessarily would have been a mental or moral defective. And they believed "the physician's highest duty is to relieve suffering and save or prolong life."

WAR'S GOOD-BYES. The dispatches tell the glory of war, such as it is, and some of the horror, but not all. At rare intervals the curtain lifts a little and we see a strand of the thread of personal tragedy of which the greater tragedy is woven. Here is a letter from a French lieutenant to his wife:

"I write this letter because one never knows what may happen. If you get it, it will mean that France has wanted all I could give her. Don't mourn for me, for I shall have died happy. The only thing I worry about is the position you will be in with the children. But as for bringing up the girls I am not anxious. You will manage as well as I could have done. Kiss them for me, and tell them that their father has gone on a long journey, and did not forget them.

"There will also be another baby whom I shall not know. If it is a boy I should like him to be a doctor, unless, of course, after this war, France should still be in need of officers. Tell him when he is old enough to understand, that his father gave his life that his country might be greater and stronger. I think I have told you all the essential things. Promise not to bear any grudge to France if she takes me. I hope we shall meet again some day. My poor darling, I haven't even had time to think much about our love, great and strong though it be.

"Good-by, the long good-by. Be brave. Thy Jean."

Prayers in the Austro-Italian Battle Zone

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Russian Czar and His Son at Religious Services at the Front

WHEN THE CHURCH ADVERTISES. Walter Williams, Dean of the School of Journalism of the University of Missouri, spoke at the Missouri State Sunday School Convention at St. Louis on November 16, on "Christian Publicity." Dean Williams said: "When we spend as much money advertising Christ as we do for advertising cigarettes, when we spend as much money spreading the gospel as we do for advertising soap, the great hurrying throng of humanity will stop and listen to the news of the Master."

SUFFRAGE ATTACK ON THE WESTERN FRONT. The state of Iowa is the next state in the Union to vote on the question of equal suffrage, the election being set for June 5, 1916. Suffragists are concentrating their efforts to win this state, which they look upon as a possible entering wedge, making toward success in the east. Iowa has had woman suffrage in school elections and on certain bond questions for a number of years.

A MODEL SCHOOLHOUSE. The state of Illinois now has a statute, passed by the last general assembly, which specifies the details of a model school building, which must be complied with if the school district is to receive any part of the state school fund. The specifications are the result of consultation with the state fire marshal, the state superintendent of education and the Board of Health, and plans have been prepared by the state architect for use by the school districts. The law provides that seats must face a wall in which there are no windows, that the glass surface shall not be less than one-fifth of the floor surface of the room, except that when the light is from the north the glass surface must not be less than one-fourth of the floor space; boilers must be placed in fire-proof rooms and must not be placed under stairways or under corridors. Outside doors within thirty feet of stairways must swing outward when pressure is applied, and main stairways leading from the ground floor must be at least six feet wide. Fire escapes must be provided where necessary. The specifications have been printed in pamphlet form and can be secured from Francis G. Blair, superintendent of public instruction, at Springfield, Ill.

SAVING THE BABIES. Dr. Josephine Baker, director of the Bureau of Child Hygiene of the New York Board of Health, in a recent report gave details of the success which has attended the work of the bureau. The bureau has organized leagues of girls, ten to fourteen years old, who are trained in the public schools to care for babies. This training is not given because the bureau believes in girls of that age taking care of children, but because a great many girls of that age have to do that work. The girls in these leagues have done a great deal to help babies and their mothers through the hot summer months. During the last year there were 4,250 fewer deaths among babies than in 1907, the year previous to the opening of the bureau. The bureau has under its care about 60,000 babies a year. The death rate of babies has been reduced in New York City to ninety-five out of every thousand, which is the lowest mortality rate in the state and the lowest of the ten biggest cities of the country.

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps, correspondent for l'Independance Belge

THERE have been various rumors of movements towards peace during the week, but unfortunately these do not seem to have any really solid foundation, nor does it seem as though the psychological moment for peace has yet arrived. However, there seems to be a growing peace party in all the belligerent countries, and when this growth reaches a sufficiently developed stage, its influence is bound to be felt. But for the present it looks as though we must resign ourselves to a continuation of the conflict, and very possibly its extension to countries which have not yet been drawn into the vortex.

All of Germany's colonies, except German East Africa, have passed into the possession of the Allies, and during the last week the cable informed us that a new force, numbering about twenty thousand men, was being organized in South Africa with the intention of overrunning this colony and driving the German flag completely out of this continent.

German East Africa is, as its name indicates, situated on the east coast of Africa, with an area of about 348,000 square miles and a population of about 8,000,000, all of whom but some 5,000 are natives. This is generally considered the most promising of the German colonies in Africa, owing no doubt to its really great natural resources. Probably we shall hear of considerable fighting in this region in the comparatively near future, as the Germans will hardly surrender it without a struggle.

Serbia's situation has grown steadily worse during the week, a condition of affairs which the Allies have been absolutely powerless to alleviate. As the week closes the whole of old Serbia, that is, all the territory of Serbia as that country existed prior to the Balkan wars, is in the hands of her enemies, and her two armies, the Northern which opposed the Austro-German invasion from the north and that of the Bulgarians in the northeast and east, and the Southern, operating northeast of Monastir, have been cut off from each other and from the Allies in the southeast.

The Bulgarians completed the driving of their wedge from Nish-Salonica westward during the week, and are now solidly planted in a quadrangle extending from Stratza and Uskib on the railroad to Dobres and a point west of Kalkandelen, both on the Albanian frontier.

Between this wedge and the Austro-German army moving southward from the north, is the Serbian northern army, or what remains of that force, with no line of retreat open to it to the south. The Austro-Germans have made rather rapid progress to the south during the week, and their line now extends almost in a straight line westward from Leskovatz on the Nish-Salonica railroad through Kurshumlia, Novi-Bazar and Sienitza to the border of Montenegro.

That Serbian army caught between this line and the Bulgarian wedge, therefore, can only retreat to the east either into Montenegro or Albania. The line of retreat into Albania, however, is hardly practicable, both because of the extreme roughness and wildness of the mountainous country on the border, in which an army could neither move nor live, and the extreme hostility of the population of this country to the Serbians. The line of retreat into Montenegro has all the topographical characteristics of the Albanians, differing only in that the population is friendly.

At the present writing it seems that the fate of this northern Serbian army is to be forced to cross the Montenegrin border and then to be obliged to break up into small groups which will make their way as best they are able westward through the mountains toward the

Continued on page 1226

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Ave., 9th and 10th sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

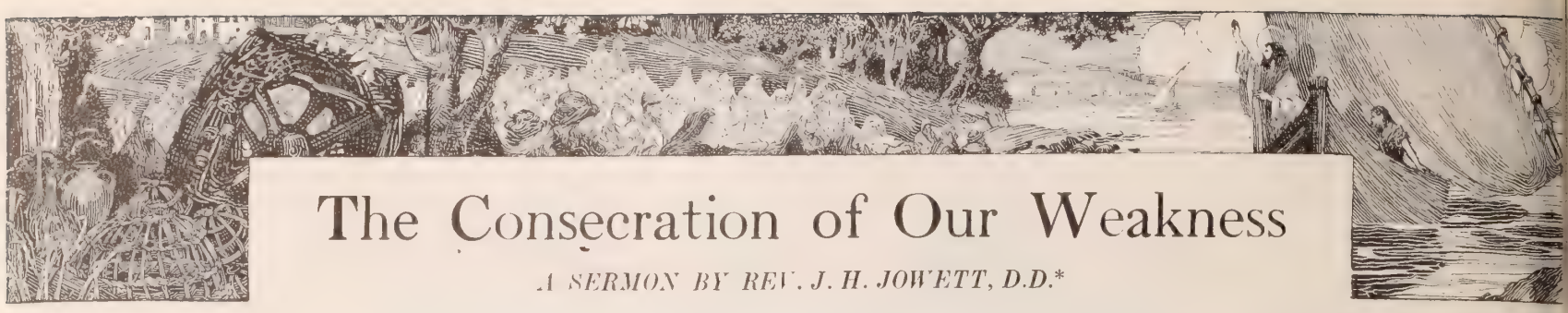
EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

CHANGE OF ADDRESS.—It requires *three weeks* time to make the change. Give both old and new address.

LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at the Post Office, New York, as Second-class Matter

Entered as Second-class Matter at the Post Office Department, Ottawa



The Consecration of Our Weakness

*A SERMON BY REV. J. H. JOWETT, D.D.**

TEXT: *Matt. 14 : 15, 16. "Send the multitudes away." "Give ye them to eat."*

IT is well to enter into the life of this incident with our eyes fixed upon the Lord. Just now he is peculiarly and specially "a man of sorrows and acquainted with grief." His friend and kinsman, John the Baptist, had been beheaded, and his body had just been laid to rest in the grave. "And the disciples came, and took the body and buried it, and came and told Jesus."

There is something solemnly fascinating about men and women whose way of life has suddenly turned into deep and unexpected gloom. Go amongst the crowded tenements of the working classes when there is a funeral in the street, and you will see a little group of spectators at the entrance to every court, and one and another standing at every door. And I think it is more than idle curiosity that prompts their gazing. Their faces tell a deeper story than that. It is the mesmeric fascination of death, and the awed attractiveness of men and women who have been in its presence. We think of those who have passed into sudden gloom and sorrow, and we say to one another, "What do they look like? How are they standing it? What face have they in front of the new foe?"

May we turn these reverent questionings upon the Master himself? How is it with the Lord? "They came and told Jesus." How did he take it? "He retired into a desert place apart." And there the curtain falls, and that is all we know. And yet we know something more about these desert exercises of the Lord, these seasons apart, when he has left the multitude and gone away into secret isolation. He retired into the untroubled presence of his father, and there he laid down his sorrow, and there he steadied his heart in the fruitful fellowship.

And how did he emerge again? How do many men emerge from the oppression of a sore affliction? When they are seen again among their fellows there are harder lines in their faces, drier tones in their voices, more bitter expressions upon their lips, a severer exclusiveness in their lives. Many men are narrowed by their sorrows; they are benumbed by them. How is it with the Master? "And coming forth he saw a great multitude, and had compassion on them." How beautiful and gracious the issue! A great sorrow fell upon him, and he had a season alone with the Father, and he emerged again with rivers of compassion. He trod the wine-press alone, and others drank the wondrous juice of the grapes. Sorrow had enriched his pity and had made his heart more sensitive to the needs of others.

"HE had compassion on the multitude." And the multitude consisted of men and women and children who had been out and about since the early morning, and the long fast had left them faint. The intense excitement had drained their nerves; and yet wonder had succeeded wonder, and the heightening moments had made fresh draughts upon their physical reserves. Among them were many who had been healed by the Lord, and around them were gathered their joyful and boisterous friends, laughing and weeping, and scarcely knowing whether they were in the body or out of it! And now it was eventide; the red light of the sunset was flushing the hills across the water; the cool night air was stirring; and the little ones were looking tired, and the older ones were getting faint. And the disciples came to him, saying, "This is a desert place and the hour is now past. Send the multitude away into the villages that they may buy themselves food."

Will you please mark that this counsel does not reflect a want of sympathy? On the contrary, I think it reflects the spirit of compassion. Why should the disciples have thought of the fainting multitude at all? They might have been so absorbed in the Master, so occupied with their peculiar dignity as his immediate followers, so concerned with their own interests, so lifted up with pride as to be utterly oblivious to the needs of the vast multitude about them.

There is not one of us who does not know that our self-centeredness can eclipse a crowd. Our self-seeking can make us unconscious of the multitude. We can be so selfish, so self-indulgent, that we have no perception of the multitude at all, and we can therefore never appreciate its need. Round about us there is a vast crowd of pain-stricken people, and of pilgrims who are fainting by the way, and a greater crowd still of folks who are spiritually desolate and destitute. It is something to be able to see the crowd, to mark its hunger, to recognize its needs. And, therefore, this much we can say about the disciples. They felt the night wind and knew its significance. They saw the tired faces of the women and children, and the pinched faces of the older folk, and they had a sensitive discernment of their urgent need. And so they said in kindly compassion, "Send the multitude away, that going into the villages they may buy themselves food."

"SEND the multitude away." Along with their sensitive discernment of the need they had a paralyzing conception of their poverty. They appeared to say to themselves, "The need is real, but the task is gigantic! Our resources are only a handful, and it cannot be done!" Did you ever read a more discouraging summary than that which they presented to the Lord? The place is barren, the time is late, the people are many, the need is great!

Have you ever met this type of men on committees? They are not obstinate men, not unsympathetic men, but they are the haunts of timidities and fears. They are forever drawing dark and melancholy pictures, and they add feature to feature in the gloomy scene. You remove one difficulty and they introduce another. "The need is great!" Yes, but perhaps we may find something. "But the people are many!" Still, a little to each may stop the pangs. "But one hour is past!" But the light may hold for out another hour. "But it is a desert place!" And so on, and so on, through all the scales of minor music to the last profound and dolorous tone. Yes, we know these men on committees; perhaps we have all played their gloomy and disheartening part.

Let us rank ourselves with the disciples. How often this has been our demeanor in the face of gigantic tasks! We are not hard, but we are limp. We are not insensitive, but we are hopeless; we are not unsympathetic, but we are not the children of firm and holy expectancy. We have only five loaves, and nothing can be done.

NOW, we are quite conscious of the mistake of disciples. We are aware of the tremendous g in their reasoning; they have left out the Lord! T counted their five loaves, and there the reckon ended. They counted their five loaves, and they l out the Lord of the harvest. It is always a good th for us to recognize our weakness. All effective ent prise begins in the knowledge of our limitatio "Blessed are the meek, for they shall inherit earth." Yes, it is a good thing to recognize weakness. It is a better thing to recognize strength of the Lord. It is the best thing to l our weakness to the Lord's strength. The Lord mands our weakness, and he will have it. Because have only a little, he will not have us lie in hopel indolence. "How many loaves have you?" "Fiv "Bring them hither to me." He demands a perf consecration of the little we have. He will not g us a pound if we withhold the penny. If the l loaves are kept back, the multitude will not be f Bring the little you have; surrender your weakness We want more consecration services of our trifles, our half-pennies and pennies, of our five loaves.

The Master calls for our material possessio "The rich may bring their wealth"; but he wants two mites. St. Theresa wanted to build an orphana and she had only three shillings in her possessi "Bring the three shillings!" Hear what she says she brings the consecrated trifle. "With three sh ings Theresa can do nothing, but with God and th shillings there is nothing which Theresa cannot d

The Lord calls for our mental endowments. "I my will is very weak!" "Bring it to me, and I w transform it into a pillar." "My conscience is v dim and dull, often flickering down like a smolder candle!" "Bring it to me, and I will make it bu steadily as a star!" He calls for our spiritual proper however slender it may be. He asks for our love, ev though it be like a stream in time of drought. "E the smallest genuine grace there is wrapped up bou less possibility." Yes, he will have the consecrat of our weakness. "There is the multitude!" "Br your five loaves to me."

AND so the Lord takes our littlenesses, and turns our poor equipment into an adequate su ply for the multitude. The Lord of the harvest l hold of the five loaves, and they are indefinitely mu plied. You take your little handful of seed to y Sunday school class, and, as you gaze upon it, it see so impotent. But reckon the Lord of the harvest with you, and that addition makes you omnipote You speak a word of kindness and you think it alm worthless, but think that the Comforter is behind and the range of your influence is infinite. This is healthy way of reckoning; it is God plus our wea ness! It is the sling and the stone, but, directed omniscience, they become powerful to the bring down of giants. It is the cup of cold water, but, giv "in his name," it becomes linked to the Master the race.

My brethren, if we have the Lord at our back t vast multitude can be fed, the task can be execut the problem can be solved. "*They were all fille* Men, women, and children all served, and ages received their sufficiency. Our sufficiency of God.

* Pastor, Fifth Avenue Presbyterian Church, New York City.

VISION

Proverbs 29: 18

BEHOLD, thy people perish, Lord!
Thy lands are swept with fire and sword
Men slay till slain themselves they lie,
Nor know, nor care, nor question why.
Famine and fear and shame are borne,
While homes are wrecked and hearts are torn.
The weak are victims of the strong—
How long, O Lord? O Lord, how long?

THEN fell the answer, clear and low
"My nation knew, my nations know,
That where no vision is comes death!
For this, a people perisheth!
I breathed my spirit into men
To give them prophet-sight and ken.
Know ye, this great, unshriven host
Who dies, each soldier at his post,
Who pays its toll of bitter cost,
Is witness of the vision lost.
There must be famine, fire and sword
Until the vision is restored."

MRS. EDNA G. H. IVES

LOVE A LITTLE

LIVE a little, love a little, as you pass along:
Cheer the hopeless and the weary with a friendly word, a song;
Smile the more when clouds are lying low upon the misted hills;
Soothe the souls all sadly sighing; love will heal a whole world's ills.

LIVE a little, love a little, laugh at fancied pain,
Close your eyes and dream of flowers, sweet and fragrant after rain;
Ease the load of burdened shoulders, do the very best you can;
Sure, 'tis love that breaks the boulders, love of God and love of man.

JOHN R. JARVIS.

ALWAYS NEAR

WE MAY not see the path ahead,
So thickly shadows gather here,
But we can trust the One who said—
"I love thee there is naught to fear."
Can feel him near us day and night,
If we but stretch our hand and cry,
"O Father!" Faith becomes as sight,
And all our griefs and fears pass by.

ONEAR, so near! We touch the hand
That bears the scar of Calvary,
And though I may not understand,
I know this Saviour died for me.
Oh, the great heart of God is warm—
Its love, its yearning who can tell?
So welcome sunshine, welcome storm—
God's love is round me—all is well!

IN STEADFAST trust I will abide,
Believing, come what may, that he,
Is ever near me—at my side—
And that is heaven itself to me.
What comfort in the thought that he—
We have no merit we can boast—
Is always near to you and me,
And nearest when we need him most.

EBEN E. REXFORD.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Idolatry

SUNDAY, December 5. I John 5: 26. "*Little children, keep yourselves from idols.*" The essence of idolatry is the worship of appearances. The realm of idolatry is the world of the ›parent. The modern idolater dwells in the shows things, and lives for the glitter of mere parade. He concerned about the skin, and he busies himself ith the ministry of cosmetics. He is more imressed by quantity than by quality, and he is taken with the sign more than with the significance. His ul is a vagrant; he shelters in passing whims: he pes not make his home in abiding principles. He is e victim of the hour, not the child of the eternal. e is more particular about good manners than solid rtues. He is guided by conventionalities. He orships means. He follows the earthquake and the e instead of the still small voice. He may even vere the Bible and yet reject the Lord. "Ye arch the Scriptures, and ye will not come unto me." Now the only way to conquer idolatry is to pass m the outer streets, the external courts and passes of life, into its secret central rooms. We must ter the kingdom of the Spirit, and have communion th the Lord. In his presence the seeming becomes ansparent, and we are able to see through it. We n distinguish between the shadow and the subance, between the thing which is lighter than nity and the thing which is more durable than the lls. "In Thy light shall we see light." In that ht the idol melts away like a wisp of mist in the n. It is not only "our secret sins" which are seen "the light of his countenance": every idol stands posed and we can discriminate between the things nich are shaking and the things which remain. Idols rink into vanity when they are set in the secret ace of the Lord.

If, therefore, we would keep ourselves from idols must dwell in His holy hill. If we would see things they are our eyes must be continually corrected the light and truth of the Lord. J. H. J.

Beneath the Everlasting Arms

MONDAY, December 6. Isa. 51: 12-23. "*I, even I, am he that comforteth you.*" In the annals a Bible Society, the following memorable incident recorded. Two ladies and some little children re kept close prisoners at Sitapur, India. They pected to be murdered at any moment. One of the ildren fell seriously ill, and the guards allowed a tive doctor to send in some medicine. It was apped up in a piece of printed paper, which, on amination, was found to contain this passage, cluding the words: "I, even I, am he that comforteth u." . . . From the moment they read that assrance a great trust drove out all fear of danger, d they were finally rescued.

Let us open our hearts to the divine comforter. is near, and engaged on his blessed work, only must look out for him, and welcome his approaches. e must turn from man, who is as the grass which urishes in the morning and is cut down at noon, d fix all our thoughts and expectation on the rd, who made us, who stretched forth the heavens d laid the foundations of the earth. Draw a thick rtain between yourself and the outward world, adening its loud and harsh clangings. Be deaf to voices of ambition, desire, and eager impulse. ence the quick suggestions of vanity, the oft-rerring whisper of the small and great ambitions that ake up life. Be as indifferent to these things as watcher by a deathbed is indifferent to the roar d murmur of the streets. Then, high and clear ove all these distracting sounds, "like the deep aying of a distant bell," a note shall call to you t of the very heart of God. The Cross is the everting witness to God's nearness, his sympathy with n, his desire to bear our griefs and carry our rows, and to comfort as a mother her first-born.

F. B. M.

As to Living Simply

UESDAY, December 7. Prov. 17: 1. "*Better is a dry morsel, and quietness therewith, than a ouse full of feasting and strife.*" Our modern life is onstant struggle, a constant choice between things the flesh and things of the spirit, between the pleasures of the body and the peace of the soul. Quietness of spirit and peace of mind are dependent upon getting a correct balance between these two, or in other words, securing a right perspective, a right emphasis.

Foreigners say that we Americans are people of the moment; that the dust of our active daily lives gets in our eyes and often blinds us to some of the greatest riches of the world of ideals and ideas. We are always restless, they say, always wanting more money, more success; and the price we pay for this ceaseless activity is a lack of restfulness, especially a hurried and disturbed home life. Is it true? Are the simple things of life, the real things, losing their charm for us?

There are some people of our acquaintance of whom this is not true. These are not, perhaps, the people whose names you know because you see them in your morning paper among the great leaders in these days of vast industrial and economic achievement. Their names, some of them at least, will never be found in "Who's Who," but somehow I like to be with these people; I like to visit them in their homes; I like to feel the brace of their faith in the things that I know are real and abiding. They are the people who seem to me to have come nearest to solving the problem of being happy and making others happy.

Dr. MacKenzie of Cambridge once told some students that each Saturday evening he used to go to a small, humble home in the outskirts of the city to talk with and to sit in the presence of an invalid lady, to prepare his spirit for his next Sunday's sermon. Such natures have arrived at the goal of quietness of which the wise man speaks; they have usually found it not in "feasting and strife," but in cultivating the power to live simply. C. S. C.

Taught by the Spirit

WEDNESDAY, December 8. John 16: 14-22. "*He shall take of mine, and shall declare it unto you.*" There are two methods of teaching children—by precept and by object. We go into the schoolroom one summer afternoon, and notice the hot cheeks and tired eyes of the little ones. Outside the window the bees are droning past, the butterflies flit from flower to flower, and mother Nature seems to cry in every tone to the children, "Come and play with me." Does the summer landscape ever look more enticing than when we are shut away from it? "What are you learning, children?" "Botany," is the sad answer; "we've got to learn all these hard names, and copy these diagrams." "Well," we say, "shut up your books and come." We make for the flowers, wild or cultivated, and in an hour they learn more botany than hours of poring over lesson books could have supplied. It is thus that the Spirit teaches. Is strength or purity, self-sacrifice or prayer, the lesson set us? There is no need for him to make a new revelation. It is enough if he bring us face to face with Jesus, and show those qualities shining through his words and deeds. We love him for them, and admire them in him, and thus step by step we are led to know and to become.

Be it ours to be patient and willing pupils in this heavenly school, in which the Holy Spirit is teacher, Jesus the text-book and obedience to the least holy impulse the essential condition of knowledge. In all other schools we learn in order to do; but in this, we become that we may know, we do in order to be sure. This is the true wisdom, which is not the product of the mind but of the heart; which does not argue its way to the truth, but recognizes it with the instant greeting that Nebuchadnezzar gave to his long-lost dream when Daniel narrated it.

F. B. M.

The World's Hope for Peace

THURSDAY, December 9. Zech. 9: 12. "*Turn you to the stronghold, ye prisoners of hope.*" Through the vision of the ancient prophet a new light appears in the sky for the people of God. He has just been telling how the new King of their deliverance will come bringing with him rejoicing and setting free the prisoners from the pit and ushering in a day when Judah and Israel shall be as "the stones of a crown, lifted on high over his land." It is one of the reiterated promises in which the Bible abounds.

Prisoners of hope! The prison doors thrown open by the deliverance of the Christ! This is the theme of which humanity never tires.

Sir James Stephen in addressing an audience of young men once said that he could put all his suggestions in one word—"Aspire." But aspiration and hope are dependent upon what we aspire to, what we hope for. Inordinate passion for selfish glory, or power, or simply material success, has been a bane more than a blessing. The hope that the prophet wrote across the sky of the struggling people was the promise of a new spiritual freedom, brought to them by one who should cut the battle bow, and who would speak peace unto the nations.

It is with such promise of God in view that we of today, amid the clash of arms, are still the prisoners of hope. It is the promise of personal freedom from our inner foes; the promise of a new day of peace among the nations. What are the conditions? The same now as then: "Turn you to the stronghold, ye prisoners of hope." "Hope thou in God," cries the psalmist. There are times in the lives of men, as in the life of nations, when hope is lodged in prayer; when it seems that only the mighty arm of an omnipotent God can break open our prison doors. Today is such a time. Let Christians pray for themselves and for the nations; let them turn to the stronghold of the God of hope—*he* can set the prisoners free.

C. S. C.

The Time of His Appearing

FRIDAY, December 10. I Tim. 6: 11-21. "*Until the appearing of our Lord Jesus Christ, which in its own time he shall show.*" From the contemplation of our Lord's good confession, to and through the death of the cross, the apostle passes to his kingdom of everlasting blessedness. For, as Tertullian says, "All things ripen, and *righteousness also.*" The seed that fell into the ground to die shall not abide alone, but bring forth a vast harvest of peace and good will to our distracted race.

"*In its own time*" God will bring about the appearance of our Lord. But none, not even the angels in heaven, know the day or the hour. It cannot be hastened, or delayed, but it is sure. There is no doubt of the ultimate rending of the veil that hides our Lord, but it must be in its own time. Dora Greenwell compares it to the bursting of a delayed spring. Sometimes the tardy vegetation is delayed from day to day till suddenly, one mild morning, the vital forces of the earth rush forth in blade and bough, the buds burst their sheaths and the chrysalis its shell, the earth grows warm and sunny, as if a day had come for which it had waited long; so does the Church of God now wait for such a May-day among the nations, when a change shall be effected, no longer confined to individuals, to solitary and isolated hearts, but affecting whole peoples. The time may not be far distant when the hearts of Christendom, and of those outside its pale, shall with one accord return to the Father. F. B. M.

Sleep and the Awakening

SATURDAY, December 11. Matt. 9: 24. "*The maid is not dead, but sleepeth.*" Jesus seldom used the somber word "death." To him it was only a departure, a being lifted up, to draw all men to himself—an exodus he was to accomplish at Jerusalem; a going away from Olivet's summit, to prepare a place for all his redeemed ones. It was a bitter cup that he must drink, that our cups might run over with salvation. In his final prayer he said to the father, "Now I come to thee." Is this death? Just falling asleep and awaking "at home" in the morning. Will angels carry us on their snowy wings up to our mansion when we fall asleep in Jesus? Will we not know of the transition till we awake at home? Then come, beautiful death! Give thy beloved sleep; "for when I awake, I am still with thee."

Death is a returning to our Father's house, after our earthly visit. How sweet to hear the Master say, as we are starting homeward, "Today thou shalt be with me in Paradise." What a quick route, a safe journey, a heavenly Companion! E. W. C.

The good is the enemy of the best. We do so many good things that we feel good over that we do not feel the need of doing a few better things.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Get Closer to Your Congressman

AS THE time draws near for the reassembling of Congress, public expectation as to the course to be taken on the great questions that will come up for discussion is steadily increasing. It will be a history-making Congress, for it must deal with many problems of the highest importance, which are not confined to sectional issues, but affect the interests of the whole nation. Now is the opportune time for every American having his country's welfare at heart to satisfy himself how the Congressional representative from his own district stands on those great questions which involve war, peace, neutrality and preparedness. If, just before the legislative session opens, every member could learn from his constituents themselves just how the people of his district stand on these momentous issues, he would be enabled to speak and act with intelligence and decision. There is nothing else on this continent so powerful as public opinion, and the legislator who listens to its voice is wise.

Are you quite sure your congressman knows just how his constituency stands on these great issues, which so deeply affect the future of the nation? Do *you* know just how *he* stands? Do you not believe that he would be greatly helped by a word from his home people, telling what they know personally of the dominant feeling in all classes of their acquaintance, opposing any policy that would tend to involve us in the old-world strife, and opposing the militarizing of the country and its entrance into the crazy rivalry for big armaments which has resulted so disastrously in Europe? If we are peaceful and prosperous now, why fling all semblance of neutrality to the winds and convert the country into an armed camp? The President himself has admitted that we have no quarrel with any nation, and nothing to fear from any quarter of the globe. Why then should he or any of us yield to panic?

Think over the situation and write to your congressman. You will thus have discharged a conscientious duty, that may go farther toward assuring sane and sensible legislation than you can now foresee.

The Apostle of the Negro

IT IS seldom that the work accomplished by a man who possesses elements of true greatness is rightly estimated during his lifetime. Now that he has passed away, Booker T. Washington is beginning to be somewhat better understood; but the real romance of that wonderful life of the negro lad, born in slavery, and who rose step by step, through native ability and indomitable pluck and energy, to be the leader of his race, is even yet unrealized. His early struggles for an education, the hardships and disappointments he had to overcome, the plans he laid for the uplift of his race and to which he devoted his entire life, make him a figure in American history to which greatness of soul cannot be denied. His whole dream was to make the negro a capable and efficient worker, industrious and self-supporting; to educate him out of the slough of ignorance and poverty, and to win for him the confidence and tolerant appreciation of the white race. He was to the negro an apostle of enlightenment, and through his influence and the training afforded to thousands of the men and women of his race at the wonderful institute he founded and conducted at Tuskegee, is due a debt from all classes of Americans, regardless of color. He did more to do away with the ancient prejudice against his own people than any man who came before him. A natural orator, he was gifted with a quaint, persuasive address that won his audiences, while his wonderful humor and power of depicting negro life and character were widely appreciated. Douglass was brilliant, Fortune was able, and there were others of unusual talent; but Dr. Washington, who kept persistently plodding and persevering at his one idea, did more than all the rest combined to raise the negro out of the atmosphere of opprobrium by which he found him surrounded, and to help him outgrow the old faults, passions and prejudices and to qualify as a reliable citizen.

An Emperor, or a God?

OF all the spectacular events connected with the coronation of Yoshihito, none is so impressive as the incident of the young emperor bowing alone, unseen, unheard, in a humble hut, and receiving, as he and the people believed, the confirmation of his deity. That spectacle is more than novel, dramatic, impressive; it is pathetic. A man, on his knees, seeking proof that he is a god! The prevailing religion of Japan is based on the conviction that "the Mikado is the direct descendant and actual representative of the sun goddess." The most intelligent Japanese will confess humbly that he believes in the divinity of the Mikado, though he does not venture an explanation of this metaphysical mystery.

The Christian does not believe that a man ever becomes an actual god, but he does believe that a man may become "a partaker of the divine nature." He believes that every man may become in a spiritual sense a "son of God." Paul wrote to the Ephesian Christians that though they had once been "aliens" and "strangers," they had now been "made nigh by the blood of Christ," and spoke, a few sentences farther on, of "the whole family of God."

The high priest of the Jews was the only man on earth who could go into the Holy of Holies, and he only once a year. The Mikado believes, modestly and humbly, that he is the only man on earth who has the gift of deity and the opportunity of communing with heaven's highest god. Every believer in Jesus knows that he may venture into the most holy place, the place where the human soul meets Jehovah, and may commune with him "as a man talketh with his friend."

Christianity is gaining amazing headway in Japan. Some of the leading men of the empire are either Christians or have been educated in Christian schools. The Gospel is no longer prohibited. The time may yet come when this same devout young emperor, understanding that real Christianity seeks no temporal, material power, but only the spiritual redemption of mankind, will open his heart to the coming, not of a fairy goddess of the dream-world, but of the Holy Spirit, who dwelt "without measure" in Jesus, and who will enter the soul of every one who will name the Saviour's name.

The Dweller on the Heights

WE have always regretted that Bunyan, writing in the latter part of his "Pilgrim's Progress," did not tell us more about the land of Beulah, "where the sun always shineth," and whose happy dwellers are in clear sight of the Celestial City. On those sunny slopes, lifted far above the fogs and mists of depression and disappointment that cloud the valley below, the people are in closest spiritual touch with that blessed country whither they are bound.

Are you making your home on the sunny slopes of Beulah Land? Or are you spending the years wearily and joylessly, down in the Valley, amid its worldliness, sadness and gloom, and its lack of any clear vision of the Beyond? If you live on that beautiful height, we congratulate you. Well may you sing:

"Here I have pitched my tent,
Way up in Beulah Land."

Life on the Beulah Heights may be simple, but it gives vigor to the body and strength to the spirit. Best of all, it gives us a nearer, clearer view of Heaven!

We are all pilgrims here. Our station in life, our wealth and our greatly prized worldly possessions count for little, since we must soon leave them all behind. Here we have "no abiding city." It is well, then, that we choose wisely, while we may, those surroundings and influences that make for our spiritual growth and development.

Be a dweller on the heights, my friends. None so poor that they cannot dwell there, if they will; for the Master himself has assured us that those who prepare for him and invite him can have him as a guest. And to each little company of faithful pilgrims he has said: "Where two or three are gathered together, I am in the midst of them." And wherever the Master is, *that* place is Beulah Land.

DEVOTION

AND does not God an answer give to prayer?
Shines not protecting Deity above?
Do skies whose very vapors oft are fair
Naught hold for man to worship or to love?
Yea, and we learn devotion from each dove,
Whose wings like snow are white; for all bright things
Likewise are sacred, and the heart hath strings
That stretch unto the stars. Kneel then once more,
O spirit that was doubtful, and adore!

NELSON GARDNER.

Henry Ford's Idea on War

HENRY FORD, millionaire manufactu and a pretty large-sized type of the practi philanthropist in business, has lately giv his views on preparedness. It will remembered that Mr. Ford was one of the scienti selected by our government to consider steps national defense. Well, he has evidently considere and as he is a somewhat outspoken citizen, he h freed his mind in the statement referred to. Seve of his observations deserve to be circulated broadca Here are a few of the more startling ones:

"Preparedness leads to war, causes it, dares urges it on. A nation fully prepared is a nation inv ing, seeking war. It is a nation strutting with a cl on its shoulder, doomed to the very thing it preten to seek to avoid."

"This growing cry for preparedness is a snake th every clean, decent-thinking man should fight wi every ounce of strength there is in him."

"I have offered $1,000,000 to fight it throu education. I stand ready to give as much more shall be needed. War is waged by money; prepare ness is fed by money, and it takes money to fig money."

"Do you want to know the cause of war in Euro that cause that will bring war to America if it ev comes? It is capitalism, greed, the dirty hunger f dollars! Take it away today and the war in Euro will stop tomorrow. Take it away and the world w have seen the end of barbarism."

"Mr. Edison's ideas—and I might say Mr. Bu bank's also—have much in common with my own. O goal is the same, our idealization of peace is the san even our methods of attaining them approach t identical."

"America will not be involved in this war. Th nation is too much of a melting-pot. It is only throu misapprehension that men will fight each other—a there can be no misapprehension in men called up to fight men they understand, men of their ov nationality, almost their own blood."

Contrast the views expressed by this hard-headed clear-brained, common-sense American—one of t nation's largest employers of labor—and the frant utterances of the advocates of a great army and t biggest navy in the world

Mr. Ford is not carried away by militaristic clam He knows that the American people, the busine interests, the legitimate manufacturers, the trade folk, the millions of workers, want peace. And knows that nothing but war can come to a nati armed to the teeth, and ready for it, indeed lookin for it. *That* is preparedness, and in opposing such policy of folly and madness he has the support of a sane, right-thinking Americans.

Prosperity in the Land

PROSPERITY, like many other things in lif is contagious. Our economic interests are interwoven with social conditions, and a classes are so interdependent, that the m mentum which affects one section of the communi is felt throughout the whole. Given a phenomenal prosperous year for the farmers, a long chain of allie interests quickly feels the impulse of the agricultu ists' good fortune. Transportation companies, bank storekeepers, manufacturers, and a hundred oth businesses are benefited in degree. Innumerab machines, silent in "hard times," resume their activit and all the mechanism of trade and manufacture pushed to the limit to supply a market that has take on new life and to meet demands that have been hel in abeyance until "good times" made living wort while.

With no less than five leading crops in the billion bushel class this year, and with practically all th others far above the average, we have the best bas for prosperity and abundance that God gives to an land. Of wheat alone we harvest more than a fourt of the entire world crop. The total estimated valu of our farm yield this year will be between eleven an twelve billions of dollars. We can not only feed ou own hundred million population, but we can make u the food shortage of other lands, and have a good bi surplus to carry over.

It is a time to look on the bright side of things The American spirit should respond to the ger erosity of Providence by taking a new hold of affair having no fears for the future. Crops are crowdin the barns; business is good and constantly growin better; prosperity is here! Let us greet it heartily gratefully, joyously, and enter into our inheritanc with gladness and confidence.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Arizona Alien Law Invalid

THE Arizona Alien Labor law, which threatened for a time to be the cause of unpleasant relations between the United ates and several powers, including eat Britain, Austria, Italy and Japan, s declared unconstitutional by the preme Court of the United States, sociate Justice Charles E. Hughes ivering the opinion. The court was animous in its ruling with the ception of the dissent of Justice Reynolds. The Arizona law, ich was adopted at a referen- n election, provided that no ployer might employ more n five persons unless of the al number of employees at st eighty per cent. were quali- d electors or native born erican citizens. The penalty the violation of the law was a of not less than one hundred lars or thirty days in jail. The was designed to protect erican labor in Arizona from n labor, especially Oriental. e court based its ruling on the stitutional, and not treaty, se of the question. Justice ghes was very careful in his sion to say that it had no ation to the subway alien cases New York City. How strong form of government is with its icial as well as legislative and cutive departments. John rshall the judge was as neces- y to the foundation of the new ion as was Washington the eral, Jefferson the statesman, Hamilton the financier. The icial was an important feature ong the Hebrew people. There this divine charge to the ges: "*And I charged your ges at that time, saying, Hear causes between your brethren, judge righteously between every and his brother, and the anger that is with him.*" (*Deut. 1:*

Air, Sunshine and Sleep

N EDITORIAL in a cosmo- politan daily the other even- in explaining why October is most healthful month in the r, said: "Three things in this rld are absolutely free, and the ority of human beings never e enough of them; they are sh air, sunshine and sleep. Get sleep, and get it with your dows open. Get the sunshine ry time you can. Get the sleep fresh air every day. You are d for your water, your bread. r sugar, your meat, your coal; you can open the window out any charge and get the sh air. Open your own window night; do not imagine you can too much air. Give air, sun- ne and sleep to your children: must have them to live." Some ons and church officers ought to notice. The atmosphere, the sun- ne, the spiritual bread and water ife are free and for all, as implied this invitation: "*Ho, every one thirsteth, come ye to the waters, he that hath no money; come ye, , and eat: yea, come, buy wine and without money and without price.*" *. 55:1.*)

nama Fair Financial Success

OST of the World's Fairs have been dismal financial failures. Those have had the responsibility for them have felt discouraged and disgusted at the close with the awful deficiencies that have rendered the magnificent, resplendent concerns bankrupt, and have been compelled to put up and call upon friends to put up the money to make good the indebtedness. The Panama Fair is an exception, according to the financial statement just made public, the total income of the Exposition from the beginning to October 31 being $6,048,129, and the expense of operating $4,736,256, leaving a net profit to that date of $1,410,872. The Panama Fair, with its superb exhibits, all of which had to go back to mother earth for their origin, and the wisdom and tireless industry of those having affairs in charge necessary to secure such material profit, call to mind these words: "*Moreover, the profit of the earth is for all, the king himself is served by the field.*" (*Eccles. 5:9*).

Nobel Prize for Edison

THE Swedish Government recently distributed the Nobel prizes as follows: physics, Thomas A. Edison and Nikola Tesla; literature, Romain Rolland, French; Hendrik Pontoppidan and Troelslund, Danes; and Verner von Heidenstam, a Swede; chemistry, Professor Theodor Svedberg. Few have genius to render such service to their fellows; but all, old and young, rich and poor, who will be faithful to God and their fellow men may have a reward greater than earth can bestow. It is thus promised: "*Be thou faithful unto death, and I will give thee a crown of life.*" (*Rev. 2:10.*)

Unique Indian Wedding Party

FROM the beginning of the race, marriage has been the most important feature of social life. Among nations of today there are various methods of selecting the wife. Among the savage tribes of Africa, the young man hits the girl he loves on the head with his war club and drags her off unconscious to make her his bride. In China, Korea and Japan, there is an intermediary. Among Mohammedans that person is the crafty mother of the groom. In India the families of both sides do the choosing. In India, among other ceremonials, after rice or wheat has been poured over the pair they eat from the same dish, and the bride's forehead is marked with vermilion as a token of blood-kinship, or, as in some tribes, their fingers are pricked with a thorn and each puts the mark of the other's blood upon the body, sealing the blood relationship. Among the one hundred thousand castes of India, there is every variety of wedding ceremony, from the lowest up to the one held recently, at which the chief of Alkalkote and wedding guests attended the party drawn in an omnibus by two elephants guarded by the chief's troops. One of the saddest features of the life of modern India is the continuation of the child-marriage curse. The British government has done something to abate the evil, and missionaries have stoutly opposed it, but it exists still to a lamentable degree. Babies are sometimes betrothed when they are born. In the province of Mysore alone, 11,157 girls had become wives at or before four years of age. Of the 17,000,000 girls between the ages of five and nine over 2,000,000 were married, and of the 12,000,000 girls between the ages of ten and fourteen over 6,000,000 were married. This child marriage, and the law "once a widow always a widow," has made 24,000,000 of widows in India, one-fourth as many as the total population of our country. This, with all the other social and moral evils of India, will be removed by the Gospel and the missionaries who are now in the midst of the great mass movement toward the Cross, in which hundreds of thousands of natives are knocking at the door of every mission for education and baptism. Did the world ever behold so magnificent a spiritual spectacle? The wedding ceremony among the Jews is thus referred to: "*When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him.*" (*Luke 14 : 8.*)

Honest Newsboy Returns Money

A LOS ANGELES evening paper prints the account of the return to the owner of a five dollar piece paid by accident to a newsboy. It seemed to regard the incident as remarkable. Another California paper in commenting on the incident bore testimony to the honesty of the average boy. There are some very depraved boys who will pick a pocket, break into a house as a burglar, or, like a bell-boy in a New York hotel, kill a man, his benefactor; but the average boy is good and honest in his instincts. It is surprising how many of the little fellows who are thrust out upon the street to black the shoes or sell the newspapers to help support families, form and maintain the strictest habits of integrity. By their indomitable industry and honesty a goodly number rise to positions of usefulness, and some to high honor. As so many who have money returned to them are stingy, offering little or no reward, one of the California editors suggested the passage of a law allowing the finder ten per cent. of the amount returned as a reward. This would be a mistake, because real honesty is not looking for a reward. In one of the plays of Æschylus the actor said: "My soul relies upon its better self, and asks no higher praise." That is the language of the truest honesty. The Scriptures require the most rigid morality, the most practical honesty. The apostle says: "*Provide things honest in the sight of all men.*" (*Rom. 12:17.*)

Streams Run Railroad

IT looks as if the producing of electricity by water power would soon become general, as it is comparatively inexpensive. Public attention is called to this method of furnishing electrical power to some of the railroads, and to the large amount saved as compared with the cost of steam. The railroad locomotives in the whole country use steam equal to over 50,000,000 horsepower. In 1913 there were used in the United States 571,048,128 short tons of coal, twenty per cent. of which was consumed by the railroads, which amounted to 114,200,000 tons. On the Butte, Anaconda and Pacific Railroad in Montana a train of seventy-five heavily loaded cars is drawn by two electric locomotives whose power is supplied by hydro-electric plants. The water power running these plants would otherwise be lost. Previous to electrification, the road paid $22,500 a month for coal alone, plus the expense of transportation over its own line. Since electrification, it has cost the road only $8,000 a month for the delivered motive power. This is a saving of $174,000 a year. There is water power enough going to waste to furnish electricity as the motive power to the industries of the country. Until some man shall be smart enough to harness up the sea and make its tides run the wheels of industry, cheap electricity produced by water pushing its way to the ocean is likely to be the commonly adopted motor force to run our engines and do our work for generations to come. The tremendous subtle forces of nature challenging man's discovery and use, all lead us instinctively up to the Source of all power, and to his Son, who brought us the greatest dynamic force in the universe, and thus asserted his omnipotence. "*All power is given to me in heaven and in earth.*" (*Matt. 28:18.*)

Episcopal Women to Vote

THE Episcopal Convention for the Diocese of New York recently granted the right of suffrage to women in parish elections whenver the men should grant them that right. It is expected that the men will vote that privilege. Woman's singular loyalty to Christ is seen in the photograph of the tomb on resurrection morn, and of the crucifixion: "*There were also women looking on afar off.*" (*Mark 15:40.*)

The Psalms in the Light of the War

By REV. JAMES M. GRAY, D.D., Dean of the Moody Bible Institute of Chicago

THE title of this article is suggested by another appearing in a Canadian journal last spring, dealing with the subject of the Psalms as war-time reading. The writer of that article remarked that readers of the book of Psalms were discovering a new sense of oneness with its spirit. "Only six months ago," said he, "many were discussing the 'imprecatory' or 'vindictive' Psalms and urging that they be omitted as unsuitable for Christian readers, but now such talk is little heard." The Fifty-fifth Psalm was cited as containing a strikingly exact representation of present-day facts. "Horror, impatience, the sense of a gross injustice, the aggravation of the situation by the fact of kinship with the enemy, the putting forth of the enemy's hand against such as were at peace with him, the profanation of a covenant, the heart set upon war—all these appear in this psalm with photographic exactitude," he went on to say, "and through it all is the assurance of the ultimate triumph of righteousness and the comfort of casting the burden upon the Lord. It is a psalm for daily reading in these times."

The editor of the journal in commenting on the article said: "When the war is over, we believe many an Old Testament passage will have had fresh light shed upon it, and perhaps we shall understand, as never before, the statement of the psalmist that 'the Lord is known by the judgment which he executeth.'" Perhaps, as a contemporary naïvely remarked, "we have in these words of the editor a hint at the kind of peace he would dictate at Berlin."

However that may be, the point is this: that just what Christians in Canada and Great Britain are saying about these Psalms, Christians in Germany and Austria are saying, and indeed in every other nation engaged in the terrific conflict across the sea. The comfort extracted by any one of them is the comfort extracted by all, which is one of the evidences of the divinity of the Psalms, and that which differentiates them from any other literature outside the Bible. They meet the sorest need of men, all men and everywhere.

But after saying this, it remains that the Psalms (and we are now thinking of the "imprecatory" or "vindictive" Psalms) were not written especially for the comfort of any of the nations now in the theater of war, though of course in a secondary sense they are at liberty to apply it; but for a people who long since ceased to be a nation, yet whose blood today is moistening every battlefield. Is this to say that these Psalms now rise up to curse that people? Has Israel—for of her we speak—forever lost her opportunity against her enemies, and shall these imprecations, uttered by the Spirit of God, never be realized upon them? Is there no hour of triumph for the Jew over the Gentile? If so, hope for the earth has fled, for the only guarantee of lasting peace among the nations is bound up with the fulfilment of these cursings upon the enemies of Israel.

But this is not to say that Israel is so good, or so deserving of all this. Indeed, when all her holy privileges are considered, no more rebellious or ungrateful nation than she ever existed. But God has a purpose of redemption for the earth, in which Israel has a leading part, and one event essential to its execution is her reestablishment in Palestine, and another the subjection of her Gentile enemies. The prophets in both the Old and New Testaments are a unit in their teaching as to this, though for our purpose we speak only of the imprecatory Psalms.

TAKE the Ninth Psalm in illustration: (*a*) it opens with thanksgiving and exultation over the marvelous works of God (verses 1, 2); (*b*) but these works are the discomfiture of Israel's enemies, brought about by the execution of God's righteous judgments upon them, which judgments are associated with his "presence" (3, 4); (*c*) the enemies are the Gentile nations which, as such, are blotted out, come to an end, the very names of their cities having perished (5, 6, R. V.); (*d*) but the psalmist is a prophet, and is speaking of a time far distant from his day, a fact we are assured of because by him the Lord is seen sitting as King, judging the world in righteousness, comforting Israel, who is now putting her trust in him because he has come to her deliverance (7-10); (*e*) a further evidence that such an age and such a condition are before us is in the eleventh verse, where the Lord is seen dwelling in Zion (Jerusalem) from which center his doings are being declared among the peoples, i, e., the other nations of the earth; (*f*) verses 13 and 14 are a plea on Israel's part for that day to come, because she is now in affliction, and at the very "gates of death." And the plea is accompanied by a pledge that in that day she will show forth his praise; (*g*) faith rises at the thought, and the prophet sees the Gentile nations "sunk down in the pit that they made"; i. e., the pit which they made for Israel is the one in which their own foot is taken, and as a result, God is made known by his judgments upon them (15, 16). The conclusion of the Psalm is in the same vein, and the nations are to be made to know that they are but men.

To those who have given little attention to the subject, such an interpretation may seem unusual and strange; and yet the longer it is studied in the light of other prophecies, the more evident it will become that the key to the understanding of these Psalms is the relation they bear to what the Bible calls "the day of the Lord," and which students of prophecy identify with a period known as the millennium.

TAKE the Second Psalm: (*a*) Jerusalem is in the foreground, and the Gentile nations are tumultuously assembling around her, but their plots will be in vain (verse 1); (*b*) that which they are plotting is the overthrow of the authority of God and his Son Jesus Christ, who is represented by Israel in Jerusalem; (*c*) but their plots and assembling will come to nought, and in spite of them God will set up his kingdom in the earth, and his Son upon his holy hill of Zion (4-6); (*d*) the Son himself speaks and declares the decree. God has promised him the Gentile nations for his inheritance and they shall be his (7, 8); (*e*) they shall be his to rule while as yet they are unconverted and rebellious, for it is not the gentle persuasion of the Gospel that is set before us as the method of his rule, but crushing judgments, "the rod of iron," and dashing "them in pieces like a potter's vessel" (9); (*f*) in view of such a crisis, their kings and judges are exhorted to hearken to the voice of God; to serve him, and to yield themselves to his Son, lest they "perish in the way, for his wrath will soon be kindled" (10-12). The first three verses of this Psalm found an approximate fulfilment in the first rejection of Jesus Christ and his crucifixion at the hand of the Roman government (Acts 4: 23-28), but that the Psalm as a whole awaits a completer fulfilment is scarcely admissible of a doubt.

The time of its complete fulfilment may be sooner than we think, but nevertheless it will eventuate in that experience of blessing for the whole earth for which creation groans. Take the Sixty-seventh Psalm as an evidence of this: "God be merciful unto *us*, and bless *us*, and cause his face to shine upon *us*," says Israel (verse 1); and then his way shall "be known upon earth, his saving health among all nations" (2); the nations will "be glad and sing for joy" in that day, because God will "judge the people righteously, and govern the nations upon earth" (4); yea, the earth shall then "yield her increase" as she will have never done before, because God, "even our own God shall bless *us*, (Israel), and all the ends of the earth shall fear him" (6-7).

The imprecatory Psalms were written for Israel's comfort, though the Gentile nations (and all of us individually) may draw such comfort from them as is possible, for in some degree they are *applicable to all men when they turn from sin to God.* Nevertheless, the imprecations are to fall upon the Gentile nations (some of these very nations now at war) in that day, when they shall be gathered against Israel once more returned to her own land. How soon that day may come we do not know; but this we know, that out of those judgments permanent blessing comes, for Israel's deliverance from the Gentile nations means the subjugation of those nations at last to Him who rules in equity and truth.

BEFORE concluding this article it may be well to enlarge somewhat on what was said about God's using Israel as an instrument of redemption. The failure to apprehend this not only denies us the key to the imprecatory Psalms, but to many other important parts of Scripture, to say nothing about an understanding of the awful times in which we are now living.

God's purpose in Israel is threefold: (1) that she might be a repository of his truth in the earth; (2) a channel for the incoming of the Redeemer; and (3) a national witness to him before all the other nations. She has fulfilled the first two of these purposes, but failed in the last. And her failure here accounts for her own dispersion among those nations, and all the suffering she has endured and is still enduring at their hands. Moreover, so far as the nations are concerned, it is her failure as a witness to Jehovah that accounts for their disobedience to and separation from him today.

God's purposes, however, do not change; and if we understand his Word aright, Israel must be restored again to her own land, as we have said, and take up that witness to him which she has hitherto refused. It is the case of Jonah and Nineveh over again on a larger scale. It is after she has returned, and before her witness is begun, that the nations once more shall seek to enrich themselves at her expense. Twice hitherto have they besieged the capital, under Nebuchadnezzar and under Titus, and each time to her discomfiture. However, the third time it shall not be so, for "so shall the Lord of hosts come down to fight for Mount Zion and for the hill thereof" (Isa. 31: 4).

It is at this crisis, if our interpretation be correct, that the imprecatory Psalms find their complete fulfilment, and for that day the peace of the earth still waits.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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SYNOPSIS OF PRECEDING CHAPTERS

AMARILLY made her bow to Christian Herald readers from the threshold of the Barlow "Theayter," where she mopped floors and dreamed dreams. They saw her begin a struggle for the education necessary to the career of her dreams, and they went with her to St. Mark's, to the class whose teacher wore real hair and wasn't made up. Through this teacher, Colette King, Amarilly's mother became the laundress of St. Mark's and Amarilly met the rector, Rev. (St.) John Meredith, who invited her to attend morning service and who showed something more than a pastor's interest in Colette. Then scarlet ferver quarantined the Jenkinses and there came a morning when Amarilly had to forage for breakfast. The family fund once more got a modest start, which was accelerated by the mundane career of the minister's surplice, through which Amarilly and her thoroughness entered the world of art and the studio of Derry Phillips. Lunch with the artist preceded a permanent engagement as maid to begin in the fall. Meantime the boarder fell in love and the surplice continued its career through police court and pawnshop to the episcopal residence; but with the end of summer, and the return of Colette, it became evident that the garment had failed to perform a very important service, a lapse which caused John Meredith to follow the trail of the surplice with great energy and some anxiety.

CHAPTER XVII

JASON never sought the Golden Fleece with more unwearying perseverance than John displayed in the pursuit of the lost article which Colette refused to describe. His calls of inquiry didn't mean merely putting the question politely and taking his departure after receiving an answer. It meant, in the case of Mrs. Hudgers, a martyr's test of patience in listening to the devious and manifold routes taken by her rheumatic pains; a rehearsal of the late lamented Hallie's idiosyncrasies; the details of his last illness; his death, and his wearing of the surplice at the obsequies.

"No," she assured him decisively, as in departing he reminded her of his original question, "I didn't go fer to look in no pockit. I didn't suppose them things had pockits."

Then the scene shifted to Derry Phillips's studio, and this visit was fraught with more difficulties, for there was the case of Amarilly, which must be approached delicately and with subtlety.

After stating his errand concisely and receiving assurance that the pocket had not been examined, but that the model should be interviewed by him, John still lingered.

"It's very kind in you to give employment to Amarilly, Mr. Phillips."

Derry shook h's head.

"I am the one to be congratulated, Mr. Meredith. I really feel apologetic to Amarilly for accepting her services. They are so conscientiously and faithfully rendered that I feel she should be given a higher scope of work than she can find here."

John's keen perception recognized the sincerity in the ring of the pleasant young voice, and he was quite won by the boyish directness. An instinctive confidence moved him to extend the right hand of trust and fellowship.

"You have been instructive as well as benevolent," he remarked smilingly. "Two of Amarilly's errors of speech have been eradicated."

The young artist flushed in slight confusion, and then with a half-embarrassed laugh, he replied lightly: "Amarilly gave full measure of correction in return."

Responding to the nameless something in John that so insistently and irresistibly invited confidence, he related the little incident of the lunch and her request in regard to temperate orders in the future.

"And I don't mean to say," he replied with winning frankness, "that it was merely the request of a little scrub-that has kept me temperate through two months of vacation and temptation; but the guileless suggestion was the spark that fired the flame of a dormant desire to change—certain conditions."

John again extended his hand.

Derry partially understood.

"Amarilly has ardently interested friends," he observed whimsically. "There was one Vedder, a solemn young German, here to-day in my little mail interest."

John's call upon the negro preacher also demanded strategic approach. But his search was fruitless here as elsewhere, and he went away convinced that his colored brother had not tampered with the pocket.

Continued on page 1229

Beside the plow He walks with me,
And if my step be slow,
He pauses, waiting so that He
May lead me where I go.
I feel His presence at my side,
His hand upon my hair;
His love sweeps boundless, like the tide,
About me everywhere.

Beside the plow He walks with me,
I cut the furrows deep.
I know His gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And well I know the care
That keeps me safe from sin and harm
Is with me everywhere.

Beside the plow He walks with me,
And all my troubles sweep
Away. I know that there will be
No time to pine or weep:
My very oxen seem to feel
The rapture in the air;
The love that lives to bless and heal
Surrounds us everywhere.

Beside the plow He walks with me,
And lo, the sun shines down;
The same that smiled on Galilee,
And on a thorny crown.
God grant that when the shadows creep
Across the mountain fair
His love may still be wide and deep
About me everywhere.

MARGARET E. SANGSTER, JR.

1916 JANUARY

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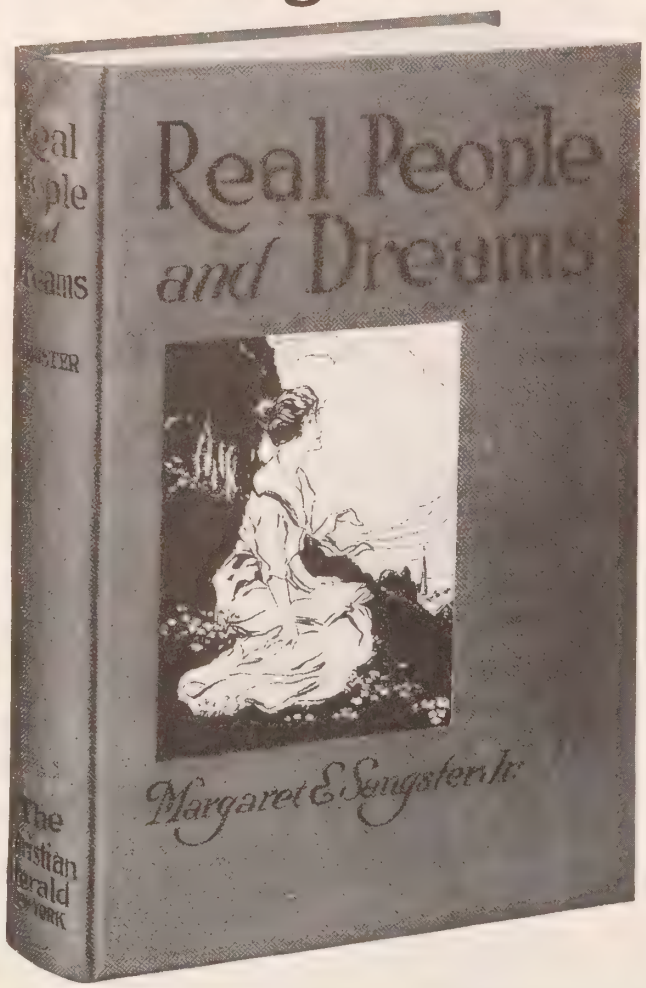
The Christian Herald Art Calendar for 1916 will prove a source of spiritual help to any household. The illustration above is printed in but two colors, the calendar itself is printed in eight beautiful colors. The illustration above is 9x11¾ inches; the Calendar itself is 15x19½ inches. It will make a handsome Christmas or New Year's present that will remind your friends of you every day in the year.

We will send this SUPERB Calendar, together with the Christian Herald for one WHOLE year, 52 issues, for **$1.75** *OR* To old subscribers sending us their renewal and one new subscription to the Christian Herald we will send two copies of this Calendar (mailed to separate addresses if desired) **FREE**

Add ten cents to your subscription for the Christian Herald Almanac for 1916, containing 100 pages of interesting facts and figures

Margaret Sangster, Jr.'s, New Book



"Real People and Dreams"

MARGARET E. SANGSTER does not "make up" her stories and poems—they just form themselves on the background of her mind, as wintry sprites trace wonderful pictures on window panes; and then, simply because she cannot help herself, she sits down and describes these pictures.

This is the work of a genius. It may unintentionally be taking away some of the credit which should be accorded her for these delightful stories and poems to say this, but there is no other explanation. Miss Sangster describes with entire abandon the picture that has formed itself in the background of her mind, indifferent for the moment to her audience, intent only on the artist's work of truly reproducing a vision.

And lo! These visions become realities. The men and the women, the sea, the sky, street cars, store counters, hospitals and family circles, all move out of dreams into reality. And there they stand in her pages, grouped in unforgetable scenes.

There are in all in this new book, "Real People and Dreams," by Miss Sangster, about 80 poems and 32 short stories and sketches, some of the titles being given below:

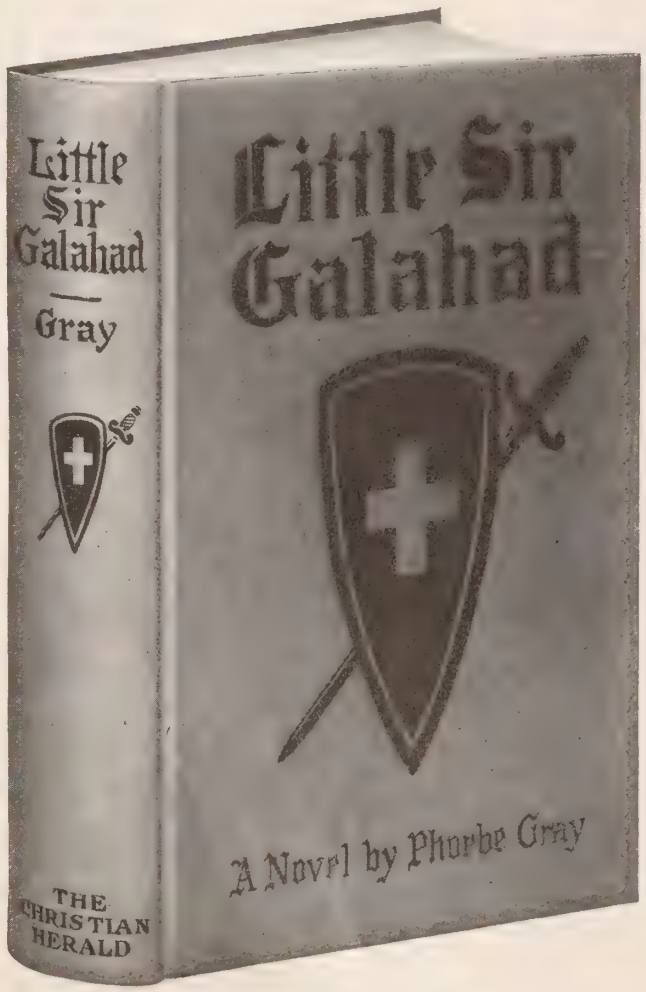
POEMS	STORIES AND SKETCHES
Jimmy Nealan's Sacrifice	The Little Girl at Home
The Madonna of the Street	In the Apple Tree
Black—(Negro Dialect)	A Mince Pie Thanksgiving
The Mother (Irish)	On Counting Chickens
"If Music Be the Food of Love"	The Story of a Smile
A Prayer	Count Your Blessings
The Shame of It	The City Streets at Night
The Right to Play	The Joy of Easter
Down the Hudson in a Storm	The Girl Who Came Back
The Night Ride	The Love of People
And some sixty others	And some twenty-five others

If—as you *will* do if you are wise—you order this book to use as a Christmas gift, you should certainly order a second copy for yourself, for otherwise you will find yourself hard put to it to give away your only copy. But if you intend to get the book solely for yourself, then by all means secure a second copy, for you will be eager to send one to some friend as a Christmas gift.

"Real People and Dreams," handsomely bound, will be sent postpaid with the Christian Herald for one year for $1.85. Or we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

Address THE CHRISTIAN HERALD, BIBLE HOUSE, New York

A Story for the Family Circle



Full of Fun, Frolic, and the Finer and Nobler Side of Human Nature

OUR age has been a fortunate one in its stories of youth. Looking back over the long and delightful procession, from "Little Lord Fauntleroy" down along the line of "Rebecca of Sunnybrook Farm," "Pollyanna," and now "Amarilly," whose wondrously attractive story is running in the Christian Herald, we see that it has been an extraordinary time for stories that show the beautiful realism of youth. Now we have another, "Little Sir Galahad," by Phoebe Gray, which the Christian Herald is offering this season.

Little Sir Galahad is a boy every bit as wonderful and with as high ideals as those of the ancient Knights, but he is an up-to-date hero and a very real little personage, quick-witted, clever and amusing, and, together with his youthful friends who come under the magic spell of his influence, he goes through many exciting experiences and keeps the reader's interest absorbed right through the story.

"Little Sir Galahad" has quite a variety of friends, including stanch little Mary Alice, who grows up to a winsome womanhood, and poor Lem Brown, who had to be helped ever so often. Then there is a big background of old and young folks who must certainly have been drawn from actual life, as we have all known just such people. Besides, there is a big-hearted millionaire—but we must not anticipate, for to tell the story even in outline would rob you of the pleasure of reading the book for yourselves.

We don't know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story, that it appeals to the reader probably with greater force than if the action were on a more dignified level; but though we may be men and women grown, we are all children at heart, and when the golden door of youth opens for a moment, we are glad to go back to those delightful days when "all the world was sunshine and all the geese were swans." "Little Sir Galahad" is really a story of the golden age in our own time, that beautiful season which makes life radiant while it lasts—the season of which an American poet wrote:

"When youth, the dream, departs
It takes something from our hearts
That never comes again."

"Little Sir Galahad," 376 pages, illustrated and handsomely bound in cloth, will be sent postpaid with one yearly subscription to the Christian Herald for $2.00. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

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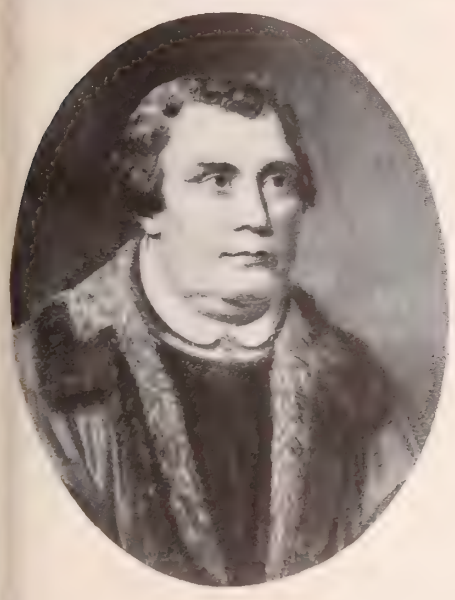
Martin Luther Anniversary Book

"Luther in Light of Recent Research"



WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the approaching celebration of the Four Hundredth Anniversary of the nailing of Luther's famous theses on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation.

The Christian Herald has secured the exclusive American rights of this book, and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and the expression of the original in a remarkable degree.

A distinguished American scholar, Professor W. H. T. Dau, to whom The Christian Herald submitted the translated work for final revision, writes:

"For ten days I have been engaged in examining Professor Huth's manuscript and comparing it with the original. I had someone read the German text to me, while I had the English translation before me. I have read every word of the translation. Professor Huth's translation has been made from the third, or last, edition of Boehmer's treatise, and is in this respect up-to-date. Moreover, my appreciation of his work has only been rendered more intense and, as regards the details of his workmanship, more intelligent by my reading.

"Professor Huth has done three things which stamp him a translator of great value: 1. He has made the idiom of our English language, both as regards the choice of words, phrases and proverbial sayings and the construction of clauses, to be a paramount issue in his work. 2. He has favored that most masterful element in English diction, the short clause, and has for this reason often cut Boehmer's ponderous German clauses into three or more English clauses, in such a way, however, that the logical connection has not been broken. 3. He has, both for the sake of euphony and the harmonious construction of a thought with its ramifications in the mind of an English reader, telescoped whole clauses or sets in Boehmer's construction, and vice versa. The grand result of this method of translating has been to make Professor Huth's rendering read as if it were no translation at all, but thought cast originally into good idiomatic English diction."

THIS great book, which should be read by every Protestant in America, is supplemented by a series of eighty-one Luther pictures, all of them from the most authentic sources, and the whole forming a Luther Picture Gallery, which, in point of variety and historic value, has probably not been surpassed in this country. Each page of the Picture Collection carries its own printed explanation.

The "Foreword" to Boehmer's work, by Prof. J. H. Robinson of Columbia University, pays a high tribute both to biographer and translator.

Boehmer's "Life of Luther," including the Luther Picture Gallery, will be sent to any address with The Christian Herald for one year for $2.25, or we will send to old subscribers FREE, as a reward, this volume for sending us two new yearly subscriptions to The Christian Herald with $3.00.

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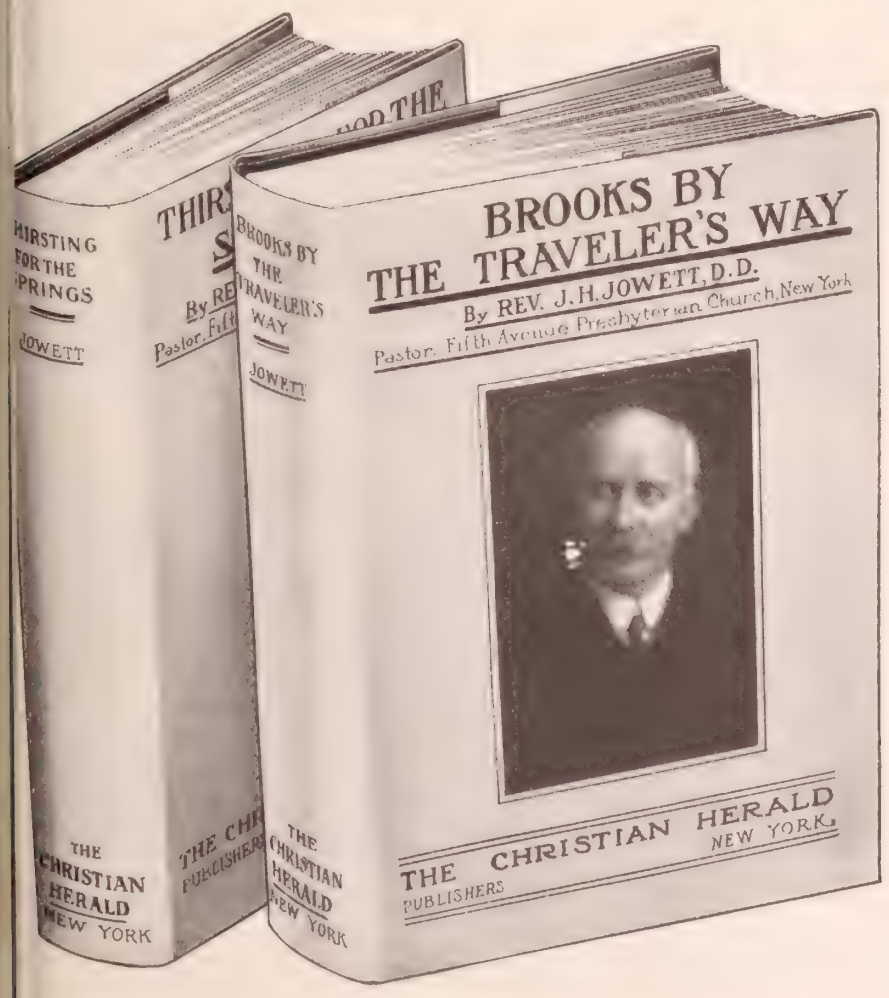
Two Books by a Famous Pastor

REV. J. H. JOWETT, D. D.



DOCTOR JOWETT has been aptly described as "the most spiritual preacher in America." He has written these two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way," in his happiest vein and the gift of felicitous expression shines out on every page.

The reader is carried along through gardens and woodlands as on a pleasant journey. He is in a rarified atmosphere and is buoyed and uplifted unconsciously at every step. The varied experiences of life, its trials, allurements, disappointments and surprises, pass before him like a moving picture. He drinks deep draughts at the springs of faith, warms himself in the sunlight of hope, and finds cheer and comfort, consolation and strength to go forward.

Doctor Jowett is a deep student of human nature and has a faculty of kindling the finer emotions and awakening the noblest ambition. This was the impression on the minds of the editors of The Christian Herald, after reading these two companion volumes. The books will be welcomed by thousands, who will be glad of the inspiration they afford.

Some of the subjects he discusses in his own delightful fashion are:

The Degeneracy of a Soul
The Passing of the Burden
How to Know God Better
The Earthly and the Heavenly
Loving the Enemy
To Know Jesus
What I Would if I Could
The Living Water
A Song in the Night
The Roots of the Blessed Life
Spiritual Culture
The Secret of Hope
My Need of Christ, Christ's Need of Me
Lightening the Burden
No Failing! No Forsaking!
Perilous Sleep
Beauty in the Heights
Desiring and Seeking
The Modesty of Love
The Heavy Laden

The two volumes, handsomely bound and aggregating 530 pages, will be sent together with The Christian Herald for one year for $2.00. Or the two will be sent to old subscribers FREE, as a reward, for sending us one new yearly subscription to The Christian Herald with $1.50.

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THE IDEAL FAMILY NEWSPAPER

A FRIEND wrote us, a few days ago, this definition of a Christian family newspaper: "It should contain all the news of the world that is worth printing, presented from a Christian view-point. Nothing that makes for real progress should be omitted. The wondrous story of the march of Christianity should be a prime objective in its program, and nothing that would stimulate and encourage Christian effort or that would elevate life to a higher level, making it nobler and more helpful and Christlike, should be passed by.

"Then the Family should not be forgotten, for the ideal Christian paper should contain something that would personally interest every member of the household. It should be a journal without prejudice or bias and always loyal to the truth. Its standard of principles should be high, its judgment sound, mingling generosity with justice, and through it all there should run a clear current of kindness, sympathy and practical helpfulness. And this, I submit," he wrote in conclusion, "is a very fair definition of your excellent paper, the Christian Herald."

We wish to express our lively appreciation of the foregoing outline of the aims and principles of a Christian newspaper, which comes from an old and discriminating reader, who has been a member of our Family Circle for many years. He has accurately indicated the standard toward which we have constantly striven, and while we note in his letter a spirit of kindly indulgence for his favorite journal, we are never unmindful of the fact that the Christian Herald is largely the result of the united efforts and influence of its readers. They have made it what it is, and it gives us pleasure to make the acknowledgment. They have made it the channel of world-wide benevolences, of great missionary

OUR SPECIAL FEATURES

Fifty-two Sermons by Famous Pastors

You hear a sermon by a noted preacher; it greatly impresses you. But afterward, how much of it can you remember? Each of the fifty-two sermons by famous pastors, which will appear in the Christian Herald in 1916, you can read at your leisure, and read and read again, and most of them you *will* read and read again. They will be meat and drink to your spiritual life. Among the many men who will speak from the Christian Herald pulpit are: Rev. J. H. Jowett, D. D., Dr. G. Campbell Morgan, Rev. Charles E. Jefferson, Dr. J. Wilbur Chapman, Pastor D. H. Steffens, Rev. C. H. Parkhurst, Bishop Luther B. Wilson, Pastor Charles Wagner, Dr. R. A. Torrey, Professor W. H. T. Dau, Rev. David J. Burrell. The famous Christian Herald pulpit is interdenominational and wholly evangelistic.

Daily Meditations by Dr. J. H. Jowett and Others

Thoughts that turn us away from sordid things; words that set us thinking better thoughts; impulses toward nobler living; heart's-ease and soul's-rest and hopes of heaven—such are the Meditations, one for each day in the year, prepared especially for the Christian Herald Family by four of the most spiritual-minded men in the ministry today: Dr. J. H. Jowett, F. B. Meyer, D. D., Clayton Sedgwick Cooper, and Rev. E. W. Caswell.

A War-Chastened Church

Christianity with Christ *not left out*. What a day for the world will that be in which Christianity, purged of the dross of ages, stands forth as the only hope of the world! "The dross of the ages"—of what does that consist? The Church, refined and purified by the fire of war, what would such a church be like? We think you will find the stimulating answer in a special article on "Christianity After the War," which will appear in the Christian Herald soon after the first of the year.

Shall Church or State Educate Your Child?

The question of giving religious instruction in the public schools has suddenly come to the front, and is arousing the keenest interest in all religious and educational circles. No one subject will be more discussed throughout the land in 1916 than this. We are glad to be able to announce papers from authorities treating this serious question from all points of view. This group of articles will be of the highest value to our readers.

A New Kind of Career

Ambition usually fixes upon a definite goal. For most, that goal has to do wholly with success in this world. A new movement is on foot to stir the ambition of young folks to set their goal beyond the confines of this world and within the portals of heaven itself. This is called the ambition of "the Unselfish Career." It is not general ambition, such as every Christian has, but a specific one. It means the selection of a life work which shall be for the uplift of others. It means putting aside all opportunities for worldly success, and adopting a career that continues on through eternity. Perhaps *you* will find something in this movement to change all the currents of your life.

The Real Secret of Health and Wealth

Scientists have been exploring anew the human mind, and have discovered amazing secrets concerning the sources of health, the laws of religion, and the problems of society. What they have to say is well worth your serious consideration, and we shall tell you these things in succeeding issues.

Professor James M. Gray on Prophecy

Professor James M. Gray, Dean of Chicago Bible Institute, will give Christian Herald readers the benefit of his scholarship in four special articles of the utmost interest to all Christians. The subjects of these articles are: "The Battle of Armageddon, Where it will be Fought, and What it Means"; "The Psalms in the Light of the War"; "The Angels at Mons, or Satan and Satanism at the End of the Age"; "The Second Coming of Christ—Is It to Be Visible or Spiritual?" It is unnecessary to more than name the subjects to arouse your interest in these forthcoming splendid articles.

A New Chapter to the Book of The Acts

This chapter will be written out of the real experiences of Christians of today. These Christians may be apostles in the quality of their services, or they may be hitherto unheard-of disciples. But in any case, the stories of how they have been transformed by the indwelling Spirit of Christ, and how they have been able to "overcome," and "stand fast," and win other souls to Christ, will constitute one of the most helpful of all the special features in the Christian Herald for 1916.

With Archeologists in Bible Lands

The war has greatly interrupted this ever interesting department of scientific research, and has postponed some important undertakings, but nevertheless enthusiasts have been able to continue their explorations in the ruins of ancient cities, and have made many finds that throw a helpful light upon the Scriptures. Prof. Edgar James Banks and Albert T. Clay, authorities whose writings are already popular with Christian Herald readers, will describe what has been done in this department of Bible knowledge during the year past.

Getting Results in Church Work

We hear a good deal about decline in church efficiency—why not take note of the other kind of church—there are a great many of them—the successful kind? How do churches situated exactly as yours is, achieve the success that your church, possibly, does not have? We shall tell you how small churches in isolated spots and big churches in crowded communities are making the most of their opportunities today.

In the Footsteps of Dr. Clark

Dr. Francis E. Clark, President of the Christian Endeavor Society, who has but recently recovered from a serious illness, will spend many months in a tour through strange places of the world. Few travelers have powers of observation equal to Dr. Clark's, and still fewer can tell with his charm and clearness what they see. We are to be privileged to give our readers his own story of the scenes he will visit, in Hawaii and the Far East, well illustrated as always, and, as always, certain to instruct and delight the reader.

Shall the Church Enter Politics?

Just what part, if any, the Church should take in shaping the civic policies of the country, has never been definitely settled. It is what is called a moot question. But with the world at war with itself, the course of the one great neutral nation in its national politics becomes of extraordinary importance, and to many it seems that the time—or a time, at any rate—has arrived, when the Church must have something to say on national issues. We shall hope to throw some light on such an important subject, and shall also be glad to devote space to giving the views of our readers about it.

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FOR THE IDEAL CHRISTIAN HOME

enterprises, of movements that have awakened whole communities, of innumerable deeds of Christlike kindness and sympathy. With their warm cooperation it has gone on its way year after year, from triumph to triumph. Its weekly pulpit, through the leading preachers of two continents, sends out messages of spiritual invigoration and encouragement to an audience equal in point of numbers to those addressed by a thousand city pastors, speaking to crowded churches, simultaneously. In this and in all other activities, the conductors of this journal are sincerely thankful that it has been made the chosen channel through which so much good is being done throughout the world.

Looking forward now to another year, we believe we may say with confidence that we shall advance a little farther toward the high standard of purpose so well expressed above. You will gain some idea of what we have planned for the year in the brief mentions made below of the various features. We have been unusually fortunate in our arrangements for special articles and contributions to regular departments, and in every way that it is possible we shall make the Christian Herald a better, stronger, more desirable Christian family newspaper than even our good friend has declared the paper to have been in the past. We hope to retain every one of the members of the great Christian Herald Family as friends and readers throughout the year, and with the aid of all who would see the influence of such a family paper extended we hope to greatly increase the number of our readers. To this end, in addition to the splendid program of contents, we have provided the very attractive book offers which are described in other pages, and we earnestly invite your cooperation for a new year of achievement for Christ and his Church.

FOR THE NEW YEAR

Helps from a Great Bible Authority

There is no more satisfying Bible authority on the two hemispheres than Professor David Smith, the famous author of "The Days of His Flesh," which has ranked him with Geikie, Stalker, Edersheim and other great writers on the life of our Saviour. Professor Smith, who occupies the chair of theology in Magee College, Londonderry, has consented to write for the Christian Herald during 1916 a department in which he will discuss fully and luminously a single Bible question every week. These weekly expositions will be found not only scholarly in the highest degree, but so simple and clear in statement that they will be a welcome spiritual help to thousands. They will begin with the first issue of the New Year.

Teaching War in the Sunday School

That is, does the Bible teach that war is right? Sunday School workers especially are agitated upon this question, because of a seeming conflict between Jewish history and New Testament theology, and it is certainly a subject well worth our readers' attention. So we shall give some contributions to it during the year.

A Century with the Bible

The 100th anniversary of the American Bible Society, which will be celebrated in 1916, furnishes an excellent opportunity for a review of the activities of the various agencies which have been so splendidly at work during that period translating the Bible into all languages and dialects, and distributing it over the face of the whole earth and wherever ships sail the seas. This story is a mighty romance, packed with human interest and spiritual uplift. You cannot afford to miss it.

What Is the Matter with the Panama Canal?

Some say that perpetual motion has been discovered in the slides of the canal. Some say they are not slides at all, but—well, right here comes the question: "What *is* the matter with the canal?" A truly astonishing revelation has been made to the Christian Herald, and the special articles dealing with this serious question are bound to cause a sensation. Whether they will also create a popular demand for congressional inquiry remains to be seen.

Tellers of Tales

The story of Amarilly, which is now running in serial form in the Christian Herald, will be followed before the year is through by one, and possibly two, other serials of high order. We are also selecting many short stories with the utmost care, and shall publish a liberal number of the choicest pieces of fiction that we can secure. In many cases these stories will be illustrated.

Will the Movies Invade the Church?

And if they do, will they be resisted, or welcomed? Is the Church overlooking a tremendous new force, which can be directed into evangelistic channels? Let us talk this over together during the year, and find out what others think, and what others are doing, and perhaps we shall discover that this is a very important subject to look into.

What Will Your Child Become?

There seems to be a startling number of misfits in the world. Too many, by far, if sociologists are to be believed. The explanation most generally given is that there is something wrong in the school system. The remedy that is being offered is vocational training. Vocational training is rapidly finding a place for itself. Do you think it will help *your* child? Perhaps our articles on this subject will help you decide.

Departments That Have Proven Popular

A canvass of Christian Herald readers year by year enables us to judge the relative value of the different departments of the magazine, and those which are in high favor will be continued throughout the year. Foremost among these is the Sermon page, to which reference has already been made. We are looking forward to an exceptional class of sermons in 1916.

The Meditations, also mentioned above, will be of a high order of helpfulness. Rev. F. C. Iglehart, D. D., has long since proved his mastership in linking up news with the Bible, and his always interesting Bible and Newspaper page will be continued.

We shall bring the teaching ability of selected leaders in Sunday School work to bear upon the weekly lessons, and many practical problems of the Sunday School will be answered through that department.

The topics for the Young People's Meetings, Christian Endeavor, Baptist Young People's, Epworth League, will be helpfully treated, and the Prayer League will continue to carry forward its great mission of encouragement and blessing.

We count the weekly contributions by Miss Margaret E. Sangster, Jr., as among our departments, although as a matter of fact these are really special articles in themselves upon a wide range of subjects, all of them reflecting her active imagination and delightful point of view. These articles are looked forward to by thousands of our readers.

You will have noticed of late that we have been devoting the best part of two pages to a condensed review of the News of the World for the Week. This illustrated department, including the story of the progress of the war by the military expert, Anthony Arnoux, will receive especial attention during the year, in order to make it a much more valuable summary of current events than ever before.

The popularity of our Mail Bag page continues unabated, and we hope that through that department innumerable points of contact will be established between the Christian Herald and its multitudes of readers.

The monthly hints to investors will be retained, and we are glad to note that this has proved of so much worth to a great many readers.

The whole policy of the Christian Herald will continue to be reflected through that foremost of its departments (excepting, possibly, the Sermon page) the Editorial Forum. Great questions of the day in Church and State will be treated here in the light of the teachings of Jesus Christ, fearlessly, kindly, helpfully.

What You Don't Know About Alaska

What you don't know about Alaska will simply astonish you, when you find it out. There is just one man in the world who can tell you about Alaska in a way that will make you wonder, if you know anything at all about any part of the world. That is Frank G. Carpenter, famous as a traveler and writer. He has spent a year in that great unknown region, and has come back with a wealth of pictures and a wonder book of facts. We have arranged to print his story from week to week, running through several months, just possibly through the year, of course with pictures, and you cannot fail to appreciate our thought for you when you begin to read these exceptional articles.

Art in the Christian Herald

We are bending every effort to making the appearance of the Christian Herald a delight to the eye. The pictorial work during the coming year will be in charge of experts, and we wish especially to mention that we have secured a large number of most beautiful colored photographs of Holy Land Scenes. The subjects of these photographs are in themselves both beautiful and instructive, and their color treatment makes them genuine works of art. These will be liberally interspersed with other subjects as front covers during the year, and every one of them will be a gem. We are exceedingly happy in being able to make this announcement, for we know that our readers will be charmed with these Holy Land pictures.

Send in Your Subscription AT ONCE—$1.50 a Year

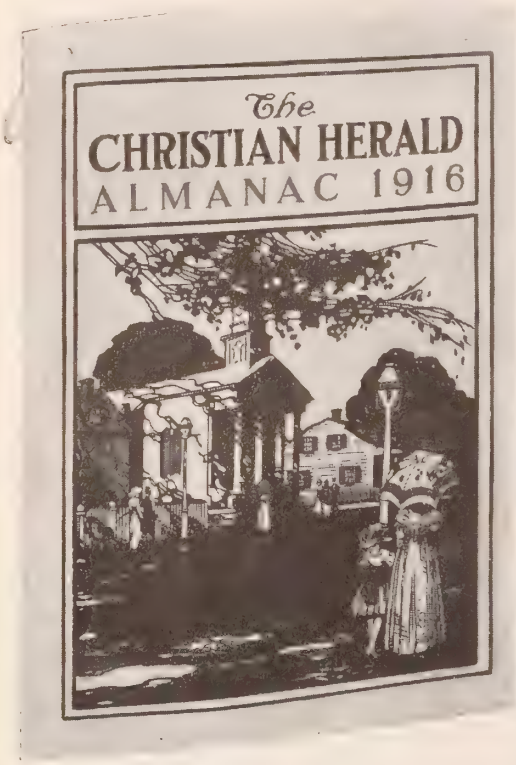
Address: THE CHRISTIAN HERALD, Bible House, New York

Add ten cents to your subscription for the Christian Herald Almanac for 1916, containing 100 pages of interesting facts and figures

Our 1916 Almanac Is Ready

THE CHRISTIAN HERALD ALMANAC is an especial favorite with our readers. It has come to be one of the family all the year round in thousands of households. This year it will be better than ever.

The department devoted to the religious bodies in the United States is an epitome of the comparative strength of the different denominations. All of the prominent ones are described. You will find interesting facts and figures of your own and other denominations. You will also find a number of Difficult Bible Questions Answered. These have never appeared before. The Christian Herald Prayer League and its wonderful expansion is also discussed at length.



1916 being a Presidential Election year, we have included necessary information for the use of the voter in the election next November.

The Almanac will contain a complete story of the European War up to date of going to press.

There will be a comprehensive description of the Lincoln Highway.

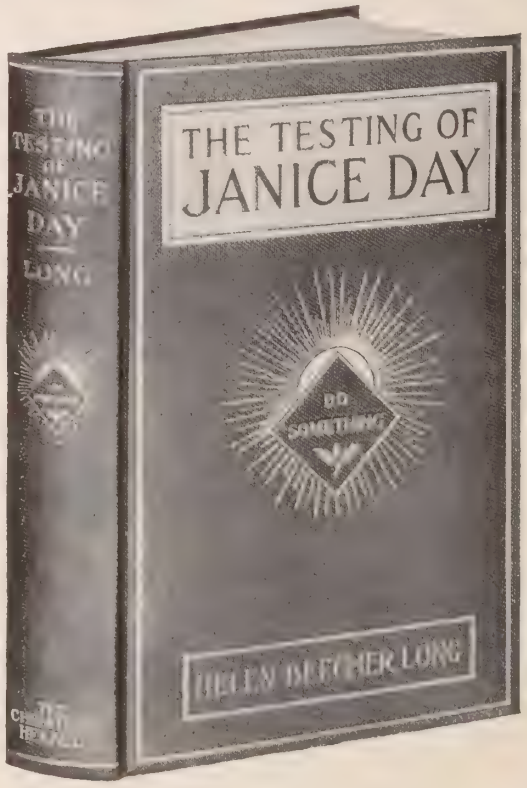
Many features of special interest to women; prose and poetry; wit and humor, sparkle in the pages of this wonderful Year-Book.

Add ten cents to your subscription to the Christian Herald and we will send you the Christian Herald Almanac for 1916, postpaid.

A New "Do Something" Book

DID you read "Janice Day," which we offered with the Christian Herald last year? You will remember it was the "Do Something" Book.

The success of the book was such that the author, Helen Beecher Long, wrote a sequel entitled, "The Testing of Janice Day." It is a vivid and delightful picture of typical New England life and character.



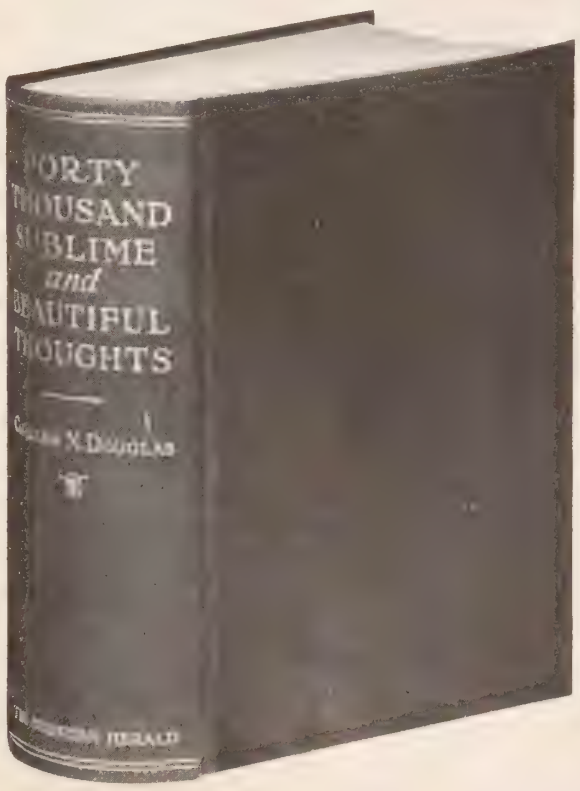
Janice Day, by her contagious example, awakens the slow village of Polktown to wonderful possibilities. She finds the townsfolk lazy and shiftless. Her own ambition to do something impels her to do her utmost to improve her surroundings. And gradually her influence effects many reforms. One dramatic piece of self-sacrifice on her part wins the heart of all the villagers.

We shall not tell you the story here, but every reader of Janice Day will welcome the second "Do Something" book as it carries through the good work started in the first volume.

We will send "The Testing of Janice Day," 310 pages, with gold stamped cloth covers, together with the Christian Herald for one whole year for $2. Or, we will send to old subscribers, FREE, as a reward, "The Testing of Janice Day," for sending us one new yearly subscription to the Christian Herald with $1.50.

40,000 Beautiful Quotations

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. It was a remarkable compilation and it was used largely in public as well as private libraries throughout the United States.



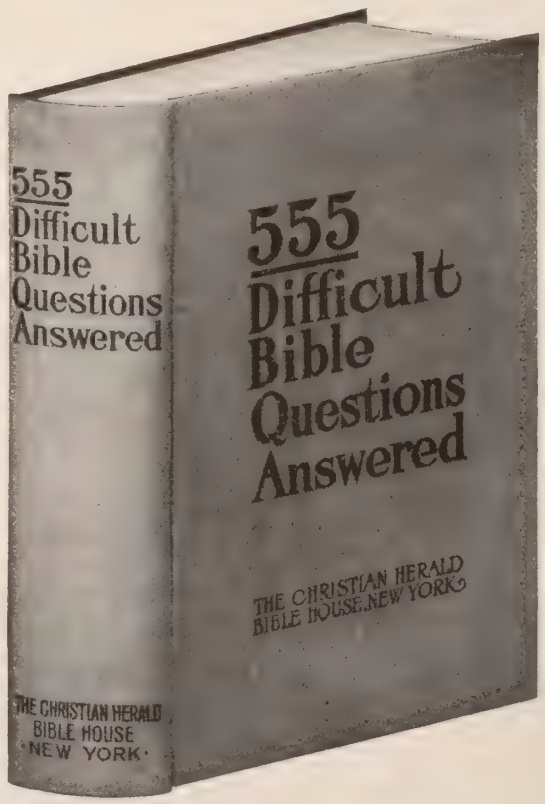
In the course of time, the edition of this book became exhausted. Since then we have had so many inquiries for the work that we have felt constrained this year to republish it thoroughly revised.

The mission of this work is to supply a universal need which is felt by the multitude of busy men and women of today, who, while eager to be initiated into the society of the great masters of literature, find it impossible to devote the time necessary to accomplish that result.

We will send you this volume together with The Christian Herald for one whole year for $3; or we will send to old subscribers FREE, as a reward, "Forty Thousand Sublime and Beautiful Thoughts" for sending us two new yearly subscriptions to The Christian Herald for $3.

A Companion to the Bible

HAVE you bought your copy of "555 Difficult Bible Questions Answered"? Here is another book which has had a wonderful success during the past year, and every lover of the Bible should possess a copy. Indeed, it is a wonderful help to Bible study.



This book is the result of research covering a period of 24 years. Its theology is thoroughly sound, being along the lines followed by the ablest living orthodox expositors. Such questions as the following are answered:

"Is trouble sent as a punishment?" "Can one be saved without knowing it?" "Is wealth an evil or a blessing?" "Does God send disease?" "Should a Christian marry a non-Christian?" "What is the unpardonable sin?" "Is sinlessness possible?" "Was the ascension in human form?"

There are 547 other equally important questions in this book.

We will send you, postpaid, a copy of "555 Difficult Bible Questions Answered," together with the Christian Herald, for one whole year for $1.85; or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

Add ten cents to your subscription for the Christian Herald Almanac for 1916, containing 100 pages of interesting facts and figures

MONEY-SAVING COMBINATIONS

Save Money on Your Magazines

NOW is the time to order your magazines for the coming year. The Christian Herald has special facilities for the prompt handling of magazine orders. You may send us your orders for your entire magazine list. Send us your order now for what you want. Advise us which magazine subscriptions are new, and which are renewals. On all renewals we will see that your subscription is extended a full year from the date of expiration.

Class Number		Price Per Year	
8	The Christian Herald – with any One of the following Class 8 Magazines	$1.50	
8	People's Home Journal	.50	$1.55
8	Housewife – – – –	.50	
8	Today's – – – – –	.50	
	Any Two of the above Class 8 with		$1.95
8	The Christian Herald	1.50	
8	The Christian Herald	1.50	$1.65
0	McCall's – – – – –	.50	
8	The Christian Herald	1.50	$1.75
2	Home Needlework – –	.75	
8	The Christian Herald	1.50	$1.90
5	Ladies' World – –	1.00	
8	The Christian Herald – with any One of the following Class 17 Magazines	1.50	
7	Something to Do Magazine – – – – –	1.00	$2.00
7	Modern Priscilla – –	1.00	
7	Boy's Magazine – –	1.00	
7	American Boy – – –	1.00	
	Any Two of the above Class 17 Magazines with		$2.85
8	The Christian Herald –	1.50	
8	The Christian Herald –	1.50	$2.15
0	McClure's – – – – –	1.00	
8	The Christian Herald – with either One of the following Class 23 Magazines	1.50	$2.30
3	Metropolitan – – –	1.50	
3	Delineator – – – –	1.50	
	Both of the above Class 23 Magazines with		$3.45
	The Christian Herald –	1.50	
8	The Christian Herald – with any One of the following Class 25 Magazines	1.50	
	American – – –	1.50	$2.40
	Woman's Home Companion	1.50	
	Everybody's – – –	1.50	
	Any Two of the above Class 25 Magazines with		$3.65
	The Christian Herald	1.50	
8	The Christian Herald	1.50	$3.90
	Current Opinion – –	3.00	

Class Number		Price Per Year	
23	The Christian Herald – with any One of the following Class 40 Magazines	$1.50	
40	Youth's Companion –	2.00	$3.15
40	World's Work – – –	3.00	
40	Review of Reviews – –	3.00	
	Any Two of the above Class 40 Magazines with		$5.15
23	The Christian Herald –	1.50	
	The Christian Herald – –	1.50	$1.90
	Little Folks – – – – –	1.00	
	The Christian Herald – –	1.50	$2.00
	Etude – – – – – – –	1.50	
	The Christian Herald – –	1.50	$2.00
	Garden Magazine – – –	1.50	
	The Christian Herald – –	1.50	$2.00
	Pictorial Review – –	1.50	
	The Christian Herald – –	1.50	$2.00
	Mothers Magazine – – –	1.50	
	The Christian Herald – –	1.50	$2.15
	Home Needlework – – –	.75	
	McCall's – – – – –	.50	10 cents additional for different addresses.
	The last two magazines must go to the same address		
	The Christian Herald – –	1.50	$2.15
	Housewife – – – – –	.50	
	Ladies' World – – – –	1.00	15 cents additional for different addresses.
	The last two magazines must go to the same address		
	The Christian Herald – –	1.50	$2.40
	Modern Priscilla – – –	1.00	
	Home Needlework – – –	.75	20 cents additional for different addresses.
	The last two magazines must go to the same address		

If you desire to make a combination other than those above you may do so in the following manner: Beside each magazine will be found a Class Number. Set down the class numbers of the magazines you want. Add up the class numbers and multiply by five. The result will be the right clubbing price.

NOTE: THE CHRISTIAN HERALD *must* be included in every club.

EXAMPLE

Christian Herald	Class No. 23
American Magazine	Class No. 25
Delineator	Class No. 23
	71 x 5
Total Clubbing Price	$3.55

Canadian and Foreign Postage extra

The Christian Herald – –	$1.50	$2.65
Mothers Magazine – – –	1.50	
Ladies' World – – – –	1.00	50 cents additional for different addresses.
McCall's – – – – – –	.50	
The last three magazines must go to the same address		
The Christian Herald – –	1.50	$3.15
Woman's Home Companion	1.50	
American – – – –	1.50	50 cents additional for different addresses.
The last two magazines must go to the same address		
The Christian Herald – –	1.50	$3.15
Delineator – – – – –	1.50	
Everybody's – – – – –	1.50	40 cents additional for different magazine.
The last two magazines must go to the same address		

SPECIAL PRICES FOR RELIGIOUS PAPERS

We have succeeded in arranging to club THE CHRISTIAN HERALD with a number of religious publications at special prices, which should prove very attractive to our readers who desire to add to their quota of religious literature during the year.

The following are especially attractive:

	Price Per Year	
Prophetic and Mission Record [3 years. Amer. Advent Miss. Soc.]	$.35	$1.60
The Christian Herald – –	1.50	
American Messenger – –	.50	$1.65
The Christian Herald – –	1.50	
Daily Bible – – – – – –	.60	$1.75
The Christian Herald – –	1.50	
The Protestant Magazine –	1.00	$1.95
The Christian Herald – –	1.50	
Record of Christian Work –	1.50	$2.00
The Christian Herald – –	1.50	
Christian Standard – – –	1.50	$2.30
The Christian Herald – –	1.50	
Christian Endeavor World –	1.50	$2.50
The Christian Herald – –	1.50	
The Presbyterian Banner –	2.00	$2.90
The Christian Herald – –	1.50	
The Standard (Baptist) –	2.00	$3.00
The Christian Herald – –	1.50	

Address All Orders to THE CHRISTIAN HERALD, Bible House, New York

CUT THROUGH HERE

USE THIS ORDER BLANK

THE CHRISTIAN HERALD, Bible House, New York City: — Enclosed find $..... for ..... subscriptions to THE CHRISTIAN HERALD and the Magazines and Books as indicated below. Please send to the following addresses:

State Number of Subscriptions

		NAME	STREET AND POST OFFICE	STATE
Send THE CHRISTIAN HERALD	*to*			
Send ..... Here give name of book desired	*to*			
Send ..... Here give name of magazine	*to*			
Send ..... Here give name of magazine	*to*			
Send ..... Here give name of magazine	*to*			

Date ..... 19 *Name and Address of Sender* .....

Add ten cents to your subscription for The Christian Herald Almanac for 1916, containing 100 pages of interesting facts and figures

The Bible Picture Contest

Can You Describe This Picture

By Means of a Suitable Verse from the Bible?

AN EDUCATIONAL COMPETITION FOR REWARDS

THE CHRISTIAN HERALD believes that all who participate in its Bible Picture Contest (starting very soon) will find themselves immeasurably rewarded in educational exercise and *training in observation, memory, discrimination,* in *enrichment of language,* in increased *Biblical knowledge and inspiration.*

IN addition to these mental and spiritual benefits, the Christian Herald offers an *exceedingly generous list of over 400 rewards of merit,* to gladden the hearts of those contestants who will excel by submitting the best answers (suitable Bible verses) for the series of 60 pictures which constitute the Bible Picture Contest. And every person, able to read and write, will have an equal opportunity. Not special knowledge, but *good sense* will be the test. A standard list of eligible verses has been established; and all that the contestant needs to do is to choose the most fitting of these given verses.

The Contest is open to everybody without required expense. Men, women and children should all enjoy this splendid home recreation. You will undoubtedly find the Bible Picture Contest the best all-around enjoyment you have had in a long time.

The Bible Picture Contest may bring you the fulfilment of your fondest hope. Isn't there something you have always wished for—in behalf of loved ones, if not for yourself—but which only a large sum of money could buy? *Education, travel, comforts, charity, business improvement,* an *automobile,* a *piano!* compose your own thought on this subject. Well now, here is good news:

***$1,000.00** IN GOLD IS THE FIRST REWARD. **$500.00** IN GOLD IS THE SECOND REWARD.* **414** ADDITIONAL COMMENSURATE REWARDS. YOU MAY DO WHAT YOU LIKE WITH THE MONEY WHEN YOU'VE EARNED IT.

See if you can pick out the most appropriate text from among the following:

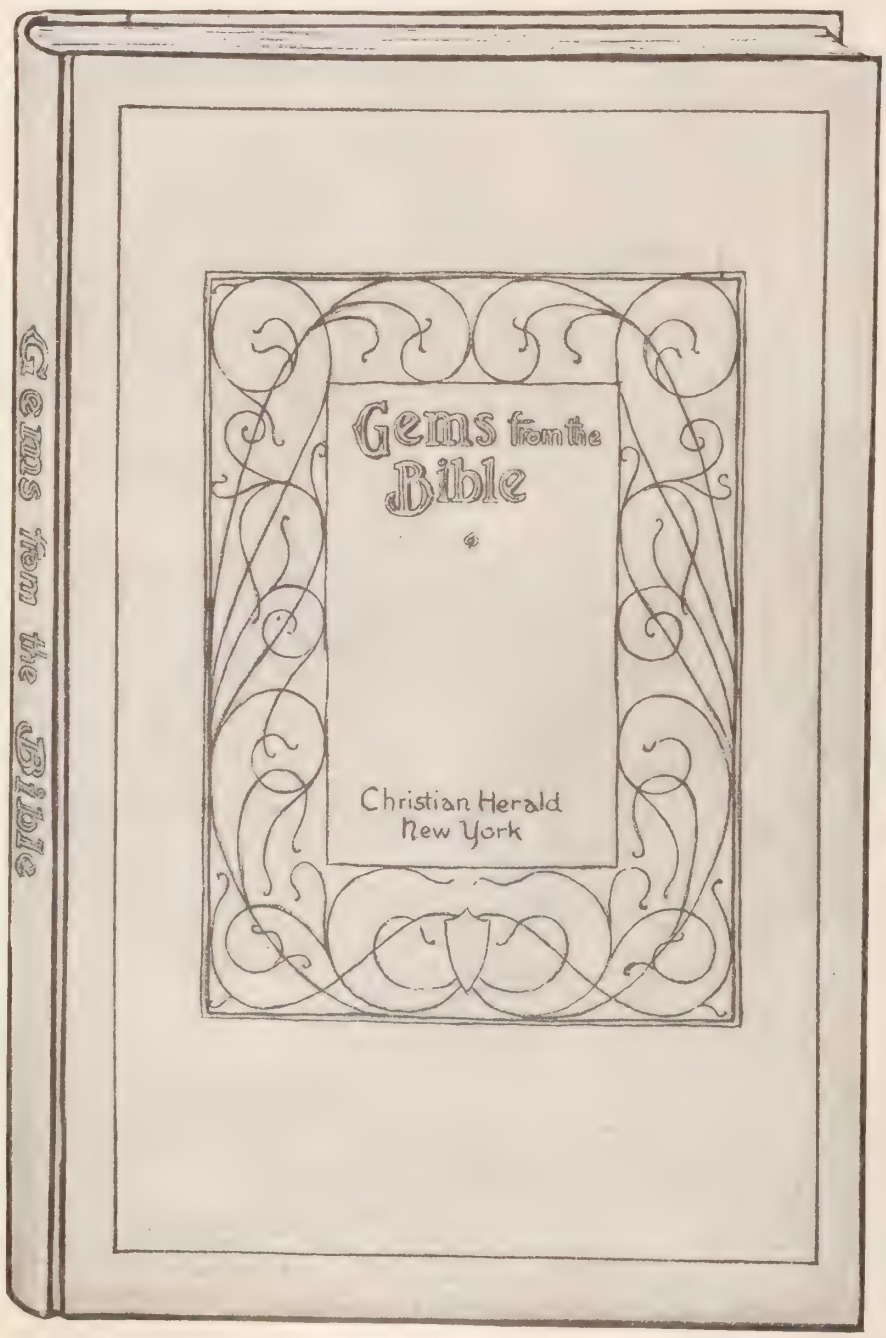
AND the water was spent in the bottle, and she cast the child under one of the shrubs. Gen. 21 : 15.

And she went, and sat her down over against him a good way off, as it were a bowshot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept. Gen 21 : 16.

And the daughter of Pharoah came down to wash herself at the river; and her maidens walked along by the river's side, and when she saw the ark among the flags, she sent her maid to fetch it. Ex 2 . 5.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions 1 Kings,10 : 1.

This is a specimen illustration to introduce you to the 60 contest pictures.



Gems from the Bible

Containing Over 2,000 Selected Bible Verses

THE verses are given in regular sequence, from Genesis to Revelation; and each bears the notation of proper chapter and verse, facilitating reference to the full context.

Well printed, on excellent paper, in clear type, with strong and tasteful binding. (See cut at left).

The texts have been carefully compiled and edited from the Authorized or King James' Version.

This New Bible Help

Is Likely to Prove One of the Most Useful and Best Beloved Books You Ever Owned

and

May Mean $1,000 to You

YES, the book *Gems from the Bible* may actually bring you the concrete sum of *one thousand dollars,* if used in connection with the *Christian Herald Bible Picture Contest* now beginning. Sixty pictures will appear, for which suitable Bible verses are to be found by the public. For the best set of answers, according to the Rules, rewards are offered by the Christian Herald. *Gems from the Bible* has been chosen as the standard in the *Bible Picture Contest* and all the verses that are eligible to be submitted as titles for the pictures will be found in this book. Everybody, man, woman or child, may engage in this educational contest. What would *you* do with the first prize of $1,000?

Presuming that you may want to take part in the *Bible Picture Contest,* we shall include with the shipment of the book *Gems from the Bible* a very convenient booklet known as *Reply Book* in which you can write your answers to the pictures.

WE will send you, postpaid, the book "*Gems from the Bible*" and the Christian Herald for one full year (with the Bible Picture Study *Reply Book* added, free of charge), for only *$2.00.*

OR

As a reward to present subscribers who send in one new yearly subscription to the Christian Herald at regular price of *$1.50,* we will send the books *FREE.*

Do not write now for particulars, but watch succeeding numbers of the Christian Herald for full information and first installment of the pictur

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

A. L., California. For a large part of my life I have been exercised and unsettled over the question of "giving up," till I feel hopelessly confused and entangled. To try to be willing to give up your dear ones, your living, everything, seems to me to be trying to achieve the impossible. At one time I had fallen into such a mental habit of thinking that everything I liked to do was necessarily wrong and that everything I did not like to do was arbitrarily demanded of me, that my mind became depressed and my life dreary and unhappy and no good seemed to come of it. Surely, the beautiful religion of Jesus is not so harsh and hard. Can you help us into the light?

Your question contains its own answer: Surely the beautiful religion of Jesus is not "harsh and hard." What idea of Christianity would a Buddhist or Mohammedan get from the gloomy picture you have drawn? Christianity is a story of *grace*; it is a story of God giving things to use, not of our giving things to God. We must repeat Spurgeon's story of the old Scotch woman who, thinking that her landlord had come for the rent, bid him pray when he knocked at the door and learned later that he had come not to get money from her, but to give her a gold sovereign. So God's first wish is that we should let him bless us, not that we should let him make us glad. It is strange how God's people have been inclined, century after century, to make his service hard instead of delightful. That was one of the things Jesus had to clear up: the scribes had added countless petty, impossible requirements to the simple principles of the old law. The apostles and earliest Christians caught the idea of salvation by faith, but a great part of Paul's work was in insisting that the Jewish Christians should not go back and put themselves under the yoke from which they had been set free. Read especially the third chapter of Galatians and the sixth and eighth of Romans. As the organization and ritual of the church were developed, other requirements were added, and a man like Luther was needed to bring the church back to the Gospel's simplicity. The present church era has been largely dominated by the Puritans: it is true that multitudes have gone too far in the other direction, that of too much license, but some souls, such as yours, need the other emphasis—the freedom and gladness of Christ's salvation. Remember that the great Christian word is love. Jesus says: "Henceforth I call you not servants, but I have called you friends."

Mrs. J. P. H., Jr., Newbern, Fla., and others. The war munitions question has already been fully discussed in the Christian Herald. The attitude a Christian should take is that it is wrong to supply war material to any nation, if it is simply making merchandise of slaughter. The munitions trade, no matter how political apologists may regard it, nor how plausibly the manufacturers and those who profit by it may defend it, is un-Christian, immoral, inhuman, and sordid in the last degree. Let any one who is searching for the right attitude on this subject ask himself "What would Jesus do?" Would he have formally approved or mildly tolerated or bitterly condemned it? We do not think any pure mind, wishful of being and doing right, would hesitate a moment.

R. P., East Claridon, Ohio. 1. Why are there so many churches, with so many different names and forms of worship and government? 2. Was it the Roman Catholic Church that Christ founded upon a rock, and for which he gave Peter the keys? 3. Is not the "Church of God" the only Bible name given to the church, and is not the New Testament its only true book of form and doctrine?

1. The divisions in the church have come about through unfortunate differences of opinion, or of temperament, that have led one group of worshipers to separate themselves from others. It is unfortunate that so many of these individual branches have presumed to use the word "church," for there can be, of course, only one Church, that is the whole family of believers throughout the world. The only divisions recognized in the New Testament were geographical. The body of believers in a certain city were called the "church" of that city, but all together they composed the one and only Church. 2. We do not concede the right of the Roman Catholic Church to assume that she is the only true church and that this church only was founded upon the rock of Christ's divinity. A number of centuries had passed before the Bishop of Rome assumed the primacy of the church, and Protestants do not accept the claim that the Pope, as the spiritual successor of Peter, is the ruler of the church. 3. Yes, the "Church of God" and "of Christ" are the only names given to the early church, except the geographical divisions referred to above. The New Testament must be the standard for every body of believers. Of course any group has the right to adopt any particular interpretation of New Testament doctrine, or any form of worship not conflicting with New Testament teaching, but they have no right to insist that others follow these same views and practices.

Mrs. E. J. D., Minneapolis, Minn. The passage in Matt. 17:19 refers to the healing of the demoniac boy. You probably meant to indicate verse 19 of the preceding chapter, which is the basis of a controversy concerning which volumes have been written. There is no evidence in the Gospels that the apostles recognized Peter as in any sense invested with special powers or as having a superior authority over them, and certainly he never asserted anything of the kind. In the Apostolic Council it was James who occupied the seat of authority (Acts 15: 13-19), although Peter was present. The language of Jesus in the passage in Matthew 16: 18, 19 is interpreted to mean that the divine truth that had been revealed to the apostle was the "rock" (and not Peter himself) upon which the church was to be founded. Professor David Smith, writing on this point, says: "Of all the sayings of Jesus this is the most sorely vexed, the most grievously abused. It is the Papacy's great proof text. Suffice it to observe that the Romanist interpretation is sanctioned by none of the great Fathers of the early church. Origen insists that the promise was not made to Peter alone, but to every disciple who joined in Peter's confession. Chrysostom holds that the 'rock' was not Peter but the faith of his confession. According to Jerome the rock was Jesus himself." Augustine in his later expositions held that the rock was Christ. Peter's language was the united confession of the entire band of apostles.

Worried, Columbus, O. The sermon you enclose is a fair example of the shallow reasoning of some preachers who gratify their love of sensation by attacks on the Bible, which result in unsettling the faith of simple believers who mistake such talk for learning. These men, by their display of vanity, are sowing the seeds of unbelief. The Bible has been assailed at intervals through all the centuries, but it still stands as the "eternal word of the truth," God's message to man and his guide for human conduct. It shows the progressive revelation of the divine truth from the world's beginning, finding its climax in the record of Jesus' life and the unfolding of the plan of salvation for this world. The Bible itself is better than all the sermons that ever were preached; wiser than all the sum of human wisdom, and it has shown the way to heaven to countless multitudes. Whenever we hear of a preacher who is making an exhibition of his learning by attacking the Bible, we are reminded of the incident related by Moody, who told of a man who brought to a minister of this class the covers of a Bible. "You attacked Genesis and Exodus, and then you went on through all the rest of the old Book, and so I tore them out, and now," he added, "there is nothing left but the boards! What shall I do? What can I believe?" The minister was thunderstruck and stood self-convicted. He had helped to destroy the belief of a sincere man and gave him nothing in its place.

Constant Reader, Medina, O. 1. You do your duty in presenting the Gospel, whether it is accepted or not. We are to do the sowing, but the harvest belongs to the Lord. 2. The passage in Luke 14: 26, 27 will be better understood by comparing the corresponding passage in Matt. 10: 37, which renders the real meaning more accurately. 3. We are to hate sin, in all its forms and manifestations, but it is Christlike to love the sinner, and to do all that lies in our power to win him over from his life of sin to that purity and uprightness which only come through divine grace in conversion and regeneration.

Mrs. S. M. J., Delanson, N. Y. The passage in I Cor. 12:10 relative to the "discerning of spirits" is interpreted as having no reference to occultism or what is known as "the black art," or divination, but means that they were men of pure, godly, prayerful life, much given to meditation and study in the desire to know the divine will, and that they were, as a result, specially qualified to advise others less experienced and to distinguish or "discern" between the operations of the Holy Spirit and the influences of selfish, human, worldly aims and desires. (See for illustrative passages Acts, 5 1-11; I Tim. 4-1; I John 4 1.) In other words, they taught and helped others to seek and know the will of God in all the crises of life and to do it.

"Is it not true that many of our fashionable churches incline more to formalism, fashion and social standing than to sound principles? Is the power and spirit of Christianity too broad, too radical, too sweeping, too socialistic? After all, truth will triumph; but it remains a question as to whether the larger number of men will be found on the side of truth or error." F. V. does not seem to have quite apprehended the scope of the discussion, which was undertaken to find, if possible, the points of agreement and interest on which the church and the worker could unite forces. Our own impression was that the replies were, in the main, very generous and that the churches were ready to meet the workers more than half way. As the discussion was closed many months ago, we cannot reopen it now.

B. I. W., North Carolina. Do you think it is right for one in school to study on Sunday? I heard some one say, recently, that it would be better to study on Sunday than to be unprepared for the week's lessons.

The law of the Sabbath has its root in the deep needs of human nature. One cannot be at his best who works seven days a week. The Sabbath rest ought to provide a complete change of thought and conduct. The mind of the student needs the complete relaxation from study which the Sabbath affords, while the soul needs the spiritual refreshment provided by worship and religious work. A student will succeed better by determining to keep his Sabbath hours free from his school work; he will find his will strengthened and his mind clarified, so that he will do the work for the other days more earnestly and efficiently. This is the clear meaning of the Sabbath commandment—to lay aside completely the week's ordinary work, whatever it may be, except in so far as it is absolutely necessary for the preservation of life and health.

J. K., Salem, Miss. If you will read very carefully the remarks of Professor David Smith which we quoted in our article, "The Marrow of the Gospel," you will see that his meaning is that the atonement is a finished work; that "Jesus paid it all" and that we are to believe and accept him as our Saviour. When you ask God for Jesus' sake to forgive your sin, he is ready to forgive. Professor Smith has used the word "sin" in its broad, comprehensive sense, to signify a state or condition. Having once accepted Christ, you must ask to be kept from day to day, to be strengthened against temptation, and that your faith may be fortified and renewed.

J. L. The Nazarenes are now united with the bodies formerly called the Association of Pentecostal Churches and the Southern Holiness Church, in a new denomination called the Pentecostal Church of the Nazarene. The doctrines of the denomination are those held by the Methodist churches, with special emphasis upon the Wesleyan doctrine of entire sanctification, or Christian perfection. In its polity the denomination is largely congregational, though there are four general superintendents. The body just held its quadrennial assembly at Kansas City and reports 31,600 members.

G. B., Binghamton, N. Y. The story of the rich man and Lazarus is classed by all Bible authorities, by common consent, among the parables. It was told to illustrate great spiritual truths, so that they could be readily understood. There are, however, traditions which have been preserved that have led many to conclude that the characters were drawn from actual life. One of these traditions gives the name of the rich man as Dobruk, and states that Lazarus was a well-known beggar who sat at the gates, asking alms. Another tradition gives the rich man's name as Nimeusis.

F. G. M., Corvallis, Oregon. There probably never was a more widespread interest in prophecy than at the present time, and there is great need of caution, in order that sincere searchers of the Word may not be deluded. We expect shortly to publish several notable articles on the subject by eminent Bible expositors, who have made it a special study. The right attitude is to avoid being led away by those who, assuming wisdom which they have not, jump at conclusions, and to await in faith and confidence the time when God himself will make the hidden things plain.

A. R. P., Norwich, Conn. The "Old Oaken Bucket" was written by Samuel Woodworth, an American poet and journalist born at Scituate, Mass., in 1785. He wrote many other poems, but the one mentioned, which is believed to have been a recollection of childhood days, is the one by which he is best known.

J. D. M., Philadelphia. It is not right for a man to rob his creditors of their just due, in order to give money to the church. "Owe no man anything but to love one another," says the Scripture. One can not consecrate to the Lord's work the money which he justly owes to others, because it is not his to give.

G. R., Summit, N. J. The Sunday observance laws differ in the various states. Consult the law of your own state on the subject. Any justice of the peace or police magistrate will inform you.

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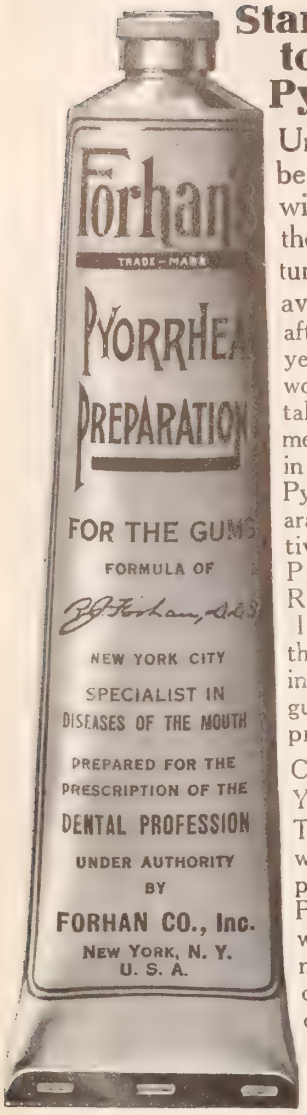

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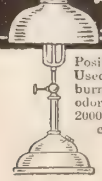

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Jehovah Yearns Over Backsliding Israel

International Sunday School Lesson for December 12.

Hosea 11: 1-11

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A., D.D.

"I drew them with cords of a man, with bands of love." Hosea 11: 4.

The rest of this verse suggests a picture. A team of bullocks or horses have been dragging a lumbering wagon, or a load of heavy timber just out from the forest, up a steep and difficult ascent. They have at last reached the summit of the hill, and stand with panting sides. The wagoner takes the bit from the tired mouth, or loosens a strap, speaks kindly to his cattle, gives them food or water, pats and encourages them. He needs no other incentive than these cords of a man and bands of love. The grateful animals recognize and reciprocate the kindness of his treatment, and will serve him when he speaks as they would not serve for the cruel cutting whip. It is thus that our heavenly Father desires to deal with us, whenever we have been subjected to excessive strain. After Christian's fight with Apollyon in the immortal allegory, we are told that there came a band, with some of the leaves of the tree of life, which he applied to the wounds received in the battle, and he was healed immediately. Elijah also found, when he awoke under the juniper tree, a cake baked on the coals and a cruse of water, and he arose and did eat and drink, and went in the strength of it forty days and nights to Horeb, the mount of God. We do not realize how much we owe to the tender, thoughtful, ever-present love of God. Would that we yielded to the drawing influences of these bands and cords, instead of being indifferent or pulling against them!

"Come Home"

By Arthur H. Howland

THE story and message of Hosea make a strange, sad, weird bit of Bible literature. Much of it is not at all suited for discussion in Sunday school classes, but other passages possess rare beauty and profound spiritual and ethical value. There are flashing gleams of spiritual truth; indeed, spiritual gems of such rare brilliance are hardly to be found in any other book of the Old Testament.

It is unfortunate that so many Scripture words have been translated into English terms which have varying meanings. For instance, "charity." What English people of today mean by charity is not what Paul meant when he wrote that Greek word "agape." He meant first an emotion of the soul, a condition of heart in which God is dear, is beloved; he was thinking, too, of the kind of love for humans this experience would lead to, but this latter meaning has grown until his prime meaning has been lost sight of.

The discussion of this word is not irrelevant, because one of the two big words in Hosea is almost identical with it and has been obscured in much the same way. "I desired mercy and not sacrifice" (chapter 6 : 6). Mercy there means love, the same sort of love that Paul wrote about in that thirteenth chapter of First Corinthians. God wants the love of human souls. This is the great message of Hosea, throbbing through and through the sad lines of the poet's story of his own heart-break.

There is a horrible word, the very opposite of this: "hatred." That is a strange and terrible verse, 9 : 7: "The days of visitation are come, the days of recompense are come. The prophet is a fool; the spiritual man is mad, for the multitude of thine iniquity and *the great hatred*." What God wanted from his people was love; what he got was hatred. That is the tragedy of Hosea's book. That is the tragedy of today's world.

Of course, it is important that men love each other. But that matter will take care of itself when men really learn to love God. The fact has been emphasized that Jesus came to teach men to call God "Father" and to call one another "brother." But notice the pronouns of his teaching as well as the nouns. *Our* Father; *My* brother. That is Christianity. That is the message of Hosea. God is seen to be to all his people a loving Father; then each of his children can say and think of and to every other child, "*My* brother." This is love. This is the gospel.

We forget again and again what Jesus declared to be the first commandment of all, "Thou shalt love the Lord thy God with all thy heart." Then the second, like unto it: "Thou shalt love thy neighbor." The fundamental wrong with human nature is that it does not love God. This is sin. Christ came to take away this sin and make us love God. That makes us love one another and all the world.

NOTICE now some of Hosea's graphic descriptions of Israel's sin. "They set their heart on their iniquity" (4 :8). Here is a picture of a will determined to do evil. Not merely a sudden overthrow by the power of a sudden and terrific temptation, but a settled, fixed, strong, habitual, determined preferment of evil. That state is far down the road of sin, but every wrong indulgence, every wrong choice, leads straight toward it. "I have written to him the great things of the law, but they were counted to him as a strange thing" (8 : 12). Here is the picture of a father, a friend, a husband, a lover, writing affectionate messages and finding his words considered those of a stranger. "Israel hath forgotten his Maker" (8 : 14). "Ye have eaten the fruit of lies" (10 :13). Hatred of God and defiance of his laws led to grievous wrongs against others. "The balances of deceit are in his hand. He loveth to oppress" (12 : 7). Luxury had led to and strengthened this attitude of oppression. "Ephraim said, Yet I am become rich. I have found me out substance." The results of his sin were grievous, yet even in the depths of his degradation there was hope: "O Israel, thou hast destroyed thyself, but in me is thy help" (13 : 9).

Before taking up the detailed study of the verses assigned for today's lesson, notice one or two other great New Testament ideas in this prophecy. When Paul wrote his majestic words, "O death, where is thy sting? O grave, where is thy victory?" he was really quoting from Hosea. The Revised Version shows the true rendering of that great verse, the 14th of the 13th chapter, in which the prophet's vision takes in the final victory, the victory over death. Paul quoted almost literally, from the Greek, or Septuagint, Version of this verse: "O death, where are thy plagues? O grave, where is thy sting?"

Now the verses of our printed lesson, though the real lesson is the whole book since this is the only glimpse of Hosea we get in this year's study.

Remember in the first place that the prophet speaks of the whole Northern Kingdom as "Ephraim," because Ephraim was the most influential tribe of that kingdom. So Israel and Ephraim are used interchangeably throughout the prophecy.

"When Israel was a child, I loved him." Glance through these eleven verses and see how many times the love idea is repeated. "I taught Ephraim to go, taking them by their arms" (verse 3). That is intimate, practical, helpful love. "I drew them with bands of love" (verse 4). "How shall I give thee up, Ephraim? My heart is turned within me, my compassions are kindled" (verse 8). Such love as makes the heart appear to turn itself, affection that burns that is the way God loves.

Make your pupils see the picture of a boy's room, dimly lit, waiting for his return. There is the restful bed, there are all his little personal belongings, there is welcome, comfort, love. A mother is waiting, watching. She knows the boy is wandering somewhere, in

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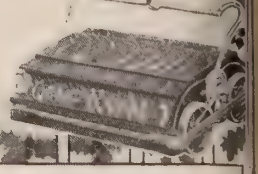

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drunkenness and foulness, or perhaps in crime. Her heart throbs; her yearning grief seems really to overturn that aching heart; her ears strain to catch the sound of his returning feet; her eyes peer out of the window through the darkness. She goes back to her own room and falls upon her knees. She looks again into his room, so full of comfort, yet so desolate. The pent-up tears flow at last. She kneels at his bed. "Oh, my son, how shall I give thee up?" That is the picture of God, waiting for us, one by one, to come back to him.

"They knew not that I healed them" (verse 3). How many things God does for us that we do not know about; how ashamed, how grieved we are when we find them out! So you remember little or big kindnesses mother did for us that we failed to notice. How sorry we were when we found out—perhaps too late!

"Bent on backsliding" (verse 7). The fixed habit again. To offset this breathe the prayer, "Take away our bent to sinning." He will really do it if we are in earnest and will believe.

Admah and Zeboim (verse 8). These are two of the ancient cities destroyed because of their great sin. See Deut. 29 : 23.

The last verse gives us the picture of home again—this time home occupied, enjoyed, loved. So the Bible message is one yearning cry of God to all the world to come back to the love of his heart.

Notice particularly the fourteenth chapter, which is one of the most beautiful in all the Bible.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

More about preparing the lesson

THE TEACHERS' MEETING

ONE of the very best plans for conducting the teachers' meeting is called the "Angle Method." It has been used many years in Marion Lawrance's school at Toledo and by large numbers of schools throughout the country. The plan provides that at each meeting a number of teachers shall demonstrate the skilful treatment of the lesson from various angles. These angles are:

1. Lesson Approach. This will include the subject of the last lesson and a brief statement of intervening events leading to the lesson.
2. Lesson Story. This should be told by some teacher in his or her own words and as graphically as possible.
3. Analysis. This will be a working outline of the lesson for purposes of studying and teaching.
4. References. This will consist of helpful references and parallel passages and their bearing on the lesson.
5. Biography. The persons, classes and nations referred to should be described.
6. Orientalisms. Customs peculiar to the Orient should be explained. Material is easily available for this in the Christian Herald, Bible Dictionary and Sunday School Helps.
7. Principal Teachings. This should include the lesson aim and be arranged with reference to the ages to which they will best apply.
8. First Step. Show a good way to secure attention to introduce the lesson, some good point of contact. If the front door steps are not in place we can't expect to get in the house.
9. Department Teaching. A model plan can be presented for the primary, junior, intermediate and adult department lesson.
10. Objects. Give list of objects that can be utilized to attract attention.
11. Illustrations. These can be presented from the Bible, nature, newspaper or lesson helps.
12. Practical Points. These should bring the lesson down to every-day life.

One pastor has a large number of these angle points printed for use during the season and fills in the name of the teacher to whom the angle is assigned and hands these out several weeks in advance of the meeting.

To make such a meeting effective there should be on hand a few maps, say of Palestine, Paul's journeys, the Bible world, and relief map of Palestine. A teachers' library will be valuable for service in this angle study.

Pads and pencils are most important to take down such points as may help in further personal study or be applicable to the class. In my own teachers' meeting for many years I mimeographed an outline of the lesson facts, points and illustrations for use by the teachers in their classes following the teachers' meeting. This was of a size that could be slipped into the Bible.

The three P's and three D's have been used in teachers' meetings. Parallel passages, persons, places, dates, doings, doctrines.

The lesson is sometimes taught completely to the teachers as if they were primary, junior, intermediate or adult scholars—or a ten or fifteen minute lesson is taught to the class in four successive groups, primary, junior, intermediate, and senior or adult. The needs of the scholars in all these plans should have first place. An adult lesson cannot be taught to young folks effectively.

The spirit of prayer should pervade the meeting.

A series of model questions to be asked the scholars or of discussion points will be of value in such a meeting.

Re-creating a Sunday School

THIS Sunday school had been struggling along in a downtown church. The superintendent had done his best, in fact he had done better than he knew.

Two things had not been done. No systematic plan had been developed by which the school could know its field or serve it; and no decision days had been observed. The monthly teachers' meetings had been rather more social gatherings than business conferences. We contrived to add a new spiritual note and to turn the trend of the business along lines of personal evangelism. The teachers began praying for their classes, and in their teaching added to instruction a steady influence toward definite faith and decision. The Sunday before Easter eleven young folks from the school met the Board of Deacons and simply and sweetly declared their faith in Christ and their purpose to serve him.

The teacher of the class of boys of high school age was having trouble to hold his boys. They stayed away. We studied the situation together. We found that the fathers of these boys were, many of them, leaving the church service for an hour of golf or auto-riding or were going home to spend the time before dinner reading and resting. They were not in the Sunday school. Neither were their boys. We decided to organize a business men's class. We sent letters to one hundred and twenty men. Forty responded. In three months the class had a membership of eighty-five, and every one of those high school boys was also in his place.

In the middle of the year a woman who had been singularly successful in the Junior graded work moved into the neighborhood and joined the church. My Junior superintendent came to me the next Sunday and offered to resign and to take a class in the department under this new worker.

Just about the same time a woman of considerable experience in institutional work became available and the business men's class employed her to do the work of a neighborhood visitor. The Junior superintendent worked in close harmony with the neighborhood visitor, and within a year the Junior Department had grown, until it was nearly as large as the Intermediate and Senior Departments combined. Children from the neighborhood, many of whom had been neglected physically and religiously, crowded all departments. Through the children the church was able to reach parents who had allowed the stress of struggle and disappointment and injustice and poverty to drive faith and hope out of their lives and to make them even suspicious of charity.

On our second decision day eight more young people took a definite stand for Christ. Our enrolment had then passed the two hundred mark and our attendance averaged between one hundred and fifty and one hundred and seventy-five. The school was vibrant with life and earnest purpose.

The Wise Men and the Star

TIME is at once the least important and the most important thing in the universe. It is inexhaustible. Yet every second is the measure of so many pulse beats.

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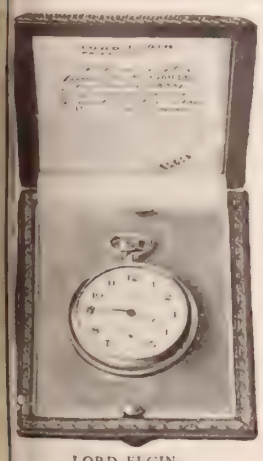

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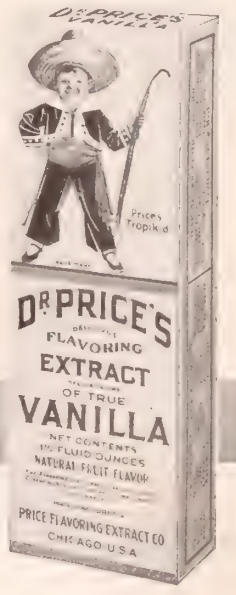

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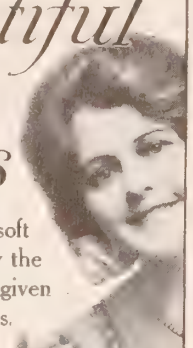

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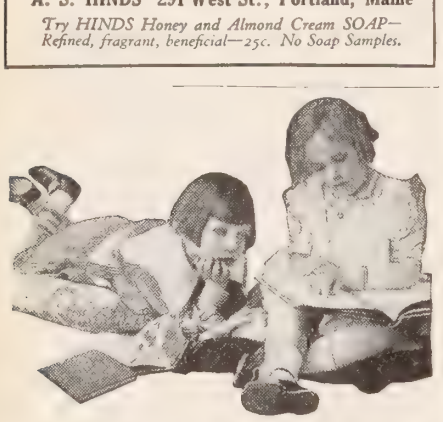

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Pressing Toward the High Mark

Continued from page 1214

will die, or be forced by ill-health to return to the home country; probably a net increase of 1,388 will mean a total of twice that number of newly consecrated lives. If the proportion between the home and foreign work is maintained, there would thus be a net gain of 225 in the number of missionaries abroad. The five-year program includes "the placing of fresh emphasis upon the divine call and the sacrificial consecration involved in a missionary career."

The third goal is an endowment of two million dollars for the Ministers' and Missionaries' Benefit Board. This is a new board, recently created, to supervise the aid which the church is giving to ministers and missionaries, who are broken down and in need. There is no church which gives these soldiers of the cross the assistance their heroic work has earned, though most of the churches are making some effort at relief. In 1915 the Baptist Foreign Board appropriated $17,525.67 out of current funds. This endowment fund will afford much more relief and will release the money now being appropriated from current funds for the regular work of the board to be used in advancing the Kingdom. This goal, as well as the fourth and fifth, will seem to have been set by men of little faith if the second "method," "the systematic and proportionate giving of at least a tenth," becomes the general practice throughout the denomination.

The fourth goal is six million dollars for educational endowment and equipment at home and abroad; and as a part of this goal is included the determination that, at the end of the five years, there shall be one thousand Baptist students in theological seminaries and fifteen thousand students in colleges and universities.

The fifth goal is an annual income of six million dollars for missions and benevolence, not an average for the five years, but a steady increase that will bring the annual income to the six million mark by the fifth year. When compared with the present contributions, which, although the total exceeds three and a half millions, yet represent an average annual gift per member of less than three dollars, this goal is seen to be reasonable, logical and more than possible.

The Baptist Church has always fostered education. It has ever been the home of the open book. With the inspired Word of God as its creed, discarding all other creeds, it has fought for its convictions, not with the implements of carnal warfare, although in its earlier history it suffered much thereby, but with the weapons of grace, of love, of service and of knowledge. Its colleges at home occupy strategic places in the life of the church and of the nation; and the victory on the foreign field depends no less, in fact it stands or falls, upon the foundation that is laid in schools and colleges, which shall send out into all lands a trained and consecrated native Christian ministry.

THE Five-Year Program is being given its first local impetus by Baptist rallies in the convention cities of the Laymen's Missionary Campaign. Every Baptist pastor and layman is being urged to attend one of these conventions, and to stay over for the denominational rally on the afternoon of the last convention day. The strongest men in the church are in the teams that are conducting these rallies, and they are meeting with very representative groups of Baptists at each convention. From these rallies the fire of resolve and the inspiration to achieve is spreading throughout the church. It will spread faster as pastors and laymen come to realize that their church is really moving forward to a great spiritual achievement in which they must have a part. Connectionalism is not as strong in the church as it might be. There is no authority to enforce adherence to any plan. But this plan is enforcing adherence by its manifest patency and its daring challenge.

Again, in this movement, as in the other outstanding movements of present-day Protestantism, we see evangelism in the pulpit matched and upheld by personal evangelism in the pew. Evangelism, personal and pastoral, is the key-note upon which the chord of achievement is to be builded. No movement that would claim the world for Christ can be otherwise founded. The church that magnifies the gospel of her Lord, and that exalts her Christ, will be joined by those whom he is drawing to himself out of the wor Here, too, the people are called to br all the tithes into the storehouse and claim the promise. That the giv may be orderly and none be overlook the already proven every-member c vass is urged, and churches are advi that there is ready an abundance literature for the use of the canva Education is to be kept to the fo Bible schools are to be organized on ten-point standard, missionary instr tion is to be assured, and the young n and women are to be urged to go through the schools to the college a the university.

In urging their churches to do e cient social service, to become co munity centers and community for for social righteousness, the Bapt committee has sounded a note that h not been struck, noticeably, in oth campaigns. It is one that can not overlooked. There is available to t church today no greater field than th of community and social service. the complete fruition of this one e ment of the plan alone lies the possib ity of ultimate success, especially in t goal of increased membership.

The last method recommended, l because it is greatest and must under all, is prayer, prevailing prayer, perso prayer, public prayer, social prayer groups, much prayer. In the words the committee: "Prayer is the supre essential of success." Social servi educational advance, evangelism, fun these all wait on prayer and prayer wa on God, and God is able to do more th we can ask or think.

LOUIS E. ORCUTT.

The Horse Is Not Forgotten

PROTESTING against the shipping of American horses for use on European battlefields, the American Humane Association met for its thirty-ninth annual convention at Jacksonville, Fla., November 8–11.

Not only as an embodied protest, but also as a leverage of amelioration, the Association has done what it could to mitigate the condition of war-horses. One of its leaflets, "How to Kill Horses Humanely," has found acceptance among English-speaking troopers in Canada and England, and has been specially endorsed by the Canadian premier, Sir Robert Borden. Hundreds of thousands of these instructions to soldiers for the proper care of army horses—and for their humane destruction should that become necessary—have been issued during the past year, and the distribution of even larger quantities is planned, as well as of veterinary supplies and necessities for the relief of war-horses in Europe. In other lines also there has been great activity among the 25,000 volunteer and 2,500 salaried agents in the 558 live anti-cruelty societies aligned in the American Humane Association for the protection of children and animals.

The work for children has been emphasized in the movement to secure suitable institutions for feeble-minded children, correspondence being carried on by the national humane leaders with the governors of nearly all of the states during the past year.

New societies for the prevention of cruelty to children have been organized, there being now forty-five societies devoted wholly to children and about 350 caring for both children and animals, in addition to nearly 200 for the protection of animals alone.

Improved methods in juvenile courts and child probation have been advocated during the year. Objectionable moving pictures have been denounced, and a concerted movement has been launched to reach twenty million school children in the United States with systematic instruction in kindness.

Bird-protection; reform in slaughter-houses where cruel conditions still exist; the better care of calves in transportation; the abuse of mail-carriers' horses; cruelties in hunting and trapping, are among the special objects of attention of the united humanitarians, the benefit of whose work is felt from ocean to ocean.

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The man who won't keep his promises to you is just the sort of a man who will get mad if you don't keep yours to him.

The reason some folks who are bad won't think seriously of their sins is because they think themselves too good to think of anything bad.

Some folks want the faith to remove mountains when they ought to be content with the faith that would remove molehills, for that is about the size of their troubles.

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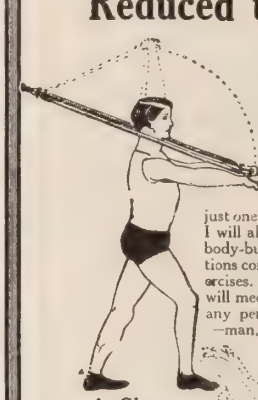

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J. R. Harris Panama City, Fla. August 2 1915: 73 years

William Culyer, Corona, L. I., N. Y. October 7, 1915, 86 years

Mr. J. N. Brandenburg, Broken Bow, Neb. October 1, 1915 81 years

Mrs. Elizabeth C. Babbage, Newark N. J. September 23, 1915, 88 years

Jared D. Denison died at his home in Gene, N. Y., October 10, at the age of seventy-two. He was for many years publisher of the Chenango American. Quiet in test, devoted to church, home and family, courteous and above all upright in his deal with his fellow men.

A CONFERENCE of Bible students, called under the auspices of the Chicago Hebrew Mission to set forth from a Biblical standpoint the teachings of the Word concerning Israel Past, Present and Future, in the hope of quickening an interest through the Christian Church on their behalf, met in the new Moody Tabernacle in Chicago, Ill., November 16.

TWENTY-FOUR churches in Pawtucket, R. I., have completed a successful four-weeks' tabernacle campaign under evangelists Samuel Gray and W. C. Weeden. It is reported that this is the first tabernacle ever erected in Rhode Island for evangelistic purposes.

Broken Dreams

By MARGARET E. SANGSTER, Jr.

THIS morning a letter came to me—a letter that I will try to quote word for word:

"My dear friend," it began; "although I am not really one of 'your girls' for I am seventy-four years young I cannot resist writing to you after reading the letters from your correspondents in the 'After Vacation' article. I cannot help wondering whether many of their beautiful plans will come true. You see, so many people have beautiful plans that don't come true. I did.

"It was not until I was over twenty-three that I understood that my dreams were never going to be realized. There were several reasons—lack of funds, poor health, and so forth. And when I did see that my plans would never materialize I shivered as if I had a chill. I was spending the night with a girl friend, and it was my last night in my native state. I begged my friend to carry on my plans, and I will never forget her eager face as she cried: 'I will, Maisie, I will.' I will never forget her father's 'God Bless You!' as I left in the morning.

"As the years went on I thought at first of that last night with bitter thoughts. I could not help feeling that I had made a grave and buried my bruised hopes and my broken dreams in it; but finally I began to see things in a different light. I began to think that perhaps it was all for the best—that perhaps God had other plans for me.

"I hope that the girls who wrote to you will all realize their ambitions; but if any of them find their hopes shattered, I hope that they will be brave enough to see—sooner than I did—that it is all for the best, and that God has other plans for them . . ."

The letter was signed "An *Old* Girl."

I ONCE knew of a girl who wanted to do social service work. She took an extensive course in a wonderfully equipped school—she learned all that can be taught about philanthropy, and the needs of the people, and practical charity. And then, just before her course was completed, she caught a little cold that developed into pneumonia. When she was well—officially well—the doctor remarked in a friendly way that perhaps it would be a very nice plan to go away to the pine woods for—say a year or two. He suggested tactfully, that pine woods are very good for, well, lungs that are not strong. And the girl smiled bitterly, for her heart was in revolt against man, and the world, and God. And, as she smiled, she understood.

The girl crept away, broken in health more than broken in spirit. The particular pine wood that she chose was near a lonely, forsaken, little town that lacked interest in life almost as much as she lacked interest in life.

The town was overrun with children who spent their early years in the school house, where the numbers and the alphabet were drummed into their not very clever little heads. Up to the age of ten the children could be accounted for every day. The town also had quite a number of young men and young women, who were over nineteen, in it. The young men worked all day in the fields; the young women worked all day in the farm-house kitchens. The girl with the not very strong lungs sighed when she thought of their narrow lives.

As I said, the children under ten could be accounted for in the schoolhouse every day, and the young men and young women could be accounted for in the farm kitchen or in the fields. But the children from the ages of ten to seventeen were a wild, trouble-making lot, who fought—if they were boys; and played rough games if they were girls. They disobeyed their parents, and refused to go to Sunday school; they raided orchards and robbed gardens. They were the disturbing element of the uninteresting little town.

One day the minister's wife called on the girl. She was a frail woman, with eyes that still held the gleam of hope that usually dies after raising eight children and dressing them, as a minister's family should dress, on five hundred a year.

"You know," she told the girl, "the worst problem in our town is the problem of the half-grown-up children. They are simply incorrigible and no one seems able to manage them. What we need is some one who knows how to run things—how to make homes attractive and interesting. But—well, I s'pose it isn't worth while to hope for somebody."

FOR the first time since she had come to the pine woods, the girl sat up straight in her chair and looked interested. She had been trained to do such work. She knew that she could do it. For the first time she realized that her broken dreams, though they might not be mended, might be patched up. For the first time she began to see light in the midst of a great darkness.

"Perhaps *I* can help!" she ventured.

The worried little minister's wife looked at the girl dubiously. Those who had come in contact with the girl during her stay in the little town in the pine woods were inclined to look at her dubiously. Her manner had not been one to inspire confidence. But something of the dawning hope in the girl's soul must have shown in her eyes, for the minister's wife, after her moment of hesitation, stretched out a friendly hand.

"My dear," she cried—and there was real gladness in her tone—"my dear, perhaps the Lord sent you!"

Well, they began to talk. They talked over committees and ways and means, such as the social service workers in the city might have talked. They planned amusements and books and parties; and as they planned, the girl's face glowed with interest and health—almost.

Three months later, the tactful doctor who had sent the girl away from her life work gave her another examination. And his eyes brightened as he looked at her. "You're well now," he told her. "You're well! This place has done *wonders* for you."

The girl raised her big glowing eyes to his face.

"May I go back—to the city?" she asked.

The tactful doctor bit his lip—hard before he answered. When he did speak, he spoke frankly, not tactfully.

"You may go back," he said slowly, "and you will be all right. You may—stay—all right. But I couldn't promise. Up here your lungs will be as strong as they ever were—as strong as mine are now. In the city they *may* be. But—but—you can't be sure. If you want to, dare to, take a chance—go back."

After the doctor left, the girl sat in her chair staring into the distance for a long while. And then, slowly, very slowly, a smile crept over her face.

"Thank you, God," said the girl.

She stayed in the pine woods. And the young people—the ones she had been able to help—thrived under her teaching. Their narrow little minds grew broader—they learned about life and the meanings of life.

The next time—not many years later—when the doctor saw the girl, he told her that she could go back without taking a chance. But she didn't go. For she had found her place.

THOUSANDS of years ago, when a desert pyramid, or palace, or tower would fall, the Egyptians would build a new one on the broken foundations. And the new one would be better, stronger, finer.

When our ambitions crumble, or our dreams are broken, we can oftentimes do the same thing, using the fragments of our beautiful plans for a foundation. And the new structure is apt to be better and stronger and finer than the old one.

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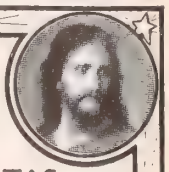

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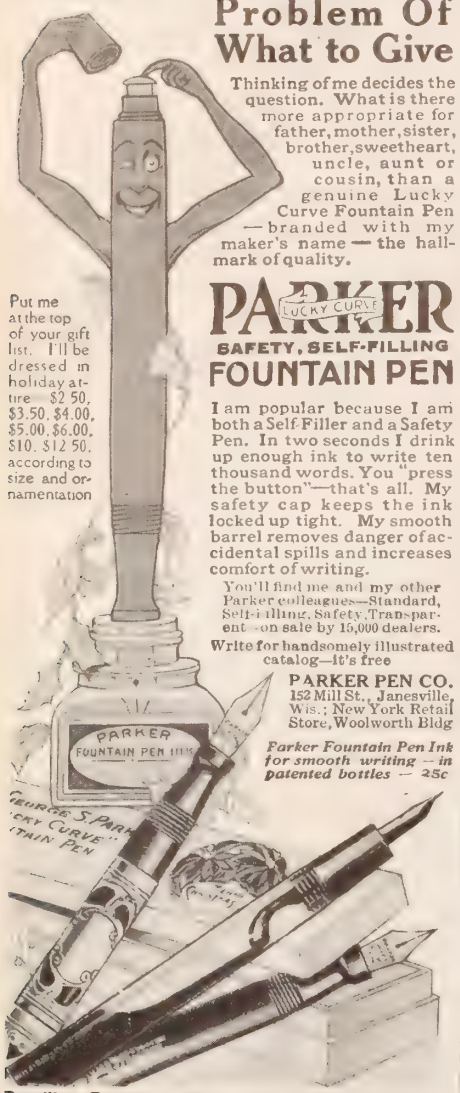

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The War in Europe

Continued from page 1215

sea. This will, however, involve the loss of practically all of the artillery which it has still remaining, but this loss seems unavoidable.

The Serbian army fighting in southwest Serbia is in a situation but little better. Early in the week the Bulgarians overwhelmed it at Babuna pass, and captured this pass, the country beyond it to the west, and the town of Priliep, thereby driving a wedge between these Serbians and the Allies to the east of them, and most effectually eliminating the possibility of any juncture between them.

Since then, the Bulgarians have been driving steadily forward in the direction of Monastir and have reached the outskirts of that town, the Serbians continually giving ground and falling back. Late cables announce the occupation of Monastir. This southern Serbian army has also no choice but to retreat into foreign territory, either Albania or Greece. The same objections apply here to a retreat into Albania, as in the case of the northern Serbian army, while a retreat into Greece with the political situation in that country so upset and its relations with the Allies and with Serbia so involved as they are, would be a thing to be avoided if humanly possible.

In the southeast the Allies still occupy the line stretching eastwardly from Krivolak through Lipovik, to a point south of Strumintza. There has been heavy fighting on this line during the past week, but this has resulted in only very minor changes about equally divided. Both sides are rushing up fresh troops as fast as they can, and the indications are that a very important battle will shortly take place on this front, which may have a great influence on the future of this campaign.

IN spite of the fact that the Greek situation is very acute, the position in Rumania is even more interesting. Rumania has fully mobilized her army, which is now completely prepared for the fray, but has given absolutely no inkling of the side which she proposes to take, though it appears reasonably certain that her active participation in the war is a matter of days only.

As these lines are being written we are told that a Cabinet consultation in which the military leaders and the King are participating, is being held in Bucharest, and we are informed that this consultation is expected to determine definitely the policy of Rumania. It is needless, perhaps, to say that there has been extreme diplomatic activity in Bucharest this last week, and both sides have been making the most earnest efforts to induce Rumania to throw her lot in with them. Apparently, from the fact that Austria and Russia have both concentrated troops on the Rumania border, neither side has any clear idea of what her course will be.

The Greek situation does not clear. That country refuses to make a definite answer to the demand of the Allies that in the event of their defeat in Serbia, she will allow them and the Serbians to seek refuge on Greek territory. France has sent that well known French statesman Denis Cochin, to Athens, to endeavor to influence the Greek government in favor of the Allies, and Great Britain had sent Lord Kitchener, who, however, has been detained at the Dardanelles, where he went in the first instance, though now on his way to the Greek capital.

It is hinted that in the event of mild measures being insufficient to induce Greece to cast in her lot with the Allies, drastic ones will be adopted. Indeed, late on Friday it was reported from Athens, which report was allowed to come through by the British censor, that an ultimatum had been presented to Greece. Previously it was also stated that Constantine had been threatened with dethronement. In the meantime, both Turkey and Bulgaria have made a formal protest against Greece permitting the Allies to land at Salonica and use her territory as a base for their military operations.

Venizelos seems to be rapidly losing his influence, judging from the Greek papers, which are now commencing to accuse him of not having been actuated by avowable motives for some time, and of having sacrificed Greece's interests.

The British suddenly took the offensive in the Dardanelles campaign about the middle of the week, and by a fierce drive captured some 280 yards of Turkish trenches on the Sid-el-Bahr front before Kriuthia. This activity coincided with Lord Kitchener's arrival at this front, and may have been ordered by him so that he could judge from actual fighting and its results the problems of this campaign. Outside of this sudden burst of activity nothing noteworthy took place here.

General Monro's report on the situation and possibilities of this campaign has arrived in England and, it is said, advises in favor of a withdrawal of the troops from Gallipoli peninsula. Probably, however, before taking any definite action in this direction the government will await advices from Lord Kitchener.

The British expedition against Bagdad continues to report progress and has now reached a point within a few miles of that important city, of whose capture we shall probably soon hear.

The Austro-Italian campaign was as usual featureless. The Italians are now said to be assembling half a million men to make a decisive attack on Gorizia, the key of Trieste, which town has been so often, as my readers will remember, reported on the verge of being taken in the past six months.

The Russian campaign has also been without any events of prominence or movements of importance, both sides having settled down on most of the long line to dig themselves in for the winter. Near Riga the Russians made some trifling advances, while on the Dunaburg front skirmishing and artillery actions took place fitfully.

The campaign in the West languishes even more than the Russian. During the whole week there was not a single infantry fight which rose above the dignity of a small skirmish, and even the artillery duels which took place at various points on the long line from time to time were nothing like as fierce or as long continued as usual. Probably, however, there will be a different story to tell soon.

As stated last week, on November 7 at 1 o'clock P. M., the Italian liner Ancona, westbound, Naples to New York, was pursued, torpedoed and shelled by an Austrian submarine in the Mediterranean Sea off the coast of Algeria, North Africa. She carried a crew of 60 and 422 passengers, of whom 139 are known to be lost, among these being nine American citizens. The first reports were that the liner had been stopped by shell fire after an attempted escape, and these reports were confirmed by the official Austrian report of the affair. The Italian report was a flat contradiction of the Austrian, and no evidence has been submitted to support either contention, except the affidavit of Dr. Cecile L. Greil of New York, which in part supports the Italian position.

The captain of the Ancona was quoted as saying that the submarine gave him no signal to stop, but began shelling the vessel at a distance of five miles. He asserted that he stopped the ship at once and that the submarine continued to shell the steamer, killing or wounding many passengers on the deck and in the boats as they were being launched.

The Reuter correspondent at Malta reported that the submarine fired the first shot across the bow of the Ancona and then overhauled her after a long stern chase, giving the commander a brief respite for the removal of passengers. There was a panic among passengers and crew, and much confusion which was increased by continued firing by the submarine.

Washington at once cabled American Ambassador Page at Rome and Penfield at Vienna to secure all information possible and to report. At this writing Washington has received only the official Austrian and Italian reports and a cabled version of Dr. Greil's affidavit.

The Administration at Washington is still awaiting the establishment of the facts before taking any action.

"Is America Prepared for War?"

Continued from page 1213

That is to say, are *you* and *you* and *you* "prepared" to *pay?*

"As sure as fate an immense military burden is to be fastened onto the backs of the American people, if the jingo-American interests can scare us into standing for it. The din of their noisy clamor for 'preparedness' is being heard in every part of the United States. They are even demanding bigger appropriations than the army and navy officers, themselves, are urging. In this respect they are trying to out-Herod Herod.

"We want, of course, a preparedness which will give us reasonable assurance that this country shall not be wantonly attacked by any nation, but we do not want a preparedness that will lead us to destruction, that will detract in any way from the strength of our position in support of the principles that war is supreme folly, supreme waste, and that the rights of peaceful industry are superior to alleged military necessity.

"In my judgment there was never less danger that any foreign nation will come over here to blow us up. This country is safer from attack than ever before. The nations of the world have all the war they want right now; they are getting weaker every day, and are not looking for more trouble. They have made a fearful mistake, for which they are paying an awful price, and they know it, and we know it. Shall we, with our eyes open to this great blunder, allow ourselves to be led to the slaughter as they were led?

"This is a question to which every voter in the land must answer yes or no. To keep silent, to make no protest, is to become an accomplice to the spoliation, if not the assassination, of this free-born American nation."

IT is appalling to have to believe that in this year and day of these United States of America, any group of men numerous and powerful enough to sway the press and possibly the Congress of the United States can be actuated by no other motive than that of personal financial gain. This charge, so openly and persistently made by men in high places, must be answered to the people themselves. Their program (wholly and completely un-Christian and un-American, unless imminent danger of war is proven) means a complete readjustment of all our ideas and ideals of national policy. Again and again, in the printed statements of organizations banded together to support the preparedness program, can be found the sinister purpose to enlist large employers of labor to give preference in employment to young men and old men whose attitude toward this question shall be agreeable to its sponsors. When men will attempt to enact national legislation undemanded by the free will of the people, the time has arrived in the history of the United States when all lovers of freedom should, without fail and without delay and without uncertainty, make their respective representatives in the National Congress know what the real will of the people is. Those who advocate preparedness, even in its extremist form, are entitled to know if you stand with them, even as the most timid congressman (if there be indeed timid congressmen—which God forbid in this day!) is entitled to know if he can rely upon your support in opposition to his last breath this unholy program of war.

Christian Herald Prayer League

WE like to get letters telling of spiritual blessing. There is no reason why our weekly rayer meeting on this Christian Herald 'age should not be also a testimony ieeting, testimonies to direct spiritual lessings. We should like to get and o print more letters like this, which omes from a reader in West Virginia: At one time, nearly three years ago, was in great distress of mind. I told he Lord Jesus he could take my all if e would only be with me, and I felt is divine presence and heard him say, I love you and have died for you.' I rose from prayer shouting his praises, nd felt like one who had been blind but ow could see the Light of the World." ere is another jubilant testimony. comes from R. J. P., New Hartford, . Y.: "God has answered my prayer nd I am wonderfully happy. I did ot deserve such mercy and I can never ank him enough."

This week's mail reminds us again ow much of the world's grief is caused v unhappy homes. A Mother writes, 'ter acknowledging answers to prayer: I ask for prayers that our home may ecome a happy home. My husband, hile a good man in some ways, has terrible disposition, continually fault- nding, swearing at myself and our ear children. I sometimes fear our ome will be broken up. Please pray iat God will soften his heart and con- ert him. I have three very dear chil- en, I thank God they are good chil- en, but please pray that they will on become Christians, also my father nd brother, also that I may be a better hristian." Another mother, after riting, "One prayer has been answered, r which I am so thankful; all of my oys have joined the church," adds: Will you join with me in praying that y husband will stop taking God's ame in vain, that he will consecrate s life to God, and set a Christian ex- mple before his boys; that ours may a happy, Christian home; that I ay live nearer to God and be given isdom, patience and grace to live as should."

A Chillicothe, Mo., Subscriber writes: I want to acknowledge God's goodness answering the prayers of the League, pecially for a revival in this town, here five hundred, possibly more, were ought into the Kingdom." Mrs. H., Hoge's Store, Va., writes: "About ur months ago I asked your prayers r a revival in our neighborhood and r the conversion of my two married ns, who live in a distant town. I nt to tell you that we have lately d one of the biggest revivals ever ld in the community, which has been great blessing to our people." I. E. B., anks, Ore., writes: "Just a few days o I wrote requesting your prayers at I might be helped spiritually, ntally, and physically, and I am ppy to say God has heard and an- ered prayer. My mind is no longer nfused when I pray, and I am much onger." Mrs. L. L. C., Huntingdon, ., writes: "Some time ago I asked e prayers of the Prayer League that y son might be enabled to get his job ck and that I could get some money help me along and pay my rent. I ank God that the prayer has been swered and we have got what we eded."

E. M. P. writes from Kirkdale, Que.: I wish to acknowledge answer to prayer r recovery from spinal trouble. I am le to be up and around after lying ll for nine months." A reader from alais, Me., writes: "Last spring I ote the Prayer League, asking prayer r my restoration to health. Through e summer I slowly gained from nerv- s debility and I wish to express my anks to the League, as I have to the rd, that I am much better."

Acknowledgments of answered prayer ve also been received from

Mrs. I. B. H., Lebanon, N. J. (for finan- l help); A Reader, Eau Claire, Wis.; E. M. Kirkdale, Que.; (for recovery from spinal uble); L. F. McC., Charleston, W. Va rs. G. M. H., Salem, Ore.; M. H. C., Ohio. Reader, Nashville, Tenn.; E. H., Lake Bluff, .; O. M., Port Orange, Fla.; E. A. A., Brook- line, Mo.; A Reader, Calais, Me. (for restora- tion to health); Mrs. E. H. T., Montrose, Pa.; M. R., New York City; Mrs. C. B., Detroit, Mich.; An Anxious Mother; J. R. B., Dunn, N. C.; Mrs. H. C. R., Wellsville, N. Y.; W. F. S. and wife, York, Pa.; Miss O. O. P., Charleston, W. Va.; Miss A. C., Mount Vernon, N. Y.; "Earnest"; T. H. B., Church Hill, Md.; Mrs. J. B. P., Albion, Mich.

Prayers are asked for revivals of religion at

Bogard, Mo. (that twenty-one men may be converted at the revival now in progress); Bonners Ferry, Idaho (in the M. E. Church); Pleasant Hill, Ore.; Milton, Iowa; Accord, N. Y.; Jacksontown, Ohio (for a deeper work of grace in the hearts of Christian Endeavor and Sabbath school); Battlefield, Mo.; Roseland, Neb.; South Plymouth, Mass.; Middlefield, Ohio; Narrows, Va.; Lancaster, Wis.; Clarence, Iowa; Wakeeney, Kan.; Geneva, Iowa; Hamilton, Mont.; Temple, Texas. A. H., Walterville, Miss., asks prayer that the young men of that community may break the cigarette habit and let whisky alone; E. B., that the worldly-minded people of Boston may turn to the Saviour; C. F. B. and Mrs. E. E. P., for a world-wide revival; and Miss F. T., Hartwell, Ga., asks prayer for a revival of religion all over this nation. Mrs. R. E., Ebensburg, Pa., asks prayer that a consecrated Christian minister may be sent to the church at Colver; Mrs. E. T. S., Cincinnati, Ohio, that a faithful minister may obtain a pastorate, as he is anxious to preach the Word of Life; S. R., State College N. M., that their church may have a weekly prayer meeting; Mrs. M. S., Geddes, S. D., that a church problem may be settled; and Mrs. G. F. R., South Plymouth, Mass., that another pastor may soon be found to fill the pulpit of a church whose present pastor is leaving.

F. L. S. asks prayer that mother's sight may be restored; Mrs. L. A. B., her husband's; Mrs. R. E., her son's; Mrs. F. W., her daughter's. Fourteen other friends ask prayer for the restoration or strengthening of sight for themselves or other friends.

"Earnest" asks prayer that son's mind may be strengthened; A. E. R., that son's mind may be restored; A Wisconsin Reader, that daughter's mind may be strengthened; "One in Great Need," that daughter's mind may be restored; Mrs. D. B. H., her brother's; H. M. C., Mrs. A. W. P., Mrs. N. V., Mrs. M. B. H., Mrs. F. L. J., their sisters'; Mrs. J. C. P., her uncle's; J. D. W. and A Friend, their own and A Subscriber, that her mind may be strengthened.

Fifty-four friends ask prayer for a deeper work of grace and assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Mrs. L. S. G. asks prayer that her husband and son may be saved from the liquor habit; Mrs. N., that father and husband may be cured from this habit; A Heartbroken Wife, J. E. W., Mrs. J. M. H., Mrs. D. B. H., their husbands; Mrs. J. L. E., two brothers; Mrs. O. C. and G. M. F., their brothers; six other friends ask prayer that friends or relatives may be cured of the liquor habit.

R. and M. S. ask prayer that sister may be cured of the morphine habit; N. H., a lady, J. M. J. that son-in-law may be cured of the drug habit, and S. R. a cousin.

Mrs. S. H. and Mrs. G. M. H. each ask prayer that three sons may be saved, twenty-seven other parents ask prayer that their sons may be saved; twenty-one wives, their husbands. Sixty-six other friends ask prayer for the conversion of other relatives and friends.

D. C. D. asks prayer that a mother may be given grace and guidance. Seventeen other readers ask prayer for special spiritual blessing for relatives or friends.

One hundred and nine friends ask prayer that friends or relatives may be restored to health, including one who asks prayer that a member of her family may be relieved of a goitre. Eighty readers ask prayer for the healing of themselves, including E. O. W., T. W., A. A. P., Mrs. S. D., Mrs. T. M., and M. B. C. that use of limbs may be restored and Mrs. E. J. C., that spine may be straightened and voice restored.

Miss A. W. asks prayer that mother's hearing may be restored; M. A. M., A. E. R., and Mrs. N. B., their sons'; A Heartbroken Wife, Mrs. F. E. S., Mrs. E. H., and An Anxious Mother, their daughters'; M. E. W. and Mrs. L. A. B., their husbands' Twenty-four other friends ask prayer for healing of hearing for themselves or other friends.

One hundred twenty-five friends ask prayer for help or guidance in financial affairs.

One hundred forty-seven ask prayer for granting of varied desires and needs, including one that an invalid girl may be allowed her dearly-loved home; S. E. G. asks prayer that she may secure employment so she can be near home to take care of her invalid husband, and another that a mother's son may return home.

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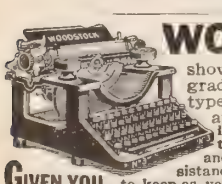

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Young People's Topics for December 12

Song and Its Meanings

B. Y. P. U. Topic. Ps. 33:1-5 (Led by the Music Committee)

THIS meeting ought to be addressed by three experts—one, a music teacher, to point out the difference between good music and poor; one, perhaps the pastor or the public school principal, to show the difference between good poetry and poor; one, either the pastor or some person of unusual spiritual discernment, some layman who knows how to pray, some person who has unusual success in winning souls, to point out the difference between hymns that have great spiritual power and those that have little or none.

If possible get these three persons to confer before the meeting and select a number of hymns upon which they all agree—hymns of real gospel power, of correct, beautiful and forceful literary excellence, set to correct, serious and really beautiful music.

Some of the so-called hymns of the present are atrocious. Even if the spiritual message is good, it is spoiled by being linked either with a tune that is empty and meaningless or one that, having possibly a trace of something remotely resembling music, has the wretched power of capturing one's brain and beating its way through the hours of work, play and sleep. Some of these hymns that are shouted and drummed and trumpeted throughout the land are a reproach to the whole world of music and only live because of a rhythmic swing that adds to their deadly power.

The young people's societies can help tremendously in setting a higher standard. We must learn to discriminate. Even among the new marches and ballads, as among the new hymns, some are atrocious, some are passable, some are excellent. Our church and union music need not be slow and dismal. It can be bright, tuneful, everything that is attractive. But we ought to insist on its being real music. And the poems used as hymns and songs ought to be well written and full of spiritual power.

The Promise of Heaven

Epworth League Topic. John 14:1-3; Rev. 7:9-17

PEOPLE'S idea of heaven change. They find new meanings in the Scripture descriptions of heaven. A heaven that will satisfy one age of a life, a church, or a race, will hardly satisfy another.

What is the most wholesome, sanest view of heaven as Christian people think of it today?

Have some one read Kipling's "L'Envoi." It is not Scripture, but it will be found to harmonize with the Scripture teachings about heaven. This poet thinks of heaven as a place where a man can do precisely the work he wants to do, precisely as he believes it ought to be done to meet the approval of

"The God of things as they are."

That view of heaven satisfies the deepest and most advanced modern thought.

We are not losing our hope that heaven will be a place of rest, but we are changing some of our ideas o rest. Rest does not necessarily imply lack of motion. You have seen pictures of a railroad wreck. Everything is very still, twisted rails, shattered stacks, splintered cars, sprawling brake-wheels. They are still, but they do not signify rest, rather restlessness. Look next at a picture of the Twentieth Century Limited in full flight. Intense motion—yet no note of restlessness. Perfect poise, perfect efficiency—that is the dream of earnest souls.

Just a word about the harassing limitations of the present. Forced to do uncongenial work, in circumstances often distressing, what should be our attitude and temperament? While dreaming of the smooth-running tasks of the heavenly existence, we must be patient with the jolts, the jars, even with the wrecks of the work of today.

One word must be spoken plainest of all in our dream of heaven, its rests and its tasks—that is, Love. Heaven is a place where all other motives are ruled out. Love for that "God of things as they are," love for all our brothers and sisters of this or any other world. Heaven is Love's Land.

And don't forget this: You are making now the clothes you will wear, the house you will live in, to some extent the tools you will use, the very heaven itself you will be an inhabitant of. Every good deed done in the Master's name, every bit of faithfulness, every bit of love will be found awaiting you in that Land of the Gladdest Service to help you start your career there that shall have no end.

The Reasonableness and the Value of the Christian Endeavor Pledge

Christian Endeavor Topic. Ps. 61:1-8

IT IS good to study the Christian Endeavor pledge, but it is also good to remember that we are saved and cleansed and guided and made efficient not by any pledge we may make to God, but by the promises he has made to us.

There are four forms of active member pledges, but the constitution provides that "if none of these meets the local needs, the pastor and society are at liberty to formulate a pledge of their own; but it is earnestly hoped that a pledge embracing the ideas of private devotion, loyalty to the church, and outspoken confession of Christ in the weekly meeting will be adopted."

To pray, to study the Bible, to tell of Jesus and his blessing in our lives—surely these are "reasonable" requirements. Take these pledges—even those making more specific promises, such as that of making Bible-reading a daily exercise, attending all the regular Sunday and midweek services—"unless prevented by some reason I can conscientiously give to my Saviour"—and meet them by a consecration that shall go far beyond the letter of these requirements. All the life surrendered to Jesus; then all the life filled and thrilled with his blessing, so that we shall delight in his Word, his house, his service, not asking how much we are required to do, but seeking new, still undiscovered ways of showing him our love and loyalty—this is his plan and his hope for every one of us.

A pledge is a stepping-stone to a free and victorious and efficient career. Make it mean love—love for our Christ and love for those for whom he died.

Among the Workers

UNTIL this year Caldwell County, North Carolina, had never had a fair. When it was decided to hold a fair and the arrangements were being made, one of the committee suggested that they put a ban on all fakirs, gambling devices and questionable shows. Then another suggested that they go further and ask the local ministers' union to take a hand. Both suggestions were adopted. Instead of catchpenny games and lurid "attractions," this county fair provided plenty of wholesome amusements and athletic competitions; and at noon each day the ministers held a thirty minute service. The people took great interest in these religious exercises. The ministers and the American Bible Society had an exhibit of Bibles, tracts and religious books, and this exhibit, a novel one for a county fair, attracted much favorable attention. The event was a great success and the idea is worthy of consideration by other fair associations.

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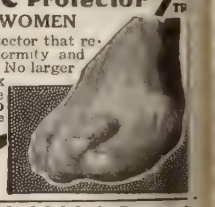

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Amarilly of Clothes-Line Alley

Continued from page 1220

He went on to the house of the Rev-end James Woodville, who had per-rmed the marriage ceremony at the ptials of Mrs. Jimmels, née Hub-eston. In this instance also no pocket d been discovered in the garment, John wended his discouraged way to e office of the Barlow Theater.

Mr. Vedder was likewise surprised learn that surplices possessed pockets. The young rector's face brightened the next name on his list—Pete yes. Of course a boy and a pocket uld not long remain unacquainted. ain he was doomed to disappoint-nt. Pete's dismay when he learned at there had been an overstocked cket was convincingly genuine.

"You see," he explained, "I wore it er my pants, of course, and I had the ckets in them, so I didn't look for more."

Pete escorted the rector to the 'awdyville," and by good fortune the rical impersonator in the sketch was ll on the board, though in a different . He instantly and decidedly dis-imed all knowledge of a pocket.

"It's like that game," grinned Pete. "Button, button, who's got the button?"

"Yes," agreed John, with a sigh, 'nly in this case I fear I shall continue be 'it.'"

The brakeman, when he came in m his run, was located and he joined i the blockade that was conspiring ainst John's future happiness.

The clothes-line thief was very sensi-t on the subject, and felt greatly ag-ved that he should be accused of king his own pocket, for he protested t he had "found" the garment. The fied insinuation indeed was so ongly resented that John wondered if might not be a proverbial case of t birds flutter."

Neither police nor court of justice h examined the pocket; nor had they bn aware of the existence of one. The bbop could throw no light on the miss-ir article, and this call ended the suc-eless tour of investigation.

It was truly a profitable investment f the Jenkins family," thought John, "it a sorry one for me."

Having now wended his weary and u vailing way into all the places listed, J n made his final report to Colette w remained adamant in her resolve.

Of course some of those people did fi it," she maintained. "It stands to r on they must have done so, and it is to you now to find out which one of th is the guilty person."

"How can I find that out, Colette?"

"How? Anyhow!" she replied, her n betraying great triumph at her p ers of logic.

"It must be found!" she asserted w a distinct air of finality. "And u l it is found—"

She stopped abruptly.

"Was it of value? No, I am not t ng to find out what it was since you d t wish me to know, but if I knew its va e, it might help me to decide who w ld be the most likely to have a mo-ti for taking it. But my belief is th the article slipped from the pocket an is lost."

"It must be found then," she per-sis d obstinately.

John went home to ponder over his ho less task. It remained for Amarilly wi her optimistic spirit to cheer him.

"I'll turn up some place whar you ne r looked fer it and when you ain't th kin' nuthin' about it," she asserted be vingly. "Lost things allers do."

Despite her philosophy she was gr ly distressed over the disappear-an of the mysterious article whose los was keeping John so unhappy. Sh ransacked the house from the cellar to e Boarder's room, but found no tra of it.

"I wonder what it was," she mused. "Mebby Miss King dreamt she put so thing in there, and when could she ha done it anyhow? Mebby she giv him a present, and he slipped it in ere and forgot to take it out when he nt it to us. But then it would have co out in the wash. She don't seem to el so bad as he does—jest sorter stubborn about it."

The members of the household were put through the third degree, but each declared his innocence in the matter.

"'Twas most likely Iry took it," said Cory, who found the baby a convenient loophole for any accusations, "and most likely he hez swallered it."

Gus persisted in his oft-repeated statement, that there was nothing in the pocket when it was hung up during quarantine. This assurance was conveyed to Colette by John, who hoped she might find solace in the thought that none of the renters could have had it, if this were true, but to his chagrin she found in his information an implied reflection on her veracity.

"Colette," he said whimsically, "only three persons connected with this affair have taken my remarks as personal, you, Brother Washington, and the thief."

With this remark John, despairing of his ability to fathom the mystery of the article or to follow the caprices of Colette, dropped the matter completely.

CHAPTER XVIII

AT half past eight on the morning indicated, Amarilly's ring at the door of the studio was answered by Derry, whose face was covered with lather.

"Hello, Amarilly!" he exclaimed heartily, extending his hand in genial comradeship. "I am glad to see you again. Been pretty well through the summer? Well, come on into the butler's pantry, and see what you can do in a coffee way while I finish shaving."

Amarilly had been receiving instruction in domestic science, including table service, at the Guild school. Colette, interested in the studio work, had provided some minute muslin aprons and a little patch of linen for the head covering of the young waitress, advising her that she must wear them while serving breakfast. So when Derry emerged from his dressing-room, a trimly equipped little maid stood proudly and anxiously awaiting him.

"Why, bless your heart, Amarilly! I feel really domesticated. You look as natty as a new penny, and the little white cap is great on your hair. I see you have remembered how to fix it."

"Thank you, Mr. Derry, but please sit down while your coffee is hot."

"'Deed I will, and if it tastes as good as it smells, I shall raise your remuneration."

He pronounced the coffee delicious, the grapefruit fixed to his liking, the toast crisp, and the eggs boiled just to the right consistency.

"And have you had breakfast, Amarilly?"

"Yes, Mr. Derry, at half past five."

"Whew! you should be ready for another. Now talk to me while I eat. Tell me about your reverend friend who was so daffy on the subject of pockets. Has he located any yet?"

Amarilly looked troubled.

"Miss King said I wan't to talk to you while I was serving."

"Tell Miss King with Mr. Phillips' compliments that artists are not conventional, and that you and I are not in the relation to each other of master and maid. We are good friends, and quite en famille. You are such a fine cook, I think I shall have you serve me luncheon at one o'clock. Can you?"

"Oh, yes; I should love to, Mr. Derry."

"I'll stock the larder, then. No; I can't be bothered, and I'd feel too much like a family man if I went about marketing. I'll give you carte blanche to order what you will."

"What's that, Mr. Derry?"

"Good! We mustn't neglect your education. I am glad you asked me. You might have always supposed it a breakfast-food."

He proceeded to explain elaborately what the words meant, and then asked her if she had remembered her previous lesson.

"Yes; ain't you—goin'—"

"Stop right there. Your next word to be eliminated is 'ain't.' You must say 'aren't' or 'isn't.' And you must remember to put 'g' on the end of

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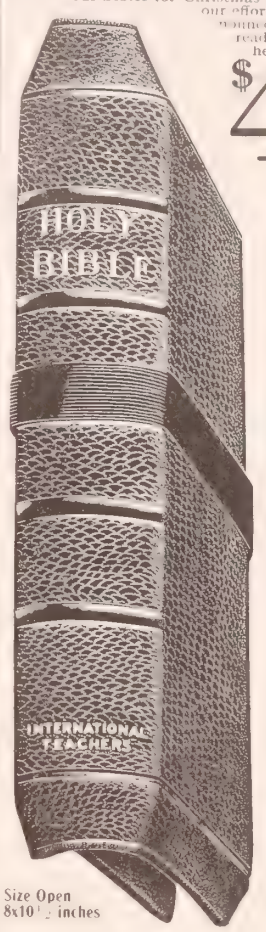

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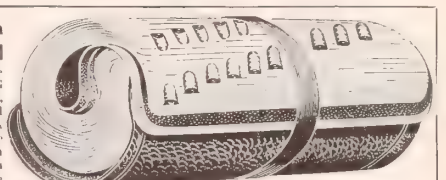

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every word ending in 'ing.' Don't let me hear you say 'goin' again. I'll teach you one new word every day now. You see the measure of a maid is her pure English."

Amarilly looked distressed.

"What's the matter, Amarilly? Don't you want to learn to speak properly?"

"Yes, I do, Mr. Derry; but Miss King—she don't want me to speak diff'rent. She likes to hear me talk ignorant, and she said she was afeard you'd make me brom—"

"Brom?" he repeated.

"There was some more to it, but I fergit."

"Bromidic," he said triumphantly, after an instant's pondering. "You can never under any circumstances be that, and I shall develop your imagination and artistic temperament at the same time. I must get to work, now. Clear away the dishes. And finish the rest of this toast and coffee. It would be wicked to waste it."

Amarilly substituted a work apron for the little white covering, and was soon engaged in "redding."

At eleven o'clock the place was in perfect order, and she went into the studio where Derry was at work.

"Shall I get the things fer lunch?"

"Luncheon, if you please, Amarilly. I like that word better. It seems to mean daintier things. Here's a five-dollar bill. Get what you consider proper for a simple little home luncheon, you know. Nothing elaborate."

Amarilly, feeling but not betraying her utter inability to construct the menu for a "simple little home luncheon," walked despondently down the street.

"The Boarder," she reflected, "takes bread and meat and hard biled eggs when they ain't—aren't too high, and pie when we hev it."

Some vague instinct of the fitness of things warned her that this would not be a suitable repast for Derry. Then a light shone through her darkness.

"I'll telephone Miss Vail," she decided.

So she called up her teacher at the Guild, and explained the situation. She received full instructions, made her purchases, and went back to the studio.

At one o'clock she again garbed herself in cap and apron and called Derry to a luncheon which consisted of bouillon, chops, French peas, rolls, a salad, and black tea served with lemon.

"Amarilly," he announced solemnly, "you are surely the reincarnation of a chef. You are immediately promoted from housemaid to housekeeper with full charge over my cuisine, and your wages doubled."

"And that's going some for one day!" Amarilly gleefully announced to the family circle that night.

Her teacher, greatly interested and gratified at her pupil's ability to put her instruction to practical use and profit, made out on each Monday a menu for the entire week. She also gave her special coaching in setting table and serving, so Derry's domestic life became a thing of pride to himself and his coterie of artists. He gave little luncheons and studio teas in his apartments, Amarilly achieving great success in her double rôle of cook and waitress.

Her work was not only profitable financially, but it developed new tastes and tendencies. Every day there was the new word eagerly grasped and faithfully remembered. "Fer," "set," "spile," "orter," and the like were gradually entirely eliminated from her vocabulary. Unconsciously she acquired "atmosphere" from her environment.

"I want to use you for a model this afternoon," he remarked one day as she was about to depart. "Braid your hair just as tight as you can, the way you had it the first day you came. Put on your high-necked, long-sleeved apron, and get it wet and soapy as it was that first day, and then come back to the studio with your scrubbing brush and pail."

Amarilly did as she was bidden with a reluctance which the artist, absorbed in his preparations for work, did not notice.

"Yes; that's fine," he said, glancing up as she came to him. "Now get down here on your knees by the—what kind of boards did you call them, Amarilly? Mopboards? Yes, that was it. Now try and put your whole mind on the memory of the horror you felt at the accumulation of dirt on that first day, and begin to scrub. Turn your head slightly toward me, tilted just a little—so— There, that's fine! Keep that position just as long and just as well as you possibly can."

Derry began to paint, mechanically at first, and then as he warmed to his subject and became interested in his conception, with rapidity and absorption.

"There!" he finally exclaimed, "you can rest now! This may be my chef-d'œuvre, after all, Amarilly. Won't you be proud to be well hung in the Academy and have a group constantly before your picture? Why, what's the matter, child," springing to her side; "tears? I forgot it was your first experience in posing. Why didn't you tell me you were tired?"

"I wan't tired," she half sobbed.

"Well, what is it? Tell me."

"I'm afeerd you'll laugh at me."

"Not on your life! And your word for to-day, Amarilly, is afraid. Remember. Never *afeerd.*"

"I'll remember," promised Amarilly meekly, as she wiped her dewy eyes.

"Now tell me directly, what is the matter."

"It'll be such a humbly picture with my hair that way. I'd ought to look my best. I'd rather you'd paint me waiting on your table."

"But a waitress is such a trite subject. It would be what your friend, I mean, our friend, Miss King, calls bromidic. An artist, a real artist, with a soul, Amarilly, doesn't look for pretty subjects. It's the truth that he seeks. To paint things as they are is what he aims to do. A little scrub-girl appeals to the artistic temperament more than a little waitress, don't you think? But only you, Amarilly, could look the part of the Little Scrub-Girl as you did. And it would be incongruous—remember the word, please, Amarilly, in-con-gru-ous—to paint her with stylishly dressed hair. You posed so easily, so perfectly, and your expression was so precisely the one I wanted, and your patience in keeping the pose was so wonderful, that I thought you had really caught the spirit of the thing, and were anxious to help me achieve my really great picture."

"I have—I will pose for you as long as you wish," she cried penitently, "and I will braid my hair on wire, and then it will stand out better."

"Good! You are a dear, amenable little girl. To-morrow afternoon we will resume. Here, let me loosen your braids. Goodness, what thick strands!"

She stood by the open window, and the trembling, marginal lights of a setting sun sent gleams and glints of gold through her loosened hair, which fell like a flaming veil about her.

"Amarilly," exclaimed Derry rapturously, "I never saw anything quite so beautiful. Some day I'll paint you, not as a scrub-girl nor as a waitress, but as Sunset. I will get a filmy, white dress for you to pose in and present it to you afterward. And as you half turn your head toward the window, you must have a dreamy, reflective expression. You must think of something sad, something that might have been a tragedy but for some mitigating—but there, you don't know what I am talking about!"

"Yes, I do, Mr. Derry. I know what you mean, even if I didn't ketch—"

"Catch, Amarilly; not ketch."

"But my word for to-day is 'afraid,'" she said stubbornly. "I wasn't to have but one word a day. I'll say 'ketch' until tomorrow."

"Oh, Amarilly, such system as you have! You are right, though; but tell me what it was I meant."

"You mean I am to think of something awful that would have been more awful but for something nice that happened."

"Exactly. You have the temperament, Amarilly, but you should have written to your twin brother in such a dilemma. It's late now, or it will be when you get home. I am going to walk with you."

"No; I am not afraid."

"It makes no difference; I am going with you. To think that, intima friends as we are, I have never seen yo home, your numerous brothers, and t Boarder."

"Oh, no!" she protested, appall at the prospect. "You mustn't."

"Why, Amarilly, how inhospitab you are! I thought you would pleased."

"I guess you couldn't stand for it

"Stand for what, Amarilly?"

"Why, you see, I am not ashamed it, but it's so diff'rent from what you used to, and you wouldn't like it, a I'd feel uncomfortable like with y there."

"Why, Amarilly!" A really pain look came into his boyish eyes. thought we were friends. And you Miss King and your minister come—

"But you see," argued Amaril "it's diff'rent with them. A minist has to go everywhere, and he's used seeing all kinds of houses; and then M King, she's a sort of a—settleme worker."

"I see," said Derry. "But, Amaril to be a true artist, or a writer, one mu see all sorts and conditions of life. B I am not coming for that. I am comi because I like you and want to me your family."

"Well," agreed Amarilly, resigne but catching at her last straw, "y haven't had your dinner yet."

"We had a very late luncheon, if y remember, and I am invited to a su per after the theatre tonight, so I a not dining."

Amarilly did not respond to his lig flow of chatter on the way home. S halted on the threshold of her home, a looked at him with despair in her hone young eyes.

"Our house hasn't got any insides any stairs even. Just a ladder."

"Good! I knew you wouldn't that you couldn't have a house li anyone else's. It sounds interesti and artistic."

Slowly she opened the door, and dr a sigh of relief. The big room w "tidied" ("redded" having been ce sored by Derry some time ago), and very peaceful, homelike atmosphe prevailed. The Boarder, being an am teur carpenter, had made a very lo table, about which were grouped t entire family. Her mother was dar ing socks; the Boarder, reading t paper preliminary to his evening call Lily Rose; the boys, busy with boo and games; Cory, rocking her doll sleep.

Their entrance made quite a lit commotion. There was a scattering boys from the table until Derry call "Halt" in stentorian tones. "If there any gap in the circle, I shall go."

Then he joined the group, and d scribed to the boys a prize-fight graphically that their eyes fastened him with the gaze of one witnessi the event itself. He praised Amaril to the mother, gave Cory a "tin penny which she at once recognized as a silv quarter, and talked politics so el quently with the Boarder that for on he was loath to leave when the hour seven-thirty arrived.

"You've gotter go now," remind Cory sternly. "You see," turning Derry, "he's gotter go and spend h ev'nin' with Lily Rose. She's his gal

"Oh! Well, why not bring her he to spend the evening?" suggested Derr "Then you'll have an excuse for tw nice walks and an evening thrown in

"That's a fine idee," acknowledge the Boarder with a sheepish grin.

He at once set out on his quest a companied by Bobby, whom Der had dispatched to the corner groce for a supply of candy and peanuts.

The Boarder and Lily Rose came laden with refreshments.

When Mrs. Jenkins learned fro Amarilly that Derry and she had ha nothing to eat since half past one, sl brought forth a pan of beans and pumpkin pie, and they had a genuin New England supper. Altogether the were a jolly little party.

"Amarilly," said Derry, as he w taking his leave, "I wouldn't hav missed this evening for any other e gagement I might have made."

"That's because it was somethin new to you," said Amarilly sagel "You wouldn't like it for keeps."

To be continued

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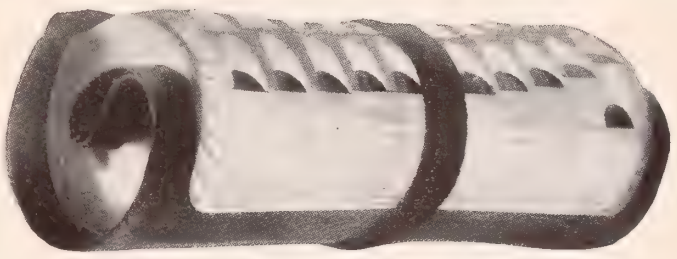

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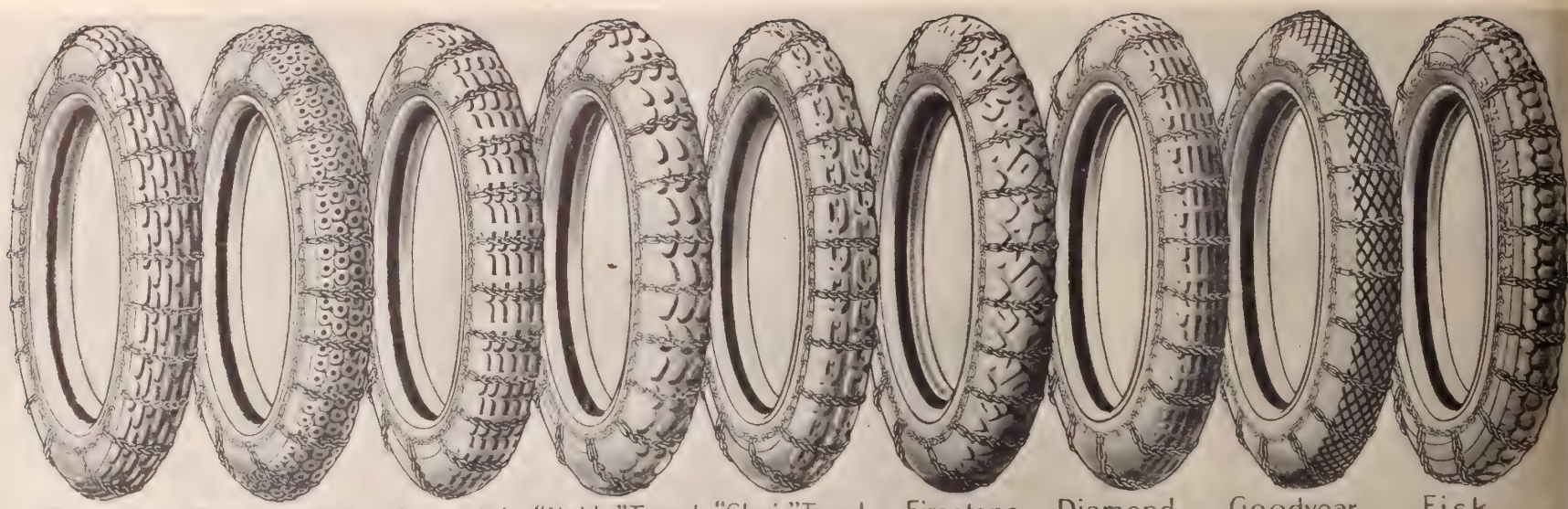

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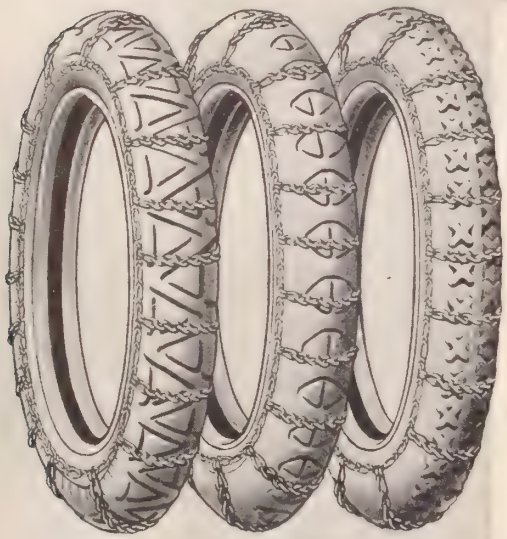

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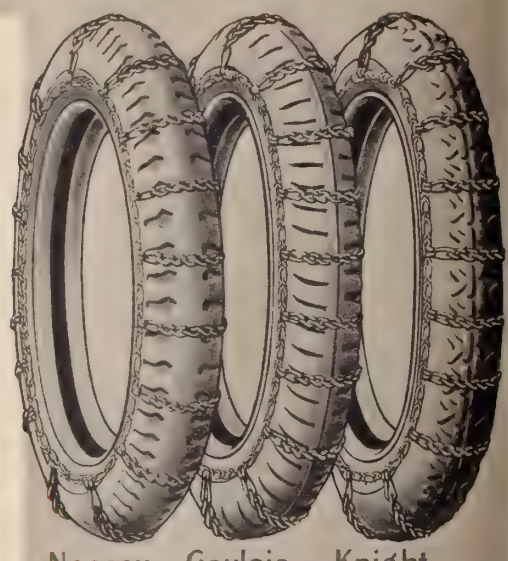

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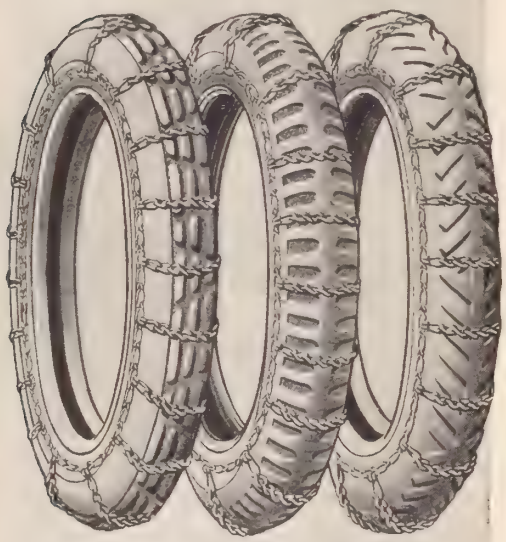

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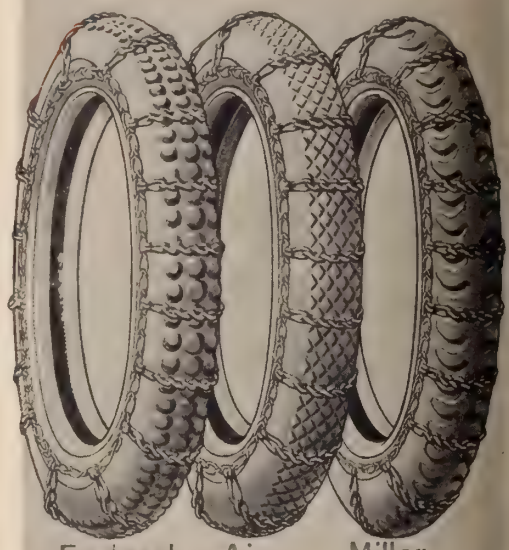

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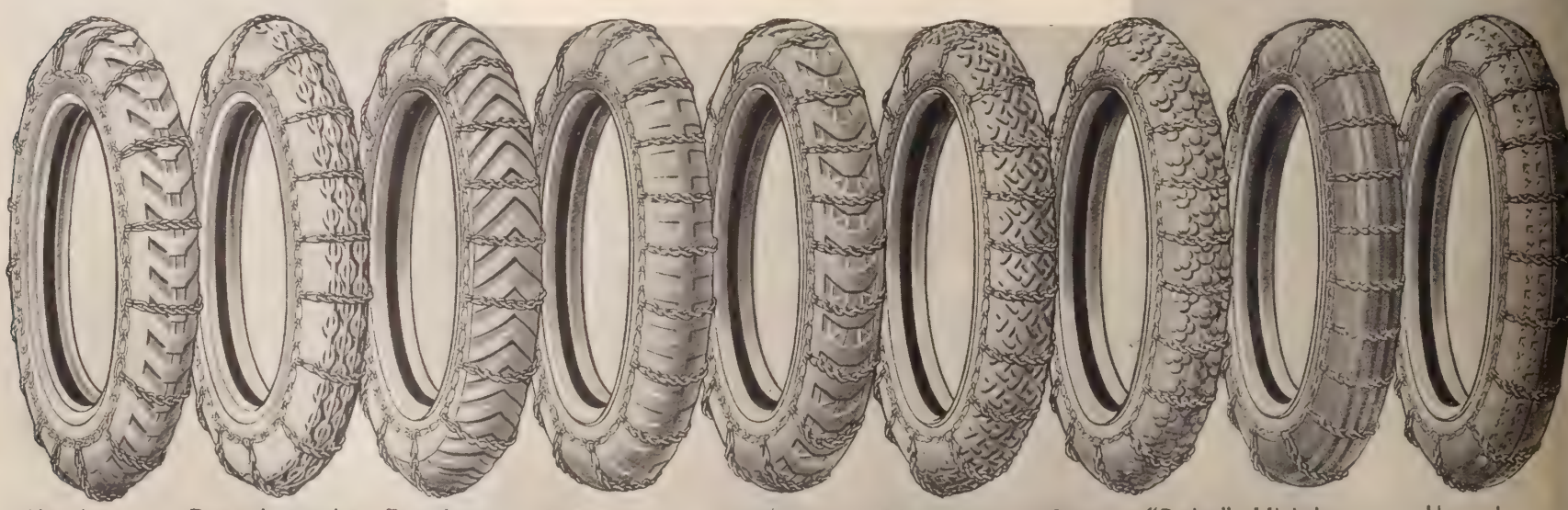

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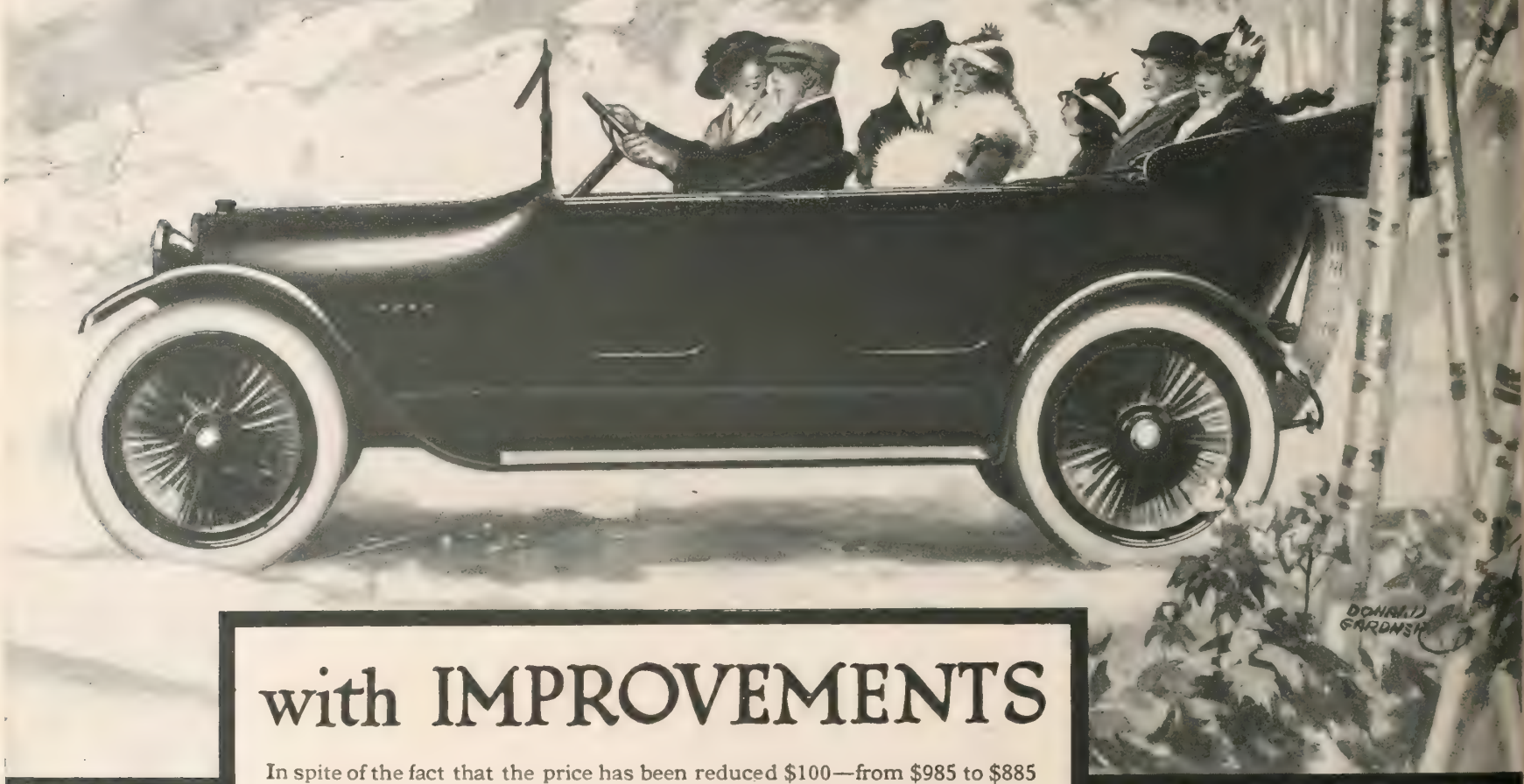

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THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

Christmas in a Moslem Sacred City

By A. TEGNIER

BAGDAD, the Asiatic objective of the rival forces in the great world-war, is reported in recent cable despatches as having been the scene of a temporary reverse for the Allies. A ...ere battle is said to have been fought some thirty ...iles west of the famous "City of the Caliphs," ...ith the result indicated, although no details have ...t been received.

While this most ancient city on the banks of the ...igris is not usually associated in Western minds with ...e annual celebration of the birth of Christ, it is ...evertheless a fact that its people include many who ...n rightfully claim descent from the oldest Christians ... the world—pure Chaldeans of Bible Chaldea—...ho still honor Christmas Eve and Christmas Day. ...ven the young Bagdadi join in the festival, if ...t in the ceremonial rites.

The ancient town, which ...as founded in 763 on the site ... a former city on the east ...nk of the Tigris, five hun...red miles from the Persian ...lf, is still to the outward ...e the wonderful city of ...astern history, romance and ...gend. It is a city of the ...ains of Mesopotamia, and ...retches out far on each side ... the broad river. Orange ...d olive and date groves ...inge it round where it stops ... the edge of the great desert, ...hich sweeps away for hun...reds of miles in every direc...on. Its innumerable gar...ens make a fairyland of ...nder green. Its lofty mina...ts and beautifully shaped ...omes of glazed brickwork, in ...een, blue, black and white, ...d brown, reflect the rays of ...e sun with striking effect ... ...pproached from the river ... the plains, Bagdad, seen in ...impses behind the groves of ...ange and date and olive ...ees, still stands in all her ...cient glory. But inside the ...e miles of city wall, built ...gh and thick with brick and ...ud, and flanked at intervals ... towers many of which date ...om the twelfth century, a ...eat deep ditch surrounding ..., Bagdad seems a tawdry ...ace. There are few towns, ...en in Asia, the streets of which ...e so narrow and winding, and ...ore so in the older part of the ...y on the east bank. And, perhaps, fewer streets which ...e so filthy and uneven, most of the scavenging being ...ne by the hordes of unowned and half-savage dogs. ... their way, there are no stranger streets in the world ...an those of this city of the Christian Chaldeans, ...ho number some seven or eight thousand all told. ...me of the streets of shops, rather of bazaars, are ...ng, and fairly wide and straight, and vaulted with ...ickwork. But most are narrow, dark, and tunnel...ce, covered with a roof of straw, dried leaves, ...anches of trees and mud, supported on flat beams ...id across. In summer it is 125 degrees Fahrenheit ... Bagdad for nine or ten weeks, occasionally longer, ...d thus it is the streets are protected from the terrible ...at.

The booths of the merchants, where the Christian ...haldeans spend much money to celebrate Christ...as Eve and Day, are arranged along the sides of ...ese alley-like bazaars, each shopkeeper squatted ... a rug in front of his pile of goods. On Christmas ...ve torches are put out, and fancy lamps and lan...rns are lighted; and the Chaldeans spend much time ...affering for their purchases. Camels and donkeys ...ort and bray in the streets. The peddler of macca...ons cries up his wares; the water-vender passing ...ong with his goatskin water-bags loudly clinks his ...ass bowls; the seller of savory "kabobs" or bits ... roast meat noisily proclaims the toothsomeness of his viands; he with the basketful of hard-boiled eggs tries to shout down the shrill-voiced vender of sweetmeats; while farther along at the boiled sheepheads' stall a bold-faced Kurd is exerting his brazen voice to obtain custom.

Even as in Haroun-al-Raschid's time the row of old coffee shops stretches along the river front, where on either bank the water is confined by a high brick embankment, broken through at intervals by the paths leading down to the water's edge, where the "bheesties" or water-sellers replenish their skins, and the "dhobies" or washermen, standing ankle deep, are busy washing clothes. Here in the coffee shops crowds of young Chaldeans and their Muslim friends, after having paraded the streets and bazaars singing ballads as old as Bagdad, assemble on Christmas Eve to drink coffee, and smoke cigarettes, and watch the painted Arab girls dance.

Custom House at Bagdad, and Curious Wicker and Skin-Covered Turkish Boats on the Tigris

But many, many others of the Christian Chaldeans do not spend the eve in gaiety of the coffee shops; for seven churches of the Christian faith hold special Christmas Eve services conducted by their priests, including that attended by the European colony. Again at dawn on Christmas Day the better part of the Chaldean Christians assemble. The chants, the sermon, and the prayers are in Arabic, and when they sing of Moses they call him "Musa," and Joseph "Yusuf," and so on. Little Chaldean boys make up the choir, and the venerable old priests are all gorgeous in fine linen and gold embroidery.

The service over the Chaldeans and their women folk return to their houses, which if they are disappointing to outside view astonish the Westerner when inside them.

Even as houses were built and arranged when Haroun-al-Raschid reigned in Bagdad, so they are today. Instead of a regular front with windows, there are high, thick walls pierced by narrow, low, heavy doors, and in some of the better streets the Turkish "kiosk" or large projecting window, or else a Persian lattice, occasionally is seen. The two-storied interiors present a most striking contrast to the dirty, unpaved streets. The usual Bagdad house is built round a square court, which is paved with finely dressed stones. A fountain is usually in the middle of it, and palm, date, or orange trees for shade, together with many scented flowers. Stairs of stone lead up from the court to the gallery, into which all the chambers of the upper story open. The gallery with its boarded covering and carved screens is supported with pillars of wood frequently most elaborately carved and decorated. The lofty rooms with their vaulted ceilings are decorated with chequered work and moldings. Amply provided with windows of stained glass, they are furnished with divans, pictures, curious inlaid mirrors, and much gilding, all in good taste.

Here, usually in a room on the second story, the Christian Chaldeans partake of their Christmas dinner without turkey and mince pie and plum pudding, but with the inevitable and traditional roast lamb stuffed with plums, rice in many kinds of dishes, stacks of cakes of native bread, thin, unleavened, and fresh from the oven. There are many other dishes, including the inevitable one of dates, which are served in many ways, milk, cream, butter, or cheese being the usual accompaniment. Of course the meal is preceded and followed by coffee—real Arabian coffee, from the Yeman in South Arabia.

Then the tale-teller is introduced. He recounts many of the legends and traditions of Christmas Day and of the Chaldean race. But most of all does he relate the native fables which have grown up round the Birth in the Manger.

He does not forget to dwell on the days when Bagdad was the empire city of the Eastern world; when the kingdom of the Caliph with its wealth and population was chief of the realms in all West Asia, till, as he relates, the Mongols under Hulaku stormed the city for six days, and put 800,000 inhabitants to the sword, piling up the dead mountain-high. The palace of the Caliph built of marbles and black and white jades, and, above all, of most fragrant and precious woods, they set on fire; and, as he tells from the Arab historians, owing to the conflagration of it the air was impregnated with fragrance to a distance of sixty miles.

These and other tales the story-teller narrates to the family as they sit round the brasier with its glowing charcoal. And so the oldest Christians in the oldest city of Western Asia, perhaps in the old world, pass their Christmas Day.

THE operations of the British forces in the vicinity of Bagdad have been slowly succeeding, and according to despatches received late in November this army had reached the ruins of Ctesiphon, 18 miles southeast of the city. Although the odd name of this place in English might suggest the presence of a natural flow of water (the town, however, is named Solman Pah), the British were obliged to fall back some four miles down the Tigris in order to obtain a proper water supply. Should the city be taken before December 25, Christmas there will be fearfully marred by the sacrifice of life which is attending the advance, and yet made to seem more really Christmas by the presence of men who in large numbers are members of that body whose ancient representatives in this Moslem city have for so many centuries kept alive the faith of their Christian forefathers.

The Death Penalty for Selling Liquor

PEOPLE whose ideas of Mexico are gathered from works of fiction (including the average magazine article of the casual traveler, or the "feature story" of some "special representative" who has been as much as six weeks in the republic) regard this country as a lawless sort of place, drunkenness especially being singled out as a national vice, until one would fancy that practically the whole Mexican people were given over to the inordinate consumption of pulque, mescal, tequila, sotol or what not of the numerous alcoholic beverages of the country, not to mention those that are imported. It may be remarked in passing that there is not so much drunkenness in Mexico as in some other countries that claim a higher civilization, and that one will look in vain in the centers of population for any indications of overindulgence such as may be found in any American or English manufacturing center.

But what will the believers in Mexican total depravity think when they are told that in all this wide world Mexico—"barbarous Mexico" if you will—is the one place where *selling liquor is prohibited under penalty of death?*

Surely the heart of the most ardent prohibitionist should throb with pleasure at such a statement, and a true one too. Even the San Antonio minister who actually declared in a public sermon that all saloonkeepers should be burned at the stake must rejoice to know that just across the line a condition can be found that accords so fully with his own ideas.

IT is in the state of Sonora that this stringent repressive measure has for months been in operation. Sonora, one of the largest states of the Mexican republic, has for its northern boundary the American state of Arizona, admitted to the Union only a few years ago with all the latest ideas in government—the initiative, referendum and recall, and other democratic devices. In November, 1914, to the unutterable surprise of a great portion of the people of that state more or less familiar with conditions that had existed there from the old territorial days, Arizona adopted a law prohibiting absolutely the sale of liquor anywhere within the boundaries of the commonwealth.

It was difficult indeed to believe it. Those who had been familiar with Yuma in its wide-open days—more saloons and gambling houses than all other business houses combined—or with Tucson, or Nogales, or Douglas, or Bisbee, or any of the many other prosperous mining camps where saloons were considered fully as essential as grocery or dry goods stores, could scarcely credit the evidence of their senses when they learned that Arizona had chosen to "go dry" on the first day of January, 1915.

Naturally enough, as soon as the time drew near for the closing of the saloons (and they were closed tight as a drum), there was a movement, especially in the border towns, for means by which to evade the operation of the law. At Douglas, a large and prosperous mining town on the Mexican boundary line, were many saloons, and it was supposed that there would be little difficulty in moving enough of them just across the line into Agua Prieta, in Sonora, to supply the means for alleviating the alcoholic thirst of American citizens. It was supposed that the authorities of Agua Prieta would welcome such a source of revenue, as the American liquor sellers and gamblers as well were prepared to meet almost any financial demand that might be made upon them.

But a surprise awaited those who entertained this idea.

GENERAL PLUTARCO ELIAS CALLES, commander of the Constitutionalist or Carrancista forces in Sonora, whose headquarters were in Agua Prieta, not only positively refused to permit any saloons to be opened in the town, but he went even further. He issued a decree *imposing the death penalty upon any one caught selling liquor!* Nor could any amount of persuasion that was brought to bear move him one jot from his position.

No liquor could be sold in Agua Prieta!

Any one selling it would be shot!

Thirsty Americans would have to go elsewhere.

And that was all there was to it.

But there was still one recourse. Twenty-five miles to the east is the town of Naco, Sonora, with but half the width of a street dividing it from the place of the same name in Arizona. Six or seven miles back from the border are the thriving mining towns of Bisbee and Lowell. Just a month after Arizona closed her saloons, Naco, Sonora, was occupied by Maytorena, the leader of the Villista forces in that portion of the republic.

This action was a breach of the neutrality agreement entered into some weeks previously, under which the Constitutionalist troops commanded by General Benjamin G. Hill evacuated the town after Maytorena had for months vainly sought to dislodge them by force. Before leaving, however, a civil government was established, both sides solemnly pledging themselves not to occupy the place again with a military force.

Under General Calles the sale of liquor in Naco had been prohibited, but as soon as Maytorena took possession all this was changed. A swarm of American liquor dealers descended with pockets full of money, which they found no difficulty in turning over to hands eager to receive it.

THEN followed a saturnalia. Regular automobile lines were established from Bisbee, Lowell, Douglas and elsewhere to Naco, and an immense traffic grew up in the briefest possible time. Every vacant building that could be obtained was fitted up as a saloon, gambling house or den of vice, and all the scenes of the old-time frontier mining camp were repeated.

But a few weeks ago there was a sudden change. General Calles, deeming the neutrality agreement deliberately violated, marched his troops into the place, the Villistas fleeing in disorder.

One of the first things Calles did was to order every saloon, gambling house and brothel closed. At the same time he republished the decree in force in Agua Prieta: *Death to any one selling liquor.*

An angry crowd of saloon-keepers and their patrons made a protest that was heard clear to Washington. "Insults to the flag" were alleged, and all the other sensational stories made use of by the interventionists and their allies were again called into play, threadbare though they were. Officials took the matter up and a protest was made to Carranza against the "violation of the neutrality agreement." Maytorena's original violation of that pact had never received attention, although Washington had been notified of it at the time.

It was pointed out by the Constitutionalists that the violation had been committed by Maytorena months before and that that violation had been tacitly approved by the United States, thus practically abrogating the agreement. Nevertheless, in order to avoid a possible cause for complaint, the Constitutionalist troops were withdrawn.

Then the saloon men rejoiced. The efforts at Washington had proved successful. But they reckoned too quickly. Before the troops left, a civil government was set up under the guidance of General Calles, which in turn proceeded to enforce the death penalty decree, and the banishment of the liquor sellers was made permanent and effective. All the efforts of the interventionists had gone for naught.

Maytorena has since then been unable to make headway against Calles, and has withdrawn to Nogales, the only point in the entire state of Sonora now in the control of the Villistas. Ever since the Arizona prohibition law went into effect on January first last, the place, under the direction and control of Maytorena, has been "wide open." Dozens of saloons and other places of resort for the vicious had been opened for the accommodation of the people of Tucson, Nogales, Phœnix and other places, who were obliged to make the long journey to and across the boundary in order to satisfy their thirst.

But General Calles is closing down on the place, and when he ceases it, as he surely will, there will be another dry town in Mexico, with capital punishment as the penalty for violating the law.

Of course, there will doubtless be a repetition of the Naco attempt on the part of the interventionists, and the public should look for a repetition of the indignant "news" sent out regarding that affair.

But the wonder of it all! The death penalty for selling liquor! And in "barbarous Mexico" of all places! *Prohibitionists, take notice!* GEORGE F. WEEKS.

The FABLE of the THREE ELMS

By Margaret E. Sangster Jr.

THE North Wind spoke to three sturdy elms,
And, "Now you are dead!" said he;
"I have blown a blast till the snow whirled past,
And withered your leaves, and see:
You are brown and old and your boughs are cold!"
And he sneered at the elm trees three.

The first elm spoke in a hollow tone
(For the snow lay deep and white);
"You think we are dead, North Wind?" he said,
"Why we sleep—as you sleep at night.
Beneath the snow lie my sturdy roots,
They grip on the friendly earth,
And I rest—till another year!" said he,
And he shook with a noisy mirth.

The second elm laughed a hearty laugh,
And "North Wind," he cried in glee,
"Beneath my bark glows a living spark,
The sap of a healthy tree.
My boughs are bare and my leaves are gone,
But—what have I got to fear?
For the winter time is my time of rest
And I sleep till another year!"

The third elm spoke and his voice was sweet,
And kind as the summer sea:
"Oh, Wind," he said, "We are far from dead—
The God in whose hand we be
Looks down, with love, from the winter sky,
And sends us his sun to cheer;
If we had no snow there would be no spring—
We rest till another year!"

The three elms rocked in the stinging blast,
And under the heavy snow
Their roots were warm from the raging storm,
And safe from the winds that blow.
They smiled in their hearts and their leafless boughs
Spread over the frosty way;
For they knew that the God of forest trees
Would watch through each winter day.

The North Wind uttered a frosty sigh,
As the snow blew far and free;
And his weary eyes sought the winter skies,
And "Mighty is God!" said he.
"To die or live are His gifts to give!"
And he smiled at the elm trees three.

A Chance Seed

WHAT memories are sometimes awakened through the ministry of very humble things! I was walking along the Avenida Central (Central Avenue) in Panama City, and, glancing down at a tub containing a shrub in front of a store, I saw, not the shrub but a something growing beside it, and I stood transfixed before it. For the sight took me back to "the States," the homeland, and back forty years to boyhood days on the farm. I saw the old house with the cherry orchard near it. I saw the apple orchard, the growing crops, the flowers, and all the beauties of the country. Quicker than I am in telling you, the joys and delights of those happy days passed before me, for I stood no longer than a second before this reminder of home. True, I thought too of potato bugs, and of tomato worms, for they have always been an inseparable part of those boyhood memories—but I thought also of the bank of wild strawberries; the daisies in the orchard; the glories of autumn; the fields of grain. . . .

I was looking at a plant of *common yellow mustard.* COLIN W. NOYBURN.

Small things come to him who wastes.
The man who takes but doesn't get may stay poor, because what he keeps takes up so much room that there is no room for what he might get if he gave some away.

Her Way to Happiness

Alice Mary Kimball

LITTLE Rosa Labinski stood on the margin of a hurrying stream of shoppers and gazed at a doll which smiled in pink-cheeked, shimmery-haired splendor from the branches of a Christmas tree. The Christmas tree grew in a bespangled, festooned, glittering region which was no less a fairyland to Rosa for being also the holiday-decked window of a ten-cent store.

It happened that Rosa had just ten cents. It had been given her by her mother to buy bread. If she didn't spend it for bread her brothers and sisters would go supperless to bed.

Rosa clenched the dime hard—so hard that it hurt her tiny fist. She was afraid she would see herself walking into the store, putting the coin on the counter, and coming out with the longed-for treasure under her arm. It was such a *cuddly* doll—so different from the haughty French dolls with terrifying price-marks which she had seen in shop displays farther up the street! To have it—to dress and pet and play with—was easily worth the price of many suppers to a ten-year-old, joy-starved little mother who never had caressed a doll-child of her own.

Down the street came Marjorie Marron, smiling a little, as though she were turning over in her mind a jolly secret. People stopped to notice her. She was as radiant and youthful and Christmasy as any girl pictures on the covers of the holiday magazines. The keen air had brought a vivid color to her cheeks, and intensified the sparkle of her deep brown eyes. Her dark hair strayed from a becoming little hat, and a bunch of holly was pinned on her fur-trimmed coat. One would have known, from the twinkle which came and went at the corners of her mouth, that her big muff was full of mysterious Christmas packages.

Marjorie seldom walked. Her father was one of the wealthiest men in the city, and she always had a motor at her disposal. Tonight, returning from a friend's house, she had decided to mingle with the Christmas crowds, and enjoy the tingling air. She liked a winter night like this—the streets full of people, the windows gay with holly, rows of yellow lights blossoming like golden flowers against an indigo blue sky, and myriads of kindly Christmas thoughts hovering in the air! She breathed deeply, and smiled up at the snow crystals which were falling softly and covering the earth with white.

She thought of the Christmas gift which was to be hers: a deed to the Randolph house—a beautiful, historic mansion worth, it must be, a fortune in itself.

"I've always *loved* that place," she exulted. "It was so wonderful of Daddy to buy it for me. This is such a lovely old world, anyway! Such fine, nipping air! These flakes are like diamonds where the light touches them! I wonder if we'll have a white Christmas?"

Then she came upon little Rosa, whose round, black, fascinated eyes were still upon the doll. Her lips were purple, and flakes were falling upon the skimpy shawl which protected her thin shoulders. Two tears were trickling down her face.

Marjorie hesitated a moment; then she touched the little shoulder. Rosa looked up, and Marjorie saw a face too old and care-lined for the slight young body.

"What's the matter?" she asked.

The girl edged shyly away. Marjorie stopped a moment, irresolute. She was about to go on, when a sob stopped her.

"It's the d-d-doll," choked Rosa, with a queer little gesture toward the window. "It's—it's boo-oo-ti-ful!"

Marjorie smiled. It was odd that anyone should see beauty in such a cheap, tawdry thing! And here was a droll little midge actually crying for it! Moved by a swift, warm impulse, she put her arm around Rosa's shoulder and drew her into the store.

THERE was a babel of voices inside. Marjorie saw tired salesgirls putting forth a last spurt of energy to tide themselves over to the closing hour. Masses of buyers surged and jostled about her. A floor director saw her—noticed that an expensively dressed customer was waiting.

"This is our rush hour," he explained. "The factories and shops have closed and these mostly are the working people doing their Christmas shopping."

The working people! Marjorie had always thought of them in a vague, abstract way. These people, so many of them, were poor. Frequently she contributed to funds. But this! Christmas shopping!

For a moment Marjorie forgot the doll: forgot even the cold little hand clinging to her gloved one. She watched the eddying stream of shoppers. Near her a mother, bent-shouldered and weary-eyed, hovered with tragic intensity over a counter, as though trying to stretch her tiny hoard over several purchases. Opposite her two tired factory girls fumbled over cheap collars and laces. Children were gazing wistfully at flimsy toys. An eager, elbowing crowd pressed around the counter where diamond rings and pearl necklaces might be had for a dime. It seemed to her a sad-looking sea of humanity that surged through the aisles. Face after face she searched for a gleam of that cheery happiness which, she supposed, was common to everyone at Christmas time.

Her thoughts were interrupted by a salesgirl. A moment later she placed the doll in Rosa's hand.

The child took it in silent wonderment. The doll was her own—and there would still be bread for supper! It was just as though a fairy-tale had popped through the covers of a book and come to life!

Marjorie led her, radiant-faced, through the throng. She was serious and thoughtful, for an idea was taking shape in her mind. On the pavement she asked Rosa a few questions. Then she said:

"Will you promise to be here—by this door—Wednesday afternoon, at three o'clock?"

Rosa nodded solemnly.

"I'll write it on a card. Good-bye—and don't forget!"

Rosa took the card, her eyes still on the doll. Hugging her precious possession underneath the shawl, her elf-like little figure flitted down the walk and disappeared in the crowd.

JOHN MARRON'S face usually showed tired lines when he reached home at night to dine with Marjorie, but tonight he seemed almost youthful as he beamed across the table at his daughter.

She was telling him of Rosa, and she did not notice that he seemed impatient for her to finish.

"It doesn't seem right," she concluded, "that the child might not have had even a cheap doll. There's such a plenty in the world."

"You have plenty," he replied indulgently, "because your father has been working and planning and scheming all his life to give you the opportunities you ought to have. And you're going to have them, Marjorie—as big as they make them. You've been so busy with your Christmas things that you haven't seen the papers tonight. Look!"

He held up a newspaper. Across the top black headlines announced the merger of the United Iron works, her father's works, with the Southwestern Steel & Iron. Beneath was her father's picture. He was president of the consolidated concern, she read, and it was one of the largest corporations in the state.

"When I was young I didn't have many good things," he mused, as he noticed the brilliant joy kindling in his daughter's eyes. "There was a big family of us, and we were too busy scratching for a living to have the fun that ought to be coming to kids. Then, your mother and I were poor for a long time. I never was able to make things smooth and easy for her. . . . She died. . . . And all through these struggling years I've thought: 'There's Marjorie. All the happiness I couldn't give her mother, she shall have.' The world has thought me cold and grasping, I dare say. But it doesn't know of my dream for you."

In Marjorie's misty eyes the sparkle of china and silver, the gleam of flowers in the cut-glass bowl, the kindly light on her father's face, all swam together. She saw her life stretching ahead, its lines cast in pleasant places. Her father went on:

"I promised your mother you shouldn't be pushed into social life before you were twenty-one, however successful I might be. She wanted you to go to college, to church, to Sunday school. And you've done it. Now, after Christmas, we'll give up the church work. It takes your time, and——"

"Papa, *dear*," Marjorie interrupted. "I can't give up the Sunday school class. I've just been elected president."

"You can resign."

"But we're planning so many things. I've just now been telephoning some of the girls, and Wednesday we're going to meet that little girl—Rosa—at the ten-cent store and go home with her and get ready to give the Labinski family the Christmas of their lives!"

A shade of annoyance passed over Mr. Marron's face.

"I'd rather you wouldn't," he said. "I don't want you in those hovels in the East End. I'll report the case to young Brockway—he's a settlement worker down there. He'll look after it, and we'll let it go at that. You will be too busy preparing for your coming-out party at the new house."

The girl sat quietly in her chair, her food untasted. She was not accustomed to act contrary to her father's wishes, and all her joyous, girlish instincts welcomed his plans for her—a trip abroad, seasons in Washington and New York, days crowded with color and excitement.

But to give up her class! She never had realized before how much it meant to her, how earnestly she had set her heart on worth-while achievements during her term as president.

THE girl in the mirror seemed like a vision of springtime. A gown of misty pink, with here and there a bit of the filmiest of lace, fell in graceful lines to the floor and ended in a shimmering train, such as a princess might have worn. Encircling her soft brown hair was a wreath of dainty rosebuds which looked as fresh and real as though they were just from the florist's.

Aunt Catharine, who had come from New York to help launch Marjorie's craft on the social sea, gave an admiring exclamation. Marjorie was so sweet and sound and wholesome, so beautiful and charming. What a brilliant success would be hers!

"Who would ever recognize our little Sunday school miss?" laughed Cousin Edna, who had come with her mother for the party. "And—oh! I'd forgotten. There's a reminder of your philanthropies waiting for you down in the hall, dear—an impish, dirty-faced little urchin. He just won't go, though we've pleaded and threatened."

A flash of memory blotted from Marjorie's mind anticipation of the gaieties of the coming week. If so many things had not interfered she would have been at the ten-cent store this afternoon with the other girls of her class, to meet Rosa and accompany her to her home. But—life had been so full of congratulations and flowers and messages and gowns and plans that Rosa had been crowded from her thoughts. She bit her lip as she thought of the pinched, old little face with the tragedy of hunger of body and mind and soul written so plainly upon it.

"Have him wait," she said impulsively. "Aunt Catherine, you'll excuse me, please? I've an engagement this afternoon that I almost forgot."

A few moments later she was downstairs, dressed for the street.

"Rosa's sick," the boy explained, as he held out the card Marjorie had given his sister. "She's been calling for you. The doctor said to send for you."

Fifteen minutes later Marjorie's automobile was passing through a desolate section of the city. The streets were bleak and littered. The air seemed surcharged with dirt and smoke. Rows of tenements, all hideously alike, lined the streets and climbed helter-skelter over cindery embankments. Pitiful rags of washing flapped in the wind against a wintry sky.

"How ugly," Marjorie thought. "Why do they crowd people up so, I wonder? How can they *breathe?*"

Past more crowded dwellings, reeking saloons, and sullen streets, the motor moved. It stopped in front of a tenement. The boy led the way inside.

The smell was nauseating. It seemed solid and thick. Marjorie picked her way up two littered stairways and followed the boy into a room. It was small and dark and cold. The air was bad. On a table a kerosene lamp flickered and smoked, weirdly illuminating the dingy windowless room. Unwashed dishes were heaped upon a stove from which the fire had died. In an adjoining room a woman was weeping and talking with a man in a language Marjorie did not understand.

ON a cot, her face white and still, was little Rosa. She breathed fitfully. One arm, thin like the leg of a bird, clutched a doll in a tinseled red dress. It was the only touch of color in the room.

The voices in the other room ceased, and a man entered—a young man, with a kindly, boyish face. He spoke to Marjorie pleasantly.

"I'm—I'm from the young woman's Bible class of the Central Church," Marjorie faltered. "I came to see if we can do anything."

"I'm from the Hutchins Settlement," he said, as he held out his hand. "My name is Brockway. I—we need all the help we can get."

Marjorie's troubled glance swept the disordered room and rested on the cot.

"I'm afraid I'll be—useless," she said slowly, her tear-filled eyes still on the wasted, motionless figure on the cot.

"You're not used to this kind of thing, are you?" Brockway asked. "It gets one's nerve at first. When I first went into it the nightmares I saw in the day's work filled my sleep. Sometimes I couldn't sleep or eat. But I pulled myself together. One must, for there's no end to the work. That little girl on the cot, now—there are a score of cases as bad as that within a half-mile. All over this part of the city children are growing up without air or light or nourishment or play. They die—in swarms."

He spoke matter-of-factly. Marjorie's eyes widened with wonder and sorrow.

"You know about these things," she said. "Maybe

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A Week in the World's News

WHEN Henry Ford, millionaire manufacturer, philanthropist and peace-lover, announced on November 24 that he had chartered the entire first and second cabins of the Scandinavian-American liner Oscar II, and purposed sailing in her for Europe with a large party of influential advocates of the peace movement within two weeks, the news took the public completely by surprise. His further declaration that the object of the trip was "to stop the war" instantly let loose a flood of comment all over the country. But Mr. Ford is accustomed to doing surprising things. He is a man who, having once put his hand to the plow, does not turn back. "The time has come to say 'Cease firing,'" he explained. "We are going to try to get the boys out of the trenches and back to their homes by Christmas Day!"

For months before making public announcement of his novel peace plan, Mr. Ford had been giving the project serious consideration. He knew that many would regard him as a fanatic and stamp his plan as chimerical. But he had long ago determined to devote his life and fortune to the cause of world-peace, and if any practical opportunity presented itself—even though it involved great sacrifice—he was ready to grasp it. He believed that, at heart, the American people hated war and opposed militarism, and that he would have the enthusiastic moral support of peace-lovers everywhere. Further, he felt assured that Europe was sick of the terrible war and that the nations would welcome any plan that gave promise of bringing the slaughter to a close.

During the days that followed, Mr. Ford's project was gradually unfolded in many of its details. He now confidently expects to have with him on the Peace Ship a number of distinguished Americans of both sexes who have the world's welfare at heart and who believe that America, as the leading neutral power, should take the initiative. Among those invited to be Mr. Ford's guests and fellow passengers are Mr. John Wanamaker, the governors of the various states, Professor Roger W. Babson, economist and lecturer, Mrs. Rosika Schwimmer, a Hungarian peace delegate to The Hague (who is said to have first suggested the Peace Ship crusade to Mr. Ford), and many others, including several college professors who are known by their attitude and utterances to be opposed to war and militarism. Socialist leaders and members of the Women's Peace Party are among those invited. There are several editors on the list and a number of preachers, merchants and lawyers. In fact, Mr. Ford hopes that every profession will be represented by some name that is known to stand for peace and humanity. Not a single member of Congress has been invited, as Mr. Ford holds that they are all needed in Washington to fight against the effort now being made to militarize the country under the plea of "preparedness." Mr. Ford spent the larger part of two weeks in personally bringing the project to the attention of many of the most influential men in American public life. Through Mrs. Snowden, the wife of the English parliamentary labor leader, the Peace Ship plan was laid before President Wilson. After the interview she said: "The President is in absolute sympathy with the peace idea, but he hesitates, lest he might be acting at the wrong time and place." The President himself was silent concerning the interview.

The Oscar II, Selected as Peace Ship of the Ford Expedition

Henry Ford, Who Heads New Peace Movement Among Neutrals

Ex-Secretary W. J. Bryan, who is declared by Mr. Ford and his intimate friends to be most favorably disposed toward the effort to "stop the war," is one of the first on the list of invited guests on the Peace Ship, and the promoters have strong hopes that he will accompany the expedition. Professor David Starr Jordan is also expected to be a member of the party. Acceptances have been received from so many well-known Americans that it is not unlikely that Mr. Ford, to convey the overflow of his guests properly, may charter the entire first and second cabin accommodations of another steamer to sail a week later. Among those who are said to have sent in acceptances of the invitation are such well-known peace advocates as ex-Congressman Richard Bartholdt, Senator Helen Ring Robinson of Denver, Col., the only woman senator; Mrs. Helen Loring Grenfell, ex-State Superintendent of Schools of Colorado; Mrs. Mary Wright Sewall, of the Women's Peace Conference; Rev. Charles F. Aked of San Francisco; Henry C. Morris of Chicago, who was secretary at the Hague Arbitration Conference; Mrs. Joseph Fels of Philadelphia, Miss Helen Keller, Frederick C. Howe, Immigration Commissioner, and Mrs. Howe; Mrs. Anna Garland Spencer of Union Theological Seminary, Meadville, Pa., a leader in ethical culture work, Rev. Washington Gladden of Columbus, Ohio, Dean Samuel S. Marquis of St. Paul's Cathedral, Detroit, and Arthur L. Weatherby, Secretary of the Nebraskan Peace Society.

According to the program, the Peace Ship, after touching at some Danish or Norwegian port, will proceed to Stockholm, where the voyagers will be joined by a number of Americans who have preceded them. Mrs. Snowden, who went on ahead to secure the participation of Mrs. George Bernard Shaw and other prominent English people, will also join the party on the Continent. The voyagers will then proceed to The Hague, where they expect to meet strong peace delegations, who will gather there for the purpose of holding a conference.

In selecting those who are to go on the Peace crusade, the test of fitness approved by Mr. Ford has been a simple one. The person invited must be (1) neutral, (2) desirous of ending the war and averting further slaughter, and (3) favorable to and willing to cooperate with the expedition. Colleges and similar institutions were invited to select their best men for the great opportunity; but the simple test was applied to all, layman and professional alike.

It is not on the strength of American sympathy, however, that, this greatest of all adventures in the history of the peace movement is being undertaken. Mr. Ford's resolution has been strengthened by indisputable evidence which he declares is now in his possession and is in documentary form—that such a movement as he has planned will be both timely and welcome. This evidence, the precise nature of which he thinks it best not to reveal at present, he deems strong enough to justify all he is now doing toward bringing matters to a focus.

FIFTY MILLION FOR WORLD TRADE. Under the leadership of the National City Bank of New York City, a fifty million dollar corporation, the American International Corporation, has been created to engage in world-wide trade. The list of directors includes such names as J. Ogden Armour, William E. Corey, Robert Dollar, James J. Hill, Theodore N. Vail and Robert S. Lovett. Frank A. Vanderlip of the National City Bank will be chairman of the Board of Directors and Charles A. Stone of Stone & Webster, of Boston, will be president of the company. The plan has been approved by Secretary of Commerce Redfield. The firm of J. P. Morgan & Co. is also interested in the company. The new concern has been incorporated under the laws of New York with a charter permitting it to engage in almost any line of legitimate business. Its powers include the prospecting, exploring, or acquiring of agricultural, grazing, timber and mining properties, the ownership and operation of the companies which will develop these properties, the manufacture and sale and dealing in goods and merchandise of all kinds. It will have power to finance and operate telephone and telegraph, gas, electric lighting, and water-power systems, and to deal in securities of all kinds both foreign and domestic. Both South America and Russia are rich in undeveloped resources, and the plan of the company is to enter these fields, South America at once and Russia as soon as stable conditions permit.

Mrs. Henry Ford, Who Helped Women Deluge President with Peace Telegrams

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing, military critic, staff writer of the Paris Daily Mail and Le Temps, contributor to L'Indépendance Belge

THE Greek situation is still giving trouble to both the Allies and the Teutons, and until the attitude of Greece is finally and definitely settled both sets of belligerents will be on the anxious seat.

The move being with the Allies, they sent Lord Kitchener and Denys Cochin, a member of the French cabinet, to Athens during the week to attempt to straighten out the matter. Both saw the King and the principal members of the government, and, it was announced a little later, had persuaded the Greek government to give guarantees to take no action in any sense hostile to the continued occupation of the Greek port of Salonica by the allied troops; to permit the use by such troops of the railroad running north from Salonica, and also the use of such other Greek ports and railroads as the Allies might find necessary. Further, the Greek government was to agree that, in the event the Allies were defeated in Serbian or Bulgarian territory to the north, it would permit these troops to take refuge in Greek territory, and would promise neither to disarm them nor to intern them. Also that these provisions and guarantees should apply to any Serbian troops which should take refuge in Greek territory.

The difficulty in granting these requests, from the Greek standpoint, was that the granting thereof would in principle make Greece an ally of the Allies and would, therefore, subject her to such reprisals and attacks as the victorous Teutonic and Bulgarian armies near her northern borders might choose to inflict, and thus she would not attain the end for which she has been continuously striving since the situation grew acute, namely, to preserve her neutrality and to escape from entering a conflict in which she would have comparatively little to win.

In the middle of the week London announced that the matter had been settled favorably to the Allies, and that certain special privileges of exportation from England which Greece had enjoyed and which had been temporarily withdrawn when the crisis grew acute, had been restored. Toward the end of the week, however, London again manifested uneasiness and apparent fear that after all the matter was not completely settled, or even in a fair way of so being. Rumor states that Greece at the last minute made a counter-demand on the Allies in the event of her acceding completely to their wishes. They must absolutely guarantee her against injury by the Teutonic Allies, and not make any demands on her for affirmative action of any kind until the troops of the Allies in the Salonica region number at least 600,000 men.

The Rumanian situation is also attracting great attention. This country has had its army completely mobilized for some time, and has been absolutely sphinx-like as regards its future action, and hence has been viewed with great suspicion by both sets of combatants. Russia, as the map will show, is cut off by Rumania from sending any force to the aid of the Allies and Serbia in either Serbia and Bulgaria, and this is for the time being pocketed, as it would be madness on Russia's part to attempt to force a way through Rumania, since it would be a very difficult thing to do in itself, owing to the topography of the country, and further would inevitably drive Rumania into the arms of the Central Powers.

Russia has, however, assembled, it is said, an army of about 250,000 on the northeast border of Rumania, and the Czar, according to reports, has sent a personal telegram to the king of Serbia promising him that this army would be on the march to relieve him within a week. If this is true, Russia must have made some arrangement with Rumania of which we know nothing, as 250,000 is by far too small a number with which to attempt to hew a way by force. Berlin declares that precautions have been taken to deal with such an emergency.

It is very difficult to get any clear idea of the real situation in the Balkans outside of the military movements, since all our news is subjected to severe

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THE "MIDWAY" A NEW "CHAMPS ELYSEES." After the Chicago Exposition of 1893 the celebrated Midway was added to the Chicago park system, and various schemes for its development have been proposed. Boulevards traverse each side. Between the boulevards there has been a mile-long depression, the old level of the Midway. This depression is now to be made a lagoon and will be spanned by three monumental bridges designed to interpret the sciences, the arts and religion. Beside the canal on each side will be placed statues of the world's greatest idealists. At the western end will be a fountain typifying time and at the eastern end one typifying the creation. The whole setting will be under the direction of Mr. Lorado Taft, the art mentor of Chicago.

MISSIONARY GIVING AS A STIMULUS. At the Pittsburg convention of the Laymen's Missionary Movement, the statistics from Allegheny County, Pennsylvania, were presented, which are an absolute answer to the criticism that foreign missions impoverish the home church. In the ten years since 1904 the churches of Allegheny County increased their contributions to foreign missions by $150,000 and to home missions by $300,000, while the increase in the current revenue of the local churches was $600,000.

HIGH FINANCE DISCOURAGED. On November 19, C. B. Munday, who with William Lorimer, ex-senator from Illinois, and others was charged with conspiracy in connection with the wrecking of the La Salle Street Trust and Savings Bank in Chicago, was found guilty by a jury and sentenced to five years in Joliet prison. The trial of ex-Senator Lorimer will come next.

FOR A FEDERATED AMERICA. Speaking in Baltimore, Md., to the National Association of Credit Men on November 23, Joseph W. Folk, chief counsel of the Interstate Commerce Commission and former Governor of Missouri, suggested that world peace should follow a federation of the Americas and that after this would come a federation of European countries, and then a federation of the world. He predicted that at the time would come when the world would be governed by right instead of by might, by humanity and justice instead of by force, and then the peace of the world would be kept by an international police force and an international navy under the direction of a world parliament.

THE FLAG OF THE F-4. In a locker where sea water and acid from the boat's batteries had faded all but color was found the ensign of the lost submarine boat F-4. The tattered piece of cloth has now been placed under glass in the office of Secretary of the Navy Daniels

ORPHANS FOR THE ARMY. Many people have wondered what becomes of the orphans who are never adopted and who finally grow to maturity in the various asylums. The report of the Children's Aid Society in New York shows that since the organization of the Society in 1853 more than 7,000 orphans were placed in the army and navy of the United States. During the same length of time the society has rescued and placed in homes 31,423 orphans and deserted children, has provided remunerative situations in the country for 29,000 older boys and girls, and has restored 12,196 runaways to parents.

PURIFYING THE ADS. A delegation of the Associated Advertising Clubs of the World on November 23 appeared before the Federal Trade Commission in support of the proposition that dishonest advertising is unfair competition and therefore is within the regulatory power of the Federal Trade Commission. The advertising clubs have succeeded very well in closing the columns of the newspapers and magazines to dishonest advertising questionable copy now finding itself barred in all reputable publications. The United States mails are still the vehicle for a great deal of fraudulent and misleading advertising which is sent direct to the people. Much of it is not amenable to the postal regulations and cannot be stopped by that department. But if the Federal Trade Commission finds its authority sufficient, it may be able to protect the public from the misrepresentations to which it is now subject through the mails.

FAIR PLAY FOR THE INDIAN. In spite of the mistakes which mark the history of the relations of the white man with the Indian, the remnants of the original American stock are proving themselves capable of taking an honored place as citizens of the nation which has succeeded to their birthright. In Oklahoma the Indian is now a citizen, and there is no activity in which white men excel that is not marked by a comparable success on the part of the Indian. It is now proposed ultimately to give all of the Indians in the United States full American citizenship, and as the first remedial step to place the administration of Indian affairs beyond the control of politics by establishing a Federal non-partisan commission. In Oklahoma, thousands of full-blooded Cherokees, Chickasaws, Choctaws, Creeks and Seminoles are operating well-kept farms and supporting adequate and well-equipped schools. The Navajo Indian blanket industry last year reached a total of three-quarters of a million dollars, and sixty thousand Indian boys and girls were last year being educated in special schools conducted like our public schools. There are now 350,000 Indians in the United States and 25,000 in Alaska.

PARTLY CONSTITUTIONAL. In an action in the Federal District Court in New York, November 20, Judge Hough held that part of the new Seaman's Act which requires that steam vessels of United States registry of more than a thousand tons burden, and sailing on a voyage of more than four hundred miles, shall carry three licensed mates. Judge Hough said that it was no valid objection to the constitutionality of a congressional act to show that it was harsh or oppressive, for the power to regulate implied the power to destroy in part, and the power of Congress to regulate commerce was plenary.

FREEING OUR HIGHWAYS. One hundred years ago almost all good highways were toll roads. As the states have been taking over the highways and maintaining them, the tollgate has become less and less a feature of our turnpikes. On November 1 the Board of Freeholders of Bergen County, N. J., took over the title to the Bergen turnpike, a toll road since 1802.

STATUS OF THE SMALL FARM. Independence on ten acres, or perhaps on forty, has been a dream of many Americans, city-bred and otherwise, who have longed for the freedom of the country. After an exhaustive investigation into present farm conditions, the Department of Agriculture at Washington is about to issue a bulletin which will show that the small farm is not an economic success. The department declares that "very small farms are difficult to make successful anywhere, and it is only the exceptional man who is equal to the task. They must always be devoted to the most intensive types of farming, and the products of most kinds of intensive farming fluctuate greatly in volume and price, so that the business is very insecure. The danger is greatly magnified if the small farm is situated a long distance from the market, for prices for their products do not have to fall very far until the transportation charges wipe out all profits. Even in the vicinity of the better markets these small farms succeed only in localities where they have distinct advantages for the particular type of farming which they follow."

NEW AERIAL FEAT. A Swedish aviator, Victor Carlstrom, the day after Thanksgiving landed in New York after a 600-mile flight from Toronto in six hours and forty minutes, an average rate of a mile and a half a minute. The machine reached an altitude of from 5,000 to 7,000 feet in the course of the journey, and carried almost a thousand pounds in addition to the aviator.

WOMEN PUSH THEIR SUFFRAGE COMPAIGN. A petition signed by 500,000 women voters of the West is to be presented to Congress and the President by the Women Voters' Envoys of the Congressional Union for Woman Suffrage The petition has to do with the Susan B. Anthony Federal suffrage amendment.

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Brand Whitlock, American Minister to Belgium, Who Has Returned with Mrs. Whitlock to America

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A Remarkable Ocular Demonstration of the Impudent Power of Drink

KILLING BIRDS IS COSTLY. According to Colonel G. C. Shields, president of the League of American Sportsmen, the destruction of birds costs the United States a billion dollars a year. He said that cotton-growers lost annually one hundred million dollars; wheat-growers, another hundred million by the chinch bug and two hundred millions by the Hessian fly. One quail killed in Ohio had 1,200 chinch bugs in its craw, and another killed in a Kansas wheat field had 2,000 Hessian flies. Colonel Shields said that potato-growers pay seventeen million dollars a year for Paris green, and that a quail slain in Pennsylvania had 127 potato bugs in its craw. He said the work of destroying birds in this country might be gauged by the fact that there are ten million shotguns in use, burning six hundred million cartridges a year.

REVENUE THE CHIEF ISSUE. President Wilson was reported on November 24 to have completed his message to be presented to Congress on December 7. The propositions which the President is reported to be ready to present are: the strengthening of the army in accordance with the plans outlined by Secretaries Garrison and Daniels; a merchant marine bill, rural credits legislation, ratification of the Haytian, Colombian, and Nicaraguan treaties; a greater measure of self-government to the Philippines; conservation measures which failed of final passage at the last session; amendment of the anti-trust law so as to allow the use of common selling agencies abroad by American exporters; legislation to protect the American market against the dumping of cheap foreign products following the European war; and the establishment of a budget system for co-ordinating expenditures and revenues. Underneath and co-ordinated with each of these suggestions, however, is the question of revenues. The present revenues of the government are not sufficient. Increase in revenues must come through higher duties, additional taxes, or the issue of bonds. The President, it is stated, is making no recommendations and is leaving it to the Congress to provide the revenue for the program which he outlines.

ORDERS FOR MUNITIONS MAY STOP. On November 23 the New York Times published a special cable from London to the effect that the output of munitions in England and France had now reached a stage which makes the Allies independent of other supplies, and that it is unlikely that any further contracts will be placed in America. Some days ago the dispatches indicated that a great deal of the munitions manufactured in America had been found unfit for use and a great deal of difficulty has been experienced in transporting American materials to the foreign battlefields, American terminals now being jammed with freight for which there are no ships available. The British and French have been pushing the erection of new munitions factories with great vigor, and in a recent interview Lord Murray declared that more than one million men and women were at work in England producing guns, shells and other munitions.

A NEW MOWING MACHINE PLANNED. It was recently publicly declared that before the war ends science will have made war too terrible a thing to contemplate. Pretty soon we can be mowing down men by the thousands, or even millions, almost by pressing a button. And lest the war finds us unprepared we are advised to increase the capacity of our munitions plants to twice the output of all other countries combined. Interesting, isn't it? Besides which, one inventor on the new Naval Board has perfected a machine that digs a trench 225 feet long, three feet wide and six feet deep in an hour. That's the kind of plow you need for the crop that will be reaped by those new mowing machines.

BACK TO THE COUNTRY. In Columbus, Ohio, from December 8 to 10, the Commission on Church and Country Life of the Federal Council of the Churches of Christ in America will discuss the problems of rural churches of all denominations, not the least of which appears to be the fixing of a minimum annual salary for country ministers; and a recommendation that this shall be one thousand dollars may be made. Questions of training for country pastors in practical agricultural subjects, utilization of churches as social centers, and practically every country church problem will be treated by experts from all over the country. President Wilson is scheduled to address the conference on the evening of December 10.

DISASTROUS TORNADO. The thickly settled farming section east of Hot Springs, Arkansas, felt the brunt of a tornado which on November 25 did considerable damage in various sections. In Arkansas twelve persons were killed and many more were injured by the force of the storm and in the ruins of their homes. Hot Springs itself escaped. Reports are incomplete at the time of going to press and additional fatalities may be discovered.

MAY HAVE TO ALTER FLAG. Congress is to be asked to apply for statehood for Alaska by Delegate James Wickersham, with special arrangements for Federal administration of government properties there; a naval base at some Alaskan port may also be proposed.

SECOND DEFECTIVE INFANT CASE. With the Bollinger incident still unsettled in the public mind, a somewhat similar case has occurred in New York. A child was born with a malformation of the spinal cord which produced complete paralysis of the lower half of the body. The child was taken to the Babies' Hospital for examination, and specialists declared that an operation might *shorten* the child's life, therefore none was performed. It is stated that this malformation is not uncommon and that few children so born live to maturity. It appears that the mind of this baby was normal and the case is not identical with the Bollinger case of Chicago.

THANKFUL FOR WHAT THEY LOST. Thanksgiving Day festivities in New York City included, besides their annual feast provided for hundreds of the poor by the Salvation Army, a "water-wagon parade" in which men who had been reclaimed from the power of drink marched as living epistles of thanksgiving. The enormous facsimile of a whiskey bottle shown in the illustration on this page marched in the parade dragging its ruined victims behind it, as a most impressive object lesson. The Life Saving Squad of the organization enlisted hundreds of redeemed drunkards for the exhibition.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. B. Sanderson, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

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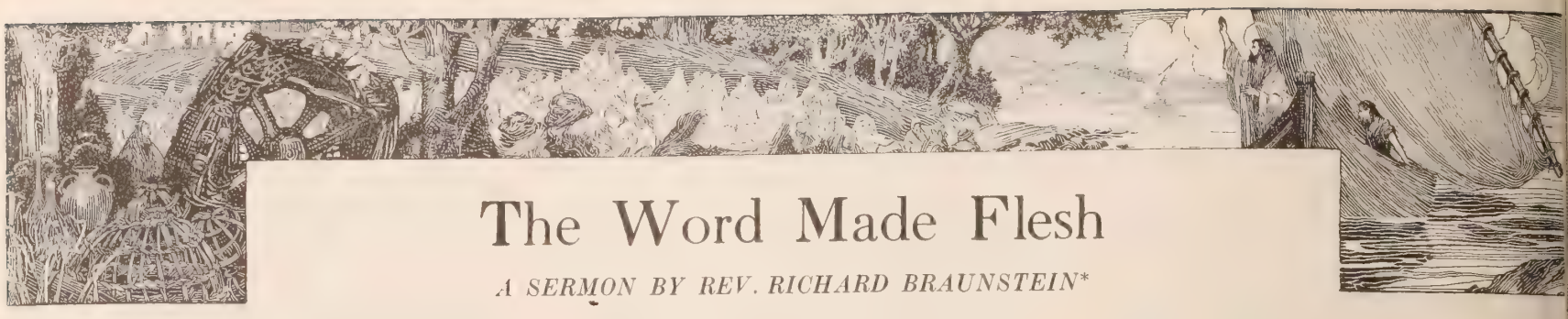
LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter

Entered as Second-class Matter at the Post Office Department, Ottawa



The Word Made Flesh

*A SERMON BY REV. RICHARD BRAUNSTEIN**

TEXT: Luke 2 : 52. "And Jesus increased in wisdom and stature and in favor with God and man."

THE twenty-fifth day of December is the red-letter day in our calendars and our lives. Christmas is a magic name to make glad the hearts of men. It is as if the golden age had come for a week at least. The multitudes are arrayed in holiday attire and busy with play. It is the season of good will unto all. As James Whitcomb Riley says, "There's a feel in the air." There is a tonic influence permeating the atmosphere and the world is stirred to deeds of kindness and benevolence. That mysterious, subtle, illusive yet ever present something called the Christmas spirit steals across the cold heart of man like the breath of an advancing summer, and warms it with the passion of a great love, which finds expression in ministering to the needs of others. That atmosphere, which is suggestive of

"Christmas bells, Christmas trees,
Christmas odors on the breeze,"

stirs mankind to the depths and fosters a spirit of fellowship and brotherhood. The hearts of the young are made merry and old men and women become as little children. A new birth is given to the affections, and otherwise dormant faculties are aroused and splendid deeds are done in the name of Him who was born on Christmas Day. The poor are made happy, the hungry are fed, the sorrowing are comforted, and discouraged individuals are given a new strength. Love, that all-important factor in the energetics of the Kingdom, prevails because of the God incarnate whose other name is Love. There is joy in the world because the Lord has come.

Christ, the Lord, the King of Glory, has come down to earth. Let this be the theme of all our preaching and teaching. Let this be the theme of all our sacred song. Let all the people learn this great truth, that God has come down to the level of humanity so that humanity may be lifted up to God's level. That is the philosophy of Christianity. That is the central truth of the incarnation. Whatever else men may say about it, it is this, God has left his throne to come to earth, to dwell among men. We should never grow weary in telling this story, so that Jesus shall grow in favor with all mankind. And he is called "Emmanuel," which means "God with us." God with us here for a little while so that we may be with him in eternity. He came to save the world from its sin. He came to seek and to save the lost. The angels proclaimed his arrival to the shepherds and made known to them that the Supreme Shepherd had come to bring the lost sheep back into the fold.

God came as a Saviour. As soon as he arrived he began to knock at men's hearts. Great is this condescension of God, to stand at our hearts' doors seeking admission. Marvelous the infinite patience of God, that he still stands knocking. He can break down the doors if he so chooses, but that is not God's way. He will not come in unless we open. That is the patience of God. He is waiting for us. The latch is on the inside. Let it not be said that there is no room in the inn of our hearts. In the Kensington Museum, in England, there is a picture of the great Dr. Johnson sitting at the door of royalty waiting to gain admission to the presence of his king. But here is Jesus the King seeking admission to the throne-room of the subject. "The order is reversed," says a recent writer. "It is the prayer of Jesus that we open. We very often wonder whether our prayers shall be answered. Do we make any effort to answer this prayer of Jesus?"

THE finest gift we can give is the gift of ourselves. Christmas means that God so loved the world that he gave his only begotten Son. It was the gift of self. The Christmas spirit means that we give not alone the material gifts which we bestow upon our loved ones and the earth's poor and needy, but that we also give ourselves.

"Not what we give, but what we share,
For the gift without the giver is bare."

Our obligation to the other man is measured by the need of the other man. We are to love as Jesus loved. We must touch the world as Jesus touched the world. It was a personal touch. Organized Christianity we are told is losing the personal note. The world is not so much in need of a delegation, or a committee, but a man; not so much an organized brotherhood, but a brother.

"You sing like a nightingale," someone said to a young woman on the eve of discouragement. The words of appreciation were what she needed. After that she attacked the intricacies of her art with a new vigor, and she succeeded beyond her expectations. Dedicating her voice to the Master's use, she is today singing the gospel story and wooing many into the Kingdom by her sacred melody. "A kiss from my mother made me a painter," said Benjamin West, the artist. When as a mere boy he brought to her his first crude conception of art, she rewarded his effort with the kiss that sent him forth on his great career. We are trying to bring heaven on earth. We are trying to make this Christmas spirit a matter of a lifetime. We are holding conventions, making and passing resolutions and discussing ways to make our ideal possible. Jesus said, "I am the way." We must learn his method. We must absorb his teaching. His word, his method, his art, must be incarnated in his followers and made flesh.

A Scotchman was once asked if he expected to get to heaven. "Why, man," said he, "I live there!" If we wish to live in a heavenly atmosphere we must do heavenly things. If we would teach the world about Jesus Christ, we must know more about Jesus Christ. If we would bring the Christmas spirit into the lives of others, we must have it in our own lives. "The kingdom of heaven is within you." Our own personal development is a by-product of service for the Kingdom.

TOLSTOY once said to a young man who was visiting him: "Young man, if you wish to make the world better you must be better." If we would make the world better we must know Jesus Christ better. Said a devoted layman to his pastor a short time ago: "What a wonderful thing it would be, if the multitudes who celebrate Christmas would only become true devoted followers of Jesus and adhere to his principles and teachings throughout the year." What a wonderful thing it would be for the world, if the multitudes could catch the contagion of the character of Jesus this Christmastide and forever after regard his birthday as their spiritual birthday! That was a turning-point in the life of Philip Embury, the father of American Methodism, when he wrote in his Bible: "On Christmas Day in the year 1752 the Lord shone into my soul by a glimpse of his redeeming love, being an earnest of my redemption in Christ Jesus, to whom be glory forever and ever. Amen." It would be a turning-point in the lives of many if they could discover Jesus this Christmas season, not as a mere sentiment, not as a passion for the hour, not as the dispenser of the loaves and fishes, but Jesus the Son of God, the Saviour of the world! Jesus, the same today as twenty centuries ago! Jesus, the great lover of men and friend of sinners!

The Gift of Gifts

THOU Blessed Son of God, once lowly lying,
A little Babe in human form,
Gird us weak-hearted with thy strength undying
With thy pure love our service warm.

May we to thee bring worship purer, sweeter,
Than did the shepherds, Lord, of old;
Make haste afar, with gladder steps and fleeter,
Thy healing tidings to unfold.

Thou unto whom the Magi brought their treasure
The Child divine, our glorious king,
Grant us, in richer love, in fuller measure,
Our offerings to thy shrine to bring.

To thee, O Bethlehem's Babe, who never diest,
Sing we the angels song again:
"To God on high be glory in the highest:
On earth be peace, good will to men."

High glory be to God for love that sought us,
Low, selfish, all defiled by sin;
And gave the Gift that health and life hath brought us—
His blessed Son, our peace to win.

Let peace, on every troubled spirit resting,
In beauty bloom o'er all the earth;
With changeless strength the ransomed be investing,
Lord Christ, because of thy blest birth.

RICHARD ARNOLD GREEN

Jesus, the comforter of the sorrowing! Jesus, t restorer of the soul! Jesus, the door to the kingdo of heaven, which is ever open to all believers! Jesu the hope of all mankind!

Lord Kelvin, the famous scientist, was once ask by an interviewer to name his greatest discovery. I said: "My greatest discovery was Jesus." Wh men discover Jesus they discover themselv They discover the value of their souls. They lea the value of other people's souls. Men are nev the same after they discover Jesus. Their viewpoi is changed. A new star appears on their horizo They steer by that star. They no longer ask t world what it can do for them, but they ask the wo what they can do for it. They are no longer concern with the question, "What would Jesus do?" Th are endeavoring to learn, "What would Jesus ha me do?"

When men discover Jesus they discover their du toward their neighbor. Wonderful the spirit th sent David Livingstone to Africa, Morrison to Chi Judson to Burma, and a host of others to the fo points of the compass, in answer to the questio "Lord, what wilt thou have me to do?" Becau men and women are discovering Jesus every day, b cause they are learning the meaning of Jesus' birt and what a great factor it is in God's plan for the wor they are discovering the poor, the needy, the erri the lost sheep, and they are bringing them back the fold. They are determined, with a zeal and e thusiasm and a consecration that will not down, tell the world the story of redemption. They a putting themselves beneath the burdens of the wor and are lifting them with the great lever of Go love. Because they are learning at the feet of t great Teacher sent from God, they are teaching t world how to live better.

A better world is the result of a better knowled of God. They are interpreting the Christmas spi to all men. They are making Christmas perpetu Because they are laboring on, and are never daunte they are saving the world. In the words of Willia Carey, they are "attempting great things for Go and by their faith they are "expecting great thin from God," and as David Livingstone said concerni himself, so can it be said of all who are preaching t unsearchable riches, "their lives are charmed un they are done."

THE day will come when a saved world shall last, much spent in doing good, move toward t Father's house. Jubilant the warriors of the Cro when, returning victorious from the sweet fight faith, they shall gather around the table of Go abundance! It shall be the Christmas season on hi when those who have fought a good fight and kept t faith shall receive God's praise. They shall not s the evergreens, symbols of immortality and famed legendary lore and story, but they shall gather arou the "tree of life." Not festive tapers but the "Lig of the World." Not the Yule log, but the warm and cheer of a heavenly atmosphere. Not the choi of earth singing their hymns of nativity and joyf carols, but the angelic hosts of heaven singing t anthems and doxologies of the redeemed.

We are looking forward to that great day on hi with a great anticipation. There are countless muli tudes whose hearts are sad at this season, for Chris mas is not without its sighs and tears. The notes sorrow blend with the notes of joy. Many love ones and dear friends shall not gather with us as usu Memory is busy. We walk through the dream-cor dors of our yesterdays and everywhere there a pictures. We can scarcely see them, for a mist before our eyes. In the sentiment of Charles Lam we are thinking of those who have gone out on t great adventure.

"All, all are gone, the old familiar faces."

But a short while ago they went across the thresho which is between life on earth and life in heave They left our presence to be in the presence of Go Tomorrow we too shall pass on and be with them i the other room. There is another world. Jesu born on Christmas Day, came to earth to tell us a place where joy and peace and rest may be ha "In my father's house are many mansions; if it we not so I would have told you. I go to prepare a pla for you." He is preparing that place now. Heave is a prepared place for a prepared people. The grav is not a terminus. It is a thoroughfare. With a la ish hand, and with a great love, God still gives. H crowning gift is immortal life.

*Pastor M. E. Church, Olive Bridge, N. Y.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Things of Others

SUNDAY, December 12. Phil. 2 : 4. "*Look not every man on his own things, but every man also on the things of others.*" It has been happily said of Henry Drummond that he was so deeply interested in you that you never learned anything about himself. He had the power of losing himself in the interest of others, and for the simple reason that he found other people more interesting than himself. But to really see other people requires a very fine sight. Indeed, it requires more an intuition than a perception; it is more an instinct than an inference. There is a rare power of apprehension which is known as "understanding." We say to some poor soul who has been pouring out before us some tale of sorrow, "Yes, I understand. I understand!" But the understanding does not mean a mental comprehension of her affairs; it means rather a fellow-feeling with her grief. We are sympathetically drinking of the cup that she drinks of, and she knows that we have tasted her bitterness. Now it is that exquisiteness of feeling, fine as a divining-rod in its discernment of the hidden pools, which is imperatively needed, if we are to look on the things of others.

It is, therefore, no wonder that this word is also spoken of Henry Drummond, that "in his dealings with a fellow man, no one had a more delicate realization of his confidant's personality." He knew what was in man. He could feel a young man's seriousness behind an assumed frivolity. He could discern the spiritual dryness behind the forced laughter. He knew when there was tragedy in the heart, even when there was comedy on the immediate stage.

And how can we get this divining-rod of spiritual intuition? First of all, it is a gift of grace. We can nourish it, we can not create it. It is like every other kind of lofty vision; it comes only with a pure heart. It is a sensitiveness which accompanies spiritual cleansing. And therefore we must do as Drummond did; we must turn to the Lord and ask and receive the cleansing of his grace. And having obtained the cleansing, our sight will not be limited to "that which is near"; we shall see God, and we shall have the talent of profound communion with our brother.

J. H. J.

When We See Him Face to Face

MONDAY, December 13. Isa. 52 : 1-15. "*His visage was so marred more than any man.*" In the primitive church these words were interpreted literally, and it was supposed that our Lord had no attraction of personal beauty. Justin Martyr, quoted by Dr. Geikie, speaks of him as without beauty and attractiveness and of mean appearance. Tertullian says that he had not even earthly human beauty, far less heavenly. But later in church history those conceptions gave place to one which exalted his attractiveness to the utmost, as the natural expression of the divine purity and perfection of his inner being. The imagery of the Song of Solomon is applied to his person, no less than to his doctrine; and also the words of Psalm 45—"Thou art fairer than the children of men." Art has endeavored to delineate the features of our Lord, but one always feels that the highest conception is not sufficient, because no mortal could ever reproduce the fulness of grace and truth when the Word was made flesh and dwelt among men.

If his face became marred, it was because of the grief that mourned over the obstinacy and refusal of mankind; and the marring could only be like that which we have seen making havoc of the once beautiful faces of mothers or wives—the sign that their heart has become well-nigh broken. Some day, however, we shall see that face for ourselves, not molded of dust, but of the ethereal texture of the resurrection body. We shall see him as he is. We shall see his face, and his name shall be on our foreheads. At that glad hour we shall behold the glory of God in the face of Jesus Christ. Probably the first symptom that we have got through the act of dying will be to find ourselves gazing on the face of the Man Christ Jesus, radiant with deity. F. B. M.

Time and Its Treasures

TUESDAY, December 14. Job 7 : 6. "*My days are swifter than a weaver's shuttle.*" A young man who was speaking of being too busy to spend a half hour each day in reading something worth while was asked to make out a list of his regular duties with the time required for each. He found that he had at his disposal four hours and a half unaccounted for every day. Here was time for many a great man to have secured an education, utilizing the bits of wasted time to some definite purpose, "keeping his eye on the watch." If any one thinks that he does not have hours to spend each day on a purpose of heart or mind culture, let him make a system of his day's work. He will find that he has much time for the things that he really *wants* to do.

"Seize your opportunity!" was the advice of Pittacus, one of the seven wise men of Greece. To grasp the swiftly moving moment is the repeated injunction of the Bible. "Teach me to number my days," said Moses. "Make me to know mine end and the number of my days," said David; and Job, who had a peculiarly sane grasp on the things that make for success in all departments of life, is conscious that the days fly through his hands "swifter than the weaver's shuttle."

Lord Chesterfield said that the Duke of Newcastle lost an hour in the morning and spent the rest of the day looking for it. Benjamin Constant's cry of regret should be a warning to us who do not regard the systematizing of our day's task: "How I lose my time! what an unarrangeable life mine is!"

The uncertainty of life as well as its swift passage should incite us to live to the top of our ability today. We say, "Some day I hope to get time to read," "Some day I hope to get time to attend to cultivating religious habits." But "some day" is today—or probably never.

"Now is the time to act,
Now is the time to fight,
Now is the time to make myself a better man.
If today you are not ready,
Will you be tomorrow?"

C. S. C.

The Way the Saints Must Pass

WEDNESDAY, December 15. John 16 : 23-33. "*Be of good cheer; I have overcome the world.*" "The world" is defined in I John 2 : 16. After enumerating her three daughters, the apostle goes on to say: "All that is in the world . . . is not of the Father," i. e., does not originate or proceed from him. We may surely reverse this sentence and say that all which does not emanate in or return to God is "the world." In this sense, it is not primarily a thing, nor a collection of people, but an influence, a spirit, a fashion that passes away, like the scenery of a theater. It is what we call *society;* the consensus of fashionable thinking and acting; the life that finds satisfaction in the seen and transient; the ambition which is encircled by the rim of an earthly horizon; the aims, plans, and activities which, as the Preacher says, are comprehended "under the sun." John Bunyan depicts the world as a woman. "She wears a great purse at her side, and her hand is constantly fingering her money. Yea, she has bought off many a man from a pilgrim's life, after he had fairly begun it. None can tell the mischief she does."

But our Lord stood steadfast against the spirit of his age. He contemned all that the world held dear, and extolled what she despised. Wherever he touched it, there was conflict and collision. So it will be with all who will live godly lives. "As the pilgrims entered Vanity Fair, all the people were moved, and the town was in a hubbub. They did not believe them to be other than bedlams and mad. Therefore they took them, and beat them, and besmeared them with dirt, and put them in a cage." Are you passing through a similar experience? Be of good cheer, and let your heart be at peace. This is the way the saints must pass to Paradise! F. B. M.

What Kind of Possessions

THURSDAY, December 16. Isa. 55 : 2. "*Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?*" What kind of possessions are we working for? Are they those that lie below the level of our highest nature? If so, we are sure to meet with the dissatisfaction of which the prophet speaks.

A lady who possesses millions said in my hearing recently, "I have three homes and six automobiles and every physical comfort, yet I am wretchedly unhappy. It seems as though I would be willing to give them all for a friend who really cared for *me*, just for myself—a true friend."

A man of affairs, who has every mark of material success, told me, "I am the most lonely and friendless man in New York."

Why were these people dissatisfied? In both cases, I am quite certain, it was because they had spent their money for that which was not bread; they had lived for self; they had failed to show themselves friendly.

It is a sad thing to atrophy at the top of one's being. It is a sad thing to shut up one's nobler self in a room too small for the soul. It takes more than comfortable things to make comfort. The wings of the swiftest automobile cannot carry a man away from himself. Are we making new friends? Are we helping things along? What things have we done the past year that will live on in other lives made better by our presence? Are we like these two, this man and this woman, who could simply say,

"I lived for myself, I thought for myself,
For myself and none beside;
Just as if Jesus had never lived,
As if he had never died."

In ancient Athens there was a law that any man who had a lighted candle and refused to allow another to light his candle at it, should be put to death. A greater law exists in our souls, that quenches the happiness of him who fails to give. C. S. C.

Keep the Inner Fires Burning Brightly

FRIDAY, December 17. II Tim. 1:1-10. "*Stir up the gift of God which is in thee.*" Every believer has received the gift of the indwelling Spirit. This was directly promised by our Lord: "*He dwelleth with you and shall be in you.*" "*Know ye not,*" says the apostle, "*that your body is the temple of the Holy Spirit which is in you?*" He is in us as a fire, for such is the evident implication of the injunction to stir up, or, as the margin puts it, to stir into flame, this holy gift. In a fire, the coals cake together, and need to be broken up, so that the air may enter and ignite in a ruddy flame. Thus frequently in our experience, the presence and power of the divine Comforter seem almost dormant; and we need to apply ourselves to the exercises that will stir up the precious gift with vehement activity.

John the Baptist was a burning, as well as a shining light. Our Lord says that he prefers even coldness to lukewarmness—"*I would that thou wert hot.*" A convention on the deeper aspects of Christian living, a series of special prayer meetings, the call of some fervent evangelist, have often been blessed to the stirring of the languid soul-life of God's children. But we need not wait for these. If we were to set apart, now and again, whole days for God, as Henry Martyn used to do, or rise earlier in the mornings for the devotional study of Scripture, or accustom ourselves to a quicker response to the movings of God's Spirit, we should find the inner fire burning up hot and clear. Let us watch the morning-watch, and the fire would not suffer these occasional relapses.

F. B. M.

The Wonderful Gift

SATURDAY, December 18. John 1 : 14. "*The Word was made flesh.*" God became man that man might become like God. God made man but a little lower than the angels; man made himself lower than the brutes. Jesus was born into manhood that man might be reborn into Godhood. Christ did not come to dwell a few years in humanity, but to unite the human with the divine in his own person forever. In him we see what man may become. He is our Brother as well as Saviour; our Fellow, Friend, Comrade and Redeemer.

Childhood delights to hover in thought over the manger cradle, remembering that the Babe of Bethlehem was a child with them. Giving Christmas presents commemorates Christ's giving himself as the unspeakable gift. The shepherds and wise men did not fully understand what the angels knew when they sang "Peace on earth and good will to men." At first he was only a beautiful, wonderful child! They could not see that he was to become the King of all kingdoms, full of grace and truth; that he came to dwell in a babe of human mold, so that he might dwell forever in human hearts; that his little hands were to wipe away all tears and sway a scepter over all realms. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Taking the Tide

ONE of the most significant indications of the new era of prosperity upon which the nation has entered is the announcement of the organization of a company, with a capital of $50,000,000, for the development of the foreign trade of the United States. Simultaneously comes the news that the sale of the full amount of capital stock is already assured at par, with no promotion fees or underwriters' profits. Behind the movement are the leading banks and foremost business organizations. American capital will be employed to open the markets of the world to our business enterprise. Our mining and electrical machinery, harvesters, clothing and foodstuffs will be introduced in new fields, and American funds utilized in new developments. For a generation or more we have been behind in the race for the world's business. We shall be so no longer.

In this new age of phenomenal development, every individual citizen has a personal interest. We have seen the wondrous evolution from steam and gas to electricity, and still greater wonders await us. Electrical development is making history in the world's progress. Our entire system of mechanical and industrial methods is undergoing a transformation. New phases of life, new industrial possibilities, new occupations, comforts and conveniences are all foreshadowed, that will make the age seem more and more miraculous as it progresses. It is ours to lead the way in this world advance. We should take up the task in a generous and beneficent spirit, and not in the spirit of selfishness. With faith in God and in our nation's future, and with cordial friendship for every country under the sun, we can confidently sail out on the high tide of peaceful conquest.

Dr. Abbott and the Bible

IN these days, when statesmen are hurling Bible texts at one another for the purpose of proving or disproving the Christianity of military preparedness, one need not be surprised to find clergymen and leaders in theological seminaries taking part in the animated discussion. Human nature, cultured or otherwise, seems to be unable to resist the temptation to use the Bible as a mallet for driving home spiritual truths, if they can by any means be applied to the question of the hour. In the Outlook of November 10, Dr. Lyman Abbott lays down the principle that "it is sometimes Christian to fight; and it is sometimes un-Christian not to do so." It is true, there are plenty of passages in the Bible that recognize war as an existing fact, but it is doubtful if a single passage can be found commending or upholding it. When Jesus said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight," he taught non-resistance to evil not only in a spiritual sense but in a physical also. He taught his followers not only to love one another, but to love even their enemies and to forgive them. The great underlying principle of the Christian religion is that its triumph must come not by physical violence in any form, but by its appeal to the hearts and consciences of men, and through the awakening of that spirit of brotherly love and kindness which would subdue the natural passions and make love king over all.

Jesus taught the higher citizenship, which recognizes universal brotherhood and kinship. To say, as Dr. Abbott does, that the language of Christ, when he said "I come not to send peace but a sword," is to be accepted as implying that Jesus was the harbinger of war and strife, is only to half interpret the meaning. He foresaw that the introduction of the divine law of love and forgiveness would encounter antagonism; that it would be resisted by wars among the nations; that before it was accepted finally there must be many martyrs, and that all the worst passions of men would be aroused to oppose the Gospel.

It is a matter of record that the early Christians refused even to bear arms, and that not until 300 years had passed and Christianity was about to become a state religion, was the Christian doctrine perverted to accommodate the ambitions of the ruling powers, who desired to turn the population into a huge fighting machine. The "early fathers" were uniform in their denunciations of war. Origen, Ambrose, Chrysostom, Jerome, Cyril, all declared it to be unlawful for Christians to go to war. Justin Martyr (in the second century) wrote, "The devil is the author of all war," to which both Fabian and Clement gave assent in terms almost identical. Cyprian called it "a pagan custom, repugnant to the spirit of the Gospel." Tertullian wrote, "Our religion teaches that it is better to be killed than to kill," and Lactantius declared, "It can never be lawful for a righteous man to go to war, whose warfare is righteousness itself." For two whole centuries, Christians declined to serve in the army as being an unlawful profession, and Tertullian bears witness that from 170 to 200 A.D. there were no Christians in the Roman legions. They were called "the followers of peace, who used none of the instruments of war." Even as late as 280 A.D. many Roman soldiers, becoming converts to Christianity, left the army. Thus it is clearly shown that not until the Christian Church became an arm of the Roman state was it led to forsake God and the life of faith and become an instrument of deadly strife. Since that time "Christian war," under the church's sanction, has added to the world's disgrace. To this all history testifies in the Crusades, the inquisitions, the martyrdoms, and the massacres of past centuries, up to the present time of gigantic fleets and armies and bloodsoaked battlefields, with the millions who have perished by consent and approval of the Christianity of our day. The Church, commissioned to go into all the world and preach the Gospel, has preached it with shot and shell and bayonet, and with every available weapon in air, on land and on the sea. The law of Cain has usurped the law of Christ, and the Church has lost one of the greatest claims it had upon the hearts and consciences of men, by leading its followers into the acceptance of war as a glorified and sanctified thing, instead of being a sin against God and humanity.

Congressman Tavenner's Quest

THERE is now a strong probability that Congress will be asked to investigate the whole subject of the Navy League, its personnel, its purpose and its methods, early during the coming session. Congressman Clyde H. Tavenner of Illinois, in various articles and public addresses, has made the charge that behind the League is "a great aggregation of persons whose chief aim in advocating additional defense is to increase the work of munition plants." His statements having been challenged by Colonel Robert E. Thompson, president of the League, Mr. Tavenner now announces his purpose of introducing a resolution which will be accompanied by bills for the creation of government munitions plants, "so that the stimulus of huge profits would be withdrawn from the munition makers who are now advocating a program of preparedness." Such an inquiry as is proposed should be taken up and pushed vigorously, in order that the administration and the country may know the real facts in the case. Certainly, if it be true, as the congressman has repeatedly charged and as many people sincerely believe, that there is a combination of capitalists behind the munitions traffic who are more interested in profits than patriotism, the fact should be established beyond all question, and the legislative remedy applied by Congress without loss of time. The American nation is long-suffering, but it will not stand the exploitation of its resources by organized greed, which is precisely what the Illinois representative has declared is now being done. Let the whole truth come out, no matter who is hurt. Whether the result be vindication or condemnation, a full, unbiased inquiry will clear the atmosphere, and give the people the satisfaction for which they look to Congress and nowhere else.

California's Cheap-Food Law

FIRST among the sisterhood of states to recognize the importance of taking up the question of food prices, California has just framed a law, which has passed the legislature and received the governor's signature and which will go far toward settling the cheap-food problem. It provides for the creation of a State Commission Market, under a single commissioner, to receive the farm, dairy, fruit and fish products of the state and sell them on commission. It is a measure designed to protect the farmer, the orchardist, the poultry-raiser, the fisherman from the rapacity of the middleman, who, under the old system, kept up prices to the retailer and consumer, and robbed the producer of his legitimate profits. The commissioner is empowered to establish depots or stations at suitable points for the sale of products to retailers and consumers direct; to make rules for the running of such markets; to make reasonable charges for the state's services; to retain commissions on sales, and to provide all necessary conveniences for local transportation and handling of products. It is a radical measure, in the sense that it goes right to the heart of the trouble. Senator W. E. Brown, the author of the bill, has set a worthy precedent to other public-spirited legislators. Many will watch with keen interest the operation the new law, which in all likelihood will be the for runner of similar measures in other states, whe legislation of this sort is greatly needed.

John Bollinger vs. John Doe

LITTLE John Bollinger, of Chicago, is dead, a a whole nation is stirred up about it. H physician and his mother agreed that dea for him would be better than life, becau life would have meant both idiocy and pain. T doctor figured, too, that the little fellow dead wou be a greater asset to society than the little fell living, for defective children are both a burden a a danger. So little John Bollinger was allowed to sl quietly out of the world upon which he had just opene his baby eyes.

Death in the abstract can be considered calml Even the death of multitudes can be thought calmly unless there is something shocking or terrib about the numbers themselves or the manner of deat But death to one single individual, whose name know, is terrible. A man who is to be execute always arouses sympathy, no matter how grievo his crime, just because the human mind cannot vie calmly the death of any individual. So the death John Bollinger stirs up the emotions, while the dea of hundreds of thousands of little babies from ne lect simply wearies and bewilders us. Thousan upon thousands of little lives go out every ye that might be spared if society were more thoughtfu more just, more kind. Every municipality can specific things to lower the infant death rate. D Melish, of Brooklyn, put the thing in concrete shap in a recent address by saying that he had far mo baby funerals south of Fulton Street than nort That is due to conditions which Brooklyn migh change, as Manhattan, or Paterson, or Pittsbur or Chicago, or any city, might change correspondi conditions. The state can change these condition the nation can change them.

Some things are being done to help; some hinder. The establishment of the Children's Bure will help; the defeat of the bill forbidding intersta commerce in child labor products will hinder. Scor of other things are hindering. Pressure of low wage pressure of no wages when parents' jobs are gon pressure of industrial employment of mothers; pre sure of the shameful traffic in child labor in many i dustries; pressure of high rents and high foodstuf and poor air; pressure of crowding and disease and di —all these things roll up the sad, gigantic death-r of America's babies. But just because there are many we do not care. Just because we do not kno their names we do not care. Can we not make th vision real—not a great multitude of John Does who we cannot see nor count, but of little people wit chances of happiness and usefulness such as this litt creature at Chicago could never have had. Wh shall measure the grief of these needlessly stricke homes? Who shall measure the guilt of the civiliz tion that lets these babies die?

Stop—Think—Vote!

AS the interests of our readers are OUR interest we take this opportunity of inviting them, as u have done on previous occasions at this season, to expre their preferences as to those Departments of the pap which they find most attractive and serviceable. Belo we have listed the different Departments. Cut out th list, note your preferences in the lined space opposi each Department, writing the numerals, 1, 2, 3, etc in the order of your choice, adding your name an address. Then paste it on a postal, or enclose in a envelope, and mail to The Christian Herald, Bibl House, New York City.

Prayer League		Editorial Forum	—
Serial Story		Financial Department	—
Miss Sangster's Page		Young People's Societies	—
Week in World's News		Bible and Newspaper	—
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The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Partnership Without a Contract

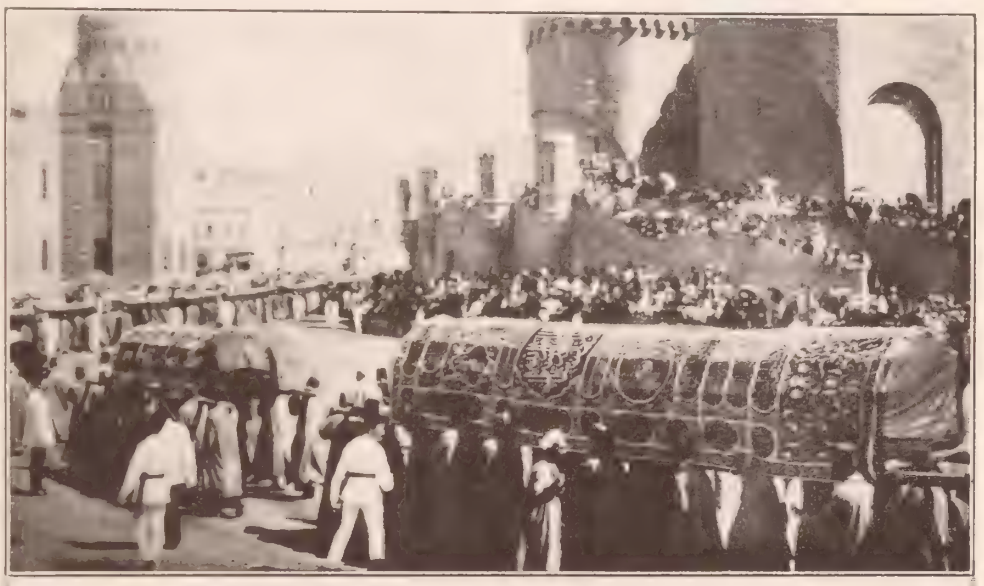
THE recent death of John S. Sills, one of the oldest New York wholesale grocers, called public attention to the strange partnership between him and his associate, J. Waldo Smith, under the firm name of Smith & Sills, which existed for thirty-eight years without a bit of paper as a contract to bind them. They never had any disagreements, they never drew any stated salaries, at the close of the year they divided the profits equally, charging up to each the amount he had taken out for living expenses. This is a sample of good old-fashioned homespun honesty, where a man's word is as good as his bond. There is no honesty that is worth much that needs a piece of paper to bind it. And yet the opportunities for misunderstanding are so many that ordinarily it is safest to put it down in black and white. Despite many sharpers and frauds, our American business life has as its basis sterling honesty, with a word as good as a bond. The singular honesty of the two partners and the other admirable qualities they possessed measure up somewhat to this requirement: "*Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business.*" *Acts 6:3.*)

English Language in Japan

FIVE hundred teachers of English gathered in Tokyo for their second conference recently. Of the total about five per cent. were foreigners, English and American men and women. The entire ten days of the proceedings were conducted in English, so the proficiency of the participants will be understood. In the secondary schools alone in Japan there are upward of 100,000 boys and girls studying English as a part of their course. Boys in these schools must study English seven hours each week for five years and the girls at least half that time. There are at present studying English in Japan, in schools of all grades up to the universities, 200,000 boys and girls. In a few generations the English language will be almost universally spoken in Japan. With our language will go the civilization and the religion of Christ in fulfilment of the truth: "*That at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*" *Phil. 2:10, 11.*)

Hereditary Tendency to Crime

FIFTY-EIGHT blood relatives confined in penitentiaries, jails, infirmaries, institutions for feeble-minded, or industrial schools is the record of an extensive family traced out in the last year by the Ohio Juvenile Research Bureau. This family of degenerates lives in Southwestern Ohio and the lower Ohio River counties of West Virginia. Five generations of the family have been charted, including 474 individuals. Data from 261 of these show the following conditions: sixty members of the family have court records, fifteen have been in jail, fourteen in the penitentiary, nine in the infirmary, nine in children's homes, six in the workhouse, two in the Girls' Industrial Home, two in the institution for the feebleminded, and one in the Boys' Industrial Home. Seventy-seven are immoral, seventy-four criminal in varying degrees, fifty-five feeble-minded, twenty-three alcoholic victims, twelve public women, seven with tubercular deposits, three insane, and three tramps. The crimes are all the way from murder down to the lightest misdemeanor. Most members of the family are living at large, marrying and producing large families. One of the most fearful parts of life is that parents not only compel their children to wear their physical features, but to bear their mental and moral characteristics as well. This awful law is a source of as much hope to the good as it is of fear to the bad. Not only do tendencies of evil inherited from parents go down to children, but the acquired habits of wrong are transmitted also. This fact is of momentous importance and should make parents careful of their lives, not only for their own sake, but also for the sake of those who are to follow them. Some overemphasize the law of heredity, make it about all in the formation of character, leaving no room for a healthy environment or for divine grace. There is no person on earth so bad, with such evil or criminal tendency in his blood, but that Christ can regenerate and cure him. However deep the sin of the soul, the blood of Christ can make it as white as snow. A social environment of righteousness and love, such as the church was organized to provide, ought to take the weakest and worst sinner Christ has saved and train him into a life of usefulness and piety. The human heart with the best of lineage and most friendly environment by nature is so prone to evil that Christ and his atonement are necessary to save it from ruin. The whole system of redemption is based on the fact thus stated by the prophet: "*The heart is deceitful above all things, and desperately wicked.*" *Jer. 17:9.*)



The Holy Carpet of Islam

THE war has not interfered with the Mohammedans of Egypt in the performance of their religious rites. Every Mohammedan is compelled to pray five times in every twenty-four hours. The time for these prayers is announced by muezzins from the minarets of the mosques. There are also required fasting, abstinence from strong drink and the most generous gifts to the poor. These ceremonies would not be disturbed by the war. But the fourth paramount duty of the followers of Islam is a pilgrimage to Mecca in Arabia. This pilgrimage was made despite the difficulty. The great mosque of Mecca consists of a large quadrangle capable of holding 35,000 persons, entered by nineteen gates surrounded by seven minarets. The pilgrims paraded through the streets of Cairo with a new silk carpet decorated with gold and silver, such as is furnished each year, which is called the Mahmal or Holy Carpet, the symbol of prayer. This holy carpet was borne by the pilgrims to Mecca as an important part of their religious ritual. Afterward it was sold to the highest bidder, and the money was put into the collection for the poor. Australian troops took part in keeping order, in holding the crowds in the procession, and in conducting the pilgrims back to Egypt. The cardinal teachings of Mohammedanism are: "There is no God but God, and Mohammed is God's Apostle"; that there must be the completest acquiescence in God's will, which is the meaning of the word "Islam," and a preparation for the terrific realities of the Judgment Day. At first, Mohammedanism pretended to accept the Bible and the doctrines of Christianity, including Christ as a prophet, but put Mohammed as an apostle in advance of them all. The Bible was replaced by the Koran and Christ by Mohammed, and their corrupted religion bade them put to the sword all who would not accept their faith, especially Christians, as the most exalted duty, making sure a title to heaven. The surprise is that there are two hundred and twenty million who profess Islam, 160,000,000 in Asia, 59,000,000 in Africa and 3,500,000 in Europe. Islam is not an original religion, but a corruption of Christianity. It is the theism in it that gives it its tremendous power. As error has always had to give way to the truth, the Crescent will fade before the brightness of the Cross. God's word in speaking of Christ says: "*Neither is there salvation in any other, for there is none other name whereby we must be saved.*" *Acts 4:12.*)

Girl Shoots White Deer

A WHITE deer was shot in the Adirondacks the other day by Miss Marion Beatrice Fuller of DeKalb, Ill. The young lady sent the body of the deer to a taxidermist, and will probably present it to the Museum of Natural History in New York City. Professor Crane, head of the department of mammals of the museum, said to Miss Fuller: "A white deer is very rare. The museum was presented with one some twenty years ago, but it was a poor specimen." The white deer is an albino, the white pelt taking in the usual color proportions. Deer ranged the mountains of Palestine in olden times, and the hunters prized their flesh as a choice article of food. The Jewish law included venison in the food allowed: "*These are the beasts that ye shall eat: the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.*" *Deut. 14:4, 5.*)

Nathan Hale Tablet Unveiled

TO mark the spot where Nathan Hale was executed, a bronze tablet was unveiled the other day. The spot is in the Sulzberger building at Forty-fifth Street and First Avenue. The tablet is the gift of the Mary Washington Colonial Chapter of the Daughters of the Revolution. Eulogies of the patriot were pronounced by M. J. Sulzberger, Captain W. B. Tufts, Miss Kathlyne K. Viele and others. William Lamar Washington, descendant of a relative of George Washington, was present. Of Nathan Hale, the patriot, could have been said that which was spoken to the credit of another: "*For he loveth our nation.*" *Luke 7:5.*)

Betting on Football Game

NEWSPAPERS make mention of the crowds of young students and others in hotel lobbies the Friday night and Saturday morning of the Yale-Princeton football game, of the two-to-one and then four-to-one odds in favor of Princeton, and of the vast amount of money the Yale men won. The game is all right, the betting is all wrong. It is gambling of a very dangerous sort, on the same immoral plane as that of the horse races. Professionalism, perhaps necessary to the highest skill in American sport, has introduced into it all of the commercialism that it will stand. The gambling feature will have to be cut out or it will kill the games. Clean sport is good for the body, mind and soul. We will trust the integrity of the splendid college men to frown upon and stamp out all gambling at their games, and to pay attention to this injunction: "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*" *(Phil. 4:8.)*

Gives to Public $8,599,991

MRS. MARIA DEWITT JESUP, widow of Morris K. Jesup, left a net estate of $12,672,796.82. A little over four million dollars were given to relatives and eight and a half millions were bequeathed to religious, charitable, scientific and art institutions. The largest gift was one of over five million dollars to the American Museum of Natural History, of which her husband had been president and to which he gave large amounts while living. The Metropolitan Museum of Art received $150,000 in money and $175,000 worth of fine paintings.

Morris K. Jesup was one of the best men and most consecrated Christians any city ever had, and Mrs. Jesup was a worthy helpmeet and companion in benevolent service. They paid careful attention to this charge of the apostle to the rich: "*That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come.*" *(I Tim. 6:18, 19.)*

The Wonder City of the Euphrates

By MAYNARD OWEN WILLIAMS—Photographs by the Author

SECOND PAPER

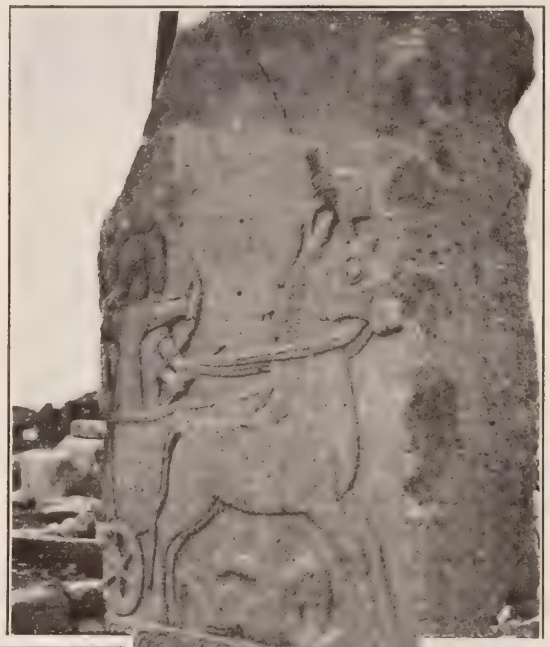
SOMETHING of the different types of Hittite sculpture can be seen from the photographs I am sending to accompany my second article on the great archeological discoveries at Carchemish. One view very clearly shows the poor quality of the stone and the stiffness of the carving. Two bearded kings, or a king and a deity, dressed in narrow skirts and wearing shoes turned up at the toes, stand on the back of a lion which not only is accommodating enough to keep a stiff back for them, so that they will not lose their footing, but also, in spite of its snarling jaws, is kind enough to curl up its tail, so that it can all be carved on one slab. Other photographs show typical battle scenes, with the method of fighting from chariots. The horses, whose necks are as broad as their bodies, stride over the prostrate figure of a bearded enemy, whose side is pierced with an arrow. Possibly one of Joshua's brave followers is here represented, or some Uriah who left his own people to fight for pay in the armies of David. The reins hang in graceful curves, and the bowman has bent his weapon, before discharging his arrow between the plumed crests of his horses. In spite of the stiffness of the carving, there is considerable life and spirit shown in the scenes.

Other forms of the cruder carving are seen in the dado of mythologic scenes which faces the grand staircase to the acropolis above, where a Roman temple—a miniature edition of the famous temples at Baalbek—was built later on the original brick foundations laid by the Hittites. The god of the hunt is shown, grasping the hind leg of a wild animal. A reindeer-like animal and three others appear on the same slab. Farther on, two men try to kill a lion by picking him up by the tail and stabbing him from above. The tail, though it bears his weight, is bent into a curve. On two slabs farther down the row are two of the curious winged and animal-headed figures which so often appear in the carvings of Mesopotamian peoples of different periods. They seem to be executing some sort of an Oriental dance. The last slab of the series is that of a winged sphinx with a lion's head, a man's head, and even a bird's head, which last is situated on the end of his tail. Imagination was needed for a study of zoology in those days.

The "grand stairway" facing this mythologic group is seen in another view. Some of the sculptures which bordered the stairway were sent to the British Museum when they were first discovered in 1879. Under Turkish present-day régime, nothing can be taken out of the country, and the excavators have spent a large part of the last season in restoring the sculptures to their former positions. This may give the occasional traveler a chance to see the ruins in their own incomparable setting; but now that the site is deserted, the ruins will probably suffer from the destructive tendencies of the wandering Moslems, many of whom even today regard a carving as something to be destroyed. If Turkey, suffering defeat in the present war, loses control of this ancient site, it is by no means inconceivable that another addition may have to be built to the British Museum, and that this fine group of Hittite sculpture will some day rank with the Elgin Room in interest and completeness.

A view from the acropolis shows, on the landward side, the size and general appearance of the excavated area, and on the river side the big railway bridge, which looks ahead into the centuries instead of backward. Within the royal city no buildings are seen, for the walls above the foundation slabs were of sun-dried brick and cedar, which have perished in the burning and razing of the city.

As Mouslimee, a Railway Station in the Desert



Battle Scene. One of the Enemy Prostrate Under Chariot Horses. This Is One of the Older Pieces

Musicians and Dancers. Note Double Flute (Heads Cut Down for Later Building of Wall)

Royal Family, with Children at Play, and Nurse with Baby and Pet Animal

A SCULPTURE of extraordinary interest is th of some musicians and dancers. This carvin the art of which seems to show Egyptian influenc is undoubtedly one of the earliest sculptures, for later king, in building these ancient merry-makers in his wall at a place where they could not be see has cut off their heads. The dancer accompanied by a boy with castanets "bones." The flute-player has a doub instrument, and the fourth player pe forms on an instrument almost exact like that which I saw used by Kurdis musicians at the excavators' camp. Th small bowl or body of the stringed instr ment is held under the right arm.

Contrast with these stiff sculptures th royal group seen in another view. Tw men, evidently kings—or possibly a kir and an ally—are followed by three boy with whip-tops, and four girls playir with knuckle bones, still a favorite gam in Syria. A small boy, just learning walk, leans on a staff, and a woman-possibly the queen, or perhaps a nurse-follows, carrying a baby in her arms an leading a pet animal. The veins of th arms can be seen and the carefully curle hair, like a judge's wig, is well shown, eve in the flinty stone. The faces have ind viduality and life, though the earlier co ventions were followed. The superiorit of this group lies more in the skilful ex cution and finished carving than in marke individuality of design.

The story of the group is shown on th slabs of dolerite which bear the figure and when the hieroglyphics are translate these slabs may give an interesting insigh into the daily life of the king's family. It is a lon cry from the stiff kings on the lion's back to the fa miliar family life of the later king. The ruler n longer posed as a god, holding the beasts of th jungle beneath his feet, but pictured himself befo his subjects as a husband and a father. The materi out of which these figures are carved is so hard tha modern tools make almost no impression on it, unles used with sufficient force to destroy the slabs. Age have scarcely dimmed the work of the royal artist though the damp valley of the Euphrates has not th preservative qualities of the dry land of the Nile.

How many years it took the artists to produce suc a work cannot be computed. Possibly several live were sacrificed to this single group. Neither th mighty pylons of Egypt nor the marble cornices the Acropolis were composed of such flinty rock a these Hittite carvings. The sculptor probabl worked with a large number of bronze tools, pickin up a newly sharpened one after each stroke, an handing the discarded tool to servants, who some times sharpened them on the sides of the same sla on which he was working. The web belt on th leading figure is exactly like those that are used toda throughout northern Syria. In fact, the digger wh unearthed the slab was wearing just such a bel when his pick uncovered this carving over two thou sand years old, possibly three thousand.

THE Hittites were skilled in metal working earl in their history, for their treaty with Rameses written in the thirteenth century B. C., was inscribe on a silver tablet. In their stone carving they evi

dently copied the method used in metal vorking. This probably explains why he inscriptions are in relief instead of ncised, which would have been a much nore simple method. The metal was vorked from the back and the figures nd writing were beaten out so that they ppeared on the front as reliefs. The ame result was accomplished on stone, nly with infinite pains.

That the Hittites compared favorably vith the Egyptians in intricate carving s shown by some of the beautiful seals ound in the tombs. Side by side with Egyptian scarabs and cylinder seals were found Hittite seals of equal perfection. As the impression of the seal as to show in relief, the cylinders were ncised with the name or sign of the owner. Three years ago no one suspected such degree of artistic perfection in this nysterious nation, whose language no one an read.

A remarkable feature of the Hittite riting is that alternate lines read in pposite directions. Usually the first line eads from left to right, as is shown by he direction of the faces and other distinctive signs in the pictographic writing. The second ne reads towards the left, the third towards the ight, and so on to the bottom of the stone.

Although the first inscriptions were discovered ear Hamath in 1870, by Consul . A. Jackson and the Rev. amuel Jessup, both Americans, o one has yet succeeded in solvng the puzzle of the Hittite ierogly ph. Dr. Sayce has been ost industrious in his attempts o decipher the language, but hough he has changed his theories everal times and has seemed to e near solution, success has not et crowned his efforts. The ast year, however, has doubled he number of inscriptions, and e may still see the problem solved.

The Mound of Charchemish Seen from the East

AN especially fine group is that of the ministers and oldiers, marching to meet the oyal group, which is just around he corner from them, and separated from them by the longest Hittite inscription ever discovered. The figures, though conventional, are of superior workmanship, the more remarkable n account of the hardness of he basaltic rock. The first inister carries a spear in his ft hand and an olive branch in is right. The second and third inisters carry maces and sceprs. The fourth, bearing a shield and a spear, is probably a captain of the heavy infantry. This is the finest proportioned figure of any that has been found. The round shield is shown as a background for a thoroughly individual and spirited figure, though it is here shown in solemn procession and not in the heat of battle. One of the figures has a bow guard on his wrist and was evidently a chief of archers.

Of these two groups, Mr. T. E. Lawrence, one of the two excavators, wrote to me: "These slabs are all in basalt and most beautifully wrought, with a naturalness and liveliness which is unequaled anywhere in Hittite art."

Following these ministers and commanders of troops comes a bodyguard of heavy infantry, all alike and all in the same stiff attitude. The figures are carved in poorer stone. A spear, carried in the right hand, rests obliquely across the body of each soldier and a small shield is hung behind the shoulder. The men wear high-crested helmets, such as the Greeks copied from the people of Asia Minor, possibly from the Hittites themselves. A knee-length tunic is gathered at the waist by a plain belt, and the arms are bare from near the shoulder. These soldiers probably belong to a period about eight or nine hundred years before Christ. In the corner, between the soldiers and the ministers, is a pedestal for a statue of some god. The lion heads have been broken off, and one of them was found nearly an eighth of a mile away. An animal-headed figure is crouching between the two lions, holding onto their collars.

The Grand Stairway at Charchemish as It Appeared During the Restoration

Beyond the royal family there is the figure of a goddess, seated on a chair which is supported by a crouching lion. Following her is a procession of priestesses bearing small sheaves of grain, and acolytes carrying gazelles or other animals on their shoulders. At the rear end of this procession is the so-called "Kings' Gate," evidently of a later period. The builder of this gate threw down two magnificent inscriptions, and, cutting ridges in their backs, used them as doorsills for the gate, which was closed with cedar doors and flanked on either side by fine inscriptions, which, however, were inferior to those overthrown by the builder.

Beside this gate there is a square-bodied, bestial figure of a deity. It bears an inscription which probably tells his name. The excavators, with a facetiousness which one might not expect in enthusiastic archeologists, call him "Mr. Pot-Head Effendi."

Concluded next week with additional photographs

Gospel News from Many Points

THE Moody Bible Institute of Chicago has reached its thirtieth birthday At its nual meeting, just held, reports showed a otal enrolment of 4 536 students 3,063 being the Correspondence School, and 1,468 in ne regular day and evening classes Of the tter 808 were men. They represent thirty enominations, forty-one States and thirty ne foreign countries Many were preparing r Sunday school and foreign missionary ork, but it is noted that the greater number e preparing to become evangelists With hicago and vicinity as a field for practice, the udents conducted or assisted at 40 895 eetings for men, women and children in urches, missions, factories, industrial clubs nd in the open air They taught 16,838 nday school and mission-study classes, ade 20,404 personal calls in homes lodging ouses and hospitals talked about religion ith 63,552 individuals and reported 9,638 nversions. They distributed 70,770 tracts nd 3 332 copies of the Gospels. The Exnsion Department supplied 492 evangelists astors and other workers to churches, and s own men held 1,500 meetings attended y about 175 000 persons Sermons and sson studies were syndicated to a comned circulation of 5,000,000 readers per eek

THE Clark evangelistic party of Des Moines Iowa, are closing a very successful eeting at Athol, Kan resulting in nearly ne hundred conversions, mostly young en. Evangelist Clark has held twenty-ree meetings in twenty-five months, with vo thousand confessions of faith in Christ Saviour.

MR. E. TENNYSON SMITH, of Birmingham, England, a well-known temrance evangelist and prohibition campaigner, arrived in New York on October 31 r another extended American tour He had most successful tour here in 1904-06, when was officially appointed from Great Britain investigate the working of prohibition and cal option in this country. He has had a wide experience in prohibition and local option campaigns, having made extended tours in Canada Australia two visits South Africa, and New Zealand He recently completed ten months' work among the troops in camps throughout England during which time, the press reports he induced over 18 000 soldiers and sailors to sign the pledge He may be addressed care of the International Committee of the Young Men's Christian Association 124 East Twenty-eighth Street, New York City by any church or organization looking forward to a winter or spring campaign

AFTER eight years of excellent service the little Gospel motor boat, El Heraldo Cristiano, which the readers of this journal gave to the American mission workers at Cebu, P. I., has been mustered out of service. Missionary Fred Jansen writes that with the money procured from the sale of the boat an automobile was purchased for missionary work on Cebu and a stout sailboat for similar work on Bohol Island. Roads throughout the island and especially along the coast have been greatly improved of late, and tedious journeys, which formerly required two days' hard traveling can now be made in three hours.

ONE thousand men sat down on Wednesday, November 10, at the banquet which opened the Milwaukee Convention in the National Missionary Campaign Explorer W. E. Geil, one of the speakers, told of the convictions that came to him as he met barbarous peoples who had come under the influence of missions On the Sunday following the Convention closed with an afternoon gathering of 700 men, addressed by Dr. Harry Ward, of Boston, the prophet of "community service." The speakers, under the leadership of Dr. W. E. Doughty, thrilled Milwaukee with stories of the victories of the Cross in other lands. Milwaukee laymen attended the day sessions of the convention in large numbers. The delegates of all denominations pledged themselves to go back to their own and neighboring churches and tell the story of the convention, its inspiration and the methods it recommended. The various communions agreed to make an organized canvass for finance, for fellowship and for evangelism.

AT the end of Billy Sunday's Omaha campaign, 13,009 people had hit the sawdust trail, of whom 8,845 were adults and 4,164 juveniles. The total attendance was 750,000, and 10,000 people crowded the viaduct at the Union Station and sang "God Bless You, Brother Sunday," as the train bearing the evangelist and his party to Syracuse pulled out of the station. In the churches, on the Sundays following the campaign, many hundreds more hit the "Brussels carpet" trail to acknowledge their faith. The influence of the meetings extended to towns and cities a hundred miles from Omaha.

WILLIAM SHANNON, a retired police officer of Spokane, Wash., who died recently at his home in a suburb, did a great deal of good in his long term of service. He turned many young men and young women away from paths of vice and of danger who were thoughtless in the pursuit of pleasure. To the criminal classes he was severe. "Look out for Shannon!" was carved on rocks and trees in many places. "Ain't your name Shannon?" asked a man of him years ago. "I've seen it printed in all sorts of places and as far east as Montreal." "Keep out of these gambling houses, else I will arrest you for vagrancy," he would say to the sons of the rich, as sternly as to those of poor parents. Yet officer Shannon was kind to the unfortunate, to the sick, to children and to animals. After the death of his wife, nine years ago, he kept the horse that they had driven during her long illness, and their dog until both died of old age. Mr. Shannon's father, Samuel Shannon, of southern Indiana, was for several years sheriff of Gibson County.

UNITED STATES Consul-General Philip C. Hanna writes from Monterey, Mexico, to the Christian Herald acknowledging receipt of a remittance of $28 for the relief of suffering Mexicans. His letter, which is dated October 27, adds: "The money will be exceedingly useful, as I have a lot of very needy families who greatly need help. Thank the Christian Herald Family for remembering us."

REV. EDOUARD H. JONES, of Holly College, Port-au-Prince, Haiti, writes: "Whenever the steamer comes from New York, all the boys and girls who are learning English anxiously await the last numbers of the Christian Herald, and we have been inspired by it to start a home for destitute children. We are giving them milk and bread three times a day. We rented a small building, and go begging every day to buy the milk. Perhaps some friends might send us some candies and playthings for those little ones for Christmas."

THE Quinton Heights Baptist Church of Topeka is a little struggling mission church. A mortgage of $500 and other liabilities made the total debt between $700 and $800. Plans were made for an every-member canvass the Sunday following the Laymen's Missionary Movement Convention at Topeka The canvassers started out to get $800 and got $875. One of the officials said undoubtedly the convention contributed largely to the success of the canvass.

Sofa Philosophy—V

By MARGARET E. SANGSTER, Jr.

Human Robins

"THE north wind doth blow and we shall have snow, and what will the robin do then, poor thing?" hummed the Girl.

"The north wind doth blow," mimicked the Boy, "and we shall have snow." He laughed and pulled his chair closer to the fire. "If this weather keeps up," he shivered, "you—just—bet we'll have snow! And," he laughed again, "and what will the robin do then?" he chuckled. "Why, child" (the Boy likes to appear old and superior), "why, child, the robins will all go south where it's warm and happy and bright. Where the sun shines all day and there isn't any north wind."

The Girl settled herself more comfortably on the hearthrug, and cupped her chin in the palm of her hands. The Boy, looking down on her bowed head, thought that he had never seen anything quite so pretty and cheerful—and—and homelike—as the firelight on her hair.

"It's all very well to say that the robins will go south," said the Girl—she sighed. "It's all very well. Robins go south by instinct. But somehow I was thinking of *human* robins."

The Boy was wondering how so much gold could be poured onto ordinarily plain brown hair. His voice spoke a trifle absently.

"Human robins?" he murmured. "What are human robins?"

The Girl glanced swiftly back over her shoulder and a blush flickered rosily into her face. She swung around until she could look straight up at him.

"If by any chance," she said in a tone that she made sarcastic to cover the thrill in her voice, "if by any chance you would rather stare at nothing—than pay attention to what I'm talking about, why, do it! I don't care."

The Boy looked at her ruefully. Then he chuckled. Perhaps under the sarcasm he had caught a bit of the thrill.

"I'll listen to anything you want to speak about," he told her. "It was about—about human robins, wasn't it? And I still want to know what a human robin is."

"A human robin," said the Girl soberly, carefully, "a human robin is a man or a girl (most often it's a girl) who lives on the fat of the land——"

"Worms?" murmured the boy.

The Girl silenced him with a scathing look before she again turned her head and rested her chin in the palm of her hands. "Worms—figuratively," she told him in a rebuking tone. "A human robin sings through the summer time and lives in a comfortable nest in a treetop, and swings on a bough covered with soft green leaves. A human robin never thinks of the winter time or of the north winds. A human robin just takes the summer time for granted." The Girl gazed meditatively into the fire for a moment, where a hundred fingers of living gold reached out as if to catch at the softness of her dress, the brightness of the hearth rug. All at once she spoke again.

"A human robin," she said, "a human robin doesn't know what to think when the leaves begin to flutter down from the trees. A human robin doesn't know what to make of the north wind. A human robin is bewildered by the snow. For a human robin hasn't the ability or the instinct—usually—to fly south."

"Again figuratively speaking!" ventured the Boy, "I mean the south——"

"You don't understand what I'm talking about," cried the Girl despairingly. "You don't even try to know. Of course, when I speak of the south, I'm speaking figuratively. Of course, when I speak of the winter I'm speaking figuratively—" She paused for breath.

"WHAT I want to know is," said the Boy, his gaze quizzically on the top of her head, "what I want to really know is what this figuratively speaking means. I'm not clever at parables, or allegories, or similes, or metaphors. I admit it. I wish you'd have just a little bit of sympathy for my decidedly stupid, slowly working mind"—he in turn was a bit sarcastic—"and explain what a human robin is." He, too, paused for breath.

The Girl smiled brightly. She rather likes to make the Boy angry, she rather enjoys shaking him out of his too calm existence.

"Why," she explained sweetly, "why, by a human robin I mean a boy or girl who has never been prepared to do anything—a boy or girl who has never looked ahead to the wintertime.

"There are," agreed the Boy. He almost overdid his eagerness. "There certainly are!" His hand was very near a little wisp of curl that the Girl had not pinned down tight enough. "You're exactly right!" said the Boy.

"I knew a girl once—used to play dolls with her," she went on, "a girl who had always had everything in [illegible] world. We grew up from the d[illegible] playing stage together and she still h[illegible] everything. You see, the family [illegible] worth—well, millions. I was alw[illegible] envious of her clothes and her par[illegible] and her motors.

"Finally the girl's father died, and wh[illegible] he died they found that his estate [illegible] practically swallowed up by the bills t[illegible] he owed. They sold the cars, and the be[illegible] tiful home, and some of the clothes, ev[illegible] And finally there wasn't any money [illegible] or any beautiful things, either.

"The girl tried to get work, but [illegible] didn't know anything. She couldn't ev[illegible] spell or add a column of figures correc[illegible] It took her three months to get a fi[illegible] dollar-a-week position. That was t[illegible] years ago, and she is only making [illegible] dollars a week now. She didn't kn[illegible] what to do when the winter came."

THE Boy, with thoughtful eyes on [illegible] fire, nodded his head, and the G[illegible] followed his gaze until she, too, [illegible] looking into the bed f[illegible] flaming embers. It [illegible] several minutes bef[illegible] she spoke. "It's a li[illegible] hobby of mine," [illegible] said softly, "that ev[illegible] girl should be able [illegible] support herself. I [illegible] 'girl' because the maj[illegible] ity of men grow up w[illegible] the idea of support [illegible] themselves. You ne[illegible] can tell just what is [illegible] ing to happen—j[illegible] when you'll need so[illegible] sort of ability that y[illegible] can capitalize. Anybo[illegible] is likely at any time [illegible] be thrown out on th[illegible] own resources when [illegible] north wind is blow[illegible] and the snow is beat[illegible] down on the worl[illegible] Why," the Girl laugh[illegible] softly, to herself almo[illegible] "why, I wouldn't dare [illegible] be absolutely helple[illegible] I wouldn't dare be wi[illegible] out a profession. I inte[illegible] to be able to support m[illegible] self always. I intend-"

The Boy jerked [illegible] eyes away from the glo[illegible] ing fire. Quite fiercely [illegible] looked down into her ey[illegible] and his voice was ang[illegible] when he spoke. "It's [illegible] very well," he told h[illegible] "to talk about hum[illegible] robins figuratively, b[illegible] you're no human rob[illegible] What do you want [illegible] support yourself fo[illegible] What do you mean th[illegible] you 'may have to so[illegible] time?' What do y[illegible] mean by 'always'?"

The Girl apparent[illegible] did not hear him, a[illegible] after a moment he lean[illegible] forward until his fa[illegible] was very near her own [illegible] the glowing light of t[illegible] fire. All the room w[illegible] still, with a breathles[illegible] warm, throbbing sort [illegible] stillness.

"Girl," he said hoarsel[illegible] "I'm getting a good sa[illegible] ary now. Don't y[illegible] think, soon——"

The Girl rose hurried [illegible] to her feet. Two ste[illegible] took her to the windo[illegible] and she jerked the cu[illegible] tain aside. The air wa[illegible] filled with the first roun[illegible] white flakes of a wint[illegible] snowstorm.

"The north wind dot[illegible] blow," she hummed, ha[illegible] to herself, and the[illegible] abruptly she faced th[illegible] Boy. "It'll be a long[illegible] cold walk going home[illegible] won't it?" she aske[illegible] him.

An Artificial Niagara

THE *great Arrowrock Dam across the Boisé River, Idaho, has now been completed by the United States Reclamation Service as a part of the great irrigation project for that region, at less than the cost of a dreadnought. This remarkable structure is the highest of its kind in the world, rising 351 feet and having a crest of 1,060 feet. Its foundations cover an acre of bed rock. This feat of engineering was begun in November, 1912. The power for the work was obtained by diverting the waters of the Boisé eight miles above the dam, where 2,000 horsepower was generated and transmitted electrically to the site of the dam. The enormous curving wall reaches up to join the hills between which the Boisé has for ages wended its quiet way, till the waters have been backed up in an enormous lake that will pour over the dam an artificial Niagara more than twice the height of nature's masterpiece, and with a crest measuring practically the same as that of the American side of the huge cataract of the Niagara River. The water made available for irrigation purposes by the Arrowrock Dam will be distributed by canals to about 243,000 acres of land in the fertile valleys of the Boisé and Snake Rivers in Southwestern Idaho. This section of land, which needs only water in season to make it blossom in crops of alfalfa and cereals and potatoes and fruits, lies about twenty-five hundred feet above sea level, and the temperature ranges from 28 degrees below to 107 degrees above zero, though rarely going below. A number of towns are established there, connected by trolley lines with the principal local markets of the newly created agricultural lands, Portland and Oregon. The small picture in this group, showing the lesser cataract created by the release of the impounded waters through some of the regulation gates, gives a vivid idea of the tremendous force stored up behind this artificial wall of stone and cement.*

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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CHAPTER XIX

WHEN Cory secured a place as dish-wiper at a new boarding-house near, and Gus realized that he and Iry alone were dependent upon the others for their keep, shame seared his young soul. He had vainly tried to secure steady employment, but had succeeded only in getting occasional odd jobs. He had a distinct leaning towards an agricultural life and coveted the care of cows.

"The grocer has sold his'n," he lugubriously lamented; "thar ain't no one else as wants a caretaker for their critters around here."

After a long rumination on the discouraging problem of his future, he sought his confessor, the corner grocer.

"I'm too big to peddle papers or be runnin' about with telergrafs," he declared. "I'd orter be goin' into business on my own account. I ain't goin' ter be allers workin' fer other folks."

"Well, you'll have to wait a while before you can work for yourself," counseled his confidant. "You are young yet."

"This is a hurry-up age," was the sagacious assertion, "and ef you air a-goin' to git anywhar, you've got ter go by wire instead of by mail, and you can't start too soon."

"You can't start nothing without capital," argued the grocer conservatively.

"Oh," admitted the young financier, "a little capital mebby. I've got a dollar I've saved up from odd jobs."

"What line was you thinking of taking up?"

"I'm going into the dairy business. Thar's money in milk and butter, and it's nice, clean work."

"The dairy business on one dollar! How many cows and wagons and horses was you figuring on buying with your dollar?"

"Don't git funny," warned Gus impatiently. "Some day I'll hev a farm of my own and a city office, but I'll begin on one cow in our back lot and peddle milk to the neighbors."

"That wouldn't be a bad beginning, but I reckon you'll find the start will cost you more than a dollar. You can't get a cow at that figure."

"Then I'll start with a calf."

"Well, I guess calves cost more than a dollar."

"Say, you've got that dollar on the brain, I guess," retorted the lad with the easy familiarity that betokened long acquaintance with the lounging barrels and boxes of the corner grocery. "I bet I'll build a shed in our back yard. Thar's the lumber out of our shed that blowed down, and the Boarder can build purty near anything."

"But how are you going to buy a cow?" persisted his inquisitor.

"I ain't got that fer yet," admitted the young dairyman.

"Your dollar'll buy more than the nails for your cow-house. You can put the balance into feed," said the grocer, with an eye to his own trade.

He wanted to add that it wouldn't cost much to feed an imaginary critter, but he was a little fearful of the temper back of the lad's hair, which was the same hue as Amarilly's.

"That's a good idea. Well, the shed starts tomorrow, and of course you won't say nothin' about it."

"Trust me for not talking in this neighborhood. It ain't safe even to think. First you know your thoughts are being megaphoned down the street."

Gus consulted the Boarder, who instantly and obligingly began the erection of a building in the farthest corner of the Jenkinses' domain. This structure was a source of mystery and excitement to the neighbors.

"What on airth do you suppose them Jenkinses air a-puttin' up now? Mebby it's a wash-house for the surpluses," speculated Mrs. Huce.

"It can't be they air a-goin' to keep a hoss!" ejaculated Mrs. Wint.

"You never kin tell nuthin' about them Jenkinses. They're so sort of cretin' like," lamented Mrs. Hudgers.

The Jenkins family were fully as ignorant as were their neighbors of the nature of the contemplated occupant of the new edifice commonly referred to as the "cow-house." The Boarder put up a very substantial shed with a four-paned window and a door that locked though not very securely. The grocer had on hand a small quantity of green paint which he donated to the cause of the coming cow.

"Thar ain't enough to more'n paint two sides of it," criticized Gus, "so I'll paint the front and west sides."

"Thar's a can of yaller paint out in the woodshed," informed Mrs. Jenkins. "You can paint the other two sides with that."

Then the Boarder made a suggestion:

"If I was you, I'd paint a strip of yaller and then one of green. That'll even it up and make it fancy-like."

Amarilly protested against this combination of colors so repellent to artistic eyes, but the family all agreed that it "would be perfickly swell," so she withdrew her opposition and confided her grievance to Derry's sympathizing, shuddering ears.

Gus proceeded to bicolor the shed in stripes which gave the new building a bedizened and bilious effect that delighted Colette, who revelled in the annals of her protegés.

Each member of the Jenkins family had a plan for utilizing this fine domicile, as there seemed to be a general feeling of skepticism regarding the ability of Gus to produce a cow in the flesh. This sentiment, however, was not openly expressed, as the lad was found to be decidedly sensitive and touchy on the subject.

"Mebby a cow'll jest walk right into the back yard and make herself to hum in the new shed," prognosticated Mrs. Jenkins optimistically. "It's such a beautiful place. I'll bet there is cows as would ef they knowed about it."

"I perpose," suggested Flamingus patronizingly, "that we start a cow fund and all chip in and help Gus out."

"Sure thing!" declared the generous Amarilly. "He can have all my savings. We ought to all help Gus get a start."

"I'm in," cried Bobby.

"You kin hev all you want from me, Gus," offered Bud.

Firmly and disdainfully Gus rejected all these offers and suggestions.

"Thar ain't a-goin' to be no pardner business about this," he announced. "The cow won't come till she's mine all mine—and when she does, I'm a-goin' to pay the Boarder for his work."

"If he wants to be so all-fired smart, we won't help him git no cow," declared Flamingus, "and the shed kin be used for a summer kitchen arter all."

This use of the new building had been the fondest dream of Mrs. Jenkins, who deemed it an ideal place in which to keep her tubs, mops, boiler, and wringer. Milt had designs upon it for a boy's reading-room and club; Flamingus coveted a gymnasium. Bobby, Bud, Cory, and Iry had already appropriated it as a playhouse.

Amarilly openly and ably defended Gus and his cherished, illusory plan. Of all her brothers, he was the one to whom her heart most inclined. For Bud she possibly had a more tender, maternal feeling on account of his being so delicate. She paid homage to the good points of Flamingus, but he was too cut and dried, "bromidic," she classified him, for Derry had carefully explained the etymology of the word. Milt was honest, but selfish and "near." Bobby was disposed to be fresh, but Gus was just such a boy as Amarilly herself would have been, reincarnated. He was practical, industrious, thrifty, and shrewd, and yet possessed of the imagination and optimism of his sister. She called him aside one day for a private consultation.

"Say, Gus, your scheme's all right. Go ahead and get your cow. I'll let you have my savings, and the other boys needn't know. You can pay me when you get ready to."

"That's bully in you, Amarilly, but I'm a-goin' to see this thing through alone and start in without no help from no one," firmly refused Gus, and his

Continued on page 1250

"I'll give them the best!"

"I'll be Santa Claus tonight,
And everywhere I go
I'll leave this nourishing delight—
The finest gift I know!"

And *he comes every day.*

This merry little Santa Claus is always ready to bring you

Campbell's Tomato Soup

He carries on his capable shoulders all the burden and bother of soup-making, while you get only the enjoyment and satisfaction.

Why not have the full benefit of all this? Why not order this wholesome soup by the dozen at least, and have it always at hand?

You can't have it too often. It will do your family good every time they eat it. It improves their digestion, adds to their pleasure, promotes their health and vitality.

Why not phone or send to your grocer for a dozen right now?

21 kinds **10c a can**

Campbell's Soups

LOOK FOR THE RED-AND-WHITE LABEL

REO

THE FIFTH

WONDERFUL CA

Salient Features

Chassis—Remains practically the same as 1915. This great chassis has been recognized for the past five years as the standard American automobile chassis. It is unquestionably the most accessible automobile in the world—the simplest, therefore the cheapest, in which to make any repair or adjustment or replacement. Very small changes have been made in different parts of the mechanism. They are such as only an engineer would understand, and their purpose was to eliminate the slightest little sound, and to make this the most silent as well as the most accessible automobile in the world and to further enhance facility of driving.

New Body Design—Lines have been changed slightly to conform with the latest fashions and to improve its already graceful appearance.

Hood Fastenings—New design—pull up and out. Facilitates lifting of hood without the usual inconvenience—just a little detail but of sufficient importance to merit our engineers' attention when it meant greater convenience for the Reo owner. Adjustable buffers prevent rattling of hood-sides.

Fenders—Re-designed. Of the modified "Crown" type, formed under our own big presses and so rigid it will be impossible for them ever to shake loose or develop a rattle.

Running Board—New design, wide at front to protect apron from toe scratches.

Instruments—Now located on steering post instead of on the cowl board. Facilitates adjustment of carburetor, and operation of light switches without necessity of the driver taking his eyes from the road or leaning forward from the natural driving position.

Cowl Board—Now covered with metal instead of leather, greatly improving its appearance.

Speedometer and Ammeter—Located in center where they can be seen by all occupants of the car—rear as well as front.

Starting Device—The same wonderfully reliable starter but with a new and improved "hook-up." The former famous Reo worm gear device has been replaced by chain drive. Worm was ideal but required lubrication occasionally to get best efficiency. Some drivers neglected it. Chain is "neglect-proof" and a trifle more efficient.

Spark and Throttle—Control levers now located on top of steering wheel. No better, but buyers seem to prefer it.

Doors—New locking device—unlocks and locks more readily and certainly.

Thief-Proof locking device. A feature that is made possible by the unique Reo design and which we think others will find it difficult to copy. This enables the driver to lock simultaneously the starting device, the transmission and the floor boards. Starting device is made inoperative, at the same time that the transmission gears are locked in neutral position. And to make assurance trebly sure, floor boards are locked down so it is impossible to get at the parts. It would take a volume to describe it—but you will see and appreciate it at a glance.

—this New Reo

WE REO FOLK FEEL that if we had accomplished only this, the perfection great Reo The Fifth model to the high degree it has attained, our contri to the progress of the world would have been well worth while.

TO HAVE ACHIEVED through years of endeavor a motor car of such mec excellence—such absolute reliability—dependability, and of such low m ance cost—is a record of which any corps of engineers might well be proud.

WHEN YOU CONSIDER that the average cost of maintenance for cars model has proven to be less than six dollars per car per year (and thous owners tell us they have never spent a dollar for replacements or repair will appreciate that the quality of materials in this product must be not o best the science of metallurgy can produce, but that that quality must be w fully uniform throughout.

AND THAT IS THE FACT. A marvelous degree of precision—of al accuracy and uniformity—has been reached and is applied to the comp and treatment of metals that go into Reo cars.

THAT IS WHERE REO QUALITY is obtained—that and the equally a workmanship for which the Reo factories and organization is famous automobile manufacturers.

THIS REO THE FIFTH represents more years of concentrated effort on the Reo engineers—has been more consistently refined and improved—and longer period—than any other automobile in America so far as we can recal

IT IS THE RIPEST PRODUCT of Reo experience and engineering acumen. all there was of Reo Good Intent—Reo integrity—Reo aspiration—went i original designing and, year after year since then into the refining, of this until the result is this newest Reo the Fifth, a motor car that very approximates perfection—as nearly as is humanly possible, we verily belie

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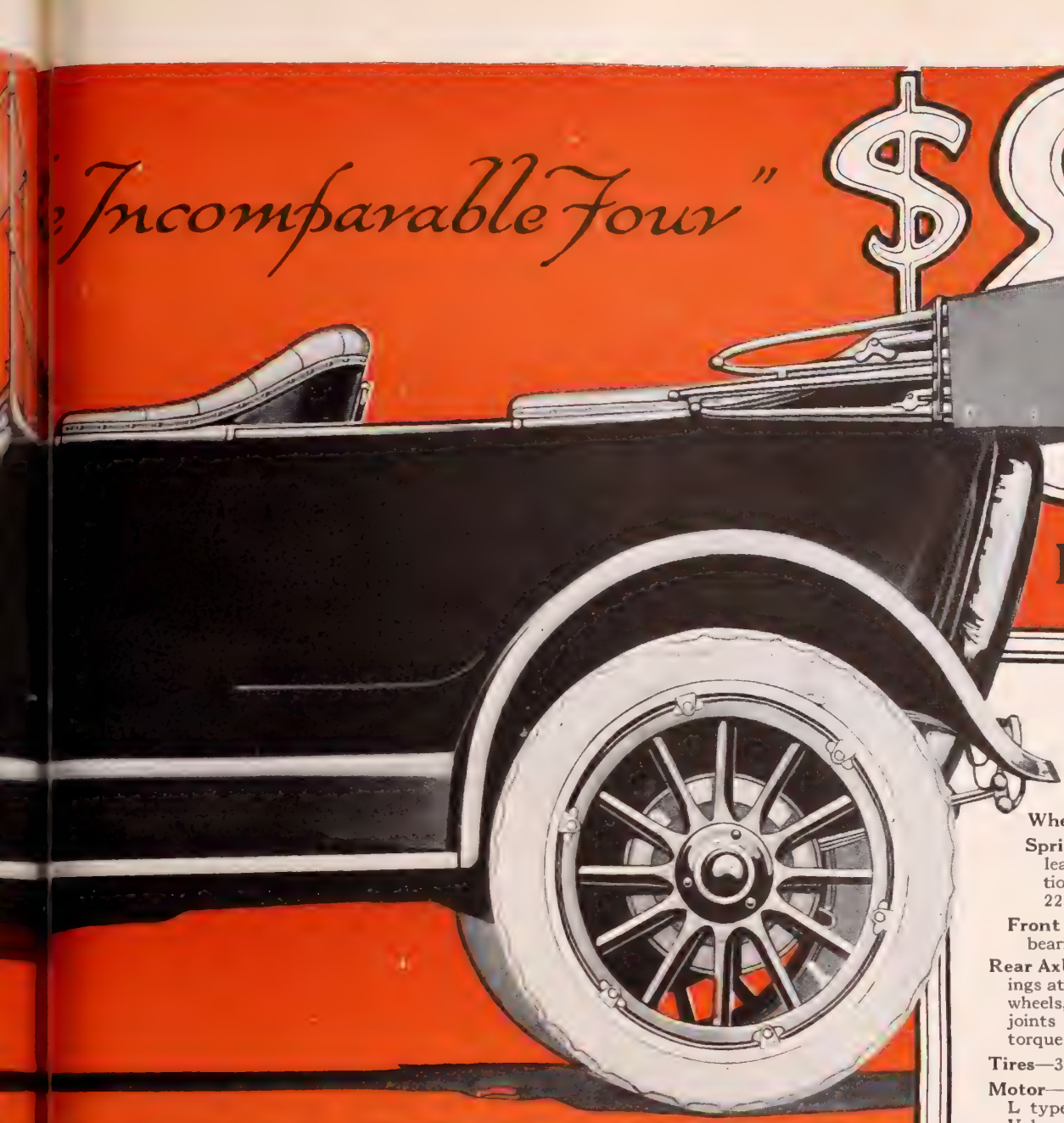

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BET IF THAT IS an engineering achievement of the first magnitude—and we submit that the extremely low up-keep cost combined with the consistency of performance of Reo the Fifth proves it to be all that—still we believe our greatest achievement has been the placing of this great car—this big, roomy, powerful car—within your reach at its present price—$875 F. O. B. Lansing, Michigan.

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Specifications

Wheel Base—115 inches.

Springs—Front—Semi-elliptic—38″ x 2″ with 7 leaves. Rear—three-quarter elliptic. Lower section—44⅜″ x 2″ with 7 leaves; upper section 22 13-16″x2″ with 7 leaves.

Front Axle—I-beam, drop forged. with Timken roller bearing spindles.

Rear Axle—Tubular—semi-floating. Timken roller bearings at differential—Hyatt High Duty roller bearings at wheels, pinion integral with stub shaft—two universal joints in propeller shaft—torque taken by separate torque arms—gear ratio 4 to 1.

Tires—34″ x 4″ front and rear. Non-skid on rear.

Motor—Vertical, four-cylinder, cast in pairs, modified L type with integral head, with inlet valve in head. Valves mechanically operated and protected. Exhaust valve seated directly in the cylinder. Barrel type crank case with three crank shaft bearings. Helical timing gears running in oil.

Cylinder Dimensions—4⅛″ x 4½″.

Horsepower—35.

Cooling System—Water jackets and tubular radiator, cellular pattern. Water circulation by centrifugal pump direct to exhaust valves.

Lubrication—Automatic force feed by plunger pump with return system.

Carburetor—Automatic, heated by hot air and hot water.

Ignition—Combined generator and magneto driven through timing gears; 100 ampere hour storage battery.

Starter—Electric, separate unit, six volts, connected to transmission.

Transmission—Selective swinging type with single rod, center control.

Clutch—Multiple dry disc, faced with asbestos, with positive and instant release.

Brakes—Two on each rear wheel, one internal, one external, 14″ diameter drums—service brake interconnected with clutch pedal.

Steering—Gear and sector with 18″ steering wheel.

Control—Left-hand drive, center control—spark and throttle on steering wheel with foot accelerator. Positive—thief-proof locking device.

Fenders—Drawn sheet steel of latest oval type—shield between running boards and body—close fitting, quick detachable under pan—aluminum bound, linoleum covered running boards.

Gasoline Capacity—16 gallons.

Body—Five-passenger—streamline touring car type with extra wide full "U" doors, front and rear. Genuine leather upholstering. Deep cushions and backs.

Finish—Body, Golden Olive, running gear, black; equipment nickel trimmed.

Equipment—Fully electric lighted throughout, improved 5-bow, one-man mohair top with full side curtains, mohair slip cover; clear-vision, rain-vision, ventilating windshield; speedometer, electric horn; extra rim with improved tire brackets; pump; jack; complete tool and tire outfit; foot and robe rails.

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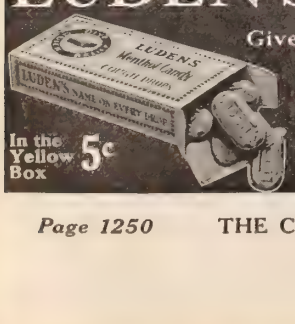

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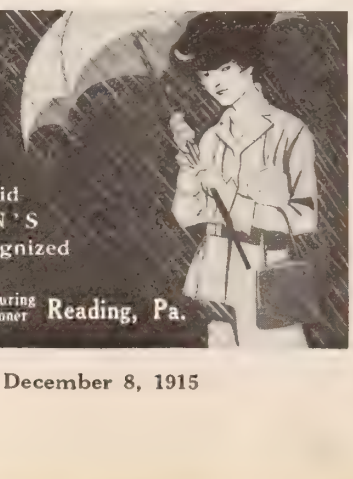

Amarilly of Clothes-Line Alley

Continued from page 1247

sturdy little sister could but admire him for his independence.

He locked up his new possession very carefully, putting the key in his pocket every morning before going to the business precincts to pick up a job. The children, however, were not dispossessed by this precaution, finding ingress and egress through the window. Gus most opportunely secured a week's job driving a delivery-wagon, and he instantly invested his wages in the provisioning of the cow quarters.

"The feed'll git stale by the time the cow comes," objected Milt.

"Mebbe it's fer bait to ketch a critter with," offered Bobby.

After all, it was the miracle predicted by Mrs. Jenkins that came to pass and delivered the cow. Early one morning, when Gus went as usual with fond pride to view his sole asset, he found installed therein a young, corpulent cow, bland and Texas-horned, busily engaged in partaking of the proceeds of Gus's last week's wages. She turned inquiring, meditative eyes toward the delighted lad, who promptly locked the door and rushed into the house to inform the family of the new arrival.

"She's lost or strayed, but not stolen," said Amarilly.

"Bobby, you put an ad in that paper you deliver at once," commanded Mrs. Jenkins. "Some poor people air feelin' bad over the loss of their cow."

It was considered only fair that the cow should pay for her meal. She was overstocked with milk and graciously and gratefully yielded to Gus's efforts to relieve her of her load. The children were each given a taste of the warm milk, and then the little dairyman started right in for business. The milkman had not yet made his morning rounds, and the neighbors were so anxious to cross-examine Gus that they were more than willing to patronize him. Excitement prevailed when it was learned that the Jenkins family had a cow, and the lad's ingenuity in dodging questions was severely taxed. He avoided direct replies, but finally admitted that it was "one they was keepin' fer some folks."

A week went by, with no claim filed for the animal that had come so mysteriously and seemed so perfectly at home. Gus established a permanent milk route in the immediate neighborhood, and with his ability once more to "bring in" came the restoration of his self-respect.

"It's funny we don't git no answer to that ad," mused Mrs. Jenkins perplexedly. "How many times did you run it, Bobby?"

For a moment silence, deep, profound, and charged with expectancy prevailed. Then like a bomb came Bobby's reply:

"I ain't put it in at all."

Everybody was vociferous in condemnation, but Bobby, unabashed, held his ground, and logically defended his action.

"I got the news-agent to look in the 'losts' every night, and thar want nothin' about no cow. 'Twas up to them as lost it to advertise instead of us. If they didn't want her bad enough to run an ad, they couldn't hev missed her very much."

"That's so," agreed the Boarder, convinced by Bobby's able argument.

"Most likely she doesn't belong to any one," was Amarilly's theory. "She just came to stay a while, and then she'll go away again."

"She won't git no chanst to 'scape, unless she kin go out the way the children does," laughed Mrs. Jenkins.

One day the Boarder brought home some information that seemed to throw light on the subject.

"One of the railroad hands told me that a big train of cattle was sidetracked up this way somewhar the same night the cow come here. The whole keer-load got loose, but they ketched them all, or thought they did. Mebby they didn't miss this ere one, or else they couldn't wait to look her up. Their train pulled out as soon as they rounded up the bunch."

"I guess the cow-house looked to her like it was a freight car," observed Milt, "and she thought she hed got back where she belonged."

The cow, meanwhile, quietly chewed her cud, and continued to endear herself to the hearts of all the Jenkins family save Cory. Every time Bobby spoke her name he called to her, "Co, boss Co, boss," just as Gus did when he greeted the cow.

As for the little dairyman himself he gave his charge the best of care. He took her for a little outing every day to a near-by lot where she could graze being careful to keep a stout rope attached to her, although they walked to and from the recreation ground side by side. Derry painted a little picture of the pair as he saw them returning from a jaunt. Gus's arm was lovingly thrown around the neck of the gentle creature, and her Texas horns were adorned with a wreath of brown-eyed Susans woven by Cory.

It remained for Mrs. Jenkins to christen the creature.

"'Cowslip,'" she declared triumphantly, "'cause she just slipped in."

CHAPTER XX

AMARILLY'S pace in learning English from Derry during the following winter was only excelled by her proficiency in mathematics. "Figgerin'" the Boarder declared to be his long suit, and his young pupil worked every example in Flamingus's arithmetic, and employed her leisure moments in solving imaginary problems. Then came an evening when she put her knowledge to practical use and application. She had been working absorbedly with pencil and paper for some time when she looked up from her sheet of figures with a flushed face and a Q. E. D. written in each shining eye.

"Say!" she announced to the family who were gathered about the long table.

Instantly they were all attention, for they always looked to Amarilly for something startling in the way of bulletins.

"I've been setting down and adding up what we all bring in each week. Ma's washings, the Boarder's board, my studio work, Flamingus' and Milt's wages, Gus's cow, Bud's singing, Co's dish-washing, and Bobby's papers. What do you suppose it all amounts to?"

She allowed a few seconds of tragic silence to ensue before she gave the electrifying total.

"Land sakes! Who'd 'a thought it!" exclaimed Mrs. Jenkins.

"We'd orter hev ice-cream and pie every day," reproached Cory.

"It would be reckoned a purty big salary if one man got it all," speculated the Boarder.

"We are rich!" exclaimed Bobby decisively.

"I'll tell you what we'll do," pursued Amarilly. "We must start a syndicate."

"What's that, a show?" demanded Flamingus.

"No; I heard the artists down to the studio talking about it, and Mr. Derry explained it. He said when a lot of folks put their cash on hand together in one pile, they can buy something big and do more than as if they spent it separate."

"Well, I ain't agoin' to put my money in with Co's," said Milt sarcastically. "Wouldn't be much profit for me in that."

"You don't catch on," replied Amarilly. "If you should put in one dollar, and Co should put in ten cents, at the end of a certain time, you'd draw out ten dollars and Co would only draw out one. See?"

"I do," said the practical Gus.

"Well, now let's put our money into something and all own it together, each one's share according to what we put in. Let's buy this house!"

They all stared in amazement.

"Buy a house! You are sure crazy, Amarilly!" exclaimed Milt.

"We could buy it cheap," continued Amarilly unabashed. "I heard the grocer saying yesterday that property around here was at a low figure now. We could put our savings together and make a payment down, and instead of

aying rent let it go on the balance each
nonth. Before we knew it we'd own
ne house, and the deed could be made
ut to show how much of it each one
wned."

"That's a splendid idee, Amarilly!"
eclared the Boarder enthusiastically.
I don't know what better investment
ou could make."

"It would be fine," sighed Mrs.
enkins, "to own your own place and
el that no one could turn you out."

"You've got a great head, Amarilly,"
mplimented Gus.

"Well," proposed Amarilly, the ever-
eady, "let's get right at it. I'll set
own our names, and when I call the
ll, tell me how much you've saved."

There was a general rush for bank-
ooks, for ever since the preceding fall,
ne six oldest children had paid their
oard, clothed themselves, and saved
ne balance of their earnings.

From her washings, the revenue from
ne board of the children and Boarder,
Irs. Jenkins had paid the rent and the
ousehold expenses. By thrifty man-
gement she had also acquired a bank
ccount herself.

"Ma!" called Amarilly expectantly.

There had been much urging on the
art of Derry in his zeal for language
form to induce his young pupil to
y "mother," but in this sole instance
marilly had refused to take his will
r law.

"She's always been 'ma' to me, and
ne always will be," declared Amarilly
nphatically. "If I were to call her
ything else I'd feel as if I had lost
er—as if she didn't belong to me."

Ma triumphantly announced: "Forty-
ven dollars and fifty-one cents."

"A fine starter," commended Ama-
ly. "Flamingus?"

"Forty dollars," he announced with
ide.

"Milt?" Amarilly called his name in
faint voice. He was the only tight-
ndencied member of the household,
nd she feared he might decline to
ve. But Milt was envious and
nulative.

"Forty-two dollars and sixty-nine
nts," he declared.

Amarilly drew a sigh of relief.

"It's going to add up fine, now.
ness I'll take my own account next.
haven't got as much as you boys,
ough."

"Shouldn't think you would have,"
id Gus sympathizingly. "You don't
rn so much, and yet you pay ma as
uch, and don't take out nuthin' fer
ur noon meal. And you give Co
ings."

"I've earned quite a bit," replied
narilly cheerfully. "I've got thirty
llars to put in. Gus?"

"Thirty-five dollars," he replied in
pleased tone.

"Bud?"

They all looked expectantly. Bud
ceived ten dollars each Sunday now,
d he had been singing at concerts,
gan recitals, and entertainments all
nter. On account of these latter
gagements, he had been obliged to
pend a considerable amount in clothes
itable to the occasion.

"One hundred and twenty-five dol-
s," Bud now replied modestly.

"My! you take the cake!" said
bby.

Amarilly was sorry that she had to
ll Bobby's name next. But Bobby
d a surprise in store for them all.

"Forty-eight dollars!" he cried glee-
lly, giving Flam, Milt, and Gus exul-
nt glances. "Beat the hull of ye,
cept Bud!"

"How in the world did you ever do it
paper routes?" asked Amarilly
nderingly.

Bobby winked at his mother.

"Shall we tell our secret?" he asked.
ou tell, Ma."

"You see," she explained, "when the
's are bilin' arter you hev all gone
work and to school, I've made twenty
tle pies and when Bobby got out of
nool, he'd come hum and git 'em and
ke 'em up to the High School. The
ls bought 'em at five cents apiece.
ne stuff to make 'em cost about two
nts a pie."

"And Bobby got all the profit—"
postulated Milt indignantly.

"Bobby paid me by taking the clo'es
en the line and bringin' them in every
ght, and fetchin' the water," she re-
plied chidingly. "We was goin' to keep it a secret till he got enough to buy a pony."

"But I'd ruther buy a house," said Bobby.

"I ain't got enough to come in," sobbed Co. "I ain't saved much."

"That's because you spend all you earn on candy," rebuked Milt.

"I ain't nuther. I bought me some rubbers and Iry some playthings."

"How much have you got, Co?" asked Amarilly gently.

"Two dollars and ninety-seven cents," she said, weeping profusely.

"I think that's pretty good for a little girl," said Amarilly. "All you strapping boys ought to chip in out of your cash on hand what isn't in the bank and give her some so she could be in on it. Here is fifty cents from me, Co."

"I'll give you fifty, Co," said her mother.

"Me too," said Flamingus.

The other boys followed with equal contributions, Bud generously donating a five-dollar bill.

"Here's fifty cents from me," said the Boarder.

"Eleven dollars and forty-seven cents for Co," announced Amarilly.

"Seems too bad that Iry is the only one left out," said Mrs. Jenkins.

"When he gits old enough to work, he can come in," said Milt. "Add her up, Amarilly."

"Three hundred and sixty-nine dollars and sixty-seven cents!" almost screamed Amarilly.

"Whee!" chorused the boys.

"Purty near buy the old shack," said Flamingus.

"Our landlord," said Amarilly sagaciously, "is a shark, and he'll try to get the best of us. I am going to get Mr. Vedder to do the business for us, and he'll get the deed in all our names."

"Put in Iry's too," pleaded Mrs. Jenkins, solicitous for her Benjamin.

"I'll put it to vote," said parliamentary Amarilly. "Who's for Iry?"

"Me, me, me," came from all, though Milt's response was reluctant.

"I will see Mr. Vedder tomorrow, so we can begin to let the rent apply right off," said Amarilly.

"We'll take more pride in keeping it fixed up now," remarked Flamingus. "I'll mend the window-panes and the door hinges."

"And I'll build some stairs and put up a partition or two," promised the Boarder.

"I'll paint it," said Gus, proud of his former work in this direction.

"And I'll buy some cheers and a hangin' lamp," said Mrs. Jenkins. "Don't all this talk make you want to housekeep?" she asked with a knowing glance in the Boarder's direction.

He shook his head thoughtfully, but when the boys and Cory had gone to bed, he unfolded a proposition that he had been evolving during their financial discussion, and which now found overwhelming favor.

The next day Amarilly called upon Mr. Vedder at the theater.

"He's got more sound business to him than Mr. Derry or Mr. St. John," she shrewdly decided.

"The house, of course, isn't worth anything," he said, "but land down that way is a good investment. Who is your landlord?"

She gave him the name and address.

"I am glad you came to me, Amarilly, instead of to your newer friends."

"Oh, you know more about it than they do," she replied, "and besides, some way I wouldn't feel as if I were bothering you."

"Not a bit of bother, Amarilly."

The ticket-seller was prompt, thorough, and shrewd in the matter. He had a friend in the real estate business, who appraised the property for him, and he proved most diplomatic in his dealing with the surprised landlord, who fortunately chanced to be in dire need of some ready cash.

The Jenkins family including the Boarder and Iry left the house one noon, each bearing a red bank-book.

"Looks like a run on the bank," said the Boarder facetiously.

The payment was made, and the deeds drawn in the names of all the family, but to the list was also added the name of the Boarder.

To be continued

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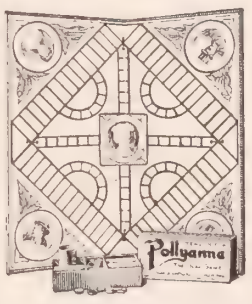

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Luke 2: 1-20

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"The angel said unto them, Fear not." Luke 2:10.

Heaven is always assuring us that we need not fear. It is very necessary. It seems as though the path to the back door of the house of our heart is constantly trodden by the darkly robed figure of Fear, who steals up in the shadow and enters with stealthy step. When once she is seated, she begins to pour out her tale of ill-suggestion. She tells us all the rumors that are agitating the air, every lying tale, each depressing bit of news, and we sit listening until the blood leaves our heart. Heaven never wearies in its advice that we should brick up the doorway, so that Fear cannot obtain an entrance, or even whisper through the keyhole. Heaven is full of song. Joy-bells ring in all the belfries. Christ's Incarnation has put a new complexion on everything. God incarnate is the end of Fear, because it is evident that he has identified himself with human interests. He has brought in his unsearchable riches to meet our poverty, his strong help to reinforce our weakness, his prescience to remedy our shortsightedness. Why should we fear when in Jesus Christ we have been taken out of the world and made the sons and daughters of the Eternal? We are joint-heirs with Christ. If the back door is for ever closed to Fear, keep the front, which faces the south, always open to the entrance of God's herald-angel.

When Jesus Came

By Arthur H. Howland

THERE is a great deal of misapprehension and misinterpretation of the historical settings of the coming of Jesus. The age is described as an age of peace, peace throughout the world under the imperial sway of Rome. There was peace in the sense that all kingdoms had been subdued by Rome and attached to her empire. This was the wonderful "Pax Romana." But among the millions of souls who made up that empire there was anything but peace. Cruelty and oppression reigned. Half the population of the empire were slaves. Gibbon estimates the number of slaves at sixty million. Of the remaining millions nearly all lived in poverty. Rome took as her symbol the wolf. She was a wolf indeed, reaching out greedy paws to snatch the livelihood from her distant peoples, bringing the mites of their poverty into her insatiable stomach, which was the great, sensual, vicious, bloody city of Rome itself, where lived the few thousand families to whose degrading excesses the wealth of the conquered world was made to contribute.

Scholars point out the fact that Rome had extended her empire, not by destroying the nations, but by linking their wealthy families to the wealthy families of Rome, thus establishing a community of interest against the poor people and the slaves, whose toil enriched this aristocratic, plutocratic minority. It was a league of all the rich people in the world against all the poor people in the world. The poor lived in constant fear of the rich, and the rich lived in constant fear of the poor. Insurrections were taking place in all parts of the empire. But the masters had the Roman legions at their disposal, and by the power of arms kept the poor and the slaves in their place.

One sinister, elaborate, exact institution was the life blood of the whole organization—tax. Taxes for the central government, taxes for the personal fortunes of individual governors—taxes of all sorts on all occasions. That was the method by which the fruits of the people's toil poured into the treasuries of Rome.

And it was at the time of the levying of such a tax that the life of Jesus began. "There went out a decree from Cæsar Augustus that all the world should be taxed." His mother and Joseph lived in Galilee—Galilee the "home of insurrection." Judas, Theudas, and many others (these two are specially referred to by Gamaliel in Acts 5: 36, 37) stirred up the people to rebel, and there were constant massacres. There is a ghastly reference in Luke 13: 1 to those Galileans "whose blood Pilate had mingled with their sacrifices," indicating that one of these massacres had overtaken the people while they were at worship.

Debt, bondage, fear—that was what life meant in the world when the new Leader came to live at Nazareth. With these scenes in mind it is easier to understand the words in which he announced to his fellow townsmen the beginning of his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the slaves, and recovering of sight to the blind, to set at liberty them that are bruised."

Fear, debt, bondage—that was the world to which the shepherds belonged who heard the angels' message—"Peace! Fear Not!" Indeed this was "good tidings of great joy."

And now—after two thousand years? We try to shut our eyes from the hideous spectacle of a world drenched in blood.

It is a blessing incalculable that after this year and a half of war the thought of Christendom is forced back to that Bethlehem stable where Mary's baby lay. There is a hungry feeling that we should like to begin all over again. And we know that when civilization does begin again after this holocaust it will begin back there—at the feet of Jesus.

Tears were on many faces last year as the accounts were read of German and British soldiers playing and singing together between the trenches on Christmas day. Those trenches in Europe are gashes in the heart of Christ.

But the angels' song is sounding yet. "Peace on earth; good will to men." That is God's will. That is God's plan. That's is God's promise. And it will yet come true.

The principles that Jesus taught have met with furious resistance, century after century. But the tides of time and battle beat against them in vain. They are eternal. And when the human race settles down at last to its real career of fruitful achievement it will be upon the basis, not of Rome's deadly peace of bondage nor Europe's ghastly theories of war, but upon the truths of Jesus—the truth that every human soul is free; that every human life must be kind; that every human life needs and may share the boundless grace and love of God.

Can we hear them singing yet—above the battle's roar—"Fear not! Glory! Good will! Peace!" The promise of the song may come true in your heart—and in mine—and in our neighbor's; and as sure as God is in his heaven it will some day come true over all the world.

Seven Christmas Lessons

By Amos R. Wells

GEORGE MACDONALD, in one of his poems, pictures the interior of a vast and beautiful cathedral, with its crowd of worshipers, its solemn priests, and its splendid ceremonial. In the midst of it all a poor woman is humbly sweeping the floor. Then the poet saw a wonderful Figure pass through all the throng and come straight

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"It was hard to drop Mocha and Java and give Postum a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

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"I said nothing, but at once ordered a package of Postum. That was three months ago, and we have drank no coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum, convinced that coffee was no enemy, instead of a friend, and he is troubled no more by insomnia.

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the toiling woman. "Daughter," d the Lord, "thou sweepest well my or!"

That is the first of the Christmas sons, the lesson of glorified labor. It s to workingmen that the Advent ings came, not to glittering courtiers wise teachers or even the Sanhedrin; t to humble shepherds, out doors, gaged in their monotonous and aring task. And it is to such, even w, that the Christmas greeting comes st.

The second Christmas lesson is one confidence. The shepherds were aid of the angel. "Fear not," said heavenly messenger, and the same rd comes to us. There is a right r of God and a wrong fear. On the nument to Lord Lawrence in Westnster Abbey are simply his name and e date of his death and the words: "He feared man so little because he red God so much." That is the lly fear, and the exercise of it removes h fear as the shepherds showed.

The third Christmas lesson is joy. "Many," said John Wesley, "think of ng happy with God in heaven, but being happy with God on earth er enters their thoughts." To make nter their thoughts was one reason y Christ came to earth, God with us. came, he said, that his joy might in us, and what is that but the angel's od tidings of great joy?"

The fourth Christmas lesson is humili- The Lord of heaven and earth came us as a simple babe, a poor babe, se only cradle was a manger. How tched is any pride in the disciple uch a Master! Morrison, the pioneer missions in China, wrote home for assistant. A young man came be- the committee, but they all said, e will never do"; but they thought might answer for a servant, and ed him if he were willing. His ready l smiling answer was, "Yes, most ainly. To be a 'hewer of wood and drawer of water' is too great an honor me, when the Lord's house is build- " Thereby he proved himself to a genuine missionary.

The fifth Christmas lesson is the y of glorifying God: "Glory to God he highest." A traveler in Devonre once found a tree in the bark of ch some one had cut the words, Deum laudamus," "We praise , O God." The devout Christian write that motto on all he has and he sees in this wonderful world. Peace is the sixth Christmas lesson, ace on earth," as there is already ce in heaven. This is the Christn gift the world most needs this year. Christ alone can give it. "Are n your high standards sometimes a in?" a Christian was once asked. o, indeed," he answered promptly; is low standards that make the in." It is low standards, worldly ndards, un-Christian living, that se the strain, the quarrels, the s. Only Christ in the hearts and s of men can bring a perpetual peace earth

nd the seventh Christmas lesson is herhood, "Good will toward men." ve take the other translation, "To n of God's good will," or "To men in om God is well pleased," it amounts the same thing, since he is pleased with men of love, the brotherly n. "We are right with God," wrote B. Meyer, "in the exact proportion we are right with the men and hen around us. Let us test ourselves, by what we are on Sundays at rch, but by what we are to the man m we like least."

hen the shepherds had received Christmas message, they told it thers. They told it eagerly. They ad it far. They glorified and praised in telling it. And all that heard it dered, and all will wonder who hear Christmas story told in the Christ spirit.

or Christmas day is no less a day of angelism than Easter. "Unto *you* born a Saviour" the words are for sad and toiling and sinful son or ghter of men. Easter concluded what Christmas began. Doubly ul will this glad anniversary be to us e are doing what we can, as the herds did, to spread its joy over whole world.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association.

How to Secure the Pupil's Home Study of the Lesson

WE have considered how the teacher may prepare the lesson. Now a still harder question: "How may we get the boys and girls to study the lesson at home?"

The number of scholars who make any home preparation of the lesson varies according to age, the home cooperation, the character of the lesson and the plans of the teacher to interest them. The percentages are higher with the younger children. With high school scholars and adults busy in the home or in business, the proportion studying at home is less. Taking the average of a large number of replies the proportion of those preparing at home is close to sixty per cent. There are many good teachers who fail to secure any cooperation, while others get perfect support. As to the proportion, some of the answers are of interest.

"Precious few"

"Almost nil"

"In a class composed, as this is, largely of working women, it depends upon whether the week has been a full one or not. Usually a small number are well prepared."

"None, not even the fairly active and earnest church members."

"With our new Senior lessons on Christian Service I find a more general interest and fully three-fourths are giving preparation." This last from the teacher of a class of sixteen girls, averaging seventeen years of age.

A teacher of a class of young men, averaging twenty-three years with an attendance of twenty, says: "About six to eight a Sunday prepare, which is not enough by any means. Seems a hard task to get young men this age to study their Bibles or lessons. They seem not to figure God should claim any of their time."

From a teacher of fourteen Junior girls comes this word: "I find about just half of my scholars prepared. And quite a few have no Christian homes."

Quite frankly a teacher of a class of young women, average twenty-one states: "None. All are business women, teachers, students or in offices."

Another teacher of a similar class says: "None. They are all in business and are too busy with work and pleasure to study a lesson."

One teacher of five young women says wisely: "About ten to twenty per cent. So much depends on the previous training, habits, depth of character and mental caliber."

A Junior Department teacher replies: "I should say that eighty per cent learn the golden texts and complete the manual work allotted. About sixty per cent. keep home work books."

A teacher of ten boys, average sixteen years, who use the Graded Lessons, reports: "They are all prepared to a fair understanding of the lesson, but only one-half are fully prepared, while all do home work and keep their books neat."

Let us turn to the plans of securing cooperation in home study as tested by many teachers the country over.

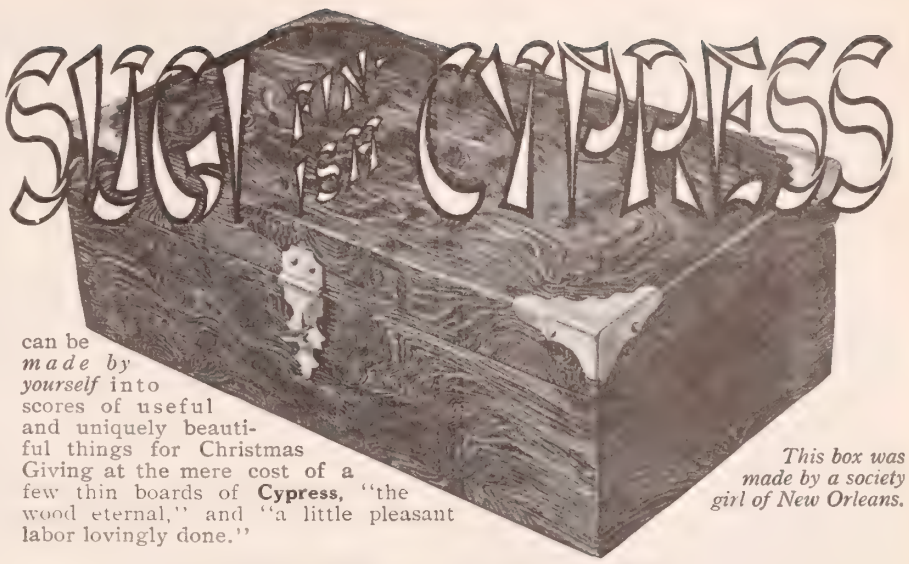
A New York City teacher of nine eleven to fifteen year old boys writes: "I find that few scholars know how to study a lesson. Few are studious enough to try. I have found this plan to work well: Each boy has two blank books, small enough for the pocket. In one I write questions on the lesson I am going to teach, questions which, outside of the title text, place in the Bible, will require some thought, and which will also enable me to know what each one has understood and applied. I give these books at the close and receive those of the preceding Sunday, which I take home, look over and sometimes write note of comment to enclose when the book is given again. The questions are numbered and brief and answered on the opposite page."

From a Denver, Colo., teacher of seventeen fourteen-year-old girls: "Each Sunday during the last quarter I appointed one of the girls to teach the lesson the next Sunday. They were all enthusiastic over it; the lessons were nicely prepared by all the class. Fifteen out of the seventeen girls prepare their lessons."

A rather drastic method is used by a Columbus, Ohio, teacher of eleven to twelve year old boys: "I only tell the youngsters that if they do not get their lessons they will have to get out of my class to let in some who are waiting to get in." And ninety-five per cent. of the boys respond to that treatment. But that teacher does a big lot of work for the boys in the recreational life, and they love him.

Another Denver teacher writes concerning her class of thirty members, a mixed class averaging twenty-one years: "I give out work to be done and then am sure to call for it."

More of these replies next week.



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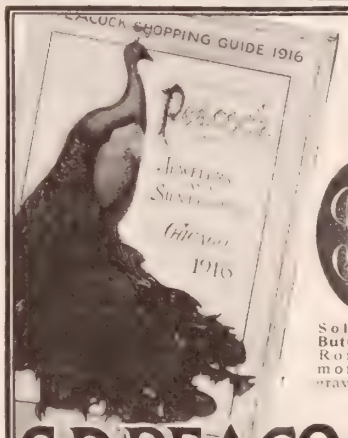

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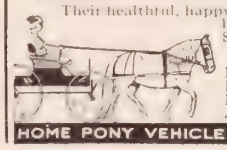

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As we come to Him in prayer;
While we wait His loving whisper
Just for us,—He, passing by,
Lingers there to walk beside us,
If we ask Him—you and I.

All the way we'll go with Jesus,
No one else so understands
How our service, tho' most faithful,
Needs His loving, patient hands.

He can straighten all the tangles—
All the puzzling knots untie—
If we only bring them to Him,
And just leave them—you and I.

All the days we'll leave with Jesus
What He bade us do or bear;
All He taught or wrought or brought us,
In the work He let us share.
How He chose our pathway for us;
How He guided with His eye,
We'll remember in the Homeland,
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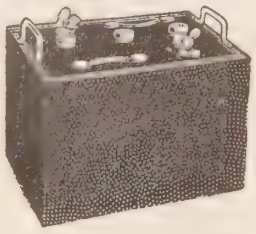

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Young People's Topics for December 19

How the Prophecy of the Angels' Christmas Song May Come True

Christian Endeavor and B. Y. P. U. Topic. Luke 2:8-20

The Christmas Song of Peace

Epworth League Topic. Luke 2:8-20

THE two topics assigned for study by the three young people's societies this week are so nearly alike that they can be studied together. The most helpful interpretation of the Epworth League subject of world peace will be a study of the particular question asked in the other topic: "How may the prophecy of the angels' Christmas song come true?"

One method of righting a wrong is to discover the evil and remove it; the other is to overlook the evil and try to develop the good. Two recent allegories, "The Servant in the House" and "The Passing of the Third Floor Back," illustrate these different methods. The Oriental butler, the "servant in the house," who was a modernization of the Christ, pointed out the precise evils of each individual life connected with the household and brought about the eradication of those evils—in every case but that of the bishop, who had to be eradicated bodily from the whole situation. The second allegory portrayed the other plan: the strange boarder found something good and pure in each of the lives gathered under that London roof and developed the good until the character was redeemed.

The new school of healing known as "psychotherapy" is using the first method. Some inspirational writers and representatives of various healing and uplift cults take the position of the little boy's mother: "Forget it." Forget the past; forget self; ignore inward conditions—look forward and outward. The other school says: "This philosophy is all right, but it comes after something else has been done. The past has left 'splinters' in the mind, roots of poison, fountains of disorder, which must be removed before the individual can do good, normal work."

As we study the words and methods of Christ, we find that he used both methods but emphasized the first. "The Servant in the House" is a truer portrayal of his methods than the "Passing of the Third Floor Back." He located the evil, showed how it could be removed, then told the souls which had been healed how to use the health they had found for the healing of others.

This long introduction is to lead up to the exhortation that our young people's societies make it a big and serious part of their work to find out and locate the specific things that are keeping souls, communities, denominations, nations back from reaching our Lord's ideals. Now on today's particular question, what has hindered and what is hindering the coming of universal peace which the angels promised and of which every Christmas season reminds us?

Viewing the world situation today, it appears that the first great wrong that must be eradicated is "nationalism." Nationalism is another word for civic selfishness. And civic selfishness is just as bad as individual selfishness. A nation does not exist for itself, but for all the world. We must train people to think in international rather than national terms. Great international brotherhoods or organizations like the Jewish race, or the Y. M. C. A., or the international Socialist organization, or Freemasonry, or the organized Church of Christ—which ought to be the strongest international force of all—have the germ idea of universal peace. The passion for peace and brotherhood must be so strong that national boundaries will be forgotten.

It is a time when something positive ought to be said about our own nation and its plan during the present war. In all this discussion about preparedness and unpreparedness we must keep insisting that the real duty of this nation is not to keep itself great and strong, nor to grow greater and stronger, but to be of service to all the other nations of the world.

The second world sore is capitalism. The real king of the world is Gold. There have been no more sickening revelations in history than those which have shown how "patriots" of various nations have been united in the business of manufacturing and selling instruments and means of destruction. The darkest blot on American history is this new era of prosperity caused by consent to continue Europe's war making and selling ammunition arms to the fighting nations. Again again throughout this war the sini power of money has been felt. G international issues have been set in Wall Street. The power of mo must be broken. Jesus revealed own convictions about wealth an deadly power as an obstacle to progress of his plans when he decl with emphasis and finality: "Ye ca serve God and Mammon."

Reviewing the centuries of Chris history we note how certain other g evils have been eradicated from hu society or at least from the nation more advanced civilization. Cha slavery was a great world sore. This was making universal brotherhood possible, and it had to be eradica Feudalism was another such evil, this, too, came to an end.

While there are other great w sores which are acting as pres hindrances to world peace, these that have been mentioned, national and capitalism, are the most dea and no study of the Christmas mess could be more fruitful than that w seeks to understand these two g evils and seeks to find a way for t removal from the world.

Of course we must not forget spiritual side of the kingdom of Je If all men had the international vi point and if society were really fr from the rule of gold, this would no enough. We would still need to lead to the life of communion with God, life controlled by his Spirit. But t two arch-curses are blocking the go message and deadening the spirit ears of the nations that need Chri great salvation. We can hardly exp the heathen to accept the message our Bible while they are listening to roar of the guns of Christian armies feeling the pressure of the greed of commercial leaders of Christian nati And the roar of the guns will cease the dream of world peace come t when men shall really come to beli that "the life is more than meat" when they shall understand that "G hath made of one blood all nations of for to dwell on the face of the eart

The Federal Reserve Act

By E. C. ROWE

ONE year ago, or, to be exact, on November 16, 1914, the Federal Reserve Act became operative, and more than seven thousand National Banks in the United States went under the provisions of the new law. It was a momentous epoch in American financial history. It marked the ending of a fifty-year period of archaic and wholly indefensible banking procedure, and inaugurated a currency and banking statute, the intent of which is to make forever impotent the former power of a few individuals to control the money supply of the country through processes of periodical drainage of the country's currency and credit into the vaults of Wall Street banks. This potential concentration of the people's money has produced two evils of far-reaching and sinister import. It has periodically caused a famine in currency throughout the land; it has recurrently given birth to speculative mania which found expression in unrestricted stock gambling, inflation of speculative credit, and, eventually, in widespread commercial prostration and not infrequently acute financial disaster.

The panic of 1907, usually referred to nowadays as The Panic, is now recognized to have been due mainly to the defects of our former banking system. Since Alexander Hamilton in 1791 established our first national bank, there has been no parallel to the paralyzing effect of the 1907 panic—to the extent to which it brought about the withdrawal of money from circulation; just when the nation's reserve wealth and credit were most urgently needed, they were unattainable by the ones to whom they rightfully belonged. The Federal Reserve Act seeks to make forever impossible panics due to the periodic assembling of the nation's reserve wealth in speculative centers. It seeks to effect in times of need the speedy mobilization of currency and credit to any part of the country. The new law's provisions aim to benefit every man, woman and child in the United States; every business, large or small; and there is no bank so small nor none so large that the Federal Reserve Act will not benefit it if the bank will but put itself in line with its provisions.

HOW well the framers of the Federal Reserve Act performed their task will be measured only by the yardstick of time. The most enthusiastic friends of the Owens-Glass Bill have never claimed it could be a panacea for all the ills brought on by bad currency laws, nor will its avowed enemies—and there are some—make it bear the onus of whatever ills still remain unhealed; for they acknowledge the defects of the new statute can be remedied by the enactment of future legislation. The new law's efficiency has not yet been put to an emergency test, but as it may be judged by its probable strength in future times of stress, it is said by authorities to be about seventy per cent. perfect.

Now, just what are the principal elements constituting the Federal Reserve Act? We shall let Hon. Charles F. Hamlin, governor of the Federal R serve Board, say. In a recent addr before a convention of New Engla bankers, the governor covered phases of the Act, from its most mental application to its most acade principles. From lack of space we quote only excerpts from the governo remarks:

> We had under the old system 7,500 in dependent banks and 7,500 independent serves. There was no co-operation betw banks. Under the old system they were an army going into action, an army of in viduals, without a single company, battal or regiment. But all that has been done aw with by the Federal Reserve System. Un the old law, in times of stress, the reser were hermetically sealed up to the busin men, who could only look on the reserves in t banks—the national banks—of the Uni States, but could not secure any benefit fr their use. They were almost in the positi of a man dying from starvation looking throu a plate glass window at every delicacy in t way of food, on which he reads an announ ment: "This food is for your express bene You may look at it, you may enjoy the licious fragrance, but under no circumstan can you eat a particle of it!"
>
> Now, that was the condition of the reserv before the enactment of the Federal Reser Act. In the panic of 1907, in one of the wo stages of that panic, there was over $20 000,000 of excess reserves in banks throughou the United States. If these reserves had be co-ordinated we should have had no panic all. The banks having to take care of the selves, they had to fight for their lives and the devil take the hindmost, the hindmo generally being their poor customers. And piling up their reserves, they had to ca loans and refuse to make new loans; and t moment that the banks began to hoard mone

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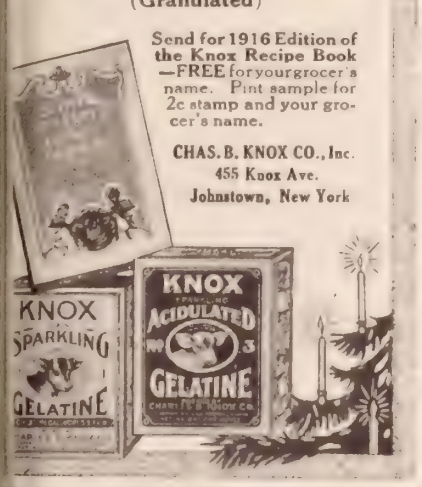

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that was the signal for hoarding by the individual. . . .

The Federal Reserve Act has made dead commercial paper fairly quiver with life. The bank can now have its cake and eat it too. It can loan its funds and take commercial paper, and yet that commercial paper is gold in that the bank has merely to step across the street to the Federal Reserve bank and there it will be turned into gold or cash credits on demand. . . . Furthermore, when you take into consideration the power over discount rates, you will see what tremendous power the Federal Reserve banks and the Federal Reserve Board have in regulating the flow in and out of the United States of the precious metals. It has also provided a system of elastic currency. We have power to issue, to-day, practically 400% or 500 millions of Federal reserve notes if there were any possible necessity therefor. . . .

The Federal Reserve Act is a very long and somewhat detailed document, and it is not easy to extract all the essentials from it from a casual reading, but the underlying principles of that Act are simplicity itself. The country is divided into twelve districts, and each district contains from 500 to 700 national banks. The national banks in each district form a new bank, called the Federal Reserve bank. The capital of these Federal Reserve banks varies from $5,000,000 to $20,000,000. So you have these twelve Federal Reserve banks supported by the national banks and the state banks.

THE first question that naturally arises in the reader's mind is how Wall Street panics can affect his concerns, and how the Federal Reserve Act can be of any benefit to a private citizen. No popular error is more unfounded than the impression that laws governing currency issuance and banking affect only those fortunate individuals who are possessed of large wealth. Like all popular errors, this one proceeds from a lack of knowledge, and vanishes the moment we face the facts. No field of human energy is exempt from the influences of wrong banking laws; no avenue of human industry is free from the blighting effects of Wall Street panics. Let us see what the panic of 1907 wrought for the American people, and recount, briefly, the most immediate banking causes for this visitation of hysteria and the attending results.

We must remember that money is essentially migratory. It restlessly seeks the places where the most remunerative employment offers. When, as often occurs, the South, or the North, or the West has completed the movement of crops, and trade and industry in any given section of the country have slackened their normal pace, the banks cannot find profitable loans for their increasing reserves among their own people, and they cast about for an advantageous market for money in the larger centers of population where industry remains more constant than in the smaller communities. So off to the city bank goes the reserve accumulations of the country bank. But the time arrives seasonally when the city banks find their funds in lessened demand, and interest rates decline. Forthwith the city bank bundles off its unemployed currency to the New York money market, for here cheap money finds a welcome always. These transferred funds are then loaned out on call, that is, on "liquid collateral" securities that can be readily converted into cash. The greater the volume of money seeking employment in New York the cheaper it becomes, and cheap money in Wall Street almost invariably begets a general speculative movement on the stock exchange, which all too frequently ends in dangerous inflation of credit and, as in 1907, in disaster.

But, to be fair with Wall Street, we must observe that panics do not always follow speculative inflation, nor inflation follow as a result of cheap money and speculation. The industries of the country could not exist were it not for the stock exchanges and legitimate speculation in stocks and bonds, and when everything in Wall Street is normal and serene the bank in Atlanta, or in Minneapolis, or in Fresno can requisition its funds from the New York bank, and the money, or its equivalent, will be quickly forthcoming. The tradesman, or the manufacturer, or the farmer, will go to his bank and the bank will give him the accommodation that he is entitled to receive. Local money has once more come home again, through many ramifying byways, from its gay life in the cities.

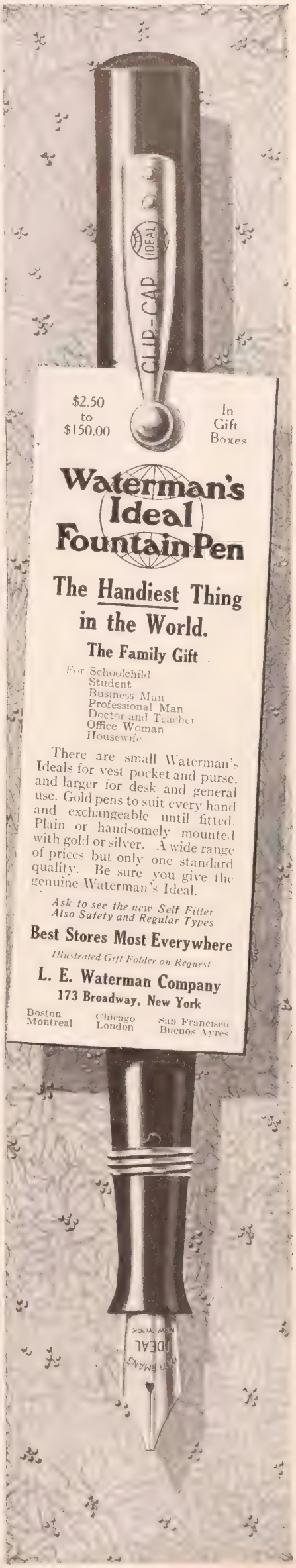
BUT things are not always well in Wall Street. Country funds do not always return home when bidden. Such was the case during the fateful panic in 1907, which inaugurated a reign of financial terror without parallel in American history. At a time when the nation's reserve wealth was most needed, it was locked up securely in the strong boxes of Wall Street banks. Currency sold at a stiff premium. The entire machinery of interstate banking was disorganized. The Western bank demanded funds from New York but New York would pay out no money. The country bank wanted its funds from the city bank, but got little if any. The tradesman, the manufacturer, the farmer, all wanted accommodation from their banks, but their banks would not, and in many cases could not, meet the most pressing legitimate demands. Money had as by magic disappeared from off the face of the earth. There was no wage-earner, no small business, no manufacturer, no merchant prince, no farmer in the length and breadth of the land who was exempt from the influences of that memorable orgy of senseless fear and disarrangement of our intricate banking machinery.

It is to make forever impossible a recurrence of conditions which were responsible for the 1907 panic that the Federal Reserve Act is framed and put into practice. No part of the country now is subject to factors which heretofore conspired to impair its reserve resources; no section of the United States, not immediately associated with speculation on the stock exchanges, is now vulnerable to serious disturbance from future breaks in the prices of securities. The Federal Reserve system marshals the nation's reserve wealth in twelve battalions to twelve prominent points of vantage. These points of vantage are the Central reserve cities, which are: Boston, New York, Philadelphia, Atlanta, Minneapolis, Chicago, San Francisco, St. Louis, Cleveland, Kansas City, Richmond, and Denver.

From these central reservoirs of currency and credit, which represent, approximately, the wealth reserves in these localities, the adjacent communities only, through their banks, known as member banks, may draw financial sustenance. Moreover, credit in these localities may be expanded to the limit of the industrial prosperity in these specified sections. And that such credit expansion may be without detriment to any other portion of the United States, the Federal Reserve Act has completely inverted the old method of issuing currency. Whereas formerly the currency for circulation was coincident to and based upon government loans in the form of national bonds, thus making money represent a national debt, the Federal Reserve Act says that money shall represent the results of industry and credit. Under the old régime the more the government got into debt the greater became the volume of money in circulation. The more money in circulation, just that poorer was the government's credit, for the more the government borrowed the less it could borrow. When the government's notes became due and were paid, the amount of the payment represented the sum which was withdrawn from the amount of currency in circulation.

Our new currency is predicated not upon government debt, but upon commercial credit, familiarly known as commercial paper, and upon agricultural credit, which is based upon the land itself. The more prosperous the people become, the more credit and money there will be available for the daily use and benefit of business and for personal concerns. Under the Federal Reserve Act money will always be available for all legitimate expansion, and the expansion of credit and currency will be coincident with prevailing demands. Such, in brief, are the intent and the provisions of the new currency law.

The truth about some folks is that there is little that is true about them.



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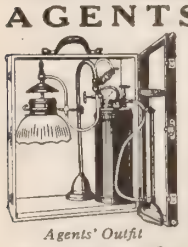

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NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

MISS H. S., St. Louis, Mo. How do you reconcile the act of Jesus in forcibly driving the money-changers out of the temple with his teaching that evil should not be resisted?

When Jesus said "Resist not evil," he was quite evidently referring to personal grievances. We cannot imagine Christ striking a man for any insult or wrong inflicted upon him personally. In fact, when he was most cruelly and shamefully treated during the last hours of his life he not only made no effort to defend himself, but showed by his prayer on the cross that there was nothing but forgiveness in his heart. In the temple scene, on the other hand, he was not defending himself, but his great life principles of piety, purity, justice, love. He had come into the world to establish a kingdom of love and justice, and those who stood in the way of that kingdom he attacked, not only with his tongue, but in this case with his hands. Yet the narrative does not state that he actually struck any one; the scourge is a sign of his anger against the wrongs perpetrated and his determination to cleanse his Father's house. It is likely that in the present world conflict some people attempt to use this incident from Christ's life as a justification of armed force when employed on the side of righteousness. But it is not capable of such an application. It is impossible to think of Christ as killing any one. And we may be sure that of all the griefs that have torn his heart since it was pierced on Calvary, grief at seeing his followers so frequently engaged in slaughter is one of the deepest and sharpest.

Reader, Scranton, Pa. There are no indications among our missionaries in China of any cause for apprehending undue interference with religious freedom as the outcome of the elections there. The religious situation is very different from that which prevailed prior to the republic. President Yuan has been liberal in his attitude towards missions, and if he should be chosen as sole ruler, this attitude will probably be continued. He has even contributed toward the founding of the Union University of West China, which was organized by Methodists, Baptists and other Protestant denominations. Besides, it is stated on reliable authority that more than seven thousand of China's officials and literati are now on the side of Christianity and attend Bible classes, while two of President Yuan's sons are students in a Christian university.

N. C. C., Eufaula, Okla. The appellation "Jew" is one which has changed its distinctive meaning. Originally, it was a name based upon that of the patriarch Judah, the fourth son of Jacob, and was applied to any one belonging to the tribe or country of Judah, or to any subject of the separate kingdom of Judah. When the captivity took place, the term "Jew" began to be applied to all of the Hebrew language and race, without distinction. This continued even after the return from the exile, and it has ever since remained the universal recognized term to be used in referring to them. In Paul's time it would seem that all three appellations were used as occasion served. See Phil. 3: 15; II Cor. 11: 22. It is possible, however, that he had in mind the Hebrew-speaking Jews, in contrast with those that spoke Greek. 2. The history of the Hebrew language cannot be traced back further than Abraham's day. On his entrance into Canaan he is believed to have found a language in use which had dialectic affinity with his own, but it cannot now be decided whether the Hebrew, in the oldest form in which we know it, was a common dialect that Abraham found existing in Canaan, or whether he brought it with him. Isa. 19: 18 intimates that Hebrew was actually the language of Canaan. There are some who even contend that Hebrew was the original language of the human race; but this is hardly discussible, although it is generally conceded by philologists that the antiquity of Hebrew seems to extend beyond the historic period.

R. F. Did David sin when he killed Goliath?

In labeling an act of the past sinful or righteous, it is necessary to consider the standards of the time and the amount of revelation that had been received up to that period. For instance, slavery and polygamy were not recognized as wrong in Old Testament times, but in the further revelation of the New Testament, and of the Holy Spirit since Bible times, we have come to see that they are wrong. There are acts in David's life that seem far more shocking from spiritual standards of today than his attack on Goliath. The conflict between the Philistines and the Israelites was unavoidable. The Philistines had come up to attack and the Israelites felt that they must not surrender. Since the conflict was bound to occur, it might better be between two men than between two groups of several hundred thousand each. In fact, some humorous people, with perhaps deeper wisdom than they themselves realize, have suggested that a good way to have settled the present mysterious controversies of Europe would have been for the dozen or twenty men most interested to fight it out rather than to involve millions in the bloody slaughter. But after all, all bloodshed seems hideous and needless in the light of Christ's gospel.

V. B., Bay City, Mich. Pride of ancestry is with many persons a dominant passion. It is good for one to be well-born; but it is better still to have one's life so ordered and one's abilities and character so developed as to be able to render the best service to the age we live in. Ancestral virtues stand as a rebuke to us if we ourselves be weak and worthless, and our thoughts and actions puerile or mean. Many of the finest characters in our nation's history came of very humble stock. Tennyson expressed the right idea when he wrote:

"Tis only noble to be good;
Kind hearts are more than coronets
And simple faith than Norman blood!"

J. M., Ashtabula, Ohio. From what country do the Basques come, and can you tell me something of their history?

The Basques occupy a mountainous territory in the north of Spain and the south of France. They speak a language which has no relation to any other in Europe, but resembles the languages spoken by the North American Indians more nearly than any others. This does not mean that they had a common origin, but that when these languages took their present shape the peoples who spoke them were in a similar stage of development. The Basque language is entirely deficient in abstract terms, all such words being borrowed from other languages. It is spoken by about 600,000 Spaniards and Frenchmen, and was probably at one time spoken over a large part of Western Europe. The Basques are very proud and tenacious of their ancient customs and rights, and have given to Spain some of her most illustrious men.

J. S., Jameson, Mo. "Mr." and "Mrs." were not in common use before the sixteenth century. Up to that time, it was customary in England to call unmarried ladies "mistress," and "Mr." as a title of address was applied to the middle class, with the exception of those having official titles. It was synonymous with "master" and is a term of respect now generally applied, except to those who have some professional designation or title. It has its equivalent in "Herr," "Monsieur," and "Signor."

Friend in Maine. The passage in Matt. 22: 30 is parallel with Mark 12: 25, and is not meant to imply that "all ties are to be broken when we pass from this world." Jesus had been questioned concerning marriage, which he explained was ordained to perpetuate the human race; but as there would be no more death in the future state, there will be no breaches in the family, and consequently the ordinance of marriage will not exist there.

C. M., Dixon, N. B. "The seal of God," on which is supposed to be engraved the name of "Jehovah," which was impressed upon the foreheads of the faithful, is interpreted as symbolizing the indwelling of the Holy Spirit. II Tim. 2: 19 refers to it as a token of assurance. Alford writes: "The seal has this meaning with the legend on one side of its round surface: 'The Lord Knoweth.'" See also Rev. 7: 2 and 9: 4, and related passages.

Reader, Urbana, Ohio. It is not an unusual thing for churches in our large cities to engage professionals to sing in the choir. There are many good people who take exception to this, however, holding that it is wrong to employ in the service of God's house those who are connected with theaters, etc. We have never heard of professionals being engaged to lead the Sunday school singing.

Mrs. J. M. R., Cumberland, Md. The Queen of Sheba is supposed to have come from Yemen in Arabia Felix. Matt. 12: 42 calls her "the Queen of the South." She may have been a descendant of Sheba, Abraham's grandson by Keturah. Arabian legends give her the name of Bilkis or Yelkamah, queen of the Himyarites.

Tarheel, Port Vincent, La. John the Baptist was of the priestly race by both parents, his father Zacharias being himself a priest of the course of Abias, while his mother was of the daughters of Aaron. The Bible itself gives no positive statements concerning your other question.

M. T., Jacksonville, Texas. The name of Samson's mother, the wife of Manoah, is nowhere given in the Scriptures.

Mrs. L. L., Poughkeepsie, N. Y. Not in our collections.

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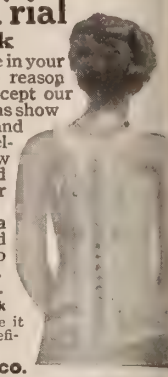

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Christian Herald Prayer League

MRS. J. R. B. writes to tell of a glorious revival in Asheville, N. C., in answer to prayer. She ays: "I want to acknowledge God's ove for us here in Asheville in such a lorious revival under the direction of e Chapman-Alexander campaign. It being felt for hundreds of miles. My usband and boy, for whom I asked rayer, have been saved. Praise God om whom all blessings flow!" M. E. , Reed City, Mich., writes: "I am riting to acknowledge answer to prayer r our pastor's wife. We are rejoicing ver the fact that her mind is restored d she is home from the state hospital d able to care for her child and hus- nd. They are a happy family, being united after so long a separation. hanks be to God and also the Prayer eague members." M. M. H., Brook- aven, Miss., writes: "I wish to thank ou and to acknowledge answer to rayer recently requested. I have abso- tely no doubt now of my spiritual demption—of salvation." "Over a ar ago," writes G. E. P., Atchison, an., "I wrote to you asking that rayers be offered for my sister, who is ck with tuberculosis in New Mexico. wish to acknowledge that God has en very gracious and spared her to . The doctors think she is a living onder and miracle." Mrs. C. M. McC. rites from Cranston, R. I., "I wrote to ou asking you to pray for my mind to healed and to get relief from terrible adaches. God heard the prayer and essed me. I am feeling so much better d have not had a headache since." rs. M. B. S., York, Pa., writes: some time ago I asked your prayers at my son would be able to get work d that he might be kept from drink- g. Thanks to God's goodness, he t work right after that and is making gentleman of himself." E. F., Croth- s, Pa., who sends what she terms a ittle thank offering" to the Children's ome, writes: "I have been very sick d prayed God to let me live to raise little children. He has helped me much I am now able to sit up, so I ve saved this little to help some child at has no mother." She then adds equest that she may fully recover her alth. Mrs. F. E. C., Dos Palos, Calif., ites: "I wrote for your prayers about r months ago for my own health and financial help. About four days after ent the letter I began to gain and have t better than for years. Also God s helped me in every way."

Acknowledgments of answered prayer ve also been received from

M. S. F., Tennessee, Ill. (for help in a siness matter); Mrs. C. E., Ontario, Calif. H., Kitt, Pa (for the recovery to health a sister); Mrs. C. H. W., Garrett, Ind s. W. H. K., Tuskegee, Ala.; Mrs. C. R. H. E. S., Indiana, Pa S. A. D., Augusta. ; O. C. S., Magnolia, Iowa; H. A., Belvi- e, Ill., Mrs. A., Sedamsville, Ohio M. S. Mount Pleasant, Pa.; A. C., Sebago Lake. (for the recovery to health of a nephew o suffered from epilepsy); Miss I. M. N. pany, N. Y.

Prayers are asked for revivals of igion at

Perry, Ill.; Shepherdstown, Ohio (at the M. church). Kosciusko, Miss. (that back- lden church members may be brought to d); West Branch N. Y.; Ostrander, Wash.; len, Mich.; Dunkerton, Iowa (that a Bap- t church in West Virginia may be revived); nesaw, Neb.; Cucamonga, Calif.; Wharton, xas (that our church may do everything the glory of God); Magnolia, Iowa; Reed y, Mich.; Centralia, Wash.; Princeton, W. . (that each pastor may be filled with God's irit and all Christians work in perfect mony one with the other); Leeds, N. Y.; ntral City, Neb.; Portage, Wis.; Imlay y, Mich.; Emporium, Pa.; Modesto, Calif.; pkinsville, Ky.; Meshoppen, Pa. Mrs. A. G. asks prayer that the members of ir church may be awakened to a sense of ir duty, that they may have a revival and t souls may be saved. Mrs. C. N. asks yer that the people of Dunkerton, Iowa, y become so awakened over the lost and lifferent men, women and children that d's Spirit may come upon them in such wer as to cause them to exercise saving faith bring sinners into the Kingdom; Mrs. G. K., that members of a Sunday school class Norton, Va., may be saved and new inter- be taken in the class. A Mother requests prayer for a son who is an ordained Baptist minister, that God will open a door for him to preach.

An Anxious Mother asks prayer that her daughter's mind may be restored. Mrs. A. K., that daughter's mind may be strengthened; P. E. K., that wife's mind may be restored; Mrs. W. H. R., her husband's; A Sad Sister, her brother's; Rev. J. W. R., that wife's mind may be strengthened; Mrs. F. R. C., her husband's; N. W., her father's. Fifteen other friends ask prayer for mental restoration or strengthening for themselves or other friends and relatives.

Mrs. J. L. K. and M. B. W. ask prayer that their daughters' sight may be restored; Mrs. R. E. L., her brother's; E. H. A., an aunt's; M. J. S. asks prayer that the health of a mother whose baby has been stricken with blindness may not be undermined by this sorrow. Eight other friends ask prayer for the restoration or strengthening of sight for themselves or other friends.

Thirty-nine friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

E. H. A. asks prayer that three sons may be saved from the liquor habit; Mrs. M. C. B., two sons and a brother. Twelve other parents ask prayer that sons may be delivered from this habit; four wives, their husbands. Fourteen other friends ask prayer that friends or relatives may be saved from the liquor habit.

M. E. M. asks prayer that three sons may be saved. Thirty-nine other parents ask prayer for the conversion of sons; twenty-nine wives, their husbands. Fifty-one other friends ask prayer for the conversion of relatives or friends.

Eleven readers ask prayer for special spiritual blessing for relatives or friends.

Sixty-six friends ask prayer for the healing of relatives or friends, including Mrs. W. H. P., who asks that niece may regain use of limbs. Sixty friends ask prayer for restoration to health, including three who ask prayer that use of their limbs may be restored, one that voice may be restored, and A Young Mother, who asks that she may be cured of a fatal disease for the sake of her four little children.

M. H. asks prayer that her mother's hearing may be restored; Mrs. B. F. B., her husband's; Rev. J. W. R., his wife's. Ten other friends ask prayer for restoration of hearing for relatives or for themselves.

Forty-four readers ask prayer for help or guidance in financial affairs.

Forty-eight readers ask prayer for the granting of varied desires and needs, including M. D., who asks that she may see or hear from son soon; and An Aged Mother, that peace may be restored between two sons.

NEXT TO THE BIBLE

I am reading the book you so kindly sent me, viz., "555 Difficult Bible Questions Answered." I thank you for sending it. It is truly a delight to me. I love to study the Bible, and this is next to it, it seems to me.

Huntington, W. Va. M. L. W.

GREAT SPECIAL OFFER

The announcement herein, whereby Christian Herald readers are given the first opportunity to secure our introductory edition of WEBSTER'S MODERN ENGLISH DICTIONARY (UNABRIDGED) on special bargain terms, will be enthusiastically welcomed by those who read this liberal offer. This offer comes at a most opportune time for scores who realize what AN IDEAL CHRISTMAS GIFT this sumptuous book will make.

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This book, comprising the authoritative unabridged dictionary by Noah Webster, LL.D., has been prepared under the editorial supervision of Thomas H. Russell, LL.D., LL.B., A.M., who was assisted in his labors by hundreds of eminent contributors from all parts of the world, including specialists, scholars, presidents and professors from the leading universities of Europe and America.

Among these special contributors are the following:

Julian Chase, Ph.B., automobiling.
Walter Camp, football.
John B. Foster, baseball.
Walter J. Travis, golf.
Peter Spanjaardt, lacrosse and ice hockey.
S. W. Merrihew, lawn tennis.
James Chalmers, soccer.
Alfred W. Lawson, aviation.

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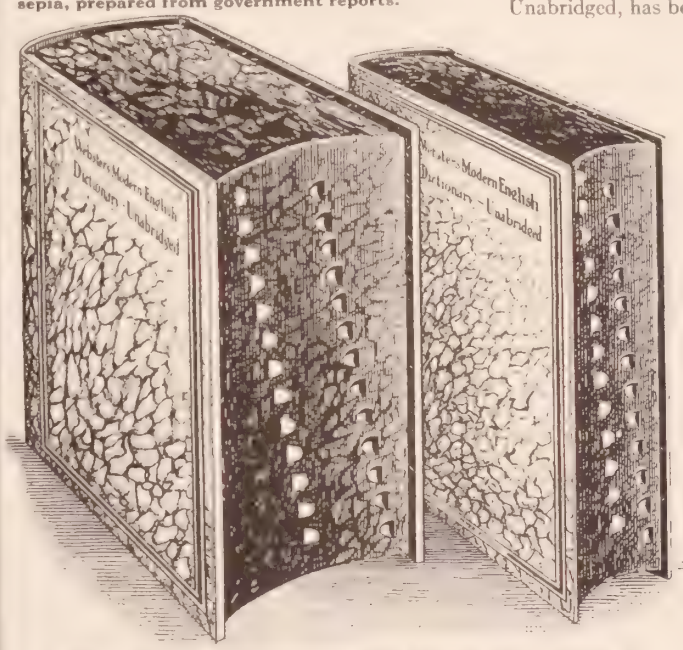
In addition to the thousands of text illustrations, there has been inaugurated a unique departure by the use of many full-page color plates, covering hundreds of educational subjects. There are also a valuable series of statistical charts in sepia, prepared from government reports.



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General Features—Plan and Scope

The uppermost aim has been to make this dictionary *absolutely complete to the present time*, including all the thousands of new words recently added to the English language, and which are not to be found in the books published but a comparatively few years ago. The new words consist largely of terms belonging to the newer sciences, technology and the arts.

In making up the vocabulary the object has been not merely to make a word list greater than any other dictionary, but to make a better word list.

The definitions consist of direct statements, followed by synonyms, the form preferred by the best authorities.

The most approved methods have been employed in marks of pronunciation, type treatment, the use of obsolete and rare words, and illustrative quotations.

Exhaustive Appendix Features

Among the many subjects in the Appendix are: Glossaries of Sports. One Thousand Questions and Answers. Pronouncing Dictionary of Biography. Faulty Diction or Errors in Speech—how to correct them. List of Amended Spellings. Marks Used in Proofreading. Latest Census. Writing and Printing Symbols. Dictionary of Abbreviations. Pronouncing Dictionary of Greek and Latin Proper Names. Pronouncing Dictionary Scripture Proper Names. Foreign Words. Dictionary Foreign Words, Phrases, Noteworthy Sayings and Allegorical Expressions of Latin and Greek. Values of Standard Foreign Coins in United States Money. Pronouncing Gazetteer of the World.

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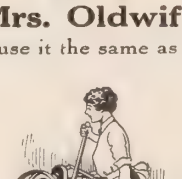
The Tale of Two Wives

Mrs. Oldwife

Yes, I use a washing machine. It's certainly a labor saver, but do you think the clothes come out as absolutely clean as if washed by hand?

Mrs. Neuwife

I used to be doubtful about that myself when I first bought one. But I use Fels-Naptha soap and am so pleased with the snowy whiteness of the clothes. You see, it dissolves the grease and loosens the dirt so that they can't stay in the clothes when the machine starts working. Saves so much time, too.

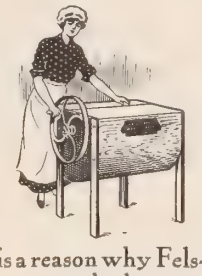


Mrs. Oldwife

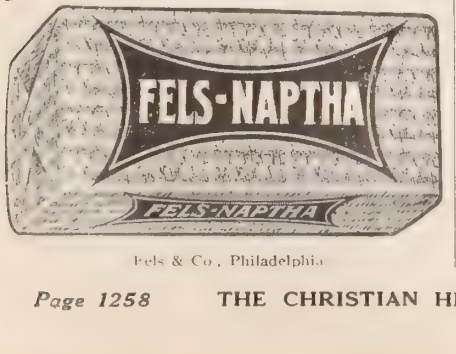
Do you use it the same as any other soap?

Mrs. Neuwife

You can use it the Fels-Naptha way which I like best, or go by the directions that come with every washing machine, whether you buy hand or power. It does splendid work either way. I use Fels-Naptha for ***all*** my soap-and-water housework, too. It's just as wonderful for all household cleaning as it is for washing clothes.



There is a reason why Fels-Naptha does your work better, quicker and easier than any other soap. Fels-Naptha is a perfect combination of naptha and other wonderful cleansers in a soap made of pure materials. Fels-Naptha will not harm anything it touches—and perfectly cleans ***everything*** that pure water will not harm.



Fels & Co., Philadelphia

The Early Christian Church and Peace

By Reuben Hazen Smith

THE fidelity and loyalty of the Christian Herald in advocating peace has ample justification in the Master's precept and example. Refused shelter in a Samaritan village, as Jesus and the apostolic band are en route for Jerusalem, John and James, the "sons of thunder," are for calling down fire from heaven to avenge the insult. "Ye know not," calmly expostulates the Master, "what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to save them." Impulsive Peter has smitten off the ear of Malchus in Gethsemane. "Then said Jesus unto him: Put up again thy sword into his place, for all they that take the sword shall perish with the sword." This immutable law but echoes God's words to Noah: "Whose sheddeth man's blood, by man shall his blood be shed." The deeper spiritual reason for Christian rejection of the militant spirit, and of the plea of the politician and of the maker of munitions for preparedness, are found in Christ's words to Pilate, ere he has been condemned to the cross: "If my kingdom were of this world, then would my servants fight." And Paul repeats the eternal truth: "We wrestle not against flesh and blood, . . . wherefore take unto you the whole armor of God." We do not need man's defenses, for God has provided better. Ever since Abel's blood cried unto God from the ground, erring man has followed Cain "out from the presence of the Lord," as Genesis puts it, and the wasting of human life by individual and national slaughter has cried unto God for justice. Why cannot humanity have learned better from the Lamb of God, the Prince of Peace?

For three centuries and more, the Christianity founded at Pentecost rejoiced to follow its unresisting Master to sacrifice, and the blood of the martyrs became the seed of the church. Then the great Constantine, born at Nish in Servia, of a Christian mother and a tolerant pagan father, turned the Christian policy and practices from that of the Christ, and to this reversal to human methods is most largely due the Dark Ages, and the present drowning of Europe in blood and Satanic horror. Elevated by his soldiers to imperial honors in Britain, where his father died fighting Picts and Scots, Constantine finally had the Roman empire in his grasp and its capital removed to the Greek Byzantium, still called Constantinople in his honor.

In spite of Constantine's vision of a cross in the sky, the truth remains that he was one who tried to ride two horses at once, a pagan and Christian span, as is shown at his dedication of Constantinople by a ceremony half pagan and half Christian, as well as by many similar facts. He was an enlightened despot, who made use of religion to advance his own interests, the early Christians gratefully recalling that the toleration which he gave them was so much more endurable than the terrible persecutions through which they had been kept free from hypocrisy and debauchery. That Constantine killed his father-in-law Maximian, strangled his brother-in-law Lucinius, made way with his eldest son Crispus, smothered his second wife Fausta in a hot bath, flogged his nephew Licianus, eleven years of age, to death, reveals the man, and it is small wonder that he did not receive Christian baptism until death was knocking at his door, in 337. Enough that he crushed out the last remnants of republicanism from the empire and left an absolute rule, with his own sons in the saddle; yet his greatest curse was the reign of bloodshed to which, from his day, Christianity has given license, to the great joy of Satan and the grief of the Man of Sorrows.

All honor to the Christian Herald for daring to face a popular fallacy and proclaim the truth as it is in Jesus. It has fairly earned the right to emblazon on its escutcheon the immortal words of Lactantius: "In order to defend religion, man must be willing to die, but not to kill."

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NO OTHER gift will give greater or more genuine satisfaction to a relative or friend than a year's subscription to THE CHRISTIAN HERALD or to one of the popular magazines. It is the logical solution of the gift problem. Renew your subscription to THE CHRISTIAN HERALD and add other magazines as Christmas Gifts.

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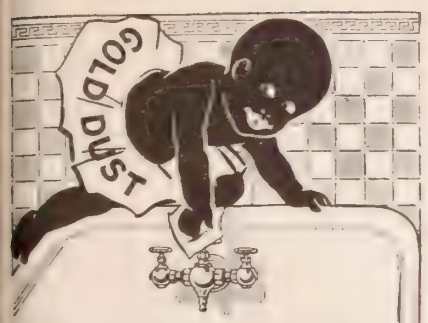

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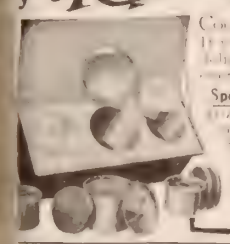

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The War in Europe

Continued from page 1238

censorship and necessarily, therefore, is more or less colored.

If any arrangement has been effected between Russia and Rumania it will be a very serious matter for the Teutons. The Russian army of 250,000, added to the Rumanian forces, would constitute a united force aggregating some 600,000, which could without much difficulty throw itself on the rear and the left flank of the Teutonic and Bulgarian armies operating in Serbia, and could in all probability cut their lines of communication, while at the same time they would be exposed to a frontal attack by the united forces of the British, French, Serbians and possibly the Greeks. It can confidently be said that the military situation in the Balkans depends absolutely on the political.

The tide in Serbia itself this last week has continued to run strongly against the Serbians, particularly in the north. The Austro-Germans advancing south in this section from Novi-Bazar, which they took last week, have reached and captured Mitrovitza at the head of the line of railway south to Uskub, where it joins the line running to Salonica.

The effect of this capture is to cost the Serbians the next to the last line of railway they still held, since after taking the town the Teutonic forces moved southward along the line and drove the Serbians across the river Sitniza to the west thereof, thus completely clearing it. In the capture of Mitrovitza the Serbians lost heavily both in casualties and prisoners, over ten thousand of the latter falling into Austrian hands, it is reported, besides a considerable number of guns and supplies and munitions of war. The remnant of this Serbian army defeated here is said to be moving westward with the apparent object of taking refuge in the North Albanian Alps. Such reports as have reached us since its defeat indicate that it is too weak to attempt to make a stand on Serbian territory.

WHILE this misfortune was befalling the Serbians at Mitrovitza another catastrophe befell them farther east. The bulk of the northern army of Serbia had concentrated at the northern end of the Kossovo Plain, at the town of Pristina, in the hope of making a successful stand. The Germans advancing from the north and the Bulgarians moving from the east fell on the town and after a hard struggle of a couple of days carried the place and hurled the Serbians southward after inflicting upon them really serious losses in men, in artillery and in stores, over 8,000 prisoners alone being taken. It is difficult to see what line of retreat this army will take, as it is nearly surrounded.

From extreme southwestern Serbia the accounts of what is going on are very conflicting, but enough is known with certainty to make it clear that the Bulgarians have driven a north-and-south wedge in this region, by which the Serbians and a small contingent of British operating to the west of a north-and-south line drawn through Monastir are cut off from communication across Serbian territory with the Allies to the east. Monastir itself, for political reasons, has not been entered by the Bulgarians, who hold its outskirts and the surrounding country, and it will not be occupied until the Austro-German troops arrive.

The government of Serbia made another move during the week and is now located at Scutari, Albania.

The Austro-Italian campaign continues to move very slowly on the western and central fronts. The mountains on these fronts are now covered deep with snow, so that campaigning at any time difficult has become extremely so, and entails great hardships from the cold.

On the Isonzo river front this past week the fighting has been very hard indeed, and the Italians are making a desperate effort to break through the barrier of the Austrian first line of defense. It is reported that they have concentrated as heavy an artillery fire on this front as has been seen anywhere during this war. As to the results achieved it is difficult to speak, the Italians claiming local successes of ultimate strategic importance, but these are flatly denied by the Austrians.

Therefore, all that can be said is that Gorizia, the key of the defense on this frontier, has not as yet been taken by the Italians; though the town is said to be battered to pieces, and until Gorizia falls the Italians cannot be said to have made any marked progress on their road towards Triest, the goal of their entire movement on this eastern front.

Lord Kitchener visited this front on the last day of the week under consideration (Nov. 20-27) and conferred with General Cadorna. Reports reach us from time to time that Italy is preparing a large force to send to the aid of her allies in the Balkans, but these are so often contradicted that it is difficult to get at the truth. There is considerable divergence of opinion between Italy and her allies as to her rights in Albania and to certain islands in the eastern Mediterranean, and until some agreement is arrived at concerning these disputed points it would appear somewhat doubtful whether Italy would feel called upon to actively take part in the Balkan campaign.

A Russian loan is being floated in Japan, which is worthy of notice as being the first loan ever raised, in modern times at all events, in Asia, by a European power. It is said that the loan is being well subscribed to.

THE campaign in the west has been apparently without incident the past week, on all the long line not a single infantry action rising above the dignity of a skirmish. Even the artillery duels have been much tamer. So great has been the apparent inactivity that several times during the week the official bulletins of both sides have dismissed the subject of this campaign with the laconic statement "there is nothing to report." Yet, in reality, the British report of officers' casualties for the two weeks ending October 28 shows the fighting is fierce and bloody, but being trench warfare it lacks absolutely in spectacular features, and hence offers little occasion for comment. Judging from this casualty list about 2,000 men a day are losing their lives on this 500-mile front, but these are being killed isolatedly.

The British force in Asia Minor which is advancing on Bagdad through Mesopotamia won a very important victory about 18 miles from that city the middle of the week. The Turks are said to have lost about ten thousand men while the British casualties are put at about 2,000. After the victory, however, on account of a lack of water the British were obliged to fall back a few miles temporarily.

Persia is also in a turmoil. The Shah has left Teheran, the capital, which has been occupied by the Russians. There may, in the near future, be serious war in Persia, as the inhabitants will not, it is said, submit to a Russian occupation without resistance, and of course they will receive such aid from the Turks as these are able to give.

All the available evidence points to a speedy abandonment of the Dardanelles campaign. It is known positively that this course was recommended by General Munro, the new British commander in this campaign, and this decision is believed to have been confirmed by Lord Kitchener in his recent inspection of this field. It is also certain that troops in large numbers, both French and British, have been transferred from this front to the Salonica front in the past two weeks.

During the past week the Turks have twice abandoned their defensive and taken the offensive, which also seems to point to a withdrawal. Naturally, this will be accomplished as quietly as possible and gradually. Probably a strong allied fleet will still be maintained at the mouth of the Dardanelles so as to blockade these straits. Of course this abandonment is not absolutely certain as yet, but it appears reasonably so.

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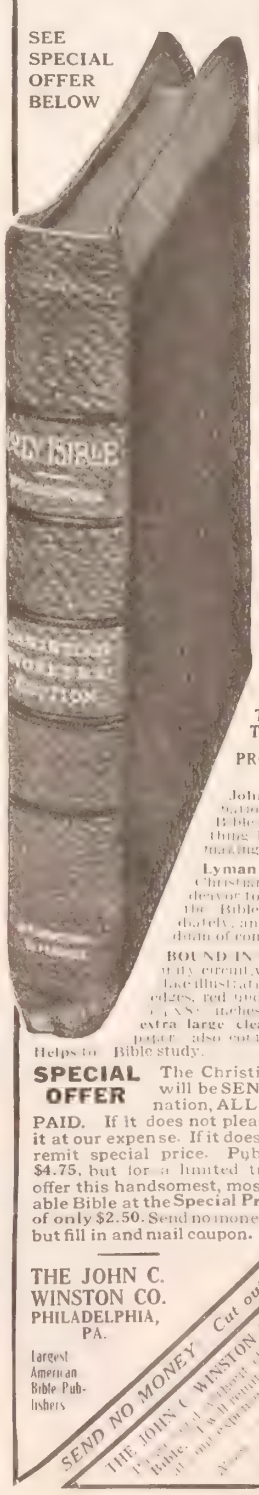

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Her Way to Happiness

Continued from page 1237

you can tell me why there are so very many like this—so much suffering?"

Brockway smiled, somewhat wanly.

"You've asked me a big question," he replied. "Lots of wise people are still debating it. In this case, right here," he nodded toward Rosa, "the father was an employee in the iron mills. After that big merger last week a lot of workmen were let out. It affected hundreds of families in this section. Her father was one of them. . . . The food stopped. Her little body was just an invitation to pneumonia."

Marjorie's voice trembled a little as she asked:

"Is—is it too late to help?"

He shook his head.

"I think not," he said. "We need money for medicine and a trained nurse. If the young women of your class are in earnest, they can help."

MARJORIE found her father sitting in the living room before the open fire. A tinkle of glass and silver came from the dining room as a maid laid the table for dinner. There was only the light from the blazing log in the grate.

"Daddy," said Marjorie in a low voice, as she found a seat by his chair. "You know—I asked you last week why I am to have the Randolph house as a Christmas gift, and that little girl—Rosa—only a ten-cent doll?"

The man looked down fondly at her earnest upturned face.

"Daddy, dear," she continued gently. "I've found out. If girls like me have trips to Europe, and motors and costly gowns and fine houses, girls like Rosa will sometimes starve."

"Nonsense."

"It's true."

She told him then what she had seen and heard that afternoon. When she had finished he said:

"You mustn't worry about things you can't help. I give a good deal to charity, and we'll have to let that suffice. You're not going to trouble yourself—not while you are young and beautiful. I won't allow it. Aunt Catherine says you're a wonder in your new gowns. I want you——"

"Father," she interrupted, "you said you have been living and working to give me happiness. May I tell you how you can give me the most?"

"But—" he hesitated. Then, finally: "Tell me."

She moved closer to him.

"When I was leaving Rosa tonight, she opened her eyes—and and she knew me. She smiled, and curled her hand—a ridiculous wee mite of a hand—around my finger and held on tight, like a scared little wood animal that has found a friend. And as I watched her there—such a helpless, innocent baby—and felt the squeeze of her little hand, something awakened in me, all at once. I can't explain—not exactly. It was a sort of mother-feeling for all the Rosas there are. It surged over me big and warm and rushy. I wanted to gather the sick, starv[ed], shivering kiddies into my arms, [to] feed them, and tuck warm things aro[und] them, and and fight everything [that] makes life cruel to them. I felt [it] that way. I do now. It's the real[est] truest part of me. If I stamp it ou[t] just to be smart and fashionabl[e] I'll—I'll——"

Her voice broke. She saw her [fa]ther's face. In the firelight it was [pale] and grave. His lips were drawn [to] a firm line, and his eyes stared into [the] open fire. Did it mean that he [was] displeased—he, who had never refu[sed] her anything? She moved still nea[rer] and laid a pleading hand on [his] arm.

"I like pretty frocks, and part[ies], and—and—all the rest," she went [on] bravely. "Indeed I do. But, if I live for things like that the best [part] of me will be spoiled. I'll grow a[rti]ficial and thoughtless and glitter[ing] and—and hard. That isn't the kind of daughter you want—is it, Daddy?"

The room was still. From a spatter of sleet on the window came tiny hurrying jets of sound. The fire flared up. A shower of dancing sparks flew up the chimney. Marjorie sat [mo]tionless. Her father's face was turned away.

"And so if you want to make me happy—very, very happy—help me to give happiness to others!"

Still no answer. Had she hurt [him]? her kind, generous father? Had [she] in this one thing that really mattered, failed to make him understand?

And then, just as she was finding a handkerchief to fight the gathering tears, something big and warm reached out of the firelit darkness and drew her into an impulsive, bearlike embrace.

"It's your mother!" her father was saying. "You're the living image of her. She used to look at me so—with the firelight on her hair. And she—she had the 'mother feeling.' It gave me courage to go on when things were dark—and it gave me you—after—[she] —was gone."

Marjorie had never heard his voice unsteady before. She patted his cheek softly, the tears streaming down his face. He went on:

"All the time we've been sitting here I haven't dared to move or speak. It has seemed as though I were listening to your mother's voice—that she had come back—to—make me—understand."

"Then," Marjorie found a small gaspy voice. "You aren't—disappointed?"

"Disappointed? I never was so proud in my life! Here's where old blundering Daddy stops—for good and all—trying to make a butterfly out of a girl with a regular grown-up mind and a full-blown woman's understanding heart! You're going to have your own way about this Rosa business, dear. I give you my word."

Marjorie put out her hands and drew her father's face close to her tear-wet eyes and smiling lips.

Broadway Tabernacle Diamond Jubilee

FOUNDED by the great evangelist Charles G. Finney, and identified with the national struggles of Civil War times, the Broadway Tabernacle, New York, attracted wide attention during the recent celebration of its Diamond Jubilee. Evangelist Finney, who stirred America during the middle of the nineteenth century by the Pentecostal power of his preaching, designed the original Broadway Tabernacle on Broadway, near Worth Street, in 1840 and was its first pastor. That first tabernacle had a seating capacity of 3,000, and was frequently used as a public forum where the Abolitionists, among them such national figures as Wendell Phillips, Henry Ward Beecher, Freeborn Garrettson Smith and William Lloyd Garrison spoke against slavery. Lucretia Mott, John B. Gough and many other notables have also occupied the Tabernacle platform. In 1857 the Tabernacle congregation moved to Broadway and Thirty-fourth Street. At this location during Civil War days stirring scenes took place. When President Lincoln first called for volunteers for the war, the pastor, Rev. Joseph Thompson, called for subscriptions to equip a regiment. Thirty thousand dollars was placed on the communion table for this purpose. This incident greatly encouraged President Lincoln and was one of the first great dramatic events of the war. In 1902 the present gree[n] edifice at Broadway and Fifty-sixth Street was built, one of the most mod[ern] church establishments in the country. The present pastor, came to the Tabernacle eighteen years ago.

The exercises of the diamond jubilee continued an entire week. The pastors of the church have been Dr. Charles G. Finney, Dr. Joseph P. Thompson, Dr. William M. Taylor, Rev. W. E. Andrews, Dr. Henry Stimson, and Dr. Charles E. Jefferson.

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Can You Describe a Picture?

The Specimen Picture

Below is an object lesson picture, presented here to teach you the plan of the Bible Picture Contest. Below the picture we show you several Bible verses. Can you find one that describes the picture—that is a good "answer" to it?

See if you can pick out the most appropriate text from among the following:

AND the water was spent in the bottle, and she cast the child under one of the shrubs. Gen. 21. 15.

And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept. Gen. 21. 16.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. Ex. 2. 5.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. I Kings, 10. 1.

This is a specimen illustration to introduce you to the 60 contest pictures.

Our Proposal Is That You Search the Scriptures Anew

WE do *not* intend to conduct in these columns an examination for testing minute Biblical knowledge. Our new feature is designed to interest and benefit *everybody*, by requiring the simple, pleasant task of employing *common sense* in the solution of given problems, which any intelligent person *can* solve by a little application.

THE problem in the Bible Picture Contest will be to *look at a picture* and then, by comparison and discrimination, *select* the one or more supremely suitable Bible texts that can be found by the individual contestant among a certain, specified number of *such texts made available;* and the same process to be gone through for each picture in the series. There will be sixty pictures in all.

THEREFORE, no matter how erudite a theological scholar a particular reader may be, that person will still find the Contest *worthy of his mettle*, as it is sturdy mother-wit upon which the competition rests; and, on the other hand, *the great mass of us* who have not been very faithful students in the past and can therefore lay no claim to knowing the Bible from cover to cover, can nevertheless *feel perfectly at home* in this Contest wherein good sense is all that is needed. The end will be that during participation much new knowledge will be gained. Yet at the start, as far as the Contest is concerned, all are *on an equal footing* to enjoy this novel, worthwhile recreation and to excel in the answers submitted.

Picture No. 1

Below is Picture No. 1 in the Bible Picture Contest, presented here, in advance of the actual beginning of the Contest, to let you see the nature of the real pictures. Do not send this in—simply look at it, and think it over. Read what is said below the picture.

You can test your good judgment at once by referring to your Bible

THE standard list of 2,000 selected Bible verses, "*Gems From the Bible*," will contain the eligible list of verses from which to select those that fit the pictures in the Contest. But here is Picture No. 1—let us make a test of it. Does it call to your mind any verse in the Bible, or suggest any scene or situation familiar to you?

There is a way to find out—look in your Bible, and search until you find an appropriate verse, one that describes the picture. Of course the convenient list of verses, "*Gems From the Bible*," would offer you quicker access to the best "answer." The verses are arranged in order, grouped as from the different books of the Bible. In this collection are all the verses which may be submitted as fitting the pictures. You may conveniently choose your verses from "*Gems From the Bible*" for submittal, and then write them in the handy *Reply Book*. Those submitting the verses that best fit the pictures will be rewarded. Read everything on this page.

Don't send in this picture—it is presented only for your preliminary scrutiny.

The Christian Herald Bible Picture Contest

Devotion Rather Than Scholarship

As in the case of the specimen illustration at the top of the page, so in the Contest itself you will find yourself confronted with pictures and texts; and your part will be to match up the corresponding ones. There is Picture No. 1 above also—prove to yourself that you can find a verse to describe or fit it. But it isn't necessary to search through the Bible itself to find the verse.

No; for, to establish a reasonable, uniform list of selection, the Rules of the Bible Picture Contest—strictly impartial for all contestants—provide a set standard of *2,000 Bible verses* eligible as texts (or answers, we may call them) for the pictures. That being the case, participants may rest easy in the assurance that a fair test of merit is at issue.

From the standpoint of our *earnest educational aim*, the whole scope of the popular study thus takes on a feasible character. The 2,000 verses will prove an opening wedge to a stimulating contact with the entire Scriptures.

A Standard List of 2,000 Bible Verses

For those who wish it, then, arrangements are being made to supply copies of the handsome volume, known as "*Gems From the Bible*," containing this very list of 2,000 selected verses, conveniently arranged. There is nothing to prevent your consulting your own Bible after obtaining from us the references representing the select list. There is no required expense in the Bible Picture Contest.

Effort Rewarded—416 Cash Awards

Certain difficulties presented themselves for solution. What could we offer that would be of equal value to every recipient? Why spoil the good grace of a reward by the possibility of its being a white elephant on someone's hands? Then, also, many contestants would undoubtedly wish to devote part or all, of means gained thus unexpectedly, to various private or public purposes. Only one answer suggested itself. We must stick to the common medium of exchange. We determined to set aside certain amounts of money, to be turned over to the persons who excel in the Contest—and *let them do what they like with the money*, for it will be *theirs*.

$1,000 and $500 Cash, 1st and 2nd Gifts

Whatever is worth doing, is worth doing well. We want the persons who send in the best answers in the Bible Picture Contest to know they have accomplished something. We want the doors of opportunity to be opened wide to them. We are therefore offering generous rewards. *The first reward will be $1,000 in cash.* The second reward will be $500 in cash. In all, there will be 416 rewards, and each one of them will be in cash. And, indeed, *more than 416 persons may win a cash reward* in the Contest, for in the event of ultimate ties each person concerned in the tie will receive the full reward tied for.

Watch for further information in coming issues. If you have not already done so, this is a good time to *renew your subscription;* and at the same time, you may, by adding on fifty cents, obtain a *Reply Book* (into which you can conveniently write your answers in the Contest), and the valuable "*Gems from the Bible*" which contains all the Bible verses eligible as answers. There is nothing like being prepared. The total is, then, $2.00 for yearly subscription to The Christian Herald, and "Gems from the Bible," and Reply Book. Or the two books will be given free to any present subscriber who sends in his renewal together with a new yearly subscription (total $3.00) to The Christian Herald.

Fine For the Boys and Girls

Young bodies are strengthened—young minds are stimulated—none take keener enjoyment—none are more genuinely benefited by an Overland in the family than are the youngsters.

They love to spin along the country roads in their Overland.

An Overland in the family gives them many a comfortable trip to the busy parts of town, which they would otherwise miss.

This Overland is the world's record car.

No one has ever before built so many big cars as we are building of this model.

The car is the ideal family size—it carries five passengers in roomy comfort.

It has a powerful, economical motor,—the same horsepower (35) as last season's largest Overland Four.

But as this is a lighter car, there is even more reserve power.

It has that certainty of ignition provided only by high tension magneto.

It has the comfort provided by long underslung rear springs and four inch tires.

It has convenience of electrical control—switches are on the steering column. This arrangement is found only on the Overland and a few very much higher priced cars.

It has a full streamline body and a beautiful finish.

Sales have forced a production even larger than originally planned.

Production is increasing steadily.

And the price is only $750 for the touring car, $725 for the roadster.

The famous Overland Six—seven passenger touring car—is $1145.

Prices are f. o. b. Toledo.

See the Overland dealer now.

Catalogues on request. Please address Dept. 369

The Willys-Overland Company, Toledo, Ohio

Also manufacturers of Willys-Knight Automobiles
"Made in U. S. A."

Hello Boys!

Make Lots of Toys

Talk about your good times! Nothing was ever invented which has given so much fun to so many thousands of boys as Erector. The boy who receives a set of Erector for Christmas will surely have the "time of his life"! And he will also learn the practical principles of engineering and construction.

Just imagine, boys, how you will enjoy building bridges, skyscrapers, incline railroads, machine shops, aeroplanes and other splendid steel models—thousands of 'em! 500 are actually pictured in three big manuals.

Erector is the *only* construction toy with girders that build *square* columns like real structural steel. That's why it builds the largest, strongest and most realistic models. And it gives twice as many parts for your money as any other.

Erector builds small intricate models of machinery just as readily as it builds the large skyscrapers and bridges. Every mechanical detail of an Erector model is true to life. The models are practical, too—you can run machine shops with miniature machinery of all kinds, sawmills, oil well derricks, circular saws, presses, etc.

ERECTOR

The Toy Like Structural Steel

Four of Last Year's Prize Winners

Don't forget the electric motor which comes free with most sets and makes the models whiz! It is the most powerful toy motor made, lifts 100 pounds. Just hitch it to the battery and watch things hum!

Of course, you'll want to enter my big prize contest. I am giving $3,000 in prizes to boys who build the best models. A regular man's size automobile is the first prize; motorcycles, bicycles, camping outfits, canoes, skates, magic tricks are among the other valuable prizes. It's all explained in my free boys' magazine, *Tips*. *You* have a chance to win.

Be sure to get Erector for Christmas. Dealers everywhere sell it, $1 to $25 per set. Ask to see the popular No. 4 set for $5, contains 571 parts and motor, builds thousands of models and comes in handsome oak cabinet.

Free Boys' Magazine and Book—I want to give every boy, absolutely free, a three months' subscription to my boys' magazine, *Tips*, including the holiday issue in colors, brimful of stories and photographs.

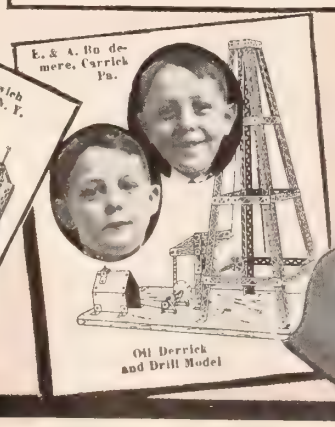
Read the absorbing story, "How I Invented Erector," and the special articles telling my experiences as a world's champion athlete. These issues of *Tips* also explain how to do magic tricks; show photographs of the winners in last year's prize contest; contain illustrations and descriptions of this year's prizes, etc.

Send today for the three months' subscription—also a free copy of my new 24-page illustrated Book telling all about construction toys. Don't send any money or stamps. I want to present all this to you *absolutely free!*

A. C. GILBERT, President

The Mysto Mfg. Co. **151 Fox St., New Haven, Conn.**

Erector was awarded Gold Medal at the Panama-Pacific Exposition—the highest award ever conferred upon an American toy



Coupon

Mr. A. C. Gilbert,
The Mysto Mfg. Co.,
151 Fox St., New Haven, Conn.

Please send me at once a copy of your Free Book and three months' free subscription to your boys' magazine, *Erector Tips*, which tells all about your big prize contest.

Name .....

Address .....

.....

My toy dealer is .....

Christian Herald

SUBSCRIPTION, $1.50 PER ANNUM
PUBLISHED 52 TIMES A YEAR

COPYRIGHT, 1915, BY THE CHRISTIAN HERALD

NEW YORK, DECEMBER 15, 1915

VOL. 38—NO. 50. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

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AMONG THE GRAPE VINES ON THE SUN-SWEPT SLOPES OF PALESTINE

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

W. A. M., Match, Tenn. Is the cross of Christ the center of this world? It is no exaggeration to say that the cross of Christ is the center of the world. No event in history has produced such tremendous moral and spiritual results as the death of Jesus on the cross. Not only does the cross of Christ exercise a power over individuals that cannot be compared with anything else, but it is the embodiment of the only true philosophy of life—self-sacrifice. To accept the cross of Christ means that we trust the love of God as revealed in the death of Jesus to forgive and remit all the sins of the past; that we allow the influence of that death to change utterly, as it will, our attitude toward God and toward mankind; that we recognize the cross as the call and symbol of the life we must live—the life of loving, self-forgetful service. Yet the cross of Christ must no longer be thought of as a symbol of sorrow. It was sorrowful for him to bear it, but his sorrow leads to our joy, and the sacrifices to which it calls us are sacrifices which cannot touch that Joy's deep springs. By the preaching of the cross the joy and love of God are to fill the world.

White Lily, Pocahontas, Tenn. You ask, "How deep can a person sink in sin, wilfully, before it would be necessary for people as Christians to pray to God to remove that person by death—if it is not his will to convert. Should this ever be done?" Never. The mere suggestion would be barbarous and un-Christian. He who "saves to the uttermost" is still able to save even the vilest and most abandoned. Some of the grandest Christians have been men and women who were snatched like brands from the burning. Saul, the persecutor of the followers of Christ, who helped to bring sorrow to many and whose evil fame was widely known, became Paul the great apostle. Men guilty of almost every conceivable form of sin have been transformed by divine grace. Weaver was a drunken pitman, Jerry McAuley a convict, Hadley a besotted drunkard; yet God had a work for all three to do and equipped them for it marvelously. We have no right to pray that a soul may be cut off in the midst of its sin; but rather to plead with a merciful God to strike the sinner with conviction, and that he may be led to Christ as Saviour. It is not ours to assume that any one is beyond the reach of redemption.

"There's a wideness in God's mercy,
Like the wideness of the sea."

A. O. B., Freeport, Ill., writes: "I note in a recent issue of the Christian Herald an article about the value of the potato, and that it is a native of this country. I have also somewhere seen a reference to the dahlia bulb as an article for food. It occurs to me, if this is reliable about the dahlia, it might be a valuable discovery that could be turned to rich account, since it is so beautiful as a plant for decoration and has an abundance of tubers, if properly cultivated. I am anxious to know whether any of your readers have ever known of the use of the roots for food—even as an experiment, proving that they would not be unsafe as a food?" We have read, not long ago, a statement that tulip bulbs were being used for food in some part of Europe. Perhaps some of our readers may know personally about the practical food values of dahlias and tulips. If so, we would be glad to hear from them.

E. W., New York. Confessing Christ openly is a privilege as well as a duty which every believer should embrace as opportunity offers. Not only by uniting with the church and by our presence at our Lord's table, but in our daily lives and conversation, should we be glad to confess him. And when more public opportunities arise we should not shrink. We know there are many timid souls who hesitate to do this; but having once done it, they experience a joy and an inward peace that in most cases banish timidity. It undoubtedly requires courage for such people to stand up in church or prayer meeting and confess Christ. But the barrier once crossed, the halting syllables soon give way to a firm note of confidence. Thereafter to acknowledge Jesus as King and Saviour will always be a glad service. It is fitting that we should keep in memory Christ's own words: "And I say unto you, every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God" (Luke 12: 8, 9). The gladdest moment of Jesus' earthly ministry was when his disciples voluntarily acclaimed him as the Messiah. We are told that there is joy in heaven "over one sinner that repenteth," and we do right to believe that every confession of Christ's Saviour brings added gladness. We must never be ashamed of him, but should be ready to own him at all times, even before the whole world.

Mrs. C. E. N., Weston's Mills, N. Y. The authorship of Jonah is not definitely ascertained. That Jonah was the first of the prophets is the opinion of several commentators, while others believe him to have been a contemporary of Jeremiah, and still others place him after Hosea and Amos. Two have suggested, judging from internal evidence, that the same author wrote both Jonah and Obadiah. Assuming that Jonah was a real person (as we are justified in doing, in view of II Kings 14: 25 and Luke 11: 29-32), it has been argued that there is nothing in the literary structure of the book by which to decide that it may not have been either the work of the prophet himself or of some one to whom all the occurrences and reflections it contains had been communicated. Another theory is that it belongs to the category of symbolical narrative, and that at the time the book was written Nineveh was no longer in existence (see chap. 3: 3).

S. G. B., Germantown, Pa., sends the rules, which a thoughtful Christian father wrote for the guidance of his son, who was leaving home to begin the battle of life. They are worth remembering:

"Fear God and keep his commandments. If you attend to this, whatever state you are in, you will have inward satisfaction and happiness. Read daily some portion of the Holy Scriptures. Keep the Sabbath day holy and do not absent yourself from divine worship. Shun vice in every shape and every station. Guard against the first false step. Avoid bad company of every kind. Connect yourself with creditable and good company. Attend to your education so as to be master of every branch of learning to which you have access. Take plenty of moderate exercise. Discharge faithfully any trust committed to your charge. Be kind and affectionate to your relatives. Be grateful and thankful to all your benefactors. Be civil, discreet and obliging to every one and benevolent and generous to the poor according to your ability. Speak ill of nobody, and if you hear any one run down, or evilly spoken of, if you can with truth say anything good of him, do it. If not, be silent. Take as few secrets as possible; but if you are master of a secret do not divulge it. Avoid pride, arrogance and meanness. Avoid giving offence to any one, and equally avoid being easy to take offense. Be neither pert nor forward, nor sly and backward. Be fair and just in all your dealings. Live within your income. If you go beyond it, you will render yourself immediately dependent."

The following interesting letter relating to the National Laymen's Missionary campaign, news of which is appearing from time to time in the columns of the Christian Herald, has been received from Mr. Arthur Meachen of Norwich, England: "The National Laymen's Missionary Movement Campaign will (by God's grace) bring joy and hope the world over. And as the sixteen hundred millions people on the globe must mainly be reached by the printed page, I sincerely hope that all who attend the various conventions will exercise courage and sustain the efforts that may be made towards the evangelization of the world by the world-wide systematic distribution of tracts, booklets, text cards and the Gospel of St. John to passers-by and from house to house. Also that printing presses will be established at all the strategic points in the world for producing Gospel literature."

H. D. J., Allenton, Mo. The materials you mention are all excellent conductors of sound; no one of them is a non-conductor. The intensity of sound depends not so much on the substance through which it passes as on the uniformity of the substance. Therefore the best way to deaden sound is to fill the hollow of the wall with a non-uniform or finely divided substance. The best material for this purpose are a mixture of sawdust, shavings, chopped straw, feathers, or other finely divided material. Hollow bricks have a like effect for the same reason; also alternate layers of wood, plaster and pasteboard.

B. C. W., Philadelphia. 1. The first question is controversial and cannot be disposed of by discussion in the Mail-Bag. 2. No denomination has a monopoly of the truth, and practically all hold similar views with regard to essentials. 3. You will find a reliable history of the different denominations in any good religious encyclopedia.

Mrs. E. C. W., Middletown, Ohio. "The Angels at Mons" will be discussed soon in an article by Professor Gray of Chicago, which will appear in the Christian Herald.

GENERAL CHARITIES FUND

Of The Christian Herald for Year Ending May 31, 1915

	Balance June 1, 1914	Receipts	Disbursements	Balance May 31,1915
African Inland Mission		$12.00	$12.00	
African Child Redemption Pledges		160.00	160.00	
Albanian Hospital and Relief Work	$1.00	15.00	16.00	
Albania Sufferers		94.66	94.66	
American Bible Society		10.00	10.00	
American National Red Cross		471.28	471.28	
Arndt, Rev. E. L. (Hankow, China)		40.00	40.00	
Bach, Rev. T. J. (Maracaibo, Venezuela)		155.00	155.00	
Balkan Relief Fund	194.40	181.35	375.75	
Bender, Rev. R. H. (San Salvador, C. A.)		111.00	111.00	
Bethesda Leper Home		102.75	102.75	
Bowery Mission —				
Contributions	858.22	28,627.28	29,485.50	
Legacy	522.02	2,211.41	2,733.43	
Supplies		243.76	243.76	
Transportation		132.60	132.60	
Bulgarian Orphan Relief Fund	10.00		10.00	
Burns, J. A. (Oneida Institute, Ky.)		100.02	100.02	
Charity Organization Society		6.00	6.00	
"Chicken Brigade"		1.50	1.50	
China Baptist Publication Society (Canton, China)		12.50	12.50	
China Famine Fund		1,049.18	1,049.18	
China Orphans	8,172.88	17,974.76	23,320.79	**$2,826.85
Christian Farm Colonies		5.00	5.00	
Christian Herald Children's Home—				
Contributions	654.57	29,485.28	30,139.85	
Legacy		8,795.06	8,795.06	
Endowment Legacy (Mont Lawn)		54.70	54.70	
Christian Herald Relief Fund for the Widows and Orphans of the War in Europe		157,333.79	154,616.73	2,717.06
Scriptures for Distribution by Committee in War Zone		5.00		5.00
Dollar Christmas Fund for Homeless Belgians		36.40	36.40	
Door of Hope Mission (Shanghai, China)		4.65	4.65	
Dora Refund Account	250.00			250.00
Evening Mail "Save a Home Fund"		1.00	1.00	
Ezra's Mite Box		51.17		51.17
Fenwick, Malcolm C.		10.00	10.00	
Five Points Mission		25.00	25.00	
Florence Crittenton League		5.00	5.00	
Foreign Mission	100.00	100.92	200.92	
German Red Cross		6.50	6.50	
Grenfell, Dr. Wilfred (Labrador)		174.00	174.00	
Grinnell, Dr. & Mrs. A. L. (Honan, China)		15.00	15.00	
Harrow, Rev. J. M. L.		45.00	45.00	
Hartzell, Bishop J. C. (Inhanbane E. Africa)		164.43	164.43	
Home Missions		59.62	59.62	
Hoskins, Rev. Franklin (Beirut, Syria)		3.00	3.00	
India Famine		5.00	5.00	
India Orphans	1,741.61	1,931.55	1,825.60	*1,847.56
International Sunshine Society		1.00	1.00	
Italian Earthquake Sufferers		24.21	24.21	
Jansen, Rev. F. (Cebu, P. I.)		15.00	15.00	
Japan Orphans	1,066.03	1,316.67	1,475.34	**907.36
Japan Sufferers		34.00	34.00	
Jenkins Colored Orphanage (Charleston, S. C.)		1.00	1.00	
Jerusalem Leper Mission		31.00	31.00	
Johnson, Rev. Emil		20.00	20.00	
Kiswick Colony of Mercy		19.00	19.00	
Lenz, Rev. B. (Labrador)		165.00	165.00	
Lincoln Memorial		11.00	11.00	
Livermore, Mary H. (Red Springs, N. Car.)		3.00	3.00	
Long, Dr. John J. (Limerick, Ireland)		20.00	20.00	
McAuley Cremorne Mission		5.00	5.00	
McAuley Water Street Mission		130.25	130.25	
Mayesville Institute		102.00	102.00	
Mexican Bible Fund		10.00	10.00	
Mexican Mission		1.00	1.00	
Missionary Substitutes				
General	19.87		3.00	16.87
Bender, Rev. C. J.		12.50	12.50	
Curtis, Rev. J. A.		18.50	18.50	
Brewster, W. N.		110.00	110.00	
Donohugh, Rev. Thomas		37.50	37.50	
Ewing, (Mrs.) E. O.		40.00	40.00	
Hagqvist, W.		125.00	125.00	
Hartwell, Miss Emily S.		15.00	15.00	
Jansen, Rev. F.		50.00	50.00	
Holdcroft, Mrs. & Mr. J. G.		84.00	84.00	
Lucas, J. J.		65.00	30.00	†35.00
Thomssen, Rev. G. W.		25.00	25.00	
Woodberry, Rev. & Mrs. J.		75.00	75.00	
Mission, Malanje Angola, (W. Africa)		30.00	30.00	
Mission to Lepers		80.00	80.00	
Monterey, Mexican Sufferers		28.00	28.00	
Morris, W. H.	74.00		13.00	61.00
Naon, Rev. Isaac Vega		25.00		25.00
National Temperance Society		.50	.50	
N. Y. Association for the Blind		1.00	1.00	
"Old Minister"	252.77	516.73	483.00	‡286.50
Olson, Emilie, (Buenos Ayres)		5.00	5.00	
Pacific Garden Mission		100.00	100.00	
Paton, Rev. Frank H. L. (Melbourne, Australia)		150.00	150.00	
Peet, Rev. W. W. (Constantinople, Turkey)		25.00	25.00	
Persian Refugees		34.35	34.35	
Pressing Need Fund	504.71	334.03	354.10	486.64
Pineys of N. J.		23.00	23.00	
Ramatai, Pundita (Sharada, Poona, India)		166.00	166.00	
Reed Lepers, Mary		23.16	23.16	
Riis, Jacob A. Settlement		2.00	2.00	
Salem Relief Fund		2.00	2.00	
Salmas, Dr. Levi B.		100.00	100.00	
Salvation Army		12.14	12.14	
Scott, Bishop Isaiah		110.00	110.00	
Society of Inner Mission and Rescue Work Com.		14.00	14.00	
Society of Soul Winners		315.00	315.00	
South United Presby. Church		2.00	2.00	
Stark, A. R.		123.00	123.00	
Sunday Breakfast Association		100.00	100.00	
Taylor University, Upland, Ind.		4.80	4.80	
Testaments for Soldiers		167.28	167.28	
Tourinho, J. M. (Santo Antão, Cape Verde Islands)		160.00	30.00	130.00
Turkey Earthquake Sufferers		2.50	2.50	
Tuskegee Normal & Industrial Institute		100.00	100.00	
Weber, Miss Lena		10.00	10.00	
White Door Gospel Settlement		60.50	60.50	
Williamsburg Mission to the Jews		8.00	8.00	
Winson, Mrs. Mary		5.00	5.00	
Work for Prisoners		1.00	1.00	
Work in Japan		3.00	3.00	
Zamora, Nicholas		5.00	5.00	
Zwemer, Rev. S. M.		35.00	35.00	
	$14,422.08	$255.479.74	$260,257.81	$9,644.01
Interest	394.61	593.57	540.38	447.80
	$14,816.69	$256,073.31	$260,798.19	$10.091.81

†All balances thus marked paid in June
‡Payable $40 monthly.
*Remitted three times a year.
**Remitted quarterly.

After a careful examination we hereby certify that in our opinion all cash receipts have been properly accounted for and the disbursements have been made for the purpose intended by the donors.

(*Signed*) PATTERSON & RIDGWAY,
Certified Public Accountants.

New York, October 27, 1915.

THE · CHRISTIAN · HERALD

An Illustrated News Weekly for the Home

The Gary Schools as I Saw Them

By O. H. PANNKOKE

GARY has a school plant covering some forty square miles, valued at twenty million dollars. To see this educational plant for themselves, between forty and fifty thousand chers have come from every quarter of the globe. has only five thousand children enrolled in school. e average cost of instruction is less than in other ies of the country, but the system is radically dif- ent from any other. That is the reason why Gary become the Mecca of educators, who come to see school system in operation. The interest has be- ne so great that it has been found necessary to set de special weeks for visitors. During these weeks y come in at the rate of two hundred and more lay.

But what about that tremendous plant? That's mple. The whole community is utilized to educate children. The school routine takes them into library, the Y. M. C. A., the steel plant, the ter station, the shop of the cobbler, the studio of photographer. Every bit of community life, ery thread of community interest, contributes to the mind and mold the character of Gary's future n and women. Goethe somewhere contrasts ary theory with the fresh green of life's vital in- ests. It takes some men a lifetime of self-purging get rid of the solemn authority and traditional ories of eight short school years. By the time y are ready to face and cope with things as they , old age cuts them off. Gary believes in making ucation real and the preparation for real living.

What is Life? In Boston it is culture. In Wash- ton, diplomacy and politics. In the South, it is social amenities. But isn't life, for ninety-nine ndredths today, the problem of earning a livelihood nestly and successfully? And are not industry l business the obvious channels which to do this? Then educa- n, as the preparation for modern , ought to familiarize the children h the business of modern life ong the forensic Romans rhetoric s useful. The age of the trouba- urs needed lilting rhymes and mel- holy-twanging guitars. The age the machine, of scientific expansion, mands men and women trained from uth to carry out its tasks.

GARY was brought face to face with this truth more directly an any other American city. Gary d not grow. Modern industry cre- d it out of a sandy waste on the uthern shore of Lake Michigan. The el Trust chose the spot on account its water and rail facilities, and ceeded to erect there one of its gest plants. With the opportunity work came the workers, seventy cent. foreigners, the rest profes- nal and business men who saw their portunity in the new community d staked all on success. They were young. They discounted the past and looked toward the future. They were gifted with that supreme philosophy, common sense. When they laid out the policy of the community, they set out "to do the obvious thing," as Mr. Holmes, president of one of the banks, put it. In an industrial community what is more obvious than to make children acquainted with modern industry?

But why speak about the Gary schools? The best witnesses are the schools themselves. There are three at present: the Jefferson and Emerson Schools on the north side, the Froebel School on the south side. The Jefferson is the original school. It was erected by the United States Steel Company along the old lines. They didn't believe in the present system when Mr. Wirt first came from Bluffton, Ind., to be superintendent of the Gary schools. He was met with the traditional argument, "What's good enough for Evanston is good enough for Gary." But the Jefferson School has since been adapted to the present system. While formerly it could accommodate 360, today it houses 800 and can take care of 900. So from the financial standpoint alone, the change is a 250 per cent. gain.

The Froebel School is the most modern and pretentious of the three. It was erected in 1913 at a cost of $350,000 on a ten-acre tract of land and can accommodate 2,800 pupils. It is claimed that its equipment is the most perfect in the world. From the outside it looks like an up-to-date school building, although the outdoor gymnasiums, sand-pits, wading-pool and gardens lead one to suspect something more than a routine school.

How different, though, the inside! It seems like a city under a single roof, with all the interests and organizations of a modern city. Here is a cobbler's shop. An Austrian workman is surrounded by an interested group of boys, to whom he is imparting the knacks of the trade. On the floor, in picturesque disorder, are boys' shoes in every stage of dilapidation, as mothers know so well. Farther on is a cabinet shop in which busy little workmen are planing and sawing and gluing and hammering. Ever and anon they strike a knotty problem in the specifications. They are real "blue prints." And a hurried consultation with the instructor for the time interrupts their work. What are they making? Imagine, if you can, useless models of ill-assorted furniture and chests that one might suppose would occasion a home riot when the youthful artists demand for them a place in the parlor. Not at all. They are part of the school organization. They make desks and cabinets for the schools, according to the most up-to-date specifications. At the front of the building the plumbers are housed and the painters both trades very necessary for the health and appearance of the School City. On the side the busy sons of Hephaistos are hammering and forging and drilling and planing the tough iron, with an enthusiasm that would have delighted the old limping Greek god. Nor are they turning out weapons for the wars of the gods. Their energies are bent on turning out the ironwork of which so much is needed in the repairs of the schools.

But this is a modern city, so it could not exist without a printer. He is in a large, well-lighted room, filled with high type-cases and presses. On the walls are specimens of his work: report blanks with intricate lines and cross spacing, pamphlets describing the work of the school, requisition formulas, posters embodying the principles of good order.

We can't stop at the store, nor at the pottery works, where they are turning out vases and urns varying from the old Etruscan designs to twentieth century wares. It is dinner time. Let us go to the school restaurant and make the best of it. Why, those girls can't cook regular dinners! They look very dainty, in their white caps and white aprons, and the girl cashier looks perfectly competent as she surveys your purchases and crisply announces the price. But our appetite isn't make-believe nor our stomachs fool-proof. We'll take some of that scalloped salmon. Yes, two portions, one for my wife and one for myself, and some potato salad and some cocoa and some pie. That's all. "Thirty-six cents, please." Why, that's outrageous. Seventy-two cents for this bit of food? "No, thirty-six cents for both, eighteen cents each. Next?" Was the dinner good? It was excellent. The restaurant is up to date and is busy with the many teachers, children and visitors who eat there regularly.

We go upstairs to the back of the building. On one side, the girls

have their gymnasium; below it is their swimming-pool and shower-baths. In the center is the auditorium. We step out from the back of the stage to see what is going on. Little Mildred Mone is playing. She is only about ten or eleven, but she plays well and enjoys it, and her classmates evidently enjoy it, too, as is shown by their hearty clapping when she is through. The whole school force, from the principal down, is pressed into harness to make this auditorium period interesting and profitable for the classes.

On the other side is the boys' gymnasium, with their swimming-pool underneath. By the time they graduate nearly all of the boys can swim. And the boys we saw certainly are a healthy, vigorous, buoyant lot, healthy not so much by the accident of inheritance as because their whole school life aims to show them the value and the way of getting a healthy body to house a vigorous mind. Outside we see children busy in the school gardens, laying out plots and preparing the ground for the coming spring. Others are making use of the outdoor gymnasiums or engaging in supervised play.

It is certainly a busy city, this Froebel School, "a child's world within the adult world of the city," as it has been put. There is nothing interesting to a healthy child which is not found here. How different the whole atmosphere and idea from the primitive, meager drilling still going on in many of the newer sections of the country! One wonders how it is possible to order and administer all the units in their many activities. The surprising fact is that the children are extensively used in the government of the school. The commercial department does all the bookkeeping. The boys and girls are under the supervision of Mr. Lester, the head of the department; but the real detail work is done by the children, and it is done well. So throughout the other departments, real responsibility rests on the children. One continually sees older children assisting younger children in a spirit of friendly helpfulness. They feel it to be part of their duty and do it gladly.

THIS meager picture of the Gary schools will sufficiently prove that they are interesting. But some will ask: "Do they really educate?" A trip through the ethnological section of the Smithsonian Institution would be enjoyed by any child, though as routine education its advantage would not be so obvious. The first task of education is to teach the child reading, writing, arithmetic and related subjects, in order to unlock for its mind the intelligent universe in which it lives. The so-called academic training is fundamental in primary education. But the Gary schools teach that. They teach it as thoroughly, at least, as do the other Indiana schools. Their curriculum in these branches is fixed by the state. But Gary does not stop here. It immediately makes the theoretical subjects real by applying them to the tasks of life. The theoretical subjects at any time are only a means to an end, viz., to open the channels of life. Familiarity with and grasp of life are the important goal. To lose sight of that makes academic training a dead mind torture, without motive and interest.

Throughout the Gary schools, one everywhere finds this close union of theory and practice. The boys in the print-shop learn spelling and reading with double zest because they want to turn out good work. The cabinet and machine shops promote arithmetic and drawing. The gardening lends interest to nature study. To stand well in the commercial department brings out spelling and reading and penmanship. The application of sanitation and hygiene makes physiology real. In fact, the teachers get together and plan such cooperation.

Miss Martin, principal of the Jefferson School, took me into the drawing-room. It was anything but conventional. On the left of the door were figures cut out by little children to illustrate their story hour. All the friends of my youth were there and some that I had not met—"Tom, Tom, the Piper's Son," "The Three Bears," "The Old Woman that Lived in a Shoe," etc. Next to it stood a pretentious cardboard model of a medieval castle, made by older children for the history lesson. Toward the window, with the light falling through its panels and delicate edgings, was the beginning of a stained glass window made for the arts and crafts department. On the other side were designs for vases. It takes little imagination to see how frequent are the opportunities for this application and correlation of studies among a group of teachers that work together.

Gary has such teachers. It pays its teachers ten dollars a month more on the average than they could get otherwise. It aims to have specialists. The so-called departmental system is in operation, in which the division is according to subjects and not according to classes. No teacher in Gary is called upon to teach a segment of reading, spelling, arithmetic, geography, history, year after year until the brain refuses to respond to the dead routine any longer. The Gary teachers are far above the average. Many of them are known professionally far beyond their city or state. Miss Elsie Uhland of the Emerson School is creditably known in child welfare circles. Miss Klingensmith, one of the primary teachers, is author of primers and readers that are used throughout Indiana. Mr. Nesbit, one of the medical advisers, gave up a promising practice at Valparaiso to work in this new field. Miss Lawrence, another medical adviser, had been in charge of hospitals and social settlements before she took charge of the medical supervision and instruction in the Froebel School. Mr. Lester, at the head of the Froebel commercial department, seems more like a successful business man than a dry pedagogue.

THESE are not exceptions but illustrations. The Gary teachers give that impression of self-reliance and self-control which comes with advanced and matured training. The opportunity to advance in and teach their special subjects gives them in a high degree that peculiar quality of the true teacher: enthusiasm. That was humorously emphasized in the Froebel School. I first met Mr. Lester and for a time I gained the impression that the Gary system is essentially commerical. I tore myself loose and got into the medical office and there I found that the Gary system was essentially health, from "fresh air and clean food for baby," to "swat the fly" and "clean up your backyard." The same spirit of interest and importance met one in every part of the school.

This is the attitude which goes right to the heart of successful teaching. The children imbibe and reflect the enthusiasm of their teachers, to say nothing of the greater ability of those teachers that love their subjects and are proficient in them. While chatting with Miss Lawrence, little ten-year-old Elsie Huberth came in. Miss Lawrence had shown me an essay written by her on health, which was better than many written in colleges. I asked her: "What are you going to be, Elsie?" "A doctor. I'm saving for it now." Shortly after, a woe-begone little Hungarian strolled in, the very picture of suffering. Without a word from Miss Lawrence, Elsie told him to sit down, picked up a thermometer, wiped it, stuck it into his mouth, told him to close his lips, and stood over him with an air of solemn professional compassion which no metropolitan specialist could have carried off better. I chatted with many others at random in the various schools and all gave the impression of being at home and interested in their work.

Of course, only part of this interest falls to the personal credit of the teachers. The schools themselves interest the children because they are real and because they touch life at every point. Modern education lays greatest stress on the doctrine of interest. Common sense tells us that it depends on motivation. Show a child graphically why certain knowledge is of advantage and it will seek it. Gary, bent on "doing the obvious thing," went straight for the heart of the matter and coupled up education with the business of life, thus gaining a twofold goal: vital interest and an efficient preparation for life. A passing glance shows that the children are interested. They are so interested that the long school day is not long enough. They come early and stay late. They come on Saturday of their own free will. The Gary schools are open forty-eight weeks a year and the children attend for that length of time. They carry their school ideas into their homes and apply them there. School life really draws out and engrosses their faculties in a degree seldom seen in such young children.

It has a vast influence, too, on their character. They are kept off the streets. Gary practically has no boy problem. The chief of police, Mr. Martin, claims that no city in the union has a lower percentage of youthful delinquency. The system mal the children themselves responsible. They are lit men and women, doing real work, and they are trea as such.

While interviewing Miss Martin, principal of Jefferson School, a little girl came up and asked h "Miss Martin, how can I get this paint off?" T incident expresses in a flash the spirit of cooperat which exists.

Approaching the schools at first one sees groups children everywhere about. Entering the halls a seeing children going about freely with smiles their faces, the thought may come that there no order nor discipline. Observation shows rat the opposite, however. The children are orderly, fact, intent on order, without the fear of a watch nemesis overtaking them in an infraction of sch rules. Most of the bad behavior in the average sch is due to curbing the animal spirits of youth beyo endurance. The explosion comes in due time ine tably, and ends with a tearful procession to t principal's office. How vapid and unreasonable t process is a grain of common sense shows. At G the children have a chance to work off the anim spirits naturally and they are therefo vastly more tractable.

Miss Martin incidentally called attention to an interesting result the system. In the drawing-room w a picture of an Egyptian mummy, d in colors. It was excellently do When she saw that I was interest she told me the story. It was done a boy who was thought hopelessly d a problem for the specialist, unsolvable riddle for the avera school. He loved to draw. He w reached through it. He is staying o for the sake of the drawing. T Froebel School has a similar ca Leslie Rogers, a negro comic arti whose cartoons might easily p muster in a metropolitan funny s tion. This is a natural result of t all-around practical training.

The whole system at Gary is flexible that it readily adapts itself the needs of the different pupils. T children promote themselves, not class but by subject. They c arrange their time to do double wo in branches in which they are deficie As they grow older and begin to ha a definite goal in life, they c concentrate.

Dean Burris of the Teachers' College of Cincinna University said of the Gary system: "They are usi all of the educational opportunities of the city, all the time for all of the people, and in a way whi reveals to young and old that what they are doi is worth while." It would be impossible to sum t situation up more simply and forcibly. The schoo are never idle. The school day lasts practically fro eight to five, seven hours for the younger, seven a a quarter for the older children. In the evening, t buildings are used for continuation classes and f recreation. There are over 6,000 enrolled in evenin instruction, 20 per cent. more than the day enrolmen In New York the ratio is less than five to one in fav of the day enrolment.

With all their splendid equipment and many use the Gary schools are cheaper per student, in t original investment as well as in the maintenanc Mainly two reasons bring this about. The Gar schools double their capacity by accommodating tw distinct schools, which alternate in the use of the cla and special rooms. To have departmental teache obviates the need of supervisors at high salaries. comparison of the Jefferson and Emerson schools illuminating. The former was originally erected alon the old lines at a cost of $90,000 with a capacity 360. The Emerson building, with a large playgroun and a wealth of facilities, cost $225,000. It ca accommodate 1,800 pupils. The construction cost the Jefferson building per pupil is therefore $225, an that of the Emerson building $125. The cost operation and maintenance per pupil is $29 and $1 and the cost of instruction $32 and $23 re spectively.

Some years ago, I passed Gary on the Baltimor and Ohio. It was evening and the setting sun wa playing its many colors on the long, hazy clouds o smoke arising from the open-hearth furnaces o Gary's steel plant. Against the distant sky arose th gaunt stacks, the high furnaces, the long lines of shops ever and anon lit up by a tongue of fire that colore the enveloping night blood red. I felt the romance o modern industry, the romance of steel, of honest effor and useful labor that has gone out and conquere the earth in a short century of gigantic progress Is it not natural that this community, born an suckled on the bosom of modern industry, should rea its children to fit into modern life? The Gary school are modern. They are built for the children of today to train the honest workers of tomorrow. They have cleared away the cobwebs of tradition and outlived custom, to do their business in a way that will demonstrate its value in the successful, well-equipped lives of their graduates.

[A second paper by Mr. Pannkoke, on the religious side of the Gary schools, will follow.—Editor.]

Washington on the Eve of Congress

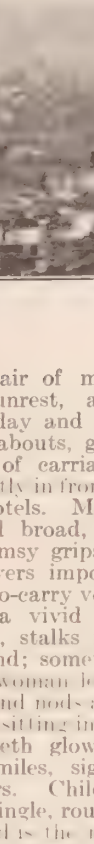
By MARGARET E. SANGSTER, Jr.

The Capital City Seen from the Top of the Washington Monument. Capitol and Congressional Library Outstanding

AN air of mystery, of vague excitement, of unrest, almost, is over Washington. By day and night lines of smart electric runabouts, groups of distinguished limousines, a maze of carriages blazoned with shields, stand impatiently in front of the stations, haughtily in front of the hotels. Men with broad-brimmed, black felt hats and broad, flowing, black neckties slam clumsy grips into waiting taxis and give drivers imposing addresses in loud-enough-to-carry voices. Occasionally some one in a vivid uniform, brass buttons gleaming, stalks resplendently across the foreground; sometimes a wonderfully well-gowned woman leans from the window of her car and nods a charmingly poised head. Darkies, sitting in victorias along the curb, white teeth glowing from the midst of broad smiles, signal briskly to possible customers. Children—a very few children—mingle, round-eyed, with the crowd.

Bagdad is the mystery city of the Near East. Its marble turrets, its barred windows, its gardens hidden fragrantly from the prying world, breathe the spirit of adventure through fiction. And Washington—the great throbbing, human heart of our nation—is our mystery city, our city of adventure, our fragrant garden of romance.

Washington, at times, is quiet. During the humid summer months the city throws itself down like a drowsy child, and sleeps. It is a restless, dream-filled slumber. During the spring Washington blooms fragrantly like a shy hyacinth or a golden crocus, but during late autumn and early winter Washington is electric with an undercurrent of excitement. For it is then that Congress returns, and the city that has slept as a drowsy child wakes up and smiles and dresses itself in its gayest colors.



The streets of Washington are thronged with crowds. Seventh Street, the section of cheap shops (though no shops are very cheap in Washington), has its commonplace, gesticulating foreigners, and shabby women, and fat colored mammies. Pennsylvania Avenue, not far distant, has its own class of people—silk-hatted, frock-coated men talking perfunctorily to elaborately gowned, almost ultra-smart women. New Hampshire Avenue (Mrs. Galt, the President's fiancée, lives on New Hampshire Avenue) rolls out smoothly, like a bolt of white ribbon, from its quiet start to its quiet finish. The fashionable shopping district, which seems almost provincial to a New Yorker, is deluged with a laughing crowd of shoppers—men buying odds and ends, women matching gay chiffons and delicate crêpes and shimmering satins and fine laces. The wife of the Chinese ambassador steps from her electric runabout, a tiny, slant-eyed child clinging to her hand, and one glimpses the startling contrast of the Old World and the New so often seen in Washington.

Principal Entrance to the White House

The women who stand laughingly by the counters wear flowers, most of them gardenias and valley lilies, and roses and orchids bloom from nests of velvety fur. This fall most often the flowers worn are orchids, for Mrs. Galt, the President's fiancée, wears orchids—the President sends them to her every morning. . . . One feels that the women of Washington are looking forward to something—selecting dresses for something—waiting for something.

THIS winter's season at Washington is going to be one of the busiest, socially and otherwise, that our capital has ever known. This is due to the importance of the present session of Congress: the "War Congress." Yet it is a misnomer, for nobody wants war.

Socially, the winter season in Washington is going to be a unique one. The President's wedding, which will probably take place between Christmas and New Year's, puts all other things—even the War Congress—in the background for the moment. Folk throng the streets when the President takes his fiancée for a ride; curious sightseers troop to the market when Mrs. Galt goes to do her ordering for over Sunday.

Mrs. Galt is going to enter into the official life of our country at a rather difficult time. Because of the war the foreign diplomats at Washington do not meet or speak to each other socially. The Austrian and the English ministers, who were the warmest of friends before their countries became estranged, pass on the street without seeing each other. Because of this strained feeling, the new first lady of the land will have to preside at two diplomatic dinners—one for the Allies, the other for the Central Powers and their sympathizers. For the same reason the time-honored diplomatic reception must also be given up, as will many smaller events. Innovations in the official circle at Washington are apt to be difficult, red-taped affairs. But Mrs. Galt is assuming her place as the first lady of the land bravely, confidently. She is entering it with a smile.

On the street the wife of one prominent man sees the wife of another and hails her girlishly. All over the city people are greeting each other happily after several months' separation. All over the city strangers are saying "Mighty glad to know you"—and meaning it. All over the city one-time antagonists are finding out that they like each other after all, and that it was all a mistake—a slight difference of opinion. Not many people frown—many people smile. Washington is like that when Congress is coming back and the town is waking up after its summer nap.

A CASUAL tourist feels just a bit—well, not blue, just perhaps lonely. Washington isn't a big city, but there are so many people in it—people who don't know you and don't care for you. People who are too busy caring for some one else. But one need not remain lonely for long, there is too much to see.

The Washington Monument stands alone on a gently rising hill in Potomac Park. It looks softly cream-colored where the sun strikes it, vividly white where it rests in the shadow. It looks lonely, too, up there so high against the blueness of the sky; and yet—it doesn't look quite lonely, either.

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The Washington Monument and the New Federal Printing and Engraving Building

An Adventure for Peace

AMID scenes of almost hysterical enthusiasm the Scandinavian-American liner Oscar II sailed from New York for Copenhagen at 3:15 o'clock Saturday afternoon, December 4, carrying the company of peace advocates who, with Henry Ford as their leader, hope to accomplish some definite thing toward the ending of the European war. Undeterred by a belittling attitude of the press in general, Mr. Ford has set aside every other interest and concentrated his personality and his fortune upon one object—peace. Both his purpose and his plans received such encouragement from men and women of standing that the enterprise must be regarded as a sincere attempt properly to influence the belligerents, and the assurances given in neutral countries of Europe that the Ford party will receive warm cooperation there, tend to strengthen the character of the undertaking. Just exactly how the American representatives will go about their work in Europe has not been explained, excepting that they will take part in the great peace conference which is to assemble at The Hague. The high purpose, the high enthusiasm, and the great faith in their mission which possess this company on the Oscar II are in themselves potent factors for good in any good cause, and all right-minded people cannot but hope and pray that this unique expedition will not be without its influence for peace.

The steamship pier at Hoboken was packed with people long before noon. Mr. Ford reached the ship at one o'clock and found most of the Peace Party aboard. Thomas A. Edison and Mr. Bryan were on hand to wish the expedition good success. The ship left her pier with bands playing, the members of the party lining the rails, and the three thousand people on the pier wildly cheering and singing. T scene was almost witho precedent as a farewell to ou ward-bound voyagers.

The passport bureau Washington worked overti to provide the members of t Ford party with the nece sary credentials. The party number 148 and includes such men as Jud Ben Lindsey of Denver, Rev. Charles Aked of San Francisco, Rev. Jenk Lloyd Jones of Chicago, Dr. Wilfr Grenfell, Governor Hanna of Nor Dakota, and S. S. McClure of New Yor Two men of the party are to report t expedition's work for the Christia Herald.

Just before sailing, Mr. Ford ga out a statement which is, in part, follows: "I am sailing with the fir belief that great good will come of th mission. The delegates to the pea conference have indicated that there in them the spirit that appreciates th uselessness and waste of war. The is some sentiment behind the projec but there is also a feeling that the bus ness world wants the thing stopped, that the world may go on in its co struction.

"Little harm can come of the ventur and great good may result. It w keep alive the thought that peace possible as well as desirable. And long as that is done, hope of peace e ists. If this conference succeeds onl in bringing about a beginning of ne gotiations for peace, it will have ac complished a good work."

The Group About Henry Ford as the Ship Left the Pier

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

AS a result of the joint operations of the Austro-Germans and Bulgarians in Serbia during the past week, the Serbian army has practically been driven out of that country. Indeed at this writing it may be doubted whether more than 3,000 square miles, of a total of approximately 34,000 of the kingdom of Serbia, are now in Serbian hands, and their hold on this small strip along the Montenegrin and Albanian border is extremely precarious.

Every town of any importance is now in the possession of Serbia's enemies. About 130,000 of the Serbian army have been captured, besides practically all the artillery thereof, excepting a few mountain batteries. The occupation of Monastir late in the week under consideration (Nov. 27 to Dec. 4) by a joint force of Austro-Hungarians and Bulgarians may be considered as marking the end, for the present at least, of the campaign against the Serbians on Serbia's soil.

Some portion of the northern Serbian army succeeded in making its escape into eastern Montenegro, a portion of which force is reported to have succeeded in making its way through the wilderness of mountains on that border, and in effecting a junction with the Montenegrins. Part of the southern army also escaped the Teutonic net and made its way westward, crossing into Albania, but even here its misfortunes continued, as it was immediately attacked by the Albanians, and irregular warfare is now reported to be going on with great violence between these opponents in the Albanian Alps.

The Serbians for various reasons have always been on more or less bad terms with their neighbors on all points of the compass, and in this their hour of adversity only the Greeks to the south seem to show them the slightest compassion.

Some of the defenders of Monastir succeeded in retreating south and in reaching and crossing the Greek border. This will make the question of Greek neutrality reach a critical stage, as under the rules of international law Greece, as a neutral, is obligated to disarm and intern these troops. What her action has been in the matter we do not at present know.

The relations between Greece and the Allies remain in much the same condition as they were the previous week. No definite agreement has been reached, but Greece apparently is determined not to be drawn in on either side, if it be possible for her to avoid it. Her situation, however, is anything but a bed of roses. Her hope lies in the extraordinary political and diplomatic skill and acumen being displayed by those who are directing her course. A word of praise should also be spoken for the Greek people, who are displaying remarkable self-control and patriotism in a very difficult and dangerous situation.

The forces of the Allies in southeastern Serbia have been comparatively inactive, and practically no fighting has taken place between them and their opponents. Many additional troops are reported as being landed at Salonica, and apparently the Allies are making every effort to strengthen their forces on this front. The strategic objective of these forces, owing to the fact that it is too late to render aid to the Serbian armies, will probably now be changed to an attempt to cut the line of communication between Turkey and the Central Empires.

Rumania's position has not grown any more defined. Russia is said to be exerting pressure on her to allow Russian troops to cross her territory to attack Bulgaria, to which, of course, Bulgaria and her allies are opposing counter-pressure, but up to the present writing Rumania has given no indication to which pressure she will yield. It seems, however, almost impossible in the present military and political situation for her to escape being drawn into the conflict on one side or the other at a not very remote date, though probably if she could avoid participating in the war she would.

There seems to be some doubt as to whether or not the railroad south from Belgrade to Nish and thence to Constantinople can be opened to traffic very soon, as on their retreat the Serbians are said to have so thoroughly destroyed this line as to make its repair a question of weeks, if not months. As this railroad was one of the great prizes to be won by the Austro-German drive, its condition is a matter of importance.

On the Dardanelles front the Turks have been rather active most of the week, and have abandoned the defensive attitude they maintained for months and passed to the offensive. This may be taken as a reasonably sure indication that the withdrawal of their troops by the Allies from this front has taken on reasonably large proportions. The result of this activity has up to the present been rather insignificant. Probably the offensive was taken more with the object of making the withdrawal difficult and costly than with the expectation of making any very important advances. Indeed, the Turks could not push an advance very far without coming under the fire of the guns of the allied fleet, which would be disastrous in the extreme.

The Austrian offensive on the northern and northeastern frontiers of Montenegro, begun some time ago, has now carried their troops some little distance into Montenegrin territory, though both sides are considerably hindered by the deep snow in the semi-mountainous district in which the fighting is taking place. Perhaps there will be more or less fighting here for some months, and though the ultimate end does not seem doubtful the Montenegrins will certainly put up a good defense, fighting as they are for their national independence.

Italy has, it was officially announced by the Minister of Foreign Affairs in the middle of the week, participated recently in a new conference at London and signed, with England, France, Russia and Japan, a fresh engagement not to conclude a separate peace. This action does not seem to indicate that peace is a possibility in the near future in spite of the many well-meaning efforts which are at present being made to bring peace about. Possibly the most serious effort in this direction is that being made by the Pope to bring about a suspension of hostilities on Christmas Day. If the point is once reached of suspending hostilities even for a single day, much might follow. This effort was made last year, but failed, and the chances this year for its success do not at present appear particularly good.

The Italian attack on the River Isonzo line continued severe all the past week, and centered in the assault on the defenses of Gorizia. The reports of the results of these very severe attacks are extremely contradictory, the Italians alleging progress, the Austrians claiming no gains by the foe of any moment; so it is impossible to say more than that the Austrian line of defense does not seem to have been decisively pierced, though the fighting here for several weeks is entitled to rank among the fiercest of the whole war.

On the rest of this Austro-Italian front, deep snow in the mountains which line the whole front has prevented much action.

The very peculiar fact that Italy and Germany are not officially at war still continues true; and also inexplicable.

The British victory over the Turk at Ctesiphon, near Bagdad, wee before last, has not had the result antici pated, the capture of Bagdad. On th contrary, latest advices indicate tha this important movement is alread regarded in London as a failure.

In their editorials the London morn ing papers express great disappointmen over the severe check of the Mesopota mia campaign, which they admit pre cludes any prospect of an early renewa of the advance on Bagdad. The Time says:

"Although British reinforcements are believed to be at hand, we think the pub lic must make up its mind to wait for a considerable time before the minaret of Bagdad are sighted by the British troops."

The campaign in the west has been for the past week utterly devoid of any striking or even locally important events. Very few artillery duels even have been reported, and the relative calm of a winter campaign seems to have settled on the whole front. This, however, does not mean that thousands of men are not dying daily on this front. Trench fighting is particularly deadly, but the men are killed in small numbers and at many points, and hence the attention is not attracted to any one skirmish.

The week on the Russian front was totally without incident, and the calm was almost absolutely undisturbed even by minor skirmishes.

THE LATEST PEACE RUMORS

THE NEW YORK TRIBUNE in a Washington dispatch, dated December 5, gives the following as Germany's peace terms (according to an outline given by a German in intimate touch with Berlin's policies).

"Germany to have full power over the Balkans, insuring her a road to Constantinople and Asia Minor, thus giving her a 'place in the sun' independent of British sea power. Buffer states to be maintained between Germany and Russia, including the proposed new kingdom of Poland, and the strengthening of Rumania. Restoration of the old boundaries in the west, with complete freedom for Belgium, and even possibly, a slight concession to France of the French-speaking parts of Alsace."

A Rome cablegram, dated December 5, to the New York Times says: "At the Consistory which will be held tomorrow the Pope will deliver an allocution, again deploring the horrors of the war and commiserating the Armenians. The Pontiff will urge the quick conclusion of peace, which should be just and durable, favoring neither of the belligerents."

A Week in the World's News

SANTA CLAUS'S PACK FULL. There is no danger that America's Christmas stocking will fail to be stuffed with toys as usual this season. Import figures now that a great many erman toys have been eceived in this country, though less than usual here has been a large crease in toys imported om Japan and American y factories have been nning overtime to fill the ck. The majority of the ys have been planned with e juvenile toy of destruc- on in mind; there is a rge increase in electrically erated toys, and unfor- nately there are a great any more toy soldiers, toy ttleships and other toys r mimic warfare than ever fore. There are also a eat many practical toys hich enable a child to ingle play and instruction.

THE PROBLEM OF HE COUNTRY HURCH. The Commis- on on Church and Country fe has just announced the sults of a very extensive al survey of the state of Ohio. According the report, one out of every nine country urches has been abandoned in recent years. ad of those that are left only one-third are creasing in membership. 83 per cent. have wer than one hundred members; 21 per cent. wer than twenty-five. Only 6 per cent. have dividual preachers. 26 per cent. share inisters with another church. 25 per cent. ve one-third of the time of a minister. per cent. one-fourth the time. 14 per cent. e-fifth and 5 per cent. one-sixth. The large oportion of these preachers receive about e same pay as a day laborer. Less than 40 r cent. of the rural population are church embers. The survey is to be made the basis r the working out of reforms which will ake the churches community centers, as ll as houses of worship.

TRIED IN THE CRUCIBLE. A clay has ecently been discovered in this country which better than any of the imported clays for ucibles and pots used in glass-making. The nited States Bureau of Standards has just ompleted a series of tests by which the proper xtures for different uses were determined. lass manufacturers of the Netherlands are ow importing soda from the United States stead of from Great Britain. American anufacturers recently shipped a large amount furniture to South Africa, and America is ice more exporting cheese, butter and ondensed milk both to the European market nd to South America, Australia and the ast and West Indies.

STAMPING OUT THE DRUG EVIL. eports of the Commissioner of Internal evenue indicate that the Harrison Act is oving successful in checking the drug habit this country. The report states that the perience of the government with druggists s been uniformly satisfactory. A report to e Secretary of the Treasury from one of the rgest wholesale drug firms in the country ates that their sales of these drugs in the st year were seventy-five per cent. less than ey were before the law went into effect.

ONLY MODERATELY POOR. On his ghtieth birthday, Andrew Carnegie was ported to be a comparatively poor man. hile Mr. Carnegie has given away approxi- ately three hundred and fifty millions of llars, he still has at least twenty million llars, and one financier estimated the sum ill in Mr. Carnegie's hands as not less than nty million.

NEW WIRELESS RECORD. On Novem- r 29 an operator for the Federal Wireless legraph Company at Honolulu was able to tch perfectly a message being transmitted om Nauen, Prussia, to Tuckerton, N. J. he distance from Nauen to Honolulu is out nine thousand miles, more than one- ird of the great circle of the earth. The st previous record had been a transmission seven thousand miles between Germany d its South African station.

THE DESERT TRAIL. In the days of '49, hat is now the Lincoln Highway across the tah desert was marked by the bleaching nes of cattle, horses and men, the desert's ll for passage. The Highway is now to be alleled by a double copper telephone cir- it from Salt Lake City to Reno. Cut-in ations will be established one mile apart, and e traveler on the Highway, on payment of small deposit, will be provided with instru- ents which will give him telephone connec- on at these stations. Thus solitude, the st terror of the desert, will be banished by e telephone.

WHAT LABOR WANTS. At its recent convention the American Federation of Labor went on record as follows upon important questions of the day: They favored an American merchant marine and refused to indorse the proposed naval increases. Military preparedness was debated at length and a resolution protesting against military propaganda in public schools was voted down. A resolution was adopted opposing a large standing army but favoring a small one to be supplemented by a citizen soldiery, "democratically organized and controlled." They were opposed to any weakening of the Seamen's Act. Industrial unionism as opposed to existing craft unionism was rejected. An eight hour day for all government employees and better pay for post office clerks were indorsed. Establishment of a government bureau of safety was urged. Government ownership of telegraph lines and a permanent non-partisan tariff commission were favored. "Stop-watch speeding" in government departments was opposed. Every union wageearner was asked to contribute one day's pay for relief of the Danbury hatters. A bill prohibiting enlisted army and navy musicians from entering into competition with civilian musicians was favored. President Gompers and all other officers of the federation were reelected.

Hon. Clyde H. Tavenner

Who demands that Congress ascertain if financial interests are back of the "Preparedness" Movement

WAR SPIRIT DESTROYS DISCIPLINE. According to the Berlin correspondence of the New York Evening Post, a report was recently published by the Association of Catholic School Teachers for the province of Silesia. The body expresses deep regrets at the persistent use of the argument that war is a purifier of the nation and an ennobler of its conscience. As far as the children are concerned, the Association says that the war has had altogether different results. Playing truant has become a habit in places where it was once rare. Home preparation is neglected. On the streets both boys and girls have grown impudent to passers-by and rude and rough in their behavior toward the old and toward children younger than themselves. Police charges against children are growing to startling dimensions. The teachers give the absence of the father as one of the principal reasons for this state of affairs, another being the circulation of so-called "patriotic" books by unscrupulous publishers, books which are hardly written for young readers.

Underwood & Underwood

Baron Ei-ichi Shibusawa

Japan's foremost business man on this continent

EATING UP THE SLIDE. The dredges are chewing away at the big slide in the Gaillard Cut of the Panama Canal. In the week ending November 16 239,400 cubic yards of excavation was accomplished. Three new fifteen-yard dipper dredges, each one with three times the capacity of the dredges formerly in use, are now at work in the cut. There are also three ladder dredges and two suction dredges on the job. When the canal was closed by this slide one of the vessels held up at the Pacific end of the canal was on its way from Manila to New York, having chosen the route via Panama in preference to the route via Suez. The distances are 11,585 or 11,675 miles via Panama, depending on the route chosen, or 11,601 miles via Suez. The vessel in question was forced to proceed around South America and through the Strait of Magellan, adding about 11,130 miles more to her trip.

APPROACHING PROHIBITION BY EASY STAGES. The new restrictions for the sale of liquor in London became effective November 29. Excepting in the districts about the arsenals and wharves where no liquor can be sold, it is made an offense punishable by a fine of five hundred dollars or imprisonment for six months to sell or supply intoxicating liquors for consumption on the premises except as follows: Weekdays, noon to 2.30 P.M.; 6.30 to 9.30 P.M. Sundays, 1 to 3 P.M., 6 to 9 P.M. The order permits an extension of half an hour for the consumption of liquor ordered during the period in which the sale is permitted. Spirits for home drinking cannot be purchased on Saturday or Sunday nor on other days except between noon and 2.30 P.M.

RAISING NATIONAL REVENUES. On November 25 Secretary of the Treasury McAdoo stated the sources from which he proposes to increase the income of the government, viz.: Reenactment of the emergency revenue taxation law, repeal of the tariff law putting sugar on the free list, increased taxation on individual and corporate incomes, the reduction by one thousand dollars of the income tax exemption, the surtax on incomes to begin at $10,000 or $15,000, instead of $20,000 incomes, a tax on gasoline and crude and refined oils, and a horse power tax on automobiles and other internal combustion engines.

International Film service, Inc.

Frank A. Vanderlip

Chairman of the new American International Corporation who believes that not a moment need be lost

MISSIONARY MOMENTUM. Registration at the conventions of the Laymen's Missionary Movement has in all cases exceeded the registration that was expected. The preparation at each center has been very thorough. Nineteen teams of two men each went out the Sunday before the Topeka Convention to advertise it in the churches of the near-by towns. Some churches sent more than ten per cent. of their entire membership in men to the Pittsburg Convention. The North Side Baptist Church of Chicago, which has 225 members, sent 110 men and two boys to the Chicago Convention.

CONVICTED OF DEFRAUDING THE GOVERNMENT. The first prominent case of illegal activity in this country by citizens of any of the belligerent nations to be tried in a United States court resulted in a verdict of guilty against Dr. Carl Buenz, head of the Hamburg-American Line, and three associates on the two charges of issuing manifests that were intended to deceive as to the nature and destination of the cargo, and causing collectors of ports to make and transmit to the Department of Foreign and Domestic Commerce false records. The trial showed that the enterprise had been prompted by the German Admiralty and consisted in a plan to deliver provisions and coal to German warships and commerce raiders at sea. Twelve ships altogether were sent out at a cost of about one and a half million dollars, only one of which succeeded in delivering its cargo to a German vessel of war. The government at first undertook to show that there had been a conspiracy to violate the neutrality laws of this country, but the case narrowed down to one of false manifests, and on the two counts all four defendants were found guilty on the first vote of the jury, which spent seven hours in deliberation. The case was tried in the United States District Court, New York. The defense announces that it will appeal. Assistant United States District Attorney Rodger Wood, the prosecutor, said of the verdict that it "means that the laws of the United States must be observed by the citizens of all the belligerent powers."

EXPLOSION AT THE DU PONT PLANT. On November 30 the packing plant of the Du Pont Powder Company at Wilmington, Del., was destroyed by the explosion of eight thousand pounds of black powder, thirty-one workmen being killed and a number of others being injured. The explosion left a huge crater where the building had been and set fire to a number of other buildings in the plant, but as all of the employees in a position to know the cause are among the killed it has not been possible at this writing to ascertain the cause.

DIPLOMATS DISCREDITED. Our government has requested the recall of Captain Boy-Ed and Captain von Papen, naval and military attachés, respectively, of the German Embassy, because of "improper activities in military and naval matters." The case of officials of the Hamburg-American Line is understood to have supplied the chief ground for this action. Alexander von Nuber, Consul General in New York of Austria-Hungary, may also be declared no longer acceptable to the American government. Press dispatches of December 4 state that Brand Whitlock, American Minister to Belgium now in this country because of ill health will not be permitted by the German governor of Belgium to return to Brussels. Consequently he may take up his official residence at Havre, France, the war capital of Belgium.

REFORMER WARDEN UPHELD. The experiment of Warden Osborne in prison reform government at the New York State Prison, Sing Sing, has been threatened from its inception by various interests and persons. Regardless of disagreements, the experiment is proving illuminating along many lines of prison government. It has been watched with great interest by prison reformers and prison administrators throughout the country. The County Grand Jury and a member of the Prison Commission of New York State have both investigated the prison within the last two months. The Grand Jury have found indictments against some of the prison inmates for various assaults and breaches of the laws. The commissioner recommended a change of wardens, but was overruled by the other members of the commission.

International Film service, Inc.

Dr. V. K. Wellington Koo, New Chinese Minister to the United States, and His Wife

THE CHRISTIAN HERALD is published weekly by The Christian Herald, 27 to 37 Park Row, Fourth Avenue, 8th and 9th Sts., New York City. The officers are: Otis Kreig, President and Treasurer, Bible House, N. Y. City; Chas. H. Sabin, Vice President, Bible House, N. Y. City; Theodore Wirth, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to The Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year.

CHANGE OF DATE.—It takes at least two weeks to change the date upon your subscription.

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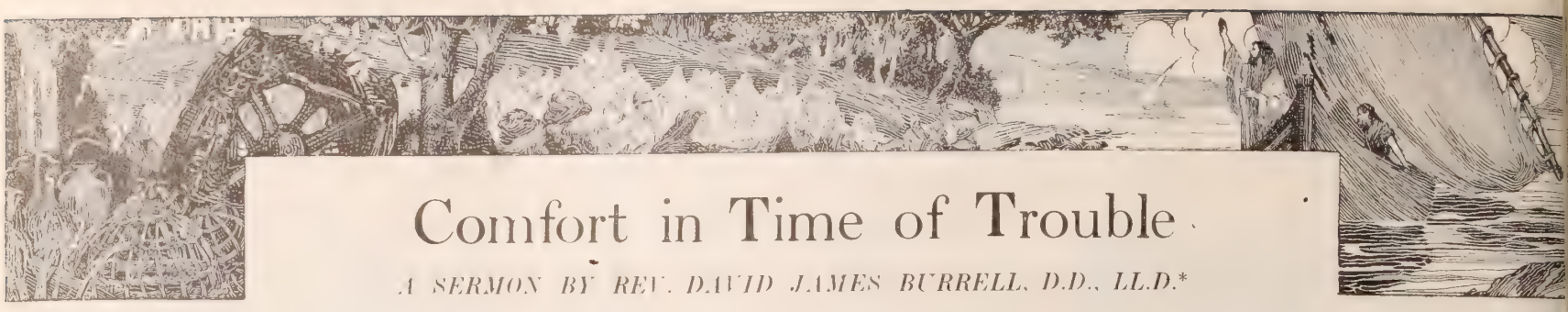
LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second Class Matter.

Entered at Second Class Rate at the Post Office Department, Ottawa.



Comfort in Time of Trouble

*A SERMON BY REV. DAVID JAMES BURRELL, D.D., LL.D.**

TEXT: Isa. 26:1-3. "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee."

SO runs the song of a tranquil mind in time of trouble. It voices the thanksgiving of a people who dwell in Salem, the City of Peace.

The song is written in four stanzas. In the first is heard an exultant boast: "We have a strong city." And the reason is given: "God hath appointed salvation to be its walls and bulwarks."

> Rise, crowned with light, imperial Salem, rise;
> Exalt thy towering light and lift thine eyes;
> The seas shall waste, the skies to smoke decay,
> Rocks fall to dust, and mountains waste away;
> But, fixed his word, his saving power remains:
> Thy realm shall last, thine own Messiah reigns!

In the second stanza we have an invitation: "Open ye the gates." The Gospel is free. Welcome is the shibboleth that shall win all people to the saving knowledge of Christ. All people? Yes, ultimately; but not yet. There is a countersign at the open gates. "Let the righteous nations that keep the truth enter in." All are loyal to the great verities and principles that center in the written and incarnate Word of God.

In the third stanza there is a promise, a wonderful promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee." And again the reason is given: "Because he trusteth in thee." Thus it is written: "Trust in the Lord and do good: so shalt thou dwell in the land; and verily, thou shalt be fed." In the fourth stanza we have an exhortation: "Trust ye in the Lord forever." And why? Because "the Lord is the Rock of Ages."

It is a great psalm! So full of faith, of implicit confidence in God's wisdom to regulate and power to control in human affairs, and of loyal devotion to him.

Observe, in the first place, that its keynote is confidence in the living God. The psalmist is not thinking of the insignificant sort of god conjured up by so-called "freethinkers," who resents no sacrilege nor cares what liberties are taken with his holy law; but of the great God who sits upon the circle of the universe, with his watch-care over the rolling stars and his eye upon the sparrow when it falls.

The God of Salem is the God of the three O's. His Omnipresence is a fact so literal that though a man were to take the wings of the morning and fly to the uttermost parts of the sea he could not escape it. His Omniscience is that of all-seeing eyes, running to and fro through all the earth to behold the evil and the good, so that the most secret imaginations of the heart are not hid from him. His Omnipotence is such that, when the Great Powers set themselves against him and take counsel together, saying, "Let us break his bands asunder and cast away his cords from us," he meets their challenge with a burst of derisive laughter.

This is the God whom the Salemites believe in: not an impersonal First Cause, not insensate Law, not an all-pervading Force; but an Omnipresent, Omniscient, Omnipotent God; with eyes to see, a heart to pity and hands of power to deliver those who call upon him.

WE are living in times that put our theology to a severe test. The creed of many a shallow thinker has been dissolved into the thinnest of thin air by the mere headlines in the newspapers. No wonder that, when half the world is on the firing-line and the other half is breathing the fumes of gunpowder, the voice of the scoffer is heard: "Where now is thy God?" A fair question: where is he?

Our answer is, Come with us: let us follow the Star until it rests over Bethlehem: and, behold, here is our God! Here is the God of Salem, whose name is Wonderful, Counselor, Mighty God, Everlasting Father, and Prince of Peace. Here is one who dwelt in ineffable glory before the world was; who heard the cry of a perishing race and bowed the heavens to come down in this guise to answer it. Here is the God who assumed humanity that he might bear our sins in his own body on the tree, and still kept his divinity so that his suffering might be vast enough to expiate the guilt of all who should believe in him. Here is the God who, having finished his atoning work and triumphed over death, passed into the heavens, where he ever liveth to make intercession for us. Here is the God who veiled and unveiled all Godhood in flesh, saying, "I and my Father are One"—the God of salvation, able to save unto the uttermost all who will come unto him: and—blessed be his name!—He is our God forever and ever!

The song of Salem is only for those who stay their hearts on the living God. The voice of the singer is attuned by faith, the faith that antidotes all spiritual maladies. One of these maladies is doubt; and doubt can never be expelled until one's soul is hid in the round-tower of infinite love, that is, "hid with Christ in God." For those who in the trenches of the Holy War are ever exposed to the corrosive gases of doubt there is no protecting mask but faith. It is the "stayed" heart that says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Another of our prevalent maladies is fear: fear of tomorrow; fear of the arrow that flieth at noonday and of the pestilence that walketh in darkness; fear of death and judgment. But if the living God be for us, who shall be against us? "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" What time I am afraid I will trust in thee!

IN a story of the Peninsular War, the writer says that the most surprising act of courage which he witnessed during the long campaign was that of a little country girl who every morning drove down the mountain road in a donkey-cart laden with commodities for the soldiers. Out in the open, along the firing-line, heedless of the roar of cannon and whistle of musketry, day by day she drove through the camp calling her wares to men sheltered behind the earth works, and, as the narrator says, "never turned hair." Is it not written, "Out of the mouth of babes and sucklings thou hast ordained praise?" One who heart is stayed on God, being in the path of duty should be —must be —immune to fear; for here is the promise: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." A man is immortal till his work is done, that is, when he is at work for God.

The third of our maladies is Worry, which is the antithesis of faith. One who truly believes in the divine watch-care is proof against "anxious thought." He can neither own trouble nor borrow it, because he is assured that "all things work together for good to them that love God."

Doubt, Fear and Worry—these are the three diseases of the soul; and the greatest of these is worry. On a winter's day at Erfurt, when to the anxious mind of Luther the Reformation was reduced to a forlorn hope, he heard a robin redbreast chirping under his window; and straightway his Master seemed to be saying, "If your Father careth for these, shall he not much more care for you, O ye of little faith?" Seeing his friend, Melancthon, near by in an attitude of like despondency, he called, "Come, Philip, let us sing 'Ein feste Burg';" whereupon two hearts, new stayed on God, gave praise in the Forty-sixth Psalm: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed and though the mountains be cast into the midst of the sea!"

These are sifting times; when men's hearts are likely to misgive them and their religion is weighed in the balance. It is no uncommon thing to hear a professing Christian say, in view of passing events, "My faith trembles," or "My faith fails me." That means simply that it was a paltry faith, an easy-going faith for summer days, a faith that never was securely stayed on God.

IT all comes to this: Do I really believe in God? In December, 1862, just before the Emancipation Proclamation, a great meeting was held by the colored people to hear Frederick Douglas, their most distinguished advocate. His subject was "The Sorrows of Slavery;" and it was not strange, under the circumstances, that he struck a minor note. He drew a picture as dark as midnight, without a gleam of hope. "My soul," he cried, "is cast down within me!" A voice in the audience was heard calling, "Frederick, Frederick! *Is God dead?*" It was the voice of Sojourner Truth, a worn-out slave woman, whose faith in the ultimate dawn of freedom had never failed her.

This is the answer of all true believers not only to the challenge from without but to the inward moan of despondency: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God! For I shall yet praise him who is the health of my countenance and my God."

Oh that our minds were more and more stayed on the living God! The trouble is that we do not half believe in him. We are not at all sure that he can manage the affairs of the world without us. It is the part of wisdom for people like us whose breath is in their nostrils to refrain from criticising the divine administration. I imagine that if the ears of our understanding were opened we should hear the Almighty saying, "Be still, and know that I am God."

There is a voice, loving but loud enough to be heard above the confused sounds of battle, "Come, my people, enter into my chamber and hide yourselves for a little moment, until the indignation be overpast." That is the divine call for these troubled days: Come, my people; hide yourselves in the round tower, shut to your doors not only against the conflict of arms, but against the clamor of the censorious, against the logomachy of worldly wisdom, against the impious challenge of unbelief; hide yourselves for a season, for a little moment, until the indignation be overpast!

So comes, at length, the great bequest: "Peace I leave with you." In his Last Will and Testament our Saviour left us this, beyond all earthly wealth: "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled; neither let it be afraid."

What shall we render unto him for his loving kindness? The least and utmost that we can do is to take of the cup of his salvation, to lift our hearts like sacramental chalices and be quiet while he fills them with the peace that passeth all understanding; and ever thenceforth to live as becometh those whose minds are stayed on God.

When Christmas Comes

By Eben E. Rexford

When Christmas comes,
And from the steeples far and near
We hear the bells ring, sweet and clear,
To welcome in the birthday morn
Of One in lowliest manger born
Who died for men and reigns a King,
All hearts take up the theme and sing
As angels sang o'er Bethlehem's hill,
Be peace on earth—to men good will,
When Christmas comes.

When Christmas comes
And holly hangs upon the wall
Of lowly home and stately hall,
Then men put by, for one brief day,
The cares that frighten peace away,—
All thoughts that vex—and festal cheer
Comes in, this best day of the year,
To gladden hearts and homes and make
Man kinder for his brother's sake
When Christmas comes.

When Christmas comes
We some way feel the whole world kin,
And friendship's fires are kindled in
Cold hearts, whose doors have long been shut.
"Come in!" rings out from hall and hut,—
"Come in, come in, this Christmas Day."
Put all old differences away.
Join hands and hearts, as all men should,
In universal brotherhood,
When Christmas comes.

When Christmas comes
Let us remember generously
The poor of earth, where'er they be,
And share with them our Christmas cheer.
As Christ would do if he were here.
And what we do for his dear sake
Be sure will fitting tribute make
To him who came to earth in love.
So may each heart its fealty prove
When Christmas comes.

* Pastor, Marble Collegiate Church (Reformed), New York City.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

At Home in the Lord

SUNDAY, December 19. John 15 : 4. "*Abide in me.*" We are called by the Lord into an inconceivable intimacy. We are not to be as vagrants who sleep upon a new doorstep every night, and who only occasionally return to an old resting-place. We are not even to be visitors upon the Lord, turning aside now and again for a brief sojourn, and then away into forgetfulness again. "She had the Lord on her visiting list!" No, not that! We are to settle down with the Lord, to rest in him, to abide in him, to make him our eternal dwelling-place. We are to be at home in the Lord.

It was said by one of the friends of James Hinton that under the influence of the strong religious devotion which made it his habit for thirty years regularly to retire three times a day for prayer and communion with God, his character gradually mellowed and softened into a marvelous realization of the Lord's presence. It was a touching word of Hinton's, "We are near home: may we be home-like!" So many of us, in our religious life, have the conventional air of visitors, not the natural homelikeness of the children of the house. We don't look as if we lived here. There is a certain awkwardness, an uneasy restraint, a suggestion that we do not know the ways and speech of the house. We have not "the glorious liberty of the children of God." We are not as the sheep which, under the perfect defense of the shepherd, "*go in and out* and find pasture." And yet this gracious intimacy, this ample freedom, are our abounding privilege in grace. We are not to remain on the frontiers of bondage, part friends and part bondslaves, half free and half bound, living in a sort of twilight of the Kingdom. We are called right into the house of light, into the Lord's immediate presence, to be guests, nay, members of the family, at his bountiful table, and to enjoy unfettered intercourse with our Head. We are invited to abide in him.

"May we be home-like." Liberty with reverence! A full intimacy, and yet inspired with the spirit of holy worship! Bringing everything to the Lord, and consulting him about everything, so that everything may shine with the light of sanctification! To know that, wherever we are, at work or at play, in the crowded street or on the trackless moor, to know that we are never away from home, and that we never stray outside God's gracious roof! This is to be at home in the Lord. J. H. J.

The Shearing Time

MONDAY, December 20. Isa. 53 : 1-12. "*As a sheep before her shearers is dumb.*" Pastor C. H. Spurgeon used to bring out the significance of this text by comparing it with the preceding verse, where we are all described as sheep astray! And here our Lord is also compared to a sheep. We "like sheep" and he as a sheep; we like sheep in our wanderings, he like a sheep in his patience; we like sheep in foolishness, but he only like a sheep for the sweet submissiveness of his spirit. When he was slandered, he replied not; when false witnesses arose, he answered them not. He kept back the natural indignation which must have come over his spirit against the injustice, the falsehood, the shameful malice of his foes. He spoke only when put on his oath, whether he was the Son of God. They sheared away everything that was dear to him, stripping him even of the tunic his mother had woven for him, but he uttered no word of complaint, no cry for vengeance.

We too have sometimes to pass through the shearers' hands. Sometimes God permits his children to be shorn of their good name, of their homes, of their property, till, like Job, they confess that as they have come naked into this world so they shall depart. It is in such a shearing-time that we may glorify our Lord by our meek endurance and patience. When the wool is left too long on a sheep, it spoils. It catches on every bush, and every briar tears off a shred. If it remains till the summer arrives, it becomes oppressive and harmful. Shearing is therefore not to be dreaded. If we become partakers of his holiness, our gains will outweigh our losses. F. B. M.

Large-heartedness a Christian Virtue

TUESDAY, December 21. Gen. 13:11. "*Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.*" The characters of Lot and Abraham furnish in contrast suggestive thoughts for our hours of meditation. After the quarrel between the herdsmen of Abraham and Lot, Abraham generously gave his kinsman the first choice of country and Lot chose the well-watered lands of the plain, which for fertility was as "the garden of the Lord." He had a right to take the best land, but the acceptance of his right revealed Lot's character as a man of avarice rather than of generosity. From this time Lot fell behind the advancing success of Abraham, not because he was unjust, but because that justness which thinks only of self is always a source of stagnation, at least in the moral realm of a man's life.

Avarice, the coveting of the best for one's self without the accompanying impulse of generous outgo to others, has spelled failure for nations and for individuals. Personal monopoly, even though it does not transcend the law, is not the road to growth. Justice that never descends to fraud, but yet never rises into generosity of self-sacrificing love, may be good as far as it goes; but it is not the highest reach of the soul and it may easily lapse into avarice, which is the rust of the soul. It may be possible to give a man a square deal and still not show to him the spirit Abraham showed to Lot, the spirit of bigness and love that does not stop to measure its gifts.

George Matheson has pointed out that in the Epistle to the Hebrews the upper sanctuary is set apart for "the spirits of just men made perfect," which may also be rendered "the spirits of just men made generous." It is good to be just; it is even better to go on past justice to its excess, which is love. The Pharisees pointed to their legal righteousness, but Jesus condemned them for their lack of humanity; the former they were right in doing, but the latter would have given them a place in the kingdom of Christ, where there is a larger and a more spacious life than that of merely obeying rules.

Am I just but not generous? Does my daily life lean toward avarice or toward love? Am I like Lot, or like Abraham? C. S. C.

Fidelity in Christian Service

WEDNESDAY, December 22. John 17 : 1-13. "*I have glorified thee on the earth; having accomplished the work which thou hast given me to do.*" Only the Lord himself could say this in perfect sincerity, and with no fear of his utterance being challenged; but we should consider these great words as giving us all our life-purpose. In these days, the world is full of mighty deeds. Are we acting as strongly, as bravely, as self-denyingly for Christ our Lord? These men are doing what their countries have asked of them; are we doing all that our Saviour has assigned and expects? Shall we, at the end of life, be able to say that the assigned work has been discovered and done, and the appointed errand accomplished?

But remember that the work sometimes means passively waiting, or suffering, or enduring the cross with its shame. To a large extent this was the work appointed for our Lord. "It takes all sorts to make a world." In war some are soldiers, some sailors, some airmen; but the doctors and nurses, the commissariat and intelligence departments, are quite as necessary; and so it is in the great warfare of the Church. All service is not active or conspicuous. The sappers and miners in the trenches are preparing the way to victory. "They also serve who only stand and wait." Every prayer is a deed. Every virtue that we possess tells in the great sum. "The song that nerves a nation's heart is in itself a deed." Let us find our work and carry it through to a noble finish, that at the close of life we may hear the "well-done" which is spoken to the faithful servant. F. B. M.

The Visions of the World of Faith

THURSDAY, December 23. II Kings 2 : 12. "*My father, my father, the chariots of Israel and the horsemen thereof.*" Ruskin once said that the greatest thing any human being can do is to see something and then go and tell what he has seen in a plain way. The Bible is full of the visions of men, the tellings of what they have seen. Many of the Old Testament heroes and prophets received their chief right to instruct the people through the things they had revealed to them. Elisha was one of these.

Visions and clear views of God and his dealings with us are not for prophets alone. They are for us, and they often mark the way of our spiritual progress. We may not see chariots and horsemen; but we can see the things that belong to the world of faith, if our eyes are pure enough.

A man took his son to the city to be operated upon for a severe eye trouble. The physician and the city specialist said that the operation must be accomplished at once, or the boy would be blind. The father, who was a devoted believer in prayer, went to his room and in his extreme need laid the matter before his God. It was not long, he testified, before he seemed to see his boy playing about with perfect sight. The man rose from his knees and went to the office of the specialist and said, "We shall not need the operation." He took his boy home and that very day his complete recovery began. This was a modern spiritual vision in the realm of prayer. The writer can vouch for the veracity of the incident, for he was the boy.

These visions and assurances of the reality of God keep men alive. They restrain us when we would sin. Did not Paul say in a moment of need, "Have I not seen Jesus Christ?" Moses was never the same man after he saw God "face to face." The clear vision of divine purpose is needed not only in the great decisions of life, but also for the every-day task.

C. S. C.

Safe Traveling with Christ as Comrade

FRIDAY, December 24. II Tim. 1 : 11-18. "*He is able to keep.*" "*That good thing which was committed to thee, keep.*" There is a double deposit here. The same Greek word is used in each case. First, we make a deposit of ourselves to Christ. We entrust him with all we are and have. In this world, where so many pitfalls and snares lie in the path, and so many enemies lie in wait, it is a wise and comfortable policy to commit the keeping of our souls to the custodianship of our Lord; and the longer we trust him the more we become confident of his infinite trustworthiness. We come to know him whom we have trusted. It is as when a traveler leaves his hotel in the morning with an untried guide to make some difficult mountain-climb. The longer they travel together the more sure he becomes that he has not made a mistake in his selection. So the longer we travel under Christ's convoy, the happier we become, and the more confident.

But if we trust Christ, he also will trust us. As Ezra, by the river Ahava, entrusted to his followers the sacred vessels which had been restored to the Jews from the treasure-house of the Babylonian deities, so our Lord entrusts to us treasures of immeasurable value. And adapting the ancient words of the great statesman and leader we may hear Christ say, as he hands us the Scriptures, the Lord's Day, the Holy Supper, the doctrines of the Evangel: "Ye are holy unto the Lord, these vessels are holy also. Watch ye, and keep them, until ye weigh them at Jerusalem, in the chambers of the house of the Lord." F. B. M.

He Knoweth and Careth for His Own

SATURDAY, December 25. II Tim. 2:19. "*The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*" The all-wise Architect of man's life, death and everlasting future never changes his plans or materials for the edifice. The original design will be carried forward; the foundation standeth sure and when the capstone is placed the universe will shout, "Victory unto him who loved us and who knoweth them that are his." Christ is the chief cornerstone and the prophets and apostles are in the foundation. All men are invited to build upon this rock foundation instead of the shifting sands of time. Wars, floods, famine, earthquakes and the burning of cities make no changes in the divine plan. When a million perish on the battlefields of Europe, or a hundred thousand in the floods of China, or in an entire city, like St. Pierre, licked up by a volcano, death is the same to each one as though only one person had passed on. Human destiny is not affected by numbers.

Death is not what Charles Frohman said it was, "a great or beautiful adventure." The Christian knows that death will usher him into the many-mansioned home. It is not an adventure, but a certainty. God's laws and government are the same forever, and his words of revelation are the only sufficient guide. E. W. C.

The Wonder City of the Euphrates

By MAYNARD OWEN WILLIAMS—Photographs by the Author

CONCLUDED

SOME of the restoration work accomplished by the archeologists at Carchemish is little short of marvelous. For those who like picture puzzles, excavation and restoration ought to be an interesting diversion. Mix ten puzzles together, throw in some extra pieces to add to the excitement, and then lose half of the entire mass, and you have a simplified parlor variety of restoration. Mr. C. Leonard Woolley, after years of work in Egypt and Nubia, does some restoration work that is wonderful to witness. Some of the restored statues are made up of two hundred fragments, which were found within a hundred yards or so of the main part, and after lying in the store-room until enough pieces are found, are put together in their original form. There are in the store-room now a score of statues in hundreds of pieces, waiting for enough more pieces to be discovered to enable a faithful restoration to be made. As the Romans and Greeks may have used these pieces to scare away jackals, or to "skip" on the waters of the Euphrates, there is a fair chance that some of these statues will never be perfectly restored until the Venus di Milo finds her arms, and the Victory of Samothrace her head. The fact that war has come at this time may not only stop the work of science, but bring about the destruction of this incomparable collection of Hittite relics as well.

As but a small portion of the "royal city" has been excavated so far, there is every possibility that Carchemish will prove to be to Hittite excavation what Knossos was to Cretan archeology—a treasurehouse of the best in the art and sculpture of the period. Warring empires will scarcely take the trouble to destroy ruins which have already survived twenty-five centuries of war, so long as those ruins lie beneath the ground.

With four more years' funds assured them, the excavators had every reason to congratulate themselves, not only on what they have discovered, but also on what they could reasonably expect those four years to produce. Carchemish had already gained a reputation as a new center of interest, and kodak-carrying, antique-buying, hotel-haunting tourists were already disturbing the excavators at their work. With the opening of the Bagdad Railway (which should have come in a year) Mesopotamia could rank with those other lands that have been reclaimed from Father Time by patient study and hard work.

THE excavation of the necropolis brought forth many interesting finds. Mr. Lawrence, in a letter to me, describes them in the following way:

"We dug out a cemetery of about two hundred tombs, with very wonderful beads, cylinder seals, scarabs, ivories, gold and silver work, bronze bowls, terra cottas, and painted pottery. We also dug out the only known pottery kiln of painted neolithic wares."

Although the tombs of the necropolis had been rifled at an early date, a great deal that is new was learned about the burial customs of the Hittites. Graceful vases, simple in design and undecorated, held the ashes of the cremated body, together with any trinkets the person was wearing at the time of death. A small vase, about a foot high, was enclosed in a footed vessel of cylindrical shape, which was beautifully decorated in patterns like those of Crete and Cyprus. Around the middle vessel were grouped various dishes containing burial gifts or oil, most of them plain, but some of beautiful shape and as thin as modern china, though unglazed. It can well be seen that these two vessels would protect the ashes from dampness from below; but as both were open at the top, there was a large cover, like an enormous bowl, inverted over the other two vessels.

An interesting feature of the burials was that, in the case of children, little pottery toys were buried with them—grotesque little figures of rough clay, evidently the dolls of three to five thousand years ago. For the boys there were horses, with funny little riders astride the front shoulders, and their legs merging into the bodies of their spirited mounts. For the girls there were figures of women, whose heads were well finished, with the regulation eyes, ears and nose, but whose bodies became less and less distinctive toward the bottom, till at the feet they were mere cylinders.

That the Hittites were in constant communication with other nations is shown by the fact that Egyptian scarabs and amulets, Phœnician pottery, and Greek terra cotta figures are found in the tombs of different periods. Bronze daggers and jewelry are fairly common, and Woolley proudly showed me a safety pin, three thousand years old, that wou still work. Some stone age pottery, with the ver ancient emblem of thunder or of the weather god, wa found in its original kiln.

ONE of the stone scarabs is of such exquisite desig and finish that it seems to have been made of gu metal. There is not a flaw in it, and the seal, whic shows a griffin, a lion, and a bull, is among the mo perfect ever found. No one can tell what tools we used in doing such wonderful work. The excavato told me it could probably not be duplicated by an living lapidary. I was surprised by the statemer that possibly several skilled slaves gave their who lives to the making of th one scarab seal.

One of the earliest Hittit finds was the most interestin as well as the most promising It is the so-called "Inscriptio of Tarkudimme." So perfec is this knob for the handle a sword or dagger—which wa made of silver, and inscribe with the figure of Tarkudimm and a bilingual inscription i cuneiform and Hittite cha acters—that for a long time i was considered spurious. Afte thirty years, it is still the mos perfect and longest bilingua ever found, containing si Hittite characters, which hav never been deciphered.

So far, over three hun dred characters have come t light, so that even if the si on the inscription of Tarku dimme could be determined they might not give much ad vantage in solution. Th earlier the inscriptions are the more perfectly they ar carved. As time went on, a cursive form of writing wa practiced, and later inscrip tions even show the sign turned the wrong way, whic leads one to think that a simpler alphabetic system, possibly the Aramaic, wa taking the place of the older pictographic hieroglyph There have been found two possible clues to the lan guage since the dagger handle was discovered. On is a brief bilingual poorly preserved. The other is a trilingual in cuneiform, Egyptian and Hittite, bu only one cuneiform character is found upon it, an the Hittite characters are badly damaged.

HITTITE inscriptions have been found at Babylo and at Nineveh, so that it is quite possible tha a useful bilingual—a sort of Hittite Rosetta stone— may be found at any time. Apropos of this reasoning, it is interesting to note that in Jerusalem today the fifth chapter of St. John can be seen translated int sixty-five different languages and posted up at the entrance to the Pool of Bethesda. In America, only patent medicine firms print bilinguals. In Syria, today as in the past, a man must know several languages if he is to understand and be understood Hence there is every reason for bilinguals, and this condition has probably always existed in this bridge land between Europe, Asia, and Africa.

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Excavators Uncovering the Hittite Finds in the Mound of Carchemish

Excellent Specimens of the Figure Work. Also Longest Hieroglyphic Inscription Found

A Group That Pictures Some Mythologic Tale of This Ancient People

Rhoda's Wedding Present

By IDA ALEXANDER

WHENEVER things were at their worst as they quite often were in the Norwood family—some one was certain to remark, cheerfully, "Oh, well, never mind! Perhaps Uncle John'll send something. I shouldn't wonder a bit!"

Uncle John was the one really wealthy relative on either side, a bachelor, reported to be eccentric. As Roland remarked, there was no telling what he would do. And the comforting thought of what he could, and might, always helped them over hard places.

It carried them through the season when the twins had scarlet fever. It was a hard enough time, too. They were under quarantine, and there was never an abundance of money. But the thought of Uncle John just about to give largess, as it were, lent a dashing rainbow to their clouded sky. In due time the twins recovered, and the old routine went on as if there never had been a break. There were, as Roland said, "a raft of bills." But, as he hastened to add, "We'll get them paid somehow." And so they did.

Half a dozen times more, in the memory of the youngest Norwoods, Uncle John was put forth, a bolster for their slipping faith. Not that they ever appealed to him; they never did; and not that he came without appeal; he had never done so. In one fashion or another, the Norwoods always managed to help themselves. But the hand ever about to help them seemed just the thing the happy-go-lucky family needed.

Roland worked his way through college, feeling that mighty hand about ready to assist him when difficulties mounted up. Sickness, poverty, various ills, the old man's name had been called upon to cure. Now it was to be conjured up for a pleasant happening.

For Rhoda was engaged to be married—to a poor man, too—that is, in money. In youth, strength, hope, faith and goodness he was opulent indeed. But he hadn't much money. They sighed a little the first time that thought was voiced. The pleasant smile of the mother fell on the little group immediately.

"No," she echoed, "no, Will hasn't much money. But—neither have we! We've always been short of it—and happy! Haven't we, children?"

The Norwood who had failed to join in the enthusiastic cry of assent that answered her would have been a changeling indeed.

"I think Rhoda'll be just as happy," went on the mother, "as if they had a lot of money. And perhaps more so."

"But wouldn't you," began Betsy, looking up with serious,, questioning eyes from the long piece of hemming, "like them to start in with a home of their own, mother? Just so they wouldn't be bothered with rent?"

The mother considered a moment before she replied. Rent time had arrived with unfailing regularity, through good times and bad. But

"No, I don't think I'd want Will and Rhoda to wait until they had a home of their own," she decided, finally. "If they had it now, I'd be glad enough. But I wouldn't deprive them of the happy, pleasant years they'll have winning it together."

She paused and gazed reflectively out of the window. What she saw deepened the smile that seldom left her pleasant face for any length of time.

"Still," Betsy confided to the twins after their mother left the room, "I'd like it better if they were going to a home of their own."

"Well," cried the twins in one breath, "maybe Uncle John'll send us something!"

"No," said Betsy. "He doesn't even know about it."

"How do you know he doesn't know?"

"I heard mother and father talking it over. And they decided not to mention it—said it looked too much like hinting."

"O-h-h!" comprehended the twins at once.

"And so," said Betsy, "you see there's no hope from Uncle John."

No hope from Uncle John! The twins worried that thought under their breath. It was enough to take the courage of any Norwood away. Their faces took on some of the gloom of the despondent Betsy.

"That's why I spoke of the home," Betsy went on. "I thought maybe mother'd change her mind and write to him, or let Rhoda. Uncle John could give them a little home—just as easy!"

"Just as easy!" echoed the twins. "Betsy, why don't you write to him?"

"Mother might not like it."

"But if he gave Rhoda a home," argued the twins, "she'd like that."

It is a simple matter to persuade any one to follow his own inclination. The scruples of Betsy were silenced and the letter written.

The time between its writing and the reply was a nervous one to the three conspirators. They often talked over what fruit their venture might bring forth.

"Maybe it'll be diamonds!" rejoiced the twins. "Heirlooms!"

"I hope it'll be a check," said Betsy; "a nice big check."

At last a letter arrived, stamped from Uncle John's home town. But it was not in his cramped, old-fashioned hand. They looked at it wide-eyed, and something like fear settled on their faces.

"Suppose—suppose Uncle John should be dead!" Betsy gasped.

She seized the letter and tore it open. They devoured it with their eyes. Then they flew up to the house together, Betsy waving the letter like a flag of victory.

Their mother and father looked up, mildly surprised, from their letters, as the girls rushed in.

"Mother! Father!" they cried together. "Rhoda's going to get ten thousand dollars from Uncle John for a wedding present! Ten thousand dollars! Think of that!"

Their news brought forth as much surprise as they had hoped—joy, too.

"Money's a great blessing, wisely used," said the father.

The mother read the letter slowly and carefully. When she had finished, she looked up and dashed their hopes, to a certain extent.

"Cousin Martha doesn't say positively that ten thousand dollars is to be sent to Rhoda," she said. "She merely says that he gave that much to Etta when she was married, and that she thinks he'll send a like sum to Rhoda."

"'Feel certain he'll send that much to dear Rhoda," corrected Mr. Norwood, scanning the letter.

"Well, 'certain' is pretty sure," said Betsy.

"How did you come to think of writing to Uncle John?" queried the mother. "Father and I had not intended to tell him until after the wedding. But, of course, you didn't know."

"I did know," said Betsy, and forthwith confessed and was forgiven.

When Rhoda came home, there was further and greater rejoicing, and the glad news was telephoned at once to Will.

"I can hardly wait for Will to come tonight," said the mother. "Poor boy! it will be a weight off of his shoulders. Ten thousand dollars is a good start for a young couple."

The father smiled.

"About nine thousand nine hundred more than we had, mother," he said.

"And we managed all right," she answered. "I pray they'll be as happy as we've been."

That night they held a family conclave, with the new member of the family added, and only one away—Roland, who was practicing law in an adjoining county. But the news had been sent to him.

"It's a little fortune," said Will. "Perhaps the heiress will want to call off the engagement!"

"Then she wouldn't get the money!" cried Betsy, at which they all laughed.

"But it is a whole lot of money," Will went on. "Think of how long it would take me to save that. Why, it would take me almost ten years to earn it, at my present pay!"

"Yes, it's a nice little sum," said the father. "How do you children intend to use it?"

"That's for Rhoda to say," answered Will, when she did not speak.

Rhoda gazed off into distance and it was some time before she replied.

"I met Myrtle King today, and told her about it. I suppose I shouldn't have done it—it just slipped out."

A little silence greeted her words. Myrtle King, with her fashionable apparel and aspirations, had never been a favorite in the little house, though she had called occasionally, and "set them all by their ears," as Roland said.

"And what did Miss King advise?" asked the father, dryly.

A glance—an amused glance of understanding flashed from face to face. Rhoda caught it. Seldom was she precluded from such things. Her face flushed and she spoke petulantly.

"She said she'd buy the old Crocker place and entertain and have some good times."

Again a disapproving silence fell, like a period to her words.

Betsy spoke first.

"You couldn't entertain much on a hundred dollars a month!" she said, bluntly.

"The house is only six thousand dollars—a great bargain. She says it cost over twelve. But when—"

"When the Crockers took to squabbling," finished the father, "when Alton Crocker found he had no home life, he decided to let the old home go, too. I don't know that I blame him. But—it's a pity."

"It's a pity I'll profit by," reasoned Rhoda. "Myrtle says I'm a fool, if I don't. And, putting two thousand by, that leaves two thousand dollars for the entertaining that all of you think so foolish."

"Nobody said so, my dear," said the father. "And indeed we would be wrong to say one word. The money is your own. You must do as you think best."

But the tone was not cordial.

"Well, I'd like to have some good times and give parties and everything," went on Rhoda, "even if

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The President's Message

The Christian Herald surrenders the space in this issue, usually occupied by the Editorial Forum, to the President's Message.]

AT the opening of the Sixty-fourth Congress on Tuesday, December 7, for the second day of the session, President Wilson read his message on preparedness to a joint session of both bodies in the Hall of the House of Representatives. The message which is one of the most memorable in the country's history, opens with a reference to the wide extent of "the war of nations on the other side of the sea," which has altered the whole face of international affairs, "and now presents a prospect of reorganization and reconstruction such as statesmen and peoples have never been called upon to attempt before." Neutrality, the message explains, was our manifest duty. We had no part or interest in the policies that precipitated the conflict, and if a universal catastrophe was to be avoided it was necessary that the area of destructive war should be limited, "and that some part of the great family of nations should keep the processes of peace alive, if only to prevent collective economic ruin and the breakdown throughout the world of the industries by which its populations are fed and sustained." In this neutrality the states of America have become conscious of a new and more vital community of interest and moral partnership in affairs, and also more clearly conscious of the many common sympathies and interests and duties which bid them stand together.

Regarding the present attitude of the United States towards the American republics south of us, the message has a significant paragraph:

"There was a time in the early days of our own great nation and of the republics fighting their way to independence in Central and South America when the government of the United States looked upon itself as in some sort the guardian of the republics to the south of her as against any encroachments or efforts at political control from the other side of the water; felt it its duty to play the part even without invitation from them. . . . But it was always difficult to maintain such a role without offense to the pride of the peoples whose freedom of action we sought to protect, and without provoking serious misconceptions of our motives, and every thoughtful man of affairs must welcome the altered circumstances of the new day in whose light we now stand, when there is no claim of guardianship or thought of wards, but, instead, a full and honorable association as of partners between ourselves and our neighbors, in the interest of all America, north and south. Our concern for the independence and prosperity of the states of Central and South America is not altered. We retain unabated the spirit that has inspired us throughout the whole life of our government and which was so frankly put into words by President Monroe. We still mean always to make a common cause of national independence and of political liberty in America. But that purpose is now better understood so far as it concerns ourselves. It is known not to be a selfish purpose. . . . All the governments of America stand, so far as we are concerned, upon a footing of genuine equality and unquestioned independence."

After a reference to the recent meeting in Washington of the representatives of the western republics, the message passes to the great question of national defense, which the President says, "lies at the very front of my whole thought as I address you today." Continuing (the italics are ours), he says:

"No one who really comprehends the spirit of the great people for whom we are appointed to speak can fail to perceive that their passion is for peace, their genius best displayed in the practice of the arts of peace. *Great democracies are not belligerent. They do not seek or desire war.* Their thought is of individual liberty and of the free labor that supports life and the uncensored thought that quickens it. Conquest and dominion are not in our reckoning, or agreeable to our principles. But just because we demand unmolested development and the undisturbed government of our own lives upon our own principles of right and liberty, we resent, from whatever quarter it may come, the aggression we ourselves will not practice. *We insist upon security in prosecuting our self-chosen lines of national development.* We do more than that. We demand it also for others. We do not confine our enthusiasm for individual liberty and free national development to the incidents and movements of affairs which affect only ourselves. We feel it wherever there is a people that tries to walk in these difficult paths of independence and right.

"Out of such thoughts grow all our policies. *We regard war merely as a means of asserting the rights of a people against aggression. And we are as careful, always, to condemn or dictatorial power within our own nation as of aggression from without. We will not maintain a standing army except such as are necessary in times of peace as in times of war, and we shall always see to it that our military peace establishment is no larger than is actually and continuously needed for the uses of days in which no enemies move against us. But we do believe in a body of free citizens ready and sufficient to take care of themselves and of the governments which they have set up to serve them.* In our constitutions themselves we have commanded that 'the right of the people to keep and bear arms shall not be infringed' *and our confidence has been that our safety in times of danger would lie in the rising of the nation to take care of itself as the farmers rose at Lexington.*

"But war has never been a mere matter of men and guns. It is a thing of disciplined might. If our citizens are ever to fight effectively upon a sudden summons, they must know how modern fighting is done, and what to do when the sum mons comes to render themselves immediately available and immediately effective. And the government must be their servant in this matter, must supply them with the training they need to take care of themselves and of it. The military arm of their government, which they will not allow to direct them, they may properly use to serve them and make their independence secure,—and not their own independence merely but the rights also of those with whom they have made common cause, should they also be put in jeopardy. *They must be fitted to play the great role in the world, and particularly in this hemisphere, for which they are qualified by principle and by chastened ambition to play.*

"It is with these ideals in mind that the plans of the Department of War for more adequate national defense were conceived, which will be laid before you, and which I urge you to sanction and put into effect as soon as they can be properly scrutinized and discussed. They seem to me the essential first steps, and they seem to me for the present sufficient.

"They contemplate an increase of the standing force of the regular army from its present strength of five thousand and twenty-three officers and one hundred and two thousand nine hundred and eighty-five enlisted men of all services to a strength of seven thousand one hundred and thirty-six officers and one hundred and thirty-four thousand seven hundred and seven enlisted men, or *141,843*, all told, all services, rank and file, by the addition of fifty-two companies of coast artillery, fifteen companies of engineers, ten regiments of infantry, four regiments of field artillery, and four aero squadrons, besides seven hundred and fifty officers required for a great variety of extra service, especially the all important duty of training the citizen force of which I shall presently speak, seven hundred and ninety-two non-commissioned officers for service in drill, recruiting and the like, and the necessary quota of enlisted men for the Quartermaster Corps, the Hospital Corps, the Ordnance Department, and similar auxiliary services. . . .

"By way of making the country ready to assert some part of its real power promptly and upon a larger scale, should occasion arise, *the plan also contemplates supplementing the army by a force of four hundred thousand disciplined citizens*, raised in increments of one hundred and thirty-three thousand a year throughout a period of three years. This it is proposed to do by a process of enlistment under which the serviceable men of the country would be asked to bind themselves to serve with the colors for purposes of training for short periods throughout three years, and to come to the colors at call at any time throughout an additional furlough period of three years. This force of four hundred thousand men would be provided with personal accoutrements as fast as enlisted and their equipment for the field made ready to be supplied at any time. They would be assembled for training at stated intervals at convenient places in association with suitable units of the regular army. Their period of annual training would not necessarily exceed two months in the year. . . . I, for one, do not doubt the patriotic devotion either of our young men or of those who give them employment,—those for whose benefit and protection they would in fact enlist. I would look forward to the success of such an experiment with entire confidence.

"At least so much by way of preparation for defense seems to me to be absolutely imperative now. We cannot do less."

The message then refers to the program of the Secretary of the Navy which the President submits simultaneously. Concerning it the President says:

"It seems to me very clear that it will be to the advantage of the country for Congress to adopt a comprehensive plan for putting the navy upon a final footing of strength and efficiency and to press that plan to completion within the next five years. . . . The program we lay before you contemplates the construction within five years of 10 battleships, 6 battle cruisers, 10 scout cruisers, 50 destroyers, 15 fleet submarines, 85 coast submarines, 4 gunboats, 1 hospital ship, 2 ammunition ships, 2 fuel oil ships, and 1 repair ship. It is proposed that of this number we shall the first year provide for the construction of 2 battle ships, 2 battle cruisers, 3 scout cruisers, 15 destroyers, 5 fleet submarines, 25 coast submarines, 2 gunboats, and 1 hospital ship; the second year, 2 battleships, 1 scout cruiser, 10 destroyers, 4 fleet submarines, 15 coast submarines, 1 gun boat, and 1 fuel oil ship; the third year, 2 battle ships, 1 battle cruiser, 2 scout cruisers, 5 destroyers, 2 fleet submarines and 15 coast submarines; the fourth year, 2 battle ships, 2 battle cruisers, 2 scout cruisers, 10 destroyers, 2 fleet submarines 15 coast submarines, 1 ammunition ship, and 1 fuel oil ship; and the fifth year, 2 battle ships, 1 battle cruiser, 2 scout cruisers, 10 destroyers, 2 fleet submarines, 15 coast submarines, 1 gunboat, 1 ammunition ship, and 1 repair ship. The Secretary of the Navy is asking also for the immediate addition to the personnel of the navy of seven thousand five hundred sailors, twenty-five hundred apprentice seamen, and fifteen hundred marines."

ON this subject the President adds, "If this full program should be carried out we should have built or building in 1921, according to the estimates . . . an effective navy consisting of 27 battleships of the first line, 6 battle cruisers, 25 battle ships of the second line, 10 armored cruisers, 13 scout cruisers, 5 first-class cruisers, 3 second-class cruisers, 10 third-class cruisers, 108 destroyers, 18 fleet submarines, 157 coast submarines, 6 monitors, 20 gunboats, 4 supply ships, 15 fuel ships, 3 tenders to torpedo vessels, 4 transports, 8 vessels of special types and 2 ammunition ships. This would be a navy fitted to our needs and worthy of our traditions."

The message then urges the necessity for the development of a great merchant marine. "It is high time we repaired our mistake and resumed our commercial independence on the sea." We must now use the ships of other nations, as we have not enough ships of our own to handle our own commerce. We are not likely to be permitted to use even the ships of other nations in rivalry of their own trade, and are without means to extend our commerce even where the doors are wide open and our goods desired. Such a situation is not to be endured. We must be our own carrier on the seas. We can develop no true or effective American policy without ships of our own—no ships of war, but ships of peace, carrying goods and carrying much more; creating friendships and rendering indispensable services to all interests on this side of the water." Proposals will be made to Congress for the purchase or construction of ships to be owned and directed by the government.

THE President explains that plans for army and navy increase will involve expenditures that will considerably extend the estimated revenues of the government. The additional revenues required for the fiscal year of 1917 are estimated at $93,800,000. The obvious moral of the situation he considers, "... that it is a plain counsel of prudence to continue all of the present taxes or their equivalents, and confine ourselves to the problem of providing $112,000,000 of new revenue, rather than $297,000,000" —which would represent the financial deficit in the event of the emergency revenue act and the present duty on sugar being discontinued. The President believes that instead of issuing bonds for the new revenue, we should "pay as we go" and raise by internal taxation, the greater part or even the whole from the income tax. This could be accomplished by "somewhat lowering the present limits of exemption and the figure at which the surtax shall begin to be imposed, and by increasing, step by step, throughout the present graduation the surtax itself." Additional sources of revenue are suggested, including a 1c per gallon tax on naphtha and gasoline, a tax of 50c per horse-power on automobiles and internal explosion engines, a stamp tax on bank checks, a tax of 25c per ton on pig iron and a tax of 50c per ton on fabricated iron and steel.

Reverting to the question of national defense and preparedness the message says:

"I have had in my mind no thought of any immediate or particular danger arising out of our relations with other nations. *We are at peace with all the nations of the world, and there is reason to hope that no question in controversy between this and other Governments will lead to any serious breach of amicable relations*, grave as some differences of attitude and policy have been and may yet turn out to be. I am sorry to say that the gravest threats against our national peace and safety have been uttered within our own borders. There are citizens of the United States, I blush to admit, born under other flags, but welcomed under our generous naturalization laws to the full freedom and opportunity of America, who have poured the poison of disloyalty into the very arteries of our national life who have sought to bring the authority and good name of our Government into contempt, to destroy our industries whereve they thought it effective for their vindictive purposes to strike at them, and to debase our politics to the uses of foreign intrigue. Their number is not great as compared with the whole number of those sturdy hosts by which our nation has been enriched in recent generations out of virile foreign stocks; but it is great enough to have brought deep disgrace upon us, and to have made it necessary that we should promptly make use of processes of law by which we may be purged of their corrupt distempers. America never witnessed anything like this before . . . But the ugly and incredible thing has actually come about and we are without adequate federal laws to deal with it. I urge you to enact such laws at the earliest possible moment and feel that in doing so I am urging you to do nothing less than save the honor and self-respect of the nation."

Continuing, the President refers to another phase of this subject, and says:

"There are some men among us, and many resident abroad who, though born and bred in the United States and calling themselves Americans, have so forgotten themselves and their honor as citizens as to put their passionate sympathy with one or the other side in the great European conflict above their regard for the peace and dignity of the United States. They also preach and practice disloyalty. No laws, I suppose, can reach corruptions of the mind and heart; but I should not speak of others without also speaking of these and expressing the even deeper humiliation and scorn which every self-possessed and thoughtfully patriotic American must feel, when he thinks of them and of the discredit they are daily bringing upon us."

A prime necessity at present, the President considers to be the mobilization of our economic resources. In view of the important changes that may be expected in the near future, "when peace has returned to the world and the nations of Europe once more take up their task of commerce and industry," the President asks the privilege of addressing Congress later in the session, when he will discuss the new problems as they arise. Meanwhile, he suggests that the transportation problem should be given serious and immediate consideration, and that a commission of inquiry should be appointed to canvass the whole question, as it is one which "lies at the very foundation of national efficiency."

The closing paragraph of the message sounds a note, not of aggressiveness, but of peace.

"For what we are seeking now, what in my mind is the single thought of this message, is national efficiency and security. We serve a great nation. We should serve it in the spirit of its peculiar genius. It is the genius of common men for self-government, industry, justice, liberty and peace. We should see to it that it lacks no instrument, no facility or vigor of law, to make it sufficient to play its part with energy, safety, and assured success. In this we are no partisans but heralds and prophets of a new age."

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Plant Grows Like Cross

N the public library in Marquette, Mich., there is a plant which is growing in the shape of a cross. Three years ago Peter Dolf, the stodian, had a clover patch. Out of sprang the stalk of a strange plant hich grew upright until this last sum- er, when two shoots branched out ar the top at right angles with the lk and formed a cross. A number amateur botanists from the Northern ate Normal School examined the ant, but nobody seems to know what is. Mr. Dolf does not remember anting anything but clover seed in s plot. All plants reflect the beauty God's nature. The flowers are the quisite specimens of his handiwork, d expressions of his love. e himself in Christ is the Rose of Sharon, and the ly of the valley." He is e one of whom the prophet us spoke: "I will raise up r them a plant of renown." ir lives, like the plant in e library, should grow after e similitude of the cross, the mbol of Christ's sacrificial ve, and we should share this irit of the apostle: "*God bid that I should glory, save the cross of the Lord Jesus hrist, by whom the world is ucified unto me, and I unto world.*" (*Gal. 6 : 14.*)

Noted Explorer Dead

IR ALLEN WILLIAM YOUNG, one of the last rvivors of the Franklin arch Expedition, died in ndon recently at the ripe e of fourscore years. He tered the merchant marine 1846, commanded three oopships in the Crimean ar, rendered important ser- ce to the British crown, and ceived many honors and dec- ations from his own and reign governments. The ser- ce for which he will be long- t remembered is that of vigating officer of the good ip Fox in the historic search r the records of Sir John ranklin, who had perished in Arctic expedition. On ay 19, 1845, Sir John Franklin started om England to penetrate to Bering rait from Lancaster Sound. On the st side of King William's Land the ips were beset, and Franklin died ne, 1847. The survivors abandoned e ship and all perished. At the dead lence of the Franklin expedition the hole world became alarmed, and many arch expeditions were sent out. One these under Collinson and McClure iled from Plymouth to Bering Strait 1850. Fastened in the ice on its stern drifts this expedition had to be scued by Sir Edward Belcher the fol- wing season. After waiting and griev- g for ten years, Lady Franklin sent t the Fox to make a last effort to nd traces of her husband. Sure ough in their search from 1857 to 59 they found many relics among the skimos of Boothia, and in a cairn in ort Victory found the record which told e story of the lost explorers. Sir llen William Young was the navigating ficer of the Fox on this voyage. In 79-80 one of the United States search peditions under Lieutenant Schwatka und evidence that Franklin had really mpleted the discovery of the North- est Passage. The veteran seaman nd Arctic navigator was of the same ge when he died as Moses when he spoke to Pharaoh: "*And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.*" (*Ex. 7 : 7.*)

Fraudulent Wolf-Scalp Bounties

IT is reported that the state of Wisconsin has been swindled out of $500,000 in the past few years in giving bounties to hunters for wolf scalps never taken. Two former presidents of villages were fined recently, one $240 and the other $120, for issuing false certificates to men who had not killed any wolves. The investigation revealed the fact that they themselves got five dollars of the bounty for every bogus scalp. There were wolves in Palestine that, like those in Wisconsin, killed and ate the sheep. The faithless ones charged with guarding the sheep from the wolves, and the words of the Great Shepherd about them, typify the betrayal of trust of the officers of the law in Wisconsin, whose business it was to protect the sheep from the wolves, but who let the wolves take the sheep, and sold their honor for a wicked bribe. "*But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.*" (*John 10 : 12, 13.*)

Mother Attends School with Her Infant

BECAUSE *she had no place to leave her baby when she attended night school, the school authorities of Cincinnati granted Mrs. George Ceka a special permit to take her six-months-old baby to school with her. Among the five thousand night students in Cincinnati, and perhaps in the nation, she is probably the only mother who attends public school with her baby nestled by her side while she studies her lessons. The baby is a good little boy and gives no one any trouble. Mrs. Ceka is a widow, and had to have a better knowledge of English to fit her for her work, and had no one with whom to leave the child. This is a beautiful example of a determined search for truth. Mrs. Ceka realizes the importance of the statement that "wisdom is better than rubies, and all things that may be desired are not to be compared to her." (Prov. 8:11.)*

Angry Storm Drowns Five

SEVEN men went out of Jamaica Bay, New York, into the big ocean in the nineteen-foot dory Elk on a fishing trip the other day. The wind blew fiercely, and there was an angry sea. The electric engine stopped; they threw out the anchor and the rope broke; the men took off their coats and shirts and held them up on the ends of the oars as flags of distress and the wind blew them away. Captain Emil Bush of Broad Channel, Long Island, in his thirty-three-foot dory Tillie B. was racing for the shore of Rockaway Point when he heard cries. The waves were twenty feet high and he could see nothing, but steered his boat in the direction of the sound of the cries. It took Captain Bush a good while to get near enough to throw the men a line. It was his anchor line. A terrible wave snapped it and swung the Elk so that a monster roller took it broadside and capsized it. All the men could swim, and they made their way to the boat. Another wave struck the craft and sent it to the bottom. Meanwhile Captain Bush came to the place where the boat went down and found the men had been thrown like corks far apart. The waves laughed at the fine swimmers and sent them one after another to the bottom. Two had on life-preservers, and the captain saved them. They told him of the superb heroism of George Hoffman. He was the finest swimmer of them all. Entirely forgetful of self he got to and held up for a long time two men whose strength had given out. At last all three went down. Hoffman arose and swam to one of the men having on a life-preserver and held to him a little time, but his fingers were numb with the cold, and his strength was spent in trying to save his comrades, and the hero who gave his life for others was flung away down and out into immortality. It was the two who had on life-preservers who were saved. In the angry sea of life there is a life-preserver for the soul which never fails. It is faith in the Lord Jesus. Christ himself thus declares its efficiency: "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" (*John 3 : 16.*)

Muddy Water Purified

THAT the great city of St. Louis should take the yellow muddy waters of the Mississippi River as a supply for its people would seem incredible, and yet it is a fact. The other day the new city water works were dedicated which are to furnish 160,000,000 gallons of water a day, and which cost about a million and a quarter dollars. The building is a low concrete structure 750 feet long on the banks of the Mississippi River. It has extensive settling basins around it, with a number of buildings which house the apparatus for receiving the yellow fluid and washing it clear of the mud, bacteria, color, and salts that injure it. When the water enters the two big tunnels from the intake towers it is thick with silt, and thickly inhabited by germs. Before the water passes through the sand and gravel filtration beds it is conducted into a large well and there lifted into settling chambers where the heavy mud and silt sink to the bottom. Then it is raced through four long pipes charged with lime, and sulphate of iron is added. Sulphate of ammonia is used to take out the color, and then the stream is run through the sand and rock filters and comes out ready for use chemically pure and colorless.

Who can keep up with the wonders of modern science? Most people today would prefer to have their drinking-water drawn from Lake Tahoe in the Sierra Nevada Mountains, or from the Catskills, or from under the great lake far out from shore, than from muddy rivers into which so much sewage is allowed to flow, and yet science has so mastered the deadly microbes and provided against them that the waters from the rivers are rendered pure and healthful. There is a long distance between the custom of Bible times of coming to the village well with vessels for water and the water supply of a city like St. Louis. Water, so necessary to physical life, has ever been used as the symbol of God, so necessary to the life of the soul. Christ thus refers to himself as the fountain of spiritual life in his conversation with the woman of Samaria, who had come to the town well for water: "*Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*" (*John 4 : 14.*)

Million Dollars for Hospital

MRS. ISAAC L. RICE and her children will give $1,000,000 for the establishment of a hospital for convalescents in New York as a memorial to the late Mr. Rice. The hospital will be known as the Isaac L. Rice Hospital for Convalescents. While the new institution will have the services of Beth Israel Hospital's physicians and nurses, it will be an independent entity, receiving patients from other hospitals as well. They will round out here the cures begun in hospitals which can treat only acute cases. The object will be to restore patients to society not only on the road to health, but actually well and able to take up their work. Mrs. Rice is the founder of the Society for the Suppression of Unnecessary Noises. The Hebrews of New York are many of them rich and very liberal to their own race and to the public. The Jewish law required brotherly love, and the most generous care of the poor and suffering. "*If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.*" (*James 2 : 8.*)

Fifty Years of the Thirteenth Amendment

NEITHER slavery nor involuntary servitude, except as a punishment for crime where of the party shall have been duly convicted, shall exist in the United States, or any place subject to their jurisdiction." Thus reads Section One of the Thirteenth Amendment to the Constitution of the United States, adopted December 18, 1865, fifty years ago this coming Saturday. Fifty years! In the forward march of a race fifty years is scarce half a league onward, yet for the Negro in the Union this short span of years has brought a measure of progress never before meted out to any race in many times fifty years. The Thirteenth Amendment wrote into the fundamental law the liberty which had come to the Negro, as a war measure, on January 1, 1863, in the Emancipation Proclamation. The amendment guaranteed to him for all time civil liberty, but that alone. The Negro was still a bondman, bound to his drudgery by the heavy chains of ignorance and self-depreciation, which had been burned into his inmost consciousness by more than two hundred years of slavery. The shackles that had bound him steadied while they restrained him. Robbed of his shackles the Negro was even more a problem than he had been when enslaved. In 1863 a missionary of the Northern Baptist Convention, who was sent to investigate the needs of the freedmen, declared: "I found them helpless, hopeless, friendless. Not a teacher to instruct them, even in the lowest branches of learning. Difficult indeed is the problem."

During the days of slavery it had been a felony in slave states to teach a black man to read or to figure. The black man had, however, gained something from his long night of injustice. He had learned to do the work of the plantation; he had mastered many of the common trades; he had learned to speak the language of his master, and learning to speak a language is a long stride in the direction of learning its structure; and he had learned something, much more than he could then appreciate or put into practice, of the white man's culture and civilization. When the disability of slavery was removed he had a foundation upon which to build a structure of self-respect and self-support and honorable citizenship. Many of the old masters had been kind men, many had been otherwise; all of them needed the labor of the Negro even more after emancipation than they had needed it before, for the four years of civil war had shattered the whole fabric of Southern institutions. The Negro turned, therefore, from unrequited labor to labor for a consideration, albeit the remuneration was at first extremely meager; but there was no need for any large migration of the Negro people from the regions in which the end of the war found them. There was, however, a great need for education and for wise direction of the Negro. In 1863, and the situation was not greatly changed in 1865, Negroes in the United States owned 9,000 homes, operated 15,000 farms, conducted 2,000 businesses and had accumulated property to the value of $20,000. Only five per cent. were literate, and there were but four colleges admitting Negroes. For many years prior to the Civil War, the Society of Friends had been very active in affording educational opportunities to Negroes in the North; and much of the literacy of 1865 may be placed to their credit.

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Classroom in Tuskegee, the Leading Negro College

Oberlin College, also, early opened its doors to the black man.

THE years immediately following the war were bitter years for both races in the South. The carpet-bagger and the state governments he engineered, with plastic, flattered, unlearned Negroes as his tools, showed to both whites and blacks the hopelessness of Negro ignorance. The Negro learned that it took something more than politics, a frock coat and a stove pipe hat to make a legislator or even a citizen; and a great hunger for education grew out of the knowledge of the limitations of ignorance, which the Negro acquired in those attempts at government in which he took such a sorry part. The reascendancy of the whites and the so-called "Black Laws" made necessary the Fourteenth and Fifteenth Amendments to the Constitution, which finally conferred upon the Negro all the fundamental rights of white men and made race discriminations illegal.

The white men of the North were the first to appreciate the necessity for Negro education. There was, at first, considerable opposition to it among the Southern white people, who feared the power of the educated Negro, and for many years the public schools for Negroes were hopelessly inadequate and inferior throughout the South, a condition that has been rapidly remedied as the South has gained in prosperity and the good results of Negro education have become apparent. The first Northern schools for Southern Negroes were under the direction of the American Missionary Association of the Congregational Church, which began its work with a day school at Fortress Monroe in 1861. The American Baptist Home Missionary Society began its work for the Negro immediately after the close of the war. The Freedmen's Aid Society of the Methodist Episcopal Church was organized in 1866 and began its work at once. The Freedmen's Aid Society of the Presbyterian Church, the Free-Will Baptists, the Episcopalians and the Friends were also early on the field. In 1865 Congress created the Freedmen's Bureau, which in five years established 4,239 schools; employed 9,307 teachers, instructed 247,333 pupils and expended for education $3,521,936. The denominational societies in the field cooperated with the Bureau and expended in the same time $1,572,287, and the Negroes themselves raised $785,700 for their own education. The Freedmen's Bureau was discontinued in 1870 and the churches then continued the work. The Bureau assisted in establishing thirteen colleges and universities, which are now among the leaders in the work of fitting the Negro for citizenship.

In 1865 there were about 4,500,000 Negroes in the United States, in 1910 there were nearly 10,000,000, and there are probably more than 10,000,000 now. In 1865 five per cent. could read and wri in 1915 more than seventy per cent. are classed literate. Today Negroes own 559,000 homes, op ate 937,000 farms, 220,000 owning their farms, a conduct 40,000 businesses. The total property Negroes is estimated at $700,000,000. Instead four colleges the Negro now finds a welcome 500, and there are in the public schools 1,750,0 Negro students, taught by 35,000 teache The school property of these 500 colleges worth more than $20,000,000 and the annu expenditures for the conduct of the scho total $13,600,000, of which the Negroes ra $1,500,000. These schools have trained m to be lawyers, teachers, doctors and ministe and their graduates have made good in all these professions, serving largely their own ra but not being confined to their own race, exceptional ability has gained for many of the men equal recognition from both races. T schools have provided leaders for the Neg in the only way that safe leadership could ha been provided: by developing the natu leadership of his race. Leadership, to be fective, must come from within a people; cannot be grafted on from outside. Leadersh was essential, and in supplying the right kin of leadership these Christian colleges in t South have gone far toward the solution of t race problem; but the education of some hu dreds of leaders, if it had been the only wo of the schools, would have left the proble scarcely touched. The rank and file also need instruction suited to their needs. In Bra the problem of race distinctions has been, is being, solved by the process of indiscrimina mixing, by which in time all distinctions w have been leveled. This process is probab impossible in the United States; the laws most of our states forbid the marriage of whit and blacks, and we must arrange our mutu affairs so that the two races can live side b side, and be of mutual service to each othe without friction. This can come about on through Christian education and mutual unde standing of the necessities of the case.

IT was early recognized, by those responsible f the education of the Negro, that an education whic would fit him to associate with the whites on equ terms was an education which would only disappoi him and which would leave him unfitted for anythin The main effort, therefore, was put upon the d velopment of schools that should give to the Negr an education that would fit him for the occupatio and manner of living which he could expect to follo This meant vocational training. The Negro, eve when ignorant, was able to succeed after a fashion a farmer. The schools enable the Negro to lear how to farm scientifically, how to be self-supportin and independent. In 1910 there were 2,893,67 Negro farmers, which includes farm owners, rente and employees. There is a wide opportunity f Negro artisans of all trades and the schools teac carpentry, bricklaying, ironworking, bridge-buildin and allied trades. The Negro is a natural mechani

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The Automobile May Yet Displace This Method of Going to Church

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The New Generation Is Learning to Tackle Real Problems of Industry

a good artisan, and has shown some inventive skill. In 1910 there were 704,174 Negroes in manufacturing and mechanical pursuits. Due to the training gained in slavery, the Negro is a most excellent servant, and the schools teach the girls household science and domestic service. In 1910 there were 1,099,715 in domestic and personal service, a decrease of about 225,000 since 1900. This decrease is significant as showing the trend of the race toward employment of a higher grade. The Negro is intensely religious, and the schools guide and stabilize his religi us impulses and teach him to make his religion a real vital force in his life. Careful statistics kept by the various colleges show that less than five per cent. of their graduates fail in morals after graduation. Some of the schools have not had to record a single moral failure, and none of them have exceeded the five per cent., a remarkable record when it is considered that the whole tenor of slavery was toward the utter destruction of all moral standards among the slaves. Some of the moral stability of the Negro college folk may be due to the difficulties which a large number of them have to overcome to secure an education. The great majority have to work their way through; and those who finally win the coveted parchment have already shown a sticking power that leaves little doubt as to their future dependability. There are now about 50,000 Negro young men and women attending the schools supported by the churches.

In 1863 there were 550 Negro churches, with 550,000 communicants, and church property to the value of about $1,000,000. In 1913 there were 40,000 churches with 4,300,000 communicants and 2,200,000 pupils in the Sunday schools and with church property valued at $70,000,000. These churches are largely self-supporting and in addition are raising more than $200,000 for home mission work and more than $100,000 for foreign mission work each year. The foreign mission work of the Negro churches is all in Liberia, Sierra Leone and among the tribes of the west coast of Africa. The preaching of Negro pastors of the early days of freedom was marked by more fervor than learning. As the Negro has advanced in learning his ministers have kept just a little ahead of him, and there are now among the Negro clergy more than 2,000 graduates of seminaries who have won their degrees. The Negro churches are revival churches. It is their custom to conduct protracted meetings for a month or two each winter, and their preaching is with power and conviction. If any white Christians feel the lack of a realistic hell in the offerings of their own ministers, they have but to go to a Negro revival to see it portrayed in all its lurid and terrifying details, against which are contrasted the love and saving grace of the Christ who died for black and white alike. The Negro churches have produced some notable preachers, men who take rank alongside of the most famous ministers of the white race.

The Negro has given the world masters in music and in literature. The poetry of Paul Lawrence Dunbar and the weird and unforgettable harmonies of Coleridge Taylor will live as long as our civilization persists. The Negro plantation melodies are as yet the only truly American contribution to the music of the world.

FIFTY years ago the Negro was ignorant, without leaders and with little property. Today the Negro owns $700,000,000 worth of real and personal property, is succeeding in every branch of merchandising, in banking, in the field of insurance and in all the professions, and has gained self-respect and the respect of his fellow man. In Nashville, Tenn., there is an insurance company with a capital of $100,000, owned and conducted successfully by Negroes. The one-room cabin with its dirt floor and no privacy has yielded to the leaven of education and culture. First the room was divided by curtains, then another room was added; and now, on thousands of farms and in hundreds of towns, neat homes shelter happy families and contribute to a growing culture that even now compares favorably with the standards of culture of those whites whom we call "the middle class." The Negro is proving himself capable of managing his own affairs and his own organizations and his own government. Throughout the black belt of the South there are many villages and small towns which are solidly black and in which the black man conducts all the business, including the business of government. They are, as a rule, orderly towns. The irresponsible darkey of yesterday who didn't care whose chicken he had is giving place to the purposeful young Negro of today who means to win a place for himself and to fit himself to fill it. The Negro asks of the whites nothing more than a fair chance to prove his case, and an honest recognition of his merits when the case is proven. A leading Negro minister, who had recently made an extended trip through the South, told the writer that he noticed a marked change in twenty-five years in the worship of the Negroes and in the conduct of their children; their worship was less emotional and more dignified, and their children were becomingly dressed, polite and ambitious; there was a new element of restraint in their family life, the element which we are wont to call "good breeding."

Marvelous as has been the progress of these fifty years, the work of solving the Negro problem is not finished. There is still the illiterate thirty per cent., and the literacy of many of the seventy per cent. is little more than the learning of the first primer. The Negro is not yet freed from all injustice; he does not yet, everywhere, have an equal chance with his white brother. He is still the victim of oppressive laws, of unequal taxation, of inadequate schools and of a subtle feeling of antagonism. He complains little, he works hard, and he strives manfully for the far goal of complete independence and full citizenship for which he seeks to fit himself. One by one he surmounts each limitation of law and circumstances; step by step he mounts toward heights seen dimly from afar. Who shall say what will be the record of the next fifty years? LOUIS E. ORCUTT.

Opening the Doors to the Bread Line

THE two events of Thanksgiving and the Anniversary of the birth of the Mission come so closely together that it was decided this year to combine them in one celebration. The results justified this decision, for seldom has a more eventful day passed than Thanksgiving day of 1915.

It commenced as usual at 1 A. M. by the opening of the Bread Line, and while the crowd was, happily, not so large as in former years, there were several hundreds of homeless men who availed themselves of this old established benefaction, and came in from wandering up and down the streets to partake of the hot rolls and coffee.

The next item on the program was the distribution of dinner baskets to poor families, and the auditorium was filled at an early hour by an eager crowd of women and children. The distribution was undertaken by the bright, cheerful converts of the Mission.

In the evening the annual dinner was given to 1,200 men in the Mission breakfast room, and while this was being done, the Thanksgiving anniversary meeting was being held in the main auditorium. Mrs. Klopsch and her daughter and several friends were on the platform and in the body of the hall. It was a real enthusiastic, family Thanksgiving time.

Reports were handed in from the various departments. Mr. Balevre, representing the Brotherhood, reported 26,086 names now on the Brotherhood Roll, and made one most interesting statement: that over 80 per cent. of the members had been able to secure positions from the Labor Bureau. Mr. Baker spoke for the Free Labor Bureau and the Winners' Club, and reported that since the inception of the Bureau 28,101 jobs have been secured for men; from January 1 to November 24 of this year, 2,633 jobs. As to the Winners' Club, a family of some thirty men living in the Mission, he spoke in glowing terms of the spirit of unity that exists here, and the beneficial effect the associations of the Mission had upon the lives of its members. Mr. J. Fred Hoper, manager of the Labor Settlement at Tuckahoe, gave an interesting report of the work being done there, stating that twenty-six men were living under his roof at the present time, and that they had raised enough vegetables on the one and one-half acres of ground attached to the Settlement to last them throughout the year. From May 1 to the present time, 409 jobs had been filled from the Settlement. Mr. James T. Hunt, business manager of the Mission, gave a most interesting account of the Sarah J. Bird Memorial Farm and the operations that had been carried on there during the past ten months. This farm has already been described in the Christian Herald, and every day that passes proves what a splendid boon it is to the Mission to have such an adjunct.

Bad weather can make bad men; hence the Bread Line

One of the events of the evening was a letter received from Mr. Robert E. Hicks, a man who, because of the influences of the Mission meetings, in June last confessed to a crime against the Federal authorities, and went back to the penitentiary to serve an unexpired sentence. President Wilson heard of the circumstances and granted him a pardon. The friends who were interested in his case were delighted to hear, from the following letter, the splendid results that had followed in his life. Considerable emotion was evoked by the reading of the letter in the meeting.

"*Hotel LaSalle, Chicago, November 22, 1915*

"*To my dear loyal friends, Dr. Hallimond, Mr. Hunt, Mr. Baker, and every member of the Brotherhood of the Bowery Mission:*

"Though a thousand miles from New York, I want a part in your anniversary and Thanksgiving services.

"Alone in my room in this wonderful hotel of luxury, my mind goes back to the day less than three years ago when I accepted our Master's promise, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Oh, such a wonderful promise, and so graciously fulfilled!

"Just about three years ago tonight I slept on sacks of waste paper at 160 William Street, New York—homeless, friendless, penniless—without hope, a miserable, wretched, sinful drunkard. It's a long story of sin and trangression against the laws of God and man—transgressions that brought me down, down and over to Blackwell's Island to serve a ten months' sentence in the penitentiary. Tonight, I cannot fully realize—at times it does not seem real—that God, through the redeeming blood of his Son, could lift a hopeless drunkard that was down so low, up so high.

"I cannot thank God enough. On July 20 of this year I left the prison at Blackwell's Island pardoned by President Wilson—a pardon I hardly deserved. Today I am editor and publisher of a magazine that is fast gaining popularity throughout the country, all to the glory of God. I was a failure. It's the power of God in my life that is responsible for the success. I left New York the 4th of September to accept a responsible position in one of the largest publishing houses in the country, but God instead raised up friends here in the West to finance for me this publication: but not for the Hicks that was, but for the power of God in the life of the Hicks that is -to God and to God only all the glory.

"I am so thankful that God has put in the lives of the workers of the Bowery Mission a desire to follow the command of the Master, 'Love one another as I have loved you,' and I am thankful that God is anxious to do for every hopeless, helpless man attending the anniversary and Thanksgiving services as much or more than he has done for me, if they will only accept that loving invitation and promise, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"ROBERT E. HICKS."

THE greater portion of the time of the meeting was taken up by the testimonies of over fifty men. They were of the usual stirring type—men who had reached the very lowest depths of degradation, reached and helped by the hands and hearts of love they found in the Mission, now on their feet again and rejoicing in a life of freedom from the dominion of sin and filled with the sunshine of divine favor.

Rev. E. Tennyson Smith of London was present, and at the close of the meeting delivered a most forcible and eloquent address.

Jehovah's Gracious Promises to Israel

International Sunday School Lesson for December 26. (Review.) Read Hosea 14

Eight Lessons from Eight Lives

By Amos R. Wells

OUR quarter's lessons have dealt with eight striking personalities, each noted for a different quality. Seven of them were noble men and one was ignoble. Each of them teaches us much.

Elijah stands for heroic strength. When we know of such a strong man, we no longer doubt that strength is possible for ourselves. To be sure, he led a life of hardship, but, as Madame Swetchine wrote, "Strength alone knows conflict. Weakness is below even defeat, and is born vanquished." In his life, as well as conspicuously in his departure from earth, Elijah verified Isaiah's prophecy, "They shall mount up with wings as eagles." That means, said Andrew Murray, "believers are to live where God lives; they need God's strength to rise there. To them that wait on him it shall be given."

Elisha stands to us for faith. At Elijah's ascent into heaven he had a glimpse of the unseen world which he never forgot. Thenceforth the mountains around him were full of horsemen and chariots of fire. "When I was a boy," said Moody, "in the spring of the year, when the snow had melted away on the New England hills where I lived, I used to take a certain kind of glass and hold it up to the warm rays of the sun. These would strike on it and I would set the woods on fire. Faith is the glass that brings the fire of God out of heaven." Both Elijah and Elisha had that faith, and we may be men of God's fire as well as they.

The lesson of Joash is that of worship. Others might neglect the house of God, but to him it was the very gate of heaven. It is said that when Henry IV asked the Duke of Alva if he observed the eclipses of the year, the Duke replied that he had so much business on earth that he had no leisure even to look up to heaven. The really busy men, the men whose lives really count on earth, look oftenest to heaven, and are found oftenest in the gate of heaven.

Daniel's word is purity. He would not defile his body with evil food nor his soul with idolatry. Sir Thomas Lipton, the famous merchant and yachtsman, once gave some advice "to the young men who are filled with aspirations toward success: Always beware of strong drink. Remember, corkscrews have sunk more people than cork jackets will ever save." If we have Daniel's purity we shall have Daniel's power.

From Jonah we learn obedience. It is said that travelers in the Alps come to have a peculiar feeling for their guide, a feeling of companionship, fellowship, and friendship combined. They say that this feeling is born of obedience to the guide's commands, so that the guide always seems to them different from other men. This is the feeling that will grow in our hearts toward God as we allow him to guide our way. Jonah was a long time in learning it, but he received the truth at last.

AMOS teaches us courage. When he was on God's errand he had no fear. He was like Robert Moffat, the great pioneer missionary in South Africa, whom an angry chief once ordered to leave Bechuanaland. Twelve attendants, at the chief's command, threatened him with lifted spears. Moffat threw open his coat. "My heart is with you," he said. "I do not leave. If you will, drive your spears to my heart." The astonished men so admired Moffat's courage that they allowed him to stay, and ceased their persecutions. Thus it is with all who, like Amos, have the true missionary spirit.

We learn from Uzziah, by contrary, a lesson in humility. "Self-conceit," says Dr. Jowett, "is like some noisy little river craft puffing across its tiny waters. Self-esteem is like some mighty liner moving majestically across the great deep." Amos had confidence, but Uzziah had pride; the difference was just that between glorious success and tragic failure.

Hosea's teaching is the greatest of all, that of God's forgiving love. Henry Van Dyke tells us that

"There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is love that stirs the heart, and love that gives it rest,
But the love that leads life upward is the noblest and the best."

This is the forgiving love of God, which Hosea pictures to us in his immortal allegory (or was it a true story?) of the terribly tried but wonderfully forgiving husband. But no analogy can equal the wrongs we do to God, and no human love can equal the depth of the divine mercy and the divine affection.

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"The Lord is full of compassion and gracious, slow to anger, and plenteous in mercy." Ps. 103:8.

God's mercy wells up from an inexhaustible fountain. It is like the hot springs of Iceland, which defy the winter's grip. It is not God's will that the fathomless depths of his love should yield only a trickling stream to water a scanty patch of the desert within. Nay, he pours floods on the dry ground. Our sins may be, and are, as countless as the leaves of the forest that scatter to the ground in the damp autumn morning, but when once we turn to God for mercy, they are abundantly pardoned. Sins against light and knowledge, the repeated sins of his children, sins of presumptuous pride and sins of passion and suddenness, sins that we overtake and by which we are overtaken, sins of thought and speech and act—when we take with us words and return to the Lord, the place that knew them knows them no more for ever. In Jesus we have redemption through his blood, the forgiveness of sins according to the riches of his grace, in which he abounds toward us. We are not only forgiven, but restored to our old seat in the family, and crowned with the old love. We are accepted in the Beloved. We stand before God clothed in his righteousness. We are fair in the comeliness which he puts on us.

Names and Deeds

By Arthur H. Howland

AS we put down the names of this quarter's Old Testament characters, one name stands out from all the rest. Yet you might read the list of names all through and not see it. It is not the name of Elijah, nor Elisha, nor Joash, nor Daniel, nor Jonah, nor Amos, nor Uzziah, nor Hosea. It is the name of God. You will say that God's name appears in only one lesson title. No, it appears in every lesson title but two. In one name it appears twice. Elijah, "My God is Jehovah." Elisha, "God is Saviour." Joash, "Jehovah supports." Daniel, "God is Judge." Uzziah, "Jehovah is strong "(this king's other name is Azariah, "Jehovah is Keeper"). Hosea, according to some scholars, "Jehovah is Help"; according to others, merely "Salvation." You see it is the "El" and the "Jo" or "Jah" or "Iah" that mean God.

God is Saviour, Judge, Keeper; God is strong; God is help; God supports. So our quarter-yearly lesson is the lesson of God.

See what God did for the Jews and for the world through the men whose lives we have been studying for these three months. The period studied covered from two to four hundred years; but the deeds done and the words uttered under the inspiration of Jehovah will live forever.

One of the miracles of the ages is the thoroughness with which the Jews have been cured of idolatry. For centuries it seemed that their tendency to idolatry was incurable; again and again they slipped back into it after apparent effort to put it away. But they have been thoroughly and permanently cured. They know that Jehovah is the only true God. And when we begin to trace that cure back to its beginnings, we see that splendid, rough figure of Elijah—he whose name was "Jehovah is God." Ahab thought he was troubling Israel. Instead he was trying to get Israel out of its trouble. And though the northern kingdom itself fell into decay, the influence of Elijah worked into the life of the southern kingdom of Judah and lived on through and after the captivity.

But in our day we face another form of idolatry, not the worship of images, nor imaginary deities, but the worship of great, wrong, false, vicious principles. The struggle in Elijah's day was between God and Baal. That struggle was won for God. The struggle in our day, as in the day of Jesus, is between God and Mammon. The power of money to bow and bend the heart of mankind is measureless. A world overrun with war; our own country not only helping the devastations of Europe, but guilty of neglect and injustice that make us face this Christmas season again with the knowledge that hundreds of thousands in our rich land are suffering cruel and needless want. All because those who ought to be worshiping Elijah's God are worshiping Mammon instead.

Something more must be said about Mammon before the lesson closes, but to go on: Elisha, "God is Saviour." Elisha is the man with keen eyesight, the man who could see God, the man who would let God save him in time of danger. "This God is our God." No matter what our tasks or our difficulties are, God is sufficient.

Joash—the young king who carried on in the Southern Kingdom the work Elijah began in the north. Don't think you are too young to do something to help people away from the worship of Mammon and lead them to the worship of God. You can live the unselfish life; you can be square and straight and just. Your eye and your hand and your tongue can be a protest against the selfishness and greed that threaten our age.

Daniel—another young man who believed in God and was brave. "God is Judge." He let God decide his problems for him and followed God even when that seemed dangerous.

Uzziah—the one distressing story of this list. The man who took God's help at first, then thought he could help himself, and so went down.

Amos, the fearless prophet, who felt the power of this newer god Mammon and warned the people to turn from his worship. Remember that to worship Mammon means to hurt somebody else. These luxurious Israelites whom Amos chided had won their wealth by injustice; others were deprived of what they needed in order that the rich might have what they did not need. Amos would have a busy time if he lived today. We have been thinking that God is not in the name of Amos. He is not there in letters, but he is there in thought, for Amos means "Burden-bearer."

Hosea—Salvation—coming back to God—finding out that God is love.

Two more names. Jonah—it is hard to get a lesson out of his name, for it means "Dove." Perhaps he was sent like Noah's dove to find a place where the seed of God's Word might find soil and grow. He had a stormy time, but delivered his message at last, and God had a chance to bless even a heathen city.

SO here are the men with whose lives we have been getting familiar. Is our life to be linked with theirs, even in humble, unknown ways, in helping people to be good and kind and to find immortal life? If it is, we must get God identified with our lives as he was with theirs. What they did was to help the world understand God and to see how reasonable, how delightful, his service is. He blessed their lives. They offered his blessing to their nation. He is the hero of the story we have been reading.

And one new name creeps into our lesson titles. Last Sunday we studied the Christmas lesson. The incident of the Saviour's birth does not belong to these Old Testament studies. But the Christ Spirit was in these men whom God was blessing. He began the new era in which the movement for brotherhood was to take on world-wide proportions. The good prophets and kings of the old dispensation felt that only the Jewish ideas of God were true; some of them did not realize that all the world could share the blessing of knowing and loving the God they had found. Jesus caught their bright views of Israel's God—and announced that he is to bless every nation. He offers to lead all those who will set their lives against the world-god of Mammon, the spirit of self, and will try to bring in the reign of Love on earth. He will take our lives and make them count in that splendid crusade.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

How to Secure the Scholars' Home Study

WE are continuing this week the plans used by teachers in many states to promote the scholars' home preparation of the lesson.

From an Ilion, N. Y., teacher of a class of ten boys, fourteen to seventeen years old, using Graded Lessons: "The boys meet in a suitable room at the church on Monday and prepare their lesson for the following Sunday." A Greensburg, Pa., teacher of a young ladies' class of fifteen active members: "Our school has a system of marking on recitations, using almost the same system as the public school." And three-fourths of this class are regularly prepared. The Uniform Lessons are used. From a Mayville, N. Y., teacher of an Adult class: "Sometimes I secure home cooperation by an inkling of next Sunday's lesson to catch their interest. Sometimes by a set of carefully prepared questions mimeographed. Sometimes by asking an amusing question in advance." From a Columbia, Ohio, teacher of a class of men: "I sometimes give out a mimeographed list of questions the Sunday previous, but usually send out a postal card during the week."

A teacher of a women's class in Brooklyn, N. Y.: "I designate one to give lesson story, several to give relation of home readings to lesson, and ask every member of the class to note applications to present-day living." A Bridgeport, Conn., teacher of a class of twenty girls averaging twenty-two years: "I simply ask different members, sometimes one or two only, to be prepared on certain questions."

A Tyrone, Pa., teacher of a mixed class of eighteen young people: "I often select questions on the next lesson to give to pupils to look up. Suggest reading of passages of Scripture." Sixty per cent. of this class prepare. A Brooklyn, N. Y., teacher of young ladies: "I have tried to have them read the home reading, but at this age find I'm not so successful as when they were younger; I often give them questions to look up; this is more of a success. When I give them questions about ninety per cent. prepare. Otherwise about forty per cent."

A teacher of a Chester, N. J., class of ten teen-age girls believes in the power of example: "I simply ask them to do the work and have it ready as I have done. I keep my work-book made up a week in advance." Four-fifths of this class prepare the lesson. From an Atchison, Kan., teacher of a class of 125 young ladies: "I give out questions, references, map study, blackboard work." A Middletown, Conn., teacher of a young ladies' class: "I try to excite their curiosity as to what is coming, give little hints as to the interest of the characters. Sometimes have a heart-to-heart talk about the comparative value of feeding body, mind and soul. Make them feel it is for their own welfare they work." Another Chester, N. J., teacher of a mixed class: "In addition to written assignments, I often give special topics to various members, or special portions for their study, for which the class holds them responsible. They all prepare well the special portion when assigned."

Shall These Have No Christmas?

AMERICA'S heart is being newly harrowed by tales of suffering from Poland. Accounts which have reached this country in these last days of fall, tell of hundreds of thousands of refugees staring into the face of winter, homeless and hopeless. Starvation and exposure are slaying women and children by the multitudes. The shocking condition in which war has left this people is moving the hearts of Christian people to the same great outburst of material sympathy as that which sent millions of American dollars into Belgium and northern France in the earlier period of the war. As generous remittances as have been possible have previously been sent to the relief of Polish refugees from the Christian Herald Fund for the Relief of Widows and Orphans of the War, and from the unappropriated balance in hand one thousand dollars has just been forwarded through the American Polish Relief Committee, Madame Marcella Sembrich, president, and we hope to make a much larger remittance in the near future.

There is no such thing as competition in need. The many and pressing claims for help which are heard on every side in our own country are not to be neglected in order to lessen the misery in other lands. Fortunately a great many of our readers and their friends are able to remember the needy in all lands, and there are still others who do not have present charities near at hand, and to all these and all others who feel that they can remember the poor beyond our borders at this Christmas season, we make a plea in behalf of the widows and orphans in Poland who have been robbed of all save life itself.

But more than this we ask and urge: do not stop at one gift, but *plan* to give as you are able *regularly* throughout the winter. You may not feel able to give all you would wish at once, but by weekly remittances of even a little you can accomplish a great deal of good. Let us hear from all who can help, at once.

BELOW we give a message from other sections of Europe in which portions of the fund are being distributed. These letters give some indication of what your gifts mean to all these people whose Christmas this year knows nothing but the uttermost sorrow.

Bulgaria's Gratitude

MANY readers of this paper will recall the visit of a bright-faced, eloquent little Bulgarian woman to the United States a year ago. Mrs. Zoritsa D. Furnajieff, the lady in question, is back again in Sofia, busied with her spiritual and benevolent work. She is one of the founders of the Compassion Orphanage at Sofia, which grew out of the last relief work in Bulgaria, toward which the readers of the Christian Herald gave generous aid.

Mrs. Furnajieff writes:

This afternoon I found out that I have an opportunity to send a few letters to America may be for the last time for months to come I long to send the Christian Herald this message from us that your kindness and Christian sympathy in the cause of suffering humanity all over the world is the best of proof that there is yet faith and light on the earth and that light comes only from Him who bore on the cross the sins of the world.

We are deeply grateful for all the helpfulness you have expressed toward Bulgaria. The gladdened hearts, the quieted sighs, the wiped-off tears, the thanksgiving prayers that have been raised up in consequence of your help—the very orphanages that are sheltering the little orphans—all these are your true reward here and hereafter.

Plead before the mercy-seat for peace on the continent of Europe, and pray for the "little ones" who have been sheltered by the love and kindness of your readers. They need now, they will need for the future, that same love that planted the orphanages to help keep and protect the "little ones" until they are able to care for themselves. I tremble at the thought that the near future may bring us many more such helpless innocent sufferers.

Yours in His service.

ZORITSA D. FURNAJIEFF.

Back to the Home Site to Start Life Anew

Amid Serbia's Terrors

Dobrun, Bosnia, Serbia,
September 17, 1915.

To be very brief, half of the $5,000 you sent us is being spent among the refugees driven into the Bosnian mountains. I am up in a relief camp where we have a dispensary for medical relief, a workroom where we give out shirts to be made and pay an infinitesimal sum for them, and a provision depot where we give out rations for over five hundred families. We are living in tents, six of us. We are three days' ox-cart trip away from the railroad in an almost inaccessible part of the mountains. The people are so exhausted by the war and epidemics, they are in a pathetic condition There is a great lack of administrative capability. I know you will be pleased with the work when you hear what has been done. We want more money if you can send it. I feel very greatly the responsibility you laid on me and am so anxious to please you all with results.

The camp here is at Dobrun in Bosnia. The name of the camp is "The Christian Herald Camp. The tents are lent to me by Sir Ralph Paget. We are fed by the army, and some of our medical supplies have been given by my own personal friends. It is all essentially American. With the rest of the money we plan to do the same thing in Monastir, if we have enough. The mails are impossible. You cannot get a letter from one place to the other here with any hope of its safe arrival. The orphanage scheme we must give up as part of our work. God grant the poor kiddies don't die. I am taking care of over two hundred myself. I rode up into several Serbian villages to see the starvation reported. It is there, all right. Most of the people are living on three meals a week and those only bread. I have a number of photos but must have them developed in the United States as there are no chemicals to be had here.

It is strange to do without so much and miss it so little. There is so much to do for these fine, brave people. They are well worth while in spite of a corrupt government.

Yours very sincerely,

(Signed) SYBIL EDEN.

ACKNOWLEDGMENTS of additional contributions to the Christian Herald Fund for the Relief of Widows and Orphans of the War in Europe appear below. Up to the time of going to press the total of this fund amounted to $174,601.72, and these gifts are being administered with the utmost possible expedition and care. Please address your contributions to the Widows and Orphans Fund, Christian Herald, Bible House, New York.

New Acknowledgments

Miscellaneous Amounts

Geo. P. Hunter, $10.00; "Friends," Holley, N. Y., $4.00; W. C. Dickson, $10.00; John Sterry, $50.15; Mrs. Caroline Jones & Miss Amelia Kautz, $4.00; Friends, Savanna-la-Mar, Jamaica, B. W. I., $7.18; Mr. & Mrs. O. S. Yoder, $8.00; Mrs. J. Becker, $12.80; Cora A. Tonzalin, $3.50; Mrs. R. J. Byers, $13.50; Mrs. G. W. Eustice, $35.00; "Box 1," $3.50; Mrs. Ada Pilker, $75.00; Miss Maude A. Smith, $8.00; Mrs. Wm. Bird, $1.43;

Continued on page 1284

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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CHAPTER XXI

"I DON'T see," observed Colette, on learning of the existence and development of the syndicate, "why the Boarder is in on it. I thought he was going to have a Lily Rose garden all his own."

"We thought so too," replied Amarilly. "He's been saving up to get married, and he's got a raise now, so the day is set for some time in June; but he told us the night we were first planning to buy the house that he wanted to be one of the syndicate. You see Lily Rose works—I mean she overworks—in a factory, and so the Boarder—you know he is awful gentle-like to her—says that she mustn't keep house or do anything but real light work after this. He has an interest in the house now, and he is going to build on a sort of an annex with a sitting-room and a bedroom and furnish it up fine, and when they are married, they are going to live there and take their meals with us. And they want Mr. St. John to marry them, and they want you to come. And Mr. Derry is coming. He asked to be invited."

For once Colette did not laugh at the chronicles of the Jenkins family. A very tender look came into her flashing eyes.

"That is very sweet in him—in the Boarder—to feel that way and to be so tender with Lily Rose. She ought to be very happy with a love and protection like that awaiting her."

"Yes," assented Amarilly; "it must be very nice to feel like that, and Mr. Derry says he really believes that it is only with poor folks like us and the Boarder and Lily Rose that love runs smooth."

"Then," said Colette musingly, "I wish I were poor—like you and the Boarder and Lily Rose!"

Amarilly secretly divined that this was merely a thought spoken aloud, so she made no comment. She had pondered a great deal over the attitude of her two friends toward each other. The only place she ever encountered them together was at church and to her observing eyes it was quite apparent that there was a restraint in their bearing. Amarilly remained so preoccupied with her thoughts that Colette, looking at her searchingly, became curious as to the cause.

"Amarilly," she commanded, "tell me what you were thinking of just now—I mean since I spoke last. I shall know by your eyes if you don't tell me exactly."

"Mr. Derry says my eyes will always give me away," evaded Amarilly.

"Of course they will. You can never be a flirt, Amarilly."

"I don't want to," she replied indignantly.

Colette laughed.

"Well, tell me what you were thinking about?"

"I was wondering if Mr. St. John wasn't trying any more to find that thing you lost in the surplice pocket."

"Oh, Amarilly, has Mr. Phillips censored that word, too? I was in hopes he would never hear you say 'surplus,' so he could not correct you."

"I told him you didn't want me to speak correctly," said Amarilly a little resentfully.

"You did!" cried Colette, looking rather abashed. "And what did he say?"

"He said it was selfish in you to think more of your amusement than of my improvement."

Colette colored and was silent a moment.

"He's right, Amarilly," she said impulsively. "I *am* selfish to everyone. All I have ever cared for is to be entertained and made to laugh. I have been as selfish to St. John as I have to you and—I'll tell you a secret, Amarilly, because I know that I can trust you. I've gone just a little bit too far with St. John. I told him he needn't ever come to see me again until he found what was in the pocket of the surplice, and he took me at my word."

"He did all he could to find it," said Amarilly, immediately on the defense for the rector.

"I know he did, but you see before this I've always had everything I've asked for, even impossible things, and I didn't want to have him fail me. I have been selfish and exacting with him, and I think he realizes it now."

"Well, when you're in the wrong, all you've got to do is to say so."

"That isn't easy, Amarilly."

"But it's right."

"Oh, Amarilly, you're like a man with your right and your wrong!"

"But you would make yourself happy, too, if you told him you knew it wasn't up to him any more to find that."

"I'd rather be unhappy and stick to what I said. I must have my own way, Amarilly."

"Well," said Amarilly, abandoning an apparently hopeless subject, "I came to ask you to do me—us—the Boarder and Lily Rose, I mean, a favor."

"What is it, Amarilly?"

"Why, as I said, they want Mr. St. John to marry them, and they're afraid he won't want to because he—well—because he isn't their kind, you know, and he has such a fashionable church."

"And you don't know St. John better than that?"

"Why, yes; of course *I* do, but they don't know him at all, you know. And the Boarder is real shy, anyhow. And so I told him I'd ask you to ask him."

"Why don't you ask him?"

"I think it would please him so to have you ask. He likes to have you take interest in others."

"Amarilly, you are a regular little Sherlock! Well, yes, I will," promised Colette, secretly glad of this opportunity for friendly converse with John once more, "but if the—Annex has to be built first, there's no hurry."

"Yes, there is. The Boarder wants everything settled now, so they can be looking forward to it."

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"Very well, Amarilly. I'll see him tomorrow night. Will that do?"

"Oh, yes; thank you, Miss King."

"Tell me more about the wedding plans. Are you to be bridesmaid?"

"She isn't going to have one. It won't be a stylish wedding, you know. Just quiet—like one of our neighborhood evenings. Only when I told Mr. Derry about it, he said he should come up that afternoon and trim the house up with greens, and that he should come to see them married."

"And I shall furnish the flowers and the bride's bouquet. Let me see, I think lilies of the valley and pink roses would suit Lily Rose, don't you?"

"They will be beautiful," said Amarilly, beaming. "And we are going to have a real swell meal. I have learned to make salads and ices, and then we'll have coffee and sandwiches and bride's cake besides."

"Some one has to give the bride away, you know, Amarilly, in Episcopal weddings."

"I know it. But poor Lily Rose has no one that belongs to her. Her relations are all dead. That's another reason why the Boarder is so nice to her. So ma is going to give her away. We're going to ask the neighbors and you and Mr. Derry and Mr. Cotter, of course. He's the brakeman friend of the Boarder."

"And are the Boarder and Lily Rose going away?"

"Yes; the Boarder can get a pass to Niagara Falls. They are going to stay there a week. Lily Rose has never been on the cars. And they are going to ride to the train in a hack."

"Why, it's going to be quite an affair," said Colette enthusiastically. "We'll throw an old shoe and some rice after them. And will she be married in white?"

Amarilly's face fell.

"I am afraid she can't afford a wedding dress. She's got to get a traveling suit and hat and gloves and shoes, and with other things it will take all she has saved. She'd like a white dress and a veil and get her picture taken in it to hang up by the side of the Boarder's in the surplice. And that makes me think, we want you to ask Mr. St. John if he will wear our surplice instead of bringing one of his. We'll do it up nice before the wedding."

"Oh, that prophetic surplice!" groaned Colette. "It's yesterday, today and forever; I wish something would happen to it, Amarilly. I hate that surplice!"

"I'm sorry, Miss King, but we all love it. And you see it means a good deal to Lily Rose, because she has looked at its photograph so long."

"Very well, Amarilly. I yield. St. John shall wear his surplice once more, and when he does——"

A sudden thought illumined her face. "I believe I will tell him——"

Amarilly deemed it a fitting time to depart, and she hastened to assure Lily Rose that it was "all right."

"Miss King will speak to Mr. St. John about marrying you, and she will ask him to wear our surplice. She's going to send you flowers—lilies of the valley and roses. It all would be perfect, Lily Rose, if only you had a white dress!"

Lily Rose smiled sweetly, and told Amarilly she was glad to be married in any dress, and that she should not miss the "reg'ler weddin' fixin's" nearly as much as Amarilly would mind her not having them. When Amarilly set her head and heart on anything, however, it was sure to be accomplished. It was a puzzling problem to equip Lily Rose in the conventional bridal white vestments, for the bride-to-be was very proud and independent and wouldn't hearken to Amarilly's pleas to be allowed to contribute toward a new dress.

"We're under obligations to *him*, you know," argued Amarilly, "and I'd like to help him by helping you."

Lily Rose was strong of will despite her sweet smile.

Deep down in her heart Amarilly, throughout all her scheming, knew there was a way, but she chose to ignore it until the insistent small voice spoke louder and louder. With a sigh of renunciation she yielded to the inevitable and again sought Lily Rose.

"I've thought out a way to the white dress," she announced.

Lily Rose's eyes sparkled for a moment, and their light died out.

"Yes, there's really a way," persisted Amarilly, answering the unspoken denial. "You said you could squeeze out slippers and stockings, didn't you?"

"Yes," she admitted.

"Well, there's your new white dress skirt, and for a waist there is my lovely lace waist that I told you about—the one Miss King gave me."

"Your weddin' waist! No, Amarilly. It's like you to offer, but I couldn't take it from you."

"No, I'm not giving it to you. Just lending it to you for your wedding. You couldn't hurt it any wearing it two hours. Then I'll lay it by again till I'm married. And I'll like wearing it all the more because you wore it to your wedding. Come over some day and we'll try it on. Then Miss King is going to give you the bouquet, and for a veil——"

"Oh, the veil! Amarilly, I would love a veil!" Lily Rose cried wistfully.

"Well, I've got one spoken for. You see, Mrs. Jimmels has been married so many different ways, I felt sure she must have worn a veil at one of her weddings, and seeing she had been married so many times, I thought she couldn't have any special feeling about any one of them, so I asked her if she wouldn't lend hers to you, and she's glad to have it put to use again. You'll look just perfectly swell, Lily Rose. And she's going to give you a pair of white gloves that she had when she was slim-like."

The little renunciator went home feeling amply rewarded by the look of shining content in the blue eyes of Lily Rose.

The next night Colette in accordance with her promise to Amarilly summoned John to council. It was not easy to bridge the distance which had been steadily increasing with the months that had rolled by since the surplice d'honneur ment, and Colette, formerly supreme in her sway, was perceptibly timid in making the advance. After writing and tearing up several notes she called him up by telephone and asked him in a consciously casual tone if he could find it convenient to call that evening with reference to a little matter pertaining to their mutual charge, the Jenkinses.

The grave voice in which he accepted the invitation was tinged with pleasure.

When he came Colette, fearful lest he should misinterpret her action in making this overture, plunged at once into the subject.

"I promised Amarilly I would see you and ask you for something in her friends' behalf."

"Then it is to Amarilly I am indebted for this call," he remarked whimsically.

"It's about the Boarder," she continued, gaining ease at the softening of his brown eyes. "You know he is to be married to Lily Rose, the girl we saw at the organ recital where Bud made his début."

"I inferred as much at the time. When are they to be married?"

"In June. Just as soon as the Annex can be added to the Jenkinses' upright. They are to build on two new rooms, or rather the Boarder will do so, and he will furnish them for his new abiding-place. But because she is 'delicate like' and overworked she is to become a Boarderess instead of a housekeeper, and they will 'eat' with the Jenkins family, thus increasing the prosperity of the latter. Amarilly says the Boarder is 'awful gentle of Lily Rose and wants to take good care of her.'"

The expression that moved the frostiest of his flock came into the still depths of his eyes and brought the wild rose to Colette's cheeks.

"They are going to make quite an affair of the wedding," she continued, speaking hurriedly and a little breathlessly. "You and I and Mr. Phillips are to be guests. There is to be a hack to take the bride and groom to the train and a trip to Niagara Falls, because Lily Rose has never been on the cars. They are to have salad and ice-cream and sandwiches and coffee. Mr. Phillips is to act as florist, and I shall furnish the decorations and the bride's bouquet. I'd love to throw in a bridal gown and veil, but Lily Rose, it seems is proud and won't accept them."

"I can find it quite in my heart to admire the reluctance of Lily Rose to accept them."

"And so can I," replied Colette, the rare sweetness coming into her eyes. "Underneath all my jests about this wedding, it is all very sweet and touching to me—the Boarder's consideration for her, the preparations for the wedding which appear so elaborate to them. And then the wedding itself seems to mean so much to them. It's so different from the weddings in our class, which often mean so little."

"Colette, I know—I have always known in spite of your endeavor to have me believe otherwise—anything really true and genuine appeals to you I ——"

"But I haven't told you yet," she said, seized with an unaccountable shyness, "what your part is to be. The Boarder, Lily Rose, and naturally all the Jenkinses, want you to perform the ceremony. The Boarder, being shy and retiring, forebore to ask you, and Amarilly for some reason desired me to ask you if you would officiate, and I assured her you would gladly do so."

"I should have felt hurt," replied John with a happy smile, "if they had asked anyone else to marry them. And you will be there, Colette?"

"Certainly," she declared. "I wouldn't miss it for anything."

"And—you will go with me, Colette?"

She colored, and her eyes drooped beneath his fixed gaze.

"Yes," she said, "I will go with you."

"Thank you, Colette," he anwered gently, realizing what a surrender this was, and deeming it wise not to follow up his victory immediately.

And at his reticence Colette was conscious of a shade of disappointment. She began to feel an uncomfortable atmosphere in the silence that ensued, so she broke it, speaking hastily and confusedly.

"Oh, John, there is something else they want of you. The request is made by unanimous desire that you wear their surplice—that awful surplice!"

A shadow not unlike a frown fell athwart John's brow, and he made no immediate reply.

The introduction of the unfortunate topic made them both self-conscious, and for the first time Colette acknowledged to herself that she had been in the wrong in the matter of the surplice. John, misinterpreting her constraint, and fearing that the reference to the garment had revived all her old resentment, arose to depart.

"I will wear it if they wish," he said stiffly.

"I, too, wish you would wear it," she said in a voice scarcely audible.

He looked at her in surprise, hope returning.

"To please them," she added, coloring.

"Colette!" There was a pleading in his voice that told her all she longed to know. "Colette, don't you think I have been patient? Won't you be friends again?"

"I will," she said, "after—the Boarder's and Lily Rose's wedding!"

To be continued

A Thought for Today

"Who hath believed our report? And to whom hath the arm of Jehovah been revealed?"—*Isaiah.*

THE form of the Hebrew participle indicates not a report that was made but a rumor that was heard. Many hear—but who believes? . . . A few fishermen and common people among the millions of Palestine. One woman in the streets of Capernaum. One Thomas à Kempis in a world of monks. It is always "Few be they that find."

In the great Church this Sunday morning, how many really found the divine help? Did *you?*

. . .

The full sleeves of the eastern dress made it necessary for a man to roll up his sleeves, reveal his arm, when about to really do something. The figure at the beginning of this Messianic chapter is worthy of thought.

WARREN ROCHELLE.

The Christian Herald Prayer League

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also anyone is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

THIRTY-FIVE thousand requests for prayer have been sent to the Christian Herald Prayer League. We knew the membership of the League was more than seven thousand, that is, the secretary of the Prayer League has the names and addresses of seven thousand persons who have sent to the League requests for prayer or acknowledgment of answered prayer. But to find that the number of requests equaled the total of thirty-five thousand was beyond our expectation. This accounting was made at the Bowery Mission, where is sent every week a list of the requests presented to be made there the special subjects of prayer. Some readers neglect to send their names and addresses, and therefore cannot be recorded; others send a number of requests in one communication; others, of course, who are already recorded send in later requests. All these causes have contributed to swell the total number of requests so far beyond the actual enrolment.

Yet think not of the surprise, but of the beauty and the power of these thirty-five thousand prayers. When we remember again that each of these requests has been echoed in many hearts, we get a further idea of the volume of prayer that has risen to heaven from this group of believing souls. Surely God has been well pleased to hear these petitions; and in many cases has answered abundantly.

"LAST year I asked for the League's prayers for the restoration to health and the conversion of my dear son," writes J. C. B., Iowa. "Both were answered; he was converted, and together with his wife has joined the church. His health was also in a great measure restored, for which I am very thankful." A Reader, Jermyn, Pa., writes: "I want to acknowledge an answer to your prayers. My son and his family are reunited." Mrs. G. C. O., Alabama, writes: "I wish to send my grateful thanks for the prayers offered for freedom from a great financial trouble which threatened to keep us in practical slavery for years to come. I prayed God to help us in just the best way, and it came out in just that way, for which I thank and praise his holy name." "I wrote you some time ago," Mrs. G. M. A. writes from Brooklyn, N. Y., "for my son, who had left his home, wife and child. He, through bad associates, became addicted to drink, and went down. Prayer has been answered through the Mission, and I feel he is thoroughly converted." F. A. G. writes from Bailey, Mich.: "A two-week series of meetings has just closed at this place, resulting in the conversion of ten persons and the reclaiming of others." L. G. H., Springfield, Mass., writes: "A great joy has come into our home by my husband's conversion a year ago." C. R. writes from Empora, Miss.: "The Lord has answered many prayers for me, among them the healing of my body of an incurable disease."

ACKNOWLEDGMENTS of answered prayer have also been received from: Mrs. G. H. A., Kan. (for restoration of son's health); C. S., Green Ridge, Mo.; Young Believer, St. Matthews, Ky.; Mrs. H. C., Grand Rapids, Mich.; Mrs. H. P. W., Choires Fla.; N. V. O. W., Cairo, Mo.; Mrs. C. W. D., Clarksburg, W. Va.; Mrs. N. C. M., South Euclid, Ohio; A Reader, North Brookfield, Mass.; Constant Reader, Lowryville, S. C.; J. R. B., Dunn, N. C.; A Subscriber, A Reader, Green Castle, Ind.; A Reader Oregon, Mrs. C. B., Los Angeles, Calif.; D. W. DeL., Wheaton Ill.; E. N. G., Hot Springs, S. D. (for restoration of mother's health); Mrs. E. F. M. K., Ohio (for removal of a heavy burden).

An Oregon reader, after asking prayer that each member of her household of five may find work at reasonable wages and that they may be freed from debt, adds the request "that God will bring me much happiness, as my life has been so dark and unhappy." She asks also for the conversion of her three boys; that she may have success with her work in the Junior Endeavor Society; that God may give strength and courage for her work and give her special courage to pray in public. Mrs. A. L. C. writes from Lexington, N. C.: "I've often received direct answers to prayer, and I want to ask the League to pray for my sister, who has been seriously ill with tuberculosis for three years. She is prepared to meet God, but prays continually to be spared to raise her two children aright." L. F. G., of Muskegon, Mich., asks prayers that his dear wife be healed of lameness. He writes: "Would you please ask the Christian Herald Prayer League to pray for her that she may feel the healing power of God, and to help me in my prayers for my wife. I ask you to do this, believing that God will answer prayer asked by one so much in earnest."

L. G. H. asks prayer for an ingathering of souls at Springfield, Mass., in a church whose pastor is striving earnestly to win souls at the regular Sunday evening service. Prayers are also asked for revivals of religion at Powell, Wyo. at the Baptist Church; Dunkerton, Iowa; Wise, Va. (the M. E. Church); Hugo, Colo.; Santa Ana, Colo.; Garrison, Kan.; Milton, Iowa; Mazomanie, Wis.; Crosby, Pa.; Kansas City, Mo. Baumont Church; Mayfield, Ohio (that bitterness which parents hold against the church at Wilson Mills, Ohio, may be removed); Hood View, Ore.; Dunkerton, Iowa; Grant, Mich.; Leslie, Mo.; Vernonia, Ore.; Potsdam, Ohio; Abilene, Kan.; South Centerville, N. Y.; Stuttgart, Ark.; Green Ridge, Mo.; Hoyt, Kan.; Framington, Ark. (that a little country church may become a praying church and a power for good in its field); Gridley, Ill. (that members may be filled with the Holy Spirit). K. M. asks prayer that a minister filled with the Holy Ghost be sent to Bramwell, W. Va., and gather in the scattered flock of the Baptist Church. K. E. M. asks prayer that a larger field may be opened for a minister.

V. O. W. asks prayer that mother's sight may be restored; Mrs. M. A. L. and A Mother, their daughters'; Miss A. E. A., her brother's; Mrs. F. E. S., her husband's. Nine other friends ask prayer for the restoration or strengthening of sight for other relatives, friends or for themselves.

C. M. G. asks prayer that daughter's mind may be restored; S. B., a son's; Mrs. C. B., her brother's; E. W., father's. Ten other friends ask prayer for mental restoration or strengthening for other friends or for themselves.

Twenty-four friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Mrs. H. C. and Mrs. P. A. H. each ask that two sons may be delivered from the liquor habit; six other parents ask prayers that sons may be delivered from this habit; three wives, their husbands. Eight other friends ask prayer that friends or relatives may be delivered from the liquor habit. J. E. H. asks prayer that son may be cured of the drug habit; Mrs. G. H. A. that a young lady may be saved from the morphine habit.

Mrs. C. K. asks prayer that four sons may be saved. Sixteen other parents ask prayer that sons may be saved; twenty-six wives, their husbands; fifty-one other friends ask prayer for the conversion of relatives or friends.

Five friends ask prayer for special spiritual blessing for relatives or friends.

Sixty-six friends ask prayer for the healing of friends and relatives, including one who asks that a cousin's speech may be restored. Forty-four readers ask prayer for the healing of self, including Mrs. J. E. A. and Mrs. J. D. W., who ask that use of limbs may be restored; and Earnest Sister, who asks that she may be cured of stammering.

V. O. W. asks prayer that son's and mother's hearing may be restored; Mrs. D. A. D., her brother-in-law's. Six other friends ask prayer that their hearing may be restored.

Mrs. E. P. asks prayer that husband's hearing may be restored; N. M. Mc., a daughter's; A. S., a brother's; M. J. H., that brother's and sister's and his own hearing may be restored. Seven other readers ask prayer for healing of hearing for themselves or friends.

Fifty-two friends ask prayer for help or guidance in financial affairs.

Thirty-five readers ask prayer for help or guidance in financial affairs.

Forty-four friends ask prayer for the granting of varied desires and needs, including E. J. G., who asks prayer for the return of a son and daughter to their old father; and R. L. T., that son may be restored.

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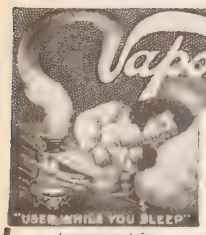

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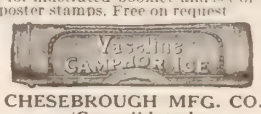

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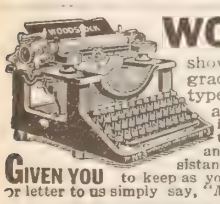

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Rhoda's Wedding Present

Continued from page 1275

none of you can understand how I feel. Myrtle says I'll get to know all the best people that way. And you know, mother, we never have known the best people."

Her eyes appealed to her father and it was he who answered.

"That is an open question, Rhoda," he said. "If the friends we've known and loved all our lives, aren't the 'best' people, they're good enough for me."

Again that quick glance between the others, shutting her out as effectually as if they had closed a door. It hardened the heart of Rhoda to still further assertion.

"So that's what I'm going to do with the ten thousand, everybody," she declared.

For a moment no one spoke. And then the mother said gently, "I wish that your wedding present may bring you happiness, my dear."

Rhoda noticed the "wish," substituted for the usual "hope." But she said no word.

She did not go to the gate as usual with Will that night. The mother went instead. The fragrance of the lilacs came to them both as they stood there.

"It isn't Rhoda, Will," she said, resting her hand on his arm. "It isn't our Rhoda talking at all. It's the King girl, speaking through her."

"I know, I know," he answered.

"And Rhoda's so young and pretty," she went on, "that—perhaps it's natural. But it will pass. She'll think better of it. She's so young—almost *too* young to marry. I wouldn't have been willing to trust her to any one but you."

"And I can't make her happy!" he groaned. "When her money's gone, she'll be miserable with me—a poor man, on a poor salary, in her fine house."

She talked longer than Rhoda was accustomed to do. But in the end, he went away only half comforted.

The next day, Miss King, having procured the key, came in her machine to take Rhoda to inspect the house. They were away almost all day. And there came many days like that. The little house where they had all been so happy together seemed a different place. The evenings were silent ones—not the silence that they had sometimes known, of perfect understanding; but the silence of hearts divided and ill at ease. Always before they had rallied together to meet trouble. This one, with one shut out, was the hardest to bear of any they had known.

For days and days Rhoda and Miss King went out together. Then, as suddenly as it had begun, it ceased. A day another—ten days went by without the sight of the familiar machine at the door. The family breathed easier.

Rhoda, saying no word, once more took her place in the sewing-room. And things again took on a semblance of the old content. Rhoda was quiet and thoughtful. But she watched as eagerly for the postman as ever Betsy and the twins had done.

And one day the expected letter, whatever it was, arrived. They knew that by the way she clutched it and hastened into the summerhouse by the gate.

"I—I guess it's the money," said Betsy, miserably.

Presently they saw Rhoda, looking very like the old Rhoda, flying up the path. She came in much as the others had once come.

"Oh," she cried, "it's off, the load is off! and it was never really on!"

"What load?" asked her mother.

"That old money that made me cry so often."

"Why, Rhoda!" said her mother. "I never knew you felt that way about it, my child!"

"I've been miserable—ever since the very first," she confessed. "At first I really felt kind of *hungry* for the fine house and things."

She paused, and searched her mother's face.

"I know, dear," her mother said.

"Afterward—well, every one seemed against me, and I couldn't bear to give in. So I just went on."

"And then?" questioned her mother.

"Oh, then—one day Myrtle said that I was—was too pretty to throw myself away on Will. And I woke up. That's all."

"But what's the letter?" asked Betsy.

"Why—why"—Rhoda's eyes still dwelt on her mother's face—"I just sat right down and wrote to Uncle John and told him I didn't want, wouldn't have, the old money."

"That's as foolish as the other," said Betsy. "It would have given Will a good start."

"I don't think Will would have wanted it, after all the trouble it had caused. I didn't. And, anyway, the choice didn't rest with us. Read Uncle John's letter, mother. It's a dear letter. But you will see he repudiated what Cousin Martha had promised for him. He said he never would give a present of money again. That what he gave to Etta brought only misery—her husband speculated with it and then with some that didn't belong to him, I think, by the way he speaks. So you see, all the trouble was for nothing. We never had a chance of getting the money. Now I'm going to settle down and do the best I can. I'm going to be satisfied with a little house and not let people make me wish for a bigger one. I would like to own our home—so that Will wouldn't have to worry. But, of course, that's out of the question, for the present."

"Maybe Uncle John'll give you one!" cried the twins, from force of habit.

And the mother, reading between the lines of the letter, added: "I shouldn't wonder a bit!"

New Contributions to the Widows and Orphans' Relief Fund

Continued from page 1281

Gift of $300

——, Warren, Ohio.

Gift of $50

Mrs. Emma Riddle.

Gifts of $25 Each

A Friend, Rushville, Nebr.; Miss Margaret Rife; ——, Welland, Ontario, Canada; John Eger; Ina M. Slusser.

Gifts of $20 Each

A Friend, Syracuse, N. Y.; E. A. Cary; A Friend, Lock Haven, Pa.; L. A. M., Montgomery, Ohio.

Gifts of $15 Each

E. Becker, Friend, Jenison, Mich.; South West Dist. S. S. Association, Lushton, Nebr.

Gifts of $10 Each

Mrs. O. F. Spencer; Miss Bertha Clough; C. M. P., Worcester, Mass.; Mrs. M. Moon; Florence M. Reed; Miss Elizabeth M. Garfield; Miss Esther Peterson.

Gifts of $5 Each

A Friend, Springfield, Ill.; Franklin J. Morton; Lottie Miller; ——, Huntington, W. Va.; Mary Prentice; A. M., Paterson, N. J.; Lucy H. Hosmer; Chas. Flint; Miss E. A. Evans; Mrs. J. N. Goozen; C. A. Hagaman; Mrs. F. C. Elias; Mrs. A. M. B., Ashland, Ohio; Jeanie Brown; Jessie F. White; Mrs. Helen Sueger; J. E. Raiser; Miss M. Gulbrandsen; Mrs. A. M. Wilson; Thomas S. McCaw; Richard Glover; N. C. Pitcher; A Friend, Brooklyn, N. Y.; O. C. Dickerson; E. B. Van Arsdale; Mr. & Mrs. C. L. Kitchel; Maggie Yule; Eugenie M. Pinney; S. W. Hamblen; ——, Eagleville, Mo.; Friend, Elizabeth, N. J.; Mrs. W. J. Robinson; H. M. Sanders; ——, Augusta, Ga.

Gifts of $3 Each

Mrs. Max Vander Stucken; Children's Meeting, Stough Campaign, Lebanon, Pa.; Mrs. E. D. Bramley.

Gift of $2.50

Fiat Christian Endeavor Society, Stone Creek, Ohio.

Gifts of $2 Each

Joseph Lee, Jr.; S. V. W.; Mrs. A. Wilks; Sunshine Rescue Mission S. S., Denver, Colo.; William E. Beel; Walter C. Bennett; Mrs. Anna Widmeyer; ——, South Lyon, Mich.; Collection & Birthday Offering of S. S., Juanita, Wash.; C. E. Stirling; Mrs. H. H. Kirkpatrick; "In Jesus' Name," La Otto, Ind.; Mrs. J. B. Harris; Edward Kemp.

Additional acknowledgments to be announced later

The Wonder City of the Euphrates

Continued from page 1274

The college paper of the Syrian Protestant College at Beirut is printed in two languages, English and Arabic, and, as Arabic reads from right to left and from the back of the book to the front, according to our ideas, the "Al Kulliyeh" has two fronts, while its backs are both in the middle. All of which has nothing to do with the Hittites or their royal city of Carchemish, but it nevertheless explains why there is still hope of finding a bilingual that will solve the problem of Hittite hieroglyphics.

The most ancient nations are one by one opening their histories, and the different cross references are throwing much light upon the lives of those who lived thousands of years ago. If the present war had not intervened, Carchemish should soon have revealed many secrets of the past. Coupled with the arduous effort and painstaking scholarship of the archeologist is the ever-present joy of discovery, and it may be only a short time before the hitherto unknown history and language of the Hittites will be an open book, intelligible to the world.

War, with its insistent appeal, has stopped the work at the Euphrates. Painstaking Kurds no longer sift the dust of the great river valley for tokens of a mysterious past. The construction work on the great bridge across the shifting Euphrates has ceased, and Germany's plans of a quick route to the East have been given up in repelling the encircling armies of the Allies. But the land between the great Babylonian rivers has been abandoned before. Its history is too old, and its past too grand, to allow it to regret a temporary eclipse caused by war. The rich land which nourished one of the earliest civilizations only lacks the hand of the engineer to transform it into a paradise, to change the entire steppe land to a great hanging garden such as Nebuchadnezzar never dreamed of. The great plateau between the Tigris and the Euphrates, once the trade route between the West and the East, still invites the busy Westerner afield to link his life and commerce with that of the expectant East.

Showing Detail of the Hittite Hieroglyphics

England and Germany are battling today for Nebuchadnezzar's kingdom, and having seen waves of successive conquerors pass over her without changing her natural character, the broad land calmly awaits the peace which brings development instead of destruction. What matter whether the Hittite sculptures finally rest in London, Berlin, or Constantinople? Learning will seek out these monuments wherever they are placed, and their secret will some day become the common property of the world.

The Correspondence of Professor David Smith, D.D.

I THOUGHT I would ask you if you could conveniently, within the narrow limits of your column, make any allusion to the value, temperamental or otherwise, of crucifixes as aids to devotion. The soldiers are seeing much of this kind of appeal in France. (Admiral) A. J. H.

TO my mind, the use of crucifixes is essentially un-Christian; it is no help, but rather a hindrance to fellowship with the Saviour. And the reason is that it diverts the soul from the true object of faith. This will appear if you consider that saying of St. Paul (II Cor. 5 : 16): "We henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more." The Saviour with whom we have to do is not the Incarnate but the Risen and Glorified Lord, living and reigning at God's right hand and, by the ministry of his Holy Spirit, manifesting his eternal grace to the souls of men. A crucifix displays the dying, not the living, Christ; the Saviour, not as he is now and evermore, but as he was long ago in the hour of his mortal weakness. His own word to his disciples on the night of his betrayal was (John 16:7): "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." And the contemplation of a crucifix is nothing else than an attempt to undo his departure by perpetuating his bodily presence. It ignores the ministry of the Holy Spirit.

And in this connection it is significant that the Holy Spirit is practically eliminated in Roman Catholic theology, which puts the infallible church in his place as the guide and teacher, and the sacraments in the room of his offices of grace. The proposal that our soldiers should "wear a crucifix round their neck so that in the hour of danger or mortal agony they can take it out and kiss it" seems to me a ghastly stupidity. Even if it were not a misdirection of faith, the kissing of a crucifix would be needless. The yearning of soul which prompts such an act of devotion is itself faith, and is welcomed and recognized by the living and ever-present Saviour. In the moment of danger it is his weapon that the soldier grasps, and fumbling with a crucifix would be a dereliction of duty.

It is urged on behalf of the use of the crucifix that it rescues the soul from the "vagueness" of its religious apprehension by giving "concreteness" to its spiritual exercises; and, little as I approve of the proposed remedy, I recognize the reality of the evil. It seems to me largely due to the pietistic divorce of religion from common life. An instance will define my meaning. I heard recently of a lady who conceived herself called of God to the work of evangelism; and, while prosecuting a distant mission, she received a message that one of her children was sick, and if she would see him alive she must immediately return. She remained and continued her mission, alleging that "the work of God" was paramount. "The work of God!" What is it but the work, whatever it may be, which he has given us to do? For a mother it is the nurture of her children; and the devotion which draws her thence is a cruel and selfish fanaticism. DAVID SMITH.

4, *The College, Londonderry.*

There are a few women so foolish that they would rather have a beautiful complexion than a beautiful character.

"A GREAT BOOK"

The book "555 Difficult Bible Questions Answered" was received some time ago. It is indeed a great book. May God continue to bless you in the work.

Elgin, Ill. AXEL SIGFRGREN

Dad's Present

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"The Watch of Railroad Accuracy"

DURING your Christmas shopping you are sure to visit your jeweler's.

Take advantage of the first occasion of this sort, and ask to be shown the Hamilton Watch in models for both ladies and gentlemen. They are interesting examples of beauty and art applied to watch construction. The thinness of the gentlemen's watches and the delicate, graceful lines of the ladies' watches have been secured without sacrifice of that enduring accuracy which has so long been associated with the name of Hamilton.

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Our Booklet, "The Timekeeper"

sent on request, shows the entire line of Hamilton Watches, with prices and descriptions. One of our most popular watches, a gentleman's thin model, 12-size, 17-jewel timekeeper, sells for $28.00. Other thin models up to $150.00. Movements alone $12.25 ($13.00 in Canada) to $60.00. Hamilton Ladies' Bracelet Watches, $30.00 and $45.00.

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THE VERY TIME

When Powerful Food Is Most Needed

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"About a year ago," writes a Kansas woman, "my little six-year-old niece left the invigorating and buoyant air of Kansas, where all her life she had enjoyed fairly good health, to live in Ohio. She naturally had a change of diet and of course a change of water, and somehow she contracted typhoid fever.

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"We all feel that Grape-Nuts was the predominating factor in saving the sweet little girl's life."

Name given by Postum Co., Battle Creek, Mich.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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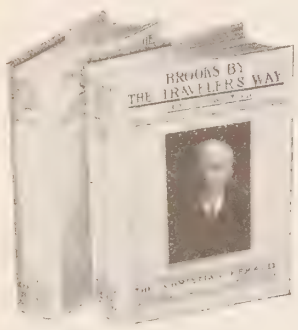
CHRISTIAN HERALD BOOKS

Two Books by a Famous Pastor

REV. J. H. JOWETT, D. D., has been aptly described as the most spiritual preacher in America. He has written two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way." These delightful books are written in this great preacher's happiest vein and the gift of felicitous expression shines out on every page.

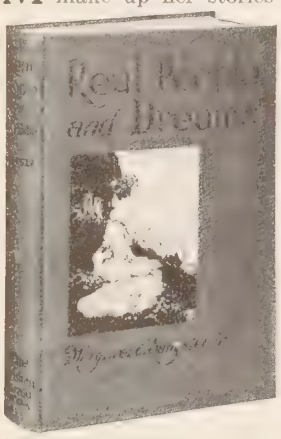


Dr. Jowett is a deep student of human nature. He has a faculty of kindling the finer emotions and awakening the noblest ambition. This was the impression on the minds of the editors of the Christian Herald after reading these two companion volumes. The books will be welcomed by thousands who will be glad of the inspiration they afford.

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2. Or, we will send to old subscribers, FREE, as a reward, these two volumes for sending us one new yearly subscription to the Christian Herald with $1.50.

Margaret E. Sangster's New Book

MARGARET E. SANGSTER, JR., does not make up her stories and poems—they just form themselves on the background of her mind as winter sprites trace wonderful pictures on windowpanes, and then simply because she cannot help herself, she sets down a description of these pictures. There are, in all, in her new book, "Real People and Dreams," about eighty poems and thirty-two short stories and sketches. This is the work of a genius.



We will send this new volume by Margaret E. Sangster, Jr., handsomely bound in cloth, with a new photographic frontispiece of Margaret E. Sangster herself, and with illustrations for a number of the poems, together with the Christian Herald for one whole year, postpaid, for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

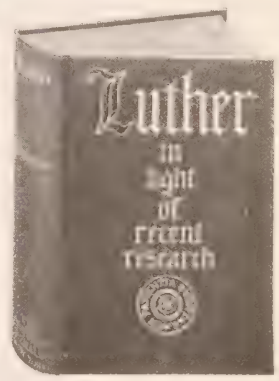
"Forty Thousand Beautiful Quotations"

SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. In the course of time the edition of this book was exhausted. We have had so many inquiries for it that we have decided to republish it this year thoroughly revised. There are actually forty thousand quotations in this book. It will make a very valuable addition to your library.

We will send you this volume, together with the Christian Herald for one whole year, for $3.00, or we will send to old subscribers, FREE, as a reward, "Forty Thousand Sublime and Beautiful Thoughts" for sending us two new yearly subscriptions to the Christian Herald with $3.00.

Luther in Light of Recent Research

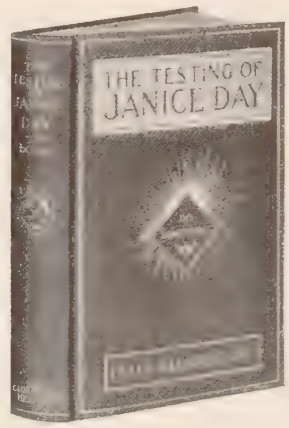
WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the approaching celebration of the four hundredth anniversary of the nailing of Luther's famous Thesis on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation. The Christian Herald has had the good fortune to secure the exclusive American rights of this book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and expression of the original in a remarkable degree.



The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia University pays a high tribute both to biographer and to the translator who has made this book so readable to the average American.

The Life of Luther, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2.25, or we will send to old subscribers, FREE, as a reward, this volume for sending us two new yearly subscriptions to the Christian Herald with $3.00.

A New "Do Something" Book

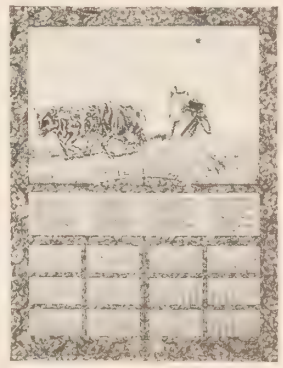


DID you read "Janice Day," which was offered with the Christian Herald last year? You will remember it was the "Do Something" book. The success of the book was such that the author, Helen Beecher Long, wrote a sequel entitled "The Testing of Janice Day." It is a vivid and delightful picture of typical New England life and character.

We will send "The Testing of Janice Day," 310 pages, attractive cloth covers, together with the Christian Herald for one whole year for $2.00, or we will send to old subscribers, FREE, as a reward, "The Testing of Janice Day," for sending us one new yearly subscription to the Christian Herald with $1.50

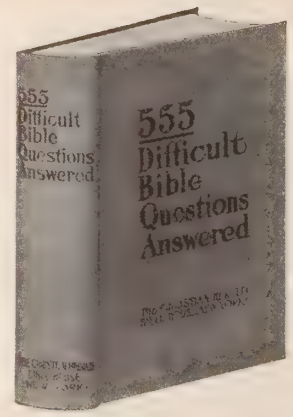
Our Art Calendar for 1916

THIS beautiful calendar is composed of a reproduction of that remarkable picture of Christ walking beside the plowman in the field, which was published under the title of "Lo, I Am With You Alway." The picture is described in verses by Margaret E. Sangster, Jr. This calendar is printed in eight colors, achieving a most beautiful effect. It will make a Christmas or New Year's present. It will remind your friends of you every day in the year.



We will send this superb calendar together with the Christian Herald for one whole year for $1.75, or to old subscribers sending us their renewal and one new subscription to the Christian Herald, we will send two copies of this calendar mailed to separate addresses if desired, FREE.

A Companion to the Bible



HAVE you bought your copy of "555 Difficult Bible Questions Answered?" Here is another book which has had a wonderful success during the past year and every lover of the Bible should possess a copy. Indeed it is a wonderful help to Bible study. This book is the result of research covering a period of twenty-seven years. Its theology is thoroughly sound.

The beauty of this book is that it answers those very questions which you are always on the point of asking but for some reason don't. These half thousand and more questions have been asked in one form or another by thousands and thousands of human beings like yourself and have been answered through the Christian Herald Mail-Bag by experts. The result is a book that is a "very present help in time of trouble" to the Bible reader.

We will send "555 Difficult Bible Questions Answered" together with the Christian Herald for one whole year for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

A Story for the Family Circle

WE do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

"Little Sir Galahad" is really a story of the golden age in our own time. That beautiful season that makes life radiant while it lasts.

It is as good a story as we have encountered in many a day, and that's saying a good deal.

"Little Sir Galahad," 376 pages, illustrated and handsomely bound in cloth, will be sent postpaid with one yearly subscription to the Christian Herald for $2.00. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50

Our 1916 Almanac

DON'T forget the Almanac. This year it will be better than ever. In addition to its permanent features, its prose and poetry, its wit and humor, it will contain new departments such as the story of the European War up to date of going to press; it will contain political information which should be at the disposal of every voter in the Presidential Election of 1916. There will be a comprehensive description of the Lincoln Highway. There will be difficult Bible questions answered. There will be a department devoted to Common Law, and there will be many features of especial interest to women, and things here and there for many an hour's interested perusal.

Add ten cents to your subscription to the Christian Herald and we will send you the Christian Herald Almanac for 1916 postpaid.

Address, The Christian Herald, Bible House, New York

Washington on the Eve of Congress

Continued from page 1220

The walk to the Washington Monument—say, from the White House—is longer than it looks, for it seems to be only a block or so. The wind blows wildly around the monument's broad base, although scarcely a breeze of air may be stirring through the streets of the city. Hats rush madly down the gentle little hill—people rush madly after them.

There is usually a crowd waiting for the elevator to come down from the top of the tower, a patiently waiting crowd. There are usually several pairs of bridal couples—Washington swarms with bridal couples. A dark young man looks into a blond girl's eyes with a smile—their hands touch and cling—they forget that they are part of a crowd. . . . One turns one's eyes and follows the line of the setting sun that droops over the white buildings.

There are, of course, stairs running up the inside of the Washington Monument, but few people walk up the stairs. Of course, there are stones set in the wall by different states that are well worth the climb, but at sunset time the majority of folk think that it is better to ride. There is so much to see in our capital and feet are only—feet. As the elevator crawls up, one sees the New York stone, the Ohio stone, the Kansas stone, and many others. One sees a blurred stone labeled "The Cherokee Nation." Somehow that stone depresses a few people, for the white man has done little for his Indian brother in return for his land, his game, his dying race—his memorial stone.

From the top of the Monument the view is magnificent. Dying sunset colors, pale gold, deep rose, and flaming orange fall like a caress over the houses, over the Capitol, the Library, the White House—everything. The Lincoln Monument, nearly completed, stands out in its radiance of white marble against the blue of the Potomac as Lincoln's life, nearly completed, stood out radiantly against God's sky. It is quiet in the tower. The bride and groom, hands clasped, draw nearer together, a chattering schoolgirl is suddenly silenced, two dapper Englishmen with canes, waxed mustaches and careful accents forget to be artificial. One drops his cane. . . . Far off below swarms of little black ants—that were people an hour, no, a hundred years ago, rush madly, ineffectually back and forth. There are friends, enemies, political adversaries, diplomats down there. Perhaps some of them hold the lives of many people in the hollow of their hands. Perhaps one or two hold the lives of kingdoms, empires, republics in their fingers. Up in the air five hundred feet between God's green earth and his blue sky, one realizes that they are pitifully small. These people who are called powerful. One realizes that loneliness and sorrow, and tears, and envy and hate are small indeed. One realizes only that God is good and that there is love in the world.

Far off, the sunset clouds are flecked with crimson drippings. They might have been dipped in blood.

Everyone is quiet coming down from the monument. No one is thinking about Congress, or the President, or war, or fighting. The schoolgirl's face is uplifted, radiant with purpose. The bride gazes into the future with wide, holy eyes. The Englishmen stand in the glow of the sun—and forget to talk.

It is colder, now, back on the city streets. Government employees are on their way to supper—congressmen and senators and high officials are at home dressing for dinner. Hotels send out yellow lights that gleam queerly in the last of the daylight, fading into night. The town is not so friendly at evening time as it is in the afternoon. Neither is it so lonely—for a stranger. A girl in white furs smiles into the face of a shabby woman and the shabby woman smiles back. It's a rather good old world.

NIGHT comes on swiftly when it gets really started. Night in Washington is a beautiful girl drawing black velvet, jewel-spangled cloak over white shoulders. The streets are lighted with dull-bronze, rather low, lamps; artistically perfect lamps, that hold dull-white, glowing globes. The lamps are very close together. They are the pearls that the girl winds about her throat and in her dusky hair.

The White House stands out, glimmering boldly, against the black of the foliage, its lighted windows dimmed with tightly drawn curtains. What of national portent may not have happened behind those same curtained windows! Perhaps fear has grappled with bravery behind the shelter of the friendly walls; perhaps hatred and love have clashed. Perhaps cowards have become strong, and surely strong men have wept. Characters and homes and nations have been molded behind those friendly blinds.

The streets on the way to the library are gayly lighted streets, dizzy with masses of humanity. Thousands seem to pass and repass, and faces are bright as smiling eyes glance in one's direction. Finally, the Library looms up—a mighty pile of glorious architecture.

But at first one doesn't notice the library, for the dome of the Capitol reaches up against the sky and the light far up in its tower looks just a bit like the star of Bethlehem. Traitors and folk with no pride in their country seem myths when one gets that first glimpse of the Capitol against the sky.

After one long self-satisfying glance, folk usually remember that it is the Library they have come to see. They turn away from the Capitol—but they look back.

The Library of Congress is a huge building that cost over six million dollars to build. Every detail is perfect, from its high arched ceilings, decorated with medallions and paintings, to its gorgeous mosaic floors.

There is a special reading room for the congressmen, a special reading room for senators, and a huge one for the general public.

One must go through the library thoroughly to see its efficiency as well as its very great beauty. One must go behind the scenes to see the seventy-six miles of book shelves, the wonderful basket carriers that transport books to any place without handling. One must see the huge fire-proof doors and the enormous number of pneumatic tubes, to realize the working of the mind—or minds—that planned all this.

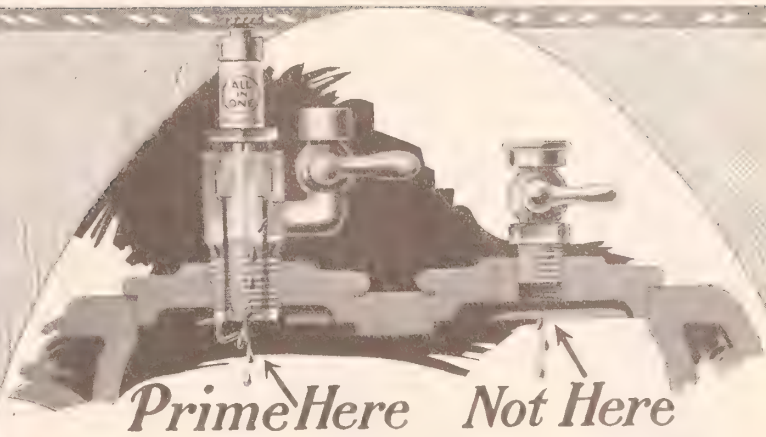
OUT on the street again with the cold night air beating against the face of the crowd. Past the lighted theaters and the hotels—past halls that are softly shaded and music-filled. The town is gay and mysterious and filled with romance—the story city of the west. It always is so when Congress is in session.

Pausing on the steps before going in out of the night, one looks for a moment quietly over the city. There, directly in the foreground, flows the Potomac, a gorgeous thread of silver, dividing two brave states. There are the state buildings—far to one side, the White House. There is the Washington Monument. The moonlight touches it softly with gleaming fingers, and a searchlight from somewhere in the distance picks it out brilliantly from the darkness of the night. It stands there white, chaste, beautiful—a perfect tribute to a great life.

And, lingering there, one breathes a prayer to God—a prayer that our nation's life may always be brave and pure and fearless—outstanding in the clear lights of heaven for all the world to see!

The New Peace Calendar

THE latest novelty is a new Peace Calendar and Diary, dedicated "to our Mothers and all Peacemakers" compiled by Dr. John Mullowney. It is mounted on a desk stand so built as to enable one to preserve memorandums on it for the whole year. For each day in the year there is a message of peace from wise men past and present, such as Ben Franklin, Henry Ford, William Jennings Bryan, Grover Cleveland, James Madison, Napoleon, Goethe, Ruskin, Luther Burbank, Washington, Lincoln, etc. It is beautifully decorated by Audley B. Wells; published by Paul Elder & Co., of San Francisco, Calif. The price is 75 cents.



Prime Here Not Here

One drop of gasoline right at the spark is worth twenty drops anywhere else in your cylinders.

In a really cold cylinder, gasoline simply will not vaporize rapidly enough for the gas to *travel to the spark.*

So priming through the priming cup, or by taking the spark plugs out, is not effective.

All-in-One Champion Priming Plugs

TOLEDO MADE FOR THE WHOLE WORLDS TRADE

have a priming cup right on the plug. The gasoline trickles right down the core and drips from the electrode — right where the spark jumps.

A spark and gasoline at one and the same point at the same time means an explosion—that's all there is to it.

You may not need them often but when you do need them, Priming Plugs are worth many, many times the few cents additional cost.

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Like all Champion Spark Plugs, Champion Priming Plugs are uniformly dependable.

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"America's Standard Automobile at a $1000 Price"

You can invest your money in a Jeffery Four with the certainty of very small depreciation. The engineering, materials and workmanship are of that high-grade character which gives the average owner four or five seasons of perfect service—and the price is *standard.*

Body, standard seven-passenger Chesterfield type · Front seats, divided · Driver's seat, adjustable · Upholstery, deep real leather · Shipping weight, 2750 pounds · Motor, Jeffery high-speed high efficiency · Ignition, Bosch magneto · Starting and lighting system, Bijur electric · Equipment, complete · Future cars by Jeffery hand.

STANDARD SEVEN-PASSENGER, 103½ ... $1000 · THREE-PASSENGER ROADSTER, $950
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A high authority on cocoa has recently said: "A pure cocoa, unchanged by destructive chemicals, is the best cocoa. There is no more need for introducing alkalies into cocoa than there is into cracked wheat or oatmeal."

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Established 1780
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are too often dosed with drugs when their blood is really starved. They need that blood-strength which comes from medicinal nourishment. No drugs can make blood.

SCOTT'S EMULSION is a highly concentrated blood-food and every drop yields returns in strengthening both body and brain.

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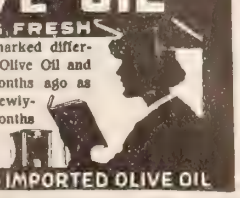

THE STANDARD IMPORTED OLIVE OIL

Young People's Topics for December 26

Looking Forward to the God of All the Years

Epworth League Topic. Heb. 12:1, 2, 12-14

How to Keep on the Up Grade

Christian Endeavor Topic. Phil. 3:12-16 (New Year's Meeting)

AGAIN the Christian Endeavor and Epworth League topics are so closely allied that they can be studied together more advantageously than separately. Onward—Upward—Looking—God. There is our schedule for the New Year.

The two passages studied are the two great onward and upward challenges of the New Testament. "This one thing I do: Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

I heard an enthusiastic woman say the other day, talking about the advice she gives to multitudes of other women who look to her for counsel and inspiration, that we should "walk out of our past." What a figure of speech that is! As if the past were a shell, a burden, a prison, anything oppressive and entangling. How beautiful to find ourselves free—able to walk out! We may do that every fresh day, every new hour—walk out of the past, out of ourselves, into God's bright future of opportunity.

Just a word of warning. Sometimes there are things in the past that need fixing. Don't bring over into the old year those bad accounts. Straighten them up. Confess, where confessing is needed. Make restitution where restitution is possible. Atone so far as you can. Trust God for all the rest, and begin the year with a clean slate.

Oh, to catch a New Year vision of the things waiting to be done, out there in the waiting months! Yet some people see too much, and grow bewildered and disheartened. Others do not see enough—have no comprehension of the great work waiting to be done, no realization of the things they themselves can do to help.

Onward. New achievements in character building; new victories over self; new discoveries of ways in which we can help others; new glimpses of truth to be spread; ever-widening circles of people we can help. Read the notes on the Baptist Union lessons and urge the young people of your own society to join their souls and prayers to the great world movements toward brotherhood in which America must have a noble, forceful part.

Upward. Nearer God. Nearer holiness. Nearer heaven. We know the things that are dragging downward—the "weights" that we should lay aside. It is a long, high flight our souls are making. It is not worth while clinging to anything that will keep us down.

Looking toward God. In that passage from Hebrews it is "Looking unto Jesus." That seems easier to say. Looking to Jesus—looking into the historic records we have of him; looking ahead to him as he leads his people (so many of them just now off his track, and busy with slaughter!) upward toward eternal love and peace.

But Jesus is not only back in history, and present universally and grandly in the world, and far ahead in the future; he is at our side. We look forward toward him. Yet, after all, he is closer than that. We may take his hand. His Spirit can be in us. And in the triumph and gladness and beauty of his friendship we may go onward and upward toward and with the God of all the years.

America for the World's Sake

B. Y. P. U. Topic. Isa. 54:2, 3; Acts 1:5-8

THIS is the new conception of the career of a nation. America, not for her own sake, not for her people's sake, but for the world's sake.

It is matter for profoundest thanksgiving that some of our great national leaders have grasped this truth and are declaring it. We can all help the idea to grow and to take deeper and stronger root in the public mind.

Has ever any nation had an opportunity for service so splendid as ours? For years the people of other lands have been running to us (notice Isa. 55:45). We have been enabled to give them new ideas of liberty, of brotherhood, of God. Many of them have gone back to influence their communities toward better things. Now in the great world war, we stand firm, hoping for the time when we can help the contending nations to find the way to peace. We might have done far better; our record should have been kept clean by refusing to share in the profits of the warmongers. But there still is an opportunity to show ourselves the true friend of every nation in the world, willing to help, eager to find that happy path to universal brotherhood.

Don't think you have nothing to do about it. If you have a vote, use it to express your convictions and your hopes. But even if you have not, find out what public men are doing and try to help every one who has a vote to have a mind for these better things.

A Warning from History

A POSTHUMOUS work, entitled "Cassock and Sword," contains the mature thoughts of a mind rich in gifts and experience, and trained to searching inquiry and independent judgment. It is a scholarly, instructive and interesting study of the history and growth of our great American democracy, which no American should fail to read. All the forces, religious, political, economic, educational and social, which have conspired to make our country and people what they have been and now are, are thoroughly examined and their respective influence weighed and balanced. Above all, the mighty conflict between the political principles of Romanism and those which are the outgrowth of the Reformation, as it has been waged in our country, is here strikingly presented. The author was not a religious man and no one will accuse him of religious bigotry; yet was he thoroughly imbued with and convinced of the correctness and vitality of the principles of the Reformation and Democracy.

The purpose of the book is stated by the author in these words: "Foreseeing the coming of a possibly fateful crisis, this book has been written to remind the American people of the lessons of history and impress upon them the sacred trust with which the great American democracy has been charged through racial traditions, and the heritage of the Reformation, as yet the greatest achievement of the human spirit."

Truly prophetic the book is in some of its portions. The author died before the outbreak of the present terrible war, yet he clearly foresaw its inevitable coming. Other future clashes he foresaw with equal clearness, because of his thorough grasp of the forces now shaping the course of the nations, particularly our own. The fact that the author was of German birth and a veteran of the Civil War adds peculiar interest to the book.

Though the student may ofttimes disagree with the author in his views and conclusions, he surely will find many a subject treated from a new angle, and will feel himself impelled to give earnest thought to matters wholly ignored heretofore.

"Cassock and Sword," by Charles Lenz, Ph.D, is published by Katharina and Heinrich Lincoln Lenz, New York City. Cloth-bound, 351 pages, price $2. Club rates for larger orders. The book may be ordered through The Christian Herald.

Bausch and Lomb Balopticon

gives entertainment as novel, as interesting, as varied and as instructive as the talking machine gives in its field. **The Home Balopticon** projects pictures, post cards, solid objects, etc. Pictures in correct position from left to right, not reversed. Now fitted with special *400-watt gas-filled Mazda Lamp*, giving illumination superior to any similar instrument on the market. Absolutely safe and automatic and simple enough for child to operate. Lenses, mirrors and all mechanical parts of high quality—not a toy. Ideal equipment for clubs and small schoolroom as well as the home.

Costs but $35—with aluminum coated wall-screen included. Other models for various requirements $20 and up.

"Fun—and Better" is an interesting booklet telling of many novel ways to entertain with the Home Balopticon. Sent free upon request.

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Eliminates the out-door privy, open vault and cesspool. They are breeding places for germs. Have a warm, sanitary, odorless toilet right in your house. No going out in cold weather. A boon to invalids. Endorsed by State Boards of Health.

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The germs are killed by a chemical process in water in the container, which you empty once a month. **Absolutely no odor.** No more trouble to empty than dishwater. Closet absolutely guaranteed. Write for full description and price.

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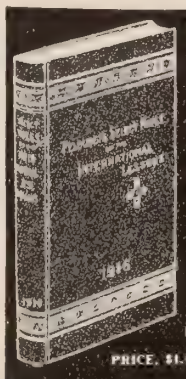

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THE FIRST OF THE SIXTY

PICTURE No. 1

Watch for the second and third in next week's issue with rules and all details

Next week's Christian Herald will contain the opening instalments of the

Bible Picture Contest

THE CHRISTIAN HERALD of December 22, 1915, will be received by you as one of the chief holiday "specials" to yourself and family, for it will inaugurate a season of happy, hearty enjoyment in the solving of the Contest Pictures, and may lead to the very appreciable gift, from us to you, of one thousand dollars!

Get Ready! Observe This Object Lesson:

WHAT DO YOU SEE IN THIS SPECIMEN

Observe the dozen texts on both sides of the picture

They that sow in tears shall reap in joy. Psalm, CXXVI, 5.

The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. Proverbs, XIII, 4.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Daniel, V, 8.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. Acts, XVI, 29.

And I saw the seven angels which stood before God; and to them were given seven trumpets. Revelation, VIII, 2.

And Ruth said, Entreat me not to leave thee,

PICTURE

Which of these Bible verses come closest to the picture?

or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Ruth, I, 16.

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Matthew, XIII, 4.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. Luke, XXII, 55.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased. John, VI, 2.

And through a window in a basket was I let down by the wall, and escaped his hands. II Corinthians, XI, 33.

The Contest is easy because you are only required to pick your answers out of a given list. But you must select the best; so **alertness will count.**

Haven't You Renewed Your Subscription Yet?

The Bible Picture Contest opens next week, December 22, 1915, when the first three pictures will officially appear in the Christian Herald. There will be sixty pictures in all, so they will be appearing well into 1916. After the Contest is over, will come the announcement of the best answers, the winners of rewards, etc. Be sure you're on our list for the coming year.

All contestants have to do is to submit Bible verses that are applicable to the pictures. Look at the specimen picture above—you can select a verse, from among those given, that is described by the picture, can't you? Yes, and you can just as readily select appropriate verses for all the pictures from among the list given you in *Gems from the Bible*. This is a selection of about 2,000 Bible verses. From it you can choose your "answers" to the pictures—verses that fit the pictures. Those doing so most successfully, according to the simple rules, will receive the $2,500 cash. Everyone may compete without required expense.

Let us extend your subscription now; and if you add on fifty cents, *sending two dollars in all*, we shall enter your yearly subscription, and mail to you: a neat and convenient *Reply Book* in which to write your answers, as well as the valuable book *Gems from the Bible*, which contains all the available answers to the 60 pictures. Or, any paid in advance subscriber may obtain these two books *free* by sending us *$1.50 for a new yearly subscription* to the Christian Herald in behalf of some other person not of the same household.

Could you, for example, give anybody a better Christmas present than a year's subscription to your favorite weekly magazine?

On the other hand, you have only to show this announcement of the Contest to a friend or neighbor in order to obtain a subscription from that person—remember, the Outfit of *Reply Book* and "*Gems from the Bible*," which may help you to win the $1,000 first prize, awaits your order.

$2,500 Cash—416 Gifts

First Reward - - - - -	$1,000.00
Second Reward - - - -	500.00
Third Reward - - - -	200.00
Fourth Reward - - - -	100.00
Fifth Reward - - - - -	50.00
Sixth Reward - - - -	20.00
7th to 21st Rewards, inclusive, each,	2.50
22d to 416th Rewards, inclusive, each,	1.50

416 Cash Rewards in All Totaling - - $2,500.00

In the event of ties, the full rewards will be paid to all tying contestants

Address: THE CHRISTIAN HERALD, BIBLE HOUSE, NEW YORK

MAGAZINES FOR CHRISTMAS GIFTS

NO OTHER gift will give greater or more genuine satisfaction to a relative or friend than a year's subscription to THE CHRISTIAN HERALD or to one of the popular magazines. It is the logical solution of the gift problem. Renew your subscription to THE CHRISTIAN HERALD and add other magazines as Christmas Gifts.

Below is a condensed list of periodicals from which selection can be made of one or more magazines at a price in some cases almost one-half of the regular price. Readers of THE CHRISTIAN HERALD are thus enabled to order all magazines desired in a single order, with the assurance that it will be attended to promptly, accurately and at the lowest prices. Subscriptions are for one year and can be new or renewal and can go to different addresses, except in a few cases noted otherwise. Extra postage additional.

An appropriate Christmas card announcing the gift subscription will be sent to reach the recipient on Christmas morning.

To determine the price of two or more magazines given in the list below. Add the class prices and multiply by five. The result will be the club price.

EXAMPLE	
Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total class numbers	58
Multiply by	5
Price of club	$2.90

		Pubs. Price	Our Price
30	ADVENTURE with CHRISTIAN HERALD	$3.00	$2.65
17	AMERICAN BOY with CHRISTIAN HERALD	2.50	2.00
	With CHRISTIAN HERALD and Pictorial Rev. (or Woman's Home Companion)	4.00	3.25
	with CHRISTIAN HERALD "Delineator and "Everybody's	5.50	4.00
25	AMERICAN MAGAZINE with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Woman's Home Companion (to same address)	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
17	BOYS' LIFE with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD and Pictorial Review	4.00	3.25
17	BOYS' MAGAZINE with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD, McCall's, Housewife and To-Day's	4.00	2.75
	with CHRISTIAN HERALD and Woman's Home Companion	4.00	3.25
50	THE CHRISTIAN HERALD	1.50	1.50
	THE CHRISTIAN HERALD, 3 years	4.50	3.00
35	COLLIER'S WEEKLY with CHRISTIAN HERALD	4.00	3.00
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	5.50	4.15
	with CHRISTIAN HERALD, "Delineator and "Everybody's	7.00	4.90
16	COOKING CLUB MAGAZINE with CHRISTIAN HERALD	2.50	1.95
	COUNTRY GENTLEMAN with CHRISTIAN HERALD	2.50	2.50
70	COUNTRY LIFE IN AMERICA with CHRISTIAN HERALD	5.50	4.65
55	CURRENT OPINION with CHRISTIAN HERALD	4.50	3.90
	with CHRISTIAN HERALD and Pictorial Rev. (or Woman's Home Companion)	6.00	5.15
23	DELINEATOR with CHRISTIAN HERALD	3.00	2.30
	with CHRISTIAN HERALD and Everybody's (to one address)	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review (or American	4.50	3.55
	with CHRISTIAN HERALD and Review of Reviews	6.00	4.30
12	DESIGNER with CHRISTIAN HERALD	2.25	1.75
25	ETUDE (for music lovers) with CHRISTIAN HERALD	3.00	2.00
25	EVERYBODY'S with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Delineator (to same address)	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	4.50	3.65
23	GARDEN MAGAZINE with CHRISTIAN HERALD	3.00	2.00
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	HARPER'S BAZAR with CHRISTIAN HERALD	3.50	3.15
70	HARPER'S MAGAZINE with CHRISTIAN HERALD	5.50	4.65
70	HARPER'S WEEKLY with CHRISTIAN HERALD	6.50	4.65
12	HOME NEEDLEWORK with CHRISTIAN HERALD	2.25	1.75
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8	HOUSEWIFE with CHRISTIAN HERALD	2.00	1.55
	with CHRISTIAN HERALD, McCall's and To-Day's	3.50	1.90
25	ILLUSTRATED WORLD with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
55	INDEPENDENT with CHRISTIAN HERALD	4.50	3.90
50	JOHN MARTIN'S BOOK (Children) with CHRISTIAN HERALD	4.50	3.65
	LADIES' HOME JOURNAL with CHRISTIAN HERALD	3.00	3.00
15	LADIES' WORLD with CHRISTIAN HERALD	2.50	1.90
17	LITTLE FOLKS (new) sub'n with CHRISTIAN HERALD	2.50	1.90
	with CHRISTIAN HERALD, and Pictorial Review (or Woman's Home Companion (Add 15c if Little Folks is a renewal)	4.00	3.15
45	McBRIDE'S with CHRISTIAN HERALD	$4.50	$3.40
	with CHRISTIAN HERALD and Woman's Home Companion	6.00	4.65
10	McCALL'S with CHRISTIAN HERALD	2.00	1.65
	with CHRISTIAN HERALD, To Day's and Housewife	3.00	1.90
	with CHRISTIAN HERALD, Mother's and Ladies World to one address except CHRISTIAN HERALD	4.50	2.65
20	McCLURE'S with CHRISTIAN HERALD	2.50	2.15
25	METROPOLITAN with CHRISTIAN HERALD	3.00	2.40
17	MODERN PRISCILLA with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD and Home Needle work	3.25	2.40
	with CHRISTIAN HERALD and Pictorial Review	4.00	3.25
23	MOTHER'S MAGAZINE with CHRISTIAN HERALD	3.00	2.00
	with CHRISTIAN HERALD, McCall's and Ladies World to one address except CHRISTIAN HERALD	4.50	2.65
60	OUTLOOK with CHRISTIAN HERALD	4.50	4.15
8	PEOPLE'S HOME JOURNAL with CHRISTIAN HERALD	2.00	1.55
25	PICTORIAL REVIEW with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Modern Priscilla	4.00	3.25
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	with CHRISTIAN HERALD and Woman's Home Companion	4.50	3.65
40	REVIEW OF REVIEWS with CHRISTIAN HERALD	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	6.00	4.40
	SATURDAY EVENING POST with CHRISTIAN HERALD	3.00	3.00
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25	WOMAN'S HOME COMPANION with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Little Folks (new)	4.00	3.15
	with CHRISTIAN HERALD and Delineator	4.50	3.55
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
	with CHRISTIAN HERALD and Review of Reviews	6.00	4.40
12	WOMAN'S MAGAZINE with CHRISTIAN HERALD	2.25	1.75
5	WOMAN'S WORLD with CHRISTIAN HERALD	1.85	1.55
40	WORLD'S WORK with CHRISTIAN HERALD	4.50	3.15
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40	YOUTH'S COMPANION with CHRISTIAN HERALD and McCall's	4.00	3.25
	with CHRISTIAN HERALD and Woman's Home Companion	5.00	4.40
	with CHRISTIAN HERALD and Pictorial Review	5.00	4.40

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	RECORD OF CHRISTIAN WORK with CHRISTIAN HERALD	3.00	2.00
	CHRISTIAN STANDARD with CHRISTIAN HERALD	3.00	2.30
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	PRESBYTERIAN BANNER with CHRISTIAN HERALD	3.50	2.90
	THE STANDARD (Baptist) with CHRISTIAN HERALD	3.50	3.00

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Among the Workers

REV. T. J. BACH of the Scandinavian Alliance Mission, Maracaibo, Venezuela, writes: "With great joy we observe how the Lord has been pleased to add his blessings to our efforts to spread the Gospel. Formerly those who got their eyes opened to the truth would generally ask for some book or tract that would reveal the dark side of the Catholic Church, but lately the majority ask for the Bible or some tract that will reveal Christ. Our little evangelical paper has lately found its way into many new homes. In a city in Colombia, called Cucuta, we have over one hundred subscribers. That city, with some thirty thousand inhabitants, has no missionary. From our little bookstore we have sent many Bibles to Cucuta."

THE nurses of Bethesda Leper Home need bandage material all the year around, old, but clean linen, cotton, cheese cloth, pillow slips, sheets, etc. Bandages in rolls from 1 inch to 4 inches wide should be fastened at the end with a few stitches (use no pin). All donations should be securely packed. If sent prepaid by express, donations reach my office without further charge, while a charge is made for the delivery of packages from the piers to my office if sent by railroad and steamship companies. If receipts of bandage material exceed the Bethesda Leper Home needs, the surplus will go to other leper asylums of the Missions to Lepers. The lepers further need soft bath and hand towels, muslin, and underwear, white stockings, absorbent cotton, and other hospital supplies. None of these articles must be packed in with bandage material, and a list of contents of such packages should be sent to me for foreign custom house entry. Have name and address of donor on each parcel, package or case, so that I can acknowledge receipt thereof. R. DAN WOLTERBEEK,

63 Park Row, New York City.

THE Lincoln-Lee Legion has made plans for a forty weeks' Scientific Temperance Educational Campaign to be inaugurated in all states at once. A twenty weeks' campaign has just been completed in Ohio with very remarkable success. A similar twenty weeks' campaign is now in progress in Vermont. While these Scientific Temperance Educational Campaigns are suitable to any period, because their teachings are fundamental knowledge, it has been found that they tend very materially to increase the dry vote where campaigns are in progress.

IN a letter, dated November 18, to Rev J. B. Smith of the M. E. Board of Conference Claimants in Chicago, President Wilson expresses this hearty commendation of the work: "I take pleasure in expressing my very deep interest in the effort which you represent to obtain an endowment which will supply the means of pensioning aged preachers. This is a matter in which I have long had a great interest, for I have seen so many cases which demonstrated the necessity of such action."

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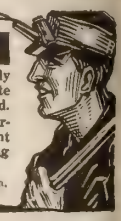

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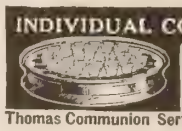

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22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzi-bah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
b Mat. 13: 31

CHAPTER 61
a ch. 11: 2; Lu. 4: 18; John 1: 32; John 3: 34
b Ps. 147: 3
c Jer. 34: 8
d Lev. 25: 9
e Mal. 4: 1, 3
f Mat. 5: 4
g Ps. 30: 11
h ch. 60: 21
i John 15: 8
j Ezek. 36: 33
k Joh. 2: 12; l Ex. 19: 6; m ch. 40: 2; Zech. 9: 12; n ch. 55: 3; o ch. 49: 18; Rev. 21: 2
1 *decketh as a priest.*
p Ps. 72: 3; Ps. 85: 11; q ch. 60: 18; ch. 62: 7

CHAPTER 62
a ch. 65: 15; Rev. 3: 12
b Zech. 9: 16
c Hos. 1: 10; 1 Pet. 2: 10
1 *Azubah.*
1 Ki. 22: 42; ch. 54: 1
2 That is, *My delight is in her.*
2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.*
ch. 65: 19
d Ezek. 3: 17; Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrances.*
6 *silence.*
e ch. 61: 11; Zeph. 3: 20
7 *If I give, etc*
f Deut. 28: 31; Jer. 5: 17

and his meat was locusts and wild [g] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
g Deut. 8: 8; Deut. 32: 13; 1 Sam. 14: 25; 2 Ki. 18: 32; Ps. 81: 16; Ezek. 27: 17; Lu. 24: 42
j Acts 19: 4
k Rom. 5: 9; 1 Thes. 1: 10
1 Or, *answerable to amendment of life.* 2 Cor. 7: 1, 11
l John 8: 33; Acts 13: 26; Rom. 4: 1
m ch. 7: 19; John 15: 6; Heb. 6: 8
n Mark 1: 8; Lu. 3: 16; John 1: 33; Acts 1: 5
o Isa. 4: 4; Mal. 3: 2; Acts 2: 3, 4; Titus 3: 5
p Mal. 3: 3
q Mal. 4: 1; ch. 13: 30; r ch. 2: 22; s Dan. 9: 24; t Mark 1: 10; u Isa. 11: 2; Lu. 3: 22; John 1: 32; v John 12: 28; w Ps. 2: 7; Isa. 42: 1; Lu. 9: 35; Col. 1: 13

CHAPTER 4
a Mark 1: 12; Lu. 4: 1
b 1 Ki. 18: 12; Ezek. 3: 14; Acts 8: 39
c Heb. 4: 15
d Ex. 34: 28; e Eph. 6: 17; f Deut. 8: 3; g Neh. 11: 1; h Ps. 91: 11; i Deut. 6: 16; j Deut. 6: 13; Deut. 10: 20; k Jas. 4: 7; l Heb. 1: 14; m Lu. 3: 20
1 Or, *delivered up.*
n Isa. 9: 1, 2; o Isa. 42: 7; Lu. 2: 32; p Mark 1: 14; q ch. 10: 7

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Christian Herald

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VOL. 38 NO. 51. PRICE 5 CENTS
OFFICES: BIBLE HOUSE, NEW YORK

Drawing by H. Willard Ortlip

"AND SHE SHALL CALL HIS NAME IMMANUEL" (Isaiah 7:14)

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

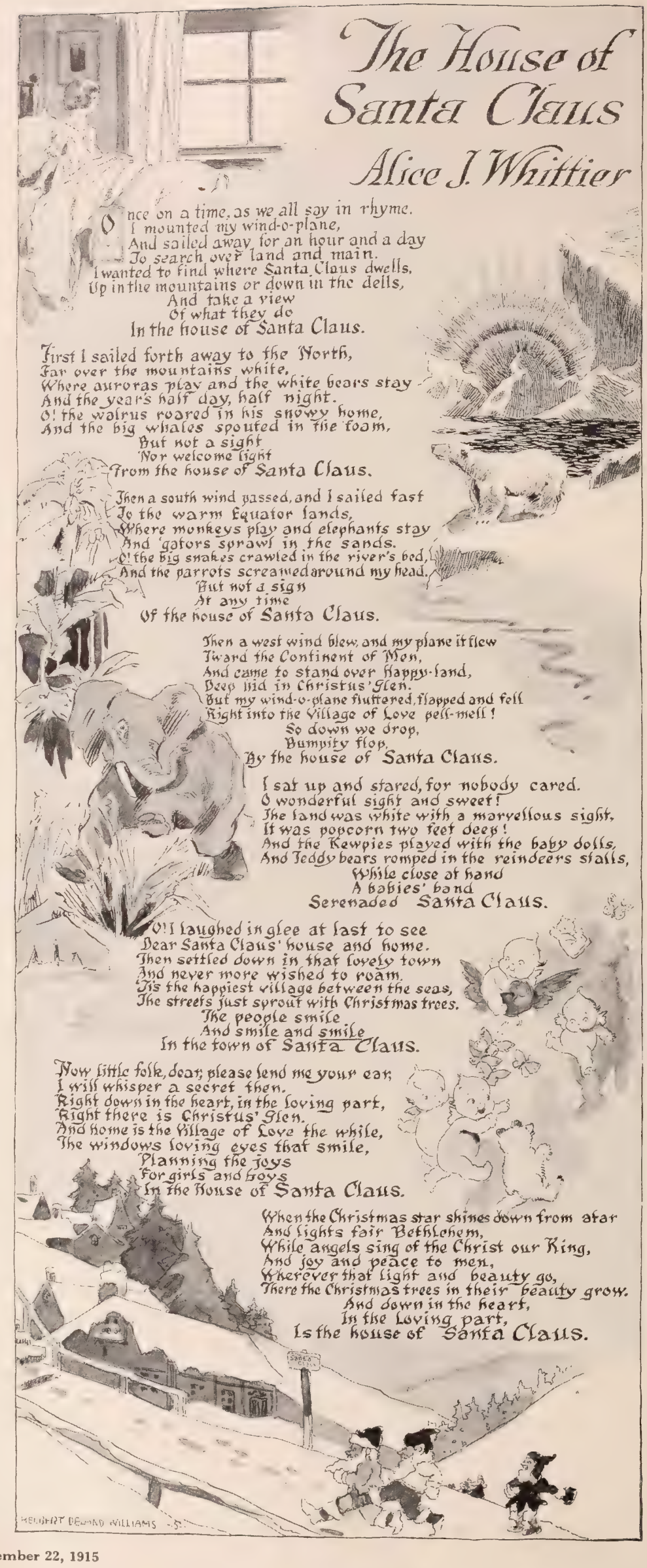
E. C. G., West Philadelphia, Pa. Please explain the statement "God is a spirit." I can readily understand the word spirit as applied to athletes or soldiers, meaning their enthusiasm. Just so I interpret being "filled with the Spirit" as meaning enthusiasm to follow truth and right, but I cannot interpret that other statement: "God is a Spirit."

Your confusion results from the fact that in ordinary language the word "spirit" has a number of varying meanings. It means fundamentally the immaterial soul of an individual as distinguished from his body. It is true that there is a good deal of uncertainty and obscurity about these terms because the mysterious facts that they stand for are so vaguely understood. For instance, the two Latin words *animus* and *spiritus* are rather hard to distinguish, except that animus stood ordinarily for the life shared by animals and man alike, while spiritus meant the higher soul quality, possessed by man and not by brute. But a man's spirit signified, and still signifies, his personality, his ego, all that spiritual nature that makes him what he is. The statement that God is a spirit; then, means that he is a person, having spiritual characteristics but not having any physical, material form, and so not limited to any locality. The use of the word spirit to which you refer as applied to soldiers and athletes is an extension of this fundamental meaning. A body of men is thought of as having a spirit, just as the body of an individual contains a spirit. This spirit of a company may be either grave or gay, enthusiastic or gloomy. But the good sense of the word overbalances the other. So it is sometimes used alone to signify good spirits, or, as you say, enthusiasm. But being filled with the Spirit means something far deeper than to have enthusiasm. It means to have God's self, his spiritual personality, dwelling with us, occupying our bodies. This is what Paul means by the statement that our bodies are the temples of the Holy Spirit.

R. P., Tribune, Kan. 1. A piece of iron will sink to the bottom no matter how deep the water is, because water is only slightly compressible. If water were highly compressible, as air is, the water at a great depth would be much denser, and therefore heavier, and an object would sink until it reached a point at which its weight would be less than that of the water which it displaced and there it would float, as clouds float in the atmosphere. But a cubic foot of iron weighs more than a cubic foot of water at a depth of two miles just as it does at the surface, and therefore continues sinking until it reaches the bottom. 2. The ocean has been sounded to a depth of 32,088 feet, or over six miles. This is just off the Philippine Island of Mindanao. Several other points in the Pacific show depths of over 30,000 feet. From the lowest sea depth to the highest mountain peak is 61,090 feet, which is about 1–700 of the earth's diameter. 3. We are not familiar with the teachings of the preacher mentioned.

Reader, Wisconsin. 1. According to the Jewish interpretation, from the beginning of one evening to the beginning of the next constituted one day—in other words, from sunset to sunset. 2. During their sojourn in Egypt, the Israelites must have become familiar with the idol-worship of that country. It is clear from Josh. 24 : 14 and Ezek. 22 : 7 that they had defiled themselves with the idols of the land, although it was probably more the corrupt worship of the Shepherd race than of the Egyptians themselves. It was not until after the Exodus that they came under the influence of a revealed religion. Even then they were on various occasions led to idolatry through contact with heathen nations. 3. This question is controversial. 4. There were no Roman Catholics in Paul's time, nor was that title applied to any church

Continued on last column



Our Mail-Bag

Continued from first column

in apostolic days, notwithstanding th claims of Catholic historians. Th primitive church was simply Christia Even in the second and followin centuries, when the bishops of Ron began to exercise a wide influence, th name Roman Catholic was unknow There was an "Old Catholic Church with an episcopal constitution, but owed no allegiance to Rome, as centre of spiritual authority an direction, although even then th bishops of Rome were industrious extending their influence in a manne that foreshadowed the ultimate usu pation of ecclesiastical power It wa not until the eighth century, when th temporal power was definitely estal lished, that the episcopate was gradual converted into a papal church. Th system was completed under Gregor VII and the Roman Catholic Churc so-called, was an organization whic thereafter claimed supremacy, nc only over the religious world, but ov secular governments as well.

B. R., Des Moines, Ia. It is unques tionable that in dealing with man Bible passages there is great dange in literal interpretation. For exampl take such passages as are purel figurative, or symbolical; it woul simply be missing the real meanin altogether, to take them literall regardless of the spiritual character c the lesson they are designed to teac

Ella M. C., Wabash, Ind. Th "cliff dwellings" are found in Arizon New Mexico, Utah and Colorado. I is not at all likely that they were buil by the Aztecs or the Toltecs. Scientist who have investigated the matter hav been led to believe that they wer constructed by the predecessors of th Pueblo Indians who now occupy some what similar structures located in th plains in the neighborhood of the cliff The Mancos canyon is in Colorado.

Y., Albion, Mich. King Lemuel mentioned in Prov. 31 : 1, was a unknown ruler, to whom the wis advice of the chapter was addresse by his mother. Some Bible interpreter hold that the name Lemuel (whic means "to God") is used symbolically as if we should say "devout one," an is neither more nor less than a pleasin epithet applied to Solomon himself There are others, however, who hol that Lemuel was a real personage, an that he was "king of Massa." I should be added that the majority o commentators hold to the Solomoni application.

Mrs. L. L., Poughkeepsie, N. Y. No in our collections.

Mrs. J. M. R., Cumberland, Md The Queen of Sheba is supposed t have come from Yemen in Arabia Felix. Matt. 12 : 42 calls her "the Queen of the South." She may hav been a descendant of Sheba, Abraham's grandson by Keturah. Arabian legends give her the name of Bilkis or Yelkamah queen of the Himyarites.

C. H. B., Kansas City, Mo. Where is Cyrene, the home of Simon (Matt. 27 : 32)?

Cyrene was the capital of Cyrenaica, a country lying west of Egypt, and now included in Tripoli, which Italy recently conquered from the Turks. It was a Greek colony, founded in the seventh century B. C. It had at the time of Christ a large Jewish population. Its ruins cover a large extent of ground on a high plateau ten miles from the Mediterranean Sea.

S. W., Key West, Fla. From what country did the Gipsies originally come?

When the Gipsies first appeared in England in the fifteenth century, the name Gipsy was given to them by the English people, who believed them to have come from Egypt. The French, by a similar mistake, called them Bohemians. But a careful study of this race, and especially of their language, shows that they came originally from India. The Gipsy language is derived from the Sanscrit as are the other Aryan languages of India. A similar error was made by the English when they called a distinctively American bird a turkey, under the impression that it was an importation from the Ottoman Empire, and by the French when they called the same bird coq d'Inde, believing that it came from India.

Mrs. M. E. S., Newberg, Ore. It is useless to speculate on such possibilities just now.

The Christian Herald

CHRISTMAS NUMBER

AN ILLUSTRATED NEWS WEEKLY FOR THE HOME

Salonica, the "Coveted City"

By ELON JESSUP

AT a very early hour one morning last summer, four bedraggled individuals emerged from a stateroom three decks below the main deck of the Greek steamer "Espirus," running from Piræus to Salonica. The accommodations had been abominable; the heat and air intolerable. "Fine boat for Arctic exploration," remarked Jones.

Five or six hours of travel through the glassy seas of the Ægean, past the multitudes of small picturesque islands for which the Greek seacoast is noted, brought us to the outer harbor of Salonica. We could make out the outlines of the old city in the distance, and gradually it assumed a more concrete form. Now the ancient fortress on the top of the hill and the old city walls could be distinguished; many needlelike minarets pierced the sky; here and there a mosque was seen: quaint sailing craft were coming under our bows. We now realized that the Greece which we were approaching was totally different from the one we had left in Athens.

The engines were stopped, the anchor dropped, and we looked over the rail to the water below. Myriads of small boats swarmed about as bees around a hive. Upon the gangway being lowered, boatmen by the dozens shoved, pushed and shouted their way up. Over the rail they scrambled, each in Greek and broken French explaining the excellence of his particular boat. For such is the primitive method employed in Salonica for the disembarkment of the amazed traveler and his baggage today.

We had been told to watch our baggage, and we appreciated the wisdom of the advice when three rough-appearing individuals spying it at the same time made a concerted dash for it. With like agility three of our party encircled the coveted baggage, and for some minutes a hand-to-hand encounter seemed imminent. Finally a bargain was struck with one, and the others disappeared. Down the rickety gangway we lugged our possessions, each step holding possibilities for a plunge of man and baggage into the water below.

Safe in the boat, a row of twenty-five yards brought us to the dock, where a throng of street urchins, hotel runners, officials by the score, and beggars welcomed us with open arms. One small barefooted, ragged wreck of a man seemed to possess a proprietary interest in my baggage, for he sat upon it and refused to be moved. By various gesticulations he made known his desire to carry it, and at last I motioned him to proceed. Up on his back with lightning speed went my three heavy suit-cases and off he trotted—not walked—every inch of the way to the hotel.

THE hotel had an oddity of construction and general air quite different from any hotel that we had ever been in. In the center of the building, indoors, was a large open space reaching to the roof. On each floor were numerous balconies looking down upon the first floor, which was used as a visiting room. A little curiosity on our part brought forth the information that the building dated back to the days of Turkish possession, when it had been the residence of a wealthy Turk. In those days, when visitors were received on the first floor, the numerous wives of the Turk were allowed to remain concealed behind the various small balconies.

We hunted up a sidewalk café and between bites gazed in wonderment on our surroundings. We were in the Rue Venizelos, one of the few wide thoroughfares in the city in spite of the fact that it was less than 200 yards in length. But in that short street we encountered a crowd of such denseness as to make passing well nigh impossible. Tables reached over the sidewalk on each side and well out into the street, down the center of which ran a narrow aisle through which the crowd elbowed its way. Underfoot was a rusted trolley track and overhead the useless wires. We learned that the café devotees had strongly objected to the presence of a trolley in their favorite haunts, with the result that it had been taken off. One block away was the waterfront, where an equally dense throng filled the street to overflowing, and where the trolley ran unassailed.

Salonica, from Water Edge to Crest

SALONICA has been called the "Coveted City." Though knowing little of its tumultuous history the many strange types passing through the streets were evidence to us of the significance of the title; that cosmopolitan throng represented the history of the city as it could not be found in books. For Salonica is one of the oldest cities in the world and must have been as sought after by as many different races. And in the city, all who had desired it, were represented in the throng we saw on our first night there. Next day and the days that followed we learned much of Salonica's types and tumultuous history.

Early in the morning we walked along the waterfront, passing many picturesque ships at anchor; these craft might have been the ships of Columbus, so similar were they in construction. On we walked, and finally we came to the "White Tower," a high, circular, forbidding-appearing structure, formerly used as a fortress, and often called the bloodiest spot in Europe. Here, during the days of Turkish possession, the bodies of murdered Christians were hung over the parapets and dropped into the waters below. This gruesome spot is now used as a barracks by the Greek army.

Soon we came on the Triumphal Arch of Alexander, one of the many precious monuments in the city. On the sides of the arch are written in terms of art the varied history of the city, for here may be seen the work of Egyptians, Greeks, Romans, and Turks. The same is true of the old city wall. We would come upon a Roman arch embellished by the work of the Turk.

Now we were climbing up the narrow and mazelike streets to the old fortress on the hilltop—through one of the oldest sections of the city, now given over to Turks and Turkish Gipsies. A walk through the section is much like finding one's way through a heavily timbered forest—all sense of direction seems gone. There is no central thoroughfare; one simply follows the winding lanes and trusts to good fortune to get him out. There is an ever present air of mystery about. Interminable stone walls there are, with occasional boarded gateways. On many of these gates we noticed crescents painted in white paint; occasionally we saw a cross painted in the same manner. Later we learned that such was the manner of distinguishing Christians and Mohammedans.

Although curious to learn something of the lives being lived behind those blank walls, we were kept in utter darkness. Occasionally a small gate would be silently opened and a heavily veiled woman carrying a water pitcher, and dressed severely in black from head to foot, would emerge. Silently and quickly the gate would be closed, the old air of mystery again enveloping the scene. And then we would come upon a picturesque group around one of the old wells. Some of these wells which are crumbling away to dust are gems of art. About them would be gathered women doing washing or a Turk accompanied by numerous wives.

ON the summit of the hill is the ancient fortress. This has been crudely reconstructed in places and is now used by the Greeks as a civil prison. We respectfully saluted a dapper Greek officer and attempted to make known our desire to enter. English and gesticulations were unavailing and we had about given up hope when a Greek soldier who had lived in the United States appeared and cleared up the difficulty. He welcomed us as brother countrymen; wished to know all about Boston, Pittsburg, Chicago. Now he was speaking to his officer in rather aggressive tones, and shortly we were ushered in.

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Angels and Ministers of Grace--"

Florence Morse Kingsley

SNOW had been falling since early morning—fine, hard crystals driven dizzily to earth before a roaring north wind. Already the rutted road in front of the house had disappeared beneath the drift; the trees, wrenched in the blast, bowed like gray ghosts hopeless of the morrow. Twenty feet away from the window (where the child had been standing for more than an hour) it was difficult to distinguish objects, so thick and fast came the whirling snow-mist. At noon a pallid radiance had marked the passage of the shrouded sun; but now, as the hands of the noisy little nickel clock marked the hour of three, the storm stooped close and dark, like vast, brooding wings shutting out the waning day.

The child at the window was talking busily to himself; but the woman, intent upon setting a patch in a ragged little pinafore, was not listening. She was thinking, instead, hard, bitter thoughts of the past; terrified, despairing thoughts of the future.

"An' nen he'll come home!" chirruped the child, his voice rising shrilly, "an' he'll bwing us bofe somefin' nice. An' nen—an' nen we'll bofe be glad!"

The woman straightened her bent shoulders with a sigh.

"It's 'most too dark to sew any longer," she told herself.

The child's yellow head bobbed about excitedly.

"I fought I saw him comin'," he explained, turning his small eager face toward his mother.

"Saw who?" she demanded harshly.

"My—my faver; he's goin' t' bwing me somefin'; he—pwomised!"

The woman's lip curled contemptuously.

"Your father promised you, did he? Well, then he'll be sure to do it. Come over to the fire, Davie. Why, you're frozen, child; your hands are like ice! If you should get sick on top of everything else—Lord, Lord!"

She stooped to mend the dull fire, pushing the half burned sticks together and adding others from the box in the corner.

"The wood's 'most gone," she muttered. "It's been bad enough all along; but now with everything buried in snow— Davie! don't go back to that window; you'll freeze, I tell you!"

She dropped to her knees and began chafing the cold little hands in both her own.

"What's got into you, child?" she asked. "Yesterday you ran and hid when you saw him coming. Good thing you did, too!"

Her tone was bitter, like the bitter wind, whining hungrily about the lonely house.

The child's face upturned to hers wore a wise, angelic smile.

"It's a secwet," he announced triumphantly. "Faver an' me talked about it, when you was down stairs. But you never guessed, did you, muver? It's Cwis'mas t'morrow!"

"Christmas!" cried the woman, aghast. "Christmas! And he told you—he promised—?"

The little boy nodded confidently.

"Faver's goin' t' bwing us bofe——"

She caught the child to her lean breast and held him fast, painful sobs wrenching her throat.

"Oh! Davie, Davie!" she moaned. "Oh, my baby, my poor little baby!"

The besieging snow hissed stealthily against the pane. The wind swept past with a wailing clamor.

The child stirred in her close embrace.

"An' faver said—he said he wouldn't, muver—not today. He said, 'Help me God, Davie, I won't!'"

"If he should hurt you again—Davie, Davie!"

"My faver pwomised," cried the child, very loud and clear. "It's—Cwis'mas!"

The woman was staring fixedly at the darkening window, her great eyes wide and bright.

"If he comes home drunk and hurts you again," she said, in a slow, hard voice, "I shall kill him!"

She got slowly to her feet and set a bowl and spoon upon the table. "Come, Davie boy; you must eat your supper and go to bed." Between set teeth she added: "Let him dare!"

HALF an hour later she stood listening before the closed door of the little bedroom where the child slept. Behind the hearth dangled a small, limp stocking. She had not the heart to refuse him when he begged her to put it there.

"Faver said he'd bwing us bofe somefin' nice 'n'—'n' faver said Santa Claus fin's little boys stockin's—when they're good boys, an' fills 'em full wiv candy 'n' oranges 'n'—'n' wec mittens."

She could hear the sleepy little voice still crooning over the imagined joys of the morrow.

"An' 'nen I'll get up, 'n' the sun'll be shinin'; 'n' my faver he'll say, 'Mewwy Cwis'mas, Davie!' 'n' nen I'll fin' my stockin', 'n' it'll be full way up t' th' top."

She suppressed the anguished groan that rose to her lips. How like David to fill the child's head with impossible notions! The time was when she, too, had hung trustfully on the glowing utterances of David Thurston's ready tongue. What had he not promised her, since the day when she yielded herself happily to his first lover's kiss?

"I'm not a rich man, Edith; perhaps I never shall be," he had said. "But I'll work hard for you, dear, and I swear I'll make you happy!"

And she had been happy—for how long? Her weary thoughts went back to the cozy cottage, with its fresh new furnishings, where Davie—little Davie—had first opened his blue eyes to the sunshine.

"We'll buy this house, little woman," David had proposed confidently. "There's your five hundred, you know; that'll make the payment down, and we can easily save enough to meet the balance in five years' time."

The five years of David's cheerful prophecy had passed; in retrospect it seemed a painful age. She pressed her fingers over her aching eyes in a vain effort to shut out the vision of

those days and nights of anguished disillusionment. The little dream-house had long since passed into the hands of strangers; but not before she knew the truth about David. Not before she had learned to fear the sound of his uncertain step on the stair, to dread the fumbling of his hand at their chamber door, to loathe the sickening odor of his breath.

The sleepy little voice within the closed room had trailed off into silence. Mechanically she turned the key, withdrew it from the lock and stooped to hide it beneath a loosened brick. Once David had caught her in the act of opening the door in the morning.

"Why do you lock the little chap in, Edith?" he demanded. "If he should be sick or frightened in the night——"

She faced him with hatred in her eyes.

"Why do I lock him in?" she mocked him. "Do you ask me that, David Thurston, after what happened?—you know when."

The man flung up his nerveless hand as if to ward off a blow.

"My God, Edith! don't look at me like that!" he begged. "I never meant to hurt the boy. I—I swear I wouldn't harm a hair of his head. You know I wouldn't!"

She stood at the window, staring out into the storm, while one shameful memory crowded another, pitilessly, persistently, like the hissing snow against the pane.

Then all at once she saw him. He was wading slowly and painfully through the drift, staggering a little as the wind smote him.

INSTINCTIVELY she drew back, biting her white lips till the blood came. Would his intoxication take its wonted form of maniacal fury? or, more hateful, more to be dreaded still, would he seek to lavish upon her helplessness the maudlin passion of the drunkard?

Across the open gate the snow had flung a mighty drift, its edges curling, breaking and streaming in icy spindrift far into the night. The man in his uncertain progress toward the house paused before this flimsy rampart, as if dazed to find it there.

The woman beat her close fists against her breast.

"Ah, you're afraid of it!" she muttered. "And now you're looking for a light in the window. But I'll light no more candles for you, David Thurston!"

The wind shrieked past, sweeping the snow in a blinding cloud from the shaggy evergreens beside the path. When she could see once more, he had fallen to his knees and was struggling to rise with slow, awkward movements. Now he was up again, battling with the drift!

Was that his voice—calling her? "Edith! Edith!" Or was it only the shout of the wind, as it lashed the groaning trees?

"My God! He—can't get up!"

She crouched at the sill, her eyes fixed and glassy. The dark huddled figure at the gate floundered feebly; flung out its arms thrice, like a spent swimmer; then the drift broke over it, its foam-white edges streaming away into the dark.

WITHOUT sound, without motion, the woman stared intently at the drift. Presently (she was thinking stupidly) David would rise; he was a strong man. He would rise, shake off the snow and rush for the unbarred door. She had never yet locked the door of their home against David; despite the recurrent horrors of his home-coming she could never bring herself to that. The wind, grown playful now, wrought a fanciful arabesque along the margin of the drift. She watched it intently as it advanced and retreated in long curving lines of beauty. There was a dark spot (his coat-sleeve, perhaps) visible for a long time. The wind covered it softly, then capriciously swept it bare, again and yet again. Once she thought she saw it stir.

Something was buzzing dully in the back of her brain. She strove to stop watching the mad sport of the wind and the drift long enough to listen. It said itself over and over, in short, plain sentences, as one would endeavor to reach the wandering attention of a child.

"*It is—cold. If David lies there long enough—It is—cold. It is growing colder—colder!*"

A whimpering voice broke into low, rapid speech. She did not know it for her own.

"I—didn't do it, God! It's not my fault! If he hadn't been drinking— If he'd kept his word to Davie— In the morning we'll go away—Davie and I, and he'll never hurt us any more. . . . Oh, my God! I'm free! I'm free!"

All at once the dream changed.—It was a dream; she knew that now.

David was coming through the gate; it was a warm spring day, and the wind shook down showers of cherry blossoms on his dark head as he hurried up the walk. How strong and handsome he was, she thought pridefully, as she stood in the door of the little house to welcome him. Davie was in the dream, too—a wee bit of a fellow, toddling about in absurd little baggy trousers of pink gingham. They saved his white dresses so, she was explaining to her husband as he swung their small son to his shoulder. Then all three passed in at the open door, and the dream blurred. She struggled to make it clear again; and found herself alone in a freezing room. It was night, and the fire was dying in white ashes upon the hearth. From somewhere, a great way off, David was trying to come to her.

"David! David!"

She tore at the drift, clawing at it with both hands like a mad woman, her breath coming in great strangling sobs.

"David! Oh, David!"

SHE never knew how she dragged him to the house, rousing at last a faint flicker of life before the fireless hearth. He opened his eyes. They were clear and deep; the eyes of David Thurston in his first youth.

"I wasn't—" he murmured. "Edith! you'll believe me this time?"

She was hurriedly piling dry brushwood among the embers; a blaze leaped up and the poor little room burst into rosy light.

She bent over him, her face beautiful as a Madonna's beneath the heavy masses of loosened hair.

"David! David!" she crooned, pressing his head against her breast. All the bitter past seemed swept away in the passion of that embrace.

"I promised the little chap I'd bring him something," the tired voice went on. "It's Christmas, you know. Poor girl, I guess you'd forgotten it. I tramped about in the snow a long time, trying to find a job. At last I got it, unloading freight. I hadn't eaten since morning, and I was about all in. When they paid me—I thought— It seemed to me I must—you don't know how a man feels, when——"

"Hush!" she whispered. "Drink this!"

She held a cup of hot milk to his lips, and he drank deep.

"I—I seemed to see the little chap's face, all bright and smiling—and I couldn't. Somebody—the man who paid me—laughed behind my back. 'Two dollars'll buy a lot of cheap whisky,' he said. And then I seemed to see myself, as that man was seeing me—as the little chap has seen me many a time; and you—Edith, if you hadn't found me, I'd been dead by morning, and you'd never have known I wasn't drunk; but only tired. Lord! how tired I was; my feet weighed a ton. I looked for a light, but——"

She cried out at that, an exceeding loud and bitter cry, and hid her shamed face upon his breast.

"In my pocket," he was saying drowsily, "you'll find the toys for the little fellow's stocking. Put them in, will you, dear? So he'll find them—in the—morning."

THERE never was such a Christmas day as that which dawned after the great storm. On the outskirts of the village smoke was ascending from the chimney of a small, weather-beaten house, half buried in snow. Within, by the warm hearth, a child was capering joyously about, his hands filled with toys.

"It's Cwis'mas, faver!" he shouted. "It's Cwis'mas, muver! See my stocking! It's full way up t' the top!"

Sudden tears brimmed the eyes of the woman who watched him. She caught the child in a quick embrace, hiding her face in his yellow curls.

"My faver pwomised," the eager little voice went on, "an' he tomed home, 'n' bwoght us bofe somefin' nice, when I was asleep; didn't he, muver?"

The man drew mother and child into his arms.

"I did promise you, Davie," he said slowly. "And—I kept my word."

His hand sought and found his wife's.

"I know what you're thinking, Edith," he said gravely; "God knows I've given you cause. But this time you needn't be afraid. I—believe the old David Thurston died out there in the drift."

She broke into a piteous, inarticulate cry.

"When I fell I seemed to see your sad, accusing eyes—looking at me. After that I—dreamed. We were in our own little house again, and Davie, here, was a baby— What is it, dear?"

She was sobbing wildly.

"So when I awoke and found that you had saved me— Stop crying, dear. It's all over now. It's all over!"

It was little Davie who brought back smiles to their lips. He scrambled briskly down from his mother's arms and blew a resounding blast upon a scarlet trumpet which glittered bravely in the sunshine.

"Cwis'mas, muver!" he shouted. "Mewwy Cwis'mas, faver!"

So those two—the man and the woman, who had been as dead and were now mercifully made alive again, looked into each other's eyes with new hope and courage.

"Believe in me, Edith, and love me!" he whispered. "We'll go away from this place and begin a new life with the New Year."

He must have forgiven her had she doubted. But her soul had been washed clean of fear and bitterness in the dark hours of the night that was past. And she knew, beyond a peradventure, that Love stoops near and close, ready to save, even to the uttermost.

The GOD of HOPE

A Christmas Sermon

by Rev. Charles L. Slattery D.D.*

TEXT: Rom. 15:13. "Now the God of hope fill you with all joy and peace in believing."

WE hasten, in mind and heart, this Christmas morning, to Bethlehem. We imagine ourselves as those trembling, excited shepherds, who pushing back the rude door of the cattle-shed, looked down into the face of the infant Saviour. We try to think their thoughts after them. They must have clasped their hands in reverent awe; so we clasp *our* hands, and, in hushed whisperings, tell one another how good it is that the long-expected Christ-child has come. "For centuries," we cry, "O Holy Child of Bethlehem, the world has been waiting thy coming; and now, O joy! thou art come! All our hopes are met in thee!"

Aye! there it is! Christmas-day reveals God as the God of hope. Men had been merry and successful, but inevitably into the life of each one at last came sorrow and failure. Oh, it was all so bitter! Men had felt God's presence behind the seeming world; but they could not understand why he allowed them to come to such trouble. "God does not care!" they said again and again. At last they became aware of a dim and radiant Voice out of the vast unknown. "I will show you," said the Voice, "that God does care. I will show you what God's love for poor wandering, stumbling, falling mankind is. It is so intense, so real, that God himself—Maker and Ruler of all—will come into the life of One Man and live out his supreme character in the life of that One Man. He will become man—he will show the world that he cares to the uttermost."

Oh, what a hope it was! A great man here and there caught the accents of the Voice from the depths of light and thrilled all who heard his witness. The hope grew. It changed. It passed to finer phases. It was always a greater, a holier, a happier hope. And at last, after generations had gone to their graves with the hope unfulfilled, Christ was born in Bethlehem. Generations of Jewish maidens had led lives of brilliant goodness, hoping that to them might come the unspeakable honor of being the mother of the Messiah. At last Mary—beautiful and poor and good—knew that *her* child was the Chosen of God. At last a few shepherds, representatives for all time of a busy and longing humanity, were bidden to go to Bethlehem and to see God's answer to all the hopes which he had kindled in human hearts all along the ages. They went with great gladness—and they found a poor, helpless babe in a humble manger. Where were the signs of majesty and pomp? Nothing there save poverty and cold and spotless goodness and love—and the divine Son of God! God—the God of hope!

Think of the hopes that were then and there fulfilled. First, dare to *feel* the stupendous Christmas fact. Dare to take into your hearts the joy and peace of believing that God really was enshrined in a special and unique way in the Christ-child of Bethlehem. God, longing to be one with us: God loving us enough for that. Not merely longing — but becoming one with us. To live our life just as we live it. To have friends as we have friends. To meet humiliations as we meet them. To have pain as we have pain; to fail as we fail. To have the agony of sorrow as we have the agony of sorrow; to love as we love — to love and to be unable to do what love would do. Grasp it; try, at least, to grasp it. Sorrow, pain, failure still are mysteries — but it is mightily significant that he who allows them to be, undertook them all in the life of that Christ who, as on this day, was born in Bethlehem. He is one with us. Not Lord, Master, King—but our Brother—ourselves!

It is the thoroughness of that oneness with humanity which staggers imagination. God was never content, having made us, to help us from a distance. He was never content merely to say soothing words, either through his messengers or directly to the solitary heart. He was never content merely to explain and justify the order of his universe; nothing could satisfy him till he had come so close to our humanity that God and man were one—till he had gone to the lowest depth of human experience, till he had risen to the heights of human experience, till he had felt, not as God, but as man, the nooks and crannies of human experience in every single direction, till he made us know, by his own touch, that God is *our* God—a God who cares for all our joys and failures and griefs, because, as a Man, he knows how man is glad and downcast and in despair. This God is *our* God for ever and ever.

WHO would not like to believe that? "Oh, do I not long to believe it?" a man involuntarily exclaims. "How it would satisfy the pain that gnaws at the heartstrings! How it would put confidence and strength into the hand! But how dare I believe it?" Yes, it is sublime, superb audacity to believe it. But Christmas-day comes to say that you may believe it. The force which lies behind and above the powers of earth and humanity has deigned to enter a finite experience. Take that fact whole on Christmas-day. Do not be afraid to take God at his word. Let no one attempt to pare down the bold story, to satisfy the dulness of some plodding unimaginative person who chances to be passing. Believe it all with its divine splendor.

I yield to no one in a keen desire to be rational. I am glad to sift and weigh and try. I am glad to keep my two feet planted firmly on the earth; but while I stand there, I am not going to confine my attention to the sticks and stones that lie so near that I may touch them. I am going to look off into the illimitable blue above me: I am going to take account of the facts millions of miles away. Never shall it be enough for me and those I love that two and two make four, that iron is heavier than cotton, that the diamond is harder than the emerald; but I am going to take into my life the greater, finer, more glorious facts—the facts of poetry and music and religion. Above all, I am going to believe that God loves man as much as Jesus, who was born in Bethlehem, showed that he loved him when, having been cradled in a mean and lowly manger, he straightway lived out the divine life with all the dignity and simplicity of a perfect love. No; tell me that there is nothing in the wire when your message throbs through it; tell me that there is no life in the flower when, of a summer morning, it throws open its petals and blooms into a sparkling loveliness; tell me that there are no stars in the sky, but what we think to be stars are only tawdry reflections of our street lamps; tell me that, when your child throws his arms about your neck and whispers his affection in your ear, he is only a senseless automaton—tell me all these half-hearted questionings of invincible truths, but never, never be caught in the bird-witted timidity which would minimize or diminish the transcendent fact of Christmas-day. Dare to believe it. Let your mind be as nimble as your heart. For this henceforth is what the world means—the world which is so crowded with bitterness beating upon mirth, with hate besieging even the fastnesses of love, with pain driving away all comfort: it means love—ultimate and final love, catching up all that is sorrowful and doubtful and transmuting it at last into joy—love enthroned supreme in the heart of the mightiest, God himself—love so real, so deep, so true, that God became man for our sakes.

God, in the hearts of trembling, fearful men, planted hope—a hope beyond imagining. God fulfilled that hope on Christmas-day.

YES, all the hopes of an aspiring antiquity were gathered into the birth of Christ. God is thereby proved to be the God of hope; and because that greatest of all possible hopes has been fulfilled we may dare to believe that all the little hopes which quiver in our own hearts may also be fulfilled, the hopes about our future, the perplexing tomorrow, the years to come, the world hereafter. If God gives hopes, and we know that he does give them, he will also give answers.

And not only will God give men the answers to their hopes, but he will give better answers than men could possibly in their wildest moments have expected. For think again of the Christmas story. The shepherds, looking down into the child's face in the Bethlehem manger, doubtless expected that in a few years this child, grown a man, would lead the armies of Israel to the conquest of a world empire which should make the empire of Rome an insubstantial bit of tinsel in comparison. It seemed to them a wild and daring hope—and so it was. Was the hope answered? Yes, surely. There was an empire started. Even in our day it has outlived the proudest empires of the world. But it was an empire so much greater than the shepherds hoped to see that their most extravagant dreams could not have even touched it. For if it was good to follow a soldier like Alexander or Cæsar, what was it to follow a soldier like Christ? No noise of battle, no triumphal processions; but quiet, magnificent victory—and victory that could know no defeat,—a conquest not of men's bodies, but of their hearts, their souls. Men shouted in admiration for such generals as Alexander; for Christ, the poor Galilean, there was a feeling too deep for any words. He was not only Master and King, he was Brother and Lover; He entered into the lives of his men and he bade them enter into his life. When Alexander was dead, his empire evaporated. People wondered, praised; but no one followed Alexander. Christ has been vanished from men's sight these nineteen centuries. Yet today the efficient men of the civilized world bow down before his name and say that they live in him, that he lives in them—that therefore they are able to do what they do, to be what they are. Had the shepherds said, "This poor baby, born in a manger, will be the Alexander of Palestine," the world would have laughed at the vain fanaticism of a too ardent hope. The shepherds did hope it. How was their hope answered? By a King who is for all time King of kings. By a conqueror of nations, but a conqueror also of the most untamed of all things — the human heart. God gave then. God gives always, better answers than men ever in their most exalted moments dare to hope for.

HOPE is the word for this Christmas-day! Hope beyond all reason, therefore hope for enormous blessings to you and yours and to the world, hope with almost insane aggressiveness; and then be confident that the Lord God who holds us all as in the hollow of his hand, and who loves us, will outtop the proudest and largest of our visions. It is God's nature to do so. He is the God of hope.

Sometimes you hear advisers of youth cautiously approaching their young friends with words like these: "You," they say

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* Rector of Grace Church, New York.

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

Unto the Lord

SUNDAY, December 26. Rom. 14: 8. "*Whether we live, we live unto the Lord.*" I am recalling two very strong and gracious testimonies which were paid to the life and character of the late Bishop Westcott. One was by Archdeacon Boutflower: "In the presence of the Unseen, Westcott met all life, and you could not surprise him out of it." And the other was by Canon Scott-Holland: "He read and worked in the very mind in which he prayed." Both testimonies are concerned with the same experience. Bishop Westcott conveyed to his friends the moving suggestion of the divine presence, because he lived continually in conscious and all-controlling communion with God. When he passed from one thing to another there was no change of atmosphere. Nay, there was no change of spiritual posture; the mood in which he studied was the mood in which he prayed. His religious life was not a bundle of shreds and patches. It was a garment woven throughout, and without seam. If you came upon him unawares the mystic influence was not absent. You could not "surprise him out of it."

Arnold of Rugby said in one of his letters that he was very much dissatisfied with his religious life, because he realized such a change in spirit and attitude when he passed from his private devotions to the common affairs and business of the school. And that is a dissatisfaction which is shared by a host of Christian believers. We leave something behind when we leave our chamber. The spirit of worship is not regnant in our work. We do not pray without ceasing. Here and there in life there is a burning bush; but the entire forest is not aflame with the glory of the Lord. We go to service occasionally; life is not a ceaseless worship.

And yet our Father seeks unbroken communion with his children. He would have us meet everything in the fellowship of the unseen Friend. In his light we are to see light. Everything is to be viewed in the light of his countenance. The unfailing sense of his presence makes life a continual consecration. We are always at worship, and the whole world becomes the temple of the Lord. J. H. J.

The Faith to Ask Great Things

MONDAY, December 27. Isa. 54: 1-8. "*Thy Maker is thy husband.*" This announcement is borne out by Rom. 7: 4 and Eph. 5: 31, 32. Suppose that a wealthy and distinguished man contracts a marriage with a poor girl of another level of society. On their first entrance on their new joint life, we can imagine him calling her to his side, and saying that he has placed a certain sum to her credit in the bank, at the same time giving her a check-book, the checks of which had already been signed by his own hand. He explains that her signature alone is needed, and that she is at liberty to fill in to an almost to her fabulous amount. After a month has elapsed, he asks her how it is that the money standing to her credit has been so slightly affected by her drawings. It is not that she has no need, for he is well aware that her own people have made considerable demands. How then is the balance almost unimpaired? She replies that she could not expect him to meet such a constant drain on his generosity. Is he satisfied? Is he pleased? Does not his love feel that its purposes have been misunderstood? He is somewhat sick at heart. She does not yet realize how he loves, or what he would do, or how desirous he is that every care and desire should be entirely met.

This is an obvious illustration of Christ's relationship to us. He is our Maker, Creator, Redeemer, Husband, Lord and Master. All things are committed to him of the Father. As our Trustee and Co-Heir to the property, he encourages us to ask great things. Does it not hurt him that we avail ourselves of his unsearchable riches to so small a degree? F. B. M.

The Uplifting Power of God's Peace

TUESDAY, December 28. Phil. 4: 7. "*And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus.*" There is a sense in which we can explain our religion to others and there is another sense in which our religious experience is inexplicable in words. It "passeth all understanding." There are some successes of our lives that we can account for by our cleverness or our own work; there are others that seem to come down upon us in a mysterious manner, surprising us as an unexpected guest. Paul speaks of the peace of God as resembling these unaccountable things that cannot be quite understood—a thing that defies explanation on natural principles, something apart from our own natural resources, a supernatural gift. These are elements of our supernatural natures that link us with invisible chains to something uncalculated, immeasurable, bearing us on their wings into the realms where reason is dumb and the soul is speechless.

This is the religious experience of which the apostle speaks. He calls it a peace that passeth all understanding. It is a result that no creed or no dogma can clarify; it is the evidence of God-like realities in the midst of time and sense. No sensible man or woman can but wish to experience such moments, for they are like windows through which for an instant at least we catch glimpses of the "trailing clouds of glory," through which we have come from God, "which is our home." How shall we be able to multiply such divine moments, which take the sting out of sadness and give a new spring to our lives? Paul gives us a hint in the preceding verse: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." C. S. C.

The Complex Unity of God's Church

WEDNESDAY, December 29. John 17: 14-26. "*That they all may be one, as thou, Father, art in me.*" The unity of the Church has for its model that of the Trinity. God is one, and yet in his holy being there are differences of function; just as in the human individual there are in the one personality the varieties of spirit, soul, and body. In the Church, therefore, we may expect to meet outstanding varieties, which do not for a moment hinder its essential oneness. The body is one, but has many members; the tree is one, but from the anchoring root to the acorn at the bough-top there is a perfect maze of differences in structure, organization, and function: the elemental chord of a noble musical composition is one, but the varieties are almost infinite.

So with the Church of the Living God. She is one because there is one Head, one redeeming Act, one Life, one Spirit, one Faith, one Hope, and one Ultimate Flock, to which the many folds contribute their contingents; but when we descend to organization or the expression of truth, we encounter a bewildering variety—the Episcopalian and the Salvationist, the Methodist and the Baptist, the Presbyterian and the Friend! But we may be thankful for each of these. The truth of Christ is so great that it can be comprehended from no single standpoint. The person of our Lord is so many-sided that all saints must be called to help us to comprehend the length, breadth, depth and height of his love. The four-dimension people must teach the three-dimension what otherwise they would fail to perceive; but we are all one in him. F. B. M.

The Spirit of Brotherhood in Man

THURSDAY, December 30. II Sam. 9: 13. "*So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame in both his feet.*" Mephibosheth was the deformed son of Jonathan, the friend of David. After David became king in the place of Saul, and the dear friend of his youth, Jonathan, who was Saul's son, had died, King David said: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" They went out and found this poor, crippled son of Jonathan, and the king gave him a place at his own table, and furthermore restored him all the land of Saul his grandfather.

It was one of the great, magnanimous acts in the life of David, and it made him one of the first humanitarians of his race. By this act he became a pioneer in the great future age of human brotherhood; he said to his time, "A broken body is no reason to despise the dignity of a human soul."

We in this later age have gone on past David. We have stretched out the hands of help and succor to all sorts of the world's "broken earthenware," not merely because these maimed and deformed sons of men were relatives of our friends, but because we have seen in them the image of the same God, though marred, whose likeness we bear. Our countless homes and hospitals and charities are larger reflections of pity and love shown to the Mephibosheths of our nation.

What does it mean? It means that we see in the drunkard, in the halt and the blind, even in the criminal, something that awaits the redemption of the body, something that has never had a chance to express itself. We see the man behind his infirmity. This is Christian. This is following in the steps of the Great Physician. This is a strain of that divine pity that exists as the perfect music in the heart of God. We love others because he first loved us. C. S. C.

The Unchanging One

FRIDAY, December 31. II Tim. 2: 1-13. "*If we believe not, yet he remaineth faithful; for he cannot deny himself.*" There is vast comfort in these words, which end such noble clauses—part, apparently, of one of the early hymns of the Church. Faith is the sixth sense. It combines our five senses, and is the eye, ear, nose, taste and touch of the soul toward God and the spirit-world; the key to all the riches of Christ, the leverage of prayer, the passkey into all the chambers of the divine palace. All things are possible to the soul that believes. It is the appropriating grace. Coleridge calls it the affirmation and the act which makes eternal truth be fact. Faith walks the waves, and goes through the flood with dry foot, laughs at impossibilities and cries, "It shall be done."

But in all lives there seem to be lapses of faith, owing to a variety of causes. We have ceased to feed on God's Word, or have shrunk from some obvious duty, or have excused ourselves, or like Elijah when he fled from Jezebel, we have allowed the menacing difficulties of our life to shut out the present power of God. Sometimes, as in the case of the noble Baptist, when he sent from his prison to assure himself that Jesus was the Christ, the depression of our circumstances masters us. What then? During these hours or days are we to believe that we are excluded from all participation in God's saving health? No; when we lie at his feet, sighing "I would, but I cannot, believe that thou canst do this or that for me," our Father stoops over us and says, "Remember the great and precious promises of my Word. I cannot run back from them, for I am the Unchanging One. I will still be Faithful, and perform all that I have said." Then all suddenly faith comes back in flood-tide and we cry: "Lord, forgive me: I believe, help thou my unbelief." F. B. M.

A New Year's Song of Praise

SATURDAY, January 1, 1916. Ps. 103: 2. "*Bless the Lord, O my soul, and forget not all his benefits.*"

"There's not the smallest orb which thou
beholdest,
But in his motion like an angel sings."

If all the universe of nature is resonant with harmonies to heaven, shall man be silent? Shall the heart of him who is a little lower than the angels be out of tune with the music of the spheres, the birds, the zephyrs, and the great chorus of creation?

In the opening days of another new year, may we not all join in the psalm of praise to the Highest for all his benefits? Let us think of divine forgiveness, of life crowned with loving-kindness and tender mercies, of sorrows comforted, of needs supplied, of hopes inspired and of glory promised. We are entering upon another year of research and discovery among the unsearchable riches of Christ. Our hearts should beat in harmony with all the melodies of righteousness and truth. Poetry and music are the grand mediums of expression of the emotions of gratitude and thanksgiving to God for his creativeness, care and comfort during another year. When, like the psalmist, we are musing about God's goodness, the fire of love mounts upon wings of holy song, shouting the praises of the Infinite.

The melody of song is the blossoming of our adoration, which is to be followed by abundance of fruitage and faithfulness. Let us therefore, with thanksgiving, celebrate the opening of another Happy New Year. E. W. C.

Our Editorial Forum

PRESIDENT
OTTO KOENIG

MANAGING EDITOR
GEO. H. SANDISON

SECRETARY
THEODORE WATERS

Afterthoughts on the Message

PRETTY nearly everybody has now had time to read the President's message on preparedness. Those who have studied it carefully and discriminatingly, while they find much to approve, have also found not a little to disappoint. Militarists, of course, have criticized it on the ground that, while it has a warlike sound, it is not in any sense such a bellicose document as they had hoped for. According to the President's own declaration, "No one who really comprehends the spirit of the people . . . can fail to perceive that their passion is for peace . . . Great democracies are not belligerent. They do not seek or desire war." Then, in the next paragraph, in submitting his plan for national security against aggression, the President announces: "We will not maintain a standing army, except for uses which are as necessary in times of peace as in times of war, and we shall always see to it that our military peace establishment is no larger than is actually and continuously needed for the uses of days in which no enemies move against us." These words would seem, on the surface at least, to give little hope of the militarists' dream being realized.

On the other hand, the peace element, which the President frankly recognizes as dominant in the nation, finds itself sadly perplexed to reconcile the passages we have quoted from the message with a good deal that follows. "Just because we demand the unmolested development and the undisturbed government of our own lives upon our own principles of right and liberty, we resent, from whatever quarter it may come, the aggression we ourselves will not practice. We insist upon security in prosecuting our self-chosen lines of national development. We do more than that. We demand it also for others." And not ourselves only, he adds, but "all the partisans of liberty on this side of the sea" are to be kept free from outside interference— "set aside as a whole for the uses of independent nations and freemen." All our policies, he declares, grew out of such thoughts. War, therefore, is to be regarded merely as a means of asserting the rights of a people against aggression. Never has it been a mere matter of men and guns. It is a thing of "disciplined might." And the effective factor in such a case he announces to be the formation of a citizen soldiery, 400,000 strong, trained to take care of themselves, and of the government as well, the plan of organization for which he duly sets forth. This, together with an addition of 34,000 men to the regular army, and a comprehensive program for the development of a powerful navy, he offers as the solution of the present situation.

The President is a master of phraseology. He is never more at home than when stating in persuasive terms a syllogism to which he has given careful preparation. But many will be impressed with the conviction that the logic in the message is halting somewhere, and that the whole is set in a lower key than his other addresses. Both the advocates and opponents of preparedness will be likely to regard it as in the nature of a compromise, dictated by political exigency. The new program, if it is designed to put the country on a war footing, will be promptly repudiated by the militarists as altogether inadequate, if European models are to be considered. The peace element can only view it as a lowering of those ideals and principles for which the Administration has stanchly stood until now, and as the beginning of the drift that must logically lead to the ultimate militarization of the nation.

We appreciate the difficulties of the President's position and would not willingly add one word to make them greater. But great as is the temptation to abandon the policy which has served during sixteen months of war, it can only lead to a greater danger. By such a reversal of policy at a time when peace signs abroad multiply, may we not be drawn into complications far more serious than any that have gone before? We believe that in all he has done since the war began the President has been guided by a sincere desire for the nation's welfare. For this very reason, his present departure from the standard he himself has followed is magnified in the minds of his friends, and widely regretted. They confidently looked for a message which would emphasize anew our traditional attitude of conciliation and friendship toward other nations. Such a message would have brought gladness and confidence to many hearts.

After all, it is to Congress we must look for the real definition of the people's desires. It is true, we have had many causes for remonstrance since the war began; but these were unavoidable, and all the neutrals have been similarly affected, some much more acutely than ourselves. Let us hope that what Congress does will be done wisely. Preparedness within reasonable limits, sufficient for the nation's real needs for defense, will doubtless be stoutly antagonized by the military and naval interests, and by the powerful combination of munition-makers who will fight desperately for their pockets. Opposed to them will be able men in both houses, representing the real will of the people, who will maintain that we must look to the future instead of yielding to the importunities of the present—men who will urge the Administration to plan on higher lines for the protection and development of our national interests, the welfare of our people and the maintenance of peaceful relations everywhere. These can be attained, not by surrendering to the clamorous demands of an interested minority, but by wise and judicious legislation, suited to the real needs of this trying time. In the adoption of such a course, Congress and the Administration may depend upon loyal acquiescence and undivided support. Let the people rule!

The Greatest Gift

WHAT am I going to get for Christmas? That is the question just now uppermost in many thousands of minds. Those who are mature enough to have outgrown that question are wondering what those they love best will get, and have been planning strenuously to make Christmas a happy day by giving them what they most wish for.

Suppose now that some one should say: "I will give you the best and gladdest gift in the world for Christmas day," or "I will give all your friends this greatest gift." That would sound like good news, would it not? But it is true news. Precisely this promise is made to every one in the world.

Where, after all, lies the deepest and richest Christmas joy? There is a hint of it in this fact that the time comes when our interest changes from what we are to receive to what our loved ones shall receive. Suppose that love circle could be indefinitely extended, so that the happiness of any and all others would be of greater concern to us than our own. Suppose on Christmas day we and all our friends were to receive the gift of a Loving Heart. Could any gift in the world be greater than that?

This is why Jesus came to Bethlehem. This is why he went to Calvary. That everyone in the world might have a heart full of love.

It seems almost unbelievable that the followers of Jesus have so generally insisted upon forgetting, century after century, what he really came for. We see churchly pomp and churchly wealth and churchly power. We see Christian theologians disputing and Christian denominations wrangling and Christian armies fighting. Meantime the hands of Jesus are outstretched to bless every heart in the world with the gift of Love.

John Wesley was a profound and accurate theologian, a master of the Scriptures and of Christian doctrine, yet he said, in counseling his followers in their search for higher states of grace, that "one seeking anything other than love or anything higher than love goes wide of the mark." Of course he was thinking, too, of the soul's love for God, but he insisted that our highest duty toward both God and man is to love. He knew that we could not love our neighbor practically and effectively until our hearts were thrilled and filled with the love of God. He remembered Jesus' statement of the first and greatest commandment. And he remembered Paul's words: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." He preached a "faith that worketh by love." He echoed St. John's demand that "he who loveth God love his brother also."

The gift of a Loving Heart! Who will have it? Who will reject it? Christmas bells and Christmas holly and Christmas music and Christmas laughter all are sweeter and fuller of delight when love is in the heart. "Lady," writing recently to the British people, is quoted by the British Weekly as saying: "It will never do to dispense with decorating our homes at this season. Though we may be feeling very anxious and depressed ourselves, we must be careful that no unnecessary cloud overshadows the bright, expectant little faces." It is pitiful to think of the little tokens of Christmas which the soldiers are arranging in their gloomy trenches this Christmas season. It is pitiful to think of the homes that have been shadowed and the hearts that have been broken by deaths on the battlefield. It is sad to think that in our own land many thousands will spend this glad Christmas season in poverty, hunger and bitter want. Yet the light that will save the world is shining brightly still. It is the light of love. One great Gift, received in one heart after another till all the world has been touched, will dry the tears and fill the needs and dispel the darkness of mankind. It is the gift of a Loving Heart.

When the Christ child knocks at your heart this Christmas time, do not say, because you are busy or burdened or troubled, that there is no room for him. Make room. Accept his heavenly gift of a Loving Heart. Help him in the face of this year's darkness and pain to spread wider and farther than ever before the gift of Love.

A Problem and Its Solution

TWO of our esteemed contemporaries of the religious weekly press have been discussing the question of the advisability of carrying in their columns the advertisement of the Christian Herald. The Watchman-Examiner, a leading Baptist weekly, in its issue of November 18 says:

> This autumn we have been carrying in our columns, with most of the other leading denominational papers, an advertisement of the Christian Herald. A stanch friend of the Watchman-Examiner with hot indignation writes: "Who is responsible for the insane policy of advertising in your columns your greatest competitor? I am amazed that you do not see how short-sighted such a policy is." This letter and other inquiries that we have received warrant a few paragraphs explanatory of the relation of the Watchman-Examiner to other religious newspapers.

Our esteemed contemporary then defines the religious and semi-religious press, and, naming the Christian Herald among the interdenominational papers, says:

> These papers concern themselves with the larger things of the Kingdom, but in the nature of the case they must eschew the things that concern the doctrine, the polity, and the particular work of the several denominations. They are instructive, illuminating and ennobling. We recognize their value, and we would be glad to see them in the homes of all our Baptist people.

The Living Church (Episcopalian), in its December 4 issue, relates a similar experience. A subscriber has written to that publication criticizing the publisher for accepting our advertisement, and we quote its effective rejoinder:

> The Christian Herald is an undenominational religious and secular journal of a high class. The Living Church does not stand for the principle of undenominationalism in religion. If we had the wildest idea that the insertion of their advertisement would cause our own subscribers to discontinue the Living Church and substitute the Christian Herald, changing their reading therefore from a churchly to an undenominational point of view, it must be clear that self-interest, altogether apart from any duty to the Church, would lead to the rejection of the advertisement. But, on the other hand, is that what the Christian Herald, through its rather expensive advertising, is trying to do? So far as we know, no single subscriber to the Living Church has stopped his paper in order to substitute the Christian Herald for it.
>
> But if the advertiser assumes that a fairly large proportion of the readers of the Living Church are accustomed to read one or more other periodicals as well, and might, therefore, be induced to supplement this journal with the Christian Herald, we should say there was rather good ground for his presumption. The Christian Herald passes, without difficulty, the test which the Living Church applies to its advertisers.

The Living Church hits the mark fairly in its reply, with this single exception: that the Christian Herald is not undenominational but interdenominational. It represents all denominations of the Protestant Church and is a welcome visitor in hundreds of thousands of denominational homes, where it is regarded as fitly supplementing the regular denominational weeklies. In no sense is it, or has it ever been, the rival of the denominational press, nor could it have the slightest object in trying to supersede it. Its subscription combinations with denominational journalism is harmonious and effective, and a distinct advantage to both.

It is perhaps in order here to say a word concerning the attitude of the Christian Herald toward denominational journals as a class. We believe in church members staying loyal in all things to their denomination, and in giving it the fullest support, including its publications. In these days of universal enlightenment, there is hardly an intelligent individual who limits his supply of reading matter to the denominational paper exclusively. There is choice of a wide variety of publications, and it is here that the Christian Herald, as the sole interdenominational journal of large circulation, comes in as a logical coadjutor to the denominational journal. It works in perfect accord with all the denominational boards, big and little, and contributes to their treasuries many thousands of dollars every year in support of their work in home and foreign missions and otherwise. Far from persuading readers to desert the denominational press, the Christian Herald is to these journals and the Christian organizations they represent a source of strength and increase.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Prehistoric Structure Uncovered

THE exploring excavations in the Mesa Verde National Park, which the Department of the Interior is conducting under the direction of Dr. Jesse W. Fewkes, have revealed the most wonderful structure north of the Aztec architectural finds in Mexico. The splendid structure, of cut and polished stone, is in the form of a capital D. The straight elevation is one hundred and twenty-five feet long and the curved part two hundred and forty-five feet. The outer walls are double, and between them there are a number of narrow rooms. Dr. Fewkes believes the ruin was an uncompleted fortress abandoned when the cliff-dwellers disappeared from the Rocky Mountain region. The incessant revelations of truth to science, by the telescope that sweeps the sky, the spade that digs under the earth, and the instruments of experimentation everywhere, illustrate this truth in the spiritual realm: "*There is nothing covered that shall not be revealed; and hid, that shall not be known.*" (*Matt. 10: 26.*)

Japanese Visitor

THE Japan Society of New York City, composed of Japanese and Americans, held its annual banquet at the Hotel Astor the evening of December 2. Some five hundred diners sat down at the tables. The guests of honor were Viscount Chinda, Japanese Ambassador to the United States, Viscountess Chinda, and Baron Ei-ichi Shibusawa. Lindsay Russell, president of the Japan Society, presided. Viscount Chinda proposed a toast to President Wilson, and Governor James F. Fielder of New Jersey proposed a toast to the Emperor of Japan. A. Barton Hepburn acted as toastmaster. Viscount Chinda, in referring to Baron Shibusawa, said that the recent act of the Emperor in conferring on him the Order of the Rising Sun showed in what esteem he was held in his native country; that he had done much and was still doing much to promote mutual good will and commerce between the two nations. The Baron made his speech in Japanese, which was afterward interpreted in English. Among other things the Baron said was that somewhat of the religious instruction we give our children should be given the children in his land. The banquet was designed to increase good feeling between Japan and America, and to contribute to the universal good will which ought to illustrate the brotherhood of man, thus expressed: "*And hath made of one blood all nations of men for to dwell on the face of the earth.*" (*Acts 17: 26.*)

Killed During Hunting Season

A REPORT from Chicago indicates that fifty-nine men were killed and sixty-six injured in eighteen states during the hunting season just ended. Last year there were a hundred and eleven killed and one hundred and sixty-two injured from seventeen states of the Union and one of the provinces of Canada. Michigan, as during the last several years, leads in the number of dead, with fourteen. The season in Illinois produced twelve fatalities, while in Wisconsin nine sportsmen were killed. Accidental discharges of guns led the list of casualties. In a number of instances persons were mistaken for deer. There were fewer sportsmen this year than for a long time, which partly accounts for the fewer number of accidents. In Wisconsin and Michigan alone it is believed that seven thousand deer were killed. There is always danger in a dangerous thing. The wanton slaughter by hunters during the season is a shame, bordering on a crime. Let there be greater caution. Deer hunting in Bible times is thus referred to: "*Now therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison.*" (*Gen. 27: 3.*)

Old Men Make Toys

AT 446 Lafayette Street, New York City, is "The Old Men's Toy Shop." There more than fifty aged and infirm men are making attractive toys out of wood. Each man receives fifty cents a day for his work and ten cents for luncheon. The hours are from nine to six, with three-quarters of an hour for luncheon. When Miss Christine Foster was on the Mayor's Committee on the Unemployed, she cast her eye about to find light work for old and sick men, with some remuneration, and she established this old men's toy shop. The financial affairs of this shop, which as yet is but self-supporting, have been taken over by the New York Association for Improving the Condition of the Poor, but Miss Foster still directs the work for the men. She has opened an apartment not far from the shop, where about twelve of the men make their home. Cooking is done by them there, and for those who cannot be accommodated there at night, the apartment serves as a sort of club where they may sit, chat, play games, and enjoy a warm and comfortable evening. The best charity on earth is to help people to help themselves. Could anything be more lovely than giving old men work to drive away loneliness and to secure the means of self-sustenance? Was any knife so sharp or skilful as that of grandfather's in cutting out a top, or whip handle, or ball bat, or sleigh-runner? Christmas presents and all gifts of love remind us of the one gift of whom the prophet said: "For unto us a child is born, unto us a son is given . . . and his name shall be called . . . the Prince of Peace." (Isa. 9: 6.)

Sunday School Teacher 46 Years

RUFUS MEAD, for forty-six years teacher of a class of boys in the First Presbyterian Church of Orange, N. J., resigned his position the other day on account of advancing years. One of the most important and useful departments of church work is that of the Sunday school teacher. It is right next to the mission of the minister in the message of the truth and in responsibility for souls. Many true men and women recognize this fact and greatly promote God's kingdom in the Sunday school. It is a pity that the superintendent should ever have to look far to find proper teachers for the classes. It would be difficult to calculate the vast amount of good Mr. Mead has done in teaching the boys the Bible and of Christ these forty-six years. Such constancy is thus enjoined: "*Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*" (*I Cor. 15: 58.*)

Locusts Devastating Palestine

IN describing the ravages of the locusts in Palestine, the American consul at Jerusalem says: "As far as the eye could reach, the fields were covered by locusts, and even the street in front of the American consulate had the appearance, in the movement of the green and black mass, of a flowing river." Olive gardens, orchards, vineyards, market gardens, and most summer crops appear to have been completely devastated. Early in the year the Turkish authorities appointed a commission to fight the locusts, with Dr. Aaron Aronsohn, director of the Jewish Agricultural Experiment Station, as high commissioner. A law was passed requiring every male inhabitant between fifteen and sixty years of age to collect and destroy forty-four pounds of these insects or pay a fee of $4.40. All of the rigid precautions and remedies proved of no avail. There is this reference to locusts in olden times: "*Thou shalt carry much seed out into the field, and shall gather but little in; for the locusts shall consume it.*" (*Deut. 28: 38.*)

Wheat, Rye, Barley, Oats

THE International Institute of Agriculture at Rome, Italy, has just made a grain crop report which is incomplete but which contains these facts of interest: The production of wheat, rye, barley, and oats in the northern hemisphere is approximately one-fifth larger, for each crop, than last year, according to statistics from the International Institute of Agriculture at Rome, Italy. Denmark is the only country with less than last year's crop of wheat; Italy and the Netherlands have fallen off in rye production; Denmark, Great Britain, and Rumania have less barley than in 1914; and Scotland and the Netherlands, less oats. There are bountiful harvests in the nations at war planted and gathered by the old men, the women, the boys and the prisoners. God hasten the day when the men can go back from the trenches to the plow and reaper again. The kind Father of us all has said: "*While the earth remaineth, seedtime and harvest, . . . shall not cease.*" (*Gen. 8: 22.*)

Splendid Seal Herd

THE seal herd of the Pribilov Islands in the Bering Sea, owned by the United States, at the end of the breeding season contained about a third of a million animals of both sexes and of all ages, forty thousand more than last year. There were born during the year 103,526. Congress passed a law forbidding the destruction of any seals in these islands, except a few males allowed as food for the natives. This governmental action has caused the rapid increase of these valuable fur-bearing animals. The United States in 1867 bought Alaska and the neighboring islands from Russia. This included the Pribilov Islands, one of the principal breeding-grounds of the Arctic seal. Great Britain, Canada, Japan and other nations had long followed seal-fishing in these waters, and when our government went to assert its claim to ownership there was conflict of the most serious character. Because the cows went out into the great ocean to get food for their offspring and were killed by the sealers, and the cubs left on the Alaskan feeding-grounds to die, our government forbade deep-sea sealing. It was in 1911 that a treaty was entered into by our government, Great Britain, Russia and Japan forbidding all sealing. And so the breeding-grounds will be protected, and the seal industry perpetuated. Pliny mentions the use of seal skins as a covering for tents, and as a protection from lightning. Some commentators claim that the badger of the Bible was really a seal, and the same root in Arabic means a dolphin or seal. They say that seals were found on the shores of the peninsula of Sinai. Man's mastery of the seals is thus described: "*Thou madest him to have dominion over . . . whatsoever passeth through the paths of the seas.*" (*Ps. 8: 6, 8.*)

A Week in the World's News

OUR MERCHANT MARINE. Apropos of the President's plea to Congress for aid in reestablishing the American merchant marine, it is interesting to note that at the present time there are about 150 ships being built in American shipyards for American owners, most of them exceeding 6,000 tons, many being as large as 15,000 tons. The total tonnage under construction is more than 500,000 tons. The present tonnage in American-built ocean-going ships is about 1,750,000 tons. At the present rate of progress, our present tonnage will have been increased by 100 per cent. within three years and our merchantman flag will not be the stranger upon the high seas and in the ports of the world that it has been during the past twenty years.

WILL MEET IN ST. LOUIS. The Democratic National Committee has selected the city of St. Louis as the meeting place for the Democratic National Convention, which will convene on June 14, 1916, in the new Coliseum. The new Coliseum has recently been completed at a cost of $300,000 and has an actual seating capacity of 14,000 persons. The last convention of the Democratic Party at St. Louis was that of 1904, when Alton B. Parker was nominated for the presidency.

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President Wilson Reading His Message to the Sixty-Fourth Congress December 7

FOR POLITICAL HONESTY. A law creating the Public Service Commissions of New York State provides that no person shall be eligible to a place on the commissions who holds stock or is otherwise interested in any of the companies or enterprises over which the commissions exercise jurisdiction. On December 6, Governor Whitman of New York dismissed Edward E. McCall, chairman of the Commission of the First District, because it had been proven that McCall owned 287 shares of stock in a company under his jurisdiction, and appointed Oscar S. Straus.

PRACTICAL PATRIOTISM. The Society of the Daughters of the American Revolution has expended since its organization about $600,000 in the preservation of historic documents, the discovery and rescue of graves of veterans of the Revolution, the marking and preserving of spots of historic interest; and in developing increased civic and national pride and greater loyalty to flag and country. At least twenty thousand books have been sent to distant army posts and stations, and thousands of flags have been distributed to schools and public institutions. The society is responsible for the law requiring the United States flag to float above school buildings.

CHINA RETURNING TO THE EMPIRE. President Yuan Shi Kai of China is slowly arranging the details of the imperial government which the people have voted shall replace the present republican government. It is reported that the United States has not been in agreement with the request of France, Russia, England and Japan that the change be delayed. While not in sympathy with the change, the United States Government is reported as feeling that the change having been decided upon should be made at once. The transformation of the republic into a monarchy will be effected by three moves. First, the election of representatives by the people; this representative convention will then meet and nominate an emperor—there is no thought of any other nomination than of President Yuan Shi Kai; Yuan will then ascend the throne and the boy emperor who was dethroned by the declaration of the republic will surrender to Yuan all the historic treasures of the Tsing dynasty. The boy will then lose his title of emperor. The report that Yuan would marry his daughter to the deposed boy emperor has been denied.

PANAMA EXPOSITION CLOSES. At midnight on Saturday, December 4, the doors of the Panama Pacific International Exposition were closed after a run of 288 days. The Exposition is expected to show a profit of about two million dollars. All indebtedness was paid before the Exposition was two-thirds over. The expense of preparing the site and buildings was approximately fifty million dollars. The Exposition attendance averaged 62,000 per day. By November 19, 17,000,000 persons had passed the gates. The Exposition was in every particular an exposition of progress. Thirty-nine foreign nations participated officially and thirty-seven states of the Union and the United States were represented. There were about 80,000 exhibitors. Probably the greatest success of the Exposition was its success in drawing westward the great body of tourist travel which in normal times would go abroad. San Francisco has made it possible for a great many Americans to see America at last, if not first.

Mexican Teachers Who Studied Our Methods

Eighty of the foremost teachers of Mexico have just completed nearly a year's study of our educational methods, and have returned to Mexico to put their experience to practical use.

AN INCIPIENT REBELLION. On December 6 reports from Shanghai told of the mutiny of the crew of the Chinese cruiser Chao-ho. The mutinous crew fired on two other warships and the arsenal, the fire being returned. Several shots fell in the foreign concession. The next morning the rebellious crew surrendered. An officer of the vessel had thrown overboard the keys of the magazines containing the shells for the larger guns, leaving the vessel at the mercy of the shore batteries. During the disorders that accompanied the brief rebellion, Chinese rebels entered the French concession and were fired on by the French police. Peace had been restored by the evening of the 7th.

YOU MAY RISK YOUR CORNS. The Supreme Court of the District of Columbia has decided that a railroad company has no right to move standing passengers about like pawns on a chessboard. The next time you are ordered to move up you may exercise your right and stay where you are and be walked upon in full knowledge that the motorman and conductor have no legal right to order you about.

IRELAND ON THE UP GRADE. According to the correspondence of the Associated Press, figures of the recently completed census in Ireland show an increase in population, a thing unusual in Ireland in recent years. For the quarter ending September 30, the number of births was 27,779 and the deaths 14,670. There were only 3,511 emigrants, leaving a net increase of 9,598. About one Irish child in every dozen dies before the age of twelve months. This condition is slowly yielding to efforts of fresh air advocates and improvements in living conditions. There were nearly 8,000 fewer inmates of workhouses in the last quarter than the average for the same period for the last ten years, and there were 12,235 fewer persons in receipt of poor relief. The death rate from tuberculosis still remains very high in Ireland.

MORE HOMESTEADS. Secretary Lane of the Department of the Interior has announced the designation of 950,000 acres of non-irrigable lands for entry under the 320-acre homestead law in Colorado, Idaho, Montana, Oregon and North Dakota; a considerable acreage was filed on at once.

PRIDE AGAIN GOES BEFORE DESTRUCTION. We do not say that the small city, created since the boom in war munitions began by the duPonts near Petersburg, Va., did not deserve the eulogistic description of it which appeared in the press of Monday, December 6, but on Thursday, December 9, this boom town of Hopewell, which had in these few months gathered together 25,000 inhabitants, was almost completely destroyed by fire. This short-lived town was erected to accommodate the workmen necessary to the huge increase in business produced by the war in Europe. It was well organized, though without a regular town government; it had its court, police department, water plant, sanitary squad, banks, school house, five churches (one of which was there before the phenomenal growth took place), religious and athletic clubs, and so forth. The town sprang up on the outskirts of the great powder manufacturing plant, and for the most part the buildings were of the knock-down variety, but attractive and homelike. There were also sections of concrete buildings.

The fire, the origin of which is not known, was first discovered by an eleven year old boy just after noon of Thursday, and by night it had practically wiped out the place. Fully 10,000 employees of the duPont Powder Company were made homeless and had to be removed to other towns. The property loss is estimated at over $2,000,000, some 400 structures having been destroyed and with little insurance. A wretched feature of the catastrophe was the hanging of a negro caught by enraged workmen in the act of looting the ruins. In fact the militia in neighboring towns were called on to prevent a riot of looting by the rough element in the village. Most of the workmen are of foreign extraction. Because of recent disclosures of plots to destroy munition factories in the interests of Germany, suspicion at once fell on a German who had been arrested as a suspected spy that morning, but investigation fixed the origin as an overturned lamp in a Greek restaurant. The mushroom village of Hopewell itself was practically destroyed, but there are still standing several hundred houses occupied by employees of the company situated at other points near the great plant. The destroyed village was about nine miles from Petersburg, Va., and it is said that the acreage on which it was located rose in value from $10,000 to $1,500,000 between last February and this November, adjacent properties increasing in value correspondingly. Before that time Hopewell was merely a name for an unsettled country spot. The expectation was that by spring Hopewell would contain 50,000 people.

HUGH BLACK STAYS HERE. Rev. Hugh Black, who has been for seven years pastor of practical theology at Union Theological Seminary, has recently refused a call to the pulpit of City Temple, London.

AMERICAN PROTEST HALTS BRITISH. Some weeks ago the British government announced that it considered eleven vessels of the American Trans-Atlantic Company to be enemy-owned, and therefore subject to capture. The vessels were formerly of Danish registry and were admitted to American registry under the law passed at the last session of Congress. The company is headed by Richard Wagner, and the British claim that the capital involved is largely German. Two of the vessels, the

Hocking' and the Genesee were captured and taken to the Prize Courts at Halifax and St. Lucia. The American government at once protested. Before the Prize Court had made a ruling the British government requisitioned both vessels and also the steamer Kankakee. The American government protested again, and Ambassador Page took the matter up vigorously with the admiralty in London. On December 9 the British government announced a cancellation of the requisitions for the two vessels, the release of the Kankakee, under bond and the consolidation of the Prize Court proceedings on the other two vessels for a test decision. Pending this decision the other nine vessels of the company will not be interfered with.

MEANS WHAT IT SAYS. Attorney General Farrar, of Colorado, has interpreted the prohibition law of the state to forbid the sale of liquor in any form for use in foods and the manufacture for sale of mincemeat, plum pudding, brandied peaches, Italian maccaroons and other desserts in which intoxicating liquors may be an ingredient.

KAISER RECALLS ATTACHÉS. German Ambassador Count von Bernstorff has called at the State Department at Washington, on December 10, and advised Secretary Lansing that the German Emperor has recalled Captain Boy-Ed, naval attaché, and Captain Franz von Papen, military attaché of the embassy, in accordance with the request of the United States, upon the stated reason that they were no longer acceptable. This action of the emperor was taken immediately upon receipt of the answer of the United States to Germany's request for further reasons. The German government requested the United States to arrange safe conduct for the two attachés and similar safe conduct for their successors on the way to America.

WESTERN ROADS CAN RAISE FARES. The Interstate Commerce Commission on December 11 authorized a general increase in passenger rates west of the Mississippi River. The new rates are to be figured on interstate bases of 2 4, 2.5, 2.6 and 3 cents a mile, according to the territory served, the higher rates applying in the less populous and more difficult territory.

AN IMPORTANT DISTINCTION WITHOUT A DIFFERENCE. The organization of the Boy Scouts of America is in the midst of a campaign to raise $200,000 for the needs of its propaganda. Because of the out-and-out military trend of a similar organization, "The United States Boy Scouts," we recently obtained and printed in the CHRISTIAN HERALD a positive statement by James E. West, Chief Scout Executive of the Boy Scouts of America, that that organization is wholly opposed to the military idea as a feature or a factor in the organization work. It is a fact that hosts of parents permit their boys to join this organization only when assured that there will be nothing of the military about its work. It is also a fact that General Sir Robert Baden-Powell, one of the founders of this class of boy work in America and only recently resigned from the Boy Scouts of America, is first of all a soldier and believes in soldierly qualities and ideas in such work.

In a letter in the press of December 13, Colonel Theodore Roosevelt, who is the honorary head of the Boy Scouts of America, heartily comments a movement to raise $200,000 for this organization, because the Boy Scouts of the United States has a tremendous asset of military strength; and the chief executive is urged to inject into the work of the organization the spirit of military service for the country. The executive board, however, has adopted a resolution to the effect "that the organization is non-military, but not anti-military, and non-political." This is a very fine distinction but unfortunately it does not seem to be a real difference. The statement of Colonel Roosevelt that this organization is a great aid to "preparedness" seems to have foundation in fact.

SEEKING THE SECRET OF THE CANAL SLIDES. A voluminous copyrighted report by Colonel Goethals on the earth movements along the Panama Canal has appeared in a portion of the press, and a careful reading does not create a very hopeful feeling about the ultimate mastery of the situation, at least within comfortable time. At the request of President Wilson, the National Academy of Sciences has designated a board of ten scientists who will personally visit the canal zone and make exhaustive study of conditions. C. R. Van Hise, of the Academy of Wisconsin, is chairman, and all the members are eminent.

SUFFRAGISTS NOT LOSING A MOMENT. Promptly on the opening of Congress a host of representatives of equal suffrage descended upon the Capitol and besides interviewing the President through a delegation of three hundred women, when he promised to take up the question with Congress leaders though declining to mention the subject in his message, the women marched upon the Capitol headed by brass bands and fife-and-drum corps, and presented a petition measuring 18,000 feet and containing a half million signatures on behalf of the Susan P. Anthony amendment. This amendment has been introduced in every Congress for the last forty-seven years, according to Dr. Anna Howard Shaw, president of the National American Woman Suffrage Association.

POSTAL RECEIPTS SLUMP. The annual report of Postmaster-General Burleson shows that the disturbed conditions abroad have made serious inroads on postal revenues, the deficit for the year being $21,000,000, which has been reduced by economies to $11,000,000. Increased salary and additional railway mail pay required by law, have also contributed to the deficit.

President Wilson's Note to Austria on the Ancona Sinking

Department of State
Washington, Dec. 6, 1915.

The Secretary of State to Ambassador Penfield:

Please deliver a note to the Minister of Foreign Affairs, textually as follows:

Reliable information obtained from American and other survivors who were passengers on the steamship Ancona shows that on Nov. 7 a submarine flying the Austro-Hungarian flag fired a solid shot toward the steamship, that thereupon the Ancona attempted to escape, but, being overhauled by the submarine, she stopped, that after a brief period and before the crew and passengers were all able to take to the boats the submarine fired a number of shells at the vessel and finally torpedoed and sank her while there were yet many persons on board, and that by gunfire and foundering of the vessel a large number of persons lost their lives or were seriously injured, among whom were citizens of the United States.

The public statement of the Austro-Hungarian Admiralty has been brought to the attention of the Government of the United States and received careful consideration. This statement substantially confirms the principal declaration of the survivors, as it admits that the Ancona, after being shelled, was torpedoed and sunk while persons were still on board.

The Austro-Hungarian Government has been advised, through the correspondence which has passed between the United States and Germany, of the attitude of the Government of the United States as to the use of submarines in attacking vessels of commerce, and the acquiescence of Germany in that attitude, yet with full knowledge on the part of the Austro-Hungarian Government of the views of the Government of the United States as expressed in no uncertain terms to the ally of Austria-Hungary, the commander of the submarine which attacked the Ancona failed to put in a place of safety the crew and the passengers of the vessel which they purposed to destroy, because, it is presumed, of the impossibility of taking it into port as a prize of war.

The Government of the United States considers that the commander violated the principles of international law and of humanity by shelling and torpedoing the Ancona before the persons on board had been put in a place of safety or even given sufficient time to leave the vessel. The conduct of the commander can only be characterized as wanton slaughter of defenseless noncombatants, since at the time when the vessel was shelled and torpedoed she was not, it appears, resisting or attempting to escape, and no other reason is sufficient to excuse such an attack, not even the possibility of rescue.

The Government of the United States is forced, therefore, to conclude either that the commander of the submarine acted in violation of his instructions or that the Imperial and Royal Government failed to issue instructions to the commanders of its submarines in accordance with the law of nations and the principles of humanity. The Government of the United States is unwilling to believe the latter alternative and to credit the Austro-Hungarian Government with an intention to permit its submarines to destroy the lives of helpless men, women and children. It prefers to believe that the commander of the submarine committed this outrage without authority and contrary to the general or special instructions which he had received.

As the good relations of the two countries must rest upon a common regard for law and humanity, the Government of the United States cannot be expected to do otherwise than to demand that the Imperial and Royal Government denounce the sinking of the Ancona as an illegal and indefensible act; that the officer who perpetrated the deed be punished, and that reparation by the payment of an indemnity be made for the citizens of the United States who were killed or injured by the attack on the vessel.

The Government of the United States expects that the Austro-Hungarian Government, appreciating the gravity of the case, will accede to its demand promptly, and it rests this expectation on the belief that the Austro-Hungarian Government will not sanction or defend an act which is condemned by the world as inhumane and barbarous, which is abhorrent to all civilized nations and which has caused the death of innocent American citizens. LANSING.

The War in Europe

THE most interesting single event of the past week has taken place in Mesopotamia, and not only is this event the most interesting but also in its possible ultimate effect, the most far-reaching; namely, the defeat of the British at Ctesiphon.

The British expedition westward, along the Tigris and Euphrates Rivers, is regarded from both the political and military standpoint one of the most important campaigns of the war. For years Germany has had her eyes fixed on Asia Minor and the Persian Gulf as her chosen fields of expansion, and her interest in Turkey, which began in 1898 at the time of the Kaiser's journey to Jerusalem, and which has in the intervening years steadily grown stronger, finally ripening into an alliance in form, was based on this desire, Turkey being of course the titular holder of these lands, and of part of the highway Germany hoped to form thereto. The project of the Bagdad Railroad was another step in the realization of this plan.

This plan and these facts the British well knew, and to prevent Germany from reaching her goal and from seizing Mesopotamia they, comparatively early in the war, initiated a movement against the country from a base on the Persian Gulf.

The Bagdad Railroad, the Persian Gulf coasts, which, under German possession, would become a menace to Britain's possessions in India, Southern Persia, and the whole of Asia Minor, were the objects which this British expedition hoped to attain.

These lands are so far distant from us, and obtrude themselves so rarely on our notice, that few Americans realize their importance. The rich lands of Asia Minor and Southern Persia, in the opinion of experts, under a modern system of agricultural exploitation could supply Europe with all the cotton, all the wheat, all the barley, all the oats, all the tobacco, and all the rye which the nations of that continent need to import, over and above their own production, and a very few years would suffice to bring this production about. In addition, figs, nuts, almonds, grapes and olives, besides coffee, madder and gums, can be produced in almost any quantity. Copper exists in Asia Minor in almost inexhaustible amounts, iron also abounds. In addition, there are manganese, borax, emery, coal and lignite, petroleum, asphalt, salt deposits of enormous extent now scarcely worked, but which are known to be extremely rich.

In a political sense the capture of Bagdad would have also been of extreme importance, as it would have had an enormous effect upon the Mohammedan world, not only of Turkey in Asia, but of Afghanistan, Persia, India and Egypt, which world is now in a state of unrest.

The British expedition penetrated to a place called Ctesiphon, about fifteen miles southeast of Bagdad, after a uniformly successful campaign against the Turks and Arabs opposing them. At Ctesiphon the Turks made their last stand in defense of Bagdad, and according to London's version of the fight not only were successful in stopping the British advance, but were able themselves to take the offensive and to drive back the British forces a distance of about 90 miles to Kut-el-Amara on the Tigris river, inflicting the heavy loss (in proportion to the total strength of the British force) of about 4,500.

The difficulties which confronted the British force in this advance were stupendous, and it is really marvelous how they managed to penetrate so far into the difficult and inhospitable country through which their route necessarily lay. The Turks are said to have surrounded Kut-el-Amara, but report that the British are putting up a very stiff defense.

In the Balkans, the fortunes of war have continually favored the Bulgarians and the Teutons. In Serbia itself the Bulgarians have completed the work of driving the Serbian army completely out of the small portion of Serbia which remained in Serbian hands at the end of last week, and into Albania, where their entry has been opposed by the Albanians, and where they are being followed by the Bulgarians.

South of Monastir, occupied by the Bulgarians last week, their troops have moved along the railroad as far as to the Greek border, and have occupied the frontier railroad station of Banitza. The Bulgarians have refrained from crossing into Greek territory, as it has been arranged by them and their Teutonic allies that if future developments make it necessary for armed forces to cross the Greek frontier, such forces shall be composed exclusively of Austro-German troops.

The Allies in southeastern Serbia have been continually attacked on their northern front by the Bulgarians, who forced first the French contingent to fall back and then the British. Later, the Allies fell farther back practically along the Greek border.

This position of affairs apparently brings the Greek situation to a crisis. If these Allied troops cross the Greek frontier, it would seem that Greece would be forced to assert her neutrality, and in compliance with the duties of a neutral disarm and intern these troops, or else abandon her neutrality and join the Allies.

Farther north three offensives are now proceeding against Montenegro. There are rumors that Montenegro has notified the Allies that she will be unable to hold out.

All of these various misadventures in the Balkans have had the effect of making Rumania retire farther into her shell, and no hint even of her possible future course reaches us.

The text of the new declaration signed by all the Allies, engaging the five signers not to conclude a separate peace, has been given out and runs as follows:

"The Italian government having decided to accede to the declaration between the British, French and Russian governments signed in London, September 5, 1914, which declaration was acceded to by the Japanese government on October 19, 1915, the undersigned, duly authorized thereto by their respective governments, hereby declare as follows:

"The British, French, Italian, Japanese and Russian governments mutually engage not to conclude peace separately during the present war.

"The five governments agree that when terms of peace come to be discussed, no one of the Allies will demand conditions of peace without previous agreement of each of the other Allies."

Much interest has been aroused during the past week by a series of conferences between the military and political chiefs of the Allies which have taken place in France, but no hint as to the decisions reached has been made public from an official source.

In the Western campaign the week has been calm. Even the interminable but separated artillery duels have been less fierce than usual. There has been very little infantry fighting. Some mining operations and a little hand grenade fighting completes the story of the week's doings.

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 8th and 9th Sts., New York City. The Officers are Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

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Salonica, the "Coveted City"

Continued from page 1295

In a large prison yard was the same conglomerate mixture of nationalities that walked the streets of the lower city. But there was a difference in that there they were not allowed to intermingle, but were apportioned by races into various sections of the yard, high walls being employed for the division. Turks, Jews, Greeks, Albanians, Gipsies—each small racial unit was leading its own life in its own little corner. The only common interest was the prison fare—water and black bread. An odd figure in that motley group was an English sailor standing silently apart from the rest. Upon our questioning him he replied that he had "lost his ship," and seemed mysteriously reticent about giving any further information.

We descended to the lower city. It was midday and the heat was intolerable; streets were deserted and shops closed. From eleven in the morning until four in the afternoon Salonica is as a city of the dead. At four the blinds of the shops go up and people emerge from their houses. From then on till late at night Salonica is a city of much trading; a city of bright lights and gaiety.

On the day of our arrival we had been able to distinguish the many types in the streets in a very superficial way. Later we came to recognize them more closely and the part each played in the city's life. Some little oddity in one man's dress told us that he was from such an island; a small white skullcap on the head of another man was sufficient proof that he was from Albania. Russian, English, French and Serbian Red Cross men and nurses there were, each in a distinctive uniform; Greek army officers embellished by many decorations; Turks in red fezes; an occasional Englishman in white ducks and tropical helmet—we found a modern Babel of religions, races, costumes and languages. And the one outstanding race in this curious mixture was the Jew, for the greater part of the commerce of the city is in the hands of the Jews; they control all the banks and large stores.

As we sat watching the passersby, there came to us little Solomon, eleven years old and thoroughly familiar with four languages. He was born in the London East End; the family had moved to Turkey and now were working out their salvation in Salonica. With all his few years little Solomon was a typical Salonican, for we soon discovered a subtle plan of the trader in the friendship he had so suddenly struck up. His father, it appeared, owned a beer saloon, where, as reported by Solomon, the best brew in the city was obtainable. But we assured Solomon that we were not interested in his father's beer, and he forthwith disappeared into the night.

Now there appeared from time to time peddlers and myriads of beggars. The Salonica peddler may be a Turk, Jew, Greek or Islander, but whatever his race, once established in your presence he is very loath to depart. He hangs on and on. Your assurance that you need none of his wares means nothing to him; he is just as firmly convinced that you do—and quite likely he is correct, for he sells nearly every article that human want demands. To offer a price, even in jest, at a fraction of that asked is fatal; for he will forthwith accept the jesting offer. An Islander came before us offering beads; the price was three francs. "Watch me get it for one franc," said Arington, an American resident. Much unintelligible Greek and many gesticulations ensued and shortly Arington emerged from the contest, owner of a useless string of beads.

Greek Soldiers on Guard on Mosque Roof

Quite as persistent, and their name is legion, are the beggars, a large proportion of these being refugees from Turkey. Any one induced to part with a coin soon discovers his mistake, for immediately swarms of beggars seem to rise out of the ground. Where this human flotsam live, how they manage to keep body and soul together, is a mystery. They appear with the crowd in the afternoon; they vanish with it late at night.

Nearly all the churches in Salonica were at one time Turkish mosques. They continue to have the outward appearance of such. Two of the most well-known churches, St. Sophia's and St. George's, were originally built by the Christians many centuries ago. Then the Turks came and the buildings were converted into mosques. For five hundred years they remained as such, and only after the recent Balkan war did they come back into their own. In the dome of St. Sophia's is an example of exceptionally fine mosaic work which dates back to the building of the church. This work of art has an interesting history. When the Turks came they painted it out so that none of the figures could be distinguished, and so it remained for five hundred years. Recently the paint was rubbed off and now the original picture stands out in all its beauty and original coloring.

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Greek Mountain Artillery Starting Out from Salonica

ON Sunday we attended the service in St. George's. Somewhat ill at ease because of our ignorance of the ceremony, we stood just inside the doors and waited. Two Greek priests in long flowing gowns were standing facing each other in their pulpits, a few feet apart. At the time of our entrance one was reading in a monotone. At the end of about five minutes he ceased and the other priest continued the reading. In this manner they alternated indefinitely.

Other than ourselves and the two priests the church seemed deserted. Soon a worshiper appeared, selected and lighted a candle and slowly walked around the interior, kneeling before and kissing each ikon. Now the high priest appeared, waving incense and reciting in a monotone. To every corner of the church he walked, and then, the ceremony over, disappeared in a door near the altar. Soon another worshiper arrived and the ceremony was repeated. Although quite different from any religious ceremony we had ever attended, it was all exceptionally impressive.

In every Salonica churchyard stands a minaret—a relic of the days of Turkish possession. We were allowed to climb the one in the yard of St. George's. Up and up the narrow spiral stairway we went. To all appearance we were the first who had made the climb in many years, for in places piles of refuse made the way nearly impassable. At last we arrived upon the small balcony where in former years the Mohammedan priest had chanted his evening prayers, and there we were rewarded by a view of rare beauty. All of Salonica in its varied character was below; back of the city lay the Macedonian mountains; in the other direction the harbor; and way beyond, looming up in all its glory, the majestic Mount Olympus.

MISS GRACE NEWTON, of the North China Mission, died at Paotingfu recently, in the fifty-sixth year of her age. Miss Newton was born in South Orange, N. J., May 10, 1860. She felt the call to the foreign field and in May, 1887, was appointed a foreign missionary and assigned to North China. She devoted herself to work among young Chinese girls. When the Boxer uprising occurred, in 1900, she was forced to flee, and her school was destroyed. When peace was restored a new school was built for her at Paotingfu, where she carried on her life-work with undiminished ardor. She was recognized throughout China for her ability and success and for the consecration of her life and energy to the cause of Christ.

EVANGELISTS Geisenheiner, Jones and Simpson recently concluded their labors at Grant, Mich., where for two weeks they have been holding revival meetings. About twelve people were converted.

THE following letter has been received from Niels P. Thompson, secretary of the Jail Gospel Workers of New Haven, Conn.: "Feeling very much indebted to you for your kind assistance in our work among the prisoners of the New Haven County Jail, we have decided to show our appreciation in such a humble way as to send you $10 to be used in any way you may wish. The Jail Gospel Workers consist of ten men who meet every Sunday to bring the message of good tidings to those whom sin has robbed of even their natural liberty. We realize that it depends much upon our faithfulness as to whether the Lord shall reach the hearts of the prisoners. As we go from cell to cell with the Christian Herald, New Testaments, and tracts, endeavoring to speak to them about the 'one thing needful,' our prayer is that we might be led by the Spirit to speak words dictated by Him who alone can reprove of sin, righteousness and judgment. It is more than sad to see here men and women in all stages of life, from youthful springtime to the age of winter, when the hair has become snowy white, when the hand, clinging to the bars, trembles, when the knees are weak and shaky, and when the whole figure is the very picture of a life wasted in sin. How true is God's word, saying, 'But the way of the transgressor is hard.' This would, in our judgment, be the very best inscription for the entrance to every institution of this kind. It should be a great joy to us to know that the readers of the Christian Herald stood by us in this work with their prayers."

Gospel News from Many Points

IN a recent letter E. A. Lancaster, a subscriber of the Christian Herald in Greenville, Tenn., made a very good suggestion. Mr. Lancaster has taken note of the wide use that merchants are making of advertising slides shown between films in the "movies." He suggests that the churches of a town might profitably employ the same means of advertising their message and themselves, uniting in preparing slides and in paying for the insertion of the slides in the "movie" program. This has been done in a limited way in some communities.

BENJAMIN F. BUTTS and party have just closed a most successful evangelistic campaign in Joliet. Mr. and Mrs. Butts conducted a service at the Illinois State Prison on Sabbath morning, November 7, where they had an audience of 1,900 prisoners.

REV. S. B. SHAW and his wife, who have done a great deal of good work in the Middle West both in evangelistic and temperance meetings, and have recently been in charge of the Marvin Park camp meeting ground of the Methodist Church, South, at St. Louis, are now planning another evangelistic tour.

STREET CORNER evangelism is profitable in Greater New York. For many weeks this past summer a good brother by the name of Harris, assisted by Mrs. Williams, a deaconess, and by other volunteer workers, has been holding meetings on a busy corner in Brooklyn formerly preempted by saloons. The simple messages, the songs, the Gospels and the tracts have brought many souls into the Kingdom and the leader has received many letters from passers-by who have decided to do better.

THE National Temperance Union, which is under the direction of the Federal Council of the Churches of Christ in America, is planning to hold a series of Education and Welfare Expositions throughout the United States. These expositions through their detached exhibits will show the underlying causes of poverty, crime and domestic unhappiness and the beneficial economic results secured through temperance. Special slides and photo-plays have been prepared for use in moving picture theaters, and the economic aspects of temperance are to be kept before the public constantly.

IT is radically wrong when a prize-fighter in fifteen minutes can earn more than a country parson does in fifteen years. A penny expended for the support of aged ministers and teachers is a penny expressing a nation's gratitude to the most faithful of its servants and the truest of its citizens.

W. A. SUNDAY.

THE Committee on English for New Americans, of the Manhattan Mission Federation, is doing good work among the immigrants in New York City. The aim is to teach them English, and to give Bible instruction also. There are classes for Russians and Bohemians, and Sunday classes for Waldensians and Japanese are now being planned.

"The Same to You!"

By WILLIAM B. ASHLEY

ONCE upon a time there was a man who woke up.

To every one around him he had seemed to be quite wide awake all the time: he even supposed himself to be awake. But when he woke up, as you shall presently see, he stepped into a new experience that proved of itself that he had been asleep all the years.

There won't be any moral attached to the end of this little tale because it is going to be stated right here. The moral is this: "*This man is no great exception.*"

No, he was not a great exception, but in some respects he rather overemphasized some common characteristics. The outstanding fact about him was that he didn't see things the way other people saw them. He was the only right man there was. And as he wasn't blessed with a vast deal of patience and sympathy, it irritated him a great deal to find everybody wrong all the time. It made him fretful. It made him crabbed. It made him a nuisance. In short, he got so he could not get along with any one, excepting his little boy.

This man had a fine family, consisting of one true wife and four excellent children. But, excepting the little boy, they, too, seemed to see everything differently from himself.

So the home was not altogether happy—when he was around. Nor even when he wasn't, for there was a kind of cloud over things just because he was sure to turn up sooner or later every night, and also to spend most of his Sundays with his family.

This man didn't see why his wife kept the house the way she did, had things cooked the way she did, dressed the way she did; and he kept telling her so. It was simply incomprehensible to him why his boys didn't know their lessons perfectly in school, why his daughter liked to have young men call on her, why everything didn't go exactly the way that he saw so plainly everything should go. And in the kindest, most patient, most maddening way in the world, he would parade the delinquencies of all the members of his family before them every chance he got—excepting always the youngest boy.

THE man was fond of saying good-night to this little fellow and tucking the bed-clothes around him after some one else had undressed him and seen to it that he brushed his teeth and put his clothes where they belonged. The man always gave the boy a kiss, and said a certain kind of good-night to him. It would either be, "Good-night and silly dreams to a silly boy"; or it would be "Good-night and happy dreams to a happy boy"; or "Good-night and brave dreams to a brave boy": whatever happened to come to his mind. And invariably the little fellow would echo the reply, "Good-night and silly dreams to a silly man"; or "Good-night and happy dreams to a happy man"; or "Good-night and brave dreams to a brave man." And yet the significance of this never seemed to sink into the man's consciousness.

Of course, nobody of this sort is happy. And nobody who comes in contact with this sort is happy for the time being. In short, this man generated so much unhappiness that the only excuse for telling you about him is in order to let you enjoy his waking up. And so that you may enjoy that part of the story you will need to take a look at him outside of his home.

The man was in business. He was in business to make money. This brought him into contact with many people. It brought him into daily and hourly contact with men and women who worked with him. And in spite of a tremendous effort on his part to make every one around him see things just as he did, and thereby smooth their pathways through life, he was unpopular. Perfectly happy and cheerful human beings in his business house froze up when their employer appeared, and could find no cheery "good-morning" to greet him with. They never stepped up to his desk and wished him a pleasant holiday on the eve of those events. They instinctively seemed to misunderstand him, and to misinterpret his orders, and to misjudge his interest in them. He prospered because he knew how to make money. But his establishment was merely an organization of hired people. It was not an organization of fellow workers keen to advance the interest of their firm.

AND so it went. The man touched life at a number of points and at every point was useful and was tolerated on that account. He was a Christian of the most outspoken type, if you know what that means. But he held no office in his church. The pastor didn't call on him for advice and sympathy. The rest of his family were members of the different organizations of the church: in fact, those organizations were a sort of refuge to them from the atmosphere of the home. Very few greeted him after services, and he was never called upon to lead in prayer at the prayer meeting. He gave liberally enough to the work, and was always ready to ask why things were not done this way and that way, but still he could detect no cordiality in the attitude of those around him.

Actually, after a while, the man began to be sorry for himself as he contemplated his own infallible judgment in all matters, realized the good intent of his motives toward all men, and at the same time perceived the complacency with which everybody jogged along in their unenlightened efforts to do things when he could so easily have instructed them in the right way.

And this man was getting along in life, and along toward Christmas time, the year he began to feel these pangs of self-pity. It had long been his custom to get through Christmas with as little display of this giving nonsense as possible. His idea was that people ought to give to each other three hundred and sixty-five days in the year. He hadn't time to do it himself, but other people ought to do it, and to his way of thinking Christmas giving was a sham, a pretense. Each year, as the day came around, he wondered how men and women could be so oblivious to the hollow mockery of their Christmas jollity, in which, for one day, everybody seemed to regard everybody else as an equal. *He* was able to pass almost unscathed through the Christmas greetings, and those that did reach him made slight impression. It was his custom to lie in bed until all the foolish glee and shouting downstairs had ceased, and then to go down and accept the few trifles he had permitted his family to give to him, with little pleasure in the task, waving aside the efforts the children were bold enough to make to thank him for the perfunctory gifts his wife had persuaded him to make.

It was drawing near to Christmas of the year when this man began to feel real bitterness over the fact that he was so much alone in the world. He really loved his family, the fellow members of his church, and, in a dutiful way, everybody, even those who worked for him. It must be said in fairness to the man that he really did mean everything for the best for everybody. And now it began to hurt him to find so many evidences on all sides that he didn't fit in—didn't fit in even in his own home. And he was thinking along that very line one night when he said good-night to his little boy.

"Good-night," he said, adding in a teasing mood: "Cross-patch dreams for a cross-patch boy." Straight back with a laugh came the answer "Good-night. Cross-patch dreams for a cross-patch man."

The man never went to sleep that night until two o'clock. For the first time in all his life he had heard with his inner ear the good-night echo of the little lad he loved so much.

THE next day he was thinking all the time along the same line, thinking very hard. And while he was thinking he was watching other people. He stood around and covertly heard others talk about Christmas plans. He kept his eyes on the evening paper at home, with one ear sticking out around the edge of it, learning more things. He was beginning to wake up very fast. A great dawning light began to shine in his eyes. He began to see things as they really are in this life. He even began to see himself as he was—which really ought to have waked him up with a start.

On the day before Chistmas he decided to pinch himself, as it were, to make sure that he really was awake. And that night, when he came home late, he carried with him for the first time in very many years a staggering package of gifts for the members of his family, each and every one of them, including the servant; and he concealed the load in a convenient place outside the house before going in to pretend (*this* time) that he wasn't interested in the eleventh hour preparations of the household for the coming day. The pretence itself chirked him up.

"Good-night," he said to the little fellow; "mighty nice dreams for a mighty nice boy." And then he went to his room hugging himself in remembrance of the boy's prompt reply.

The next morning this man arose very early. He wasn't sure yet that he really was awake after all the years of sleeping. He knew he wanted to be a part of Christmas more than he could remember ever having wanted anything before, and yet he was by no means sure that he could be. He wisely placed no reliance on that great pack of gifts outside the house to accomplish anything. He didn't so intend those things; they, it happened, were bought wholly without guile. The fact that he had bought them at all could have assured him that he was fully awake, had he only understood. But he didn't understand—yet. And as he tip-toed down the stairs to get them, the hopefulness which had begun to cheer him slumped

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THE *right setting for Christmas all depends upon where you live. "It doesn't seem like Christmas" unless there are huge snow drifts in the country roads, great banks of snow along the curb in town and city, and everybody muffled to the ears against the cold—to us, in most parts of America. But in Argentina, as these pictures disclose, "it doesn't seem like Christmas" unless the sun almost melts one's straw hat; watering carts must keep down the dust, and the country all about is gay with foliage. They have the same hurrying, jostling crowds of Christmas shoppers there as here, only there they pay a high compliment to the purpose in that, for one day before Christmas, vehicular traffic is suspended in the principal shopping streets in order that pedestrians may cross and recross at will to the different shops with safety. Instead of the Christmas tree of our homes, the Argentine family erects a miniature grotto showing the country side and the inn at Bethlehem, usually with figures representing the characters in the historic scene of the first Christmas, and in and around this grotto, which is decorated with candles and tinsel, they place their gifts, and on Christmas morning the family gathers about it for prayers before beginning the jollities of the day.*

Christmas Below the Equator

What Readers Think of "Preparedness"

Defends the President's Program

President Woodrow Wilson:

I HAVE just read Pastor Sheldon's open letter to you in the Christian Herald, in which he attacks your preparedness program. I do not agree with Mr. Sheldon.

Mr. Sheldon quotes you as saying: "No thoughtful man feels any panic haste in this matter. The country is not threatened from any quarter. She stands in friendly relation with all the world." He then says: "Why all this military program for an enemy we do not possess? In the course of your entire speech you do not mention one single reason for an increased army or navy. You do not name one nation in the world that has any design to threaten or invade our country."

Does Mr. Sheldon mean by this that it is unnecessary to think or concern ourselves with the problem of defense until a belligerent foe is at our threshold, clamoring for an entrance to the riches within? I think that your reason for an increased army and navy is to inspire respect in the hearts of foreign nations, so that they will mind their own business and leave us unmolested.

Mr. Sheldon proposes to take the money your program calls for and improve the roads, etc. What would be the use of improving our country without first providing an adequate defense for it? It would add to the temptation of foreign nations to seize it. Mr. Sheldon then proposes to Christianize Europe and educate the people, so that their warlike instincts would no longer be appealed to. Suppose that the United States were unprotected, and that the head of a foreign nation had an ambition to conquer it, and by so doing add a chunk of it to his own territory. On some imaginary pretext he declares war. But, because a large number of his subjects are Christians, they rebel against his declaration and refuse to fight. Immediately there is confusion and a civil war will result in the country. Probably Mr. Sheldon would say that if all the subjects of the foreign country were Christians, the monarch would have no followers. But no one will dispute the fact, deplorable though it is, that power has followers.

The adage, "In time of peace prepare for war," should be made to read "In time of peace take steps to insure peace"; and I think, Mr. President, that your preparedness program is the most practical plan for so doing.

ALBERT H. HINDMAN.

Kent, Iowa.

A Civil War Veteran's Views

WHILE the views I shall express are not at all yours, doubtless, it yet has seemed to me in all fairness that the multitude of your readers should have a word from those who at least claim to be Christians, on this subject of "preparedness," so earnestly advocated by the President.

All the more that their position is declared to be wholly against the spirit of Christianity. Yet if their words are to be believed, their purpose is to prevent war. And may it not be just possible that their judgment is of equal weight with that of the pacificist?

Since it is Dr. Sheldon's article that calls forth my protest, the reference to what he has said will be excused.

He quotes the President: "The country is not threatened from any quarter. She stands in friendly relation with all the world," and adds: "If that is true, why all this military program for an enemy we do not possess? In the entire course of your speech you do not mention one single reason for an increased army and navy. You do not name one nation in the world that has any design to threaten or invade our country."

Now, it seems strange, to one reader at least, that any intelligent citizen would expect the President of the United States, at this stage of affairs, to name any nation, in so many words, which he knows is likely to give us serious trouble, meaning war. Cannot any one see that this would not do at all?

But that the President thinks there is danger is very apparent, or from his high place of responsibility he would not send forth the serious warning which he does.

Even Dr. Sheldon would hardly accuse Mr. Wilson of indulgence in idle rhetoric, however brilliant it might be; still less since it is understood that this grave, intelligent thinker and statesman has been led (it must be by some weighty reason) to change his view upon this matter.

Now, the President is guarding against possible war. And if war, then there is no need for argument as to increasing our army and navy. Anybody knows that we could not now, as we are, defend ourselves against a powerful outside foe.

So much for the critic's statement on that point. Now, as to Dr. Sheldon's methods, as substitutes: He would have to change the Constitution and laws of the United States if they were adopted. He seems to forget that one of our fundamental principles is the separation of church and state—and a mighty good principle it has proved to be. The government, as such, cannot spend money for religious purposes. Even if you do not build battleships, you cannot, as a government, send missionaries, nor even use the money to secure prohibition, nor in any of the benevolent and Christian ways of which the Doctor speaks. Such moneys must be raised by the voluntary acts of Christian people, and nothing prevents the Doctor from raising sufficient sums now, except the unwillingness of the disciples.

The Doctor decides what Christ would do, if he were upon the earth. Now Christ, when on earth, did not *out of hand* abolish war. He has not done so since. There is no word of disapproval *personally* for the soldiers whom he met—the centurion, for instance—nor by the apostles after him. John the Baptist did not abolish war, but warned against violence outside of the soldier's profession. And Christ did not indulge in mere rhetoric when he bade his disciples to sell their garments and buy the sword (Luke 22:36). So Paul recognizes that the magistrate did not bear the sword in vain; and again he gave the practical exhortation to the Christian, "As much as lieth in you live peaceably with all men."

It may not always be possible, to live peaceably thus, and if a foreign nation sought to possess our land, destroying our homes and indeed the highest hope of liberty for the race for all time, the man who would not act on this principle and oppose it by all means in his power—well, I must let the reader finish the sentence. I am a soldier of Civil War times and may be rather sensitive.

Mankato, Minn. C. A. HOBBS.

"Preparedness" a Menace

AN editorial paragraph in the Louisville Times, a paper favoring the President's policy of national preparedness, gives the estimate of that paper of the President's proof-text (Ezekiel 33: 2-6) on the subject by classing it with what it is pleased to state is Scriptural authority for all the atrocities of the war.

In all due deference to the President as an exegete, I believe that Mr. Bryan is the "watchman upon the wall" who sees the "sword coming," and is raising his voice in warning against it. In my humble judgment there is a greater menace to the peace and safety of our land in such "preparedness" as is contemplated (militarism) than is threatened by the nations of the earth from without; for, in the first place, as has very reasonably been said, "The principal nations of the earth have, or will have, thrashed themselves to a frazzle fighting each other so that from this source we need hardly fear an attack." In the second place, as has been amply and horribly illustrated, these nations that have been proceeding on the theory of "preparedness" are the ones that like beasts have been going at each other's throats. The inevitable and unanswerable logic of history in the downfall of nations is against such a régime. It is a reversion to the spirit and methods of barbarism and the Dark Ages. It is the fellow with a gun, with few exceptions, that gets into trouble. He is suspicious of trouble, if not actually looking for it. The thought is father to the act.

No greater calamity, as it comes to me, in all the revulsion of my feeling, could come to our country than the adoption of the plans advocated for military practice, and especially among our school population. Two illustrations symptomatic of the baneful influence of this contagion have just in the past few days come under my notice in our own state (Kentucky). Two small boys are playing war; one shoots the other down. Again, a young man who has served several years in the army comes home on a visit, and for a small grievance kills both his father and mother. This is the natural and almost inevitable tendency of the military spirit. It means the turning of the dial back three hundred years or more in the ideals of our Christian civilization.

In the last place, it is a contradiction or disavowal of the principles of Christianity which have guided and animated our leaders in determining the genius and policy of our government and in determining our dealings in relation to other nations—justice to all, and the pursuit of peace, prosperity and happiness both among ourselves and toward all men and nations. The pursuit of these have made us a peaceful and homogeneous people, and a blessing to the world.

Military "preparedness," with an emphasis, does not, will not, and can not comport with the above principles and purpose. It is a denial of prophecy concerning the ushering in and progress of the kingdom of our Lord Jesus Christ. "They shall learn war no more." Here is a deliberate program for teaching it! Have we lost faith in the all-conquering power of the Prince of Peace? Shall the weapons of our warfare henceforth be carnal? Then he, or the nation, that "takes the sword shall perish by the sword."

REV. G. W. CRUTCHFIELD.
M. E. Church, South, Jenkins, Ky.

A Christmas Prayer

By ELEANOR DUNCAN WOOD

AT Christmas-time the garnered fields are white,
And every roof and haystack all bedight
With snowy splendor, while afar on high
The cawing crows sail black across the sky,
Mourning for Summer's store, and generous days gone by.

WHO heeds? Behold, we deck the church and hall
With clustering holly, coral-branched and tall,
With balsam-breathing pine, and hemlock bright.
And where the Yule log flings its dancing light
We tell the old-world tales of love, and field, and fight.

WE give and we are given! We pile the board
With plenteous viands of Earth's harvest stored.
And mid the lilting laughter and the glow
We sing a tender carol, soft and slow,
And kiss our own once more, beneath the mistletoe.

SUCH is our Christmas! But, O God of all,
Bid us to heed thy lowliest creature's call.
To crown with blessing heads grief-bowed and low,
Give of our plenty to the wide world's woe,
That cruel need may cease, and brothers' love may grow.

LET no heart go uncomforted today.
May children, loss-forgetting, still be gay.
As thou hast given us peace, give peace to all!
Bid carnage cease, and war's red banner fall!
So shall we keep once more our Lord Christ's Festival.—*Amen.*

"The Same to You!"

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away. He began to wish that he himself might slump away and keep out of sight for the next twenty-four hours so as not to mar the pleasure of his family. He resolved that as soon as he had stealthily put around the gifts which he already began to think it was a mistake to bring, he would hurry back to his room and lock himself in and stuff his ears against the song that goes sounding through the universe on all the winds that blow on Christmas Day.

SO, in this mood of discouragement, this new despair of having any part in Christmas himself, he stepped out into the cold clearness of the early Christmas morning and gathered up his Christmas pack, a mirthless Santa Claus indeed. Just as he started to re-enter the door, a tinkle of bells caused him to turn his head, and the milkman's sleigh came to a stop in the snowy road. The milkman himself, who knew our friend by reputation very well indeed, stumped along the path with the morning supply for the house, and turned the corner without so much as turning his head toward the laden figure on the porch, to go to the rear door. And suddenly our friend with the Christmas pack felt some strange and unusual impulse to speak surge up in him, and almost as by second nature—second child-nature, maybe—he called out in a voice whose heartiness startled him: "*Good morning, friend, and a merry Christmas to you!*"

And instantly he was made wide awake by the swift and hearty shout back from the astonished milkman: "Thank you, sir! *The same to you!* And many more of them!"

THERE was no way of stating the fact before, so it will have to be added here—the story, of course, is finished—that when the man got into the big dining-room with his bundles, he instinctively started to turn his back upon his own end of the table lest the emptiness of it, as in former years, should chill his new-found happiness. But to his amazement he saw that that end of the table was piled with Christmas tokens of the love of his family.

The Gary Idea in Bible Teaching

By O. H. PANNKOKE

A LITTLE over two years ago, the pastoral conference of Gary, Ind., took up the question of the Bible in the public school. It is by no means a novel question, as the files of newspapers, records of legislatures and decrees of courts amply show. However, this particular meeting had a new disturbing factor present. Therefore it has become historic. This new factor was a public school superintendent who had the disconcerting hobby of defying the most sacred and solemn traditions in order to face things as they are. This is, of course, surprisingly disconcerting in matters that everybody thinks happily solved and settled for ages to come. For a time the discussion went on pleasantly enough. Mr. Wirt, the school superintendent in question, came in for his share of criticism and suggestions, with which, no doubt, he had been familiar for years. Presently, however, things began to happen. Instead of meekly pleading guilty to negligence, he turned about for a frontal attack and charged the clergy with neglecting an opportunity for religious instruction that had existed in their midst for years. Instead of insisting on the Bible in the public school, they ought rather to discuss plans to carry on thorough religious training.

It was a challenge which struck at the very heart of Protestantism. The challenge was taken up in Gary, and a beginning made to work out the problem. It has since entered many other communities, and this fall New York City took it up. People of every shade of religious conviction have delved into the matter and are taking part in the discussion. The papers throughout the country have begun to treat it as a burning issue of the day. The religious press has contributed a great number of editorials and special articles.

While it is gratifying to see so much interest taken in the question of thorough religious training, it is a bit amusing to notice that very little has been written by men who are actually taking part in the Gary experiment, or who, at least, can speak from personal observation. The matter is important enough to deserve exact reports, and it is not so bare of interest that the imagination must be drawn upon to embellish a dry subject. Rather the opposite. The experiment in religious instruction carried on in Gary today is fascinatingly interesting, as well by reason of the way in which it is carried on as by the results it is achieving.

THE opportunity to which Mr. Wirt called the attention of the Gary pastors lies in two features of the Gary system. The one is the longer school day with its flexibility of program. The other Mr. Holmes summed up to me this way: "If the community in a given hour can take care of the children better than the schools, let the community have them."

Into the routine program of the average schools Gary introduces the whole round of healthful child interests. It brings the world into the schools. It also takes the school children out into the world about them, the Young Men's Christian Association, library, or any other place that may rouse their interest and broaden their mind. This is made possible by the longer school day and the departmental system of instruction. If parents during certain periods want their children to take music lessons, help at home, or attend religious instructions, the school can dismiss them without upsetting its curriculum or putting the child back. The community and the parent are thus taken in to cooperate with the school in educating the child. If parents desire religious instruction, they can have the child at certain hours. *But they must provide the opportunity and must be responsible for attendance and diligence.* This opportunity existed practically as long as the Gary system was in operation. It was not tried till two years ago.

When it came to carrying out Mr. Wirt's suggestion, difficulties loomed up that for a time seemed insurmountable. In asking parents to send their children to Bible schools during the week, it is impossible to offer meager equipment, untrained teachers and simple lesson materials of the Sunday school. The more interesting and efficient the secular school, the greater the task for the religious school to hold its own and win the cooperation of parents and children. Good equipment costs money, special teachers cost money. The Gary churches had little money and big debts. Owing to the phenomenal growth of the city in seven short years, they were taxed to the limit to provide facilities for worship, and could not think of shouldering the additional burden of getting expensive plants for weekday instruction.

The educational and missionary boards of the various denominations saw the opportunity, and made the task their own. The experiment of the past two years has therefore been thorough. The religious teachers at Gary are excellent. Not all the children are taught at the same time, but the grades are separated. Each group comes for two hours a week.

The Fusing of the Races. A Class at Gary

Front row, left to right: Swede, Slav, Russian Jew, Slav. Austrian. Second row: German, American, Scottish, American. Third row: Irish, German, English, Slav, German. Fourth row: American.

A Typical School-day Class in Religious Education

To attend some of these classes is a revelation for one acquainted only with the superficial hurry and noise of the average Sunday school. These are religious schools, with the emphasis all on the schools. On the walls are pictures and charts to illustrate the lessons. On a table are contour maps of Palestine, which the children of another grade were finishing at an earlier hour. As a frieze around the room run books with pictures and Bible verses which children have colored and written to impress the lessons on their mind. For the younger ones there is a sand-table as an incentive to their imagination in making the lessons graphic. It is plain that every effort is made to bring the Bible stories into the mind and understanding of the pupils and fix them there permanently.

There is an air of alertness and interest about the students which shows they are taking the work seriously. In the review their answers come clean cut without any hesitancy. They knew the story, they know the import of the story, they know the Bible verses, they know where they are found. The teaching gives them a definite knowledge of the things in the Bible.

THE aim of the secular school to develop responsibility and make theoretical training real is carried out also in many of these religious schools. It is nothing strange to see older children help younger ones in their work, while the instructor is hearing others recite. Or groups of children are taken out to see Christianity in operation at the social settlements, at a funeral, or at any of the other expressions of practical religion.

Most of the Protestant churches are grouped about the Jefferson school, which has an enrolment of 800 children. About 65 per cent. of the school enrolment. One reason for the higher percentage from the Jefferson school is the location. The other very important reason is, that considerably less effort has been expended to reach the others. Neither the teaching force nor the equipment is sufficient to do that. So the opportunities for a larger enrolment have not been exhausted by far. The results have only been equal to the effort and money put into the experiment.

Aside from the mere outward consideration of numbers, both children and congregations are proving the results of the training. The instruction is much more thorough and detailed, and the atmosphere under which it is given much more serious that that of the average Sunday school. The children cannot but grow up into well-informed, responsible Christians. They carry their lessons into the community and their homes, as case after case illustrates. One little boy asked his father at table whether they couldn't say grace, and then proceeded to say a prayer he had learned. The father, a prominent real estate dealer, was drawn into the church through that incident.

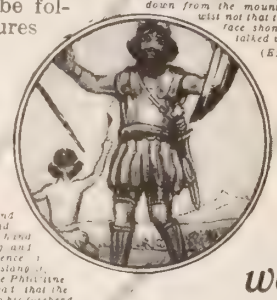
The religious instruction has not divided the children into groups, nor developed clannishness. In fact, neither the church nor the school authorities that we interviewed had realized any evil effects from the denominational grouping of the school children during the week. Some rather considered it stimulating and good, as honest differences arouse interest. In the Bible school of the Gary Settlement House on the south side, the various teachers cooperated in carrying on an interdenominational school. The facts and stories of the Bible were taught, leaving the denominational interpretation to the Sunday school. This year nearly 300 are attending the Gary Settlement. Otherwise, however, each denomination carries on its work separately.

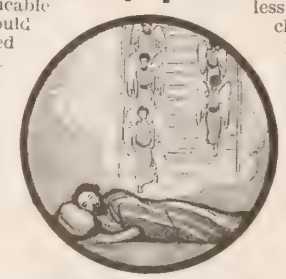
Little difficulty has been experienced in having the children receive religious instruction during school days without making the public school in any way responsible for unpleasant denominational rivalries. During the time the children attend the Bible schools they are not under the care of the public school, but of the parents. The parents send a written notice to the school authorities in which they state their desire to have their children attend a certain Bible school. This notice terminates the responsibility of the public school, and the parents are responsible for the children during that time.

The Roman Catholics have not received the experiment with enthusiasm. In one congregation for a time it nearly caused a split. A portion of the congregation failed to see the need of paying the upkeep of a separate parochial school any longer. The authority of the bishop and a considerable sum of money from Chicago is said to have quelled the insurrection.

As far as the experiment has gone it has raised three great questions on which depends its future: proper teachers, the proper equipment and teaching material, the cooperation of the congregations. The Gary plan can never become general unless there is a supply of qualified teachers. But neither teachers nor lesson material will be of any use until the local congregations will shoulder the responsibility.

Christian Herald
Bible-Picture Contest





A Search Through the Scriptures Find Suitable Bible Verses for a Series of Pictures

Read the helpful talk below about these six object lesson pictures

Equal Opportunity—A Picture Solving Plan for Everyone

Today, December 22, 1915, we inaugurate our Bible Picture Contest and publish three illustrations (on page opposite to this one) which are to be followed by similar illustrations in the CHRISTIAN HERALD until sixty pictures have appeared.

No titles or other description of these Contest pictures will be given by us. YOU are to describe the pictures—by means of Bible quotations. An "answer" to a picture will consist of one Bible verse. You may, however, submit as many as five different answers, if you see fit, for each picture.

An impartial committee of judges will approve the most suitable verses for the pictures (possibly more than one for some pictures) out of those submitted by the contestants. Then whoever has submitted approved answers will be so credited. Next, the sets of answers will be examined to ascertain who has supplied the greatest number of approved (or best) answers; and, as explained in the Rules, the most meritorious sets of answers will be awarded the rewards—enumerated in the next column.

In order to emphasize good judgment as the supreme test in this competition, rather than specially minute Bible knowledge, the simplifying feature has been introduced of *limiting selection of answers (verses) for the pictures to a standard list of 2,000 Bible verses—which list is available to you.* Therefore practically you need only pick the fitting verses out of the given number.

Contestants' rights will be protected by the carefully expounded technical provisions contained in the Rules. They are printed on page 1310. Read them. We have already given you the salient points in a nutshell, and you will profit by noting the introductory pictures and other interesting matter in the present announcement. Also read the CHRISTIAN HERALD every week.

The Six Object Lesson Pictures

The interrogation point outlined above includes within itself half a dozen little scenes typifying the question, or rather *quest*, which embraces the actual Bible Picture Contest. We know of no better way to introduce you to the Contest than by this symbol of the question mark. You must look at our pictures and *ask, seek, search*—until you find the most suitable wording for each illustration.

Let us assume that you were confronted with the picture on the upper left hand side and no text were given alongside it, but rather that you were told to examine a certain number of verses among which the most applicable answer for answers) must be found. It is quite likely that you would in that case select, as your answer, the Bible verse we have printed above that picture. The same would apply to the other five instances. Once you get started in this delightful pursuit, you will find it an absorbing and profitable pastime.

An important point to bear in mind is that while, for the sake of interesting portrayal, the historical atmosphere may be indicated in the pictures, nevertheless the aim of the Contest is to fit *one verse at a time to one picture—without reference to the whole story involved. Nor does the whole verse have to fit the whole picture.* Simply try to find a verse which corresponds to the particular picture *as closely as possible.*

READ THE RULES ON PAGE 1310

$3,500 Cash-419 Rewards

To Encourage All to Greater Effort

So great is the interest already taken in the Bible Picture Contest that we have been persuaded to increase the rewards from the first announced sum of $2,500 cash to a total of $3,500 cash. Below we give the rewards in detail.

First Reward	$1,250.00 Cash
Second Reward	625.00 Cash
Third Reward	350.00 Cash
Fourth Reward	250.00 Cash
Fifth Reward	150.00 Cash
Sixth Reward	100.00 Cash
Seventh Reward	75.00 Cash
Eighth Reward	50.00 Cash
Ninth Reward	20.00 Cash
10th to 24th Rewards, each $2.50	37.50 Cash
25th to 419th Rewards, each $1.50	592.50 Cash
419 Cash Rewards in all, aggregating	$3,500.00 Cash

What Would You Do With $1,250?

Whether you are old or young, rich or poor, married or single, farmer, laborer, clerk or business man, lawyer, doctor, teacher or minister, schoolgirl or housewife, whoever you are and whatever your position and personal tastes—surely you can use *one thousand two hundred and fifty dollars* to advantage.

Think of your duty: to improve the industry in which you may be engaged; the house in which you live; your own mind by books and travel; to provide necessaries and comforts for your own person and for your family, or for less fortunate people of whom you may know; to contribute to public charities and institutional movements here and in war-stricken foreign parts; to help support your church and its social and religious activities, including missions; to give your children or other young friends (or yourself, you young reader) proper educational advantages, business aid or other start in life; and to carry out one or more innumerable other objects dear to your heart; provided you had the wherewithal. Whatever award you win will be *yours,* to do with, without reservation, as you please.

Why not exert a little pleasant effort in the Bible Picture Contest? You may excel according to the simple conditions and receive a reward. Won't you try?

READ OUR SPECIAL OFFER

"Gems from the Bible" in the Sunday School

"Gems from the Bible" in the Home

"Gems from the Bible" in the Bible Class

Here Are the First Three Pictures—Save Them

PICTURE No. 1

What Bible verse fits this picture best?

PICTURE No. 2

What Bible verse fits this picture best?

PICTURE No. 3

What Bible verse fits this picture best?

SUBMIT YOUR COMPLETE SET OF ANSWERS AFTER ALL 60 PICTURES HAVE APPEARED

THREE PICTURES will be printed weekly. The Contest is open to men, women and children. Recreation, educational and spiritual benefit, concrete rewards.

"Gems from the Bible" Reduced Size

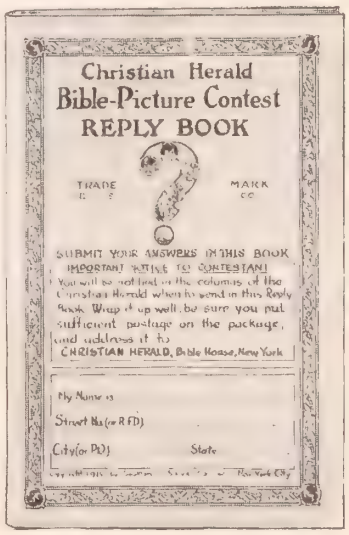
How to Take Part in the Contest

IN *the first place, you do NOT* need to be a Biblical scholar in order to enjoy the Contest or to win a reward. At the same time, *men, boys, girls and women,* who love the Good Book, will be gratified with the increased contact, and those who know much will find augmented pleasure in that knowledge, while those who have in the past studied less will find themselves learning a good deal. But as far as *the test of merit* and *the fascination of solving* each problem are concerned, equal opportunity is afforded to all contestants by reason of the choice of Bible verses for the 60 pictures being limited to a *standard list of eligible answers,* which makes your search more concentrated—easier and more profitable; and it is the same for all.

You start in with Picture No. 1. How are you to proceed to find an answer (Bible verse) for it? You may indeed think of the subject probably represented, and at once turn to the appropriate portion in your Bible and soon locate the exact verse, *but* remember that there may be still another verse that fits the picture just as well, or better. Are you to go through the thirty odd thousand verses in the Bible for each picture? BY NO MEANS! A certain number of verses have been selected and these are all you need consult. Use the book "*Gems from the Bible*" in which these selected verses are arranged for easy and rapid consultation. Then whatever mild "work" there is connected with the Contest is turned into play, as you hold your "Gems from the Bible" in one hand and the Christian Herald page with the Contest picture in the other and thus progress to victory.

"*Gems from the Bible*" (small picture of which is shown directly above) is a handsomely bound volume 7⅞ by 4¾ inches in size, such as you should be glad to own. Long after the Contest is over, you will have this collection of Gems to charm, instruct and inspire you. In connection with the Contest, you can see for yourself how it will aid you to fuller enjoyment and also towards the worthy goal of $1,250 first reward, or one of the other generous rewards.

When you have decided on a fitting Bible verse (or several different verses) for a particular picture, the Rules (printed on page 1310) tell you that you are not obliged to submit a drawn picture with each answer, but may very conveniently enter as many as five answers for each picture in the authorized *Contest Reply Book*, a picture of which (reduced size) is shown here on the right. It is given free with the book "Gems from the Bible." You will find it a pleasingly practical device in which to keep and eventually submit your answers. *Don't send in your answers now.* Wait until the end of the Contest, when the entire series of 60 pictures have appeared.



Contest Reply Book (Reduced Size)

HOW TO OBTAIN

"Gems from the Bible" and "Reply Book"

The book "Gems from the Bible" and the booklet called *Contest Reply Book* constitute together the complete, convenient Bible Picture Contest OUTFIT. *If you are about to renew* your subscription to the Christian Herald (as undoubtedly you will want to get your copies regularly while the Contest is running), *or if you would just as soon extend* your present subscription beyond whatever time it would ordinarily expire, add on fifty cents to the regular price, making a combined *total of $2.00*, and we will gladly send you the OUTFIT, consisting of Contest Reply Book and "Gems from the Bible," at once, prepaid and without further charge; and of course you need pay nothing for entry into the pleasurable Contest and competition for the rewards.

Or you can obtain the two books absolutely free if you will do us the favor of sending in the order of a NEW subscriber whom you will also interest in the Bible Picture Contest, with two dollars to pay for his subscription for one year and the Contest Outfit (consisting of "Gems from the Bible" and the Reply Book) and we will send you an Outfit FREE. The new subscriber you have interested will also receive an Outfit, of course.

Use the coupon which you see in the corner here on the right.

THIS COUPON

May be Either Cut Out or Copied

PREMIUM COUPON

THE CHRISTIAN HERALD,
Bible House, New York City

I hereby enter the Bible Picture Contest. *I enclose $2.00* to pay for extension of my subscription to the Christian Herald, for one year, and premium consisting of Bible Picture Contest OUTFIT of "*Gems from the Bible*" and *Reply Book*, which you are to *send me, prepaid.*

(NOTE.—Put a cross here..... if, instead of renewing your own subscription, you are enclosing the $2.00 to pay for a NEW subscription you have obtained, with the new subscriber's order for *Gems from the Bible* and *Reply Book*. Then we will send *you Gems from the Bible* and *Reply Book* FREE. Write new subscriber's name and address on a separate sheet of paper.)

My Name . . . .

Full Postal Address.

. . . . . .

RULES AND REGULATIONS of CHRISTIAN HERALD BIBLE PICTURE CONTEST

LOOK on pages 1308 and 1309 for the first three Contest Pictures, object lessons, list of $3,500 in cash rewards, and instructions for starting right in.

1.—*The Bible Picture Contest* is a competition devised for the purposes of stimulating popular Bible research and of quickening the observation and judgment of the participants—making them more intimately acquainted with Bible characters and events.

2.—*The Bible Picture Contest consists of 60 pictures*, for each of which the participant is to submit a set of answers consisting of at least one and not more than five verses found in the book called *Gems from the Bible*, which contains over 2,000 selected Bible verses.

3.—*The pictures will be published*, three or more at a time in the Christian Herald.

4.—*The book, Gems from the Bible*, is given in the Bible Picture Contest Outfit, as explained in Rule 12. Or a participant may make use of the Bible itself, in church, home or library, by obtaining gratuitously from the Christian Herald, or any other publication announcing the Bible Picture Contest, the references by portion, chapter and verse corresponding to the official and standard list of 2,000 verses conveniently arranged in *Gems from the Bible*.

5.—*The Bible Picture Contest is open to everybody, except* employees of the Christian Herald and other publishers announcing this Contest, and members of their immediate families. One participant may send in as many as three separate sets of verses; but each set will be judged by itself, and only one set submitted by any person (that person's best set) may receive a reward. Likewise only one reward will be awarded in one household at one address, although all members of the household may each send in one, two or three sets of answers.

6.—*Rank or merit will be accorded to participants* primarily according to which set of verses contains the greatest number of best verses for the 60 pictures. If there should be an equality between two or more participants on this basic requirement, then the award will be made according to superiority in the following requirements, each being necessary only in case there is an equality on the preceding point: (a) the least number of incorrect—the verses which are not best—answers; (b) the highest relative position of the participant's correct verses in the aggregate among the participant's complete set of answers, as, when three verses are given by a participant for one picture, the correct verse is on top rather than in the position of second or third choice among the answers for that picture; (c) the least number of words in the whole set of verses; and (d) the least number of letters in the complete set of verses.

7.—*The word "best"* will be interpreted to mean "that which excels or surpasses in the matter of being a fitting text for a particular picture." The verse should fit, or suit, or be applicable to the picture as completely and specifically as possible. What is seen in the picture should correspond with the words of the verse supplied, there being no requirement of historical (or doctrinal) accuracy. The participant will see a picture; let him (or her) describe what is visible in the picture, using some Scriptural quotation; this to be a verse out of *Gems from the Bible*. The verse may describe only part of the picture; or the picture may illustrate only a part of the verse. The text which matches the picture the closest, according to the foregoing explanation, will be recorded as the best.

8.—*If two or more verses submitted* for any picture should be found by the Judges to be equally more fitting than the other verses which have been supplied for that picture, then each of such two or more equally superior verses will be recorded as approved—in the same class with "best" defined in Rule 7.

9.—*A Committee of Judges*, consisting of disinterested persons of recognized honor and capability, will judge the fitness of verses submitted for the pictures and select the best, according to the Rules. Their decision will be final.

10.—*The announced list of rewards* will be awarded, in order, to the highest ranking participants. In the event of a tie, each tying participant will receive the full reward tied for.

11.—*The participant may submit the verses* in the already prepared set of forms known as the Bible Picture Contest Reply Book, which is given as explained in Rule 12. Otherwise, each answer (verse) to every picture must be submitted on a separate answer form, a sheet of paper about 5 x 8 inches in size, on the upper part of which the participant has made by pen or pencil a fac-simile of the particular picture, and on the lower part of which he or she has written one verse for the picture, and name and address. If two or more answers are submitted for one picture, the verse which the participant considers the best is to be placed on top and the others in order below, the figure one in parentheses, thus (1), to be marked on the left of the participant's verse, the figure two (2) in the same manner for the next best and so on.

12.—*Publication of pictures* will begin December 22, 1915. No verses are to be submitted until after the appearance of the last picture; and then one month will be allowed participants for completing the work. The verses are to be together, in one set. Sets of verses are to be delivered to the Christian Herald, Bible House, New York City. Answers may be written in ink, or by pencil, or by typewriter. Every set of verses is to be submitted in the name of the person who worked them out. Participants are allowed to receive casual, gratuitous aid from relatives, teachers, ministers, or other friends, but shall not buy, or sell, or barter information. Any infraction of the Rules will subject the entry to debarment; and the Committee may also reject any entry upon receiving convincing evidence of unfairness. As soon as practicable after the conclusion of the Bible Picture Contest, the Committee of Judges will make a full report, which will be published in the Christian Herald and associated publications. The Bible Picture Contest Outfit consists of *Gems from the Bible* and Reply Book. The Outfit is not an obligation but a convenience. The Outfit is obtainable in connection with subscription as separately announced.

CHRISTIAN HERALD MAGAZINE BUREAU

Below is a condensed list of periodicals from which selection can be made of one or more magazines at a price in some cases almost one-half of the regular price. Readers of the CHRISTIAN HERALD are thus enabled to order all magazines desired in a single order, with the assurance that it will be attended to promptly, accurately and at the lowest prices. Subscriptions are for one year and can be new or renewal, and can go to different addresses, except in a few cases noted otherwise. *Canadian and foreign postage additional.*

To determine the price of two or more magazines given in the list below: Add the class prices and multiply by five. The result will be the club price.

EXAMPLE	
Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total class numbers	58
Multiply by	5
Price of club	$2.90

Class No.		Pubs. Price	Our Price
30	ADVENTURE with CHRISTIAN HERALD	$3.00	$2.65
17	AMERICAN BOY with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD and Pictorial Rev. (or Woman's Home Companion)	4.00	3.25
	with CHRISTIAN HERALD, *Delineator and *Everybody's	5.50	4.00
25	AMERICAN MAGAZINE with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Woman's Home Companion (to same address)	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
	AMERICAN POULTRY ADVOCATE AND BOOK—200 EGGS A YEAR PER HEN with CHRISTIAN HERALD	3.00	2.00
17	BOYS' LIFE with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD and Pictorial Review	4.00	3.25
17	BOYS' MAGAZINE with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD, McCall's, Housewife and To-Day's	4.00	2.75
	with CHRISTIAN HERALD and Woman's Home Companion	4.00	3.25
23	THE CHRISTIAN HERALD	1.50	1.50
	THE CHRISTIAN HERALD, 3 years	4.50	3.00
35	COLLIER'S WEEKLY with CHRISTIAN HERALD	4.00	3.00
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	5.50	4.15
	with CHRISTIAN HERALD, *Delineator and *Everybody's	7.00	4.90
16	COOKING CLUB MAGAZINE with CHRISTIAN HERALD	2.50	1.95
	COUNTRY GENTLEMAN with CHRISTIAN HERALD	2.50	2.50
70	COUNTRY LIFE IN AMERICA with CHRISTIAN HERALD	5.50	4.65
55	CURRENT OPINION with CHRISTIAN HERALD	4.50	3.90
	with CHRISTIAN HERALD and Pictorial Rev. (or Woman's Home Companion)	6.00	5.15
23	DELINEATOR with CHRISTIAN HERALD	3.00	2.30
	with CHRISTIAN HERALD and Everybody's (to one address)	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.55
	with CHRISTIAN HERALD and Review of Reviews	6.00	4.30
12	DESIGNER with CHRISTIAN HERALD	2.25	1.75
25	ETUDE (for music lovers) with CHRISTIAN HERALD	3.00	2.00
25	EVERYBODY'S with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Delineator (to same address)	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	4.50	3.65
23	GARDEN MAGAZINE with CHRISTIAN HERALD	3.00	2.30
	GOOD HOUSEKEEPING with CHRISTIAN HERALD	3.00	3.00
	HARPERS' BAZAR with CHRISTIAN HERALD	3.50	3.50
70	HARPER'S MAGAZINE with CHRISTIAN HERALD	5.50	4.65
70	HARPER'S WEEKLY with CHRISTIAN HERALD	6.50	4.65
12	HOME NEEDLEWORK with CHRISTIAN HERALD	2.25	1.75
	with CHRISTIAN HERALD and Woman's Home Companion	3.75	3.00
8	HOUSEWIFE with CHRISTIAN HERALD	2.00	1.55
	with CHRISTIAN HERALD, McCall's and To-Day's	3.50	1.90
25	ILLUSTRATED WORLD with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
55	INDEPENDENT with CHRISTIAN HERALD	4.50	3.90
50	JOHN MARTIN'S BOOK (Children) with CHRISTIAN HERALD	4.50	3.65
	LADIES' HOME JOURNAL with CHRISTIAN HERALD	3.00	3.00
15	LADIES' WORLD with CHRISTIAN HERALD	2.50	1.90
17	LITTLE FOLKS (new sub.) with CHRISTIAN HERALD	2.50	1.90
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	4.00	3.15
45	McBRIDE'S with CHRISTIAN HERALD	4.50	3.40
	with CHRISTIAN HERALD and Woman's Home Companion	6.00	4.65
10	McCALL'S with CHRISTIAN HERALD	$2.00	$1.65
	with CHRISTIAN HERALD, To-Day's and Housewife	3.00	1.90
	with CHRISTIAN HERALD, Mother's and Ladies' World (to one address except CHRISTIAN HERALD)	4.50	2.40
20	McCLURE'S with CHRISTIAN HERALD	2.50	2.15
25	METROPOLITAN with CHRISTIAN HERALD	3.00	2.40
17	MODERN PRISCILLA with CHRISTIAN HERALD	2.50	2.00
	with CHRISTIAN HERALD and Home Needlework	3.25	2.40
	with CHRISTIAN HERALD and Pictorial Review	4.00	3.05
23	MOTHER'S MAGAZINE with CHRISTIAN HERALD	3.00	2.00
	with CHRISTIAN HERALD, McCall's and Ladies' World (to one address except CHRISTIAN HERALD)	4.50	2.40
60	OUTLOOK with CHRISTIAN HERALD	4.50	4.15
8	PEOPLE'S HOME JOURNAL with CHRISTIAN HERALD	2.00	1.55
25	PICTORIAL REVIEW with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Modern Priscilla	4.00	3.05
	with CHRISTIAN HERALD and Metropolitan	4.50	3.15
	with CHRISTIAN HERALD and Woman's Home Companion	4.50	3.65
40	REVIEW OF REVIEWS with CHRISTIAN HERALD	4.50	3.15
	with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	6.00	4.40
	SATURDAY EVENING POST with CHRISTIAN HERALD	3.00	3.00
50	SCRIBNER'S with CHRISTIAN HERALD	4.50	3.65
17	SOMETHING-TO-DO with CHRISTIAN HERALD	2.50	2.00
50	ST. NICHOLAS with CHRISTIAN HERALD	4.50	3.65
8	TO-DAY'S with CHRISTIAN HERALD	2.00	1.55
	with CHRISTIAN HERALD, Housewife and McCall's	3.00	1.90
55	TRAVEL with CHRISTIAN HERALD	4.50	3.90
25	WOMAN'S HOME COMPANION with CHRISTIAN HERALD	3.00	2.40
	with CHRISTIAN HERALD and Little Folks (new)	4.00	3.15
	with CHRISTIAN HERALD and Delineator	4.50	3.55
	with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
	with CHRISTIAN HERALD and Review of Reviews	6.00	4.40
12	WOMAN'S MAGAZINE with CHRISTIAN HERALD	2.25	1.75
5	WOMAN'S WORLD with CHRISTIAN HERALD	1.85	1.55
40	WORLD'S WORK with CHRISTIAN HERALD	4.50	3.15
	with CHRISTIAN HERALD and Woman's Home Companion	6.00	4.40
40	YOUTH'S COMPANION with CHRISTIAN HERALD and McCall's	4.00	3.25
	with CHRISTIAN HERALD and Woman's Home Companion	5.00	4.40
	with CHRISTIAN HERALD and Pictorial Review	5.00	4.40

SPECIAL COMBINATIONS WITH RELIGIOUS PAPERS

PROPHETIC AND MISSION RECORD, 3 yrs. Amer. Advent Miss. Soc. with CHRISTIAN HERALD	$1.85	$1.60
AMERICAN MESSENGER with CHRISTIAN HERALD	2.00	1.65
DAILY BIBLE with CHRISTIAN HERALD	2.10	1.75
THE PROTESTANT MAGAZINE with CHRISTIAN HERALD	2.50	1.95
RECORD OF CHRISTIAN WORK with CHRISTIAN HERALD	3.00	2.00
CHRISTIAN STANDARD with CHRISTIAN HERALD	3.00	2.30
CHRISTIAN ENDEAVOR WORLD with CHRISTIAN HERALD	3.00	2.50
PRESBYTERIAN BANNER with CHRISTIAN HERALD	3.50	2.90
THE STANDARD (Baptist) with CHRISTIAN HERALD	3.50	3.00

(*Must go to same address)

SEND ALL ORDERS TO

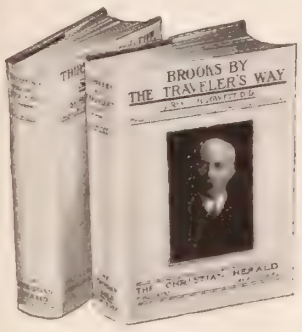
(*Must go to same address)

CHRISTIAN HERALD MAGAZINE BUREAU, Bible House, New York, N.Y.

CHRISTIAN HERALD BOOKS

Two Books by a Famous Pastor

REV. J. H. JOWETT, D. D., has been aptly described as the most spiritual preacher in America. He has written two volumes, "Thirsting for the Springs" and "Brooks by the Traveler's Way." These delightful books are written in this great preacher's happiest vein and the gift of felicitous expression shines out on every page.

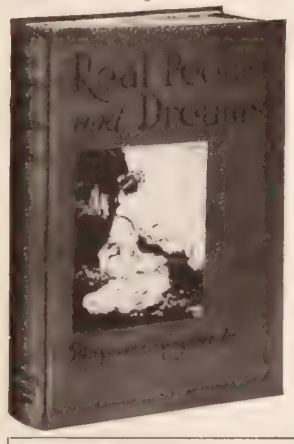


Dr. Jowett is a deep student of human nature. He has a faculty of kindling the finer emotions and awakening the noblest ambition. This was the impression on the minds of the editors of the Christian Herald after reading these two companion volumes. The books will be welcomed by thousands who will be glad of the inspiration they afford.

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2. Or, we will send to old subscribers, FREE, as a reward, these two volumes for sending us one new yearly subscription to the Christian Herald with $1.50.

Margaret E. Sangster's New Book

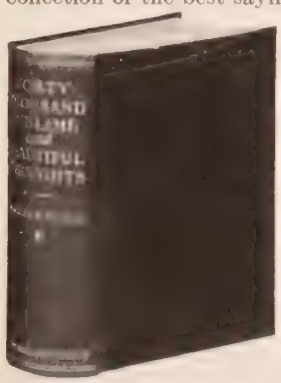
MARGARET E. SANGSTER, JR., does not make up her stories and poems—they just form themselves on the background of her mind as winter sprites trace wonderful pictures on windowpanes, and then simply because she cannot help herself, she sets down a description of these pictures. There are, in all, in her new book, "Real People and Dreams," about eighty poems and thirty-two short stories and sketches. This is the work of a genius.



We will send this new volume by Margaret E. Sangster, Jr., handsomely bound in cloth, with a new photographic frontispiece of Margaret E. Sangster herself, and with illustrations for a number of the poems, together with the Christian Herald for one whole year, postpaid, for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

"Forty Thousand Beautiful Quotations"

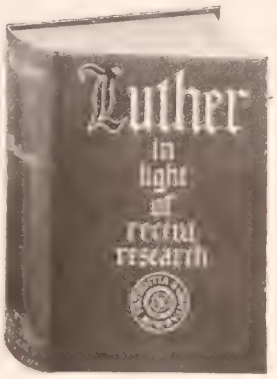
SOME years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." It was composed of a collection of the best sayings on every conceivable subject which the compiler could come upon. In the course of time the edition of this book was exhausted. We have had so many inquiries for it that we have decided to republish it this year thoroughly revised. There are actually forty thousand quotations in this book. It will make a very valuable addition to your library.



We will send you this volume, together with the Christian Herald for one whole year, for $3.00, or we will send to old subscribers, FREE, as a reward, "Forty Thousand Sublime and Beautiful Thoughts" for sending us two new yearly subscriptions to the Christian Herald with $3.00.

Luther in Light of Recent Research

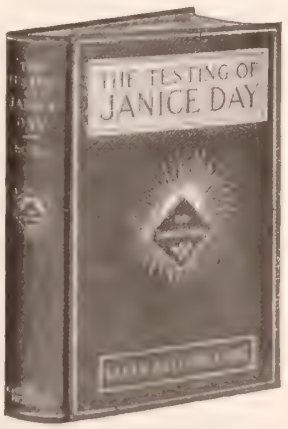
WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the approaching celebration of the four hundredth anniversary of the nailing of Luther's famous Thesis on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation. The Christian Herald has had the good fortune to secure the exclusive American rights of this book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and expression of the original in a remarkable degree.



The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia University pays a high tribute both to biographer and to the translator who has made this book so readable to the average American.

The Life of Luther, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2.25, or we will send to old subscribers, FREE, as a reward, this volume for sending us two new yearly subscriptions to the Christian Herald with $3.00.

A New "Do Something" Book

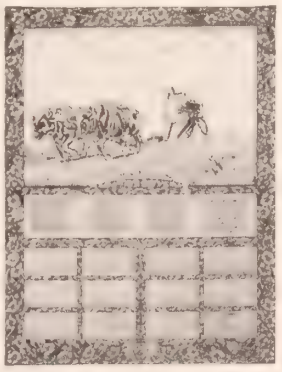


DID you read "Janice Day," which was offered with the Christian Herald last year? You will remember it was the "Do Something" book. The success of the book was such that the author, Helen Beecher Long, wrote a sequel entitled "The Testing of Janice Day." It is a vivid and delightful picture of typical New England life and character.

We will send "The Testing of Janice Day," 310 pages, attractive cloth covers, together with the Christian Herald for one whole year for $2.00, or we will send to old subscribers, FREE, as a reward, "The Testing of Janice Day," for sending us one new yearly subscription to the Christian Herald with $1.50

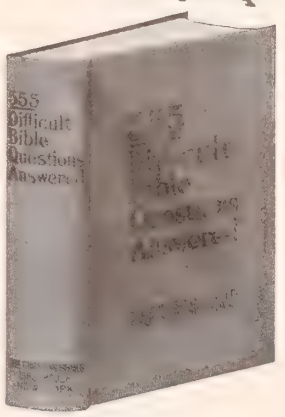
Our Art Calendar for 1916

THIS beautiful calendar is composed of a reproduction of that remarkable picture of Christ walking beside the plowman in the field, which was published under the title of "Lo, I Am With You Alway." The picture is described in verses by Margaret E. Sangster, Jr. This calendar is printed in eight colors, achieving a most beautiful effect. It will make a Christmas or New Year's present. It will remind your friends of you every day in the year.



We will send this superb calendar together with the Christian Herald for one whole year for $1.75, or to old subscribers sending us their renewal and one new subscription to the Christian Herald, we will send two copies of this calendar mailed to separate addresses if desired, FREE.

A Companion to the Bible



HAVE you bought your copy of "555 Difficult Bible Questions Answered"? Here is another book which has had a wonderful success during the past year and every lover of the Bible should possess a copy. Indeed it is a wonderful help to Bible study. This book is the result of research covering a period of twenty-seven years. Its theology is thoroughly sound.

The beauty of this book is that it answers those very questions which you are always on the point of asking but for some reason don't. These half thousand and more questions have been asked in one form or another by thousands and thousands of human beings like yourself and have been answered through the Christian Herald Mail-Bag by experts. The result is a book that is a "very present help in time of trouble" to the Bible reader.

We will send "555 Difficult Bible Questions Answered" together with the Christian Herald for one whole year for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

A Story for the Family Circle

WE do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.

"Little Sir Galahad" is really a story of the golden age in our own time. That beautiful season that makes life radiant while it lasts.

It is as good a story as we have encountered in many a day, and that's saying a good deal.

"Little Sir Galahad," 376 pages, illustrated and handsomely bound in cloth, will be sent postpaid with one yearly subscription to the Christian Herald for $2.00. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50

Our 1916 Almanac

DON'T forget the Almanac. This year it will be better than ever. In addition to its permanent features, its prose and poetry, its wit and humor, it will contain new departments such as the story of the European War up to date of going to press; it will contain political information which should be at the disposal of every voter in the Presidential Election of 1916. There will be a comprehensive description of the Lincoln Highway. There will be difficult Bible questions answered. There will be a department devoted to Common Law, and there will be many features of especial interest to women, and things here and there for many an hour's interested perusal.

Add ten cents to your subscription to the Christian Herald and we will send you the Christian Herald Almanac for 1916 postpaid.

Address, The Christian Herald, Bible House, New York

The Ascending Lord

International Sunday School Lesson for January 2. Acts 1 : 1-14

The Ever-Present Christ

By Arthur H. Howland

I RECENTLY asked a friend, widely known as an economic reformer, and known also as a most radical and unsound expositor of the Scriptures, if he really believed that Jesus Christ was living today. He smiled in a way that would have done good to the hearts of his enemies and friends alike. "Undoubtedly," he said. "I am sure he still lives."

Lyman Abbott has been severely criticized for his liberal opinions about Bible truths, but he declared in an article written a year or two ago that as one studied Christian history and observed the present-day progress of religion, one was conscious of "the perpetual presence of a great personality." That's pretty sound theology, after all. It sounds much like the apostrophe of the writer of the Epistle to the Hebrews: "Jesus Christ, the same yesterday, today and forever!"

The disciples were, naturally enough, sad when Jesus said he had to go away. No wonder they would miss him. Three years of such friendship could not come to an end without deep heartache. But he said: "It is expedient for you that I go away." Expedient, even for them. Not only for the millions of his friends whom he would bless and guide and help through the coming ages in a way that he could not if he kept the limitations of his body, but better even for them. He would be nearer to them, more constantly with them, after his going away than before. At Pentecost they understood what he meant by that, for it was then that he really came back to them to dwell forever in their hearts.

Luke writes this book of Acts as he had written his former narrative, which we call his Gospel, in the form of a letter to his friend Theophilus. Nobody knows exactly who Theophilus was; but we know very well who Luke was. He was a doctor, a friend and co-worker of Paul's, and, as is evident from the "we" passages along in the latter part of the book, one of the companions of Paul on his voyage to Rome.

Luke states that his former narrative relates the story of Jesus up to the time of his ascension. He repeats the account of the appearances of Jesus to the disciples after his resurrection. In this connection be sure to read Paul's statement in the first eight verses of the fifteenth chapter of First Corinthians about the different people who saw Jesus after he rose. Luke puts down again the words of the wonderful promise Jesus made to these friends to whom he was saying good-by. "Ye shall be baptized with the Holy Spirit not many days hence."

We have next week the special study of the coming of the Holy Spirit, but it will be time well spent in connection with this lesson to look up the Old Testament and Gospel references to the Holy Spirit. Find and study the following passages. We shall probably refer to many of them in detail next week. Ezek. 36:25-27; Isa. 44:3; Joel 2:28-29; Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; John 7:38, 39.

NOTICE again that Jesus told the disciples to wait. He wished them to go forth with the glad news of salvation. Some of them were doubtless already eager to go. But he said "Wait!" Wait for the promise of the Father. Imagine a railway train ready to start, perhaps to take a trainload of passengers from a place of danger. The passengers are aboard. The crew are in their places. But there is no steam. There is no fire in the firebox. Imagine, if the passengers did not know about steam, the wild and fantastic efforts they might make to start the train. They would send for horses. (By the way, did you know that the New York Central trains used to be drawn by horses from the Grand Central station down through New York City, before the street railway system was developed?) So these people might get horses; they might get levers and cables and crowbars and exhaust themselves in furious effort to make the thing go. Meanwhile the fireman is quietly building his fire, steadily shoveling on coal. To all their entreaties and execrations the engineer replies calmly, "Wait." "Wait till we get fire." "Wait till we get steam." "You cannot hasten matters by your frantic efforts to make the train go. There is nothing to do but wait, wait, wait for fire and steam."

A good many churches would make far better headway during the whole of 1916 if they would put a stop to all their activities and begin like the disciples to pray for and await the coming of the Holy Spirit to give them the power they lack. You say all the church organizations and enterprises would suffer and fall apart. No, they would be infinitely strengthened. Did you ever hear Dr. Torrey tell about the time when he shut himself in his room, and, although he was the successful pastor of a large city church, vowed that he would never enter his pulpit again until he had received the baptism with the Holy Spirit, *and knew it?* Visions came to him of that empty pulpit and waiting, wondering congregation. But because he was willing to wait, because he determined to wait, he received such power as has made him the winner of multitudes of souls and his name a household word throughout Christendom.

But Dr. Torrey himself points out that there is really no need for waiting when once a soul has determined to receive the blessing and has made a full surrender. Notice the comments on another page on this week's Christian Endeavor and B. Y. P. U. topic—Consecration. Consecration is not the difficult, dreadful thing many have fancied, but a delightful, reasonable act by which we yield ourselves to God. As we thus yield ourselves to him and definitely trust him, this blessing of the Holy Spirit's presence is received.

Then, as now, it was hard for the followers of Jesus to keep their minds on the spiritual rather than the material aspects of his kingdom. While he was talking about the splendors of an indwelling God, they interrupted with: "Lord, wilt thou at this time restore again the kingdom to Israel?" He said it was not necessary for them to know that. Then he brought their minds back again to his promise of spiritual blessing and enduement. "Ye shall receive power when the Holy Spirit is come upon you." Then after the power has come, they are to be witnesses, first at Jerusalem, then through Judea, then into Samaria—then "unto the uttermost part of the earth." That is Christ's program for Christianity.

Then he was gone. They returned to the city, went into the upper room, and began to pray and wait for the blessing that was to come.

ONE practical matter may well be discussed in class, both Junior and Adult, but particularly in the latter grade. How should we apply that rebuke of Jesus to the disciples for their desire to know when their nation's independence should be regained? It does not mean that Christians should not be zealous for liberty and reforms. It does not mean that they should not try to apply the principles of the Gospel to such practical affairs as housing the poor, providing for the children and the workers and the aged; it does not mean that they should not seek valiantly to get the will of God done on earth. Christians ought to do these things. Christ insisted throughout his ministry that his followers should do all they could to lighten the burdens and right the wrongs of the world. But he also insisted that spiritual concerns come first. He did insist that the first commandment is to love God with all the heart. So now, while he was trying to focus their mind upon the duty of waiting and praying for the coming of the Holy Spirit, he did not want them to be turning their thoughts to the question of the political liberties of the Jews. Again, there is a hint here of Christ's transcendent internationalism. He was to break down the narrow ideals of Judaism and begin the movement that would lead to world-wide brotherhood. They asked about Jewish liberties; he replied by telling them to preach the Gospel into the uttermost parts of the earth. In their dreams of liberty and justice he wanted them to think not of Israel, but of the world. Lastly, there was a hint here that it is not wise to make speculative prophecies about future events. Many are interested now in trying to relate present-day occurrences to Scripture prophecies and to try to fix the time of Christ's second coming. Jesus warns: "It is not for you to know the times and the seasons." Today's duty is clear—to be filled with the Holy Spirit and in the power of that enduement to help to the utmost of our strength and opportunity all whom we can reach.

The ever-present Saviour—that is today's real lesson. Not so much the ascended Lord, not so much the coming Lord, but the actually present Saviour, blessing, guiding, helping, cheering all who will yield their lives to him. Next week we shall consider the wonderful experience of Pentecost.

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, D.D.

"He led captivity captive, and gave gifts unto men." Eph. 4 : 8.

What majestic words are these! They were first uttered by a woman. For twenty years Israel had suffered terribly under the iron yoke of Sisera. At last Deborah arose, as the Maid of Orleans in modern history. She inspired first Barak and then her people with heroic faith in the God of their fathers. Finally, on the morning of the battle, she descended from the high plateau of Tabor to its lower slopes, where Barak and his host had spent the night, summoning him in these words to lead in captivity those who for so long had held the chosen people captive. "Arise, Barak, and lead thy captivity captive, thou son of Abinoam." There are occasions when men may be able to obey the summons to rid themselves of the evil habits and sins by which they have been held. But there was no such help for our race, which was in captivity to the power of Satan, of death, and of the dark powers. No help, no hope, till Jesus descended to the manger-bed, and then to the cross and grave! He went down that he might go up. He descended that he might ascend. And when he rode up the steeps of light to the City of God, he took bound to his chariot-wheels our deadly foes. Captivity that had captured was captured. The keys of death and Hades were transferred to his girdle: and all the treasures of heaven are now unlocked and opened for the use of those who by faith dare to appropriate them.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

More About Getting the Scholars to Study Their Lessons at Home

A NEW MILFORD teacher of ten boys averaging twelve years old testifies, with many other teachers, to the value of marking for lesson preparation: "We keep a class record of attendance, study, daily Bible readings and collections." A Topeka, Kan., teacher of Junior boys: "We use the Robert Raikes system of rewards, and the preparation of the lesson and presentation of the work-book is essential. All, with an occasional exception, prepare."

A teacher of young men writes: "I drop them a line each week through the mail, calling attention to parts of the lesson and requesting they be looked up and explained the following Sunday." A teacher of fifteen young women relies on "home visiting and personal effort to stimulate a pride in being a broad student, capable of knowing the Bible as one of the great books of the world."

A teacher of a class of young men at Oakland, Calif., assigns the class members to different sides on the lesson debate, with discussion and summary. Practically all are ready under this plan.

Another Ilion, N. Y., teacher of ten fifteen to seventeen year old boys has thus splendidly solved the question: "I meet the boys one evening each week, either in my home or the basement of the church when we do our homework; then have an hour for games or refreshments or plan some hike for Saturday afternoon." An Oakland, Calif., teacher of a class of thirteen-year-old girls writes: "I make out typewritten questions each week on the lesson. Some are with references and some thought-questions of a practical nature, suited to their every-day life. Practically all prepare, and if a lesson has been neglected on Sunday they usually make it up before the following Sunday."

From an Elizabeth, N. J., teacher of sixteen-year-old boys: "They have lesson books and take pride in writing out answers to questions on the lesson. We have written examinations and promotions with diplomas. Five-sixths prepare, and frequently all."

A teacher of a class of twenty-eight girls, thirteen to fourteen years of age, finds excellent results in home study by "sending report cards to parents" and grading the quality of the home study. Three-fourths of her girls prepare under this plan. Another Pennsylvania teacher who has twelve seventeen-year-old girls in her care writes: "I tell them what *I* do. If *I* am full of the subject they want to do the same." And ninety per cent. of her girls respond.

That ninety-eight per cent. of her scholars prepare is the testimony of a teacher of a large Denver class of young women. She says: "I try to make the lessons interesting so they will want to study them. The only way a teacher can get others to love Bible study is to love it herself, is my idea."

An Atchison, Kan., teacher of married ladies reports: "I ask them to read the book where the lesson is found." Others who have obtained good results say: "I suggest a set time for the lesson study, the same as a set time for public school study or other reading." "They usually study at home along the lines of the last lesson. I tell them what to study to finish the subject."

A large number of teachers dwell upon the value of assigning special questions. The results seem uniformly good. One says: "I give to each a written question or two, or ask the whole class to look up some special subject in the lesson. The girls beg for extra questions." One teacher assigns three-minute talks to the scholars.

From a group of teachers of the Beginners and Primary age come some very helpful suggestions. It will be noted that the home work with the younger children is often done in the week following the lesson.

"I try to have them bring in something that will illustrate our lesson. For illustration, last Sunday our lesson was on birds. I requested them to bring me something that birds make their nests of." "We give cards and books for perfect lessons. Also, if children keep their lesson papers for one quarter, we bind them at the end of that time and furnish attractive covers." "My children do not study the lesson in advance as I wish, the story to be new when I tell it to them." "I usually make it a matter of competition. I take one of their papers and say, 'Now I am going to do the work just as I want you to do it, and let's see which does best.' They usually try to see if their work will look as well as mine or better." "Pupils have crayons for home coloring of papers." "They must know the memory verse in order to get the blue star. Otherwise they get a red star." "I give a Bible to those who come prepared twelve successive Sundays. I also write each week on the typewriter what I want them to do the coming week." And twelve of this teacher's fifteen boys come prepared.

Several things stand out quite clearly from these plans. The teacher must be full of the subject herself in order to inspire enthusiasm in the scholars. The assignment of definite work, such as a city, person, event, Bible reference or a life question, is needed with the average scholar to secure home preparation and promote class interest. The use of note books and school credits is of value.

In Mr. Lawrance's school at Toledo, Ohio, and in many other schools it has been customary to distribute each week Home Study question slips with, say, ten printed questions on the lesson for the following Sunday, due credit being given for their answer in the school honors.

The superintendent or teacher may suggest some good book in the school or public library, fiction or otherwise, that may throw some light on the lesson.

In a Brooklyn school a teacher would meet with a group of scholars to assist them in writing out, illustrating with pictures and decorating the lesson story in their note books.

Following the Trail

By MARGARET E. SANGSTER, Jr.

SOME people go journeying through life as across a desert, without a light to shine upon their way or a chart and compass to guide them. Many people travel diligently—but in the wrong direction; many are thieves of time—thieves who in despair keep on in the beaten path, never caring that it is the wrong path. Most people at some time see a light, but not all recognize it for what it is. Some see footprints in the sand and try to follow, but not all reach the goal.

THE Three Wise Men, mounted on camels, rode swiftly, eagerly, across the desert. And as the dust of their rapid passage whirled away on the keen December wind, a trail of footsteps—large, clearly-defined camel footprints—led away across the sand. But the Three Wise Men never took heed to the trail that they left, never glanced behind them; for their eyes were fastened on a glowing star that flung a silver sheet of radiance over a humble stable. And the Three Wise Men breathed many prayers as they followed the star, for they knew that there a Holy Child was sleeping.

The Three Wise Men, in good time, reached the vicinity of a little town called Bethlehem, and the feet of their desert steeds sank heavily into the mud of the streets. And presently the men knelt before the Holy Child, and in their hands they bore gifts—gold, and frankincense, and myrrh. And the Holy Child, smiling, nestled back in His mother's tender arms and slept.

THE desert sands swept out softly toward the East—silent, mysterious, alluring. And in the silver light of the great star that hung, like a heavenly lamp, in the sky, a band of wandering robbers stumbled upon the trail of the three camels. A young scout, running back to the camp that they had pitched, told the chief about it in a quavering, excited voice.

"Three camels have passed," he said, "three heavily laden camels. We must follow!"

The chief, a dark, vicious looking man with eyes keen from long acquaintance with the desert, speedily followed his scout, to the clearly defined trail. Eagerness shone from the evil face, as he bent over the tracks, for caravans were rare things in the winter months, and gold was scarce. A pleased smile curled his stern lips when he raised his head.

"Three camels have passed," he told his scout, in confirmation of the report, "and they were heavily laden. Moreover, they are not much in advance. You and I," he nodded genially to the young scout—"you and I will follow the trail. Two of us, coming from behind on fast horses, can surprise, and slay, and rob three men."

The young scout smiled beamingly at his chief, for he had never been honored so greatly before. He hurried back to the camp for the horses.

"Perhaps," he murmured to himself, "perhaps there will be gold and jewels. Perhaps this raid will make me rich!" And he blessed the camel tracks.

Away rode the chief and the scout—silently, as desert people ride. Once they lost the trail for a moment and the scout, slipping to his bare feet, ran in widening circles, as a beast would run, his nose near the ground. When he had found the trail again he lifted his head and laughed—a sharp barking laugh of triumph—and mounted his horse.

They rode along through the stillness, and the horses' hoofs, muffled in the sand, went faster and faster. Neither spoke until the chief reined his horse in suddenly.

"Do you notice that huge star in the sky ahead?" he whined; "the light from it shines in my very eyes—brighter than the sun! It blinds me and I can scarcely see!"

The young scout looked inquiringly at his chief, at the sky; then he laughed his short, barking laugh again.

"Perhaps it is a vision," he said gaily—for he was young and on his first real trail—"to me it looks strangely beautiful—as cloth of silver looks in the light of noonday."

The chief shook his head fretfully—"It is *not* beautiful," he said; "it is hideous. It is a mockery that my eyes ache to behold. Have you noticed how the camels' tracks seem to lie in its silver light?"

The young scout glanced at the trail and a sort of wonder gleamed out of his eyes.

"It looks," he mused, "as though the camels followed where the star led. Do you think—" But he left his sentence unfinished.

Silence descended upon the pair again as they urged their steeds onward. But oftentimes the chief drew his hand across his eyes as if to shut out the glorious light, and ever so often the young scout leaned sharply over his horse's neck to look at the trail.

Sandstorms come, in the desert, without warning. It was so that the sandstorm came upon the robber chief and the young scout with a whirl of wind from the west and a stinging hail of dirt. In the fashion of desert people, they caused their horses to kneel until the blinding curtain-like sheets of grayness could sweep away. Kneeling there, they could still see the starlight, dimly, through the blowing sand, and for no apparent reason the chief shivered in the pure gleam, and shut his eyes as if to keep out the light of it. And then, as suddenly as it had begun, the wind died away and the sand settled back softly and the star shone serenely in the deep blue of the heavens.

Nervously the chief started to his feet, one hand gripping his mantle over his chest. "We will go on!" he gasped.

The young scout was standing by his horse's head, staring off across the desert. His face looked disappointed.

"The trail, sir," he murmured; "it is gone."

The chief looked out across the sands with a half angry, half relieved glance. True, the sand storm had buried the camel trail beneath a gray blanket. The chief thought of the gold that had probably weighed down the camels, and he sighed; but as he turned his horse slowly toward the home tents a smile crept over his face.

"It was that accursed star!" he said to his scout. "That has caused our lack of success! And no longer will I have to ride in the face of it. . . . Come, we will go back!" But the young scout was looking at the star, and his voice came to the chief as from a distance.

"I will follow the trail!" he announced, "I will follow the trail!"

The chief sniffed sarcastically. "You may go," he said, "on your fruitless search. How can you follow a trail when there is no trail?"

The young scout looked stubbornly at the sky. This was his first large quest and he hated to give it up. "The footprints lay in the path of silver light," he told his chief; "I will follow the star!"

THE chief went back slowly, thoughtfully, over the desert sand. And as he went, he thought of the miracle of the light that had blinded him. "There was magic in it!" he mused.

But the young scout followed in the light of the star that fell, gloriously silver-colored, before him. Over the desert sands he followed, over rough places and smooth, up gentle little hills and down sharp inclines, until at last he came to the outskirts of a little town. And there, reining in his tired horse, he gave a glad cry, for in the mud that no desert sandstorm could blow away he saw the footprints of the three camels—the three heavily laden camels. And he saw that the trail still lay in the path of the star.

The young scout, as he neared the end of his quest, felt that he was a victor. But somehow none of the victorious feelings that robbers are wont to have came over him. Somehow, as he rode slowly through the town, he felt that he did not want to surprise folk, or kill them, or rob them. He felt strangely at peace.

The trail of the camels led past the more pretentious part of the town, down narrow side streets, until an inn came into sight. There, by the stable of the inn, the young scout could see three dark bulks with hunched up backs. But somehow the young scout, instead of spurring into the courtyard, rode softly through the gate toward the stable. For the star beamed down on the stable with a strange glory—a glow that seemed full of music and fragrance as well as of light. The young scout dismounted quietly and crept past the three camels into the stable.

IT was dark in the stable; and yet it was light, too, with a wonderful light that clung brightly on the hair of a young mother who held a tiny baby pillowed in her arms. It shone, in a reflected glory, on the gold and jewels that were held by a white-bearded old man, who knelt before the baby. It gleamed dully on the precious metal that was molded into caskets filled with fankincense and the bitter-sweet of myrrh. But the young scout did not seem to notice these things. He had forgotten that he was a thief, a murderer, a dangerous character.

Outside, the light of the star glowed as if heaven had opened. Outside a myriad angels sang. But inside of the sordid little stable the tiny baby looked over the heads of the Wise Men and smiled into the face of the young scout. And the young scout, a wordless prayer in his heart, dropped to his knees.

SOME people go journeying across the sands of life without chart or compass to guide them. And, though many start in the wrong direction, there comes a light, surely once to every one, that will lead in the right way. Some are blinded by the light, some are overawed by it, and some never see it. But some people follow it on and on over rough hills and through dark valleys, until at last it brings them into the presence of a Holy Child.

Artistic Christmas Cards

RAPHAEL TUCK & SONS, the well-known art publishers, have produced a remarkable line of personal greeting cards, calendars and engraved tokens for the Christmas season. Among the wonderful collection shown there are cards for autographs, cards with gay, Japanese-like Paradise birds or dainty Kate Greenaway children on them; hand-tinted cards that hold tiny cardboard vases filled with fragrant pot-pourri, and cards that picture the sweet, half-forgotten corners of old gardens. The Raphael Tuck cards and calendars are perfect as to printing and engraving, exquisite as to coloring, and charming as remembrances of Christmas friendship and greeting.

He shall this life with good deeds fill,
Whose aim is first to do God's will.

Bran-Made Dainties

The modern idea in well-advised homes is to serve bran every meal. Always have a bran food on the table. That's to offset the ill effects of fine foods. Bran is Nature's laxative.

But authorities say that the bran must be unground. The flakes make it extra-efficient. It must be delicious, else folks will rebel at it. And there must be variety, else folks tire.

All these problems have been solved in Pettijohn's. These two products can be used in 50 ways. Each food they make is a dainty, and each is efficient. Their goodness and their good effects will win your folks to bran.

Pettijohn's
Two Bran Foods
The Quaker Oats Company
Chicago

Breakfast Food Soft wheat rolled into luscious flakes, hiding 25 per cent unground bran. A breakfast dainty. Per package, 15 cents.

Pettijohn's Flour Patent flour with 25 per cent special bran, largely in flake form. Use like Graham flour in any recipe. Per package, 25 cents.

Burns Kerosene (Coal Oil)

LIGHTS WHOLE ROOM
BEATS ELECTRIC OR GASOLINE
10 DAYS FREE Charges Prepaid Send No Money

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We don't ask you to pay **a cent** until you have used this wonderful modern light in your own home ten days—we even pay transportation charges. You may return it at our expense if not perfectly satisfied after putting it to every possible test for 10 nights. You can't possibly lose a cent. We want to prove to you that it makes an ordinary oil lamp look like a candle; beats electric, gasoline or acetylene. Lights and is put out like old oil lamp. Tests by Government and 33 leading Universities show it **Burns 50 Hours on One Gallon** common coal oil, and gives more than twice as much light as the best round wick open flame lamps. No odor, smoke or noise; simple, clean, no pressure, won't explode. Several million people already enjoying this powerful, steady light, nearest to sunlight. Guaranteed.

Men with Rigs or Autos make big money delivering the ALADDIN on our easy plan. No previous experience necessary. Practically every farm home and small town home will buy after trying. Conrad, a farmer near Basil, O., and subscriber to Christian Herald, used an Aladdin one year in his own home, then started distributing among his neighbors and has disposed of several hundred lamps in his County the past three winters, making splendid money. Thousands who are coining money endorse the Aladdin just as strongly. **No Money Required.** We furnish capital to reliable men to get started. Ask for our distributor's plan and learn how to make big money in unoccupied territory. **Sample sent for 10 Days' Free Trial.** We want **one user in each locality** to whom we can refer customers. Be the first and get our special introductory offer under which you get your own lamp **free** for showing it to a few neighbors and sending in their orders. Write quick for **10 DAY ABSOLUTELY FREE TRIAL.** Address nearest office.

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Free for Testing
A pair of mated EVERBEARING STRAWBERRY PLANTS FREE if you will report as to your success with them. Will bear loads of big, red, berries from June to November. We have counted 480 berries, blossoms and buds on a single plant. A postal will bring the plants, also enough seed of the new CEREAL FETERITA to plant a red square of ground. Also a pkt. of perennial ORIENTAL POPPY seed. Send 10 cts for mailing expense or not, as you please. Write today and get acquainted with
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"MY TRIP TO EUROPE." Gives the experience of an American girl in her travels abroad. Postpaid 55c
A. VOEGELIN, 53 West Seymour Street, Philadelphia

Mrs. Longwed's Advice To Mrs. Newbride

Little Mrs. Newbride isn't used to such hard work. Everywhere she looks she sees wet or soiled clothes. It's mid-afternoon and only half of her wash is done—to say nothing of all her other neglected work.

Fortunately Mrs. Longwed, her next-door neighbor is kind-hearted and wants to help. She has done her own wash (and a much larger one, too) with Fels-Naptha Soap and it has been drying for a couple of hours. She is not tired either. So she is glad to show Mrs. Newbride how she does her work so easily and quickly.

Mrs. Newbride tells Mrs. Longwed she uses "any kind of soap." "That is the reason," says Mrs. Longwed, "that you don't get through your work as soon as I do. And your clothes don't look as nice, either.

"Now I will show you what I use—Fels-Naptha. I call it the wonder-soap. It really saves me *half* the hard work I used to do before I used it. I wash with it, clean with it—do *all* my household soap-and-water work with it."

Of course, there must be a reason why Fels-Naptha Soap is different—why it works *for* you and saves time and strength. Fels-Naptha is a perfect combination of good soap with naptha and other wonderful and harmless cleansers, which dissolve grease, take out stains and make dirt disappear without hard rubbing or scrubbing. Try it for *your* washing and household cleaning.

Fels & Co., Philadelphia

Young People's Topics for January 2

What Is Consecration?

Christian Endeavor and B. Y. P. U. Topic. Mark 12 : 28-34 (Consecration Meeting)

CONSECRATION is a terrible word to some people, even to some Christians. The thought of making a full surrender to God is a thought of terror. It is not true of them as it is true of the wicked, that "God is not in all their thoughts." He is in their thoughts, but they are afraid of him. Some of the saddest chapters in the story of religious experience are those that tell of the terrible struggles of earnest souls with fantastic, mysterious ideas of duty. They feel and hear strange "calls" to do strange things and are thrown into spiritual despair because they cannot bring themselves to the point of saying "yes" to these vague and terrible voices. A psychological study of these "obsessions" traces them back to most unexpected causes, very far removed from heavenly voices. God does not talk to us that way. "My yoke is easy," said Jesus. "Come now, and let us *reason* together," saith the Lord. Again Jesus declared, "My sheep *know* my voice." When you are not sure it is Christ speaking to you you may be quite sure it is not he.

For instance, a young mother thought she heard the "call" to go as a foreign missionary. The evangelist who was conducting the consecration meeting asked her to talk it over frankly with him. What were her circumstances? Was she free to go? What were her home obligations? Then she confessed that she was the mother of a family of young children. "Well, then," said the evangelist, "just tell the Lord that when you have finished this present task he has given you, when the children are all able to take care of themselves, then if the way opens, you will be glad to go as a missionary." The burden rolled away at once from the mother's heavy heart; the cloud was lifted. She saw that the plain, reasonable, simple way is God's way.

Before summing up with a statement as to what consecration really consists of, let us remind ourselves of three great facts that ought to keep us always from being afraid to trust ourselves and all our belongings with God.

The first fact is that God is very kind.

The next, that he is very strong.

The third, that he is very wise.

He is so kind, so strong, so wise that we ought to count ourselves very fortunate that he promises to control our lives and our affairs if we will let him. Kinder than our best friend; kinder to us than we could possibly be to ourselves; stronger than all the forces of man and nature; wiser than all earth's counselors—shall we not trust this heavenly Friend?

To consecrate ourselves to him means that we enter into an agreement with him that just as far and as fast as he makes his will clear to us, we will obey. Sometimes it is our duty to stay, not to go. Sometimes it is our duty to keep silent—not to speak. The rests in orchestral music are as necessary as the tones, and for an instrument to sound when the conductor wishes silence spoils the whole production.

What is there under the sun that should make us hesitate to give ourselves unreservedly for every hour of 1916 and every year thereafter to this wise, strong, loving Friend? He will make our lives harmonious, clean, fruitful. Without him we can do—how much? Nothing. It is the dictum of Jesus. With him, how much? Hear Paul's exultant boast: "I can do all things through Christ, who strengtheneth me."

It was a happy choice to assign the love commandment for this consecration lesson. To love God—that is the first duty. After that to love our neighbor and to let Christ work out in our lives the love he himself has implanted in our hearts.

Keeping the Morning Watch

Epworth League Topic. Ps. 5 : 1-3; 88 : 13; 90 : 14, R. V.

IN the beginning, God. That is the only safe and wise start for every world, for every enterprise, for every life, for every day.

We live nowadays under such pressure, so furiously, with such complexity and haste that it requires considerable figuring to provide for that quiet moment with God at the beginning of the day. "Late to bed and early to rise" is the motto for most of us, and often there is scarcely time for breakfast. What can we do about the morning watch?

I suppose no one will question that the morning watch ought to be kept, and that most of us could keep it more regularly if we would plan more carefully. Sometimes it can be kept in unexpected places—a half hour or quarter hour meditation on the train, after one has caught it; some thoughtful moments on the way to school, remembering that we can walk with Christ along the sidewalks of our town as truly as Peter or Andrew ever walked with him along the narrow streets of Capernaum or Bethsaida; the sudden lifting of the heart to him as we begin our study or our work.

Paul tells us to "pray without ceasing." Not only at the day's beginning, but throughout its hours and at its end we may talk with God. That is the true prayer life—a life that looks Godward through every waking moment, and that, even in dreams, is often in touch with him.

The God of Hope: A Christmas Sermon

Continued from page 1298

in what they call a practical and wise fashion, "you can accomplish just about so and so much. To be sure, you will be disappointed to think you can do no more than this: it is meager and flat; but you must remember that you are common clay, and that therefore you can count on only common results. Do not waste your time building air-castles. Do not fritter away business hours on heroic dreams. Learn to enjoy mediocrity. Make a living, take care of yourself, and let the rest of the world sublimely alone." I have heard tolerably good people say such words; a good many clergymen imply it in their depressed moments. But it is pernicious counsel, false and cowardly. Since Jesus Christ became part of our humanity on the first Christmas, no man is merely "common clay." Since Jesus Christ took poverty and small learning and no worldly advantage and a short life, and with these adverse elements forged a life of perfect mastery and strength, there is no man so poor, so unlearned, so obscure, so short-lived, but can win everlasting gratitude from men—if such an one will lose his life in the strength of Christ, to be found anew in power. Any man who believes, truly believes, in the God of Christmas-day is at liberty to hope anything; making only one provision, that after he has hoped the greatest hope he dared, God will give him something far better. Better a thousand times a young man should strive and seem ignobly to fail—you notice I say seem to fail, for no true man has ever really failed since Christ was nailed to the cross—better a thousand times such seeming to fail than to go plodding in hidden, easy valleys all one's days, with never a reverse. How bitter is that timid folly which counsels a young man to crawl on the earth lest soaring he now and then get a fall. I fancy—yes, I am sure—that men do not so often differ in ability or in native power as they differ in this willingness to take God at his word, and to reach out for what worldly-minded wisdom calls the unattainable. If all people in the strength of their youth could be so sure that God plans the world for their hopes that they would send out their hopes, free and high, then what a splendor of accomplishment we should soon have in every corner of the earth! Christmas-day could not be till men had sufficiently hoped for it. Men filled with the heroic and effective greatness of Christ cannot be till they have run every risk in aspiring to be filled with that divine might, till they have hoped the greatest, noblest thing within reach of their vision. Then, then—the time having come—God will send his answer; and that answer shall be unguessed heights above their last and highest hope. God is a God of hope. O young men, dare to hope everything that is brave and noble this Christmas-day.

THEN there are the old who do not need advice, but give advice to themselves. They say very often, "Yes, yes; hope is for the young. Let them dream of a gay future. But our life is nearly done. We have no hope. . . ." That is all wrong. Hope is for everybody. You need not remember that Michelangelo, grown old and famous as painter and sculptor, gave years of unexpected greatness to architecture long after the age when most men have folded their hands to rest. It need not be labor which gives a man power. From how many an old man comes the sweet sympathy and encouragement, which only age can give, to his younger brother who is in the thick of life; and how often that sympathy, that encouragement is more than books and battles and kingdoms in making the coming generation live up to its best. The pity of it is that the old man does not know it always; but he shall know it some time. He shall know that while he was hoping that he might be strenuously at work as in the old days, he was doing a work finer, stronger, more lasting than on the most active day of his busiest life.

And then, even suppose a person to be so shut in that there is nothing here to hope for. Then hope against hope. God answers hopes: it is his nature to do so. Hope superb hopes; and some time, I know not when—somewhere, I know not the place—you shall find them all.

"We two will stand beside the shrine,
Occult, withheld, untrod,
Whose lamps are stirred continually
With hopes sent up to God;
And see our old hopes, granted, melt
Each like a little cloud."

IS there anyone today burdened with sorrow, or loneliness, or dread anxiety for the future? It would be strange if there were not some secret heaviness in many a heart this morning. Now I will not say that the man who depends on the love in Christ can always hope for the brightest and best to come out of all seeming sorrow and hardship. But I do say that every man ought to have such a hope. If some terrible dread fastens itself to your hearts, banish it this Christmas-day. Banish it, in Christ's name; for, rationally, it has no place in a Christian heart. Heaviness may endure for a season; but joy cometh in the morning. Hope for, expect, the joy, and God will give it—not the joy you exactly hoped, but a better; and you will know it to be a better joy. What God is even now doing for our vanished ones we can only dream and hope; but dream as we will with our most ardent longings, we know that he is surrounding them with a happiness beyond our most feverish hope. How safe they are in God's nearer keeping! How unbecoming that we should begrudge their safety! And then for ourselves. Our very loneliness we may hope to be a link in a new gladness for those we mourn as for ourselves. We hope it, and lo, so it shall be—only a better gladness.

O sad, discouraged, distracted men and women, hope wildly, extravagantly this Christmas morning. For God is the God of hope.

A Great Prayer Clearing-House

By JOHN G. HALLIMOND, Ph.D.

THE members of the Christian Herald Prayer League will doubtless be interested in hearing something of the remarkable events that are continually happening along the line of prayer in the Bowery Mission meetings.

All the requests for prayer that are received in the Christian Herald office, after having been duly noted and classified there, are sent by the editor for special prayer at every Sunday evening Brotherhood meeting. Here they are most earnestly and reverently received, and fervent prayer is offered publicly for every case. The average number received is about five hundred per week.

The Christian Herald regularly mentions cases of answered prayer that come from the outside, but some of the most thrilling and inspiring testimonies to the fact of God answering prayer come out of the experiences of the Bowery Mission men themselves.

Never a meeting in the Brotherhood passes but that, when the opportunity occurs, men start to their feet and relate definite answers to prayer. The prayer that, perhaps, comes most frequently from the members of the Brotherhood, nearly all of whom in the beginning are out of work, is a prayer for a job. The records of the Labor Bureau show that fully ninety per cent. of the members of the Brotherhood have been put into possession of employment through its agency, and as a result of prayer.

OF all the wonderful stories told with regard to direct divine interposition at some critical juncture in a human being's experience, none is more wonderful to me than my own. Two years ago I was stricken down suddenly by what had all the appearance of being a fatal illness. My own doctor and two other specialists whom he called in held out little or no hope. I felt myself that the end had come. For a week I lay in extreme bodily agony, and most of the time unconscious. To relieve the pain my physician had on several occasions to administer morphine. One memorable night, when I was barely conscious because of intense suffering, my wife sat by my side, holding my hand. The doctor had been obliged to leave me for a short time. Suddenly the pain left me, and turning to my wife I asked her what night in the week it was. "It is Thursday night," she said. "Then," I said, "I know they have been praying for me at the Mission, for the pain has gone, and I am going to get better." The doctor, a Hebrew gentleman, returned shortly, and I at once said to him, "I am going to get better, doctor, and it is in answer to prayer."

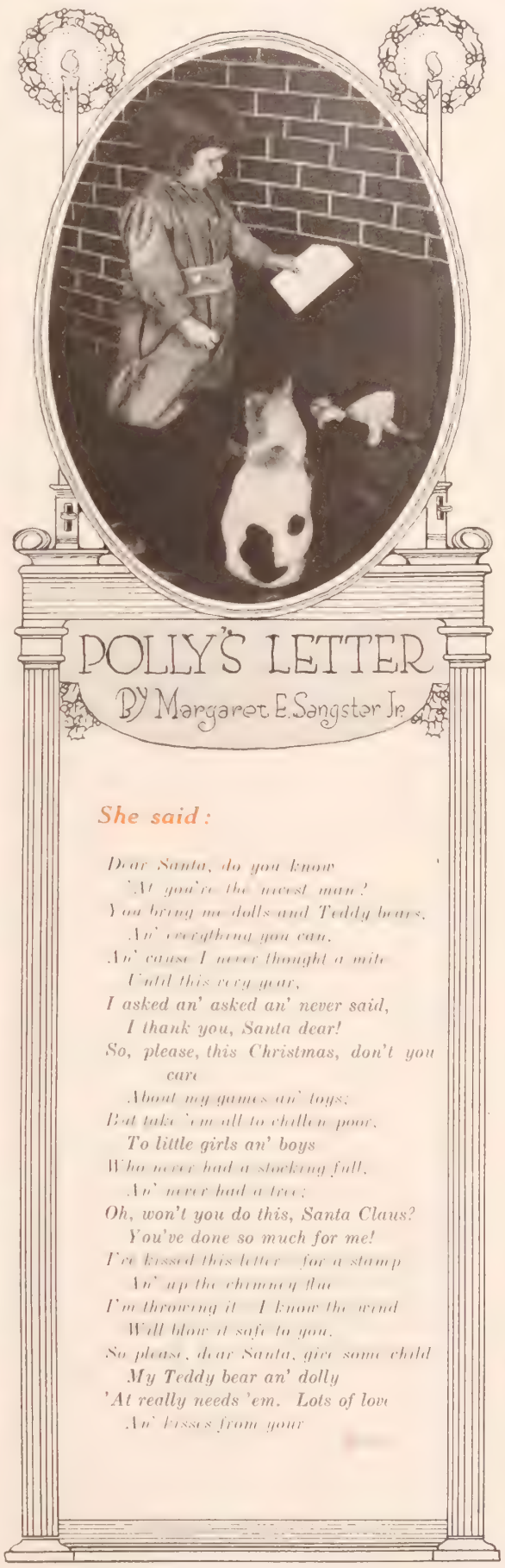
Thursday night was my own special night at the Mission, and the men there had agreed to spend it in prayer for my recovery, and I have the deepest and most unshakable conviction that it was in answer to their prayers that God laid his healing hand upon me.

Cases like this very often happen. Last Sunday morning one of the Mission leaders living in the country telephoned just as the meeting was commencing, saying that a little child, daughter of a friend of his, was lying critically ill with diphtheria, and asking us to pray for her. We did. From that moment the child began to mend and is now fully recovered.

A few evenings before, just as the meeting was commencing, another leader was telephoned to by a friend saying that the lady with whom she was living was ill and in a critical condition, and asking for prayers. The prayer was submitted at the meeting and the lady began to recover at the identical moment the prayer was offered.

Some of the most pathetic instances of answer to prayer have to do with men who are separated from their families, and the testimonies that are borne to this fact are wonderful and soul-stirring. One of the leaders of the Mission was for fifteen years separated from his wife and three little children. He was living a miserable life on the Bowery. His wife and friends sought, but could not find him. Certain legal matters demanded his presence and he had been advertised for, but he was not to be found; he was lost in the great surging crowd of homeless men in the city. To settle legal obligations his wife was obliged to divorce him, and appealed to the courts of her state to have him declared dead, in order that an unclouded title might be given to certain properties. Then there came a wonderful night in his life when he gave himself up to God and became a thoroughly regenerated man. He began to pray, and his friends in the Mission prayed that he might have his wife and family restored to him. These prayers continued through many anxious months, and finally the answer came. Ten years ago I had the pleasure of remarrying him to his wife, and today he is one of the most respected men in the community, surrounded by children and grandchildren and a large circle of devoted friends.

ONE of the most disreputable looking men that ever came into the Mission was soundly converted here some five years ago. He had so neglected and abused his wife that he had been several times imprisoned, and finally the police of his city had drawn a dead-line around his house, and warned him that if ever he came near he would be severely punished. He was a Protestant, his wife a Roman Catholic, and when he came to the Mission there did not seem the shadow of a possibility of a reconciliation, but in



answer to prayer the reconciliation came, and today he is an honored employee of the city government of Philadelphia, and he is living in one of the happiest homes in that city.

A few weeks ago a banker came from the city of Boston, and publicly thanked God that his son, who for twenty years had lived a dissipated life and had nearly broken his heart, had been converted in the Mission in answer to his prayers. The son sat by his side, and with a gladsome light in his eyes, and a voice ringing with emotion, testified to the truth of the father's assertion.

A few weeks previous, a former senator of a Southern state came over on a special visit to the Mission from the city of Washington, bringing his son with him, and they followed each other in testimony of the fact that, in answer to a prayer uttered by the boy in deep distress one night in the Bowery Mission, God had entered into his life and made it possible for him to be restored to his dear ones at home.

ONE of the former leaders of the Mission, now somewhat advanced in years, and a prosperous business man of the city, visits us occasionally and produces a deep impression by the story of his conversion. He was born in the city of New York, and on coming to manhood married and had a large family of little children, when he gave way to a life of drunkenness and gambling. He was well known on the Bowery, and had a most unenviable reputation for crookedness, and even worse. His wife, however, was a praying woman, and a member of the Baptist Church. She prayed incessantly for his conversion; she continued to pray even when things became increasingly dark and hopeless. She never gave up praying.

Her prayers and her exhortations at last made him so uncomfortable that he decided to leave his wife and children to fight for themselves, and taking all the money he possessed out of the bank—some three hundred dollars—he went to Chicago. He had a vague idea of trying, in new surroundings, to live a better life; but on his arrival at Chicago, passing along a certain street, he heard the rattle of poker chips, entered the house from whence the sound proceeded, and in a short time had lost all his money. He was reduced to sore distress, and became a dishwasher in a restaurant. This place happened to be occupied by a Christian woman, who on several occasions spoke kindly to him, and at last got from him the story of his leaving his wife and children in destitution. She urged him to return to them, which he did.

Then came the wonderful answer to his wife's prayer. Passing down the Bowery, he saw the people streaming into the old Windsor Theater, where a gospel meeting was being held under the leadership of Fred Schevira. Under the influence of Schevira's speech, he became a converted man, and has ever since been one of the most active Mission workers in the city. Two years later, when his anniversary was being celebrated in the Bowery Mission, his wife told the story of this wonderful answer to her many prayers. Another lady, who was present, at the close of the meeting sought the wife and weepingly told her that she had been praying for ten years for the conversion of her husband. They both agreed to pray for this second man. He was then and is at the present time in one of the best-known business houses in the city, but was living an exceedingly worldly and evil life. His wife and two daughters, finding this new reinforcement to their prayers, became still more importunate in beseeching God in his behalf.

Apparently by accident he found himself one night, very much against his will, in the Bowery Mission and one of his daughters by his side. To his great surprise and indignation his daughter was called upon to sing. He was furiously angry, and determined to forbid her ever going to such a place again; but when she rose, and in a sweet voice began to sing "What will you do with Jesus?" his heart was broken. Their prayers were answered. That night he became a Christian man, and for sixteen years has been a leader in the Bowery Mission.

IN nothing, however, has the great reality of prayer been so impressed upon Bowery Mission workers as in the wonderful way in which Christ's striking injunction and promise have been realized. "Pray ye the Lord of the harvest, and he will send laborers into the vineyard."

One by one the old supporters of the Mission have passed away to their reward, and as each one has gone the question has arisen, Who will fill his place? The place has always been filled in apparently the most miraculous manner. The leaders of the various departments meet every week for a review of the work, but especially for prayer for divine help in the great undertaking. The success of the Brotherhood, the Mission industries, the Labor Settlement at Tuckahoe, and the recently acquired Memorial Farm at Yorktown Heights, has been distinctly, in each case, in answer to prayer. It is for all these reasons that I ventured to select as the title of this little article, "A Great Prayer Clearing-House"—The Bowery Mission.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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CHAPTER XXII

WORK on the Boarder's Annex was begun with frantic zeal, each and every member of the Jenkins family lending a helping hand. The Boarder, as boss carpenter, worked after switching hours until it grew dark; then the children took turns in holding a lantern for him. The savings of the Boarder being taxed by the trip to "Niagry" and the furnishing of the apartment, great economy had to be exercised in the erecting of the Annex.

Amarilly pleaded for a bay window, but the Boarder felt this ornamentation to be quite beyond his means, so they finally compromised on a small and simple porch on which Lily Rose could sit of a summer night while the Boarder sat by her side. Mrs. Jenkins, moved to memories long dormant of the home of her youth, suggested blinds instead of window-shades, but the Boarder after much figuring proved adamantine in resistance to this temptation.

Lily Rose was the only one who made no suggestions. Anything the Boarder might construct in the way of a nesting place was beautiful in her eyes.

"She'd be too sorter modist-like to tell me if she was sot on any perticler thing about the new place," he confided wistfully to Amarilly. "You're so sharp I wish you'd kinder hint around and find out what she wants."

Amarilly diplomatically proceeded to put out "feelers," and after much maneuvering joyously imparted to the Boarder the information that Lily Rose loved to look at the one solitary tree that adorned the Jenkins lot, because to her it meant "the country."

"So that's the way she loves to look out," informed Amarilly, "and you see there isn't any window on that side of your rooms."

"There shall be one," declared the Boarder firmly.

"Couldn't you make it a bay?" again coaxed Amarilly. "It's on the side the sun comes in most, and the doctor said Lily Rose should get all the sunlight she could."

The Boarder sighed.

"Don't tempt me, Amarilly. There ain't a cent more I kin squeeze out."

"I'll think out a way," thought Amarilly confidently.

She took the matter to Colette, who instantly and satisfactorily solved the problem, and Amarilly returned radiant.

"She says you've saved too much out for furniture, and to build the bay window from the furniture fund."

The Boarder shook his head.

"I thought of that, but thar ain't a thing I can take out of that. I got the figgers on the price of everything from the House Furnishers' Establishment."

"But you see, Miss King says no one ever comes to a wedding without bringing a present. That it wouldn't be et—, —dear me! I have forgotten what the word is. And she says not to buy any furniture till all the presents come, and then I can settle the rooms for you while you and Lily Rose are away. Lots of the things you are expecting to buy will be given you."

"It's risky," said the Boarder dubiously. "We'll most likely git casters and Bibles and tidies. That's what I've allers seen to weddin's."

"Well, I see I have got to put a flea in your ear, but don't tell Lily Rose. Let it be a surprise to her. Miss King is going to give you a handsome base-burner coal stove. So you can take that off your list."

The Boarder looked pleased and yet distressed.

"She shouldn't go fer to do that!" he protested.

"Well, she wants to give you a nice present because you've been nice to us, and she thinks Lily Rose is sweet, and she says she believes in making sensible presents. She asked Mr. Meredith what to get, and he told her to get the stove, so you see it's all right if he says so. She thought you wouldn't need a stove till next winter, but I told her you wanted the rooms furnished complete now."

"Then," said the Boarder beamingly, "the bay winder shall be cut out termorrer."

When Lily Rose was brought over one starlight night in budding May to see the beautiful aperture that would eventually become a bay window and face the solitary tree, two dewy drops of joy came into her eyes. Before them all she raised her pale little face for a kiss which the Boarder bestowed with the solemn air of one pronouncing a benediction, for Lily Rose was chary of outward and visible expressions of affection, and he was deeply moved by this voluntary offering.

The Annex grew rapidly, but its uprising was not accomplished without some hazard and adventure. There was an exciting day when Cory fell through the scaffolding where she had been climbing. She suffered a moment of unconsciousness and a bump on her head.

There was also a thrilling moment when Iry thrust his head through the railings of the new porch. Satisfied with his outlook, he would fain have withdrawn, but was prevented by an unaccountable swelling of his pate. Flamingus, coming to the rescue and working seemingly on the theory that his skull might be compressible, tried to pull him backward.

"The rest of him is smaller than his head," observed Amarilly practically, as she arrived upon the scene and took a comprehensive view of the case. "Push him through, Flam, and I'll go around on the other side and get him."

Iry, safely landed in Amarilly's arms, laughed his delight, and thinking it a sort of game, was about to repeat his stunt of "in and out."

"It's time something was done to you," said Amarilly determinedly, "before you get killed in this place. I am going to spank you, Iry, and Co, too."

In spite of wailing protests Amarilly administered a spanking to the two younger children that worked effectually against further repetition of their hazardous performances. But Bobby tobogganed down the roof during its shingling and sprained his ankle.

"He can break his neck if he wants to," remarked Amarilly, when besought by Co to punish him too.

Mrs. Jenkins lost a finger-nail by an injudicious use of the hammer. Bud sat down in the paint pot, and had to go to bed while his clothes were cleaned. In fact Lily Rose was the only one of the whole family circle to suffer no injury, but the Boarder guided her so tenderly over every part and plank of the Annex that there was no chance for mishap.

When the lathing and plastering were completed, the little bride-elect began to tremble with timidity and happiness at the consciousness of the nearness of her approaching transfer to the Home.

The plan of the Boarder had been to leave the walls rough and unfinished till their settling process should be accomplished, but Amarilly, absorbed heart and soul in this first experience of making a nesting place, pleaded for paper—"quiet, pretty paper with soft colors," she implored, Derry's teachings now beginning to bear fruit in Amarilly's development of the artistic.

"Amarilly, we can't hev everything to onct," he rebuked solemnly. "The paper'll crack as sure as fate, if you put it on now."

"Let it crack!" defied Amarilly. "Then you can put on more. You're away nearly all day, and the rest of us are at work, but if Lily Rose has to sit here all day and look at these white walls that look just like sour bread that hasn't riz"—Derry had not yet discovered this word in Amarilly's vocabulary—"she'll go mad."

"Amarilly," sighed the Boarder, "you'll hev me in the poorhouse yit!"

"Oh, dear!" sighed Amarilly. "I'll have to let you into another secret. Mr. Meredith is going to give you and Lily Rose a handsome center-table and an easy-chair. There won't be any surprises left for you by the time the wedding is over, but you're so set, I have to keep giving things away to you."

"That makes me think," remarked the Boarder. "I was going to ask you what I'd orter give the preacher fer marryin' Lily Rose and me. The fireman of Number Six told me he give two dollars when he was spliced, but you see, Mr. Meredith is so swell, I'd orter give more."

Amarilly gazed reflectively into space while she grappled with this proposition.

"Do you know," she said presently, with the rare insight that was her birthright, "I don't think Mr. Meredith would like money—not from you—for Lily Rose. You see, he's a sort of a friend, and you'd better give him a present, because money, unless it was a whole lot, wouldn't mean anything to him."

"That's so," admitted the Boarder, "but what kin I give him?"

Amarilly had another moment of thought.

"Make him a book-rack. Mr. Derry will draw you the design, and you can

The TOUCH of HIS HAND

A Legend of the Christ child

By Annie J. Flint

An ancient legend recounts that of the Three Wise Men one was a King who brought gold to the King of Kings and on him Jesus smiled; the second was a Priest with incense for the High Priest, from whom the Child took the gift and clasped it to His breast; and the third was the Prophet of the ages, bearing the myrrh, emblem of burial and of broken hopes and broken hearts, and for him was the tender touch of the Christ who was to rise in triumph that the sorrows of humanity might nevermore be comfortless.

The Wise Men came to the Holy Child
And precious gifts they bore,
But knew they what their giving meant,
For all their wisdom's lore?

The King before the King of Kings
Arrayed his golden offerings
Beneath the gaze of the Baby eyes,
Brooding, questioning, tender-wise;
With glint of setting and flash of gem
Shone ring and scepter and diadem,
And from His mother's lap the Child
At the heaped-up riches gravely smiled.
Did He feel the weight of another crown
And the warm, red drops that should trickle down,
And know He must suffer and groan and bleed
Ere His Kingdom of Love should be His indeed?

The Priest knelt down and a rich perfume
Floated over the lowly room
From the costly frankincense he brought,
And the Child reached out His hand and caught
And drew the casket to His heart
As if from its treasure He could not part.
Did He see His soul in the deeps of pain,
And the veil of the Temple rent in twain
That man might enter the Holy Place
And speak with the Father, face to face?

And last there came the Prophet-Sage
All bent with sorrow, bowed with age,
And, prostrate at the Baby feet,
Laid down his burden, bitter-sweet;
And straightway through the air there stole
A sense of anguish, loss and dread,
And the Christ-child raised His little hand
And softly touched the old man's head.
Did He hear, in the suppliant's patient sigh,
The voice of sad humanity
That fills the years
With moans and tears
And echoes every mourner's cry,
From the wail of Eve o'er her first-born dead
To Rachel's woe uncomforted,—
And know that grief must still hold sway
Till He should wipe all tears away?

carve it out. You can do it noons after you eat your luncheon."

"That's jest what I'll do. So with the fee saved and the cheer and table out, I kin paper the rooms. You find out what kind Lily Rose wants."

Lily Rose was easily persuaded to let Derry be consulted. He promptly volunteered to tint the walls, having studied interior decorations at one time in his career. He wrought a marvelous effect in soft grays and browns with bordering graceful vines.

Lily Rose by taking advantage of a bargain sale on suits saved enough from her trousseau to curtain the windows in dainty blue and white muslin.

Derry then diverted the appropriation for an ingrain carpet to an expenditure for shellac and paint with which he showed Amarilly how to do the floors.

At last the Annex was ready for painting. Lily Rose wistfully stated that she had always longed to live in a white house, so despite the fact that the Jenkins house proper was a somber red, the new part was painted white.

At Amarilly's suggestion, the woodwork was also painted white.

The moment the paint was dry and the Annex announced "done," the Boarder took Lily Rose to view their prospective domicile. They were unaccompanied by any of the family, but it took the combined efforts of Mrs. Jenkins, Amarilly, and Flamingus, whose recent change in voice and elongation of trousers gave him an air of authority, to prevent a stampede.

Lily Rose returned wet-eyed, sweetly smiling, and tremulous of voice, but the Boarder stood erect, proud in his possessions.

Colette vetoed the plan for Amarilly to settle in the absence of the groom and bride.

"If you have it all furnished beforehand," she argued, "there will be just so much more room to entertain in on the night of the wedding."

And then Lily Rose confessed that "she'd love to be 'to hum' in her own place."

"But they won't be furnished," argued Amarilly.

"Oh, yes, they will," assured Colette. "It's etiquette—" she paused to note Amarilly writing the word down in a little book she carried—"for people to send their presents before they come, and you can settle as fast as they come in."

The wedding gifts all arrived the day before the wedding. The base-burner, though not needed for some months, was set up, because the Boarder said he would not feel at home until he could put his feet on his own hearth. John Meredith sent an oaken library table and an easy-chair. Derry's offering was in the shape of a beautiful picture.

The best man, who fortunately had appealed to Amarilly for guidance, gave a couch. The Jenkins family, assessed in proportion to their respective incomes, provided a bedroom set. Lily Rose's landlady sent a willow rocker; the girl friends at the factory, a gilt clock; the railroad hands, six silver spoons and an equal number of forks. Lily Rose's Sunday school teacher presented a lamp.

These presents were all arranged in the new rooms by Lily Rose, and the elegance of the new apartment was overwhelming.

"It looks most too fine to feel to hum in," gasped the Boarder. "It makes me feel strange!"

"It won't look strange to you," assured the bride-elect, looking shyly into his adoring eyes, "when you come home and find me sitting here in my blue dress waiting for you, will it?"

"No!" agreed the Boarder with a quick intake of breath. "'Twill be home and heaven, Lily Rose."

CHAPTER XXIII

SHYLY and perversely Lily Rose had postponed the trying on of her borrowed wedding waist until the day preceding the great event.

"There won't be time to fit it," pleaded Amarilly.

And Lily Rose had smiled a faraway smile and said her veil would cover it anyway. But finally Amarilly's pleas prevailed and the beloved garment was brought forth.

Amarilly took it reverently from its wrappings and held it up to view. After many exclamations of wonder and admiration, Lily Rose, who had removed her dress, essayed to try it on.

"Why, Amarilly," she said, struggling to get her arm into the sleeve, "there's something the matter!"

Amarilly hastened to investigate.

"Oh!" she gasped, after thrusting her hand within, "to think it should be in here, for I am sure this is what Miss King has been looking for so long."

She hurried to the kitchen precinct of the house.

"Oh, ma, do you know how this came in Miss King's lace waist?"

"Why, didn't you ever take that home?"

"Yes," informed Amarilly, "but she made me a present of it, and I put it away to keep till I was—grown up. And I want to lend it to Lily Rose to be married in. And when she went to try it on, she found this in the sleeve."

Mrs. Jenkins paused in the sudsing of a garment.

"Let me see!" she said, surveying the object with reminiscent scrutiny. "Oh, yes, I remember now. I found it on the floor the day she was here, afore the waist was ready for her. I thought she had dropped it, and so I pinned it in the sleeve of her dress."

"I'll go right over to her house with it now," said Amarilly.

Lily Rose, adorned in the filmy white waist, entered the kitchen.

"See, Amarilly," she said delightedly. "It's a beautiful fit!"

But Amarilly had something on her mind of more moment even than Lily Rose's wedding garments.

"I am glad it fits," she said hurriedly, scarcely vouchsafing a glance toward Lily Rose as she caught up her hat and hastened as fast as the street-cars would take her to Colette.

"Oh, Miss King!" cried Amarilly, her face aglow. "I guess I have found it!"

Colette's heart began to flutter and the wavering beat became a steady throb when Amarilly handed her the long lost article.

"Oh, Amarilly, you darling! Yes, yes, this is it! And it evidently has not been touched. Where did you find it?"

Amarilly related the story of its discovery.

"Then, but for your generosity, Amarilly, this would have been in the waist for years, so I am going to reward you. You shall make Lily Rose a wedding present of the waist, and when you are married, I shall give you a real white wedding gown of white satin."

"Oh, Miss King! I must get married then, even if I have to do it in a leap year!"

"Of course you will marry. I shall pick out the bridegroom myself. I feel like doing almost anything for you, Amarilly."

"Do you, truly?" asked Amarilly. "Then I wish you would——"

"Tell me, dear!" urged Colette. "I'll do anything for you to-day."

"Be nice to Mr. St. John!" whispered the little peacemaker.

"Amarilly! I will, indeed—nicer than you can imagine, or he either. And tell me, is Lily Rose still happy—very happy?"

"Yes," replied Amarilly. "So happy, and so scared-like, and she's going to dress at our house, and could you come early and fix on the veil?"

"Of course I will. And now will you take a little note to St. John for me on your way home?"

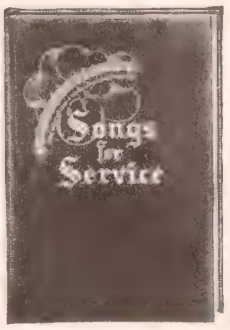
The rector looked up with a welcoming smile when Amarilly was shown into his study.

"I came with a note from her," she said.

John took it eagerly. His face fell at the first few words which told him not to call for her tomorrow night on the way to the wedding, but it brightened amazingly when he read the reason—the adjusting of Lily Rose's bridal veil; it fairly radiated joy when he read:

"I am not going to be disagreeable to—anyone to-morrow. I shall 'let my light shine' on Lily Rose and—every one. If you will keep your carriage to-morrow night, I will send mine away and ride home with you."

To be continued



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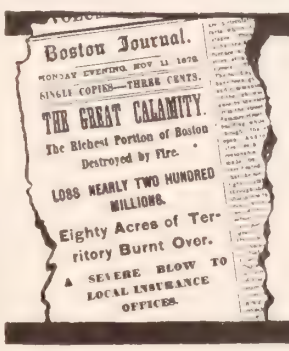

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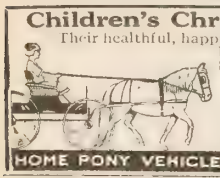

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Japan and America

By HENRY LOOMIS

Long a Representative in Japan of the American Bible Society

THERE have been frequent and strong assertions that there is such a probability of war between Japan and the United States, that to prepare as speedily as possible for any emergency is an urgent necessity. Such a suggestion is undeserving of serious consideration. The reasons are these:

There is no such disposition on the part of the Japanese people. Some irresponsible jingoes in Japan may try to stir up trouble, but they do not represent the thinking and ruling classes. Writing on this subject, the editor of the Japan Mail (who was an ex-officer in the British Army) said: "Before engaging in a war with America, Japan would have to divest herself of the strongest sentiments of friendship which are entertained toward any foreign country."

The Hon. Shimada Saburo, the editor of a leading daily paper in Tokyo, and one of the most prominent men in the Diet and politics, writes: "These rumors that Japan may attack and occupy the Pacific coast are absolutely without any foundation, and will be proved baseless in time. Such an attack would be suicidal. The United States is the greatest buyer of Japanese goods, and Japan does not propose to ruin all this trade by making a foolish attack that would be foredoomed to failure."

In the editorial in the Japan Advertiser (which is owned and edited by an American in Tokyo), the writer says: "To suppose or pretend to suppose that the leaders of the Japanese people contemplate a war with a non-military but extremely powerful nation containing double the population and tenfold the resources of Japan, and separated from Japan's basis by 4,000 to 6,000 miles of sea, is to pay a very bad compliment to the political sagacity which has made Japan the power that she is. War with America, on any pretext whatever, is unthinkable. No government could propose it and live a day."

At a meeting of the leading American residents of all professions in the city of Yokohama, the American ambassador said: "There is no cause under the sun why there should be distrust between the people of Japan and America."

The following is an extract from the resolutions that were unanimously adopted at the same meeting:

"IT has come to our knowledge that in sections of the United States rumors have been circulated to the effect that public sentiment in Japan is hostile to the United States, and that the Japanese Government entertains sinister purposes of a dangerous character.

"The rumors in question are based upon misinformation, or, even worse, the hope of selfish advantage. We believe, upon evidence that cannot be doubted, there is not to be found in the Japanese Empire any wish or thought other than to maintain the most friendly and cordial relations with the Republic of the United States, and that any representations to the contrary, wherever emanating, and from whatever cause proceeding, are baseless calumnies, which, if uncontradicted, can only result in vast material losses to the people of both governments, and in creating an unhappy prejudice between them."

Even should there be any change of feeling at this time, or in the future, on the part of the Japanese toward the United States, such a thing as war is impossible, for the following reasons:

The whole area of Japan proper is less than that of the state of California, and only one-fourth, or less than the area of New York state alone, is under cultivation. The wealth of Japan is only one-half of that of the state of New York. The total population of Japan is about 80,000,000 and that of the United States 111,000,000, giving Japan slightly more than one-half of the United States' figures. The national debt of Japan is greater than that of the United States, and more than one-half of this sum is money borrowed from abroad. Her wealth is less than one-twelfth that of the United States. The annual income of the Japanese is $30 per capita. The annual income of the residents of the United States is $250. Less than one per cent. of the farmers in Japan own 25 acres and ninety per cent. less than one acre. The rent is often sixty per cent. of the crop, and the average peasant must pay as much as twenty per cent. interest. The ordinary taxes amount to about ten per cent. of the income; and to this is added the special income tax, which runs from one and seven-tenths to twenty-six and a half per cent. No other country in the world is carrying so heavy a financial burden in proportion to its strength. The ordinary revenue of Japan, according to latest report, was $259,849,000. The ordinary revenue of the United States was $734,673,000. The total expenditure for army and navy in Japan for 1914-15 alone was less than $100,000,000. The expenditure for the United States army alone was $94,000,000.

The Kokubin Shimbun (a Tokyo daily paper) says: "The heavy debts of Japan are more than the nation can endure." Baron Shibusawa, who is one of the ablest financiers in Japan, says: "The present rate of taxation in Japan is indeed extremely high, and more than the people at large can bear."

At the close of the war with Russia, the new Japanese cabinet proposed a considerable enlargement of the navy, in order to be prepared for a possible renewal of the struggle; but the people protested so strongly that the cabinet resigned, and the result was a change in the program, and a large reduction in the appropriation for that object.

The Diet which met last December refused to sanction the increase of the army by two divisions, and a new Diet was chosen before such additional expense was approved.

Speaking on the subject of an increased army and navy for Japan, President Sato of the Tohoku Imperial University said: "It is ridiculous for Japan to think of supporting a bigger armament; and that is what a majority of the people think."

JAPAN is largely dependent upon the United States for a market for her products. Her chief articles of export are tea and silk. The United States takes practically all of her tea that goes abroad, and the larger part of her silk. The latest report of silk exported to the United States gives the amount as $100,900,025 value of raw silk, and $39,936,000 manufactured silk. The value of tea sent to the United States was $16,735,000.

According to the latest statistics, Japan has seven dreadnoughts and sixteen battleships, and a naval force of 42,407 men, not counting reserves. The United States has ten dreadnoughts and twenty-two battleships, and a force of 85,965 men, or more than double that of Japan. To conduct an aggressive war against a nation with about double the population, with twelve times the financial strength, possessing a more powerful navy, and at a distance of from 4,800 to 6,000 miles from its base, is a project that no sane person would consider. Hawaii is too well fortified to be taken by any such force as Japan could send, and is 3,900 miles distant from Japan and 2,400 from San Francisco.

With modern equipments, even a small body of soldiers, with the aid of mines and submarines, could repel any number of invaders, as has just been demonstrated in the Gallipoli peninsula.

The former American Ambassador at Tokyo, Hon. Luke Wright, said on his return to the United States: "The talk of war between this country and Japan isn't even respectable nonsense. Japan no more wants war with us than we want it with her; and the idea that there is an impending conflict is ridiculous."

Is the Young Man Absalom Safe?

THIS cry of a father's heart has come reverberating down the ages, and is daily echoed in every corner of Christendom by fathers and mothers whose sons have gone, whither they know not.

Absalom was not safe. Nor was David absolutely guiltless of the tragedy in the wood of Ephraim. Absalom had been brought up as a prince but not as a king. He had lived in luxury but had not learned restraint. He had satiated himself with pleasure, he had done what he willed, and no man said him nay, until his banquet to the king's sons and his murder of his trespassing brother drove him to flight from the kingdom. Then he had been forgiven, reestablished in part, but still unrestrained, and his rebellion and death were the logical outcome of David's own failure to govern his household.

East, west, north and south, sons of good fathers and mothers are constantly going out into the world. Are these young Absaloms safe? They may be and they may not. At every turn of the way of life paths lead off into devious ways, and the young man faces dangers day and night. He may meet these dangers and defy them, and he may meet them and become their prey.

On the train he will meet pleasant gentlemen who will invite him to have a game of cards. He may play, and he may gain a little new experience and profit by it, or he may go on and on playing for larger stakes until he knows no honest work. In the hotels he will find comradeship of men and women who live carelessly, and who laugh the cares of life out of countenance until laughter fades into despair, and then life claims its own with penalty. He may be careless, too, or wise. The loneliness of a hall bedroom or a cheap lodging house may drive him to seek comradeship where it may be found. He may seek it in the church of his fathers or he may seek it in cabarets and dance halls and public entertainments patronized by young people of all shades of character. Or, prospering and still lonely, he may follow the lure of the white lights to roof garden and midnight revel, and find comradeship of a sort with women who know how to dazzle a man's mind while they damn his soul.

He may climb steadily from position to position and reach a place of influence, and yet live a life he would not care to bare to his mother's eye; or he may live blamelessly upon a meager stipend until, in some day of trial, the funds of his employer passing through his hands tempt him too strongly and he begins to be a thief. Or he may struggle upward, clean in life and mind and heart, and become a leader of men in church, in business and in state.

He may do many things, worthy and unworthy, but if that home gave him the right start, the parents need not worry over the unworthy things, they need only expect the worthy. If that father and that mother, especially that father, have lived close to their Christ and have let their light shine before that son, the light of their example will be a guide to his feet through all the maze of circumstance. If they have taught him discipline, if they have controlled him and have taught him self-control, he will be able to meet temptation in whatever guise it travels. If they have led him to the feet of their Saviour and have made certain that his heart was given to the Christ and his life dedicated to the service of the King, then they have made assurance certainty. Absalom will be safe. If they have omitted any one of these, their Absalom will not be safe, and they may well pray that the Father who answers prayer may lead the footsteps they have failed to guide.

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22 A [b] little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER 61

The Redeemer Comes to Zion with Blessings.

THE [a] Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me [b] to bind up the broken-hearted, to proclaim [c] liberty to the captives, and the opening of the prison to *them that are* bound; ★

2 To [d] proclaim the acceptable year of the LORD, and [e] the day of vengeance of our God; to [f] comfort all that mourn; ★

3 To appoint unto them that mourn in Zion, [g] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the [h] planting of the LORD, [i] that he might be glorified. ★

4 ¶ And they shall [j] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But [l] ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [m] your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, [n] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as [o] a bridegroom decketh [1] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [p] righteousness [q] and praise to spring forth before all the nations.

CHAPTER 62

The Redeemer Calls the Watchmen to Awake.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: [a] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a [b] crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou [c] shalt no more be termed Forsaken; neither shall thy land any more be termed [1] Desolate: but thou shalt be called [2] Hephzi-bah, and thy land [3] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [4] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I [d] have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [5] ye that make mention of the LORD, keep not silence,

7 And give him no [6] rest, till he establish, and till he make Jerusalem [e] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [7] Surely I will no more give [f] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it to-

CHAPTER 60
b Mat. 13: 31

CHAPTER 61
a ch. 11: 2; Lu. 4: 18; John 1: 32; John 3: 34
b Ps. 147: 3
c Jer. 34: 8
d Lev. 25: 9
e Mal. 4: 1, 3
f Mat. 5: 4
g Ps. 30: 11
h ch. 60: 21
i John 15: 8
j Ezek. 36: 33
k Joh. 2: 12
l Ex. 19: 6
m ch. 40: 2; Zech. 9: 12
n ch. 55: 3
o ch. 49: 18; Rev. 21: 2
1 *decketh as a priest.*
p Ps. 72: 3; Ps. 85: 11
q ch. 60: 18; ch. 62: 7

CHAPTER 62
a ch. 65: 15; Rev. 3: 12
b Zech. 9: 16
c Hos. 1: 10; 1 Pet. 2: 10
1 *Azubah.*
1 Ki. 22: 42; ch. 54: 1
2 That is, *My delight is in her.*
2 Ki. 21: 1
3 That is, *Married.*
4 *with the joy of the bridegroom.* ch. 65: 19
d Ezek. 3: 17; Ezek. 33: 7
5 Or, *ye that are the LORD'S remembrances.*
6 *silence.*
e ch. 61: 11; Zeph. 3: 20
7 *If I give, etc.*
f Deut. 28: 31; Jer. 5: 17

and his meat was locusts and wild [i] honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [j] were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from [k] the wrath to come?

8 Bring forth therefore fruits meet for [1] repentance:

9 And think not to say within yourselves, [l] We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: [m] therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I [n] indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: [o] he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly [p] purge his floor, and gather his wheat into the garner; but he will [q] burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus [r] from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to [s] fulfil all righteousness. Then he suffered him.

16 And [t] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the [u] Spirit of God descending like a dove, and lighting upon him:

17 And [v] lo a voice from heaven, saying, [w] This is my beloved Son, in whom I am well pleased.

CHAPTER 4

The Temptation of Jesus; his first Disciples.

THEN was [a] Jesus led up of [b] the spirit into the wilderness [c] to be tempted of the devil.

2 And when he had [d] fasted forty

CHAPTER 3
i Deut. 8: 8; Deut. 32: 13; 1 Sam. 14: 25; 2 Ki. 18: 32; Ps. 81: 16; Ezek. 27: 17; Lu. 24: 42
j Acts 19: 4
k Rom. 5: 9; 1 Thes. 1: 10
1 Or, *answerable to amendment of life.* 2 Cor. 7: 1, 11
l John 8: 33; Acts 13: 26; Rom. 4: 1
m ch. 7: 19; John 15: 6; Heb. 6: 8
n Mark 1: 8; Lu. 3: 16; John 1: 33; Acts 1: 5
o Isa. 4: 4; Mal. 3: 2; Acts 2: 3, 4; Titus 3: 5
p Mal. 3: 3
q Mal. 4: 1; ch. 13: 30
r ch. 2: 22
s Dan. 9: 24
t Mark 1: 10
u Isa. 11: 2; Lu. 3: 22; John 1: 32
v John 12: 28
w Ps. 2: 7; Isa. 42: 1; Lu. 9: 35; Col. 1: 13

CHAPTER 4
a Mark 1: 12; Lu. 4: 1
b 1 Ki. 18: 12; Ezek. 3: 14; Acts 8: 39
c Heb. 4: 15
d Ex. 34: 28
e Eph. 6: 17
f Deut. 8: 3
g Neh. 11: 1
h Ps. 91: 11
i Deut. 6: 16
j Deut. 6: 13; Deut. 10: 20
k Jas. 4: 7
l Heb. 1: 14
m Lu. 3: 20
1 Or, *delivered up.*
n Isa. 9: 1, 2
o Isa. 42: 7; Lu. 2: 32
p Mark 1: 14
q ch. 10: 7

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OFFICES: BIBLE HOUSE, NEW YORK

See Descriptive Letter

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A BEDOUIN CHILD OF THE JUDEAN WILDERNESS

Our Mail-Bag

NOTICE

THE editors of the Christian Herald will be glad to answer any question addressed to the Mail-Bag provided it be of general interest and not merely personal. Correspondents may use a nom de plume to identify the question, but all letters must contain name and address of the sender, in addition to the nom de plume. No attention will be paid to anonymous letters.

Questions and Answers

H. W. S., Minneapolis, Minn. Many years ago there came to our door a stranger asking for a night's lodging. It was refused. He was pale and delicate looking and inoffensive in manner. I have so often wondered if in turning him away we did not turn away one who was more than human, and I can never forgive myself. I make this statement hoping it may be a warning to others to obey the Gospel injunction: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

By a curious coincidence a good friend of the Christian Herald wrote the following reminiscence at about the same time your letter was received

"At the close of a busy day, while crossing the park, I met a youth of about twenty. His thin garments were sodden with the sleet. In the lamplight his face was wan and listless. He came up to my side, and spoke a few husky words. 'Hunger, hunger!' was all I could remember. My mind was full of business and I scarcely even listened. Suddenly I bethought me and looked about for him; but he was gone. The lean figure had faded into the night mist. A flood of self-accusation rushed to my lips. Eagerly I retraced my steps; I crossed and recrossed the little park; I peered at the few passersby and stood under the lamplight silent and shocked. I felt that I had ill repaid God's great goodness to me in neglecting that feeble call for help. 'Why,' I heard myself saying, 'what if some day one of your own sons should be sick, hungry, perhaps homeless and dying, and his plea should be neglected?' This thought remains with me and will never be forgotten: That night I had turned a deaf ear to the voice of One who said: 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.' I sought and found divine forgiveness, but twenty years of atonement have not effaced from memory the picture of that winter night in the little park."

These cases are not precisely similar, for one stranger asked simply for food, the other for a night's lodging. As to the possibility that your stranger might have been a heavenly rather than an earthly visitor, you may be sure he was but a man, the message is true that in serving others we are serving the Christ, but you have no grounds for thinking that your visitor was anything else than human. To take a stranger into one's home may not always be an absolute duty. Your responsibility to the stranger does not cancel your responsibility to the members of your own household; these must be guarded from disease and possible crime. It is to provide this safety that special institutions are provided where the homeless may find shelter. Having said all this, however, the fact remains that religious people are far too careless and selfish in considering the needy. Who can say what blessings might have resulted if you had taken the stranger in, provided him a bath, clean clothes, comfort, food, and tried to win his heart for the Saviour? Every Christian ought to be doing all he can to relieve the sufferings of the poor. But many who care for the needy neglect those dependent upon them, servants, employees, associates. We ought all to strive to make conditions more just and life brighter for all the poor of our own community and elsewhere. You are to be congratulated upon having a tender heart that suffers with the sufferings of others. Turn this tender sympathy into steadfast service, and the Master will use your life to bless many.

A. W. G., Oakland, Calif. Are there any inscriptions in the Old World that are not yet deciphered?

There are two great nations of antiquity whose inscriptions cannot yet be read—the Etruscans and the Hittites. The Etruscans occupied a part of Italy corresponding roughly to what is now known as Tuscany. The Hittites at one time occupied a part of Palestine, and united with the Canaanites to resist the invasion by the Israelites under Joshua. The Etruscan and Hittite inscriptions have thus far resisted the attempts of scholars to decipher them, though no one knows when some one may stumble on a bilingual inscription which will serve as a key, just as the Rosetta stone, discovered in Egypt in 1799, served as a key to the Egyptian hieroglyphics. In the New World, the so-called Maya inscriptions, found on the ruins in Yucatan, are also a puzzle to scientists. A series of articles by Maynard Owen Williams, who assisted in the excavation of Hittite ruins on the Euphrates, are published in the Christian Herald and tell in a very interesting way the story of the Hittites and the unearthing of their remains.

Mrs. S. E. A., Alamogordo, N. M. Please give your views on Acts 19: 2. I understand it as a special manifestation of the Spirit, like that of the day of Pentecost. Do you believe that Christians now should or could have the same manifestations?

You are mistaken in thinking that present-day Christians do not experience the same manifestations. Even if one prefers not to go so far back as the great revivals of Wesley, Fletcher and Edwards, the accounts of the results of the preaching of Charles G. Finney show similar occurrences. And even today, in probably every state in the Union, earnest people who believe in New Testament religion are engaged in conducting religious services where such results occur. When a Christian who has been formal, or inconsistent, or despondent, or defeated suddenly enters into an experience in which his soul becomes filled and thrilled with light and power and joy, he is very apt to give way to expressions and manifestations of gratitude and delight. As to the detail, however, of these newly blessed people speaking "with tongues," you will find a number of statements about this matter in the Mail-Bag of recent issues of the Christian Herald. We have yet to be convinced that any of these recent cases are genuine, and agree with Paul that the gift of tongues is one of the least valuable in the Christian scheme.

G. H. E., Loveland, Ohio. 1. We are not acquainted with the business house you mention. 2. Phrenology is not considered seriously by scientific men.

Avis A. H., Providence, R. I. Thanks for your kindly letter, with its good wishes.

Theophilus, Alta, Calif. In many states, profanity, in public at least, is punishable under the law. "Taking the name of God in vain" is a species of profanity unfortunately too common today, and one which deserves emphatic rebuke wherever encountered. It is related of a courageous old Christian that, overhearing some men in a railroad car swearing horribly, he went up to them and lifting his hat reverently, said: "I heard you name a name which is to me precious and sacred above all others—the name of Jesus. He is my dear Saviour, who died for me and to whom I owe my life and my hopes of happiness here and hereafter. I am sure you will not deny an old man the privilege of honoring the name of One who gave his life for sinners, and who stands ready to pardon you, if you will only turn to him, whose name you have treated as a thing of cursing instead of blessing." And raising his face upward, he said in deep, thrilling tones—

"Jesus, my Lord, I know his name;
His name is all my boast;
He will not put my soul to shame,
Nor let my hope be lost."

He then resumed his seat, while the shame-faced men hurriedly sought refuge in another car, and the passengers, who had watched the incident, stamped their approval, some of them even cheering the courageous old gentleman. It is not an easy matter to suggest a method of dealing with such cases, however. Perhaps tracts, such as those issued by the National Anti-Profanity League (Rev. R. D. Sawyer, Ward Hill, Mass., secretary), might be serviceable in many cases. We would be glad to know of any plan that has been tried and found effective.

"That My House May Be Filled"

THE highways and byways have been made far more accessible to the workers of the Kingdom by the automobile, and this group of four big cars carrying placards that announce their mission to the whole country-side has been fittingly named the "Flying Squadron" by the Harrington evangelistic party which sends these cars out through the neglected places in the country surrounding whatever city or town they are holding meetings in. Local pastors often are the preachers who speak from these convenient pulpits. In the widespread campaign of evangelism which is under way this winter, other methods may have to be found to penetrate where only poor roads open the way, but the determination of evangelists to utilize every good means for extending their message is one of the signs of success for which the whole church is praying.

Mina M. C. N., Bloomfield, N. Y. Your question deals with one of the hardest problems of prophecy, concerning which there are many opinions and no two alike. Questions that are purely controversial are not discussed in the Mail-Bag.

M. A. B., Reed City, Iowa. The passage in Isa. 48: 10 is better translated in the R. V.: "I have refined thee, but not *as* silver. I have *tried* thee in the furnace of affliction." In the previous verses, God is expostulating with Israel on account of its leaning toward idols. Yet he will not cut off the nation. One translation of verse 9, instead of "defer mine anger," reads "I will refrain." He will refine, yet not with the severest measures. The nation must pass through the ordeal of suffering—the purifying fires of affliction. (Compare Isa. 42: 25; Ezek. 22:18, 20, 22.) They are to be spiritually cleansed, and made fit for ultimate restoration.

Distracted, Colo. Confession of sin (in the manner urged in James 5: 16) is often a source of cruel torment to sensitive souls. It should be very clearly understood that if we have wronged any one in thought, word or deed, it is our duty to confess it to that person; but a wrong which may belong so far in the past that it can justly be said to affect no one but God and ourselves, and which a quickened conscience is insistently bringing before us, needs to be confessed only to God. We have sometimes heard confessions at experience meetings, revivals, etc., that were unnecessary and unprofitable, and would have been better omitted, save in the presence of God alone. The case you state is one of this class. Acts done through youthful folly and inexperience rise up to vex the sensitive soul which is laboring under acute conviction, and they seem to interpose an impassable barrier between us and the divine forgiveness. But why not resolve, once for all, to take God at his word? "Though your sins be as scarlet, they shall be white as snow; though they be like crimson, they shall be like wool." Here is no half-way promise, but a pledge of full pardon and cleansing, if we come before God with a penitent heart and, confessing all, ask forgiveness in the name of him who said that no one so coming would be cast out. Pray for faith to help you to believe this, and having once confessed your sin and asked forgiveness, hold fast to that promise, no matter what doubts the arch-enemy of souls may try to sow in your mind, to rankle and cause distress and excite unbelief. Remember, "He is faithful that promised." He takes away all our doubts, strengthens our faith, covers our sin, and drives away the tempter who would destroy our peace and wreck our souls if permitted. Keep in close touch with God through daily prayer, and he will give you grace and strength to resist these insidious attacks. Tell God all your troubles, and he, who has a balm for every wounded, contrite heart, will make his grace sufficient for your needs. Having taken Christ as your Saviour, ask and claim a complete salvation. Never doubt him again. Put the past resolutely behind you. Ask for divine help and guidance daily, that your life henceforth may be that of a true, courageous, sincere Christian. "Cast thy burden on the Lord, and he will sustain thee," and the burden of past sins, the heaviest load of all, is assuredly included in this promise. We would be pleased to hear from you again.

A reader in Greenleaf, Idaho, Mrs. C. H. R., writes urging consideration in behalf of the men employed by the United States Reclamation Service, who now work every day in the year, Sundays included. Her letter says: "We are under the Boise project. We are proud of the class of citizens we have. They are industrious, intelligent people, many of them Christians and many well educated, being graduates of Eastern colleges. They are willing to work hard and to sacrifice to build up the country and support schools and churches; but they object to give up the day of rest and worship." It is possible that some arrangement might be made for releasing at least a portion of the working force on Sundays in rotation. An application of this sort to the proper quarter might have the result desired.

C. A. F., Cawker City, Kan. The poem is not in our collection.

W. T., Stamford, Neb., writes, apropos of poets and the war: "We need the Christ spirit, all of us; but none of us needs the war spirit. The Christ spirit is everything, or life is a failure. The world is bound in wickedness. Too much personal cowardice (concerning war) and not enough personal work. We need a great poet to show us the intensity of the battle of life."

B. S., Glenville, W. Va. "Clover" is not mentioned in the Bible.

The editors of the Mail-Bag have been requested by friends on the Pacific Coast to help clear up the disappearance of a school teacher named S. D. Wells. If any reader knows Mr. Wells's present address, the editors will appreciate prompt information.

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An Illustrated News Weekly for the Home

A Short-Lived Republic

CHINA, oldest of nations and youngest of republics, is again an empire. Yuan Shi Kai, president since February 15, 1912, on December 11 at first refused and then accepted the crown of the new empire, offered to him by the Council of State, after a canvass of the recent election, which showed 1,993 representatives out of 2,043 favorable to the change of government. Pending his coronation as emperor, Yuan will continue to serve his country as president.

For centuries the Chinese bore the yoke of the Manchu without complaint. They wore the queue and they bound their women's feet; they endured taxation and they worshiped their ancestors and the god of things as they are. They worked hard and lived simply. Uprisings there were and bandits there were and the viceroys were corrupt, but these were only the normal diseases of the body politic; things which had always been and that therefore must be borne. The average Chinaman was peaceful and frugal and industrious, and the nation of 400,000,000 stood before the world an object lesson of stolidity and unchangeableness.

Then the foreigner came and the missionary with Western ideals, Western machinery, Western education and Western religion. China at first resented the attempts to educate and enlighten her; but as the schools increased and the hospitals widened their field of influence, and the railway brought material progress in its train, China began to realize that the West had something to give her; and her men of influence began to send their sons, and even their daughters, to the mission schools for instruction in Western learning. Then, as the value of Western education became more apparent still, they sent the most promising of their young men to the universities of the United States, of England, and of Germany. Meantime new ideas of government, of personal relations to government, and of life in general were filtering through all the strata of Chinese life, and the exactions of the viceroys, the poverty of the farmers and laborers, and the widening scope of foreign influence and enterprise were gradually laying the mine which was to destroy the old China and make possible a reconstruction.

THE first blow at the old regime came in the Chinese-Japanese war of 1894. Japan had welcomed Western learning and Western methods and her army had been thoroughly drilled in Western tactics and thoroughly armed with the latest weapons. The Chinese army met the invaders with drums and banners and guns of ages gone; and they fired their guns and waved their banners and beat their drums. But the enemy didn't run away as he was supposed to do. He kept right on coming, so the Chinese army ran away itself and left its drums and its banners to the mercy of the invaders. China realized that something was wrong. When the treaty of peace had been signed and China saw that she had lost Korea and had been seriously shorn of power in Manchuria, and that there was nothing to prevent Japan from doing it again, she took a different attitude toward Western ideas. The first step was the organization of a modern army, and the leader and organizer was Yuan Shi Kai, then judicial commissioner of Pechili. Yuan, who was the son of a district governor in Honan, had been director-general of trade and international relations in Seoul, Korea, in 1883. He was also in command of the Chinese troops in Seoul, and was commissioned to enforce Chinese control over the Hermit Kingdom. He proved a master of intrigue and of diplomacy, and he held command in Seoul until the Japanese War, when he fled under the protection of British bluejackets.

Li Hung Chang recognized in Yuan a man of power, and he took Yuan under his protection, and it was Li who put Yuan in charge of China's new army. In 1897 Yuan was given command of an army corps and in 1898 he was appointed governor of Shantung.

Yuan opposed the Boxer Rebellion in 1900 with all of his influence and the full strength of his new army; and he succeeded in preventing the rebellion from spreading southward and westward. The new army was, however, not yet strong enough to drive the Boxers back from Peking, and the expeditionary army of the Western powers and of Japan was needed to save the imperial city and to rescue China from herself.

In November, 1901, the Dowager Empress Tsi Nan appointed Yuan viceroy of Pechili. In 1903 he was given complete charge of the army and in 1907 he became grand councilor and president of the Wai-Wu-Pu or Foreign Office.

Yuan had served the Manchu dynasty well, but he had never been blind to the interests of Yuan himself; and when the young emperor Kuang Shu and the old dowager both fell victims to palace intrigue and the child emperor Hsun Tung came to the throne under the regency of Prince Chun, Yuan came under suspicion. He was not disgraced, but was permitted to retire to his old home in Honan to nurse a sore leg.

WHEN the rebellion inspired by Sun Yat Sen broke out in South China in 1911, Prince Chun urged Yuan to return to the court, but Yuan replied that his leg was not yet well. The rebellion went badly for the Manchus and Yuan was offered and accepted the supreme command of all the armies of the North. He also became premier of the first "responsible cabinet." This did not satisfy the rebels, and Yuan was willing to be more than a premier. Yuan forced the abdication of the boy emperor and had himself authorized to cooperate with the rebel leaders in the organization of a republican government. The southern provinces had already been organized into a republic with Sun Yat Sen as provisional president.

The negotiations between Yuan and the southern leaders were concluded promptly and China became the youngest republic among the nations. We of the United States were duly complimented upon the use of our constitution as the model of the new constitution of the newest republic; but we did not realize how little real impression the republican demonstration had actually made upon the thought and life of the Chinese people. It was an intellectual rebellion; the ordinary Chinaman didn't know what it was all about, and in many districts of the vast empire the people never knew that there was a republic. When the first flush of victory had faded Sun Yat Sen, dreamer, idealist, possibly patriot, found that Yuan, diplomatist and master of intrigue, had the new republic in leash. Dr. Sun resigned as provisional president and Yuan found himself the chosen one of his country. He accepted the provisional presidency with a great show of reluctance, and, there being no other candidates, he became president on October 6, 1913. Dr. Sun was accused of plotting new revolts and fled to Japan, and Yuan put down uprisings with an iron hand and ruled as a military despot, but always under the semblance of complying with authorized governmental forms.

The parliament of China was subservient, but about one-third of the members belonged to Dr. Sun's party and opposed Yuan's plans. Although these men were elected under the constitution, Yuan found a way to expel them, and he finally permitted the parliament to adjourn. It has not reconvened. Early in 1914 he abolished the district councils and restored the worship of Confucius. The whole Christian world was stirred by this latter move of Yuan's, but he smilingly explained that some system of morals for the people was absolutely necessary to the security of the state, and that Confucianism, being the ancient Chinese system, more nearly met the ideals of the Chinese people than either Buddhism or Christianity. Apparently Yuan, as was his habit, guessed right.

The unrest incident to the revolution developed many roving bands of outlaws, and these bandits, who had at times terrorized whole provinces, Yuan followed up unceasingly, driving them into the Mongolian mountains and dispersing them.

The fight on opium, which was begun by the Dowager Empress in 1906, was energetically continued by Yuan, and China is now nearly freed from this curse, which will be done away with in 1916. Opium has blighted the life of China for more than a century, and since 1839 the opium trade has been an ineradicable blot on the escutcheon of Christian England as well as a stumbling-block for all Christian effort in China. With the opium business out of the way, the word of the Gospel will have freer course.

IN all his doings Yuan has been binding himself closer and closer to the central place of power in the nation. All of his acts have led unerringly toward the restoration of the monarchy; yet so astute is Yuan that he has been able to make himself appear the unwilling object of an irresistible destiny. It is unlikely that the monarchy would have been declared at this time had not the helplessness of China been made manifest so glaringly in the negotiations with Japan following the Japanese occupation of Tsingtao and Kiauchau. China was helpless; yet not entirely helpless, for Yuan's diplomacy met the Japanese threat with suavity and delay and saved the nation's face. Japan's Western allies also came to China's aid by advising moderation on the part of Japan.

The Japanese difficulty crystallized the slowly forming national consciousness and gave an immediate impetus to the movement for the restoration of the empire. The Council of State ordered an election to be held that the will of the people might be known. The vote on the proposed change of government was taken by provinces. The first provinces reporting showed decided majorities for the monarchy, and the chancelleries in Tokyo, London, Paris and Petrograd began to get uneasy. With the Western world in tumult, a revolution in the Orient, even as a mere posssibility, was not to be thought of; and reports indicated considerable smoldering discontent in the southern provinces. Fearing disorders which the government of Yuan would be unable to cope with, the representatives of England, Russia, France and Japan, under the leadership of the Japanese ambassador, presented to the Chinese Gov-

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Yuan Shi Kai. Chinese Statesman, President, Emperor

The Reawakening of the Rural Church

IT would be merely trite to say that a second vision of a valley of dry bones has been given to some present-day prophets. Yet if statistics are true on which are based the statements that "two-thirds of rural churches have ceased to grow, and eighty-three per cent. have memberships of less than one hundred," then certainly it would be as apt as it would be trite to apply the vision which came to Ezekiel, to the church in the country. But if the conference on the Church and Country Life recently held in Columbus, Ohio, is a safe indication, the miracle that took place in that other valley may soon be expected to be repeated throughout the churches in our rural communities.

But the simile does not fit the case at all points. There still is life, strong, vigorous, productive life in our country churches. One-third of them by the very statistics just mentioned have not ceased to grow, and seventeen per cent. have memberships above one hundred. There is enough evidence in these refreshing facts to justify the expectation that a wisely planned and loyally executed movement for the revival of the country church as the natural leader in its community will succeed. And it was to give such a movement the important place it should occupy in the thought of the whole Christian church that the Columbus conference was arranged.

Practical understanding of the field occupied derived from surveys, practical programs for work, including all manner of social cooperative schemes, and practical elimination of sectional and denominational lines, made up the message of the Commission. Fundamental facts developed by field workers were submitted in the form of committee reports, and leading thinkers, preachers and educators, including the President of the United States, endorsed by their presence and their words this undertaking of the Federal Council of the Churches of Christ in America.

Gifford Pinchot, chairman of the conference, and one of its most active promoters, gave this as his epitome of the result of the conference:

"This conference has set the country church problem in a new position, and has shown that the time is ripe for a united and vigorous effort to give the country church the power and influence which rightfully belong to it.

"It has proved that the denominations are ready and eager to work together to give new strength to the country church.

"It has procured for the country church problem a hearing and a place that is national in every sense."

Rev. Charles O. Gill, secretary of the commission, gave his definition of the results of the conference in this phrase: "Religion is in the soil."

That the great meeting truly spoke for the religious people of the United States is shown by the fact that thirty-four states were represented, thirty-one denominations participated, and those who sat with delegated authority represented 17,500,000 professing Christians.

THE work of the sessions fell into three sections. The first concerned itself with surveys which have been made in Ohio and elsewhere, and which, as a result of the conference, are to be made in several other sections of the country. Probably the first state survey to be made will be of South Carolina.

A pioneer in this kind of work, Mr. Gill emphasized its need, and was sustained by other members of the council and speakers, and in the report of the Committee on Country Church Function, Policy, and Program, submitted by Dr. Kenyon L. Butterfield; in its first draft this report was largely the work of the late Dr. Wilbert L. Anderson.

This committee report urges each rural community to make a careful survey of itself, so that its actual needs and its actual resources may be known before any attempt is made to work a change looking to better conditions. This committee divides the work of a country church into the following heads:

1. Knowledge. 2. Preaching and worship. 3. Religious education. 4. The church ministering to all the people. 5. The church, the servant of the community. 6. Cooperation among the churches. 7. Division of labor. 8. Administration and finance. 9. The preacher and his helpers. 10. The preacher, a community builder. 11. The country church circuit.

It is to be noted that before all the committee places an emphasis on thorough knowledge of the situation. The report says: "Country church leaders, both preachers and laymen, should have a clear view of the fundamental aspects of the rural problem, and should broadly define the relationship of the church to that problem. The country church should make a survey of its field to discover neglected individuals and families, to ascertain conditions which determine its work, and to learn what movements are entitled to its guidance, interest and support. Two or more churches serving the same community should cooperate in such a survey. The main results should be made public, but the rights of privacy should be duly guarded."

A far western Episcopal edifice that is at least novel

In some degree country church buildings can, and sometimes do, approximate the efficiently arranged Bethany Church of Philadelphia

The program which is marked out under these several subdivisions is in every way intensely practical. Among the many points mentioned are these:

Have speakers on the subject of the rural problem at church conventions, conventions of young people's societies, and others.

Hold county or district conferences of rural preachers to study the rural problem.

Promote the community survey.

Encourage self-study by the community.

Chart results in graphic form so that the material can be preserved for constant use.

Religious use with reference to rural environment of special days, like Harvest Home, Rural Life Sundays, Thanksgiving, Farm Mother's Day, Easter.

Utilize existing women's organizations—for larger and more effective service.

Encourage the use of the church building by organizations and societies.

Give public advocacy to various forms of social service, such as clean-up days, community picnics, play festivals, town improvement, arbor day, beautifying cemetery or common.

Preach contentment with rural life and adequacy of country as a life investment.

Make church sociables community affairs.

Wherever the community is suffering from intemperance or lawlessness, a campaign for no license, or prohibition, or law enforcement, is advocated.

The church should cooperate to secure public health and sanitation, good roads, school education and consolidated schools. It should lend its efforts to intellectual development by means of libraries, lectures, reading circles and other agencies. It should assist in making provisions for public recreation and a Saturday half-holiday for agricultural laborers. It should sanction the use of the church grounds for demonstrations of recreation, if no better place can be had. It should urge better farming and better farm homes, with special stress upon extension work of agricultural colleges. It should assist in bringing about the beauty of village, roadside and private grounds.

Other activities urged upon the rural church by the council are the establishment of a supervised social center or community house, and formation of a local federation for rural progress and other community programs, and the promotion of cooperation among farmers in their production, buying and selling."

IN the more strictly religious field this committee recommends that churches consolidate where only one church is needed in a community; where this is not immediately practicable, hold union meetings for religious and patriotic purposes, evangelistic campaigns, and general community betterment.

In the matter of finance the recommendations of the committee are brief but pointed. They embrace three points: 1. Official boards and organizations regularly and completely organized with proper program of work. 2. Carefully kept records and regular reports of work in finances. 3. Systematic, community-wide, and adequate financial plan for local church support and benevolences.

In conclusion the report emphasizes very strongly the need of a resident ministry, and that it should be adequately trained to meet rural needs. The report says: "Permanency of tenure should be sought by every possible means, including the payment of salaries commensurate with present economic needs and proportionate to ability and service."

ONE of the outgrowths of the council which will not be a matter of record is the enlistment of a number of prominent city pastors for work in rural communities. This is being privately and unofficially arranged, but has for its avowed purpose the establishment of a greater respect for work in the rural communities by the clergy of the country at large. It is believed that the spectacle of pastors resigning important and well paid pulpits in cities to take up work in small and little known communities, will emphasize as nothing else can do the dignity and the importance of the work which the council has under its care.

No note in the conference was more persistently sounded than that which calls for the obliteration of denominational lines. Fred B. Smith, of New York, for many years international secretary of Y. M. C. A. work, called upon the church to choose between the scrapheap for its present ecclesiastical forms, or a willingness to listen to the call of the future and abandon what he called "segregated sectarianism."

And Gifford Pinchot declared: "The problem which confronts us can no more be solved by the individual

A suburban church that would be attractive anywhere and, in style at least, is possible anywhere

country church, or by the churches of any one denomination, than the problems of rural life can be solved by one farmer, or the farmers of one state. In this, as in any other undertaking, union is strength. We work to the best advantage when we work together."

Dr. Washington Gladden, in whose church many of the meetings were held and who was frequently referred to as the father of the movement toward unified churches, added a strong appeal for less denominationalism. Dr. W. O. Thompson, president of the Ohio State University and a Presbyterian preacher; Dr. W. G. Clippinger, president of Otterbein University and a United Brethren preacher; Bishop William F. Anderson of the Methodist Church; Rev. Alva W. Taylor of Columbia, Mo., and Dean Shailer Mathews of the University of Chicago one and all took occasion in the course of their formal papers to urge cooperation and union between the churches.

If there was one subject upon which there was marked unanimity among the delegates, it was this same call for the elimination of denominational lines. Utterances of this kind were the most frequently and most freely applauded. There were not wanting those who pointed out the distinct advantages of denominational organizations, but uniformly it was cited that the largest progress of the Christian Church is hindered by its sectarianism. In the rural life this is shown by efforts of a community to support several churches where their resources are adequate only to the support of one, and in the mission field by conflict in the wills and intelligences of those whom the Christian workers seek to reach.

Practical methods will be employed in overcoming this obstacle to efficient work. Rural ministers and church leaders during the next year will receive publications issued by the Commission on Church and Country Life devoted to the problems of rural church federations and combinations. This will prepare the way for discussion of church cooperation. Then in each township or natural community churches will be urged to form a federation, with delegates and ministers from each church forming a supervisory committee to coordinate community activities. Ultimately this federation might employ a common minister and pay him a salary adequate to allow him to undertake wider social work. In many cases these churches could merge. Denominational connection with a certain church organization could be maintained, but within the community sectarian differences would be largely ignored.

Mr. Pinchot vigorously declared that "There can be no permanently sound and vigorous life for the nation unless life in the country is vigorous and sound. I believe we are standing today on the threshold of a great movement which will bring back to the church in the country and smaller towns the greater power for good which it used to have. I do not contend that the church should take the functions of the Grange or the agricultural school, but I do believe that failure of the country churches through their ministers to get into productive touch with the work and needs of the country people is one of the fundamental reasons for the present weakness of the country church."

Mr. Pinchot urged good farms, good roads and good schools as necessary for the success of churches, but declared also that active churches would assist powerfully in securing improved material conditions.

A great feature of the conference was the address of President Wilson. Among the many stirring things the President said were these very pertinent comments:

"After all, the most vitalizing thing in the world is Christianity. The world has advanced, advanced in what we regard as real civilization, not by material, but by spiritual means and one nation is distinguished from another nation by its ideals, not by its possessions; by what it believes in; by what it lives by; by what it intends; by the visions which its young men dream and the achievements which its men of maturity attempt. . . . When I think of the rural church, therefore, I wonder how far the rural church is vitalizing the lives of the communities in which it exists . . .

"I believe that where the school-house is inadequate, and even where it is adequate, the most vital social center should be the church itself; and that, not by way of organizing the church for social service . . . but of making the community realize that that congregation, and particularly that pastor, is interested in everything that is important for that community, and that the members of that church are ready to cooperate, and the pastor ready to lend his time and his energy to the kind of organization which is necessary, outside the church as well as in, for the benefit of the community.

"It seems to me that the country pastor has an unparalleled opportunity to be a country leader; to make everybody realize that he, as the representative of Christ, believes himself related to everything human that has as its object the uplift and instruction and inspiration of the community or the betterment of any of its conditions; and that, if any pastor will make it felt throughout the community that that is his spirit, and that his interest, and that he is ready to draw his elders or his deacons or his vestrymen with him as active agents in the betterment of the community, the church will begin to have a dominating influence in the community such as it has lost for the time being, and we must find it means to regain . . .

"I have been a member of one or two churches that were admirably organized and were accomplishing nothing. You know some people dearly love organization. They dearly love to sit in a chair and preside. They pride themselves upon their knowledge of parliamentary practice. They love to concoct and write minutes. They love to appoint committees. They boast of the number of committees that their organization has, and they like the power and the social influence of distributing their friends among the committees, and then when the committees are formed, there is nothing to commit to them . . .

"I remember that when I was a lad I belonged to an organization which at that time seemed to me very important, which was known as the Lightfoot Baseball Club. Our clubroom was a corner, an unoccupied corner, of the loft of my father's barn, the part that the hay had not encroached upon, and I distinctly remember how we used to conduct orderly meetings of the club in that corner of the loft. I had never seen a public meeting, and I do not believe any of the other lads with whom I was associated had ever seen a public meeting, but we somehow knew how to conduct one . . .

"Some churches are organized that way. They are exceedingly active about nothing. Now, why not lend that organizing instinct to the real things that are happening in the community, whether they have anything to do with the church or not? . . .

"So I am hoping that the outcome of these conferences, of all that we say and do about this very important matter, may be to remind the church that it is put into this world not only to serve the individual soul, but to serve society also.

"The proof of Christianity is written in the biography of the . . . people whose individual lives have been transformed by Christianity. It is the only force in the world that I have ever heard of that does actually transform the life . . .

"All the transforming influences in the world are unselfish. There is not a single selfish force in the world that is not touched with sinister power, and the church is the only embodiment of the things that are entirely unselfish, the principles of self-sacrifice and devotion. Surely this is the instrumentality by which rural communities may be transformed and led to the things that are great; and surely there is nothing in the rural community in which the rural church ought not to be the leader, and in which it ought not to be the vital actual center . . ."

Like its surroundings, stern and uninviting, and too typical of many country church buildings

Not pretentious, but once the home of a vigorous congregation. "The Little Brown Church in The Vale"

THAT the rural church will be materially benefited by the conference just concluded is the opinion of all those most directly concerned. One enthusiastic leader expressed it in these words:

"We shall accomplish in this country in a few years a regeneration of the rural church and the rural community which it has taken a generation or more to bring about in Europe. This conference has called attention to many facts, which the average worker in the Christian Church did not realize or appreciate. It was educational in its purpose and its effect, and big things may be expected in the future as a direct outgrowth of it."

What One Day's Cost of War Could Do for Central America

A MISSIONARY in Guatemala, reading that $50,000,000 per day was expended in the European war, wrote a letter home telling what great things could be done toward the world's conversion with such a sum. His letter says: "I sat down the other day and did some figuring, in order to make the amount seem at least more tangible. I was thinking what might be done in the Central American field with this money. With it we could build and equip a great university in each of the five republics of Central America, each costing one million dollars. These five universities would cost $5,000,000. We would endow the universities with one million each. We would erect professional schools as medical colleges, seminaries, law schools, etc., coordinating the work with the university. Each of these schools would cost for building and equipment $250,000 each, or $2,500,000 for the ten. We would set aside for endowment for each professional school the sum of $250,000. In the important centers we would erect in the five countries twenty-five hospitals costing $5,000,000, or $200,000 each. We would put aside $5,000,000 for maintaining them. We would give the different republics a mighty lift in general educational work, establishing 1,200 high schools and academies. We would build fifteen hundred churches and chapels. By the side of each church we would build a handsome manse, and still have left from this fund nearly $2,000,000 to help maintain the churches and advanced missionary work. We would erect fifty handsome structures for Y. M. C. A and Y. W. C. A. to work among the youth of these countries. In building and equipment we would expend $1,500,000 or $25,000 for each building. We would have an endowment fund of $1,500,000. We would have the nice little sum of $1,500,000 for fifty libraries in fifty centers and put aside $1,500,000 to keep them supplied. We would devote $250,000 for five orphanages. In each capital city of the five Central American countries we would have a little farm and nice home for fatherless children. We would endow them with an additional $250,000. Almost nothing is being done for the blind of these countries, so we would expend $250,000 in this work, erecting proper buildings, and endowing the work with another $250,000. Then we would establish five Old Folks' Homes properly equipped costing $250,000 and appropriate $250,000 endowment funds for the same. Finally we could take $150,000 to establish and equip a printing plant and put aside another $150,000 as an endowment fund for taking care of the work. This is what one day's destructive warfare is costing the countries of Europe today. For Central America we would ask just this much and we would practically take care forever of the work of God in these countries, using it in a way to develop and not destroy the initiative of the people."

The devil has to run,
It is understood,
To catch the man who walks
To do some one good.
Rev. W. W. Vanderhoff, D.D.

A Week in the World's News

THE PRESIDENT'S WEDDING. On the evening of Saturday, December 18 Mrs. Edith Bolling Galt became the First Lady of the Land as the wife of President Wilson, the marriage ceremony being performed at the bride's residence in Washington by Rev. Herbert Scott Smith, rector of St. Margaret's Episcopal Church. The event was strictly private in character, and the wedding guests numbered, according to reports, about thirty members of the two families. The honeymoon is to be spent not far from the capital, if rumors are correct, and will not be disturbed by any but the most critical international developments. The application for the marriage license gave the age of Mr. Wilson as fifty-nine and of the new mistress of the White House as forty-three. All publicity concerning the preparations for the wedding was sternly discouraged. Even the hour in which the wedding was to take place was withheld from the public.

AUSTRIA'S REPLY TO ANCONA NOTE. The Austrian reply to the note of the United States of December 6 was received in Washington December 16. Unofficial versions of the note given in the press indicated that Austria does not consider itself bound by the precedents established in the American correspondence with Germany over the Lusitania and the Arabic. The note is, in its essence, a plea for details, but it has been officially declared at Washington to be unsatisfactory from the American standpoint. Reports from Washington declare that the note is courteous in form and that Secretary Lansing with the full approval of the President will reply promptly, in his reply repeating the demands of the first note. The second American note is expected to be in the nature of an ultimatum, since the first American note was based upon the Austrian official report of the Ancona incident and upon affidavits of American citizens which bore out the Austrian statement. It was intimated in official sources in Washington that the only way in which a discussion could be prolonged would be the receipt by Austria of later information which would make an essential change in the facts stated in her own official report.

CALIFORNIA WANTS PROTECTION. Senator Works of California on December 16 represented to the Senate that the presence of some 30,000 trained Japanese reservists resident in California constitutes a dangerous menace, in view of what he considers to be a real Japanese peril, and he wishes Congress to provide for a permanent army reserve of 200,000 men on the Pacific coast as a protection against a Japanese invasion. Each reservist is to be given a house and five acres of land for occupation in time of peace, the men to be employed by the government on irrigation development. The senator looks to the tenement districts of great cities to recruit a big part of this new reserve force.

PREPAREDNESS STRIKES THE POST-OFFICE DEPARTMENT. The Chicago Tribune, under date of December 13, publishes a letter from its staff correspondent in Mexico, dated December 1, which states: "I have to report an order from the United States Department of the local legation that the official pouch the only way in which Americans can get important mail through to family or friends with assurance that it will not be examined or wantonly destroyed— is to receive only unsealed letters, allowing the officials (in Washington, not here) of our own State Department to examine the letters, no matter how private. The project, of course, is to prevent the circulation of information concerning real conditions, which the State Department has done its best to suppress." From this and other letters and other circumstances, the Tribune points out that the United States Government is maintaining an increasingly rigid censorship of Mexican news. Whatever other merits this may have, it at leasts puts one or more men in training for censorship work when the great war against which Congress is asked to prepare is upon us.

HAS DR. GRENFELL BEEN DIVIDED IN TWO? A quite recent issue of the Boston Transcript has a news item about a meeting of the Board of the International Grenfell Association in New York City, since the sailing of the Ford ship (but with no relation thereto), at which Dr. Grenfell was present after a month's lecture tour in the west. Reports of the medical missionary work under Dr. Grenfell's jurisdiction show that on the last trip of the hospital steamship Strathcona 2,250 miles were covered and nearly 1,000 patients treated. The vessel used wood fuel purchased en route from needy families in return for clothing. Forty-six circulating libraries were arranged and many other forms of service were rendered. The Transcript states that Dr. and Mrs. Grenfell "are sailing December 14 for France." The published list of members of the Ford expedition which sailed December 4 contained the name of Dr. Grenfell.

THE WEAPONS OF OUR WARFARE ARE NOT CARNAL. Believing in the superior force of good will, the Church Peace Union at its annual meeting December 14 adopted resolutions to the following effect: That as present world conditions have confused men everywhere in their notions and bewildered them in their judgments, and that as it is the duty of all God-fearing men to increase the stock of good will in the world, and that as it is the duty of the United States to mold a nobler world policy than that now existing, therefore all pastors and teachers and other religious leaders should concentrate their strength on fostering international good will and divine ideals of human brotherhood; and the American people are appealed to to withstand the movement for increased armaments, and instead to become prepared in mind and spirit to meet the crucial situation which is before us.

OLD RECORDS OF THE ARCTIC. The Stefansson Arctic Expedition discovered in a cairn on Prince Patrick Island records left in 1853 by Sir Francis Leopold McClintock, whose expedition had gone in search of Sir John Franklin, who set out in 1845 in search of the Northwest Passage and was never heard of again. McClintock reported all in good health and that he planned to travel westward in search of new land. Had he traveled northward, as Mr. Stefansson did, he would have found it. While the search for the Franklin expedition was without avail as to its primary purpose, it resulted in a great increase of knowledge of the Arctic regions and in the exploration of nearly two thousand miles of coast line. In 1857 Captain McClintock finally found two skeletons in a boat at Point Victory with a record signed by Lieutenant Graham Gore on May 28, 1847. It is commonly believed that Franklin and his companions perished shortly after this date. Franklin found the Northwest Passage, but was not permitted to return to declare the results of his exploration.

SWITZERLAND'S NEW PRESIDENT. December 16 Camille de Coppet was elected president of the Swiss Republic at a special session of the National Assembly. M. de Coppet comes from a French canton.

MEANS WHAT IT SAYS. Attorney General Farrar of Colorado has interpreted the prohibition law of the state to forbid the sale of liquor in any form for use in foods and the manufacture for sale of mincemeat, plum pudding, brandied peaches, Italian macaroons and other desserts in which intoxicating liquors may be an ingredient.

WAR TAX EXTENDED. A resolution extending the present war tax to December 31, 1916, was rushed through the House of Representatives on December 16, and through the Senate December 17. The resolution was at once signed by the President, and this internal revenue measure will continue to accumulate the pennies of the people for another year.

UNCLE SAM A BILLIONAIRE. The latest report of the Department of Agriculture gives what are probably final figures on the yield and value of the crops of 1915. The value on December 1 of the principal farm crops is more than five and one half billions. The yields and estimated values are as follows:

Crop	Yield	Value
Corn	3,054,535,000 bu.	$1,755,859,000
Wheat	1,011,505,000 "	930,302,000
Oats	1,340,362,000 "	555,569,000
Barley	237,009,000 "	122,499,000
Buckwheat	15,769,000 "	12,408,000
Potatoes	359,103,000 "	221,104,000
Cotton	11,161,000 bales	602,343,000

According to the department's estimates, the total value of farm crops and animals for the year is $9,873,000,000, an increase of $3,000,000 over the record figure of 1913.

AMERICAN SECURITIES TO BALANCE TRADE. The government of Great Britain is arranging to buy or borrow as nearly as possible all American securities held by corporations and individuals in Great Britain. Ever since the beginning of the war, the trade balance has been running against Great Britain. An unfavorable trade balance may be permitted to exist for a few months in the shape of credits on the books of international banking corporations, but it cannot stand in this shape indefinitely, especially when it is increasing constantly. The trade balances can only be eliminated by the transfer of real value, either in the form of gold or of obligations of the party or nation to which the balance is due. The half billion dollar loan of the Allies was used in part to cover the unfavorable balance then existing, and thereby to relieve the condition of the exchange market, which was decidedly favorable to the United States. The balance has since increased steadily and threatens to reach $2,000,000,000 by January 1. Great Britain and British citizens have already sold in this country since the beginning of the war between $900,000,000 and a billion dollars of American securities. (The term "American" is here used to cover securities of corporations and municipalities both in the United States and in Canada.) And it is estimated that there is still in the hands of British holders anywhere from $1,500,000,000 to $4,000,000,000 worth of marketable securities. These Chancellor McKenna proposes to mobilize in the hands of the British treasury. Those that can be bought will be paid for in five-year treasury certificates bearing interest at five per cent. Those that cannot be purchased will be borrowed by the government, with the understanding that the government has the option of selling them after giving notice to the holders, and of

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General Sir Douglas Haig — *Who has been placed in command of Britons in France.*

General Joffre — *Commander of all French forces in Europe.*

Field Marshal Sir John French — *Who retires from command of British troops in France.*

The War in Europe

By ANTHONY ARNOUX

European journalist of many years' standing; military critic; staff writer of the Paris Daily Mail and Le Temps; contributor to l'Indépendance Belge

THE event of the week in the western campaign is the removal of Field Marshal Sir John French from the command of the British army in France and Flanders, and the appointment of Lieutenant General Sir Douglas Haig as his successor. This removal had two causes, the first of which was the lack of positive aggressive results achieved by Sir John during the more than a year in which he has been in command, while the second was the friction and the misunderstanding which undoubtedly existed between this commander and Lord Kitchener. The removal strengthens Lord Kitchener and would seem to make it certain that he will remain Secretary of State for War throughout the present conflict.

This retirement cannot be said to be in the nature of a disgrace to General French. At the time the war broke out he was the only general of sufficient rank whose record in South Africa (the last war in which Great Britain had been engaged) justified the hope that he was of sufficient military ability to shoulder the chief command in the present war. But General French was essentially a cavalry leader, and the campaigns in the west in this war have not been of a character in harmony with his prior experience; and further, he has been hampered in every conceivable way, particularly in having quarter-trained troops, poorly officered, sent to him, with the order to accomplish wonders therewith. History will possibly not be hard on French, and will probably appraise him as a better than the average field commander, but lacking as a strategist and organizer.

Sir Douglas Haig, who takes up French's unenviable burden, is a younger man by 10 years and has shown marked ability in the present war as a field commander of one of the British armies in France. Whether, however, he will excel French as a strategist and organizer is something which the future only can tell.

The appointment of General Dorien-Smith to command in East Africa, indicates that Great Britain intends to make a vigorous campaign against the only remaining German colony on that continent. This colony does not bulk large as compared with the greater issues of the war, but it is not at all a bad idea for Great Britain to capture the colony, as it is a good thing to have all of the enemy's territory possible in hand when peace negotiations begin, in order to use it as a set-off, or to barter for one's own territory in the enemy's possession.

The British, according to a statement in the House of Commons last week, estimate the present Turkish forces at about 650,000, which can under certain circumstances be increased to 1,000,000. These "circumstances" are the obtaining of arms and ammunition from Germany. The last estimate, however, being made by an opponent, is probably rather low.

In Serbia during the week all fighting has practically ceased, owing to the fact that the Serbian army has, except for some few battalions which managed to reach the Allies in the southeast, been

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paying the holders the average price of the securities on the New York exchange on the day on which they were sold, plus two and one-half per cent. Securities loaned to the treasury will remain the property of the owners, and the owners will receive all interest and dividend payments. The securities thus accumulated will be used to take care of the trade balance in America in two ways: some of them will be sold in the open market; others of them will be used as collateral for loans probably to be sold in time to liquidate the loans. It is possible that the success of this plan will take care of the debt of Great Britain to America for this year and the next. It will result in returning to America from two to four billion dollars' worth of securities, and in retaining here, for investment, the dividend and interest payments which, until now, have been remitted abroad. In place of these income securities, Great Britain will have her own promises to pay. This scheme is probably the best arrangement that could be made from the American standpoint, for the alternative would be the acceptance here of the unsecured obligations of the British Government.

PROPOSE TO MAKE OVER NEW YORK. The New York City Board of Estimate will presently begin hearings, to be held for six months, on a report by the Committee on the City Plan, a board of experts who have been considering ways and means for providing for present congestion and future growth of the city, in which it is proposed that the entire city be mapped off into districts with specified characteristics, a division in which the height of buildings will be restricted, others devoted solely to residential, business and manufacturing properties. Division lines will have some measure of elasticity, as, for example, permitting a certain measure of mixup of stores and dwellings in their respective districts. The details of the plan will be laid before the public and discussed at the hearings.

THE STAR SPANGLED BANNER ON THE PACIFIC STILL WAVES! The International Corporation, the new $50,000,000 organization formed to conserve the world-wide trade of the United States, has purchased, through the agency of W. R. Grace & Co. of New York, the majority stock interest in the Pacific Mail Steamship Company for a little over $1,000,000, and in addition has purchased the remaining seven of the Pacific Mail's ships; the stock interest is in that company's wharves and real estate, docks, lighters and other equipment at San Francisco and Honolulu. These transactions apparently will keep the Stars and Stripes afloat on the Pacific, and thereby establish a nucleus of marine patriotism around which may yet grow up a mighty fleet of passenger and freight steamships. The present fleet of seven ships will be employed chiefly in development of trade between the United States and Central and South America.

THEY APPEAR TO HAVE IMBIBED OUR PRINCIPLES. The Chee Kung Tong, or the Chinese Republic Association, with a membership of something like 300,000 in this hemisphere, 50,000 of whom are in the United States, has appealed to President Wilson not to recognize the Chinese monarchy. It is said that this organization is actively at work in China in opposition to the accession of Yuan Shi Kai to the throne and may even go so far as to proclaim a republic and name a provisional president. Just how much importance can be attached to this is not at the present apparent.

STIRRING OF A REVOLUTION IN BRAZIL? "They" say, on their arrival in this country as passengers from Brazil, that a great deal of political unrest is noticeable there, together with a more or less well-defined propaganda for removing President Braz and placing Dantas Varreto, at present governor of Pernambuco, in power. The army and navy are said to be dissatisfied with the present administration, which took office last March. The press gives no other source for these statements than Rumor.

TO HONOR BOOKER T. WASHINGTON. The trustees of Tuskegee Institute have authorized the creation of a $2,000,000 endowment as a memorial to the founder of the institution, and announce that $450,000 have already been pledged. At the present writing a successor to the late Booker T. Washington as president of the Institute has not been selected.

WOULD INTEREST STATE DEPARTMENT IN MEXICAN CATHOLICS. The plight of Catholic nuns in Mexico and the harsh treatment of priests, credited to the Carranza de facto government by prominent Roman Catholics, have been formally brought to the attention of Secretary of State Lansing by Monsignor Francis C. Kelley, president of the Catholic Church Extension Society in the United States, and Rev. Thomas V. Shannon, editor of the New World of Chicago, a leading Catholic organ. It was represented to Mr. Lansing that new anti-religious laws and decrees have been issued, and that by way of Yucatan report is made that all priests have been ordered to marry and to work eight hours a day in the public offices or be expelled as a penalty. Clergymen have been made incapable of owning property and their homes have been taken from them. Catholic universities and schools, it is said, have been closed, and special privileges sacred to the members of the church have been discontinued, all of which is cited as proving that the religious liberty guaranteed by the Mexican Constitution is a farce. It was given out in the press that the State Department seemed disposed to do everything possible to bring about better conditions.

CROWNING INDIGNITY OF THE WAR. The women of many neutral countries, particularly America, and perhaps some of the warring countries, have been thrown into a state bordering on permanent hysteria by the disclosure of what is said to be a vast plot, already in successful operation, to palm off on the women of fashion cheap German imitations of French gowns, the point of distribution being in Paris itself. The mere fact that extravagant prices have been paid for these supposed creations of Parisian art is inconsequential, the heartrending feature of this business is that while half the women of the world are without homes and firesides and the wherewithal to live from day to day, a small percentage of the remaining women of the world have actually been wearing dresses that were not made by the most famous of the world's modistes! This is indeed suffering too acute for words, and what makes the situation utterly unbearable is that there is no such form of relief possible as *is* possible for those freezing, starving women of Poland, Serbia and a great many other parts of Europe.

CHURCH WILL GIVE THANKS FOR A GREAT INVENTION. Following an ancient custom in the Roman Catholic Church, it is announced by a Rome correspondent of the London Exchange Telegraph Company that the Pope is preparing to bless officially wireless telegraphy, as being one of the inventions which, because they confer great benefits on humanity, are entitled to this recognition.

AN AMERICAN MECCA MELTS AWAY. Visitors to New York City for the last quarter of a century and more have gravitated toward a unique exhibition on West Twenty-third Street, the Eden Musée, where it was possible to stand unabashed, face to face with the great people of the world's history. The humblest individual could stand as long as he pleased gazing straight into the face of Queen Victoria, or the German Kaiser, or George Washington himself; or, if his taste so inclined, into the face of this or that notorious assassin, in the latter case not fearing to let his scorn show in his face. Prison cells, weird mines, courts of law, drawing-rooms, could be entered at will and their occupants serenely subjected to calm scrutiny and all sorts of critical remarks. The composition of these famous figures gave forth a peculiar odor which fairly made your hair stand on end. More than one youth has gone out of the Eden Musee with his ambitions to be this or that at fever heat—and nothing has ever been heard of him since. But Colonel Roosevelt, Julius Cæsar, General R. E. Lee, and Guiteau have at last been relieved from their tense poses in the Eden Musée. The famous institution has been discontinued, and all of its remarkable objects sold under the hammer to proprietors of lesser halls. The Chamber of Horrors is a thing of the past, and a large amount of amusement money is now released to find its way into other coffers.

MASON AND SLIDELL REVERSED. The United States government on December 14 cabled Ambassador Sharp at Paris a note to be presented to the French Foreign Office, protesting vigorously against the action of the French cruiser Descartes in stopping the American steamships Carolina, Coamo and San Juan. The immediate release of some Germans who were forcibly removed was asked on the ground that the seizure of citizens of any nation on an American vessel on the high seas is without legal justification, and constitutes flagrant violation of American rights. The note was couched in friendly terms and cited as a precedent the case of August Piepenbrink, who was removed from the American ship Windber by the French cruiser Conde last November, and who was released upon protest by the United States. The attention of the French government was also called to the rule laid down by the French Minister of Foreign Affairs during our Civil War, on the occasion of the removal by a warship of the United States of the Confederate commissioners Mason and Slidell from the steamship Trent.

ANOTHER CHICAGO CONVENTION. The Republican National Committee, meeting in Washington on December 14, selected the city of Chicago as the meeting-place of the 1916 Republican National Convention and called the convention for June 7, one week earlier than the date set for the Democratic Convention at St. Louis.

A CENTURY OF SAVINGS. The first bank exclusively for savings was organized in the United States in 1816. The one hundredth anniversary of the founding of this bank will be observed throughout the country in a thrift campaign conducted by the American Institute of Banking and the American Bankers' Association. The national wealth of America is estimated today at about $187,000,000,000. The savings banks of the country have deposits of $4,700,000,000, belonging to 10,500,000 people. This is in addition to the deposits in the postal savings banks.

TAFT WOULD EXPEL POSTMASTERS. In a recent interview, ex-President William H. Taft declared that postmasters as a class are inefficient and uneconomic, and asserted that the general government could save $4,000,000 annually if it would abolish postmasters in all first-class offices and leave the offices in the hands of the men now designated as assistant postmasters. Mr. Taft had reference, of course, to the offices classed as presidential, in which the postmaster is changed to suit the complexion of the administration. In these offices the real responsibility and the real directing force are of necessity lodged in the assistant postmaster, who, being a civil service employee, continues without regard to political exigencies. The presidential postmasters, with some notable exceptions, are a choice collection of figureheads.

NO CANCER CURE YET. The Crocker Cancer Research Laboratories at Columbia University report the results of the tests of various alleged cancer cures. A great many supposed cures have been tested but none of them have given satisfactory results. They class the radium cure as interesting, but much less important than had been supposed. Radium has apparently had some influence upon cancerous growth but not to an extent that would warrant heralding it as a cure. The results of the research at the Crocker Laboratory indicate that the cure for cancer, aside from the surgeon's knife, is still to be found. Persons advertising to cure cancer by any therapeutic means may be considered as either ignorant or charlatans.

YOUR BABY MAY (OR CAN, OR BOTH) CRY. The Society for the Prevention of Unnecessary Noises has done a great deal of good in eliminating various noises that could be avoided. Some noises are unavoidable and cannot be suppressed. In New York, the magistrates have refused to issue orders against the howling of the neighbor's cat or the crying of the neighbor's baby, it having been held that it is as necessary for a baby to cry as for a tired worker to sleep. As for the cat, it can continue to attract the movable articles of the neighborhood without fear of molestation from the magistrates.

SALE OF ALLIES' BONDS. The underwriting agreement under which the Anglo-French loan of $500,000,000 was made expired on Tuesday, December 14, and of the $500,000,000 five per cent. five year bonds, the syndicate has left on its hands about $180,000,000 worth, about $320,000,000 worth having been taken by banks and investors. At the end of the syndicate term, the bonds were selling on the market at around ninety-five cents on the dollar. After some fluctuation the bonds are now quoted above 94c.

UNCLE SAM'S BATTLE AEROPLANE. Successful tests have recently been made by Lieutenant Byron Q. Jones, of the United States Army Aviation Corps, of a new type of battle aeroplane, which is said to be in advance of anything now in use. The machine is a biplane about 65 feet over all, built entirely of vanadium steel, which is of exceptional strength and lightness. The plane carries two gun turrets, one on each end of the wings, the turrets being eight feet long by two and one-half feet wide, big enough to hold a rapid-fire gun and its gunner, with a vertical arc of fire of more than 90 degrees, and a horizontal arc of more than 200. The guns will be heavy enough to destroy other aeroplanes or dirigible balloons, and with a bomb-dropping equipment will make the battleplane a most efficient engine of war. In its trial tests the machine made ninety to ninety-five miles an hour. The motor is 140 horse-power. The new plane will not necessarily be confined to military uses, but can be used for carrying mail or express.

SENATOR COCKRELL DIES. Francis Marion Cockrell of Missouri, who succeeded Carl Schurz in the United States Senate March 4, 1875, and who served continuously for thirty years, died at Washington on December 13. He was a commander of Confederate troops in the Vicksburg campaign. He also served on the Interstate Commerce Commission for six years after his term as senator expired, and was a member of the International Boundary Commission appointed by President Taft in 1913.

FOR PEACE AND UNITY. The Federal Council of Churches of Christ in America has announced a separate list of topics for the week of prayer, as follows: The topics announced by the World's Evangelical Alliance are found on the Prayer League page of this issue of the Christian Herald. General Theme, Peace and Unity. Sunday, January 2, sermons on Reconciliation. Isa. 54: 10. Acts 10: 36. Rom. 5: 11. II Cor. 5: 18-19.

Monday, January 3. Peace, International and National. Isa. 12. Acts 17: 22-31. Rom. 13. I Tim. 2: 1-8.

Tuesday, January 4. Peace through Christian Service for Jews and Gentiles, Abroad and at Home. For all Missionary Societies. Ps. 67. Isa. 49: 3-13. Acts 1: 1-8. Mark 5: 1-20; 6: 1-6.

Wednesday, January 5. Unity in the Church Throughout the World. Ps. 133. Isa. 26: 3; 57: 19. John 17. Eph. 4: 1-16. I Cor. 12: 12-27.

Thursday, January 6. Peace by Education in Schools, Colleges and Universities. Ps. 119: 9-16. Prov. 3: 1-26; 8: 22-36. Isa. 32: 16-17.

Friday, January 7. The Family and Youth; Spiritual Training. Deut. 6: 4-9. Ps. 34. Ps. 122. Matt. 18: 1-14. II Tim. 3: 14-17.

Saturday, January 8. Peace Through Brotherhood; Reform and Social Service. To promote health, labor conditions, purity and temperance. Ps. 85: 9-13. Ps. 87. Isa. 33: 20-24. Luke 10: 25-37. Rom. 12-14.

Sunday, January 9. Sermons; The Prince of Peace in Victory and Glory. Ps. 110: 1. Isa. 9: 6-7. Luke 19-38. Eph. 2: 14. I Cor. 15: 25. I Tim. 6: 15. Heb. 10: 12-13. Rev. 19: 16.

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President and Mrs. Woodrow Wilson

THE CHRISTIAN HERALD is published weekly by The Christian Herald, at the Bible House, Fourth Avenue, 9th and 10th Sts., New York City. The Officers are: Otto Koenig, President and Treasurer, Bible House, N. Y. City; Geo. H. Sandison, Vice President, Bible House, N. Y. City; Theodore Waters, Secretary, Bible House, N. Y. City.

SUBSCRIPTION PRICE $1.50 a year in advance. Remittances should be made in the safest manner available. Make checks and money orders payable to the Christian Herald.

FOREIGN POSTAGE.—For copies mailed outside the United States, Canada and Mexico, add one dollar a year to subscription price.

CHANGE OF DATE.—It takes at least two weeks to change the date, after your subscription is renewed.

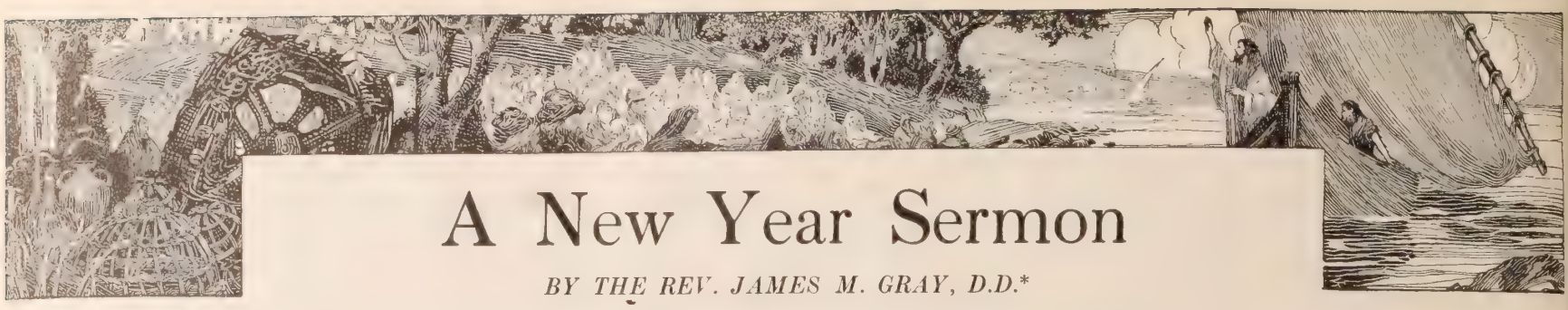
EXPIRATION OF SUBSCRIPTION.—The date on the wrapper indicates when your subscription ends.

CHANGE OF ADDRESS.—It requires *three weeks* time to make the change. Give both old and new address.

LETTERS should be addressed, THE CHRISTIAN HERALD, Bible House, New York.

Entered at Post Office, New York, as Second-class Matter

Entered as Second-class Matter at the Post Office Department, Ottawa



A New Year Sermon

*BY THE REV. JAMES M. GRAY, D.D.**

TEXT: Psalm 39:7. "And now, Lord, what wait I for?"

ANOTHER twelvemonth has almost gone, and we are yet in the land of the living. If we give this serious consideration, we must regard it as remarkable. Some think death the strangest wonder of human history, but is not life stranger? To use another's illustration, "a steam engine in a vessel at its dock is not so extraordinary as a steam engine in a vessel plowing the sea." And is it not less singular that the machinery of our existence should cease to operate, than that it should operate at all? How surprising an infant should live an hour! How marvelous that it should continue to live threescore years and ten! When we reflect upon our frame, and the shocks of life it must endure, must we not exclaim with Young,

> "Strange that a harp of thousand strings
> Should keep in tune so long!"

Is it to be wondered at if, like David, we too should put the question, "What wait I for?" The mystery of being here is not profounder than the mystery of staying here.

Let us, therefore, put the question first to ourselves this morning. There are children present. Boys and girls, what wait ye for? There is another life beyond this and every one enters upon it sooner or later. Why do you tarry here? There are young men and maidens present. What wait ye for? "It is appointed unto men once to die." Why then have you not died? There are careworn heads of families present. What wait ye for?

> "The light our paths surrounding,
> The loves to which we cling,
> The hopes within us bounding,
> The joys that round us wing—
> All melt like stars of even
> Before the morning ray;
> Pass upward into heaven,
> And chide at our delay."

There are white hairs present, too. Even if, by reason of strength, ye be fourscore years, yet is your strength but labor and sorrow. What wait ye for?

Is it enough for the boys and girls to say that they are waiting to be men and women? For the youths that they are waiting to get a start in life and settle down? For fathers and mothers that they are waiting to see their children educated and established? For the aged that there are earthly enterprises to whose success their presence is still necessary? Are these things really what we are waiting for, and *all* that we are waiting for?

Let us ask God the question. The psalmist felt he could not trust his own conclusions, and so he said, "Lord, what wait I for?"

IT *may be you are waiting to be saved.* God is not willing that any should perish, but that all should come to repentance and live. "O Ephraim, how can I give thee up, how shall I leave thee, Judah?" Behold him weeping over the Holy City, "O Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!" He is so pleading with some of you today. To go back no farther than the past year, has there been no sermon, no invitation or warning, no supplication or exhortation, that has appealed to your intelligence, or moved your emotions, pleading with you to accept Christ? Have you lost no friend or neighbor by death during that period? Have you had no escape from bodily peril or no illness to remind you of the uncertainty of life? Can you conscientiously say that in all these respects God has left you alone? Has he done not a thing to startle you out of your false security, to convince you of sin, to invite you to the Saviour? I repeat, has God left you absolutely alone? Ah! you cannot say that he has.

Once when I was convalescing from a long illness, it was suggested that for the benefit of the change I visit the British Provinces. The arrangements were all made when, unexpectedly, another malady threw me on my bed again. How disappointing this was! For what was I waiting longer in the sickroom? I soon received a satisfactory answer. Picking up the newspaper I read that the steamer in which I would have sailed, struck a reef on entering St. John harbor, and almost instantly sank. It may be that in his mercy, God is now holding back some of you from a more disastrous shipwreck. Before you embark upon the ocean of eternity, he would have you take passage in the only craft that can furnish assurance of a safe voyage, and bring you to the desired haven. It is this that you may be waiting for. Waiting to be saved! Waiting to repent, and believe the Gospel. Waiting to have your sin put away through the washing of regeneration and renewing of the Holy Ghost.

But "God's Spirit will not always strive with man." There comes a period when "he who, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." God forbid it should be so of you. God forbid that your transient impressions, and hasty resolves, and speedy apostasies should be the weary story over again for 1916. "How long halt ye between two opinions?" God pushes for a decision, and an immediate reply. "Today, if ye hear His voice, harden not your hearts."

IT *may be you are waiting to bear fruit.* You are, by the grace of God, already saved, let us suppose. But for what purpose were you saved? Since God loves you with a "love that passeth knowledge," and since "to depart and be with Christ were far better" than to remain here—why did he not call you to himself at your conversion? Why are you here instead of enjoying your Redeemer's presence? There must be some reason. "Ye have not chosen me," said Christ, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." May it be to give you another opportunity to glorify his Father by bearing fruit, that you are still here? "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering said, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that shalt thou cut it down."

It requires no great imagination to perceive in this fig-tree, not merely the Jewish nation, but "all and each who in after times should be elected out of the world to the privilege of a nearer knowledge of God"; in a word, to you and me, if we are disciples of Christ; while in the vine-dresser we behold the great Intercessor for his people, who now appeareth in the presence of God for us. The three years in which the owner looked for fruit and found none may represent youth, early manhood, and the prime of life. In the poetic language of an old Puritan, did we offer unto the Lord "the firstling of our strength," or was it permitted to run into "wildwood and wanton branch"? Have we presented unto the Owner of the vineyard "a ripe basket of summer fruit," or have our maturer years been "eaten up by the grasshopper and the canker-worm"? The time past may have included years of great mercy; were they laid at the Lord's feet? They may have been years of affliction, when we were digged about and fertilized; have we rendered according to the benefit received? Have we added unto our "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love"? It is only when these things are in us, and abound, that they make us "to be neither barren or unfruitful in the knowledge of our Lord Jesus Christ."

It is that which is to make the difference whether we "shall be saved, yet so as by fire," or whether "an entrance shall be ministered unto us abundantly into the everlasting kingdom." It is the latter that the Father wills, and hence his yielding to the mediation of the Son to let us alone "this year also."

Nor should we forget that the "fruit-bearing" of believers includes the salvation and instruction of other souls. "I will make them and the places round about my hill a blessing." "The Son of Man came into the world to seek and to save that which was lost," and as his Father sent him, so hath he also sent us. "Ye shall be witnesses unto me," said Jesus. "A true witness delivereth souls." (Prov. 14: 25.) May it be that for this cause it is needful we should abide in the flesh? There is the companion of our fireside, bone of our bone, flesh of our flesh, who has yet to find the Saviour. We are waiting, let us hope, to have some fruit among them also, that shall be our rejoicing in the day of the Lord Jesus. Shall we not strive for this?

IT *may be you are waiting to be perfected.* I ought to explain this, because there is a sense in which every true Christian is perfected the moment he accepts Christ as his Saviour. He is perfected in that he is both justified and sanctified; his sin is put away, and by the Holy Spirit he himself is set apart for God forever. The New Testament is very clear on this; notice Paul's words in his epistle to the Colossians, for example. He is exhorting those young Christians to "walk worthy of the Lord unto all pleasing," and reminds them that to do so they should be "giving thanks unto the Father which hath made us meet to be partakers of the saints in light." He uses the past tense, "*hath made* us meet," to show that this is not something the Father is about to do for them, or even something he is now doing, but something that was done for them once for all when, as the next verse says, he "delivered us from the power of darkness, and translated us into the kingdom of his dear Son."

What, then, do we mean by saying we may be waiting to be perfected? Do we mean the attainment of a state of sinlessness this side of heaven? No, for if a Christian lived to be as old as Methuselah, would he not still require to pray, "Forgive us our trespasses as we forgive those who trespass against us"? We only mean that perfectness, in the sense of a ripeness for the sickle, which comes in the lives of some as if a crown of glory had been vouchsafed to them even before they passed into the unseen. As Dr. Guthrie says: "You have seen the luscious fruit hanging from the bough long after the digging and pruning have been ended, waiting—only waiting—for the genial sun to put the final bloom upon its beauty and beget within the sweetness and mellowness of completed growth. So is it very often in human life." And so may it be with some of you. Though now your pruning, your digging, and perhaps your growing days are over, yet the quiet but potent rays of divine grace are accomplishing a maturity in your experience, so that your Christian life never will have been so attractive as in the hour that you depart hence. "We all do fade as a leaf," but the fall of you, ye glory-crowned ones, is to be illumined by the grandeur of an autumnal sunset.

There is a touching propriety in such a thought as this for those who are advanced in life. More than one generation has passed away since God shined in your hearts to give you "the light of the knowledge of the glory of God in the face of Jesus Christ." You have served him, let us hope, until the strength to serve him, physically at least, has almost ceased. You wonder why you are left after your energy is departed. Like the mother of Sisera, only with a holier expectation, you are looking through the lattice and exclaiming, "Why is his chariot so long in coming!"

God bless you, aged brethren! God bless you, young and old, rich and poor, saint and sinner! May you have a "Happy New Year" in the highest and truest sense. "Happy is the people whose God is the Lord." Accept him, serve him, wait for him. It is only as we stand in such relationship to him that, after employing the psalmist's question, "And now, Lord, what wait I for?" we can confidently apply the consolation in his words that follow, "My hope is in Thee."

* Dean of the Moody Bible Institute of Chicago.

Singing by the Way

By Eben E. Rexford

HO, *comrade, heavenward faring,*
Let's sing in cheerful strain
A song to lighten labor
And soothe the heart of pain.
A song so full of gladness,
So blithe with hope and cheer,
That weary wayside pilgrims
Will gain new strength to hear.

LIFE *holds for most, my comrades,*
More happiness than pain.
God gives a week of sunshine
For every day of rain.
So, trusting in the wisdom
Of his eternal plan,
Let's face the rain or sunshine
And do the best we can.

OH, *let us sing, my comrade,*
Of blessings by the way.
Each cloud's a silver lining;
There's blue beyond the gray!
Lo, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart!

Daily Meditation

FOR EVERY DAY IN THE YEAR. LED BY

J. H. JOWETT, D.D., F. B. MEYER, D.D., REV. E. WHITTIER CASWELL AND CLAYTON SEDGWICK COOPER

The Men of Mighty Days

SUNDAY, January 2, 1916. Deut. 33:25. "*As thy days, so shall thy strength be.*" Walt Whitman has a great word in his eulogy of General Grant. He describes him as "a man of mighty days and equal to the days." The word is just a transcript of the divine promise. We are always purposed by our God to be more than a match for the largest circumstances, more than level with the vastest opportunity, more than adequate to the most exacting task. Mighty days are therefore days of royal privilege, because they are days of promised power and endowment. "Bliss was it in that day to be alive, but to be young was very heaven!" The day of convulsion is the day of our Lord. The fearfully unfamiliar task is a strange door into a new inheritance. Our impossible marks the very hour of grace.

In the "mighty days" we can unlock the mighty power of God. The background of every day is grace, and the more tremendous the day the more abounding is the grace. And therefore we can interpret our difficulties as the index of our resources. Our mission betokens our capital in the bank, and we can draw upon "the unsearchable riches" to the last demand of our need. "As thy days, so shall thy strength be."

Then with God's mighty grace we can unlock ourselves. If life were just a sunny picnic that was never broken up by fierce tempest, by thunder and lightning and pelting rain, the greater part of our human resources would remain unused and concealed. It is in the mighty days that we discover ourselves. Latent gifts troop out of their graves. Buried seeds spring into vigorous life. We never thought we had it in us! The big struggle becomes not only our revealer, but also our unearther, and we put on strength and majesty like a robe.

We are living through mighty days, and by God's good grace we can be equal to the days. These are days of great unlockings, and we are having surprises on every side! Young fellows who were regarded as milksops are revealing themselves as iron pillars. Once-while selfish men are unveiling their spiritual wealth in glorious sacrifice. Women who appeared to be living for nothing are giving their life like wine! The "mighty days" are upon us, and God is making us equal to the days. J. H. J.

Jewels Out of the Common Clay

MONDAY, January 3. Isa. 54:9-17. "*I will set thy stones in fair colors.*" What an enumeration of precious stones! The sapphire, the ruby, the agate, and the carbuncle vie with each other, and flash with varied and resplendent color. Jewels are by nature only lumps of dull and inert matter: the sapphire is clay, the diamond carbon. But why the difference between their appearance and that of the ordinary soil? The answer is not easy to give; but this exquisite effect is probably due to crystallization, conducted under exceptional circumstances of convulsion, pressure, and fire. Thus there is a special fitness in this address to the afflicted people of God theirs are the convulsions; the awful pressure; the fiery baptism. They count it hard—they cannot understand why they are treated thus. But they will see it all one day, when they learn that God was making agates for windows, carbuncles for gates, and sapphires for foundations.

When next thou art overwhelmed in sorrow and pain, or tossed with tempest and not comforted, dare to look to the outcome of thy stern discipline. It is not for the present joyous, but grievous; nevertheless *afterward.* . . . Our light affliction, which is for the moment, is like a shaft which it is difficult to turn—it strains every nerve; but on the other side of the wall it is grinding golden grain, the quality and weight of which will more than compensate thee. Learn, then, to look on God as making pleasant stones for the borders of thy life—the walls of salvation and the gates of praise. Is it not a blessed thing to realize that God is making jewels out of the common materials of our daily experiences through the fire of pain and trial? F. B. M.

The Toiler's Hope

TUESDAY, January 4. I Cor. 9:10. "*He that ploweth ought to plow in hope.*" Paul is speaking about apostolic liberty and the right of the worker to expect some reward for his work. Toil that is devoid of anticipation becomes drudgery; to plow in hope—that is the secret of efficient labor. The toiler's hope is the idea of creating, or putting something into the world that was not there before. This gives work a sanctity; this lifts the mind above the slavery of daily routine.

Have you ever seen a Vermont farmer take a piece of worthless-looking land, that can be hired for a few dollars an acre, drive his plow through its rocky soil, harrow it and seed it with seed that may cost him forty cents, and then after the sun and the rain have had a chance at it, harvest a crop that is worth forty dollars an acre? He has created something to enrich the life of man. Have you seen a village carpenter take a tree and, by honest toil, convert it into chairs or the foundations of a house? There is something intangibly sacred in the expression of his face as he stands off and surveys the creative product of his hands.

Toiling, rejoicing, sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose.

The field may seem small and mean, but to make it yield ever so little is to plow in hope. C. S. C.

Love Stronger Than Death

WEDNESDAY, January 5. John 18:1-10. "*Jesus therefore, knowing all the things that were coming upon him, went forth.*" As we view the death of the Cross, we must ever remember the voluntariness of that supreme act, which is all the more conspicuous as the agony of the garden reminds us how greatly the Lord's spirit dreaded the awful pressure of the world's sin. This made him cry: "My God, my God, why hast thou forsaken me?" How greatly he must have loved us! It was love, and only love, that kept him standing at the bar of Pilate, bending beneath the scourge of the soldiers, hanging in apparent helplessness on the cross. Not the iron hand of relentless fate; not the overpowering numbers or closely-woven plots of his foes; not the nails that pierced his quivering flesh. It was none of these. It was not even the compulsion of the divine purpose. It was his own choice, because of a love that would bear all things if only it might achieve redemption for those whom he loved more than himself. "He loved me, and gave himself for me."

Surely we may trust that love! If it moved him to endure the cross and despise the shame, is there anything that it will withhold, anything that it will not do? His love is stronger than death, and mightier than the grave. Strong waters cannot quench it, floods cannot drown it. It silences all praise, and beggars all recompense. To believe and accept it is eternal life. To dwell within its embrace is the foretaste of everlasting joy. If you are fearing the just recompense of your sins, like a band of arresting soldiers lurking in the dark shadows and threatening to drag you forth to pay the uttermost farthing, take heart: Jesus has met and will meet them for you. F. B. M.

Being True in Great and Little Things

THURSDAY, January 6. Matt. 22:16. "*We know that thou art true.*" These words were addressed mockingly and deceitfully to Jesus by the disciples of the Pharisees, but they represented the ideal the men have always held in their minds of their teachers and leaders. Being true is everywhere and at all times being great, in the sense that God regards greatness. Righteousness is the eternal foundation of everything that lasts.

To be true is to do what we promise to do and when we promise to do it. A builder told me that he had the hardest work to get his employees to finish their work on time, or when they had promised it. We are inclined to allow for certain delays in getting labor accomplished, because men are untrue to their promises. A lawyer friend told me that he had figured out that he lost eighteen months of his life waiting for people who had been untrue to their appointments.

To be true to the use of money is difficult in the large cities, especially where the temptation to spend on trifles is so great. "Money goes" is the common saying. But according to the Scriptures, money is a sacred trust and its use is a sign of our ability to distinguish between right and wrong. "Wherefore do ye spend money for that which is not bread?" A spendthrift is another word for a thief; he is untrue to the use of money; his stewardship shall be taken from him. Extravagance, love of display and the vanity of spending are national weaknesses, national sins; they make us dishonest to ourselves as well as to others, and the end is insincerity and not truth.

Being true is being great in friendship, no matter what happens.

"Love is not love
Which alters when it alteration finds;
Oh, no. It is an ever fixed mark
That looks on tempests and is never shaken."

C. S. C.

Vessels Fit for the Master's Use

FRIDAY, January 7. II Tim. 2:14-26. "*A vessel unto honor.*" We are admitted into this great house, the house of the Lord, the Church. Yonder are successive shelves lining the walls, and laden with vessels of various texture, shape and use. The lowest is filled with those of *gold.* Their burnished glory glistens in the sun. Many of them are highly wrought. All of them might have stood on that royal banqueting table, at which Belshazzar feasted a thousand of his lords. Above them are those of *silver.* They, also, are wrought into beautiful patterns, some of old silver, others bright and pure to see. The shelf above these contains those of *wood.* These have been carefully carved out of rare trees, some polished, others rimmed or inlaid with metal. But the highest shelf of all holds *vessels of earth.* These have come from the potter's hands. They are the cheapest of all, and have passed through the fire. Such are the varieties of the Christian Church. Some of its members have received the last touch of modern culture, which has wrought on a highly valuable substratum of gold, whilst others are of commoner and coarser texture—simple, unlearned, and ordinary. And between these are other classes and talents.

Now, see, the Master of the house enters. He needs one for his immediate personal use. Watch his actions! He looks at those lower rows of vessels, but presently turns from them to seek what he requires in the highest shelf of all. Why? Is he arbitrary? No. But because most of the lower vessels contain other liquids, or are not clean, or their handles are hidden against the wall. On the top shelves the vessels are empty and clean, and their handles reach out to invite his hand. You may be gold, but you will not be meet for his use if you are not pure and clean. F. B. M.

Going All the Way with Jesus

SATURDAY, January 8. Matt. 26:39. "*And he went a little farther.*" Jesus went farther than any other being for the salvation of men. He went all the way to Gethsemane, Calvary, the sepulcher and to glory. If he had not taken that last step, all his other steps would have been unavailing.

Our Lord did not fail humanity in this crucial hour of human destiny. When the sins of the race pressed him upon his knees, his shoulders bore our burdens, his blood paid our liabilities, purchased our pardon, cleansed our natures, that we might be pure to see the Father.

No earthly friend could go so far as Jesus did. They have not the infinite strength, are liable to fall asleep in the supreme moment, or flee away in the hour of danger. When Jesus went a little farther, he was alone! Forsaken! An hour before he had tenderly said, "Remember me," but now all had forgotten him. He must tread the winepress alone, drink the bitter cup to its dregs till, in his solitary anguish, with the Father's face turned away, his precious blood, a crimson sweat, stood upon his brow before his side was pierced.

Millions are glad Jesus went a little farther. There are other millions who should take that last step, out of self into Christ, and then into glory. In our Gethsemane we are not alone, for he said, "Lo, I am with you always." "There am I in the midst." With angels to comfort you and the mighty Victor over Hell, Death and the Grave to guard, guide and protect you, you may be a victor like him. Soon it will be said of you, when life is ended, "He went a little farther, into glory, where he awaits our coming." E. W. C.

Will the War End in Palestine?

By
OWEN MAYNARD WILLIAMS

THE present war is bringing into new prominence a land that has been the battlefield of history. Once again the attention of the world is being turned to the land of Syria. The battlefields of antiquity may be the battlefields of tomorrow. Geography has laid its impress on the land, and history repeats itself along geographical lines.

The news comes that Germany is to make an attack on Egypt. The political significance of the move is outside the realms of this discussion. The possibilities of success, of Mohammedan insurrection against England, Italy and France along the whole north coast of Africa, of revolution in India,—these things can not be touched on here. We seek simply to show the setting for Germany's move, if it does come.

The first trains that followed the "Drang nach Osten" to Constantinople were laden not with munitions of war, but with railway material. There are rumors, more or less well founded, that the Taurus and Amanus ranges are now tunneled and that a through traffic from Scutari, opposite Constantinople, to Medina, far to the south of the Suez Canal, is now in operation; that a railway, paralleled by a pipe line for water, runs south toward Egypt from Beersheba; and that the historic highway for caravans from the plain below Nazareth past Jerusalem and Bethlehem to Beersheba and beyond, is now the roadbed for transportation of the steel rails of modern war.

Certainly the materials rushed through so quickly are not for ordinary development projects. The assumption that they are for strategic purposes is a fair one. The construction of the Bagdad Railway has been rushed throughout the war, and those who know say that there is no need for more rails there. The district around Busra and almost to Bagdad is in the hands of the British, and the possibility of major operations in the Persian Gulf district is remote.

With Egypt as the goal, there are two possibilities for the use of the railway material. All use for the rails lies south of the Taurus and Amanus tunnels, of which, eighteen months ago, there were eleven miles uncompleted. Whether the tunnels are open now or not, they soon will be, and as the need of the materials lies beyond them, they need not be considered in the question of destination of the material.

Beyond the tunnels, the Bagdad Railway has been running trains to Aleppo for three years. From Aleppo trains are now available to Medina, only a few miles north of Mecca. As far as Damascus the line was French, and from there to Medina the railway is Turkish. Both lines are of course available now. Branches from this line run to the Mediterranean at Tripoli, Beirut and Haifa. A railway against Egypt will have to run west from the Hedjaz Railway or south from the Haifa-Damascus line. The first would have to cross the Arabah depression and the northern length of Sinai. The other would follow the route that Jesus often trod, across the plain of Esdraelon, through the Vale of Dothan, and past Samaria to Shechem and Jerusalem. From the Holy City it would run south to Bethlehem, Hebron and Beersheba, before entering the southern desert and turning southwest to the Suez Canal. Part of this line was already in operation before the war began. It may at present be finished to Beersheba or beyond. [Recent news dispatches tell of the opening of the line to Beersheba and within fifty miles of the Egyptian border. EDITOR.]

Let us first consider the route from the Hedjaz Railway west across Sinai. From Damascus to the Suez Canal this line would be at a safe distance from the coast. But it would be necessary to descend into the hot, pestiferous Arabah—which is a continuation of the Dead Sea valley—and then cross the dry deserts of Sinai. Not only is this branch route without water, but it comes from a district across the Jordan almost equally barren. If it passes too near Akaba, it is liable to be cut by a landing force from that point. Only for the months of December, January and February is there any water along this route, which, although it has the advantage of freedom from attack by a landing party, has great disadvantages in length, grades, and water supply. The problem of a landing party is a grave one.

So we will assume that the route to Egypt will be the one from the Haifa-Damascus line at El-Fuleh, south through the very center of the Holy Land. Jerusalem, which on account of its isolated position at a considerable elevation was off the ancient caravan routes, will be on the direct line of the new railway. This line was not begun as a military route, but to enable tourists and mails to reach the Holy City when the weather at Jaffa made a landing there impossible.

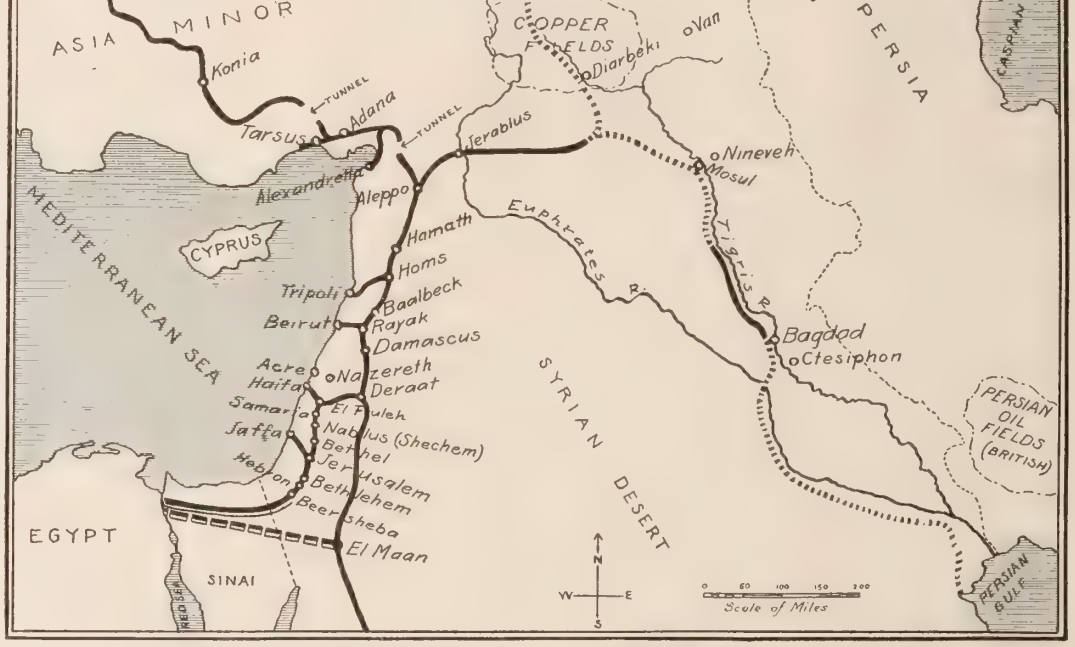
Assuming, then, that the Central Powers do make a drive at the Suez Canal and Egypt, there is the probability that the Allies will try to cut the long line of railway between Aleppo and Egypt. The possibilities of insurrection in Egypt are offset by those of insurrection in Syria. Where is such an insurrection most likely to occur? The logical place for an allied landing party is the port of Beirut.

Beirut itself is two-thirds Christian, and has long been a center of pan-Arabic and anti-Turkish feeling. Behind Beirut is the Lebanon, which is more than half Christian, and which was under the protection of France from the time of the massacres of 1860 till Turkey entered the present war. A fine carriage road and a railway connect Beirut with Damascus. If a landing party lands at Beirut and succeeds in cutting the line, it will sunder Constantinople and Aleppo not only from the western of the two lines, but from the eastern as well. For that reason, the cutting of the line need not here be considered further, as it would affect one line as well as the other.

Assume, then, that the rails that were hurried to Constantinople are to complete a line from El-Fuleh, in the Plain of Esdraelon, south to Beersheba and then southwest to the Suez Canal. The line is already near enough to completion, so that when the rains come and the barren desert below Beersheba blossoms like a garden, and the northern side of Sinai is green for the only time during the year; when winter's cold and the heavy snow make operations of magnitude in the eastern or western theaters of war impossible, the scene of war may shift to the southern theater.

Let us stand in the midst of the great plain at the northern end of the new line. Up there, behind the pyramidal hill to the north, lies the beautiful village of Nazareth, sheltered in a hollow among the hills. How often Jesus may have walked out on that hill and gazed down upon the rolling plain, where long caravans wended their way from Egypt to Damascus and the cities of Mesopotamia, Persia or the Indies themselves! From this very hill, rising steeply from the plain, it is said that his enemies were about to cast him upon the rocks below. Toward the west we see the long line of Carmel. Only a few miles away is the spot where Elijah had his contest with the priests of Baal; and at our very feet rise the headwaters of the Brook Kishon, which empties into the Mediterranean between the modern port of Haifa and Acre, the southernmost port of ancient Phœnicia. In the harbor, which can be seen from this point only when the setting sun sparkles on the waters beside Mount Carmel, the Crusaders beached their fleets from Pisa, Venice, and Genoa. Saladin captured the city, but was later driven out by Richard the Lion-hearted, who massacred two thousand prisoners because a ransom did not come from the Kurdish leader of the Saracens. Napoleon failed to capture Acre in 1799, Ibrahim Pasha destroyed it in 1832, and its destruction by the Anglo-Austrian fleet under Napier in 1840 ended Egyptian influence in Syria.

To the southwest is the site of Megiddo, where the old caravan route cut behind Carmel and connected Egypt with the East. The Plain of Esdraelon, Megiddo, or Jezreel is unique among the landscapes of the Holy Land. On this plain, which separated the northern tribes from the southern, Deborah directed Barak in his campaign against Sisera. Here Jael, after the Israelites had swept down from Tabor and put the army of Jabin to flight, drove the tent-peg into Sisera's temple. Here the exultant song of Deborah rose to Jehovah. Here the stars and the Brook Kishon aided the Israelites in their battle, and Sisera's mother awaited, as mothers do, the coming of her son, whose chariot had long since been riderless.



Map Showing System of Railway Lines Through Syria

Band-Led Turkish Troops in Jerusalem

Looking Across Esdraelon Plain Toward the Mount of Precipitation, Behind Which Lies Nazareth. El-Fuleh at Extreme Left

Travelers (Note Child's Cradle on Donkey) on Road to Schechem at the Break Between Judean Plateau and Samaritan Valleys

Within sight of El-Fuleh, Gideon tested his soldiers and mustered the ones who kept hold of their weapons as they drank. Arming them with horns and lamps concealed in earthen water-jars, he put the hordes of Ishmaelites to flight and pursued them to the Jordan. Here Saul's three sons were slain by the Philistines, and here, when the battle turned against him, Saul and his armor-bearer fell on their swords. Here Josiah, needlessly opposing his army to the Egyptians, was routed and mortally wounded by the army of Pharaoh-Necho, whose coming had often been prophesied, and who was passing across this level plain to the Assyrian cities beyond the Euphrates. On this plain Jeremiah's dirge sounded on the air.

Here Jehu's ride to Naboth's vineyard took place. Here Ahab descended quickly from Carmel to Jezreel, to escape the rain that turned the dry plain into a bottomless mire, and Elijah ran before him as a sign of respect. Here Egyptians, Jews, Syrians, Romans and Greeks passed and repassed. Napoleon, entering the plain through the pass at Megiddo to found an empire on the Euphrates, crossed in pride and returned on his first retreat. At this point in the link-land between Egypt and the Euphrates, battles have been not the exception, but the rule.

As our train rushes on toward the south, we pass through the Vale of Dothan, where the elder brothers stripped the many-colored coat from their brother Joseph and then cast him into the pit. We are passing through the same valley that was traversed by the Egyptians who bought the young man and took him down into their country. Samaria, the proud capital of Omri, which Herod the Great afterward beautified and named Sebaste, after Augustus' sister, is next passed, before our train turns to the east and rushes into the narrow valley between Ebal and Gerizim, where Schechem lay, and where the blessings and the cursings echoed back and forth from one hillside to the other. We are now in the center of the Holy Land. From the top of Mount Ebal, one can see almost all the land where Jesus lived.

But troop trains cannot wait for historical references and we rumble on around the base of Gerizim and past Jacob's well—and turn again to the south, climbing to the top of the Judean plateau and passing Bethel, which Jacob founded and Josiah destroyed. Next we pass Shiloh, where the Ark of the Covenant stood, and where Samuel, wakened from his calm sleep of boyhood, answered, "Here am I, Lord." At Beeroth we pass the place where the mother of Jesus missed her twelve-year-old Son from the large company who were returning to Nazareth over the same route we have come, and turned back to Jerusalem to find him.

We stop for a moment beside the battlemented walls of the Holy City, and our engine is filled with water from Solomon's Pools and Artas, which we will soon pass farther south. The small tomb of Rachel, mother of Benjamin, can be seen beside our road as we near Bethlehem and obtain a view of the city of the Nativity, stretched out along a ridge on our left. Nineteen hundred years have passed since the angels sang "Peace on earth, good will toward men."

Our train speeds on till the little town of the first Christmas is hidden by a hill. Half an hour more, and we are passing through the city of Hebron, where Abraham pitched his tent under the oaks of Mamre, and where the decrepit old traditional "oak of Abraham" is preserved by unsightly iron props.

BEERSHEBA is the last village on the trip to the south. Here Abraham dug wells that have identified the place to this day, and here he made the treaty with Abimelech, which is spoken of in the twenty-first chapter of Genesis. It was at this point that he received his command to sacrifice his son. To this place Elijah fled from the wicked Jezebel over the very route we have followed. The wells of Beersheba have never failed throughout the years. Whether they will be able to supply an army through a pipe line across the desert, no one can say; but it is likely that more water would have to be brought from Artas or the Pools of Solomon. The marble rims of the wells are deeply cut and grooved by the ropes of centuries of thirsty men and beasts, so that they resemble a cog wheel.

Syria has always been the link-land between the population center of East and West. Once it was Babylonia and Egypt that were joined by this bridge-land. Later, it was the population centers of India and China on the one side, and the thickly peopled countries of western Europe on the other. The Bagdad Railway is but one more step in the development of this perennial highway. Early in history, the royal road to the East led across Asia Minor and Mesopotamia to Susa and Sardis. For fifteen hundred years this road was the connecting link between East and West. Then the civilizations of the land died down and lawless marauders made the route unsafe for trade. The need for a new route drove Columbus across the Atlantic and made Vasco da Gama round the Cape. For three hundred years the long sea route was followed, until de Lesseps separated Africa from Asia, and trade flowed through the Suez Canal.

But now even that route is not short enough. Over three-quarters of a century ago, Von Moltke advocated a route from Berlin to the Persian Gulf, following the historic route of the everlasting link-land. This led to the friendship between the Kaiser and the Sultan. Germany, stepping in, supplanted England in the graces of the Turk. The right to construct the new line, which both England and France had had, was conceded to Germany, and England and Russia found their plans for a quicker route to the East thwarted by the Teuton. In the midst of this war broke out, and the lands between Constantinople and Egypt are once more forced into prominence. Another battle may drench Esdraelon in blood. Jerusalem, formerly sheltered by its aloofness from the plains, now holds a prominent place in the thoughts of the governments whose magnificent hospices have almost hidden the little city, which lies on the direct line of the advance toward Egypt. Unholy war threatens to bring sorrow and suffering once more to the land of Calvary. Or is it that peace may be realized in the land where the first Christmas carols gladdened the air?

Thus it will be seen that it is by no means an improbable thing that tiny Judea, the birthplace of Christ, may be stirred by the rumble of troop trains, and even quiet Bethlehem may feel the ominous throb of a land stirred by the throes of war. The Holy Land may be the turning point.

The citizens of Nazareth may gaze down upon the great battlefield of the centuries, and see there the final conflict of the war. Who knows but that the opposing forces may first realize the brotherhood of man within sight of the birthplace of the world's Brother?

Modern Houses in Aleppo, More Egyptian Than Palestinian Style

Railway Station in Syria, within sight of the Lebanon Mountains

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THEODORE WATERS

The Church's Opportunity

IT is surely a most remarkable illustration of the elasticity and adaptability of certain kinds of religion that, at a time when the whole world is either at war or discussing it, the American pulpit should be divided on the question of "preparedness." We have seen how statesmen and editors have quoted Scripture after a fashion designed to accommodate their personal views, regardless of the context, and in some cases giving to the words a meaning they were never meant to convey. Now, we hear of ministers of the Gospel who are unfurling the bloodred flag of militarism and attempting to justify war, declaring that the appeal to force is quite consistent with the teachings of the Prince of Peace. This class of preacher—who is flourishing in Europe just now—is very aptly satirized by a poet who characterizes the teaching in these caustic lines:

> Christ did not wish that men might be like him;
> That is an error, springing who knows where.
> Christ's purpose was that, in the distance dim,
> A grand ideal, planet-like, might flare,
> Subject for praise or theme on which to preach,
> *But never meant to come within our reach.*

Fortunately, we have here in all the denominations pastors who are neither ashamed nor afraid to speak the truth from their pulpits, men who denounce war as only to be tolerated when unavoidable, and who warn the nation against being carried away by the outcry of the militarists and the munition-makers. There are plenty of preachers clearheaded and sagacious enough to see that the present agitation has its origin in selfishness and greed.

Our Presbyterian contemporary, the Continent, has taken a poll of the pastors of its own denomination, and of 353 ministers who responded 72 voted against any increased armament by the United States, believing that the country is in no danger of attack; 57 held that all war is wrong and unnecessary, and 91 believed that military drill among boys would create "an appetite for war." A larger number, evidently influenced by the current agitation on the subject, favored preparedness, most of them, however, on moderate lines. Some emphasized their objections to militarization, while yet opposing disarmament on the ground that we cannot adopt a policy of pure idealism. One, an ex-army veteran, declared war "the most irrational way of settling any question," and urged a world-peace conference—a view which was shared by others. Some held that there should be no war, save by a vote of the people. One New York pastor wrote, "There never was less need of arming than now," and another, in the State of Washington, expressed a fear, widely shared, that "if we prepare for war, we shall want to try out our preparations and will be the more easily led into it." Taken as a whole the judgment of the majority of the pastors was on the side of prudence and moderation.

Another large denomination, the Disciples of Christ, is represented by the Christian Century as holding the view that for the first time in history a nation is now "brought to deliberately consider a war program in the light of the moral ideals of Jesus Christ." It is a clean-cut issue, which has developed "a strong, conscientious conviction against war and in favor of following the leadership of Christ." The proposition that our country should not "put on the whole armor of militarism strikes at the very quick of the Christian conscience that has been growing in the Church," making the campaign the greatest religious revival the nation has ever seen. "What will Jesus do?" will be asked with an urgency never known before, and answered with intelligence and fidelity.

Similarly, the American Friend recognizes "a great religious crisis" in the present issue, and one in which churches cannot be silent or inactive for expediency's sake. The Church, "by every rule of truth and the fundamental principles of love and human brotherhood," is bound to condemn war and is therefore called "to universal protest against a program that sanctions or prepares for war." And the Congregationalist, of Boston, speaking for its denomination, unfurls the flag of protest and says: "Let us declare to our representatives and senators in Congress our opposition to the plans proposed. How can we dare to refuse to be Christian in this hour of world-crisis?"

This, then, is the crowning test for the Christian Church in America, which has grown out of the great war. Will it prove faithful to its Founder, who set it among the nations to witness for truth against error, for the spiritual force against the material, for love against hate, for kindness against cruelty? If our nation has a mission to the world, as we believe, let the Church loyally lend its influence, its eloquence and its spiritual vigor to bring that mission to a successful and righteous issue. This is the Church's greatest opportunity. The European war has been called "a tragedy of the weak though righteous Christian will." Let us not perpetuate this weakness by vacillation now. A united Church in America, rising with one voice in courageous protest and declaration, will have God on its side, and will triumph over all the forces that are arrayed against it.

The Week of Prayer

THE first week of January is again appointed a week of prayer. Both the World's Evangelical Alliance and the Federal Council of Churches of Christ in America have announced special subjects for prayer on the days of the first week of the new year.

"In the beginning God." The old plan of a watch night service, still followed by many churches, in which Christians spend the last moments of the old year and the first moments of the new in consecration and meditation and supplication, is sane and beautiful. Even if we are not able to get to such a service, the dawning year must find our hearts in the attitude of prayer. Then the dominant note of the first week, including the first two Sabbaths, should be the note of prayer. The Federal Council in its call to prayer writes:

> Beyond the borders thought of heretofore, may we hope to extend this appeal for prayer since Jews and Gentiles, bond and free, Christian and non-Christian, are involved in the common distress and the common need. Let us pray that the God of Abraham, of Isaac and of Jacob, the God and Father of our Lord Jesus Christ, will pour out again his Spirit for the reawakening of his people of every name; that all who wait upon him may be refreshed, so that the whole world will come back to renewed faith in God; and that great reformations and revivals of true religion may follow in every land, hastening the day when
>
> "The earth shall be full of the knowledge of the Lord
> As the waters cover the sea."

From many hearts, from many homes, from many churches, from many lands, prayers to the Christian's God will be ascending during these first days of 1916. What part shall we have? Shall our faith, in the face of the discouragements and woes of these present days, still be strong and help bring down the peace and glory of God to the storm-swept world? God will miss our voice if we do not pray. The world will miss a blessing if we forget.

The Challenge of Faith

DON MARQUIS had a rare poem in the Evening Sun the other night. He entitled it "Portrait of An Old Sea Captain," and in it told how Varras, the painter, put such fire and vigor into the canvas that the old sea captain, who had been sitting as his model, felt that he must go to sea again.

> I'm only eighty odd;
> I'll die on open waters yet, please God,
> Once more . . . to be the master of a ship!
> What's in your art to make an old man brag?

But Varras, "having created something more than truth," was busy cleaning his brushes.

Alice Brown wrote some years ago the story of a man whose rival was loved better than himself, but was not living worthily. The rejected lover was an artist, and asking his rival to sit for him, he, too, put a nobility and purity into the canvas that carried the man out of himself and made him better than he was. The splendid artist made by his art a man out of a wreck and gave him to the woman he himself could not win.

The lesson? To make people better than they are by our faith in them. S. H. Hadley, the apostle of Water Street, used to say: "If a man cheats me nineteen times I'll shame him out of his frauds by trusting him the twentieth." Jesus knew how to do this. He was keen and quick to see the wrong in men and brave to tell them of it, but often he took the other way. He saw Nathanael under the fig tree and praised him into a pure and noble pride. To another man he said: "Thou art not far from the kingdom of God."

To learn how to praise; to learn how to stimulate men—or women and boys and girls—to be better than their best; to believe in people, and praise them, and have pride in them, till they must rise to new heights to meet the challenge of our faith—this is the way to help. And who shall say how many a land-satisfied sailor we shall send out to sea again, to see new world glories and to gather for himself, his friends and his land new riches and still higher hopes?

Think of the faith God has in us; think of what he expects us to be. We must have faith in ourselves to meet the faith he has in us. Jesus said: "As a man thinketh in his heart, so is he." He declared again: "According to your faith be it unto you." We can be what he expects us to be. And by painting for others the dream of their lives which God cherishes in his heart we can lift them to his heights.

"Free Course" for the Bible

ONE gratifying outcome of the war is that it has given an immense stimulus to Bible production and circulation. Never has there been a year in which God's Word has found such free course as now. Not only the Bible Societies, foreign and domestic, feel the demand augmented beyond all calculations, but the Bible-producing houses in the regular trade find their facilities unequal to the demand. There are publishers outside of the Societies that have an annual output of over a million Bibles, and this will be greatly exceeded this year. The Gideons, an organization of Christian commercial travelers, now put 50,000 Bibles in American hotels in a single season. The American Bible Society, with a world-wide field, places between 2,000,000 and 3,000,000 Bibles, Testaments and Gospels in circulation yearly, and this season will be the largest it has ever known. It has come to be generally recognized that in times of great stress, when business and private interests are deeply affected, the demand for the Old Book grows while all others may decline. It is to all classes, high and low, rich and poor, the one great source of consolation and comfort; a beacon in the storm, a light in the darkness, a divine voice of hope and encouragement in the time of trial. "Thy Word is a lamp unto my feet, a light unto my path," said the psalmist, and the distressed world still finds it so today.

To Our Family Circle

WITH the New Year at hand, the Christian Herald sends cordial greeting to its friends everywhere. May 1916 bring to each and every member of our Family Circle, in their homes, their business affairs and their social relationships, the blessings of health and prosperity and a realizing sense of God's goodness in all things. We take this opportunity to acknowledge the many kind messages of friendship, goodwill and encouragement that have come to us from members of the Circle throughout the year that has gone. They have been an inspiration to us in our work.

Each passing year enlarges our borders and increases the pleasant bonds of fellowship that exist between the members of our Family Circle and ourselves. There is a mutuality of aims and interests which conduces to enthusiasm and success. The voluntary testimonies of many thousands of our readers assures us that the Christian Herald is more than ever a welcome guest in the sanctuary of their homes, and that it has a wholesome influence there.

We will begin the New Year with a greatly increased audience. Old friends are there and many new ones; and we trust to greet many more as the days go by. We especially desire to keep with us every one who has been a member of the Family Circle, and who has thought and planned and worked with us in the memorable year just closing. Nineteen sixteen is destined to be a year of great world-events, spiritual and material. We want our Family Circle to be intact and united at such a time.

And let us say here that you can add to your usefulness and extend your influence as a member of the Circle if, when renewing your own subscription, you send along with it a subscription for some one who has not hitherto been a reader of the paper. In this way you will be doing real missionary work of the most practical kind.

We know that there are very many of our friends who have long had the desire, though lacking the opportunity, to advance the cause of the Gospel. You may never be able to go out to mission fields, but you can have a substitute working in your stead. This is a simple and direct way of doing it. Make the Christian Herald your evangel to some quiet home, where it will do service in your stead. Your own copy and that of your beneficiary will be supplied weekly to any addresses given, at $2.25 for both together.

The Bible and Newspaper

CONDUCTED BY

FERDINAND C. IGLEHART, D.D.

Lightning

MR. O. S. PETERS has gathered data from the United States Census Bureau, the Weather Bureau, insurance companies, fire chiefs, on the damage from lightning, which he has embodied in a report recently printed. From this it is learned that $8,000,000 worth of property is destroyed each year by lightning and that 1,500 people are struck by it, one-third of them fatally. Nine-tenths of these fatal accidents occur in the rural districts. Lightning rods reduce the fire hazard from lightning by 80 to 90 per cent. for houses and as much as 96 per cent. in the case of barns. Some people do not pay any attention to a thunderstorm: others are mortally afraid of it, and try to protect themselves and families with feathers, glass, horn and other non-conducting substances. The sharp lightning echoed in the angry thunder's roll plays a beneficent part in nature, purifying the atmosphere, and giving health and life to man. God reveals his truth in mildness and severity in nature, the Bible, and human experience. Job describes God's severity in nature, likening the thunder to the sound of his voice: "*He directeth it under the whole Heaven, and His lightning unto the ends of the earth.*" (*Job 37: 3.*)

Flowers About Coal Mine

FIVE years ago the Mineral Spring colliery of the Lehigh Valley Coal Company stood seventeenth in the rating for general appearance and efficiency of fire protection among the thirty collieries of the company. When incited to effort by the offer of a banner of efficiency to fly from the flagstaff, the miners and outside workmen began to take thought of matters that they had ignored. In 1911 they raised the Mineral Spring colliery to the rank of number nine; the next year they stood third, and in 1913 they had won first place, and have held it since. But the rivalry among the collieries is so acute that, whereas last year the colliery held its place by two points, this year it came within seven-tenths of a point of losing it. The men are proud of the grass and the flowers around the breaker house. The most unsightly place imaginable, the space about the mouth of a coal mine is thus rendered a beautiful garden by the taste and care of the miners and their wives and daughters. How many beautiful characters can be found among the miners and their families! One of the surprises in visiting the submerged districts of the great cities is the large number of flowers blooming in the windows of abject poverty. The seeds of Christ's love often fall into the most unsightly soil and adorn it with the most beautiful flowers, and perfume it with the most delicious odors of virtue and truth. The mouth of a coal mine is clean and beautiful by the side of the unregenerated human heart, into which the Gospel seed falls, which under divine culture brings to it gardens and harvests. This transformation by spiritual agriculture is thus promised: "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.*" (*Isa. 35:1.*)

New York Secures Billy Sunday

REV. W. A. SUNDAY had promised to go to Chicago January 1, 1917, and the committee from New York sent a messenger to Chicago and persuaded the people there to let New York have their date, which they did, and formal word was received from the evangelist stating that he would begin work in New York January 1, 1917. At the close of a day's meeting of the New York District of the New York Methodist Conference, under the direction of Dr. Allan MacRossie, one thousand laymen met, and, learning that the evangelist was to come to the city, sent to him at Syracuse the following telegram: "One thousand Methodist laymen in great rally meeting here tonight enthusiastically voted to support your campaign here in 1917." This was the beginning of a line-up of Protestant New York for what is believed to be the largest religious movement in the history of the city. A second resolution was offered by Bishop W. F. McDowell of Chicago that, not waiting for the coming of Mr. Sunday, "we pledge ourselves here and now to try to bring to New York the greatest revival it has ever known." The motion was seconded by Bishop Edwin F. Hughes of San Francisco. There were loud hallelujahs and amens from every part of the house. Rev. Dr. Charles L. Goodell, chairman of the general committee of a hundred having the matter in charge, says a site will be selected and work begun at once in the construction of a tabernacle capable of seating from 20,000 to 25,000 people. There is a wide difference of opinion with reference to Billy Sunday, but he has made good everywhere and his friends confidently expect him to do so in New York. The task is too great for any man, but not for God, who honors his servants' faith with his presence and

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Lady Eglantine, $100,000 Hen

WHEN "Lady Eglantine" was brought to the poultry show in New York, December 7, the photographers went to get her picture, and the city papers printed it and told how she had performed the feat of laying 314 eggs in a year, and thus claimed the world's record. It is said that each of her eggs sells for sixty dollars, or $720 a dozen, for hatching purposes. If all of her eggs could have been sold at that rate the income from her would have been over $18,000 for the year. The premium bird is a White Leghorn and weighs three and seven-eighths pounds. Until within the past fifty years in America poultry-raising was only an incident of farming, and only within the past twenty-five years have the farmers realized what an enormous income can be had from this branch of the agricultural industry. Few people even among the farmers realize that the crop of the poultry and poultry product in this country each year equals in value that of the hay, wheat or cotton crop; that it approaches the enormous sum of a billion dollars. The greatest care is taken in breeding, feeding and housing the birds, and in marketing them and their eggs. Poultry-raising was a part of the farming industry in olden times. Christ in one of his addresses thus refers to the hen to illustrate his loving care: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23: 37.)

Cotton Stalks Make Pulp

THE cotton stalk, after the picking, has been counted not only worthless but a minus quantity, as it cost a dollar a ton to destroy it. It has been discovered that these stalks make an excellent pulp for the manufacture of paper, making a stronger and better quality than that derived from pulp made from wood. The destruction of the forests will reduce the wood pulp supply; the annual supply of stalks from the cotton crop will be perennial. It is said the cotton stalk's pulp, having a strong fibre, can withstand the nitrate process and be used in the manufacture of guncotton. In destroying the cotton stalks, it has been customary to cut them close to the ground and let the roots remain in the earth. The new discovery has use for the roots as well as the stalks in making the pulp. This it is said will remove the curse of the little boll weevil, which lives and feeds during the winter months in the roots of the cotton plant. From the pulp it is claimed an artificial silk can be produced. Great marvels have been wrought by science in the lines of efficiency. In some lines of business, the things that used to be thrown out as waste furnish the profit of the establishment. The great problem with the pastor and with the Christian man and woman is to utilize the forces that are going to waste in the mental, moral, and spiritual realm in the church and individual life. Christ after his miracle of feeding the five thousand considered it of importance to teach this lesson of rigid economy: "*When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.*" (*John 6: 12.*)

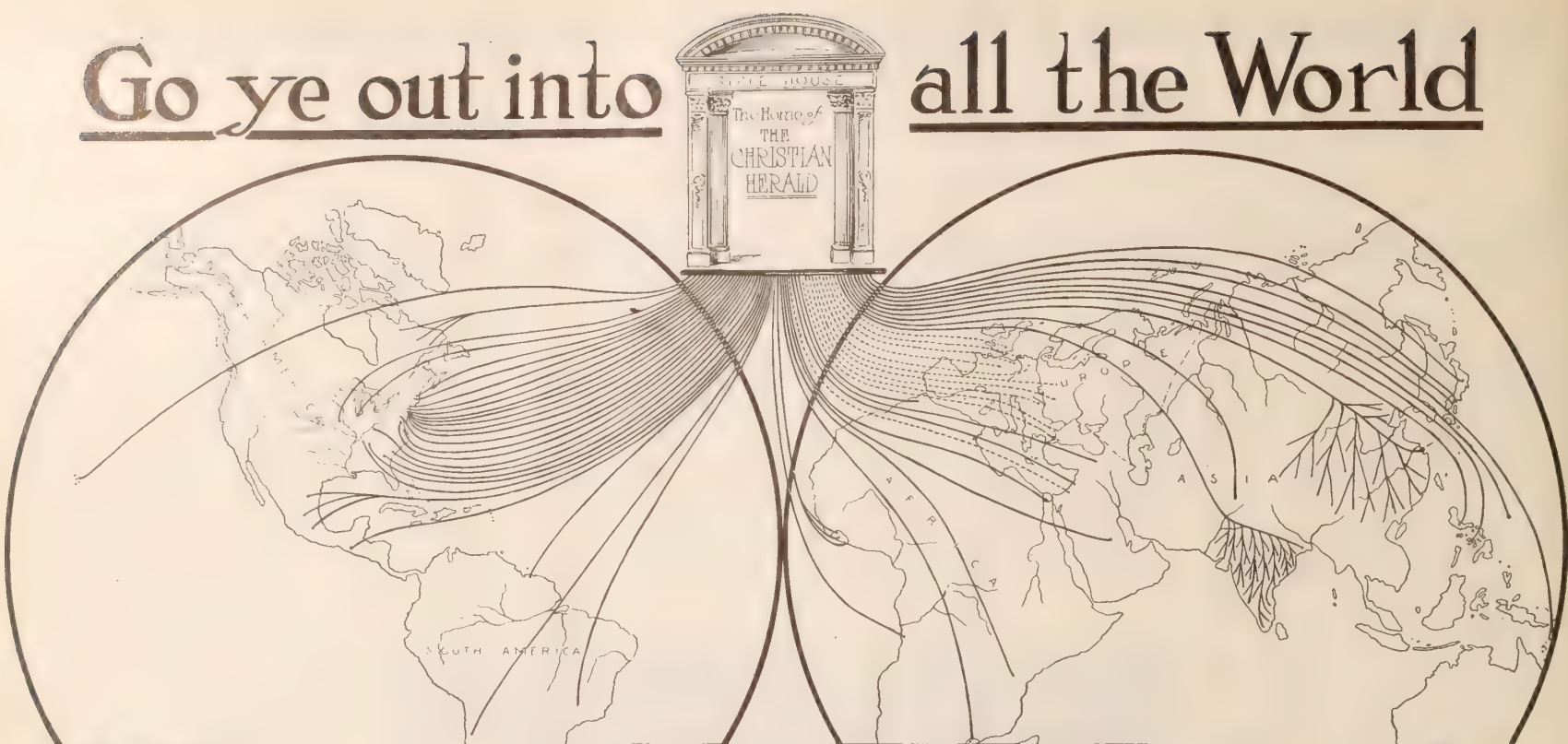
Newfoundland Goes Dry

MOST of the British colonies are radical in their war on the drink traffic. Newfoundland went dry in the election the other day. Prohibition was carried by four hundred votes more than forty per cent. of the registered vote required, so it was announced in St. Johns November 25. Prince Edward Island is dry, nearly all of Canada but the large cities have adopted prohibition, and New Zealand recorded more than a majority vote against the liquor traffic, but the law there requires a sixty per cent. majority, which was not secured. The people of Newfoundland found that however attractive drink might appear, and what promises it made, "*At the last it biteth like a serpent, and stingeth like an adder.*" (*Prov. 23: 32.*)

Rivals Telescope

AN optical device, which it is claimed rivals the telescope in revealing the mysteries of the heavenly bodies, was exhibited at the thirty-sixth annual meeting of the American Society of Mechanical Engineers held recently. Dr. John A. Bashear of Pittsburg, in his address as returning president, held in his hand this new device, which is called a "diffracting grating," and explained its working. It looked like a rectangular piece of metal about two by four inches long, and changed color under the electric lights. The speaker said: "On the plain side of this polished plate, made accurate to one-tenth of a light wave, or within one forty-five-thousandth of an inch, are ruled more than 45,000 lines, between which there is no greater error than one two-millionth of an inch. With this delicate piece of apparatus, made possible, first, by vigorous scientific research, second, by the skill of the artisan, third, by a knowledge of and a vigorous care to avoid temperature changes, and fourth, by the accuracy of the mechanism, the astro-physicist has been able to tell the composition, temperature and distance of the stars. It also is possible for the physicist, the chemist, to tell us the purity of the material he is called upon to investigate; "indeed, it makes itself subservient to many phases of engineering in the domain of metallurgy." Dr. Bashear paid a tribute to the genius and skill of American engineers, and said that the perfecting of the screw by Rowland, and later by Dr. Anderson of Johns Hopkins University, had contributed to the scientific mechanism which made possible the optical device that now rivals the telescope. Each astronomical device reveals new secrets of God's wisdom and power. The Hebrews were impressed by the siderial heavens, and though they knew almost nothing about them compared to the people of our times, they claimed that God their Father made and sustained them, as instanced by the language: "*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? and the son of man, that thou visitest him?*" (*Ps. 8: 3-4.*)

Go ye out into all the World



Places reached in the Christian Herald World-Wide Mission of Cheer

NORTH AND SOUTH AMERICA: Arctic (3 stations), United States (26 different points in 12 states), Venezuela, Peru, Chile, Honduras, Mexico (3 stations), Brazil, San Salvador, Surinam, Dutch Guiana.

ISLANDS OF THE SEA: Polynesia, Philippines, Hawaiian Islands, Guam, Haiti, New Hebrides, Cape Verde Islands.

WAR RELIEF COMMITTEES: London, England; Paris, France; Berlin, Germany; Rotterdam, Holland; Brussels, Belgium; Nish, Serbia; Lodz, Poland; Galicia; Vienna, Austria; Constantinople; Jerusalem.

MISSIONARY AND GOSPEL WORK: Europe—Bulgaria. Asia—Armenia, Persia, Korea, Syria, Arabia, Tibet, Japan (3 stations), India (40 stations), China (24 stations). Africa—Egypt, Liberia, Congo, Zambesia, Natal.

A World-Survey of the Spiritual and Benevolent Work of the Christian Herald Family Circle during 1915

NOTHING *less than a world-survey will be adequate to explain the spiritual and benevolent activities of the Christian Herald Family Circle during the year now closing. Owing to the great war and the universal suffering it has entailed, our energies have been drawn into many new channels. Shortly after the outbreak of hostilities, our Family Circle was organized as an Army of Helpfulness, and took up with enthusiasm the task of succoring the destitute widows and orphans. Beginning with the sufferers of this class in Belgium and the refugees in Holland, the work rapidly extended, until it is now represented by no less than eleven Christian Herald Relief Committees in the combatant countries, viz., at Paris, Berlin, Vienna, Lodz, Nish, London, Constantinople, Rotterdam, and Brussels, with a similar committee in Galicia and another in Jerusalem. In many instances, our American Ambassadors personally directed the organization of the committees, while one committee—that at Constantinople—has as its chairman our Ambassador, Mr. Morgenthau. It was due to the zeal and prompt generosity of our readers that the first American relief to reach Belgium was a Christian Herald cargo of food-stuffs, conveyed from London to Rotterdam on the Dutch steamer Jan Blockx, and thence on barges by canal into Belgium. Our committees in many cases have labored under great difficulties, this being especially true of the committee in Serbia, which after working effectively at Nish for a time, was scattered before the invading armies. The total remittances to December 15 made by the Christian Herald to the committees in all the warring lands was $161,500. Too much praise cannot be given to the work of our relief committee. In Holland and Belgium especially, their labors among the refugees and the orphan children have been far-reaching and Christ-like, and are still going on with undiminished vigor. It is most gratifying to know that, notwithstanding the disturbed condition of affairs everywhere owing to the war, our funds in every instance reached the committees safely, and were productive of incalculable good, bringing cheer and help to tens of thousands. We also took an active part in the great propaganda for supplying Testaments to the soldiers in the trenches on a very extensive scale.*

HAND *in hand with the vastly increased humanitarian work of the year, our Family Circle has cooperated with us in spreading the Gospel over a wider surface of the earth's area than ever before. As the map shows, their spiritual work has included East and West Africa, where missionaries have been helped, Tibet, Korea, Polynesia, Morocco, the Philippines, the Hawaiian Islands, Egypt, Armenia, Arabia, Persia and Syria, where many missionaries have been assisted in their Gospel work. In India, the leper work has been aided, Gospel effort has been helped in a wide field and the missionaries at 40 different mission stations have been sustained financially in the training of orphan children, and a similar work among child waifs has been supported at 24 different mission stations in China, 4 stations in Africa and 2 in Japan. Ten native missionaries have been supported in various eastern lands. From the far-off islands of the New Hebrides, where our people have helped the mission founded by the celebrated Christian pioneer, John Paton, the line of their gifts is continuous clear across to the western continent. Missions have been aided in Venezuela, Peru, Chile, Honduras, Brazil, San Salvador, Haiti, Cape Verde Islands, Dutch Guiana, and Surinam. Their benevolences have even extended to the Arctic, and natives and missionaries of frozen Labrador, at Makkovik, Nain, and St. Anthony, have been grateful beneficiaries of the Christian Herald Family Circle.*

WHILE *this far-reaching work has been going on in other lands, the needs of our own homeland were not neglected. Missions for men and boys, evangelistic work, bread lines, rescue missions for women, missionary work among mountaineers, Gospel and industrial work among the colored children of the South, Hebrew Christian Missions and a wide range of other Christian enterprises have been helped during the year. As the diverging lines on the map indicate, the home energies of our Family Circle have extended to 12 states and a score of cities. These are exclusive of the Bowery Mission with its Bread Line, its Labor Bureau, its Industrial Annex and its Farm, all of which have been conducted with the usual vigor during the year, nor do they include the Christian Herald Children's Home at Nyack, where a most satisfactory season was recorded, with upward of 2,500 little waifs cared for.*

WE *rejoice with our readers that the Christian Herald, during these "times that try men's souls," is being made more than ever a channel of spiritual and material effort and blessing, and that its work during this memorable year has been so wonderfully extended. We invite the prayers of all of our friends that it may continue to be increasingly instrumental in the years to come.*

The Hundredth Man

BY IDA ALEXANDER

THEY came in swarms, in the summer time, ill-looking fellows a great many of them, to whom the appellation of "tramp" seemed rather a compliment than otherwise. At front doors and back doors, on the porches, in the barns, anywhere, everywhere did the troublesome tramps appear.

They were rarely willing to work for the bread they ate. And the hospitable but over-worked people of Harley often murmured among themselves at feeding the worthless fellows, who, after despatching their dinners, usually lay down in the shade and watched with lack-luster eyes the weary little procession marching back to the hay fields. But it took an especially annoying summer for the people of Harley to lose the last remnants of their patience.

None of them remembered a summer like it. The tramps flocked from everywhere. And when they went on their way they did not go empty-handed. Often before there had been an occasional chicken or turkey missing. But now whole flocks disappeared; hams vanished from the smoke-houses; vegetables from cellars and fields; pies, left to cool, were spirited away.

There was no one who did not suffer. And when a meeting was called, every one for miles around attended. The subject of tramps was discussed in all its bearings. One after another waxed eloquent as he told his doleful tale; one after another stepped blithely forward and signed his name as guarantee that he would do all in his power to eradicate the evil from the land.

Only one hesitated. They looked at him frowningly.

"What's the matter, Barrett?" asked Everett Hayes, who had gathered the people together and drawn the paper up. "Why don't you come up and sign, man? We've got to combine against these fellows, and every man's name should be here."

Jim Barrett shifted from one foot to the other. Speech was always difficult to him. It was especially so now, as he looked among his neighbors and could read on no face an understanding of the attitude he had taken. At last he spoke.

"You're right, in reason," he said. "Still—there might be cases. . . . An' I don't like to sign no paper not to give bread, if I want to. I've seen a man as wasn't *able* to walk further, without food."

"Then let the others carry him!" broke in the harsh voice of Bryan Briggs. "This thing has to be solid through and through. It's absolutely no use for *some* to refuse to give food. It has to be *all*. Then they'll find Harley isn't the easy place it has been. And they'll stop comin' through."

The others nodded approval. All over the schoolhouse rose murmurs of "He's right!" and "Sign, man!" But Jim Barrett never moved.

"I'm willin' to sign partly," he said. "But I won't sign to give nothin' to no one, whether they need it or not. Neighbors, I can't. I've played in too hard luck myself. You see——"

BUT nobody saw. Jim Barrett sighed as he left the meeting, and took his way back to the little brown house covered by roses and a mortgage.

His wife opened the door and looked eagerly at his face.

"Well, father?" she queried.

"They was all there," he answered, sinking into a chair and mopping his face. "It was jest like we thought. You had to sign a paper promisin' never to give a thing to tramps. An'——"

"You didn't sign?" she interrupted.

"No, I didn't. How could I, with our boy off somewheres, maybe no better fixed? Besides, there's cases neither you nor me couldn't turn away. An' our Hundredth Man, mother—I 'low we'll find him some day. But I was sorry to see that they all felt hard about it."

"How do you know they did?"

"I could see it at the schoolhouse. An' after, they all passed me without offerin' me a ride. Hayes whizzed by me in his machine without a word."

"Hayes?" echoed his wife. "I'm sorry for that."

"So am I. I worried all the way home. I must work all the harder an' have the mortgage money on time. He's a hard man, when you offend him."

"I know he'll call the mortgage in," he said to himself. "I must have the money ready. He won't give me no more notice than he can help."

THE summer wore away, and the tramps, refused everywhere, centered all their endeavors on the little brown house. As in the case of Jean Valjean, they bade each other "Knock at *that* door!" And the door never refused to open. As their numbers increased, Martha Barrett often was forced to narrow her gift down to a couple of slices of bread and butter. But she gave it with a right good will, and eyes that said: "For our boy! For our boy!" could the tramps but have read them.

It was autumn when more than the trifle of food was demanded. Martha Barrett espied the man, limping haltingly up the tree-bordered driveway. Her heart missed a beat and then throbbed chokingly. But, as he drew nearer, she saw that it was not Jimmie.

When he reached her, the man pulled off his hat jauntily, though his lips were white with pain.

"I'm in hard luck, lady," he said. "Could you gimme a bite to eat, an' let me stay in the barn overnight? I'm a carpenter, an' sprained my ankle on my last job—an' I can't walk much further."

For the fraction of a second Martha Barrett hesitated. They had never allowed any one to sleep in the barn. People who had, had almost always had reason to be sorry for it. But then . . .

"You come right in the kitchen," she said, "an' I'll take a look at your ankle. A sprain's sometimes worser'n a break."

The sprain was revealed as a bad one, when she had cut the lace and drawn off the old shoe. She bathed it in water as hot as could be borne, and skilfully bandaged it.

"Now, set right here in the kitchen," she said, "while I get supper. An' we'll fix up a place for you to sleep."

After supper, the man started for the door. But Mrs. Barrett put forth a detaining hand.

"The barn's quite a piece for you to walk," she said. "I've fixed for you to stay in here."

And she led the way to Jimmie's old room.

Perhaps the tramp guessed what the room had been, from the fishing rods, guns and boyish books. But he made no remark.

And it was the next night before they mentioned Jimmie to him. Mr. Barrett broached the subject in his hesitating way, as they all sat around the fire after supper.

"Now," he said, "I don't suppose 'tain't at all likely—I guess there ain't a chance in a hundred as ye ever met a man same name as me, on your travels?"

His eyes looked away from the stranger as he spoke.

"Jest about your build, he is," he went on, "blue eyes, clear as kin be, an' hair like as two peas to his mother's here."

Mrs. Barrett held her breath for the answer, but it was a negative one.

The ice thus broken, though, they found it easy to talk of Jimmie. For the listener was an attentive and apparently a sympathetic one.

And by degrees, while the stubborn ankle mended, they talked of many things to him, and before him. He learned of Everett Hayes and the mortgage; the time when foreclosure could take place, if things did not go right.

"But I ain't afeared," went on Jim Barrett. "The hay crop this year was number one. If next year's is as good I'll be more'n all right, with what I've by. Once it's made its growth, I kin sell in the field—every one knows what a crop my land throws. An', in that way, it'll be in time for the mortgage. An' if worst comes to worst I kin borrow a little, I guess. For I know Everett Hayes. It'll be every cent, an' on the day."

FOR over two weeks the tramp occupied Jimmie's room, and stilled some of the heartache that the lonely old couple felt. But at last they watched him march away, apparently oblivious to the fact that the barn was crying out for reshingling, the fences for repairs—easy matters to a young carpenter, but difficult ones to the farmer, with hands and head full of other matters.

"He was the *nicest* boy," Martha Barrett sighed. "I wisht he'd of been satisfied to stay right here with us."

And Jim Barrett nodded without speaking, thinking sadly and tenderly of their own boy, who had not been content to stay with them.

The fall gave place to the winter; the winter to early spring. Jim Barrett whistled as he sowed the grain. Everything seemed propitious. Soon a little green carpet spread over the once brown fields.

And then the drought fell on Harley. The oldest inhabitants remembered nothing like it. Heat and frost, alternating, combined produced a perfect whole of desolation. Martha and Jim Barrett watched their grain nipped, not in the bud, but in the leaf. They looked at each other with white faces.

But, after the first shock of knowing that the grain crops were a loss, Jim Barrett did not bemoan it.

"Likely I kin get a little work for some of the neighbors," he said. "That'll help along a little. An', one way or another, perhaps I kin raise it: I'm only about three hundred shy."

But the neighbors, most of them, were not in much better case than he. He could find no work. The calamity for all, too, precluded the idea of being able to borrow. There was nothing for it but to sit at home, his mind a prey to fears, his hands trembling.

Of the two, the anxious time was easier upon Martha than on him. Dear as the place was to her, it had been her home for only five and twenty years. She was not haunted by the sad ghosts who cried to Jim Barrett night and day of their lost home. There was much, too, that he kept from her. She did not know the exact time when the mortgage fell due. The threats of Everett Hayes that he would have his pound of flesh intact, and on the day, never sounded in her ears. As far as he could, he spared her.

"Two more days!" Jim Barrett muttered to himself. "There ain't nothin' kin happen to save us in those two days. I must break it mighty keerful to Marthy. Poor girl, she ain't an idee that the time is up."

THEY sat beside the fire on the evening of the second day. There was but one day more. And Jim Barrett knew that the time to tell his wife had come. He reached out his hand and took hers, a work-worn hand, upon which the old wedding ring gleamed. It had been a pretty hand, he remembered, when he had slipped the shining ring on. She reached over her right hand and touched the hand that held her own. She was thinking, too, of what a strong hand it once had been; and of how bent and old he looked.

For a while they sat silently with their memories. Outside, the rain fell in torrents, for the deluge had succeeded the drought. The wind whistled fearsomely in the sturdy eucalyptus trees. But it was very peaceful in the kitchen—so peaceful that he hesitated to speak. But at last he began, with a hesitation even greater than usual.

"Marthy—" he said.

But the eyes of Martha were turned from him; her attitude was one of listening.

"Hark!" she cried. "Father, didn't you hear somethin'?"

But he shook his head.

"Listen!" she whispered.

And then he heard it—a faint sound, but coming nearer, a gay voice whistling blithely in the bitter night. It came nearer and nearer. The same hope and fear lay like an awful light on either face. The steps were on the porch—at the door. . . . .

Martha Barrett was the strongest then. She threw the door wide. A stranger—for a moment she thought him a stranger—stood dripping on the threshold. And then she knew him. For all her bitter disappointment, she put out a cordial, welcoming hand.

"Come right in, Will," she said. "I'm so glad to see you. Father, it's Will."

Jim took him into the other room, and substituted for the dripping clothes other well-worn ones, sighing a little as he brought them forth. Martha bustled about and soon set food and steaming coffee before him. The tramp ate hungrily and then drew up before the fire with the others.

He began to question at once.

"This crop, that you depended on sellin' in the field, didn't amount to nothin', did it?"

Jim Barrett shook his head without speaking.

"Well, such is life," callously observed the tramp. "But that mortgage, ain't it about due?"

"It's due some time next month, ain't it, father?" asked Martha.

Again Jim Barrett's head moved negatively. The time to tell her had come—and before a comparative stranger. So blunt and cruel it would sound, he thought to himself. He cleared his throat.

But the tramp spoke first.

"Wait," he said.

He drew a buckskin bag from his breast and threw the contents on the table—gold and gold and gold! They gazed, fascinated.

"Don't look like that," said the tramp. "I ain't held up a stage. It's honest money, an' it's yourn. It's over three hundred. I hope it'll make the mortgage up. I worried considerable over it. You were," he choked a little, "so kind to me, an' every one. An' I says to myself when I left, 'What's the matter with you, Bill Benson? You got a good trade. An' you can fix that mortgage up all right.' An' I 'lowed it was jest about time for old California to show that she ain't *all* saint, when it comes to climate. You see, crops ain't certain, but mortgages is. So, when I blew into 'Frisco, I got work out at the Exposition buildings, five plunks every day! An'—I guess that's all."

He sat down out of breath.

Martha drew his face down to her own and kissed him on the forehead, as if he had been her own boy.

"You'll stay—forever?" she asked, with quivering lip.

"Nope," said the tramp, "no, Mis' Barrett, I guess not, ma'am. Tomorrow I'll be on the hike again. I'm done with work for a while. I been too good to last. Work an' me didn't never agree anything to speak of. Jest a little goes a long, long ways. An' I'll hit the trail again, like a bird set free. But do you know what I'm a-goin' to do? I 'low I'll meet considerable men, one way an' another. An' to each one I'll say: 'Do you know Harley? Ever been in Harley?' An' I'll keep that up till I find that boy o' yourn an' get him home again. Maybe I'll come with him. Kin I?"

His eyes turned toward the master of the house. But Jim Barrett did not answer. He had found his Hundredth Man.

More Letters on "Preparedness"

Unreasonable Preparedness

I DO not believe in peace-at-any-price, but I believe war to be such an immense calamity, even to the victor, that peace may be bought, profitably, at the sacrifice of great commercial interests. So great is its value that we can afford some risk rather than to imperil it by a display of force, calculated to stir up some adversary to a greater display. I am not opposed to a "reasonable preparedness," meaning such preparation as is necessary to repel a probable, or threatened, unjust attack. That we cannot, whatever our preparation, repel some *possible* attack needs no argument. War makes as strange bedfellows as politics. If England, France and Russia can unite, why might not all Europe unite against us in some contingency? We need not lose a wink of sleep over this contingency, however, which could only arise through our own fault, and so I think of other somewhat more probable ones.

Whatever we do, then, should be strictly in the direction of self-defense, carrying no threat or challenge to any nation supposed to harbor unfriendly feelings toward us. Unhappily nobody has as yet been able to suggest a defensive force which would not equally lend itself to the purpose of aggression. It is all very well to say that we have no aggressive intent. All the other nations say that. All are fighting in self-defense—for their very existence. None of them began the war—it was the other fellow. Perhaps we have no aggressive intent; but how will it be next year, or next decade, if some prospect of great advantage should present itself? There is always a class of people, sharks, blood-suckers and yellow journalists, who are clamorous for war on any pretext. Another and very large class, carried away by what they suppose to be patriotism, or through hostility to everything foreign, are always ready for war. There is another, not small class, who glory in war—at a distance—and, like Artemus Ward, would cheerfully sacrifice all of their first wife's relations for the sake of it. There is also the professional soldier who desires it for many reasons. In a democracy like ours, it is not surprising that the government should be unable to resist this active insistence, even while a great preponderance of the intelligence and moral sentiment of the country is on the other side.

Whatever the moral grounds, whatever the final outcome of good or evil—as a question of preparedness merely—we should remember that every one of our foreign wars was begun by ourselves. The last two were sentimental, purely benevolent, we thought, though we did not fail in either to take a huge slice of territory by way of a little souvenir.

NOW if anything has been absolutely demonstrated by the present war, it is that *preparation for defense does not prevent war.* If Belgium could have been as fully prepared as Germany, she might not have been invaded; but that was impossible. All were as well prepared as their resources would permit. That they have all vastly increased their force during the war is true; but it has been at the expense of all other industries, and can be kept up only a little while. All are fighting on credit, and decades, centuries it may be, of peace will be required to restore the waste and pay the debt.

Once more; if we look at the wars of the last fifty or sixty years, we shall see that they were begun by the nation which believed itself to be the strongest. Whether so in fact, can never be determined except by trial. Ten years ago I pointed out*—it was, of course, not my discovery—that a balance or equilibrium of force between the nations was impossible. If it existed at a given moment it could not long be maintained, and in any case it would be impossible for a given nation to prevent a combination of other nations which would upset it. If I carry a revolver, it may be enough to defend me from an unarmed man on the street who is stronger than I, but it will not be enough to defend me against a gang of highwaymen as well armed as myself. It will be better for me to avoid meeting the gang, if I can. Our best defense against attack is to act in such a way as not to provoke one. This will be, first, to have a really pacific disposition.

For a hundred years, in spite of lively quarrels, we have got on with England with no army or, until recently, any navy to speak of. Germany and Japan are the only nations from whom any probable danger has been suggested. Is there any? I do not know anything as to the relative strength of our navy and theirs, and not one in a thousand of our personally conducted patriots of the Women's Loyal Legion, the Grand Army of the Republic, the sons and daughters of this and that, and of the Army and Navy League, knows any more. From such information as I have, Japan's navy is far inferior to our own. She has half our resources in men and perhaps a quarter in money and material. With ten thousand miles of sea to cross, and no naval or coaling stations near us, it is preposterous to suppose that she would fight us, unless driven to it by our aggression. Besides, is there at the present time the slightest evidence of hostility on her part?

AS to Germany, whose navy at the beginning of the war was not superior to ours and through the loss of many war vessels is probably no stronger now, what is there to fear, admitting that she is unfriendly to us? Victor or vanquished, she will emerge from the war burdened with an enormous debt, her industries crippled, resources exhausted, depleted of men. Whether she will have any navy at all, no one can say. In any case, aside from her submarines, what has her navy accomplished? What has England's, for that matter? Both nations have lost vessels and a large number of lives, but neither has made any impression on coast defenses. Whether the dreadnoughts and superdreadnoughts are worth anything at all, except for old junk, is at present unknown.

Advocates of a big navy complain that our vessels are without sufficient ammunition. The reasoning appears to be that, with the addition of twenty or thirty dreadnoughts with a corresponding number of cruisers, we should have an abundance. Why not, so far as possible, make our present navy efficient? Beyond this, some strengthening of our coast defenses and additions to our submarines might be justified. This would not be shaking our fist under the nose of some adversary.

To burden ourselves with a big standing army and great navy, on account of a hypothetical danger, would be like a business man insuring his building, if that were possible, in so many companies and for so many times its value, that he not only had to use his entire income but to borrow money to pay the premiums, the only considerable danger being from his carelessness.

H. E. WARNER,
(*Author of the "Ethics of Force."*)

* "Ethics of Force."

Militarism Terribly Wrong

I HAVE read Pastor Sheldon on Preparedness in the Christian Herald of November 24, and wonder why it is that pastors and workers along Christian lines are about the only ones who write such articles. I do not favor militarism, and think it will be a mistake to arouse the spirit of fear and suspicion and war in our nation. Even the thoughts of instilling into our children's minds the idea of future enemies seems terribly wrong to me. MRS. CORA GLEASON.

Why Some Favor Preparedness

THERE are millions of American citizens who favor preparedness, not because they are interested, directly or indirectly, in the making of armor, guns and projectiles, but because they believe that the safety of the United States depends absolutely upon the demonstrated ability of the people to repel foreign powers, which may covet the things we possess and seek to take them away from us.

It is well to bear in mind that the angel of the Lord drew a flaming sword in the Garden of Eden, and that justice and the sword have been allied from that day to this in many a dispute.

The actual reason why so many Americans demand a state of preparedness in our country is this: They believe that the present "world war" is the result of a contest between nations for trade, prestige and power, or, as the expression goes, for "places in the sun." They believe that, as a result of this terrible struggle, which is exhausting financially to Europe, the United States will capture the larger part of the world's commerce and, in fact, reap all the benefits for which the European Powers are fighting. They believe that this resulting condition of greatly increased prosperity in the United States will make this country a target for envious eyes in all other parts of the world, particularly among those nations that are staggering under tremendous burdens of new war taxes and with shattered foreign trade. They believe that the only way of preventing an ultimate attack is to be defensively prepared for it. To be unarmed and unprepared is to invite aggression and war.

It is foolish to say that days of peace and good will among the nations will follow the present carnage. There is strong probability that a series of wars will follow, especially if the present war ends in a draw, as seems possible. And it behooves the United States to be prepared to take care of any disturbers who appear in the offing, either upon the Atlantic or the Pacific Coast.

Some of this "peace talk" is so infantile that it recalls the plaint of our nursery days:

"Rain, rain, go away;
Come again another day,
Little Benny wants to play!"

E. H. WELLS.

Would Make Unpreparedness a Crime

TO follow the advice of Pastor Sheldon and some other writers for your paper in regard to our being prepared for war would soon place us in the condition of Korea and China. Japan, with a population of about 60,000,000, has taken possession of Korea, and unless interfered with by other nations, will compel China, with her 400,000,000, to do her will in all things, simply because she is prepared for war while China is the weak, helpless nation that Mr. Sheldon would have us become. If your readers will read Christ's words in Luke 14: 31, 32, they will see he would give us no such advice as Mr. Sheldon gives. War costs a hundredfold more than being prepared for an enemy costs. It costs England $21,750,000 a day, according to the newspapers, and if we add to this pensions for forty years or more, and a heavy indemnity for all the loss the enemy has suffered, besides the making of hosts of widows and orphans and depriving the nation of the flower of its strength by death, in industrial, intellectual and scientific lives, we can see what a costly thing unpreparedness amounts to.

Preparedness saves from more wars, with their brutality and cruelty, than helplessness. If it had not been for our unpreparedness we should never have had our war with Spain over Cuba. England and France have been punished for their unpreparedness, while Russia, with her immense population undrilled and lacking ammunition and war material, has had a constant history of retreat since the destruction of her first army and the destruction of her towns, and is depending today upon Japan for war material and her very existence.

To allow a nation to become unprepared to meet an enemy should subject those responsible for it to death, as it is nothing less than wholesale murder.

D. F. EASTON.
Washington, D. C.

The President and the Bible

HAVING read your editorial on "The President and the Bible," I wish to convey to you my hearty appreciation of your exegesis of Ezekiel 33, and congratulate you on pointing out the superficiality of much that is quoted in these days in defense of preparedness and war.

Recently, I have had occasion to express myself in similar terms; once in an address on "Non-Resistance" before our theological students, and last evening on "The High Patriotism," at the West Side Sunday Evening Club, here in Chicago.

With Drs. Sheldon and Jefferson, I feel very keenly on the matter. Your paper is one of the few remaining strictly Christian newspapers now being published.

GEORGE L. ROBINSON.
Professor of Biblical Literature, McCormick Theological Seminary, Chicago, Ill.

Pastor Sheldon on World Peace

I AM moved to write this note to express my thanksgiving this Thanksgiving week to you and your associates on the Christian Herald that you have used the pages of your paper to speak the truth about militarism. At a time when nearly all the Eastern dailies, and even some of our religious journals, are preaching war, it is refreshing to know that the Christian Herald has had convictions on the right side and fearlessly expressed them. This makes the Herald *Christian.* I thank God for it!

I am also grateful that you were ready to print my letter to President Wilson. It will give it a hearing among hundreds of thousands of readers all over the country. And the Christian Herald has great influence with its large Family.

The people of this country will not accept a military program. I am very confident of that. God's program will be carried out. Thank him, you and the others on the paper will help him to do it.

Dr. Jefferson's article was powerful.

CHARLES M. SHELDON,
Central Congregational Church. Topeka, Kan.

His Will

Phil. 4:6, 7.

LORD, give thy people eyes to see
The only path to victory;
Speak to each heart in this dark hour;
Reveal the weapons of thy power:
The sword of thy omnipotence.
The shield that is a sure defense.
Show us our whole security
Is in obedience to thee.
Make us to know thy will, and then
Teach us to do that will. Amen!

O. B. ADAMS

The Writing That Lasts

By MARGARET E. SANGSTER, Jr.

YEARS ago, before science had invented pens or pencils or crayons—before even the art of writing had been dreamed of, men traced the thoughts that crowded into their souls on the rough sand of the beaches. They drew pictures of their fears and their emotions and their joys. And then, when they wished to draw new pictures, they brushed clumsy fingers over their work, and patted the ruffled surface of their improvised tablet into smoothness until there was again a clear, level space on which to make their rude drawings. Oftentimes, frightened by some mammoth prehistoric animal, they left their pictures and fled into the depths of the trackless forest. After they had gone, perhaps, other bold tribesmen or shy maidens paused to gaze at the writing in the sand. Perhaps it stayed there, growing fainter each day, partly obliterated by the footprints of strange beasts, until some heavy rainstorm splashed down and swept it away.

Later, years later, a more enterprising group of men left the dangers of the wood and the seashore and journeyed inland until they reached a stony country; a country of cliffs and rugged boulders. These men bound bits of sharp rock with rawhide and tough wood and so created weapons, mallets and slings and knives. They made their homes in the small dugout caves that dotted the cliffs and with these same rude knives they expressed their feelings and emotions, their defeats and their victories, by rude pictures cut deep and lastingly into the rocky walls of their homes.

Beasts crept by, and rainstorms and hailstorms and tempests swept over the land, but the pictures that the cave-men had cut into the cliffs still endured. They could not be swept away into vacancy like the writing in the sand.

Thousands of years have rolled by since first primitive men scratched their story pictures in the sand. We know that they lived, that they fought against great odds for their existence, that they died—and we know little more. For their writing was swept away, thousands of years ago, by a rainstorm or a careless hand.

QUITE recently a famous archeologist discovered a stone that had been carved by one of the cave-men. It told, in queer detail, in weirdly pictured incidents, the story of a brave life. It told a story, in pictures that were worn nearly smooth by the snow and rain and heat and cold of the centuries; but a story that was still to be read in the heart of the living rock. The rude pictures showed a man who fought against huge beasts and killed them with his bare hands; who had fortified his cave from invasion, and speared fish, and stolen a wife. And though the man himself is dead and has for ages been less than a memory, nameless, his fame comes to us in a grippingly real way across the void of the years.

There were many other stories by many other cave-men. A quantity of them have been discovered. And we, who look at them from our pinnacle of education and surface culture, laugh, and wonder what manner of folk these ancestors of ours could have been.

Cave-men may have been rude and uncultured and primitive. They may have lacked the finer feelings, but are there many of us today who would sit for hours hacking a story into a wall of solid rock with a bit of flint? Are there many of us who would have the patience, and the cleverness, and above all the stick-to-it-iveness, to keep at our task?

I HEARD the story of a horseback performer not long ago. She was one of the famous equestriennes of one of the most famous circuses. She told how, at the time she joined the circus, she had never even petted a horse, and that she feared horses. She said that she was a clumsy child, and that her wrists were weak—so weak that she could not raise herself up in the saddle. In a half-hearted way she tried to learn, and failed. One day a very well-known man visited the practice tent and watched the child as she cantered around the ring. Then he turned to the manager.

"You're foolish to keep that kid," he said in a voice that carried across the tent; "she'll never learn!"

The manager looked at the child and then suddenly he smiled. "Oh, yes, she will," he told the very well-known man, "oh, yes, she will, *if she sticks to it!*"

From that moment the girl decided that she *would stick to it.* She strengthened her weak wrists by practicing on a trapeze, drawing herself up until her chin touched the bar. She did this many times a day until her little arms were sore and her little soul was weary. She practiced twice as much as she had practiced before, and when she sought her bed at night she slept the sleep of exhaustion. But in a few months her riding had improved, and her wrists were strong enough to bear the weight of her body. In a year she had justified the manager's remark, for she "made good" because she had managed, almost against her own will and to everybody's surprise, to stick to it. In eighteen months, child though she was, they advertised her as the "queen of the sawdust ring."

AT New Year's time folk talk of turning over a new leaf, and making good resolutions, and wiping the slate clean. Ministers and writers and lecturers say "Begin over again. Take the black marks out of the past." And they say the right thing, only—

The very early men drew their pictures in the sand and they drew them perhaps faultily, perhaps well—we don't know. We only know that the very early men lived and fought for their meager existence, and died. For the very early men rubbed out their pictures and drew new ones and rubbed out the new ones. The pictures that they left were done so lightly that they were swept away by the lightest rainstorms or the most careless animal feet.

But the cave-men! The cave-men with infinite care and patience and hardship worked over their carvings. They made carvings that all the changes of centuries—hundreds of centuries—could not erase. They made pictures that have today given us part of the history of the world that we dwell in.

IT'S a good thing, if you have black marks and untidy pages and poor drawings on the book of your life, to turn over a new leaf and begin again on a fresh, smooth surface. But oh, friends of mine, it's a better thing to work skilfully and carefully and patiently on the same page—it's infinitely better to do so well, the first time, that there needn't be any other page. And if sticking to it and patience and cleverness with the tools that you *have*, no matter how inadequate those same tools may be, will keep you writing on the same page, you owe it to yourself and to the ones who have faith in you—your family, your pastor, above all, your God—to stick to it, and persevere and succeed.

The very early men who sketched in the sand didn't leave much of an inheritance to the future generations, did they? For they kept erasing their work and beginning over. But the cave-men builded well, and their little, commonplace lives proved valuable to history. So it can be with each one of you.

A book with scratched, tumbled pages, with jerky, abrupt endings and more jerky, more abrupt beginnings, is not an interesting book, is it? And it isn't a book to be proud of and to pass down to your children's children. But a book that is written page after page carefully, patiently, wisely, *is* a book to be proud of.

FRIENDS of mine, if there are any soiled pages in your book of life, turn over a new leaf and write new resolutions on a new sheet of whiteness. And as you write the new resolutions, carve them deep, deep into your soul, so that there will never again need to be any more turning of pages and no more regretting what has been written. Then, years afterward, your life may stand out a blessing to others, like a brave story graven on rock.

A Short-Lived Republic

Continued from page 1323

ernment on October 29 a verbal note advising China that in view of possible disorders, and in view also of the impossibility of any assistance being rendered to China by their own governments, it was their opinion that the change in the form of government should be delayed until the end of the war.

The Chinese government received the communication in good part, replied that it felt fully capable of handling any situation that might arise, and indicated that if the mandate of the country should be for the change, it would be made. The interested powers were formulating another protest when it was announced on December 11 that the Council of State had offered Yuan the crown of the new empire and that he had consented, reluctantly of course, as one who is willing to sacrifice his personal preferences at the call of the state. He now awaits a favorable opportunity to be crowned and to become emperor in fact, as he has been in effect from the beginning of his presidency.

The men who were back of the republican movement were many of them Christian Chinese. The new constitution insured religious and personal liberty, and in the early days of the republic there were evidences that the new régime would lend all possible encouragement to the missionary societies, especially to those engaged in educational work. At the invitation of the government, many government schools were taken in charge by the missions, the government having decreed the substitution of Western learning for the study of the old Chinese classics, and having found it impossible to supply competent teachers.

Yuan has not interfered with the missionaries, and he has encouraged enterprises backed by European and American capital. The reestablishment of Confucianism has been a slight handicap to missionary evangelism. It is not possible now to forecast what effect the apparent reversion to older governmental standards may have on missionary activities in China; but the people by thousands are accepting Christ, the position of the native Christians as well as of the foreign missionary enterprises is becoming more unassailable, more men of influence are becoming Christian, and more Christian Chinese are gaining influence. The republic may not be dead. It may return. Dr. Sun still lives.

The career of Yuan, his early decision to seek high office and his constant use of all means, fair and otherwise, to attain his ends and to bring him preferment, recalls another emperor who founded an empire on the crumbling structure of a republic. We remember Shakespeare's lines:

"What meat doth this our Cæsar feed
upon,
That he hath grown so great?"

Will Yuan have his Brutus? Time will tell. Meantime China, no matter what the nature of Yuan's rule, cannot again become the China of the centuries of Manchu rule. A new day has dawned, even if the dawn is somewhat fogged by the failure of the people to shake off the inertia of centuries.

LOUIS E. ORCUTT

The Coming of the Holy Spirit

International Sunday School Lesson for January 9. Acts 2 :1-13

The Heart of the Bible

By Arthur H. Howland

WE have reached the heart of the Bible. All that goes before this second chapter of Acts is by way of preparation and introduction. All that comes after is to explain and apply the words of this chapter.

Of all the questions of the human heart, these three are deepest and most insistent. "What is God like?" "Where is God?" "How can I please God?" or, putting that same question in another form, "How can I be like God?" Pentecost is the answer to all these passionate queries. Coming after the life of Jesus, Pentecost answers the first question by saying: "God is like Jesus." It answers the second question by saying: "God dwells in the soul of every person who will receive him, without any limitations or restrictions of age, race, or condition. It answers the third question by saying: "God himself, by the power of his Spirit, will make us what we ought to be, make us like himself, make our lives pleasing to himself."

The lesson should be approached with a brief outline study of other Scripture passages about the Holy Spirit. Repeating the references suggested in last week's lesson, Ezekiel 36: 26, 27 shows the purpose of Pentecost. The trouble with men had been that they would not and apparently could not do right. God answers this failure with the promise that he himself will take hold of us and, by putting his own Spirit within us, give us the power to do right. "A new spirit will I give you. I will put my Spirit within you and cause (or compel) you to walk in my statutes, and ye shall keep my judgments and do them." In studying these verses, do not fail to connect them with the verse preceding and the next verse but one. They connect the blessing of the Holy Spirit with the blessing of the divine cleansing. "I will sprinkle clean water upon you and ye shall be clean." "I will also save you from all your uncleannesses." Peter, explaining before the first church council how God had blessed the Gentile centurion Cornelius, giving him the very same blessing the disciples themselves had received at Pentecost, said (Acts 15: 8, 9): "God bare them witness, giving them the Holy Spirit, even as he did unto us, and put no difference between us and them, purifying their hearts by faith."

In connection with the cleansing quality of the gift of the Holy Spirit, study also the passages referring to God as fire (Isa. 4: 4): "When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning." When John the Baptist was telling the people who Jesus was and what he would do, he said: "He shall baptize you with the Holy Ghost and with fire" (Matt. 3: 11; Luke 3: 16). A Scripture study of all the passages in which God is referred to in terms of fire is intensely interesting. Abraham, Moses, Solomon—all had experiences which made them compare God to fire. And the next to the last chapter of one of the last books of the Bible echoes a statement of one of the first books, which sums up all these teachings: "Our God is a consuming fire." (Heb. 12 : 29; Deut. 4: 24).

It will be necessary to refer to the aspect of fire again; but to continue the Scripture review, notice the other symbol—water. Isaiah announces the promise: "I will pour water upon him that is thirsty and floods upon the dry ground. I will pour my blessing upon thy seed, and my blessing upon thine offspring" (Isa. 44: 3). This echoes part of that passage from Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean." And it is echoed in the beautiful words of Paul, explaining why Jesus died: "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ, our Saviour" (Titus 3: 5, 6). And this verse again is an echo of Paul's statement to the Ephesians: "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 25, 26).

But we shall get a clearer conception of the event of Pentecost if we keep our attention upon the symbol of fire. "There appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." Now what are we to understand by that? Did real fire come? The record does not say so. The appearance of the heavenly blessing was "like as of fire," not actual fire. Now let us hold steady and think what that means. A little present-day observation will show you that light is even now sometimes a spiritual manifestation. Ask any color expert or artist to examine the face of a man or woman before and after conversion, or before and after receiving the Pentecostal blessing. There is actual, literal darkness about many a face before the soul is converted or cleansed; there is actual, literal, visible light upon it after God's blessing has come. Sometimes onlookers can actually see the light strike these faces as the heart is blessed. A face that was dark one moment becomes luminous the next. Where does the light come from? There is only one answer. It comes from God. When God cleanses the heart of its sin, he puts a glow upon the face. "They looked unto him, and were radiant," says the Psalmist, "and their faces were not ashamed" (Ps. 34: 5). Jesus himself said: "If thine eye is single" (meaning if thy motive, thy heart, is pure) "thy whole body also is full of light" (Luke 11: 36). He went on to say: "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." And Paul says exquisitely: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4: 6). And he writes twice within the next half dozen verses that the life of Jesus is to be "made manifest in," that is, to be allowed to shine through, our body.

All these Scripture references will help us to explain to our pupils this great event of Pentecost. It meant God coming into the human soul. It meant that God would dwell henceforth, not in a mystic room of a great temple, a room approached by one man once a year; it meant that he would dwell not with a few chosen people selected from a chosen race to be his prophets or representatives, but that henceforth he would dwell in any heart that would yield itself to his cleansing and his power.

So we see how Pentecost does answer the three great questions. What is God like He is like Jesus. Where does he dwell? In human hearts that will receive his coming. How can we please and be like him? By receiving his Spirit to cleanse and transform us and to give us power to obey his law.

The details of the lesson story are so familiar that they scarcely need comment, except to note again that the blessing came after the disciples and their companions had waited and prayed. "Take time to be holy." No time is needed to persuade God to give us his blessing. No time is needed for the Holy Spirit to reach our hearts. But time is needed to get our own minds in the right attitude to receive him. Time is needed to get our wills and hearts yielded to him. It took Paul three days of struggle in the guest chamber of Judas on Straight Street, Damascus, to yield all his life's ambitions to the dominance of the Saviour he had been persecuting. But when he had made the great surrender, the fingers of Ananias were knocking at the chamber door, and the voice of Ananias was sounding in his ears: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

TALKS ON THE GOLDEN TEXT

By REV. F. B. MEYER, B.A., D.D.

"Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" I Cor. 3:16.

If this verse applies to the Church collectively, 1 Cor. 6: 19 applies to each of us individually. It is a wonderful statement, whether in the one case or the other. We must not try and argue our way to this stupendous fact, but accept and affirm it. For my part I like to begin each day, almost before I open my eyes, by saying: "Thou art in me, great and holy Spirit, the very Spirit that wast in Jesus in his human life, and art in Christ, exalted to God's right hand." It is equally good when a Church is gathered at the Table of the Lord, or for prayer, to begin the proceedings by affirming that the Spirit of God is actually present. It is not a matter to put to the test of feeling or reasoning, but to affirm. The next important item is to be sure that nothing is being harbored or permitted which would bind him and make him as a mighty man who cannot save. When these conditions are granted, let us be still and know that he is God. Let us believe that nothing is impossible. Let us expect that he will do great things. According to our faith it will be done unto us. And we shall discover that the temple will often be filled with light and glory. Not the most holy inner shrine alone, where spirit meets spirit, but the outward body, the courts of the house, will become transfigured.

The How Column

Conducted by Frank L. Brown, Joint General Secretary World's Sunday School Association

How to Promote the Use of the Bible by the Scholars

BIBLE bringing by the scholars should be recognized in the class and school credits. Where every scholar in the class has brought a Bible the class should be recognized. The department or school should be requested occasionally to make a show of the Bibles brought. The motto of the Lawrence School is "Every member present every Sunday, with a Bible, an offering, a studied lesson and a mind to learn."

But the Bible unused is of no value. We shall here suggest some plans for Bible marking and Bible drilling that may be used by teacher or superintendent in order to make the scholar familiar with the Book.

Suggest that on the fly leaves of the Bible the scholar write his name, a life text, date of life decision to be a Christian, time of joining church, time of special blessings and important life steps.

Special verses should be marked or underlined, those especially with initials that have been tested and that have brought personal help and blessing, with date—such verses, it may be, as Matt. 7: 7; II Cor. 9: 8.

The various books of the Bible may be headed with appropriate names, such as "The Gospel of Love" for John, "Work" for James, "Redemption" for Exodus.

Chapters may be similarly marked, such as eleventh of Hebrews, "Faith Chapter"; Romans tenth, "Salvation Chapter." A list of such chapters can be found in "Chapters of Pure Gold," by Yatman (Revell) and "Chapters of Blessing from the Book of Life," by Henderson (Eaton & Mains).

The Rainbow book-marks which divide the Bible into the various divisions such as Pentateuch, History, Poetical, Major and Minor Prophets, can be obtained of Sunday school supply houses.

The following drill suggestions are subject to great variation and expansion. They can be used in the class, from the platform, or in any week-night gathering of the class. One can scarcely believe how eager scholars will be to do this work if given an opportunity. Those first finding the passages should stand or hold up the Bible at the place.

Find the Ten Commandments, Solomon's Prayer, Shepherd Psalm, Moses' Psalm, Isaiah Fifty-three, the Great Commandment, the Sermon on the Mount, the Beatitudes, the Magnificat, the Lord's Prayer, Paul's speech on Mars Hill, the Galaxy of Heroes of the Faith, Paul's chapter on Charity, John's Letters to the Seven Churches, his Description of the Eternal City.

Find the longest verse in the Bible; the shortest verse; four verses alike (Psalm 107: 8, 15, 21, 31); two chapters alike (II Kings 19 and Isaiah 37); Rest verse (Matt. 11: 28); Greatest verse (John 3: 16); Last Command (Acts 1: 8).

Find the verse, "All have sinned and come short of the glory of God." Where? Locate the verse as to sin's penalty. Find the redemption verse. Where? What? Find a verse on love; prayer; faith; temperance; missions.

Find rapidly Psalm 91: 1; Matt. 11: 28; 1 Tim. 1: 18; Joshua 1: 9; Daniel 12: 3; Deut. 20: 4; Psalm 119: 165; Gal. 6: 2; John 3: 16.

Find rapidly Sin chapter (Rom. 3); Atonement chapter (Isaiah 53); New Birth chapter (John 3); Salvation chapter (Rom. 10); Light chapter (John 9); Purity chapter (Ezek. 36); Love chapter (I Cor. 13); Abiding chapter (John 15); Resurrection chapter (I Cor. 15); Best chapter (John 14).

The alphabetical drill will please the Junior scholars. Find and read a verse beginning with A, (Matt. 3: 23); B, (John 1: 29); C, (Matt. 11: 28); D, (John 4: 8); E, (Matt. 7: 13).

Find a Bible character beginning with A, B, C, etc. The scholars can give the name and the first Bible reference to the character.

Ask classes or scholars to bring in best verses beginning with letters of alphabet, or containing some word such as faith, love, peace.

Ask for pivotal texts giving location and asking for the verse; or announcing verse and asking for location.

Ask for the different names given to the Bible, languages in which written, names and number of Bible books, divisions, as to Old and New Testament, subdivisions, the bounding of Bible books (the book before and after the one given).

Have scholars or classes repeat selected Bible chapters or great passages.

Amos R. Wells in "The Bible Marksman" (United Society of Christian Endeavor) makes some excellent suggestions as to Bible marking and memorizing.

A Thought for Today

"That my joy may be in you, and that your joy may be full."—*Jesus of Nazareth.*

SOME forty years ago a very earnest minister said that the Lord Jesus never smiled. "How could he?" Verily if that good man's iron creed were all of the Truth, how could he smile?

But we have read that a certain angel spoke of "glad tidings of great joy which shall be to all people." And the Christian faith was called a "Gospel," i.e., good news.

True, the Bible has something to say of the value of chastisement, and "no chastisement is joyous." Many true words have been written of the great gain that comes only through sorrow and suffering and pain. Eyes that have been tear-washed oftentimes see more clearly.

Nevertheless the kingdom of heaven is not sorrow but righteousness, peace, and *joy!*

John the Baptist fasted or ate locusts and wild honey, and John the Baptist was good.

But a greater than he came eating and drinking—entering into life—blessing a marriage feast—holding little children in his arms.

His greatest apostle says, "*Rejoice!*"

WARREN ROCHELLE.

A Cry from China

LITTLE HAI IEH TSI (the "Abused Leaf"); a Story of Childhood and its Perils in Heathen China. All who are interested in sweet and innocent childhood will find this a fascinating story. A postal card addressed to "China Orphans, Christian Herald, Bible House, New York," will bring you free copies of this illustrated booklet.

Here Are the First Six Pictures

In the **Bible Picture Contest** there will be a total of sixty such illustrations. The Christian Herald invites you to fit Bible verses to these pictures. The best selections will be rewarded generously. See list of awards below.

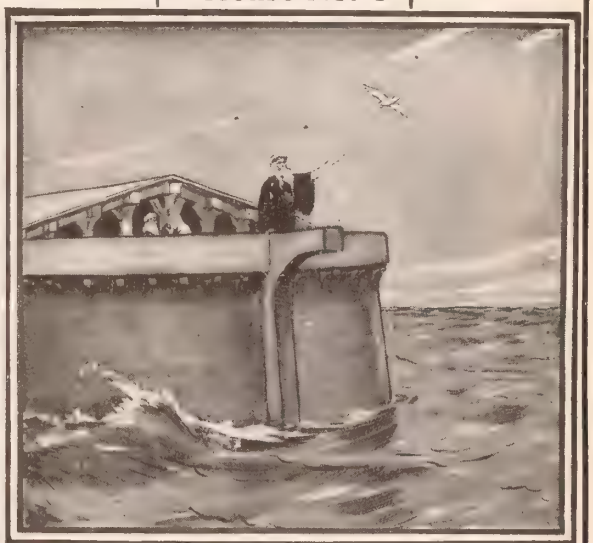
Picture No. 1

Begin today to take part in this delightful home recreation. **All ages and both sexes** are eligible. Answers are to be picked by you out of a given list. The first reward is $1,250 in cash—the awards having been increased to $3,500 cash.

Picture No. 2

Picture No. 3

Picture No. 4



Picture No. 5

Picture No. 6

The Increased List of Awards

First Reward	$1,250 cash
Second Reward	625 cash
Third Reward	350 cash
Fourth Reward	250 cash
Fifth Reward	150 cash
Sixth Reward	100 cash
Seventh Reward	75 cash
Eighth Reward	50 cash
Ninth Reward	20 cash
10th to 24th Rewards, each $2.50	37.50 cash
25th to 419th Rewards, each $1.50	592.50 cash
419 Cash Rewards in all, aggregating	3,500 cash

In case of ties, full rewards will be paid the tying contestants.

How to Begin the Contest

Do you know your Bible? Well, there is no such thing as knowing the Bible too well. And if you don't know your Bible as well as you might, then let this competition lead the way.

You should not delay. Next week three additional pictures will appear. Clip out the pictures and save them, or keep each copy of the magazine. Let the Contest fill your spare moments. The answers to the pictures are NOT to be sent in until all the 60 pictures have appeared, when you can forward your complete set of answers.

We have set up a list of 2,000 Bible verses as the standard of eligible answers to be submitted for the pictures. The Contest consists of your choosing the *most appropriate* texts out of the 2,000. Observation and judgment will count, not minute knowledge. You may use your own Bible for consultation, or that of church or reading room, and you may freely obtain the references. But for convenient use we offer our "Gems from the Bible," containing the verses you need.

As most readers renew their subscriptions about this time of year, we propose adding "Gems from the Bible," and giving with it a booklet known as Reply Book (into which you can write your answers—as many as five for each picture, if desired), to every yearly subscription to the Christian Herald, at the combination price of two dollars. If your subscription does not expire for some time, then we will add on your renewal from your present date of expiration. Whether now a subscriber or not, send in two dollars, and the Contest books, with the Christian Herald for one year, will be yours.

Or you may obtain "Gems from the Bible" and Reply Book *free* by interesting in the Contest and the Christian Herald some person not now a subscriber, sending us $2.00 (collected from the new subscriber) to pay for the yearly subscription and Contest books for that person. And for this favor to us, you, yourself, will be sent the "Gems from the Bible," and Reply Book—FREE. Use the order form to the right.

BIBLE PICTURE CONTEST ORDER FORM

THE CHRISTIAN HERALD, Dept. B1, Bible House, New York City

Enclosed find $2.00, for which send me the CHRISTIAN HERALD for one year, and "Gems from the Bible" and Reply Book, which outfit me handily to compete in the Bible Picture Contest.

My Name .....

Full Postal Address .....

.....

NOTE.—Put a cross here (.....) if you are sending in the $2.00 to pay for a new subscription you have secured, with the new subscriber's order for the Contest books. Write your own name and address above, and write the name and address of the new subscriber on a separate sheet of paper. The new subscriber will then receive the Christian Herald for one year, "Gems from the Bible" and Reply Book. And you will be sent "Gems from the Bible" and Reply Book FREE.

The World's Bitterest Winter

THERE have been winters of record cold, wide-spread, unbearable, fatal. There have been winters of epidemics because of unseasonable weather, when households by hundreds were robbed of their loved ones by such dreaded visitors as diphtheria. And there have been winters when war gripped this or that land and froze the joy of a nation.

But there has never been a winter when nearly all the world was at war. To the poor, the suffering, the homeless, the hopeless, winter is always a cruel tyrant, and never has the world known so many poor and suffering and homeless and hopeless women and children shivering in their loneliness before the blasts of winter.

The picture on this page is not very suggestive of winter nor of suffering. It might be the picture of the girls of some popular boarding school in a foreign land; or the picture of the members of a Sunday school on an Easter morning. But it is none of these. It is the picture, we are credibly informed, of some of the young women who escaped a fate that is worse than death which befell many innocent girls in Armenia during the recent massacres there.

The picture brings two ideas to mind: the hateful idea that war is still a factor in "civilization," though in its track lie ruined homes and the ruined lives of such as these; and the stimulating thought that it is always the high privilege of Christian people to combat the violence of war with the activities of Christian charity. These girls and thousands of others younger and older, little children, mothers, have been saved—and that word "saved" is a wonderful word in such a time of peril—for the most part by Christian agencies. It is good to look upon such a group and to realize that the millions of dollars of charity which have poured out of America into Europe have been for the benefit of whole populations of such people.

But we are told that hundreds and thousands, yes, millions of people, chiefly those who are accustomed to the protection of husbands and fathers and brothers, are waging a hopeless battle for existence against the hard, cold and mighty fists of winter, which are now beating them down. They are without homes—or anything that can be called home by any stretch of the imagination. They are reduced to the scantiest supply of clothing. They are dependent for their food upon chance. They are the poorest of this earth's poor, and the saddest of this earth's broken-hearted today. We do not know their names, we do not know their histories, we do not know their hopes—that is, the hopes they once had. We only know that in Serbia and especially in Poland and in practically every section where the war has been and still is, there are multitudes of such sufferers. And we also know that in America there is "enough and to spare." And in our Father's house there is always enough and to spare. You and I know that. And only you and I know how much there is to spare in our own trust fund. For after all is it not true that all that we have is a trust fund?

The Story Will Tell You What This Group Represents

SO this is to remind you of the greatest of world needs. And to remind you that the Christian Herald relief committees abroad are still in existence, doing all that in their power lies to relieve suffering. *Their power is determined by your gifts.* We are glad indeed to administer your gifts through these excellent agencies. We remind you of this so that all who have enough and to spare and who wish to have a part in this, the greatest of world beneficences, may know that the Christian Herald Fund for the Relief of Widows and Orphans of the War is still open. Please address all gifts to the Widows and Orphans Relief Fund, Christian Herald, Bible House, New York.

Amarilly of Clothes-Line Alley

By BELLE K. MANIATES

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CHAPTER XXIV

ON the night of the auspicious occasion, Mrs. Jenkins's home presented a scene of festivity. Neighbors had loaned their lamps, and the brakeman had hung out his red lantern in token of welcome and cheer. It was, however, mistaken by some of the guests as a signal of danger, and they were wary of their steps lest they be ditched. Mrs. Hudgers ventured the awful prognostication that "mebby some of them Jenkins brats had gone and got another of them ketchin' diseases."

When they entered the house there was a general exclamation of admiration. The curtain partitions had been removed, and the big room was beautifully decorated with festoons and masses of green interspersed with huge bunches of June roses.

Derry and Flamingus received the guests. Upstairs the Boarder and brakeman were nervously awaiting the crucial moment. The door into the Annex was closed, for in the sitting-room was the little bride, her pale cheeks delicately tinted from excitement as Colette artistically adjusted the bridal veil, fastening it with real orange blossoms. Amarilly hovered near in an ecstasy which was perforce silent on account of her mouth being full of pins.

"There's Mr. St. John's carriage," she managed to murmur as she peered from the window.

Colette dropped her paper of pins, went hastily to the adjoining bedroom and slipped out again before John Meredith was ushered in where the surplice, immaculately laundered, was waiting to be donned by its original owner.

After slipping it on, John's hand from force of habit sought the pocket and there encountered something. He drew it forth wonderingly. It was a small silver-monogrammed envelope sealed and addressed to him in Colette's handwriting. He read the note once, twice, thrice. Then there was a knock at the door that led into the Annex sitting-room. He opened it to admit Amarilly.

"Are you ready?" she asked. "You're to go in with them. They—"

She paused and stared at him. The transformation in his face was wonderful.

"Yes, I am ready, Amarilly," he replied, and something in his voice sounded strange to her.

He followed her into the next room where the Boarder, awkward in his Sunday clothes, but regal in his pride in the little white-veiled figure at his side, was awaiting him.

John walked out into the Jenkins's part of the house with them, while Amarilly slipped home by way of the Annex bedroom.

The entrance was certainly effective to the neighbors.

"Ain't she a lily though!" "Look at that long veil onct!" "Jest like a picter!" "What a swell waist!" "That big bo'quet!" "I niver seed sech flowers afore." "That surplus makes it look like picters!"

All these comments were sweet music in Amarilly's ear. Only one person had regrets. Mrs. Hudgers was visibly disappointed.

"I thought they'd hev candles a-burnin'," she confided to Mrs. Huce.

"Don't you know no better than that?" scoffed Mrs. Huce with a superior air. "Them things is only used by Irish folks."

Derry's dancing eyes looked to Colette for appreciation of this statement, but her eyes and attention were entirely for John.

The ceremony began. John's impressive voice, with its new pervading note of exultant gladness, reached them all, tempering even Derry's light-hearted mirth. It gave courage to the little bride whose drooping head rose like a flower, and a light shone in her eyes as she made the responses sweetly and clearly. It found echo in the Boarder, whose stooping shoulders unconsciously straightened and his voice grew clear and strong as he promised to have and to hold. It found a place in Colette's heart which sent illumining lights into her starry eyes.

When the solemn ceremony ended, and the Boarder and Lily Rose were pronounced man and wife, the guests flocked forward to offer congratulations. Then they were bidden to adjourn to the Annex, that they might view the bride's domain, while Mrs. Jenkins assisted by many helping hands set the long tables, a small one being reserved for the Boarder, the bride, Mr. Cotter, and Mrs. Jenkins and Iry.

"I thought they could eat more natural," whispered the considerate little Amarilly to Colette, "if there weren't no strangers with them."

Colette, John and Derry were also honored with a separate table. Mrs. Hudgers and Amarilly "dished up and poured" in the woodshed, while the boys acted as waiters, having been thoroughly trained by Amarilly for the occasion.

"Do you know," laughed Derry, "I was so surprised and relieved to find that the Boarder had a cognomen like other people. It never occurred to me before that he must of course have a name."

Colette smiled politely but perfunctorily. She was living too deeply tonight to appreciate wit. John, too, was strangely silent, his eyes resting often and adoringly upon Colette. Shrewdly Derry divined the situation and relieved it by rattling on with a surface banter that demanded no response.

"These refreshments," he observed, "are certainly the handiwork of my little maid. They have a flavor all her own. I am proud of Amarilly's English, too."

"I wonder," said Colette, "if you are doing quite right, Mr. Phillips, in improving Amarilly to such an extent? I am afraid she will grow beyond her family."

"No; even you, pardon me, Miss King, don't know Amarilly as I do. She couldn't get beyond them in her heart, although she may in other directions. Her heart is in the right place, and it will bridge any distance that may lie between them."

John looked up attentively and approvingly.

"Amarilly has too much aptitude for learning not to be encouraged, and I shall do more for her before long. We have pursued a select course of reading this winter. She has read aloud while I painted. We began stumblingly with Alice in Wonderland and are now groping through mythology."

After refreshments had been served, Lily Rose went to her bedroom to don her traveling gown, and when the happy couple had driven away amid a shower of rice and shouts from the neighbors, John's carriage drew up.

"John," asked Colette, after a happy little moment in his arms, "did you read my note and did you see what the date was?"

"Colette, surely it was the dearest love-letter a man ever received. If I could have had it all these dreary months!"

"Do you wonder that I feared its falling into strange hands?"

"Tell me its history, Colette. How you recovered it, and why you thought it was in the surplice, in the first place?"

"I wrote it the day after you asked me—you know—"

There was another happy disappearance and silence before she resumed:

"I was sentimental enough to want to deliver it in an unusual way. I took it to Mrs. Jenkins's house the day your surplice was to be returned to you, and I slipped it inside the pocket. I wanted you to find it there on Sunday morning. I didn't know what to think when you looked at me so oddly that Sunday—yes, I know now that you were wondering at my silence. And when we came home in the fall and I learned from Amarilly that strangers might be reading and laughing at my ardent love-letter, which must have passed through many and alien hands, I was so horrified I couldn't act rational or natural. I was—yes, I will 'fess up, John—I was unreasonable, as you said and—No, John! wait until I finish before you—

"You want to know how and where it was found? It seems, at the same time your surplice was laundered, a lace waist of mine was at their house. I didn't care for a 'fumigated waist,' so, like you, I made Amarilly a present perforce. She laid it away in its wrappings to keep until her wedding day. Out of the goodness of her generous little heart she loaned it to Lily Rose; and yesterday, when they were trying it on, Amarilly found my note in the sleeve. Mrs. Jenkins was appealed to and remembered that when the things were ready to be sent home, she found the note on the floor, and supposing it had fallen from the waist slipped it inside and forgot all about it. I decided that it should be delivered in the manner originally planned."

"But, Colette," he asked wistfully, a few moments later, "if you had never found it would you have kept me always in suspense and never have given me an answer? I began to hope, that night I called, that you were relenting."

"I was, John. Amarilly had been telling me of the Boarder's love for Lily Rose, and it made me lonely for you, and I determined in any event to give you your answer—this answer—tonight. And so I did, and—I think that is all, John."

"Not all, Colette."

CHAPTER XXV

THE dairy business continued to prove profitable to Gus, the cow remaining contented, loving and giving. One night, however, there came the inevitable reaction, and the gentle creature in the cow-shed felt the same stifling she had rebelled against on the night of the stampede when she had made her wild dash for liberty. Moved by these recollections, the sedate, orderly cow became imbued with a feeling of unrest, and demolishing the frail door was once more at large. In a frenzy of freedom she dashed about the yard. Her progress was somewhat impeded by contact with the surplice, which, pinned to the clothes-line, was flapping in the breezes. Maddened by this obstruction, which hung, veil-like, over her bovine lineaments, she gave a twist of her Texas horns, a tug, and the surplice was released, but from the line only; it twined itself like a white wraith about the horns.

Then the sportive animal frisked over the low back fence and across the hill, occasionally stepping on a released end of the surplice and angrily tearing her way through the garment. She made her road to the railroad track. That sight, awakening bitter memories of a packed cattle-car, caused her to slacken her Mazeppa-like speed. While she paused, the night express backed onto the side track to await the coming of the eastbound train. The cow, still in meditation, was silhouetted in the light of a harvest moon.

"This 'ere," a home-bound cattleman was saying to a friend on the platform, "is nigh onto whar we dropped a cow. I swar if thar ain't that blasted cow now, what? Know her from hoof to horn, though what kind of a Christmas tree she's got on fer a bunnit, gits me! Ki, yi! Ki, yi!"

At the sound of the shrill, weird cry, the animal stood at bay. Again came the well-known strident halloo. A maelstrom of memories was awakened by the call. Instinctively obeying the old summons she started toward the train, when from over the hill behind her she heard another command.

"Co, boss! Co, boss!"

The childish anxious treble rose in an imploring wail.

The cow paused irresolute.

"Co, boss!"

There was a note of entreaty, of affection, in the cry.

After all, domesticity was her birthright. With an answering low of encouragement the black cow turned and trotted amiably back.

"Well, I'll be jiggered," said the cattleman, as the train pulled out. "I'd a swore it was old Jetblack. Maybe 'twas. She was only a milker anyway, and I guess she's found a home somewhere."

Gus with arm lovingly about the cow's neck walked home.

"Bossy," he said in gently reproaching tones, "how could you give me such a skeer? I thought I'd lost you, and I'd hev sure missed you—you, yerself—more'n I would the money your milk brings us."

Then for the first time the lad's eyes noted the decorated horns.

"What in thunder—"

He began to unwind the ribbons of white cloth.

"Gracious me! It's the surplus! What will Amarilly say—and Lily Rose? It's only fit fer carpet rags now. Well, if this ain't the end of the surplus after all it has went through! I wonder what bossy wanted of it anyway?

Great was the joy of the Jenkinses at the restoration of the cow, but there was grievous lament from Amarilly for the fate of the precious garment.

"It was our friend—our friend in need!" she mourned.

"I'm so glad we hev a picter of it," said Lily Rose, gazing fondly at the photograph of the Boarder in the saintly robes.

"I'll go and tell Miss King," said Amarilly the next morning. "She said she felt that the surplice would come to some tragic end."

"It was a fitting fate for so mysterious a garment," commented Colette.

"I don't see," meditated Amarilly, "what possessed the cow. She's been so gentle always, and then to fly to pieces that way, and riddle the surplice to bits!

"It's very simple," said Colette. "I suppose she wanted to go to the train. And as nearly everyone else had worn the surplice on special occasions, she thought she could do the same; only, you see, never having been to church she didn't quite know how to put it on, and I suppose got mad at it because it didn't fit her and gave vent to her anger by trampling on it."

Amarilly's doleful little face showed no appreciation of this conceit.

"Don't look so glum, Amarilly. I have something to show you that will please you."

She opened a desk and took a thick, white square envelope from it.

Wonderingly Amarilly opened it and took out a folded, engraved sheet of thick paper. She read eagerly.

"Oh, oh!" she cried, looking up with shining eyes, which in another moment glistened through tears.

"Why, Amarilly, aren't you glad that I am going to be——"

"Mrs. St. John?" smiled Amarilly. "I think it's beautiful. And," anxiously, "you will surely be good to—him?"

"Yes," replied Colette softly. "I will be good—very good—to St. John. Don't fear, Amarilly."

A card had fallen from the envelope. Amarilly picked it up and read:

"To be presented at the church."

"What's that?" she asked curiously.

"You have to show that at the church door. If you didn't have it, you couldn't get in to see us married. It's the same as a ticket to a theater. And St. John doesn't like it; but if we didn't have them there would be a mob of curious people who don't know us. I shall give all of you tickets to come to the church, the Boarder and Lily Rose, too."

"Oh," cried Amarilly, "that will be lovely, and we shall all come."

"Of course you will all come. Your friend the bishop is to marry us, and Bud is going to sing a solo.

"I must go home and tell them all about it," said Amarilly excitedly.

"Wait! There is more to hear. I am going to invite you to the reception here at the house, and I am going to have a lovely white dress made for you to wear, and you shall have white silk stockings and slippers and white gloves."

"Oh," gasped Amarilly, shutting her eyes. "I can't believe it."

The next morning at the studio she announced the wonderful news to Derry.

"I just received an invitation, myself," he replied. "We will go together, Amarilly. I'll send you flowers and call for you with a taxicab."

"Things must stop happening to me," said Amarilly solemnly.

Derry laughed.

"When things once begin to happen, Amarilly, they never stop. You are to go from here now every day after luncheon to this address," handing her a card.

"'Miss Varley,'" Amarilly read, "'1227 Winter Street.' Will she have work for me, too?"

"Yes; work in schoolbooks. She takes a few private pupils, and I have engaged her to teach you.

Amarilly turned pale but said nothing for a moment. Then she held out her hand.

"I will study hard—to pay you," she said simply.

"And can you stand another piece of exciting news, Amarilly? Sunset, which I have dawdled over for so long, drew first prize."

"Oh, Mr. Derry, that is best of all!"

"And do you know what I am going to give Mrs. St. John for a wedding present from you and me? The picture of The Little Scrub-girl."

To be continued

Velvet Grip

You know this trade-mark through national periodical advertising

BEFORE the days of nationally advertised trade-marks, competition was based almost entirely upon the price of goods to the middleman. The consumer had nothing to say about it.

The richest manufacturer could crowd out all of his lesser competitors by reducing prices temporarily below cost—thereby forcing them to sell out to him or go into bankruptcy—then he had a *real* monopoly and could cheapen quality and raise prices as much as he saw fit. When competition developed again, he could repeat the process—and he not only *could* do these things, but he *did* do them.

There can be no monopoly in advertising; therefore, today one manufacturer stands as good a chance as another to win favor for his trade-mark, so long as he backs up his advertising and his trade-mark with quality. And the trade-mark makes the consumer the deciding factor in all purchases, because it enables him to identify the goods. Trade-marks and the advertising that makes them known, are the two things that do most to standardize qualities, permanently reduce prices and prevent commercial piracy.

Trade-marks and national advertising are the two greatest public servants in business today. Their whole tendency is to raise qualities and standardize them, while reducing prices and stabilizing them.

CHRISTIAN HERALD

MEMBER OF THE QUOIN CLUB
THE NATIONAL PERIODICAL ASSOCIATION

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Price 50c

Genuine Solder

With an ordinary match it easily mends and solders metals permanently. Used by the housewife, farmer, electrician, automobilist, moving picture operator, jeweler, merchant and mechanic.

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Show what it will do and it sells itself. Everybody wants SOLDERALL. Send 50c for large tube. Your money back if dissatisfied.

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Positively the cheapest and strongest light on earth. Used in every country on the globe. Makes and burns its own gas. Casts no shadows. Clean and odorless. Absolutely safe. Over 200 styles. 100 to 2000 Candle Power. Fully Guaranteed. Write for catalog. AGENTS WANTED EVERYWHERE.
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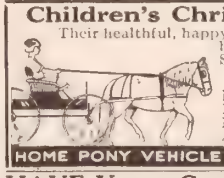
Their healthful, happy pastime can best be made bright with a Pony Buggy—Surely every child longs for

A Beautiful Pony Buggy

Parents write for Colored Booklet No. 55, telling of Pony Vehicles and Harness, also list of Pony farms



HOME PONY VEHICLE CO. CINCINNATI, O.

HAVE You a Camera? Write for samples of my magazines, American Photography and Popular Photography, which will tell you how to make better pictures and earn money
F. R. FRAPRIE, 862 Pope Building, Boston.

DEAF?

"I Now Hear Clearly"

You, Too, Can Hear!

Inasmuch as 200,000 users of the "ACOUSTICON" have had the same results from it as Mr. Garrett Brown, whose photo appears above, we feel perfectly safe in urging every deaf person, without a penny of expense, solely and entirely at our risk, to accept a thorough trial of the

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All you need to do is to write saying that you are deaf and will try the "ACOUSTICON." The trial will not cost you one cent, for we even pay delivery charges.

WARNING! There is no good reason why everyone should not make as liberal a trial offer as we do, so do not send money for any instrument for the deaf until you have tried it.

The "ACOUSTICON" has improvements and patented features which cannot be duplicated, so no matter what you have tried in the past, send for your free trial of the "ACOUSTICON" today and convince yourself—you alone to decide. Address

GENERAL ACOUSTIC CO., 1314 Candler Bldg., New York
Toronto, Ont. Office, Royal Bank Bldg.

CHRISTIAN HERALD MAGAZINE BUREAU

Below is a condensed list of periodicals from which selection can be made of one or more magazines at a price in some cases almost one-half of the regular price. Readers of the CHRISTIAN HERALD are thus enabled to order all magazines desired in a single order, with the assurance that it will be attended to promptly, accurately and at the lowest prices. Subscriptions are for one year and can be new or renewal, and can go to different addresses, except in a few cases noted otherwise. *Canadian and foreign postage additional.*

To determine the price of two or more magazines given in the list below: Add the class prices and multiply by five. The result will be the club price.

EXAMPLE

Christian Herald	Class 23
Pictorial Review	Class 25
McCall's	Class 10
Total class numbers	58
Multiply by	5
Price of club	$2.90

Class No.	Pubs. Price	Our Price
30 ADVENTURE with CHRISTIAN HERALD	$3.00	$2.65
17 AMERICAN BOY with CHRISTIAN HERALD	2.50	2.00
with CHRISTIAN HERALD and Pictorial Rev. (or Woman's Home Companion)	4.00	3.25
with CHRISTIAN HERALD, *Delineator and *Everybody's	5.50	4.00
25 AMERICAN MAGAZINE with CHRISTIAN HERALD	3.00	2.40
with CHRISTIAN HERALD and Woman's Home Companion (to same address)	4.50	3.15
with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
AMERICAN POULTRY ADVOCATE AND BOOK—200 EGGS A YEAR PER HEN with CHRISTIAN HERALD	3.00	2.00
17 BOYS' LIFE with CHRISTIAN HERALD	2.50	2.00
with CHRISTIAN HERALD and Pictorial Review	4.00	3.25
17 BOYS' MAGAZINE with CHRISTIAN HERALD	2.50	2.00
with CHRISTIAN HERALD, McCall's, Housewife and To-Day's	4.00	2.75
with CHRISTIAN HERALD and Woman's Home Companion	4.00	3.25
23 THE CHRISTIAN HERALD	1.50	1.50
THE CHRISTIAN HERALD, 3 years	4.50	3.00
35 COLLIER'S WEEKLY with CHRISTIAN HERALD	4.00	3.00
with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	5.50	4.15
with CHRISTIAN HERALD, *Delineator and *Everybody's	7.00	4.90
16 COOKING CLUB MAGAZINE with CHRISTIAN HERALD	2.50	1.95
COUNTRY GENTLEMAN with CHRISTIAN HERALD	2.50	2.50
70 COUNTRY LIFE IN AMERICA with CHRISTIAN HERALD	5.50	4.65
55 CURRENT OPINION with CHRISTIAN HERALD	4.50	3.90
with CHRISTIAN HERALD and Pictorial Rev. (or Woman's Home Companion)	6.00	5.15
23 DELINEATOR with CHRISTIAN HERALD	3.00	2.30
with CHRISTIAN HERALD and Everybody's (to one address)	4.50	3.15
with CHRISTIAN HERALD and Pictorial Review	4.50	3.55
with CHRISTIAN HERALD and Review of Reviews	6.00	4.30
12 DESIGNER with CHRISTIAN HERALD	2.25	1.75
25 ETUDE (for music lovers) with CHRISTIAN HERALD	3.00	2.00
25 EVERYBODY'S with CHRISTIAN HERALD	3.00	2.40
with CHRISTIAN HERALD and Delineator (to same address)	4.50	3.15
with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	4.50	3.65
23 GARDEN MAGAZINE with CHRISTIAN HERALD	3.00	2.30
GOOD HOUSEKEEPING with CHRISTIAN HERALD	3.00	3.00
HARPERS' BAZAR with CHRISTIAN HERALD	3.50	3.50
70 HARPER'S MAGAZINE with CHRISTIAN HERALD	5.50	4.65
70 HARPER'S WEEKLY with CHRISTIAN HERALD	6.50	4.65
12 HOME NEEDLEWORK with CHRISTIAN HERALD	2.25	1.75
with CHRISTIAN HERALD and Woman's Home Companion	3.75	3.00
8 HOUSEWIFE with CHRISTIAN HERALD	2.00	1.55
with CHRISTIAN HERALD, McCall's and To-Day's	3.50	1.90
25 ILLUSTRATED WORLD with CHRISTIAN HERALD	3.00	2.40
with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
55 INDEPENDENT with CHRISTIAN HERALD	4.50	3.90
50 JOHN MARTIN'S BOOK (Children) with CHRISTIAN HERALD	4.50	3.65
LADIES' HOME JOURNAL with CHRISTIAN HERALD	3.00	3.00
15 LADIES' WORLD with CHRISTIAN HERALD	2.50	1.90
17 LITTLE FOLKS (new sub.) with CHRISTIAN HERALD	2.50	1.90
with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	4.00	3.15
45 McBRIDE'S with CHRISTIAN HERALD	4.50	3.40
with CHRISTIAN HERALD and Woman's Home Companion	6.00	4.65
10 McCALL'S with CHRISTIAN HERALD	$2.00	$1.65
with CHRISTIAN HERALD, To-Day's and Housewife	3.00	1.90
with CHRISTIAN HERALD, Mother's and Ladies' World (to one address except CHRISTIAN HERALD)	4.50	2.40
20 McCLURE'S with CHRISTIAN HERALD	2.50	2.15
25 METROPOLITAN with CHRISTIAN HERALD	3.00	2.40
17 MODERN PRISCILLA with CHRISTIAN HERALD	2.50	2.00
with CHRISTIAN HERALD and Home Needlework	3.25	2.40
with CHRISTIAN HERALD and Pictorial Review	4.00	3.05
23 MOTHER'S MAGAZINE with CHRISTIAN HERALD	3.00	2.00
with CHRISTIAN HERALD, McCall's and Ladies' World (to one address except CHRISTIAN HERALD)	4.50	2.40
60 OUTLOOK with CHRISTIAN HERALD	4.50	4.15
8 PEOPLE'S HOME JOURNAL with CHRISTIAN HERALD	2.00	1.55
25 PICTORIAL REVIEW with CHRISTIAN HERALD	3.00	2.40
with CHRISTIAN HERALD and Modern Priscilla	4.00	3.05
with CHRISTIAN HERALD and Metropolitan	4.50	3.15
with CHRISTIAN HERALD and Woman's Home Companion	4.50	3.65
40 REVIEW OF REVIEWS with CHRISTIAN HERALD	4.50	3.15
with CHRISTIAN HERALD and Pictorial Review (or Woman's Home Companion)	6.00	4.40
SATURDAY EVENING POST with CHRISTIAN HERALD	3.00	3.00
50 SCRIBNER'S with CHRISTIAN HERALD	4.50	3.65
17 SOMETHING-TO-DO with CHRISTIAN HERALD	2.50	2.00
50 ST. NICHOLAS with CHRISTIAN HERALD	4.50	3.65
8 TO-DAY'S with CHRISTIAN HERALD	2.00	1.55
with CHRISTIAN HERALD, Housewife and McCall's	3.00	1.90
55 TRAVEL with CHRISTIAN HERALD	4.50	3.90
25 WOMAN'S HOME COMPANION with CHRISTIAN HERALD	3.00	2.40
with CHRISTIAN HERALD and Little Folks (new)	4.00	3.15
with CHRISTIAN HERALD and Delineator	4.50	3.55
with CHRISTIAN HERALD and Pictorial Review	4.50	3.65
with CHRISTIAN HERALD and Review of Reviews	6.00	4.40
12 WOMAN'S MAGAZINE with CHRISTIAN HERALD	2.25	1.75
5 WOMAN'S WORLD with CHRISTIAN HERALD	1.85	1.55
40 WORLD'S WORK with CHRISTIAN HERALD	4.50	3.15
with CHRISTIAN HERALD and Woman's Home Companion	6.00	4.40
40 YOUTH'S COMPANION with CHRISTIAN HERALD and McCall's	4.00	3.25
with CHRISTIAN HERALD and Woman's Home Companion	5.00	4.40
with CHRISTIAN HERALD and Pictorial Review	5.00	4.40

SPECIAL COMBINATIONS WITH RELIGIOUS PAPERS

PROPHETIC AND MISSION RECORD, 3 yrs. Amer. Advent Miss. Soc. with CHRISTIAN HERALD	$1.85	$1.60
AMERICAN MESSENGER with CHRISTIAN HERALD	2.00	1.65
DAILY BIBLE with CHRISTIAN HERALD	2.10	1.75
THE PROTESTANT MAGAZINE with CHRISTIAN HERALD	2.50	1.95
RECORD OF CHRISTIAN WORK with CHRISTIAN HERALD	3.00	2.00
CHRISTIAN STANDARD with CHRISTIAN HERALD	3.00	2.30
CHRISTIAN ENDEAVOR WORLD with CHRISTIAN HERALD	3.00	2.50
PRESBYTERIAN BANNER with CHRISTIAN HERALD	3.50	2.90
THE STANDARD (Baptist) with CHRISTIAN HERALD	3.50	3.00

(*Must go to same address)

SEND ALL ORDERS TO

(*Must go to same address)

CHRISTIAN HERALD MAGAZINE BUREAU, Bible House, New York, N.Y.

Young People's Topics for January 9

SUPPOSE, as the new year begins, we try to get our Christian Herald young church people into a little friendlier relations. Can't we help one another in other ways than merely studying together the weekly prayer meeting topics? There are problems you would like to ask about; or pieces of good news about your local work you would like to report, which would be helpful and suggestive for other places. Let's have a young people's convention of our own to ask and answer questions and to make reports. Address all communications to "Young People's Church Societies," Christian Herald, Bible House, New York.

Many have regretted the separation of the young people of the different denominations into separate organizations. It is hard to see why there should be three different young people's church societies with different names, any more than three separate Bible school institutions with different names instead of our great world-wide Sunday school movement.

But in the Christian Herald young people's page, workers and members of all these societies can unite in prayer, study and work. It is a step in the right direction that the Baptist Young People's Union and the Christian Endeavor Society are using, with occasional exceptions, the same prayer meeting topics. Can we not hope and endeavor to follow up this move for unity? Each denomination should, of course, retain its own young people's organization, but these should all be blended, as are the Sunday schools, into a world-wide union of Young Protestant Christians. Cannot the young people of the Christian Herald Family set an example of enthusiastic cooperation?

Why Join the Church?

Christian Endeavor and B. Y. P. U. Topic. Eph. 3: 8-21

SOME simple questions like this are still simpler if we put them the other way about. "Why *not* join the church?" Can any one think of a single good reason for not joining the church? When we have canvassed this question, we can take up the several hundred strong reasons for identifying ourselves with the church of Jesus.

A township in New York state was recently engaged in a strenuous fight against the saloon. The voters were bombarded with arguments why they should refuse to grant saloon licenses throughout the township. The great evils and enormous costs of the saloon business were emphasized. The idea occurred to a hearer as the campaign was being concluded, too late to be acted upon, but not too late to suggest for subsequent campaigns in that or any other locality, "Why should this small group of men be allowed to sell poison?" Considering all the facts, isn't it absurd to give permission to a hundred men to spoil the lives of several thousand? Isn't it absurd to expect intelligent men to vote for such a proposition? We put it to them wrong.

Now—why not join the church? You could afford to offer a prize to any one who would give you a sound reason.

The one big reason for joining the church is that every follower of Jesus wants to be in league with every other follower, helping all the rest do the things Christ left us to do when he went away. The committees selected a good scripture reference for this lesson, the wonderful prayer of Paul that the soul life of the Ephesian Christians might be deepened and that they might be filled with God's Spirit. That is an alluring offer. It draws us to Christ's fold and snows us the secrets of joy and success in Christian work. Here is another good passage: Phil. 1: 14-18. Paul speaks of the various motives that are leading different people to preach Christ; some of envy and strife, of contention, not sincerity, trying to add affliction to his bonds. But he says he is glad for all this. He was glad to have Christ preached, no matter what the motive was. So—our place is where people are talking about our Christ and trying, ever so feebly or inconsistently, to do his work. Others will point out the failures and faults of the church. But, granting all they say, why should you not join? The church is where you belong. The church will help you and you will help the church. If others are inconsistent, there is the challenge for you to be consistent; if others are indolent, there is the challenge for you to be industrious; if others are lukewarm, there is the challenge for you to come near to God and be filled with his fulness, his joy and his power.

The Beatitude of the Bringer of Good News

Epworth League Topic. Isa. 52: 7

THE saddest task in the world is to be the bringer of sad news. Many a brave man's heart has quailed before the assignment to tell some wife or mother that a son or husband has been killed. Nothing could be harder than that. But what can possibly be easier and gladder than to tell good news? And in many a pulpit where one would have a right to expect a gospel service, one hears nothing of the sort. Advice, warning, exhortation, scolding—but not good news. Yet it is the good news that will bring gladness and power to those who hear, and will react in tremendous blessing upon the soul of the announcer.

Good news—God loves. God forgives. God cleanses. God blesses. God strengthens. God saves. God will take us safely through death and into his homeland. God will help us to love and to help others. Good news. Glad news. Have we received the good news—and let it transform and light up our own lives? Are we receiving daily the blessing that comes for those who carry on the happy task of announcing the message?

Do You Know Your Bible?

Correct Answers to List No. 8

(Half-year Contest, List No. 3)

PHILEMON

1. (*a*) Archippus. Philemon, 2. (*b*) Marcus, Aristarchus, Demas, Lucas, 24 (also Epaphras, 23).

2. (*a*) Onesimus, 11. (*b*) 16. (*c*) "As a brother," 16, or "as myself," 17.

3. (*a*) "In time past was unprofitable," 11; "If he hath wronged thee," 18. (*b*) "Whom I have begotten in my bonds," 10 (also 13). (*c*) "Put that on mine account," 18; "I, Paul, write it with mine own hand, I will repay it." (*d*) "Paul the aged," 9.

EPHESIANS

4. (*a*) Tychicus, 6: 21. (*b*) No.

5. (*a*) Gentiles. Ephesians, 2: 11,12; 3: 1, 3: 8; 4: 17. (*b*) Through the shedding of Christ's blood on the cross, 2: 13. (*c*) "The law of commandments contained in ordinances," 2: 15.

6. (*a*) An attitude of trust and belief. Eph. 1: 13. (*b*) They were filled with the Holy Spirit, 1: 13. (*c*) Acts 19: 1-7.

7. (*a*) 1: 17-23; 3: 14-21. (*b*) To those who believe, 1: 19. (*c*) Through faith, 3: 17.

8. (*a*) All the fulness of God, 3: 19. (*b*) "Now unto him that is able to do exceeding abundantly above all that we ask or even think, according to the power that worketh in us," 3: 20. (*c*) Eph. 5: 26, 27.

9. (*a*) Apostles, prophets, evangelists, pastors and teachers, 4: 11. (*b*) "Old man" and "new man," 4: 22, 24. (*c*) "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," 4: 31, 32 (also 4: 2, and 5: 1, 2). (*d*) Eph. 5: 21; 6: 9.

10. Truth, a girdle; righteousness, a breastplate; gospel of peace, sandals; faith, shield; salvation, helmet; Word of God, sword; 6: 14-18.

Honor Roll for List 8

(Half-year Contest, List 3)

MISS Ethel Barber, Charles W. Dickinson, Mrs. Arthur Du Boise, Mrs. J. W. Floyd, Mrs. Susan A. Glover, Mae Granger, Annie M. Grover, Delia M. D. Harris, Inez Hopkins, Flora A. Johnson, Miss W. Nicholson, Mrs. Clement T. Paull, Sister Lena Rasch, Mrs. G. L. Snyder, Miss E. L. Standiford, Annie G. Stine, Mrs. Edwin D. Ward.

Frank G. Carpenter on Alaska

ONE week from today *you* will step right into Alaska.

Fifty million acres of possible farmlands will lie before you. The highest mountain peak in North America, and glaciers that dwarf those of the Alps will await your exploring footsteps. Rivers that are navigable hundreds upon hundreds of miles will carry you into regions where probably more mineral treasures are stored up than in any other one section of the globe. A people, said to be more interesting than any other race under the American flag, will greet you.

In another week you will begin to enter this land and behold its greatness. You will not even need to leave your fireside to do so. In fact we predict that you will be loath to leave your fireside at all until each week you have completed that week's instalment of the splendid article on Alaska by Frank G. Carpenter which will begin in the first 1916 number of the

CHRISTIAN HERALD

Mr. Carpenter is in the forefront of travelers who know how to tell what they see, and who know how to see everything worth while there is to see. The things before this that Mr. Carpenter has seen in various sections of the globe, have been read about with delight by hundreds of thousands, who have, in consequence, found their minds well furnished with the best of information on places throughout the world which they could never hope to see for themselves. And the same experience regarding Alaska awaits all readers of the Christian Herald in the coming year.

Christian Herald Books

Two Books by a Famous Pastor

Rev. J. H. Jowett, D. D., has been aptly described as the most spiritual preacher in America. He has written two volumes, "Thirsting for the Springs," and "Brooks by the Traveler's Way."

These two volumes, aggregating 530 pages, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2. Or, we will send to old subscribers, FREE, as a reward, these two volumes for sending us one new yearly subscription to the Christian Herald with $1.50.

Margaret E. Sangster's New Book

"Red People and Dreams" contains about eighty poems and thirty-two short stories and sketches.

We will send this new volume by Margaret E. Sangster, Jr., handsomely bound in cloth, together with the Christian Herald for one whole year, postpaid, for $1.85. Or, we will send to old subscribers, FREE, as a reward, this volume for sending us one new yearly subscription to the Christian Herald with $1.50.

"Forty Thousand Beautiful Quotations"

Some years ago the Christian Herald published a work entitled "Forty Thousand Sublime and Beautiful Thoughts." We have had so many inquiries for it that we have decided to republish it:

We will send you this volume, together with the Christian Herald for one whole year, for $3.00, or we will send to old subscribers, FREE, as a reward, "Forty Thousand Sublime and Beautiful Thoughts" for sending us two new yearly subscriptions to the Christian Herald with $3.00.

Luther in Light of Recent Research

While there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe is one of the best that has ever appeared.

The Life of Luther, handsomely bound in cloth, will be sent together with the Christian Herald for one whole year, postpaid, for $2.25, or we will send to old subscribers, FREE, as a reward, this volume for sending us two new yearly subscriptions to the Christian Herald with $3.00.

A New "Do Something" Book

Did you read "Janice Day" which was offered with the Christian Herald last year? The success of the book was such that the author, Helen Beecher Long, wrote a sequel entitled "The Testing of Janice Day."

We will send "The Testing of Janice Day," 310 pages, attractive cloth covers, together with the Christian Herald for one whole year for $2.00, or we will send to old subscribers, FREE, as a reward, "The Testing of Janice Day," for sending us one new yearly subscription to the Christian Herald with $1.50.

Our Art Calendar for 1916

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THE CHRISTIAN HERALD, Bible House, New York, N. Y.

The War in Europe

Continued from page 1326

driven into Montenegro and Albania, and consequently military operations against it have been completely transferred to those two fields.

Some Serbian stragglers behind the lines of the Teutonic Allies were gathered in in Serbia, but the greatest efforts that the Teutons are putting forth in that country are devoted to repairing the railway from Belgrade to Nish which the Serbians practically destroyed in their retreat, and to opening up the flooded copper mines in the north.

Montenegro the Austro-Hungarians are invading in three columns. The first, moving from the northern border, has forced its way well south, and at the end of the week was reported to have cleared the country as far south as Mojkovatz. The second is operating to the west from the White Brin river, and is reported to be master of all the country from that river to the north Albanian Alps, including the towns. In addition, this army is said to have forced some of the passes of these Alps and to be threatening the cities (for Montenegro, we would call them large villages) of Plava and Gusinje to the west of these mountains. A third force is working its way eastward from southern Herzegovina towards Cettinje, the capital of Montenegro.

Further south the Serbian army, which retreated into Albania, is being followed by the Bulgarians and is also being fiercely attacked by the Albanians themselves. Owing, however, to the extreme difficulty of getting news out of the very wild country in which this fighting is going on, we know only the bare outlines of what has occurred.

In southeastern Serbia, the Bulgarians have been completely successful in their operations against the French and British troops, and after severe fighting have forced these latter to fall back completely out of Serbia and into Greece; to positions south of Kilindir and Baialza. This fighting took place in the early days of the week and was for two or three days very bitter, both sides losing heavily in casualties. The Bulgarians also took a fairly considerable number of prisoners.

On the Allies entering Greece, the Greek government ordered its troops to completely evacuate the district between the Serbian and Bulgarian frontier, and Salonica, which was done. On leaving Salonica, the Greek general commanding handed the Allies a formal written protest of his government against the Allied occupation of Salonica, and particularly against their fortifying the town, a work on which they have been engaged for some time.

The situation seems to be that Greece abandons this part of her territory to the combatants and leaves them to fight it out, favoring neither. The Teutons and the Bulgarians have not yet crossed the frontier in force, though it is expected that they will do so; when the Allies will probably fall back to Salonica itself, where they will be to a degree under the protection of the guns of the Allied fleet.

In view of this probable ultimate retreat of the Allied forces on the city of Salonica, it becomes interesting to consider the topography of the surrounding country and the possibility of defending the city from the sea by the Allied fleets. This town of about 150,000 is situated on the west side of the Chalcidic peninsula, at the head of the Gulf of Salonica, and is built partly on the low ground on the edge of the bay and partly on the heights rising to the north, which heights and their continuations to the east and south form a sort of natural rampart surrounding the city on all but the western side.

The Bay of Salonica is surrounded on the east and south by the Calamerian heights, while on its northwestern and western sides lies the broad alluvial plain produced by the discharge of the Vardar and Bistritza rivers. Over this plain the guns of the warships would have full play. But to the northeast and south their range would be seriously shortened by the hills encircling the city. These hills, however, probably the land forces of the Allies would occupy with artillery.

The greatest danger to the Allied forces would seem to be of a bombardment from a great distance by the heavy Austrian mortars, which have proved so very effective elsewhere, and which could be placed in positions not reachable by the guns of the warships, and at too great a distance for the land artillery of the Allies to attack successfully. From the nature of the surrounding country it is possible that such attack as the Teutonic Allies make on the town will be made from the east.

Rumania still remains an uncertain factor, but the retreat of the Allies to the south and the non-activity of the Russian army on her northern frontier will hardly increase Rumania's desire to throw her lot in with the Entente powers, if such desire ever existed. In fact, there is more than one sign that Rumania is becoming convinced that the recovery of her lost province of Bessarabia from Russia would be more easy of realization than the taking of any part of the Transylvania from Austria. As Rumania is quite frankly out for anything she can get in the way of territory with the least effort, perhaps the prospect of Bessarabia will prove too tempting to be allowed to pass unrealized.

The very peculiar course of Italy, one of the Allies, in this Balkan campaign, in steering such an absolutely independent course, has puzzled many people. The explanation of this, according to the more serious Italian papers, is that Italy is unwilling to be dictated to by her allies; that she is their ally and not their vassal; that she has capable military commanders, and that the Italian general staff believes in a concentration of forces on vital points, and does not believe in embarking on hazardous adventures, which would at best only result in a temporary advantage. Besides these considerations Italy, according to these same sources of information, fears greatly that if she should put her military resources at the disposal of others, the gaps in the western line would be filled with Italian troops. Italy has, however, this week sent some additional troops to Albania to strengthen her forces in the towns on the Adriatic coast which she occupied early in the war.

The British press seems to think that Germany is now planning an attack on Egypt, and are advising that preparations to meet such an attack be immediately made by the government. Some color is given to this theory by the generally increased activity noticeable of late in the Sinai peninsula, where there has been considerable fighting of the skirmish order with varying results.

The western front has been very quiet all the week. General de Castlenau now actively commands the French army on this front, General Joffre's recent promotion to full command relieving him of the active oversight of the military situation here.

The simple truth of this western campaign seems to be that what are loosely described as the opposing lines are too strong to be broken through except at a cost which neither side is willing to pay. The positions are not lines; they are more in the nature of solids.

Winter has fallen in earnest upon the scene at Gallipoli peninsula, and it is said that both sides are suffering severely from the cold, which caught them to some degree, at least, unprepared.

Much interest is being manifested in England concerning the success of Lord Derby's recruiting plans, the last day of which was Wednesday, December 15, the period of trial having been extended to that date. A rush took place on the last days, but the results have not been tabulated sufficiently as yet to give definite figures. In any event it must be remembered that the recruits secured by this scheme will not be available for actual field service until they have spent at least eight months in training.

In Mesopotamia, the reports indicate that the British have been successful in holding their position at Kut-el-Amara against the repeated and vicious assaults of the Turks. These assaults have taken place daily during the past week, but the British claim that all have been repulsed, while the Turks claim no gains of moment.

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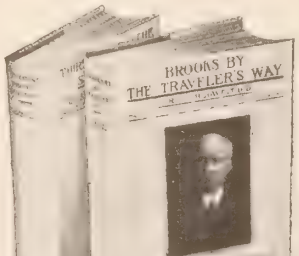

Dr. Jowett is a deep student of human nature. He has a faculty of kindling the finer emotions and awakening the noblest ambition. This was the impression on the minds of the editors of the Christian Herald after reading these two companion volumes. The books will be welcomed by thousands who will be glad of the inspiration they afford.

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MARGARET E. SANGSTER, JR., does not make up her stories and poems they just form themselves on the background of her mind as winter sprites trace wonderful pictures on windowpanes, and then simply because she cannot help herself, she sets down a description of these pictures. There are, in all, in her new book, "Real People and Dreams," about eighty poems and thirty-two short stories and sketches. This is the work of a genius.

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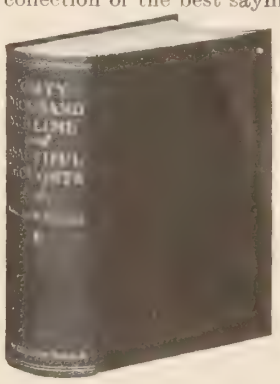

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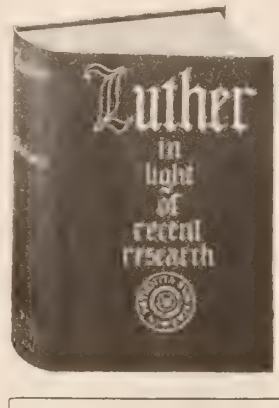
Luther in Light of Recent Research

WHILE there are several lives of Luther, Professor Heinrich Boehmer's famous work, which has attracted universal attention in Europe, is one of the best that has ever appeared. It comes most opportunely in view of the approaching celebration of the four hundredth anniversary of the nailing of Luther's famous Thesis on the gate of the old castle church at Wittenberg, which was the beginning of the Reformation. The Christian Herald has had the good fortune to secure the exclusive American rights of this book and has had it translated by Professor Carl F. Huth, Jr., of the University of Chicago, who has succeeded in preserving the spirit and expression of the original in a remarkable degree.



The Foreword to Boehmer's work by Professor J. H. Robinson of Columbia University pays a high tribute both to biographer and to the translator who has made this book so readable to the average American.

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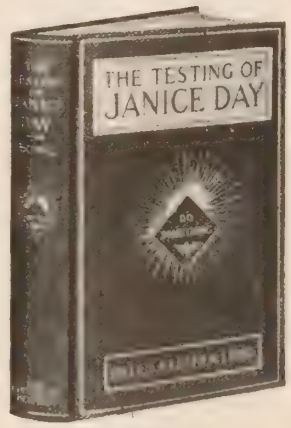

DID you read "Janice Day," which was offered with the Christian Herald last year? You will remember it was the "Do Something" book. The success of the book was such that the author, Helen Beecher Long, wrote a sequel entitled "The Testing of Janice Day." It is a vivid and delightful picture of typical New England life and character.

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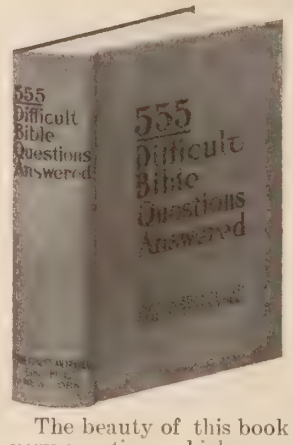

HAVE you bought your copy of "555 Difficult Bible Questions Answered"? Here is another book which has had a wonderful success during the past year and every lover of the Bible should possess a copy. Indeed it is a wonderful help to Bible study. This book is the result of research covering a period of twenty-seven years. Its theology is thoroughly sound.

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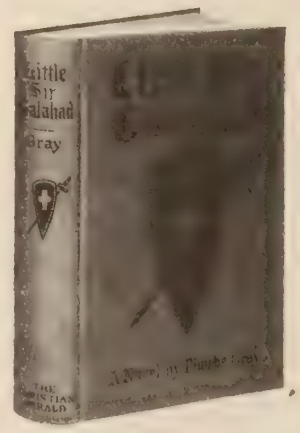
WE do not know when we have had quite as much pleasure in reading any book this year as "Little Sir Galahad." There is so much that is charming and humorous and intensely human in the whole story that it appeals to the reader probably with greater force than if the action were on a more dignified level.



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Neither the Christian Herald nor any other publication can guarantee the value of investment securities. We do all we can, however, to make sure of the integrity of our advertisers before admitting them to our columns. Any advice given is an expression of our conclusions, based upon information we believe to be reliable, but we must not be held responsible, should any loss arise from its acceptance.

Answers to Financial Queries

MRS. "X", MICHIGAN. Yes, Atchison, Topeka & Santa Fe Railway preferred is a good investment for a woman.

B. M. S., IDAHO. Mineral Ridge Mining & Milling Company, Coeur d'Alene, is listed among the "dead" mining companies.

E. M., MAINE. Western Union is prospering, as is evidenced by the recent extra dividend. The stock looks like an attractive investment for a business man.

MRS. C. P., FLORIDA. St. John levee and drainage district of Missouri 6 per cent. bonds are highly recommended by the bankers. They are due serially, June 1, 1918-1935.

C. C. W., IOWA. We have never recommended Alaska Gold for we believed it was a very speculative issue. The recent slump is unfortunate, but its coming was inevitable.

N. O. D., CONNECTICUT. You did well to hold your American Express stock instead of selling at the low points. The increase in the dividend to $1.50 reflects a more prosperous condition.

L. S. W., NEW JERSEY. Federal Dyestuffs and Chemical is a new issue recently brought out on the curb at 35. Manipulation has sent the stock up about 10 points. It is highly speculative. Leave it alone.

H. H. O., MASSACHUSETTS. The accident association you ask about has a fair rating, but we should much prefer a policy in the Travelers of Hartford. Come an infinitely stronger company, offering accident insurance at low rates.

W. J. D., PENNSYLVANIA. Tonopah Mining Co. stock is quoted around $7 per share. We learn that the output from the different levels and various sections of the mine is being well maintained and development work is progressing without interruption.

E. P. D., TEXAS. The Supreme Court of Connecticut has taken control of the failed Middlesex Banking Company out of the hands of the receivers and given it to the Middletown Trust Company. Liquidation will be very slow and the 5,000 bondholders are in for many a heartache. There is nothing you can do.

G. D. J., NEW YORK. Long Island Railroad first mortgage 7's represent a first lien on the main line, Long Island City to Greenport, about 155 miles. The bonds are due to be paid August 1, 1918. There are very few of the $100s in existence. If you can get hold of these bonds, without paying too much premium, buy them.

A. D. D., WEST VIRGINIA. It is impossible for the Christian Herald to know the value of farm property standing as security for a loan. The firm offering the loan certifies as to this. The latter's rating is high and from the fact that they have been engaged in the business for more than 30 years we presume their statements may be accepted at par.

H. E. R., NEW YORK. (1) We cannot advise in matters relating to grain speculation. (2) Approved first mortgages on Chicago real estate are sound investments. They offer the investor a maximum interest yield. But the standing of the firm is a matter of vital importance to you, this you have not mentioned. (3) Communicate with our advertisers.

MRS. A. P. M., WISCONSIN. We can not recommend Florida 8 per cent. mortgages. Moreover, why should you send money 2,000 miles to Florida for investments of any kind? Keep your money in your own state. Invest in good public service bonds of Wisconsin corporations. You can obtain as high as 6 per cent. for your money in these securities without undue risk.

J. Y. C., PENNSYLVANIA. First preferred stock of United Gas & Electric Corporation is cumulative as is, also, the second preferred. Accrued dividends on the preferred issues amount to $789,978. From the fact that the first preferred dividends are again to be paid it might be supposed that the quotable value of the stock would appreciate. The common stock is far removed from dividends.

J. A. C., OHIO. Neither Rock Island nor Missouri Pacific are investment stocks. Both are decidedly speculative and their future is most uncertain. Both properties are in the hands of receivers. In buying Missouri Pacific you are obligating yourself to pay an assessment equivalent to $50 per share. No assessment announcement has yet been made by the Rock Island receivers, but it is probable that a large one will be named. Assessment-paid stock, all too often, eventually sells for less than amount of assessment.

D. M. C., ILLINOIS. (1) Emerson Phonograph has not reached an investment rating. Far too speculative for you. (2) Republic Iron & Steel common sold as low as 19 last February. With the stock now selling 40 points above the low we must decline to advise in the matter of a sale or the purchase of additional stock. The company passed all production records in November in pig iron production, ingots and fabricated steel products. It is reported 12 per cent. is being earned on the common stock.

MRS. S. S. D., NEBRASKA. (1) Fort Dodge, Des Moines & Southern Railroad Co. 1st mortgage 5 per cent. gold bonds are issued in the denomination of $100 and $500. The serial maturities and stringent mortgage provisions assure a constantly increasing equity, thus annually increasing the volume of security back of the bonds remaining in the hands of investors. Buy one of the $500s and two of the $100s. (2) 50 shares of the First National Bank of Kearney, Neb., were sold at public auction in New York recently at $15 for the lot.

G. C. W., OHIO. Nearly all the stock of the Oxford Linen Mills was exchanged for stock in the Phoenix Linen Mills. Old Oxford Linen Mills stock is now valueless. Stock of the Phoenix Linen Mills possesses only a "problematical value" according to the company's representative at 11 Broadway. As you are doubtless aware the original Oxford Linen Mills stock was sold to the public by the Sterling Debenture Corporation, the proprietors of which were convicted of fraud in the sale of this stock by the United States government and sent to a pentitentiary for long terms.

E. Y. D., INDIANA. (1) We have noted your exception to our stated belief that many industrial stocks have reached the top and are now on the decline. Since we made that statement, November 15, the stock market has given abundant evidence we were not wrong. (2) The following public utility bonds may be bought at prices to yield more than 5½ per cent.:

Central Illinois P. S. 1st ref.	5s	yield	5.50%
Pacific Gas & El. Gen. & ref.	5s	"	5.60%
Tri-City Ry. & Lt. 1st & ref.	5s	"	5.75%
Northern Miss. Riv. Pwr. 1st.	5s	"	5.42%
Long Island Lighting 1st	5s	"	5.62%

F. G., NEW JERSEY. You state that you have come into possession of $4,500 from a maturing life insurance policy and desire to invest in railway securities. We should buy 5 shares Atchison common, 5 shares Baltimore & Ohio pref., 5 shares Union Pacific pref., 6 $100 New York Central 6 per cent. Debentures; one $500 Southern Pacific 5 per cent. Convertible; one $500 St. Paul 5 per cent. Convertible; one $500 Chesapeake & Ohio 4½ per cent. Convertible, and one $500 Norfolk & Western 4½ per cent. Convertible. The above will call for a total expenditure of about $4,500 including accrued interest and brokers' commission. These securities are listed on the N. Y. Stock Exchange and can be instantly sold.

MRS. C. K., NEW YORK. The Kentucky 6s are practically out of the market and hard to get. The offer made by the firm to repurchase your bonds at an advance has no significance whatever. The firm states that they have accumulated a somewhat large demand from their clients for more of these bonds, and not being listed on the exchange and thus not having the advantage of an open market which the firm can go into and bid for the bonds they must, perforce, deal direct with their customers and offer them the highest market price. Then, if their customers want to sell they can do so. But we see no good reason why you should dispose of your bonds which you bought for investment and not for a few dollars' profit.

This page went to press December 14, 1915

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Christian Herald Prayer League

"According to your faith be it unto you."

ALL Christians are urged to unite with the members of the Prayer League in daily prayer at the noon hour. Also anyone is at liberty to send a request for prayer or an acknowledgment of answered prayer, thereby becoming enrolled as a member of the Prayer League.

SUBJECTS for the universal week of prayer have been issued by the World's Evangelical Alliance. In their yearly greeting to all Christians, the representatives of the Alliance write:

We greet you in days of mourning. Never in the history of the Evangelical Alliance have we sent forth our usual invitation for United Prayer in circumstances so sad and so solemn as those which have involved many Nations in mortal strife, and grieved and shocked others not directly implicated. Silence on such a matter would be affectation, and worse would be any word that might wound. Whatever may be deemed to be the causes of the conflict, every servant of Him who "maketh wars to cease unto the end of the earth" will be drawn to united and earnest intercession for the healing of breaches, for restored brotherliness of the peoples, and for the blessings of a just and lasting peace. Once in the world's darkest days saints of God, remembering the last promise of their sacred Scriptures that a "Sun of Righteousness" should "arise with healing in his wings," were waiting for "the consolation of Israel." So in these latter times may his servants, who are calling upon and witnessing unto their coming Lord, experience the fulfilment of a like promise which closes a later revelation. May every Christian ear be waiting to hear the Bridegroom's voice, "Behold, I come quickly," and may every Christian conscience, cleansed from all sin, be ready to reply, "Even so, come Lord Jesus."

All Christian leaders and workers are urged by the Alliance to make arrangements to bring Christians together for uniting in prayer daily during the week of prayer Sunday, January 2, to Saturday, January 8. Preachers are urged to preach on the suggested texts for Sunday, January 2.

The program for the week is as follows:

Sunday, January 2. Texts suggested for sermons and addresses, "The Sun of Righteousness shall arise with healing in his wings." Mal. 4: 2. "Behold, I come quickly." Rev. 22: 17-20. "The greatest of these is love." I Cor. 13: 13. "Whatsoever we ask we receive, because we keep his commandments and do those things that are pleasing in his sight." I John 3: 22. "The Lord is righteous . . The Lord is nigh . . . he will fulfil the desire of them that fear him." Ps. 145: 17-19.

Monday, January 3. Thanksgiving and Humiliation. Scripture readings: Ps. 19: Mal. 3: 1-6; John 1: 1–18; Heb. 13: 7–21.

Tuesday, January 4. Church Universal—the one body of which Christ is the head. Scripture readings: Ps. 133; Acts 1: 1-8, I Cor. 12: 12-17.

Wednesday, January 5. Nations and their Rulers. Scripture readings: Ps. 67; Prov. 14: 26-35; Rom. 13: 1-7; Matt. 22: 15-22.

Thursday, January 6. Missions. Scripture readings: Ps. 67; Isa. 6: 1-8; Matt. 9: 35-38; Eph. 3: 1-8.

Friday, January 7. Families, Colleges, Schools and the Young. Scripture readings: Deut. 4: 5-9; Ps. 128: 1-6; Luke 2: 41-52; II Tim. 1: 1-7.

Saturday, January 8. Home Missions and the Jews. Scripture readings: Deut. 23: 6-16; Isa. 19: 21-25; Rom. 13: 8-14; II Cor. 3: 7-18.

Prayers are asked for revivals of religion at:

Moscow, Idaho; Wilbur, Wash.; Danville, Ill. (in the First Presbyterian Church); Chautauqua, N. Y.; Fairbanks, Dunkerton and Oelwein, Iowa (at the Baptist Churches); Spaulding, Iowa; Wendell, Idaho; Leedey, Okla.; Montverde, Fla.; Bantam, Conn. (in the Methodist Church); Seward, Neb.; Hornell, N. Y.; Comstock, N. Y. (that many may be saved during revival meetings); Reeds, Mo. (that trouble in Sunday school may be adjusted); Madison, Conn.; Mandale, Ohio; Bedford, Ohio (that many may be saved during the evangelistic campaign now being conducted); Gilmer, Wash.; Knoxville, Iowa; Little Rock, Pine Bluffs and Monticello, Ark.; Parma, Ohio; Westwood, Mo.; Tomah, Wis. A. K. asks prayer for revival in a Missouri town; Miss E. B. H., for a revival in church and Sunday school of a town not named.

Long Beach, Calif.; Spalding, Canada (that young people in this community may take an interest in the church and Sunday school); Glasgow, Ky.; Hartwick, N. Y.; Greenville, Ohio; Elizabethtown, Pa.; Danbury, Conn. (that a spirit of peace and love and a desire to do work for the Master may prevail among members of a church); Kinston, N. C.; Topeka, Kan.; Clarno, Wis.; Fernly, Calif.; Tompoc, Calif.; Bible Grove, Ill. (in the M. E. church); Pinchton, Coopers Creek, Mill Creek, Valley Grove, and Oak Hill, W. Va.; Hinch, Mo.; Sturgis, Mich.; Fowler, Ind.; York, Pa.; Macksville, Kan. (in the M. E. church); Cecil, Ohio; Milo, Mo.; Ontario, Canada; Arlington, Ohio; Wilmington, Del.; West Baden, Ind.; Nashville, Tenn. A Reader, South Dakota, asks prayer that many may be saved during revival meetings in her town; M. H. B., Rutledge, W. Va., that he may have more power to preach the pure Gospel to the saving of souls; and D. A. S., New York City, that "God will bless my efforts to raise the spiritual standard of the colored people in the neighborhood of Sixty-first Street." Mrs. G. W., Escondido, Calif., asks that a messenger from God be sent to Victorville to proclaim God's message.

Mrs. S. S. G., Macungie, Pa., writes: "Soon after the Prayer League was started, I sent a request for prayer for the salvation of a son and daughter. My daughter was saved last summer at a camp meeting, which brought great joy to my soul." A Reader, Gaithersburg, Md., writes: "Some time ago I asked the prayers of the League for an orphan boy. I thank the Lord he has since been converted." Mrs. A. R. O., Elmwood, Neb., writes: "I wish to tell you that over a year ago I sent you a request for a young man who was addicted to the liquor habit. His mother was blind, and he was the only child left at home with his aged parents. I want to write you on this Thanksgiving day that in answer to prayer this young man has been straight for a long time." Miss D. E. B. writes: "I want to acknowledge help received in answer to request for help for mind and body." A Friend writes from Iowa to acknowledge answer to prayer: "I want to acknowledge that I know that God is a prayer-hearing and prayer-answering God. This summer one of our dear ones was at death's door. I prayed earnestly that God would restore that one to health and he did." Mrs. J. F. B. writes: "I want to give thanks to God that the prohibition campaign in Bell County, Texas, was successful." Mrs. W. G. writes from Mount Carmel, Ill.: "Some time ago I asked the League to pray that my husband would find employment. God has answered my prayer. My faith is stronger." M. McD., Chicago, Ill., writes: "Some time since I asked prayers for healing for my eyes as I was suffering from blindness, and God has wonderfully restored me."

Acknowledgments of answered prayer have also been received from A Subscriber, Cameron, Mo.; Mrs. E. E., Coudersport, Pa.; Mrs. M. T. W., Bloomington, Ill.; Hope, Ollie, Mont.; A Mother, Hertwick, N. Y.; N. V., Plymouth, Wis.; Troubled One, Tahlequah, Okla.; Mrs. L. E. S., Lincoln, Neb.; Mrs. M. R., Farmington, Calif.; N. M. O., Mount Sterling, Ky.; A. H., Warren, Pa.; C. L. W., Abingdon, Ill.; M. McC., Crestmont, N. C.; Old Subscriber, F. V. C., Corinth, Miss.; E. A. B., Rochester, Wash.; A Friend, Scranton, Pa.; Mrs. A. P. T., Olivia, Texas; E. C. H., Des Moines, Ia.; A Constant Reader, Pawtucket, R. I.; Mrs. G. S. M., Harrisburg, Pa.; Mrs. K. H. R., Crisco, Texas; Mrs. L. M. N. F., N. Y.; Mrs. N. J. C., Waynesboro, Miss.; A. N. D., Conway, Mo.; E. B. C., Nottawa, Mich.; S. L., Paterson, N. J.; Mrs. J. P., Bennett, Neb.; E. F., Frederick, Md.; F. L. B., Shreveport, La.; M. T., Ill.

An old veteran of the G. A. R. writes to ask for the prayers of the League that if it is God's will his wife may be healed, and that his daughter who has suffered ten years with nervous prostration may be cured. He also asks prayer for financial aid, the necessity for which was caused by the failing of his health, which compelled him to give up work.

Another friend writes asking the special prayer of the League that for the sake of the homeless and unemployed a farm of 420 acres worth $100,000 may not be involved in a lawsuit.

Special prayers are asked that God will greatly bless the meetings conducted by Mr. Sherwood Eddy in Lucknow and Calcutta, India. Also his special evangelistic campaign for colleges and the teachers' convention to be held at Travancore.

Mrs. S. P., Mrs. N. H. E. J., Mrs. M. A. P. and Mrs. L. H. S. ask prayer that daughters' minds may be restored; A. C., mother's; Mrs. F. A. C. and C. L. W., their sons'; M. F. and An Anxious Wife, their husbands'; S. L. M., A. A., and T. K. M., their brothers'; A Subscriber, and B. C., their sisters'; M. N., father's. E. M. asks that depression and delusions may be entirely removed from sister's mind. Twenty-one other friends ask prayer for mental restoration or strengthening for relatives or for themselves.

G. M. S. asks prayer that mother's sight may be restored; M. M. P., a sister's; Mrs. M. B. M., a child's; Mrs. L. P., her brother's. Twenty other friends ask prayer for restoration or strengthening of sight for themselves or other friends.

Ninety friends ask prayer for a deeper work of grace, assurance of sins forgiven, or express in other ways their desire for personal spiritual blessing.

Mrs. S. A. S. asks prayer that three sons may be cured of the liquor habit; Mrs. L. M. D., two sons; fourteen other parents ask prayer that sons may be delivered from the drink habit; ten wives, their husbands. Twenty-seven other readers ask prayer that friends or relatives may be delivered from the liquor habit.

Mrs. J. R. and M. L. R. ask prayer that sons may be cured of the drug habit; Mrs. J. S. D., her husband, Mrs. M. L. L. that she may be cured of the morphine habit; Mrs. O. F. H., that sister-in-law may be cured of the drug habit; and M. A. R., that a friend may be cured of this habit.

Three friends each ask prayer that three sons may be saved; fifty-five other parents ask prayer that sons may be converted; thirty-three wives, their husbands. One hundred and twenty-two other friends ask prayer for the conversion of friends or relatives.

Miss C. S. P. asks prayer that a Christian lady holding a responsible position in a girls' reformatory may be given grace and strength in her perplexing duties. Thirty-three other friends ask prayer for special spiritual blessing for relatives or friends.

One hundred and eighty-nine friends ask prayer for the healing of friends or relatives, including one that an evangelist's voice may be restored; A Sister, that a dear one's speech may be restored. One hundred and thirty-four friends ask prayer for healing for themselves, including one that speech may be restored; and three that they may regain the use of limbs.

Twenty-nine friends ask prayer for healing of hearing for themselves or other friends.

Eighty-four readers ask prayer for help or guidance in financial affairs.

One hundred and eighteen friends ask prayer for the granting of varied desires and needs.

Our Cover Picture

"AND Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son."

The sons of Ishmael are to-day the Bedouins, who live east of the Jordan and south of the Dead Sea. Their banishment from the society of settled tribes has not seriously hurt them. They are the sturdy sons of the desert, who are so often pictured on their spirited Arab steeds, armed and manly in their carefree but alert grace.

But the daughters, the Hagars among the Bedouins, have a harder time of it. The hard work of the camps falls to them, and they sometimes fight side by side with their picturesque but lazy and proud husbands and masters. Possibly the young Hagar here shown has become weary after a long day of drudgery and has sunk down beside her lowly hovel to steal a glance at the horsemanship of her father or brother.

The real Bedouins were tent-dwellers and nomads, and neither built huts nor cultivated the ground. But the coming of a degree of law and order even in Turkey has caused some Bedouins to settle down to a life under a roof and of tilling the fields or tending sheep or goats instead of Arab steeds or ungainly camels.

The Hadari, or settled tribes, are partly nomadic and partly agricultural, and it is probably to this division that this young girl belongs, as she is seated outside the door of a hut and not of a "black tent of Kedar" woven of camel's hair. Her simple gown of coarse blue cloth has no buttons, but is tied at the throat, leaving an open space below, and over her greasy hair is worn a heavy veil such as Ruth used when carrying the six measures of barley given her by Boaz to her mother-in-law Naomi. When drought occurs in the desert, famine drives the Bedouin to rob and pillage, but they are really kind and polite, endowed with a certain grace of kings. If one eats bread and salt with them, he is safe, for the true Bedouin can be trusted by all, as his law of hospitality is inviolable.

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